

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الحادي و التسعون

### Volume 91

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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## CHAPTER 28 – SEEKING INTERCESSION THROUGH MUHAMMAD<sup>-saww</sup> AND PROGENY<sup>-asws</sup> OF MUHAMMAD<sup>-saww</sup> IN THE SUPPLICATION, AND SUPPLICATIONS ADDRESSED TO THEM<sup>-asws</sup>, AND THE SALAWAAT UPON THEM<sup>-asws</sup>, AND SEEKING THE MEDIATION THROUGH THEM<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup>

1- ل، الخصال لي، الأماي للصدوق أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوْفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: إِنَّ عَبْدًا مَكَثَ فِي النَّارِ سَبْعِينَ حَرْيفًا وَ الْحَرْيفُ سَبْعُونَ سَنَةً

(The book) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – My father, from Muhammad Al Attar, from Al Ashari, from Al-Hassan Bin Ali Al Kufi, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin Abu Al A’ala, from Jabir,

‘From Abu Ja’far Al-Baqir<sup>-asws</sup> having said: ‘A servant would remain in the Hellfire for seventy ‘Khareyf’, and the ‘Khareyf’ is of seventy years’.

قَالَ ثُمَّ إِنَّهُ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ لَمَّا رَحِمْتَنِي

He<sup>-asws</sup> said: ‘Then he would ask Allah<sup>-azwj</sup> Mighty and Majestic, ‘By the right of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, please Mercy me!’

قَالَ فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ إِلَى جِبْرَائِيلَ ع أَنْ اهْبِطْ إِلَى عَبْدِي فَأَخْرِجْهُ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty will Reveal to Jibraeel<sup>-as</sup>: “Go down to My<sup>-azwj</sup> servant and extract him!”

قَالَ يَا رَبِّ وَ كَيْفَ لِي بِالْهَبْطِ فِي النَّارِ

He<sup>-as</sup> will say: ‘O Lord<sup>-azwj</sup>, and how can it be for me<sup>-as</sup> to descend into the Hellfire?’

قَالَ إِنِّي قَدْ أَمَرْتُهَا أَنْ تَكُونَ عَلَيْكَ بَرْدًا وَ سَلَامًا

He<sup>-azwj</sup> will Say: “I<sup>-azwj</sup> have Commanded it to be cool and safe unto you<sup>-as</sup>!”

قَالَ يَا رَبِّ فَمَا عَلِمِي بِمَوْضِعِهِ

He<sup>-as</sup> will say: ‘O Lord<sup>-azwj</sup>! There is no knowledge with me of his place!’

قَالَ إِنَّهُ فِي جُبِّ مِنْ سِجِّينَ

He<sup>-azwj</sup> will Say: “He is in a well of Sijjeen!”

قَالَ فَهَبْطَ فِي النَّارِ فَوَجَدَهُ وَ هُوَ مَعْمُولٌ عَلَى وَجْهِهِ فَأَخْرِجْهُ فَقَالَ عَزَّ وَ جَلَّ يَا عَبْدِي كَمْ لَبِثْتَ تُنَاشِدُنِي فِي النَّارِ

He<sup>-asws</sup> said: 'He<sup>-as</sup> will descend into the Hellfire. He<sup>-as</sup> would have a shackle upon his face. He<sup>-as</sup> will extract him. The Mighty and Majestic will Say: "O My<sup>-azwj</sup> servant! How much did you remain in the Hellfire adjuring Me<sup>-azwj</sup>?"

قَالَ مَا أَحْصِي يَا رَبِّ

He will say, 'I cannot count, O Lord<sup>-azwj</sup>!'

قَالَ أَمَا وَعِزَّتِي لَوْ لَا مَا سَأَلْتَنِي بِهِ لَأَطَلْتُ هَوَانِكَ فِي النَّارِ وَ لَكِنَّهُ حَنَمَ عَلَى نَفْسِي أَنْ لَا يَسْأَلَنِي عَبْدٌ بِحَقِّ مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ إِلَّا عَفَرْتُ لَهُ مَا كَانَ بَيْنِي وَ بَيْنَهُ وَ قَدْ عَفَرْتُ لَكَ الْيَوْمَ.

He<sup>-azwj</sup> will Say: "But, by My<sup>-azwj</sup> Might! Had you not asked Me<sup>-azwj</sup> by it, I<sup>-azwj</sup> would have Prolonged your disgrace in the Hellfire, but I<sup>-azwj</sup> have Ordained upon Myself<sup>-azwj</sup> that no servant will ask Me<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, except I<sup>-azwj</sup> shall Forgive (his sins) for him, whatever was between Me<sup>-azwj</sup> and him, and today I<sup>-azwj</sup> have Forgiven (it) for you!"<sup>1</sup>

جا، المجالس للمفيد الصدوق عن أبيه عن محمد العطار بالإسناد السابق عن الباقر عن أبيه عن جدّه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ سَكَنَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَ أَهْلُ النَّارِ النَّارَ مَكَثَ عَبْدٌ فِي النَّارِ سَبْعِينَ خَرِيفاً إِلَى آخِرِ الْخَبَرِ وَ زَادَ فِي آخِرِهِ ثُمَّ يُؤْمَرُ بِهِ إِلَى الْجَنَّةِ.

(The book) 'Al Majaalis' of Al Mufeed – Al Sadouq, from his father, from Muhammad Al Attar, by the previous chain,

'From Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Surely, when it will be the Day of Qiyamah and people of the Paradise will settle in the Paradise, and people of the Hellfire will settle in the Hellfire, a servant will remain in the Hellfire for seventy 'Khareyf' – up to end of the Hadeeth, and there is an increase in its end: 'Then He<sup>-azwj</sup> will be Commanded with to the Paradise"<sup>2</sup>.

2- ما، الأماي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرزير عن علي بن الحسن بن فضال عن العباس بن عامر مثله إلى قوله مَكَثَ فِي النَّارِ يُنَاشِدُ اللَّهَ سَبْعِينَ خَرِيفاً وَ سَبْعِينَ خَرِيفاً وَ الْحَرِيفُ سَبْعُونَ سَنَةً وَ سَبْعُونَ سَنَةً وَ سَبْعُونَ سَنَةً

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdoub, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir –

'Similar to it up to his<sup>-asws</sup> words: 'He will remain in the Hellfire appealing to Allah<sup>-azwj</sup> for seventy 'Khareyf', and seventy 'Khareyf', and seventy 'Khareyf', and seventy 'Khareyf', and seventy 'Khareyf'.

إِلَى قَوْلِهِ قَالَ إِنَّهُ فِي جُبِّ مِنْ سِجِّينِ

Up to his<sup>-asws</sup> words: 'He<sup>-azwj</sup> will Say: "He is in a well of Sijjeen!"

<sup>1</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 1 a

<sup>2</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 1 b

قَالَ فَهَبَطَ إِلَيْهِ وَهُوَ مَعْفُولٌ عَلَى وَجْهِهِ بِقَدَمِهِ قَالَ فُلْتُ كَمْ لَبِثْتُ فِي النَّارِ قَالَ مَا أَحْصِي كَمْ بَدَّلْتُ فِيهَا خُلْفًا

He<sup>-asws</sup> said: 'He<sup>-as</sup> will go down to him and his face would be shackled to his feet. He<sup>-as</sup> will say, 'Say how much you remained in the Hellfire!' He will say, 'I cannot count how many times my skin has been replaced!'

قَالَ فَأَخْرَجَهُ إِلَيْهِ

He<sup>-asws</sup> said: 'He<sup>-as</sup> will bring him out to Him<sup>-azwj</sup>'.

قَالَ فَقَالَ لَهُ يَا عَبْدِي إِلَى آخِرِ الْحَيْرِ .

He<sup>-azwj</sup> Say to him: "O My<sup>-azwj</sup> servant!" – up to end of the Hadeeth".<sup>3</sup>

3- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن ابن عفة عن أحمد بن محمد عن يحيى بن زكريا عن الحسين بن سفيان عن أبيه عن محمد بن المشمعل عن الثمالي عن أبي جعفر ع قال: من دعا الله بنا أفلح ومن دعاه بغيرنا هلك واستهلك.

(The book) 'Al Amaali' of the Sheykh AL Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ahmad Bin Muhammad, from Yahya Bin Zakariya, from Al-Husayn Bin Sufyan, from his father, from Muhammad Bin Al Mushmail, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who supplicates to Allah<sup>-azwj</sup> through us<sup>-asws</sup> will succeed, and one who supplicates to Him<sup>-azwj</sup> through others will be destroyed and will destroy others!'<sup>4</sup>

### Below is the famous Ziyarah, Allay Yaseen:

4- ج، الإحتجاج عن محمد بن عبد الله بن جعفر الحميري أنه قال: خرج توقيع من التاجية المقدسة حرسها الله تعالى بعد المسائل بسم الله الرحمن الرحيم لا لأمره تعقلون ولا من أوليائه تقبلون حكمة بالغة فما نعن النذر عن قوم لا يؤمنون السلام علينا وعلى عباد الله الصالحين

(The book) 'Al Ihtijaj' – from Muhammad Bin Abdullah Bin Ja'far Al Himeyri who said,

'A holy letter (of the 12<sup>th</sup> Imam<sup>-ajfi</sup>) emerged from the Holy corner, Allah<sup>-azwj</sup> the Exalted Guarded it, after the question, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Neither will you understand His<sup>-azwj</sup> Commands nor will you be accepting from His<sup>-azwj</sup> Guardians<sup>-asws</sup>, the perfect wisdom, but the warning does not avail a people who do not believe. The greetings be upon us<sup>-asws</sup> and upon the righteous servants!

فَإِذَا أَرَدْتُمْ التَّوَجُّعَ بِنَا إِلَى اللَّهِ تَعَالَى وَ إِنَّا نَقُولُوا كَمَا قَالَ اللَّهُ تَعَالَى سَلَامٌ عَلَى آلِ يَاسِينَ السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَ رَبَّائِي آيَاتِهِ السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَ دَرِيَّانَ دِينِهِ

Whenever you want to turn to Allah<sup>-azwj</sup> the Exalted through us<sup>-asws</sup> and to us<sup>-asws</sup>, then say like what Allah<sup>-azwj</sup> the Exalted has Said, 'Greetings be upon the Progeny<sup>-asws</sup> of Yaseen! The

<sup>3</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 2

<sup>4</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 3



greetings be upon you<sup>-ajfj</sup>, O Caller of Allah<sup>-azwj</sup> and maintainer of His<sup>-azwj</sup> Verses! The greetings be unto you<sup>-ajfj</sup> O door of Allah<sup>-azwj</sup> and judge of His<sup>-azwj</sup> religion!

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِزَادَتِهِ السَّلَامُ عَلَيْكَ يَا نَائِلَ كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ السَّلَامُ عَلَيْكَ فِي آتَاءِ لَيْلِكَ وَ أَطْرَافِ نَهَارِكَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ

The greetings be unto you<sup>-ajfj</sup> O Caliph of Allah<sup>-azwj</sup> and helper of His<sup>-azwj</sup> Rights! The greetings be upon you<sup>-ajfj</sup> O Divine Authority of Allah<sup>-azwj</sup> and evidence of His<sup>-azwj</sup> Will! The greetings be upon you<sup>-ajfj</sup> O reciter of the Book of Allah<sup>-azwj</sup> and its interpreter! The greetings be upon you<sup>-ajfj</sup> in times of your<sup>-asws</sup> night and ends of your<sup>-ajfj</sup> day! The greeting be upon you<sup>-ajfj</sup> O remainder of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth!

السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَ وَكَّدَهُ السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمُنْصُوبُ وَ الْعِلْمُ الْمُنْصُوبُ وَ الْعَوْتُ وَ الرَّحْمَةُ الْوَاسِعَةُ وَ عِدُّ عَيْرٍ مَكْدُوبٍ

The greetings be upon you<sup>-ajfj</sup> O Covenant of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> has Taken and Emphasised! The greetings be upon you<sup>-ajfj</sup> O Promise of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> has Guaranteed! The greetings be upon you<sup>-ajfj</sup> of elevated flag, and the Bestowed knowledge, and the helper, and the vast mercy, and the Promise not to be belied!

السَّلَامُ عَلَيْكَ جِئِن تَقُومُ السَّلَامُ عَلَيْكَ جِئِن تَقْعُدُ السَّلَامُ عَلَيْكَ جِئِن تَقْرَأُ وَ تُبَيِّنُ السَّلَامُ عَلَيْكَ جِئِن تُصَلِّي وَ تَقُتُّ السَّلَامُ عَلَيْكَ جِئِن تَرْكَعُ وَ تَسْجُدُ السَّلَامُ عَلَيْكَ جِئِن تَسْتَغْفِرُ وَ تَحْمَدُ

The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> rise! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> sit! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> read and clarify! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> pray Salat and perform Qunout! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> perform Ruk'u and Sajdah! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> seek Forgiveness and praise!

السَّلَامُ عَلَيْكَ جِئِن تَكْبِرُ وَ تُحَلِّلُ السَّلَامُ عَلَيْكَ جِئِن تُصَبِّحُ وَ تُمَسِّي السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا بَجَلَى السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَأْمُونُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُقَدَّمُ الْمَأْمُولُ السَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ

The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> exclaim Takbeer and extol Oneness! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> come to a morning and to an evening! The greetings be upon you<sup>-azwj</sup> during the night when it covers and the day when it brightens! The greetings be upon you<sup>-ajfj</sup>, O trusted Imam<sup>-ajfj</sup>! The greetings be upon you<sup>-ajfj</sup> O forwarded (before) the wishes! The greetings be upon you<sup>-ajfj</sup> with the comprehensive greetings!

أَشْهَدُكَ يَا مَوْلَايَ أَبِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ خَدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ لَا حَبِيبَ إِلَّا هُوَ وَ أَهْلُهُ

I keep you<sup>-ajfj</sup> as witness O my Master<sup>-ajfj</sup> that I testify there is no god except Allah<sup>-azwj</sup> Alone there is no associate for Him<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>! There is no beloved except he<sup>-saww</sup> and his<sup>-saww</sup> family<sup>-asws</sup>.

وَأَشْهَدُكَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ وَالْحَسَنَ حُجَّتُهُ وَالْحُسَيْنَ حُجَّتُهُ وَعَلِيَّ بْنَ الْحُسَيْنِ حُجَّتُهُ وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ وَجَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ وَمُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ وَعَلِيَّ بْنَ مُوسَى حُجَّتُهُ وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ وَالْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ وَأَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ

And I testify that Ali<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Hassan<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Authority, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority; and I testify that you<sup>-ajfj</sup> are a Divine Authority of Allah<sup>-azwj</sup>!

أَنْتُمْ الْأَوَّلُ وَالْآخِرُ وَأَنَّ رَجَعْتُمْ حَقٌّ لَا رَيْبَ فِيهَا يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا وَأَنَّ الْمَوْتَ حَقٌّ وَأَنَّ نَاكِرًا وَنَكِيرًا حَقٌّ

All of you<sup>-asws</sup> are the first and the last, and your<sup>-asws</sup> return is true, there is no doubt in it **a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]**; and the death is true, and Naakir and Nakeer (questioning Angels in the grave) are true!

وَأَشْهَدُ أَنَّ النَّشْرَ وَالْبُعْثَ حَقٌّ وَأَنَّ الصِّرَاطَ حَقٌّ وَالْمِيزَانَ وَالْحِسَابَ حَقٌّ وَالْجَنَّةَ وَالنَّارَ حَقٌّ وَالْوَعْدَ وَالْوَعْدَ بِمَا حَقٌّ

And I testify that the Publication (of deeds) and the resurrection is true, and the Bridge is true, and the Scale and the Reckoning is true, and the Paradise and the Hellfire are true, and the Promised regarding these is true!

يَا مَوْلَايَ شَقِيٌّ مَنْ خَالَفَكَمْ وَسَعِدَ مَنْ أَطَاعَكُمْ فَاشْهَدُكَ عَلَى مَا أَشْهَدْتُكَ عَلَيْهِ وَأَنَا وَإِيَّكَ لَكَ بَرِيءٌ مِنْ عَدُوِّكَ فَالْحَقُّ مَا رَضِيْتُمْهُ وَالْبَاطِلُ مَا سَخَطْتُمْهُ وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ

O my Master<sup>-ajfj</sup>! Wretched is the one opposing you<sup>-ajfj</sup> and fortunate is the one obeying you<sup>-ajfj</sup>, so be witness upon what I am keeping you<sup>-ajfj</sup> as witness upon, and I am a friend to you disavowing from your<sup>-ajfj</sup> enemies. The truth is what you<sup>-ajfj</sup> approve of and the falsehood is what you<sup>-ajfj</sup> are dissatisfied with, and the good is what you<sup>-ajfj</sup> are instructing with and the evil is what you<sup>-ajfj</sup> are forbidding from.

فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَبِرَسُولِهِ وَبِأَمِيرِ الْمُؤْمِنِينَ وَبِكُمْ يَا مَوْلَايَ أَوْلِيكُمْ وَأَجْرِكُمْ وَنُصْرَتِي مُعَدَّةٌ لَكُمْ وَمَوَدَّتِي خَالِصَةٌ لَكُمْ آمِينَ آمِينَ

My soul is a believer in Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Amir Al-Momineen<sup>-asws</sup>, and with you (Imams<sup>-asws</sup>) O my Master<sup>-ajfj</sup>, your<sup>-asws</sup> first ones and your<sup>-asws</sup> last ones, and my help is ready for you<sup>-ajfj</sup>, sincerely for you all<sup>-asws</sup>! Ameen! Ameen!'

الدُّعَاءُ عَقِيبَ هَذَا الْقَوْلِ

### The supplication as follow-up of this word

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ وَكَلِمَةِ نُورِكَ وَأَنْ تَمَلَأَ قَلْبِي نُورَ الْيَقِينِ وَصَدْرِي نُورَ الْإِيمَانِ وَفِكْرِي نُورَ الْبَيِّنَاتِ وَعَظْمِي نُورَ الْعِلْمِ وَفُؤْطِي نُورَ الْعَمَلِ وَلسَانِي نُورَ الصِّدْقِ وَدِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ وَبَصْرِي نُورَ الصِّبَاءِ وَسَمْعِي نُورَ الْحِكْمَةِ

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup>, Prophet<sup>-saww</sup> of Your<sup>-azwj</sup> Mercy, and word of Your<sup>-azwj</sup> Noor, and Fill my heart with the Noor of certainty, and my chest with the Noor of Eman, and my thoughts with the Noor of intentions, and my determination with the Noor of knowledge, and my strength with the Noor of actions, and my tongue with the Noor of truthfulness, and my religion with the Noor of insights from You<sup>-azwj</sup>, and my sight with the Noor of illumination, and my ears with the Noor of wisdom.

وَمُودَّتِي نُورَ الْمُوَالَاةِ لِمُحَمَّدٍ وَآلِهِ عَلَيْهِمُ السَّلَامُ حَتَّى أَلْقَاكَ وَقَدْ وَفَيْتُ بِعَهْدِكَ وَمِثَاقِكَ فَتَسَعَّيْ رَحْمَتِكَ يَا وَدِي يَا حَمِيدُ

And my cordiality, the Noor of Wilayah for Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>, until I meet You<sup>-azwj</sup> and I would have been loyal with Your<sup>-azwj</sup> Pact and Your<sup>-azwj</sup> Covenant, so Your<sup>-azwj</sup> Mercy will include me, O Guardian, O Praised!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ حُجَّتِكَ فِي أَرْضِكَ وَخَلِيفَتِكَ فِي بِلَادِكَ وَالدَّاعِي إِلَى سَبِيلِكَ وَالْقَائِمَ بِقِسْطِكَ وَالتَّائِبَ بِأَمْرِكَ وَوَلِيَّ الْمُؤْمِنِينَ وَبَوَارِ الْكَافِرِينَ وَمُجَلِّي الظُّلْمَةَ وَمُنِيرِ الْحَقِّ وَالتَّاطِقِ بِالْحِكْمَةِ وَالصِّدْقِ وَكَلِمَتِكَ التَّامَّةِ فِي أَرْضِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> Divine Authority in Your<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> Caliph in Your<sup>-azwj</sup> land, and the caller to Your<sup>-azwj</sup> way, and the Custodian with Your<sup>-azwj</sup> Fairness, and the retaliator by Your<sup>-azwj</sup> Command! Friend of the Momineen, and ruination of the Kafirs, and remover of the injustice, and irradiator of the truth, and the speaker with the wisdom and the truthfulness, and Your<sup>-azwj</sup> complete Word in Your<sup>-azwj</sup> earth!

الْمُرْتَقِبِ الْخَائِفِ وَالْوَلِيِّ النَّاصِحِ سَفِينَةِ النِّجَاةِ وَعَلَمِ الْهُدَى وَنُورِ أَبْصَارِ الْوَرَى وَخَيْرِ مَنْ تَقَمَّصَ وَارْتَدَى وَمُجَلِّي الْعَمَاءِ الَّذِي يَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلِئَتْ ظُلْمًا وَجَوْرًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The awaited, the fearful, and the advising Guardian, the ship of salvation, and the flag of guidance, and the Noor of the pious eyes, and best of the mantled and robed, and the dispeller of gloom filling the earth with justice and fairness just as it would have been filled with injustice and tyranny, surely You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ صَلِّ عَلَيَّ وَلِيِّكَ وَابْنِ أَوْلِيَائِكَ الَّذِينَ فَرَضْتَ طَاعَتَهُمْ وَأَوْجَبْتَ حَقَّهُمْ وَأَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَطَهَّرْتَهُمْ تَطْهِيرًا:

O Allah<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup>, and son<sup>-ajfj</sup> of Your<sup>-azwj</sup> Guardians<sup>-asws</sup>, the one obedience to whom You<sup>-azwj</sup> have Imposed and Obligated their<sup>-asws</sup> rights, and Kept the uncleanness away from them<sup>-asws</sup> and Purified them<sup>-asws</sup> a purification!

اللَّهُمَّ انصُرْهُ وَانصُرْ بِهِ لِدِينِكَ وَانصُرْ بِهِ أَوْلِيَاءَكَ وَأَوْلِيَاءَهُ وَشِبَعَتَهُ وَأَنْصَارَهُ وَاجْعَلْنَا مِنْهُمْ

O Allah<sup>-azwj</sup>! Help him<sup>-ajfj</sup>, and Grant him<sup>-ajfj</sup> victory for Your<sup>-azwj</sup> religion, and Help through him<sup>-ajfj</sup> his<sup>-ajfj</sup> friends, and his<sup>-ajfj</sup> Shias, and his<sup>-ajfj</sup> helpers, and Make us to be from them!

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ كُلِّ بَاغٍ وَ طَاغٍ وَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ وَ اخْفِظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ اخْرُسْهُ وَ امْتِنْعُهُ مِنْ أَنْ يُوصَلَ إِلَيْهِ بِسُوءٍ وَ اخْفِظْ فِيهِ رَسُولَكَ وَ آلَ رَسُولِكَ وَ أَطْهَرْ بِهِ الْعَدْلَ

O Allah<sup>-azwj</sup>! Shelter him<sup>-ajfj</sup> from evil of every rebel and tyrant, and from evil of entirety of Your<sup>-azwj</sup> creatures, and Protect him<sup>-ajfj</sup> from his<sup>-ajfj</sup> front, and on his<sup>-ajfj</sup> right, and on his<sup>-ajfj</sup> left, and on his<sup>-ajfj</sup> left, and Guard him<sup>-asws</sup> and Defend him<sup>-ajfj</sup> from them to arrive to him<sup>-ajfj</sup> with evil, and Protect Your<sup>-azwj</sup> Rasool<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-sawww</sup> in him<sup>-ajfj</sup> and Manifest the justice through him<sup>-ajfj</sup>!

وَ أَيْدُهُ بِالنَّصْرِ وَ انْصُرْ ناصِرِيهِ وَ اخْذُلْ خاذِلِيهِ وَ اقسم [افصم] بِهِ جَبَابِرَةَ الْكُفْرِ وَ اقْتُلْ بِهِ الْكُفَّارَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا بَرِّهَا وَ بَحْرِهَا وَ امْلَأْ بِهِ الْأَرْضَ عَدْلًا وَ أَطْهَرْ بِهِ دِينَ نَبِيِّكَ ص

And Assist him<sup>-ajfj</sup> with the Help, and Help his<sup>-ajfj</sup> helpers, and Abandon his<sup>-ajfj</sup> abandoners, and Break the tyrants of Kufr by him<sup>-ajfj</sup>, and Kill the Kafirs and the hypocrites and entirety of the atheists by him<sup>-ajfj</sup> wherever they may be, from easts of the earth and its wests, its lands and its seas, and Fill the earth with justice through him<sup>-ajfj</sup>, and through him<sup>-ajfj</sup> Reveal the religion of Your<sup>-azwj</sup> Prophet<sup>-as</sup>!

وَ اجْعَلِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ شِيَعَتِهِ وَ أُرْبِي فِي آلِ مُحَمَّدٍ ع مَا يَأْمُلُونَ وَ فِي عَدُوِّهِمْ مَا يَحْذَرُونَ

And O Allah<sup>-azwj</sup>, Make me from his<sup>-ajfj</sup> helpers, and his<sup>-ajfj</sup> supporters, and his<sup>-ajfj</sup> Shias, and Show me in the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> what they<sup>-asws</sup> are hoping for, and in their<sup>-asws</sup> enemies what they are being cautious of!

إِلَهَ الْحَقِّ آمِينَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ.

God<sup>-azwj</sup> of truth! Ameen, O with the Majesty and Benevolence! O most Merciful of the merciful!''<sup>5</sup>

5- ص، قصص الأنبياء عليهم السلام الصدوق عن الحسن بن محمد بن سعيد عن فرات بن إبراهيم عن جعفر بن محمد عن نصر بن مزاحم عن فطرب بن عليف عن حبيب بن أبي ثابت عن عبد الرحمن بن سابط عن سلمان الفارسي رضوان الله عليه قال: كنت ذات يوم عند النبي ص إذ أقبل أعرابي على ناقه له فسلم ثم قال أئكم محمد

(The book) 'Qasas Al-Anbiya<sup>-as</sup>', may the greeting be upon them<sup>-as</sup> – Al Sadouq, from Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ja'far Bin Muhammad, from Nasr Bin Muzahim, from Qutrub Bin Aleyf, from Habeeb Bin Abu Sabit, from Abdul Rahman Bin Sabit,

'From Salman Al-Farsi<sup>-ra</sup>, may the Satisfaction of be upon him<sup>-ra</sup>, said: 'One day I<sup>-ra</sup> was in the presence of the Prophet<sup>-sawww</sup>, when a Bedouin came being upon a she-camel of his. He greeted, then said, 'Which one of you is Muhammad<sup>-sawww</sup>?'

<sup>5</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 4

فَأَوْمَى إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَمَّا فِي بَطْنِ نَاقَتِي حَتَّى أَعْلَمَ أَنَّ الَّذِي جِئْتُ بِهِ حَقٌّ وَ أَوْمِنَ بِإِهْلِكَ وَ أَتَّبِعَكَ

They gestured towards Rasool-Allah<sup>-saww</sup>. He said, 'O Muhammad<sup>-saww</sup>! Inform me about what is in the belly of my she-camel until I know that which you<sup>-saww</sup> have come with is true, and I believe in your<sup>-saww</sup> God<sup>-azwj</sup>, and I follow you<sup>-saww</sup>!'

فَأَلْتَفَتَ النَّبِيُّ ص فَقَالَ حَبِيبِي عَلَيَّ يَدُلُّكَ

The Prophet<sup>-saww</sup> turned. He<sup>-saww</sup> said: 'My<sup>-saww</sup> beloved Ali<sup>-asws</sup> will guide you!'

فَأَخَذَ عَلَيَّ بِخِطَامِ النَّاقَةِ ثُمَّ مَسَحَ يَدَهُ عَلَى نَحْرِهَا ثُمَّ رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ بِأَسْمَائِكَ الْحُسْنَى وَ بِكَلِمَاتِكَ الثَّامَاتِ لَمَّا أَنْطَقْتَ هَذِهِ النَّاقَةَ حَتَّى تُخْبِرَنَا بِمَا فِي بَطْنِهَا

Ali<sup>-asws</sup> grabbed a rein of the she-camel, then he<sup>-asws</sup> wiped his<sup>-asws</sup> hand upon her throat, then raised his<sup>-asws</sup> eyes towards the sky and said: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of the Household of Muhammad<sup>-saww</sup>, and by Your<sup>-azwj</sup> excellent Names, and by the complete Phrases! Tell this she-camel to speak until she informs us with what is in her belly!'

فَإِذَا النَّاقَةُ قَدِ التَّمَّتْ إِلَى عَلَيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ وَ هِيَ تَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ رَكِبَنِي يَوْمًا وَ هُوَ يُرِيدُ زِيَارَةَ ابْنِ عَمِّ لَهُ وَ وَاقَعَنِي فَأَنَا حَامِلٌ مِنْهُ

Behold! The she-camel turned towards Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, and she was saying, 'O Amir Al-Momineen<sup>-asws</sup>! One day he rode me and he was intending to visit an uncle of his, and he copulated with me, and I am pregnant from him!'

فَقَالَ الْأَعْرَابِيُّ وَجُحُكُمُ النَّبِيُّ هَذَا أَمْ هَذَا

The Bedouin said, 'Woe ben unto you all! This is the Prophet<sup>-saww</sup> or this one<sup>-asws</sup>?'

فَقِيلَ هَذَا النَّبِيُّ وَ هَذَا أَحْوَهُ وَ ابْنُ عَمِّهِ

It was said, 'This one<sup>-saww</sup> is the Prophet<sup>-saww</sup>, and this one<sup>-asws</sup> is a son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-as</sup>!'

فَقَالَ الْأَعْرَابِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنْتَ رَسُولُ اللَّهِ.

The Bedouin said, 'I testify that there is no god except Allah<sup>-azwj</sup>, and you<sup>-saww</sup> are Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!''<sup>6</sup>

6- بج، الخراج و الجرائح روي أَنَّ عُثْمَانَ بْنَ جُنَيْدٍ قَالَ: جَاءَ رَجُلٌ ضَرِيرٌ إِلَى رَسُولِ اللَّهِ ص فَشَكَا إِلَيْهِ ذَهَابَ بَصَرِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَتَيْتَ الْمَيْضَةَ فَتَوَضَّأَ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ قُل

(The book) 'Al Kharaj Wa Al Jaraih' –

<sup>6</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 5

'It is reported that Usman Bin Juneyd said, 'A desperate man came to Rasool-Allah<sup>-saww</sup>. He complained to him of the loss of his sight. Rasool-Allah<sup>-saww</sup> said to him: 'Bring the washbasin, perform Wud'u, then pray two Cycles Salat, then say: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَتُوِّجُّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتُوِّجُّهُ بِكَ إِلَى رَبِّكَ لِيَجْلُوَ بِهِ عَنْ بَصَرِي اللَّهُمَّ شَفِّعْهُ لِي وَ شَفِّعْنِي فِي نَفْسِي

'O Allah<sup>-azwj</sup>, and I turn to You<sup>-azwj</sup> through Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> of Mercy! O Muhammad<sup>-saww</sup>! I turn through you<sup>-saww</sup> to your<sup>-saww</sup> Lord<sup>-azwj</sup> for Him<sup>-azwj</sup> Enlighten my vision. O Allah<sup>-azwj</sup>! Intercede for him<sup>-saww</sup> regarding me, and Heal me regarding myself!"

قَالَ ابْنُ جُنَيْدٍ فَلَمْ يَطْلُبْ بِنَا الْحَدِيثِ حَتَّى دَخَلَ الرَّجُلُ كَأَن لَمْ يَكُنْ بِهِ ضَرَرٌ قَطُّ.

Ibn Juneyd said, 'The discussion had not prolonged with us until the man entered as if there had not been any harm with him at all!"<sup>7</sup>

7- شي، تفسير العياشي عن مُحَمَّدِ بْنِ أَبِي زَيْدِ الرَّازِيِّ عَمَّنْ ذَكَرَهُ عَنِ الرَّضَا ع قَالَ: إِذَا نَزَلَتْ بِكُمْ شِدَّةٌ فَاسْتَعِينُوا بِنَا عَلَى اللَّهِ وَ هُوَ قَوْلُ اللَّهِ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا.

Tafseer Al Ayyashi – from Muhammad Bin Abu Zayd al Razy, from the one who mentioned it,

'From Al-Reza<sup>-asws</sup> having said: 'When a hardship befalls with you, then seek assistance through us<sup>-asws</sup> to Allah<sup>-azwj</sup>, and it is the Word of Allah<sup>-azwj</sup>: **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]**".<sup>8</sup>

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَحْنُ وَ اللَّهُ الْأَسْمَاءُ الْحُسْنَى الَّذِي لَا يَقْبَلُ مِنْ أَحَدٍ إِلَّا بِمَعْرِفَتِنَا

He said, 'Abu Abdullah<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! We are the 'Asma Ul-Husna' (the most beautiful names) which (a supplication) is not Accepted from anyone except with having our<sup>-asws</sup> recognition!"

قَالَ فَادْعُوهُ بِهَا.

He<sup>-asws</sup> said: 'Therefore supplicate with these!"<sup>9</sup>

8- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع إِنَّ مُوسَى ع لَمَّا انْتَهَى إِلَى الْبَحْرِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قُلْ لِيَنِي إِسْرَائِيلَ جَدِّدُوا تَوْحِيدِي وَ أَمْرُوا بِتَلْوِينِكُمْ ذَكَرَ مُحَمَّدٌ سَيِّدُ عِبِيدِي وَ إِمَائِي وَ أَعِيدُوا عَلَيَّ أَنْفُسِكُمْ الْوَلَايَةَ لِعَلِّي أَخِي مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ قُولُوا اللَّهُمَّ بِجَاهِهِمْ جَوِّزْنَا عَلَيَّ مَثْنِ هَذَا الْمَاءِ يَتَحَوَّلُ لَكُمْ أَرْضًا

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>) – 'The Imam<sup>-asws</sup> said: 'When Musa<sup>-as</sup> ended up to the sea, Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-as</sup>: "Say to the Children of Israel: 'Renew My<sup>-azwj</sup> Tawheed (Oneness), and instruct your hearts to mention Muhammad<sup>-saww</sup>, the Chief of My<sup>-azwj</sup> servants and My<sup>-azwj</sup> maids, and prepare upon yourself the Wilayah of Ali<sup>-asws</sup>,

<sup>7</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 6

<sup>8</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 7 a

<sup>9</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 7 b

brother of Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and be saying: 'O Allah<sup>-azwj</sup>! By their<sup>-asws</sup> virtue, Make us cross upon the back of this water', so the water would be transformed for you all as land".

فَقَالَ لَهُمْ مُوسَى ذَلِكَ فَقَالُوا نُورِدُ عَلَيْنَا مَا نَكْرَهُ وَ هَلْ فَرَزْنَا مِنْ فِرْعَوْنَ إِلَّا مِنْ خَوْفِ الْمَوْتِ وَ أَنْتَ تَفْتَحُ بِنَا هَذَا الْمَاءَ الْعَمْرَ بِهَذِهِ الْكَلِمَاتِ وَ مَا يُدْرِينَا مَا يَحْدُثُ مِنْ هَذِهِ عَلَيْنَا

Musa<sup>-as</sup> said that to them, and they said: 'Are you<sup>-as</sup> implementing upon us what we dislike, and did we flee from the people of Pharaoh<sup>-la</sup> except out of fear of death (in the first place)? And you<sup>-as</sup> want to invade this water with us to be immersing in it with these words? And what are you<sup>-as</sup> intending what would be occurring upon us, from this?'

فَقَالَ لِمُوسَى كَالِبُ بْنُ يُوحَنَّا وَ هُوَ عَلَى دَابَّةٍ لَهُ وَ كَانَ ذَلِكَ الْخَلِيجُ أَرْبَعَةَ فَرَاسِخٍ يَا نَبِيَّ اللَّهِ أَمَرَكَ اللَّهُ بِهَذَا أَنْ تَقُولَهُ وَ نَدْخُلَ الْمَاءَ فَقَالَ نَعَمْ

Kalb Bin Yohanna said to Musa<sup>-as</sup>, and he was upon a horse of his, and that gulf was of four Farsakhs (approximately 24 kilometres), 'O Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> Commands you<sup>-as</sup> with this that we should be saying and entering the water?' He<sup>-as</sup> said: 'Yes'.

قَالَ وَ أَنْتَ تَأْمُرُنِي بِهِ قَالَ بَلَى

He said, 'Are you<sup>-as</sup> ordering me with it?' He<sup>-as</sup> said: 'Yes'.

قَالَ فَوَقَفَ وَ جَدَّدَ عَلَى نَفْسِهِ مِنْ تَوْحِيدِ اللَّهِ وَ نُبُوَّةِ مُحَمَّدٍ وَ وِلَايَةِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ أَيْمَانِهِمَا كَمَا أَمَرَ بِهِ ثُمَّ قَالَ اللَّهُمَّ بِجَاهِهِمْ جَوِّزْنِي عَلَى مِثْنِ هَذَا الْمَاءِ ثُمَّ أَفْحَمَ فَرَسَهُ فَرَكَضَ عَلَى مِثْنِ الْمَاءِ وَ إِذَا الْمَاءُ تَحْتَهُ كَأَرْضٍ لَيْسَتْ حَتَّى بَلَغَ آخِرَ الْخَلِيجِ

He<sup>-asws</sup> said: 'So he paused and renewing upon himself the *Tawheed* of Allah<sup>-azwj</sup>, and the Prophet-hood of Muhammad<sup>-saww</sup>, and the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and the goodly ones<sup>-asws</sup> from their Progeny<sup>-asws</sup>, what he had been instructed with. Then he said, 'O Allah<sup>-azwj</sup>! By their<sup>-asws</sup> virtue, Cause me to cross upon the back of this water!' Then he spurred his horse and galloped upon the back of the water, and the water from beneath him was like the soft ground, until he reached the end of the gulf.

ثُمَّ عَادَ رَاكِضاً ثُمَّ قَالَ لِبَنِي إِسْرَائِيلَ يَا بَنِي إِسْرَائِيلَ أَطِيعُوا مُوسَى فَمَا هَذَا الدُّعَاءُ إِلَّا مِفْتَاحُ أَبْوَابِ الْجَنَّاتِ وَ مَعَالِيقُ أَبْوَابِ التَّيْرَانِ وَ مُسْتَنْزِلُ الْأَرْزَاقِ وَ جَالِبٌ عَلَى عِبِيدِ اللَّهِ وَ إِمَانِهِ رِضَا الْمُتَهَيِّمِينَ الْخَلَاقِ فَأَنْبَأُوا وَ قَالُوا نَحْنُ لَا نَسِيرُ إِلَّا عَلَى الْأَرْضِ

Then he returned galloping, then said to the Children of Israel, 'O Children of Israel! Obey Musa<sup>-as</sup>, for this supplication is nothing except keys to the doors of the Gardens, and locks upon the doors of the Fires, and descended of the sustenance, and a fetcher upon the servants of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> maids of the Mercy of the Beneficent, the Compeller, the Creator'. But they refused, and said, 'We will not travel except upon the ground'.

فَأَوْحَى اللَّهُ إِلَى مُوسَى اضْرِبْ بِعَصَاكَ الْبَحْرَ وَ قُلِ اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا فَلَمْتَهُ فَعَلَّ فَنَفَلَقَ وَ ظَهَرَتِ الْأَرْضُ إِلَى آخِرِ الْخَلِيجِ فَقَالَ مُوسَى ع ادْخُلُوا قَالُوا الْأَرْضُ وَحِلَّةٌ نَخَافُ أَنْ تَرْتَسِبَ فِيهَا

Allah-<sup>azwj</sup> Revealed unto Musa-<sup>as</sup> **Strike the sea with your staff [26:63]** and say: ‘O Allah-<sup>azwj</sup>! By the virtue of Muhammad-<sup>saww</sup> and his-<sup>saww</sup> goodly Progeny-<sup>asws</sup>, part it!’ So, he-<sup>as</sup> did, and it parted, and the ground appeared up to the end of the gulf. Musa-<sup>as</sup> said: ‘Enter it!’ They said: ‘The ground is soggy. We fear that we might get bogged down in it’.

فَقَالَ اللَّهُ يَا مُوسَى قُلِ اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ جُفِّفْهَا فَفَالَهَا فَأَرْسَلَ اللَّهُ عَلَيْهَا رِيحَ الصَّبَا فَجَفَّتْ وَ قَالَ مُوسَى ادْخُلُوهَا

Allah-<sup>azwj</sup> Mighty and Majestic Said: ‘O Musa-<sup>as</sup>! O Allah-<sup>azwj</sup>! By the virtue of Muhammad-<sup>saww</sup> and his-<sup>saww</sup> goodly Progeny-<sup>asws</sup>, Dry it!’ He-<sup>as</sup> said it, and Allah-<sup>azwj</sup> Sent the Al-Saba wind over it, and it dried out’. And Musa-<sup>as</sup> said: ‘Enter it!’

قَالُوا يَا نَبِيَّ اللَّهِ نَحْنُ اثْنَا عَشْرَةَ قَبِيلَةً بَنُو اثْنِي عَشَرَ أَبَاً وَ إِن دَخَلْنَا رَامَ كُلِّ فَرِيقٍ تَقَدَّمْ صَاحِبِهِ فَلَا نَأْمَنُ وَفُوعَ الشَّيْرِ بَيْنَنَا فَلَوْ كَانَ لِكُلِّ فَرِيقٍ مِنَّا طَرِيقٌ عَلَى حِدَةٍ لَأَمِنَّا مَا نَخَافُهُ

They said: ‘O Prophet-<sup>as</sup> of Allah-<sup>azwj</sup>! We are twelve tribes or twelve fathers, and if we enter, every group of us would want to precede the other, and we are not safe from the occurrence of evil between us. If only there was a path for every group of us to tread upon, we would be safe from what we fear’.

فَأَمَرَ اللَّهُ مُوسَى أَنْ يَضْرِبَ الْبَحْرَ بِعَدَدِهِمْ اثْنِي عَشْرَةَ ضَرْبَةً فِي اثْنِي عَشْرَ مَوْضِعًا إِلَى جَانِبِ ذَلِكَ الْمَوْضِعِ وَ يَقُولُ اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ بَيِّنِ الْأَرْضَ لَنَا وَ أَمِطْ أَلَمَنَا عَنَّا

Allah-<sup>azwj</sup> Commanded Musa-<sup>as</sup> that he-<sup>as</sup> strike the sea with their number, twelve strikes in twelve (different) places, to the side of that place, and he-<sup>as</sup> should be saying: ‘O Allah-<sup>azwj</sup>! By the virtue of Muhammad-<sup>saww</sup> and his-<sup>saww</sup> goodly Progeny-<sup>asws</sup>! Expose the ground for us and pattern the water from us’.

فَصَارَ فِيهِ تَمَامُ اثْنِي عَشْرَ طَرِيقًا وَ جَفَّ قَرَارُ الْأَرْضِ بِرِيحِ الصَّبَا فَقَالَ ادْخُلُوهَا قَالُوا كُلُّ فَرِيقٍ مِنَّا يَدْخُلُ سِكَّةً مِنْ هَذِهِ السِّبْكَ لَا تَدْرِي مَا يَخْدُثُ عَلَى الْأَخْرَيْنِ

So there came to be in it, twelve complete paths, and the surface of the ground was dried out by the Al-Saba wind, and he-<sup>as</sup> said: ‘Enter it!’ They said, ‘Every group of us would enter a path from these paths not knowing what is happening upon the others’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ فَاضْرِبْ كُلَّ طُودٍ مِنَ الْمَاءِ بَيْنَ هَذِهِ السِّبْكَ فَضْرَبَ وَ قَالَ اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا جَعَلْتَ هَذَا الْمَاءَ طَبَقَاتٍ وَاسِعَةً يَرَى بَعْضُهُمْ بَعْضًا مِنْهَا- فَخَدَتْ طَبَقَاتٌ وَاسِعَةً يَرَى بَعْضُهُمْ بَعْضًا ثُمَّ دَخَلُوهَا

Allah-<sup>azwj</sup> Mighty and Majestic Said: “Strike each mountain of water, a path between this’. He-<sup>as</sup> struck and said, ‘O Allah-<sup>azwj</sup>! By the virtue of Muhammad-<sup>saww</sup> and his-<sup>saww</sup> goodly Progeny-<sup>asws</sup>! Make a vast opening to be in this water, so some of them can see the others from it’. So openings occurred, vast enough from some of them to see the others from it. Then they entered it.

فَلَمَّا بَلَغُوا آخِرَهَا جَاءَ فِرْعَوْنُ وَ قَوْمُهُ فَدَخَلُوا بَعْضُهُمْ فَلَمَّا دَخَلَ آخِرُهُمْ وَ هُمَا بِالْخُرُوجِ أَوْهَمَهُمْ أَمَرَ اللَّهُ تَعَالَى الْبَحْرَ فَانْطَبَقَ عَلَيْهِمْ فَعَرَفُوا وَ أَصْحَابُ مُوسَى يُنْظَرُونَ إِلَيْهِمْ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ اعْرِفْنَا آلَ فِرْعَوْنَ وَ أَنْتُمْ تَنْظُرُونَ إِلَيْهِمْ



When they reached the end of it, Pharaoh<sup>-la</sup> came over with his<sup>-as</sup> people. Some of them entered. When the last of them had entered, and they were the first ones with the exiting, Allah<sup>-azwj</sup> the Exalted Commanded the sea, and it formed Layers upon them, and they drowned while the companions of Musa<sup>-as</sup> were looking at them. That is the Word of Allah<sup>-azwj</sup> Mighty and Majestic **and We Drowned the People of Pharaoh and you were looking on** – at them.

قَالَ اللَّهُ عَزَّ وَجَلَّ لِبَنِي إِسْرَائِيلَ فِي عَهْدِ مُحَمَّدٍ ص فَإِذَا كَانَ اللَّهُ تَعَالَى فَعَلَ هَذَا كُلَّهُ بِأَسْلَافِكُمْ لِكِرَامَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ دَعَا مُوسَى دُعَاءً تَقَرَّبَ بِهِمْ أَوْ مَا تَقُولُونَ أَنَّ عَلَيْكُمْ الْإِيمَانَ لِمُحَمَّدٍ وَ آلِهِ إِذْ قَدْ شَاهَدْتُمُوهُ الْآنَ.

Allah<sup>-azwj</sup> Mighty and Majestic Said to the Children of Israel regarding the era of Musa<sup>-as</sup>: “So when Allah<sup>-azwj</sup> Exalted Did all of this with your ancestors for the prestige of Muhammad<sup>-sawww</sup>, and the supplication of Musa<sup>-as</sup> – and he<sup>-as</sup> supplicated to be closer to Allah<sup>-azwj</sup> through them<sup>-asws</sup> – are you not using your intellect that upon you is to believe in Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup> now, when you have witnessed it?”<sup>10</sup>

9- م، تفسير الإمام عليه السلام في قصة التوبة عن عبادة العجل فأمر الله الإثني عشر ألفاً أن يخرجوا على الباقرين شاهرين السيفين يقتلوهم

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup>, in the story of the repentance from having worshipped the calf – ‘Allah<sup>-azwj</sup> Commanded twelve thousand that they should go out upon the rest of them, brandishing the swords, killing them.

وَ نَادَى مُنَادٍ أَلَا لَعْنُ اللَّهِ أَحَدًا اتَّفَاهُمْ بِيَدٍ أَوْ رِجْلِ وَ لَعْنُ اللَّهِ مَنْ تَأَمَّلَ الْمُقْتُولَ لَعَلَّهُ يَنْسُبُهُ حَيْمًا قَرِيبًا فَيَتَعَدَّاهُ إِلَى الْأَجَنِيِّ فَاسْتَسَلَّمَ الْمُقْتُولُونَ

A Caller Called out: ‘Indeed! The Curse of Allah<sup>-azwj</sup> would be on anyone who defends them by a hand or a leg, and Curse of Allah<sup>-azwj</sup> would be on the one who hesitates from the one to be killed, perhaps he displays his friendship or a relationship, so he saves him, and he extends to the stranger!’ So the ones to be killed, submitted.

فَقَالَ الْقَاتِلُونَ نَحْنُ أَعْظَمُ مُصِيبَةً مِنْهُمْ نَقْتُلُ بِأَيْدِينَا آبَاءَنَا وَ أُمَّهَاتِنَا وَ إِخْوَانَنَا وَ قَرَابَاتِنَا وَ نَحْنُ لَمْ نَعْبُدْ فَقَدْ سَاوَى بَيْنَنَا وَ بَيْنَهُمْ فِي الْمُصِيبَةِ

The killing ones said, ‘We are in a great difficulty from them. We have to kill with our hands, our own fathers, and our mothers, and our sons, and our brothers, and our relatives, and we did not worship, and there is equality between us and them regarding the difficulties’.

فَأَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى أَيُّ إِيمَانًا امْتَحَنْتَهُمْ كَذَلِكَ لِأَنَّهُمْ مَا اعْتَرَفُوا لِمَا عَبَدُوا الْعَجَلَ وَ لَمْ يَهْجُرُوهُمْ وَ لَمْ يُعَادُوهُمْ عَلَى ذَلِكَ

Allah<sup>-azwj</sup> the Exalted Revealed unto Musa<sup>-as</sup>: “O Musa<sup>-as</sup>! I<sup>-azwj</sup>, rather am Examining them by that, because they did not withdraw from them due to their worshipping the calf, and did not emigrate from them, and inimical to them upon that.

قُلْ لَهُمْ مَنْ دَعَا اللَّهُ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ أَنْ يُسَهَّلَ عَلَيْهِمْ قَتْلَ الْمُسْتَحْسِنِينَ لِلْقَتْلِ بِدُونِهِمْ فَعَلَّ فَقَالُوا فَسَهَّلَ عَلَيْهِمْ وَ لَمْ يَجِدُوا لِقَتْلِهِمْ هُمْ أَلَمَّا

He<sup>-as</sup> said to them: ‘The one who supplicated to Allah<sup>-azwj</sup> by Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> goodly Progeny<sup>-asws</sup>, it would be easy upon him killing the deserving one of the killing due to

<sup>10</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 8

their sins'. They said it, and that made easier upon them, and they did not find any pain due to their killing them''.

فَلَمَّا اسْتَمَرَ الْقَتْلُ فِيهِمْ وَ هُمْ سِتْمِائَةِ أَلْفٍ إِلَّا اثْنَيْ عَشَرَ أَلْفًا الَّذِينَ لَمْ يَعْبُدُوا الْعِجْلَ وَفَقَّ اللَّهُ بَعْضَهُمْ فَقَالَ لِيَعْضِيهِمْ وَ الْقَتْلُ لَمْ يَفُضْ بَعْدَ إِلَيْهِمْ فَقَالَ أَوْ لَيْسَ اللَّهُ قَدْ جَعَلَ التَّوَسُّلَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ أَمْرًا لَا يَحِيبُ مَعَهُ طَلِبَةٌ وَ لَا يُرَدُّ بِهِ مَسْأَلَةٌ وَ هَكَذَا تَوَسَّلْتُ بِهِمُ الْأَنْبِيَاءُ وَ الرُّسُلُ فَمَا لَنَا لَا نَتَوَسَّلُ

When the killing continued among them, and they were six hundred thousand except for twelve thousand who had not worshipped the calf, and Allah<sup>-azwj</sup> Inclined one of them, so he said to some of them, and the killing had not yet reached to them, saying, 'Or hasn't Allah<sup>-azwj</sup> Made the beseeching by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup> such a matter than a seeker would not be disappointed with it, nor would his asking be returned to him, and like that is how the Prophets<sup>-as</sup> and the Rasools<sup>-as</sup> beseeched (before)? So what is the matter with us that we are not seeking mediation (by them<sup>-asws</sup>)?'

قَالَ فَاجْتَمَعُوا وَ ضَجُّوا يَا رَبَّنَا بِجَاهِ مُحَمَّدٍ الْأَكْرَمِ وَ بِجَاهِ عَلِيِّ الْأَفْضَلِ الْأَعْظَمِ وَ بِجَاهِ فَاطِمَةَ ذِي الْفَضْلِ وَ الْعِصْمَةِ وَ بِجَاهِ الْحُسَيْنِ وَ الْحُسَيْنِ سِبْطِي سَيِّدِ الْمُرْسَلِينَ وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ وَ بِجَاهِ الذَّرِّيَّةِ الطَّيِّبَةِ الطَّاهِرَةِ مِنْ آلِ طه وَ يس لَمَّا عَفَرْتَ لَنَا دُؤُوبَنَا وَ عَفَرْتَ لَنَا هَفُوتَنَا وَ أَزَلْتَ هَذَا الْقَتْلَ عَنَّا

He<sup>-asws</sup> said: 'They gathered and raised a clamour, 'O our Lord<sup>-azwj</sup>! By the virtue of Muhammad<sup>-saww</sup> the prestigious, and by the virtue of Ali<sup>-asws</sup> the superior, the magnificent, and by the virtue of Fatima<sup>-asws</sup> the meritorious, and by the virtue of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two grandsons of the Chief of the Prophets<sup>-as</sup>, and chief of the youths of the inhabitants of the Paradise in their entirety, and by the virtue of the goodly offspring, the clan from the Progeny<sup>-asws</sup> of Taha, and Yaseen (Names of Rasool-Allah<sup>-saww</sup>), so when will You<sup>-azwj</sup> Forgive our sins for us, and Forgive our lapses for us, and remove this killing from us?'

فَذَلِكَ حِينَ تُودِي مَوْسَى ع مِنَ السَّمَاءِ أَنْ كُفَّ الْقَتْلَ فَقَدْ سَأَلَنِي بَعْضُهُمْ مَسْأَلَةً وَ أَقْسَمَ عَلَيَّ قَسَمًا لَوْ أَقْسَمَ بِهِ هَؤُلَاءِ الْعَابِدُونَ لِلْعِجْلِ وَ سَأَلَنِي بَعْضُهُمُ الْعِصْمَةَ حَتَّى لَا يَعْبُدُوهُ لَوْ قَفَّوهُمْ وَ عَصَمْتُهُمْ وَ لَوْ أَقْسَمَ عَلَيَّ بِمَا إِبْلِيسُ لَهَدَيْتُهُ وَ لَوْ أَقْسَمَ عَلَيَّ بِمَا مُرُودُ أَوْ فِرْعَوْنُ لَنَجَّيْتُهُمْ فَرَفَعْتُ عَنْهُمْ الْقَتْلَ

So that is where there was a call for Musa<sup>-as</sup> from the sky: 'Stop the killing, for some of them has asked Me<sup>-azwj</sup> such an asking, and I<sup>-azwj</sup> have Vowed upon Myself<sup>-azwj</sup> with a vow, (even) if they who had been worshipping the calf had asked Me<sup>-azwj</sup>, and they had asked for the protection, I<sup>-azwj</sup> would have Protected the, and even if had Iblees<sup>-la</sup> had vowed upon Me<sup>-azwj</sup> by it, I<sup>-azwj</sup> would have Guided him<sup>-la</sup>, and even if Nimrod<sup>-la</sup> or Pharaoh<sup>-la</sup> had vowed upon Me<sup>-azwj</sup> by it, I<sup>-azwj</sup> would have Rescued them<sup>-la</sup>'.

فَجَعَلُوا يَقُولُونَ يَا حَسْرَتَنَا أَيْنَ كُنَّا عَنْ هَذَا الدُّعَاءِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ حَتَّى كَانَ اللَّهُ يَقِينًا شَرَّ الْفِتْنَةِ وَ يَعْصِمُنَا بِالْفَضْلِ الْعِصْمَةِ.

So, the killing was Lifted from them, and they went on saying, 'O our regret! Where were we from this supplication by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, until Allah<sup>-azwj</sup> had Prevented from us the evil of the strive, and Protected us with the most superior of the protections?'<sup>11</sup>

<sup>11</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 9

10- م، تفسير الإمام عليه السلام قَالَ اللهُ تَعَالَى وَ إِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ قَالَ وَ اذْكُرُوا بَنِي إِسْرَائِيلَ إِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ طَلَبَ لَهُمُ السَّقْيَ لَمَّا حَقَّهُمُ الْعَطَشُ فِي التِّيهِ وَ صَجُّوا بِالْبُكَاءِ إِلَى مُوسَى وَ قَالُوا هَلَكْنَا بِالْعَطَشِ

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> – ‘Then Allah<sup>-azwj</sup> Mighty and Majestic Said: **And when Musa prayed for the rain for his people**. He<sup>-azwj</sup> Said: “Recall, O Children of Israel, **when Musa prayed for the rain for his people**, seeking for them the quenching, due to the thirst which faced them in the wilderness, and they raised a clamour to Musa<sup>-as</sup>, and they said: ‘We are being destroyed by the thirst!’

فَقَالَ مُوسَى: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ، وَ بِحَقِّ عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ وَ بِحَقِّ فَاطِمَةَ سَيِّدَةِ النِّسَاءِ، وَ بِحَقِّ الْحَسَنِ سَيِّدِ الْأَوْلِيَاءِ، وَ بِحَقِّ الْحُسَيْنِ سَيِّدِ الشُّهَدَاءِ وَ بِحَقِّ عِزَّتِهِمْ وَ حُلُقَائِهِمْ سَادَةِ الْأَرْكَبَاءِ- لَمَّا سَقَيْتَ عِبَادَكَ هَؤُلَاءِ.

Musa<sup>-as</sup> said: ‘O Allah<sup>-azwj</sup>! By the right of Muhammad<sup>-saww</sup>, Chief of the Prophets<sup>-as</sup>, and by the right of Ali<sup>-asws</sup>, Chief of the successors<sup>-as</sup>, and by the right of (Syeda) Fatima<sup>-asws</sup>, Chief Tess of the women, and by the right of Al-Hassan<sup>-asws</sup>, Chief of the Guardians<sup>-asws</sup>, and by the right of Al-Husayn<sup>-asws</sup>, Chief of the martyrs, and by the right of their<sup>-asws</sup> family, and their<sup>-asws</sup> Caliphs<sup>-asws</sup>, the Chiefs of the Intelligent ones, Quench them, Your<sup>-azwj</sup> servants!’

فَأَوْحَى اللهُ تَعَالَى إِلَيْهِ: يَا مُوسَى «اضْرِبْ بِعَصَاكَ الْحَجَرَ». فَضْرَبَهُ بِهَا فَانْفَجَرَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا- قَدْ عَلِمَ كُلُّ أُنَاسٍ كُلَّ قَبِيلَةٍ مِنْ بَنِي أَبِي مِنْ أَوْلَادٍ يَعْشُرُونَ مَشْرِجَهُمْ فَلَا يُزَاحِمُ الْآخَرِينَ فِي مَشْرِجِهِمْ.

Allah<sup>-azwj</sup> the Exalted Revealed unto him<sup>-as</sup>: “O Musa<sup>-as</sup>! **Strike the rock with your Staff!** So he<sup>-as</sup> struck with it, **So there gushed out from it twelve springs; each group knew** – each tribe from the sons of a father from the children of Yaqoub<sup>-as</sup> **its drinking place**. Thus, the others did not horde them in their drinking place.

قَالَ اللهُ عَزَّ وَ جَلَّ: كُلُّوا وَ اشْرَبُوا مِنْ رِزْقِ اللهِ الَّذِي آتَاكُمْوَهُ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ وَ لَا تَسْعُوا فِيهَا وَ أَنْتُمْ مُفْسِدُونَ عَاصُونَ.

Allah<sup>-azwj</sup> Mighty and Majestic Said **Eat and drink from the Grace of Allah** – which He<sup>-azwj</sup> has Given you all **and do not mischievous in the land, as transgressors** – and do not go about in it and you are corrupting, disobeying”.

قَالَ رَسُولُ اللهِ ص: مَنْ [أ] قَامَ عَلَى مَوْلَانَا أَهْلَ الْبَيْتِ سَقَاهُ اللهُ تَعَالَى مِنْ حَبِّيهِ كَأَسَا لَا يَبْعُونَ بِهِ بَدَلًا، وَ لَا يُرِيدُونَ سِوَاهُ كَافِيًا وَ لَا كَالِيًا وَ لَا نَاصِرًا.

Rasool-Allah<sup>-saww</sup> said: ‘The one who stands upon our<sup>-asws</sup> Wilayah of the People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> the Exalted would Quench him from His<sup>-azwj</sup> Love, a cup he would not want a replacement of, nor would he be wanting besides Him<sup>-azwj</sup>, a suffice, nor a protector, nor a helper.

وَ مَنْ وَطَّنَ نَفْسَهُ عَلَى اخْتِمَالِ الْمَكَارِهِ- فِي مَوْلَانَا جَعَلَهُ اللهُ يَوْمَ الْقِيَامَةِ فِي عَرَصَاتٍ بِحَيْثُ يَقْضُرُ كُلُّ مَنْ تَصَمَّنَتْهُ تِلْكَ الْعَرَصَاتُ- أَبْصَارُهُمْ عَمَّا يُشَاهِدُونَ مِنْ دَرَجَاتِهِمْ وَ إِنَّ كُلَّ وَاحِدٍ مِنْهُمْ لَيُحِيطُ بِمَا لَهُ مِنْ دَرَجَاتِهِ، كَاِحْاطَتِهِ فِي الدُّنْيَا (لَمَّا يَلْقَاهُ) بَيْنَ يَدَيْهِ،

And the one who resolves himself upon bearing the abhorrence’s – in our<sup>-asws</sup> Wilayah, Allah<sup>-azwj</sup> would Make him to be in the Day of Judgment in the plains by which everyone contained in those plains, their sight would fall short of witnessing from his rank, and even if each one

of them as to look around with what he would be with from his (own) rank, just like he used to look around in the world to what he faced in front of him (from his wealth and possessions).

ثُمَّ يُقَالُ لَهُ: وَطَنْتَ نَفْسَكَ عَلَىٰ اخْتِمَالِ الْمَكَارِهِ - فِي مَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَقَدْ جَعَلَ اللَّهُ إِلَيْكَ - وَ مَكَّنَكَ مِنْ تَخْلِيصِ كُلِّ مَنْ نُحِبُّ تَخْلِيصَهُ - مِنْ أَهْلِ الشَّدَائِدِ فِي هَذِهِ الْعَرَصَاتِ.

Then it would be said to him, 'You resolved yourself upon bearing the abhorrence's – being in our<sup>-asws</sup> Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, so Allah<sup>-azwj</sup> has Made it to be for you and Enabled you from finishing off every one you love to finish him off – from the people in difficulties in these plains'.

فِيمُدُّ بَصَرَهُ، فَيُحِيطُ بِهِمْ، ثُمَّ يَنْتَقِدُ مَنْ أَحْسَنَ إِلَيْهِ أَوْ بَرَّهُ فِي الدُّنْيَا بِقَوْلٍ أَوْ فِعْلٍ - أَوْ رَزَقَ غَيْبَةً أَوْ حُسْنِ مَخْضَرٍ أَوْ إِفْقَاقٍ، فَيَنْتَقِدُهُ مِنْ بَيْنِهِمْ - كَمَا يُنْتَقَدُ الدَّرَاهِمُ الصَّحِيحُ مِنَ الْمَكْسُورِ.

He would extend his sight and he would look around with it. Then he would scrutinize the one who was good to him, or was righteous to him in the world, either by word or deed – or repelled his backbiting (by someone), or goodly presentation, or kindness, so he would scrutinize from between them – just as one scrutinises the Dirhams, the correct from the broken (fake) ones.

ثُمَّ يُقَالُ لَهُ: اجْعَلْ هَؤُلَاءِ فِي الْجَنَّةِ حَيْثُ شِئْتَ. فَيُنزِلُهُمْ جَنَّاتٍ رِيًّا.

Then it would be said to him, 'Make these ones to be in the Paradise wherever you so desire to'. So he would lodge them in the Gardens of our<sup>-asws</sup> Lord<sup>-azwj</sup>.

ثُمَّ يُقَالُ لَهُ: وَ قَدْ جَعَلْنَا لَكَ، وَ مَكَّنَّاكَ مِنْ إِقْءَاءِ مَنْ تُرِيدُ فِي نَارِ جَهَنَّمَ. فَيَرَاهُمْ فَيُحِيطُ بِهِمْ، وَ يَنْتَقِدُهُمْ مِنْ بَيْنِهِمْ - كَمَا يُنْتَقَدُ الدِّينَارُ مِنَ الْقِرَاصَةِ. ثُمَّ يُقَالُ لَهُ: صَيِّرْهُمْ مِنَ التَّيْرَانِ إِلَىٰ حَيْثُ شِئْتَ. فَيَصَيِّرُهُمْ حَيْثُ يَشَاءُ مِنْ مَضَائِقِ النَّارِ.

Then it would be said to him, 'And it has been Made to be for you, and enabled for you from throwing the ones you want into the Fire of Hell'. He would see them and scrutinise them from between them – just as one scrutinises the Dinar from the scrap. Then it would be said to him, 'Make them to be in the Fires wherever you so desire to'. He would place them wherever he so desires from the constrictions of the Fire.

فَقَالَ اللَّهُ تَعَالَىٰ لِبَنِي إِسْرَائِيلَ الْمَوْجُودِينَ فِي عَصْرِ مُحَمَّدٍ ص: فَإِذَا كَانَ أَسْلَافُكُمْ إِنَّمَا دُعُوا إِلَىٰ مَوْلَاةِ مُحَمَّدٍ وَ آلِهِ فَأَنْتُمْ [الآن] لَمَّا شَاهَدْتُمُوهُمْ - فَقَدْ وَصَلْتُمْ إِلَىٰ الْعَرَضِ وَ الْمَطْلَبِ الْأَفْضَلِ - إِلَىٰ مَوْلَاةِ مُحَمَّدٍ وَ آلِهِ،

Allah<sup>-azwj</sup> the Exalted Said to the Children of Israel, the ones existing in the era of Muhammad<sup>-saww</sup>: "When it was such that your ancestors were invited to the Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, so you today, due to what you have witnessed – so have come to the purpose and the superior need – to the Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>".

فَتَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالتَّقَرُّبِ إِلَيْنَا وَ لَا تَتَقَرَّبُوا مِنْ سَخَطِهِ، وَ لَا تَتَّبِعُوا مِنْ رَحْمَتِهِ بِالْأَرْوَاحِ عَنَّا.

Therefore, draw yourselves closer to Allah<sup>-azwj</sup> Mighty and Majestic with the nearness to us<sup>-asws</sup> and do not draw closer to His<sup>-azwj</sup> Wrath, nor be distant from His<sup>-azwj</sup> Mercy by the delinquency from us<sup>-asws</sup>.<sup>12</sup>

11- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>) – **‘And when there came to them a Book from the Presence of Allah Verifying what was with them - and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]**

قَالَ الْإِمَامُ ع دَمَّ اللَّهُ تَعَالَى الْيَهُودَ فَقَالَ: وَ لَمَّا جَاءَهُمْ يَعْنِي هَؤُلَاءِ الْيَهُودَ الَّذِينَ تَقَدَّمَ دِكْرُهُمْ- وَ إِخْوَانَهُمْ مِنَ الْيَهُودِ، جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ الْقُرْآنُ مُصَدِّقٌ ذَلِكَ الْكِتَابُ لِمَا مَعَهُمْ مِنَ التَّوْرَةِ الَّتِي بَيَّنَّ فِيهَا أَنَّ مُحَمَّدًا الْأُمِّيَّ مِنْ وُلْدِ إِسْمَاعِيلَ، الْمُؤَيَّدَ بِخَيْرِ خَلْقِ اللَّهِ بَعْدَهُ: عَلِيٍّ وَ لِِيِّ اللَّهِ.

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘Allah<sup>-azwj</sup> the Exalted Condemned the Jews, so He<sup>-azwj</sup> Said: **And when there came to them [2:89]** – meaning to those Jews – those mentioned previously –and their brethren from the Jews, there came to them **a Book from the Presence of Allah** – the Quran, **Verifying** – that Book, **what was with them** – from the Torah in which was clarified that Muhammad<sup>-saww</sup>, the *Ummi* (a resident of Makkah) from the children of Ismail<sup>-as</sup>, the one supported by the best of the creatures of Allah<sup>-azwj</sup> after him<sup>-saww</sup>, Ali<sup>-asws</sup>, the Guardian of Allah<sup>-azwj</sup>.

وَ كَانُوا يَعْنِي هَؤُلَاءِ الْيَهُودَ مِنْ قَبْلِ ظُهُورِ مُحَمَّدٍ ص بِالرِّسَالَةِ يَسْتَفْتِحُونَ يَسْأَلُونَ اللَّهَ الْفَتْحَ وَ الظَّفَرَ عَلَى الَّذِينَ كَفَرُوا مِنْ أَعْدَائِهِمْ وَ الْمُتَنَاوِينَ لَهُمْ، فَكَانَ اللَّهُ يَفْتَحُ لَهُمْ وَ يَنْصُرُهُمْ.

**And they had been** – meaning those Jews, **from before** – the appearance of Muhammad<sup>-saww</sup> with the Message, **praying for victory** – asking Allah<sup>-azwj</sup> for the victory and the success, **over those who disbelieved** – from their enemies and adversaries of theirs, so that Allah<sup>-azwj</sup> would Grant victory to them and Help them.

قَالَ اللَّهُ تَعَالَى: فَلَمَّا جَاءَهُمْ جَاءَ هَؤُلَاءِ الْيَهُودَ مَا عَرَفُوا مِنْ نَعْتِ مُحَمَّدٍ ص وَ صِفَتِهِ كَفَرُوا بِهِ وَ جَحَدُوا بُبُوَّتَهُ حَسَدًا لَهُ وَ بَغْيًا عَلَيْهِ.

Allah<sup>-azwj</sup> the Exalted Said **so when there came to them** – came to those Jews, **what they recognised** – from the attributes of Muhammad<sup>-saww</sup>, **they disbelieved in it**, and they rejected his<sup>-saww</sup> Prophet-hood in envy to him<sup>-saww</sup> and rebelling against him<sup>-saww</sup>.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

Allah<sup>-azwj</sup> Mighty and Majestic Said: **Therefore, the Curse of Allah is upon the unbelievers’.**

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى أَحَبَرَ رَسُولَهُ بِمَا كَانَ مِنْ إِيْمَانِ الْيَهُودِ بِمُحَمَّدٍ ص قَبْلَ ظُهُورِهِ، وَ مِنْ اسْتِفْتَا حِيهِمْ عَلَى أَعْدَائِهِمْ بِدِكْرِهِ، وَ الصَّلَاةَ عَلَيْهِ وَ عَلَى آلِهِ.

<sup>12</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 10

Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Informed His<sup>-azwj</sup> Rasool<sup>-saww</sup> with what was from the *Eman* of the Jews in Muhammad<sup>-saww</sup> before his<sup>-saww</sup> appearance, and the ones who were praying for victory upon their enemies by mentioning him<sup>-saww</sup>, and the Sending of *Salawat* upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>.

قَالَ ع: وَكَانَ اللَّهُ عَزَّ وَجَلَّ أَمَرَ الْيَهُودَ فِي أَيَّامِ مُوسَى وَبَعْدَهُ إِذَا دَهَمَهُمْ أَمْرٌ، وَ دَهَمَهُمْ دَاهِيَةٌ- أَنْ يَدْعُوا اللَّهَ عَزَّ وَجَلَّ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ أَنْ يَسْتَنْصِرُوا بِهِمْ، وَ كَانُوا يَفْعَلُونَ ذَلِكَ- حَتَّى كَانَتْ الْيَهُودُ مِنْ أَهْلِ الْمَدِينَةِ قَبْلَ ظُهُورِ مُحَمَّدٍ ص بِسِنِينَ كَثِيرَةٍ يَفْعَلُونَ ذَلِكَ، فَيَكْفُونَ الْبَلَاءَ وَ الدَّهْمَاءَ وَ الدَّاهِيَةَ.

He<sup>-asws</sup> said: 'And it was so that Allah<sup>-azwj</sup> Mighty and Majestic Commanded the Jews during the days of Musa<sup>-as</sup> and after him<sup>-as</sup> when a matter surprised them, and a disaster befell them, that they should be supplicating to Allah<sup>-azwj</sup> Mighty and Majestic by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and they should be seeking help by them<sup>-asws</sup>, and they were doing that to the extent that the Jews from the inhabitants of Al-Medina - before the appearance of Muhammad<sup>-saww</sup> by many years, that they were (reciting) it, and they were being salvaged from the afflictions, and the disasters, and misfortunes.

وَ كَانَتْ الْيَهُودُ قَبْلَ ظُهُورِ مُحَمَّدٍ النَّبِيِّ ص بِعَشْرِ سِنِينَ يُعَادِيهِمْ أَسَدٌ وَ عَطْفَانٌ قَوْمٌ مِنَ الْمُشْرِكِينَ وَ يُفْصِدُونَ أَدَاهِمَ، وَ كَانُوا يَسْتَدْفِعُونَ شُرُورَهُمْ وَ بَلَاءَهُمْ- بِسُؤَالِهِمْ رَبَّهُمْ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، حَتَّى فَصَدَّهُمْ فِي بَعْضِ الْأَوْقَاتِ أَسَدٌ وَ عَطْفَانٌ فِي ثَلَاثَةِ آلَافٍ فَارِسٍ إِلَى بَعْضِ قُرَى الْيَهُودِ حَوْلِي الْمَدِينَةِ، فَتَلَقَّاهُمُ الْيَهُودُ وَ هُمْ ثَلَاثُمِائَةِ فَارِسٍ، وَ دَعَا اللَّهُ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ- فَهَزَمُوهُمْ وَ قَطَعُوهُمْ.

And it was so that the Jews, before the appearance of Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup>, by ten years, were inimical with the clans of Asad and Gatfaan, a people from the polytheists, and they were aiming at hurting them (Jews), and they were defending from their evils – by asking their Lord<sup>-azwj</sup> by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, to the extent that in certain times, the (clans of) Asad and Gatfaan aimed for them among three thousand horsemen to one of the Jewish towns around Al-Medina. So the Jews faced them, and they (Jews) were three hundred horsemen, and they supplicated to Allah<sup>-azwj</sup> by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the clean – and they defeated them and scattered them.

فَقَالَ أَسَدٌ وَ عَطْفَانٌ بَعْضُهُمَا لِبَعْضٍ: تَعَالَوْا نَسْتَعِينْ عَلَيْهِمْ بِسَائِرِ الْقَبَائِلِ. فَاسْتَعَانُوا عَلَيْهِمْ بِالْقَبَائِلِ وَ أَكْتَرُوا- حَتَّى اجْتَمَعُوا قَدْرَ ثَلَاثِينَ أَلْفًا، وَ فَصَدُوا هَؤُلَاءِ الثَّلَاثُمِائَةِ فِي قَرِيْبِهِمْ،

So (the clans of) Asad and Gatfaan said to each other, 'Come! We shall assist each other against them along with the rest of the tribes'. They assisted each other against them along with the (other) tribes, and they became more – to the extent that they gathered about thirty thousand, and they aimed for these Jews, the three hundred in their town.

فَأَجْبُوهُمْ إِلَى بُيُوتِهِمْ وَ قَطَعُوا عَنْهَا الْمِيَاهَ الْجَارِيَةَ- الَّتِي كَانَتْ تَدْخُلُ إِلَى قُرَاهِمَ، وَ مَنْعُوا عَنْهُمْ الطَّعَامَ، وَ اسْتَأْمَنَ الْيَهُودُ مِنْهُمْ فَلَمْ يُؤْمِنُوهُمْ، وَ قَالُوا: لَا، إِلَّا أَنْ نَقْتُلَكُمْ وَ نَسَبِكُمْ وَ نَنْهَبِكُمْ.

They made them take refuge in their own houses and cut of the flow of water from them – which used to enter into their town – and they prevented the food from them, and Jews asked for safety from them, but they did not grant them safety, and they said, 'No, except that we would kill you, and make captives of you, and plunder you'.

فَقَالَتِ الْيَهُودُ بَعْضُهَا لِبَعْضٍ: كَيْفَ نَصْنَعُ فَقَالَ لَهُمْ أَمَّاؤُهُمْ وَ ذُوو الرِّأْيِ مِنْهُمْ: أَمَا أَمَرَ مُوسَى عَ اسْلَافِكُمْ وَ مَنْ بَعْدَهُمْ بِالاسْتِنصَارِ بِمُحَمَّدٍ وَ آلِهِ أَمَا أَمَرَكُمْ بِالِإِيْتِهَالِ إِلَى اللَّهِ تَعَالَى عِنْدَ الشَّدَائِدِ بِحَمِّ قَالُوا: بَلَى. قَالُوا: فَافْعَلُوا.

The Jews said to each other, 'How shall we deal (with this)?' Some of their like and ones with the opinions from them said to them, 'Did not Musa<sup>-as</sup> instruct your ancestors and the ones after them with the seeking of help (of Allah<sup>-azwj</sup> through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>? Did he<sup>-as</sup> not instruct you all with the invocation to Allah<sup>-azwj</sup> the Exalted by them<sup>-asws</sup> during the difficulties?' They said, 'Yes'. And they did so.

فَقَالُوا: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا سَقَيْتَنَا، فَقَدْ قَطَعْتَ الظِّلْمَةَ عَنَّا الْمِيَاهَ حَتَّى ضَعُفَ شُبَّانُنَا، وَ تَمَوَّتَتْ وِلْدَانُنَا، وَ أَشْرَفْنَا عَلَى الْهَلَكَةِ.

They said, 'O Allah<sup>-azwj</sup>! By the virtue of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, Quench us, for the unjust ones have cut off the waters from us to the extent that our youth have weakened, and our children have died, and our noblemen are upon the death'.

فَبَعَثَ اللَّهُ تَعَالَى لَهُمْ وَابِلًا هَطَلًا سَحًّا أَمْلَأَ حِيَاضَهُمْ وَ آبَارَهُمْ وَ أَهَارَهُمْ وَ أَوْعِيَتَهُمْ وَ ظُرُوفَهُمْ - فَقَالُوا: هَذِهِ إِحْدَى الْحُسَيْنَيْنِ.

Allah<sup>-azwj</sup> the Exalted Sent a torrential downpour of rain which filled upon their fountains, and their wells, and their reservoirs, and their utensils and their containers, and they said, 'This is one of the two good things'.

ثُمَّ أَشْرَفُوا مِنْ سَطُوحِهِمْ عَلَى الْعَسَاكِرِ الْمُحِيطَةِ بِحَمِّ، فَإِذَا الْمَطَرُ قَدْ آذَاهُمْ غَايَةَ الْأَدَى - وَ أَفْسَدَ [عَلَيْهِمْ] أَمْتِعَتَهُمْ وَ أَسْلِحَتَهُمْ وَ أَمْوَالَهُمْ.

Then they overlooked from their roofs upon the soldiers who had surrounded them, and the rain had harmed them to the peak of harm – and spoilt upon them their provisions, and their weapons, and their wealth.

فَانصَرَفَ عَنْهُمْ لِذَلِكَ بَعْضُهُمْ، وَ ذَلِكَ أَنَّ الْمَطَرَ أَتَاهُمْ فِي عَيْرِ أَوَانِهِ - فِي حَمَاةِ الْعَبْطِ حِينَ لَا يَكُونُ مَطَرٌ - فَقَالَ الْبَائِسُونَ مِنَ الْعَسَاكِرِ: هَبْكُمْ سُقَيْتُمْ فَمِنْ أَيْنَ تَأْكُلُونَ وَ لَيْنِ انصَرَفَ عَنْكُمْ هَوْلًا فَلَسْنَا نَنْصَرِفُ - حَتَّى نَهْرُكُمْ عَلَى أَنْفُسِكُمْ وَ عِيَالَتِكُمْ وَ أَهَالِيكُمْ وَ أَمْوَالِكُمْ، وَ نَشْفِي غَيْظَنَا مِنْكُمْ.

Some of them left from them due to that, and that is because the rain had come to them in other than its (normal) season – in the summer of extreme heat when the rains do not happen to be. The remaining ones from the soldiers said, 'Supposing you are quenched, but from where would you be eating, and even if they have left from you, we wouldn't be leaving until we conquer upon yourselves, and your dependents, and your families, and your wealth, and take out our anger from you'.

فَقَالَتِ الْيَهُودُ: إِنَّ الَّذِي سَقَانَا بِدُعَائِنَا بِمُحَمَّدٍ وَ آلِهِ قَادِرٌ عَلَى أَنْ يُطْعِمَنَا، وَ إِنَّ الَّذِي صَرَفَ عَنَّا مِنْ صَرْفِهِ - قَادِرٌ عَلَى أَنْ يَصْرِفَ الْبَائِسِينَ. ثُمَّ دَعَا اللَّهُ بِمُحَمَّدٍ وَ آلِهِ أَنْ يُطْعِمَهُمْ.

The Jews said, 'The One<sup>-azwj</sup> Who Quenched us by our supplication through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, is Able upon Feeding us, and the One<sup>-azwj</sup> Who Caused them to leave from us, the ones who left, is Able upon Causing the remaining ones to leave', Then they supplicated by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> that He<sup>-azwj</sup> should Feed them.

فَجَاءَتْ قَافِلَةٌ عَظِيمَةٌ مِنْ قَوَافِلِ الطَّعَامِ- فَدَرَّ أَلْفِي جَمَلٍ وَ بَعْلٍ وَ جَمَارٍ مُوقِرَةٍ حِنْطَةً وَ دَفِيقًا، وَ هُمْ لَا يَشْعُرُونَ بِالْعَسَاكِرِ فَانْتَهَوْا إِلَيْهِمْ وَ هُمْ نِيَامٌ، وَ لَمْ يَشْعُرُوا بِهِمْ، لِأَنَّ اللَّهَ تَعَالَى نَقَلَ نَوْمَهُمْ- حَتَّى دَخَلُوا الْقَرْيَةَ، وَ لَمْ يَنْعَوْهُمْ، وَ طَرَحُوا فِيهَا أَمْتِعَتَهُمْ وَ بَاعُوهَا مِنْهُمْ

A large caravan from the food caravans came over – of about a thousand camels, and mules, and donkeys, with a heavy load of wheat, and flour, and they were not aware of the soldiers being there. They ended up to them while they were sleeping, and they (soldiers) were not aware of them, because Allah<sup>-azwj</sup> had Deepened their sleeps – until they entered the town, and they (soldiers) could not prevent them, and laid down therein their loads and sold from these.

فَانصَرَفُوا وَ أَبْعَدُوا، وَ تَرَكُوا الْعَسَاكِرَ نَائِمَةً- لَيْسَ فِي أَهْلِهَا عَيْنٌ تَطْرُقُ، فَلَمَّا أَبْعَدُوا انْتَبَهُوا، وَ نَابَدُوا الْيَهُودَ الْحَزْبَ، وَ جَعَلَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ: الْوَحَا، الْوَحَا فَإِنَّ هَؤُلَاءِ اشْتَدَّ بِهِمُ الْجُوعُ وَ سَيَدْلُونَ لَنَا.

Then they left and went afar, and left the soldiers sleeping – there wasn't an eye among them which fluttered. When they were distant, they became alert and called for the war against the Jews, and went on saying to each other, 'Hurry, hurry, hurry, for the hunger would be intense with them and they would be humiliated to us'.

قَالَ لَهُمُ الْيَهُودُ: هَيْهَاتَ- بَلْ قَدْ أَطْعَمَنَا رَبُّنَا وَ كُنْتُمْ نِيَامًا: جَاءَنَا مِنَ الطَّعَامِ كَذَا وَ كَذَا، وَ لَوْ أَرَدْنَا قِتَالَكُمْ فِي حَالِ نَوْمِكُمْ لَنَهَبْنَا لَنَا- وَ لَكِنَّا كَرِهْنَا الْبَغْيَ عَلَيْكُمْ، فَانصَرَفُوا عَنَّا- وَ إِلَّا دَعَوْنَا عَلَيْكُمْ بِمُحَمَّدٍ وَ آلِهِ، وَ اسْتَنْصَرْنَا بِهِمْ أَنْ يُجْرِيَكُمْ كَمَا قَدْ أَطْعَمَنَا وَ أَسْقَانَا.

The Jews said to them: 'Far be it! But our Lord<sup>-azwj</sup> has Fed us and you were all sleeping. Such and such from the foodstuff came to us, and had we wanted to kill you all during your state of sleep, it would have been easy for us – but we disliked the unfairness upon us. Leave from us, or else we will supplicate against you all by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and seek help through them<sup>-asws</sup> that He<sup>-azwj</sup> Humiliates you just as He<sup>-azwj</sup> has Fed us and Quenched us'.

فَأَبَوْا إِلَّا طُغْيَانًا فَدَعَا اللَّهُ بِمُحَمَّدٍ وَ آلِهِ وَ اسْتَنْصَرُوا بِهِمْ. ثُمَّ بَرَزَ الثَّلَاثُمِائَةِ إِلَى (النَّاسِ لِلِقَاءِ) فَقَتَلُوا مِنْهُمْ وَ أَسْرَوْا، وَ طَحَطَ حَوْهَمُ وَ اسْتَوْتَفُوا مِنْهُمْ بِأَسْرَائِهِمْ،

But they refused except for tyranny, and they supplicated to Allah<sup>-azwj</sup> by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and sought Help through them<sup>-asws</sup>. Then the three hundred (Jewish horsemen) went to duel the people and they killed from them and took captives, and broke them, and took a covenant from them with their captives.

فَكَانُوا لَا يَنْدَاهُمْ مَكْرُوهٌ مِنْ جِهَتِهِمْ- لِخَوْفِهِمْ عَلَى مَنْ هُمْ فِي أَيْدِي الْيَهُودِ. فَلَمَّا ظَهَرَ مُحَمَّدٌ ص حَسَدُوهُ، إِذْ كَانَ مِنَ الْعَرَبِ، فَكَذَّبُوهُ..

Thus they (Jews) did not face any abhorrence from their direction (of the clans of Asad and Gatfaan) due to their fear upon the ones of theirs who were in the hands of the Jews. So when Muhammad<sup>-saww</sup> appeared, they envied him<sup>-saww</sup>, when he was from the Arabs, and they belied him<sup>-saww</sup>.

ثُمَّ قَالَ رَسُولُ اللَّهِ هَذِهِ نُصْرَةُ اللَّهِ تَعَالَى لِلْيَهُودِ عَلَى الْمُشْرِكِينَ بِذِكْرِهِمْ لِمُحَمَّدٍ وَ آلِهِ. أَلَا فَادْكُرُوا يَا أُمَّةَ مُحَمَّدٍ، مُحَمَّدًا وَ آلَهُ عِنْدَ نَوَائِبِكُمْ وَ شِدَائِدِكُمْ لِيُنصُرَ اللَّهُ بِهِ مَلَائِكَتَكُمْ عَلَى الشَّيَاطِينِ الَّذِينَ يَقْصِدُونَكُمْ.



Then Rasool-Allah<sup>-saww</sup> said: 'This is the Help of Allah<sup>-azwj</sup> the Exalted to the Jews upon the polytheists, by their mentioning of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>. Indeed! O community of Muhammad<sup>-saww</sup>! Mention Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> during your misfortunes and your difficulties, for Allah<sup>-azwj</sup> to Help you all by His<sup>-azwj</sup> Angels against the satans<sup>-la</sup> who are aiming for you'.

فَإِنَّ كُلَّ وَاحِدٍ مِنْكُمْ مَعَهُ مَلَكٌ عَنْ يَمِينِهِ يَكْتُبُ حَسَنَاتِهِ، وَ مَلَكٌ عَنْ يَسَارِهِ يَكْتُبُ سَيِّئَاتِهِ، وَ مَعَهُ شَيْطَانَانِ مِنْ عِنْدِ إِبْلِيسَ يُعْوِيَانِهِ، فَإِذَا وَسَّوَسَا فِي قَلْبِهِ، ذَكَرَ اللَّهُ وَ قَالَ: لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، حَسَنَ الشَّيْطَانَانِ - ثُمَّ صَارَا إِلَى إِبْلِيسَ فَشَكَوَاهُ وَ قَالَ لَهُ: قَدْ أَغْبَانَا أَمْرُكَ، فَأَمِدِدْنَا بِالْمَرَدَّةِ.

For each one of you there is an Angel with him on his right, recording his good deeds, and an Angel on his left recording his evil deeds, and with him there is a satan<sup>-la</sup> from Iblees<sup>-la</sup> straying him. So whenever he<sup>-la</sup> insinuates in his heart, he mentions Allah<sup>-azwj</sup> and says, 'There is neither any might nor strength except with Allah<sup>-azwj</sup> the Magnificent, and send *Salawat* upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup> – the two Satans<sup>-la</sup> weaken, then they come to Iblees<sup>-la</sup> and they complain to him<sup>-la</sup> and say to him<sup>-la</sup>, 'His matter has exhausted us<sup>-la</sup>, therefore help us<sup>-la</sup> with the renegades'.

فَلَا يَزَالُ يَمِدُّهَا حَتَّى يَمِدَّهَا بِالْأَلْفِ مَارِدٍ، فَيَأْتُونَهُ، فَيُكَلِّمُوا رَأْمُوهُ ذَكَرَ اللَّهُ، وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ - لَمْ يَجِدُوا عَلَيْهِ طَرِيقًا وَ لَا مَنَفَذًا. قَالُوا لِإِبْلِيسَ: لَيْسَ لَهُ عَيْزٌكَ تُبَاشِرُهُ بِجُنُودِكَ - فَتَغْلِبُهُ وَ تُغْوِيَهُ، فَيَقْصِدُهُ إِبْلِيسُ بِجُنُودِهِ.

So he<sup>-la</sup> does not cease to help them to the extent that he<sup>-la</sup> helps them with a thousand renegades, and they come to him. But every time, he hits them with the mention of Allah<sup>-azwj</sup> and *Salawat* upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup> – they cannot find a way against him nor an outlet. They say to Iblees<sup>-la</sup>, 'There isn't anyone apart from you<sup>-la</sup> who can face him with your<sup>-la</sup> army to overcome him and stray him'. Then Iblees<sup>-la</sup> aims for him with his<sup>-la</sup> army.

فَيَقُولُ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: «هَذَا إِبْلِيسُ قَدْ قَصَدَ عَبْدِي فَلَانًا، أَوْ أُمَّتِي فَلَانَةً بِجُنُودِهِ أَلَا فَقَاتِلُوهُمْ» فَيَقَاتِلُهُمْ بِإِزَاءِ كُلِّ شَيْطَانٍ رَجِيمٍ مِنْهُمْ، مِائَةٌ [أَلْف] مَلَكٍ، وَ هُمْ عَلَى أَفْرَاسٍ مِنْ نَارٍ - بِأَيْدِيهِمْ سُيُوفٌ مِنْ نَارٍ وَ رِمَاحٌ مِنْ نَارٍ، وَ قِسِيٌّ وَ نَشَاشِيْبٌ وَ سَكَكِيٌّ وَ أَسْلِحَتُهُمْ مِنْ نَارٍ،

Allah<sup>-azwj</sup> the Exalted is Saying to the Angels: "This is Iblees<sup>-la</sup> who has aimed for My<sup>-azwj</sup> servant so and so, or My<sup>-azwj</sup> maid so and so, with his<sup>-la</sup> army. Go and fight them!" So they fight them in the face of every pelted satan<sup>-la</sup> from them, one hundred thousand Angels, and they are upon horses of fire – in their hands being swords of fire, and spears of fire, and bows and arrows, and knives, and their weapons of fire.

فَلَا يَزَالُونَ يُخْرِجُوهُمْ وَ يَمْتَلِئُوهُمْ بِهَا، وَ يَأْسِرُونَ إِبْلِيسَ، فَيَضَعُونَ عَلَيْهِ تِلْكَ الْأَسْلِحَةَ - فَيَقُولُ: يَا رَبِّ وَعْدَكَ وَعْدَكَ، قَدْ أَجَلْتَنِي إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

They (Angels) are not ceasing throwing them out and killing them with these and despairing Iblees<sup>-la</sup>, and they are placing those weapons upon him<sup>-la</sup> and he<sup>-la</sup> is saying, 'O Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> Promise, Your<sup>-azwj</sup> Promise! You<sup>-azwj</sup> have Respited me<sup>-la</sup> up to a day of known time'.

فَيَقُولُ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: «وَعَدْتُهُ أَنْ لَا أَمِيَّتَهُ، وَ لَمْ أَعِدْهُ أَنْ لَا أَسْلِطَ عَلَيْهِ السِّلَاحَ وَ الْعَذَابَ وَ الْأَلَامَ، اسْتَفْتُوا مِنْهُ ضَرْبًا بِأَسْلِحَتِكُمْ فَإِنِّي لَا أَمِيَّتُهُ»

Allah<sup>-azwj</sup> the Exalted is Saying to the Angels: "I<sup>-azwj</sup> had Promised him<sup>-la</sup> that I<sup>-azwj</sup> shall not Cause him<sup>-la</sup> to die, and I<sup>-azwj</sup> did not Promise him<sup>-la</sup> that I<sup>-azwj</sup> will not be letting him<sup>-la</sup> be overcome by the weapons, and the punishments, and the pains. Keep striking him<sup>-la</sup> with the strikes of your weapons, for I<sup>-azwj</sup> will not Cause him<sup>-la</sup> to die".

فَيُخَوِّنُوهُ بِالْجِرَاحَاتِ ثُمَّ يَدْعُونَهُ، فَلَا يَزَالُ سَخِرَ الْعَيْنِ عَلَى نَفْسِهِ - وَأَوْلَادِهِ الْمُقْتُولِينَ - وَلَا يَنْدِمُ شَيْءٌ مِنْ جِرَاحَاتِهِ - إِلَّا بِسَمَاعِهِ أَصْوَاتِ الْمُشْرِكِينَ بِكُفْرِهِمْ.

They keep inflicting him<sup>-la</sup> with the wounds, then they leave him<sup>-la</sup>. He<sup>-la</sup> does not cease to be wailing upon himself<sup>-la</sup> – and upon his<sup>-la</sup> killed children – nor does anything heal from his<sup>-la</sup> wounds – except by the hearing of the voices of the polytheists with their Kufr.

فَإِنْ بَقِيَ هَذَا الْمُؤْمِنُ عَلَى طَاعَةِ اللَّهِ وَذِكْرِهِ، وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ، بَقِيَ عَلَى إِبْلِيسَ تَلْكَ الْجِرَاحَاتِ، وَإِنْ زَالَ الْعَبْدُ عَنْ ذَلِكَ، وَ أَهْمَكَ فِي مُخَالَفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَاصِيهِ، انْدَمَلَتْ جِرَاحَاتُ إِبْلِيسَ،

If this Momin remains upon the obedience of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Mention, and the *Salawat* upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, those wounds remain upon Iblees<sup>-la</sup>, and if the servant declines from that and engages in opposition to Allah<sup>-azwj</sup> Mighty and Majestic and disobeying Him<sup>-azwj</sup>, the wounds of Iblees<sup>-la</sup> get healed.

ثُمَّ قَوِيَ عَلَى ذَلِكَ الْعَبْدِ حَتَّى يُلْجِمَهُ - وَ يُسْرِخَ عَلَى ظَهْرِهِ وَ يَرْكَبَهُ، ثُمَّ يَنْزِلُ عَنْهُ وَ يَرْكَبُ عَلَى ظَهْرِهِ شَيْطَانًا مِنْ شَيْطَانِيهِ، وَ يَقُولُ لِأَصْحَابِهِ: أَمَا تَذْكُرُونَ مَا أَصَابَنَا مِنْ شَأْنِ هَذَا ذَلِّ وَ انْقَادَ لَنَا الْآنَ حَتَّى صَارَ يَرْكَبُهُ هَذَا.

Then he<sup>-la</sup> gets strengthened upon that servant until he<sup>-la</sup> reins him and mounts upon his back and rides him. Then he<sup>-la</sup> descends from him and there ride upon him a Satan<sup>-la</sup> from his<sup>-la</sup> Satans<sup>-la</sup>, and he<sup>-la</sup> is saying to his<sup>-la</sup> companion<sup>-la</sup>, 'Do you not remember what hit us<sup>-la</sup> from the affair of this one, the humiliation and the abasement to us<sup>-la</sup>? Now, come and ride this one'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَإِنْ أَرَدْتُمْ أَنْ تُدِيمُوا عَلَى إِبْلِيسَ سُخْنَةَ عَيْنِهِ - وَ أَلَمَ جِرَاحَاتِهِ فَدَاوُمُوا عَلَى طَاعَةِ اللَّهِ وَ ذِكْرِهِ، وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ إِنْ زَلْتُمْ عَنْ ذَلِكَ كُنْتُمْ أَسْرَاءَ إِبْلِيسَ فَيَرْكَبُ أَفْقَيْتَكُمْ بَعْضُ مَرَدِّيهِ.

Then Rasool-Allah<sup>-saww</sup> said: 'If you intend to perpetuate upon Iblees<sup>-la</sup> the heat of his<sup>-la</sup> eyes, and the pain of his<sup>-la</sup> wounds, then be perpetual upon the obedience of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Mention, and the *Salawat* upon Him<sup>-azwj</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>. And if you were to decline from that, you would be the captives of Iblees<sup>-la</sup>, and he<sup>-la</sup> appoints one of his<sup>-la</sup> renegades to ride upon your shoulder'.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ كَانَ قَضَاءُ الْحَوَائِجِ وَ إِجَابَةُ الدُّعَاءِ، إِذَا سُئِلَ اللَّهُ بِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا ع، مَشْهُورًا فِي الزَّمَنِ السَّلَافِ، حَتَّى إِنَّ مَنْ طَالَ بِهِ الْبَلَاءُ قِيلَ: هَذَا طَالَ بَلَاؤُهُ، لِنِسْيَانِهِ الدُّعَاءَ لِلَّهِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

And Amir Al-Momineen<sup>-asws</sup> said: 'And it was so that the fulfillments of the needs and the Answers to the supplications, when Allah<sup>-azwj</sup> is asked through Him<sup>-azwj</sup> and Ali<sup>-asws</sup> and their<sup>-asws</sup> Progeny<sup>-asws</sup>, was well known in the ancient times, to the extent that if the afflictions were

prolonged with someone, it was said, 'This prolongation of his affliction is due to his forgetting the supplicating to Allah<sup>-azwj</sup> by Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>'.

وَلَقَدْ كَانَ مِنْ عَجِيبِ الْفَرَجِ بِالْدُّعَاءِ بِهِمْ: فَرَجٌ ثَلَاثَةٌ نَفَرٌ كَانُوا يَمْشُونَ فِي صَحْرَاءٍ إِلَى جَانِبِ جَبَلٍ، فَأَخَذَهُمُ السَّمَاءُ فَأَلْجَأَتْهُمْ إِلَى غَارٍ كَانُوا يَعْرِفُونَهُ، فَدَخَلُوهُ يَتَوَقَّؤْنَ بِهِ مِنَ الْمَطَرِ، وَكَانَ فَوْقَ الْغَارِ صَخْرَةٌ عَظِيمَةٌ تَحْتَهَا مَدْرَةٌ، هِيَ رَاكِبَتُهَا فَابْتَلَّتِ الْمَدْرَةُ فَتَدَخَّرَتْ الصَّخْرَةُ فَصَارَتْ فِي بَابِ الْغَارِ، فَسَدَّتْهُ وَأَظْلَمَ عَلَيْهِمُ الْمَكَانُ.

And there has been from the wondrous reliefs by the supplication through them<sup>-asws</sup>: - the relief of a number who had gone walking in the desert to a side of a mountain. So the sky seized them (with a downpour of rain), and they sought shelter to a cave which they had recognised, and they entered in order to save themselves from the rain by it. And it was so that above the cave was a large rock, under which was some mud which was holding it. So the mud dissolved and the rock rolled down and came to be at the door of the cave, and closed it, and the place was dark upon them.

وَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ عَمَّا الْأَثَرُ وَ دَرَسَ الْحَبْرُ وَ لَا يَعْلَمُ بِنَا أَهْلُونَا، وَ لَوْ عَلِمُوا لَمَا أَعْتَوْنَا عَنَّا شَيْئًا - لِأَنَّهُ لَا طَاقَةَ لِلْأَدْمِيِّينَ - بِقَلْبِ هَذِهِ الصَّخْرَةِ عَنْ هَذَا الْمُوضِعِ، هَذَا وَ اللَّهُ قَبْرُنَا الَّذِي فِيهِ تَمُوتُ، وَ مِنْهُ تُحْسَرُ.

And they said to each other, 'The tracks have been destroyed, and the news is cut off, and none know of our state, and even if they did know, it would not avail us of anything, because there is no strength for the human being with moving this (large) rock from this place. By Allah<sup>-azwj</sup>! This is (now) our grave in which we would be dying, and from it we would be Resurrected'.

ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَوْ لَيْسَ مُوسَى بْنُ عِمْرَانَ عَ وَ مَنْ بَعْدَهُ مِنَ الْأَنْبِيَاءِ - أَمْزُوا أَنَّهُ إِذَا دَهَنَّا دَاهِيَةً - أَنْ نَدْعُو اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ قَالُوا: بَلَى.

Then they said to each other, 'Didn't Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, and the ones after him<sup>-as</sup> from the Prophets<sup>-as</sup>, instructed that whenever a disaster hits us, that we should supplicate to Allah<sup>-azwj</sup> by Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>? They said, 'Yes'.

قَالُوا: فَلَا نَعْرِفُ دَاهِيَةً أَعْظَمَ مِنْ هَذِهِ. فَقَالُوا: [تَعَالَوْا] نَدْعُوا اللَّهَ بِمُحَمَّدٍ الْأَشْرَفِ الْأَفْضَلِ وَ بِآلِهِ الطَّيِّبِينَ - وَ يَذْكُرُ كُلُّ وَاحِدٍ مِمَّا حَسَنَتْهُ مِنْ حَسَنَاتِهِ الَّتِي أَرَادَ اللَّهُ بِهَا، فَلَعَلَّ اللَّهَ أَنْ يُفَرِّجَ عَنَّا.

They said, 'We do not know of a disaster greater than this'. And they said, 'Come! Let us supplicate to Allah<sup>-azwj</sup> by Him<sup>-azwj</sup> the noble, the superior, and by his<sup>-saww</sup> goodly Progeny<sup>-asws</sup> - and each one of us should mention a good deed from his good deeds which Allah<sup>-azwj</sup> was intended with, perhaps Allah<sup>-azwj</sup> would Relieve from us (from this predicament)'.

فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنْ كُنْتُ نَعْلَمُ أَنِّي كُنْتُ رَجُلًا كَثِيرَ الْمَالِ، حَسَنَ الْخَالِ أُنْبِيِ الْفُضُورِ، وَ الْمَسَاكِينِ وَ الدُّورِ، وَ كَانَ لِي أَجْرَاءُ، وَ كَانَ فِيهِمْ رَجُلٌ يَعْمَلُ عَمَلَ رَجُلَيْنِ

One of them said, 'O Allah<sup>-azwj</sup>! Surely, You<sup>-azwj</sup> Know that I was a man of abundant wealth, of a good state. I built the castles, and the dwellings, and the houses, and there were employees of mine, and among them was a man who was doing the work of two men.

فَلَمَّا كَانَ عِنْدَ الْمَسَاءِ عَرَضْتُ عَلَيْهِ أُجْرَةً وَاحِدَةً فَاَمْتَنَعَ، وَ قَالَ إِنَّمَا عَمِلْتُ عَمَلَ رَجُلَيْنِ فَأَنَا أَبْتَغِي أُجْرَةَ رَجُلَيْنِ. فَقُلْتُ لَهُ: إِنَّمَا اشْتَرَيْتُ عَمَلَ رَجُلٍ، وَ الثَّانِي فَأَنْتَ بِهِ مُتَطَوِّعٌ لَا أُجْرَةَ لَكَ.

When it was evening, I presented him one wage, but he refused and said, 'But rather, I worked the work of two men, therefore I see the wage of two men. So I said to him, 'But rather, I bought the work of a man, and secondly, you volunteered (the double work), there is not wage for you (for the extra work done).'

فَدَهَبَ وَ سَخَطَ ذَلِكَ، وَ تَرَكَهُ عَلَيَّ، فَاشْتَرَيْتُ بِتِلْكَ الْأُجْرَةِ حِنْطَةً، فَبَدَرْتُهَا، فَزَكَّتْ وَ نَمَتْ، ثُمَّ أَعَدْتُ مَا ارْتَفَعَ فِي الْأَرْضِ - فَعَظُمَ زَكَاؤُهَا وَ نَمَاؤُهَا، ثُمَّ أَعَدْتُ بَعْدَ مَا ارْتَفَعَ - مِنَ الثَّانِي - فِي الْأَرْضِ، فَعَظُمَ النَّمَاءُ وَ الزَّكَاةُ،

He went away angrily and left it upon me. Then I bought wheat with that wage (money) and sowed it, and watered it, and it grew. Then I harvested what had raised from the ground, and its flourishing and its growth was great. Then I repeated a second time harvesting what had raised in the ground, and the growth and harvest was great.

ثُمَّ مَا زِلْتُ هَكَذَا حَتَّى [إِنِّي] عَقَدْتُ بِهِ الصِّيَاعَ وَ الْفُصُورَ - وَ الْفُرَى وَ الدُّورَ وَ الْمَنَازِلَ وَ الْمَسَاكِينَ، وَ قُطْعَانَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ صُؤَارَ الْعَيْرِ وَ الدَّوَابِّ، وَ الْأَثَاثَ وَ الْأُمَيْعَةَ، وَ الْعَبِيدَ وَ الْإِمَاءَ، وَ الْفُرُشَ وَ الْأَلَاتِ وَ الْبَعَمَ الْجَلِيلَةَ، وَ الدَّرَاهِمَ وَ الدَّنَانِيرَ الْكَثِيرَةَ.

Then it did not cease to be like this until I acquired with it the estate, and the castles, and the villages, and the houses, and the buildings, and the dwellings, and the herds of camels, and the cows, and the sheep, and the caravan of the camels, and the animals, and the furniture, and the chattels, and the slaves, and the maids, and the furnishings, and the tools, and the abundant bounties, and a lot of Dirhams and Dinars.

فَلَمَّا كَانَ بَعْدَ سِنِينَ مَرَّ بِي ذَلِكَ الْأَجِيرُ، وَ قَدْ سَاءَتْ حَالُهُ وَ تَضَعَّضَتْ، وَ اسْتَوْلَى عَلَيْهِ الْفَقْرُ، وَ ضَعُفَ بَصَرُهُ، فَقَالَ لِي: يَا عَبْدَ اللَّهِ أَمَا تَعْرِفُنِي أَنَا أَجِيرُكَ الَّذِي سَخَطْتُ أُجْرَةً وَاحِدَةً ذَلِكَ الْيَوْمَ، وَ تَرَكْتُهَا لِعِنَائِي عَنْهَا، وَ أَنَا الْيَوْمَ فَقِيرٌ [وَ قَدْ صِرْتُ كَمَا تَرَى] وَ قَدْ رَضِيْتُ بِهَا، فَأَعْطِنِيهَا.

When it was after two years, that employee passed by me, and his state had become bad, and he had weakened, and the poverty had prolonged upon him, and his sight was weak. He said to me, 'O servant of Allah<sup>-azwj</sup>! Do you recognise me? I am your employee who angrily left the wage of that one day, and left it due to my needlessness from it. And today, I am poor, and have come to be as you can see, and I am (now) pleased with it, therefore give it to me'.

فَقُلْتُ لَهُ: دُونَكَ هَذِهِ الصِّيَاعَ وَ الْفُرَى - وَ الْفُصُورَ وَ الدُّورَ وَ الْمَنَازِلَ وَ الْمَسَاكِينَ وَ قُطْعَانَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ صُؤَارَ الْعَيْرِ وَ الدَّوَابِّ، وَ الْأَثَاثَ وَ الْأُمَيْعَةَ، وَ الْعَبِيدَ وَ الْإِمَاءَ وَ الْفُرُشَ وَ الْأَلَاتِ وَ الْبَعَمَ الْجَلِيلَةَ، وَ الدَّرَاهِمَ وَ الدَّنَانِيرَ الْكَثِيرَةَ، فَتَنَاوَلْهَا إِلَيْكَ أَجْمَعَ مُبَارَكًا، فَهِيَ لَكَ.

I said to him, 'Besides (your wage), are these estates, and villages, and the castles, and the houses, and the buildings, and the dwellings, and the herds of the camels, and the cows, and the sheep, and the caravan of the camels, and the animals, and the furniture, and the chattels, and the slaves, and the maids, and the furnishings, and the tools, and the abundant bounties, and lots of Dirhams and Dinars, therefore take these for yourself entirely. Congratulations, these are for you!'

فَبَكَى وَ قَالَ لِي: يَا عَبْدَ اللَّهِ- سَوَّفْتُ حَقِّي مَا سَوَّفْتُ، ثُمَّ أَنْتَ الْآنَ تَهْزَأُ بِي! فَعُلْتُ: «مَا أَهْرَأُ بِكَ، وَ مَا أَنَا إِلَّا جَادٌّ مُجِدٌّ، هَذِهِ كُلُّهَا نَتَائِجُ أُجْرَتِكَ تِلْكَ، تَوَلَّدَتْ عَنْهَا فَأَلْصَلُ كَانَ لَكَ، فَهَذِهِ الْفُرُوعُ كُلُّهَا تَابِعَةٌ لِلْأَصْلِ لِأَنَّ فِيهَا لَكَ» فَسَلَّمْتُهَا إِلَيْهِ أَجْمَعًا.

He cried and said to me, 'O servant of Allah<sup>-azwj</sup>! You procrastinated with my right what you procrastinated, then you are now mocking me!' I said, 'I am not mocking with you, and I am not except very serious. This, all of it is the result of that wage (money), a product from it. The root (original sum) was yours, and these are the branches, all of them being a consequence of the original (sum). Therefore these are for you'. And I submitted the whole of it to him.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي إِنَّمَا فَعَلْتُ هَذَا- رَجَاءَ ثَوَابِكَ وَ خَوْفَ عِقَابِكَ، فَافْرِجْ عَنَّا بِمُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ- سَيِّدِ الْأَوْلِيَيْنِ وَ الْأَخِيرِينَ الَّذِي شَرَّفْتَهُ، وَ بِآلِهِ الْأَفْضَلِ آلِ النَّبِيِّينَ، وَ أَصْحَابِهِ أَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ، وَ أُمَّتِهِ خَيْرِ الْأُمَّمِ أَجْمَعِينَ.

O Allah<sup>-azwj</sup>! Surely You<sup>-azwj</sup> Know that I, rather did this – hoping for Your<sup>-azwj</sup> Rewards and fearing Your<sup>-azwj</sup> Punishment, then Relieve from us, by the Him<sup>-azwj</sup>, the superior, the honourable, chief of the former ones and the latter ones whom You<sup>-azwj</sup> Ennobled, by his<sup>-saww</sup> Progeny<sup>-asws</sup> being the most superior of the progenies of the Prophets<sup>-as</sup>, and his<sup>-saww</sup> companions being the most honourable companions of the Mursils<sup>-as</sup>, and his<sup>-saww</sup> community being the best of the communities in their entirety'.

قَالَ ع: فَرَأَى ثُلُثَ الْحَجَرِ وَ دَخَلَ عَلَيْهِمُ الضُّوْءُ.

He<sup>-asws</sup> said: 'A third of the rock moved and the light entered upon them'.

وَ قَالَ الثَّانِي: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَتْ لِي بَقْرَةٌ أَخْتَلِبُهَا، ثُمَّ أُرْوِجُ بِلَبَنِهَا عَلَى أُمِّي، ثُمَّ أُرْوِجُ بِسُورِهَا عَلَى أَهْلِي وَ وُلْدِي، فَأَحْزَنِي عَائِقُ ذَاتَ لَيْلَةٍ، فَصَادَفْتُ أُمِّي نَائِمَةً، فَوَقَفْتُ عِنْدَ رَأْسِهَا لِتَنبِّهَ لَا أَنْبَهُهَا مِنْ طِيبِ وَسْنِهَا، وَ أَهْلِي وَ وُلْدِي يَتَضَاعَوْنَ مِنَ الْجُوعِ وَ الْعَطَشِ، فَمَا زِلْتُ وَاقِفًا لَا أَخْفِلُ بِأَهْلِي وَ وُلْدِي- حَتَّى انْتَبَهَتْ هِيَ مِنْ ذَاتِ نَفْسِهَا، فَسَقَيْتُهَا حَتَّى رَوَيْتُ، ثُمَّ عَطَفْتُ بِسُورِهَا عَلَى أَهْلِي وَ وُلْدِي.

And the second one said, 'O Allah<sup>-azwj</sup>! Surely You<sup>-azwj</sup> Know that there used to be a cow for me I used to milk, then I would go to my mother with its milk, then I would go with its remainder to my wife and my children. One night a hindrance delayed me, and I found my mother to have fallen asleep. I paused by her head to nudge her awake. (But) I did not nudge her awake due to her old age, and my wife and children were crying from the hunger and the thirst. But, I did not cease pausing, not concerned with my wife and children, until she woke up from her own self. I quenched her until she was saturated. Then I went with its left-over to my wife and children.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي إِنَّمَا فَعَلْتُ ذَلِكَ- رَجَاءَ ثَوَابِكَ، وَ خَوْفَ عِقَابِكَ، فَافْرِجْ عَنَّا بِحَقِّ مُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ- سَيِّدِ الْأَوْلِيَيْنِ وَ الْأَخِيرِينَ، الَّذِي شَرَّفْتَهُ بِآلِهِ الْأَفْضَلِ آلِ النَّبِيِّينَ، وَ أَصْحَابِهِ أَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ، وَ أُمَّتِهِ خَيْرِ الْأُمَّمِ أَجْمَعِينَ.

O Allah<sup>-azwj</sup>! Surely You<sup>-azwj</sup> Know that I, rather did that – hoping for Your<sup>-azwj</sup> Rewards and fearing Your<sup>-azwj</sup> Punishment, then Relieved from us by the right of Him<sup>-azwj</sup>, the superior, the honourable, chief of the former ones and the latter ones, whom You<sup>-azwj</sup> Ennobled by his<sup>-saww</sup> Progeny<sup>-asws</sup> being the most superior of the progenies of the Prophets<sup>-as</sup>, and his<sup>-saww</sup> companions being the most honourable of the companions of the Messengers<sup>-as</sup>, and his<sup>-saww</sup> community being the best of the communities in their entirety'.

قَالَ ع: فَرَأَلَ ثُلُثَ آخِرٍ مِنَ الْحَجَرِ [وَدَخَلَ عَلَيْهِمُ الصُّوَّةَ] وَ قَوِيَ طَمَعُهُمْ فِي النَّجَاةِ.

He<sup>-asws</sup> said: 'Another third of the rock moved, and the light entered upon them, and their hopes for salvation strengthened.

وَقَالَ الثَّلَاثُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ - أَيُّ هَوِيثٍ أَجْمَلَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ فَرَاوَدْتَهَا عَنْ نَفْسِهَا، فَأَبَتْ عَلَيَّ إِلَّا بِمِائَةِ دِينَارٍ، وَ لَمْ أَكُنْ أَمْلِكُ شَيْئاً، فَمَا زِلْتُ أَسْأَلُكَ بَرّاً وَ بَخْرًا وَ سَهْلاً وَ جَبَالاً، وَ أَبَاشِرَ الْأَحْطَارِ وَ أَسْأَلُكَ الْفَيَافِي وَ الْفَقَارَ، وَ أَتَعَرَّضُ لِلْمَهَالِكِ وَ الْمَتَالِفِ أَرْبَعِ سِنِينَ حَتَّى جَمَعْتُهَا، وَ أُعْطَيْتُهَا إِثَابَهَا، وَ مَكَّنْتَنِي مِنْ نَفْسِهَا،

And the third one said, 'O Allah<sup>-azwj</sup>! Surely You<sup>-azwj</sup> Know – I was in love with the most beautiful woman from the Children of Israel, and I courted her, but she refused upon me except with one hundred Dinars, and I did not happen to own anything. I did not cease to travel the lands, and the seas, and the coasts and the mountains and I faced dangers, and I travelled the deserts and wastelands, and I was exposed to the destruction, and kept collecting (money) until I collected it and gave it to her, and she enabled me from herself.

فَلَمَّا فَعَدْتُ مِنْهَا مَتَعَدَّ الرَّجُلِ مِنْ أَهْلِهِ، ارْتَعَدَتْ فَرَائِضُهَا، وَ قَالَتْ لِي: «يَا عَبْدَ اللَّهِ إِنِّي جَارِيَةٌ عَذْرَاءُ - فَلَا تُفْضِ خَاتَمَ اللَّهِ إِلَّا بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ، فَإِنَّهُ إِذَا حَمَلَنِي عَلَى أَنْ أُمَكِّنَكَ مِنْ نَفْسِي - الْحَاجَّةَ وَ الْبِدَّةَ» فُغِمْتُ عَنْهَا وَ تَرَكْتُهَا وَ تَرَكْتُ الْمِائَةَ دِينَارٍ عَلَيْهَا.

When I sat from her with a sitting of the man from his wife, her limbs trembled, and she said to me, 'O servant of Allah<sup>-azwj</sup>! I am a virgin girl, therefore do not break the seal of Allah<sup>-azwj</sup> except by the Command of Allah<sup>-azwj</sup> Mighty and Majestic, for rather I was carried upon it to enable you from myself – the severe need (of money)'. I arose from her and left her, and left the one hundred Dinars for her.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَيُّ إِثْمًا فَعَلْتُ ذَلِكَ - رَجَاءً ثَوَابِكَ، وَ خَوْفَ عِقَابِكَ، فَافْرِجْ عَنَّا بِحَقِّ مُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ - سَيِّدِ الْأَوَّلِينَ وَ الْآخِرِينَ، الَّذِي شَرَفْتَهُ بِأَيْلِهِ الْأَفْضَلِ آلِ النَّبِيِّينَ - وَ أَصْحَابِهِ الْأَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ - وَ أُمَّتِهِ خَيْرِ الْأُمَّمِ أَجْمَعِينَ.

O Allah<sup>-azwj</sup>! Surely You<sup>-azwj</sup> Know that I rather did that hoping for Your<sup>-azwj</sup> Rewards, and fearing Your<sup>-azwj</sup> Punishment. Therefore, Relieve from us by the right of Him<sup>-azwj</sup>, the superior, the honourable, chief of the former ones and the latter ones, whom You<sup>-azwj</sup> Ennobled by his<sup>-saww</sup> Progeny<sup>-asws</sup> being the most superior of the progenies of the Prophets<sup>-as</sup>, and his<sup>-saww</sup> companions being the most honourable of the companions of the Messengers<sup>-as</sup>, and his<sup>-saww</sup> community being the best of the communities in their entirety'.

قَالَ: فَرَأَلَ الْحَجَرَ كُلَّهُ، وَ تَدَخَّرَجَ، وَ هُوَ يُنَادِي بِصَوْتٍ فَصِيحٍ بَيْنَ يَعْغَلُونَهُ وَ يَفْهَمُونَهُ: بِحُسْنِ نِيَّاتِكُمْ نَجَوْتُمْ، وَ بِمُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ سَيِّدِ الْأَوَّلِينَ وَ الْآخِرِينَ (الْمُخْصُوصِ بِآلِ الْأَفْضَلِ النَّبِيِّينَ، وَ أَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ) وَ بِخَيْرِ أُمَّةٍ سَعِدْتُمْ وَ نِلْتُمْ أَفْضَلَ الدَّرَجَاتِ.

He<sup>-asws</sup> said: 'So the rock moved away, all of it, and rolled down, and it was calling out in an eloquent voice, clear, they heard it and understood it: 'Due to the excellence of your news, you have been rescued, and by Him<sup>-azwj</sup>, the superior, the honourable, chief of the former ones and the latter ones, the one particularised with a Progeny<sup>-asws</sup> superior (than that of)

the Prophets<sup>-as</sup>, and companions more honourable (than that of) the Messengers<sup>-as</sup>, and with the best community. You are fortunate and have attained the best levels”<sup>13</sup>.

12- م، تفسير الإمام عليه السلام قَالَ الإمام ع قَوْلُهُ تَعَالَى قَوْلُهُ عَزَّ وَجَلَّ وَكَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَمُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>) – ‘The Imam<sup>-asws</sup> said: ‘Words of the Exalted: **Many of the People of the Book would like it, if they could turn you away from after your Eman as Kafirs, out of envy from themselves, from after the clarification of the Truth to them. But, be pardoning and overlooking, until Allah Comes with His Command. Allah is Able upon all things [2:109].**

قَالَ الإمام الحَسَنُ بْنُ عَلِيٍّ أَبُو الْقَائِمِ ع فِي قَوْلِهِ تَعَالَى: وَكَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا بِمَا يُورِدُونَهُ عَلَيْكُمْ مِنَ الشُّبُهَةِ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ لَكُمْ بِأَنْ أَكْرَمَكُمْ بِمُحَمَّدٍ وَعَلِيٍّ وَآلِهِمَا الطَّيِّبِينَ الطَّاهِرِينَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ بِالْمُعْجَزَاتِ الدَّالِّاتِ عَلَى صِدْقِ مُحَمَّدٍ وَفَضْلِ عَلِيٍّ وَآلِهِمَا الطَّيِّبِينَ مِنْ بَعْدِهِ.

The Imam Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, father of Al-Qaim<sup>-asws</sup> said: ‘Regarding the Words of the Exalted: **Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs** – with what they are responding upon you from the confusion, **out of envy from the themselves** – for you all that you have been honoured by Him<sup>-azwj</sup> and Ali<sup>-asws</sup> and their<sup>-asws</sup> goodly Progeny-asws, the clean, **from after the clarification of the Truth to them** – with the miracles evidencing upon the truthfulness of Him<sup>-azwj</sup> and the merits of Ali<sup>-asws</sup> and their<sup>-asws</sup> Progeny-asws from after him<sup>-asws</sup>.

فَاعْتَمُوا وَاصْفَحُوا عَنْ جَهْلِهِمْ، وَاقْبَلُوهُمْ بِحُجَجِ اللَّهِ، وَادْفَعُوا بِمَا أَبَاطِلُهُمْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ فِيهِمْ بِالْقِتْلِ يَوْمَ فَتْحِ مَكَّةَ، فَحِينَئِذٍ يُخْلَعُونَ مِنْ بَلَدِ مَكَّةَ وَ مِنْ جَزِيرَةِ الْعَرَبِ، وَ لَا تُفْرَوْنَ بِهَا كَافِرًا.

**But, be pardoning and overlooking** – from their ignorance, and confront them with the Arguments of Allah-azwj, and repel their falsehood by these, **until Allah Comes with His Command** – regarding them, with the fighting on the Day of the conquest of Makkah. So this is where you<sup>-saww</sup> would be exiling them from the city of Makkah and from the Arabian Peninsula, and they will not be dwelling in it as Kafirs.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لُفْدْرَتِهِ عَلَى الْأَشْيَاءِ قَدْرٌ - مَا هُوَ أَصْلَحَ لَكُمْ فِي تَعْبُدِهِ إِلَّاكُمْ مِنْ مُدَارَاتِهِمْ - وَ مُقَابَلَتِهِمْ بِالْجِدَالِ بِالَّتِي هِيَ أَحْسَنُ.

**Allah is Able upon all things [2:109]** – and of His<sup>-azwj</sup> Power upon the things is Ordaining what is correct for you all in you worshipping Him<sup>-azwj</sup>. Beware of their benevolence and their facing in the debate by that which is good”.

قَالَ ع وَ ذَلِكَ أَنَّ الْمُسْلِمِينَ لَمَّا أَصَابَهُمْ يَوْمَ أُحُدٍ مِنَ الْمُحَنِّ مَا أَصَابَهُمْ لَقِيَ قَوْمٌ مِنَ الْيَهُودِ بَعْدَهُ بِأَيَّامِ عَمَّارِ بْنِ يَاسِرٍ وَ حُدَيْفَةَ بْنِ الْيَمَانِ فَقَالُوا لَهُمَا: أَلَمْ تَرَيَا مَا أَصَابَكُمْ يَوْمَ أُحُدٍ إِنَّمَا يُجْرِبُ كَأَحَدِ طَلَّابِ مُلْكِ الدُّنْيَا، حَزْبُهُ سَجَالًا، فَتَارَةٌ لَهُ وَ تَارَةٌ عَلَيْهِ، فَارْجِعُوا عَنْ دِينِهِ.

He (Imam Hassan Al-Askari<sup>-asws</sup>) said: ‘And that is, when the Muslims were hit by the adversity on the day of (the battle of) Ohad what hit them, a group of the Jews met up after a few days,

<sup>13</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 11

with Ammar Bin Yasser<sup>-ra</sup>, and Huzeyfa Bin Al-Yaman<sup>-ra</sup>, and they said to them<sup>-ra</sup>, 'Did you two not see what hit you on the Day of Ohad? But rather, he<sup>-saww</sup> went to war just like someone (else) does seeking the kingdom of the world. His<sup>-saww</sup> war was undecided (no winner). So, sometimes it is for him<sup>-saww</sup> and sometimes against him<sup>-saww</sup>, therefore return from his<sup>-saww</sup> Religion'.

فَأَمَّا حَدِيثُهُ فَقَالَ: لَعَنَكُمُ اللَّهُ لَا أَقَاعِدُكُمْ وَ لَا أَسْمَعُ كَلَامَكُمْ - أَخَافُ عَلَى نَفْسِي وَ دِينِي وَ أَفِرُّ بِحِمَا مِنْكُمْ. وَ قَامَ عَنْهُمْ يَسْعَى.

As for Huzeyfa<sup>-ra</sup>, he<sup>-ra</sup> said, 'May Allah<sup>-azwj</sup> Curse you! I<sup>-ra</sup> will neither sit with you nor listen to your speech. I<sup>-ra</sup> fear upon myself and my Religion, and I<sup>-ra</sup> flee from you due to these two'. And he<sup>-ra</sup> arose from them hurriedly.

وَ أَمَّا عَمَّارُ بْنُ يَاسِرٍ، فَلَمْ يَثْمُ عَنْهُمْ وَ لَكِنْ قَالَ لَهُمْ: مَعَاشِرَ الْيَهُودِ إِنَّ مُحَمَّدًا وَعَدَّ أَصْحَابَهُ الظَّفَرَ يَوْمَ بَدْرٍ إِنْ صَبَرُوا فَصَبَرُوا وَ ظَفَرُوا، وَ وَعَدَهُمُ الظَّفَرَ يَوْمَ أُحُدٍ أَيْضًا إِنْ صَبَرُوا، فَفَشَلُوا وَ خَالَفُوا، فَلِذَلِكَ أَصَابَهُمْ مَا أَصَابَهُمْ، وَ لَوْ أَنَّهُمْ أَطَاعُوا وَ صَبَرُوا وَ لَمْ يُخَالِفُوا لَمَا غَلِبُوا.

And as for Ammar Bin Yasser<sup>-ra</sup>, so he<sup>-ra</sup> did not arise from them, but he<sup>-ra</sup> said to them, 'Community of Jews! Him-azwj promised his<sup>-saww</sup> companions victory on the Day of Badr if they were patient. They were patient and they were victorious. And he<sup>-saww</sup> promised them the victory on the Day of Ohad as well, if they were patient. But, they failed and opposed, therefore, due to that it hit them what hit them. And had they obeyed and been patient and not opposed, they would have overcome'.

فَقَالَتْ لَهُ الْيَهُودُ: يَا عَمَّارُ وَ إِذَا أَطَعْتَ أَنْتَ - غَلِبَ مُحَمَّدٌ سَادَاتِ قُرَيْشٍ مَعَ دِقَّةِ سَاقَيْكَ

The Jew said to him<sup>-ra</sup>, 'O Ammar<sup>-ra</sup>! And if you were to obey, would Him-azwj overcome the chiefs of Quraysh, with those thin legs of yours?'

فَقَالَ عَمَّارٌ: نَعَمْ، وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ بَاعِثُهُ بِالْحَقِّ نَبِيًّا، لَقَدْ وَعَدَنِي مُحَمَّدٌ مِنَ الْفَضْلِ وَ الْحِكْمَةِ - مَا عَرَفْتِيهِ مِنْ نُبُوَّتِهِ، وَ فَهَمْتِيهِ مِنْ فَضْلِ أَخِيهِ وَ وَصِيهِ وَ صَفِيهِ وَ خَيْرٍ مَنْ يَخْلُقُهُ بَعْدَهُ، وَ التَّسْلِيمِ لِذُرِّيَّتِهِ الطَّيِّبِينَ الْمُتَّجِبِينَ،

Ammar<sup>-ra</sup> said, 'Yes. By Allah<sup>-azwj</sup>, Who, there is no god except Him, Sending Him-azwj with the Truth! Him-azwj has enumerated to me<sup>-ra</sup> from the merits and the wisdom what he<sup>-saww</sup> made me<sup>-ra</sup> to recognise from his<sup>-saww</sup> Prophet-hood, and made me<sup>-ra</sup> to understand from the merits of his<sup>-saww</sup> brother<sup>-asws</sup>, and his<sup>-saww</sup> successor<sup>-asws</sup>, and his<sup>-saww</sup> elite, and the best one to replace him<sup>-saww</sup> from after him<sup>-saww</sup>, and the submission to his<sup>-asws</sup> offspring, the goodly, the Chosen ones<sup>-asws</sup>.

وَ أَمَرَنِي بِالْإِعْتِصَامِ بِهَيْمٍ عِنْدَ شِدَائِدِي وَ مُهِمَّاتِي وَ حَاجَاتِي، وَ وَعَدَنِي أَنَّهُ لَا يَأْمُرُنِي بِشَيْءٍ - فَاعْتَمَدْتُ فِيهِ طَاعَتَهُ إِلَّا بَلَعْتُهُ - حَتَّى لَوْ أَمَرَنِي بِحِطِّ السَّمَاءِ إِلَى الْأَرْضِ، أَوْ رَفْعِ الْأَرْضِ إِلَى السَّمَاوَاتِ لَقَوَى عَلَيَّ رَبِّي بَدَنِي بِسَاقِي هَاتَيْنِ الدَّقِيقَتَيْنِ.

And he<sup>-saww</sup> has instructed me with the supplication by them<sup>-asws</sup> during my<sup>-ra</sup> difficulties, and my<sup>-ra</sup> worries, and my<sup>-ra</sup> needs. And he<sup>-saww</sup> promised me<sup>-ra</sup> that he<sup>-saww</sup> would not instruct me<sup>-ra</sup> with anything - so I<sup>-ra</sup> would believe in it, being in his<sup>-saww</sup> obedience - except that I<sup>-ra</sup> would accomplish it, even if he<sup>-saww</sup> were to order me<sup>-ra</sup> to drop the sky to the earth, or raise the earths to the skies, my<sup>-ra</sup> Lord<sup>-azwj</sup> would strengthen my<sup>-ra</sup> body with these two thin legs of mine'.



فَقَالَتِ الْيَهُودُ: كَلَّا وَ اللَّهُ يَا عَمَّارُ، مُحَمَّدٌ أَقَلُّ عِنْدَ اللَّهِ مِنْ ذَلِكَ، وَ أَنْتَ أَوْضَعُ عِنْدَ اللَّهِ وَ عِنْدَ مُحَمَّدٍ مِنْ ذَلِكَ، (لَا وَ لَا حَجْرًا فِيهَا أَرْبَعُونَ مَنًّا).

The Jew said, 'Never! By Allah<sup>-azwj</sup>, O Ammar<sup>-ra</sup>! Him<sup>-azwj</sup> is less in the Presence of Allah<sup>-azwj</sup> than that, and you<sup>-ra</sup> are more humble in the Presence of Allah<sup>-azwj</sup> and the presence of Him<sup>-azwj</sup> than that. No, and you are not even (able to lift) a rock wherein are forty of us (are sitting upon it)'.  
 فَقَامَ عَمَّارٌ عَنْهُمْ وَ قَالَ: لَقَدْ أَبْلَغْتُكُمْ حُجَّةَ رَبِّي وَ نَصَحْتُ لَكُمْ، وَ لَكِنَّكُمْ لِلنَّصِيحَةِ كَارِهُونَ.

Ammar<sup>-ra</sup> stood up from him and said, 'I<sup>-ra</sup> have delivered to you the proof of my<sup>-ra</sup> Lord<sup>-azwj</sup> and advised to you, but, you are averse to the advice'.  
 وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ: يَا عَمَّارُ قَدْ وَصَلْتُ إِلَيَّ خَيْرَكُمَا، أَمَا حَدِيثُكَ فَإِنَّهُ فَرَّ بِدِينِهِ مِنَ الشَّيْطَانِ وَ أَوْلِيَانِهِ فَهُوَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ.

And he<sup>-ra</sup> came over to Rasool-Allah<sup>-sawww</sup>. Rasool-Allah<sup>-sawww</sup> said to him<sup>-ra</sup>: 'O Ammar! The news of both of you<sup>-ra</sup> has been transmitted to me<sup>-sawww</sup>. As for Huzeyfa<sup>-ra</sup>, so he fled with his<sup>-ra</sup> Religion, from the Him<sup>-azwj</sup> and his<sup>-la</sup> friends, therefore he<sup>-ra</sup> is from the righteous servants of Allah<sup>-azwj</sup>.  
 وَ أَنَا أَنْتَ يَا عَمَّارُ فَإِنَّكَ [قَدْ] نَاضَلْتَ عَن دِينِ اللَّهِ، وَ نَصَحْتَ لِمُحَمَّدٍ رَسُولِ اللَّهِ، فَأَنْتَ مِنَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، الْفَاضِلِينَ.

And as for you<sup>-ra</sup>, O Ammar<sup>-ra</sup>! You<sup>-ra</sup> have defended on behalf of the Religion of Allah<sup>-azwj</sup>, and advised for Him<sup>-azwj</sup>, Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>, therefore you are from the fighters in the Way of Allah<sup>-azwj</sup>, the meritorious ones'.  
 فَبَيْنَمَا رَسُولُ اللَّهِ ص وَ عَمَّارٌ يَتَحَادَثَانِ- إِذْ حَضَرَتِ الْيَهُودُ الَّذِينَ كَانُوا كَلَّمُوهُ فَقَالُوا: يَا مُحَمَّدُ هَاةِ صَاحِبِكَ يَزْعُمُ أَنَّكَ إِنْ أَمَرْتَهُ بِرَفْعِ الْأَرْضِ إِلَى السَّمَاءِ- أَوْ حِطِّ السَّمَاءِ إِلَى الْأَرْضِ، فَاعْتَقَدَ طَاعَتَكَ وَ عَزَمَ عَلَى الْإِيْتِمَارِ لَكَ- لِأَعَانَةِ اللَّهِ عَلَيْهِ، وَ نَحْنُ نَقْتَصِرُ مِنْكَ وَ مِنْهُ عَلَى مَا هُوَ دُونَ ذَلِكَ،

While Rasool-Allah<sup>-sawww</sup> and Ammar<sup>-ra</sup> were discussing, the Jews came over, those who had spoken to him<sup>-ra</sup>, and they said, 'O Him<sup>-azwj</sup>! This companion of yours<sup>-sawww</sup> is claiming that you<sup>-sawww</sup> were to instruct him<sup>-ra</sup> to raise the earth to the sky, or drop the sky to the earth, and he believes, being in your<sup>-sawww</sup> obedience, and determines upon the submission to you<sup>-sawww</sup> – Allah<sup>-azwj</sup> would Assist him upon it. And we are reducing from you<sup>-sawww</sup> and from him<sup>-ra</sup> upon what he is below that.  
 إِنْ كُنْتُ نَبِيًّا فَقَدْ قَبِعْنَا أَنْ يَحْمِلَ عَمَّارٌ مَعَ دِقَّةِ سَاقِيهِ- هَذَا الْحَجْرَ. وَ كَانَ الْحَجْرُ مَطْرُوحًا بَيْنَ يَدَيْ النَّبِيِّ ص بِظَاهِرِ الْمَدِينَةِ يَجْتَمِعُ عَلَيْهِ مِائَتَا رَجُلٍ لِيَحْرِكُوهُ فَلَا يُمَكِّنُهُمْ. فَقَالُوا لَهُ: يَا مُحَمَّدُ إِنْ رَامَ احْتِمَالَهُ لَمْ يُحْرِكْهُ، وَ لَوْ حَمَلَ فِي ذَلِكَ عَلَى نَفْسِهِ لَانْكَسَرَتْ سَاقَاهُ، وَ تَهَدَّمُ جِسْمُهُ.

If you<sup>-sawww</sup> were a Prophet<sup>-sawww</sup>, then it would convince us if Ammar<sup>-ra</sup> would carry with the thin legs of his, this rock'. And the rock was standing there in front of the Prophet<sup>-sawww</sup> at the back part of Al-Medina. Two hundred men had gathered upon it, in order to move it, but they were not able to. They said to him<sup>-sawww</sup>, 'O Him<sup>-azwj</sup>! If he<sup>-ra</sup> wishes to carry it, he<sup>-ra</sup> would not be able to (even) move it, and if he<sup>-ra</sup> were to carry that upon him, it would break his<sup>-ra</sup> legs, and his<sup>-ra</sup> body would be crushed'.  
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فَقَالَ رَسُولُ اللَّهِ ص: لَا تَحْتَقِرُوا سَاقِيهِ، فَإِنَّهُمَا أَنْقَلُ فِي مِيزَانِ حَسَنَاتِهِ مِنْ نُورٍ وَ تَبِيرٍ وَ جِرَاءٍ وَ أَبِي قُبَيْسٍ، بَلْ مِنْ الْأَرْضِ كُلِّهَا وَ مَا عَلَيْهَا، وَ إِنَّ اللَّهَ قَدْ خَفَّفَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- مَا هُوَ أَنْقَلُ مِنْ هَذِهِ الصَّخْرَةِ، خَفَّفَ الْعَرْشَ عَلَى كَوَاهِلِ ثَمَانِيَةِ مِنَ الْمَلَائِكَةِ- بَعْدَ أَنْ كَانَ لَا يُطِيفُهُ مَعَهُمُ الْعَدَدُ الْكَثِيرُ، وَ الْجُمُ الْغَفِيرُ.

Rasool-Allah<sup>-saww</sup> said: 'Do not belittle his<sup>-ra</sup> legs, for they would be heavier in the scale of his<sup>-ra</sup> good deeds than (the mountains of) Sowr, and Sabeyr, and Hira'a, and Abu Qubays, but (heavier) than the earth, all of it and whatever is upon it. And it is so that Allah<sup>-azwj</sup> had Lightened, due to the *Salawat* upon Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, what is heavier than this rock. He<sup>-azwj</sup> Lightened the Throne upon the shoulders of eight from His<sup>-azwj</sup> Angels – after it could not be endured by a large number, and the multitude (of the Angels)'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَمَّارُ اعْتَقِدْ طَاعَتِي- وَ قُلْ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ قَوِّنِي لِيسْتَهْلَ اللَّهُ لَكَ مَا أَمَرَكَ بِهِ- كَمَا سَهَّلَ عَلَى كَالِبِ بْنِ يُوْحَنَّا غُبُورَ الْبَحْرِ- عَلَى مِثْنِ الْمَاءِ وَ هُوَ عَلَى فَرَسِهِ- يَرْكُضُ عَلَيْهِ لِسُؤَالِهِ اللَّهُ بِجَاهِنَا أَهْلَ الْبَيْتِ.

Then Rasool-Allah<sup>-saww</sup> said: 'O Ammar! Believe in my<sup>-saww</sup> obedience, and say, 'O Allah<sup>-azwj</sup>! By the virtue of Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, Strengthen me<sup>-ra</sup>!' in order to Allah<sup>-azwj</sup> for to Ease for you what I<sup>-saww</sup> instructed you<sup>-ra</sup> with – just as He<sup>-azwj</sup> Eased upon Kalb Bin Youhanna to cross the sea – upon the surface of the water, and he was upon his horse – galloping over it due to his asking Allah<sup>-azwj</sup> by our<sup>-saww</sup> virtue, the People<sup>-asws</sup> of the Household'.

فَقَالَتْهَا عَمَّارٌ، وَ اعْتَقَدَهَا، فَحَمَلَ الصَّخْرَةَ فَوْقَ رَأْسِهِ، وَ قَالَ: يَا بَنِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ، وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا- لَهَا أَحْفُ فِي يَدَيَّ مِنْ خِلَالَةِ أُمْسِكُهَا بِهَا!

Ammar<sup>-ra</sup> said it, and believed it, and he<sup>-ra</sup> carried the rock above his<sup>-ra</sup> head, and said, 'By my<sup>-ra</sup> father and my<sup>-ra</sup> mother (being sacrificed for) you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! By the One<sup>-azwj</sup> Who Sent you<sup>-saww</sup> with the Truth as a Prophet<sup>-saww</sup> – it is lighter in my hands than a particle (of dust)!'

فَقَالَ رَسُولُ اللَّهِ ص حَلَّقَ بِهَا فِي الْهَوَاءِ، فَسَتَبَلُّعُ بِهَا فُلَّةَ ذَلِكَ الْجَبَلِ،- وَ أَشَارَ إِلَى جَبَلٍ بَعِيدٍ عَلَى قَدْرِ فَرْسَخٍ- فَرَمَى بِهَا عَمَّارٌ، وَ تَحَلَّقَتْ فِي الْهَوَاءِ حَتَّى انْحَطَّتْ عَلَى ذُرْوَةِ ذَلِكَ الْجَبَلِ.

Rasool-Allah<sup>-saww</sup> said: 'Circle around the Jews with it, and deliver it to the peak of that mountain' – and he<sup>-saww</sup> gestured towards a remote mountain upon a measurement of a Farsakh (about 3 miles) – and Ammar<sup>-ra</sup> threw it, and it flew in the air until it settled upon the peak of that mountain.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِلْيَهُودِ: أَوْ رَأَيْتُمْ قَالُوا: بَلَى.

Then Rasool-Allah<sup>-saww</sup> said to the Jews: 'And did you all see that?' They said, 'Yes'.

فَقَالَ رَسُولُ اللَّهِ ص: [يَا عَمَّارُ] قُمْ إِلَى ذُرْوَةِ الْجَبَلِ- فَسَتَجِدُ هُنَاكَ صَخْرَةً أَضْعَافَ مَا كَانَتْ، فَاحْتَمِلْهَا وَ أَعِدْهَا إِلَيَّ حَضْرَتِي.

Rasool-Allah<sup>-saww</sup> said: 'O Ammar<sup>-ra</sup>! Arise to go to the peak of the mountain, for you would find over there a rock, double (the size) it was. Carry it and return it to my<sup>-saww</sup> presence'.

فَحَطَا عَمَّارٌ خُطْوَةً وَ طُوِبَتْ لَهُ الْأَرْضُ، وَ وَضَعَ قَدَمَهُ فِي الْخُطْوَةِ الثَّانِيَةِ عَلَى ذِرْوَةِ الْجَبَلِ، وَ تَنَاوَلَ الصَّخْرَةَ الْمُتَصَاعِفَةَ - وَ عَادَ إِلَى رَسُولِ اللَّهِ ص بِالْخُطْوَةِ الثَّالِثَةِ.

Ammar<sup>-ra</sup> took a step and the ground folded for him, and placed his<sup>-ra</sup> foot in the second step upon the peak of the mountain, and grabbed the rock, the double (in size) and returned to Rasool-Allah<sup>-saww</sup> with the second step.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ: اضْرِبْ بِهَا الْأَرْضَ ضَرْبَةً شَدِيدَةً. فَتَهَارَبَتِ الْيَهُودُ وَ خَافُوا، فَضْرَبَ بِهَا عَمَّارٌ عَلَى الْأَرْضِ، فَتَفَتَّتْ حَتَّى صَارَتْ كَالْمُهْبَاءِ الْمُنْتَوِرِ وَ تَلَاشَتْ.

Then Rasool-Allah<sup>-saww</sup> said to Ammar<sup>-ra</sup>: 'Strike the ground with it by an intense striking!' So the Jews fled and were afraid, and Ammar<sup>-ra</sup> struck the ground with it, and it disintegrated until it became like floating dust and faded away.

فَقَالَ رَسُولُ اللَّهِ ص: آمِنُوا أَيُّهَا الْيَهُودُ فَقَدْ شَاهَدْتُمْ آيَاتِ اللَّهِ. فَأَمَنْ بَعْضُهُمْ وَ غَلَبَ الشَّقَاءُ عَلَى بَعْضِهِمْ.

Rasool-Allah<sup>-saww</sup> said: 'Believe, O you Jews, for you have witnessed the Signs of Allah<sup>-azwj!</sup>' Some of them believed, but wretchedness overcame upon some.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَ تَدْرُونَ مَعَاشِرَ الْمُسْلِمِينَ مَا مَثَلُ هَذِهِ الصَّخْرَةِ فَقَالُوا: لَا يَا رَسُولَ اللَّهِ.

Then Rasool-Allah<sup>-saww</sup> said: 'Are you knowing, community of Jews, what resembles this rock?' They said, 'No, O Rasool-Allah<sup>-saww!</sup>'

فَقَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا - إِنَّ رَجُلًا مِنْ شِيعَتِنَا تَكُونُ لَهُ ذُنُوبٌ وَ خَطَايَا - أُعْظِمُ مِنْ جِبَالِ الْأَرْضِ، وَ [مِنْ] الْأَرْضِ كُلِّهَا - وَ السَّمَاءِ بِأَضْعَافٍ كَثِيرَةٍ فَمَا هُوَ إِلَّا أَنْ يَتُوبَ، وَ يُجِدَّ عَلَى نَفْسِهِ وَ لَا يَتَنَا أَهْلَ الْبَيْتِ إِلَّا كَانَ قَدْ ضَرَبَ بِذُنُوبِهِ الْأَرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالْأَرْضِ،

Rasool-Allah<sup>-saww</sup> said: 'By the One<sup>-azwj</sup> Who Send me<sup>-saww</sup> with the Truth as a Prophet<sup>-saww</sup> - if a man from our<sup>-saww</sup> Shias happens to have sins for him and mistakes - greater than a mountain of the earth, and from the whole of the earth - and the sky by a large multiple, so he would not be except if he were to repent, and renew upon himself our<sup>-saww</sup> Wilayah of the People<sup>-asws</sup> of the Household, except his sins would be struck upon the ground more severely than the striking by Ammar<sup>-ra</sup> of this rock with the ground.

وَ إِنَّ رَجُلًا تَكُونُ لَهُ طَاعَاتٌ كَالسَّمَاوَاتِ وَ الْأَرْضِينَ - وَ الْجِبَالِ وَ الْبِحَارِ، فَمَا هُوَ إِلَّا أَنْ يَكْفُرَ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ حَتَّى يَكُونَ ضَرْبَ بِهَا الْأَرْضِ - أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالْأَرْضِ، وَ تَتَلَاشَى وَ تَتَفَتَّتُ كَتَفَتَّتْ هَذِهِ الصَّخْرَةَ،

And if a man happens to have (acts of) obedience for him like the skies and the earths, and the mountains, and the oceans, so he would not be except, if he were to do *Kufr* with our<sup>-saww</sup> Wilayah of the People<sup>-asws</sup> of the Household, until these would be struck upon the ground more severely than the striking by Ammar<sup>-ra</sup> for this rock upon the ground, and these would fade away and disintegrate like the disintegration of this rock.

فَيَرِدُ الْآخِرَةَ وَ لَا يَجِدُ حَسَنَةً، وَ ذُنُوبُهُ أَضْعَافُ الْجِبَالِ وَ الْأَرْضِ وَ السَّمَاءِ فَيَشَدُّ حِسَابُهُ وَ يَدُومُ عَذَابُهُ.

He would return to the Hereafter and he would not find a (single) good deed, and his sins would be doubled the mountains, and the earth, and the sky. Thus, his Reckoning would be severe and his Punishment perpetual (everlasting)'.  
 قَالَ: فَلَمَّا رَأَى عَمَّارٌ بِنَفْسِهِ تِلْكَ الْقُوَّةَ- الَّتِي جَلَدَ بِهَا عَلَى الْأَرْضِ تِلْكَ الصَّخْرَةَ فَتَفَتَتْ [فَتَفَتَّتَتْ]، أَخَذَتْهُ أُرْجِيئَةٌ وَ قَالَ: أَمْ تَأْتَانِي يَا رَسُولَ اللَّهِ أَنْ أَجَالِدَ هَؤُلَاءِ الْيَهُودَ فَأَقْتُلُهُمْ أَجْمَعِينَ بِمَا أُعْطِيْتُهُ مِنْ هَذِهِ الْقُوَّةِ

He (Imam Hassan Al-Askari<sup>asws</sup>) said: 'When Ammar<sup>ra</sup> saw with himself that strength by which he flogged that rock upon the ground so it crumbled, and a sense of pride seized him<sup>ra</sup> and he<sup>ra</sup> said, 'Do you<sup>saww</sup> permit me<sup>ra</sup>, O Rasool-Allah<sup>saww</sup>, that I<sup>ra</sup> flog these Jews and kill them all with what I<sup>ra</sup> have been Given from this strength?'

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَمَّارُ إِنَّ اللَّهَ تَعَالَى يَقُولُ: فَاعْتَمُوا وَ اصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ بَعْدَابِهِ، وَ يَأْتِي بِفَتْحِ مَكَّةَ وَ سَائِرِ مَا وَعَدَ.

Rasool-Allah<sup>saww</sup> said: 'O Ammar<sup>ra</sup>! Allah<sup>azwj</sup> the Exalted is saying: **'But, be pardoning and overlooking, until Allah Comes with His Command. [2:109]** – with His<sup>azwj</sup> Punishment, and Comes with the Conquest of Makkah and the rest of whatever He<sup>azwj</sup> has Promised'.

وَ كَانَ الْمُسْلِمُونَ تَضِيقُ صُدُورَهُمْ- بِمَا يُوسِسُ بِهِ إِلَيْهِمُ الْيَهُودُ وَ الْمُنَافِقُونَ مِنَ الشُّبُهَةِ فِي الدِّينِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: أَوْ لَا أَعْلَمَكُمُ مَا يُزِيلُ ضَيْقَ صُدُورِكُمْ- إِذَا وَسَّسَ هَؤُلَاءِ الْأَعْدَاءُ إِلَيْكُمْ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

It was so that the Muslims, their chests were constricted from what was insinuated (whisper) to them with by the Jews and the hypocrites, from the doubts in the Religion. Rasool-Allah<sup>saww</sup> said to them: 'And shall I<sup>saww</sup> teach you all what would remove the constriction of your chests – whenever these enemies insinuate to you?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ: مَا أَمَرَ بِهِ رَسُولُ اللَّهِ مِنْ كَانَ مَعَهُ فِي الشَّعْبِ- الَّذِي كَانَ أَجَانَتُهُ إِلَيْهِ قُرَيْشٌ، فَصَاقَتْ صُدُورَهُمْ وَ اتَّسَخَتْ ثِيَابُهُمْ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: انْفُحُوا عَلَى ثِيَابِكُمْ، وَ امْسُحُوا بِأَيْدِيكُمْ وَ هِيَ عَلَى أَيْدَانِكُمْ، وَ أَنْتُمْ تُصَلُّونَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، فَإِنَّهَا تُنْفِي وَ تُطَهِّرُ وَ تُبَيِّضُ وَ تُحْسِنُ وَ تُزِيلُ عَنْكُمْ ضَيْقَ صُدُورِكُمْ.

He<sup>saww</sup> said, 'What Rasool-Allah<sup>saww</sup> had ordered with to the ones who were with him<sup>saww</sup> in the cave – which the Quraysh had forced him<sup>saww</sup> to take shelter to, so their chests were constricted and their clothes were soiled, and Rasool-Allah<sup>saww</sup> said to them: 'Puff into your clothes, and wipe these with your hands, while these are upon your bodies, and you should be sending *Salawat* upon Him<sup>azwj</sup> and his<sup>saww</sup> goodly Progeny-asws, so these would be purified, and cleaned, and whitened, and become good, and the constrictions of your chests would be removed from you'.

فَفَعَلُوا ذَلِكَ فَصَارَتْ ثِيَابُهُمْ كَمَا قَالَ رَسُولُ اللَّهِ ص.

They did that, and their clothes became as Rasool-Allah<sup>saww</sup> said they would.

فَقَالُوا: عَجَبًا يَا رَسُولَ اللَّهِ بِصَلَاتِنَا عَلَيْكَ وَ عَلَى آلِكَ، كَيْفَ طَهَّرْتَ ثِيَابَنَا! فَقَالَ رَسُولُ اللَّهِ ص: إِنَّ تَطْهِيرَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ لِفُلُوبِكُمْ مِنَ الْعِلِّ وَ الضِّيْقِ وَ الدَّعَلِ وَ لِأَيْدَانِكُمْ مِنَ الْأَثَامِ أَشَدُّ مِنْ تَطْهِيرِهَا لِثِيَابِكُمْ.

They said, 'How astonishing, O Rasool-Allah<sup>-saww</sup>! By our sending *Salawat* upon you<sup>-saww</sup> and upon your<sup>-saww</sup> Progeny-asws, how our clothes have been cleaned!' Rasool-Allah<sup>-saww</sup> said: 'The purification by the *Salawat* upon Him<sup>-azwj</sup> and his<sup>-saww</sup> Progeny-asws is more intense upon your hearts, from the grudges, and the constriction, and the corruption, and for your bodies from the sins, (is more intense) than the purification of your clothes.

وَإِنَّ غَسْلَهَا لِلذُّنُوبِ عَنْ صَحَائِفِكُمْ - أَحْسَنُ مِنْ غَسْلِهَا لِلدَّرَنِ عَنْ ثِيَابِكُمْ. وَإِنَّ تَنْوِيرَهَا لِكُتُبِ حَسَنَاتِكُمْ - بِمُضَاعَفَةِ مَا فِيهَا - أَحْسَنُ مِنْ تَنْوِيرِهَا لِثِيَابِكُمْ.

And that the washing of the sins away from your parchments (register of deeds) is more excellent than its washing off the filth from your clothes. And that its shining of the books of your good deeds – is a multiple of what is therein – is more excellent that it's shining on your clothes".<sup>14</sup>

13- شي، تفسير العياشي عن شعيب العقرقوني عن أبي عبد الله ع قال: إِنَّ يُوسُفَ أَنَاهُ خَيْرٌ لِّعَلَّامٍ فَقَالَ يَا يُوسُفُ إِنَّ رَبَّ الْعَالَمِينَ يُفَرِّقُ السَّلَامَ وَ يَقُولُ لَكَ مَنْ جَعَلَكَ أَحْسَنَ خَلْقِهِ

Tafseer Al Ayyashi – From Shueyb Al Aqarquqy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Jibraeel<sup>-as</sup> came to Yusuf<sup>-as</sup>. He<sup>-as</sup> said: 'O Yusuf<sup>-as</sup>! Lord<sup>-azwj</sup> of the worlds Conveys the greetings to you<sup>-as</sup> and Says to you<sup>-as</sup>: "Who Made you<sup>-as</sup> most handsome of His<sup>-azwj</sup> creatures!"'

قَالَ فَصَاحَ وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ ثُمَّ قَالَ أَنْتَ يَا رَبِّ

He<sup>-asws</sup> said: 'He<sup>-as</sup> shrieked and placed his<sup>-as</sup> cheek upon the ground, then said: 'You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>!

قَالَ ثُمَّ قَالَ لَهُ وَ يَقُولُ لَكَ مَنْ حَبَّبَكَ إِلَيَّ أَبِيكَ دُونَ إِخْوَتِكَ

He<sup>-asws</sup> said: 'Then he<sup>-as</sup> said to him<sup>-as</sup>: 'And He<sup>-azwj</sup> Says to you<sup>-as</sup>: "Who Made you<sup>-as</sup> beloved to your<sup>-as</sup> father<sup>-as</sup>, besides your<sup>-as</sup> brothers?"'

قَالَ فَصَاحَ وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ ثُمَّ قَالَ أَنْتَ يَا رَبِّ

He<sup>-asws</sup> said: 'He<sup>-as</sup> shrieked and placed his<sup>-as</sup> cheek upon the ground, then said: 'You<sup>-as</sup>, O Lord<sup>-azwj</sup>!

قَالَ وَ يَقُولُ لَكَ مَنْ أَخْرَجَكَ مِنَ الْجُبِّ بَعْدَ أَنْ طُرِحْتَ فِيهَا وَ أُيْقِنْتَ بِالْمَلَائِكَةِ

He<sup>-as</sup> said: 'And He<sup>-azwj</sup> Says to you<sup>-as</sup>: "Who Extracted you<sup>-as</sup> from the well after you<sup>-as</sup> had been dropped in it and you<sup>-as</sup> were certain of the death?"'

<sup>14</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 12

قَالَ فَصَاحَ وَوَضَعَ خَدَّهُ عَلَى الْأَرْضِ ثُمَّ قَالَ أَنْتَ يَا رَبِّ

He<sup>-asws</sup> said: 'He<sup>-as</sup> shrieked and placed his<sup>-as</sup> cheek upon the ground, then said: 'You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>!'

قَالَ فَإِنَّ رَبَّكَ قَدْ جَعَلَ لَكَ عُثُوبَةً فِي اسْتِعَانَتِكَ بَعِيرَهُ فَأَلْبَثَ فِي السِّجْنِ بَضْعَ سِنِينَ

He<sup>-as</sup> said: 'Your<sup>-as</sup> Lord<sup>-azwj</sup> has Made Punishment to be for you<sup>-as</sup> in your<sup>-as</sup> seeking assistance with others, so remain in the prison for some years!'

قَالَ فَلَمَّا انْقَضَتِ الْمُدَّةُ أَذِنَ لَهُ فِي دُعَاءِ الْفَرَجِ وَوَضَعَ خَدَّهُ عَلَى الْأَرْضِ ثُمَّ قَالَ اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَلِيَّ أَنْ تَوَجَّهَ إِلَيْكَ بِوَجْهِ آبَائِي الصَّالِحِينَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ

He<sup>-asws</sup> said: 'When the term expired, He<sup>-azwj</sup> Permitted for him<sup>-as</sup> in supplicating for the relief, and he<sup>-as</sup> placed his<sup>-as</sup> cheek upon the ground, then said: 'O Allah<sup>-azwj</sup>! If my<sup>-as</sup> sins have disfigured my<sup>-as</sup> face in Your<sup>-azwj</sup> Presence, I<sup>-as</sup> hereby turn to You<sup>-azwj</sup> with the face of my<sup>-as</sup> righteous forefathers<sup>-as</sup>, Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Is'haq<sup>-as</sup>, and Yaqoub<sup>-as</sup>!'

قَالَ فَفَرَّجَ اللَّهُ عَنْهُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Relieved from him<sup>-as</sup>.'

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أ تَدْعُو نَحْنُ بِحَدَا الدُّعَاءِ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Can we supplicate with this supplication?'

فَقَالَ ادْعُ بِمِثْلِهِ

He<sup>-asws</sup> said: 'Supplicate with similar to it,

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَلِيَّ أَنْ تَوَجَّهَ إِلَيْكَ بِوَجْهِ نَبِيِّ الرَّحْمَةِ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ ع.

'O Allah<sup>-azwj</sup>! If my sins have disfigured my face in Your<sup>-azwj</sup> Presence, I hereby turn to You<sup>-azwj</sup> with the face of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> and the Imams<sup>-asws</sup>!'<sup>15</sup>

14- يل، الفضائل لابن شاذان روي عن الإمام جعفر الصادق ع أنه كان جالساً في الحرم في مقام إبراهيم ع فجاء رجل شيخ كبير قد فني عمره في المعصية فنظر إلى الصادق ع فقال نعم الشفيع إلى الله للمؤمنين فأخذ بأستار الكعبة وأنشأ يقول

(The book) 'Al Fazaail' of Ibn Shazaan,

'It is reported from the Imam Ja'far Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> was seated in the Sanctuary in the standing place of Ibrahim<sup>-as</sup>, when an aged old man came. He had spent his lifetime in the

<sup>15</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 13

disobedience. He looked at Al-Sadiq<sup>-asws</sup>. He said, 'Best of the interceder(s) to Allah<sup>-azwj</sup> for the sinners!' He grabbed a curtain of the Kaaba and prosed saying,

بِحَقِّ جَدِّ هَذَا يَا وَلِيِّ  
بِحَقِّ الذِّكْرِ إِذْ يُوحَى إِلَيْهِ  
بِحَقِّ الطَّاهِرِينَ ابْنِي عَلِيٍّ  
بِحَقِّ أَيْمَةِ سَلَفُوا جَمِيعاً  
بِحَقِّ الْقَائِمِ الْمَهْدِيِّ إِلَّا  
بِحَقِّ الْهَاشِمِيِّ الْأَبْطَحِيِّ  
بِحَقِّ وَصِيِّهِ الْبَطَلِ الْكَمِيِّ  
وَ أُمِّهِمَا ابْنَةَ النَّبِيِّ الرَّكْبِيِّ  
عَلَى مِنْهَا جَدَّهِمُ النَّبِيِّ  
عَفَرْتُ حَطِيئَةَ الْعَبْدِ الْمُسِيءِ

'By the right of the grandfather<sup>-sawww</sup> of this one, O my Master! By the right of the Hashemite of Al-Bat'ha! By the right of the Zikr when it was Revealed to him<sup>-sawww</sup>! By the right of his<sup>-sawww</sup> successor<sup>-asws</sup>, the valiant hero! By the right of the Pure sons<sup>-asws</sup> of Ali<sup>-asws</sup> and their<sup>-asws</sup> mother<sup>-asws</sup> daughter<sup>-asws</sup> of the righteous, the pure! By the right of all the past Imams<sup>-asws</sup> being upon the manifesto of their<sup>-asws</sup> grandfather<sup>-sawww</sup>! By the right of Al-Qaim<sup>-ajfi</sup> Al-Mahdi<sup>-ajfi</sup>! Please Forgive the sins of the servant, the evil-doer!'

قَالَ فَسَمِعَ هَاتِفًا يَقُولُ يَا شَيْخُ كَانَ ذَنْبُكَ عَظِيماً وَ لَكِنْ عَفَرْنَا لَكَ جَمِيعَ ذُنُوبِكَ بِحُرْمَةِ شَفَاعَتِكَ فَلَوْ سَأَلْنَا ذُنُوبَ أَهْلِ الْأَرْضِ لَعَفَرْنَا لَهُمْ غَيْرَ عَاقِرِ النَّاقَةِ وَ قَتَلَةِ الْأَنْبِيَاءِ وَ الْأَيْمَةِ الطَّاهِرِينَ.

He (the narrator) said, 'A caller was heard saying, 'O Sheykh! Your sins were mighty, but We<sup>-azwj</sup> are Forgiving you entirety of your sins due to the sanctity of your interceder(s)! Even if you had asked for sins of (all) people of the earth, We<sup>-azwj</sup> would have Forgiven for them, apart from the slayer of the she-camel of Salih<sup>-as</sup>, and killer of the Prophets<sup>-as</sup> and the Pure Imam<sup>-asws</sup>!''<sup>16</sup>

15- كَشَفَ، كَشَفَ الْعَمَةَ مِنْ كِتَابِ مَوْلِدِ فَاطِمَةَ ع لِابْنِ بَابُوَيْهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلْتُ النَّبِيَّ ص عَنِ الْكَلِمَاتِ الَّتِي تَلَّقَى آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ

(The book) 'Kashf Al Ghumma' from the book 'Mowlud Fatima<sup>-asws</sup>' of Ibn Babuways, from Ibn Abbas who said,

'I asked the Prophet<sup>-sawww</sup> about the Phrases which Adam<sup>-as</sup> had received from his<sup>-as</sup> Lord<sup>-azwj</sup>, so He<sup>-azwj</sup> was Clement to him<sup>-as</sup>.

قَالَ سَأَلَهُ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ إِلَّا ثُبُتَ عَلَيَّ فَتَابَ عَلَيَّ.

He<sup>-sawww</sup> said: 'He<sup>-as</sup> had asked his<sup>-as</sup> Lord<sup>-azwj</sup>: 'By the right of Muhammad<sup>-sawww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, please Turn to me<sup>-as</sup> (with Mercy)! So He<sup>-azwj</sup> was Clement to him<sup>-as</sup>''<sup>17</sup>.

وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ امْرَأَةً مِنَ الْجَنِّ يُقَالُ لَهَا عَفْرَاءُ وَ كَانَتْ تَنْتَابُ النَّبِيَّ ص فَتَسْمَعُ مِنْ كَلَامِهِ فَتَأْتِي صَالِحِي الْجَنِّ فَيَسْئَلُونَ عَلَى يَدَيْهَا وَ فَقَدَهَا النَّبِيُّ ص وَ سَأَلَ عَنْهَا جَبْرَائِيلَ ع فَقَالَ إِنَّمَا زَارَتْ أُنْحَا لَهَا نُجُبَهَا فِي اللَّهِ تَعَالَى

<sup>16</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 14

<sup>17</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 15 a

And it is reported from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, that there was a woman from the Jinn called Afra'a and she used to come to the Prophet<sup>-saww</sup> and listen to his<sup>-saww</sup> speech, then she would go to the righteous Jinn and they would become Muslims upon her hands; and the Prophet<sup>-saww</sup> missed her, and he<sup>-saww</sup> asked Jibraeel<sup>-as</sup> about her. He<sup>-as</sup> said: 'She has visited a sister of her she loves for the Sake of Allah<sup>-azwj</sup> the Exalted'.

فَقَالَ ص طُوبَى لِلْمُنْحَابِينَ فِي اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ فِي الْجَنَّةِ عَمُوداً مِنْ ياقوتة حمراء عليها سبعون ألف قصرٍ في كل قصرٍ سبعون ألف غرفةٍ خلَقَهَا اللَّهُ عَزَّ وَ جَلَّ لِلْمُنْحَابِينَ فِي اللَّهِ

He<sup>-saww</sup> said: '(The tree of) Tooba is for the ones loving each other for the Sake of Allah<sup>-azwj</sup> Blessed and Exalted in the Paradise, pillars of red ruby. Upon it are seventy thousand castles, in every castle there are seventy thousand chambers. Allah<sup>-azwj</sup> Mighty and Majestic has Created it for the ones loving each other for the Sake of Allah<sup>-azwj</sup>!

وَ جَاءَتْ عَفْرَاءُ فَقَالَ لَهَا النَّبِيُّ ص يَا عَفْرَاءُ أَيْنَ كُنْتِ

And Afra'a came. The Prophet<sup>-saww</sup> said to her: 'O Afra'a! Where were you?'

فَقَالَتْ زُرْتُ أُخْتاً لِي

She said, 'I visited a sister of mine!'

فَقَالَ طُوبَى لِلْمُنْحَابِينَ فِي اللَّهِ وَ الْمُتَزَاوِرِينَ يَا عَفْرَاءُ أَيَّ شَيْءٍ رَأَيْتِ

He<sup>-saww</sup> said: 'Beatitude is for the ones loving each other for the Sake of Allah<sup>-azwj</sup>. O Afra'a! Which thing did you see?'

قَالَتْ رَأَيْتُ عَجَائِبَ كَثِيرَةً

She said, 'I saw many wonders'.

قَالَ فَأَعْجَبَ مَا رَأَيْتِ

He<sup>-saww</sup> said: 'What is the most wondrous of what you saw?'

قَالَتْ رَأَيْتُ إِبْلِيسَ فِي الْبَحْرِ الْأَخْضَرِ عَلَى صَخْرَةٍ بَيْضَاءٍ مَادّاً يَدَيْهِ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ إِلَهِي إِذَا بَرَزْتَ فَسَمَكٌ وَ أَدْخَلْتَنِي نَارَ جَهَنَّمَ فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ إِلَّا خَلَصْتَنِي مِنْهَا وَ حَشَرْتَنِي مَعَهُمْ

She said, 'I saw Iblees<sup>-la</sup> upon a white rock in the green sea extending his<sup>-la</sup> hands towards the sky, and he<sup>-la</sup> was saying, 'My<sup>-la</sup> God<sup>-azwj</sup>! When You<sup>-azwj</sup> have Fulfilled Your<sup>-azwj</sup> Promise and Enter me into the Fire of Hell, I<sup>-la</sup> ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Husayn<sup>-asws</sup> to please Finish me<sup>-la</sup> from it and Gather me<sup>-la</sup> with them<sup>-asws</sup>!'

فَقُلْتُ أَبَا حَارِثٍ مَا هَذِهِ الْأَسْمَاءُ الَّتِي تَدْعُو بِهَا



I said: "O Abu Haris<sup>-la</sup> What are these names which you<sup>-la</sup> are supplicating with?"

فَقَالَ رَأَيْتُهَا عَلَى سَاقِ الْعَرْشِ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ بِسَبْعَةِ أَلْفِ [آلَافٍ] سَنَةٍ فَعَلِمْتُ أَنَّهَا أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ فَأَنَا أَسْأَلُهُ بِحَقِّهِمْ

He<sup>-la</sup> said, 'I<sup>-la</sup> saw there (inscribed) upon the base of the Throne, seven thousand years before Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup>, so I<sup>-la</sup> knew they<sup>-asws</sup> are the most prestigious of the creatures unto Allah<sup>-azwj</sup>, so I<sup>-la</sup> asked Him<sup>-azwj</sup> by their<sup>-asws</sup> right'.

فَقَالَ النَّبِيُّ ص وَ اللَّهُ لَوْ أَقْسَمَ أَهْلُ الْأَرْضِ بِهَذِهِ الْأَسْمَاءِ لَأَجَابَهُمُ اللَّهُ تَعَالَى

The Prophet<sup>-saww</sup> said: 'By Allah<sup>-azwj</sup>! Even if people of the earth were to vow with these names, Allah<sup>-azwj</sup> the Exalted will Answer them!'

وَ أَنَا أَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّي مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ أَنْ تَغْفِرَ لِي ذُنُوبِي وَ تَتَجَاوَزَ عَنِّي سَيِّئَاتِي وَ تَصْلُحَ شَأْنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ تَرْزُقَنِي الْخَيْرَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ تَصْرِفَ عَنِّي الشَّرَّ فِي الدُّنْيَا وَ الْآخِرَةِ وَ تَفْعَلَ ذَلِكَ بِالْمُؤْمِنِينَ وَ الْمُسْلِمِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ يَرْحَمَ اللَّهُ عَبْدًا قَالَ آمِينَ.

And I am saying, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> to Forgive my sins for me and to Overlook from my evil deeds, and Rectify my affairs in the world and the Hereafter and to Grace me the goodness in the world and the Hereafter, and to Turn the evil away from me in the world and the Hereafter, and Do that with the Momineen and the Muslims, in easts of the earth and its west, and may Allah<sup>-azwj</sup> Mercy a servant who says, 'Ameen'<sup>18</sup>.

16- خصص، الإختصاص الصدوق عن ماجيلويه عن عمه عن البرقي عن ابن أبي نجران عن العلاء عن محمد عن أبي جعفر ع قَالَ قَالَ جَابِرُ الْأَنْصَارِيِّ قُلْتُ لِرَسُولِ اللَّهِ ص مَا تَقُولُ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ

(The book) 'Al Ikhtisaas' of Al Sadouq – from Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Najran, from Al A'la, from Muhammad,

'From Abu Ja'far<sup>-asws</sup> having said: 'Jabir Al-Ansari<sup>-ra</sup>, 'I<sup>-ra</sup> said to Rasool-Allah<sup>-saww</sup>, 'What are you<sup>-saww</sup> saying regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>?'

فَقَالَ ذَلِكَ نَفْسِي

He<sup>-saww</sup> said: 'That is my<sup>-saww</sup> 'self'!

قُلْتُ فَمَا تَقُولُ فِي الْحَسَنِ وَ الْحُسَيْنِ

I<sup>-ra</sup> said, 'So what are you<sup>-saww</sup> saying regarding Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>?'

قَالَ هُمَا رُوحِي وَ فَاطِمَةُ أُمَّهُمَا ابْنَتِي يَسُوؤُنِي مَا سَاءَهَا وَ يَسُرُّنِي مَا سَرَّهَا أَشْهَدُ اللَّهُ أَنِّي حَرَبْتُ لِمَنْ حَارَبْتُمْ سَلَّمَ لِمَنْ سَالَمْتُمْ

<sup>18</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 15 b

He<sup>-saww</sup> said: ‘They<sup>-asws</sup> are both my<sup>-saww</sup> soul, and their<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>, my<sup>-saww</sup> daughter<sup>-asws</sup>, it distresses me<sup>-saww</sup> what distresses her<sup>-asws</sup>, and it cheers me<sup>-saww</sup> what cheers her<sup>-asws</sup>. I<sup>-saww</sup> keep Allah<sup>-azwj</sup> as Witness, I<sup>-azwj</sup> am at war to the one at war with them<sup>-asws</sup>, and at peace to the one at peace with them<sup>-asws</sup>!

يَا جَابِرُ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ فَيَسْتَجِيبَ لَكَ فَادْعُهُ بِأَسْمَائِهِمْ فَإِنَّهَا أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

O Jabir<sup>-ra</sup>! Whenever you<sup>-ra</sup> want to supplicate to Allah<sup>-azwj</sup> so it would be Answered for you<sup>-ra</sup>, then supplicate to Him<sup>-azwj</sup> with their<sup>-asws</sup> names, for these are most beloved of the names to Allah<sup>-azwj</sup> Mighty and Majestic!”<sup>19</sup>

17- ختص، الإختصاص قَالَ الرِّضَاعُ إِذَا نَزَلَتْ بِكُمْ شَدِيدَةٌ فَاسْتَعِينُوا بِنَا عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا.

(The book) ‘Al Ikhtisaas’ –

‘Al-Reza<sup>-asws</sup> said: ‘Whenever adversities befall with you, then seek through us<sup>-asws</sup> to Allah<sup>-azwj</sup> Mighty and Majestic, and it is Word of the Mighty and Majestic: **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]**’.<sup>20</sup>

18- أَقُولُ رَوَى السَّيِّدُ بْنُ طَاوُوسٍ فِي كَشْفِ الْمَحْجَةِ مِنْ كِتَابِ الرَّسَائِلِ لِمُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْبِيِّ عَمَّنْ سَمَّاهُ قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ ع أَنَّ الرَّجُلَ يُحِبُّ أَنْ يُفْضِيَ إِلَى إِمَامِهِ مَا يُحِبُّ أَنْ يُفْضِيَ إِلَى رَبِّهِ

I am saying, ‘It is reported by the Seyyid Bin Tawood in (the book) ‘Kashf Al Mahajjah’, from the book ‘Al Rasaail’ of Muhammad Bin Yaqoub Al Kulayni, from the one who heard it, said,

‘I wrote to Abu Al-Hassan<sup>-asws</sup>, ‘The man loves to express to his Imam<sup>-asws</sup> what he loves to express to his Lord<sup>-azwj</sup>!’

قَالَ فَكُنْتُ إِذْ كَانَتْ لَكَ حَاجَةٌ فَحَرِّكْ شَفَتَيْكَ فَإِنَّ الْجَوَابَ يَأْتِيكَ.

He (the narrator) said, ‘He<sup>-asws</sup> wrote: ‘If there was a need for you, move your lips, for the answer will come to you!’<sup>21</sup>

19- دَعَوَاتُ الرَّاؤُنْدِيِّ، عَنِ النَّبِيِّ ص

(The book) ‘Dawaat’ of Al Rawandy –

‘From the Prophet<sup>-saww</sup>: ‘(You should supplicate),

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَتَقَرَّبُ بِكُمْ إِلَيْكَ وَ أَقْدِمُهُمْ بَيْنَ يَدَيَّ حَتَّى يَجِيَّ اللَّهُمَّ إِلَيَّ أَبْرَأُ إِلَيْكَ مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَ أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ

<sup>19</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 16

<sup>20</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 17

<sup>21</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 18

'O Allah<sup>-azwj</sup>! I to You<sup>-azwj</sup> through Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and I draw closer to You<sup>-azwj</sup> and advance them<sup>-asws</sup> in front of my needs! O Allah<sup>-azwj</sup>! I hereby disavow to You<sup>-azwj</sup> from enemies of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and I draw closer to You<sup>-azwj</sup> with the curse upon them!'

وَ فِي دُعَائِهِمْ ع.

And in their<sup>-asws</sup> supplications: '(You should supplicate),

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ وَ حَجَبَتْ دُعَائِي عَنْكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْتَجِبْ لِي يَا رَبِّ بِهِنَّ دُعَائِي

'O Allah<sup>-azwj</sup>! If my sins have disfigured my face in Your<sup>-azwj</sup> Presence and is veiling my supplications from You<sup>-azwj</sup>, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Answer my supplication for me due to them<sup>-asws</sup>, O Lord<sup>-azwj</sup>!'<sup>22</sup>

وَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو الْحُسَيْنِ ع إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ فَكُلِّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ فَإِنَّ لَهْمَا عِنْدَكَ شَأْنًا مِنَ الشَّأْنِ وَ قَدْرًا مِنَ الْقَدْرِ فَبِحَقِّ ذَلِكَ الشَّأْنِ وَ بِحَقِّ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

And from Sama'at Bin Mihran who said,

'Abu Al-Hassan<sup>-asws</sup> having said: 'When there was a need for you to Allah<sup>-azwj</sup>, then say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, for there is a glory for them<sup>-asws</sup> from the glories in Your<sup>-azwj</sup> Presence, and a worth from the worths! By the right of that glory and by the right of that worth, Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to do such and such with me!'

فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ مُتَّخِذٌ إِلَّا وَ هُوَ يَخْتِاجُ إِلَيْهِمَا فِي ذَلِكَ الْيَوْمِ.

When it will be the Day of Qiyamah, there will neither remain any Angel of Proximity, nor any Messenger Prophet<sup>-as</sup>, nor any Tested Momin, except and he would be needy to them<sup>-asws</sup> both during that Day"<sup>23</sup>

20- غَدَّةُ الدَّاعِي، عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ سَمِعْتُ مُحَمَّدًا ص يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا عِبَادِي أَوْ لَيْسَ مِنْ لَهْ إِيَّاكُمْ حَوَائِجُ كِبَارًا لَا تَجُودُونَ بِهَا إِلَّا أَنْ يَتَحَمَّلَ عَلَيْكُمْ بِأَحَبِّ الْخَلْقِ إِلَيْكُمْ تَقْضُوهُمَا كِرَامَةً لِشَبِيعَتِهِمْ

(The book) 'Uddat Al Daie' –

'From Salman Al-Farsi<sup>-ra</sup> who said, 'I<sup>-ra</sup> heard Muhammad<sup>-saww</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majesty Says: "O My<sup>-azwj</sup> servants! Isn't it so that the one who has major needs to you, you are not being generous with except if he loads upon you (to intercede to you) with the people most beloved to you to fulfil these in honour of their adherents?'

أَلَا فَاغْلَمُوا أَنَّ أَكْرَمَ الْخَلْقِ عَلَيَّ وَ أَفْضَلُهُمْ لَدَيَّ مُحَمَّدٌ وَ أُخُوهُ عَلَيٌّ وَ مِنْ بَعْدِهِ الْأَيْمَةُ الَّذِينَ هُمْ الْوَسَائِلُ إِلَى اللَّهِ

<sup>22</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 19 a

<sup>23</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 19 b

Indeed! Know that the people most prestigious to Me<sup>-azwj</sup> and their most superior to Me<sup>-azwj</sup> are Muhammad<sup>-saww</sup> and his<sup>-saww</sup> brother<sup>-asws</sup> Ali<sup>-asws</sup>, and from after him<sup>-asws</sup>, the Imams<sup>-asws</sup>, those who are the intermediaries to Allah<sup>-azwj</sup>!

أَلَا فَلْبَدْعِي مَنْ هَمَّتْ حَاجَةٌ يُرِيدُ نُجْحَهَا أَوْ دَهْنُهُ دَاهِيَةٌ يُرِيدُ كَشْفَ ضَرَرِهَا بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَقْضِيهَا لَهُ أَحْسَنَ مَا يُقْضِيهَا مِنْ تَسْتَشْفِعُونَ  
بِأَعَزِّ الْحَقِّ عَلَيْهِ

Indeed! Let them supplicate to Me<sup>-azwj</sup>, one whose concern was a need he wants it to succeed, or a distress stressing him he wants its harm to be removed, through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the Purified, I<sup>-azwj</sup> shall Fulfil it for him as most excellently as he would fulfil for the one seeking intercession by the people dearest to him!"

فَقَالَ قَوْمٌ مِنَ الْمُشْرِكِينَ وَ هُمْ مُسْتَهْزِئُونَ بِهِ يَا أَبَا عَبْدِ اللَّهِ فَمَا لَكَ لَا تَفْتَرِحُ عَلَيَّ اللَّهُ بِهِنَّ أَنْ يَجْعَلَكَ أَعْنَى أَهْلِ الْمَدِينَةِ

A group from the Polytheists said, and they were mocking him<sup>-ra</sup> with it, 'O Abu Abdullah<sup>-ra</sup>! What is the matter you<sup>-ra</sup> are not suggesting to Allah<sup>-azwj</sup> through them<sup>-asws</sup> to Make you richest of the people of Al-Medina?'

فَقَالَ سَلْمَانَ دَعَوْتُ اللَّهَ وَ سَأَلْتُهُ مَا هُوَ أَجَلٌ وَ أَنْفَعُ وَ أَفْضَلُ مِنْ مُلْكِ الدُّنْيَا بِأَسْرَهَا

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> have supplicated to Allah<sup>-azwj</sup> and have asked Him<sup>-azwj</sup> for what is more majestic and more beneficial, and more superior than a kingdom of the world with (all) its treasures.

سَأَلْتُهُ بِهِنَّ صَلَّى اللَّهُ عَلَيْهِمْ أَنْ يَهَبَ لِي لِسَانًا ذَاكِرًا لِتَحْمِيدِهِ وَ تَنَائِيهِ وَ قَلْبًا شَاكِرًا لِأَلَايِهِ وَ بَدَنًا صَابِرًا عَلَى الدَّوَاهِي الدَّاهِيَةِ وَ هُوَ عَزَّ وَ جَلَّ قَدْ أَجَابَنِي  
إِلَى مُلْتَمَسِي مِنْ ذَلِكَ وَ هُوَ أَفْضَلُ مِنْ مُلْكِ الدُّنْيَا بِحَدَائِفِهَا وَ مَا تَسْتَمِلُ عَلَيْهِ مِنْ خَيْرَاتِهَا مِائَةَ أَلْفِ مَرَّةٍ.

I<sup>-ra</sup> asked Him<sup>-azwj</sup> through them<sup>-asws</sup>, may Allah<sup>-azwj</sup> Sends Salawaat upon them<sup>-asws</sup>, to Grant me a tongue doing Zikr to praise Him<sup>-azwj</sup> and laud Him<sup>-azwj</sup>, and a heart thanking for His<sup>-azwj</sup> Favours, and a body being patient upon the harmful disasters, and He<sup>-azwj</sup> Mighty and Majestic has Answered me<sup>-ra</sup> to my<sup>-ra</sup> request of that, and it is superior to a kingdom of the world with all its contents and whatever is inclusive upon it from its goodly things, one hundred million times!"<sup>24</sup>

21- قيس، قيس المصباح أخبار بني الشيخ أبو الحسن محمد بن الحسين الصقالي ببغداد في مسجد الحداوين بالكوفة في رجب سنة اثنين وأربعين وأربع مائة  
قال حدثنا الشيخ أبو المفضل محمد بن عبد الله بن البهلول بن همام بن المطلب الشيباني يوم السبت التاسع من شهر ربيع الأول سنة ست وثمانين و  
تلاثمائة بالسرقة قال:

(The book) 'Qabs Al Misbah' – The Sheykh Abu Al-Hassan Muhammad Bin Al-Husayn Al Saqqal informed me at Baghdad in Masjid Al Hazaain, during Rajab of the year four hundred and forty-two. He said, 'It is narrated to us by the Sheykh Abu Al Mufazzal Muhammad Bin Abdullah Bin Al Bahloul Bin Hammam Bin Al Muttalib Al Shaybani on the day of Saturday of the month of Rabbi Al Awwal of the year three hundred and eighty-six at Al Shariqiya who said,

<sup>24</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 20

سَمِعْتُ أَبَا الْعَبَّاسِ أَحْمَدَ بْنَ كِشْمَرْدَ فِي دَارِهِ بِبَغْدَادَ وَ قَدْ سَأَلَهُ شَيْخُنَا أَبُو عَلِيٍّ بْنِ هَمَّامٍ رَحِمَهُ اللَّهُ أَنْ يَذْكُرَ خَالَهُ إِذْ كَانَ مَحْبُوساً عِنْدَ الْمُحَرَّرِينَ بِالْأَحْسَاءِ فَخَدَّثَنَا أَبُو الْعَبَّاسِ أَنَّهُ كَانَ يَمُنُّ أُسْرَ بِالْهَبِيرِ مَعَ أَبِي الْهَيْجَاءِ

'I heard Abu Al-Abbas Ahmad Bin Kishmard in his house at Baghdad, and our elder Abu Ali Bin Hammam, may Allah<sup>-azwj</sup> Mercy him, had asked him to mention his state when he had been imprisoned by two stones at Al-Ahsa'a. Abu Al-Abbas narrated to us that he was from the ones captured by Al-Habeer with Abu Al-Heyja'a.

قَالَ وَ كَانَ أَبُو طَاهِرٍ سُلَيْمَانَ بْنِ الْحَسَنِ مُكْرَمًا لِأَبِي الْهَيْجَاءِ مُعْجَبًا بِرَأْيِهِ وَ كَانَ يَسْتَدْعِيهِ إِلَى طَعَامِهِ فَيَتَعَدَّى مَعَهُ وَ يَسْتَدْعِيهِ أَيْضاً لِلْحَدِيثِ مَعَهُ فَلَمَّا كَانَ ذَلِكَ لَيْلَةٍ سَأَلْتُ أَبَا الْهَيْجَاءِ أَنْ يُجْرِيَ ذِكْرِي عِنْدَ سُلَيْمَانَ بْنِ الْحَسَنِ وَ يَسْأَلَهُ فِي إِطْلَاقِي

He said, 'And Abu Tahir Suleyman Bin Al-Hassan was honourable to Abu Al-Heyja'a, fascinated by his opinion, and he used to invite him to his meal and have dinner with him, and he would invite him for the discussion with him as well. When it was that night, I asked Abu Al-Heyja'a to flow my mention in the presence of Suleyman Bin Al-Hassan and ask him in freeing me.

فَأَجَابَنِي إِلَى ذَلِكَ وَ مَضَى إِلَى أَبِي الطَّاهِرِ فِي تِلْكَ اللَّيْلَةِ عَلَى رِسْمِهِ وَ عَادَ مِنْ عِنْدِهِ وَ لَمْ يَلْفَنِي وَ كَانَ مِنْ عَادَتِهِ أَنْ يَعْشَائِي وَ رَيْفِي بَعْضِي الْخَالِ فِي كُلِّ لَيْلَةٍ عِنْدَ عَوْدَتِهِ مِنَ الْبِقَائِهِ مَعَ سُلَيْمَانَ بْنِ الْحَسَنِ فَيَسْكُنُ نَفُوسَنَا وَ يُعْرِفُنَا أَخْبَارَ الدُّنْيَا

He answered me to that and went to Abu Al-Tahir during that night upon his norm and returned from him, and he did not meet me, and it used to be from his norm that he would meet me and my friend, meaning Al-Khal, during every night at his return from his meeting with Suleyman Bin Al-Hassan. He would calm our souls and let us know news of the world.

فَلَمَّا لَمْ يَعَاوِدْ إِلَيْنَا فِي تِلْكَ الْعِشِيَّةِ مَعَ سُؤَالِي إِيَّاهُ الْخُطَابَ فِي أَمْرِي اسْتَوْحَشْتُ لِذَلِكَ فَصِرْتُ إِلَيْهِ إِلَى مَنْزِلِهِ الْمَوْسُومِ بِهِ وَ كَانَ أَبُو الْهَيْجَاءِ مُبَرِّزاً فِي دِينِهِ مُخْلِصاً فِي وِلَايَتِهِ وَ سِيَادَتِهِ مُتَوَقِّراً عَلَى إِخْوَانِهِ فَلَمَّا وَقَعَ طَرْفُهُ عَلَيَّ بَكَى بُكَاءً شَدِيداً وَ قَالَ لِيُوَدِّي وَ اللَّهُ يَا أَبَا الْعَبَّاسِ إِنِّي مَرَضْتُ سَنَةً كَامِلاً وَ لَمْ أُجْرِ ذِكْرَكَ لَهُ

When he did not return to us in that evening, despite being with my request to him of addressing my matter, I felt lonely to that. I went to him to his house, named with it, and Abu Al-Heyja'a was righteous in his religion, sincere in his friendship and his leadership, reverent to his brothers. When his eyes fell on me, he cried an intense crying and said for my affection, 'By Allah<sup>-azwj</sup>, O Abu Al-Abbas! I have been sick for a whole year and did not flow your mention to him!'

He (the narrator) said, 'I said, 'And why?'

قَالَ قُلْتُ وَ لَمْ قَالَ لِأَنِّي لَمَّا ذَكَرْتُكَ لَهُ اشْتَدَّ غَضَبُهُ وَ عَظُمَ وَ خَلَفَ بِالْأَيْدِي يَخْلِفُ بِهِ مِثْلَهُ لِيَأْمُرَنَ عِدَاً بِضَرْبِ رَقَبَتِكَ مَعَ طُلُوعِ الشَّمْسِ وَ لَقَدْ اجْتَهَدْتُ وَ اللَّهُ فِي إِزَالَةِ هَذَا عَنْكَ بِكُلِّ حِيلَةٍ وَ أَوْرَدْتُ عَلَيْهِ كُلَّ لَطِيفَةٍ فَأَصْرَّ عَلَى قَوْلِهِ وَ أَعَادَ يَمِينَهُ لِيَفْعَلَ مَا أَخْبَرْتُكَ بِهِ

He said, 'Because when I mentioned to him his anger intensified and was more, and he swore by the one he swore with similar to it that he would be ordering me tomorrow morning to strike off your neck with emergence of the sun, and by Allah<sup>-azwj</sup>, I strive in declining this away from you with every means, and referred to him with every subtlety, but he persisted upon his word, and he repeated his oath that he will do what I have informed you with!'

قَالَ ثُمَّ جَعَلَ أَبُو الْهَيْجَاءِ يُطَيِّبُ نَفْسِي وَ قَالَ يَا أَخِي لَوْ لَا أَنِّي ظَنَنْتُ أَنَّ لَكَ وَصِيَّةً أَوْ خَالًا تَحْتَاجُ إِلَيَّ ذَكَرَهَا لَطَوَيْتُ عَنْكَ مَا أَطْلَعْتُكَ عَلَيْهِ مِنْ ذَلِكَ وَ سَتَرْتُ مَا أَخْبَرْتُكَ بِهِ عَنْهُ وَ مَعَ هَذَا فَتَقِ بِاللَّهِ عَزَّ وَ جَلَّ وَ ارْجِعْ فِيمَا دَهَمَكَ مِنْ هَذِهِ الْحَالِ الْعَلِيظَةِ إِلَيْهِ

He said, 'Then Abu Al-Heyja'a went on to make my soul feel good, and said, 'O my brother! Had I not thought that there was a bequest for you or a situation you are needy to mention, I would have folded from you that I have notified you upon of that, and I would have concealed what I have informed you with about it, and along with this, trust with Allah<sup>-azwj</sup> Mighty and Majestic and be hopeful in what has afflicted you of this harsh situation.

فَإِنَّهُ جَلَّ ذِكْرُهُ مُجِيبٌ وَ لَا يُجَارُ عَلَيْهِ وَ تَوَجَّهَ إِلَيْهِ تَعَالَى بِالْعُدَّةِ وَ الدَّخِيرَةِ لِلشَّدَائِدِ وَ الْأُمُورِ الْعِظَامِ لِمُحَمَّدٍ وَ آلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention Shelters and there is no shelter against Him<sup>-azwj</sup>, and turn to Him<sup>-azwj</sup> the Exalted with the preparation and the provide for the adversities and the mighty matters for Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>!

قَالَ أَبُو الْعَبَّاسِ فَأَنْصَرَفْتُ إِلَى مَنْزِلِي الَّذِي أَنْزَلْتُ فِيهِ وَ أَنَا فِي صُورَةٍ عَلِيظَةٍ مِنَ الْإِيَّاسِ مِنَ الْحَيَاةِ وَ اسْتَشَعَرْتُ الْهَلَكَةَ فَاعْتَسَلْتُ وَ لَبِسْتُ ثِيَابًا جَعَلْتُهَا أَكْفَانِي وَ أَقْبَلْتُ إِلَى الْقِبْلَةِ فَجَعَلْتُ أَصْلِي وَ أَنَا حِي رَيْبِي وَ اتَّصَرَّعْتُ إِلَيْهِ وَ اعْتَرَفْتُ لَهُ بِذُنُوبِي وَ أَتُوبُ مِنْهَا ذَنْبًا ذَنْبًا

Abu Al-Abbas said, 'I went to my house which I had lodged in and was in a harsh image from the despairing from the life and was aware of the destruction. I washed and wore clothes, making these as my shroud and I faced towards the Qiblah. I went on to pray Salat and whispering to my Lord<sup>-azwj</sup> and beseeching to Him<sup>-azwj</sup> and acknowledging my sins to Him<sup>-azwj</sup> and repenting from these, sin by sin.

وَ تَوَجَّهْتُ إِلَى اللَّهِ بِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرَ بْنِ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ الْمَأْمُولِ لِإِخْيَاءِ دِينِهِ

And I turned to Allah<sup>-azwj</sup> through Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and the Divine Authority of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, the one hope for to revive His<sup>-azwj</sup> religion.

ثُمَّ لَمْ أَزَلْ وَ أَنَا مَكْرُوبٌ فَلَقِيْتُ أَنْصَرَّعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَقُولُ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَوَجَّهُ بِكَ إِلَى اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَوَجَّهُ بِكَ إِلَى اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ يَا مَوْلَايَ أَنْتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ فِيمَا دَهَمَنِي وَ أَظْلَمَنِي

Then I did not cease to be distressed, anxious, beseeching to Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. I said, 'O my Master<sup>-asws</sup>! O Amir Al-Momineen<sup>-asws</sup>, I am turning through you<sup>-asws</sup> to Allah<sup>-azwj</sup>! O Amir Al-Momineen<sup>-asws</sup>, I am turning through you<sup>-asws</sup> to Allah<sup>-azwj</sup>! O Amir Al-Momineen<sup>-asws</sup>! O my Master<sup>-asws</sup>, I am turning through you<sup>-asws</sup> to Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup> and your<sup>-asws</sup> Lord<sup>-azwj</sup>, regarding what is attacking me and overshadowing me!'

فَلَمْ أَزَلْ أَقُولُ هَذَا وَ مَا أَشْبَهَهُ مِنَ الْكَلَامِ إِلَى أَنْ انْتَصَفَ اللَّيْلُ وَ جَاءَ وَقْتُ الصَّلَاةِ فَمُمْتُ فَصَلَّيْتُ وَ دَعَوْتُ وَ تَضَرَّعْتُ فَبَيْنَا أَنَا كَذَلِكَ وَ قَدْ فَرَعْتُ مِنَ الصَّلَاةِ وَ أَنَا أَسْتَعِيثُ إِلَى اللَّهِ تَعَالَى وَ أَتَوَسَّلُ إِلَيْهِ بِأَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذْ نَعَسْتُ فَحَمَلَنِي النَّوْمُ

I did not cease saying this and what resembles it from the speech up to midnight, and the time for Salat came. I stood up and prays Salat, and supplicated, and beseeched. While I was like that and was free from the Salat and I was crying out to Allah<sup>-azwj</sup> the Exalted for help, and seeking mediation to Him<sup>-azwj</sup> through Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him, when I became drowsy, and the sleep carried me.

فَرَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِي ذَلِكَ فَقَالَ يَا ابْنَ كُشْمَرَدَ

I saw Amir Al-Momineen<sup>-asws</sup> in that sleep of mine (dream). He<sup>-asws</sup> said: 'O Ibn Kushmard!'

فُلْتُ لَبَّيْكَ يَا مَوْلَايَ

I said, 'At your<sup>-asws</sup> service, O my Master<sup>-asws</sup>!'

فَقَالَ مَا لِي أَرَاكَ عَلَى هَذَا الْحَالِ

He<sup>-asws</sup> said: 'What is the matter I<sup>-asws</sup> see you being upon this state?'

فُلْتُ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ مَا يَحِقُّ لِمَنْ يُقْتَلُ صَبَاحَ هَذِهِ اللَّيْلَةِ غَرِيباً عَنْ أَهْلِهِ وَ وُلْدِهِ وَ بَعِزٍ وَصِيَّةٍ يُسْبَدُّهَا إِلَى مُتَكَلِّفٍ بِهَا أَنْ يَشْتَدَّ قَلْبُهُ وَ جَزَعُهُ:

I said, 'O my Master<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>! Is it not a right for the one who is to be killed in the morning of this night, estranged from his wife and his children, and without a bequest attributed to one responsible with it, that his stress and his alarm to intensify?'

فَقَالَ بَلْ تَحُولُ كِفَايَةَ اللَّهِ عَزَّ وَ جَلَّ وَ دِفَاعُهُ بَيْنَكَ وَ بَيْنَ الَّذِي تَوَعَّدَكَ فِيمَا أُرْصَدَكَ بِهِ مِنْ سَطَوَاتِهِ

He<sup>-asws</sup> said: 'But, Sufficiency of Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Defence will intervene between you and the one who is threatening you regarding what he is planning against you with his power.

اُكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ تَمَامَ فَاتِحَةِ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ الْعَرْشِ وَ اكْتُبْ مِنَ الْعَبْدِ الدَّلِيلِ فُلَانِ بْنِ فُلَانٍ إِلَى الْمَوْلَى الْجَلِيلِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Write, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, and the complete Opening of the Book (Surah Al Fatiha), and Ayat Al Kursy wa Al Arsh, and write, 'From the humble slave, so and so son of so and so, to the Master, the Majestic Who there is no god except He<sup>-azwj</sup>, the Living, the Eternal!

وَ سَلَامٌ عَلَى آلِ يَاسِينَ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيٍِّّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيٍِّّ وَ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ حُجَّجَتِكَ رَبِّ عَلَى خَلْقِكَ

And greetings be upon the Progeny<sup>-asws</sup> of Yaseen Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-asws</sup>, and Ja'far<sup>-asws</sup>, and Musa<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Your<sup>-azwj</sup> Divine Authority, Lord<sup>-azwj</sup>, upon Your<sup>-azwj</sup> creatures!

اللَّهُمَّ إِنِّي أَشْهَدُكَ بِأَنِّي أَشْهَدُ أَنَّكَ اللَّهُ إِلَهِي وَإِلَهُ الْأَوْلِيَيْنِ وَالْآخِرِينَ لَا إِلَهَ غَيْرُكَ أَتَوَجَّهُ إِلَيْكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ الَّتِي إِذَا دُعِيَتْ بِهَا أَجِبْتَ وَإِذَا سُئِلَتْ بِهَا  
أَعْطَيْتَ لَمَّا صَلَّيْتُ عَلَيْهِمْ وَهَوَّنْتَ عَلَيَّ خُرُوجَ رُوحِي وَكُنْتَ لِي قَبْلَ ذَلِكَ غِيَاثًا وَمُجِيرًا لَمَنْ أَرَادَ أَنْ يَفْرُطَ عَلَيَّ وَيَطْعَى وَاجْعَلِ الرَّفْعَةَ فِي كُتْلَةِ طِينٍ  
وَافْرًا سُورَةَ يَسَ وَارْمِ بِهَا فِي الْبَحْرِ

O Allah<sup>-azwj</sup>! I keep You<sup>-azwj</sup> as Witness that You<sup>-azwj</sup> are Allah<sup>-azwj</sup> my God<sup>-azwj</sup> and God<sup>-azwj</sup> of the former ones and the latter ones! There is no god apart from You<sup>-azwj</sup>! I turn to You<sup>-azwj</sup> by the right of these names which when supplicated with, is Answered, and when requested with, is Granted! Please Send Salawaat upon them<sup>-asws</sup> Ease upon me the exit of my soul, and before that You<sup>-azwj</sup> have been a Helper to me and a Shelter from the one who wanted to be excessive upon me and aggressive!' - and make the note to be in a lump of clay, and read Surah Yaseen (upon it), and throw it into the sea'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْبَحْرَ بَعِيدٌ مِنِّي وَأَنَا مَحْبُوسٌ مُتَمَوِّعٌ مِنَ التَّصَرُّفِ فِيمَا أَلْتَمِسُ

I said, 'O Amir Al-Momineen<sup>-asws</sup>! The sea is distant from me and I am imprisoned, prevented from leaving regarding what I seek!'

فَقَالَ ارْمِ بِهَا فِي الْبُئْرِ أَوْ فِيمَا دَنَا مِنْكَ مِنْ مَنَابِعِ الْمَاءِ

He<sup>-asws</sup> said: 'Throw it into the well, or in whatever is close to you from the springs of water!'

قَالَ ابْنُ كِشْمَرْدَ فَاثْتَبَهْتُ وَفُتْتُ فَفَعَلْتُ مَا أَمَرَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ عَ وَأَنَا فِي ذَلِكَ قَلِقٌ غَيْرُ سَاكِنٍ النَّفْسِ لِعَظِيمِ الْمَحَنَةِ وَصَعْفِ الْيَقِينِ فِي الْأَدْمِيِّينَ  
فَلَمَّا أَصْبَحْنَا وَطَلَعَتِ الشَّمْسُ اسْتُدْعَيْتُ فَلَمْ أَشْكُ أَنَّ ذَلِكَ لِمَا تَوَعَّدَنِي بِهِ مِنَ الْقَتْلِ فَمَضَيْتُ مَعَ الدَّاعِي وَأَنَا آيسٌ مِنَ الْحَيَاتِ

Ibn Kushmard said, 'I woke up and stood up. I did what Amir Al-Momineen<sup>-asws</sup> had instructed me with, and during that I was anxious, not of calm soul due to the mightiness of the test and being of weak conviction in the human beings. When we came to the morning and the sun emerged, I was summoned. I had no doubt that which I was being summoned for is to be killed. I went with the caller, and I had despaired from the life.

فَأَدْخَلْتُ عَلَى أَبِي الطَّاهِرِ وَإِذَا هُوَ جَالِسٌ فِي صَدْرٍ مَجْلِسٍ كَبِيرٍ عَلَى كُرْسِيِّ وَعَنْ يَمِينِهِ رَجُلَانِ عَلَى كُرْسِيِّينَ وَعَنْ يَسَارِهِ أَبُو الْهَيْجَاءِ عَلَى كُرْسِيِّ وَإِذَا  
كُرْسِيٌّ آخَرٌ إِلَى جَانِبِ أَبِي الْهَيْجَاءِ لَيْسَ عَلَيْهِ أَحَدٌ

I was taken to Abu Al-Tahir, and there he was seated upon a chair in the centre of a large gathering, and there were two men on his right upon two chairs, and on his left was Abu Al-Heyja'a upon a chair, and there was another chair to the side of Abu Al-Heyja'a, not having anyone upon it.

فَلَمَّا بَصُرْتُ بِأَبِي طَاهِرٍ اسْتَدْعَانِي حَتَّى وَصَلْتُ إِلَى الْكُرْسِيِّ ثُمَّ أَمَرَنِي بِالْجُلُوسِ عَلَيْهِ فَجَلَسْتُ وَ قُلْتُ فِي نَفْسِي لَيْسَ وَرَاءَ هَذَا إِلَّا خَيْرٌ



When Abu Tahir sighted me, he summoned me until I arrive to the chair. Then he ordered me to be seated upon it. I sat down and said within myself, 'There isn't anything beyond this except good!'

فَأَقْبَلَ عَلَيَّ وَ قَالَ قَدْ كُنَّا عَزَمْنَا فِي أَمْرِكَ عَلَى مَا بَلَغَكَ ثُمَّ رَأَيْنَا بَعْدَ ذَلِكَ أَنْ نُفْرَجَ عَنْكَ وَ أَنْ نُخَيَّرَكَ أَحَدَ أَمْرَيْنِ إِمَّا نَخْدُمُنَا فَنُحْسِنُ إِلَيْكَ أَوْ تَنْصَرِفَ إِلَى عِيَالِكَ فَنُحْسِنُ إِجَارَتَكَ

He faced towards me and said, 'We had determined regarding your matter upon what has reached you, then after that we viewed that we should release you, and we give you the choice of two matters. Either you serve us and we shall be good to you, or you leave to your dependants, and we will reward you goodly!'

فَقُلْتُ لَهُ فِي الْمَقَامِ عِنْدَ السَّيِّدِ النَّفْعِ وَ الشَّرْفِ وَ فِي الْإِنْصِرَافِ إِلَى أَهْلِي وَ وَالِدَةٍ لِي عَجُوزٍ كَبِيرَةٍ نَوَابِتُ جَزِيلٍ

I said to him, 'In the staying in the presence of the chief there are benefits and nobility, and in the leaving to my family my aged old mother, there are big plentiful Rewards'.

فَقَالَ لِي افْعَلْ مَا شِئْتَ وَ الْأَمْرُ فِيهِ مَرْدُودٌ إِلَى اخْتِيَارِكَ

He said to me, 'Do whatever you like, and the order regarding it is returned to your choice!'

فَخَرَجْتُ مُنْصَرِفًا مِنْ بَيْنِ يَدَيْهِ فَرَدَّنِي وَ قَالَ مَنْ تَكُونُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ

I went out to leave from in front of him. He returned me and said, 'Who are you from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>?'

فَقُلْتُ لَسْتُ نَسِيبًا لَهُ وَ لَكَيْتِي وَ لِيَّ

I said, 'I am not lineaged to him<sup>-asws</sup>, but I am his<sup>-asws</sup> friend'.

قَالَ فَتَمَسَّكَ بِوَلَاتِيهِ فَهُوَ أَمْرُنَا بِإِطْلَاقِكَ فَلَمْ يُمْكِنَّا الْمُخَالَفَةَ لِأَمْرِهِ ثُمَّ أَمَرَ بِي فَجُهِزْتُ وَ أَصْحَبَنِي مِنْ أَوْصَلِي مَكْرَمًا إِلَى مَأْمَنِي

He said, 'Hold on with his<sup>-asws</sup> Wilayah, for he<sup>-asws</sup> has ordered us with freeing you! We are not able to oppose his<sup>-asws</sup> orders!' Then he ordered with me, so I was equipped and the one who had brought me accompanied me honourable to my safety'.

قَالَ الشَّيْخُ أَبُو الْمُفَظَّالِ رَحِمَهُ اللَّهُ فَلَدَكْرَتْ هَذَا الْحَدِيثَ فِي مَجْلِسِ أَبِي وَائِلِ دَاوُدَ بْنِ حَمْدَانَ بِنَصِيبِينَ سَنَةَ اثْنَتَيْنِ وَ عِشْرِينَ وَ ثَلَاثِمِائَةٍ وَ حَضَرَ هَذَا الْمَجْلِسَ يَوْمَئِذٍ رَجُلٌ مِنْ أَهْلِ نَصِيبِينَ يُقَالُ لَهُ أَبُو عُثْمَانَ سَعِيدُ بْنُ الْبُنْدُقِيِّ الشَّاعِرُ وَ كَانَ مِنْ شُهَدَاءِ الْبَلَدِ

The Sheykh Abu Al-Mufazzal, may Allah<sup>-azwj</sup> Mercy him, said, 'I mentioned this Hadeeth in a gathering of Abu Waail Dawood Bin Hamdan at Nasibeyn in the year three hundred and twenty-two (322), and on that day there was present in this gathering a man from the people of Nasibeyn called Abu Usman Saeed bin Al-Bunduqy, the poet, and he was from city's witnesses.

فَقَالَ أَبُو عُثْمَانَ عِنْدَ قَوْلِي مَا تَقَدَّمَ مِنْ قَوْلِ أَبِي الْعَبَّاسِ بْنِ كِشْمَرْدٍ عَلَى يَدَيَّ كَانَ الْحَدِيثُ وَ ذَلِكَ أَنِّي حَجَجْتُ فِي سَنَةِ الْهَبِيرِ وَ هِيَ السَّنَةُ الَّتِي أُسِرَ فِيهَا أَبُو الْعَبَّاسِ بْنُ كِشْمَرْدٍ وَ الْخَالُ وَ فَلْفُلُ الْخَادِمِ وَ عَزَبَهُمْ مِنْ وُجُوهِ الْأَوْلِيَاءِ مَعَ أَبِي الْهَيْجَاءِ وَ أُسِرْتُ فِيْمَنْ أُسِرَ مَعَهُمْ مِنَ الْخَاجِ

Abu Usman said at my words what has preceded from the words of Abu Al-Abbas Bin Kishmard, 'On my hands was the Hadeeth, and that is I had performed Hajj in the year of Al-Habeyr, and it is the year in which were imprisoned Abu Al-Abbas Bin Kishmard, and Al-Khaal, and Al-Khafal Al Khadim , and others from the faces of friends with Abu Al Heyja'a, and I was imprisoned among the pilgrims the ones who were imprisoned with them.

فَطَالَ بِالْأَحْسَاءِ مَحْبَسَنَا وَ كُنْتُ أَقُولُ الشُّعْرَ فَاْمْتَدَحْتُ السَّيِّدَ أَبَا الطَّاهِرِ بِفَصِيحَةٍ أَوْصَلَهَا إِلَيْهِ أَبُو الْهَيْجَاءِ فَأَذِنَ لِي السَّيِّدُ بِالْدُخُولِ وَ الْخُرُوجِ مِنَ الْحَبْسِ فَكُنْتُ أَدْخُلُ عَلَى أَبِي الْعَبَّاسِ بْنِ كِشْمَرْدٍ وَ كَانَ يَأْتِسُّ بِي وَ يُحَدِّثُنِي

Our imprisonment at Al-Ahsa'a was prolonged, and I used to recite the poetry. I praise the Seyyid Abu Al-Tahir with a poem. Abu Al-Heyja'a conveyed it to him. The Seyyid permitted for me with entering and exiting from the prison. I used to enter to see Abu Al-Abbas Bin Kishmard, and he was comforting with me and discussing with me.

فَأَرْسَلَ إِلَيَّ ذَاتَ يَوْمٍ فِي السَّحْرِ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَالَ لِي خُذْ هَذِهِ الرُّقْعَةَ وَ هِيَ فِي كُنْثَلَةِ الطِّينِ وَ امْضِ بِهَا إِلَى مَوْضِعٍ وَصَفَهُ لِي وَ كَانَ فِيهِ مَاءٌ جَارٍ قَالَ وَ اقْرَأْ سُورَةَ يَسٍ وَ اطْرَحِ الرُّقْعَةَ فِي الْمَاءِ

One day he sent for me during the pre-dawn before emergence of the sun, and he said to me, 'Take this note, and it is in a lump of clay, and go with it to a place'. He described it to me, and there was flowing water in it. He said, 'Read Surah Yaseen, and throw the note in the water!'

فَأَخَذْتُهَا فَصَبَرْتُ إِلَى الْمَاءِ وَ أَحْبَبْتُ أَنْ أَقِفَ عَلَى الرُّقْعَةِ فَفَلَعْتُ الطِّينَ عَنْهَا وَ نَشَرْتُهَا وَ قَرَأْتُ مَا فِيهَا

I took it and came to the water, and I loved to pause upon the note (to read it), so I removed the clay from it and spread it, and I read what was in it'.

قَالَ أَبُو عُثْمَانَ وَ أَخَذْتُ عُوداً وَ بَلَلْتُهُ فِي الْمَاءِ وَ كَتَبْتُ مَا فِي الرُّقْعَةِ عَلَى كَتْفِي وَ كَتَبْتُ اسْمِي وَ اسْمَ أَبِي وَ أُمِّي وَ أَعَدْتُ الرُّقْعَةَ فِي الطِّينِ وَ قَرَأْتُ سُورَةَ يَسٍ عَنِّي وَ عَسَلْتُ كَتْفِي فِي الْمَاءِ ثُمَّ قَرَأْتُ سُورَةَ يَسٍ عَنْ أَبِي الْعَبَّاسِ بْنِ كِشْمَرْدٍ وَ طَرَحْتُ الرُّقْعَةَ فِي الْمَاءِ وَ عُدْتُ إِلَى تَجْلِيسِي ذَلِكَ بَعْقِبِ طُلُوعِ الشَّمْسِ

Abu Usman said, 'I took a piece of wood and moistened it in the water, and I wrote what was in the note upon a shoulder bone, and I wrote my name and name of my father and my mother, and I returned the note into the clay, and I read Surah Yaseen on my behalf, and I washed my hands in the water. Then I read Surah Yaseen on behalf of my father Al-Abbas Bin Kishmard and dropped the note into the water, and I returned to that gathering following emergence of the sun.

فَلَمْ يَمْضِ إِلَّا سَاعَةٌ زَمَانِيَّةٌ وَ إِذَا رَسُولُ السَّيِّدِ يَأْمُرُ بِإِحْضَارِي فَحَضَرْتُ فَلَمَّا بَصُرَ بِي قَالَ إِنَّهُ قَدْ أَلْفَى فِي قَلْبِي رَحْمَةً لَكَ وَ قَدْ عَمِلْتُ عَلَى إِطْلَاقِكَ فَكَيْفَ نُحِبُّ أَنْ تَسِيرَ إِلَى أَهْلِكَ فِي الْبَرِّ أَمْ فِي الْبَحْرِ

Only an hour of time had passed and a messenger of the Seyyid came to order my presence. I presented. When he sighted me, he said, 'There has occurred in my heart mercy for you, and

I have worked upon freeing you. How would you like to travel to your family, by land or by sea?'

فَحَثِيثٌ إِنْ سِرْتُ فِي الْبَرِّ أَنْ يَبْدُو لَهُ فَيَلْحَقُونِي فَيَرُدُّونِي فَقُلْتُ فِي الْبَحْرِ

I feared from travelling in the land, in case there was a change of mind for him so he would (send someone to) catch up with me and return me, so I said, 'By sea!'

فَأَمَرَ أَنْ يَدْفَعَ لِي كَيْفَافِي مِنْ زَادٍ وَ تَمْرٍ وَ خَرَجْتُ فِي الْبَحْرِ فَصِرْتُ إِلَى الْبَصْرَةِ فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ أَيَّامٍ مِنْ وُصُولِي الْبَصْرَةَ جَلَسْتُ عِنْدَ أَصْحَابِ الْكُتُبِ فَإِذَا أَنَا بِأَبِي الْعَبَّاسِ بْنِ كِشْمَرْدٍ رَاكِبٌ فِي مَوْكِبٍ عَظِيمٍ وَ الْأَمْرَاءُ مِنْ خَلْفِهِ وَ قَدْ خَرَجَ أَمِيرُ الْبَصْرَةِ اسْتَقْبَلَهُ وَ الْجُنْدُ بَيْنَ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ الْعَسَاكِرُ مُحْدِقَةٌ بِهِ وَ هُوَ وَ أَمِيرُ الْبَصْرَةِ يَتَسَايَرَانِ

He ordered to hand me my sufficient provisions and I went out in the sea. I came to Al-Basra. When it was after three days from my arrival at Al-Basra, I sat with companions of the books. There I was with Abu Al-Abbas Bin Kishmard riding in a large carriage while the rich ones were behind him, and the governor of Al-Basra came out to receive him and the army was in front of him and behind him, and the soldiers were gazing at him, while he and the governor of Al-Basra were travelling.

فَلَمَّا رَأَيْتُهُ قُمْتُ إِلَيْهِ فَلَمَّا أَبْصَرَ بِي نَزَلَ عَنْ دَابَّتِهِ وَ وَقَفَ عَلَيَّ وَ قَالَ يَا فَتَى كَيْفَ عَمِلْتَ حَتَّى تُخَلَّصْتَ

When I saw him, I stood to him. When he sighted me, he descended from his animal and paused to me, and said, 'O youth! What did you do until you were rescued?'

فَحَدَّثْتُهُ مَا صَنَعْتُ مِنْ كَتْبِي مَا كَانَ فِي الرُّقْعَةِ بِالْمَاءِ عَلَى كَتْمِي وَ غَسَلْتُ بِالْمَاءِ يَدِي مَا كُنْتُ كَتَبْتُ عَلَيْهَا قَبْلَ أَنْ رَمَيْتُ رُفْعَتَهُ فَقَالَ لِي أَنَا وَ أَنْتَ مِنْ طَلْقَاءِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ

I narrated to him that which I had done, of my writing what was in the note with the water upon my hands, and I washed my hands with the water whatever I had written upon these, before I threw the note. He said to me, 'I and you are from the freed ones by Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>'.

فَقُلْتُ نَعَمْ

I said, 'Yes!'

وَ مَضَى حَتَّى نَزَلَ فِي دَارٍ أُعِدَّتْ لَهُ وَ حَمَلَ إِلَيْهِ أَمِيرُ الْبَصْرَةِ الْهَدَايَا وَ اللَّيَاسَ وَ الْأَلَاتِ وَ الدُّوَابَّ وَ الْفُرُشَ وَ غَيْرَ ذَلِكَ فَلَمَّا اسْتَقَرَّ فِي مَوْضِعِهِ أَرْسَلَ إِلَيَّ فَدَخَلْتُ عَلَيْهِ وَ أَقَمْتُ عِنْدَهُ أَيَّاماً وَ أَحْسَنَ إِلَيَّ وَ حَمَلَنِي مُكْرَمًا إِلَى بَلَدِي

And we went until we descended in a house which had been prepared for him, and the governor of Al-Basra carried to him the gifts, and the clothes, and the equipment, and the animals, and the carpets, and other than that. When he had settled in his place, he sent for me. I entered to see him and stayed with him, and he was good to me, and carried me honourable to my city'.

فَعَجِبَ أَبُو وَايِلٍ مِنْ ذَلِكَ وَقَالَ يَا أَبَا الْمُفَضَّلِ أَنْتَ صَادِقٌ فِي حَدِيثِكَ وَ لَقَدْ اتَّفَقَ لَكَ مَا أَكَّدَهُ فَهَذِهِ الرَّقْعَةُ مَعْرُوفَةٌ بَيْنَ أَصْحَابِنَا يَعْمَلُونَ بِهَا وَ يُعَوَّلُونَ عَلَيْهَا فِي الْأُمُورِ الْعَظِيمَةِ وَ الشَّدَائِدِ

Abu Waail was surprised from that and said, 'O Abu Al-Mufazzal! You are truthful in your narration, and what you have affirmed has been confirmed. This note is famous in front of our companions. They are working with it and are relying upon it in the mighty matters and the adversities!'

وَ الرِّوَاةُ فِيهَا مُخْتَلِفَةٌ لَكِنِّي أَوْرَدْتُ مَا هُوَ سَمَاعِي بِبَغْدَادَ

And the reporters regarding it are different, but I have referred what my ears have heard in Baghdad".<sup>25</sup>

وَ قَدْ ذَكَرَ شَيْخُنَا الْمُؤَيِّقُ أَبُو جَعْفَرٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ فِي كِتَابِ الْمِصْبَاحِ وَ مُخْتَصَرِ الْمِصْبَاحِ أَيْضاً أَنَّهُ نُكْتُبُ وَ نُطَوَى ثُمَّ نُكْتُبُ رُقْعَةً أُخْرَى إِلَى صَاحِبِ الزَّمَانِ ع وَ نُجْعَلُ الرُقْعَةَ الْكِشْمَرْدِيَّةَ فِي طَيِّ رُقْعَةِ الْإِمَامِ ع وَ نُجْعَلُ فِي الطِّينِ وَ نُزْمَى فِي الْبَحْرِ أَوْ الْبَيْرِ

And it is mentioned by our Sheykh the conciliator, Abu Ja'far Al-Tusi, may Allah<sup>-azwj</sup> Mercy him, in the book 'Al-Misbah', and 'Mukhtasar Al-Misbah' as well, 'You should write and fold, then write another note to Master<sup>-ajfj</sup> of the Time, and make the note of Al-Kishmard in bottom of the note to the Imam<sup>-ajfj</sup>, and make these to be in the clay and throw into the sea or the well.

يُكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى اللَّهِ سُبْحَانَهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ رَبِّ الْأَرْزَابِ وَ قَاصِمِ الْجَبَابِرَةِ الْعَظَامِ عَالِمِ الْغَيْبِ وَ كَاشِفِ الصُّرِّ الَّذِي سَبَقَ فِي عِلْمِهِ مَا كَانَ وَ مَا يَكُونُ

He should write, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! To Allah<sup>-azwj</sup> the Glorious and Holy are His<sup>-azwj</sup> Names, Lord<sup>-azwj</sup> of the lords, and Breaker of the mighty tyrants, Knower of the unseen, and the Remover of harm. The One in Whose Knowledge had preceded whatever has happened and whatever will be happening!

مِنْ عِنْدِهِ الدَّلِيلِ الْمُسْكِينِ الَّذِي انْقَطَعَتْ بِهِ الْأَسْبَابُ وَ طَالَ عَلَيْهِ الْعَذَابُ وَ حَجَرَهُ الْأَهْلُ وَ بَايَنَهُ الصَّدِيقُ الْحَمِيمُ فَبَقِيَ مُرْتَهَباً بِذَنْبِهِ قَدْ أَوْتَقَهُ جُرْمُهُ وَ طَلَبَ النَّجَاءَ فَلَمْ يَجِدْ مَلْجَأً وَ لَا مُلْتَجأً عِزَّ الْقَادِرِ عَلَى حَلِّ الْعُقَدِ وَ مُؤَيِّدِ الْأَبْدِ فَفَرَعِي إِلَيْهِ وَ اعْتِمَادِي عَلَيْهِ وَ لَا لِحَاً وَ لَا مُلْتَجأً إِلَّا إِلَيْهِ

From His<sup>-azwj</sup> humble slave, the poor who the means are cut off from him, and it has prolonged upon him, the torment and his family has forsaken him, and the intimate friend has distanced from him. He remains pledged with his sins, his crimes have destroyed him, and he seeks the salvation but he can neither find a shelter nor any Rescuer apart from the One<sup>-azwj</sup> Able upon Releasing the knot, and Enslaver of the slave. So, he panics to Him<sup>-azwj</sup>, and my reliance is upon Him<sup>-azwj</sup>, and there is neither shelter nor rescue except to Him<sup>-azwj</sup>!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِلْمِكَ الْمَاضِي وَ بُرُوكِ الْعَظِيمِ وَ بِوَجْهِكَ الْكَرِيمِ وَ بِحُجَّتِكَ الْبَالِغَةِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ أَنْ تَأْخُذَ بِيَدِي وَ تُجْعَلَنِي بَيْنَ تَقْبَلِ دَعْوَتَهُ وَ تُقْبِلُ عَثْرَتَهُ وَ تَكْشِفُ كُرْبَتَهُ وَ تُزِيلَ تَرْجَتَهُ وَ تُجْعَلَ لَهُ مِنْ أَمْرِ فَرَجاً وَ مَخْرَجاً وَ تَرُدُّ عَنِّي بَأْسَ هَذَا الظَّالِمِ الْعَاشِمِ وَ بَأْسَ النَّاسِ

<sup>25</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 21 a

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> past Knowledge, and by Your<sup>-azwj</sup> Mighty Noor, and by Your<sup>-azwj</sup> Honourable Face, and by Your<sup>-azwj</sup> Conclusive Argument, to Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and for You<sup>-azwj</sup> to Hold my hand and Make me from the ones You<sup>-azwj</sup> Accept his supplication, and Reduce his stumbles, and Remove his distress, and Remove his wounds, and Make relief from his matter and an outlet, and to Return from me the evil of this oppressor, the brute, and evil of the people!

يَا رَبِّ الْمَلَائِكَةِ وَالنَّاسِ حَسْبِيَ أَنْتَ وَكَفَى مِنْ أَنْتَ حَسْبُهُ يَا كَاشِفَ الْأُمُورِ الْعَظَامِ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

O Lord<sup>-azwj</sup> of the Angels and the people! You<sup>-azwj</sup> Suffice me, and he is sufficed, the one You<sup>-azwj</sup> Suffice, O Remover of the grievous matters, for there is neither might nor strength except with You<sup>-azwj</sup>!

وَأُكْتُبُ رُفْعَةً أُخْرَى إِلَى صَاحِبِ الزَّمَانِ ع: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَوَسَّلْتُ بِحُجَّةِ اللَّهِ الْخَلْفِ الصَّالِحِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبِ النَّبِيِّ الْعَظِيمِ وَالصِّرَاطِ الْمُسْتَقِيمِ وَالْحَبْلِ الْمَتِينِ عَصْمَةَ الْمَلْجَأِ وَقَسِيمَ الْجَنَّةِ وَالنَّارِ

And you should write another note to Master<sup>-ajfj</sup> of the Time – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I have sought means by a Divine Authority of Allah<sup>-azwj</sup>, the righteous replacement Muhammad<sup>-ajfj</sup> Bin Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, the Magnificent News, and the Straight Path, and the Strong Rope, the Protective Shelter, and Distributor of the Paradise and the Hellfire!

أَتَوَسَّلُ إِلَيْكَ يَا بَابَكَ الطَّاهِرِينَ الْمُتَّجِبِينَ وَأُمَّهَاتِكَ الطَّاهِرَاتِ الْبَاقِيَاتِ الصَّالِحَاتِ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ عَزَّ مِنْ قَائِلِ الْبَاقِيَاتِ الصَّالِحَاتِ وَ بِحَدِّكَ رَسُولَ اللَّهِ ص وَ خَلِيلِهِ وَ حَبِيبِهِ وَ خَيْرَتِهِ مِنْ خَلْقِهِ أَنْ تَكُونَ وَسِيلَتِي إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي كَشْفِ ضُرِّي وَ حَلِّ عَقْدِي وَ فَرَجِ حَسْرَتِي وَ كَشْفِ بَلَّتِي وَ تَنْفِيسِ تَرْحَتِي

I seek means to you<sup>-ajfj</sup> through your<sup>-ajfj</sup> forefathers<sup>-asws</sup>, the pure, the best, the selected, and your<sup>-asws</sup> foremothers<sup>-as</sup>, the pure, the everlasting righteous, those whom Allah<sup>-azwj</sup> has Mentioned in His<sup>-azwj</sup> Book, so the Mighty Said on behalf of a speaker: **the lasting righteous deeds [18:46]**, and your<sup>-ajfj</sup> grandfather<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Beloved, and His<sup>-azwj</sup> Choice from His<sup>-azwj</sup> creatures to be my intermediaries to Allah<sup>-azwj</sup> Mighty and Majestic in removing my harm, and untie my knot, and relieve my regret, and remove my affliction, and relieve me, Mercy me!

وَ بِ كَهَيْعِصِ وَ بِ بِسِ وَ الْقُرْآنِ الْحَكِيمِ وَ بِالْكَلِمَةِ الطَّيِّبَةِ وَ بِمَجَارِي الْقُرْآنِ وَ بِمُسْتَقَرِّ الرَّحْمَةِ وَ بِجَبْرُوتِ الْعِظَمَةِ وَ بِاللَّوْحِ الْمَحْفُوظِ وَ بِحَقِيقَةِ الْإِيمَانِ وَ قِيَامِ الْبُرْهَانِ وَ بِنُورِ النُّورِ وَ بِمَعْدِنِ النُّورِ وَ الْحِجَابِ الْمُسْتَوْرِ وَ أَلْبَتِّ الْمَعْمُورِ وَ بِالسَّبْعِ الْمَثَانِي وَ الْقُرْآنِ الْعَظِيمِ وَ فَرَائِضِ الْأَحْكَامِ وَ الْمُكَلِّمِ بِالْعِبْرَانِي وَ الْمُتَرَجِّمِ بِالْيُونَانِي وَ الْمُنَاجِي بِالسُّرْيَانِي

And by **Kaf Ha Ya Ayn Suad [19:1]**, and by **Ya Seen [36:1]** By the **Wise Quran [36:2]**, and by the good Words, and by the flow of the Quran, and by the settled Mercy, and by the Mighty Force, and by the Guarded Tablet, and by the reality of the Eman foundation of the proof, and by the Noor of the Noor, and by the Mine of Noor and the concealed Veil, and Al-Bayt Al-

Mamour, and by the seven doubles (Al-Hamd) and the Magnificent Quran, and the Imposed rulings, and the speaker in Hebrew, and the translator in Greek, and the whisperer in Assyrian.

وَمَا دَارَ فِي الْخَطَرَاتِ وَمَا لَمْ يُحِطْ بِهِ لِلظُّنُونِ مِنْ عِلْمِكَ الْمَخْرُوجِ وَبِسِرِّكَ الْمَصْنُونِ وَالتَّوْرَةِ وَالْإِنْجِيلِ وَالرَّبُّورِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ  
وَالِهِ وَخُذْ بِيَدِي وَفَرِّجْ عَنِّي بِأَنْوَارِكَ وَأَقْسَامِكَ وَكَلِمَاتِكَ الْبَالِغَةِ إِنَّكَ جَوَادٌ كَرِيمٌ

And what rotates in the minds, and what is not encompassed with for the thoughts from Your<sup>-azwj</sup> Treasured Knowledge, and by Your<sup>-azwj</sup> Fortified Secret, and the Torah, and the Evangel, and the Psalms! O with the Majestic and the Benevolence! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Hold my hand and Relieve from me by Your<sup>-azwj</sup> Noor(s), and Your<sup>-azwj</sup> Vows, and Your<sup>-azwj</sup> Conclusive Words, surely You<sup>-azwj</sup> are the Generous, the Benevolent!

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَصَلَوَاتُهُ وَسَلَامُهُ عَلَى صَفْوَتِهِ مِنْ بَرِيَّتِهِ مُحَمَّدٍ وَدُرِّيَّتِهِ

And Allah<sup>-azwj</sup> is Sufficient for us and is the best Protector, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and His<sup>-azwj</sup> Salawaat and His<sup>-azwj</sup> Greetings be upon His<sup>-azwj</sup> elites from His<sup>-azwj</sup> Created beings, Muhammad<sup>-saww</sup> and his<sup>-saww</sup> offspring!

وَتَطَيَّبِ الرُّفَعَيْنِ وَتَجْعَلْ رُفْعَةَ الْبَارِي تَعَالَى فِي رُفْعَةِ الْإِمَامِ ع وَتَطْرُحُهُمَا فِي نَهْرٍ جَارٍ أَوْ بئرٍ مَاءٍ بَعْدَ أَنْ تَجْعَلَهُمَا فِي طِينٍ حَرٍّ وَ تُصَلِّي رُكْعَتَيْنِ وَ تَتَوَجَّهْ  
إِلَى اللَّهِ تَعَالَى بِمُحَمَّدٍ وَ إِلِهِ ع وَ تَطْرُحُهُمَا لَيْلَةَ الْجُمُعَةِ

And perfume the two notes and make the note to the Exalted Maker in the note to the Imam<sup>-ajfi</sup> and drop them into a flowing river or a water well after having made these in smooth clay, and pray two Cycles Salat ad turn to Allah<sup>-azwj</sup> the Exalted through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and drop these on the night of Friday.

وَ اسْتَشْعِرْ فِيهَا الْإِجَابَةَ لَا عَلَى سَبِيلِ التَّجْرِبَةِ وَلَا يَكُونُ إِلَّا عِنْدَ الشَّدَائِدِ وَالْأُمُورِ الصَّعْبَةِ وَلَا تَكْتُبْهَا لِغَيْرِ أَهْلِهَا فَإِنَّهَا لَا تَنْفَعُهُ وَ هِيَ أَمَانَةٌ فِي عُنُقِكَ  
وَ سَوْفَ تُسْأَلُ عَنْهَا وَإِذَا رَمَيْتَهُمَا فَادْعُ بِهَذَا الدُّعَاءِ

And sense therein the response, not by way of experimentation, but only in times of hardships and difficult matters, and do not write it for other than its rightful recipients, for it will not benefit them, as it is a trust upon your neck, and you will be asked about it, and when you drop these supplicate with this supplication: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي لَحِظْتَ بِهَا الْبَحْرَ الْعَجَّاجَ فَأَزِيدَ وَ هَاجَ وَ مَاجَ وَ كَانَ كَالنَّبِيلِ الدَّاجِ طَوْعاً لِأَمْرِكَ وَ خَوْفاً مِنْ سَطْوَتِكَ فَافْتَقْ أَجَاجَهُ وَ اقْتَلَقْ  
مِنْهَا جُهُ وَ سَبَّحْتَ جَزَائِرَهُ وَ قَدَّسْتَ جَوَاهِرَهُ تُنَادِيكَ جِيئَانُهُ بِاخْتِلَافِ لُغَاتِنَا إِيَّانَا وَ سَيِّدَنَا مَا الَّذِي نَزَلَ بِنَا وَ مَا الَّذِي حَلَّ بِبَحْرِنَا

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the Power which You<sup>-azwj</sup> Glanced at the raging sea so it foamed and surged and swelled, and it was like the dark night, obedient to Your<sup>-azwj</sup> Command and fearing from Your<sup>-azwj</sup> Forcefulness. Its waves calmed and its crests subsided and its islands glorified, and its treasures extolled Holiness, and its creatures called out to You<sup>-azwj</sup> with their different languages, 'Our God<sup>-azwj</sup>, and our Chief! What has befallen with us, and what has been released with our ocean?'

فَقُلْتُ لَهَا اسْكُنِي سَأَسْكُنُكَ مَلِيًّا وَ أَجَاوِزُ بِكَ عَبْدًا رَكِيًّا فَسَكَنَ وَ سَبَّحَ وَ وَعَدَ بِضَمَائِرِ الْمِنَحِ فَلَمَّا نَزَلَ بِهِ ابْنُ مَتَّى بِمَا أَلَمَ الظُّنُونَ فَلَمَّا صَارَ فِي فِيهَا سَبَّحَ فِي أَنْعَائِهَا فَبَكَتِ الْجِبَالُ عَلَيْهِ تَلَهُمَا وَ أَشْفَقَتْ عَلَيْهِ الْأَرْضُ تَأْسُفًا

You<sup>-azwj</sup> Said to it: “Calm down! I<sup>-azwj</sup> will be Settling You<sup>-azwj</sup> a little and I<sup>-azwj</sup> will Place a righteous servant to be your neighbour!’ It calmed and glorified and promised the gifts with the conscience. When the son<sup>-as</sup> of Matta (Yunus<sup>-as</sup>) descended with it, the thoughts were dispelled. When he<sup>-as</sup> came to be in it he<sup>-as</sup> glorified in its intestines. The mountain cried upon him<sup>-asws</sup> and the ground felt pity upon him<sup>-asws</sup>, feeling sorry.

فَيُؤَسُّسُ فِي حَوْتِهِ كُمُوسَى فِي تَابُوتِهِ لِأَمْرِكَ طَائِعٌ وَ لَوَجْهِكَ سَاجِدٌ خَاصِعٌ فَلَمَّا أَحْبَبْتَ أَنْ تَقِيَهُ أَلْقَيْتَهُ بِسَاطِئِ الْبَحْرِ نَبْلًا لَا تَنْظُرُ عَيْنَاهُ وَ لَا تَبْطِشُ يَدَاهُ وَ لَا تَرْتَكِضُ رِجْلَاهُ وَ أَنْبَتَ مِنْهُ مِنْكَ عَلَيْهِ شَجَرَةٌ مِنْ يَفْطِينٍ وَ أَجْرَيْتَ لَهُ فُرَاتًا مِنْ مَعِينٍ

Yunus<sup>-as</sup> was in its whale like Musa<sup>-as</sup> in his<sup>-as</sup> coffin, obedient to Your<sup>-azwj</sup> Command and prostrating to Your<sup>-azwj</sup> Face, humble. When You<sup>-azwj</sup> Liked, it threw him on the coast of the sea paralysed. He<sup>-as</sup> neither see with his<sup>-as</sup> eyes nor feel with his<sup>-as</sup> hands, nor walk with his<sup>-as</sup> legs, and a pumpkin tree grew as a Conferment from You<sup>-azwj</sup> upon him<sup>-as</sup>, and You<sup>-azwj</sup> Flowed fresh water for him<sup>-as</sup> from a spring.

فَلَمَّا اسْتَعْفَرَ وَ تَابَ حَرَفَتْ لَهُ إِلَى الْجَنَّةِ بَابًا إِنَّكَ أَنْتَ الْوَهَّابُ وَ تَذُكُرُ الْأَيْمَةَ وَاحِدًا وَاحِدًا.

When he<sup>-as</sup> sought Forgiveness and repented, a door was Made for him<sup>-as</sup> to the Paradise, surely, You<sup>-azwj</sup> are the Bestower!’ – and mention the Imams<sup>-asws</sup> one by one”.<sup>26</sup>

نُسَخَتْ رُفْعَةً إِلَى الْإِمَامِ عَلَيْهِ السَّلَامُ إِذَا كَانَ لَكَ حَاجَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَارْتَبِ رُفْعَةً عَلَى بَرَكَةِ اللَّهِ وَ اطْرَحْهَا عَلَى قَبْرِ مَنْ قُبُورِ الْأَيْمَةِ إِنْ شِئْتَ أَوْ فَشَدَّهَا وَ اخْتَمَهَا وَ اعْجِزْ طِينًا نَظِيفًا وَ اجْعَلْهَا فِيهِ وَ اطْرَحْهَا فِي نَهْرٍ جَارٍ أَوْ بئرٍ عَمِيقَةٍ أَوْ عَدِيرٍ مَاءٍ فَإِنَّهَا تَصِلُ إِلَى السَّيِّدِ ع وَ هُوَ يَتَوَلَّى قَضَاءَ حَاجَتِكَ بِنَفْسِهِ وَ اللَّهُ بِكْرَمِهِ لَا يُخَيِّبُ أَمَلَكَ

A copy of a note to the Imam<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup> – When there was a need for you to Allah<sup>-azwj</sup> Mighty and Majestic, then write a note upon the Blessings of Allah<sup>-azwj</sup> and drop it upon a grave from graves of the Imams<sup>-ajfj</sup> if you like, or tie it and seal it and knead clean clay and make it to be in it and drop it in a flowing river or a deep well, or a water hole, for it shall arrive to the Master<sup>-ajfj</sup>, and he<sup>-ajfj</sup> is in charge of fulfilling your need by himself<sup>-ajfj</sup>, and Allah<sup>-azwj</sup> will not Disappoint your hopes by His<sup>-azwj</sup> Benevolence.

تَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَتَبْتُ إِلَيْكَ يَا مَوْلَايَ صَلَوَاتُ اللَّهِ عَلَيْكَ مُسْتَعِينًا وَ شَكَوْتُ مَا نَزَلَ بِي مُسْتَجِيرًا بِاللَّهِ عَزَّ وَ جَلَّ ثُمَّ بِكَ مِنْ أَمْرِ قَدْ دَهَنِي وَ أَشْغَلَ قَلْبِي وَ أَطَالَ فِكْرِي وَ سَلَبَنِي بَعْضَ لِي وَ غَبَّرَ خَطَرَ الْبَعْمَةِ لِلَّهِ عِنْدِي

You should write, ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I am writing to you<sup>-ajfj</sup>, O my Master<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon you<sup>-asws</sup>, crying out for help, and I am complaining of what has befallen with me, seeking Shelter with Allah<sup>-azwj</sup> Mighty and Majestic, then with you<sup>-ajfj</sup>, from a matter which has distressed me and has pre-occupied my heart, and my thoughts have prolonged, and part of my mind has been stripped, and the bounties of Allah<sup>-azwj</sup> in my possession have changed.

<sup>26</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 21 b

أَسْلَمَنِي عِنْدَ تَحْيِيلِ وُزُودِهِ الْخَلِيلِ وَ تَبَرُّاً مِنِّي عِنْدَ تَرَائِي إِبْطَالِهِ لِي [إِلَى] الْحَمِيمِ وَ عَجَزَتْ عَن دِفَاعِهِ حِيلَتِي وَ خَانَتْنِي فِي تَحْمِيلِهِ صَبْرِي وَ قُوَّتِي فَلَجَأْتُ فِيهِ  
إِلَيْكَ وَ تَوَكَّلْتُ فِي الْمَسْأَلَةِ لِلَّهِ عَزَّ وَ جَلَّ تَنَاوُهُ عَلَيْهِ وَ عَلَيْنِكَ وَ فِي دِفَاعِهِ عَنِّي عِلْمًا بِمَكَانِكَ مِنَ اللَّهِ رَبِّ الْعَالَمِينَ وَ لِي التَّدْبِيرِ وَ مَالِكِ الْأُمُورِ

The friend yielded me when I imagined his affection, and the intimate one disavowed from me when I anticipated his coming to me, and my means were unable from pushing him away, and my patience and my strength betrayed me in enduring it, so I have sought shelter to you<sup>-ajfj</sup> and have relied in the request to Allah<sup>-azwj</sup> Mighty and Majestic, laudation be upon Him<sup>-azwj</sup> and upon you<sup>-ajfj</sup>, and in repelling it from me knowing of your<sup>-ajfj</sup> position from Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds as one in charge of the management and controller of the affairs.

وَإِنَّمَا مِنْكَ بِالْمُسَارَعَةِ فِي الشَّفَاعَةِ إِلَيْهِ جَلَّ تَنَاوُهُ فِي أَمْرِي مُتَبَيِّنًا لِإِجَابَتِهِ تَبَارَكَ وَ تَعَالَى إِيَّاكَ بِإِعْطَائِي سُؤْلِي وَ أَنْتَ يَا مَوْلَايَ جَدِيرٌ بِتَحْقِيقِ ظَنِّي وَ تَصْدِيقِ أَمَلِي فِيكَ فِي أَمْرٍ كَذَا وَ كَذَا بِمَا لَا طَاقَةَ لِي بِحَمْلِهِ وَ لَا صَبْرَ لِي عَلَيْهِ وَ إِنْ كُنْتُ مُسْتَحَقًّا لَهُ وَ لِأَضْعَافِهِ بِفَيْحِ أَعْمَالِي وَ تَفْرِيطِي فِي الْوَجِبَاتِ  
الَّتِي لِلَّهِ عَزَّ وَ جَلَّ عَلَيَّ

I am confident in your<sup>-ajfj</sup> hastening towards interceding for me to Him<sup>-azwj</sup>, praising His<sup>-azwj</sup> Glory in my affairs, assured of His<sup>-azwj</sup> Response, Blessed and Exalted be He<sup>-azwj</sup> to you<sup>-ajfj</sup>. I ask you<sup>-ajfj</sup> my Master<sup>-ajfj</sup> to grant my request, for you<sup>-ajfj</sup> are indeed worthy of fulfilling my expectations and confirming my hope in you<sup>-ajfj</sup> regarding such and such matter, which I am incapable of bearing or enduring, even though I may not deserve it and its multiples due to my ugly deeds and neglect of the obligations owed to Allah<sup>-azwj</sup> the Exalted, upon me!

فَأَعْنِي يَا مَوْلَايَ صَلَوَاتِ اللَّهِ عَلَيْكَ عِنْدَ اللَّهْفِ وَ قَدِمِ الْمَسْأَلَةَ لِلَّهِ عَزَّ وَ جَلَّ فِي أَمْرِي قَبْلَ خُلُوقِ التَّلَفِ وَ سَمَاتَةِ الْأَعْدَاءِ فِيكَ بَسَطَتِ الرَّعْمَةَ عَلَيَّ وَ أَسْأَلُ اللَّهَ جَلَّ جَلَالُهُ لِي نَصْرًا عَزِيمًا وَ فَتْحًا قَرِيبًا فِيهِ بُلُوغُ الْأَمَالِ وَ خَيْرُ الْمُبَادِي وَ حَوَاتِيمِ الْأَعْمَالِ وَ الْأَمْنِ مِنَ الْمَخَافِ كُلِّهَا فِي كُلِّ حَالٍ إِنَّهُ جَلَّ  
تَنَاوُهُ لِمَا يَشَاءُ فَعَالَ وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ فِي الْمُبْدِإِ وَ الْمَالِ

Help me, O my Master<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon you<sup>-ajfj</sup>, in times of longing, and forwards the request to Allah<sup>-azwj</sup> Mighty and Majestic regarding my matter before the occurrence of ruination and gloating of the enemies. The bounties have been extended upon me due to you<sup>-ajfj</sup>, and I ask Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, for a mighty help for me and a near victory in which is reaching of the hopes, and a goodly beginning and ending of the deeds, and safety from the fears, all of these, in every situation, whenever He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, Desires to. He<sup>-azwj</sup> is a Doer and He<sup>-azwj</sup> Suffices me and is the best Protector in the beginning and the outcome!

ثُمَّ تَصْعُدُ النَّهْرَ أَوْ الْعَدِيرَ وَ تَعْتَمِدُ بِهِ بَعْضَ الْأَبْوَابِ إِمَّا عُثْمَانَ بْنِ سَعِيدِ الْعُمَرِيِّ أَوْ وَدَّهَ مُحَمَّدَ بْنَ عُثْمَانَ أَوْ الْحُسَيْنَ بْنَ رُوحٍ أَوْ عَلِيَّ بْنَ مُحَمَّدِ السَّمَرِيِّ  
فَهَوْلَاءِ كَانُوا أَبْوَابَ الْإِمَامِ عِزِّهِمْ وَ تَقُولُ يَا فَلَانَ بْنَ فَلَانَ سَلَامٌ عَلَيْكَ أَشْهَدُ أَنَّ وَقَاتَكَ فِي سَبِيلِ اللَّهِ وَ أَنْتَ حَيٌّ عِنْدَ اللَّهِ مَرْزُوقٌ وَ قَدْ  
خَاطَبْتُكَ فِي حَيَاتِكَ الَّتِي لَكَ عِنْدَ اللَّهِ جَلَّ وَ عَزَّ وَ هَذِهِ رُفْعَتِي وَ حَاجَتِي إِلَى مَوْلَانَا عِزِّهِ فَاسْأَلْهَا إِلَيْهِ فَأَنْتَ الْبَقِيَّةُ الْأَمِينُ

Then ascend the river or the well and determine by it one of the doors (access representatives), either Usman Bin Saeed Al-Amry or his son Muhammad Bin Usman, or Al-Husayn Bin Rawh, or Ali Bin Muhammad Al-Samiry. They were doors (access men) of the Imam<sup>-ajfj</sup>, so you should call out to one of them and say, 'O so and so, son of so and so! Greeting be upon you. I testify that your death was in the way of Allah<sup>-azwj</sup> and you are alive in the Presence of Allah<sup>-azwj</sup> being sustained, and I have addressed you during your lifetime



which is for you in the Presence of Allah<sup>-azwj</sup>, Majestic and Mighty, and this is my note and my need to our Master<sup>-ajfj</sup>, so submit it to him<sup>-ajfj</sup>, for you are the trusted, the trustee!

ثُمَّ اِزِمْ بِهَا فِي النَّهْرِ وَكَأَنَّكَ تُحْتَلِّ لَكَ أَنْتَ تُسَلِّمُهَا إِلَيْهِ فَإِنَّمَا تَصِلُ وَ تُقْضَى الْحَاجَةُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then throw it in the river, and it is as if you are imagining for yourself that you are submitting it to him<sup>-ajfj</sup>, for it shall reach, and the need would be fulfilled, if Allah<sup>-azwj</sup> the Exalted so Desires”.<sup>27</sup>

اسْتِغَاثَةُ أُخْرَى رَوَى الْمُفَضَّلُ بْنُ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ وَ ضِيقٌ بِهَا دَرْعاً فَصَلِّ رَكَعَتَيْنِ فَإِذَا سَلَّمْتَ كَبِّرِ اللَّهَ ثَلَاثًا وَ سَبِّحْ تَسْبِيحَ فَاطِمَةَ ع ثَمَّ اسْجُدْ وَ قُلْ مِائَةَ مَرَّةٍ يَا مَوْلَانِي فَاطِمَةَ أَعْيِينِي

Another cry for help – It is reported by Al-Mufazzal Bin Umar, from Abu Abdullah<sup>-asws</sup> having said: ‘When there was a need for you to Allah<sup>-azwj</sup> and you feel constrained by it, pray two Cycles Salat. When you have performed Salaam, exclaim Takbeer of Allah<sup>-azwj</sup> thrice and glorify the glorification (Tasbeeh) by (Syeda) Fatima<sup>-asws</sup>, then do Sajdah and say one hundred times, ‘O my Chieftess Fatima<sup>-asws</sup>, help me!’

ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ مِثْلَ ذَلِكَ ثَمَّ عُدْ إِلَى السُّجُودِ وَ قُلْ ذَلِكَ مِائَةَ مَرَّةٍ وَ عَشْرَ مَرَّاتٍ وَ اذْكُرْ حَاجَتَكَ فَإِنَّ اللَّهَ يَفْضِيهَا.

Then place your right cheek upon the ground and say similar to that, then return to the Sajdah and say that one hundred and twenty times, and mention your need, for Allah<sup>-azwj</sup> will Fulfil it!”<sup>28</sup>

اسْتِغَاثَةُ أُخْرَى لِصَاحِبِ الزَّمَانِ ع سَمِعْتُ الشَّيْخَ أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَضِيَ اللَّهُ عَنْهُ بِالرَّيِّ سَنَةَ أَرْبَعٍ وَ أَرْبَعِمِائَةٍ يَرُوي عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي مَشَاحِيحِي الْقُمِّيِّينَ قَالَ: كَرَّبْتَنِي أَمْرٌ ضِيقٌ بِهِ دَرْعاً وَ لَمْ يَسْهَلْ فِي نَفْسِي أَنْ أَفْشِيَهُ لِأَحَدٍ مِنْ أَهْلِي وَ إِخْوَانِي

Another cry for help to Master<sup>-ajfj</sup> of the Time – I heard the Sheykh Abu Abdullah Al-Husayn Bin Al-Hassan Bin Babuwayh, may Allah<sup>-azwj</sup> be Satisfied with him, at Al-Rayy in the year four hundred and four (404), reporting from his uncle Abu Ja’far Muhammad Bin Ali Bin Babuwayh, may Allah<sup>-azwj</sup> Mercy him. He said, ‘My elder of Qum narrated to me saying, ‘A matter distressed me which made me feel constrained and it wasn’t easy in my soul to divulge it to anyone of my family and my brethren.

فَبِمَثُ وَ أَنَا بِهِ مَعْمُومٌ فَرَأَيْتُ فِي النَّوْمِ رَجُلًا جَمِيلَ الْوَجْهِ حَسَنَ اللَّيَاسِ طَيِّبَ الرَّايِحَةِ خَلْتُهُ بَعْضَ مَشَاحِيحِنَا الْقُمِّيِّينَ الَّذِينَ كُنْتُ أَقْرَأُ عَلَيْهِمْ فَقُلْتُ فِي نَفْسِي إِلَى مَتَى أَكَابِدُ هَمِّي وَ غَمِّي وَ لَا أَفْشِيَهُ لِأَحَدٍ مِنْ إِخْوَانِي وَ هَذَا شَيْخٌ مِنْ مَشَاحِيحِنَا الْعُلَمَاءِ اذْكُرْ لَهُ ذَلِكَ فَلَعَلِّي أَجِدُ لِي عِنْدَهُ فَرَجاً

I slept and I was saddened with it. I saw in the sleep (dream) a man of beautiful face, excellent clothes, good aroma. I imagined him as one of our elders of Qum, those I used to read to them. I said within myself, ‘Until when will I hold on to my worries and my sadness and not

<sup>27</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 21 c

<sup>28</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 21 d

divulge it to anyone of my brothers, and this is an elder from our elders, the scholars. I will mention that to him, perhaps I will find relief for me with him’.

فَابْتَدَأَنِي مِنْ قَبْلِ أَنْ أَبْتَدِيَهُ وَقَالَ لِي ارْجِعْ فِيمَا أَنْتَ بِسَبِيلِهِ إِلَى اللَّهِ تَعَالَى وَاسْتَعِنْ بِصَاحِبِ الزَّمَانِ ع وَاتَّخِذْهُ لَكَ مَفْرَعًا فَإِنَّهُ نِعْمَ الْمُعِينُ وَهُوَ عِصْمَةٌ  
أَوْلِيَايَةِ الْمُؤْمِنِينَ

He initiated me from before I could initiate him, and he said to me, ‘Return regarding you are in its way to Allah<sup>-azwj</sup> the Exalted and seek assistance with Master<sup>-ajfj</sup> of the Time, and take him<sup>-ajfj</sup> as a shelter for you, for he<sup>-ajfj</sup> is best of the aiders, and he<sup>-ajfj</sup> is protector of his<sup>-ajfj</sup> friends, the Momineen!’

ثُمَّ أَحَدَ يَدَيَّ الْيُمْنَى وَمَسَحَهَا بِكَفِّهِ الْيُمْنَى وَقَالَ زُرْهُ وَسَلِّمْ عَلَيْهِ وَاسْأَلْهُ أَنْ يَشْفَعَكَ لَكَ إِلَى اللَّهِ تَعَالَى فِي حَاجَتِكَ

Then he held my right hand and wiped it with his right palm, and said, ‘Visit him<sup>-ajfj</sup> and greet unto him<sup>-ajfj</sup> and ask him<sup>-ajfj</sup> to intercede for you to Allah<sup>-azwj</sup> the Exalted regarding your need!’

فَقُلْتُ لَهُ عَلَّمْنِي كَيْفَ أَقُولُ فَقَدْ أَنْسَانِي مَا أَهَمَّنِي بِمَا أَنَا فِيهِ كُلَّ زِيَارَةٍ وَدُعَاءٍ

I said to him, ‘Teach me how I should be saying, for what is worrying me due to what predicament I am in, I have forgotten every visitation and supplication!’

فَتَنَفَّسَ الصُّعْدَاءَ وَقَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَمَسَحَ صَدْرِي بِيَدِهِ وَقَالَ حَسْبُكَ اللَّهُ لَا بَأْسَ عَلَيْكَ تَطَهَّرْ وَصَلِّ رَجْعَتَيْنِ ثُمَّ قُمْ وَأَنْتَ مُسْتَنْبِلٌ  
الْقِبْلَةَ تَحْتَ السَّمَاءِ وَفُلْنِ

He breathed a sigh and said, ‘There is neither might nor strength except with Allah<sup>-azwj}</sup>’, and he wiped my chest with his hand and said: ‘Allah<sup>-azwj}</sup> will Suffice you. There will be no problem upon you. Purify and pray two Cycles Salat, then stand while you are facing the Qiblah, beneath the open sky, and say: -

سَلَامٌ اللَّهُ الْكَامِلُ التَّامُّ الشَّامِلُ الْعَامُّ وَصَلَوَاتُهُ الدَّائِمَةُ وَبَرَكَاتُهُ الْقَائِمَةُ عَلَى حُجَّةِ اللَّهِ وَوَلِيَّتِهِ فِي أَرْضِهِ وَبِلَادِهِ وَخَلِيفَتِهِ عَلَى خَلْقِهِ وَعِبَادِهِ سَلَالَةِ النَّبُوَّةِ  
وَ بَقِيَّةِ الْعِزَّةِ وَ الصَّفْوَةِ صَاحِبِ الزَّمَانِ وَ مُظْهِرِ الْإِيمَانِ وَ مُغْلِنِ أَحْكَامِ الْقُرْآنِ مُطَهِّرِ الْأَرْضِ وَ نَاشِرِ الْعُدْلِ فِي الطُّولِ وَ الْعُرْضِ الْحُجَّةِ الْقَائِمِ الْمَهْدِيِّ وَ  
الْإِمَامِ الْمُنْتَظَرِ الْمُرْضِيِّ الطَّاهِرِ ابْنِ الْأَيْمَةِ الطَّاهِرِينَ الْوَصِيِّ أَوْلَادِ الْأَوْصِيَاءِ الْمُرْضِيِّينَ الْهَادِي الْمَعْصُومِ ابْنِ الْهَادِيَ الْمَعْصُومِينَ

May the Greetings of Allah<sup>-azwj}</sup>, the perfect, the complete, Peace of Allah, complete and perfect, the inclusive the general, and His<sup>-azwj}</sup> constant Salawaat and His<sup>-azwj}</sup> perpetual Blessings be upon the Divine Authority of Allah<sup>-azwj}</sup> and His<sup>-azwj}</sup> Guardian<sup>-ajfj}</sup> in His<sup>-azwj}</sup> earth and His<sup>-azwj}</sup> land, and His<sup>-azwj}</sup> Caliph upon His<sup>-azwj}</sup> creatures and His<sup>-azwj}</sup> servants, the lineage of Prophethood, and remnant of the family, and the elite Master<sup>-ajfj}</sup> of the Time, and the manifester of Eman and announcer of rulings of the Quran, purifier of the earth, and the spreader of justice in the length and breadth, the purifier of the earth, the spreader of justice in length and breadth, the custodian, the Mahdi<sup>-ajfj}</sup>, the awaited Imam<sup>-ajfj}</sup>, the satisfying, the pure son<sup>-ajfj}</sup> off the pure Imams<sup>-asws}</sup>, the successor child of the successors<sup>-asws}</sup>, the satisfying ones, the guide, the infallible son<sup>-ajfj}</sup> of the infallible guides!

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ النَّبِيِّينَ وَ مُسْتَوْدِعَ حِكْمَةِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا عِصْمَةَ الدِّينِ السَّلَامُ عَلَيْكَ  
يَا مُعِزَّ الْمُؤْمِنِينَ الْمُسْتَضْعَفِينَ السَّلَامُ عَلَيْكَ يَا مُذِلَّ الْكَافِرِينَ الْمُتَكَبِّرِينَ الظَّالِمِينَ

The greetings be upon you<sup>-ajfj</sup> O Imam<sup>-ajfj</sup> of the Muslims and the Momineen! The greetings be upon you<sup>-ajfj</sup>, O inheritor of knowledge of the Prophets<sup>-as</sup> and entrusted with wisdom of the successors<sup>-as</sup>! The greetings be upon you<sup>-ajfj</sup> O protection of the religion! The greetings be upon you<sup>-ajfj</sup> O strengthener of the Momineen, the weak ones! The greetings be upon you<sup>-ajfj</sup>, O humiliator of the Kafirs, the arrogant ones, the oppressors!

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَ ابْنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكُمْ يَا ابْنَ الْأَيْمَةِ الْحُجَّجِ عَلَى الْخَلْقِ  
أَجْمَعِينَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ سَلَامٌ مُخْلِصٌ لَكَ فِي الْوَلَاءِ

The greetings be upon you<sup>-ajfj</sup>, O my Master<sup>-ajfj</sup>, O Master<sup>-ajfj</sup> of the Time, O son<sup>-ajfj</sup> of Amir Al-Momineen<sup>-asws</sup> and son<sup>-ajfj</sup> of (Syeda) Fatima Al-Zahra<sup>-asws</sup>, Chieftess of women of the worlds! The greetings be upon you<sup>-ajfj</sup> all son<sup>-asws</sup> of the Imams<sup>-asws</sup>, the Divine Authorities upon the creatures in their entirety! The greetings be upon you<sup>-ajfj</sup> O my Master<sup>-ajfj</sup>, a greeting purely for you<sup>-ajfj</sup> in the Wallah!

أَشْهَدُ أَنَّكَ الْإِمَامُ الْمَهْدِيُّ قَوْلًا وَ فِعْلًا وَ أَنَّكَ الَّذِي تَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا فَعَجَّلْ اللَّهُ فَرَجَكَ وَ سَهِّلْ مَخْرَجَكَ وَ قَرِّبْ زَمَانَكَ وَ أَكْثِرْ أَنْصَارَكَ وَ  
أَعْوَانَكَ وَ أَنْجِرْ لَكَ مَوَاعِدَكَ وَ هُوَ أَصْدَقُ الْقَائِلِينَ وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوْا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَيْمَةً وَ نَجْعَلَهُمُ الْوَارِثِينَ

I testify you<sup>-ajfj</sup> are the Imam<sup>-ajfj</sup>, Al-Mahdi<sup>-ajfj</sup>, in words and actions, the one who will fill the earth with fairness and justice. May Allah<sup>-azwj</sup> Hasten your<sup>-ajfj</sup> relief and ease your<sup>-ajfj</sup> emergence, and draw your<sup>-ajfj</sup> era closer, and multiply your<sup>-ajfj</sup> helpers and your<sup>-ajfj</sup> supporters, and Fulfil your<sup>-ajfj</sup> promise for you<sup>-ajfj</sup>, and He<sup>-azwj</sup> most truthful of the speakers: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5].**

يَا مَوْلَايَ حَاجَتِي كَذَا وَ كَذَا فَاشْفَعْ لِي فِي نَجَاحِهَا وَ تَدْعُو بِمَا أَحْبَبْتَ

O my Master<sup>-ajfj</sup>! My need is such and such, so intercede for me in its success!' – and supplicated with whatever you like.

قَالَ فَانْتَبَهْتُ وَ أَنَا مُوقِنٌ بِالرُّوحِ وَ الْفَرَجِ وَ كَانَ عَلَيَّ بَقِيَّةٌ مِنْ لَيْلِي وَاسِعَةً فَمُنْتُ فَبَادَرْتُ فَكَتَبْتُ مَا عَلَّمَنِيهِ خَوْفًا أَنْ أَنْسَاهُ ثُمَّ تَطَهَّرْتُ وَ بَرَزْتُ نَحْتِ  
السَّمَاءِ وَ صَلَّيْتُ رَكَعَتَيْنِ قَرَأْتُ فِي الْأُولَى بَعْدَ الْحَمْدِ كَمَا عُيِّنَ لِي إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا وَ فِي الثَّانِيَةِ بَعْدَ الْحَمْدِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ وَ أَحْسَنْتُ  
صَلَاتَهُمَا

He said, 'I woke up and I was certain of the comfort and the relief, and there still remained upon the vast night. I stood up and rushed and wrote what he<sup>-asws</sup> had taught me fearing that I might forget it, then I purified and went out beneath the sky and prayed two Cycles Salat. I read in the first after Surah Al Hamd, like what was shown to me, Surah Al Fat'h, and in the second after Al Hamd, Surah Al Nasr, and I made good their Salat.

فَلَمَّا سَلَّمْتُ فَمُنْتُ وَ أَنَا مُسْتَقْبِلُ الْقِبْلَةِ وَ رُزْتُ ثُمَّ دَعَوْتُ بِحَاجَتِي وَ اسْتَعْنَيْتُ بِمَوْلَايَ صَاحِبِ الزَّمَانِ صَلَوَاتِ اللَّهِ عَلَيْهِ ثُمَّ سَجَدْتُ سَجْدَةَ الشُّكْرِ وَ أَطَلْتُ  
فِيهَا الدُّعَاءَ حَتَّى خِفْتُ فَوَاتِ صَلَاةِ اللَّيْلِ

When I had performed Salaam, I stood up and I was facing the Qiblah, and I recited Ziyarat, then supplicated for my need, and I cried out for help to my Master<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>. Then I did Sajdah, the Sajdah of thanks, and I prolonged the supplication in it until I feared missing the night Salat.

ثُمَّ قُمْتُ وَ صَلَّيْتُ وَ عَقَّبْتُ بَعْدَ صَلَاةِ الْفَجْرِ بِفَرِيضَةِ الْعِدَاةِ وَ جَلَسْتُ فِي مِحْرَابِي أَدْعُو فَلَا وَ اللَّهُ مَا طَلَعَتِ الشَّمْسُ حَتَّى جَاءَنِي الْفَرْحُ مِمَّا كُنْتُ فِيهِ وَ لَمْ يَغِدْ إِلَيَّ مِثْلُ ذَلِكَ بِمَيَّةِ عُمْرِي وَ لَمْ يَعْلَمْ أَحَدٌ مِنَ النَّاسِ مَا كَانَ ذَلِكَ الْأَمْرَ الَّذِي أَهْتَنِي وَ إِلَى يَوْمِي هَذَا وَ الْمِنَّةُ لِلَّهِ وَ لَهُ الْحَمْدُ كَثِيرًا.

Then I stood and prayed Salat, and followed up after Al-Fajr Salat with the morning Salat and sat in my prayer niche supplicating. By Allah<sup>-azwj</sup>! The sun had not emerged until the relief came to me from what I was in, and the like of that did not return to me the rest of my lifetime, and no one from the people knew what that matter was which had worried me up to this day of mine, and the Conferment is for Allah<sup>-azwj</sup> and for Him<sup>-azwj</sup> is a lot of Praise!"<sup>29</sup>

22- قيس، قيس المصباح أخبرنا الشيخ الصدوق أبو الحسن أحمد بن علي بن أحمد النجاشي الصيرفي المعروف بابن الكوفي بغداد في آخر شهر ربيع الأول سنة اثنتين و أربعمائة و كان شيخاً جليلاً ثقة صدوق اللسان عند الموافق و المخالف رضي الله عنه و أرضاه

(The book) 'Qabas Al-Misbah' – We are informed by the Sheykh Al-Sadouq Abu Al-Hassan Ahmad Bin Ali Bin Ahmad Al Kajash Al-Sayrafi, well known as Ibn Al-Kufi, at Baghdad at the end of the month of Rabie Al-Awwal of the year four hundred and forty-two (442), and he was a handsome old man, trusted, truthful of the tongue in the view of the proponents and the opponents, may Allah<sup>-azwj</sup> be Satisfied from him and Satisfy him.

قَالَ أَحْبَبَنِي الْحَسَنُ مُحَمَّدُ بْنُ جَعْفَرِ التَّمِيمِيِّ قِرَاءَةً عَلَيْهِ قَالَ حَكَى لِي أَبُو الْوَفَاءِ الشِّيرَازِيُّ وَ كَانَ صَدِيقاً لِي أَنَّهُ قَبِضَ عَلَيْهِ أَبُو عَلِيٍّ الْيَاسَنِيُّ صَاحِبُ كِرْمَانَ قَالَ فَغَبَّيْتَنِي وَ كَانَ الْمُؤَكَّلُونَ بِي يَقُولُونَ إِنَّهُ قَدْ هَمَّ فِيكَ بِمَكْرُوهِ فَقَلْبْتُ لِدَلِكِ وَ جَعَلْتُ أَنْاجِي اللَّهَ تَعَالَى بِالْأَيْمَةِ ع

He said, 'I am informed by Al-Hassan Muhammad Bin Ja'far Al-Tameemy reading to him, he said, 'It is narrated to me by Abu Al-Wafa Al-Shirazy, and he was a friend of mine, he had been captured by Abu Ali Ilyas governor of Kirman. He said, 'He imprisoned me and the guard allocated with me said, 'He has thought of abhorrence regarding you'. I was stressed at that and went on to whisper to Allah<sup>-azwj</sup> the Exalted through the Imams<sup>-asws</sup>.

فَلَمَّا كَانَتْ لَيْلَةُ الْجُمُعَةِ وَ فَرَعْتُ مِنْ صَلَاتِي نَمْتُ فَرَأَيْتُ النَّبِيَّ ص فِي نَوْمِي وَ هُوَ يَقُولُ لَا تَتَوَسَّلْ بِي وَ لَا بَائِنِي لِشَيْءٍ مِنْ أَعْرَاضِ الدُّنْيَا إِلَّا لِمَا تَبْتَغِيهِ مِنْ طَاعَةِ اللَّهِ تَعَالَى وَ رِضْوَانِهِ وَ أَمَّا أَبُو الْحَسَنِ أَحْيَى فَإِنَّهُ يَنْتَقِمُ لَكَ مِمَّنْ ظَلَمَكَ

When it was the night of Friday and I was free from my Salat, I slept. I saw the Prophet<sup>-saww</sup> in my sleep (dream) and he<sup>-saww</sup> said: 'Neither seek mediation by me<sup>-saww</sup> nor with my<sup>-saww</sup> sons<sup>-asws</sup> for anything from displays of the world except what you are seeking from obedience of Allah<sup>-azwj</sup> the Exalted and His<sup>-azwj</sup> Satisfaction. As for my<sup>-saww</sup> brother Abu Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> will take revenge for you from the one oppressing you!'

قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ يَنْتَقِمُ لِي مِمَّنْ ظَلَمَنِي وَ قَدْ لُبَّتْ فِي حَبْلِ فَلَمْ يَنْتَقِمْ وَ غَضِبَ عَلَيَّ حَقَّهِ فَلَمْ يَنْتَقِمْ

<sup>29</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 21 e

He (the narrator) said, 'I said, 'O Rasool-Allah<sup>-saww</sup>! How will he<sup>-asws</sup> take revenge for me from the one oppressing me, and he<sup>-asws</sup> had been twisted with a rope and did not take revenge, and he<sup>-asws</sup> was usurped upon his<sup>-asws</sup> rights but did not speak?'

قَالَ فَتَطَّرَ إِلَيَّ كَالْمَتَّعَجِبِ وَقَالَ ذَلِكَ عَهْدٌ عَاهَدْتُهُ إِلَيْهِ وَأَمْرٌ أَمَرْتُهُ بِهِ فَلَمْ يَجْزْ لَهُ إِلَّا الْقِيَامَ بِهِ وَقَدْ أَدَى الْحَقُّ فِيهِ إِلَّا أَنَّ الْوَيْلَ لِمَنْ تَعَرَّضَ لَوَيْلِ اللَّهِ

He (the narrator) said, 'He<sup>-saww</sup> looked at me like the surprised one, and said: 'That is a covenanted I<sup>-saww</sup> had covenanted to him<sup>-asws</sup>, and an instruction I<sup>-saww</sup> had instructed him<sup>-asws</sup> with, so it was not allowed for him<sup>-asws</sup> except the standing with it, and he<sup>-asws</sup> had fulfilled the right regarding it except that the woe is for the one objecting to a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>!

وَأَمَّا عَلِيُّ بْنُ الْحُسَيْنِ فَلِلنَّجَاةِ مِنَ السَّلَاطِينِ وَنَفْتِ الشَّيَاطِينِ وَأَمَّا مُحَمَّدُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ فَلِلْآخِرَةِ وَمَا تَبَتَّعِيهِ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَأَمَّا مُوسَى بْنُ جَعْفَرٍ فَالْتَّمَسَ بِهِ الْعَافِيَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ وَأَمَّا عَلِيُّ بْنُ مُوسَى فَاطْلُبْ بِهِ السَّلَامَةَ فِي الْبَرَارِيِّ وَالْبِحَارِ

And as for Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> is for the rescue from the rulers and puffings of the Satans<sup>-la</sup> and as for Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> is for the Hereafter and whatever you are seeking from the obedience of Allah<sup>-azwj</sup> Mighty and Majestic, and as for Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, seek the well-being from Allah<sup>-azwj</sup> Mighty and Majestic with him<sup>-asws</sup>, and as for Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, seek the safety in the lands and the seas with him<sup>-asws</sup>.

وَأَمَّا مُحَمَّدُ بْنُ عَلِيٍّ فَاسْتَنْزِلْ بِهِ الرِّزْقَ مِنَ اللَّهِ تَعَالَى وَأَمَّا عَلِيُّ بْنُ مُحَمَّدٍ فَلِلنَّوَافِلِ وَبِرِّ الْإِخْوَانِ وَمَا تَبَتَّعِيهِ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَأَمَّا الْحَسَنُ بْنُ عَلِيٍّ فَلِلْآخِرَةِ وَأَمَّا صَاحِبُ الرِّمَانِ فَإِذَا بَلَغَ مِنْكَ السَّيْفُ الدَّبْحَ فَاسْتَعِنْ بِهِ فَإِنَّهُ يُعِينُكَ وَوَضَعَ يَدَهُ عَلَى حَلْقِهِ

And as for Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, bring down the sustenance from Allah<sup>-azwj</sup> the Exalted through him<sup>-asws</sup>, and as for Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> is for the optional (Salat) and kindness of the brethren, and whatever you are seeking for from obedience of Allah<sup>-azwj</sup> Mighty and Majestic, and as for Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, it is for the Hereafter, and as for Master<sup>-ajfj</sup> of the Time, when the sword of slaughter reaches you, seek assistance with him<sup>-ajfj</sup>, for he<sup>-ajfj</sup> will assist you!' – and he<sup>-saww</sup> placed his<sup>-saww</sup> hand upon his<sup>-saww</sup> throat.

قَالَ فَنَادَيْتُ فِي نَوْمِي يَا مَوْلَايَ يَا صَاحِبَ الرِّمَانِ أَدْرِكْنِي فَقَدْ بَلَغَ جَهْدِي

He (the narrator) said, 'I called out in my sleep, 'O my Master<sup>-ajfj</sup>! O Master<sup>-ajfj</sup> of the Time, help me, for my efforts have reached (maximum)!'

قَالَ أَبُو الْوَفَاءِ فَانْتَبَهْتُ مِنْ نَوْمِي وَالْمُؤَكَّلُونَ يَأْخُذُونَ فَيُودِي.

Abu Al-Wafa said, 'I woke upon from my sleep and the allocated guards were taking off my shackles''<sup>30</sup>

<sup>30</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 22 a

قَالَ الشَّيْخُ أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى بْنِ جُنْدِيٍّ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ هَنَامٍ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ جُمُهورِ الْعَمِّيِّ قَالَ: رَأَيْتُ فِي سَنَةِ سِتِّ وَ تِسْعِينَ وَ مِائَتَيْنِ وَ هِيَ السَّنَةُ الَّتِي وُلِّيَ فِيهَا عَلِيُّ بْنُ مُوسَى الْفُرَاتِ وَرَازَةَ الْمُقْتَدِرِ أَحْمَدَ بْنَ رِبِيعَةَ الْأَنْبَارِيِّ الْكَاتِبِ وَ قَدْ اغْتَلَّتْ يَدُهُ وَ أَكَلَتْهَا الْحَيْبَةُ وَ عَظْمُ أَمْرُهَا حَتَّى أَرَا حَتْ وَ اسْوَدَّتْ وَ أَشَارَ عَلَيْهِ الْمُطَبِّبُ بِقَطْعِهَا وَ لَمْ يَشْكُ أَحَدٌ مِمَّنْ رَأَاهُ فِي تَلْفِهِ

The sheykh Abu Al-Hassan Ahmad Bin Muhammad Bin Musa Bin Jundy, from Abu Ali Muhammad Bin Hammam who said, 'It is narrated to us by Al-Hassan Bin Muhammad Bin Jamhour Al-Ammy who said, 'I saw in the year two hundred and ninety six, and it is the year in which Ali Bin Musa Al-Furaat was in charge of the emirate of Al-Muqtadir Ahmad Bin Rabie Al-Anbary the scribe, and his hand had a disease and was swollen with malignant swelling and its matter worsened until it turned black, and the physicians indicated to him with amputating it, and no one doubted it due to its deterioration.

فَرَأَى فِي مَنَامِهِ مَوْلَانَا أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ اسْتَوْهَبْ لِي يَدِي

He saw our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> in his dream. He said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! Bestow my hand to me!'

فَقَالَ أَنَا مَشْغُولٌ عَنْكَ وَ لَكِنْ امْضِ إِلَى مُوسَى بْنِ جَعْفَرٍ فَإِنَّهُ يَسْتَوْهَبُهَا لَكَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am too busy from you, but go to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he<sup>-asws</sup> will bestow it to you!'

فَأَصْبَحَ وَ قَالَ ابْتَوِي بِمَحْمِلٍ وَ وُصِّلُوا نَحْتِي وَ احْمِلُونِي إِلَى مَقَابِرِ قُرَيْشٍ فَفَعَلُوا مَا أَمَرَ بَعْدَ أَنْ عَسَلُوهُ وَ طَيَّبُوهُ وَ طَرَحُوا عَلَيْهِ ثِيَاباً نَظِيفَةً طَاهِرَةً وَ حَمَلُوهُ إِلَى قَبْرِ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

The morning came, and he said, 'Bring me a carriage set it up for me, and carry me to the graveyard of Quraysh!' They did what he had instructed, after they had washed it and perfumed it and dropped a clean cloth upon it, pure, and carried him to the grave of our Master Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

فَلَاذَ بِهِ وَ أَخَذَ مِنْ تُرْبَتِهِ وَ طَلَى يَدَهُ إِلَى زُنْدِهِ وَ كَفَّهَ وَ شَدَّهَا فَلَمَّا كَانَ مِنَ الْعَدِ حَلَّهَا وَ قَدْ تَسَاقَطَ كُلُّ لَحْمٍ وَ جِلْدٍ عَلَيْهَا حَتَّى بَقِيَتْ عِظَاماً وَ عُرُوقاً مُشَبَّكَةً وَ انْقَطَعَتِ الرَّائِحَةُ وَ بَلَغَ خَبْرَهُ الْوَزِيرَ فَحَمَلَ إِلَيْهِ حَتَّى رَأَاهُ ثُمَّ غُولِجَ وَ بَرَأَ وَ رَجَعَ إِلَى الدِّيْوَانِ فَكَتَبَ بِهَا كَمَا كَانَ يَكْتُبُ

He sought refuge with it and took from its soil and raised his hand to its splinters and his palm and tied it. When it was the morning, he untied it and all the flesh and skin upon it had dropped off until bones and intertwined veins remains, and the odour had cut off, and his news reached the minister. He was carried to him until he saw him. Then he was treated and recovered and he was returned to Diwan and he wrote with it just as he used to write.

فَقَالَ فِيهِ الدَّيْلَمِيُّ

مِنَ الْكَاتِبِ إِذْ زَارَا

وَ مُوسَى قَدْ شَفَى الْكَفَّ

Al Daylami said (a couplet) regarding him, 'And Musa<sup>-asws</sup> healed the hand of the scribe when he visited'.

فَهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمُ الشِّفَاءُ الْأَكْبَرُ وَ الدَّوَاءُ الْأَعْظَمُ لِمَنْ اسْتَشْفَى بِهِمْ.

He<sup>-asws</sup> is the greatest healing and the mighty cure for the one seeking to be healed by him<sup>-asws</sup>.<sup>31</sup>

شَرَحَ الدُّعَاءَ الَّذِي يُدْعَى بِهِ وَ يُتَوَسَّلُ بِهِمْ عِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى ابْنَتَيْهِ وَ عَلَى ابْنَيْهَا وَ أَسْأَلُكَ بِهِمْ أَنْ تُعِينَنِي عَلَى طَاعَتِكَ وَ رِضْوَانِكَ وَ تُبَلِّغَنِي بِهِمْ أَفْضَلَ مَا بَلَغْتَ أَحَدًا مِنْ أَوْلِيَائِكَ إِنَّكَ جَوَادٌ كَرِيمٌ

Commentary of the supplication which is supplicated with and mediation is sought through them<sup>-asws</sup> – ‘O Allah<sup>-saww</sup>! Send Salawaat upon Muhammad<sup>-saww</sup>, and upon his<sup>-saww</sup> daughter<sup>-asws</sup>, and upon her<sup>-asws</sup> two sons<sup>-asws</sup>, and I ask You<sup>-azwj</sup> through them<sup>-asws</sup> to Assist me upon obeying You<sup>-azwj</sup>, and satisfying You<sup>-azwj</sup>, and to Make me reach through them<sup>-asws</sup> the best of what You<sup>-azwj</sup> have Made anyone of Your<sup>-azwj</sup> friends to reach, surely You<sup>-azwj</sup> are the Generous, the Benevolent!’

اللّٰهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَّا انْتَقَمْتَ لِي مِمَّنْ ظَلَمَنِي وَ غَشَمَنِي وَ آذَانِي وَ انطوى عَلَى ذَلِكَ وَ كَفَيْتَنِي بِهِ مَثْوَةً كُلِّ أَحَدٍ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, please Avenge for me from the ones oppressing me and deceived me, and hurt me, and have hidden that upon me, and Suffice me by it from the evil of everyone, O most Merciful of the merciful ones!

اللّٰهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا كَفَيْتَنِي مَثْوَةً كُلِّ شَيْطَانٍ مَرِيدٍ وَ سُلْطَانٍ عَبِيدٍ يَتَّقَوْنَ عَلَيَّ بِبَطْنِهِ وَ يَنْتَصِرُونَ عَلَيَّ بِجُنْدِهِ إِنَّكَ جَوَادٌ كَرِيمٌ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Your<sup>-azwj</sup> Guardian Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, please Suffice me from evil of every apostate Satan<sup>-la</sup> and obstinate ruler strong upon me with his power and prevailing upon me with his army, surely You<sup>-azwj</sup> are Generous, Benevolent!

اللّٰهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ ابْنِهِ جَعْفَرٍ إِلَّا أَعْنَتَنِي بِمَا عَلَى طَاعَتِكَ وَ رِضْوَانِكَ وَ بَلَّغْتَنِي بِهِمَا مَا يُرْضِيكَ إِنَّكَ فَعَالٌ لِمَا تُرِيدُ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-asws</sup> and his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup>, please Assist me through both of them<sup>-asws</sup> upon obeying You<sup>-azwj</sup>, and satisfying You<sup>-azwj</sup>, and Make me reach through them<sup>-asws</sup> what would Satisfy You<sup>-azwj</sup>, surely You<sup>-azwj</sup> are a Doer of whatever You<sup>-azwj</sup> Want!

اللّٰهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُوسَى بْنِ جَعْفَرٍ إِلَّا عَافَيْتَنِي بِهِ فِي جَمِيعِ جَوَارِحِي مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ يَا جَوَادُ يَا كَرِيمٌ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, please Grant me well-being in entirety of my limbs, whatever is apparent from it and whatever is hidden, O Generous, O Benevolent!

<sup>31</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 22 b

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ الرَّضَا عَلِيِّ بْنِ مُوسَى إِلَّا سَلَّمْتَنِي بِهِ فِي جَمِيعِ أَسْفَارِي فِي الْبَرَارِي وَالْبَحَارِ وَالْجِبَالِ وَالْقَفَارِ وَالْأَوْدِيَةِ وَالْعِيَاضِ مِنْ جَمِيعِ مَا أَخَافُهُ وَأَخْذَرُهُ إِنَّكَ رَهْوفٌ رَحِيمٌ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Your<sup>-azwj</sup> Guardian Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, please Keep me safe by him<sup>-asws</sup> in entirety of my journeys, in the lands and the seas, and the mountains and the deserts, and the valleys and the flooded lands, from entirety of what I fear and am being cautious of, surely You<sup>-azwj</sup> are Kind, Merciful!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ مُحَمَّدِ بْنِ عَلِيٍّ إِلَّا جَدَّدْتَ بِهِ عَلَيَّ مِنْ فَضْلِكَ وَتَفَضَّلْتَ بِهِ عَلَيَّ مِنْ وَسْعِكَ وَ وَسَّعْتَ عَلَيَّ رِزْقَكَ وَأَعْنَيْتَنِي عَمَّنْ سِوَاكَ وَ جَعَلْتَ حَاجَتِي إِلَيْكَ وَ قَضَاهَا عَلَيْكَ إِنَّكَ لِمَا تَشَاءُ قَدِيرٌ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Your<sup>-azwj</sup> Guardian Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, please Renew from Your<sup>-azwj</sup> Grace upon me through him<sup>-asws</sup>, and Grace by it upon the ones You<sup>-azwj</sup> have Made capacious, and Expand Your<sup>-azwj</sup> sustenance upon me and Make me needless from the ones besides You<sup>-azwj</sup>, and Make my need be to You<sup>-azwj</sup>, and Fulfilling it is upon You<sup>-azwj</sup>, surely You<sup>-azwj</sup> are Able for whatever You<sup>-azwj</sup> Desire!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ عَلِيِّ بْنِ مُحَمَّدٍ إِلَّا أَعْنَيْتَنِي بِهِ عَلَى تَأْدِيَةِ فَرَضِكَ وَ بَرِّ إِخْوَانِي الْمُؤْمِنِينَ وَ سَهَّلْ ذَلِكَ لِي وَ اقْرُنْهُ بِالْخَيْرِ وَ أَعِزِّي عَلَى طَاعَتِكَ بِفَضْلِكَ يَا رَحِيمٌ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Your<sup>-azwj</sup> Guardian Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, please Assist me by him<sup>-asws</sup> upon fulfilling Your<sup>-azwj</sup> obligations, and righteousness with my Momineen brothers, and Ease that for me, and Pair it with the goodness, and Assist me upon obeying You<sup>-azwj</sup>, by Your<sup>-azwj</sup> Grace, O Merciful!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَّا أَعْنَيْتَنِي عَلَى آخِرَتِي بِطَاعَتِكَ وَ رِضْوَانِكَ وَ سَرَرْتَنِي فِي مُنْقَلَبِي بِرَحْمَتِكَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Your<sup>-azwj</sup> Guardian<sup>-asws</sup> Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, please Assist me upon my Hereafter by obeying You<sup>-azwj</sup> and satisfying You<sup>-azwj</sup>, and Please me in my transfer by Your<sup>-azwj</sup> Mercy!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ وَ حُجَّتِكَ صَاحِبِ الزَّمَانِ إِلَّا أَعْنَيْتَنِي بِهِ عَلَى جَمِيعِ أُمُورِي وَ كَفَيْتَنِي بِهِ مَثُونَةَ كُلِّ مُؤَدٍّ وَ طَاغٍ وَ بَاغٍ وَ أَعْنَيْتَنِي بِهِ فَقَدْ بَلَغَ مَجْهُودِي وَ كَفَيْتَنِي كُلَّ عَدُوٍّ وَ هَمٍّ وَ غَمٍّ وَ دَيْنٍ وَ وُلْدِي وَ جَمِيعِ أَهْلِي وَ إِخْوَانِي وَ مَنْ يَعْينِي أَمْرُهُ وَ خَاصَّتِي آمِينَ رَبَّ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Your<sup>-azwj</sup> Guardian<sup>-asws</sup> and Your<sup>-azwj</sup> Divine Authority, Master<sup>-ajfj</sup> of the Time, please Assist me by him<sup>-ajfj</sup> upon entirety of my affairs, and Suffice me through him<sup>-ajfj</sup> against evil of every harming one, and aggressor, and rebel, and Assist me through him<sup>-ajfj</sup>, for my efforts have reached (maximum), and Suffice me from every enemy, and worry, and sadness, and debts, and my children, and entirety of my family, and my brethren, and the one whose matter concerns me, and especially mine! Ameen, O Lord<sup>-azwj</sup> of the worlds!<sup>32</sup>

<sup>32</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 22 c



أَقُولُ وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا هَذَا الْحَبْرَ رَوَاهُ بِإِسْنَادِهِ عَنْ أَبِي الْوَفَاءِ الشَّيرَازِيِّ قَالَ: كُنْتُ مَأْسُورًا بِكِرْمَانَ فِي يَدِ ابْنِ إِيَّاسٍ مُغْلُولًا فَأُخْبِرْتُ أَنَّهُ قَدْ هَمَّ بِصَلْبِي فَاسْتَشْفَعْتُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِزَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ عَ فَحَمَلْتَنِي عَيْنِي

I (Majlisi) am saying, 'I found this Hadeeth in one of the compilations of our companions reporting by his chain from Abu Al Wafa Al Shirazi who said,

'I was a captive at Kirman in the hand of Ibn Ilyas, restrained and shackled. I was informed that he was thinking of crucifying me. I sought intercession to Allah<sup>-azwj</sup> Mighty and Majestic through Zayn Al-Abideen Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. My eyes carried me (to sleep).

فَرَأَيْتُ فِي الْمَنَامِ رَسُولَ اللَّهِ ص وَهُوَ يَقُولُ لَا يُتَوَسَّلُ بِي وَلَا بِابْنَتِي وَلَا بِابْنَيْ فِي شَيْءٍ مِنْ عُرُوضِ الدُّنْيَا بَلْ لِلْآخِرَةِ وَ مَا تُؤْمَلُ مِنْ فَضْلِ اللَّهِ عَزَّ وَجَلَّ فِيهَا فَأَمَّا أَخِي أَبُو الْحَسَنِ فَإِنَّهُ يَنْتَقِمُ لَكَ مَنْ يَظْلِمُكَ

I saw Rasool-Allah<sup>-sawww</sup> in the dream and he<sup>-sawww</sup> said: 'Neither seek mediation through me<sup>-sawww</sup> nor through my<sup>-sawww</sup> daughter<sup>-asws</sup> regarding anything from displays of the world, but (only) for the Hereafter, and whatever you are hoping for from the Grace of Allah<sup>-azwj</sup> Mighty and Majestic in it. As for my<sup>-sawww</sup> brother<sup>-asws</sup> Abu Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> will avenge for you from the ones oppressing you!'

فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ ظَلِمْتُ فَاطِمَةَ فَصَبَرَ وَ غُصِبَ هُوَ عَلَى إِزْتِكَ فَصَبَرَ فَكَيْفَ يَنْتَقِمُ لِي مَنْ ظَلَمَنِي

I said, 'O Rasool-Allah<sup>-sawww</sup>! Hadn't (Syeda) Fatima<sup>-asws</sup> been oppressed but he<sup>-asws</sup> was patient, and he<sup>-asws</sup> was usurped upon his<sup>-asws</sup> inheritance, and he<sup>-asws</sup> was patient? How will he<sup>-asws</sup> avenge for me from the ones oppressing me?'

فَقَالَ ص ذَلِكَ عَهْدٌ عَاهَدْتُهُ إِلَيْهِ وَ أَمَرْتُهُ بِهِ وَ لَمْ يَجِدْ بُدَاءً مِنَ الْقِيَامِ بِهِ وَ قَدْ أَدَّى الْحَقُّ فِيهِ وَ الْآنَ فَالْوَيْلُ لِمَنْ يَتَعَرَّضُ لِمَوْلَاهُ

He<sup>-sawww</sup> said: 'That was a covenant I<sup>-sawww</sup> had covenanted to him<sup>-asws</sup> and had instructed him<sup>-asws</sup> with, and he<sup>-asws</sup> could not find any escape from the standing with it, and he<sup>-asws</sup> has fulfilled the right in it, and now, woe be for the one who objects to his Master<sup>-asws</sup>!'

وَ أَمَّا عَلِيُّ بْنُ الْحُسَيْنِ فَلِلنَّجَاةِ مِنَ السَّلَاطِينِ وَ مِنَ مَفْسَدَةِ الشَّيَاطِينِ وَ أَمَّا مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ فَلِلْآخِرَةِ وَ أَمَّا مُوسَى بْنُ جَعْفَرٍ فَالْتَّمِسْ بِهِ الْعَاقِبَةَ وَ أَمَّا عَلِيُّ بْنُ مُوسَى فَلِلنَّجَاةِ فِي الْأَسْفَارِ فِي الْبَرِّ وَ الْبَحْرِ

And as for Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> is for the rescuing from the ruler and from the corruption of Satans<sup>-la</sup>; and as for Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, they<sup>-asws</sup> are for the Hereafter; and as for Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, seek the well-being through him<sup>-asws</sup>; and as for Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, he<sup>-asws</sup> is for the rescue during the travels in the land and the sea.

وَ أَمَّا مُحَمَّدُ بْنُ عَلِيٍّ فَاسْتَنْزِلْ بِهِ الرِّزْقَ مِنَ اللَّهِ تَعَالَى وَ أَمَّا عَلِيُّ بْنُ مُحَمَّدٍ فَلِقِصَاةِ النَّوَافِلِ وَ بَرِّ الْإِخْوَانِ وَ أَمَّا الْحُسَيْنُ بْنُ عَلِيٍّ فَلِلْآخِرَةِ وَ أَمَّا الْحُجَّةُ فَإِذَا بَلَغَ السَّنَةَ مِنْكَ الْمُدْبِحِ وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْفِهِ فَاسْتَعِثْ بِهِ فَهُوَ يُعِينُكَ وَ هُوَ كَهْفٌ وَ غِيَاثٌ لِمَنْ اسْتَعَاثَ بِهِ

And as for Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, bring down the sustenance from Allah<sup>-azwj</sup> the Exalted through him<sup>-asws</sup>; and as for Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, for fulfilling the optional (Salat) and righteousness with the brothers; and as for Al-Hassan<sup>-asws</sup> Bin Ali<sup>-azwj</sup>, for the Hereafter; and

as for Al-Hujjah<sup>-ajfj</sup>, when the sword reaches the slaughter of you', and he<sup>-saww</sup> gestured by his<sup>-saww</sup> hand to his<sup>-saww</sup> throat, 'cry for help with him<sup>-ajfj</sup>, he<sup>-ajfj</sup> will help you, and he<sup>-ajfj</sup> is a cave and a helper to the one seeking help with him<sup>-ajfj</sup>!'

فَقُلْتُ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ أَنَا مُسْتَعِينٌ بِكَ

I said, 'O my Master<sup>-ajfj</sup>! O Master<sup>-ajfj</sup> of the Time! I am crying out for help with you<sup>-ajfj</sup>!'

فَإِذَا أَنَا بِشَخْصٍ قَدْ نَزَلَ مِنَ السَّمَاءِ تَحْتَهُ فَرَسٌ وَ بِيَدِهِ حَرْبَةٌ مِنْ حَدِيدٍ فَقُلْتُ يَا مَوْلَايَ أَكْفِينِي شَرَّ مَنْ يُؤْذِينِي

Behold, I was with a person who had descended from the sky. Under him was a horse, and in his hand was a bayonet of iron. I said, 'O my Master<sup>-ajfj</sup>! Suffice me of the evil of the one hurting me!'

فَقَالَ قَدْ كَفَيْتُكَ فَإِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ فِيكَ وَ قَدْ اسْتَجَابَ دَعْوَتِي

He<sup>-ajfj</sup> said: 'I<sup>-ajfj</sup> have sufficed you, for I<sup>-ajfj</sup> asked Allah<sup>-azwj</sup> Mighty and Majestic regarding you, and He<sup>-azwj</sup> has Answered my<sup>-ajfj</sup> supplication'.

فَأَصْبَحْتُ فَاسْتَدْعَانِي ابْنُ الْإِيَّاسِ وَ حَلَّ قَيْدِي وَ خَلَعَ عَلَيَّ وَ قَالَ بِمَنْ اسْتَعْنَيْتَ

I woke up in the morning and Ibn Ilyas summoned me and released my shackles and freed me, and said, 'With whom did you cry for help?'

فَقُلْتُ اسْتَعْنَيْتُ بِمَنْ هُوَ غِيَاثُ الْمُسْتَعِينِينَ حَتَّى سَأَلْتُ رَبَّهُ عَزَّ وَ جَلَّ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

I said, 'I had cried out for help with the one who is helper of the ones crying for help, until he<sup>-ajfj</sup> asked his<sup>-ajfj</sup> Lord<sup>-azwj</sup> Mighty and Majestic, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds'.<sup>33</sup>

دَعَاوَاتِ الرَّاَوْنَدِيِّ، حَدَّثَ أَبُو الْوَفَاءِ الشَّيرَازِيُّ قَالَ: كُنْتُ مَأْسُورًا فَوَقَعْتُ عَلَى أَهْمِهِمْ هُمَا بِقَتْلِي وَ ذَكَرَ نَحْوَهُ.

(The book) 'Dawaat' of Al-Rawandy – Abu Al-Wafa Al-Shirazi narrated saying, 'I was a captive and came to know that they were thinking of killing me' – and he mentioned similar to it".<sup>34</sup>

23- وَ وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ نَفْلًا مِنْ حِطِّ الشَّيْخِ الْأَجَلِيِّ عَلِيِّ بْنِ السُّكُونِ حَدَّثَنَا الشَّيْخُ الْأَجَلِيُّ الْفَقِيهُ سَدِيدُ الدِّينِ أَبُو مُحَمَّدٍ عَزَبِيُّ بْنُ مُسَافِرِ الْعِبَادِيِّ أَدَامَ اللَّهُ تَأْيِيدَهُ قِرَاءَةً عَلَيْهِ قَالَ حَدَّثَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ طَحَّالِ الْمِقْدَادِيِّ رَحِمَهُ اللَّهُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ فِي الطَّرِزِ الْكَبِيرِ الَّذِي عِنْدَ رَأْسِ الْإِمَامِ ع فِي الْعَشْرِ الْأَوَاخِرِ مِنْ ذِي الْحِجَّةِ سَنَةِ تِسْعٍ وَ ثَلَاثِينَ وَ خَمْسِمِائَةٍ

And I found in the handwriting of the Sheykh Muhammad Bin Ali Al-Jubai, copying from the handwriting of the majestic Sheykh Ali Bin Al-Sukoun, 'It is narrated to us by the majestic Sheykh, the jurist, the guide of religion Abu Muhammad Arabi Bin Musafir Al-Ibady, may Allah<sup>-azwj</sup> constantly Aid him, reading to him, said, 'It is narrated to us by the Sheykh Abu

<sup>33</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 22 d

<sup>34</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 22 e

Abdullah Al-Husayn Bin Ahmad Bin Muhammad Bin Ali Bin Tahhal Al-Miqdady, may Allah<sup>-azwj</sup> Mercy him, at the Shrine of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, by the grand embroidery which is by the head of the Imam<sup>-asws</sup>, in the last ten days of Zul Hijah of the year five hundred and thirty-nine.

قَالَ حَدَّثَنَا الشَّيْخُ الْأَجَلِيُّ السَّيِّدُ الْمُفِيدُ أَبُو عَلِيِّ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ بِالْمَشْهَدِ الْمَذْكُورِ عَلَى صَاحِبِهِ أَفْضَلُ السَّلَامِ فِي  
الطَّرِيقِ الْمَذْكُورِ فِي الْعَشْرِ الْأَوَّلِ مِنْ ذِي الْقَعْدَةِ سَنَةِ تِسْعٍ وَحَمْسِمِائَةٍ

He said, 'It is narrated to us by the majestic Sheykh Al-Seyyid Al-Mufeed Abu Ali Al-Hassan Bin Muhammad Bin Al-Hassan Al-Tusi, may Allah<sup>-azwj</sup> be Satisfied with him, at the mentioned Shrine, may the best greetings be upon its occupant, at the mentioned embroidery in the last ten days of Zul Qadah of the year five hundred and nine.

قَالَ حَدَّثَنَا السَّيِّدُ السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْبَزَّازِ قَالَ أَخْبَرَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ  
يَحْيَى الْقُمِّيِّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ زَيْنُ الْعَبْدِينِ الْقُمِّيِّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ

He said, 'It is narrated to us by the Seyyid Al-Saeed Al-Walid Abu Ja'far Muhammad Bin Al-Hassan, from Muhammad Ismail, from Muhammad Bin Al-Hassan Al Bazzaz who said, 'We are informed by Abu Al-Husayn Muhammad Bin Ahmad Bin Yahya Al Qummi who said, 'It is narrated to us by Abu Abdullah Muhammad Bin Ali Bin Zanjawayh Al Qummi who said, 'It is narrated to us by Abu Ja'far Muhammad Bin Abdullah Bin Ja'far Al Himeyri.

قَالَ أَبُو عَلِيِّ الْحَسَنِ بْنِ أَشْنَسَ وَ أَخْبَرَنَا أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّبَيْرِيُّ أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ أَخْبَرَهُ وَ أَجَارَ لَهُ جَمِيعَ  
مَا رَوَاهُ أَنَّهُ خَرَجَ إِلَيْهِ تَوْقِيعٌ مِنَ النَّاحِيَةِ الْمُقَدَّسَةِ حَرَسَهَا اللَّهُ بَعْدَ الْمَسَائِلِ الَّتِي سَأَلَهَا وَ الصَّلَاةَ وَ التَّوَجُّهَ

Abu Ali Al-Hassan Bin Ashnas, 'And we are informed by Abu Al-Mufazzal Muhammad Bin Abdullah Al-Shaybani that Abu Ja'far Muhammad Bin Abdullah Bin Ja'far Al-Himeyri inform him and allowed for him entirety of what he reported, that a Holy Letter emerged to him from the Holy Corner, Allah<sup>-azwj</sup> had Guarded it, after the question which he had asked, and the Salawaat and it was headed to him.

أَوَّلُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا لِأَمْرِ اللَّهِ تَعْمَلُونَ وَ لَا مِنْ أَوْلِيَائِهِ تَقْبَلُونَ حِكْمَةً بَالِغَةً فَمَا تُعْنِي الْآيَاتُ وَ التَّنذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

Its beginning was: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Neither are you understanding the Commands of Allah<sup>-azwj</sup> nor are you accepting from His<sup>-azwj</sup> Guardians<sup>-asws</sup> the conclusive wisdom! Thus, the Verses and the warning do not avail a people who are not believing!

وَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِذَا أَرَدْتُمْ التَّوَجُّهَ بِنَا إِلَى اللَّهِ تَعَالَى وَ إِلَيْنَا فَتَوَلَّوْا كَمَا قَالَ اللَّهُ تَعَالَى سَلَامٌ عَلَى آلِ يَاسِينَ ذَلِكَ هُوَ الْفَضْلُ  
الْمُبِينُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ مَنْ يَهْدِهِ صِرَاطَهُ الْمُسْتَقِيمَ التَّوَجُّهَ

And the greetings be upon us<sup>-asws</sup> and upon the righteous servants of Allah<sup>-azwj</sup>! Whenever you want through us<sup>-asws</sup> to Allah<sup>-azwj</sup> the Exalted and to us<sup>-asws</sup>, then say just as Allah<sup>-azwj</sup> the Exalted has Said: "Greetings be upon the Progeny<sup>-asws</sup> of Yaseen<sup>-saww</sup>! That, it is the manifest Grace, and Allah<sup>-azwj</sup>, He<sup>-azwj</sup> is with the Mighty Grace! One whom He<sup>-azwj</sup> Guides to the Straight Path will turn.

قَدْ آتَاكُمْ اللَّهُ يَا آلَ يَاسِينَ خِلَافَتَهُ وَعَلَّمَ بَحَارِي أَمْرِهِ فِيمَا قَضَاهُ وَدَبَّرَهُ وَرَتَّبَهُ وَأَرَادَهُ فِي مَلَكُوتِهِ فَكَشَفَ لَكُمْ الْعِطَاءَ وَأَنْتُمْ خَزَنَتُهُ وَشَهَادَاؤُهُ وَعِلْمَاؤُهُ  
وَأَمْنَاؤُهُ سَاسَةَ الْعِبَادِ وَأَرْكَانَ الْبِلَادِ وَفُضَاءَ الْأَحْكَامِ وَأَبْوَابَ الْإِيمَانِ

O Progeny<sup>-asws</sup> of Yaseen<sup>-saww</sup>! Allah<sup>-azwj</sup> has Given you<sup>-asws</sup> His<sup>-azwj</sup> Caliphate and knowledge flowing His<sup>-azwj</sup> Command in what He<sup>-azwj</sup> Decrees, and Manages, and Sequences, and Wants in His<sup>-azwj</sup> kingdoms. He<sup>-azwj</sup> has Removed the covering for you<sup>-asws</sup>, and you<sup>-asws</sup> are His<sup>-azwj</sup> treasurers, and His<sup>-azwj</sup> witnesses, and His<sup>-azwj</sup> scholar, and His<sup>-azwj</sup> trustees, policy makers of the people, and pillars of the lands, issuers of the rulings, and the doors of Eman.

وَمِنْ تَفْدِيرِهِ مَنَائِحَ الْعَطَاءِ بِكُمْ إِنْقَادَهُ مَخْتُومًا مَقْرُونًا فَمَا شِئْتُمْ مِنْهُ إِلَّا وَأَنْتُمْ لَهُ السَّبَبُ وَإِلَيْهِ السَّبِيلُ حِيَارُهُ لَوْلِيَّتِكُمْ نِعْمَةٌ وَأَنْتِقَامُهُ مِنْ عَدُوِّكُمْ سَخَطَةٌ

And from His<sup>-azwj</sup> Decree are the manifestations of His<sup>-azwj</sup> Awards upon you<sup>-asws</sup>, its implementation inevitable and linked. Thus, there is nothing from it except and you<sup>-asws</sup> are the cause for it and to Him<sup>-azwj</sup> is the way, being His<sup>-azwj</sup> Choice for your<sup>-asws</sup> friends as a bounty, His<sup>-azwj</sup> Revenge from your<sup>-asws</sup> enemies as a Wrath.

فَلَا نَجَاةَ وَلَا مَفْرَجَ إِلَّا أَنْتُمْ وَلَا مَذْهَبَ عَنْكُمْ يَا أَعْيُنَ اللَّهِ النَّاطِرَةَ وَحَمَلَةَ مَعْرِفَتِهِ وَمَسَاكِينَ تَوْجِيدِهِ فِي أَرْضِهِ وَسَمَائِهِ وَأَنْتَ يَا حُجَّةَ اللَّهِ وَبَقِيَّتَهُ كَمَالُ  
نِعْمَتِهِ وَوَارِثُ أَنْبِيَائِهِ وَخُلَفَائِهِ مَا بَلَّغْنَا مِنْ دَهْرِنَا وَصَاحِبُ الرَّجْعَةِ لَوْعِدِ رَبَّنَا الَّذِي فِيهَا ذَوْلُهُ الْحَقِّ وَفَرَحُنَا وَنَصْرُ اللَّهِ لَنَا وَعِزُّنَا

So, there is neither any salvation nor any shelter except you<sup>-asws</sup>, nor any escape from you<sup>-asws</sup>! O observing eyes of Allah<sup>-azwj</sup>, and bearers of His<sup>-azwj</sup> recognition, and dwellings of His<sup>-azwj</sup> Oneness in His<sup>-azwj</sup> earth and His<sup>-azwj</sup> skies, and you<sup>-asws</sup> O Divine Authorities of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> remainders are His<sup>-azwj</sup> perfect bounties, and inheritors of His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Caliphs of what has reached from our lifetimes, and the Masters<sup>-asws</sup> of return to a Promise of our Lord<sup>-azwj</sup> in which will be the government of the truth and our<sup>-asws</sup> happiness, and Help of Allah<sup>-azwj</sup> for us<sup>-asws</sup> and others!

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمَنْصُوبُ وَالْعِلْمُ الْمَنْصُوبُ وَالْعَوْتُ وَالرَّحْمَةُ الْوَاسِعَةُ وَعِدَاءُ غَيْرِ مَكْدُوبِ السَّلَامِ عَلَيْكَ صَاحِبِ الْمَرْأَى وَالْمَسْمَعِ الَّذِي  
يَعَيِّنُ اللَّهُ مَوَاتِيئَهُ وَيَبِيدُ اللَّهُ عُهْدَهُ وَبُدْرَةَ اللَّهِ سُلْطَانَهُ

The greetings be upon you<sup>-ajfi</sup>, O you nominated flags, and the poured knowledge, and the help, and the vast mercy, a Promised not to be belied! The greetings be upon you<sup>-ajfi</sup> owner of the sight and the hearing whose covenants are in the Eye of Allah<sup>-azwj</sup> and his<sup>-ajfi</sup> pacts are in the Hand of Allah<sup>-azwj</sup> and his<sup>-ajfi</sup> authority is by the Power of Allah<sup>-azwj</sup>!

أَنْتَ الْحَلِيمُ الَّذِي لَا تُعَجِّلُهُ الْعَصِيَّةُ وَالْكَرِيمُ الَّذِي لَا تُبْخِلُهُ الْحَفِيظَةُ وَالْعَالِمُ الَّذِي لَا تُجْهَلُهُ الْحَمِيَّةُ مُجَاهِدَتِكَ فِي اللَّهِ ذَاتِ مَشِيئَةِ اللَّهِ وَمُقَارَعَتِكَ فِي اللَّهِ  
ذَاتِ انْتِقَامِ اللَّهِ وَصَبْرِكَ فِي اللَّهِ ذُو أَنَاةِ اللَّهِ وَشُكْرِكَ لِلَّهِ ذُو مَزِيدِ اللَّهِ وَرَحْمَتِهِ

You<sup>-ajfi</sup> are the forbearing one whom impatience does not hasten, the generous one whom vigilance does not withhold, and the knowledgeable one whom zeal does not overlook. Your<sup>-ajfi</sup> striving for the Sake of Allah<sup>-azwj</sup> is a Desire of Allah<sup>-azwj</sup>, and your<sup>-ajfi</sup> confrontation for the Sake of Allah<sup>-azwj</sup> is with the Vengeance of Allah<sup>-azwj</sup>, and your<sup>-ajfi</sup> patience for the Sake of Allah<sup>-azwj</sup> is with Leniency of Allah<sup>-azwj</sup>, and your<sup>-ajfi</sup> gratitude to Allah<sup>-azwj</sup> is with the Increase from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Mercy!

السَّلَامُ عَلَيْكَ يَا مَحْفُوظاً بِاللَّهِ نُورِ أَمَامِهِ وَوَزَائِهِ وَبِمِينِهِ وَبِشِمَالِهِ وَفَوْقِهِ وَتَحْتِهِ يَا مَحْرُوزاً فِي قُدْرَةِ اللَّهِ نُورِ سَمْعِهِ وَبَصَرِهِ وَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ وَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَ وَكَّدَهُ

The greetings be upon you<sup>-asws</sup> O Noor Protected by Allah<sup>-azwj</sup> from his<sup>-ajfi</sup> front, and his<sup>-ajfi</sup> right, and his<sup>-ajfi</sup> left, and above him<sup>-ajfi</sup> and under him<sup>-ajfi</sup>! O one Guarded in the Power of Allah<sup>-azwj</sup> is his<sup>-ajfi</sup> hearing and his<sup>-ajfi</sup> sight, and O Promise of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> has Guaranteed, and O covenant of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> has Taken and Emphasised!

السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَ رَبَّائِي آيَاتِهِ السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَ دَرِيَانَ بَيْنَهُ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِرَادَتِهِ السَّلَامُ عَلَيْكَ يَا تَالِي كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ

The greetings be to you<sup>-ajfi</sup> O caller of Allah<sup>-azwj</sup> and carer of His<sup>-azwj</sup> Verses! The greetings be to you<sup>-ajfi</sup> O door of Allah<sup>-azwj</sup> and judge of His<sup>-azwj</sup> religion! The greetings be to you<sup>-asws</sup> O caliph of Allah<sup>-azwj</sup> and helper of His<sup>-azwj</sup> Rights! The greetings be to you<sup>-ajfi</sup> O Divine Authority of Allah<sup>-azwj</sup> and evidence of His<sup>-azwj</sup> Will! The greetings be to you<sup>-ajfi</sup> O reciter of the Book of Allah<sup>-azwj</sup> and its interpreter!

السَّلَامُ عَلَيْكَ فِي آنَاءِ لَيْلِكَ وَ أَطْرَافِ مَحَارِكِ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ: السَّلَامُ عَلَيْكَ حِينَ تَقُومُ السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَ تُبَيِّنُ السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَ تَقْنُتُ السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَ تَسْجُدُ

The greetings be to you<sup>-ajfi</sup> in hours of your<sup>-ajfi</sup> nights and ends of your<sup>-ajfi</sup> days! The greetings be to you<sup>-ajfi</sup> O remainder of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth! The greetings be to you<sup>-ajfi</sup> when you<sup>-ajfi</sup> rise. The greetings be to you<sup>-ajfi</sup> when you<sup>-ajfi</sup> sit! The greetings be to you<sup>-ajfi</sup> when you<sup>-ajfi</sup> read and explain! The greeting be to you<sup>-ajfi</sup> when you<sup>-ajfi</sup> prays and perform Qunout! The greetings be to you<sup>-ajfi</sup> when you<sup>-ajfi</sup> perform Ruk'u and Sajdah!

السَّلَامُ عَلَيْكَ حِينَ تَعُودُ وَ تُسَبِّحُ السَّلَامُ عَلَيْكَ حِينَ تُهَلِّلُ وَ تُكَبِّرُ السَّلَامُ عَلَيْكَ حِينَ تُحَمِّدُ وَ تَسْتَغْفِرُ السَّلَامُ عَلَيْكَ حِينَ تُمَجِّدُ وَ تَمْدَحُ السَّلَامُ عَلَيْكَ حِينَ تُمَسِّي وَ تُصَبِّحُ السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا تَجَلَّى وَ الْأَخِرَةِ وَ الْأُولَى

The greetings be to you<sup>-ajfi</sup> when you seek Refuge and glorify! The greetings be to you<sup>-ajfi</sup> when you<sup>-ajfi</sup> extoll Oneness and exclaim Greatness! The greetings be to you<sup>-ajfi</sup> when you<sup>-ajfi</sup> praise and seek Forgiveness! The greetings be to you<sup>-asws</sup> when you<sup>-ajfi</sup> laud and commend! The greetings be to you<sup>-asws</sup> when you<sup>-ajfi</sup> come to an evening and morning! The greetings be to you<sup>-ajfi</sup> during the night when it covers, and the day when it flashes, and the Hereafter and the former (world)!

السَّلَامُ عَلَيْكُمْ يَا حُجَجَ اللَّهِ وَ رُعَاتِنَا وَ هِدَاتِنَا وَ دُعَاتِنَا وَ قَادَتِنَا وَ أَمَمَتِنَا وَ سَادَتِنَا وَ مَوَالِينَا السَّلَامُ عَلَيْكُمْ أَنْتُمْ نُورُنَا وَ أَنْتُمْ جَاهِنَا أَوْقَاتِ صَلَاتِنَا وَ عِصْمَتِنَا بِكُمْ لِدُعَائِنَا وَ صَلَاتِنَا وَ صِيَامِنَا وَ اسْتِغْفَارِنَا وَ سَائِرِ أَعْمَالِنَا

The greetings be to you<sup>-asws</sup> all, O Divine Authorities of Allah<sup>-azwj</sup>, and our shepherds, and our guides, and our callers, and our leaders, and our Imams<sup>-asws</sup>, and our chiefs, and our Masters<sup>-asws</sup>! The greetings be to you<sup>-asws</sup> all! You<sup>-asws</sup> are our concentrations at timings of our Salat(s), and our protections are through you<sup>-asws</sup> for our supplications, and our Salats, and our fasts, and our seeking Forgiveness, and rest of our deeds!

السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَأْمُونُ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَقْدَمُ الْمَأْمُولُ السَّلَامُ عَلَيْكَ بِجَمَاعِعِ السَّلَامِ

The greetings be to you<sup>-ajfi</sup>, O you O the reassured Imam<sup>-ajfi</sup>! The greetings be to you<sup>-ajfi</sup> O The Imam<sup>-ajfi</sup> forwarded, the hoped to! The greetings be to you<sup>-ajfi</sup> with the comprehensive greetings!

أَشْهَدُكَ يَا مَوْلَايَ أَبِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ لَا حَبِيبَ إِلَّا هُوَ وَأَهْلُهُ وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ حُجَّتَهُ وَأَنَّ الْحُسَيْنَ حُجَّتَهُ وَأَنَّ الْحُسَيْنَ حُجَّتَهُ

I keep you<sup>-ajfi</sup> as witness, O my Master<sup>-ajfi</sup>, I testify that there is no god except Allah<sup>-azwj</sup> Alone, Alone, Alone, there is no associate for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> Rasool<sup>-saww</sup>, there are no Beloveds except he<sup>-saww</sup> and his<sup>-saww</sup> family<sup>-asws</sup>, and that Amir Al-Momineen<sup>-asws</sup> is His<sup>-azwj</sup> Divine authority, and Al-Hassan<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority!

وَأَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حُجَّتَهُ وَأَنَّ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ وَأَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتَهُ وَأَنَّ مُوسَى بْنَ جَعْفَرٍ حُجَّتَهُ وَأَنَّ عَلِيَّ بْنَ مُوسَى حُجَّتَهُ وَأَنَّ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ وَأَنَّ عَلِيَّ بْنَ مُحَمَّدٍ حُجَّتَهُ وَأَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حُجَّتَهُ وَأَنَّتَ حُجَّتَهُ

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Authority, and you<sup>-ajfi</sup> are His<sup>-azwj</sup> Divine Authority!

وَأَنَّ الْأَنْبِيَاءَ دُعَاةٌ وَهُدَاةٌ رُشِدِكُمْ أَنْتُمْ الْأَوَّلُ وَالْآخِرُ وَخَاتِمَتُهُ وَأَنَّ رَجَعْتَكُمْ حَقٌّ لَا شَكَّ فِيهَا يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا وَأَنَّ الْمَوْتَ حَقٌّ

And the Prophets<sup>-as</sup> were callers and guides to your<sup>-asws</sup> rightful guidance. You<sup>-asws</sup> are the first and the last and its end, and your<sup>-asws</sup> return is true there is no doubt in it on a day no soul shall benefit from its Eman which had not believed from before or earned good during its Eman, and the death is true.

وَأَشْهَدُ أَنَّ نَاكِرًا وَنَاكِرًا وَكَبِيرًا حَقٌّ وَأَنَّ النَّشْرَ وَالبُعْثَ حَقٌّ وَأَنَّ الصِّرَاطَ حَقٌّ وَالْمِرْصَادَ حَقٌّ وَأَنَّ الْمِيزَانَ وَالْحِسَابَ حَقٌّ وَأَنَّ الْجَنَّةَ وَالنَّارَ حَقٌّ وَالْمَجْزَاءَ بِمَا لِلْوَعْدِ وَالْوَعِيدِ حَقٌّ وَأَنَّكُمْ لِلشَّقَاعَةِ حَقٌّ

And I testify that Nakir and Nakeer (questioning Angels in the grave) are true, and the publication (of deeds) and the Resurrection is true, and the Bridge is true, and the ambush is true, and the Scale is true, and the Reckoning is true, and the Paradise and the Hellfire are true, and the Recompense with these for the Promise and the Threat is true, and you<sup>-asws</sup> are for the intercession, is true!

لَا تُرَدُّونَ وَلَا تَسْتَفُونَ مَشِيئَةَ اللَّهِ وَبِأَمْرِهِ تَعْمَلُونَ وَبِاللَّهِ الرَّحْمَةِ وَالْكَلِمَةِ الْعُلْيَا وَبِيَدِهِ الْحُسْنَى وَحُجَّةُ اللَّهِ النُّعْمَى خَلَقَ الْجِنَّ وَالْإِنْسَ لِعِبَادَتِهِ أَرَادَ مِنْ عِبَادِهِ عِبَادَتَهُ فَشَقِيٌّ وَسَعِيدٌ قَدْ شَقِيٌّ مَنْ خَالَفَكُمْ وَسَعِيدٌ مَنْ أَطَاعَكُمْ

Neither are you<sup>-asws</sup> hesitating nor are you<sup>-asws</sup> preceding the Desire of Allah<sup>-azwj</sup> and you<sup>-asws</sup> are working by the Commands of Allah<sup>-azwj</sup>, and for Allah<sup>-azwj</sup> is the Mercy and the Exalted Word, and in His<sup>-azwj</sup> Hand is the goodness, and the Divine Authorities are the bounties. Allah<sup>-azwj</sup> Created the Jinn and the human to worship Him<sup>-azwj</sup>, Intending from worship by His<sup>-azwj</sup> worshippers the wretch and the fortunate. Wretched is the one who opposes you<sup>-asws</sup> and fortunate is the one who obeys you<sup>-asws</sup>!

وَ أَنْتَ يَا مَوْلَايَ فَاشْهَدْ بِمَا أَشْهَدُكَ عَلَيْهِ نَحْزُهُ وَ تَحْفَظُهُ لِي عِنْدَكَ أَمُوتْ عَلَيْهِ وَ أَنْشُرْ عَلَيْهِ وَ أَقِفْ بِهِ وَلِيّاً لَكَ بَرِيحاً مِنْ عَدُوِّكَ مَا قَبِلْنَا لِمَنْ أَبْغَضَكَ وَأَدَاً لِمَنْ أَحَبَّكَ

And you<sup>-ajfj</sup>, O my Master<sup>-ajfj</sup>, be witness with what I am testifying upon. Treasure it and preserve it for me in your<sup>-ajfj</sup> possession. I shall die upon it and be Resurrected upon it, and pause with it as a friend to you<sup>-ajfj</sup>, disavowed from your<sup>-ajfj</sup> enemies, hateful towards the one hating you<sup>-asws</sup> all, friendly to ones loving you<sup>-asws</sup>.

فَالْحَقُّ مَا رَضَيْتُمُوهُ وَ الْبَاطِلُ مَا سَخَطْتُمُوهُ وَ الْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَ الْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ وَ الْقَضَاءُ الْمُنْتَبِتُ مَا اسْتَأْثَرْتُمْ بِهِ مَشِيئَتِكُمْ وَ الْمَمْحُومُ مَا اسْتَأْثَرْتُمْ بِهِ سُنَّتِكُمْ

The truth is what you<sup>-asws</sup> are pleased with, and the falsehood is what you<sup>-asws</sup> are annoyed with, and the act of kindness is what you<sup>-asws</sup> are instructing with, and the evil is what you<sup>-asws</sup> are forbidding from, and the affirmed Decree is what your<sup>-asws</sup> desires have preferred with, what your<sup>-asws</sup> conduct is preferred with.

فَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ لَا شَرِيكَ لَهُ مُحَمَّدٌ عَبْدُهُ وَ رَسُولُهُ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ حُجَّتُهُ الْحَسَنُ حُجَّتُهُ الْحُسَيْنُ حُجَّتُهُ عَلِيٌّ حُجَّتُهُ مُحَمَّدٌ حُجَّتُهُ جَعْفَرٌ حُجَّتُهُ مُوسَى حُجَّتُهُ عَلِيُّ حُجَّتُهُ مُحَمَّدٌ حُجَّتُهُ عَلِيُّ حُجَّتُهُ الْحَسَنُ حُجَّتُهُ أَنْتَ حُجَّتُهُ أَنْتُمْ حُجَّتُهُ وَ بَرَاهِينُهُ

There is no god except Allah<sup>-azwj</sup> Alone, Alone, there is no associate for Him<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, Ali<sup>-asws</sup> is Emir of the Momineen is His<sup>-azwj</sup> Divine Authority, Al-Hassan<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Ja'far<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Musa<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, Al-Hassan<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, you<sup>-ajfj</sup> are His<sup>-azwj</sup> Divine Authority, you<sup>-asws</sup> are all His<sup>-azwj</sup> Divine Authorities and His<sup>-azwj</sup> Proofs!

أَنَا يَا مَوْلَايَ مُسْتَبَشِّرٌ بِالْبَيْعَةِ الَّتِي أَخَذَ اللَّهُ عَلَيَّ شَرْطَهُ قِتَالاً فِي سَبِيلِهِ اشْتَرَى بِهِ أَنْفُسَ الْمُؤْمِنِينَ فَفَقَسِي مُؤْمِنَةً بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَ بِرَسُولِهِ وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِكُمْ يَا مَوْلَايَ أَوْلِيكُمْ وَ آجِرِكُمْ وَ نُصْرَتِي لَكُمْ مُعَدَّةً وَ مَوَدَّتِي خَالِصَةً لَكُمْ وَ بَرَاءَتِي مِنْ أَعْدَائِكُمْ أَهْلِ الْحَرَدَةِ وَ الْجِدَالِ ثَابِتَةً لِقَائِكُمْ

I, O my Master<sup>-ajfj</sup>, am joyful with the allegiance which Allah<sup>-azwj</sup> has Taken upon its conditions of fighting in His<sup>-azwj</sup> way, Buying souls of the believers by it, so my soul is a believer in Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and in His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and in Amir Al-Momineen<sup>-asws</sup>, and in you<sup>-asws</sup> all, my Masters<sup>-asws</sup>, your<sup>-asws</sup> first ones and your<sup>-asws</sup> last ones, and my help is for you<sup>-asws</sup> affectionately, and my affection is purely for you<sup>-asws</sup>, and my disavowing from your<sup>-asws</sup> enemies, the people of contention and dispute is affirmed in your<sup>-ajfj</sup> retaliation!

أَنَا وَلِيُّ وَجِيدٍ وَ اللَّهُ إِلَهَ الْحَقِّ يَجْعَلُنِي كَذَلِكَ آمِينَ آمِينَ مَنْ لِي إِلَّا أَنْتَ فِيمَا دَنْتَ وَ اعْتَصَمْتُ بِكَ فِيهِ تَحْرُسُنِي فِيمَا تَقَرَّبْتُ بِهِ إِلَيْكَ يَا وَقَايَةَ اللَّهِ وَ سِتْرَهُ وَ بَرَكَتَهُ أَعْنِي أَدْنِي أَعْنِي أَدْرِكُنِي صَلْبِي بِكَ وَ لَا تَقْطَعْنِي

I am a friend of the One, and Allah<sup>-azwj</sup> is God<sup>-azwj</sup> of the truth. He<sup>-azwj</sup> Made me like that, Ameen, Ameen! Who is there for me except you<sup>-ajfj</sup> in what I believe, and I fortify with you<sup>-asws</sup> in it. You<sup>-ajfj</sup> guard me in what I am drawing closer with to you<sup>-ajfj</sup>, O saviour of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Curtain and His<sup>-azwj</sup> Blessings! Help me, draw me closer, assist me, come to me, connect me to you<sup>-ajfj</sup> and do not cut me off!

اللَّهُمَّ إِلَيْكَ بِحِمِّ تَوَسُّلِي وَ تَقَرُّبِي إِلَيْكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ صَلِّ بِحِمِّ وَ لَا تَقْطَعْنِي بِحُجَّتِكَ وَ اعْصِمْنِي وَ سَلَامَكَ عَلَى آلِ بَيْتِ مَوْلَايَ أَنْتَ الْجَاهُ عِنْدَ اللَّهِ رَبِّكَ وَ رَبِّي إِنَّهُ حَمِيدٌ مَجِيدٌ

O Allah<sup>-azwj</sup>! My mediation and my drawing closer to You<sup>-azwj</sup> is through them<sup>-asws</sup>! O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Connect me with them<sup>-asws</sup> and do not Cut me off from Your<sup>-azwj</sup> Divine Authority, and Protect me, and may Your<sup>-azwj</sup> Greeting be upon the Progeny<sup>-asws</sup> of Yaseen<sup>-saww</sup>! My Master<sup>-ajfj</sup>, you<sup>-ajfj</sup> are the prestigious in the Presence of Allah<sup>-azwj</sup> your<sup>-ajfj</sup> Lord<sup>-azwj</sup> and my Lord<sup>-azwj</sup>, He<sup>-azwj</sup> is Praise, Glorified!

الدُّعَاءُ بِعَقَبِ الْقَوْلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَهُ مِنْ كُلِّكَ فَاسْتَقَرَّ فِيكَ فَلَا يُخْرُجُ مِنْكَ إِلَى شَيْءٍ أَبَدًا يَا كَيُّنُوتُ أَيَا مَكُونُوتُ أَيَا مُتَعَالُ أَيَا مُتَقَدِّسُ أَيَا مُتَرَاوِحُ أَيَا مُتَرَفِّفُ أَيَا مُتَحَدِّثُ

The supplication as follow-up of the word – ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which You<sup>-azwj</sup> Created from Your<sup>-azwj</sup> Whole, so it settled with You<sup>-azwj</sup> and will not leave from You<sup>-azwj</sup> to anything, ever! O Bringer into being, O Hidden, O Exalted, O Holy, O Merciful, O Kind, Or Affectionate!

أَسْأَلُكَ كَمَا خَلَقْتَهُ عَضًّا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ وَ كَلِمَةِ نُورِكَ وَ وَالِدِ هُدَاةِ رَحْمَتِكَ وَ امْلَأْ قَلْبِي نُورَ الْيَقِينِ وَ صَدْرِي نُورَ الْإِيمَانِ وَ فِكْرِي نُورَ النَّبَاتِ وَ عِزِّي نُورَ التَّوْفِيقِ وَ دِكَاثِي نُورَ الْعِلْمِ وَ فُؤُوقِي نُورَ الْعَمَلِ وَ لِسَانِي نُورَ الصِّدْقِ وَ دِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ وَ بَصْرِي نُورَ الضِّيَاءِ وَ سَمْعِي نُورَ وَعْيِ الْحِكْمَةِ

I ask You<sup>-azwj</sup> just as You<sup>-azwj</sup> Created freshly, to Send Salawaat upon Muhammad<sup>-saww</sup>, Prophet<sup>-saww</sup> of Your<sup>-azwj</sup> Mercy, and Word of Your<sup>-azwj</sup> Noor, and father of the guides of Your<sup>-azwj</sup> Mercy, and Fill my heart with the Noor of certainty, and my chest with the Noor of Eman, and my thoughts with Noor of firmness, and My<sup>-azwj</sup> determination with the Noor of inclination, and my mind with the Noor of knowledge, and my strength with the Noor of deeds, and my tongue with the Noor of truthfulness, and my religion with the Noor of insights from You<sup>-azwj</sup>, and my vision with the Noor of illumination, and my hearing with the Noor of retaining the wisdom!

وَ مَوَدَّتِي نُورَ الْمَوْلَاةِ لِمُحَمَّدٍ وَ آلِهِ ع وَ بَقِيَّتِي فُؤُوةَ الْبِرَاءَةِ مِنْ أَعْدَاءِ مُحَمَّدٍ وَ أَعْدَاءِ آلِ مُحَمَّدٍ حَتَّى أَلْفَاكَ وَ قَدْ وَفَيْتُ بِعَهْدِكَ وَ مِيثَاقِكَ فَيَسِّعْنِي رَحْمَتُكَ

And my cordiality with the Noor of Wilayah for Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and my conviction strength of disavowing from enemies of Muhammad<sup>-saww</sup> and enemies of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> until I meet You<sup>-azwj</sup> and I would have fulfilled Your<sup>-azwj</sup> Pact and Your<sup>-azwj</sup> Covenant, so Your<sup>-azwj</sup> Mercy will include me!



يَا وَليُّ يَا حَمِيدُ بِمَرَاكَ وَ مَسْمَعِكَ يَا حُجَّةَ اللَّهِ دُعَائِي فَوَفِّي مَنَجَزَاتِ إِجَابَتِي أَعْتَصِمُ بِكَ مَعَكَ مَعَكَ سَمِعِي وَ رِضَائِي.

O Guardian, O Praise for your<sup>-ajfj</sup> sight and your<sup>-ajfj</sup> hearing, O Divine Authority of Allah<sup>-azwj</sup>! My supplication is to you<sup>-ajfj</sup> so harmonise me for fulfilment of my being Answered! I fortify with you<sup>-ajfj</sup>, with you<sup>-ajfj</sup>, with you<sup>-ajfj</sup>, with you<sup>-ajfj</sup> is my hearing and my satisfaction!”<sup>35</sup>

24- دَعَوَاتِ الرَّوَّانِدِيِّ، عَنِ الْأَعْمَشِيِّ قَالَ: خَرَجْتُ حَاجًّا فَرَأَيْتُ بِالْبَادِيَةِ أَعْرَابِيًّا أَعْمَى وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْقُبَّةِ الَّتِي اتَّسَعَتْ فِنَاؤُهَا وَ طَالَتْ أَطْنَائُهَا وَ تَدَلَّتْ أَعْصَانُهَا وَ عُذِبَتْ ثَمَرُهَا وَ اتَّسَقَتْ فَرْعُهَا وَ أُسْبِعَ وَرُفُهَا وَ طَابَ مَوْلِدُهَا إِلَّا رَدَدْتَ عَلَيَّ بَصَرِي

(The book) ‘Dawaat’ of Al Rawandy – from Al Amsh who said,

‘I went out as a pilgrim (for Hajj). I saw a Bedouin at Al-Badiya and he was saying, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the dome whose courtyard is vast, whose pillar is tall, whose branches are hanging, whose fruits are fresh, whose twigs are green, whose leaves are abundant, and whose origin is good, except that you have returned my sight to me!’

قَالَ فَخَنَقْتَنِي الْعَبْرَةَ فَدَنَوْتُ إِلَيْهِ وَ قُلْتُ يَا أَعْرَابِي لَقَدْ دَعَوْتَ فَأَحْسَنْتَ فَمَا الْقُبَّةُ الَّتِي اتَّسَعَتْ فِنَاؤُهَا

He said, ‘The tears choked me. I went near him and said, ‘O Bedouin! You have supplicated and have done well, so what is the dome which its courtyard is vast?’

قَالَ مُحَمَّدٌ ص

‘He said, ‘Muhammad<sup>-sawww</sup>’.

قُلْتُ فَقَوْلِكَ وَ طَالَتْ أَطْنَائُهَا

I said, ‘You words, ‘And its pillar is tall?’’

قَالَ أَغْنِي فَاطِمَةَ ع

He said, ‘It means (Syeda) Fatima<sup>-asws</sup>’.

قُلْتُ وَ تَدَلَّتْ أَعْصَانُهَا

I said, ‘And its branches are hanging?’’

قَالَ عَلِيُّ وَصِي رَسُولِ اللَّهِ

He said, ‘Ali<sup>-asws</sup>, successor<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>!’

قُلْتُ وَ عُذِبَتْ ثَمَرُهَا

<sup>35</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 23

I said, “‘Whose fruits are fresh?’”

قَالَ الْحَسَنُ وَالْحُسَيْنُ

He said, ‘Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>’.

قُلْتُ وَ اتَّسَقَ فَرْعُهَا

I said, “‘Its twigs are green?’”

قَالَ حَزَمَ اللَّهُ ذُرِّيَّةَ فَاطِمَةَ عَلَى النَّارِ

He said, ‘Allah<sup>-azwj</sup> has Prohibited the offspring of (Syeda) Fatima<sup>-asws</sup> unto the Hellfire!’

قُلْتُ وَ أُسْبَغَ وَرْقُهَا

I said, “‘Its leaves are abundant?’”

قَالَ بَعْلِيَّ بْنَ أَبِي طَالِبٍ

He said, ‘By Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.

فَأَعْطَيْتُهُ دِينَارَيْنِ وَ مَضَيْتُ وَ قَضَيْتُ الْحَجَّ وَ رَجَعْتُ فَلَمَّا وَصَلْتُ إِلَى الْبَادِيَةِ رَأَيْتُهُ فَإِذَا عَيْنَاهُ مَفْتُوحَتَانِ كَأَنَّهُ مَا عَمِيَ قَطُّ فَقُلْتُ يَا أَعْرَابِي كَيْفَ كَانَ خَالِكَ

I gave him two Dinars and went, and fulfilled the Hajj and returned. When I arrived to Al-Badiya, I saw him. His eyes were both open as if had not been blind at all! I said, ‘O Bedouin! How was your state?’

قَالَ كُنْتُ أَذْعُو بِمَا سَمِعْتُ فَهَتَفَ بِي هَاتِفٌ وَ قَالَ إِنْ كُنْتَ صَادِقاً أَنْتَ مُحِبُّ نَبِيِّكَ وَ أَهْلَ بَيْتِ نَبِيِّكَ فَضَعْ يَدَكَ عَلَى عَيْنَيْكَ

He said, ‘I was supplicating with what you heard. A caller called out to me and said, ‘If you were truthful that you love your Prophet<sup>-saww</sup> and People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, place your hand upon your eyes!’

فَوَضَعْتُهُمَا عَلَيْهِمَا ثُمَّ كَشَفْتُ عَنْهُمَا وَ قَدَّ رَدَّ اللَّهُ عَلَيَّ بَصَرِي فَالْتَفَتُ يَمِيناً وَ شِمَالاً فَلَمْ أَرَ أَحداً فَصَحْتُ أَيُّهَا الْهَاتِفُ بِاللَّهِ مَنْ أَنْتَ

I placed them upon these, then removed them, and Allah<sup>-azwj</sup> had Returned my sight to me. I turned right and left, but I could not see anyone. I shouted, ‘O you caller of Allah<sup>-azwj</sup>! Who are you?’

فَسَمِعْتُ أَنَا الْخُضِرُ أَحَبُّ عَلَيَّ بْنَ أَبِي طَالِبٍ فَإِنَّ حُبَّهُ خَيْرُ الدُّنْيَا وَ الْآخِرَةِ.

I heard: ‘I<sup>-as</sup> am Al-Khizr<sup>-as</sup>! I<sup>-as</sup> love Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, for his<sup>-asws</sup> love is best of the world and the Hereafter!’

وَكَانَ الصَّادِقُ ع تَحْتَ الْمِيزَابِ وَ مَعَهُ جَمَاعَةٌ إِذْ جَاءَهُ شَيْخٌ فَسَلَّمَ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لِأَحِبُّكُمْ أَهْلَ الْبَيْتِ وَ أَزْرَأُ مِنْ عَدُوِّكُمْ وَ إِنِّي بَلِيْتُ بِبَلَاءٍ شَدِيدٍ وَ قَدْ أَتَيْتُ الْبَيْتَ مُتَعَوِّدًا بِهِ بِمَا أَجِدُ

And Al-Sadiq<sup>-asws</sup> was beneath the spout (of the Kabah) and with him<sup>-asws</sup> was a group, when an old man came. He greeted, then said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I love you<sup>-asws</sup> all, People<sup>-asws</sup> of the Household, and I disavow from your<sup>-asws</sup> enemies, and I am afflicted severe afflictions and I have come to the House (Kabah) seeking Refuge with it from what I feel!'

ثُمَّ بَكَى وَ أَكَبَّ عَلَى أَبِي عَبْدِ اللَّهِ ع يُقَبِّلُ رَأْسَهُ وَ رِجْلَيْهِ وَ جَعَلَ أَبُو عَبْدِ اللَّهِ ع يَتَنَحَّى عَنْهُ فَرَجَمَهُ وَ بَكَى ثُمَّ قَالَ هَذَا أَحْوَجُكُمْ وَ قَدْ أَنَاكُمْ مُتَعَوِّدًا بِكُمْ فَارْفَعُوا أَيْدِيَكُمْ فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع يَدَيْهِ وَ رَفَعْنَا أَيْدِينَا

Then he cried and devoted to Abu Abdullah<sup>-asws</sup> kissing his<sup>-asws</sup> head and his<sup>-asws</sup> legs, and Abu Abdullah<sup>-asws</sup> went on to step aside from him. He<sup>-asws</sup> pitied him and wept, then said: 'This is your brother and he has come to you seeking refuge with you all, so raise your hands!' Abu Abdullah<sup>-asws</sup> raised his<sup>-asws</sup> hands, and we raised our hands.

ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ خَلَقْتَ هَذِهِ النَّفْسَ مِنْ طِينَةٍ أَحْلَصْتَهَا وَ جَعَلْتَ مِنْهَا أَوْلِيَاءَكَ وَ أَوْلِيَاءَ أَوْلِيَائِكَ وَ إِنْ شِئْتَ أَنْ تُنَجِّيَ عَنْهَا الْأَقَاتِ فَعَلْتَ

Then he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Surely You<sup>-azwj</sup> Created this soul from clay You<sup>-azwj</sup> had Purified and Made from it Your<sup>-azwj</sup>, and friends of Your<sup>-azwj</sup> friends, and if You<sup>-azwj</sup> Desire, You<sup>-azwj</sup> can Remove the afflictions from them, Do so!

اللَّهُمَّ وَ قَدْ تَعَوَّدَ بَيْنَتِكَ الْحَرَامِ الَّذِي بَأْمَنُ بِهِ كُلُّ شَيْءٍ وَ قَدْ تَعَوَّدَ بِنَا وَ أَنَا أَسْأَلُكَ يَا مَنْ احْتَجَبَ بِنُورِهِ عَنْ خَلْقِهِ أَسْأَلُكَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ

O Allah<sup>-azwj</sup>! And he has sought Refuge with Your<sup>-azwj</sup> House which is a security for all things, and he has sought Refuge through us<sup>-asws</sup>! O One Who is Veiled from His<sup>-azwj</sup> creatures by His<sup>-azwj</sup> Noor! I<sup>-asws</sup> ask You<sup>-azwj</sup> by Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>!

يَا غَايَةَ كُلِّ مَحْزُونٍ وَ مَلْهُوفٍ وَ مَكْرُوبٍ وَ مُضْطَرٍّ مُبْتَلَى أَنْ تُؤَمِّنَهُ بِأَمَانِنَا بِمَا يَجِدُ وَ أَنْ تَمْحُوَ مِنْ طِينَتِهِ مَا قَدَّرَ عَلَيْهَا مِنَ الْبَلَاءِ وَ أَنْ تُفَرِّجَ كَرْبَتَهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Ultimate for every grief-stricken, and troubles, and distressed, and desperate afflicted! Secure him through our<sup>-asws</sup> security from what he is feeling, and Delete from his clay whatever dirt of affliction there is upon it, and Relieve his stress, O most Merciful of the merciful ones!'

فَلَمَّا فَرَغَ مِنَ الدُّعَاءِ انْطَلَقَ الرَّجُلُ فَلَمَّا بَلَغَ بَابَ الْمَسْجِدِ رَجَعَ وَ بَكَى ثُمَّ قَالَ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ اللَّهُ مَا بَلَغَتْ بَابَ الْمَسْجِدِ وَ بِي بِمَا أَجِدُ قَلِيلٌ وَ لَا كَثِيرٌ ثُمَّ وَلى.

When he<sup>-asws</sup> was free from the supplication, the man went away. When he reached door of the Masjid, he returned and cried, then said: 'Allah<sup>-azwj</sup> is more Knowing of where to Keep

His-<sup>azwj</sup> Message! By Allah-<sup>azwj</sup>! I had not reached door of the Masjid, and there is neither little nor more of what I feel! Then he turned away”.<sup>36</sup>

25- نُقِلَ مِنْ خَطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْيِّ نَفْلاً مِنْ خَطِّ الشَّيْخِ عَلِيِّ بْنِ الشُّكُونِ قَدَسَ اللهُ رُوحَهُمَا أَخْبَرَنِي شَيْخُنَا وَ سَيِّدُنَا السَّيِّدُ الْأَجَلُ الْعَالِمُ الْفَقِيهُ جَلَّالُ الدِّينِ أَبُو الْقَاسِمِ عَبْدُ الْحَمِيدِ بْنُ فَخَّارِ بْنِ مَعَدِّ بْنِ فَخَّارِ الْعُلُوِّيِّ الْحُسَيْنِيُّ الْمُسَوِّيُّ الْحَائِرِيُّ أَطَالَ اللهُ بَقَاءَهُ قِرَاءَةً عَلَيْهِ وَ هُوَ يُعَارِضُنِي بِأَصْلِ سَمَاعِهِ الَّذِي يَخْطُ وَالِدِهِ رَحِمَهُ اللهُ الْمُنْفُولُ مِنْ هَذَا الْفَرْعِ فِي شَهْرِ سَنَةِ سِتِّ وَ سَبْعِينَ وَ سِتِّمِائَةٍ

Copying from the handwriting of the sheykh Muhammad Bin Ali Al-Jubai, copying from the handwriting of the sheykh Ali Bin Al-Sukoun, may Allah-<sup>azwj</sup> Sanctify their souls, 'I have been informed by our sheykh and our chief the Seyyid, the majestic scholar, the juries, Jalal Al-Deen Abu Al-Qasim Abdul Hameed Bin Fakhar Bin Ma'addi Bin Fakhar Al-Alawy Al-Husayni Al-Musawy, may Allah-<sup>azwj</sup> Prolong his life, reading to him, and he presented it to me the original of his hearing which was in the handwriting of his father, may Allah-<sup>azwj</sup> Mercy him, transmitting from this branch in the months of the year six hundred and seventy-six.

قَالَ أَخْبَرَنِي وَالِدِي رَضِيَ اللهُ عَنْهُ قَالَ أَخْبَرَنِي الْأَجَلُ الْعَالِمُ تاجُ الدِّينِ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ الدَّرْبِيِّ أَطَالَ اللهُ بَقَاءَهُ سَمَاعاً مِنْ لَفْظِهِ وَ قِرَاءَةً عَلَيْهِ فِي شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ سِتِّ وَ تِسْعِينَ وَ خَمْسِمِائَةٍ

He said, 'My father, may Allah-<sup>azwj</sup> be Satisfied with him, said, 'I have been informed by the majestic scholar the crown of religion, Abu Muhammad Al-Hassan Bin Ali Bin Al-Husayn Bin Al-Darby, may Allah-<sup>azwj</sup> Prolong his life, hearing from his wording and being read to him in the month of Rabbi Al-Awwal of the year five hundred and ninety-six.

قَالَ أَخْبَرَنِي الشَّيْخُ الْفَقِيهُ الْعَالِمُ قِيَامُ الدِّينِ أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ الْبَحْرَانِيُّ الشَّيْبَانِيُّ رَحِمَهُ اللهُ قِرَاءَةً عَلَيْهِ سَنَةَ ثَلَاثٍ وَ سَبْعِينَ وَ خَمْسِمِائَةٍ قَالَ قَرَأْتُ عَلَى الشَّيْخِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ قَالَ قَرَأْتُ هَذَا الْعَهْدَ عَلَى الشَّيْخِ عَلِيِّ بْنِ إِسْمَاعِيلَ قَالَ قَرَأْتُ عَلَى الشَّيْخِ أَبِي زَكَرِيَّا يَحْيَى بْنِ كَثِيرٍ

He said, 'I have been informed by the sheykh, the jurist, the scholar Qiwam Al-Deen Abu Abdullah Muhammad Bin Abdullah Al-Bahrany Al-Shaybani, may Allah-<sup>azwj</sup> Mercy him, reading to him in the year five hundred and seventy-three. He said, 'I read to the sheykh Abu Muhammad Al-Hassan Bin Ali who said, 'I read this pact to the sheykh Ali Bin Ismail who said, 'I read to the sheykh Abu Zakariya Yahya Bin Kaseer.

قَالَ قَرَأْتُ عَلَى السَّيِّدِ الْأَجَلِ مُحَمَّدِ بْنِ عَلِيٍّ الْفَرَشِيِّ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ بِقِرَاءَتِهِ عَلَى الشَّيْخِ عَلِيِّ بْنِ الْحَكَمِ قَالَ قَرَأْتُ عَلَى الرَّبِيعِ بْنِ مُحَمَّدِ الْمُسَلِّيِّ قَالَ قَرَأْتُ عَلَى أَبِي عَبْدِ اللهِ بْنِ سُلَيْمَانَ

He said, 'I read to the Seyyid, the majestic Muhammad Bin Ali Al-Qureyshi who said, 'It is narrated to me by Ahmad Bin Saeed by his reading to the sheykh Ali Bin Al-Hakam. He said, 'I read to Al-Rabie Bin Muhammad Al-Musly who said, 'I read to Abu Abdullah Bin Suleyman who said,

قَالَ سَمِعْتُ سَيِّدَنَا الْإِمَامَ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ ع يَقُولُ مَنْ دَعَا إِلَى اللهِ أَرْبَعِينَ صَبَاحاً بِحَذَا الْعَهْدِ كَانَ مِنْ أَنْصَارِ قَائِمِنَا وَ إِنْ مَاتَ أَخْرَجَهُ اللهُ إِلَيْهِ مِنْ قَبْرِهِ وَ أَعْطَاهُ اللهُ بِكُلِّ كَلِمَةٍ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ هَذَا هُوَ الْعَهْدُ

<sup>36</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 24

'I heard our chief the Imam Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> saying: 'One who supplicates to Allah<sup>-azwj</sup> for forty morning with this pact would be from the helpers of our Qaim<sup>-ajfj</sup>, and if he dies, Allah<sup>-azwj</sup> will Extract him from his grace to him<sup>-ajfj</sup>, and Allah<sup>-azwj</sup> will Give him a thousand good deeds for every phrase, and Delete a thousand sins, and this here is the pact: -

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظِّلِّ وَ الْحَرُورِ وَ مُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

'O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Magnificent Noor, and Lord<sup>-azwj</sup> of the Lofty Chair, and Lord<sup>-azwj</sup> of the swelling sea, and Descender of the Torah and the Evangel and the Psalms, and Lord<sup>-azwj</sup> of the shade and the heat, and Descender of the Mighty Furqan, and Lord<sup>-azwj</sup> of the Angels of Proximity, and the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ بُرُوجِكَ الْمُنِيرِ وَ مُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُونَ يَا حَيُّ قَبْلَ كُلِّ حَيٍّ لَا إِلَهَ إِلَّا أَنْتَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Benevolent Face, and by the Noor of Your<sup>-azwj</sup> radiant Face and Your<sup>-azwj</sup> ancient Kingdom! O Living, O Eternal! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Sparkled the skies and the earths! O Living before every living being! There is no god except You<sup>-azwj</sup>!

اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْمُهَدِّيَّ الْقَائِمَ بِأَمْرِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ عَنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ سَهْلَيْهَا وَ جَبَلَيْهَا وَ بَرِّهَا وَ بَحْرِهَا وَ عَتِي وَ عَنْ وَالِدَيْهِ مِنَ الصَّلَاةِ زَنَةَ عَرْشِ اللَّهِ وَ عَدَدَ كَلِمَاتِهِ وَ مَا أَحْصَاهُ كِتَابُهُ وَ أَحَاطَ بِهِ عِلْمُهُ

O Allah<sup>-azwj</sup>! Deliver to the Imam Al Mahdi<sup>-ajfj</sup>, the one standing with the Commands of Allah<sup>-azwj</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-ajfj</sup>, and upon his<sup>-ajfj</sup> Progeny, and upon his<sup>-ajfj</sup> pure forefathers<sup>-asws</sup>, on behalf of entirety of the believing men and the believing women, in easts of the earth and its wests, and its coasts and its mountains, and its lands and its seas, and on my behalf and on behalf of my parents, Salawaat the weight of the Throne of Allah<sup>-azwj</sup> and the number of His<sup>-azwj</sup> Words, and what His<sup>-azwj</sup> Book contains and His<sup>-azwj</sup> Knowledge encompasses with!

اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَ مَا عِشْتُ بِهِ فِي أَيَّامِي عَهْدًا وَ عَهْدًا وَ بَيْعَةً لَهُ فِي عُنُقِي لَا أَحُولُ عَنْهَا وَ لَا أُرْوُلُ

O Allah<sup>-azwj</sup>! I hereby renew the pact to him<sup>-ajfj</sup> in the morning of this day what I have lived with during my days, and the knot and allegiance to him<sup>-ajfj</sup> in my neck! I will neither transfer away from it nor move!

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ أَنْصَارِهِ وَ الدَّائِمِينَ عَنْهُ وَ الْمُسَارِعِينَ فِي خَوَائِجِهِ وَ الْمُتَمَثِّلِينَ لِأَوَامِرِهِ وَ الْمُحَامِلِينَ عَنْهُ وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ

O Allah<sup>-azwj</sup>! Make me from his<sup>-ajfj</sup> helpers, and his<sup>-ajfj</sup> supporters, and his<sup>-ajfj</sup> helper, and the callers on his<sup>-ajfj</sup> behalf, and the ones swift regarding his<sup>-ajfj</sup> needs, and the ones complying with his<sup>-ajfj</sup> orders, and advocates on his<sup>-ajfj</sup> behalf, and the ones martyred in front of him<sup>-ajfj</sup>!

اللَّهُمَّ فَإِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حُتْمًا فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَرّاً كَمَا شَهِرْتُ سَيْفِي مُجَرِّداً قَنَابِي مُلْتَبِياً دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي

O Allah<sup>-azwj</sup>! If the death forms a barrier between me and him<sup>-ajfj</sup>, it is which You<sup>-azwj</sup> have Ordained upon Your<sup>-azwj</sup> servants, then Extract me from my grave, earnest with my hands, brandishing my unsheathed sword, responding to the call of the caller in the presence and the absence!

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْعُرَّةَ الْحَمِيدَةَ وَ أَكْحُلْ مَرْهِي بِنَظَرَةِ مَيِّ إِلَيْهِ وَ عَجَلْ فَرَجَهُ وَ أَوْسِعْ مِنْهَجَهُ وَ اسْلُكْ بِي مَحَجَّتَهُ وَ أَنْفِذْ أَمْرَهُ وَ اشْدُدْ أَرْزُهُ وَ اعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَخِي بِهِ عِبَادَكَ إِنَّكَ أَنْتَ قُلْتَ وَ قَوْلُكَ الْحَقُّ ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

O Allah<sup>-azwj</sup>! Show me the rightful emergence and the praiseworthy pride and Kohl my eyes with looking from me to him<sup>-ajfj</sup>, and Hasten his<sup>-ajfj</sup> relief, and Expand his<sup>-ajfj</sup> manifesto, and I ask You<sup>-azwj</sup> for his<sup>-ajfj</sup> manifesto for me, and to implement his<sup>-ajfj</sup> orders, and strengthen his<sup>-ajfj</sup> support and, and O Allah<sup>-azwj</sup> build Your<sup>-azwj</sup> Land by him<sup>-ajfj</sup> and Revive Your<sup>-azwj</sup> servants by him<sup>-ajfj</sup>, surely You<sup>-azwj</sup> have Said, and Your<sup>-azwj</sup> Word is the truth: **Corruption has appeared in the land and the sea due to what the hands of the people have earned, [30:41].**

فَأُظْهِرِ اللَّهُمَّ لَنَا وَلِيَّتِكَ وَ ابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ فِي الدُّنْيَا حَتَّى لَا يَطْفُرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرَّقَهُ وَ يُحَقِّقِ الْحَقَّ وَ يُحَقِّقَهُ

O Allah<sup>-azwj</sup>! Reveal to us Your<sup>-azwj</sup> Guardian<sup>-asws</sup>, and son<sup>-ajfj</sup> of Your<sup>-azwj</sup> Guardian<sup>-asws</sup>, and son<sup>-ajfj</sup> of the daughter<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the one named with the name of Your<sup>-azwj</sup> Rasool<sup>-saww</sup> in the world until nothing from the falsehood will win except he<sup>-ajfj</sup> would tear it and prove the truth and its reality!

اللَّهُمَّ وَ اجْعَلْهُ مَفْرَعاً لِلْمَظْلُومِ مِنْ عِبَادِكَ وَ نَاصِراً لِمَنْ لَمْ يَجِدْ لَهُ نَاصِراً غَيْرَكَ وَ مُجَدِّداً لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَ مُشْتِداً لِمَا دَرَسَ مِنْ أَعْلَامِ دِينِكَ وَ سُنَنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ اجْعَلْهُ اللَّهُمَّ مِمَّنْ حَصَّنْتَهُ مِنْ بَأْسِ الْمُعْتَدِينَ

O Allah<sup>-azwj</sup>! Make him<sup>-ajfj</sup> a shelter for the oppressed ones from Your<sup>-azwj</sup> servants, and a helper for the one who cannot find any helper for himself apart from You<sup>-azwj</sup>, and a renewal of what would have been suspended from the rulings of Your<sup>-azwj</sup> Book, and building what is to be learned from the scholars<sup>-asws</sup> of Your<sup>-azwj</sup> religion, and Sunnah of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>. May Allah<sup>-azwj</sup> Send Salawaat upon him and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and O Allah<sup>-azwj</sup>, Make him<sup>-asws</sup> from the ones You<sup>-azwj</sup> have Fortified from evil of the aggressors!

اللَّهُمَّ وَ سُرِّ نَبِيِّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الطَّاهِرِينَ بِرُؤْيَيْهِ وَ مَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَ ارْحَمِ اسْتِكَانَتَنَا مِنْ بَعْدِهِ

O Allah<sup>-azwj</sup>, and cheer Your<sup>-azwj</sup> Prophet Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup> by sighting him<sup>-ajfj</sup>, and ones who follow upon his<sup>-ajfj</sup> call, and have Mercy on our steadfast from after him<sup>-saww</sup>!

اللَّهُمَّ اكْشِفْ هَذِهِ الْعُمَّةَ عَنِ الْأُمَّةِ بِحُضُورِهِ وَ عَجِّلِ اللَّهُمَّ لَنَا ظُهُورَهُ إِنَّهُمْ يَرُونَهُ بَعِيداً وَ نَرَاهُ قَرِيباً يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Remove this gloom from the community by his<sup>-ajfj</sup> presence and O Allah<sup>-azwj</sup>, Hasten his<sup>-ajfj</sup> appearance for us. They are viewing it as remote and we are viewing it as near, O most Merciful of the merciful ones!”<sup>37</sup>

26- من أصل قديم من مؤلف قدماء الأصحاب أخبرنا أحمد بن محمد بن سعيد عن محمد بن المفضل بن إبراهيم الأشعري عن محمد بن عبد الله بن مهران عن أبيه عن جده أن أبا عبد الله جعفر بن محمد ع دفع إلى جعفر بن محمد بن الأشعث كتاباً فيه دعاء و الصلاة على النبي ص فدفعه جعفر بن محمد بن الأشعث إلى ابنه مهران فكانت الصلاة على النبي ص الذي فيه

From an ancient original from an old compilation of the companions, 'We are informed by Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al Mufazzal Bin Ibrahim Al Ashary, from Muhammad Bin Abdullah Bin Mihran, from his father, from his grandfather,

'Abu Abdullah Ja'far Bin Muhammad<sup>-asws</sup> hand a book to Ja'far Bin Muhammad Bin Al Ash'as wherein was a supplication and the Salawaat upon the Prophet<sup>-saww</sup>. Ja'far Bin Muhammad Bin Al-Ash'as handed it to his son Mihran. The Salawaat upon the Prophet<sup>-saww</sup> which was in it was: -

اللَّهُمَّ إِنَّ مُحَمَّدًا ص كَمَا وَصَفْتَهُ فِي كِتَابِكَ حَيْثُ قُلْتَ وَ قَوْلِكَ الْحَقُّ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ فَأَشْهَدُ أَنَّهُ كَذَلِكَ

'O Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is just as You<sup>-azwj</sup> have Described him<sup>-saww</sup> in Your<sup>-azwj</sup> whereby You<sup>-azwj</sup> Said, and Your<sup>-azwj</sup> Word is the truth: **There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128].** Thus, I testify that he<sup>-saww</sup> is like that.

وَ أَشْهَدُ أَنَّكَ لَمْ تَأْمُرْنَا بِالصَّلَاةِ عَلَيْهِ إِلَّا بَعْدَ أَنْ صَلَّيْتَ عَلَيْهِ أَنْتَ وَ مَلَائِكَتُكَ فَأَنْزَلْتَ فِي فُرْقَانِكَ الْحَكِيمِ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

And I testify that You<sup>-azwj</sup> did not Command us for the Salawaat upon him<sup>-saww</sup> except after You<sup>-azwj</sup> and Your<sup>-azwj</sup> Angels had sent Salawaat upon him<sup>-saww</sup>. You<sup>-azwj</sup> Revealed in Your<sup>-azwj</sup> Wise Quran: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

لَا لِحَاجَةَ بِهِ إِلَى صَلَاةِ أَحَدٍ مِنَ الْخَلْقِ عَلَيْهِ بَعْدَ صَلَوَاتِكَ وَ لَا إِلَى تَرْكِيهِ لَهُ بَعْدَ تَرْكِيَّتِكَ بَلِ الْخَلْقُ جَمِيعًا كُلُّهُمْ الْمُحْتَاجُونَ إِلَى ذَلِكَ إِلَّا أَنْتَ جَعَلْتَهُ بَابَكَ الَّذِي لَا تَقْبَلُ إِلَّا مَنْ آتَاكَ مِنْهُ وَ جَعَلْتَ الصَّلَاةَ عَلَيْهِ قُرْبَةً مِنْكَ وَ وَسِيلَةً إِلَيْكَ وَ زُلْفَةً عِنْدَكَ

There is no need for him<sup>-saww</sup> to the Salawaat of anyone from the creatures upon him<sup>-saww</sup> after Your<sup>-azwj</sup> Salawaat, nor to purification for him<sup>-saww</sup> after Your<sup>-azwj</sup> Purification, but the creatures in their entirety, all of them are needy to that, except You<sup>-azwj</sup> Made him<sup>-saww</sup> as Your<sup>-azwj</sup> door which You<sup>-azwj</sup> will not Accept but except the one who comes to You<sup>-azwj</sup> from it, and Made the Salawaat upon him as drawing closer to You<sup>-azwj</sup> and an intermediary to You<sup>-azwj</sup>, and a closeness with You<sup>-azwj</sup>.

<sup>37</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 25

وَدَلَّتْ عَلَيْهِ الْمُؤْمِنِينَ وَ أَمَرْتَهُمْ بِالصَّلَاةِ عَلَيْهِ لِيَزِدَادُوا بِذَلِكَ كِرَامَةً عَلَيْكَ وَ وَكَلْتِ بِالْمُصَلِّينَ عَلَيْهِ مَلَائِكَةً يُصَلُّونَ عَلَيْهِمْ وَ يُبَلِّغُونَهُ صَلَاةَهُمْ عَلَيْهِ وَ تَسْلِيمَتَهُمْ

And You<sup>-azwj</sup> Guided the Momineen to him<sup>-saww</sup> and Commanded them with sending the Salawaat upon him<sup>-saww</sup> for them to be increased in prestige to You<sup>-azwj</sup> due to that, and You<sup>-azwj</sup> Allocated the Angels sending Salawaat upon him<sup>-saww</sup>, to be sending upon them, and delivering their Salawaat and their greetings to him<sup>-saww</sup>!

اللَّهُمَّ رَبِّ مُحَمَّدٍ فَإِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ أَنْ يَنْطَلِقَ لِسَانِي مِنَ الصَّلَوَاتِ عَلَيْهِ بِمَا تُحِبُّ وَ تَرْضَى وَ بِمَا لَمْ يَنْطَلِقْ بِهِ لِسَانُ أَحَدٍ مِنْ خَلْقِكَ وَ لَمْ تُعَلِّمْهُ إِثَاءَهُ ثُمَّ تُؤْتِينِي عَلَى ذَلِكَ مُرَافَقَتَهُ حَيْثُ أَحَلَلْتَهُ مِنْ مَحَلِّ قُدْسِكَ وَ جَنَّاتِ فِرْدَوْسِكَ وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُ

O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> to Cause my tongue to talk, from the Salawaat upon him<sup>-saww</sup> with what You<sup>-azwj</sup> Like and are Satisfied with, and with what the tongue of anyone of Your<sup>-azwj</sup> creatures has spoken with, and You<sup>-azwj</sup> have not Taught it. Then, upon that, Give me his<sup>-saww</sup> friendship whereby You<sup>-azwj</sup> Released him<sup>-saww</sup>, from the place of Your<sup>-azwj</sup> Holiness and Gardens of Your<sup>-azwj</sup> Firdows, and do not Separate between me and him<sup>-saww</sup>!

اللَّهُمَّ إِنِّي ابْتَدَأْتُ لَهُ الشَّهَادَةَ ثُمَّ الصَّلَاةَ عَلَيْهِ وَ إِن كُنْتُ لَا أَبْلُغُ مِنْ ذَلِكَ رِضًا نَفْسِي وَ لَا يُعْبِرُهُ لِسَانِي عَنْ ضَمِيرِي وَ لَا أَيْنُ إِلَّا عَلَى التَّصَصِيرِ مِنِّي فَأَشْهَدُ لَهُ وَ الشَّهَادَةُ مِنِّي دُعَائِي وَ حَقِّي عَلَيْهِ وَ آدَاءَهُ لِمَا افْتَرَضْتَ لِي

O Allah<sup>-azwj</sup>! I initiated the testimony for him<sup>-saww</sup>, then the Salawaat upon him<sup>-saww</sup>, and even though I would not reach my own satisfaction from that, nor can my tongue express from my conscience, nor can I state except upon the shortcomings from me. I testify for him<sup>-saww</sup>, and the testimony from me is my supplication, and there is a right upon me and a fulfilment of what You<sup>-azwj</sup> have obligated for me.

أَنْ قَدْ بَلَغَ رِسَالَتَكَ غَيْرَ مُفْرَطٍ فِيمَا أَمَرْتَ وَ لَا مُقْصِرٍ عَمَّا أَرَدْتَ وَ لَا مُتَجَاوِزٍ لِمَا نَهَيْتَ عَنْهُ وَ لَا مُعْتَدٍ لِمَا رَضَيْتَ لَهُ فَتَلَا آيَاتِكَ عَلَى مَا نَزَلَ بِهِ إِلَيْهِ وَحَيْكَ

He<sup>-saww</sup> has delivered Your<sup>-azwj</sup> Message without missing out what You<sup>-azwj</sup> had Commanded of what You<sup>-azwj</sup> Wanted, nor overlooked what You<sup>-azwj</sup> had Prohibited from, nor exceeded what You<sup>-azwj</sup> were Satisfied for him<sup>-saww</sup>. He<sup>-saww</sup> recited Your<sup>-azwj</sup> Verses based upon what You<sup>-azwj</sup> had Sent down with to him<sup>-saww</sup> of Your<sup>-azwj</sup> Revelation.

وَ جَاهَدَ فِي سَبِيلِكَ مُقْبِلًا عَلَى عَدُوِّكَ غَيْرَ مُدْبِرٍ وَ وَفَى بِعَهْدِكَ وَ صَدَعَ بِأَمْرِكَ لَا تَأْخُذُ فَيْكَ لَوْمَةٌ لِأَنَّمِ وَ بَاعَدَ فَيْكَ الْأَقْرَبِينَ وَ قَرَّبَ فَيْكَ الْأَبْعَدِينَ وَ أَمَرَ بِطَاعَتِكَ وَ اتَّمَرَ بِهَا وَ نَهَى عَنْ مَعْصِيَتِكَ وَ انْتَهَى عَنْهَا سِرًّا وَ عَلَانِيَةً

And he<sup>-saww</sup> fought in Your<sup>-azwj</sup> way facing against Your<sup>-azwj</sup> enemies without turning his<sup>-saww</sup> back, and was loyal with Your<sup>-azwj</sup> Pact, and he<sup>-saww</sup> proclaimed Your<sup>-azwj</sup> Commands not taking the blame of any blamer, and distanced the near ones for Your<sup>-azwj</sup> Sake, and drew the remote ones near for Your<sup>-azwj</sup> Sake, and he<sup>-saww</sup> instructed with obeying You<sup>-azwj</sup> and instructed with it and forbade from disobeying You<sup>-azwj</sup>, and desisted from it, privately and openly.



وَدَلَّ عَلَى مَحَاسِنِ الْأَخْلَاقِ وَ أَخَذَ بِهَا وَ نَهَى عَنِ مَسَاوِي الْأَخْلَاقِ وَ رَغِبَ عَنْهَا وَ وَالَى أَوْلِيَاءَكَ بِالَّذِي تُحِبُّ أَنْ تَوَالُوا بِهِ قَوْلًا وَ عَمَلًا وَ دَعَا إِلَى سَبِيلِكَ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ وَ عَبْدَكَ مُخْلِصًا حَتَّى آتَاهُ الْيَقِينُ

And he<sup>-saww</sup> pointed upon the excellent mannerisms and took with these, and he<sup>-saww</sup> prohibited from the evil mannerisms and turned away from these, and he<sup>-saww</sup> befriended Your<sup>-azwj</sup> friends with which You<sup>-azwj</sup> Loved him<sup>-saww</sup> to befriend with in words and actions to Your<sup>-azwj</sup> way with the wisdom and the goodly preaching, and he<sup>-saww</sup> worshipped You<sup>-azwj</sup> sincerely until the certainty (death) came to him<sup>-saww</sup>.

فَقَبَضْتَهُ إِلَيْكَ تَقِيًّا تَقِيًّا رَكِيًّا قَدْ أَكْمَلْتَ بِهِ الدِّينَ وَ أَتَمَمْتَ بِهِ النَّعِيمَ وَ ظَاهَرْتَ بِهِ الْحُجَجَ وَ شَرَعْتَ بِهِ شَرَائِعَ الْإِسْلَامِ وَ فَصَّلْتَ بِهِ الْحَالَاتِ مِنَ الْحَرَامِ وَ مَحَجَّتْ بِهِ لِحَافِكَ صِرَاطَكَ الْمُسْتَقِيمَ وَ بَيَّنَّتْ بِهِ الْعَلَامَاتِ وَ النُّجُومَ الَّتِي بِهِ يَهْتَدُونَ

You<sup>-azwj</sup> Recalled him<sup>-saww</sup> to You<sup>-azwj</sup> as pious, fearing, pure, having Perfected the religion by him<sup>-saww</sup>, and Completed the Favours by him<sup>-saww</sup>, and Manifested the Argument by him<sup>-saww</sup>, and Legislated the laws of Al-Islam by him<sup>-saww</sup>, and Detailed by him<sup>-saww</sup> the Permissible from the Prohibited, and Programmed by him<sup>-saww</sup> Your<sup>-azwj</sup> straight path, and Explained by him<sup>-saww</sup> the signs and the stars by which they could be guided with.

وَ لَمْ تَدْعُهُمْ بَعْدَهُ فِي عَمِيَاءَ يَهْمُونَ وَ لَا فِي شُبُهَةٍ يَبْهُونَ وَ لَمْ تَكَلِّمْهُمْ إِلَى النَّظَرِ لِأَنْفُسِهِمْ فِي دِينِهِمْ بِأَرَائِهِمْ وَ لَا التَّحْيِيرِ مِنْهُمْ بِأَهْوَائِهِمْ فَيَسْتَعْبُونَ فِي مُدْهَمَّاتِ الْبِدْعِ وَ يَتَحَيَّرُونَ فِي مُطَبَّاتِ الظُّلْمِ وَ تَتَفَرَّقُ بِحِمِّ السُّبُلِ فِيمَا يَعْلَمُونَ وَ فِيمَا لَا يَعْلَمُونَ

And after him<sup>-saww</sup>, You<sup>-azwj</sup> did not Leave them wandering in blindness, nor straying in suspicions, and You<sup>-azwj</sup> did not Allocate them to themselves in their religion with their own opinions, nor the choosing from themselves by their own personal desires. So, they would become divided in the perplexities of innovation, and they are confused in the implementations of injustice, and the paths diverge for them in what they know and what they do not know.

وَ أَشْهَدُ أَنَّهُ تَوَلَّى مِنَ الدُّنْيَا رَاضِيًا عَنْكَ مَرْضِيًّا عِنْدَكَ مَحْمُودًا عِنْدَ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ عِبَادِكَ الصَّالِحِينَ

And I testify that he<sup>-saww</sup> turned around from the world being satisfied with You<sup>-azwj</sup>, Satisfied with, in Your<sup>-azwj</sup> Presence, praised in the presence of Your<sup>-azwj</sup> Angels of Proximity and Your<sup>-azwj</sup> Messenger<sup>-as</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> righteous servants.

وَ أَنَّهُ كَانَ غَيْرَ لَيْمٍ وَ لَا دَمِيمٍ وَ أَنَّهُ لَمْ يَكُنْ سَاجِرًا وَ لَا سُجْرَ لَهُ وَ لَا شَاعِرًا وَ لَا يَنْبَغِي لَهُ وَ لَا كَاهِنًا وَ لَا نُكْهَنَ لَهُ وَ لَا مَجْنُونًا وَ لَا كَذَّابًا وَ أَنَّهُ كَانَ رَسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ وَ أَنَّهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ وَ صَدَّقَ الْمُرْسَلِينَ

And he<sup>-saww</sup> was neither with any blame nor condemnation, and he<sup>-saww</sup> neither happened to be a sorcerer, nor bewitched. Neither was he<sup>-as</sup> a poet nor was it (poetry) befitting for him<sup>-saww</sup>, and he<sup>-saww</sup> was neither a soothsayer nor was it done for him<sup>-saww</sup> (by others), and he<sup>-saww</sup> was neither insane nor a liar, and he<sup>-saww</sup> was a Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup> and seal (last) of the Prophets<sup>-as</sup>, and he<sup>-saww</sup> had come with the truth and truthfulness of the Messengers<sup>-as</sup>!

وَأَشْهَدُ أَنَّ الَّذِينَ كَذَّبُوا عَذَابَ الْأَلِيمِ وَأَشْهَدُ أَنَّكَ بِهِ تُعَاقِبُ وَ بِهِ تُثِيبُ وَأَنَّ مَا أَنَا بِهِ مِنْ عِنْدِكَ فَإِنَّهُ هُوَ الْحَقُّ الْمُبِينُ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

And I testify that the ones who had belied him<sup>-saww</sup> will be tasting the painful Punishment! And I testify that You<sup>-azwj</sup> will be Punishing by him<sup>-saww</sup> and Rewarding by him<sup>-saww</sup>, and whatever he<sup>-saww</sup> gave to us from Your<sup>-azwj</sup> Presence, it is the manifest truth, there being no doubt in it from Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَمِينِكَ وَ نَجِيِّكَ وَ صَفْوَتِكَ وَ صَفِيَّتِكَ وَ دَلِيلِكَ مِنْ خَلْقِكَ الَّذِي أَنْتَجَبْتَهُ لِرِسَالَتِكَ وَ اسْتَخْلَصْتَهُ لِدِينِكَ وَ اسْتَوَعَيْتَهُ عِبَادَكَ وَ ائْتَمَمْتَهُ عَلَى وَحْيِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Messenger<sup>-saww</sup>, and Your<sup>-azwj</sup> trustee, and Your<sup>-azwj</sup> saviour, and Your<sup>-azwj</sup> elite, and Your<sup>-azwj</sup> purifier, and Your<sup>-azwj</sup> evidence from Your<sup>-azwj</sup> creatures, the one whom You<sup>-azwj</sup> Selected for Your<sup>-azwj</sup> Message, and You<sup>-azwj</sup> Purified for Your<sup>-azwj</sup> religion and Entrusted the care of Your<sup>-azwj</sup> servants to him<sup>-saww</sup>, and Entrusted him<sup>-saww</sup> upon Your<sup>-azwj</sup> Revelation.

وَ جَعَلْتَهُ عِلْمَ الْهُدَى وَ بَابَ التَّقَى وَ الْحِجَّةَ الْكُبْرَى وَ الْعُرْوَةَ الْوُثْقَى فِيمَا بَيْنَكَ وَ بَيْنَ خَلْقِكَ وَ الشَّاهِدَ لَهُمْ وَ الْمُهَيِّمَ عَلَيْهِمْ أَشْرَفَ وَ أَزْكَى وَ أَطْهَرَ وَ أَطْيَبَ وَ أَرْضَى مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَصْفِيَائِكَ

And You<sup>-azwj</sup> Made him<sup>-as</sup> the flag of guidance, and the door of piety, and the great Divine Authority, and the firmest handhold in what is between You<sup>-azwj</sup> and Your<sup>-azwj</sup> creatures, and the witness for them, and the custodian upon them, is the noblest, and purest, and cleanest, and best, and most satisfactory of what You<sup>-azwj</sup> have Sent Salawaat upon anyone of Your<sup>-azwj</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> Messengers<sup>-as</sup>, and Your<sup>-azwj</sup> elites!

وَ اجْعَلْ صَلَوَاتِكَ وَ عُفْرَانِكَ وَ بَرَكَاتِكَ وَ رِضْوَانَكَ وَ تَشْرِيفَكَ وَ إِعْظَامَكَ وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ عِبَادِكَ الصَّالِحِينَ مِنْ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ الْأَوْصِيَاءِ وَ حَسَنَ أَوْلِيكَ رَافِعًا

And Make Your<sup>-azwj</sup> Salawaat, and Your<sup>-azwj</sup> Forgiveness, and Your<sup>-azwj</sup> Blessings, and Your<sup>-azwj</sup> Satisfaction, and Your<sup>-azwj</sup> Nobility, and Your<sup>-azwj</sup> Reverence, and Salawaat of Your<sup>-azwj</sup> Angels of Proximity, and Your<sup>-azwj</sup> Messenger<sup>-as</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> righteous servants from the martyrs, and the truthful, and the successors<sup>-asws</sup>, and they are the best friends.

وَ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ وَ بَيْنَهُمَا وَ مَا فِيهِمَا وَ مَا بَيْنَ الْحَافِقَيْنِ وَ مَا فِي الْهَوَى وَ الشَّمْسِ وَ الْقَمَرِ وَ التُّجُومِ وَ الْجِبَالِ وَ الشَّجَرِ وَ الدَّوَابِّ وَ مَا سَبَّحَ لَكَ فِي الْبَرِّ وَ الْبَحْرِ وَ الظُّلْمَةِ وَ الضِّيَاءِ بِالْعُدُوِّ وَ الْأَصَالِ فِي آتَاءِ اللَّيْلِ وَ سَاعَاتِ النَّهَارِ

And people of the skies and the earth and whatever is between these and whatever is within these, and whatever is between the two banners, and whatever is in the air, and the sun, and the moon, and the stars, and the mountain, and the tree, and the animals, and whatever glorifies to You<sup>-azwj</sup> in the land and the sea, and the darkness and the illumination, in the morning and the evening, in hours of the night and times of the day.

عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ سَيِّدِ الْمُرْسَلِينَ وَ حَاطِمِ النَّبِيِّينَ وَ إِمَامِ الْمُتَّقِينَ وَ مَوْلَى الْمُؤْمِنِينَ وَ وَلِيِّ الْمُسْلِمِينَ وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ الشَّاهِدِ الْبَشِيرِ النَّذِيرِ الْأَمِينِ الدَّاعِي إِلَيْكَ بِإِذْنِكَ الْمَسْرُوحِ الْمُنِيرِ

May the Salawaat be upon Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, Chief of the Messengers<sup>-as</sup>, and seal (last) of the Prophets<sup>-as</sup>, and leader of the pious, and Master of the believers, and Guardian of the Muslims, and guide of the resplendent, the witness, the giver of glad tidings, the warner, the trustee, the caller to You<sup>-azwj</sup> by Your<sup>-azwj</sup> Permission, the radiant lamp!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ فِي الْأَوَّلِينَ وَ صَلِّ عَلَى مُحَمَّدٍ فِي الْآخِرِينَ وَ صَلِّ عَلَى مُحَمَّدٍ يَوْمَ الدِّينِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> among the former ones, and Send Salawaat upon Muhammad<sup>-saww</sup> among the latter ones, and Send Salawaat upon Muhammad<sup>-saww</sup> of the Day of religion (Reckoning), a Day the people shall stand to Lord<sup>-azwj</sup> of the worlds!

صَلِّ عَلَى مُحَمَّدٍ كَمَا أَتَيْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا رَحِمْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا فَضَّلْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا كَرَّمْتَنَا بِهِ

Send Salawaat upon Muhammad<sup>-saww</sup> just You<sup>-azwj</sup> have Affirmed us with him<sup>-saww</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Mercied us with him<sup>-saww</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Graced us with him<sup>-saww</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Honoured us with him<sup>-saww</sup>!

وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا كَرَّمْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا عَصَمْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا نَعَشْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَغْزَيْتَنَا بِهِ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Multiplied us (in Eman) by him<sup>-saww</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Fortified us by him<sup>-saww</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Caused us to live by him<sup>-saww</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Endeared us by him<sup>-saww</sup>!

اللَّهُمَّ وَ أَجْرٍ مُحَمَّدًا أَفْضَلَ مَا أَنْتَ جَارٍ بِهِ يَوْمَ الْقِيَامَةِ عَنْ أُمَّتِهِ رَسُولًا عَمَّا أَرْسَلْتَهُ إِلَيْهِ

O Allah<sup>-azwj</sup>, and Reward Muhammad<sup>-saww</sup>, superior of what You<sup>-azwj</sup> will be Rewarding any Messenger<sup>-as</sup> with on the Day of Qiyamah with, on behalf of his<sup>-as</sup> community for what Message You<sup>-azwj</sup> had Sent to him<sup>-as</sup>!

اللَّهُمَّ وَ احْصُصْ مُحَمَّدًا بِأَفْضَلِ قِسْمِ الْفَضَائِلِ وَ بَلِّغْهُ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ مِنَ الدَّرَجَاتِ الْعُلَى فِي أَعْلَى عِلِّيِّينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَعْدِنِ صِدْقٍ عِنْدَ مَلِيكَ مُقْتَدِرٍ

O Allah<sup>-azwj</sup>, and Particularise Muhammad<sup>-saww</sup> with the best segment of the merits, and Make him<sup>-as</sup> reach the noblest place from the high ranks of the honoured ones in the high Illiyeen, and Gardens, and rivers, in a truthful seat in the Presence of the All-Powerful King!

وَ أَعْطِهِ حَتَّى يَرْضَى وَ زِدْهُ بَعْدَ الرِّضَا وَ اجْعَلْهُ أَقْرَبَ خَلْقِكَ مَجْلِسًا وَ أَوْجِهْهُمْ عِنْدَكَ جَاهًا وَ أَوْفِرْهُمْ عِنْدَكَ نَصِيبًا وَ أَجْزِهِمْ عِنْدَكَ حَقًّا فِي كُلِّ خَيْرٍ أَنْتَ قَاسِمُهُ بَيْنَهُمْ

And Give him<sup>-saww</sup> until he<sup>-saww</sup> is satisfied, and Increase for him<sup>-saww</sup> after the satisfaction, and Make him<sup>-saww</sup> the closest of Your<sup>-azwj</sup> creatures, of a seat, and their most prominent in Your<sup>-azwj</sup> Presence of prominence, and their most fulfilled of shares in Your<sup>-azwj</sup> Presence, and their most plentiful of portions in Your<sup>-azwj</sup> Presence in every goodness You<sup>-azwj</sup> Apportion between them!

اللَّهُمَّ وَ أُوْرِدْ عَلَيْهِ مِنْ دُرِّيَّتِهِ وَ قَرَابَتِهِ وَ أَرْوَاجِهِ وَ أُمَّتِهِ مَا تَقَرُّ بِهِ عَيْنُهُ وَ أَقْرِزْ أَعْيُنَنَا بِرُؤْيَيْهِ وَ لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَهُ

O Allah<sup>-azwj</sup>, and Cause the arrival to him<sup>-saww</sup> from his<sup>-as</sup> offspring, and his<sup>-saww</sup> relatives, and his<sup>-as</sup> wives, and his<sup>-saww</sup> community what his<sup>-saww</sup> eyes would be delighted with, and Delight our eyes by sighting him<sup>-saww</sup>, and do not Separate between us and him<sup>-saww</sup>!

اللَّهُمَّ أَعْطِهِ مِنَ الْوَسِيلَةِ وَ الْمُضِيلَةِ وَ الشَّرَفِ وَ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ مَا يَعْطُهُ بِهِ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ النَّبِيُّونَ وَ الْخَلْقُ أَجْمَعُونَ

O Allah<sup>-azwj</sup>! Grant him<sup>-saww</sup> from the mediation, and the merit, and the nobility, and the honour on the Day of Qiyamah what he<sup>-saww</sup> would be envied with by the Angels of Proximity, and the Prophets<sup>-as</sup>, and the creatures in their entirety!

اللَّهُمَّ بَيِّضْ وَجْهَهُ وَ أَعْلِ كَعْبَهُ وَ أَثْبِتْ حُجَّتَهُ وَ أَجِبْ دَعْوَتَهُ وَ أَطْهِرْ عُدَّتَهُ وَ ابْعَثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَ كَرِّمِ زُلْفَتَهُ وَ أَحْسِنِ عَطِيَّتَهُ

O Allah<sup>-azwj</sup>! Brighten his<sup>-saww</sup> face and Exalt his<sup>-saww</sup> heel, and Affirm his<sup>-saww</sup> argument, and Obligate his<sup>-saww</sup> call, and Reveal his<sup>-as</sup> excuse, and Resurrect him<sup>-saww</sup> at the praiseworthy position which You<sup>-azwj</sup> have Promised him<sup>-saww</sup>, and Makes his<sup>-saww</sup> closeness honourable, and Make his<sup>-saww</sup> awards to be excellent.

وَ تَقَبَّلْ شَفَاعَتَهُ وَ أَعْطِهِ سُؤْلَهُ وَ شَرَّفْ بُنْيَانَهُ وَ عَظِّمْ بُرْهَانَهُ وَ أَتِّمِّ نُوْرَهُ وَ أُوْرِدْنَا حَوْضَهُ وَ اسْقِنَا بِكَأْسِهِ وَ تَقَبَّلْ صَلَوَاتِ أُمَّتِهِ عَلَيْهِ وَ اقْضُصْ بِنَا أَنْرَهُ

And Accept his<sup>-saww</sup> intercession, and Grant him<sup>-saww</sup> his<sup>-saww</sup> requests, and Ennoble his<sup>-saww</sup> foundation, and Magnify his<sup>-saww</sup> proofs, and Complete his<sup>-saww</sup> Noor, and Make us arrive at his<sup>-as</sup> fountain, and Quench us with his<sup>-saww</sup> cup, and Accept Salawaat of his<sup>-as</sup> community upon him<sup>-saww</sup>, and Narrate his<sup>-saww</sup> Ahadeeth through us!

وَ اسْأَلْ بِنَا سَبِيلَهُ وَ اسْتَعْمِلْنَا بِسُنَّتِهِ وَ تَوَقَّنَا عَلَى مَلَّتِهِ وَ ابْعَثْنَا عَلَى مُنْهَاجِهِ وَ اجْعَلْنَا مِنْ شَيْعَتِهِ وَ مَوَالِيهِ وَ أَوْلِيَائِهِ وَ أَحْبَابِهِ وَ أَحْيَارِ أُمَّتِهِ وَ مُقَدِّمِي زُمْرَتِهِ وَ تَحْتَ لَوَائِهِ

And Make us travel his<sup>-saww</sup> way and Utilise us in his<sup>-as</sup> Sunnah, and Cause us to die upon his nation (religion), and resurrect us upon his<sup>-saww</sup> manifesto, and Make us from his<sup>-as</sup> Shias, and his<sup>-saww</sup> adherents, and his<sup>-asws</sup> friends, and his<sup>-asws</sup> loving ones, and the good ones of his<sup>-saww</sup> community, and the vanguard of his<sup>-saww</sup> group, and under his<sup>-saww</sup> flag!

اللَّهُمَّ اجْعَلْنَا نَدِيْنُ بَدِيْنِهِ وَ هَتْدِيْ بَهْدَاهُ وَ نَقْتَصِدْ بِسُنَّتِهِ وَ نُوَالِيْ وَلِيَّتَهُ وَ نُعَادِيْ عَدُوَّهُ حَتَّى تُوْرِدَنَا بَعْدَ الْمَمَاتِ مُوْرِدَهُ غَيْرَ خَزَائِيَا وَ لَا نَادِيْمِيْنَ وَ لَا نَاكِيْتِيْنَ وَ لَا مُبَدِّلِيْنَ

O Allah<sup>-azwj</sup>! Prepare us to make it a religion with his<sup>-saww</sup> religion, and be guided by his<sup>-saww</sup> guidance, and aim for his<sup>-saww</sup> Sunnah, and befriend his<sup>-saww</sup> friends, and be inimical to his<sup>-saww</sup> enemies until after the death we arrive to his<sup>-saww</sup> arrival point, neither disgrace, nor in remorse, nor as breakers (of the allegiance), nor replacers (of the religion)!

اللَّهُمَّ أَعْطِ مُحَمَّدًا مَعَ كُلِّ لُفْءٍ زُلْفَةً وَ مَعَ كُلِّ قُرْبَةٍ قُرْبَةً وَ مَعَ كُلِّ فَضِيلَةٍ فَضِيلَةً وَ مَعَ كُلِّ وَسِيلَةٍ وَسِيلَةً وَ مَعَ كُلِّ شَفَاعَةٍ شَفَاعَةً وَ مَعَ كُلِّ كَرَامَةٍ كَرَامَةً وَ مَعَ كُلِّ خَيْرٍ خَيْرًا وَ مَعَ كُلِّ شَرَفٍ شَرَفًا

O Allah<sup>-azwj</sup>! Grant Muhammad<sup>-saww</sup> a closeness with every closeness, and a nearness with every nearness, and a merit with every merit, and a mediation with every mediation, and intercession with every intercession, and honour with every honour, and goodness with every goodness, and nobility with every nobility!

و شَفَعَهُ فِي كُلِّ مَنْ يَشْفَعُ لَهُ مِنْ أُمَّتِهِ وَ مَنْ سِوَاهُمْ مِنَ الْأُمَّمِ حَتَّى لَا نُعْطِيَ مَلَكًا مُقْرَبًا وَ لَا نَبِيًّا مُرْسَلًا وَ لَا عَبْدًا مُصْطَفَى إِلَّا دُونَ مَا أَنْتَ مُعْطِيهِ يَوْمَ الْقِيَامَةِ

And Intercede for him<sup>-saww</sup> regarding every one who he<sup>-saww</sup> intercedes for, and the ones besides them from the community until You<sup>-azwj</sup> do not Give an Angel of Proximity, nor a Messenger Prophet<sup>-as</sup>, nor a Chosen servant except it is less than what You<sup>-azwj</sup> Grant him<sup>-saww</sup> on the Day of Qiyamah!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Bless upon Muhammad<sup>-saww</sup> and upon the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, like what You<sup>-azwj</sup> had Send upon Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-as</sup>, surely You<sup>-azwj</sup> are Praised, Glorified!

اللَّهُمَّ وَ ائْتِنُ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا مَنَّتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah<sup>-azwj</sup>, and Confer upon Muhammad<sup>-saww</sup> and upon the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, like what You<sup>-azwj</sup> had Conferred upon Ibrahim<sup>-as</sup> and Progeny<sup>-asws</sup> of Ibrahim<sup>-as</sup>, surely You<sup>-azwj</sup> Praised, Glorified!

اللَّهُمَّ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ عَلَى أَزْوَاجِهِ وَ ذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ الطَّاهِرِينَ الْهَدَاةَ الْمَهْدِيَّةِينَ غَيْرَ الضَّالِّينَ وَ لَا الْمُضِلِّينَ

O Allah<sup>-azwj</sup>, and greet unto Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> like what You<sup>-azwj</sup> had Greeted upon Noah<sup>-as</sup> in the worlds, and upon his<sup>-saww</sup> wives, and his<sup>-saww</sup> offspring, and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the goodly, the clean, the guides, the guided, neither straying nor strayers (of others)!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الَّذِينَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيرًا

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, those You<sup>-azwj</sup> Kept the uncleanness away from them and Purified them<sup>-asws</sup> a Purification!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأُولَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْآخِرِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الرَّفِيقِ الْأَعْلَى

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> among the former ones, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> among the latter ones, and Send Salawaat upon Muhammad<sup>-saww</sup> and

Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> in the worlds, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> among the lofty friends!

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَبَدَ الْأَبَدِينَ صَلَاةً لَا تُنْتَهَى لَهَا وَ لَا أَمَدَ آمِينَ رَبِّ الْعَالَمِينَ.

And Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> for ever, and ever, Salawaat having not an end-point for it nor any time limit! Ameen, Lord<sup>-azwj</sup> of the worlds!''<sup>38</sup>

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<sup>38</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 28 H 26

باب 29 فضل الصلاة على النبي و آله صلى الله عليهم أجمعين و اللعن على أعدائهم زائدا على ما في الباب السابق

## CHAPTER 29 – MERIT OF THE SALAWAAT UPON THE PROPHET<sup>-saww</sup> AND HIS<sup>-as</sup> PROGENY<sup>-asws</sup>, MAY THE SALWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> ALL, AND THE CURSE UPON THEIR<sup>-asws</sup> ENEMIES, ADDITIONAL TO WHAT IS IN THE PREVIOUS CHAPTER

الآيات الأحزاب إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

The Verses – (Surah) Al Ahzaab: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا.

**Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57].**

1- ثو، ثواب الأعمال لي، الأمامي للصدوق أبي عن سعد عن ابن عيسى عن الحسين بن سعيد عن فضالة عن ابن عميرة عن عبيد الله بن عبد الله بن عمير سمع الباقر ع يقول قال رسول الله ص من أدرك شهر رمضان فلم يغفر له فأبعده الله و من أدرك والديه فلم يغفر له فأبعده الله و من ذكرت عنده فلم يصل علي فلم يغفر له فأبعده الله.

(The books) ‘Sawaab Al Amaal’, (and) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Fazalat, from Ibn Ameyra, from Ubeydullah Bin Abdullah,

‘From the one who heard Al-Baqir<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who comes across a month of Ramazan and (sins) are not Forgiven for him, Allah<sup>-azwj</sup> has Distanced him; and one who comes across his parents but (sins) are not Forgiven for him, Allah<sup>-azwj</sup> has Distanced him; and one in whose presence I<sup>-saww</sup> am mentioned but he does not send Salawaat upon me<sup>-saww</sup>, and (sins) are not Forgiven for him, Allah<sup>-azwj</sup> had Distanced him!’<sup>39</sup>

2- ن، عيون أخبار الرضا عليه السلام لي، الأمامي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسين بن فضال عن أبيه قال قال الرضا ع من لم يقدر على ما يكفر به ذنوبه فليكثر من الصلاة على محمد و آله فإنها تخدم الذنوب هدمًا

(The books) ‘Uyoun Akhbaar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup>, (and) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Ali Bin Al-Husayn Bin Fazzal, from his father who said,

‘Al-Reza<sup>-asws</sup> said: ‘One who is not able upon what he can atones his sins with, let him frequent from the Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> for it demolishes the sins with a demolition!’

وَ قَالَ ع الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ التَّسْبِيحَ وَ التَّهْلِيلَ وَ التَّكْبِيرَ.

<sup>39</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 1

And he<sup>-asws</sup> said: ‘The Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, in the Presence of Allah<sup>-azwj</sup> it equates to the glorification, and extolling the Oneness, and exclaiming the Greatness!’<sup>40</sup>

3- لي، الأماالي للصدوق في حُطْبَةٍ خَطَبَهَا أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ وَفَاةِ النَّبِيِّ ص بِالشَّهَادَتَيْنِ تَدْخُلُونَ الْجَنَّةَ وَ بِالصَّلَاةِ تَتَأَلَوْنَ الرَّحْمَةَ فَأَكْثِرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ وَ آلِهِ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا.

(The book) ‘Al Amaali’ of Al Sadouq –

‘In a sermon addressed by Amir Al-Momineen<sup>-asws</sup> after expiry of the Prophet<sup>-saww</sup>: ‘With the two testimonies you will be entering the Paradise, and with the Salawaat you will be achieving the Mercy, therefore frequent from the Salawaat upon your Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**’<sup>41</sup>

4- لي، الأماالي للصدوق ابنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْبَرَقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ قَالَ اللَّهُ جَلَّ جَلَالُهُ صَلَّى اللَّهُ عَلَيْكَ فَلْيُكْثِرْ مِنْ ذَلِكَ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al-Hassan Bin Al-Hassan Bin Ali, from his father, from his grandfather who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘One who says, ‘May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>’, Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Says: “The Salawaat of Allah<sup>-azwj</sup> are upon you!” Thus, let him frequent from that.

وَ مَنْ قَالَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ لَمْ يُصَلِّ عَلَى آلِهِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ وَ رِيحُهَا تُوْجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ.

And one who says, ‘May Allah<sup>-azwj</sup> Sent Salawaat upon Muhammad<sup>-saww</sup>’, and does not send Salawaat upon his<sup>-saww</sup> Progeny<sup>-asws</sup> will not feel the aroma of Paradise, and it’s aroma will be felt from a travel distance of five hundred years’<sup>42</sup>

5- لي، الأماالي للصدوق ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْيَمُطِيِّ عَنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ أَبِيهِ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: ذَكَرْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَعْضَ الْأَنْبِيَاءِ فَصَلَّيْتُ عَلَيْهِ فَقَالَ إِذَا ذُكِرَ أَحَدٌ مِنَ الْأَنْبِيَاءِ فَأَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ ثُمَّ عَلَيْهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Suleyman Bin Rusheyd, from his father, from Muawiya Bin Ammar who said,

‘I mentioned in the presence of Abu Abdullah<sup>-asws</sup>, the greeting to one of the Prophets<sup>-as</sup>, so I send Salawaat upon him<sup>-saww</sup>. He<sup>-asws</sup> said: ‘Whenever anyone of the Prophets<sup>-as</sup> is mentioned,

<sup>40</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 2

<sup>41</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 3

<sup>42</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 4



then begin with the Salawaat upon Muhammad<sup>-sawww</sup>, then upon him<sup>-as</sup>. May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny and upon entirety of the Prophets<sup>-as!</sup><sup>43</sup>

6- لي، الأماالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ اللَّيْثِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْبَعْوِيِّ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى قَالَ: لَقِيتُ كَعْبَ بْنَ عُجْرَةَ فَقَالَ أَلَا أُهْدِي لَكَ هَدِيَّةً إِنَّ رَسُولَ اللَّهِ ص حَرَجَ عَلَيْنَا فَعَلْنَا يَا رَسُولَ اللَّهِ فَذَعَلْتَنَا كَيْفَ السَّلَامِ عَلَيْكَ فَكَيْفَ الصَّلَاةُ عَلَيْكَ

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Al Laysi – from Abdullah Bin Muhammad Al Bagaway, from Ali Bin Al Ja'ad, from Shu'ba, from Al Hakam, from Ibn Abu Layli who said,

'I met Ka'ab Bin Ujrah. He said, 'Shall I gift to you a gift? Rasool-Allah<sup>-sawww</sup> came out to us. We said, 'O Rasool-Allah<sup>-sawww</sup>! You<sup>-sawww</sup> have taught us how the greetings is to be upon you<sup>-sawww</sup>, so how is the Salawaat upon you<sup>-sawww</sup>?'

قَالَ قَوْلُوا لِلَّهِمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ وَ بَارِكْ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

He<sup>-sawww</sup> said: 'Say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> like what You<sup>-azwj</sup> had Sent upon Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified, and Bless upon Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> like what You<sup>-azwj</sup> had Blessed upon the Progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!'<sup>44</sup>

7- لي، الأماالي للصدوق ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنِ الصَّادِقِ ع قَالَ: إِذَا صَلَّيْتَ أَحَدُكُمْ وَ لَمْ يَذْكُرِ النَّبِيَّ ص يَسْتَلِكُ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Abu Jameela, from Muhammad Bin Haroun,

'From Al-Sadiq<sup>-asws</sup> having said: 'Whenever one of you prays Salat and does not mention the Prophet<sup>-sawww</sup>, he will travel with his Salat other than the way of Paradise'.<sup>45</sup>

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص مَنْ ذُكِرْتُ عَنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ عَزَّ وَ جَلَّ.

He<sup>-asws</sup> said: 'And Rasool-Allah<sup>-sawww</sup> said: 'One, I<sup>-sawww</sup> am mentioned in his<sup>-sawww</sup> presence but he does not send Salawaat upon me<sup>-sawww</sup> and he enters the Hellfire, so Allah<sup>-azwj</sup> Mighty and Majestic has Distanced him'.<sup>46</sup>

سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ مِثْلَهُ وَ زَادَ فِيهِ وَ قَالَ ص مَنْ ذُكِرْتُ عَنْدَهُ فَتَسِيَّ الصَّلَاةَ عَلَيَّ حُطِيَ بِهِ طَرِيقَ الْجَنَّةِ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Abu Jameela,

<sup>43</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 5

<sup>44</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 6

<sup>45</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 7

<sup>46</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 8 a

‘Similar to it, and there is an increase in it, ‘And he<sup>-saww</sup> said: ‘One, I<sup>-saww</sup> am mentioned in his presence, and he forgets to Salawaat upon me<sup>-saww</sup>, he has mistaken in the path to Paradise’.<sup>47</sup>

9- ب، قرب الإسناد البُشَيبِيُّ عَنِ ابْنِ عَبْدِ الْحَمِيدِ عَنْ أَحَدِهِمَا ع قَالَ: أَثْقَلُ مَا يُوضَعُ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ.

(The book) ‘Qurb Al Isnaad’ – Al Yaqteeny, from Ibn Abdul Hameed,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup> having said: ‘The heaviest of what would be placed in the scale on the Day of Qiyamah is the Salawaat upon Muhammad<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household’.<sup>48</sup>

10- ب، قرب الإسناد ابنُ سَعْدٍ عَنِ الْأَزْدِيِّ قَالَ: قَالَ بَعْضُ الْأَصْحَابِ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

(The book) ‘Qurb Al Isnaad’ – Ibn Sa’ad, from Al Azdy who said,

‘One of the companions said in the presence of Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, ‘O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> like what You<sup>-azwj</sup> had Sent upon Ibrahim<sup>-as</sup>!’

فَقَالَ لَا وَ لَكِنْ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

He<sup>-asws</sup> said: ‘No, but, ‘like better than what You<sup>-azwj</sup> had Sent and Blessed upon Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!’<sup>49</sup>

11- ل، الخصال أبي عن سعد عن أيوب بن نوح عن ابن أبي عمير عن ابن سنان عن أبي عبد الله ع قال: إِذَا كَانَتْ عَشِيَّةُ الْحَمِيسِ وَ لَيْلَةُ الْجُمُعَةِ نَزَلَتْ مَلَائِكَةٌ مِنَ السَّمَاءِ مَعَهَا أَقْلَامُ الذَّهَبِ وَ صُحُفُ الْفِضَّةِ لَا يَكْتُبُونَ عَشِيَّةَ الْحَمِيسِ وَ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ إِلَى أَنْ تَغِيبَ الشَّمْسُ إِلَّا الصَّلَاةَ عَلَى النَّبِيِّ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

(The book) ‘Al Kihsaal’ – My father, from Sa’ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When it would be the evening of Thursday and the night of Friday, the Angels descend from the sky, with them are pens of gold and parchments of silver. They are not writing on the evening of Thursday and the night of Friday and the day of Friday up to disappearance of the sun, except the Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>’.<sup>50</sup>

12- ل، الخصال أبي عن سعد عن ابن يزيد عن ابن أبي عمير عن غير واحد عن أبي عبد الله ع قال: مَا مِنْ عَمَلٍ أَفْضَلَ يَوْمَ الْجُمُعَةِ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ.

<sup>47</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 8 b

<sup>48</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 9

<sup>49</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 10

<sup>50</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 11

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah<sup>-asws</sup> having said: 'On the day of Friday, there is no deed superior to that Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>'.<sup>51</sup>

13- ل، الخصال في حبر الأعمش عن الصادق ع قال: الصلاة على النبي ص واجبة في كل المواطن وعند العطاس والرياح وغير ذلك.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'From Al-Sadiq<sup>-asws</sup> having said: 'The Salawaat upon the Prophet<sup>-saww</sup> is obligatory in every place and during the sneezing, and the (gusts of) winds and other than that'.<sup>52</sup>

أقول فيما كتب الرضا ع للمأمون و الذبائح مكان الرياح.

**Note – I (Majlisi) am saying, 'Among what Al-Reza<sup>-asws</sup> had written for Al-Mamoun, was (the word), 'The slaughters' in place of 'the winds'.**

14- ل، الخصال الأربعة قال أمير المؤمنين ع صلوا على محمد و آل محمد فإن الله عز و جل يقبل دعاءكم عند ذكر محمد و دعائكم له و حفظكم إيائه ص.

(The book) 'Al Khisaal' –

'The four hundred (Ahadeeth) – Amir Al-Momineen<sup>-asws</sup> said: 'Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for Allah<sup>-azwj</sup> Mighty and Majestic Accepts your supplications at the mention of Muhammad<sup>-saww</sup>, and your supplications for him<sup>-saww</sup>, and your preserving him<sup>-saww</sup> (in your mind)'.<sup>53</sup>

و قال ع أعطي السمع أربعين ص و الجنة و النار و حور العين فإذا فرغ العبد من صلاته فليصل على النبي و آله و يسأل الله الجنة و يستجير بالله من النار و يسأله أن يزوجه من الحور العين

And he<sup>-asws</sup> said: 'The Hearing is Granted to four – the Prophet<sup>-saww</sup>, and the Paradise, and the Hellfire, and the Maiden Houries. When the servant is free from his Salat, let him send Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and he should ask Allah<sup>-azwj</sup> for the Paradise, and he should seek Shelter with Allah<sup>-azwj</sup> from the Hellfire, and ask Him<sup>-azwj</sup> to Get him to be married to the Maiden Hourie.

فإنه من صلى على النبي ص رفعت دعوته و من سأل الله الجنة قالت الجنة يا رب أعط عبدك ما سأل و من استجار من النار قالت النار يا رب أجز عبدك بما استجارك و من سأل الحور العين قلن الحور يا رب أعط عبدك ما سأل.

Surely, the one who sends Salawaat upon the Prophet<sup>-saww</sup>, his supplication is raised, and the one who asks Allah<sup>-azwj</sup> for the Paradise, the Paradise says, 'O Lord<sup>-azwj</sup>, Give Your<sup>-azwj</sup> servant what he is asking for!', and the one who seeks Shelter from the Hellfire, the Hellfire says, 'O

<sup>51</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 12

<sup>52</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 13

<sup>53</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 14 a

Lord-azwj, Shelter Your-azwj servant from what he is seeking shelter from!', and one who asks for the Maiden Hourie, they say, 'O Lord-azwj, Give Your-azwj servant what he is asking for!'"<sup>54</sup>

15- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام فيما سأل الحضير الحسن بن علي ع أخبرني عن الرجل كيف يدكر و ينسى

(The book) 'Ilal Al-Sharaie', (and) 'Uyoun Akhbar Al-Reza-asws', may the greeting be upon him-asws – 'Among what Al-Khizr-as had asked Al-Hassan-asws Bin Ali-asws: 'Inform me-as about the man, how comes he remembers and forgets?'

قَالَ إِنَّ قَلْبَ الرَّجُلِ فِي حَقِّي وَ عَلَى الْحَقِّ طَبَقٌ فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً تَامَةً انْكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحَقِّ فَأَضَاءَ الْقَلْبُ وَ ذَكَرَ الرَّجُلُ مَا كَانَ نَسِيَ

He-asws said: 'The heart of a man is in a container and there is a layer upon the container. When the man sends Salawaat during that upon Muhammad-saww and Progeny-asws of Muhammad-saww, a complete Salawaat, that layer is removed from the container, so the heart gets illuminated and the man remembers what he had forgotten.

وَ إِنْ هُوَ لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَوْ نَقَصَ مِنَ الصَّلَاةِ عَلَيْهِمْ انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى ذَلِكَ الْحَقِّ فَأَظْلَمَ الْقَلْبُ وَ نَسِيَ الرَّجُلُ مَا كَانَ ذَكَرَهُ.

And if he does not send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, or is deficient from the Salawaat upon them, that layer seals upon that container, so the heart darkens and the man forgets what he had remembered"<sup>55</sup>.

16- ن، عيون أخبار الرضا عليه السلام فيما احتج الرضا ع على علماء المخالفين بمحضرة المأمون في تفضيل العترة الطاهرة قال و أمّا الآية السابعة فقول الله تعالى إن الله و ملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه و سلموا تسليماً

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greeting be upon him-asws – 'Among what Al-Reza had argued against the scholars of the opponents in the presence of Al-Mamoun regarding merits of the Pure Family (of Rasool-Allah-saww), he-asws said: 'And as for the seventh sign, it is Word of Allah-azwj the Exalted: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

وَ قَدْ عَلِمَ الْمُعَانِدُونَ مِنْهُمْ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ آيَةُ قِيلَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا تَسْلِيمَ عَلَيْكَ فَكَيْفَ الصَّلَاةَ عَلَيْكَ

And the obstinate ones from them knew that when this Verse was Revealed, it was said, 'O Rasool-Allah-saww! We have recognised the greeting upon you-saww, so how is the Salawaat upon you-saww?'

فَقَالَ تَقُولُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ فَهَلْ بَيْنَكُمْ مَعَاشِرَ النَّاسِ فِي هَذَا خِلَافٌ

He-saww said: 'You should be saying, 'O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, like what You-azwj had Sent upon Ibrahim-as and upon progeny

<sup>54</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 14 b

<sup>55</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 15

of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are the Praised, the Glorified!’ O community of people! Is there any differing between you regarding this?’

قَالُوا لَا

They said, ‘No!’

قَالَ الْمَأْمُونُ هَذَا مَا لَا خِلَافَ فِيهِ أَصْلًا وَ عَلَيْهِ إِجْمَاعُ الْأُمَّةِ فَهَلْ عِنْدَكَ فِي الْآلِ شَيْءٌ أَوْضَحَ مِنْ هَذَا فِي الْقُرْآنِ

Al-Mamoun said, ‘This is what there is no differing in it, originally, and upon it is consensus of the community. Is there anything with you<sup>-asws</sup> regarding the Progeny<sup>-asws</sup> in the Quran which is clearer than this?’

قَالَ أَبُو الْحُسَيْنِ ع نَعَمْ أَخْبَرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسَ وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنَى بِقَوْلِهِ يَسَ

Abu Al-Hassan<sup>-asws</sup> said: ‘Yes. Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**. Who is meant by His<sup>-azwj</sup> Word: **Ya Seen [36:1]**?’

قَالَتِ الْعُلَمَاءُ يَسَ مُحَمَّدٌ ص لَمْ يَشْكُ فِيهِ أَحَدٌ

The scholars said, ‘Yaseen is Muhammad<sup>-saww</sup>. No one doubts in it!’

قَالَ أَبُو الْحُسَيْنِ ع فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَ وَ صِفَةَ إِلَّا مَنْ عَقَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

Abu Al-Hassan<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Granted to Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> such merits from that, no one can reach the essence of its description except the one who understands it, and that is, Allah<sup>-azwj</sup> Mighty and Majestic did not Greet upon anyone except upon the Prophets<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>.

فَقَالَ تَبَارَكَ وَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ نُوحٍ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ إِبْرَاهِيمَ وَ لَا قَالَ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ وَ قَالَ عَزَّ وَ جَلَّ سَلَامٌ عَلَى آلِ يَسَ يَعْنِي آلَ مُحَمَّدٍ ع.

He<sup>-azwj</sup> the Blessed and Exalted Said: **Greetings be upon Noah among the nations [37:79]**, and Said: **Greetings be upon Ibrahim [37:109]**, and Said: **Greetings be upon Musa and Haroun [37:120]**, and did not Say Greetings upon the Progeny of Noah<sup>-as</sup>, or upon the Progeny of Ibrahim<sup>-as</sup>, nor did He<sup>-azwj</sup> Say Greetings be upon Musa<sup>-as</sup> and Haroun<sup>-as</sup>, and the Mighty and Majestic Said: **Greetings be on Progeny of Yaseen [37:130]**, meaning the Progeny<sup>-asws</sup> of Him<sup>-azwj</sup>’<sup>56</sup> (note: these days in the printed version of the Holy Quran, they have obscured this Verse as **سَلِّمُوا عَلَى آلِ يَاسِينَ**, by combining the ‘lam’ with ‘Ya’)

<sup>56</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 16

أَقُولُ سَيَأْتِي فِي حُطْبَةِ النَّبِيِّ ص فِي فَضْلِ شَهْرِ رَمَضَانَ مَنْ أَكْثَرَ فِيهِ مِنَ الصَّلَاةِ عَلَيَّ تَقَلَّ اللَّهُ مِيزَانَهُ يَوْمَ تَحْفُ الْمَوَازِينُ.

I (Majlisi) am saying, 'I shall bring in a sermon of the Prophet<sup>-sawww</sup> regarding the merit of a month of Ramazan: 'One who frequents the Salawaat upon me<sup>-sawww</sup> during it, Allah<sup>-azwj</sup> would Cause his scale to be heavy on a Day the (other) scales would be light'.<sup>57</sup>

18- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام ابن إدريس عن أبيه عن ابن عيسى عن البرنظري عن ابن خالد قال: قلت لأبي الحسن ع جعلت فداك كيف صار مهر النساء خمسمائة درهم اثنتي عشرة أوقية و نش [نشأ]

(The book) 'Ilal al Sharaie', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Ibn Idrees, from his father, from Ibn Isa, from Al Bazanty, from Ibn Khalid who said,

'I said to Abu Al-Hassan<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! How come the dowry of the women came to be five hundred Dirhams, twelve 'Owqiya' and a 'Nash' (approx. 30 gms. Gold)?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْجَبَ عَلَيَّ نَفْسِي أَنْ لَا يُكَبِّرَهُ مُؤْمِنٌ مِائَةَ تَكْبِيرَةٍ وَ يُسَبِّحُهُ مِائَةَ تَسْبِيحَةٍ وَ يُحَمِّدُهُ مِائَةَ تَحْمِيدٍ وَ يُهَلِّلُهُ مِائَةَ مَرَّةٍ وَ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ مِائَةَ مَرَّةٍ ثُمَّ يَقُولُ اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ إِلَّا زَوَّجَهُ اللَّهُ عَزَّ وَ جَلَّ فَمِنْ ثَمَّ جُعِلَ مَهْرُ النِّسَاءِ خَمْسِمِائَةَ دِرْهَمٍ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Obligated upon Himself<sup>-sawww</sup> that a Momin will not exclaim one hundred Takbeer, and glorify one hundred Glorifications, and praise one hundred Praises, and extol Oneness on hundred times, and sends Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup> one hundred times, then says, 'O Allah<sup>-azwj</sup>! Get me married to the Maiden Hourie!', except Allah<sup>-azwj</sup> Mighty and Majestic will Get him married (to her)! For thereon He<sup>-azwj</sup> Made dowry of the women to be five hundred Dirhams.

وَ إِنَّمَا مُؤْمِنٌ خَطَبَ إِلَى أُخِيهِ حَرَمَةَ - [حُرْمَتُهُ] وَ بَدَّلَ لَهُ خَمْسِمِائَةَ دِرْهَمٍ فَلَمْ يُزَوِّجْهُ فَقَدْ عَقَبَهُ وَ اسْتَحَقَّ مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْ لَا يُزَوِّجَهُ حَوْرَاءً.

And whichever Momin proposes to his brother of his sanctimonious one and spends five hundred Dirhams for it, but he does not get him married (to her), he has been unrighteous, and deserves from Allah<sup>-azwj</sup> Mighty and Majestic that He<sup>-azwj</sup> does not Get him married to a Hourie".<sup>58</sup>

19- ما، الأماي للشيخ الطوسي المفيد عن عمر بن محمد الصيرفي عن الحسين بن إسماعيل الصبي عن عبد الله بن شبيب عن هارون بن يحيى عن عبد الرحمن بن حاطب بن أبي بلتعنة عن زكريا بن إسماعيل من ولد زيد بن ثابت عن أبيه عن عمه سلمان بن زيد بن ثابت عن زيد بن ثابت قال: خرجنا جماعة من الصحابة في غزاة من الغزوات مع رسول الله ص حتى وقفنا في مجمع طرقي فطلع أعرابي بيطام بغير حتى وقف على رسول الله ص وقال السلام عليك يا رسول الله و رحمته الله و بركاته

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Sayrafi, from Al-Husayn Bin Ismail Al Zaby, from Abdullah Bin Shabeeb, from Haroun Bin Yahya, from Abdul Rahman Bin Hatib Bin Abu Nalta'a, from Zakariya Bin Ismail, from a son of Zayd Bin Sabit, from his father, from his uncle Salman Bin Zayd Sabit, from Zayd Bin Sabit who said,

<sup>57</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 17

<sup>58</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 18

'We went out as a group of companions in a military expedition from the military expeditions of Rasool-Allah<sup>-saww</sup> until we pause in a crossroads. A Bedouin emerged with the reins of a camel until he paused to Rasool-Allah<sup>-saww</sup> and said, 'The greeting be unto you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, and the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص وَ عَلَيْكَ السَّلَامُ

Rasool-Allah<sup>-saww</sup> said to him: 'And upon you be the greeting!'

قَالَ كَيْفَ أَصْبَحْتَ يَا رَسُولَ اللَّهِ

He said, 'How is your<sup>-saww</sup> morning? May by father and my mother be (sacrificed for) you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>!'

قَالَ لَهُ أَحْمَدُ اللَّهُ إِلَيْكَ كَيْفَ أَصْبَحْتَ

He<sup>-saww</sup> said to him: 'I praise Allah<sup>-azwj</sup> to you! How is your morning?'

قَالَ وَ كَانَ وَرَاءَ الْبُعَيْرِ الَّذِي يُقودُهُ الْأَعْرَابِيُّ رَجُلًا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ هَذَا الْأَعْرَابِيَّ سَرَقَ الْبُعَيْرَ فَرَعَا الْبُعَيْرُ سَاعَةً وَ أَنْصَتَ لَهُ رَسُولُ اللَّهِ ص يَسْمَعُ رُغَاءَهُ

He (the narrator) said, 'And behind the camel which the Bedouin was guiding, there was a man. He said, 'O Rasool-Allah<sup>-saww</sup>! The Bedouin has stolen the camel'. The camel grumbled for a while and Rasool-Allah<sup>-saww</sup> was silent to it, hearing its grumbling.

قَالَ ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى الرَّجُلِ فَقَالَ انْصَرَفَ عَنْهُ فَإِنَّ الْبُعَيْرَ يَشْهَدُ عَلَيْكَ أَنَّكَ كَاذِبٌ

He (the narrator) said, 'Then Rasool-Allah<sup>-saww</sup> turned towards the man. He<sup>-saww</sup> said to him: 'Leave from it, for the camels testified that you are a liar!'

قَالَ فَانْصَرَفَ الرَّجُلُ وَ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى الْأَعْرَابِيِّ فَقَالَ أَيُّ شَيْءٍ قُلْتَ حِينَ جِئْتَنِي

He (the narrator) said, 'The man left, and Rasool-Allah<sup>-saww</sup> came to the Bedouin. He said, 'Which thing did you<sup>-saww</sup> say when you came to me<sup>-saww</sup>?'

قَالَ قُلْتُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى لَا يَبْقَى صَلَاةٌ لِلَّهِمَّ بَارِكْ عَلَى مُحَمَّدٍ حَتَّى لَا يَبْقَى بَرَكَةٌ لِلَّهِمَّ سَلِّمْ عَلَى مُحَمَّدٍ حَتَّى لَا يَبْقَى سَلَامٌ لِلَّهِمَّ ارْحَمْ مُحَمَّدًا حَتَّى لَا يَبْقَى رَحْمَةٌ

He said, 'I said, 'O Allah<sup>-azwj</sup>, Send Salawaat upon Muhammad<sup>-saww</sup> until there does not remain any Salawaat! O Allah<sup>-azwj</sup>, Bless upon Muhammad<sup>-saww</sup> until there does not remain any Blessing! O Allah<sup>-azwj</sup>, Greet unto Muhammad<sup>-saww</sup> until there does not remain any Greeting! O Allah<sup>-azwj</sup>, Mercy Muhammad<sup>-saww</sup> there does not remain any Mercy!'

فَقَالَ رَسُولُ اللَّهِ ص إِنِّي أَقُولُ مَا لِي أَرَى الْبُعَيْرَ يَنْطِقُ بِغُدْرِهِ وَ أَرَى الْمَلَائِكَةَ قَدْ سَدُّوا الْأَفْقَ.

Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am saying: 'What is the matter I<sup>-saww</sup> am seeing the camel talking with his excuse and I<sup>-saww</sup> am seeing the Angels to have blocked the horizons?'<sup>59</sup>

20- ما، الأماالي للشيخ الطوسي المفييد عن الجعابي عن ابن عُمدة عن عبيد بن خُدون عن محمد بن حسان بن سهيل عن عامر بن الفضل عن بشر بن سالم و محمد بن عمران الدهلي عن جعفر بن محمد ع قال قال رسول الله ص من نسي الصلاة علي أخطأ طريق الجنة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ubeyd Bin Humdoun, from Muhammad Bin Hassan Bin Suhey, from Aamir Bin Al Fazl, from Bishr Bi Salim and Muhammad Bin Imran Al Zuhly,

From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who forgets the Salawaat upon me<sup>-saww</sup> has erred on the path to Paradise'.<sup>60</sup>

21- ما، الأماالي للشيخ الطوسي المفييد عن ابن فلولويه عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن أبان بن عثمان عن أبي عبد الله ع قال: إذا دعا أحدكم بالصلاة على النبي ص فإن الصلاة على النبي ص مقبولة و لم يكن الله ليقبل بعضها و يرد بعضها.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Aban Bin Usman,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whenever one of you supplicates, let him begin with the Salawaat upon the Prophet<sup>-saww</sup>, for the Salawaat upon the Prophet<sup>-saww</sup> is Accepted, and Allah<sup>-azwj</sup> is not going to Accept part and Reject part!'<sup>61</sup>

22- ما، الأماالي للشيخ الطوسي المفييد عن الجعابي عن ابن عُمدة عن أحمد بن يحيى عن أسيد بن زيد عن محمد بن مروان عن الصادق ع قال قال رسول الله ص صلاتكم علي إجابة لدعائكم و ركاة لأعمالكم.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqda, from Ahmad Bin Yahya, from Aseyd Bin Zayd, from Muhammad Bin Marwan,

'From Al-Sadiq<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Your Salawaat(s) upon me<sup>-saww</sup> are an Answering for your supplication, and is Zakat (purification) of your deeds!'<sup>62</sup>

23- ع، علل الشرائع أحمد بن محمد السنائي عن الأسدي عن سهل بن عبد العظيم الحسيني عن أبي الحسن العسكري ع قال: إنما اتخذ الله إبراهيم خليلاً لكثرة صلاته على محمد و أهل بيته صلوات الله عليهم.

(The book) 'Ilal Al Sharaie' – Ahmad Bin Muhammad Al Sinany, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Al-Hassan Al-Askari<sup>-asws</sup> having said: 'But rather, Allah<sup>-azwj</sup> Took Ibrahim<sup>-as</sup> as a friend due to the frequency of his<sup>-as</sup> Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, may the Salawaat of Allah<sup>-azwj</sup> upon them<sup>-asws</sup>'.<sup>63</sup>

<sup>59</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 19

<sup>60</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 20

<sup>61</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 21

<sup>62</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 22

<sup>63</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 23



24- ع، علل الشرائع أَبِي عَنْ سَعْدِ عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ذَكَرَ اللَّهَ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَ مَنْ ذَكَرَ رَسُولَ اللَّهِ ص كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَرَنَ رَسُولَهُ بِنَفْسِهِ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Yaqteeny, from Yunus, from Abdul Hameed,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who does Zikr of Allah<sup>-azwj</sup>, ten good deeds are written for him, and one who does Zikr of Rasool-Allah<sup>-saww</sup> ten good deeds are written for him, because Allah<sup>-azwj</sup> Mighty and Majestic has Paired His<sup>-azwj</sup> Rasool<sup>-saww</sup> with Himself<sup>-azwj</sup>'.<sup>64</sup>

25- مع، معاني الأخبار أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ مُحَمَّدِ بْنِ عَاصِمِ الطَّرِيفِيِّ عَنْ عَيَّاشِ بْنِ يَزِيدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: مَنْ صَلَّى عَلَيَّ ص فَمَعْنَاهُ أَنِّي أَنَا عَلَى الْمِيثَاقِ وَالْوَفَاءِ الَّذِي قَبِلْتُ حِينَ قَوْلِهِ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى.

(The book) 'Ma'any Al Akhbar' – Ahmad Bin Muhammad Bin Abdul Rahman Al Muqry, from Muhammad Bin Ja'far Al Muqry, from Muhammad Bin Al-Hassan Al Mowsily, from Muhammad Bin Aasim Al Tarefyi, from Ayyash Bin Yazeed Bin Al-Hassan, from his father,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'One who sends Salawaat upon the Prophet<sup>-saww</sup>, it's meaning is, 'I am upon the Covenant and the loyalty which I accepted, when it was His<sup>-azwj</sup> Words: **"Am I not your Lord?" They said, 'Yes, we testify'. [7:172]**'.<sup>65</sup>

26- مع، معاني الأخبار أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بُنْدَارَ عَنْ مُحَمَّدِ بْنِ الْحَجَّاجِ الْمُقْرِي عَنْ أَحْمَدَ بْنِ الْعَلَاءِ بْنِ هِلَالِ بْنِ أَبِي زَكَرِيَّا عَنْ سُلَيْمَانَ بْنِ يَلَالِ بْنِ عُمَارَةَ بْنِ عَزْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْبَحِيلُ حَقًّا مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ.

(The book) 'Ma'any Al Akhbaar' – Ahmad Bin Muhammad Bin Abdul Rahman, from Ali Bi Al-Husayn Bin Bundar, from Muhammad Bin Al Hajjaj Al Muqry, from Ahmad Bin Ala'a Bin Hilal, from Abu Zakariya, from Suleyman Bin Bilal, from Umarah,

'From Abdullah son of Ali Bin Al-Husayn<sup>-asws</sup>, from his father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> who said, 'Rasool-Allah<sup>-saww</sup> said: 'The true miser is one I<sup>-saww</sup> am mentioned in his presence but he does not send Salawaat upon me<sup>-saww</sup>'.<sup>66</sup>

27- مع، معاني الأخبار ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ أَحْمَدَ بْنِ حَفْصِ الْبَزَّازِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

(The book) 'Ma'any Al Akhbar' – Ibn Masrou, from Ibn Aamir, from Al Mualla, from Muhammad Bin Jamhour, from Ahmad Bin Hafs Al Bazzaz, from his father, from Ibn Abu Hamza, from his father who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

<sup>64</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 24

<sup>65</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 25

<sup>66</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 26

فَقَالَ الصَّلَاةُ مِنَ اللَّهِ عَزَّ وَجَلَّ رَحْمَةٌ وَمِنْ الْمَلَائِكَةِ تَرْكِيبَةٌ وَمِنْ النَّاسِ دُعَاءٌ وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ وَ سَلِّمُوا تَسْلِيمًا فَإِنَّهُ يَعْنِي التَّسْلِيمَ لَهُ فِيمَا وَرَدَ عَنْهُ

He<sup>-asws</sup> said: 'The Salawaat from Allah<sup>-azwj</sup> Mighty and Majestic is Mercy, and from the Angels is a purification, and from the people is a supplication, and as for Words of Mighty and Majestic: **and submit submissively [33:56]**, it means submitting from him<sup>-saww</sup> regarding whatever is referred from him<sup>-saww</sup>'.

قَالَ فُقُلْتُ لَهُ فَكَيْفَ نُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'How should we send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>?'

قَالَ تَقُولُونَ صَلَوَاتُ اللَّهِ وَ صَلَوَاتُ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ جَمِيعِ خَلْقِهِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He<sup>-asws</sup> said: 'You should say, 'May the Salawaat of Allah<sup>-azwj</sup> and Salawaat of His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Messengers<sup>-as</sup>, and entirety of His<sup>-azwj</sup> creatures be upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and the greeting be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings''.

قَالَ فُقُلْتُ فَمَا ثَوَابُ مَنْ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ بِحَدِيثِ الصَّلَاةِ

He (the narrator) said, 'I said, 'What is the Reward of the one who sends Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, with this Salawaat?'

قَالَ الْخُرُوجُ مِنَ الذُّنُوبِ وَ اللَّهُ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ.

He<sup>-asws</sup> said: 'The exit from the sins, by Allah<sup>-azwj</sup>, to be like he was on the day his mother gave birth to him!''<sup>67</sup>

28- يد، التوحيد عن ابن عمر قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَضْرِبُوا أَطْفَالَكُمْ عَلَى بُكَائِهِمْ فَإِنَّ بُكَاءَهُمْ أَرْبَعَةٌ أَشْهُرٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَرْبَعَةٌ أَشْهُرٍ الصَّلَاةُ عَلَى النَّبِيِّ وَ آلِهِ وَ أَرْبَعَةٌ أَشْهُرٍ الدُّعَاءُ لِوَالِدَيْهِ.

(The book) 'Al Tawheed' 0 from Ibn Umar who said,

'Rasool-Allah<sup>-saww</sup> said: 'Do not hit your children upon their crying, for their crying for four months is testimony that there is no god except Allah<sup>-azwj</sup>, and (the following) fourth months is Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and (the following) four months is the supplication for its parents''.<sup>68</sup>

(3) التوحيد ص 242، و قيل في وجهه: السرّ فيه أن الطفل أربعة أشهر لا يعرف سوى الله عزّ و جلّ الذي فطر على معرفته و توحيد فبكاؤه توسل إليه و التجاء به سبحانه خاصة دون غيره، فهو شهادة له بالتوحيد،

Note – (The book) 'Al Tawheed', page 242, - 'And it is said in its aspect, 'The secret in it is that the child of (up to) four months does not know apart from Allah<sup>-azwj</sup> Mighty and Majestic Who

<sup>67</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 27

<sup>68</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 28

*Natured him upon recognising Him<sup>-azwj</sup> and His<sup>-azwj</sup> Tawheed. So, his crying is his means to Him<sup>-azwj</sup> and seeking shelter with Him<sup>-azwj</sup> the Glorious in particular besides others. Thus, it is a testimony to Him<sup>-azwj</sup> with the Tawheed.*

و أربعة اخرى يعرف أمه من حيث انها وسيلة لاغتذائه فقط، لا من حيث انها أمه، و لهذا يأخذ اللبن من غيرها أيضا في هذه المدة غالبا فلا يعرف فيها بعد الله الا من كان وسيلة بين الله و بينه في ارتزاقه الذي هو مكلف به تكليفا طبيعيا من حيث كونها وسيلة لا غير، و هذا معنى الرسالة فيكأوه في هذه المدة شهادة بالرسالة،

*And another four, he recognises his mother from whereby she is a means for his feed only, not from whereby she is his mother, and for this reason he takes the milk from others as well during this period mostly. He does not recognise during it, after Allah<sup>-azwj</sup>, except the one who was an intermediary between Allah<sup>-azwj</sup> and him regarding his sustenance, the one who is encumbered with it, a natural encumberment from whereby it is a means, not anything else, and this is the meaning of the Message. Thus, his crying during this period is testifying with the Message.*

و أربعة اخرى يعرف أبويه و كونه محتاجا اليهما في الرزق، فيكأوه فيها دعاء لهما بالسلامة و البقاء في الحقيقة

*And another four, he recognises his parent and his being needy to them regarding the sustenance. Thus, his crying during it is a supplication for them for the safety and the remaining, in the reality’.*

29- لي، الأماالي للصدوق ابن شاذويه عن محمد الحميري عن أبيه عن ابن يزيد عن ابن أبي عمير عن أبان بن عثمان عن أبان بن تغلب عن الباقر عن آبائه ع قال قال رسول الله ص من صلى علي و لم يصل علي لم يجد ريح الجنة و إن ريحها لتوجد من مسيرة خمسمائة عام.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Shazawayh, from Muhammad Al Himeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlib,

‘From Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said; ‘Rasool-Allah<sup>-saww</sup> said: ‘One who sends Salawaat upon me<sup>-saww</sup> and does not send Salawaat upon my<sup>-saww</sup> Progeny<sup>-asws</sup> will not find (smell) the aroma of Paradise, and (although) its aroma will be felt from a travel distance of five hundred years’’.<sup>69</sup>

30- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن ابن سينان عن أبي عبد الله ع قال: قال رسول الله ص ذات يوم لعلي ع أ لا أبشرك

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Masrou, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One day Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘Shall I<sup>-saww</sup> give you<sup>-asws</sup> glad tidings?’

فقال بلى يا أي أنت و أمي فإناك لم تنزل مبيئرا بكل خير

He<sup>-asws</sup> said: 'Yes, may my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed for) you<sup>-saww</sup>, for you<sup>-saww</sup> have not ceased to give glad tidings with all goodness!'

فَقَالَ أَخْبَرَنِي جِبْرَائِيلُ أَنْفَاءً بِالْعَجَبِ

He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> informed me<sup>-saww</sup> just now with the wonder!'

فَقَالَ لَهُ عَلِيُّ ع وَ مَا الَّذِي أَخْبَرَكَ يَا رَسُولَ اللَّهِ

Ali<sup>-asws</sup> said to him<sup>-saww</sup>, 'And what is that which he<sup>-as</sup> informed you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>?'

فَقَالَ أَخْبَرَنِي أَنَّ الرَّجُلَ مِنْ أُمَّتِي إِذَا صَلَّى عَلَيَّ وَ اتَّبَعَ بِالصَّلَاةِ عَلَيَّ أَهْلَ بَيْتِي فَتُحِثُّ لَهُ أَبْوَابُ السَّمَاءِ وَ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ سَبْعِينَ صَلَاةً وَ إِنْ كَانَ مُذْنِبًا حَطَّاءٌ ثُمَّ تَنَحَّاهُ عَنْهُ الذُّنُوبُ كَمَا يَتَنَحَّاهُ الْوَرَقُ مِنَ الشَّجَرِ

He<sup>-saww</sup> said: 'He<sup>-as</sup> informed me<sup>-saww</sup> that the man from my<sup>-saww</sup> community, when he sends Salawaat upon me<sup>-saww</sup> and follows up the Salawaat upon People<sup>-asws</sup> of my<sup>-saww</sup> Household, doors of the sky are opened for him and the Angels send seventy Salawaat upon him, and even if he was a sinner, a wrong-doer, then the sins drop off from him just as the leaves drop off from the tree.

وَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَيْتَكَ يَا عَبْدِي وَ سَعْدَيْكَ وَ يَقُولُ اللَّهُ لِمَلَائِكَتِهِ يَا مَلَائِكَتِي أَنْتُمْ تُصَلُّونَ عَلَيْهِ سَبْعِينَ صَلَاةً وَ أَنَا أُصَلِّي عَلَيْهِ سَبْعِمِائَةَ صَلَاةٍ

And Allah<sup>-azwj</sup> Blessed and Exalted Says: "Here I<sup>-azwj</sup> am, O My<sup>-azwj</sup> servant, and (for) your assistance!", and Allah<sup>-azwj</sup> Says to His<sup>-azwj</sup> Angels: "You send seventy Salawaat upon him, and I<sup>-azwj</sup> am Sending seven hundred Salawaat upon him!"

وَ إِذَا صَلَّى عَلَيَّ وَ لَمْ يُشِغْ بِالصَّلَاةِ عَلَيَّ أَهْلَ بَيْتِي كَانَ بَيْنَهَا وَ بَيْنَ السَّمَاءِ سَبْعُونَ حِجَابًا وَ يَقُولُ جَلَّ جَلَالُهُ لَا لَيْتَكَ وَ لَا سَعْدَيْكَ يَا مَلَائِكَتِي لَا تُصْعِدُوا دُعَاءَهُ إِلَّا أَنْ يُلْحِقَ بِنَبِيِّ عِزَّتِهِ

And when he sends Salawaat upon me<sup>-saww</sup> and does not follow-up with the Salawaat upon People<sup>-asws</sup> of my<sup>-saww</sup> Household, there would be seventy veils between it and the sky, and He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Says: "Neither am I<sup>-azwj</sup> here for you nor (for) your assistance! O My<sup>-azwj</sup> Angels, do not ascend with his supplication except if he joins with My<sup>-azwj</sup> Prophet<sup>-saww</sup> his<sup>-saww</sup> family<sup>-asws</sup>!"

فَلَا يَزَالُ مَحْجُوبًا حَتَّى يُلْحِقَ بِأَهْلِ بَيْتِي.

It does not cease to be veiled until he joins People<sup>-asws</sup> of my<sup>-saww</sup> Household with me<sup>-saww</sup>!'<sup>70</sup>

31- نو، ثواب الأعمال العطار عن أبيه عن الأشعري عن السندي بن محمد عن أبي البختري عن الصادق عن آبائه ع قال قال رسول الله ص أنا عند الميزان يوم القيامة فمن ثقلت سيئاته على حسناته جئت بالصلاة علي حتى أثقل بها حسناته.

<sup>70</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 30

(The book) 'Sawaab Al Amaal' – Al Attar, from his father, from Al Ashary, from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> would be by the scale on the Day of Qiyamah. The one whose evil deeds would be heavy, I<sup>-saww</sup> would come with the Salawaat he had sent upon me<sup>-saww</sup> until his good deeds would be heavier by it''.<sup>71</sup>

32-، ثواب الأعمال أبي عن سعد عن سلمة بن الخطاب عن إسماعيل بن جعفر عن الحسن بن علي عن أبي بصير عن أبي عبد الله ع قال: إذا ذكّر النبي ص فأكثرُوا الصلوة عليه فإنه من صلى على النبي صلوة واحدة صلى الله عليه ألف صلوة في ألف صف من الملائكة

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Salama Bin Al Khattab, from Ismail Bin Ja'far, from Al-Hassan Bin Ali, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whenever the Prophet<sup>-saww</sup> is mentioned, they frequent the Salawaat upon him<sup>-saww</sup>, for the one who sends Salawaat upon the Prophet<sup>-saww</sup>, one Salawaat, Allah<sup>-azwj</sup> will Send a thousand Salawaat upon him in a thousand rows of the Angels.

و لم يبق شيء مما خلق الله إلا صلى على ذلك العبد لصلوة الله عليه و صلوة ملائكته و لا يرغب عن هذا إلا جاهل مغرور قد برى الله منه و رسوله.

And there will not remain anything from what Allah<sup>-azwj</sup> has Created except it would send Salawaat upon that servant, at the Salawaat of Allah<sup>-azwj</sup> and the Salawaat of His<sup>-azwj</sup> Angels upon him, and no one will turn away from this except an ignoramus, arrogant, Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> would have disavowed from him''.<sup>72</sup>

33-، ثواب الأعمال ماجيلويه عن محمد العطار عن الأشعري عن محمد بن حسان عن جعفر بن عيسى عن رشيد بن سعد عن معاوية بن صالح عن أبي إسحاق عن عباس عن عاصم بن ضمرة عن أمير المؤمنين ع قال: الصلوة على النبي ص أحق للخطايا من الماء للثار و السلام على النبي ع أفضل من عتق رقاب و حب رسول الله ص أفضل من مهج الأنفس أو قال ضرب الشبوف في سبيل الله.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ja'far Bin Isa, from Rusheyd Bin Sa'ad, from Muawiya Bin Salih, from Abu Is'haq, from Abbas, from Aasim Bin Manrah,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The Salawaat upon the Prophet<sup>-saww</sup> is more eradicating for the sins than the water is for the fire; and the greeting upon the Prophet<sup>-saww</sup> is superior to freeing a neck; and loving Rasool-Allah<sup>-saww</sup> is superior to sacrificing the self' – or said: 'Striking the swords in the way of Allah<sup>-azwj</sup>'.<sup>73</sup>

34-، ثواب الأعمال أبي عن سعد عن البرقي عن محسن بن أحمد عن أنان الأحمري عن عبد السلام بن نعيم قال: قلت لأبي عبد الله ع إني دخلت البيت فلم يحضرنى شيء من الدعاء إلا الصلوة على النبي ص

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Muhassin Bin Ahmad, from Aban Al Ahmar, from Abdul Salam Bin Nueym who said,

<sup>71</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 31

<sup>72</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 32

<sup>73</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 33

'I said to Abu Abdullah<sup>-asws</sup>, 'I entered the house and nothing presented to me from the supplication except the Salawaat upon the Prophet<sup>-saww</sup>!'

فَقَالَ ع لَمْ يُخْرَجْ أَحَدٌ بِأَفْضَلٍ مِنِّي خَرَجْتُ.

He<sup>-asws</sup> said: 'No one has emerged with (anything) superior to what you have emerged (from)'.<sup>74</sup>

35- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغَيْرَةِ عَنْ عَبْدِ الْكَرِيمِ الْحَزَّارِيِّ عَنْ أَبِي إِسْحَاقَ السَّبَّيْحِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ دُعَاءٍ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Al Mugheira, from Abdul Kareem Al Khazzaz, from Abu Is'haq Al Sabie, from Al Haris Al Awr who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'Every supplication is veiled from the sky until Salawaat is sent upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>'.<sup>75</sup>

36- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَلَا أَعْلَمُكَ شَيْئاً يَقِي اللَّهُ بِهِ وَجْهَكَ مِنْ حَرِّ جَهَنَّمَ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Ibn Abu Umeyr, from Abu Ayoub, from Al Sabbah Bin Sayaba,

'From Abu Abdullah<sup>-asws</sup> having said: 'Shall I<sup>-asws</sup> teach you something Allah<sup>-azwj</sup> will Save your face by it from the heat of Hell?'

قَالَ قُلْتُ بَلَى

He (the narrator) said, 'I said, 'Yes'.

قَالَ قُلْ بَعْدَ الْفَجْرِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ يَقِي اللَّهُ بِهِ وَجْهَكَ مِنْ حَرِّ جَهَنَّمَ.

He<sup>-asws</sup> said: 'Say after Al-Fajr (Salat), 'اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ', 'May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>', one hundred times, Allah<sup>-azwj</sup> will Save your face by it from the heat of Hell!'<sup>76</sup>

37- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَجَدْتُ فِي بَعْضِ الْكُتُبِ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَتَبَ اللَّهُ لَهُ مِائَةَ حَسَنَةٍ وَمَنْ قَالَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ بَيَّنَّه كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Ibn Abu Umeyr, from the one who informed him,

<sup>74</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 34

<sup>75</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 35

<sup>76</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 36

‘From Abu Abdullah<sup>-asws</sup> having said: ‘I found in one of the books, one who sends Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Allah<sup>-azwj</sup> will Write one hundred good deeds for him; and the one who says, ‘May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household’, Allah<sup>-azwj</sup> will Write a thousand good deeds for him’’.<sup>77</sup>

38- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي الْمُغَبَّرَةِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ قَالَ فِي ذُبُرِ صَلَاةِ الصُّبْحِ وَ صَلَاةِ الْمَغْرِبِ قَبْلَ أَنْ يَنْتَهِيَ رِجْلَيْهِ أَوْ يُكَلِّمَ أَحَدًا إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ دُرَيْتِهِ فَصَلَّى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ فِي الدُّنْيَا وَ ثَلَاثِينَ فِي الْآخِرَةِ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, from Abu Al Mugheira who said,

‘One who says in the end of the morning Salat and Al-Maghrif Salat, before he folds his legs or talks to anyone, **‘Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].** O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> offspring’, Allah<sup>-azwj</sup> will Fulfil one hundred needs for him – seventy in the world and thirty in the Hereafter’.

قَالَ قُلْتُ لَهُ مَا مَعْنَى صَلَاةِ اللَّهِ وَ صَلَاةِ مَلَائِكَتِهِ وَ صَلَاةِ الْمُؤْمِنِينَ

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘What is the meaning of the Salawaat of Allah<sup>-azwj</sup>, and Salawaat of the Angels, and Salawaat of the believers?’

قَالَ صَلَاةُ اللَّهِ رَحْمَةٌ مِنَ اللَّهِ وَ صَلَاةُ مَلَائِكَتِهِ تَرْكِيَةٌ مِنْهُمْ لَهُ وَ صَلَاةُ الْمُؤْمِنِينَ دَعَاةٌ مِنْهُمْ لَهُ

He<sup>-asws</sup> said: ‘Salawaat of Allah<sup>-azwj</sup> is Mercy from Allah<sup>-azwj</sup>, and Salawaat of His<sup>-azwj</sup> Angels is a purification from them<sup>-as</sup> for him, and Salawaat of the believers is a supplication from them for him<sup>-saww</sup>.

وَ مِنْ سِبِّ آلِ مُحَمَّدٍ فِي الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأَوَّلِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْآخِرِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْمَآلِ الْأَعْلَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْمُرْسَلِينَ

And from the secrets of the Progeny<sup>-asws</sup> of the Muhammad<sup>-saww</sup> is the Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny as, ‘O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny of Muhammad<sup>-saww</sup> among the former ones, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> among the latter ones, and Salawaat upon Muhammad and Progeny<sup>-asws</sup> of Muhammad in the exalted assembly, and Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> among the Messengers<sup>-as</sup>.

اللَّهُمَّ أَعْظِ مُحَمَّدًا الْوَسِيلَةَ وَ الشَّرَفَ وَ الْفَضِيلَةَ وَ الدَّرَجَةَ الْكُبْرَى

<sup>77</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 37

O Allah-azwj! Grant Muhammad-saww the mediation, and the nobility, and the merit, and the great rank!

اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَلَا تُحَرِّمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَيْهِ وَ ارْزُقْنِي صُحْبَتَهُ وَ تَوَفَّنِي عَلَى مِلَّتِهِ وَ اسْقِنِي مِنْ حَوْضِهِ مَشْرَباً رَوِيّاً سَائِغاً هَنِيئاً لَا أَظْمَأُ بَعْدَهُ  
أَبداً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! I have believed in Muhammad-saww and I have not seen him-saww, so do not Deprive me of sighting him-saww on the Day of Qiyamah, and Grace me his-saww companionship, and Cause me to die upon his nation (religion), and Quench me from his-saww fountain, a saturating drinking, plentiful, welcoming, I will not be thirsty after it, ever, surely You-azwj are Able upon all things!

اللَّهُمَّ كَمَا آمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَعَرِّفْنِي فِي الْجَنَانِ وَجْهَهُ

O Allah-azwj! Just as I have believed in Muhammad-saww and I have not seen him-saww, so Introduce me to his-saww face in the Gardens!

اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلاماً

O Allah-azwj! Deliver on my behalf to Muhammad-saww, a lot of salutation and greetings!'

فَإِنَّ مَنْ صَلَّى عَلَى النَّبِيِّ ص بَعَثَهُ الصَّلَوَاتِ هُدْمَتْ دُنُوبُهُ وَ مَحُيَّتْ خَطَايَاهُ وَ دَامَ سُورُهُ وَ اسْتُجِيبَ دُعَاؤُهُ وَ أُعْطِيَ أَمَلُهُ وَ بُسِطَ لَهُ فِي رِزْقِهِ وَ أُعِينَ عَلَى عَدُوِّهِ وَ هِيَ لَهُ سَبَبٌ أَنْوَاعِ الْحَيْرِ وَ يُجْعَلُ مِنْ رُفقاءِ نَبِيِّهِ فِي الْجَنَانِ الْأَعْلَى يُقُولُهُنَّ ثَلَاثَ مَرَّاتٍ عُدْوَةً وَ ثَلَاثَ مَرَّاتٍ عَشِيَّةً.

The one who sends Salawaat upon the Prophet-saww with this Salawaat, his sins would be demolish and his minor sins would be deleted, and his happiness would be constant, and his supplications would be Answered, and he would be Granted his wishes, and there will be an Extension for him in his sustenance, and he would be Assisted against his enemies, and it would be a cause for him for a variety of goodness, and he would be Made to be from friends of His-azwj Prophet-azwj in the exalted Gardens', saying it thrice in the mornings and three times in the evening".<sup>78</sup>

39- ثواب الأعمال ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ ابْنِ أَبِي دَاوُدَ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ عَنْ عَمَّارٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَجُلٌ لِلَّهِمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa' dabady, from Al Barqy, from his father, from Amro Bin Saeed, from Musaddiq, from Ammar who said,

'I was in the presence of Abu Abdullah-asws. A man said, 'O Allah-azwj! Send Salawaat upon Muhammad-saww and People-asws of the Household of Muhammad-saww!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا هَذَا لَقَدْ صَيَّغْتَ عَلَيْنَا أَمَا عَلِمْتَ أَنَّ أَهْلَ الْبَيْتِ حَسَنَةُ أَصْحَابِ الْكِنَاءِ

<sup>78</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 38



Abu Abdullah<sup>-asws</sup> said: ‘O this, you have confined upon us<sup>-asws</sup>! Don’t you know that People<sup>-asws</sup> of the Household are five companions of the cloak?’

فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ

The man said, ‘How should I be saying?’

قَالَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَتَكُونُ نَحْنُ وَشِيعَتُنَا قَدْ دَخَلْنَا فِيهِ.

He<sup>-asws</sup> said: ‘Say, ‘O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, so we<sup>-asws</sup> and our<sup>-asws</sup> Shias would be included in it’.<sup>79</sup>

40- ثواب الأعمال ابنُ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عِمْرَانَ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي يَوْمِ مِائَةِ مَرَّةٍ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ فَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ تَلَاثُونَ مِنْهَا لِلدُّنْيَا وَ سَبْعُونَ لِالْآخِرَةِ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Muhammad Bin Ja’far, from Musa Bin Imran, from Al-Husayn Bin Yazeed, from Muawiya Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who says one hundred times during a day, ‘Lord<sup>-azwj</sup>, Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, Allah<sup>-azwj</sup> will Fulfil one hundred needs for him – thirty of these for the world, and seventy for the Hereafter’.<sup>80</sup>

41- ثواب الأعمال يَحْدَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اِرْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّهَا تَذْهَبُ بِالتَّفَاقِي.

(The book) ‘Sawaab Al Amaal’ – By this chain, from Al-Husayn Bin Yazeed, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Raise your voices with the Salawaat upon me<sup>-saww</sup>, for it does away with the hypocrisy’.<sup>81</sup>

42- ثواب الأعمال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ رَجُلًا أَتَى النَّبِيَّ ع فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جَعَلْتُ ثُلُثَ صَلَاتِي لَكَ

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ibn Abu Umeyr, from Murazim who said, ‘

‘Abu Abdullah<sup>-asws</sup> said: ‘A man came to the Prophet<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! (Supposing) I make a third of my Salat (supplications) for you<sup>-saww</sup>?’

فَقَالَ لَهُ خَيْرًا

He<sup>-saww</sup> said to him: ‘Good’.

<sup>79</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 39

<sup>80</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 40

<sup>81</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 41

فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جَعَلْتُ نِصْفَ صَلَاتِي لَكَ

He said, 'O Rasool-Allah<sup>-sawww</sup>! (Supposing) I make half my Salawaat (supplications) for you<sup>-sawww</sup>?'

فَقَالَ ذَلِكَ أَفْضَلُ

He<sup>-sawww</sup> said: 'That is better'.

قَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ جَعَلْتُ كُلَّ صَلَاتِي لَكَ

He said, 'I Rasool-Allah<sup>-sawww</sup>! (Supposing) I make all my Salawaat (supplications) for you<sup>-sawww</sup>?'

قَالَ إِذَا يَكْفِيكَ اللَّهُ مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَ آخِرَتِكَ

He said, 'Then Allah<sup>-azwj</sup> will Suffice you of whatever worries you from the matters of your world and your Hereafter!'

فَقَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ كَيْفَ يَجْعَلُ صَلَاتَهُ لَهُ

A man said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-sawww</sup> well! How did he make his Salawaat (supplications) for him<sup>-sawww</sup>?'

قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَسْأَلُ اللَّهُ شَيْئاً إِلَّا بَدَأَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

He said: 'Abu Abdullah<sup>-asws</sup> said: 'He will not ask Allah<sup>-azwj</sup> for anything except he would begin with the Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>'.<sup>82</sup>

43- ثواب الأعمال أبي عن سعد بن البرقي عن الحسن بن علي بن محمد بن الفضل بن الرضا ع قال قال رسول الله ص من صلى علي يوم الجمعة مائة مرة قضى الله له ستين حاجة منها للدنيا ثلاثون حاجة و ثلاثون لآخرة.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Al-Hassan Bin Ali, from Muhammad Bin Al Fuzeyl,

'From Al-Reza<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said: 'One who sends Salawaat upon me<sup>-sawww</sup> one hundred times on the day of Friday, Allah<sup>-azwj</sup> will Fulfil sixty needs for him, from these are thirty needs for the world and thirty for the Hereafter''.<sup>83</sup>

44- ثواب الأعمال قال رسول الله ص من ذكرته عنده فتسي الصلاة علي خطي به طريق الجنة.

(The book) 'Sawaab Al Amaal' –

<sup>82</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 42

<sup>83</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 43

'Rasool-Allah<sup>-saww</sup> said: 'One, I<sup>-saww</sup> am mentioned in his presence so he forgets to send Salawaat upon me<sup>-saww</sup>, he has erred on the path of Paradise''.<sup>84</sup>

45- سن، المحاسن أبي عن محمد بن سنان عمن ذكره عن أبي عبد الله ع في قول الله عز وجل إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً فقال أنزوا عليه وسلموا له.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].** He<sup>-asws</sup> said: 'Laud upon him<sup>-saww</sup> and submit to him<sup>-saww</sup> (his Ahadeeth)'.<sup>85</sup>

46- سن، المحاسن أبي عن سعدان بن مسلم عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً قال الصلاة عليه والتسليم له في كل شيء جاء به.

(The book) 'Al Mahasin' – My father, from Sa'dan Bin Muslim, from Abu Baseer who said,

'I asked Abu Abdullah<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].** He<sup>-asws</sup> said: 'The Salawaat upon him<sup>-saww</sup> and submitting to him<sup>-saww</sup> in all things he<sup>-saww</sup> had come with''.<sup>86</sup>

47- شاء، الإرشاد إبراهيم بن محمد بن داود الجعفری عن عبد العزيز بن محمد الدراوردي عن عمارة بن عزيبة عن عبد الله بن علي بن الحسين ع أنه قال قال رسول الله ص إن البخیل کل البخیل الذي إذا ذُكرت عنده لم يوصل علي صلي الله عليه وآله.

(The book) 'Al Irshad' – Ibrahim Bin Muhammad Bin Dawood Al Ja'fary, from Abdul Aziz Bin Muhammad al Darawardy, from Umarah Bin Gaziyya,

'From Abdullah son of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The miser of all misers is the one when I<sup>-saww</sup> am mentioned in his presence, does not send Salawaat upon me<sup>-saww</sup>', may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>'.<sup>87</sup>

48- م، تفسير الإمام عليه السلام قال عز وجل وإذ نجيناكم من آل فرعون يسومونكم سوء العذاب يذبحون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>) – The Mighty and Majestic Said: **And when We Rescued you from Pharaoh's people, who were afflicting you with evil punishments. They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord. [2:49].**

<sup>84</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 44

<sup>85</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 45

<sup>86</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 46

<sup>87</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 47

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ نَجَّيْنَاكُمْ أَنْجَيْنَا أَسْلَافَكُمْ مِنْ آلِ فِرْعَوْنَ وَ هُمْ الَّذِينَ كَانُوا يُؤَالُونَ إِلَيْهِ بِقَرَابَتِهِ وَ بِدِينِهِ وَ بِمَدِينِهِ  
يَسْؤُمُونَكُمْ كَانُوا يُعَذِّبُونَكُمْ سُوءَ الْعَذَابِ شِدَّةَ الْعِقَابِ كَانُوا يَحْمِلُونَهُ عَلَيْكُمْ

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘The Exalted Said: “And recall, O Children of Israel **And when We Rescued you [2:49]** – Rescued your ancestors **from Pharaoh’s people** – and there were those who are going closer to him<sup>-la</sup>, his<sup>-la</sup> nearness, and his<sup>-la</sup> religion, and his<sup>-la</sup> doctrine **who were afflicting you** – they were punishing you all **with evil punishments** – the intensity of the punishment which they were loading upon you all’.

قَالَ وَ كَانَ مِنْ عَذَابِهِمُ الشَّدِيدِ أَنَّهُ كَانَ فِرْعَوْنُ يُكَلِّفُهُمْ عَمَلَ الْبِنَاءِ عَلَى الطِّينِ وَ يَخَافُ أَنْ يَهْرُبُوا عَنِ الْعَمَلِ فَأَمَرَ بِتَقْيِيدِهِمْ

He<sup>-asws</sup> said: ‘And it was from their severe punishments, that Pharaoh<sup>-la</sup> was encumbering them the construction work and the mud (bricks for the building), and he<sup>-la</sup> feared that they might be fleeing from the work, so he<sup>-la</sup> ordered with shackling them.

وَ كَانُوا يُنْفِلُونَ ذَلِكَ الطِّينَ عَلَى السَّلَالِيمِ إِلَى السُّطُوحِ فَرُبَّمَا سَقَطَ الْوَاحِدُ مِنْهُمْ فَمَاتَ أَوْ زَمَنَ لَا يَخْفَلُونَ بِهِمْ إِلَى أَنْ أَوْحَى اللَّهُ إِلَى مُوسَى قُلْ لَهُمْ لَا يَبْتَدِئُونَ عَمَلًا إِلَّا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِيَخْفَ عَلَيْهِمْ فَكَانُوا يُفْعَلُونَ ذَلِكَ فَيَخْفُ عَلَيْهِمْ

They used to transfer that mud upon the baskets to the ceilings. Sometimes one of them would fall and die or be crippled, and they would not be sympathising with him, until Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto Musa<sup>-as</sup>: “Say to them that they should not begin work except with the Salawaat upon Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, it would be lightened upon them”. They were doing that, and it was easier upon them.

وَ أَمَرَ كُلَّ مَنْ سَقَطَ فَرِمَنْ مِمَّنْ نَسِيَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ أَنْ يَقُولَهَا عَلَى نَفْسِهِ إِنْ أُنْكِنَتْ أَيْ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ أَوْ يُقَالَ عَلَيْهِ إِنْ لَمْ يُكْنِنَهُ فَإِنَّهُ يَقُومُ وَ لَا يَقْلِبُهُ يَدٌ فَعَمَلُهَا فَسَلِمُوا

“And instruct everyone who falls and is cripples, from the ones who forgot the *Salawat* upon Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, that he should be saying it upon himself, if he is able to – i.e., the Salawaat upon Him<sup>-azwj</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> – or it should be said upon him if he is not able to, for he would stand, and his hand would not slip”. They did that, and were safe.

يُدَبِّحُونَ أَبْنَاءَكُمْ وَ ذَلِكَ لَمَّا قِيلَ لِفِرْعَوْنَ إِنَّهُ يُؤَلَّدُ فِي بَنِي إِسْرَائِيلَ مَوْلُودٌ يَكُونُ عَلَى يَدِهِ هَلَاكُكَ وَ زَوَالُ مُلْكِكَ فَأَمَرَ بِدَبْحِ أَبْنَائِهِمْ

**They were slaughtering your sons** – and that was due to what was said to Pharaoh<sup>-la</sup>, ‘There would be born among the Children of Israel, a new-born, upon whose hand would be your<sup>-la</sup> destruction and the decline of your<sup>-la</sup> kingdom’. So he<sup>-la</sup> ordered with the slaughter of their sons.

فَكَانَتْ الْوَاحِدَةُ مِنْهُنَّ تُصَانِعُ الْقَوَائِلَ عَنْ نَفْسِهَا كَيْلًا تَبِمَ عَلَيْهَا وَ تَبِمَ حَمْلُهَا ثُمَّ تُلْقِي وَلَدَهَا فِي صَحْرَاءٍ أَوْ غَارٍ جَبَلٍ أَوْ مَكَانٍ غَامِضٍ وَ تَقُولُ عَلَيْهِ عَشْرَ مَرَّاتٍ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ

And it was so that one of them (women) would bribe the midwives from herself, lest she would betray her, and complete her pregnancy. Then she would cast her son in the desert, or

a mountain cave, or a hidden place, and she would be saying upon him ten times, the Salawaat upon Him<sup>-azwj</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>.

فَيَقِيضُ اللَّهُ لَهُ مَلَكًا يُرِيهِ وَ يُدْرِ مِنْ إصْبَعٍ لَهُ لَبَنًا يَمْسُهُ وَ مِنْ إصْبَعٍ طَعَامًا لَبِنًا يَتَعَدَّاهُ إِلَى أَنْ نَشَأَ بَنُو إِسْرَائِيلَ وَ كَانَ مِنْ سَلِيمٍ مِنْهُمْ وَ نَشَأَ أَكْثَرَ مِنْ قَتْلٍ

Allah<sup>-azwj</sup> would (then) Allocate and Angel for him to nourish him, and milk would flow from his finger for him to lick from, and soft food from a (another) finger to provide him, until the Children of Israel grew, and it was so that the ones who were safe from them were more than the ones who were killed.

وَ يَسْتَحْيُونَ نِسَاءَكُمْ يُبْغَوْنَهُنَّ وَ يَتَّخِذُوهُنَّ إِمَاءً فَضَجُّوا إِلَى مُوسَى عَ وَ قَالُوا يُفْتَرِشُونَ بَنَاتِنَا وَ أَخَوَاتِنَا

**And were letting your women live** – They were letting them remain and were taking them as maids. They were vociferous to Musa<sup>-as</sup> and they said: ‘Our daughter and our sisters are languishing!’

فَأَمَرَ اللَّهُ تِلْكَ الْبَنَاتِ كُلَّمَا رَاجِعْنَ مِنْ ذَلِكَ رَبِّ صَلَّيْ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَكَانَ اللَّهُ يَرُدُّ عَنْهُمْ أَوْلِيكَ الرَّجُلِ إِذَا بَشَعُلِ أَوْ مَرَضَ أَوْ زَمَانَةً أَوْ لُطْفٍ مِنْ آلَافِهِ فَلَمْ يُفْتَرِشْ مِنْهُنَّ امْرَأَةً بَلْ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ عَنْهُمْ بِصَلَاتِهِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

Allah<sup>-azwj</sup> Commanded those daughters that every time they were suspicious and doubting from that, they should be sending Salawaat upon Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>. And it was so that Allah<sup>-azwj</sup> Repelled those (Pharaoh’s<sup>-la</sup>) men from them by their sending Salawaat upon Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>.

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ فِي ذَلِكَ فِي ذَلِكَ الْإِنجَاءِ الَّذِي أَنْجَاكُمْ مِنْهُمْ رَبُّكُمْ بِلَاةٍ نِعْمَةً مِنْ رَبِّكُمْ عَظِيمَةً كَبِيرَةً

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: **And during that you were in** – i.e., during that rescuing which your Lord<sup>-azwj</sup> Rescued you all **an enormous Trial** – a great Favour - **from your Lord**.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا إِذَا كَانَ الْبَلَاءُ يُصْرَفُ عَنْ أَسْلَابِكُمْ وَ يَخِفُّ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ أَمْ مَا تَعْلَمُونَ أَنَّكُمْ إِذَا شَاهَدْتُمُوهُ وَ آمَنْتُمْ بِهِ كَانَتْ النِّعْمَةُ عَلَيْكُمْ أَفْضَلُ وَ فَضْلُ اللَّهِ عَلَيْكُمْ أَجْزَلُ.

Allah<sup>-azwj</sup> Mighty and Majestic Said: **“O Children of Israel! Recall**, when the affliction was diverted away from your ancestors and lightened by the sending of Salawaat upon Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>. Are you not knowing that you all, when you witnessed it and believed in it, that the Favour upon you is greater and more superior – and the Grace of Allah<sup>-azwj</sup> upon you – is abundant - and more liberal?”<sup>88</sup>

49- م، تفسير الإمام عليه السلام إِنَّ أَشْرَفَ أَعْمَالِ الْمُؤْمِنِينَ فِي مَرَاتِبِهِمُ الَّتِي قَدْ رُتِبُوا فِيهَا مِنَ التَّرَى إِلَى الْعَرْشِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ صَلَّى اللَّهُ عَلَيْهِمْ وَ اسْتَدْعَاءُ رَحْمَةِ اللَّهِ وَ رِضْوَانِهِ لِشِبَعَتِهِمُ الْمُتَّقِينَ وَ اللَّعْنُ لِلْمُتَابِعِينَ لِأَعْدَائِهِمُ الْمُجَاهِرِينَ الْمُنَافِقِينَ.

<sup>88</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 48

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>) – ‘The noblest of deeds of the Momineen in their ranks which they are ranked in, from the soil to the Throne, is the Salawaat upon Muhammad<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them, and it calls the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Satisfaction for their<sup>-asws</sup> Shias, the pious ones, and curse for the followers of their<sup>-asws</sup> enemies, the outspoken, the hypocrites’<sup>.89</sup>

50- م، تفسیر الإمام عليه السلام قوله عز وجل الصابرين في البأساء يعني محاربة الأعداء ولا عدو يجاربه أعدى من إبليس ومردته يهتف به ويدفعه بالصلاة على محمد وآل محمد الطيبين صلى الله عليهم أجمعين

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>) – Words of the Mighty and Majestic: **And the patient ones during the adversity [2:177]** - meaning during the wars of the enemies, and there is no enemy more inimical that Iblees<sup>-la</sup> and his<sup>-la</sup> renegades cheering him<sup>-la</sup>, and he can repel him<sup>-la</sup> and them with the Salawaat upon Him<sup>-azwj</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon them<sup>-asws</sup> all!

و الضراء الفقر والشدة ولا فقر أشد من فقر مؤمن يلجأ إلى التكفف من أعداء آل محمد

**And the desperation** – the poverty and the difficulties, and there is no poverty more intense that the poverty of the Momin, leading him to the sufficing from the enemies of the Progeny<sup>-asws</sup> of Him<sup>-azwj</sup>.

يصبر على ذلك ويرى ما يأخذه من ما لهم معتمداً يلعنهم به ويستعين بما يأخذه على تجديد ذكر ولاية الطيبين الطاهرين

He should be patient upon that, and he should view what he takes from his wealth as booty to cursing them with, and he should seek assistance with what he is taking upon renewing the mention of the Wilayah of the goodly, the Pure (Masomeen<sup>-asws</sup>).

وحين الناس عند شدة القتال يذكر الله ويصلي على محمد رسول الله وعلى علي ولي الله ويوالي بقلبه ولسانه أولياء الله ويعدى كذلك أعداء الله.

**And when distressed** – during the intensity of the fighting, he mentioned Allah<sup>-azwj</sup> and sends Salawaat upon Him<sup>-azwj</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> and upon Ali<sup>-asws</sup>, Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, and befriend with his heart and his tongue, the friends of Allah<sup>-azwj</sup>, and be inimical like that to the enemies of Allah<sup>-azwj</sup><sup>.90</sup>

51 كشف، كشف الغمة من كتاب الحافظ عبد العزيز عن جعفر بن محمد ع عن عكرمة عن ابن عباس قال قال رسول الله ص من قال جزى الله عنا محمداً ما هو أهلُه أتعب سبعين كاتباً ألف صباح.

(The book) ‘Kashf Al Ghumma’ – From the book of Al Hafiz Abdul Aziz,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from Ikrimah, from Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> having said: ‘One who says, ‘May Allah<sup>-azwj</sup> Reward Muhammad<sup>-saww</sup> on our behalf what he<sup>-saww</sup> is rightful of’ will fatigue seventy scribes for a thousand morning’<sup>.91</sup>

<sup>89</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 49

<sup>90</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 50

<sup>91</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 51

52 جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَ مَنْ صَلَّى عَلَيَّ عَشْرًا صَلَّى اللَّهُ عَلَيْهِ مِائَةً مَرَّةً وَ مَنْ صَلَّى عَلَيَّ مِائَةً مَرَّةً صَلَّى اللَّهُ عَلَيْهِ أَلْفَ مَرَّةً وَ مَنْ صَلَّى عَلَيَّ أَلْفَ مَرَّةً لَا يُعَذِّبُهُ اللَّهُ فِي النَّارِ أَبَدًا.

(The book) 'Jamie Al Akhbaar' –

'Rasool-Allah<sup>-saww</sup> said: 'One who sends Salawaat upon me<sup>-saww</sup> once, Allah<sup>-azwj</sup> will Send ten Salawaat upon him; and one who sends ten Salawaat upon me<sup>-saww</sup>, Allah<sup>-azwj</sup> Send Salawaat upon him one hundred times; and one who sends Salawaat upon me<sup>-saww</sup> one hundred times, Allah<sup>-azwj</sup> will Send Salawaat upon him a thousand times; and one who sends Salawaat upon me<sup>-saww</sup> a thousand times, Allah<sup>-azwj</sup> will not Punish him in the Hellfire, ever!''<sup>92</sup>

وَ قَالَ النَّبِيُّ ص مَنْ صَلَّى عَلَيَّ مَرَّةً فَتَحَّ اللَّهُ عَلَيْهِ بَابًا مِنَ الْعَافِيَةِ

And the Prophet<sup>-saww</sup> said: 'One who sends Salawaat upon me<sup>-saww</sup> once, Allah<sup>-azwj</sup> will Open to him a door of the well-being'.

وَ قَالَ ع مَنْ صَلَّى عَلَيَّ مَرَّةً لَمْ يَبْقَ مِنْ ذُنُوبِهِ ذَرَّةٌ.

And he<sup>-saww</sup> said: 'One who sends Salawaat upon me<sup>-saww</sup> once, not even a particle from his sins will remain''.<sup>93</sup>

وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَوْلَى النَّاسِ بِِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً فِي دَارِ الدُّنْيَا.

And it is reported from Abdullah Bin Masoud that Rasool-Allah<sup>-saww</sup> said: 'The foremost of the people with me<sup>-saww</sup> on the Day of Qiyamah will be their most frequent of the Salawaat upon me<sup>-saww</sup> in house of the world''.<sup>94</sup>

وَ قَالَ النَّبِيُّ ص فِي الْوَصِيَّةِ يَا عَلِيُّ مَنْ صَلَّى عَلَيَّ كُلَّ يَوْمٍ أَوْ كُلَّ لَيْلَةٍ وَجَبَتْ لَهُ شَفَاعَتِي وَ لَوْ كَانَ مِنْ أَهْلِ الْكِبَايِرِ.

And the Prophet<sup>-saww</sup> said in the advice: 'O Ali<sup>-asws</sup>! One who sends Salawaat upon me during every day or every night, my<sup>-saww</sup> intercession will be obligated for him and even if he was from the people of (having committed) the major sins''.<sup>95</sup>

عَنِ الرِّضَا ع مَنْ لَمْ يَقْدِرْ عَلَى مَا يُكَفِّرُ بِهِ ذُنُوبَهُ فَلْيُكْتَبِرْ مِنَ الصَّلَاةِ عَلَيَّ مُحَمَّدٍ وَ آلِهِ فَإِنَّهَا تَهْدِمُ الذُّنُوبَ هَدْمًا.

From Al-Reza<sup>-asws</sup>: 'One who is not able upon what he can atone his sins with, let him frequent from the Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, of it demolishes the sins a demolishing''.<sup>96</sup>

<sup>92</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 1

<sup>93</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 2

<sup>94</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 3

<sup>95</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 4

<sup>96</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 5

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ ذَكَرَنِي فَلَمْ يُصَلِّ عَلَيَّ فَقَدْ شَقِيَ وَمَنْ أَدْرَكَ رَمَضَانَ فَلَمْ تُصِبْهُ الرَّحْمَةُ فَقَدْ شَقِيَ وَمَنْ أَدْرَكَ أَبَوَاهُ أَوْ أَحَدَهُمَا فَلَمْ يَرِّ فَقَدْ شَقِيَ.

From Jabir Bin Abdullah<sup>-ra</sup>, from the Prophet<sup>-saww</sup> having said: ‘One who mentioned me but does not send Salawaat upon me<sup>-saww</sup>, has become wretched; and one who comes across (a month of) Ramazan but does not achieve the Mercy, has become wretched; and one who comes across his parents, or one of them, but is not righteous, has become wretched’.<sup>97</sup>

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً لَا يَبْقَى عَلَيْهِ مِنَ الْمُعْصِيَةِ ذَرَّةٌ.

And the Prophet<sup>-saww</sup> said: ‘One who sends Salawaat upon me<sup>-saww</sup> once, not ever a particle of the disobedience will remain upon him’.<sup>98</sup>

عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ ع مَنْ صَلَّى عَلَيَّ فِي كُلِّ يَوْمٍ أَسَدَاهَا سَبْعُونَ مَلَكًا يُبَلِّغُونَهَا إِلَى رَسُولِ اللَّهِ ص قَبْلَ صَاحِبِهِ.

From Abu Baseer who said, ‘Al-Sadiq<sup>-asws</sup> said: ‘One who sends Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, one hundred times during every day, seventy Angels will proceed to deliver it to Rasool-Allah<sup>-saww</sup> before its sender’.<sup>99</sup>

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ فِي كُلِّ يَوْمٍ أَسَدَاهَا سَبْعِينَ شَهِيدًا وَخَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

And the Prophet<sup>-saww</sup> said: ‘One who says, ‘O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Allah<sup>-azwj</sup> would Give him the recompense of seventy-two martyrs, and he would come out from his sins like the day his mother had given him birth’.<sup>100</sup>

وَقَالَ ص مَا مِنْ أَحَدٍ صَلَّى عَلَيَّ مَرَّةً وَاسْتَمَعَ حَافِظِيهِ إِلَّا أَنْ لَا يَكْتُوبَ ذَنْبَهُ ثَلَاثَةَ أَيَّامٍ.

And he<sup>-saww</sup> said: ‘There is no one sending Salawaat upon me<sup>-saww</sup> once and his recorders listen, except they will not write his sins of three days’.<sup>101</sup>

وَقَالَ ص مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ مِائَةَ مَرَّةٍ غَفَرَ اللَّهُ لَهُ خَطِيئَتَهُ ثَمَانِينَ سَنَةً.

And he<sup>-saww</sup> said: ‘One who sends Salawaat upon me<sup>-saww</sup> one hundred times on the day of Friday, Allah<sup>-azwj</sup> will Forgive for him his minor sins of eighty years’.<sup>102</sup>

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً خَلَقَ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَلَى رَأْسِهِ نُورًا وَعَلَى يَمِينِهِ نُورًا وَعَلَى شِمَالِهِ نُورًا وَعَلَى فَوْقِهِ نُورًا وَعَلَى تَحْتِهِ نُورًا وَفِي جَمِيعِ أَعْضَائِهِ نُورًا.

<sup>97</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 6

<sup>98</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 7

<sup>99</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 8

<sup>100</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 9

<sup>101</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 10

<sup>102</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 11



And the Prophet<sup>-saww</sup> said: ‘One who sends Salawaat upon me<sup>-saww</sup> once, on the Day of Qiyamah Allah<sup>-azwj</sup> the Exalted will Create a light upon his head, and a light on his right, and light upon his left, and light above him, and light beneath him, and light in entirety of his body parts’.<sup>103</sup>

وَقَالَ ص لَنْ يَلِجَ النَّارَ مَنْ صَلَّى عَلَيَّ.

And he<sup>-saww</sup> said: ‘The Hellfire will never reach the one who sends Salawaat upon me<sup>-saww</sup>’.<sup>104</sup>

وَقَالَ ع الصَّلَاةُ عَلَيَّ نُورُ الصِّرَاطِ وَمَنْ كَانَ لَهُ عَلَى الصِّرَاطِ مِنَ النُّورِ لَمْ يَكُنْ مِنْ أَهْلِ النَّارِ.

And he<sup>-saww</sup> said: ‘The Salawaat upon me<sup>-saww</sup> is light of the Bridge, and one who were to have light for him upon the Bridge would not be from the people of Hellfire!’<sup>105</sup>

وَفِي رَوَايَةٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ ص قَالَ: جَاءَنِي جِبْرَائِيلُ وَقَالَ إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ إِلَّا وَبُصِّلِي عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ وَمَنْ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ كَانَ مِنْ أَهْلِ الْجَنَّةِ.

And in a report from Abdul Rahman Bin Awf, he<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> and said: ‘No one will send Salawaat upon you<sup>-saww</sup> except and seventy thousand Angels will send Salawaat upon him, and the one upon whom seventy thousand send Salawaat would be from the people of Paradise’.<sup>106</sup>

وَقَالَ رَسُولُ اللَّهِ ص صَلَاتُكُمْ عَلَيَّ جَوَازُ دُعَائِكُمْ وَمَرْضَاةٌ لِرَبِّكُمْ وَرِكَاءَةٌ لِأَعْمَالِكُمْ.

And Rasool-Allah<sup>-saww</sup> said: ‘Your Salawaat upon me<sup>-saww</sup> is a permit (Answering) for your supplications and Satisfaction of your Lord<sup>-azwj</sup>, and Zakat (purification) of your deeds’.<sup>107</sup>

رُويَ عَنِ النَّبِيِّ ص مَا مِنْ دُعَاءٍ إِلَّا بَيْنَهُ وَبَيْنَ السَّمَاءِ حِجَابٌ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَإِذَا فَعَلَ ذَلِكَ انْحَرَقَ الْحِجَابُ فَدَخَلَ الدُّعَاءُ وَإِذَا لَمْ يَفْعَلْ ذَلِكَ لَمْ يُرْفَعْ الدُّعَاءُ.

It is reported from the Prophet<sup>-saww</sup>: ‘There is none from a supplication except and there are veils between it and the sky until he sends Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and when he does that, the veils are pierced, so the supplication enters, and when he does not do that, the supplication does not rise’.<sup>108</sup>

وَقَالَ النَّبِيُّ ص مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ تَعَالَى بِهَا عَلَيَّ عَشْرَ صَلَوَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَأَثَبَتْ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَاسْتَبَقَ مَلَكَاهُ الْمُؤَكَّلَانِ بِهِ أَيُّهُمَا يُبْلِغُ رُوحِي مِنْهُ السَّلَامَ.

And the Prophet<sup>-saww</sup> said: ‘One who sends Salawaat upon me, Allah<sup>-azwj</sup> the Exalted will Send ten Salawaat upon him due to it, and Delete ten evil deeds, and Affirm ten good deeds for

<sup>103</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 12

<sup>104</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 13

<sup>105</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 14

<sup>106</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 15

<sup>107</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 16

<sup>108</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 17

him due to it, and his two Angels Allocated with him will compete which of them would deliver the greetings from him to my<sup>-saww</sup> soul!"<sup>109</sup>

وَقَالَ صَ أَكْثَرُوا مِنَ الصَّلَاةِ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ يُضَاعَفُ فِيهِ الْأَعْمَالُ وَ اسْأَلُوا اللَّهَ لِي الدَّرَجَةَ الْوَسِيلَةَ مِنَ الْجَنَّةِ

And he<sup>-saww</sup> said: 'Frequent from the Salawaat upon me<sup>-saww</sup> on the day of Friday, for it is a day the deeds are multiplied in it, and ask Allah<sup>-azwj</sup> the rank of mediation for me<sup>-saww</sup>, from the Paradise'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الدَّرَجَةُ الْوَسِيلَةُ مِنَ الْجَنَّةِ

It was said, 'O Rasool-Allah<sup>-saww</sup>, and what is the rank of mediation from the Paradise?'

قَالَ هِيَ أَعْلَى دَرَجَةٍ مِنَ الْجَنَّةِ لَا يَنَالُهَا إِلَّا نَبِيٌّ أَرْجُو أَنْ أَكُونَ أَنَا.

He<sup>-saww</sup> said: 'It is the top rank from the paradise. No one can reach it except a Prophet<sup>-as</sup>. I<sup>-saww</sup> am hoping it would be me<sup>-saww</sup>'.<sup>110</sup>

زَادَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ رُوِيَ عَنِ النَّبِيِّ صَ قَالَ: لَقِيتُ جِبْرَائِيلَ عَ فَبَشَّرَنِي قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ صَلَّى عَلَيْكَ صَلَّى عَلَيْكَ مِنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ فَسَجَدْتُ لِذَلِكَ.

Ibn Abu Sheyba added in his Hadeeth reporting from the Prophet<sup>-saww</sup> having said: 'Jibraeel<sup>-as</sup> met me<sup>-saww</sup>. He<sup>-as</sup> gave me<sup>-saww</sup> glad tidings. He<sup>-as</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Says: "One who Sends Salawaat upon you<sup>-saww</sup>, I<sup>-azwj</sup> will Send Salawaat upon him, and one who send greetings unto you<sup>-saww</sup>, I<sup>-azwj</sup> will Send Greetings unto him!"' So, I<sup>-saww</sup> did Sajdah for that".<sup>111</sup>

عَنْ عَلِيٍّ عَ قَالَ: الصَّلَاةُ عَلَى النَّبِيِّ وَ آلِهِ الْمُحَقِّقُ لِلْخَطَايَا مِنَ الْمَاءِ لِلنَّارِ وَ السَّلَامُ عَلَى النَّبِيِّ وَ آلِهِ أَفْضَلُ مِنْ عَتَقِ رَقَبَاتٍ وَ حُبِّ رَسُولِ اللَّهِ صَ أَفْضَلُ مِنْ مُهَجِّحِ الْأَنْفُسِ أَوْ قَالَ ضَرْبِ السُّيُوفِ فِي سَبِيلِ اللَّهِ.

From Ali<sup>-asws</sup> having said: 'The Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> is the most eradicating for the minor sins than water is for the fire; and the greetings upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> is better than liberating necks (slaves), and loving Rasool-Allah<sup>-saww</sup> is better than sacrificing the self', or said: 'Striking the swords in the way of Allah<sup>-azwj</sup>'.<sup>112</sup>

عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا ذَكَرْتُمُ النَّبِيَّ صَ فَأَكْثَرُوا الصَّلَاةَ عَلَيْهِ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى عَلَيَّ وَاحِدَةً وَ صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَ اللَّهُ إِلَّا صَلَّى عَلَيَّ ذَلِكَ الْعَبْدُ لِصَلَاةِ اللَّهِ وَ صَلَاةِ مَلَائِكَتِهِ

From Abu Abdullah<sup>-asws</sup> having said: 'Whenever you mention the Prophet<sup>-saww</sup>, frequent from the Salawaat upon him<sup>-saww</sup>, for the one who sends Salawaat upon the Prophet<sup>-saww</sup>, one Salawaat, Allah<sup>-azwj</sup> will Send a thousand Salawaat to him in a thousand rows of the Angels,

<sup>109</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 18

<sup>110</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 19

<sup>111</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 20

<sup>112</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 21

and there will not remain anything from what Allah<sup>-azwj</sup> has Created except it would send Salawaat upon that servant, at the Salawaat of Allah<sup>-azwj</sup> and Salawaat of His<sup>-azwj</sup> Angels.

فَمَنْ لَا يَرْغَبُ فِي هَذَا إِلَّا جَاهِلٌ مَعْرُورٌ قَدْ بَرَى اللَّهَ مِنْهُ وَرَسُولَهُ.

So, no one will turn away regarding this except an ignoramus, arrogant, Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> would have disavowed from him".<sup>113</sup>

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا عِنْدَ الْمِيزَانِ يَوْمَ الْقِيَامَةِ فَمَنْ ثَقُلَتْ سَيِّئَاتُهُ عَلَى حَسَنَاتِهِ جُنْتُ بِالصَّلَاةِ عَلَيَّ حَتَّى أَنْقِلَ بِهَا حَسَنَاتِهِ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> would be by the scale on the Day of Qiyamah. The one whose evil deeds would be heavier upon his good deeds, I<sup>-saww</sup> shall come with the Salawaat upon me<sup>-saww</sup> until his good would be heavier with it".<sup>114</sup>

عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ دُعَاءٍ مَحْجُوبٍ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَيَّ مُحَمَّدٍ وَآلِهِ.

From Al-Haris Al-Awr who said, 'Amir Al-Momineen<sup>-asws</sup> said: 'Every supplication is veiled from the sky until Salawaat is send upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>".<sup>115</sup>

عَنِ الصَّبَّاحِ بْنِ [سَبَّابَةَ] السِّيَابَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا أَعْلَمُكَ شَيْئاً يَقِي اللَّهَ بِهِ وَجْهَكَ مِنْ حَرِّ جَهَنَّمَ

From Al-Sabbah Bin Sayabah who said, 'Abu Abdullah<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> teach you something by which Allah<sup>-azwj</sup> will Save your face from the heat of Hell?'

قَالَ قُلْتُ بَلَى

He (the narrator) said, 'I said, 'Yes'.

قَالَ قُلْ بَعْدَ الْفَجْرِ اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةً مَرَّةٍ يَقِي اللَّهَ بِهِ وَجْهَكَ مِنْ حَرِّ جَهَنَّمَ.

He<sup>-asws</sup> said: 'Say after Al-Fajr (Salat), 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>', one hundred times, Allah<sup>-azwj</sup>, by it, Allah<sup>-azwj</sup> will Save your face from the heat of Hell".<sup>116</sup>

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَجَدْتُ فِي بَعْضِ الْكُتُبِ مَنْ صَلَّى عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ.

<sup>113</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 22

<sup>114</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 23

<sup>115</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 24

<sup>116</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 25

From Abu Abdullah<sup>-asws</sup> having said: 'I<sup>-asws</sup> found in one of the books, 'One who sends Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, Allah<sup>-azwj</sup> will Write for him a thousand good deeds''.<sup>117</sup>

عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ مِائَةً صَلَاةٍ قَضَى اللَّهُ لَهُ سِتِّينَ حَاجَةً مِنْهَا لِلدُّنْيَا ثَلَاثُونَ وَ ثَلَاثُونَ لِآخِرَةٍ.

From Abu Al-Hassan<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who sends Salawaat upon me<sup>-saww</sup> one hundred times on the day of Friday, Allah<sup>-azwj</sup> will Fulfil sixty needs for him – thirty of these for the world and thirty for the Hereafter''.<sup>118</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع سُئِلَ عَنْ أَفْضَلِ الْأَعْمَالِ يَوْمَ الْجُمُعَةِ فَقَالَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةً مَرَّةً بَعْدَ الْعَصْرِ وَ مَا زِدْتَ فَهُوَ أَفْضَلُ.

And from Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> was asked about the best of deeds on the day of Friday. He<sup>-asws</sup> said: 'The Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> one hundred times after Al-Asr, and whatever is increased, it is better''.<sup>119</sup>

53 نص، كفاية الأثر بالإِسْنَادِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالِ الدُّعَاءُ مَحْجُوبًا حَتَّى يُصَلِّيَ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي.

(The book) 'Kifayat Al Aser' –

By the chain from Abu Zarr<sup>-ra</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The supplication does not cease to be veiled until Salawaat is sent upon me<sup>-saww</sup> and People<sup>-asws</sup> of my<sup>-saww</sup> Household''.<sup>120</sup>

54 جم، جمال الأسبوع جماعة من أصحابنا عن محمد بن أحمد بن محمد بن سنان عن أبيه عن جدّه محمد بن سنان عن عبد الله بن سنان قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع جماعة من أصحابنا فقال لنا ائبداء كيف تُصَلُّونَ عَلَى النَّبِيِّ ص

(The book) 'Jamaal al Usbou' – A group of our companions, from Muhammad Bin Ahmad Bin Muhammad Bin Sinan, from his father, from his grandfather Muhammad Bin Sinan, from Abdullah Bin Sinan who said,

'We were in the presence of Au Abdullah<sup>-asws</sup> as a group of our companions. He<sup>-asws</sup> said to us initiating: 'How are you sending Salawaat upon the Prophet<sup>-saww</sup>?'

فَقُلْنَا نَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

We said, 'We are saying, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!''

فَقَالَ كَأَنَّكُمْ تَأْمُرُونَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُصَلِّيَ عَلَيْهِمْ

<sup>117</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 26

<sup>118</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 27

<sup>119</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 52 / 28

<sup>120</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 53

He<sup>-asws</sup> said: 'It is as if you are instructing Allah<sup>-azwj</sup> Mighty and Majestic that He<sup>-azwj</sup> should Send Salawaat upon them<sup>-asws</sup>!'

فَقُلْنَا فَكَيْفَ نَقُولُ

We said, 'How should we be saying?'

قَالَ تَقُولُونَ اللَّهُمَّ سَامِكِ الْمَسْمُوكَاتِ وَ دَاجِي الْمَدْحُوحَاتِ وَ خَالِقِ الْأَرْضِ وَ السَّمَاوَاتِ أَخَذْتَ عَلَيْنَا عَهْدَكَ وَ اعْتَرَفْنَا بِبُيُوتِ مُحَمَّدٍ ص وَ أَقْرَبْنَا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَسَمِعْنَا وَ أَطَعْنَا وَ أَمَرْتَنَا بِالصَّلَاةِ عَلَيْهِمْ فَعَلِمْنَا أَنَّ ذَلِكَ حَقٌّ فَاتَّبَعْنَاهُ

He<sup>-asws</sup> said: 'You should say, 'O Allah<sup>-azwj</sup>, Withholder of the skies, and Spreader of the lands, and Creator of the earth and the skies! You<sup>-azwj</sup> Took Your<sup>-azwj</sup> Pact upon us and we acknowledged Prophet-hood of Muhammad<sup>-saww</sup>, and we accepted the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Thus, we have heard and obeyed, and You<sup>-azwj</sup> Commanded us with sending the Salawaat upon them<sup>-asws</sup>, so we know that is true, so we followed him<sup>-saww</sup>.

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مُحَمَّدًا وَ عَلِيًّا وَ الثَّمَانِيَةَ حَمَلَةَ الْعَرْشِ وَ الْأَرْبَعَةَ الْأَمْثَلَةَ خَزَنَةَ عِلْمِكَ أَنَّ فَرَضَ صَلَاتِي لِرُوحِكَ وَ نَوَافِلِي وَ زَكَوَاتِي وَ مَا طَابَ لِي مِنْ قَوْلٍ وَ عَمَلٍ عِنْدَكَ فَعَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah<sup>-azwj</sup>! I keep You<sup>-azwj</sup> as Witness, and I keep Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, and the eight bearers of the Throne, and the four Angels, treasurers of Your<sup>-azwj</sup> Knowledge as witnesses that my obligatory and my optional Salat are for Your<sup>-azwj</sup> Face, and my Zakat, and whatever is good for me, from words and action in Your<sup>-azwj</sup> Presence, is upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!

وَ أَسْأَلُكَ اللَّهُمَّ أَنْ تُوصِلَنِيهِمْ وَ تُقَرِّبَنِي بِهِمْ لَدَيْكَ كَمَا أَمَرْتَنِي بِالصَّلَاةِ عَلَيْهِ وَ أَشْهَدُكَ أَنِّي مُسْلِمٌ لَهُ وَ لِأَهْلِ بَيْتِهِ ع غَيْرِ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ

And I ask You<sup>-azwj</sup> O Allah<sup>-azwj</sup> to Unite with them<sup>-asws</sup> and to Draw me closer to them in Your<sup>-azwj</sup> Presence, just as You<sup>-azwj</sup> have Commanded me with sending the Salawaat upon him<sup>-saww</sup>, and I keep You<sup>-azwj</sup> as Witness I am a submitter to him<sup>-saww</sup> and to People<sup>-asws</sup> his<sup>-saww</sup> Household, compliant, not arrogant.

فَرَكْنَا بِصَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ إِنَّهُ فِي وَعْدِكَ وَ قَوْلِكَ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا حَيِّثُهم يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَ أَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

Purify us with Your<sup>-azwj</sup> Salawaat and Salawaat of Your<sup>-azwj</sup> Angels. It is in Your<sup>-azwj</sup> Promised and Your<sup>-azwj</sup> Word: **He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43] Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:44].**

فَأَرْزُقْنَا بِحَيِّتِكَ وَ سَلَامِكَ وَ ائْتِنَّا عَلَيْنَا بِأَجْرٍ كَرِيمٍ مِنْ رَحْمَتِكَ وَ اِخْصُصْنَا مِنْ مُحَمَّدٍ بِأَفْضَلِ صَلَوَاتِكَ وَ صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Bring us closer with Your<sup>-azwj</sup> Salutation and Your<sup>-azwj</sup> Greeting, and Confer upon us with the honourable Recompense from You<sup>-azwj</sup> Mercy, and Particularise from Muhammad<sup>-saww</sup> with

the best of Your<sup>-azwj</sup> Salawaat, **and Send Salawaat upon them. Surely your Salawaat would be a tranquillity for them, [9:103].**

وَرَزَّيْنَا بِصَلَوَاتِهِ وَصَلَوَاتِ أَهْلِ بَيْتِهِ وَاجْعَلْ مَا آتَيْنَا مِنْ عِلْمِهِمْ وَمَغْفِرَتِهِمْ مُسْتَقَرًّا عِنْدَكَ مَشْفُوعًا لَا مُسْتَوْدَعًا يَا أَرْحَمَ الرَّاحِمِينَ.

And Purify us with his<sup>-saww</sup> Salawaat and Salawaat of People<sup>-asws</sup> of his<sup>-asws</sup> Household, and Make what You<sup>-azwj</sup> have Given us of their<sup>-asws</sup> knowledge, and their<sup>-asws</sup> recognition a settlement in Your<sup>-azwj</sup> Presence, by intercession not an endowment, O most Merciful of the Merciful ones!"<sup>121</sup>

55 جم، جمال الأسبوع جماعة بإسنادهم إلى الصَّفَّارِ عَنِ ابْنِ يَزِيدَ وَابْنِ أَبِي شَيْبَةَ مَعَا عَنْ زِيَادِ بْنِ مَرْزُوقٍ عَنْ حَرِيْزِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ كَيْفَ الصَّلَاةُ عَلَى النَّبِيِّ ص

(The book) 'Jamal al Usbou' – a group, by their chains to Al Saffar, from Ibn Yazeed and Al Yaqteeny, both together from Ziyad Bin Marwan, from Hareez who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! How is the Salawaat upon the Prophet<sup>-saww</sup>?'

فَقَالَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

He<sup>-asws</sup> said: 'Say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> have Kept the uncleanness away from them and Purified them a (thorough) Purification!"

قَالَ فُقُلْتُ فِي نَفْسِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

He (the narrator) said, 'I said within myself, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household"'.

فَقَالَ لِي لَيْسَ هَكَذَا قُلْتُ لَكَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ قَالَ فُقُلْتُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

He<sup>-asws</sup> said: 'It isn't like this I<sup>-asws</sup> had said to you, to say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!"

فَقَالَ لِي إِنَّكَ لِحَافِظٌ يَا حَرِيْزُ فُقُلْ كَمَا أَقُولُ لَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً

He<sup>-asws</sup> said to me: 'You are a memoriser, O Hareyz! Say like what I<sup>-asws</sup> am saying to you, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> have Kept the uncleanness away from them and Purified them a Purification!"

قَالَ فُقُلْتُ كَمَا قَالَ فَقَالَ لِي قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَهْمَنَّهُمْ عِلْمَكَ وَ اسْتَحْفَظْتَهُمْ كِتَابَكَ وَ اسْتَرْعَيْتَهُمْ عِبَادَكَ

He (the narrator) said, 'I said like what he<sup>-asws</sup> said. He<sup>-asws</sup> said to me: 'Say, 'O Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> have

<sup>121</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 54

Inspired Your<sup>-azwj</sup> Knowledge, and Made them<sup>-asws</sup> to preserve Your<sup>-azwj</sup> Book, and Made them<sup>-asws</sup> as caretakers of Your<sup>-azwj</sup> servants!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ أَهْلِ بَيْتِهِ الَّذِينَ أَمَرْتَ بِطَاعَتِهِمْ وَأَوْجَبْتَ حُبَّهُمْ وَمَوَدَّتَهُمْ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> have Commanded with obeying them<sup>-asws</sup>, and obligated their<sup>-asws</sup> love and their<sup>-asws</sup> affection!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الَّذِينَ جَعَلْتَهُمْ وِلَاةَ أَمْرِكَ بَعْدَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> have Made as Masters of Your<sup>-azwj</sup> Command after Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household!"<sup>122</sup>

56 جم، جمال الأسبوع جماعةً بإسنادهم إلى الصَّفَّارِ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ رَجُلٍ عَنْ مَنْصُورٍ بُرُوجٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ غَفَرَ اللَّهُ لَهُ الْبَتَّةَ

(The book) 'Jamal Al Usbou' – A group, by their chains to Al Saffar, from Ahmad, from Al-Husayn Bin Saeed, from Ali Bin Mahziyar, from Muhammad Bin Ismail, from a man, from Mansour Buzurj, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who says, 'O Lord<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon People of his<sup>-saww</sup> Household', (sins) will be Forgiven for him whatsoever!'

فَقُلْتُ لَهُ الْبَتَّةَ

I said to him<sup>-asws</sup>, 'Whatsoever?'

فَقَالَ كَذَا قَالَ رَسُولُ اللَّهِ ص.

He<sup>-asws</sup> said: 'Like that Rasool-Allah<sup>-saww</sup> had said"<sup>123</sup>

وَ بِالْإِسْنَادِ عَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ الْبَرْقِيِّ وَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ جَمِيعاً عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَاتُكُمْ عَلَيَّ مُجَوِّزَةٌ لِدَعَائِكُمْ وَ مَرْضَاةٌ لِرَبِّكُمْ وَ رِجَاءَةٌ لِأَعْمَالِكُمْ.

And by the chain from Al Saffar, from Ibrahim Bin Hashim and Al Barqy, and Al-Husayn Bin Ali Bin Abdullah, altogether from Al Nowfaly, from Al Sakuny,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Your Salawaat upon me<sup>-saww</sup> are a permit (Answering) for your supplication, and Satisfaction of Your<sup>-azwj</sup> Lord, and Zakat (purification) of your deeds!"<sup>124</sup>

<sup>122</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 55

<sup>123</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 56 a

<sup>124</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 56 b

وَبِحَدِّ إِسْنَادٍ عَنِ جَعْفَرٍ عَنِ آبَائِهِ ع قَالَ: إِذَا دَعَا أَحَدُكُمْ وَلَمْ يَذْكُرِ النَّبِيَّ ص زُفِرَ الدُّعَاءُ عَلَى رَأْسِهِ فَإِذَا ذَكَرَ النَّبِيَّ ص زُفِعَ الدُّعَاءُ.

And by this chain from Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Whenever one of you supplicates and does not mention the Prophet<sup>saww</sup>, the supplication hovers above his head. When he mentions the Prophet<sup>saww</sup>, the supplication is raised''<sup>125</sup>

وَبِإِسْنَادٍ إِلَى الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ مُحَمَّدِ بْنِ بَشِيرِ الدَّهَّانِ عَنِ عَبْدِ الْمَلِكِ بْنِ عَثْبَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع إِذَا دَعَا أَحَدُكُمْ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ يَقُولُ أَفْعَلْ بِي كَذَا وَ كَذَا فَإِنَّ الْعَبْدَ إِذَا قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ اسْتَجَابَ لَهُ

And by the chain to Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Bashir Al Dahhan, from Abdul Malik Bin Utbah,

'From Abu Abdullah<sup>asws</sup>: 'Whenever one of you supplicates, let him begin with the Salawaat upon Muhammad<sup>saww</sup> and say, 'Do such and such with me!', for when the servant says, 'O Allah<sup>azwj</sup> says, 'O Allah<sup>azwj</sup>! Send Salawaat upon Muhammad<sup>saww</sup> and upon People<sup>asws</sup> of his<sup>saww</sup> Household', it will be Answered for him.

فَإِذَا قَالَ أَفْعَلْ بِي كَذَا وَ كَذَا كَانَ أَجْوَدَ مِنْ أَنْ يَرُدَّ بَعْضًا وَ يَسْتَجِيبَ بَعْضًا.

When he says, 'Do such and such with me', He<sup>azwj</sup> is more Generous than to Reject part of it and Answer part of it''<sup>126</sup>

وَبِإِسْنَادٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَكَلَّ اللَّهُ بِعَبْرِ النَّبِيِّ ص مَلَكًا يُقَالُ لَهُ ظَهْلِيلُ إِذَا صَلَّى عَلَيْهِ أَحَدُكُمْ وَ سَلَّمَ عَلَيْهِ قَالَ لَهُ يَا رَسُولَ اللَّهِ فُلَانٌ سَلَّمَ عَلَيْكَ وَ صَلَّى عَلَيْكَ

And by the chain from Ibn Abu Al Khattab, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has Allocated an Angel called Zihleel with the grave of the Prophet<sup>saww</sup>. Whenever one of you sends Salawaat upon him<sup>saww</sup> and greets unto him<sup>saww</sup>, he said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! So and so has greeted unto you<sup>asws</sup> and has sent Salawaat upon you<sup>saww</sup>!'

قَالَ فَيَرُدُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> responds: 'May Allah<sup>azwj</sup> Send Salawaat upon him, with the greetings!''<sup>127</sup>

وَبِمَا رُوِيَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنِ الْعَادِرِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ عَنِ عَمَّارِ بْنِ يَاسِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ أَغْطَى مَلَكًا مِنَ الْمَلَائِكَةِ أَسْمَاءَ الْخَلَائِقِ كُلِّهِمْ وَ أَسْمَاءَ آبَائِهِمْ فَهُوَ قَائِمٌ عَلَى قَبْرِي إِذَا مِتُّ إِلَى يَوْمِ الْقِيَامَةِ فَلْيَسْ أَحَدٌ يُصَلِّي عَلَيَّ صَلَاةً إِلَّا قَالَ يَا مُحَمَّدُ صَلِّ عَلَيَّ فُلَانٌ بِنُ فُلَانٍ بِكَذَا وَ كَذَا

<sup>125</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 56 c

<sup>126</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 56 d

<sup>127</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 56 e



And from what we are reporting from Muhammad Bin Ali Bin Mahboub, from his book in the handwriting of my grandfather Abu Ja'far Al Tusi, from Ali Bin Ismail Al Myesami, from Al Aamiry, from Muhammad Al Ja'fary, from Ammar Bin Yaasir who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'Allah<sup>-azwj</sup> has Given an Angel from the Angels, names of the people, all of them, and names of their fathers. When I<sup>-saww</sup> die, he will stand upon my<sup>-saww</sup> grave up to the Day of Qiyamah, so there will not be anyone sending Salawaat upon me except he would say, 'O Muhammad<sup>-saww</sup>! So and so, son of so and so has sent Salawaat upon you<sup>-saww</sup> with such and such!'

وَ إِنَّ رَبِّي كَفَّلَ لِي أَنْ يُصَلِّيَ عَلَيَّ ذَلِكَ الْعَبْدُ بِكُلِّ وَاحِدَةٍ عَشْرًا.

And my<sup>-saww</sup> Lord<sup>-azwj</sup> has Guaranteed for me<sup>-saww</sup> to Send Salawaat upon that servant, ten times for every one".<sup>128</sup>

57 غو، غوالي اللثالي زوي أنه ص قیل له یا رسول الله أ رأيت قول الله تعالى إن الله و ملائکته یصلون علی النبی کيف هو

(The book) 'Gawaly Al La'aly' –

'It is reported that he<sup>-saww</sup>, it was said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! What is your<sup>-saww</sup> view of Words of Allah<sup>-azwj</sup> the Exalted: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56]**. How is it?'

فَقَالَ ص هَذَا مِنَ الْعِلْمِ الْمَكْنُونِ وَ لَوْ لَا أَنْتُمْ سَأَلْتُمُونِي مَا أَخْبَرْتُكُمْ إِنَّ اللَّهَ تَعَالَى وَكَلَّ بِِي مَلَكَيْنِ فَلَا أُذْكَرُ عِنْدَ مُسْلِمٍ فَيُصَلِّيَ عَلَيَّ إِلَّا قَالَ لَهُ ذَلِكَ الْمَلَكَانِ غَفَرَ اللَّهُ لَكَ وَ قَالَ اللَّهُ وَ مَلَائِكَتُهُ آمِينَ

He<sup>-saww</sup> said: 'This is from the hidden knowledge, and had you not asked me<sup>-saww</sup>, I<sup>-saww</sup> would have not informed you at all! Allah<sup>-azwj</sup> the Exalted has Allocated two Angels with me<sup>-saww</sup>, so I<sup>-saww</sup> will not be mentioned in the presence of a Muslim, so he would send Salawaat upon me<sup>-saww</sup>, except those two Angels will say to him: 'May Allah<sup>-azwj</sup> Forgive (sins) for you!', and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels, say: 'Ameen!'

وَ لَا أُذْكَرُ عِنْدَ مُسْلِمٍ فَلَا يُصَلِّيَ عَلَيَّ إِلَّا قَالَ لَهُ الْمَلَكَانِ لَا غَفَرَ اللَّهُ لَكَ وَ قَالَ اللَّهُ وَ مَلَائِكَتُهُ آمِينَ.

And I<sup>-saww</sup> will not be mentioned in the presence of a Muslim so he does not send Salawaat upon me<sup>-saww</sup>, except the two Angels say to him: 'May Allah<sup>-azwj</sup> not Forgive (sins) for you!', and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels say: 'Ameen!'"<sup>129</sup>

58 ختص، الإختصاص الصدوق عن ابن المتوكل عن محمد بن أبي عبد الله الكوفي عن موسى بن عمران عن عمه الحسين بن زيد عن علي بن سالم عن أبيه عن سالم بن دينار عن ابن طريف عن ابن نباتة قال سمعت ابن عباس يقول قال رسول الله ص ذكروا الله عز وجل عباداً و ذكروا عباداً و ذكروا علي عباداً و ذكروا الأئمة من ولدي عباداً الخبر.

<sup>128</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 56 f

<sup>129</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 57

(The book) 'Al Ikhtisaas' – Al Sadouq, from Ibn Al Mutawakkil, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran, from his uncle Al-Husayn Bin Zayd, from Ali Bin Salim, from his father, from Salim Bin Dinar, from Ibn Tareyf, from Ibn Nubata who said, 'I heard Ibn Abbas saying,

'Rasool-Allah<sup>-saww</sup> said: 'Zikr of Allah<sup>-azwj</sup> Mighty and Majestic is (an act of) worship, and my<sup>-saww</sup> Zikr is (an act of) worship, and Zikr of Ali<sup>-asws</sup> is (an act of) worship, and Zikr of the Imams from his<sup>-asws</sup> sons<sup>-asws</sup> is (an act of) worship' – the Hadeeth".<sup>130</sup>

59 إِرْشَادُ الْقُلُوبِ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ فِي جَوَابِ الْيَهُودِيِّ الَّذِي سَأَلَهُ عَنْ فَضْلِ النَّبِيِّ صَ عَلَى سَائِرِ الْأَنْبِيَاءِ عَ فَذَكَرَ الْيَهُودِيُّ أَنَّ اللَّهَ أَسَجَدَ مَلَائِكَتُهُ لِأَدَمَ عَ

(The book) 'Irshad Al Quloub' –

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, he<sup>-asws</sup> said in answer to the Jew who had asked him<sup>-asws</sup> about the merit of the Prophet<sup>-saww</sup> over rest of the Prophets<sup>-as</sup>. The Jew mentioned that Allah<sup>-azwj</sup> had Made His<sup>-azwj</sup> Angels to prostrate to Adam<sup>-as</sup>.

فَقَالَ عَ وَ قَدْ أَعْطَى اللَّهُ مُحَمَّدًا صَ أَفْضَلَ مِنْ ذَلِكَ وَ هُوَ أَنَّ اللَّهَ صَلَّى عَلَيْهِ وَ أَمَرَ مَلَائِكَتَهُ أَنْ يُصَلُّوا عَلَيْهِ وَ تَعَبَّدَ جَمِيعَ خَلْقِهِ بِالصَّلَاةِ عَلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ

He<sup>-asws</sup> said: 'And Allah<sup>-azwj</sup> has Given Muhammad<sup>-saww</sup> better than that, and it is that Allah<sup>-azwj</sup> Sent Salawaat upon him<sup>-saww</sup> and Commanded His<sup>-azwj</sup> Angels to send Salawaat upon him<sup>-saww</sup>, and Enslaved entirety of His<sup>-azwj</sup> creatures with sending the Salawaat upon him<sup>-saww</sup> up to the Day of Qiyamah.

فَقَالَ جَلَّ ثَنَاؤُهُ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Laudation, Said: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

فَلَا يُصَلِّي عَلَيَّ أَحَدٌ فِي حَيَاتِي وَ لَا بَعْدَ وَفَاتِي إِلَّا صَلَّى اللَّهُ عَلَيَّ بِذَلِكَ عَشْرًا وَ أَعْطَاهُ مِنَ الْحَسَنَاتِ عَشْرًا بِكُلِّ صَلَاةٍ صَلَّى عَلَيَّ وَ لَا يُصَلِّي عَلَيَّ أَحَدٌ بَعْدَ وَفَاتِي إِلَّا وَ هُوَ يَعْلَمُ بِذَلِكَ وَ يُرَدُّ عَلَى الْمُصَلِّي السَّلَامَ مِثْلَ ذَلِكَ لِأَنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ دُعَاءَ أُمَّتِهِ فِيمَا يَسْأَلُونَ رَبَّهُمْ جَلَّ ثَنَاؤُهُ مَوْفُوفًا عَنِ الْإِجَابَةِ حَتَّى يُصَلُّوا عَلَيْهِ صَ فَهَذَا أَكْبَرُ وَ أَعْظَمُ مِمَّا أَعْطَى اللَّهُ آدَمَ عَ

So, no one sent Salawaat upon him<sup>-saww</sup> during his<sup>-saww</sup> lifetime, nor will send after his<sup>-saww</sup> expiry, except Allah<sup>-azwj</sup> would Send Salawaat upon him ten times, and Give him ten from the good deeds for every Salawaat upon him<sup>-as</sup>, and no one will send Salawaat upon him<sup>-saww</sup> after his<sup>-saww</sup> expiry except and he<sup>-saww</sup> would know of that and respond the greeting to the greeter similar to that, because Allah<sup>-azwj</sup> Majestic and Mighty has Made supplications of his<sup>-saww</sup> community is what they are asking their Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Laudation, being certain of the response, until he will send Salawaat upon him! This is greater and mightier than what Allah<sup>-azwj</sup> had Given Adam<sup>-as</sup>.

<sup>130</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 58

ثُمَّ ذَكَرَ عِ فِي بَيَانِ مَا فَضَّلَ اللَّهُ بِهِ أُمَّتَهُ صَ وَ مِنْهَا أَنَّ اللَّهَ جَعَلَ لِمَنْ صَلَّى عَلَى نَبِيِّهِ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَدَّ اللَّهُ سُبْحَانَهُ عَلَيْهِ مِثْلَ صَلَاتِهِ عَلَى النَّبِيِّ صَ.

Then he<sup>-asws</sup> mentioned in explanation what Allah<sup>-azwj</sup> had Merited his<sup>-saww</sup> community with, and from this is: ‘Allah<sup>-azwj</sup> has Made ten good deeds to be for the one who sends Salawaat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Deletes ten evil deeds from him, and Allah<sup>-azwj</sup> the Glorious Responds to him similar to his Salawaat upon the Prophet<sup>-saww</sup>’.<sup>131</sup>

60 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةً مَرَّةً قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who sends Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> one hundred times, Allah<sup>-azwj</sup> will Fulfil one hundred needs for him’.<sup>132</sup>

61 ما، الأمايلي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن الحسن بن فضال عن العباس بن عامر عن بشر بن بكار عن عمرو بن بشار عن أبي جعفر ع قال: إن ملكاً من الملائكة سأل الله أن يعطيه سمع العباد فأعطاه الله فذلك الملك قائم حتى تقوم الساعة ليس أحد من المؤمنين يقول صلى الله على محمد وآله وسلم إلا قال الملك و عليك السلام

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Bishr Bin Bakkar, from Amro Bin Shimr,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘An Angel from the Angels asked Allah<sup>-azwj</sup> to Give him names of the servants, so Allah<sup>-azwj</sup> Gave him. That Angels is standing until establishment of the Hour. There isn’t anyone from the Momineen saying, ‘May Allah<sup>-saww</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Greetings’, except the Angels says, ‘And upon you be the greetings!’

ثُمَّ يَقُولُ الْمَلِكُ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا يُفْرِئُكَ السَّلَامَ فَيَقُولُ رَسُولُ اللَّهِ وَ عَلَيْهِ السَّلَامُ.

Then the Angel says, ‘O Rasool-Allah<sup>-saww</sup>! So and so conveys the greetings to you<sup>-saww</sup>!’ Rasool-Allah<sup>-saww</sup> says: ‘And upon him be the greetings’.<sup>133</sup>

62 بَيَانُ التَّنْزِيلِ، لِابْنِ شَهْرَاشُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ الْأَقْطَعِ قَالَ: قُلْتُ لِلصَّادِقِ عَ أَ يُجُوزُ أَنْ يُصَلِّيَ عَلَى الْمُؤْمِنِينَ

(The book) ‘Bayan Al Tanzeel’ of Ibn Shehr Ashoub – from Suleyman Bin Khalid Al Aqta’a who said,

‘I said to Al-Sadiq<sup>-asws</sup>, ‘Is it allowed to send Salawaat upon the Momineen?’

قَالَ إِي وَ اللَّهُ يُصَلِّي عَلَيْهِمْ فَقَدْ صَلَّى اللَّهُ عَلَيْهِمْ أَمَا مَا سَمِعْتَ قَوْلَ اللَّهِ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ الْآيَةَ.

<sup>131</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 59

<sup>132</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 60

<sup>133</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 61

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>! Send Salawaat upon them. Have you not heard Words of Allah<sup>-azwj</sup>: **He is the One Who Sends Salawat upon you all [33:43] – the Verse**'.<sup>134</sup>

63 دَعَاوَاتِ الرَّاُوْنِدِيِّ، عَنِ الصَّادِقِ ع مَنْ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ مَرَّةً وَاحِدَةً بِنِيَّةٍ وَ إِخْلَاصٍ مِنْ قَلْبِهِ قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ مِنْهَا ثَلَاثُونَ لِلدُّنْيَا وَ سَبْعُونَ لِآخِرَةِ.

(The book) 'Dawaat' of Al Rawandy –

'From Al-Sadiq<sup>-asws</sup>: 'One who sends Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> one time with his sincere intention from his heart, Allah<sup>-azwj</sup> will Fulfil one hundred needs for him, from these are thirty for the world and seventy for the Hereafter''.<sup>135</sup>

وَ قَالَ النَّبِيُّ ص مَنْ صَلَّى عَلَيَّ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ وَ فِي كُلِّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ حُبًّا لِي وَ شَوْقًا إِلَيَّ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَغْفِرَ لَهُ ذُنُوبَهُ تِلْكَ اللَّيْلَةَ وَ ذَلِكَ الْيَوْمَ-.

And the Prophet<sup>-saww</sup> said: 'One who sends Salawaat upon me<sup>-saww</sup> three times every day, and three times during every night, out of love for me<sup>-saww</sup> and yearning to me<sup>-saww</sup> would have a right upon Allah<sup>-azwj</sup> Mighty and Majestic to Forgive his sins for him of that night and that day''.<sup>136</sup>

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ لِي النَّبِيُّ ص رَأَيْتُ فِي مَا يَرَى النَّائِمُ عَمِّي حَمْرَةَ بِنِ عَبْدِ الْمُطَّلِبِ وَ أُخِي جَعْفَرَ بْنَ أَبِي طَالِبٍ وَ بَيْنَ يَدَيْهِمَا طَبَقٌ مِنْ نَبَقٍ فَأَكَلَا سَاعَةً فَتَحَوَّلَ النَّبِقُ عِنْبًا فَأَكَلَا سَاعَةً فَتَحَوَّلَ الْعِنْبُ لُهُمَا رُطْبًا فَأَكَلَا سَاعَةً

And from Ibn Abbas who said,

'The Prophet<sup>-saww</sup> said to me: 'I<sup>-saww</sup> in what the sleeping ones sees, my<sup>-saww</sup> uncle Hamza<sup>-asws</sup> Bin Abdul Muttalib<sup>-asws</sup> and my<sup>-saww</sup> brother Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and in front of them<sup>-as</sup> was a tray of buckthorn (berries). They<sup>-as</sup> ate for a while. The berries transformed into grapes. They ate for a while. The grapes transformed for them<sup>-as</sup> as dates. They<sup>-as</sup> ate for a while.

فَدَنَوْتُ مِنْهُمَا وَ فُلْتُ بِأَبِي أَنْتُمَا أَيُّ الْأَعْمَالِ وَجَدْتُمَا أَفْضَلَ

I went near to them<sup>-as</sup> and said: 'May my<sup>-saww</sup> father<sup>-as</sup> (be sacrificed for) you<sup>-as</sup> both! Which deeds did you<sup>-as</sup> find to be most superior?'

قَالَا فَدَيْتَاكَ بِالْآبَاءِ وَ الْأُمَّهَاتِ وَجَدْنَا أَفْضَلَ الْأَعْمَالِ الصَّلَاةَ عَلَيْكَ وَ سَقْيَ الْمَاءِ وَ حُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ.

They<sup>-as</sup> said, 'By the father and the mothers! We would take the most superior deed being the Salawaat upon you<sup>-saww</sup> and quenching the water, and loving Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>137</sup>

وَ قَالَ النَّبِيُّ ص أَكْثَرُوا الصَّلَاةَ عَلَيَّ فَإِنَّ الصَّلَاةَ عَلَيَّ نُورٌ فِي الْقَبْرِ وَ نُورٌ عَلَى الصِّرَاطِ وَ نُورٌ فِي الْجَنَّةِ.

<sup>134</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 62

<sup>135</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 63 a

<sup>136</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 63 b

<sup>137</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 63 c

And the Prophet<sup>-saww</sup> said: ‘Frequent the Salawaat upon me<sup>-saww</sup>, for the Salawaat upon me<sup>-saww</sup> is radiance in the grave, and radiance upon the Bridge, and radiance in the Paradise’.<sup>138</sup>

64 عُدَّة الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: أَجْفَى النَّاسِ رَجُلٌ ذَكَرْتُ بَيْنَ يَدَيْهِ فَلَمْ يُصَلِّ عَلَيَّ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet<sup>-saww</sup> having said: ‘Most averse of the people is a man I<sup>-saww</sup> am mentioned in front of him but he does not send Salawaat upon me<sup>-saww</sup>’.<sup>139</sup>

65 مُنِيَّةُ الْمُرِيدِ، عَنِ النَّبِيِّ ص قَالَ: مَنْ صَلَّى عَلَيَّ فِي كِتَابٍ لَمْ تَنْزِلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا دَامَ اسْمِي فِي ذَلِكَ الْكِتَابِ.

(The book) ‘Muniyat’ –

‘From the Prophet<sup>-saww</sup> having said: ‘One who sends Salawaat upon me<sup>-saww</sup> in a letter (book), the Angels do not cease seeking Forgiveness for him for as long as my<sup>-as</sup> name is in that letter (book)’.<sup>140</sup>

66 جَمَالُ الْأُسْبُوعِ، حَدَّثَ أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ عَلِيِّ بْنِ حَسَّانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: سَأَلْتُهُ عَنِ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

(The book) ‘Jamaal Al Usbou’ – It is narrated by Ahmad Bin Musa, from Al-Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Blessed and Exalted: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

فَقَالَ صَلَاةُ اللَّهِ تَزْكِيَةٌ لَهُ فِي السَّمَاءِ

He<sup>-asws</sup> said: ‘Salawaat of Allah<sup>-azwj</sup> is a Purification for him in the sky’.

قُلْتُ مَا مَعْنَى تَزْكِيَةِ اللَّهِ إِلَيْهِ

I said, ‘What is the meaning of Allah<sup>-azwj</sup> Purifying him?’

قَالَ رَكَاهُ بِأَنْ يَرَاهُ مِنْ كُلِّ نَفْصٍ وَ آفَةٍ يَلْزَمُ مَخْلُوقًا

He<sup>-asws</sup> said: ‘A purification that he<sup>-saww</sup> is free from every deficiency and disability sticking to a created being’.

<sup>138</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 63 d

<sup>139</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 64

<sup>140</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 65

قُلْتُ فَصَلَاةَ الْمُؤْمِنِينَ

I said, 'The Salawaat of the Momineen?'

قَالَ يُبْرِئُونَهُ وَيُعْرِفُونَهُ بِأَنَّ اللَّهَ قَدْ بَرَّاهُ مِنْ كُلِّ نَقْصٍ هُوَ فِي الْمَخْلُوقِينَ مِنَ الْأَفَاتِ الَّتِي تُصِيبُهُمْ فِي بُنْيَةِ خَلْقِهِمْ فَمَنْ عَرَفَهُ وَوَصَفَهُ بِعَبْرِ ذَلِكَ فَمَا صَلَّى عَلَيْهِ

He<sup>-asws</sup>: 'They exonerate him<sup>-saww</sup> and recognise him<sup>-saww</sup> that Allah<sup>-azwj</sup> has Cured him<sup>-saww</sup> from every deficiency which is in the created being, from the defect which afflicts them in the construction of their physiqes. The one who knows him<sup>-saww</sup> and describes him<sup>-saww</sup> with other than that, He<sup>-azwj</sup> does not Send Salawaat upon him<sup>-saww</sup>'.

قُلْتُ فَكَيْفَ نَقُولُ نَحْنُ إِذَا صَلَّيْنَا عَلَيْهِمْ

I said, 'How should we be saying when we send Salawaat upon them<sup>-asws</sup>?'

قَالَ تَقُولُونَ اللَّهُمَّ إِنَّا نُصَلِّي عَلَى مُحَمَّدٍ نَبِيِّكَ وَ عَلَى آلِ مُحَمَّدٍ كَمَا أَمَرْتَنَا بِهِ وَ كَمَا صَلَّيْتَ أَنْتَ عَلَيْهِ فَكَذَلِكَ صَلَّيْنَا عَلَيْهِ.

He<sup>-asws</sup> said: 'You should say, 'O Allah<sup>-azwj</sup>! We send Salawaat upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Commanded us with, and just as You<sup>-azwj</sup> Sent upon him<sup>-saww</sup>, so like that we are sending Salawaat upon him<sup>-saww</sup>!'<sup>141</sup>

وَ مِنْهُ بِالْإِسْنَادِ إِلَى الشَّيْخِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى صَلَّى اللَّهُ عَلَيْكَ فَلْيَكْتُمْزْ أَوْ لِيَقْلْ.

And from him, by the chain to the sheykh, by his chain from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Isa, from Abu Muhammad Al Ansari, from Yahya Bin Abdullah,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who says, 'May Allah<sup>-azwj</sup> Sent Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup>, Allah<sup>-azwj</sup> Blessed and Exalted Says: "Allah<sup>-azwj</sup> Send Salawaat upon you!" So let him (do it) more, or let him (do it) less"<sup>142</sup>.

وَ مِنْهُ بِحَدَا الْإِسْنَادِ عَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ لَهُ رَجُلٌ لَجِئْتُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا وَصَفَ مِنَ الْمَلَائِكَةِ يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ ثُمَّ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

And from, by this chain from Al Saffar, from Ibrahim Bin Hashim, from Abu Abdullah Al Barqy raising it to,

Abu Abdullah<sup>-asws</sup>, a man said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about Words of Allah<sup>-azwj</sup> Blessed and Exalted, and what He<sup>-azwj</sup> Described from the Angels: **They are Glorifying by the night and the day. They are not taking a break [21:20].** Then Said: **Surely,**

<sup>141</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 66 a

<sup>142</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 66 b

**Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

كَيْفَ لَا يُغْفَرُونَ وَ هُمْ يُصَلُّونَ عَلَى النَّبِيِّ ص

How are they not taking a break and they are sending Salawaat upon the Prophet<sup>-sawww?</sup>

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ مُحَمَّدًا ص أَمَرَ الْمَلَائِكَةَ فَقَالَ انْقُصُوا مِنْ ذِكْرِي بِمِقْدَارِ الصَّلَاةِ عَلَى مُحَمَّدٍ

Abu Abdullah<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Blessed and Exalted Created Muhammad<sup>-sawww</sup>, Commanded the Angels. He<sup>-azwj</sup> Said: “Reduce from doing My<sup>-azwj</sup> Zikr by a measurement of the Salawaat upon Muhammad<sup>-sawww!</sup>”

فَقَوْلُ الرَّجُلِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ فِي الصَّلَاةِ مِثْلُ قَوْلِهِ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

The words of the man, ‘May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-sawww</sup>’ in the Salat is like his words, ‘Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest’.<sup>143</sup>

67 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، لِعَلِيِّ بْنِ أَبِيهِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ

‘Kitab Al Imamah Wa Al Tabsira’ of Ali Bin Babuwayh – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

‘From Musa Bin Ismail son of Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘May the nose (pride) be rubbed, I<sup>-sawww</sup> mentioned in his presence but he does not send Salawaat upon me<sup>-sawww!</sup>

رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ فَلَمْ يُدْخِلْهُ الْجَنَّةَ

May the nose of a man be rubbed, he comes across his parents the old age but they don’t enter him into the Paradise!

رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ اسْتَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ.

May the nose a man be rubbed, a month of Ramazan entered unto him, then it passes away before (his sins) are Forgiven for him’.<sup>144</sup>

<sup>143</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 66 c

<sup>144</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 29 H 67

باب 30 الصلوات الكبيرة المروية مفصلا على الأئمة صلوات الله عليهم أجمعين

## CHAPTER 30 – THE GREAT SALAWAAT UPON THE IMAMS<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> ALL, REPORTED IN DETAIL

1- جم، جمال الأسبوع جماعة بإسنادهم إلى جدِّي أبي جعفر الطوسي رحمه الله عن جماعة من أصحابنا عن أبي المفضل الشيباني قال حدثنا أبو محمد عبد الله بن محمد العابد بالدالية لفظاً قلت أنا الدالية موضع بالقرب من سنجان

(The book) 'Jamal Al Usbou' – A group, by their chains to my grandfather Abu Ja'far Al Tusi, may Allah<sup>-azwj</sup> Mercy him, from a group of our companions, from Abu Al Mufazzal Al Shaybani who said, 'It is narrated to us Abu Muhammad Abdullah Bin Muhammad Al Aabid at Al Daliya verbally. I say, 'Al Daliya' is a place near to Sinjar.

و وجدت في رواية أخرى بهذه الصلاة على النبي ص وهذا لفظ إسنادها عن محمد بن وهبان الهنابي عن أبي الفضل محمد بن عبد الله الشيباني عن أبي عبد الله محمد بن عبد الله بن بايز بن محمد بن عجلان اليميني الشيخ الصالح لفظاً

And I found in another report with this Salawaat upon the Prophet<sup>-saww</sup> and this wording, attributed from Muhammad Bin Wahban Al Hinany, from Abu al Fazl Muhammad Bin Abdullah Al Shaybani, from Abu Abdullah Muhammad Bin Bateen Bin Muhammad Bin Ajlan Al Yamani the righteous sheykh verbally.

أقول ثم اتفقت الروايتان بعد ذلك كما سيأتي ذكره وإن اختلفت فيهما شيء ذكرناه على حاشية الكتاب قال أبو محمد عبد الله بن محمد العابد المتقدم ذكره

I am saying, 'Then the two reports are co-incident after that like what I shall be coming with its mention, and if something differs in these, we mention it upon a margin of the book. Abu Muhammad Abdullah Bin Muhammad Al Aabi, mentioned previously, said,

سألت مولاي أبا محمد الحسن بن علي ع في مسير له يسر من رأى سنة خمس و خمسين و مائتين أن يجلي علي الصلاة على النبي و أوصيائه عليه و عليهم السلام و أحضرت معي فوطاساً كبيراً فأملى علي لفظاً من غير كتاب

'I asked my Master Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> during a journey of his<sup>-asws</sup> at Surmanrayy in the year two hundred and fifty-five, two dictate to me the Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> successors<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> and upon them<sup>-asws</sup>, and I presented a large paper with me. He<sup>-asws</sup> dictated to me verbally from without a book/document.

قال اكتب الصلاة على النبي صلى الله عليه و آله

He<sup>-asws</sup> said: 'Write the Salawaat upon the Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>:

اللهم صل على محمد كما حمل وحيك و بلغ رسالتك

'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> just as he<sup>-saww</sup> carried Your<sup>-azwj</sup> Revelation, and delivered Your<sup>-azwj</sup> Messages!

و صل على محمد كما أخل خلالك و حرم حرامك و علم كتابك



And Send Salawaat upon Muhammad<sup>-saww</sup> just as he permitted Your<sup>-azwj</sup> Permissibles, and prohibited Your<sup>-azwj</sup> Prohibitions, and taught Your<sup>-azwj</sup> Book!

وَ صَلَّى عَلَى مُحَمَّدٍ كَمَا أَقَامَ الصَّلَاةَ وَ أَدَّى الزَّكَاةَ وَ دَعَا إِلَى دِينِكَ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as he<sup>-saww</sup> established the Salat, and paid the Zakat, and called to Your<sup>-azwj</sup> religion!

وَ صَلَّى عَلَى مُحَمَّدٍ كَمَا صَدَّقَ بِوَعْدِكَ وَ أَشْفَقَ مِنْ وَعِيدِكَ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as he<sup>-saww</sup> ratified Your<sup>-azwj</sup> Promise, and was compassionate from Your<sup>-azwj</sup> Threat!

وَ صَلَّى عَلَى مُحَمَّدٍ كَمَا غَفَرْتَ بِهِ الذُّنُوبَ وَ سَوَّيْتَ بِهِ الْعُيُوبَ وَ فَرَّجْتَ بِهِ الْكُرُوبَ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Forgave the sins through him<sup>-saww</sup>, and Covered the faults (of Muslims) by him<sup>-saww</sup>, and Relieved the distressed by him<sup>-saww</sup>!

وَ صَلَّى عَلَى مُحَمَّدٍ كَمَا دَفَعْتَ بِهِ الشَّقَاءَ وَ كَشَفْتَ بِهِ الْعَمَاءَ وَ أَحْبَبْتَ بِهِ الدُّعَاءَ وَ نَجَّيْتَ بِهِ مِنَ الْبَلَاءِ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> dispelled the misery by him<sup>-saww</sup>, and Removed the blindness (of disbelief) by him<sup>-saww</sup>, and Answered the supplication by him<sup>-saww</sup>, and Rescued from the afflictions by him<sup>-saww</sup>!

وَ صَلَّى عَلَى مُحَمَّدٍ كَمَا رَحِمْتَ بِهِ الْعِبَادَ وَ أَحْيَيْتَ بِهِ الْبِلَادَ وَ فَصَّمْتَ بِهِ الْجَبَابِرَةَ وَ أَهْلَكْتَ بِهِ الْفِرَاعِينَةَ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Mercied by him<sup>-saww</sup>, and Revived the lands by him<sup>-saww</sup>, and Crushed the tyrants by him<sup>-saww</sup>, and Destroyed the Pharaohs<sup>-la</sup> by him<sup>-saww</sup>!

وَ صَلَّى عَلَى مُحَمَّدٍ كَمَا أضعَفْتَ بِهِ الْأَمْوَالَ وَ حَدَّرْتَ بِهِ مِنَ الْأَهْوَالِ وَ كَسَّرْتَ بِهِ الْأَصْنَامَ وَ رَحِمْتَ بِهِ الْأَنَامَ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as Multiplied the wealth by it, and Cautioned from the horrors by him<sup>-saww</sup>, and Broke the idols by him<sup>-saww</sup>, and Mercied the people by him<sup>-saww</sup>!

وَ صَلَّى عَلَى مُحَمَّدٍ كَمَا بَعَثْتَهُ بِخَيْرِ الْأُذْيَانِ وَ أَعَزَّزْتَ بِهِ الْإِيمَانَ وَ تَبَرَّزْتَ بِهِ الْأَوْثَانَ وَ عَصَمْتَ بِهِ الْبَيْتَ الْحَرَامَ

And Send Salawaat upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Sent him<sup>-saww</sup> with the best of the religion, and Strengthened the Eman by him<sup>-saww</sup>, and disavowed from the idols by him<sup>-saww</sup>, and Fortified the Sacred House by him<sup>-saww</sup>!

وَ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ الْأَخْيَارِ وَ سَلَّمَ تَسْلِيمًا

And Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Pure, the good, and submit submissively!

الصَّلَاةُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

The Salawaat upon Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>:-

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي نَبِيِّكَ وَوَلِيِّهِ وَوَصِيِّهِ وَوَزِيرِهِ وَ مُسْتَوْذَعِ عِلْمِهِ وَ مُؤْضِعِ سِرِّهِ وَ بَابِ حِكْمَتِهِ وَ النَّاطِقِ بِحُجَّتِهِ وَ الدَّاعِي إِلَى شَرِيْعَتِهِ وَ خَلِيفَتِهِ فِي أُمَّتِهِ وَ مُفْرَجِ الْكُرُوبِ عَنْ وَجْهِهِ وَ قَاصِمِ الْكُفْرَةِ وَ مُرْغِمِ الْفَجْرَةِ الَّذِي جَعَلْتَهُ مِنْ نَبِيِّكَ بِمَثَلِهِ هَارُونَ مِنْ مُوسَى

‘O Allah<sup>-azwj</sup>! Send Salawaat upon Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, brother of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and his<sup>-saww</sup> guardian, and his<sup>-saww</sup> successor, and his<sup>-saww</sup> minister, and depository of his<sup>-saww</sup> knowledge, and place of his<sup>-saww</sup> secrets, and door of his<sup>-saww</sup> wisdom, and the speaker with his<sup>-saww</sup> argument, and the caller to his<sup>-saww</sup> law, and his<sup>-saww</sup> caliph in his<sup>-saww</sup> community, and reliever of the distress from his<sup>-saww</sup> face, and crusher of the Kafirs, and subduer of the immoral, the one whom You<sup>-azwj</sup> Made him<sup>-saww</sup> from Your<sup>-azwj</sup> Prophet<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>!

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نصرَهُ وَ اخذْ مَنْ خذَلَهُ وَ العنْ مَنْ نَصَبَ لَهُ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْصِيَاءِ أَنْبِيَائِكَ يَا رَبَّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Befriend the one befriending him<sup>-asws</sup>, and be inimical to the one being inimical to him<sup>-asws</sup>, and Help the one helping him<sup>-asws</sup>, and Abandon the one abandoning him<sup>-asws</sup>, and Curse the one being hostile to him<sup>-asws</sup>, from the former ones and the latter ones, and Send Salawaat upon him<sup>-asws</sup> the best of what You<sup>-azwj</sup> have Sent upon anyone of the successors<sup>-as</sup> of Your<sup>-azwj</sup> Prophets<sup>-as</sup>, O Lord<sup>-azwj</sup> of the worlds!

الصَّلَاةُ عَلَى السَّيِّدَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ

The Salawaat upon the Chieftess (Syeda) Fatima<sup>-asws</sup>, may the greeting be upon her<sup>-asws</sup>:-

اللَّهُمَّ صَلِّ عَلَى الصِّدِّيقَةِ فَاطِمَةَ الزَّهْرَاءِ الرَّكِيَّةِ حَبِيبَةِ نَبِيِّكَ وَ أُمِّ أَحِبَّائِكَ وَ أَصْفِيَانِكَ الَّتِي انْتَجَبْتَهَا وَ فَضَّلْتَهَا وَ اخْتَرْتَهَا عَلَى نِسَاءِ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon the truthful Fatima Al Zahra<sup>-asws</sup>, the pure beloved of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and mother of Your<sup>-azwj</sup> Loved ones and Your<sup>-azwj</sup> elites, the one You<sup>-azwj</sup> have Selected and Merited and Chosen over women of the worlds!

اللَّهُمَّ كُنِ الطَّالِبَ لَهَا مِنْ ظَلَمَهَا وَ اسْتَخَفَّ بِحَقِّهَا

O Allah<sup>-azwj</sup>! Be the Demander for her<sup>-asws</sup> from the ones who oppressed her<sup>-asws</sup> and took lightly with her<sup>-asws</sup> rights!

اللَّهُمَّ وَ كُنِ النَّائِرَ لَهَا بِدَمِ أَوْلَادِهَا

O Allah<sup>-azwj</sup>, and Be the Retaliator for her<sup>-asws</sup> the blood of her<sup>-asws</sup> children!

اللَّهُمَّ وَ كَمَا جَعَلْتَهَا أُمَّ أُمَّةٍ الْهُدَى وَ خَلِيلَةَ صَاحِبِ اللِّوَاءِ الْكَرِيمَةِ عِنْدَ الْمَلَأِ الْأَعْلَى

O Allah<sup>-azwj</sup>, and just as You<sup>-azwj</sup> Made her<sup>-asws</sup> mother of the Imams<sup>-asws</sup> of guidance, and beloved of the holder of the honourable flag in the exalted assembly!

فَصَلِّ عَلَيْهَا وَ عَلَى أُمِّهَا خَدِيجَةَ الْكُبْرَى صَلَاةً تُكْرَمُ بِهَا وَجْهَ مُحَمَّدٍ ص وَ تُقْرَأُ بِهَا أَعْيُنُ ذُرِّيَّتِهَا وَ أُبْلِغُهُمْ عَنِّي فِي هَذِهِ السَّاعَةِ أَفْضَلَ التَّحِيَّةِ وَ السَّلَامِ

Send Salawaat upon her<sup>-asws</sup> and upon her<sup>-asws</sup> mother (Syeda) Khadeeja<sup>-as</sup> the great, a Salawaat honouring by is the face of Muhammad<sup>-sawww</sup>, and delighting eyes of her<sup>-asws</sup> offspring by her<sup>-asws</sup>, and Deliver to them<sup>-asws</sup> on my behalf in this time, the best salutation and the greeting!'

الصَّلَاةُ عَلَى الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

The Salawaat upon Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup>. -

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ وَ الْحُسَيْنِ عَبْدَيْكَ وَ وَلِيِّكَ وَ ابْنَيْ رَسُولِكَ وَ سِنِّي الرِّحْمَةِ وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلَادِ النَّبِيِّينَ وَ الْمُرْسَلِينَ

'O Allah<sup>-azwj</sup>! Send Salawaat upon Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> friends, and sons<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and the grandsons<sup>-asws</sup> of the Mercy, and chiefs of the youths of the people of Paradise, best of what You<sup>-azwj</sup> have Sent upon anyone from the children of Prophets<sup>-as</sup> and the Messengers!

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ ابْنِ سَيِّدِ النَّبِيِّينَ وَ وَصِيِّ أَمِيرِ الْمُؤْمِنِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Al-Hassan<sup>-asws</sup>, son<sup>-asws</sup> of chief of the Prophets<sup>-as</sup>, and successor of Amir Al-Momineen<sup>-asws</sup>!

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ سَيِّدِ الْوَصِيِّينَ أَشْهَدُ أَنَّكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَمِيرُ اللَّهِ وَ ابْنُ أَمِينِهِ عَشْتِ رَشِيداً مَظْلوماً وَ مَضْنَيْتَ شَهِيداً وَ أَشْهَدُ أَنَّكَ الْإِمَامُ الرَّكْبِيُّ الْهَادِي الْمَهْدِيُّ

The greeting be to you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! The greetings be to you<sup>-asws</sup>, O son of chief of the successors! I testify you, O son<sup>-asws</sup> of Amir Al-Momineen<sup>-asws</sup> trustee of Allah<sup>-azwj</sup> and son<sup>-asws</sup> of His<sup>-azwj</sup> trustee! You<sup>-asws</sup> lived rightfully, oppressed, and passed away as a martyr; and I testify you<sup>-asws</sup> the Imam<sup>-asws</sup>, the pure, the guide, the Guided!

اللَّهُمَّ صَلِّ عَلَيْهِ وَ بَلِّغْ رُوحَهُ وَ جَسَدَهُ عَنِّي فِي هَذِهِ السَّاعَةِ أَفْضَلَ التَّحِيَّةِ وَ السَّلَامِ

O Allah<sup>-azwj</sup>! Send Salawaat upon him<sup>-asws</sup>, and Deliver to his<sup>-asws</sup> soul and his<sup>-asws</sup> body, in this time, best of the salutations and the greetings!

اللَّهُمَّ صَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ الْمَظْلُومِ الشَّهِيدِ قَبِيلِ الْكُفْرَةِ وَ طَرِيحِ الْفَجْرَةِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the oppressed, the martyr, killer of the Kafirs, expeller of the immoral! The greeting be to you<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup>! The

greeting be to you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The greeting be to you<sup>-asws</sup>, O son<sup>-asws</sup> of Amir Al-Momineen<sup>-asws</sup>!

أَشْهَدُ مُوقِنًا أَنَّكَ أَمِيرُ اللَّهِ وَ ابْنُ أَمِينِهِ فُتِلْتَ مَظْلُومًا وَ مَضَيْتَ شَهِيدًا وَ أَشْهَدُ أَنَّ اللَّهَ تَعَالَى الطَّالِبُ بِثَارِكَ وَ مُنْجِرُ مَا وَعَدَكَ مِنَ النَّصْرِ وَ التَّأْيِيدِ فِي هَلَاقِ عَدُوِّكَ وَ إِظْهَارِ دَعْوَتِكَ

I testify, convinced that you<sup>-asws</sup> are a trustee of Allah<sup>-azwj</sup>, and son<sup>-asws</sup> of His<sup>-azwj</sup> Trustee. You<sup>-asws</sup> were killed oppressed, and passed away as a martyr, and I testify that Allah<sup>-azwj</sup> the Exalted is the Demander of your<sup>-asws</sup> retaliation, and Fulfiller of what He<sup>-azwj</sup> has Promised you<sup>-asws</sup>, of the help and the support in destroying your<sup>-asws</sup> enemies, and revealing Your<sup>-azwj</sup> call!

وَ أَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ عَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً خَدَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً أَلْبَسَتْ عَلَيْكَ وَ أَبْرَأُ إِلَى اللَّهِ تَعَالَى مِنْ كَذْبِكَ وَ اسْتَحَفَّ بِحَقِّكَ وَ اسْتَحَلَّ دَمَكَ

And I testify you<sup>-asws</sup> have been loyal to the Pact of Allah<sup>-azwj</sup> and fought in the way of Allah<sup>-azwj</sup>, and you<sup>-asws</sup> worshipped Allah<sup>-azwj</sup> sincerely until the certainty (death) came to you<sup>-asws</sup>! May Allah<sup>-azwj</sup> Curse the community which killed you<sup>-asws</sup>, and may Allah<sup>-azwj</sup> Curse the community which abandoned you<sup>-asws</sup>, and may Allah<sup>-azwj</sup> Curse the community which blamed you<sup>-asws</sup>, and I disavow to Allah<sup>-azwj</sup> the Exalted from the ones who belied you<sup>-asws</sup>, and took lightly with your<sup>-asws</sup> rights, and legalised your<sup>-asws</sup> blood!

بِأَبِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ اللَّهِ لَعَنَ اللَّهُ قَاتِلَكَ وَ لَعَنَ اللَّهُ خَاذِلَكَ وَ لَعَنَ اللَّهُ مَنْ سَمِعَ دَاعِيَتِكَ فَلَمْ يُجِبْكَ وَ لَمْ يَنْصُرْكَ وَ لَعَنَ اللَّهُ مَنْ سَبَى نِسَاءَكَ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ وَ يَمِّنُ وَالَاهُمْ وَ مَالَاهُمْ وَ أَعَانَهُمْ عَلَيْهِ

May my father and my mother be (sacrificed for) you<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup>! May Allah<sup>-azwj</sup> Curse the ones who abandoned you<sup>-asws</sup>, and may Allah<sup>-azwj</sup> Curse the one who heard your<sup>-asws</sup> call but did not respond to you<sup>-asws</sup> and did not help you<sup>-asws</sup>, and may Allah<sup>-azwj</sup> Curse the ones who made captives of your<sup>-asws</sup> womenfolk! I disavow to Allah<sup>-azwj</sup> from them, and from the ones befriending them, and inclining to them, and supported them upon it!

وَ أَشْهَدُ أَنَّكَ وَ الْأَئِمَّةُ مِنْ وُلْدِكَ كَلِمَةُ التَّقْوَى وَ بَابُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

And I testify that you<sup>-asws</sup> and the Imams<sup>-asws</sup> from your<sup>-asws</sup> sons<sup>-asws</sup> and the word of piety, and the door of guidance, and the firmest handhold, and the Divine Authorities upon people of the world!

وَ أَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِمَنْزِلَتِكُمْ مُوقِنٌ وَ لَكُمْ تَابِعٌ بِدَاتِ نَفْسِي وَ شَرَائِعِ دِينِي وَ حَوَاتِيمِ عَمَلِي وَ مُنْقَلَبِي وَ مَثْوَايَ فِي دُنْيَايَ وَ آخِرَتِي

And I testify, I am a believer in you<sup>-asws</sup> all, and your<sup>-asws</sup> statuses, convinced and a follower of you<sup>-asws</sup> with my self, and laws of my religion, and ending of my deeds, and my transfer, and my abode in my world and my Hereafter!

الصَّلَاةُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ

The Salawaat upon Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: -

اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَ جَعَلْتَهُ مِنْهُ أَيْمَةَ الْهُدَى الَّذِينَ يَهْتَدُونَ بِالْحَقِّ وَ بِهِ يَغْدُلُونَ اخْتَرْتَهُ لِنَفْسِكَ وَ طَهَّرْتَهُ مِنَ الرِّجْسِ وَ اصْطَفَيْتَهُ وَ جَعَلْتَهُ هَادِيًا مَهْدِيًا

‘O Allah-azwj! May Allah-azwj Send Salawaat upon Ali-asws Bin Al-Husayn-asws, chief of the worshippers, the one whom You-azwj had Selected him-asws for Yourself-azwj, and Made from him-asws the Imams-asws of guidance, those who are guiding with the truth, and by it they are dispensing justice! You Chose him-asws for Yourself-azwj, and Purified him-asws from the uncleanness, and Chose him-asws and Made him-asws a guide, Guided!

اللَّهُمَّ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ ذُرِّيَةِ أَنْبِيَائِكَ حَتَّى تَبْلُغَ بِهِ مَا تَقَرُّ بِهِ عَيْنُهُ فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَزِيزٌ حَكِيمٌ

O Allah-azwj! Send Salawaat upon him-asws, best of what You-azwj have Sent upon anyone from offspring of Your-azwj Prophets-as until You-azwj Reach with him-asws would his-asws eyes would be delighted with in the world and the Hereafter, You-azwj are Mighty, Wise!

الصَّلَاةُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَلَيْهِ السَّلَامُ

The Salawaat upon Muhammad-asws Bin Ali Al-Baqir-asws, may the greeting be upon him-asws: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ الْعَلِمِ وَ إِمَامِ الْهُدَى وَ قَائِدِ أَهْلِ التَّقْوَى وَ الْمُتَّجِبِ مِنْ عِبَادِكَ

‘O Allah-azwj! Send Salawaat upon Muhammad-asws Bin Ali-asws, expounder of the knowledge, and the Imam-asws of guidance, and leader of the people of piety, and the Selected one from Your-azwj servants!

اللَّهُمَّ وَ كَمَا جَعَلْتَهُ عَلِمًا لِعِبَادِكَ وَ مَنَارًا لِيَلَادِكَ وَ مُسْتَوْدَعًا لِحِكْمَتِكَ وَ مُتَرَجِّمًا لَوَحْيِكَ وَ أَمَرْتَ بِطَاعَتِهِ وَ حَدَّرْتَ عَنْ مَعْصِيَتِهِ فَصَلِّ عَلَيْهِ يَا رَبِّ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ ذُرِّيَةِ أَنْبِيَائِكَ وَ أَصْفِيَائِكَ وَ رُسُلِكَ وَ أَمَنَائِكَ يَا إِلَهَ الْعَالَمِينَ

O Allah-azwj, and just as You-azwj Made him-asws a flag for Your-azwj servants, and a minaret for Your-azwj land, and a depository for Your-azwj Wisdom, and interpreter of Your-azwj Revelation, You-azwj Commanded with obeying him-asws and Cautioned from disobeying him-asws, so Send Salawaat upon him-asws, O Lord-azwj best of what You-azwj have Sent upon anyone of offspring of Your-azwj Prophets-as, and Your-azwj Elites, and Your-azwj Messengers-as, and Your-azwj Trustees, O God-azwj of the worlds!

الصَّلَاةُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ

The Salawaat upon Ja'far-asws Bin Muhammad Al-Sadiq-asws, may the greeting be upon him-asws:

اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ خَازِنِ الْعِلْمِ الدَّاعِي إِلَيْكَ بِالْحَقِّ النُّورِ الْمُبِينِ

‘O Allah-azwj! Send Salawaat upon Your-azwj servant Ja'far-asws Bin Muhammad Al-Sadiq-asws, treasurer of knowledge of the caller to You-azwj with the truth, the manifest Noor!

اللَّهُمَّ وَكَمَا جَعَلْتَهُ مَعْدِنَ كَلَامِكَ وَوَحْيِكَ وَخَازِنَ عِلْمِكَ وَ لِسَانَ تَوْحِيدِكَ وَ وَلِيَّ أَمْرِكَ وَ مُسْتَحْفِظَ دِينِكَ فَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَانِكَ وَ حُجَّجِكَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah<sup>-azwj</sup>, and just as You<sup>-azwj</sup> Made him<sup>-asws</sup> a mine of Your<sup>-azwj</sup> Speech and Your<sup>-azwj</sup> Revelation, and treasure of Your<sup>-azwj</sup> Knowledge, and the tongue of Your<sup>-azwj</sup> Tawheed, and Guardian of Your<sup>-azwj</sup> Commands, and Preserver of Your<sup>-azwj</sup> religion, so Send Salawaat upon him<sup>-asws</sup> best of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> Elites and Your<sup>-azwj</sup> Divine Authorities, You<sup>-azwj</sup> are Praised, Glorified!'

الصَّلَاةُ عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ

The Salawaat upon Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: -

اللَّهُمَّ صَلِّ عَلَى الْأَمِينِ الْمُؤْتَمَنِ مُوسَى بْنِ جَعْفَرِ بْنِ الرَّبِّ الطَّاهِرِ الرَّكِيِّ النُّورِ الْمُنِيرِ الْمُجْتَهِدِ الْمُحْتَسِبِ الصَّابِرِ عَلَى الْأَذَى فِيكَ

'O Allah<sup>-azwj</sup>! Send Salawaat upon the trusted, the Entrusted Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, the righteous, the loyal, the clean, the pure, the radiant light, the striver, the anticipator, the patient upon the harm for Your<sup>-azwj</sup> Sake!

اللَّهُمَّ وَكَمَا بَلَغَ عَنْ آبَائِهِ مَا اسْتُودِعَ مِنْ أَمْرِكَ وَ تَهْيِكَ وَ حَمَلَ عَلَى الْمَحْجَةِ وَ كَابَدَ أَهْلَ الْعِرَّةِ وَ الشَّدَدَةَ فِيمَا كَانَ يَلْقَى مِنْ جُهَالِ قَوْمِهِ رَبِّ فَصَلِّ عَلَيْهِ أَفْضَلَ وَ أَكْمَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِمَّنْ أَطَاعَكَ وَ نَصَحَ لِعِبَادِكَ إِنَّكَ عَفُورٌ رَحِيمٌ

O Allah<sup>-azwj</sup>, and just as You<sup>-azwj</sup> had Delivered from his<sup>-asws</sup> forefathers<sup>-asws</sup> what You<sup>-azwj</sup> had Entrusted from Your<sup>-azwj</sup> Commands and Your<sup>-azwj</sup> Prohibitions, and he<sup>-asws</sup> carried upon the manifesto and endured the hardship for the people of honour in what he<sup>-asws</sup> faced from the ignoramuses of his<sup>-asws</sup> people! Lord, Send Salawaat upon him<sup>-asws</sup>, and most perfect of what You<sup>-azwj</sup> have Sent upon anyone from the ones obeying You<sup>-azwj</sup> and advising to Your<sup>-azwj</sup> servants, You<sup>-azwj</sup> are Forgiving, Merciful!'

الصَّلَاةُ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ

The Salawaat upon Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: -

اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا الَّذِي ارْتَضَيْتَهُ وَ رَضِيْتَ بِهِ مِنْ شَيْءٍ مِنْ خَلْقِكَ

'O Allah<sup>-azwj</sup>! Send Salawaat upon Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>! You<sup>-azwj</sup> Selected him<sup>-asws</sup> and they were satisfied with him<sup>-asws</sup>, ones You<sup>-azwj</sup> Desires from Your<sup>-azwj</sup> creatures!

اللَّهُمَّ وَكَمَا جَعَلْتَهُ حُجَّةً عَلَى خَلْقِكَ وَ قَائِماً بِأَمْرِكَ وَ نَاصِراً لِدِينِكَ وَ شَاهِداً عَلَى عِبَادِكَ وَ كَمَا نَصَحَ لَهُمْ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ دَعَا إِلَى سَبِيلِكَ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ فَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَانِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ إِنَّكَ جَوَادٌ كَرِيمٌ

O Allah<sup>-azwj</sup>, and just as You<sup>-azwj</sup> Made him<sup>-asws</sup> a Divine Authority upon Your<sup>-azwj</sup> creatures, and as one standing with Your<sup>-azwj</sup> Commands, and helper to Your<sup>-azwj</sup> religion, and a witness upon Your<sup>-azwj</sup> servants, and just as he<sup>-asws</sup> advised to them in the private and the open, and he<sup>-asws</sup> called to Your<sup>-azwj</sup> way with the wisdom and the goodly preaching. So, Send Salawaat upon

him<sup>-asws</sup>, best of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> Guardians<sup>-asws</sup> and Your<sup>-azwj</sup> Chosen ones from Your<sup>-azwj</sup> creatures, You<sup>-azwj</sup> are Generous, Benevolent!

الصَّلَاةُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ الْجَوَادِ ابْنِ مُوسَى عَلَيْهِمَا السَّلَامُ

The Salawaat upon Muhammad<sup>-asws</sup> Bin Ali Al-Jawad<sup>-asws</sup> (grand) son of Musa<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup>: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى عَ عَلِمِ الثَّقَمِ وَ نُورِ الْهُدَى وَ مَعْدِنِ الْهُدَى وَ فَرْعِ الْأَرْكَبَاءِ وَ خَلِيفَةِ الْأَوْصِيَاءِ وَ أَمِينِكَ عَلَى وَحْيِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, the flag of piety, and the light of guidance, and the mine of guidance, and the pure branch, and caliph of the successors<sup>-asws</sup>, and trustee upon Your<sup>-azwj</sup> Revelation!

اللَّهُمَّ فَكَمَا هَدَيْتَ بِهِ مِنَ الصَّلَاةِ وَ اسْتَنْقَذْتَ بِهِ مِنَ الْجَهَالَةِ وَ أَرَشَدْتَ بِهِ مِنَ الْهُدَى وَ رَكَّبْتَ بِهِ مَنْ نَزَّحَى فَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَ بَقِيَّةِ أَوْلِيَائِكَ إِنَّكَ عَزِيزٌ حَكِيمٌ

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> Guided through him<sup>-asws</sup> from the straying and Rescued from the ignorance by him<sup>-asws</sup>, and Guided by him<sup>-asws</sup> the ones seeking guidance, and Purified by him<sup>-asws</sup> one sought to be purified, so Send Salawaat upon him<sup>-asws</sup> best of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> guardians<sup>-asws</sup>, and remaining ones of Your<sup>-azwj</sup> Guardians<sup>-asws</sup>, You<sup>-azwj</sup> are Mighty, Wise!

الصَّلَاةُ عَلَى عَلِيٍّ بْنِ مُحَمَّدِ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ

The Salawaat upon Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, Abu Al-Hassan Al-Askari<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: -

اللَّهُمَّ صَلِّ عَلَى عَلِيٍّ بْنِ مُحَمَّدٍ وَصِيِّ الْأَوْصِيَاءِ وَ إِمَامِ الْأَتْقِيَاءِ وَ خَلْفِ أئِمَّةِ الدِّينِ وَ الْحُجَّةِ عَلَى الْخَلَائِقِ أَجْمَعِينَ

‘O Allah<sup>-azwj</sup>! Send Salawaat upon Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> successor<sup>-asws</sup> of the successors<sup>-asws</sup>, and Imam<sup>-asws</sup> of the pious, and replacement of the Imams<sup>-asws</sup> of religion, and the Divine Authority upon the creatures in their entirety!

اللَّهُمَّ كَمَا جَعَلْتَهُ نُورًا يَسْتَنْصِيءُ بِهِ الْمُؤْمِنُونَ فَبَشِّرْ بِالْجَزِيلِ مِنْ ثَوَابِكَ وَ أَنْذِرْ بِالْأَلِيمِ مِنْ عِقَابِكَ وَ حَذِّرْ بِأَسْكَ وَ ذَكِّرْ بِأَيَاتِكَ وَ أَحَلِّ خَلَائِكَ وَ حَزِّمْ خِرَامَكَ وَ بَيِّنْ شُرَائِعَكَ وَ فَرَائِضَكَ وَ حُضِّ عَلَى عِبَادَتِكَ وَ أَمْرِ بِطَاعَتِكَ وَ نَهْيِ عَنْ مَعْصِيَتِكَ

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> Made him<sup>-asws</sup> a light the Momineen can be illuminated with, so he<sup>-asws</sup> gave glad tidings with Your<sup>-azwj</sup> plentiful Rewards and warned of Your<sup>-azwj</sup> painful Punishment, and reminded of Your<sup>-azwj</sup> Verses, and permitted Your<sup>-azwj</sup> Permissibles, and prohibited Your<sup>-azwj</sup> Prohibitions, and explained Your<sup>-azwj</sup> Laws and Your<sup>-azwj</sup> Obligations, and urged upon Your<sup>-azwj</sup> servants and instructed with obeying You<sup>-azwj</sup>, and prohibited from disobedience to You<sup>-azwj</sup>.

فَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَ ذُرِّيَّةِ أُنْبِيَائِكَ يَا إِلَهَ الْعَالَمِينَ

Send Salawaat upon him<sup>-asws</sup> the best of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> Guardians<sup>-asws</sup>, and offspring of Your<sup>-azwj</sup> Prophets<sup>-saww</sup>, O God<sup>-azwj</sup> of the worlds!'

يَقُولُ السَّيِّدُ الْإِمَامُ الْعَالِمُ الْعَامِلُ رَضِيَ الدِّينُ رُكُنُ الْإِسْلَامِ أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ الطَّائِبِ الْحُسَيْنِيِّ وَوَجَدْتُ فِي أَصْلِ قَوْلِ  
بِحَظِّ الشَّيْخِ أَبِي جَعْفَرِ الطُّوسِيِّ رِضْوَانُ اللَّهِ عَلَيْهِ أَبُو مُحَمَّدٍ الْيَمَنِيُّ وَ فِي نُسخَةٍ أُخْرَى عَنِّي قَالَ أَبُو مُحَمَّدٍ عَبْدَ اللَّهِ بْنُ مُحَمَّدٍ الْيَمَنِيُّ قَالَ:

The Seyyid, the imam, the scholar, the worker, the satisfaction of religion, the pillar of Al-Islam, Abu Al Qasim Ali Bin Musa Bin Ja'far Bin Muhammad Bin Muhammad Al Tawoos Al-Husayni, said, 'I found in the original handwriting of the sheykh Abu Ja'far Al-Tusi, may Allah<sup>-azwj</sup> be Satisfied with him, Abu Muhammad Al-Yamni, and in another ancient copy, 'Abu Muhammad Abdullah Bin Muhammad Al-Yamni said,

فَلَمَّا انْتَهَيْتُ إِلَى الصَّلَاةِ عَلَيْهِ أَمْسَكَ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ لَوْ لَا أَنَّهُ دِينَ أَمَرَنَا اللَّهُ أَنْ نُبَلِّغَهُ وَ نُؤَدِّيَهُ إِلَى أَهْلِهِ لِأَحْبَبْتُ الْإِمْسَاكَ وَ لَكِنَّهُ الدِّينُ أَكْتَبَهُ

'When he<sup>-asws</sup> ended to the Salawaat upon him<sup>-asws</sup>, he<sup>-asws</sup> withheld. I spoke to him<sup>-asws</sup> regarding that. He<sup>-asws</sup> said: 'Had it not been a religion Allah<sup>-azwj</sup> has Commanded us to deliver it and fulfil it to its people I<sup>-asws</sup> would have loved to withhold, but it is the religion, (so) write it!

الصَّلَاةُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَلَيْهِمَا السَّلَامُ

The Salawaat upon Al-Hassan<sup>-asws</sup> Bin Ali Al-Askari<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup>: -

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ الْهَادِي الْبَرِّ التَّقِيِّ الصَّادِقِ الْوَقِيِّ النُّورِ الْمُضِيِّ حَازِنِ عِلْمِكَ وَ الْمَذْكَرِ بِتَوْجِيدِكَ وَ وَلِيِّ أَمْرِكَ وَ خَلْفِ أَيْمَةِ الدِّينِ الْهُدَاةِ  
الرَّاشِدِينَ وَ الْحُجَّةِ عَلَى أَهْلِ الدُّنْيَا

'O Allah<sup>-azwj</sup>! Send Salawaat upon Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the guide, the righteous, the pious, the truthful, the loyal, the illuminating light, treasurer of Your<sup>-azwj</sup> Knowledge, and the mentioner of Your<sup>-azwj</sup> Tawheed, and Guardian of Your<sup>-azwj</sup> Command, and replacement of the Imams<sup>-asws</sup> of religion, the rightful guides, and the Divine Authority upon people of the word!

فَصَلِّ عَلَيْهِ يَا رَبِّ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَانِكَ وَ حُجَجِكَ عَلَى خَلْقِكَ وَ أَوْلَادِ رُسُلِكَ يَا إِلَهَ الْعَالَمِينَ

Send Salawaat upon him<sup>-asws</sup>, O Lord<sup>-azwj</sup>, best of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> Elites and Your<sup>-azwj</sup> Divine Authorities upon Your<sup>-azwj</sup> creatures, and children of Your<sup>-azwj</sup> Messengers<sup>-as</sup>, O God<sup>-azwj</sup> of the worlds!'

الصَّلَاةُ عَلَى وَلِيِّ الْأَمْرِ الْمُنتَظَرِ الْحُجَّةِ بْنِ الْحَسَنِ عَلَيْهِ السَّلَامُ

The Salawaat upon Master of the Command, the Divine Authority son<sup>-ajfi</sup> of Al-Hassan<sup>-asws</sup>, may the greeting be upon him<sup>-ajfi</sup>: -

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَ ابْنِ أَوْلِيَانِكَ الَّذِينَ فَرَضْتَ طَاعَتَهُمْ وَ أَوْجَبْتَ حَقَّهُمْ وَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً



'O Allah<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup>, and son<sup>-ajfj</sup> of Your<sup>-azwj</sup> Guardians<sup>-asws</sup>, the ones You<sup>-azwj</sup> have Imposed obedience to them<sup>-asws</sup>, and Obligated their<sup>-asws</sup> rights and Kept the uncleanness away from them<sup>-asws</sup> and Purified them a (thorough) Purification!

اللَّهُمَّ أَنْصِرْهُ وَانْتَصِرْ بِهِ لِدِينِكَ وَانصُرْ بِهِ أَوْلِيَاءَكَ وَ أَوْلِيَاءَهُ وَ شِبَعَتَهُ وَ أَنْصَارَهُ وَ اجْعَلْنَا مِنْهُمْ

O Allah<sup>-azwj</sup>! Help him<sup>-ajfj</sup> and be helped by him<sup>-ajfj</sup> for Your<sup>-azwj</sup> religion, and Help through him<sup>-ajfj</sup>, Your<sup>-azwj</sup> friends, and his<sup>-ajfj</sup> friends, and his<sup>-ajfj</sup> Shias, and his<sup>-ajfj</sup> helpers, and Make us to be from them!

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ كُلِّ طَاغٍ وَ بَاغٍ وَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَن يَمِينِهِ وَ عَن شِمَالِهِ وَ احْرُسْهُ وَ امْنَعْهُ أَنْ يُوصَلَ إِلَيْهِ بِسُوءٍ وَ احْفَظْ فِيهِ رَسُولَكَ وَ آلَ رَسُولِكَ

O Allah<sup>-azwj</sup>! Shelter him<sup>-ajfj</sup> from the evil of every aggressor and rebel, and from evil of entirety of Your<sup>-azwj</sup> creatures, and Protect him<sup>-ajfj</sup> from his<sup>-ajfj</sup> front, and from behind him<sup>-ajfj</sup>, and on his<sup>-ajfj</sup> right, and on his<sup>-ajfj</sup> left, and Guard him<sup>-ajfj</sup> and Defend him<sup>-ajfj</sup> from anyone arriving to him<sup>-ajfj</sup> with evil, and Protect Your<sup>-azwj</sup> Messengers<sup>-as</sup> in him<sup>-ajfj</sup>, and Progeny of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>!

وَ أَظْهِرْ بِهِ الْعَدْلَ وَ أَيِّدْهُ بِالنَّصْرِ وَ انصُرْ ناصِرِيهِ وَ اخْذُلْ خاذِلِيهِ وَ اقصِمْ بِهِ الجَبَابِرَةَ الْكُفْرَ وَ اقْتُلْ بِهِ الْكُفْرَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُلْجِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّيْحَتِهَا وَ سَهْلَيْهَا وَ جَبَلَيْهَا وَ اقلْبْهَا بِه الْأَرْضَ عَدْلًا وَ أَظْهِرْ بِهِ دِينَ نَبِيِّكَ عَلَيْهِ وَ آلِهِ السَّلَامُ

And Reveal the justice by him<sup>-ajfj</sup>, and Aid him<sup>-ajfj</sup> with the victory, and Help his<sup>-ajfj</sup> helpers, and Abandon the ones abandoning him<sup>-ajfj</sup>, and Crush the tyrants of Kufr by him<sup>-asws</sup>, and Kill by him<sup>-ajfj</sup> the Kafirs and the hypocrites and entirety of the atheists wherever they may be, from easts of the earth and its wests, and its lands and its seas, and its coasts and its mountains, and Fill the earth by him<sup>-ajfj</sup> with justice, and Reveal by him<sup>-ajfj</sup> the religion of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, may the greeting be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

وَ اجْعَلْنِي مِنَ الَّذِينَ أَنْصَارُهُ وَ أَعْوَانِهِ وَ اتَّبَاعِيهِ وَ شِبَعَتِيهِ وَ أَرَبِي فِي آلِ مُحَمَّدٍ مَا يَأْمُرُونَ وَ فِي عَدُوِّهِمْ مَا يَحْذَرُونَ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ آمِينَ.

And O Allah<sup>-azwj</sup>, Make me from his<sup>-ajfj</sup> helpers, and his<sup>-ajfj</sup> supporters, and his<sup>-ajfj</sup> followers, and his<sup>-ajfj</sup> Shias, and Show me in the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> what they<sup>-asws</sup> are wishing for, and in their<sup>-asws</sup> enemies what they are being cautious of, God<sup>-azwj</sup> of truth, Lord<sup>-azwj</sup> of the worlds, Ameen!"<sup>145</sup>

2- جم، جمال الأسبوع جماعة بإسنادهم إلى جدِّي أبي جعفر الطوسي عن الحسين بن عبيد الله عن محمد بن أحمد بن داود و التلعكبري عن أحمد بن علي الرازي فيما رواه في كتاب الشفا و الجلاء عن الأسدي عن الحسين بن محمد بن عامر عن يعقوب بن يوسف الضراب العسائي في منصرفه من أصفهان قال:

(The book) 'Jamal Al Usbou' – A group, by their chains to my grandfather Abu Ja'far Al Tusi, from Al-Husayn Bin Ubeydullah, from Muhammad Bin Ahmad Bin Dawood and Tal'akburi, from Ahmad Bin Ali Al Razy among what

he reported in the book 'Al Shaqa Wa Al Jila', from Al Asady, from Al-Husayn Bin Muhammad Bin Aamir, from Yaqoub Bin Yusuf Al Zarrab Al Gassany during his departure from Asfahan, said,

حَجَّجْتُ فِي سَنَةِ إِحْدَى وَ ثَمَانِينَ وَ كُنْتُ مَعَ قَوْمٍ مُخَالِفِينَ مِنْ أَهْلِ بِلَادِنَا فَلَمَّا أَنْ قَدِمْنَا مَكَّةَ تَقَدَّمَ بَعْضُهُمْ فَأَكْتَبَى لَنَا دَارًا فِي رُقَاقِ بَيْنِ سُوقِ اللَّيْلِ وَ هِيَ دَارُ خَدِيجَةَ عَ تُسَمَّى دَارَ الرِّضَا عَ وَ فِيهَا عَجُوزٌ سَمْرَاءُ

'I performed Hajj in the year two hundred and eighty-one (281), and I was with a group of adversaries from the people of our city. When we arrived at Makkah, one of them proceeded and rented a house for us in an alleyway between the night market stalls, and it was the house of Khadeeja named as 'The house of Al-Reza<sup>-asws</sup>', and in it was an old dark-skinned woman.

فَسَأَلْتُهَا لِمَا وَقَعَتْ عَلَى أَهْمَا دَارَ الرِّضَا عَ مَا تُكُونِينَ مِنْ أَصْحَابِ هَذِهِ الدَّارِ وَ لِمَ سُمِّيَتْ دَارَ الرِّضَا

When I realised it was the house of Al-Reza<sup>-asws</sup>, I asked her, 'What do you happen to be from the owner of this house, and why is it named as 'The house of Al-Reza<sup>-asws</sup>'?

فَقَالَتْ أَنَا مِنْ مَوَالِيهِمْ وَ هَذِهِ دَارُ الرِّضَا عَلِيِّ بْنِ مُوسَى عَ أَسْكَنْتُهَا الْحَسَنُ بْنُ عَلِيٍّ عَ فَإِنِّي كُنْتُ فِي خِدْمَتِهِ

She said, 'I am from their<sup>-asws</sup> friends and this is a house of Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>. It is dwelt in by Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. I used to be in his<sup>-asws</sup> service'.

فَلَمَّا سَمِعْتُ ذَلِكَ مِنْهَا أَنَسْتُ بِهَا وَ أَسْرَرْتُ الْأَمْرَ عَنْ رُفَقَائِي الْمُخَالِفِينَ فُكُنْتُ إِذَا انْصَرَفْتُ مِنَ الطَّوَافِ بِاللَّيْلِ أَنَا مَعَهُمْ فِي رِوَاقِ الدَّارِ وَ نُغْلِقُ الْبَابَ وَ نُثْقِلُ خَلْفَ الْبَابِ حَجْرًا كَبِيرًا كُنَّا نُدِيرُهُ خَلْفَ الْبَابِ

When I heard that from her, I was comforted by it and I kept the matter secret from my friends, the adversaries. When I would leave from the Tawaaf at night, I used to sleep with them in a corridor of the house, and we would lock the door and cast a large stone behind the door (for safety), we used to rotate it behind the door.

فَرَأَيْتُ غَيْرَ لَيْلَةٍ ضَوْءَ السِّرَاجِ فِي الرِّوَاقِ الَّذِي كُنَّا فِيهِ شَبِيهًا بِضَوْءِ الْمَشْعَلِ وَ رَأَيْتُ الْبَابَ قَدْ انْفَتَحَ وَ لَا أَرَى أَحَدًا فَتَحَهُ مِنْ أَهْلِ الدَّارِ وَ رَأَيْتُ رَجُلًا رُبْعَةً أَسْمَرَ إِلَى الصُّفْرَةِ مَا هُوَ قَلِيلَ اللَّحْمِ فِي وَجْهِهِ سَجَادَةٌ عَلَيْهِ فَمِیْصَانٍ وَ إِزَارٌ رَقِيقٌ قَدْ تَفَنَّعَ بِهِ وَ فِي رِجْلَيْهِ نَعْلٌ طَاقٌ

One night I saw illumination of the lamp in the corridor which we were in, resembling the light of the torch flame, and I saw the door to have been opened and I could not see anyone from people of the house opening it, and I saw a man of pale brown complexion of little flesh. In his face was a prostration mark, upon him were two shirts and a thin cloth he had wrapped with, and in his legs were leather slippers.

فَصَعَدَ إِلَى عُزْفَةٍ فِي الدَّارِ حَيْثُ كَانَتْ الْعَجُوزُ تَسْكُنُ وَ كَانَتْ تَقُولُ لَنَا إِنَّ فِي الْعُرْفَةِ ابْنَتَهُ لَا تَدْعُ أَحَدًا يَصْعَدُ إِلَيْهَا فَكُنْتُ أَرَى الضُّوْءَ الَّذِي رَأَيْتُهُ يُضِيءُ فِي الرِّوَاقِ عَلَى الدَّرَجَةِ عِنْدَ صُغُودِ الرَّجُلِ إِلَى الْعُرْفَةِ الَّتِي يَصْعَدُهَا

He climbed to the chamber in the house where the old woman used to dwell in, and she had said to us that in the chamber was her daughter who did not allow anyone to ascend to her. I was seeing the illumination which I saw illuminating in the corridor, upon the staircase at the ascent by the man to the chamber which he ascended.

ثُمَّ أَرَاهُ فِي الْعُرْفَةِ مِنْ غَيْرِ أَنْ أَرَى السِّبْرَاجَ بِعَيْنِهِ وَكَانَ الَّذِينَ مَعِيَ يَرَوْنَ مِثْلَ مَا أَرَى فَتَوَهَّمُوا أَنْ يَكُونَ هَذَا الرَّجُلُ يَخْتَلِفُ إِلَى ابْنَةِ الْعَجُوزِ وَ أَنْ يَكُونَ قَدْ مَتَّعَ بِهَا فَقَالُوا هَؤُلَاءِ الْعَلَوِيَّةُ يَرَوْنَ الْمُتَنَعَةَ وَ هَذَا حَرَامٌ لَا يَحِلُّ فِيهَا زَعَمُوا

Then I saw him in the chamber from without me seeking the lamp itself, and those who were with me were seeing similar to what I was seeing. They imagined that this man was coming and going to the daughter of the old woman, and he was doing Mut'a with her. They said, 'These are Alawites! They are viewing the Mut'a (as Permissible), and this is Prohibited, not Permissible', and in what they claimed.

وَ كُنَّا نَرَاهُ يَدْخُلُ وَ يَخْرُجُ وَ يَجِيءُ إِلَى الْبَابِ وَ إِذَا الْحَجْرُ عَلَى خَالِهِ الَّذِي تَرَكْنَاهُ وَ كُنَّا نُغْلِقُ هَذَا الْبَابَ خَوْفًا عَلَى مَتَاعِنَا وَ كُنَّا لَا نَرَى أَحَدًا يَفْتَحُهُ وَ لَا يُغْلِقُهُ وَ الرَّجُلُ يَدْخُلُ وَ يَخْرُجُ وَ الْحَجْرُ خَلْفَ الْبَابِ إِلَى وَقْتِ تَنْجِيهِ إِذَا خَرَجْنَا

And we used to see him enter and exit and come to the door, and behold, the stone was upon its very state which we had left it as, and we had locked this door fearing upon our belongings, and we did not see anyone open it nor lock it, and the man was entering and exiting while the stone was behind the door up to the time of moving it aside, then we would go out.

فَلَمَّا رَأَيْتُ هَذِهِ الْأَسْبَابَ صَرَبَ عَلَى قَلْبِي وَ وَقَعَتْ فِي نَفْسِي هَيْبَةٌ فَتَلَطَّمْتُ الْعَجُوزَ وَ أَحْبَبْتُ أَنْ أَقِفَ عَلَى حَبْرِ الرَّجُلِ فَمُلْتُ لَهَا يَا فُلَانَةُ إِنِّي أُحِبُّ أَنْ أَسْأَلَكَ وَ أَفَاوِضَكَ مِنْ غَيْرِ حُضُورِ مَنْ مَعِيَ فَلَا أَقْدِرُ عَلَيْهِ فَأَنَا أُحِبُّ إِذَا رَأَيْتَنِي فِي الدَّارِ وَحْدِي أَنْ تَنْزِلَ إِلَيَّ لِأَسْأَلَكَ عَنْ أَمْرٍ

When I saw these causes, it struck upon my heart and awe occurred within my self. I met the old woman and I loved to pause upon news of the man. I said to her, 'O so and so! I would love to ask you and confide in you from without the presence of the ones with me, but I am not able upon it. I would love it, when you see me being alone in the house, if you could descend to me so I can ask you about a matter'.

فَقَالَتْ [فَقَالَتْ] لِي مُسْرِعَةً وَ أَنَا أُرِيدُ أَنْ أُسِرَّ إِلَيْكَ شَيْئًا فَلَمْ يَنْهَيْتَنِي لِ ذَلِكَ مِنْ أَجْلِ أَصْحَابِكَ

She said to me hurriedly, 'And I (also) want to divulge something to you, but there was no opportunity for me for that due to the reason of your companions'.

فَمُلْتُ مَا أَرَدْتُ أَنْ تَقُولَ

I said, 'What did you intend to say?'

فَقَالَتْ يَقُولُ لَكَ وَ لَمْ تُدَكِّرْ أَحَدًا لَا تُحَاشِئْ أَصْحَابَكَ وَ شُرَكَاءَكَ وَ لَا تُلَاحِظْ فِئَتَهُمْ فَإِنَّهُمْ أَعْدَاؤُكَ وَ دَارِهِمْ

She said, 'He says to you, 'And do not mention to anyone nor be friendly to your companions and your associates nor confide in them, for they are your enemies and it is their house'.

فَمُلْتُ لَهَا مَنْ يَقُولُ

I said to her, 'Who says?'

فَقَالَتْ أَنَا أَقُولُ

She said, 'I am saying to you!'

فَلَمْ أَجْسُرْ لِمَا دَخَلَ قَلْبِي مِنَ الْهَيْبَةِ أَنْ أَرَا جَعَهَا فَعُلْتُ أَيُّ أَصْحَابِي تَعْنِينَ وَظَنَنْتُ أَنَّهَا تَعْنِي رُفَقَائِي الَّذِينَ كَانُوا حُجَّاجًا مَعِي

I did not have the courage to respond to her due to what awe had entered my heart. I said, 'Which of my companions did you mean?' And I thought she had meant my friends, those who were performing Hajj with me.

فَقَالَتْ شُرَكَاءُكَ الَّذِينَ فِي بَلَدِكَ وَ فِي الدَّارِ مَعَكَ

She said, 'Your associates, those in your city and in the house with you'.

وَ كَانَ جَرَى بَيْنِي وَ بَيْنَ الَّذِينَ مَعِي فِي الدَّارِ عَنَتٌ فِي الدِّينِ فَسَعَوْا بِي حَتَّى هَرَبْتُ وَ اسْتَتَرْتُ بِذَلِكَ السَّبَبِ فَوَقَفْتُ عَلَى أَنَّهَا عَنَتٌ أَوْلِيَاكَ فَعُلْتُ لَهَا مَا تُكُونِينَ أَنْتِ مِنَ الرِّضَا

And there had flowed between me and those with me in the house and dispute regarding the religion. They strived with me until I fled and concealed due to that reason. I paused upon that she had meant them. I said to her, 'What do you happen to be from Al-Reza<sup>-asws</sup>?'

فَقَالَتْ أَنَا كُنْتُ خَادِمَةً لِلْحَسَنِ بْنِ عَلِيٍّ صَلَّى اللَّهُ عَلَيْهِ

She said, 'I was a maid for Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>'.

فَلَمَّا اسْتَيْقَنْتُ ذَلِكَ قُلْتُ لِأَسْأَلَنَّهَا عَنِ الْغَائِبِ فَعُلْتُ بِاللَّهِ عَلَيْكَ رَأْيِي بِعَيْنِكَ

When I was convinced of that, I said (to myself), 'I shall ask her about the hidden (Imam<sup>-ajfj</sup>). I said, 'With Allah<sup>-azwj</sup> upon you, have you seen him<sup>-ajfj</sup> with your eyes?'

فَقَالَتْ يَا أَخِي لَمْ أَرَهُ بِعَيْنِي فَإِنِّي خَرَجْتُ وَ أَخْتِي حُبْلَى وَ بَشَّرَنِي الْحَسَنُ بْنُ عَلِيٍّ ع بِأَنِّي سَوْفَ أَرَاهُ فِي آخِرِ عُمْرِي وَ قَالَ لِي تُكُونِينَ لَهُ كَمَا كُنْتِ لِي وَ أَنَا الْيَوْمَ مُنْذُ كَذَا بِمِصْرَ وَ إِنَّمَا قَدِمْتُ الْآنَ بِكِتَابَةٍ وَ نَفَقَةٍ وَجْهَ بِنَا إِلَى عَلِيٍّ عَلَى يَدِ رَجُلٍ مِنْ أَهْلِ خُرَّاسَانَ لَا يُفْصِحُ بِالْعَرَبِيَّةِ وَ هِيَ ثَلَاثُونَ دِينَارًا وَ أَمَرَنِي أَنْ أُحِجَّ سَنَتِي هَذِهِ

She said, 'O my brother! I have not seen him<sup>-ajfj</sup> with my eyes. I had gone out while my sister was pregnant, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> had given me glad tidings that I will soon be seeing him<sup>-ajfj</sup> in the end of my lifetime, and he<sup>-asws</sup> had said to me: 'You would be for him<sup>-ajfj</sup> just as you are for me<sup>-asws</sup>', and today since such and such time, I have been in Egypt, and rather I have arrived now with a letter and expense money having diverted to me upon the hand of a man from the people of Khurasan, not eloquence in Arabic, and these are thirty Dinars, and he instructed me to perform Hajj in this year of mine'.

فَخَرَجْتُ رَغْبَةً مِنِّي فِي أَنْ أَرَاهُ فَوَقَعَ فِي قَلْبِي أَنَّ الرَّجُلَ الَّذِي كُنْتُ أَرَاهُ يَدْخُلُ وَ يَخْرُجُ هُوَ هُوَ فَأَحَدْتُ عَشْرَةَ دَرَاهِمَ صَحَاحٍ فِيهَا سَكَّةٌ رِضْوِيَّةٌ مِنْ ضَرْبِ الرِّضَا ع قَدْ كُنْتُ حَبَّاءُهَا لِأَلْقِيَهَا فِي مَقَامِ إِبْرَاهِيمَ ع وَ كُنْتُ نَذَرْتُ وَ نَوَيْتُ ذَلِكَ

I went out with a desire from me that I would see him<sup>-ajfi</sup>. It occurred in my heart that the man whom I had seen entering and exiting, it is him<sup>-ajfi</sup>. I took ten good Dirham, wherein was a Razawiya coin, from the ones struck by Al-Reza<sup>-asws</sup>. I had hidden it so I could throw it in the standing place of Ibrahim<sup>-as</sup>, and I had vowed and intended that.

فَدَفَعْتُهَا إِلَيْهَا وَ قُلْتُ فِي نَفْسِي أَدْفَعُهَا إِلَى قَوْمٍ مِنْ وُلْدِ فَاطِمَةَ عَ أَفْضَلُ مِنْ أَنْ أُلْقِيَهَا فِي الْمَقَامِ وَ أَكْبَرُ ثَوَابًا فَعُلْتُ لَهَا اذْفَعِي هَذِهِ الدَّرَاهِمَ إِلَى مَنْ يَسْتَحِقُّهَا مِنْ وُلْدِ فَاطِمَةَ عَ وَ كَانَ فِي نِيَّتِي أَنَّ الَّذِي رَأَيْتُهُ هُوَ الرَّجُلُ وَ أَنَّهُ تَدْفَعُهَا إِلَيْهِ

I handed these to her and said within myself, 'Hand it to a group from the children of (Syeda) Fatima<sup>-asws</sup> is better than throwing it in the standing place (of Ibrahim<sup>-as</sup>), and of mightier Rewards'. I said to her, 'Hand these Dirhams to someone from the children of (Syed) Fatima<sup>-asws</sup> who deserves it', and it was in my intention that the one I had seen, he is the man (Imam<sup>-ajfi</sup>), and she would hand it to him<sup>-ajfi</sup>.

فَأَخَذَتِ الدَّرَاهِمَ وَ صَعِدَتْ وَ بَقِيَتْ سَاعَةً ثُمَّ نَزَلَتْ فَقَالَتْ يَمْوَلُ لَكَ لَيْسَ لَنَا فِيهَا حَقٌّ اجْعَلْهَا فِي الْمَوْضِعِ الَّذِي نَوَيْتَ وَ لَكِنْ هَذِهِ الرِّضْوِيَّةُ خُذْ مِنْهَا بَدَلَهَا وَ أَلْفِيهَا فِي الْمَوْضِعِ الَّذِي نَوَيْتَ فَعَمَلْتُ

I took the Dirhams and ascended and remained for a while, then I descended. She said, 'He says to you: 'There is no right for us in it. Make it to be in the place which you had intended, but for this 'Razawiya' (coin). Take (a Dirham) from us in replacement and throw it in the place in which you had intended''.

وَ قُلْتُ فِي نَفْسِي الَّذِي أَمَرْتُ بِهِ مِنَ الرَّجُلِ ثُمَّ كَانَتْ مَعِيَ نُسخةٌ تَوْقِيعٍ خَرَجَ إِلَى الْقَاسِمِ بْنِ الْعَلَاءِ بِأَذْرَبِيجَانَ فَعُلْتُ لَهَا تَعْرِضِينَ هَذِهِ النُّسخةَ عَلَى إِنْسَانٍ قَدْ رَأَى تَوْقِيعَاتِ الْعَائِبِ

And I said within myself which I had been instructed with from the man, then there was a copy of a Holy Letter which had emerged to Al-Qasim Bin Al-A'ala at Azerbaijan. I said to her, 'Present this copy to a person who has seen the Holy Letters of the hidden one (12<sup>th</sup> Imam<sup>-ajfi</sup>)'.

فَقَالَتْ نَاوِلْنِي فَإِنِّي أَعْرِفُهُ

She said, 'Give me, for I do recognise it!

فَأَرَيْتُهَا النُّسخةَ وَ ظَنَنْتُ أَنَّ الْمَرْأَةَ مُحْسِنٌ أَنْ يَقْرَأَهَا

I showed her the copy and thousand that the woman was good at reading it. She said, 'I am not able to read it in this place'.

فَقَالَتْ لَا يُمْكِنُنِي أَنْ أَقْرَأَهَا فِي هَذَا الْمَكَانِ فَصَعِدَتْ الْعُرْفَةَ ثُمَّ أَنْزَلَتْ فَقَالَتْ صَحِيحٌ وَ فِي التَّوْقِيعِ أُبَشِّرُكُمْ بِبُشْرَى مَا بَشَّرْتُ بِهِ غَيْرُهُ:

She ascended to the chamber and descended, then said, 'Correct, and in the Holy Letter you have been given glad tidings what other have not been given'.

Then she said, 'He says to you, 'When you send Salawaat upon your Prophet<sup>-saww</sup>, how do you send Salawaat upon him<sup>-saww</sup>?'

ثُمَّ قَالَتْ يَقُولُ لَكَ إِذَا صَلَّيْتَ عَلَى نَبِيِّكَ كَيْفَ تُصَلِّيَ عَلَيْهِ فَقُلْتُ أَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

I said, 'I say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Bless upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the best of what You<sup>-azwj</sup> have Sent and Blessed and Mercied upon Ibrahim<sup>-as</sup> and Progeny<sup>-asws</sup> of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!'

فَقَالَتْ لَا إِذَا صَلَّيْتَ فَصَلِّ عَلَيْهِمْ كُلَّهُمْ وَ سَمَّيْهِمْ

She said, 'No! When you send Salawaat, send Salawaat upon all of them<sup>-asws</sup> and name them<sup>-asws</sup>'.

فَقُلْتُ نَعَمْ

I said, 'Yes'.

فَلَمَّا كَانَ مِنَ الْعَدِ نَزَلَتْ وَ مَعَهَا دَفْتَرٌ صَغِيرٌ فَقَالَتْ يَقُولُ لَكَ إِذَا صَلَّيْتَ عَلَى النَّبِيِّ ص فَصَلِّ عَلَيْهِ وَ عَلَى أَوْصِيَائِهِ عَلَى هَذِهِ النُّسْخَةِ

When it was the next morning, she descended and there was a small register with her. She said, 'He says to you, 'Whenever you send Salawaat upon the Prophet<sup>-saww</sup>, send Salawaat upon him<sup>-saww</sup>, and upon his<sup>-saww</sup> successors<sup>-asws</sup> based upon this copy!'

فَأَخَذْتُهَا وَ كُنْتُ أَعْمَلُ بِهَا وَ رَأَيْتُ عِدَّةَ لَيَالٍ قَدْ نَزَلَ مِنَ الْعُرْفَةِ وَ صَوَّءُ السِّبْرَاجِ قَائِمٌ وَ كُنْتُ أَفْتَحُ الْبَابَ وَ أَخْرُجُ عَلَى أَثَرِ الصَّوِّءِ وَ أَنَا أَرَاهُ أَغْنِي الصَّوِّءَ وَ لَا أَرَى أَحَدًا حَتَّى يَدْخُلَ الْمَسْجِدَ

I took it, and I was working with it, and on a number of nights I saw him to have descended from the chamber and the illumination of the lamp was established, and I used to open the door and go out on the tracks of that illumination, and I was seeing it, meaning the illumination, and I was not seeing anyone until he entered the Masjid.

وَ أَرَى جَمَاعَةً مِنَ الرِّجَالِ مِنْ بُلْدَانٍ شَتَّى يَأْتُونَ بَابَ هَذِهِ الدَّارِ فَيَبْعَثُهُمْ يَدْفَعُونَ إِلَى الْعَجُوزِ رِقَاعًا مَعَهُمْ وَ رَأَيْتُ الْعَجُوزَ قَدْ دَفَعَتْ إِلَيْهِمْ كَذَلِكَ الرِّقَاعَ فَيَكَلِّمُوهَا وَ تُكَلِّمُهُمْ وَ لَا أَفْهَمُ عَنْهُمْ وَ رَأَيْتُ مِنْهُمْ فِي مُنْصَرَفِنَا جَمَاعَةً فِي طَرِيقِي إِلَى أَنْ قَدِمْتُ بَغْدَادَ

And I saw a group of men from various cities coming to this house. Some of them would hand notes which were with them to the old woman, and I saw the old woman to hand notes to them like that. They would talk to her and she would talk to them, and I did not understand from them, and I saw from them during our departure, a group in my road until I arrived at Baghdad.

نُسْخَةُ الدَّفْتَرِ الَّذِي خَرَجَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ الْمُنْتَجَبِ فِي الْمَيْمَاتِ الْمُصْطَفَى فِي الظَّلَالِ الْمُطَهَّرِ مِنْ كُلِّ آفَةٍ الْبَرِيءِ مِنْ كُلِّ عَيْبٍ الْمُؤَمَّلِ لِلنَّجَاةِ الْمُرْتَحَى لِلشَّمَاعَةِ الْمُفَوَّضِ إِلَيْهِ دِينُ اللَّهِ اللَّهُمَّ

A copy of the register which had emerged – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> chief of the Messengers<sup>-as</sup> and

seal (last) of the Prophets<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the world, the one Selected during the Covenant, the Chosen in the (realm of the) shadows, the Purified from every defect, the free from every fault, the one hoped for the salvation, the hoped for the intercession, the one delegated to him<sup>-saww</sup> is the religion of Allah<sup>-azwj</sup>!

شَرَفَ بُيُوتَهُ وَ عَظَّمَ بُرْهَانَهُ وَ أَفْلَحَ [أَفْلَحَ] حُجَّتَهُ وَ أَرَفَعَ دَرَجَتَهُ وَ أَضِيءَ نُورَهُ وَ بَيَّضَ وَجْهَهُ وَ أَعْطَاهُ الْفُضْلَ وَ الْفُضَيْلَةَ وَ الدَّرَجَةَ وَ الوَسِيلَةَ الرَّبِيعَةَ وَ ابْتَعَثَهُ مَقَاماً مَحْمُوداً يَغِيبُهُ بِهِ الْأَوْلُونَ وَ الْآخِرُونَ

Ennoble his<sup>-saww</sup> foundation, and Magnify his<sup>-as</sup> proofs, and Make his<sup>-saww</sup> arguments successful, and Raise his<sup>-saww</sup> rank, and Illuminate his<sup>-saww</sup> Noor, and Brighten his<sup>-saww</sup> face, and Give him<sup>-saww</sup> the Grace and the merit, and the rank, and the lofty mediation, and Resurrect him<sup>-asws</sup> in the praiseworthy position envied by the former ones and the latter ones!

وَ صَلَّى عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ قَائِدِ الْعُرَى الْمُحَجَّلِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Emir of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and leader of the resplendent, and chief of the successors<sup>-asws</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-saww</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى عَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ وَ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, chief of the worshippers, and Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى مُوسَى بْنِ جَعْفَرٍ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى عَلِيِّ بْنِ مُوسَى إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى عَلِيِّ بْنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

وَ صَلَّى عَلَى الْخَلْفِ الصَّالِحِ الْهَادِي الْمُهْدِي إِمَامِ الْهُدَى إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon the replacement, the righteous, the guide, the Guided, the Imam<sup>-asws</sup> of guidance, Imam<sup>-asws</sup> of the Momineen, and inheritor of the Messengers<sup>-as</sup>, and Divine Authority of Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ الْأَيِّمَةِ الْهَادِينَ الْعُلَمَاءِ الصَّادِقِينَ الْأَبْرَارِ الْمُتَّقِينَ دَعَائِمِ دِينِكَ وَ أَرْكَانِ تَوْحِيدِكَ وَ تَرَاجِمِ وَحْيِكَ وَ حُجَجِكَ عَلَى خَلْقِكَ وَ خُلَفَائِكَ فِي أَرْضِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Imams<sup>-asws</sup> guidance, the scholars, the truthful, the righteous, the pious, pillars of Your<sup>-azwj</sup> religion, and elements of Your<sup>-azwj</sup> Tawheed, and interpreters of Your<sup>-azwj</sup> Revelation, and You<sup>-azwj</sup> Divine Authorities upon Your<sup>-azwj</sup> creatures in Your<sup>-azwj</sup> earth.

الَّذِينَ احْتَرَمْتَهُمْ لِنَفْسِكَ وَ اصْطَفَيْتَهُمْ عَلَى عِبَادِكَ وَ ارْتَضَيْتَهُمْ لِدِينِكَ وَ حَصَصْتَهُمْ بِمَعْرِفَتِكَ وَ جَلَّلْتَهُمْ بِكِرَامَتِكَ وَ غَشَّيْتَهُمْ بِرَحْمَتِكَ وَ رَبَّيْتَهُمْ بِنِعْمَتِكَ وَ عَدَّيْتَهُمْ بِحِكْمَتِكَ وَ أَلْبَسْتَهُمْ مِنْ نُورِكَ وَ رَفَعْتَهُمْ فِي مَلَكُوتِكَ وَ حَقَّقْتَهُمْ بِمَلَائِكَتِكَ وَ شَرَّفْتَهُمْ بِنَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ

The ones You<sup>-azwj</sup> have Chosen for Yourself<sup>-azwj</sup>, and Selected them<sup>-asws</sup> to be upon Your<sup>-azwj</sup> servants, and are Satisfied with them<sup>-asws</sup> for Your<sup>-azwj</sup> religion, and Particularised them with Your<sup>-azwj</sup> recognition, and Made them<sup>-asws</sup> majestic with Your<sup>-azwj</sup> Prestige, and Immersed them in Your<sup>-azwj</sup> Mercy, and Nourished them<sup>-asws</sup> with Your<sup>-azwj</sup> bounties, and Provided them<sup>-asws</sup> with Your<sup>-azwj</sup> Wisdom, and Clothed them<sup>-asws</sup> from Your<sup>-azwj</sup> Noor, and Exalted them<sup>-asws</sup> in



Your<sup>-azwj</sup> Kingdoms, and Surrounded them<sup>-asws</sup> with Your<sup>-azwj</sup> Angels, and Ennobled them<sup>-asws</sup> with Your<sup>-azwj</sup> Prophet<sup>-saww</sup>. May Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِمْ صَلَاةً كَثِيرَةً دَائِمَةً طَيِّبَةً لَا يُحِيطُ بِهَا إِلَّا أَنْتَ وَلَا يَسْتَعْمِلُهَا إِلَّا عِلْمُكَ وَلَا يُخَصِّصُهَا أَحَدٌ غَيْرَكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon them<sup>-asws</sup>, a lot of Salawaat, constant, goodly, none can encompass it except You<sup>-azwj</sup>, nor can it be contained except in Your<sup>-azwj</sup> Knowledge, nor can anyone count it apart from You<sup>-azwj</sup>!

اللَّهُمَّ وَصَلِّ عَلَى وَلِيِّكَ الْمُخْبِيِّ سُنَّتِكَ الْقَائِمِ بِأَمْرِكَ الدَّاعِي إِلَيْكَ الدَّلِيلِ عَلَيْكَ وَحُجَّتِكَ عَلَى خَلْقِكَ وَخَلِيفَتِكَ فِي أَرْضِكَ وَشَاهِدِكَ عَلَى عِبَادِكَ

O Allah<sup>-azwj</sup>, and Send Salawaat upon Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup>, the reviver of Your<sup>-azwj</sup> Sunnah, the one standing with Your<sup>-azwj</sup> Command, the caller to You<sup>-azwj</sup>, the pointer to You<sup>-azwj</sup>, and Your<sup>-azwj</sup> Divine Authority upon Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> caliph in Your<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> witness upon Your<sup>-azwj</sup> servants!

اللَّهُمَّ أَعِزِّ نَصْرَهُ وَمُدِّ فِي عُمُرِهِ وَزَيِّنِ الْأَرْضَ بِطَوْلِ بَقَائِهِ

O Allah<sup>-azwj</sup>! Strengthen his<sup>-ajfj</sup> help, and Extend his<sup>-ajfj</sup> lifespan, and Adorn the earth with prolongation of his<sup>-ajfj</sup> remaining!

اللَّهُمَّ أَكْفِهِ بَعْغِي الْحَاسِدِينَ وَأَعِدَّهُ مِنْ شَرِّ الْكَافِرِينَ وَارْجُرْ عَنْهُ إِزَادَةَ الظَّالِمِينَ وَخَلِّصْهُ مِنْ أَيْدِي الْجَبَّارِينَ

O Allah<sup>-azwj</sup>! Suffice him<sup>-ajfj</sup> the rebellions of the enviers, and Shelter him<sup>-ajfj</sup> from evil of the Kafirs, and Repel from him<sup>-ajfj</sup> intentions of the oppressors, and Deliver him<sup>-ajfj</sup> from hands of the tyrants!

اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَدُرَّتِيهِ وَشِعْبَتِهِ وَرَعِيَّتِهِ وَخَاصَّتِيهِ وَعَامَّتِيهِ وَعَدُوِّهِ وَجَمِيعِ أَهْلِ الدُّنْيَا مَا تُفَرِّجُ بِهِ عَيْنَهُ وَتَسْرُّ بِهِ نَفْسَهُ وَتَبْلُغُهُ أَفْضَلَ مَا أَمَلَهُ فِي الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Grant him<sup>-ajfj</sup> regarding himself<sup>-ajfj</sup>, and his<sup>-ajfj</sup> offspring, and his<sup>-ajfj</sup> Shias, and his<sup>-ajfj</sup> citizens, and his<sup>-ajfj</sup> special ones, and his<sup>-ajfj</sup> general ones, and his<sup>-ajfj</sup> enemies, and entirety of people of the world, what his<sup>-ajfj</sup> eyes would be delighted with, and his<sup>-ajfj</sup> soul would be cheered with, and Make him<sup>-ajfj</sup> reach the best of what he<sup>-ajfj</sup> hopes for in the world and the Hereafter, You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ جَدِّدْ بِهِ مَا مُحِي مِنْ دِينِكَ وَأَحْيِ بِهِ مَا بَدَلْ مِنْ كِتَابِكَ وَأَطْهَرْ بِهِ مَا غَيَّرَ مِنْ حُكْمِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ غَضًّا جَدِيداً خَالِصاً مُخْلِصاً لَا شَنْكَ فِيهِ وَلَا شُبُهَةَ مَعَهُ وَلَا بَاطِلَ عِنْدَهُ وَلَا بَدْعَةَ لَدَيْهِ

O Allah<sup>-azwj</sup>! Renew by him<sup>-ajfj</sup> what has been obliterated from Your<sup>-azwj</sup> religion, and Revive by him<sup>-ajfj</sup> what evidence's from Your<sup>-azwj</sup> Book, and Reveal by him<sup>-ajfj</sup> what has been changed from Your<sup>-azwj</sup> Rulings until Your<sup>-azwj</sup> religion returns through him<sup>-ajfj</sup>, and upon his<sup>-ajfj</sup> hands would be a new pledge (of allegiance), sincere, pure, there being no doubt in it, nor any suspicion with it, nor any falsehood with it, nor any innovation following it!

اللَّهُمَّ تَوَرُّ بِنُورِهِ كُلِّ ظُلْمَةٍ وَ هُدِّ بِرُكْنِهِ كُلِّ بَدْعَةٍ وَ اهْدِمِ بِعِزَّتِهِ كُلِّ ضَلَالَةٍ وَ أَفْصِمِ بِهِ كُلَّ جَبَّارٍ وَ أَحْمِدْ بِسَيْفِهِ كُلَّ نَارٍ وَ أَهْلِكْ بِعَدْلِهِ كُلَّ جَائِرٍ وَ أَجْرِ حُكْمَهُ عَلَى كُلِّ حُكْمٍ وَ أَدِلْ بِسُلْطَانِهِ كُلَّ سُلْطَانٍ

O Allah-<sup>azwj</sup>! Irradiate every darkness by his-<sup>ajfi</sup> light, and restrict every innovation with his-<sup>ajfi</sup> strength, and Demolish every straying by his-<sup>ajfi</sup> might, and Crush every tyrant by him-<sup>ajfi</sup>, and Extinguish every fire by his-<sup>ajfi</sup> sword, and Destroy every tyranny by his-<sup>ajfi</sup> justice, and Flow his-<sup>ajfi</sup> judgment over every judgment, and Humiliate every ruler by his-<sup>ajfi</sup> Rule!

اللَّهُمَّ أَذِلَّ كُلَّ مَنْ نَاوَاهُ وَ أَهْلَكَ كُلَّ مَنْ عَادَاهُ وَ امْكُرْ بِمَنْ كَادَاهُ وَ اسْتَأْصِلْ مَنْ جَحَدَ حَقَّهُ وَ اسْتَهَانَ بِأَمْرِهِ وَ سَعَى فِي إِطْفَاءِ نُورِهِ وَ أَرَادَ إِجْمَادَ ذِكْرِهِ

O Allah-<sup>azwj</sup>! Humiliate every one who intends to humiliate him-<sup>ajfi</sup>, and Destroy every one who is inimical to him-<sup>ajfi</sup>, and Plan against the one plotting against him-<sup>ajfi</sup>, and Eradicate the one who rejects his-<sup>ajfi</sup> right, and belittles his-<sup>ajfi</sup> command, and strives in extinguishing his-<sup>ajfi</sup> light, and intends to freeze his-<sup>ajfi</sup> Zikr!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلَيَّ الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ وَ الْحُسَيْنِ الرِّضَا وَ الْحُسَيْنِ الْمُصَفَّى وَ جَمِيعِ الْأَوْصِيَاءِ مَصَابِيحِ الدُّجَى وَ أَعْلَامِ الْهُدَى وَ مَنَارِ التَّقَى وَ الْعُرْوَةِ الْوُثْقَى وَ الْحَبْلِ الْأَمْتِنِ وَ الصِّرَاطِ الْمُسْتَقِيمِ

O Allah-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>saww</sup> the Chosen one, and Ali-<sup>azwj</sup> the Nominated one, and (Syeda) Fatima-<sup>asws</sup> Al-Zahra, and Al-Hassan-<sup>asws</sup> Al-Reza, and Al-Husayn-<sup>asws</sup> Al-Musafah (the refines), and entirety of the successors-<sup>asws</sup> are lamps for the darkness, and the flags of guidance, and the minarets of piety, and the firmest handhold, and the strong rope, and the Straight Path!

وَ صَلِّ عَلَى وَ لِيِّكَ وَ وِلَاةِ عَهْدِهِ وَ الْاَيْمَةِ مِنْ وُلْدِهِ وَ مَدِّ فِي أَعْمَارِهِمْ وَ زِدْ فِي آجَالِهِمْ وَ بَلِّغْهُمْ أَفْضَلَ أَمَانِهِمْ دِينًا وَ دُنْيَاً وَ آخِرَةً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

And Send Salawaat upon Your-<sup>azwj</sup> Guardian-<sup>asws</sup>, and one in charge of his-<sup>ajfi</sup> pact, and the Imams-<sup>asws</sup> from his-<sup>asws</sup> sons-<sup>asws</sup>, and Extend in their lifespans, and Increase in their terms, and Make them reach the best of their-<sup>asws</sup> wishes of religion, and world, and Hereafter, You-<sup>azwj</sup> are Able upon all things!<sup>146</sup>

3- نَحَجْ، نَحَجِ الْبَلَاحَةُ مِنْ حُطْبَةٍ لَهُ عَ عَلِمَ فِيهَا الصَّلَاةَ عَلَى النَّبِيِّ صِ اللَّهُمَّ دَاجِي الْمُدْحُوَاتِ وَ دَاعِمِ الْمَسْمُوكَاتِ وَ جَابِلِ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيحَتِهَا وَ سَعِيدَتِهَا

(The book) 'Nahj Al Balagah' –

A sermon of his-<sup>asws</sup>, he-<sup>asws</sup> taught in it the Salawaat upon the Prophet-<sup>saww</sup>. 'O Allah-<sup>azwj</sup>, Spreader of the spread-out lands, and Holder of the withheld (skies), and Creator of the hearts upon their natures, their wretched and their fortunate!

اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا أَنْعَلَقَ وَ الْمُعْلِنِ الْحَقِّ بِالْحَقِّ وَ الدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ وَ الدَّامِعِ صَوْلَاتِ الْأَصَابِيلِ

Send the noblest of Your<sup>-azwj</sup> Salawat and the best of Your<sup>-azwj</sup> Blessings upon Him<sup>-azwj</sup>, Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, the last of the ones who preceded, and the opener of what had been locked, and the notified of the truth with the truth, and the repeller of the armies of falsehood, and the crusher of the onslaughts of the straying ones.

كَمَا حُمِّلَ فَاصْطَلَعَ قَائِمًا بِأَمْرِكَ مُسْتَوْفِرًا فِي مَرْضَاتِكَ عَيْرَ نَاكِيلٍ عَنْ قُدْمٍ وَ لَا وَاهٍ فِي عِزِّمِ وَأَعِيًّا لِيُوحِيكَ حَافِظًا عَلَى عَهْدِكَ مَا ضِيًّا عَلَى نَفَاذِ أَمْرِكَ حَتَّى أُوْرَى قَبَسَ الْفَإِيسِ وَ أَضَاءَ الطَّرِيقَ لِلْخَائِبِ

Just as he<sup>-saww</sup> had borne, he<sup>-saww</sup> stood with Your<sup>-azwj</sup> Commands, advancing in Your<sup>-azwj</sup> Pleasure, without weakening from the steps, retaining Your<sup>-azwj</sup> Revelation, preserving Your<sup>-azwj</sup> Testament, continuing upon the implementation of Your<sup>-azwj</sup> Commands, until unto he<sup>-saww</sup> attainer attained, and the paths were illumination for the groper (in the dark).

وَ هُدَيْتْ بِهِ الْقُلُوبَ بَعْدَ حَوَاضَاتِ الْفِتَنِ وَ الْأَثَامِ وَ أَقَامَ مُوَضِّحَاتِ الْأَعْلَامِ وَ نَوَّيَاتِ الْأَحْكَامِ فَهَوَ أَمِينُكَ الْمَأْمُونُ وَ حَازِنُ عِلْمِكَ الْمَحْزُونُ وَ شَهِيدُكَ يَوْمَ الدِّينِ وَ بَعِيثُكَ بِالْحَقِّ وَ رَسُولُكَ إِلَى الْخَلْقِ

And the hearts were guided by him<sup>-saww</sup> after the immersion in the Fitna and the sins, and he<sup>-saww</sup> established the clear signs and the radiant rulings. So, he<sup>-saww</sup> is Your<sup>-azwj</sup> trustworthy trustee, and treasurer of Your<sup>-azwj</sup> Treasured Knowledge, and Your<sup>-azwj</sup> Witness on the Day of Qiyamah, and one You<sup>-azwj</sup> Sent with the truth and Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to the creatures.

اللَّهُمَّ افسَحْ لَهُ مَفْسَحًا فِي ظِلِّكَ وَ اجْزِهِ مَضَاعِفَاتِ الْخَيْرِ مِنْ فَضْلِكَ

O Allah<sup>-azwj</sup>! Make room for him<sup>-saww</sup> in the expanse of Your<sup>-azwj</sup> Shade, and Segment for him<sup>-asws</sup> the multiple goodness from Your<sup>-azwj</sup> Grace!

اللَّهُمَّ اُعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَ أَكْرِمْ لَدَيْكَ مَنَزَلَتَهُ وَ اَتَمِّمْ لَهُ نُورَهُ وَ اجْزِهِ مِنْ اِثْبَعَانِكَ لَهُ مَقْبُولِ الشَّهَادَةِ مَرْضِي الْمَقَالَةِ ذَا مَنْطِقٍ عَدْلٍ وَ حُطَّةٍ فَضْلٍ

O Allah<sup>-azwj</sup>, and Raise his<sup>-saww</sup> building higher than the construction of the (other) buildings, and Complete his<sup>-saww</sup> Noor for him<sup>-saww</sup>, and Reward him<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet-hood for him<sup>-asws</sup>, the testimony being accepted (by the people), pleased of the words when he<sup>-saww</sup> speaks justly, and decisive address.

اللَّهُمَّ اجْمَعْ بَيْنَنَا وَ بَيْنَهُ فِي بَرْدِ الْعَيْشِ وَ قَرَارِ النِّعْمَةِ وَ مَتَى الشَّهَوَاتِ وَ اَهْوَاءِ اللَّذَاتِ وَ رَحَاءِ الدَّعَةِ وَ مُنْتَهَى الطَّمَأِينَةِ وَ نُحْبِ الْكِرَامَةِ.

O Allah<sup>-azwj</sup>! Gather between us and him<sup>-saww</sup> in the cloak of livelihood, and settlement of the ever-lasting bounties, and the wishful desires, and the pleasures of the whims, and prosperous state, and peak of wishes, and honourable gifts".<sup>147</sup>

4- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ النَّقْفِيِّ رَفَعَهُ عَنْ أَبِي سَلَامٍ الْكِنْدِيِّ قَالَ: كَانَ عَلِيٌّ ع يُعَلِّمُنَا الصَّلَاةَ عَلَى النَّبِيِّ ص يَقُولُ قَوْلُوا اللَّهُمَّ دَاجِي الْمَذْحُوتِ وَ بَارِي الْمَسْمُوكَاتِ

(The book) 'Kitab Al Gharaat' of Ibrahim Al Saqafy, from Abu Sallam Al Kindy who said,

'Ali<sup>-asws</sup> had taught us the Salawaat upon the Prophet<sup>-saww</sup> saying: 'Say, 'O Allah<sup>-saww</sup>, Spreader of the spread-out lands, and Holder of the withheld (skies)!'

إِلَى قَوْلِهِ وَ نَوَامِي بَرَكَاتِكَ وَ رَأْفَةَ تَحَنُّنِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ

Up to his<sup>-asws</sup> words: 'And best of Your<sup>-azwj</sup> Blessings, and Your<sup>-azwj</sup> Tender Compassion upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup> and Your<sup>-azwj</sup> Prophet<sup>-saww</sup>!'

إِلَى قَوْلِهِ وَ الدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ كَمَا حُمِلَ

Up to his<sup>-asws</sup> words: 'And Repeller of the armies of falsehood just as was carried!'

إِلَى قَوْلِهِ حَافِظًا لِعَهْدِكَ

Up to his<sup>-asws</sup> words: 'Preserver of Your<sup>-azwj</sup> Pact!'

إِلَى قَوْلِهِ وَ أَنَارَ مُوضِحَاتِ الْأَعْلَامِ

Up to his<sup>-asws</sup> words: 'And Irradiate the clarifier of the flags!'

إِلَى قَوْلِهِ بِنَاءُهُ وَ أَكْرَمَ مَثْوَاهُ لَدَيْكَ وَ نُزُلُهُ وَ أَمَمَ لَهُ نُورُهُ وَ أَجْرُهُ وَ أُجْرَتُهُ مِنْ ابْنَعَائِكَ لَهُ

Up to his<sup>-asws</sup> words: 'His<sup>-saww</sup> building, and Honour his<sup>-saww</sup> abode with You<sup>-azwj</sup>, and his<sup>-saww</sup> lodging, and Complete his<sup>-saww</sup> Noor for him<sup>-saww</sup>, and Recompense him<sup>-asws</sup>, and his<sup>-saww</sup> Recompense from Your<sup>-azwj</sup> having Sent to him<sup>-saww</sup>!'

إِلَى قَوْلِهِ وَ حَظِّ فَضْلِ وَ حُجَّةٍ وَ بُرْهَانٍ عَظِيمٍ آمِينَ رَبِّ الْعَالَمِينَ

Up to his<sup>-asws</sup> words: 'And portion of decision and argument and mighty proof. Ameen, Lord<sup>-azwj</sup> of the worlds!'

وَ قَالَ ع فِي ذِكْرِ النَّبِيِّ ص حَتَّى أَوْزَى قَبْسًا لِقَابِسٍ وَ أَنَارَ عِلْمًا لِحَابِسٍ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَ شَهِيدُكَ يَوْمَ الدِّينِ وَ بَعِيثُكَ نِعْمَةً وَ رَسُولُكَ بِالْحَقِّ وَ رَحْمَةً

And he<sup>-asws</sup> said in mention of the Prophet<sup>-saww</sup>: 'Until You<sup>-azwj</sup> Showed a spark to a striker and Illuminated a path for a wanderer, for He<sup>-azwj</sup> is Your<sup>-azwj</sup> trustworthy and secure guardian, Your<sup>-azwj</sup> witness on the Day of Qiyamah, Your<sup>-azwj</sup> bestower of bounties, and Your<sup>-azwj</sup> Messenger<sup>-as</sup> with truth and mercy.

اللَّهُمَّ اقسِمْ لَهُ مَقْسَمًا مِنْ عَدْلِكَ وَ اجْزِهِ مَضَاعِفَاتِ الْخَيْرِ مِنْ فَضْلِكَ

O Allah<sup>-azwj</sup>! Apportion for him<sup>-saww</sup> a portion from Your<sup>-azwj</sup> Justice and Reward him<sup>-saww</sup> abundantly with the goodness of Your Grace!

اللَّهُمَّ اَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَ أَكْرَمَ لَدَيْكَ نُزُلَهُ وَ شَرَفَ عِنْدَكَ مَنْزِلَهُ وَ آتِهِ الْوَسِيلَةَ وَ أَعْطِهِ السَّنَاءَ وَ الْقَضِيْلَةَ وَ احْشُرْنَا فِي زُمْرَتِهِ غَيْرَ حَزَائِلًا وَ لَا تَادِمِينَ وَ لَا نَاكِبِينَ وَ لَا نَاكِبِينَ وَ لَا ضَالِّينَ وَ لَا مَفْتُونِينَ.

O Allah-azwj! Elevate the status of the one who built this building, Honour his abode in Your-azwj Presence, Dignify his-saww residence in Your-azwj Presence! Grant him-saww intercession, and Bestow upon him-saww excellence and virtue. Gather us in his-saww company, not among the disgraced, regretful, disappointed, astray, or afflicted".<sup>148</sup>

5- جَنَّةُ الْأَمَانِ، عَنِ الصَّادِقِ ع قَالَ: مَنْ أَرَادَ أَنْ يَسُرَّ مُحَمَّدًا وَ آلَهُ فِي الصَّلَاةِ عَلَيْهِمْ فَلْيُثَلِّثِ اللَّهُمَّ يَا أَجْوَدَ مَنْ أُعْطِيَ وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرِحِمَ

(The book) 'Junnat Al Amaan' –

'From Al-Sadiq-asws having said: 'One who wants to cheer Muhammad-saww and his-saww Progeny-asws in the Salawaat upon them-asws, let him say, 'O Allah-azwj! O most Generous of the ones giving, and O Best of the ones asked, and O most Merciful of the ones showing mercy!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي الْأَوَّلِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي الْآخِرِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي الْمَلَائِكَةِ الْأَعْلَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي الْمُرْسَلِينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws among the former ones, and Send Salawaat upon Muhammad-saww and his-saww Progeny-asws among the latter ones, and Send Salawaat upon Muhammad-saww and his-saww Progeny-asws in the exalted assembly, and Send Salawaat upon Muhammad-saww and his-saww Progeny-asws among the Messengers-as!

اللَّهُمَّ أَعْطِ مُحَمَّدًا وَ آلَهُ الْوَسِيلَةَ وَ الْمُضِيلَةَ وَ الشَّرَفَ وَ الرَّفْعَةَ وَ الدَّرَجَةَ الْكَبِيرَةَ

O Allah-azwj! Grant Muhammad-saww and his-saww Progeny-asws the mediation, and the merit, and the nobility, and the loftiness, and the great rank!

اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ ص وَ لَمْ أَرَهُ فَلَا تَحْرَمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَتَهُ وَ ارزُقْنِي صُحْبَتَهُ وَ تَوَفِّيْ عَلَيَّ مَلِيَّتَهُ وَ اسْقِنِي مِنْ حَوْضِهِ مَشْرَبًا رَوِيًّا سَائِعًا هَنِيئًا لَا أَظْمَأُ بَعْدَهُ أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! I have believed in Muhammad-saww and I have not seen him-asws, so do not Deprive me of sighting him-saww on the Day of Qiyamah, and Grace me his-saww accompaniment, and Cause me to die upon his-saww nation (religion), and Quench me from his-saww fountain a saturating drink, plentiful, welcoming, I will not be thirsty after it, ever. You-azwj are Able upon all things!

اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ ص وَ لَمْ أَرَهُ فَعَرِّفْنِي فِي الْجَنَّةِ وَجْهَهُ

O Allah-azwj! I have believed in Muhammad-saww and I have not seen him-saww, so Introduce me to his-saww face in the Gardens!

اللَّهُمَّ بَلِّغْ مُحَمَّدًا ص مِنِّي نَحِيَّةً كَثِيرَةً وَ سَلَامًا.

O Allah<sup>-azwj!</sup> Deliver to Muhammad<sup>-saww</sup> from me a lot of salutations and greetings!"<sup>149</sup>

6- الدُّرُّ الْمَنْشُورُ لِلْسُّيُوطِيِّ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكَ

(The book) 'Al Durr Al Mansour' of Al Suyuti –

From Talha Bin Ubeydullah who said, 'I said, 'O Rasool-Allah<sup>-saww!</sup> How is the Salawaat upon you<sup>-saww?</sup>'

قَالَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

He<sup>-saww</sup> said: 'Say, 'O Allah<sup>-azwj!</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> had Sent upon Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-saww</sup>, You<sup>-azwj</sup> are Praised, Glorified!"<sup>150</sup> (Non-Shia source)

وَعَنْ طَلْحَةَ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ص فَقَالَ سَمِعْتُ اللَّهَ يَقُولُ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ فَكَيْفَ الصَّلَاةُ عَلَيْكَ

And from Talha who said, 'A man came to the Prophet<sup>-saww</sup>. He said, 'I heard Allah<sup>-saww</sup> Saying: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56].** How is the Salawaat upon you<sup>-saww?</sup>'

فَقَالَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

He<sup>-saww</sup> said: 'Say, 'O Allah<sup>-azwj!</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, just as You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-saww</sup>, You<sup>-azwj</sup> are Praised, Glorified, and Bless upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Blessed upon Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!"<sup>151</sup> (Non-Shia source)

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ قَدْ عَلِمْنَاكَ فَكَيْفَ الصَّلَاةُ عَلَيْكَ

And from Abu Saeed Al Khudri who said,

'We said, 'O Rasool-Allah<sup>-saww!</sup> This greeting upon you, we know it, so how is the Salawaat upon you<sup>-saww?</sup>'

قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ.

He<sup>-saww</sup> said: 'Say, 'O Allah<sup>-azwj!</sup> Send Salawaat upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, just as You<sup>-azwj</sup> have Sent upon progeny of Ibrahim<sup>-saww</sup>, and Bless upon

<sup>149</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 5

<sup>150</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 1

<sup>151</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 2

Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, just as You<sup>-azwj</sup> have Blessed upon progeny of Ibrahim<sup>-as!</sup>"<sup>152</sup> (Non-Shia source)

وَعَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ سَأَلُوا رَسُولَ اللَّهِ ص كَيْفَ نُصَلِّي عَلَيْكَ

And from Abu Hureyra (a well-known fabricator), 'They asked Rasool-Allah<sup>-saww</sup>, 'How should we send Salawaat upon you<sup>-saww?</sup>'

قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَ السَّلَامُ كَمَا قَدْ عَلِمْتُمْ.

He<sup>-saww</sup> said: 'Say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Sent and Blessed upon Ibrahim<sup>-as</sup> and Progeny<sup>-asws</sup> of Ibrahim<sup>-as</sup> in the worlds, You<sup>-azwj</sup> are Praised, Glorified!' And the greeting is like what I<sup>-saww</sup> have taught you all!"<sup>153</sup> (Non Shia source)

وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّ بَشِيرَ بْنِ سَعْدٍ قَالَ يَا رَسُولَ اللَّهِ أَمَرْنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ

And from Abu Masoud Al-Ansari – Bashir Bin Sa'ad said, 'O Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup> has Commanded us to send Salawaat upon you<sup>-asws</sup>, so how should we send Salawaat upon you<sup>-saww?</sup>'

فَسَكَتَ حَتَّى مَتَيْنَا أَنَا لَمْ نَسْأَلْهُ ثُمَّ قَالَ قَالُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَ السَّلَامُ كَمَا قَدْ عَلِمْتُمْ.

He<sup>-saww</sup> was silent until we wished we had not asked him<sup>-saww</sup>. Then he<sup>-saww</sup> said: 'Say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-as</sup>, and Bless upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Blessed upon Ibrahim<sup>-as</sup> in the worlds, You<sup>-azwj</sup> are Praised, Glorified!', and the greeting is like what I<sup>-saww</sup> have taught you all!"<sup>154</sup> (Non-Shia source)

And from Ali<sup>-asws</sup> having said: 'I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! How should we send Salawaat upon you<sup>-saww?</sup>'

وَعَنْ عَلِيِّ ع قَالَ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

And Ali<sup>-asws</sup> said that He<sup>-saww</sup> said: 'Say, 'O Allah<sup>-saww</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-as</sup> and Progeny<sup>-asws</sup> of Ibrahim<sup>-saww</sup>, You<sup>-azwj</sup> are Praised, Glorified!"<sup>155</sup> (Non-Shia source)

<sup>152</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 3

<sup>153</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 4

<sup>154</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 5

<sup>155</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 6

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ

And from Abu Hureyra (well known fabricator) who said, 'We said, 'O Rasool-Allah<sup>-saww</sup>! We do know how the greeting is upon you<sup>-saww</sup>, so how should we send Salawaat upon you<sup>-saww</sup>?'

قَالَ قُولُوا اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَ بَرَكَاتِكَ عَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

He<sup>-saww</sup> said: 'Say, 'O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Salawaat and Your<sup>-azwj</sup> Blessings upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Made it upon progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!'<sup>156</sup> (Non-Shia source)

وَعَنْ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أَمَا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَا فَكَيْفَ نُصَلِّي عَلَيْكَ إِذَا نَحْنُ صَلَّيْنَا عَلَيْكَ فِي صَلَاتِنَا

And from Ibn Masoud, 'A man said, 'O Rasool-Allah<sup>-saww</sup>! As for the greeting upon you<sup>-saww</sup>, we have recognised it, so how should be send Salawaat upon you<sup>-saww</sup> when we send Salawaat upon you<sup>-saww</sup> in our Salat(s)?'

فَصَمَّتِ النَّبِيُّ ص ثُمَّ قَالَ إِذَا أَنْتُمْ صَلَّيْتُمْ عَلَيَّ فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ بَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

The Prophet<sup>-saww</sup> was silent, then said: 'Whenever you send Salawaat upon me<sup>-saww</sup>, say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> the Umyy Prophet<sup>-saww</sup>, and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-as</sup> and progeny of Ibrahim, and Bless upon Muhammad<sup>-saww</sup> the Umyy Prophet<sup>-as</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, just as You<sup>-azwj</sup> have Blessed upon progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!'<sup>157</sup> (Non-Shia source)

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص مَنْ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ شَهِدْتُ لَهُ يَوْمَ الْقِيَامَةِ بِالشَّهَادَةِ وَ شَفَعْتُ لَهُ.

And Abu Hureyra (well known fabricator), from the Prophet<sup>-saww</sup>: 'One who says, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-as</sup>, and Bless upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Blessed upon Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-as</sup>, and Mercy upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Mercied upon Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-as</sup>, it would testify for him on the Day of Qiyamah with the testimony and intercede for him''<sup>158</sup> (Non-Shia source)

14 وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص رَفِي الْمُنْبَرِ فَلَمَّا رَفِيَ الدَّرَجَةَ الْأُولَى قَالَ آمِينَ ثُمَّ رَفِيَ الثَّانِيَةَ فَقَالَ آمِينَ ثُمَّ رَفِيَ الثَّلَاثَةَ فَقَالَ آمِينَ

<sup>156</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 7

<sup>157</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 8

<sup>158</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 9



And from Jabir Bin Abdullah<sup>-ra</sup>, from the Prophet<sup>-saww</sup> having climbed the pulpit. When he<sup>-saww</sup> climbed the first step, he<sup>-saww</sup> said: 'Ameen!' Then he<sup>-saww</sup> climbed the second step. He<sup>-saww</sup> said: 'Ameen!' Then he<sup>-saww</sup> climbed the third. He<sup>-saww</sup> said: 'Ameen!'

فَقَالُوا يَا رَسُولَ اللَّهِ سَمِعْنَاكَ تَقُولُ آمِينَ ثَلَاثَ مَرَّاتٍ

They said, 'O Rasool-Allah<sup>-saww</sup>! We heard you<sup>-saww</sup> saying: 'Ameen', three times!'

قَالَ لَمَّا رَقِيتُ الدَّرَجَةَ الْأُولَى جَاءَنِي جِبْرَائِيلُ فَقَالَ شَقِي عِنْدَ أَدْرَاكَ رَمَضَانَ فَاَنْسَلِخْ مِنْهُ وَ لَمْ يُعْفَرْ لَهُ فَقُلْتُ آمِينَ

He<sup>-saww</sup> said: 'When I<sup>-saww</sup> climbed the first step, Jibraeel<sup>-as</sup> came to me<sup>-saww</sup>. He<sup>-as</sup> said: 'Wretched is a servant coming across a month of Ramazan and it passes from him and (his sins) are not Forgiven for him!' I<sup>-saww</sup> said: 'Ameen!'

ثُمَّ قَالَ شَقِي عِنْدَ أَدْرَاكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ فَقُلْتُ آمِينَ

Then he<sup>-as</sup> said: 'Wretched is a servant coming across his parents or one of them but then don't admit him into the Paradise!' I<sup>-saww</sup> said: 'Ameen!'

ثُمَّ قَالَ شَقِي عِنْدَ دُرَيْثٍ عِنْدَهُ وَ لَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِينَ.

Then he<sup>-as</sup> said: 'Wretched is a servant you<sup>-saww</sup> are mentioned in his presence, and he does not send Salawaat upon you<sup>-saww</sup>!' I<sup>-saww</sup> said: 'Ameen!'<sup>159</sup> (Non-Shia source)

وَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: قَالُوا يَا رَسُولَ اللَّهِ أَرَأَيْتَ قَوْلَ اللَّهِ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

And from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'They said, 'O Rasool-Allah<sup>-saww</sup>! What is your<sup>-saww</sup> view of Words of Allah<sup>-azwj</sup>: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56]?**

قَالَ إِنَّ هَذَا لَمِنَ الْمَكْتُومِ وَ لَوْ لَا أَنْتُمْ سَأَلْتُمُونِي عَنْهُ مَا أَخْبَرْتُكُمْ إِنَّ اللَّهَ وَكَلَّ بِِي مَلَكَيْنِ لَا أُذْكَرُ عِنْدَ عَبْدٍ مُسْلِمٍ فَيُصَلِّي عَلَيَّ إِلَّا قَالَ ذَانِكَ الْمَلَكَانِ عَفَرَ اللَّهُ لَكَ وَ قَالَ اللَّهُ وَ مَلَائِكَتُهُ حَوَابًا لِذَيْبِكَ الْمَلَكَائِينَ آمِينَ.

He<sup>-saww</sup> said: 'The is from the hidden matters, and had you not asked me<sup>-asws</sup> about it, I<sup>-asws</sup> would not have informed you! Allah<sup>-azwj</sup> has Allocated two Angels with me<sup>-saww</sup>. I<sup>-saww</sup> will not be mentioned in the presence of a Muslim servant so he would send Salawaat upon me<sup>-saww</sup>, except those two Angels say, 'May Allah<sup>-azwj</sup> Forgive (sins) for you!' And Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels say in response to those two Angels: 'Ameen!'<sup>160</sup> (Non-Shia source)

وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَأَنَّهُمَا مَعْرُوضَةٌ عَلَيَّ.

<sup>159</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 10

<sup>160</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 11

And from Abu Hureyra (a well-known fabricator) said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Frequent the Salawaat upon me<sup>-saww</sup> on the day of Friday, for it is presented unto me<sup>-saww</sup>!’<sup>161</sup> (Non-Shia source)

وَعَنْ ابْنِ مَسْعُودٍ قَالَ: إِذَا صَلَّىيُمْ عَلَى النَّبِيِّ ص فَأَحْسِنُوا الصَّلَاةَ عَلَيْهِ فَإِنَّكُمْ لَا تَدْرُونَ لَعَلَّ ذَلِكَ يَعْضُ عَلَيْهِ

And from Ibn Masoud who said, ‘Whenever you send Salawaat upon the Prophet<sup>-saww</sup>, then be excellent in the Salawaat upon him<sup>-saww</sup>, for you don’t know perhaps that is presented to him<sup>-asws!</sup>’

قَالُوا فَعَلِمْنَا

They said, ‘Teach us!’

قَالَ قُولُوا اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ وَ خَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ إِمَامِ الْخَيْرِ وَ قَائِدِ الْخَيْرِ وَ رَسُولِ الرَّحْمَةِ

He said, ‘O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Salawaat, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Blessings be upon chief of the Messengers<sup>-as</sup>, and Imam<sup>-saww</sup> of the pious, and seal (last) of the Prophets<sup>-as</sup>, Muhammad<sup>-saww</sup> Your servant, and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, the Imam<sup>-saww</sup> of goodness, and leader of the resplendent, and the Rasool<sup>-saww</sup> of mercy!

اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا يَغِيظُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ

O Allah<sup>-azwj</sup>! Resurrect him<sup>-saww</sup> at the praiseworthy position envied by the former ones and the latter ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-saww</sup>, You<sup>-azwj</sup> are Praised, Glorified!’<sup>162</sup> (Non Shia source)

وَعَنْ ابْنِ مَسْعُودٍ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا كَيْفَ السَّلَامِ عَلَيْكَ فَكَيْفَ نُصَلِّيْ عَلَيْكَ

And from Ibn Masoud, ‘We said, ‘O Rasool-Allah<sup>-saww</sup>! We have recognised how the greeting is upon you<sup>-saww</sup>, so how should we send Salawaat upon you<sup>-saww</sup>?’

قَالَ قُولُوا اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ وَ خَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ إِمَامِ الْخَيْرِ وَ رَسُولِ الرَّحْمَةِ

He<sup>-saww</sup> said: ‘Say, ‘O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Salawaat, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Blessings be upon chief of the Messengers<sup>-as</sup>, and Imam<sup>-saww</sup> of the pious, and seal (last) of the

<sup>161</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 12

<sup>162</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 30 H 6 / 13

Prophets<sup>-as</sup>, Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, the Imam<sup>-saww</sup> of goodness, and the Rasool<sup>-saww</sup> of mercy!

اللَّهُمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً يَغِيبُهُ بِهِ الْأُولُونَ وَالْآخِرُونَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ أَيْلِهِ دَرَجَةَ الْوَسِيلَةِ مِنَ الْجَنَّةِ

O Allah<sup>-azwj</sup>! Resurrect him<sup>-saww</sup> at the praiseworthy position envied by the former ones and the latter ones, and Send Salawaat upon Muhammad<sup>-saww</sup>, and Make him<sup>-saww</sup> reach the rank of mediation of the Paradise!

اللَّهُمَّ اجْعَلْ فِي الْمُسْتَطْفَيْنِ حُبَّهُ وَ فِي الْمُقَرَّبِينَ مَوَدَّتَهُ وَ فِي عَلِيِّينَ ذِكْرَهُ وَ دَارَهُ وَ السَّلَامَ عَلَيْكَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

O Allah<sup>-azwj</sup>! Make his<sup>-saww</sup> love be among the Chosen ones, and cordiality among the ones of Proximity, and his<sup>-saww</sup> Zikr and his<sup>-saww</sup> house in the Illiyeen, and the greeting be upon you<sup>-saww</sup> and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-as</sup> and upon progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified, and Bless upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!''<sup>163</sup>

**CHAPTER 31 – PERMISSION IN SUPPLICATING FOR EVERY SUPPLICATION AND THE ALLOWANCE IN COMPILING IT**

1- وَجَدْتُ بِحَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْيِّ نَقْلًا مِنْ حَظِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُمَا عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الدُّعَاءَ يَرُدُّ الْبَلَاءَ وَ قَدْ أُبْرِمَ إِتْرَامًا

I found in the handwriting of the sheykh Muhammad Bin Ali Al Jubaiy, copying from the handwriting of the sheykh, may Allah<sup>-azwj</sup> Sanctify his soul,

‘From Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The supplication repels the affliction and (even if) is has been concluded conclusively!’

قَالَ الْوَشَاءُ فَعُلْتُ لِعَبْدِ اللَّهِ بْنِ سِنَانَ هَلْ فِي ذَلِكَ دُعَاءٌ مُؤَقَّتٌ

Al Washa said, ‘I said to Abdullah Bin Sinan, ‘Is there a specific supplication regarding that?’

فَقَالَ أَمَا إِنِّي سَأَلْتُ الصَّادِقَ ع فَقَالَ نَعَمْ أَمَا دُعَاءُ الشَّيْبَعَةِ الْمُسْتَضْعَفِينَ فَنَفِي كُلِّ عِلَّةٍ مِنَ الْعَلَلِ دُعَاءٌ مُؤَقَّتٌ وَ أَمَا الْمُسْتَبْصِرُونَ الْبَالِغُونَ فَدُعَاؤُهُمْ لَا يُحْجَبُ.

He said, ‘As for me, I had asked Al-Sadiq<sup>-asws</sup>. He<sup>-asws</sup> said: ‘Yes! As for supplication by the weak Shias, in every illness from the illnesses there is a specific supplication, and as for the insightful and the matured, their supplications are not veiled’<sup>164</sup>.

<sup>164</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 31 H 1

## CHAPTER 32 – SUPPLICATIONS OF THE WHISPERING/MONOLOGUE (MUNAJAAT)

1- لي، الأمامي للصدوق عبد الله بن النضر بن سمعان عن جعفر بن محمد المكي عن عبد الله بن محمد بن عمرو الأطروش عن صالح بن زياد عن عبد الله بن ميمون السكري عن عبد الله بن مغراء عن عمران بن سليم عن سعد بن غفلة عن طاووس اليماني قال: مررت بالجحر فإذا أنا بشخص راجع و ساجد فتأملتُهُ فإذا هو علي بن الحسين ع فقلت يا نفس رجل صالح من أهل بيت النبوة و الله لأغتنم دُعاهُ

(The book) 'Al Amaali' of Al Sadouq – Abdullah Bin Al Nazar Bin Sima'an, from Ja'far Bin Muhammad Al Makky, from Abdullah Bin Muhammad Bin Amro Al Atrous, from Salih Bin Ziyad, from Abdullah Bin Maymoun Al Sukary, from Abdullah Bin Magra'a, from Imran Bin Suleym, from Sa'ad Bin Gafalah, from Tawoos Al Yamani who said,

'I passed by the (Black) Stone. There I was with a person performing Ruk'u and Sajdah. I contemplated him<sup>-asws</sup>, and it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. I said (within myself), 'O soul of a righteous servant from People<sup>-asws</sup> of the Household of the Prophet-hood! By Allah<sup>-azwj</sup>, I will gain from his<sup>-asws</sup> supplication!'

فَجَعَلْتُ أَرْبُوعَهُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ وَ رَفَعَ بَاطِنَ كَفِّهِ إِلَى السَّمَاءِ وَ جَعَلَ يَقُولُ سَيِّدِي سَيِّدِي هَذِهِ يَدَايِ قَدْ مَدَدْتُهُمَا إِلَيْكَ بِالذُّنُوبِ مَلُوءَةً وَ عَيْنَايَ بِالرَّجَاءِ مُتَدَوِّدَةً وَ حَقٌّ لِمَنْ دَعَاكَ بِالنَّدَمِ تَذَلُّلاً أَنْ تُجِيبَهُ بِالكَرَمِ تَفَضُّلاً

I went to observe him<sup>-asws</sup> until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat, and he<sup>-asws</sup> raised the inside of his<sup>-asws</sup> palms towards the sky, and he<sup>-asws</sup> went on to say: 'My<sup>-asws</sup> Master<sup>-azwj</sup>! My<sup>-asws</sup> Master<sup>-azwj</sup>! These hands of mine<sup>-asws</sup>, I<sup>-asws</sup> am extending these to You<sup>-azwj</sup> filled with the sins, and my<sup>-asws</sup> eyes extended with the hopes, and there is a right for the one who supplicates to You<sup>-azwj</sup> with the regret, humbly, that You<sup>-azwj</sup> Answer him with the Benevolence Graciously!

سَيِّدِي أَمْ مِنْ أَهْلِ الشَّقَاءِ خَلَقْتَنِي فَأُطِيلُ بُكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأَبْتَرُ رَجَائِي

My Master<sup>-azwj</sup>! Is it from the wretched people You<sup>-azwj</sup> Created me<sup>-asws</sup> so I should prolong my<sup>-asws</sup> crying, or You<sup>-azwj</sup> Created me<sup>-asws</sup> from fortunate people, so my<sup>-asws</sup> hopes can receive glad tidings?

سَيِّدِي أَمْ لِضَرْبِ الْمَقَامِعِ خَلَقْتَ أَعْضَائِي أَمْ لِشُرْبِ الْحَمِيمِ خَلَقْتَ أَمْعَائِي

My Master<sup>-azwj</sup>! Is it for being beaten by the (iron) You<sup>-azwj</sup> Created my<sup>-asws</sup> limbs, or for drinking the boiling water You<sup>-azwj</sup> Created my<sup>-asws</sup> intestines?

سَيِّدِي لَوْ أَنَّ عَبْدًا اسْتَطَاعَ الْهَرَبَ مِنْ مَوْلَاهُ لَكُنْتُ أَوَّلَ الْهَارِبِينَ مِنْكَ لَكِنِّي أَعْلَمُ أَنِّي لَا أَفُوتُكَ

My Master<sup>-saww</sup>! If a servant was capable of fleeing from his master, I<sup>-asws</sup> would have been first of the fleers, but I<sup>-asws</sup> know that I<sup>-asws</sup> cannot escape You<sup>-azwj</sup>!

سَيِّدِي لَوْ أَنَّ عِدَائِي بَمَا يَرِيدُ فِي مُلْكِكَ لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ غَيْرَ أَنِّي أَعْلَمُ أَنَّهُ لَا يَرِيدُ فِي مُلْكِكَ طَاعَةَ الْمُطِيعِينَ وَ لَا يَنْقُصُ مِنْهُ مَعْصِيَةَ الْعَاصِينَ

My Master<sup>-azwj</sup>! If my<sup>-asws</sup> Punishment was from what increased in Your<sup>-azwj</sup> Kingdom, I<sup>-asws</sup> would ask You<sup>-azwj</sup> for being patience upon it, but I<sup>-asws</sup> Know that obedience of the obedient ones does not increase in Your<sup>-azwj</sup> Kingdom nor does disobedience of the disobedient ones reduce from it!

سَيِّدِي مَا أَنَا وَ مَا خَطَرِي هَبْ لِي بِفَضْلِكَ وَ جَلِّلِي بِسِتْرِكَ وَ اعْفُ عَن تَوْبِيحِي بِكَرَمِ وَجْهِكَ

My Master<sup>-azwj</sup>! What am I<sup>-asws</sup> and what is my<sup>-asws</sup> worth? Gift to me<sup>-asws</sup> by Your<sup>-azwj</sup> Grace and Dignify me with Your<sup>-azwj</sup> Covering and Pardon my<sup>-asws</sup> reprimand with the Benevolence of Your<sup>-azwj</sup> Face!

إِلَهِي وَ سَيِّدِي اِرْحَمْنِي مَضْرُوعاً عَلَى الْفِرَاشِ تُقَلِّبُنِي أَيْدِي أَحِبَّتِي وَ اِرْحَمْنِي مَطْرُوحاً عَلَى الْمُعْتَسِلِ يُعْبِتُنِي صَالِحِ حَبِيبِي وَ اِرْحَمْنِي خَمُولاً قَدْ تَنَاوَلَ الْأَفْرَاءُ أَطْرَافَ جِنَازَتِي وَ اِرْحَمْنِي فِي ذَلِكَ الْبَيْتِ الْمَظْلَمِ وَحَشَتِي وَ عُرْبَتِي وَ وَحْدَتِي

My<sup>-asws</sup> God<sup>-azwj</sup> and my<sup>-asws</sup> Master<sup>-azwj</sup>! Mercy me<sup>-asws</sup> when I<sup>-asws</sup> am lying (waiting) upon the bed (to be washed), hands of my loved ones turning me<sup>-asws</sup>, and Mercy me<sup>-asws</sup> when I<sup>-asws</sup> am dropped upon the washing table washed by my<sup>-asws</sup> righteous neighbours, and Mercy me when carried, my funeral bier being carried by the near of kin, and Mercy my<sup>-asws</sup> loneliness in the dark house (grave), and my estrangement, and my being alone!"

قَالَ طَاوُسٌ فَبَكَيْتُ حَتَّى عَلَا نَحْيِي وَ التَّفَتَ إِلَيَّ فَقَالَ مَا يُبْكِيكَ يَا يَمَانِي أَوْ لَيْسَ هَذَا مَقَامَ الْمُذْنِبِينَ

Tawoos said, 'I cried until my lamenting was loud, and he<sup>-asws</sup> turned towards me. He<sup>-asws</sup> said: 'What makes you cry, O Yamani? Or isn't this a place of the sinners?'

فَقُلْتُ حَبِيبِي حَقِيقٌ عَلَى اللَّهِ أَنْ لَا يَزِدْكَ وَ جَدُّكَ مُحَمَّدٌ ص

I said, 'My beloved! There is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> does not Reject you<sup>-asws</sup> and your<sup>-asws</sup> grandfather<sup>-saww</sup> is Muhammad<sup>-saww</sup>!'

قَالَ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِهِ فَالتَفَتَ إِلَيْهِمْ فَقَالَ مَعَاشِرَ أَصْحَابِي أَوْصِيكُمْ بِالْآخِرَةِ وَ لَسْتُ أُوصِيكُمْ بِالدُّنْيَا فَإِنَّكُمْ بِهَا مُسْتَوْصُونَ وَ عَلَيْهَا حَرِيصُونَ وَ بِهَا مُسْتَمْسِكُونَ

He (the narrator) said, 'While we were like that when a number of his<sup>-asws</sup> companions came. He<sup>-asws</sup> turned to them. He<sup>-asws</sup> said: 'Community of my<sup>-asws</sup> companions! I<sup>-asws</sup> advise you<sup>-asws</sup> for the Hereafter and I<sup>-asws</sup> am not advising you for the world for you are being advised for it and are eager upon it, and you are holding on to it!

مَعَاشِرَ أَصْحَابِي إِنَّ الدُّنْيَا دَارٌ مَمَرٌ وَ الْآخِرَةُ دَارٌ مَقَرٍّ فَخُذُوا مِنْ مَمَرِكُمْ لِمَقَرِّكُمْ وَ لَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ لَا يَحْفَى عَلَيْهِ أَسْرَائِكُمْ وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ

Community of my<sup>-asws</sup> companions! The world is a house to pass by, and the Hereafter is a house of settlement, so take from your passing by for your settlements and do not tear down your coverings in the presence of the One<sup>-azwj</sup> your secrets are not hidden unto Him<sup>-azwj</sup>, and extract your hearts from the world before the exit of your bodies from it!

أَمْ رَأَيْتُمْ مَا سَمِعْتُمْ مَا اسْتَدْرَجَ بِهِ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ السَّالِفَةِ وَالْقُرُونِ الْمَاضِيَةِ أَلَمْ تَرَوْا كَيْفَ فَضِحَ مَسْتَوْزُهُمْ وَأَمْطَرَ مَوَاطِرَ الْهَوَانِ عَلَيْهِمْ بِتَبْدِيلِ  
سُرُورِهِمْ بَعْدَ خَفْضِ عَيْشِهِمْ وَ لِينِ رَفَاهِيَّتِهِمْ صَارُوا حَصَائِدَ النَّقَمِ وَمَذَارِجَ الْمَثَلَاتِ

Are you not seeing and heard what ones who were before you from the previous community and the past generations were gradually encroached with? Are you not seeing how their covering were exposed and how the rains of disgrace were rained upon them by the replacement of their joys after their lives of prosperity, and the softness of the luxuries because a harvest of the scourges and examples of the encroachments!

أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

I<sup>-asws</sup> am saying this word of mine<sup>-asws</sup>, and I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> for me<sup>-asws</sup> and for you all!"<sup>165</sup>

2- لي، الأماالي للصدوق بهذا الإسناد عن طاووس قال: كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ سَيِّدَ الْعَابِدِينَ ع يَدْعُو بِحَدَا الدُّعَاءِ إِلَهِي وَ عَزَّتِكَ وَ جَلَالِكَ وَ عَظَمَتِكَ لَوْ أَنِّي مُنْذُ بَدَعْتُ فِطْرَتِي مِنْ أَوَّلِ الدَّهْرِ عَبْدُكَ دَوَامَ حُلُودِ مُبُوبَيْتِكَ بِكُلِّ شَعْرَةٍ فِي كُلِّ طَرْفَةِ عَيْنٍ سَرَمَدَ الْأَبَدِ بِحَمْدِ الْخَلَائِقِ وَ شُكْرِهِمْ أَجْمَعِينَ لَكُنْتُ مُقْصِرًا فِي بُلُوغِ أَدَاءِ شُكْرِ أَخْقَى نِعْمَةٍ مِنْ نِعْمَتِكَ [نِعْمِكَ] عَلَيَّ

(The book) 'Al Amaali' of Al Sadouq – By this chain from Tawoos who said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, chief of the worshippers had supplicated with this supplication: 'My<sup>-asws</sup> God<sup>-azwj</sup>! By Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Majesty, and Your<sup>-azwj</sup> Magnificence! Even if I<sup>-asws</sup>, since You<sup>-azwj</sup> Initiated my<sup>-asws</sup> nature from beginning of the times, had worshipped You<sup>-azwj</sup> constantly for eternity of Your<sup>-azwj</sup> Lordship with every hair, in every blink of an eye, perpetually, forever, with praise of the creatures and their gratitude altogether, I<sup>-asws</sup> would still be deficient in reaching fulfilment of thanks for hidden bounties from You<sup>-azwj</sup> bounties upon me<sup>-asws</sup>!

وَ لَوْ أَنِّي كَرِهْتُ مَعَادِنَ حَدِيدِ الدُّنْيَا بِأَنْيَابِي وَ حَرَنْتُ أَرْضِيهَا بِأَشْفَارِ عَيْنِي وَ بَكَيتُ مِنْ حَشِيَّتِكَ مِثْلَ بُحُورِ السَّمَاوَاتِ وَ الْأَرْضِينَ دَمًا وَ صَدِيدًا لَكَانَ ذَلِكَ قَلِيلًا فِي كَثِيرٍ مَا يَجِبُ مِنْ حَقِّكَ عَلَيَّ

And even if I<sup>-asws</sup> were to extract the iron ores of the world with my<sup>-asws</sup> fingers, plough its lands with the edges of my<sup>-asws</sup> eyes, and weep from fear of You<sup>-azwj</sup> like the streams of the skies and the earths, it would still be little compared to the abundance of what is due to You<sup>-azwj</sup> from Your<sup>-azwj</sup> rights upon me<sup>-asws</sup>!

وَ لَوْ أَنَّكَ إِلَهِي عَذَّبْتَنِي بَعْدَ ذَلِكَ بِعَذَابِ الْخَلَائِقِ أَجْمَعِينَ وَ عَظَّمْتَ لِلنَّارِ حُلْفِي وَ جَسْمِي وَ مَلَأْتَ جَهَنَّمَ وَ أَطْبَقَهَا مِنِّي حَتَّى لَا تَكُونَ فِي النَّارِ مُعَذَّبٌ غَيْرِي وَ لَا يَكُونَ لِجَهَنَّمَ حَطَبٌ سِوَايَ لَكَانَ ذَلِكَ بِعَدْلِكَ عَلَيَّ قَلِيلًا فِي كَثِيرٍ مَا اسْتَوْجَبْتُهُ مِنْ عُقُوبَتِكَ.

My<sup>-asws</sup> God<sup>-azwj</sup>! Even if You<sup>-azwj</sup> were to punish me<sup>-asws</sup> after that with the punishment of all creatures, and You<sup>-azwj</sup> Magnified my<sup>-asws</sup> physique and my<sup>-asws</sup> body for the Hellfire, and You<sup>-azwj</sup> Filled Hell and its layers with me<sup>-asws</sup> so that no one else would be Punished in the

<sup>165</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 1

Hellfire besides me<sup>-asws</sup>, and Hell would have no fuel except me<sup>-asws</sup>, that would still be little in comparison to what I<sup>-asws</sup> have deserved of Your<sup>-azwj</sup> Punishment!"<sup>166</sup>

3- لي، الأماالي للصدوق العطار عن سعد بن ابن أبي الخطاب عن جعفر بن بشير عن ابن أبي عن عبد الرحمن بن أعين عن أبي جعفر ع أنه قال: لقد غفر الله عز وجل لرجل من أهل البادية بكلمتين دعا بهما قال اللهم إن تعدني فأهل ذلك أنا وإن تغفر لي فأهل ذلك أنت فغفر الله له.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Ibn Abu Al Khattan, from Ja'far Bin Bashir, from Aban, from Abdul Rahman Bin Ayn,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Forgave for a man from people of the valleys due to two phrases he had supplicated with. He said, 'O Allah<sup>-azwj</sup> If You<sup>-azwj</sup> Punish me, I am rightful of that, and if You<sup>-azwj</sup> Forgive me, then You<sup>-azwj</sup> are rightful of that!' So Allah<sup>-azwj</sup> Forgave him!"<sup>167</sup>

4- ما، الأماالي للشيخ الطوسي المفيض عن علي بن محمد النخوي عن محمد بن همام عن جعفر بن محمد العلوي عن أحمد بن عبد المنعم عن عبد الله بن محمد الفزاري عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: كان من دعاء علي بن الحسين ع إلهي إن كنت عصيتك بارتكاب شيء مما هييتي عنه فإني قد أطعتك في أحب الأشياء إليك الإيمان بك متاً منك به علي لا متاً مني به عليك وتركت معصيتك في أبغض الأشياء إليك أن أجعل لك شريكاً أو أجعل لك ولداً أو نداً

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ali Bin Muhammad Al Nahwy, from Muhammad Hammam, from Ja'far Bin Muhammad Al Alawy, from Ahmad Bin Abdul Mun'im, from Abdullah Bin Muhammad Al Fazary, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'It was from a supplication of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>: 'My<sup>-asws</sup> God<sup>-azwj</sup>! If I<sup>-asws</sup> have disobeyed You<sup>-azwj</sup> by committing something from what You<sup>-azwj</sup> have Prohibited me<sup>-asws</sup> from, then I<sup>-asws</sup> have obeyed You<sup>-azwj</sup> in most beloved of the things to You<sup>-azwj</sup>, the Eman with You<sup>-azwj</sup>, as a Conferment from You<sup>-azwj</sup> upon me, not as a conferment from me upon You<sup>-azwj</sup>, and I<sup>-asws</sup> neglected disobeying You<sup>-azwj</sup> in the most hated of things to You<sup>-azwj</sup>, making an associate for You<sup>-azwj</sup>, or making a son for You<sup>-azwj</sup>, or an equal!

و عصيتك على غير مكابرة ولا معاندة ولا استخفاف مني برؤيتك ولا جحود لحقك ولا كبر استرالي الشيطان بعد الحجية والبيان فإن تعدني فبدؤني وإن تغفر لي فبحودك ورحمتك يا أرحم الراحمين.

And I<sup>-asws</sup> disobeyed You<sup>-azwj</sup> upon without being arrogant, nor obstinate, nor taking lightly from me<sup>-asws</sup> with Your<sup>-azwj</sup> Lordship, nor a rejector of You<sup>-azwj</sup> right, but the Satan<sup>-la</sup> made me<sup>-asws</sup> slip after the argument and the explanation, so if You<sup>-azwj</sup> were to Punish me<sup>-asws</sup>, it would be due to my<sup>-asws</sup> sins, and if You<sup>-azwj</sup> were to Forgive me<sup>-asws</sup>, it would be due to Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>168</sup>

5- لي، الأماالي للصدوق أبي عن سعد بن ابن أبي الخطاب عن محمد بن سنان عن المفضل قال: كان الصادق ع يدعو بهذا الدعاء إلهي كيف أدعوك وقد عصيتك وكيف لا أدعوك وقد عرفت حبك في قلبي وإن كنت عاصياً مددت إليك يداً بالدُّنُوبِ مملوءةً وعيناي بالرجاء ممدودةً

<sup>166</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 2

<sup>167</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 3

<sup>168</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 4



(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Al-Sadiq<sup>asws</sup> had supplicated with this supplication: 'My<sup>asws</sup> God<sup>azwj</sup>! How can I supplicate to You<sup>azwj</sup> and I have disobeyed You<sup>azwj</sup>, and how can I not supplicate to You<sup>azwj</sup> and I have recognised Your<sup>azwj</sup> Love in my heart, and if I have been disobedient, I have extended to You<sup>azwj</sup> hands willed with the sins and my eyes extended with the hopes!

مَوْلَايَ أَنْتَ عَظِيمُ الْعُظْمَاءِ وَ أَنَا أَسِيرُ الْأَسْرَاءِ أَنَا أَسِيرٌ بِدُنْيِي مُرْتَهَنٌ بِجُرْمِي إِلَهِي لَعْنُ طَالِبَتْنِي بِدُنْيِي لِطَالِبَتْنِكَ بِكَرَمِكَ وَ لَعْنُ طَالِبَتْنِي بِجُرْمِي لِطَالِبَتْنِكَ بِعَفْوِكَ وَ لَعْنُ أَمْرَتِي بِي إِلَى النَّارِ لِأُخِيرَنَّ أَهْلَهَا أَنِّي كُنْتُ أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

My Master<sup>azwj</sup>! You<sup>azwj</sup> Mightiest of the mighty ones, and I am a captive of the captives! I am a captive with my sins, pledged with my crimes. My God<sup>azwj</sup>! If You<sup>azwj</sup> were to Pursue me for my sins, I shall seek Your<sup>azwj</sup> Benevolence, and if You<sup>azwj</sup> were to Pursue me for my crimes, I would seek Your<sup>azwj</sup> Pardon, and if You<sup>azwj</sup> were to Command with me to go to the Hellfire, I would inform its inhabitants that I used to say, 'There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>!

اللَّهُمَّ إِنَّ الطَّاعَةَ تَسْرُكَ وَ الْمَعْصِيَةَ لَا تَضُرُّكَ فَهَبْ لِي مَا يَسْرُكَ وَ اغْفِرْ لِي مَا لَا يَضُرُّكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>azwj</sup>! If obedience Cheers You<sup>azwj</sup> and the disobedience does not harm You<sup>azwj</sup>, Grift to me<sup>saww</sup> Your<sup>azwj</sup> Happiness and Forgive for me what does not harm You<sup>azwj</sup>, O most Merciful of the merciful ones!"<sup>169</sup>.

6- ل، الخصال الحسن بن حمزة العلوي عن يوسف بن محمد الطبري عن سهل بن نجدة عن وكيع عن زكريا بن أبي زائدة عن عامر الشعبي قال: تكلم أمير المؤمنين ع بتسع كلمات ارتحلها ارتجالاً فكان غيونا البلاغة و اثتمت جواهر الحكمة ثلاث منها في المناجاة إلهي كفى بي عزاً أن أكون لك عبداً و كفى بي فخراً أن تكون لي رباً أنت كما أحب فاجعلني كما تحب الخبير.

(The book) 'Al Khisaal' – Al Hassan Bin Hamza Al Alawy, from Yusuf Bin Muhammad Al Tabari, from Sahl Bin Najdah, from Wakie, from Zakariya Bin Abu Zaidah, from Aamir Al Shaby who said,

'Amir Al-Momineen spoke nine phrases improvising these in eloquence. He<sup>asws</sup> said: 'The eyes of eloquence were dazzled, and the jewels of wisdom were entrusted, three of which are in the whispering (monologue): 'My God<sup>azwj</sup>! It is sufficient for me as honour for me to be Your<sup>azwj</sup> servant and it suffices with me as pride that You<sup>azwj</sup> happen to me my Lord<sup>azwj</sup>! You<sup>azwj</sup> are just as I like, so Make me just as You<sup>azwj</sup> Like!' – the Hadeeth"<sup>170</sup>.

7- لي، الأمالي للصدوق روي عن أمير المؤمنين ع أنه قال في مناجاته إلهي أفكّر في عفوكم فتتهون علي حطيتي ثم أذكر العظيم من أخذك فتعظم علي بلتي

(The book) 'Al Amaali' of Al Sadouq –

<sup>169</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 5

<sup>170</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 6

'It is reported from Amir Al-Momineen<sup>-asws</sup> having said in his<sup>-asws</sup> monologue (address): 'My God<sup>-azwj</sup>! I contemplate regarding Your<sup>-azwj</sup> Pardon so my sins become insignificant to me, then I recall the mightiness of Your<sup>-azwj</sup> Seizure and my afflictions are mighty upon me!'

تَمَّ قَالَ آهَ إِنَّ أَنَا قَرَأْتُ فِي الصُّحُفِ سَيِّئَةً أَنَا نَاسِبَهَا وَ أَنْتَ مُحْصِيهَا فَتَقُولُ حُدُودُهُ فَبِأَلَيْسَ لَهُ مِنْ مَأْخُودٍ لَا تُنْجِيهِ عَشِيرَتُهُ وَ لَا تَنْفَعُهُ قَبِيلَتُهُ يَرْحَمُهُ الْمَلَأُ إِذَا أُذِنَ فِيهِ بِالْبَدَاءِ

Then he<sup>-asws</sup> said: 'Aah, if I were to read in the register evil deeds I had forgotten and You<sup>-azwj</sup> have Counted these, so You<sup>-azwj</sup> would Say: "Seize him!" O Alas for the seized one! Neither can his clan rescue him nor can his tribe benefit him. The assembly will mercy him when there is permission regarding him with the call!'

تَمَّ قَالَ آهَ مِنْ نَارٍ تُنْضِجُ الْأَكْبَادَ وَ الْكُلَى آهَ مِنْ نَارٍ نَزَاعَةٍ لِلشَّوَى آهَ مِنْ عَمْرَةٍ مِنْ مُلْهَبَاتٍ لَطَى .

Then he<sup>-asws</sup> said: 'Aah, from a fire boiling the livers and the kidneys! Aah, from a fire that strips the skin by grilling! Aah, from an immersion in the blazing flame!''<sup>171</sup>

8- نُقِلَ مِنْ حَظِّ الشَّيْخِ الشَّهِيدِ رَحِمَهُ اللهُ، قَالَ: كَتَبْتُهِ مِنْ ظَهْرِ كِتَابٍ بِمَشْهَدِ الْكَاطِمِ عَ بِحِزَانِيَةِ الشَّرِيفَةِ دُعَاءَ يُوشَعَ بْنِ نُونٍ عَ مُسْتَجَابٌ

Copying from the handwriting of the Sheykh Al-Shaheed, may Allah<sup>-azwj</sup> Mercy him, said, 'I wrote from the back of a book at the Shrine of Al-Kazim<sup>-asws</sup> in his<sup>-asws</sup> noble chamber, an Answered supplication of Yoshua<sup>-as</sup> Bin Noun<sup>-as</sup>:

إِلَهِي كَيْفَ أَدْعُوكَ وَ قَدْ عَصَيْتُكَ وَ كَيْفَ لَا أَدْعُوكَ وَ قَدْ عَرَفْتُكَ وَ حُبُّكَ فِي قَلْبِي مَدَدَتْ إِلَيْكَ يَدًا بِالذُّنُوبِ مَمْلُوءَةً وَ عَيْنِي بِالرَّجَاءِ مَمْدُودَةٌ

'My God<sup>-azwj</sup>! How can I supplicate to You<sup>-azwj</sup> and I have disobeyed You<sup>-azwj</sup>, and how can I not supplicate to You<sup>-azwj</sup> and I have recognised You<sup>-azwj</sup> and love for You<sup>-azwj</sup> is in my heart? I have extended to You<sup>-azwj</sup> hands filled with sins, and my eyes are extending with the hope!

إِلَهِي أَنْتَ مَلِكُ الْعَطَايَا وَ أَنَا أَسِيرُ الْخَطَايَا وَ مِنْ كَرَمِ الْعُظَمَاءِ الرَّفِيقُ بِالْأَسْرَاءِ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> are the king of awards and I am a prisoner of sins, and it is from the benevolence of the mighty ones, the kindness with the prisoners!

إِلَهِي أَنَا الْأَسِيرُ بِجُرْمِي الْمُرْتَهَنُ بِعَمَلِي

My God<sup>-azwj</sup>! I am the prisoner with my crimes, pledged with my deeds!

إِلَهِي مَا أَضْيَقَ الطَّرِيقَ عَلَيَّ مَنْ لَمْ تَكُنْ أَنْتَ أُنَيْسَهُ

My God<sup>-azwj</sup>! How narrow is the path upon the one You<sup>-azwj</sup> don't happen to be his Comforter!

<sup>171</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 7

إِلَهِي إِنْ طَلَبْتَنِي بِذُنُوبِي لِأَطَالِيْنَتِكَ بِعَفْوِكَ وَ لَئِنْ طَلَبْتَنِي بِسِرِّيْنِي لِأَطَالِيْنَتِكَ بِكَرَمِكَ وَ لَئِنْ أَدْخَلْتَنِي النَّارَ لِأُخِيْرِنَ أَهْلِهَا أَنْبِي كُنْتُ أَقُولُ لَا إِلَهَ إِلَّا اللهُ وَ أَنْ مُحَمَّدًا رَسُوْلَ اللهِ وَ أَنْ عَلِيًّا أَمِيْرُ الْمُؤْمِيْنِيْنَ حَقًّا

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> Pursue me for my sins, I shall seek to You<sup>-azwj</sup> Your<sup>-azwj</sup> Pardon, and if You<sup>-azwj</sup> were to Pursue me for my secrets I shall seek to you<sup>-azwj</sup> Your<sup>-azwj</sup> benevolence, and if You<sup>-azwj</sup> were to Enter me into the Hellfire, I will inform its inhabitants, I used to say, 'There is no god except Allah<sup>-azwj</sup> and Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and Ali<sup>-asws</sup> is Emir of the Momineen truly!

إِلَهِي إِنْ الطَّاعَةَ تَسُرُّكَ وَ الْمَعْصِيَةَ لَا تَضُرُّكَ فَهَبْ لِي مَا تَسُرُّكَ وَ اغْفِرْ لِي مَا لَا يَضُرُّكَ يَا أَرْحَمَ الرَّاحِمِيْنَ.

My God<sup>-azwj</sup>! If the obedience Cheers You and the disobedience does not harm You<sup>-azwj</sup>, Gift to me what cheers You<sup>-azwj</sup> and Forgive for me what does not harm You<sup>-azwj</sup>, O most Merciful of the merciful ones!"<sup>172</sup>

وَ مِنْ حَطِّهِ رَحْمَةُ اللهِ أَيْضاً عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ اللَّهُمَّ إِنْ كَانَتْ الذُّنُوبُ تَكْفُفُ أَيْدِيَنَا عَنِ انْبِسَاطِهَا إِلَيْكَ بِالسُّؤَالِ وَ الْمَدَاوِمَةُ عَلَى الْمَعَاصِي تَمْنَعُنَا عَنِ التَّضَرُّعِ وَ الْإِبْتِهَالِ فَالرَّجَاءُ بِحُجَّتِنَا إِلَى سُوْأَلِكَ

And from his handwriting as well, may Allah<sup>-azwj</sup> Mercy him, from Al-Sadiq<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! If the sins restrain our hands from extending these to You<sup>-azwj</sup> with the request, and the persistence upon the disobedience prevents these from the beseeching and the imploring, so the hopes urge us to ask You<sup>-azwj</sup>!

يَا دَا الْجَلَالِ فَإِنْ لَمْ يَعْطِفِ السَّيِّدُ عَلَى عَبْدِهِ فَمِمَّنْ يَبْتَغِي النَّوَالَ فَلَا تَرُدُّ أَكْفُنَا الْمُتَضَرِّعَةَ إِلَّا بِبُلُوغِ الْأَمَالِ.

O with the Majesty! If the master is not compassionate upon his servant, from whom will he seek the awards? So do not Return our beseeching hands except with reaching the wishes".<sup>173</sup>

9- دَعَوَاتِ الرَّوْانْدِيَّةِ، كَانَ أَمِيْرُ الْمُؤْمِيْنِيْنَ ع إِذَا أَعْطَى مَا فِي بَيْتِ الْمَالِ أَمَرَ فَكُبِسَ ثُمَّ صَلَّى فِيهِ ثُمَّ يَدْعُو فَيَقُولُ فِي دُعَائِهِ

(The book) 'Dawaat' of Al Rawandy –

'It was so, whenever Amir Al-Momineen<sup>-asws</sup> gave out what was in the public treasure, he<sup>-asws</sup> would order the sweeping. Then he<sup>-asws</sup> would pray Salawaat in it, then supplicate. He<sup>-asws</sup> said in his<sup>-asws</sup> supplication: -

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ذَنْبٍ يُحِطُّ الْعَمَلُ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يُعَجِّلُ التَّعْمَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يَمْنَعُ الدُّعَاءَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يَهْتِكُ الْعِصْمَةَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يُورِثُ النَّدَمَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ تَحْبِسُ [بِحَيْسٍ] الْقِسَمَ

'O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from a sin nullifying the deeds, and I seek Refuge with You<sup>-azwj</sup> from a sin hastening the punishment, and I seek Refuge with You<sup>-azwj</sup> from a sin preventing the supplication, and I seek refuge with You<sup>-azwj</sup> from a sin violating the Protection,

<sup>172</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 8 a

<sup>173</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 8 b

and I seek Refuge with You<sup>-azwj</sup> from a sin inheriting the regret, and I seek Refuge with You<sup>-azwj</sup> from a sin withholding the Apportionment!’

وَمِنْ مُنَاجَاةِ أَمِيرِ الْمُؤْمِنِينَ عِ الْإِلَهِيِّ كَأَنِّي بِنَفْسِي قَدْ أَضْجَعْتُ فِي حُفْرَتِهَا وَ انصَرَفَ عَنْهَا الْمُشْفِقُونَ مِنْ حَبْرَتِهَا وَ بَكَى الْعَرِيبُ عَلَيْهَا لِعُرْبَتِهَا وَ جَادَ عَلَيْهَا الْمُشْفِقُونَ مِنْ حَبْرَتِهَا وَ نَادَاهَا مِنْ شَفِيرِ الْقَبْرِ ذُو مَوَدَّتِهَا وَ رَحِمَتِهَا الْمُعَادِي لَهَا فِي الْحَيَاةِ عِنْدَ صَرَغَتِهَا وَ لَمْ يَخْفَ عَلَى النَّاطِرِينَ صُرْفَاتِهَا وَ لَا عَلَى مَنْ رَأَاهَا قَدْ تَوَسَّدَتِ النَّرَى وَ عَجَزَ حِيلَتِهَا

And from a monologue of Amir Al-Momineen<sup>-asws</sup>: ‘My God<sup>-azwj</sup>! It is as if I am by my soul having lied down in its grave and the ones escorting have left from its vicinity, and the strangers are crying over it at its estrangement, and the compassionate ones are striving upon it, and the ones with its affection are calling out to it from edge of the grave, and its enemies during its life are pitying at it during its death, and the harm of its destitution is not hidden unto the onlookers nor upon the ones seeing it laid on the soil and its means were frustrated!

فَقُلْتُ مَلَائِكَتِي فَرِيدَ نَأَى عَنْهُ الْأَقْرَبُونَ وَ بَعِيدَ جَهَا الْأَهْلُونَ نَزَلَ بِي قَرِيباً وَ أَصْبَحَ فِي اللَّحْدِ غَرِيباً وَ قَدْ كَانَ لِي فِي دَارِ الدُّنْيَا دَاعِياً وَ لِنَظَرِي لَهُ فِي هَذَا الْيَوْمِ رَاجِئاً فَتَحْسِبُ عِنْدَ ذَلِكَ ضِيَافَتِي وَ تَكُونُ أَشْفَقَ عَلَيَّ مِنْ أَهْلِي وَ قَرَابَتِي.

You<sup>-azwj</sup> will Say: “My Angels! He is alone. The near ones and the far ones are away from him, the family has forsaken him. He has lodged with Me<sup>-azwj</sup> nearby, and has come to be in the grave estranged, and in the house of the world he used to be a supplicater to Me<sup>-azwj</sup>, and was hopeful for My<sup>-azwj</sup> Consideration for him for this day. During that, be excellent to him of My<sup>-azwj</sup> Hosting!” And You<sup>-azwj</sup> would be more compassionate upon me than my family and my kindred!”<sup>174</sup>

10- كَنْزُ الْكَرَاجِكِيِّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنِ التَّلْعُكْرِيِّ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنِ الْحَسَنِ الرَّيَّانِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع كَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عِ الْإِلَهِيِّ كَفَى بِي عِزّاً أَنْ أَكُونَ لَكَ عَبْدًا وَ كَفَى بِي فَخْرًا أَنْ تَكُونَ لِي رَبًّا إِلَهِي أَنْتَ لِي كَمَا أَحْبَبْتُ فَوَفَّقْنِي لِمَا تُحِبُّ.

(The book) ‘Kanz Al Karajaky’ – from Al-Husayn Bin Ubeydullah Al Wasity, from Al Tal’akburi, from Muhammad Bin Hammam, from Ja’far Bin Muhammad Bin Muhammad Bin Malik, from Al Hassan Al Zayyat, from Al Hassan Bin Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘It was from supplications of Amir Al-Momineen<sup>-asws</sup>: ‘My God<sup>-azwj</sup>! It suffices me in honour that I happen to be a servant to You<sup>-azwj</sup>, and it suffices with me as price that You<sup>-azwj</sup> happen to be the Lord<sup>-azwj</sup> for me! My God<sup>-azwj</sup>! You<sup>-azwj</sup> are for me just as I like, so Harmonise me to what You<sup>-azwj</sup> Like!’<sup>175</sup>

11- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ لِلْمُؤْمِنِينَ ثَلَاثَ سَاعَاتٍ فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ وَ سَاعَةٌ يُرْمُ مَعَاشَهُ وَ سَاعَةٌ يُحَلِّي بَيْنَ نَفْسِهِ وَ بَيْنَ لَدَّتِهَا فِيمَا يَحِلُّ وَ يَحْتَمِلُ.

(The book) ‘Nahj Al Balagah’ –

<sup>174</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 9

<sup>175</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 10

‘Amir Al-Momineen<sup>-asws</sup> said: ‘For the Momin there are three timings – a time during it he whispers to his Lord<sup>-azwj</sup>, and a time he rectifies his livelihood, and a time he secludes between him and his pleasures regarding what is Permissible and beautiful!’<sup>176</sup>

12- ق، الكتاب العتيق الغروي قَالَ نَوْفُ الْبِكَالِيِّ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مُؤَلِّيًا مُبَادِرًا فَقُلْتُ أَيْنَ تُرِيدُ يَا مَوْلَايَ

The book ‘Ateeq Al Garwy’ –

‘Nowf Al-Bakaly said, ‘I saw Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, turning around, rushing. I said, ‘Where are you<sup>-asws</sup> intending (to go), O my Master<sup>-asws</sup>?’

فَقَالَ دَعْنِي يَا نَوْفُ إِنَّ آمَالِي تُقَدِّمُنِي فِي الْمَحْبُوبِ

He<sup>-asws</sup> said: ‘Leave me<sup>-asws</sup>, O Nowf! My<sup>-asws</sup> hopes are leading me<sup>-asws</sup> to the Beloved!’

فَقُلْتُ يَا مَوْلَايَ وَ مَا آمَالُكَ

I said, ‘O my Master<sup>-asws</sup>, and what are you<sup>-asws</sup> hopes?’

قَالَ قَدْ عَلِمَهَا الْمَأْمُولُ وَ اسْتَعْنَيْتُ عَنْ تَبَيُّنِهَا لِعِزِّهِ وَ كَفَى بِالْعَبْدِ أَدْبًا أَنْ لَا يُشْرِكَ فِي نِعْمِهِ وَ إِزْبَهُ عِزِّ رَبِّهِ

He<sup>-asws</sup> said: ‘The hoping one knows it, and he is needless from explaining it to others, and it suffices with the servant as etiquette not to associate another lord in His<sup>-azwj</sup> bounties and His<sup>-azwj</sup> Nourishing’.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَائِفٌ عَلَى نَفْسِي مِنَ الشَّرِّهِ وَ التَّطَلُّعِ إِلَى طَمَعٍ مِنَ أَطْمَاعِ الدُّنْيَا

I said, ‘O Amir Al-Momineen<sup>-asws</sup>! I am fearful upon myself from the evil and the aspiring to eagerness of coveting the world!’

فَقَالَ لِي وَ أَيْنَ أَنْتَ عَنْ عِصْمَةِ الْخَائِفِينَ وَ كَهْفِ الْعَارِفِينَ

He<sup>-asws</sup> said to me: ‘Where are you from protection of the fearful and cave of the gnostic?’

فَقُلْتُ ذُلِّي عَلَيْهِ

I said, ‘Point me to it!’

قَالَ اللَّهُ الْعَلِيُّ الْعَظِيمُ تَصِلُ أَمْلَكَ بِحُسْنِ تَقْضِيهِ وَ تُقْبَلُ عَلَيْهِ بِحَبْتِكَ وَ أَعْرِضْ عَنِ النَّازِلَةِ فِي قَلْبِكَ فَإِنَّ أَجَلَكَ بِهَا فَأَنَا الصَّامِنُ مِنْ مُورِدِهَا

<sup>176</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 11

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted, the Magnificent! Connect your hopes with excellence of His<sup>-azwj</sup> Grace, and turn to Him<sup>-azwj</sup> with your concerns, and turn away from the calamity in your heart, for if He<sup>-azwj</sup> Delays with it, I<sup>-asws</sup> am a guarantor of its arrival!

وَ انْقَطِعْ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ يَقُولُ وَ عَزَّتِي وَ جَلَالِي لِأَقْطَعَنَّ أَمَلِ كُلِّ مَنْ يُؤْتَمِلُ عَنِّي بِالْيَأْسِ وَ لَأَكْسُوَنَّهُ نُوبَ الْمَدَلَّةِ فِي النَّاسِ وَ لَأُبْعِدَنَّهُ مِنْ قُرْبِي وَ لَأَقْطَعَنَّ عَنْ وَصْلِي وَ لَأَحْمِلَنَّ ذِكْرَهُ حِينَ يَرَى عَنِّي

And cut off (from others) to Allah<sup>-azwj</sup> the Glorious, for He<sup>-azwj</sup> Says: "By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! I<sup>-azwj</sup> will Cut off the hopes of every one who relies upon others, with the despair, and I<sup>-azwj</sup> will Clothe him the clothing of disgrace among the people, and I<sup>-azwj</sup> will Distance him from My<sup>-azwj</sup> nearness, and I<sup>-azwj</sup> will Cut him off from My<sup>-azwj</sup> Connection, and I<sup>-saww</sup> will Ignore his mention when he is caring for other than Me<sup>-azwj</sup>!

أُؤْتَمَلُ وَبِهِ لِسَدَائِدِهِ عَنِّي وَ كَشَفْتُ السَّدَائِدَ بِيَدِي وَ يَرْجُو سِوَايَ وَ أَنَا الْحَيُّ الْبَاقِي وَ يَطْرُقُ أَبْوَابَ عِبَادِي وَ هِيَ مُعَلَّقَةٌ وَ يَتْرُكُ بَابِي وَ هُوَ مُفْتَوِّحٌ

Woe be unto him! Is he hoping to others for his adversities and removal of the adversities is in My<sup>-azwj</sup> Hand, and he is hoping to apart from Me<sup>-azwj</sup> and I<sup>-azwj</sup> am the Living, the remaining, and he is knocking on doors of My<sup>-azwj</sup> servants while these are locked, and he is neglecting My<sup>-azwj</sup> door while it is open?

فَمَنْ ذَا الَّذِي رَجَانِي لِكَيْتَرِ جُرْمِهِ فَخَيَّبْتُ رَجَاءَهُ جَعَلْتُ أَمَالَ عِبَادِي مُتَّصِلَةً بِي وَ جَعَلْتُ رَجَاءَهُمْ مَدْحُورًا هُمْ عِنْدِي وَ مَلَأْتُ سَمَاوَاتِي مِمَّنْ لَا يَمَلُكَ تَسْبِيحِي وَ أَمَرْتُ مَلَائِكَتِي أَنْ لَا يَغْلِقُوا الْأَبْوَابَ بَيْنِي وَ بَيْنَ عِبَادِي

Who is that who has hoped to me for the abundance of his crimes and I<sup>-azwj</sup> have Disappointed his hopes? I<sup>-azwj</sup> have Made hopes of My<sup>-azwj</sup> servants connected with Me<sup>-azwj</sup> and Made their hopes stored for them in My<sup>-azwj</sup> Possession, and I<sup>-azwj</sup> have Filled my skies from the ones who do not tire from glorifying Me<sup>-azwj</sup>, and I<sup>-saww</sup> have Commanded My<sup>-azwj</sup> Angels not to locked the doors between Me<sup>-azwj</sup> and My<sup>-azwj</sup> servants!

أَمْ لَمْ يَعْلَمْ مَنْ فَدَحَتْهُ نَائِبَةٌ مِنْ نَوَائِبِي أَنْ لَا يَمَلِكُ أَحَدٌ كَشْفَهَا إِلَّا بِإِذْنِي فَلَمْ يُعْرَضِ الْعَبْدُ بِأَمْلِهِ عَنِّي وَ قَدْ أُعْطِيْتُهُ مَا لَمْ يَسْأَلْنِي فَلَمْ يَسْأَلْنِي وَ سَأَلَ عَنِّي

Doesn't he know, the one whom a calamity from My<sup>-azwj</sup> calamities strike, that no one control its removal except by My<sup>-azwj</sup> Permission? The servant should not turn away from Me<sup>-azwj</sup> with his hopes, and I<sup>-azwj</sup> have Given him what he did not even ask Me<sup>-azwj</sup> for, and he asks others.

أَفَتَرَانِي أُبْتَدِئُ خَلْقِي مِنْ عَنِّي مَسْأَلَةً ثُمَّ أَسْأَلُ فَلَا أُجِيبُ سَائِلِي أَمْ بَخِيلٌ أَنَا فَيُبْحَلُنِي عَنْدِي أَمْ لَيْسَ الدُّنْيَا وَ الْآخِرَةُ لِي أَمْ لَيْسَ الْكَرَمُ وَ الْجُودُ صِفَتِي أَمْ لَيْسَ الْفَضْلُ وَ الرَّحْمَةُ بِيَدِي أَمْ لَيْسَ الْأَمَالَ لَا يَنْتَهِي إِلَّا إِلَيَّ

Do you see Me<sup>-azwj</sup> that I<sup>-azwj</sup> would Initiate My<sup>-azwj</sup> creatures from without being asked, then he asks, so I<sup>-azwj</sup> would not Answer My<sup>-azwj</sup> beggar! Am I<sup>-azwj</sup> a miser so My<sup>-azwj</sup> servant considers Me<sup>-azwj</sup> a miser, or aren't the world and the Hereafter for Me<sup>-azwj</sup>? Or isn't Benevolence and Generosity My<sup>-azwj</sup> Description? Isn't the Grace and Mercy in My<sup>-azwj</sup> Hand! Or don't the hopes end up except to Me<sup>-azwj</sup>?

فَمَنْ يَقْطَعُهَا دُونِي وَمَا عَسَى أَنْ يُؤْمَلَ الْمُؤْتَمِلُونَ مِنْ سِوَايَ وَعِزِّي وَجَلَالِي لَوْ جَمَعْتُ أَمَالَ أَهْلِ الْأَرْضِ وَالسَّمَاءِ ثُمَّ أَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ مَا نَقَصَ مِنْ مُلْكِي بَعْضُ عُضْوِ الدَّرَّةِ وَكَيْفَ يَنْقُصُ نَائِلٌ أَنَا أَفْضَلُهُ يَا بُؤْساً لِلْفَانِطِينَ مِنْ رَحْمَتِي يَا بُؤْساً لِمَنْ عَصَانِي وَتَوَتَّبَ عَلَيَّ مَحَارِمِي وَ لَمْ يُرَافِقِي وَ اجْتَرَأَ عَلَيَّ

So, who can cut off hopes besides Me<sup>-azwj</sup>? What hope can those hopefuls have from others besides Me<sup>-azwj</sup>, My<sup>-azwj</sup> Dignity, and My<sup>-azwj</sup> Majesty? If I<sup>-azwj</sup> were to Gather the hopes of the inhabitants of the skies and the earth and then Give each of them what is due to them, it would not diminish from My<sup>-azwj</sup> Sovereignty as much as the removal of a particle. How can one who receives from Me<sup>-azwj</sup> feel diminished? Oh, what misery for those who despair of My<sup>-azwj</sup> Mercy! Oh, what misery for those who disobey Me<sup>-azwj</sup>, transgress against My<sup>-azwj</sup> Prohibitions, do not watch themselves, and dare to be audacious to Me<sup>-azwj</sup>!!'

ثُمَّ قَالَ عَلَيْهِ وَعَلَى آلِهِ السَّلَامُ لِي يَا نَوْفُ ادْعُ بِهَذَا الدُّعَاءِ إِلَهِي إِنْ حَمِدْتُكَ فِيمَوَاهِبِكَ وَإِنْ مَجَّدْتُكَ فِيمُرَادِكَ وَإِنْ قَدَّسْتُكَ فَبِقُدْرَتِكَ وَإِنْ نَزَّرْتُكَ فَبِقُدْرَتِكَ وَإِنْ عَضَّضْتُكَ فَعَلَى نِعْمَتِكَ

Then he<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> and his<sup>-asws</sup> Progeny<sup>-asws</sup>, said to me: 'O Nowf! Supplicate with this supplication – 'My God<sup>-azwj</sup>! If I praise You<sup>-azwj</sup> it is due to Your<sup>-azwj</sup> Gift, and if I glorify You<sup>-azwj</sup> it is due to Your<sup>-azwj</sup> purpose, and if I extol Your Holiness, it is due to Your<sup>-azwj</sup> Strength, and if I extol Your<sup>-azwj</sup> Oneness it is due to Your<sup>-azwj</sup> Power, and if I look it is to Your<sup>-azwj</sup> Mercy, and if I consume it is upon Your<sup>-azwj</sup> bounties!

إِلَهِي إِنَّهُ مَنْ لَمْ يَسْتَعْلَهُ الْوُلُوعُ بِذِكْرِكَ وَ لَمْ يَزُوهُ السَّقَرُ بِفُرْيَاكَ كَانَتْ حَيَاتُهُ عَلَيْهِ مَيْتَةً وَ مَيْتَتُهُ عَلَيْهِ حَسْرَةً

My God<sup>-azwj</sup>! The one whom the passion does not pre-occupy with Your<sup>-azwj</sup> Zikr, and is not overtaken with journeying to Your<sup>-azwj</sup> Proximity, his life would be death upon him, and his death would be a regret upon him.

إِلَهِي تَنَاهَتْ أَبْصَارُ النَّاطِرِينَ إِلَيْكَ بِسَرَائِرِ الْقُلُوبِ وَ طَالَعَتْ أَصْغَى السَّمَاعِينَ لَكَ نَجِيَّاتِ الصُّدُورِ فَلَمْ يَلْقُ أَبْصَارُهُمْ رَدُّ دُونَ مَا يُرِيدُونَ هَتَكَتَ بَيْنَكَ وَ بَيْنَهُمْ حُجُبَ الْعَقَلَةِ

My God<sup>-azwj</sup>! The sights of the beholders end to You<sup>-azwj</sup> with secrets of the heart, and the ears of the listeners bring out to You<sup>-azwj</sup> salvations of the chests. Their sights did not face rejection besides what they were intending. The veils of heedlessness between You<sup>-azwj</sup> and them are torn apart.

فَسَكَنُوا فِي نُورِكَ وَ تَنَفَّسُوا بِرُوحِكَ فَصَارَتْ قُلُوبُهُمْ مَعَارِساً لِهَيْبَتِكَ وَ أَبْصَارُهُمْ مَآكِناً لِقُدْرَتِكَ وَ قَرَّبَتْ أَرْوَاحَهُمْ مِنْ قُدْسِكَ

So, they dwelled in Your<sup>-azwj</sup> Noor and breathed with Your<sup>-azwj</sup> Spirit, so their hearts became plantations of Your<sup>-azwj</sup> Awe, and their sights fixed at Your<sup>-azwj</sup> Power, and their souls drew closer to Your<sup>-azwj</sup> Holiness.

فَجَالَسُوا اسْمَكَ بِوَقَارِ الْمُجَالَسَةِ وَ خُضُوعِ الْمُحَاطَبَةِ فَأَقْبَلَتْ إِلَيْهِمْ إِبْنَالِ الشَّقِيقِ وَ أَنْصَتَ لَهُمْ إِنْصَاتَ الرَّفِيقِ وَ أَجَبَتْهُمْ إِنْجَابَاتِ الْأَجْبَاءِ وَ نَاجَبَتْهُمْ مُنَاجَاةَ الْأَخْلَاءِ

So, they sat with Your<sup>-azwj</sup> Name in the dignity of companionship and the humility of conversation. You<sup>-azwj</sup> Approached them with the tenderness of a compassionate friend, Listened to them with the attentiveness of a close companion, Responded to them with the answers of beloved ones, and Conversed with them with the intimacy of confidants.

فَبَلَغَ بِي الْمَحَلِّ الَّذِي إِلَيْهِ وَصَلُوا وَ انْفُلْنِي مِنْ دُرِّي إِلَى دَرَكِكَ وَ لَا تَتْرُكْ بَيْتِي وَ بَيْنَ مَلَكُوتِ عَرْشِكَ بَاباً إِلَّا فَتَحْتَهُ وَ لَا حِجَاباً مِنْ حُجُبِ الْعَقْلَةِ إِلَّا هَنَكْتَهُ حَتَّى تُفِيَمَ رُوحِي بَيْنَ ضِيَاءِ عَرْشِكَ وَ تَجْعَلَ لَهَا مَقَاماً نُصَبُ نُورَكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Reach with me to the place which I should be arriving to, and Transfer me from my zikr to Your<sup>-azwj</sup> Zikr, and do not leave any door between me and the Kingdoms of Your<sup>-azwj</sup> Mighty, except Open it, nor any veil from the veils of heedlessness except Tear it until my soul stands between illumination of Your<sup>-azwj</sup> Throne, and Make a position for it, a share of Your<sup>-azwj</sup> Noor. You<sup>-azwj</sup> are Able upon all things!

إِلَهِي مَا أَوْحَشَ طَرِيقاً لَا يَكُونُ رَفِيقِي فِيهِ أَمَلِي فِيكَ وَ أَبْعَدَ سَفْراً لَا يَكُونُ رَجَائِي مِنْهُ دَلِيلِي مِنْكَ حَابٍ مِنْ اعْتَصَمَ بِحَبْلِ غَيْرِكَ وَ ضَعْفَ رُكْنٍ مِنْ اسْتَنَّدَ إِلَى غَيْرِ رُكْنِكَ

My God<sup>-azwj</sup>! How desolate is a path where my hope in You<sup>-azwj</sup> is not my companion, and how distant is a journey where my reliance upon You<sup>-azwj</sup> is not my guide. Indeed, those who cling to anything other than Your<sup>-azwj</sup> rope are disappointed, and the pillar of those who lean on other than Your<sup>-azwj</sup> support is weak.

فَمَا مَعْلَمٌ مُؤْتَلِيهِ الْأَمَلِ فَيَذْهَبُ عَنْهُمْ كَأَنَّهُ الْوَجَلُ لَا تَحْرِفَنِي صَالِحِ الْعَمَلِ وَ الْكَلْبَانِي كِلَاءَةً مِنْ فَارَقْتَهُ الْحَيَاةُ فَكَيْفَ يَلْحَقُ مُؤْتَلِيكَ ذُلُّ الْفَقْرِ وَ أَنْتَ الْعَزِيْزُ عَنَ مَضَارِ الْمُنْذَرِينَ

O Teacher of my hopeful ones, who Instils in them hope and Removes from them the despair of fear! Do not Deprive me of righteous deeds. Shelter me, like You<sup>-azwj</sup> Do for those who have been abandoned by all others. How can the despair of poverty catch up with Your<sup>-azwj</sup> hopeful ones, when You<sup>-azwj</sup> are Self-sufficient from the consequences of sinners?

إِلَهِي وَ إِنَّ كُلَّ خَلَاوَةٍ مُنْقَطِعَةٍ وَ خَلَاوَةِ الْإِيمَانِ تَزْدَادُ خَلَاوَتُهَا اتِّصَالاً بِكَ إِلَهِي وَ إِنَّ قَلْبِي قَدْ بَسَطَ أَمَلَهُ فِيكَ فَأَذْفُهُ مِنْ خَلَاوَةٍ بَسَطْتَ بِسَطِكَ إِثْمَهُ الْبُلُوغِ لِمَا أَقْبَلَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

My God<sup>-azwj</sup>! Indeed every sweetness is fleeting, and the sweetness of Eman increases in its sweetness through connection with You<sup>-azwj</sup>. My God<sup>-azwj</sup>! Even though my heart has extended its hope in You<sup>-azwj</sup>, so Grant it from the sweetness, of extending it through Your<sup>-azwj</sup> Fulfilment of what it hopes for. You<sup>-azwj</sup> are Able upon all things!

إِلَهِي أَسْأَلُكَ مَسْأَلَةً مَنْ يَعْرِفُكَ كُنْهُ مَعْرِفَتِكَ مِنْ كُلِّ خَيْرٍ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْأَلَهُ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ وَ فِتْنَةٍ أَعْدَتَ بِهَا أَحِبَّاءَكَ مِنْ خَلْقِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

My God<sup>-azwj</sup>! I ask You<sup>-azwj</sup> the asking by the one who knows You<sup>-azwj</sup> the essence of knowing You<sup>-azwj</sup>, from every goodness which is befitting for the Momin to ask for, and I seek Refuge with You<sup>-azwj</sup> from every evil and Fitna Your<sup>-azwj</sup> good ones from Your<sup>-azwj</sup> creatures have sought shelter with. You<sup>-azwj</sup> are Able upon all things!



إِلَهِي أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ الَّذِي قَدْ تَحَيَّرَ فِي رَجَائِهِ فَلَا يَجِدُ مَلْجَأً وَ لَا مَسْنَدًا يَصِلُ بِهِ إِلَيْكَ وَ لَا يُسْتَدَلُّ بِهِ عَلَيْكَ إِلَّا بِكَ وَ بِأَكَانِكَ وَ مَقَامَاتِكَ الَّتِي لَا تَعْطِيلُ لَهَا مِنْكَ

My God<sup>-azwj</sup>! I ask You<sup>-azwj</sup> an asking by the beggar who is confused in his hopes, so he can neither find a shelter nor any support to arrive with to You<sup>-azwj</sup>, and can he evidenced with to You<sup>-azwj</sup> except by You<sup>-azwj</sup>, by Your<sup>-azwj</sup> pillars and Your<sup>-azwj</sup> places which have no obstructions for it from You<sup>-azwj</sup>!

فَأَسْأَلُكَ بِاسْمِكَ الَّذِي ظَهَرَتْ بِهِ لِحَاصَّةَ أَوْلِيَانِكَ فَوَحَّدُوكَ وَ عَرَفُوكَ فَعَبَدُوكَ بِحَقِيقَتِكَ أَنْ تُعَرِّفَنِي نَفْسَكَ لِأَقْرَبِ لَكَ بِرُبُوبِيَّتِكَ عَلَى حَقِيقَةِ الْإِيمَانِ بِكَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which You<sup>-saww</sup> have Revealed it to Your<sup>-azwj</sup> special friends, so they professed Your<sup>-azwj</sup> Oneness and they recognised You<sup>-azwj</sup> so they worshipped You<sup>-azwj</sup> with Your<sup>-azwj</sup> reality. Introduce Yourself<sup>-azwj</sup> to me so I can acknowledge to You<sup>-azwj</sup> with Your<sup>-azwj</sup> Lordship upon the reality of Eman with You<sup>-azwj</sup>!

وَ لَا تُجْعَلْنِي يَا إِلَهِي مِمَّنْ يَعْْبُدُ الْإِسْمَ دُونَ الْمَعْنَى وَ الْحُطْبِي بِلِحْظَةٍ مِنْ لِحْظَاتِكَ تَنْوِّرُ بِهَا قَلْبِي بِمَعْرِفَتِكَ حَاصَّةً وَ مَعْرِفَةَ أَوْلِيَانِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And O my God<sup>-azwj</sup>, do not Make me from the ones who worship the Name besides the meaning, and Glance at me with Your<sup>-azwj</sup> Glance to irradiate my heart by it with Your<sup>-azwj</sup> recognition in particular and recognition of Your<sup>-azwj</sup> Guardians<sup>-asws</sup>. You<sup>-azwj</sup> are Able upon all things!"<sup>177</sup>

13- ق، الكتاب العتيق الغروي مناجاة مؤلانا أمير المؤمنين علي بن أبي طالب صلوات الله عليه و هي مناجاة الأئمة من ولده ع كانوا يدعون بها في شهر شعبان رواية ابن خالويه رحمه الله

In the ancient book of Al-Garwy there is a monologue of our Master Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, and it is a monologue of the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>. They<sup>-asws</sup> were supplicating with it during the month of Shaban as reported by Ibn Khalawayh, may Allah<sup>-azwj</sup> Mercy him: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ [وَ اسْمِعْ نِدَائِي إِذَا نَادَيْتُكَ وَ اسْمِعْ دُعَائِي إِذَا دَعَوْتُكَ] وَ أَقْبِلْ عَلَيَّ إِذَا نَاجَيْتُكَ

'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Listen to my call when I call to You<sup>-azwj</sup>, and Listen to my supplication when I supplicate to You<sup>-azwj</sup>, and Turn to me when I whisper to You<sup>-azwj</sup>.

فَقَدْ هَرَبْتُ إِلَيْكَ وَ وَقَفْتُ بَيْنَ يَدَيْكَ مُسْتَكِينًا لَكَ مُتَضَرِّعًا إِلَيْكَ رَاجِيًا لِمَا لَدَيْكَ تَرَانِي وَ تَعْلَمُ مَا فِي نَفْسِي وَ تُخَيِّرُ حَاجَتِي وَ تَعْرِفُ صَمِيرِي وَ لَا يَخْفَى عَلَيْكَ أَمْرٌ مُنْفَلِي وَ مَثْوَايَ وَ مَا أُرِيدُ أَنْ أُبْدِيَ بِهِ مِنْ مَنْطِقِي وَ أَنْفَوْهُ بِهِ مِنْ طَلْبَتِي وَ أَرْجُوهُ لِعَاقِبَةِ أَمْرِي

I have fled to You<sup>-azwj</sup> and have stood before You<sup>-azwj</sup>, humbly and in need, imploring You<sup>-azwj</sup>, hoping for what You<sup>-azwj</sup> have with You<sup>-azwj</sup>. You<sup>-azwj</sup> See me, You<sup>-azwj</sup> Know what is in my soul. You<sup>-azwj</sup> Understand my need, You<sup>-azwj</sup> Know my conscience; and nothing about my situation,

<sup>177</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 12

my dwelling, or what I intend to express from my speech is hidden from You<sup>-azwj</sup>. I confide in You<sup>-azwj</sup> with my requests, and I hope for You<sup>-azwj</sup> to Decide the outcome of my affairs!

وَقَدْ جَرَتْ مَقَادِيرُكَ عَلَيَّ يَا سَيِّدِي فِيمَا يَكُونُ مِنِّي إِلَى آخِرِ عُمْرِي مِنْ سِرِّي وَعَلَاتِي وَبَيْدِكَ لَا يَبِيدُ عَيْتُكَ زِيَادِي وَنَفْصِي وَنَفْعِي وَضُرِّي إلهي  
إِنْ حَرَمْتَنِي فَمَنْ ذَا الَّذِي يَرْزُقُنِي وَإِنْ خَدَلْتَنِي فَمَنْ ذَا الَّذِي يَنْصُرُنِي

And Your<sup>-azwj</sup> Decrees have been Ordained upon me, O my Master<sup>-azwj</sup>, from what will happen to me from my beginning until the end of my life, concerning my affairs and my public matters. It is in Your<sup>-azwj</sup> Hands, not in the hands of anyone else, to increase or decrease my provision, my welfare, my benefit, and my affliction. My God<sup>-azwj</sup>! If You<sup>-azwj</sup> Deprive me, then who else will provide for me? And if You<sup>-azwj</sup> Forsake me, then who else will be my helper?

إلهي أَعُوذُ بِكَ مِنْ عَضْبِكَ وَخُلُولِ سَخَطِكَ إلهي إِنْ كُنْتُ غَيْرَ مُسْتَأْهِلٍ لِرَحْمَتِكَ فَأَنْتَ أَهْلٌ أَنْ تَجُودَ عَلَيَّ بِفَضْلِ سَعَتِكَ إلهي كَأَنِّي بِنَفْسِي وَاقِفَةٌ بَيْنَ  
يَدَيْكَ وَقَدْ أَطَّلَهَا حُسْنُ تَوَكُّلِي عَلَيْكَ فَمَعَلْتَ مَا أَنْتَ أَهْلُهُ وَتَعَمَّدْتَنِي بِعَفْوِكَ

My God<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from Your<sup>-azwj</sup> Anger and from the descent of Your<sup>-azwj</sup> wrath. My God<sup>-azwj</sup>! If I am not deserving of Your<sup>-azwj</sup> Mercy, then You<sup>-azwj</sup> are Worthy to bestow Your<sup>-azwj</sup> Grace upon me out of the vastness of Your<sup>-azwj</sup> generosity. My God<sup>-azwj</sup>! It is as if I stand before You<sup>-azwj</sup> myself, and my reliance on You<sup>-azwj</sup> has enveloped it with the beauty of my trust in You<sup>-azwj</sup>, so You<sup>-azwj</sup> have Done what You<sup>-azwj</sup> are Worthy of, and You<sup>-azwj</sup> have Enveloped me with Your<sup>-azwj</sup> Pardon!

إلهي فَإِنَّ عَفْوَتَ فَمَنْ أَوْلَى مِنْكَ بِذَلِكَ وَإِنْ كَانَ قَدْ دَنَا أَجْلِي وَمَا يُذْنِبُنِي مِنْكَ عَمَلِي فَقَدْ جَعَلْتَ الْإِقْرَارَ بِالذَّنْبِ إِلَيْكَ وَسِيْلَتِي

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> have Forgiven, then who is more worthy of that than You<sup>-azwj</sup>? And if my time has drawn near, and my deeds have not brought me closer to You<sup>-azwj</sup>, then I have made confessing my sins to You<sup>-azwj</sup> my means of recourse!

إلهي قَدْ جُرْتُ عَلَى نَفْسِي فِي النَّظَرِ لَهَا فَلَهَا الْوَيْلُ إِنْ لَمْ تَغْفِرْ لَهَا

My God<sup>-azwj</sup>! I have been harsh on myself in my assessment, so woe to it if You<sup>-azwj</sup> do not Forgive it!

إلهي لَمْ يَزَلْ بُرْكَ عَلَيَّ أَيَّامَ حَيَاتِي فَلَا تَقْطَعْ بَرَكَ عَنِّي فِي مَمَاتِي وَأَنْتَ لَمْ تُؤَلِّبْنِي إِلَّا الْجَمِيلَ فِي حَيَاتِي

My God<sup>-azwj</sup>! Your Goodness has always encompassed my days in life, so do not sever Your<sup>-azwj</sup> Kindness from me in my death. You<sup>-azwj</sup> have only Shown me what is beautiful in my life!

إلهي تَوَلَّى مِنْ أَمْرِي مَا أَنْتَ أَهْلُهُ وَعُدَّ بِفَضْلِكَ عَلَيَّ مُذْنِبٍ قَدْ عَمَرَهُ جَهْلُهُ

My God<sup>-azwj</sup>! Take Charge of my affairs as You<sup>-azwj</sup> are most Rightful, and count Your<sup>-azwj</sup> Grace upon a sinner whose ignorance has overwhelmed him.

إلهي قَدْ سَتَرْتَ عَلَيَّ ذُنُوبًا فِي الدُّنْيَا وَأَنَا أَخْوَجُ إِلَى سِتْرِهَا عَلَيَّ مِنْكَ فِي الْآخِرَى

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have Concealed sins from me in this world, and I am in greater need of You<sup>-azwj</sup> of Concealing them about me in the Hereafter!

إلهي قَدْ أَحْسَنْتَ إِلَيَّ إِذْ لَمْ تُظْهِرْهَا لِأَحَدٍ مِنْ عِبَادِكَ الصَّالِحِينَ فَلَا تَفْضُخْني يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْأَشْهَادِ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have been Gracious to me by not exposing them to any of Your<sup>-azwj</sup> righteous servants. So do not Disgrace me on the Day of Qiyamah in the presence of the witnesses!

إلهي جُودُكَ بَسَطَ أَمَلِي وَ عَفْوُكَ أَفْضَلُ مِنْ عَمَلِي

My God<sup>-azwj</sup>! Your<sup>-azwj</sup> Generosity extends my hopes, and Your<sup>-azwj</sup> Forgiveness is superior to my deeds!

إلهي فَسَّرَني بِلِقَائِكَ يَوْمَ تَفْضِي فِيهِ نَبِيَّ عِبَادِكَ

My God<sup>-azwj</sup>! Delight me with meeting You<sup>-azwj</sup> on the Day You<sup>-azwj</sup> Judge between Your<sup>-azwj</sup> servants!

إلهي اغْتِنَارِي إِلَيْكَ اغْتِنَارُ مَنْ لَمْ يَسْتَعْنِ عَنْ قَبُولِ عُذْرِهِ فَاقْبَلْ عُذْرِي يَا أَكْرَمَ مَنْ اغْتَدَرَ إِلَيْهِ الْمُسِيئُونَ

My God<sup>-azwj</sup>! My apology to You<sup>-azwj</sup> in an apology of the one who is not needless from his apology to be Accepted, so Accept my apology, O most Benevolent of the ones apologised to by the evil doers!

إلهي لَا تَرُدِّ حَاجَتِي وَ لَا تُحَيِّبْ طَمَعِي وَ لَا تَقْطَعْ مِنْكَ رَجَائِي وَ أَمَلِي

My God<sup>-azwj</sup>! Do not reject my needs nor Disappoint my desires, nor Cut-off my hopes and my aspirations from You<sup>-azwj</sup>!

إلهي لَوْ أَرَدْتَ هَوَانِي لَمْ تَهْدِنِي وَ لَوْ أَرَدْتَ فَضِيحَتِي لَمْ تُعَافِنِي

My God<sup>-azwj</sup>! Had You<sup>-azwj</sup> Wanted to Demean me You<sup>-azwj</sup> would not have Guided me, and had You<sup>-azwj</sup> Wanted to Expose me You<sup>-azwj</sup> would not have Pardoned me!

إلهي مَا أَظُنُّكَ تَرُدُّني فِي حَاجَةٍ قَدْ أَفْنَيْتَ عُمرِي فِي طَلِبِهَا مِنْكَ

My God<sup>-azwj</sup>! I don't think You<sup>-azwj</sup> would Reject me regarding a need I have spent my lifetime in seeking it from You<sup>-azwj</sup>!

إلهي فَلَكَ الْحَمْدُ أَبَدًا أَبَدًا دَائِمًا سَرْمَدًا بَرِيدًا وَ لَا يَبِيدُ كَمَا حُبُّ فَتَرَضَى

My God<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise for ever and ever, perpetually increasing, not decreasing, just as You<sup>-azwj</sup> Love and are Satisfied (with)!

إلهي إِنْ أَخَذْتَنِي بِجُزْمِي أَخَذْتُكَ بِعَفْوِكَ وَ إِنْ أَخَذْتَنِي بِذُنُوبِي أَخَذْتُكَ بِمَغْفِرَتِكَ وَ إِنْ أَخَذْتَنِي النَّارَ أَغْلَمْتُ أَهْلَهَا أَنِّي أَجْبُكَ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> Seize me for my crimes, I shall hold You<sup>-azwj</sup> for Your<sup>-azwj</sup> Pardon, and if You<sup>-azwj</sup> Seize me for my sins, I shall hold You<sup>-azwj</sup> for Your Forgiveness, and if You<sup>-azwj</sup> Enter me into the Hellfire, I shall let its inhabitants know that I love You<sup>-azwj</sup>!

إِلَهِي إِنْ كَانَ صَعُرَ فِي جَنْبِ طَاعَتِكَ عَمَلِي فَقَدْ كَبُرَ فِي جَنْبِ رَجَائِكَ أَمَلِي

My God<sup>-azwj</sup>! Even though my deeds are small in the side of obedience to You<sup>-azwj</sup>, they have grown bigger in the side of hoping to You<sup>-azwj</sup> in my aspirations!

إِلَهِي كَيْفَ أَنْقَلَبُ مِنْ عِنْدِكَ بِالْحَيِيَّةِ مَحْزُوماً وَ قَدْ كَانَ حُسْنُ ظَنِّي بِجُودِكَ أَنْ تَقْلِبَنِي بِالنَّجَاةِ مَرْحُوماً

My God<sup>-azwj</sup>! How can I turn from Your<sup>-azwj</sup> Presence with the disappointment and my thoughts of Your<sup>-azwj</sup> Generosity have been excellent that You<sup>-azwj</sup> will be Transferring me with the salvation Mercied!

إِلَهِي وَ قَدْ أَفْنَيْتُ عُمْرِي فِي شَرِّ السَّهْوِ عَنْكَ وَ أَبْلَيْتُ شَبَابِي فِي سَكْرَةِ التَّبَاعُدِ مِنْكَ

My God<sup>-azwj</sup>, I have spent my life in the folly of forgetting You<sup>-azwj</sup>, and I have wasted my youth in the intoxication of distance from You<sup>-azwj</sup>!

إِلَهِي فَلَمْ أَسْتَيْقِظْ أَيَّامَ اغْتِرَارِي بِكَ وَ زُكُوبِي إِلَى سَبِيلِ سَخَطِكَ

My God<sup>-azwj</sup>! I did not awaken in the days of my arrogance with You<sup>-azwj</sup>, and my indulgence to travel the way of Your<sup>-azwj</sup> Annoyance!

إِلَهِي وَ أَنَا عَبْدُكَ وَ ابْنُ عَبْدَيْكَ قَائِمٌ بَيْنَ يَدَيْكَ مُتَوَسِّلاً بِكَرَمِكَ إِلَيْكَ:

My God<sup>-azwj</sup>, and I am Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> servant, standing in front of You<sup>-azwj</sup>, seeking mediation with Your<sup>-azwj</sup> Benevolence to You<sup>-azwj</sup>!

إِلَهِي أَنَا عَبْدٌ أَنْتَصَلَ إِلَيْكَ بِمَا كُنْتُ أَوَاجِهُكَ بِهِ مِنْ قَلَّةِ اسْتِحْبَابِي مِنْ نَظْرِكَ وَ أَطْلُبُ الْعَفْوَ مِنْكَ إِذِ الْعَفْوَ نَعْتٌ لِكِرَمِكَ

My God<sup>-azwj</sup>! I am a servant turning to You<sup>-azwj</sup> from what I used to face You<sup>-azwj</sup> with in my lack of shame from Your<sup>-azwj</sup> Gaze. I seek Forgiveness from You<sup>-azwj</sup>, for Forgiveness is an attribute of Your<sup>-azwj</sup> Benevolence.

إِلَهِي لَمْ يَكُنْ لِي حَوْلٌ فَأَنْتَقِلَ بِهِ عَنْ مَعْصِيَتِكَ إِلَّا فِي وَفْتٍ أَيْقَظُنِي لِمَحَبَّتِكَ فَكَمَا أَرَدْتَ أَنْ أَكُونَ كُنْتُ فَشَكَرْتُكَ بِإِدْخَالِي فِي كِرَمِكَ وَ لِتَطْهِيرِ قَلْبِي مِنْ أَوْسَاحِ الْعُقْلَةِ عَنْكَ

My God<sup>-azwj</sup>! I had no power to refrain from disobeying You<sup>-azwj</sup> except when You<sup>-azwj</sup> Awakened me to Your<sup>-azwj</sup> love. As You<sup>-azwj</sup> Desired me to be, I became, and I thank You<sup>-azwj</sup> for Admitting me into Your<sup>-azwj</sup> Generosity and for purifying my heart from the filth of neglecting You<sup>-azwj</sup>!

إِلَهِي انظُرْ إِلَيَّ نَظْرَ مَنْ نَادَيْتَهُ فَأَجَابَكَ وَ اسْتَعْمَلْتَهُ بِمَعُونَتِكَ فَأَطَاعَكَ يَا قَرِيباً لَا يَبْغِدُ عَنِ الْمُعْتَرِّ بِهِ وَ يَا جَوَاداً لَا يَبْخُلُ عَمَّنْ رَجَا نَوَابَهُ

My God<sup>-azwj</sup>! Look at me with the gaze of one whom You<sup>-azwj</sup> Called and he answered You<sup>-azwj</sup>, whom You<sup>-azwj</sup> Employed with Your<sup>-azwj</sup> Assistance and he obeyed You<sup>-azwj</sup>. O Near One Who does not distance those who rely on Him<sup>-azwj</sup>, and O Generous One Who does not withhold from those who hope for His<sup>-azwj</sup> Reward!

إِلَهِي هَبْ لِي قَلْبًا يُذْنِبُهُ مِنْكَ شَوْفُهُ وَ لِسَانًا يَرْفَعُهُ إِلَيْكَ صِدْقُهُ وَ نَظْرًا يَرْتَبُّهُ مِنْكَ حَقُّهُ

My God<sup>-azwj</sup>! Grant me a heart whose longing brings it close to You<sup>-azwj</sup>, a tongue that raises truthful words to You<sup>-azwj</sup>, and eyes that draw near to You<sup>-azwj</sup> as they rightfully should.

إِلَهِي إِنَّ مَنْ تَعَرَّفَ بِكَ عَبْرَ مَجْهُولٍ وَ مَنْ لَادَ بِكَ عَبْرَ مَخْذُولٍ وَ مَنْ أَقْبَلَتْ عَلَيْهِ عَبْرَ مَمْلُولٍ

My God<sup>-azwj</sup>! One who acquaints themselves with You<sup>-azwj</sup> is not left unknown, whoever seeks refuge in You<sup>-azwj</sup> is not abandoned, and whoever You<sup>-azwj</sup> turn to is not disappointed!

إِلَهِي إِنَّ مَنْ انْتَهَجَ بِكَ لِمُسْتَجِيرٍ وَ إِنَّ مَنْ اعْتَصَمَ بِكَ لِمُسْتَجِيرٍ وَ قَدْ لُدْتُ بِكَ يَا سَيِّدِي فَلَا تُخَيِّرَنَّ ظَنِّي مِنْ رَحْمَتِكَ وَ لَا تُخْجِبْنِي عَنْ رَأْفَتِكَ

My God<sup>-azwj</sup>! Indeed whoever follows You<sup>-asws</sup> is enlightened, and whoever seeks Refuge with You<sup>-azwj</sup> is protected. I have sought Refuge with You<sup>-asws</sup>, my Master<sup>-azwj</sup>, so do not disappoint my hope in Your<sup>-azwj</sup> Mercy, and do not deprive me of Your<sup>-azwj</sup> Kindness!

إِلَهِي أَقِمْنِي فِي أَهْلِ وَوَلَايَتِكَ مُقَامًا [مَنْ] رَجَا الزِّيَادَةَ مِنْ مَحَبَّتِكَ

My God<sup>-azwj</sup>! Establish me among the people of Your<sup>-azwj</sup> Wilayah in a position of the ones loving You<sup>-azwj</sup> hoping for the increases!

إِلَهِي وَ أَهْمِنِي وَهَلَا بِدُكْرِكَ إِلَى دُكْرِكَ وَ هَمِي [اجْعَلْ هَمِّي] إِلَى رُوحِ نَجَاحِ أَسْمَائِكَ وَ مَحَلِّ قُدْسِكَ

My God<sup>-azwj</sup>, and Inspire me with leading with Your<sup>-azwj</sup> Zikr to Your<sup>-azwj</sup> Zikr, and Drive my aspirations to success of Your<sup>-azwj</sup> Names, and place of Your<sup>-azwj</sup> Holiness!

إِلَهِي بِكَ عَلَيْكَ إِلَّا الْخُفْتَنِي بِمَحَلِّ أَهْلِ طَاعَتِكَ وَ الْمَثْوَى الصَّالِحِ مِنْ مَرْضَاتِكَ فَإِنِّي لَا أَقْدِرُ لِنَفْسِي دَفْعًا وَ لَا أَمْلِكُ لَهَا نَفْعًا

My God<sup>-azwj</sup>! Without You<sup>-azwj</sup>, I cannot attain the station of Your<sup>-azwj</sup> obedient servants and the righteous abode of Your<sup>-azwj</sup> Satisfaction. Indeed, I am incapable of repelling harm from myself, nor do I possess any benefit for it!

إِلَهِي أَنَا عَبْدُكَ الضَّعِيفُ المُدْنِبُ وَ مَمْلُوكُكَ المُغَيَّبُ فَلَا تَجْعَلْنِي بِمَنْ صَرَفَتْ عَنْهُ وَجْهَكَ وَ حَجَبَهُ سَهْوُهُ عَنْ عَمَلِكَ

My God<sup>-azwj</sup>! I am Your<sup>-azwj</sup> weak, sinning servant, Your<sup>-azwj</sup> owned one who turns in repentance, seeking Your<sup>-azwj</sup> Aid. Do not make me among those whom You<sup>-azwj</sup> Turn away from and veil them from Your<sup>-azwj</sup> Pardon due to their negligence!

إِلَهِي هَبْ لِي كَمَالَ الْإِنْفِطَاحِ إِلَيْكَ وَ أُنْزِ أَبْصَارَ قُلُوبِنَا بِضِيَاءِ نَظَرِهَا إِلَيْكَ حَتَّى تَخْرِقَ أَبْصَارَ الْقُلُوبِ حُجُبَ النُّورِ فَتَصِلَ إِلَى مَعْدِنِ الْعِظَمَةِ وَ تَصِيرَ أَرْوَاحِنَا مُعَلِّقَةً بِعِزِّ قُدْسِكَ

My God<sup>-azwj</sup>! Grant me the perfection of uninterrupted connection to You<sup>-azwj</sup>, and illuminate the vision of our hearts with the radiance of their gazing upon You<sup>-azwj</sup>, until the eyes of the hearts pierce through the veils of light and reach the essence of greatness, and our souls become suspended by the Glory of Your Holiness!

إِلَهِي وَ اجْعَلْنِي مِمَّنْ نَادَيْتَهُ فَأَجَابَكَ وَ لَاحِظْتَهُ فَصَعِقَ بِجَلَالِكَ فَمَنَّا جِئْتُهُ سِرّاً وَ عَمِلَ لَكَ جَهراً

My God<sup>-azwj</sup>! Make me among those whom You<sup>-azwj</sup> Called and they answered You<sup>-azwj</sup>, whom You<sup>-azwj</sup> Observed and were struck by Your<sup>-azwj</sup> Majesty, whom You<sup>-azwj</sup> Whispered to in secret and worked openly for You<sup>-azwj</sup>.

إِلَهِي لِمَ اسْتَأْطَى عَلَيَّ حُسْنِ ظَنِّي فُنُوطَ الْإِيَّاسِ وَ لَا انْقَطَعَ رَجَائِي مِنْ جَمِيلِ كَرَمِكَ

My God<sup>-azwj</sup>! Do not let despair of hope overpower my good expectations, nor let my hope in the beauty of Your<sup>-azwj</sup> Generosity be severed!

إِلَهِي إِنْ كَانَتِ الْخَطَايَا قَدْ اسْتَقَطَّتْ لَدَيْكَ فَاصْفَحْ عَنِّي بِحُسْنِ تَوَكُّلِي عَلَيْكَ

My God<sup>-azwj</sup>! If my sins have brought me low before You<sup>-azwj</sup>, then Forgive me with the beauty of my reliance on You<sup>-azwj</sup>!

إِلَهِي إِنْ حَطَّتْ الدُّنُوبُ مِنْ مَكَارِمِ لُطْفِكَ فَقَدْ نَبَّهْتَنِي الْيَقِينَ إِلَى كَرَمِ عَطْفِكَ

My God<sup>-azwj</sup>! If sins have diminished me from the Nobility of Your<sup>-azwj</sup> Kindness, then certainty has alerted me to the generosity of Your<sup>-azwj</sup> Mercy.

إِلَهِي إِنْ أَنَامْتَنِي الْعُقْلَةَ عَنِ الْإِسْتِعْدَادِ لِلِقَائِكَ فَقَدْ نَبَّهْتَنِي الْمَعْرِفَةَ بِكَرَمِ آيَاتِكَ

My God<sup>-azwj</sup>! If heedlessness has lulled me away from preparing for Your<sup>-azwj</sup> meeting, then knowledge has awakened me to the Grace of Your<sup>-azwj</sup> Favours!

إِلَهِي إِنْ دَعَانِي إِلَى النَّارِ عَظِيمِ عِقَابِكَ فَقَدْ دَعَانِي إِلَى الْجَنَّةِ جَزِيلِ نَوَائِكَ

My God<sup>-azwj</sup>! If Your<sup>-azwj</sup> Mighty Punishment calls me to the Hellfire, Your<sup>-azwj</sup> plentiful Rewards call me to the Paradise!

إِلَهِي فَلَكَ أَسْأَلُ وَ إِلَيْكَ أُبْتَهِلُ وَ أَرْعَبُ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَنِي مِمَّنْ يُدِيمُ ذِكْرَكَ وَ لَا يَنْقُضُ عَهْدَكَ وَ لَا يَعْثُرُ عَنْ شُكْرِكَ وَ لَا يَسْتَحِفُّ بِأَمْرِكَ

My God<sup>-azwj</sup>! I ask and to You<sup>-azwj</sup> I implore and desire, and I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Make me from the one who constantly does Your<sup>-azwj</sup> Zikr, and does not break Your<sup>-azwj</sup> Pact, nor is he heedless from thanking You<sup>-azwj</sup>, nor takes lightly with Your<sup>-azwj</sup> Commands!

إِلَهِي وَ أَتَّخِذُ بِنُورِ عَزِّكَ الْأَمْجَحَ فَأَكُونُ لَكَ عَارِفاً وَ عَن سِوَاكَ مُنْحرفاً وَ مِنْكَ خَائفاً مُتَرَقِّباً يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

My God<sup>-azwj</sup>, and Adorn me with the Noor of Your<sup>-azwj</sup> splendid Might, so that I may be a recogniser of You<sup>-azwj</sup>, turned away from all else, and fearful hopefully watchful from You<sup>-azwj</sup>, O with the Majesty and the Benevolence!

وَصَلَّى اللهُ عَلَى مُحَمَّدٍ رَسُولِهِ وَآلِهِ الطَّاهِرِينَ وَ سَلَّمَ.

And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>, and greetings!''<sup>178</sup>

14- لد، بلد الأمين مُنَاجَاةُ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَرْوِيَّةٌ عَنِ الْعَسْكَرِيِّ عَنِ آبَائِهِ عَلَيْهِمُ السَّلَامُ

(The book) 'Balad Al Ameen' –

'A monologue (Munajaat) of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, reported from Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>. -

إِلَهِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِذَا انْقَطَعَ مِنَ الدُّنْيَا أَثْرِي وَ امْتَحَى مِنَ المَخْلُوقِينَ ذِكْرِي وَ صِرْتُ فِي المُنْسِيِينَ كَمَنْ قَدْ نُسِيَ

'My God<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Mercy me when my traces from the worlds are terminated, and my mention is obliterated from the created beings, and I come to be among the forgotten ones, like the one who has been forgotten!

إِلَهِي كَبُرَتْ سِنِّي وَ رَقَّ جُلْدِي وَ دَقَّ عَظْمِي وَ نَالَ الدَّهْرُ مِنِّي وَ اقْتَرَبَ أَجْلِي وَ نَفِدَتْ أَيَّامِي وَ ذَهَبَتْ شَهْوَاتِي وَ بَقِيَتْ نَبَعَاتِي

My God<sup>-azwj</sup>! My age is old, and my skin has thinned, and my bones are brittle, and the times have taken their toll on me, and my term has drawn near, and my days have been depleted, and my desires have gone, and my consequences remain!

إِلَهِي ارْحَمْنِي إِذَا تَغَيَّرَتْ صُورَتِي وَ امْتَحَتْ مَحَاسِنِي وَ بَلَى جَسْمِي وَ تَفَطَّعَتْ أَوْصَالِي وَ تَفَرَّقَتْ أَعْضَائِي

My God<sup>-azwj</sup>! Mercy me when my appearance changes and my beauty fades, and my body is afflicted, and my limbs are severed, and my organs are scattered.

إِلَهِي أَفْحَمْتَنِي دُنُوبِي وَ قَطَعْتَ مَقَالَتِي فَلَا حُجَّةَ لِي وَ لَا عُذْرَ فَأَنَا المَقْرُؤُ بِجُرْمِي المَعْتَرَفُ بِإِسَاءَتِي الأَسِيرُ بِدُنُوبِي المُرْتَهَنُ بِعَمَلِي المُنْتَهَوُ فِي بُحُورِ حَاطِبَتِي المُنْتَحِرُ عَنْ قَصْدِي المُنْقَطِعُ بِفَصْلِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْنِي بِرَحْمَتِكَ وَ تَجَاوَزْ عَنِّي يَا كَرِيمُ بِفَضْلِكَ

My God<sup>-azwj</sup>! My sins have darkened me and my words have been cut off, so there is neither argument for me nor any excuse. I hereby acknowledge my crimes, acknowledging my evil deeds, the prisoner of my sins, the pledged with my actions, the wanderer in the oceans of my wrongdoings, the confused cut off from my aims, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Mercy me with Your<sup>-azwj</sup> Mercy, and Overlook from me, O Benevolent, with Your<sup>-azwj</sup> Grace!

<sup>178</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 13

إِلَهِي إِنْ كَانَ صَغُرَ فِي جَنْبِ طَاعَتِكَ عَمَلِي فَقَدْ كَبُرَ فِي جَنْبِ رَجَائِكَ أَمَلِي

My God<sup>-azwj</sup>! Even if my deeds in the side of obedience to You<sup>-azwj</sup> is small, my aspirations of hoping in You<sup>-azwj</sup> has grown larger!

إِلَهِي كَيْفَ أَتَقَلَّبُ بِالْحَيْبَةِ مِنْ عِنْدِكَ مَحْرُومًا وَكَانَ ظَنِّي بِكَ وَ بِجُودِكَ أَنْ تُقَلِّبَنِي بِالنَّجَاةِ مَرْحُومًا

My God<sup>-azwj</sup>! How do I turn to disappointment from You<sup>-azwj</sup>, Deprived, when my expectation in You<sup>-azwj</sup> and Your<sup>-azwj</sup> Generosity was that You<sup>-azwj</sup> would Turn me to salvation, Favoured!

إِلَهِي لَمْ أُسَلِّطْ عَلَى حُسْنِ ظَنِّي فُتُوحَ الْإَيْسِينَ فَلَا تُبْطِلْ صِدْقَ رَجَائِي لَكَ بَيْنَ الْأَمَلِينَ

My God<sup>-azwj</sup>! I have not allowed despair of those who have lost hope to overcome my good expectations. So do not Invalidate the sincerity of my hope in You<sup>-azwj</sup> among those who hope!

إِلَهِي عَظُمَ جُزْئِي إِذْ كُنْتُ الْمُبَارَزَ بِهِ وَ كَبُرَ ذَنْبِي إِذْ كُنْتُ الْمَطَالِبَ بِهِ إِلَّا أَنِّي إِذَا ذَكَرْتُ كَبِيرَ جُزْئِي وَ عَظِيمَ عُقْرَانِكَ وَجَدْتُ الْحَاصِلَ لِي مِنْ بَيْنَهُمَا عَفْوَ رِضْوَانِكَ

My God<sup>-azwj</sup>! My sins were immense when You<sup>-azwj</sup> were the One Confronting them, and my faults were magnified when You<sup>-azwj</sup> were the one Pursuing them. However, when I remember the enormity of my sin and the greatness of Your<sup>-azwj</sup> Forgiveness, I find that what I have gained between them is the Pardon and Satisfaction from You<sup>-azwj</sup>!

إِلَهِي إِنْ دَعَانِي إِلَى النَّارِ بِذَنْبِي مَحْشِي عِقَابِكَ فَقَدْ نَادَانِي إِلَى الْجَنَّةِ بِالرَّجَاءِ حُسْنُ تَوَابِكَ

My God<sup>-azwj</sup>! If my sins have led me to fear Your<sup>-azwj</sup> Punishment, then hope in Your<sup>-azwj</sup> excellent Rewards has called me to the Paradise!

إِلَهِي إِنْ أَوْحَشْتَنِي الْخَطَايَا عَنْ تَحَاسِنِ لُطْفِكَ فَقَدْ آتَسْتَنِي بِالْيَقِينِ مَكَارِمِ عَظْفِكَ

My<sup>-azwj</sup> God<sup>-azwj</sup>! If the sins have alienated me from the goodness of Your<sup>-azwj</sup> Kindness, then the certainty with Your<sup>-azwj</sup> Honourable Compassion has comforted me!

إِلَهِي إِنْ أَنَا مَتْنِي الْعُقْلَةَ عَنِ الْإِسْتِعْدَادِ لِلِقَائِكَ فَقَدْ أَنْبَهْتَنِي الْمَعْرِفَةَ يَا سَيِّدِي بِكَرِيمِ آلَائِكَ

My God<sup>-azwj</sup>! If heedlessness has lulled me away from preparing for meeting You<sup>-azwj</sup>, then, O my Master, the recognition has awakened me by the Benevolence of Your<sup>-azwj</sup> Favours!

إِلَهِي إِنْ عَزَبَ لِي عَنْ تَقْوِيمِ مَا يُصْلِحُنِي فَمَا عَزَبَ إِيقَانِي بِنَظَرِكَ لِي فِيمَا يَنْقُصُنِي

My God<sup>-azwj</sup>! If my heart strays from rectifying what benefits me, then what has weakened my confidence is not seeing Your<sup>-azwj</sup> Consideration for what benefits me. My God<sup>-azwj</sup>! If my days have passed without striving for what You<sup>-azwj</sup> Love, then by faith have my past years been spent.



إِلَهِي إِنْ انْقَرَضَتْ بَعِيرٍ مَا أَحْبَبْتَ مِنَ السَّعْيِ أَيَّامِي فَبِالْإِيمَانِ أَمْضَيْتَهَا الْمَضَائِبَاتِ مِنْ أَعْوَامِي إِلَهِي جِئْتُكَ مَلْهُوفاً قَدْ أَلْسِنْتُ عَدَمَ فَاقَتِي وَ أَقَامَنِي مُقَامَ  
الْأَدْلَاءِ بَيْنَ يَدَيْكَ ضَرْ حَاجَتِي

My God<sup>-azwj</sup>! I come to You<sup>-azwj</sup> distressed, clothed in nothingness, and You<sup>-azwj</sup> have placed me in the station of the humble in front of You,<sup>-azwj</sup> addressing the harm of my needs!

إِلَهِي كَرَّمْتَ فَأَكْرَمَنِي إِذْ كُنْتُ مِنْ سُؤَالَكَ وَ جُدْتَ بِالْمَعْرُوفِ فَاحْلُطْنِي بِأَهْلِ نَوَالَكَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have been Benevolent, so Grant me benevolence when I seek from You<sup>-azwj</sup>, and You<sup>-azwj</sup> have been bountiful in goodness, so Include me among the people recipient of Your<sup>-azwj</sup> bounties!

إِلَهِي مَسْكَنَتِي لَا يَجْبُرُهَا إِلَّا عَطَاؤُكَ وَ أُمْنِيَّتِي لَا يُعْطِيهَا إِلَّا جَزَاؤُكَ

My God<sup>-azwj</sup>! My dwelling cannot be mended except by Your<sup>-azwj</sup> Awards, and my wish cannot be fulfilled except by Your<sup>-azwj</sup> Recompense.

إِلَهِي أَصْبَحْتُ عَلَى بَابٍ مِنْ أَبْوَابِ مَنْجِكَ سَائِلاً وَ عَنِ التَّعَرُّضِ لِسُؤَالِكَ بِالْمَسْأَلَةِ عَادِلاً وَ لَيْسَ مِنْ حِمِيلِ امْتِنَانِكَ رَدُّ سَائِلِ مَلْهُوفٍ وَ مُضْطَرٍّ لِانْتِظَارِ  
خَيْرِكَ الْمَأْلُوفِ

My God<sup>-azwj</sup>! I have come to the door of Your<sup>-azwj</sup> favours, seeking, justly refraining from exposing myself to anyone else with demands, and it is not from the beauty of Your<sup>-azwj</sup> Generosity to turn away a petitioner who is desperate and compelled to await Your<sup>-azwj</sup> accustomed Goodness!

إِلَهِي أَقَمْتُ عَلَى قَنْطَرَةٍ مِنْ قَنْاطِرِ الْأَخْطَارِ مَبْلُوءاً بِالْأَعْمَالِ وَ الْإِعْتِبَارِ فَأَنَا الْهَالِكُ إِنْ لَمْ تُعِنْ عَلَيْنَا بِتَخْفِيفِ الْأَثْقَالِ

My God<sup>-azwj</sup>! I stand upon a bridge among the bridges of dangers, burdened with deeds and considerations. I am doomed if You<sup>-azwj</sup> do not assist us by Lightening the burdens!

إِلَهِي أَمْ مِنْ أَهْلِ الشَّقَاءِ خَلَقْتَنِي فَأُطِيلُ بُكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأَنْشُرَ رَجَائِي

My God<sup>-azwj</sup>! Did You<sup>-azwj</sup> Create me from the people of misery, so my weeping extends? Or did You<sup>-azwj</sup> Create me from the people of happiness, so my hopes are spread?

إِلَهِي إِنْ حَزَمْتَنِي رُؤْيَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي دَارِ السَّلَامِ وَ أَعْدَمْتَنِي تَطَوُّفَ الْوُصَفَاءِ مِنَ الْحُدَامِ وَ صَرَفْتَ وَجْهَ تَأْمِيلِي بِالْحَبِيبَةِ فِي دَارِ الْمُقَامِ فَعَبَّرْ  
ذَلِكَ مَنِّتِي نَفْسِي مِنْكَ يَا ذَا الْفَضْلِ وَ الْإِنْعَامِ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> Deprive me of seeing Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, in the House of Peace, and You<sup>-azwj</sup> Prevent me from performing Tawaaf of the elites among the servants, and You<sup>-azwj</sup> Turn away my longing gaze with disappointment in the House of staying, then nothing else could compensate me from You<sup>-azwj</sup>, O with the Grace and the Favours!

إِلَهِي وَ عَزَّتِكَ وَ جَلَالِكَ لَوْ قَرَنْتَنِي فِي الْأَصْفَادِ طُولَ الْأَيَّامِ وَ مَنَعْتَنِي سَبِيكَ مِنْ بَيْنِ الْأَنْامِ وَ حَلَّتْ بَيْنِي وَ بَيْنَ الْكِرَامِ مَا فَطَعْتُ رَجَائِي مِنْكَ وَ لَا صَرَفْتُ وَجْهَ انْتِظَارِي لِلْعَفْوِ عَنْكَ

My God<sup>-azwj</sup>! By Your<sup>-azwj</sup> Might and Majesty! Even if You<sup>-azwj</sup> were to confine me in chains for the length of days, and prevent me from seeking refuge among people, and You<sup>-azwj</sup> Intervene between me and the benevolence, I would never sever my hopes from You<sup>-azwj</sup>, nor would I divert my gaze of anticipation from seeking the Pardon from You<sup>-azwj</sup>!

إِلَهِي لَوْ لَمْ تُهْدِنِي إِلَى الْإِسْلَامِ مَا اهْتَدَيْتُ وَ لَوْ لَمْ تُزَرِّقْنِي الْإِيمَانَ بِكَ مَا آمَنْتُ وَ لَوْ لَمْ تُطَلِّقْ لِسَانِي بِدُعَائِكَ مَا دَعَوْتُ وَ لَوْ لَمْ تُعَرِّفْنِي حَلَاوَةَ مَعْرِفَتِكَ مَا عَرَفْتُ وَ لَوْ لَمْ تُبَيِّنْ لِي شَدِيدَ عِقَابِكَ مَا اسْتَجَرْتُ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> had not Guided me to Al-Islam, I would not have been guided, and if You<sup>-azwj</sup> had not Graced me the Eman with You<sup>-azwj</sup>, I would not have believed, and if You<sup>-azwj</sup> had not released my tongue with supplicating to You<sup>-azwj</sup>, I would not have invoked, and if You<sup>-azwj</sup> had not acquainted me with the sweetness of recognising You<sup>-azwj</sup>, I would not have known, and if You<sup>-azwj</sup> had not Clarified to me the severity of Your<sup>-azwj</sup> Punishment, I would not have sought shelter!

إِلَهِي أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ التَّوْحِيدُ وَ لَمْ أَغْصِبْكَ فِي أْبْعَضِ الْأَشْيَاءِ وَ هُوَ الْكُفْرُ فَاعْفِرْ لِي مَا بَيْنَهُمَا

My God<sup>-azwj</sup>! I have obeyed You<sup>-azwj</sup> in the dearest of matters to You<sup>-azwj</sup>, which is Tawheed, and I have not disobeyed You<sup>-azwj</sup> in the most detested of matters, which is the Kufir. So, Forgive me for what is between them.

إِلَهِي أَحِبُّ طَاعَتَكَ وَ إِنِ قَصَرْتُ عَنْهَا وَ أَكْرَهُ مَعْصِيَتَكَ وَ إِنِ رَكِبْتُهَا فَتَفَضَّلْ عَلَيَّ بِالْحَنَّةِ وَ إِنِ لَمْ أَكُنْ مِنْ أَهْلِهَا وَ حَلِصْنِي مِنَ النَّارِ وَ إِنِ اسْتَوْجَبْتُهَا

My God<sup>-azwj</sup>! I love obeying You<sup>-azwj</sup> and even though I am deficient from it, and I dislike disobeying You<sup>-azwj</sup> and even though I commit it! So, Grace upon me with the Paradise and even though I don't happen to be from its deserving ones, and Save me from the Hellfire and even though I am obligated it!

إِلَهِي إِنْ أَقْعَدَنِي الدُّنُوبُ عَنِ السَّبْقِ مَعَ الْأَبْرَارِ فَقَدْ أَقَامْتَنِي التِّقَّةَ بِكَ عَلَى مَدَارِجِ الْأَخْيَارِ

And even if the sins sit me back from competing with the righteous ones, the trusting in You<sup>-azwj</sup> has stood me upon the levels of the good people!

إِلَهِي قَلْبٌ حَشَوْتُهُ مِنْ مَحَبَّتِكَ فِي دَارِ الدُّنْيَا كَيْفَ تَطَّلِعَ عَلَيْهِ نَارٌ مُحْرِقَةٌ فِي لَطَى

My God<sup>-azwj</sup>! A heart I had filled it with Your<sup>-azwj</sup> love in house of the world, how can You<sup>-azwj</sup> Cause the burning fire to emerge upon it in flames?

إِلَهِي نَفْسٌ أَعَزَّزْتُهَا بِتَأْيِيدِ إِيْمَانِكَ كَيْفَ تُدْهِمُ بَيْنَ أَطْبَاقِ نِيرَانِكَ

My God<sup>-azwj</sup>! A soul You<sup>-azwj</sup> Strengthened with the support of Your<sup>-azwj</sup> Eman, how can You<sup>-azwj</sup> disgrace it between layers of Your<sup>-azwj</sup> fires?

إِلَهِي لِسَانُ كَسُونَتُهُ مِنْ تَمَاجِيدِكَ أَنْتِيقَ أَنْوَابَهَا كَيْفَ تَهْوِي إِلَيْهِ مِنَ النَّارِ مُشْتَعِلَاتِ التَّهَابِهَا

My God<sup>-azwj</sup>! A tongue You<sup>-azwj</sup> have Clothed from Your<sup>-azwj</sup> Glory in elegant robes, how can You<sup>-azwj</sup> Cause the fires to swoop down to it the fiery flames?

إِلَهِي كُلُّ مَكْرُوبٍ إِلَيْكَ يَلْتَجِي وَ كُلُّ مُحْتَزُونَ إِلَيْكَ يَرْجِي

My God<sup>-azwj</sup>! Every distressed one shelters to You<sup>-azwj</sup> and every grief-stricken has hope in You<sup>-azwj</sup>!

إِلَهِي سَمِعَ الْعَابِدُونَ بِجَزِيلِ نَوَابِكَ فَخَشَعُوا وَ سَمِعَ الرَّاهِدُونَ بِسَعَةِ رَحْمَتِكَ فَغَنَعُوا وَ سَمِعَ الْمُؤَلُونَ عَنِ الْقَصْدِ بِجُودِكَ فَرَجَعُوا وَ سَمِعَ الْمُجْرِمُونَ بِسَعَةِ عَفْوَانِكَ فَطَمَعُوا وَ سَمِعَ الْمُؤْمِنُونَ بِكَرَمِ عَفْوِكَ وَ فَضْلِ عَوَارِفِكَ فَارْتَبَعُوا حَتَّى اِزْدَحَمَتْ

My God<sup>-azwj</sup>! The worshippers have heard of Your<sup>-azwj</sup> abundant Rewards, so they humbled themselves; the ascetics have heard of Your<sup>-azwj</sup> vast Mercy, so they contented themselves; the seekers of provisions have heard of Your<sup>-azwj</sup> Generosity, so they hoped; the criminals have heard of Your<sup>-azwj</sup> extensive Forgiveness, so they coveted; the believers have heard of Your<sup>-azwj</sup> Noble Pardoning and the Grace of Your<sup>-azwj</sup> Lenience, so they desired until they thronged!

مَوْلَايَ يَا بَابِكَ عَصَائِبُ الْعُصَاةِ مِنْ عِبَادِكَ وَ عَجَّتْ إِلَيْكَ مِنْهُمْ عَجِيجُ الصَّجِيجِ بِالِدُّعَاءِ فِي بِلَادِكَ وَ لِكُلِّ أَمَلٍ قَدْ سَاقَ صَاحِبَهُ إِلَيْكَ مُحْتَاجاً وَ قَلْبٌ تَرَكَهُ وَجِيبٌ خَوْفِ الْمُنْعِ مِنْكَ مُهْتَاجاً وَ أَنْتَ الْمَسْتَوْلُ الَّذِي لَا تَسْوُدُ لَدَيْهِ وَجْهُ الْمُطَالِبِ وَ لَمْ تَرَ [تَرْتَرًا] بِتَنْزِيلِهِ فَطَبَعَتْ الْمَعَاطِبِ

My Master<sup>-azwj</sup>! At Your<sup>-azwj</sup> door are the desperate ones from among Your<sup>-azwj</sup> servants, and among them has surged the most fervent supplication, in Your<sup>-azwj</sup> lands. Each one has a hope that has driven its seeker to You<sup>-azwj</sup>, in need. There is a heart that has abandoned all else, its plea seeking refuge from Your<sup>-azwj</sup> Refusal. You<sup>-azwj</sup> are the one questioned, whose requests are not turned away, and whose descending calamities do not dismay!

إِلَهِي إِنْ أَخْطَأْتُ طَرِيقَ النَّظَرِ لِنَفْسِي بِمَا فِيهِ كَرَامَتُهَا فَقَدْ أَصَبْتُ طَرِيقَ الْفَرْعِ إِلَيْكَ بِمَا فِيهِ سَلَامَتُهَا

My God<sup>-azwj</sup>! If I have erred in assessing my own worth based on its dignity, then indeed I have found the path of alarm toward You<sup>-azwj</sup> in safeguarding its integrity!

إِلَهِي إِنْ كَانَتْ نَفْسِي اسْتَسَعَدَّتْني مُتَمَرِّدَةً عَلَى مَا يُرِيدُهَا فَقَدْ اسْتَسَعَدَّتْهَا الْآنَ بِدُعَائِكَ عَلَى مَا يُنْجِيهَا

My God<sup>-azwj</sup>! If my soul has prepared itself rebelliously against what benefits it, then indeed I am now preparing it by supplicating to You<sup>-azwj</sup> for what will save it!

إِلَهِي إِنْ عَدَانِي الْإِجْتِهَادُ فِي ابْتِعَاءِ مَنْفَعَتِي فَلَمْ يَعِدْنِي بِرُكِّ بِي فِيمَا فِيهِ مَصْلَحَتِي

My God<sup>-azwj</sup>! If my efforts have failed in seeking my own interests and have not returned me with Your<sup>-azwj</sup> Blessing in what there is betterment for me!

إِلَهِي إِنْ بَسَطْتُ [قَسَطْتُ] فِي الْحُكْمِ عَلَى نَفْسِي بِمَا فِيهِ حَسْرَتُهَا فَقَدْ أَقْسَطْتُ الْآنَ بِتَغْرِيفِي إِيَّاهَا مِنْ رَحْمَتِكَ إِشْفَاقَ رَأْفَتِكَ

My God<sup>-azwj</sup>! If I have been strict in the judgment upon myself due to its regret, then I have now been fair in informing it of Your<sup>-azwj</sup> Mercy, Compassion, and Kindness!

إِلَهِي إِنَّ أَحَجَمَ بِي قَلَّةَ الزَّادِ فِي الْمَسِيرِ إِلَيْكَ فَقَدْ وَصَلْتُهُ الْآنَ بِدَخَائِرِ مَا أَعَدَدْتُهُ مِنْ فَضْلِ تَعْوِيلِي عَلَيْكَ

My God<sup>-azwj</sup>! If the scarcity of provisions has hindered me in the journey towards You<sup>-azwj</sup>, then I have now reached it with the abundance of what I have prepared from the Grace of relying upon You<sup>-azwj</sup>!

إِلَهِي إِذَا ذَكَرْتُ رَحْمَتَكَ صَحِحْتَ إِلَيْهَا وَجُوهٌ وَسَائِلِي وَ إِذَا ذَكَرْتُ سَخَطَكَ بَكَتْ لَهَا عُيُونُ مَسَائِلِي

My God<sup>-azwj</sup>! When I mention Your<sup>-azwj</sup> Mercy, the aspects of my begging smile at it, and when I mention Your<sup>-azwj</sup> Wrath, the eyes of my inquiries weep for it!

إِلَهِي فَأَفِضْ بِسَجَلٍ مِنْ سَجَالِكَ عَلَيَّ عِنْدِ آيسٍ قَدْ أَنْلَقَهُ الطَّمَأُ وَ أَحَاطَ بِحَيْطٍ جِيدِهِ كَالأُلَى الْوَنَى

My God<sup>-azwj</sup>! Let a scroll from Your<sup>-azwj</sup> Discourse flow onto a despondent servant, who has been consumed by thirst and whose threads of hope have been surrounded by the darkness of despair!

إِلَهِي أَدْعُوكَ دُعَاءَ مَنْ لَمْ يَرُحْ غَيْرَكَ بِدُعَائِهِ وَ أَرْجُوكَ رَجَاءَ مَنْ لَمْ يَفْصِدْ غَيْرَكَ بِرَجَائِهِ

My God<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> as one who has never sought refuge in anyone but You<sup>-azwj</sup> in his supplication, and I hope in You<sup>-azwj</sup> as someone who has never hoped in anyone but You<sup>-azwj</sup> in his hope.

إِلَهِي كَيْفَ أَرُدُّ عَارِضَ تَطَّلُعِي إِلَى نَوَالِكَ وَ إِنَّمَا أَنَا فِي اسْتِزْوَاقِي لِهَذَا الْبَدَنِ أَحَدُ عِبَائِكَ

My God<sup>-azwj</sup>! How can I respond to the approaching adversity as I gaze upon Your<sup>-azwj</sup> bounties? For indeed, I am just one of Your<sup>-azwj</sup> dependents for the sustenance of this body.

إِلَهِي كَيْفَ أَسْكُتُ بِالْإِنْخَامِ لِسَانَ ضِرَاعَتِي وَ قَدْ أَغْلَقَنِي [أَقْلَفَنِي] مَا أَهْجِمَ عَلَيَّ مِنْ مَصِيرِ عَاقِبَتِي

My God<sup>-azwj</sup>! How can I silence the tongue of my pleading when what awaits me at the end is obscure to me?

إِلَهِي قَدْ عَلِمْتَ حَاجَةَ نَفْسِي إِلَى مَا تَكَلَّمْتَ لَهَا بِهِ مِنَ الرِّزْقِ فِي حَيَاتِي وَ عَرَفْتَ قَلَّةَ اسْتِعْنَائِي عَنْهُ مِنَ الْجَنَّةِ بَعْدَ وَفَاتِي

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have known the need of my soul for what You<sup>-azwj</sup> have Guaranteed for it from sustenance in my life, and You<sup>-azwj</sup> have Known the lack of my needlessness about it from paradise after my death.

فَمَا مِنْ سَمَحٍ لِي بِهِ مُتَّفَضِّلًا فِي الْعَاجِلِ لَا تُنْعَبِيهِ يَوْمَ فَاقَتِي إِلَيْهِ فِي الْأَجَلِ فَمِنْ شَوَاهِدِ نِعْمَاءِ الْكَرِيمِ اسْتِمَامُ نِعْمَائِهِ وَ مِنْ تَحَاسِنِ آلاءِ الْجَوَادِ اسْتِكْمَالُ آلَائِهِ

O One who has Graciously Provided it for me in the immediate, do not Deprive me of it on the day of my need for it in the future, for among the evidences of the bounties of the Benevolence is the completeness of His<sup>-azwj</sup> bounties, and among the virtues of the Bestower is the perfection of His<sup>-azwj</sup> Favours!

إِلَهِي لَوْ لَا مَا جِهَلْتُ مِنْ أَمْرِي مَا شَكَوْتُ عِزِّي وَ لَوْ لَا مَا ذَكَرْتُ مِنَ الْإِفْرَاطِ مَا سَفَحْتُ عِزِّي

My God<sup>-azwj</sup>! Had it not been for what I was ignorant of regarding my affairs, I would not have complained about my stumbles, and had it not been for what I remembered of excess, I would not have crossed the limits!

إِلَهِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْحُ مُمْتَبَاتِ الْعَثَرَاتِ بِمُرْسَلَاتِ الْعِبَرَاتِ وَ هَبْ لِي كَثِيرَ السَّيِّئَاتِ لِقَلِيلِ الْحَسَنَاتِ

My God<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Erase the fixed errors with the lessons of experiences. Gift to me the many evil deeds for the few good deeds!

إِلَهِي إِنْ كُنْتُ لَا تَرْحَمُ إِلَّا الْمُجِدِّينَ فِي طَاعَتِكَ فَإِلَى مَنْ يَفْرَعُ الْمُقْصِرُونَ وَ إِنْ كُنْتُ لَا تَقْبَلُ إِلَّا مِنَ الْمُجْتَهِدِينَ فَإِلَى مَنْ يَلْتَجِي الْمُفْرَطُونَ وَ إِنْ كُنْتُ لَا تُكْرِمُ إِلَّا أَهْلَ الْإِحْسَانِ فَكَيْفَ يَصْنَعُ الْمُسِيئُونَ وَ إِنْ كَانَ لَا يَفُوزُ يَوْمَ الْحَشْرِ إِلَّا الْمُتَّقُونَ فِمَنْ يَسْتَعِيثُ الْمُذْنِبُونَ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> only have mercy upon the glorious ones in obedience to You<sup>-azwj</sup> then to whom will the negligent turn for help? And if You<sup>-azwj</sup> only Accept from the diligent, then to whom will the extravagant seek refuge? And if You<sup>-azwj</sup> only Honour the doers of good, then what will the wrongdoers do? And if only the righteous will succeed on the Day of Qiyamah, then who will the sinners seek for assistance?

إِلَهِي إِنْ كَانَ لَا يَجُوزُ عَلَى الصِّرَاطِ إِلَّا مَنْ أَحَازَتْهُ بِرَاءَةٌ عَمَلِهِ فَأَيُّ بِالْجَوَازِ لِمَنْ لَمْ يَتُبْ إِلَيْكَ قَبْلَ انْقِضَاءِ أَجَلِهِ

My God<sup>-azwj</sup>! If only those whose deeds are acquitted are allowed on the path, then how will those who have not repented to You<sup>-azwj</sup> before the end of their term be allowed?

إِلَهِي إِنْ لَمْ تَجِدْ إِلَّا عَلَى مَنْ عَمَّرَ بِالرُّهْدِ مَكْنُونٍ سَرِيرَتِهِ فَمَنْ لِلْمُضْطَرِّ الَّذِي لَمْ يَرْضَهُ بَيْنَ الْعَالَمِينَ سَعْيِ نَقِيبِهِ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> find favour only with those who have adorned their conduct with asceticism, then who else can the desperate one, one who finds no solace among the people, turn to?

إِلَهِي إِنْ حَجَبْتَ عَنْ مُوَحِّدِيكَ نَظَرَ تَعْمُدِكَ لِحِنَايَاتِهِمْ أَوْ قَعَهُمْ غَضَبِكَ بَيْنَ الْمُشْرِكِينَ فِي كُرْبَاتِهِمْ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> Shield from the gaze of Your<sup>-azwj</sup> monotheists due to Your<sup>-azwj</sup> Compassion for their sins, or if Your<sup>-azwj</sup> Wrath plunges them among the Polytheists in their distresses!

إِلَهِي إِنْ لَمْ تَنْلُنَا يَدَ إِحْسَانِكَ يَوْمَ الْوُرُودِ اخْتَلَطْنَا فِي الْجَزَاءِ بِدَوَى الْجُحُودِ

My God<sup>-azwj</sup>! If Your<sup>-azwj</sup> Benevolent Hand does not reach us on the Day of Return, we will be mixed with the rejectors!

اللَّهُمَّ فَأَوْجِبْ لَنَا بِالْإِسْلَامِ مَذْخُورَ هِبَاتِكَ وَ اسْتَنْصِفِ مَا كَدَّرْتَهُ الْجَزَائِرُ مِنَّا بِصَفْوِ صَلَاتِكَ

O Allah<sup>-azwj</sup>! Grant us Al-Islam, stored with Your<sup>-azwj</sup> bounties, and Purify what our hearts have clouded with the clarity of Your<sup>-azwj</sup> Salawaat!

إِلَهِي ارْحَمْنَا غُرْبَاءَ إِذَا تَضَمَّنْتَنَا يُطَوُّونَ لِحُودِنَا وَ عُيِّنْتَ بِاللَّيْلِ سُفُوفَ بُيُوتِنَا وَ أُصْجَعْنَا مَسَاكِينَ عَلَى الْإِيمَانِ فِي قُبُورِنَا وَ حَلِفْنَا فُرَادَى فِي أَصْبِقِ الْمَصَاجِعِ وَ صَرَعْتَنَا الْمَنَابِإَ فِي أَعْجَبِ الْمَصَارِعِ وَ صِرْنَا فِي دَارِ قَوْمٍ كَأَنَّهَا مَأْهُولَةٌ وَ هِيَ مِنْهُمْ بِإِلَاقِعِ

My God<sup>-azwj</sup>! Mercy us when our laps carry our children, and interior of our graves contain us and rooves of our homes are covered with the bricks, and we lie down in the dwelling upon the Eman in our graves, and we are left behind alone in narrowest of the lying places, and the death knocks us down in most wondrous of the knockings and we come to be in the house of people as if we are inhabiting while these are their lands!

إِلَهِي إِذَا جِئْنَاكَ غُرْبَاءَ حَفَاءَ مُعْرِئَةٍ مِنْ تَرَى الْأَجْدَاثَ رُؤُوسِنَا وَ شَاحِبَةً مِنْ تُرَابِ الْمَلَاجِيدِ وَ جُوهُنَا وَ حَاشِعَةً مِنْ أَفْرَاجِ الْقِيَامَةِ أَبْصَارِنَا وَ ذَابِلَةً مِنْ شِدَّةِ الْعَطَشِ شِفَاهِنَا وَ جَائِعَةً لِطُولِ الْمَقَامِ بَطُونِنَا وَ بَادِيَةً هُنَالِكَ لِلْعُيُونِ سَوَاتِنَا وَ مُوقِرَةً مِنْ ثِقَلِ الْأَوْزَارِ ظُهُورِنَا وَ مَشْغُولِينَ بِمَا قَدْ دَهَانَا عَنْ أَهَالِينَا وَ أَوْلَادِنَا فَلَا تُضَعِفِ الْمَصَائِبَ عَلَيْنَا بِإِعْرَاضِ وَجْهِكَ الْكَرِيمِ عَنَّا وَ سَلِّبِ عَائِدَةً مَا مَثَلَهُ الرَّجَاءُ مِنَّا

My God<sup>-azwj</sup>! When we come to You<sup>-azwj</sup> bare, barefoot, our heads dusty from the soil of our graves, and our faces are pale from sights awed by the panic of Qiyamah, and our lips are parched from severity of the thirst, and our bellies are hungry from the prolonged standing, and our evil (deeds) would be evident to the eyes, and our backs would be bent from weight of the burdens, pre-occupied with what would distract us from our families and our children, do not Multiply the difficulties upon us by Turning Your<sup>-azwj</sup> Benevolent Face away from us and Strip the return of the hopes have presented!

إِلَهِي مَا حَنَنْتَ هَذِهِ الْعُيُونُ إِلَى بُكَائِهَا وَ لَا جَادَتْ مُتَشَرِّبَةً بِمَائِهَا وَ لَا أَسْهَدَهَا بَنَجِيبِ التَّكَايَلَاتِ فَقَدْ عَزَّائِهَا إِلَّا لِمَا أَسْلَفْتَهُ مِنْ عَمْدِهَا وَ خَطَايِهَا وَ مَا دَعَاهَا إِلَيْهِ عَوَاقِبُ بَلَايِهَا وَ أَنْتَ الْفَادِرُ يَا عَزِيزُ عَلَى كَشْفِ غَمَائِهَا:

My God<sup>-azwj</sup>! These eyes have not softened in their weeping, nor have they ceased flowing with tears, nor have they slept free from the lamentations of sins, for their solace lies only in what they have indulged in deliberately and mistakenly, and in what they have been called to the consequences of their afflictions. You<sup>-azwj</sup> are the Able, O Mighty, upon Removing its sorrows!

إِلَهِي إِنْ كُنَّا مُجْرِمِينَ فَإِنَّا نَبْكِي عَلَى إِضَاعَتِنَا مِنْ حُرْمَتِكَ مَا تَسْتَوْجِبُهُ وَ إِنْ كُنَّا مُخْرُومِينَ فَإِنَّا نَبْكِي إِذْ فَاتَنَا مِنْ جُودِكَ مَا نَطْلُبُهُ

My God<sup>-azwj</sup>! If we are sinners, then we weep over our loss of Your<sup>-azwj</sup> Sanctity as it demands, and if we are deprived, then we weep when we miss what we seek of Your<sup>-azwj</sup> Generosity.

إِلَهِي سُبِّ حَلَاوَةٌ مَا يَسْتَعْذِبُهُ لِسَانِي مِنَ التُّطْقِ فِي بَلَاغَتِهِ بِرَهَادَةٍ مَا يَغْرِهُ قَلْبِي مِنَ التُّصْحِ فِي دَلَالَتِهِ

My God<sup>-azwj</sup>! Let my tongue taste the sweetness of what it articulates in eloquence, with the asceticism of what my heart knows of sincerity in its guidance!

إِلَهِي أَمَرْتَ بِالْمَعْرُوفِ وَ أَنْتَ أَوْلَىٰ بِهِ مِنَ الْمَأْمُورِينَ وَ أَمَرْتَ بِصِلَةِ السُّؤَالِ وَ أَنْتَ خَيْرُ الْمَسْئُولِينَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have Commanded what is right, and You<sup>-azwj</sup> are more rightful of it than anyone else who commands it. You<sup>-azwj</sup> have Commanded the mediation of the asking, and You<sup>-azwj</sup> are the Best of those who are asked!

إِلَهِي كَيْفَ يَنْتَفِلُ بِنَا الْيَأْسُ إِلَى الْإِمْسَاكِ عَمَّا هَجَنَّا بِطَلَابِهِ وَ قَدْ اذْرَعْنَا مِنْ تَأْمِيلِنَا إِيَّاكَ أَسْبَغَ أَثْوَابِهِ

My God<sup>-azwj</sup>! How does despair carry us towards holding back from what we eagerly sought, even though we have shielded ourselves from our desires for You<sup>-azwj</sup>, seeking its Rewards?

إِلَهِي إِذَا هَزَّتِ الرَّهْبَةُ أَفْنَانَ مَخَافَتِنَا انْقَلَعَتْ مِنَ الْأَصُولِ أَشْجَارُهَا وَ إِذَا تَسَسَمَتْ أَرْوَاحُ الرَّغْبَةِ مِنَّا أَعْصَانَ رَجَائِنَا أُبْنِعَتْ بِتَلْفِيحِ الْبِشَارَةِ أَشْجَارُهَا

My God<sup>-azwj</sup>! When the tremor of fear shakes the branches of our apprehension, its roots are uprooted, and when the spirits of desire breathe out from us, the branches of our hopes flourish with the fertilisation of its fruits with glad tidings!

إِلَهِي إِذَا تَلَوْنَا مِنْ صِفَاتِكَ شَدِيدَ الْعِقَابِ أَسْفَنَّا وَ إِذَا تَلَوْنَا مِنْهَا الْعُفُورَ الرَّحِيمَ فَرِحْنَا فَتَحَرُّنُ بَيْنَ أَمْرَيْنِ فَلَا سَخَطَكَ نُؤْمِنُهَا وَ لَا رَحْمَتَكَ نُؤْيِسُنَا

My God<sup>-azwj</sup>! When we contemplate Your<sup>-azwj</sup> Attributes being severe of Punishment, we feel remorseful, and when we contemplate the Forgiving and Merciful, we rejoice. We are thus caught between two matters – neither does Your<sup>-azwj</sup> Annoyance reassures us not does Your<sup>-azwj</sup> Mercy despair us!

إِلَهِي إِنْ قَصُرْتُ مَسَاعِينَا عَنْ اسْتِحْقَاقِ نَظَرَتِكَ فَمَا قَصُرْتُ رَحْمَتِكَ بِنَا عَنْ دِفَاعِ نِقْمَتِكَ

My God<sup>-azwj</sup>! If our efforts fall short of deserving Your<sup>-azwj</sup> Gaze, then Your<sup>-azwj</sup> Mercy does not fall short of protecting us from Your<sup>-azwj</sup> Vengeance!

إِلَهِي إِنَّكَ لَمْ تَنْزِلْ عَلَيْنَا بِمُظْوَظِ صَنَائِعِكَ مُنْعَمًا وَ لَنَا مِنْ بَيْنِ الْأَقَالِيمِ مُكْرَمًا وَ تِلْكَ عَادَتُكَ اللَّطِيفَةُ فِي أَهْلِ الْحَقِيقَةِ فِي سَالِفَاتِ الدُّهُورِ وَ عَابِرَاتِهَا وَ خَالِيَاتِ اللَّيَالِي وَ بَاقِيَاتِهَا

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have always been Gracious to us with the blessings of your bounties, Honouring us from among the regions. This is Your<sup>-azwj</sup> customary Gentleness with the people of fear, in the past eras and those yet to come, in the depths of nights and their remnants.

إِلَهِي اجْعَلْ مَا حَبَوْتَنَا بِهِ مِنْ نُورِ هِدَايَتِكَ دَرَجَاتٍ تَرْتَقِي بِهَا إِلَى مَا عَرَفْتَنَا مِنْ جَنَّتِكَ

My God<sup>-azwj</sup>! Make what you have endowed us with of the light of Your<sup>-azwj</sup> Guidance steps by which we ascend to what You<sup>-azwj</sup> have Acquainted us with of Your<sup>-azwj</sup> Paradise!

إِلَهِي كَيْفَ تَفْرَحُ بِصُحْبَةِ الدُّنْيَا صُدُورُنَا وَ كَيْفَ تَلْتَمِعُ فِي عَمْرَاتِهَا أُمُورُنَا وَ كَيْفَ يَخْلُصُ لَنَا فِيهَا سُورُنَا وَ كَيْفَ يَمْلِكُنَا بِاللَّهُوِ وَ اللَّعِبِ غُرُورُنَا وَ قَدْ دَعَتْنَا بِاقْتِرَابِ الْأَجَالِ قُبُورُنَا

My God<sup>-azwj</sup>! How can our hearts rejoice in the company of the world, and how can our affairs be settled in its distractions? How can our happiness be found in it, and how can we control our arrogance by the amusements and playfulness? Our graves have called us with the approach of our appointed times!

إِلَهِي كَيْفَ يُنْتَهَجُ فِي دَارٍ خُفِرَتْ لَنَا فِيهَا حَفَائِرُ صَرَغَتْهَا وَفُتِلَتْ بِأَيْدِي الْمَنَائَا حَبَائِلُ عَدْرَتِهَا وَجَرَعْتُنَا مُكْرَهِينَ جُرْعَ مَرَارَتِهَا

My God<sup>-azwj</sup>! How are we to navigate in a home where pitfalls have been dug for us, and its traps have been woven by the hands of death, and we have been forced to drink its bitterness?

وَ دَلَّتْنَا النَّفْسُ عَلَى انْقِطَاعِ عَيْشَتِهَا لَوْ لَا مَا صَنَعَتْ إِلَيْهِ هَذِهِ النَّفُوسُ مِنْ رَفَائِعِ لَذَّتِهَا وَ افْتِتَانِهَا بِالْفَائِنَاتِ مِنْ فَوَاحِشِ زِينَتِهَا

And the self has pointed us upon the termination of our live, had it not been what You<sup>-azwj</sup> have Weakened to these souls from Raising their pleasures, and their temptations with the perishables from its immoral adornments!

إِلَهِي فَإِلَيْكَ نَلْتَجِي مِنْ مَكَائِدِ خُدْعَتِهَا وَ بِكَ نَسْتَعِينُ عَلَى غُبُورِ فَنَطَرَتِهَا وَ بِكَ نَسْتَقْطِطِمُ الْجَوَارِحَ عَنْ أَخْلَافِ شَهْوَتِهَا وَ بِكَ نَسْتَكْشِفُ جَلَابِيبَ خَيْرَتِهَا وَ بِكَ نَقُومُ مِنَ الْقُلُوبِ اسْتِصْعَابِ جَهَالَتِهَا

My God<sup>-azwj</sup>! Unto You<sup>-azwj</sup> we turn for Protection from its snares, seeking Your<sup>-azwj</sup> Aid to cross its bridge, relying on You<sup>-azwj</sup> to restrain our desires, to uncover the veils of its confusion, and to guide our hearts to comprehend its ignorance!

إِلَهِي كَيْفَ لِلدُّورِ أَنْ تَمْنَعُ مِنْ فِيهَا مِنْ طَوَارِقِ الرَّزَايَا وَ قَدْ أُصِيبَ فِي كُلِّ دَارٍ سَهْمٌ مِنْ أَسْهُمِ الْمَنَائَا

My God<sup>-azwj</sup>! How can the turns of fate prevent those within from the unexpected trials, as each abode has been struck by an arrow from the arrows of death?

إِلَهِي مَا تَتَفَجَّعُ أَنْفُسُنَا مِنَ الثَّقَلَةِ عَنِ الدِّيَارِ إِنْ لَمْ تُوحِشْنَا هُنَالِكَ مِنْ مُرَافِقَةِ الْأَبْرَارِ

My God<sup>-azwj</sup>! How our souls ache at the thought of leaving our homes. If it weren't for the company of the righteous, we would feel lonely there!

إِلَهِي مَا تَصْبِرُنَا فُرْقَةَ الْإِخْوَانِ وَ الْقَرَابَاتِ إِنْ قَرَّبْتَنَا مِنْكَ يَا دَا الْعَطِيَّاتِ

My God<sup>-azwj</sup>! It does not harm us, separation of the brothers and the kindred if You<sup>-azwj</sup> Draw us closer to You<sup>-azwj</sup>, O with the Awards!

إِلَهِي مَا تَجْفُ مِنْ مَاءِ الرَّجَاءِ تَجَارِي لَهْوَاتِنَا إِنْ لَمْ نَحْمِ طَيْرَ الْأَسْأَمِ بِجِيَاضِ رَعْبَاتِنَا

My God<sup>-azwj</sup>! The streams of hope never run dry for us, unless the falcon of desires is guarded by the protection of our aspirations.

إِلَهِي إِنْ عَدَبْتَنِي فَعَبْدٌ خَلَقْتَهُ لِمَا أَرَدْتَهُ فَعَدَبْتَهُ وَ إِنْ رَحِمْتَنِي فَعَبْدٌ وَجَدْتَهُ مُسْبِئاً فَأَجْنِبْنِيهِ



My God<sup>-azwj</sup>! If You<sup>-azwj</sup> punish me, then I am a servant You<sup>-azwj</sup> Created for what You<sup>-azwj</sup> Desired, so You<sup>-azwj</sup> Punish him, and if You<sup>-azwj</sup> have Mercy on me, then I am a servant You<sup>-azwj</sup> have Found to be a wrongdoer, so You<sup>-azwj</sup> Saved him!

إِلَهِي لَا سَبِيلَ إِلَى الْإِحْتِرَاسِ مِنَ الذَّنْبِ إِلَّا بِعِصْمَتِكَ وَ لَا وُضُوعَ إِلَى عَمَلِ الْحَتِيئَاتِ إِلَّا بِمَشِيئَتِكَ فَكَيْفَ لِي بِإِفَادَةِ مَا أَسْلَفْتَنِي فِيهِ مَشِيئَتِكَ وَ كَيْفَ بِالْإِحْتِرَاسِ مِنَ الذَّنْبِ مَا لَمْ تُدْرِكْنِي فِيهِ عِصْمَتُكَ

My God<sup>-azwj</sup>! There is no way to guard against sin except through Your<sup>-azwj</sup> Protection, and there is no way to engage in good deeds except by Your<sup>-azwj</sup> Desire. So how can I benefit from what Your<sup>-azwj</sup> Desire has Pre-determined for me? And how can I guard against sin if Your<sup>-azwj</sup> Protection does not Include me in it?

إِلَهِي أَنْتَ دَلَلْتَنِي عَلَى سُؤَالِ الْجَنَّةِ قَبْلَ مَعْرِفَتِهَا فَأَقْبَلْتَ النَّفْسَ بَعْدَ الْعِرْفَانِ عَلَى مَسْأَلَتِهَا أَ فَتَدُلُّ عَلَى خَيْرِكَ السُّؤَالُ ثُمَّ تَمْنَعُهُمُ النَّوَالَ وَ أَنْتَ الْكَرِيمُ الْمُحْمَدُ فِي كُلِّ مَا تَصْنَعُهُ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Guided me to seek Paradise before I had recognised it, so the soul eagerly sought it after recognition. Does then asking for Your<sup>-azwj</sup> Goodness lead to its denial? You<sup>-azwj</sup> are the Generous, the Praised One, in all that You<sup>-azwj</sup> do, O with Majesty and the Benevolence!

إِلَهِي إِنْ كُنْتُ غَيْرَ مُسْتَوْجِبٍ لِمَا أَرْجُو مِنْ رَحْمَتِكَ فَأَنْتَ أَهْلُ التَّقْضِيلِ عَلَيَّ بِكَرَمِكَ فَالْكَرِيمُ لَيْسَ يَصْنَعُ كُلَّ مَعْرُوفٍ عِنْدَ مَنْ يَسْتَوْجِبُهُ

My God<sup>-azwj</sup>! If I am not deserving of what I hope for from Your<sup>-azwj</sup> Mercy, then You<sup>-azwj</sup> are the one worthy of bestowing it upon me out of Your<sup>-azwj</sup> Generosity, for the generous one does not withhold kindness from those who merit it.

إِلَهِي إِنْ كُنْتُ غَيْرَ مُسْتَأْهِلٍ لِمَا أَرْجُو مِنْ رَحْمَتِكَ فَأَنْتَ أَهْلُ أَنْ تَجُودَ عَلَى الْمُدْنِيِّينَ بِسَعَةِ رَحْمَتِكَ

My God<sup>-azwj</sup>! If I am not worthy of what I hope for from Your My<sup>-azwj</sup> Mercy, then You<sup>-azwj</sup> are the One who is capable of bestowing Your<sup>-azwj</sup> Mercy abundantly upon sinners!

إِلَهِي إِنْ كَانَ ذَنْبِي قَدْ أَخَافَنِي فَإِنَّ حُسْنَ ظَنِّي بِكَ قَدْ أَجَارَنِي

My God<sup>-azwj</sup>! If my sin has made me fearful, then surely Your<sup>-azwj</sup> good View of me has granted me refuge.

إِلَهِي لَيْسَ تُشْبِهُهُ مَسْأَلَةُ السَّائِلِينَ لِأَنَّ السَّائِلَ إِذَا مُنِعَ امْتَنَعَ عَنِ السُّؤَالِ وَ أَنَا لَا غِنَاءَ بِي عَمَّا سَأَلْتُكَ عَلَى كُلِّ حَالٍ

My God<sup>-azwj</sup>! My request is not like the request of those who ask, because when the asker is denied, he refrains from asking. But I have no alternative to what I ask of You<sup>-azwj</sup>, regardless!

إِلَهِي ارْضَ عَنِّي فَإِنْ لَمْ تَرْضَ عَنِّي فَأَعْفُ عَنِّي فَقَدْ يَعْمُو السَّيِّدُ عَنِ عَبْدِهِ وَ هُوَ عَنْهُ غَيْرُ رَاضٍ

My God<sup>-azwj</sup>! Be Satisfied with me, if You<sup>-azwj</sup> are not Satisfied with me, then Forgive me, for indeed, the master pardons his servant even though he is not Satisfied with him!

إِلَهِي كَيْفَ أَدْعُوكَ وَ أَنَا أَنَا أَمْ كَيْفَ أَيَّاسُ مِنْكَ وَ أَنْتَ أَنْتَ

My God<sup>-azwj</sup>! How can I supplicate to You<sup>-azwj</sup>, and I am me, or how can I despair from You<sup>-azwj</sup>, and You<sup>-azwj</sup> are You<sup>-azwj</sup>?

إِلَهِي إِنَّ نَفْسِي قَائِمَةٌ بَيْنَ يَدَيْكَ وَ قَدْ أَظَلَّهَا حُسْنُ تَوَكُّلِي عَلَيْكَ فَصَنَعْتَ بِهَا مَا يُشْبِهُكَ وَ تَعَمَّدْتَنِي بِعَفْوِكَ

My God<sup>-azwj</sup>! Indeed, my soul stands before You<sup>-azwj</sup>, and the beauty of my reliance upon You<sup>-azwj</sup> has overshadowed it. You<sup>-azwj</sup> have done with it what resembles You<sup>-azwj</sup>, and You<sup>-azwj</sup> have<sup>-azwj</sup> Covered me with Your<sup>-azwj</sup> Pardon!

إِلَهِي إِنَّ كَانَ قَدْ دَنَا أَجَلِي وَ لَمْ يُقَرِّبْنِي مِنْكَ عَمَلِي فَقَدْ جَعَلْتَ الْإِعْتِرَافَ بِالذَّنْبِ إِلَيْكَ وَسَائِلَ عَلَيَّ فَإِنَّ عَفْوَتَ فَمَنْ أَوْلَى مِنْكَ بِذَلِكَ وَ إِنَّ عَذَابَتَ فَمَنْ أَعْدَلُ مِنْكَ فِي الْحُكْمِ هُنَالِكَ

My God<sup>-azwj</sup>! If my time draws near and my deeds do not draw me closer to You<sup>-azwj</sup>, then I have made confessing my sins to You<sup>-azwj</sup> as means of the reasons. If You<sup>-azwj</sup> Forgive, then who is more deserving of it than You<sup>-azwj</sup>? And if You<sup>-azwj</sup> Punish, then who is more just than You<sup>-azwj</sup> in judgment at that moment?

إِلَهِي إِنِّي إِنْ جُرْتُ عَلَى نَفْسِي فِي النَّظَرِ لَهَا وَ بَقِيَ نَظْرُكَ لَهَا فَالْوَيْلُ لَهَا إِنْ لَمْ تَسَلِّمْ بِهِ

My God<sup>-azwj</sup>! If I were to judge myself by looking at it, and Your<sup>-azwj</sup> Gaze remains upon it, then woe unto it if it does not find safety through Your<sup>-azwj</sup> Mercy!

إِلَهِي إِنَّكَ لَمْ تَزَلْ بِي بَارَأً أَيَّامَ حَيَاتِي فَلَا تَقْطَعْ بَرِّكَ عَنِّي بَعْدَ وَفَاتِي

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have always been kind to me throughout my life. So do not sever (cut) Your<sup>-azwj</sup> Benevolence from me after my passing!

إِلَهِي كَيْفَ أَيَّاسُ مِنْ حُسْنِ نَظْرِكَ لِي بَعْدَ تَمَاتِي وَ أَنْتَ لَمْ تُؤَلِّمْنِي إِلَّا الْجَمِيلَ فِي أَيَّامِ حَيَاتِي

My God<sup>-azwj</sup>! How could I despair of Your<sup>-azwj</sup> Gracious Gaze upon me after my death, when You<sup>-azwj</sup> have only Shown me beauty throughout my life?

إِلَهِي إِنَّ دُنُوبِي قَدْ أَخَافَتْنِي وَ حَبَّتِي لَكَ قَدْ أَجَارَتْنِي فَتَوَلَّ مِنْ أَمْرِي مَا أَنْتَ أَهْلُهُ وَ عُدْ بِفَضْلِكَ عَلَيَّ مِنْ عَمْرَةٍ جَهْلُهُ يَا مَنْ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ صَلَّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي مَا قَدْ خَفِيَ عَلَيَّ النَّاسِ مِنْ أَمْرِي

My God<sup>-azwj</sup>! My sins have made me fearful, but my love for You<sup>-azwj</sup> has granted me refuge. So, take Charge of my affairs as You<sup>-azwj</sup> see fit, and return to me with Your<sup>-azwj</sup> Grace, those whom ignorance has overwhelmed. O You<sup>-azwj</sup> from whom nothing is hidden, Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Forgive me for what has been hidden from people regarding my affairs!

إِلَهِي سَرَرْتَ عَلَيَّ فِي الدُّنْيَا دُنُوبًا وَ لَمْ تُظْهِرْهَا وَ أَنَا إِلَى سَرِّهَا يَوْمَ الْقِيَامَةِ أَحْوَجُ وَ قَدْ أَحْسَنْتَ بِي إِذْ لَمْ تُظْهِرْهَا لِلْعَصَابَةِ مِنَ الْمُسْلِمِينَ فَلَا تَفْضَحْ بِي يَوْمَ الْقِيَامَةِ عَلَيَّ رُؤُوسَ الْعَالَمِينَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have Veiled my sins in this world and have not Exposed them, and I am in dire need of their concealment on the Day of Qiyamah. You<sup>-azwj</sup> have Treated me kindly by not revealing them to a group of Muslims, so do not disgrace me with them on the Day of Qiyamah before the eyes of the world.

إِلَهِي جُودُكَ بَسَطَ أَمَلِي وَ شُكْرُكَ قَبْلَ عَمَلِي فَسُرِّي بِلِقَائِكَ عِنْدَ اقْتِرَابِ أَجَلِي

My God<sup>-azwj</sup>! Your<sup>-azwj</sup> Generosity has expanded my hopes, and Your<sup>-azwj</sup> Gratitude precedes my actions. So, Delight me with meeting You<sup>-azwj</sup> as my end draws near!

إِلَهِي لَيْسَ اغْتِدَارِي إِلَيْكَ اغْتِدَارَ مَنْ يَسْتَعِينُ عَنْ قَبُولِ عُذْرِهِ فَأَقْبَلْ عُذْرِي يَا خَيْرَ مَنْ اعْتَذَرَ إِلَيْهِ الْمُسِيئُونَ

My God<sup>-azwj</sup>! My apology to You<sup>-azwj</sup> is not like the apology of one who feels self-sufficient from accepting excuses. So, Accept my apology, O Best of those to whom wrongdoers apologise!

إِلَهِي لَا تُرَدِّدِي فِي حَاجَةٍ قَدْ أَفْنَيْتِ عُمْرِي فِي طَلِبِهَا مِنْكَ وَ هِيَ الْمَغْفِرَةُ

My God<sup>-azwj</sup>! Do not Turn me away regarding a need for which I have spent my life seeking from You<sup>-azwj</sup>, and it is the Forgiveness!

إِلَهِي إِنَّكَ لَوْ أَرَدْتَ إِهَانَتِي لَمْ تَهْدِنِي وَ لَوْ أَرَدْتَ فَضِيحَتِي لَمْ تَسْتُرْنِي فَمَتَّعْنِي بِمَا لَهُ قَدْ هَدَيْتَنِي وَ أَدَمَ لِي مَا بِهِ سَتَرْتَنِي

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> had Wanted to humiliate me, You<sup>-azwj</sup> would not have Guided me, and if You<sup>-azwj</sup> had Wanted to Expose me, You<sup>-azwj</sup> would not have covered me. Accordingly, Grant me enjoyment in what You<sup>-azwj</sup> have Guided me to, and Preserve for me what You<sup>-azwj</sup> have covered for me!

إِلَهِي مَا وَصَفْتَ مِنْ بَلَاءٍ ابْتَلَيْتَنِيهِ أَوْ إِحْسَانٍ أَوْلَيْتَنِيهِ فَكُلُّ ذَلِكَ بِمَنِّكَ فَعَلْتَهُ وَ عَمُوكَ تَمَامَ ذَلِكَ إِنْ أَمَمْتَهُ

My God<sup>-azwj</sup>! Whatever Trial You<sup>-azwj</sup> have Tested me with or Kindness You<sup>-azwj</sup> have Bestowed upon me, it is all from Your<sup>-azwj</sup> Favour You<sup>-azwj</sup> have Done, and Your<sup>-azwj</sup> Forgiveness Completes that if You<sup>-azwj</sup> Complete it!

إِلَهِي لَوْ لَا مَا قَرَفْتَ مِنَ الذُّنُوبِ مَا قَرَفْتَ عِقَابَكَ وَ لَوْ لَا مَا عَرَفْتَ مِنْ كَرَمِكَ مَا رَجَوْتُ نَوَائِكَ وَ أَنْتَ أَوْلَى الْأَكْرَمِينَ بِتَحْقِيقِ أَمَلِ الْأَوَّلِينَ وَ أَرْحَمَ مَنْ اسْتَرْحَمَ فِي تَجَاوُزِهِ عَنِ الْمُذْنِبِينَ

My God<sup>-azwj</sup>! If I had not committed any sin, I would not have feared Your<sup>-azwj</sup> Punishment, and if I had not known Your<sup>-azwj</sup> generosity, I wouldn't have hoped for Your<sup>-azwj</sup> Rewards. You<sup>-azwj</sup> are the most Rightful of the generous ones in fulfilling the hopes of the hopeful, and the most Merciful to those who seek mercy in Your<sup>-azwj</sup> Forgiveness of the sinners!

إِلَهِي نَفْسِي تُغْنِي بِأَنَّكَ تَغْفِرُ لِي فَأَكْرِمْ بِهَا أُمَّيْنَةَ بَشَرْتِ بِعَفْوِكَ فَصَلِّ بِكَرَمِكَ مُبَشِّرَاتٍ تُغْنِيهَا وَ هَبْ لِي بِجُودِكَ مُدَبِّرَاتٍ بِجَنَّتِهَا

My God<sup>-azwj</sup>! My soul wishes for Your<sup>-azwj</sup> Forgiveness, so Honour it by Fulfilling the hope it harbours, which rejoices in Your<sup>-azwj</sup> Pardon. Gift to me Your<sup>-azwj</sup> Generosity the glad tidings it

desires, and grant with Your<sup>-azwj</sup> Grace the glad tidings it wishes and Grant with Your<sup>-azwj</sup> Grace the Management it seeks!

إلهي أَلْفَنِي الْحَسَنَاتُ بَيْنَ جُودِكَ وَكَرَمِكَ وَ أَلْفَنِي السَّيِّئَاتُ بَيْنَ عَفْوِكَ وَ مَغْفِرَتِكَ وَ قَدْ رَجَوْتُ أَنْ لَا يُصَبِّحَ بَيْنَ ذَنْبِي وَ ذَنْبِ مُسِيءٍ وَ مُحْسِنٍ

My God<sup>-azwj</sup>! The good deeds I have done are due to Your<sup>-azwj</sup> Generosity and Benevolence, the sins I have committed are between Your<sup>-azwj</sup> Pardon and Forgiveness. I hope that there will be no distinction between a sinner and a sinner, and an evil doer and a good doer!

إلهي إِذَا شَهِدَ لِي الْإِيمَانُ بِتَوْجِيهِكَ وَ انْطَلَقَ لِسَانِي بِتَمَجِيدِكَ وَ دَلَّنِي الْقُرْآنُ عَلَى فَوَاضِلِ جُودِكَ فَكَيْفَ لَا يَتَهَيَّجُ رَجَائِي بِحُسْنِ مَوْعُودِكَ

My God<sup>-azwj</sup>! When the Eman testifies to Your<sup>-azwj</sup> Tawheed, and my tongue extols Your<sup>-azwj</sup> Glory, and the Quran guides me to the bounds of Your<sup>-azwj</sup> Generosity, then how can my hope not be filled with the goodness of Your<sup>-azwj</sup> Promise?

إلهي تَتَأَمُّعُ إِحْسَانَكَ إِلَيَّ يَدُلُّنِي عَلَى حُسْنِ نَظْرِكَ لِي فَكَيْفَ يَشْقَى امْرُؤٌ حَسَنٌ لَهُ مِنْكَ النَّظَرُ:

My God<sup>-azwj</sup>! Your<sup>-azwj</sup> continuous Kindness towards me guides me to the beauty of Your<sup>-azwj</sup> Gaze upon me. So how can anyone be miserable when they are blessed with Your<sup>-azwj</sup> Glance?

إلهي إِنْ نَظَرْتُ إِلَيَّ بِالْهَلَكَةِ عُيُونُ سَخَطِكَ فَمَا نَامَتْ عَنِ اسْتِنْقَادِي مِنْهَا عُيُونُ رَحْمَتِكَ

My God<sup>-azwj</sup>! If Your<sup>-azwj</sup> eyes of Wrath Looked upon me, then the eyes of Your<sup>-azwj</sup> Mercy never sleep Saving me from it!

إلهي إِنْ عَرَّضَنِي ذَنْبِي لِعِقَابِكَ فَقَدْ أَذْنَابِي رَجَائِي مِنْ تَوَابِكَ

My God<sup>-azwj</sup>! If my sin has made me liable to Your<sup>-azwj</sup> Punishment, then my hope in Your<sup>-azwj</sup> Reward has diminished.

إلهي إِنْ عَفَوْتَ فَبِفَضْلِكَ وَ إِنْ عَذَّبْتَ فَبِعَدْلِكَ فَيَا مَنْ لَا يُرْجَى إِلَّا فَضْلُهُ وَ لَا يُخَافُ إِلَّا عَدْلُهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْنُنْ عَلَيْنَا بِفَضْلِكَ وَ لَا تَسْتَنْصِصْ عَلَيْنَا فِي عَدْلِكَ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> Forgive, it is by Your<sup>-azwj</sup> Grace, and if You<sup>-azwj</sup> Punish, it is by Your<sup>-azwj</sup> Justice. O You<sup>-azwj</sup> from whom only Grace is sought, and from whom only Justice is feared! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Confer upon us with Your<sup>-azwj</sup> Grace and do not Investigate us in Your<sup>-azwj</sup> Justice!

إلهي خَلَقْتَ لِي جِسْمًا وَ جَعَلْتَ لِي فِيهِ آلَاتٍ أُطِيعُكَ بِهَا وَ أَعْصِيكَ وَ أَعْضُبُكَ بِهَا وَ أَرْضِيكَ وَ جَعَلْتَ لِي مِنْ نَفْسِي دَاعِيَةً إِلَى الشَّهَوَاتِ وَ أَسْكَنْتَنِي دَارًا قَدْ مَلَأَتْ مِنَ الْأَفَاتِ ثُمَّ قُلْتَ لِي انْزِجْ فَبِكَ أَنْزِجْ وَ بِكَ أَعْتَصِمُ وَ بِكَ أَسْتَجِيرُ وَ بِكَ أَحْتَرِزُ وَ أَسْتَوْفِقُكَ لِمَا يُرْضِيكَ وَ أَسْأَلُكَ يَا مَوْلَايَ فَإِنَّ سُرْأِي لَا يُجْنِيكَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Created for me a body and equipped it with faculties through which I obey You<sup>-azwj</sup> and disobey You<sup>-azwj</sup>, anger You<sup>-azwj</sup> and please You<sup>-azwj</sup>. You<sup>-azwj</sup> Made within me an inclination towards desires and Settled me in a dwelling filled with faults. Then You<sup>-azwj</sup> Said to me, "Repent!" So, I repent to You<sup>-azwj</sup>. I cling to You<sup>-azwj</sup>, seek refuge in You<sup>-azwj</sup>, guard myself

with You<sup>-azwj</sup>, and seek guidance from You<sup>-azwj</sup> to what Satisfies You<sup>-azwj</sup>. I ask You<sup>-azwj</sup>, O my Master<sup>-azwj</sup>, for my asking does not diminish Your<sup>-azwj</sup> richness!

إِلَهِي أَدْعُوكَ دُعَاءَ مُلِحٍّ لَا يَمَلُّ دُعَاءَ مَوْلَاهُ وَ أَنْصَرِّحُ إِلَيْكَ تَضَرُّعٌ مَنْ قَدْ أَقْرَّ عَلَى نَفْسِهِ بِالْحُجَّةِ فِي دَعْوَاهُ

My God<sup>-azwj</sup>! I invoke You<sup>-azwj</sup> with a fervent supplication that never tires the supplication of its petitioner, and I beseech You<sup>-azwj</sup> with the earnestness of one who has acknowledged the evidence in his supplication!

إِلَهِي لَوْ عَرَفْتُ اغْتِدَاراً مِنَ الذَّنْبِ فِي التَّنْصِلِ أَبْلَغُ مِنَ الْإِعْتِرَافِ بِهِ لَأَتَيْتُهُ فَهَبْ لِي ذَنْبِي بِالْإِعْتِرَافِ وَ لَا تُرَكِّدْنِي بِالْحَيَبَةِ عِنْدَ الْإِنْصِرَافِ

My God<sup>-azwj</sup>! If I knew that seeking Forgiveness from sin lies in evading it. I would consider acknowledgment more effective than merely seeking it (Forgiveness). Gift to me my sin through my acknowledgment, and do not disappoint me with regret upon departure (from the world)!

إِلَهِي سَعَتْ نَفْسِي إِلَيْكَ لِنَفْسِي تَسْتَوْهِيهَا وَ فَتَحَتْ أَفْوَاهَ أَمَالِهَا نَحْوَ نَظَرَةِ مَنْكَ لَا تَسْتَوْجِبُهَا فَهَبْ لَهَا مَا سَأَلَتْ وَ جُدْ عَلَيْهَا بِمَا طَلَبَتْ فَإِنَّكَ أَكْرَمُ الْأَكْرَمِينَ بِتَحْقِيقِ أَمَلِ الْأَمِلِينَ

My God<sup>-azwj</sup>! My soul inclines towards You<sup>-azwj</sup>, seeking what it desires, and its hopes are directed towards a Glance from You<sup>-azwj</sup> that it does not deserve. So, Grant it what it asks for, and be Generous to it with what it seeks, for You<sup>-azwj</sup> are the most Benevolent of the benevolent ones in fulfilling the hopes of the hopeful!

إِلَهِي قَدْ أَصَبْتُ مِنَ الذُّنُوبِ مَا قَدْ عَرَفْتُ وَ أَسْرَفْتُ عَلَى نَفْسِي بِمَا قَدْ عَلِمْتُ فَاجْعَلْنِي عَبْدًا إِمَّا طَائِعًا فَأَكْرَمْتَهُ وَ إِمَّا عَاصِيًا فَرَحِمْتَهُ

My God<sup>-azwj</sup>! I have committed sins that You<sup>-azwj</sup> Know, and I have exceeded the limits upon myself with what You<sup>-azwj</sup> have Informed me. So, Make me a servant, either obedient, so You<sup>-azwj</sup> Honour him, or disobedient, so You<sup>-azwj</sup> may Mercy him!

إِلَهِي كَأَنِّي بِنَفْسِي قَدْ أَضْجَعْتُ فِي حُفْرَتِهَا وَ أَنْصَرَفَ عَنْهَا الْمُسْتَبْعُونَ مِنْ حَبْرَتِهَا وَ بَكَى الْغَرِيبُ عَلَيْهَا لِعُرْبَتِهَا وَ جَادَ بِالذُّمُوعِ عَلَيْهَا الْمُشْفِقُونَ مِنْ عَشِيرَتِهَا وَ نَادَاهَا مِنْ شَفِيرِ الْقَبْرِ دُؤُومًا مَوَدَّتِهَا وَ رَحِمَهَا الْمُعَادِي لَهَا فِي الْحَيَاةِ عِنْدَ صَرَغَتِهَا وَ لَمْ يَخْفَ عَلَى النَّاطِرِينَ إِلَيْهَا عِنْدَ ذَلِكَ صُرٌّ فَاقْتَبَهَا وَ لَا عَلَى مَنْ رَأَاهَا قَدْ تَوَسَّدَتِ التُّرَى عَجْزُ حَيْلَتِهَا

My God<sup>-azwj</sup>! It is as if my soul has been laid to rest in its grave, and those who escorted it have departed from its vicinity. The stranger wept for its loneliness, and the compassionate shed tears upon it from its kinship. From the edge of the grave, its beloved called out with affection, and even those who opposed it in life showed mercy upon its passing. Its pain was evident to the onlookers, a distress that exceeded its capacity. To those who witnessed its descent into the earth, its helplessness was clear.

فَقُلْتُ مَلَائِكَتِي فَرِيدَةً نَأَى عَنْهُ الْأَفْرُؤُونَ وَ وَجِيدٌ جَفَاهُ الْأَهْلُونَ نَزَلَ بِي قَرِيبًا وَ أَصْبَحَ فِي اللَّحْدِ غَرِيبًا وَ قَدْ كَانَ لِي فِي دَارِ الدُّنْيَا دَاعِيًا وَ لِنَظَرِي إِلَيْهِ فِي هَذَا الْيَوْمِ رَاحِيًا فَتُخَسِّنْ عِنْدَ ذَلِكَ صِيْفَاتِي وَ تَكُونْ أَرْحَمَ بِي مِنْ أَهْلِي وَ قَرَاتِي

You<sup>-azwj</sup> Said: "O My<sup>-azwj</sup> Angels! Individual is the one his kindred have distanced from him, and alone is the one the family has forsaken him. He has descended with Me<sup>-azwj</sup> nearby, and he has come to be a stranger in the grave, and he used to be a supplicater to Me<sup>-azwj</sup> in house of the world hopeful to My<sup>-azwj</sup> Looking at him in this day, so be good to My<sup>-azwj</sup> guest during that!", and You<sup>-azwj</sup> would be more Merciful with me than my family and my relatives!

إِلٰهِي لَوْ طَبَعَتْ دُنُوِّي مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَ حَرَقَتِ النُّجُومَ وَ بَلَغَتْ أَسْفَلَ النَّوَى مَا رَدَّيْنِي الْيَأْسُ عَنْ تَوْفِيعِ عَفْرَانِكَ وَ لَا صَرَفِي الْقُنُوطُ عَنْ انْتِظَارِ رِضْوَانِكَ

My God<sup>-azwj</sup>! Even if my sins were to reach from the sky to the earth, and they pierced the stars and reached the depths of the soil, despair would not deter me from anticipating Your<sup>-azwj</sup> Forgiveness, nor would despondency divert me from awaiting Your<sup>-azwj</sup> Satisfaction!

إِلٰهِي دَعْوَتُكَ بِالِدُّعَاءِ الَّتِي عَلَّمْتَنِيهَا فَلَا تَحْرِمْنِي جَزَاءَكَ الَّتِي وَعَدْتَنِيهِ فَمَنْ التَّعَمُّدِ أَنْ هَدَيْتَنِي لِحُسْنِ دُعَائِكَ وَ مِنْ تَمَامِهَا أَنْ تُوجِبَ لِي مَحْمُودَ جَزَائِكَ

My God<sup>-azwj</sup>! I invoke You<sup>-azwj</sup> with the supplication You<sup>-azwj</sup> have Taught me, so do not Deprive me of Your<sup>-azwj</sup> Promised Reward. It is a Grace that You<sup>-azwj</sup> have Guided me to make good supplications, and the completion of it is that You<sup>-azwj</sup> Grant me the praised Reward.

إِلٰهِي وَ عَزَّتِكَ وَ جَلَالِكَ لَقَدْ أَحْبَبْتَنِي حُبًّا اسْتَقَرَّتْ حَلَاوَتُهَا فِي قَلْبِي وَ مَا تَنْعَقِدُ صَمَائِرُ مُوَحَّدِيكَ عَلَيَّ أَنْكَ تُبْعِضُ مُحِبِّيكَ

My God<sup>-azwj</sup>! By Your<sup>-azwj</sup> Might and Majesty! I have loved You<sup>-azwj</sup> with a love whose sweetness has settled in my heart, and the consciences of Your<sup>-azwj</sup> Monotheists do not agree that You<sup>-azwj</sup> Detest those who love You<sup>-azwj</sup>!

إِلٰهِي أَنْتَظِرُ عَفْوَكَ كَمَا يَنْتَظِرُهُ الْمُدْبِئُونَ وَ لَسْتُ أَبْأَسُ مِنْ رَحْمَتِكَ الَّتِي يَتَوَقَّعُهَا الْمُحْسِنُونَ

My God<sup>-azwj</sup>! I await Your<sup>-azwj</sup> Forgiveness as sinners await it, and I do not despair of Your<sup>-azwj</sup> Mercy, which the good doers are anticipating!

إِلٰهِي لَا تُغْضَبْ عَلَيَّ فَلَسْتُ أَقْوَى لِعِصْبِكَ وَ لَا تَسْخَطْ عَلَيَّ فَلَسْتُ أَقْوَمُ لِسَخَطِكَ

My God<sup>-azwj</sup>! Do not be Angry with me, for I am not strong enough to bear Your<sup>-azwj</sup> Anger, and do not be Displeased with me, for I am not able to withstand Your<sup>-azwj</sup> Displeasure!

إِلٰهِي أَلَيْسَ رَبِّي أُمِّي فَلَيْتَهَا لَمْ تُرَبِّي أُمَّ لِلشَّقَاءِ وَلَدْتَنِي فَلَيْتَهَا لَمْ تَلِدْنِي

My God<sup>-azwj</sup>! Was it my mother who nurtured me for the Hellfire? If only she had not nurtured me! Or was it for the wretchedness that she gave birth to me? If only she had not borne me!

إِلٰهِي ائْتَمَلْتُ عِبْرَاتِي حِينَ ذَكَرْتُ عِتْرَاتِي وَ مَا لَهَا لَا تَنْهَمِلُ وَ لَا أَدْرِي إِلَى مَا يَكُونُ مَصِيرِي وَ عَلَيَّ مَا دَا يَهْجُمُ عِنْدَ الْبَلَاغِ مَسِيرِي وَ أَرَى نَفْسِي تُحَاتِلُنِي وَ أَيَّامِي تُحَادِعُنِي وَ قَدْ خَفَعْتُ فَوْقَ رَأْسِي أَجْنِحَةَ الْمَوْتِ وَ رَمَقْتَنِي مِنْ قَرِيبٍ أَعْيُنُ الْفُوتِ فَمَا عُدْرِي وَ قَدْ حَشَا مَسَامِعِي زَافِعِ الصَّوْتِ

My God<sup>-azwj</sup>! My thoughts wander when I remember my stumbles. Why do they not pay heed, and I do not know what my fate will be? Upon what will my journey depend when the Reckoning comes? I see myself in conflict, my days deceiving me. The wings of death flutter

above my head, and the eyes of loss glare at me closely. What excuse do I have when my ears hear the loud voice?

إِلٰهِي لَقَدْ رَجَوْتُ مِمَّنْ أَلْبَسَنِي بَيْنَ الْأَحْيَاءِ ثَوْبَ عَافِيَتِهِ أَلَّا يُعَرِّبَنِي مِنْهُ بَيْنَ الْأَمْوَاتِ بِجُودِ رَأْفَتِهِ وَ لَقَدْ رَجَوْتُ مِمَّنْ تَوَلَّأَنِي فِي حَيَاتِي بِإِحْسَانِهِ أَنْ يَشْفَعَهُ لِي عِنْدَ وَقَاتِي بِعُقْرَانِهِ

My God<sup>-azwj</sup>! I have hoped from the one who clothed me among the living with the garment of His<sup>-azwj</sup> Given well-being not to expose me among the dead with Generosity of His<sup>-azwj</sup> Kindness, and I have hoped from the One Who Blessed me in my life with His<sup>-azwj</sup> Kindness to Intercede for me at my death with His<sup>-azwj</sup> Forgiveness!

يَا أُنَيْسَ كُلِّ غَرِيبٍ آتَيْتَنِي فِي الْقَبْرِ عُرْبِي وَ يَا ثَابِتِي كُلِّ وَجِيدٍ أَرْحَمَ فِي الْقَبْرِ وَحَدِيثِي وَ يَا عَالِمَ السِّرِّ وَ النَّجْوَى وَ يَا كَاشِفَ الصُّرِّ وَ الْبَلْوَى كَيْفَ تَنْظُرُكَ لِي بَيْنَ سُكَّانِ الثَّرَى وَ كَيْفَ صَنَيْعُكَ إِلَيَّ فِي دَارِ الْوَحْشَةِ وَ الْبَلَى فَقَدْ كُنْتُ فِي لَطِيفِهَا أَيَّامَ حَيَاةِ الدُّنْيَا

O Companion of every stranger, Comfort me during my estrangement in the grave. O Second of every solitary one, and O Knower of secrets and whispered thoughts! O Reliever of distress and calamity! How do You<sup>-azwj</sup> Perceive me among the inhabitants of the earth? And how is Your<sup>-azwj</sup> dealing with me in the abode of loneliness and affliction? You<sup>-azwj</sup> were indeed Gentle with me during the days of the life of the world!

يَا أَفْضَلَ الْمُتَعَمِّقِينَ فِي آيَاتِهِ وَ أَنْعَمَ الْمُفْضِلِينَ فِي نِعَمَائِهِ كَثُرَتْ أَيَادِيكَ عِنْدِي فَعَجَزْتُ عَنْ إِحْصَائِهَا وَ ضَمْتُ دُرْعاً فِي شُكْرِي لَكَ بِجَزَائِهَا

O Best of benefactors in His<sup>-azwj</sup> bounties, and the most Gracious in His<sup>-azwj</sup> Favours! Abundant are Your<sup>-azwj</sup> Favours with me and I am unable to count these, and my arms are constrained in thanking to You<sup>-azwj</sup> in compensating for it!

فَلَكَ الْحَمْدُ عَلَى مَا أَوْلَيْتَ وَ لَكَ الشُّكْرُ عَلَى مَا أُنَيْتَ يَا خَيْرَ مَنْ دَعَاهُ دَاعٍ وَ أَفْضَلَ مَنْ رَجَاهُ رَاجٍ

To You<sup>-azwj</sup> is the Praise for what You<sup>-azwj</sup> have Granted, and to You<sup>-azwj</sup> is the gratitude for what You<sup>-azwj</sup> have Bestowed! O Best of those who are called upon, and the most Gracious of those who are hoped for!

بِذِمَّةِ الْإِسْلَامِ أَنْتَوَسَّلُ إِلَيْكَ وَ بِحُرْمَةِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَتَقَرَّبُ إِلَيْكَ

By the sanctity of Islam, I seek Your<sup>-azwj</sup> Intercession, and by the sanctity of the Quran, I rely upon You<sup>-azwj</sup>, and by the right of Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-aswsws</sup>, I seek closeness to You<sup>-azwj</sup>.

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْرِفْ ذِمَّتِي الَّتِي بِهَا رَجَوْتُ فَضَاءَ حَاجَتِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-aswsws</sup> of Muhammad<sup>-sawww</sup>, and Recognise my responsibility by which I am hoping for Fulfilment of my needs due to Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!'

ثُمَّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَى نَفْسِهِ يُعَاتِبُهَا وَ يَقُولُ أَيُّهَا الْمُنَاجِي رَبِّهِ بِأَنْوَاعِ الْكَلَامِ وَ الطَّالِبِ مِنْهُ مَسْكَناً فِي دَارِ السَّلَامِ وَ الْمُسْتَوْفِ بِالتَّوْبَةِ عَاماً بَعْدَ عَامٍ

Then Amir Al-Momineen<sup>-asws</sup> turned against his<sup>-asws</sup> own soul, admonishing it, and saying: ‘O you whisperer to the Lord<sup>-azwj</sup> with a variety of speech and the seeker from Him<sup>-azwj</sup> a dwelling in the house of peace, and seeker of the clemency year after year!

مَا أَرَاكَ مُنْصِيفاً لِنَفْسِكَ مِنْ بَيْنِ الْأَنْتَامِ فَلَوْ رَأَيْتَ نَوْمَكَ يَا غَافِلاً بِالْقِيَامِ وَ قَطَعْتَ يَوْمَكَ بِالصِّيَامِ وَ اقْتَصَرْتَ عَلَى الْقَلِيلِ مِنْ لَعَقِ الطَّعَامِ وَ أَحْيَيْتَ مُجْتَهَداً لَيْلَكَ بِالْقِيَامِ كُنْتَ أُخْرَى أَنْ تَنَالَ أَشْرَفَ الْمَقَامِ

I don't see you being fair to yourself from between the people. If only you could raise your sleep, O heedless one, and wake up with the standing (for Salat), and pass your day with the fasting, and be moderate upon the little from licking the food, and revive your night striving with the standing (for Salat), you would be worthy of achieving the noblest position!

أَيُّهَا النَّفْسُ أَخْلِصِي لَيْلَكَ وَ نَهَارَكَ بِالذَّاكِرِينَ لَعَلَّكَ أَنْ تَسْكُنِي رِياضَ الْجَلَدِ مَعَ الْمُتَّقِينَ وَ تَشَبَّهِي بِنُفُوسٍ قَدْ أَفْرَحَ السَّهْرُ رِقَّةً جُفُوعَهَا وَ دَامَتْ فِي الْحَلَوَاتِ شِدَّةً حَيْنِيهَا وَ أَبْكِي الْمُسْتَمْعِينَ عَوْلَةَ أُنَيْنِهَا وَ أَلَانَ قَسْوَةَ الصَّمَاوِي صَجَّةً زَيْنِهَا

O you soul! Devote your night and your day with the doers of Zikr, perhaps you will dwell in the eternal Gardens with the pious ones, and you will resemble with the souls whose wakefulness has softened their eyelids and were constantly in solitude with the intensity of their sobbing the listeners were moved to tears by their whining, and now the harshness of their consciences and echoing loudly.

فَأَيُّهَا نَفُوسٌ قَدْ بَاعَتْ زِينَةَ الدُّنْيَا وَ آتَرَتْ الْأَجْرَةَ عَلَى الْأُولَى أَوْلَيْكَ وَفَدَّ الْكَرَامَةَ يَوْمَ يَحْسَرُ فِيهِ الْمُبْطِلُونَ وَ يُحْشَرُ إِلَى رَهْمٍ بِالْحُسْنَى وَ السُّرُورِ الْمُتَّقُونَ.

There are souls who have sold adornments of the world and have preferred the Hereafter over the former (world). They are the honourable delegates on the Day in which the falsifier will incur loss, and they will be gathered to their Lord<sup>-azwj</sup> with the excellence, and the happiness of the pious ones!<sup>179</sup>

15- مُنَاجَاةٌ أُخْرَى لَهُ عَلَيْهِ السَّلَامُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ لَا يُنْفَعُ مَالٌ وَ لَا بَنُونَ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Another monologue (Munajaat) of his<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>: ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> the safety, the safety **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89]!**

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً

And I ask You<sup>-azwj</sup> the safety, the safety **on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27]!**

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَ الْأَقْدَامِ

<sup>179</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 14



And I ask You<sup>-azwj</sup> the safety, the safety on a **Day *The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]!***

وَأَسْأَلُكَ الْإِيمَانَ الْيَوْمَ لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَارٌ عَنِ وَالِدِهِ شَيْئاً إِنَّ وَعْدَ اللَّهِ حَقٌّ

And I ask You<sup>-azwj</sup> the safety, the safety on a **Day *when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True [31:33]!***

وَأَسْأَلُكَ الْإِيمَانَ الْيَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ

And I ask You<sup>-azwj</sup> the safety, the safety on a **Day *the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]!***

وَأَسْأَلُكَ الْإِيمَانَ الْيَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَ الْأَمْرُ يَوْمَئِذٍ لِلَّهِ

And I ask You<sup>-azwj</sup> the safety, the safety on a **Day *on which no soul shall control anything for a soul; and the Command on that Day will be for Allah [82:19]!***

وَأَسْأَلُكَ الْإِيمَانَ الْيَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ وَ صَاحِبَتِهِ وَ بَيْنَهُ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

And I ask You<sup>-azwj</sup> the safety, the safety on a **Day *the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37]!***

وَأَسْأَلُكَ الْإِيمَانَ الْيَوْمَ يَوْدُ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِنَبِيٍّ وَ صَاحِبَتِهِ وَ أَخِيهِ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَ مَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ

And I ask You<sup>-azwj</sup> the safety, the safety on a **Day *the criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11] And his (female) companion, and his brother [70:12] And his kinsfolk who had sheltered him [70:13] And ones in the earth altogether, then they could rescue him [70:14]!***

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَوْلَى وَ أَنَا الْعَبْدُ وَ هَلْ يَرْحَمُ الْعَبْدَ إِلَّا الْمَوْلَى

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Master and I am the slave, and does anyone mercy the slave except the master?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ وَ هَلْ يَرْحَمُ الْمَمْلُوكَ إِلَّا الْمَالِكُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Owner and I am the owned, and does anyone mercy the owned except the owner?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَزِيزُ وَ أَنَا الدَّلِيلُ وَ هَلْ يَرْحَمُ الدَّلِيلَ إِلَّا الْعَزِيزُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Mighty and I am the humiliated, and does anyone mercy the humiliated except the mighty?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ هَلْ يَرْحَمُ الْمَخْلُوقَ إِلَّا الْخَالِقُ  
مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْخَالِقُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ هَلْ يَرْحَمُ الْمَخْلُوقَ إِلَّا

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Creator and I am the created, and does anyone mercy the created except the Creator?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَظِيمُ وَ أَنَا الْحَقِيرُ وَ هَلْ يَرْحَمُ الْحَقِيرَ إِلَّا الْعَظِيمُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Magnificent and I am the insignificant, and does anyone mercy the insignificant except the magnificent?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ وَ هَلْ يَرْحَمُ الضَّعِيفَ إِلَّا الْقَوِيُّ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Strong and I am the weak, and does anyone mercy the weak except the strong?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ وَ هَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِيُّ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Rich and I am the poor, and does anyone mercy the poor except the rich?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ وَ هَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطِي

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Giver and I am the beggar, and does anyone mercy the beggar except the giver?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ وَ هَلْ يَرْحَمُ الْمَيِّتَ إِلَّا الْحَيُّ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Living and I am the dead, and does anyone mercy the dead except the living?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْبَاقِي وَ أَنَا الْفَائِي وَ هَلْ يَرْحَمُ الْفَائِي إِلَّا الْبَاقِي

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Remaining and I am the perishable, and does anyone mercy the perishable except the Remaining one?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الدَّائِمُ وَ أَنَا الرَّائِلُ وَ هَلْ يَرْحَمُ الرَّائِلَ إِلَّا الدَّائِمُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Permanent and I am the declining, and does anyone mercy the declining except the Permanent!

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ وَ هَلْ يَرْحَمُ الْمَرْزُوقَ إِلَّا الرَّازِقُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You are the Sustainer and I am the sustained, and does anyone mercy the sustained except the sustainer?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الْجَوَادُ وَ أَنَا الْبَخِيلُ وَ هَلْ يَرْحَمُ الْبَخِيلَ إِلَّا الْجَوَادُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Generous and I am the miser, and does anyone mercy the miser except the Generous?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الْمُعَافِي وَ أَنَا الْمُبْتَلَى وَ هَلْ يَرْحَمُ الْمُبْتَلَى إِلَّا الْمُعَافِي

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Healer and I am the afflicted, and does anyone mercy the afflicted except the Healer?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الْكَبِيرُ وَ أَنَا الصَّغِيرُ وَ هَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Great and I am the small, and does anyone mercy the small except the great?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الْهَادِي وَ أَنَا الضَّالُّ وَ هَلْ يَرْحَمُ الضَّالَّ إِلَّا الْهَادِي

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Guide and I am the lost, and does anyone mercy the lost except the guide?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الرَّحْمَنُ وَ أَنَا الْمَرْحُومُ وَ هَلْ يَرْحَمُ الْمَرْحُومَ إِلَّا الرَّحْمَنُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Beneficent and I am the mercied, and does anyone help the mercied except the Beneficent?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ السُّلْطَانُ وَ أَنَا الْمُنْتَحَنُ وَ هَلْ يَرْحَمُ الْمُنْتَحَنَ إِلَّا السُّلْطَانُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Authority and I am the tested, and does anyone mercy the tested except the authority?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الدَّلِيلُ وَ أَنَا الْمُنْتَحَيَّرُ وَ هَلْ يَرْحَمُ الْمُنْتَحَيَّرَ إِلَّا الدَّلِيلُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Pointer and I am the confused, and does anyone mercy the confused except the pointer?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الْعَفُورُ وَ أَنَا الْمُدْنِبُ وَ هَلْ يَرْحَمُ الْمُدْنِبَ إِلَّا الْعَفُورُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Forgiver and I am the sinner, and does anyone mercy the sinner except the forgiver?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الْغَالِبُ وَ أَنَا الْمَغْلُوبُ وَ هَلْ يَرْحَمُ الْمَغْلُوبَ إِلَّا الْغَالِبُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Prevailer and I am the prevailed, and does anyone mercy the prevailed except the prevailer?

مَوْلَايَا يَا مَوْلَايَا أَنْتَ الرَّبُّ وَ أَنَا الْمَرْئُوبُ وَ هَلْ يَرْحَمُ الْمَرْئُوبَ إِلَّا الرَّبُّ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Nourisher and I am the nourished, and does anyone mercy the nourished apart from the nourisher?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُتَكَبِّرُ وَ أَنَا الْخَائِشِعُ وَ هَلْ يَرْحَمُ الْخَائِشِعَ إِلَّا الْمُتَكَبِّرُ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! You<sup>-azwj</sup> are the Supreme and I am the fearful, and does anyone mercy the fearful except the supreme?

مَوْلَايَ يَا مَوْلَايَ اِرْحَمْنِي بِرَحْمَتِكَ وَ اِرْضَ عَنِّي بِجُودِكَ وَ كَرَمِكَ يَا دَا الْجُودِ وَ الْإِحْسَانَ وَ الطَّوْلَ وَ الْإِمْتِنَانَ يَا أَرْحَمَ الرَّاحِمِينَ

My Master<sup>-azwj</sup>, O my Master<sup>-azwj</sup>! Mercy me with Your<sup>-azwj</sup> Mercy, and be Satisfied with me with Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence, and the Favour, and the Leniency, and the Gratefulness, O most Merciful of the merciful ones!

وَ صَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

And may Allah<sup>-azwj</sup> Send Salawaat upon our Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in its entirety!"<sup>180</sup>

16- ق، الكتاب العتيق الغروي مَنَاجَاةً إِلَهِي تَوَعَّرَتِ الطَّرِيقُ وَ قَلَّ السَّالِكُونَ فَكُنْ أُنَيْسِي فِي وَحْدَتِي وَ جَلِيسِي فِي خَلْوَتِي فَإِلَيْكَ أَشْكُو فَقْرِي وَ فَاقَتِي وَ بِكَ أَنْزَلْتُ ضُرْبِي وَ مَسْكَنَتِي لِأَنَّكَ غَايَةُ أُمْنِيَّتِي وَ مُنْتَهَى بُلُوغِ طَلِبَتِي فَيَا فَرِحَةً لِقُلُوبِ الْوَاصِلِينَ

'Kitab Al Ateeq' of Al Garwy –

'A monologue (Munajaat) – 'My God<sup>-azwj</sup>! The paths have become rugged and the travellers have become few. So be my Companion in my solitude, and my Confidant in my seclusion. To You<sup>-azwj</sup> I complain of my poverty and my neediness, and in You<sup>-azwj</sup> I place my trust and my refuge, for You<sup>-azwj</sup> are the ultimate goal of my needs, and the destination of my aspirations. Oh, joy for the hearts of those who connect to You<sup>-azwj</sup>!

وَ يَا حَيَاةَ لِنُفُوسِ الْعَارِفِينَ وَ يَا نَحَايَةَ شَوْقِ الْمُجِيبِينَ أَنْتَ الَّذِي بَفَنَائِكَ حَطَّتِ الرِّحَالُ وَ إِلَيْكَ قَصَدَتِ الْأَمَالُ وَ عَلَيْكَ كَانَ صِدْقُ الْإِتِّكَالِ فَيَا مَنْ تَقَرَّدَ بِالْكَمَالِ وَ تَسْرَبَلَ بِالْجَمَالِ وَ تَعَزَّزَ بِالْجَلَالِ وَ جَادَ بِالْإِفْضَالِ لَا تَحْرِمْنَا مِنْكَ النَّوَالَ

And O life for the souls of the knowledgeable, and O the fulfilment of longing for the loving ones! You<sup>-azwj</sup> are the one where the caravans settle in Your<sup>-azwj</sup> Sanctuary, and towards You<sup>-azwj</sup> hopes are directed. Upon You<sup>-azwj</sup> lies the sincerity of reliance. O You Who possess perfection uniquely, and are adorned with Beauty, and are Exalted in Majesty, and are Generous in bestowal! Do not Deprive us of Your<sup>-azwj</sup> bounties!

إِلَهِي بِكَ لَادَتِ الْقُلُوبُ لِأَنَّكَ غَايَةُ كُلِّ مُحِبُّوبٍ وَ بِكَ اسْتَجَارَتْ فِرَقًا مِنَ الْعُيُوبِ وَ أَنْتَ الَّذِي عَلِمْتَ فَحَلُمْتَ وَ نَظَرْتَ فَرَجَمْتَ وَ خَبَّرْتَ وَ سَمَّرْتَ وَ عَضَبْتَ فَعَفَّرْتَ فَهَلْ مُؤْمَلٌ عَزَبَكَ فَيَرْجَى

My God<sup>-azwj</sup>! In You<sup>-azwj</sup> the hearts seek refuge, for You<sup>-azwj</sup> are the ultimate goal of every beloved. In You<sup>-azwj</sup> sought shelter those separated by flaws. You<sup>-azwj</sup> are the one who Knew

<sup>180</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 15

then Forgave, Observed then had Mercy, informed then Concealed, became Angry then Forgave. Is there any hope except in You<sup>-azwj</sup> so You<sup>-azwj</sup> are hoped for!

أَمْ هَلْ رَبُّ سِوَاكَ فَيُخَشَى أَمْ هَلْ مَعْبُودٌ سِوَاكَ فَيُدْعَى أَمْ هَلْ قَدَمٌ عِنْدَ الشَّدَائِدِ إِلَّا وَهِيَ إِلَيْنِكَ تَسْعَى فَوَ عَزِّ عَزِّكَ يَا سُورَ الْأَرْوَاحِ يَا مُنْتَهَى غَايَةِ الْأَفْرَاحِ إِنِّي لَا أَفْلِكُ غَيْرَ ذَلِكَ وَ مَسْكَنَتِي لَدَيْكَ وَ فَقْرِي وَ صِدْقِي تَوَكَّلِي عَلَيْكَ

Is there any Lord<sup>-azwj</sup> to be feared besides You<sup>-azwj</sup>? Is there any deity to be invoked besides You<sup>-azwj</sup>? Is there any refuge in times of distress except in striving to You<sup>-azwj</sup>? So, how Great is Your<sup>-azwj</sup> Glory, O Delight of souls, and O Ultimate aim of joys! Indeed, I possess nothing but my humility, my abode with You<sup>-azwj</sup>, my poverty, and the sincerity of my reliance upon You<sup>-azwj</sup>!

فَأَنَا الْهَارِبُ مِنْكَ إِلَيْكَ وَ أَنَا الطَّالِبُ مِنْكَ مَا لَا يَخْفَى عَلَيْكَ فَإِنَّ عَمُوتَ فَمُضْلِكَ وَ إِنَّ عَاقِبَتَ فَبِعَدْلِكَ وَ إِنَّ مَنَنْتَ فَبِحُودِكَ وَ إِنَّ تَجَاوَزْتَ فَبِدَوَامِ حُلُودِكَ

I am the one fleeing from You<sup>-azwj</sup> to You<sup>-azwj</sup>, and I am the one seeking from You<sup>-azwj</sup> what is not hidden from You<sup>-azwj</sup>. If You<sup>-azwj</sup> Pardon, it is by Your<sup>-azwj</sup> Grace. If You<sup>-azwj</sup> Punish, it is by Your<sup>-azwj</sup> Justice. If You<sup>-azwj</sup> Bestow, it is by Your<sup>-azwj</sup> Generosity. If You<sup>-azwj</sup> Overlook, it is due to Your<sup>-azwj</sup> permanent continuity!

إِلَهِي بِجَلَالِ كِبَرِيَّاتِكَ أَقْسَمْتُ وَ بِدَوَامِ حُلُودِ بَقَائِكَ الْآنُ إِنِّي لَا أُبْرَحُ مُقِيمًا بِبَابِكَ حَتَّى تُؤْمِنَنِي مِنْ سَطَوَاتِ عَذَابِكَ وَ لَا أَفْتَعُ بِالصَّفْحِ عَنْ سَطَوَاتِ عَذَابِكَ حَتَّى أُرُوحَ بِجَزِيلِ ثَوَابِكَ

My God<sup>-azwj</sup>! By the Majesty of Your<sup>-azwj</sup> Greatness I swear, and by the perpetuity of Your<sup>-azwj</sup> eternal Existence I vow that I will remain stationed at Your<sup>-azwj</sup> Door until You<sup>-azwj</sup> Grant me security from the onslaughts of Your<sup>-azwj</sup> Punishment. I will not be content with Forgiveness from the assaults of Your<sup>-azwj</sup> Punishment until I attain abundant Reward from You<sup>-azwj</sup>!

إِلَهِي عَجَبًا لِقُلُوبٍ سَكَنَتْ إِلَى الدُّنْيَا وَ تَرَوَّحَتْ بِرُوحِ الْمُنَى وَ قَدْ عَلِمَتْ أَنَّ مَلَكَهَا زَائِلٌ وَ نَعِيمَهَا زَاجِلٌ وَ ظِلُّهَا آفِلٌ وَ سَنَدُهَا مَائِلٌ وَ حُسْنُ نَضَارَةِ مَهَجَتِهَا حَائِلٌ وَ حَقِيقَتُهَا بَاطِلٌ كَيْفَ لَا يُشْتَاتِقُ إِلَى رُوحِ مَلَكُوتِ السَّمَاءِ وَ أَنَّى لَهُمْ ذَلِكَ وَ قَدْ شَغَلَهُمْ حُبُّ الْمَهَالِكِ وَ أَضَلَّهُمُ الْهَوَى عَنْ سَبِيلِ الْمَسَالِكِ

My God<sup>-azwj</sup>! How astonishing it is that hearts have settled for the world, and wandered in the realm of longing, and knowing well that its sovereignty is fleeting, and its pleasures are departing, and its shadow is vanishing, and its support is faltering, and its beauty fading, and its reality is false. How can they not yearn for the essence of the Kingdoms of the sky? How can they be distracted by the love of personal desires and be led astray from the path of travel?

إِلَهِي اجْعَلْنَا مِنْ هَامِ بِذِكْرِكَ نُبُهُ وَ طَارَ مِنْ سَوْقِهِ إِلَيْكَ قَلْبُهُ فَاحْتَوَتْهُ عَلَيْهِ دَوَاعِي مَحَبَّتِكَ فَخَصَلَ أُسِيرًا فِي قَبْضَتِكَ

My God<sup>-azwj</sup>! Make us among those whose hearts are immersed in Your<sup>-azwj</sup> Zikr, whose hearts fly from their distractions towards You<sup>-azwj</sup>, whose hearts find solace in the remedies of Your<sup>-azwj</sup> Love, thus becoming captives in Your<sup>-azwj</sup> Grasp!

إِلَهِي كَيْفَ أَثْنِي وَ بَدَأُ الشَّاءَ مِنْكَ عَلَيَّكَ وَ أَنْتَ الَّذِي لَا يُعْبَرُ عَنْ ذَاتِهِ نَطْقٌ وَ لَا يَحِيَهُ قَلْبٌ وَ لَا يُدْرِكُهُ وَهْمٌ وَ لَا يَصْحَبُهُ عَزْمٌ وَ لَا يَحْطُرُّ عَلَى نَالٍ فَأَوْزَعِي شُكْرَكَ وَ لَا تُؤْمِنِي مَكْرَكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ جُدِّي بِمَا أَنْتَ أَوْلَى أَنْ تُجَوِّدَ بِهِ يَا أَرْحَمَ الرَّاحِمِينَ.

My God<sup>-azwj</sup>! How can I praise You<sup>-azwj</sup> when the beginning of praise is from You<sup>-azwj</sup> and to You<sup>-azwj</sup>? You<sup>-azwj</sup> are the One whom speech cannot describe, nor can hearing comprehend, nor can the heart contain, nor can imagination grasp, nor can determination accompany, nor can any thought conceive! Enable me to express gratitude to You<sup>-azwj</sup>, and do not let me trust in my own schemes, and do not let me forget Your<sup>-azwj</sup> Zikr. Bestow upon me what You<sup>-azwj</sup> are most rightful to Bestow, O the most Merciful of the merciful ones!"<sup>181</sup>

دُعَاءُ إِلَهِي ذُنُوبِي تُخَوِّفُنِي مِنْكَ وَ جُودُكَ يُبَيِّرُنِي عَنْكَ فَأَخْرِجْنِي بِخَوْفِكَ مِنَ الْخَطَايَا وَ أَوْصِلْنِي بِرَحْمَتِكَ إِلَى الْعَطَايَا حَتَّى أَكُونَ فِي الْقِيَامَةِ عَتِيقَ كَرَمِكَ كَمَا كُنْتُ فِي الدُّنْيَا رَبِيبَ نِعَمِكَ فَلَيْسَ عَجَبًا مَا يَهْجُنِي عَدَاً مِنَ النَّجَاءِ مَعَ مَا يُنْجِيهِ الْيَوْمَ مِنَ الرَّجَاءِ

A supplication – ‘My God<sup>-azwj</sup>! My sins make me fearful of You<sup>-azwj</sup>, yet Your<sup>-azwj</sup> Generosity gives me hope in You<sup>-azwj</sup>. Deliver me with fearing You<sup>-azwj</sup> from sins, and Guide me with Your<sup>-azwj</sup> Mercy to the awards, until on the Day of Qiyamah I become free by Your<sup>-azwj</sup> Grace, just as I was in the world nurtured by Your<sup>-azwj</sup> Favours. It is not surprising that tomorrow reassures me of salvation with what delivers it today from despair.

إِلَهِي مَتَى خَابَ فِي غِنَائِكَ آمِلٌ وَ انْصَرَفَ بِالرَّدِّ عَنْكَ سَائِلٌ

My God<sup>-azwj</sup>! When has anyone been disappointed in Your<sup>-azwj</sup> wealth, but found hope, and turned away seeking refuge elsewhere?

أَمْ مَتَى دُعِيَتْ فَلَمْ تُجِبْ أَمْ اسْتُوهِبَتْ فَلَمْ تَهَبْ

Or when have You<sup>-azwj</sup> been supplicated to but did not Answer, or gifts were sought but You<sup>-azwj</sup> did not Grant?

يَا مَنْ أَمَرَ بِالْدُّعَاءِ وَ تَكَمَّلَ بِالْوَفَاءِ لَا تَحْرِفْنِي رِضْوَانَكَ وَ لَا تُغْدِمْنِي إِحْسَانَكَ وَ اجْعَلْ لِي مِنْ عِنَايَتِكَ أَمْنًا وَ مَوْثِقًا وَ مِنْ وِلَايَتِكَ حِصْنًا مَغْفَلًا حَتَّى لَا يَضُرَّنِي مَعَ ذَلِكَ ضَارٌّ وَ لَا يَخْلُو قَلْبِي مِنْ سُورٍ وَ اسْتَيْبَسَارٍ

O You<sup>-azwj</sup> Who commanded supplication and Guaranteed Fulfilment, do not Deprive me of Your<sup>-azwj</sup> Satisfaction, nor Deprive me of Your<sup>-azwj</sup> Kindness. Grant me security and refuge under Your<sup>-azwj</sup> Care, and Make Your<sup>-azwj</sup> Guardianship a fortress and a stronghold for me, so that no harm befalls me, and so that my heart is never devoid of joy and delight!

إِلَهِي إِنَّكَ مِنْكَ فِرَارِي وَ لَكَ بِكَ إِفْرَارِي وَ أَنْتَ حَسْبِي وَ نِعْمَ الْوَكِيلُ وَ رَبِّي وَ نِعْمَ الدَّلِيلُ

My God<sup>-azwj</sup>! To You<sup>-azwj</sup> I flee from You<sup>-azwj</sup>, and in You<sup>-azwj</sup> is my acknowledgment. You<sup>-azwj</sup> are Sufficient for me, and what an excellent Guardian You<sup>-azwj</sup> are, my Lord<sup>-azwj</sup>, and what an excellent Guide!

<sup>181</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 16 a

إِلَهِي فَقَوِّمِي مِنَ الزَّلَلِ وَ قَوِّبِي مِنَ الْمَلَلِ وَ أَرشِدِي لِأَفْضَلِ السُّبُلِ وَ وَفِّقِي لِأَفْضَلِ الْعَمَلِ حَتَّى أَنْالَ بِفَضْلِكَ غَايَةَ الْأَمَلِ

My God<sup>-azwj</sup>! Make me steadfast from slipping, Strengthen me from weariness, Guide me to the straightest paths, and Grant me success in the best of deeds, until I attain, by Your<sup>-azwj</sup> Grace, the ultimate hope!

إِلَهِي أَنْتَ مُجِيبُ دَعْوَةِ الْمُضْطَرِّ وَ هَادِي الْمُنْتَحِرِ فِي ظُلُمَاتِ الْبَحْرِ وَ الْبَرِّ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Answer the call of the distressed, and You<sup>-azwj</sup> Guide the bewildered in the darkness of the sea and the land!

اللَّهُمَّ فَيَسِّرْ فَتْحَ أَغْلَاقِ قُلُوبِنَا وَ اكشِفْ لِبَصَائِرِنَا أَسْتَارَ عُيُوبِنَا وَ اكفِنَا بِرُكْنِ عِزِّكَ مِنْ أَوَامِرِ نُفُوسِنَا وَ صَفِّ لِعِلْمِ حَقَائِقِكَ خَوَاطِرَ مَحْسُوسِنَا حَتَّى لَا نَتَّبِعَ عَنْ سُنَنِ طَرِيقِكَ وَ لَا نَتْرُوعَ عَنْ مَثَلِ تَوْفِيقِكَ وَ لَا نَتَّبِعِيَ سِوَاكَ جَلِيساً وَ لَا نَخْتَارَ غَيْرَكَ أَيْساً

O Allah<sup>-azwj</sup>! Facilitate the opening of the locks of our hearts, and Unveil the covers from our insights, and Suffice us with the pillar of Your<sup>-azwj</sup> Might from the affairs of our souls, and Illuminate our perceptions with the light of Your<sup>-azwj</sup> true Knowledge, so that we do not deviate from the paths of Your<sup>-azwj</sup> Guidance, nor slip from the course of Your<sup>-azwj</sup> Assistance. We seek none but You<sup>-azwj</sup> as a companion, and we choose no one but You<sup>-azwj</sup> as a confidant!

إِلَهِي أَدْعُوكَ دُعَاءَ الْمُخْتَلِّ الْفَقِيرِ وَ أَرْجُوكَ رَجَاءَ الْخَائِفِ الْمُسْتَجِيرِ دُعَاءَ مَنْ قَلَّتْ حِيلُهُ وَ اشْتَدَّتْ فَاقَتُهُ وَ عَظُمَتْ أَجْرَامُهُ وَ تَفَاقَمَتْ آثَامُهُ

My God<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> with a supplication of the besieged, the needy, and I hope to You<sup>-azwj</sup> with the hope of the fearful seeking refuge. It is a supplication of one whose resources are scarce, whose destitution has intensified, and whose crimes are mighty and his sins have multiplied!

اللَّهُمَّ فَكُنْ لِدُنُوبِنَا غَافِراً وَ لِكَسْرِنَا جَابِراً وَ أَجْزِنَا مِنْ عَذَابِ السَّعِيرِ وَ دُعَاءِ التُّبُورِ وَ سَلِّمْنَا مِنْ مَضَلَّاتِ الْفِتَنِ وَ إِضَاعَةِ السُّنَنِ وَ جَوْرِ الْحُكْمِ وَ اسْتِعْدَابِ الظُّلْمِ وَ عَوَاقِبِ الْبَغْيِ وَ رُجُوبِ الْغَيْبِ وَ أَطْلِقِ أَلْسِنَتَنَا بِشُكْرِ آلَائِكَ وَ التَّحَدُّثِ بِنِعْمَائِكَ وَ أَبْجِنَا النَّظَرَ إِلَيْكَ وَ أَكْرِمِ مَحَلَّتَنَا فِي دَارِ الْقُدْسِ لَدَيْكَ

O Allah<sup>-azwj</sup>! Forgive our sins, and Mend our brokenness, and Save us from the torment of Hellfire and the supplication of ruination, and Keep us safe from the pitfalls of Trials, and the wastage of traditions, and the tyranny of rulers, and the torment of injustice, and the consequences of transgression, and the allure of misguidance. Free our tongues in gratitude for Your<sup>-azwj</sup> bounties, and enable us to speak of Your<sup>-azwj</sup> Favours, and Grant us the privilege of gazing to You<sup>-azwj</sup>, and Honour our position in the Holy abode before You<sup>-azwj</sup>!

يَا مَنْ لَا يُخْلِفُ وَعْدَهُ وَ لَا يَقْطَعُ رِفْدَهُ بِيَدِكَ الْخَيْرُ كُلُّهُ وَ أَنْتَ مَعْدِنُ الْفَضْلِ وَ مَحَلُّهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّنَا وَ عَلَى آدَمَ أَبِينَا وَ حَوَاءَ أُمِّنَا وَ مِنْ بَيْنَهُمَا مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ.

O One Who does not Break His<sup>-azwj</sup> Promise, and whose provisions are not cut off. In Your<sup>-azwj</sup> Hand is the goodness, all of it, and You<sup>-azwj</sup> are the Mine of Grace and its place, and Send Salawaat upon Muhammad<sup>-sawww</sup> our Prophet<sup>-sawww</sup>, and upon Adam<sup>-as</sup> our father<sup>-as</sup>, and

Hawwa<sup>-as</sup> our Mother<sup>-as</sup>, and from between them<sup>-as</sup>, from the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>, and the martyrs and the righteous!"<sup>182</sup>

17- لد، بلد الأمين روى الشيخ أبو جعفر محمد بن بابويه قال حدثني عبد الله بن رفاعه قال حدثني إبراهيم بن محمد بن الحارث التوفلي قال حدثني أبي وكان خادم علي بن موسى الرضا ع قال: لقا زوج المأمون محمد بن علي بن موسى ع ابنته كتب إليه أن لكل زوجة صداقاً من مال زوجها وقد جعل الله أموالنا في الآخرة مؤجلة لنا

(The book) 'Balad Al Ameen' – It is reported by the Sheykh Abu Ja'far Muhammad Bin Babuwayh who said, 'It is narrated to me by Abdullah Bin Rifa'at who said, 'it is narrated to me by Ibrahim Bin Muhammad Bin Al Haris Al Nowfaly who said,

'It is narrated to me by my father, and he was a servant of Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, he said, 'When Al-Mamoun got his daughter married to Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, he<sup>-asws</sup> wrote to him, 'For every bride there is a dowry from the wealth of her husband, and Allah<sup>-azwj</sup> has Made our<sup>-asws</sup> wealth to be in the Hereafter, postponed for us<sup>-asws</sup>.

فَكُنْزُهَا هُنَا كَمَا جَعَلَ أَمْوَالَكُمْ فِي الدُّنْيَا مُعْجَلَةً لَكُمْ فَكُنْزُهَا هُنَا وَ قَدْ أَمَهَرْتُ ابْنَتَكَ الْوَسَائِلَ إِلَى الْمَسَائِلِ

Therefore, we<sup>-asws</sup> dislike it over here just as He<sup>-azwj</sup> has Made your wealth to be in the world, hastened for you, so you are disliking it over there, and I<sup>-asws</sup> have dowered your daughter, the mediation to the requests (to Allah<sup>-azwj</sup>)!

و هِيَ مُنَاجَاةٌ دَفَعَهَا إِلَيَّ أَبِي وَ قَالَ دَفَعَهَا إِلَيَّ مُوسَى أَبِي وَ قَالَ دَفَعَهَا إِلَيَّ جَعْفَرُ أَبِي وَ قَالَ دَفَعَهَا إِلَيَّ مُحَمَّدُ أَبِي وَ قَالَ دَفَعَهَا إِلَيَّ الْحُسَيْنُ بْنُ عَلِيٍّ أَبِي وَ قَالَ دَفَعَهَا إِلَيَّ الْحُسَيْنُ أَخِي وَ قَالَ دَفَعَهَا إِلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ قَالَ دَفَعَهَا إِلَيَّ النَّبِيُّ مُحَمَّدٌ ص فِي صَحِيفَةٍ وَ قَالَ دَفَعَهَا إِلَيَّ جِبْرِئِيلُ ع وَ قَالَ

And it is a monologue (Munajaat) my<sup>-asws</sup> father<sup>-asws</sup> handed to me<sup>-asws</sup> and he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> Musa<sup>-asws</sup> handed it to me<sup>-asws</sup>', and he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> Ja'far<sup>-asws</sup> handed it to me<sup>-asws</sup>', and he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> Muhammad<sup>-asws</sup> handed it to me<sup>-asws</sup>', and he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> handed it to me<sup>-asws</sup>', and he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> handed it to me<sup>-asws</sup>', and he<sup>-asws</sup> said: 'My<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> handed it to me<sup>-asws</sup>', and he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> handed it to me<sup>-asws</sup>', and he<sup>-asws</sup> said: 'The Prophet<sup>-sawww</sup> handed it to me<sup>-asws</sup> in a parchment, and he<sup>-sawww</sup> said: 'Jibraeel<sup>-as</sup> handed it to me<sup>-sawww</sup>, and he<sup>-as</sup> said: -

رَبِّكَ يَقُولُ هَذِهِ مَفَاتِيحُ كُنُوزِ الدُّنْيَا وَ الْآخِرَةِ فَاجْعَلْهَا وَسَائِلَكَ إِلَى مَسَائِلِكَ تَصِلُ إِلَى بُعَيْتِكَ وَ تَنْجِيحُ فِي طَلِبَتِكَ وَ لَا تُؤَوِّدْهَا لِحَوَائِجِ دُنْيَاكَ فَتَبْخَسُ بِهَا الْحِطُّ مِنْ آخِرَتِكَ وَ هِيَ عَشْرُ وَسَائِلٍ إِلَى عَشْرِ مَسَائِلٍ تَطْرُقُ بِهَا أَبْوَابِ الرِّغْبَاتِ فَتُفْتَحُ وَ تَطْلُبُ بِهَا الْحَاجَاتِ فَتُنْجَحُ وَ هَذِهِ نُسَخَّتُهَا

'Your<sup>-sawww</sup> Lord<sup>-azwj</sup> Says, "These are keys to the treasures of this world and the Hereafter, so make them the means to your<sup>-sawww</sup> needs, reaching your goals, and succeeding in your endeavours. Do not prioritize them for your worldly needs, lest you diminish your share of the Hereafter, and these are ten means to ten requests the doors of needs are knocked with, and seek the needs by these, you<sup>-sawww</sup> will be successful!" – and this is its copy:

<sup>182</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 16 b



الْمُنَاجَاةُ بِالِاسْتِخَارَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنَّ خَيْرَتَكَ فِيمَا أَسْتَخِيرُكَ فِيهِ تُبَيِّلُ الرَّغَائِبَ وَ تُجْزِلُ الْمَوَاقِبَ وَ تُغْنِمُ الْمَطَالِبَ وَ تُطَيِّبُ الْمَكَاسِبَ وَ تَهْدِي إِلَى أَحْمَلِ الْمَذَاهِبِ وَ تَسُوِّقُ إِلَى أَحْمَدِ الْعَوَاقِبِ وَ تَقِي خَوْفَ التَّوَائِبِ

(1) The Munajaat of seeking shelter – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!  
O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Choice in what I seek, Your<sup>-azwj</sup> Choice which Grants needs, and makes the bestowals plentiful, and enriches the pursuits, and makes good the earnings, and guides to the most beautiful of the doctrines, and saves from feared disasters!

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ فِيمَا عَزَمَ رَأْيِي عَلَيْهِ وَ قَادَنِي عَقْلِي إِلَيْهِ سَهْلًا

O Allah<sup>-azwj</sup>! I seek Your<sup>-azwj</sup> Choice in what I have determined my view upon, and my intellect has directed me to!

اللَّهُمَّ مِنْهُ مَا تَوَعَّرَ وَ بَسَّرَ مِنْهُ مَا تَعَسَّرَ وَ أَكْفَيْتَنِي فِيهِ الْمُهَمَّ وَ أَدْفَعْتَ عَنِّي كُلَّ مَلِمٍ وَ اجْعَلْ رَبِّ عَوَاقِبِهِ عُنْمًا وَ خَوْفَهُ سَلْمًا وَ بُعْدَهُ قُرْبًا وَ جَذْبَهُ خِصْبًا

O Allah<sup>-azwj</sup>! Ease me from it what is difficult, and Suffice me regarding the important matters, and Repel from me every harm and Make its end-result gainful, and its fear into safety, and its distant as near, and its emptiness as fruitful!

وَ أَرْسِلِ اللَّهُمَّ إِجَابَتِي وَ أَنْجِحْ فِيهِ طَلِبَتِي وَ أَفْضِ حَاجَتِي وَ أَفْطَعْ عَوَائِقَهَا وَ ائْتِنِعْ بَوَائِقَهَا وَ أَعْطِنِي

O Allah<sup>-azwj</sup>, and Grant my request and make my seeking regarding it as successful, and fulfill my need, and Cut-off its obstacles, and Prevent its harms.

اللَّهُمَّ لِيَاءَ الطَّفَرِ بِالْحَيْرَةِ فِيمَا اسْتَخَرْتُكَ وَ وَفُورِ الْعَنَمِ فِيمَا دَعَوْتُكَ وَ عَوَائِدِ الْإِفْضَالِ فِيمَا رَجَوْتُكَ

O Allah<sup>-azwj</sup>, and Grant me the flag of victory with the Choice in what I am seeking Your<sup>-azwj</sup> Choice and the gainful success in what I am supplicating to You<sup>-azwj</sup>, and the returns of the Graces in what I am hoping for!

وَ أَفْرِئْهُ اللَّهُمَّ رَبِّ بِالتَّجَاحِ وَ حَطَّهْ بِالصَّلَاحِ وَ أَرِنِي أَسْبَابَ الْحَيْرَةِ فِيهِ وَاضِحَةً وَ أَغْلَامَ غُنْمِهَا لَاحِظَةً وَ أَشَدُّدَ حُنَاقِ تَعَسُّرِهَا وَ انْعَشْ صَرِيحَ تَيْسُرِهَا

O Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>, and Pair it with the success and particularise it with the righteousness, and Show me clearly the causes of goodness in it, and the signs of its gains. Strengthen the knots of its difficulties, and Invigorate the strides of its ease, and Clarify its ambiguities, and Release its confines, and Establish its foundation so that it becomes a forward-looking choice, and removing barriers swiftly!

وَ بَيِّنِ اللَّهُمَّ مُلْتَبَسَهَا وَ أَطْلِقْ مُحْتَبَسَهَا وَ مَكِّنْ أَسْهًا فِيهِ حَتَّى تَكُونَ خَيْرَةً مُقْبِلَةً بِالْغَنَمِ مُزِيلَةً لِلْغُرْمِ عَاجِلَةً النَّفْعِ بَاقِيَةَ الصُّنْعِ إِنَّكَ وَلِيُّ الْمَزِيدِ مُبْتَدِئُ الْجُودِ

O Allah<sup>-azwj</sup>, and Clarify its ambiguities, and Release its confines, and Enable its foundation in it until it would become a choice looking forward to the gains being removal of the liabilities immediately with lasting benefits, surely, You<sup>-azwj</sup> are in Charge of the Increase, Initiator of the Generosity!

الْمُنَاجَاةُ بِالِاسْتِغَاةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ الرِّجَاءَ لِسَعَةِ رَحْمَتِكَ أَنْتَقِي بِاسْتِغَاةِكَ وَ الْأَمَلَ لِأَنَاتِكَ وَ رَفِيقَكَ شَجَعَنِي عَلَى طَلَبِ أَمَانِكَ وَ عَفْوِكَ

(2) The Munajaat of Mercy – In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! Indeed hope lies in the vastness of Your<sup>-azwj</sup> Mercy. Enable me to speak through reliance on You<sup>-azwj</sup>, to hope in Your<sup>-azwj</sup> Glances, and to seek Your<sup>-azwj</sup> Security, and Your<sup>-azwj</sup> Pardon.

وَ لِي يَا رَبِّ ذُنُوبٌ قَدْ وَاجَهْتَهَا أَوْجُهُ الْإِتِّمَامِ وَ حَطَايَا قَدْ لَاحِظَتْهَا أَعْيُنُ الْأَصْطِلَامِ وَ اسْتَوْجَبْتُ بِهَا عَلَى غَذَلِكَ أَلِيمِ الْعَذَابِ وَ اسْتَحَقَقْتُ بِاجْتِرَاحِهَا مُبِيرَ الْعِقَابِ وَ خِفْتُ تَعْوِيقَهَا لِإِجَابَتِي وَ رَدَّهَا إِيَّايَ عَنْ قَضَاءِ حَاجَتِي وَ إِنْطَاهَا لِطَلْبَتِي وَ قَطَعَهَا لِأَسْبَابِ رَغْبَتِي مِنْ أَجْلِ مَا قَدْ أَنْقَضَ ظَهْرِي مِنْ ثَمَلِهَا وَ بَخَّطَنِي مِنَ الْإِسْتِغَاةِ بِحَمَلِهَا

O Lord<sup>-azwj</sup>, and there are sins for me which have obligated the aspects of revenge, and the transgressions have been noticed by the eyes of condemnation and due to be the painful Punishment has been obligated based upon Your<sup>-azwj</sup> Justice, and due to its audacity I have deserved the frightening Punishment, and I fear its hindrance for my Answer and its rejection of me from fulfilment of my need, and its nullification for my request, and its termination for the reasons of my wish, because of what my back has borne of its weight, and it has weakened me from independence by carrying it.

ثُمَّ تَرَجَعْتُ رَبِّ إِلَى جَلْمِكَ مِنَ الْعَاصِينَ وَ عَفْوِكَ مِنَ الْخَاطِئِينَ وَ رَحْمَتِكَ لِلْمُذْنِبِينَ فَأَقْبَلْتُ بِثِقَتِي مُتَوَكِّلاً عَلَيْكَ طَارِحاً نَفْسِي بَيْنَ يَدَيْكَ شَاكِياً بَيْنِي وَإِلَيْكَ سَائِلاً

Then, O Lord<sup>-azwj</sup>, I have resorted to Your<sup>-azwj</sup> Forbearance for the sinners, Your<sup>-azwj</sup> Forgiveness for the wrongdoers, and Your<sup>-azwj</sup> Mercy for the sinners. I approached with my trust, relying on You<sup>-azwj</sup>, presenting myself before You<sup>-azwj</sup>, complaining to You<sup>-azwj</sup> as a beggar!

رَبِّ مَا لَا أَسْتَوْجِبُهُ مِنْ تَفْرِيجِ الْعَمِّ وَ لَا أَسْتَحِقُّهُ مِنْ تَنْفِيسِ الْهَمِّ مُسْتَقْبِلاً رَبِّ لَكَ وَائْتِاقاً مَوْلَايَ بِكَ

O Lord<sup>-azwj</sup>! What I do not deserve in terms of relieving distress, and what I do not merit in terms of alleviating sorrow, appealing O Lord<sup>-azwj</sup>, to You<sup>-azwj</sup>, trusting with You<sup>-azwj</sup>, O my Master<sup>-azwj</sup>!

اللَّهُمَّ فَانُنْ عَلَيَّ بِالْفَرَجِ وَ تَطَوَّلْ عَلَيَّ بِسَلَامَةِ الْمَخْرَجِ وَ اذْلُلْنِي بِرَأْفَتِكَ عَلَى سَمْتِ الْمَنْهَجِ وَ ازْلُنِي بِمُدْرَتِكَ عَنِ الطَّرِيقِ الْأَعْوَجِ وَ خَلِّصْنِي مِنْ سَجَنِ الْكَرْبِ بِإِقَالَتِكَ وَ أَطْلِقْ أَسْرِي بِرَحْمَتِكَ وَ تَطَوَّلْ عَلَيَّ بِرِضْوَانِكَ وَ جُدْ عَلَيَّ بِإِحْسَانِكَ وَ أَقْلِنِي رَبِّ عَثْرَتِي وَ فَسِّحْ كُرْبَتِي وَ ارحم عَثْرَتِي وَ لَا تَحْجُبْ دَعْوَتِي

O Allah<sup>-azwj</sup>! Bestow upon me relief and prolong my safety in exiting from difficulties. Guide me gently with Your<sup>-azwj</sup> Mercy on the path of guidance, and remove me with Your<sup>-azwj</sup> Power from the crooked path. Deliver me from the prison of distress by Your<sup>-azwj</sup> Intervention, and release my captivity with Your<sup>-azwj</sup> Mercy, and extend Your<sup>-azwj</sup> Satisfaction upon me, and be Generous with Your<sup>-azwj</sup> Kindness, and Lessen my mistakes, and Relieve my anguish, and Mercy my plight, and do not Veil my supplication!

وَ اشدُّدْ بِالْإِقَالَةِ أَرْزِي وَ قَوِّ بِهَا ظَهْرِي وَ أَصْلِحْ بِهَا أَمْرِي وَ أَطْلِنْ بِهَا عُمْرِي وَ ارحمني يَوْمَ حَشْرِي وَ وَقْتُ نَشْرِي إِنَّكَ جَوَادٌ كَرِيمٌ عَفُورٌ رَحِيمٌ وَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ

Strengthen my back with determination, and support me with it, and rectify my affairs, and prolong my life with it, and Mercy me on the Day of my Gathering and the time publication of my deeds! You<sup>-azwj</sup> are the most Generous, Benevolent, Forgiving, Merciful, and Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws!</sup>

الْمُنَاجَاةُ بِالسَّفَرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أُرِيدُ سَفَرًا فَخَرِّ لِي فِيهِ وَ أَوْضِحْ لِي فِيهِ سَبِيلَ الرَّأْيِ وَ فَهِّمْنِيهِ وَ افْتَحْ عِزْمِي بِالِاسْتِقَامَةِ وَ اشْتَمِلْنِي فِي سَفَرِي بِالسَّلَامَةِ وَ أَيْدِ لِي بِهِ جَزِيلَ الْحِطِّ وَ الْكَرَامَةِ وَ اكْلَأْنِي فِيهِ بِحَرِيرِ الْحِفْظِ وَ الْحِرَاسَةِ

(3) The Munajaat of a journey – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I wish a journey that brings me honour and clarity in which You<sup>-azwj</sup> guide me to the right path. Grant me understanding and Strengthen my resolve with steadfastness. Encompass me with safety, and Provide me with abundant luck and honour. Shield me with vigilant Protection and Guarding!

وَ جَنِّبْنِي اللَّهُمَّ وَعَثَاءَ الْأَسْفَارِ وَ سَهِّلْ لِي حُزُونَهُ الْأَوْعَارِ وَ اطْوِ لِي الْبُعِيدَ لِطَوْلِ الْبُعِيدِ لِطَوْلِ الْمَرَّاحِلِ وَ قَرِّبْ مِنِّي بُعْدَ نَائِي الْمَنَاهِلِ وَ بَاعِدْ بِي الْمَسِيرَ بَيْنَ حُطَى الرُّوَاجِلِ حَتَّى تُقَرِّبَ نِيَابَ الْبُعِيدِ وَ تُسَهِّلَ وُجُوهَ الشَّدِيدِ

O Allah<sup>-azwj</sup>! Protect me from the hardships of journeys, and Make the paths clear for me. Lengthen the distances to allow for ample rest between stages, and Bring closer what seems far away, and Ease the adversities of journey!

وَ لَقِّنِي اللَّهُمَّ فِي سَفَرِي نُجْحَ طَائِرِ الْوَأَقِيَةِ وَ هَبِّئْنِي عُنْمَ الْعَافِيَةِ وَ خَفِيرِ الْإِسْتِقْلَالِ وَ دَلِيلِ مُجَاوِزَةِ الْأَهْوَالِ وَ بَاعِثْ وُفُودَ الْكِفَايَةِ وَ سَائِحِ خَفِيرِ الْوَلَايَةِ

O Allah<sup>-azwj</sup>! Grant me success like the vigilant bird in my journey, and Bless me with the acquisition of well-being, and the ease of independence, and guidance to surpass adversities, and the source of sufficiency, and a traveller in the guard of the Wilayah!

وَ اجْعَلْهُ اللَّهُمَّ رَبِّ عَظِيمِ السَّلْمِ حَاصِلِ الْعُنْمِ

And O Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of Might! Make it result in gains!

وَ اجْعَلِ اللَّهُمَّ رَبِّ اللَّيْلِ سِتْرًا لِي مِنَ الْأَقَاتِ وَ النَّهَارَ مَانِعًا مِنَ الْهَلَكَاتِ وَ اقْطَعْ عَنِّي قَطْعَ لُصُوصِهِ بِفُؤْدَتِكَ وَ اخْرُسْنِي مِنْ وُحُوشِهِ بِفُؤْتِكَ حَتَّى تَكُونَ السَّلَامَةُ فِيهِ صَاحِبَتِي وَ الْعَافِيَةُ مُقَارِنَتِي وَ الْيَمْنُ سَائِقِي وَ الْيُسْرُ مُعَانِقِي وَ الْعُسْرُ مُفَارِقِي وَ النُّجْحُ بَيْنَ مَفَارِقِي وَ الْقَدْرُ مُوَافِقِي وَ الْأَمْرُ مُرَافِقِي

And O Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the night! Make it a covering for me from the disaster, and the days as a prevention from the destruction, and Cut away from me the cutting of its thieves by Your<sup>-azwj</sup> Power, and Guard me from its horrors by Your<sup>-azwj</sup> Strength until the safety comes to be in it as my companion, and well-being as my pair, and prosperity as my usher, and the ease as my embrace, and the ease as my embrace, and the difficulty separate from me, and the success amidst my departure, and the Pre-determination compatible with me, and the Command as my friendly companion.

إِنَّكَ دُو الْمَنْ وَ الطَّوْلُ وَ الْقُوَّةُ وَ الْحَوْلُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You<sup>-azwj</sup> are with the Conferment, and the Leniency, and the Strength, and the Might, and You<sup>-azwj</sup> are Able upon all things!

الْمُنَاجَاةُ يَطْلُبُ الرِّزْقَ اللَّهُمَّ أَرْسِلْ عَلَيَّ سَجَالَ رِزْقِكَ مَدْرَارًا وَ أَمْطِرْ سَخَابِ إِفْضَالِكَ عَلَيَّ غَزَارًا وَ اِزِمْ عَيْتَ نَيْلِكَ إِلَيَّ سَجَالًا وَ أَسْبِلْ مَرِيدَ نِعْمِكَ عَلَيَّ خَلَّتِي إِسْبَالًا

(4) The Munajaat of seeking sustenance – ‘O Allah<sup>-azwj</sup>! Send upon me a continuous flow of provision, and Shower upon me abundantly the clouds of Your Favour. Let the rain of Your<sup>-azwj</sup> bounty pour down upon me in abundance, and Increase the bounties upon me generously.

وَ أَفْقِرْنِي بِجُودِكَ إِلَيْكَ وَ أَعْنِنِي عَمَّنْ يَطْلُبُ مَا لَدَيْكَ وَ دَاوِ دَاءَ فُقْرِي بِدَوَاءِ فَضْلِكَ وَ اُنْعَشْ صَرْعَةَ عَيْلَتِي بِطَوْلِكَ وَ اجْبُرْ كَسْرَ خَلَّتِي بِتَوْلِكَ وَ تَصَدَّقْ عَلَيَّ إِفْلَالِي بِكَثْرَةِ عَطَاكَ وَ عَلَيَّ الْخَيْلَالِي بِكَرَمِ حَيَاتِكَ

And by Your<sup>-azwj</sup> Generosity Impoverish me to You<sup>-azwj</sup> and Enrich me from those who seek what is with You<sup>-azwj</sup>. Cure the ailment of my poverty with the medicine of Your<sup>-azwj</sup> Grace, and Revive the livelihood of my family with Your<sup>-azwj</sup> bounty. Mend the brokenness of my circumstances with Your<sup>-azwj</sup> Generosity, and Bestow charity upon my scarcity with the abundance of Your<sup>-azwj</sup> Giving and the Benevolence of Your<sup>-azwj</sup> Grace!

وَ سَهِّلْ رَبِّ سَبِيلَ الرِّزْقِ إِلَيَّ وَ أَنْتِثْ قَوَاعِدَهُ لَدَيَّ وَ بَجِّسْ لِي عُيُونَ سَعَةِ رَحْمَتِكَ وَ فَجِّرْ أَهْأَارَ رَعْدِ الْعَيْشِ قِبَلِي بِرَأْفَتِكَ وَ رَحْمَتِكَ وَ أَجْدِبْ أَرْضَ فُقْرِي وَ أَحْصِبْ جَدْبَ ضُرِّي وَ اصْرِفْ عَنِّي فِي الرِّزْقِ الْعَوَائِقَ وَ اقْطَعْ عَنِّي مِنَ الضِّيقِ الْعَلَائِقَ

O Lord<sup>-azwj</sup>! Ease the path of sustenance to me, and Establish its foundations with me. Open the eyes of abundance of Your<sup>-azwj</sup> Mercy for me, and let the rivers of a comfortable life burst forth before me with Your<sup>-azwj</sup> Compassion and Mercy. Make my land barren of poverty and Enrich the desert of my neediness. Remove from me the obstacles in sustenance and Cut-off from me the ties of constriction!

وَ اِزِمْنِي اللَّهُمَّ مِنْ سَعَةِ الرِّزْقِ بِأَحْصَبِ سَهَامِهِ وَ احْبُئْنِي مِنْ رَعْدِ الْعَيْشِ بِأَكْثَرِ دَوَامِهِ

And O Allah<sup>-azwj</sup>, Shower me from the vastness of Your<sup>-azwj</sup> sustenance with the richest of its arrows, and Cause the comfort of life to be beloved to me with its abundant permanence!

وَ اَكْسِنِي اللَّهُمَّ أَيَّ رَبِّ سَرَائِلِ السَّعَةِ وَ جَلَابِيبِ الدَّعَةِ فَإِنِّي رَبِّ مُنْتَظِرٌ لِإِنْعَامِكَ بِحَدْفِ الضِّيقِ وَ لِتَطْوِيلِكَ بِقَطْعِ التَّعْوِيقِ وَ لِتَفْضُلِكَ بِبَثْرِ التَّفْصِيرِ وَ لَوْضُلِ حَبْلِي بِكَرَمِكَ بِالتَّيْسِيرِ

O Allah<sup>-azwj</sup>! Clothe me with the garments of abundance and the robes of plenty, for I am eagerly awaiting Your<sup>-azwj</sup> bounties to remove distress, to lengthen obstacles, to Favour me by Cutting off shortcomings, and to connect my lifeline with Your<sup>-azwj</sup> Grace through facilitation!

وَ أَمْطِرْ اللَّهُمَّ عَلَيَّ سَمَاءَ رِزْقِكَ بِسَجَالِ الدَّيَمِ وَ أَعْنِنِي عَنْ خَلْقِكَ بِعَوَائِدِ التَّعَمِّ وَ اِزِمْ مَقَاتِلَ الْإِفْتَارِ مِنِّي وَ احْمِلْ عَسْفَ الضَّرِّ عَنِّي وَ اضْرِبِ الضَّرَّ بِسَيْفِ الْإِسْتِيصَالِ وَ اَحْتَقِ رَبِّ مِنْكَ بِسَعَةِ الْإِفْضَالِ

O Allah<sup>-azwj</sup>! Shower upon me the rain of Your<sup>-azwj</sup> sustenance abundantly, and Enrich me from Your<sup>-azwj</sup> Creations with the returns of bounties and Arm me against the enemies of scarcity, and Remove the harshness of affliction away from me, and Strike distress with the sword of relief, and obliterate it from me through Your<sup>-azwj</sup> abundant Grace.

وَ امْدُدِّي بِنُموِّ الْأَمْوَالِ وَ اخْرُسِنِي مِنْ ضَيْقِ الْإِقْلَالِ وَ أَفِضْ عَنِّي سُوءَ الْجَدْبِ وَ ابْسُطْ لِي بِسَاطَ الْحُصْبِ وَ صَحِّنِي بِالْإِسْتِطْهَارِ وَ مَسِّنِي بِالْتَّمَكِينِ مِنْ  
الْيَسَارِ إِنَّكَ ذُو الطَّوْلِ الْعَظِيمِ وَ الْفَضْلِ الْعَمِيمِ وَ أَنْتَ الْجَوَادُ الْكَرِيمُ الْمَلِكُ الْعَفُورُ الرَّحِيمُ

And Extend my wealth and Guard me from the constriction of impoverishment, and Remove from me the evil of destitution, and Spread for me the carpet of prosperity, and Accompany me with empowerment, and Touch me with strength from the left. Indeed, You<sup>-azwj</sup> are of Great bounty, and immense Grace. You<sup>-azwj</sup> are with the Mighty Leniency, and the generalised Grace, and You<sup>-azwj</sup> are the Generous, the Benevolence, the Kind, the Forgiver, the Merciful!

اللَّهُمَّ اسْقِنِي مِنْ مَاءِ رِزْقِكَ غَدَقًا وَ امْحَجْ لِي مِنْ عَمِيمِ بَدْلِكَ طُرْفًا وَ افْحَاجِنِي بِالْتَّرْوَةِ وَ الْمَالِ وَ انْعَشِنِي فِيهِ بِالْإِسْتِغْلَالِ

O Allah<sup>-azwj</sup>! Quench me from the water of Your<sup>-azwj</sup> sustenance abundantly, and Guide me to the pathways of generosity and the wealth, and Make me live in it with the independence!

الْمُنَاجَاةُ بِالْإِسْتِعَاذَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مَلِمَاتِ نَوَازِلِ الْبَلَاءِ وَ أَمْوَالِ عِظَائِمِ الضَّرَاءِ فَأَعِدْنِي رَبِّ مِنْ صَرَعَةِ الْبَأْسَاءِ وَ  
اخْجِبْنِي مِنْ سَطَوَاتِ الْبَلَاءِ وَ نَجِّنِي مِنْ مُفَاجَاةِ النَّقَمِ وَ اخْرُسِنِي مِنْ نَوَالِ التَّعَمِّ وَ مِنْ زَلَلِ الْقَدَمِ

(5) The Munajaat for seeking Refuge – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I seek Refuge in You<sup>-azwj</sup> from the afflictions of calamities and the horrors of immense distress. Protect me, O Lord<sup>-azwj</sup>, from the severity of hardships, and Shield me from the onslaughts of trials, and Save me from sudden retribution, and Guard me against the decline of bounties, and slips of the feet!

وَ اجْعَلْنِي اللَّهُمَّ رَبِّ فِي حِمَى عِزِّكَ وَ حِيَاطَةِ جِزْرِكَ مِنْ مُبَاعَاةِ الدَّوَائِرِ وَ مُعَاجَلَةِ الْبَوَادِرِ

O Allah<sup>-azwj</sup>, and Make me in Protection of Your<sup>-azwj</sup> Might and the walls of Your<sup>-azwj</sup> Guard from suddenness of the adversities, and the hastiness of misfortunes!

اللَّهُمَّ رَبِّ وَ أَرْضِ الْبَلَاءِ فَاحْسِنُهَا وَ عِزَّةِ الْمِحْنِ فَارْجِفْهَا وَ شَمْسِ النَّوَابِ فَاكْسِفْهَا وَ جِبَالِ السَّوْءِ فَانْسِفْهَا وَ كُرْبِ الدَّهْرِ فَاكْشِفْهَا وَ عَوَاقِبِ الْأُمُورِ  
فَاصْرِفْهَا وَ أَوْرُدْنِي حِيَاضَ السَّلَامَةِ وَ احْمِلْنِي عَلَى مَطَايَا الْكِرَامَةِ وَ اصْحَبْنِي بِإِقَالَةِ الْعَتْرَةِ وَ اشْمَلْنِي بِسِتْرِ الْعَوْرَةِ

O Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>, and the affliction has presented, so Subside it, and the Trials have presented, so Shake these off, and the sun of distastes Eclipse it, and the mountains of evil, Level these, and the distress of time, Remove these, and the obstacles of matters, Turn these away, and Make me arrive at the fountains of safety, and Carry me upon the paths of honour, and Accompany me with Uprooting the stumbles, and Include me in covering the defects!

وَ جُدْ عَلَيَّ رَبِّ بِأَلَانِكَ وَ كَشِّفْ بِلَانِكَ وَ دَفَعْ ضَرَائِكَ وَ ادْفَعْ عَنِّي كَلَاكِلَ عَذَابِكَ وَ اصْرِفْ عَنِّي أَلِيمَ عِقَابِكَ وَ أَعِدْنِي مِنْ بَوَاقِ الدُّهُورِ وَ أَنْقِذْنِي مِنْ  
سُوءِ عَوَاقِبِ الْأُمُورِ وَ اخْرُسِنِي مِنْ جَمِيعِ الْمَحْدُورِ وَ اصْنَعْ صَفَاةَ الْبَلَاءِ عَنْ أَمْرِي وَ أَشْلِلْ يَدَهُ عَنِّي مُدَّةَ عُمْرِي إِنَّكَ الرَّبُّ الْمَجِيدُ الْمُبْدِي الْمُعِيدُ الْقَعَالُ  
لِمَا تُرِيدُ

O Lord<sup>-azwj</sup>, and Renew Your<sup>-azwj</sup> Favours upon me, and Remove Your<sup>-azwj</sup> afflictions, and Repel Your<sup>-azwj</sup> harms, and Repel from me all forms of Your<sup>-azwj</sup> Punishment, and Turn away from me the pain of Your<sup>-azwj</sup> Torment, and Shelter me from the calamities of times, and Save me from the evil consequences of the affairs, and Guard me from entirety of the hazards, and Crack

the descriptions of afflictions away from my affairs, and Paralyse its hand away from me for the duration of my life, surely, You<sup>-azwj</sup> are the Lord<sup>-azwj</sup> of Glory, the Initiation, the Repeater, the Doer of whatever You<sup>-azwj</sup> Want!'

الْمُنَاجَاةُ بِطَلْبِ التَّوْبَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ رَبِّ إِنِّي قَصَدْتُ إِلَيْكَ بِإِحْلَاصٍ تَوْبَةً نَصُوحٍ وَ تَثْبِيَتِ عَقْدٍ صَاحِحٍ وَ دُعَاءِ قَلْبٍ جَرِيحٍ وَ إِعْلَانِ قَوْلٍ صَرِيحٍ

(6) The Munajaat of seeking Clemency – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>! I am aiming to You<sup>-azwj</sup> with sincere repentance, with firm determination, with a heart full of supplication, and with clear words.

اللَّهُمَّ رَبِّ فَتَقَبَّلْ مِنِّي إِتَابَةَ مُخْلِصِ التَّوْبَةِ وَ إِقْبَالَ سَرِيعِ الْأُوبَةِ وَ مَصَارِعَ نَجْشَعِ الْحَوْبَةِ وَ قَابِلِ رَبِّ تَوْبَتِي بِجَزِيلِ الثَّوَابِ وَ كَرِيمِ الْمَأْتِ وَ حَطِّ الْعُقَابِ وَ صَرْفِ الْعَذَابِ وَ عُنْمِ الْإِتَابِ وَ سِتْرِ الْحِجَابِ

O Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>! Accept from me the repentance of one who is sincere, Respond quickly to the one who turns to You<sup>-azwj</sup>, Overcome the obstacles of the one who hastens towards You<sup>-azwj</sup>, and meet my repentance with abundant reward, noble Acceptance, Lifting of punishment, Turning away of torment, Attainment of return, Veiling of faults!

وَ امْحُ اللَّهُمَّ رَبِّ بِالتَّوْبَةِ مَا تَبَتَ مِنْ ذُنُوبِي وَ اغْسِلْ بِقُبُولِهَا جَمِيعَ عُيُوبِي وَ اجْعَلْهَا جَالِيَةً لِرَيْنِ قَلْبِي شَاحِدَةً لِبَصِيرَةِ لُبِّي غَاسِلَةً لِدَرْنِي مُطَهِّرَةً لِنَجَاسَةِ بَدْنِي مُصَحِّحَةً فِيهَا صَمِيرِي عَاجِلَةً إِلَى الْوَفَاءِ بِمَا مَصِيرِي

O Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup>! Erase what has been affirmed of my sins by Clemency, and Wash entirety of my faults by Accepting it. Make it a means for watering the barrenness of my heart, a stimulus for the insight of my innermost being, a cleanser for the impurity of my body, a rectifier for my conscience, an urgent call for fulfilling my destiny.

وَ اقْبَلْ رَبِّ تَوْبَتِي فَإِنَّهَا بِصِدْقٍ مِنْ إِحْلَاصِ نِيَّتِي وَ مَحْضٍ مِنْ تَصْحِيحِ بَصِيرَتِي وَ احْتِمَالٍ فِي طَوْتِي وَ اجْتِهَادٍ فِي لِقَاءِ سَرِيرَتِي وَ تَثْبِيَتِ إِتَابَتِي وَ مُسَارَعَةٍ إِلَى أَمْرِكَ بِطَاعَتِي

O Lord<sup>-azwj</sup>! Accept my repentance, for it is sincerely intended, purely rectified by my insight, celebrated in my innermost thoughts, diligently pursued in my private moments, with steadfastness in my returning, and hastening towards Your<sup>-azwj</sup> Command in my obedience!

وَ اجْعَلْ اللَّهُمَّ رَبِّ عَنِّي بِالتَّوْبَةِ ظُلْمَةَ الْإِصْرَارِ وَ امْحُ بِمَا قَدَّمْتَهُ مِنَ الْأَوْزَارِ وَ احْسِنِي بِمَا لَبَسَ التَّقْوَى وَ جَلَّابِيبِ الْهَدَى فَقَدْ خَلَعْتُ رِثْقَ الْمَعَاصِي عَنْ جِلْدِي وَ نَزَعْتُ سِرْبَالَ الذُّنُوبِ عَنْ جَسَدِي

O Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>! And Relieve me by Clemency from the darkness of persistence in sin, and Erase through it the burdens I have accumulated. Clothe me with the garment of righteousness and the robes of guidance, for I have removed the shackles of disobedience from my skin and shed the layers of sins from my body.

مُتَمَسِكًا رَبِّ بِعُدَّتِكَ مُسْتَعِينًا عَلَى نَفْسِي بِعَزَّتِكَ مُسْتَوْدِعًا تَوْبَتِي مِنَ النَّكْثِ بِخَفَرَتِكَ مُعْتَصِمًا مِنَ الْخِذْلَانِ بِعِصْمَتِكَ مُقَرَّبًا بِأَلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

O Lord-azwj! I cling to Your power, seeking help against myself through Your-azwj Might, entrusting my repentance to You-azwj from deviation through Your-azwj Protection, holding fast from disgrace with Your-azwj Safeguard acknowledging that there is neither might nor strength except with You-azwj!

الْمُنَاجَاةُ بِطَلَبِ الْحُجِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ ارْزُقْنِي الْحُجَّ الَّذِي فَرَضْتَهُ عَلَيَّ مِنْ اسْتِطَاعِ إِلَيْهِ سَبِيلًا وَ اجْعَلْ لِي فِيهِ هَادِيًا وَ إِلَيْهِ دَلِيلًا وَ قَرِّبْ لِي بَعْدَ الْمَسَالِكِ وَ أَعِثْ فِيهِ عَلَيَّ تَأْدِيَةَ الْمَنَاسِكِ وَ حَزْمَ بِإِحْرَامِي عَلَى النَّارِ جَسَدِي وَ زِدْ لِسَفَرِي فِي زَادِي وَ قُوَّتِي وَ جِلْدِي

(7) The Munajaat of seeking Hajj – ‘In the Name of Allah-azwj the Beneficent, the Merciful! O Allah-azwj! Grace me the Hajj which you-azwj have Imposed upon the one having the capability of a way to it, and make a guide for me in it, and a pointer to it, and Draw closer to me the distant way, and Assist me in it upon fulfilling its rituals, and Prohibit my body upon the Hellfire due to my Ihraam, and Increase provision for my journey, and my strength, and my skin (endurance)!

وَ ارْزُقْنِي رَبُّ الْوُقُوفِ بَيْنَ يَدَيْكَ وَ الْإِقَاضَةَ إِلَيْكَ وَ ظَفَرِي بِالنُّجْحِ وَ احْتَبِي بِوَأْفِرِ الرِّيحِ وَ اصْدِرْنِي رَبُّ مِنْ مَوْقِفِ الْحُجِّ الْأَكْبَرِ إِلَى مُزْدَلِفَةِ الْمَشْعَرِ وَ اجْعَلْهَا زُلْفَةً إِلَى رَحْمَتِكَ وَ طَرِيقًا إِلَى جَنَّتِكَ

And my Lord-azwj, Grace me the pausing in front of You-azwj, and the departure to You-azwj, and Make me win with the success, and Love me with abundant profit, and Transfer me, O Lord-azwj from a pausing of the greatest Hajj to the Monuments of Muzdalifa, and Make these a nearness to Your-azwj Mercy and a path to Your-azwj Paradise.

أَوْفِقْنِي مَوْقِفَ الْمَشْعَرِ الْحَرَامِ وَ مَقَامَ وَفُودِ الْإِحْرَامِ وَ أَهْلِي لِتَأْدِيَةِ الْمَنَاسِكِ وَ نَحْرِ الْهَدْيِ التَّوَامِكِ بِدَمٍ يَنْحُجُّ وَ أَوْدَاجِ تَمْحُجُّ وَ إِرَاقَةَ الدِّمَاءِ الْمَسْفُوحَةِ مِنْ الْهَدَايَا الْمَذْبُوحَةِ وَ فَرْيَ أَوْدَاجِهَا عَلَيَّ مَا أَمَرْتَ وَ التَّنْقِيلِ بِهَا كَمَا رَسَمْتَ

Pause me at the pausing station of the Sacred Monuments, and the sacred place of delegations, and Deconsecrate me to fulfil the rituals, and sacrifice the sacrificial large hump-backed camels, with blood gushing forth, and limbs being offered, and spilling the blood of the sacrificed animals, and distributing their limbs based upon what You-azwj have Commanded, and to perform these just as You-azwj have Ritualised!

وَ أَحْضِرْنِي اللَّهُمَّ صَلَاةَ الْعِيدِ رَاجِعًا لِلْوَعْدِ خَالِقًا شَعْرَ رَأْسِي وَ مُقَصِّرًا مُجْتَهِدًا فِي طَاعَتِكَ مُشْتَمِرًا رَاوِمًا لِلْجَمَارِ بِسَبْعٍ بَعْدَ سَبْعٍ مِنَ الْأَحْجَارِ

And O Allah-azwj, Present me at the Eid Salat hopeful to the Promise, shaved of the head hair, and being deficient in striving in being obedient to You-azwj, rolling up the sleeves, pelting the rocks with seven after seven from the stones (pebbles)!

وَ ادْخُلْنِي اللَّهُمَّ عَرَصَةَ بَيْتِكَ وَ عَقْوَتَكَ وَ أَوْلِيَانِي حَلَّ أَمْنِكَ وَ كَعْبَتِكَ وَ مَسَاكِينِكَ وَ سُؤْلَكَ وَ وَفْدَكَ وَ تَحَاوِيَجِكَ

And O Allah-azwj, Admit me to the precincts of Your-azwj House, and Your-azwj Rewards, and Settle me in the place of Your-azwj Safety, and Your-azwj Kabah, and Your-azwj settlements, and Your-azwj beggars, and Your-azwj delegations, and Your-azwj seekers!

وَ جُدْ عَلَيَّ اللَّهُمَّ بِوَافِرِ الْأَجْرِ مِنَ الْإِنكَفَاءِ وَ النَّفْرِ وَ اخْتِمْ لِي مَنَاسِكَ حَجِّي وَ انْقِضَاءَ عَجِّي بِقَبُولِ مِنْكَ لِي وَ رَافِقَةِ مِنْكَ يَا غَفُورُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>, and Renew upon me with the plentiful Recompense for the humility and the effort, and End Your<sup>-azwj</sup> rituals of my Hajj for me and conclusion of my Hajj with Acceptance from You<sup>-azwj</sup> for me, and Kindness from You<sup>-azwj</sup>, O Forgiver, O Merciful, O most Merciful of the merciful ones!

الْمُنَاجَاةُ بِكَشْفِ الظُّلْمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنَّ ظُلْمَ عِبَادِكَ قَدْ تَمَكَّنَ فِي بِلَادِكَ حَتَّى أَمَاتَ الْعَدْلَ وَ قَطَعَ السُّبُلَ وَ مَحَقَّ الْحَقَّ وَ أَبْطَلَ الصِّدْقَ وَ أَخْفَى الْبِرَّ وَ أَظْهَرَ الشَّرَّ وَ أَهْمَلَ التَّقْوَى وَ أزالَ الْهُدَى وَ أَرَاخَ الْحَيْرَ وَ أَثْبَتَ الصَّبْرَ وَ أَمَمَى الْفَسَادَ وَ قَوَّى الْعِبَادَ [الْعِنَادَ] وَ بَسَطَ الْحُورَ وَ عَدَى الطُّورَ

(8) The Munajaat of Removing the injustice – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! Indeed the oppression of Your<sup>-azwj</sup> servants has become prevalent in Your<sup>-azwj</sup> lands, to the extent that justice has perished, and paths have been cut off, and truth has been distorted, and honesty has been invalidated, and righteousness has been concealed, and evil has been manifested, and piety has been neglected, and guidance has been removed, and goodness has been eradicated, and harm has been established, and corruption has flourished, and stubbornness has intensified, and oppression has spread, and transgression has prevailed!

اللَّهُمَّ يَا رَبَّ لَا يَكْشِفُ ذَلِكَ إِلَّا سُلْطَانُكَ وَ لَا يُجِيرُ مِنْهُ إِلَّا امْتِنَانُكَ

O Allah<sup>-azwj</sup>, O Lord<sup>-azwj</sup>! Nothing can remove that except Your<sup>-azwj</sup> Authority, nor is there any shelter from it except Your<sup>-azwj</sup> Prevention!

اللَّهُمَّ رَبَّ قَابِئِ الظُّلْمِ وَ بُتِّ جِبَالِ الْعِشْمِ وَ أَحْمِلِ سُوقَ الْمُنْكَرِ وَ أَعِزَّ مَنْ عَنْهُ رُجْرَ وَ أَحْصِدْ شَافَةَ أَهْلِ الْحُورِ وَ أَلْسِنُهُمُ الْحُورَ بَعْدَ الْكُورِ وَ عَجِّلْ لَهُمُ الْبِتَاتَ وَ أَنْزِلْ عَلَيْهِمُ الْمَثَلَاتِ

O Allah<sup>-azwj</sup>, O Lord<sup>-azwj</sup>! Put an end to oppression, and Crumble the mountains of tyranny, and Muzzle the market of vice, and Empower those who have been rebuked, and Cut down the wickedness of the unjust, and Clothe them in the heat after torment, and Hasten their downfall, and Send down exemplary Punishments upon them!

وَ أَمِتْ حَيَاةَ الْمُنْكَرَاتِ لِيُؤْمِنَ الْمُخَوْفُ وَ يَسْكُنَ الْمَلْهُوفُ وَ يَشْبَعِ الْجَائِعُ وَ يَحْفَظَ الضَّالُّعُ وَ يُؤْوَى الطَّرِيدُ وَ يَعُودَ الشَّرِيدُ وَ يُعْثَى الْفَقِيرُ وَ يُجَارَ الْمُسْتَجِيرُ وَ يُوقَّرَ الْكَبِيرُ وَ يُرْحَمَ الصَّغِيرُ

And Kill-off the life of abominations (atrocities) so that the fearful may find security, the distressed may find tranquillity, and the hungry may be satiated, and the lost may be preserved, and the homeless may find refuge, and the scattered may return, and the poor may be enriched, and the seekers may find shelter, and the elders may be respected, and the young may be shown mercy!

وَ يُعَزَّ الْمَظْلُومُ وَ يَدَلَّ الظُّلْمُ وَ تُفْرَجَ الْعَمَاءُ وَ تَسْكُنَ الدَّهْمَاءُ وَ يَمُوتَ الْإِحْتِلَافُ وَ يَحْيَا الْإِتِّبَافُ وَ يَغْلُو الْعِلْمُ وَ يَشْمَلُ السَّلْمُ وَ تَحْمَلُ النَّبَاتُ وَ يُجْمَعُ الشَّتَاتُ وَ يَقْوَى الْإِيمَانُ وَ يُتْلَى الْقُرْآنُ إِنَّكَ أَنْتَ الدِّيَانُ الْمُنْعِمُ الْمَنَانُ



And the oppressed may be honoured, and the oppressors may be humbled, and the grieved may find relief, and the troubled may find peace, and discord may cease, and harmony may prevail, and knowledge may thrive, and peace may envelop, and intentions may be beautified, and divisions may be reconciled, and faith may strengthen, and the Quran may be recited. Indeed, You<sup>-azwj</sup> are the Judge, the Bestower, the Conferrer!'

الْمُنَاجَاةُ بِالشُّكْرِ لِلَّهِ تَعَالَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَرَدِّ نَوَازِلِ الْبَلَاءِ وَ مُلَمَّاتِ الضَّرَاءِ وَ كَشْفِ نَوَائِبِ الْأَوْءِ وَ تَوَالِي سُبُوغِ النَّعْمَاءِ

(9) The Munajaat of thanking Allah<sup>-azwj</sup> the Exalted: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon Repelling calamities, and Alleviating distresses, and Removing afflictions, and Bestowing abundant bounties!

وَ لَكَ الْحَمْدُ رَبِّ عَلَى هَبْنِي عَطَايَكَ وَ مُحَمَّدٍ بِأَلْبَابِكَ وَ جَلِيلِ آيَاتِكَ

And for You<sup>-azwj</sup> O Lord<sup>-azwj</sup> upon Your<sup>-azwj</sup> Generous awards, and Your tribulations, <sup>-azwj</sup>praiseworthy afflictions, and your majestic Favours!

وَ لَكَ الْحَمْدُ عَلَى إِحْسَانِكَ الْكَثِيرِ وَ خَيْرِكَ الْعَزِيمِ وَ تَكْلِيفِكَ الْيَسِيرِ وَ دَفْعِكَ الْعَسِيرِ

And for You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> abundant Favours, and Your<sup>-azwj</sup> mighty goodness, and Your<sup>-azwj</sup> easy Encumberment (on us), and Your<sup>-azwj</sup> Repelling the difficult!

وَ لَكَ الْحَمْدُ يَا رَبِّ عَلَى تَثْبِيرِكَ قَلِيلِ الشُّكْرِ وَ إِعْطَايَكَ وَافِرَ الْأَجْرِ وَ حَطِّكَ مُثْقَلِ الْوِزْرِ وَ قَبُولِكَ ضَيْقَ الْعُذْرِ وَ وَضْعِكَ بَاهِظَ الْإِصْرِ وَ تَسْهِيلِكَ مَوْضِعَ الْوَعْرِ وَ مَنْعِكَ مُنْطَظِعَ الْأَمْرِ

And for You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, upon Your<sup>-azwj</sup> Fruitfulness of the little thanks, and You<sup>-azwj</sup> Giving the full measure of Recompense, and Your<sup>-azwj</sup> Dropping off the heavy burdens, and Your<sup>-asws</sup> Accepting the apology, and Your<sup>-azwj</sup> Placing down the heavy loads, and Your<sup>-azwj</sup> Easing the difficult situations, and Your<sup>-azwj</sup> Preventing the alarming matters!

وَ لَكَ الْحَمْدُ عَلَى الْبَلَاءِ الْمَصْرُوفِ وَ وَافِرِ الْمَعْرُوفِ وَ دَفْعِ الْمَخُوفِ وَ إِذْلالِ الْعُسُوفِ

And for You<sup>-azwj</sup> is the Praise upon the striking afflictions Turned away, and the plentiful Acts of Kindness, and Repelling the fears, and Humbling the arrogant!

وَ لَكَ الْحَمْدُ عَلَى قَلَّةِ التَّكْلِيفِ وَ كَثْرَةِ التَّخْفِيفِ وَ ثَقْوِيَّةِ الضَّعِيفِ وَ إِعَانَةِ الْهَيْبِ

And for You<sup>-azwj</sup> is the Praise upon the little Encumberment (on us), and the many Lightning (of the burdens), and Strengthening the weak, and Helping the distressed!

وَ لَكَ الْحَمْدُ عَلَى سَعَةِ إِمْهَالِكَ وَ دَوَامِ إِفْضَالِكَ وَ صَرْفِ مَحَالِكَ وَ حَمِيدِ فِعَالِكَ وَ تَوَالِي نَوَالِكَ

And for You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> vast Respite, and Your<sup>-azwj</sup> constant Grace, and Your<sup>-azwj</sup> Turning away the impossible, and Your<sup>-azwj</sup> Praise-worthy Actions, and Your<sup>-azwj</sup> successive grants!

وَلَكَ الْحَمْدُ عَلَى تَأْخِيرِ مُعَاجَلَةِ الْعِقَابِ وَ تَرْكِ مُعَاقَصَةِ الْعَذَابِ وَ تَسْهِيلِ طُرُقِ الْمَأْبِ وَ إِنْزَالِ غَيْثِ السَّحَابِ إِنَّكَ الْمَنَّانُ الْوَهَّابُ

And for You<sup>-azwj</sup> is the Praise upon Delaying the imminent Punishment, and Sparing the encountering the Punishment, and Facilitation the paths of the Hereafter, and Descent of the rainfall of the clouds. Surely, You<sup>-azwj</sup> are the Bestower, the Benefactor!'

الْمُنَاجَاةُ يُطَلَّبُ الْحَاجَةَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ جَدِيرٌ مَنْ أَمْرَتُهُ بِالْدُعَاءِ أَنْ يَدْعُوكَ وَ مَنْ وَعَدْتَهُ بِالْإِجَابَةِ أَنْ يَرْجُوكَ

(10) The Munajaat of seeking the need – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! It is worthy of the one whom You<sup>-azwj</sup> have Commanded to supplicate to You<sup>-azwj</sup> and the one whom You<sup>-azwj</sup> have Promised the Answer, that he hopes in You<sup>-azwj</sup>!

وَ لِي اللَّهُمَّ حَاجَةٌ قَدْ عَجَزْتُ عَنْهَا حِيلَتِي وَ كَلَّتْ فِيهَا طَاقَتِي وَ ضَعُفَتْ عَنْ مَرَامِهَا قُدْرَتِي وَ سَوَّلَتْ لِي نَفْسِي الْأَمَارَةَ بِالسُّوءِ وَ عَدُوِّي الْعُرُورُ الَّذِي أَنَا مِنْهُ مُبْتَلَى أَنْ أَرْعَبَ فِيهَا إِلَى ضَعِيفٍ

O Allah<sup>-azwj</sup>! And for me there is a need my means have been frustrated from, and my strength regarding it has depleted, and my ability has weakened from rectifying it. My soul has inclined with instructed me with the evil, and my enemy, the ignorance, which I am afflicted with, is too weak like me and the one of my resemblance, until Your<sup>-azwj</sup> Mercy came across me and You<sup>-azwj</sup> Rushed to me with the inclination of Your<sup>-azwj</sup> Kindness, and You<sup>-azwj</sup> Cause my intellect to return to me by Your<sup>-azwj</sup> Leniency.

وَ أَهْمَتْنِي رُشْدِي بِتَفْطُلِكَ وَ أَخْيَيْتَ بِالرَّجَاءِ لَكَ قَلْبِي وَ أَزَلْتِ لِحُدُوعَةِ عَدُوِّي عَنْ لُبِّي وَ صَحَّحْتَ بِالتَّأْمِيلِ فِكْرِي وَ شَرَحْتَ بِالرَّجَاءِ لِإِسْعَافِكَ صَدْرِي وَ صَوَّرْتَ لِي الْفَوْزَ بِلُغْوِ مَا رَجَوْتُهُ وَ الْوُصُولَ إِلَى مَا أَمَلْتُهُ

And You<sup>-azwj</sup> Inspired me my rightful guidance by Your<sup>-azwj</sup> Grace, and You<sup>-azwj</sup> Revived my heart with the hoping to You<sup>-azwj</sup>, and You<sup>-azwj</sup> Removed the deceptions of my enemy from my mind, and You<sup>-azwj</sup> Corrected my thinking with the contemplation, and You<sup>-azwj</sup> Expanded my chest with hoping for Your<sup>-azwj</sup> Help, and You<sup>-azwj</sup> Outlined the success for me with reaching what I hoped for, and the attainment of what I had aspired for!

فَوَقَفْتُ اللَّهُمَّ رَبِّ بَيْنَ يَدَيْكَ سَائِلًا لَكَ ضَارِعًا إِلَيْكَ وَ اتِّقَاءً بِكَ مُتَوَكِّلًا عَلَيْكَ فِي فَضَاءِ حَاجَتِي وَ تَحْقِيقِ أُمْنِيَّتِي وَ تَصْدِيقِ رَغْبَتِي

O Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup>! I stand in front of You<sup>-azwj</sup> begging to You<sup>-azwj</sup>, beseeching to You<sup>-azwj</sup> trusting with You<sup>-azwj</sup> relying upon You<sup>-azwj</sup> in fulfilling my need, and realising my wish, and verification of my wishes!

فَأُجِّحِ اللَّهُمَّ حَاجَتِي بِأَيْمَنِ نَجَاحٍ وَ أَهْدِهَا سَبِيلَ الْفَلَاحِ

O Allah<sup>-azwj</sup>! Grant my need with the most successful outcome, Guide it towards the path of prosperity! and Shelter me!

وَ أَعِزَّنِي اللَّهُمَّ رَبِّ بِكَرَمِكَ مِنَ الْخَيْبَةِ وَ الْفُتُونِ وَ الْأَنَاةِ وَ التَّشْبِيطِ بِحَنِيءِ إِجَابَتِكَ وَ سَابِعِ مَوْهَبَتِكَ إِنَّكَ مَلِيٌّ لِي وَ عَلَى عِبَادِكَ بِالْمَنَاحِ الْجَزِيلَةِ وَ لِي وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِكُلِّ شَيْءٍ مُحِيطٌ وَ بِعِبَادِكَ حَبِيرٌ بَصِيرٌ.

O Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup>, and Shelter me with Your<sup>-azwj</sup> Benevolence from the disappointment and the despondency, and the hesitation, and the reluctance! Rejoice me with Your<sup>-azwj</sup> Response and Your<sup>-azwj</sup> abundant gifts. You<sup>-azwj</sup> are Lenient, In-Charge with the immense Rewards upon Your<sup>-azwj</sup> servants, Loyal! You<sup>-azwj</sup> are Able upon all things, and Encompassing with all things, and Informed, Insightful with Your<sup>-azwj</sup> servants!"<sup>183</sup>

18- وَجَدْتُ بِحَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ رَحِمَهُ اللهُ تَقَالًا مِنْ حَظِّ الشَّهِيدِ قُدْسَ سِرِّهِ مِنْ كِتَابٍ يُنْسَبُ إِلَى عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْسَرِيِّ كَانَ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ يَقُولُ وَ مِنْ أَنَا حَتَّى تُقْصِدَ قُصْدِي لِعَضْبٍ مِنْكَ يَدُومُ عَلَيَّ فَوَ عَزَّتْكَ مَا يُعَيِّرُ مُلْكَكَ حَسَنَاتِي وَ لَا تُشِينُهُ سَيِّئَاتِي وَ لَا يَنْقُصُ مِنْ حَزَائِنِكَ عَنَائِي وَ لَا يَزِيدُ بِحَا فُتْرِي

I found in the handwriting of the Sheykh Muhammad Bin Ali Al Juany, may Allah<sup>-azwj</sup> Mercy him, copying from the handwriting of Al Shaheed, may his soul be sanctified, from the book attributed to Ali Bin Ismail Al Maysami,

'Zayn Al-Abideen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, had said: 'And whom am I until my aim aims to Anger from You<sup>-azwj</sup> being constantly upon me? By Your<sup>-azwj</sup> Might! Neither do my good deeds change Your<sup>-azwj</sup> Kingdom nor do my evil deeds shame it, nor do my riches reduce anything from Your<sup>-azwj</sup> treasures, nor does it increase with my poverty!

مَعَ سُوءِ فِعْلِي وَ زَلَّاتِي وَ مُجْتَرَمِي  
عَلِمِي بِأَنَّكَ تُجَبِّوُنَّ عَلَى الْكَرَمِ.

إِذَا ذَكَرْتُ أَبَايَدِيكَ الَّتِي سَلَّمْتُ  
أَسَاءُ أَهْلِكَ يَا سَأَا تُمَّ يُدْرِي

Whenever I remembered Your<sup>-azwj</sup> favours of the past despite my evil actions and my slips and my offences, I am almost destroyed out of despair, then I realised with my knowledge that You<sup>-azwj</sup> are bound upon the Benevolence!"<sup>184</sup>

19- ق، كتاب العتيق الغروي مُنَاجَاةُ مَوْلَانَا زَيْنِ الْعَابِدِينَ صَلَوَاتُ اللهِ عَلَيْهِ

In 'Kitab Ateeq' of Al Garwy,

**'A Munajaat of our Master Zayn Al-Abideen<sup>-asws</sup>, and the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

يَا رَاحِمَ رَنَّةِ الْعَلِيلِ وَ يَا عَالِمَ مَا تَحْتِ خَفِيِّ الْأَيْنِ اجْعَلْنِي فِي حَضْرَتِكَ الَّذِي لَا تُرَوِّمُهُ الْأَعْدَاءُ وَ لَا يَصِلُ إِلَيَّ فِيهِ مَكْرُوهُ الْأَدَى فَأَنْتَ مُجِيبُ مَنْ دَعَا وَ رَاحِمُ مَنْ لَادَ بِكَ وَ شَاكَ اسْتَغْطُفُكَ عَلَيَّ

'O Merciful One, Healer of the sick, Knower of the hidden sighs! Make me among the healthy ones in Your<sup>-azwj</sup> fortress which enemies cannot breach where no harm can reach me. You<sup>-azwj</sup> are the Responder to those who call upon You<sup>-azwj</sup>, the Refuge for those who seek shelter in You<sup>-azwj</sup> and complain to You<sup>-azwj</sup>.

وَ أَطْلُبُ رَحْمَتَكَ لِإِقَاتِي فَقَدْ غَلَبَتِ الْأُمُورُ قَلَّةَ جِيلِي وَ كَيْفَ لَا يَكُونُ ذَلِكَ وَ لَمْ أَكُ شَيْئًا وَ كَوْنْتَنِي تُمَّ بَعْدَ التَّكْوِينِ إِلَى دَارِ الدُّنْيَا أُخْرِجْتَنِي وَ بِأَحْكَامِكَ فِيهَا ابْتَلَيْتَنِي

<sup>183</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 17

<sup>184</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 18

And I seek Your<sup>-azwj</sup> Mercy for my plight, as my resources are scarce, and how can it be otherwise when I was nothing, then You<sup>-azwj</sup> Fashioned me, and after my creation, You<sup>-azwj</sup> Brought me into this worldly abode, wherein You<sup>-azwj</sup> Tested me with Your<sup>-azwj</sup> Decrees.

سُبْحَانَكَ سُبْحَانَكَ لَا أَجِدُ عُذْرًا أَعْتَذِرُ فَأَبْرَأُ وَلَا شَيْئًا أَسْتَعِينُ بِهِ دُونَكَ فَأَعِيْ إِلَهِيْ أَسْتَغْطِفُكَ عَلَيَّ أَبَدًا أَبَدًا:

Glory be to You<sup>-azwj</sup>! I find no excuse to apologize, so I seek Your<sup>-azwj</sup> Pardon. I have no support besides You<sup>-azwj</sup>, so Assist me, my God<sup>-azwj</sup>! I beseech You<sup>-azwj</sup> forever and ever!

إِلَهِيْ كَيْفَ أَدْعُوكَ وَ قَدْ عَصَيْتُكَ وَ كَيْفَ لَا أَدْعُوكَ وَ قَدْ عَرَفْتُكَ حُبُّكَ فِي قَلْبِيْ وَ إِنْ كُنْتُ عَاصِيًا مَدَدْتُ يَدًا بِالذُّنُوبِ مَمْلُوءَةً وَ عَيْنًا بِالرَّجَاءِ مَمْدُودَةً وَ دَمْعَةً بِالْأَمَالِ مَوْصُولَةً

My God<sup>-azwj</sup>! How can I supplicate to You<sup>-azwj</sup> and I have disobeyed You<sup>-azwj</sup>, and how can I not supplicate to You<sup>-azwj</sup> and I have recognised You<sup>-azwj</sup> by Your<sup>-azwj</sup> Love in my heart, and even though I have been disobedient, I have extended my hands filled with sins, and eyes extended with the hope, and tears connected with the wishes!

إِلَهِيْ أَنْتَ مَلِكُ الْعَطَايَا وَ أَنَا أَسِيرُ الْخَطَايَا وَ مِنْ كَرَمِ الْعُظَمَاءِ الرَّفِيقُ بِالْأَسْرَاءِ وَ أَنَا أَسِيرُ جُرْمِيْ مُرْتَهَنٌ بِعَمَلِيْ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> the King of the awards and I am a prisoner of the sins, and it is from benevolence of the mighty ones to be kind with the prisoner; and I am a prisoner of my crimes pledged with my actions!

إِلَهِيْ لَوْ أَنَّ طَلَبْتَنِيْ بِسَرِيْرَتِيْ لَأَطَلَبَنَّ مِنْكَ عَفْوَكَ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> were to Pursue me for my secretive actions I will seek Your<sup>-azwj</sup> Pardon from You<sup>-azwj</sup>!

إِلَهِيْ لَوْ أَنَّ أَدْخَلْتَنِي النَّارَ لَأُحَدِّثَنَّ أَهْلَهَا أَنِّي أُحِبُّكَ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> were to Enter me in the Hellfire I will narrate to its inhabitants that I love You<sup>-azwj</sup>!

إِلَهِيْ الطَّاعَةُ تَسْرُكَ وَ الْمَعَاصِي لَا تَضُرُّكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي مَا يَسْرُكَ وَ اغْفِرْ لِي مَا لَا يَصْرُكَ

My God<sup>-azwj</sup>! The obedience cheers You<sup>-azwj</sup> and the disobedience does not harm You<sup>-azwj</sup>, so Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Gift to me what cheers You<sup>-azwj</sup> and Forgive for me what does not harm You<sup>-azwj</sup>!

إِلَهِيْ أَمْ مِنْ أَهْلِ السَّمَاوَةِ خَلَقْتَنِي فَأَطِيلُ بُكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأَنْشُرُ رَجَائِي

My God<sup>-azwj</sup>! Did You<sup>-azwj</sup> Create me from the people of misery so I should prolong my crying, or You<sup>-azwj</sup> Created me from the fortunate people, so I should extend my hopes!

إِلَهِيْ أَلَوْفَعُ مَقَامِعِ الرِّبَانِيَّةِ رَكَّبْتَ أَعْضَائِي أَمْ لِشُرْبِ الصَّدِيدِ خَلَقْتَ أَمْعَائِي

My God<sup>-azwj</sup>! Did You<sup>-azwj</sup> Install my limbs for the iron rods of the Zabaniyya (Angels of Hell) or You<sup>-azwj</sup> Created my intestines to drink the pus (of Hell)

إِلَهِي أَنَا الَّذِي لَا أَقْطَعُ مِنْكَ رَجَائِي وَ لَا أُخَيِّبُ مِنْكَ دُعَائِي

My God<sup>-azwj</sup>! I am the one, I did no cut off my hopes from You<sup>-azwj</sup> nor were my supplications disappointed from You<sup>-azwj</sup>!

إِلَهِي نَظَرْتُ إِلَى عَمَلِي فَوَجَدْتُهُ ضَعِيفاً وَ حَاسِبْتُ نَفْسِي فَوَجَدْتُهَا لَا تَقْوَى عَلَى شُكْرِ نِعْمَةٍ وَاحِدَةٍ أَنْعَمْتَهَا عَلَيَّ فَكَيْفَ أَطْمَعُ أَنْ أَنَاجِيكَ

My God<sup>-azwj</sup>! I looked at my actions and found these to be weak, and I reckoned my soul and found it not strong upon thanking for even one bounty You<sup>-azwj</sup> have Favoured upon me, so how can I covet to whisper to You<sup>-azwj</sup>?

فَارْحَمْنِي إِذَا طَاشَ عَقْلِي وَ حَشَرَجَ صَدْرِي وَ أَدْرَجْتُ خَلْواً فِي كَفْنِي وَ إِنْ كَانَتْ دَنْتٌ وَفَاتِي وَ شُحُوصِي إِلَيْكَ فَاحْشُرْنِي مَعَ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Mercy me when my mind wanders and my chest is constricted, and I am laid along in my shroud, and even if my expiry draws near and my gazing is towards you<sup>-azwj</sup>, so Gather me with Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them altogether, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>185</sup>

مُنَاجَاةٌ لَهُ الْآخِرَى صَلَّى اللَّهُ عَلَيْهِ

**Another Munajaat of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ إِنْ قَطَعْتَ تَوْفِيقَكَ خَدَلْتَنِي

'My God<sup>-azwj</sup>, and my Chief, and my Master! If Your<sup>-azwj</sup> Inclination is cut, You<sup>-azwj</sup> will have Abandoned me!

إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ إِنْ رَدَدْتَنِي إِلَى نَفْسِي أَهْلَكْتَنِي

My God<sup>-azwj</sup>, and my Chief, and my Master! If You<sup>-azwj</sup> Return me to myself, You<sup>-azwj</sup> will have Destroyed me!

إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ إِنْ رَدَدْتَنِي إِلَى سُؤَالِ غَيْرِكَ أَذَلَلْتَنِي

My God<sup>-azwj</sup>, and my Chief, and my Master! If You<sup>-azwj</sup> Return me to ask others, You<sup>-azwj</sup> will have Humiliated me!

إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ أَوْبَقْتَنِي دُنُوبِي وَ أَنْتَ أَوْلَى مَنْ عَفَا عَنِّي

<sup>185</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 a

My God<sup>-azwj</sup>, and my Chief, and my Master! My sins have destroyed me and You<sup>-azwj</sup> are Foremost of the ones to Pardon me!

إِلَهِي وَ سَيِّدِي وَ مُؤَلَايَ عَظْمَ ذَنْبِي وَ لَا يَغْفِرُ الْعَظِيمَ أَحَدٌ سِوَاكَ

My God<sup>-azwj</sup>, and my Chief, and my Master! My sins are mighty and no one Forgives the mighty (sins) apart from You<sup>-azwj</sup>!

إِلَهِي وَ سَيِّدِي وَ مُؤَلَايَ حُسْنُ ظَنِّي بِكَ جَزَائِي عَلَى مَعَاصِيكَ

My God<sup>-azwj</sup>, and my Chief, and my Master! My goodly thoughts with You<sup>-azwj</sup> have made me courageous upon disobeying You<sup>-azwj</sup>!

إِلَهِي وَ سَيِّدِي وَ مُؤَلَايَ لَيْنٌ أَدْخَلْتَنِي النَّارَ لَقَدْ جَمَعْتَ بَيْنِي وَ بَيْنَ مَنْ كُنْتُ أُعَادِيهِ فِيكَ

My God<sup>-azwj</sup>, and my Chief, and my Master! If You<sup>-azwj</sup> were to Enter me into the Hellfire You<sup>-azwj</sup> will have Gathered between me and the ones whom I used to be inimical to for Your<sup>-azwj</sup> Sake!<sup>186</sup>

مُنَاجَاةٌ لَهُ أُخْرَى صَلَّى اللَّهُ عَلَيْهِ

**Another Munajaat of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

إِلَهِي طَالَمَا نَامَتْ عَيْنَايَ وَ قَدْ حَضَرْتُ أَوْقَاتَ صَلَوَاتِكَ وَ أَنْتَ مُطَّلِعٌ عَلَيَّ تُخَلِّمُ عَنِّي يَا كَرِيمُ إِلَى أَجَلٍ قَرِيبٍ فَوَيْلٌ لِهَاتَيْنِ الْعَيْنَيْنِ كَيْفَ تَصْبِرُ عَلَى تَحْرِيقِ النَّارِ

'My God<sup>-azwj</sup>! For long my eyes have slept and timing of praying Salat to You<sup>-azwj</sup> presented, and You<sup>-azwj</sup> were Noticing upon me, You<sup>-azwj</sup> were Lenient upon me, O Benevolent, up to a near term. Woe be to these two eyes, how these can be patient upon being burnt in the Hellfire!

إِلَهِي طَالَمَا مَشَتْ قَدَمَايَ فِي غَيْرِ طَاعَتِكَ وَ أَنْتَ مُطَّلِعٌ عَلَيَّ تُخَلِّمُ عَنِّي يَا كَرِيمُ إِلَى أَجَلٍ قَرِيبٍ فَوَيْلٌ لِهَاتَيْنِ الْقَدَمَيْنِ كَيْفَ تَصْبِرُ عَلَى تَحْرِيقِ النَّارِ

My God<sup>-azwj</sup>! For long my feet have walked in other than obedience to You<sup>-azwj</sup> and You<sup>-azwj</sup> were Noticing me. You<sup>-azwj</sup> were Lenient upon me to a near term. Woe be to these two feet! How can these be patient upon being burnt in the Hellfire!

إِلَهِي طَالَمَا رَكِبْتَ نَفْسِي مَا تَهَيْتَ عَنْهُ فَخَلُمْتَ عَنْهَا يَا كَرِيمُ إِلَى أَجَلٍ قَرِيبٍ فَوَيْلٌ لِهَذَا الْجِسْمِ الضَّعِيفِ كَيْفَ يَصْبِرُ عَلَى تَحْرِيقِ النَّارِ

My God<sup>-azwj</sup>! For long my self has indulged in what You<sup>-azwj</sup> have Prohibited from. You<sup>-azwj</sup> were Lenient from it, O Benevolent, to a near term. Woe be to this weak body. How can it be patient upon being burn in the Hellfire!

<sup>186</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 b

إِلَهِي لَيْتَنِي لَمْ أُخْلَقْ لِشِقَاوَةِ حَسَدِي

My<sup>-azwj</sup> God<sup>-azwj</sup>! If only my body had not been Created for misery!

إِلَهِي لَيْتَ أُمِّي لَمْ تَلِدْنِي

My<sup>-azwj</sup> God<sup>-azwj</sup>! If only my mother had not begotten me!

إِلَهِي لَيْتَنِي لَمْ أَسْمَعْ بِذِكْرِ جَهَنَّمَ وَ سَلَابِلِهَا وَ تَثْقِيلِ أَعْلَالِهَا

My<sup>-azwj</sup> God<sup>-azwj</sup>! If only I had not heard the mention of Hell and its chains, and the weight of its shackles!

إِلَهِي لَيْتَنِي كُنْتُ طَائِرًا فَأَطِيرَ فِي الْهَوَاءِ مِنْ خَوْفِكَ

My God<sup>-azwj</sup>! If only I had been a bird so I could fly away in the air from fearing You<sup>-azwj</sup>!

إِلَهِي الْوَيْلُ لِي ثُمَّ الْوَيْلُ لِي إِنْ كَانَ إِلَى جَهَنَّمَ مَخْشَرِي

My God<sup>-azwj</sup>! The woe be to me! Then the woe be to me if my Gathering is to Hell!

إِلَهِي الْوَيْلُ لِي ثُمَّ الْوَيْلُ لِي إِنْ كَانَ فِي النَّارِ مَجْلِسِي

My God<sup>-azwj</sup>! The woe be to me! Then the woe be to me if my seat were to be in the Hellfire!

إِلَهِي الْوَيْلُ لِي ثُمَّ الْوَيْلُ لِي إِنْ كَانَ الرَّقُومُ فِيهَا طَعَامِي

My God<sup>-azwj</sup>! The woe be to me! Then the woe be to me if my meal therein were to be Al-Zaqoum (bitter fruit)!

إِلَهِي الْوَيْلُ لِي ثُمَّ الْوَيْلُ لِي إِنْ كَانَ الْحَمِيمُ فِيهَا شَرَابِي

My God<sup>-azwj</sup>! The woe be to me! Then the woe be to me if the boiling water therein were to be my drink!

إِلَهِي الْوَيْلُ لِي ثُمَّ الْوَيْلُ لِي إِنْ كَانَ الشَّيْطَانُ وَ الْكُفَّارُ فِيهَا أَقْرَابِي

My God<sup>-azwj</sup>! The woe be to me! Then the woe be to me if the Satan<sup>-la</sup> and the Kafirs therein were my companions!

إِلَهِي الْوَيْلُ لِي ثُمَّ الْوَيْلُ لِي إِنْ أَنَا قَدِمْتُ عَلَيْكَ وَ أَنْتَ سَاخِطٌ عَلَيَّ فَمَنْ ذَا الَّذِي يُرْضِيكَ عَنِّي لَيْسَ لِي حَسَنَةٌ سَبَقَتْ لِي فِي طَاعَتِكَ أَرْفَعُ بِهَا إِلَيْكَ رَأْسِي أَوْ يَنْطِقُ بِهَا لِسَانِي لَيْسَ لِي إِلَّا الرَّجَاءُ مِنْكَ فَقَدْ سَبَقَتْ رَحْمَتُكَ عَضْبَكَ

My God<sup>-azwj</sup>! The woe be to me! Then the woe be to me, if I proceed to You<sup>-azwj</sup> and You<sup>-azwj</sup> are Annoyed upon me! So, who is the one who can Please You<sup>-azwj</sup> on my behalf? There aren't any good deeds for me in Your<sup>-azwj</sup> obedience I have sent ahead for me, I can raise my head

to You<sup>-azwj</sup>, or my tongue can speak with! There isn't for me except hoping from You<sup>-azwj</sup>, for Your<sup>-azwj</sup> Mercy precedes Your<sup>-azwj</sup> Anger.

عَفْوُكَ عَفْوُكَ فَإِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ صَلَوَاتُكَ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَامُكَ نَبِيِّ عِبَادِي أَيُّهَا أَنَا الْعَفْوُ الرَّحِيمُ وَ أَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon! You<sup>-azwj</sup> Said in Your<sup>-azwj</sup> Book Revealed unto Your<sup>-azwj</sup> Sent Prophet<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Your<sup>-azwj</sup> Greeting: **My servants that I am the Forgiving, the Merciful! [15:49] And surely My Punishment, it is the painful Punishment [15:50].**

صَدَقْتَ صَدَقْتَ يَا سَيِّدِي لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا جَلْمُكَ وَ لَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا عَفْوُكَ وَ لَا يُنْجِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ يَا رَبِّ تَضَرُّعُ الْمَذْنِبِ الْحَقِيرِ

You<sup>-azwj</sup> Speak the truth! You<sup>-azwj</sup> Speak the truth O my Chief! There isn't a repellent to Your<sup>-azwj</sup> Anger except Your<sup>-azwj</sup> Forbearance, nor shelter from Your<sup>-azwj</sup> Punishment except Your<sup>-azwj</sup> Pardon, nor rescue from You<sup>-azwj</sup> except the beseeching to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, beseeching by the insignificant sinner!

وَ أَدْعُوكَ دُعَاءَ الْبَائِسِ الْفَقِيرِ وَ أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ الضَّرِيرِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْنُنْ عَلَيَّ بِالْحَقِّ وَ عَافِنِي مِنَ النَّارِ

And I supplicate to You<sup>-azwj</sup> a supplication of the wretched poor, and I ask You<sup>-azwj</sup> the asking of the harmed beggar. Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Confer upon me with the Paradise, and Pardon me from the Hellfire!

إِلَهِي مَنْ عَلَيَّ بِإِحْسَانِكَ الَّذِي فِيهِ الْعَنَاءُ عَنِ الْقَرِيبِ وَ الْبَعِيدِ وَ الْأَعْدَاءِ وَ الْإِخْوَانَ وَ الْحَفْنِي بِالَّذِينَ عَمَّرْتَهُمْ سَعَةً رَحْمَتِكَ فَجَعَلْتَهُمْ أَطْيَاباً أَبْرَاراً أَتَقِيَاءَ وَ لَنَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ عَلَى آلِهِ جِزَانٌ فِي دَارِ السَّلَامِ

My God<sup>-azwj</sup>! Confer upon me with Your<sup>-azwj</sup> Favours in which is the needlessness from the near and the far, and the enemies and the brothers, and Join me with those whom You<sup>-azwj</sup> Immersed them in the vastness of Your<sup>-azwj</sup> Mercy. You<sup>-azwj</sup> Made them good, righteous, pious, and as a neighbour of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Prophet<sup>-saww</sup>, in the house of peace.

وَ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مَعَ الْأَبَاءِ وَ الْأُمَّهَاتِ وَ الْإِخْوَةِ وَ الْأَخَوَاتِ وَ الْحَفْنَةَ وَ الْإِخْوَانَ وَ إِبَاهُمْ بِالْأَبْرَارِ وَ أَيْحُنَا وَ إِبَاهُمْ جَنَاتِكَ مَعَ النَّجْبَاءِ الْأَخْبَارِ

And Forgive (sins) for the believing men and the believing women, with the fathers and the mothers, and the brothers and the sisters, and Join us and them with the righteous, and Legalise Your<sup>-azwj</sup> Gardens for us and them along with the goodly captains!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي وَ جَمِيعَ إِخْوَانِي بِكَ مُؤْمِنِينَ وَ عَلَى الْإِسْلَامِ ثَابِتِينَ وَ لِقَرَائِضِكَ مُؤَدِّينَ وَ عَلَى الصَّلَوَاتِ مُحَافِظِينَ وَ لِلرِّكَاءَةِ قَاعِلِينَ وَ لِمَرْضَاتِكَ مُتَّبِعِينَ وَ لِلْإِحْلَاصِ مُخْلِصِينَ وَ لَكَ ذَاكِرِينَ وَ لِسُنَّةِ نَبِيِّكَ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ عَلَى آلِهِ مُتَّبِعِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me and entirety of my brothers with believers in You<sup>-azwj</sup>, and affirmed upon Al-Islam,



and fulfillers of Your<sup>-azwj</sup> Impositions, and preservers upon the Salat(s), and payers of the Zakat, and convinced of Your<sup>-azwj</sup> Satisfaction, and for the sincerity of sincere ones, and the doers of Your<sup>-azwj</sup> Zikr, and obedient to the Sunnah of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>!

وَمِنْ عَذَابِكَ مُشْفِقِينَ وَ مِنْ عَذَابِكَ خَائِفِينَ وَ لِفَضْلِكَ رَاجِينَ وَ مِنْ فَرَحِ الْأَكْثَرِ آمِينَ وَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ مُتَّفَكِينَ وَ مِنْ الذُّنُوبِ وَ الْخَطَايَا تَائِبِينَ وَ عَنِ الرِّيَاءِ وَ السُّمْعَةِ مُنْزَهِينَ وَ مِنَ الشِّرْكِ وَ الرِّبَا وَ الْكُفْرِ وَ الشِّقَاقِ وَ التَّفَاقِقِ مَعْصُومِينَ

And fearful from Your<sup>-azwj</sup> Punishment, and fearing from Your<sup>-azwj</sup> Justice, and hoping for Your<sup>-azwj</sup> Grace, and feeling safe from the great panic, and contemplating regarding creation of the skies and the earth, and repentant from the sins and the wrongdoings, and turning away from the showing off and the reputation, and protected from the Shirk, and the deviation, and the Kufr, and the wretchedness, and the hypocrisy!

وَ بِرِزْقِكَ قَائِمِينَ وَ لِلْجَنَّةِ طَالِبِينَ وَ مِنَ النَّارِ هَارِبِينَ وَ مِنَ الْحَلَالِ الطَّيِّبِ مَرْزُوقِينَ وَ عِنْدَ الشُّبُهَاتِ وَاقِفِينَ وَ عَلَى مُحَمَّدٍ وَ آلِهِ مُصَلِّينَ وَ لِأَهْلِ الْإِيمَانِ نَاصِحِينَ وَ لِلْإِخْوَانِ فِيكَ مُسْتَعْفِرِينَ وَ عِنْدَ مُعَايِنَةِ الْمَوْتِ مُسْتَبْشِرِينَ وَ فِي وَحْشَةِ الْقَبْرِ فَرِحِينَ وَ بِلِقَاءِ مُنْكَرٍ وَ نَكِيرٍ مُسْتَرَوِينَ وَ عِنْدَ مُسَاءَلَتِهِمْ بِالصَّوَابِ مُجِيبِينَ

And contented with Your<sup>-azwj</sup> sustenance, and seekers of the Paradise, and fleeing from the Hellfire, and sustained from the Permissible, the good, and pausing at the doubts, and sending Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and advisers to the people of Eman, seeking Forgiveness for the brothers for Your<sup>-azwj</sup> Sake, and rejoices at witnessing the death, and joyful in loneliness of the grave, and cheered at meeting Munkar and Nakeer, and answering with the correctness at their questions.

وَ فِي الدُّنْيَا زَاهِدِينَ وَ فِي الْآخِرَةِ رَاجِينَ وَ لِلْجَنَّةِ طَالِبِينَ وَ لِلْفِرْدَوْسِ وَارِثِينَ وَ مِنْ ثِيَابِ السُّنْدُسِ وَ الْإِسْتَبْرَقِ لَا يَسِينُ وَ عَلَى الْأَرَائِكِ مُتَّكِبِينَ وَ بِالْبَيْجَانِ الْمُكَلَّلَةِ بِالذَّرِّ وَ الْيَوَاقِيتِ وَ الرِّبْرِجِدِ مُتَّوِّجِينَ وَ لِلْوَلَدَانِ الْمُخَلَّدِينَ مُسْتَعْلِمِينَ وَ بِأَكْوَابِ وَ أَبَارِيقِ وَ كَأْسٍ مِنْ مَعِينٍ شَارِبِينَ وَ مِنَ الْخُورِ الْعَيْنِ مُزَوِّجِينَ وَ فِي نَعِيمِ الْجَنَّةِ مُقِيمِينَ وَ فِي دَارِ الْمَقَامَةِ خَالِدِينَ لَا يَمْسُهُمْ فِيهَا نَصَبٌ وَ مَا هُمْ مِنْهَا بِمُخْرَجِينَ

And ascetics in the world and desirous regarding the Hereafter, and seeking of the Paradise, and inheritors of Al-Firdows, and wearing from the clothing of silk and brocade, and reclining upon the cushions, and being crowned with the crowns embedded with the gems, and the rubies, and the emeralds, and being served by the eternal youths, and drinking with mugs and pitchers, and cups of water, and married to the Maiden Houries, and staying in the bliss of Paradise, and eternal in the house of staying. **Toil shall touch them therein, and they will not be exited from it [15:48]!**

اللَّهُمَّ اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ التَّبَاعِ بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ وَئِي الْبَاقِيَاتِ الصَّالِحَاتِ

O Allah<sup>-azwj</sup>! Forgive for us and for our brethren, the believing men and the believing women, the living ones from them and the dead, and the pursuers with them with the good deeds. You<sup>-azwj</sup> are Guardian of the everlasting good deeds!<sup>187</sup>

<sup>187</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 b

مُنَاجَاةُ لَهُ أُخْرَى صَلَّى اللهُ عَلَيْهِ تُعْرَفُ بِالصُّغْرَى

## Another Munajaat of his-asws, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> known as 'The small':-

سُبْحَانَكَ يَا إِلَهِي مَا أَعْظَمَكَ وَ أَعْظَمَكَ وَ أَعَزَّكَ وَ أَكْرَمَكَ وَ أَغْلَاكَ وَ أَفْذَمَكَ وَ أَحْكَمَكَ وَ أَعْلَمَكَ وَ سِعَ عِلْمِكَ هَدَّدَ الْمُتَكَبِّرِينَ وَ اسْتَعْرَقَتْ نِعْمَتَكَ شُكْرَ الشَّاكِرِينَ وَ عَظَمَ فَضْلِكَ عَنْ إِحْصَاءِ الْمُحْصِينَ وَ جَلَّ طَوْلُكَ عَنْ وَصْفِ الْوَاصِفِينَ

'Glory be to You<sup>-azwj</sup>, O my God<sup>-azwj</sup>! How Lenient You<sup>-azwj</sup> are, and Your<sup>-azwj</sup> Magnificence, and Your<sup>-azwj</sup> Greatness, and Your<sup>-azwj</sup> Honour, and Your<sup>-azwj</sup> Generosity, and Your<sup>-azwj</sup> Exaltation, and Your<sup>-azwj</sup> Precedence, and Your<sup>-azwj</sup> Wisdom, and Your<sup>-azwj</sup> Knowledge! Your<sup>-azwj</sup> vast Knowledge intimidates the arrogant, Your<sup>-azwj</sup> bounties overwhelm the grateful with gratitude. Your<sup>-azwj</sup> Grace surpasses enumeration, and Your<sup>-azwj</sup> Greatness transcends description by the describers.

خَلَقْتَنَا بِقُدْرَتِكَ وَ لَمْ تَكْ شَيْئاً وَ صَوَّرْتَنَا فِي الظُّلْمَاءِ بِكُنْهِ لُطْفِكَ وَ أَهْضَمْتَنَا إِلَى نَسِيمِ رَوْحِكَ وَ عَدَوْتَنَا بِطَيْبِ رِزْقِكَ وَ مَكَّنْتَ لَنَا فِي مَهَادِ أَرْضِكَ وَ دَعَوْتَنَا إِلَى طَاعَتِكَ فَاسْتَجَدْنَا بِإِحْسَانِكَ عَلَى عَصِيَانِكَ وَ لَوْ لَا جِلْمُكَ مَا أَمَهَلْتَنَا

You<sup>-azwj</sup> Created us by Your<sup>-azwj</sup> power and we were nothing, and You<sup>-azwj</sup> Imaged us in the darkness with the essence of Your<sup>-azwj</sup> Gentleness, and You<sup>-azwj</sup> Raised us to the breeze of Your<sup>-azwj</sup> Spirit, and You<sup>-azwj</sup> Provided us with Your<sup>-azwj</sup> goodly sustenance, and You<sup>-azwj</sup> Enabled for us in the cradle of Your<sup>-azwj</sup> earth, and You<sup>-azwj</sup> Called us to obey You<sup>-azwj</sup>, and we found us being upon disobedient to You<sup>-azwj</sup>, and had it not been for Your<sup>-azwj</sup> Forbearance, You<sup>-azwj</sup> would not have Respited us!

إِذْ كُنْتَ قَدْ سَدَلْتَنَا بِسِتْرِكَ وَ أَكْرَمْتَنَا بِمَعْرِفَتِكَ وَ أَطَهَرْتَ عَلَيْنَا حُجَّتَكَ وَ أَسْبَغْتَ عَلَيْنَا نِعْمَتَكَ وَ هَدَيْتَنَا إِلَى تَوْحِيدِكَ وَ سَهَّلْتَ لَنَا الْمَسْلَكَ إِلَى النَّجَاةِ وَ حَدَرْتَنَا سَبِيلَ الْمَهْلَكَةِ

You<sup>-azwj</sup> have Covered us with Your<sup>-azwj</sup> Cover, and Honoured us with recognising You<sup>-azwj</sup>, and Revealed Your<sup>-azwj</sup> Argument to us, and have Made Your<sup>-azwj</sup> bounties abundant upon us, and You<sup>-azwj</sup> Guided us to Your<sup>-azwj</sup> Tawheed, and Facilitated for us Your<sup>-azwj</sup> Path to the salvation, and You<sup>-azwj</sup> Warned us of the destructive way.

فَكَانَ جَزَاؤُكَ مِنَّا أَنْ كَافَأْنَاكَ عَلَى الْإِحْسَانِ بِالْإِسَاءَةِ الْجَزَاءَ مِنَّا عَلَى مَا أَسْحَطَ وَ مُسَارَعَةً إِلَى مَا بَاعَدَ مِنْ رِضَاكَ وَ اغْتِبَاطاً بِعُرُورِ آمَالِنَا وَ إِعْرَاضاً عَلَى زَوَاجِرِ آجَالِنَا

Recompensing You<sup>-azwj</sup> from us was our sufficing You<sup>-azwj</sup> with the evil deeds with audacity from us upon what Annoys You<sup>-azwj</sup>, and being quick to what distances from You<sup>-azwj</sup> Satisfaction, and our rejoicing in the deception of our hopes, and our turning to rebukes of our deaths!

فَلَمْ يَزِدْنَا ذَلِكَ حَتَّى أَتَانَا وَعْدُكَ لِيَأْخُذَ الْقُوَّةَ مِنَّا فَدَعَوْنَاكَ مُسْتَحْطِينَ لِمَيْسُورِ رِزْقِكَ مُتَتَّقِينَ لِحَوَائِزِكَ فَتَعْمَلُ بِأَعْمَالِ الْمُجَارِ كَالْمُرَاصِدِينَ لِمُتَوَيْتِكَ بِوَسَائِلِ الْأَبْرَارِ تَتَمَّتْ عَلَيْكَ الْعِظَائِمُ

So that did not restrain us until Your<sup>-azwj</sup> Promise came to us to take strength from us. Thus, we called upon You<sup>-azwj</sup>, feeling entitled to Your<sup>-azwj</sup> ample provision, expecting Your<sup>-azwj</sup> Rewards. We acted with the deeds of the wicked, like those who await Your<sup>-azwj</sup> retribution while hoping for the rewards of the righteous. We wish to You<sup>-azwj</sup> for the greatest bounties!

فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ مِنْ مُصِيبَةٍ عَظِيمَةٍ زُرَيْتُهَا وَسَاءَ ثَوَابُهَا وَ ظَلَّ عِقَابُهَا وَ طَالَ عَذَابُهَا

Surely, we are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! We return to You<sup>-azwj</sup> from a calamity whose gravity is immense, and its retribution severe, and its punishment prolonged.

وَ إِن لَّمْ تَنْفُضْ بَعْدُكَ رَبَّنَا فَنُتَسَطَّ آمَالُنَا وَ فِي وَعْدِكَ الْعُمُورُ عَنْ زَلِيلِنَا رَجُونَا إِقَالَتِكَ وَ قَدْ جَاهَرْنَاكَ بِالْكَبَائِرِ وَ اسْتَحْفَيْنَا فِيهَا مِنْ أَصَاغِرِ خَلْقِكَ وَ لَا نَحْنُ رَاقِبَتَاكَ خَوْفًا مِنْكَ وَ أَنْتَ مَعَنَا وَ لَا اسْتَحْفَيْنَا مِنْكَ وَ أَنْتَ تَرَانَا وَ لَا رَعَيْنَا حَقَّ حُرْمَتِكَ أَيُّ رَبِّ قِيَامِي وَجْهِ عَزَّ وَجْهِكَ نَلْقَاكَ أَوْ بِأَيِّ لِسَانٍ نُنَاجِيكَ وَ قَدْ نَقَضْنَا الْعُهُودَ بَعْدَ تَوْكِيدِهَا وَ جَعَلْنَاكَ عَلَيْنَا كَفِيلًا

Our Lord, and if You<sup>-azwj</sup> do not Extend Your<sup>-azwj</sup> Pardon, our hopes will be dashed. In Your<sup>-azwj</sup> Pardon for our slips, we place our hopes. We have openly committed major sins before You<sup>-azwj</sup>, while hiding minor ones among Your<sup>-azwj</sup> creatures. We did not watch over ourselves out of fear of You<sup>-azwj</sup>, though You<sup>-azwj</sup> are with us. We did not feel ashamed before You<sup>-azwj</sup>, though You<sup>-azwj</sup> See us. We did not Honour Your<sup>-azwj</sup> Sanctity, O Lord<sup>-azwj</sup>. So, by what face shall we meet You<sup>-azwj</sup>? By what tongue shall we Address You? We have violated our covenants after confirming them, making You<sup>-azwj</sup> our Guarantor.

ثُمَّ دَعَوْنَاكَ عِنْدَ الْبَلِيَّةِ وَ نَحْنُ مُفْتَحِمُونَ فِي الْخَطِيئَةِ فَأَجَبْتَ دَعْوَتَنَا وَ كَشَفْتَ كُرْبَتَنَا وَ رَحِمْتَ فُقْرَنَا وَ فَاقَتْنَا فَيَا سَوَاتِنَا يَا سَوْءَ صَنِيعَاةٍ بِأَيِّ حَالَةٍ عَلَيْنَا اجْتَرَأْنَا وَ أَيُّ تَغْيِيرٍ يَمْهَجُنَا عَزَّرْنَا

Then we supplicated to You<sup>-azwj</sup> during the afflictions while we were storming into the sins. You<sup>-azwj</sup> Answered our supplications and You<sup>-azwj</sup> removed our distress and Mercied our poverty and our destitution. O its evil and O the evil of its making! With which state we were audacious upon You<sup>-azwj</sup>, and which deception we were deceived!

أَيُّ رَبِّ بِأَنْفُسِنَا اسْتَحْفَيْنَا عِنْدَ مَعْصِيَتِكَ لَا بَعْظَمَتِكَ وَ بِجَهْلِنَا اغْتَرَرْنَا لَا بِجِلْمِكَ وَ حَقَّنَا أَضْعَانًا لَا كَبِيرَ حَقِّكَ وَ أَنْفُسَنَا ظَلَمْنَا وَ رَحِمْنَاكَ رَجُونَا فَارْحَمْ تَضَرُّعَنَا وَ كَبُونَا لَوْجِيَّكَ وَ جُوهَنَا الْمُسَوَّدَةَ مِنْ دُونِنَا

Yes, Lord<sup>-azwj</sup>! We took lightly with our souls when disobeying You<sup>-azwj</sup>, not realising Your<sup>-azwj</sup> Magnificence, and we were deceived by our ignorance and we placed our right nor deeming Your<sup>-azwj</sup> right as great, and we were unjust to our own selves, and we hoped for Your<sup>-azwj</sup> Mercy, so Mercy our beseeching, and our devoting to Your<sup>-azwj</sup> Face while our faces are darkened from our sins!

فَسَأَلْنَاكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَ أَنْ تُصَلِّ حَوْفُنَا بِأَمْنِكَ وَ وَحْشَتَنَا بِأَمْنِكَ وَ وَحَدَّتْنَا بِصُحْبَتِكَ وَ فَنَاءَنَا بِبِقَائِكَ وَ دُلْنَا بِعِزِّكَ وَ ضَعَفْنَا بِفُؤَاتِكَ فَإِنَّهُ لَا ضَبْعَةَ عَلَيَّ مِنْ حَفِظْتِ وَ لَا صَغْفَ عَلَيَّ مِنْ قَوَّيْتِ وَ لَا وَهْنَ عَلَيَّ مِنْ أَعْنَتِ

We ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Connect our fear with Your<sup>-azwj</sup> Safety, and our loneliness with Your<sup>-azwj</sup> Comfort, and our being alone with Your<sup>-azwj</sup> Accompaniment, and our temporariness with Your<sup>-azwj</sup> Lasting,

and our disgrace with Your<sup>-azwj</sup> Honour, and our weakness with Your<sup>-azwj</sup> Strength, for there is no wastage upon the one You<sup>-azwj</sup> Protect, nor any weakness upon the one You<sup>-azwj</sup> Strengthen, nor feebleness upon the one You<sup>-azwj</sup> Assist!

نَسْأَلُكَ يَا وَاسِعَ الْبَرَكَاتِ وَ يَا قَاضِيَ الْحَاجَاتِ وَ يَا مُنْجِحَ الطَّلِبَاتِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرْزُقَنَا خَوْفًا وَ حُزْنًا تَشْعَلُنَا بِمَا عَنِ لَدَاتِ الدُّنْيَا وَ شَهَوَاتِهَا وَ مَا يَعْزُرُنَا لَنَا فِيهَا عَنِ الْعَمَلِ بِطَاعَتِكَ

We ask You<sup>-azwj</sup>, O Vast of the Blessings, and O Fulfiller of the needs, and O Success of the seekers, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Grace us fear and grief for us to be pre-occupied with these two from pleasures of the world and its lustful desires, and whatever is an obstacle for us in it from working in obedience to You<sup>-azwj</sup>.

إِنَّهُ لَا يَنْبَغِي لِمَنْ حَمَلْتَهُ مِنْ نِعْمِكَ مَا حَمَلْتَنَا أَنْ يَعْطَلَ عَنْ شُكْرِكَ وَ أَنْ يَتَشَاغَلَ بِشَيْءٍ غَيْرِكَ

It is not befitting for the one whom You<sup>-azwj</sup> have Loaded from Your<sup>-azwj</sup> bounties what You<sup>-azwj</sup> have Loaded us, that he should be heedless from thanking You<sup>-azwj</sup>, and he should pre-occupy with something other than You<sup>-azwj</sup>!

يَا مَنْ هُوَ عَوْضٌ مِنْ كُلِّ شَيْءٍ وَ لَيْسَ مِنْهُ عَوْضٌ رَبَّنَا فَدَاوِنَا قَبْلَ التَّلَلِّ وَ اسْتَعْمِلْنَا بِطَاعَتِكَ قَبْلَ انْصِرَامِ الْأَجَلِ وَ ارْحَمْنَا قَبْلَ أَنْ يَخْجُبَ دُعَاؤُنَا فِيمَا نَسْأَلُ

O One Who is a Substitute from all things and there isn't any substitute from Him<sup>-azwj</sup>! Our Lord<sup>-azwj</sup>! Remedy us before the illness, and Utilise us in Your<sup>-azwj</sup> obedience before the end of the life-term, and Rest us before our supplications are veiled regarding what we are asking!

وَ امْنُنْ عَلَيْنَا بِالنَّشَاطِ وَ أَعِدْنَا مِنَ الْقَسْبِ وَ الْكَسَلِ وَ الْعَجْزِ وَ الْعَلَلِ وَ الضَّرَرِ وَ الضَّجْرِ وَ الْمَلَلِ وَ الرِّيَاءِ وَ السُّمْعَةَ وَ الْهُوَى وَ الشَّهْوَةَ وَ الْأَشْرَ وَ الْبَطْرَ وَ الْمَرْحَ وَ الْحَيْلَاءَ وَ الْجِدَالَ وَ الْمِرَاءَ وَ السَّفَهَ وَ الْعُجْبَ وَ الطَّيْشَ

And Confer upon us with the vigour, and Shelter us from the failure, and the laziness, and the incapability, and the ailments, and the harm, and the distress, and the weariness, and the showing off, and the reputation, and the whims, and the lustful desires, and the evil, and the folly, and the frivolity (triviality), and the snobbery, and the contention, and the bitter quarrelling, and the foolishness, and the self-conceit, and the recklessness!

وَ سُوءِ الْخُلُقِ وَ الْعُدْرِ وَ كَثْرَةِ الْكَلَامِ فِيمَا لَا نُحِبُّ وَ التَّشَاغُلِ بِمَا لَا يَعُودُ عَلَيْنَا نَفْعُهُ وَ طَهِّرْنَا مِنَ اتِّبَاعِ الْهُوَى وَ مُخَالَطَةِ السُّفَهَاءِ وَ عَصِيَانِ الْعُلَمَاءِ وَ الرَّغْبَةِ عَنِ الْقُرْآنِ وَ مُجَالَسَةِ الدُّنَاةِ وَ اجْعَلْنَا مِمَّنْ يُجَالِسُ أَوْلِيَاءَكَ وَ لَا يُجْعَلْنَا مِنَ الْمُقَارِنِينَ لِأَعْدَائِكَ

And the evil manners, and the treachery, and the excessive speech about things You<sup>-azwj</sup> don't Like, and the pre-occupation with what does not return any benefit to us, and Purify us from following whims, and mingling with the foolish, and disobeying the knowledgeable, and turning away from the reading (Quran), socialising with lowly people, and Make us from those who sit with Your<sup>-azwj</sup> friends, and do not Make us from the ones drawing closer to Your<sup>-azwj</sup> enemies!

وَ أَحْيَا حَيَاةَ الصَّالِحِينَ وَ ارزُقْنَا قُلُوبَ الْخَائِفِينَ وَ صَبْرَ الرَّاهِدِينَ وَ فَنَاعَةَ الْمُتَّقِينَ وَ يَقِينَ السَّائِرِينَ وَ أَعْمَالَ الْعَابِدِينَ وَ حِرْصَ الْمُشْتَاقِينَ حَتَّى نُورِدْنَا جَنَّاتِكَ غَيْرَ مُعَذِّبِينَ

And Cause us to live the life of the righteous, and Grace us hearts of the fearful, and patience of the ascetics, and contentment of the pious, and certainty of the patient, and works of the worshippers, and eagerness of the yearning ones until we arrive to Your<sup>-azwj</sup> Paradise unpunished!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَمَلَ بِفَرَائِضِكَ وَ التَّمَسُّكَ بِسُنَّتِكَ وَ الْوُقُوفَ عِنْدَ نَهْيِكَ وَ الطَّاعَةَ لِأَهْلِ طَاعَتِكَ وَ الْإِنْتِهَاءَ عَنْ مَحَارِمِكَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for working with Your<sup>-azwj</sup> Obligations, and adhering with Your<sup>-azwj</sup> Sunnah, and the pausing at Your<sup>-azwj</sup> Prohibitions, and the obedience to Your<sup>-azwj</sup> obedient people, and the desisting from Your<sup>-azwj</sup> Prohibitions!

اللَّهُمَّ ارزُقْنَا مَعْرُوفًا فِي غَيْرِ أَدَى وَ لَا مَنَّةٍ وَ عِزًّا بِكَ فِي غَيْرِ ضَلَالَةٍ وَ تَشْبِيهًا وَ يَقِينًا وَ تَذَكُّرًا وَ فَنَاعَةً وَ تَعَفُّفًا وَ غِنًى عَنِ الْحَاجَةِ إِلَى الْمَحْلُوقِينَ وَ لَا تَجْعَلْ وُجُوهَنَا مَبْدُولَةً لِأَحَدٍ مِنَ الْعَالَمِينَ فَإِنَّهُ مِنْ حَمَلِ فَضْلِ غَيْرِهِ مِنَ الْأَدْمِيَّةِ خَضَعَ لَهُ فَلَمْ يَنْهَهُ عَنْ بَاطِلٍ وَ لَمْ يُبْعِضْهُ عَلَى مَعْصِيَةٍ

O Allah<sup>-azwj</sup>! Grant us goodness without harm or disgrace, and honour in Your<sup>-azwj</sup> Guidance without straying, and vigour, and certainty, and remembrance, and contentment, and chastity, and needlessness from being needy to the created beings. And do not Make our faces subjected to anyone among the people, for the one who relies upon the favour of others from the humans becomes humiliated to him, so he does not desist him from the falsehood and does not hate him upon disobedience.

بَلِ اجْعَلْ أَرْزَاقَنَا مِنْ عِنْدِكَ دَارَةً وَ أَعْمَالَنَا مَرْبُورَةً وَ أَعِدْنَا مِنَ الْمَيْلِ إِلَى أَهْلِ الدُّنْيَا وَ التَّصَنُّعِ لَهُمْ بِشَيْءٍ مِنَ الْأَشْيَاءِ:

But Make our sustenance from You<sup>-azwj</sup> continuously, and our actions as Accepted, and Shelter us from the inclining to people of the world and to do something for them from the things!

اللَّهُمَّ وَ مَا أَجْرَيْتَ عَلَى أَلْسِنَتِنَا مِنْ نُورِ الْبَيِّنَاتِ وَ إِضْاحِ الْبُرْهَانِ فَاجْعَلْهُ نُورًا لَنَا فِي قُبُورِنَا وَ مَبْعَثِنَا وَ مَحْيَانَا وَ مَمَاتِنَا وَ عِزًّا لَنَا لَا دُلًّا عَلَيْنَا وَ أَمْنًا لَنَا مِنْ مَخْذُورِ الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Whatever clarity You<sup>-azwj</sup> have Placed on our tongues and the illumination of evidence, Make it a light for us in our graves, and our Resurrection, and our life, and our death. Grant us honour without disgrace, and security from the fears of this world and the Hereafter, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنَا مِنَ الَّذِينَ أَسْرَعَتْ أَرْوَاحُهُمْ فِي الْعُلَى وَ حَطَّطَتْ هِمَمُهُمْ فِي عِزِّ الْوَرَى فَلَمْ تَنْزَلْ قُلُوبَهُمْ وَالِهَةً طَائِرَةً حَتَّى أَنَاخُوا فِي رِيَاضِ النَّعِيمِ وَ جَنَّتُوا مِنْ ثَمَارِ النَّسِيمِ وَ شَرِبُوا بِكَأْسِ الْعَيْشِ وَ حَاضُوا لِحُبَّةِ السُّرُورِ وَ حَاضُوا فِي بَحْرِ الْحَيَاةِ وَ اسْتَظَلُّوا فِي ظِلِّ الْكَرَامَةِ آمِينَ رَبَّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-asws</sup> Progeny<sup>-asws</sup>, and Make us from those whose souls are swift in rising higher, and their aspirations are diverted in the honour of devoutness, so their hearts do not cease flying until they settle in the gardens of bliss, and they enjoy from the fruits of the cool breeze, and they drink with the cup of life, and dive into

the depths of joy, and immerse into the ocean of life, and they take shade in the shade of prestige! Ameen, Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِمَّنْ جَاشُوا خِلَالَ دِيَارِ الظَّالِمِينَ وَ اسْتَوْحِشُوا مِنْ مُؤَانَسَةِ الجَاهِلِينَ وَ سَمَّوْا إِلَى العُلُوِّ بِنُورِ الإِخْلَاصِ وَ رَكِبُوا فِي سَفِينَةِ النِّجَاةِ وَ أَقْلَعُوا بِرِيحِ اليَقِينِ وَ أَرَسُوا بِسَطْرِ الرِّضَا يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make us from the ones who roam through the lands of the oppressors (without fear), feeling estranged from the company of the ignorant, and soaring to heights with the light of sincerity, and boarding the ship of salvation, and setting sail with the wind of certainty, and anchoring on the shores of contentment, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ عَلَفُوا بَابَ الشَّهْوَةِ مِنْ قُلُوبِهِمْ وَ اسْتَنْفَدُوا مِنَ العَقْلَةِ أَنْفُسَهُمْ وَ اسْتَعْدَبُوا مَرَاةَ العَيْشِ وَ اسْتَلَانُوا البُسْطَ وَ طَفَرُوا بِجَبَلِ النِّجَاةِ وَ غَرَّوْهُ السَّلَامَةَ وَ المَقَامِ فِي دَارِ الكِرَامَةِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make us from the ones who locked the door of lustful desires from their hearts, and they exhausted themselves from the heedlessness, and tasted the bitterness of life, and they attained the contentment, and they won with the rope of salvation, and handle of safety, and the staying in the house of honour!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ تَمَسَّكُوا بِعُرْوَةِ العِلْمِ وَ أَذْبَوْا أَنْفُسَهُمْ بِالعِلْمِ وَ قَرَأُوا صَحِيفَةَ السَّيِّئَاتِ وَ نَسَرُوا دِيوَانَ الحُطَيِّاتِ وَ تَجَرَّعُوا مَرَاةَ الكَمَدِ حَتَّى سَلِمُوا مِنَ الآفَاتِ وَ وَجَدُوا الرَّاحَةَ فِي المُنْقَلَبِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make us from those who adhere with the handhold of knowledge, and they educate themselves with the understanding, and they read the book of evil deeds, and they spread the register of sins (to themselves), and they gulp the bitterness of toil until they were safe from the disasters and find the comfort in the transfer!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ عَرَسُوا أَشْجَارَ الحُطَايَا نُصَبَ رَوَامِقِ القُلُوبِ وَ سَفَّوْهَا مِنْ مَاءِ التَّوْبَةِ حَتَّى أَثْمَرَتْ لَهُمْ ثَمَرَ النَّدَامَةِ فَأَطْلَعَتْهُمْ عَلَى سُورِ حَقِيَّاتِ العُلَى وَ أَرَوَيْتَهُمُ المَخَاوِفَ وَ الأَحْزَانَ وَ العُيُومَ وَ الأشْجَارَ وَ نَظَرُوا فِي مِرَاةِ الفِكْرِ فَأَبْصَرُوا حَسِبَ الفِطْنَةَ وَ لَبَسُوا ثَوْبَ الحِدْمَةِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make us from those who planted the trees of sins as stakes in the depths of hearts (for remorse and seeking forgiveness), watering them with the water of repentance until they bear the fruits of regret, thus revealing to them the veils of lofty secrets. You<sup>-azwj</sup> Nourish them with fears, and the sorrows, and the clouds, and the trees, Causing them to look into the mirror of thought, so they perceive the essence of Wisdom and don the garment of service!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ شَرَبُوا بِكَأْسِ الصَّفَاءِ فَأَوْرَثَهُمُ الصَّبْرَ عَلَى طُولِ البَلَاءِ فَفَرَّتْ أَعْيُنُهُمْ بِمَا وَجَدُوا مِنَ العَيْنِ حَتَّى تَوَهَّمَتْ قُلُوبُهُمْ فِي المَلَكُوتِ وَ جَالَتْ بَيْنَ سَرَائِرِ حُجُبِ الجَبْرُوتِ وَ مَالَتْ أَرْوَاحُهُمْ إِلَى ظِلِّ بَرْدِ المُشْتَقِينَ فِي رِيَاضِ الرَّاحَةِ وَ مَعَدِنِ العِرِّ وَ عَرَصَاتِ المُحَلِّدِينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make us from those who drank from the cup of purity, thus inheriting patience in the face of prolonged trials, until their eyesight is diminished from what they found of the Divine Vision, and their hearts turned towards the realm of Sovereignty. They wandered among the secrets behind the veils of Omnipotence, and their souls inclined towards the cool shade of the yearning ones in the gardens of tranquillity, and the source of dignity, and the pathways of the eternal dwellers!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ رَتَعُوا فِي زَهْرَةِ رَبِيعِ الْفَهْمِ حَتَّى تَسَامَى بِحِمِّ السُّمُوِّ إِلَى أَعْلَى عِلِّيِّينَ فَرَسَمُوا ذِكْرَ هَبَّتِكَ فِي قُلُوبِهِمْ حَتَّى نَاجَتْكَ أَلْسِنَةُ الْقُلُوبِ الْحَنِيئَةِ بِطُولِ اسْتِعْقَارِ الْوَحْدَةِ فِي تَحَارِبِ قُدْسِ رَهْبَانِيَّةِ الْحَاشِعِينَ وَ حَتَّى لَادَتْ أَبْصَارُ الْقُلُوبِ نَحْوَ السَّمَاءِ وَ عَبَّرَتْ أَمْنَةَ [أَيْنَمَةً] التَّوَّاحِينَ بَيْنَ مَصَافِي الْكُرُوبِيِّينَ وَ مَجَالِسَةِ الرُّوحَانِيِّينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make us from those who grazed in the garden of understanding's springtime until the heights of nobility were attained by them, drawing the mention of Your-azwj Majesty in their hearts until the tongues of the hidden hearts cried out for Your-azwj Forgiveness in the sanctuaries of the devout, and until the eyes of the hearts turned towards the sky and traversed the pathways of the seekers, amidst the ranks of the afflicted and the company of the spiritual guides.

لَهُمْ زَفَرَاتٌ أَحْرَقَتْ الْقُلُوبَ عِنْدَ إِزْسَالِ الْفِكْرِ فِي مَرَاتِعِ الْإِحْسَانِ بَيْنَ يَدَيْكَ وَ أَنْصَبَتْ نَارَ الْحَشِيئَةِ مَنَابِتِ الشَّهَوَاتِ مِنْ قُلُوبِهِمْ وَ سَكَنْتَ بَيْنَ خَوَائِي طَابَقِي الْعُقَلَاتِ مِنْ صُدُورِهِمْ فَأَنْبَهَ ذِكْرَ [الدِّكْرِ] زَفَادَ قُلُوبِهِمْ

For them, there were signs that scorched hearts upon the sending of thought into the domains of Benevolence in front of You-azwj, and the fire of awe matured the growth of desires from their hearts, settling among the layers of heedlessness. Thus, the Zikr awakened the slumber of their hearts!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ اشْتَعَلُوا بِالذِّكْرِ عَنِ الشَّهَوَاتِ وَ خَالَفُوا دَوَاعِيَ الْعُرَّةِ بِوَاضِحَاتِ الْمَعْرِفَةِ وَ قَطَعُوا أَسْتَارَ نَارِ الشَّهَوَاتِ بِبَضْحِ مَاءِ التَّوْبَةِ وَ غَسَلُوا أَوْعِيَةَ الْجُهْلِ بِصَفْوِ مَاءِ الْحَيَاةِ حَتَّى جَالَتْ فِي مَجَالِسِ الذِّكْرِ زُطُونَةُ أَلْسِنَةِ الدَّاكِرِينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make us from those who are pre-occupied with the Zikr from (indulging in) the lustful desires, and they contravened the motives of dignity with the clear evidences of knowledge, and they tore apart the veils of the fire of desires with the sprinkling of the water of repentance. They cleansed the vessels of ignorance with the purity of the water of life until the moisture of the tongues of the Zikr circulated in the gatherings of ones doing Zikr!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا بَيْنَ سَهْلَتِ لَهُ طَرِيقِ الطَّاعَةِ بِالتَّوْفِيقِ فِي مَنَازِلِ الْأَبْرَارِ فَحَيُّوا وَ قُرَّبُوا وَ أَكْرَمُوا وَ زَيَّنُوا بِخِدْمَتِكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make us from the ones You-azwj had Facilitated for him the path of obedience with the Inclination in the stations of the righteous, so they lived, and drew closer, and honour and adorned with serving You-azwj!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ أَرْسَلْتَ عَلَيْهِمْ سُورَ عِصْمَةِ الْأَوْلِيَاءِ وَ حَصَصْتَ قُلُوبَهُمْ بِطَهَارَةِ الصَّفَاءِ وَ زَيَّنْتَهُمَا بِالْفَهْمِ وَ الْحَيَاءِ فِي مَنْزِلِ الْأَصْفِيَاءِ وَ سَيَّرْتَ هُمُومَهُمْ فِي مَلَكُوتِ سَمَاوَاتِكَ حُجْبًا حُجْبًا حَتَّى يَنْتَهِي إِلَيْكَ وَارِدُهَا

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make us from those You<sup>-azwj</sup> Sent upon them the covering of Protection of the Guardians<sup>-asws</sup>, and You<sup>-azwj</sup> Particularised their hearts with the clarity and Adorned them with the understanding, and the life in the dwellings of the elites, and You<sup>-azwj</sup> Directed their concerns in the kingdoms of Your<sup>-azwj</sup> skies, veil by veil, until they ended arriving to You<sup>-azwj</sup>!

وَ مَعَ ابْتِصَارِنَا بِالْجَوْلَانِ فِي جَلَالِكَ لِتَسْهَرَنَا عَمَّا نَامَتْ قُلُوبُ الْغَائِلِينَ وَ اجْعَلْ قُلُوبَنَا مَعْقُودَةً بِسَلَابِلِ النُّورِ وَ عَلِّمْنَا مِنْ أَرْكَانِ عَرْشِكَ بِأَطْرَابِ الدِّكْرِ

And Gratify our eyes with the Splendour of Your<sup>-azwj</sup> Majesty, so that we may stay awake from what has put the hearts of the heedless to sleep. Make our hearts bound by the chains of light, and suspend them from the pillars of Your<sup>-azwj</sup> Throne with the tendrils of Zikr.

وَ اشْغَلْنَا بِالنَّظْرِ إِلَيْكَ عَنْ سَرِّ مَوَاقِفِ الْمُخْتَانِينَ وَ أَطْلُقْنَا مِنَ الْأَسْرِ لِنَجُولَ فِي خِدْمَتِكَ مَعَ الْجَوَالِينِ وَ اجْعَلْنَا بِخِدْمَتِكَ لِلْعِبَادِ وَ الْأَبْدَالِ فِي أَقْطَارِهَا طُلَابًا وَ لِلْخَاصَّةِ مِنْ أَصْفِيَائِكَ أَصْحَابًا وَ لِلْمُرِيدِينَ الْمُتَعَلِّقِينَ بِبَابِكَ أَحْبَابًا

And pre-occupy these with turning away from the evil of stances of the deceivers. Set them free from captivity to roam in Your<sup>-azwj</sup> service with the roaming ones. Make us, through Your<sup>-azwj</sup> service for the servants, and as learners in its outskirts, and as companions for the special ones of Your<sup>-azwj</sup> Elites, and as beloved to the intending to be attached to door of Your<sup>-azwj</sup> Loved ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ عَرَفُوا أَنْفُسَهُمْ وَ أَيَّمُوا بِمُسْتَقَرِّهِمْ فَكَانَتْ أَعْمَارُهُمْ فِي طَاعَتِكَ تَقْنَى وَ قَدْ نَحَلْتَ أَجْسَادَهُمْ بِالْحُزْنِ وَ إِنْ لَمْ تَبَلْ وَ هَدَيْتَ إِلَى دِكْرِكَ وَ إِنْ لَمْ تَبْلُغْ إِلَى مُسْتَرَاكِ الْهُدَى

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make us from those who recognised themselves, and they were certain of their settlements, so their lifetimes were spend in obedience to You<sup>-azwj</sup> and they had thinned their bodies with the grief and even if these did not wear out, and were guided to Your<sup>-azwj</sup> Zikr, and even though they don't reach the comfort of the Guidance!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنَا مِنَ الَّذِينَ فُتِّمَتْ لَهُمْ رِثَقٌ عَظِيمٌ عَوَاشِي جُفُونِ حَقِيقِ عَيْنِ الْقُلُوبِ حَتَّى نَظَرُوا إِلَى تَدْيِيرِ حِكْمَتِكَ وَ شَوَاهِدِ حُجَجِ بَيِّنَاتِكَ فَعَرَفُوكَ بِمَحْضُولِ فِطْنِ الْقُلُوبِ وَ أَنْتَ فِي عَوَامِضِ سَرَاتِ حُجُبِ الْقُلُوبِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make us from those for whom a great opening has been unveiled, the curtains lifted from the depths of their hearts, until they behold the workings of Your<sup>-azwj</sup> Wisdom and the clear evidences of Your<sup>-azwj</sup> proofs. Thus, they recognise You<sup>-azwj</sup> through the harvest of insight in their hearts, while You<sup>-azwj</sup> remain veiled in the mysteries behind the veils of the hearts!

فَمُبْحَانِكَ أَيُّ عَيْنٍ تَقُومُ بِمَا نُصِبَ نُورَكَ أَمْ تَرْتَقَى إِلَى نُورِ ضِيَاءِ قُدْسِكَ أَوْ أَيُّ فِهْمٍ يَفْهَمُ مَا دُونَ ذَلِكَ إِلَّا الْأَبْصَارُ الَّتِي كَشَفْتَ عَنْهَا حُجُبَ الْعَمِيَّةِ فَرَقَتْ أَرْوَاحَهُمْ عَلَى أَجْبِحَةِ الْمَلَائِكَةِ



Glory be to You<sup>-azwj</sup>! Which eye can withstand Your<sup>-azwj</sup> Noor, or glance at the radiance of illumination of Your<sup>-azwj</sup> Holiness, or which understanding can understand what is beyond that except the insights which You<sup>-azwj</sup> have Removed the veils of blindness from, so their souls rose upon the wings of Angels?

فَسَمَّاهُمْ أَهْلَ الْمَمْلُوكَاتِ زُورًا وَ أَسْمَاهُمْ أَهْلَ الْجَبْرُوتِ عُمَارًا فَتَرَدَّدُوا فِي مَصَافِّ الْمُسْتَجِيبِينَ وَ تَعَلَّقُوا بِحِجَابِ الْمُنْدَرَةِ وَ نَاجُوا رَبَّهُمْ عِنْدَ كُلِّ شَهْوَةٍ فَحَرَقَتْ قُلُوبُهُمْ حُجْبَ النُّورِ حَتَّى نَظَرُوا بِعَيْنِ الْقُلُوبِ إِلَى عِزِّ الْجَلَالِ فِي عِظَمِ الْمَمْلُوكَاتِ فَرَجَعَتِ الْقُلُوبُ إِلَى الصُّدُورِ عَلَى النَّيَّاتِ بِمَعْرِفَةِ تَوْحِيدِكَ

The people of the kingdoms named them as visitors, and the forceful people named them as long-lived. They hesitated in the ranks of those who glorify, clinging to the veil of power, seeking refuge with their Lord at every temptation. Their hearts were set ablaze by the veils of light until they gazed with the eye of their hearts upon the glory in the Grandeur of the Kingdom. Then the hearts returned to their chests, upon the intentions, with the knowledge of Your Oneness!

فَلَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا

There is no god except You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>! You<sup>-azwj</sup> are Exalted from what the unjust ones are saying, Exalted, Great!

إِلَهِي فِي هَذِهِ الدُّنْيَا هُمُومٌ وَ أَحْزَانٌ وَ غُمُومٌ وَ بَلَاءٌ وَ فِي الْآخِرَةِ حِسَابٌ وَ عِقَابٌ فَأَيْنَ الرَّاحَةُ وَ الْفَرَجُ

My God<sup>-azwj</sup>! In this world there are worries, and griefs, and sadness, and affliction, while in the Hereafter is Reckoning and Punishment. So where is the comfort and the joy?

إِلَهِي خَلَقْتَنِي بِغَيْرِ أَمْرِي وَ تَمَيَّنْتَنِي بِغَيْرِ إِذْنِي وَ وَكَلْتَنِي فِي عَدُوًّا لِي لَهُ عَلَيَّ سُلْطَانٌ يَسْأَلُكَ فِي الْبَلَاءِ مَعْرُورًا وَ قُلْتَ لِي اسْتَمْسِكْ فَكَيْفَ اسْتَمْسِكُ إِنْ لَمْ تُمْسِكْنِي

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Created me without my instructions, and You<sup>-azwj</sup> will Cause me to die without my permission, and You<sup>-azwj</sup> Allocated within me an enemy of mine having authority for him upon me. He travels the afflictions with me deceptively and You<sup>-azwj</sup> Said to me: “Hold on!” How can I hold on if You<sup>-azwj</sup> do not Hold me?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ثَبِّتْنِي بِالْقَوْلِ الثَّابِتِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ ثَبِّتْنِي بِالْعَزَاةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا يَا أَرْحَمَ الرَّاحِمِينَ يَا مَنْ قَالَ ادْعُونِي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ وَ قَدْ دَعَوْتُكَ يَا إِلَهِي كَمَا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Affirm me with the firm word in the world and the Hereafter, and Affirm me with the firmest handhold which there is no crack for it, O most Merciful of the merciful ones! O One Who said: “Supplicate to Me<sup>-azwj</sup> for ***I am near; I Answer the supplication of the suppliant when he supplicates to Me; [2:186]***, and I am supplicating to You<sup>-azwj</sup> O my God<sup>-azwj</sup> just as You<sup>-azwj</sup> have Commanded me, so Answer to me just as You<sup>-azwj</sup> have Promised me, surely You<sup>-azwj</sup> do not Break the Promise!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ لِوَالِدَيْي وَ مَا وَلَدَا وَ مَنْ وَلَدَتْ وَ مَا تَوَالَدُوا وَ لِأَهْلِي وَ وُلْدِي وَ أَقَارِبِي وَ إِخْوَانِي فِيكَ وَ حَبْرَانِي مِنْ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Forgive for me and for my parent, and what they begot, and the ones I have begotten, and what they will beget, and for my family, and my children, and my relatives, and my brethren for Your<sup>-azwj</sup> Sake, and my neighbours from the believing men and the believing women, the living ones from them and the dead, **and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10]!**<sup>188</sup>

مُنَاجَاةٌ لَهُ أُخْرَى صَلَّوَاتُ اللَّهِ عَلَيْهِ

**Another Munajaat of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

إِلَهِي حَرَمَنِي كُلُّ مَسْتَقُولٍ رِفْدَهُ وَ مَنَعَنِي كُلُّ مَأْمُولٍ مَا عِنْدَهُ وَ أَخْلَفَنِي مَنْ كُنْتُ أَرْجُوهُ لِرِعْنَةٍ وَ أَقْصَدُهُ لِرَهْبَةٍ وَ خَالَ الشُّكَّ فِي ذَلِكَ يَقِينًا وَ الظُّلَّ عِرْفَانًا وَ اسْتَحَالَ الرَّجَاءَ يَأْسًا وَ رَدَّتْنِي الضَّرْبُورَةَ إِلَيْكَ حِينَ خَابَتْ آمَالِي وَ انْقَطَعَتْ أَسْبَابِي وَ أَيْقَنْتُ أَنَّ سَعْيِي لَا يُفْلِحُ وَ اجْتِهَادِي لَا يَنْجِحُ إِلَّا بِمَعُونَتِكَ وَ أَنَّ مُرِيدِي بِالْخَيْرِ لَا يَقْدِرُ عَلَى إِتَائِي إِلَّا بِإِذْنِكَ

‘My Lord<sup>-azwj</sup>! Every seeker has deprived me of his provision, every one I had hoped to has prevented me of what is in his possession, and he has broken his promise the one I who I was hoping to for any desirable thing or I had aimed for averting a fear, and during that the state of doubt is certainty, and the guess is knowing, and the hope of despair, and the necessity has returned me to You<sup>-azwj</sup> when my hopes have been disappointed, and my means are cut off, and I am certain that my striving has not been successful, and my struggle cannot succeed except with Your<sup>-azwj</sup> Assistance, and my wanting the good is not able upon my achieving it except by Your<sup>-azwj</sup> Permission!

فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَغْنِنِي يَا رَبِّ بِكَرَمِكَ عَنِ لُؤْمِ الْمَسْئُولِينَ وَ بِإِسْعَافِكَ عَنِ حَبِيئَةِ الْمَرْجُوحِينَ وَ أَبْدِلْنِي مَخَافَتَكَ مِنْ مَخَافَةِ الْمَخْلُوقِينَ

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and O Lord<sup>-azwj</sup>, Enrich me with Your<sup>-azwj</sup> Benevolent from the blame of the beggars, and by Your<sup>-azwj</sup> Assistance from disappointment of the hoping ones, and Replace me by fearing You<sup>-azwj</sup> from (instead of) fearing the created beings!

وَ اجْعَلْنِي أَشَدَّ مَا أُكُونُهُ لَكَ خَوْفًا وَ أَكْثَرَ مَا أُكُونُهُ لَكَ ذِكْرًا وَ أَعْظَمَ مَا أُكُونُ مِنْكَ جِزْرًا إِذَا زَالَتْ عَنِّي الْمَخَافَةُ وَ انْزَاخَتْ الْمَكَارَهُ وَ انْصَرَفَتْ عَنِّي الْمَخَافَةُ حِينَ يَأْمُرُ الْمَعْرُورُونَ مَكَرَكَ وَ يُنْسَى الْجَاهِلُونَ ذِكْرَكَ

And Make me as intensely fearful of You<sup>-azwj</sup> what I can be, and of most Zikr of You<sup>-azwj</sup> what I can be, and mightiest of Protection from You<sup>-azwj</sup> as I can be when the fears decline from me,

<sup>188</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 c

and the abhorrence departs, and apprehensions are dispelled, when the arrogant ones feel safe of Your<sup>-azwj</sup> Plan, and the ignorant ones forget Your<sup>-azwj</sup> Zikr!

وَلَا تُجْعَلْنِي مِمَّنْ يَبْطِرُهُ الرَّخَاءُ وَيَصْرَعُهُ الْبَلَاءُ فَلَا يَدْعُوكَ إِلَّا عِنْدَ خُلُولٍ نَازِلَةٍ وَلَا يَذْكُرُكَ إِلَّا عِنْدَ وُفُوعٍ جَائِحَةٍ فَيَصْنَعُ لَكَ حُدَّةً وَ تَرْفَعُ بِالسَّأَلَةِ إِلَيْكَ يَدَهُ

And do not Make me from the ones the hopes have cut him, and the affliction has knocked him down, so he only supplicates to You<sup>-azwj</sup> at the descent of disaster, and he does not remember You<sup>-azwj</sup> except at the occurrence of a pandemic. So, he places his cheek (on the ground) and raising his hands with the asking to You<sup>-azwj</sup>!

وَلَا تُجْعَلْنِي مِمَّنْ عِبَادَتُهُ لَكَ حَطَرَاتٌ تَعْرُضُ دُونَ دَوَامِهَا الْفَتْرَاتُ فَيَعْلَمُ [فَيَعْمَلُ] بِشَيْءٍ مِنَ الطَّاعَةِ مِنْ يَوْمِهِ وَ يَمْلِكُ الْعَمَلَ فِي غَدِهِ

And do not Make me from the ones whose worship to You<sup>-azwj</sup> are occasional acts that are not consistent, so he works with something from the acts of obedience from his day, and he hopes the hopes in the next.

لَكِنْ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ كُلَّ يَوْمٍ مِنْ أَيَّامِي مُوفِياً عَلَى أَمْسِهِ مُقْصِراً عَنْ غَدِهِ حَتَّى تَتَوَقَّأَنِي وَ قَدْ أَعَدَدْتُ لِيَوْمِ الْمَعَادِ تَوْفِيراً الرَّادِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

But Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Make every days from my days more fulfilling that is previous, deficient from its next until You<sup>-azwj</sup> Cause me to dies, and I have prepared for the Day of appointment with the plentiful provision of Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones".<sup>189</sup>

وَلَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ مُنَاجَاةٌ أُخْرَى

**And another Munajaat of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

إِلَهِي وَ مَوْلَايَ وَ غَايَةَ رَجَائِي أَشْرَقَتْ مِنْ عَرْشِكَ عَلَى أَرْضِيكَ وَ مَلَائِكَتِكَ وَ سَكَّانِ سَمَاوَاتِكَ وَ قَدِ انْقَطَعَتِ الْأَصْوَاتُ وَ سَكَتَتِ الْحَرَكَاتُ وَ الْأَحْيَاءُ فِي الْمَضَاجِعِ كَالْأَمْوَاتِ

My God<sup>-azwj</sup> and my Master<sup>-azwj</sup>, and Peak of my hopes! You<sup>-azwj</sup> Shone from Your<sup>-azwj</sup> Throne upon You<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> Angels, and dwellers of Your<sup>-azwj</sup> skies, and the voices have cut off, and the movements are still, and the living ones are in the beds like the dead!

فَوَجَدْتُ عِبَادَكَ فِي شَتَّى الْحَالَاتِ فَمِنْهُ خَائِفٌ لِحَا إِلَيْكَ فَاَمْنَتُهُ وَ مُذْنِبٌ دَعَاكَ لِلْمَغْفِرَةِ فَاَجَبْتُهُ وَ رَافِقٌ اسْتَوْدَعَكَ نَفْسَهُ فَحَفِظْتَهُ وَ ضَالٌّ اسْتَرْشَدَكَ فَاَرْشَدْتَهُ وَ مُسَافِرٌ لَأَذَى بِكَتِفِكَ فَاَوَيْتَهُ وَ ذِي [ذُو] حَاجَةٍ نَادَاكَ لَهَا فَلَبَّيْتَهُ وَ نَاسِكٌ أَفْتَى بِذِكْرِكَ لَيْلَهُ فَاَحْظَيْتَهُ وَ بِالْفُؤْرِ جَازَيْتَهُ وَ جَاهِلٌ ضَلَّ عَنِ الرُّشْدِ وَ عَوَّلَ عَلَى الْجُلْدِ مِنْ نَفْسِهِ فَخَلَّيْتَهُ

I found Your<sup>-azwj</sup> servants being in various states. From it is a fearful one sheltering to You<sup>-azwj</sup> so You<sup>-azwj</sup> Secured him, and a sinner supplicating to You<sup>-azwj</sup> for the Forgiveness so You<sup>-azwj</sup>

<sup>189</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 d

Answered him, and a sleeping one who has entrusted his soul to You<sup>-azwj</sup> so You<sup>-azwj</sup> Protected him, and a straying one seeking Your<sup>-azwj</sup> Guidance so You<sup>-azwj</sup> have Guided him, and a traveller seeking refuge with Your<sup>-azwj</sup> Protection so You<sup>-azwj</sup> Sheltered him, and one with a need calling out to You<sup>-azwj</sup> for it so You<sup>-azwj</sup> Responded to him, and a ritualist spending his night with Your<sup>-azwj</sup> Zikr so You<sup>-azwj</sup> Guarded him and Rewarded him with the success, and an ignorant one strayed from the rightful guidance and relied upon his own skin, so You<sup>-azwj</sup> Left him alone!

إِلَهِي فَحَقِّقِ الْإِسْمَ الَّذِي إِذَا دُعِيَ بِهِ أُجِبْتَ وَ الْحَقِّ الَّذِي إِذَا أُقْسِمَتْ بِهِ أُوجِبْتَ وَ بِصَلَوَاتِ الْعِتَّةِ الْهَادِيَةِ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ

My God<sup>-azwj</sup>! By the right of the Name which whenever it is supplicated with, is Answered, and the truth which whenever it is vowed with, is obligated, and by Salawaat of the family of guides, and the Angels of Proximity!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي مِمَّنْ خَافَ قَامَتَهُ وَ دَعَاكَ لِلْمَعْرِفَةِ فَأَجِبْتَهُ وَ اسْتَوْدَعَكَ نَفْسَهُ فَحَفِظْتَهُ وَ اسْتَرْشَدَكَ فَأَرْشَدْتَهُ وَ لَأَدَّ بِكَتِفِكَ فَأَوْبَيْتَهُ وَ نَادَاكَ لِلْحَوَائِجِ فَلَيَّيْتَهُ وَ أَقْنِي بِدُرِّكَ لَيْلَهُ فَأَحْطِئْتَهُ وَ بِالْفُؤُزِ جَارَيْتَهُ وَ لَا تَجْعَلْنِي مِمَّنْ ضَلَّ عَنِ الرَّشْدِ وَ عَوَّلَ عَلَى الْجِلْدِ مِنْ نَفْسِهِ فَحَلَيْتَهُ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Make me from the ones who feared so You<sup>-azwj</sup> Secured him, and supplicated for the Forgiveness so You<sup>-azwj</sup> Answered him, and he entrusted his souls to You<sup>-azwj</sup> so You<sup>-azwj</sup> Guarded it, and he seek your Guidance so You<sup>-azwj</sup> Guided him, and he sought refuge with Your<sup>-azwj</sup> Protection so You<sup>-azwj</sup> Sheltered him, and he called out to You<sup>-azwj</sup> for the needs so You<sup>-azwj</sup> Responded to him, and he spent his night with Your<sup>-azwj</sup> Zikr so You<sup>-azwj</sup> Guarded him and Rewarded him with the success, and do not Make me from the ones who strayed away from the rightful guidance and relied upon his own skin, so You<sup>-azwj</sup> Left him alone!

إِلَهِي غَلَّقْتَ الْمُلُوكُ أَبْوَابَهَا وَ وَكَلْتَ بِهَا حُجَّابَهَا وَ بَابُكَ مَفْتُوحٌ لِمَاصِدِيهِ وَ جُودُكَ مَوْجُودٌ لِطَالِبِيهِ وَ عُفْرَانُكَ مَبْدُولٌ لِمُؤْمِلِيهِ وَ سُلْطَانُكَ دَائِمٌ لِمُسْتَحِقِّيهِ

My God<sup>-azwj</sup>! The kings have closed their doors and have allocated their door keepers with these while Your<sup>-azwj</sup> Door is open for one aiming for it, and Your<sup>-azwj</sup> Generosity is existent for its seeker, and Your<sup>-azwj</sup> Forgiveness is applied for its hopeful, and Your<sup>-azwj</sup> Authority is Stamped for its deserving one!

إِلَهِي حَلَّتْ نَفْسِي بِأَعْمَالِهَا بَيْنَ يَدَيْكَ وَ انْتَصَبَتْ بِالرَّغْبَةِ خَاصِعَةً لَدَيْكَ وَ مُسْتَشْفِعَةً بِكَرَمِكَ إِلَيْكَ فَصَلِّ عَلَى الْعِتَّةِ الْهَادِيَةِ وَ الْمَلَائِكَةِ الْمُسَبِّحِينَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ أَقْضِ حَاجَاتِهَا وَ تَعَمَّدْ هَفْوَاتِهَا وَ تَجَاوَزْ قُرْطَاتِهَا

My God<sup>-azwj</sup>! My soul is empty of its deeds in front of You<sup>-azwj</sup>, and it is installed humbly with the desire in front of You<sup>-azwj</sup>, and it seeks intercession with Your<sup>-azwj</sup> benevolence to You<sup>-azwj</sup>, so by the Salawaat of the family of guides and the glorifying Angels, Send Salawaat upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>, and Fulfil its needs, and Sheathe its defects, and Overlook its excesses!

قَالُوا لَهَا إِنْ صَادَقْتَ نَفْسَتَكَ وَ الْفُؤُزُ لَهَا إِنْ أَدْرَكَتْ رَحْمَتَكَ فَيَا مَنْ يُخَافُ عَذْلَهُ وَ يُرْجَى فَضْلُهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ دُعَائِي مُنَوَّطاً بِالْإِجَابَةِ وَ تَسْبِيحِي مُؤَصَّلاً بِالْإِثَابَةِ وَ لَيْلِي مَقْرُوناً بِعَظِيمِ صَبَاحِ سَلَفٍ مِنْ عُمْرِي بِرَكَّةٍ وَ إِيمَاناً وَ أَوْفَاهُ سَعَادَةً وَ أَمْنًا

Woe be for it if it encounters Your<sup>-azwj</sup> Vengeance, and the success be for it if it comes across Your<sup>-azwj</sup> Mercy! Oh the one who fears His<sup>-azwj</sup> Justice and hopes for His<sup>-azwj</sup> Grace! Send

Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Make my supplication dependent on the Answer, and my glorification connected with the Rewards, and my night paired with a mighty morning preceding my life with Blessings and Eman, and fulfilment of being fortunate and safety.

إِنَّكَ خَيْرٌ مَسْئُولٍ وَأَكْرَمُ مَأْمُولٍ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You<sup>-azwj</sup> are best of the ones asked, and most Benevolent of the ones hoped for, and You<sup>-azwj</sup> are Able upon all things!"<sup>190</sup>

وَلَهُ صَلَّى اللَّهُ عَلَيْهِ دُعَاءُ الشُّكْرِ

**And a supplication of his<sup>-asws</sup> of thanking, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

يَا مَنْ فَضَّلَ إِنْعَامَهُ إِنْعَامَ الْمُنْعَمِينَ وَعَجَزَ عَنْ شُكْرِهِ شُكْرُ الشَّاكِرِينَ وَ قَدْ جَرَّبْتُ غَيْرَكَ مِنَ الْمَأْمُولِينَ بِغَيْرِي مِنَ السَّائِلِينَ فَإِذَا كُلُّ قَاصِدٍ لِعَيْرِكَ مَرْدُودٌ وَ كُلُّ طَرِيقٍ سِوَاكَ مَسْدُودٌ إِذْ كُلُّ خَيْرٍ عِنْدَكَ مُوجُودٌ وَ كُلُّ خَيْرٍ عِنْدَ سِوَاكَ مُفْقُودٌ

‘O One Whose Bestowal of Favours is the Bestowal of the most Generous, the thanking by the thanking ones is frustrated from thanking Him<sup>-azwj</sup>, and I have experimented others from the ones hoped to by the beggars, and behold, every one aiming for other than You<sup>-azwj</sup> is returned, and every path to other than You<sup>-azwj</sup> is shut while every good is found in Your<sup>-azwj</sup> Possession, and every goodness in the possession of others is lacking!

يَا مَنْ إِلَيْهِ بِهِ تَوَسَّلْتُ وَ إِلَيْهِ بِهِ تَسَبَّيْتُ وَ تَوَصَّلْتُ وَ عَلَيَّ فِي السَّرَّاءِ وَ الضَّرَّاءِ عَوَّلْتُ وَ تَوَكَّلْتُ مَا كُنْتُ عَبْدًا لِعَيْرِكَ فَيَكُونُ غَيْرَكَ لِي مَوْلًى وَ لَا كُنْتُ مَرْزُوقًا مِنْ سِوَاكَ فَاسْتَيْمَمْتُ عَادَةَ الْحُسْنَى وَ مَا فَضَدْتُ بَابًا إِلَّا بَابَكَ فَلَا تَطْرُدْنِي مِنْ بَابِكَ الْأَدْنَى

O One to Him<sup>-azwj</sup> I have sought means with, and to Him<sup>-azwj</sup> I have sought cause and Help with, and in the ease and the hardship I have relied upon Him<sup>-azwj</sup> and trusted. I have not been a worshipper of others so someone else could be a master for me, nor have I been sustained by anyone apart from You<sup>-azwj</sup> so I have made it a constant excellent norm and have not aimed for any door except Your<sup>-azwj</sup> Door, so do not Return me from You<sup>-azwj</sup> as lowly!

يَا قَدِيرًا لَا يَبُودُهُ الْمَطَالِبُ وَ يَا مَوْلًى يَبْغِيهِ كُلُّ رَاغِبٍ حَاجَاتِي مَصْرُوفَةً إِلَيْكَ وَ آمَالِي مَوْفُوفَةً لَدَيْكَ كَلَّمَا وَفَّقْتَنِي لَهُ مِنْ خَيْرِ أَحْمَلُهُ وَ أَطِيعُهُ فَأَنْتَ ذَلِيلِي عَلَيْهِ وَ طَرِيقُهُ

O All-Powerful, whom the demands do not tire, and O Master whom every seeker desires! My needs have directed to You<sup>-azwj</sup> and my hopes are paused in front of You<sup>-azwj</sup>. Every time You<sup>-azwj</sup> Helped me for it of a good, I could carry it and endure it, You<sup>-azwj</sup> are my Pointer to it and its path!

<sup>190</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 e

يَا مَنْ جَعَلَ الصَّبْرَ عَوْنًا عَلَى بَلَاءِهِ وَ جَعَلَ الشُّكْرَ مَادَّةً لِنِعْمَائِهِ قَدْ جَلَّتْ نِعْمَتُكَ عَنْ شُكْرِي فَتَفَضَّلْ عَلَيَّ إِقْرَارِي بِعَجْزِي بِعَفْوٍ أَنْتَ أَقْدَرُ عَلَيْهِ وَ أَوْسَعُ لَهُ مِنِّي وَ إِنْ لَمْ يَكُنْ لِدُنْيِي عِنْدَكَ عُذْرٌ تَقْبَلُهُ فَاجْعَلْهُ ذَنْبًا تَغْفِرُهُ

One who Makes the patience as a support upon His<sup>-azwj</sup> afflictions, and Makes the thanking as means for His<sup>-azwj</sup> bounties! Your<sup>-azwj</sup> bounties have surpassed my gratitude upon acceptance of my incapability, with a Pardon You<sup>-azwj</sup> are most Able upon, and are more Capacious for it than me, and even though there is no excuse for my sins in Your<sup>-azwj</sup> Presence You<sup>-azwj</sup> can Accept, so Make it a sin which You<sup>-azwj</sup> Forgive!'

وَ فِي الرِّوَايَةِ يَقُولُ ع وَ صَلَّى اللَّهُمَّ عَلَى جَدِّي مُحَمَّدٍ رَسُولِهِ وَ آلِهِ الطَّيِّبِينَ

And in the report, he<sup>-asws</sup> says: 'And O Allah<sup>-azwj</sup>! Send Salawaat upon my<sup>-asws</sup> grandfather<sup>-saww</sup> Muhammad<sup>-saww</sup>, His<sup>-azwj</sup> Rasool<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>!''<sup>191</sup>

وَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ دُعَاءٌ

**And a supplication of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

اللَّهُمَّ إِنَّ اسْتِعْفَارِي إِيَّاكَ مَعَ الإِصْرَارِ عَلَى الذَّنْبِ لَوْمْ وَ تَرْكِي لِلاِسْتِعْفَارِ مَعَ سَعَةِ رَحْمَتِكَ عَجْزٌ

O Allah<sup>-azwj</sup>! My seeking of Your<sup>-azwj</sup> Forgiveness is with the persistence upon the sin is blameworthy, and my neglecting of seeking the Forgiveness with the vastness of Your<sup>-azwj</sup> Mercy is incapability!

My God<sup>-azwj</sup>! How much I am being beloved to You<sup>-azwj</sup> due to the bounties while You<sup>-azwj</sup> are Needless of me, and how disgusting I may be to You<sup>-azwj</sup> with the disobedience while I am need to You<sup>-azwj</sup>!

إِلَهِي كَمْ تَتَحَبَّبُ إِلَيَّ بِالنِّعَمِ وَ أَنْتَ عَنِّي عَنِّي وَ أَتَبَعْتُ إِيَّاكَ بِالْمَعَاصِي وَ أَنَا إِلَيْكَ مُخْتَجٌ فَيَا مَنْ إِذَا وَعَدَ وَبَى وَ إِذَا تَوَاعَدَ عَفَا

O You<sup>-azwj</sup> who fulfil His<sup>-azwj</sup> promises, and when He<sup>-azwj</sup> makes a covenant, He forgives. May Allah<sup>-azwj</sup> bless Muhammad<sup>-saww</sup> and his family<sup>-asws</sup>, and make me adhere to what is better for me. Indeed, You<sup>-azwj</sup> are Capable over all things. O One<sup>-azwj</sup> when He<sup>-azwj</sup> Promises, Fulfils, and when He<sup>-azwj</sup> Threatens, Pardons!

صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ افْعَلْ بِي أَوْلَى الأَمْرَيْنِ بِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Do with me foremost of the two matters with You<sup>-azwj</sup>! You<sup>-azwj</sup> are Able upon all things!''<sup>192</sup>

<sup>191</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 f

<sup>192</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 g

وَلَهُ دُعَاءُ آخِرُ صَلَّى اللَّهُ عَلَيْهِ

**And there is another supplication of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -**

اللَّهُمَّ عَفْوُكَ عَنْ ذُنُوبِي وَ تَجَاوُزُكَ عَنْ خَطَايَايَ وَ سِتْرُكَ عَلَيَّ قَبِيحِ عَمَلِي أَطْمَعُنِي فِي أَنْ أَسْأَلَكَ مَا لَا أَسْتَحِقُّهُ بِمَا أَدَفْتَنِي مِنْ رَحْمَتِكَ وَ أَوْلَيْتَنِي مِنْ إِحْسَانِكَ فَصِرْتُ أَدْعُوكَ آمِنًا

O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Pardoning of my sins, and Your<sup>-azwj</sup> Overlooking from my wrongdoings, and Your<sup>-azwj</sup> Covering upon the ugliness of my deed make me eager in asking You<sup>-azwj</sup> for what I am not deserving of due to what You<sup>-azwj</sup> have Made me taste of Your<sup>-azwj</sup> Mercy, and have Bestowed me of Your<sup>-azwj</sup> Favours, so I came to supplicate to You<sup>-azwj</sup> safely!

وَ أَسْأَلَكَ مُسْتَأْنِسًا لَا خَافَةً وَ لَا وَجَلًا مُدَلًّا عَلَيْكَ بِإِحْسَانِكَ إِلَيَّ عَاتِيًا عَلَيْكَ إِذَا أَبْطَأَ عَلَيَّ مَا فَصَدْتُ فِيهِ إِلَيْكَ وَ لَعَلَّ الَّذِي أَبْطَأَ عَلَيَّ هُوَ خَيْرٌ لِي لِعِلْمِكَ بِعَوَاقِبِ الْأُمُورِ

And I ask You<sup>-azwj</sup> being comforted nor fearful or dreading, relying on Your<sup>-azwj</sup> Favours to me, faulting You<sup>-azwj</sup> when You<sup>-azwj</sup> had Delayed unto me that I have aimed for to You<sup>-azwj</sup>, and perhaps that what was delayed upon me it was better for me due to Your<sup>-azwj</sup> Knowledge of the consequences of the matters.

فَلَمْ أَرِ مَوْلىً كَرِيماً أَصْبَرَ عَلَى عَبْدٍ لَيْمٍ مِنْكَ عَلَيَّ لِأَنَّكَ تُحْسِنُ فِيمَا بَيْنِي وَ بَيْنَكَ وَ أَسِيءُ وَ تَتَوَدَّدُ إِلَيَّ وَ أَتَبَعَضُ إِلَيْكَ كَأَنَّ لِي التَّطَوُّلَ عَلَيْكَ ثُمَّ لَمْ يَمْنَعَكَ ذَلِكَ مِنَ الرَّأْفَةِ بِي وَ الْإِحْسَانِ إِلَيَّ

I have not seen any benevolent master more Patient upon a blaming servant than You<sup>-azwj</sup> because You<sup>-azwj</sup> were a good Doer in what is between me and You<sup>-azwj</sup> while I was an evil doer, and You<sup>-azwj</sup> were Affectionate to me while I was disgusting to You<sup>-azwj</sup>. It was as if there was the governance for me upon You<sup>-azwj</sup>. Then, that did not prevent You<sup>-azwj</sup> from the Kindness with me and the Favours to me!

وَ إِنِّي لَأَعْلَمُ أَنَّ وَاحِدًا مِنْ ذُنُوبِي يُوجِبُ لِي أَلِيمَ عَذَابِكَ وَ يَحِلُّ بِي شَدِيدُ عِقَابِكَ وَ لَكِنَّ الْمَعْرِفَةَ بِكَ وَ الثِّقَةَ بِكَرَمِكَ دَعَانِي إِلَى التَّعَرُّضِ لِذَلِكَ وَ تَدْعُو بِمَا أَحْبَبْتَ

And I know that one of my sins obligates for me the pain of Your<sup>-azwj</sup> Punishment, and release the severe Vengeance with me, but the recognition with You<sup>-azwj</sup> and the trusting with Your<sup>-azwj</sup> Benevolence called me to the exposure to that and supplicate with what I love!"<sup>193</sup>

<sup>193</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 h

دُعَاةٌ آخِرُ لَهُ صَلَّى اللهُ عَلَيْهِ

**Another supplication of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>:**

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اللَّهُمَّ إِنَّكَ دَعَوْتَنِي إِلَى النَّجَاةِ فَعَصَيْتُكَ وَ دَعَايَ عَدُوِّكَ إِلَى الْهَلَاكِه فَاجَبْتُهُ فَكَفَى مَقَامًا عِنْدَكَ أَنْ أَكُونَ لِعَدُوِّكَ أَحْسَنَ طَاعَةٍ مِنِّي لَكَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Called me to the salvation but I disobeyed You<sup>-azwj</sup>, while Your<sup>-azwj</sup> enemy called me to the destruction so I responded to him! It suffices as being terrible in Your<sup>-azwj</sup> Presence if I am of better obedience to Your<sup>-azwj</sup> enemy than to You<sup>-azwj</sup>!

فَمَا سَوَاءَةٌ إِذْ خَلَقْتَنِي لِعِبَادَتِكَ وَ وَسَعْتَ عَلَيَّ مِنْ رِزْقِكَ فَاسْتَعَنْتُ بِهِ عَلَى مَعْصِيَتِكَ وَ أَنْفَقْتُهُ فِي غَيْرِ طَاعَتِكَ ثُمَّ سَأَلْتُكَ الزِّيَادَةَ مِنْ فَضْلِكَ فَلَمْ يَمْنَعْكَ مَا كَانَ مِنِّي أَنْ عُدْتُ بِحِلْمِكَ عَلَيَّ فَأَوْسَعْتَ عَلَيَّ مِنْ رِزْقِكَ وَ آتَيْتَنِي أَكْثَرَ مَا سَأَلْتُكَ

Oh the evil of it, when You<sup>-azwj</sup> had Created me for worshipping You<sup>-azwj</sup> and were Capacious upon me from Your<sup>-azwj</sup> sustenance, so I was assisted by it upon disobeying You<sup>-azwj</sup> and I spent it in other than Your<sup>-azwj</sup> obedience! Then I asked You<sup>-azwj</sup> for the increase from Your<sup>-azwj</sup> Grace, but what had happened from me did not prevent You<sup>-azwj</sup> from Repeating with Your<sup>-azwj</sup> Leniency upon me, so You<sup>-azwj</sup> Expanded from Your<sup>-azwj</sup> sustenance upon me, and Gave me more than what I had asked for!

وَ لَمْ يَنْهِنِي حِلْمُكَ عَنِّي وَ عِلْمُكَ بِي وَ قُدْرَتُكَ عَلَيَّ وَ عَفْوُكَ عَنِّي مِنَ التَّعَرُّضِ لِمَقْتَبِكَ وَ التَّمَادِي فِي الْعَيِّ مِنِّي كَأَنَّ الَّذِي تَفَعَّلُهُ بِي أَرَاهُ حَقًّا وَاجِبًا عَلَيْنِكَ فَكَأَنَّ الَّذِي هَيَّبَنِي عَنْهُ أَمْرَتِي بِهِ

Your<sup>-azwj</sup> Forbearance to me, and Your<sup>-azwj</sup> Knowledge of me, and Your<sup>-azwj</sup> Power over me, and Your<sup>-azwj</sup> Pardoning me did not dissuade me from exposing to Your<sup>-azwj</sup> Hate and persisting in the error. It was as if that which You<sup>-azwj</sup> Did with me, I viewed is as being a right obligated upon You<sup>-azwj</sup>. It was as if that which You<sup>-azwj</sup> had Prohibited me from You<sup>-azwj</sup> had Commanded me with it!

وَ لَوْ شِئْتَ مَا تَرَدَّدْتَ إِلَيَّ بِإِحْسَانِكَ وَ لَا شَكَرْتَنِي بِبِعْمَتِكَ عَلَيَّ وَ لَا أَحْرَزْتَ عِقَابَكَ عَنِّي بِمَا قَدَّمْتَ يَدَايَ وَ لَكِنَّكَ شَكُورٌ فَعَالَ لِمَا تُرِيدُ

Had You<sup>-azwj</sup> so Desired, You<sup>-azwj</sup> would not have Repeated to me with Your<sup>-azwj</sup> Favours and had not Appreciated me with Your<sup>-azwj</sup> bounties upon me, nor would You<sup>-azwj</sup> have Delayed Your<sup>-azwj</sup> Punishment on me due to what my hands had sent ahead, but You<sup>-azwj</sup> Appreciative, Doer of whatever You<sup>-azwj</sup> Want!

فَبِمَا مِنْ وَسْعِ كُلِّ شَيْءٍ رَحْمَةً إِزْحَمَ عِنْدَكَ الْمُتَعَرِّضَ لِمَقْتَبِكَ الدَّاحِلَ فِي سَخَطِكَ الْجَاهِلَ بِكَ الْجُرِيَّ عَلَيْكَ رَحْمَةً مَنَنْتَ بِهَا إِلَيَّ مِنْ أَحْسَنَ طَاعَتِكَ وَ أَفْضَلَ عِبَادَتِكَ إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O One Who is Capacious of all things in Mercy! Mercy Your<sup>-azwj</sup> servant, the one exposed to Your<sup>-azwj</sup> Dislike, the one having entered into Your<sup>-azwj</sup> Annoyance, the one ignorant with You<sup>-azwj</sup>, the audacious upon You<sup>-azwj</sup>, with a Mercy You<sup>-azwj</sup> Confer with to the one who is of excellent obedience to You<sup>-azwj</sup> and is of best in worshipping You<sup>-azwj</sup>! You<sup>-azwj</sup> are Gentle to whoever You<sup>-azwj</sup> Desire, being Able upon all things!



يَا مَنْ يَجُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ خُلُ بَيْنِي وَ بَيْنَ التَّعَرُّضِ لِسَخَطِكَ وَ أَقْبِلْ بِقَلْبِي إِلَى طَاعَتِكَ وَ أَوْزِعْنِي شُكْرَ نِعْمَتِكَ وَ الْخُفْيَ بِالصَّالِحِينَ مِنْ عِبَادِكَ

O One Who Intervenes between the person and his heart, Intervene between me and the exposure to Your<sup>-azwj</sup> Wrath, and Turn my heart to obey You<sup>-azwj</sup>, and Inspire me to thank for Your<sup>-azwj</sup> bounties, and Join me with the righteous ones of Your<sup>-azwj</sup> servants!

اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ مَا لَا طَبِيئًا كَثِيرًا فَاضِلًا لَا يُطْعِنِي وَ تِجَارَةً نَامِيَةً مُبَارَكَةً لَا تُلهِيَنِي وَ قُدْرَةً عَلَى عِبَادَتِكَ وَ صَبْرًا عَلَى الْعَمَلِ بِطَاعَتِكَ وَ الْقَوْلَ بِالْحَقِّ وَ الصِّدْقَ فِي الْمَوَاطِنِ كُلِّهَا وَ شَتَانَ الْفَاسِقِينَ

O Allah<sup>-azwj</sup>! Grace me from Your<sup>-azwj</sup> Grace wealth which is good, abundant, meritorious, not making me transgress, and a gainful trading, Blessed, not distracting me, and power upon Your<sup>-azwj</sup> servants, and patience upon the working in Your<sup>-azwj</sup> obedience, and the word with the truth, and the sincerity in all the places, and hatred towards the corrupters!

وَ أَعْيِي عَلَى التَّهَجُّدِ لَكَ بِحُسْنِ الْحُشُوعِ فِي الظُّلْمِ وَ التَّضَرُّعِ إِلَيْكَ فِي الشَّدَّةِ وَ الرَّخَاءِ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ الصُّومِ فِي الْهَوَاجِرِ ابْتِعَاءً وَجْهَكَ وَ قَرْنِي إِلَيْكَ زُلْفَةً وَ لَا تُعْرِضْ عَنِّي لِذَنْبٍ رَكِبْتُهُ وَ لَا لِسَيِّئَةٍ أَتَيْتُهَا وَ لَا لِفَاحِشَةٍ أَنَا مُقِيمٌ عَلَيْهَا رَاجٍ لِلتَّوْبَةِ عَلَيَّ مِنْكَ فِيهَا وَ لَا لِخَطَايَا وَ عِنْدِي كَانَ مِنِّي عَمَلْتُهُ أَوْ أَمَرْتُ بِهِ صَفَحْتَ لِي عَنْهُ أَوْ عَاقَبْتَنِي عَلَيْهِ سَتَرْتَهُ عَلَيَّ أَوْ هَتَكْتَهُ وَ أَنَا مُقِيمٌ عَلَيْهِ أَوْ نَاقَبْتُ إِلَيْكَ مِنْهُ

And Assist me upon the vigilance to You<sup>-azwj</sup> with goodly fearfulness in the darkness, and the beseeching to You<sup>-azwj</sup> in the adversity and the prosperity, and establishing the Salat, and paying the Zakat, and the fasting among the wanderers seeking Your<sup>-azwj</sup> Face, and Draw me closer to You<sup>-azwj</sup>, near, and do not Turn away from me due to a sin I have indulged in nor for a reason I have committed it, nor for an immorality I am staying upon hoping for the Clemency upon me from You<sup>-azwj</sup> regarding it, nor for a wrongdoing and deliberation which happened from me, whether I had done it or it was instructed to me with! Whether You<sup>-azwj</sup> have Pardoned me about it, or Punished me upon it, Cover it upon me or I have violated it while I am staying upon it or repentant to You<sup>-azwj</sup> from it!

أَسْأَلُكَ بِحَقِّكَ الْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ لَمَّا طَهَّرْتَنِي مِنَ الْأَفَاتِ وَ عَاقَبْتَنِي مِنَ الْإِثْمِ بِتَوْبَةٍ مِنْكَ عَلَيَّ وَ نَظَرْتَ مِنْكَ إِلَيَّ تَرْضَى بِهَا عَنِّي وَ حُبَابَتِكَ لِي بِنِعْمَةٍ مُؤْصَلَةٍ بِكَرَامَةٍ تَبْلُغُ بِي شُرْفَ الْجَنَّةِ وَ مُرَافَقَةَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ آمِينَ رَبِّ الْعَالَمِينَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> right which is obligated upon entirety of Your<sup>-azwj</sup> creatures, please Purify me from the afflictions, and Grant me well-being from perpetrating the sins with Clemency from You<sup>-azwj</sup> upon me, and a Glance from You<sup>-azwj</sup> towards me that You<sup>-azwj</sup> are Satisfied with it about me, and Your<sup>-azwj</sup> Gifts to me with bounties connected with honour reaching with me the nobility of Paradise, and friendship of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household! May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>! Ameen, Lord<sup>-azwj</sup> of the worlds!<sup>194</sup>

دُعَاةٌ آخِرُ لَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ

### Another supplication of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أُمُورًا تَفَضَّلْتَ بِهَا عَلَيَّ كَثِيرٌ مِنْ خَلْقِكَ مِنْ صَغِيرٍ أَوْ كَبِيرٍ مِنْ غَيْرِ مَسْأَلَةٍ مِنْهُمْ لَكَ فَإِنْ تَجَدَّدَ بِهَا عَلَيَّ فَمِنَّةٌ مِنْ مَنِّكَ وَإِلَّا تَفَعَّلْ فَلَسْتُ مِمَّنْ يُشَارِكُ فِي حُكْمِهِ وَلَا يُؤَامَرُ فِي خَلْقِهِ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for matters with which You<sup>-azwj</sup> have Graced with many of Your<sup>-azwj</sup> creatures, whether small or great, without their having asked You<sup>-azwj</sup>. If You<sup>-azwj</sup> are Generous with them upon me, it will be a Conferment from Your<sup>-azwj</sup> Conferment(s), or else You<sup>-azwj</sup> are Doing and I am not from the ones who participate in its ruling nor am I commanded among Your<sup>-azwj</sup> creatures!

فَإِنْ تَكُ رَاضِيًا فَأَحَقُّ مَنْ أَعْطَيْتَهُ مَا سَأَلَكَ مَنْ رَضِيْتَ عَنْهُ مَعَ هَوَايَ مَا قَصَدْتَ فِيهِ إِلَيْكَ عَلَيَّكَ وَإِنْ تَكُ سَاحِطًا فَأَحَقُّ مَنْ عَفَا أَنْتَ وَأَكْرَمُ مَنْ عَفَرَ وَ عَادَ بِفَضْلِهِ عَلَيَّ عَبْدِهِ

So, if You<sup>-azwj</sup> are Satisfied, then the one whom You<sup>-azwj</sup> have Granted what he asked for from You<sup>-azwj</sup> is more deserving of it than the one whom You<sup>-azwj</sup> are Satisfied with, despite what he intended towards You<sup>-azwj</sup>. And if You<sup>-azwj</sup> are Annoyed, then the one whom You<sup>-azwj</sup> pardon is more deserving, and the one whom You<sup>-azwj</sup> Forgive is more honourable, and he returns with his grace upon his servant!

فَأَصْلَحَ مِنْهُ فَاسِدًا وَ قَوِّمَ مِنْهُ أَوْدًا وَ إِنْ أَخَذْتَنِي بِبَيْحِ عَمَلِي فَوَاحِدٌ مِنْ جُرْمِي يُجِئُكَ عَذَابَكَ بِي وَ مَنْ أَنَا فِي خَلْقِكَ يَا مَوْلَايَ وَ سَيِّدِي فَوَ عَزَّتْكَ مَا تُزَيِّرُنِي مُلْكُكَ حَسَنَاتِي وَ لَا تُفْجِخْهُ سَيِّئَاتِي وَ لَا تَنْقُصْ خَزَائِنَكَ غِنَايَ وَ لَا تَزِيدْ فِيهَا فَقْرِي

So, Rectify what is corrupt in me, and establish from me what is beloved, and if You<sup>-azwj</sup> were to Seize me for my ugly deeds, then even one of my crimes would legitimise Your<sup>-azwj</sup> Punishing me; and who am I among Your<sup>-azwj</sup> creatures, O my Master and my Chief? By Your<sup>-azwj</sup> Might! My good deeds do not adorn Your<sup>-azwj</sup> Kingdom nor do my evil deeds uglify it, nor does enriching me reduce Your<sup>-azwj</sup> treasures, nor does my being poor increase in it!

وَ مَا صَلَاحِي وَ فَسَادِي إِلَّا إِلَيْكَ فَإِنْ صَبَّرْتَنِي صَلَاحًا كُنْتُ وَ إِنْ جَعَلْتَنِي فَاسِدًا لَمْ يَفْئِدْ عَلَيَّ صَلَاحِي سِوَاكَ

And my righteousness and my corruptness are not except, to You<sup>-azwj</sup>. If You<sup>-azwj</sup> were to Make me righteous, I would be, and if You<sup>-azwj</sup> Make me corrupt, no one would be able upon correcting me apart from You<sup>-azwj</sup>!

فَمَا كَانَ مِنْ عَمَلٍ سَيِّئٍ أَتَيْتُهُ فَعَلَى عِلْمِ مَنِّي بِأَنَّكَ تَرَانِي وَ أَنَّكَ غَيْرُ غَافِلٍ عَنِّي مُصَدِّقٌ مِنْكَ بِالْوَعِيدِ لِي وَ لِمَنْ كَانَ فِي مِثْلِ حَالِي وَائْتِقْ بَعْدَ ذَلِكَ مِنْكَ بِالصَّفْحِ الْكَرِيمِ وَ الْعَفْوِ الْقَدِيرِ وَ الرَّحْمَةِ الْوَاسِعَةِ

Whatever evil deeds I have committed, it was based upon knowledge from me that You<sup>-azwj</sup> are Seeing me and are not heedless from me, ratification of the Threat from You<sup>-azwj</sup> to me and to the ones who were in a state similar to mine, trusting after that with the Benevolent Pardon from You<sup>-azwj</sup> and Forgiveness of the All-Powerful, and the vastness of the Mercy!

فَجَرَأْنِي عَلَى مَعْصِيَتِكَ مَا أَذَقْتَنِي مِنْ رَحْمَتِكَ وَ وُثُوِي عَلَى مَحَارِمِكَ مَا رَأَيْتُ مِنْ عَفْوِكَ وَ لَوْ خِفْتُ تَعْجِيلَ نِقْمَتِكَ لَأَخَذْتُ حِذْرِي مِنْكَ كَمَا أَخَذْتُهُ مِنْ غَيْرِكَ بِمَنْ هُوَ دُونَكَ بِمَنْ خِفْتُ سَطْوَتَهُ فَاجْتَنَبْتُ نَاجِيَتَهُ

It made me audacious upon disobeying You<sup>-azwj</sup> what You<sup>-azwj</sup> Made me taste from Your<sup>-azwj</sup> Mercy, and my leaping upon Your<sup>-azwj</sup> Prohibitions what I saw from Your<sup>-azwj</sup> Pardoning, and had I feared the hastening of Your<sup>-azwj</sup> Vengeance, I would have taken my caution from You<sup>-azwj</sup> just as I have taken it from others, from the one who is below You<sup>-azwj</sup>, from the one I had feared his power, so I stepped aside to a corner!

وَ مَا تُؤْفِقِي إِلَّا بِكَ فَلَا تَكِلْنِي إِلَى نَفْسِي بِرَحْمَتِكَ فَأَعْجِزْ عَنْهَا وَ لَا إِلَى سِوَاكَ فَيَحْذُلْنِي فَقَدْ سَأَلْتَنِي مِنْ فَضْلِكَ مَا لَا أَسْتَحِفُّهُ بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ وَ لَا آيِسٍ مِنْهُ لِدَنْبٍ عَظِيمٍ رَكِبْتُهُ لِغَدِيمِ الرَّجَاءِ فِيكَ وَ عَظِيمِ الطَّمَعِ مِنْكَ الَّذِي أَوْجَبْتُهُ عَلَى نَفْسِكَ مِنَ الرَّحْمَةِ

And my inclination is not except, by You<sup>-azwj</sup>, so do not Allocate me to myself with Your<sup>-azwj</sup> Mercy, so I would be incapable of it, nor to someone else so would he abandon me. I have asked You<sup>-azwj</sup> from Your<sup>-azwj</sup> Grace what I don't deserve with any righteous deed I have sent ahead, nor have I despaired from it due to a mighty sin I have committed due to the old hoping in You<sup>-azwj</sup>, and the mighty coveting from You<sup>-azwj</sup> which You<sup>-azwj</sup> have Obligated upon Yourself<sup>-azwj</sup> from the Mercy!

فَالْأَمْرُ لَكَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ الْخَلْقُ عِيَالُكَ وَ كُلُّ شَيْءٍ خَاضِعٌ لَكَ مُلْكُكَ كَثِيرٌ وَ عَدْلُكَ قَدِيمٌ وَ عَطَاؤُكَ جَزِيلٌ وَ عَرْشُكَ كَرِيمٌ وَ تَنَاوُكَ رَفِيعٌ وَ دِحْرُكَ أَحْسَنُ وَ جَائِزُكَ أَمْنَعُ وَ حُكْمُكَ نَافِذٌ وَ عِلْمُكَ جَمٌّ وَ أَنْتَ أَوَّلُ آخِرٍ ظَاهِرٌ بَاطِنٌ بِكُلِّ شَيْءٍ عَلِيمٌ

The Command is for You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>, and the creatures are Your<sup>-azwj</sup> dependents, and all things humble to You<sup>-azwj</sup>! Your Kingdoms are many, and Your<sup>-azwj</sup> Justice is ancient, and Your<sup>-azwj</sup> Grants are plentiful, and Your<sup>-azwj</sup> Throne is Honourable, and Your<sup>-azwj</sup> Laudation is high, and Your<sup>-azwj</sup> Zikr is excellent, and Your<sup>-azwj</sup> Shelter is invincible, and Your<sup>-azwj</sup> Ruling is implemented, and Your<sup>-azwj</sup> Knowledge is immense, and You<sup>-azwj</sup> are First, Last, Apparent, Hidden, Knower of all things!

عِبَادُكَ جَمِيعاً إِلَيْكَ مُفْرَأٌ وَ أَنَا أَفْقَرُهُمْ إِلَيْكَ لِدَنْبٍ تَغْفِرُهُ وَ لِقَفْرِ بَحْرِهِ وَ لِعَائِلَةٍ تُغْنِيهَا وَ لِعَوْرَةٍ تَسْتُرُهَا وَ لِحِطَّةٍ تَشُدُّهَا وَ لِسَبِيَةٍ تَتَجَاوَرُ عَنْهَا وَ لِقَسَادٍ تُصْلِحُهُ وَ لِعَمَلٍ صَالِحٍ تَتَّقِبُّهُ وَ لِكَلَامٍ طَيِّبٍ تَرْفَعُهُ وَ لِيَدَنِ تَعَافِيهِ

All Your<sup>-azwj</sup> servants are poor to You<sup>-azwj</sup> and I am their poorest to You<sup>-azwj</sup> due to sins You<sup>-azwj</sup> Forgive, and for poverty Your<sup>-azwj</sup> Remove, and for destitution Your<sup>-azwj</sup> Enrich, and for defects You<sup>-azwj</sup> Cover, and for plans You<sup>-azwj</sup> have Made, and for evil deeds You<sup>-azwj</sup> Overlook from, and for corruption You<sup>-azwj</sup> Rectify, and for righteous deed You<sup>-azwj</sup> Accept, and for a good speech Your<sup>-azwj</sup> Raise, and for a body You<sup>-azwj</sup> Cure!

اللَّهُمَّ إِنَّكَ شَوَّقْتَنِي إِلَيْكَ وَ رَغَبْتَنِي فِيمَا لَدَيْكَ وَ تَعَطَّفْتَنِي عَلَيْكَ وَ أَرْسَلْتَ إِلَيَّ خَيْرَ خَلْقِكَ يَتْلُو عَلَيَّ أَفْضَلَ كُتُبِكَ

O Allah<sup>-azwj</sup>! Indeed You<sup>-azwj</sup> have Awakened in me a longing for You<sup>-azwj</sup>, and You<sup>-azwj</sup> have instilled in me a desire for what is in Your<sup>-azwj</sup> Presence, and You<sup>-azwj</sup> have Shown me Compassion, and You<sup>-azwj</sup> have Sent to me the best of Your<sup>-azwj</sup> creatures to recite to me the best of Your<sup>-azwj</sup> Books.

فَأَمَنْتُ بِرَسُولِكَ وَ لَمْ أَقْتَدِ بِهُدَاهُ وَ صَدَّقْتُ بِكِتَابِكَ وَ لَمْ أَعْمَلْ بِهِ وَ أَبْغَضْتُ لِقَاءَكَ لِضَعْفِ نَفْسِي وَ عَصَيْتُ أَمْرَكَ لِخَيْبِ عَمَلِي وَ رَغِبْتُ عَنْ سُنَّتِكَ لِفَسَادِ دِينِي وَ لَمْ أَسْبِقْ إِلَى رُؤْيَتِكَ لِقَسَاوَةِ قَلْبِي

I believed in Your<sup>-azwj</sup> Rasool<sup>-saww</sup> but did not follow his<sup>-saww</sup> guidance, and I ratified Your<sup>-azwj</sup> Book and did not work with it, and I hated meeting You<sup>-azwj</sup> due to weakness of my soul, and I disobeyed Your<sup>-azwj</sup> Commands due to my wicked deeds, and I turned away from Your<sup>-azwj</sup> Sunnah due to corruption of my religion, and I did not proceed to see You<sup>-azwj</sup> due to hardness of my heart!

اللَّهُمَّ إِنَّكَ خَلَقْتَ جَنَّةً لِمَنْ أَطَاعَكَ وَ أَعَدَدْتَ فِيهَا مِنَ النَّعِيمِ الْمُقِيمِ مَا لَا يَحْطُرُ عَلَى الْقُلُوبِ وَ وَصَفْتَهَا بِأَحْسَنِ الصِّفَةِ فِي كِتَابِكَ وَ شَوَّقْتَ إِلَيْهَا عِبَادَكَ وَ أَمَرْتَ بِالْمُسَابَقَةِ إِلَيْهَا

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Created Paradise for the one obedient to You<sup>-azwj</sup> and You<sup>-azwj</sup> have Prepared in it from the lasting bounties what has not occurred upon the hearts, and You<sup>-azwj</sup> have Described it with excellent description in Your<sup>-azwj</sup> Book, and You<sup>-azwj</sup> have Encouraged Your<sup>-azwj</sup> servants regarding it and Commanded with racing to it!

وَ أَخْبَرْتَ عَنْ سُكَّانِهَا وَ مَا فِيهَا مِنْ حُورٍ عَيْنٍ كَأَمْهَمٍ بَيْضٍ مَكْنُونٍ وَ وِلْدَانٍ كَاللُّؤْلُؤِ الْمُنْتَوِرِ وَ فَاكِهَةٍ وَ نَخْلٍ وَ زُمَانٍ وَ جَنَّاتٍ مِنْ أَعْنَابٍ وَ أَنْهَارٍ مِنْ طَيِّبِ الشَّرَابِ وَ سُنْدُسٍ وَ إِسْتَبْرَقٍ وَ سَلْسَبِيلٍ وَ رَجِيْقٍ مَخْتُومٍ وَ أَسْوَدَةٍ مِنْ فِضَّةٍ وَ شَرَابٍ طَهُورٍ وَ مُلْكٍ كَبِيرٍ

And You<sup>-azwj</sup> Informed about its dwellers and what is in it from the Maiden Houries as if they are hidden eggs, and boys like scattered pearls, and fruits, and palm trees, and pomegranates, and gardens of grapes, and rivers of goodly drinks, and silk and brocade, and fresh cool water, and the sealed nectar, and bangles of silver, and pure drinks, and a great kingdom!

وَ قُلْتُ مِنْ بَعْدِ ذَلِكَ تَبَارَكْتَ وَ تَعَالَيْتَ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ فَتَنَزَّلْتُ فِي عَمَلِي فَرَأَيْتُهُ ضَعِيفًا يَا مُؤَلَّيَّ وَ حَاسِبْتُ نَفْسِي فَلَمْ أَجِدْني أَقْوَمَ بِشُكْرِ مَا أَنْعَمْتَ عَلَيَّ وَ أَعَدَدْتُ سَيِّئَاتِي فَأَصْبَحْتُهَا تَسْتَرْقِي حَسَنَاتِي

And You<sup>-azwj</sup>, Blessed and Exalted, Said from after that: ***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].*** I looked into my deeds and found these weak, O my Master<sup>-azwj</sup>, and I reckoned my self and did not find it standing with thanking for what You<sup>-azwj</sup> have Favoured upon me, and I counted my evil deeds and saw them overshadowing my good deeds!

فَكَيْفَ أَطْمَعُ أَنْ أَنَالَ جَنَّاتِكَ بِعَمَلِي وَ أَنَا مُرْتَهَنٌ بِخَطِيئَتِي لَا كَيْفَ يَا مُؤَلَّيَّ إِنَّ لَمْ تَدَارِكْنِي مِنْكَ بِرَحْمَةٍ تَمَلُّ بِهَا عَلَيَّ فِي مَنْزِلٍ قَدْ سَبَقَتْ مِنْكَ لَا أُحْصِيهَا تَحْتَمُّ لِي بِهَا كِرَامَتَكَ

How can I covet to attain Your<sup>-azwj</sup> Paradise with my deeds and I am pledged with my wrongdoings! O my Master<sup>-azwj</sup>! There is no doubt if Mercy from You<sup>-azwj</sup> had not come across me, Your<sup>-azwj</sup> Conferring with it upon me among the Conferment having preceded from You<sup>-azwj</sup>, I don't reckon Your<sup>-azwj</sup> Honour would have Ended for me with these.

فَطُوبَى لِمَنْ رَضِيَتْ عَنْهُ وَ وَيْلٌ لِمَنْ سَخَطَتْ عَلَيْهِ فَارْضَ عَنِّي وَ لَا تَسْخَطْ عَلَيَّ يَا مُؤَلَّيَّ

Beatitude is for the one You<sup>-azwj</sup> are Satisfied with, and woe be to the one You<sup>-azwj</sup> are Wrathful upon! Be Satisfied with me and do not be Wrathful upon me, O my Master<sup>-azwj</sup>!

اللَّهُمَّ وَ خَلَقْتَ نَاراً لِمَنْ عَصَاكَ وَ أَعَدَدْتَ لِأَهْلِهَا مِنْ أَنْوَاعِ الْعَذَابِ فِيهَا وَ وَصَفْتَهُ وَ صَنَّفْتَهُ مِنَ الْحَمِيمِ وَ الْعَسَاقِ وَ الْمُهْلِ وَ الصَّرِيعِ وَ الصَّدِيدِ وَ الْعُسْلِينَ وَ الرُّقُومِ وَ السَّلَاسِلِ وَ الْأَغْلَالِ وَ مَقَامِعِ الْحَدِيدِ وَ الْعَذَابِ الْغَلِيظِ وَ الْعَذَابِ الشَّدِيدِ وَ الْعَذَابِ الْمُهِينِ وَ الْعَذَابِ الْمُقِيمِ وَ عَذَابِ الْحَرِيقِ وَ عَذَابِ السَّمُومِ

O Allah<sup>-azwj</sup>, and You<sup>-azwj</sup> Created Hellfire for the one disobeying You<sup>-azwj</sup>, and You<sup>-azwj</sup> Prepared for its inhabitant a variety of torments in it, and You<sup>-azwj</sup> Described it and Categorized it, from the boiling water, and the refuse, and the melting, and the thorny bushes, and the puss, and the waste, and the bitter fruit, and the chains, and the shackles, and the iron rods, and the harsh Punishment, and the severe Punishment, and the disgracing Punishment, and the every-lasting Punishment, and the burning Punishment, and the toxic Punishment!

وَ ظِلٍّ مِنْ يَحْمُومٍ وَ سَرَابِيلِ الْقَطْرَانِ وَ سُرَادِقَاتِ النَّارِ وَ النَّحَاسِ وَ الرُّقُومِ وَ الْحُطْمَةِ وَ الْهَابِيَةِ وَ لَطَى وَ النَّارِ الْحَامِيَةِ وَ النَّارِ الْمُوقَدَةِ الَّتِي تَطَّلِعُ عَلَى الْأَفْقِدَةِ وَ النَّارِ الْمُوصَدَةِ ذَاتِ الْعُمْدِ الْمُمَدَّدَةِ وَ السَّعِيرِ وَ الْحَمِيمِ وَ النَّارِ الَّتِي لَا تُطْفَأُ وَ النَّارِ الَّتِي تَكَادُ تَمَيِّزُ مِنَ الْعَيْظِ وَ النَّارِ الَّتِي وَفُودَهَا النَّاسُ وَ الْحِجَارَةُ وَ النَّارِ الَّتِي يُقَالُ هَلْ امْتَأَلَتْ فَتُتَقَوْلُ هَلْ مِنْ مَزِيدٍ وَ الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

**And shade from black smoke [56:43]**, and the trousers of tar, and the pavilions of fire, and the brass, and the bitter fruit, and the crushing, and the abyss, and the blazes, and the vigorous fire, and the ignited fire **Which would emerge over the hearts [104:7]**, and the closed fires in extended columns, and the blazing fire, and the boiling water, and the fire which will not extinguish, and the fire which **Almost bursting from the fury. [67:8]**, and the fire **the fuel of which are the people and stones; [2:24]**, and the fire which it will be said: **“Are you (Hell) filled up?” And it will say: ‘Are there any more?’ [50:30]**, and **the lowest Level of the Fire [4:145]!**

فَقَدْتُ خِفْتُ يَا مَوْلَايَ إِذْ كُنْتُ لَكَ عَاصِباً أَنْ أَكُونَ لَهَا مُسْتَوْجِباً لِكَبِيرِ ذَنْبِي وَ عَظِيمِ جُرْمِي وَ قَدِيمِ إِسَاءَتِي وَ أَفْكَرُ فِي غِنَاكَ عَنْ عَذَابِي وَ فَقْرِي إِلَى رَحْمَتِكَ

So, I feared, O my Master<sup>-azwj</sup>, when I was disobedient to You<sup>-azwj</sup>, that I would become deserving of it due to my major sins and my mighty crimes, and my longstanding evil deeds, and I thought regarding Your<sup>-azwj</sup> Needlessness of Punishing me and my poverty to Your<sup>-azwj</sup> Mercy!

يَا مَوْلَايَ مَعَ هَوَانِ مَا طَمَعْتُ فِيهِ مِنْكَ عَلَيَّكَ وَ عُسْرِهِ عِنْدِي وَ يُسْرِهِ عَلَيَّكَ وَ عَظِيمِ قَدْرِهِ عِنْدِي وَ كَبِيرِ خَطَرِهِ لَدَيْي وَ مَوْقِعِهِ مِنِّي مَعَ جُودِكَ بِحَسَبِ الْأُمُورِ وَ صَفْحِكَ عَنِ الذَّنْبِ الْكَبِيرِ

O my Master<sup>-azwj</sup>! Along with the insignificance upon You<sup>-azwj</sup> of what I am coveting for from You<sup>-azwj</sup> and its difficulty with me and its Ease upon You<sup>-azwj</sup>, and its mighty worth with me and its graveness for me, and its opportunity from me with Your<sup>-azwj</sup> Generosity of the immense matters, and Your<sup>-azwj</sup> Forgiveness from the major sins.

لَا يَتَعَاطَلُكَ يَا سَيِّدِي ذَنْبٌ أَنْ تَغْفِرَهُ وَ لَا خَطِيئَةٌ أَنْ تُحْطِئَهَا عَنِّي وَ عَمَّ هُوَ أَغْظَمَ جُرْماً مِنِّي لَصَغْرِ خَطَرِي فِي مَلِكِكَ مَعَ تَضَرُّعِي وَ تَقْتِي بِكَ وَ تَوَكُّلِي عَلَيَّكَ وَ رَجَائِي إِلَيْكَ وَ طَمَعِي فِيكَ فَيُخَوِّلُ ذَلِكَ بَيْنِي وَ بَيْنَ خَوْفِي مِنْ دُخُولِ النَّارِ

Nothing is not too mighty for You<sup>-azwj</sup>, neither a sin You<sup>-azwj</sup> Forgive nor a wrongdoing You<sup>-azwj</sup> Drop off from me, and from the one who is of mightier crimes than me to lessen my worth in Your<sup>-azwj</sup> Kingdom with my beseeching, and my trusting with You<sup>-azwj</sup> and reliance upon You<sup>-azwj</sup>, and my hoping to You<sup>-azwj</sup>, and my eagerness regarding You<sup>-azwj</sup>, so let that be a barrier between me and my fear from entering the Hellfire!

وَمَنْ أَنَا يَا سَيِّدِي فَتَقْصِدْ قَصْدِي بَعْضَ يَدُومِ مِنْكَ عَلَيَّ تُرِيدُ بِهِ عَذَابِي مَا أَنَا فِي خَلْقِكَ إِلَّا بِمَنْزِلَةِ الدَّرَّةِ فِي مُلْكِكَ الْعَظِيمِ فَهَبْ لِي نَفْسِي بِجُودِكَ وَ كَرَمِكَ فَإِنَّكَ تُجِدُ مِنِّي خُلُقًا وَ لَا أَجِدُ مِنْكَ وَ بِكَ غَيٌّ عَنِّي وَ لَا غَيٌّ بِي حَتَّى تُلَجِّنِي بِهَمِّ فَتُصَيِّرَنِي مَعَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And who am I, O my Chief, so my pursuit would Cause You<sup>-azwj</sup> to Aim for me constantly Wanting to Punish me by it! What am I among Your<sup>-azwj</sup> creatures except at the status of a particle in Your<sup>-azwj</sup> Mighty Kingdom? So, Gift my soul to me with Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence for You<sup>-azwj</sup> will Find weariness from me and I will not find from You<sup>-azwj</sup>, and with You<sup>-azwj</sup> there is needlessness from me and there is no needlessness with me, until You<sup>-azwj</sup> Join me with them<sup>-asws</sup>, so You<sup>-azwj</sup> Make me to be with them<sup>-asws</sup>, surely You<sup>-azwj</sup> are the Mighty, the Wise!

رَبِّ حَسُنْتَ خَلْقِي وَ عَظَّمْتَ عَافِيَتِي وَ وَسَّعْتَ عَلَيَّ فِي رِزْقِي وَ لَمْ تَزَلْ تُنْفِلُنِي مِنْ نِعْمَةٍ إِلَى كِرَامَةٍ وَ مِنْ كِرَامَةٍ إِلَى فَضْلِ

Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Made my creation excellent, and have Magnified my well-being, and Expanded my sustenance over me. You<sup>-azwj</sup> have not ceased to Turn to me from a bounty to prestige, and from prestige to merit!

فُجِدُّ لِي ذَلِكَ فِي لَيْلِي وَ نَهَارِي لَا أَعْرِفُ غَيْرَ مَا أَنَا فِيهِ حَتَّى ظَنَنْتُ أَنَّ ذَلِكَ وَاجِبٌ عَلَيْكَ لِي وَ أَنَّهُ لَا يَنْبَغِي لِي أَنْ أَكُونَ فِي غَيْرِ مَرْتَبَتِي لِأَنِّي لَمْ أَدْرِ مَا عَظِيمُ الْبَلَاءِ

Renew that for me during my night and my day. I do not know other than what I am in until I thought that is obligatory upon You<sup>-azwj</sup> for me, and it is not befitting for me that I should be in another rank because I don't know how enormous the affliction is!

فَأَجِدُ لَذَّةَ الرِّخَاءِ وَ لَمْ يَدُلَّنِي الْفَقْرُ فَأَعْرِفَ فَضْلَ الْأَمْنِ فَأَصْبَحْتُ وَ أَمْسَيْتُ فِي غَفْلَةٍ مِمَّا فِيهِ غَيْرِي مِمَّنْ هُوَ دُونِي فَكَفَرْتُ وَ لَمْ أَشْكُرْ بِلَاءَكَ وَ لَمْ أَشْكُ أَنْ الدِّي أَنَا فِيهِ دَائِمٌ غَيْرُ زَائِلٍ عَنِّي لَا أَحَدْتُ نَفْسِي بِإِتِّقَالِ عَافِيَةٍ وَ تَحْوِيلِ فَقْرٍ وَ لَا خَوْفٍ وَ لَا حُزْنٍ فِي عَاجِلِ دُنْيَايَ وَ آجِلِ آخِرَتِي

So, I found the pleasure of prosperity and the poverty did not disgrace me. I recognised the merit of security and in the morning and evening I was in heedlessness from what others below me were in. I was ungrateful and did not thank for Your<sup>-azwj</sup> Trials and did not doubt that which I was in would be permanent, not to decline from me. I did not discuss with myself the transfer from the well-being and transitioning into poverty, and there was neither fear nor grief in my current world and my future Hereafter!

فِيَحْوَلُ ذَلِكَ بَيْنِي وَ بَيْنَ التَّضَرُّعِ إِلَيْكَ فِي دَوَامِ ذَلِكَ لِي مَعَ مَا أَمَرْتَنِي بِهِ مِنْ شُكْرِكَ وَ وَعَدْتَنِي عَلَيْهِ مِنْ الزَّمِيدِ مِنْ لَدُنْكَ

That was a barrier between me and the beseeching to You<sup>-azwj</sup> in permanence of that for me along with what You<sup>-azwj</sup> had Commanded me with of thanking You<sup>-azwj</sup>, and You<sup>-azwj</sup> Promised me upon it of the increased from Yourself<sup>-azwj</sup>.

فَسَهَوْتُ وَ كُهَوْتُ وَ عَفَلْتُ وَ أَمِنْتُ وَ أَشْرْتُ وَ بَطِرْتُ وَ تَهَاوَنْتُ حَتَّى جَاءَ التَّغْيِيرُ مَكَانَ الْعَافِيَةِ بِحُلُولِ الْبَلَاءِ وَ نَزَلَ الضَّرُّ بِمَنْزِلَةِ الصِّحَّةِ وَ بِأَنْوَاعِ السُّمِّ وَ الْأَذَى وَ أَقْبَلَ الْفَقْرُ بِإِزَاءِ الْغِنَى فَعَرَفْتُ مَا كُنْتُ فِيهِ لِلَّذِي صِرْتُ إِلَيْهِ

I omitted, and played around, and was heedless, and felt secure, and was evil, and was reckless, and procrastinated until the changes came in place of the well-being with permeation of affliction, and descent of the harm in the level of good health, and with various illnesses and harms, and the poverty came parallel to the riches. So, I recognised what I had been in to what which I had come to.

فَسَأَلْتُكَ مَسْأَلَةً مِنْ لَا يَسْتَوْجِبُ أَنْ تُسْمَعَ لَهُ دَعْوَةٌ لِعَظِيمٍ مَا كُنْتُ فِيهِ مِنَ الْعُقَلَةِ وَ طَلَبْتُ طَلِبَةً مِنْ لَا يَسْتَحِقُّ نَجَاحَ الطَّالِبَةِ لِلَّذِي كُنْتُ فِيهِ مِنَ الْهَوَى وَ الْفَرَةِ

I am asking You<sup>-azwj</sup>, an asking by the one who it is not obligated that You<sup>-azwj</sup> should Listen to his supplication due to the grievousness of what I have been, from the heedlessness, and I have sought a seeking by the one who does not deserve success of the seeking for which I have been in, from the playfulness and the procrastination.

وَ تَضَرَّعْتُ تَضَرُّعًا مِنْ لَا يَسْتَوْجِبُ الرَّحْمَةَ لِمَا كُنْتُ فِيهِ مِنَ الزُّهْوِ وَ الْإِسْطِطَالَةِ فَرَضَيْتُ بِمَا إِلَيْهِ صَبَرْتَنِي وَ إِنْ كَانَ الضَّرُّ قَدْ مَسَّنِي وَ الْفَقْرُ قَدْ أَذَلَّنِي وَ الْبَلَاءُ قَدْ حَلَّ بِي:

And I have beseeched a beseeching by one the Mercy is not obligated due to what I have been in, from the pride and arrogance. I am satisfied with whatever You<sup>-azwj</sup> Make me come to and even though the harm has touched me, and the poverty has disgraced me, and the afflictions have befallen with me!

فَإِنَّ يَكُ ذَلِكَ مِنْ سَخَطٍ مِنْكَ فَأَعُوذُ بِحِلْمِكَ مِنْ سَخَطِكَ وَ إِنْ كُنْتُ أَرَدْتُ أَنْ تَبْلُوَنِي فَقَدْ عَرَفْتُ ضَعْفِي وَ قِلَّةَ حِيلَتِي إِذْ قُلْتَ تَبَارَكْتَ وَ تَعَالَيْتَ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جُرُوعًا وَ إِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

So if that is Wrath from You<sup>-azwj</sup>, I seek refuge with Your<sup>-azwj</sup> Leniency from Your<sup>-azwj</sup> Wrath, and if You<sup>-azwj</sup> Wanted to Try me, You<sup>-azwj</sup> have Known of my weakness and my lack of means, when You<sup>-azwj</sup>, Blessed and Exalted Said: **Surely, the human being is Created of a hasty temperament [70:19] When the evil touches him, he panics [70:20] And when the good touches him, he is niggardly [70:21].**

وَ قُلْتَ عَزَّيْتَ مِنْ قَائِلٍ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِي وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِي

And You<sup>-azwj</sup> Said Consoling from a speaker: **So as for the human being, when his Lord Tries him and Honours him, and Favours him, then he is saying, 'My Lord honoured me' [89:15] And when He Tries him and Straitens his sustenance upon him, then he is saying, 'My Lord disgraced me' [89:16].**

وَ قُلْتَ جَلِيَّتَ مِنْ قَائِلٍ إِنَّ الْإِنْسَانَ لِبَطْغَى أَنْ رَآهُ اسْتَغْنَى وَ قُلْتَ سُبْحَانَكَ ثُمَّ إِذَا مَسَّكُمُ الضَّرُّ فَإِنَّهُ يُجْرِنُونَ

And You<sup>-azwj</sup> Said Clarifying from a speaker: **Never! Surely the human being is inordinate [96:6] Because he sees himself as needless (of others) [96:7];** and You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup> Said: **Then when the harm touches you, so it is to Him you should be supplicating [16:53].**

وَقُلْتُ عَزَّيْتَ وَجَلَّيْتَ وَ إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حُوِّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ

And You<sup>-azwj</sup> Said Consoling and Clarifying: **And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, [39:8].**

وَقُلْتُ وَ إِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ

And You<sup>-azwj</sup> Said: **And when harm touches the human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he carries on as though he had never called upon Us for a harm that had touched him; [10:12].**

وَقُلْتُ وَ يَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَ كَانَ الْإِنْسَانُ عَجُولًا

**And the human being supplicates for the evil as he ought to supplicate for good, and the human being was always hasty [17:11].**

صَدَقْتَ صَدَقْتَ يَا سَيِّدِي وَ مُؤَلَّيْ هَذِهِ صِفَاتِي الَّتِي أَعْرِفُهَا مِنْ نَفْسِي وَ قَدْ مَضَى عَلَيْكَ فِي

You<sup>-azwj</sup> Spoke the truth! You<sup>-azwj</sup> Spoke the truth, O my Chief and my Master! These are my attributes which I recognise from myself, and it has passed in Your<sup>-azwj</sup> Knowledge regarding me!

يَا مُؤَلَّيْ وَ وَعَدْتَنِي مِنْكَ وَعْدًا حَسَنًا أَنْ أَدْعُوكَ فَتَسْتَجِيبَ لِي فَأَنَا أَدْعُوكَ كَمَا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي وَ زِدْنِي مِنْ نِعْمَتِكَ وَ عَافِيَتِكَ وَ كِلَاءَتِكَ وَ سِتْرِكَ

O my Master, and You<sup>-azwj</sup> have Promised me an excellent Promise from You<sup>-azwj</sup> that if I supplicate to You<sup>-azwj</sup>, You<sup>-azwj</sup> will Respond to me, so I am supplicating to You<sup>-azwj</sup> just as You<sup>-azwj</sup> have Commanded me, so Respond to me just as You<sup>-azwj</sup> have Promised me and Increased for me from Your<sup>-azwj</sup> bounties and Your<sup>-azwj</sup> well-being, and Your<sup>-azwj</sup> Protection, and Your<sup>-azwj</sup> Veiling!

وَ انْقَلِبْنِي مِمَّا أَنَا فِيهِ إِلَى مَا هُوَ أَفْضَلُ مِنْهُ حَتَّى تَبْلُغَ بِي فِيمَا أَنَا فِيهِ رِضَاكَ وَ أَنَالَ بِهٍ مَا عِنْدَكَ فِيمَا أَعَدَدْتَهُ لِأَوْلِيَائِكَ وَ أَهْلِ طَاعَتِكَ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَاكَ رَفِيقًا

And Transfer me from what I am in to what is better than it until You<sup>-azwj</sup> Reach with me regarding what I am in, Your<sup>-azwj</sup> Satisfaction and I can attain by it what is in Your<sup>-azwj</sup> Presence regarding what You<sup>-azwj</sup> have Prepared for Your<sup>-azwj</sup> friends and people obedient to You<sup>-azwj</sup>, with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**



فَارزُقْنَا فِي دَارِكَ دَارِ الْمَقَامِ فِي جَوَارِ مُحَمَّدٍ الْحَبِيبِ زَيْنِ الْقِيَامَةِ تَمَامَ الْكَرَامَةِ وَ دَوَامِ النِّعْمَةِ وَ مَبْلَغِ السُّرُورِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ عَلَى آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Grace us in Your<sup>-azwj</sup> house of staying in the neighbourhood of Muhammad<sup>-sawww</sup> the beloved, an adorned staying of complete prestige, and permanent bounties, and far-reaching happiness. You<sup>-azwj</sup> are Able upon all things; and Send Salawaat upon Muhammad<sup>-sawww</sup> the Prophet<sup>-sawww</sup>, and upon his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and abundant greetings! And the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!<sup>195</sup>

20- ق، كتاب العتيق الغروي دُعَاءُ لَزَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلَامُ

In the book 'Al Ateeq' of Al Garwy –

'A supplication of Zayn Al-Abideen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: -

يَا عَزِيزُ ارْحَمْ ذُلِّي يَا غَنِيُّ ارْحَمْ فُقْرِي يَا قَوِيُّ ارْحَمْ ضَعْفِي بِمَنْ يَسْتَعِيثُ الْعَبْدُ إِلَّا بِمَوْلَاهُ إِلَى مَنْ يَطْلُبُ الْعَبْدُ إِلَّا إِلَى سَيِّدِهِ إِلَى مَنْ يَتَضَرَّعُ الْعَبْدُ إِلَّا إِلَى خَالِقِهِ بِمَنْ يَلُودُ الْعَبْدُ إِلَّا بِرَبِّهِ إِلَى مَنْ يَشْكُو الْعَبْدُ إِلَّا إِلَى زَارِقِهِ

'O Mighty, Mercy my disgrace! O Rich, Mercy my poverty! O Strong, Mercy my weakness! To whom should the slave cry out except to his master? To whom should the servant seek except to his chief? To whom should the servant beseech except to his Creator? With whom should he seek Refuge except with his Lord<sup>-azwj</sup>! To whom should the servant complain except to his Sustainer?

اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي عَلَيْهِ وَ مَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَرْتَنِيهِ فَلَا عُذْرَ لِي فِيهِ

O Allah<sup>-azwj</sup>! Whatever I have done of good, it is from You<sup>-azwj</sup>, there is no praise for me upon it, and whatever I have done of evil, You<sup>-azwj</sup> have Cautioned me, so there is no excuse for me regarding it!

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ الْخَائِضِ الدَّلِيلِ وَ أَسْأَلُكَ سُؤَالَ الْعَائِدِ الْمُسْتَقْبِلِ وَ أَسْأَلُكَ سُؤَالَ مَنْ يَبُوءُ بِذَنْبِهِ وَ يَعْتَرِفُ بِخَطِيئَتِهِ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> an asking by the humble, the disgraced, and I ask You<sup>-azwj</sup> asking by the refugee, the independent, and I ask You<sup>-azwj</sup> asking by the one repenting from his sins and he acknowledges his wrongdoing!

وَ أَسْأَلُكَ سُؤَالَ مَنْ لَا يَجِدُ لِعَثْرَتِهِ مُقْبِلًا وَ لَا لِضَرْبِهِ كَاشِفًا وَ لَا لِكُزْبَتِهِ مُفْرِجًا وَ لَا لِعَمِّهِ مُرَوِّحًا وَ لَا لِقَافَتِهِ سَادًا وَ لَا لِضَعْفِهِ مُقْوِيًا إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ.

And I ask You<sup>-azwj</sup> an asking by the one who cannot find any reducer of his stumbles, nor any remover of his harm, nor are reliever of his distress, nor any blocker of his destitution, nor any strengthener for his weakness except You<sup>-azwj</sup>, O most Merciful of the merciful ones!<sup>196</sup>

<sup>195</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 j

<sup>196</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 20

21- د، العدد القوية قَالَ الثَّمَالِيُّ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ لَيْلَةً فِي مُنَاجَاةِ إِيَّاهُ وَ سَيِّدَنَا وَ مَوْلَانَا لَوْ بَكَيْنَا حَتَّى تَسْقُطَ أَشْفَارُنَا وَ انْتَحَبْنَا حَتَّى يَنْقَطِعَ أَصْوَاتُنَا وَ قُمْنَا حَتَّى تَبْيَسَ أَقْدَامُنَا وَ رَكَعْنَا حَتَّى تَنْخَلَعَ أَوْصَالُنَا وَ سَجَدْنَا حَتَّى تَنْفَقَ أَحْدَافُنَا وَ أَكَلْنَا تُرَابَ الْأَرْضِ طُولَ أَعْمَارِنَا وَ ذَكَرْنَاكَ حَتَّى تَكِلَ أَلْسِنَتُنَا مَا اسْتَوْجَبْنَا بِذَلِكَ حَوْ سَيِّئَةٍ مِنْ سَيِّئَاتِنَا

(The book) 'Al Adad Al Qawiya' – Al Sumali said, 'It is narrated to me by Ibrahim Bin Muhammad who said,

'I heard Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> may the greeting be upon them<sup>-asws</sup>, saying one night in his<sup>-asws</sup> Munajaat: 'Our God<sup>-azwj</sup>, and our Chief, and our Master! If we were to cry until our lips fall off, and we groan until our voices are cut, and we stand until our feet dry up, and we bow until joints are dislocated, and we prostrate until gazes are blurred, and eat soil of the earth for the length of our lifetime, and we do Your<sup>-azwj</sup> Zikr until our tongues fail, we would still not obligate the deletion of an evil deed from our evil deeds!''<sup>197</sup>

أَقُولُ وَجَدْتُ فِي بَعْضِ الْكُتُبِ هَذَا الدُّعَاءَ مَنْسُوباً إِلَى سَيِّدِ السَّاجِدِينَ ع وَ هُوَ فِي الْمُنَاجَاةِ لِلَّهِ عَزَّ وَ جَلَّ

I (Majlisi) am saying, 'I found in one of the books this supplication attributed to chief of the prostrators (4<sup>th</sup> Imam<sup>-asws</sup>), and it is regarding the Munajaat to Allah<sup>-azwj</sup> Mighty and Majestic:

إِلَهِي أَسْأَلُكَ أَنْ تَعْصِمَنِي حَتَّى لَا أَغْصِيكَ فِرَاقِي قَدْ هُبْتُ وَ تَحَيَّرْتُ مِنْ كَثْرَةِ الدُّنُوبِ مَعَ الْعَصِيَانِ وَ مِنْ كَثْرَةِ كَرَمِكَ مَعَ الْإِحْسَانِ وَ قَدْ كَلَّتْ لِسَانِي كَثْرَةَ دُنُوبِي وَ أَذْهَبَتْ عَنِّي مَاءُ وَجْهِي

'My God<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Fortify me until I do not disobey You<sup>-azwj</sup>, for I have been bewildered and confused from the abundance of sins with the disobedience, and from abundance of Your<sup>-azwj</sup> Benevolence with the Favours, and my tongues has poured out my many sins and the water (honour) of my face is gone!

فَبِأَيِّ وَجْهِ أَلْقَاكَ وَ قَدْ أَخْلَقَ الدُّنُوبُ وَجْهِي وَ بِأَيِّ لِسَانٍ أَدْعُوكَ وَ قَدْ أَخْرَسَ الْمُعَاصِي لِسَانِي وَ كَيْفَ أَدْعُوكَ وَ أَنَا الْعَاصِي وَ كَيْفَ لَا أَدْعُوكَ وَ أَنْتَ الْكَرِيمُ وَ كَيْفَ أفرُخُ وَ أَنَا الْعَاصِي وَ كَيْفَ أفرُخُ وَ أَنْتَ الْكَرِيمُ

By which face will I meet You<sup>-azwj</sup> and the sins have disfigured my face, and by which tongue shall I supplicate to You<sup>-azwj</sup> and the acts of disobedience have muted my tongue, and how can I supplicate to You<sup>-azwj</sup> and I am the disobedient one, and how can I not supplicate to You<sup>-azwj</sup> and You<sup>-azwj</sup> are the Benevolent, and how can I be happy and I am the disobedient, and how can I grieve and You<sup>-azwj</sup> are the Benevolent!

وَ كَيْفَ أَدْعُوكَ وَ أَنَا أَنَا وَ كَيْفَ لَا أَدْعُوكَ وَ أَنْتَ أَنْتَ وَ كَيْفَ أفرُخُ وَ قَدْ عَصَيْتُكَ وَ كَيْفَ أفرُخُ وَ قَدْ عَرَفْتُكَ وَ أَنَا أَسْتَحْيِي أَنْ أَدْعُوكَ وَ أَنَا مُصِرٌّ عَلَى الدُّنُوبِ وَ كَيْفَ بَعْدِي لَا يَدْعُو سَيِّدَهُ وَ أَيْنَ مَفْرُهُ وَ مَلْجُؤُهُ أَنْ يَطْرُدَهُ

And how can I supplicate to You<sup>-azwj</sup> and I am I, and how can I not supplicate to You<sup>-azwj</sup> and You<sup>-azwj</sup> are You<sup>-azwj</sup>, and how can I be happy and I have disobeyed You<sup>-azwj</sup>, and how can I grieve and I recognise You<sup>-azwj</sup>, and I am ashamed to supplicate to You<sup>-azwj</sup> and I am persisting

<sup>197</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 1

upon the sins, and how can it be for a servant not to supplicate to his chief, and where is the escape and his shelter is that He<sup>-azwj</sup> would Return him?

إِلَهِي بَيْنَ أَسْتَعِيثُ إِنَّ لَمْ تُقَلِّبْ عَثْرَتِي وَ مَنْ يَرْحَمُنِي إِنَّ لَمْ يُدْرِكْنِي إِذَا ضَاقَتْ لَدَيْكَ أُمِّيَّتِي

My God<sup>-azwj</sup>! With whom shall I cry out for help if You<sup>-azwj</sup> don't Reduce my stumbles, and who will mercy me if You<sup>-azwj</sup> don't Mercy me, and who will help me if You<sup>-azwj</sup> don't Help me, and where is the fleeing when my wishes are confined to You<sup>-azwj</sup>?

إِلَهِي بَقِيْتُ بَيْنَ خَوْفٍ وَ رَجَاءٍ خَوْفُكَ يُمَيِّنُنِي وَ رَجَاؤُكَ يُحْيِينِي

My God<sup>-azwj</sup>! I have remained between fear and hope – fearing You<sup>-azwj</sup> that You<sup>-azwj</sup> will Cause me to die and hoping to You<sup>-azwj</sup> Keeping me alive!

إِلَهِي الدُّنُوبُ صِفَاتُنَا وَ الْعَفْوُ صِفَاتُكَ

My God<sup>-azwj</sup>! The sinning is our attribute and the Pardoning is Your<sup>-azwj</sup> Attribute!

إِلَهِي الشَّيْبَةُ نُورٌ مِنْ أَنْوَارِكَ فَمَحَالٌ أَنْ تُحْرِقَ نُورَكَ بِنَارِكَ

My God<sup>-azwj</sup>! The grey hair is a Noor from Your<sup>-azwj</sup> Noor. It is impossible that You<sup>-azwj</sup> would Burn Your<sup>-azwj</sup> Noor with Your<sup>-azwj</sup> fire!

إِلَهِي الْجَنَّةُ دَارُ الْأَبْرَارِ وَ لَكِنْ مَرَّتْهَا عَلَى النَّارِ فَمَا لَيْتَهَا إِذْ حُرِّمَتْ الْجَنَّةَ لَمْ أُدْخَلِ النَّارَ

My God<sup>-azwj</sup>! The Paradise is a house of the righteous, but its passage is over the Hellfire. O I wish, if You<sup>-azwj</sup> have Prohibited the Paradise, I would (at least) not enter the Hellfire!

إِلَهِي وَ كَيْفَ أَدْعُوكَ وَ أَتَمَّتِي الْجَنَّةَ مَعَ أَفْعَالِي الْقَبِيحَةِ وَ كَيْفَ لَا أَدْعُوكَ وَ أَتَمَّتِي الْجَنَّةَ مَعَ أَفْعَالِكَ الْحُسْنَى الْجَمِيلَةَ

My God<sup>-azwj</sup>, and how can I supplicate to You<sup>-azwj</sup> and I am wishing for the Paradise along with the ugliness of my actions, and how can I not supplicate to You<sup>-azwj</sup> and I am wishing for the Paradise along with Your<sup>-azwj</sup> Actions, the good, the beautiful!

إِلَهِي أَنَا الَّذِي أَدْعُوكَ وَ إِنَّ عَصَبَتِكَ وَ لَا يَنْسَى قَلْبِي دُرُوكَ

My God<sup>-azwj</sup>! I am the one who supplicates to You<sup>-azwj</sup>, and even though I have disobeyed and my heart does not forget Your<sup>-azwj</sup> Zikr!

إِلَهِي أَنَا الَّذِي أَرْجُوكَ وَ إِنَّ عَصَبَتِكَ وَ لَا يَنْقَطِعُ رَجَائِي بِكَثْرَةِ عَفْوِكَ يَا مَوْلَايَ

My God<sup>-azwj</sup>! I am the one who hopes in You<sup>-azwj</sup>, and even though I have disobeyed You<sup>-azwj</sup>, and my hopes are not cut off with Your<sup>-azwj</sup> abundant Pardon, O my Master!

إِلَهِي دُنُوبِي عَظِيمَةٌ وَ لَكِنْ عَفْوُكَ أَعْظَمُ مِنْ دُنُوبِي

My God<sup>-azwj</sup>! My sins are mighty but Your<sup>-azwj</sup> Forgiveness is mightier than my sins!

إِلَهِي بِعُظُوكِ الْعَظِيمِ اعْمُرْ لِي ذُنُوبِي الْعَظِيمَةَ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ الْعَظِيمَةَ إِلَّا الرَّبُّ الْعَظِيمُ

My God<sup>-azwj</sup>! With Your<sup>-azwj</sup> Mighty Pardon, Forgive my mighty sins for me, for no one Forgives the mighty sins except the Mighty Lord<sup>-azwj</sup>!

إِلَهِي أَنَا الَّذِي أُعَاهِدُكَ فَأَنْقُضُ عَهْدِي وَ أَتْرُكُ عَزْمِي حِينَ يَعْرُضُ شَهْوَتِي فَأُصْبِحُ بَطَّالًا وَ أُمْسِي لَاهِيًا وَ تَكْتُبُ مَا قَدَّمْتُ يَوْمِي وَ لَيْلَتِي

My God<sup>-azwj</sup>! I am the one who promises You<sup>-azwj</sup>, then I break my promise, and I leave my determination when my lustful desires present. In the morning, I am idle and in the evening, I am playing, and You<sup>-azwj</sup> are Writing whatever I send ahead in my day and my night!

إِلَهِي ذُنُوبِي لَا تَضُرُّكَ وَ عَفْوُكَ إِيَّايَ لَا يَنْقُصُكَ فَاعْفِرْ لِي مَا لَا يَضُرُّكَ وَ اعْطِنِي مَا لَا يَنْقُصُكَ

My God<sup>-azwj</sup>! Neither do my sins harm You<sup>-azwj</sup> nor Your<sup>-azwj</sup> Pardoning me harms You<sup>-azwj</sup>, nor does it reduce You<sup>-azwj</sup>, so Forgive for me what does not harm You<sup>-azwj</sup> and Give me what does not reduce You<sup>-azwj</sup>!

إِلَهِي إِنْ أَحْرَقْتَنِي لَا يَنْقُصُكَ وَ إِنْ عَفَرْتَ لِي لَا يَضُرُّكَ فَافْعَلْ بِي مَا لَا يَضُرُّكَ وَ لَا تَفْعَلْ بِي مَا لَا يَسُرُّكَ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> Burn me it will not benefit You<sup>-azwj</sup>, and if You<sup>-azwj</sup> Forgive for me it will not harm You<sup>-azwj</sup>, so Do with me what does not harm You<sup>-azwj</sup> and do not Do with me what does not Cheer You<sup>-azwj</sup>!

إِلَهِي لَوْ لَا أَنَّ الْعَفْوَ مِنْ صِفَاتِكَ لَمَا عَصَاكَ أَهْلُ مَغْرِبَتِكَ

My God<sup>-azwj</sup>! Had the Pardoning not been from Your<sup>-azwj</sup> Attributes, the people recognising You<sup>-azwj</sup> would not have disobeyed You<sup>-azwj</sup>!

إِلَهِي لَوْ لَا أَنَّكَ بِالْعَفْوِ تَجُودُ لَمَا عَصَيْتُكَ وَ إِلَى الذَّنْبِ أَعُودُ

My God<sup>-azwj</sup>! Had You<sup>-azwj</sup> not been Generous with the Pardoning, I would not have disobeyed You<sup>-azwj</sup> and returned to the sin!

إِلَهِي لَوْ لَا أَنَّ الْعَفْوَ أَحَبُّ الْأَشْيَاءِ لَدَيْكَ لَمَا عَصَاكَ أَحَبُّ الْخَلْقِ إِلَيْكَ

My God<sup>-azwj</sup>! Had the Pardoning not been most Beloved of the things to You<sup>-azwj</sup>, the most loving of the creatures to You<sup>-azwj</sup> would not have disobeyed You<sup>-azwj</sup>!

إِلَهِي رَجَائِي مِنْكَ عُفْرَانٌ وَ ظَنِّي فِيكَ إِحْسَانٌ أَقْلِنِي عَثْرَتِي رَبِّي فَقَدْ كَانَ الَّذِي كَانَ فَيَا مَنْ لَهُ رَفَقٌ بِمَنْ يُعَادِيهِ فَكَيْفَ بِمَنْ يَتَوَلَّاهُ وَ يُنَاجِيهِ

My God<sup>-azwj</sup>! My hope from You<sup>-azwj</sup> is Forgiveness, and my thoughts regarding You<sup>-azwj</sup> are Favourable. My Lord<sup>-azwj</sup>! Reduce my stumbles for that which has happened has happened. O One who has Kindness for the one opposing Him<sup>-azwj</sup>, so how would He<sup>-azwj</sup> with the one befriending Him<sup>-azwj</sup> and whispers to Him<sup>-azwj</sup>?

وَ يَا مَنْ كُلَّمَا نُودِيَ أَجَابَ وَ يَا مَنْ بِجَلَالِهِ يُنْشِئُ السَّحَابَ أَنْتَ الَّذِي قُلْتَ مَنْ الَّذِي دَعَانِي فَلَمْ أَجِبْهُ وَ مَنْ الَّذِي سَأَلَنِي فَلَمْ أُعْطِهِ وَ مَنْ الَّذِي أَقَامَ  
بِأَيِّ فَلَمْ أُجِبْهُ

O One every time He<sup>-azwj</sup> is called upon, Responds, and O One the clouds are Created by His<sup>-azwj</sup> Majesty! You<sup>-azwj</sup> are the One Who Said: “Who is the one who has supplicated to Me<sup>-azwj</sup> but I<sup>-azwj</sup> did not Respond to him? And who is the one who has asked Me<sup>-azwj</sup> but I<sup>-azwj</sup> did not Give him? And who is the one who has stood at my door and I did not Answer him?”

وَ أَنْتَ الَّذِي قُلْتَ أَنَا الْجَوَادُ وَ مِنِّي الْجُودُ وَ أَنَا الْكَرِيمُ وَ مِنِّي الْكَرَمُ وَ مِنْ كَرَمِي فِي الْعَاصِينَ أَنْ أَكَلَهُمْ فِي مَضَاجِعِهِمْ كَمَا هُمْ لَمْ يَعْصُونِي وَ أَنْتَ الَّذِي حَفِظَهُمْ  
كَأَنَّهُمْ لَمْ يُذْذِبُونِي

And You<sup>-azwj</sup> are the One Who Said: “I<sup>-azwj</sup> am the Generous and the generosity comes from Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am the Benevolent and the benevolence comes from Me<sup>-azwj</sup>, and from My<sup>-azwj</sup> Benevolence regarding the disobedient ones is that I<sup>-azwj</sup> Cover them in their beds as if they had not disobeyed Me<sup>-azwj</sup>, and I<sup>-azwj</sup> Take charge of their guarding as if they had not sinned against Me<sup>-azwj</sup>!”

إِلَهِي مِنَ الَّذِي يَفْعَلُ الذُّنُوبَ وَ مِنَ الَّذِي يَغْفِرُ الذُّنُوبَ فَأَنَا فَعَّلْتُ الذُّنُوبَ وَ أَنْتَ غَفَّارُ الذُّنُوبِ

My God<sup>-azwj</sup>! Who is the one who has done the sins, and who is the One Who Forgives the sins? I am the doer of the sins and You<sup>-azwj</sup> are Forgiver of the sins!

إِلَهِي بِتَسْمَا فَعَلْتُ مِنْ كَثْرَةِ الذُّنُوبِ وَ الْعِصْيَانِ وَ نِعَمَ مَا فَعَلْتَ مِنَ الْكَرَمِ وَ الْإِحْسَانِ

My God<sup>-azwj</sup>! Evil is what I have done, from the many sins and the disobedience, and best is what You<sup>-azwj</sup> have Done, from the Benevolence and the Favours!

إِلَهِي أَنْتَ أَعْرِفْتَنِي بِالْجُودِ وَ الْكَرَمِ وَ الْعَطَايَا وَ أَنَا الَّذِي أَعْرِفْتُ نَفْسِي بِالذُّنُوبِ وَ الْجَهَالَةِ وَ الْحَطَايَا وَ أَنْتَ مَشْهُورٌ بِالْإِحْسَانِ وَ أَنَا مَشْهُورٌ بِالْعِصْيَانِ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have Drowned me with the Generosity and the Awards, and I am the one who has drowned myself with the sins, and the ignorance, and the wrong-doing, and You<sup>-azwj</sup> are famous for the Favours, and I am famous for the disobedience!

إِلَهِي ضَاقَ صَدْرِي وَ لَسْتُ أَذْرِي بِأَيِّ عِلَاجٍ أَذَاوِي ذَنْبِي فَكَمْ أَتُوبُ مِنْهَا وَ كَمْ أَعُودُ إِلَيْهَا وَ كَمْ أَنْوُحُ عَلَيْهَا لَيْلِي وَ نَهَارِي فَحَتَّى مَتَى يَكُونُ وَ قَدْ أَفْنَيْتُ  
بِهَا عُمْرِي

My God<sup>-azwj</sup>! My chest is constricted and I don't know which treatment I should cure my sins. How many times I have repented from it, and how many times I have returned to it, and how many times I have wailed upon it in my nights and my days. So, until when will this be, and I have depleted my lifetime with it?

إِلَهِي طَالَ حُزْنِي وَ رَقَّ عَظْمِي وَ بَلَى جِسْمِي وَ بَقِيَتْ الذُّنُوبُ عَلَى ظَهْرِي فَإِلَيْكَ أَشْكُو سَيِّدِي فَفَرِّ وَ فَاقْتِي وَ ضَعْفِي وَ قَلَّةَ جِبَلْتِي

My God<sup>-azwj</sup>! My grief is prolonged, and my bones are brittle, and my body is decaying, and the sins have remained upon my back. I am complaining to You<sup>-azwj</sup> my Chief, of my poverty, and my destitution, and my weakness, and scarcity of my means!

إِلَهِي بِنَامِ كُلِّ ذِي عَيْنٍ وَ يَسْتَرْبِعُ إِلَى وَطْنِهِ وَ أَنَا وَجِلُّ الْقَلْبِ وَ عَيْنَايَ تُنْتَظِرَانِ رَحْمَةَ رَبِّي فَأَدْعُوكَ يَا رَبِّ فَاسْتَجِبْ دُعَائِي وَ أَقْضِ حَاجَتِي وَ أَسْرِعْ بِإِجَابَتِي

My God<sup>-azwj</sup>! Every one with an eye is sleeping and resting to his home, and I am of palpitating heart and my eyes are awaiting Mercy of my Lord<sup>-azwj</sup>! I am supplicating to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, so Answer my supplication and Fulfil my needs and be swift in Answering me!

إِلَهِي أَنْتَظِرُ عَفْوَكَ كَمَا يَنْتَظِرُهُ الْمُدْبِثُونَ وَ لَسْتُ أَجِئُ مِنْ رَحْمَتِكَ الَّتِي يَتَوَقَّعُهَا الْمُحْسِنُونَ

My God<sup>-azwj</sup>! I am awaiting Your<sup>-azwj</sup> Pardon just as the sinners are awaiting it, and I am not despairing from Your<sup>-azwj</sup> Mercy which the good doers are anticipating it!

إِلَهِي أَتُحْرِقُ بِالنَّارِ وَجْهِي وَ كَانَ لَكَ مُصَلِّياً

My God<sup>-azwj</sup>! Will You<sup>-azwj</sup> Burn my face with the fire and I have been praying Salat to You<sup>-azwj</sup>?

إِلَهِي أَتُحْرِقُ بِالنَّارِ عَيْنِي وَ كَانَتْ مِنْ خَوْفِكَ بَاكِئَةً

My God<sup>-azwj</sup>! Will You<sup>-azwj</sup> Burn my eyes and I have been crying from fearing You<sup>-azwj</sup>?

إِلَهِي أَتُحْرِقُ بِالنَّارِ لِسَانِي وَ كَانَ لِلْقُرْآنِ تَالِياً

My God<sup>-azwj</sup>! Will You<sup>-azwj</sup> Burn my tongue with the fire and I have been a reciter of the Quran?

إِلَهِي أَتُحْرِقُ بِالنَّارِ قَلْبِي وَ كَانَ لَكَ مُجِيباً

My God<sup>-azwj</sup>! Will You<sup>-azwj</sup> Burn my heart with the fire and it has love for You<sup>-azwj</sup>?

إِلَهِي أَتُحْرِقُ بِالنَّارِ جِسْمِي وَ كَانَ لَكَ خَاشِعاً

My God<sup>-azwj</sup>! Will You<sup>-azwj</sup> Burn my body with the fire and it was humble to You<sup>-azwj</sup>?

إِلَهِي أَتُحْرِقُ بِالنَّارِ أَرْكَانِي وَ كَانَتْ لَكَ رُجْعاً سُجَّداً

My God<sup>-azwj</sup>! Will You<sup>-azwj</sup> Burn my limbs with the fire and these were performing Ruk'u and Sajdah to You<sup>-azwj</sup>?

إِلَهِي أَمَرْتَ بِالْمَعْرُوفِ وَ أَنْتَ أَوْلَى بِهِ مِنَ الْمَأْمُورِينَ وَ أَمَرْتَ بِصِلَةِ السُّؤَالِ وَ أَنْتَ خَيْرُ الْمَسْئُولِينَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Commanded with the acts of kindness and You<sup>-azwj</sup> are foremost with it than the commanded ones, and You<sup>-azwj</sup> Commanded with seeking help by the asking, and You<sup>-azwj</sup> are Best of the ones asked!

إِلَهِي إِنْ عَذَّبْتَنِي فَعَبْدٌ خَلَقْتَهُ لِمَا أَرَدْتَهُ فَعَدَّبْتَهُ وَ إِنْ أُنَجَّيْتَنِي فَعَبْدٌ وَجَدْتَهُ مُسِيئاً فَأُنَجَّيْتَهُ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> were to Punish me, I am a servant You<sup>-azwj</sup> have Created, whenever You<sup>-azwj</sup> Want You<sup>-azwj</sup> can Punish him, and if You<sup>-azwj</sup> Grant me salvation, I am a servant You<sup>-azwj</sup> have Found him to be an evil doer, but You<sup>-azwj</sup> still Rescued him!

إِلَهِي لَا سَبِيلَ لِي إِلَى الْإِحْتِرَاسِ مِنَ الذَّنْبِ إِلَّا بِعِصْمَتِكَ وَ لَا وُصُولَ لِي إِلَى عَمَلِ الْخَيْرِ إِلَّا بِمَشِيئَتِكَ فَكَيْفَ لِي بِالْإِحْتِرَاسِ مَا لَمْ تُدْرِكْنِي فِيهِ عِصْمَتُكَ

My God<sup>-azwj</sup>! There is no way for me to be guarded from the sins except with Your<sup>-azwj</sup> Fortification, nor arriving to the good deed except with Your<sup>-azwj</sup> Desire. How can it be for me to be guarded for as long as Your<sup>-azwj</sup> Fortification does not come across to me?

إِلَهِي سَتَرْتَ عَلَيَّ فِي الدُّنْيَا ذُنُوباً وَ لَمْ تُظْهِرْهَا فَلَا تَفْضُخْنِي بِهَا يَوْمَ الْقِيَامَةِ عَلَيَّ رُءُوسَ الْعَالَمِينَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Covered the sins upon me in the world and did not Reveal these, so do not Expose me with these on the Day of Qiyamah upon heads of the worlds!

إِلَهِي جُودُكَ بَسَطَ أَمَلِي وَ شُكْرُكَ قَبَّلَ عَمَلِي فَسُرِّنِي بِلِقَائِكَ عِنْدَ اقْتِرَابِ أَجَلِي

My God<sup>-azwj</sup>! Your<sup>-azwj</sup> Generosity extends my hopes, and thanking You<sup>-azwj</sup> Accepts my deeds, so cheer me with meeting You<sup>-azwj</sup> at my death drawing closer!

إِلَهِي إِذَا شَهِدَ لِي الْإِيمَانُ بِتَوْحِيدِكَ وَ نَطَقَ لِسَانِي بِتَحْمِيدِكَ وَ دَلَّنِي الْقُرْآنُ عَلَى فَوَاضِلِ جُودِكَ فَكَيْفَ يَنْقَطِعُ رَجَائِي بِمَوْعُودِكَ

My God<sup>-azwj</sup>! When the Eman has testified for me with Your<sup>-azwj</sup> Oneness, and my tongues has spoken with Your<sup>-azwj</sup> Praise, and the Quran has pointed me to Your<sup>-azwj</sup> Gracious Generosity, so how can my hopes in Your<sup>-azwj</sup> Promises be cut off?

إِلَهِي أَنَا الَّذِي قَتَلْتُ نَفْسِي بِسَيْفِ الْعِصْيَانِ حَتَّى اسْتَوْجَبْتُ مِنْكَ الْقَطِيعَةَ وَ الْحِرْمَانَ فَأَلْأَمَانَ الْأَمَانَ هَلْ بَقِيَ لِي عِنْدَكَ وَجْهٌ الْإِحْسَانَ

My God<sup>-azwj</sup>! I am the one who has killed my soul with the sword of disobedience until I have obligated the termination and the deprivation from You<sup>-azwj</sup>, so the security, the security! Does there remain for me any aspect of the Favour in Your<sup>-azwj</sup> Presence?

إِلَهِي عَصَاكَ آدَمَ فَعَفَرْتَهُ وَ عَصَاكَ خَلَقَ مِنْ دُرِّيئِهِ فَيَا مَنْ عَفَا عَنِ الْوَالِدِ مَعْصِيَتَهُ اغْفُ عَنِ الْوَالِدِ الْعُصَاةِ لَكَ مِنْ دُرِّيئِهِ

My God<sup>-azwj</sup>! Adam<sup>-as</sup> had disobeyed You<sup>-azwj</sup> and You<sup>-azwj</sup> Forgave him<sup>-as</sup>. I am a creature from his<sup>-as</sup> offspring. O One who has Pardoned from the father his<sup>-as</sup> disobedience, Pardon from the son from his<sup>-as</sup> offspring having been disobedient to You<sup>-azwj</sup>!

إِلَهِي خَلَقْتَ جَنَّتَكَ لِمَنْ أَطَاعَكَ وَ وَعَدْتَ فِيهَا مَا لَا يَحْطُرُ بِالْقُلُوبِ وَ نَظَرْتَ إِلَى عَمَلِي فَرَأَيْتُهُ ضَعِيفاً يَا مَوْلَايَ وَ حَاسَبْتُ نَفْسِي فَلَمْ أَجِدْ أَنْ أَقُومَ بِشُكْرِ مَا أَنْعَمْتَ عَلَيَّ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Created Your<sup>-azwj</sup> Paradise for the ones obeying You<sup>-azwj</sup> and have Promised therein what has not occurred in the hearts, and I have looked at my deeds and

have found it as weak, O my Master, and I have reckoned my soul and did not find it standing with thanking for what You<sup>-azwj</sup> have Favoured upon me!

وَ خَلَقْتَ نَاراً لِمَنْ عَصَاكَ وَ وَعَدْتَ فِيهَا أَنْكَالاً وَ جَحِيماً وَ عَذَاباً وَ قَدْ خِفْتُ يَا مُؤَلَّيْ أَنْ أَكُونَ مُسْتَوْجِباً لَهَا لِكَبِيرِ جُرْأَتِي وَ عَظِيمِ جُرْمِي وَ قَدِيمِ إِسَاءَتِي فَلَا يَتَعَاطَلُكَ ذَنْبٌ تَغْفِرُهُ لِي وَ لَا لِمَنْ هُوَ أَعْظَمُ جُرْماً مِنِّي لِصِغَرِ خَطَرِي فِي مَلِكِكَ مَعَ يَقِينِي بِكَ وَ تَوَكُّلِي وَ رَجَائِي لَدَيْكَ

And You<sup>-azwj</sup> Created the Hellfire for the ones disobeying You<sup>-azwj</sup>, and You<sup>-azwj</sup> have Promised therein **heavy shackles and a Blazing Fire [73:12]**, and Punishment, and I am fearing, O my Master, that I might be obligated for it due to my grievous audacity and my mighty crimes, and my old evil deeds. Do not Consider any sin too big. Forgive for me and for the one who is of greater crimes than me due to smallness of worth in Your<sup>-azwj</sup> Kingdom along with my conviction with You<sup>-azwj</sup> and my reliance and my hopes in You<sup>-azwj</sup>!

إِلَهِي جَعَلْتَ لِي عَدُوّاً يَدْخُلُ قَلْبِي وَ يَحِلُّ مَحَلَّ الرَّأْيِ وَ الْفِكْرَةِ مِنِّي وَ أَيْنَ الْفِرَارُ إِذَا لَمْ يَكُنْ مِنْكَ عَوْناً عَلَيْهِ

My God<sup>-azwj</sup>! You have Made an enemy of mine to enter my heart and he<sup>-la</sup> replaces the views and thought from me, and where is the escape when there does not happen to be from You<sup>-azwj</sup> any Assistance for me upon it!

إِلَهِي إِنَّ الشَّيْطَانَ فَاجِرٌ حَبِيبٌ كَثِيرُ الْمَكْرِ شَدِيدُ الْحُصُومَةِ قَدِيمُ الْعَدَاوَةِ كَيْفَ يَنْجُو مَنْ يَكُونُ مَعَهُ فِي دَارٍ وَ هُوَ الْمُحْتَالُ إِلَّا آتِي أَجْدُ كَيْدَهُ ضَعِيفاً فَ إِنَّاكَ تَعْبُدُ وَ إِنَّاكَ نَسْتَعِينُ وَ إِنَّاكَ نَسْتَحْفِظُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ

My God<sup>-azwj</sup>! The Satan<sup>-la</sup> is immoral, wicked, of frequent plotting, severe of the disputes, ancient of the enmity. How can he be rescued, the one who happens to be with him<sup>-la</sup> in a house and he<sup>-la</sup> is the trickster, except if I find his<sup>-la</sup> plots to be weak, so **(It is) You we worship and You do we seek Assistance (from) [1:5]**, and You<sup>-azwj</sup> we seek Protection with, and there is neither might nor strength except with Allah<sup>-azwj</sup>! O Benevolent! O Benevolent! O Benevolent!"<sup>198</sup>

وَ مِنْهَا الْمُنَاجَاةُ الْحُمْسُ عَشْرَةَ لِمَوْلَانَا عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ قَدْ وَجَدْتُهَا مَرْوِيَّةً عَنْهُ ع فِي بَعْضِ كُتُبِ الْأَصْحَابِ رِضْوَانُ اللَّهِ عَلَيْهِمْ

And from it is the fifteen Munajaat of our Master Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, and I have found it been reported from him<sup>-asws</sup> in one of the books of the companions, may the Satisfaction of Allah<sup>-azwj</sup> be upon them: -

الْمُنَاجَاةُ الْأُولَى مُنَاجَاةُ النَّائِبِينَ لِيَوْمِ الْجُمُعَةِ

### The first Munajaat is Munajaat of the repentant(s) for the day of Friday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي أَلْبَسْتَنِي الْخَطَايَا ثَوْبَ مَذَلَّتِي وَ جَلَلْتَنِي التَّبَاعُدُ مِنْكَ لِنَاسٍ مَسْكَنَتِي وَ أَمَاتَ قَلْبِي عَظِيمِ جِنَاتِي فَأُخِيهِ بِتَوْبَةٍ مِنْكَ يَا أَمَلِي وَ بَعِيْتِي وَ يَا سُؤْلِي وَ مُنْتَبِي

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! The sins have clothed me the cloth of my disgrace, and the remoteness from You<sup>-azwj</sup> has provided me the attire of my

<sup>198</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 2



neediness, and my heart has been deadened by my mighty crimes, so Revive it with Clemency from You<sup>-azwj</sup>, O my hope and my seeking, and O my plea and my wishes!

فَوَعَيْتَكَ مَا أَحَدٌ لِدُنُوبِي سِوَاكَ غَافِرًا وَ لَا أَرَى لِكَسْرِي غَيْرَكَ جَابِرًا وَ قَدْ خَضَعْتُ بِإِلَانَابَةِ إِلَيْكَ وَ عَنُوتٌ بِالِاسْتِكَانَةِ لَدَيْكَ فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فِيمَنْ  
الْوَدُّ وَ إِنْ رَدَدْتَنِي عَنْ جَنَابِكَ فِيمَنْ أَعُوذُ فَمَا أَسْفَا مِنْ خَجَلَتِي وَ افْتِضَاحِي وَ وَاهُتَمَّا مِنْ سُوءِ عَمَلِي وَ اجْتِرَاحِي

By Your<sup>-azwj</sup> Might! I have not found any forgiver for my sins apart from You<sup>-azwj</sup>, nor have I seen any mender of my brokenness other than You<sup>-azwj</sup>, and I have humbled with the penitence to You<sup>-azwj</sup> and have bowed with the submission to You<sup>-azwj</sup>. If You<sup>-azwj</sup> Repel me from Your<sup>-azwj</sup> Door, with whom shall I seek shelter, and if You<sup>-azwj</sup> Return me from Your<sup>-azwj</sup> Side, in whom shall I seek Refuge? Oh the regret from my shame and my exposure, and Oh woe from the evil of my deeds and my defamation!

أَسْأَلُكَ يَا غَافِرَ الذُّنُوبِ الْكَبِيرِ وَ يَا جَابِرَ الْعُظْمِ الْكَسِيرِ أَنْ تَهَبَّ لِي مَوْبِقَاتِ الْجَرَائِرِ وَ تَسْتُرْ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ وَ لَا تُخَلِّني فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ  
عَقُوبِكَ وَ غَمْرِكَ وَ لَا تُعْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَ سَتْرِكَ

I ask You<sup>-azwj</sup>, O Forgiver of the major sins, and O Mender of the broken bones, to Gift to me the destructive crimes and Cover upon me the exposure of secrets, and do not Vacate me in the plains of Qiyamah from coolness of Your<sup>-azwj</sup> Pardon and Your<sup>-azwj</sup> Forgiveness, and do not Bare me from beauty of Your<sup>-azwj</sup> Forgiveness and Your<sup>-azwj</sup> Covering!

إِلَهِي ظِلِّلْ عَلَيَّ دُنُوبِي عَمَامَ رَحْمَتِكَ وَ أَرْسِلْ عَلَيَّ غُيُوبِي سَحَابَ رَأْفَتِكَ

My God<sup>-azwj</sup>! Shade upon my sins the clouds of Your<sup>-azwj</sup> Mercy, and Send upon my faults the clouds of Your<sup>-azwj</sup> Kindness!

إِلَهِي هَلْ يَرْجِعُ الْعَبْدُ الْأَبِيءُ إِلَّا إِلَىٰ مَوْلَاهُ أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِوَاهُ

My God<sup>-azwj</sup>! Does the absconding slave return except to his master, or does anyone shelter him from his anger besides him?

إِلَهِي إِنْ كَانَ النَّدَمُ عَلَيَّ الذُّنُوبِ تَوْبَةً فَإِنِّي وَ عَزَّتِكَ مِنَ النَّادِمِينَ وَ إِنْ كَانَ الْإِسْتِعْمَارُ مِنَ الْخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ لَكَ الْعُتْبَىٰ حَتَّىٰ تَرْضَىٰ

My God<sup>-azwj</sup>! If the regret upon the sin was repentance, then by Your<sup>-azwj</sup> Might, I am from the regretting ones, and if seeking the Forgiveness from the sins was from the humbling, then I am from the seekers of Forgiveness to You<sup>-azwj</sup>, the repenting until You<sup>-azwj</sup> are Satisfied!

إِلَهِي بِقُدْرَتِكَ عَلَيَّ تُبَّ عَلَيَّ وَ بِحِلْمِكَ عَلَيَّ اعْفُ عَنِّي وَ بِعِلْمِكَ بِي ارْزُقْ بِي

My God<sup>-azwj</sup>! By Your<sup>-azwj</sup> Power upon me, Turn to me and with Your<sup>-azwj</sup> Leniency to me, Pardon me, and by Your<sup>-azwj</sup> Knowledge of me, be Kind with me!

إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَىٰ عَفْوِكَ سَمَّيْتَهُ التَّوْبَةَ فَمَلَّتْ تَوْبُوا إِلَىٰ اللَّهِ تَوْبَةً نَصُوحًا فَمَا عُذْرٌ مَنْ أَغْفَلَ دُحُولَ الْبَابِ بَعْدَ فَتْحِهِ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> are the One Who Opened for your servants the door to Your<sup>-azwj</sup> Pardon, Naming it as 'repentance'. You<sup>-azwj</sup> Said: '**Turn to Allah with a sincere repentance; [66:8]**. So, what is an excuse of the one who is to enter the door after it being opened?

إِلَهِي إِنْ كَانَ قَبِيحَ الذَّنْبِ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوَ مِنْ عِنْدِكَ

My God<sup>-azwj</sup>! Even though the sin was ugly from Your<sup>-azwj</sup> servant, let him have the excellent Pardon from You<sup>-azwj</sup>!

إِلَهِي مَا أَنَا بِأَوَّلِ مَنْ عَصَاكَ فَتُبَّتْ عَلَيْهِ وَ تَعَرَّضَ لِمَعْرُوفِكَ فَجُدْتَ عَلَيْهِ يَا مُجِيبَ الْمُضْطَرِّ يَا كَاشِفَ الضَّرِّ يَا عَظِيمَ الْبِرِّ يَا عَلِيمًا بِمَا فِي السِّرِّ يَا جَمِيلَ السِّرِّ اسْتَشْفَعْتُ بِجُودِكَ وَ كَرَمِكَ إِلَيْكَ وَ تَوَسَّلْتُ بِخَنَانِكَ وَ تَرَحُّمِكَ لَدَيْكَ

My God<sup>-azwj</sup>! I am not the first one to disobey You<sup>-azwj</sup>, so Turn to him, and exposed to Your<sup>-azwj</sup> Act of Kindness, so You<sup>-azwj</sup> Renew upon him, O Answerer of the desperate! O Remover of the harm! O Mighty of the righteousness! O All-Knowing of what is in the secrets! O Beautiful of the Covering! I seek intercession with Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence, to You<sup>-azwj</sup>, and I seek mediation with Your<sup>-azwj</sup> Compassion and Your<sup>-azwj</sup> Mercy before You<sup>-azwj</sup>!

فَاسْتَجِبْ دُعَائِي وَ لَا تُخَيِّبْ فِيكَ رَجَائِي وَ تَقَبَّلْ تَوْبَتِي وَ كَفِّرْ خَطِيئَتِي بِمَنِّكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Answer my supplication and do not disappoint my hopes in You<sup>-azwj</sup>, and Accept my repentance, and Expiate my sins with Your<sup>-azwj</sup> Conferment and Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!<sup>199</sup>

الْمُنَاجَاةُ الثَّانِيَةُ مُنَاجَاةُ الشَّاكِرِينَ لِيَوْمِ السَّبْتِ

## The second Munajaat – Munajaat of the thankful ones for the day of Saturday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي إِلَيْكَ أَشْكُو نَفْسًا بِالسُّوءِ أَمَارَةً وَ إِلَى الْخَطِيئَةِ مُبَادِرَةً وَ بِمَعَاصِيكَ مُوَلَّعَةً وَ بِسَخَطِكَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! I complain to You<sup>-azwj</sup> of a 'نَفْسًا' self inclining towards the evil and rushing to the sinning, and leading to disobeying You<sup>-azwj</sup>, and exposing to Your<sup>-azwj</sup> Annoyance!

مُعَرِّضَةً تَسْتَلُّكَ فِي مَسَالِكَ الْمَهَالِكِ وَ تَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكٍ كَثِيرَةَ الْعِلَلِ طَوِيلَةَ الْأَمَلِ إِنْ مَسَّهَا الشَّرُّ تَجَزَّعَ وَ إِنْ مَسَّهَا الْخَيْرُ تَمْنَعُ مَيَّالَةً إِلَى اللَّعِبِ وَ اللَّهُمَّ مَلَأُوهُ بِالْعَقْلَةِ وَ السَّهْوِ تُسْرِعْ بِي إِلَى الْحَوْتَةِ وَ تُسَوِّفُنِي بِالتَّوْبَةِ

It travels with me on the path of destruction and making me weakest in Your<sup>-azwj</sup> Presence, being of many illnesses and long hopes. If the evil touches it, it panics, and if the good touches it, it holds back. It inclines towards the frivolities and playfulness filled with the heedlessness and the omissions. It quickens me to the sin and delays me from the repenting!

<sup>199</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 3

إِلَهِي أَشْكُو إِلَيْكَ عَدُوًّا يُضِلُّنِي وَ شَيْطَانًا يُغْوِينِي فَدَمَلًا بِالْوَسْوَاسِ صَدْرِي وَ أَحَاطَتْ هَوَاجِسُهُ بِقَلْبِي يُعَاضِدُ لِي الْهُوَى وَ يُزَيِّنُ لِي حُبَّ الدُّنْيَا وَ يَحْوُلُ بَيْنِي وَ بَيْنَ الطَّاعَةِ وَ الرُّفْقَى

My God<sup>-azwj</sup>! I complain to You<sup>-azwj</sup> of an enemy straying me and Satan<sup>-la</sup> deviating me. He<sup>-la</sup> has filled my chest with the insinuations, and has surrounded my heart with obsessions supporting the personal desires for me, and he<sup>-la</sup> adorns for me love of the world and he<sup>-la</sup> intervenes between me and the obedience and the drawing near!

إِلَهِي إِنَّكَ أَشْكُو قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَّقِلًا وَ بِالرَّزْنِ وَ الطَّبْعِ مُتَنَبِّسًا وَ عَيْنًا عَنِ الْبُكَاءِ مِنْ خَوْفِكَ جَامِدَةً وَ إِلَى مَا يَسْرُهُمَا طَاحِمَةً

My God<sup>-azwj</sup>! I complain to You<sup>-azwj</sup> of a hardened heart turning with the insinuations and the adorning, and ambiguity of the nature, and eyes frozen from crying out of fearing You<sup>-azwj</sup> and longing to what cheers it!

إِلَهِي لَا حَوْلَ لِي وَ لَا قُوَّةَ إِلَّا بِقُدْرَتِكَ وَ لَا نَجَاةَ لِي مِنْ مَكَارِهِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ

My God<sup>-azwj</sup>! There is neither might for me nor strength except with Your<sup>-azwj</sup> Power, nor any salvation for me from abhorrence of the world except with Your<sup>-azwj</sup> Protection.

فَأَسْأَلُكَ بِبِلَاغَةِ حُكْمَتِكَ وَ نَفَازِ مَنِيَّتِكَ أَنْ لَا تَجْعَلَنِي لِعَيْبِ حُودِكَ مُتَعَرِّضًا وَ لَا تُصَيِّرَنِي لِلْفِتَنِ غَرَضًا وَ كُنْ لِي عَلَى الْأَعْدَاءِ نَاصِرًا وَ عَلَى الْمَحَازِي وَ الْعُيُوبِ سَاتِرًا وَ مِنَ الْبَلَاءِ وَاقِيًا وَ عَنِ الْمَعَاصِي عَاصِمًا بِرَأْفَتِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> extensive Wisdom, and implementation of Your<sup>-azwj</sup> Desire not to Make me to be exposed to other than Your<sup>-azwj</sup> Generosity nor to Make me a target for the Fitna, and a Helper against the enemies a Concealer upon the disgrace and the faults, and a befalling of the afflictions, and a Protector from the disobedience by Your<sup>-azwj</sup> Kindness and Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!<sup>200</sup>

الْمُنَاجَاةُ الثَّالِثَةُ مُنَاجَاةُ الْخَائِفِينَ لِيَوْمِ الْأَحَدِ

### The third Munajaat – Munajaat of the fearful for the day of Sunday: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي أَتُرَاكَ بَعْدَ الْإِيمَانِ بِكَ تُعَذِّبُنِي أَمْ بَعْدَ حُبِّي إِيَّاكَ تُبْعِدُنِي أَمْ مَعَ رَجَائِي لِرَحْمَتِكَ وَ صَفْحِكَ تَحْرِمُنِي أَمْ مَعَ اسْتِجَارَتِي بِعَفْوِكَ تُسَلِّمُنِي خَاشَا لَوَجْهِكَ الْكَرِيمِ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! Do You<sup>-azwj</sup> See that after my believing in You<sup>-azwj</sup>, You<sup>-azwj</sup> will Punish me? Or after my loving You<sup>-azwj</sup>, You<sup>-azwj</sup> will Distance me? Or after my hoping to Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Forgiveness You<sup>-azwj</sup> will Deprive me? Or with my seeking shelter with Your<sup>-azwj</sup> Pardon, You<sup>-azwj</sup> will Leave me neglected of Your<sup>-azwj</sup> Benevolent Face?

<sup>200</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 4

أَنْ تُحْيِي لَيْتَ شِعْرِي أَلِلشَّمَاءِ وَلَدْتَنِي أُمِّي أُمُّ لَلْعَنَاءِ رَبَّنِي فَلَيْتَهَا لَمْ تَلِدْنِي وَ لَمْ تُرَبِّي وَ لَيْتَنِي عَلِمْتُ أ مِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي وَ بِقُرْبِكَ وَ جَوَارِكَ  
خَصَصْتَنِي فَتَقَرَّ بِدَلِّكَ عَيْنِي وَ تَطْمَئِنُّ لَهُ نَفْسِي

If You<sup>-azwj</sup> disappoint me, I don't know whether my mother had given birth to me for misery, or she nourished me for the suffering. If only she had not given me birth and had not nourished me, and if only I had known whether You<sup>-azwj</sup> have Made me from the fortunate people, and Specialised me with Your<sup>-azwj</sup> nearness and Your<sup>-azwj</sup> Shelter, so that my eyes can be delighted with that and my soul can be wishing for it!

إِلٰهِي هَلْ تُسَوِّدُ وُجُوهاً حَرَّتْ سَاجِدَةً لِعَظَمَتِكَ أَوْ تُخْرِسُ أَلْسِنَةً نَطَقَتْ بِالنَّاءِ عَلَيَّ مَجْدِكَ وَ جَلَالَتِكَ أَوْ تَطْبَعُ عَلَيَّ قُلُوبِ انطَوَتْ عَلَيَّ مَحَبَّتِكَ أَوْ تُصِمُّ  
أَسْمَاعاً تَلَدَّدَتْ بِسَمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ أَوْ تُغْلِقُ أَكْفَاماً رَفَعَتْهَا الْأَمَالُ إِلَيْكَ رَجَاءً رَأْفَتِكَ أَوْ تُعَاقِبُ أَبْدَاناً عَمِلَتْ بِطَاعَتِكَ حَتَّى نَحِلْتُ فِي مَجَاهِدَتِكَ أَوْ  
تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ

My God<sup>-azwj</sup>! Will You<sup>-azwj</sup> Darken the faces falling in Sajdah to Your<sup>-azwj</sup> Magnificence? Or will You<sup>-azwj</sup> Mute the tongues speaking with the praises upon Your<sup>-azwj</sup> Glory and Your<sup>-azwj</sup> Majesty? Or will You<sup>-azwj</sup> Seal upon hearts enclosing upon loving You<sup>-azwj</sup>? Or will You<sup>-azwj</sup> Deafen the ears deriving pleasure in listening to Your<sup>-azwj</sup> Zikr in Your<sup>-azwj</sup> Will? Or will You<sup>-azwj</sup> Shackle the palms being raising in the hoping to You<sup>-azwj</sup>, hoping for Your<sup>-azwj</sup> Kindness? Or will You<sup>-azwj</sup> Punish bodies having working in obedience to You<sup>-azwj</sup> until these were slimmed in striving for You<sup>-azwj</sup>? Or will You<sup>-azwj</sup> Punish legs having walked in worshipping You<sup>-azwj</sup>?

إِلٰهِي لَا تُغْلِقْ عَلَيَّ مُوَجِدِيكَ أَبْوَابَ رَحْمَتِكَ وَ لَا تُحْجُبْ مُشْتَقِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَتِكَ

My God<sup>-azwj</sup>! Do not Lock the doors of Your<sup>-azwj</sup> Mercy from Your<sup>-azwj</sup> monotheist, nor Veil from Your<sup>-azwj</sup> yearning one to look at the beauty of Your<sup>-azwj</sup> Sight!

إِلٰهِي نَفْسٌ أَعَزَّزَهَا بِتَوْجِيهِكَ كَيْفَ تُلَدُّهَا بِمَهَانَةِ هِجْرَانِكَ وَ صَمِيرٌ انْعَمَدَ عَلَيَّ مَوَدَّتِكَ كَيْفَ تُحْرِقُهُ بِحَرَارَةِ نِيرَانِكَ

My God<sup>-azwj</sup>! A soul You<sup>-azwj</sup> have Strengthened with Your<sup>-azwj</sup> Tawheed, how can You<sup>-azwj</sup> Humiliate it with the disgrace of Your<sup>-azwj</sup> Abandonment, and a conscience believing upon Your<sup>-azwj</sup> Affection, how can You<sup>-azwj</sup> Deprive it with the heat of Your<sup>-azwj</sup> fires?

إِلٰهِي أَجْزِي مِنْ أَلِيمِ عَضْبِكَ وَ عَظِيمِ سَخَطِكَ يَا خَنَّانُ يَا مَنَّانُ يَا رَحِيمُ يَا رَحْمَانُ يَا جَبَّارُ يَا قَهَّارُ يَا عَفَّارُ يَا سَتَّارُ

My God<sup>-azwj</sup>! Shelter me from the pain of Your<sup>-azwj</sup> Wrath and mightiness of Your<sup>-azwj</sup> Annoyance! O Affectionate, O Bestower, O Merciful, O Beneficent, O Subduer, O Forceful, O Forgiver, O Concealer!

نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَ فَضِيحَةِ الْعَارِ إِذَا امْتَنَزَ الْأَحْيَاؤُ مِنَ الْأَشْرَارِ وَ حَالَتْ [هَالَتْ] الْأَهْوَالُ وَ قَرَّبَ الْمُحْسِنُونَ وَ بَعُدَ الْمُسِيئُونَ وَ وَفَّيْتُ كُلَّ  
نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

Grant me salvation, by Your<sup>-azwj</sup> Mercy, from Punishment of the Hellfire, and exposure of the shame when the good ones will be distinguished from the evil ones, and the horrors occur,

and the good doers are drawn near and the evil doers are distance, and every soul shall be fulfilled for what it had earned and they will not be wronged!"<sup>201</sup>

المُنَاجَاةُ الرَّابِعَةُ مُنَاجَاةُ الرَّاجِينَ لِيَوْمِ الْإِنْتِنِ

### The fourth Munajaat – Munajaat of the hoppers for the day of Monday: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ إِذَا سَأَلَهُ عَبْدٌ أَعْطَاهُ وَإِذَا أَمَلَ مَا عِنْدَهُ بَلَغَهُ مِنْهُ وَإِذَا أَقْبَلَ عَلَيْهِ قَرَّبَهُ وَأَدْنَاهُ وَإِذَا جَاهَرَهُ بِالْعَصْبَانِ سَتَرَ عَلَيْهِ وَعَطَاهُ وَإِذَا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ وَكَفَاهُ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O One, when a servant asks Him<sup>-azwj</sup>, Gives him, and when he hopes for what is with Him<sup>-azwj</sup>, reaches his wishes, and when he turns to Him<sup>-azwj</sup>, Draws him near, and when he is open with the disobedience, Conceals upon him and Covers him, and when he relies upon Him<sup>-azwj</sup>, Takes Care of him and Suffices him!

إِلَهِي مَنْ الَّذِي نَزَلَ بِكَ مُلْتَمِسًا قِرَابَكَ فَمَا قَرَّبْتَهُ وَمَنْ الَّذِي أَنَاخَ بِتَابِكَ مُرْتَجِيًا نَدَاكَ فَمَا أَوْلَيْتَهُ أَمْ يَحْسَبُ أَنْ أَرْجِعَ عَنْ بَابِكَ بِالْحَيْبَةِ مَصْرُوفًا وَ لَسْتُ أَعْرِفُ سِوَاكَ مَوْئِلًا بِالْإِحْسَانِ مَوْصُوفًا كَيْفَ أَرْجُو غَيْرَكَ وَالْخَيْرُ كُلُّهُ بِيَدِكَ

My God<sup>-azwj</sup>! Who is the one who descended with You<sup>-azwj</sup> seeking Your<sup>-azwj</sup> Support so You<sup>-azwj</sup> did not Support him? And who is the one who sought refuge at Your<sup>-azwj</sup> Door, hoping, calling out to You<sup>-azwj</sup>, so You<sup>-azwj</sup> did not Shelter him? Is it good that I should return from Your<sup>-azwj</sup> Door with the disappointment and I don't know any Master apart from You<sup>-azwj</sup> being described with the Favour? How can I hope in other than You<sup>-azwj</sup> while the good, all of it is in Your<sup>-azwj</sup> Hands?

وَ كَيْفَ أَوْئِلُ سِوَاكَ وَالْخَلْقُ وَالْأَمْرُ لَكَ أَ أَقْطَعُ رَجَائِي مِنْكَ وَقَدْ أَوْلَيْتَنِي مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ أَمْ تُفَقِّرُنِي إِلَى مِثْلِي وَأَنَا أَعْتَصِمُ بِحَبْلِكَ

And how can I hope in besides You<sup>-azwj</sup> while the Creation and the Command is for You<sup>-azwj</sup>? Shall I cut off my hopes from You<sup>-azwj</sup> and You<sup>-azwj</sup> have Granted me what I did not even ask for, from Your<sup>-azwj</sup> Grace? Or will You<sup>-azwj</sup> Impoverish me while I am holding to Your<sup>-azwj</sup> Rope?

يَا مَنْ سَعِدَ بِرَحْمَتِهِ الْقَاصِدُونَ وَمَنْ يَشَقُّ بِنِقْمَتِهِ الْمُسْتَغْفِرُونَ كَيْفَ أَنْسَاكَ وَمَنْ نَزَلَ ذَاكِرِي وَ كَيْفَ أَهْوَى عَنْكَ وَأَنْتَ مُرَاقِبِي

O One Makes the aiming ones happy by His<sup>-azwj</sup> Mercy, and does not Make the seekers of Forgiveness wretched by His<sup>-azwj</sup> Vengeance! How can I forget You<sup>-azwj</sup> and You<sup>-azwj</sup> have not Ceased to Remember me? And how can I distract my self from You<sup>-azwj</sup> and You<sup>-azwj</sup> are Watching me?

إِلَهِي بِذَبِيلِ كَرَمِكَ أَعْلَقْتُ يَدَيَّ وَ لَبَيْلِ عَطَايَاكَ بَسَطْتُ أَمْلِي فَأَخْلِصْنِي بِجَالِصَةِ تَوْجِيدِكَ وَ اجْعَلْنِي مِنْ صَفْوَةِ عِبِيدِكَ

My God<sup>-azwj</sup>! To the hem of Your<sup>-azwj</sup> Benevolence, I have linked my hands, and to attain Your<sup>-azwj</sup> Awards I have extended my hopes, so Purify me with Purity of Your<sup>-azwj</sup> Oneness, and Make from Your<sup>-azwj</sup> elite servants!

<sup>201</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 5

يَا مَنْ كُلُّ هَارِبٍ إِلَيْهِ يَلْتَجِي وَ كُلُّ طَالِبٍ إِلَيْهِ يَرْجِي يَا خَيْرَ مَرْجُوٍّ وَ يَا أَكْرَمَ مَدْعُوٍّ وَ يَا مَنْ لَا يُرَدُّ سَأَلُهُ وَ لَا يُحْتَبِ أَمَلُهُ يَا مَنْ بَابُهُ مَفْتُوحٌ لِدَاعِيهِ وَ حِجَابُهُ مَرْفُوعٌ لِرَاجِيهِ

O One ever fleeing one flees to seeking shelter, and every seeker hopes to! O Best of the ones hoped to, and O most Benevolent of the ones supplicated to, and O One Who does not Return His<sup>-azwj</sup> beggar and does not disappoint his hopes! O One Whose Door is open for one supplicating to Him<sup>-azwj</sup> and His<sup>-azwj</sup> Veils are Lifted for ones hoping to Him<sup>-azwj</sup>!

أَسْأَلُكَ بِكَرَمِكَ أَنْ تُنْمَ عَلَيَّ مِنْ عَطَائِكَ بِمَا تَقَرُّ بِهِ عَيْنِي وَ مِنْ رَحَائِكَ بِمَا تَطْمَئِنُّ بِهِ نَفْسِي وَ مِنَ الْبَقِيَّةِ بِمَا تُحَوِّنُ بِهِ عَلَيَّ مُصِيبَاتِ الدُّنْيَا وَ بَجَلُوِّ بِهِ عَنْ بَصِيرَتِي عَشَوَاتِ الْعَمَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Benevolence to Confer upon me from Your<sup>-azwj</sup> Awards with what my eyes would be delighted with, and from Your<sup>-azwj</sup> hopes my soul can be reassured with, and from the certainty with what would belittle upon me difficulties of the world, and the coverings of blindness would be removed from my sight by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>202</sup>

الْمُنَاجَاةُ الْخَامِسَةُ مُنَاجَاةُ الرَّاجِينَ لِيَوْمِ الثَّلَاثَاءِ

### The fifth Munajaat – Munajaat of the wishers for the day of Tuesday: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إلهي إِنْ كَانَ قَلَّ رَازِدِي فِي الْمَسِيرِ إِلَيْكَ فَلَقَدْ حَسَسْتُ ظَنِّي بِالتَّوَكُّلِ عَلَيْكَ وَ إِنْ كَانَ جُرْمِي قَدْ أَخَافَنِي مِنْ عِقَابِكَ فَإِنَّ رَجَائِي قَدْ أَشْعَرَنِي بِالْأَمْنِ مِنْ نِقْمَتِكَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! Even though my provision is little in the journey to You<sup>-azwj</sup>, my thoughts are good with the reliance upon You<sup>-azwj</sup>! And even though my crimes have scared me of Your<sup>-azwj</sup> Punishment, my hopes have made me aware of the security from Your<sup>-azwj</sup> Vengeance!

وَ إِنْ كَانَ دَنْبِي قَدْ عَرَّضَنِي لِعِقَابِكَ فَقَدْ آدَنِي حُسْنُ تَقَاتِي بِتَوَابِكَ وَ إِنْ أَنَامْتَنِي الْعَفْلَةُ عَنِ الْإِسْتِعْدَادِ لِلِقَائِكَ فَقَدْ نَبَّهْتَنِي الْمَعْرِفَةُ بِكَرَمِكَ وَ آلَاتِكَ

And even though my sins have exposed me to Your<sup>-azwj</sup> Punishment, the goodness of my trust in You<sup>-azwj</sup> has sheltered me! And even though the heedlessness has put me to sleep from preparing to meet You<sup>-azwj</sup>, the recognition of Your<sup>-azwj</sup> Benevolence and Your<sup>-azwj</sup> Favours have awakened me!

وَ إِنْ أَوْحَشَ مَا بَيْنِي وَ بَيْنَكَ فَرَطُ الْعُصْيَانِ وَ الطُّغْيَانِ فَقَدْ آتَسَنِي بِشَرِّ الْعُقْرَانِ وَ الرِّضْوَانِ

And even though what excesses of the disobedience there are between me and You<sup>-azwj</sup> have alienated me, the glad tidings of the Forgiveness and the Satisfaction have comforted me!

<sup>202</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 6

أَسْأَلُكَ بِسُبُوحَاتِ وَجْهِكَ وَ بِأَنْوَارِ قُدْسِكَ وَ أَبْتَهِلُ إِلَيْكَ بِعَوَاطِفِ رَحْمَتِكَ وَ لَطَائِفِ بَرِّكَ أَنْ تُحَقِّقَ طَلْبِي بِمَا أُوْمَلُّهُ مِنْ جَزِيلِ إِكْرَامِكَ وَ جَمِيلِ إِعْطَاكَ فِي  
الْقُرْبَى مِنْكَ وَ الرِّقْبَى لَدَيْكَ وَ التَّمَتُّعِ بِالنَّظَرِ إِلَيْكَ

I ask You<sup>-azwj</sup>, by the Gloriousness of Your<sup>-azwj</sup> Face, and by radiance of Your<sup>-azwj</sup> Holiness, and I plead to You<sup>-azwj</sup> with the Compassion of Your<sup>-azwj</sup> Mercy and the Gentleness of Your<sup>-azwj</sup> Kindness to Realise my thoughts with what I have been wishing for, from Your<sup>-azwj</sup> abundant Benevolence, and the beautiful gifts in the nearness to You<sup>-azwj</sup>, and closeness to You<sup>-azwj</sup>, and the wishing of looking at You<sup>-azwj</sup> (expecting Your<sup>-azwj</sup> Mercy)!

وَ مَا أَنَا مُتَعَرِّضٌ لِنَفْحَاتِ رُوحِكَ وَ عَطْفِكَ وَ مُنْتَجِعٌ عَيْتِ جُودِكَ وَ لَطْفِكَ فَارٌّ مِنْ سَخَطِكَ إِلَى رِضَاكَ هَارِبٌ مِنْكَ إِلَيْكَ رَاجٍ أَحْسَنَ مَا لَدَيْكَ مُعَوِّلاً  
عَلَى مَوَاهِبِكَ مُفْتَقِراً إِلَى رِعَايَتِكَ

And here I am exposed to the Puffing of Your<sup>-azwj</sup> Comfort and Your<sup>-azwj</sup> Compassion, and sheltering under the downpour of Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Gentleness, fleeing from Your<sup>-azwj</sup> Annoyance to Your<sup>-azwj</sup> Satisfaction, fleeing from You<sup>-azwj</sup> to You<sup>-azwj</sup>, desiring the excellence of what is with You<sup>-azwj</sup>, relying upon Your<sup>-azwj</sup> Gifts, needy to Your<sup>-azwj</sup> Care!

إِلَهِي مَا بَدَأْتَ بِهِ مِنْ فَضْلِكَ فَتَمِّمَهُ وَ مَا وَهَبْتَ لِي مِنْ كَرَمِكَ فَلَا تَسْلُبْهُ وَ مَا سَوَّيْتَهُ عَلَيَّ بِحِلْمِكَ فَلَا تَهْتِكْهُ وَ مَا عَلَّمْتَهُ مِنْ قَبِيحِ فِعْلِي فَاعْفِرْهُ

My God<sup>-azwj</sup>! Whatever You<sup>-azwj</sup> have Begun with of Your<sup>-azwj</sup> Grace, Complete it, and whatever You<sup>-azwj</sup> have Bestowed to me of Your<sup>-azwj</sup> Benevolence, do not Strip it, and whatever You<sup>-azwj</sup> have Covered upon me with Your<sup>-azwj</sup> Leniency, do not Tear it, and whenever You<sup>-azwj</sup> have Known of ugliness of my actions, Forgive it!

إِلَهِي اسْتَشْفَعْتُ بِكَ إِلَيْكَ وَ اسْتَجَرْتُ بِكَ مِنْكَ أَتَيْتُكَ طَامِعاً فِي إِحْسَانِكَ رَاغِباً فِي امْتِنَانِكَ مُسْتَسْقِياً وَبِلِ [وَابِلِ] طَوْلِكَ مُسْتَمْطِراً عَمَّ وَارِداً شَرِيعةً رَفْدِكَ  
مُلْتَمِساً سِنِّي الْخَيْرَاتِ مِنْ عِنْدِكَ وَافِداً إِلَى حَضْرَةِ جَمَالِكَ مُرِيداً وَجْهَكَ طَارِقاً بَابَكَ مُسْتَكِيناً لِعَظَمَتِكَ وَ جَلَالِكَ

My God<sup>-azwj</sup>! I seek Intercession with You<sup>-azwj</sup>, to You<sup>-azwj</sup>, and I seek Shelter with You<sup>-azwj</sup>, from You<sup>-azwj</sup>! I have come to You<sup>-azwj</sup> coveting Your<sup>-azwj</sup> Favours, desiring regarding Your<sup>-azwj</sup> Conferment, seeking continuous rain of Your<sup>-azwj</sup> abundance, relief from sadness, expecting the flow of Your<sup>-azwj</sup> provision, seeking the peak of goodness from Your<sup>-azwj</sup> Presence, as a delegate to the Presence of Your<sup>-azwj</sup> Beauty, wanting Your<sup>-azwj</sup> Face, knocking at Your<sup>-azwj</sup> Door humbly to Your<sup>-azwj</sup> Magnificence and Your<sup>-azwj</sup> Majesty!

فَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ مِنَ الْمَغْفِرَةِ وَ الرَّحْمَةِ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ مِنَ الْعَذَابِ وَ النَّقِمَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Deal with me what You<sup>-azwj</sup> are rightful of, from the Forgiveness and the Mercy, and do not Deal with me what I am rightful of, from the Punishment and the Vengeance, by Your<sup>-azwj</sup> mercy, O most Merciful of the merciful ones!"<sup>203</sup>

<sup>203</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 7

الْمُنَاجَاةُ السَّادِسَةُ مُنَاجَاةُ الشَّاكِرِينَ لِيَوْمِ الْأَرْبَعَاءِ

### The sixth Munajaat – Munajaat of the grateful for the day of Wednesday: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي أَدْهَلَنِي عَنْ إِقَامَةِ شُكْرِكَ تَتَابِعُ طَوْلِكَ وَ أَعْجَزَنِي عَنْ إِحْصَاءِ ثَنَائِكَ فَبِضْ فَضْلِكَ وَ شَغَلَنِي عَنْ ذِكْرِ مَحَامِدِكَ تَرَادُفُ عَوَائِدِكَ وَ أَعْيَانِي عَنْ نَشْرِ عَوَارِفِكَ تَوَالِي أَيَادِيكَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! I have been overwhelmed from establishing the thanking to You<sup>-azwj</sup> due to Your<sup>-azwj</sup> successive Lenience, and I am unable from counting Your<sup>-azwj</sup> Praise due to the flow of Your<sup>-azwj</sup> Grace, and it has pre-occupied me from mentioning Your<sup>-azwj</sup> praise, the succession of Your<sup>-azwj</sup> Turning and Assisting me and Your<sup>-azwj</sup> Gracious Favours!

وَ هَذَا مَقَامٌ مِّنْ اعْتَرَفَ بِسُبُوغِ النِّعْمَاءِ وَ قَابَلَهَا بِالتَّقْصِيرِ وَ شَهِدَ عَلَى نَفْسِهِ بِالإِهْمَالِ وَ التَّضْيِيعِ وَ أَنْتَ الرَّؤُوفُ الرَّحِيمُ الْبَرُّ الْكَرِيمُ الَّذِي لَا يُحْسِبُ قَاصِدِيهِ وَ لَا يَطْرُدُ عَنْ فَنَائِهِ أَمْلِيهِ بِسَاحَتِكَ تَحْتَ رِحَالِ الرَّاجِينَ وَ بِعَرْصَتِكَ تَقِفُ أَمَالُ الْمُسْتَغِيثِينَ

And this is a standing by the one who acknowledges the abundance of bounties, and accepts it with the deficiencies, and testifies against himself with the neglect and the wastefulness, and You<sup>-azwj</sup> are the Kind, the Merciful, the Righteous, the Benevolent Who does not disappoint one aiming to Him<sup>-azwj</sup>, and does not Reject the one whose wishes are in His<sup>-azwj</sup> vast courtyard for resting by the hopeful ones, and in Your<sup>-azwj</sup> Plains are paused the hopes of the ones seeking the fulfilment!

فَلَا تُقَابِلْ أَمَالَنَا بِالتَّحْسِيبِ وَ الإِيَّاسِ وَ لَا تُلْبَسْنَا سِرْبَالَ الْعُنُوطِ وَ الإِبَّاسِ

Do not Make our hopes meet with the disappointment and the despair, and do not Clothe us with the garments of despondency and the despair!

إِلَهِي تَصَاعَرَ عِنْدَ تَعَاظُمِ آلَاتِكَ شُكْرِي وَ تَضَاعَلَ بِي جَنْبِ إِكْرَامِكَ إِيَّايَ تَنَائِي وَ نَشَرِي جَلَّتْ نِعْمَتُكَ مِنْ أَنْوَارِ الإِيمَانِ حُلَلًا وَ صَرَبَتْ عَلَيَّ لَطَائِفُ بَرِّكَ مِنَ الْعِزِّ كِلَالًا وَ قَلَّدَتْ نِي مَنِّكَ فَلَا بَدَّ لِي لِحْلُؤٍ وَ طَوْقَتْنِي أَطْوَقًا لَا تُفْلُ

My God<sup>-azwj</sup>! My gratitude is belittled in comparison to the greatness of Your<sup>-azwj</sup> Favours, and my praises and my publicising is diminished in comparison to Your<sup>-azwj</sup> Benevolence to me, and Your<sup>-azwj</sup> bounties have decorated me from the radiance of Eman, beautifully and splendidly upon me, and the gentleness of Your<sup>-azwj</sup> Kindness has struck upon me from the treasures of honour, and have garlanded me with necklaces never to fade, and have yoked me with yokes not to be broken!

فَالَأَوْكَ جُمَّةٌ ضَعُفَ لِسَانِي عَنْ إِحْصَائِهَا وَ نَعْمَاؤُكَ كَثِيرَةٌ فَصُرَ فَهْمِي عَنْ إِذْرَاكِهَا فَضَّلًا عَنْ اسْتِغْنَائِهَا

Your<sup>-azwj</sup> Favours are immense, my tongue is weak from enumerating these, and Your<sup>-azwj</sup> bounties are so many, my understanding is deficient from realising these, let alone fully acknowledging them!

كَيْفَ لِي بِتَحْصِيلِ الشُّكْرِ وَ شُكْرِي إِيَّاكَ يَفْتَقِرُ إِلَى شُكْرِ فُكْلَمَا فُلْتُ لَكَ الْحَمْدُ وَجِبَ عَلَيَّ لِذَلِكَ أَنْ أَقُولَ لَكَ الْحَمْدُ



How can it be for me to fully express the gratitude, and my thanking You<sup>-azwj</sup> is needy to thanks? Every time I say the praise to You<sup>-azwj</sup>, it obligates upon me for that that I should be saying to You<sup>-azwj</sup>, the praise!

إِلَهِي فَكَمَا عُدَيْتَنَا بِلُطْفِكَ وَ رَبَّيْنَا بِصُنْعِكَ فَتَمِّمْ عَلَيْنَا سَوَابِعَ النِّعَمِ وَ اذْفَعْ عَنَّا مَكَارِهِ النِّعَمِ وَ آتِنَا مِنْ حُطُوطِ الدَّارَيْنِ أَرْفَعَهَا وَ أَجْلَهَا عَاجِلًا وَ آجَلًا

My God<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Provided us with Your<sup>-azwj</sup> Gentleness and Nourished us with Your Dealings, so Complete upon us the abundance of bounties, and Repel from us the abhorrence of scourges, and Give us from our shares of the two abodes, their elevated, and their majestic, currently and in the future!

وَ لَكَ الْحَمْدُ عَلَى حُسْنِ بَلَاتِكَ وَ سُبُوغِ نِعْمَاتِكَ حَمْدًا يُؤَافِقُ رِضَاكَ وَ يَمْتَرِي الْعَظِيمِ مِنْ بَرِّكَ وَ نَدَاكَ يَا عَظِيمُ يَا كَرِيمُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And for You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> excellent Trials and abundance of Your<sup>-azwj</sup> bounties, Praise compatible with Your<sup>-azwj</sup> Satisfaction, and mighty Conferment from Your<sup>-azwj</sup> Kindness and Your<sup>-azwj</sup> Grace, O Mighty, O Benevolent, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>204</sup>

الْمُنَاجَاةُ السَّابِعَةُ مُنَاجَاةُ الْمُطِيعِينَ لِلَّهِ لِيَوْمِ الْحَمِيسِ

### The seventh Munajaat – Munajaat of the ones obedient to Allah<sup>-azwj</sup> for the day of Thursday:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي أَهْمِنَا طَاعَتَكَ وَ حَبَبْنَا مَعَاصِيكَ وَ يَبِينْ لَنَا بُلُوعَ مَا نَتَمَتَّى مِنْ ائْتِعَاءِ رِضْوَانِكَ وَ أَخْلِلْنَا مُجُوحَةَ جَنَانِكَ وَ أَفْشِعْ عَن بَصَائِرِنَا سَحَابَ الْاِتِّبَابِ وَ أَكْشِفْ عَن قُلُوبِنَا أَغْشِيَةَ الْمَرِيَّةِ وَ الْحِجَابِ وَ أَزْهِقِ الْبَاطِلَ عَن ضَمَائِرِنَا وَ أَتْبِتِ الْحَقَّ فِي سَرَائِرِنَا فَإِنَّ الشُّكُوكَ وَ الظُّنُونِ لَوَاقِحُ الْفِتَنِ وَ مُكَدِّرَةٌ لِصَفْوِ الْمَنَاحِجِ وَ الْيَمِينِ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! Inspire us to obey You<sup>-azwj</sup> and Keep us aside from disobeying You<sup>-azwj</sup>, and Facilitate to us to reach what we are wishing for, of seeking Your<sup>-azwj</sup> Satisfaction, and Legalise for us the joy of Your<sup>-azwj</sup> Gardens, and Clear our sights from the clouds of suspicions, and Remove from our hearts the desire to show off and the veils, and Dispel the falsehood from our consciences, and Affirm the truth in our secrets, for the doubts and the surmising are the cause of Fitna, and a disturbance to the clarity of the bounties and the Conferment!

اللَّهُمَّ اجْمَلْنَا فِي سُنَنِ نَجَاتِكَ وَ مَتَّعْنَا بِلَذِيذِ مُنَاجَاتِكَ وَ أَوْرِدْنَا حِيَاضَ حُبِّكَ وَ اذْفَعْنَا حَلَاطَةَ وُدِّكَ وَ قُرْبِكَ وَ اجْعَلْ جِهَادَنَا فِيكَ وَ هَمَّنَا فِي طَاعَتِكَ وَ اَخْلِصْ نِيَّاتِنَا فِي مُعَامَلَتِكَ فَإِنَّكَ يَا بَكْ وَ لَا وَ سِيْلَةَ لَنَا إِلَيْكَ إِلَّا بِكَ

O Allah<sup>-azwj</sup>! Carry us in the ships of Your<sup>-azwj</sup> salvation, and Cause us to enjoy with the pleasures of Your<sup>-azwj</sup> Munajaat, and Make us arrive to the fountains of Your<sup>-azwj</sup> Love, and Make us Taste the sweetness of Your<sup>-azwj</sup> Affection and Your<sup>-azwj</sup> nearness, and Make our struggle be for Your<sup>-azwj</sup> Sake, and our concerns be in obeying You<sup>-azwj</sup>, and Purify our

<sup>204</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 8

intentions in dealings with You<sup>-azwj</sup>, for we are with You<sup>-azwj</sup> and for You<sup>-azwj</sup>, and there is no mediation for us to You<sup>-azwj</sup> except with You<sup>-azwj</sup>!

إِلَهِي اجْعَلْنِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ وَالْحَقْنِي بِالصَّالِحِينَ الْأَبْرَارِ السَّابِقِينَ إِلَى الْمَكْرُمَاتِ الْمُسَارِعِينَ إِلَى الْخَيْرَاتِ الْعَامِلِينَ لِلْبَاقِيَاتِ الصَّالِحَاتِ السَّاعِينَ إِلَى رَفْعِ الدَّرَجَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَإِلَاجَابَةً جَدِيدًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

My God<sup>-azwj</sup>! Make me from the Chosen ones, the good ones, and Join me with the righteous, the virtuous, the foremost to the honour, the ones quick to the good deeds, the workers for the everlasting righteous deeds and striving to the ranks! You<sup>-azwj</sup> are Able upon all things and are most worthy with the Answering, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>205</sup>

الْمُنَاجَاةُ الثَّامِنَةُ مُنَاجَاةُ الْمُرِيدِينَ لِيَوْمِ الْجُمُعَةِ

### The eighth Munajaat – Munajaat of the disciples for the day of Friday: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُبْحَانَكَ مَا أَصْبَقَ الطَّرِيقَ عَلَى مَنْ لَمْ تَكُنْ دَلِيلَهُ وَمَا أَوْضَحَ الْحَقُّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Glory be to You<sup>-azwj</sup>! How narrow is the path upon the one You<sup>-azwj</sup> don’t happen to be His<sup>-azwj</sup> Guide, and how clear is the truth in the view of the one You<sup>-azwj</sup> Guide on his way!

إِلَهِي فَاسْأَلُكَ بِنَا سُبُلِ الْوُصُولِ إِلَيْكَ وَ سَيِّرْنَا فِي أَقْرَبِ الطَّرِيقِ لِلْوُفُودِ عَلَيْكَ قَرَّبَ عَلَيْنَا الْبَعِيدَ وَ سَهَّلَ عَلَيْنَا الْعَسِيرَ الشَّدِيدَ وَ اَلْحَقْنَا بِالْعِبَادِ الَّذِينَ هُمْ بِالْبِدَارِ إِلَيْكَ يُسَارِعُونَ وَ تَابَكَ عَلَى الدَّوَامِ يَطْرُقُونَ وَ إِتَاكَ فِي اللَّيْلِ يُعْبُدُونَ وَ هُمْ مِنْ هَبَّتِكَ مُشْفِقُونَ

My God<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Build the way to arrive to You<sup>-azwj</sup> and Make us travel in the closest of the path for the delegates to You<sup>-azwj</sup>! Bring the distant closer to us, and Ease the difficult hardships upon us, and Join us with the servants, those who are sprinting to You<sup>-azwj</sup> and are constantly knocking on Your<sup>-azwj</sup> Door, and they are worshipping You<sup>-azwj</sup> during the night, and they are fearful from Your<sup>-azwj</sup> Awe!

الَّذِينَ صَفَّيْتَ لَهُمُ الْمَشَارِبَ وَ بَلَّغْتَهُمُ الرِّغَائِبَ وَ أَنْجَحْتَ لَهُمُ الْمَطَالِبَ وَ قَضَيْتَ لَهُمْ مِنْ وَصْلِكَ الْمَأْرِبَ وَ مَلَأْتَ لَهُمْ صَمَائِرَهُمْ مِنْ حُبِّكَ وَ رَوَيْتَهُمْ مِنْ صَانِي شَرِّكَ فَبِكَ إِلَى لَدِيدِ مُنَاجَاةِكَ وَصَلُّوا وَ مِنْكَ أَقْصَى مَقَاصِدِهِمْ حَصَلُوا

Those You<sup>-azwj</sup> have Cleared the drinks for them, and Made them reach the desires, and Made successful for them the seeking, and Fulfilled the aspirations for them, and Filled their consciences for them from Your<sup>-azwj</sup> Love, and Saturated them from Your<sup>-azwj</sup> clear drinks! Through You<sup>-azwj</sup>, they arrived to the sweetness of Your<sup>-azwj</sup> Munajaat, and from You<sup>-azwj</sup>, they achieved the furthest of their purposes!

فَيَا مَنْ هُوَ عَلَى الْمُتَّبِعِينَ عَلَيْهِ مُقْبِلٌ وَ بِالْعَطْفِ عَلَيْهِمْ عَائِدٌ مُفْضِلٌ وَ بِالْغَافِلِينَ عَنْ ذِكْرِهِ رَحِيمٌ رُءُوفٌ وَ بِجَدِّهِمْ إِلَى بَابِهِ وَدُودٌ عَطُوفٌ

O One Who is Welcoming to the ones facing Him<sup>-azwj</sup>, and is with the Compassion upon them repeatedly, Graciously, and with the ones heedless from His<sup>-azwj</sup> Zikr, is Merciful, Kind by attracting them to His<sup>-azwj</sup> Door, Affectionately, Compassionately!

أَسْأَلُكَ أَنْ تَجْعَلَنِي مِنْ أَوْفَرِهِمْ مِنْكَ حِطَاءً وَ أَعْلَاهُمْ عِنْدَكَ مَنْرَلاً وَ أَجْزَلَهُمْ مِنْ وَدِّكَ قِسْماً وَ أَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصيباً

I ask You<sup>-azwj</sup> to Make me from their fullest of shares from You<sup>-azwj</sup>, and their most exalted in status in Your<sup>-azwj</sup> Presence, and their most plentiful of apportions from Your<sup>-azwj</sup> Affection, and their most superior in positions of Your<sup>-azwj</sup> recognition!

فَقَدِرْتُ انْقِطَعَتْ إِلَيْكَ هَمَّتِي وَ انْصَرَفَتْ نَحْوَكَ رَغْبَتِي فَأَنْتَ لَا عَيْزَكَ مُرَادِي وَ لَكَ لَا لِسْوَاكَ سَهْرِي وَ سَهَادِي وَ لِقَاؤُكَ قُرَّةُ عَيْنِي وَ وَصْلُكَ مُنَى نَفْسِي

I have cut off my aspirations only to You<sup>-azwj</sup>, and I have turned my desires towards You<sup>-azwj</sup>, so You<sup>-azwj</sup> are my intended, not anyone else, and my vigilance and my wakefulness is for You<sup>-azwj</sup> not for anyone besides You<sup>-azwj</sup>, and delight of my eyes is to meet You<sup>-azwj</sup>, and attaining the wishes of my soul!

وَ إِلَيْكَ شَوْفِي وَ فِي مَحَبَّتِكَ وَهْيَ وَ إِلَى هَوَاكَ صَبَاتِي وَ رِضَاكَ بُغْيَتِي وَ رُؤْيُوتِكَ خَاجَتِي وَ جِوَارِكَ طَلِبَتِي وَ قُرْبُوكَ غَايَةَ سُؤْلِي وَ فِي مُنَاجَاتِكَ أُنْسِي وَ رَاحَتِي

And my yearning is to You<sup>-azwj</sup>, and my absorption is in Your<sup>-azwj</sup> love, and my longing is to Your<sup>-azwj</sup> Desire, and Your<sup>-azwj</sup> Satisfaction is my seeking, and to look to You<sup>-azwj</sup> is my need, and Your<sup>-azwj</sup> Shelter is my search, and Your<sup>-azwj</sup> closeness is peak of my request, and in Your<sup>-azwj</sup> Munajaat is my comfort and my rest!

وَ عِنْدَكَ دَوَاءُ عِلَّتِي وَ شِفَاءُ غَلَّتِي وَ بَرْدُ لَوْعَتِي وَ كَشْفُ كُرْبَتِي فَكُنْ أُنْسِي فِي وَحْشَتِي وَ مُقْبِلَ عَثْرَتِي وَ غَافِرَ زَلَّتِي وَ قَابِلَ نَوْتَتِي وَ مُجِيبَ دَعْوَتِي وَ وِيَاءَ عِصْمَتِي وَ مُعْنِي فَاقْتِي وَ لَا تَقْطَعْ عَنكَ وَ لَا تُبْعِدْنِي مِنْكَ يَا نَعِيمِي وَ جَنَّتِي وَ يَا دُنْيَايَ وَ آخِرَتِي

And in Your<sup>-azwj</sup> Possession is the cure of my illness and healing of my ailment and coolness of my pain, and removal of my distress! So be my Comforter in my loneliness, and Reduce my stumbles, and Forgive my slips, and Accept my repentance, and Answer my supplication, and be in Charge of my Protection, and Enrich my destitution, and do not Cut me off from You<sup>-azwj</sup> nor Distance me from You<sup>-azwj</sup>, O my Bliss, and my Paradise, and O my world and my Hereafter!<sup>206</sup>

الْمُنَاجَاةُ التَّاسِعَةُ مُنَاجَاةُ الْمُحِبِّينَ لِيَوْمِ السَّبْتِ

### The ninth Munajaat – Munajaat of the loving ones for the day of Saturday:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي مَنْ ذَا الَّذِي ذَاقَ خَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلاً وَ مَنْ ذَا الَّذِي آنَسَ [أَنْسَ] بِقُرْبِكَ فَاثْبَغَى عَنكَ جِوْلاً

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! Who is that who has tasted the sweetness of Your<sup>-azwj</sup> Love would want a replacement from You<sup>-azwj</sup>, and who is that who is comforted by Your<sup>-azwj</sup> nearness would seek a transfer away from You<sup>-azwj</sup>?

<sup>206</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 10

إِلَهِي فَاجْعَلْنَا بِمَنْ اصْطَفَيْتَهُ لِقُرْبِكَ وَوَلَايَتِكَ وَ أَخْلَصْتَهُ لِيُؤَدِّكَ وَ مَحَبَّتِكَ وَ شَوْقَتَهُ إِلَى لِقَائِكَ وَ رَضِيَّتَهُ بِفَضَائِكَ وَ مَنْحَتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ وَ حُبُّونَهُ بِرِضَاكَ وَ أَعَدَّتَهُ مِنْ هَجْرِكَ وَ قَلَاكَ وَ بَوَّأْتَهُ مَقْعَدَ الصِّدْقِ فِي جِوَارِكَ

My God<sup>-azwj</sup>! Make us from the ones You<sup>-azwj</sup> have Chosen for Your<sup>-azwj</sup> nearness, and Your<sup>-azwj</sup> friendship, and Purified for Your<sup>-azwj</sup> Affection and Your<sup>-azwj</sup> Love, and Motivated him to meet You<sup>-azwj</sup>, and pleased with Your<sup>-azwj</sup> Decree, Made him successful with the looking at Your<sup>-azwj</sup> Face, and Favoured him with Your<sup>-azwj</sup> Pleasure, and Sheltered him from Your<sup>-azwj</sup> Abandonment and Your<sup>-azwj</sup> Hatred, and Let him assume the seat of truthfulness in Your<sup>-azwj</sup> Shelter!

وَ خَصَّصْتَهُ بِمَعْرِفَتِكَ وَ أَهْلَيْتَهُ لِعِبَادَتِكَ وَ هَيَّمْتَهُ لِإِزَادَتِكَ وَ اجْتَبَيْتَهُ لِمُشَاهَدَتِكَ وَ أَخْلَيْتَ وَجْهَهُ لَكَ وَ فَرَعْتَ فَوَادَهُ لِحُبِّكَ وَ رَغَبْتَهُ فِيمَا عِنْدَكَ وَ أَهْمَمْتَهُ دِكْرَكَ وَ أَوْزَعْتَهُ شُكْرَكَ وَ شَغَلْتَهُ بِطَاعَتِكَ وَ صَيَّرْتَهُ مِنْ صَالِحِي بَرِيَّتِكَ وَ اخْتَرْتَهُ لِمُنَاجَاةِكَ وَ قَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَفْطُلُهُ عَنْكَ

And You<sup>-azwj</sup> Specialised him with recognising You<sup>-azwj</sup>, and Made him fit for worshipping You<sup>-azwj</sup>, and Directed him to Your<sup>-azwj</sup> Will, and Selected him to witness You<sup>-azwj</sup> and Freed his face for You<sup>-azwj</sup> and Freed his heart to love You<sup>-azwj</sup>, and Make him desirous regarding what is with You<sup>-azwj</sup>, and Inspired him to do Your<sup>-azwj</sup> Zikr, and You<sup>-azwj</sup> Compensated him to thank You<sup>-azwj</sup>, and Pre-occupied him to obey You<sup>-azwj</sup>, and Made him from Your<sup>-azwj</sup> righteous Created beings, and Chose him for Your<sup>-azwj</sup> Munajaat, and Cut off all things from him which would cut him off from you<sup>-azwj</sup>!

اللَّهُمَّ اجْعَلْنَا بِمَنْ دَأَبْتَهُمُ الْإِرْتِيَاخَ إِلَيْكَ وَ الْحَيْنُ وَ دَهْرَهُمُ الرَّفْرَةَ وَ الْأَيُّنُ جِبَاهَهُمْ سَاجِدَةً لِعَظَمَتِكَ وَ عُيُونَهُمْ سَاهِرَةً فِي خِدْمَتِكَ وَ دُمُوعُهُمْ سَائِلَةً مِنْ خَشْيَتِكَ وَ قُلُوبُهُمْ مُتَعَلِّقَةً بِمَحَبَّتِكَ وَ أَفْئِدَتُهُمْ مُنْخَلِعةً مِنْ مَهَابَتِكَ

O Allah<sup>-azwj</sup>! Make us from the ones whose norms are to be comforted to You<sup>-azwj</sup> and the whining (humming in supplications), and their lifetimes are in sighing and the lamenting, and their foreheads are in Sajdah to Your<sup>-azwj</sup> Magnificent, and their eyes are vigilant in serving You<sup>-azwj</sup>, and their tears are flowing from fearing You<sup>-azwj</sup>, and their hearts are attached with Your<sup>-azwj</sup> Love, and their hearts are palpitating from Your<sup>-azwj</sup> Awe!

يَا مَنْ أَنْوَارِ قُدْسِهِ لِأَبْصَارِ مُحِبِّيهِ رَائِقَةٌ وَ سُبْحَاتِ وَجْهِهِ لِقُلُوبِ عَارِفِيهِ سَائِقَةٌ

O One Whose Holy Noor is delight to the watchful eyes, and glorification of His<sup>-azwj</sup> Face are captivating, yearning for the hearts!

يَا مَنِي قُلُوبِ الْمُشْتَاقِينَ وَ يَا غَايَةَ آمَالِ الْمُحِبِّينَ أَسْأَلُكَ حُبِّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَ حُبَّ كُلِّ عَمَلٍ يُؤْصِلُنِي إِلَى قُرْبِكَ وَ أَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ بِمَا سِوَاكَ

O hope of the yearning ones, and O Peak of the aspiration of the loving ones! I ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> Love and love of the ones loving You<sup>-azwj</sup>, and love of every action bringing me closer to You<sup>-azwj</sup>, and making You<sup>-azwj</sup> beloved to me from whatever is besides You<sup>-azwj</sup>!

وَ أَنْ تَجْعَلَ حُبِّي إِيَّاكَ قَائِدًا إِلَى رِضْوَانِكَ وَ شَوْقِي إِلَيْكَ دَائِدًا عَنْ عِصْيَانِكَ وَ ائْتِنُ بِالنَّظَرِ إِلَيْكَ عَلَيَّ وَ انظُرْ بَعَيْنِ الْوَدِّ وَ الْعَطْفِ إِلَيَّ وَ لَا تَصْرِفْ عَنِّي وَجْهَكَ وَ اجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَ الْحُظُوءِ عِنْدَكَ يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ

And Make my loving You<sup>-azwj</sup> a guide to Your<sup>-azwj</sup> Satisfaction, and my yearning to You<sup>-azwj</sup> as an impediment from disobeying You<sup>-azwj</sup>, and Confer upon me with the looking to You<sup>-azwj</sup> and Your<sup>-azwj</sup> Looking with the eye of affection and Compassion to me, and do not Turn Your<sup>-azwj</sup> Face away from me, and Make me from the people of fortune and success in Your<sup>-azwj</sup> Presence, O Responder, O most Merciful of the merciful ones!"<sup>207</sup>

الْمُنَاجَاةُ الْعَاشِرَةُ مُنَاجَاةُ الْمُتَوَسِّلِينَ لِيَوْمِ الْآخِرِ

### The tenth Munajaat – Munajaat of the mediation seekers for the day of Sunday:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي لَيْسَ لِي وَسِيلَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ رَأْفَتِكَ وَ لَا لِي دَرِيْعَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ رَحْمَتِكَ وَ شَفَاعَةُ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ مُنْقِذِ الْأُمَّةِ مِنْ الْعُمَةِ فَاجْعَلْهُمَا لِي سَبَبًا إِلَى تَبَلُّغِ عَفْوَانِكَ وَ صَرِيحًا لِي وَصْلَةً إِلَى الْعُزْرِ بِرِضْوَانِكَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! There are no means for me to You<sup>-azwj</sup> except the Tenderness of Your<sup>-azwj</sup> Kindness, nor is there any way to You<sup>-azwj</sup> except Tenderness of Your<sup>-azwj</sup> Mercy and intercession of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy and saviour of the community from the distress. Make them<sup>-asws</sup> both a cause to me to achieve Your<sup>-azwj</sup> Forgiveness and Make them<sup>-asws</sup> a connection for me to the success with Your<sup>-azwj</sup> Satisfaction!

وَ قَدْ خَلَّ رَجَائِي بِحَرَمِ كَرَمِكَ وَ حَطَّ طَمَعِي بِفَنَاءِ جُودِكَ فَحَقِّقْ فِيكَ أَمَلِي وَ اِحْتَمِ بِالْحَيْثِرِ عَمَلِي وَ اجْعَلْنِي مِنْ صَفْوَتِكَ الَّذِينَ أَخْلَلْتَهُمْ مُجُوبَةَ حَبْتِكَ وَ بَوَّأْتَهُمْ دَارَ كَرَامَتِكَ وَ أَفْرَزْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْكَ يَوْمَ لِقَائِكَ وَ أَوْزَنْتَهُمْ مَنَازِلَ الصِّدْقِ فِي جَوَارِكَ

And my hope has settled in the sanctuary of Your<sup>-azwj</sup> benevolence, and my eagerness has been placed in the courtyard of Your<sup>-azwj</sup> Generosity! Prove my hopes in You<sup>-azwj</sup>, and End my deeds with the goodness, and Make me from Your<sup>-azwj</sup> elites, those whom You<sup>-azwj</sup> had Adorned as seeds of Your<sup>-azwj</sup> Paradise, and have Housed them in the house of Your<sup>-azwj</sup> Benevolence, and Delighted their eyes with looking at You<sup>-azwj</sup> on the Day they meet You<sup>-azwj</sup>, and Made them inherit the dwellings of truthfulness in Your<sup>-azwj</sup> neighbourhood!

يَا مَنْ لَا يَفِدُّ الْوَافِدُونَ عَلَى أَكْرَمِ مِنْهُ وَ لَا يَجِدُّ الْقَاصِدُونَ أَرْحَمَ مِنْهُ يَا خَيْرَ مَنْ خَلَا بِهِ وَحِيدٌ وَ يَا أَعْظَمَ مَنْ أَوَى إِلَيْهِ طَرِيدٌ إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي وَ بَدَّلْتُ كَرَمَكَ أَغْلَمْتُ كَفِّي فَلَا تُؤَلِّني الْحُرْمَانَ وَ لَا تَبْتَلِنِي بِالْحَيْبَةِ وَ الْحُسْرَانَ يَا سَمِيعَ الدُّعَاءِ

O One whom no delegation has delegated to anyone more Benevolent than Him<sup>-azwj</sup> nor can the aiming ones find anyone more merciful than Him<sup>-azwj</sup>! O Best of the ones the loners can be alone with, and O most Compassionate of the ones an expelled one can shelter to, to the vastness of Your<sup>-azwj</sup> Pardon! I have extended my hands and with the robes of Your<sup>-azwj</sup> Benevolence I have attached my hands to. Do not Give me the deprivation nor Afflict me with the disappointment and the loss, O Listener of the supplication!"<sup>208</sup>

<sup>207</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 11

<sup>208</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 12

الْمُنَاجَاةُ الْحَادِيَةَ عَشَرَ مُنَاجَاةُ الْمُفْتَقِرِينَ لِيَوْمِ الْإِثْنَيْنِ

## The eleventh Munajaat – Munajaat of the impoverished ones for the day of Monday:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي كَسْرِي لَا يَجْبِرُهُ إِلَّا لَطْفُكَ وَ حَنَانُكَ وَ فَقْرِي لَا يُغْنِيهِ إِلَّا عَطْفُكَ وَ إِحْسَانُكَ وَ رَوْعِي لَا يُسَكِّنُهُ إِلَّا أَمَانُكَ وَ ذِلَّتِي لَا يُعْرِضُهَا إِلَّا سُلْطَانُكَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! My brokenness cannot be mended except by Your<sup>-azwj</sup> Leniency, and my poverty cannot be enriched except by Your<sup>-azwj</sup> Compassion and Your<sup>-azwj</sup> Favours, and my dread cannot be calmed except by Your<sup>-azwj</sup> Security, and my humiliation cannot be made honourable except by Your<sup>-azwj</sup> Authority!

وَ أَمْنِي لَا يُبَلِّغُنِيهَا إِلَّا فَضْلُكَ وَ حَلِي لَا يَسُدُّهَا إِلَّا طَوْلُكَ وَ حَاجَتِي لَا يُضْفِيهَا غَيْرُكَ وَ كَرْبِي لَا يُفْرِجُهَا سِوَى رَحْمَتِكَ وَ ضَرْبِي لَا يَكْشِفُهُ غَيْرَ رَأْفَتِكَ وَ غُلَّتِي لَا يُبْرِئُهَا إِلَّا وَصْلُكَ وَ لَوْعَتِي لَا يُطْفِئُهَا إِلَّا لِقَاؤُكَ

And my wishes cannot be reached except by Your<sup>-azwj</sup> Grace, and my emptiness cannot be blocked except by Your<sup>-azwj</sup> Forbearance, and my need cannot be fulfilled by other than You<sup>-azwj</sup>, and by distress cannot be relieved except by Your<sup>-azwj</sup> Mercy, and my harm cannot be removed by other than Your<sup>-azwj</sup> Kindness, and my longing cannot be cooled except by Your<sup>-azwj</sup> connection, and my flame cannot be extinguished except by meeting You<sup>-azwj</sup>!

وَ شَوْقِي إِلَيْكَ لَا يَبُلِّغُنِي إِلَّا النَّظْرُ إِلَى وَجْهِكَ وَ قَرَارِي لَا يَبْرُدُّنِي دُونَ دُنُوتِي مِنْكَ وَ هَمَّتِي لَا يَبْرِئُهَا إِلَّا رَوْحُكَ وَ سَقَمِي لَا يَشْفِيهِ إِلَّا طِبُّكَ وَ غَمِّي لَا يُزِيلُهُ إِلَّا قُرْبُكَ وَ جُرْحِي لَا يَبْرِئُهُ إِلَّا صَفْحُكَ وَ رَيْنُ قَلْبِي لَا يَجْلُوهُ إِلَّا عَفْوُكَ وَ وَسْوَاسُ صَدْرِي لَا يُرِيحُهُ إِلَّا أَمْرُكَ

And my yearning to You<sup>-azwj</sup> cannot be dampened except by the looking at Your<sup>-azwj</sup> Face, and my restlessness cannot be calmed with less than my nearness to You<sup>-azwj</sup>, and my eagerness cannot be returned except by Your<sup>-azwj</sup> Comfort, and my sickness cannot be healed except by Your<sup>-azwj</sup> medication, and my sadness cannot decline except Your<sup>-azwj</sup> nearness, and my injury cannot be healed except by Your<sup>-azwj</sup> Pardon, and restlessness of my heart cannot be removed except by Your<sup>-azwj</sup> Forgiveness, and insinuations of my chest cannot be dispelled except by Your<sup>-azwj</sup> Command!

فِيَا مُنْتَهَى أَمَلِ الْأَمَلِينَ وَ يَا غَايَةَ سُؤْلِ السَّائِلِينَ وَ يَا أَقْصَى طَلِبَةِ الطَّالِبِينَ وَ يَا أَعْلَى رَغْبَةِ الرَّغْبِينَ وَ يَا وَلِيَّ الصَّالِحِينَ وَ يَا أَمَانَ الْخَائِفِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ وَ يَا دُخْرَ الْمُعْدِمِينَ وَ يَا كَنْزَ الْبَائِسِينَ وَ يَا عِيَاثَ الْمُسْتَغِيثِينَ وَ يَا قَاضِيَ حَوَائِجِ الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ

O Ultimate hope of the hoping ones, and O Peak of supplication of the supplicating ones, and O Highest aspiration of the aspiring ones, and O most Exalted of desires of the desiring ones, and O Guardian of the righteous, and O Security of the fearful, and O Responder to the desperate, and O Store of the preparers, and O Treasure of the poor, and O Helper of the seekers of Help, and O Fulfiller of needs of the poor and the needy, and O most Merciful of the merciful ones, and O most Merciful of the merciful ones!

لَكَ تَخَضُّعِي وَ سُؤَالِي وَ إِلَيْكَ تَضَرُّعِي وَ ائْتِهَالِي أَسْأَلُكَ أَنْ تُبَلِّغَنِي مِنْ رَوْحِ رِضْوَانِكَ وَ تُدِيمَ عَلَيَّ نِعَمَ ائْتِنَانِكَ وَ هَا أَنَا بِبَابِ كَرَمِكَ وَاقِفٌ وَ لَتَمَحَاتِ بِرِّكَ مُتَعَرِّضٌ وَ بِجَنْبِكَ الشَّدِيدِ مُعْتَصِمٌ وَ بِعُرْوَتِكَ الْوُثْقَى مُتَمَسِّكٌ

To You<sup>-azwj</sup> is my humbling and my request, and to You<sup>-azwj</sup> is my beseeching and my imploring! I ask You<sup>-azwj</sup> to Grant me the comfort of Your<sup>-azwj</sup> Pleasure, and be constant upon me the bounties of Your<sup>-azwj</sup> Conferment, and here I am at the door of Your<sup>-azwj</sup> benevolence, standing, and exposed to the whiffs (aroma) of Your<sup>-azwj</sup> Kindness, and holding intensely to Your<sup>-azwj</sup> rope, and adhering to Your<sup>-azwj</sup> firmest Handhold!

إِلَهِي ارحم عَبْدَكَ الدَّلِيلَ ذَا اللِّسَانِ الْكَلِيلِ وَالْعَمَلِ الْقَلِيلِ وَامْتُنْ عَلَيَّ بِطَوْلِكَ الْجَزِيلِ وَ احنُفُهُ تَحْتِ ظِلِّكَ الظِّلِيلِ يَا كَرِيمُ يَا حَمِيمُ يَا أَرْحَمَ الرَّاحِمِينَ

My God<sup>-azwj</sup>! Mercy Your<sup>-azwj</sup> humble servant with the harsh tongue and the little deeds, and Confer upon him with Your plentiful Leniency, and shade him beneath Your<sup>-azwj</sup> liberal shade, O Benevolent, O Beautiful, O most Merciful of the merciful ones!"<sup>209</sup>

المُنَاجَاةُ الثَّانِيَّةُ عَشْرَ مُنَاجَاةِ الْعَارِفِينَ لِيَوْمِ الثَّلَاثَاءِ

### The twelfth Munajaat – Munajaat of the Gnostics for the day of Wednesday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي قَصُرَتْ الْأَلْسُنُ عَنْ بُلُوغِ ثَنَائِكَ كَمَا يَلِيْقُ بِجَلَالِكَ وَ عَجَزَتْ الْعُقُولُ عَنْ إِدْرَاكِ كُنْهِ جَمَالِكَ وَ انْحَسَرَتْ الْأَبْصَارُ دُونَ النَّظَرِ إِلَى سُبْحَاتِ وَجْهِكَ وَ لَمْ يَجْعَلْ لِلْخَلْقِ طَرِيقاً إِلَى مَعْرِفَتِكَ إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! The tongues are deficient from reaching Your<sup>-azwj</sup> Praise just as befits Your<sup>-azwj</sup> Majesty, and the intellects are incapable from realising the essence of Your<sup>-azwj</sup> Beauty, and the sights are restricted from looking at the Splendours of Your<sup>-azwj</sup> Face, and You<sup>-azwj</sup> have not Made any way for Your<sup>-azwj</sup> creatures to Recognise You<sup>-azwj</sup> except through the incapacity of recognising You<sup>-azwj</sup>!

إِلَهِي فَاجْعَلْنَا مِنَ الَّذِينَ تَوَشَّحَتْ أَشْجَارُ الشُّوقِ إِلَيْكَ فِي حَدَائِقِ صُدُورِهِمْ وَ أَحَدَتْ لَوْعَةَ مَحَبَّتِكَ بِمَجَامِعِ قُلُوبِهِمْ فَهُمْ إِلَى أَوْكَارِ الْأَفْكَارِ يَأْوُونَ وَ فِي رِيَاضِ الْقُرْبِ وَ الْمَكَاشِفَةِ يَرْتَعُونَ وَ مِنْ جِيَاضِ الْمَحَبَّةِ يَكْأَسِ الْمُلَاطَفَةَ يَكْرَعُونَ

My God<sup>-azwj</sup>! Make us from those who have adorned the trees of yearning to You<sup>-azwj</sup> in the gardens of their chests, and love for You<sup>-azwj</sup> has taken root with the whole of their hearts, so they seek refuge in the chambers of thoughts. In the meadows of nearness and revelation, they graze, and from the depths of affection, they drink from the cup of tenderness!

وَ شَرَايِعِ الْمُصَافَاةِ يَرْدُونَ فَدَكُشِفَ الْعُطَاءُ عَنْ أَبْصَارِهِمْ وَ انْحَلَّتْ ظُلْمَةُ الرَّئِبِ عَنْ عَقَائِدِهِمْ مِنْ صَمَائِرِهِمْ وَ انْتَفَتَ مُحَاجَّةُ الشُّكِّ عَنْ قُلُوبِهِمْ وَ سَرَائِرِهِمْ وَ انْشَرَحَتْ بِتَحْقِيقِ الْمَعْرِفَةِ صُدُورُهُمْ وَ عَلَتْ لِسْبَقِ السَّعَادَةِ فِي الرَّهَادَةِ هِمْمُهُمْ

And they return by the paths of equity, and the veils have been lifted from their eyes, and the darkness of doubt has been dispelled from their beliefs, from their consciences, and the struggle with uncertainty has ceased in their hearts and secrets, and their chests have expanded with the realisation of knowledge, and their aspirations have soared in the pursuit of happiness in asceticism!

<sup>209</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 13

وَعَدَبَ فِي مَعِينِ الْمَعَامَلَةِ شَرُّهُمْ وَ طَابَ فِي مَجْلِسِ الْأُنْسِ سِرُّهُمْ وَ أَمِنَ فِي مَوْطِنِ الْمَخَافَةِ سِرُّهُمْ وَ اطْمَأَنَّتْ بِالرُّجُوعِ إِلَى رَبِّ الْأَرْزَابِ أَنْفُسُهُمْ وَ تَبَيَّنَتْ بِالْفُؤُزِ وَ الْفَلَاحِ أَرْوَاحُهُمْ وَ قَرَّتْ بِالنَّظَرِ إِلَى مَحْبُوبِهِمْ أَعْيُنُهُمْ وَ اسْتَقَرَّ بِإِدْرَاكِ السُّؤْلِ وَ نَبَلَ الْمَأْمُولِ قَرَارُهُمْ وَ رَحَّتْ فِي بَيْعِ الدُّنْيَا بِالْآخِرَةِ تِجَارَتُهُمْ

Their drinking from the spring of interaction was sweetened, and their secrets blossomed in the gatherings of intimacy, and they found reassurance in the abode of reverence, and their souls found tranquillity in returning to the Lord<sup>-azwj</sup> of lords, and their spirits were assured of success and prosperity, and their eyes found joy in gazing upon their beloved, and they found contentment in realising the asking, and in achieving the desired, their decisions were firm, and their trade in the world for the Hereafter was profitable!

إِلَهِي مَا أَلَذَّ حَوَاطِرَ الْإِلْهَامِ بِذِكْرِكَ عَلَى الْقُلُوبِ وَ مَا أَخْلَى الْمَسِيرَ إِلَيْكَ بِالْأَوْهَامِ فِي مَسَالِكِ الْغُيُوبِ وَ مَا أَطْيَبَ طَعْمَ حُبِّكَ وَ مَا أَغْدَبَ شِرْبَ قُرْبِكَ

Oh my God<sup>-azwj</sup>! How delightful are the inspirations of Divine Inspiration with Your<sup>-azwj</sup> Zikr upon the hearts, and how beautiful is the journey to You<sup>-azwj</sup> with the illusions in the paths of the unseen, and how sweet is the taste of Your<sup>-azwj</sup> Love, and how delightful is the drink of Your<sup>-azwj</sup> nearness!

فَاعِدْنَا مِنْ طَرْدِكَ وَ إِبْعَادِكَ وَ اجْعَلْنَا مِنْ أَحْصَى عَارِفِيكَ وَ أَصْلَحِ عِبَادِكَ وَ أَصْدَقِ طَائِعِيكَ وَ أَخْلَصِ عِبَادِكَ

So, Shelter us from Your<sup>-azwj</sup> Rejection and Distancing, and Make us among Your<sup>-azwj</sup> Chosen Gnostics, those who know You<sup>-azwj</sup> intimately, and Rectify Your<sup>-azwj</sup> servants, and Make us the most truthful among Your<sup>-azwj</sup> obedient ones, and the most sincere among Your<sup>-azwj</sup> worshippers!

يَا عَظِيمُ يَا جَلِيلُ يَا كَرِيمُ يَا مُنِيلُ بِرَحْمَتِكَ وَ مَنِّكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Magnificent, O Majestic, O Benevolent, O Bestower with Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Conferment, O most Merciful of the merciful ones!"<sup>210</sup>

الْمُنَاجَاةُ الثَّلَاثَةُ عَشَرَ مُنَاجَاةُ الدَّاكِرِينَ لِيَوْمِ الْأَرْبَعَاءِ

## The thirteenth Munajaat – Munajaat of the ones doing Zikr for the day of Wednesday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إلهي لو لا الواجب من قبول أمرك لنتهتك من ذكري إياك على أن ذكري لك بقدري لا بقدرتك

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! Had it not been for the obligation of accepting Your<sup>-azwj</sup> Command, I would have refrained from doing Your<sup>-azwj</sup> Zikr because my doing Your<sup>-azwj</sup> Zikr is according to my ability, not (worthy of) Yourself<sup>-azwj</sup>!

وَ مَا عَسَى أَنْ يَبْلُغَ مِقْدَارِي حَتَّى أَجْعَلَ مَحَلًّا لِتَقْدِيرِكَ وَ مِنْ أَعْظَمِ النِّعَمِ عَلَيْنَا جَرَيَانُ ذِكْرِكَ عَلَيَّ أَلَسْتِنَا وَ إِذْنُكَ لَنَا بِدُعَائِكَ وَ تَنْزِيهِكَ وَ تَسْبِيحِكَ

<sup>210</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 14



And perhaps my ability will not reach its limit until I make a place for Your<sup>-azwj</sup> Sanctification, and among the greatest bounties upon us is the flow of Your<sup>-azwj</sup> Zikr on our tongues, and Your<sup>-azwj</sup> Permission for us to supplicate to You<sup>-azwj</sup> and exalt You<sup>-azwj</sup>, and glorify You<sup>-azwj</sup>!

إِلَهِي فَأَهْمَمْنَا ذِكْرَكَ فِي الْحَالِ وَالْمَالِ وَاللَّيْلِ وَالنَّهَارِ وَالْإِعْلَانِ وَالْإِسْرَارِ وَفِي السَّرَّاءِ وَالصَّرَّاءِ وَآنَسْنَا بِالذِّكْرِ الْحَقِيقِيِّ وَاسْتَعْمَلْنَا بِالْعَمَلِ الرَّكْبِيِّ وَالسَّعْيِ الْمُرْضِيِّ وَجَازَنَا بِالْمِيزَانِ الْوَقِيِّ

My God<sup>-azwj</sup>! Inspire us to do Your<sup>-azwj</sup> Zikr in solitude and in assembly, by the night and by the day, and in public and in private, and in joy and in adversity, and Comfort us with the hidden Zikr, and Utilise us to act with pure deeds and satisfying striving! Grant us success with the full scale!

إِلَهِي بِكَ هَامَتِ الْقُلُوبُ الْوَالِهَةُ وَعَلَى مَعْرِفَتِكَ جُمِعَتِ الْعُقُولُ الْمَتَبَايِنَةُ فَلَا تَطْمَئِنُّ الْقُلُوبُ إِلَّا بِذِكْرِكَ وَلَا تَسْكُنُ النُّفُوسُ إِلَّا عِنْدَ رُؤْيَاكَ

O my God<sup>-azwj</sup>! As hearts wander in yearning for You<sup>-azwj</sup>, and upon Your<sup>-azwj</sup> recognition the varied minds are gathered! Thus, the hearts are not reassured except with Your<sup>-azwj</sup> Zikr nor are the souls at rest except at seeing You<sup>-azwj</sup>!

أَنْتَ الْمُسَبِّحُ فِي كُلِّ مَكَانٍ وَالْمُعْبُودُ فِي كُلِّ زَمَانٍ وَالْمَوْجُودُ فِي كُلِّ أَوَانٍ وَالْمَدْعُوعُ بِكُلِّ لِسَانٍ وَالْمُعَظَّمُ فِي كُلِّ جَنَانٍ وَاسْتَعْفُوكَ مِنْ كُلِّ لَذَّةٍ بَعِيرٍ ذِكْرِكَ وَمِنْ كُلِّ رَاحَةٍ بَعِيرٍ أَنْسِكَ وَمِنْ كُلِّ سُورٍ بَعِيرٍ قُرْبِكَ وَمِنْ كُلِّ شَعْلٍ بَعِيرٍ طَاعَتِكَ

You<sup>-azwj</sup> are the glorified in every place, and the worshiped in every era, and the present at all times, and the supplicated to by every tongue, and the Magnificent in every Garden, and I seek your Forgiveness from every pleasure without Your<sup>-azwj</sup> Zikr, and from every comfort without Your<sup>-azwj</sup> intimacy, and from every joy without Your<sup>-azwj</sup> nearness, and from every pre-occupation without obedience to You<sup>-azwj</sup>!

إِلَهِي أَنْتَ قُلْتَ وَ قَوْلُكَ الْحَقُّ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَ سَبِّحُوهُ بُكْرَةً وَأَصِيلًا وَ قُلْتَ وَ قَوْلُكَ الْحَقُّ فَأَذْكُرُونِي أَذْكُرْكُمْ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> Said and Your<sup>-azwj</sup> Word is the truth: **O you who believe! Do Zikr of Allah, abundant Zikr [33:41] And Glorify Him morning and evening [33:42];** and You<sup>-azwj</sup> Said and Your<sup>-azwj</sup> Word is the truth: **Therefore, remember Me, I will remember you, [2:152].**

فَأَمَرْتَنَا بِذِكْرِكَ وَ وَعَدْتَنَا عَلَيْهِ أَنْ تَذْكُرْنَا تَشْرِيفًا لَنَا وَ تَفْخِيمًا وَ إِعْظَامًا وَ هَا نَحْنُ ذَاكِرُوكَ كَمَا أَمَرْتَنَا فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا يَا ذَاكِرَ الدَّاكِرِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ

You<sup>-azwj</sup> Commanded us with doing Your<sup>-azwj</sup> Zikr and have Promised us upon it that if we were to do, there will be nobility for us, and exaltedness, and magnificence, and here we are doing Your<sup>-azwj</sup> Zikr just as You<sup>-azwj</sup> have Command us, so Fulfil for us what You<sup>-azwj</sup> have Promised us, O Mentioner of the mentioning ones, and O most Merciful of the merciful ones!"<sup>211</sup>

<sup>211</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 15

## The fourteenth Munajaat – Munajaat of the holders (on to Allah<sup>-azwj</sup>) for the day of Thursday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ يَا مَلَأَ اللَّائِذِينَ وَيَا مَعَادَ الْعَائِذِينَ وَيَا مُنْجِيَ الْهَالِكِينَ وَيَا عَاصِمَ الْبَائِسِينَ وَيَا رَاحِمَ الْمَسَاكِينَ وَيَا مُجِيبَ الْمُضْطَرِّينَ وَيَا كَافِرَ الْمُفْتَقِرِينَ وَيَا جَابِرَ الْمُتَكْسِرِينَ وَيَا مَأْوَى الْمُتَقَطِّعِينَ وَيَا نَاصِرَ الْمُسْتَضْعَفِينَ وَيَا مُجِيرَ الْخَائِفِينَ وَيَا مُغِيثَ الْمَكْرُوبِينَ وَيَا حِصْنَ الْأَلَاغِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Shelter of the shelter seekers, and O Refuge of the refuge seekers, and O Saviour of the ones being destroyed, and O Protector of the vulnerable, and O Mercier of the needy, and O Responder to the desperate, and O Treasure of the poor, and O Mender of the broken ones, and O Abode of the ones cut off, and O Helper of the weak, and O Rescuer of the fearful, and O Reliever of the distressed, and O Fortress of the protection seekers!

إِنْ لَمْ أَغْذُ بِعِزَّتِكَ فَبِمَنْ أَعُوذُ وَإِنْ لَمْ أَلْذُ بِقُدْرَتِكَ فَبِمَنْ أَلُوذُ وَفَدَّ الْجَائِي الدُّنُوبَ إِلَى التَّشْتُّبِ بِأَذْيَالِ عَفْوِكَ وَأَحْوَجْتَنِي الْخَطَايَا إِلَى اسْتِفْتَاكِ أَبْوَابِ صَفْحِكَ وَدَعَيْتَنِي الْإِسَاءَةَ إِلَى الْإِنَاخَةِ بِفَنَاءِ عِزِّكَ وَحَمَلْتَنِي الْمَخَافَةَ مِنْ نِقْمَتِكَ عَلَى التَّمَسُّكِ بِعِزَّةِ عَطْفِكَ

If I don't seek refuge with Your<sup>-azwj</sup> Mighty, with whom will I seek refuge? And if I don't seek sanctuary with Your<sup>-azwj</sup> Power, with whom will I seek sanctuary and the sins have driven me to the clinging to the edge of Your<sup>-azwj</sup> Pardon, and the wrongdoing has made me needy to open the doors of Your<sup>-azwj</sup> Pardon, and the evil deeds call me to the kneel in the courtyard of Your<sup>-azwj</sup> Might, and the fear of Your<sup>-azwj</sup> Vengeance carries me upon holding with the handle of Your<sup>-azwj</sup> Compassion!

وَمَا حَقُّ مَنْ اعْتَصَمَ بِحَبْلِكَ أَنْ يُجَدَّلَ وَلَا يَلِيْقُ بِمَنْ اسْتَجَارَ بِعِزِّكَ أَنْ يُسَلَّمَ أَوْ يُهْمَلَ

It is not right for the one who holds fast to Your<sup>-azwj</sup> rope to be abandoned, and it is not appropriate for the one who has relied on Your<sup>-azwj</sup> Might to be delivered or (not to be) neglected.

إِلَهِي فَلَا تُخَلِّنا مِنْ حِمَايَتِكَ وَلَا تُعْرِنا مِنْ رِعَايَتِكَ وَدُنَا عَنْ مَوَارِدِ الْهَلَكَةِ فَإِنَّا بِعَيْنِكَ وَفِي كَتِفِكَ وَلكَ

My God<sup>-azwj</sup>! Neither leave us from Your<sup>-azwj</sup> Protection nor Deprive us from Your<sup>-azwj</sup> Care, and Defend us from the arrival of destruction for we are in Your<sup>-azwj</sup> (watchful) Eye and in Your<sup>-azwj</sup> Cover, and for You<sup>-azwj</sup>!

أَسْأَلُكَ بِأَهْلِ حَاصِنَتِكَ مِنْ مَلَائِكَتِكَ وَ الصَّالِحِينَ مِنْ بَرِيَّتِكَ أَنْ تُجْعَلَ عَلَيْنَا وَاقِيَةً تُنَجِّنَا مِنَ الْهَلَكَاتِ وَ تُحَيِّنَنَا مِنَ الْأَفَاتِ وَ تُكِنُّنَا مِنْ دَوَاهِي الْمُصِيبَاتِ وَ أَنْ تُنْزِلَ عَلَيْنَا مِنْ سَكِينَتِكَ وَ أَنْ تُعْشِيَّ وَجْهَنَا بِأَنْوَارِ مَحَبَّتِكَ وَ أَنْ تُؤْوِيَنَا إِلَى شَدِيدِ كُنُفِكَ وَ أَنْ تُحَوِّيَنَا فِي أَكْنَافِ عِصْمَتِكَ بِرَأْفَتِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> special ones from Your<sup>-azwj</sup> Angels and the righteous ones from Your<sup>-azwj</sup> Created beings, to Make a protector upon us to rescue us from the destruction, and to Keep us away from the afflictions, and Cover us from the disasters of the difficulties, and to bring down Your<sup>-azwj</sup> tranquillities upon us, and to overwhelm our faces with the radiance

of Your<sup>-azwj</sup> Love to Your<sup>-azwj</sup> strong pillars, and to surround us with Your<sup>-azwj</sup> Kindness and Your<sup>-azwj</sup> Mercy in the covering of Your<sup>-azwj</sup> Fortification, O most Merciful of the merciful ones!"<sup>212</sup>

المُنَاجَاةُ الْخَامِسَةُ عَشْرُ مُنَاجَاةُ الرَّاهِدِينَ لِلَيْلَةِ الْجُمُعَةِ

### The fifteenth Munajaat – Munajaat of the ascetics for the night of Friday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي أَسْكَنْتَنَا دَاراً حَفَرَتْ لَنَا حَفَرَ مَكْرَهَا وَ عَلَقْتَنَا بِأَيْدِي الْمَنَائِي فِي حَبَائِلِ غَدْرهَا فَإِلَيْكَ نَلْتَجِي مِنْ مَكَائِدِ حُدْعِهَا وَ بِكَ نَعْتَصِمُ مِنْ الْإِغْتِرَارِ بِرِخَارِفِ زِينَتِهَا فَإِنَّهَا الْمُهْلِكَةُ طُلَابَهَا الْمُتَلِفَةُ حُلَاهَا الْمُحْشَوَةُ بِالْأَقَاتِ الْمَشْحُونَةُ بِالنَّكَبَاتِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! You<sup>-azwj</sup> have Settled us in a house the pits of its plots have been dug for us, and You<sup>-azwj</sup> have Cast us in the hands of wishes in the ropes of its deceit! So, to You<sup>-azwj</sup> we seek shelter from the schemes of its deceptions, and with You<sup>-azwj</sup> we adhere from being deceived by the décor of its adornments, for it is the destroyer. It's seekers are ruined, its solutions are corrupted with the afflictions filled with the calamities!

إِلَهِي فَزَهِّدْنَا فِيهَا وَ سَلِّمْنَا مِنْهَا بِتَوْفِيقِكَ وَ عِصْمَتِكَ وَ انزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ وَ تَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ وَ أَوْزِرْ مَرِيدَنَا مِنْ سَعَةِ رَحْمَتِكَ وَ أَجْمِلْ صَلَاتِنَا مِنْ قُبُضِ مَوَاهِبِكَ وَ اغْرِسْ فِي أَفْئِدَتِنَا أَشْجَارَ مَحَبَّتِكَ وَ أَتِّمِّمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ

My God<sup>-azwj</sup>! Detach us in it and Keep us safe from it by Your<sup>-azwj</sup> Inclination and Your<sup>-azwj</sup> Protection, and Remove from us the coverings of opposition to You<sup>-azwj</sup>, and Take charge of our affairs with Your<sup>-azwj</sup> excellent Sufficing, and Make our increase to be abundant from the vastness of Your<sup>-azwj</sup> Mercy, and Beautify our Salat from the pouring of Your<sup>-azwj</sup> gift, and Plant the trees of Your<sup>-azwj</sup> Love in our hearts, and Complete for us the radiance of Your<sup>-azwj</sup> recognition!

وَ أَدِقْنَا حَلَاوَةَ عَفْوِكَ وَ لَذَّةَ مَعْفِرَتِكَ وَ أَفْرِزْ أَعْيُنَنَا يَوْمَ لِقَائِكَ بِرُؤْيُوتِكَ وَ أَخْرِجْ حُبَّ الدُّنْيَا مِنْ قُلُوبِنَا كَمَا فَعَلْتَ بِالصَّالِحِينَ مِنْ صَفْوَتِكَ وَ الْأَبْرَارِ مِنْ خَاصَّتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَكْرَمَ الْأَكْرَمِينَ.

And Make us taste the sweetness of Your<sup>-azwj</sup> Pardon and pleasure of Your<sup>-azwj</sup> Forgiveness, and Delight our eyes on the Day of meeting You<sup>-azwj</sup> with seeing You<sup>-azwj</sup>, and Throw out the love for the world from our hearts just as You<sup>-azwj</sup> have Done with the righteous ones from Your<sup>-azwj</sup> elites, and the righteous ones from Your<sup>-azwj</sup> special ones by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones, and O most Benevolent of the benevolent ones!"<sup>213</sup>

22- وَ مِنْهَا الْمُنَاجَاةُ الْإِنْجِيلِيَّةُ لِمَوْلَانَا عَلِيِّ بْنِ الْحُسَيْنِ ع وَ قَدْ وَجَدْتُهَا فِي بَعْضِ مَرْوِيَّاتِ أَصْحَابِنَا رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ أَنَيْسِ الْعَابِدِينَ مِنْ مَوْلَانَا بَعْضِ قَدَمَائِنَا عَنْهُ ع وَ هِيَ

And from it is the Munajaat 'Al-Injiliya' of our Master Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and we have found it in one of the reports of our companions, may Allah<sup>-azwj</sup> be Satisfied with him, in the

<sup>212</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 16

<sup>213</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 21 / 17

book 'Anees Al-Abideen' from the compilations of one of our ancient ones, from him<sup>-asws</sup> and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ بِذِكْرِكَ أَسْتَفْتِيحُ مَقَالِي وَ بِشُكْرِكَ أَسْتَنْجِحُ سُؤَالِي وَ عَلَيْكَ تَوَكَّلِي فِي كُلِّ أَحْوَالِي وَ إِيَّاكَ [أَنْتَ] أَمَلِي فَلَا تُخَيِّبْ آمَالِي

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! With Your<sup>-azwj</sup> Zikr I commence my words, and with thanking You<sup>-azwj</sup> I make my request successful, and upon You<sup>-azwj</sup> is my reliance in all of my situations, and to You<sup>-azwj</sup> is my hope so do not disappoint my hopes!

اللَّهُمَّ بِذِكْرِكَ أَسْتَعِيدُ وَ أَعْتَصِمُ وَ بِرُحْمَتِكَ أَلْتَجَمُّ وَ أَسْتَجِيرُ وَ أَسْتَنْصِرُ وَ بِبُورِكَ أَهْتَدِي وَ أَسْتَبْصِرُ وَ إِيَّاكَ أَسْتَعِينُ وَ أَعْبُدُ وَ إِلَيْكَ أَقْصِدُ وَ أَعْمِدُ وَ بِكَ أَتَحَاصِمُ وَ أَحَاوِلُ وَ مِنْكَ أَطْلُبُ مَا أَحَاوِلُ فَأَعِيَّ يَا حَيُّزُ الْمُعِينِينَ وَ قِنِّي الْمَكَارِهِ كُلَّهَا يَا رَحْمَاءَ الْمُؤْمِنِينَ

O Allah<sup>-azwj</sup>! With Your<sup>-azwj</sup> Zikr I seek refuge and I cling to, and with Your<sup>-azwj</sup> Support I take refuge and fortify, and with Your<sup>-azwj</sup> Strength I seek shelter and assistance, with Your<sup>-azwj</sup> light I seek guidance and insight, and to You<sup>-azwj</sup> I seek Help and worship, and to You<sup>-azwj</sup> I aim and rely, and with You<sup>-azwj</sup> I strike and endeavour, and from You<sup>-azwj</sup> I seek what I endeavour for, so Assist me O Best of the assisting ones, and Save me from the abhorrence(s), all of them, O hope of the hoping ones!

الْحَمْدُ لِلَّهِ الْمَدْكُورِ بِكُلِّ لِسَانِ الْمَشْكُورِ عَلَى كُلِّ إِحْسَانِ الْمَعْبُودِ فِي كُلِّ مَكَانٍ مُدَبَّرِ الْأُمُورِ وَ مُقَدَّرِ الدُّهُورِ وَ الْعَالِمِ بِمَا تُحْتَبِئُهُ الْبُحُورُ وَ تُكْنِئُهُ الصُّدُورُ وَ تُخْفِيهِ الظُّلَامُ وَ يُبْدِيهِ النُّورُ

The Praise is for Allah<sup>-azwj</sup>, the mentioned with every tongue, the thanked upon every Favour, the worshipped in every place, Manager of the affairs, and Determiner of the ages, and the Knower of what the oceans shield and the chests contain, and the darkness hides, and the light manifests!

الَّذِي حَارَ فِي عِلْمِهِ الْعُلَمَاءُ وَ سَلَّمَ لِحُكْمِهِ الْحُكَمَاءُ وَ تَوَاضَعَ لِعِزَّتِهِ الْعُظَمَاءُ وَ فَاقَ بِسَعَةِ فَضْلِهِ الْكُرَمَاءُ وَ سَادَ بِعَظِيمِ جَلْمِهِ الْجَلَمَاءُ

The One Who the scholars are bewildered regarding His<sup>-azwj</sup> Knowledge, and the wise ones submit to His<sup>-azwj</sup> Wisdom, and the mighty ones humble to His<sup>-azwj</sup> Might, and the benevolent ones are destitute at the vastness of His<sup>-azwj</sup> Grace, and the lenient ones are guided by His<sup>-azwj</sup> Mighty Leniency!

وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُخْفِرُ مَنْ انْتَصَرَ بِدِمَّتِهِ وَ لَا يُقَهِّرُ مَنْ اسْتَتَرَ بِعَظَمَتِهِ وَ لَا يُكْذِبُ مَنْ أَدَاعَ شُكْرَ نِعْمَتِهِ وَ لَا يَهْلِكُ مَنْ تَعَمَّدَهُ بِرَحْمَتِهِ

And the Praise is for Allah<sup>-azwj</sup> Who does not Abandon the one seeking help with His<sup>-azwj</sup> Guarantee, nor does He<sup>-azwj</sup> Force the one concealing with His<sup>-azwj</sup> Magnificence, nor does He<sup>-azwj</sup> Let down the one who proclaims the thanking for His<sup>-azwj</sup> bounties, nor does He<sup>-azwj</sup> Destroy the one who sheathes with His<sup>-azwj</sup> Mercy!

ذِي الْمَنْنِ الَّتِي لَا تُجْصِبُهَا الْعَادُونَ وَ النَّعَمِ الَّتِي لَا يُجَازِيهَا الْمُجْتَهِدُونَ وَ الصَّنَائِعِ الَّتِي لَا يَسْتَطِيعُ دَفْعَهَا الْجَاحِدُونَ وَ الدَّلَائِلِ الَّتِي يَسْتَبْصِرُ بِنُورِهَا الْمُؤْجِدُونَ

Being with the Conferment(s) the counting ones cannot count, and the bounties which the striving ones cannot recompense, and the Dealings which the rejecters are not capable of denying, and the evidences which the existing ones have insight by its light!

أَحْمَدُهُ جَاهِرًا بِحَمْدِهِ شَاكِرًا لِرَفْعِهِ حَمْدًا مُؤَقَّعًا لِرُشْدِهِ وَاتِّقِي بَعْدَلِهِ لَهُ الشُّكْرُ الدَّائِمُ وَالْأَمْرُ اللَّازِمُ

I praise Him<sup>-azwj</sup> openly with His<sup>-azwj</sup> Praise, thanking for His<sup>-azwj</sup> provision, a praise compatible to His<sup>-azwj</sup> Guidance, trusting in His<sup>-azwj</sup> Justice! For Him<sup>-azwj</sup> is the constant thanks, and the inevitable Command!

اللَّهُمَّ إِنَّاكَ أَسْأَلُ وَ بِكَ أَتَوَسَّلُ وَ عَلَيْكَ أَتَوَكَّلُ وَ بِعَضَلِكَ أَعْتَمِدُ وَ بِحَبْلِكَ أَعْصِمُ وَ فِي رَحْمَتِكَ أَرْعُبُ وَ مِنْ نِعْمَتِكَ أَرْهَبُ وَ بِقُوَّتِكَ أَسْتَعِينُ وَ بِعَظَمَتِكَ أَسْتَكِينُ

O Allah<sup>-azwj</sup>! It is You<sup>-azwj</sup> I ask, and with You<sup>-azwj</sup> I seek mediation, and upon You<sup>-azwj</sup> I rely, and with Your<sup>-azwj</sup> Grace I am enriched, and with Your rope I hold on, and in Your<sup>-azwj</sup> Mercy I desire, and from Your<sup>-azwj</sup> Vengeance I keep away, and with Your<sup>-azwj</sup> Strength I seek Assistance, and with Your<sup>-azwj</sup> Magnificence I am assured!

اللَّهُمَّ أَنْتَ الْوَلِيُّ الْمُرْشِدُ وَ الْعِيُّ الْمُرْفِدُ وَ الْعَوْنُ الْمُوَيْدُ الرَّاحِمُ الْعَفُورُ وَ الْعَاصِمُ الْمُجِيرُ وَ الْفَاصِمُ الْمُبِيرُ وَ الْخَالِقُ الْخَلِيمُ وَ الرَّازِقُ الْكَرِيمُ وَ السَّابِقُ الْقَدِيمُ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Guardian, the Guide, and the Self-sufficient, the Provider, and the Supportive, the Helper, the Merciful, the Forgiver, and the Protector, the Rescuer, and the Decider, the Compeller, and the Creator, the Forbearing, and the Preceder, the Ancient!

عَلِمْتَ فَخَبَّرْتَ وَ خَلِمْتَ فَسَبَّرْتَ وَ رَحِمْتَ فَعَفَّرْتَ وَ عَظَمْتَ فَعَهَّرْتَ وَ مَلَكَتْ فَاسْتَأْنَرْتَ وَ أَدْرَكْتَ فَاقْتَدَرْتَ وَ حَكَمْتَ فَعَدَلْتَ وَ أَنْعَمْتَ فَأَفْضَلْتَ وَ أَبْدَعْتَ فَأَحْسَنْتَ وَ صَنَعْتَ فَأَنْقَنْتَ وَ جَدْتَ فَأَعْنَيْتَ

You<sup>-azwj</sup> Knew so You<sup>-azwj</sup> Informed, and You<sup>-azwj</sup> were Lenient so You<sup>-azwj</sup> Concealed, and You<sup>-azwj</sup> Mercied so You<sup>-azwj</sup> Forgave, and You<sup>-azwj</sup> Magnified so You<sup>-azwj</sup> Subdued, and You<sup>-azwj</sup> Owned so You<sup>-azwj</sup> Preferred, and You<sup>-azwj</sup> Realised so You<sup>-azwj</sup> were Powerful, and You<sup>-azwj</sup> Judged so You<sup>-azwj</sup> were Just, and You<sup>-azwj</sup> Conferred so You<sup>-azwj</sup> were Gracious, and You<sup>-azwj</sup> Originated so You<sup>-azwj</sup> were excellent, and You<sup>-azwj</sup> Formed, so You<sup>-azwj</sup> were Accurate, and You<sup>-azwj</sup> Renewed, so You<sup>-azwj</sup> Enriched!

وَ أَيَّدْتَ فَكَفَيْتَ وَ خَلَقْتَ فَسَوَّيْتَ وَ وَفَّقْتَ فَهَدَيْتَ بَطَّنْتَ الْعُيُوبَ فَخَبَّرْتَ مَكْنُونِ اسْرَارِهَا وَ خَلْتَ بَيْنَ الْقُلُوبِ وَ بَيْنَ تَصَرُّفِهَا عَلَى اخْتِيَارِهَا

You<sup>-azwj</sup> Supported, so You<sup>-azwj</sup> Sufficed, and You<sup>-azwj</sup> Created so You<sup>-azwj</sup> Perfected and Harmonised, so You<sup>-azwj</sup> Guided to the esoteric hidden matters. You<sup>-azwj</sup> Informed its hidden secrets, and Intervened between the hearts and their utilisation upon their choices!

فَأَيَّقَنَتِ الْبِرَايَا أَنَّكَ مُدَبِّرُهَا وَ خَالِقُهَا وَ أَدْعَنَتِ أَنَّكَ مُقَدِّرُهَا وَ رَازِقُهَا لَا إِلَهَ إِلَّا أَنْتَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ غُلُوبًا كَبِيرًا

So, the Created beings became convinced that You<sup>-azwj</sup> are their Manager and their Creator, and I proclaim You<sup>-azwj</sup> are their Determiner and their Sustainer. There is no god except You<sup>-azwj</sup>! You<sup>-azwj</sup> are more Exalted than what the unjust ones are saying, Exalted, Great!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَنْتَ أَقْرَبُ الشَّاهِدِينَ وَأَشْهَدُ مَنْ حَضَرَنِي مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَعِبَادِكَ الصَّالِحِينَ مِنَ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ

O Allah<sup>-azwj</sup>! I keep You<sup>-azwj</sup> as Witness and you<sup>-azwj</sup> are closest of the witnesses, and I keep as witnesses the ones from Your<sup>-azwj</sup> Angels of Proximity present with me, and Your<sup>-azwj</sup> righteous servants from the Paradise, and the people in their entirety!

إِنِّي أَشْهَدُ بِسِرِّيَّةٍ رَكِيَّةٍ وَبَصِيرَةٍ مِنَ الشَّكِّ بَرِيَّةٍ شَهَادَةً أَعْتَقِدُهَا بِإِخْلَاصٍ وَإِيقَانٍ وَأُعِدُّهَا طَمَعًا فِي الْخَلَاصِ وَالْأَمَانِ أُسْرُهَا تَصَدِيقًا بِرُبُوبِيَّتِكَ وَأُظْهِرُهَا تَحْقِيقًا لَوْحَدَانِيَّتِكَ وَلَا أَصُدُّ عَنْ سَبِيلِهَا وَلَا أَلْحِدُ فِي تَأْوِيلِهَا

I testify with the righteous conduct and insight, free from the doubt, a testimony I believe with sincerity and certainty regarding the rescue and the security. I keep it a secret ratification of Your<sup>-azwj</sup> Lordship, and I reveal it to prove Your<sup>-azwj</sup> Oneness, and I do not hinder from its way nor do I distort its interpretation!

إِنَّكَ أَنْتَ اللَّهُ رَبِّي لَا أَشْرُكَ بِكَ أَحَدًا وَلَا أَجِدُ مِنْ دُونِكَ مُلْتَحِدًا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْوَاحِدُ الَّذِي لَا يَدْخُلُ فِي عَدَدٍ وَالْفَرْدُ الَّذِي لَا يُقَاسُ بِأَحَدٍ عَلا عَنِ الْمَشَاكِلَةِ وَالْمُنَاسَبَةِ وَخَلا مِنَ الْأَوْلَادِ وَالصَّاحِبَةِ

Surely, You<sup>-azwj</sup> are Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>! I do not associate anyone with You<sup>-azwj</sup> nor do I find any Unique besides You<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup> Alone. There is no associate for Him<sup>-azwj</sup>. The One Who is not included in a number, and the Individual Who cannot be compared with anyone. He<sup>-azwj</sup> is Exalted from the resemblance and the compatibility, and devoid of the children and the female companion!

سُبْحَانَهُ مِنْ خَالِقٍ مَا أَصْنَعُهُ وَرَازِقٍ مَا أَوْسَعُهُ وَقَرِيبٍ مَا أَرْفَعُهُ وَمُجِيبٍ مَا أَسْمَعُهُ وَعَزِيزٍ مَا أَمْنَعُهُ لَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Glorious is He<sup>-azwj</sup> as a Creator of what<sup>-azwj</sup> Makes and as a Sustainer of what He<sup>-azwj</sup> Provides, and near to what He<sup>-azwj</sup> Elevates, and Responder of what He<sup>-azwj</sup> Listens, and Mighty of what He<sup>-azwj</sup> Prevents! **And for Him are the Exalted Examples in the skies and the earth, and He is the Mighty, the Wise [30:27].**

وَأَشْهَدُ أَنَّ مُحَمَّدًا نَبِيَّهُ الْمُرْسَلُ وَوَلِيُّهُ الْمُقْضَلُّ وَشَهِيدُهُ الْمُسْتَعْدَلُ بِالنُّورِ الْمَضِيءِ وَالْمُسَدَّدُ بِالْأَمْرِ الْمَرْضِيِّ بَعَثَهُ بِالْأَوْامِرِ الشَّافِيَةِ وَالرَّوَاغِرِ النَّاهِيَةِ وَالِدَّلَائِلِ الْهَادِيَةِ الَّتِي أَوْضَحَ بِرُهَاهَا

And I testify that Muhammad<sup>-azwj</sup> is His<sup>-azwj</sup> Mursil Prophet<sup>-saww</sup>, and He<sup>-saww</sup> is His<sup>-azwj</sup> Preferred Guardian, and His<sup>-azwj</sup> just witness, supported with the illuminating Noor, and Guided by the sound Command. He<sup>-azwj</sup> Send him<sup>-saww</sup> with the healing instructions, and the prohibitive rebukes, and the guiding evidence which clarified its proofs!

وَ شَرَحَ بُنْيَانَهَا فِي كِتَابٍ مُهَيَّبٍ عَلَى كُلِّ كِتَابٍ جَامِعٍ لِكُلِّ رُشْدٍ وَ صَوَابٍ فِيهِ نَبَأُ الْقُرُونِ وَ تَفْصِيلُ الشُّعُونَ وَ فَرَضُ الصَّلَاةِ وَ الصِّيَامِ وَ الْفَرْقُ بَيْنَ الْحَالِلِ وَ الْحَرَامِ

And he<sup>-saww</sup> explained its foundation in the Book dominant upon every comprehensive Book of Guidance and correctness therein is the news of (past) generations and details of the

affairs, and Impositions of the Salat and the Fasting, and the difference between the Permissible and the Prohibited!

فَدَعَا إِلَىٰ خَيْرٍ سَبِيلٍ وَ شَفَا مِنْ هَيْبَاتِ الْغَيْلِ حَتَّىٰ عَلَا الْحَقُّ وَ ظَهَرَ وَ زَهَقَ الْبَاطِلُ وَ انْحَسَرَ

He<sup>-saww</sup> called to the best way and healed from the delusions of extremism until the truth was on top and it prevailed, and the falsehood vanished and withered away!

صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَاةً دَائِمَةً مُمَهَّدَةً لَا تَنْقُضِي لَهَا مُدَّةً وَ لَا يَنْحَصِرُ لَهَا عِدَّةٌ

May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-asws</sup>, a constant Salawaat, praises having no termination for it of a term nor having a number ending for it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مَا حَزَبَتِ النُّجُومُ فِي الْأَبْرَاجِ وَ طَلَاطِمَةُ [تَلَاطِمَتْ] الْبُحُورُ بِالْأَمْوَاجِ وَ مَا اذْهَمَ لَيْلٌ دَاجٍ وَ أَشْرَقَ نَهَارٌ ذُو ابْتِلَاجٍ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> for as long as the stars flow in the constellations, and the oceans are turbulent with the waves, and for as long as the dark night envelopes them and the day shines with the brightness!

وَ صَلِّ عَلَيْهِ وَ آلِهِ مَا تَعَاقَبَتِ الْأَيَّامُ وَ تَنَاوَبَتِ الْأَعْوَامُ وَ مَا خَطَرَتِ الْأَوْهَامُ وَ تَدَبَّرَتِ الْأَفْهَامُ وَ مَا بَقِيَ الْأَنَامُ

And may He<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> for as long as the days are consecutive, and the years are in succession, and for as long as the imaginations occur and the understandings ponder, and for as long as the people remain!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ وَ آلِهِ الْبِرَّةِ الْأَتْقِيَاءِ وَ عَلَى عِتْرَتِهِ النَّجَبَاءِ صَلَاةً مَعْرُوفَةً بِالتَّمَامِ وَ النَّمَاءِ وَ بَاقِيَةً بِلَا فَنَاءٍ وَ انْقِضَاءٍ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup>, Seal of the Prophets<sup>-saww</sup>, and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the righteous, the pious, and upon his<sup>-saww</sup> family, the captains, a Salawaat well-known with the completion, and the growth, and lasting without annihilation and the termination!

اللَّهُمَّ رَبَّ الْعَالَمِينَ وَ أَحْكَمَ الْحَاكِمِينَ وَ أَرْحَمَ الرَّاحِمِينَ أَسْأَلُكَ مِنَ الشَّهَادَةِ أَوْسَطَهَا وَ مِنَ الْعِبَادَةِ أَنْشَطَهَا وَ مِنَ الزِّيَادَةِ أَوْسَطَهَا وَ مِنَ الْكِرَامَةِ أَعْظَمَهَا وَ مِنَ السَّلَامَةِ أَحْوَجَهَا وَ مِنَ الْأَعْمَالِ أَوْفَقَهَا وَ مِنَ الْأَمْوَالِ أَوْفَقَهَا وَ مِنَ الْأَقْوَالِ أَوْفَقَهَا

O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and Judge of the judges, and most Merciful of the merciful ones! I ask You<sup>-azwj</sup> of the testimony its fairest, and from the worship its most active, and from the increase its most extensive, and from the Benevolence its not enviable, and from the safety its most inclusive, and from the deeds their fairest, and from the hopes their most compatible, and from the words their most truthful!

وَ مِنَ الْمَحَالِّ أَشْرَفَهَا وَ مِنَ الْمَنَازِلِ أَلَطَفَهَا وَ مِنَ الْحَيَاطَةِ أَكْتَفَهَا وَ مِنَ الرِّغَايَةِ أَعْظَمَهَا وَ مِنَ الْعِصْمَةِ أَكْفَاهَا وَ مِنَ الرَّاحَةِ أَشْفَاهَا وَ مِنَ التَّيَمِّمَةِ أَوْفَاهَا وَ مِنَ الْهَيْبَةِ أَغْلَاهَا وَ مِنَ الْقَسَمِ أَسْنَاهَا وَ مِنَ الْأَرْزَاقِ أَعَزَّهَا وَ مِنَ الْأَخْلَاقِ أَطَهَرَهَا

And from the position their noblest, and from the dwellings their most gentle, and from the protection its most covered, and from the care its most compassionate, and from the

guarding its most sufficing, and from the comfort its most healing, and from the bounties their most plentiful, and from the inspirations their highest, and from the distributions its peak, and from the sustenance its most provident, and from the manners their most pure!

وَمِنَ الْمَذَاهِبِ أَفْضَلَهَا وَمِنَ الْعَوَاقِبِ أَحْمَدَهَا وَمِنَ الْأُمُورِ أَرْشَدَهَا وَمِنَ التَّدَابِيرِ أَوْكَدَهَا وَمِنَ الْحُدُودِ أَسْعَدَهَا وَمِنَ الشُّعُورِ أَعْوَدَهَا وَمِنَ الْفَوَائِدِ أَرْجَحَهَا وَمِنَ الْعَوَائِلِ أُنْجَحَهَا وَمِنَ الزِّيَادَاتِ أَمْتَمَهَا وَمِنَ الْبَرَكَاتِ أَعَمَّتَهَا وَمِنَ الصَّالِحَاتِ أَعْظَمَهَا:

And from the doctrines their most moderate, and from the outcomes their most praise-worthy, and from the affairs their most rightly guided, and from the strategies their most confirmed, and from the limits their most fortunate, and from the affairs their most contented, and from the benefits their most gainful, and from the dependants their most successful, and from the increases their most complete, and from the Blessings their most generalised, and from the righteous deeds their mightiest!

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلْبًا خَاشِعًا رَکِيبًا وَ لِسَانًا صَادِقًا عَلِيًّا وَ رِزْقًا وَاسِعًا هَنِيبًا وَ عَيْشًا رَعْدًا مَرِيئًا وَ أَعُوذُ بِكَ مِنْ ضَنْكِ الْمَعَاشِ وَ مِنْ شَرِّ كُلِّ سَاعٍ وَ وَائِشٍ وَ غَلْبَةِ الْأَضْدَادِ وَ الْأَوْبَاشِ وَ كُلِّ قَبِيحٍ بَاطِنٍ أَوْ فَائِشٍ وَ أَعُوذُ بِكَ مِنْ دُعَاءِ مَحْجُوبٍ وَ رَجَاءِ مَكْدُوبٍ وَ حِيَاءِ مَسْئُوبٍ وَ احْتِجَاجِ مَغْلُوبٍ وَ زَائِي غَيْرِ مُصِيبٍ

O Allah-azwj! I ask You-azwj for a pure fearful heart, and a truthful exalted tongue, and a vast pleasant sustenance, and comfortable pleasant life; and I seek Refuge with You-azwj from the restricted life, and from evil of every predator and talebearer, and prevailing by the overpowering enemies, and every ugliness be it hidden or open; and I seek Refuge with You-azwj from a supplication being barred, and hope belied, and modesty stripped, and argument overcome, and an incorrect opinion!

اللَّهُمَّ أَنْتَ الْمُسْتَعَانُ وَ الْمُسْتَعَاذُ وَ عَلَيْكَ الْمَعْوَلُ وَ بِكَ الْمَلَأَ فَأَنْبِي لَطَائِفَ مَنِيكَ فَإِنَّكَ لَطِيفٌ فَلَا تَبْتَلِينِي بِمِحْنِكَ فَإِنِّي ضَعِيفٌ وَ تَوَلَّيْ بِعَطْفِ حُبَّتِكَ يَا رَهُوفٌ يَا مَنْ أَوَى الْمُنْقَطِعِينَ إِلَيْهِ وَ أَعْنَى الْمُتَوَكِّلِينَ عَلَيْهِ جُدْ بِعَنَّاكَ عَن فَاقَتِي وَ لَا تُحْمِلْنِي فَوْقَ طَاقَتِي

O Allah-azwj! You-azwj are the sought for help and refuge, and upon You-azwj is the reliance, and with You-azwj is the refuge! Grant me the subtleties of Your-azwj Conferment for You-azwj are Gentle, so do not Afflict me with Your-azwj Trials for I am weak, and Take charge of me with the compassion of Your-azwj Tenderness, O Kind, O One Who Shelters the ones cutting off to Him-azwj from others and Enricher of the ones relying upon Him-azwj! Renew with Your-azwj riches from my destitution and do not Load me above my endurance!

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ جَدُّوا فِي قَصْدِكَ فَلَمْ يَنْكَلُوا وَ سَلَكَوا الطَّرِيقَ إِلَيْكَ فَلَمْ يَعْذِلُوا وَ اعْتَمَدُوا عَلَيْكَ فِي الْوُصُولِ حَتَّى وَصَلُوا فَرَوَيْتَ قُلُوبَهُمْ مِنْ مَحَبَّتِكَ وَ أَنْسَتَ نَفْسَهُمْ بِمَعْرِفَتِكَ فَلَمْ يَنْطَعِمُ عَنْكَ قَاطِعٌ وَ لَا مَنَعُهُمْ عَنْ بُلُوغِ مَا أَمَلُوهُ لَدَيْكَ مَانِعٌ فَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ وَ لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

O Allah-azwj! Make me from those who endeavour in Your-azwj purpose, so they do not give up and they travel the path to You-azwj. They do not turn away and they rely upon You-azwj in the arriving until they do arrive. They saturate their hearts from Your-azwj Love and they comfort their souls with recognising You-azwj, so no barrier cuts them off from You-azwj and no preventer can prevent them from reaching what they are hoping for with You-azwj, so **they would be in**



**what their souls desire, for eternity [21:102] The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]!**

اللَّهُمَّ لَكَ قَلْبِي وَ لِسَانِي وَ بِكَ نَجَاتِي وَ أَمَانِي وَ أَنْتَ الْعَالِمُ بِسِرِّي وَ إِعْلَانِي فَأَمِتْ قَلْبِي عَنِ الْبَعْضَاءِ وَ أَصْمِتْ لِسَانِي عَنِ الْفُحْشَاءِ وَ أَخْلِصْ سِرِّي عَنِ عِلَاقِ الْأَهْوَاءِ وَ اكْفِنِي بِأَمَانِكَ عَنِ عَوَاقِبِ الضَّرَّاءِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is my heart and my tongue, and with You<sup>-azwj</sup> is my salvation and my security, and You<sup>-azwj</sup> are the Knower of my secrets, and Silence my tongue from the obscenities, and Purify my secrets from being attached to the whims, and Suffice me with Your<sup>-azwj</sup> Security from obstacles of adversities!

وَ اجْعَلْ سِرِّي مَعْفُوداً عَلَى مُرَاقِبَتِكَ وَ إِعْلَانِي مُوَافِقاً لِطَاعَتِكَ وَ هَبْ لِي جِسْماً رُوحَانِيّاً وَ قَلْباً سَمَاوِيّاً وَ هَمَّةً مُتَّصِلاً بِكَ وَ بَيِّنَةً صَادِقاً فِي حُبِّكَ وَ أَهْمَنِي مِنْ تَحَامُودِكَ أَمَدَحَهَا وَ هَبْ لِي مِنْ فَوَائِدِكَ أُمَّحَا إِتَّكَ وَ لِي الْحَمْدُ وَ الْمُسْتَوِي عَلَى الْمَجْدِ

And Make my secret tied to Your<sup>-azwj</sup> Observation, and my announcements compatible with obedience to you<sup>-azwj</sup>, and Grant me a spiritual body and celestial heart, and aspiration connected with You<sup>-azwj</sup>, and truce certainty in Your<sup>-azwj</sup> Love, and Inspire me from Your<sup>-azwj</sup> Praises I can praise these, and Grant to me from Your<sup>-azwj</sup> benefits I can share. Surely, You<sup>-azwj</sup> are in charge of the Praise and in charge over the glory!

يَا مَنْ لَا يَنْقُصُ مَلَكُوتُهُ عِصْيَانُ الْمُتَمَرِّدِينَ وَ لَا يَزِيدُ جَبْرُوتُهُ إِيمَانُ الْمُؤَجِّدِينَ إِلَيْكَ أَسْتَشْفِعُ بِقَدِيمِ كَرَمِكَ أَنْ لَا تَسْلُبْنِي مَا مَنَحْتَنِي مِنْ جَسِيمِ نِعَمِكَ وَ اصْرِفْنِي بِحُسْنِ نَظَرِكَ لِي عَنْ وَرْطَةِ الْمَهَالِكِ وَ عَرِّفْنِي بِجَمِيلِ اخْتِيَارِكَ لِي مُنْجِيَاتِ الْمَسَالِكِ

O One Whose Kingdom is not reduced by the disobedience of the rebellion, nor is His<sup>-azwj</sup> Force increased by the Eman of the Monotheists! I seek intercession with Your<sup>-azwj</sup> ancient Benevolence that You<sup>-azwj</sup> will not Strip me of what You<sup>-azwj</sup> have Bestowed upon me of Your<sup>-azwj</sup> Immense bounties, and Turn me away from the pitfalls of obstruction, with excellence of Your<sup>-azwj</sup> Looking, and Acquaint me with Your<sup>-azwj</sup> beautiful Choices for me being saviours of the ways!

يَا مَنْ قَرَّبَتْ رَحْمَتُهُ مِنَ الْمُحْسِنِينَ وَ أَوْجَبَ عَفْوُهُ لِلْأَوَابِينَ بَلَّغْنَا بِرَحْمَتِكَ غَنَائِمَ الْبِرِّ وَ الْإِحْسَانِ وَ جَلَّلْنَا بِنِعْمَتِكَ مَلَائِسَ الْعَفْوِ وَ الْعُفْرَانِ وَ اصْحَبْ رَعْبَاتِنَا بِجَبَائِ يَفْطَعُهَا عَنِ السَّهَوَاتِ وَ احشُ قُلُوبَنَا نُوراً مَمْتَعُهَا مِنَ الشُّبُهَاتِ وَ أُوْدِعْ نُفُوسَنَا خَوْفَ الْمُشْفِقِينَ مِنْ سُوءِ الْحِسَابِ وَ رَحَاءَ الْوَائِقِينَ بِتَوْفِيرِ التَّوَابِ

O One Whose Mercy draws closer to the good doers, and His<sup>-azwj</sup> Pardon is obligated for the penitent! Make us reach the gains of righteousness and the Favours, by Your<sup>-azwj</sup> Mercy, and by Your<sup>-azwj</sup> Favour Adorn us with the garments of Pardon and the Forgiveness, and Accompany our desires with modesty by cutting these off from the lustful desires, and Fill our hearts with Noor preventing these from the suspicions, and Entrust to our souls fear of the ones dreading from the evil Reckoning and hope of the ones trusting with abundance of the Rewards!

فَلَا تَعْتَرَّ بِالْإِمْهَالِ وَ لَا تُقْصِرْ فِي صَالِحِ الْأَعْمَالِ وَ لَا نَفَرَّ مِنَ التَّسْبِيحِ بِحَمْدِكَ فِي الْعُدُودِ وَ الْأَصَالِ

So, do not let us be deceived by the respite nor be deficient in the righteous deeds, nor take a break from the glorification with Your<sup>-azwj</sup> Praise in the morning and the evening!

يَا مَنْ أَنَسَ الْعَارِفِينَ بِطَيْبِ مُنَاجَاتِهِ وَ أَلْبَسَ الْخَائِطِينَ ثَوْبَ مُوَالِيهِ مَتَى فَرِحَ مَنْ قَصَدَتْ سِوَاكَ هَمَّتْهُ وَ مَتَى اسْتَرَاخَ مَنْ أَرَادَتْ غَيْرَكَ عَزِمَتْهُ

O One Who Comforts the Gnostics with His<sup>-azwj</sup> Goodly Munajaat, and Clothes the seeker with the clothing of His<sup>-azwj</sup> Guardianship. When will he rejoice, the one who aims his aspirations for the ones besides You<sup>-azwj</sup>? And when will he find rest, the one who intends his determinations to other than You<sup>-azwj</sup>!

وَ مَنْ ذَا الَّذِي قَصَدَكَ بِصِدْقِ الْإِرَادَةِ فَلَمْ تَشْفَعْهُ فِي مُرَادِهِ أَمْ مَنْ ذَا الَّذِي اعْتَمَدَ عَلَيْكَ فِي أَمْرِهِ فَلَمْ يَجِدْ بِإِسْعَادِهِ أَمْ مَنْ ذَا الَّذِي اسْتَرْشَدَكَ فَلَمْ تَمُنْهُ بِإِرْشَادِهِ

And Who is the one who aims to You<sup>-azwj</sup> with the sincere intention but You<sup>-azwj</sup> did not Intercede him regarding his purpose? Or who is the one who relied upon you regarding his matter but You<sup>-azwj</sup> did not let him find his happiness? Or who is the one who sought Your<sup>-azwj</sup> Guidance but You<sup>-azwj</sup> did not Confer with Guiding him?

اللَّهُمَّ عِنْدَكَ الضَّعِيفُ الْفَقِيرُ وَ مَسْكِينُكَ الْلَّهِيفُ الْمُسْتَجِيرُ عَالِمٌ أَنَّ فِي قَبْضَتِكَ أَرْزَمَةَ التَّدْبِيرِ وَ مَصَادِرَ الْمَقَادِيرِ عَنِ إِزَادَتِكَ وَ أَنَّكَ أَقَمْتَ بِقُدْسِكَ حَيَاةَ كُلِّ شَيْءٍ وَ جَعَلْتَهُ نَجَاةً لِكُلِّ حَيٍّ

O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> servant is the weak, the poor, and Your<sup>-azwj</sup> beggar is the anxious, the seeker of shelter, knower that in Your<sup>-azwj</sup> Grip is management of the crisis and sources of the Pre-determinations about Your<sup>-azwj</sup> Will, and You<sup>-azwj</sup> Established the life of all things by Your<sup>-azwj</sup> Holiness, and Made it a salvation for every living being!

فَارْزُقْهُ مِنْ خَلَاوَةِ مُصَافَاتِكَ مَا يَصِيرُ بِهِ إِلَى مَرْضَاتِكَ وَ هَبْ لَهُ مِنْ حُشُوعِ التَّدَلُّلِ وَ حُضُوعِ التَّقَلُّلِ فِي رَهْبَةِ الْإِحْبَاتِ وَ سَلَامَةِ الْمَخْيَا وَ الْأَمْنَاتِ مَا تَحْضُرُهُ كِفَايَةُ الْمُتَوَكِّلِينَ وَ تُمَيِّزُهُ بِهِ رِعَايَةَ الْمُكْفُولِينَ وَ نُعْرَهُ وَلَايَةَ الْمُتَّصِلِينَ الْمُتَّجِلِينَ

Grace him from sweetness of Your<sup>-azwj</sup> Attributes what he can come with it to Your<sup>-azwj</sup> Satisfaction, and Grant to him from the fearfulness of the submission and the humbleness of the belittling in awe of the hidden matters, and the safety of life and death what presents to him, sufficing the relying ones, and distinguishes him by it from the care of the protected and strengthening him by the friendship of the connected ones, the Acceptable!

يَا مَنْ هُوَ أَبْرُّ بِي مِنَ الْوَالِدِ الشَّفِيقِ وَ أَقْرَبُ إِلَيَّ مِنَ الصَّاحِبِ اللَّزِيقِ أَنْتَ مَوْضِعُ أُنْسِي فِي الْخُلُوةِ إِذَا أَوْحَشَنِي الْمَكَانُ وَ لَفَطَنِي الْأَوْطَانَ وَ فَارَقْتَنِي الْأَوْلَادُ وَ الْجِيرَانُ وَ انْفَرَدْتَنِي فِي مَحَلِّ صَنَائِكَ قَصِيرِ السَّمَكِ صَبِيقِ الضَّرِيحِ مُطَبَّقِي الصَّفِيحِ مَهُولِ مَنْظَرِهِ تَقِيلاً مَدْرُهُ مَخْلَاةً بِالْوَحْشَةِ عَرَضَتْهُ مَعْشَاةً بِالظَّلْمَةِ سَاحَتْهُ عَلَيَّ غَيْرَ مَهَادٍ وَ لَا وَسَادٍ وَ لَا تَقْدِيمَةَ زَادٍ وَ لَا اعْتِدَادٍ

O One Who is more righteous with me than the compassionate father, and closer to me than the intimate companion! You<sup>-azwj</sup> are the place of my comfort in the solitude when a place makes me feel lonely, and homeland feel desolate, and the separation of the loved ones and the neighbours, and I am left alone in a narrow place (grave), short of provisions, with a confining abode, enclosed by thick walls, with a daunting sight, its surroundings desolate, its pathways in darkness, without a cradle, a cushion, nor any provision or readiness!

فَتَدَارِكُنِي بِرَحْمَتِكَ الَّتِي وَسِعَتْ الْأَشْيَاءَ أَكْنَفَاهَا وَ جَمَعَتْ الْأَخْيَاءَ أَطْرَافَهَا وَ عَمَّتِ الْبَرَائِيَا أَلطَافَهَا وَ عُدَّ عَلَيَّ بِعَفْوِكَ يَا كَرِيمُ وَ لَا تُؤَاخِذْنِي بِجَهْلِي يَا رَحِيمُ

So come across me with Your<sup>-azwj</sup> Mercy which is capacious of all the things, and it gathers the living being in its ends, and it generalises the created beings with its compassion, and Repeat unto me with Your<sup>-azwj</sup> Pardon, O Benevolent, and do not Seize me for my ignorance, O Merciful!

اللَّهُمَّ ارْحَمْ مَنْ اَكْتَفَيْتَهُ سَيِّئَاتِهِ وَ اَخَاطَطْتَ بِهِ خَطِيئَاتِهِ وَ حَقَّتْ بِهِ جِنَايَاتُهُ بِعَفْوِكَ ارْحَمْ مَنْ لَيْسَ لَهُ مِنْ عَمَلِهِ شَافِعٌ وَ لَا يَمْتَنِعُهُ مِنْ عَذَابِكَ مَانِعٌ

O Allah<sup>-azwj</sup>! Mercy with Your<sup>-azwj</sup> Pardon on the one whose evil deeds have covered him, and his sins have surrounded him, and his offences have encompassed him! Mercy the one who hasn't any intercessor for him for his deeds nor any defender defending him from Your<sup>-azwj</sup> Punishment!

ارْحَمْ الْغَافِلَ عَمَّا اَظْلَمَ وَ الدَّاهِلَ عَنِ الْاَمْرِ الَّذِي حُلِقَ لَهُ ارْحَمْ مَنْ نَقَضَ الْعَهْدَ وَ عَدَرَ وَ عَلَى مَعْصِيَتِكَ انْطَوَى وَ اَصْرَّ وَ جَاهَرَكَ بِجَهْلِهِ وَ مَا اسْتَتَرَ

Mercy the one heedless of what strays him and turns him away from the matter for which he was Created for! Mercy the one who has broken the pact and apologised, and upon having disobeyed You<sup>-azwj</sup> again and persisted, and being open with his ignorance and what he concealed!

ارْحَمْ مَنْ اَلْفَى عَنْ رَاسِهِ فِنَاعَ الْحَيَاءِ وَ حَسَرَ عَنْ ذِرَاعِيهِ جَلْبَابَ الْاَتْقِيَاءِ وَ اجْتَرَأَ عَلَيَّ سَخَطِكَ بِاِزْتِكَابِ الْمُحْشَاءِ فَيَا مَنْ لَمْ يَزَلْ عَفْوًا عَفَارًا ارْحَمْ لِمَنْ لَمْ يَزَلْ مُسْتَطَا عَفَارًا

Mercy the one has thrown off the scarf of modesty from his head, and rolled up from his forearms the robe of the pious, and was audacious upon annoying You<sup>-azwj</sup> by indulging in the immoralities! O One Who did not cease to Forgive, being a Forgiver! Mercy the one who did not cease to fall and stumble!

اللَّهُمَّ اغْفِرْ لِي مَا مَضَى مِنِّي وَ اَحْتِمْ لِي بِمَا تَرْضَى بِهِ عَنِّي وَ اغْفِدْ عَزَائِمِي عَلَيَّ تَوْبَةً بِكَ مُتَّصِلَةً وَ لَدَيْكَ مُتَقَبَلَةً تُغْفِرُنِي بِهَا عَثْرَاتِي وَ تَسْتُرُنِي بِهَا عَوْرَاتِي وَ تَرَحَّمْ بِهَا عَثْرَاتِي وَ تُجِيرُنِي بِهَا اِجَارَةً مِنْ مُعَاطِبِ اِنْتِقَامِكَ

O Allah<sup>-azwj</sup>! Forgive for me what has passed from me, and End for me with what You<sup>-azwj</sup> are Satisfied with, and Fortify my determination upon repentance, connected with You<sup>-azwj</sup> and Acceptable before You<sup>-azwj</sup>. Accept my stumbles with it and Conceal my defects with it, and Mercy my tears with it, and Shelter me with it with a shelter from Your<sup>-azwj</sup> damaging Vengeance!

وَ تُبَيِّنُنِي بِهَا الْمَسْرَةَ بِمَوَاهِبِ اِنْعَامِكَ يَوْمَ تَبْرُزُ الْاَخْبَارُ وَ تَعْظُمُ الْاَخْطَاةُ وَ تُبْلَى الْاَسْرَارُ وَ تُهْتَكُ الْاَسْتَارُ وَ تَشْخَصُ الْقُلُوبُ وَ الْاَبْصَارُ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَ لَهُمُ الْعَنَةُ وَ لَهُمْ سُوءُ الدَّارِ

And Give me the happiness by it with the gifts of Your<sup>-azwj</sup> bounties on the Day when the news comes out, and the dangers are mighty, and the secrets are disclosed, and the coverings are torn, and the hearts and the sights are fearful, **The Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]!**

اِنَّكَ مُعِدُّ الْاَلَاءِ وَ الْكَرَمِ وَ صَارِفُ الْاَلْوَاءِ وَ التَّقِيمُ لَا اِلَهَ اِلَّا اَنْتَ عَلَيْنَا اَعْتَمِدُ وَ بِكَ اَسْتَعِينُ وَ اَنْتَ حَسْبِي وَ كَفَى بِكَ وَكِيلاً

You<sup>-azwj</sup> are the mine of Favours and the Benevolence, and Diverter of the adversities and the scourges! There is no god except you<sup>-azwj</sup>! Upon You<sup>-azwj</sup> I rely, and with You<sup>-azwj</sup> I seek Assistance, and You<sup>-azwj</sup> Suffice me and are sufficient as a Protector!

يَا مَالِكِ خَزَائِنِ الْأَقْوَاتِ وَ فَاطِرِ أَصْنَافِ الْبَرِيَّاتِ وَ خَالِقِ سَبْعِ طَرَائِقِ مَسْلُوكَاتٍ مِنْ فَوْقِ سَبْعِ أَرْضِينَ مُدَلَّلَاتٍ الْعَالِي فِي وَقَارِ الْعِزِّ وَ الْمَنْعَةِ وَ الدَّائِمِ فِي كِبَرِيَاءِ الْهَيْبَةِ وَ الرَّفْعَةِ وَ الْجَوَادِ بَنِيهِ عَلَى خَلْقِهِ مِنْ سَعَةٍ لَيْسَ لَهُ حُدٌّ وَ لَا أَمَدٌ وَ لَا يُدْرِكُهُ تَحْصِيلٌ وَ لَا عَدَدٌ وَ لَا يُحِيطُ بِوَصْفِهِ أَحَدٌ

O Owner of the treasures of sustenance(s), and Originator of the variety of Created beings, and Creator of seven pathways of travel from above seven humbled earths, the Exalted in the dignity of Honour, and the Defence, and the constant in Greatness of Awe and the Loftiness, and the Generous with His<sup>-azwj</sup> Grants upon His<sup>-azwj</sup> creatures from capaciousness neither having a limit for it, nor a term, nor can detection realise Him<sup>-azwj</sup>, nor number, nor can anyone encompass His<sup>-azwj</sup> description!

الْحَمْدُ لِلَّهِ خَالِقِ أَمْشَاجِ النَّسَمِ وَ مُوَلِّجِ الْأَنْوَارِ فِي الظُّلَمِ وَ مُخْرِجِ الْمَوْجُودِ مِنَ الْعَدَمِ وَ السَّابِقِ الْأَزَلِيَّةِ بِالْقَدَمِ وَ الْجَوَادِ عَلَى الْخَلْقِ بِسَوَابِقِ التَّعَمُّ وَ الْعَوَادِ عَلَيْهِمْ بِالْفَضْلِ وَ الْكَرَمِ الَّذِي لَا يُعْجِزُهُ كَثْرَةُ الْإِنْفَاقِ وَ لَا يُمَسِّكُ خَشْيَةَ الْإِمْلَاقِ وَ لَا يَنْقُصُهُ إِذْرَازُ الْأَرْزَاقِ وَ لَا يُدْرِكُ بِأَنَاسِيِ الْأَحْدَاقِ وَ لَا يُوصَفُ بِمُضَامَةٍ وَ لَا افْتِرَاقِ

The Praise is for Allah<sup>-azwj</sup>, Creator of blends of breezes, and Inserter of the lights into the darkness, and Extractor of the existence from the non-existence, and the Preceder of the Ancient eternity, and the Generous upon the creatures with the abundant bounties and the award upon them with the Grace and the Benevolence which the frequent spending does not incapacitate Him<sup>-azwj</sup> nor does the fear of impoverishment, nor does the flow of sustenance(s) reduce Him<sup>-azwj</sup>, nor can He<sup>-azwj</sup> be realised by the gazes of the people, nor can He<sup>-azwj</sup> be described by comparison nor distinction!

أَحْمَدُهُ عَلَى جَزِيلِ إِحْسَانِهِ وَ أَعُوذُ بِهِ مِنْ حُلُولِ خِذْلَانِهِ وَ أَسْتَهْدِيهِ بِنُورِ بُرْهَانِهِ وَ أُوْمِنُ بِهِ حَقًّا بِإِيمَانِهِ

I Praise Him<sup>-azwj</sup> upon His<sup>-azwj</sup> plentiful Favours, and I seek Refuge with Him<sup>-azwj</sup> the occurrence of His<sup>-azwj</sup> Abandonment, and I seek His<sup>-azwj</sup> Guidance with the Noor of His<sup>-azwj</sup> proofs, and I believe in Him<sup>-azwj</sup> as is the right of believing in Him<sup>-azwj</sup>!

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الَّذِي عَمَّ الْخَلَائِقَ جَدْوَاهُ وَ تَمَّ حُكْمُهُ فِيمَنْ أَضَلَّ مِنْهُمْ وَ هَدَاهُ وَ أَحَاطَ عِلْمًا بِمَنْ أَطَاعَهُ وَ عَصَاهُ وَ اسْتَوَى عَلَى الْمُلْكِ بَعْدَ أَيْدٍ فَحَوَاهُ

And I testify that there is no god except Allah<sup>-azwj</sup> Alone! There is no associate for Him<sup>-azwj</sup>. The One Whose Generosity generalises His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> Wisdom is complete regarding the one He<sup>-azwj</sup> Lets to stray and Guides, and He<sup>-azwj</sup> Encompasses in Knowledge the ones obeying Him<sup>-azwj</sup> and disobeying Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Rules upon the Kingdom with permanent Might, so He<sup>-azwj</sup> Dominates it!

فَسَبَّحْتَ لَهُ السَّمَاوَاتِ وَ أَكْنُفَهَا وَ الْأَرْضِ وَ أَطْرَافَهَا وَ الْجِبَالِ وَ أَعْرَافَهَا وَ الشَّجَرِ وَ أَعْصَانَهَا وَ الْبِحَارِ وَ حِينَاتُهَا وَ التُّجُومِ فِي مَطَالِعِهَا وَ الْأَمْطَارِ فِي مَوَاقِعِهَا وَ وَحُوشِ الْأَرْضِ وَ سِبَاعِهَا وَ مَدَدِ الْأَنْهَارِ وَ أَمْوَاجِهَا وَ عَذْبِ الْمِيَاهِ وَ أَجَاجِهَا وَ هُبُوبِ الرِّيحِ وَ عَجَاجِهَا

They glorify to Him<sup>-azwj</sup>, the skies and their coverings, and the earth and its outskirts, and the mountains and their peaks, and the trees and their branches, and the oceans and their fishes, and the stars in their emergence, and the rains in their places, and beasts of the earth and its predators, and tides of the rivers and their waves, and the fresh waters and their salty, and blowing of the winds and their gusts!

وَكُلُّ مَا وَقَعَ عَلَيْهِ وَصَفٌ وَ تَسْمِيَةٌ أَوْ يُدْرِكُهُ حَدٌّ يَجُوبُهُ مِمَّا يُتَصَوَّرُ فِي الْفِكْرِ أَوْ يَمْتَلِكُ بِحِسْمٍ أَوْ قَدْرٍ أَوْ يُنْسَبُ إِلَى عَرْضٍ أَوْ جَوْهَرٍ مِنْ صَغِيرٍ حَقِيرٍ أَوْ حَظِيرٍ كَبِيرٍ مُقَرَّراً لَهُ بِالْعُبُودِيَّةِ حَاشِعاً مُعْتَرِفاً لَهُ بِالْوَحْدَانِيَّةِ طَائِعاً مُسْتَجِيباً لِدَعْوَتِهِ حَاضِعاً مُتَضَرِّعاً لِمَشِيئَتِهِ مُتَوَاضِعاً لَهُ الْمُلْكُ الَّذِي لَا نَفَادَ لِدَعْوَتِهِ وَ لَا انْقِضَاءَ لِعَدَّتِهِ

And all what a description a name falls upon, or a limitation surrounding it is realised from what one can imagine in the thoughts or resemble with a body, or measure, or attribute to a display, or essence from a small, insignificant, or significant, large, accepts to Him<sup>-azwj</sup> humbly with the Lordship, acknowledging to Him<sup>-azwj</sup> with the Oneness willingly, responding to His<sup>-azwj</sup> Call, humbling, beseeching to His<sup>-azwj</sup> Will humbly! For Him<sup>-azwj</sup> is the Kingdom which its permanence will not diminish nor is there termination of its term!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ الْكَرِيمُ وَ رَسُولُهُ الطَّاهِرُ الْمُعْضُومُ بَعَثَهُ وَ النَّاسُ فِي عَمْرَةِ الضَّلَالَةِ سَاهُونَ وَ فِي غَرَّةِ الْجَهَالَةِ لَاهُونَ لَا يَقُولُونَ صِدْقاً وَ لَا يَسْتَعْمِلُونَ حَقّاً قَدِ اكْتَفَتْهُمْ الْقِسْوَةُ وَ حَقَّتْ عَلَيْهِمُ الشَّقِيقَةُ إِلَّا مَنْ أَحَبَّ اللَّهُ انْقَادَهُ وَ رَحِمَهُ وَ أَعَانَهُ

And I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> honourable servant and His<sup>-azwj</sup> pure Rasool<sup>-saww</sup>, the infallible. He<sup>-azwj</sup> Sent him<sup>-as</sup> while the people were immersed in the straying, heedless, and deceived in the depths of ignorance! They were neither speaking truthfully nor were they utilising rights. The hardness had covered them and the wretchedness was deserved upon them except the one Allah<sup>-azwj</sup> Loved to Save him, and Mercy him and Assist him!

فَقَامَ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ فِيهِمْ مَجْداً فِي إِنْدَارِهِ مُرْشِداً لِأَنْوَارِهِ بِعِزِّمِ نَاقِبٍ وَ حُكْمٍ وَاجِبٍ حَتَّى تَأْتِيَ شَهَابُ الْإِيمَانِ وَ تَتَفَرَّقَ جِرْبُ الشَّيْطَانِ وَ أَعَزَّ اللَّهُ جُنْدَهُ وَ عَيْدَ وَحْدَهُ

Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, stood among them gloriously in his<sup>-saww</sup> warning, guiding to his<sup>-saww</sup> Noor(s) with penetrating decisiveness and obligatory rulings until the meteor of Eman shone brightly and the party of Satan<sup>-la</sup> was scattered, and Allah<sup>-azwj</sup> Strengthened his<sup>-saww</sup> army, and He<sup>-azwj</sup> alone was worshipped!

ثُمَّ اخْتَارَهُ اللَّهُ فَرَقَعَهُ إِلَى رُوحِ حَنَّتِهِ وَ فَسِيحِ كَرَامَتِهِ فَقَبِضَهُ تَقِيّاً زَكِيّاً رَاضِياً مُرْضِياً طَاهِراً تَقِيّاً وَ تَمَّتْ كَلِمَاتُ رَبِّكَ صِدْقاً وَ عَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

Then Allah<sup>-azwj</sup> Chose him<sup>-saww</sup>. He<sup>-azwj</sup> Raised him<sup>-saww</sup> to the comfort of His<sup>-azwj</sup> Paradise and the vastness of His<sup>-azwj</sup> Honours. He<sup>-azwj</sup> Recalled him<sup>-saww</sup> as pious, pure, satisfactory, clean, pure, **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]!**

صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ أَقْرَبِيهِ وَ ذَوِي رَحْمِهِ وَ مَوَالِيهِ صَلَاةً حَلِيلَةً جَزِيلَةً مُؤْصَلَةً مُقْبُولَةً لَا انْقِطَاعَ لِمَزِيدِهَا وَ لَا انْقِصَاعَ لِمَشِيدِهَا وَ لَا امْتِنَاعَ لِصُغُودِهَا تَنْتَهِي إِلَى مَقَرِّ أَرْوَاحِهِمْ وَ مَقَامِ فَلَاحِهِمْ

May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and his<sup>-saww</sup> near ones, and ones with his<sup>-saww</sup> kinship, and his<sup>-asws</sup> friends, a majestic Salawaat, plentiful, connected, Accepted, there being for its increase nor any diminishing of its glory, nor prevented in its ascent, ending to settlement of their souls and place of their success!

فِيضَاعِفُ اللهُ لَهُمْ حَيَاتَهَا وَ يُشْرِفُ لَدَيْهِمْ صَلَوَاتُهَا فَتَتَلَفَأَهُمْ مَقْرُونَةً بِالرُّوحِ وَ السُّرُورِ خُفُوفَةً بِالنُّضَارَةِ وَ النُّورِ دَائِمَةً بِلاَ فَنَاءٍ وَ لاَ فُتُورٍ

May Allah<sup>-azwj</sup> Multiply its salutations for them and Ennoble its Salawaat for them, so they would receive these intertwined with the joy and delight, surrounded by the bliss and the permanent Noor without termination nor break!

اللَّهُمَّ اجْعَلْ أَكْمَلَ صَلَوَاتِكَ وَ أَشْرَفَهَا وَ أَجْمَلَ حَيَاتِكَ وَ أَطْفَهَا وَ أَشْمَلَ بَرَكَاتِكَ وَ أَعْظَمَهَا وَ أَجَلَّ هَبَاتِكَ وَ أَرْأَفَهَا عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ أَكْرَمِ الْأُمَمِينَ وَ عَلَى أَهْلِ بَيْتِهِ الْأَصْفِيَاءِ الطَّاهِرِينَ وَ عَتَرَتِهِ النَّجَبَاءِ الْمُخْتَارِينَ وَ شَيْعَتِهِ الْأَوْفِيَاءِ الْمُوَارِينَ مِنْ أَنْصَارِهِ وَ الْمُهَاجِرِينَ وَ أَدْخِلْنَا فِي شَفَاعَتِهِ يَوْمَ الدِّينِ مَعَ مَنْ دَخَلَ فِي زُمْرَتِهِ مِنَ الْمُؤْمِنِينَ

O Allah<sup>-azwj</sup>! Make the most perfect of Your<sup>-azwj</sup> Salawaat(s) and its noblest, and most beautiful of Your<sup>-azwj</sup> Salutations and its gentlest, and most inclusive of Your<sup>-azwj</sup> Blessings and its mightiest, and most majestic of Your<sup>-azwj</sup> gifts and their best to be upon Muhammad<sup>-saww</sup>, seal of the Prophets<sup>-as</sup>, and most honourable of the 'Ummi(s)', and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the elites, the pure, and his<sup>-saww</sup> family, the captains, the Chosen ones, and his<sup>-saww</sup>, the loyal supporters from his<sup>-saww</sup> Helpers and the Emigrants, and Admit us into his<sup>-saww</sup> intercession on the Day of Religion (Qiyamah) with the ones who enter into his<sup>-saww</sup> group, from the Monotheists!

يَا أَكْرَمَ الْأَكْرَمِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ الَّذِي لَا يُمَلِّكُ وَ الْوَاحِدُ الَّذِي لَا شَرِيكَ لَكَ يَا سَامِعَ السِّرِّ وَ النَّجْوَى وَ يَا دَافِعَ الطُّرِّ وَ الْبَلْوَى وَ يَا كَاشِفَ الْعُسْرِ وَ الْبُؤْسِ وَ قَابِلَ الْغُدْرِ وَ الْعُنَى وَ مُسْبِلَ السِّتْرِ عَلَى الْوَرَى

O most Benevolent of the benevolent ones, and O most Merciful of the merciful ones! You<sup>-azwj</sup> are the King Who has not king, and the One Who there is no associate for You<sup>-azwj</sup>! O Hearer of the secrets and the whispers, and O Repeller of the harms and the afflictions, and O Remover of the difficulties and the adversities, and Acceptor of the apologies and the repentance, and Drawer of the curtains upon the devout!

جَلِّئِي مِنْ رَأْفَتِكَ بِأَمْرِ وَاقٍ وَ سُنِّي مِنْ رِعَابَتِكَ بِرُكْنِ بَاقٍ وَ أَوْصَلِي بِعِنَابَتِكَ إِلَى عَايَةِ السِّبَاقِ وَ اجْعَلِي بِرَحْمَتِكَ مِنْ أَهْلِ الرِّعَايَةِ لِلْمِيثَاقِ وَ اعْمُرِي قَلْبِي بِحَشِيَّةِ دَوِي الْإِشْمَاقِ

Grant me from Your<sup>-azwj</sup> Kindness with a firm matter, and Name me from ones in Your<sup>-azwj</sup> Care with a lasting Protection, and Make me reach to the ultimate goal by Your<sup>-azwj</sup> Favour, and Make me from people taking care of the covenant by Your<sup>-azwj</sup> Mercy, and Build my heart with fearfulness and with the compassion!

يَا مَنْ لَمْ يَزَلْ فِعْلُهُ بِي حَسَنًا جَمِيلًا وَ لَمْ يَكُنْ بِسِتْرِهِ عَلَيَّ بَخِيلًا وَ لَا بِعُقُوبَتِهِ عَلَيَّ عَجُولًا أَنْتَمَّ عَلَيَّ مَا ظَاهَرَتْ مِنْ تَفَضُّلِكَ وَ لَا تُؤَاخِذْنِي بِمَا سَتَرْتَ عَلَيَّ عِنْدَ نَظْرِكَ

O One Whose Dealings with me have not ceased to be excellent, beautiful, and He<sup>-azwj</sup> has not been miserly with His<sup>-azwj</sup> Covering upon me, nor hasty with his Punishment upon me! Complete upon me what is apparent from Your<sup>-azwj</sup> Grace and do not Seize me with what You<sup>-azwj</sup> have Covered upon me during Your<sup>-azwj</sup> Consideration!

سَيِّدِي كَمْ مِنْ نِعْمَةٍ ظَلَلْتُ لِأَنْبِيِّ بَهْجَتِهَا لَأَبْسَأُ وَ كَمْ أَسَدَيْتَ عِنْدِي مِنْ يَدٍ قَدْ طَفِقْتَ بِهَدَايَتِهَا مُنَافِساً وَ كَمْ قَلَّدْتَنِي مِنْ مَنَّةٍ ضَعُفْتُ فُؤَادِي عَنْ حَمَلِهَا وَ دَهَلْتُ فُطْنِي عَنْ ذِكْرِ فَضْلِهَا وَ عَجَزَ شُكْرِي عَنْ جَزَائِهَا وَ ضِيقْتُ دُرْعاً بِإِخْصَائِهَا قَابِلَتُكَ فِيهَا بِالْعِصْيَانِ وَ نَسِيتُ شُكْرَ مَا أَوْلَيْتَنِي فِيهَا مِنَ الْإِحْسَانِ

My Master! How many bounties You<sup>-azwj</sup> have Shaded to elegantly wear their joy, and how many Favours You<sup>-azwj</sup> have Extended to me its guidance was precious, and how many Conferment(s) You<sup>-azwj</sup> have Collared, my strength has weakened from bearing it and my mind was bewildered from mentioning its merits, and my thanking is unable from recompensing it, and I am overwhelmed from counting these, facing You<sup>-azwj</sup> regarding these with the disobedience and forgot to thank for what You<sup>-azwj</sup> has Bestowed upon me of the Favours regarding these!

فَمَنْ أَسْوَأَ حَالاً مِنِّي إِنْ لَمْ تَتَذَكَّرْنِي بِالْعُفْرَانِ وَ تُورِعْنِي شُكْرَ مَا اصْطَنَعْتَ عِنْدِي مِنْ فَوَائِدِ الْإِمْتِنَانِ فَلَسْتُ مُسْتَطِيعاً لِقِضَاءِ حُقُوقِكَ إِنْ لَمْ تُؤَيِّدْنِي بِصُحْبَةٍ تَوْفِيقِكَ

So, who is of a worse state than mine? If You<sup>-azwj</sup> don't Come to me with the Forgiveness and Enable me to thank for what You<sup>-azwj</sup> have Dealt with me, from the benefits of the gratitude, then I wouldn't be capable of fulfilling Your<sup>-azwj</sup> rights if You<sup>-azwj</sup> Support me with Your<sup>-azwj</sup> correct Inclination!

سَيِّدِي لَوْ لَا تُورِكَ عَمِيثٌ عَنِ الدَّلِيلِ وَ لَوْ لَا تَبْصِيرُكَ ضَلَلْتُ عَنِ السَّبِيلِ وَ لَوْ لَا تَعْرِيفُكَ لَمْ أُرْشِدْ لِلْقَبُولِ وَ لَوْ لَا تَوْفِيقُكَ لَمْ أَهْتَدِ إِلَى مَعْرِفَةِ التَّأْوِيلِ

My Master! Had it not been for Your<sup>-azwj</sup> Light, I would have been blind from the evidence, and had it not been for Your<sup>-azwj</sup> Insight I would have strayed from the way, and had it not been for Your<sup>-azwj</sup> Introduction I would not have been guided for the acceptance, and had it not been for Your<sup>-azwj</sup> Inclination I would not have been guided to recognise the interpretation!

فَيَا مَنْ أَكْرَمَنِي بِتَوْحِيدِهِ وَ عَصَمَنِي عَنِ الضَّلَالِ بِتَسْنِيدِهِ وَ أَلَزَمَنِي إِقَامَةَ حُدُودِهِ لَا تَسْلُبْنِي مَا وَهَبْتَ لِي مِنْ تَحْقِيقِ مَعْرِفَتِكَ وَ أَحْيِي بَيْنِي بَيْنَ أَسْلَمٍ بِهِ مِنَ الْإِلْحَادِ فِي صِفَتِكَ

O One Who Has Honoured me with His<sup>-azwj</sup> Tawheed, and Fortified me from the straying with His<sup>-azwj</sup> Guidance, and Necessitated establishment of His<sup>-azwj</sup> Limits! Do not Strip me of what You<sup>-azwj</sup> have Granted to me from the realities of Recognising You<sup>-azwj</sup>, and Causing me to live with certainty I can be safe with from the apostasy regarding Your<sup>-azwj</sup> Attributes!

يَا خَيْرَ مَنْ رَجَاهُ الرَّاجُونَ وَ أَرَأَفَ مَنْ لَجَأَ إِلَيْهِ اللَّاجُونَ وَ أَكْرَمَ مَنْ قَصَدَهُ الْمُحْتَاجُونَ الرَّحْمَنِي إِذَا انْقَطَعَ مَعْلُومٌ عُمرِي وَ دَرَسَ ذِكْرِي وَ امْتَسَحَى أَثْرِي وَ بُوْثْتُ فِي الصَّرِيحِ مُرْتَهَناً بِعَمَلِي مَسْتَوْلاً عَمَّا أَسْلَفْتُهُ مِنْ فَارِطٍ زَلَمِي مَنْسِياً كَمَنْ نَسِيَ فِي الْأَمْوَاتِ مَنْ كَانَ قَبْلِي

O Best of the ones the hoping ones hope to, and Kindest of the ones the shelter seekers seek shelter to, and most Benevolent of the ones the needy ones aim to! Mercy me when my known lifetime is terminated, and my mention ends, and my traces are erased, and my abode

is in the shrine pledged with my deeds questioned about what I had done in the past, from the excesses of my slips, having been forgotten like the ones forgotten among the dead, from the ones who were before me!

رَبِّ سَهَّلْ لِي تَوْبَةَ إِلَيْكَ وَ أَعْيِي عَلَيَّهَا وَ اَجْمَلِي عَلَيَّ مَحَجَّةَ الْإِحْبَاتِ لَكَ وَ أُرْشِدِي إِلَيْهَا فَإِنَّ الْحَوْلَ وَ الْقُوَّةَ بِمَعُونَتِكَ وَ الثَّبَاتَ وَ الْإِثْقَالَ بِقُدْرَتِكَ

Lord-azwj! Facilitate for me to repent to You-azwj and Assist me upon it, and Carry me upon the hidden matters for You-azwj and Guide me to these, for the might and the strength are by Your-azwj support, and the firmness and the transfer is in Your-azwj Power!

يَا مَنْ هُوَ أَرْحَمُ لِي مِنَ الْوَالِدِ الشَّفِيقِ وَ أَبْرُّ بِي مِنَ الْوَالِدِ الرَّفِيقِ وَ أَقْرَبُ إِلَيَّ مِنَ الْجَارِ اللَّصِيقِ قَرِيبِ الْخَيْرِ مِنْ مُتَنَاوِلِي وَ اجْعَلِ الْخَيْرَةَ الْعَامَّةَ فِيمَا قَضَيْتَ لِي وَ احْتِمِ لِي بِالْبِرِّ وَ التَّقْوَى عَمَلِي وَ اجْزِنِي مِنْ كُلِّ عَائِي يَطْعُنِي عَنْكَ وَ كُلِّ قَوْلٍ وَ فِعْلٍ يُبَاعِدُنِي مِنْكَ وَ ارْحَمْنِي رَحْمَةً تَشْفِي بِهَا قَلْبِي مِنْ كُلِّ شُبْهَةٍ مُعْتَرِضَةٍ وَ بَدْعَةٍ مُمَرِّضَةٍ:

O One Who is more Merciful than the compassionate father, and Kinder with me than the kind child, and closer to me than the close neighbour! Draw the goodness closer to my reach and Make the goodness to be generalised regarding what You-azwj have Decreed for me, and End for me with the righteousness, and my deeds with piety, and Shelter me from every barrier cutting me off from You-azwj, and every word and action distancing me from You-azwj, and Mercy me with a Mercy You-azwj can Heal my heart with it from every suspicion presenting and innovation harming!

سَيِّدِي خَابَ رَجَاءُ مَنْ رَجَا سِوَاكَ وَ ظَهَرَتْ يَدُ مَنْ بِحَاجَتِهِ نَاجَاكَ وَ ضَلَّ مَنْ يَدْعُو الْعِبَادَ لِكَشْفِ ضُرِّهِمْ إِلَّا إِيَّاكَ أَنْتَ الْمُؤَمَّلُ فِي السَّيِّئَةِ وَ الرَّجَاءُ وَ الْمَفْرَعُ فِي كُلِّ كَرْبَةٍ وَ صَرَاءُ وَ الْمُسْتَجَارُ بِهِ مِنْ كُلِّ فَادِحَةٍ وَ لَأَوَاءِ

My Master! Disappointed are the hopes of the ones hoping to others, and winning is the hand of one whispers to You-azwj for his needs, and straying is the one who calls the servant to remove their harms except You-azwj! You-azwj are the hope for during the hardship and the ease, and the refuge in every distress and harm, and one shelters with from every calamity and affliction!

لَا يَقْنَطُ مِنْ رَحْمَتِكَ إِلَّا مَنْ تَوَلَّى وَ كَفَرَ وَ لَا يَيْئَسُ مِنْ رَوْحِكَ إِلَّا مَنْ عَصَى وَ أَصْرَ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَ الْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَ اَلْحَمْدُ بِالصَّالِحِينَ

No one is despondent from Your-azwj Mercy except one who turns around and disbelieves, nor despairs from Your-azwj Comfort except one who disobeys and persists (in sinning)! **You are my Guardian in the world and the Hereafter. Cause me to die a submitter and join me with the righteous ones' [12:101]!**

يَا مَنْ لَا يَحْرِمُ رُوَاةَ عَطَايَاهُ وَ لَا يُسْلِمُ مِنَ اسْتِجَارَتِهِ وَ اسْتِكْفَاهُ أَمَلِي وَاقِفٌ عَلَيَّ جَدْوَاكَ وَ وَجْهُ طَلَبَتِي مُنْصَرَفٌ عَمَّنْ سِوَاكَ وَ أَنْتَ الْمَلِيءُ بِتَسْبِيرِ الطَّلِبَاتِ وَ الْوَيْئُ بِتَكْثِيرِ الرَّغَبَاتِ

O One Who Does not Deprive His-azwj visitors of His-azwj awards, nor does He-azwj Submit the one who seek His-azwj Shelter and His-azwj Sufficing! My hopes are paused at Your-azwj doorstep and the face of my request is turned away from the ones besides you-azwj, and You-azwj are the Fulfiller by Facilitating the requests and the Loyal with abundance of desires!



فَأَجِجْ لِي الْمَطْلُوبَ مِنْ فَضْلِكَ بِرَحْمَتِكَ وَ اسْمَحْ لِي بِالْمَرْغُوبِ فِيهِ مِنْ بَدَلِكَ بِنِعْمَتِكَ

Grant me the requests from Your<sup>-azwj</sup> Grace by Your<sup>-azwj</sup> mercy, and Allow me to be successful in obtaining the desires from the Grants of Your<sup>-azwj</sup> bounties!

سَيِّدِي ضَعْفَ جِسْمِي وَ دَقَّ عَظْمِي وَ كَبَرَ سِنِّي وَ نَالَ الدَّهْرُ مِنِّي وَ تَقِدَّتْ مُدَّتِّي وَ ذَهَبَتْ شَهْوَتِي وَ بَقِيَتْ تَبَعِي فَجُدْ بِحِلْمِكَ عَلَيَّ جَهْلِي وَ يَغْفُوكَ عَلَيَّ قَبِيحِ فِعْلِي وَ لَا تُؤَاخِذْنِي بِمَا كَسَبْتُ مِنَ الذُّنُوبِ الْعِظَامِ فِي سَالِفِ الْأَيَّامِ

My Master! My body is weak and my bones are brittle and my age is old, and the time has taken its toll on me, and my term has depleted, and my lustful desires are gone, and my pursuits remain, so be Generous with Your<sup>-azwj</sup> Forbearance upon my ignorance and with Your<sup>-azwj</sup> Pardon upon my ugly deeds, and do not Seize me for what I have earned of the major sins in the past days!

سَيِّدِي أَنَا الْمُعْتَرِفُ بِإِسَاءَتِي الْمُقَرُّ بِخَطَايِي الْمَأْسُورُ بِأَجْرَامِي الْمُرْتَهَنُ بِأَثَامِي الْمُتَهَوِّزُ بِإِسَاءَتِي الْمُتَحَيِّرُ عَنْ قَصْدِ طَرِيقِي انْقَطَعَتْ مَقَالَتِي وَ ضَلَّ عُمْرِي وَ بَطَلَتْ حُجَّتِي فِي عَظِيمِ وُزْرِي

My Master! I acknowledge my evil deed, admit my sins, and am captive with my crimes, the pledged with my sins, perplexed with my deviation from my aimed path. My words are cut off and my lifetime has strayed, and my arguments have been nullified in my mighty burden (of sins)!

فَأَمُنْ عَلَيَّ بِكَرِيمِ عُفْرَانِكَ وَ اسْمَحْ لِي بِعَظِيمِ إِحْسَانِكَ فَإِنَّكَ ذُو مَغْفِرَةٍ لِلطَّالِبِينَ شَدِيدُ الْعِقَابِ لِلْمُجْرِمِينَ

Confer upon me with the benevolence of Your<sup>-azwj</sup> Forgiveness, and Grant to me Your<sup>-azwj</sup> mighty Favours for You<sup>-azwj</sup> are with the Forgiveness for the seekers, severe of the Punishment for the criminals!

سَيِّدِي إِنْ كَانَ صَعُرَ فِي جَنْبِ طَاعَتِكَ عَمَلِي فَقَدْ كَبُرَ فِي جَنْبِ رِجَائِكَ أَمَلِي

My Master! Even though my deeds are small in the side of Your<sup>-azwj</sup> obedience, my hopes are great in the side of hoping to You<sup>-azwj</sup>!

سَيِّدِي كَيْفَ أَنْقَلِبُ مِنْ عِنْدِكَ بِالْحَيَبَةِ مَحْرُومًا وَ ظَلِي بِكَ أَنْتَ تَقْلِبُنِي بِالنَّجَاةِ مَرْحُومًا

My Master! How can I turn back from Your<sup>-azwj</sup> Presence with the disappointment, deprived, and my thoughts with You<sup>-azwj</sup> were that You<sup>-azwj</sup> would Turn me with the salvation, Mercied?

سَيِّدِي لَمْ أُسَلِّطْ عَلَيَّ حُسْنَ ظَنِّي بِكَ فَنُوطَ الْإَيْسِينَ فَلَا تَبْطُلْ لِي صِدْقَ رِجَائِي لَكَ فِي الْأَمَلِينَ

My Master! I did not let my good thoughts with You<sup>-azwj</sup> to be prevailed by the despondence of the despairing ones, so do not Invalidate for me sincerity of my hopes to You<sup>-azwj</sup> among the hoping ones!

سَيِّدِي عَظُمَ جُزْمِي إِذْ بَارَزْتُكَ بِإِتْسَابِهِ وَ كَبُرَ ذُنْبِي إِذْ جَاهَرْتُكَ بِإِزْكَابِهِ إِلَّا أَنَّ عَظِيمَ عَفْوِكَ يَسْعُ الْمُعْتَرِفِينَ وَ جَسِيمَ عُفْرَانِكَ يَغْمُ التَّوَّابِينَ

My Master! My sins magnified when I duelled You<sup>-azwj</sup> by committing it, and my sins grew bigger when I was open to You<sup>-azwj</sup> with committing it except the mightiness of Your<sup>-azwj</sup> Pardon is capacious of the acknowledgers and the immensity of Your<sup>-azwj</sup> Forgiveness generalises the repentant!

سَيِّدِي إِنَّ دَعَائِي إِلَى النَّارِ مَحْشِي عِقَابِكَ فَقَدْ دَعَانِي إِلَى الْجَنَّةِ مَرْجُو تَوَائِكَ

My Master! If my fearing Your<sup>-azwj</sup> Punishment calls me to the Hellfire, so the hoping in Your<sup>-azwj</sup> Rewards calls me to the Paradise!

سَيِّدِي إِنَّ أَوْحَشْتَنِي الْخَطَايَا مِنْ مَحَاسِنِ لَطْفِكَ فَقَدْ آتَسَنِي الْبَقِيَّةَ بِمَكَارِمِ عَطْفِكَ وَ إِنَّ أَنَامَتَنِي الْعُقْلَةَ عَنِ الْإِسْتِعْدَادِ لِلْقَائِكَ فَقَدْ أَيْقَنْتَنِي الْمَعْرِفَةَ بِقَدِيمِ  
الْآيَاتِ

My Master! If the sins make me lonely from the excellence of Your<sup>-azwj</sup> Leniency, the certainty with Your<sup>-azwj</sup> Honourable Compassion comforts me; and if the heedlessness makes me sleep from the preparation to meet You<sup>-azwj</sup>, the recognition of Your<sup>-azwj</sup> ancient Favours has awakened me!

وَ إِنَّ عَزَبَ عَنِّي تَقْدِيمُ لِمَا يُصْلِحُنِي فَلَمْ يَعْزُبْ إِيقَانِي بِنَظَرِكَ إِلَيَّ فِيمَا يَنْفَعُنِي وَ إِنَّ انْفَرَصْتَ بَعْدَ مَا أَحْبَبْتَ مِنَ السَّعْيِ أَيَّامِي فَبِالْإِيمَانِ أَمْضَيْتَ السَّالِفَاتِ  
مِنْ أَعْوَامِي

And if it is delayed from me the preceding of what would correct me, my certainty with Your<sup>-azwj</sup> Looking at me has not waned (decreased) from me regarding what benefits me; and if my days pass by with other than I loved from the striving, so with the Eman I have traversed my past years!

سَيِّدِي جِئْتُ مَلْهُوفاً قَدْ لَبِسْتُ عُدْمَ فَاقَتِي وَ أَقَامَنِي مَقَامَ الْأَذْلَاءِ بَيْنَ يَدَيْكَ ضَرْ حَاجَتِي

My Master! I have come to You<sup>-azwj</sup> distressed, having constantly worn my destitution the harm of my need has stood me in the position of the disgraced in front of You<sup>-azwj</sup>!

سَيِّدِي كَرُمْتَ فَأَكْرَمَنِي إِذْ كُنْتُ مِنْ سُؤَالَكَ وَ جُدْتَ بِمَعْرِفَتِكَ فَاحْلَيْتَنِي بِأَهْلِ تَوَائِكَ

My Master! You<sup>-azwj</sup> have been Benevolent, so Honour me when I happen to be from Your<sup>-azwj</sup> beggars, and You<sup>-azwj</sup> have been Generous with Your<sup>-azwj</sup> Acts of Kindness, so Include me with the recipients of Your<sup>-azwj</sup> Gifts!

اللَّهُمَّ ارْحَمْ مَسْكِيناً لَا يُجِيرُهُ إِلَّا عَطَاؤُكَ وَ فَقِيراً لَا يُغْنِيهِ إِلَّا جَدْوَاكَ

O Allah<sup>-azwj</sup>! Mercy a needy one nothing can rescue him except Your<sup>-azwj</sup> awards, and a poor one nothing can enrich except Your<sup>-azwj</sup> Generosity!

سَيِّدِي أَصْبَحْتُ عَلَى بَابٍ مِنْ أَبْوَابِ مَنَحِكَ سَائِلاً وَ عَنِ التَّعَرُّضِ بِسِوَاكَ عَادِلاً وَ لَيْسَ مِنْ جَبِيلِ امْتِنَانِكَ رُدُّ سَائِلٍ مَلْهُوفٍ وَ مُضْطَرٍّ لَا يَنْتَظَرُ فَضْلِكَ  
الْمَأْلُوفِ

My Master! I have come to be at a door from the doors of Your<sup>-azwj</sup> bounties as a beggar, and turning away from presenting to others, and it isn't from the beauty of Your<sup>-azwj</sup> Gracefulness to return a distressed beggar, and one restless of awaiting Your<sup>-azwj</sup> well known Grace!

سَيِّدِي إِنَّ حَرَمْتَنِي رُؤْيَةَ مُحَمَّدٍ ص فِي دَارِ السَّلَامِ وَ أَعْدَمْتَنِي طُوفَ الْوَصَائِفِ وَ الْحُدَامِ وَ صَرَفْتَ وَجْهَ تَأْمِيلِي بِالْحَيْبَةِ فِي دَارِ الْمَقَامِ فَغَيَّرَ ذَلِكَ مَنِّي نَفْسِي مِنْكَ

My Master! If You<sup>-azwj</sup> Deprive me of sighting Muhammad<sup>-saww</sup> in the House of Peace, and Exclude me from the attendants and the servant, and Turn away my hopes with the disappointment in the house of staying, then Change that as a Conferment (Bestowal) to my soul from You<sup>-azwj</sup>!

يَا ذَا الطُّوَلِ وَ الْإِنْعَامِ سَيِّدِي وَ عَزَّتْكَ لَوْ قَرَنْتَنِي فِي الْأَصْفَادِ وَ مَنَعْتَنِي سَيِّبِكَ مِنْ بَيْنِ الْعِبَادِ مَا قَطَعْتَ رَجَائِي عَنْكَ وَ لَا صَرَفْتَ ابْتِطَارِي لِلْعَفْوِ مِنْكَ

O with the Lenience and the Favours, my Master, by Your<sup>-azwj</sup> Might! Even if You<sup>-azwj</sup> were to Bind me with the chain and Prevent me Your<sup>-azwj</sup> Mercy from between the servant, I will not cut off my hopes from You<sup>-azwj</sup> now turn away my awaiting for the Pardon from You<sup>-azwj</sup>!

سَيِّدِي لَوْ لَمْ تَهْدِنِي إِلَى الْإِسْلَامِ لَضَلَلْتُ وَ لَوْ لَمْ تُثَبِّتْنِي إِذَا لَدَلْتُ وَ لَوْ لَمْ تُشْعِرْ قَلْبِي الْإِيمَانَ بِكَ مَا آمَنْتُ وَ لَا صَدَّقْتُ وَ لَوْ لَمْ تُطَلِّقْ لِسَانِي بِدَعَائِكَ مَا دَعَوْتُ وَ لَوْ لَمْ تُعَرِّفْنِي حَقِيقَةَ مَعْرِفَتِكَ مَا عَرَفْتُ وَ لَوْ لَمْ تَدَلَّنِي عَلَى كَرِيمِ ثَوَابِكَ مَا رَغِبْتُ وَ لَوْ لَمْ تُبَيِّنْ لِي أَلِيمَ عِقَابِكَ مَا رَهَبْتُ

My Master! Had You<sup>-azwj</sup> not Guided me to Al-Islam I would have strayed, and had You<sup>-azwj</sup> not Affirmed me I would have faltered, and had You<sup>-azwj</sup> not Caused my heart to feel the Eman with You<sup>-azwj</sup> I would neither have believed nor ratified, and had You<sup>-azwj</sup> not Freed my tongue for supplicating to You<sup>-azwj</sup> I would not have supplicated to You<sup>-azwj</sup>, and had You<sup>-azwj</sup> not Introduced me to realities of Your<sup>-azwj</sup> recognition I would not have recognised, and had You<sup>-azwj</sup> not Pointed me upon Your<sup>-azwj</sup> Benevolent Rewards I would not have desired (these), and had You<sup>-azwj</sup> not Clarified to me the pain of Your<sup>-azwj</sup> Punishment I would not have feared!

فَأَسْأَلُكَ تَوْفِيقِي لِمَا يُوجِبُ ثَوَابَكَ وَ تَخْلِيفِي مِمَّا يَكْسِبُ عِقَابَكَ

I ask You<sup>-azwj</sup> to Incline me to what obligates Your<sup>-azwj</sup> Rewards and Rescue me from what earns Your<sup>-azwj</sup> Punishment!

سَيِّدِي إِنَّ أَقْعَدَنِي التَّخَلُّفُ عَنِ السَّبْقِ مَعَ الْأَبْرَارِ فَقَدْ أَقَامْتَنِي الثِّقَةَ بِكَ عَلَى مَدَارِجِ الْأَخْيَارِ

My Master! If staying back from the competing with the righteous ones sits me back, the trusting with You<sup>-azwj</sup> stands me upon the ranks of the good ones!

سَيِّدِي كُلُّ مَكْرُوبٍ إِلَيْكَ يَلْتَجِي وَ كُلُّ مَحْزُونٍ إِلَيْكَ يَرْجِي سَمِعَ الْعَابِدُونَ بِجَزِيلِ ثَوَابِكَ فَحَشَعُوا وَ سَمِعَ الْمُؤَلُّونَ عَنِ الْقَصْدِ بِجُودِكَ فَارْجَعُوا وَ سَمِعَ الْمَحْزُومُونَ بِسَعَةِ فَضْلِكَ فَطَمَعُوا حَتَّى اِزْدَحَمَتْ عَصَائِبُ الْعُصَاةِ مِنْ عِبَادِكَ بِبَابِكَ وَ عَجَّتْ إِلَيْكَ الْأَلْسُنُ بِأَصْنَافِ الدُّعَاءِ فِي بِلَادِكَ

My Master! Every distressed one seeks shelter to You<sup>-azwj</sup>, and every grief-stricken hopes in You<sup>-azwj</sup>! The worshippers had heard of Your<sup>-azwj</sup> plentiful Rewards so they are humbling, and the hoping ones have heard about the aiming for Your<sup>-azwj</sup> Generosity so they return, and the deprived ones have heard of the vastness of Your<sup>-azwj</sup> Grace so they are coveting until groups

of sinners from Your<sup>-azwj</sup> servants, throng at Your<sup>-azwj</sup> door, and the tongues turn to You<sup>-azwj</sup> with a variety of supplications in Your<sup>-azwj</sup> land!

فَكُلُّ أَمَلٍ سَأَىٰ صَاحِبَهُ إِلَيْكَ مُحْتَاجًا وَكُلُّ قَلْبٍ تَرَكَهُ وَجِيبَ الْخَوْفِ إِلَيْكَ مُهْتَابًا

Thus, every hope ushers its owner to You<sup>-azwj</sup> in neediness, and every heart leaves it obligating the fear to You<sup>-azwj</sup> as needy!

سَيِّدِي وَ أَنْتَ الْمَسْئُولُ الَّذِي لَا تَسْوُدُ لَدَيْهِ وَجْهُ الْمُطَالِبِ وَ لَمْ يَزِدْ رَاجِيَهُ فَيْزِيلَهُ عَنِ الْحَقِّ إِلَى الْمُعَاطَبِ

My Master, and You<sup>-azwj</sup> the One asked Who, faces of the seekers are not darkened in front of Him<sup>-azwj</sup>, and ones hoping to Him<sup>-azwj</sup> are not Returned so it would decline him from the truth to the blaming!

سَيِّدِي إِنْ أَحْطَأْتُ طَرِيقَ النَّظَرِ لِنَفْسِي بِمَا فِيهِ كِرَامَتُهَا فَقَدْ أَصَبْتُ طَرِيقَ الْفَرَجِ بِمَا فِيهِ سَلَامَتُهَا

My Master! I have erred in the path of considering myself with what is in it of its prestige, and I have got the path of relief correctly with what is in it of its safety!

سَيِّدِي إِنْ كَانَتْ نَفْسِي اسْتَعْبَدَتْني مُتَمَرِّدَةً عَلَيَّ بِمَا يُرْجِيهَا فَقَدْ اسْتَعْبَدْتُهَا الْآنَ عَلَيَّ مَا يُنَجِّيهَا

My Master! If my soul has enslaved me, rebelling against me with what it desires, so now I am enslaving it upon what would salvage it!

سَيِّدِي إِنْ أَجْحَفَ بِي زَادُ الطَّرِيقِ فِي الْمَسِيرِ إِلَيْكَ فَقَدْ أَوْصَلْتُهُ بِدَخَائِرِ مَا أَعَدَدْتَهُ مِنْ فَضْلِ تَعْوِيلِي عَلَيْكَ

My Master! If provision of the road in the journey to You<sup>-azwj</sup>, I have provided it with hoards of what You<sup>-azwj</sup> have Granted me of the Grace for my reliant upon You<sup>-azwj</sup>!

سَيِّدِي إِذَا ذَكَرْتُ رَحْمَتَكَ صَحِحَتْ لَهَا عَيْنُونَ مَسْأَلِي وَ إِذَا ذَكَرْتُ عِقَابَكَ بَكَتْ لَهَا جُفُونَ وَسْأَلِي

My Master! Whenever I remember Your<sup>-azwj</sup> Mercy, the eyes of my request smile at it, and when I remember Your<sup>-azwj</sup> Punishment, the eyes of my requests weep for it!

سَيِّدِي أَدْعُوكَ دُعَاءَ مَنْ لَمْ يَدْعُ غَيْرَكَ فِي دُعَائِهِ وَ أَرْجُوكَ رَجَاءَ مَنْ لَمْ يَقْصِدْ غَيْرَكَ بِرَجَائِهِ

My Master! I supplicate to You<sup>-azwj</sup>, a supplication of the one who does not call to others in his supplication, and I hope to You<sup>-azwj</sup> a hope of the one who does not aim for others with his hopes!

سَيِّدِي وَ كَيْفَ أُرَدُّ عَارِضَ تَطَلُّعِي إِلَى نَوَالِكَ وَ إِنَّمَا أَنَا فِي هَذَا الْخَلْقِ أَحَدٌ عِبَائِكَ

My Master, and how can I respond to an obstruction to Your<sup>-azwj</sup> awards, and rather I am in this creation, from one of Your<sup>-azwj</sup> dependants?

سَيِّدِي كَيْفَ أُسَكِّتُ بِالْإِفْحَامِ لِسَانَ صَرَاعَتِي وَ قَدْ أَقْلَفَنِي مَا أُهْجِمَ عَلَيَّ مِنْ تَقْدِيرِ عَاقِبَتِي

My Master! How can I silence, the clamour of my beseeching tongue and it has troubled me what is confusing upon of the destiny of my outcome?

سَيِّدِي قَدْ عَلِمْتَ حَاجَةَ جِسْمِي إِلَى مَا قَدْ تَكَفَّلْتَ لِي مِنَ الرِّزْقِ أَيَّامَ حَيَاتِي وَ عَرَفْتَ قَلَّةَ اسْتِغْنَائِي عَنْهُ بَعْدَ وَفَاتِي فَيَا مَنْ سَمَحَ لِي بِهِ مُتَفَضِّلًا فِي الْعَاجِلِ لَا تَمْنَعْنِيهِ يَوْمَ حَاجَتِي إِلَيْهِ فِي الْأَجَلِ فَمِنْ شَوَاهِدِ نِعْمَاءِ الْكَرِيمِ إِتْمَامَ نِعْمَائِهِ وَ مِنْ مَحَاسِنِ آلَاءِ الْجَوَادِ إِكْمَالَ آيَاتِهِ

My Master! You<sup>-azwj</sup> have Known the needs of my body to what You<sup>-azwj</sup> have Guaranteed for me of the sustenance in the days of my life, and You<sup>-azwj</sup> have Recognised the lack of my self-sufficiency about it after my death. O One Who is Generous to me with it, Gracious in the current (life)! Do not Prevent it on the day of my neediness to it in the future! It is from the testification of the benevolence of the generous ones to complete his favours and from the excellence virtues of the generous to perfect his favours!

إِلَهِي لَوْ لَا مَا جَهَلْتُ مِنْ أَمْرِي لَمْ أَسْتَقْلِكْ عَثْرَاتِي وَ لَوْ لَا مَا ذَكَرْتُ مِنْ شِدَّةِ التَّغْرِيطِ لَمْ أَسْكُبْ عَثْرَاتِي

My God<sup>-azwj</sup>! Had it not been for what I have been ignorant of my matters I would not have Sought You<sup>-azwj</sup> to reduce my stumbles, and had it not been for what I recall for the severity of the excesses I would not have poured out my tears!

سَيِّدِي فَاغْ مُمْتِنَاتِ الْعَثْرَاتِ لِمُسْبَلَاتِ الْعَثْرَاتِ وَ هَبْ كَثِيرَ السَّيِّئَاتِ بِقَلِيلِ الْحَسَنَاتِ

My Master! Erase the affirmed stumbles for the ways of taking lessons, and Gift (Forgive) the many evil deeds with (in exchange for) the few good deeds!

سَيِّدِي إِنْ كُنْتُ لَا تَرْحَمُ إِلَّا الْمُجْدِبِينَ فِي طَاعَتِكَ فَإِلَى مَنْ يَفْرَغُ الْمُقْصِرُونَ وَ إِنْ كُنْتُ لَا تَقْبَلُ إِلَّا مِنَ الْمُجْتَهِدِينَ فَإِلَى مَنْ يَلْجَأُ الْخَاطِئُونَ وَ إِنْ كُنْتُ لَا تُكْرِمُ إِلَّا أَهْلَ الْإِحْسَانِ فَكَيْفَ يَصْنَعُ الْمُسِيئُونَ وَ إِنْ كَانَ لَا يَفُوزُ يَوْمَ الْحَشْرِ إِلَّا الْمُتَّقُونَ فِمَنْ يَسْتَعِيثُ الْمُدْبِئُونَ

My Master! If You<sup>-azwj</sup> were to only Mercy the ones striving in Your<sup>-azwj</sup> obedience, then to whom will be the deficient ones panic to, and if You<sup>-azwj</sup> were to not Accept except from the striving ones then to whim with the sinner take shelter with, and if You<sup>-azwj</sup> were not to Honour except the good doers then what will the evil doers do, and if no one was to be successful on the Day of Gathering (Qiyamah) except the pious, then to whom will the sinner be crying out to!

سَيِّدِي إِنْ كَانَ لَا يَجُوزُ عَلَى الصِّرَاطِ إِلَّا مَنْ أَجَازَتْهُ بَرَاءَةُ عَمَلِهِ فَأَتَى بِالْجَوَازِ لِمَنْ لَمْ يَثْبُتْ إِلَيْكَ قَبْلَ ذُنُوبِ أَجَلِهِ وَ إِنْ لَمْ يَجِدْ إِلَّا عَلَى مَنْ عَمَّرَ بِالرُّهْدِ مَكُونًا سَرِيحَتَهُ فَمَنْ لِلْمُضْطَرِّ الَّذِي لَمْ يُرْضِهِ بَيْنَ الْعَالَمِينَ سَعْيُ نَقِيَّتِهِ

My Master! If no one were to cross over the Bridge except the one the innocence of his deeds are to allow him, then how can it be allowed for the one who did not repent to You<sup>-azwj</sup> before the approach of his death? And if You<sup>-azwj</sup> do not Find hidden secrets except for the one who is built with the asceticism, then who is for the desperate one who had not achieved the satisfaction with his pure striving between the worlds?

سَيِّدِي إِنْ حَجَبْتَ عَنِ أَهْلِ تَوْحِيدِكَ نَظَرَ تَعْمُدِكَ بِخَطِيئَاتِهِمْ أَوْبَهُمْ عَضْبِكَ بَيْنَ الْمُشْرِكِينَ بِكُرْبَاتِهِمْ

My Master! If You<sup>-azwj</sup> have Veiled Your<sup>-azwj</sup> Protective Look about the people of Your<sup>-azwj</sup> Tawheed, Your<sup>-azwj</sup> Wrath will destroy them between the east and the west with their distress!

سَيِّدِي إِنْ لَمْ تَشْمَلْنَا يَدَ إِحْسَانِكَ يَوْمَ الْوُرُودِ اخْتَلَطْنَا فِي الْحَزِي فِي الْحَزِي يَوْمَ الْحَشْرِ بِدَوِي الْجُحُودِ فَأَوْجِبْ لَنَا بِالْإِسْلَامِ مَذْخُورَ هِبَاتِكَ وَ أَصْفِ مَا كَدَّرْتَهُ الْجِرَائِمِ  
بِصَفْحِ صِلَاتِكَ

My Master! If the Hand of Your<sup>-azwj</sup> Favour does not include us on the Day of arrival, the disgrace will enter us on the Day of Gathering with the rejecters, so Obligate with Al-Islam Your<sup>-azwj</sup> Stored Gifts and Purify what the crimes have dirtied with the Pardon of Your<sup>-azwj</sup> Help!

سَيِّدِي لَيْسَ لِي عِنْدَكَ عَهْدٌ اتَّخَذْتَهُ وَ لَا كَبِيرُ عَمَلٍ أَخْلَصْتَهُ إِلَّا أَنِّي وَائِقٌ بِكَرِيمِ أَعْمَالِكَ رَاجٍ لِحَسْبِمْ إِفْضَالِكَ عَوْدَتِي مِنْ جَمِيلِ تَطَوُّلِكَ عَادَةً أَنْتَ أَوْلَى  
بِأَقَامِهَا وَ وَهَبْتَ لِي مِنْ خُلُوصِ مَعْرِفَتِكَ حَقِيقَةً أَنْتَ الْمَشْكُورُ عَلَى إِيْمَانِهَا

My Master! There isn't with You<sup>-azwj</sup> an covenant for me I can be taking with, nor any great deed I can be rescued with, except I am trusting with Your<sup>-azwj</sup> Benevolent Actions, desirous of Your<sup>-azwj</sup> immense Grace I am accustomed to from Your<sup>-azwj</sup> beautiful Leniency as a norm! You<sup>-azwj</sup> are foremost with completing it, and You<sup>-azwj</sup> have bestowed to me from Your<sup>-azwj</sup> sincere recognition of reality that You<sup>-azwj</sup> are to be thanked for upon having Inspired it!

سَيِّدِي مَا جَعَلْتَ هَذِهِ الْعُيُونُ لِفَرْطِ بُكَائِهَا وَ لَا جَادَتْ هَذِهِ الْجُفُونُ بِفَيْضِ مَائِهَا وَ لَا أَسْعَدَهَا نَحِيبُ الْبَاكِيَاتِ التَّكَايَلَاتِ لِقَمَدِ عَزَائِهَا إِلَّا لِمَا أَسْلَفْتَهُ مِنْ  
عُظْمِهَا وَ خُطَائِهَا وَ أَنْتَ الْقَادِرُ سَيِّدِي عَلَى كَشْفِ غَمَاهَا

My Master! These eyes have not dried yet from excessive crying, nor have these eyelids ceased with pouring its water, nor have they been happy with wailing of the bereaved ones due to the loss of their solace except for what they have previously experience from their deliberations and their mistakes, and You<sup>-azwj</sup>, my Master are the Able upon Removing their sadness!

سَيِّدِي أَمَرْتَ بِالْمَعْرُوفِ وَ أَنْتَ أَوْلَى بِهِ مِنَ الْمَأْمُورِينَ وَ حَضَضْتَ عَلَى إِعْطَاءِ السَّائِلِينَ وَ أَنْتَ خَيْرُ الْمَسْئُولِينَ وَ نَدَبْتَ إِلَى عَتِيقِ الرِّقَابِ وَ أَنْتَ خَيْرُ  
الْمُعْتَقِينَ وَ حَثَّيْتَ عَلَى الصَّفْحِ عَنِ الْمُذْنِبِينَ وَ أَنْتَ أَكْرَمُ الصَّافِحِينَ

My Master! You<sup>-azwj</sup> have Commanded with acts of kindness and You<sup>-azwj</sup> are Foremost with it than the commanded ones, and You<sup>-azwj</sup> have Urged upon giving the beggars and You<sup>-azwj</sup> are Best of the ones begged, and You<sup>-azwj</sup> have Encouraged for liberating the slave and You<sup>-azwj</sup> are Best of the liberators, and You<sup>-azwj</sup> have Emphasised upon forgiving from the offenders and You<sup>-azwj</sup> are the most Benevolent of the forgivers!

سَيِّدِي إِنْ تَلَوْنَا مِنْ كِتَابِكَ سَعَةً رَحْمَتِكَ أَشْفَقْنَا مِنْ مُخَالَفَتِكَ وَ فَرَحْنَا بِبَدْلِ رَحْمَتِكَ وَ إِذَا تَلَوْنَا ذِكْرَ عُقُوبَتِكَ جَدَدْنَا فِي طَاعَتِكَ وَ فَرَقْنَا مِنَ الْيَمِّ نَقَمَتِكَ  
فَلَا رَحْمَتِكَ نُؤْمِنُهَا وَ لَا سَخَطُكَ يُؤْيِسُنَا:

My Master! When we recite the vastness of Your<sup>-azwj</sup> Mercy from Your<sup>-azwj</sup> book, we fear from opposing You<sup>-azwj</sup> and we rejoice at the Bestowal of Your<sup>-azwj</sup> Mercy, and when we recite the mention of Your<sup>-azwj</sup> Punishment, we endeavour in obeying You<sup>-azwj</sup> and we distance from Your<sup>-azwj</sup> painful Vengeance, so neither does Your<sup>-azwj</sup> Mercy reassure us nor does Your<sup>-azwj</sup> Annoyance makes us despair!

سَيِّدِي كَيْفَ يَتَمَنَّعُ مِنْ فِيهَا مِنْ طَوَارِقِ الرَّزَايَا وَ قَدْ رُشِقَ فِي كُلِّ دَارٍ مِنْهَا سَهْمٌ مِنَ الْمَنَائَا

My Master! How can he be wishing, one who is in the disastrous paths, and is being shot at in every house from it by an arrow from the arrows of death!

سَيِّدِي إِنْ كَانَ دُنِّي مِنْكَ قَدْ أَخَافَنِي فَإِنَّ حُسْنَ ظَنِّي بِكَ قَدْ أَجَازَنِي وَ إِنْ كَانَ حَوْفُكَ قَدْ أَرْبَعَنِي فَإِنَّ حُسْنَ نَظْرِكَ لِي قَدْ أَطْلَقَنِي

My Master! Even though my sin has made me fear from You<sup>-azwj</sup>, my good thoughts with You<sup>-azwj</sup> have sheltered me, and even though fearing You<sup>-azwj</sup> has overwhelmed me, Your<sup>-azwj</sup> goodly Looking at me (with Mercy) has set me free!

سَيِّدِي إِنْ كَانَ قَدْ دَنَا مِنِّي أَجْلِي وَ لَمْ يُعْرِئَنِي مِنْكَ عَمَلِي فَقَدْ جَعَلْتُ الْإِعْتِرَافَ بِالذَّنْبِ أَوْجَةً وَسَائِلَ عَلَيَّ

My Master! Even though my death has drawn near to me and my deeds have not drawn me closer to You<sup>-azwj</sup>, I have made confession of the sins as an aspect of means for my ailments!

سَيِّدِي مَنْ أَوْلَى بِالرَّحْمَةِ مِنْكَ إِنْ رَحِمْتَ وَ مَنْ أَعْدَلُ فِي الْحُكْمِ مِنْكَ إِنْ عَدَّبْتَ

My Master! Who is more foremost with the Mercy than You<sup>-azwj</sup> if You<sup>-azwj</sup> Mercy, and who is more just in the judgment than You<sup>-azwj</sup> if You<sup>-azwj</sup> Punish?'

سَيِّدِي لَمْ تَنْزَلْ بَرًّا بِي أَيَّامَ حَيَاتِي فَلَا تَقْطَعْ لَطِيفَ بِرِّكَ بِي بَعْدَ وَفَاتِي

My Master! You<sup>-azwj</sup> have not ceased to be Kind with me in the day of my life, so do not Cut off Your<sup>-azwj</sup> Gentle Kindness with me after my death!

سَيِّدِي كَيْفَ آيَسُ مِنْ حُسْنِ نَظْرِكَ بِي بَعْدَ مَمَاتِي وَ أَنْتَ لَمْ تُؤَلِّبِي إِلَّا جَمِيلًا فِي حَيَاتِي

My Master! How can I despair from Your<sup>-azwj</sup> Goodly Looking at me after my dead and You<sup>-azwj</sup> have not Bestowed me except beauty during my life?

سَيِّدِي عَفْوُكَ أَغْظَمُ مِنْ كُلِّ جُرْمٍ وَ نِعْمَتُكَ مُمَحَاةٌ لِكُلِّ إِثْمٍ

My Master! Your<sup>-azwj</sup> Pardon is mightier than every crime and Your<sup>-azwj</sup> bounty is an erasure of every sin!

سَيِّدِي إِنْ كَانَتْ دُنُوبِي قَدْ أَخَافَتْنِي فَإِنَّ مَحَبَّتِي لَكَ قَدْ أَمْتَنَتْنِي فَتَوَلَّ مِنْ أَمْرِي مَا أَنْتَ أَهْلُهُ وَ عُدْ بِفَضْلِكَ عَلَيَّ مِنْ قَدْ عَمَرَهُ جَهْلُهُ

My Master! Even though my sins have scared me, my love for You<sup>-azwj</sup> has secured me, so Take charge of my affairs what You<sup>-azwj</sup> are rightful of, and Repeat with Your<sup>-azwj</sup> Grace upon the one whose ignorance has immersed him!

يَا مَنْ السِّرُّ عِنْدَهُ عَلَانِيَةٌ وَ لَا تَخْفَى عَلَيْهِ مِنَ الْعَوَاضِ خَافِيَةٌ فَاعْفِرْ لِي مَا خَفِيَ عَلَى النَّاسِ مِنْ أَمْرِي وَ خَفِيفٌ بِرَحْمَتِكَ مِنْ ثِقَلِ الْأَوْزَارِ طَهْرِي

O One with Whom the secret is (same as) an announcement, and nothing is hidden unto Him<sup>-azwj</sup> from the hidden mysteries. Forgive for me what is hidden unto the people from my affairs, and Lighter from the heavy burdens (of sins) off my back by Your<sup>-azwj</sup> Mercy!

سَيِّدِي سَتَرْتَ عَلَيَّ دُنُوبِي فِي الدُّنْيَا وَ لَمْ تُظْهِرْهَا فَلَا تُفْضَحْنِي بِهَا فِي الْقِيَامَةِ وَ اسْتُرْهَا فَمَنْ أَحَقُّ بِالسُّتْرِ مِنْكَ

My Master! You<sup>-azwj</sup> have Covered my sins upon me in the world and did not Revealed these, so do not Expose me with these during the Qiyamah and Conceal these. Who is more rightful with the secrets than You<sup>-azwj</sup>?

يَا سَتَّارَ وَ مَنْ أَوْلَى مِنْكَ بِالْعَفْوِ عَنِ الْمُذْنِبِينَ يَا عَفَّارُ إِلَهِي جُودُكَ بَسَطَ أَمَلِي وَ سِتْرُكَ قَبَّلَ عَمَلِي فَسُرِّي بِلِقَائِكَ عِنْدَ اقْتِرَابِ أَجَلِي

O Concealer, and who is foremost than You<sup>-azwj</sup> with the pardoning the sinners? O Forgiver! My God<sup>-azwj</sup>! Your<sup>-azwj</sup> Generosity extends my hopes and Your<sup>-azwj</sup> Cover Accepts my deeds, so Cheer me with meeting You<sup>-azwj</sup> at the advent of my death!

سَيِّدِي لَيْسَ اعْتِدَارِي إِلَيْكَ اعْتِدَارَ مَنْ يَسْتَعِينِي عَنْ قَبُولِ عُدْوِهِ وَ لَا تَضْرُعِي تَضْرُعَ مَنْ يَسْتَنْكِفُ عَنْ مَسْأَلَتِكَ لِكَشْفِ ضُرِّهِ فَاقْبَلْ عُدْوِي يَا حَيُّزَ مَنْ اعْتَدَرَ إِلَيْهِ الْمُسِيئُونَ وَ أَكْرَمَ مَنْ اسْتَعْفَرَهُ الْخَاطِئُونَ

My Master! My apology to You<sup>-azwj</sup> is not an apology of the ones needles of his apology to be accepted, nor is my beseeching a beseeching by the ones who can refrain from asking You<sup>-azwj</sup> to Remove his harm, so Accept my apology! O Best of the ones the evil doers apologise to, and most Benevolent of the ones who forgive the offenders!

سَيِّدِي لَا تَرُدَّنِي فِي حَاجَةٍ قَدْ أَفْنَيْتُ عُمْرِي فِي طَلِبِهَا مِنْكَ وَ لَا أَجِدُ غَيْرَكَ مَعْدِلًا بِهَا عَنْكَ

My Master! Do not Reject me regarding a need I have spent my lifetime in seeking it from You<sup>-azwj</sup>, and I cannot find anyone apart from You<sup>-azwj</sup> more Justified with it than You<sup>-azwj</sup>!

سَيِّدِي لَوْ أَرَدْتُ إِهَانَتِي لَمْ تُهْدِنِي وَ لَوْ أَرَدْتُ فَضِيحَتِي لَمْ تَسْتُرْنِي فَأَدِمِ إِمْتَاعِي بِمَا لَهُ هَدَيْتَنِي وَ لَا تَهَيِّكْ عَمَّا بِهِ سَتَرْتَنِي

My Master! Had You<sup>-azwj</sup> Wanted to Demean me, You<sup>-azwj</sup> would not have Guided me, and had You<sup>-azwj</sup> Wanted to Expose me, You<sup>-azwj</sup> would not have Covered me, so Maintain my enjoyment with what You<sup>-azwj</sup> have Guided me to and do not Expose what You<sup>-azwj</sup> have Covered me with!

سَيِّدِي لَوْ لَا مَا افْتَرَقْتُ مِنَ الدُّنُوبِ مَا خِفْتُ عِقَابَكَ وَ لَوْ لَا مَا عَرَفْتُ مِنْ كَرَمِكَ مَا رَجَوْتُ ثَوَابَكَ وَ أَنْتَ أَكْرَمُ الْأَكْرَمِينَ بِتَحْقِيقِ آمَالِ الْأَمَلِيِّينَ وَ أَرْحَمُ مَنْ اسْتَرْجَمَ فِي التَّجَاوُزِ عَنِ الْمُذْنِبِينَ

My Master! Had it not been for what sins I have committed I would not have feared Your<sup>-azwj</sup> Punishment, and had I not recognised Your<sup>-azwj</sup> Benevolence I would not have desired Your<sup>-azwj</sup> Rewards, and You<sup>-azwj</sup> are most Benevolent of the benevolent ones by Making hopes of the hoping ones a reality, and most Merciful of the ones showing mercy in the Overlooking from the sins!



سَيِّدِي الْفَتْنِي الْحَسَنَاتُ بَيْنَ جُودِكَ وَ إِحْسَانِكَ وَ الْفَتْنِي السَّيِّئَاتُ بَيْنَ عَفْوِكَ وَ عُفْرَانِكَ وَ قَدْ رَجَوْتُ أَنْ لَا يُضَيِّعَ بَيْنَ دَيْنٍ وَ دَيْنٍ مُسِيءٌ مُرَهَّنٌ بِجَرِيرَتِهِ  
وَ مُحْسِنٌ مُخْلِصٌ فِي بَصِيرَتِهِ

My Master! The good deeds have cast me between Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Favours, and the evil deeds have cast me between Your<sup>-azwj</sup> Pardon and Your<sup>-azwj</sup> Forgiveness, and I hope nothing will be wasted between two categories, a category of an evil doer pledged with his crimes, and a good doer and sincere in his insight!

سَيِّدِي إِنِّي شَهِدْتُ لِي الْإِيمَانَ بِتَوْجِيدِكَ وَ نَطَقْتُ لِسَانِي بِتَمَجِيدِكَ وَ دَلَّنِي الْقُرْآنُ عَلَى فَوَاضِلِ جُودِكَ فَكَيْفَ لَا يَبْتَهِّجُ رَجَائِي بِتَحْقِيقِ مَوْعُودِكَ وَ لَا تَفْرَحُ  
أُمِّيَّتِي بِحُسْنِ مَزِيدِكَ

My Master! Surely, the Eman testifies for me with Your<sup>-azwj</sup> Tawheed, and my tongues has spoken with Your<sup>-azwj</sup> glory, and the Quran has pointed me upon Your<sup>-azwj</sup> meritorious Generosity. How can my hopes not rejoice with the realisation of Your<sup>-azwj</sup> Promise and my wishes, not be delighted with Your<sup>-azwj</sup> excellent increase?

سَيِّدِي إِنْ عَفَرْتَ فَبِفَضْلِكَ وَ إِنْ عَذَّبْتَ فَبِعَدْلِكَ فَيَا مَنْ لَا يُرْجَى إِلَّا فَضْلُهُ وَ لَا يُخْشَى إِلَّا عَدْلُهُ ائْتِنُّ عَلَى بِفَضْلِكَ وَ لَا تَسْتَقْصِ عَلَيَّ فِي عَدْلِكَ

My Master! If You<sup>-azwj</sup> Forgive, it would be due to Your<sup>-azwj</sup> Grace, and if You<sup>-azwj</sup> Punish it would be due to Your<sup>-azwj</sup> Justice! O One nothing is hoped for except His<sup>-azwj</sup> Grace nor anything feared except His<sup>-azwj</sup> Justice! Confer upon me with Your<sup>-azwj</sup> Grace and do not Investigate upon me in Your<sup>-azwj</sup> Justice!

سَيِّدِي أَدْعُوكَ دُعَاءَ مَلِيحٍ لَا يَمْلِكُ مَوْلَاهُ وَ أَتَضَرَّعُ إِلَيْكَ تَضَرُّعَ مَنْ أَقَرَّ عَلَى نَفْسِهِ بِالْحُجَّةِ فِي دَعْوَاهُ وَ خَضَعَ لَكَ خُضُوعَ مَنْ يُؤَمِّلُكَ لِآخِرَتِهِ وَ دُنْيَاهُ فَلَا  
تَقْطَعُ عِصْمَةَ رَجَائِي وَ اسْمِعْ تَضَرُّعِي وَ اقْبَلْ دُعَائِي وَ تَبَيَّنْ حُجَّتِي عَلَى مَا أُثْبِتُ مِنْ دَعْوَايَ

My Master! I supplicate to You<sup>-azwj</sup> an insistent supplication not wearing down his master, and I beseech to You<sup>-azwj</sup> a beseeching by the one who has accepted upon himself with the argument in his claim, and humbles to you a humbleness of the one hoping to You<sup>-azwj</sup> for his Hereafter and his world, so do not Cut off the purity of my hopes, and Hear my beseeching, and Accept my supplication, and Affirm my argument based upon what I have affirmed in my supplication!

سَيِّدِي لَوْ عَرَفْتُ اغْتِدَاراً مِنَ الذَّنْبِ لَأَتَيْتُهُ فَأَنَا الْمُرْتَبِّحُ بِمَا أَحْصَيْتَهُ وَ جَنَيْتُهُ وَ خَالَفْتُ أَمْرَكَ فِيهِ فَتَعَدَّيْتُهُ فَهَبْ لِي ذَنْبِي بِالْإِعْرَافِ وَ لَا تُرَدِّدْنِي فِي طَلَبِي عِنْدَ  
الْإِنْصِرَافِ

My Master! Had I known of an excuse from the sin, I would have brought it, for I am the acknowledger of whatever You<sup>-azwj</sup> have Counted and have Itemised, and I have opposed Your<sup>-azwj</sup> Command regarding it, having exceeded it. Gift (Forgive) my sin for me due to the acknowledgment and do not Reject me in my request when I leave!

سَيِّدِي قَدْ أَصَبْتُ مِنَ الذُّنُوبِ مَا قَدْ عَرَفْتُ وَ أَسْرَفْتُ عَلَى نَفْسِي بِمَا قَدْ عَلِمْتُ فَاجْعَلْنِي عَبْدًا إِذَا طَاعِيًا فَأَكْرَمْتَهُ وَ إِذَا عَاصِيًا فَرَحِمْتَهُ

My Master! I have incurred from the sins what You<sup>-azwj</sup> have Recognised, and I have been extravagant upon myself with what You<sup>-azwj</sup> have Known, so either Make me an obedient servant You<sup>-azwj</sup> Honour, or a disobedient, so You<sup>-azwj</sup> Mercy him!

سَيِّدِي كَأَنِّي بِنَفْسِي قَدْ أَضْجَعْتُ بِمَعْرِ حُفْرَتِهَا وَ انْصَرَفَ عَنْهَا الْمَشِيْعُونَ مِنْ جِوْرَتِهَا وَ بَكَى عَلَيْهَا الْغَرِيْبُ لَطُوْلَ عُزْبَتِهَا وَ جَادَ عَلَيْهَا بِالْدُمُوْعِ الْمَشْفُوْقِ مِنْ عَشِيْرَتِهَا وَ نَادَاهَا مِنْ شَفِيْرِ الْقَبْرِ دُوْ مَوْذِعِهَا وَ رَجَمَهَا الْمُعَادِي لَهَا فِي الْحَيَاةِ عِنْدَ صَرَغَتِهَا وَ لَمْ يَخْفَ عَلَى النَّاطِرِيْنَ اِلَيْهَا فَرَطُ فَاقَتِهَا وَ لَا عَلَى مَنْ قَدْ رَاَهَا تَوَسَّدَتِ النَّرَى عَجْزُ حَيْلَتِهَا

My Master! Is as if I am by my soul having laid in the bottom of a pit, and the escorting ones have dispersed away from it its vicinity, and the stranger cries upon it at the length of its estrangement, and compassionate one from its clan sheds the tears upon it and its loving one calls out at it from edge of the grave, and the one hostile to it in life of the world mercies its being knocked down, and its excessive destitution is neither hidden unto the beholders upon the one sees it with the soil as a pillow, its means being incapacitated!

فَقُلْتُ مَا لَيْتِكُنِي فَرِيْدٌ نَأَى عَنْهُ الْاَقْرَبُونَ وَ بَعِيْدٌ جَفَاهُ الْاَهْلُونَ وَ وَحِيْدٌ فَارَقَهُ الْمَالُ وَ الْبَنُوْنَ نَزَلَ بِي قَرِيْباً وَ سَكَنَ اللَّحْدَ غَرِيْباً وَ كَانَ لِي فِي دَارِ الدُّنْيَا دَاعِيَاً وَ لِنَظْرِي لَهُ فِي هَذَا الْيَوْمِ رَاجِياً فَمُنْحَسِنٌ عِنْدَ ذَلِكَ ضِيْفَايِي وَ تَكُوْنُ اَشْفَقَ عَلَيَّ مِنْ اَهْلِي وَ قَرَابِي

You<sup>-azwj</sup> Said: “My Angels: “An individual shunned by the near ones and the far ones, abandoned by the family members, and along separated from the wealth and the sons. He has descended with Me<sup>-azwj</sup> nearby and settled in the grave as a stranger, and in the house of the world he was supplicator to Me<sup>-azwj</sup> and hopeful for My<sup>-azwj</sup> Gaze to him in this day. So be good to him during that with My<sup>-azwj</sup> guest!” And You<sup>-azwj</sup> would be most compassionate upon me than my family and my relatives!

اِلٰهِي وَ سَيِّدِي لَوْ اَطْبَقْتُ دُنُوْبِي مَا بَيَّنَّ تَرَى الْاَرْضِ اِلَى اَعْتَانَ السَّمَاءِ وَ حَرَفَتِ النُّجُوْمُ اِلَى حَدِّ الْاِنْتِهَاءِ مَا رَدَّنِي الْاِيْسُ عَنْ تَوَقُّعِ غُفْرَانِكَ وَ لَا صَرَغِي الْفُئُوْطُ عَنْ اِنْتِظَارِ رِضْوَانِكَ

My God<sup>-azwj</sup> and my Master! If my sins extended from the depths of the earth to the tops of the sky and pierced the stars to the point of completion, Even if You<sup>-azwj</sup> See (from the sins) what is covered between soil of the earth to heights of the sky, and even if You<sup>-azwj</sup> were to Pierce the stars to utmost limits the despair would not return me from anticipating Your<sup>-azwj</sup> Forgiveness nor would the despondency turn me away from awaiting Your<sup>-azwj</sup> Satisfaction!

سَيِّدِي قَدْ دَكَّرْتُكَ بِالذِّكْرِ الَّذِي اَهْمَمْتَنِيهِ وَ وَحَدَّثْتُكَ بِالتَّوْحِيْدِ الَّذِي اَكْرَمْتَنِيهِ وَ دَعَوْتُكَ بِالِدُّعَاءِ الَّذِي عَلَّمْتَنِيهِ

My Master! I have mentioned You<sup>-azwj</sup> with the Zikr which You<sup>-azwj</sup> have Inspired me, and have professed Your<sup>-azwj</sup> Oneness with the Tawheed which You<sup>-azwj</sup> have Honoured me with, and I have supplicated to You<sup>-azwj</sup> with the supplication which You<sup>-azwj</sup> have Taught me!

فَلَا تَحْرَمْنِي بِرَحْمَتِكَ الْجَزَاءِ الَّذِي وَعَدْتَنِيهِ فَمِنْ النِّعْمَةِ لَكَ عَلَيَّ اَنْ هَدَيْتَنِي بِحُسْنِ دُعَائِكَ وَ مِنْ اِمْتَامِهَا اَنْ تُوجِبَ لِي مَحْمُوْدَةَ خِزَائِكَ

So, by Your<sup>-azwj</sup> Mercy, do not Deprive me of the Recompense which You<sup>-azwj</sup> has Promised. From Your<sup>-azwj</sup> bounty upon me is that You<sup>-azwj</sup> Guide me with excellently supplicating to You<sup>-azwj</sup>, and from its completion is that You<sup>-azwj</sup> obligate for me Your<sup>-azwj</sup> praise-worthy Rewards!

سَيِّدِي أَنْتَظِرُ عَمُوكَ كَمَا يَنْتَظِرُهُ الْمُدْنِيُونَ وَ لَيْسَ أَيَّاسٌ مِنْ رَحْمَتِكَ الَّتِي يَتَوَقَّعُهَا الْمُحْسِنُونَ

My Master! I am awaiting Your<sup>-azwj</sup> Pardon just as the sinners are awaiting it, and I am not despairing from Your<sup>-azwj</sup> Mercy which the good doers are anticipating it!

إِلَهِي وَ سَيِّدِي اهُمَلْتُ بِالسُّكْبِ عِبْرَاتِي حِينَ ذَكَرْتُ خَطَايَايَ وَ عَثْرَاتِي وَ مَا لَهَا لَا تَنْهَمِلُ وَ تَجْرِي وَ تَفِيضُ مَاؤُهَا وَ تَذْرِي وَ لَسْتُ أَذْرِي إِلَى مَا يَكُونُ مَصِيرِي وَ عَلَى مَا يَنْهَجُّمُ عِنْدَ الْبَلَاغِ مَسِيرِي

My God<sup>-azwj</sup> and my Master! My tears flow abundantly when I remember my sins and my stumbles, and what is the matter for it not to flow and overflow and pour out its water and You<sup>-azwj</sup> Know and I don't know to what my destination would be, and upon that attacks would be at reaching my path!

يَا أَنَسَ كُلِّ غَرِيبٍ مُفْرَدٍ آتَسَ فِي الْقَبْرِ وَحْشَتِي وَ يَا ثَابِي كُلِّ وَحِيدٍ اِرْحَمَ فِي التَّرَى طَوْلَ وَحْدَتِي

O comfort of every lone stranger! Comfort me during my loneliness in the grave, and O Second of every first! Mercy me in the soil for the lengthy of my being alone!

سَيِّدِي كَيْفَ نَظَرْتُكَ لِي بَيْنَ سُكَّانِ التَّرَى وَ كَيْفَ صَنِعْتُكَ لِي فِي دَارِ الْوَحْشَةِ وَ الْبَلَى فَقَدْ كُنْتُ فِي لَطِيفِ أَيَّامِ حَيَاةِ الدُّنْيَا

My Master! How is Your<sup>-azwj</sup> Looking at me between dwellers of the soil, and how is Your<sup>-azwj</sup> Dealing with me in the house of loneliness and the decay? You<sup>-azwj</sup> have been Gentle with me in the days of life of the world!

يَا أَفْضَلَ الْمُنْعِمِينَ فِي آيَاتِهِ وَ أَنْعَمَ الْمُفْضِلِينَ فِي نِعْمَائِهِ كَثُرَتْ أَيَادِيكَ فَعَجَزْتُ عَنْ إِحْصَائِهَا وَ ضِيقْتُ ذَرْعاً فِي شُكْرِي لَكَ بِجَزَائِهَا فَلَاكَ الْحَمْدُ عَلَى مَا أَوْلَيْتَ مِنَ التَّفَضُّلِ وَ لَكَ الشُّكْرُ عَلَى مَا أَبْلَيْتَ مِنَ التَّطَوُّلِ

O Best of the bestowers in His<sup>-azwj</sup> Favours, and most Generous of the gracious ones in His<sup>-azwj</sup> bounties! Your<sup>-azwj</sup> Hands (Favours) are many, I am unable to count these, and expressions are restricted in my thanking to You<sup>-azwj</sup> its due, so for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Bestowed from the Grace, and for You<sup>-azwj</sup> is the thanks upon what You<sup>-azwj</sup> have Bestowed from the prolonged bounties!

يَا خَيْرَ مَنْ دَعَاهُ الدَّاعُونَ وَ أَفْضَلَ مَنْ رَجَاهُ الرَّاجُونَ بِدِمَّةِ الْإِسْلَامِ أَتَوَسَّلُ إِلَيْكَ وَ بِحُرْمَةِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ وَ بِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ أَسْتَشْفِعُ وَ أَتَقَرَّبُ وَ أَقْدِمُهُمْ أَمَامَ حَاجَتِي إِلَيْكَ فِي الرَّغْبِ وَ الرَّهْبِ

O Best of the ones the supplicaters supplicate to, and most superior of the ones the hoping ones hope to! By the responsibility of Al-Islam I seek mediation to You<sup>-azwj</sup>, and by sanctity of the Quran I rely upon You<sup>-azwj</sup>, and by Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household I seek intercession and I draw closer, and I advance them<sup>-asws</sup> to you<sup>-azwj</sup> in front of my needs and the desire and the dread!

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ اجْعَلْنِي بِحُبِّهِمْ يَوْمَ الْعُرْضِ عَلَيْكَ نَبِيهاً وَ مِنَ الْأَنْجَاسِ وَ الْأَرْجَاسِ نَزِيهاً وَ بِالتَّوَسُّلِ بِهِمْ إِلَيْكَ مُقَرَّباً وَ جَبِيهاً

O Allah-azwj! Send Salawaat upon Muhammad-saww and People-asws of his-saww household, the Pure, and Make me noble on the Day of Presentation to You-azwj through their-asws love, and removed from the impurities and the filth, and with the mediation through them-asws drawn closer to You-azwj in esteem!

يَا كَرِيمَ الصَّفْحِ وَ التَّجَاوُزِ وَ مَعْدِنَ الْعَوَارِفِ وَ الْجَوَائِزِ كُنْ عَنِّي دُؤْبِي صَافِحاً مُتَجَاوِزاً وَ هَبْ لِي مِنْ مُرَاقِبَتِكَ مَا يَكُونُ بَيْنِي وَ بَيْنَ مَعْصِيَتِكَ حَاجِزاً

O Benevolent of the Forgiving and the Overlooking, and the Mine of honours and awards! Be Forgiving about my sins, Overlooking, and Grant me from Your-azwj Watchfulness a barrier to what happens between me and disobedience to you-azwj!

سَيِّدِي إِنَّ مَنْ تَقَرَّبَ مِنْكَ لَمْ يَكُنْ مِنْ مُؤَالَاتِكَ وَ إِنَّ مَنْ تَحَبَّبَ إِلَيْكَ لَقَمِينٌ بِمَرْضَاتِكَ وَ إِنَّ مَنْ تَعَرَّفَ بِكَ لَعَرِيٌّ مَجْهُولٌ وَ إِنَّ مَنْ اسْتَجَارَ بِكَ لَعَرِيٌّ مَخْذُولٌ

My Master! One who draws closer to You-azwj is secure in Your-azwj Guardianship, and the one who develops love for You-azwj finds pleasure in Your-azwj Satisfaction, and the one who acquaints with You-azwj is not unknown, and the one who seeks shelter with You-azwj is not abandoned!

سَيِّدِي أَ تُرَاكُ تُحْرِقُ بِالنَّارِ وَجْهَهَا طَالَمَا حَرَّ سَاجِداً بَيْنَ يَدَيْكَ أَمْ تُرَاكُ تُعْلِقُ إِلَى الْأَعْنَاقِ أَجْحَمًا طَالَمَا تَصَرَّعَتْ فِي دُعَائِهَا إِلَيْكَ أَمْ تُرَاكُ تُقَيِّدُ بِأَنْكَالِ الْجَحِيمِ أَقْدَامًا طَالَمَا حَرَجَتْ مِنْ مَنَازِلِهَا طَمَعاً فِيمَا لَدَيْكَ مَتَأً مِنْكَ عَلَيْهَا لَا مَتَأً مِنْهَا عَلَيْكَ

My Master! Do You-azwj See burning in the Hellfire a face which has for long fallen in Sajdah in front of You-azwj? Or do You-azwj See hands shackled to the necks which have for long been beseeching to you in their supplications to You-azwj? Or do You-azwj see feet bound in the blazing fire which have for long gone out from their houses eager regarding what is with You-azwj as a Conferment from You-azwj upon these, not as a conferment from these upon You-azwj!

سَيِّدِي كَمْ مِنْ نِعْمَةٍ لَكَ عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِمَا عَجَزَ عَنْهَا صَبْرِي فَيَا مَنْ قَلَّ شُكْرِي عِنْدَ نِعْمَةٍ فَلَمْ يَخْرُومَنِي وَ عَجَزَ صَبْرِي عِنْدَ بَلِيَّةٍ فَلَمْ يَخْذُلْنِي جَمِيلَ فَضْلِكَ عَلَيَّ أَنْظِرْنِي وَ جَلِيلَ جَلْمِكَ عَلَيَّ عَزِّنِي

My Master! How many bounties there are for You-azwj upon me, little is my thanks to You-azwj at it, and how many Trials You-azwj have Tried me with my patience has been frustrated from it! O One my thanks is little at bounties but You-azwj did not Deprive me, and my patience was frustrated at the Trials but You-azwj did not Abandon me! Beautiful is Your-azwj Grace upon me overwhelming me, and majestic is Your-azwj Forbearance about me, encompassing me!

سَيِّدِي قَوِيْتُ بِعَافِيَتِكَ عَلَيَّ مَعْصِيَتِكَ وَ أَنْفَقْتُ نِعْمَتَكَ فِي سَبِيلِ مُخَالَفَتِكَ وَ أَقْنَيْتُ عُمْرِي فِي عَيْرِ طَاعَتِكَ فَلَمْ يَمْنَعَكَ جُرْأَتِي عَلَيَّ مَا عَنْهُ هَيَّئَنِي وَ لَا انْتِهَاجِي مَا مِنْهُ خَدَّرْتَنِي أَنْ سَتَرْتَنِي بِجَلْمِكَ السَّاتِرِ وَ حَجَبْتَنِي عَنِ عَيْنِ كُلِّ نَاطِرٍ وَ عُدْتُ بِكَرِيمِ أَيْدِيكَ حِينَ عُدْتُ بِإِزْتِكَابِ مَعْصِيَتِكَ فَأَنْتَ الْعَوَادُ بِالْإِحْسَانِ وَ أَنَا الْعَوَادُ بِالْعَصِيَانِ

My Master! I Have been strengthened by Your-azwj well-being upon disobeying you-azwj, and I have spent Your-azwj bounties in a way opposing you-azwj, and I have spent my life in other than obedience to you-azwj, but my audacity upon what You-azwj have Prohibited me from did not Prevent You-azwj nor did my violations of what You-azwj have Cautioned me from Covering me with Your-azwj covering Forbearance, and You-azwj Veiled me from every beholder, and You-azwj Repeated with Your-azwj Benevolent Favours when I repeated by committing acts of

disobedience to You<sup>-azwj</sup>. So, You<sup>-azwj</sup> are the Repeated with the Favours and I am the repeater with the disobedience!

سَيِّدِي أَتَيْتُكَ مُعْتَرِفاً لَكَ بِسُوءِ فِعْلِي خَاضِعاً لَكَ بِاسْتِغَاثَةِ ذُلِّي رَاجِئاً مِنْكَ بِجَمِيلِ مَا عَرَفْتَنِيهِ مِنَ الْفَضْلِ الَّذِي عَوَّدْتَنِيهِ فَلَا تُصْرِفْ رِجَائِي مِنْ فَضْلِكَ خَائِياً وَ لَا تُجْعَلْ ظَنِّي بِتَطَوُّلِكَ كَاذِباً

My Master! I have come to You<sup>-azwj</sup> acknowledging to You<sup>-azwj</sup> of my evil actions, humbling to You<sup>-azwj</sup> with the submission of my disgrace, desiring from You<sup>-azwj</sup> beauty of what You<sup>-azwj</sup> have Acquainted me from the Grace which You<sup>-azwj</sup> have Accustomed me to, so do not Turn away my hopes from Your<sup>-azwj</sup> Grace into disappointment, nor Make my thoughts with Your<sup>-azwj</sup> Lenience as being false!

سَيِّدِي إِنَّ أَمَلِي فِيكَ يَتَجَاوَزُ أَمَالَ الْأَمَلِينَ وَ سُؤَالِي إِيَّاكَ لَا يُشْبِهُ سُؤَالَ السَّائِلِينَ لِأَنَّ السَّائِلَ إِذَا مَنَعَ امْتَنَعَ عَنِ السُّؤَالِ وَ أَنَا فَلَا غِنَاءَ بِي عَنْكَ فِي كُلِّ حَالٍ

My Master! My hopes in You<sup>-azwj</sup> exceed hopes of the hoping ones, and my requests to You<sup>-azwj</sup> do not resemble requests of the requesting ones because when the beggar is denies he refrains from the asking while I, there is no needlessness with me from You<sup>-azwj</sup> in every situation!

سَيِّدِي عَرَّبِي بِكَ جِلْمُكَ عَنِّي إِذْ حَلَمْتُ وَ عَفْوُكَ عَنِّي إِذْ رَجِمْتُ وَ قَدْ عَلِمْتُ أَنَّكَ قَادِرٌ أَنْ تَقُولَ لِلْأَرْضِ حُذِيهِ فَتَأْخُذَنِي وَ لِلسَّمَاءِ أَمْطِرِيهِ حِجَارَةً فَتُمْطِرُنِي وَ لَوْ أَمَرْتُ بَعْضِي أَنْ يَأْخُذَ بَعْضاً لَمَا أَمَهَّلَنِي فَامْتَنُنْ عَلَيَّ بِعَفْوِكَ عَنِّي وَ ثَبِّ عَلَيَّ تَوْبَةً نَصُوحاً تُطَهِّرْ بِهَا قَلْبِي

My Master! I was deluded with Your<sup>-azwj</sup> Leniency towards me when You<sup>-azwj</sup> were lenient, and Your<sup>-azwj</sup> Pardoning my sins when You<sup>-azwj</sup> Mercied, and I have known You<sup>-azwj</sup> are Able to Say to the earth: "Seize him!", so it would seize me, and to the sky: "Rain stones upon him!", so it would rain, and even if You<sup>-azwj</sup> had Commanded part to seize a part it would not have respited me. So, Confer upon me with Your<sup>-azwj</sup> Pardoning my sin, and Turn to me a sincere Turning Purifying my heart by it!

سَيِّدِي أَنْتَ نُورِي فِي كُلِّ ظُلْمَةٍ وَ دُخْرِي لِكُلِّ مُلِمَّةٍ وَ عِمَادِي عِنْدَ كُلِّ شِدَّةٍ وَ أُنَيْسِي فِي كُلِّ حَلْوَةٍ وَ وَحْدَةٌ فَأَعِدْنِي مِنْ سُوءِ مَوَاقِفِ الْخَائِبِينَ وَ اسْتَنْقِذْنِي مِنْ ذُلِّ مَقَامِ الْكَاذِبِينَ

My Master! You<sup>-azwj</sup> are my Light in every darkness, and my Shelter for every affliction, and my Support at every distress, and my Comfort in every solitude and loneliness, so Shelter me from evil of the treacherous positions and Save me from disgrace of the positions of liars!

سَيِّدِي أَنْتَ دَلِيلٌ مِنْ انْقِطَاعِ دَلِيلِهِ وَ أَمَلٌ مِنْ امْتِنَاعِ تَأْمِيلِهِ فَإِنْ كَانَ دُؤُوبِي حَالَتْ بَيْنَ دُعَائِي وَ إِجَابَتِكَ فَلَمْ يَحُلْ كَرَمُكَ بَيْنِي وَ بَيْنَ مَعْفَوْتِكَ وَ إِيَّاكَ لَا تُضِلُّ مَنْ هَدَيْتَ وَ لَا تُذِلُّ مَنْ وَالَيْتَ وَ لَا يَفْتَقِرُ مَنْ أَعْتَبْتِ وَ لَا يَسْعُدُ مَنْ أَشَقَيْتِ

My Master! You<sup>-azwj</sup> are a Pointer for the ones whose evidence is cut off, and Hope for the ones whose aspiration have been prevented! If my sins were a barrier between my supplication and Your<sup>-azwj</sup> Response, do not let Your<sup>-azwj</sup> Benevolence be a barrier between me and Your<sup>-azwj</sup> Forgiveness, and You<sup>-azwj</sup> will not let stray someone You<sup>-azwj</sup> have Guided, nor

Disgrace someone You<sup>-azwj</sup> Befriend, nor Impoverish the one You<sup>-azwj</sup> have Enriched, nor Make fortunate the one You<sup>-azwj</sup> have Made wretched!

وَعَزَّتْ لَقَدْ أَحْبَبْتُكَ مَحَبَّةً اسْتَقَرَّتْ فِي قَلْبِي خَلَاوَتُهَا وَ آنَسْتُ نَفْسِي بِبِشَارَتِهَا وَ مُحَالٌ فِي عَدْلِ أَقْضَيْتِكَ أَنْ تُسَدَّ أَسْبَابَ رَحْمَتِكَ عَنِ مُعْتَقِدِي مَحَبَّتِكَ

By Your<sup>-azwj</sup> Might! I have loved You<sup>-azwj</sup> with love which, its sweetness has settled in my heart, and I have comforted my soul with its glad tidings, and it is impossible in the justice of Your<sup>-azwj</sup> Decree that You<sup>-azwj</sup> would Block the means of Your<sup>-azwj</sup> Mercy from my belief in Your<sup>-azwj</sup> Love!

سَيِّدِي لَوْ لَا تَوْفِيئُكَ ضَلَّ الْخَائِرُونَ وَ لَوْ لَا تَسْدِيدُكَ لَمْ يَنْجُ الْمُسْتَبْصِرُونَ أَنْتَ سَهَّلْتَ لَهُمُ السَّبِيلَ حَتَّى وَصَلُوا وَ أَنْتَ أَيْدَهُمْ بِالتَّقْوَى حَتَّى عَمِلُوا فَالْبَعْمَةُ عَلَيْهِمْ مِنْكَ جَزِيلَةٌ وَ الْمِنَّةُ مِنْكَ لَدَيْهِمْ مَوْضُوعَةٌ

My Master! Had it not been for Your<sup>-azwj</sup> Inclination, the bewildered ones would have strayed, and had it not been for your<sup>-azwj</sup> Direction the insightful ones would not have attained salvation! You<sup>-azwj</sup> Facilitated the way for them until they arrived, and You<sup>-azwj</sup> Assisted them with the piety until they worked. Thus, the Favour upon them from You<sup>-azwj</sup> is plentiful, and the Conferment from You<sup>-azwj</sup> to them is continuous!

سَيِّدِي أَسْأَلُكَ مَسْأَلَةَ مُسْتَكِينٍ ضَارِعٍ مُسْتَكِينٍ خَاضِعٍ أَنْ تُجْعَلَنِي مِنَ الْمُوقِنِينَ خَيْرًا وَ فَهْمًا وَ الْمُحِيطِينَ مَعْرِفَةً وَ عِلْمًا إِنَّكَ لَمْ تُنَزِلْ كُتُبَكَ إِلَّا بِالْحَقِّ وَ لَمْ تُرْسِلْ رُسُلَكَ إِلَّا بِالصِّدْقِ وَ لَمْ تَتْرِكْ عِبَادَكَ هَمَلًا وَ لَا سُدىً وَ لَمْ تَدْعُهُمْ بِغَيْرِ بَيَانٍ وَ لَا هُدًى

My Master! I ask You<sup>-azwj</sup> a request by a needy, beseeching, submissive, humble one, to Make me from the convinced, informed, understanding, and encompassing recognition, and knowledge that You<sup>-azwj</sup> did not Reveal Your<sup>-azwj</sup> Books except with the truth, and did not Send Your<sup>-azwj</sup> Messengers<sup>-as</sup> except with the truthfulness, and did not Neglect Your<sup>-azwj</sup> servants carelessly and in vain, and did not Leave them without explanation nor guidance!

وَ لَمْ تَرْضَ مِنْهُمْ بِالْجَهَالَةِ وَ الإِضَاعَةَ بَلْ خَلَقْتَهُمْ لِيَعْبُدُوكَ وَ رَزَقْتَهُمْ لِيَحْمَدُوكَ وَ دَلَلْتَهُمْ عَلَى وَحْدَانِيَّتِكَ لِيُؤَخِّدُوكَ وَ لَمْ تُكَلِّفْهُمْ مِنَ الأَمْرِ مَا لَا يُطِيعُونَ وَ لَمْ تُخَاطِبْهُمْ بِمَا يَجْهَلُونَ بَلْ هُمْ بِمَنْهَجِكَ عَالِمُونَ وَ بِحُجَّتِكَ مَخْضُوعُونَ

And You<sup>-azwj</sup> were not Satisfied from them with the ignorance and the wastage, but You<sup>-azwj</sup> Created them for worshipping You<sup>-azwj</sup>, and You<sup>-azwj</sup> Graced them for praising You<sup>-azwj</sup>, and Pointed them upon Your<sup>-azwj</sup> Oneness for them to profess Your<sup>-azwj</sup> Oneness, and did not Encumber them from the Commands what they could not endure, and You<sup>-azwj</sup> did not Address them with what they were ignorant of, but they are knowers of Your<sup>-azwj</sup> Manifesto and are specialised with Your<sup>-azwj</sup> Arguments!

أَمْرُكَ فِيهِمْ نَافِذٌ وَ قَهْرُكَ بِنَوَاصِيهِمْ آخِذٌ يُجْتَنَبِي مِنْ تَشَاءَ فَتُدْنِيهِ وَ تَهْدِي مِنْ أَنَابٍ إِلَيْكَ مِنْ مَعَاصِيكَ فَتُنَجِّهِ تَفَضُّلاً مِنْكَ بِحَسَبِ نِعْمَتِكَ عَلَى مَنْ أَدْخَلْتَهُ فِي سَعَةِ رَحْمَتِكَ يَا أَكْرَمَ الأَكْرَمِينَ وَ أَرْأَفَ الرَّاحِمِينَ

Your<sup>-azwj</sup> Command regarding them is implemented, and Your<sup>-azwj</sup> Subduing with their forelocks is Gripping! You<sup>-azwj</sup> Select the one You<sup>-azwj</sup> Desire so You<sup>-azwj</sup> Draw him closer, and You<sup>-azwj</sup> Guide the one who is penitent to You<sup>-azwj</sup> from having disobeyed You<sup>-azwj</sup>, so You<sup>-azwj</sup> Rescue him as Grace from You<sup>-azwj</sup> with Your<sup>-azwj</sup> immense bounties upon the ones You<sup>-azwj</sup> Include him in vastness of Your<sup>-azwj</sup> Mercy, O most Benevolent of the benevolent ones, and Kindest of the merciful ones!

سَيِّدِي خَلَقْتَنِي فَأَكْمَلْتَ تَقْدِيرِي وَ صَوَّرْتَنِي فَأَحْسَنْتَ تَصَوُّرِي فَصَبْرْتُ بَعْدَ الْعَدَمِ مُؤْجُوداً وَ بَعْدَ الْمَغِيبِ شَهِيداً وَ جَعَلْتَنِي بِتَحْنِنِ رَأْفَتِكَ تَامِماً سَوِيّاً وَ حَفِظْتَنِي فِي الْمَهْدِ طِفْلاً صَبِيّاً وَ رَزَقْتَنِي مِنَ الْعَدَاءِ سَائِغاً هَنِيئاً

My Master! You<sup>-azwj</sup> Created me so You<sup>-azwj</sup> Perfected my destiny, and You<sup>-azwj</sup> Fashioned me and You<sup>-azwj</sup> were excellent in Fashioning me, so I became existent after the non-existence, and a witnessed after the absence, and You<sup>-azwj</sup> Made me complete, balance by the tenderness of Your<sup>-azwj</sup> Kindness, and You<sup>-azwj</sup> Protected me in the cradle when I was a young child, and You<sup>-azwj</sup> Graced me from the feed which was abundant, pleasant!

ثُمَّ وَهَبْتَ لِي رَحْمَةَ الْآبَاءِ وَ الْأُمَّهَاتِ وَ عَطَقْتَ عَلَيَّ قُلُوبَ الْحَوَاصِنِ وَ الْمُرْتَبَاتِ كَافِيّاً لِي شُرُورِ الْإِنْسِ وَ الْجَانِّ مُسَلِّماً لِي مِنَ الزِّيَادَةِ وَ النُّقْصَانِ حَتَّى أَفْصَحْتُ نَاطِقاً بِالْكَلامِ

Then You<sup>-azwj</sup> Bestowed to me mercy of the fathers and the mothers, and You<sup>-azwj</sup> were Compassionate upon me like hearts of the nurses and the caretakers, Sufficing for me from the evil of the humans and the Jinn, Keeping me safe from the additions and the reductions until I was speaking eloquently with the speech!

ثُمَّ أَنْبَتَنِي زَائِداً فِي كُلِّ عَامٍ وَ قَدْ اسْتَبَعْتَ عَلَيَّ مَلَابِسَ الْإِنْعَامِ ثُمَّ رَزَقْتَنِي مِنَ الْأَطَافِ الْمَعَاشِ وَ أَصْنَافِ الرِّيشِ وَ كَنْفَتَنِي بِالرِّعَايَةِ فِي جَمِيعِ مَذَاهِبِي وَ بَلَّغْتَنِي مَا أَحَاوُلُ مِنْ سَائِرِ مَطَالِبِي إِنَّمَا لِيغْنَمْتِكَ لَدَيَّْ وَ إِجَابَاباً لِحُجَّتِكَ عَلَيَّ وَ ذَلِكَ أَكْثَرُ مِنْ أَنْ يُحْصِيَهُ الْفَائِلُونَ أَوْ يُثْنِي بِشُكْرِهِ الْعَامِلُونَ

Then You<sup>-azwj</sup> Caused me to grow more during every year and You<sup>-azwj</sup> were Abundant upon me with the clothing of the people, then You<sup>-azwj</sup> Sustained me from the gentle life and a variety of luxuries of life, and You<sup>-azwj</sup> Took care of me with entirety of my aspects, and Made me reach what I was trying for from rest of my seeking, as completion of Your<sup>-azwj</sup> bounties for me, and as Response of Your<sup>-azwj</sup> Argument upon me, and that is more than the speakers can count, or the workers have express gratitude for!

فَحَالَفْتُ مَا يُقَرِّبُنِي مِنْكَ وَ اقْتَرَفْتُ مَا يُبَاعِدُنِي عَنْكَ فَظَاهَرْتَ عَلَيَّ جَمِيلَ سِرِّكَ وَ أَدْنَيْتَنِي بِحُسْنِ نَظَرِكَ وَ بَرَكَ وَ لَمْ يُبَاعِدْنِي عَنْ إِحْسَانِكَ تَعَرُّضِي لِعَصْيَانِكَ بَلْ تَابَعْتَ عَلَيَّ فِي نِعَمِكَ وَ عُدْتَ بِفَضْلِكَ وَ كَرَمِكَ

I opposed what would draw me closer to You<sup>-azwj</sup> and I committed what distance me from You<sup>-azwj</sup>, yet you<sup>-azwj</sup> Covered upon me Your<sup>-azwj</sup> beautiful covering and Drew me closer with Your<sup>-azwj</sup> goodly consideration and Your<sup>-azwj</sup> Kindness, and did not Distance me from Your<sup>-azwj</sup> Favours my exposing to disobey You<sup>-azwj</sup>, but you<sup>-azwj</sup> Followed upon me in Your<sup>-azwj</sup> bounties and Repeated Your<sup>-azwj</sup> Grace and Your<sup>-azwj</sup> Benevolence!

فَإِنْ دَعَوْتُكَ أَجَبْتَنِي وَ إِنْ سَأَلْتُكَ أَعْطَيْتَنِي وَ إِنْ شَكَرْتُكَ زِدْتَنِي وَ إِنْ أَمْسَكْتُ عَنْ مَسْأَلَتِكَ ابْتَدَأْتَنِي فَلَكَ الْحَمْدُ عَلَى بَوَادِي أَيَادِيكَ وَ تَوَالِيهَا حَمداً يُضَاهِي آلاءَكَ وَ يُكَافِيهَا:

When I supplicated to You<sup>-azwj</sup>, You<sup>-azwj</sup> Answered me, and when I asked you<sup>-azwj</sup>, You<sup>-azwj</sup> Gave me, and when I thanked you<sup>-azwj</sup>, You<sup>-azwj</sup> Increased for me, and when I withheld from asking You<sup>-azwj</sup>, You<sup>-azwj</sup> Initiated me. For You<sup>-azwj</sup> is the Praise upon for Your<sup>-azwj</sup> continuous Favours, and their bestowals, a praise equalling Your<sup>-azwj</sup> Favours and their sufficing!

سَيِّدِي سَتَرْتَ عَلَيَّ فِي الدُّنْيَا دُتُوبًا ضَاقَ عَلَيَّ مِنْهَا الْمَخْرُجُ وَ أَنَا إِلَى سِتْرِهَا عَلَيَّ فِي الْقِيَامَةِ أَحْوَجُ فِيمَا مِنْ جَلَلِي بِسِتْرِهِ عَنِ لَوَاحِظِ الْمُتَوَسِّمِينَ لَا تُزِلْ  
سِتْرَكَ عَنِّي عَلَى رُءُوسِ الْعَالَمِينَ

My Master! You<sup>-azwj</sup> have Concealed sins upon me in the words, the outlet was restricted upon me, and I am needier to these being Concealed upon me during the Qiyamah. O One Who has Honoured me with His<sup>-azwj</sup> Concealment from gazes of the observers! Do not Remove Your<sup>-azwj</sup> Covering from me upon heads of the worlds!

سَيِّدِي أَعْطَيْتَنِي فَاسْتَيْتَ حَظِّي وَ حَفِظْتَنِي فَأَحْسَنْتَ حَفْظِي وَ غَدَيْتَنِي فَأَنْعَمْتَ غَدَائِي وَ حَبَوْتَنِي فَأَكْرَمْتَ مَثْوَايَ وَ تَوَلَّيْتَنِي بِفَوَائِدِ الْبِرِّ وَ الْإِكْرَامِ وَ  
حَصَصْتَنِي بِنَوَافِلِ الْفَضْلِ وَ الْإِنْعَامِ

My Master! You<sup>-azwj</sup> Gave me and Enhanced my share, and You<sup>-azwj</sup> Protected me and were excellent in my Protection, and You<sup>-azwj</sup> Provided me and my provision was abundant, and You<sup>-azwj</sup> Guided me and Honour my abode, and You<sup>-azwj</sup> Bestowed me with benefits of the kindness and the benevolence, and You<sup>-azwj</sup> Particularised be with extra Grace and the Favours!

فَلَكَ الْحَمْدُ عَلَى جَزِيلِ جُودِكَ وَ نَوَافِلِ مَزِيدِكَ حَمْدًا جَامِعًا لِشُكْرِكَ الْوَاجِبِ مَانِعًا مِنْ عَذَابِكَ الْوَاصِبِ مُكَافِئًا لِمَا بَدَّلْتَهُ مِنْ أَفْسَامِ الْمَوَاهِبِ

For You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> abundant Generosity and Your<sup>-azwj</sup> additional bounties, a comprehensive praise to thank You<sup>-azwj</sup> in obligation preventing from Your<sup>-azwj</sup> obligated Punishment, as reciprocation for what You<sup>-azwj</sup> have Granted from the types of gifts!

سَيِّدِي عَوَّدْتَنِي إِسْعَافِي بِكُلِّ مَا أَسْأَلُكَ وَ إِجَابَتِي إِلَى تَسْهِيلِ كُلِّ مَا أَحَاوِلُهُ وَ أَنَا أَعْتَمِدُكَ فِي كُلِّ مَا يَعْزُضُ لِي مِنَ الْحَاجَاتِ وَ أَنْزِلْ بِكَ كُلَّ مَا يَحْطُرُ  
بِنَائِي مِنَ الطَّلِبَاتِ وَائْتِقًا بِقَدِيمِ طَوْلِكَ وَ مَدْلًا بِكَرِيمِ تَفَضُّلِكَ وَ أَطْلُبُ الْخَيْرَ مِنْ حَيْثُ تَعَوَّدْتَهُ وَ أَلْتَمِسُ النُّجْحَ مِنْ مَعْدِنِهِ الَّذِي تَعَرَّفْتَهُ

My Master! You<sup>-azwj</sup> have Accustomed me in Assisting me with all what I have asked for, and You<sup>-azwj</sup> Responded to me to Facilitate all what I had endeavoured for, and I am relying upon You<sup>-azwj</sup> in all what presents to me from the needs, and I am telling You<sup>-azwj</sup> all what demands occurring in my mind trusting with Your<sup>-azwj</sup> Ancient Leniency, and hopeful of Your<sup>-azwj</sup> Benevolent Grace, and I seek the goodness from wherever You<sup>-azwj</sup> have Accustomed to seek the success from its source which You<sup>-azwj</sup> have Acquainted me!

وَ اعْلَمْ أَنَّكَ لَا تَكِلُ اللَّاجِينَ إِلَيْكَ إِلَى غَيْرِكَ وَ لَا تُحَلِّي الرَّاجِينَ لِحُسْنِ تَطَوُّلِكَ مِنْ نَوَافِلِ بَرِّكَ

And I know You<sup>-azwj</sup> do not Leave to other those who resort to You<sup>-azwj</sup>, nor do You<sup>-azwj</sup> Leave alone the ones desiring Your<sup>-azwj</sup> goodly Leniency from Your<sup>-azwj</sup> extra Kindness!

سَيِّدِي تَتَابَعِ مِنْكَ الْبِرُّ وَ الْعَطَاءُ فَلَرَمَنِي الشُّكْرُ وَ الثَّنَاءُ فَمَا مِنْ شَيْءٍ أَنْشُرُهُ وَ أَطْوِيهِ مِنْ شُكْرِكَ وَ لَا قَوْلَ أُعِيدُهُ وَ أُبْدِيهِ فِي ذِكْرِكَ إِلَّا كُنْتُ لَهُ أَهْلًا وَ  
مَحَلًّا وَ كَانَ فِي جَنْبِ مَعْرُوفِكَ مُسْتَصْعَرًا مُسْتَقِيلًا

My Master! The Kindness and the awards have been consecutive from You<sup>-azwj</sup> so the thanking and the praising necessitates me. There is none from a thing I spread and fold from thanking You<sup>-azwj</sup>, nor any word I repeat and begin in Your<sup>-azwj</sup> Zikr except You<sup>-azwj</sup> have been rightful for it and its place, and in comparison, to Your<sup>-azwj</sup> Acts of Kindness, I was small, little!



سَيِّدِي أَسْتَرْيِدُكَ مِنْ فَوَائِدِ النِّعَمِ غَيْرِ مُسْتَبْطِئِي مِنْكَ فِيهِ سَيِّئِ الْكِرَمِ وَ أَسْتَعِيدُ بِكَ مِنْ بَوَادِرِ النِّقَمِ غَيْرِ مُجْبِلِي فِي عَدْلِكَ خَوَاطِرِ التُّهْمِ

My Master! I seek Your<sup>-azwj</sup> Increase from benefits of bounties, not delayed from You<sup>-azwj</sup>, in it being the peak of Benevolence, and I seek Refuge with You<sup>-azwj</sup> from types of unimaginable scourges occurring in the thought regarding Your<sup>-azwj</sup> Justice!

سَيِّدِي عَظْمٌ قَدْرٌ مِنْ أَسْعَدْتَهُ بِاصْطِفَائِكَ وَ عَدِيمٌ النَّصْرَ مِنْ أُبْعَدْتَهُ مِنْ فَنَائِكَ

My Master! Mighty is the worth of the ones You<sup>-azwj</sup> Make to be fortunate with Your<sup>-azwj</sup> Selection, and how lacking is the victory of the one You<sup>-azwj</sup> Distance from Your<sup>-azwj</sup> Courtyard!

سَيِّدِي مَا أَغْظَمَ رُوحَ قُلُوبِ الْمُتَوَكِّلِينَ عَلَيْكَ وَ أُنْجَحَ سَعْيِ الْأَمْلِينَ لِمَا لَدَيْكَ

My Master! How mighty is the comfort of the hearts of the ones relying upon You<sup>-azwj</sup>, and how successful is the striving of the ones hoping to what is with You<sup>-azwj</sup>!

سَيِّدِي أَنْتَ أَنْقَذْتَ أَوْلِيَاءَكَ مِنْ خَيْرَةِ الشُّكُوكِ وَ أَوْصَلْتَ إِلَى نُفُوسِهِمْ حَبْرَةَ الْمُلُوكِ وَ زَيَّنْتَهُمْ بِحِلْيَةِ الْوَقَارِ وَ الْهَيْبَةِ وَ أَسْبَلْتَ عَلَيْهِمْ سُورَ الْعِصْمَةِ وَ التَّوْبَةِ وَ سَيَّرْتَ هِمَمَهُمْ فِي مَلَكُوتِ السَّمَاءِ وَ حَبَوْتَهُمْ بِمَخَصَّائِصِ الْفَوَائِدِ وَ الْحَيَاءِ وَ عَقَدْتَ عَزَائِمَهُمْ بِحَبْلِ مَحَبَّتِكَ وَ آثَرْتَ خَوَاطِرَهُمْ بِتَحْصِيلِ مَعْرِفَتِكَ

My Master! You<sup>-azwj</sup> have Saved Your<sup>-azwj</sup> friends from confusion of the doubts, and You<sup>-azwj</sup> have Imparted to their souls the veils of the Kingdoms, and You<sup>-azwj</sup> have Adorned them with the garment of dignity and the prestige, and You<sup>-azwj</sup> have Drawn down the curtains of Protection and repentance upon them, and You<sup>-azwj</sup> have Made their concerns to be in Kingdoms of the sky, and Gifted them with the special benefits, and the modesty, and the Bound their determination with the rope of Your<sup>-azwj</sup> Love, and Your<sup>-azwj</sup> Prioritized their thoughts with achieving Your<sup>-azwj</sup> recognition!

فَهُمْ فِي خِدْمَتِكَ مُتَّصِرُونَ وَ عِنْدَ هَيْبِكَ وَ أَمْرِكَ وَاقِفُونَ وَ بِمُنَاجَاتِكَ آتِسُونَ وَ لَكَ بِصِدْقِ الْإِزَادَةِ مُجَالِسُونَ وَ ذَلِكَ بِرِأْفَةِ تَحَنُّنِكَ عَلَيْهِمْ وَ مَا أَسَدَيْتَ مِنْ حَبْلِ مَنِّكَ إِلَيْهِمْ

Thus, they are busy in serving You<sup>-azwj</sup> and are pausing at Your<sup>-azwj</sup> Prohibitions and Your<sup>-azwj</sup> Commands, and are being comforted with Your<sup>-azwj</sup> Munajaat, and are gathering with the sincere intentions, and that is with the Kindness of Your<sup>-azwj</sup> Mercy upon them, and what You<sup>-azwj</sup> have Bestowed to them of Your<sup>-azwj</sup> beautiful Conferment!

سَيِّدِي بِكَ وَصَلُوا إِلَى مَرْضَاتِكَ وَ بِكَرَمِكَ اسْتَشْعَرُوا مَلَائِسَ مُوَالَاتِكَ

My Master! By You<sup>-azwj</sup> they have arrived at Your<sup>-azwj</sup> Satisfaction, and by Your<sup>-azwj</sup> Benevolence they have become aware of the garments of Your<sup>-azwj</sup> Governance!

سَيِّدِي فَاجْعَلْنِي مِمَّنْ نَاسِبُهُمْ مِنْ أَهْلِ طَاعَتِكَ وَ لَا تُدْخِلْنِي فِي مَنِّ جَانِبُهُمْ مِنْ أَهْلِ مَعْصِيَتِكَ

My Master! Make me from the ones their attributes are from people obedient to You<sup>-azwj</sup>, and do not Include me among the ones their sides are from people disobedient to You<sup>-azwj</sup>!

وَ اجْعَلْ مَا اعْتَقَدْتُهُ مِنْ ذِكْرِكَ خَالِصاً مِنْ شِبْهِ الْفِتَنِ سَالِماً مِنْ تَمَوُّهِ الْأَسْرَارِ وَ الْعَلَنِ مَشُوباً بِخَشْيَتِكَ فِي كُلِّ أَوَانٍ مُقَرَّباً مِنْ طَاعَتِكَ فِي الْإِظْهَارِ وَ الْإِبْطَانِ  
دَاخِلاً فِيهَا يُؤَيِّدُهُ الدِّينُ وَ يَعْصِمُهُ خَارِجاً مِمَّا تَبَيَّنَ الدُّنْيَا وَ تَهْدِمُهُ

And Make whatever I have believed of Your<sup>-azwj</sup> Zikr as sincere from suspicions of the Fitna, safe from the camouflaged secrets, and the announcements mixed with fearing You<sup>-azwj</sup> at all times, drawing closer to obeying You<sup>-azwj</sup> in the apparent and the hidden inwardly in what supports the religion, and Fortify it outside from what builds the world and demolishes!

مُرَبَّهً عَنْ قَصْدِ أَحَدٍ سِوَاكَ وَحَيْهَاتُكَ يَوْمَ أَقْرَبُ لَكَ وَ أَلْفَاكَ مُحْصِناً مِنْ لَوَاجِحِ الرِّثَاءِ مُبَرَّجاً مِنْ بَوَائِقِ الْأَهْوَاءِ عَارِجاً إِلَيْكَ مَعَ صَالِحِ الْأَعْمَالِ بِالْعُدْوِ وَ الْأَصَالِ مُتَّصِلاً لَا يَنْقَطِعُ بَوَادِرُهُ وَ لَا يُدْرِكُ آخِرُهُ مُثَبِّتاً عِنْدَكَ فِي الْكُتُبِ الْمَرْفُوعَةِ فِي عِلِّيِّينَ مَخْرُوجاً فِي الدِّيَوَانِ الْمَكْنُونِ الَّذِي يَشْهَدُهُ الْمُفَرَّقُونَ وَ لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ

You<sup>-azwj</sup> are more Exalted from my aiming to anyone besides You<sup>-azwj</sup>, to be honourable in Your<sup>-azwj</sup> Presence on the Day I stand to You<sup>-azwj</sup>, and fortified from the snares of the showing off, disavowed from the barriers of whims, ascending to You<sup>-azwj</sup> with the righteous deeds in the morning and evening, connected, its beginning not being realised, and its ends affirmed with You<sup>-azwj</sup> in the books raised in the Illiyeen, treasured in the hidden registers which are witnessed by the ones of Proximity, and none touch it except the Purified ones!

اللَّهُمَّ أَنْتَ وَبِئْسَ الْأَصْفِيَاءِ وَ الْأَخْبَارِ وَ لَكَ الْخُلُقُ وَ الْإِخْتِيَارُ وَ قَدْ أَلْبَسْتَنِي فِي الدُّنْيَا ثَوْبَ عَافِيَتِكَ وَ أَوْدَعْتَ قَلْبِي صَوَابَ مَعْرِفَتِكَ فَلَا تُخْلِنِي فِي الْآخِرَةِ  
عَنْ عَوَاطِفِ رَأْفَتِكَ وَ اجْعَلْنِي مِمَّنْ شِمْلَهُ عَفْوُكَ وَ لَمْ يَنْلَهُ سَطْوَتُكَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Guardian of the elites and the good ones, and for You<sup>-azwj</sup> is the Creating and the Choice, and Clothe me in the world with the clothing of Your<sup>-azwj</sup> well-being, and Entrust my heart the correctness of recognising You<sup>-azwj</sup>, so do not Leave me alone in the Hereafter from Compassion of Your<sup>-azwj</sup> Kindness, and Make me from the ones Your<sup>-azwj</sup> Pardon includes, and Your<sup>-azwj</sup> Wrath does not hit!

يَا مَنْ يَعْلَمُ عِلَالَ الْحَرَكَاتِ وَ حَوَادِثِ السُّكُونِ وَ لَا تَخْفَى عَلَيْهِ عَوَارِضُ الْخَطَرَاتِ فِي تَحَالِ الظُّنُونِ اجْعَلْنَا مِنَ الَّذِينَ أَوْضَحْتَ لَهُمُ الدَّلِيلَ عَلَيْكَ وَ فَسَّخْتَ  
لَهُمُ السَّبِيلَ إِلَيْكَ

O One Who Knows the reasons of the movements, and incidents of the stillness, and it is not hidden unto Him<sup>-azwj</sup> the occurrence in the realms of thoughts! Make us from those You<sup>-azwj</sup> have Clarified for them the evidence upon You<sup>-azwj</sup>, and Opened for them the ways to You<sup>-azwj</sup>!

فَاسْتَشْعَرُوا مَدَارِعَ الْحِكْمَةِ وَ اسْتَطَرُّفُوا سُبُلَ التَّوْبَةِ حَتَّى أَنَاخُوا فِي رِيَاضِ الرَّحْمَةِ وَ سَلِمُوا مِنَ الْإِعْتِرَاضِ بِالْعِصْمَةِ إِنَّكَ وَبِئْسَ مَنْ اغْتَصَمَ بِبَصْرِكَ وَ مُجَازِي مَنْ  
أَدْعَى بِوُجُوبِ شُكْرِكَ

So, they became aware of the steps of wisdom and they explored the ways of repentance until they sought refuge in the Gardens of Mercy, and they were safe from the discontentment due to the Protection. You<sup>-azwj</sup> are Guardian of the one adhering with Your<sup>-azwj</sup> Help, and You<sup>-azwj</sup> Reward the one who submit with obligation of thanking You<sup>-azwj</sup>!

لَا تَبْخُلْ بِعَفْوِكَ وَ لَا تُسْأَلْ عَنْ فِعْلِكَ جَلَّ ثَنَاؤُكَ وَ فَضَلَ عَطَاؤُكَ وَ تَطَاهَرْتَ نِعْمَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ فَبَسِّمِيكَ بِجِرِّي سَدَادُ الْأُمُورِ وَ بِتَقْدِيرِكَ  
بِمُضِيِّ انْقِبَادِ التَّدْبِيرِ جُجْرٍ وَ لَا يُجَازُ مِنْكَ وَ لَا لِرَاغِبٍ مَنُودِحَةً عَنْكَ

Neither are You<sup>-azwj</sup> Miserly with Your<sup>-azwj</sup> Grace nor can You<sup>-azwj</sup> be questioned about Your<sup>-azwj</sup> Actions! Majestic is Your<sup>-azwj</sup> Praise and Gracious is Your<sup>-azwj</sup> Awarding, and apparent are Your<sup>-azwj</sup> bounties, and Holy are Your<sup>-azwj</sup> Names! By Your<sup>-azwj</sup> Guidance flow the rectification of affairs, and by Your<sup>-azwj</sup> Ordainment the management flows submissively, and there is no shelter from You<sup>-azwj</sup> nor any refuge from You<sup>-azwj</sup> for one turning away from You<sup>-azwj</sup>!

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ عَلَيْنِكَ تَوَكَّلِي وَ إِلَيْكَ يَفِدُ أَمَلِي وَ بِكَ ثِقَتِي وَ عَلَيْنِكَ مُعَوَّلِي وَ لَا حَوْلَ لِي عَن مَعْصِيَتِكَ إِلَّا بِتَسَدِيدِكَ وَ لَا قُوَّةَ لِي عَلَى طَاعَتِكَ إِلَّا بِتَأْيِيدِكَ

Glory be to You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! Upon You<sup>-azwj</sup> is my reliance, and to You<sup>-azwj</sup> my hopes are raised, and by You<sup>-azwj</sup> is my trust, and to You<sup>-azwj</sup> is my recourse, and there is neither any might for me from disobeying You<sup>-azwj</sup> except by Your<sup>-azwj</sup> Guidance, nor any strength for me upon obeying You<sup>-azwj</sup> except by Your<sup>-azwj</sup> Assistance!

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ وَ خَيْرُ الْعَافِينَ

There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup>! I have been from the unjust ones, O most Merciful of the merciful ones, and best of the forgivers!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ أَصْحَابِهِ الْمُتَتَجِبِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا وَ حَسْبُنَا اللَّهُ وَحْدَهُ وَ نِعْمَ الْمُعِينُ

And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> seal of the Prophets, and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Pure ones, and his<sup>-saww</sup> selected companions, and abundant greetings in submission, and Allah<sup>-azwj</sup> Suffices us Alone, and is the Best of the aiders!

يَا خَيْرَ مَدْعُوٍّ وَ يَا خَيْرَ مَسْتَعْوَلٍ وَ يَا أَوْسَعَ مَنْ أَعْطَى وَ خَيْرَ مُرْتَجَى اِرْتُفَاقِي وَ أَوْسَعَ عَلَيَّ مِنْ وَاسِعِ رِزْقِكَ رِزْقًا وَاسِعًا مُبَارَكًا طَيِّبًا حَلَالًا لَا تُعَذِّبُنِي عَلَيْهِ وَ سَبِّبْ لِي ذَلِكَ مِنْ فَضْلِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Best of the ones called upon, and O Best of the ones asked to, and O most Capacious of the ones giving, and best Hope! Grace me and Expand upon me from Your<sup>-azwj</sup> vast sustenance, Blessed, good, Permissible! Do not Punish me upon it, and Cause that for me from Your<sup>-azwj</sup> Grace, You<sup>-azwj</sup> are Able upon all things!''<sup>214</sup>

<sup>214</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 22

**CHAPTER 33 – SUPPLICATIONS OF GLORIFYING AND THE THANKING**

1- دَعَوَاتُ الرَّاؤُنْدِيِّ، وَ بُرُؤَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: دَفَعَ إِلَيَّ جِبْرَائِيلُ عَنِ اللَّهِ تَعَالَى هَذِهِ الْمُنَاجَاةَ فِي الشُّكْرِ لِلَّهِ

(The book) 'Dawaat' of Al Rawandy –

'And it is reported from the Prophet<sup>saww</sup> that he<sup>saww</sup> said: 'Jibraeel<sup>as</sup> handed to me this Munajaat from Allah<sup>azwj</sup> the Exalted in the thanking to Allah<sup>azwj</sup>: -

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَرَدِّ نَوَازِلِ الْبَلَاءِ وَ مُلَقَاتِ الضَّرَّاءِ وَ كَشْفِ نَوَازِلِ الْأَوَاءِ وَ تَوَالِي سُوءِ النَّعْمَاءِ

'O Allah<sup>azwj</sup>! For You<sup>azwj</sup> is the Praise upon repelling the befalling afflictions, and the collection of harms, and Removal of the befalling disasters, and Bestowal of the abundant bounties!

وَ لَكَ الْحَمْدُ عَلَى هَبِيءِ عَطَائِكَ وَ مَحْمُودِ بَلَائِكَ وَ جَلِيلِ آيَاتِكَ

And for You<sup>azwj</sup> is the Praise upon Your<sup>azwj</sup> pleasant awards, and Your<sup>azwj</sup> praise-worthy afflictions, and Your<sup>azwj</sup> majestic Favours!

وَ لَكَ الْحَمْدُ عَلَى إِحْسَانِكَ الْكَثِيرِ وَ خَيْرِكَ الْعَزِيمِ وَ تَكْلِيفِكَ الْبَسِيرِ وَ دَفْعِكَ الْعَسِيرِ

And for You<sup>azwj</sup> is the Praise upon Your<sup>azwj</sup> many Favours, and Your<sup>azwj</sup> Mighty goodness, and the easy encumberment, and Your<sup>azwj</sup> Repelling the difficulties!

وَ لَكَ الْحَمْدُ عَلَى تَنْمِيرِكَ قَلِيلِ الشُّكْرِ وَ إِعْطَانِكَ وَافِرِ الْأَجْرِ وَ حِطِّكَ مُثْقَلِ الْوِزْرِ وَ قَبُولِكَ ضَيْقِ الْعُذْرِ وَ وَضْعِكَ فَادِحِ الْإِصْرِ وَ تَسْهِيلِكَ مَوْضِعِ الْوَعْرِ وَ مَنَعِكَ مُفْطِعِ الْأَمْرِ

And for You<sup>azwj</sup> is the Praise upon Your<sup>azwj</sup> Bestowals despite the little thanks, and Your<sup>azwj</sup> Giving the full Recompense, and Your Dropping the heavy burdens, and Your<sup>azwj</sup> Accepting the narrow excuse, and Your<sup>azwj</sup> Dropping the heavy loads, and Your<sup>azwj</sup> Easing the difficult places, and Your<sup>azwj</sup> Preventing the dreadful matters!

وَ لَكَ الْحَمْدُ رَبِّ عَلَى الْبَلَاءِ الْمَصْرُوفِ وَ وَافِرِ الْمَعْرُوفِ وَ دَفْعِ الْمَخُوفِ وَ إِذْلالِ الْعَسُوفِ

And for You<sup>azwj</sup> is the Praise, Lord<sup>azwj</sup>, upon Turning the afflictions away, and the plentiful Acts of Kindness, and Repelling the fears, and Humbling the arrogant ones!

وَ لَكَ الْحَمْدُ عَلَى قَلَّةِ التَّكْلِيفِ وَ كَثْرَةِ التَّخْوِيفِ وَ تَقْوِيَةِ الضَّعِيفِ وَ إِعْثَابَةِ اللَّهِيْفِ

And for You<sup>azwj</sup> is the Praise upon the little Encumberment and abundant Lightning, and Strengthening the weak, and Helping the distressed!

وَ لَكَ الْحَمْدُ رَبِّ عَلَى سَعَةِ إِفْهَالِكَ وَ دَوَامِ إِفْضَالِكَ وَ صَرْفِ مِحَالِكَ وَ حَمِيدِ فِعَالِكَ وَ تَوَالِي نَوَالِكَ

And for You<sup>-azwj</sup> is the Praise, Lord<sup>-azwj</sup>, upon Your<sup>-azwj</sup> vast respite, and Your<sup>-azwj</sup> constant Grace, and Turning away the impossibilities, and Your<sup>-azwj</sup> praise-worthy Actions, and Your<sup>-azwj</sup> successive Bestowals!

وَ لَكَ الْحَمْدُ رَبِّ عَلَى تَأْخِيرِ مُعَاجَلَةِ الْعِقَابِ وَ تَرْكِ مُعَافَصَةِ الْعَذَابِ وَ تَسْهِيلِ طُرُقِ الْمَأْتَابِ وَ إِنْزَالِ غَيْثِ السَّحَابِ.

And for You<sup>-azwj</sup> is the Praise, Lord<sup>-azwj</sup>, for Delaying the Punishment, and Your<sup>-azwj</sup> Neglecting the severity of the Punishment, and Your<sup>-azwj</sup> Facilitating the path of the Hereafter, and Sending down rains of the clouds!”

2- ق، كتاب العتيق الغروي دُعَاءُ التَّمَجِيدِ

The book 'Al Ateeq' of Al Garwy –

‘A supplication of the glorifying: -

اللَّهُمَّ أَنْتَ الْمُحِيطُ بِكُلِّ شَيْءٍ الْقَائِمُ بِالْقِسْطِ الرَّقِيبُ عَلَى كُلِّ شَيْءٍ الْوَكِيلُ عَلَى كُلِّ شَيْءٍ الْحَسِيبُ عَلَى كُلِّ شَيْءٍ الْمُقِيبُ عَلَى كُلِّ شَيْءٍ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ بَدِيْعُ السَّمَاوَاتِ وَ الْأَرْضِ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ الْفَعَّالُ لِمَا يُرِيدُهُ عَلَّامُ الْغُيُوبِ الْحَاكِمُ بِالْحَقِّ

‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Dominant with all things, the Standing with the fairness, and Watcher over all things, the Protector upon all things, the Calculator of all things, the Nourisher of all things, the Custodian upon every soul with what it has earned! The Initiator of the skies and the earth, Originator of the skies and the earth, the Doer of whatever He<sup>-azwj</sup> Wants, Knower of the unseen, the Decider with the truth!

فَالِقُ الْحَبِّ وَ النَّوَى فَالِقُ الْإِصْبَاحِ وَ جَاعِلُ اللَّيْلِ سَكَنًا وَ النَّهَارِ مُبْصِرًا غَافِرُ الذَّنْبِ وَ قَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ذُو الطَّوْلِ رَفِيعُ الدَّرَجَاتِ شَدِيدُ الْمِحَالِ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَعْفَرَةِ وَ الْمُبْسِرُ لِلْيَسْرَى الَّذِي هُوَ خَيْرٌ وَ أَتْقَى مُنْزِلُ الْغَيْثِ زَارِعُ الْحَرْثِ

Splitter of the seed and the kernel, Splitter of the morning and Maker of the night for stillness, and the day for visualising, Forgiver of the sin, and Acceptor of the repentance, severe of the Punishment, with the Leniency, Lofty of the ranks, Severe of the Punishment, rightful to be feared and rightful to Forgive, and Easer of the difficulties Who is better and most lasting, Descender of the rains cultivating the vegetation!

أَحْسَنُ الْخَالِقِينَ وَ خَيْرُ الرَّازِقِينَ وَ خَيْرُ الْغَافِرِينَ وَ أَسْرَعُ الْحَاسِبِينَ وَ أَرْحَمُ الرَّاحِمِينَ وَ خَيْرُ الْفَاصِلِينَ سَمِيعُ الدُّعَاءِ الْفَعَّالُ لِمَا يَشَاءُ ذُو الْفَضْلِ الْعَظِيمِ ذُو الْعَرْشِ الْكَرِيمِ ذُو الْإِثْتِمَامِ شَدِيدُ الْعِقَابِ سَرِيعُ الْحِسَابِ ذُو الْمَعَارِجِ ذُو الْقُوَّةِ الْمَتِينِ

Best of the creators, and Best of the sustainer, and Best of the forgivers, and Quickest of the reckoners, and most Merciful of the merciful ones, and Best of the Deciders, Listener of the supplication, the Doer of whatever He<sup>-azwj</sup> Desires, with the Mighty Grace, with the Honourable Throne, with the Vengeance, severe of the Punishment, Swift in the Reckoning, with the ways of ascent, with the invincible Strength!

بَاعِثُ مَنْ فِي الْقُبُورِ يُحْيِي وَ يُمِيتُ مُحْيِي الْعِظَامِ وَ هِيَ رَزِيمٌ ذُو الْجَلَالِ وَ الْإِكْرَامِ ذُو الْأَسْمَاءِ الْحُسْنَى وَ إِلَيْكَ الْمُنْتَهَى وَ لَكَ الْآخِرَةُ وَ الْأُولَى

Resurrector of the ones in the graves, Causer of life and death, Reviver of the bones and although these have decayed, with the Majesty and the Benevolence, with the most Excellent Names, and to You<sup>-azwj</sup> is the end point, and for You<sup>-azwj</sup> is the Hereafter and the former!

تَعْلَمُ السِّرَّ وَ أَحْفَى وَ لَكَ الْعِزَّةُ جَمِيعاً وَ لَكَ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَكَ الْقُوَّةُ جَمِيعاً وَ عِنْدَكَ حُسْنُ الْمَأْبِ وَ إِلَيْكَ الرَّجْعَى بِيَدِكَ الْفَضْلُ وَ لَكَ الْخَلْقُ وَ الْأَمْرُ وَ لَكَ مِيرَاثُ السَّمَاوَاتِ وَ الْأَرْضِ قَوْلُكَ الْحَقُّ

You<sup>-azwj</sup> Know the secrets and the hidden matters, and for You<sup>-azwj</sup> is the all the Might, and for You<sup>-azwj</sup> is Kingdoms of the skies and the earth, and for You<sup>-azwj</sup> is all the Strength, and with You<sup>-azwj</sup> is the best abode, and to You<sup>-azwj</sup> is the return, in Your<sup>-azwj</sup> Hand is the Grace, and for You<sup>-azwj</sup> is the Creation and the Command, and for You<sup>-azwj</sup> is inheritance of the skies and the earth, Your<sup>-azwj</sup> Word is the truth!

وَ لَكَ الْمُلْكُ وَ عِنْدَكَ مَفَاتِحُ الْعَلِيِّ وَ أَمْرُكَ قَسْطٌ وَ كَلِمَتُكَ الْعَلِيَّةُ تُدَبِّرُ الْأَمْرَ وَ تَقْضِي الْأَبَاتِ وَ كُلُّ شَيْءٍ عِنْدَكَ بِمِقْدَارٍ

And for You<sup>-azwj</sup> is the Kingdom, and with You<sup>-azwj</sup> are keys of the hidden matters, and Your<sup>-azwj</sup> Command is equitable, and Your<sup>-azwj</sup> Phrase is the most exalted! You<sup>-azwj</sup> Manage the affairs, and Distinguish the signs, and all thing with You<sup>-azwj</sup> are with a measurement!

لَكَ دَعْوَةُ الْحَقِّ وَ عِنْدَكَ خَزَائِنُ كُلِّ شَيْءٍ وَ بِيَدِكَ مَلَكُوتُ كُلِّ شَيْءٍ بِذِكْرِكَ تَطْمَئِنُّ الْقُلُوبُ لَكَ الشَّفَاعَةُ جَمِيعاً وَ لَكَ الدِّينُ وَاصِباً وَ لَكَ الدِّينُ خَالِصاً وَ لَكَ الْمَثَلُ الْأَعْلَى وَ لَكَ الْحَمْدُ فِي الْأَخِرَةِ وَ الْأُولَى وَ إِلَيْكَ الْمُنْقَلَبُ

For You<sup>-azwj</sup> is the call of truth, and with You<sup>-azwj</sup> are treasures of all things, and in Your<sup>-azwj</sup> Hand are kingdoms of all things! By Your<sup>-azwj</sup> Zikr the hearts are reassured, from You<sup>-azwj</sup> is the Intercession altogether, and for You<sup>-azwj</sup> is the model religion, and for You<sup>-azwj</sup> is the sincere religion, and for You<sup>-azwj</sup> are the exalted examples, and for You<sup>-azwj</sup> is the Praise in the Hereafter and the former, and to You<sup>-azwj</sup> is the transfer!

وَ لَكَ وَلايَةُ الْحَقِّ وَ لَكَ عَقْبَى الدَّارِ وَ لَكَ الْخِيَلُفُ اللَّيْلِ وَ النَّهَارِ اسْتَوَيْتَ عَلَى الْعَرْشِ لَا يَخْفَى عَلَيْكَ شَيْءٌ بُحَيْرٌ وَ لَا يُجَارُ عَلَيْكَ وَ لَا يُجِيرُ مِنْكَ أَحَدٌ وَ لَيْسَ مِنْ دُونِكَ مُلْتَحِدٌ وَ إِلَيْكَ الْمَصِيرُ

And for You<sup>-azwj</sup> is the Wilayah of the truth, and for You<sup>-azwj</sup> is the consequential house, and for You<sup>-azwj</sup> is interchange of the night and the day! You<sup>-azwj</sup> are evened upon the Throne, nothing is hidden unto You<sup>-azwj</sup>! You<sup>-azwj</sup> Shelter and there is no shelter against You<sup>-azwj</sup> nor is there anyone rescuing from You<sup>-azwj</sup>, and there isn't any Unique other than You<sup>-azwj</sup>, and to You<sup>-azwj</sup> is the destination!

رَبُّ الْعَرْشِ الْعَظِيمِ رَبُّ الْبَلَدَةِ الَّتِي حَرَّمَهَا وَ ذِكْرُكَ الْأَكْبَرُ وَ أَمْرُكَ كَلِمَةُ الْبَصْرِ وَ إِذَا قُلْتَ لِشَيْءٍ كُنْ كَانَ وَ أَنْتَ وَلِيُّ الْمُؤْمِنِينَ وَ عِنْدَكَ الْحَقُّ لَكَ مَقَالِيدُ السَّمَاوَاتِ وَ الْأَرْضِ وَ سَعَتِ كُلُّ شَيْءٍ رَحْمَةً وَ عِلْماً

Lord<sup>-azwj</sup> of the Magnificent Throne, Lord<sup>-azwj</sup> of the lands which He<sup>-azwj</sup> has Sanctified, and Your<sup>-azwj</sup> Zikr is the greatest, and Your<sup>-azwj</sup> Command is like a momentary glance, and when You<sup>-azwj</sup> Say to a thing: "Be!" It comes into being, and You<sup>-azwj</sup> are Guardian of the Momineen, Your<sup>-azwj</sup> Promise is the truth, for You<sup>-azwj</sup> are reins of the skies and the earth and You<sup>-azwj</sup> are Capacious of all things in Mercy and Knowledge!

وَأَنْتَ أَقْرَبُ إِلَيْنَا مِنْ حَبْلِ الْوَرِيدِ وَأَنْتَ مَعَ كُلِّ ذِي نَجْوَى وَأَنْتَ رَبُّ الشَّعْرَى وَأَنْتَ مَعَنَا أَيُّنَمَا كُنَّا وَعِنْدَكَ أَجْرٌ عَظِيمٌ وَأَنْتَ كُلَّ يَوْمٍ فِي شَأْنٍ قَدْ أَحْطَتْ بِكُلِّ شَيْءٍ عِلْمًا وَأَخْصَيْتَ كُلَّ شَيْءٍ عَدَدًا وَأَخْصَيْتَ كُلَّ شَيْءٍ كِتَابًا

And You<sup>-azwj</sup> are closer to us than the jugular vein, and You<sup>-azwj</sup> are with every one with a whisper, and You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of Sirius, and You<sup>-azwj</sup> are with us wherever we may be, and with You<sup>-azwj</sup> is mighty Recompense, and every day You<sup>-azwj</sup> are in a state of Glory, and You<sup>-azwj</sup> Encompass all things in Knowledge, and You<sup>-azwj</sup> count all things in number, and You<sup>-azwj</sup> have Counted all things in a book!

لَمْ تَتَّخِذْ وَلَدًا وَ لَيْسَ كَمِثْلِكَ شَيْءٌ لَا تُخْلِفُ الْمِيعَادَ وَلَا تُحِبُّ الْفُسَادَ وَلَا تُرِيدُ ظُلْمَ الْعِبَادِ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You<sup>-azwj</sup> did not Take a son, and there isn't anything like You<sup>-azwj</sup>! You<sup>-azwj</sup> do not Break the Promised, nor do You<sup>-azwj</sup> Love the corruption, nor do You<sup>-azwj</sup> Want to be unjust to the servants! **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; [3:26]**, and You<sup>-azwj</sup> are Able upon all things!

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ وَ تُخْرِجُ الْمَمِيَّتَ مِنَ الْحَيِّ وَ تَرِزُّنُ 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].**

عَلَيْكَ الْهُدَى تَهْدِي إِلَى الْحَقِّ وَ إِلَى طَرِيقِ مُسْتَقِيمٍ لَا تُدْرِكُ الْأَبْصَارَ وَ أَنْتَ تُدْرِكُ الْأَبْصَارَ وَ أَنْتَ اللَّطِيفُ الْخَبِيرُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ لَا تَضِلُّ وَ لَا تَنْسَى وَ أَنْتَ عَنِّي عَنِ الْعَالَمِينَ

Upon You<sup>-azwj</sup> is the Guiding. You<sup>-azwj</sup> Guide to the truth and to the straight path! The sights cannot visualise You<sup>-azwj</sup> and You<sup>-azwj</sup> Visualise the sights, and You<sup>-azwj</sup> are the Gentle, the Informed! There isn't anything like Him<sup>-azwj</sup> and He<sup>-azwj</sup> is the All-hearing, All-seeing! Neither do You<sup>-azwj</sup> stray nor do You<sup>-azwj</sup> forget, and You<sup>-azwj</sup> are needless from the worlds!

لَمْ تَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَكَ شَرِيكَ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَكَ وَلِيٌّ مِنَ الدُّلِّ وَ لَا تَظْلِمُ مِثْقَالَ ذَرَّةٍ وَ إِنْ تَكُ حَسَنَةً نُضَاعِفْهَا وَ تَكُ مِنْ لَدُنْكَ أَجْرًا عَظِيمًا

You<sup>-azwj</sup> did not Take a female companion nor a son, and there does not happen to be an associate for You<sup>-azwj</sup> in the Kingdom nor does there happen to be a guardian for You<sup>-azwj</sup> from the humiliation, nor do You<sup>-azwj</sup> do injustice of a particle's weight, and if good deeds come to You<sup>-azwj</sup>, You<sup>-azwj</sup> Multiply it, and You<sup>-azwj</sup> Give from Yourself<sup>-azwj</sup> a mighty Recompense!

لَا مُعَيِّبَ لِحُكْمِكَ وَ أَنْتَ تَهْدِي السَّبِيلَ لَا مُكْرَمَ مِنْ أَهْنَتِ وَ عِنْدَكَ عِلْمُ السَّاعَةِ وَ تَنْزِلُ الْعَيْثُ وَ تَعْلَمُ مَا فِي الْأَرْحَامِ وَ تَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ تَقْدِرُ

There is no critic to Your<sup>-azwj</sup> Judgment, and You<sup>-azwj</sup> are Guide of the way, there is no honourer of the one You<sup>-azwj</sup> Demean, and with You<sup>-azwj</sup> is Knowledge of the Hour, and You<sup>-azwj</sup> Send

down the rains, and You<sup>-azwj</sup> Know what is in the wombs, and He<sup>-azwj</sup> Extends the sustenance to the one He<sup>-azwj</sup> so Desires and Determines!

جَعَلْتَ الْمَلَائِكَةَ رُسُلًا لَا تُمْسِكُ لِمَا تَفْتَحُ مِنْ رَحْمَةٍ وَلَا تُرْسِلُ لِمَا تُنْسِكُ مِنْ رَحْمَةٍ إِلَيْكَ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ تَرْفَعُهُ وَأَنْتَ تُطْعَمُ وَلَا تُطْعَمُ وَلَا تُحْصَى نِعْمَتُكَ

You<sup>-azwj</sup> Made the Angels as messengers, there is no withholder of what You<sup>-azwj</sup> Open from Mercy, nor is there a sender of what You<sup>-azwj</sup> Withhold from Mercy! To You<sup>-azwj</sup> ascends the good speech and the righteous deeds, You<sup>-azwj</sup> Raise it, and You<sup>-azwj</sup> Feed and are not fed, nor can Your<sup>-azwj</sup> bounties be counted!

هَبْ لِمَنْ تَشَاءُ إِنَاءً وَ هَبْ لِمَنْ تَشَاءُ الذُّكُورَ وَ تُجْعَلُ مَنْ تَشَاءُ عَقِيماً خَلَقْتَ السَّمَاوَاتِ وَالْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَكَ مِنْ لُغُوبٍ

You<sup>-azwj</sup> Gift females to the one You<sup>-azwj</sup> Desires, and You<sup>-azwj</sup> Gift males to the ones You<sup>-azwj</sup> Desire to, and You<sup>-azwj</sup> Make infertile the one You<sup>-azwj</sup> so Desire! You<sup>-azwj</sup> Created the skies and the earth and whatever is between the two in six days, and fatigue did not touch you<sup>-azwj</sup>!

أَضْحَكْتَ وَ أَبْكَيْتَ وَ أَمَتَّ وَ أَحْيَيْتَ وَ أَعْتَبْتِ وَ أَعْتَبْتِ وَ عَلَّمْتَ النَّشْأَةَ الْاُخْرَى يَسَّرْتَ الْقُرْآنَ لِلذِّكْرِ وَ خَلَقْتَ كُلَّ شَيْءٍ بِقَدَرٍ وَ جَعَلْتَ لِكُلِّ شَيْءٍ قَدْرًا لَيْسَ فِي خَلْقِكَ تَفَاوُثٌ وَ لَا فُضُوزٌ

You<sup>-azwj</sup> Cause to laugh and cry, and You<sup>-azwj</sup> Cause to die and live, and You<sup>-azwj</sup> Enrich and Impoverish, and upon You<sup>-azwj</sup> is to Cause another growth! You<sup>-azwj</sup> Eased the Quran for the remembering, and You<sup>-azwj</sup> Created all thing with a measurement and Made a measurement to be for all things. There is no discrepancy in what You<sup>-azwj</sup> Created nor any flaw!

خَلَقْتَ الْمَوْتَ وَ الْحَيَاةَ خَلَقْتَ الْإِنْسَانَ مِنْ مَاءٍ مَهِينٍ خَلَقْتَ الْإِنْسَانَ مِنْ عَلَقٍ عَلَّمْتَ بِالْقَلَمِ أَطْعَمْتَ مِنْ جُوعٍ وَ أَمَنْتَ مِنْ خَوْفٍ لَمْ تَلِدْ وَ لَمْ تُوَلَدْ وَ لَمْ يَكُنْ لَكَ كُفُوءٌ أَحَدٌ

You<sup>-azwj</sup> Created the death and the life, You<sup>-azwj</sup> Created the human from despicable water, You<sup>-azwj</sup> Created the human from a cloth! You<sup>-azwj</sup> Taught with the pen and Satiated from hunger, and You<sup>-azwj</sup> Secured from fear! You<sup>-azwj</sup> were not begotten and do not beget and there does not happen to be anyone a match for You<sup>-azwj</sup>!

وَ أَنْتَ رَبُّ الْقَلْبِ وَ أَنْتَ رَبُّ النَّاسِ وَ أَنْتَ مَلِكُ النَّاسِ وَ أَنْتَ إِلَهُ النَّاسِ وَ أَنْتَ مَلِكُ يَوْمِ الدِّينِ تَخْتَصُّ بِرَحْمَتِكَ مَنْ تَشَاءُ تُغَشِّي اللَّيْلَ النَّهَارَ تُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَ تُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ

And You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of 'Al-Falaq', and You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of the people, and You<sup>-azwj</sup> are King of the Day of religion (Qiyamah)! You<sup>-azwj</sup> Particularise with Your<sup>-azwj</sup> Mercy the one You<sup>-azwj</sup> Desire, Your<sup>-azwj</sup> Cause the night to overwhelm the day, You<sup>-azwj</sup> Roll the night upon the day and You<sup>-azwj</sup> Roll the day upon the night!

لَكَ عَيْنُ السَّمَاوَاتِ وَ الْأَرْضِ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ كَانَ أَمْرُكَ مَفْعُولًا وَ كَانَ أَمْرُكَ قَدْرًا مَفْدُورًا وَ كَفَى بِكَ حَسِيبًا وَ كَفَى بِكَ وَلِيًّا وَ كَفَى بِكَ نَصِيرًا وَ كَفَى بِكَ رَقِيبًا



For you<sup>-azwj</sup> is unseen of the skies and the earth, You<sup>-azwj</sup> Know treachery of the eyes and what the chests conceal, and Your<sup>-azwj</sup> Command would always be done, and Your<sup>-azwj</sup> Command would determine as Pre-determined, and I suffice with You<sup>-azwj</sup> as Protector, and suffice with You<sup>-azwj</sup> as a Reckoner, and suffice with You<sup>-azwj</sup> as Guardian, and suffice with You<sup>-azwj</sup> as Helper, and suffice with You<sup>-azwj</sup> as Watcher!

وَكَانَ وَعْدُكَ مَا تَبَيَّنَ وَ أَنْتَ أَشَدُّ بَأْسًا وَ أَشَدُّ تَنْكِيلًا يَدَاكَ مَبْسُوطَتَانِ تُنْفِقُ كَيْفَ تَشَاءُ وَ تَقْضِي تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ لَكَ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ تُحِيقُ الْحَقَّ بِكَلِمَاتِكَ

And Your<sup>-azwj</sup> Promise would be coming, and You<sup>-azwj</sup> are of intense Prowess and severe Punishment. Your<sup>-azwj</sup> Hands are Extended Spending however You<sup>-azwj</sup> Desire and Decree! The Words of Your<sup>-azwj</sup> Word are completed, truthfully and justly. There is no replacement for His<sup>-azwj</sup> Words, and for You<sup>-azwj</sup> is what settles in the night and the day, and the truth is proven by Your<sup>-azwj</sup> Words!

وَ تَحْوُلُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ تَدْعُو إِلَى دَارِ السَّلَامِ وَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ عَلَيْكَ رِزْقُ كُلِّ دَابَّةٍ تَعْلَمُ مُسْتَقَرَّمَا وَ مُسْتَوْدَعَهَا وَ أَنْتَ أَجْدُ بِنَاصِيئِهَا تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

And You<sup>-azwj</sup> Intervene between the person and his heart, You<sup>-azwj</sup> Call to the house of peace and You<sup>-azwj</sup> Guide the one You<sup>-azwj</sup> Desire to the straight path! Upon You<sup>-azwj</sup> is sustenance of every animal, You<sup>-azwj</sup> Know its depository and its entrustment, and You<sup>-azwj</sup> Seize by its forelock! You<sup>-azwj</sup> Erase whatever You<sup>-azwj</sup> Desire and Affirm and with You<sup>-azwj</sup> is mother of the Book!

كَانَ وَعْدُكَ مَفْعُولًا وَ أَنْتَ خَيْرٌ نَوَابًا وَ خَيْرٌ عَقْبًا لَكَ عَاقِبَةُ الْأُمُورِ يُحِبُّ الْمُضْطَرَّ إِذَا دَعَاكَ وَ تَكْشِفُ السُّوءَ وَ تَهْدِي فِي ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ وَ تَرْزُقُ مَنْ تَشَاءُ فِي السَّمَاوَاتِ وَ الْأَرْضِ

Your<sup>-azwj</sup> Promise would always be done, and You<sup>-azwj</sup> are Best in Rewarding and Best in Punishing, For You<sup>-azwj</sup> are outcomes of the matters, You<sup>-azwj</sup> Respond to the desperate when he supplicates to You<sup>-azwj</sup>, and You<sup>-azwj</sup> Remove the evil, and You<sup>-azwj</sup> Guide in the darkness of the land and the sea, and You<sup>-azwj</sup> Grace the one You<sup>-azwj</sup> Desire in the skies and the earth!

تَبَدَّلَ الْخَلْقَ ثُمَّ تَعِيدُهُ وَ تَرِينَا الْبَرْقِ حَوْفًا وَ طَمَعًا وَ تُنَشِئُ السَّحَابَ الثِّقَالَ وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِكَ وَ الْمَلَائِكَةُ مِنْ خِيفَتِكَ وَ تُرْسِلُ الصَّوَاعِقَ فَنُصِيبُ بِهَا مَنْ تَشَاءُ

You<sup>-azwj</sup> Began the creation, then You<sup>-azwj</sup> will Repeat it, and You<sup>-azwj</sup> Show us the lightning fearing the coveting, and You<sup>-azwj</sup> Grow the heavy clouds, and the thunder glorifies with Your<sup>-azwj</sup> Praise and so do the Angels from fearing You<sup>-azwj</sup>, and You<sup>-azwj</sup> Send the lightning and Hit by it the one You<sup>-azwj</sup> Desire to!

وَ بَدَأَتْ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ثُمَّ جَعَلْتَهُ نُطْقًا فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْتَ النُّطْقَةَ عَلَقَةً فَخَلَقْتَ الْعَلَقَةَ مُضْغَةً فَخَلَقْتَ الْمُضْغَةَ عِظَامًا فَكَسَوْتَ الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْتَهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

And You<sup>-azwj</sup> Initiated creation of the human from clay, then Made him a seed in a settled dwelling, then You<sup>-azwj</sup> Created the seed into a cloth, and Created the clot into a lump, and

Created the lump into bones, then Clothed the bones with flesh, then Grew it into another creation. Blessed is Allah<sup>-azwj</sup> most excellent of the creators!

لَا تُشْرِكُ فِي حُكْمِكَ أَحَدًا ذُو الْمَغْفِرَةِ وَ ذُو الْعِقَابِ الْأَلِيمِ لَا تَسْتَحْيِي مِنَ الْحَقِّ نُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا نُحْيِي الْمَوْتَى وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ خَلَقْتَ الْأَرْضَ فِرَاشًا وَ جَعَلْتَهَا قَرَارًا وَ جَعَلْتَهَا ذُلُولًا وَ جَعَلْتَ السَّمَاءَ بِنَاءً وَ جَعَلْتَهَا سَفْهًا مَحْفُوظًا

No one associates with You<sup>-azwj</sup> in Your<sup>-azwj</sup> Judgment, with the Forgiveness and with the painful Punishment! You<sup>-azwj</sup> are not Embarrassed from the truth. You<sup>-azwj</sup> Revive the earth after the death and You<sup>-asws</sup> are Able upon all things! You<sup>-azwj</sup> Created the earth as a bed-spread, and You<sup>-azwj</sup> Made it settled and Made it humbled, and You<sup>-azwj</sup> Made the sky as a construction and Made it a guarded ceiling!

خَلَقْتَنِي وَ أَنْتَ تَهْدِينِي وَ أَنْتَ تُطْعِمُنِي وَ تَسْقِينِي وَ إِذَا مَرِضْتُ فَأَنْتَ تَشْفِينِي وَ أَنْتَ تُمِيتُنِي وَ تُحْيِينِي وَ أَنْتَ الَّذِي أَطْمَعُ أَنْ تَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ وَ أَنْتَ الَّذِي أَنْبَتْنَا مِنَ الْأَرْضِ نَبَاتًا ثُمَّ تُعِيدُنَا فِيهَا وَ تُخْرِجُنَا إِخْرَاجًا وَ شَدَدْتَ أَسْرَتَنَا وَ إِذَا شِئْتَ بَدَلْتَ أُمَّةً لَنَا تَبْدِيلًا

You<sup>-azwj</sup> Created me and You<sup>-azwj</sup> Guided me, and You<sup>-azwj</sup> Fed me and You<sup>-azwj</sup> Quenched me, and when I was sick You<sup>-azwj</sup> Healed me, and You<sup>-azwj</sup> will Cause me to die and You<sup>-azwj</sup> will Cause me to live, and You<sup>-azwj</sup> are the One Who I wish would Forgive my sins for me on the Day of religion (Qiyamah), and You<sup>-azwj</sup> are the One Who Caused use to Grow from the earth as vegetation does, then You<sup>-azwj</sup> will Return us in it, and Extract us with an extraction, and have Strengthened our bonds, and when You<sup>-azwj</sup> Desire, You<sup>-azwj</sup> will Replace our like with a replacement!

جَعَلْتَ الْأَرْضَ مَهَادًا وَ الْجِبَالَ أَوْتَادًا وَ جَعَلْتَ الْأَرْضَ كِفَاتًا أَحْيَاءً وَ أَمْوَاتًا وَ أَنْتَ بِالْمِرْصَادِ وَ لَكَ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ أَخْرَجْتَ الْمَرْعَى فَجَعَلْتَهُ عِثَاءً أَحْوَى

You<sup>-azwj</sup> have Made the earth as a cradle, and the mountains as pegs, and made the earth a receptacle of the living and the dead, and You<sup>-azwj</sup> are with the Ambush, and to You<sup>-azwj</sup> submit ones in the skies and the earth! You<sup>-azwj</sup> Extracted the pastures and Made it into blackened stubble!

لَيْسَ مِنْ دُونِكَ وَّلِيٌّ وَ لَا شَفِيعٌ وَ لَا وَّالٍ وَ لَا وَّاقٍ وَ لَا نَصِيرٌ وَ لَا عَاصِمٌ مِنْكَ جَعَلْتَ يَوْمَ الْفَصْلِ مِيقَاتًا وَ جَعَلْتَ جَهَنَّمَ مِرْصَادًا لِلطَّاغِينَ مَآبًا وَ جَعَلْتَ لِلْمُتَّقِينَ مَقَارًا وَ أَنْتَ تَدْعُو إِلَى الْجَنَّةِ وَ الْمَغْفِرَةِ تُحِبُّ التَّوَّابِينَ وَ تُحِبُّ الْمُتَطَهِّرِينَ

There is neither any guardian other than You<sup>-azwj</sup>, nor an intercessor, nor a friend, nor protector, nor helper, nor is there any protection from You<sup>-azwj</sup>! You<sup>-azwj</sup> Made the Day of Decision at an appointed time, and Made Hell an ambush for the tyrants as an abode, and You<sup>-azwj</sup> Made success for the pious, and You<sup>-azwj</sup> Call to the Paradise and the Forgiveness, You<sup>-azwj</sup> Love the penitent, and You<sup>-azwj</sup> Love the purifying ones!

وَ أَنْتَ مَعَ الصَّابِرِينَ تُسَلِّطُ رُسُلَكَ عَلَى مَنْ تَشَاءُ وَ تُؤَيِّدُ بِنَصْرِكَ مَنْ تَشَاءُ تُحِبُّ الْمُتَوَكِّلِينَ وَ لَا تُضِيعُ أَجْرَ الْمُؤْمِنِينَ كَتَبْتَ عَلَى نَفْسِكَ الرَّحْمَةَ وَ رَحْمَتَكَ قَرِيبٌ مِنَ الْمُحْسِنِينَ جَعَلْتَ الْعَاقِبَةَ لِلْمُتَّقِينَ

And You<sup>-azwj</sup> are with the patient ones, Causing Your<sup>-azwj</sup> Rasools<sup>-as</sup> to prevail upon the ones You<sup>-azwj</sup> Desire, and You<sup>-azwj</sup> Support with Your<sup>-azwj</sup> Help the ones You<sup>-azwj</sup> Desire. You<sup>-azwj</sup> Love

the relying ones, and do not Waste Recompense of the Momineen. You<sup>-azwj</sup> have Ordained the Mercy upon Yourself<sup>-azwj</sup>, and Your<sup>-azwj</sup> Mercy is near to the good doers, and You<sup>-azwj</sup> have Made the end result to be for the pious ones!

نَزَّلْتَ الْكِتَابَ وَ أَنْتَ تَتَوَلَّى الصَّالِحِينَ وَ مَا عِنْدَكَ خَيْرٌ وَ أَبْقَى وَ عَلَيْكَ فَصْدُ السَّبِيلِ تُثَبِّتُ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ أَنْتَ الَّذِي  
أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى وَ أَنْتَ مَعَ الْمُحْسِنِينَ تَهْدِي الْمُهْتَدِينَ وَ تُضِلُّ الصَّالِحِينَ

You<sup>-azwj</sup> Revealed the Book, and You<sup>-azwj</sup> are in Charge of the righteous ones, and whatever with You<sup>-azwj</sup> is better and more lasting, and to You<sup>-azwj</sup> is the moderate way! You<sup>-azwj</sup> Affirm with the firm Word in life of the world and in the Hereafter, and You<sup>-azwj</sup> are the One Who Gives all things its creation, then Guide, and You<sup>-azwj</sup> are with the good doers! You<sup>-azwj</sup> Guide the guided ones and You<sup>-azwj</sup> Let stray the straying ones!

وَ أَنْتَ الَّذِي أَنْزَلْتَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ وَ أَنْتَ جَاعِلُ النَّارِ بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ أَنْتَ مُلْكِيُّ الْحَدِيدِ لِدَاوُدَ وَ أَنْتَ مُسَجِّرُ الرِّيحِ لِسُلَيْمَانَ  
أَتَّخَذْتَ إِبْرَاهِيمَ خَلِيلًا وَ قَرَّبْتَ مُوسَى نُجِيًّا وَ جَعَلْتَ إِسْمَاعِيلَ نَبِيًّا وَ رَفَعْتَهُ مَكَانًا عَلِيًّا وَ اصْطَفَيْتَ إِسْحَاقَ وَ يَعْقُوبَ وَ كَلًّا جَعَلْتَ نَبِيًّا وَ جَعَلْتَ عِيسَى  
نَبِيًّا وَ أَيْدَتْهُ بِرُوحِ الْقُدُسِ

And You<sup>-azwj</sup> are the One Who Sends down the tranquillity in hearts of the Momineen, and You<sup>-azwj</sup> Made the fire cool and safe unto Ibrahim<sup>-as</sup>, and You<sup>-azwj</sup> Softened the iron for Dawood<sup>-as</sup>, and You<sup>-azwj</sup> Subdued the wind for Suleyman<sup>-as</sup>! You<sup>-azwj</sup> Took Ibrahim<sup>-as</sup> as a friend, and Drew Musa<sup>-as</sup> closer Whispering, and You<sup>-azwj</sup> Made Ismail<sup>-as</sup> a Prophet<sup>-as</sup> and Raise him<sup>-as</sup> to an exalted place, and You<sup>-azwj</sup> Chose Is'haq<sup>-as</sup> and Yaqoub<sup>-azwj</sup> and Made each as Prophet<sup>-as</sup>, and You<sup>-azwj</sup> Made Isa<sup>-as</sup> as Prophet<sup>-as</sup> and Aided him<sup>-as</sup> with the Holy Spirit!

وَ أَرْسَلْتُ مُحَمَّدًا ص بِالْهُدَى وَ دِينَ الْحَقِّ لِيُتِمَّ بِهِ نُورَكَ وَ تُظْهِرُ بِهِ دِينَكَ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

And You<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> with the guidance and the religion of truth to complete Your<sup>-azwj</sup> Noor by it, and by it to Cause Your<sup>-azwj</sup> religion to prevail over the religions, all of them, and even if the Polytheists are averse to it!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا.

And may Allah<sup>-azwj</sup> Send Salawaat upon the Prophet<sup>-saww</sup> and upon his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the Purified, and Greetings abundantly!<sup>215</sup>

<sup>215</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 33 H 1

**CHAPTER 34 – SUPPLICATIONS OF THE TESTIMONIES AND THE BELIEFS**

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: كَانَ مِنْ شَهَادَتِهِ عَلَيْهِ السَّلَامُ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّكَ كَمَا تَقُولُ وَ فَوْقَ مَا يَقُولُ الْقَائِلُونَ وَ أَشْهَدُ أَنَّكَ كَمَا شَهِدْتَ لِنَفْسِكَ وَ شَهِدْتَ لَكَ مَلَائِكَتُكَ وَ أَوْلُو الْعِلْمِ بِأَنَّكَ قَائِمٌ بِالْقِسْطِ لَا إِلَهَ إِلَّا أَنْتَ وَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ سُبْحَانَكَ وَ بِحَمْدِكَ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sdaqa,

'From Al-Sadiq<sup>-asws</sup> having said: 'It was from his<sup>-asws</sup> testimonies, may the greetings be upon him<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> testify You<sup>-azwj</sup> are just as You<sup>-saww</sup> Said, and above what the speaker are saying, and I<sup>-asws</sup> testify You<sup>-azwj</sup> are just as You<sup>-azwj</sup> have Testified for Yourself<sup>-azwj</sup> and Your<sup>-azwj</sup> Angels and the people of knowledge have testified for You<sup>-azwj</sup> that You<sup>-azwj</sup> Stand with the fairness, there is no god except You<sup>-azwj</sup>, and just as You<sup>-azwj</sup> have Lauded upon Yourself<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Praise!''<sup>216</sup>

2- يد، التوحيد ابن المتوكل عن محمد العطار عن الأشعري عن عبد الله بن محمد عن علي بن مهزيار قال: كَتَبَ أَبُو جَعْفَرٍ ع إِلَى رَجُلٍ بِحَطِّهِ وَ قَرَأْتُهُ فِي دُعَاءٍ كَتَبَ بِهِ أَنْ يَقُولَ

(The book) 'Al Tawheed' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash'ary, from Abdullah Bin Muhammad, from Ali Bin Mahziyar who said,

'Abu Ja'far<sup>-asws</sup> wrote with his<sup>-asws</sup> own handwriting to a man, and I read it in a supplication he<sup>-asws</sup> wrote with that he should be saying: -

يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ ثُمَّ خَلَقَ كُلَّ شَيْءٍ وَ يَمُنُّ كُلُّ شَيْءٍ وَ يَا ذَا الَّذِي لَيْسَ فِي السَّمَاوَاتِ الْعُلَى وَ لَا فِي الْأَرْضِينَ السُّفْلَى وَ لَا فَوْقَهُنَّ وَ لَا بَيْنَهُنَّ وَ لَا تَحْتَهُنَّ إِلَّا يُعْبَدُ غَيْرُهُ.

'O the One Who existed before all things, then he<sup>-azwj</sup> Created all things, then He<sup>-azwj</sup> shall remain while all things will perish, and O One Who there isn't in the high skies, nor in the low earths, nor above these nor between these nor beneath these, any god being worshipped apart from Him<sup>-azwj</sup>!''<sup>217</sup>

3- يد، التوحيد الدقاق عن الأسدي عن محمد بن جعفر البغدادي عن سهل عن أبي الحسن العسكري ع أنه قال: إلهي تَأَمَّتْ أَوْهَامُ الْمُتَوَهِّمِينَ وَ قَصُرَ طَرْفُ الطَّارِفِينَ وَ تَلَاشَتْ أَوْصَافُ الْوَاصِفِينَ وَ اضْمَحَلَّتْ أَقَاوِيلُ الْمُبْطِلِينَ عَنِ الدَّرَكِ لِعَجِيبِ شَأْنِكَ أَوْ الْوُفُوعِ بِالْبُلُوغِ إِلَى غُلُوكِ

(The book) 'Al Tawheed' – Al Daqqaq, from Al Asady, from Muhammad Bin Ja'far Al Baghdady, from Sahl,

'From Al-Hassan Al-Askari<sup>-asws</sup>, he<sup>-asws</sup> said: 'My<sup>-asws</sup> God<sup>-azwj</sup>! The imaginations of the imaginers have strayed, and glance of the glancing ones are deficient, and descriptions of the describers

<sup>216</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 1

<sup>217</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 2

are confusing, and words of the falsifies have faded from realising the marvels of Your<sup>-azwj</sup> Glory or occurring with reaching to Your<sup>-azwj</sup> Exaltedness!

فَأَنْتَ فِي الْمَكَانِ الَّذِي لَا تَنْتَاهِي وَ لَمْ يَنْقُصْ عَلَيْكَ عُيُونٌ بِإِشَارَةٍ وَ لَا عِبَارَةٌ هَيْهَاتَ ثُمَّ هَيْهَاتَ يَا أَوَّلِيَّ يَا وَحْدَانِيَّ يَا فَردَانِيَّ سَمَّخْتَ فِي الْعُلُوِّ بِعِزِّ الْكِبَرِ وَ ارْتَفَعْتَ مِنْ وَرَاءِ كُلِّ غَوْزَةٍ وَ مَخَانَةٍ بِجَبْرُوتِ الْفَخْرِ .

You<sup>-azwj</sup> are in the place which there is no termination and eyes do not fall upon You<sup>-azwj</sup> with an indication nor expression! Then far be it, O First, O Unique, O Single! You<sup>-azwj</sup> are Peak in the exaltedness without arrogance and You<sup>-azwj</sup> are Loftier from beyond every abyss and peak with the Force of Pride!’<sup>218</sup>

4- ن، عيون أخبار الرضا عليه السلام يد، التوحيد ابنُ عُبدُوسٍ عن ابنِ فُتَيْبَةَ عنِ الْفَضْلِ قَالَ سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ فِي دُعَائِهِ سُبْحَانَ مَنْ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ اتَّقَنَ مَا خَلَقَ بِحِكْمَتِهِ وَ وَضَعَ كُلَّ شَيْءٍ مِنْهُ مَوْضِعَهُ بِعِلْمِهِ

(The books) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup>, (and) ‘Al Tawheed’ – Ibn Ubdous, from Ibn Quteyba, from Al Fazl who said,

‘I heard Al-Reza<sup>-asws</sup> saying in his<sup>-asws</sup> supplication: ‘Glorious is the One Who Created the creation by His<sup>-azwj</sup> Power, and was accurate by His<sup>-azwj</sup> Wisdom in what He<sup>-azwj</sup> Created, and He<sup>-azwj</sup> Placed everything from it in its place by His<sup>-azwj</sup> Knowledge!

سُبْحَانَ مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ .

Glorious is the One Who Knows treachery of the eyes and what the chests conceal, and there isn’t anything like Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the All-Hearing, the All-Seeing!’<sup>219</sup>

5- نو، ثواب الأعمال أبي عن مُحَمَّدِ الْعَطَّارِ عنِ الْعَمْرِيِّ عنِ عَلِيِّ بْنِ جَعْفَرٍ عنِ أَخِيهِ مُوسَى ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ص رَسُولًا وَ بِأَهْلِ بَيْتِهِ أَوْلِيَاءَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَضِيَهُ يَوْمَ الْقِيَامَةِ .

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Amraky,

‘From Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who says, ‘I am satisfied with Allah<sup>-azwj</sup> as Lord<sup>-azwj</sup>, and with Al-Islam as religion, and with Muhammad<sup>-saww</sup> as Rasool<sup>-saww</sup>, and with People<sup>-asws</sup> of his<sup>-saww</sup> Household as Guardians’, would have a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Pleases him on the Day of Qiyamah!’<sup>220</sup>

6- سن، المحاسن صالح بنُ السِّنْدِيِّ عنِ جَعْفَرِ بْنِ بَشِيرٍ عنِ هُشَيْمِ بْنِ عَبْدِ اللَّهِ عنِ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عنِ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَالَ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيداً وَ أَشْهَدُ مَلَائِكَتَكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ بِأَنَّكَ أَنْتَ اللَّهُ وَ خَدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ مَرَّةً وَاحِدَةً أُعْتِقَ رُبْعَهُ وَ مَنْ قَالَ مَرَّتَيْنِ أُعْتِقَ نِصْفَهُ وَ مَنْ قَالَ ثَلَاثًا أُعْتِقَ ثُلَاثًا وَ مَنْ قَالَ أَرْبَعًا أُعْتِقَ كُلَّهُ .

(The book) ‘Al Mahasin’ – Salih Bin Al Sindy, from Ja’far Bin Bashir, from Husheyam Bin Abdullah, from Abdul Momin Al Ansari,

<sup>218</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 3

<sup>219</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 4

<sup>220</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 5

'From Abu Abdullah<sup>-asws</sup> or Abu Ja'far<sup>-asws</sup> having said: 'I keep You<sup>-azwj</sup> as witness and suffice with You<sup>-azwj</sup> as a witness, and I keep Your<sup>-azwj</sup> Angels, and Your<sup>-azwj</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> Messengers<sup>-as</sup> and Your<sup>-azwj</sup> entire creatures as witnesses that surely You<sup>-azwj</sup> Allah<sup>-azwj</sup> are One, there is no associate for You<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>', one time, a quarter of him would be liberated, and one says it twice, half of him would be liberated, and one who says it thrice, two-thirds of him would be liberated, and one who says it four times, the whole of him would be liberated!''<sup>221</sup>

7- ير، بصائر الدرجات إبراهيم بن هاشم عن البرقي عن ابن سنان وغيره عن عبد الله بن سنان قال قال أبو عبد الله ع قال رسول الله ص لقد أسترى بي ربي فأوحى إلي من وراء الحجاب ما أوحى وكلمني فكان مما كلمني أن قال يا محمد علي الأول و علي الآخر و الظاهر و الباطن و هو بكل شيء عليم

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan and others, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: "My<sup>-saww</sup> Lord<sup>-azwj</sup> had ascended me<sup>-asws</sup> and Revealed to me<sup>-saww</sup> from behind the veil what He<sup>-azwj</sup> Revealed, and Spoke to me<sup>-saww</sup>. It was from what He<sup>-azwj</sup> Spoke to me is that He<sup>-azwj</sup> Said: "O Him<sup>-azwj</sup>! Ali<sup>-asws</sup> is the first and Ali<sup>-asws</sup> is the last **and He is a Knower of all things [2:29]!"**

فَقَالَ يَا رَبِّ أَ لَيْسَ ذَلِكَ أَنْتَ أَ لَيْسَ ذَلِكَ أَنْتَ

He<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! Aren't You<sup>-azwj</sup> that? Aren't You<sup>-azwj</sup> that?'

فَقَالَ فَقَالَ يَا مُحَمَّدُ ص أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He<sup>-saww</sup> said: 'He<sup>-azwj</sup> Said: "I<sup>-asws</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-azwj</sup>, **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].**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ وَأَنَا الْعَزِيزُ الْحَكِيمُ

Surely, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-azwj</sup>, **the Creator, the Maker, the Fashioner. His are the most Beautiful Names. [59:24].** For Him<sup>-azwj</sup> are the ones in the skies and the earths, and I<sup>-azwj</sup> am the Mighty, the Wise!

يَا مُحَمَّدُ ص أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَوَّلُ وَ لَا شَيْءَ قَبْلِي وَ أَنَا الْآخِرُ فَلَا شَيْءَ بَعْدِي وَ أَنَا الظَّاهِرُ فَلَا شَيْءَ فَوْقِي وَ أَنَا الْبَاطِنُ فَلَا شَيْءَ تَحْتِي وَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا بِكُلِّ شَيْءٍ عَلِيمٌ

O Him<sup>-azwj</sup>! I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-azwj</sup>, the First, and there was nothing before Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am the last, so there will be nothing after Me<sup>-azwj</sup>, and I<sup>-asws</sup> am the apparent, so there is nothing above Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am the hidden, so there is nothing

<sup>221</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 6

beneath Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-azwj</sup>, **a Knower of all things [2:29]**.

يَا مُحَمَّدُ ص عَلِيٌّ الْأَوَّلُ أَوَّلٌ مَنْ أَخَذَ مِيثَاقِي مِنَ الْأَيْمَةِ يَا مُحَمَّدُ ص عَلِيٌّ الْآخِرُ آخِرُ مَنْ أَقْبَضَ مِنَ الْأَيْمَةِ وَ هِيَ الدَّابَّةُ الَّتِي تُكَلِّمُهُمْ

O Him<sup>-azwj</sup>! Ali<sup>-asws</sup> is the first, the first one<sup>-asws</sup> from the Imams<sup>-asws</sup> take my<sup>-saww</sup> covenant. O Him<sup>-azwj</sup>! Ali<sup>-asws</sup> is the last, the one<sup>-asws</sup> from the Imams<sup>-asws</sup> to pass away, and it is the walker which will speak to them.

يَا مُحَمَّدُ عَلِيٌّ الظَّاهِرُ أَظْهَرُ عَلَيْهِ جَمِيعَ مَا أُوصِيْتُهُ إِلَيْكَ لَيْسَ لَكَ أَنْ تَكْتُمَ مِنْهُ شَيْئاً

O Him<sup>-azwj</sup>! Ali<sup>-asws</sup> is the apparent, it is apparent upon him<sup>-asws</sup> the entirety of what I<sup>-azwj</sup> have Bequeathed to you<sup>-saww</sup>. It isn't for you<sup>-saww</sup> to conceal anything from him<sup>-asws</sup>.

يَا مُحَمَّدُ عَلِيٌّ الْبَاطِنُ أَبْطَنُ سِرِّ الَّذِي أَسْرَرْتُهُ إِلَيْكَ وَ لَيْسَ فِيمَا بَيْنِي وَ بَيْنَكَ سِرّاً أَرَوِيهِ عَنْ عَلِيٍّ مَا خَلَقْتُ مِنْ خَلَالٍ أَوْ حَرَامٍ عَلَيَّ عَلَيْهِمْ بِهِ.

O Him<sup>-azwj</sup>! Ali<sup>-asws</sup> is the hidden, hiding the secrets which I<sup>-azwj</sup> have Divulged to you<sup>-saww</sup>, and there aren't any secrets in what is between Me<sup>-azwj</sup> and you<sup>-saww</sup>, that you<sup>-saww</sup> should impeded it from Ali<sup>-asws</sup>. Whatever I<sup>-azwj</sup> have Created from a Permissible or a Prohibition, Ali<sup>-asws</sup> is a knower of it!"<sup>222</sup>

8- شي، تفسير العياشي عن سماعة بن مهران قال قال أبو عبد الله ع أَكْثَرُوا مِنْ أَنْ تَقُولُوا رَبَّنَا لَا تُرْعِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا - وَ لَا تَأْمَنُوا الرَّيْعَ.

Tafseer Al Ayyashi – from Sama'at Bin Mihran,

'Abu Abdullah<sup>-asws</sup> said: 'Frequent from saying, **'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, [3:8]**, and do not feel safe from the deviation"<sup>223</sup>.

9- ق، الكتاب العتيق الغروي دُعَاةٌ لِمَوْلَانَا الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ

The book 'Al Ateeq' of Al Garwy –

'A supplication of our Master<sup>-asws</sup> Al-Reza<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>:

إِلَهِي بَدَتْ قُدْرَتُكَ وَ لَمْ تَبْدُ هَيْبَتُهُ لَكَ فَجَهْلُوكَ وَ قَدْرُوكَ وَ التَّقْدِيرُ عَلَيَّ غَيْرَ مَا بِهِ شَبَّهُوكَ

'My<sup>-asws</sup> God<sup>-azwj</sup>! You<sup>-azwj</sup> Power manifested and no form for You<sup>-azwj</sup> appeared, so they were ignorant of You<sup>-azwj</sup> and estimated You<sup>-azwj</sup>, and the Determination is upon other than what they had resembled You<sup>-azwj</sup> with!

فَأَنَا بَرِيءٌ يَا إِلَهِي مِنَ الَّذِينَ بِالتَّشْبِيهِ طَلَبُوا لَيْسَ كَمِثْلِكَ شَيْءٌ وَ لَنْ يُدْرِكُوكَ ظَاهِرٌ مَا يَجْمُ مِنْ نِعْمَتِكَ دَهْمٌ عَلَيْكَ لَوْ عَرَفُوكَ

O my<sup>-asws</sup> God<sup>-azwj</sup>! I<sup>-asws</sup> hereby disavow from what they have sought You<sup>-azwj</sup> with the resemblance. There isn't anything like You<sup>-azwj</sup>, and they will never realise You<sup>-azwj</sup> apparently.

<sup>222</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 7

<sup>223</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 8

Whatever bounties are with them points them to You<sup>-azwj</sup>, if only they would recognise You<sup>-azwj</sup>!

وَ فِي خَلْقِكَ يَا إِلَهِي مُنْدُوحَةٌ أَنْ يَتَنَاوَلُوكَ بَلْ شَبَّهُوكَ بِخَلْقِكَ فَمِنْ تَمَّ لَمْ يَعْرِفُوكَ وَ اتَّخَذُوا بَعْضَ آيَاتِكَ رَبًّا فَبَدَّلَكَ وَصَفُوكَ

O my<sup>-asws</sup> God<sup>-azwj</sup>, and among Your<sup>-azwj</sup> creation there is alternative (evidence) to attain You<sup>-azwj</sup>, but they are resembling You<sup>-azwj</sup> with Your<sup>-azwj</sup> creatures, so from there they did not recognise You<sup>-azwj</sup> and they took some of Your<sup>-azwj</sup> signs a lord and they described You<sup>-azwj</sup> with that!

فَتَعَالَيْتَ يَا إِلَهِي وَ تَقَدَّسْتَ عَمَّا بِهِ الْمُشَبِّهُونَ نَعْتُوكَ يَا سَامِعَ كُلِّ صَوْتٍ وَ يَا سَابِقَ كُلِّ فُوتٍ يَا نُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ وَ مُنْشِئَهَا بَعْدَ الْمَوْتِ

O my God<sup>-azwj</sup>! You<sup>-azwj</sup> are more Exalted and Holier than what the resembling ones are attributing You<sup>-azwj</sup>. O Hearer of every voice, and O Preceder to every loss, O Reviver of the bones and these have decayed and their Grower after the death!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي مِنْ كُلِّ هَمٍّ فَرْجًا وَ مَخْرَجًا وَ جَمِيعَ الْمُؤْمِنِينَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make relief and outlet for me from every worry and for all the Momineen, You<sup>-azwj</sup> are Able upon all things!"<sup>224</sup>

10- أَعْلَامُ الدِّينِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَالَ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا وَ بِعَلِيٍِّّ وَلِيًّا وَ إِمَامًا وَ بِوَلَدِهِ الْأَيْمَةِ أَيْمَةً وَ سَادَةً وَ هُدَاةً كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'A'laam Al Deen' – from Abu Saeed Al Khudri,

'From the Prophet<sup>-saww</sup> having said: 'One who is satisfied with Allah<sup>-azwj</sup> as Lord<sup>-azwj</sup>, and with Al-Islam as religion, and with the Quran as Book, and with Muhammad<sup>-saww</sup> as Prophet<sup>-saww</sup>, and with Ali<sup>-asws</sup> as Guardian and an Imam<sup>-asws</sup>, and with his<sup>-asws</sup> sons<sup>-asws</sup>, the Imams<sup>-asws</sup>, as Imams<sup>-asws</sup> and chiefs and guides, would have a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Satisfied him on the Day of Qiyamah!"<sup>225</sup>

11- ق، الكتاب العتيق الغروي مهج، مهج الدعوات دُعَاءُ الْإِعْتِقَادِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ يُوسُفَ الْحَارِثِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ التُّعْمَانِيِّ عَنْ أَبِي عَلِيٍّ بْنِ هَمَّامٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهْأَوْنَدِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْأَهْوَازِيِّ عَنْ أَبِيهِ عَلِيٍّ بْنِ مَهْرَبَانَ قَالَ: سَمِعْتُ مَوْلَايَ مُوسَى بْنَ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ يَدْعُو بِهَذَا الدُّعَاءِ وَ هُوَ دُعَاءُ الْإِعْتِقَادِ

In the books 'Al Ateeq' of Al Garwy, (and) 'Mahj Al Dawaat there is 'Dua Al Itiqaad' – Ali Bin Muhammad Bin Yusuf Al Harrany, from Muhammad Bin Abdullah Bin Ibrahim Al Numany, from Abu Ali Bin Hammam, from Ibrahim Bin Is'haq Al Nahawandy, from Al-Husayn Bin Ali Al Ahwazy, from his father Ali Bin Mahziyar who said,

'I heard my Master Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> supplicating with this supplication, and it is the supplication of beliefs: -

<sup>224</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 9

<sup>225</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 10



إِلَهِي إِنَّ دُنُوبِي وَكَثْرَتَهَا قَدْ غَبَّرَتْ وَجْهِي عِنْدَكَ وَحَجَبَتْ عَنِّي عَن اسْتِجَابَةِ رَحْمَتِكَ وَبَاعَدَتْ عَنِّي عَنِ اسْتِجَابَةِ مَغْفِرَتِكَ وَ لَوْ لَا تَعَلَّقِي بِأَلَانِكَ وَ تَمَسَّكِي بِالرَّجَاءِ لِمَا وَعَدْتَ أُمَّتِي مِنَ الْمُسْرِفِينَ وَ أَشْبَاهِي مِنَ الْخَاطِئِينَ بِقَوْلِكَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

'My God<sup>-azwj</sup>! My sins and their large numbers have made my face dusty in Your<sup>-azwj</sup> Presence, and have veiled me from receiving Your<sup>-azwj</sup> Mercy, and have distanced me from obligating Your<sup>-azwj</sup> Forgiveness, if only it had not been for my attachment with Your<sup>-azwj</sup> Favours and my adhering with the hopes of what You<sup>-azwj</sup> have Promised the likes of me from the extravagant ones, and from the erroneous ones resembling me, due to Your<sup>-azwj</sup> Words: **'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].**

وَ حَدَّرْتَ الْقَائِلِينَ مِن رَّحْمَتِكَ فَقُلْتَ وَ مَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ثُمَّ نَدَبْتَنَا بِرَحْمَتِكَ إِلَىٰ دُعَائِكَ فَقُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And You<sup>-azwj</sup> Cautioned the ones despondent from Your<sup>-azwj</sup> Mercy. You<sup>-azwj</sup> Said: **'And who would despair from Mercy of his Lord except for the straying ones?' [15:56].** Then You<sup>-azwj</sup> Called us to supplicate to You<sup>-azwj</sup>. You<sup>-azwj</sup> Said: **"Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].**

إِلَهِي لَقَدْ كَانَ ذُلُّ الْإِيَّاسِ عَلَيَّ مُشْتَمِلًا وَ الْفُتُوطُ مِن رَّحْمَتِكَ بِي مُلْتَحِفًا

My God<sup>-azwj</sup>! The humiliation of despair has overwhelmed me, and the despondency from Your<sup>-azwj</sup> Mercy has surrounded me!

إِلَهِي قَدْ وَعَدْتَ الْمُحْسِنَ ظَنَّهُ بِكَ ثَوَابًا وَ أَوْعَدْتَ الْمُسِيءَ ظَنَّهُ بِكَ عِقَابًا

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have Promised Rewards to the one whose thoughts are goodly with You<sup>-azwj</sup>, and You<sup>-azwj</sup> have Threatened Punishment to the one having evil thoughts with You<sup>-azwj</sup>!

اللَّهُمَّ وَ قَدْ أَسْبَلْتُ دَفْعِي حُسْنُ ظَنِّي بِكَ فِي عِنَقِ رَقَبَتِي مِنَ النَّارِ وَ تَعَمَّدَ زَلْمِي وَ إِقَالَةَ عَثْرَتِي وَ قُلْتَ وَ قَوْلِكَ الْحَقُّ لَا حُلْفَ لَهُ وَ لَا تَبْدِيلَ يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ ذَلِكَ يَوْمُ الشُّعُورِ إِذَا نَفَحَ فِي الصُّورِ وَ بُعْثِرَتِ الْقُبُورُ

O Allah<sup>-azwj</sup>, and my tears have flowed with my good thoughts with You<sup>-azwj</sup> in liberation of my neck from the Hellfire, and Covering my disgrace, and Uprooting my stumbles, and You<sup>-azwj</sup> Said and Your<sup>-azwj</sup> Word is the truth, there is neither breaking for it nor replacement: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71].** That is the Day of Resurrection when the trumpet will be blown into and the graves will be upheaved!

اللَّهُمَّ إِنِّي أَتُوبُ وَ أَشْهَدُ وَ اعْتَرِفُ وَ لَا أَجْحَدُ وَ أَسِرُّ وَ أَظْهَرُ وَ أَغْلِبُ وَ أَبْطِنُ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ

O Allah<sup>-azwj</sup>! I accept, and testify, and acknowledge, and I do not reject, and I keep secret, and reveal, and announce, and hide, that You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except You<sup>-azwj</sup>

Alone, there is no associate for You<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>!

وَأَنْ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ وَارِثُ عِلْمِ النَّبِيِّينَ وَ قَاتِلُ الْمُشْرِكِينَ وَ إِمَامُ الْمُتَّقِينَ وَ مُبِيرُ الْمُنَافِقِينَ وَ مُجَاهِدُ الْكَافِرِينَ وَ الْفَاسِقِينَ وَ الْمَارِقِينَ  
إِمَامِي وَ حَجَّتِي

And Ali<sup>-asws</sup> is Emir of the Momineen, and chief of the successors, and inheritor of knowledge of the Prophets<sup>-as</sup>, and killer of the Polytheists, and Imam<sup>-asws</sup> of the pious, and amputator of the hypocrites, and fighter against the covenant breakers, and the deviants, and the renegades (and) is my Imam<sup>-asws</sup> and my Divine Authority!

وَ مَنْ لَا أَتَقَى بِالْأَعْمَالِ وَ إِنْ رَكَّتُ وَ لَا أَرَاهَا مُنْجِيَّةً وَ إِنْ صَلَّحْتُ إِلَّا بِوَلَايَتِهِ وَ الْإِيْتِمَامِ بِهِ وَ الْإِقْرَارِ بِفَضَائِلِهِ وَ الْقَبُولِ مِنْ حَمَلَتِهَا وَ التَّسْلِيمِ لِرِوَايَاتِهَا

And I am one who does not trust his own deeds and even if they are pure, nor do I see these as a means of salvation and even if these are righteous, except with his<sup>-asws</sup> Wilayah and led by him<sup>-asws</sup>, and the acceptance with his<sup>-asws</sup> merits, and the acceptance of bearing these and the submission to their reports!

اللَّهُمَّ وَ أُفِّرْ بِأَوْصِيَائِهِ مِنْ أُنْبَائِهِ أَيْمَةً وَ حُجَجاً وَ أَدْلَةً وَ سُجُجاً وَ أَعْلَاماً وَ مَنَاراً وَ سَادَةً وَ أُنْبِرَاراً وَ أَدِينُ بِسِرِّهِمْ وَ جَهْرِهِمْ وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ حَيِّوهُمْ وَ مَيِّتِهِمْ وَ شَاهِدِيهِمْ وَ غَائِبِيهِمْ لَا شَكَّ فِي ذَلِكَ وَ لَا اِزْتِيَابَ وَ لَا تَحْوُلَ عَنْهُمْ وَ لَا اِنْقِلَابَ

O Allah<sup>-azwj</sup>, and I acknowledge his<sup>-asws</sup> successors from his<sup>-asws</sup> sons<sup>-asws</sup> as Imams<sup>-asws</sup>, and Divine Authorities, and guides, and lamps, and flags, and minarets, and chiefs, and righteous ones, and I make it a religion with their<sup>-asws</sup> secrets, and their<sup>-asws</sup> announcements, and with their<sup>-asws</sup> esoteric, and their<sup>-asws</sup> living ones and their<sup>-asws</sup> expired, and their<sup>-asws</sup> present ones and their<sup>-asws</sup> absent, there being no doubt in that nor any suspicion, and neither turning away from them<sup>-asws</sup> nor transfer!

اللَّهُمَّ فَادْعُنِي يَوْمَ حَشْرِي وَ حِينَ نَشْرِي بِإِمَامَتِهِمْ وَ اخْشُرْنِي فِي زُمْرَتِهِمْ وَ اكْتُبْنِي فِي أَصْحَابِهِمْ وَ اجْعَلْنِي مِنْ إِخْوَانِهِمْ وَ ائْتِدْنِي بِهِمْ يَا مُؤَلَّيْ مِنْ حَرِّ النَّيِّرَانِ فَاتَّكُ إِنِّ أَعْفَيْتَنِي مِنْهَا كُنْتُ مِنَ الْفَائِزِينَ

O Allah<sup>-azwj</sup>! Call me on the Day of my Gathering and when my rising would be with their<sup>-asws</sup> Imamate and Gather me in their<sup>-asws</sup> group, and Write as being among their<sup>-asws</sup> companions, and Make me from their<sup>-asws</sup> brethren, and Save me through them<sup>-asws</sup>, O my Master<sup>-azwj</sup> from the heat of fires, for You<sup>-azwj</sup> were to Spare me from it, I would be from the successful ones!

اللَّهُمَّ وَ قَدْ أَصْبَحْتُ فِي يَوْمِي هَذَا لَا ثِقَّةَ لِي وَ لَا مَفْرَجَ وَ لَا مَلْجَأَ وَ لَا مُلْتَجَأَ غَيْرُ مَنْ تَوَسَّلْتُ بِهِمْ إِلَيْكَ مِنْ آلِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ عَلَيَّ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدَتِي فَاطِمَةَ الزُّهْرَاءِ وَ الْحُسَيْنِ وَ الْأَيْمَةَ مِنْ وُلْدِهِمْ وَ الْحُجَجِ الْمَسْتَوْرَةِ مِنْ ذُرِّيَّتِهِمْ وَ الْمَرْجُوِّ لِلْأُمَّةِ مِنْ بَعْدِهِمْ وَ خَيْرَتِكَ عَلَيَّ وَ عَلَيْهِمُ السَّلَامُ

O Allah<sup>-azwj</sup>, and I have come to be in this morning of my having no trust for me, nor anywhere to flee to, nor any shelter, nor refuge apart from the ones I am seeking mediation through them<sup>-asws</sup> to You<sup>-azwj</sup>, from Progeny<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, Ali<sup>-asws</sup>, Emir of the Momineen, and my Chieftess Fatima Al-Zahra<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup> from their<sup>-asws</sup> sons<sup>-asws</sup>, and the

concealed Divine Authority from their<sup>-asws</sup> offspring, and the one hoped for the community from after them<sup>-asws</sup>, and Your<sup>-azwj</sup> Choice, may the greetings be upon him<sup>-saww</sup> and them<sup>-asws</sup>!

اللَّهُمَّ فَاجْعَلْهُمْ حِصْنِي مِنَ الْمَكَارِهِ وَ مَغْلَبِي مِنَ الْمَخَافِ وَ تَجْنِي بِهِمْ مِنْ كُلِّ عَدُوٍّ وَ طَاغٍ وَ فَاسِقٍ وَ بَاغٍ وَ مِنْ شَرِّ مَا أُعْرِفُ وَ مَا أَنْكُرُ وَ مَا اسْتَتَرَ عَنِّي وَ مَا أَبْصُرُ وَ مِنْ شَرِّ كُلِّ ذَائِبَةٍ رَبِّي أَحْذِرُ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah<sup>-azwj</sup>! Make them<sup>-asws</sup> my fortress from abhorrent matters, and my stronghold from the fears, and Rescue me through them<sup>-asws</sup> from every enemy, and aggressor, and corrupter, and rebel, and from evil of I know and what I deny, and what is concealed from me and what I can see, and from evil of every animal my Lord<sup>-azwj</sup>, You<sup>-azwj</sup> Seize it by its forelock, surely my Lord<sup>-azwj</sup> is upon the Straight Path!

اللَّهُمَّ تَوَسَّلِي إِلَيْكَ بِهِمْ وَ تَقَرُّبِي بِمَحَبَّتِهِمْ افْتَحْ عَلَيَّ رَحْمَتَكَ وَ مَغْفِرَتَكَ وَ حَبِّبْنِي إِلَى خَلْقِكَ وَ حَبِّبْنِي عِدَاؤَهُمْ وَ بُغْضَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! I seek mediate to You<sup>-azwj</sup> by them<sup>-asws</sup>, and my closeness with their<sup>-asws</sup> love. Open upon me Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Forgiveness, and Make me beloved to Your<sup>-azwj</sup> creatures, and Keep me aside from their enmity and their hatred, You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ وَ لِكُلِّ مَتَوَسِّلٍ ثَوَابٌ وَ لِكُلِّ ذِي شَفَاعَةٍ حَقٌّ فَأَسْأَلُكَ بِمَنْ جَعَلْتَهُ إِلَيْكَ سَبِيٍّ وَ قَدَّمْتَهُ أَمَامَ طَلِبَتِي أَنْ تُعَرِّفَنِي بَرَكَةَ يَوْمِي هَذَا وَ عَامِي هَذَا وَ شَهْرِي هَذَا

O Allah<sup>-azwj</sup>, and for every intermediary there is a Reward, and for every one with intercession there is a right. I ask You<sup>-azwj</sup> by the one I have made my cause to You<sup>-azwj</sup> and have advanced him<sup>-asws</sup> in front of my request to acquaint me with Blessings of this day of mine, and this year of mine, and this month of mine!

اللَّهُمَّ فَهُمْ مَعْوَلِي فِي شِدَّتِي وَ رَخَائِي وَ عَافِيَّتِي وَ بَلَائِي وَ نَوْمِي وَ يَقْظَتِي وَ طَعْنِي وَ إِقَامَتِي وَ عُشْرِي وَ يُسْرِي وَ صَبَاحِي وَ مَسَائِي وَ مُنْقَلَبِي وَ مَتَوَايَ

O Allah<sup>-azwj</sup>! They<sup>-asws</sup> are my reliance in my hardship, and my hope, and my well-being, and my afflictions, and my sleep, and my wakefulness, and my travel and my staying, and my difficulty and my ease, and my morning and my evening, and my transfer and my abode!

اللَّهُمَّ فَلَا تُخْلِبْنِي بِهِمْ مِنْ نِعْمَتِكَ وَ لَا تَقْطَعْ رَجَائِي مِنْ رَحْمَتِكَ وَ لَا تَقْتَبِئِي بِإِغْلَاقِ أَبْوَابِ الْأَرْزَاقِ وَ انْسِدَادِ مَسَالِكِهَا وَ افْتَحْ لِي مِنْ لَدُنْكَ فَتْحًا يَسِيرًا وَ اجْعَلْ لِي مِنْ كُلِّ ضَنْكٍ مَخْرَجًا وَ إِلَى كُلِّ سَعَةٍ مِنْهَا بَرَحًا يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Do not Deprive me of Your<sup>-azwj</sup> bounties through them<sup>-asws</sup> nor Cut off my hopes from Your<sup>-azwj</sup> Mercy, nor Test me by closing the doors of sustenance and blocking of its ways, and Open for me from Yourself<sup>-azwj</sup> an easy opening, and Make for me an outlet from every constriction, and a way to every vastness by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ وَ اجْعَلِ اللَّيْلَ وَ النَّهَارَ مُخْتَلِفَيْنِ عَلَيَّ بِرَحْمَتِكَ وَ مُعَافَاتِكَ وَ مَنِّكَ وَ فَضْلِكَ وَ لَا تُفْقِرْنِي إِلَى أَحَدٍ مِنْ خَلْقِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ إِنَّكَ عَلَى كُلِّ شَيْءٍ مُخِيطٌ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

O Allah<sup>-azwj</sup>, and Make the night and the day to interchange upon me by Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> well-being, and Your<sup>-azwj</sup> Conferment, and Your<sup>-azwj</sup> Grace, and do not Make me needy to anyone from Your<sup>-azwj</sup> creatures by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones, You<sup>-azwj</sup> are Able upon all things, Dominant! And Allah<sup>-azwj</sup> Suffices us and is the Best Protector!’’<sup>226</sup>

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<sup>226</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 11

باب 35 الأدعية المختصرة المختصة بكل إمام عليهم السلام بنوع خصوصية بكل واحد واحد منهم صلوات الله عليهم زائدا على ما سبق و سيجيء في أبواب أدعية كل واحد منهم عليهم السلام أيضا و إن كان الأدعية جلها بل كلها مأثورة عنهم عليهم السلام

**CHAPTER 35 – THE BRIEF SUPPLICATION OF EACH IMAM<sup>-asws</sup>, MAY THE GREETING BE UPON THEM<sup>-asws</sup>, WITH A VARIETY OF SPECIFICS WITH EACH ONE BY ONE OF THEM<sup>-asws</sup>, MAY THE SALWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup>, ADDITIONAL TO WHAT HAS PRECEDED AND WILL BE COMING IN THE CHAPTERS ON SUPPLICATIONS OF EACH ONE OF THEM<sup>-asws</sup>, MAY THE GREETING BE UPON THEM<sup>-asws</sup>, AS WELL, AND EVEN THOUGH MOST OF THESE SUPPLICATIONS, BUT ALL OF THEM ARE NARRATED FROM THEM<sup>-asws</sup>, MAY THE GREETING BE IPON THEM<sup>-asws</sup>**

1- ن، عيون أخبار الرضا عليه السلام أحمد بن ثابت الدواليبي عن محمد بن علي بن عبد الصمد عن علي بن عاصم عن أبي جعفر الثاني عن أبيه عن الحسين بن علي ع قال: دخلت على رسول الله ص و عنده أبي بن كعب فقال لي رسول الله ص مرحباً بك يا أبا عبد الله يا زَيْنَ السَّمَاوَاتِ وَالْأَرْضِينَ

(The book) 'Uyoun Akhbar Al Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Ahmad Bin Sabit Al Dawaliby, from Muhammad Bin Ali Bin Abdul Samad, from Ali Bin Aasim,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'I entered to see Rasool-Allah<sup>-azwj</sup> and in his<sup>-saww</sup> presence was Ubay Bin Ka'ab. Rasool-Allah<sup>-saww</sup> said to me: 'Welcome to you, O Abu Abdullah<sup>-asws</sup>, O adornment of the skies and the earth!'

قَالَ لَهُ أَبِي وَ كَيْفَ يَكُونُ يَا رَسُولَ اللَّهِ زَيْنَ السَّمَاوَاتِ وَالْأَرْضِ أَحَدٌ عَيْرَكَ

Ubay said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! How can anyone be adornment of the skies and the earth, apart from you<sup>-saww</sup>?'

فَقَالَ يَا أَبِي وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ فِي السَّمَاءِ أَكْبَرُ مِنْهُ فِي الْأَرْضِ وَ إِنَّهُ لَمَكْتُوبٌ عَنِ يَمِينِ عَرْشِ اللَّهِ مُصْبِحًا هُدًى وَ سَفِينَةً نَجَاةٍ وَ إِمَامًا عَيْرُ وَهْنٍ وَ عِزٍّ وَ فَخْرٍ وَ عِلْمٌ وَ دُخْرٌ

He<sup>-saww</sup> said: 'O Ubay! By the One Who Sent me with the truth as a Prophet<sup>-saww</sup>! Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> is greater in the sky than he<sup>-asws</sup> is in the earth, and he<sup>-asws</sup> is inscribed on right of the Throne of Allah<sup>-azwj</sup> as being 'lamp of guidance', and 'ship of salvation', 'Imam<sup>-asws</sup> without weakness, and (with) honour, and pride', and as an 'asset'!

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَكَّبَ فِي صُلْبِهِ نُطْقَةً طَيِّبَةً مُبَارَكَةً رَكِيَّةً وَ لَقَدْ لَقِنَ دَعْوَاتٍ مَا يَدْعُو بِهِنَّ مَخْلُوقٌ إِلَّا حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَهُ وَ كَانَ شَفِيعَةً فِي آخِرَتِهِ وَ فَرَّجَ اللَّهُ عَنْهُ كَرْبَهُ وَ قَضَى بِهَا دَيْنَهُ وَ يَسَّرَ أَمْرَهُ وَ أَوْضَحَ سَبِيلَهُ وَ قَوَّاهُ عَلَى عَدُوِّهِ وَ لَمْ يَهْتِكْ سِرَّهُ

And Allah<sup>-azwj</sup> Mighty and Majestic Installed in his<sup>-asws</sup> lineage a seed which was good, Blessed, pure, and supplication have been indoctrinate what no created being will supplicate with these except Allah<sup>-azwj</sup> Mighty and Majestic would Gather him with him<sup>-asws</sup>, and he<sup>-asws</sup> would be his intercessor in his Hereafter, and Allah<sup>-azwj</sup> will Relieve his distress from him, and Pay off his debts due to it, and Facilitate his affairs, and Clarify his way, and Strengthen him against his enemy, and will not violate his cover (expose him)!

فَقَالَ لَهُ أَبِيُّ بْنُ كَعْبٍ مَا هَذِهِ الدَّعَوَاتُ يَا رَسُولَ اللَّهِ

Ubay Bin Ka'ab said to him<sup>-saww</sup>, 'What are these supplications, O Rasool-Allah<sup>-saww</sup>?'

قَالَ تَقُولُ إِذَا فَرَغْتَ مِنْ صَلَاتِكَ وَأَنْتَ قَاعِدٌ لِلَّهِمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ وَمَعَاوِدِ عَرْشِكَ وَسُكَّانِ سَمَاوَاتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ أَنْ تَسْتَجِيبَ لِي فَقَدْ زَهَّقَنِي مِنْ أَمْرِي عَشْرًا فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ لِي مِنْ عَشْرِي يُسْرًا

He<sup>-saww</sup> said: 'You should say when you are free from your Salat while you are seated, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Phrases, and Seat of Your<sup>-azwj</sup> Throne, and dwellers of Your<sup>-azwj</sup> skies, and Your<sup>-azwj</sup> Prophets<sup>-as</sup> and Your<sup>-azwj</sup> Messengers<sup>-as</sup>, to Respond to me, for difficulties of my affairs have exhausted me! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and to Make ease for me from my difficulties!'

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُسَهِّلُ أَمْرَكَ وَيُشْرِحُ صَدْرَكَ وَيُلَقِّنُكَ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ خُرُوجِ نَفْسِكَ

So, Allah<sup>-azwj</sup> Mighty and Majestic would Ease your matter and Expand your chest, and Indoctrinate you the testimony that there is no god except Allah<sup>-azwj</sup>, at the exit of your soul!'

قَالَ لَهُ أَبِيُّ يَا رَسُولَ اللَّهِ فَمَا هَذِهِ التُّطْفَةُ الَّتِي فِي صُلْبِ حَبِيبِي الْحُسَيْنِ

Ubay said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! What is this seed which is in the lineage of my beloved Al-Husayn<sup>-asws</sup>?'

قَالَ مَثَلُ هَذِهِ التُّطْفَةِ كَمَثَلِ الْقَمَرِ وَهِيَ تُطْفَةُ تَبِيِّنِ وَبَيَانٍ يَكُونُ مَنْ اتَّبَعَهُ رَشِيدًا وَمَنْ ضَلَّ عَنْهُ هَوِيًّا

He<sup>-saww</sup> said: 'An example of this seed is like an example of the moon, and it is a seed of clarification and explanation. One who follows it becomes rightly guided and one who strays away from it, collapses!'

قَالَ فَمَا اسْمُهُ وَمَا دُعَاؤُهُ

He said, 'What is his name and what is his supplication?'

قَالَ اسْمُهُ عَلِيُّ وَدُعَاؤُهُ يَا دَائِمُ يَا ذَبْتُومُ يَا حَيُّ يَا قَيُّومُ يَا كَاشِفَ الْعَمِّ وَيَا فَارِحَ الْهَمِّ وَيَا بَاعِثَ الرُّسُلِ وَيَا صَادِقَ الوَعْدِ

He<sup>-saww</sup> said: 'His<sup>-asws</sup> name is 'Ali', and his<sup>-asws</sup> supplication is: 'O Permanent, O Living, O Eternal, O Remover of sadness, and O Reliever of the worries, and O Sender of the Messengers<sup>-as</sup>, and O truthful of the promise!'

مَنْ دَعَا بِهَذَا الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ وَكَانَ قَائِدَهُ إِلَى الْجَنَّةِ

One who supplicates with this supplication, Allah<sup>-azwj</sup> Mighty and Majestic would Gather him with Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and he<sup>-asws</sup> would be his guide to the Paradise!'

قَالَ لَهُ أَبِيُّ يَا رَسُولَ اللَّهِ فَهَلْ لَهُ مِنْ خَلْفٍ وَوَصِيٍّ

Ubay said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! Is there any replacement for him<sup>-asws</sup> and a successor?'

قَالَ نَعَمْ لَهُ مَوَارِيثُ السَّمَاوَاتِ وَالْأَرْضِ

He<sup>-saww</sup> said: 'Yes, for him<sup>-asws</sup> are inheritances of the skies and the earth!'

قَالَ مَا مَعْنَى مَوَارِيثِ السَّمَاوَاتِ وَالْأَرْضِ يَا رَسُولَ اللَّهِ

He said, 'What is the meaning of 'inheritances of the skies and the earth', O Rasool-Allah<sup>-saww</sup>?'

قَالَ الْقَضَاءُ بِالْحَقِّ وَالْحُكْمُ بِالدِّينَانَةِ وَتَأْوِيلُ الْأَحْكَامِ وَبَيَانُ مَا يَكُونُ

He<sup>-saww</sup> said: 'Judging with the truth, and ruling by the religion, and interpreting the rulings, and explanation of what will be happening!'

قَالَ فَمَا اسْمُهُ

He said: 'What is his name?'

قَالَ اسْمُهُ مُحَمَّدٌ وَإِنَّ الْمَلَائِكَةَ لَتَسْتَأْنِسُ بِهِ فِي السَّمَاوَاتِ وَيَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ رِضْوَانٌ وَوُدٌّ فَاعْفِرْ لِي وَ لِمَنْ تَبِعَنِي مِنْ إِخْوَانِي وَ شِيعَتِي وَ طَيْبِ مَا فِي صُلْبِي

He<sup>-saww</sup> said: 'His<sup>-asws</sup> name is 'Muhammad', and the Angels are comforted by him<sup>-asws</sup> in the skies, and he<sup>-asws</sup> will say in his<sup>-asws</sup> supplication: 'O Allah<sup>-azwj</sup>! If there was satisfaction and affection for me in Your<sup>-azwj</sup> Presence, Forgive for me and for the ones following me<sup>-asws</sup>, from my<sup>-asws</sup> brethren and my<sup>-asws</sup> Shias, and the goodness what is in my<sup>-asws</sup> lineage!'

فَرَكَّبَ اللَّهُ عَزَّ وَ جَلَّ فِي صُلْبِهِ نُطْقَةً مُبَارَكَةً رَكِيَّةً وَ أَحَبَّرَنِي عَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى طَيْبَ هَذِهِ النُّطْقَةِ وَ سَمَّاهَا عِنْدَهُ جَعْفَرًا وَ جَعَلَهُ هَادِيًا مُهْدِيًا رَاضِيًا مَرْضِيًا يَدْعُو رَبَّهُ فَيَقُولُ فِي دُعَائِهِ

Allah<sup>-azwj</sup> Mighty and Majestic has Installed in his<sup>-asws</sup> lineage a Blessed, pure seed, and he (Jibraeel<sup>-as</sup>) informed me that Allah<sup>-azwj</sup> Blessed and Exalted has Made this seed good and Name it in His<sup>-azwj</sup> Presence as 'Ja'far', and Made him<sup>-asws</sup> a guide, Guided, satisfactory, satisfying. He<sup>-asws</sup> will supplicate in his<sup>-asws</sup> supplication: -

يَا دَانَ غَيْرَ مُتَوَانٍ يَا أَرْحَمَ الرَّاحِمِينَ اجْعَلْ لِشِيعَتِي مِنَ النَّارِ وَقَاءً وَ هُمْ عِنْدَكَ رِضًا وَ اعْفِرْ ذُنُوبَهُمْ وَ يَسِّرْ أُمُورَهُمْ وَ اقْضِ دُيُوبَهُمْ وَ اسْتُرْ عَوْرَاتِهِمْ وَ هَبْ لَهُمُ الْكِبَائِرَ الَّتِي بَيْنَكَ وَ بَيْنَهُمْ يَا مَنْ لَا يَخَافُ الضُّيْمَ وَ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ اجْعَلْ لِي مِنْ كُلِّ عَمٍّ فَرَجًا

'O Obeyed without weakness, O most Merciful of the merciful ones! Make for my<sup>-asws</sup> Shias a prevention from the Hellfire, and Satisfaction for them in Your<sup>-azwj</sup> Presence, and Forgive their sins, and Ease their affairs, and Pay off their debts, and Cover their defects, and Gift for them the major sins which are between You<sup>-azwj</sup> and them! O One the injustice is not feared from nor does the slumber seize Him<sup>-azwj</sup> nor sleep! Make relief for me<sup>-asws</sup> from every sadness!'

مَنْ دَعَا بِهَذَا الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ أْبْيَضَ الْوَجْهِ مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَى الْجَنَّةِ

One who supplicates with this supplication, Allah<sup>-azwj</sup> Mighty and Majestic will Gather him of brightest of faces with Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, to the Paradise!

يَا أَبِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ عَلَيَّ هَذِهِ النُّطْفَةَ نُطْفَةً رَكِيَّةً مُبَارَكَةً طَيِّبَةً أَنْزَلَ عَلَيْهَا الرَّحْمَةَ وَ سَمَّاها عِنْدَهُ مُوسَى

O Ubay! Allah<sup>-azwj</sup> Blessed and Exalted Installed upon this seed, a Blessed, pure seed, good. He<sup>-azwj</sup> Sent down the Mercy upon it and Named it in His<sup>-azwj</sup> Presence as 'Musa'!

قَالَ لَهُ أَبِي يَا رَسُولَ اللَّهِ كَأَنَّهُمْ يَتَوَاصَفُونَ وَ يَتَنَاسَلُونَ وَ يَتَوَارَثُونَ وَ يَصِفُ بَعْضُهُمْ بَعْضاً

Ubay said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! It is as if they<sup>-asws</sup> will be describing and procreating and inheriting and describing each other!

فَقَالَ وَصَفَهُمْ لِي جِبْرَائِيلُ عَنْ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ

He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> had described them<sup>-asws</sup> to me<sup>-saww</sup> on behalf of Lord<sup>-azwj</sup> of the worlds, Majestic is His<sup>-azwj</sup> Majesty!'

قَالَ فَهَلْ لِمُوسَى مِنْ دَعْوَةٍ يَدْعُو بِهَا سِوَى دُعَاءِ آبَائِهِ

He said, 'Is there a supplication of Musa<sup>-asws</sup> he<sup>-asws</sup> was supplicating with, besides supplications of his<sup>-asws</sup> forefathers<sup>-asws</sup>?'

قَالَ نَعَمْ يَقُولُ فِي دُعَائِهِ يَا خَالِقَ الْخَلْقِ وَ بَاسِطَ الرِّزْقِ وَ فَالِقَ الْحَبِّ وَ بَارِئَ النَّسَمِ وَ مُخَيِّبَ الْمَوْتَى وَ مُمَيِّتَ الْأَحْيَاءِ وَ دَائِمَ النَّبَاتِ وَ مُخْرِجَ النَّبَاتِ اُفْعَلْ لِي مَا أَنْتَ أَهْلُهُ

He<sup>-saww</sup> said: 'Yes. He<sup>-asws</sup> will say in his<sup>-asws</sup> supplication: 'O Creator of the creation, and O Extender of the sustenance, and Splitter of the seed, and Maker of the person, and Reviver of the dead, and Causer of death of the living, and the Permanently affirmed, and Extractor of the vegetation! Do with me what You<sup>-azwj</sup> are rightful of!'

مَنْ دَعَا بِهَذَا الدُّعَاءِ قَضَى اللَّهُ لَهُ حَوَائِجَهُ وَ حَشَرَهُ يَوْمَ الْقِيَامَةِ مَعَ مُوسَى بْنِ جَعْفَرٍ

One who supplicates with this supplication, Allah<sup>-azwj</sup> will Fulfil his needs for him, and Gather him on the Day of Qiyamah with Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>!

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صَلْبِهِ نُطْفَةً مُبَارَكَةً طَيِّبَةً رَكِيَّةً مَرْضِيَّةً وَ سَمَّاها عِنْدَهُ عَلِيًّا بِكُونِ اللَّهِ فِي خَلْقِهِ رَضِيًّا فِي عِلْمِهِ وَ حَكِيمِهِ وَ يَجْعَلُهُ حُجَّةً لِشِيعَتِهِ يَحْتَجُّونَ بِهِ يَوْمَ الْقِيَامَةِ

And Allah<sup>-azwj</sup> Blessed and Exalted Installed in his<sup>-asws</sup> lineage a Blessed seed, good, pure, satisfactory, and Named it in His<sup>-azwj</sup> Presence as 'Ali<sup>-asws</sup>'. He<sup>-asws</sup> would be satisfactory for Allah<sup>-azwj</sup> among His<sup>-azwj</sup> creatures in his<sup>-asws</sup> knowledge and his<sup>-asws</sup> rulings, and He<sup>-azwj</sup> would Make him<sup>-asws</sup> a Divine Authority for his<sup>-asws</sup> Shias they will be arguing by him<sup>-asws</sup> on the Day of Qiyamah.



وَلَهُ دُعَاءٌ يَدْعُو بِهِ اللَّهُمَّ أَعْطِنِي الْهُدَى وَ تَبَيَّنِي عَلَيْهِ وَ احْشُرْنِي عَلَيْهِ آمِنًا آمِنًا مَنْ لَا خَوْفَ عَلَيْهِ وَ لَا حَزَنَ وَ لَا جَزَعَ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

And for him<sup>-asws</sup> there is a supplication he<sup>-asws</sup> will supplicate with: 'O Allah<sup>-azwj</sup>! Grant me<sup>-asws</sup> the Guidance and Affirm me<sup>-asws</sup> upon it, and Resurrect me<sup>-asws</sup> upon it safely, safety of the one neither having fear upon him nor grief nor panic. You<sup>-azwj</sup> are rightful of being feared and rightful of the Forgiving!'

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَكَّبَ فِي صَلْبِهِ نُطْفَةً مُبَارَكَةً رَكْبَةً مَرْضِيَّةً وَ سَمَّاهَا مُحَمَّدَ بْنَ عَلِيٍّ فَهُوَ شَفِيعٌ شِعْبَتِهِ وَ وَارِثٌ عِلْمِ جَدِّهِ لَهُ عَلَامَةٌ بَيِّنَةٌ وَ حُجَّةٌ ظَاهِرَةٌ

And Allah<sup>-azwj</sup> Mighty and Majestic Installed in his<sup>-asws</sup> lineage a Blessed see, pure, satisfactory, and Named it as 'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>'. He<sup>-asws</sup> is an intercessor for his<sup>-asws</sup> Shias, and inheritor of knowledge of his<sup>-asws</sup> grandfather<sup>-saww</sup>. For him<sup>-asws</sup> there is a clear sign and an apparent proof.

إِذَا وُلِدَ يُقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ يَقُولُ فِي دُعَائِهِ يَا مَنْ لَا شَبِيهَ لَهُ وَ لَا مِثَالَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ لَا خَالِقَ إِلَّا أَنْتَ تُنْفِي الْمَخْلُوقِينَ وَ تَبْقَى أَنْتَ حُلْمَتُ عَمَّنْ عَصَاكَ وَ فِي الْمَغْفِرَةِ رِضَاكَ

When he<sup>-asws</sup> is sent he<sup>-asws</sup> shall say: 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>!', and he<sup>-asws</sup> will say in his<sup>-asws</sup> supplication: 'O One there is neither resemblance for Him<sup>-azwj</sup> nor example! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, nor any Creator except You<sup>-azwj</sup>! The Created beings will perish and You<sup>-azwj</sup> will remain. You<sup>-azwj</sup> are Lenient to the ones disobeying You<sup>-azwj</sup> and in the Forgiveness is Your<sup>-azwj</sup> Satisfaction!'

مَنْ دَعَا بِحَدِّ الدُّعَاءِ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ شَفِيعَهُ يَوْمَ الْقِيَامَةِ

One who supplicates with this supplication, Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> would be his intercessor on the Day of Qiyamah!

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صَلْبِهِ نُطْفَةً لَا بَاعِيَةً وَ لَا طَاعِيَةً بَارَةً مُبَارَكَةً طَيِّبَةً طَاهِرَةً سَمَّاهَا عِنْدَهُ عَلِيٌّ بْنُ مُحَمَّدٍ فَأَلْبَسَهَا السَّكِينَةَ وَ الْوَقَارَ وَ أَوْدَعَهَا الْعُلُومَ وَ كُلَّ سِرِّ مَكْتُومٍ مِنْ لَقِيهِ وَ فِي صَدْرِهِ شَيْءٌ أَنْبَأَهُ بِهِ وَ حَدَّرَهُ مِنْ عَدُوِّهِ

And Allah<sup>-azwj</sup> Blessed and Exalted Installed in his<sup>-asws</sup> lineage a seed, neither rebellious nor arrogant, righteous, Blessed, good, clean. He<sup>-azwj</sup> Name it in His<sup>-azwj</sup> Presence as Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. He<sup>-azwj</sup> Clothed it in tranquillity and the dignity, and Entrusted it the knowledge(s) and every hidden secret. One who meets him<sup>-asws</sup> and there is something in his chest, he<sup>-asws</sup> will inform him and caution him of his enemy.

وَ يَقُولُ فِي دُعَائِهِ يَا نُورُ يَا بُرْهَانَ يَا مُبِينُ يَا رَبِّ اكْفِنِي شَرَّ الشُّرُورِ وَ آفَاتِ الدُّهُورِ وَ أَسْأَلُكَ النَّجَاةَ يَوْمَ يُنْفَخُ فِي الصُّورِ

And he<sup>-asws</sup> will say in his<sup>-asws</sup> supplication: 'O Noor, O Proof, O Radiant, O Manifest, O Lord<sup>-azwj</sup>! Suffice me from evil of the evil ones, and afflictions of the times, and I ask You<sup>-azwj</sup> for the salvation of the Day the trumpet will be blown into!'

مَنْ دَعَا بِحَدِّ الدُّعَاءِ كَانَ عَلِيُّ بْنُ مُحَمَّدٍ شَفِيعَهُ وَ قَائِدَهُ إِلَى الْجَنَّةِ

One who supplicates with this supplication, Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> will be his interceder and his guide to the Paradise!

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صُلْبِهِ نُطْفَةً وَ سَمَّاهَا عِنْدَهُ الْحَسَنَ فَجَعَلَهُ نُوراً فِي بِلَادِهِ وَ خَلِيفَةً فِي أَرْضِهِ وَ عِزّاً لِأُمَّةٍ جَدَّهِ وَ هَادِياً لِشِيعَتِهِ وَ شَفِيعاً لَهُمْ عِنْدَ رَبِّهِ وَ نَقِمَةً عَلَى مَنْ خَالَفَهُ وَ حُجَّةً لِمَنْ وَالَاهُ بُرْهَاناً لِمَنْ اتَّخَذَهُ إِمَاماً

And Allah<sup>-azwj</sup> Blessed and Exalted Installed in his<sup>-asws</sup> lineage a seed and Named it in His<sup>-azwj</sup> Presence as 'Al-Hassan'. He<sup>-azwj</sup> made him<sup>-asws</sup> a Noor in His<sup>-azwj</sup> Land, and a caliph in His<sup>-azwj</sup> earth, and honour for the community of his<sup>-asws</sup> grandfather<sup>-saww</sup>, and a guide for his<sup>-asws</sup> Shias, and an intercessor for them in the Presence of his<sup>-asws</sup> Lord<sup>-azwj</sup>, and vengeance upon the one opposing Him<sup>-azwj</sup>, and a Divine Authority for the one befriending him<sup>-asws</sup>, a proof for the one taking him<sup>-asws</sup> as an Imam<sup>-asws</sup>.

يَقُولُ فِي دُعَائِهِ يَا عَزِيزَ الْعَزِّ فِي عِزِّهِ مَا أَعَزَّ عَزِيزَ الْعَزِّ فِي عِزِّهِ يَا عَزِيزَ أَعَزِّي بِعِزِّكَ وَ أَيْدِي بِنَصْرِكَ وَ أَبْعِدْ عَنِّي هَمَزَاتِ الشَّيَاطِينِ وَ ادْفَعْ عَنِّي بَدْفَعِكَ وَ مَنِّعْ مِنِّي بِمَنِّعِكَ وَ اجْعَلْنِي مِنْ خِيَارِ خَلْقِكَ يَا وَاحِداً يَا أَحَدُ يَا فَردُ يَا صَمَدُ

He<sup>-asws</sup> will say in his<sup>-asws</sup> supplication: 'O Mighty of the Might in His<sup>-azwj</sup> Might. No mighty one is mightier in the might in comparison to His<sup>-azwj</sup> Might! O Mighty! Strengthen me with Your<sup>-azwj</sup> Might and Support me with Your<sup>-azwj</sup> Help, and Distance from me the slanders of Satan<sup>-la</sup>, and Repel from me with Your<sup>-azwj</sup> Repelling, and Prevent from me with Your<sup>-azwj</sup> Prevention, and Make me from Your<sup>-azwj</sup> good creatures! O One! O First! O Individual! O Solid!'

مَنْ دَعَا بِحَدِّ الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَهُ وَ نَجَّاهُ مِنَ النَّارِ وَ لَوْ وَجِبَتْ عَلَيْهِ

O who supplicates with this supplication, Allah<sup>-azwj</sup> Mighty and Majestic would Gather him with him<sup>-asws</sup>, and Rescue him from the Hellfire, and even though it may have been obligated upon him.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صُلْبِ الْحَسَنِ نُطْفَةً مُبَارَكَةً رَكْبَةً طَيِّبَةً طَاهِرَةً مُطَهَّرَةً يُرْضَى بِهَا كُلُّ مُؤْمِنٍ مِمَّنْ قَدْ أَخَذَ اللَّهُ مِيثَاقَهُ فِي الْوَلَايَةِ وَ يَكْفُرُ بِهَا كُلُّ جَا حِدٍ فَهُوَ إِمَامٌ تَقِيٌّ نَقِيٌّ سَارٌّ مُرْضِيٌّ هَادٍ مُهْدِيٌّ يَحْكُمُ بِالْعَدْلِ وَ يَأْمُرُ بِهِ.

And Allah<sup>-azwj</sup> Blessed and Exalted Installed in the lineage of Al-Hassan<sup>-asws</sup> a Blessed seed, good, clean, Purified. Every Momin would be satisfied with him<sup>-ajfj</sup>, from the ones Allah<sup>-azwj</sup> had Taken his<sup>-ajfj</sup> Covenant regarding the Wilayah, and every rejecter would deny it. He<sup>-ajfj</sup> is an Imam<sup>-ajfj</sup>, pious, pure, fortunate, satisfactory, guide, Guided. He<sup>-ajfj</sup> will decide with the justice and instruct with it!"<sup>227</sup>

وَ رَوَى الشَّهِيدُ رَحِمَهُ اللَّهُ نَقْلاً مِنْ كِتَابِ الْإِسْتِذْرَاكِ لِبَعْضِ قُدَمَاءِ الْأَصْحَابِ عَنِ الشَّيْخِ عَبْدِ اللَّهِ الدُّورِيسْتِيِّ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ بَابُوئِيهِ عَنْ أَحْمَدَ بْنِ ثَابِتٍ إِلَى آخِرِ السَّنَدِ وَ ذَكَرَ الْأُدْعِيَةَ فَقَطُّ إِلَى أَنْ قَالَ: دُعَاءُ الْمُهْدِيِّ ع يَا نُورَ النُّورِ يَا مُدَبِّرَ الْأُمُورِ يَا بَاعِثَ مَنْ فِي الْقُبُورِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي وَ لِشِيعَتِي مِنْ كُلِّ ضَيْقٍ فَرَجاً وَ مِنْ كُلِّ هَمٍّ خُرْجاً وَ أَوْسِعْ لَنَا الْمُنْهَجَ وَ أَطْلِقْ لَنَا مِنْ عِنْدِكَ وَ أَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ يَا كَرِيمُ.

<sup>227</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 1 a

And it is reported by the Shaheed, may Allah<sup>-azwj</sup> Mercy him, copying from the book 'Al Istidrak' of one of the ancient companions, from the Sheykh Abdullah Al Doreysti, from his grandfather, from his father, from Muhammad Bin Babuwayh, from Ahmad Bin Sabit to end of the attribution,

'And he mentioned the supplication only, up to he<sup>-saww</sup> said: 'Supplication of Al-Mahdi<sup>-ajfj</sup>: 'O Light of the lights, O Manager of the affairs, O Resurrector of ones in the graves! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make for me<sup>-ajfj</sup> and for my<sup>-ajfj</sup> Shias relief from every constriction, and an outlet from every worry, and Expand the way for us, and Free for us from Your<sup>-azwj</sup> Presence, and Do with us what You<sup>-azwj</sup> are rightful of, O Benevolent!''<sup>228</sup>

2- ك، إكمال الدين الهمداني عن جعفر بن أحمد العلوي عن علي بن أحمد العقيقي عن أبي نعيم الأنصاري الزيدي قال: كنت بمكة عند المستجار و جماعة من المقصرة فيهم المخمودي و علاء الكلبي و أبو الهيثم الديناري و أبو جعفر الأ حول و كنا زهاء من ثلاثين رجلاً و لم يكن فيهم مخلص علمته غير محمد بن القاسم العلوي العقيقي

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ja'far Bin Ahmad Al Alawy, from Ali Bin Ahmad Al Aqeeqy, from Abu Nueym Al Ansari Al Zaydi who said,

'I was at Makkah by 'Al-Mustajaar' (the Black Stone), and there was a group of the reducers (Muqassir), among them were Al-Mahmoudy, and Allan Al-Kulayni, and Abu Al-Haysam Al-Dinawary, and Abu Ja'far Al-Ahowl, and we were more than thirty men, and there did not happen to be among them any sincere one I knew apart from Muhammad Bin Al-Qasim Al-Alawy Al-Aqeeqy.

فبينما نحن كذلك في اليوم السادس من ذي الحجة سنة ثلاث و تسعين و مائتين من الهجرة إذ خرج علينا شاب من الطواف عليه إزازان محرم بيما و في يده نعلان فلما رأيناه فمنا جميعاً هيبه له فلم يبق منا أحد إلا قام و سلم عليه

While we were like that during the sixth day of Zulhijjah in the year two hundred and ninety-three from the Hijrah, when a youth came out to us from the Tawaaf. Upon him were two sheets of cloth he had worn as Ihraam with these, and in his hand were two slippers. When we saw him, we all stood up in prestige for him. There did not remain anyone of us except he stood up and greeted unto him.

ثم قعد و التفت يمينا و شمالاً ثم قال أ تذكرون ما كان أبو عبد الله ع يقول في دعاء الإلحاح

Then he sat down and turned right and left, then said: 'Are you knowing what Abu Abdullah<sup>-asws</sup> was saying in the urging supplication?'

قلنا و ما كان يقول

We said: 'And what was he<sup>-asws</sup> saying?'

قال كان يقول اللهم إني أسألك باسمك الذي به تقوم السماء و به تقوم الأرض و به تفرق بين الحق و الباطل و به تجمع بين المتفرق و به تفرق بين المجتمع و به أحصيت عدد الرمال و زنة الجبال و كيل البحار أن تصلني على محمد و آل محمد و أن تجعل لي من أمري فرجاً و مخرجاً

He said: 'He<sup>-asws</sup> was saying: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Established the sky, and by it You<sup>-azwj</sup> Established the earth, and by it You<sup>-azwj</sup> Differentiate between the truth and the falsehood, and by it You<sup>-azwj</sup> Gather between the separated, and by it You<sup>-azwj</sup> Separate between the gathered, and by it You<sup>-azwj</sup> Count the number of grains of sand and weight of the mountains, and measure the ocean, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, to Make relief and outlet for me from my affairs!'

ثُمَّ خَضَّ فَدَخَلَ الطَّوَافَ فَثُمَّنَا لِقِيَامِهِ حِينَ انْصَرَفَ وَ أَنْسَيْنَا أَنْ نَقُولَ لَهُ مَنْ هُوَ فَلَمَّا كَانَ مِنَ الْعَدِ فِي ذَلِكَ الْوَقْتِ خَرَجَ عَلَيْنَا مِنَ الطَّوَافِ فَثُمَّنَا كَقِيَامِنَا الْأَوَّلِ بِالْأَمْسِ ثُمَّ جَلَسَ فِي مَجْلِسِهِ وَ تَوَسَّطْنَا ثُمَّ نَظَرَ بَيْنَنَا وَ شِمَالًا ثُمَّ قَالَ أ تَدْرُونَ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي الدُّعَاءِ بَعْدَ صَلَاةِ الْفَرِيضَةِ

Then he got up and entered the Tawaaf. We stood up at his standing when he left, and we forgot what we should have said to him, who he was. When it was the next morning during that time, he came out to us from the Tawaaf. We stood up like our first standing the day before. Then he sat down in his seat and in our midst, then he looked right and left, then said: 'Do you know what Amir Al-Momineen<sup>-asws</sup> was saying in the supplication after the obligatory Salat?'

فَلَمَّا وَ مَا كَانَ يَقُولُ

We said, 'And what was he<sup>-asws</sup> saying?'

قَالَ كَانَ يَقُولُ إِلَيْكَ رُفِعَتِ الْأَصْوَاتُ وَ دُعِيَتِ الدَّعْوَةُ وَ لَكَ عَنَتِ الْوُجُوهُ وَ لَكَ خَضَعَتِ الرِّقَابُ وَ إِلَيْكَ التَّحَاكُمُ فِي الْأَعْمَالِ يَا خَيْرَ مَسْتَوِيلٍ وَ خَيْرَ مَنْ أَعْطَى يَا صَادِقُ يَا بَارِئُ يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ يَا مَنْ أَمَرَ بِالْدُّعَاءِ وَ تَكْفَّلَ بِالْإِجَابَةِ

He said: 'He<sup>-asws</sup> was saying: 'To You<sup>-azwj</sup> the voices are raised and the supplication is supplicated, and to You<sup>-azwj</sup> the faces are disgraced, and to You<sup>-azwj</sup> the necks are humbled, and to You<sup>-azwj</sup> is Judgment regarding the deeds! O Best of the ones asked, and Best of the ones giving! O truthful, O Maker, O One Who does not Break the Promise, O One who Commanded with the supplication and Encumbered (Himself<sup>-azwj</sup>) with the Response!

يَا مَنْ قَالَ ادْعُونِي أُسْتَجِبْ لَكُمْ يَا مَنْ قَالَ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

O One Who Said: ***"Supplicate to Me, I will Answer you. [40:60]!*** O One Who Said: ***And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]!***

يَا مَنْ قَالَ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

O One Who Said: ***'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]'***.

ثُمَّ نَظَرَ بَيْنَنَا وَ شِمَالًا بَعْدَ هَذَا الدُّعَاءِ ثُمَّ قَالَ أ مَا تَدْرُونَ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي سَجْدَةِ الشُّكْرِ

Then he looked right and left after this supplication, then said: 'Are you knowing what Amir Al-Momineen<sup>-asws</sup> was saying in the Sajdah of thanks?'

فَلْنَا وَ مَا كَانَ يَقُولُ

We said, 'And what was he<sup>-asws</sup> saying?'

قَالَ كَانَ يَقُولُ يَا مَنْ لَا يَزِيدُهُ الْخَاطِئُ الْمُلْحِيحِينَ إِلَّا جُوداً وَ كَرَمًا يَا مَنْ لَهُ خَزَائِنُ السَّمَاوَاتِ وَ الْأَرْضِ يَا مَنْ لَهُ خَزَائِنُ مَا دَقَّ وَ جَلَّ لَا يَمْتَنِعُكَ إِسَاءَتِي مِنْ إِحْسَانِكَ إِلَيَّ أَسْأَلُكَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ وَ أَنْتَ أَهْلُ الْجُودِ وَ الْكَرَمِ وَ الْعَفْوِ

He said: 'He<sup>-asws</sup> was saying: 'O One Whom the insistence of the insisting ones does not increase Him<sup>-azwj</sup> except in Generosity and Benevolence! O One for Whom are treasures of the skies and the earth! O One for Whom are small and majestic! My evil deeds do not Prevent You<sup>-azwj</sup> from Your<sup>-azwj</sup> Favours! I ask You<sup>-azwj</sup> to Do with me what You<sup>-azwj</sup> are rightful of, and You<sup>-azwj</sup> are rightful of the Generosity and the Benevolence and the Pardon!'

يَا اللَّهُ يَا اللَّهُ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ أَنْتَ قَادِرٌ عَلَى الْعُقُوبَةِ وَ قَدِ اسْتَحَقَّقْتَهَا لَا حُجَّةَ لِي وَ لَا عُذْرَ لِي عِنْدَكَ أَبُوءُ إِلَيْكَ بِذُنُوبِي كُلِّهَا وَ اعْتَرَفْتُ بِمَا كُنِي تَعْفُو عَنِّي وَ أَنْتَ أَعْلَمُ بِمَا مَنِي بُؤْثُ إِلَيْكَ بِكُلِّ ذَنْبٍ أَذْنَبْتُهُ وَ بِكُلِّ خَطِيئَةٍ أَخْطَأْتُهَا وَ بِكُلِّ سَيِّئَةٍ عَمِلْتُهَا يَا رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Do with me what You<sup>-azwj</sup> are rightful of, and You<sup>-azwj</sup> are Able upon the Punishing and I am deserving of it. There is neither any argument for me nor any excuse for me in Your<sup>-azwj</sup> Presence! I am confessing to You<sup>-azwj</sup> of my sins, all of them, and I acknowledge with these so that You<sup>-azwj</sup> would Pardon me, and You<sup>-azwj</sup> are more Knowing of these than I am! I have come to You<sup>-azwj</sup> with every sin I have sinned, and with every wrongdoing I have erred in, and with every evil deed I have done! O Lord<sup>-azwj</sup>! Forgive, and Mercy, and Overlook from what You<sup>-azwj</sup> Know. You<sup>-azwj</sup> are the Mightiest, the most Benevolent!"

وَ قَامَ فَدَخَلَ الطَّوَافَ فَفُئِمْنَا لِقِيَامِهِ وَ عَادَ مِنْ عَدِي فِي ذَلِكَ الْوَقْتِ فَفُئِمْنَا لِإِقْبَالِهِ كَقِيَامِنَا فِيمَا مَضَى فَجَلَسَ مُتَوَسِّطاً وَ نَظَرَ يَمِيناً وَ شِمَالاً فَقَالَ كَانَ عَلِيٌّ بِنُ الْحُسَيْنِ سَيِّدَ الْعَالَمِينَ ع يَقُولُ فِي سُجُودِهِ فِي هَذَا الْمَوْضِعِ وَ أَشَارَ بِيَدِهِ إِلَى الْحِجْرِ نَحْوِ الْمِيزَابِ عُنَيْدَكَ بِفَنَائِكَ يَسْأَلُكَ مَا لَا يَقْدِرُ عَلَيْهِ سِوَاكَ

And he stood up and entered the Tawaaf. We stood to his standing, and he returned the next morning during that time. We stood up to welcome him like our standing in the past. He sat down in the midst and looked right and left. He said, 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, chief of the worshipper was saying in his<sup>-asws</sup> Sajdah in this place' – and he indicated with his hand towards the (Black) Stone, towards the spout – 'Your<sup>-azwj</sup> servant is at Your<sup>-azwj</sup> courtyard asking You<sup>-azwj</sup> of what no one is able upon besides You<sup>-azwj</sup>!'

ثُمَّ نَظَرَ يَمِيناً وَ شِمَالاً وَ نَظَرَ إِلَى مُحَمَّدِ بْنِ الْقَاسِمِ الْعَلَوِيِّ فَقَالَ يَا مُحَمَّدَ بْنَ الْقَاسِمِ أَنْتَ عَلَى خَيْرٍ إِنْ شَاءَ اللَّهُ وَ قَامَ فَدَخَلَ الطَّوَافَ

Then he looked right and left and looked at Muhammad Bin Al Qasim Al-Alawy. He said, 'O Muhammad Bin Al-Qasim! You are upon good, if Allah<sup>-azwj</sup> so Desires!', and he stood up and entered the Tawaaf.

فَمَا بَقِيَ أَحَدٌ مِنَّا إِلَّا وَ قَدْ نَعَلَمَ مَا ذَكَرَ مِنَ الدُّعَاءِ وَ أَنْسِينَا أَنْ نَتَذَكَّرَ أَمْرَهُ إِلَّا فِي آخِرِ يَوْمٍ فَقَالَ لَنَا الْمُحْمُودِيُّ يَا قَوْمَ أ تَعْرِفُونَ هَذَا

There did not remain anyone of us except and he learned what he had mentioned from the supplication, and we forgot to mention his matter except in the end of the day. Al-Mahmoudy said to us, 'O people! Are you knowing this one?'

فُلْنَا لَا

We said, 'No!'

قَالَ هَذَا وَ اللَّهُ صَاحِبُ الزَّمَانِ

He said, 'By Allah<sup>-azwj</sup>! This is Master<sup>-ajfj</sup> of the Time!'

فَقُلْنَا وَ كَيْفَ ذَلِكَ يَا أَبَا عَلِيٍّ

We said, 'And how is that so, O Abu Ali?'

فَذَكَرَ أَنَّهُ مَكَثَ يَدْعُو رَبَّهُ وَ يَسْأَلُهُ أَنْ يُرِيَهُ صَاحِبَ الْأَمْرِ سَبْعَ سِنِينَ قَالَ فَبَيَّنَا أَنَا يَوْمَ فِي عَشِيَّةِ عَرَفَةَ فَإِذَا بِهَذَا الرَّجُلِ بَعِيْنِهِ فَدَعَا بِدُعَائِهِ وَعَيْتُهُ فَسَأَلْتُهُ مِمَّنْ هُوَ

He mentioned that he had remained supplicating to his Lord<sup>-azwj</sup> and asking Him<sup>-azwj</sup> to Show him Master of the Command, for seven years. He said, 'While I was in the evening of the day of Arafaat, there was this very man. He<sup>-ajfj</sup> had supplicated with a supplication I retained it. I had asked him<sup>-ajfj</sup> who he<sup>-ajfj</sup> was from.

قَالَ مِنَ النَّاسِ

He<sup>-ajfj</sup> said: 'From the people!'

فَقُلْتُ مِنْ أَيِّ النَّاسِ مِنْ عَرَبٍ أَوْ مِنْ مَوَالِيهَا

I said, 'From which people, from their Arabs or from their slaves?'

فَقَالَ مِنْ عَرَبٍ

He<sup>-ajfj</sup> said: 'From their Arabs'.

فَقُلْتُ مِنْ أَيِّ عَرَبٍ

I said, 'From which of their Arabs?'

قَالَ مِنْ أَشْرَفِهَا وَ أَسْمَحِهَا

He<sup>-ajfj</sup> said: 'From their noblest and their most tolerant!'

فَقُلْتُ وَ مَنْ هُمْ

I said, 'And who are they?'

فَقَالَ بَنُو هَاشِمٍ

He<sup>-ajfj</sup> said: 'The clan of Hashim<sup>-as!</sup>'

فَقُلْتُ مِنْ أَيِّ بَنِي هَاشِمٍ

I said, 'From which clan of Hashim<sup>-as?</sup>'

فَقَالَ مِنْ أَعْلَاهَا ذُرْوَةً وَ أَسْفَلَهَا رُفْعَةً

He<sup>-ajfj</sup> said: 'From its top peaks and its highest in elevation!'

فَقُلْتُ مِمَّنْ هُمْ

I said, 'From who are they?'

فَقَالَ مِمَّنْ فَلَقَّ الْهَامَ وَ أَطْعَمَ الطَّعَامَ وَ صَلَّى وَ النَّاسُ نِيَامٌ

He<sup>-ajfj</sup> said: 'From the ones who split the skulls, and feed the food, and pray Salat while the people sleep!'

فَعَلِمْتُ أَنَّهُ عَلَوِيٌّ فَأَخْبَيْتُهُ عَلَى الْعَلَوِيَّةِ ثُمَّ افْتَقَدْتُهُ مِنْ بَيْنِ يَدَيَّ فَلَمْ أَدْرِ كَيْفَ مَضَى فِي السَّمَاءِ أَمْ فِي الْأَرْضِ فَسَأَلْتُ الْقَوْمَ الَّذِينَ كَانُوا حَوْلَهُ أَوْ تَعْرِفُونَ هَذَا الْعَلَوِيَّ

So, I knew that he<sup>-ajfj</sup> was an Alawite and I loved him<sup>-ajfj</sup> upon being an Alawite. Then I lost him<sup>-asws</sup> from in front of me. I did not know how he<sup>-ajfj</sup> went, into the sky or into the ground. I asked the group of people, those who were around him<sup>-ajfj</sup>, 'Do you recognise this Alawite?'

قَالُوا نَعَمْ يُحُجُّ مَعَنَا كُلَّ سَنَةٍ مَا شِئاً

They said, 'Yes, he<sup>-ajfj</sup> performs Hajj with us every year, walking!'

فَقُلْتُ سُبْحَانَ اللَّهِ وَ اللَّهُ مَا أَرَى بِهِ أَتَرَ الْمَشْيِ

I said, 'Glory be to Allah<sup>-azwj!</sup> By Allah<sup>-azwj</sup>, I did not see with him<sup>-ajfj</sup> the traces of walking!'

ثُمَّ انْصَرَفْتُ إِلَى الْمُزْدَلِفَةِ كَبِيحاً حَزِيناً عَلَى فِرَاقِهِ وَ بَثُّ فِي لَيْلَتِي تِلْكَ فَرَأَيْتُ رَسُولَ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ رَأَيْتَ طَلِبَتَكَ

Then I left to go to Al-Muzdalifa, gloomy, grieving upon his<sup>-ajfj</sup> separation, and I slept during that night of mine. I saw Rasool-Allah<sup>-saww</sup> (in the dream). He<sup>-saww</sup> said: 'O Muhammad<sup>-saww!</sup> You have seen your request!'

فَقُلْتُ وَ مَنْ ذَلِكَ يَا سَيِّدِي

I said, 'And who is that, O my Chief!'

قَالَ الَّذِي رَأَيْتَهُ فِي عَشِيِّكَ هُوَ صَاحِبُ زَمَانِكُمْ

He<sup>-saww</sup> said: 'The one you saw in your evening, he<sup>-ajfi</sup> is Master of your time!'

فَلَمَّا سَمِعْنَا ذَلِكَ مِنْهُ عَاتَبْنَاهُ عَلَى أَنْ لَا يَكُونُ أَغْلَمَنَا ذَلِكَ فَذَكَرَ أَنَّهُ كَانَ نَاسِيًا أَمْرَهُ إِلَى وَقْتِ مَا حَدَّثَنَا بِهِ.

When we heard that from him, we reproached him upon that he had not let us know. He mentioned that he had forgotten his<sup>-ajfi</sup> affair up to the time he had narrated to us with it!"<sup>229</sup>

ق، الكتاب العتيق الغروي رَوَى أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ جَعْفَرِ النُّعْمَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ بْنِ سُهَيْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي نُعَيْمٍ مُحَمَّدِ بْنِ أَحْمَدَ الْأَنْصَارِيِّ قَالَ:

The book 'Al Ateeq' of Al Garwy – It is reported by Abu Abdullah Muhammad Bin Ibrahim Bin Ja'far Al Numany, may Allah<sup>-azwj</sup> be Satisfied with him, said, 'We are informed by Abu Ali Muhammad Bin Hammam Bin Suheyli, from Ja'far Bin Muhammad Bin Alik Al Fazary, from Muhammad Bin Ja'far Bin Abdullah, from Abu Nueym Muhammad Bin Ahmad Al Ansary who said,

كُنْتُ حَاضِرًا عِنْدَ الْمُسْتَجَارِ بِمَكَّةَ وَ جَمَاعَةٌ مِنَ الْمِصْرِيِّينَ فِيهِمْ الْمُحْمُودِيُّ وَ ذَكَرَ نَحْوَهُ.

'I was present at 'Al-Mustajaar' (the Black Stone) at Makkah, and there was a group of Egyptians, among them was Al-Mahmoudy' – and he mentioned similar to it"<sup>230</sup>

3- ق، الكتاب العتيق الغروي مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ اللَّهُمَّ إِنَّكَ الْخَلْفُ مِنْ جَمِيعِ خَلْقِكَ وَ لَيْسَ فِي خَلْقِكَ خَلْفٌ مِنْكَ

In the books 'Al Ateeq' of Al Garwy, (and) 'Mahj Al Dawaat' –

'A supplication of our Master Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Replacement from entirety of Your<sup>-azwj</sup> creatures and there isn't any replace from You<sup>-azwj</sup> among Your<sup>-azwj</sup> creatures!

إِلَهِي مَنْ أَحْسَنَ فِرْحَمَتِكَ وَ مَنْ أَسَاءَ فَبِخَطِيئَتِهِ فَلَا الَّذِي أَحْسَنَ اسْتَعْفَى عَنْ رِفْدِكَ وَ مَغُونَتِكَ وَ لَا الَّذِي أَسَاءَ اسْتَبَدَلَ بِكَ وَ خَرَجَ مِنْ قُدْرَتِكَ

My God<sup>-azwj</sup>! The one who does good, it is due to Your<sup>-azwj</sup> Mercy, and one who does evil, it is his error! The one who does good is no needless from Your<sup>-azwj</sup> Kindness and Your<sup>-azwj</sup> Support, nor is the one who does evil deeds able to replace You<sup>-azwj</sup> and exit from Your<sup>-azwj</sup> Power!

إِلَهِي بِكَ عَرَفْتُكَ وَ بِكَ اهْتَدَيْتُ إِلَى أَمْرِكَ وَ لَوْ لَا أَنْتَ لَمْ أَذْرِ مَا أَنْتَ فَيَا مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي الْإِخْلَاصَ فِي عَمَلِي وَ السَّعَةَ فِي رِزْقِي

<sup>229</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 2 a

<sup>230</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 2 b



My God-azwj! By You-azwj I recognised You-azwj, and by You-azwj I was guided to Your-azwj Command, and had it not been for You-azwj I would not have known what You-azwj are! O One Who is like this and no one else is like this! Send Salawaat upon Muhammad-saww and Progeny-asws, and Grace me the sincerity in my deeds and the vastness in my sustenance!

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ وَ خَيْرَ عَمَلِي خَوَاتِمَهُ وَ خَيْرَ أَيَّامِي يَوْمَ أَلْفَاكَ

O Allah-azwj! Make best of my lifetime to be its end, and best of my deed their ending, and best of my days the Day I meet You-azwj!

إِلَهِي أَطَعْتُكَ وَ لَكَ الْمُنُّ عَلَيَّ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِيمَانُ بِكَ وَ التَّصَدِيقُ بِرَسُولِكَ وَ لَمْ أَغْضَبْ فِي أَعْصَابِكَ فِي أَعْصَابِ الْأَشْيَاءِ الشِّرْكَ بِكَ وَ التَّكْذِيبُ بِرَسُولِكَ فَاعْفُرْ لِي مَا بَيْنَهُمَا يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا خَيْرَ الْعَافِرِينَ.

My God-azwj! I obey You-azwj and for You-azwj is the Conferment upon me in the most beloved of the things to You-azwj, the Eman with You-azwj and the ratification of Your-azwj Rasool-saww, and I have not disobeyed You-azwj in the most hateful of the things, the Shirk with You-azwj, and the belying Your-azwj Rasool-saww! Forgive for me what is between the two, O most Merciful of the merciful ones, and O Best of the forgivers!"<sup>231</sup>

4- مهج، مهج الدعوات دُعَاءَ عَلَّمَهُ أَمِيرُ الْمُؤْمِنِينَ لِأَبِيهِ الْحَسَنِ ع يَا عُدَّتِي عِنْدَ كُرْبَتِي يَا غِيَاثِي عِنْدَ شِدَّتِي وَ يَا وَلِيَّيَ فِي نِعْمَتِي يَا مُنْجِحِي فِي حَاجَتِي يَا مُفْرِعِي فِي وَرْطَتِي يَا مُنْقِذِي مِنْ هَلَكَتِي يَا كَالِيَّيَ فِي وَحْدَتِي

Mahj Al Dawaat –

‘A supplication Amir Al-Momineen-asws had taught to his-asws son-asws Al-Hassan-asws: ‘O my Weapon during my distress! O my Helper during my adversity, and O my Guardian in my bounties! O my Rescuer in my need! O my Succour in my difficulties! O my Saviour from my destruction! O my Comforter in my solitude!

اغْفِرْ لِي خَطِيئَتِي وَ يَسِّرْ لِي أَمْرِي وَ اجْمَعْ لِي شَمْلِي وَ أَنْجِحْ لِي طَلِبَتِي وَ أَصْلِحْ لِي شَأْنِي وَ اكْفِنِي مَا أَهْمَنِي وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَ الْعَافِيَةِ أَبَدًا مَا أَبْقَيْتَنِي وَ فِي الْآخِرَةِ إِذَا تَوَفَّيْتَنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Forgive my wrongful acts for me and Ease my matters for me, and Gather my family, and Make successful my request for me, and Rectify my affairs for me, and Suffice me of what worries me, and Make relief and outlet for me from my affairs, and do not Separate between me and the well-being, ever, for as long as You-azwj Cause me to remain, and in the Hereafter when You-azwj Cause me to expire, by Your-azwj Mercy, O most Merciful of the merciful ones!"<sup>232</sup>

5- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا الْحُسَيْنِ بْنِ عَلِيٍّ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَى وَ أَعْمَالَ أَهْلِ التَّقْوَى وَ مُنَاصِحَةَ أَهْلِ التَّوْبَةِ وَ عِزْمَ أَهْلِ الصِّدْرِ وَ حَذَرَ أَهْلِ الْحَشِيَّةِ وَ طَلَبَ أَهْلِ الْعِلْمِ وَ زِينَةَ أَهْلِ الْوَرَعِ وَ حَذَرَ أَهْلِ الْجُرْعِ حَتَّى أَحَافَكَ

<sup>231</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 3

<sup>232</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 4

(The book) 'Mahj Al Dawaat' –

'A supplication of our Master Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for inclination of the people of guidance, and deeds of the people of piety, and advice of the people of repentance, and determination of the people of patience, and precaution of the people of fearfulness, and request of the people of knowledge, and adornment of the people of devoutness, and carefulness of the people of panic until I fear You<sup>-azwj</sup>!

اللَّهُمَّ خَافَةً تُحْجِزُنِي عَنْ مَعَاصِيكَ وَ حَتَّى أَعْمَلَ بِطَاعَتِكَ عَمَلًا أَسْتَحِقُّ بِهِ كِرَامَتَكَ وَ حَتَّى أَنْصِحَكَ فِي التَّوْبَةِ خَوْفًا لَكَ وَ حَتَّى أُخْلِصَ لَكَ فِي النَّصِيحَةِ حُبًّا لَكَ وَ حَتَّى أَتَوَكَّلَ عَلَيْكَ فِي الْأُمُورِ حُسْنِ ظَنِّي بِكَ سُبْحَانَ خَالِقِ النُّورِ وَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ.

O Allah<sup>-azwj</sup>! Fear keeps me away from disobeying You<sup>-azwj</sup> and until I act with obeying You<sup>-azwj</sup> a deed deserving Your<sup>-azwj</sup> Benevolence by it, and until I seek Your<sup>-azwj</sup> Advice in the repentance out of fear for You<sup>-azwj</sup>, and until I am sincere to You<sup>-azwj</sup> in the advising (others) out of love for You<sup>-azwj</sup>, and until I rely upon You<sup>-azwj</sup> and matters having goodly thoughts with You<sup>-azwj</sup>! Glorious is Creator of the Noor, and Glorious is Allah<sup>-azwj</sup> the Magnificent, and with His<sup>-azwj</sup> Noor!"<sup>233</sup>

<sup>233</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 5

## CHAPTER 36 – THE AMULETS OF THE IMAMS<sup>-asws</sup> FOR THE PROTECTION, AND OTHER FROM THE BENEFITS

1- ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن علي عن أبيه عن ياسر الخادم قال: لما نزل أبو الحسن الرضا ع قصر حميد بن قحطبة نزع ثيابه و ناولها حميداً فاحتملها و ناولها جارئة له لتغسلها فما لبثت إذ جاءت و معها رُفعة فناولتها حميداً و قالت وجدتها في جيب أبي الحسن ع

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', the greeting be upon him<sup>-asws</sup> – Ibn Al Mutawakkil, from Ali, from his father, from Yasir Al Khadim who said,

'When Abu Al-Hassan Al-Reza<sup>-asws</sup> descended at the house of Humeyd Bin Qahtaba, he<sup>-asws</sup> changed his<sup>-asws</sup> clothes and gave it to Humeyd. He carried it and gave it to a maid of his to wash it. It was not long before she came and there was a note with her. She gave it to Humeyd and said, 'I found it in a pocket of Abu Al-Hassan<sup>-asws</sup>!'

قَالَ حُمَيْدٌ فَمَلْتُ جُعِلْتُ فِدَاكَ إِنَّ الْجَارِيَةَ وَجَدَتْ رُفْعَةً فِي جَيْبِ قَمِيصِكَ فَمَا هِيَ

Humeyd said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! The maid found a note in a pocket of your<sup>-asws</sup> shirt, what is it?'

قَالَ يَا حُمَيْدُ هَذِهِ عُودَةٌ لَا تُفَارِقُهَا

He<sup>-asws</sup> said: 'O Humeyd! This is an amulet, we do not separate from it!

فَقَالَ لَوْ شَرَفْتَنِي بِهَا

He said, 'If you<sup>-asws</sup> could ennoble me with it!'

قَالَ ع هَذِهِ عُودَةٌ مَنْ أَمْسَكَهَا فِي جَيْبِهِ كَانَ مَدْفُوعاً عَنْهُ وَ كَانَتْ لَهُ حِزْراً مِنَ الشَّيْطَانِ الرَّجِيمِ

He<sup>-asws</sup> said: 'This amulet, one who withholds it in his pocket, would be defended from, and it would be a protection for him from the Pelted Satan<sup>-la</sup>!'

ثُمَّ أَمَلَى عَلَيَّ حُمَيْدِ الْعُودَةَ وَ هِيَ

Then he<sup>-asws</sup> dictated the amulet to Humeyd, and it is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ إِلَيَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَوْ غَيْرَ تَقِيٍّ أَحَدْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَيَّ سَمْعَكَ وَ بَصْرَكَ لَا سُلْطَانَ لَكَ عَلَيَّ وَ لَا عَلَيَّ سَمْعِي وَ لَا عَلَيَّ بَصْرِي وَ لَا عَلَيَّ شَعْرِي وَ لَا عَلَيَّ بَشْرِي وَ لَا عَلَيَّ لَحْمِي وَ لَا عَلَيَّ دَمِي وَ لَا عَلَيَّ عَظْمِي وَ لَا عَلَيَّ عِظَامِي وَ لَا عَلَيَّ مَالِي وَ لَا عَلَيَّ أَهْلِي وَ لَا عَلَيَّ مَا رَزَقَنِي رَبِّي

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup>, **'I seek Refuge with the Beneficent from you, if you were pious' [19:18]**, or not pious. I take with Allah<sup>-azwj</sup> the Hearing, the Seeing upon your<sup>-la</sup> hearing and your<sup>-la</sup> seeing, there is no authority for you<sup>-la</sup>

upon me, nor upon my hearing, nor upon my sight, nor upon my hair, nor upon my skin, nor upon my flesh, nor upon my blood, nor upon my brain, nor upon my nerves, nor upon my bones, nor upon my wealth, nor upon my family, nor upon what my Lord<sup>-azwj</sup> has Graced me!

سَرَتْ بَنِي وَ بَيْنَكَ بِسْتِرِ التُّبُوَّةِ الَّذِي اسْتَتَرَ بِهِ أَنْبِيَاءُ اللَّهِ مِنْ سُلْطَانِ الْفِرَاعِيَّةِ جِبْرَائِيلَ عَنْ يَمِينِي وَ مِيكَائِيلَ عَنْ يَسَارِي وَ إِسْرَافِيلَ مِنْ وَرَائِي وَ مُحَمَّدٌ ص  
أَمَامِي وَ اللَّهُ مُطَّلِعٌ عَلَيَّ بِمَنْعِكَ مِنِّي وَ يَمْنَعُ الشَّيْطَانَ مِنِّي

I cover between me and you<sup>-la</sup> with a covering of the Prophet-hood which Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> had covered with from the Pharaonic rulers. Jibraeel<sup>-as</sup> on my right, and Mikaeel<sup>-as</sup> on my left, and Israfeel<sup>-as</sup> behind me, and Muhammad<sup>-saww</sup> on my front, and Allah<sup>-azwj</sup> is Hovering upon me preventing you (tyrannical ruler) from me, and preventing the Satan<sup>-la</sup> from me!

اللَّهُمَّ لَا يَغْدِبُ جَهْلُهُ أَنَا تَاكَ أَنْ يَسْتَنْوِرَنِي وَ يَسْتَحْفِنِي اللَّهُمَّ إِنَّكَ التَّجَأْتُ اللَّهُمَّ إِنَّكَ التَّجَأْتُ اللَّهُمَّ إِنَّكَ التَّجَأْتُ.

O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Patience Overcomes his<sup>-la</sup> ignorance from him<sup>-la</sup> provoking me and frightening me! O Allah<sup>-azwj</sup>, to You<sup>-azwj</sup> I seek Refuge! O Allah<sup>-azwj</sup>, to You<sup>-azwj</sup> I seek Refuge! O Allah<sup>-azwj</sup>, to You<sup>-azwj</sup> I seek Refuge!”<sup>234</sup>

2- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ التَّعْوِيدِ يُعَلَّقُ عَلَى الصَّبِيَّانِ فَقَالَ عَلِّمُوا مَا شِئْتُمْ إِذَا كَانَ فِيهِ ذِكْرُ اللَّهِ.

(The book) ‘Qurb Al Isnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, was asked about the amulet hung upon the children. He<sup>-asws</sup> said: ‘Hang whatever you desire to, when there was a Mention of Allah<sup>-azwj</sup> in it!’<sup>235</sup>

3- مكا، مكارم الأخلاق جزأ لأمير المؤمنين صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ التَّوَابِعِ وَ الْمَصْرُوعِ وَ السَّمِّ وَ السُّلْطَانِ وَ الشَّيْطَانِ وَ جَمِيعِ مَا يَخَافُهُ الْإِنْسَانُ وَ مَنْ عَلَّقَ عَلَيْهِ هَذَا الْكِتَابَ لَا يَخَافُ اللَّصُوصَ وَ السَّارِقَ وَ لَا شَيْئاً مِنَ السَّبَاعِ وَ الْحَيَّاتِ وَ الْعَقَّارِبِ وَ كُلِّ شَيْءٍ يُؤْذِي النَّاسَ وَ هَذِهِ كِتَابَتُهُ

(The book) ‘Makarim Al Akhlaq’ –

‘A protection of Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, for the bewitched and the followed (by Jinn), and the epileptic, and the poison, and the ruler, and the Satan<sup>-la</sup>, and entirety of what the human being fears, and the one who hands this letter (writing) upon him will neither fear the thieves nor the robbers, nor anything from the predators, and the snakes, and the scorpions, and all thing hurting the people, and this is its writing: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَي كَنُوشِ أَي كَنُوشِ ارشش عطنينيطح يا ميظطرون فريالسنون ما و ما ساما سويا طيطشالوش خيطوش مشفقش مشاصعوش  
أو طيعينوش ليطفيتكش

<sup>234</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 1

<sup>235</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 2

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! (P.s.) the above words cannot be translated and are to be left as they are).

هَذَا هَذَا وَ مَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَ مَا كُنْتَ مِنَ الشَّاهِدِينَ الْخُرْجَ بِقُدْرَةِ اللَّهِ مِنْهَا أَيُّهَا اللَّعِينُ بِعِزَّةِ رَبِّ الْعَالَمِينَ الْخُرْجَ مِنْهَا وَ  
إِلَّا كُنْتَ مِنَ الْمَسْجُورِينَ

This! This! **And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44]**. Get out from it, by the Power of Allah<sup>-azwj</sup>, O Accursed, by the Might of Lord<sup>-azwj</sup> of the worlds! Get out from it or else you would be from the imprisoned ones!

الْخُرْجَ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ الْخُرْجَ مِنْهَا مَذْمُوماً مَذْخُوراً مَلْعُوناً كَمَا لَعِنَ أَصْحَابُ السَّبْتِ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولاً

Get out from it, **and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones" [7:13] "Get out from it, disgraced, expelled! [7:18]**. Accursed like what companions of the Sabbath were Cursed, **and the Command of Allah will always be carried out [4:47]!**

الْخُرْجَ يَا ذَوِي الْمَخْزُونِ الْخُرْجَ يَا سَوْرَسُورَ بِالاسْمِ الْمَخْزُونِ يَا مِطْطَرُونَ طَرْحُونَ مِرَاعُونَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Get out, O with the sorrows! Get out, O 'Sowrasour' with the treasured name! O 'Maytataroun, Tarhoun, Miraoun'! **Blessed is Allah, the best of the Creators [23:14]!**

يَاهِيَا شَرَاهِيَا حَيًّا قَيُومًا بِالاسْمِ الْمَكْتُوبِ عَلَى جَهَّةِ إِسْرَافِيلَ اطْرُدْ عَنْ صَاحِبِ هَذَا الْكِتَابِ كُلَّ جِنِّيٍّ وَ جِنِّيَّةٍ وَ شَيْطَانٍ وَ شَيْطَانَةٍ وَ تَابِعٍ وَ تَابِعَةٍ وَ سَاحِرٍ وَ سَاحِرَةٍ وَ غُولٍ وَ غُولَةٍ وَ كُلِّ مُتَعَبِّثٍ وَ غَابِثٍ يَعْثُثُ بِابْنِ آدَمَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

O Splendid, All-around, Ever-Living, Eternal, with the Name Inscribed upon the forehead of Israfeel<sup>-as</sup>! Repel from the owner of this writing every male Jinn, and female Jinn, and male Satan<sup>-la</sup> and female Satan<sup>-la</sup>, and male (Jinn) pursuer and female (Jinn) pursuer, and male sorcerer and female sorcerer, and male Ghoul and female Ghoul, and every male player and female player, playing with a son of Adam<sup>-as</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted the Magnificent, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the goodly, the Pure!"<sup>236</sup>

جَزْءُ زَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلَامُ

A protection of Zayn Al-Abideen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ سَدَدْتُ أَفْوَاهَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّحَرَةِ وَ أَبْلَيْسَةَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّلَاطِينِ وَ مَنْ يَلُودُ بِهِمْ بِاللَّهِ الْعَزِيزِ الْأَعَزِّ وَ بِاللَّهِ الْكَبِيرِ الْأَكْبَرِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> I block the mouths of the Jinn, and the humans, and the Satans<sup>-la</sup>, and the sorcerers,

<sup>236</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 a

and the devils of the Jinn and the humans, and the Satans<sup>la</sup>, and the rulers, and ones who seek refuge with them, with Allah<sup>azwj</sup> the Mightiest, and with Allah<sup>azwj</sup> the Great, the Greatest!

بِسْمِ اللَّهِ الظَّاهِرِ وَالْبَاطِنِ الْمَكْنُونِ الْمُخْزَوْنَ الَّذِي أَقَامَ السَّمَاوَاتِ وَالْأَرْضَ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

In the Name of Allah<sup>azwj</sup>, the apparent and the hidden, the concealed, the treasured (with) which He<sup>azwj</sup> Established the skies and the earth! **Then He Established upon the Throne, [13:2]. In the Name of Allah the Beneficent, the Merciful [1:1]. And the Word will occur against them due to their being unjust, so they would not be speaking [27:85].**

قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا وَ حَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

**“Go away into it and do not speak to Me!” [23:108] And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111] and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].**

وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَى أَدْبَارِهِمْ نُفُورًا

**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].**

وَ إِذَا قُرَأَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

**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].**

وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ الْيَوْمَ نَخْتُمُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

**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] On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].**

لَوْ أَنفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ.

**And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63].”<sup>237</sup>**

حِزْبُ الرِّضَا ع وَ هُوَ رُفْعَةُ الْجَنِّبِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونَ

<sup>237</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 b

Protection of Al-Reza<sup>-asws</sup>, and it is a note of the pocket: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! ***'I seek Refuge with the Beneficent from you, if you were pious' [19:18] "Go away into it and do not speak to Me!" [23:108].***

أَخَذْتُ بِسَمْعِكَ وَبَصَرِكَ بِسَمْعِ اللَّهِ وَبَصَرِهِ وَأَخَذْتُ قُوَّتَكَ وَسُلْطَانَكَ بِقُوَّةِ اللَّهِ وَسُلْطَانِ اللَّهِ الْحَاجِزِ بَيْنِي وَبَيْنَكَ بِمَا حَجَزَ بِهِ أَنْبِيَآءُهُ وَرُسُلُهُ وَ سَتَرْتَهُمْ مِنَ الْفِرَاعِنَةِ وَ سَطَوَاتِهِمْ

I seize with your<sup>-la</sup> hearing and your<sup>-la</sup> sight with the Hearing of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Sight, and I seize your<sup>-la</sup> strength and your<sup>-la</sup> authority with the Strength of Allah<sup>-azwj</sup> and Authority of Allah<sup>-azwj</sup>, as the barrier between me and you<sup>-la</sup> with what was barriered with by His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Rasool<sup>-as</sup>, and He<sup>-azwj</sup> Concealed them<sup>-as</sup> from the Pharaohs<sup>-la</sup> and their<sup>-la</sup> forces!

جَبْرِئِيلَ عَنْ يَمِينِي وَمِيكَائِيلَ عَنْ يَسَارِي وَ مُحَمَّدًا أَمَامِي وَ اللَّهَ مُحِيطًا بِي يَحْجِزُكَ عَنِّي وَ يُحَوِّلُ بَيْنَكَ وَ بَيْنِي بِحَوْلِهِ وَ قُوَّتِهِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

Jibraeel<sup>-as</sup> on my right, and Mikaeel<sup>-as</sup> on my left, and Muhammad<sup>-saww</sup> in front of me, and Allah<sup>-azwj</sup> Dominant with me, Withholding you<sup>-la</sup> from me and being a barrier between you<sup>-la</sup> and me, and by His<sup>-azwj</sup> Might and His<sup>-azwj</sup> Strength, and Allah<sup>-azwj</sup> Suffices me and is the Best Protector! Whatever Allah<sup>-azwj</sup> Desires happens, and whatever He<sup>-azwj</sup> does not Desire does not happen!

وَ يُكْتَبُ آيَةُ الْكُرْسِيِّ عَلَى التَّنَزِيلِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ وَ يُحْمَلُهَا.

And write Ayat Al Kursi based upon the Revelation, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Magnificent!', and carry it".<sup>238</sup>

حَرْزٌ آخَرٌ لِأَمِيرِ الْمُؤْمِنِينَ ع

Another protection of Amir Al-Momineen<sup>-asws</sup>:

بِسْمِ اللَّهِ وَ بِاللَّهِ رَبِّ احْتَرَزْتُ بِكَ وَ تَوَكَّلْتُ عَلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ

'In the Name of Allah<sup>-azwj</sup> and by Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup>, I seek Protection with You<sup>-azwj</sup> and have relied upon You<sup>-azwj</sup>, and have delegated my affairs to You<sup>-azwj</sup>!

رَبِّ الْجَنَاتِ صَعَفَ رُكْنِي إِلَى قُوَّةِ رُكْنِكَ مُسْتَجِيرًا بِكَ مُسْتَنْصِرًا لَكَ مُسْتَعِينًا بِكَ عَلَى دَوِي التَّعْزُرِ عَلَيَّ وَ الْقَهْرِ لِي وَ الْقُوَّةِ عَلَيَّ صَبِيحِي وَ الْإِقْدَامِ عَلَيَّ ظَلْمِي

Lord<sup>-azwj</sup>! I have turned the weakness of my pillar to the Strength of Your<sup>-azwj</sup> Pillar seeking Shelter with You<sup>-azwj</sup> seeking victory for You<sup>-azwj</sup>, seeking Assistance with You<sup>-azwj</sup> against the ones with might against me, and the coercion to me, and the strength against my offenders, and advancing upon oppressing me!

<sup>238</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 c

يَا رَبِّ إِنِّي فِي جَوَارِكِ فَإِنَّهُ لَا ضَيْمَ عَلَيَّ جَارِكَ رَبِّ فَأَفْهَرْ عَنِّي قَاهِرِي بِفُؤْتِكَ وَ أَهِنَّ عَنِّي مُسْتَوْهِنِي بِفُؤْتِكَ وَ أَفْصِمْ عَنِّي ضَائِمِي بِطَبْطِينِكَ رَبِّ وَ أَعِزَّنِي بِعِيَادِكَ بِكَ أَمْتَنَّعَ عَائِدَكَ

O Lord<sup>-azwj</sup>! I am in Your<sup>-azwj</sup> neighbourhood, surely there will be no offending upon Your<sup>-azwj</sup> neighbour! Force my attacker away from me with Your<sup>-azwj</sup> Strength, and Weaken on my behalf the one weakening me, by Your<sup>-azwj</sup> Strength, and Break from me my offender with Your<sup>-azwj</sup> Power, Lord<sup>-azwj</sup>, and Shelter me with Your<sup>-azwj</sup> Refuge, with You<sup>-azwj</sup>, (so) Your<sup>-azwj</sup> refugee is defended!

رَبِّ وَ أَدْخِلْ عَلَيَّ فِي ذَلِكَ كُلِّهِ سِتْرَكَ وَ مَنْ تَسْتَرَّ بِكَ فَهُوَ الْأَمْنُ الْمُحْفُوظُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكَ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبْرَهُ تَكْبِيرًا

Lord<sup>-azwj</sup>, and Insert Your<sup>-azwj</sup> Covering upon me during all of that, and one who is covered by You<sup>-azwj</sup>, he is the secure, the protected! There is neither might nor strength except with Allah<sup>-azwj</sup> 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].

وَ مَنْ يَكُ ذَا حِيلَةٍ فِي نَفْسِهِ أَوْ حَوْلٍ فِي تَقْلِبِهِ أَوْ قُوَّةٍ فِي أَمْرِهِ فِي شَيْءٍ سِوَى اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ حَوْلِي وَ قُوَّتِي وَ كُلُّ حِيلَتِي بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And who is the one with a means regarding himself, or might regarding his transfer, or strength in his matter regarding anything, besides Allah<sup>-azwj</sup> Mighty and Majestic? My might and my strength and all of my means are with Allah<sup>-azwj</sup> the One, the First, the Solid Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him'** [112:4].

كُلُّ ذِي مَلِكٍ فَمَمْلُوكُ اللَّهِ وَ كُلُّ مُقْتَدِرٍ فُؤَاهُ لِقُدْرَةِ اللَّهِ وَ كُلُّ ظَالِمٍ فَلَا مَحِيصَ لَهُ مِنْ عَدْلِ اللَّهِ وَ كُلُّ مُتَسَلِّطٍ فَهَامِدٌ لِسَطْوَةِ اللَّهِ وَ كُلُّ شَيْءٍ فِي فَيْقِي قَبْضَةِ اللَّهِ صَنْعَرُ كُلِّ جَبَّارٍ فِي عِظْمَةِ اللَّهِ ذَلَّ كُلُّ غَنِيْدٍ لِيَطَّشَ اللَّهُ

Every one with a kingdom is an owned slave of Allah<sup>-azwj</sup>, and every powerful one draws his strength from the Power of Allah<sup>-azwj</sup>, and every oppressor, there is no escape for him from the Justice of Allah<sup>-azwj</sup>, and every tyrant is humbled to the Force of Allah<sup>-azwj</sup>, and all things are in the Grip of Allah<sup>-azwj</sup>! Small is every tyrant in comparison to the Magnificence of Allah<sup>-azwj</sup>, every obstinate one is humbled to the Prowess of Allah<sup>-azwj</sup>!

اسْتَظْهَرْتُ عَلَى كُلِّ عَدُوٍّ وَ دَرَأْتُ فِي نَحْرِ كُلِّ عَاتٍ بِاللَّهِ صَرْنُثُ بِإِذْنِ اللَّهِ بَيْنِي وَ بَيْنَ كُلِّ مُتْرِبٍ ذِي سَطْوَةٍ وَ جَبَّارٍ ذِي نَحْوَةٍ وَ مُتَسَلِّطٍ ذِي قُدْرَةٍ وَ عَاتٍ ذِي مُهْلَةٍ وَ وَايٍ ذِي إِمْرَةٍ وَ حَاسِدٍ ذِي صَنِيعَةٍ وَ مَآكِرٍ ذِي مَكِيدَةٍ وَ كُلِّ مُعَانٍ أَوْ مُعِينٍ عَلَيَّ بِقَالَةٍ مُغْرِبَةٍ أَوْ حِيلَةٍ مُؤَدِّيَةٍ أَوْ سَعَايَةٍ مُشْلِيَةٍ أَوْ عَيْلَةٍ مُرْدِيَةٍ وَ كُلِّ طَاغٍ ذِي كِبْرِيَاءَةٍ أَوْ مُعْجَبٍ ذِي حَيْلَاءَةٍ عَلَى كُلِّ نَفْسٍ فِي كُلِّ مَذْهَبٍ

I have prevailed upon every enemy and I have struck in the throat of every transgressor with Allah<sup>-azwj</sup>! By the Permission of Allah<sup>-azwj</sup>, I have struck (a veil) between me and every indulgent person of authority, and every arrogant oppressor, and every tyrant with power, and every procrastinator, and every sworn enemy, and every envious plotter, and every deceitful schemer, and every supporter or assistant against me, be it through tempting bait, or harmful



stratagem, or cunning trickery, or enticing allure, or misleading strategy, or cunning deceit, or against every arrogant aggressor, or self-conceited one with delusions of grandeur on every soul, in every creed.

وَأَعَدَدْتُ لِنَفْسِي وَ ذُرِّيَّتِي مِنْهُمْ حِجَاباً يَمَا أَنْزَلْتَ فِي كِتَابِكَ وَ أَحْكَمْتَ مِنْ وَحْيِكَ الَّذِي لَا تُؤْتَى بِسُورَةٍ مِنْ مِثْلِهِ وَ هُوَ الْكِتَابُ الْعَدْلُ الْعَزِيزُ الْجَلِيلُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً وَ هُمْ عَذَابٌ عَظِيمٌ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا.

I have prepared for myself and my offspring, a veil from them with what You<sup>-azwj</sup> Revealed in Your<sup>-azwj</sup> Book, and Judged from Your<sup>-azwj</sup> Revelation which no one can bring a Chapter similar to it, and it is the Book of the Just, the Mighty, the Majestic which ***neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42] 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],*** and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant greetings, many, many!<sup>239</sup>

### Amulet for curing of Fever:

حِرْزٌ آخِرٌ وَ رُوِيَ أَنَّهُ يُكْتَبُ لِلْحَمَى

Another protection – and it is reported the he<sup>-asws</sup> wrote for the feverish one:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ نُورُ النُّورِ بِسْمِ اللَّهِ نُورٌ عَلَى نُورٍ بِسْمِ اللَّهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ بِسْمِ اللَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ وَ أَنْزَلَ النُّورَ عَلَى الطُّورِ فِي كِتَابٍ مَسْطُورٍ بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيِّ مَحْبُورٍ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup>, Noor of the lights! In the Name of Allah<sup>-azwj</sup> Noor upon Noor! In the Name of Allah<sup>-azwj</sup> Who is Manager of the affairs! In the Name of Allah<sup>-azwj</sup> Who Created the Noor from the Noor, and Sent down the Noor upon the (mount) Tour, in a written Book, with a measured measure, upon a Prophet<sup>-as</sup> bringing joy!

الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعَزِيزِ مَشْهُورٌ وَ عَلَى السَّرَّاءِ وَ الصَّرَّاءِ مَشْكُورٌ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

The Praise is for Allah<sup>-azwj</sup> Who, He<sup>-azwj</sup> with the mentioned Might, and with the well-known Pride, and thanked upon the happiness and the harms; and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>!

هَذَا يَمَا عَلَّمَتْ فَاطِمَةُ ع سَلْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ فَذَكَرَ سَلْمَانُ أَنَّهُ عَلَّمَ ذَلِكَ أَكْثَرَ مِنْ أَلْفِ رَجُلٍ مِنْ أَهْلِ مَكَّةَ وَ الْمَدِينَةَ يَمُنُّ بِهِمْ عَلَّ الْحَمَى فَكُلُّهُمْ بَرَّوْا بِإِذْنِ اللَّهِ

This is from what (Syeda) Fatima<sup>-asws</sup> had taught Salman<sup>-ra</sup>, may the Mercy of Allah<sup>-azwj</sup> be upon him<sup>-ra</sup>. Salman<sup>-ra</sup> mention that he<sup>-ra</sup> taught that to more than a thousand men from the people

<sup>239</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 d

of Makkah and Al-Medina, from the ones having the illness of fever with them. All of them were recovered by the Permission of Allah<sup>-azwj</sup>!

مَا يُفْعَلُ لِلرَّهْصَةِ وَ التَّمَائِمِ تَأْخُذُ قِطْعَةً مِنْ صُوفٍ لَمْ يُصِبْهَا مَاءٌ فَتَنْفِثُهَا ثُمَّ تَعْقِدُهَا سَبْعَ عَقَدٍ وَ تَقُولُ كُلَّمَا عَقَدْتَ عَقْدَةً خَرَجَ عَيْسَى ابْنُ مَرْيَمَ عَلَى جِمَارٍ أَقَمَرَ لَمْ يَدْحَسْ وَ لَمْ يَرَهْصْ أَنَا أَرْزِيكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَشْفِيكَ يَشُدُّهُ عَلَى مَوْضِعِ الرَّهْصَةِ.

What is done for the boils, and the amulets – Take a piece of wool not been hit by water, spin it, then tie it in seven knots and say every time you tie a know, ‘Isa Ibn Maryam<sup>-as</sup> emerged upon a bright donkey, not bridled and not girded. I hereby exorcise (purge) you, and Allah<sup>-azwj</sup> Mighty and Majestic will Heal you!’ Tie it upon the place of the boil!’<sup>240</sup>

4- مِنْ خَطِّ الشَّهِيدِ قُدَسَ سِرُّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعَوِّدُ الْحَسَنَ وَ الْحُسَيْنَ ع يَقُولُ أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَأَمَّةٍ وَ يَقُولُ هَكَذَا كَانَ أَبِي إِبْرَاهِيمَ يُعَوِّدُ ابْنَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ.

From the handwriting of Al Shaheed, may his soul be sanctified, from Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> had sought Refuge for Al-Hassan<sup>-asws</sup> and Al Husayn<sup>-asws</sup> saying, ‘I<sup>-saww</sup> hereby seek Refuge for both of you<sup>-asws</sup> with the complete Phrases of Allah<sup>-azwj</sup> from every Satan<sup>-la</sup> and vermin, and from every evil eye!’, and he<sup>-saww</sup> said: Like this, my<sup>-saww</sup> father Ibrahim<sup>-as</sup> had sought Refuge for his<sup>-asws</sup> sons Ismail<sup>-as</sup> and Is’haq<sup>-as</sup>’.<sup>241</sup>

5- دَعَاوَاتِ الرَّاؤُنْدِيِّ عَنِ زَيْبَعَةَ بِنِ كَعْبٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مِنْ عَبْدٍ يَقُولُ كُلَّ يَوْمٍ سَبْعَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْجَنَّةَ وَ أَعُوذُ بِهِ مِنَ النَّارِ إِلَّا قَالَتِ النَّارُ يَا رَبِّ أَعِدْهُ مِنِّي.

(The book) ‘Dawaat’ of Al Rawandy – from Rabie Bin Ka’ab who said,

‘I heard Rasool-Allah<sup>-saww</sup> saying: ‘There is none from a servant saying seven times during every day, ‘I ask Allah<sup>-azwj</sup> for the Paradise, and I seek refuge with Him<sup>-azwj</sup> from the Hellfire’, except the Hellfire says, ‘O Lord<sup>-azwj</sup>! Shelter him from me!’<sup>242</sup>

6- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَ هُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ وَ لَكِنْ مِنْ اسْتِعَاذَ فَلَيْسَتْ عِدُّ مِنْ مَصَالِبِ الْفِتَنِ فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> said: ‘Not one of you should say, ‘O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the Fitna’, because there isn’t anyone except and he is included in the Fitna, but one who (wants to) seek Refuge, let him seek Refuge from the dilemmas of the Fitna, for Allah<sup>-azwj</sup> the Glorious Says: **And know that rather your wealth and your children are a Fitna (strife), [8:28]**’.

<sup>240</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 e

<sup>241</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 4

<sup>242</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 5

قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ وَ مَعْنَى ذَلِكَ أَنَّهُ سُبْحَانَهُ يَحْتَبِرُهُمْ بِالْأَمْوَالِ وَ الْأَوْلَادِ لِيَتَبَيَّنَ السَّخِطُ لِرِزْقِهِ وَ الرَّاضِي بِقِسْمِهِ وَ إِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ وَ لَكِنْ لَتُظْهَرَ الْأَفْعَالُ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَ الْعِقَابُ لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَ يَكْرَهُ الْإِنَاثَ وَ بَعْضُهُمْ يُحِبُّ تَتَمِيرَ الْمَالِ وَ يَكْرَهُ انْتِزَامَ الْحَالِ

Al-Seyyid Al-Razy, may Allah<sup>-azwj</sup> be Satisfied with him, said, 'And the meaning of that is, He<sup>-azwj</sup> Tests His<sup>-azwj</sup> servants with the wealth and the children in order to clarify the one who is dissatisfied at His<sup>-azwj</sup> sustenance and the one satisfied with His<sup>-azwj</sup> Apportionment, and even though He<sup>-azwj</sup> the Glorious is more Knowing with them than they are themselves, but to Reveal the deeds by which the Rewards and the Punishments are deserved, because, because some of them love the male (children) and dislike the females, and some of them love amassing the wealth and dislike the state of (financial) adversity.

وَ هَذَا مِنْ غَرِيبِ مَا سَمِعَ مِنْهُ ع فِي التَّفْسِيرِ.

And this is from the strange of what has been heard from him regarding the interpretation (of the Verse)''<sup>243</sup>.

<sup>243</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 6

## CHAPTER 37 – AMULETS OF THE DAYS

أقول: قد مر كثير من عوذات الأيام و أدعيتها في كتاب الصلاة فارجع إليها.

I (Majlisi) am saying, 'Many of the amulets of the days and their supplication have already passed in the book of Salat, so refer to it'.

1- طب، طب الأئمة عليهم السلام عن الصادق ع

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup>: -

أولها عوذة يوم السبت

## The first of these is an amulet for the day of Saturday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيذُ نَفْسِي أَوْ فُلَانٍ بِنِ فُلَانَةَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِلَى قَوْلِهِ وَ لَا الضَّالِّينَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for myself (or for so and so, son of so and so) with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds! **The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4]** – up to His<sup>-azwj</sup> Words: **nor of the straying ones [1:7]**.

وَ رَبِّ الْفَلَقِ وَ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ

And **with Lord of Al-Falaq [113:1] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6]**.

وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ إِلَى إِذَا حَسَدَ

And **from evil of darkness when it spreads [113:3]** – up to **when he envies [113:5]**.

وَ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى كُفُوءِ أَحَدٌ

And **Say: 'He, Allah, is One [112:1]** – up to: **anyone a match for Him' [112:4]**.

نُورُ النُّورِ مُدَبِّرِ الْأُمُورِ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Noor of the Noor(s), Manager of the affairs, **Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor**

**western. Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35].**

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ... قَوْلُهُ الْحَقُّ وَ لَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَ هُوَ الْحَكِيمُ الْحَكِيمُ

**And He is the One Who Created the skies and the earth with the Truth; . . . His word is the Truth, and for Him is the Kingdom on the day it shall be blown into the trumpet. Knower of the unseen and the seen; and He is the Wise, the Aware [6:73].**

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

**Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these for you to know that Allah is Able upon all things, and that Allah has Encompassed with all things in Knowledge [65:12] and He Counts the number of all things [72:28].**

مِنْ شَرِّ كُلِّ ذِي شَرٍّ يُعْلِنُ أَوْ يُسِرُّ وَ مِنْ شَرِّ الْجِنَّةِ وَالنَّبَشْرِ وَ مِنْ شَرِّ مَا يَطِيرُ بِاللَّيْلِ وَ يَسْكُنُ بِالنَّهَارِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ مَا يَسْكُنُ الْحِمَامَاتِ وَ الْوَحُوشِ [الْحُشُوشِ] وَ الْحِرَابَاتِ وَ الْأُودِيَةِ وَ يَسْكُنُ الْبَرَاري وَالْعِيَاضَ وَ الْأَشْجَارَ وَ يَمَّا يَكُونُ فِي الْأَنْهَارِ

From evil of every one with evil, announcing or keeping it a secret, and from evil of the Jinn and the humans, and from evil of what flies at night and is calm at daytime, and from evil of the knockers at night and day, and from evil of what settles the bathhouses, and the beasts, and the ruins, and the valleys, and settles in the prairies (grasslands), and the forests, and the trees, and from what the rivers come to be!

وَ أَعِيذُهُ بِاللَّهِ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ إِلَىٰ قَوْلِهِ بِعِزِّ حِسَابٍ

And I seek Refuge with Allah<sup>-azwj</sup>, **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 [3:26] – up to His<sup>-azwj</sup> Words: without measure [3:27].**

لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَ الْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ يَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

**There isn't anything like Him, and He is the Hearing, the Seeing [42:11] For Him are the reins of the skies and the earth. He Extends the sustenance for one He so Desires to and Straitens. He is Knowing with all things [42:12].**

وَ أَعِيذُهُ بِالَّذِي خَلَقَ الْأَرْضَ وَ السَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَىٰ وَ إِنَّ بَعْضَهُمْ بِأَقْوَالٍ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

And I seek Refuge with **the One Who Created the earth and the skies above [20:4] The Beneficent, Established upon the Throne [20:5] For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6] And if you are loud with the speech, so He Knows the secret and the concealed**

**(matters) [20:7] Allah, there is no god except Him. For Him are the most Beautiful Names [20:8].**

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ادْعُوا رَبَّكُمْ تَضَرُّعاً وَخُفْيَةً إِلَىٰ قَوْلِهِ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

**Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54] Call your Lord beseeching and secretly, [7:55] – up to His<sup>-azwj</sup> Words: surely the Mercy of Allah is close to the good doers [7:56].**

وَأَعْيَدُهُ بِمَنْزِلِ التَّوْرَةِ وَالْإِنْجِيلِ وَالرَّبُّورِ وَالْفُرْقَانَ الْعَظِيمِ مِنْ شَرِّ كُلِّ طَاغٍ وَبَاغٍ وَشَيْطَانٍ وَسُلْطَانٍ وَسَاحِرٍ وَكَاهِنٍ وَنَاطِرٍ وَطَارِقٍ وَمُتَحَرِّكٍ وَسَاكِنٍ وَصَامِتٍ وَمُتَحَوِّلٍ وَمُتَمَلِّئٍ وَمُتَلَوِّنٍ وَمُخْتَلِفٍ

And I seek Refuge with the Revealer of the Torah, and the Evangel, and the Psalms, and the Furqan (Quran) the Mighty, from evil of every aggressor, and rebel, and Satan<sup>-la</sup>, and ruler, and sorcerer, and soothsayer, and caster of the evil eyes, and knocker (at night), and mover, and still, and silent, and imagined, and resembled, and of different colours, and diverse!

سُبْحَانَ اللَّهِ جِزْكَ وَ نَاصِرِكَ وَ مُوْنِسِكَ وَ هُوَ يَدْفَعُ عَنْكَ لَا شَرِيكَ لَهُ وَ لَا مُعَزِّ لِمَنْ أَدَلَّ وَ لَا مُذَلَّ لِمَنْ أَعَزَّ وَ هُوَ الْوَاحِدُ الْقَهَّارُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

Glorious is Allah<sup>-azwj</sup> your Protector, and your Helper, and your Comforter, and He<sup>-azwj</sup> Defends you! There is no associate for Him<sup>-azwj</sup> nor any honourer for the one He<sup>-azwj</sup> Disgraces, nor any disgracer for the one He<sup>-azwj</sup> Honours, and He<sup>-azwj</sup> is the One, the Forceful! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws!</sup> 244

عُودَةَ يَوْمِ الْأَحَدِ

### Amulet on the day of Sunday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اسْتَوَى الرَّبُّ عَلَى الْعَرْشِ وَ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ بِحُكْمِهِ وَ هَدَّأَتِ النُّجُومُ بِأَمْرِهِ وَ رَسَتْ الْجِبَالُ بِإِذْنِهِ لَا يُجَاوِزُ اسْمُهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ الَّذِي دَانَتْ لَهُ الْجِبَالُ وَ هِيَ طَائِعَةٌ وَ انْبَعَثَتْ لَهُ الْأَجْسَادُ وَ هِيَ بَالِيَةٌ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! The Lord<sup>-azwj</sup> Evened upon the Throne, and Established the skies and the earth by His<sup>-azwj</sup> Wisdom, and Calmed the stars by His<sup>-azwj</sup> Command, and the mountains settled by His<sup>-azwj</sup> Permission, and His<sup>-azwj</sup> Name is not overlooked by ones in the skies and ones in the earth! The One Who the mountains stoop to, and it is the obedience, and the bodies are Resurrected to, and these are decayed!

أَحْبَبُ كُلِّ ضَارٍّ وَ حَاسِدٍ يَبْأَسِ اللَّهُ عَنْ فُلَانٍ بِنِ فُلَانَةٍ وَ بَيْنَ جَعَلِ بَيْنَ الْبَحْرَيْنِ حَاجِزاً وَ جَعَلَ فِي السَّمَاءِ بُرُوجاً وَ جَعَلَ فِيهَا سِرَاجاً وَ قَمَراً مُنِيراً

I veil every harm and envier by the Power of Allah<sup>-azwj</sup> on behalf of so and so, son of so and so, and with the One Who **Made a barrier to be between the two seas [27:61] Blessed is He Who Made the constellations in the skies and Made therein a lamp and a radiant moon [25:61]!**

وَ أَعِيذُهُ بِمَنْ زَيَّنَهَا لِلنَّاطِرِينَ وَ حَفِظَهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ أَعِيذُهُ بِمَنْ جَعَلَ فِي الْأَرْضِ رَوَاسِيَ جِبَالًا وَ أَوْتَادًا أَنْ يُوصَلَ إِلَيْهِ بِسُوءٍ أَوْ فَاحِشَةٍ أَوْ بَلِيَّةٍ

And I seek Refuge with the One Who Adorned it for the beholders, and Protected it from every Pelted Satan<sup>-la</sup>! And I seek Refuge with the One Who Made lofty mountains in the earth and pegs, that any evil should arrive to him, or immorality, or affliction!

حم حم حم عسق كذلك يُوحى إليك و إلى الذين من قبلك الله العزيز الحكيم

**Ha Meem [42:1] Ha Meem [42:1] Ha Meem [42:1] Ayn Seen Qaf [42:2] Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3]!**

حم حم حم تنزيل من الرحمن الرحيم و صلى الله على محمد النبي و آله و سلم تسليماً

**Ha Meem [41:1] Ha Meem [41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:2],** and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant greetings!<sup>245</sup>

عُودَةُ يَوْمِ الْإِنْتِنِ

## Amulet on the day of Monday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيذُ نَفْسَ فُلَانِ بْنِ فُلَانَةَ بِرَبِّي الْأَكْبَرِ مِنْ شَرِّ كُلِّ مَا خَفِيَ وَ ظَهَرَ وَ مِنْ شَرِّ كُلِّ أَنْثَى وَ ذَكَرٍ وَ مِنْ شَرِّ مَا رَأَتْ الشَّمْسُ وَ الْقَمَرُ  
فُدُوسٌ فُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for the soul of so and so, son of so and so, with my Lord<sup>-azwj</sup> the Greatest, from evil of all what is hidden and apparent, and from evil of every female and male, and from evil what sees the sun and the moon! Holy, Holy is Lord<sup>-azwj</sup> of the Angels and the Spirit!

أَدْعُوكُمْ أَيُّهَا الْجِنُّ إِنْ كُنْتُمْ سَامِعِينَ مُطِيعِينَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ إِلَى اللَّطِيفِ الْخَبِيرِ وَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ وَ الْجِنُّ إِلَى الَّذِي دَانَتْ لَهُ الْخَلَائِقُ أَجْمَعِينَ خَتَمْتُهُ بِخَاتَمِ رَبِّ الْعَالَمِينَ وَ خَاتَمِ جَبْرَائِيلَ وَ ميكائيلَ وَ إِسْرَافِيلَ وَ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَ خَاتَمِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ سَيِّدِ النَّبِيِّينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ

I call you O Jinn, if you have been listening! I call you O humans to the Gentle<sup>-azwj</sup>, the Informed<sup>-azwj</sup>! I call you O humans and the Jinn to the One<sup>-azwj</sup> to Whom, the creatures stoop to in their entirety! I seal it with the Seal of Lord<sup>-azwj</sup> of the worlds, and seal of Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> and Israfeel<sup>-as</sup>, and seal of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and seal of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, Chief of the

<sup>245</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 b

Prophets<sup>-saww</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the goodly, the Pure!

أَخَذْتُ عَنْ فُلَانِ بْنِ فُلَانَةَ كُلَّ تَابِعَةٍ ذِي رُوحٍ مَرِيدٍ جِيٍّ أَوْ عَفْرِيَةٍ أَوْ سَاحِرٍ مَرِيدٍ أَوْ سُلْطَانٍ عَنِيدٍ أَوْ شَيْطَانٍ رَجِيمٍ أَخَذْتُ عَنْ فُلَانِ بْنِ فُلَانَةَ مَا يُرَى  
وَ مَا لَا يُرَى وَ مَا رَأَتْ عَيْنٌ نَائِمٍ أَوْ يَفْظَانَ بِإِذْنِ اللَّهِ اللَّطِيفِ الْحَبِيبِ

On behalf of so and so, son of so and so, I seek Refuge from every pursuer with a rebellious soul, be it Jinn, or demon, or an apostate sorcerer, or obstinate tyrant, or Pelted Satan<sup>-la</sup>! I seek Refuge on behalf of so and so, son of so and so, from what is seen and what is not seen, and an eye of a sleeping ones sees or of a wakeful one, by the Permission of Allah<sup>-azwj</sup> the Gentle, the Informed!

لَا سَبِيلَ لَكُمْ عَلَيْهِ وَ لَا عَلَى مَا يُخَافُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

There is no way for you upon him, nor upon what is feared upon him! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! There is no associate for Him<sup>-azwj</sup>, and my Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!"<sup>246</sup>

عُودَةُ يَوْمِ النَّارِ

### Amulet on the day of Tuesday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيدُ نَفْسِي بِاللَّهِ الْأَكْبَرِ رَبِّ السَّمَاوَاتِ الْقَائِمَاتِ وَ بِالَّذِي خَلَقَهَا فِي يَوْمَيْنِ وَ قَضَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ  
وَ قَدَّرَ فِيهَا أَقْوَامَهَا وَ جَعَلَ فِيهَا جِبَالًا وَ جَعَلَهَا فِجَاجًا وَ سُبُلًا وَ أَنْشَأَ السَّحَابَ الثَّقَالَ وَ سَحَّرَهُ وَ أَجْرَى الْفُلُكَ وَ سَحَّرَ الْبَحْرَ وَ جَعَلَ فِي الْأَرْضِ  
رَوَاسِيَ وَ أَنْهَارًا

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for myself with Allah<sup>-azwj</sup> the Greatest, Lord<sup>-azwj</sup> of the established skies, and by the One<sup>-azwj</sup> Who Created these in two days, and Decreed in every sky its regulation, and Created the earth in two days and Determined its livelihoods in it, and Made mountains in it and Made these wide, and ways, and Grew the heavy cloud and Subdued it, and Flowed the ships, and Subdued the seas, and Made in the earth peaks and rivers!

مِنْ شَرِّ مَا يَكُونُ فِي اللَّيْلِ وَ النَّهَارِ وَ يَغْفِدُ عَلَى الْقُلُوبِ وَ تَرَاهُ الْعُيُوبُ مِنَ الْجِنَّ وَ الْإِنْسِ كَفَانَا اللَّهُ كَفَانَا اللَّهُ كَفَانَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا

(I seek Refuge) from evil what happens in the night and the day, and binds upon the hearts, and the eyes see from the Jinn and the humans! Allah<sup>-azwj</sup> Suffices us! Allah<sup>-azwj</sup> Suffices us! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant greetings!"<sup>247</sup>

عُودَةُ يَوْمِ الْأَرْبَعَاءِ

<sup>246</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 c

<sup>247</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 d



### Amulet on the day of Wednesday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُكَ يَا فُلَانُ بِنَ فُلَانَةَ بِالْأَحَدِ الصَّمَدِ مِنْ شَرِّ مَا نَفَثَ وَ عَقَدَ وَ مِنْ شَرِّ أَبِي مُرَّةٍ وَ مَا وَ لَدَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for you, O so and so, son of so and so, with the First, the Solid, from evil of what puffs, and binds, and from evil of Abu Murrah (Iblees<sup>-la</sup>) and what he has begotten!

أُعِيدُكَ بِالْوَّاحِدِ الْأَعْلَى مِنْ مَا رَأَتْ عَيْنٌ وَ مَا لَا يُرَى وَ أُعِيدُكَ بِالْفَرْدِ الْكَبِيرِ مِنْ شَرِّ مَا أَرَادَكَ بِأَمْرِ الْمَلِكِ عَسِيرِ [الْعَسِيرِ] أَنْتَ يَا فُلَانُ بِنَ فُلَانَةَ فِي جَوَارِ اللَّهِ الْعَزِيزِ الْجَبَّارِ الْمَلِكِ الْقُدُّوسِ الْقَهَّارِ السَّلَامِ الْمُؤْمِنِ الْمُهَيَّبِ الْعَزِيزِ الْعَفَّارِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ

I seek Refuge with the One, the Exalted, from what an eye sees and what it does not see, and I seek Refuge with the Individual, the Great, from evil of what intends you with the difficult orders of the kind! You, O so and so, son of so and so, are in the Shelter of Allah<sup>-azwj</sup> the Mighty, the Subduer, the King, the Holy, the Forceful, the Grantor of peace, the Securer, the Dominant, the Mighty, and Forgiver, Knower of the unseen and the seen, the Great, the Exalted!

هُوَ اللَّهُ لَا شَرِيكَ لَهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, there is no associate for Him<sup>-azwj</sup>. Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Greet upon them the Greeting and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!’<sup>248</sup>

عُودَةُ يَوْمِ الْحَمِيسِ

### Amulet on the day of Thursday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي أَوْ فُلَانًا بِنَ فُلَانَةَ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَارِدٍ وَ قَائِمٍ وَ قَاعِدٍ وَ حَاسِدٍ وَ مُعَانِدٍ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for myself or for so and so, son of so and so, with Lord<sup>-azwj</sup> of the easts and the wests, from evil of every renegade Satan<sup>-la</sup>, and standing one, and seated one, and envier, and obstinate one!

وَ يُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهَّرَكُمْ بِهِ وَ يُذْهَبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَ لِيُرْبَطَ عَلَى قُلُوبِكُمْ وَ يُبَيِّنَ بِهِ الْأَقْدَامَ

**and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the Satan from you, and to Bind your hearts and Affirm the feet by it [8:11].**

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَ شَرَابٌ

**“Walk toward it as this would be a cool washing-place and a drink” [38:42].**

<sup>248</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 e

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا

**And We Send down clean water from the sky [25:48] In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49].**

الآن خَفَّفَ اللَّهُ عَنْكُمْ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ فَمَنَّ اللَّهُ وَاللَّهُ السَّمِيعُ الْعَلِيمُ

**For now, Allah has Lightened from you [8:66] That is a Lightning from your Lord and a Mercy [2:178] Allah Intends to Lighten (the burdens) from you [4:28] and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].**

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا غَالِبَ إِلَّا اللَّهُ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

There is neither might nor strength except with Allah<sup>-azwj</sup>! There is no prevailer except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Prevails upon His<sup>-azwj</sup> Commands! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant greetings!''<sup>249</sup>

عُودَةُ يَوْمِ الْجُمُعَةِ

### Amulet on the day of Friday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ وَالتَّيَّبِينِ وَ الْمُرْسَلِينَ وَ قَاهِرُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ خَالِقُ كُلِّ شَيْءٍ وَ مَالِكُهُ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! Allah<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Angels, and the Spirit, and the Prophets<sup>-as</sup>, and the Messengers<sup>-asws</sup>, and Subduer of the ones in the skies and the earths, and Creator of all things and its Owner!

كُفَّ بِأَسْهُمِهِمْ وَ أَعْمَ أَبْصَارِهِمْ وَ قَلُوبَهُمْ وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُمْ حَرَسًا وَ حِجَابًا وَ مَدْفَعًا إِنَّكَ رَبُّنَا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ عَلَيْنِكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنْبْنَا وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Stop their forces, and Blind their sights and their hearts, and Make a guard and a veil and defence to be between us and them! You<sup>-azwj</sup> are our Lord<sup>-azwj</sup>! There is neither might nor strength except with You<sup>-azwj</sup>! **Upon You we rely, and to You we are penitent, [60:4] You are the Mighty, the Wise [60:5]!**

عَافِ فُلَانٌ بَنَ فُلَانَةَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا وَ مِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ سُوءٍ آمِينَ يَا رَبَّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ وَ آلِهِ الطَّاهِرِينَ.

Extract so and so, son of so and so from evil of every creature You<sup>-azwj</sup> Seize with its forelocks, and from evil of what settles in the night and the day, and from evil of every evil! Ameen, O

<sup>249</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 f

Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, and his<sup>-saww</sup> Pure Progeny<sup>-asws!</sup>”<sup>250</sup>

2- الدَّعَوَاتُ لِلرَّوْنَدِيِّ،

(The book) ‘Al Dawaat’ of Al Rawandy –

عُودُ الْأُسْبُوعِ عُوْدَةُ يَوْمِ السَّبْتِ

### Amulet on the day of Saturday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ رَبَّ الْمَلَائِكَةِ وَالرُّوحِ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَ قَاهِرَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is neither might nor strength except Allah<sup>-azwj</sup> the Exalted, the Magnificent! O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Angels, and the Spirit, and the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>, and Subduer of ones in the skies and the earths!

كُفَّ عَنِّي بَأْسَ الْأَشْرَارِ وَأَعْمَ أَبْصَارُهُمْ وَفُلُوحَهُمْ وَاجْعَلْ بَيْنِي وَبَيْنَهُمْ حِجَاباً إِنَّكَ أَنْتَ رَبُّنَا وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ تَوَكَّلْ عَائِدِ بِهِ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي أَخِذْ بِنَاصِيئِهَا وَمِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ سُوءٍ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

Stop from me forces of the evil ones, and Blind their sights and their hearths, and Make a veil to be between me and them! Surely, You<sup>-azwj</sup> are our Lord<sup>-azwj</sup> and there is no strength except with Allah<sup>-azwj</sup>! I rely upon Allah<sup>-azwj</sup> a reliance of one seeking Shelter with Him<sup>-azwj</sup> from evil of every creature my Lord<sup>-azwj</sup> Seizes by its forelock, and from evil of what settles in the night and the day, and from evil of every evil! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws!</sup>”<sup>251</sup>

عُودَةُ يَوْمِ الْأَحَدِ

### An amulet on the day of Sunday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اسْتَوَى الرَّبُّ عَلَى الْعَرْشِ وَقَامَتِ السَّمَاوَاتُ وَالْأَرْضُ بِحِكْمَتِهِ وَ مُدَّتِ الْبُحُورُ وَ ظَهَرَتِ النُّجُومُ بِأَمْرِهِ وَ رَسَتِ الْجِبَالُ بِإِذْنِهِ لَا يُجَاوِزُ اسْمُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! The Lord<sup>-azwj</sup> is Evened upon the Throne and Established the skies and the earth by His<sup>-azwj</sup> Wisdom, and Extended the oceans, and Revealed the stars by His<sup>-azwj</sup> Command, and the mountains calmed by His<sup>-azwj</sup> Permission. His<sup>-azwj</sup> Name is not overlooked by ones in the skies and the earth!

الَّذِي دَانَتْ لَهُ الْجِبَالُ وَ هِيَ طَائِعَةٌ وَ انْبَعَثَتْ لَهُ الْأَجْسَادُ وَ هِيَ بَالِيَةٌ وَ بِهِ أَسْتَجِيبُ عَنْ ظُلْمِ كُلِّ بَاغٍ وَ طَاغٍ وَ عَادٍ وَ جَبَّارٍ وَ حَاسِدٍ

<sup>250</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 g

<sup>251</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 a

The One Who the mountains stoop to, and it is the obedience, and the bodies Resurrect to Him<sup>-azwj</sup> and these are decayed, and by Him<sup>-azwj</sup> I veil from injustice of every rebel, and aggressor, and obstinate, and tyrant, and envier!

و بِسْمِ اللَّهِ الَّذِي جَعَلَ بَيْنَ الْبُحْرَيْنِ حَاجِزاً وَ أَحْتَجِبُ بِاللَّهِ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجاً وَ جَعَلَ فِيهَا سِرَاجاً وَ قَمَراً مُنِيراً

And in the Name of Allah<sup>-azwj</sup> Who **Made a barrier to be between the two seas [27:61] Blessed is He Who Made the constellations in the skies and Made therein a lamp and a radiant moon [25:61]!**

وَ زَيَّنَّا لِلنَّاطِرِينَ وَ حِفْظاً مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ جَعَلَ فِي الْأَرْضِ رَوَاسِيَ جِبَالاً أَوْ نَادِئاً أَنْ يُوَصَلَ إِلَيْ سُوءٍ أَوْ فَاخِشَةً أَوْ بَلِيَّةً

And I seek Refuge with the One Who Adorned it for the beholders, and Protected it from every Pelted Satan<sup>-la</sup>! And I seek Refuge with the One Who Made lofty mountains in the earth and pegs, that any evil should arrive to him, or immorality, or affliction!

حم حم حم تنزيلاً مِنَ الرَّحْمَنِ الرَّحِيمِ حم حم حم عسق كَذَلِكَ يُوحِي إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

**Ha Meem [41:1] Ha Meem [41:1] Ha Meem [412:1] A Revelation from the Beneficent, the Merciful [41:2] Ha Meem [42:1] Ha Meem [42:1] Ha Meem [42:1] Ayn Seen Qaf [42:2] Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3], and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!”<sup>252</sup>**

عُودَةُ يَوْمِ الْإِنْتِزِيقِ

### Amulet on the day of Monday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِرَبِّي الْأَكْبَرِ بِمَا يَخْفَى وَ مَا يَظْهَرُ وَ مِنْ شَرِّ كُلِّ أَنْثَى وَ ذَكَرٍ وَ مِنْ شَرِّ مَا وَارَتْ الشَّمْسُ وَ الْقَمَرُ قُدُوسٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for myself with my Lord<sup>-azwj</sup> the Greatest, from what frightens me, and what prevails, and from evil of every female and male, and from evil of the sun and the moon see! Holy, Holy is Lord<sup>-azwj</sup> of the Angels and the Spirit!

أَدْعُوكُمْ أَيُّهَا الْجِنُّ إِنْ كُنْتُمْ سَامِعِينَ مُطِيعِينَ وَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ إِلَى اللَّطِيفِ الْخَبِيرِ وَ أَدْعُوكُمْ أَيُّهَا الْجِنُّ وَ الْإِنْسُ إِلَى الَّذِي حَتَمْتُهُ بِحَاتِمِ رَبِّ الْعَالَمِينَ وَ حَاتِمِ جَبْرَائِيلَ وَ ميكائيلَ وَ إِسْرَافِيلَ وَ حَاتِمِ سُلَيْمَانَ بْنِ دَاوُدَ ع وَ حَاتِمِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ النَّبِيِّينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَيْهِمُ

I call you O Jinn, if you have been listening, obedient, and I call you O human to the Gentle, the Informed, and I call you O the Jinn and the humans to the One Who I seal with seal of Lord<sup>-azwj</sup> of the worlds, and seal of Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> and Israfeel<sup>-as</sup> and seal of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> and seal of Muhammad<sup>-saww</sup> Chief of the Messengers<sup>-as</sup> and the

<sup>252</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 b

Prophets<sup>-as</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and upon them<sup>-as</sup>!

أَجْرٌ عَنْ فُلَانٍ بِنِ فُلَانٍ كُلَّمَا يَغْدُو وَ يَبْرُؤُ مِنْ ذِي حَيٍّ أَوْ عَقْرِبٍ أَوْ سَاحِرٍ أَوْ شَيْطَانٍ رَجِيمٍ أَوْ سُلْطَانٍ عَنِيدٍ أَخَذَتْ عَنْهُ مَا يُرَى وَ مَا لَا يُرَى وَ مَا رَأَتْ عَيْنٌ نَائِمٍ أَوْ يَقْظَانَ

I keep back from so and so, son of so and so, all what comes and goes, from the ones with life, or scorpion, or sorcerer, or Pelted Satan<sup>-la</sup>, of obstinate ruler! I seek refuge from it what is seen and what is not seen, and what an eye of a sleeping one sees or of a wakeful one!

بِإِذْنِ اللَّهِ اللَّطِيفِ الْخَبِيرِ لَا سُلْطَانَ لَكُمْ عَلَى اللَّهِ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى رَسُولِهِ سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا

By the Permission of Allah<sup>-azwj</sup> the Gentle, the Informed! There is no authority for you all upon Allah<sup>-azwj</sup>, there being no associate for Him<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>, our Chief Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Pure, and abundant greetings!"<sup>253</sup>

عُودَةٌ يَوْمَ النَّارِ

### Amulet on the day of Tuesday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِاللَّهِ الْأَكْبَرِ رَبِّ السَّمَاوَاتِ الْقَائِمَاتِ بِلا عَمَدٍ وَ الَّذِي خَلَقَهَا فِي يَوْمَيْنِ وَ قَضَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَ قَدَّرَ فِيهَا أَقْوَامَهَا

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O seek Refuge for myself with Allah<sup>-azwj</sup> the Greatest, Lord<sup>-azwj</sup> of the skies established without pillars, and the One Who Created these in two days and Decreed every sky its regulation, and Created the earth in two days and Determined in it its livelihoods!

وَ جَعَلَ فِيهَا جِبَالًا وَ أَوْتَادًا وَ جَعَلَهَا فِجَاجًا وَ سُبُلًا وَ أَنْشَأَ السَّحَابَ وَ سَحَّرَهُ وَ أَجْرَى الْفُلُوكَ وَ سَحَّرَ الْبَحْرَ وَ جَعَلَ فِي الْأَرْضِ رِوَابِي وَ أَهَارًا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءٍ لِلسَّائِلِينَ وَ مِنْ شَرِّ مَا يَكُونُ فِي اللَّيْلِ وَ النَّهَارِ وَ يُعْقَدُ عَلَيْهِ الْفُلُوبُ وَ تَرَاهُ الْعُيُونُ مِنَ الْجِبِّ وَ الْإِنْسِ كَفَانًا اللَّهُ كَفَانًا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا

And He<sup>-azwj</sup> Made therein mountains, and pegs, and Made these wide, and ways, and Grew the cloud and Subdued it, and Flowed the ships and Subdued the ocean, **and Measured out its livelihoods (to be) in it in four periods, complete for the seekers [41:10]**, and from evil of what happens in the night and the day, and binds the hearts upon it, and the eyes see from the Jinn and the humans! Allah<sup>-azwj</sup> Suffices us! Allah<sup>-azwj</sup> Suffices us! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant greetings!"<sup>254</sup>

عُودَةٌ يَوْمِ الْأَرْبَعَاءِ

<sup>253</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 c

<sup>254</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 d

### Amulet on the day of Wednesday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِالْأَحَدِ الصَّمَدِ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ ابْنِ فِطْرَةَ وَمَا وَلَدَ بِاللَّهِ الْوَاحِدِ الْفَرْدِ الْكَبِيرِ الْأَعْلَى مِنْ شَرِّ مَا رَأَتْ عَيْنِي وَمَا لَمْ تَرَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for myself with the First, the Solid, from evil of the ones blowing in the knots, and from evil of Ibn Fitrah and what he begets, with Allah<sup>-azwj</sup> the One, the Individual, the Great, the Exalted, from evil of what my eyes see and they do not see!

أَسْتَعِيذُ بِاللَّهِ الْوَاحِدِ الْفَرْدِ مِنْ شَرِّ مَنْ أَرَادَنِي بِأَمْرِ عَسِيرٍ

I seek Refuge with Allah<sup>-azwj</sup> the One, the Individual, from evil of the ones intending me with a difficult matter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنِي فِي جِوَارِكِ وَحِصْنِكَ الْحَصِينَ الْعَزِيزِ الْجَبَّارِ الْمَلِكِ الْفُؤُوسِ الْقَهَّارِ السَّلَامِ الْمُؤْمِنِ الْمُتَمَكِّنِ الْعَفَّارِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ هُوَ اللَّهُ هُوَ اللَّهُ لَا شَرِيكَ لَهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ سَلَّمَ كَثِيرًا دَائِمًا

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me in Your<sup>-azwj</sup> Shelter and Your<sup>-azwj</sup> Invincible Fortress, the Mighty, the Subduer, the King, the Holy, the Forceful, the Granter of Peace, the Securer, the Dominant, the Forgiver, Knower of the unseen and the seen, the Great, the Exalted! He<sup>-azwj</sup> is Allah<sup>-azwj</sup>! He<sup>-azwj</sup> is Allah<sup>-azwj</sup>! He<sup>-azwj</sup> is Allah<sup>-azwj</sup>! There is no associate for Him<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and abundant Greetings, constantly!”<sup>255</sup>

عُودَةٌ يَوْمِ الْحَمِيسِ

### Amulet on the day of Thursday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ مِنْ كُلِّ شَيْطَانٍ مَارِدٍ وَقَائِمٍ وَقَاعِدٍ وَعَدُوٍّ وَحَاسِدٍ وَمُعَانِدٍ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for myself with, Lord<sup>-azwj</sup> of the easts and the west, from every renegade Satan<sup>-la</sup>, and standing one and sitting one, and enemy, and envier, and obstinate one!

وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

**and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the Satan from you, and to Bind your hearts and Affirm the feet by it [8:11].**

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

**“Walk toward it as this would be a cool washing-place and a drink” [38:42].**

<sup>255</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 e

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْ آسَى كَثِيرًا

**And We Send down clean water from the sky [25:48] In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49].**

الآن خَفَّفَ اللَّهُ عَنْكُمْ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ فَمَنَّ اللَّهُ وَاللَّهُ السَّمِيعُ الْعَلِيمُ

**For now, Allah has Lightened from you [8:66] That is a Lightning from your Lord and a Mercy [2:178] Allah Intends to Lighten (the burdens) from you [4:28] and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].**

لَا إِلَهَ إِلَّا اللَّهُ وَ لَا غَالِبَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ وَ سَلَّمَ تَسْلِيمًا

There is no god except Allah<sup>-azwj</sup> nor any prevailer except Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant Greetings!''<sup>256</sup>

عُودَةٌ يَوْمَ الْجُمُعَةِ

### Amulet on the day of Friday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

اللَّهُمَّ رَبَّ الْمَلَائِكَةِ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ قَاهِرَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ خَالِقَ كُلِّ شَيْءٍ وَ مَالِكَةَ كُفِّ عَنِّي بِأَسْ أَعْدَائِنَا وَ مَنْ أَرَادَنَا بِسُوءٍ مِنْ الْجِنِّ وَ الْإِنْسِ وَ أَعْمِ أَبْصَارَهُمْ وَ قُلُوبَهُمْ وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُمْ حِجَابًا وَ حَرَسًا وَ مَدْفَعًا

O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Angels, and the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>! Subduer of ones in the skies and the earths, and Creator of all things and its Owner! Stop from me forces of our enemies, and ones who intend us with evil, from the Jinn and the humans, and Blind their sights and their hearts, and Make a veil, and guard, and defence to be between us and them!

إِنَّكَ رَبُّنَا لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ أُنْبِتْنَا وَ هُوَ الْعَزِيزُ الْحَكِيمُ

You<sup>-azwj</sup> are our Lord<sup>-azwj</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>! We rely upon Him<sup>-azwj</sup> and are penitent to Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the Mighty, the Wise!

رَبَّنَا عَافِنَا مِنْ شَرِّ كُلِّ سُوءٍ وَ مِنْ شَرِّ كُلِّ دَائِبَةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا وَ مِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ سُوءٍ وَ مِنْ شَرِّ كُلِّ ذِي شَرِّ رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ

Our Lord<sup>-azwj</sup>! Grant us well-being from every evil, and from evil of every creature You<sup>-azwj</sup> Seize with its forelock, and from evil of what settles in the night and the day, and from evil of every evil, and from evil of every one with evil, Lord<sup>-azwj</sup> of the worlds, and God<sup>-azwj</sup> of the Messengers<sup>-as</sup>!

وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَصَلَّى عَلَى أَوْلِيَانِكَ وَحُصِّ مُحَمَّدًا وَآلَهُ بِأَيِّمِ ذَلِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and all his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Send Salawaat upon them<sup>-asws</sup> and Particularise Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> with most complete of that, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

بِسْمِ اللهِ وَ بِاللَّهِ أُمُّنُ بِاللَّهِ وَ بِاللَّهِ أَعُوذُ وَ بِاللَّهِ أَعْتَصِمُ وَ بِاللَّهِ أَسْتَجِيرُ وَ بِعِزَّةِ اللهِ وَ مَنَعَةِ اللهِ أَمْتَنُ مِنَ شَيْطَانِ الْإِنْسِ وَ الْجِنِّ رَجُلِهِمْ وَ خِيْلِهِمْ وَ رَحْضِهِمْ وَ عَطْفِهِمْ وَ رَجْعِهِمْ وَ كَيْدِهِمْ وَ شَرِّهِمْ وَ شَرِّ مَا يَأْتُونَ بِهِ تَحْتَ اللَّيْلِ وَ تَحْتَ النَّهَارِ مِنَ الْبُعْدِ وَ الْقُرْبِ

In the Name of Allah<sup>-azwj</sup>, and with Allah<sup>-azwj</sup> I believe, and with Allah<sup>-azwj</sup> I seek Refuge, and with Allah<sup>-azwj</sup> I hold onto, and with Allah<sup>-azwj</sup> I seek Shelter, and by the Mighty of Allah<sup>-azwj</sup>, and Defence of Allah<sup>-azwj</sup> I defend from Satans<sup>-la</sup> of the humans and the Jinn, their infantry, and their cavalry, and their runners, and their pushers, and their return, and their plots, and their evil and evil what they come with, under the night and under the day, from the far and the near!

وَ مِنْ شَرِّ الْعَائِبِ وَ الْحَاضِرِ وَ الشَّاهِدِ وَ الزَّائِرِ أَحْيَاءً وَ أَمْوَاتاً وَ أَعْمَى وَ بَصِيراً وَ مِنْ شَرِّ الْعَامَّةِ وَ الْخَاصَّةِ وَ مِنْ نَفْسِي وَ وَسْوَئِهَا وَ مِنْ شَرِّ الدَّيَاحِشِ وَ الْحَيْسِ وَ اللَّمْسِ وَ اللَّبْسِ وَ مِنْ عَيْنِ الْجِنِّ وَ الْإِنْسِ وَ بِالِاسْمِ الَّذِي اهْتَرَّ لَهُ عَرْشُ بَلْقَيْسِ

And from evil of the absent and the present, and the witness and visitor, and living and dead, and blind and seeing, and from the general evil and the special, and from my soul and its insinuations, and from evil of the wandering, and the senses, and the touch, and the confusion, and from evil eye of the Jinn and the humans, and by the Name which the throne of Bilquees was moved!

وَ أَعِيذُ دِينِي وَ نَفْسِي وَ جَمِيعَ مَا تَحُوْطُهُ عَيْنَاتِي مِنْ شَرِّ كُلِّ صُوْرَةٍ وَ حَبَالٍ وَ بَيَاضٍ أَوْ سَوَادٍ أَوْ مِثَالٍ أَوْ مُعَاهِدٍ أَوْ غَيْرِ مُعَاهِدٍ مِمَّنْ يَسْكُنُ الْهَوَاءَ وَ السَّحَابَ وَ الظُّلُمَاتِ وَ النُّورَ وَ الظَّلَّ وَ الحُرُوْرَ وَ البَرَّ وَ البُحُوْرَ وَ السَّهْلَ وَ الوُغُوْرَ وَ الحُرَابَ وَ العُمُرَانَ وَ الْأَكَامَ وَ الْأَجَامَ وَ الْمَعَايِضَ

And I seek refuge for my religion, and for myself, and entirety of what my mind encompasses, from evil of every image, and imagination, and white or black, or resemblance, or covenanted or non-covenanted, from the ones dwelling in the air and the clouds, and the darkness(es) and the light, and the shade and the heat, and the land and the oceans, and the coast and the rugged terrain, and the ruins, and the built-up areas, and the mountains, and the hills, and the deserts!

وَ الْكَنَائِسِ وَ النَّوَابِيسِ وَ الْفُلُوَاتِ وَ الْجَبَانَاتِ مِنَ الصَّادِرِينَ وَ الْوَارِدِينَ مِمَّنْ يَبْدُو بِاللَّيْلِ وَ يَنْتَشِرُ بِالنَّهَارِ وَ بِالْعِشِيِّ وَ الْإِبْكَارِ وَ الْعُدُوِّ وَ الْأَصَالِ وَ الْمُرِيْبِيِّ وَ الْأَسَامِرَةِ وَ الْأَفَاتِنَةِ وَ الْفِرَاعِنَةِ وَ الْأَبَالِسَةِ وَ مِنْ جُنُوْدِهِمْ وَ أَرْوَاحِهِمْ وَ عَشَائِرِهِمْ وَ قَبَائِلِهِمْ وَ مِنْ هَمَزِهِمْ وَ لَمَزِهِمْ وَ نَفْتِهِمْ وَ وَقَاعِهِمْ وَ أَخْدِهِمْ وَ سِحْرِهِمْ وَ ضَرْبِهِمْ وَ عَيْبِهِمْ وَ لَمَجِهِمْ وَ اخْتِيَابِهِمْ وَ اخْتِلَافِهِمْ وَ أَخْلَاقِهِمْ



And the Churches, and the bells, and the graveyards from the roamers and the arrivals, from the ones who appear at night and scatter at daytime, and in the dusk and early morning, and the morning and evening, and the arousers of suspicions, and the inciters, and the seducers, and the Pharaohs<sup>1a</sup>, and the devils, and from their soldiers, and their spouses, and their clans, and their tribes, and from their slanders, and their defamations, and their puffings, and their bad talk, and their seizing, and their sorcery, and their striking, and their frowning, and their glances, and their deceit, and their differing, and their mannerisms!

مِنْ شَرِّ كُلِّ ذِي شَرٍّ مِنَ السَّحَرَةِ وَالْغِيْلَانِ وَ أُمِّ الصَّبِيَّانِ وَ مَا وَلَدَا وَ مَا وَرَدْنَا وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ دَاخِلٍ وَ خَارِجٍ وَ عَارِضٍ وَ مُعْتَرِضٍ وَ سَاكِنٍ وَ مُتَحَرِّكٍ وَ ضَرْبَانٍ عِزِّيٍّ وَ صُدَاعٍ وَ شَقِيقَةٍ وَ أُمِّ مَلْدَمٍ وَ الْحُمَّى وَ الْمُتَلَثِّثَةِ وَ الرَّبْعِ وَ الْعَبِّ وَ النَّافِضَةِ وَ الصَّالِيَةِ وَ الدَّاخِلَةِ وَ الخَارِجَةِ وَ مِنْ شَرِّ كُلِّ دَائِبَةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا

From evil of every one with evil, from the sorcerers, and the ghouls, and Umm Al-Sibyan and what they beget, and what arrives to us, and from evil of every one with evil, inside or outside, and incidental and objectionable, and still and moving, and striking of a vein, and headache, and migraine, and shivering, and fever, and the pleurisy, and the pneumonia, and the cold, and the flu, and the interior and the exterior, and from evil of every creature You<sup>-azwj</sup> Seize by its forelock!

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا

Surely, my Lord<sup>-azwj</sup> is upon the straight path, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant Greetings!

وَ هَذِهِ الْغُودَةُ الْأَخِيرَةُ كَتَبَهَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع لِأَبِيهِ أَبِي الْحَسَنِ ع وَ هُوَ صَبِيٌّ فِي الْمَهْدِ وَ كَانَ يُعَوِّدُهُ بِهَا رَوَاهَا عَبْدُ الْعَظِيمِ الْحُسَيْنِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْهُ ع.

And this amulet is the last one written by Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> for his<sup>-asws</sup> son<sup>-asws</sup> Abu Al-Hassan<sup>-asws</sup>, while he<sup>-asws</sup> was a child in the cradle, and he<sup>-asws</sup> would seek Refuge for him<sup>-asws</sup> by it. It is reported by Abdul Azeem Al-Hasany, may Allah<sup>-azwj</sup> be Satisfied with him, on his<sup>-asws</sup> behalf!<sup>257</sup>

3- الدَّعَوَاتُ لِلرَّأُوْدِيِّ، تَسَابِيحُ النَّبِيِّ وَ الْأَئِمَّةِ ع

**(The book) 'Dawaat' of Al-Rawandy – Glorifications by the Prophet<sup>-saww</sup> and the Imams<sup>-asws</sup>: -**

تَسْبِيحُ مُحَمَّدٍ ص فِي أَوَّلِ يَوْمٍ مِنَ الشَّهْرِ سُبْحَانَ اللَّهِ عَدَدَ رِضَاهُ سُبْحَانَ اللَّهِ مِائَةً سَمَاوَاتِهِ سُبْحَانَ اللَّهِ مِائَةً أَرْضِهِ سُبْحَانَ اللَّهِ مِثْلَ ذَلِكَ وَ الْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَ لَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ وَ اللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ

Glorification by Muhammad<sup>-saww</sup> in the first day of the month: 'Glory be to Allah<sup>-azwj</sup> the number Satisfying Him<sup>-azwj</sup>! Glory be to Allah<sup>-azwj</sup> filling His<sup>-azwj</sup> skies! Glory be to Allah<sup>-azwj</sup> Filling His<sup>-azwj</sup> earth! Glory be to Allah<sup>-azwj</sup> similar to that, and 'The Praise is for Allah<sup>-azwj</sup>, similar to

that, and 'There is no god except Allah<sup>-azwj</sup>', similar to that, and 'Allah<sup>-azwj</sup> is the Greatest', similar to that!"<sup>258</sup>

تَسْبِيحُ عَلِيِّ ع فِي الْيَوْمِ الثَّانِي سُبْحَانَ مَنْ تَعَالَى جَدُّهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ سُبْحَانَ مَنْ هُوَ إِلَى غَيْرِ غَايَةٍ يَدُومُ بَقَاؤُهُ سُبْحَانَ مَنْ اسْتَنْتَارَ بِنُورِ حِجَابِهِ دُونَ سَمَائِهِ

Glorification by Ali<sup>-asws</sup> during the second day: 'Glory be to the One Exalted is His<sup>-azwj</sup> Generosity, and Holy are His<sup>-azwj</sup> Names! Glory be to the One<sup>-azwj</sup> Who is not to an end, permanent is His<sup>-azwj</sup> remaining! Glory be to the One Who Radiates with the Noor of His<sup>-azwj</sup> veils below His<sup>-azwj</sup> skies!

سُبْحَانَ مَنْ قَامَتْ لَهُ السَّمَاوَاتُ بِلَا عَمَدٍ سُبْحَانَ مَنْ تَعَطَّمَ بِالْكَبِيرِيَاءِ وَ الثُّورِ سَنَاؤُهُ سُبْحَانَ مَنْ تَوَحَّدَ بِالْوَحْدَانِيَّةِ فَلَا إِلَهَ سِوَاهُ سُبْحَانَ مَنْ لَيْسَ الْبَهَاءُ وَ الْفَخْرُ رِدَاؤُهُ سُبْحَانَ مَنْ اسْتَوَى عَلَى عَرْشِهِ بِوَحْدَانِيَّتِهِ

Glory be to the One the skies stand for him without pillars! Glory be to the One Magnificent with the Greatness and the Noor is His<sup>-azwj</sup> Splendour! Glory be to the One Who is Unique with the Oneness, so there is no god besides Him<sup>-azwj</sup>! Glory be to the One Wearing the Splendour and the Pride is His<sup>-azwj</sup> Robe! Glory be to the One Evened upon His<sup>-azwj</sup> Throne with His<sup>-azwj</sup> Oneness!"<sup>259</sup>

تَسْبِيحُ فَاطِمَةَ ع فِي الْيَوْمِ الثَّلَاثِ سُبْحَانَ مَنْ اسْتَنْتَارَ بِالْحَتُولِ وَ الْقُوَّةِ سُبْحَانَ مَنْ احْتَجَبَ فِي سَبْعِ سَمَاوَاتٍ فَلَا عَيْنٌ تَرَاهُ سُبْحَانَ مَنْ أَدَّلَ الْخَلَائِقَ بِالْمَمُوتِ وَ أَعَزَّ نَفْسَهُ بِالْحَيَاةِ سُبْحَانَ مَنْ يَبْقَى وَ يَفْقَى كُلَّ شَيْءٍ سِوَاهُ سُبْحَانَ مَنْ اسْتَخْلَصَ الْحَمْدَ لِنَفْسِهِ وَ ارْتَضَاهُ

Glorification by (Syeda) Fatima<sup>-asws</sup> during the third day: 'Glory be to the One is Radiant with the Might and the Strength! Glory be to the One veiled in the seven skies so no eye can see Him<sup>-azwj</sup>! Glorious is the One Humiliates the creatures with the death and Honours Himself<sup>-azwj</sup> with the life! Glory be to the One shall remain while all things except Him<sup>-azwj</sup> will perish! Glory be to the One the Praise is purely for Himself<sup>-azwj</sup> and Satisfied Him<sup>-azwj</sup>!

سُبْحَانَ الْحَيِّ الْعَلِيمِ سُبْحَانَ الْحَلِيمِ الْكَرِيمِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ الْعَلِيِّ الْعَظِيمِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glorious is the Living, the All-Knowing! Glorious is the Forbearing, the Benevolence! Glorious is the King, the Holy! Glorious is the Exalted, the Magnificent! Glorious is Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!"<sup>260</sup>

تَسْبِيحُ الْحَسَنِ بْنِ عَلِيٍّ ع فِي الْيَوْمِ الرَّابِعِ سُبْحَانَ مَنْ هُوَ مُطَّلِعٌ عَلَى حَوَازِنِ الْقُلُوبِ سُبْحَانَ مَنْ هُوَ مُحْصِي عَدَدِ الذُّنُوبِ سُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ سُبْحَانَ الْمُطَّلِعِ عَلَى السَّرَائِرِ عَالِمِ الْخَفِيَّاتِ سُبْحَانَ مَنْ لَا يَغْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ سُبْحَانَ مَنْ السَّرَائِرُ عِنْدَهُ عَلَانِيَةٌ وَ الْبُاطِنُ عِنْدَهُ ظَوَاهِرُ سُبْحَانَ اللَّهِ بِحَمْدِهِ

Glorification by Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> during the fourth day: 'Glory be to the One Who Notices upon treasures (secrets) of the hearts! Glory be to the One Who Counts the number of sins! Glory be to the One it is not hidden unto Him<sup>-azwj</sup> hidden matters of the skies and the

<sup>258</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 a

<sup>259</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 b

<sup>260</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 c

earth! Glorious is the Noticer upon secrets of the world of hidden matters! Glory be to the One **Neither is the weight of a particle in the sky hidden from Him nor in the earth [34:3]!** Glory be to the One with Whom the secrets are announcements, and with Whom the hidden matters are apparent! Glory be to Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Praise!"<sup>261</sup>

تَسْبِيحُ الْحُسَيْنِ بْنِ عَلِيٍّ ع فِي الْيَوْمِ الْخَامِسِ سُبْحَانَ الرَّفِيعِ الْأَعْلَى سُبْحَانَ الْعَظِيمِ الْأَعْظَمِ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا يَكُونُ هَكَذَا غَيْرُهُ وَ لَا يَقْدِرُ أَحَدٌ قُدْرَتَهُ سُبْحَانَ مَنْ أَوَّلُهُ عِلْمٌ لَا يُوصَفُ وَ آخِرُهُ عِلْمٌ لَا يَبِيدُ

Glorification by Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> during the fifth day: 'Glorious is the Lofty, the Exalted! Glorious is the Magnificent, the most Magnificent. One Who is like this and none other happens to be like this, nor is anyone able with His<sup>-azwj</sup> Ability! Glorious is the One Whose first Knowledge cannot be described and Whose last Knowledge does not perish!

سُبْحَانَ مَنْ عَلَا فَوْقَ الْبَرِّيَّاتِ بِالْإِلَهِيَّةِ فَلَا عَيْنٌ تُدْرِكُهُ وَ لَا عَقْلٌ يُمَثِّلُهُ وَ لَا وَهْمٌ يُصَوِّرُهُ وَ لَا لِسَانٌ يَصِفُهُ بِعَايَةِ مَا لَهُ الْوُصْفُ سُبْحَانَ مَنْ عَلَا فِي الْهَوَاءِ سُبْحَانَ مَنْ قَضَى الْمَوْتَ عَلَى الْعِبَادِ سُبْحَانَ الْمَلِكِ الْقَادِرِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ الْبَاقِي الدَّائِمِ

Glorious is the One Exalted above the Created being with the Divinity so neither can an eye realise Him<sup>-azwj</sup>, nor can intellect resemble Him<sup>-azwj</sup>, nor can imagination image Him<sup>-azwj</sup>, nor can a tongue describe Him<sup>-azwj</sup>, being with a peak having not description for it! Glorious is One Exalted in the air! Glorious is the One Who Decreed the death upon the servant! Glorious is the King, the Powerful! Glorious is the King, the Holy! Glorious is the ever-lasting, the permanent!

تَسْبِيحُ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي الْيَوْمِ السَّادِسِ سُبْحَانَ مَنْ أَشْرَقَ نُورُهُ كُلَّ ظُلْمَةٍ سُبْحَانَ مَنْ قَدَرَ بِقُدْرَتِهِ كُلَّ قُدْرَةٍ سُبْحَانَ مَنْ اِخْتَجَبَ عَنِ الْعِبَادِ وَ لَا شَيْءٌ يَحْجُبُهُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glorification of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> during the sixth day: 'Glorious is One Whose Noor shines every darkness! Glorious is One Able with His<sup>-azwj</sup> Power every ability! Glorious is the one veiled from the servants and nothing is veiled from Him<sup>-azwj</sup>! Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!"<sup>262</sup>

تَسْبِيحُ مُحَمَّدِ بْنِ عَلِيٍّ ع فِي الْيَوْمِ السَّابِعِ سُبْحَانَ الْخَالِقِ الْبَارِي سُبْحَانَ الْقَادِرِ الْمُفْتَدِرِ سُبْحَانَ الْبَاعِثِ الْوَارِثِ سُبْحَانَ مَنْ خَضَعَتْ لَهُ الْأَشْيَاءُ سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ

Glorification by Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> during the seventh day: 'Glorious is the Creator, the Maker! Glorious is the Able, the Powerful! Glorious is the Resurrector, the Inheritor! Glorious is the One the things are humbled to! Glorious is the One **the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, [13:13]!** Glory be to Allah<sup>-azwj</sup> the Magnificent and with His<sup>-azwj</sup> Praise!"<sup>263</sup>

<sup>261</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 d

<sup>262</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 e

<sup>263</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 f

تَسْبِيحُ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي الْيَوْمِ الثَّامِنِ سُبْحَانَ مَنْ هُوَ عَظِيمٌ لَا يُرَامُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو سُبْحَانَ مَنْ هُوَ خَافِظٌ لَا يَنْسَى سُبْحَانَ مَنْ هُوَ عَالِمٌ لَا يَنْهَوُ سُبْحَانَ مَنْ هُوَ مُحِيطٌ بِخَلْقِهِ لَا يَغِيبُ سُبْحَانَ مَنْ هُوَ مُحَجَّبٌ لَا يُرَى

**Glorification by Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> during the eighth day:** 'Glory be to the One Who is Mighty, Invincible! Glory be to One Who is Established, not playing! Glory be to One Who is a Memoriser, He<sup>-azwj</sup> does not forget! Glory be to One Who is a Knower, He<sup>-azwj</sup> does not omit! Glory be to One Who is Encompassing with His<sup>-azwj</sup> creatures, not absent! Glory be to One Who is veiled, He<sup>-azwj</sup> cannot be seen!

سُبْحَانَ مَنْ اسْتَتَرَ بِالضِّيَاءِ فَلَا شَيْءٌ يُدْرِكُهُ سُبْحَانَ مَنْ النُّورُ مَنَارُهُ وَ الضِّيَاءُ مَنَارُهُ وَ الْبَهْجَةُ جَمَالُهُ وَ الْجَلَالُ عِزُّهُ وَ الْعِزَّةُ قُدْرَتُهُ وَ الْقُدْرَةُ صِفَتُهُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glory be to One Who is Concealed with the illumination, so nothing can realise Him<sup>-azwj</sup>! Glory be to One the Noor is His<sup>-azwj</sup> Minaret, and the illumination is His<sup>-azwj</sup> Splendour, and His<sup>-azwj</sup> Splendour is His<sup>-azwj</sup> Beauty, and the Majesty is His<sup>-azwj</sup> Honour, and the Honour is His<sup>-azwj</sup> Power, and the Power is His<sup>-azwj</sup> Attribute! Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!"<sup>264</sup>

تَسْبِيحُ مُوسَى بْنِ جَعْفَرٍ ع فِي الْيَوْمِ التَّاسِعِ سُبْحَانَ مَنْ مَلَأَ الدَّهْرَ قُدْسُهُ سُبْحَانَ مَنْ لَا يَعْشَى الْأَمَدُ نُورُهُ سُبْحَانَ مَنْ أَشْرَقَ كُلُّ ظُلْمَةٍ بِضَوْوِهِ سُبْحَانَ مَنْ يَدِينُ لِذِيهِ كُلُّ دِينٍ سُبْحَانَ مَنْ قَدَّرَ كُلَّ شَيْءٍ بِقُدْرَتِهِ سُبْحَانَ مَنْ لَيْسَ لِحَالِقِيَّتِهِ حُدٌّ وَ لَا لِقَادِرِيَّتِهِ نَفَادٌ سُبْحَانَ اللَّهِ الْعَظِيمِ

**Glorification by Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> during the ninth day:** 'Glorious is One Whose Holiness fills the times! Glorious is the One the times do not fade His<sup>-azwj</sup> Noor! Glorious is the One every darkness shines with His<sup>-azwj</sup> Illumination! Glorious is the One every religious one makes it a religion to His<sup>-azwj</sup> religion! Glorious is the One Who Determined all things with His<sup>-azwj</sup> Determination! Glorious is the One there isn't any limit to His<sup>-azwj</sup> Creativity nor any depletion for His<sup>-azwj</sup> Power! Glorious is Allah<sup>-azwj</sup> the Magnificent!"<sup>265</sup>

تَسْبِيحُ عَلِيِّ بْنِ مُوسَى ع فِي الْعَاشِرِ وَ الْحَادِي عَشَرَ سُبْحَانَ خَالِقِ النُّورِ سُبْحَانَ خَالِقِ الظُّلْمَةِ سُبْحَانَ خَالِقِ الْمِيَاهِ سُبْحَانَ خَالِقِ السَّمَاوَاتِ سُبْحَانَ خَالِقِ الْأَرْضِينَ سُبْحَانَ خَالِقِ الرِّيَاحِ وَ النَّبَاتِ سُبْحَانَ خَالِقِ الْحَيَاةِ وَ الْمَوْتِ سُبْحَانَ خَالِقِ التَّرَى وَ الْقَلَوَاتِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

**Glorification by Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> during the tenth and eleventh (day):** 'Glorious is Creator of the Noor! Glorious is Creator of the darkness! Glorious is Creator of the waters! Glorious is Creator of the skies! Glorious is Creator of the earth! Glorious is Creator of the winds and the vegetation! Glorious is Creator of the life and the death! Glorious is Creator of the soil and the wilderness! Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!"<sup>266</sup>

تَسْبِيحُ مُحَمَّدِ بْنِ عَلِيٍّ ع فِي الثَّانِي عَشَرَ وَ الثَّلَاثِ عَشَرَ سُبْحَانَ مَنْ لَا يَعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ سُبْحَانَ مَنْ لَا يُؤَاخِذُ أَهْلَ الْأَرْضِ بِاللَّوَانِ الْعَذَابِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

**Glorification by Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> during the twelfth and the thirteenth (day):** 'Glorious is the One not Transgressing upon people of His<sup>-azwj</sup> Kingdom! Glorious is the One

<sup>264</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 g

<sup>265</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 h

<sup>266</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 i

not Seizing people of the earth with various Punishments! Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!’<sup>267</sup>

تَسْبِيحُ عَلِيِّ بْنِ مُحَمَّدٍ ع فِي الرَّابِعِ عَشَرَ وَالْحَامِسَ عَشَرَ سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَسْتَهْوِ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَفْتَقِرُ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glorification by Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> during the fourteenth and the fifteenth (day):  
‘Glorious is One Who is permanent, He<sup>-azwj</sup> does not omit! Glorious is One Who is Established, not playing! Glorious is One Who is Rich, not impoverished! Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!’<sup>268</sup>

تَسْبِيحُ الْحَسَنِ بْنِ عَلِيٍّ ع فِي السَّادِسَ عَشَرَ وَالسَّابِعَ عَشَرَ سُبْحَانَ مَنْ هُوَ فِي عُلُوِّهِ دَائِمٌ وَفِي دُنُوِّهِ عَالِمٌ وَفِي إِشْرَاقِهِ مُنِيرٌ وَفِي سُلْطَانِهِ قَوِيٌّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glorification by Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> during the sixteenth and the seventeenth (day):  
‘Glorious is the One Who is close in His<sup>-azwj</sup> Exaltedness, and Exalted in His<sup>-azwj</sup> closeness, and Radiant in His<sup>-azwj</sup> Shining, and Strong in His<sup>-azwj</sup> Authority! Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!’<sup>269</sup>

تَسْبِيحُ صَاحِبِ الزَّمَانِ ع مِنَ الْيَوْمِ الثَّامِنَ عَشَرَ إِلَى آخِرِ الشَّهْرِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ.

Glorification by Master<sup>-ajfj</sup> of the Time from the eighteenth day up to end of the month: ‘Glory be to Allah<sup>-azwj</sup> the number of His<sup>-azwj</sup> creatures! Glory be to Allah<sup>-azwj</sup> to Satisfaction of Himself<sup>-azwj</sup>! Glory be to Allah<sup>-azwj</sup> to extent of His<sup>-azwj</sup> Words! Glory be to Allah<sup>-azwj</sup> of the weight of His<sup>-azwj</sup> Throne, and the Praise of Allah<sup>-azwj</sup> similar to that!’<sup>270</sup>

<sup>267</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 j

<sup>268</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 k

<sup>269</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 l

<sup>270</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 m

أبواب أحراز النبي و الأئمة و عوداتهم و أدعيتهم ع زائدا على ما سبق و يأتي

## CHAPTERS ON PROTECTION BY THE PROPHET<sup>-saww</sup> AND THE IMAMS<sup>-asws</sup>, AND THEIR<sup>-asws</sup> AMULETS, AND THEIR<sup>-asws</sup> SUPPLICATIONS, ADDITIONAL TO WHAT HAS PRECEDED AND WILL BE COMING

باب 38 أحراز النبي صلى الله عليه و آله و أزواجه الطاهرات و عوداته و بعض أدعيته ع أيضا

### CHAPTER 38 – PROTECTIONS BY THE PROPHET<sup>-saww</sup>, MAY THE SALAWAAT OF ALLH<sup>-azwj</sup> BE UPON HIM<sup>-saww</sup> AND HIS<sup>-saww</sup> PROGENY<sup>-asws</sup>, AND HIS<sup>-saww</sup> PURE WIVES, AND HIS<sup>-saww</sup> AMULETS, AND ONE OF HIS<sup>-asws</sup> SUPPLICATIONS AS WELL

1- مهج، مهج الدعوات علي بن محمد بن علي بن عبد الصمد عن الثقفني عن محمد بن مظفر البغدادي عن جعفر بن محمد المؤصلي عن أبي عمرو الدوري عن محمد بن عبد الرحمن القرشي عن أبي سعيد عمرو بن سعيد المؤدب عن الفضل بن العباس عن أبي كرز المؤصلي عن عقيل بن أبي عقيل عن أمينة أم النبي ص أنها لما حملت به ص أنها آتت في منامها فقال لها حملت سيّد البرية فسّميه محمداً اسمه في التوراة أحمد و عليّ عليه هذا الكتاب

(The book) 'Mahj Al Dawaat' – Ali Bin Muhammad Bin Ali Bin Abdul Samad, from Al Saqafy, from Muhammad Bin Al Muzaffar Al Baghdadi, from Ja'far Bin Muhammad al Mawsily, from Abu Amro Al Dowry, from Muhammad Bin Abdul Rahman Al Qurshy, from Abu Saeed Amro Bin Saeed Al Muwaddib, from Al Fazl Bin Al Abbas, from Abu Kuriz Al Mowsily, from Aqeel Bin Abu Aqeel,

'From Aamina<sup>-as</sup>, mother<sup>-as</sup> of the Prophet<sup>-saww</sup>, when she<sup>-as</sup> was expecting him<sup>-saww</sup>, a comer came to her<sup>-as</sup> during her<sup>-as</sup> sleep. He said to her<sup>-as</sup>: 'You<sup>-as</sup> are carrying Chief of the Created beings, so name him<sup>-saww</sup> as 'Muhammad'. His<sup>-saww</sup> name is in the Torah as 'Ahmad', and hang this letter upon him<sup>-saww</sup>!'

فاستيقظت من منامها و عند رأسها فصبة حديد فيها رق في كتاب

She<sup>-as</sup> woke up from her<sup>-as</sup> sleep and by her<sup>-as</sup> head was an iron reed wherein was a note, in it was writing: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَسْتَزْعِمُكَ رَبَّنَا وَ أَعُوذُكَ بِالْوَجْدِ مِنْ شَرِّ كُلِّ حَاسِدٍ قَائِمٍ أَوْ قَاعِدٍ وَ كُلِّ خَلْقٍ زَائِدٍ فِي طُرُقِ الْمَوَارِدِ وَ لَا تَضُرُّهُ فِي بَقْطَةٍ وَ لَا مَنَامٍ وَ لَا فِي ظُغْنٍ وَ لَا فِي مَقَامٍ سَجِسَنِ اللَّيَالِي وَ أَوَاجِرِ الْأَيَّامِ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ وَ حِجَابُ اللَّهِ فَوْقَ عَادِيهِمْ.

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I entrust you in the care of your Lord<sup>-azwj</sup>, and I seek refuge for you with the One, from evil of every envier, standing or sitting, and every creature arriving in the ways of coming, and will not harm him during wakefulness nor sleep, nor in an open place nor in a dark space of the nights, and ends of the days. The Hand of Allah<sup>-azwj</sup> is above their hands, and Veil of Allah<sup>-azwj</sup> is above their norms!'<sup>271</sup>

<sup>271</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 1

2- جَزُّ آخِرُ عَنِ النَّبِيِّ ص، قصص الأنبياء عليهم السلام مهج، مهج الدعوات علي بن عبد الصمد عن جدّه و عثمان بن إسماعيل بن أحمد و أحمد بن علي بن أبي صالح قراءة عليهم عن عبد الغفار بن محمد عن الحسن بن محمد الدرندي عن عبد الرحمن بن عثمان الدمشقي عن محمد بن صالح بن خلف عن أبيه عن موسى بن إبراهيم

Another protection from the Prophet<sup>-saww</sup>: -

(The book) 'Qasas Al Anbiya<sup>-as</sup>', may the greeting be upon them<sup>-as</sup>, (and) 'Mahj Al Dawaat' – Ali Bin Abdul Samad, from his grandfather, and Usman Bin Ismail Bin Ahmad, and Ahmad Bin Ali Bin Abu Salih and read to them from Abdul Gaffar Bin Muhammad, from Al Hassan Bin Muhammad al Darbandy, from Abdul Al Rahman Bin Usman Al Damashqy, from Muhammad Bin Salih Bin Khalaf, from his father, from Musa Bin Ibrahim,

عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ ع يَا عَلِيُّ إِذَا هَالَكَ أَمْرٌ أَوْ نَزَلَتْ بِكَ شِدَّةٌ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَلِ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَجِّنِي مِنْ هَذَا الْعَمَلِ.

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! When a matter is destroying you<sup>-asws</sup> or an adversity befalls you<sup>-asws</sup>, then say: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Rescue me from this sadness!'<sup>272</sup>

جَزُّ آخِرُ لِرَسُولِ اللَّهِ ص وَجَدَ فِي مَهْدِهِ تَحْتَ كَرِيمِهِ الشَّرِيفِ فِي حَرِيرَةٍ بَيْضَاءَ مَكْتُوبٌ أَعِيدُ مُحَمَّدَ بْنَ آمِنَةَ بِالْوَالِدِ مِنْ شَرِّ كُلِّ حَابِدٍ قَائِمٍ أَوْ قَاعِدٍ أَوْ نَافِثٍ عَلَيَّ الْفَسَادِ جَاهِدٍ وَ كُلِّ خَلْقٍ مَارِدٍ يَأْخُذُ بِالْمَرَاغِدِ فِي طُرُقِ الْمَوَارِدِ

Another protection for Rasool-Allah<sup>-saww</sup> – It was found in his<sup>-saww</sup> cradle under his<sup>-saww</sup> noble head, written in white silk (cloth): 'I seek refuge for Muhammad<sup>-saww</sup> son<sup>-saww</sup> of Aamina<sup>-as</sup> with the One, from evil of every envier, standing or sitting, puffing upon the mischief, rejective, and every creature rebelling seizing by the ambush in the pathways of travel!

أَدُجُّمُ عَنْهُ بِاللَّهِ الْأَعْلَى وَ أَحْوْطُهُ مِنْهُمْ بِالْكَتْفِ الَّذِي لَا يُؤْذِي أَنْ لَا يَضُرُّهُ وَ لَا يَطْبِرُهُ فِي مَشْهَدٍ وَ لَا مَنَامٍ وَ لَا مَسِيرٍ وَ لَا مَقَامٍ سَجِيسٍ اللَّيَالِي وَ آخِرِ الْأَيَّامِ

I seek Refuge for him<sup>-saww</sup> with Allah<sup>-azwj</sup> the most Exalted, and I surround him<sup>-saww</sup> from them with the protective covering from which cannot be impeded so he<sup>-saww</sup> will neither be harmed nor will he<sup>-saww</sup> be disoriented in the witnessing, nor sleep, nor journey, nor a place in darkness of the night, and ends of the days!

لَا إِلَهَ إِلَّا اللَّهُ تَبَدَّدَ أَعْدَاءُ اللَّهِ وَ بَقِيَ وَجْهَ اللَّهِ لَا يُعْجِزُ اللَّهُ شَيْءٌ اللَّهُ أَعَزُّ مِنْ كُلِّ شَيْءٍ حَسْبُهُ اللَّهُ وَ كَفَى وَ سَمِعَ اللَّهُ لِمَنْ دَعَا

There is no god except Allah<sup>-azwj</sup>! Dispersed are enemies of Allah<sup>-azwj</sup> and the Face of Allah<sup>-azwj</sup> remains. Nothing frustrates Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Sufficient for him<sup>-saww</sup> and Suffices, and Allah<sup>-azwj</sup> Listens to the one supplicating!

<sup>272</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 a

وَأَعِيذُهُ بِعِزَّةِ اللَّهِ وَ نُورِ اللَّهِ وَ بِعِزَّةِ مَا يَحْمِلُ الْعَرْشَ مِنْ جَلَالِ اللَّهِ وَ بِالِاسْمِ الَّذِي يُفَرِّقُ بَيْنَ النُّورِ وَ الظُّلْمَةِ وَ اِحْتَجَبَ بِهِ دُونَ خَلْقِهِ

And I seek Refuge for him<sup>-saww</sup> with the Might of Allah<sup>-azwj</sup>, and Noor of Allah<sup>-azwj</sup>, and with the Might carrying the Throne, from the Majesty of Allah<sup>-azwj</sup>, and by the Name which He<sup>-azwj</sup> Differentiates between the light and the darkness, and is veiled with from His<sup>-azwj</sup> creatures!

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

**Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].**

وَ أَعُوذُ بِاللَّهِ الْمُحِيطِ بِكُلِّ شَيْءٍ وَ لَا يُحِيطُ بِهِ شَيْءٌ وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص.

And I seek Refuge with Allah<sup>-azwj</sup> the Encompassing with all things, and nothing encompasses Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Encompasses all things! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!''<sup>273</sup>

حَرْزٌ آخَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِرِوَايَةِ أُخْرَى

Another protection on behalf of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> by another report: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ السَّامَةِ وَ الهَامَةِ وَ أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ عَذَابِكَ وَ شَرِّ عِبَادِكَ وَ أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I seek Refuge with Your<sup>-azwj</sup> Name and Your<sup>-azwj</sup> Complete Words, from evil of the poisons and the vermin, and I seek Refuge with You<sup>-azwj</sup> and Your<sup>-azwj</sup> Complete Words from evil of Your<sup>-azwj</sup> Punishment, and evil of Your<sup>-azwj</sup> servants, and I seek Refuge with Your<sup>-azwj</sup> Name and Your<sup>-azwj</sup> Complete Words from evil of the Pelted Satan<sup>-la</sup>!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ خَيْرٍ مَا تُعْطِي وَ مَا تُسْأَلُ وَ خَيْرٍ مَا تُخْفِي وَ مَا تُبْذِي

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name and Your<sup>-azwj</sup> Complete Words, from goodness of what You<sup>-azwj</sup> Give, and what You<sup>-azwj</sup> are asked for, and goodness of what You<sup>-azwj</sup> have hidden and what You<sup>-azwj</sup> have Revealed!

اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا يَجْرِي بِهِ اللَّيْلُ وَ النَّهَارُ إِنَّ رَبِّي اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ



O Allah-azwj! O seek Refuge with Your-azwj Name, from evil what the night and the day flows with! My Lord-azwj is Allah-azwj Who, there is no god except He-azwj! I rely upon Him-azwj and He-azwj is Lord-azwj of the Magnificent Throne! Whatever Allah-azwj Desires, happens!

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْنِكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ فَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

O Allah-azwj! You-azwj are my Lord-azwj! There is no god except You-azwj! I rely upon You-azwj, and You-azwj are Lord-azwj of the Magnificent Throne! There is neither might nor strength except with Allah-azwj the Exalted, the Magnificent! Whatever Allah-azwj Desires happens, and whatever He-azwj does not Desire does not happen! Know that Allah-azwj is Able upon all things, and that Allah-azwj Encompasses all things in Knowledge and Counts everything in number!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْنَا فَعَلَى اللَّهِ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

O Allah-azwj! I seek Refuge with You-azwj from evil of myself, and from evil of every creature You-azwj Seize by its forelock. My Lord-azwj is upon the Straight Path. If they turn around, then say: 'Sufficient for me is Allah-azwj, there is no god except He-azwj! I rely upon Him-azwj, and He-azwj is Lord-azwj of the Magnificent Throne!'<sup>274</sup>

جَزُؤُ حَدِيثِيَّةٌ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ يَا حَافِظُ يَا حَفِيظُ يَا رَقِيبُ.

Protection by (Syeda) Khadeeja-as: 'In the Name of Allah-azwj the Beneficent, the Merciful! O Allah-azwj! O Protector! O Guardian! O Watcher!'<sup>275</sup>

جَزُؤُ آخَرُ لِحَدِيثِيَّةٍ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ فَأَعِزَّنِي وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ.

Another protection by (Syeda) Al-Khadeeja-as: 'In the Name of Allah-azwj the Beneficent, the Merciful! O Living! O Eternal! With Your-azwj Mercy I cry for Help, so Help me, and do not Allocate me to myself for the blink of an eye, ever, and Rectify my affairs for me, all of it!'<sup>276</sup>

مهج، مهج الدعوات جزؤ آخر عن رسول الله ص برواية أخرى بسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ النَّاقَةِ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ النَّاقَةِ مِنْ شَرِّ عَذَابِكَ وَ شَرِّ عِبَادِكَ وَ أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ النَّاقَةِ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ

(The book) 'Mahj Al Dawaat' –

Another protection from Rasool-Allah-azwj by another report: 'O Allah-azwj! I seek Refuge with Your-azwj Name and Your-azwj Complete Words, from evil of the poisons and the vermin, and I seek Refuge with Your-azwj Name and Your-azwj Complete Words from evil of Your-azwj Punishment, and I seek Refuge with Your-azwj Complete Words from evil of the Pelted Satan-la!

<sup>274</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 c

<sup>275</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 d

<sup>276</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 e

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ وَكَلِمَاتِكَ التَّامَّةِ مِنْ خَيْرٍ مَا تُعْطِي وَ مَا تُسْأَلُ وَ خَيْرٍ مَا تُخْفِي وَ مَا تُبْدِي

O Allah<sup>-azwj</sup>! I ask you<sup>-azwj</sup> by Your<sup>-azwj</sup> Name and Your<sup>-azwj</sup> Complete Words, from goodness of what You<sup>-azwj</sup> Give and what You<sup>-azwj</sup> are asked for, and goodness of what You<sup>-azwj</sup> have Hidden and what You<sup>-azwj</sup> have Revealed!

اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا يَجْرِي بِهِ اللَّيْلُ وَ النَّهَارُ إِنَّ رَبِّيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ

O Allah<sup>-azwj</sup>! I seek Refuge with Your<sup>-azwj</sup> Name and Your<sup>-azwj</sup> Complete Words, from evil of the night and the day flow with! My Lord<sup>-azwj</sup> is Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! I rely upon Him<sup>-azwj</sup> and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne! Whatever Allah<sup>-azwj</sup> Desires, happens!

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْنِكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! I have relied upon You<sup>-azwj</sup> and Your<sup>-azwj</sup> are Lord<sup>-azwj</sup> of the Magnificent Throne! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! Whatever Allah<sup>-azwj</sup> Desires, happens, and whatever He<sup>-azwj</sup> does not Desire, does not happen! Know that Allah<sup>-azwj</sup> is Able upon all things, and that Allah<sup>-azwj</sup> Encompasses all things in Knowledge, and Counts all things in number!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّيَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْنَا فُتُلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from evil of myself, and from evil of every creature You<sup>-azwj</sup> Seize with its forelock! My Lord<sup>-azwj</sup> is upon the straight path. If they turn around, then say: 'My Lord<sup>-azwj</sup> is Sufficient for me! There is no god except He<sup>-azwj</sup>! I rely upon Him<sup>-azwj</sup> and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne!'<sup>277</sup>

3- ق، الكتاب العتيق الغروي عُوذَةٌ عُوذَ بِهَا جَبْرَائِيلُ ع لِرَسُولِ اللَّهِ ص لَمَّا عَانَهُ إِنْسَانٌ يَهُودِيٌّ وَ هِيَ كَلِمَاتٌ أَرْسَلَهَا رَبُّ الْعَرْشِ إِلَى رَسُولِ اللَّهِ ص

The book 'Al Ateeq' of Al Garwy –

'An amulet Jibraeel<sup>as</sup> had sought Refuge with for Rasool-Allah<sup>saww</sup> when a Jewish person had made him<sup>saww</sup> suffer, and these are phrases Lord<sup>-azwj</sup> of the Might had Sent these to Rasool-Allah<sup>-azwj</sup>: -

أَعِيدُكَ بِكَلِمَاتِ اللَّهِ التَّامَّةِ وَ أَسْمَائِهِ كُلِّهَا مِنْ شَرِّ كُلِّ عَيْنٍ لَأَمَّةٍ وَ مِنْ شَرِّ أَبِي فِتْرَةٍ وَ أَبِي عُرْوَةٍ وَ دَهْمَشٍ وَ مَا وَلَدُوا وَ مِنْ شَرِّ الطَّيَّارَاتِ الْمَرْدَةِ وَ مِنْ شَرِّ مَنْ يَعْْمَلُ الْخَطِيئَةَ وَ بِهِمْ بِهَا وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَ مِنْ شَرِّ الْحَقِيَّاتِ فِي الرِّصْدِ اللَّائِي يُحْطِنُ الْإِنْسَانَ كَالْبَلْدِ بَعْدَ مَا كَانَ كَالْأَسَدِ.

'I seek Refuge with the Complete Words of Allah<sup>-azwj</sup>, and all His<sup>-azwj</sup> Names, from evil of every evil eye, and from evil of Abu Qitrah (Satan<sup>-la</sup>), and Abu Urwah, and Danhash, and what they begot, and from evil of the evil omens of the renegades, and from evil of the ones working with the sins and intending (evil) by it, **And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5]**, and from evil of the hidden ones in the observation, those who degrade the strong man after he had been like the lion".<sup>278</sup>

4- مهج، مهج الدعوات دُعَاءِ النَّبِيِّ ص يَوْمَ بَدْرٍ اللَّهُمَّ أَنْتَ تَقْتِي فِي كُلِّ كَرْبٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet<sup>-saww</sup> on the Day of (battle of) Badr: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Trust in every distress, and You<sup>-azwj</sup> are my hope in every adversity, and You<sup>-azwj</sup> are trusted with me during every matter befalling me and a weapon!

كَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْقَوَادُ وَ تَقَلُّ فِيهِ الْحِيلَةُ وَ يَخْذُلُ فِيهِ الْقَرِيبُ وَ يَشْمَتُ بِهِ الْعَدُوُّ وَ تُعْيِينِي فِيهِ الْأُمُورُ أَنْزَلْتَهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً فِيهِ إِلَيْكَ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ عَنِّي وَ كَفَيْتَنِيهِ فَأَنْتَ وَبِي كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنْ فَاضِلاً.

How many a distress the hearts are weak from it and the means are heavy regarding it, and the near one abandons during it, and the enemy gloats with it, and the matters are exhausting me during it! I descend it with You<sup>-azwj</sup> and complain of it to You<sup>-azwj</sup>, desiring during it to You<sup>-azwj</sup> away from the ones besides You<sup>-azwj</sup>! Relieve it and Remove it from me and Suffice it. You<sup>-azwj</sup> are in Charge of every bounty and Master of every need, and Ultimate of every desire. For You<sup>-azwj</sup> is the Praise abundantly, and for You<sup>-azwj</sup> is the meritorious Conferment!"<sup>279</sup>

5- مهج، مهج الدعوات دُعَاءِ النَّبِيِّ ص يَوْمَ أُحُدٍ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّقَّارِ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع وَ عَنِ عَمْرٍو أَنَّهُ لَمَّا تَفَرَّقَ النَّاسُ عَنِ النَّبِيِّ ص يَوْمَ أُحُدٍ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُسْتَعَاذُ وَ أَنْتَ الْمُسْتَعَاذُ

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet<sup>-saww</sup> on the Day of (battle of) Ohad, we are reporting by our chain to Muhammad Bin Al Hassan Al-Saffar, by his chain from Al-Sadiq<sup>-asws</sup>, and from others, when the people separated (fled) from the Prophet<sup>-saww</sup> on the Day of Ohad, he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, and to You<sup>-azwj</sup> is the complaint, and You<sup>-azwj</sup> are the Assister!'

فَنَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ وَ قَالَ يَا مُحَمَّدُ لَقَدْ دَعَوْتَ بِدُعَاءِ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ وَ دَعَا بِهِ يُونسُ حِينَ صَارَ فِي بَطْنِ الْحُوتِ

Jibraeel<sup>-as</sup>, may the greeting be upon him<sup>-as</sup>, descended and said: 'O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> have supplicated with a supplication of Ibrahim<sup>-as</sup> when he<sup>-as</sup> was thrown into the fire, and Yunus<sup>-as</sup> had supplicated with it when he<sup>-as</sup> came to be in the belly of the whale!'

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَدْعُو فِي دُعَائِهِ اللَّهُمَّ اجْعَلْنِي صَبُوراً وَ اجْعَلْنِي شَكُوراً وَ اجْعَلْنِي فِي أَمَانِكَ.

<sup>278</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 3

<sup>279</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 4

He<sup>-asws</sup> said: 'And Rasool-Allah<sup>-saww</sup> had supplication in his<sup>-saww</sup> supplication: 'O Allah<sup>-azwj</sup>! Make me<sup>-saww</sup> patient, and Make me thankful, and Make me to be in Your<sup>-azwj</sup> Security!''<sup>280</sup>

6- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص لَيْلَةَ الْأَحْزَابِ رَوَيْنَاهُ عَنْ كِتَابِ الدُّعَاءِ وَ الدِّكْرِ تَأْلِيفِ الْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِنَا إِلَيْهِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ دُعَاءُ النَّبِيِّ ص لَيْلَةَ الْأَحْزَابِ

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet<sup>-saww</sup> on the night of (battle of) Al-Ahzaab, we are reporting from 'Kitab Al-Dua Wa Al-Zikr' compiled by Al-Husayn Bin Saeed, by our chains to him, from Safwaan, from Al-A'ala, from Muhammad Bin Muslim, from Abu Ja'far<sup>-asws</sup> having said: 'A supplication by the Prophet<sup>-saww</sup> on the night of (the battle of) Al-Ahzaab was: -

يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ مَفْرَجَ [مُفْرَجًا] عَنِ الْمُعْتَمِرِينَ اَكْشِفْ عَنِّي هَمِّي وَ عَمِّي وَ كُرْبَتِي فَإِنَّكَ تَعْلَمُ حَالِي وَ حَالَ أَصْحَابِي فَاكْفِنِي هَؤُلَاءِ عَدُوِّي

'O Hearer of the distressed, and O Responder to supplications of the desperate, and Reliever from the sorrowful! Remove from me my worries, and my sorrows, and my stress! Surely, You<sup>-azwj</sup> Know my<sup>-saww</sup> state and state of my<sup>-saww</sup> companions, so Suffice me<sup>-saww</sup> of the terror of my<sup>-saww</sup> enemies!'

قَالَ فَقَالَ فِي حَدِيثِهِ فَإِنَّهُ لَا يَكْشِفُ ذَلِكَ غَيْرُهُ.

He<sup>-asws</sup> said: 'He<sup>-saww</sup> said in his<sup>-saww</sup> Hadeeth: 'Surely, no one can Remove that apart from You<sup>-azwj</sup>!''<sup>281</sup>

7- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص يَوْمَ الْأَحْزَابِ وَ فِيهِ زِيَادَةٌ يَا صَرِيحَ الْمَكْرُوبِينَ وَ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ مَفْرَجَ [مُفْرَجًا] عَنِ الْمُعْتَمِرِينَ اَكْشِفْ عَنِّي هَمِّي وَ عَمِّي وَ كُرْبَتِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet<sup>-saww</sup> on the day of (battle of) Al-Ahzaab, and in it there is an increase: 'O Hearer of the distressed, and Responded to supplications of the desperate, and Reliever from the sorrowful! Remove from me my worries, and my sorrows, and my stress, for You<sup>-azwj</sup> can See my<sup>-saww</sup> state and state of my<sup>-saww</sup> companions!

اللَّهُمَّ ارْزُقْنِي الصَّلَاةَ وَ الصَّوْمَ وَ الْحَجَّ وَ الْعُمْرَةَ وَ صَلَاةَ الرَّجْمِ وَ عَظْمَ رِزْقِي وَ رِزْقَ أَهْلِ بَيْتِي فِي عَافِيَةٍ

O Allah<sup>-azwj</sup>! Grace me the Salat, and the fasting, and the Haj, and the Umrah, and connection the kinship, and Magnify my sustenance and sustenance of my household in well-being!

اللَّهُمَّ أَنْتَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ اللَّهُ بَعْدَ كُلِّ شَيْءٍ وَ أَنْتَ اللَّهُ تَبَقَى وَ يَفَى كُلِّ شَيْءٍ

<sup>280</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 5

<sup>281</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 6

O Allah-azwj! You-azwj are Allah-azwj before all things, and You-azwj are Allah-azwj after all things, and You-azwj are Allah-azwj, You-azwj will remain and all things will perish!

إِلَهِي أَنْتَ الْحَلِيمُ الَّذِي لَا يَجْهَلُ وَ أَنْتَ الْجَوَادُ الَّذِي لَا يَبْخُلُ وَ أَنْتَ الْعَدْلُ الَّذِي لَا يَظْلِمُ وَ أَنْتَ الْحَكِيمُ الَّذِي لَا يَجُورُ وَ أَنْتَ الْمَنِيْعُ الَّذِي لَا يُرَامُ وَ أَنْتَ الْعَزِيْزُ الَّذِي لَا يَسْتَدِلُّ وَ أَنْتَ الرَّفِيْعُ الَّذِي لَا يُرَى وَ أَنْتَ الدَّائِمُ الَّذِي لَا يَفْئُ وَ أَنْتَ الَّذِي أَحْطَطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا

My God-azwj! You-azwj are the Forbearing Who does not ignore, and You-azwj are the Generous Who is not stingy, and You-azwj are the Just Who does not oppress, and You-azwj are the Ruler Who is not tyrannous, and You-azwj are the Fortress which cannot be breached, and You-azwj are the Mighty Who cannot be humbled, and You-azwj are the Lofty Who cannot be seen, and You-azwj are the permanent Who will not perish, and You-azwj are the One Who Encompasses all things in Knowledge and Counts all things in number!

أَنْتَ الْبَدِيْعُ قَبْلَ كُلِّ شَيْءٍ وَ الْبَاقِي بَعْدَ كُلِّ شَيْءٍ خَالِقٌ مَا يُرَى وَ خَالِقٌ مَا لَا يُرَى عَالِمٌ كُلِّ شَيْءٍ بِغَيْرِ تَعْلِيْمٍ أَنْتَ الَّذِي تُعْطِي الْعَلْبَةَ مَنْ شِئْتَ تُهْلِكُ مُلُوكًا وَ تُمَلِّكُ آخَرِيْنَ بِيَدِكَ الْخَيْرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

You-azwj are the Initiator before all things, and the remaining after all things, Creator of what is seen and Creator of what is not seen, Knower of all things without learning! You-azwj are the One Who Gives the prevalence to one You-azwj Desire to! You-azwj Destroy the kings and Grant kingship to others! The goodness is in Your-azwj Hands (control), and You-azwj are Able upon all things!

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ وَ اذْجَلْنَا بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِيْنَ وَ اخْتِمْ لِي بِالسَّعَادَةِ وَ اجْعَلْنِي مِنْ غُنَمَائِكَ وَ طَلْقَائِكَ مِنَ النَّارِ آمِيْنَ رَبِّ الْعَالَمِيْنَ.

***You are our Master, therefore Help us against the Kafir people'***, and Include us by Your-azwj Mercy among Your-azwj righteous servants, and End for me with being fortunate, and Make me from Your-azwj Liberated ones and Your-azwj Freed ones from the Hellfire! Ameen, Lord-azwj of the worlds!''<sup>282</sup>

8- دُعَاءٌ آخَرَ لِلنَّبِيِّ ص فِي يَوْمِ الْأَحْزَابِ رَوَيْنَاهُ مِنْ كِتَابِ الدُّعَاءِ

Another supplication of the Prophet-saww during the day of (battle of) Al-Ahzaab, we are reporting it from 'Kitab Al-Dua': -

اللَّهُمَّ إِنِّي أَعُوذُ بِنُورِ قُدْسِكَ وَ عَظَمَةِ طَهَارَتِكَ وَ بَرَكَةِ جَلَالِكَ مِنْ كُلِّ آفَةٍ وَ عَاهَةٍ مِنْ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ

'O Allah-azwj! I seek Refuge with Noor of Your-azwj Holiness, and Magnificence of Your-azwj Purity, and Blessings of Your-azwj Majesty, from every affliction and disability, from knockers of the night and day, except knockers knocking with goodness!

اللَّهُمَّ أَنْتَ غِيَاثِي فَبِكَ أَسْتَعِيْثُ وَ أَنْتَ مَلَاذِي فَبِكَ أَلُوذُ وَ أَنْتَ مَعَاذِي فَبِكَ أَعُوذُ

<sup>282</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 7

O Allah-azwj! You-azwj are my Helper, so I cry out for Help to You-azwj, and You-azwj are my Shelter so I seek Shelter with You-azwj, and You-azwj are my Refuge so I seek Refuge with You-azwj!

يَا مَنْ ذَلَّتْ لَهُ رِقَابُ الْجَبَابِرَةِ وَ خَضَعَتْ لَهُ مَقَالِيدُ الْفِرْعَانِ أَعُوذُ بِكَ مِنْ خِزْيِكَ وَ مِنْ كَشْفِ سِتْرِكَ وَ مِنْ نَسْيَانِ دِكْرِكَ وَ الْإِنْصِرَافِ مِنْ شُكْرِكَ

O One the necks of the tyrants are disgraced to, and reins of the Pharaohs<sup>la</sup> are humbled to! I seek Refuge with You-azwj from Your-azwj Disgracing, and from Your-azwj Covering being Removed, and from forgetting Your-azwj Zikr, and the turning away from thanking You-azwj!

أَنَا فِي جِزْيِكَ فِي لَيْلِي وَ نَهَارِي وَ ظُعْنِي وَ أَسْفَارِي وَ نَوْمِي وَ قَرَارِي دِكْرِكَ شِعَارِي وَ تَنَاوُكِ دِنَارِي لَا إِلَهَ إِلَّا أَنْتَ تَعْظِيمًا لَوْجْهِكَ وَ تَكْرِيماً لِسُبْحَاتِ نُورِكَ

I am in Your-azwj Protection during my nights and my days, and my staying and my journey, and my sleep, and my settlement! Your-azwj Zikr is done by my hair, and Your-azwj Praise by my skin! There is no god except You-azwj, in reverence to Your-azwj Face and honouring to Glory of Your-azwj Noor!

أَجْرِي مِنْ خِزْيِكَ وَ مِنْ كَشْفِ سِتْرِكَ وَ سُوءِ عِقَابِكَ وَ اضْرِبْ عَلَيَّ سُرَادِقَاتِ حِفْظِكَ وَ أَدْخِلْنِي فِي حِفْظِ عِنَايَتِكَ وَ عِدْنِي بِخَيْرِ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Shelter me from Your-azwj Disgracing, and from Removal of Your-azwj covering, and evil of Your-azwj Punishment, and Strike Your-azwj upon me pavilions of Your-azwj Protection, and Include me in preservation of Your-azwj Care, and Count me with goodness from You-azwj, O most Merciful of the merciful ones!<sup>283</sup>

9- مهج، مهج الدعوات دُعَاءٌ آخَرَ لِلنَّبِيِّ ص يَوْمَ الْأَحْزَابِ نَقَلْتُهُ مِنَ الْجُزْءِ الْخَامِسِ مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَعَا اللَّهَ عَزَّ وَ جَلَّ يَوْمَ الْأَحْزَابِ فَقَالَ

(The book) 'Mahj Al Dawaat' –

'Another supplication of the Prophet<sup>saww</sup> on the day of (battle of) Al-Ahzaab, we are transmitting from the fifth volume from the book of Abdullah Bin Hammad Al-Ansari, from Ibn Sinan, from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> supplicated to Allah-azwj Mighty and Majestic on the day of Al-Ahzaab. He<sup>saww</sup> said: -

الْحَمْدُ لِلَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ الْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ فَيُعِيبُنِي وَ إِنْ كُنْتُ بَطِينًا حِينَ يَدْعُونِي

'The Praise is for Allah-azwj Alone, there is no associate for Him-azwj! The Praise is for Allah-azwj Who I call out to, so He-azwj Responds to me and even though I delay when He-azwj Calls me!

وَ الْحَمْدُ لِلَّهِ الَّذِي أَسْأَلُهُ فَيُعْطِينِي وَ إِنْ كُنْتُ بَخِيلًا حِينَ يَسْتَفْرِضُنِي

And the Praise is for Allah-azwj Who I ask, so He-azwj Gives me and even though I am miserly when He-azwj Asks me to Lend him (a goodly loan)!

<sup>283</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 8

وَ الْحَمْدُ لِلَّهِ الَّذِي أَسْتَعِينُهُ فَيُعَافِينِي وَإِنْ كُنْتُ مُتَعَرِّضاً لِلَّذِي نَهَانِي عَنْهُ

And the Praise is for Allah<sup>-azwj</sup> Who I seek Him<sup>-azwj</sup> to Grant me well-being, so He<sup>-azwj</sup> Grants me well-being, and even though I keep exposing to that which He<sup>-azwj</sup> has Prohibited me from!

وَ الْحَمْدُ لِلَّهِ الَّذِي أَخْلُو بِهِ كَمَا شِئْتُ فِي سِرِّي وَ أَضَعُ عِنْدَهُ مَا شِئْتُ مِنْ أَمْرِي مِنْ عَبْرِ شَفِيعٍ فَيَقْضِي لِي رَبِّي حَاجَتِي

And the Praise is for Allah<sup>-azwj</sup> Who I seclude with all what I desire regarding my secrets, and I place in His<sup>-azwj</sup> Presence whatever I desire of my matters from without an intercessor, so my Lord<sup>-azwj</sup> Fulfils my needs for me!

وَ الْحَمْدُ لِلَّهِ الَّذِي وَكَلَنِي إِلَيْهِ النَّاسُ فَأَكْرَمَنِي وَ لَمْ يَكِلْنِي إِلَيْهِمْ فَيُهَيِّبُونِي وَ كَفَانِي رَبِّي بِرَفْقِي وَ لَطْفِي بِي رَبِّي لَمَّا جَمَعُوا ذَلِكَ فَكَالْحَمْدُ رَضِيتُ بِلَطْفِكَ رَبِّي لَطِيفاً وَ رَضِيتُ بِكَتْفِكَ رَبِّي خَلِيفاً.

And the Praise is for Allah<sup>-azwj</sup> Who the people allocated me to Him<sup>-azwj</sup> so He<sup>-azwj</sup> Honoured me, and he<sup>-azwj</sup> did not Allocate me to them so they would disgrace me, and my Lord<sup>-azwj</sup> Suffices me with Kindness and my Lord<sup>-azwj</sup> is Gentle with me whenever they forsake that! For You<sup>-azwj</sup> is the Praise! I am satisfied with Your<sup>-azwj</sup> Gentleness my Lord<sup>-azwj</sup> as gentleness, and I am satisfied with Your<sup>-azwj</sup> protective Covering my Lord<sup>-azwj</sup>, as a replacement!"<sup>284</sup>

10- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص يَوْمَ حُنَيْنٍ رَبِّ كُنْتُ وَ تَكُونُ حَيّاً لَا تَمُوتُ تَنَامُ الْعُيُونُ وَ تَنكَلِدُ النَّجُومُ وَ أَنْتَ حَيٌّ قِيُومٌ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ.

(The book) 'Mahj Al Dawaat' -

'A supplication of the Prophet<sup>-saww</sup> on the day of (battle of) Hunayn: 'Lord<sup>-azwj</sup>! You<sup>-azwj</sup> were and You<sup>-azwj</sup> will be alive, not dying! The eyes sleep and the stars dim, and You<sup>-azwj</sup> are Alive, Eternal! Neither does drowsiness seize You<sup>-azwj</sup> nor sleep!"<sup>285</sup>

وَ عَنْهُ عَ أَمَانٌ مِنَ الْجِنِّ وَ الْإِنْسِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

And from him<sup>-asws</sup>, safety from the Jinn and the humans: 'In the name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is no god except Allah<sup>-azwj</sup>! I have relied upon Him<sup>-azwj</sup> and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne! Whatever Allah<sup>-azwj</sup> Desires happens and whatever He<sup>-azwj</sup> does not Desire, does not happen!

أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

<sup>284</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 9

<sup>285</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 10 a

I testify that Allah<sup>-azwj</sup> is Able upon All things, and that Allah<sup>-azwj</sup> Encompasses all things in Knowledge! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from evil of my soul, and evil of every creatures You<sup>-azwj</sup> Seize by its forelock! Surely, my Lord<sup>-azwj</sup> is upon the straight path!"<sup>286</sup>

11- مهج، مهج الدعوات دُعَاءُ رُوِيَ أَنَّهُ نَزَلَ بِهِ جِبْرَائِيلُ عَ عَلَى النَّبِيِّ ص يَوْمَ حُنَيْنٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ وَ صَبْرًا عَلَى نَبَاتِكَ وَ خُرُوجًا مِنَ الدُّنْيَا إِلَى رَحْمَتِكَ.

(The book) 'Mahj Al Dawaat' –

'A supplication has been reported that Jibraeel<sup>-as</sup> descended with it unto the Prophet<sup>-saww</sup> on the day of (battle of) Hunayn (Khyber): 'O Allah<sup>-azwj</sup>! I ask you<sup>-azwj</sup> to Hasten Your<sup>-azwj</sup> well-being and patience upon Your<sup>-azwj</sup> afflictions, and exit from the world to Your<sup>-azwj</sup> Mercy!"<sup>287</sup>

12- مهج، مهج الدعوات دُعَاءُ رُوِيَ أَنَّ النَّبِيَّ ص عَلَّمَهُ لِبَعْضِ أَصْحَابِهِ فَأَرَادَ الْحِجَاجَ فَنَلَّهُ فَلَمَّا قَرَأَهُ لَمْ يَسْتَطِعْ صَاحِبُ سِنِيهِ أَنْ يَقْتُلَهُ وَ هُوَ

(The book) 'Mahj Al Dawaat' –

'A supplication reported that the Prophet<sup>-saww</sup> taught it to one of his<sup>-saww</sup> companions, so Al-Hajjaj intended to kill him. When he read it, the owner of the sword (executioner) was not able upon killing him, and it is: -

يَا سَامِعَ كُلِّ صَوْتٍ يَا مُحْيِيَ النُّفُوسِ بَعْدَ الْمَوْتِ يَا مَنْ لَا يُعْجَلُ لِأَنَّهُ لَا يَخَافُ الْفُوتَ يَا دَائِمَ النَّبَاتِ يَا مُخْرِجَ النَّبَاتِ يَا مُحْيِيَ الْعِظَامِ الرَّمِيمِ الدَّارِسَاتِ

'O Hearer of every voice! O Reviver of the souls after the death! O One Who is not hasty because He<sup>-azwj</sup> does not fear the loss (of opportunity)! O Constant of the Firmness! O Extractor of the vegetation! O Reviver of the decayed bones!

بِسْمِ اللَّهِ اغْتَصَمْتُ بِاللَّهِ وَ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ رَمَيْتُ كُلَّ مَنْ يُؤْذِينِي بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

In the Name of Allah<sup>-azwj</sup>! I have held on to Allah<sup>-azwj</sup> and relied upon the Living Who will not be dying, and I throw away every one hurting me with there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!"<sup>288</sup>

13- مهج، مهج الدعوات عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ التَّمِيمِيِّ عَنِ النَّقْفِيِّ عَنِ مُحَمَّدِ بْنِ الْمُظَفَّرِ بْنِ مُوسَى الْبَغْدَادِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْمُؤَصِّلِيِّ عَنِ أَبِي عَمْرٍو الدُّورِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْفَرَشِيِّ عَنِ عَمْرٍو بْنِ سَعِيدِ الْمُؤَدَّبِ عَنِ الْمُضَلِّ بْنِ الْعَبَّاسِ عَنِ أَبِي كُرْزِ الْمُؤَصِّلِيِّ عَنِ عَقِيلِ بْنِ أَبِي عَقِيلِ

(The book) 'Mahj Al Dawaat' – Ali Bin Muhammad Bin Ali Bin Abdul Samad Al Tameemi, from Al Saqafy, from Muhammad Bin Al Muzaffar Bin Musa Al Baghdadi, from Ja'far Bin Muhammad Al Mowsily, from Abu Amro Al Dowry, from Muhammad Bin Abdul Rahman Al Qureyshi, from Amro Bin Saeed Al Muwaddib, from Al Fazl Bin Al Abbas, from Abu Kurzi Al Mawsily, from Aqeel Bin Abu Aqeel,

<sup>286</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 10 b

<sup>287</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 11

<sup>288</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 12



عَنْ أَمِنَةَ أُمِّ النَّبِيِّ ص أَنَّهَا لَمَّا حَمَلَتْ بِهِ ص أَتَاهَا آتٍ فِي مَنَامِهَا فَقَالَ لَهَا حَمَلْتِ سَيِّدَ الْبَرِيَّةِ فَسَمِّيهِ مُحَمَّدًا اسْمُهُ فِي التَّوْرَةِ أَحْمَدُ وَ عَلَيَّ عَلَيْهِ هَذَا الْكِتَابُ فَاسْتَيْقَظَتْ مِنْ مَنَامِهَا وَ عِنْدَ رَأْسِهَا فَصَبَتْ حَدِيدٍ فِيهَا رَقٌّ فِيهِ كِتَابٌ

‘From Aamina<sup>as</sup>, mother<sup>as</sup> of the Prophet<sup>saww</sup>, when she<sup>as</sup> was expecting him<sup>saww</sup>, a comer came to her<sup>as</sup> during her<sup>as</sup> sleep. He said to her<sup>as</sup>: ‘You<sup>as</sup> are carrying Chief of the Created beings, so name him<sup>saww</sup> as ‘Muhammad’. His<sup>saww</sup> name in the Torah is ‘Ahmad’, and hang this letter upon him<sup>saww</sup>!’ She<sup>as</sup> woke up from her<sup>as</sup> sleep and by her<sup>as</sup> head was an iron reed wherein was a note, in it was written:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَسْتَزْعِمُكَ رَبِّكَ وَ أَعُوذُكَ بِالْوَاحِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ قَائِمٍ أَوْ قَاعِدٍ وَ كُلِّ خَلْقٍ رَائِدٍ فِي طُرُقِ الْمَوَارِدِ لَا تَضُرُّهُ فِي يَبْقَظَةٍ وَ لَا مَنَامٍ وَ لَا فِي ظَعْنٍ وَ لَا فِي مُقَامٍ سَجِيسِ اللَّيَالِي وَ أَوَاخِرِ الْأَيَّامِ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ وَ حِجَابُ اللَّهِ فَوْقَ عَادِيَتِهِمْ.

‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! I place you<sup>saww</sup> in the Care of your<sup>saww</sup> Lord<sup>azwj</sup> and I seek Refuge for You<sup>azwj</sup> with the One, from evil of every envier, standing or sitting, and every creature coming in the path of arrival. He will neither harm him<sup>saww</sup> in wakefulness, nor sleep, nor in an open place nor in a dark space of the nights, and ends of the days. The Hand of Allah<sup>azwj</sup> is above their hands, and Veil of Allah<sup>azwj</sup> is above their norms!’<sup>289</sup>

(The book) ‘Mahj Al Dawaat’ –

‘Another protection for Rasool-Allah<sup>saww</sup> found in his<sup>saww</sup> cradle beneath his<sup>saww</sup> noble head in white silk, written: -

14- مهج، مهج الدعوات جزأ آخر لرسول الله ص وُجِدَ فِي مَهْدِهِ تَحْتَ كَرِيمِهِ الشَّرِيفِ فِي حَرِيرَةٍ بَيْضَاءَ مَكْتُوبٌ أُعِيدَ مُحَمَّدُ بْنُ أَمِنَةَ بِالْوَاحِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ قَائِمٍ أَوْ قَاعِدٍ أَوْ نَافِثٍ عَلَى الْفَسَادِ جَاهِدٍ وَ كُلِّ خَلْقٍ مَارِدٍ يَأْخُذُ بِالْمَرَاصِدِ فِي طُرُقِ الْمَوَارِدِ

‘It was found in his<sup>saww</sup> cradle under his<sup>saww</sup> noble head, written in white silk (cloth): ‘I seek refuge for Muhammad<sup>saww</sup> son<sup>saww</sup> of Aamina<sup>as</sup> with the One, from evil of every envier, standing or sitting, puffing upon the mischief, rejective, and every creature rebelling seizing by the ambush in the pathways of travel!

أَدُّهُمْ عَنْهُ بِاللَّهِ الْأَعْلَى وَ أَحْوِطُهُ مِنْهُمْ بِالْكَتْفِ الَّذِي لَا يُؤْدَى أَنْ لَا يُضْرُّهُ وَ لَا يَطْرُقُهُ فِي مَشْهَدٍ وَ لَا مَنَامٍ وَ لَا مَسِيرٍ وَ لَا مَقَامٍ سَجِيسِ اللَّيَالِي وَ آخِرِ الْأَيَّامِ

I seek Refuge for him<sup>saww</sup> with Allah<sup>azwj</sup> the most Exalted, and I surround him<sup>saww</sup> from them with the protective covering from which cannot be impeded so he<sup>saww</sup> will neither be harmed nor will he<sup>saww</sup> be disoriented in the witnessing, nor sleep, nor journey, nor a place in darkness of the night, and ends of the days!

لَا إِلَهَ إِلَّا اللَّهُ تَبَدَّدَ أَعْدَاءُ اللَّهِ وَ بَقِيَ وَجْهُ اللَّهِ لَا يُعْجِزُ اللَّهُ شَيْءٌ اللَّهُ أَعَزُّ مِنْ كُلِّ شَيْءٍ حَسْبُهُ اللَّهُ وَ كَفَى وَ سَمِعَ اللَّهُ لِمَنْ دَعَا

There is no god except Allah<sup>-azwj</sup>! Dispersed are enemies of Allah<sup>-azwj</sup> and the Face of Allah<sup>-azwj</sup> remains. Nothing frustrates Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Sufficient for him<sup>-saww</sup> and Suffices, and Allah<sup>-azwj</sup> Listens to the one supplicating!

وَأَعِيذُهُ بِعِزَّةِ اللَّهِ وَ نُورِ اللَّهِ وَ بَعِزَّةِ مَا يَحْمِلُ الْعَرْشَ مِنْ جَلَالِ اللَّهِ وَ بِالْإِسْمِ الَّذِي يُعْرِقُ بَيْنَ النُّورِ وَ الظُّلْمَةِ وَ اِخْتَجَبَ بِهِ دُونَ خَلْقِهِ

And I seek Refuge for him<sup>-saww</sup> with the Might of Allah<sup>-azwj</sup>, and Noor of Allah<sup>-azwj</sup>, and with the Might carrying the Throne, from the Majesty of Allah<sup>-azwj</sup>, and by the Name which He<sup>-azwj</sup> Differentiates between the light and the darkness, and is veiled with from His<sup>-azwj</sup> creatures!

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

**Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].**

وَ أَعُوذُ بِاللَّهِ الْمُحِيطِ بِكُلِّ شَيْءٍ وَ لَا يُحِيطُ بِهِ شَيْءٌ وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص.

And I seek Refuge with Allah<sup>-azwj</sup> the Encompassing with all things, and nothing encompasses Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Encompasses all things! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!''290

15- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص جِبْنَ عَابَيْنِ الْعَفْرِيتِ وَ مَعَهُ شُعْلَةٌ نَارٍ فَانْكَبَّ الشَّيْطَانُ لَوَجْهِهِ رُوي عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ ص وَ جِبْرَائِيلُ مَعَهُ ع فَجَعَلَ النَّبِيُّ ص يَقْرَأُ فَإِذَا بِعَفْرِيتٍ مِنْ مَرْدَةِ الْجِنِّ قَدْ أَقْبَلَ وَ فِي يَدِهِ شُعْلَةٌ مِنْ نَارٍ وَ هُوَ يَقْرُبُ مِنَ النَّبِيِّ ص

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet<sup>-saww</sup> when he<sup>-saww</sup> witnessed the demon and with him was a torch of fire, so the Devil<sup>-la</sup> fell to his<sup>-la</sup> face. It is reported from Abdullah Bin Masoud who said, 'I was with Rasool-Allah<sup>-saww</sup> and Jibraeel<sup>-as</sup> was with him<sup>-saww</sup>. The Prophet<sup>-saww</sup> went on to read (Verses), and there was a demon from the apostate Jinn coming over, and in his hand was a torch of fire and he was close to the Prophet<sup>-saww</sup>.

فَقَالَ جِبْرَائِيلُ ع يَا مُحَمَّدُ أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُوهُنَّ فَيَنْكَبُّ الْعَفْرِيتُ لَوَجْهِهِ وَ تَطْفَأُ شُعْلَتَهُ

Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Shall I<sup>-as</sup> teach you<sup>-saww</sup> phrases you<sup>-saww</sup> can be saying, so the demon would fall upon his face and his torch would be extinguished?'

قَالَ نَعَمْ يَا حَبِيبِي جِبْرَائِيلُ

He<sup>-saww</sup> said: 'Yes, O my<sup>-saww</sup> beloved Jibraeel<sup>-as</sup>!'

قَالَ قُلْ أَعُوذُ بِنُورِ وَجْهِ اللَّهِ وَكَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ وَمَا يُخْرُجُ مِنْهَا وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

He<sup>as</sup> said: 'Say: 'I seek Refuge with Noor of the Face of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Complete words which neither overlook a righteous nor an immoral, from evil of what is scattered in the earth and what emerges from it, and from evil of what descends from the sky and what ascends into it, and from evil of Fitna of the night and the day except a knocker knocking with good, O Beneficent!'

فَقَالَهَا النَّبِيُّ ص فَأَنْكَبَ الْعَفْرِيثُ لِيُوجِهُهُ وَ طَفَعَتْ شُعْلَتُهُ.

The Prophet<sup>-saww</sup> said it, and the demon fell to his face and his torch was extinguished!''<sup>291</sup>

16- مهج، مهج الدعوات ذكر رواية أخرى بدعاء النبي ص عند رؤية العفريت اللهم إني أسألك مفاتيح الخير و خواتيمه و أسألك درجات العلى من الجنة

(The book) 'Mahj Al Dawaat' –

'Mention of another report of a supplication of the Prophet<sup>-saww</sup> at seeing the demon: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the beginnings of the good and its endings, and I ask You<sup>-azwj</sup> for the exalted ranks of the Paradise!

بِاللَّهِ أَعُوذُ وَ بِاللَّهِ أَعْتَصِمُ وَ بِاللَّهِ أُمْتِنِعُ وَ بِعِزَّةِ اللَّهِ وَ سُلْطَانِهِ وَ مَلَكُوتِهِ وَ اسْمِهِ الْعَظِيمِ أَسْتَجِيرُ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ عَمَلِهِ وَ رِجْلِهِ وَ حَيْبِهِ وَ شَرِكِهِ

With Allah<sup>-azwj</sup> I seek Refuge, and with Allah<sup>-azwj</sup> I hold on, and with Allah<sup>-azwj</sup> I defend, and with the Might of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Authority, and His<sup>-azwj</sup> Domains, and His<sup>-azwj</sup> Magnificent Name I seek Shelter from the Pelted Satan<sup>-la</sup>, and from his<sup>-la</sup> actions, and his<sup>-la</sup> infantry and his<sup>-la</sup> cavalry, and his<sup>-la</sup> associates!

وَ بِاللَّهِ أَعُوذُ وَ بِكَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَمَا يَلِجُ فِي الْأَرْضِ وَمَا يُخْرُجُ مِنْهَا وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ الْعَامَّةِ وَالْخَاصَّةِ إِنَّ رَبِّي سَمِيعُ الدُّعَاءِ

And with Allah<sup>-azwj</sup> I seek Refuge, and with His<sup>-azwj</sup> Complete Words which neither overlook a righteous nor immoral, from evil of what descends from the sky and what ascends into it, and what roams in the earth and what emerges from it, and from evil of every one with evil, and from evil of the general and the specific, surely my Lord<sup>-azwj</sup> is Hearer of the supplication!

أَعُوذُ بِاللَّهِ مِنْ شَرِّ كُلِّ ذِي عَيْنٍ نَاطِقَةٍ وَمِنْ شَرِّ كُلِّ ذِي أُذُنٍ سَامِعَةٍ وَمِنْ شَرِّ كُلِّ ذِي أَلْسِنٍ نَاطِقَةٍ وَمِنْ شَرِّ أَيْدٍ نَاطِقَةٍ وَمِنْ شَرِّ أَرْجُلٍ مَاشِيَةٍ وَمِنْ شَرِّ مَا أَحْفَيْتُ فِي نَفْسِي وَ أَعْلَنْتُ بِاللَّيْلِ وَالنَّهَارِ

I seek Refuge with Allah<sup>-azwj</sup> from evil of every one with a looking eye, and from evil of every one with a hearing ear, and from evil of every one with a speaking tongue, and from evil of a

<sup>291</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 15

violent hand, and from a walking leg, and from evil of I have that which hidden in my soul and have announced by the night and the day!

اللَّهُمَّ مِنْ أَرَادَنِي مِنْ خَلِيفَتِكَ بَغِيًّا أَوْ عَطْبًا أَوْ عَيْبًا أَوْ مَكْرُوهًا أَوْ سُوءًا أَوْ مَسَاءَةً مِنْ إِنْسِيٍّ أَوْ جِنِّيٍّ صَغِيرًا أَوْ كَبِيرًا فَاسْأَلُكَ أَنْ تُخْرِجَ صَدْرَهُ وَ أَنْ تُفْجِمَ لِسَانَهُ وَ أَنْ تُقْصِرَ يَدَهُ وَ أَنْ تُدْفِعَ فِي صَدْرِهِ وَ أَنْ تُكْتَفَ يَمِينَهُ وَ أَنْ تُجْعَلَ كَيْدُهُ فِي نَحْرِهِ وَ أَنْ تُنْذِرَ بَصَرَهُ وَ أَنْ تُقَمَعَ رَأْسَهُ وَ أَنْ تُمَيِّتَهُ بِعَيْطِهِ وَ أَنْ تُجْعَلَ لَهُ شُغْلًا فِي نَفْسِهِ وَ أَنْ تُكْفِيَنِيهِ بِحَوْلِكَ وَ قُوَّتِكَ إِنَّكَ أَنْتَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

O Allah<sup>-azwj</sup>! One from Your<sup>-azwj</sup> creatures intending me (with harm), either by rebelling, or faulting, or abhorrence, or evil, or evil deed, from humans or Jinn, young or old, I ask You<sup>-azwj</sup> to Constrain his chest, and to Seal his tongue, and to Shorten his hand (influence), and to Push in his chest (Weaken it), and to Restrain his right hand (its ability to harm), and to Make his plot to be in his own throat, and to Blind his sight, and to Suppress his head, and to Cause him to die in his rage, and to Make him pre-occupied with himself, and to Suffice him with Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength, surely You<sup>-azwj</sup> are Allah<sup>-azwj</sup> the Mighty, the Wise!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَاحِبِ سَوِّءٍ فِي الْمَغِيبِ وَ الْمُحْضَرِ قَلْبُهُ يَرَانِي وَ عَيْنَاهُ تَبْصُرَانِي وَ أُذُنَاهُ تَسْمَعَانِي إِنْ رَأَى حَسَنَةً أَحْفَاهَا وَ إِنْ رَأَى فَاحِشَةً أَبْدَاهَا

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from an evil companion in the absence and the presence. His heart perceives me, and his eyes see me, and his ears hear me. If he sees a good deed (from me) he hides it, and if he sees an immorality he reveals it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَمَعٍ يُرْدِي إِلَى طَبَعٍ وَ أَعُوذُ بِكَ مِنْ هَوَى يُزِدُنِي وَ غِيٍّ يُطْغِينِي وَ فَقْرٍ يُنْسِينِي وَ مِنْ حَظِيئَةٍ لَا تَوْبَةَ لَهَا وَ مِنْ مَنْظَرٍ سَوِّءٍ فِي أَهْلِ أَوْ مَالٍ.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from greed leading to evil conduct, and I seek Refuge with You<sup>-azwj</sup> from whims regressing me, and riches making me aggressive, and poverty making me forgetful, and from sins having no repentance for it, and from evil scenario regarding family or wealth!"<sup>292</sup>

17- مهج، مهج الدعوات عُوذَةُ النَّبِيِّ ص يَوْمَ وَادِي الْقُرَى تَصْلُحُ لِكُلِّ شَيْءٍ مَنْ كَتَبَهَا وَ عَلَّقَهَا عَلَيْهِ كَانَ فِي أَمَانٍ اللَّهُ وَ كَتَبَهُ وَ حَجَّابِهِ وَ عِيْرِهِ وَ مَنْعِهِ وَ كَانَتْ الْمَلَائِكَةُ تَحْفَظُهُ وَ هِيَ

(The book) 'Mahj Al Dawaat' –

'Amulet of the Prophet<sup>-saww</sup> on the day of 'Wady Al-Qurra' rectification of all things. One who writes it and hangs it upon him would be in Security of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Protection, and His<sup>-azwj</sup> Veil, and His<sup>-azwj</sup> Might, and His<sup>-azwj</sup> Defence, and the Angels would guard him, and it is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِنَّكَ تَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ

***'In the Name of Allah the Beneficent, the Merciful [1:1] The 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 the Straight Path***

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**[1:6] The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon nor of the straying ones [1:7].**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

**Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while 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].**

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

**Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

**He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

**He is Allah. There is no god except He; 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].**

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

**He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].**

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**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 وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمَاتِ وَتُخْرِجُ الْمَمَاتِ مِنَ الْحَيِّ وَتَرْزُقُ 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].***

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهًا وَاحِدًا فَزِدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَا يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَا يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلِّ وَكَبِيرُهُ تَكْبِيرًا

He<sup>-azwj</sup> is Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, One God<sup>-azwj</sup>, First, Individual, Solid! He<sup>-azwj</sup> did not Take a female companion nor 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]!***

وَهُوَ اللَّهُ الَّذِي لَا نَعْرِفُ لَهُ سَمِيًّا وَهُوَ الرَّجَاءُ وَالْمُرْتَجَى وَالْمُلْتَجَى وَإِلَيْهِ الْمُسْتَشْتَكَى وَمِنْهُ الْفَرَجُ وَالرَّجَاءُ:

And He<sup>-azwj</sup> is Allah<sup>-azwj</sup> Who we do not know any namesake for Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the Hope, and the Desire, and the Shelter, and complaint is to Him<sup>-azwj</sup> and from Him<sup>-azwj</sup> is the Relief and the Hope!

وَأَسْأَلُكَ يَا اللَّهُ بِحَقِّ هَذِهِ الْأَسْمَاءِ الْجَلِيلَةِ الرَّفِيعَةِ عِنْدَكَ الْعَالِيَةِ الْمَنْبِغَةِ الَّتِي اخْتَرْتَهَا لِنَفْسِكَ وَ اخْتَصَصْتَهَا لِذِكْرِكَ وَمَنْعْتَهَا جَمِيعَ خَلْقِكَ وَأَفْرَدْتَهَا عَنْ كُلِّ شَيْءٍ دُونَكَ وَ جَعَلْتَهَا دَلِيلَةً عَلَيْكَ وَ سَبَبًا إِلَيْكَ

And I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, by the right of these Names, the Majestic, the Lofty in Your<sup>-azwj</sup> Presence, the Exalted, the Invincible which You<sup>-azwj</sup> have Chosen it for Himself<sup>-azwj</sup> and Specialised it for Your<sup>-azwj</sup> Zikr, and Refused it (for) entirety of Your<sup>-azwj</sup> creatures, and Individualised is from all things besides You<sup>-azwj</sup>, and Made it evidence upon You<sup>-azwj</sup> and a cause to You<sup>-azwj</sup>!

فَهِيَ أَعْظَمُ الْأَسْمَاءِ وَ أَجَلُّ الْأَقْسَامِ وَ أَفْخَرُ الْأَشْيَاءِ وَ أَكْبَرُ الْعَزَائِمِ وَ أَوْثَقُ الدَّعَائِمِ وَ لَا تَرُدُّ دَاعِيكَ بِهَا وَ لَا تُخَيِّبُ رَاجِيكَ وَ الْمُتَوَسِّلَ إِلَيْكَ وَ لَا يَزِلُّ مَنْ اعْتَمَدَ عَلَيْكَ وَ لَا يُضَامُ مَنْ لَجَأَ إِلَيْكَ

Thus, it is most Magnificent of the Names, and most Majestic of the divisions, and most Pride-worthy of the things, and Greatest of the Determinations, and most trusting of the pillars, and Your<sup>-azwj</sup> supplicant is not returned by it, nor is he disappointed the one hoping to You<sup>-azwj</sup> and seeking the mediation to You<sup>-azwj</sup>, nor is he disgraced one relying upon You<sup>-azwj</sup>, nor is he blocked the one seeking shelter to You<sup>-azwj</sup>!

وَلَا يَفْتَقِرُ سَائِلُكَ وَ لَا يَنْقَطِعُ رَجَاءُ مُؤَلِّكَ وَ لَا تُخْفَرُ ذِمَّتُهُ وَ لَا تُضَيِّعُ حُرْمَتُهُ فَبِمَا مِنْ لَا يُعَانُ وَ لَا يُضَامُ وَ لَا يُعَالَبُ وَ لَا يُنَارَعُ وَ لَا يُقَاوَمُ اغْفِرْ لِي دُنُوبِي كُلَّهَا وَ اصْلِحْ لِي شُئُونِي كُلَّهَا

Your<sup>-azwj</sup> beggar will not be impoverished, nor the one hoping to You<sup>-azwj</sup> will have his hopes cut off, nor is his pledge broken, nor is his sanctity wasted! O One Who is neither helped, nor co-exists, nor overcome, nor disputed, nor resisted! Forgive my sins for me, all of them, and Rectify my affairs for me, all of them!

وَ اكْفِنِي الْمُهَمَّ فِي الدُّنْيَا وَ الْآخِرَةِ وَ عَافِنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ احْفَظْنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ اسْتُرْنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ قَرِّبْ جَوَارِي مِنْكَ



The book 'Dalaail Al Aemma<sup>-asws</sup>' of Al Tabari – from Abu Al Mufazzal Muhammad Bin Abdullah, from Ja'far Bin Muhammad Bin Ja'far Al Alawy, from Musa Bin Abdullah Bin Musa, from his father, from his grandfather Musa Bin Abdullah Bin Al Hassan, from his grandfather Abdullah Bin Al Hassan, from his father,

'From his grandfather Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, she<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said to me<sup>-asws</sup>: 'O Fatima<sup>-asws</sup>! Shall I<sup>-saww</sup> teach you<sup>-asws</sup> a supplication, no one will supplicate with it except it would be Answered for him, and its supplicater will neither be affected by poison, nor sorcery, nor will Satan<sup>-la</sup> present to him with evil, nor will a supplication be returned for him, and all of his need will be Fulfilled which he had been desiring to Allah<sup>-azwj</sup> regarding these, its immediate ones and its future ones?'

قُلْتُ أَجَلٌ يَا أَبَةَ هَذَا وَاللَّهِ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا

I<sup>-asws</sup> said: 'Yes, O father<sup>-asws</sup>! By Allah<sup>-azwj</sup>, this is more beloved to me<sup>-asws</sup> than the world and whatever is in it!'

قَالَ تَقُولِينَ

He<sup>-saww</sup> said: 'You<sup>-asws</sup> should say:

يَا اللَّهُ يَا أَعَزَّ مَدْكُورٍ وَأَقْدَمَهُ قَدَمًا فِي الْعِزَّةِ وَالْجَبْرُوتِ يَا اللَّهُ يَا رَحِيمَ كُلِّ مُسْتَرْحِمٍ وَمَفْرَعِ كُلِّ مَلْهُوفٍ يَا اللَّهُ يَا رَاحِمَ كُلِّ حَزِينٍ يَشْكُو بِنْتَهُ وَحُزْنَهُ إِلَيْهِ

'O Allah<sup>-azwj</sup>! O most Honourable of the mentioned ones, and most Advanced in being ahead in the Honour and the Force! O Allah<sup>-azwj</sup>! O Merciful to every one seeking mercy, and Shelter to every anxious! O Allah<sup>-azwj</sup>! O Mercier of every grief-stricken complaining of his sorrow and his grief to Him<sup>-azwj</sup>!

يَا اللَّهُ يَا حَيْرَ مَنْ طَلِبَ الْمَعْرُوفُ مِنْهُ وَأَسْرَعَهُ إِعْطَاءً يَا اللَّهُ يَا مَنْ تَحَافَتِ الْمَلَائِكَةُ الْمُتَوَقِّدَةُ بِالنُّورِ مِنْهُ أَسْأَلُكَ بِالْأَسْمَاءِ الَّتِي تَدْعُو بِهَا حَمَلَةُ عَرْشِكَ وَمَنْ حَوَّلَ عَرْشَكَ يُسَبِّحُونَ بِهَا شَفَقَةً مِنْ خَوْفِ عَذَابِكَ وَبِالْأَسْمَاءِ الَّتِي يَدْعُونَكَ بِهَا جَبْرَيْلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ إِلَّا أَجَبْتَنِي وَكَشَفْتَ يَا إِلَهِي كُرْبَتِي وَسَرَّتْ دُنُوبِي يَا مَنْ يَأْمُرُ بِالصَّيْحَةِ فِي خَلْقِهِ فَإِذَا هُمْ بِالسَّاهِرَةِ

O Allah<sup>-azwj</sup>! O Best of the ones act of kindness is sought from, and quickest in Giving! O Allah<sup>-azwj</sup>! O One feared by the Angels ignited by the Noor from Him<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the Names which Bearers of Your<sup>-azwj</sup> Throne supplicate with, and one around Your<sup>-azwj</sup> Throne are glorifying with, dreading from fear of Your<sup>-azwj</sup> Punishment, and by the Names which was supplicated with by Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, please Respond to me and Remove my distress, O my God<sup>-azwj</sup>, and Conceal my sins! O One Commanding with the Shout among His<sup>-azwj</sup> creatures, **So then they would be at Al-Sahira [79:14]!**

أَسْأَلُكَ بِذَلِكَ الْإِسْمِ الَّذِي تُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ أَنْ تُحْيِيَ قَلْبِي وَتُشْرِخَ صَدْرِي وَتُصَلِّحَ شَأْنِي يَا مَنْ حَصَّ نَفْسَهُ بِالْبَقَاءِ وَخَلَقَ لِزَيْبِهِ الْمَوْتَ وَالْحَيَاةَ يَا مَنْ فَعَلَهُ قَوْلٌ وَقَوْلُهُ أَمْرٌ وَأَمْرُهُ مَاضٍ عَلَى مَا يَشَاءُ

I ask You<sup>-azwj</sup> by that Name which You<sup>-azwj</sup> Revive the bones and these are ashes, to Revive my heart and Expand my chest and Rectify my affairs! O One Who Specialised Himself<sup>-azwj</sup> with the remaining and Created the death and life for His<sup>-azwj</sup> Created beings! O One Whose Action



is a Word, and His<sup>-azwj</sup> Word is a Command, and His<sup>-azwj</sup> Command is implemented upon whatever He<sup>-azwj</sup> Desires!

أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ خَلِيلُكَ حِينَ أُلْقِيَ فِي النَّارِ فَاسْتَجَبْتَ لَهُ وَ قُلْتَ يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ وَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ مُوسَىٰ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ فَاسْتَجَبْتَ لَهُ دُعَاؤُهُ

I ask You<sup>-azwj</sup> by the Name which was supplicated with by Your<sup>-azwj</sup> friend when he<sup>-as</sup> was thrown into the fire, so You<sup>-azwj</sup> Responded to him<sup>-saww</sup> and said: **We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]**, and by the Name which was supplicated with by Musa<sup>-as</sup> **from the right side of the (mount) Toor [19:52]**, so You<sup>-azwj</sup> Answered his<sup>-saww</sup> supplication for him<sup>-as</sup>.

وَ بِالاسْمِ الَّذِي كَشَفْتَ بِهِ عَنْ أَيُّوبَ الضَّرَّ وَ ثَبَّتَ عَلَىٰ دَاوُدَ وَ سَخَّرْتَ لِسُلَيْمَانَ الرِّيحَ تَجْرِي بِأَمْرِهِ وَ الشَّيَاطِينَ وَ عَلَّمْتَهُ مَنْطِقَ الطَّيْرِ

And by the Name by which You<sup>-azwj</sup> Removed the harm from Ayoub, and You<sup>-azwj</sup> Turned (with Mercy) to Dawood<sup>-as</sup>, and You<sup>-azwj</sup> Subdued the wind for Suleyman<sup>-as</sup> to flow by his<sup>-as</sup> orders and (subdued) the Satans<sup>-la</sup>, and You<sup>-azwj</sup> Taught him<sup>-as</sup> speech of the birds!

وَ بِالاسْمِ الَّذِي وَهَبْتَ لِزَكَرِيَّا يَحْيَىٰ وَ خَلَقْتَ عِيسَىٰ مِنْ رُوحِ الْقُدُسِ مِنْ غَيْرِ أَبِي وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ وَ الْكُرْسِيَّ وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الرُّوحَانِيَّةَ وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْجِنَّ وَ الْإِنْسَ

And by the Name by which You<sup>-azwj</sup> Gifted Yahya<sup>-as</sup> to Zakariya<sup>-as</sup>, and You<sup>-azwj</sup> Created Isa<sup>-as</sup> from the Holy Spirit from without a father, and by the Name by which You<sup>-azwj</sup> Created the Throne and the Chair, and by the Name by which You<sup>-azwj</sup> Created the spiritual beings, and by the Name by which You<sup>-azwj</sup> Created the Jinn and the humans!

وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ الْخَلْقِ وَ جَمِيعَ مَا أَرَدْتَ مِنْ شَيْءٍ وَ بِالاسْمِ الَّذِي قَدَرْتَ بِهِ عَلَىٰ كُلِّ شَيْءٍ أَسْأَلُكَ بِهَذِهِ الْأَسْمَاءِ لَمَّا أَعْطَيْتَنِي سُؤْلِي وَ قَضَيْتَ بِهَا حَوَائِجِي فَإِنَّهُ يُقَالُ لَكَ يَا فَاطِمَةُ نَعَمْ نَعَمْ.

And by the Name by which You<sup>-azwj</sup> Created entirety of the creatures and entirety of what You<sup>-azwj</sup> Wanted from things, and by the Name by which You<sup>-azwj</sup> Determined upon all things! I ask You<sup>-azwj</sup> by these Names, please Grant me my request and Fulfil my needs by these!', for He<sup>-azwj</sup> would Say to you<sup>-asws</sup>: "O Fatima<sup>-asws</sup>, yes, yes!"<sup>294</sup>

19- أَقُولُ وَ مِنَ الْأَحْزَانِ الْمَشْهُورَةِ الْمَرْوِيَّةِ عَنِ النَّبِيِّ ص الْحَزْرُ الْمَعْرُوفُ بِحَزْرِ أَبِي دُجَانَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ لِدَفْعِ الْجِنَّ وَ السِّحْرِ

I (Majlisi) am saying, 'And from the famous protection reported from the Prophet<sup>-saww</sup> is the well-known protection for Abu Dujana Al-Ansari, may Allah<sup>-azwj</sup> be Satisfied with him, to repel the Jinn and the sorcery.

وَقَدْ رَأَيْتُ فِي بَعْضِ الْكُتُبِ مَا صَوَّرْتُهُ حَدَّثَنَا الشَّيْخُ الْفَقِيهُ أَبُو مُحَمَّدٍ بْنُ الْحُسَيْنِ بْنِ جَامِعٍ بْنِ أَبِي سَاحٍ رَحِمَهُ اللهُ عَنْ أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ أَبِي الْعَبَّاسِ الشَّقَائِي قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ بْنِ خَلْفِ الْمَغْرِبِيِّ قَالَ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ مُوسَى السَّلْمِيِّ مِنْ أَصْلِ كِتَابِهِ قِرَاءَةً عَلَيْنَا بِلَفْظِهِ

And I have seen in one of the book what its outline is, 'It is narrated to us by the Sheykh, the jurist Abu Muhammad Bin Al-Husayn Bin Jamie Bin Abu Saaj, may Allah<sup>-azwj</sup> be Satisfied with him, from Abu Al-Fazl Al-Abbas Bin Abu Al-Abbas Al-Shaqany, 'It is narrated to us by Ahmad Bin Mansour Bin Khalaf Al-Maghriby who said, 'It is narrated to us by Abu Abdul Rahman Muhammad Bin Al-Husayn Bin Muhammad Bin Musa Al-Sulamy from the original of his book read to us with his wording.

قَالَ حَدَّثَنَا أَبُو الْفَتْحِ يُوسُفُ بْنُ عُمَرَ بْنِ مَسْرُوقِ الْقَوَّاسِ الرَّاهِدِيُّ بِبَعْدَادَ قَالَ حَدَّثَنَا أَبُو بَكْرٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ الْمُفْرِي قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ غُلَامُ الْحَلِيلِ قَالَ حَدَّثَنَا يَزِيدُ بْنُ صَالِحٍ قَالَ حَدَّثَنَا ابْنُ الْحَجَّاجِ حَدَّثَنَا بِهِ عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ مَرْثَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ

He said, 'It is narrated to us by Al-Al Fat'h Yusuf Bin Umar Bin Masrouqy Al-Qawwas the ascetic as Baghdad. He said, 'It is narrated to us by Abu Bakr Umar Bin Muhammad Bin Al Sabbah Al-Muqry who said, 'It is narrated to us by Abdullah Ahmad Bin Muhammad Bin Ghalib, slave of Al-Khaleel who said, 'It is narrated to us by Yazeed Bin Salih who said, 'It is narrated to us by Ibn Al-Hajjaj, narrated to us by Umar Bin Muhammad, from Amro Bin Murrah, from Abdullah Bin Salma. He said, 'I heard Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

حَدَّثَنِي الشَّيْخُ عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْحَاجِّ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ أَحْمَدَ السَّمَرَقَنْدِيُّ قَالَ حَدَّثَنَا أَبُو يَسْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ هَارُونَ بْنِ عَبْدِ اللَّهِ النَّيْشَابُورِيُّ قَالَ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ السَّلْمِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ سَلَمَةَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ خَالِدِ بْنِ أَبِي دُجَانَةَ

It is narrated to me by the Sheykh Usman Bin Ismail Bin Ahmad Al Haaj who said, 'It is narrated to us by Abu Muhammad Al Hassan Bin Ahmad Al Samarqandy who said, 'Abu Bashr Abdullah Bin Muhammad Bin Haroun Bin Abdullah Al Neshapuri who said, 'It is narrated to us by Abu Abdul Rahman Bin Muhammad Bin Al Husayn Al Sulamy who said, 'It is narrated to us by Muhammad Bin Mahmoud Bin Ahmad Bin Salama Bin Yahya Bin Salama Bin Abdullah Bin Zayd Bin Khalid Bin Abu Dujana.

قَالَ حَدَّثَنِي أَبُو دُجَانَةَ قَالَ حَدَّثَنَا أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ سَلَمَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ خَالِدِ بْنِ أَبِي دُجَانَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ شَكَاَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ يَا بَنِي أُمَّتٍ وَ أُمِّي يَا رَسُولَ اللهِ إِنِّي خَرَجْتُ فِي بَعْضِ اللَّيْلِ فَإِذَا طَارِقٌ يَطْرُقُ فَمَسِسْتُ جِلْدَهُ فَإِذَا هُوَ جِلْدُ الْهَنْظُودِ

He said, 'It is narrated to me by Abu Dujana who said, 'It is narrated to us by my father, from his grandfather Salama, from his father, from his grandfather Khalid, from Abu Dujana, may Allah<sup>-azwj</sup> be Satisfied with him, he complained to the Prophet<sup>-saww</sup>. He said to him<sup>-saww</sup>, 'May my father and my mother be (sacrificed for) you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! I went out in one of the nights, and there was a knocker knocking on the door. I touched his skin, and it was the skin of the hedgehog!'

فَأَلْتَمَسْتُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ فَقَالَ أَكْتُبْ لِي مِنْ دُجَانَةَ الْأَنْصَارِيِّ وَ لِمَنْ بَعْدَهُ مِنْ أُمَّتِي مَنْ يَخَافُ الْعَوَارِضَ وَ التَّوَابِعَ

He<sup>-saww</sup> turned to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-saww</sup> said: 'Write a protection for Abu Dujana Al-Ansari and for the ones from my<sup>-saww</sup> community after him, one who fears the obstructers and the pursuers!'

فَقَالَ عَلِيٌّ عَ وَ مَا أَكْتُبُ يَا رَسُولَ اللهِ

Ali<sup>-asws</sup> said: 'And what shall I<sup>-asws</sup> write, O Rasool-Allah<sup>-saww</sup>?'

قَالَ أَكْتُبُ يَا عَلِيُّ

He<sup>-saww</sup> said: 'Write, O Ali<sup>-asws</sup> —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufir are setting up equals with their Lord [6:1].**

هَذَا كِتَابٌ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ صِ الْعَرَبِيِّ الْهَاشِمِيِّ الْمَكِّيِّ الْمَدِينِيِّ الْأَبْطَحِيِّ الْأُمِّيِّ صَاحِبِ النَّجَّاحِ وَالْهُرَاوَةِ وَالْقَضِيبِ وَالنَّاقَةِ صَاحِبِ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ إِلَى مَنْ طَرَقَ الدَّارَ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ

This is a letter from Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, the Arabian, the Hashemite, the Meccan, the Medinite, the one of Bat'ha, the 'Ummi', owner of the crown and the saddle, and the staff, and the she-camel, owner of the word, 'There is no god except Allah<sup>-azwj</sup>', to the one knocking the house, except a knocker knocking with goodness.

أَمَّا بَعْدُ فَإِنَّ لَنَا وَ لَكُمْ فِي الْحَقِّ سَعَةً فَإِنْ لَمْ يَكُنْ طَارِقًا مُوَلَّعًا أَوْ دَاعِيًا مُبْطِلًا أَوْ مُؤَدِيًا مُفْتَصِمًا فَاتْرُكُوا حِمْلَةَ الْقُرْآنِ وَ انْطَلِفُوا إِلَى عِبَادَةِ الْأَوْثَانِ يُرْسَلُ عَلَيْكُمَا شَوْابٌ مِنْ نَارٍ وَ مُجَاسٌ فَلَا تَنْتَصِرَانِ

As for after, there is leeway for us and for you all in the truth. If he does not happen to be a determined knocker, or false claimant, or a harmful antagonist, leave alone bearers of the Quran and go to the idol worshippers. **Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].**

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ لَا غَالِبَ إِلَّا اللَّهُ وَ لَا أَحَدَ سِوَى اللَّهِ وَ لَا أَحَدَ مِثْلَ اللَّهِ وَ أَسْتَعِينُ بِاللَّهِ وَ أَتَوَكَّلُ عَلَى اللَّهِ صَاحِبِ كِتَابِي هَذَا فِي حِزْرِ اللَّهِ حَيْثُ مَا كَانَ وَ حَيْثُ مَا تَوَجَّهَ

In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and there is no prevailer except Allah<sup>-azwj</sup>, and there is no one besides Allah<sup>-azwj</sup>, nor anyone like Allah<sup>-azwj</sup>, and I begin with Allah<sup>-azwj</sup> and rely upon Allah<sup>-azwj</sup>, owner of this letter of mine in Protection of Allah<sup>-azwj</sup> wherever he may be, and whatever he may be headed!

لَا تَقْرُبُوهُ وَ لَا تَفْرَعُوهُ وَ لَا تُضَارُّوهُ فَاعِدًا وَ لَا فَائِمًا وَ لَا فِي أَكْلِ وَ لَا فِي شَرْبٍ وَ لَا فِي اغْتِسَالٍ وَ لَا فِي جِنَالٍ وَ لَا بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ كَلَّمَا سَمِعْتُمْ ذِكْرَ كِتَابِي هَذَا فَادْبُرُوا عَنْهُ بِلَا إِلَهَ إِلَّا اللَّهُ غَالِبٌ كُلِّ شَيْءٍ وَ هُوَ أَعْلَى مِنْ كُلِّ شَيْءٍ وَ هُوَ أَعَزُّ مِنْ كُلِّ شَيْءٍ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Neither go near him, nor alarm him, nor harm him, seated nor standing, nor in eating nor drinking, nor in washing, nor in a mountain, nor at night, nor at daytime, and every time you hear mention of this letter of mine, turn around from him, with 'There is no god except Allah<sup>-azwj</sup> Prevailer of all things, and He<sup>-azwj</sup> is more Exalted than all things, and He<sup>-azwj</sup> is Mightier than all things, and He<sup>-azwj</sup> is Able upon all things!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا أَبَا الْحَسَنِ اكْتُبِ اللَّهْمَّ احْفَظْ يَا رَبِّ مَنْ عَلَّقَ عَلَيْهِ كِتَابِي هَذَا بِالاسْمِ الَّذِي هُوَ مَكْتُوبٌ عَلَى سُرَادِقِ الْعَرْشِ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْغَالِبُ الَّذِي لَا يَغْلِبُهُ شَيْءٌ وَلَا يَنْجُو مِنْهُ هَارِبٌ

Then Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: 'O Abu Al-Hassan<sup>-asws</sup>! Write: 'O Allah<sup>-azwj</sup>! Guard O Lord<sup>-azwj</sup>, the one this letter of mine is hung upon, by the Name which it Inscribed upon pavilions of the Throne! Surely, there is no god except Allah<sup>-azwj</sup> the Prevaler Whom nothing prevails upon, nor can a fleeing ones escape from Him<sup>-azwj</sup>!

وَ أُعِيدُهُ بِالْحَيِّ الَّذِي لَا يَمُوتُ وَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالْكُرْسِيِّ الَّذِي لَا يُرْوَلُ وَ بِالْعَرْشِ الَّذِي لَا يُضَامُ

And I seek Refuge with the Living Who does not die, and with the Eye which does not sleep, and with the Chair which does not decline, and with the Throne which cannot be breached!

وَ أُعِيدُهُ بِالاسْمِ الْمَكْتُوبِ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ بِالاسْمِ الَّذِي هُوَ مَكْتُوبٌ فِي الزَّبُورِ وَ بِالاسْمِ الَّذِي هُوَ مَكْتُوبٌ فِي الْفُرْقَانِ

And I seek Refuge with the Name Written in the Torah and the Evangel, and by the Name which is Written in the Psalms, and by the Name which is Written in the Furqan!

وَ أُعِيدُهُ بِالاسْمِ الَّذِي حُجِلَ بِهِ عَرْشُ بَلْقَيْسَ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ ع قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرْفُهُ وَ بِالاسْمِ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ ع إِلَى مُحَمَّدٍ ص فِي يَوْمِ الْإِنْتِزِيقِ وَ بِالْأَسْمَاءِ الثَّمَانِيَةِ الْمَكْتُوبَةِ فِي قَلْبِ الشَّمْسِ وَ بِالاسْمِ الَّذِي يَسِيرُ بِهِ السَّحَابُ الثَّقَالُ

And I seek Refuge with the Name which the throne of Bilquees was carried with to Suleyman Bin Dawood<sup>-as</sup> before his<sup>-as</sup> glance had returned to him<sup>-as</sup>, and by the Name which Jibraeel<sup>-as</sup> had descended with to Muhammad<sup>-saww</sup> during the day of Monday, and by the eight Names which are Inscribed in the heart of the sun, and by the Name which the heavy cloud travels with!

وَ بِالاسْمِ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيْفَتِهِ وَ بِالاسْمِ الَّذِي بَحَلَّى الرَّبُّ عَزَّ وَ جَلَّ لِمُوسَى بْنِ عِمْرَانَ فَتَقَطَّعَ الْجَبَلُ مِنْ أَصْلِهِ وَ حَرَّ مُوسَى صَعِقًا

And by the Name which the thunder glorifies with His<sup>-azwj</sup> Praise, and the Angels from fearing Him<sup>-azwj</sup>, and by the Name which the Lord<sup>-azwj</sup> Mighty and Majestic Flashed to Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, so the mountain crumbled into pieces from its roots and Musa<sup>-as</sup> fell unconscious!

وَ بِالاسْمِ الَّذِي كُتِبَ عَلَى وَرَقِ الزَّيْتُونِ وَ أُلْقِيَ فِي النَّارِ فَلَمْ يَحْتَرِقْ وَ بِالاسْمِ الَّذِي يَمْشِي بِهِ الْخَضِرُ ع عَلَى الْمَاءِ فَلَمْ تَبْتَلْ قَدَمَاهُ وَ بِالاسْمِ الَّذِي نَطَقَ بِهِ عِيسَى ع فِي الْمَهْدِ صَبِيًا وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ وَ أَخْيَا الْمَوْتَى بِإِذْنِ اللَّهِ

And by the name which is Inscribed upon leaves of the olive (tree), and cast into the fire but did not burn, and by the Name which Al-Khizr<sup>-as</sup> walked with upon the water but his<sup>-as</sup> feet did not get wet, and by the Name which Isa<sup>-as</sup> had spoken with in the cradle as a child, and he<sup>-as</sup> cured the blind and the one with vitiligo, and revived the death by the Permission of Allah<sup>-azwj</sup>!

وَ أُعِيدُهُ بِالاسْمِ الَّذِي نَجَا بِهِ يُوسُفُ ع مِنَ الْجُبِّ وَ بِالاسْمِ الَّذِي نَجَا بِهِ يُونُسُ ع مِنَ الظُّلْمَةِ وَ بِالاسْمِ الَّذِي فُلِقَ بِهِ الْبَحْرُ لِمُوسَى ع وَ بَنِي إِسْرَائِيلَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

And I seek Refuge for him by the Name which Yusuf<sup>-as</sup> was rescued by from the well, and by the Name which Yunus<sup>-as</sup> was rescued by from the darkness, and by the Name which the sea was split with for Musa<sup>-as</sup>, and the children of Israel were such each sect was like the mighty mountain!

وَأُعِيذُهُ بِالتَّسْنَعِ آيَاتِ الَّتِي نَزَلَتْ عَلَى مُوسَى بِطُورِ سَيْنَاءَ وَأُعِيذُ صَاحِبَ كِتَابِي هَذَا مِنْ كُلِّ عَيْنٍ نَاطِرَةٍ وَ آذَانٍ سَامِعَةٍ وَ أَلْسِنٍ نَاطِقَةٍ وَ أَقْدَامٍ مَاشِيَةٍ وَ قُلُوبٍ وَاعِيَةٍ وَ صُدُورٍ خَاطِرَةٍ وَ أَنْفُسٍ كَافِرَةٍ وَ عَيْنٍ لَازِمَةٍ ظَاهِرَةٍ وَ بَاطِنَةٍ

And I seek Refuge for him with the nine signs which were Sent down upon Musa<sup>-as</sup> at (mount) Toor of Sinai, and I seek Refuge for owner of this letter of mine from every eye of a beholder, and hearing ears, and speaking tongue, and walking feet, and retaining hearts, and containing chests, and disbelieving souls, and necessitating (evil) eye, apparent and hidden!

وَأُعِيذُهُ مِمَّنْ يَعْمَلُ السُّوءَ وَ يَعْمَلُ الخَطَايَا وَ يَهُمُّ لَهَا مِنْ ذَكَرٍ وَ أَنْثَى

And I seek Refuge for him from the ones working with the evil, and working the sins, and the plotting for it, from male and female!

وَأُعِيذُهُ مِنْ شَرِّ كُلِّ عَقْدِهِمْ وَ مَكْرِهِمْ وَ سِلَاحِهِمْ وَ تَرِيْقِ أَعْيُنِهِمْ وَ حَرِّ أَجْسَادِهِمْ وَ مِنْ شَرِّ الْجِنَّ وَ الشَّيَاطِينِ وَ التَّوَابِعِ وَ السَّحْرَةِ وَ مِنْ شَرِّ مَنْ يَكُونُ فِي الْجِبَالِ وَ الْعِيَاضِ وَ الخَرَابِ وَ العُمُرَانِ وَ مِنْ شَرِّ سَاكِنِ العُيُونِ أَوْ سَاكِنِ الْبِحَارِ أَوْ سَاكِنِ الطَّرِيقِ

And I seek Refuge for him from evil of all their knots, and their plots, and their weapons, and the gleam of their eyes, and heat of their bodies, and from evil of the Jinn, and the Satans<sup>-la</sup>, and the pursuers, and the sorcerers, and from evil of the ones being in the mountains, and the desolate places, and the ruins, and the built-up areas, and from evil of dwellers of the springs or dwellers of the sea, or dwellers of the roads!

وَأُعِيذُهُ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ كُلِّ عُورٍ وَ عُورَةٍ وَ سَاجِرٍ وَ سَاجِرَةٍ وَ سَاكِنٍ وَ سَاكِنَةٍ وَ تَابِعٍ وَ تَابِعَةٍ وَ مِنْ شَرِّهِمْ وَ شَرِّ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ مِنْ شَرِّ الطَّيَّارَاتِ

And I seek Refuge for him from evil of the Satans<sup>-la</sup>, and from evil of every male ghou and female ghou, and male sorcerer and female sorcerer, and male dweller and female dwellers, and male pursuer and female pursuer, and from their evil and evil of their fathers and their mothers, and from evil of the omens!

وَأُعِيذُهُ بِنَا آهِيَا شَرَاهِيَا

And I seek Refuge for him with the Splendid, the All-around!

وَأُعِيذُ صَاحِبَ كِتَابِي هَذَا مِنْ شَرِّ الدَّيَاحِشِ وَ الأَبَالِسِ وَ مِنْ شَرِّ القَابِلِ وَ القَاعِلِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ سَاجِرَةٍ وَ حَاطِطَةٍ وَ مِنْ شَرِّ الدَّاخِلِ وَ الخَارِجِ وَ مِنْ شَرِّ كُلِّ طَارِقٍ وَ مِنْ شَرِّ كُلِّ عَادٍ وَ بَاغٍ وَ مِنْ شَرِّ كُلِّ عَقَارِبَتِ الجَبِّ وَ الإنْسِ وَ مِنْ شَرِّ الرِّيَاحِ وَ مِنْ شَرِّ كُلِّ عَجْجِيٍّ وَ نَائِمٍ وَ يَقْظَانَ

And I seek Refuge for the owner of this letter of mine from evil of the wandering and the demons, and from the evil of the accepter and the doer, and from evil of every eye bewitching and erring, and from evil of the inside and the outside, and from evil of every knocker, and

from evil of every transgressor and aggressor, and from evil of every audacious ones of the Jinn and the humans, and from evil of the winds, and from evil of every non-Arab, and sleeping and awake!

وَ أُعِيدُ صَاحِبَ كِتَابِي هَذَا مِنْ شَرِّ سَاكِنِ الْأَرْضِ وَ مِنْ شَرِّ سَاكِنِ الْبُيُوتِ وَ الرِّوَايَا وَ الْمَزَابِلِ وَ مِنْ شَرِّ مَنْ يَصْنَعُ الْخَطِيئَةَ أَوْ يُؤْلَعُ بِهَا

And I seek Refuge for owner of this letter of mine from evil of dwellers of the earth and from evil of dwellers of the houses, and the corners, and the rubbish dumps, and from evil of the ones making the sins or inciting these!

وَ أُعِيدُهُ مِنْ شَرِّ مَا تُنْظَرُ إِلَيْهِ الْأَبْصَارُ وَ أُضْمِرَتْ عَلَيْهِ الْقُلُوبُ وَ أُحْدِثَتْ عَلَيْهِ الْعُهُودُ وَ مِنْ شَرِّ مَنْ يُؤْلَعُ بِالْفِرَاشِ وَ الْمُهُودِ وَ مِنْ شَرِّ مَنْ لَا يَقْبَلُ الْعَزِيمَةَ وَ مِنْ شَرِّ مَنْ إِذَا ذَكَرَ اللَّهُ ذَابَ كَمَا يَذُوبُ الرِّصَاصُ وَ الْحَدِيدُ

And I seek Refuge for him from evil of the sights look at, and the hearts conceal upon, and the pacts are taken upon, and from evil of the ones who incite in the beds and the cradles, and from evil of the one who does not accept the determination, and from evil of the one when Allah<sup>-azwj</sup> is mentioned, he melts like melting of the lead and the iron!

وَ أُعِيدُ صَاحِبَ كِتَابِي هَذَا مِنْ شَرِّ إِبْلِيسَ وَ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ يَعْمَلُ الْعُقَدَ وَ مِنْ شَرِّ مَنْ يَسْكُنُ الْمُهَوَّاءَ وَ الْجِبَالَ وَ الْبِحَارَ وَ مَنْ فِي الظُّلُمَاتِ وَ مَنْ فِي النُّورِ وَ مِنْ شَرِّ مَنْ يَسْكُنُ الْعُيُونَ وَ مِنْ شَرِّ مَنْ يَمْشِي فِي الْأَسْوَاقِ وَ مَنْ يَكُونُ مَعَ الدَّوَابِّ وَ الْمَوَاشِي وَ الْوُحُوشِ وَ مِنْ شَرِّ مَنْ يَكُونُ فِي الْأَرْحَامِ وَ الْأَجَامِ وَ مِنْ شَرِّ مَنْ يُوسَّوِسُ فِي صُدُورِ النَّاسِ وَ يَسْتَرْقِ السَّمْعَ وَ الْبَصَرَ:

And I seek Refuge for owner of this letter of mine from evil of Iblees<sup>-la</sup>, and from the evil of Satans<sup>-la</sup>, and from evil of the ones working the knots, and from evil of the ones dwelling in the air and the mountains and the oceans, and from evil of the darkness(es) and from the light, and from evil of the ones dwelling in the springs, and from evil of the ones walking in the markets, and ones being with the animals, and the livestock, and the beasts, and from evil of the ones being in the wombs and the non-Arabs, and from evil of the one insinuating in chests of the people, and steals the hearing and the sight!

وَ أُعِيدُ صَاحِبَ كِتَابِي هَذَا مِنْ النَّظَرِ وَ اللَّمْحَةِ وَ الْخُطْوَةِ وَ الْكُفْرَةِ وَ النَّفْخَةِ وَ أَعْيُنِ الْإِنْسِ وَ الْحَيِّ الْمُمْتَرِدَةِ وَ مِنْ شَرِّ الطَّائِفِ وَ الطَّارِقِ وَ الْعَاسِقِ وَ الْوَاقِبِ

And I seek Refuge for owner of this letter of mine from the fleeting look and the glance, and the step and the stumble, and the puffing, and (evil) eye of the humans and the Jinn, the rebellious ones, and from evil of the wanderer, and the knocker, and the dust-storm, and the ambusher!

وَ أُعِيدُهُ مِنْ شَرِّ كُلِّ عُقْدٍ أَوْ سِحْرِ أَوْ اسْتِيحَاشٍ أَوْ هَمٍّ أَوْ حُزْنٍ أَوْ فِكْرٍ أَوْ وَسْوَاسٍ وَ مِنْ دَاءٍ يُفْتَرَى لِبَنِي آدَمَ وَ بَنَاتِ حَوَاءَ مِنْ قَبْلِ الْبَلْعَمِ أَوْ الدَّمِ أَوْ الْحَمَةِ السُّودَاءِ وَ الْمِرَّةِ الْحُمْرَاءِ وَ الصَّفْرَاءِ أَوْ مِنَ التَّقْصَانِ وَ الزِّيَادَةِ وَ مِنْ كُلِّ دَاءٍ دَاخِلٍ فِي جِلْدٍ أَوْ لَحْمٍ أَوْ دَمٍ أَوْ عَرَقٍ أَوْ عَصَبٍ أَوْ فِي نُطْفَةٍ أَوْ فِي رُوحٍ أَوْ فِي سَمْعٍ أَوْ فِي بَصَرٍ أَوْ فِي شَعْرٍ أَوْ فِي بَشَرٍ أَوْ ظَهْرٍ أَوْ نَاطِنٍ

And I seek Refuge from evil of every knot, or sorcery, or infertility, or worry, or grief, or thinking, or insinuation, and from disease fabricated for the son of Adam<sup>-as</sup> and daughters of Hawwa<sup>-as</sup>, from direction of the phlegm, or the blood, or the black bile, and the red bile, and

the yellow (jaundice), or from the deficiency and the increase, and from every disease entering in the skin, or flesh, or blood, or vein, or nerve, or in a sperm, or in soul, or in hearing, or in sight, or in hair, or in skin, or nail, or apparent or hidden!

وَأَعِيذُهُ بِمَا اسْتَعَاذَ بِهِ آدَمُ عَ أَبِي الْبَشَرِ وَ شَيْبُتُ وَ هَابِيْلُ وَ إِدْرِيسُ وَ نُوحُ وَ لُوطُ وَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ وَ إِسْحَاقُ وَ يَعْقُوبُ وَ الْأَسْبَاطُ وَ عِيسَى وَ أَيُّوبُ وَ يُوسُفُ وَ مُوسَى وَ هَارُونَ وَ دَاوُدُ وَ سُلَيْمَانُ وَ زَكَرِيَّا وَ يَحْيَى وَ هُودُ وَ شُعَيْبُ وَ إِيَّاسُ وَ صَالِحُ وَ الْيَسَعُ وَ لُقْمَانُ وَ دُو الْكَلْبِ وَ دُو الْقَرْنَيْنِ وَ طَالُوتُ وَ عُزَيْرُ وَ عِزْرَائِيلُ وَ الْحَضِرُ عَ وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ وَ كُلِّ مَلَكٍ مُقَرَّبٍ وَ نَبِيٍّ مُرْسَلٍ إِلَّا مَا تَبَاعَدْتُمْ وَ تَفَرَّقْتُمْ وَ تَنَحَّيْتُمْ عَمَّنْ عَلَّقَ عَلَيْهِ كِتَابِي هَذَا

And I seek Refuge for him with what was sought by Adam<sup>-as</sup>, father<sup>-as</sup> of mankind, and Shees<sup>-as</sup>, and Habel<sup>-as</sup>, and Idrees<sup>-as</sup>, and Noah<sup>-as</sup>, and Lut<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Is'haq<sup>-as</sup>, and Yaqoub<sup>-as</sup> and the tribes, and Isa<sup>-as</sup>, and Ayoub<sup>-as</sup>, and Yusuf<sup>-as</sup>, and Musa<sup>-as</sup>, and Haroun<sup>-as</sup>, and Dawood<sup>-as</sup>, and Suleyman<sup>-as</sup>, and Zakariya<sup>-as</sup>, and Yahya<sup>-as</sup>, and Hud<sup>-as</sup>, and Shueyb<sup>-as</sup>, and Ilyas<sup>-as</sup>, and Salih<sup>-as</sup>, and Al-Yas'a<sup>-as</sup>, and Luqman<sup>-as</sup>, and Zulkifl<sup>-as</sup>, and Zulqarnayn<sup>-as</sup>, and Talut<sup>-as</sup>, and Uzayr<sup>-as</sup>, and Izraeel<sup>-as</sup>, and Al-Khizr<sup>-as</sup>, and Muhammad<sup>-saww</sup>! May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in their entirety, and every Angel of Proximity, and Mursil Prophet<sup>-as</sup>, distance from him, and separate from him, and keep aside from him, from the one this letter of mine is hung upon!

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْجَلِيلِ الْجَمِيلِ الْمُحْسِنِ الْفَعَالِ لِمَا يُرِيدُ وَ أَعِيذُهُ بِاللَّهِ وَ بِمَا اسْتَنَارَ بِهِ الشَّمْسُ وَ أَضَاءَ بِهِ الْقَمَرُ وَ هُوَ مَكْتُوبٌ تَحْتَ الْعَرْشِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, the Majestic, the Beautiful, the Favourer, the Doer of whatever He<sup>-azwj</sup> Wants, and I seek Refuge with Allah<sup>-azwj</sup> and with what the sun irradiates with, and the moon illuminates with, and it is Inscribed beneath the Throne!

لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ فَسَبِّحْهُمْ اللهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ نَقَدْتُ حُجَّةَ اللهِ وَ ظَهَرَ سُلْطَانُ اللهِ وَ تَفَرَّقَ أَعْدَاءُ اللهِ وَ بَقِيَ وَجْهُ اللهِ

There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-asws</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in their entirety! **Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**. The Argument of Allah<sup>-azwj</sup> is implemented, and the Authority of Allah<sup>-azwj</sup> has appeared, and the enemies of Allah<sup>-azwj</sup> have dispersed, and the Face of Allah<sup>-azwj</sup> remains!

وَ أَنْتَ يَا صَاحِبَ كِتَابِي هَذَا فِي جِزْرِ اللهِ وَ كَنْفِ اللهِ تَعَالَى وَ جِوَارِ اللهِ وَ أَمَانِ اللهِ اللهُ جَارِكُ وَ وَثِيكُ وَ حَادِرِكُ اللهُ مَا شَاءَ اللهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

And you, O owner of this letter of mine, are in Protection of Allah<sup>-azwj</sup>, and Cover of Allah<sup>-azwj</sup> the Exalted, and Shelter of Allah<sup>-azwj</sup>, and Security of Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Your<sup>-azwj</sup> Shelter and Your<sup>-azwj</sup> Guardian, and Allah<sup>-azwj</sup> Watches over you! Whatever Allah<sup>-azwj</sup> Desires, happens, and what He<sup>-azwj</sup> does not Desire, does not happen!

أَشْهَدُ أَنَّ اللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللهُ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا وَ أَحَاطَ بِالْبَرِيَّةِ خُبْرًا إِنَّ اللهُ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

I testify that Allah<sup>-azwj</sup> is Able upon all things, and that Allah<sup>-azwj</sup> Encompasses all things in Knowledge, and Counts all things in number, and Encompasses the Created being in information! **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

خَتَمْتُ هَذَا الْكِتَابَ بِخَاتَمِ اللَّهِ الَّذِي خَتَمَ بِهِ أَقْفَارَ السَّمَاوَاتِ وَالْأَرْضِ وَخَاتَمِ اللَّهِ الْمُنْبِعِ وَخَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَخَاتَمِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَجْمَعِينَ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ وَكُلٌّ مَلَائِكَةٌ مُقَرَّبُونَ أَوْ نَبِيٌّ مُرْسَلٌ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I seal this letter with a Seal of Allah<sup>-azwj</sup> by which He<sup>-azwj</sup> Sealed the skies and the earth, and Seal of Allah<sup>-azwj</sup> the invincible, and seal of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and seal of Muhammad<sup>-saww</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in their entirety! **Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]**, and every Angel of Proximity, or Mursil Prophet<sup>-azwj</sup>, by Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Magnificent Throne!

ثُمَّ دَفَعَهُ إِلَى أَبِي دُجَانَةَ الْأَنْصَارِيِّ فَوَضَعَهُ فِي وَسْطِ الْبَيْتِ فَقَالَ لَهُ أَخْرَقْتَنَا بِالْكِتَابِ وَالَّذِي قَالَ لِمُحَمَّدٍ قُمْ فَأَنْذِرْ

Then he<sup>-saww</sup> handed it to Abu Dujana Al-Ansari. He placed it in middle of the house. He (a demon) said to him, 'You are burned us with the letter, by the One Who had Said to Muhammad<sup>-saww</sup>, **Arise, so warn (others) [74:2]!**'

قَالَ فَلَمَّا أَصْبَحَ أَبُو دُجَانَةَ جَاءَ إِلَى النَّبِيِّ ص فَقَصَّ عَلَيْهِ الْقِصَّةَ فَقَالَ لَهُ النَّبِيُّ ص ارْزُقِ الْكِتَابَ وَالْخِرْزُ فَإِنْ عَادَ فَضَعُهُ فِي الدَّارِ

He (the narrator) said, 'When it was morning, Abu Dujana came to the Prophet<sup>-saww</sup>. He narrated the story to him<sup>-saww</sup>. The Prophet<sup>-saww</sup> said to him: 'Raise the letter and protect it. If he (demon) returns, place it in the house!'

فَقَالَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ فَوَاللَّهِ مَا رَأَيْتُ فُرْعَةً لِأَهْلِي وَلَا وَدِي وَلَا عَادَ حَتَّىٰ قُبِضَ رَسُولُ اللَّهِ ص.

Abu Dujana Al-Ansari said, 'By Allah<sup>-azwj</sup>! I did not see alarm for my family, nor my children, nor did he (demon) return until Rasool-Allah<sup>-saww</sup> passed away!'<sup>295</sup>

20- مهج، مهج الدعوات جزرٌ حَدِيثَةٌ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ يَا حَافِظُ يَا حَفِيفُ يَا رَقِيبُ

(The book) 'Mahj Al Dawaat' –

Protection by (Syeda) Khadeeja<sup>-as</sup>: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! O Protector! O Guardian! O Watcher!'

جزرٌ آخِرٌ لِحَدِيثَةٍ عَلَيْهَا السَّلَامُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ فَأَعْنِي وَلَا تَكِلْنِي إِلَىٰ نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَاصْلِحْ لِي شَأْنِي كُلَّهُ.

Another protection of (Syeda) Khadeeja<sup>-as</sup>, may the greeting be upon her<sup>-as</sup>: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Living! O Eternal! With Your<sup>-azwj</sup> Mercy, I seek Refuge,

<sup>295</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 19



so Help me and do not Allocate me to myself for the blink of an eye, ever, and Rectify my affairs for me, all of them!"<sup>296</sup>

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<sup>296</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 20

باب 39 أحرار مولانا فاطمة الزهراء صلوات الله عليها و بعض أذاعتها و عوداتها

## CHAPTER 39 – PROTECTION BY OUR CHIEFTESS FATIMA AL ZAHRA<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HER<sup>-asws</sup>, AND SOME OF HER<sup>-asws</sup> SUPPLICATIONS AND HER<sup>-asws</sup> AMULETS

1- اخْتِيَارُ ابْنِ الْبَاقِي، دُعَاءٌ عَنْ سَيِّدَتِنَا فَاطِمَةَ الزَّهْرَاءِ عَ اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَ قُدْرَتِكَ عَلَى الْخَلْقِ أَخْبِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَ تَوَفِّي إِذَا كَانَتِ الْوَفَاةَ خَيْرًا لِي

(The book) 'Ikhtiyar' of Ibn Al Baqy –

A supplication from our chieftess (Syeda) Fatima Al Zahra<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! By Your<sup>-azwj</sup> Knowledge of the unseen, and Your<sup>-azwj</sup> Power upon the creatures! Make me live for as long as the life is good for me, and Cause me to die when the death is better for me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ كَلِمَةَ الْإِحْلَاصِ وَ حُسْنِيكَ فِي الرِّضَا وَ الْعَضْبِ وَ الْقَصْدِ فِي الْغِنَى وَ الْفَقْرِ وَ أَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَ أَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَ أَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَ أَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَ أَسْأَلُكَ النَّظَرَ إِلَى وَجْهِكَ وَ الشَّوْقَ إِلَى لِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَ لَا فِتْنَةٍ مُظْلِمَةٍ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the sincere word, and I fear You<sup>-azwj</sup> regarding the Satisfaction and the Anger, and the moderation during the riches and the poverty, and I ask You<sup>-azwj</sup> for bounties not to deplete, and I ask You<sup>-azwj</sup> for delight of eyes not to terminate, and I ask You<sup>-azwj</sup> for being satisfied with the Decree, and I ask You<sup>-azwj</sup> for the life after the death, and I ask You<sup>-azwj</sup> for the looking at Your<sup>-azwj</sup> Face, and the yearning to meet You<sup>-azwj</sup> from without harmful adversities nor dark Fitna!

اللَّهُمَّ زَيْنًا بَرِيئَةً الْإِيمَانِ وَ اجْعَلْنَا هُدَاةً مَهْدِيَيْنَ يَا رَبَّ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>! Adorn us with adornment of the Eman, and Make us guides, guided, O Lord<sup>-azwj</sup> of the worlds!"<sup>297</sup>

وَ مِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ جَعْفَرٍ عَ اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَ تَرَى مَكَانِي وَ تَعْلَمُ سِرِّي وَ عَلَانِيَتِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَ أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُسْتَفِيقُ الْمُقَرُّ الْمُعْتَرِفُ بِذَنْبِهِ

And from him, from Abdullah Bin Ja'far,

'From Ja'far<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Hear my speech, and You<sup>-azwj</sup> See my place, and You<sup>-azwj</sup> Know my secrets and my announcements, and nothing from my affairs is hidden from You<sup>-azwj</sup>, and I am the wretched poor, the crier for Help, the seeker of Shelter, the dreading, the fearful, the accepter, the acknowledger with his sins!

أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِينِ وَ أُبْتِهَلُ إِلَيْكَ ابْتِهَالِ الْمُدْنِبِ الدَّلِيلِ وَ أَدْعُوكَ دُعَاءَ الْحَائِفِ الصَّرِيرِ دُعَاءً مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ وَ فَاضَتْ لَكَ عَرَّتُهُ وَ دَلَّ لَكَ خِيَمَتُهُ وَ رَغِمَ لَكَ أَنْفُهُ

<sup>297</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 1 a

I ask You<sup>-azwj</sup> a request by the needy, and I implore to You<sup>-azwj</sup> an imploring by the disgraceful sinner, and I supplicate to You<sup>-azwj</sup> a supplication by the fearful, the blind, a supplication of one who has humbled his neck to You<sup>-azwj</sup> and poured out his tears to You<sup>-azwj</sup>, and has humbled his fears to You<sup>-azwj</sup>, and is rubbing his nose to You<sup>-azwj</sup>!

اللَّهُمَّ لَا تَجْعَلْنِي بَدْعَانِكَ شَقِيئاً وَكُنْ لِي رَءُوفاً رَحِيماً يَا خَيْرَ الْمَسْئُولِينَ يَا خَيْرَ الْمُعْطِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>! Do not Make me wretched with supplicating to You<sup>-azwj</sup>, and Be Kind, Merciful to me, O Best of the asked ones, and O Best of the givers, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!''<sup>298</sup>

وَمِنْهُ عَنِ عَلِيٍّ عَ اللَّهُمَّ إِنَّكَ أَشْكُو ضَعْفَ قُوَّتِي وَ قِلَّةَ حِيلَتِي وَ هَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ إِلَى مَنْ تَكَلَّمْتُ إِلَى عَدُوِّ يَتَجَهَّمُنِي أَمْ إِلَى قَرِيبٍ مَلَكَتُهُ أَمْرِي إِنْ لَمْ تَكُنْ سَاخِطاً عَلَيَّ فَلَا أَتَابِي غَيْرَ أَنْ غَافِيَتَكَ أَوْسَعُ عَلَيَّ

And from him<sup>-asws</sup>, from Ali<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! I complain to You<sup>-azwj</sup> of weakness of my strength, and scarcity of my means, and my insignificant to the people! O most Merciful of the merciful ones! To whom are You<sup>-azwj</sup> Allocating me, to an enemy You<sup>-azwj</sup> have Empowered over me, or to a near one in charge of my affairs? If You<sup>-azwj</sup> don't happen to be Annoyed with me, I don't care, apart from that Your<sup>-azwj</sup> well-being is more capacious upon me!

أَعُوذُ بِنُورِ وَجْهِكَ الْكَرِيمِ الَّذِي أَضَاءَتْ لَهُ السَّمَاوَاتُ وَ أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَ الْآخِرَةِ أَنْ تَحُلَّ عَلَيَّ غَضَبُكَ أَوْ تَنْزِلَ عَلَيَّ سَخَطُكَ لَكَ الْعُتْبَى حَتَّى تَرْضَى وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ.

I seek Refuge with Noor of Your<sup>-azwj</sup> Benevolent Face which the skies are illuminated for it, and the darkneses shine for it, and matters of the world and the Hereafter are Rectified upon it, from Your<sup>-azwj</sup> Wrath to be released upon me, or Your<sup>-azwj</sup> Annoyance to befall upon me! For You<sup>-azwj</sup> is the Censure until You<sup>-azwj</sup> are Satisfied, and there is neither might nor strength except with You<sup>-azwj</sup>!''<sup>299</sup>

وَمِنْهُ دُعَاءُ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُصْبِحْ يَوْمَ مَيْتَا وَ لَا سَقِيمَا وَ لَا مَضْرُوباً عَلَى عُرْوَتِي بِسُوءٍ وَ لَا مَأْخُوداً بِسُوءِ عَمَلِي وَ لَا مَقْطُوعاً دَابِرِي وَ لَا مُرْتَدّاً عَن دِينِي وَ لَا مُنْكَرّاً لِرَبِّي وَ لَا مُسْتَوْحِشاً مِنِّ إِيْمَانِي وَ لَا مُلْتَبِئاً عَلَى عُقْبِي وَ لَا مُعَدَّاباً بِعَذَابِ الْأَمَمِ مِن قَبْلِي

And from him<sup>-asws</sup>, a supplication of our Master Amir Al-Momineen<sup>-asws</sup> – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Praise is for Allah<sup>-azwj</sup> Who did not Bring me to the morning, neither as dead, nor sick, nor been struck upon my veins with evil, nor Seized for my evil deeds, nor my tail (lineage) being terminated, nor reneging from my religion, nor denial of my Lord<sup>-azwj</sup>, nor lonely from my Eman, nor any rope upon my neck, nor punished with a punishment of the communities before me!

أَصْبَحْتُ عَبْدًا مَمْلُوكًا ظَالِمًا لِنَفْسِي لَكَ الْحُجَّةُ عَلَيَّ وَ لَا حُجَّةَ لِي لَا أَسْتَطِيعُ أَنْ آخُذَ إِلَّا مَا أَعْطَيْتَنِي وَ لَا أَتَّقِي إِلَّا مَا وَقَيْتَنِي

<sup>298</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 1 b

<sup>299</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 1 c

I have become a servant, a slave, unjust to myself! For You<sup>-azwj</sup> is the Argument upon me and there is no argument for me! I am not capable of taking except what You<sup>-azwj</sup> Give me, nor can I save myself except of what You<sup>-azwj</sup> Save me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أُضَامَ فِي سُلْطَانِكَ أَوْ أَضْطَهَدَ وَ الْأَمْرُ لَكَ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from being impoverished in Your<sup>-azwj</sup> riches, or straying in Your<sup>-azwj</sup> Guidance, or violating in Your<sup>-azwj</sup> Authority, or being persecuted, and the Command is for You<sup>-azwj</sup>!

اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَرْجِعُهَا مِنْ وَدَائِعِكَ

O Allah<sup>-azwj</sup>! Make my soul to be the first honourable one You<sup>-azwj</sup> Return to Your<sup>-azwj</sup> Depository!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذْهَبَ عَنْ قَوْلِكَ أَوْ نَفْتِنَ عَنْ دِينِكَ أَوْ تَتَّبِعَ بِنَا أَهْوَاءَنَا دُونَ الْهُدَى الَّذِي جَاءَ مِنْ عِنْدِكَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

O Allah<sup>-azwj</sup>! We seek Refuge with You<sup>-azwj</sup> from going away from Your<sup>-azwj</sup> Word, or to be tempted away from Your<sup>-azwj</sup> religion, or our whims to pursue us besides the Guidance which has come from Your<sup>-azwj</sup> Presence, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!<sup>300</sup>

2- الدلائل للطبري، قَالَ رَوَى عَلِيُّ بْنُ الْحُسَيْنِ الشَّافِعِيُّ عَنْ يُونُسَ بْنِ يَعْقُوبَ الْقَاضِي عَنْ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُحَمَّدِ بْنِ عَوْنِ الطَّائِي عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ ابْنِ أَبِي عَرِينَةَ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ حَارِجاً مِنْ مَنْزِلِي ذَاتَ يَوْمٍ بَعْدَ وَقَاةِ رَسُولِ اللَّهِ ص إِذْ لَقَيْتَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ  
ع

(The book) 'Al Dalaail' of Al Tabari – He said, 'It is reported by Ali Bin Al Hassan Al Shafief, from Yusuf Bin Yaqoub the judge, from Muhammad Bin Al Ash'as, from Muhammad Bin Awn Al Taie, from Dawood Bin Abu Hind, from Ibn Aban,

'From Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Satisfied with him<sup>-ra</sup>, said: 'One day I<sup>-ra</sup> was outside my<sup>-ra</sup> house after the expiry of Rasool-Allah<sup>-saww</sup>, when Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> met me<sup>-ra</sup>.

فَقَالَ مَرْحَباً يَا سَلْمَانُ صِرْ إِلَى مَنْزِلِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ فَإِنَّهَا إِلَيْكَ مُسْتَأْنَفَةٌ وَ إِهْمَا قَدْ أُتِحَتْ بِتُحْفَةٍ مِنَ الْجَنَّةِ تُرِيدُ أَنْ تُنْحِكَ مِنْهَا

He<sup>-asws</sup> said: 'Welcome O Salman<sup>-ra</sup>! Go to the house of (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, for she<sup>-asws</sup> is yearning to see you<sup>-ra</sup>, and she<sup>-asws</sup> has been gifted with a gift from Paradise. She<sup>-asws</sup> wants to gift to you<sup>-ra</sup> from it!'

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَمَضَيْتُ إِلَيْهَا فَطَرَقْتُ الْبَابَ وَ اسْتَأْذَنْتُ فَأَذِنَتْ لِي بِالْدُخُولِ فَدَخَلْتُ فَإِذَا هِيَ جَالِسَةٌ فِي صَحْنِ الْحِجْرَةِ عَلَيْهَا قِطْعَةٌ عِبَادَةٍ  
قَالَتْ اجْلِسْ فَجَلَسْتُ

Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, 'I<sup>-ra</sup> went to see her<sup>-asws</sup>. I<sup>-ra</sup> knocked the door and sought permission. She<sup>-asws</sup> permitted for me to enter. I<sup>-ra</sup> entered and there she<sup>-asws</sup> was seated in courtyard of the room! Upon her<sup>-asws</sup> was a piece of cloak. She<sup>-asws</sup> said: 'Be seated!' I<sup>-ra</sup> sat down.

فَقَالَتْ كُنْتُ بِالْأَمْسِ جَالِسَةً فِي صَحْنِ الْحُجْرَةِ شَدِيدَةَ الْعَمِّ عَلَى النَّبِيِّ أَنْبِيَهُ وَ أَنْدُبُهُ وَ كُنْتُ رَدَدْتُ بَابَ الْحُجْرَةِ بِيَدِي إِذَا انْفَتَحَ الْبَابُ وَ دَخَلَ عَلَيَّ ثَلَاثُ جَوَارِي لَمْ أَرَ كَحُسْنِهِنَّ وَ لَا نَضَارَةَ وَجُوهِهِنَّ فَفَمَّمْتُ إِلَيْهِنَّ مُنْكَرَةً لِشَأْنِهِنَّ وَ قُلْتُ مِنْ أَيْنَ أَنْتُنَّ مِنْ مَكَّةَ أَوْ مِنَ الْمَدِينَةِ

She<sup>-asws</sup> said: 'Yesterday I<sup>-asws</sup> seated in the courtyard of the room being of intense sadness upon the Prophet<sup>-saww</sup>, crying and lamenting him<sup>-saww</sup>, and I returned the door of the room with my<sup>-asws</sup> hand, when the door opened and three girls entered to see me<sup>-asws</sup>. I<sup>-asws</sup> had not seen like their beauty nor bliss of their faces. I<sup>-asws</sup> stood to them disliking their affair, and I<sup>-asws</sup> said: 'Where are you from, from Makkah or from Al-Medina?'

فَقُلْنَ لَا مِنْ أَهْلِ مَكَّةَ وَ لَا مِنْ أَهْلِ الْمَدِينَةِ نَحْنُ مِنْ أَهْلِ دَارِ السَّلَامِ بَعَثَ بِنَا إِلَيْكَ رَبُّ الْعَالَمِينَ يُسَلِّمُ عَلَيْكَ وَ يُعَزِّيكَ بِأَبِيكَ مُحَمَّدٍ ص

They said, 'Neither from people of Makkah nor from people of Al-Medina. We are from the House of Peace! We have been Sent to you<sup>-asws</sup> by Lord<sup>-azwj</sup> of the worlds to greet unto you<sup>-asws</sup> and to console you<sup>-asws</sup> of your<sup>-asws</sup> father<sup>-saww</sup> Muhammad<sup>-saww</sup>!'

قَالَتْ فَاطِمَةُ فَجَلَسْتُ أَمَامَهُنَّ وَ قُلْتُ لِلَّتِي أُظُنُّ أَنَّهَا أَكْبَرُهُنَّ مَا اسْمُكَ

(Syeda) Fatima<sup>-asws</sup> said: 'I<sup>-asws</sup> sat in front of them and said to the one, I<sup>-asws</sup> though she was their eldest: 'What is your name?'

قَالَتْ ذَرَّةٌ

She said, 'Zarrah!'

قُلْتُ وَ لِمَ سُمِّيَتْ ذَرَّةٌ

I said, 'And why are you named as 'Zarrah'?'

قَالَتْ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنِي لِأَبِي ذَرِّ الْعَفَارِيِّ

She said, 'Because Allah<sup>-azwj</sup> Mighty and Majestic has Created me for Abu Zarr Al-Ghifary<sup>-ra</sup>!'

وَ قُلْتُ لِأُخْرَى مَا اسْمُكَ

And I<sup>-asws</sup> said to the other: 'What is your name?'

قَالَتْ مِقْدَادَةٌ

She said, 'Miqdadah!'

فَقُلْتُ وَ لِمَ سُمِّيَتْ مِقْدَادَةٌ

I<sup>-asws</sup> said: 'And why are you named as 'Miqdadah'?'

قَالَتْ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَنِي لِمِقْدَادَ

She said, 'Because Allah<sup>-azwj</sup> Mighty and Majestic has Created me for Miqdad<sup>-ra</sup>!'

وَقُلْتُ لِلثَّالِثَةِ مَا اسْمُكَ

And I said to the third: 'What is your name?'

قَالَتْ سَلْمَى

She said, 'Salma!'

قُلْتُ وَلَمْ سُمِّيَتْ سَلْمَى

I said: 'And why are you named as 'Salma'?'

قَالَتْ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَنِي لِسَلْمَانَ

She said, 'Because Allah<sup>-azwj</sup> Mighty and Majestic has Created me for Salman<sup>-ra</sup>!'

وَقَدْ أَهْدَوْا إِلَيَّ هَدِيَّةً مِنَ الْجَنَّةِ وَقَدْ حَبَّأْتُ لَكَ مِنْهَا

And they gifted to me a gift from the Paradise and I have kept for you from it'.

فَأَخْرَجَتْ إِلَيَّ طَبَقًا مِنْ زُطْبٍ أَبْيَضٍ مَا يَكُونُ مِنَ التَّلْجِ وَأَرْكَى زَائِحَةً مِنَ الْمِسْكِ فَدَفَعَتْ إِلَيَّ خَمْسَ زُطْبَاتٍ وَقَالَتْ لِي كُلْ يَا سَلْمَانُ هَذَا عِنْدَ إِفْطَارِكَ

She<sup>-asws</sup> brought out to me<sup>-ra</sup> a tray of dates, as white as can be than the snow, and purer of the aroma than the musk. She<sup>-asws</sup> handed five dates to me<sup>-ra</sup> and said to me<sup>-ra</sup>: 'Eat this O Salman<sup>-ra</sup>, at your<sup>-ra</sup> Iftaar (fast breaking time)!'

وَأَقْبَلْتُ أُرِيدُ الْمَنْزِلَ فَوَلَّى اللَّهُ مَا مَرَزْتُ بِمَالٍ مِنَ النَّاسِ إِلَّا قَالُوا تَحْمِلُ الْمِسْكَ يَا سَلْمَانُ حَتَّى آتَيْتُ الْمَنْزِلَ فَلَمَّا كَانَ وَقْتُ الْإِفْطَارِ أَفْطَرْتُ عَلَيْهِمْ فَلَمْ أَجِدْ لَهُمْ نَوَى وَلَا عَجْمًا حَتَّى إِذَا أَصْبَحْتُ بَكَرْتُ إِلَى مَنْزِلِ فَاطِمَةَ فَأَخْبَرْتُهَا

And I<sup>-ra</sup> came back intending the house. By Allah<sup>-azwj</sup>! I did not pass by any assembly of the people except they said: 'You<sup>-ra</sup> are carrying the musk, O Salman<sup>-ra</sup>?', until I ended to the house. When it was time of Iftaar, I broke fast upon these. I<sup>-ra</sup> did not find any kernel being for them nor a pip until when it was morning, I<sup>-ra</sup> went early to the house of (Syeda) Fatima<sup>-asws</sup>. I<sup>-ra</sup> informed her<sup>-asws</sup>.

فَتَبَسَّمَتْ ضَاحِكَةً وَقَالَتْ يَا سَلْمَانُ مِنْ أَيْنَ يَكُونُ لَهُ نَوَى وَإِنَّمَا هُوَ عَزَّ وَجَلَّ خَلَقَهُ لِي تَحْتِ عَرْشِهِ بِدَعْوَاتِ كَانَتْ عَلَّمَنِيهَا النَّبِيُّ ص

She<sup>-asws</sup> smiled laughing, and said: 'O Salman<sup>-ra</sup>! From when would be any kernel for it, and rather He<sup>-azwj</sup> Mighty and Majestic Created it for me<sup>-asws</sup> beneath His<sup>-azwj</sup> Throne due to supplications which the Prophet<sup>-saww</sup> had taught me<sup>-asws</sup>!'

فَقُلْتُ حَبِيبِي عَلِّمْنِي تِلْكَ الدَّعَوَاتِ

I<sup>-ra</sup> said, 'My<sup>-ra</sup> beloved, teach me<sup>-ra</sup> those supplications!'

فَقَالَتْ إِنَّ أَحْبَبْتَ أَنْ تَلْقَى اللَّهَ وَ هُوَ عَنكَ غَيْرُ غَضَبَانَ فَوَاطِبْ عَلَى هَذَا الدُّعَاءِ وَ هُوَ

Syeda<sup>-asws</sup> said: 'If you<sup>-ra</sup> love to meet Allah<sup>-azwj</sup> and He<sup>-azwj</sup> is not Wrathful upon you<sup>-ra</sup>, then be persistent upon this supplication, and it is: -

بِسْمِ اللَّهِ نُورِ بِسْمِ اللَّهِ الَّذِي يَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ بِسْمِ اللَّهِ الَّذِي يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ بِسْمِ اللَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ بِسْمِ اللَّهِ الَّذِي هُوَ بِالْمَعْرُوفِ مَذْكُورٌ بِسْمِ اللَّهِ الَّذِي أَنْزَلَ النُّورَ عَلَى الطُّورِ يَقْدَرُ مَقْدُورٍ فِي كِتَابٍ مَسْطُورٍ عَلَى نَبِيِّ مَحْبُورٍ.

'In the Name of Allah<sup>-azwj</sup> the Noor! In the Name of Allah<sup>-azwj</sup> Who Says to the thing: "Be!", so it comes into being! In the Name of Allah<sup>-azwj</sup> Who Knows treachery of the eyes and what the chests conceal! In the Name of Allah<sup>-azwj</sup> Who Created the Noor from the Noor! In the Name of Allah<sup>-azwj</sup> Who is mentioned with the Acts of Kindness! In the Name of Allah<sup>-azwj</sup> Who Sent down the Noor upon the (mount) Toor, with a Determined measure, in a written Book, upon a Prophet<sup>-saww</sup> bringing joy!'<sup>301</sup>

<sup>301</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 2

باب 40 أحراز مولانا أمير المؤمنين صلوات الله عليه و بعض أدعيته و عوداته و من حملتها دعاء الصباح و المساء له عليه السلام و ما يناسب ذلك المعنى و في مطاوبها بعض أدعية النبي صلى الله عليه و آله أيضا

**CHAPTER 40 - THE PROTECTIONS BY OUR MASTER AMIR AL-MOMINEEN<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND SOME OF HIS<sup>-asws</sup> SUPPLICATION, AND HIS<sup>-asws</sup> AMULETS, AND FROM ITS SUMMAY – SUPPLICATION OF THE MORNING AND THE EVENING OF HIS<sup>-asws</sup>, MAY THE GREETINGS BE UPON HIM<sup>-asws</sup>, AND WHAT IS APPROPRIATE OF THAT MEANING, AND IN ITS FOLD IS SOME SUPPLICATION BY THE PROPHET<sup>-saww</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-saww</sup>, AS WELL**

1- مهج، مهج الدعوات جزؤ مولانا أمير المؤمنين علي بن أبي طالب صلوات الله عليه يكتب و يُشَدُّ عَلَى الْعَضُدِ الْأَيْمَنِ وَ هُوَ

(The book) 'Mahj Al Dawaat' –

'Protection by our Master Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, to be written and tied upon the right arm, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَي كَنُوشِ أَي كَنُوشِ أَرِهْ شَشْ عَطِيطَسَفِيخِ يَاطِيطِرُونَ قِرْبَالَسِيُونَ مَا وَ مَا سَامَا سُوْمَا طِيسَطَالُوسِ حِنَطُوسِ مَسْفَلَسِ مَسَاوَسُوسِ  
اقرطيعوس لطفيكس

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! (P.s., the above cannot be translate and therefore has been left as it is)

هَذَا وَ مَا كُنْتُ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْتُنَا إِلَى مُوسَى الْأَمْرَ وَ مَا كُنْتُ مِنَ الشَّاهِدِينَ اِخْرُجْ بِقُدْرَةِ اللَّهِ مِنْهَا أَيْهَا اللَّعِينُ بِقُوَّةِ رَبِّ الْعَالَمِينَ اِخْرُجْ مِنْهَا وَ إِلَّا كُنْتُ مِنَ الْمَسْجُونِينَ

This! ***And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44].*** Get out from it, by the Power of Allah<sup>-azwj</sup>, O Accursed, by the Strength of Lord<sup>-azwj</sup> of the worlds! Get out from it or else I would be from the imprisoned ones!

اِخْرُجْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ اِخْرُجْ مِنْهَا مَذْمُومًا مَذْخُورًا مَلْعُونًا كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا

Get out from it, ***and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones" [7:13] "Get out from it, disgraced, expelled! [7:18]*** Accursed like what companions of the Sabbath were Cursed, ***and the Command of Allah will always be carried out [4:47]!***

اِخْرُجْ يَا ذَا الْمَحْزُونِ اِخْرُجْ يَا سُوْرَا يَا سُوْرَا سُوْرُ بِالِاسْمِ الْمَحْزُونِ يَا طَطْرُونَ طَرَعُونَ مِرَاعُونَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Get out, O with the sorrows! Get out, O 'Sowrasour' with the treasured name! O 'Tataroun, Tarhoun, Miraoun'! ***Blessed is Allah, the best of the Creators [23:14]!***



يَاهِيَا يَاهِيَا شَرَاهِيَا حَيًّا قَيُّومًا بِالاسْمِ الْمَكْتُوبِ عَلَى جَبْهَةِ إِسْرَافِيلَ اطْرُدُوا عَنْ صَاحِبِ هَذَا الْكِتَابِ كُلَّ جِنِّيٍّ وَ جِنِّيَّةٍ وَ شَيْطَانٍ وَ شَيْطَانَةٍ وَ تَابِعٍ وَ تَابِعَةٍ وَ سَاحِرٍ وَ سَاحِرَةٍ وَ غُولٍ وَ غُولَةٍ وَ كُلِّ مُتَعَبِّثٍ وَ غَابِثٍ يَعْثُثُ بِابْنِ آدَمَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

O Splendid, All-around, Ever-Living, Eternal, with the Name Inscribed upon the forehead of Israfeel<sup>as</sup>! Repel from the owner of this writing every male Jinn, and female Jinn, and male Satan<sup>la</sup> and female Satan<sup>la</sup>, and male (Jinn) pursuer and female (Jinn) pursuer, and male sorcerer and female sorcerer, and male Ghoul and female Ghoul, and every male player and female player playing with a son of Adam<sup>as</sup>, and there is neither might nor strength except with Allah<sup>azwj</sup> the Exalted the Magnificent, and may Allah<sup>azwj</sup> Send Salawaat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, the goodly, the Pure!”<sup>302</sup>

2- ق، الكتاب العتيق الغروي مهج، مهج الدعوات جزر آخر عن مولانا و غزوتنا أمير المؤمنين علي بن أبي طالب ع اللهم بتألق نور نهاء عرشك من أعدائي استترت و بسطوة الجزوت من كمال عزك بمن يكيدني احتجبت و بسططانك العظيم من شر كل سلطان و شيطان استعدت و من فرائض نعمتك و جزيل عطيتك

The book ‘Al Ateeq’ of Al Garwy, (and) ‘Mahj Al Dawaat’ –

‘Another protection from our Master and our handhold Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: - ‘O Allah<sup>azwj</sup>! By the Noor of brilliance of Your<sup>azwj</sup>, I seek cover from my enemies, and by power of the Force of perfection of Your<sup>azwj</sup> Might, I veil from the ones plotting against me, and by Your<sup>azwj</sup> Mighty Authority I seek Refuge from evil of every ruler and Satan<sup>la</sup>, and from obligations of Your<sup>azwj</sup> bounties and Your<sup>azwj</sup> plentiful Awards!

يا مولاي طلبت كيف أخاف و أنت أمني و كيف أضام و عليك متكلي أسلمت إليك نفسي و فوضت إليك أمري و توكلت في كل أحوالي عليك

O my Master, I have sought. How can I fear and You<sup>azwj</sup> are my hope? And how can I be defeated and my reliance is upon You<sup>azwj</sup>? I have submitted myself to You<sup>azwj</sup>, and have delegated my affairs to You<sup>azwj</sup>, and have relied upon You<sup>azwj</sup> in all my situations!

صلى على محمد و آل محمد و اشفي و اشفني و اعلب لي من غلبي يا غاليا غير مغلوب

Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Heal me, and Suffice me, and Prevail for me the ones prevailing upon me, O Prevailer not to be prevailed!

رجزت كل راصد رصد و ماردم مرده و حامد حسد و عدو كند و غايد عند ب بسم الله الرحمن الرحيم قل هو الله أحد الله الصمد لم يلد و لم يولد و لم يكن له كفوا أحد كذلك الله ربنا كذلك الله ربنا عز و جل حسبنا الله و نعم الوكيل إنه أقوى معين.

I have admonished every vigilant being vigilant, and rebel rebelling, and envier envying, and enemy being hostile, and obstinate one being obstinate with, ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! **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**

<sup>302</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 1

**Him' [112:4].** Like that is our Lord<sup>-azwj</sup>! Like that is our Lord<sup>-azwj</sup>! Like that is our Lord<sup>-azwj</sup> Mighty and Majestic! Allah<sup>-azwj</sup> Suffices us and is the best Protector, He<sup>-azwj</sup> is Strongest supporter!"<sup>303</sup>

3- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كَلِمَاتٍ كَانَ يَدْعُو بِهَا ع

(The book) 'Nahj Al Balagah' –

'And from the phrases he<sup>-asws</sup> used to supplicate with: -

اللَّهُمَّ اغْفِرْ لِي مَا أَعْلَمُ بِهِ مِنِّي فَإِنْ عُدْتُ فَعُدْ عَلَيَّ بِالْمَغْفِرَةِ

'O Allah<sup>-azwj</sup>! Forgive for me<sup>-asws</sup> what You<sup>-azwj</sup> are more Knowing with than I<sup>-asws</sup> am. If I<sup>-asws</sup> were to repeat, then Repeat unto me<sup>-asws</sup> with the Forgiveness.

اللَّهُمَّ اغْفِرْ لِي مَا وَابَيْتُ مِنْ نَفْسِي وَ لَمْ يَجِدْ لَهُ وَفَاءً عِنْدِي

O Allah<sup>-azwj</sup>! Forgive for me<sup>-asws</sup> what I<sup>-asws</sup> had promised from myself<sup>-asws</sup> and You<sup>-azwj</sup> did not Find any loyalty for it with me<sup>-asws</sup>.

اللَّهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ بِلِسَانِي ثُمَّ خَالَفَهُ قَلْبِي

O Allah<sup>-azwj</sup>! Forgive for me<sup>-asws</sup> what I<sup>-asws</sup> had drawn closer to You<sup>-azwj</sup> by my<sup>-asws</sup> tongue, then my<sup>-asws</sup> heart had opposed it.

اللَّهُمَّ اغْفِرْ لِي زَمَزَاتِ الْأَلْحَاطِ وَ سَقَطَاتِ الْأَلْفَاطِ وَ شَهَوَاتِ الْجَنَانِ وَ هَفَوَاتِ اللِّسَانِ

O Allah<sup>-azwj</sup>! Forgive for me<sup>-asws</sup>, indications of the eyes, and the vain words, and desires of the hearts, and slips of the tongue".<sup>304</sup>

4- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ دُعَائِهِ كَانَ يَدْعُو بِهِ ع كَثِيرًا

(The book) 'Nahj Al Balagah' –

And from his<sup>-asws</sup> supplication he<sup>-asws</sup> used to frequently supplicate with: -

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُصْبِحْ بِي مَيْتًا وَ لَا سَقِيمًا وَ لَا مَضْرُوبًا عَلَى غُرْقِي بِشَيْءٍ وَ لَا مَأْخُودًا بِأَسْوِئِ عَمَلِي وَ لَا مَقْطُوعًا دَابِرِي وَ لَا مُزْتَدًّا عَنِّي دِينِي وَ لَا مُنْكَرًا لِرَبِّي وَ لَا مُسْتَوْحِشًا مِنْ إِيْمَانِي وَ لَا مُلْتَبِسًا عَقْلِي وَ لَا مُعَذَّبًا بِعَذَابِ الْأُمَمِ مِنْ قَبْلِي

'The Praise is for Allah<sup>-azwj</sup> Who neither Caused me<sup>-asws</sup> to die, nor sick, nor with evil afflicting upon my veins, nor Seized for my<sup>-asws</sup> evil deeds, nor Cut off my<sup>-asws</sup> roots, nor as reneging from my<sup>-asws</sup> religion, nor a denier of my<sup>-asws</sup> Lord<sup>-azwj</sup>, nor estranged from my<sup>-asws</sup> Eman, nor is my<sup>-asws</sup> mind confused, nor Punished with Punishment of the communities before me<sup>-asws</sup>.

<sup>303</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 2

<sup>304</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 3

أَصْبَحْتُ عَبْدًا مَمْلُوكًا طَالِمًا لِنَفْسِي لَكَ الْحُجَّةُ عَلَيَّ وَ لَا حُجَّةَ لِي وَ لَا اسْتَطِيعُ أَنْ أَخَذَ إِلَّا مَا أَعْطَيْتَنِي وَ لَا أَتَّقِي إِلَّا مَا وَقَيْتَنِي

I<sup>-asws</sup> have become an owned slave, unjust to myself<sup>-asws</sup>. For You<sup>-azwj</sup> is the Argument against me<sup>-asws</sup> and there is no argument for me<sup>-asws</sup> nor am I<sup>-asws</sup> capable to taking (anything) except what You<sup>-azwj</sup> have Given me<sup>-asws</sup>, nor can I<sup>-asws</sup> save myself<sup>-asws</sup> except what You<sup>-azwj</sup> Save me<sup>-asws</sup> from.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أُضَامَ فِي سُلْطَانِكَ أَوْ أُضْطَهَدَ وَ الْأَمْرُ لَكَ

O Allah<sup>-azwj</sup>! I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> from being impoverished in Your<sup>-azwj</sup> riches, or straying in Your<sup>-azwj</sup> Guidance, or being oppressed in Your<sup>-azwj</sup> Authority, or being persecuted while the Command is for You<sup>-azwj</sup>.

اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَنْتَرِعُهَا مِنْ كَرَائِمِي وَ أَوَّلَ وَدِيعَةٍ تَرْجِعُهَا مِنْ وَدَائِعِ نِعْمِكَ عِنْدِي

O Allah<sup>-azwj</sup>! Make my<sup>-asws</sup> soul to be the first honourable thing from my<sup>-asws</sup> honourable things You<sup>-azwj</sup> Take from me<sup>-asws</sup>, and the first deposit from the deposits of Your<sup>-azwj</sup> bounties You<sup>-azwj</sup> Take back.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذْهَبَ عَنْ قَوْلِكَ أَوْ أَنْ نُفْتَقِرَ عَنْ دِينِكَ أَوْ تَتَّبِعَ [تَتَّبِعَ] بِنَا أَهْوَاؤُنَا دُونَ الْهُدَى الَّذِي جَاءَ مِنْ عِنْدِكَ

O Allah<sup>-azwj</sup>! We seek Refuge with You<sup>-azwj</sup> from going away from Your<sup>-azwj</sup> Word, or from being tempted away from Your<sup>-azwj</sup> religion, or from pursuing our whims rather than the Guidance which has come from Your<sup>-azwj</sup> Presence!<sup>305</sup>

5- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ دُعَاءٍ لَهُ ع اللَّهُمَّ صُنْ وَجْهِي بِالْيَسَارِ وَ لَا تَبَدَّلْ جَاهِي بِالْإِفْتَارِ فَاسْتَرْزِقْ طَالِبِي رِزْقِكَ وَ اسْتَعْطِفْ شِرَارَ خَلْقِكَ وَ أَبْتَلِي بِحَمْدِ مَنْ أَعْطَانِي وَ أَفْتِنَ بِدَمِّ مَنْ مَنَعَنِي وَ أَنْتَ مِنْ وَرَاءِ ذَلِكَ كُلِّهِ وَلِي الْإِعْطَاءِ وَ الْمَنَعِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

(The book) 'Nahj Al Balagah' -

From a supplication of his<sup>-asws</sup>: 'O Allah<sup>-saww</sup>! Protect my<sup>-asws</sup> face with the self-sufficiency and do not let my<sup>-asws</sup> status fall with the impoverishment, so I<sup>-asws</sup> have to seek sustenance with the one seeking sustenance from You<sup>-azwj</sup>, and seek compassion from the evil ones of Your<sup>-azwj</sup> creatures, and engage in praising the one who gives me<sup>-asws</sup>, and be tempted is condemning the one who prevents me<sup>-asws</sup>, while You<sup>-azwj</sup> are the one behind that, all of it, in charge of the Giving and the Preventing, **You are Able upon all things!** [66:8]'.<sup>306</sup>

6- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ دُعَاءٍ لَهُ ع

(The book) 'Nahj Al Balagah' -

And from a supplication of his<sup>-asws</sup>: '

<sup>305</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 4

<sup>306</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 5

اللَّهُمَّ إِنَّكَ أَنْسُ الْأَنْسِينَ لِأَوْلِيَانِكَ وَ أَحْضَرُهُمْ بِالْكَفَايَةِ لِلْمُتَوَكِّلِينَ عَلَيْكَ تُشَاهِدُهُمْ فِي سَرَائِرِهِمْ وَ تَطَّلِعُ عَلَيْهِمْ فِي صَمَائِرِهِمْ وَ تَعْلَمُ مَبْلَغَ بَصَائِرِهِمْ فَأَسْرَأَهُمْ لَكَ مَكْشُوفَةً وَ قُلُوبُهُمْ إِلَيْكَ مَلْهُوفَةً

‘O Allah<sup>-azwj</sup>! You are the most comforting of the comforters with Your<sup>-azwj</sup> friends and Present them with the sufficiency for the ones reliant upon You<sup>-azwj</sup>. You<sup>-azwj</sup> are Present with them in their privacy and Notify upon them in their consciences, and You<sup>-azwj</sup> Know the extent of their insights. So, their secrets are uncovered to You<sup>-azwj</sup> and their hearts are yearning to You<sup>-azwj</sup>.

إِنْ أَوْحَشَتْهُمْ الْغُرْبَةُ أَنْسَهُمْ ذِكْرُكَ وَ إِنْ صَبَّتْ عَلَيْهِمُ الْمَصَائِبُ لَجُّوا إِلَى الْإِسْتِجَارَةِ بِكَ عِلْمًا بِأَنَّ أَرْزَمَةَ الْأُمُورِ بِيَدِكَ وَ مَصَادِرَهَا عَنْ قَضَائِكَ

If loneliness makes them estranged, Your<sup>-azwj</sup> Zikr comforts them, and if the calamities are difficult upon them, they shelter to seek Shelter with You<sup>-azwj</sup> knowing that the reins of the matters are in Your<sup>-azwj</sup> Hands, and their implementation is from Your<sup>-azwj</sup> Decrees.

اللَّهُمَّ إِنْ فَهَيْتُ عَنْ مَسْأَلَتِي أَوْ عَمِيتُ عَنْ طَلْبَتِي فَدَلَّنِي عَلَى مَصَالِحِي وَ حُذِّ بِقَلْبِي إِلَى مَرَاشِدِي فَلَيْسَ ذَلِكَ بِنُكْرٍ مِنْ هِدَايَاتِكَ وَ لَا يَبْدَعُ مِنْ كِفَايَاتِكَ

O Allah<sup>-azwj</sup>! If I am unable to express my request or am blinded from my demands, then Point me upon my betterment and Seize me with my heart to my rightful guidance, for that isn't a denial of Your<sup>-azwj</sup> Gifts, nor innovative from Your<sup>-azwj</sup> Sufficiency.

اللَّهُمَّ اجْمَلْنِي عَلَى عَفْوِكَ وَ لَا تَحْمِلْنِي عَلَى عَذَابِكَ

O Allah<sup>-azwj</sup>! Carry me upon Your<sup>-azwj</sup> Pardon and do not Carry me upon Your<sup>-azwj</sup> Justice”.<sup>307</sup>

7- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُحَسِّنَ فِي لَامِعَةِ الْعُيُونِ عَلَيَّ وَ تُقَبِّحَ فِيمَا أَبْطُنُ لَكَ سِرِّي مُحَافِظًا عَلَى رِئَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي

(The book) ‘Nahj Al Balagah’ –

He<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> from being shiny in the eyes (of people) and being ugly in what I<sup>-asws</sup> am hiding to You<sup>-azwj</sup> of my<sup>-asws</sup> secrets, and am guarding upon my sins to show off to the people from myself<sup>-asws</sup>, with entirety of what You<sup>-azwj</sup> are notified upon from me<sup>-asws</sup>.

فَأُبْدِي لِلنَّاسِ حُسْنَ ظَاهِرِي وَ أَفْضِي إِلَيْكَ بِسُوءِ عَمَلِي تَقْرُبًا إِلَى عِبَادِكَ وَ تَبَاعُدًا مِنْ مَرَضَاتِكَ.

Thus, it is appearing to the people the excellence of my<sup>-asws</sup> apparent, and I<sup>-asws</sup> am placing to You<sup>-azwj</sup> my<sup>-asws</sup> evil deed to draw closer to Your<sup>-azwj</sup> servants and distancing from Your<sup>-azwj</sup> Satisfaction”.<sup>308</sup>

8- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ

<sup>307</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 6

<sup>308</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 7

(The book) 'Mahj Al Dawaat' –

A supplication of our Master Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> -

الْحَمْدُ لِلَّهِ أَوَّلَ حَمْدٍ وَ آخِرَ مَعْبُودٍ وَ أَقْرَبَ مَوْجُودٍ الْبَدِيءِ بِلاَ مَعْلُومٍ لِأَزَلِيَّتِهِ وَ لَا آخِرٍ لِأَوْلائِيَّتِهِ وَ الْكَائِنِ قَبْلَ الْكَوْنِ بِغَيْرِ كَيْفَانٍ وَ الْمَوْجُودِ فِي كُلِّ مَكَانٍ بِغَيْرِ عَيَانٍ وَ الْقَرِيبِ مِنْ كُلِّ نَجْوَى بِغَيْرِ تَدَانٍ عَلَنَتْ عِنْدَهُ الْعُيُوبُ وَ ضَلَّتْ فِي عَظَمَتِهِ الْقُلُوبُ

'The Praise is for Allah<sup>-azwj</sup>, first most Praised, and last worshipped, and closets existing! The Beginning with known eternity nor is there an end to His<sup>-azwj</sup> eternity, and the Bringer into existence before the universe without existence, and the existing in every place without being visible, and the near from every whisper without approaching! The hidden matters are exposed in His<sup>-azwj</sup> Presence, and the hearts are lost in His<sup>-azwj</sup> Grandeur!

فَلَا الْأَبْصَارُ تُدْرِكُ عَظَمَتَهُ وَ لَا الْقُلُوبُ عَلَى اخْتِجَابِهِ تُنَكِّرُ مَعْرِفَتَهُ تَمَثَّلَ فِي الْقُلُوبِ بِغَيْرِ مِثَالٍ تَحُدُّهُ الْأَوْهَامُ أَوْ تُدْرِكُهُ الْأَحْلَامُ ثُمَّ جَعَلَ مِنْ نَفْسِهِ دَلِيلًا عَلَى تَكْبُرِهِ عَنِ الصِّدِّ وَ التَّيِّدِ وَ الشَّكْلِ وَ الْمِثْلِ

The sights do not realise His<sup>-azwj</sup> Grandeur nor are the hearts in denial of His<sup>-azwj</sup> recognition upon His<sup>-azwj</sup> being veiled. He<sup>-azwj</sup> is resembled in the hearts without any likeness the imaginations can find, or the dream can realise. Then He<sup>-azwj</sup> Made evidence from Himself<sup>-azwj</sup> upon His<sup>-azwj</sup> being too Great from the opposite, and the equal, and the form, and the resemblance.

فَالْوَحْدَانِيَّةُ آيَةُ الرُّبُوبِيَّةِ وَ الْمُؤْتِ الْأَبِيِّ عَلَى خَلْقِهِ مُخْبِرٌ عَنْ خَلْقِهِ وَ قُدْرَتِهِ ثُمَّ خَلَقَهُمْ مِنْ نُطْفَةٍ وَ لَمْ يَكُونُوا شَيْئًا دَلِيلًا عَلَى إِعَادَتِهِمْ خَلْقًا جَدِيدًا بَعْدَ فَنَائِهِمْ كَمَا خَلَقَهُمْ أَوَّلَ مَرَّةٍ

The Oneness is a sign of the Lordship and the death will be coming upon His<sup>-azwj</sup> creatures, informing about His<sup>-azwj</sup> creation and his<sup>-azwj</sup> Power. Then He<sup>-azwj</sup> Created them from a seed and there was not anything, as evidence upon their return to a new creation after their annihilation, just as He<sup>-azwj</sup> had Created them the first time.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي لَمْ يَضُرَّهُ بِالْمَعْصِيَةِ الْمُتَكَبِّرُونَ وَ لَمْ يَنْفَعُهُ بِالطَّاعَةِ الْمُتَعَبِّدُونَ الْحَلِيمِ عَنِ الْجَبَابِرَةِ الْمُدَّعِينَ وَ الْمُهْمِلِ الرَّاعِمِينَ لَهُ شَرِيكًا فِي مَلَكُوتِهِ

And the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds Who is not harmed by the disobedience of the arrogant ones, and is not benefitted by the obedience of the worshippers. The Lenient from the tyrannical claimants, and Respites the ones asserting there being an associate for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Kingdom.

الدَّائِمِ فِي سُلْطَانِهِ بِغَيْرِ أَمَدٍ وَ الْبَاقِي فِي مَلِكِهِ بَعْدَ انْقِضَاءِ الْأَبَدِ وَ الْفَرْدِ الْوَاحِدِ الصَّمَدِ وَ الْمُتَكَبِّرِ عَنِ الصَّاحِبَةِ وَ الْوَالِدِ رَافِعِ السَّمَاءِ بِغَيْرِ عَمَدٍ وَ مُجْرِي السَّحَابِ بِغَيْرِ صَفَدٍ قَاهِرِ الْخَلْقِ بِغَيْرِ عَدَدٍ لَكِنَّ اللَّهَ الْأَحَدُ الْفَرْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

The Permanent in His<sup>-azwj</sup> Authority without a term, and the remaining in His<sup>-azwj</sup> Kingdom after termination of the forever, and the Individual, the One, the Solid, , and the One too Great from having a female companion and a son. Raiser of the sky without pillars, and Flower of the cloud without shackles, Subduer of the creation without number. But, Allah<sup>-azwj</sup> is the One,

the Individual, the Solid Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُ مِنْ فَضْلِهِ الْمُقِيمُونَ عَلَى مَعْصِيَتِهِ وَ لَمْ يَجَازِهِ لِأَصْغَرِ نِعَمِهِ الْمُجْتَهِدُونَ فِي طَاعَتِهِ الْعُيُ الْوَالِدِي لَا يَضُرُّ بِرِزْقِهِ عَلَى جَاحِدِهِ وَ لَا يَنْقُصُ عَطَايَاهُ أَرْزَاقَ خَلْقِهِ

And the Praise is for Allah<sup>-azwj</sup> Who, from His<sup>-azwj</sup> Grace, does not Forsake the ones staying upon disobeying Him<sup>-azwj</sup>, and does not Overlook the smallest of His<sup>-azwj</sup> bounties the ones striving in obeying Him<sup>-azwj</sup>. The Rich Who does not hold back His<sup>-azwj</sup> sustenance from His<sup>-azwj</sup> rejector, nor does He<sup>-azwj</sup> Reduce His<sup>-azwj</sup> Awarding the sustenance of His<sup>-azwj</sup> creatures!

خَالِقِ الْخَلْقِ وَ مُعْنِيهِ وَ مُعِيدُهُ وَ مُبْدِيهِ وَ مُعَافِيهِ عَالِمٍ مَا أَكْتَنَّهُ السَّرَائِرُ وَ أَحْبَبُهُ الضَّمَائِرُ وَ اخْتَلَفَتْ بِهِ الْأَلْسُنُ وَ أَنْسَهُ الْأَزْمُنُ الْحَيُّ الَّذِي لَا يَمُوتُ وَ الْقَيُّومُ الَّذِي لَا يَنَامُ وَ الدَّائِمُ الَّذِي لَا يَزُولُ وَ الْعَدْلُ الَّذِي لَا يَجُورُ وَ الصَّافِحُ عَنِ الْكِبَائِرِ بِفَضْلِهِ وَ الْمَعْدِبُ مَنْ عَدَّبَ بِعَدْلِهِ

Creator of the creation and its Enricher, and its Repeater, and its Initiator, and its Grantor of well-being! Knower of what the secrets conceal and the consciences hide, and the tongues differ with Him<sup>-azwj</sup> and the times forget the Living Who does not die, and the Eternal Who does not sleep, and the Permanent Who does not cease to be, and the Just Who is not tyrannous, and the Pardoner of the major sins with His<sup>-azwj</sup> Grace, and the Punisher of the one He<sup>-azwj</sup> Punishes with His<sup>-azwj</sup> Justice!

لَمْ يَخَفِ الْفُوتَ فَحَلَمَ وَ عَلِمَ الْفَقْرَ فَرَحِمَ وَ قَالَ فِي مُحْكَمِ كِتَابِهِ وَ لَوْ يُوَاجِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِا مِنْ دَابَّةٍ

He<sup>-azwj</sup> does not fear the loss (of opportunity) so He<sup>-azwj</sup> Forbears, and Knows the poverty so He<sup>-azwj</sup> Mercies, and He<sup>-azwj</sup> Said in the Decisive of His<sup>-azwj</sup> Book: **And if Allah were to seize the people for what they earn, He would not leave any creature on its (earth's) surface [35:45]!**

أَحْمَدُهُ حَمْدًا اسْتَزِيدُهُ فِي نِعْمَتِهِ وَ اسْتَجِيرُ بِهِ مِنْ نِقْمَتِهِ وَ أَتَقَرَّبُ إِلَيْهِ بِالتَّضَدِيقِ لِتَبِيَّتِهِ الْمُصْطَفَى لِيُخْبِرَهُ الْمُنْخَبِرَ لِرِسَالَتِهِ الْمُخْتَصَّ بِشَفَاعَتِهِ الْقَائِمِ بِحَقِّهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى أَصْحَابِهِ وَ عَلَى التَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ أَجْمَعِينَ وَ سَلَّمَ تَسْلِيمًا

I praise Him<sup>-azwj</sup> a praise seeking increase in His<sup>-azwj</sup> bounties, and I seek shelter with Him<sup>-azwj</sup> from His<sup>-azwj</sup> Vengeance, and I draw closer to Him<sup>-azwj</sup> with ratification of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Chosen one for His<sup>-azwj</sup> Face, the Selected for His<sup>-azwj</sup> Message, the Specialised with His<sup>-azwj</sup> Intercession, the standing with His<sup>-azwj</sup> rights, Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and upon his<sup>-saww</sup> companions, and upon the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>, and the Angels in their entirety, and abundant Greetings!

إِلَهِي دَرَسَتْ الْأَمَالُ وَ تَعَيَّرَتِ الْأَحْوَالُ وَ كَذَبَتِ الْأَلْسُنُ وَ أُخْلِفَتِ الْعِدَاتُ إِلَّا عِدَّتَكَ فَإِنَّكَ وَعَدْتَ مَعْفِرَةً وَ فَضْلًا

My God<sup>-azwj</sup>! The hopes have been Tested, and the situations have changed, and the tongues have belied, and the norms have been broken except Your<sup>-azwj</sup> Norms, for You<sup>-azwj</sup> have Promised Forgiveness and Grace!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ فَضْلِكَ وَ أَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ سُبْحَانَكَ وَ بِحَمْدِكَ مَا أَعْظَمَكَ وَ أَخْلَمَكَ وَ أَكْرَمَكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Give me from Your-azwj Grace, and Shelter me from the Pelted Satan-la! Glory be to You-azwj and with Your-azwj Praise! How Great is Your-azwj Magnificent, and Your-azwj Forbearance, and how Great is Your-azwj Benevolence!

وَسِعَ بِفَضْلِكَ جِلْمُكَ تَمَرُّدُ الْمُسْتَكْبِرِينَ وَ اسْتَعْرِفَتْ نِعْمَتُكَ شُكْرَ الشَّاكِرِينَ وَ عَظُمَ جِلْمُكَ عَنِ إِخْصَاءِ الْمُخْصِيَيْنِ وَ جَلَّ طَوْلُكَ عَنِ وَصْفِ الْوَاصِفِينَ

Your-azwj Forbearance is capacious with Your-azwj Grace rebellion of the arrogant ones, and Your-azwj bounties drown the thanking by the thanking ones, and Your-azwj Forbearance is Mightier from being counted by the enumerators, and Your-azwj Leniency is more Majestic from being described by the describers!

كَيْفَ لَوْ لَا فَضْلُكَ حُلِمْتَ عَمَّنْ حَلَقْتَهُ مِنْ نُطْفَةٍ وَ لَمْ يَكُ شَيْئاً قَرَّبْتَهُ بِطِيبِ رِزْقِكَ وَ أَنْشَأْتَهُ فِي تَوَاتُرِ نِعْمَتِكَ وَ مَكَّنْتَ لَهُ فِي مِهَادِ أَرْضِكَ وَ دَعَوْتَهُ إِلَى طَاعَتِكَ فَاسْتَنْجَدَ عَلَى عَصْبَانِكَ بِإِحْسَانِكَ وَ جَحَدَكَ وَ عَبَدَ غَيْرَكَ فِي سُلْطَانِكَ

How? Had it not been for Your-azwj Grace, You-azwj would not have been Lenient from the one You-azwj Created from a seed, and he was not anything, so You-azwj Nourished him with Your-azwj goodly sustenance, and Grew him in Your-azwj consecutive bounties, and Enabled for him in the cradle of Your-azwj earth, and Called him to obey You-azwj, but he sought help upon disobeying You-azwj, with Your-azwj Favours, and he rejected You-azwj and worshipped others in Your-azwj Authority!

كَيْفَ لَوْ لَا جِلْمُكَ أَمَهَلْتَنِي وَ قَدْ شَمَلْتَنِي بِسِرِّكَ وَ أَكْرَمْتَنِي بِمَعْرِفَتِكَ وَ أَطَلَقْتَ لِسَانِي بِشُكْرِكَ وَ هَدَيْتَنِي السَّبِيلَ إِلَى طَاعَتِكَ وَ سَهَّلْتَنِي الْمَسْلَكَ إِلَى كِرَامَتِكَ وَ أَحْضَرْتَنِي سَبِيلَ فُرَيْتِكَ

How? Had it not been for Your-azwj Leniency, You-azwj would not have Respited me, and Included me in Your-azwj Covering, and Honoured me with Your-azwj recognition, and Freed my tongue for thanking You-azwj, and Guided me the way to obey You-azwj, and Facilitated me the way to Your-azwj Honours, and Presented me the way to Your-azwj nearness.

فَكَانَ جَزَاؤُكَ مِنِّي أَنْ كَافَأْتُكَ عَنِ الْإِحْسَانِ بِالْإِسَاءَةِ خَرِيصاً عَلَى مَا أَسْخَطَكَ مُنْتَقِلاً فِيمَا اسْتَحَقُّ بِهِ الْمَزِيدَ مِنْ نِعْمَتِكَ سَرِيعاً إِلَى مَا أَبْعَدَ مِنْ رِضَاكَ مُغْتَبِطاً بَعْرَةَ الْأَمَلِ مُعْرِضاً عَنِ زَوَاجِرِ الْأَجْلِ لَمْ يَنْفَعْنِي جِلْمُكَ عَنِّي وَ قَدْ أَنَانِي تَوَعُّدُكَ بِأَخْذِ الْقُوَّةِ مِنِّي حَتَّى دَعَوْتُكَ عَلَى عَظِيمِ الْخَطِيئَةِ

But, recompensing You-azwj from me was, I reciprocated Your-azwj Favours with the evil deeds, eager upon what Annoys You-azwj, quickly transferring away from deserving what would increase Your-azwj bounties to what distances from Your-azwj Satisfaction, elated with the deception of hopes, turning away from rebukes of the death. Your-azwj Leniency to me did not benefit me and Your-azwj Threat had come to me with seizure of the strength from me until I supplicated to You-azwj upon the mighty sins!

اسْتَرِيدُكَ فِي نِعْمِكَ غَيْرَ مُتَأَهِّبٍ لِمَا قَدْ أَشْرَفْتَ عَلَيْهِ مِنْ نِعْمَتِكَ مُسْتَبْطِئاً لِمَزِيدِكَ وَ مُتَسَخِّطاً لِمَيْسُورِ رِزْقِكَ مُقْتَضِياً جَوَائِزَكَ بِعَمَلِ الْفَجَّارِ كَالْمُرَاصِدِ رَحْمَتَكَ بِعَمَلِ الْأَبْرَارِ مُجْتَهِداً أَتَمَّتْ عَلَيْكَ الْعَظَائِمَ كَالْمُدْبِلِ الْأَمِينِ مِنْ قِصَاصِ الْجَزَائِمِ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مُصِيبَةً عَظِيمَةً رَزُوْهَا وَ جَلَّ عَمَّا مَحَا

I seek the increase in Your-azwj bounties, not fearing You-azwj for what I have incurred of Your-azwj Retribution, rather in anticipation of Your-azwj Abundance. I am hopeful for more, yet distressed by the ease of Your-azwj sustenance, seeking Your-azwj Rewards through the deeds

of the wicked, like one seeking Your<sup>-azwj</sup> Mercy through the actions of the righteous. I earnestly implore You<sup>-azwj</sup> for great things, like one safely sheltered from the retribution of crimes. So, we are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! A disaster of great magnitude and its punishment is mighty!

بَلْ كَيْفَ لَوْ لَا أَمَلِي وَوَعْدِكَ الصُّفْحَ عَنْ زَلَلِي أَرْجُو إِفَالَتَكَ وَ قَدْ جَاهَرْتُكَ بِالْكَبَائِرِ مُسْتَحْفِيًا عَنْ أَصَاغِرِ خَلْقِكَ فَلَا أَنَا رَاقِبْتُكَ وَ أَنْتَ مَعِي وَ لَا رَاعَيْتُ حُرْمَةَ سِتْرِكَ عَلَيَّ

But how can I not have my hopes and Your<sup>-azwj</sup> Promise is of Pardoning my slips. I am hopeful of Your<sup>-azwj</sup> Forgiveness although I have been open with the major sins, in concealment from Your<sup>-azwj</sup> small creatures! So, neither did I watch out for You<sup>-azwj</sup> and You<sup>-azwj</sup> were with me, nor did I care of the sanctity of Your<sup>-azwj</sup> Covering upon me!

بِأَيِّ وَجْهِ أَلْفَاكَ وَ بِأَيِّ لِسَانٍ أَنَا جِئْتُكَ وَ قَدْ نَقَضْتُ الْعُهُودَ وَ الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ جَعَلْتُكَ عَلَيَّ كَفِيلًا ثُمَّ دَعَوْتُكَ مُتَّجِمًا فِي الْخَطِيئَةِ فَأَجَبْتَنِي وَ دَعَوْتَنِي وَ إِلَيْكَ فَفَرِي فَلَمْ أَجِبْ

With which face will I meet You<sup>-azwj</sup>, and with which tongue shall I whisper to You<sup>-azwj</sup> and I have broken the pacts and the Eman after its emphasis, and I have made You<sup>-azwj</sup> a Guarantor upon me, then I supplicate to you<sup>-azwj</sup>, while storming into the sins, yet You<sup>-azwj</sup> Respond to me and Call me, and to You<sup>-azwj</sup> is my need, but I did not respond!

فَوَا سَوَاتَاهُ وَ فُتِحَ صَنِيعَاهُ أَيُّهُ جُرْأُو بَحْرَاتُ وَ أَيُّ تَعْرِيرٍ عَزَزْتُ نَفْسِي سُبْحَانَكَ فَبِكَ أَتَقَرَّبُ إِلَيْكَ وَ بِحَقِّكَ أَقْسِمُ عَلَيْكَ وَ مِنْكَ أَهْرُبُ إِلَيْكَ

O its evil, and O its ugliness! What audacity I had to dare, and what deception I deceived myself with! Glory be to You<sup>-azwj</sup>! It is through You<sup>-azwj</sup> that I seek closeness to You<sup>-azwj</sup>, and by Your<sup>-azwj</sup> right I swear upon You<sup>-azwj</sup>. From You<sup>-azwj</sup>, I seek Refuge to You<sup>-azwj</sup>!

بِنَفْسِي اسْتَحْفَفْتُ عِنْدَ مَعْصِيَتِي لَا بِنَفْسِكَ وَ بِجَهْلِي اعْتَزَلْتُ لَا بِجَلْمِكَ وَ حَقِّي أَضَعْتُ لَا عَظِيمَ حَقِّكَ وَ نَفْسِي ظَلَمْتُ وَ لِرَحْمَتِكَ الْآنَ رَحُوتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أَنْبْتُ وَ تَضَرَّعْتُ فَارْحَمْ إِلَيْكَ فَفَرِي وَ فَاقْتِي وَ كَبَوْتِي لِحِرِّ وَجْهِ وَ حَبْرِي فِي سَوَاءِ دُنُوبِي إِنَّكَ أَرْحَمُ الرَّاحِمِينَ:

I have taken lightly with myself during my disobedience, not with Yourself<sup>-azwj</sup>, and I have been deceived due to my ignorance not due to Your<sup>-azwj</sup> Forbearance, and I have placed my rights not the mightiness of Your<sup>-azwj</sup> rights, and I have been unjust to myself, and now I am hoping for Your<sup>-azwj</sup> Mercy, and have believed in You<sup>-azwj</sup> and have relied upon You<sup>-azwj</sup>, and in You<sup>-azwj</sup> I put my trust and beseech, so have Mercy! To You<sup>-azwj</sup> is my poverty and destitution, and my cover of my face for heat, and my confusion regarding my evil sins! You<sup>-azwj</sup> are most Merciful of the merciful ones!

يَا أَسْمَعَ مَدْعُوٍّ وَ حَبِيرَ مَرْجُوٍّ وَ أَحْلَمَ مَقْضٍ [مُعْضٍ] وَ أَقْرَبَ مُسْتَعَاثٍ أَدْعُوكَ مُسْتَعِينًا بِكَ اسْتِعَاثَةَ الْمُسْتَحِيرِ الْمُسْتَيْبِسِ مِنْ إِعَاثَةِ خَلْقِكَ فَعُدْ بِلُطْفِكَ عَلَيَّ صَغْفِي وَ اغْفِرْ بِسَعَةِ رَحْمَتِكَ كَبَائِرَ دُنُوبِي وَ هَبْ لِي عَاجِلَ صُنْعِكَ إِنَّكَ أَوْسَعُ الْوَاهِبِينَ

O Hearer of the supplicater, and Best of hopes, and most Lenient of the decreeing ones, and closest of the helpers! I supplicate to You<sup>-azwj</sup> crying out for Help with You<sup>-azwj</sup>, and crying of the confused, the despaired from help of Your<sup>-azwj</sup> creatures, so Repeat Your<sup>-azwj</sup> Gentleness upon my weakness and Forgive by vastness of Your<sup>-azwj</sup> Mercy my major sins, and Gift to me Your<sup>-azwj</sup> immediate Dealing, You<sup>-azwj</sup> are most Capacious of the bestowers!



لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَا اللَّهُ يَا أَحَدًا يَا اللَّهَ يَا صَمَدًا يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

**'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]. O Allah<sup>-azwj</sup>, O First! O Allah<sup>-azwj</sup>, O Solid! O One Who *does not beget and is not begotten* [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

اللَّهُمَّ أَعْيَيْتَنِي الْمَطْلَبَ وَ ضَاقَتْ عَلَيَّ الْمَذَاهِبُ وَ أَقْضَانِي الْأَبَاعِدُ وَ مَلَّنِي الْأَقَارِبُ وَ أَنْتَ الرَّجَاءُ إِذَا انْقَطَعَ الرَّجَاءُ وَ الْمُسْتَعَانُ إِذَا عَظُمَ الْبَلَاءُ وَ اللَّجَأُ فِي الشَّدَةِ وَ الرَّجَاءُ فَنَفْسُ كُرْبَةٍ نَفْسٍ إِذَا دَكَّرَهَا الْقُنُوطُ مَسَاوِيهَا أَيَّاسَتْ مِنْ رَحْمَتِكَ لَا تُؤَيِّسُنِي مِنْ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! The demands have fatigued me and the paths have narrowed upon me, and the far ones have distanced me and the near ones are fed-up with me, and You<sup>-azwj</sup> are the hope when the (other) hopes are cut off, and the Assister when the affliction is might, and the Shelter during the adversity and the prosperity! Remove the distress of my soul when the despondency reminds it of its evil deeds, despairing it from Your<sup>-azwj</sup> Mercy! Do not let me despair from Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>309</sup>

9- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع رُوِيَ أَنَّهُ دَعَا بِهِ يَوْمَ الْجَمَلِ قَبْلَ الْوَأَقِعَةِ

(The book) 'Mahj Al Dawaat' –

'A supplication of our Master Amir Al-Momineen<sup>-asws</sup>. It is reported that he<sup>-asws</sup> had supplicated with it, on the day of (battle of) Jamal before the event: -

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَى حُسْنِ صُنْعِكَ إِلَيَّ وَ تَعَطُّفِكَ عَلَيَّ وَ عَلَى مَا وَصَلْتَنِي بِهِ مِنْ نُورِكَ وَ تَدَارَكْتَنِي بِهِ مِنْ رَحْمَتِكَ وَ أَسْبَعْتَ عَلَيَّ مِنْ نِعْمَتِكَ

'O Allah<sup>-azwj</sup>! I am praising You<sup>-azwj</sup> are rightful of the Praise based upon Your<sup>-azwj</sup> excellent Dealing, and your<sup>-azwj</sup> Compassion upon me and upon what You<sup>-azwj</sup> have Graced me with of Your<sup>-azwj</sup> Noor, and You<sup>-azwj</sup> Made me come across Your<sup>-azwj</sup> Mercy, and Showered upon me of Your<sup>-azwj</sup> bounties!

فَقَدْ اصْطَنَعْتَ عِنْدِي يَا مَوْلَايَ مَا يَحِقُّ لَكَ بِهِ جُهِدِي وَ شُكْرِي لِحُسْنِ عَمَلِكَ وَ بَلَاءَتِكَ الْقَدِيمِ عِنْدِي وَ تَطَاهُرِ نِعْمَاتِكَ عَلَيَّ وَ تَتَابَعِ آبَائِكَ لَدَيَّ لَمْ أَبْلُغْ إِحْرَارَ حَظِّي وَ لَا إِصْلَاحَ نَفْسِي

My Master! You<sup>-azwj</sup> have Dealt with me what is rightful for You<sup>-azwj</sup> of my efforts with it and my gratitude for Your<sup>-azwj</sup> excellent Pardon, and Your<sup>-azwj</sup> ancient Trials with me, and Manifesting Your<sup>-azwj</sup> bounties upon me, and Your<sup>-azwj</sup> successive Favours to me. I have not reached the achievement of my share nor rectification of myself!

وَ لَكِنَّكَ يَا مَوْلَايَ بَدَأْتَنِي أَوْلًا بِإِحْسَانِكَ فَهَدَيْتَنِي لِدِينِكَ وَ عَرَفْتَنِي نَفْسَكَ وَ تَبَيَّنْتَنِي فِي أُمُورِي كُلِّهَا بِالْكَفَايَةِ وَ الصَّنْعِ لِي فَصَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ وَ مَنَعْتَ مِنِّي مَخْذُورَ الْفَضَاءِ فَلَسْتُ أَذْكَرُ مِنْكَ إِلَّا جَمِيلًا وَ لَمْ أَرْ مِنْكَ إِلَّا تَفْضِيلًا

But, O my Master, You<sup>-azwj</sup> initiated me first with Your<sup>-azwj</sup> Favours, so You<sup>-azwj</sup> Guided me to Your<sup>-azwj</sup> religion, and Introduced me to Yourself<sup>-azwj</sup> and Affirmed me in all my affairs with the

<sup>309</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 8

sufficiency and the goodly Dealings to me! You<sup>-azwj</sup> Turned away from me the hardships of the afflictions and Prevented from me the hazards of the Decrees, so I don't remember from You<sup>-azwj</sup> except beauty and I did not see from You<sup>-azwj</sup> except Graciousness!

يَا إِلَهِي كَمْ مِنْ بَلَاءٍ وَ جَهْدٍ صَرَفْتَهُ عَنِّي وَ أَرْتَيْتَنِي فِي غَيْرِي وَ كَمْ مِنْ نِعْمَةٍ أَفْرَزْتَ بِهَا عَيْنِي وَ كَمْ مِنْ صَنِيعَةٍ شَرِيفَةٍ لَكَ عِنْدِي

O my God<sup>-azwj</sup>! How many from afflictions and hardships You<sup>-azwj</sup> have Turned away from me and I have seen these in others, and how many bounties my eyes have been delighted with, and how many noble dealings there are from You<sup>-azwj</sup> with me!

إِلَهِي أَنْتَ الَّذِي تُجِيبُ عِنْدَ الْإِضْطِرَارِ دَعْوَتِي وَ أَنْتَ الَّذِي تُنْقِصُ عِنْدَ الْعُمُومِ كُرْبَتِي وَ أَنْتَ الَّذِي تَأْخُذُ لِي مِنَ الْأَعْدَاءِ بِظُلَامَتِي فَمَا وَجَدْتُكَ وَ لَا أَجِدُكَ بَعِيداً مِنِّي حِينَ أُرِيدُكَ وَ لَا مُتَقَبِضاً عَنِّي حِينَ أَسْأَلُكَ وَ لَا مُعْرِضاً عَنِّي حِينَ أَدْعُوكَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> are the One Who Answers my supplication during the desperation, and You<sup>-azwj</sup> are the One Who Relieves my distress during the sadness, and You<sup>-azwj</sup> are the One Who Takes for me my grievances from the enemies! I have not found You<sup>-azwj</sup> nor do I find You<sup>-azwj</sup> distant from me whenever I want You<sup>-azwj</sup>, nor Withdrawn from me when I ask You<sup>-azwj</sup>, nor Turning away from me when I supplicate to You<sup>-azwj</sup>!

فَأَنْتَ إِلَهِي أَجِدُ صَنِيعَكَ عِنْدِي مُحْمُوداً وَ حَسَنَ بَلَائِكَ عِنْدِي مُؤْجُوداً وَ جَمِيعَ فِعْلِكَ عِنْدِي جَمِيلاً يَحْمَدُكَ لِسَانِي وَ عَقْلِي وَ جَوَارِحِي وَ جَمِيعَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي

You<sup>-azwj</sup> are my God<sup>-azwj</sup>! I find Your<sup>-azwj</sup> Dealings with me as praise-worthy, and Your<sup>-azwj</sup> good Trials with me existent, and entirety of Your<sup>-azwj</sup> Actions with me as beautiful! My tongue praises You<sup>-azwj</sup> and so does my intellect, and my limbs, and entirety of what the earth carries from me!

يَا مَوْلَايَ أَسْأَلُكَ بِنُورِكَ الَّذِي اسْتَفْقَمْتَهُ مِنْ عَظَمَتِكَ وَ عَظَمَتِكَ الَّتِي اسْتَفْقَمْتَهَا مِنْ مَنِيَّتِكَ

O my Master! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Noor which You<sup>-azwj</sup> Derived from Your<sup>-azwj</sup> Magnificence, and Your<sup>-azwj</sup> Magnificence which You<sup>-azwj</sup> Derived from Your<sup>-azwj</sup> Desire!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي عَلَا أَنْ تَمُنَّ عَلَيَّ بِوَجْهِ شُكْرِي نِعْمَتَكَ رَبِّ مَا أَحْرَصَنِي عَلَى مَا زَهَدْتَنِي فِيهِ وَ حَسْبْتَنِي عَلَيْهِ إِنْ لَمْ تُعْجِبْ عَلَيَّ دُنْيَايَ بِزُهْدٍ وَ عَلَيَّ آخِرَتِي بِتَقْوَى هَلَكْتُ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which is Exalted, to Confer upon me obligating my thanking for You<sup>-azwj</sup> bounties! Lord<sup>-azwj</sup>, how much is my eagerness upon what You<sup>-azwj</sup> have Made me ascetic regarding it and Urged me upon it! If You<sup>-azwj</sup> don't Assist me upon my world with asceticism, and upon my Hereafter with piety, I will be destroyed!

رَبِّي دَعْتَنِي دَوَاعِي الدُّنْيَا مِنْ حَزْبِ النِّسَاءِ وَ الْبَنِينَ فَأَجَبْتَنِي سَرِيعاً وَ رَكَنْتُ إِلَيْهَا طَائِعاً وَ دَعْتَنِي دَوَاعِي الآخِرَةِ مِنَ الزُّهْدِ وَ الْإِجْتِهَادِ فَكَبُرْتُ لَهَا وَ لَمْ أَسَارِعْ إِلَيْهَا مُسَارِعَتِي إِلَى الْحَطَامِ الْهَامِدِ وَ الْهَشِيمِ الْبَائِدِ وَ السَّرَابِ الدَّاهِبِ عَنْ قَلِيلٍ

My Lord<sup>-azwj</sup>! Attractions of the world have called me, from wealth, the women and the sons, so I responded to these swiftly and inclined to these willingly, and attractions of the Hereafter

called me, from the asceticism and the striving, but I hesitated to these and was not quick to these as my quickness was to the crumbling debris, and the distant wildfire, and the mirage vanishing shortly!

رَبِّ خَوْفَتْنِي وَ شَوْقَتْنِي وَ احْتَجَجْت عَلَيَّ فَمَا جِئْتُكَ حَقَّ خَوْفِكَ وَ أَخَافُ أَنْ أَكُونَ قَدْ تَبَطَّطَ عَنِ السَّعْيِ لَكَ وَ تَهَاوَنْتُ بِشَيْءٍ مِنْ احْتِجَابِكَ

Lord-azwj! You-azwj Frightened me and Excited me, and You-azwj Veiled upon me, but I did not fear You-azwj as is right to fear You-azwj, and I fear that I might be sluggish from striving for You-azwj, and been deficient with something from Your-azwj Arguments!

اللَّهُمَّ فَاجْعَلْ فِي هَذِهِ الدُّنْيَا سَعْيِي لَكَ وَ فِي طَاعَتِكَ وَ اِمْلَأْ قَلْبِي خَوْفَكَ وَ حَوْلْ تَثْبِيطِي وَ تَهَاوُنِي وَ تَفْرِيطِي وَ كُلَّ مَا أَخَافُهُ مِنْ نَفْسِي فَرَقًا مِنْكَ وَ صَبْرًا عَلَى طَاعَتِكَ وَ عَمَلًا بِهِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ اجْعَلْ جُنَّتِي مِنَ الْخَطَايَا حَصِينَةً وَ حَسَنَاتِي مُضَاعَفَةً فَإِنَّكَ تُضَاعِفُ لِمَنْ تَشَاءُ

O Allah-azwj! Make my striving in this world to be for You-azwj and in obedience to You-azwj, and Fill my heart with fear of You-azwj, and Transfer my slackness, and my taking it easy, and my excessiveness, and all what I fear from myself separating from You-azwj, and to be patient upon obedience to You-azwj and working with it, O with the Majesty and the Benevolence, and Make my shield from the sins a fortress, and my good deeds multiplied, surely, You-azwj Multiply for the one You-azwj Desire to!

اللَّهُمَّ اجْعَلْ دَرَجَاتِي فِي الْجَنَّاتِ رَفِيعَةً وَ اَعُوذُ بِكَ رَبِّي مِنْ رَفِيعِ الْمَطْعَمِ وَ الْمَشْرَبِ وَ اَعُوذُ بِكَ مِنْ شَرِّ مَا اَعْلَمُ وَ مِنْ شَرِّ مَا لَا اَعْلَمُ

O Allah-azwj! Make my ranks in the Gardens to be lofty, and I seek Refuge with You-azwj, my Lord-azwj, the food and the drinks to be raised away, and I seek Refuge from evil what I know and from evil of what I don't know!

وَ اَعُوذُ بِكَ مِنَ الْفَوَاحِشِ كُلِّهَا مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ اَعُوذُ بِكَ رَبِّي أَنْ اَشْتَرِيَ الْجُهْلَ بِالْعِلْمِ كَمَا اشْتَرَى غَيْرِي اَوْ السَّقَةَ بِالْحِلْمِ اَوْ الْجُرْعَ بِالصَّبْرِ اَوْ الصَّلَاةَ بِالْهُدَى اَوْ الْكُفْرَ بِالْاِيْمَانِ

And I seek Refuge with You-azwj from all the immoralities, whatever are apparent from these and what are hidden, and I seek Refuge with You-azwj, my Lord-azwj, from buying the ignorance with (selling) the knowledge like what others have bought, or (buying) the foolishness for the forbearance, or (buying) the panic for the patience, or (buying) the straying for the Guidance, or (buying) the Kufir for the Eman!

يَا رَبِّ مَنْ عَلَيَّ بِذَلِكَ فَإِنَّكَ تَتَوَلَّى الصَّالِحِينَ وَ لَا تُضِيعُ أَجْرَ الْمُحْسِنِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Lord-azwj! Confer upon me with that, for You-azwj are in Charge of the righteous ones, and do not Waste the Recompense of the good doers, and the Praise is for Allah-azwj, Lord-azwj of the worlds!<sup>310</sup>

وَ مِنْ ذَلِكَ دُعَاءُ لِمَوْلَانَا وَ مُقْتَدَانَا اَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ اَبِي طَالِبٍ ع عِنْدَ اِبْتِدَاءِ الْقِتَالِ يَوْمَ صِفِّينَ مِنْ كِتَابِ صِفِّينَ لِعَبْدِ الْعَزِيزِ الْجُلُودِيِّ مِنْ اَصْحَابِنَا رَحْمَةُ اللهِ تَعَالَى

<sup>310</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 a

And from that –

A supplication of our Master and our leader Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> at the beginning of the fighting on the day of (battle of) Siffeen, from ‘Kitab Siffeen’ of Abdul Aziz Jaloudy, from our companions, may Allah<sup>-azwj</sup> the Exalted Mercy him.

قَالَ فَلَمَّا زَحَفُوا بِاللَّوَاءِ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He said, ‘When they marched with the flags Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and his<sup>-asws</sup> Progeny<sup>-asws</sup>, said: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

اللَّهُمَّ إِنَّا نَعْبُدُكَ وَ إِنَّا نَسْتَعِينُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا أَحَدُ يَا صَمَدُ يَا إِلَهَ مُحَمَّدٍ إِنَّكَ تَقْلَتِ الْأَقْدَامَ وَ أَفْضَتِ الْقُلُوبَ وَ شَخَّصَتِ الْأَبْصَارَ وَ مَدَّتِ الْأَعْنَاقَ وَ طَلَبَتِ الْحَوَائِجَ وَ رَفَعَتِ الْأَيْدِي

O Allah<sup>-azwj</sup>! ***(It is) You we worship and You do we seek Assistance (from) [1:5].*** O Allah<sup>-azwj</sup>! O Beneficent! O Merciful! O First! O Solid! O God<sup>-azwj</sup> of Muhammad<sup>-saww</sup>! To You<sup>-azwj</sup> the feet are walking, and the hearts are pouring, and the sights are gazing, and the necks are extended, and the needs are sought, and the hands are raised!

اللَّهُمَّ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

O Allah<sup>-azwj</sup>! ***‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]!***

ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ ثَلَاثًا.

Then he<sup>-asws</sup> said: ‘There is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest!’ – thrice”<sup>311</sup>.

وَ مِنْ ذَلِكَ فِي رِوَايَةٍ مِنْ كِتَابِ الْجُلُودِيِّ قَالَ: كَانَ عَلِيٌّ نُبِيَّ أَبِي طَالِبٍ ع إِذَا سَارَ إِلَى الْقِتَالِ ذَكَرَ اسْمَ اللَّهِ تَعَالَى حَتَّى يَرْكَبَ ثُمَّ يَقُولُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ الْحَمْدُ لِلَّهِ عَلَى نِعْمِهِ عَلَيْنَا وَ فَضْلِهِ الْعَظِيمِ عِنْدَنَا

And from that, in a report from the book of Al Jaloudy who said,

‘It so happened, whenever Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> travelled to the battle, he<sup>-asws</sup> mentioned the Name of Allah<sup>-azwj</sup> the Exalted until he<sup>-asws</sup> rode, then he<sup>-asws</sup> said: ***‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14]!*** The Praise is for Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> bounties upon us and His<sup>-azwj</sup> Mighty Grace with us!

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ بِعَلَّةِ رَسُولِ اللَّهِ ص وَ يَرْفَعُ يَدَيْهِ وَ يَدْعُو الدُّعَاءَ الْأَوَّلَ وَ فِيهِ تَقْدِيمٌ وَ تَأْخِيرٌ.

<sup>311</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 b

Then he<sup>-asws</sup> faced the Qiblah with the mule of Rasool-Allah<sup>-saww</sup> and raised his<sup>-asws</sup> hands and supplicated the first supplication, and in it there is advancement and delaying (of the words”<sup>312</sup>.

فَصَلَّى: وَجَدْتُ فِي آخِرِ كِتَابِ قَالِيهِ نَصْفُ ثَمَنِ الْوَرَقِ بِحِطِّ ابْنِ الْبَاقِلَانِيِّ الْمُنْكَلِمِ النَّحْوِيِّ مَنَاماً يَغْتَبِرُ حِطَّهُ هَذَا لَفْظُهُ حَدَّثَنِي السَّيِّدُ الْأَجَلِيُّ الْأَوْحَدُ الْعَالِمُ مُؤَيَّدُ الدِّينِ شَرَفُ الْقَضَاةِ عَبْدُ الْمَلِكِ أَدَامَ اللَّهُ غُلُوَّهُ أَنَّهُ كَانَ مَرِيضاً فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ ع وَكَأَنَّهُ قَدْ نَزَلَ مِنَ الْهَوَاءِ فَأَرَادَ أَنْ يَسْأَلَهُ الدُّعَاءَ لِكُونِهِ مَرِيضاً فَلَمْ يَسْأَلْهُ

Detail – I found in end of a book, covering half of eight pages in handwriting of Ibn Al Baqilany, the speaker of syntax with another of his handwriting, this wording,

‘It is narrated to me by the Seyyid, the most majestic, the foremost scholar, supporter of religion, nobility of the judgments, Abdul Malik, may Allah<sup>-azwj</sup> Makes his exaltedness permanent. He was sick, so Amir Al-Momineen<sup>-asws</sup> came and it was as if he<sup>-asws</sup> had descended from the air. He wanted to ask him<sup>-asws</sup> the supplication for his being sick, but did not ask him<sup>-asws</sup>.

فَقَالَ لَهُ الشِّفَاءُ وَ مَرَّ يَدُهُ عَلَى ذِرَاعِهِ الْأَيْمَنِ ثُمَّ قَالَ لَهُ قُلْ ثَلَاثَ مَرَّاتٍ يَحْفَظُكَ اللَّهُ بِهَا

He<sup>-asws</sup> said to him: ‘The healing!’ and passed his<sup>-asws</sup> hand upon his right arm, then said to him: ‘Say three times, Allah<sup>-azwj</sup> will Protect you due to it! Say: -

قُلْ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ الَّذِينَ قَالَ لَهُمْ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَوَاذَهُمْ إِيْمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَوْضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

‘I seek Refuge of Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>! **Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173].** I seek Refuge from the Pelted Satan<sup>-la</sup>, **and I entrust my matters to Allah, surely Allah Sees the servants’ [40:44]**’.

قُلْ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَ مَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

Say, ‘I seek Refuge from the Pelted Satan<sup>-la</sup>! **Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, and He is the Mighty, the Wise [35:2]**!’

وَ إِذَا قُلْتِ الَّذِينَ آيَاتُ اللَّهِ تَعَالَى فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ

And when you say the Verse: **Those [3:173], Allah<sup>-azwj</sup> Exalted Says: So they returned with a Favour from Allah and (His) Grace. No evil touched them [3:174].**

وَ إِذَا قُلْتِ أَوْضُ أَمْرِي إِلَى اللَّهِ قَالَ اللَّهُ تَعَالَى فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكْرُوهًا وَ حَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

<sup>312</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 c

And when you say: **and I entrust my matters to Allah, [40:44]**, Allah<sup>-azwj</sup> the Exalted Says: **So Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45].**

وَ إِذَا قُلْتُمْ مَا يَفْتَحُ اللَّهُ الْآيَةَ وَ هَذَا الْإِيمَانُ النَّامُ

And when you say the Verse: **Whatever Mercy Allah Opens [35:2]**, and this is the complete Eman'.

هَذَا تَفْسِيرُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ

This is interpretation by Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting be upon him<sup>-asws!</sup>

أَقُولُ أَنَا وَ قَدْ سَقَطَ تَمَامُ تَفْسِيرِ الْآيَةِ الْآخِرَةِ.

I am saying, 'And the complete interpretation of the last Verse has been dropped'<sup>313</sup>.

وَ مِنْ ذَلِكَ دُعَاءُ مَوْلَانَا وَ مُقْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمَ الْهَرِيرِ بِصِفَيْنَ رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ فِي كِتَابِ الدُّعَاءِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمَسْمَعِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ وَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ بْنِ وَهْبِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ التُّعْمَانِ الْأَحْوَلِ

And from that is a supplication of our Master and our leader Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> on the day of Al-Hareer at Siffeen, by our chain to Sa'ad Bin Abdullah in 'Kitab Al Dua'. He said, 'It is narrated to me by Muhammad Bin Abdullah Al-Masmaie, from Abdullah Bin Abdul Rahman Al-Asamma, and it is narrate to me by Musa Bin Ja'far Bin Wahb Al-Baghdady, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abu Ja'far Muhammad Bin Al-Numan Al-Ahowl,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَعَا أَمِيرَ الْمُؤْمِنِينَ ع يَوْمَ الْهَرِيرِ حِينَ اشْتَدَّ عَلَى أَوْلِيَائِهِ الْأَمْرُ دُعَاءَ الْكَرْبِ مِنْ دَعَا بِهِ وَ هُوَ فِي أَمْرٍ قَدْ كَرِهَهُ وَ عَمَّهُ نَجَّاهُ اللَّهُ مِنْهُ وَ هُوَ

'From Abu Abdullah<sup>-asws</sup> having said: 'A supplication of Amir Al-Momineen<sup>-asws</sup> on the day of Al-Hareer when the matter intensified upon his<sup>-asws</sup> friends, the supplication of distress. One who supplicates with it while he is in a matter which has distressed him and saddened him, Allah<sup>-azwj</sup> would Rescue him from it, and it is: -

اللَّهُمَّ لَا تُحِبِّبْ إِلَيَّ مَا أَبْغَضْتَ وَ لَا تُبْغِضْ إِلَيَّ مَا أَحْبَبْتَ

O Allah<sup>-azwj</sup>! Do not Make it beloved to Me<sup>-azwj</sup> what You<sup>-azwj</sup> Hate, nor Make it hateful to me what You<sup>-azwj</sup> Love!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَرْضَى سَخَطَكَ أَوْ أَسْخَطَ رِضَاكَ أَوْ أُرَدَّ قَضَاءَكَ أَوْ أَعْدُو قَوْلَكَ أَوْ أَنْصَحَ أَعْدَاءَكَ أَوْ أَعْدُو أَمْرِكَ فِيهِمْ

<sup>313</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 d

O Allah-azwj! I seek Refuge with You-azwj from exposing to Your-azwj Annoyance or from my being annoyed with Your-azwj Satisfaction, or rejecting Your-azwj Decree, or opposing Your-azwj Word, or advising Your-azwj enemies, or opposing Your-azwj Command regarding them!

اللَّهُمَّ مَا كَانَ مِنْ عَمَلٍ أَوْ قَوْلٍ يُقْرَبُنِي مِنْ رِضْوَانِكَ وَ يُبَاعِدُنِي مِنْ سَخَطِكَ فَصَيِّرْ لِي وَ اجْمَلِي عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Whatever action or word drawing me closer to Your-azwj Satisfaction and distancing me from Your-azwj Annoyance, Make me come to it and Carry me upon it, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ لِسَانًا ذَاكِرًا وَ قَلْبًا شَاكِرًا وَ يَقِينًا صَادِقًا وَ إِيمَانًا خَالِصًا وَ حَسَدًا مُتَوَاضِعًا وَ ارْزُقْنِي مِنْكَ حُبًّا وَ ادْخُلْ قَلْبِي مِنْكَ رُغْبًا

O Allah-azwj! I ask You-azwj for a tongue doing Zikr, and a thankful heart, and truthful certainty, and sincere Eman, and humble body, and Grace me Love from You-azwj and Insert into my hear Awe from You-azwj!

اللَّهُمَّ فَإِنْ تَرَحَّمْتَنِي فَقَدْ حَسَنَ ظَنِّي بِكَ وَ إِنْ تُعَذِّبْتَنِي فَبِظُلْمِي وَ جُورِي وَ جُرْمِي وَ إِسْرَافِي عَلَى نَفْسِي فَلَا عُذْرَ لِي إِنْ اعْتَدَزْتُ وَ لَا مُكَافَأَةَ أَحْتَسِبُ بِهَا

O Allah-azwj! If You-azwj Mercy me, my thoughts with You-azwj are good, and if You-azwj Punish me, it would be due to my injustices and my tyranny and my crimes and my extravagance upon myself. So, there is no excuse for me that I can apologise to You-azwj with, nor are reciprocation I can be anticipating with!

اللَّهُمَّ إِذَا خَضَرَّتِ الْأَجَالُ وَ نَفَدَتِ الْأَيَّامُ وَ كَانَ لَا بُدَّ مِنْ لِقَائِكَ فَأَوْجِبْ لِي مِنَ الْجَنَّةِ مَنْزِلًا يُعْطِي بِيهِ الْأَوْلُونَ وَ الْأَجْرُونَ لَا حَسْرَةَ بَعْدَهَا وَ لَا زَفِيقَ بَعْدَ زَفِيقِهَا فِي أَكْرَمِهَا مَنْزِلًا

O Allah-azwj! When the deaths present and the days deplete, and there was no escape from meeting You-azwj, Obligate a dwelling for me from the Paradise, (to which) the former ones and the latter ones would envy me with it, there being no regret after it nor any friend after its friends in most honourable of dwellings!

اللَّهُمَّ أَلْبِسْنِي حُشُوعَ الْإِيمَانِ بِالْعَزَّةِ قَبْلَ حُشُوعِ الدَّلِّ فِي النَّارِ أَنِّي عَلَيْكَ رَبِّ أَحْسَنَ النَّتَاءِ لِأَنَّ بَلَاءَكَ عِنْدِي أَحْسَنُ الْبَلَاءِ

O Allah-azwj! Clothe me with fearfulness of the Eman with the honour before fearfulness of the humiliation in the Hellfire! I laud upon You-azwj Lord, the most excellent of the laudation, because Your-azwj afflictions (trials) in my view are most excellent of the trials!

اللَّهُمَّ فَأَذِقْنِي مِنْ عَوْنِكَ وَ تَأْيِيدِكَ وَ تَوْفِيقِكَ وَ رِفْدِكَ وَ ارْزُقْنِي شَوْقًا إِلَى لِقَائِكَ وَ نَصْرًا فِي نَصْرِكَ حَتَّى أَجِدَ حَلَاوَةَ ذَلِكَ فِي قَلْبِي وَ اغْرِمْ لِي عَلَى أَشَدِّ أُمُورِي فَقَدْ تَرَى مَوْقِفِي وَ مَوْقِفَ أَصْحَابِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي

O Allah-azwj! Make me taste from Your-azwj Assistance, and Your-azwj Support, and Your-azwj Inclination, and Your-azwj provision, and Grace me yearning to meeting You-azwj, and help from Your-azwj Help until the sweetness of that is in my heart, and Determine for me upon Guiding my affairs! You-azwj can See my pausing and pausing of my companions, and nothing from my affairs is hidden from You-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّصْرَ الَّذِي نَصَرْتَ بِهِ رَسُولَكَ وَفَرَّقْتَ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ حَتَّى أَقْمَتَ بِهِ دِينَكَ وَأَفْلَجْتَ بِهِ حُجَّتَكَ يَا مَنْ هُوَ لِي فِي كُلِّ مَقَامٍ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the victory which You<sup>-azwj</sup> Granted to Your<sup>-azwj</sup> Rasool<sup>-saww</sup> and You<sup>-azwj</sup> Differentiated by it between the truth and the falsehood until I established Your<sup>-azwj</sup> religion with it, and clarify Your<sup>-azwj</sup> Arguments with it! O One Who is for me in every place!

وَدَكَرَ سَعْدُ بْنُ عَبْدِ اللَّهِ أَنَّ هَذَا الدُّعَاءَ دَعَا بِهِ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ قَبْلَ رَفْعِ الْمَصَاحِفِ الشَّرِيفَةِ

And Sa'd Bin Abdullah mentioned, 'This supplication, Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, supplicated with it before the noble Qurans were raised (in the battle of Siffeen)'.  
 ثُمَّ قَالَ مَا مَعْنَاهُ أَنَّ إِبْلِيسَ صَرَخَ صَرْخَةً سَمِعَهَا بَعْضُ الْعَسْكَرِ يُشِيرُ عَلَى مُعَاوِيَةَ وَأَصْحَابِهِ بِرَفْعِ الْمَصَاحِفِ الْجَلِيلَةِ لِجَلْبَابِهِ فَأَجَابَهُ الْخَوَارِجُ لِمُعَاوِيَةَ إِلَى شُبُهَاتِهِ فَرَفَعُوهَا فَاخْتَلَفَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَ كَمَا اخْتَلَفُوا فِي طَاعَةِ رَسُولِ اللَّهِ ص فِي حَيَاتِهِ فَدَعَا عَ فَقَالَ

Then he said, 'What it means that Iblees<sup>-la</sup> shouted a shout that some of the soldiers hears, indicating to Muawiya and his companions to raise the majestic Qurans as a trick. The Kharijites responded to him<sup>-la</sup> for Muawiya to his confusion. The companions of Amir Al-Momineen Ali<sup>-asws</sup> differed just as they had differed in obedience to Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> lifetime. So, he<sup>-asws</sup> supplicated saying: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ مِنْ جَهْدِ الْبَلَاءِ وَمِنْ ثَمَاتِهِ الْأَعْدَاءِ

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the well-being from hardship of the afflictions and from gloating by the enemies!

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَزَكِّ عَمَلِي وَاعْسِلْ خَطَايَايَ فَإِنِّي ضَعِيفٌ إِلَّا مَا قُوِّتُ وَأَقْسِمُ لِي جَلْمًا تَسُدُّ بِهِ بَابَ الْجَهْلِ وَعِلْمًا تُفَرِّجُ بِهِ الْجَهْلَاتِ وَبِقِيْنَا تَذْهَبُ بِهِ الشُّكُّ عَنِّي وَفَهْمًا تُخْرِجُنِي بِهِ مِنَ الْفِتَنِ الْمُعْضَلَاتِ وَنُورًا أَمْشِي بِهِ فِي النَّاسِ وَأَهْتَدِي بِهِ فِي الظُّلُمَاتِ

O Allah<sup>-azwj</sup>! Forgive my sins for me and Purify my deeds, and Wash my sins, for I am weak except what You<sup>-azwj</sup> have Strengthened, and Apportion forbearance for me to close the ignorance, and knowledge to relieve the ignorance, and certainty to remove the doubts from me, and understanding to extract me from the dilemmas of the Fitna, and Noor I can walk with among the people, and be guided by it in the darknesses!

اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصْرِي وَشَعْرِي وَبَشْرِي وَفَلْبِي صَلَاحًا بَاقِيًا تَصْلُحُ بِهَا مَا بَقِيَ مِنْ جَسَدِي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ

O Allah<sup>-azwj</sup>! Rectify for me my hearing, and my sight, and my hair, and my skin, and my heart, a lasting rectification rectifying by it what remains from my body! I ask You<sup>-azwj</sup> for the rest at the death, and Pardon during the Reckoning!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَيَّ عَمَلٍ كَانَ أَحَبَّ إِلَيْكَ وَأَقْرَبَ لَدَيْكَ أَنْ تَسْتَعْمِلَنِي فِيهِ أَبَدًا ثُمَّ لَقِّنِي أَشْرَفَ الْأَعْمَالِ عِنْدَكَ وَآتِنِي فِيهِ قُوَّةً وَصِدْقًا وَجِدًّا وَعَزْمًا مِنْكَ وَنَشَاطًا ثُمَّ اجْعَلْنِي أَعْمَلُ ابْتِغَاءَ وَجْهِكَ وَمَعَاشَةً فِيمَا آتَيْتَ صَالِحِي عِبَادِكَ



O Allah-azwj! I ask You-azwj, whichever deed was more Beloved to You-azwj and closest to You-azwj, to Utilise me in it, for ever, then Teach me the noblest of deeds with You-azwj, and Grant me strength, truthfulness, and effort, and determination from You-azwj, and activity in it, then Make me work seeking Your-azwj Face, and livelihood in what I do being betterment of Your-azwj servants!

ثُمَّ اجْعَلْنِي لَا أَشْتَرِي بِهِ ثَمَنًا قَلِيلًا وَلَا أَتَبْعِي بِهِ بَدَلًا وَلَا تُعَيِّرُهُ فِي سَرَاءٍ وَلَا ضَرَاءٍ وَلَا كَسَلًا وَلَا نِسْيَانًا وَلَا رِيَاءً وَلَا سُمْعَةً حَتَّى تَتَوَقَّأَنِي عَلَيْهِ وَارْتُدَّنِي أَشْرَفَ الْقَتْلِ فِي سَبِيلِكَ أَنْصُرَكَ وَ أَنْصُرَ رَسُولَكَ أَشْتَرِي الْحَيَاةَ الْبَاقِيَةَ بِالدُّنْيَا وَ أُغْنِي بِمَرْضَاةٍ مِنْ عِنْدِكَ

Then Make me not to take a small price for it, nor seek replacement with it, nor to change it neither during prosperity nor harm, nor have laziness, nor forgetfulness, nor showing off, nor reputation until You-azwj Cause me to die upon it, and Grace me noblest of killings in Your-azwj way helping You-azwj and helping Your-azwj Rasool-sawww, buying the ever-lasting life by (selling) the world, and Enrich me with Satisfaction from Your-azwj Presence!

اللَّهُمَّ وَ أَسْأَلُكَ قَلْبًا سَلِيمًا حَفِيظًا مُنِيبًا يَعْرِفُ الْمَعْرُوفَ فَيَسْتَبُهِهُ وَ يُنْكِرُ الْمُنْكَرَ فَيَجْتَنِبُهُ لَا فَاجِرًا وَلَا شَقِيًّا وَلَا مُرْتَابًا يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مَنْ سَبَقَتْ رَحْمَتُهُ غَضَبَهُ

O Allah-azwj, and I ask You for a sound heart, guarding, penitent, recognising the acts of kindness to is pursues it, and denies the evil so it shuns it, not immoral, nor wretched, nor suspicious! O Extender of the Hands with the Mercy! O One Whose Mercy Drops His-azwj Anger!

أَسْأَلُكَ أَنْ تَجْعَلَ حَيَاتِي زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَ اجْعَلَ الْوَفَاةَ نَجَاةً لِي مِنْ كُلِّ شَرٍّ وَ احْتِمِ لِي عَمَلِي بِالشَّهَادَةِ يَا عُدَّتِي فِي كُرْبَتِي وَ يَا صَاحِبِي فِي حَاجَتِي وَ وَلِيِّي فِي نِعْمَتِي

I ask You-azwj to Make an increase in my life for me and in every goodness, and Make the death as salvation for me from every evil, and End my deeds for me with the martyrdom! O my weapon in my distress, and O my Companion in my need and my Guardian regarding my bounties!

وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي شُكْرَ نِعْمَتِكَ وَ صَبْرًا عَلَى بَلِيَّتِكَ وَ رِضًا بِقَدْرِكَ وَ تَصَدِيقًا بِوَعْدِكَ وَ حِفْظًا لِوَعْدِكَ وَ وَرَعًا وَ تَوَكُّلاً عَلَيْكَ وَ اعْتِصَامًا بِحَبْلِكَ وَ تَمَسُّكًا بِكِتَابِكَ وَ مَعْرِفَةً بِحَقِّكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ نَشَاطًا لِذِكْرِكَ مَا اسْتَعْمَرْتَنِي فِي أَرْضِكَ

And I ask You-azwj to Grace me thanking for Your-azwj bounties, and patience upon Your-azwj Afflictions, and satisfaction with Your-azwj Determination, and ratification of Your Promise, and guardian for Your-azwj Advice, and devoutness, and reliance upon You-azwj, and holding on to Your-azwj rope, and adhering with Your-azwj Book, and recognition of Your-azwj rights, and strength among Your-azwj servants, and activeness for Your-azwj Zikr for as long are You-azwj Cause me to live in Your-azwj earth!

فَإِذَا كَانَ مَا لَا بُدَّ مِنْهُ الْمَوْتُ فَاجْعَلْ مَنِّي قَتْلًا فِي سَبِيلِكَ بِيَدِ شَرِّ خَلْقِكَ وَ اجْعَلْ مَصِيرِي فِي الْأَحْيَاءِ الْمَرْزُوقِينَ عِنْدَكَ فِي دَارِ الْحَيَاةِ:

When the death was what there is no escape from it, Make my wish to be killed in Your-azwj way by the hand of an evil one of your-azwj creatures, and Make my destination in the life being sustained in Your-azwj Presence in the House of life!

اللَّهُمَّ اجْعَلِ النُّورَ فِي بَصْرِي وَ الْيَقِينَ فِي قَلْبِي وَ خَوْفَكَ فِي نَفْسِي وَ ذِكْرَكَ عَلَى لِسَانِي

O Allah-azwj! Make the Noor to be in my sight, and the certainty to be in my heart, and Your-azwj fear to be in my soul, and Your-azwj Zikr upon my tongue!

اللَّهُمَّ اجْعَلْ رَغْبَتِي فِي مَسْأَلَتِي إِيَّاكَ رَغْبَةً أَوْلِيَاءِكَ فِي مَسْأَلِهِمْ وَ اجْعَلْ رَهْبَتِي إِيَّاكَ فِي اسْتِحْجَارَتِي مِنْ عَذَابِكَ رَهْبَةً أَوْلِيَاءِكَ

O Allah-azwj! Make my desire to be in my asking You-azwj, (like) desire by Your-azwj friends in their asking, and Make my fear of You-azwj in my seeking shelter from Your-azwj Punishment, (like) fear by Your-azwj friends!

اللَّهُمَّ وَ اسْتَعْمِلْنِي فِي مَرْضَاتِكَ وَ طَاعَتِكَ عَمَلًا لَا أَتْرُكُ شَيْئًا مِنْ مَرْضَاتِكَ وَ طَاعَتِكَ مَخَافَةَ أَحَدٍ مِنْ خَلْقِكَ دُونَكَ

O Allah-azwj, and Utilise me to work in Your-azwj Pleasure and Your-azwj obedience, not leaving out anything from Your-azwj Satisfaction and Your-azwj obedience, not fearing anyone of Your-azwj creatures, apart from You-azwj!

اللَّهُمَّ مَا آتَيْتَنِي مِنْ حَيْرٍ فَآتِنِي مَعَهُ شُكْرًا تُحْدِثُ بِهِ لِي ذِكْرًا وَ أَحْسِنْ لِي بِهِ دُخْرًا وَ مَا زَوَيْتَ عَنِّي مِنْ عَطَاءٍ آتَيْتَنِي عَنْهُ غِيًى فَاجْعَلْ لِي فِيهِ أَجْرًا وَ آتِنِي عَلَيْهِ صَبْرًا

O Allah-azwj! Whatever good You-azwj Give me, Give me thanking You-azwj with it, to initiate for me doing Zikr due to it, and Make storage for me to be excellent due to it, and whatever You-azwj Impede from me of an award, Grant me needlessness from it and Make Recompense for me in it, and Give me patience upon it!

اللَّهُمَّ سُدِّ قَفْرِي فِي الدُّنْيَا وَ لَا تُلْهِئَنِي عَنْ عِبَادَتِكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُقْصِرْ رَغْبَتِي فِيمَا عِنْدَكَ

O Allah-azwj! Block my poverty in the world and do not Let me be distracted from worshipping You-azwj, nor forgetting Your-azwj Zikr, nor Cut short my desires regarding what is with You-azwj!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَمَلِ وَ الْحَزَنِ وَ الْعَجْزِ وَ الْكَسَلِ وَ الْجُبْنِ وَ الْبُخْلِ وَ سُوءِ الْخُلُقِ وَ ضَلَعِ الدِّينِ وَ غَلْبَةِ الرِّجَالِ وَ غَلْبَةِ الْعُدُوِّ وَ تَوَالِي الْأَيَّامِ وَ مِنْ شَرِّ مَا يَعْمَلُ الظَّالِمُونَ فِي الْأَرْضِ وَ مِنْ بَلِيَّةٍ لَا أَسْتَطِيعُ عَلَيْهَا صَبْرًا

O Allah-azwj! I seek Refuge with You-azwj from the sadness, and the grief, and the incapability, and the laziness, and the cowardice, and the miserliness, and the evil manners, and heavy burden of debts, and prevailing by the men, and prevailing by the enemy, and turning around of the days, and from evil of what the unjust ones are working in the earth, and from affliction I am not able to have patience upon it!

وَ أَعُوذُ بِكَ مِنْ كُلِّ شَيْءٍ رَزَخَ بَيْنِي وَ بَيْنِكَ أَوْ بَاعَدَ مِنْكَ أَوْ صَرَفَ عَنِّي وَجْهَكَ أَوْ نَقَصَ بِهِ مِنْ حَظِّي عِنْدَكَ

And I seek Refuge with You-azwj from every thing creating a barrier between me and You-azwj, or distancing from You-azwj, or Turning Your-azwj Face away from me, or reducing by it from my share in Your-azwj Presence!

وَأَعُوذُ بِكَ أَنْ تَحُولَ خَطَايَايَ وَ ظُلْمِي أَوْ إِسْرَافِي عَلَى نَفْسِي وَ اتِّبَاعُ هَوَايَ وَ اسْتِعْمَالُ شَهْوَي دُونَ رَحْمَتِكَ وَ بَرَكَاتِكَ وَ مُؤَعِدِكَ عَلَى نَفْسِكَ

And I seek Refuge with You<sup>-azwj</sup> from turning to my sins and my injustices, or my extravagance upon myself and following the whims, and using my lustful desires rather than Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Kindness, and Your<sup>-azwj</sup> Grace, and Your<sup>-azwj</sup> Blessings, and Your<sup>-azwj</sup> Promises upon myself!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَاحِبِ سُوءٍ فِي الْمَغِيبِ وَ الْمَحْضَرِ فَإِنَّ قَلْبَهُ يَرَعَانِي وَ عَيْنَاهُ تَنْظُرَانِي وَ أُذُنَاهُ تَسْمَعَانِي إِنْ رَأَى حَسَنَةً أَطْفَأَهَا وَ إِنْ رَأَى سَيِّئَةً أَبْدَاهَا

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from a companion being evil in the absence and the presence, for his heart cares for me and his eyes are looking at me, and his ears listening to me. If he sees a good deed, he extinguishes (hides) it, and if he sees an evil deed, he reveals it!

وَ أَعُوذُ بِكَ مِنْ طَمَعٍ يُدِينِي إِلَى طَبَعٍ

I seek Refuge with You<sup>-azwj</sup> from greed leading to impurity!

وَ أَعُوذُ بِكَ مِنْ ضَلَالَةٍ تُرِيدُنِي وَ مِنْ فِتْنَةٍ تَعْرِضُ لِي وَ مِنْ حَظِيئَةٍ لَا تَوْبَةَ مَعَهَا وَ مِنْ مَنْظَرٍ سُوءٍ فِي الْأَهْلِ وَ الْأَمْوَالِ وَ الْوَالِدِ وَ عِنْدَ عَضَاةِ الْمَوْتِ

And I seek Refuge with You<sup>-azwj</sup> straying regressing me, and from Fitna presenting to me, and from sins having no repentance with it, and from an evil scenario in the wife, and the wealth, and the children, and at the pangs of death!

وَ أَعُوذُ بِكَ مِنَ الْكُفْرِ وَ الشُّكِّ وَ الْبَغْيِ وَ الْحَمِيَّةِ وَ الْعَضَبِ

And I seek Refuge with You<sup>-azwj</sup> from the Kufr, and the doubt, and the rebellion, and being zealous, and the anger!

وَ أَعُوذُ بِكَ مِنْ غِيٍّ يُطْعِمُنِي وَ مِنْ فَقْرٍ يُنْسِينِي وَ مِنْ هَوَى يُرِيدُنِي وَ مِنْ عَمَلٍ يُخْزِينِي وَ مِنْ صَاحِبٍ يُغْوِينِي

And I seek Refuge with You<sup>-azwj</sup> from riches making me aggressive, and from poverty making me forgetful, and from whims regressing me, and from deed disgracing me, and from a companion deviating me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ يَوْمٍ أَوَّلُهُ فَرَعٌ وَ أَوْسَطُهُ وَجَعٌ وَ آخِرُهُ جَزَعٌ تَسْوَدُّ فِيهِ الْوُجُوهُ وَ يَجْفُ فِيهِ الْأَكْبَادُ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from evil of a Day, its beginning is panic, and its middle is painful, and its end is panic. The faces would be darkened during it, and the livers would be dry during it!

وَ أَعُوذُ بِكَ أَنْ أَعْمَلَ ذَنْبًا مُحِيطًا لَا تَغْفِرُهُ أَبَدًا وَ مِنْ ذَنْبٍ يَمْتَنِعُ خَيْرَ الْآخِرَةِ وَ مِنْ أَمَلٍ يَمْتَنِعُ خَيْرَ الْعَمَلِ وَ حَيَاةٍ تَمْتَنِعُ خَيْرَ الْمَمَاتِ

And I seek Refuge with You<sup>-azwj</sup> from working a disappointing sin there being no Forgiveness for it, ever, and from a sin preventing the goodness of the Hereafter, and from wishes preventing the good deed, and life preventing the goodly death!

وَ أَعُوذُ بِكَ مِنَ الْجَهْلِ وَ الْهَزْلِ وَ مِنْ شَرِّ الْقَوْلِ وَ الْفِعْلِ وَ مِنْ سَقَمٍ يَشْغُلُنِي وَ مِنْ صِحَّةٍ تُلهِيَنِي

And I seek Refuge with You<sup>-azwj</sup> from the ignorance, and the frivolities, and from the evil word and action, and from sickness pre-occupying me, and from good health distracting me!

وَ أَعُوذُ بِكَ مِنَ التَّعَبِ وَ النَّصَبِ وَ الْوَصَبِ وَ الضَّبْيِ وَ الضَّلَالَةِ وَ الْقَائِلَةِ وَ الدَّلِيلَةِ وَ الْمَسْكَنَةِ وَ الرِّثَاءِ وَ السُّمْعَةِ وَ النَّدَامَةِ وَ الْحَزَنِ وَ الْحُشُوعِ وَ الْبُغْيِ وَ الْفَيْتَنِ وَ مِنْ جَمِيعِ الْأَفَاتِ وَ السَّيِّئَاتِ وَ بَلَاءِ الدُّنْيَا وَ الْآخِرَةِ

And I seek Refuge with You<sup>-azwj</sup> from the exhaustion, and the toil, and the chronic illness, and the constriction, and the straying, and the false word, and the humiliation, and the neediness, and the showing off, and the reputation, and the remorse, and the grief, and the humility, and the rebellion, and the Fitna, and from entirety of the afflictions and the evil deeds, and afflictions of the world and the Hereafter!

وَ أَعُوذُ بِكَ مِنَ الْفُؤَاجِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

And I seek Refuge with You<sup>-azwj</sup> from the immoralities, whatever is apparent from it and whatever is hidden!

وَ أَعُوذُ بِكَ مِنْ وَسْوَاسَةِ الْأَنْفُسِ بِمَا لَا تُحِبُّ مِنَ الْقَوْلِ وَ الْفِعْلِ وَ الْعَمَلِ

And I seek refuge with You<sup>-azwj</sup> from insinuations of the soul from what You<sup>-azwj</sup> don't Like, from the word, and the action, and the deed!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الْحَسَى وَ اللَّبْسِ وَ مِنْ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ أَنْفُسِ الْجِنَّ وَ أَعْيُنِ الْإِنْسِ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the Jinn, and the humans, and the hiss, and the touch, and from knockers at night and day, and breath of the Jinn and (evil) eye of the humans!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ لِسَانِي وَ مِنْ شَرِّ سَمْعِي وَ مِنْ شَرِّ بَصَرِي

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from evil of my soul, and from evil of my tongue, and from evil of my hearing, and from evil of my sight!

وَ أَعُوذُ بِكَ مِنْ بَطْنٍ لَا يَشْبَعُ وَ مِنْ قَلْبٍ لَا يَحْتَشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ صَلَاةٍ لَا تُرْفَعُ

And I seek Refuge with You<sup>-azwj</sup> from a belly not getting satiated, and from a heart not fearing, and from a supplication not being Heard, and Salat nor being raised!

اللَّهُمَّ لَا تَجْعَلْنِي فِي شَيْءٍ مِنْ عَذَابِكَ وَ لَا تَرُدَّنِي فِي ضَلَالَةٍ

O Allah-azwj! Do not Make me into anything from Your-azwj Punishment, nor Let me return into straying!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِشِدَّةِ مُلْكِكَ وَ عِزَّةِ قُدْرَتِكَ وَ عَظَمَةِ سُلْطَانِكَ وَ مِنْ شَرِّ خَلْقِكَ أَجْمَعِينَ

O Allah-azwj! I ask You-azwj by Intensity of Your-azwj Kingdom, and Might of Your-azwj Power, and Magnificence of Your-azwj Authority, and (I seek Refuge) from evil of all Your-azwj creatures!

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا الدُّعَاءُ وَ هُوَ لِكُلِّ أَمْرٍ مُهِمٍّ شَدِيدٍ وَ كَرِبٍ وَ هُوَ دُعَاءٌ لَا يُرَدُّ مَنْ دَعَا بِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then Abu Abdullah-asws said: 'This is the supplication, and it is for every important matter and distress, and it is a supplication not rejected from the one supplication with it, of Allah-azwj the Exalted so Desires!'<sup>314</sup>

دُعَاءُ آخَرَ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ يَوْمَ صِفِّينَ وَ جَدْنَاهُ وَ رَوَيْنَاهُ مِنْ كِتَابِ الدُّعَاءِ وَ الذِّكْرِ تَصْنِيفِ الْحُسَيْنِ بْنِ سَعِيدِ الْأَهْوَازِيِّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ

Another supplication of our Master Amir Al-Momineen-asws, may the Salawaat and the greeting be upon him-asws, on the day of (battle of) Siffeen. We found it and are reporting it from 'Kitab Al-Dua Wa Al-Zikr' authored by Al-Husayn Bin Saeed Al-Ahwazy, may Allah-azwj Mercy him, by his chain from Yaqoub Bin Shueyb,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَوْمَ صِفِّينَ

'From Abu Abdullah-asws having said: 'It was from a supplication by Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, on the day of Siffeen: -

اللَّهُمَّ رَبِّ هَذَا السُّفُوفِ الْمَكْفُوفِ الْمَحْفُوظِ الَّذِي جَعَلْتَهُ مَغِيضَ اللَّيْلِ وَ النَّهَارِ وَ جَعَلْتَ فِيهَا تَجَارِي الشَّمْسِ وَ الْقَمَرِ وَ مَنَارِلَ الْكَوَاكِبِ وَ النُّجُومِ وَ جَعَلْتَ سَاكِنَةَ سِبْطاً مِنَ الْمَلَائِكَةِ لَا يَسْأَمُونَ الْعِبَادَةَ

'O Allah-azwj! Lord-azwj of this raised ceiling (sky), the Withheld, the Preserved which You-azwj have Made it a shelter for the night and the day, and made in it flowing of the sun and the moon, and stages of the planets and the stars, and You-azwj Made its dwellers tribes of Angels not getting tired of the worship!

وَ رَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلنَّاسِ وَ الْأَنْعَامِ وَ الْهَوَامِّ وَ مَا نَعْلَمُ وَ مَا لَا نَعْلَمُ بِمَا يُرَى وَ بِمَا لَا يُرَى مِنْ خَلْقِكَ الْعَظِيمِ

And Lord-azwj of this earth which You-azwj Made it a settlement for the people, and the cattle, and the vermin, and what we know and what we don't know, from what is seen and from what is not seen from Your-azwj mighty creatures!

وَ رَبِّ الْجِبَالِ الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَاداً وَ لِلخَلْقِ مَتَاعاً وَ رَبِّ الْبَحْرِ الْمَسْجُورِ الْمُحِيطِ بِالْعَالَمِ وَ رَبِّ السَّحَابِ الْمُسْحَرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رَبِّ الْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

<sup>314</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 e

And Lord<sup>-azwj</sup> of the mountains which Your<sup>-azwj</sup> Made these as pegs for the earth, and enjoyment for the people; and Lord<sup>-azwj</sup> of the swelling sea surrounding the world; and Lord<sup>-azwj</sup> of the cloud subdued between the sky and the earth; and Lord<sup>-azwj</sup> of the ships which flow in the sea with what benefits the people!

إِنْ أَطْفَرْتَنَا عَلَى عَدُوِّنَا فَجَبِّبْنَا الْكِبْرَ وَ سَدِّدْنَا لِلرُّشْدِ وَإِنْ أَطْفَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اعْصِمْ بَقِيَّةَ أَصْحَابِي مِنَ الْفِتْنَةِ

If You<sup>-azwj</sup> Make us victorious against our enemies, then Keep us aside from the arrogance and Guide us to the rightful guidance, and if You<sup>-azwj</sup> Make them victorious upon us, Grace us the martyrdom, and Protect remainder of my<sup>-asws</sup> companions from the Fitna!

رَأَيْتُ فِي آخِرِ جَمْعٍ لِأَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سُلَيْمَانَ مَا هَذَا لَقَطُهُ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

I saw in another collection of Ahmad Bin Al-Husayn Bin Suleyman, what this is its wording from Supplication of the Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Greetings: -

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أُذِلَّ فِي عِزِّكَ أَوْ أُضَامَ فِي سُلْطَانِكَ أَوْ أُضْطَهَدَ وَ الْأَمْرُ إِلَيْكَ

‘O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from being impoverished (by others while being) in Your<sup>-azwj</sup> riches, or from straying (by others while being) in Your<sup>-azwj</sup> Guidance, or humiliated (by others while being) in Your<sup>-azwj</sup> Honour, or from being overpowered (by others while being) in Your<sup>-azwj</sup> Authority, or from being oppressed (by others while) the Command is up to You<sup>-azwj</sup>!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَقُولَ زُوراً أَوْ أَغْتَشَى فُجُوراً أَوْ أَنْ أَكُونَ بِكَ مَعْرُوراً.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from saying a falsity, or from committing an immorality, or from being deluded by You<sup>-azwj</sup> (Your<sup>-azwj</sup> Leniency)!<sup>315</sup>

وَ مِنْ ذَلِكَ دُعَاءُ لِمَوْلَانَا وَ مُقْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فِي صِفِّينَ وَجَدْتُهُ فِي الْجُزْءِ الرَّابِعِ مِنْ كِتَابِ دَفْعِ الْهُمُومِ وَ الْأَحْزَانِ لِأَحْمَدَ بْنِ دَاوُدَ التُّعْمَانِ قَالَ ابْنُ عَبَّاسٍ قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ ع لَيْلَةَ صِفِّينَ أَمَا تَرَى الْأَعْدَاءَ قَدْ أَحْدَقُوا بِنَا

And from that is a supplication of our Master and our leader Amir Al-Momineen Ali<sup>-asws</sup> in Siffeen. I found it in the fourth volume of the book ‘Da’f’a Al Humoum Wal Ahzaan’ of Ahmad Bin Dawood Al Numan - ‘Ibn Abbas said, ‘I said to Amir Al-Momineen<sup>-asws</sup> on the night of Siffeen, ‘What is your<sup>-asws</sup> view of the enemies having come closer to us?’

فَقَالَ وَ قَدْ رَاعَكَ هَذَا

He<sup>-asws</sup> said: ‘And this has made you dread?’

قُلْتُ نَعَمْ

<sup>315</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 f

I said, 'Yes'.

فَقَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضَامَ فِي سُلْطَانِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ فِي هُدَاكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصَيِّعَ فِي سَلَامَتِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُغْلَبَ وَ الْأَمْرُ إِلَيْكَ.

He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from being overcome (by others while being) in Your<sup>-azwj</sup> Authority! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from straying (by others while being) in Your<sup>-azwj</sup> Guidance! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from being impoverish (while being in) Your<sup>-azwj</sup> riches! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from being wasted (by others while being) in Your<sup>-azwj</sup> safety! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from being overcome, and the Command is up to You<sup>-azwj</sup>!'<sup>316</sup>

10- ق، الكتاب العتيق الغروي روي عن أمير المؤمنين ع أنه رأى رجلاً يدعو من دفتر دعاء طويلاً فقال له يا هذا الرجل إن الذي يسمع الكثير هو مجيب عن القليل

(The book) 'Kitab Al Ateeq' of Al Garwy –

It is reported from Amir Al-Momineen<sup>-asws</sup> that he<sup>-asws</sup> saw a man supplicating from a long scroll of supplication. He<sup>-asws</sup> said to him: 'O you man! The One Who Hears the much, He<sup>-azwj</sup> Responds to the little!'

فَقَالَ الرَّجُلُ يَا مَوْلَايَ فَمَا أَصْنَعُ

The man said, 'O my Master! What shall I do?'

قَالَ فُلِ الْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ وَ أَسْأَلُ اللَّهَ مِنْ كُلِّ خَيْرٍ وَ أَعُوذُ بِاللَّهِ مِنْ كُلِّ شَرٍّ وَ أَسْتَغْفِرُ اللَّهَ مِنْ كُلِّ ذَنْبٍ.

He<sup>-asws</sup> said: 'Say, 'The Praise is for Allah<sup>-azwj</sup> upon every bounty, and I ask Allah<sup>-azwj</sup> of every good, and I seek Refuge with Allah<sup>-azwj</sup> from every evil, and I seek Forgiveness of Allah<sup>-azwj</sup> from every sin!'<sup>317</sup>

11- إختيار السيد بن الباقي دعاء الصباح لمولانا أمير المؤمنين ع

Selection by the Seyyid Bin Al-Baqy, supplication of the morning by our Master Amir Al-Momineen<sup>-asws</sup>: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ يَا مَنْ دَلَعَ لِسَانَ الصَّبَاحِ بِطُوقِ تَبْلُجِهِ وَ سَرَّحَ قِطْعَ اللَّيْلِ الْمُظْلِمِ بِعَيَاهِبِ تَلْجُلُجِهِ وَ أَنْقَنَ صُنْعَ الْفَلَكَ الدَّوَارِ فِي مَقَادِيرِ تَبْرِجِهِ وَ شَعَشَعَ ضِيَاءَ الشَّمْسِ بِنُورِ تَأْجُجِهِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! O One Who Extended tongue of the morning with speaking of its brightness, and dispatched dark segments of the

<sup>316</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 g

<sup>317</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 10

night with flashes of it stammering, and precisely Make the rotation of the spheres in measurement of its glory, and beamed illumination of the sun with Noor of its blazing!

يَا مَنْ دَلَّ عَلَى ذَاتِهِ بِدَاتِهِ وَ تَنَزَّ عَنْ مُجَانَسَةِ مَخْلُوقَاتِهِ وَ جَلَّ عَنْ مُلَائِمَةِ كَيْفِيَّاتِهِ

O One Who Pointed upon His<sup>-azwj</sup> Own Self by Himself<sup>-azwj</sup>, and Removed Himself<sup>-azwj</sup> from species of His<sup>-azwj</sup> Created beings, and is more Majestic from compatibility of His<sup>-azwj</sup> Qualitative State!

يَا مَنْ قَرَّبَ مِنْ حَظَرَاتِ الطُّنُونِ وَ بَعُدَ عَنْ مُلَاخِظَةِ الْعُيُونِ وَ عَلِمَ بِمَا كَانَ قَبْلَ أَنْ يَكُونَ

O One Who is close to the occurrence of thoughts and remote from glances of the eyes, and Knows of what is to exist before it comes into being!

يَا مَنْ أَرْقَدَنِي فِي مَهَادِ أَمْنِهِ وَ أَمَانِيهِ وَ أَيْقَظَنِي إِلَى مَا مَنَحَنِي بِهِ مِنْ مَنِّهِ وَ إِحْسَانِهِ وَ كَفَّ أَكْفًا السُّوءَ عَنِّي بِيَدِهِ وَ سُلْطَانِيهِ

O One Who Laid me down in the cradle of His<sup>-azwj</sup> Security and His<sup>-azwj</sup> Safety, and Awakened me to what He<sup>-azwj</sup> has Bestowed me with of His<sup>-azwj</sup> Conferment and His<sup>-azwj</sup> Favours, and Stopped the claws of evil from me by His<sup>-azwj</sup> Hand and His<sup>-azwj</sup> Authority!

صَلِّ اللَّهُمَّ عَلَى الدَّلِيلِ إِلَيْكَ فِي اللَّيْلِ الأَلْبَلِ وَ الْمُتَمَسِّكِ مِنْ أَسْبَابِكَ بِجَبَلِ الشَّرَفِ الأَطْوَلِ وَ النَّاصِعِ الحَسْبِ فِي ذُرُوءِ الكَاهِلِ الأَعْبَلِ وَ الثَّابِتِ القَدَمِ عَلَى رَحَالِيهَا فِي الرِّمَنِ الأَوَّلِ وَ عَلَى آيَةِ الأَخْبَارِ المُصْطَفَيْنِ الأَبْرَارِ

O Allah<sup>-azwj</sup>! Send Salawaat upon the guide to You<sup>-azwj</sup> during the darkest of nights, and the holder on to Your<sup>-azwj</sup> Causes with the longest noble rope, and the spotless lineage in the peak stout shoulders, and the steadfast of feet upon its stirrups in the earlier times, and upon his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the Chosen ones, the righteous!

وَ افْتَحِ اللَّهُمَّ لَنَا مَصَارِيحَ الصَّبَاحِ بِمَفَاتِيحِ الرَّحْمَةِ وَ الفَّلَاحِ

And O Allah<sup>-azwj</sup>, Open for us shutters of the morning by the keys of Mercy and the success!

وَ أَلْبَسْنِي اللَّهُمَّ مِنْ أَفْضَلِ خَلَعِ الهِدَايَةِ وَ الصَّلَاحِ

And O Allah<sup>-azwj</sup>, Clothe me from the most superior garments of guidance and the righteousness!

وَ اغْرِسِ اللَّهُمَّ بِعَظْمَتِكَ فِي شَرِبِ جَنَانِي بِنَابِيحِ الحُشُوعِ وَ أَجْرِ اللَّهُمَّ لِهَيْبَتِكَ مِنْ أَمَاقِي زَفَرَاتِ الدُّمُوعِ

And O Allah<sup>-azwj</sup>, Plant with Your<sup>-azwj</sup> Magnificence, the springs of humility in the watering place of my gardens, and O Allah<sup>-azwj</sup>, Flow the tears for Your<sup>-azwj</sup> Awe from the corners of my eyes!

وَ أَدِّبِ اللَّهُمَّ نَزَقَ الحُرْقِ مَعِي بِأَزْمَةِ الفُتُوعِ

And O Allah<sup>-azwj</sup>, Discipline the unruliness of mine with the determination of the contentment!



إِلَهِي إِنْ لَمْ تَبْتَدِئْهُنِي الرَّحْمَةَ مِنْكَ بِحُسْنِ التَّوْفِيقِ فَمَنْ السَّالِكُ بِي إِلَيْكَ فِي وَاضِحِ الطَّرِيقِ وَ إِنْ أَسْلَمْتَنِي أَنْتَ لِقَائِدِ الْأَمَلِ وَ الْمُتَى

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> do not Initiate me the Mercy from You<sup>-azwj</sup> with the excellent inclination, then who will travel through me to You<sup>-azwj</sup> in the clear path, and if Your<sup>-azwj</sup> Deliberations Submit me to the guide of hopes and aspirations!

فَمَنْ الْمُقْبِلُ عَثْرَاتِي مِنْ كَبَوَاتِ الْهُوَى وَ إِنْ خَذَلَنِي نَصْرَكَ عِنْدَ مُحَارَبَةِ النَّفْسِ وَ الشَّيْطَانِ فَقَدْ وَكَلَنِي خَذْلَانُكَ إِلَى حَيْثُ النَّصَبِ وَ الْحِرْمَانِ

Who will uproot my stumbles from the pitfalls of the whims, and if Your<sup>-azwj</sup> Help abandons me at the battle of the soul and the Satan<sup>-la</sup>, Your<sup>-azwj</sup> Abandonment has allocated me to where would be the toil and the deprivation!

إِلَهِي أَ تَرَانِي مَا أَتَيْتُكَ إِلَّا مِنْ حَيْثُ الْأَمَالِ أَمْ عَلَفْتُ بِأَطْرَافِ جِبَالِكَ إِلَّا حِينَ بَاعَدْتَ بِي دُنُوبِي عَنْ دَارِ الْوَصَالِ فَبَيْسَ الْمَطِيئَةِ الَّتِي امْتَطَطْتُ نَفْسِي مِنْ هَوَاهَا فَوَاهَا لَهَا لِمَا سَوَّلَتْ لَهَا طُنُوبُهَا وَ مَنَاهَا وَ تَبَّأَ لَهَا جِرْأَتُهَا عَلَى سَيِّدِهَا وَ مَوْلَاهَا

My God<sup>-azwj</sup>! Do You<sup>-azwj</sup> See me what I have come to You<sup>-azwj</sup> except from where the hopes ae, or cling to the edges of Your<sup>-azwj</sup> rope except when my sins distance me from the house of arrival? Evil is the ride which I should have rode upon of its personal desires! Alas due to what its thoughts and its wishes have led it, and curse to be it for its audacity upon its Chief and its Master!

إِلَهِي فَزَعْتُ بَابَ رَحْمَتِكَ بِيَدِ رَجَائِي وَ هَرَبْتُ إِلَيْكَ لِاجْتِنَاءِ مِنْ فَرْطِ أَهْوَائِي وَ عَلَفْتُ بِأَطْرَافِ جِبَالِكَ أَنْأَمِلَ وَلَائِي

My God<sup>-azwj</sup>! I have knocked on the door of Your<sup>-azwj</sup> Mercy by the hand of my hopes, and I have fled to You<sup>-azwj</sup> as a refugee from excesses of my personal desires, and I have clung my loyalty to edges of Your<sup>-azwj</sup> rope!

فَاصْفَحْ اللَّهُمَّ عَمَّا كُنْتُ أَجْرَمُهُ مِنْ زَلَلِي وَ حَطَائِي وَ أَقْلِي مِنْ صَرَغَةِ دَائِي إِنَّكَ سَيِّدِي وَ مَوْلَايَ وَ مُعْتَمِدِي وَ رَجَائِي وَ أَنْتَ غَايَةُ مَطْلُوبِي وَ مُنَايَ فِي مُنْقَلَبِي وَ مَتَوَايَ

O Allah<sup>-azwj</sup>! Pardon me of what I have committed of my slips, and my sins, and Uproot me from the pains of my ailments. You<sup>-azwj</sup> are my Chief, and my Master, and my reliance, and my hope, and You<sup>-azwj</sup> are peak of my purpose and my wishes during my transfer and my abode!

إِلَهِي كَيْفَ تَطْرُدُ مَسْكِينَنَا الَّتَجَأَ إِلَيْكَ مِنَ الدُّنُوبِ هَارِباً أَمْ كَيْفَ تُحِبُّبُ مُسْتَشْرِداً فَصَدَّ إِلَى جَنَابِكَ سَاعِياً أَمْ كَيْفَ تَرُدُّ ظَمَاناً وَرَدَّ عَلَى جِيَاضِكَ شَارِباً كَلَّاً وَ جِيَاضُكَ مُتْرَعَةً فِي صَنْكِ الْمُحْوَلِ وَ بَابِكَ مَفْتُوحٌ لِلطَّلَبِ وَ الْوُعُولِ وَ أَنْتَ غَايَةُ السُّئُولِ وَ هَيَاةُ الْمَأْمُولِ

My God<sup>-azwj</sup>! How will You<sup>-azwj</sup> Repel a needy one sheltering to You<sup>-azwj</sup> fleeing from the sins? Or how will You<sup>-azwj</sup> disappoint a seeker of rightful guidance, striving in aiming to Your<sup>-azwj</sup> Side? Or how will You<sup>-azwj</sup> reject a thirsty one arriving to Your<sup>-azwj</sup> fountain to drink? Never, and Your<sup>-azwj</sup> fountain is overflowing in narrowness of the despair, and Your<sup>-azwj</sup> door is open for the seeking and the begging, and You<sup>-azwj</sup> are the Peak of asking and Ultimate of the wishes!

إِلَهِي هَذِهِ أَرْزَمَةُ نَفْسِي عَقَلْتُهَا بِعِقَالِ مَشِيئَتِكَ وَ هَذِهِ أَعْبَاءُ دُنُوبِي دَرَأَتْهَا بِعَفْوِكَ وَ رَحْمَتِكَ وَ هَذِهِ أَهْوَائِي الْمُضِلَّةُ وَكَلَّتْهَا إِلَى جَنَابِ لُطْفِكَ وَ رَأْفَتِكَ

My God<sup>-azwj</sup>! This is a crisis of my soul I have uprooted with uprooting by Your<sup>-azwj</sup> Desire, and these are burdens of my sins I am pushing away with Your<sup>-azwj</sup> Pardon and Your<sup>-azwj</sup> Mercy, and these are my misguided whims I am entrusting to the side of Your<sup>-azwj</sup> Gentleness and Your<sup>-azwj</sup> Kindness!

فَجْعَلِ اللَّهُمَّ صَبَاحِي هَذَا نَارًا عَلَيَّ بِضِيَاءِ الْهُدَى وَ بِالسَّلَامَةِ فِي الدِّينِ وَ الدُّنْيَا وَ مَسَائِي جَنَّةً مِنْ كَيْدِ الْأَعْدَاءِ وَ وَقَايَةً مِنْ مُرَدِّيَاتِ الْهَوَى إِنَّكَ قَادِرٌ عَلَيَّ مَا تَشَاءُ

O Allah<sup>-azwj</sup>! Make this morning of mine sending down upon me with the illumination of guidance, and with the safety in the religion and the world, and my evening as a shield from plots of the enemies, and a saving from pursuit of whims, You<sup>-azwj</sup> are Able upon whatever You<sup>-azwj</sup> Desire!

تُوْفِّي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ 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 الْمَمَاتِ وَ تُخْرِجُ الْمَمَاتِ مِنَ الْحَيِّ وَ تَنْزُفُ مَنْ تَشَاءُ بِعَجْرِ حِسَابٍ لَا إِلَهَ إِلَّا أَنْتَ

**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]!** There is no god except Allah<sup>-azwj</sup> You<sup>-azwj</sup>!

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ مَنْ ذَا يَعْرِفُ قَدْرَكَ فَلَا يَخَافُكَ وَ مَنْ ذَا يَعْلَمُ مَا أَنْتَ فَلَا يَهَابُكَ أَلْقَتْ بِقُدْرَتِكَ الْفِرْقَ وَ فَلَقْتَ بِطُفُفِكَ الْفَلَاقَ وَ أَنْزَلْتَ بِكَرَمِكَ دِيَاجِي الْعَسَقِ وَ أَهْرَتِ الْمِيَاءِ مِنَ الصَّمِّ الصَّيَاحِيْدِ عَذْبًا وَ أَجَاجًا

Glory be to You<sup>-azwj</sup>!, O Allah<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Praise! Who is that who recognises Your<sup>-azwj</sup> Worth so he does not fear You<sup>-azwj</sup>? And who is that who knows what You<sup>-azwj</sup> are so he does not fear You<sup>-azwj</sup>? You<sup>-azwj</sup> Brought together the separated, and by Your<sup>-azwj</sup> Subtlety You<sup>-azwj</sup> Split the dawn, and by Your<sup>-azwj</sup> Benevolence You<sup>-azwj</sup> Irradiated the darkness of dusk, and You<sup>-azwj</sup> Flowed the waters of the rivers from the solid rocks, sweet and salty!

وَ أَنْزَلْتَ مِنَ الْمُعْصِرَاتِ مَاءً تَجَاجًا وَ جَعَلْتَ الشَّمْسَ وَ الْقَمَرَ لِلرَّبِّيَّةِ سِرَاجًا وَهَاجًا مِنْ غَيْرِ أَنْ تُمَارَسَ فِيمَا ابْتَدَأْتَ بِهِ لُغُوبًا وَ لَا عِلَاجًا

**And We Send down from the clouds abundant water [78:14],** and You<sup>-azwj</sup> Made the sun and the moon for the Created beings as **a burning lamp [78:13]**, from without any (prior) practice regarding what You<sup>-azwj</sup> Initiated with neither fatigue nor experimentation!

فَيَا مَنْ تَوَخَّذَ بِالْعِزِّ وَ الْبِقَاءِ وَ فَهَرَّ الْعِبَادَ بِالْمَوْتِ وَ الْفَنَاءِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَنْفِيَاءِ وَ اسْمَعْ نِدَائِي وَ اسْتَجِبْ دُعَائِي وَ حَقِّقْ بِفَضْلِكَ أَمَلِي وَ رَجَائِي

O One Who is Singular with the Might and the remaining, and Subdues the servants with the death and the annihilation! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>,

the pious ones, and Listen to my call, and Answer my supplication, and by Your-<sup>azwj</sup> Grace Make my hopes and my desires a reality!

يَا خَيْرَ مَنْ انْتَجَعَ لِكَشْفِ الضَّرِّ وَالْمَأْمُولِ لِكُلِّ عُسْرٍ وَ يُسِّرْ بِكَ أَنْزَلْتَ حَاجَتِي فَلَا تُرَدِّدْنِي مِنْ سِنِّي مَوَاهِبِكَ خَائِباً يَا كَرِيمُ يَا كَرِيمُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ

O Best of the ones listening for the removal of harm, and the hoped to for every difficulty and east! I have descended my needs with You-<sup>azwj</sup>, so do not Reject me to be disappointed from best of Your-<sup>azwj</sup> gifts! O Benevolent! O Benevolent, by Your-<sup>azwj</sup> Mercy, O most Merciful of the merciful ones! And may Allah-<sup>azwj</sup> Send Salawaat upon best of His-<sup>azwj</sup> creatures, Muhammad-<sup>saww</sup> and all of his-<sup>saww</sup> Progeny-<sup>asws</sup>!

ثُمَّ يَسْجُدُ وَ يَقُولُ إِلَهِي قَلْبِي مَحْجُوبٌ وَ نَفْسِي مَغْيُوبٌ وَ عَقْلِي مَغْلُوبٌ وَ هَوَائِي غَالِبٌ وَ طَاعَتِي قَلِيلٌ وَ مَعْصِيَتِي كَثِيرٌ وَ لِسَانِي مُقَرَّرٌ وَ مُعْتَرَفٌ بِالذُّنُوبِ فَكَيْفَ حِيلَتِي يَا سِتَّارَ الْغُيُوبِ وَ يَا عَلَّامَ الْغُيُوبِ وَ يَا كَاشِفَ الْكُرُوبِ

Then he-<sup>asws</sup> performed Sajdah saying: ‘My God-<sup>azwj</sup>! My heart is veiled, and my soul is faulty, and my intellect is overcome, and my whims prevail, and my obedience is little, and my disobedience is a lot, and my tongue is accepting and 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!

اغْفِرْ ذُنُوبِي كُلَّهَا بِحُرْمَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ يَا عَفَّارُ يَا عَفَّارُ يَا عَفَّارُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Forgive my sins, all of them, by the sanctity of Muhammad-<sup>saww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>saww</sup>, O Forgiver, O Forgiver, O Forgiver, by Your-<sup>azwj</sup> Mercy, O most Merciful of the merciful ones!”<sup>318</sup>

باب 41 أحرار مولانا الإمامين الهمامين الحسن و الحسين صلوات الله عليهما و بعض أدعيتهما و عوداتهما عليهما السلام

## CHAPTER 41 – PROTECTION BY OUR MASTERS, THE TWO IMPORTANT IMAMS<sup>-asws</sup>, AL-HASSAN<sup>-asws</sup> AND AL-HUSAYN<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup>, AND SOME OF THEIR SUPPLICATION AND THEIR AMULETS, MAY THE GREETING BE UPON THEM<sup>-asws</sup> BOTH

1- مهج، مهج الدعوات جزئاً للإمامين الهمامين الحسن و الحسين ع علي بن عبد الصمد عن علي بن عبد الصمد التميمي عن والده أبي الحسن عن علي بن محمد المعاذي عن أبي جعفر محمد بن علي عن ابن الوليد عن الصفار عن البرقي عن القاسم بن يحيى عن جدّه الحسن بن راشد عن أبي بصير و محمد بن مسلم

(The book) 'Mahj Al Dawaat' –

Protection by the two important Imams<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> –

Ali Bin Abdul Samad, from Ali Bin Abdul Samad Al Tameemi, from his father Abu Al-Hassan, from Ali Bin Muhammad Al Muazy, from Abu Ja'far Muhammad Bin Ali, from Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer and Muhammad Bin Muslim,

عن الصادق عن أبيه عن آبيه ع قال: كان النبي ص يُعوذُ الحسن و الحسين ع بحدّهِ العوذة و كان يأمر ع بذلك أصحابه و هو هذا الدعاء

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, he<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> had sought Refuge for Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> with this amulet, and he<sup>-saww</sup> had instructed his<sup>-saww</sup> companions with that, and it is this supplication: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيذُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ حَوَائِمَ عَمَلِي وَ مَا رَزَقَنِي رَبِّي وَ حَوْلِي بِعِزَّةِ اللَّهِ وَ عِظَمَةِ اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ رَحْمَةِ اللَّهِ وَ رَأْفَةِ اللَّهِ وَ عِزَّةِ اللَّهِ وَ عُفْرَانِ اللَّهِ وَ قُوَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ بِلَاءِ اللَّهِ وَ بَصِيصِ اللَّهِ وَ بِأَرْكَانِ اللَّهِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge for myself and my religion, and my wife, and my wealth, and my children, and ending of my deeds, and whatever my Lord<sup>-azwj</sup> has Graced me and Bestowed me, with the Might of Allah<sup>-azwj</sup>, and Magnificent of Allah<sup>-azwj</sup>, and Force of Allah<sup>-azwj</sup>, and Authority of Allah<sup>-azwj</sup>, and Mercy of Allah<sup>-azwj</sup>, and Kindness of Allah<sup>-azwj</sup>, and Honour of Allah<sup>-azwj</sup>, and Forgiveness of Allah<sup>-azwj</sup>, and Strength of Allah<sup>-azwj</sup>, and Power of Allah<sup>-azwj</sup>, and with Favours of Allah<sup>-azwj</sup>, and with Dealing of Allah<sup>-azwj</sup>, and with Pillars of Allah<sup>-azwj</sup>!

وَ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ وَ يَرْسُولُ اللَّهُ ص وَ قُدْرَةُ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ مِنَ الشَّرِّ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ مَا دَبَّ فِي الْأَرْضِ وَ مِنْ شَرِّ مَا يُخْرَجُ مِنْهَا وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يُعْرَجُ فِيهَا وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا

And with the Gathering of Mighty and Majestic of Allah<sup>-azwj</sup>, and with Rasool-Allah<sup>-saww</sup>, and Power of Allah<sup>-azwj</sup> upon whatever He<sup>-azwj</sup> Desires, (seeking Refuge) from evil of the poisons, and the vermin, and from evil of the Jinn and the humans, and from evil of what crawls in the earth, and from evil of what emerges from it, and from evil of what descends from the sky and what ascends into it, and from evil of every creature my Lord<sup>-azwj</sup> Seizes with its forelock!

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

Surely, my Lord<sup>-azwj</sup> is upon the Straight Path, and He<sup>-azwj</sup> is Able upon all things, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and may Allah<sup>-azwj</sup> Send Salawaat upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny<sup>-asws!</sup>”<sup>319</sup>

2- مهج، مهج الدعوات جزؤ للإمام الحسن ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَكَانِكَ وَ مَعَاقِدِ عَرْكَ وَ سُكَّانِ سَمَاوَاتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ أَنْ تَسْتَجِيبَ لِي فَقَدْ رَهَقَنِي مِنْ أَمْرِي عُسْرٌ

(The book) ‘Mahj Al Dawaat’ –

A protection by the Imam<sup>-asws</sup> Al-Hassan<sup>-asws</sup>: - ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Position, and Seat of Your<sup>-azwj</sup> Honour, and dwellers of Your<sup>-azwj</sup> skies, and Your<sup>-azwj</sup> Prophets<sup>-as</sup> and Your<sup>-azwj</sup> Messengers<sup>-as</sup>, to Respond to me, for I am distressed from my matters!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ لِي مِنْ عُسْرِي يُسْرًا.

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Make ease for me from my difficulty!”<sup>320</sup>

3- مهج، مهج الدعوات جزؤ للإمام الحسين ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا فَارِحَ الْهَمِّ يَا بَاعِثَ الرُّسُلِ يَا صَادِقَ الْوَعْدِ

(The book) ‘Mahj Al Dawaat’ –

A protection by the Imam<sup>-asws</sup> Al-Husayn<sup>-asws</sup>: - ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Permanent! O Ever-lasting! O Living! O Eternal! O Remover of the sadness! O Reliever of the worries! O Dispatcher of the Messengers<sup>-as</sup>! O Truthful of the Promise!

اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ رِضْوَانٌ وَ وَدٌّ فَاغْفِرْ لِي وَ مَنْ اتَّبَعَنِي مِنْ إِخْوَانِي وَ شِيعَتِي وَ طَيْبَ مَا فِي صُلْبِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

O Allah<sup>-azwj</sup>! If there was Satisfaction and Affection for me with You<sup>-azwj</sup>, Forgive (sins) for me, and (for) one from my brethren who follows me, and my Shias, and the good ones in my lineage, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entirety Progeny<sup>-asws!</sup>”<sup>321</sup>

<sup>319</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 41 H 1

<sup>320</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 41 H 2

<sup>321</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 41 H 3

باب 42 أحراز السجود صلوات الله عليه و بعض أدعيته و عوداته

## CHAPTER 42 – PROTECTIONS BY AI SAJJAD<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND ONE OF HIS<sup>-asws</sup> SUPPLICATIONS AND HIS<sup>-asws</sup> AMULETS

1- مهج، مهج الدعوات جزأ الإمام زين العابدين ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَسْمَعَ السَّمَاعِينَ يَا أَبْصَرَ النَّاطِرِينَ يَا أَسْرَعَ الْحَاسِبِينَ يَا أَحْكَمَ الْحَاكِمِينَ يَا خَالِقَ الْمَخْلُوقِينَ يَا رَازِقَ الْمَرْزُوقِينَ يَا نَاصِرَ الْمُنْصُورِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا دَلِيلَ الْمُتَحَيِّرِينَ يَا غِيَاثَ الْمُسْتَغِيثِينَ أَعْنِي

(The book) 'Mahj Al-Dawaat' –

'Protect by the Imam<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup>: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O most Listening of the listening ones! O Judge of the judges! O Creator of the created beings! O Sustainers of the sustained! O Helper of the helped ones! O most Merciful of the merciful ones! O Evidence of the confused ones! O Helper of the criers for help, Help me!

يَا مَالِكَ يَوْمَ الدِّينِ إِنَّا كَ نَعْبُدُ وَ إِنَّا كَ نَسْتَعِينُ يَا صَرِيحَ الْمَكْرُوبِينَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ أَنْتَ اللَّهُ رَبُّ الْعَالَمِينَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْحَقُّ الْمُبِينُ الْكِبْرِيَاءُ رِدَاؤُكَ

O Owner of the Day of Religion (Reckoning)! You<sup>-azwj</sup> do we worship and You<sup>-azwj</sup> we seek Assistance from! O Reliever of the distressed! O Responder to supplication of the desperate! You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of the worlds! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, the King, the Manifest Truth! Great is Your<sup>-azwj</sup> Robe!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلَى عَلِيِّ الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ وَ خَدِيجَةَ الْكُبْرَى وَ الْحَسَنَ الْمُجْتَبَى وَ الْحُسَيْنَ الشَّهِيدَ بِكَرْبَلَاءَ وَ عَلِيَّ بْنَ الْحُسَيْنِ زَيْنَ الْعَابِدِينَ وَ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ وَ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> the Chosen one, and upon Ali<sup>-asws</sup> the Selected ones, and (Syeda) Fatima<sup>-asws</sup> the blossom, and (Syeda) Khadeeja<sup>-as</sup> the elder, and Al-Hassan<sup>-asws</sup> the selected, and Al-Husayn<sup>-asws</sup> the martyr at Karbala, and Ali<sup>-asws</sup> Bin Ali Husayn<sup>-asws</sup> adornment of the worshippers, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> the expounder (of knowledge), and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> the truthful!

وَ مُوسَى بْنَ جَعْفَرِ الْكَاطِمِ وَ عَلِيَّ بْنَ مُوسَى الرِّضَا وَ مُحَمَّدَ بْنَ عَلِيٍّ التَّقِيِّ وَ عَلِيَّ بْنَ مُحَمَّدٍ النَّفِيِّ وَ الْحَسَنَ بْنَ عَلِيٍّ الْعَسْكَرِيِّ وَ الْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ الْإِمَامَ الْمُنتَظَرَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

And Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> the swallower (of rage), and Ali<sup>-asws</sup> Bin Musa the satisfactory, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> the pious, and Ali<sup>-asws</sup> Bin Muhammad<sup>-as</sup> the pure, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> the one with the military, and the Divine Authority Al-Qaim<sup>-ajfi</sup>, the Guided Imam<sup>-ajfi</sup>, the awaited! May the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> in their<sup>-asws</sup> entirety!

اللَّهُمَّ وَالِ مَنْ وَالَاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ أَنْصُرْ مَنْ نَصَرَهُمْ وَ اخْذُلْ مَنْ خَذَلَهُمْ وَ الْعَنْ مَنْ ظَلَمَهُمْ وَ عَجِّلْ فَرَجَ آلِ مُحَمَّدٍ وَ أَنْصُرْ شِبَعَةَ آلِ مُحَمَّدٍ وَ أَهْلِكَ أَعْدَاءَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي مُؤَيَّةَ قَائِمِ آلِ مُحَمَّدٍ وَ اجْعَلْنِي مِنْ أَتْبَاعِهِ وَ أَشْبَاعِهِ وَ الرَّاظِينَ بِفِعْلِهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Befriend the one befriending them<sup>-asws</sup>, and be inimical to the one being inimical to them<sup>-asws</sup>, and Help the one helping them<sup>-asws</sup>, and Abandon the one abandoning them<sup>-asws</sup>, and Curse the one oppressing them<sup>-asws</sup>, and Hasten relief of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and help Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup>, and Destroy enemies of Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup> and Grace me to see Qaim<sup>-ajfj</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup>, and Make me from his<sup>-ajfj</sup> followers, and his<sup>-ajfj</sup> Shias, and the ones satisfied with his<sup>-ajfj</sup> actions, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!”<sup>322</sup>

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<sup>322</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 42 H 1

باب 43 أحراز الباقر عليه السلام و بعض أدعيته و عوداته صلوات الله عليه

**CHAPTER 43 – PROTECTIONS BY AL-BAQIR<sup>-asws</sup>, MAY THE GREETING BE UPON HIM<sup>-asws</sup>, AND SOME OF HIS<sup>-asws</sup> SUPPLICATIONS AND HIS<sup>-asws</sup> AMULETS, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>**

1- مهج، مهج الدعوات جزأ الإمام محمد بن علي الباقر صلوات الله عليه يكتب و يشد على العضد

(The book) 'Mahj Al Dawaat' –

Protection by the Imam Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, to be written and tied upon the arm: -

أَعِيذُ نَفْسِي بِرَبِّي الْأَكْبَرِ مِمَّا يَخْفَى وَ يَظْهَرُ وَ مِنْ شَرِّ كُلِّ أَنْثَى وَ ذَكَرٍ وَ مِنْ شَرِّ مَا رَأَتْ الشَّمْسُ وَ الْقَمَرُ قُدُوسٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

'I seek Refuge with my Lord<sup>-azwj</sup> the Greatest from what is hidden and apparent, and from evil of every female and male, and from evil of the sun and the moon see! Holy! Holy is Lord<sup>-azwj</sup> of the Angels and the Spirit!

أَدْعُوكُمْ أَيُّهَا الْجِنُّ وَ الْإِنْسُ إِلَى اللَّطِيفِ الْخَبِيرِ وَ أَدْعُوكُمْ أَيُّهَا الْجِنُّ وَ الْإِنْسُ إِلَى الَّذِي خَتَمْتُهُ بِخَاتَمِ رَبِّ الْعَالَمِينَ وَ بِخَاتَمِ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ بِخَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَ خَاتَمِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ

I call you all, O Jinn and the humans, to the Subtle, the Informed, and I call you all, O Jinn and the humans, to the one whose seal is seal of Lord<sup>-azwj</sup> of the worlds, and seal of Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and with seal of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and seal of Muhammad<sup>-sawww</sup> Chief of the Messengers<sup>-as</sup> and the Prophets<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and upon them<sup>-asws</sup> all!

احسبوا فيها و لا تكلمون احسبوا عن فلان بن فلان كلما يعدو و يروخ من ذي حية أو عقرب أو ساجر أو شيطان رجيم أو سلطان عنيد أخذت عنه ما يرى و ما لا يرى و ما رأته عين نائم أو يقظان

Be humbled in it and do not be talking! Depart from so and so, son of so and so, all what comes and goes, from ones with life, or scorpion, or sorcerer, or the Pelted Satan<sup>-la</sup>, or an obstinate ruler! Seize from him what is seen and what is not seen, and what the eye of a sleeping ones sees or a wakeful one!

تَوَكَّلْتُ عَلَى اللَّهِ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ الرَّسُولِ النَّبِيِّ الْأُمِّيِّ سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

I have relied upon Allah<sup>-azwj</sup>, there is no associate for Him<sup>-azwj</sup>, and Send Salawaat upon Muhammad<sup>-azwj</sup> the Rasool<sup>-sawww</sup>, the Ummi Prophet<sup>-as</sup>, our Chief Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, the Pure, and abundant greetings, a lot!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعدِلُونَ



In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159].**

أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ الطَّاهِرَةِ الْمُطَهَّرَةِ أَنْ تَدْفَعَ عَنِّي صَاحِبَ هَذَا الْكِتَابِ جَمِيعَ الْبَلَاءِ وَ تَقْضِي حَوَائِجَهُ إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ صَلَوَاتُ اللَّهِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

I ask You<sup>-azwj</sup> by the right of these Name, the pure, the Purified, to Repel from owner of this letter, entirety of the afflictions, and Fulfil his needs, surely You<sup>-azwj</sup> are most Merciful of the merciful ones, and may the Salawaat of Allah<sup>-azwj</sup> be upon Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>!

اللَّهُمَّ كَهَيْجِ هَسَطٍ مَهْجَهَا مَسَلَعٌ دَوْرَهُ مَهْفَتَامٌ وَ يَعْوَنُكَ إِلَّا مَا أَخَذْتَ لِسَانَ جَمِيعِ بَنِي آدَمَ وَ بَنَاتِ حَوَاءَ عَلَى فُلَانِ بْنِ فُلَانٍ إِلَّا بِالْخَيْرِ يَا أَرْحَمَ الرَّاحِمِينَ فَسَبِّحْهُمْ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

O Allah<sup>-azwj</sup>! Make the splendour plentiful, and its dawn abundant, and by Your<sup>-azwj</sup> Support except what is taken by the tongues of entirety of sons of Adam<sup>-as</sup> and daughters of Hawwa<sup>-as</sup>, upon so and so, son of so and so, except with the goodness, O most Merciful of the merciful ones! **Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>!''<sup>323</sup>

2- مهج، مهج الدعوات جزؤ آخر للباقر ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا ذَاكَ عَزِيزِ مُتَوَانٍ يَا أَرْحَمَ الرَّاحِمِينَ اجْعَلْ لِشِبَعِي مِنَ النَّارِ وَقَاءً وَ لَهُمْ عِنْدَكَ رِضًا فَاقْفِرْ ذُنُوبَهُمْ وَ يَسِّرْ أُمُورَهُمْ وَ اقْضِ دِيُونَهُمْ وَ اسْتُرْ عَوْرَاتِهِمْ وَ هَبْ لَهُمُ الْكِبَائِرَ الَّتِي بَيْنَكَ وَ بَيْنَهُمْ

(The book) 'Mahj Al Dawaat' –

A protection by Al-Baqir<sup>-asws</sup> – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Near, not weak! O most Merciful of the merciful ones! Make a saving to be for my<sup>-asws</sup> Shias from the Hellfire, and Satisfaction for them in Your<sup>-azwj</sup> Presence! Forgive their sins, and Ease their affairs, and Pay off their debts, and Conceal their defects, and Gift (Forgive) to them the major sins which are between You<sup>-azwj</sup> and them!

يَا مَنْ لَا يَخَافُ الصَّبْمَ وَ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ اجْعَلْ لِي مِنْ كُلِّ غَمٍّ فَرَجًا وَ مَخْرَجًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O One Who the injustice is not feared, nor does slumber seize Him<sup>-azwj</sup> nor sleep! Make a relief and outlet for me from every sadness, You<sup>-azwj</sup> are Able upon all things!''<sup>324</sup>

3- مهج، مهج الدعوات دعاء آخر عن الباقر محمد بن علي ع رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ فِي كِتَابِ فَضْلِ الدُّعَاءِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمِيلَةَ عَنْ جَابِرِ

(The book) 'Mahj Al Dawaat' –

'Another supplication from Al-Baqir Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> – We are reporting it by our chain to Muhammad Bin Al-Hassan Al-Saffar in the book 'Fazl Al-Dua', from Ahmad Bin

<sup>323</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 1

<sup>324</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 2

Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzal, and Ali Bin Al-Hakam, from Abu Jameela, from Jabir,

عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ جِبْرَائِيلُ يَا نَبِيَّ اللَّهِ اعْلَمْ أَنِّي لَمْ أُحِبَّ نَبِيًّا مِنْ الْأَنْبِيَاءِ كَحُبِّي إِيَّاكَ فَأَكْبِرُ أَنْ تَقُولَ

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> said: ‘O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! (Allah<sup>-azwj</sup> Said): ‘Know that I<sup>-azwj</sup> do not Love any Prophet<sup>-as</sup> from the Prophets<sup>-as</sup> like My<sup>-azwj</sup> Love for You<sup>-azwj</sup>, therefore frequent from saying:

اللَّهُمَّ إِنَّكَ تَرَى وَلَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى وَ أَنَّ إِلَيْكَ الْمُنْتَهَى وَ الرَّجْعَى وَ أَنَّ لَكَ الْأَجْرَةَ وَ الْأُولَى وَ أَنَّ لَكَ الْمَمَاتَ وَ الْمَحْيَا رَبِّ اغْوُدْ بِكَ أَنْ أَدِلَّ أَوْ أُخْرَى.

‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> can See but You<sup>-azwj</sup> cannot be seen, and You<sup>-azwj</sup> are with the exalted scenario, and to You<sup>-azwj</sup> is the end-point and the return, and for You<sup>-azwj</sup> is the Hereafter and the former, and for You<sup>-azwj</sup> is the Causing to die and the Causing to live! Lord<sup>-azwj</sup>, I seek Refuge with You<sup>-azwj</sup> from humiliation or being disgraced!’<sup>325</sup>

وَ مِنْ ذَلِكَ دُعَاءُ آخَرَ عَنِ الْبَاقِرِ ع وَ كَانَ يُسَمِّيهِ الْجَامِعَ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ كَانَ يُسَمِّيهِ الْجَامِعَ وَ رَوَيْنَاهُ أَيْضاً بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع

And from that is another supplication from Al-Baqir<sup>-asws</sup>, and he<sup>-asws</sup> had named it as ‘Al-Jamie’. We are reporting it by our chain to Sa’ad Bin Abdullah who said, ‘It is narrated to us by Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Al-Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Hamza Al-Sumali who said, ‘I have taken this supplication from Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he<sup>-asws</sup> had named it as ‘Al-Jamie’, and we are reporting as well with our chain to Muhammad Bin Yaqoub Al-Kulayni, by his chain to Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ آمَنْتُ بِاللَّهِ وَ بِجَمِيعِ رُسُلِ اللَّهِ وَ بِجَمِيعِ مَا أُرْسِلَ بِهِ رُسُلُ اللَّهِ وَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لِقَاءُهُ حَقٌّ وَ صَدَقَ اللَّهُ وَ بَلَغَ الْمُرْسَلُونَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>! I believe in Allah<sup>-azwj</sup> and entirety of Messengers<sup>-as</sup> of Allah<sup>-azwj</sup>, and in entirety of what the Messengers<sup>-as</sup> of Allah<sup>-azwj</sup> had been Sent with, and that the Promise of Allah<sup>-azwj</sup> is true, and meeting Him<sup>-azwj</sup> is true, and Allah<sup>-azwj</sup> Spoke the truth, and the Messengers<sup>-as</sup> delivered!

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمَدَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ

And the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and Glory is to Allah<sup>-azwj</sup> every time something glorifies Allah<sup>-azwj</sup>, and just as Allah<sup>-azwj</sup> Loves to be glorified; and the Praise is for

<sup>325</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 a

Allah<sup>-azwj</sup> every time something praises Allah<sup>-azwj</sup>, and just as Allah<sup>-azwj</sup> Loves to be glorified, and there is no god except Allah<sup>-azwj</sup> every time something extols Holiness of Allah<sup>-azwj</sup> and just as Allah<sup>-azwj</sup> Loves to be extolled, and Allah<sup>-azwj</sup> is Greatest every time something exclaims Greatness of Allah<sup>-azwj</sup>, and just as Allah<sup>-azwj</sup> Loves His<sup>-azwj</sup> Greatness to be exclaimed!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَ خَوَاتِيمَهُ وَ شَرَائِعَهُ وَ سَوَابِعَهُ وَ فَوَائِدَهُ وَ بَرَكَاتِهِ وَ مَا بَلَغَ عِلْمُهُ عِلْمِي وَ مَا قَصُرَ عَنِّي إِخْصَانِهِ حِفْظِي

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the beginnings of the goodness and its endings, and its start, and its abundance, and its benefits, and its Blessings, and what my knowledge reaches its knowledge, and what my memory is deficient from counting it!

اللَّهُمَّ أَهْجِ لِي أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ عَشِّتَنِي بِرَكَاتِ رَحْمَتِكَ وَ مَنَّ عَلَيَّ بِعِصْمَةٍ عَنِ الْإِزَالَةِ عَن دِينِكَ وَ طَهَّرْ قَلْبِي مِنَ الشَّكِّ وَ لَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَن آجَلِ ثَوَابِ آخِرَتِي وَ اشْغَلْ قَلْبِي بِحِفْظِ مَا لَا نَقْبُكَ مِنِّي جَهْلُهُ وَ دَلِّلْ لِكُلِّ خَيْرٍ لِسَانِي وَ طَهَّرْ قَلْبِي مِنَ الرِّيَاءِ وَ لَا تُجْرِهِ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصاً لَكَ

O Allah<sup>-azwj</sup>! Facilitate for me the causes of recognising it, and Open its doors for me, and Overwhelm me with Blessings of Your<sup>-azwj</sup> Mercy, and Confer upon me with fortification from the slips from Your<sup>-azwj</sup> religion, and Purify my heart from the doubt, and do not Pre-occupy my heart with my world (worldly matters), and my current life from the future Rewards of my Hereafter, and Pre-occupy my heart with preserving what its ignorance will not be Accepted from me, and Humble my tongue for every goodness, and Purify my heart from the showing off, and do not Flow it in my joints, and Make my deeds to be sincerely for You<sup>-azwj</sup>!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَ بَاطِنِهَا وَ عَفْلَانِهَا وَ جَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَ مَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَبِيدُ بِمَا أَحْطَتْ بِعِلْمِهِ وَ أَنْتَ الْقَادِرُ عَلَى صَرْفِهِ عَنِّي

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the evil and variety of the immoralities, all of these, their apparent and their hidden, and their inattentiveness, and entirety of what the Pelted Satan<sup>-la</sup> intends me with, and what the obstinate ruler intends me with from what I encompass of its knowledge, and You<sup>-azwj</sup> are the Able upon Turning it away from me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَ الْإِنْسِ وَ زَوَابِعِهِمْ وَ تَوَابِعِهِمْ وَ بَوَائِقِهِمْ وَ مَكَائِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَنْ أَسْتَزَلَّ عَن دِينِي فَتَفْسُدَ عَلَيَّ آخِرَتِي وَ يَكُونَ ذَلِكَ مِنْهُمْ ضَرراً عَلَيَّ فِي مَعَاشِي أَوْ يَعْزُضَ بَلَاءٌ يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَى احْتِمَالِهِ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the pathways of the Jinn and the humans, and their storms, and their pursuits, and their disasters, and their plots, and the spectacles of the corruption, from the Jinn and the humans, and lest I slip from my religion so my Hereafter would be spoilt upon me, and that would be harmful upon me from them in my life, or being exposed to an affliction hitting me from them, there is no strength for me with it, nor any patience for me upon enduring it!

فَلَا تَبْتَلْنِي يَا إِلَهِي بِمُقَاسَاتِهِ فَيَمْنَعَنِي ذَلِكَ مِنْ ذِكْرِكَ وَ يَشْغَلْنِي عَن عِبَادَتِكَ أَنْتَ الْعَاصِمُ الْمَانِعُ وَ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ

So, O my God<sup>-azwj</sup>! do not Try me its comparison, so that would prevent me from Your<sup>-azwj</sup> Zikr, and pre-occupy me from worshiping You<sup>-azwj</sup>! You<sup>-azwj</sup> are the Protector, the Prevented, and the Defender, the Saviour from that, all of it!

أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَبْقَيْتَنِي فِي مَعِيشَةِ أَقْوَى بِهَا عَلَيَّ طَاعَتِكَ وَ أَبْلُغْ بِهَا رِضْوَانَكَ وَ أَصْبِرْ بِهَا مِنْكَ إِلَى دَارِ الْحَيَوَانِ غَدًا وَ لَا تَزُرْفِي رِزْقًا يُطْعِنِي وَ لَا تَبْتَلِنِي بِفَقْرٍ أَشْقَى بِهِ مُضَيِّقًا عَلَيَّ

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, of the prosperity in my livelihood for as long as You<sup>-azwj</sup> Let me live in a life I can be strengthened with it upon obeying You<sup>-azwj</sup> and I can reach Your<sup>-azwj</sup> Pleasure with it, and I can come by it from You<sup>-azwj</sup> to the house of living tomorrow, and do not Grace me sustenance corrupting me and do not Try me with poverty making me wretched by it, constricting upon me!

أَعْطِنِي حِطًّا وَافِرًا فِي آخِرَتِي وَ مَعَاشًا وَاسِعًا هَنِيئًا مَرِيئًا فِي دُنْيَايَ وَ لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْنًا وَ لَا تَجْعَلْ فِرَاقَهَا عَلَيَّ حُزْنًا أَجْرِي مِنْ فِتْنَتِهَا مَرَضِيًّا عَلَيَّ وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولًا وَ سَعْيِي فِيهَا مَشْكُورًا

Give me a plentiful share in my Hereafter, and in this world a capacious life, welcoming, pleasant, and do not Make the world a prison upon me and do not Make its separation a grief upon me. Shelter me from its Fitna, satisfying me, and Make my deeds in it Acceptable, and my striving in it, appreciated!

اللَّهُمَّ مَنْ أَرَادَنِي بِسُوءِ فَأْرُدْهُ بِئِلَّهِ وَ مَنْ كَادَنِي فِيهَا فَكِدْهُ وَ اصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ افْكُرْ بِنِ مَكْرٍ بِي فَإِنَّكَ خَيْرُ الْمَاكِرِينَ وَ افْعَأْ عَنِّي عُيُونَ الظُّلْمَةِ الطُّغَاةِ الْحَسَدَةِ

O Allah<sup>-azwj</sup>! One who intends me with evil, Intend him with similar to it, and one who plots against me in it, Plan against him, and Turn away from me worries of the one who enters his worries upon me, and Plan with the one planning with me for You<sup>-azwj</sup> are best of the planners, and Blind on my behalf eyes of the Kafirs, the oppressors, the aggressors, the enviers!

اللَّهُمَّ وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ الْوَقَارَ وَ الْبَسْمِي دِرْعَكَ الْحَصِينَةَ وَ احْفَظْنِي بِسِتْرِكَ الْوَاقِي وَ جَلِّبْنِي عَافِيَتِكَ النَّافِعَةَ وَ صَدِّقْ قَوْلِي وَ فَعَالِي وَ بَارِكْ لِي فِي وُلْدِي وَ أَهْلِي وَ مَالِي وَ مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَغْفَلْتُ وَ مَا تَعَمَّدْتُ وَ مَا تَوَانَيْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَرْتُ فَاعْفُ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>, and Send down the tranquillity and the dignity upon me from You<sup>-azwj</sup>, and Clothe me You<sup>-azwj</sup> fortifying shield, and Guard me by Your<sup>-azwj</sup> saving veil, and Grant me Your<sup>-azwj</sup> beneficial well-being, and Ratify my words and my actions, and Bless for me in my children, and my family, and my wealth, and what I have sent ahead and what I have delayed, and what I was heedless of and what I deliberated and what I procrastinated, and what I announced and what I kept secret! Forgive (these) for me, O most Merciful of the merciful ones!<sup>326</sup>

أَقُولُ هَذَا آخِرُ رَوَايَتِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ وَ رُوِيَاهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ بِإِسْنَادِهِ عَنِ الْبَاقِرِ ع أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ مَنْ كَانَتْ لَهُ حَاجَةٌ هَاهُنَا وَ هَاهُنَا فَإِنَّ حَاجَتِي إِلَيْكَ وَحَدَّكَ لَا شَرِيكَ لَكَ.

I (Majlisi) am saying, 'This is last of our reports from Sa'ad Bin Abdullah, from the book 'Fazl Al-Dua', and we are reporting it from Muhammad Bin Al-Hassan Al-Saffar, from Al-Baqir<sup>-asws</sup>, he<sup>-asws</sup> had said: 'O Allah<sup>-azwj</sup>! One who has a need for him over here and over there (fine), my need is to You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>!<sup>327</sup>

<sup>326</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 b

<sup>327</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 c

حِرْزٌ آخَرٌ لِمَوْلَانَا الصَّادِقِ ع بِرِوَايَةِ أُخْرَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا خَالِقَ الْخَلْقِ وَيَا بَاسِطَ الرَّزْقِ يَا فَالِقَ الْحَبِّ وَيَا بَارِئَ النَّسَمِ وَمُحْيِيَ الْمَوْتَى وَمُمِيتَ الْأَحْيَاءِ وَدَائِمَ النَّبَاتِ وَمُخْرِجَ النَّبَاتِ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ وَأَنْتَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

Another protection by our Master Al-Sadiq<sup>asws</sup> by another report – ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! O Creator of the creation, and O Extender of the sustenance! O Splitter of the seed and O Maker of the person, and Reviver of the dead, and Causer of death to the living, and permanent of the affirmation, and Extractor of the vegetation! Do with me what You<sup>azwj</sup> are rightful of and do not Do with me what I am rightful (deserving) of, and You<sup>azwj</sup> are rightful of being feared and rightful of the Forgiving!’

انْتَهَى كَلَامُ ابْنِ طَاوُسٍ فِي الْمَهْجِ.

End of the speech of Ibn Tawoos in (the book) ‘Al-Mahj’<sup>328</sup>.

<sup>328</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 d

باب 44 الأحرار المروية عن الصادق صلوات الله عليه و بعض أذعيته و عوداته ع

## CHAPTER 44 – THE PROTECTIONS REPORTED FROM AL-SADIQ<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND SOME OF HIS<sup>-asws</sup> SUPPLICATION AND HIS<sup>-asws</sup> AMULETS

1- مهج، مهج الدعوات بِالْإِسْنَادِ إِلَى هَارُونَ بْنِ مُوسَى التَّلَعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الصَّيْرِيِّ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ يَاسِرِ مَوْلَى الرَّبِيعِ قَالَ سَمِعْتُ الرَّبِيعَ يَقُولُ لَمَّا حَجَّ الْمَنْصُورُ وَ صَارَ بِالْمَدِينَةِ سَهْرَ لَيْلَةٍ فَدَعَانِي فَقَالَ يَا رَبِيعُ انْطَلِقْ فِي وَفْتِكَ هَذَا عَلَى أَحْفَظِ جَنَاحٍ وَ أَلْيَنِ مَسِيرٍ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ وَخَدَكَ فَأَفْعَلْ حَتَّى تَأْتِيَ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ

(The book) 'Mahj Al Dawaat' – By the chain to Haroun Bin Musa Al Tal'ukbary, from Muhammad Bin Ali Al Sayrafi, from Ibn Abu Najran, from Yasir, a slave of Al Rabie who said,

'I heard Al-Rabie saying, 'When Al-Mansour (the caliph) went out and come to Al-Madine, stayed awake at night. He summoned me. He said, 'O Rabie! Go in this time of yours upon the most humble of wings, and gentlest of travels. If you are able to be along, then do so, until you come to Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>.

فَقُلْتُ لَهُ هَذَا ابْنُ عَمِّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ الدَّارَ وَ إِنَّ نَأْتَ وَ الْحَالَ وَ إِنْ اخْتَلَفْتَ فَإِنَّا نَرْجِعُ إِلَى رَجْمِ أَمْسٍ مِنْ يَمِينٍ بِشِمَالٍ وَ نَعْلٍ بِقَبَالٍ وَ هُوَ يَسْأَلُكَ الْمَصِيرَ إِلَيْهِ فِي وَفْتِكَ هَذَا

Say to him<sup>-asws</sup>, 'This son of your<sup>-asws</sup> uncle conveys the greetings to you<sup>-azwj</sup> and says to you<sup>-asws</sup>, 'Even though the households are far apart, and even though the situations have differed, we should return to the kinship of yesterday, from right with left, and slippers with the strips, and he (Mansour) is asking you<sup>-asws</sup> to come to him in this time of yours!'

فَإِنْ سَمِعَ بِالْمَسِيرِ مَعَكَ فَأَوْطِئْ خَدَكَ وَ إِنْ امْتَنَعَ بَعْدُ أَوْ غَيْرِهِ فَارْزُدِ الْأَمْرَ إِلَيْهِ فِي ذَلِكَ فَإِنْ أَمَرَكَ بِالْمَصِيرِ إِلَيْهِ فِي تَأَنٍّ فَمَسِرٌ وَ لَا تُعَسِّرْ وَ أَقْبِلِ الْعَفْوَ وَ لَا تُعَنِّفْ فِي قَوْلٍ وَ لَا فِعْلٍ

If he<sup>-asws</sup> allows with the travelling with you, then give him your cheek (agree humbly), and if he refuses with an excuse or something else, then return the matter to be up to him<sup>-asws</sup> regarding that. If he<sup>-asws</sup> instructs you with coming to him<sup>-asws</sup> in slowness, make it easy and do not make it difficult, and accept the excuse, and do not be violent, neither in words nor action!'

قَالَ الرَّبِيعُ فَصِرْتُ إِلَى بَابِهِ فَوَجَدْتُهُ فِي دَارِ خَلْوَتِهِ فَدَخَلْتُ عَلَيْهِ مِنْ غَيْرِ اسْتِثْنَانٍ فَوَجَدْتُهُ مُعَوِّراً خَدَيْهِ مُبْتَهَلاً بِظَهْرِ يَدَيْهِ قَدْ أَثَرَ التُّرَابُ فِي وَجْهِهِ وَ خَدَيْهِ فَأَكْبَرْتُ أَنْ أَقُولَ شَيْئاً حَتَّى فَرَغَ مِنْ صَلَاتِهِ وَ دُعَائِهِ ثُمَّ انْصَرَفَ بِوَجْهِهِ

Al-Rabie said, 'I came to his<sup>-asws</sup> door and found him<sup>-asws</sup> in the house in seclusion. I entered to see him<sup>-asws</sup> from without (asking) permission. I found him<sup>-asws</sup> wiping his<sup>-asws</sup> cheeks on the ground, imploring with the back of his<sup>-asws</sup> hands, the traces of soil being in his<sup>-asws</sup> face and his<sup>-asws</sup> cheeks. I found it grievous to be saying anything until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat and his<sup>-asws</sup> supplication.

فَقُلْتُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ

I said, 'The greeting be unto you<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup>!'

فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا أَخِي مَا جَاءَ بِكَ

He<sup>-asws</sup> said: 'And upon you be the greeting, O my brother! What have you come for?'

فَقُلْتُ ابْنُ عَمِّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ حَتَّى بَلَغْتَ آخِرَ الْكَلَامِ

I said, 'The son of your<sup>-asws</sup> uncle conveys the greeting to you and says', – until I delivered the end of the speech.

فَقَالَ وَحُكَّ يَا رَبِيعُ أَمْ يَأْنُ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَ مَا نَزَلَ مِنَ الْحَقِّ وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ

He<sup>-asws</sup> said: 'Woe be to you, O Rabie! **Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, [57:16]?**

وَحُكَّ يَا رَبِيعُ أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَ هُمْ نَائِمُونَ أَوْ أَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَ هُمْ يَلْعَبُونَ أَ فَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Woe be to you, O Rabie! **Are the people of the towns feeling secure from Our Punishment coming to them at daytime while they are playing? [7:98] Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]!**

قَرَأْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ السَّلَامَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ ثُمَّ أَقْبَلَ عَلَيَّ صَلَاتِهِ وَ انصَرَفَ إِلَيَّ بِوَجْهِهِ فَقُلْتُ هَلْ بَعْدَ السَّلَامِ مِنْ مُسْتَعْتَبٍ عَلَيْهِ أَوْ إِجَابَةٍ

I read the greeting upon Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings. Then he<sup>-asws</sup> returned to his<sup>-asws</sup> Salat, and (then) turned his<sup>-asws</sup> face to me. I said, 'After the greeting, is there any reproach upon him or an answer (to give)?'

فَقَالَ نَعَمْ قُلْ لَهُ أَمْ فَرَأَيْتَ الَّذِي تَوَلَّى وَ أَعْطَى قَلِيلًا وَ أَكْدَى أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى وَ إِبْرَاهِيمَ الَّذِي وَفَّى أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى وَ أَنَّ سَعْيَهُ سَوْفَ يُرَى

He<sup>-asws</sup> said: 'Yes! Say to him: **'So have you seen the one who turns his back [53:33] And gives a little and (then) is resentful [53:34] Is there with him knowledge of the unseen, so he can see? [53:35] Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36] And (Parchment of) Ibrahim who fulfilled it? [53:37] A bearer of a burden will not bear the burden of another [53:38] And there wouldn't be for the human being except what he strives for [53:39] And surely his striving will soon be Seen [53:40]!**

إِنَّا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ خِفْنَاكَ وَ خَافَتْ لِحُوفِنَا الْبَسُوءَةُ اللَّائِي أَنْتَ أَعْلَمُ بِهِنَّ وَ لَا بُدَّ لَنَا مِنَ الْإِضْطِحَاحِ بِهِ فَإِنْ كَفَّمْتُ وَ إِلَّا أَجْرَيْنَا اسْمَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ حَمْسَ مَرَّاتٍ

We, by Allah<sup>-azwj</sup>, O commander of the faithful, we are fearing you and so have the women feared at our fearing, those you are more knowing with, and there is no escape for us from the clarifying it. Either you refrain or else we will flow your name to Allah<sup>-azwj</sup> Mighty and Majestic five time during every day!

وَأَنْتَ حَدَّثْتَنَا عَنْ أَبِيكَ عَنْ جَدِّكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَرْبَعُ دَعَوَاتٍ لَا يُجِبْنَ عَنِ اللَّهِ تَعَالَى دُعَاءُ الْوَالِدِ لِوَلَدِهِ وَ الْأَخِ لِطَهْرِ الْعَيْبِ لِأَخِيهِ وَ الْمَظْلُومِ وَ الْمُخْلِصِ

And you<sup>-asws</sup> have narrated to us (as well) from your father<sup>-asws</sup>, from your grandfather<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> had said: ‘Four supplications are not barred from Allah<sup>-azwj</sup> the Exalted – a supplication of the father for his son, and the brother in the absence for his brother, and the oppressed, and the sincere one!’

قَالَ الرَّبِيعُ فَمَا اسْتَمَّ الْكَلَامَ حَتَّى أَتَتْهُ رُسُلُ الْمَنْصُورِ تَقْفُو أَنِّي وَ تَعْلَمُ خَبْرِي فَرَجَعْتُ وَ أَخْبَرْتُهُ بِمَا كَانَ فَبَكَى ثُمَّ قَالَ ارْجِعْ إِلَيْهِ وَ قُلْ لَهُ الْأَمْرُ فِي لِقَائِكَ إِلَيْكَ وَ الْجُلُوسُ عِنَّا وَ أَنَا التَّسْوَةُ اللَّاتِي دَكَّرْتُهُنَّ فَعَلَيْهِنَّ السَّلَامُ فَقَدْ آمَنَ اللَّهُ رُوعَهُنَّ وَ جَلَى هَمَّهُنَّ

Al-Rabie said, ‘The speech had not completed until a messenger of Al-Mansour came pausing in my tracks and to know my news. I returned and informed him with what had happened. He wept, then said, ‘Return to him<sup>-asws</sup> and say to him<sup>-asws</sup>, ‘The matter of meeting you<sup>-asws</sup> and sitting back from us is up to you<sup>-asws</sup>, and as for the women whom you mentioned, upon them is the safety. Allah<sup>-azwj</sup> have Secured their dread and Removed their worries!’

قَالَ فَرَجَعْتُ إِلَيْهِ فَأَخْبَرْتُهُ بِمَا قَالَ الْمَنْصُورُ فَقَالَ لَهُ وَصَلَتْ رَجَاءً وَ جَزِيَتْ خَيْرًا ثُمَّ اغْرُورَقَتْ عَيْنَاهُ حَتَّى قَطَرَ مِنَ الدَّمْعِ فِي حَجْرِهِ فَطَرَتْ

He (Al-Rabie) said, ‘I returned to him<sup>-asws</sup> and informed him<sup>-asws</sup> of what Al Mansour had said. He<sup>-asws</sup> said: ‘For him is connecting kinship and be Rewarded good’. Then his<sup>-asws</sup> eyes overflowed until drops of the tears fell in his<sup>-asws</sup> lap.

ثُمَّ قَالَ يَا رَبِيعُ إِنَّ هَذِهِ الدُّنْيَا وَ إِن أَمْتَعَتْ بِبَهْجَتِهَا وَ عَزَّتْ بِبِرْجِحَتِهَا فَإِنَّ آخِرَهَا لَا يَغْدُو أَنْ يَكُونَ كَأَخْرِ الرَّبِيعِ الَّذِي يَرُوقُ بِحُضْرَتِهِ ثُمَّ يَهْبِجُ عِنْدَ انْتِهَاءِ مُدَّتِهِ وَ عَلَى مَنْ نَصَحَ لِنَفْسِهِ وَ عَرَفَ حَقَّ مَا عَلَيْهِ وَ لَهُ أَنْ يَنْظُرَ إِلَيْهَا نَظْرَ مَنْ عَقَلَ عَنْ رَبِّهِ جَلًّا وَ عِلًّا وَ حَذَرَ سُوءَ مُنْقَلَبِهِ

Then he<sup>-asws</sup> said: ‘O Rabie! This world, and even thought it causes to enjoy with its delights and deceives with its adornments, in its end is not beyond being like the end of spring which delights with its greenery at the end of its period, and upon the one who is an adviser to himself, and recognises the rights what are upon him, and for him is to look at it with a look of the one who uses his intellect about his Lord<sup>-azwj</sup> the Majestic and Exalted, and beware of his transfer.

فَإِنَّ هَذِهِ الدُّنْيَا قَدْ حَدَعَتْ قَوْمًا فَارْتَفَعُوا أَسْرًا مَا كَانُوا إِلَيْهَا وَ أَكْثَرَ مَا كَانُوا اغْتِيَابًا بِهَا طَرَقَتْهُمْ آجَاهُمُ بَيَاتًا وَ هُمْ نَائِمُونَ أَوْ ضَحَى وَ هُمْ يَلْعَبُونَ

This world has deceived a people who had separated it as captivated as they could have been to it, and they were as much joyful as they could have been with it. Their deaths left them at night while they were sleeping, or at daytime while they were playing!

فَكَيْفَ أَخْرَجُوا عَنْهَا وَ إِلَى مَا صَارُوا بَعْدَهَا أَغْفَبَتْهُمْ الْأَلَمُ وَ أَوْرَثَتْهُمْ النَّدَمَ وَ جَرَعَتْهُمْ مَرَّ الْمَدَاقِ وَ غَصَصَتْهُمْ بِكَأْسِ الْفِرَاقِ



How they came out from it and what they came to their painful end-result after it, and they inherited the regret, and they gulped down the bitter taste and they were chocked with the cup of separation!

فَيَا وَيْحَ مَنْ رَضِيَ عَنْهَا بِهَا أَوْ أَفْرَّ عَيْنًا أَمَا رَأَى مَصْرَعَ آبَائِهِ وَ مَنْ سَلَفَ مِنْ أَعْدَائِهِ وَ أَوْلِيَائِهِ

Oh woe be to the one satisfied with it, or delighted of eyes (with it)! Does he not see the deaths of his forefathers and the ones past from his enemies and his friends?'

يَا رَبِيعَ أَطْوَلَ بِهَا حَسْرَةً وَ أَفْبَحَ بِهَا كَثْرَةً وَ أَحْسَبَ بِهَا صَفْقَةً وَ أَكْبِرَ بِهَا تَرْخَةً إِذَا عَايَنَ الْمَعْرُورُ بِهَا أَجَلَهُ وَ قُطِعَ بِالْأَمَانِيِّ أَمَلُهُ وَ لِيَعْمَلَ عَلَى أَنَّهَا أُعْطِي أَطْوَلَ الْأَعْمَارِ وَ أَمَدَهَا وَ بَلَغَ فِيهَا جَمِيعَ الْأَمَالِ هَلْ قُضِيَ لَهُ إِلَّا الْهَرَمُ أَوْ غَايَتُهُ إِلَّا الْوَحْمَ

O Rabie! The regret is prolonged with it, and the abundance is ugly with it, and the bargain is a loss with it, and the worries are big with it, when the one deceived by it witnesses the death, and the aspirations of his hopes are cut off, and let him based upon that he would be given the longest of ages and their most extensive, and he reaches entirety of the wishes in it! Isn't its short anything except old age, or its peak only the filth?

نَسْأَلُ اللَّهَ لَنَا وَ لَكَ عَمَلًا صَالِحًا بِطَاعَتِهِ وَ مَا بَأَ إِلَى رَحْمَتِهِ وَ نُرْوَعًا عَنْ مَعْصِيَتِهِ وَ بَصِيرَةً فِي حَقِّهِ فَإِنَّمَا ذَلِكَ لَهُ وَ بِهِ

We ask Allah<sup>-azwj</sup> for us and for you the righteous deeds in His<sup>-azwj</sup> obedience, and an abode to His<sup>-azwj</sup> Mercy, and removal from disobedience to Him<sup>-azwj</sup>, and insight in His<sup>-azwj</sup> rights, for rather that is for Him<sup>-azwj</sup> and with Him<sup>-azwj</sup>!

فَقُلْتُ يَا أَبَا عَبْدِ اللَّهِ أَسْأَلُكَ بِكُلِّ حَقِّ بَيْنِكَ وَ بَيْنَ اللَّهِ جَلَّ وَ عَزَّ إِلَّا عَرَفْتَنِي مَا ابْتَهَلْتُ بِهِ إِلَى رَبِّكَ تَعَالَى وَ جَعَلْتَهُ حَاجِرًا بَيْنَكَ وَ بَيْنَ حَدْرِكَ وَ خَوْفِكَ لَعَلَّ اللَّهَ يَجْزُرُ بِدَوَائِكَ كَسِيرًا وَ يُعْنِي بِهِ فَقِيرًا وَ اللَّهُ مَا أَعْنِي عَيْرَ نَفْسِي

I said, 'O Abu Abdullah<sup>-asws</sup>! I ask You<sup>-azwj</sup> by every right between You<sup>-azwj</sup> and Allah<sup>-azwj</sup> Majestic and Exalted, please let me know what I should be imploring with to your<sup>-asws</sup> Lord<sup>-azwj</sup> the Exalted, and make is a barrier between you<sup>-asws</sup> and your<sup>-asws</sup> hazards and your<sup>-asws</sup> fears, perhaps Allah<sup>-azwj</sup> will Mend brokenness by your<sup>-asws</sup> supplication and enrich a poor one with it, and Allah<sup>-azwj</sup> will not Enrich other than myself!'

قَالَ الرَّبِيعُ فَرَفَعَ يَدَهُ وَ أَقْبَلَ عَلَى مَسْجِدِهِ كَارِهًا أَنْ يَتْلُو الدُّعَاءَ صُحْفًا وَ لَا يَحْضُرُ ذَلِكَ بَيْنَهُ

Al-Rabie said, 'He<sup>-asws</sup> raised his<sup>-asws</sup> hand and turned to his<sup>-asws</sup> Masjid disliking to recite the supplication in pages, nor did he<sup>-asws</sup> present that with his<sup>-asws</sup> intention.

فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُدْرِكَ الْهَارِبِينَ وَ يَا مَلْجَأَ الْخَائِفِينَ وَ يَا صَرِيحَ الْمُسْتَصْرِحِينَ وَ يَا غِيَاثَ الْمُسْتَعِينِينَ وَ يَا مُنْتَهَى غَايَةِ السَّائِلِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا أَرْحَمَ الرَّاحِمِينَ

He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Catcher of the fleeing, and O Shelter of the fearful, and O Helper of the criers for help, and O Helper of the seekers of help, and O Ultimate peak of the beggars, and O Responder to supplications of the desperate, O most Merciful of the merciful ones!

يَا حَقُّ يَا مُبِينُ يَا دَا الْكَيْدِ الْمَتِينِ يَا مُنْصِفَ الْمُظْلُومِينَ مِنَ الظَّالِمِينَ يَا مُؤْمِنَ أَوْلِيَانِهِ مِنَ الْعَذَابِ الْمُهِينِ يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ بِخَائِنَاتِ لِحْظِ الْجُمْهُونِ  
وَ سَرَائِرِ الْقُلُوبِ وَ مَا كَانَ وَ مَا يَكُونُ

O True, O Manifest, O with the Strong Scheme, O Dispense of Justice to the oppressed from the oppressor, O Securer of His<sup>-azwj</sup> friends from the debasing Punishment, O One Who Knows treachery of the eyes with secretive glances, and secrets of the hearts, and what has happened and what will be happening!

يَا رَبَّ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءِ الْمُرْسَلِينَ وَ رَبَّ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ يَا شَاهِدًا لَا يَغِيْبُ يَا غَالِبًا غَيْرَ مَغْلُوبٍ يَا مَنْ هُوَ  
عَلَى كُلِّ شَيْءٍ رَقِيبٌ وَ عَلَى كُلِّ أَمْرٍ حَسِيبٌ وَ مِنْ كُلِّ عَبْدٍ قَرِيبٌ وَ لِكُلِّ دَعْوَةٍ مُسْتَجِيبٌ

O Lord<sup>-azwj</sup> of the skies and the earths, and the Angels of Proximity, and the Messenger Prophets<sup>-as</sup>, and Lord<sup>-azwj</sup> of the Jinn and the humans altogether! O Present, not absent, O Prevaler not prevailed, O One Who is a Watcher upon all things, and Calculating upon every matter, and near to every servant, and Responder to every supplication!

يَا إِلَهَ الْمَاضِينَ وَ الْغَابِرِينَ وَ الْمُقَرَّبِينَ وَ الْحَاجِدِينَ وَ إِلَهَ الصَّامِتِينَ وَ النَّاطِقِينَ وَ رَبَّ الْأَحْيَاءِ وَ الْمَيِّتِينَ يَا اللَّهُ يَا رَبَّاهُ يَا عَزِيزُ يَا حَكِيمُ يَا غَفُورُ يَا رَحِيمُ يَا  
أَوَّلُ يَا قَدِيمُ يَا شَكُورُ يَا حَلِيمُ يَا قَاهِرُ يَا عَلِيمُ يَا سَمِيعُ يَا بَصِيرُ يَا لَطِيفُ يَا خَبِيرُ يَا عَالِمُ يَا قَدِيرُ يَا فَهَّارُ يَا عَفَّارُ يَا جَبَّارُ يَا خَالِقُ يَا رَازِقُ يَا رَازِقُ يَا فَاتِقُ

O God<sup>-azwj</sup> of the Past ones and the future ones, and the accepters and the rejecters, and God<sup>-azwj</sup> of the silent ones and the speakers, and Lord<sup>-azwj</sup> of the living and the dead! O Allah<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, O Mighty, O Wise, O Forgiver, O Merciful, O First, O Ancient, O Appreciative, O Lenient, O Forceful, O All-Knowing, O Hearing, O Seeing, O Gentle, O Informed, O Knower, O Able, O Powerful, O Forgiver, O Subduer, O Creator, O Sustainer, O Kind, O Patcher, O Splitter!

يَا صَادِقُ يَا أَحَدُ يَا صَمَدُ يَا وَاحِدُ يَا مَاجِدُ يَا رَحْمَانُ يَا قَرْدُ يَا مَنَّانُ يَا سُبُوْحُ يَا حَنَّانُ يَا قُدُّوسُ يَا رَعُوفُ يَا مُهَيِّمُنُ يَا حَمِيدُ يَا حَمِيدُ يَا مُبْدِيُ يَا مُعِيدُ يَا  
وَلِيُّ يَا عَلِيُّ يَا قَوِيُّ يَا عَنِيُّ يَا بَارِيُّ يَا مُصَوِّرُ يَا مَلِكُ يَا مُقْتَدِرُ يَا بَاعِثُ يَا وَارِثُ يَا مُتَكَبِّرُ يَا عَظِيمُ يَا بَاسِطُ يَا قَابِضُ يَا سَلَامُ يَا مُؤْمِنُ يَا نَارُ يَا وَتْرُ يَا  
مُعْطِي يَا مَانِعُ

O Truthful, O First, O Solid, O One, O Glorious, O Beneficent, O Individual, O Bestower, O Glorious, O Affectionate, O Holy, O Kind, O Dominant, O Praised, O Glorified, O Initiator, O Repeater, O Guardian, O Exalted, O Strong, O Rich, O Maker, O Fashioner, O Kind, O Powerful, O Resurrector, O Great, O Mighty, O Extender, O Gripper, O Granter of peace, O Granter of Security, O Righteous, O Single, O Giver, O Preventer!

يَا ضَاؤُ يَا نَافِعُ يَا مُفَرِّقُ يَا جَامِعُ يَا حَقُّ يَا مُبِينُ يَا حَيُّ يَا قَيُّوْمُ يَا وَدُودُ يَا مُعِيدُ يَا طَالِبُ يَا غَالِبُ يَا مُدْرِكُ يَا جَلِيلُ يَا مُفْضَلُ يَا كَرِيمُ يَا مُتَقَضِّلُ يَا  
مُنْطَوِّلُ يَا أَوَّابُ يَا سَمِيعُ يَا فَارِحَ الْهَمِّ وَ يَا كَاشِفَ الْعَمِّ يَا مُنْزِلَ الْحَقِّ يَا قَابِلَ الصِّدْقِ يَا فَاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ يَا عِمَادَ السَّمَاوَاتِ وَ الْأَرْضِ يَا مُنْسِكَ  
السَّمَاوَاتِ وَ الْأَرْضِ يَا دَا الْبَلَاءِ الْجَمِيلِ وَ الطَّوْلِ الْعَظِيمِ

O Harmer, O Beneficial, O Separator, O Gatherer, O True, O Manifest, O Living, O Eternal, O Cordial, O Repeater, O Seeker, O Prevaler, O Catcher, O Majestic, O Gracious, O Benevolent, O Preferrer, O Prolonger, O Oft-Returning, O Excuser, O Reliever of the worries, O Remover of the sadness, O Descender of the truth, O Acceptor of the sincerity, O Originator of the skies

and the earth, O Pillar of the skies and the earth, O Withholder of the skies and the earth, O with the beautiful afflictions and Mighty Leniency!

يَا ذَا السُّلْطَانِ الَّذِي لَا يَذَلُّ وَالْعِزِّ الَّذِي لَا يُضَامُّ يَا مَعْرُوفاً بِالْإِحْسَانِ يَا مَوْصُوفاً بِالْإِمْتِنَانِ يَا ظَاهِراً بِلَا مُشَافَهَةٍ يَا بَاطِئاً بِلَا مُلَامَسَةٍ يَا سَابِقَ الْأَشْيَاءِ  
بِنَفْسِهِ يَا أَوَّلَ بَعْثٍ غَايَةٍ يَا آخِرَ بَعْثٍ نَهَائَةٍ يَا قَائِماً بِغَيْرِ انْتِصَابٍ يَا عَالِماً بِلَا اكْتِسَابٍ يَا ذَا الْأَسْمَاءِ الْحُسْنَى وَالصِّفَاتِ الْمُثَلَّى وَالْمَثَلِ الْأَعْلَى

O with the Authority which does not cease and the Might which cannot be breached! O Kind with the Favours, O described with the Gratitude, O Apparent without being verbal, O Hidden without being touched, O Preceder to the things by Himself<sup>-azwj</sup>, O First without a peak, O Last without an end, O Standing without the installation, O Knower without learning, O with the most excellent Names, and the Ideal Attributes, and the exalted Examples!

يَا مَنْ قَصُرَتْ عَنْ وَصْفِهِ أَلْسُنُ الْوَاصِفِينَ وَ انْقَطَعَتْ عَنْهُ أَفْكَارُ الْمُتَفَكِّرِينَ وَ عَلَا وَ تَكَثَّرَ عَنْ صِفَاتِ الْمُلْحِدِينَ وَ جَلَّ وَ عَزَّ عَنْ عَيْبِ الْغَائِبِينَ وَ تَبَارَكَ وَ تَعَالَى عَنْ كَيْدِ الْكَاذِبِينَ وَ أَبَاطِيلِ الْمُبْطِلِينَ وَ أَقَاوِيلِ الْغَادِلِينَ

O One the tongues of the describers are deficient from describing Him<sup>-azwj</sup>, and the thinking of the thinkers is cut off about Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is too Great from description by the atheists, and too Majestic and Mighty from faulting by the faulters, and too Blessed and Exalted from lies of the liars and falsehoods of the falsifiers, and words of the equalisers!

يَا مَنْ بَطَّنَ فَحَبَّرَ وَ ظَهَرَ فَقَدَّرَ وَ أَعْطَى فَشَكَرَ وَ عَلَا فَفَهَّرَ: يَا رَبَّ الْعَيْنِ وَ الْأَنْثَرِ وَ الْمَجْنَى وَ الْبَشِيرِ وَ الْأُنْثَى وَ الذَّكْرِ وَ الْبَحْثِ وَ النَّظَرِ وَ الْقَطْرِ وَ الْمَطَرِ  
وَ الشَّمْسِ وَ الْقَمَرِ يَا شَاهِدَ النَّجْوَى وَ كَاشِفَ الْعُمَى وَ دَافِعَ الْبَلْوَى وَ غَايَةَ كُلِّ شَكْوَى يَا نِعَمَ النَّصِيرِ وَ الْمَوْلَى

O One Who is Hidden so is Informed, and Apparent so is Able, and Gives so Appreciates, and is Exalted so He<sup>-azwj</sup> Subdues! O Lord<sup>-azwj</sup> of the eye, and the impact, and the Jinn and the mortal, and the female and the male, and the Inquiry, and the Look, and the drop and the rain, and the sun and the moon! O Present at the whisper, and Remover of the sadness, and Repeller of the affliction, and Ultimate of every complaint, O Best of the helpers, and the Master!

يَا مَنْ هُوَ عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التُّرَى يَا مُنْعَمٌ يَا مُفْضِلٌ يَا مُجْمِلٌ يَا مُحْسِنٌ يَا كَافِيٌ يَا شَافِيٌ يَا  
مُخْبِيٌ يَا مُبْيِتٌ يَا مَنْ يَرَى وَ لَا يُرَى وَ لَا يَسْتَعِينُ بِسَاءِ الصِّبَاءِ

O One Who is Even upon the Throne! For Him<sup>-azwj</sup> is what is in the skies and what is in the earth, and what is between the two, and what is beneath the soil! O Bestower, O Gracious, O Beautifier, O Favourer, O Sufficer, O Healer, O Reviver, O Causer of death, O One Who Sees and cannot be seen and does not seek assistance from brightness of the illumination!

يَا مُحْصِيَ عَدَدِ الْأَشْيَاءِ يَا عَلِيَّ الْجَدِّ يَا غَالِبَ الْجُنْدِ يَا مَنْ لَهُ عَلَى كُلِّ شَيْءٍ يَدٌ وَ فِي كُلِّ شَيْءٍ كَيْدٌ يَا مَنْ لَا يَشْعَلُهُ صَغِيرٌ عَنْ كَبِيرٍ وَ لَا حَقِيرٌ عَنْ خَطِيرٍ  
وَ لَا يَسِيرٌ عَنْ عَسِيرٍ يَا فَاعِلٍ [فَاعِلاً] بِغَيْرِ مُبَاشَرَةٍ يَا عَالِمٍ [عَالِماً] مِنْ غَيْرِ تَعَلُّمٍ

O Enumerator of the number of things, O Exalted in the Dignity, O Prevailer of the armies, O One having a Hand upon all things, and a purpose in all things, O One neither pre-occupied by a small nor big, nor insignificant from a significant, nor easy from the difficult! O Doer without direct action, O Knower from without learning!

يَا مَنْ بَدَأَ بِالنِّعْمَةِ قَبْلَ اسْتِحْقَاقِهَا وَ الْفَضِيلَةَ قَبْلَ اسْتِيجَابِهَا يَا مَنْ أَنْعَمَ عَلَى الْمُؤْمِنِ وَ الْكَافِرِ وَ اسْتَصْلَحَ الْفَاسِدَ وَ الصَّالِحَ عَلَيْهِ وَ رَدَّ الْمُعَانِدَ وَ الشَّارِدَ عَنْهُ يَا مَنْ أَهْلَكَ بَعْدَ الْبَيِّنَةِ وَ أَخَذَ بَعْدَ قَطْعِ الْمَعْدِرَةِ وَ أَقَامَ الْحُجَّةَ وَ دَرَأَ عَنِ الْقُلُوبِ الشُّبُهَةَ وَ أَقَامَ الدَّلَالَهَ وَ قَادَ إِلَى مُعَايَنَةِ الْآيَةِ

O One Initiating with the bounty before it is deserved, and the Grace before its was sought!  
O One Bestowing upon the Momin and the Kafir, Rectifying the mischievous and the righteous upon it, and Repeller of the stubborn and the strayer from it! O One Destroying after proof and Seizes after the excuse was cut off and the proof was established, and suspicions were dispelled from the hearts, and the evidence was established and Led to witnessing the Signs!

يَا بَارِئَ الْجَسَدِ وَ مُوسِعَ الْوَلَدِ [الْبَدَلِ] وَ مُجْرِيَ الْقُوتِ وَ مُنْشِرَ الْعِظَامِ بَعْدَ الْمَوْتِ وَ مُنْزِلَ الْغَيْثِ يَا سَامِعَ الصَّوْتِ وَ سَابِقَ الْقُوتِ

O Maker of the body and Expander of the land, and Flower of the subsistence, and Grower of the bones after the death, and Descender of the rain! O Listener to the voice and Preceder to the loss!

يَا رَبَّ الْأَيَاتِ وَ الْمُعْجَزَاتِ مَطَرٍ وَ نَبَاتٍ وَ آبَاءٍ وَ أُمَّهَاتٍ وَ بَيْنٍ وَ بَنَاتٍ وَ ذَاهِبٍ وَ آتٍ وَ لَيْلٍ دَاجٍ وَ سَمَاءٍ ذَاتِ أَبْرَاجٍ وَ سِرَاجٍ وَهَاجٍ وَ بَحْرِ عَجَاجٍ وَ مُجُومٍ تَمُورٍ وَ أَرْوَاحٍ تَدُورُ وَ مِيَاهٍ تُغُورُ وَ مِهَادٍ مُؤْضِعٍ وَ سِتْرِ مَرْفُوعٍ وَ رِيَّاحٍ وَ بَلَاءٍ مُدْفُوعٍ وَ كَلَامٍ مَسْمُوعٍ وَ مَنَامٍ وَ سَبَاحٍ وَ أَنْعَامٍ وَ دَوَابٍّ وَ هَوَامٍّ وَ عَمَامٍ وَ آكَامٍ وَ أُمُورٍ ذَاتِ نِظَامٍ مِنْ شِتَاءٍ وَ مَصِيفٍ وَ رَبِيعٍ وَ حَرِيفٍ

O Lord<sup>-azwj</sup> of the Signs and the wonders of rains and vegetation, and fathers and mothers, and sons and daughters, and going and coming, and the dark night, and sky with constellations, and blazing lamps (suns), and raging seas, and stars in motion, and souls in rotation, and bursting waters, and placed cradles, and curtain raised, and winds, and afflictions repelled, and speech heard, and dreams, and predators, and cattle, and creatures, and vermin, and clouds, and hills, and matters with a system from winter and summer and spring and autumn!

أَنْتَ أَنْتَ خَلَقْتَ هَذَا يَا رَبِّ فَأَحْسَنْتَ وَ قَدَّرْتَ فَأَتَّقَنْتَ وَ سَوَّيْتَ فَأَحْكَمْتَ وَ نَبَّهْتَ عَلَى الْفِكْرِ فَأَنْعَمْتَ وَ نَادَيْتَ الْأَحْيَاءَ فَأَفْهَمْتَ

You<sup>-azwj</sup>! You<sup>-azwj</sup> Created this, O Lord<sup>-azwj</sup> so You<sup>-azwj</sup> were excellent, and You<sup>-azwj</sup> Determined so You<sup>-azwj</sup> were accurate, and You<sup>-azwj</sup> Balanced so You<sup>-azwj</sup> were Wise, and You<sup>-azwj</sup> Alerted upon the thoughts so You<sup>-azwj</sup> Favoured, and You<sup>-azwj</sup> Called at the living beings so Made them understand.

فَلَمْ يَبْقَ عَلَيَّ إِلَّا الشُّكْرُ لَكَ وَ الدُّكْرُ لِمَحَامِدِكَ وَ الْإِنْقِيَادُ إِلَى طَاعَتِكَ وَ الْإِسْتِمَاعُ لِلدَّاعِي إِلَيْكَ فَإِنْ عَصَيْتُكَ فَلَكَ الْحُجَّةُ وَ إِنْ أَطَعْتُكَ فَلَكَ الْمِنَّةُ

Thus, there does not remain anything upon me except the thanking to you<sup>-azwj</sup>, and the Zikr to praise You<sup>-azwj</sup>, and the submitting to obey You<sup>-azwj</sup>, and the listening to the caller to You<sup>-azwj</sup>! If I disobey You<sup>-azwj</sup>, for You<sup>-azwj</sup> is the Argument, and if I obey You<sup>-azwj</sup>, for You<sup>-azwj</sup> is the Conferment!

يَا مَنْ يُنْهَلُ فَلَا يَعْجَلُ وَ يَعْطَى فَلَا يَبْخُلُ يَا أَحَقَّ مَنْ عُبِدَ وَ حُمِدَ وَ سُئِلَ وَ رُجِيَ وَ اعْتُمِدَ

O One Who Respites so He<sup>-azwj</sup> does not Hasten, and he<sup>-azwj</sup> Knows so He<sup>-azwj</sup> is not ignorant, and He<sup>-azwj</sup> Gives so He<sup>-azwj</sup> is not miserly! O most righteous of the ones being worshipped, and praised, and asked, and hoped to, and relied upon!



And by the right of Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> trustworthy Rasool<sup>-saww</sup>, Chief of the Messengers<sup>-as</sup>, and Your<sup>-azwj</sup> Prophet is Imam<sup>-saww</sup> of the pious, and with the Message which he<sup>-saww</sup> fulfilled, and the worship which he<sup>-saww</sup> strived in, and the trials which he<sup>-saww</sup> was patient upon, and the Forgiveness which he<sup>-saww</sup> called to and the religion he<sup>-saww</sup> urged upon since the time of Your<sup>-azwj</sup> Messenger-ship to him<sup>-saww</sup> until You<sup>-azwj</sup> Caused him<sup>-saww</sup> to expire with what is between that from his<sup>-saww</sup> wise words and his<sup>-saww</sup> honourable actions, and his famous positions, and his<sup>-saww</sup> numbered hours!

أَنْ تُصَلِّيَ عَلَيْهِ كَمَا وَعَدْتَهُ مِنْ نَفْسِكَ وَ تُعْطِيَهُ أَفْضَلَ مَا أَمَلَ مِنْ ثَوَابِكَ وَ تُزَلِّفَ لَدَيْكَ مَنَزِلَتَهُ وَ تُعَلِّيَ عِنْدَكَ دَرَجَتَهُ وَ تُبَعِّثَهُ الْمَقَامَ الْمَحْمُودَ وَ تُورِدَهُ حَوْضَ الْكَرَمِ وَ الْجُودِ

(And) to Send Salawaat upon him<sup>-saww</sup> just as You<sup>-azwj</sup> had Promised him<sup>-saww</sup> from Yourself<sup>-azwj</sup>, and Give him<sup>-saww</sup> most superior of what he<sup>-saww</sup> has hoped for from Your<sup>-azwj</sup> Rewards, and Draw his<sup>-saww</sup> status closer to You<sup>-azwj</sup>, and Give him<sup>-saww</sup> his<sup>-saww</sup> rank in Your<sup>-azwj</sup> Presence, and Resurrect him<sup>-saww</sup> at the Praiseworthy Position, and Make him<sup>-saww</sup> arrive at the honourable Fountain!

وَ تُبَارِكْ عَلَيْهِ بِرَكَّةٍ عَائِمَةٍ نَائِمَةٍ خَاصَّةٍ مَاسَّةٍ زَكِيَّةٍ عَالِيَةٍ سَامِيَةٍ لَا انْقِطَاعَ لِدَوَامِهَا وَ لَا تَقْيِصَةَ فِي كَمَالِهَا وَ لَا مَزِيدَ إِلَّا فِي قُدْرَتِكَ عَلَيْهَا وَ تَرِيدُهُ بَعْدَ ذَلِكَ بِمَا أَنْتَ أَغْلَمُ بِهِ وَ أَقْدَرُ عَلَيْهِ وَ أَوْسَعُ لَهُ وَ تُثَقِّبِ ذَلِكَ حَتَّىٰ أَزْدَادَ فِي الْإِيمَانِ بِهِ بِصَبْرَةٍ وَ فِي مَحَبَّتِهِ ثَبَاتاً وَ حُجَّةً

And Bless upon him<sup>-saww</sup> with Blessings which are general, complete, specific, sparkling, pure, elevated, there neither being any termination of its constancy, nor deficiency in its perfection, nor increase except in Your<sup>-azwj</sup> Determination upon it, and Increase him<sup>-saww</sup> after that from what You<sup>-azwj</sup> are more Knowing with and are most Able upon it, and Expand for him, and keep Giving that until he<sup>-saww</sup> is increase in insight in the Eman with it, and firmness in his<sup>-saww</sup> Love and proof!

وَ عَلَىٰ آلِهِ الطَّاهِرِينَ الطَّيِّبِينَ الْأَخْبَارِ الْمُتَنَجِّبِينَ الْأَبْرَارِ وَ عَلَىٰ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ حَمَلَةَ عَرْشِكَ أَجْمَعِينَ وَ عَلَىٰ جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الصَّادِقِينَ وَ الشَّهَادَاءِ وَ الصَّالِحِينَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, the pure, the goodly, the best, the Selected, the righteous, and upon Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and the Angels of Proximity, and Bearers of Your<sup>-azwj</sup> Throne altogether, and upon entirety of the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>, and the martyrs, and the righteous, may the greeting be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

اللَّهُمَّ إِنِّي أَصْبَحْتُ لَا أَفْلِكَ لِنَفْسِي ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا قَدْ زَلَّ مَصْرِعِي وَ انْقَطَعَ مَسْأَلَتِي وَ ذَلَّ نَاصِرِي وَ أَسْلَمَنِي أَهْلِي وَ وُلْدِي بَعْدَ قِيَامِ حُجَّتِكَ وَ ظُهُورِ بَرَاهِينِكَ عِنْدِي وَ وُضُوحِ دَلَائِلِكَ

O Allah<sup>-azwj</sup>! I have come to the morning having no control for myself, neither of harm, nor benefit, nor death, nor life, nor Resurrection! My feet have faltered, and my requests are cut-off, and my helpers are humiliated, and my family and my children have submitted me after establishment of Your<sup>-azwj</sup> Arguments, and revealing Your<sup>-azwj</sup> proofs with me, and clarification of Your<sup>-azwj</sup> evidences!

اللَّهُمَّ إِنَّهُ قَدْ أَكْدَى الطَّلِبَ وَ أَعْيَيْتِ الحَيْلَ إِلَّا عِنْدَكَ وَ انْعَلَقَتِ الطُّرُقُ وَ صَاقَتِ المَذَاهِبُ إِلَّا إِلَيْكَ وَ دَرَسَتِ الأَمَالُ وَ انْقَطَعَ الرِّجَاءُ إِلَّا مِنْكَ وَ كَذَّبَ الطَّنُّ وَ أُخْلِفَتِ العِدَاتُ إِلَّا عِدَّتَكَ

O Allah<sup>-azwj</sup>! The seeking is tiresome, and the means are exhausted except with You<sup>-azwj</sup>, and the paths are closed, and the ways have narrowed except to You<sup>-azwj</sup>, and the hopes are tested, and the expectations are cut-off except from You<sup>-azwj</sup>, and the assumptions have been belied, and the promises are broken except Your<sup>-azwj</sup> Promise!

اللَّهُمَّ إِنَّ مَنَاهِلَ الرِّجَاءِ لِعِضْلِكَ مُتْرَعَةٌ وَ أَبْوَابُ الدُّعَاءِ لِمَنْ دَعَاكَ مُفْتَحَةٌ وَ الإِسْتِعَانَةُ لِمَنْ اسْتَعَانَكَ بِكَ مُبَاحَةٌ وَ أَنْتَ لِذَاعِمِكَ بِمَوْضِعِ الإِجَابَةِ وَ الصَّاحِبِ إِلَيْكَ وَكِ الإِغَاثَةِ وَ القَاصِدِ إِلَيْكَ قَرِيبُ المَسَافَةِ وَ إِنَّ مَوْعِدَكَ عِوَضٌ عَنِ مَنَعِ البَاحِلِينَ وَ مَنَدُوحَةٌ عَمَّا فِي أَيْدِي المُسْتَأْتَمِينَ وَ دَرَكٌ مِنَ حَيْلِ المَوَازِينِ وَ الرَّاحِلِ إِلَيْكَ

O Allah<sup>-azwj</sup>! The channels of hope for Your<sup>-azwj</sup> Grace are abundant, and the doors of supplication are open for the one supplicating to You<sup>-azwj</sup>, and the Help for the ones crying out for help with You<sup>-azwj</sup> are Legalised, and You<sup>-azwj</sup> are in a position of Answering for Your<sup>-azwj</sup> supplicater and the crier to You<sup>-azwj</sup>, in charge of the Help, and near to the aimer to You<sup>-azwj</sup>, and Your<sup>-azwj</sup> Promise is compensation from prevention of the stingy ones, and a solace from what is in the hands of sinners, and realisation of ropes of the scales, and the ones departing to You<sup>-azwj</sup>!

يَا رَبِّ قَرِيبُ المَسَافَةِ مِنْكَ وَ أَنْتَ لَا تَحْتَجِبُ عَنِ خَلْقِكَ إِلَّا أَنْ تُحِبُّهُمْ الأَعْمَالُ السَّيِّئَةُ ذُنُوبَكَ وَ مَا أَبْرَأُ نَفْسِي مِنْهَا وَ لَا أَرْفَعُ قَدْرِي عَنْهَا

O Lord<sup>-azwj</sup>! Close is the distance from You<sup>-azwj</sup> and You<sup>-azwj</sup> are not veiled from Your<sup>-azwj</sup> creatures except if You<sup>-azwj</sup> Veil them away from You<sup>-azwj</sup> due to their evil deeds, and I am not innocent of these nor is my worth higher than it.

إِنِّي لِنَفْسِي يَا سَيِّدِي لَظَلُومٌ وَ بِقَدْرِي لِحُوهٌ إِلَّا أَنْ تَرْحَمَنِي وَ تَعُودَ بِفَضْلِكَ عَلَيَّ وَ تَذَرَّأَ عِقَابَكَ عَنِّي وَ تَرْحَمَنِي وَ تَلْحَظَنِي بِالْعَيْنِ الَّتِي أَنْقَذْتَنِي بِهَا مِنْ خَيْرَةِ السَّنِّكَ وَ رَفَعْتَنِي مِنْ هُوَةِ الضَّلَالَةِ وَ أَنْعَشْتَنِي مِنْ مِئْتَةِ الجُهَالَةِ وَ هَدَيْتَنِي بِهَا مِنَ الأَنْجَاحِ الحَازِرَةِ

O my Master! I am unjust to myself, and am ignorant of my worth except if You<sup>-azwj</sup> Mercy me and Repeat Your<sup>-azwj</sup> Grace upon me, and Stave Your<sup>-azwj</sup> Punishment from me, and Glance at me with the Eye which You<sup>-azwj</sup> will Save me with from confusion of the doubt, and Raise me from the abyss of straying, and Revive me from the death of ignorance, and Guide me with it from the exhaustion of bewilderment!

اللَّهُمَّ وَ قَدْ عَلِمْتُ أَنَّ أَفْضَلَ زَادِ الرَّاحِلِ إِلَيْكَ عَزْمُ إِزَادَةٍ وَ إِخْلَاصُ نِيَّةٍ وَ قَدْ دَعَوْتُكَ بِعَزْمِ إِزَادَتِي وَ إِخْلَاصِ طَوْبَتِي وَ صَادِقِ نِيَّتِي

O Allah<sup>-azwj</sup>, and I have come to know that the best provision for the departure to You<sup>-azwj</sup> is determination of my will, and sincerity of my conscience, and truthfulness of my intention!

فَهَا أَنَا ذَا مَسْكِينَتِكَ بِأَيْسَرِكَ فَفَقِيرُكَ سَائِلُكَ مُنِيحٌ بِفَتَايِكَ قَارِعٌ بَابَ رَحَائِكَ وَ أَنْتَ أَنَسُ الأَنْسِينَ لِأَوْلِيَايِكَ وَ أُخْرَى بِكَفَايَةِ المُتَوَكِّلِ عَلَيْكَ وَ أَوْلَى بِنَصْرِ الوَائِقِ بِكَ وَ أَحَقُّ بِرِعَايَةِ المُتَقَطِّعِ إِلَيْكَ

Here I am with the neediness to You<sup>-azwj</sup> of Your<sup>-azwj</sup> Comfort, Your<sup>-azwj</sup> prisoner, Your<sup>-azwj</sup> poor, Your<sup>-azwj</sup> desperate beggar at Your<sup>-azwj</sup> courtyard knocking on the door of Your<sup>-azwj</sup> hopes, and

You<sup>-azwj</sup> are most Comforting of the comforters of Your<sup>-azwj</sup> friends, and most worthy of Sufficing the one reliant upon You<sup>-azwj</sup>, and foremost with the victory for the one trusting with You<sup>-azwj</sup>, and most rightful with Caring for the one cutting off (from others) to You<sup>-azwj</sup>!

سِرِّي لَكَ مَكْشُوفٌ وَ أَنَا إِلَيْكَ مَلْهُوفٌ وَ أَنَا عَاجِزٌ وَ أَنْتَ قَدِيرٌ وَ أَنَا صَغِيرٌ وَ أَنْتَ كَبِيرٌ وَ أَنَا ضَعِيفٌ وَ أَنْتَ قَوِيٌّ وَ أَنَا فَقِيرٌ وَ أَنْتَ غَنِيٌّ

My secrets are uncovered for You<sup>-azwj</sup>, and I am anxious to You<sup>-azwj</sup>, and I am incapable and Your<sup>-azwj</sup> are Able, and I am small and You<sup>-azwj</sup> are Great, and I am weak and You<sup>-azwj</sup> are Strong, and I am poor and You<sup>-azwj</sup> are rich!

إِذَا أَوْحَشْتَنِي الْعُرْبَةَ أَنْسَيْ دُحْرَكَ وَ إِذَا صَبَّتْ عَلَيَّ الْأُمُورُ اسْتَجَرْتُ بِكَ وَ إِذَا تَلَاخَكْتَ عَلَيَّ الشَّدَائِدُ أَمَلْتُكَ وَ أَيْنَ يُذْهَبُ بِي عَنْكَ وَ أَنْتَ أَقْرَبُ مِنِّي وَرَيْدِي وَ أَحْصَنُ مِنِّي عَدِيدِي وَ أَوْجَدُ مِنِّي مَكَابِي وَ أَصْحُ فِي مَعْمُولِي وَ أَرْمَةُ الْأُمُورِ كُلِّهَا بِيَدِكَ صَادِرَةٌ عَنْ قَضَائِكَ مُذْعِنَةٌ بِالْخُضُوعِ لِقُدْرَتِكَ

When the estrangement makes me feel lonely, Your<sup>-azwj</sup> Zikr comforts me, and when the matters are difficult upon me, I seek Refuge with You<sup>-azwj</sup>, and the adversities surround me, I find hope in You<sup>-azwj</sup>! And where can I go away from You<sup>-azwj</sup> and You<sup>-azwj</sup> are closer to me than my jugular vein, more Protective than my own self, and more found that my own place, and most Correct in my reasoning, and the Determination of the affairs, all of these are in Your<sup>-azwj</sup> Hand, Issuing from Your<sup>-azwj</sup> Decrees, submissive with the humbleness to Your<sup>-azwj</sup> Power!

فَقِيرَةٌ إِلَى عَفْوِكَ ذَاتَ فَاقَةٍ إِلَى قَارِبٍ مِنْ رَحْمَتِكَ وَ قَدْ مَسَّنِي الْفَقْرُ وَ نَالَني الضَّرُّ وَ سَمَّلْتَنِي الْخُصَاصَةَ وَ عَزَّيْتَنِي الْحَاجَةَ وَ تَوَسَّمتُ بِالذَّلَّةِ وَ غَلَبْتَنِي الْمَسْكِنَةَ وَ حَقَّتْ عَلَيَّ الْكَلِمَةُ وَ أَحَاطَتْ بِي الْحَطِيبَةُ

(I am) needy to Your<sup>-azwj</sup> Pardon with the destitution to be drawn near to Your<sup>-azwj</sup> Mercy, and the poverty has touched me, and the harm has taken its toll from me, and the wretchedness has covered me, and the need has exposed me and has named me with the humiliation, and the neediness has overcome me, and the words have been proven true against me, and the sins have surrounded me!

وَ هَذَا الْوَقْتُ الَّذِي وَعَدْتَ أَوْلِيَاءَكَ فِيهِ الْإِجَابَةَ فَاَمْسَحْ مَا بِي بِيَمِينِكَ الشَّافِيَةَ وَ انظُرْ إِلَيَّ بِعَيْنِكَ الرَّاحِمَةَ وَ ادْخُلْنِي فِي رَحْمَتِكَ الْوَاسِعَةَ وَ اقْبَلْ عَلَيَّ بِوَجْهِكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ فَإِنَّكَ إِذَا اقْبَلْتْ عَلَيَّ أَسِيرٌ فَكَلَّمْتَهُ وَ عَلَيَّ ضَالٌّ هَدَيْتَهُ وَ عَلَيَّ حَائِرٌ أَوَيْتَهُ وَ عَلَيَّ ضَعِيفٌ قَوَيْتَهُ وَ عَلَيَّ حَائِفٌ أَمِنْتَهُ

And this is the time which You<sup>-azwj</sup> have Promised Your<sup>-azwj</sup> friends the Response, so Wipe with Your<sup>-azwj</sup> Healing right Hand whatever is with me and Look at me with the Eye of Your<sup>-azwj</sup> Mercy, and Insert me in Your<sup>-azwj</sup> Capacious Mercy, and Turn to me with Your<sup>-azwj</sup> Face, O with the Majesty and the Benevolent, for when You<sup>-azwj</sup> Turn to a prisoner, You<sup>-azwj</sup> Release him, and to a stray one, so You<sup>-azwj</sup> Guide him, and to a confused one, You<sup>-azwj</sup> Shelter him, and to a weak, so You<sup>-azwj</sup> Strengthen him, and to a fearful, You<sup>-azwj</sup> Secure him!

اللَّهُمَّ إِنَّكَ أَنْعَمْتَ عَلَيَّ فَلَمْ أَشْكُرْهُ وَ ابْتَلَيْتَنِي فَلَمْ أَصْبِرْ فَلَمْ يُوجِبْ عَجْرِي عَنْ شُكْرِكَ مَنَعَ الْمُؤْمِلِ مِنْ فَضْلِكَ وَ أَوْجَبَ عَجْرِي عَنِ الصَّبْرِ عَلَيَّ بِإِلَابِكَ كَشَفْتَ ضَرْكَ وَ أَنْزَلْتَ رَحْمَتِكَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Bestowed upon me but I did not thank for it, and You<sup>-azwj</sup> Tried me but I was not patient. My inability of thanking You<sup>-azwj</sup> did not obligate refusal from hoping from Your<sup>-azwj</sup> Grace, and my incapability from being patient upon Your<sup>-azwj</sup> afflictions removal of Your<sup>-azwj</sup> harm, and descent of Your<sup>-azwj</sup> Mercy!



فَمَا مِنْ قَلٍّ عِنْدَ بَلَاءِهِ صَبْرِي فَعَاقِبَانِي وَ عِنْدَ نِعْمَائِهِ شُكْرِي فَأَعْطَانِي أَسْأَلُكَ الْمَزِيدَ مِنْ فَضْلِكَ وَ الْإِيزَاعَ لِشُكْرِكَ وَ الْإِعْتِدَادَ بِنِعْمَاتِكَ فِي أَعْفَى الْعَافِيَةِ وَ  
أَسْتَبِغُ النِّعْمَةَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O One my patience is little during His<sup>-azwj</sup> affliction, He<sup>-azwj</sup> Excuses me, and (little is) my gratitude at His<sup>-azwj</sup> bounties, He<sup>-azwj</sup> Gives me! I ask You<sup>-azwj</sup> for the increase from Your<sup>-azwj</sup> Grace, and the ability to thank You<sup>-azwj</sup>, and the preparedness to appreciate Your<sup>-azwj</sup> bounties in the best of well-beings and plentiful bounties. You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ لَا تَخَلِّني مِنْ يَدِكَ وَ لَا تَتَزَكَّني لِقَاءَ عَدُوِّكَ وَ لَا لِعَدُوِّي وَ لَا تُوحِشْني مِنْ لَطَائِفِكَ الْحَقِيقَةِ وَ كِفَايَتِكَ الْجَمِيلَةِ وَ إِنْ شَرَدْتُ عَنْكَ فَارْزُدْني إِلَيْكَ وَ إِنْ  
فَسَدْتُ عَلَيْكَ فَاصْلِحْني لَكَ فَإِنَّكَ تَرُدُّ الشَّارِدَ وَ تُصْلِحُ الْفَاسِدَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Do not Abandon me from Your<sup>-azwj</sup> Hand, nor Leave me to encounter Your<sup>-azwj</sup> enemy nor my enemy, and do not Isolate me from Your<sup>-azwj</sup> hidden subtleties and Your<sup>-azwj</sup> beautiful Sufficing, and if I deviate away from You<sup>-azwj</sup>, then Return me to You<sup>-azwj</sup>, and if I disobey You<sup>-azwj</sup>, then Rectify me, for You<sup>-azwj</sup> Return the deviant and Rectify the corrupt, and You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ هَذَا مَقَامُ الْعَائِدِ بِكَ اللَّابِثِ بِعَفْوِكَ الْمُسْتَجِيرِ بِعِزِّ جَلَالِكَ قَدْ رَأَى أَغْلَامَ قُدْرَتِكَ فَأَرِهَ آثَارَ رَحْمَتِكَ فَإِنَّكَ تُبْدِي الخَلْقَ ثُمَّ تُعِيدُهُ وَ هُوَ أَهْوَنُ عَلَيْكَ وَ  
لَكَ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

O Allah<sup>-azwj</sup>! This is the position of the one seeking Refuge with You<sup>-azwj</sup>, the one seeking Shelter with Your<sup>-azwj</sup> Pardon by the Might of Your<sup>-azwj</sup> Majesty. He has seen the signs of Your<sup>-azwj</sup> Power, so Show him the impacts of Your<sup>-azwj</sup> Mercy, for You<sup>-azwj</sup> tend to Initiate the creatures, then Repeat it, and he is insignificant to You<sup>-azwj</sup>, and for You<sup>-azwj</sup> are the exalted examples in the skies and the earth, and You<sup>-azwj</sup> are the Mighty, the Wise!

اللَّهُمَّ فَتَوَلَّني وَ لِيَايَةَ تُعِينِي بِهَا عَنْ سِوَاهَا وَ أَعْطِني عَطِيَّةً لَا أحتاجُ إِلَى عَيْرِكَ مَعَهَا فَإِنَّهَا لَيْسَتْ بِبَدْعٍ مِنْ وَلَائِكَ وَ لَا بِنُكْرٍ مِنْ عَطِيَّتِكَ وَ لَا بِأَوَّلِيٍّ مِنْ  
كِفَايَتِكَ اذْفَعِ الصَّرْعَةَ وَ انْعَشِ السَّقَطَةَ وَ تَجَاوَزْ عَنِ الرَّثَّةِ وَ اقْبَلِ التَّوْبَةَ وَ ارحمِ الْمُفْؤَةَ وَ أُنجِ مِنَ الْوَرْطَةِ وَ أَقِلِ الْعَثْرَةَ

O Allah<sup>-azwj</sup>! Grant me Wilayah making me needless by it from all besides it, and Give me an award, with it, I will not have need to others, for there isn't innovation from Your<sup>-azwj</sup> Wilayah nor any denial from Your<sup>-azwj</sup> award, nor am I foremost from Your<sup>-azwj</sup> Sufficing! Repel the adversity, and Refresh the lost/fallen, and Overlook from the slips, and Accept the repentance, and Mercy the mistakes, and Protect from the pitfalls, and Lessen the stumbles!

يَا مُنْتَهَى الرَّغْبَةِ وَ غِيَاثَ الْكُرْبَةِ وَ وِلِيَّ النِّعْمَةِ [النِّعْمَةِ] وَ صَاحِبِي فِي السِّنْدَةِ وَ رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ أَنْتَ رَحْمَانِي إِلَى مَنْ تَكْلِفِي إِلَى بَعِيدٍ يَتَجَهَّمُنِي أَوْ  
عَدُوٍّ يَمْلِكُ أَمْرِي وَ إِنْ لَمْ تَكْ عَلَيَّ سَاحِطاً

O Ultimate of the desires, and Helper of the distress, and Guardian of the bounties, and my Companion in the adversity, and beneficent of the world and the Hereafter! You<sup>-azwj</sup> are my Mercier! To whom will You<sup>-azwj</sup> Allocate me, to a distant one who will frown at me, or an enemy controlling my affairs, and even if You<sup>-azwj</sup> are not Annoyed upon me?

فَمَا أَبْلِي عَيْرٌ أَنْ عَفْوِكَ لَا يَضِيقُ عَنِّي وَ رِضَاكَ يَنْفَعُنِي وَ كَنَفِكَ يَسْغُنِي وَ يَدُكَ الْبَاسِطَةُ تَدْفَعُ عَنِّي فَخُذْ بِيَدِي مِنْ دَخْضِ الدَّلِيلِ فَقَدْ كَبُوْتُ فَتَبَتَّنِي عَلَى  
الصِّرَاطِ الْمُسْتَقِيمِ وَ اهْدِنِي يَا هَادِي الطَّرِيقِ يَا فَارِحَ الْمُضْطِيقِ

So, I don't care so long as Your<sup>-azwj</sup> Pardon is not narrowed for me, and Your<sup>-azwj</sup> Satisfaction benefits me, and Your<sup>-azwj</sup> Protection is capacious of me, and Your<sup>-azwj</sup> Hand is Extended to Defend me! Hold my hand for dispelling the humiliation, for I have fallen, so Affirm me upon the Straight Path and Guide me, or else I would err! O Guide to the path! O Reliever of the constriction!

يَا إِلَهِي بِالتَّحْقِيقِ يَا جَارِي اللَّصِيقِ يَا رُكْنِي الْوَثِيقَ يَا كُنْزِي الْعَتِيقَ اِحْلُلْ عَنِّي الْمَضِيقَ وَ اَنْفِئِي شَرَّ مَا أُطِيقُ وَ مَا لَا أُطِيقُ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ وَ ذَا الْعِزِّ وَ الْقُدْرَةِ وَ الْأَلَاءِ وَ الْعِظَمَةِ يَا أَرْحَمَ الرَّاحِمِينَ وَ خَيْرَ الْغَافِرِينَ وَ أَكْرَمَ النَّاطِرِينَ وَ رَبَّ الْعَالَمِينَ

O my God<sup>-azwj</sup> with the reality, O my close Companion, O my trusted Support, O my ancient Treasure! Loosen the constriction from me and Suffice me of the evil so I can endure and what I cannot endure! O rightful to be feared and rightful of the Forgiveness, and O with the Mighty and the Power, and the Favours, and the Magnificence! O the most Merciful of the merciful ones, and the best of the Forgiveness, and the most Benevolent of the considerers, and Lord<sup>-azwj</sup> of the worlds!

لَا تَقْطَعْ مِنْكَ رَجَائِي وَ لَا تُخَيِّبْ دُعَائِي وَ لَا تُجْهِدْ بَلَائِي وَ لَا تُسِئْ قَضَائِي وَ لَا تَجْعَلِ النَّارَ مَأْوَايَ وَ اجْعَلِ الْجَنَّةَ مَثْوَايَ وَ اَعْطِنِي مِنَ الدُّنْيَا سُؤْلِي وَ مُنَايَ وَ بَلِّغْنِي مِنَ الْآخِرَةِ أَمَلِي وَ رِضَائِي وَ آتِنِي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ

Neither let my hopes be cut-off from You<sup>-azwj</sup>, nor Disappoint my supplication, nor Exacerbate my affliction, nor Make my Decree evil, nor Make the Hellfire my abode, and Make the Paradise as my abode, and Grant me my request from the world and my wishes, and Make me reach my hopes and my satisfaction from the Hereafter, and Give me goodness in the world and goodness in the Hereafter and Save me from Punishment of the Hellfire by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِكُلِّ شَيْءٍ مُّحِيطٌ وَ أَنْتَ حَسْبِي وَ نِعْمَ الْوَكِيلُ

You are Able upon all things, and are Dominant upon all things, and You<sup>-azwj</sup> are sufficient for me and are the best Protector!<sup>329</sup>

قَالَ مُؤَلِّفُهُ كَتَبْتُهُ مِنْ مَجْمُوعِ بَحْثِ الشَّيْخِ الْجَلِيلِ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ هَارُونَ التَّلَعُكْبَرِيِّ أَدَامَ اللَّهُ تَأْيِيدَهُ هَكَذَا كَانَ فِي الْأَصْلِ.

*It's compiler said, 'I have written it from a collection in the handwriting of the majestic Sheykh Abu Al-Husayn Muhammad Bin Haroun Al-Talukbary, may Allah<sup>-azwj</sup> Support him permanently! This is how it was in the original'.*

وَ مِنْ ذَلِكَ دُعَاءُ الصَّادِقِ ع لَمَّا اسْتَدْعَاهُ الْمَنْصُورُ مَرَّةً ثَانِيَةً بَعْدَ عَوْدِهِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ التَّوْقَلِيِّ قَالَ حَدَّثَنِي الرَّبِيعُ صَاحِبُ أَبِي جَعْفَرِ الْمَنْصُورِ

And from that is a supplication of Al-Sadiq<sup>-asws</sup> when Al-Mansour had summoned him<sup>-asws</sup> for a second time after his<sup>-asws</sup> return from Makkah to Al-Medina. It is narrated to us by Abu

<sup>329</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 1 / 1

Muhammad Al-Hassan Bin Muhammad Al-Nowfaly who said, 'It is narrated to me by Al-Rabie, companion of Abu Ja'far Al Mansour (the caliph).

قَالَ: حَجَجْتُ مَعَ أَبِي جَعْفَرِ الْمَنْصُورِ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ قَالَ لِي الْمَنْصُورُ يَا رَبِيعُ إِذَا نَزَلْتُ الْمَدِينَةَ فَادْكُرْ لِي جَعْفَرَ بْنَ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ فَوَ اللَّهُ الْعَظِيمِ لَا يَفْتُلُهُ أَحَدٌ غَيْرِي أَحَدٌ [أَنْ] تَدَعَ أَنْ تُذَكِّرَنِي بِهِ

He said, 'I performed Hajj with Abu Ja'far Al-Mansour. When we were in one of the roads, Al-Mansour said to me, 'O Rabie! When I descend at Al-Medina, remind me of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. By Allah<sup>-azwj</sup> the Magnificent, no one will kill him<sup>-asws</sup> apart from me! Beware of not reminding me of him<sup>-asws</sup>!'

قَالَ فَلَمَّا صِرْنَا إِلَى الْمَدِينَةِ أَنْسَانِي اللَّهُ عَزَّ وَجَلَّ ذِكْرَهُ:

He (Rabie) said, 'When we came to Al-Medina, Allah<sup>-azwj</sup> Mighty and Majestic Made me forget mentioning him<sup>-asws</sup>'.

قَالَ فَلَمَّا صِرْنَا إِلَى مَكَّةَ قَالَ لِي يَا رَبِيعُ أَمْ أَمَرْتُكَ أَنْ تُذَكِّرَنِي بِجَعْفَرَ بْنِ مُحَمَّدٍ إِذَا دَخَلْنَا الْمَدِينَةَ

He (Rabie) said, 'When we came to Makkah, he said to me, 'O Rabie! Did I not order you to remind me of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when we enter Al-Medina?'

قَالَ فقلتُ نَسِيتُ ذَلِكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (Rabie) said, 'I said, 'I forgot that, O my master, O commander of the faithful!'

قَالَ فَقَالَ لِي إِذَا رَجَعْتُ إِلَى الْمَدِينَةَ فَادْكُرْ لِي بِهِ فَلَا بُدَّ مِنْ قَتْلِهِ فَإِنْ لَمْ تَفْعَلْ لَأَصْرِبَنَّ عُنُقَكَ

He (Rabie) said, 'He said to me, 'When I return to Al-Medina, remind me of him<sup>-asws</sup>, as it is inevitable that I kill him<sup>-asws</sup>! If you don't do so (remind me), I will strike off your neck!'

فقلتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'Yes, O commander of the faithful!'

ثُمَّ قُلْتُ لِغُلَامَائِي وَ أَصْحَابِي اذْكُرُونِي بِجَعْفَرَ بْنِ مُحَمَّدٍ إِذَا دَخَلْنَا الْمَدِينَةَ إِنْ شَاءَ اللَّهُ تَعَالَى

Then I said to my servants and my companions, 'Remind me of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when we enter Al-Medina, if Allah<sup>-azwj</sup> the Exalted so Desires!'

فَلَمْ يَزَلْ غُلَامَائِي وَ أَصْحَابِي يُذَكِّرُونِي بِهِ فِي كُلِّ وَقْتٍ وَ مَنْزِلٍ نَدْخُلُهُ وَ نَنْزِلُ فِيهِ حَتَّى قَدِمْنَا الْمَدِينَةَ فَلَمَّا نَزَلْنَا بِهَا دَخَلْتُ إِلَى الْمَنْصُورِ فَوَقَفْتُ بَيْنَ يَدَيْهِ وَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعْفَرَ بْنَ مُحَمَّدٍ

My servants and my companions did not cease to remind me of him<sup>-asws</sup> during every time and descent we entered in, until we arrived at Al-Medina. When we descended at it, I entered to see Al-Mansour. I paused in front of him and said to him, 'O commander of the faithful, Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>!'

قَالَ فَضَحِكَ وَ قَالَ لِي نَعَمْ اذْهَبْ يَا رَبِيعُ فَأْتِنِي بِهِ وَ لَا تَأْتِنِي بِهِ إِلَّا مَسْخُوبًا

He (Rabie) said, 'He laughed and said to me, 'Yes. Go, O Rabie and come to me with him<sup>-asws</sup>, and do not come to me with him<sup>-asws</sup> except as dragged!'

قَالَ فَعُلْتُ لَهُ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ حُبًّا وَ كِرَامَةً وَ أَنَا أَفْعَلُ ذَلِكَ طَاعَةً لِأَمْرِكَ

He (Rabie) said, 'I said to him, 'O my master, O commander of the faithful! Love and honour, and I shall do that obediently to your order!'

قَالَ ثُمَّ مَحَضْتُ وَ أَنَا فِي خَالٍ عَظِيمٍ مِنْ ارْتِكَابِي ذَلِكَ

He (Rabie) said, 'Then I got up and I was in a grievous state from my committing that'.

قَالَ فَأَتَيْتُ الْإِمَامَ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ هُوَ جَالِسٌ فِي وَسْطِ دَارِهِ فَعُلْتُ لَهُ جَعِلْتُ فِدَاكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْعُوكَ إِلَيْهِ

He (Rabie) said, 'I came to the Imam<sup>-asws</sup> Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and he<sup>-asws</sup> was seated in the middle of his<sup>-asws</sup> house. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The commander of the faithful summons you<sup>-asws</sup> to him!'

فَقَالَ لِي السَّمْعَ وَ الطَّاعَةَ ثُمَّ مَحَضَ وَ هُوَ مَعِيَ يَمْشِي

He<sup>-asws</sup> said to me: 'The hearing and the obeying!' Then he<sup>-asws</sup> got up and he<sup>-asws</sup> walked with me.

قَالَ فَعُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ أَمَرَنِي أَنْ لَا آتِيَهُ بِكَ إِلَّا مَسْخُوبًا

He (Rabie) said, 'I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! He had ordered me that if I should not come to him with you<sup>-asws</sup> except as dragged!'

قَالَ فَقَالَ الصَّادِقُ امْتَنِينَ يَا رَبِيعُ مَا أَمَرَكَ بِهِ

He (Rabie) said, 'Al-Sadiq<sup>-asws</sup> said: 'Obey what you have been ordered with, O Rabie!'

قَالَ فَأَخَذْتُ بِطَرْفِ كُمِّهِ أَسْوَفُهُ إِلَيْهِ فَلَمَّا أَدْخَلْتُهُ إِلَيْهِ رَأَيْتُهُ وَ هُوَ جَالِسٌ عَلَى سَرِيرِهِ وَ فِي يَدِهِ عَمُودٌ حَدِيدٌ يُرِيدُ أَنْ يَقْتُلَهُ بِهِ وَ نَظَرْتُ إِلَى جَعْفَرٍ ع وَ هُوَ يَحْرِكُ شَفْتَيْهِ فَلَمْ أَشْكْ أَنَّهُ قَاتِلُهُ وَ لَمْ أَفْهَمْ الْكَلَامَ الَّذِي كَانَ جَعْفَرٌ ع يُحْرِكُ بِهِ شَفْتَيْهِ بِهِ فَوَقَفْتُ أَنْظُرُ إِلَيْهِمَا

He (Rabie) said, 'I grabbed an edge of his<sup>-asws</sup> sleeve and ushered him<sup>-asws</sup> to him. When I entered to see him, I saw him and he was seated upon his throne and there was an iron rod in his hand intending to kill him<sup>-asws</sup> with it, and I looked at Ja'far<sup>-asws</sup> and he<sup>-asws</sup> was moving his<sup>-asws</sup> lips. I had no doubt that he would kill him<sup>-asws</sup>, and I did not understand the speech which Ja'far<sup>-asws</sup> was moving his<sup>-asws</sup> lips with. I paused looking at them both.

قَالَ الرَّبِيعُ فَلَمَّا قَرَّبَ مِنْهُ جَعْفَرٌ بْنُ مُحَمَّدٍ قَالَ لَهُ الْمَنْصُورُ اذْنُ مَيِّ يَا ابْنَ عَمِّي وَ تَهَلَّلَ وَجْهُهُ وَ قَرَّبَهُ مِنْهُ حَتَّى أَجْلَسَهُ مَعَهُ عَلَى السَّرِيرِ ثُمَّ قَالَ يَا غُلَامُ اتَّبِنِي بِالْحَقِّةِ

Al-Rabie said, 'When Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was close to him, Al-Mansour said to him<sup>-asws</sup>, 'Come closer to me, O son<sup>-asws</sup> of my uncle!', and he beamed his face and drew him<sup>-asws</sup> closer to him until he seated him<sup>-asws</sup> with him upon the throne, then said, 'O slave, bring me the gift box!'

فَأَتَاهُ بِالْحُفَّةِ فَإِذَا فِيهَا قَدَحُ الْعَالِيَةِ فَعَلَقَهُ مِنْهَا بِيَدِهِ ثُمَّ حَمَلَهُ عَلَى بَعْلَةٍ وَأَمَرَ لَهُ بِدَرَّةٍ وَخِلْعَةٍ ثُمَّ أَمَرَهُ بِالْأَنْصِرَافِ

He came to him with the gift box and in it was a cup of expensive perfume. He applied some of it with his hand, then carried him<sup>-asws</sup> on a mule, and ordered with a money bag for him<sup>-asws</sup> and garments, then instructed him<sup>-asws</sup> with leaving.

قَالَ فَلَمَّا نَهَضَ مِنْ عِنْدِهِ خَرَجْتُ بَيْنَ يَدَيْهِ حَتَّى وَصَلْتُ إِلَى مَنْزِلِهِ فَقُلْتُ لَهُ يَا أَبِي أَنْتَ وَأُمِّي يَا ابْنَ رَسُولِ اللَّهِ إِلَيَّ لَمْ أَشْكُ فِيهِ سَاعَةً تَدْخُلُ عَلَيْهِ يَفْتُلُكَ وَرَأَيْتُكَ تُحْرِكُ شَفَتَيْكَ فِي وَقْتِ دُخُولِكَ فَمَا قُلْتَ

He (Rabie) said, 'When he<sup>-asws</sup> got up from his presence, I went out from him until I arrived to his<sup>-asws</sup> house. I said to him<sup>-asws</sup>, 'May my father and my mother be (sacrificed for) you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I had no doubt regarding it at the time you<sup>-asws</sup> entered to see him, he will be killing you<sup>-asws</sup>, and I saw you<sup>-asws</sup> moving your<sup>-asws</sup> lips during the time of your<sup>-asws</sup> entry. What did you<sup>-asws</sup> say?'

قَالَ لِي نَعَمْ يَا رَبِيعُ اعْلَمْ أَيُّ قُلْتُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِيَ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِيَ حَسْبِيَ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

He<sup>-asws</sup> said to me: 'Yes, O Rabie! Know that I<sup>-asws</sup> said: 'Sufficient for me is the Lord<sup>-azwj</sup> from the nourished ones! Sufficient for me is the Creator from the Created beings! Sufficient for me is the One<sup>-azwj</sup> Who does not cease to be Sufficient for me! Sufficient for me is Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! I have relied upon Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne! Sufficient for me is the One<sup>-azwj</sup> Who does not cease Sufficient for me! Sufficient for me! Sufficient for me! Sufficient for me is Allah<sup>-azwj</sup> and is the best Protector!

اللَّهُمَّ اخْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْنُفْنِي بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ اخْفِظْنِي بِعِزِّكَ وَ اكْفِنِي شَرَّهُ بِقُدْرَتِكَ وَ مَنْ عَلَيَّ بِنَصْرِكَ وَ إِلَّا هَلَكْتُ وَ أَنْتَ رَبِّي

O Allah<sup>-azwj</sup>! Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Suffice me with Your<sup>-azwj</sup> Pillar which cannot be breached, and Protect me with Your<sup>-azwj</sup> Might, and Suffice me of his evil with Your<sup>-azwj</sup> Power, and Confer upon me with Your<sup>-azwj</sup> Help, and You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>!

اللَّهُمَّ إِنَّكَ أَجَلٌ وَ أَحْيَرٌ مِمَّا أَخَافُ وَ أَحْذَرُ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are more Majestic, and better than what I fear and am cautious of!

اللَّهُمَّ إِلَيَّ أُذْرَأُ بِكَ فِي نَحْرِهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ وَ اسْتَعِينُكَ عَلَيْهِ وَ اسْتَكْفِيكَ إِيَّاهُ يَا كَاكِبِي مُوسَى فِرْعَوْنَ وَ مُحَمَّدٍ ص الْأَخْرَابِ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فزادهم إيماناً وَ قالوا حسبننا الله وَ نِعْمَ الْوَكِيلُ

O Allah<sup>-azwj</sup>! I avert by You<sup>-azwj</sup> in his throat and I seek Refuge from his evil, and I seek Your<sup>-azwj</sup> Assistance against him, and I seek Your<sup>-azwj</sup> Sufficing of him! O Sufficer of Musa<sup>-as</sup> for Pharaoh<sup>-la</sup>, and Muhammad<sup>-saww</sup> for the confederates, **Those to whom the people said:**

**‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173].**

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْعَافُونَ

**They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108] There is no doubt, in the Hereafter they would be the losers [16:109].**

لَا جَزْمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

**There is no doubt they would be losers in the Hereafter [11:22].**

وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ.

**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]’<sup>330</sup>.**

وَ وَجَدْتُ عَقِيبَ هَذَا الدُّعَاءِ مَا هَذَا لَفْظُهُ عُوذَةٌ مَوْلَانَا جَعْفَرِ الصَّادِقِ ع حِينَ اسْتَدْعَاهُ الْمَنْصُورُ بِرِوَايَةِ الرَّبِيعِ بِاللَّهِ اسْتَفْتِيحُ وَ بِاللَّهِ اسْتَنْجِحُ وَ بِرَسُولِهِ ص وَ بِأَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ أَنْشَفَعُ وَ بِالْحَسَنِ وَ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمَا أَنْقَرُبُ

And I found as follow-up of this supplication, what are these wordings, an amulet of our Master Ja’far Al-Sadiq<sup>asws</sup> when Al Mansour had summoned him<sup>asws</sup>, by a report of Al-Rabie: ‘By Allah<sup>azwj</sup> I begin, and by Allah<sup>azwj</sup> seek success, and by His<sup>azwj</sup> Rasool<sup>saww</sup> and by Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, I seek intercession, and by Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> I draw closer!

اللَّهُمَّ لِيْ لِي صُعُوْبَتُهُ وَ سَهْلًا لِي حُرُوْبَتُهُ وَ وَجْهَ سَمْعُهُ وَ بَصَرَهُ وَ جَمِيعَ جَوَارِحِهِ إِلَيَّ بِالرَّحْمَةِ وَ الرَّحْمَةِ وَ أَذْهَبْ عَنِّي غَيْظَهُ وَ بَأْسَهُ وَ مَكْرَهُ وَ جُنُودَهُ وَ أَحْزَانَهُ وَ انْصُرْنِي عَلَيْهِ بِحَقِّ كُلِّ مَلِكٍ سَائِحٍ فِي رِيَاضِ قُدْسِكَ وَ فِضَاءِ نُورِكَ وَ شَرِبْ مِنْ حَيْوَانِ مَائِكَ

O Allah<sup>azwj</sup>! Soften his difficulty for me, and Ease his grief for me, and Divert his hearing and his sight and entirety of his limbs towards me with the kindness and the mercy, and Remove away from me his rage, and his evil, and his abhorrence, and his armies, and his allies, and Help me against him by the right of every Angel Roaming in the Gardens of Your<sup>azwj</sup> Holiness, and expanse of Your<sup>azwj</sup> Noor, and drinks Your<sup>azwj</sup> water from (the river) Haywaan!

وَ أَنْقِذْنِي بِبَصْرِكَ الْعَامِّ الْمُحِيطِ جِبْرَائِيلَ عَنِ يَمِينِي وَ مِيكَائِيلَ عَنِ يَسَارِي وَ مُحَمَّدًا ص أَمَامِي وَ اللَّهَ وَ لِي وَ حَافِظِي وَ نَاصِرِي وَ أَمَانِي فَإِنَّ جِزْبَ اللَّهِ هُمُ الْعَافُونَ

And Save me by Your<sup>azwj</sup> capacious Help, the dominant, Jibraeel<sup>as</sup> being on my right, and Mikaeel on my left, and Muhammad<sup>saww</sup> in my front, and Allah<sup>azwj</sup> is my Guardian and my Protector and my Helper, and my Security, for the party of Allah<sup>azwj</sup>, they shall prevail!

<sup>330</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 1 / 2

اسْتَنْزَتْ وَ اخْتَجَبَتْ وَ امْتَنَعَتْ وَ تَعَزَّزَتْ بِكَلِمَةِ اللَّهِ الْوَحْدَانِيَّةِ الْأَزَلِيَّةِ الْإِلَهِيَّةِ الَّتِي مَنْ امْتَنَعَ بِهَا كَانَ مَحْفُوظًا إِنَّ وَلِيَّيَ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ

I have sought cover, and have veiled, and defended, and have strengthened by the Words of Allah<sup>-azwj</sup>, the Oneness, the Eternality, the Divinity which one who defends by it would be Protected! ***Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]***.

قَالَ الرَّبِيعُ فَكَتَبْتُهُ فِي رَقِيٍّ وَ جَعَلْتُهُ فِي حِمَائِلِ سَيْفِي فَوَلَّى اللَّهُ مَا هَبْتُ الْمَنْصُورَ بَعْدَهَا.

Al-Rabie said, 'I wrote it in a paper and made it to be in the sheath of my sword. By Allah<sup>-azwj</sup>, I did not fear Al-Mansour after it'.<sup>331</sup>

ق، كتاب العتيق الغروي حَدَّثَنَا أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ وَ ذَكَرَهُ نَحْوَهُ إِلَى قَوْلِهِ مَا هَبْتُ الْمَنْصُورَ بَعْدَهَا.

In the book 'Al-Ateeq' of Al-Garwy – 'It is narrated to us by Abu Muhammad Al-Husayn Bin Muhammad Al-Nowfaly' – and he mentioned approximate to it up to his words, 'I did not fear Al-Mansour after it'.<sup>332</sup>

2- مهج، مهج الدعوات أَهْوُلُ وَ قَدْ رَأَيْتُ فِي كِتَابِ عَتِيقِي مِنْ وَفِّفِ أُمِّ الْخَلِيفَةِ النَّاصِرِ أَوَّلُهُ أَخْبَارُ وَفَعَةِ الْحَرَّةِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَرَأْتُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ حِينَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ وَ هُوَ يُرِيدُ قَتْلِي فَحَالَ اللَّهُ بَيْنَهُ وَ بَيْنَ ذَلِكَ

(The book) 'Mahj Al Dawaat' –

'I am saying, 'And I have seen in an ancient book from a dedication of Umm Al-Khaleefa Al-Nasir, its beginning is news of an event of Al-Harra, from Abu Abdullah<sup>-asws</sup> having said: 'I<sup>-asws</sup> read Surah Al Qadr when I<sup>-asws</sup> entered to see Abu Ja'far (Al-Mansour), and he wanted to kill me<sup>-asws</sup>, but Allah<sup>-azwj</sup> Formed a barrier between him and that'.

فَلَمَّا قَرَأَهَا حِينَ نَظَرَ إِلَيْهِ لَمْ يَخْرُجْ إِلَيْهِ حَتَّى أَلْطَفَهُ وَ قِيلَ لَهُ بِمَا احْتَرَسْتَ

When he<sup>-asws</sup> had read it when he looked at him<sup>-asws</sup>, he did not come out to him until he was compassionate to him<sup>-asws</sup>, and it was said to him<sup>-asws</sup>, 'With what did you<sup>-asws</sup> guard (yourself)?'

قَالَ بِاللَّهِ وَ بِقِرَاءَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ثُمَّ قُلْتُ يَا اللَّهُ يَا اللَّهُ سُبْحَانَ إِيَّيْ أَتَشْفَعُ إِلَيْكَ بِمُحَمَّدٍ ص مِنْ أَنْ تُقَلِّبَهُ لِي

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, and (it was) by reading Surah Al Qadr! Then I<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>!' – seven times – 'I seek intercession to You<sup>-azwj</sup> through Muhammad<sup>-saww</sup> from him turning to me!'

فَمَنْ ابْتُلِيَ بِمِثْلِ ذَلِكَ فَلْيَصْنَعْ بِمِثْلِ صُنْعِي وَ لَوْ لَا أَنَّنَا نَقَرُوهَا وَ نَأْمُرُ بِقِرَاءَتِهَا شِيعَتَنَا لَنَحَطُّهُمْ النَّاسُ وَ لَكِنْ هِيَ وَ اللَّهُ هُمْ كَهْفٌ.

<sup>331</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 1 / 3

<sup>332</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 1 / 4

The one who is Tried with similar to that, let him do similar to my<sup>-asws</sup> doing, and had it not been for our reading it and our instructing with it being read by our Shias, the people would seize them! But, by Allah<sup>-azwj</sup>, it is a cave for them (for shelter)!"<sup>333</sup>

وَمِنْ ذَلِكَ دُعَاءُ الصَّادِقِ ع لَمَّا اسْتَدْعَاهُ الْمَنْصُورُ مَرَّةً ثَالِثَةً بِالرَّبْزَةِ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ بِإِسْنَادِهِ فِي كِتَابِ الدُّعَاءِ عَنْ إِبْرَاهِيمَ بْنِ جَبَلَةَ عَنْ مَكْرَمَةَ [مَحْرَمَةَ] الْكِنْدِيِّ قَالَ:

And from that is a supplication of Al-Sadiq<sup>-asws</sup> when Al-Mansour had summoned him<sup>-asws</sup> for a third time at Al-Rabza, by our chain to Muhammad Bin Al-Hassan Al-Saffar, by his chain in 'Kitab Al-Dua', from Ibrahim Bin Jabalah, from Makhrama Al-Kindy who said,

لَمَّا نَزَلَ أَبُو جَعْفَرٍ الْمَنْصُورُ الرَّبْزَةَ وَجَعْفَرُ بْنُ مُحَمَّدٍ يَوْمَئِذٍ بِهَا قَالَ مَنْ يُعَذِّرُنِي مِنْ أَبِي جَعْفَرٍ هَذَا قَدَّمَ رَجُلًا وَ أَحْرَزَ أُخْرَى يَقُولُ أَتَنْحَى عَنْ مُحَمَّدٍ أَقُولُ يُعْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَإِنْ يَظْفِرُ فَإِنَّمَا الْأَمْرُ لِي وَ إِنْ تَكُنِ الْأُخْرَى فَكُنْتُ قَدْ أَحْرَزْتُ نَفْسِي أَمَا وَ اللَّهُ لَأَقْتُلَنَّه

'When Abu Ja'far Al-Mansour (the caliph) descended at Al-Rabza, and on that day Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was at it, he<sup>-asws</sup> said: 'Who will excuse me<sup>-asws</sup> from Abu Ja'far? This, a man goes ahead (to rebel) and another stays back saying, I<sup>-asws</sup> should keep aside from Muhammad. I<sup>-asws</sup> am saying, meaning Muhammad Bin Abdullah Bin Al-Hassan, if he is victorious, rather the matter is for me<sup>-asws</sup>, and if the other happens, I<sup>-asws</sup> would have protected myself<sup>-asws</sup>. But, by Allah<sup>-azwj</sup>, he will be killed!'

يعني انه وافق محمد بن عبد الله بن الحسن (و هو الخارج على المنصور بعنوان أنه المهدي و انه النفس الزكية) في بعض الامر و حثه على الخروج و تنحى عنه ظاهرا أو حرف الناس عن ناحيتنا و لم يوافق في الخروج

**Note:** - Meaning he<sup>-asws</sup> agreed with Muhammad Bin Abdullah Bin Al-Hassan and he had rebelled against Al-Mansour claiming that he is Al-Mahdi, and he is the Pure Soul (Nafs Al-Zakkiya), in some of the matters, and had urged him upon the rebellion, and apparently he<sup>-asws</sup> kept aside from him'.

[ يقول ] أى الصادق (ع) أتحنى عن محمد بن عبد الله بن الحسن فان يظفر محمد فالامر لي لكثرة شيعتي و علم الناس بأني أعلم و أصلح لذلك و ان انهزم و قتل فقد نجيت نفسي من القتل، منه رحمه الله.

He<sup>-asws</sup> said (i.e., Al-Sadiq<sup>-asws</sup>): 'I<sup>-asws</sup> kept aside from Muhammad Bin Abdullah Bin Al-Hassan. If Muhammad is victorious, the matter would be for me due to the large number of my<sup>-asws</sup> Shias, and the people known that I<sup>-asws</sup> am more knowledgeable and more correct for that, and if he is defeated and killed, I would have saved myself from being killed', from him, may Allah<sup>-azwj</sup> Mercy him'.

ثُمَّ اتَّفَقَتْ إِلَى إِبْرَاهِيمَ بْنِ جَبَلَةَ قَالَ يَا ابْنَ جَبَلَةَ فَمَا إِلَيْهِ فَصَّعَ فِي عُنُقِهِ ثِيَابَهُ ثُمَّ اتَّبَنِي بِهِ سَحْبًا

Then he (Al-Mansour) turned to Ibrahim Bin Jabalah. He said: 'O Ibn Jabalah! Arise to go to him<sup>-asws</sup>! Place a cloth in his<sup>-asws</sup> neck then come to me with him<sup>-asws</sup>, dragged!'

<sup>333</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 1



قَالَ إِبْرَاهِيمُ فَخَرَجْتُ حَتَّى أَتَيْتُ مَنْزِلَهُ فَلَمْ أَصِبْهُ فَطَلَبْتُهُ فِي مَسْجِدِ أَبِي دَرٍّ فَوَجَدْتُهُ فِي بَابِ الْمَسْجِدِ

Ibrahim said, 'I went out until I came to his<sup>-asws</sup> house. I could not find him, so I searched in Masjid Abu Zarr<sup>-ra</sup>. I found him<sup>-asws</sup> by a door of the Masjid'.

قَالَ فَاسْتَحْيَيْتُ أَنْ أَفْعَلَ مَا أُمِرْتُ بِهِ فَأَخَذْتُ بِكُمِّهِ فَقُلْتُ لَهُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ

He said, 'I am too embarrassed to do what I have been ordered with, so I shall grab his<sup>-asws</sup> sleeve'. I said to him<sup>-asws</sup>, 'Answer commander of the faithful!'

فَقَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ دَعَنِي حَتَّى أَصَلِّيَ رُكْعَتَيْنِ ثُمَّ بَكَى بُكَاءً شَدِيداً وَ أَنَا خَلْفُهُ

He<sup>-asws</sup> said: 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! Leave me<sup>-asws</sup> until I<sup>-asws</sup> have prayed two Cycles Salat!' Then he<sup>-asws</sup> cried an intense crying, and I was behind him<sup>-asws</sup>.

ثُمَّ قَالَ اللَّهُمَّ أَنْتَ تَقِي فِي كُلِّ كَرْبٍ وَ رَجَائِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلٌ بِي نِعْمَةٌ وَ عُدَّةٌ فَكَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفؤَادُ وَ تَقَلُّ فِيهِ الْحِيلَةُ وَ يَحْذُلُ فِيهِ الْقَرِيبُ وَ يَشْمَتُ بِهِ الْعَدُوُّ وَ تُعِينِي فِيهِ الْأُمُورُ

Then he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my trust in every distress, and my hope in every adversity, and You<sup>-azwj</sup> are for me a trust and a weapon in every matter befalling with me! How many distresses the heart is too weak from it, and the means are lacking regarding it, and the near ones abandon during it, and the enemy gloats with it, and the matters fatigue me in it!

أَنْزَلْتُهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً فِيهِ إِلَيْكَ عَمَّنْ سِوَاكَ فَفَرَجْتَهُ وَ كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَسَنَةٍ وَ مُنْتَهَى كُلِّ حَاجَةٍ فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنْ فَاضِلاً.

I descend him (Al-Mansour) with You<sup>-azwj</sup> and am complaining of him to You<sup>-azwj</sup> turning to You<sup>-azwj</sup> regarding him from the ones besides You<sup>-azwj</sup>! Relieve, and Remove, and Suffice him, for You<sup>-azwj</sup> are the Guardian of every bounty and Owner of every good deed, and Ultimate of every need! For You<sup>-azwj</sup> is a lot of praise, and for You<sup>-azwj</sup> is the Gracious Conferment!<sup>334</sup>

أَقُولُ وَ وَجَدْتُ زِيَادَةَ هَذَا الدُّعَاءِ عَنْ مَوْلَانَا الرِّضَا ع بِنِعْمَتِكَ اللَّهُمَّ تَيَّم الصَّالِحَاتِ يَا مَعْرُوفاً بِالْمَعْرُوفِ يَا مَنْ هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ أَلَيْسَ مِنْ مَعْرُوفِكَ مَعْرُوفاً تُعِينِي بِهِ عَنْ مَعْرُوفٍ مِنْ سِوَاكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I am saying, 'And I found an increase in this supplication from our Master Al-Reza<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! By Your<sup>-azwj</sup> bounties the righteous deeds are completed! O well-known with the Acts of kindness! O One Who is described with the Acts of Kindness! Give me from Your<sup>-azwj</sup> Acts of Kindness Enriching me with it from the ones besides You<sup>-azwj</sup>, by Your<sup>-azwj</sup> Mercy O most Merciful of the merciful ones!'

ثُمَّ قَالَ اصْنَعْ مَا أُمِرْتُ بِهِ

<sup>334</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 2

Then he<sup>-asws</sup> said: 'Do what you have been ordered with!'

فَقُلْتُ وَ اللَّهُ لَا أَفْعَلُ وَ لَوْ ظَنَنْتُ أَنَّي أُقْتَلُ فَأَخَذْتُ بِيَدِهِ فَذَهَبْتُ بِهِ لَا وَ اللَّهُ مَا أَشْكُ إِلَّا أَنَّهُ يَقْتُلُهُ

I said, 'O Allah<sup>-azwj</sup>! I will not do it!', and even though I thought I would be killed. I grabbed his<sup>-asws</sup> hand and went with him<sup>-asws</sup>. No, by Allah<sup>-azwj</sup>, I had no doubt except that he (Al-Mansour) would kill me!'

قَالَ فَلَمَّا انْتَهَيْتُ إِلَى بَابِ السُّرِّ قَالَ يَا إِلَهَ جَبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ مُحَمَّدٍ ص تَوَلَّ فِي هَذِهِ الْعِدَاةِ عَافِيَتِي وَ لَا تُسَلِّطْ عَلَيَّ فِي هَذِهِ الْعِدَاةِ أَحَدًا مِنْ خَلْقِكَ بِشَيْءٍ لَا طَاقَةَ لِي بِهِ

He said, 'When I ended to the door of the curtain, he<sup>-asws</sup> said: 'O God<sup>-azwj</sup> of Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and God<sup>-azwj</sup> of Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Yaqoub<sup>-as</sup>, and Muhammad<sup>-saww</sup>! Take charge in this morning of my<sup>-asws</sup> well-being, and do not let any one of Your<sup>-azwj</sup> creatures prevail upon me<sup>-asws</sup> in this morning with anything there is no endurance with it for me<sup>-asws</sup>!'

ثُمَّ قَالَ إِبْرَاهِيمُ فَلَمَّا أَدْخَلْتُهُ عَلَيْهِ قَالَ فَاسْتَوَى جَالِسًا ثُمَّ أَعَادَ عَلَيْهِ الْكَلَامَ فَقَالَ قَدَّمْتُ رِجْلًا وَ أَحْرَتُ أُخْرَى أَمَا وَ اللَّهُ لَا أَقْتُلَنَّكَ

Then Ibrahim said, 'When I entered to see him<sup>-asws</sup>', he (Ibrahim) said, 'He sat up upright, then he<sup>-asws</sup> repeated the speech towards him. He said, 'You have brought forward a leg and withheld the other. By Allah<sup>-azwj</sup>, we will kill you<sup>-asws</sup>!'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتَ فَارْتُقْ بِي فَوَ اللَّهُ لَقَلَّ مَا أَصْحَبُكَ

He<sup>-asws</sup> said: 'O commander of the faithful! What have I<sup>-asws</sup> done? Be kind with me<sup>-asws</sup>, for by Allah<sup>-azwj</sup>, few of your companions will remain!'

فَقَالَ لَهُ أَبُو جَعْفَرٍ انْصَرِفْ

Abu Ja'far said to him<sup>-asws</sup>, 'Leave!'

ثُمَّ قَالَ التَّفَّتْ إِلَى عَيْسَى بْنِ عَلِيٍّ فَقَالَ لَهُ يَا أَبَا الْعَبَّاسِ الْحَقُّهُ فَسَلُّهُ أَيْ أَبِي أَمْ بِهِ

Then he said turning to Isa Bin Ali. He said to him, 'O Abu Al-Abbas! Catch up with him and ask him, is it with me or with him?'

قَالَ فَخَرَجَ يَسْتَنْدُ حَتَّى لَحِقَهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ لَكَ أَيْكَ أَمْ بِهِ

He said, 'He went out harshly until he caught up with him<sup>-asws</sup>. He said, 'O Abu Abdullah<sup>-asws</sup>! The commander of the faithful says to you, is it with you<sup>-asws</sup> or with him?'

فَقَالَ لَا بَلْ بِي

He<sup>-asws</sup> said: 'No, but with me<sup>-asws</sup>!'

فَقَالَ أَبُو جَعْفَرٍ صَدَقَ

Abu Ja'far said, 'He<sup>-asws</sup> speaks the truth'.

قَالَ إِبْرَاهِيمُ ثُمَّ خَرَجْتُ فَوَجَدْتُهُ قَاعِدًا يَنْتَظِرُنِي يَتَشَكَّرُ لِي صُنْعِي بِهِ وَ إِذَا بِهِ يَحْمَدُ اللَّهَ وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ فَيَجِيبُنِي وَ إِن كُنْتُ بَطِيئًا حِينَ يَدْعُونِي وَ الْحَمْدُ لِلَّهِ الَّذِي أَسْأَلُهُ فَيُعْطِينِي وَ إِن كُنْتُ بَخِيلًا حِينَ يَسْتَفْرِضُنِي

Ibrahim said, 'Then I went out and found him<sup>-asws</sup> seated awaiting me to thank me of my dealings with him<sup>-asws</sup>, and there I was with him<sup>-asws</sup> praising Allah<sup>-azwj</sup> and saying: 'The Praise is for Allah<sup>-azwj</sup> Whom I supplicate to so He<sup>-azwj</sup> Responds to me and although I have been delaying when He<sup>-azwj</sup> Called me! And the Praise is for Allah<sup>-azwj</sup> Who I ask Him<sup>-azwj</sup> so He<sup>-azwj</sup> Gives me and even though I have been stingy when He<sup>-azwj</sup> Sought a (goodly) loan from me! (i.e. giving in charity).

وَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَوْجَبَ الشُّكْرَ عَلَيَّ بِفَضْلِهِ وَ إِن كُنْتُ قَلِيلًا شُكْرِي وَ الْحَمْدُ لِلَّهِ الَّذِي وَكَلَنِي النَّاسَ إِلَيْهِ فَأَكْرَمَنِي وَ لَمْ يَكِلْنِي إِلَيْهِمْ فَيُهَيِّنُونِي فَرَضِيثَ بِلُطْفِكَ يَا رَبِّ لُطْفًا وَ بِكَفَايَتِكَ خَلْفًا

And the Praise is for Allah<sup>-azwj</sup> Who has Obligated upon me the thanking for His<sup>-azwj</sup> Grace and even though my thanks has been little! And the Praise is for Allah<sup>-azwj</sup> Who the people have allocated me to Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Honoured me and did not Allocate me to them! They are demeaning me, but I am satisfied with Your<sup>-azwj</sup> Gentleness, O Lord<sup>-azwj</sup>, as gentleness and with Your<sup>-azwj</sup> Sufficing!

اللَّهُمَّ يَا رَبِّ مَا أَعْطَيْتَنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِي مَا أُحِبُّ

O Allah<sup>-azwj</sup>! O Lord<sup>-azwj</sup>! Whatever You<sup>-azwj</sup> have Granted me from what I love, Make it as strength for me in what You<sup>-azwj</sup> Love!

اللَّهُمَّ وَ مَا رَوَيْتَ عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَامًا فِي مَا أُحِبُّ

O Allah<sup>-azwj</sup>, and whatever You<sup>-azwj</sup> have Impeded from me from what I love, Make it strong in what You<sup>-azwj</sup> Love!

اللَّهُمَّ أَغْطِنِي مِمَّا أُحِبُّ وَ اجْعَلْهُ خَيْرًا لِي وَ اصْرِفْ عَنِّي مَا أَكْرَهُ وَ اجْعَلْهُ خَيْرًا لِي

O Allah<sup>-azwj</sup>! Grant me what I love and Make it goodness for me and Turn away from me what I dislike, and Make it goodness for me!

اللَّهُمَّ مَا عَيَّبْتَ عَنِّي مِنَ الْأُمُورِ فَلَا تُعَيِّبْنِي عَنْ حِفْظِكَ وَ مَا فَدَدْتَ فَلَا أَفْقِدُ عَوْنَكَ وَ مَا نَسَيْتَ فَلَا أَنْسَى دِحْرَكَ وَ مَا مَلَكَتْ فَمَا أَمَلُ شُكْرَكَ عَلَيْكَ تَوَكَّلْتُ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

O Allah<sup>-azwj</sup>! Whatever matters You<sup>-azwj</sup> have Kept absent (hidden) from me, do not Keep me absent from Your<sup>-azwj</sup> Protection, and whatever I have lost, do not let me lose Your<sup>-azwj</sup> Support, and whatever I have forgotten, do not let me forget Your<sup>-azwj</sup> Zikr, and whatever I

own, I cannot hope to thank You<sup>-azwj</sup>! I have relied upon You<sup>-azwj</sup>! Sufficient for me is Allah<sup>-azwj</sup> and is the best Protector!”<sup>335</sup>

وَمِنْ ذَلِكَ دُعَاءُ الصَّادِقِ ع لَمَّا اسْتَدْعَاهُ الْمَنْصُورُ مَرَّةً رَابِعَةً إِلَى الْكُوفَةِ

And from that is a supplication of Al-Sadiq<sup>-asws</sup> when Al-Mansour had summoned him for the fourth time to Al-Kufa.

حَدَّثَ الشَّيْخُ الْعَالِمُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ الطَّبْرِيُّ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع فِي سَوَّالٍ مِنْ سَنَةِ حَمْسٍ وَ حَمْسِينَ وَ حَمْسِمَائَةٍ

It is narrated by the Sheykh, the scholar Abu Ja'far Muhammad Bin Abu Al-Qasim Al-Tabari by the shrine of our Master Amir Al-Momineen<sup>-asws</sup> in Shawwal of the year five hundred the fifty five.

قَالَ حَدَّثَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارِ الْحَازِنُ بِمَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ ع فِي صَفَرٍ سَنَةِ سِتَّةٍ عَشَرَ وَ حَمْسِمَائَةٍ

He said, 'It is narrated to us by the Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriya the treasurer at the shrine of Amir Al-Momineen in Safar of the year five hundred and sixteen.

قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيُّ الْمُعَدَّلُ بِبَغْدَادَ فِي ذِي الْقَعْدَةِ مِنْ سَنَةِ سَبْعِينَ وَ أَرْبَعِمَائَةٍ

He said, 'We are informed by the Sheykh Abu Mansour Muhammad Bin Muhammad Bin Ahmad Bin Abdul Aziz Al Ukbari Al-Muaddil at Baghdad in Zil Qadah of the year four hundred and seventy.

قَالَ قَالَ أَخْبَرَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَمَرَ بْنِ حَلَوِيَةَ الْقَطَّانُ قِرَاءَةً عَلَيْهِ بِعُكْبَرَا قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خَلْفِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مَلِيحِ الشَّرُوطِيِّ بِعُكْبَرَا عَنِ الْقَاضِي أَبِي بَكْرٍ مُحَمَّدِ بْنِ إِبْرَاهِيمِ الْهَمْدَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْبَصْرِيِّ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ الرَّقَابِيِّ وَ الْعَبَّاسِ بْنِ عَبْدِ الْعَظِيمِ الْعَنْبَرِيِّ

He said, 'We are informed by Abu Al-Husayn Muhammad Bin Umar Bin Halwiya Al-Qattan read to him by Ukbariy who said, 'It is narrated to us by Abdullah Bin Khalaf Bin Ali Bin Al-Husayn Bin Maleeh Al Sharouty at Ukbar, from the judge Abu Bakr Muhammad Bin Ibrahim Al-Hamdany, from Al-Hassan Bin Ali Al-Basry, from Al-Haysam Bin Abdullah Al-Rammany and Al-Abbas Bin Abdul Azeem Al-Anbary.

قَالَ حَدَّثَنَا الْفَضْلُ بْنُ الرَّبِيعِ قَالَ قَالَ أَبِي الرَّبِيعِ الْحَاجِبُ بَعَثَ الْمَنْصُورُ إِبْرَاهِيمَ بْنَ جَبَلَةَ إِلَى الْمَدِينَةِ لِيُشَخِّصَ جَعْفَرَ بْنَ مُحَمَّدٍ فَحَدَّثَنِي إِبْرَاهِيمُ بَعْدَ فُتُومِهِ بِجَعْفَرٍ أَنَّهُ لَمَّا دَخَلَ إِلَيْهِ فَأَخْبَرَهُ بِرِسَالَةِ الْمَنْصُورِ سَمِعْتُهُ يَقُولُ

He said, 'It is narrated to us by Al-Fazl Bin Al-Rabie who said, 'Abu Al-Rabie the guard said, 'Al-Mansour dispatched Ibrahim Bin Jabala to Al-Medina to bring back Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. Ibrahim narrated to me after his arrival to Ja'far<sup>-asws</sup> that when he entered to see him<sup>-asws</sup>, he informed him<sup>-asws</sup> of the message of Al-Mansour. He heard him<sup>-asws</sup> saying:

<sup>335</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 3

اللَّهُمَّ أَنْتَ تَقِي فِي كُلِّ كَرْبٍ وَ رَجَائِي فِي كُلِّ شِدَّةٍ وَ اتِّكَالِي فِي كُلِّ أَمْرٍ نَزَلَ بِي عَلَيْكَ تَقِيَّةٌ وَ بِكَ عُدَّةٌ فَكَمْ مِنْ كَرْبٍ يَضْعُفُ فِيهِ الْقُوَى وَ تَقِلُّ فِيهِ الْحِيلَةُ وَ تَغَيَّرُ فِيهِ الْأُمُورُ وَ يَخْدُلُ فِيهِ الْقَرِيبُ وَ يَشْتَمُّ فِيهِ الْعَدُوُّ

‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my trust in every distress, and my hope in every adversity, and my reliance in every matter befalling with me! Upon You<sup>-azwj</sup> is trust and with You<sup>-azwj</sup> is to count upon! How many a distress the strong has been weakened in, and the means are lacking in it, and the matters are tiring in it, and the near ones abandon during it, and the enemy gloats during it!

وَ أَنْزَلْتَهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً فِيهِ إِلَيْكَ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ فَأَنْتَ وَبِي كُلِّ نِعْمَةٍ وَ مُنْتَهَى كُلِّ حَاجَةٍ لَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنْ فَاصِلاً

I am descending it with You<sup>-azwj</sup> and complaining of it to You<sup>-azwj</sup>, hopeful to You<sup>-azwj</sup> regarding it from the ones besides You<sup>-azwj</sup>, so Relieve it and Remove it, for You<sup>-azwj</sup> are Guardian of every bounty, and Ultimate of every need! For You<sup>-azwj</sup> is the abundant praise, and for You<sup>-azwj</sup> is the Gracious Conferment!’

فَلَمَّا قَدَّمُوا رِجْلَيْهِ وَ حَرَجَ لِيَرْكَبَ سَمِعْتُهُ يَقُولُ اللَّهُمَّ بِكَ أَسْتَنْجِحُ وَ بِكَ أَسْتَنْجِحُ وَ بِمُحَمَّدٍ صِ اتَّوَجَّهُ

When they brought forward his<sup>-asws</sup> ride and he<sup>-asws</sup> came out to ride, I heard him saying: ‘O Allah<sup>-azwj</sup>! I begin with You<sup>-azwj</sup>, and I seek success with You<sup>-azwj</sup>, and I divert through Muhammad<sup>-saww</sup> (to You<sup>-azwj</sup>)!

اللَّهُمَّ ذَلَّلْ لِي حُزُونَتَهُ وَ كُلَّ حُزُونَةٍ وَ سَهِّلْ لِي صُعُوبَتَهُ وَ كُلَّ صُعُوبَةٍ وَ ارْزُقْنِي مِنَ الْخَيْرِ فَوْقَ مَا أَرْجُو وَ اصْرِفْ عَنِّي مِنَ الشَّرِّ فَوْقَ مَا أَخْذَرُ فَإِنَّكَ تَمْلُحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah<sup>-azwj</sup>! Subdue for me its grief and every sadness, and Ease for me its difficulty and every difficulty, and Grace me from the goodness above what I am hoping for, and Turn away from me from the evil above what I am being cautious of surely You<sup>-azwj</sup> Delete whatever You<sup>-azwj</sup> Desire and Affirm, and with You<sup>-azwj</sup> is Mother of the Book!’

قَالَ فَلَمَّا دَخَلْنَا الْكُوفَةَ نَزَلَ فَصَلَّى رَجْعَتَيْنِ ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظَلَّتْ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقَلَّتْ وَ الرِّيحِ وَ مَا ذَرَّتْ وَ الشَّيَاطِينِ وَ مَا أَضَلَّتْ وَ الْمَلَائِكَةِ وَ مَا عَمِلَتْ

He said, ‘When we entered Al-Kufa, he<sup>-asws</sup> descended and prayed two Cycles Salat, then he<sup>-asws</sup> raised his<sup>-asws</sup> hands towards the sky. He<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the seven skies and what they shade, and Lord<sup>-azwj</sup> of the seven earths and what they carry, and the winds what they scatter, and the Satans<sup>-la</sup> and what they<sup>-la</sup> stray, and the Angels and what they work!

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُرْزُقَنِي خَيْرَ هَذِهِ الْبَلَدَةِ وَ خَيْرَ مَا فِيهَا وَ خَيْرَ مَا أَهْلِيهَا وَ خَيْرَ مَا قَدِمْتُ لَهُ وَ أَنْ تُصْرِفَ عَنِّي شَرَّهَا وَ شَرَّ مَا فِيهَا وَ شَرَّ أَهْلِيهَا وَ شَرَّ مَا قَدِمْتُ لَهُ:

And I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Grace me goodness of this land, and goodness of what is in it, and

goodness of its people, and goodness of what I am proceeding to, and to Turn away from me its evil, and evil of what is in it, and evil of its people, and evil of what I am proceeding to!

قَالَ الرَّبِيعُ فَلَمَّا وَاقَى إِلَى حَضْرَةِ الْمَنْصُورِ دَخَلَتْ فَأَخْبَرْتُهُ بِقُدُومِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ إِبْرَاهِيمَ فَدَعَا الْمُسَيَّبَ بْنَ زُهَيْرِ الصَّبِيِّ فَدَفَعَ إِلَيْهِ سَيْفًا وَقَالَ لَهُ إِذَا دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ فَخَاطَبْتَهُ وَأَوْمَأْتُ إِلَيْكَ فَاصْرَبْ عُنُقَهُ وَلَا تَسْتَأْمِرْ

Al-Rabie said, 'When he<sup>-asws</sup> arrived to the presence of AlMansour, I entered and informed him of the arrival of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and Ibrahim. He called Al-Musayyib Bin Zuheyr Al-Zaybi and handed a sword to him, and said to him, 'When Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> enters, I will address him<sup>-asws</sup> and gesture to you, so strike off his<sup>-asws</sup> neck and do not hesitate!'

فَخَرَجْتُ إِلَيْهِ وَكَانَ صَدِيقًا لِي أَلاَقِيهِ وَأُعَاشِرُهُ إِذَا حَجَجْتُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ هَذَا الْجُبَّارَ قَدْ أَمَرَ فِيكَ بِأَمْرٍ كَرِهْتُ أَنْ أَلْقَاكَ بِهِ وَإِنْ كَانَ بِي نَفْسِكَ شَيْءٌ تَقُولُ أَوْ تُوصِيَنِي بِهِ

I went out to him<sup>-asws</sup>, and he<sup>-asws</sup> was a friend of mine, and I used to associate with him<sup>-asws</sup> whenever I performed Hajj. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! This tyrant has ordered regarding you with an order I dislike to face you<sup>-asws</sup> with it, and if there was something within yourself<sup>-asws</sup> you<sup>-asws</sup> want to say or bequeath to me with!'

فَقَالَ لَا يَبُوعُكَ ذَلِكَ فَلَوْ قَدْ رَأَى لَزَالَ ذَلِكَ كُلُّهُ ثُمَّ أَخَذَ بِمَجَامِعِ السِّتْرِ فَقَالَ يَا إِلَهَ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يُعْقُوبَ وَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ تَوَلَّيْتُ فِي هَذِهِ الْعِدَّةِ وَ لَا تُسَلِّطْ عَلَيَّ أَحَدًا مِنْ خَلْقِكَ بِشَيْءٍ لَا طَاقَةَ لِي بِهِ

He<sup>-asws</sup> said: 'Do not let that alarm you. Had you seen me<sup>-asws</sup>, all of that would have declined from you!'

Then he grabbed the whole curtain and said: 'O God<sup>-azwj</sup> of Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and God<sup>-azwj</sup> of Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Is'haaq<sup>-as</sup>, and Yaqoub<sup>-as</sup>, and Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-as</sup>! Take charge of me in this morning and do not let anyone from Your<sup>-azwj</sup> creatures to prevail upon me<sup>-asws</sup> with anything there is no endurance with it for me<sup>-asws</sup>!'

ثُمَّ دَخَلَ بِهِ فَحَرَّكَ شَفَتَيْهِ بِشَيْءٍ لَمْ أَفْهَمْهُ فَتَنَظَّرْتُ إِلَى الْمَنْصُورِ فَمَا شَبَّهْتُهُ إِلَّا بِنَارٍ صَبَّ عَلَيْهَا مَاءٌ فَحَمَدْتُ ثُمَّ جَعَلُ يَسْكُنُ عَضْبُهُ حَتَّى دَنَا مِنْهُ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ صَارَ مَعَ سَرِيرِهِ فَوَثَبَ الْمَنْصُورُ فَأَخَذَ بِيَدِهِ وَ رَفَعَهُ عَلَى سَرِيرِهِ

Then they entered with him<sup>-asws</sup> to see him. He<sup>-asws</sup> moved his<sup>-asws</sup> lips with something I did not understand. I looked at Al-Mansour. I could not resemble him with anything except fire water had been poured upon, so it extinguished. Then his anger went on to subside until Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was close to him and came to be with his throne. Al-Mansour leapt and grabbed his<sup>-asws</sup> hand and raised him<sup>-asws</sup> (to sit) upon his throne.

ثُمَّ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ يَعْزُ عَلَيَّ تَعْبُكَ وَ إِنَّمَا أَحْضَرْتُنَاكَ لِأَشْكُو إِلَيْكَ أَهْلَكَ فَطَلَعُوا رَجَمِي وَ طَعَنُوا فِي دِينِي وَ أَلْبُوا النَّاسَ عَلَيَّ وَ لَوْ وُلِّيَ هَذَا الْأَمْرَ غَيْرِي مِمَّنْ هُوَ أَبْعَدُ رَجْمًا مِنِّي لَسَمِعُوا لَهُ وَ أَطَاعُوا

Then he said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! Your<sup>-asws</sup> tiredness is hurtful upon me, and rather I have presented you<sup>-asws</sup> to complain to you<sup>-asws</sup> of your<sup>-asws</sup> family. They have cut off my kinship and they are stabbing me regarding my religion, and they are calling the people against me, and if there had been someone else in charge of this command, from the ones who are further in kinship than me, they would have listened to him and obeyed!'

فَقَالَ جَعْفَرُ ع يَا أَمِيرَ الْمُؤْمِنِينَ فَأَيْنَ يُعَدَّلُ بِكَ عَنْ سَلْفِكَ الصَّالِحِ إِنَّ أَيُّوبَ ع ابْتُلِيَ فَصَبَرَ وَ إِنَّ يُوسُفَ ظَلِمَ فَعَفَرَ وَ إِنَّ سُلَيْمَانَ أُعْطِيَ فَشَكَرَ

Ja'far<sup>-asws</sup> said: 'O commander of the faithful! So where is your justice from your righteous ancestor? Ayoub<sup>-as</sup> was Tried, so he<sup>-as</sup> was patient, and Yusuf<sup>-as</sup> was oppressed, so he<sup>-as</sup> forgave, and Suleyman<sup>-as</sup> was Given (the kingdom), so he thanked!'

فَقَالَ الْمَنْصُورُ قَدْ صَبَرْتُ وَ عَفَرْتُ وَ شَكَرْتُ

Al-Mansour said, 'I have been patient, and forgiven, and thanked!'

ثُمَّ قَالَ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا حَدِيثًا كُنْتُ سَمِعْتُهُ مِنْكَ فِي صَلَاةِ الْأَرْحَامِ

Then he said, 'O Abu Abdullah<sup>-asws</sup>! Narrate to us a Hadeeth I have heard from you<sup>-asws</sup> regarding connecting the kinship'.

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يُنْسَأَ فِي أَجَلِهِ وَ يُعَاقَبَ فِي بَدَنِهِ فَلْيَصِلْ رَحِمَهُ

He<sup>-asws</sup> said: 'Yes. My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from my<sup>-asws</sup> grandfather<sup>-asws</sup> who said: 'Rasool-Allah<sup>-saww</sup> said: 'One who loves his death to be postponed and have well-being in his body, let him connect his kinship!''

قَالَ لَيْسَ هَذَا هُوَ

He said, 'It isn't this one!'

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص قَالَ رَأَيْتُ رَجُلًا مُتَعَلِّقًا بِالْعَرْشِ يَشْكُو إِلَى اللَّهِ تَعَالَى عَزَّ وَ جَلَّ فَاطْعَهَا فُقُلْتُ يَا جِبْرَائِيلُ كَمْ بَيْنَهُمْ فَقَالَ سَبْعَةَ آبَاءٍ

He<sup>-asws</sup> said: 'Yes. It is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from my<sup>-asws</sup> grandfather<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: 'I saw kinship suspended with the Throne complaining to Allah<sup>-azwj</sup> the Exalted, Mighty and Majestic, of its being cut off. I<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! How much is between them?' He<sup>-as</sup> said: 'Seven fathers (generations)''.

فَقَالَ لَيْسَ هَذَا هُوَ

He said, 'It isn't this one'.

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قَالَ رَسُولُ اللَّهِ ص احْتَضَرَ رَجُلٌ نَارًا فِي جَوَارِهِ رَجُلٌ عَاقٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَلِكِ الْمَوْتِ يَا مَلِكِ الْمَوْتِ كَمْ بَيْنِي مِنْ أَجْلِ الْعَاقِ قَالَ ثَلَاثُونَ سَنَةً قَالَ حَوْلَهَا إِلَى هَذَا الْبَارِ

He<sup>-asws</sup> said: 'Yes. It is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from my<sup>-asws</sup> grandfather<sup>-asws</sup> who said: 'Rasool-Allah<sup>-saww</sup> said: 'An 'Aaq' (cutter of kinship) man presented to a righteous man in his neighbourhood. Allah<sup>-azwj</sup> Mighty and Majestic Said to the Angel of death: "O Angel of death! How much remains from the lifespan of the 'Aaq'?" He<sup>-as</sup> said: 'Thirty years'. He<sup>-azwj</sup> Said: "Transfer it to this righteous one!"

فَقَالَ الْمَنْصُورُ يَا غُلَامُ ائْتِنِي بِالْغَالِيَةِ فَأَتَاهُ بِهَا فَجَعَلَ يُعَلِّمُهُ بِيَدَيْهِ ثُمَّ دَفَعَ إِلَيْهِ أَرْبَعَةَ آلَافٍ وَ دَعَا بِدَائِيهِ فَأَتَاهُ بِهَا فَجَعَلَ يَقُولُ قَدِمَ قَدِمَ إِلَى أَنْ أَتَى بِهَا إِلَى عِنْدِ سَرِيرِهِ

Al-Mansour said, 'O slave! Bring me the expensive perfume box!' He came to him with it. He went on to cover his<sup>-asws</sup> hands with it, then handed four thousand (Dirhams) to him<sup>-asws</sup> and called for his<sup>-asws</sup> riding animal. He came to him with it. He went on to say, 'Forward! Forward!', until he came with it to his Throne.

فَرَكِبَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ وَ عَدَوْتُ بَيْنَ يَدَيْهِ فَسَمِعْتُهُ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ فَيُجِيبُنِي وَ إِن كُنْتُ بَطِيناً حِينَ يَدْعُونِي وَ الْحَمْدُ لِلَّهِ الَّذِي أَسْأَلُهُ فَيُعْطِينِي وَ إِن كُنْتُ بَخِيلاً حِينَ يَسْأَلُنِي

Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> rode, and I prepared in front of him<sup>-asws</sup>. I heard him<sup>-asws</sup> saying: 'The Praise is for Allah<sup>-azwj</sup> Who I supplicate to so He<sup>-azwj</sup> Answers me and even though I have delayed when He<sup>-azwj</sup> Called me! And the Praise is for Allah<sup>-azwj</sup> Who, I ask Him<sup>-azwj</sup> so He<sup>-azwj</sup> Gives me and even though I have been stingy when He<sup>-azwj</sup> Asks me!

وَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَوْجِبَ مِنِّي الشُّكْرَ وَ إِن كُنْتُ قَلِيلاً شُكْرِي وَ الْحَمْدُ لِلَّهِ الَّذِي وَكَلَنِي النَّاسُ إِلَيْهِ فَأَكْرَمَنِي وَ لَمْ يَكْلُنِي إِلَيْهِمْ فَيُهَيِّبُونِي يَا رَبِّ كَفَى بِلَطْفِكَ لُطْفاً وَ بِكَفَايَتِكَ خَلْفاً

And the Praise is for Allah<sup>-azwj</sup> Who Obligated the thanks from me and even though my thanks has been little! And the Praise is for Allah<sup>-azwj</sup> Who the people allocated me to Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Honoured me and did not Allocate me to them, so they would demean me! O Lord<sup>-azwj</sup>! I suffice with Your<sup>-azwj</sup> Gentleness as gentleness, and with Your<sup>-azwj</sup> Sufficing as replacement!'

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ هَذَا الْجَبَّارَ يَعْزِضُنِي عَلَى السَّبِّ كُلِّ قَلِيلٍ وَ قَدْ دَعَا الْمُسَيَّبَ بْنَ زُهَيْرٍ فَدَفَعَ إِلَيْهِ سَيْفاً وَ أَمَرَهُ أَنْ يَضْرِبَ عُنُقَكَ وَ إِنِّي رَأَيْتُكَ تُحْرِكُ شَفْتَيْكَ حِينَ دَخَلْتَ بِشَيْءٍ لَمْ أَفْهَمْهُ عَنْكَ

I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! This tyrant exposes me to the sword for every little thing, and he has called Al-Musayyab Bin Zuhey and handed a sword to him and ordered him to strike off your<sup>-asws</sup> neck, and I saw you<sup>-asws</sup> moving your<sup>-asws</sup> lips with something when You<sup>-azwj</sup> entered, and I did not understand it from you<sup>-asws</sup>!'

فَقَالَ لَيْسَ هَذَا مَوْضِعَهُ

He<sup>-asws</sup> said: 'This isn't its place!'

فَوَحْتُ إِلَيْهِ عَشِيئاً قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَلْبَسَتْ عَلَيْهِ الْيَهُودُ وَ فِرَارَةُ وَ عَطْفَانُ وَ هُوَ قَوْلُهُ تَعَالَى إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَ مِنْ أَسْفَلِ مِنْكُمْ وَ إِذْ زَاغَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا وَ كَانَ ذَلِكَ الْيَوْمَ مِنْ أَعْلَى رَسُولِ اللَّهِ ص فَجَعَلَ يَدْخُلُ وَ يَخْرُجُ وَ يَنْظُرُ إِلَى السَّمَاءِ وَ يَقُولُ ضَيَّقِي تَتَّسِعِي



I went to him at evening. He<sup>-asws</sup> said: 'Yes. My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from my<sup>-asws</sup> grandfather<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup>, when the Jews and (clans of) Fazara and Gaftan incited (people) against him<sup>-saww</sup>, and it is Word of the Exalted: **When they came to you from above you and from below you, and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]**, and that days was from the harshest of days upon Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> went on to enter and exit and looking at the sky and saying: 'My<sup>-saww</sup> narrowness, Make it capacious for me<sup>-saww</sup>!'

ثُمَّ خَرَجَ فِي بَعْضِ اللَّيْلِ فَرَأَى شَخْصًا حَفِيًّا فَقَالَ لِحَدِيْقَةٍ انْظُرْ مَنْ هَذَا

Then he<sup>-saww</sup> came out in one of the nights and saw a person waiting. He<sup>-saww</sup> said to Huzeyfa<sup>-ra</sup>: 'Look who this one is!'

فَقَالَ يَا رَسُولَ اللَّهِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

He<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>, this is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>!'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ أَمَا خَشِيتُ أَنْ تَفْعَ عَلِيَّكَ عَيْنٌ

Rasool-Allah<sup>-saww</sup> said to him<sup>-asws</sup>: 'O Abu Al-Hassan<sup>-asws</sup>! Are you<sup>-asws</sup> not scared an eye (of a spy) might fall upon you<sup>-asws</sup>?'

قَالَ إِنِّي وَهَيْبْتُ نَفْسِي لِلَّهِ وَ لِرَسُولِهِ وَ خَرَجْتُ حَارِسًا لِلْمُسْلِمِينَ فِي هَذِهِ اللَّيْلَةِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have gifted myself<sup>-asws</sup> to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and I<sup>-asws</sup> have come out as a guard for the Muslims in this night!'

فَمَا انْقَضَى كَلَامُهُمَا حَتَّى نَزَلَ جِبْرَائِيلُ ع وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُفْرِّقُ السَّلَامَ وَ يَقُولُ لَكَ قَدْ رَأَيْتُ مَوْقِفَ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع مِنْذُ اللَّيْلَةِ وَ أَهْدَيْتُ لَهُ مِنْ مَكْنُونٍ عِلْمِي كَلِمَاتٍ لَا يَتَعَوَّدُ بِهَا عِنْدَ شَيْطَانٍ مَارِدٍ وَ لَا سُلْطَانٍ جَائِرٍ وَ لَا حَرْقٍ وَ لَا عَرَقٍ وَ لَا هَدْمٍ وَ لَا رَدْمٍ وَ لَا سَبْعٍ ضَارٍ وَ لَا لِيَصٍّ قَاطِعٍ إِلَّا أَمَنَهُ اللَّهُ مِنْ ذَلِكَ وَ هُوَ أَنْ يَقُولَ

Their<sup>-asws</sup> speech had not terminated until Jibraeel<sup>-as</sup> descended and said: 'O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup> Conveys the Greeting to you<sup>-saww</sup> and Says to you<sup>-saww</sup>: "I<sup>-azwj</sup> have Seen the pausing by Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> since the night and I<sup>-azwj</sup> have Gifted to him<sup>-asws</sup> from My<sup>-azwj</sup> hidden Knowledge, phrases no one will seek Refuge with these, neither in the presence of a renegade Satan<sup>-la</sup>, not a tyrannous ruler, nor burning, nor drowning, nor crushing, nor blocking, nor a harmful predator, nor a cutting thief (bandit), except Allah<sup>-azwj</sup> would Secure him from that, and it is that he should say: -

اللَّهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفِنَا بِرُحْمَتِكَ الَّتِي لَا يُرَامُ وَ أَعِزَّنَا بِسُلْطَانِكَ الَّتِي لَا يُصَامُ وَ ارْحَمْنَا بِقُدْرَتِكَ الَّتِي لَا تُهْلِكُنَا فَأَنْتَ الرَّجَاءُ

'O Allah<sup>-azwj</sup>! Guard us with Your<sup>-azwj</sup> Eye which does not sleep, and Protect us with Your<sup>-azwj</sup> Strength which cannot be breached, and Strengthen us with Your<sup>-azwj</sup> Authority which cannot be overcome, and Mercy us with Your<sup>-azwj</sup> Power upon us and do not Destroy us for You<sup>-azwj</sup> are the hope!

رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِفْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَخْذُلْنِي

Lord<sup>-azwj</sup>! How many bounties You<sup>-azwj</sup> have Favoured with upon me, my appreciation was little at it, and how many afflictions You<sup>-azwj</sup> have Tried me with, my patience was little during it! O the One<sup>-azwj</sup> in Whose Presence my thanking for His<sup>-azwj</sup> bounties was little but did not Deprive me, and O the One<sup>-azwj</sup> in Whose Presence, my patience at His<sup>-azwj</sup> afflictions, was little, but did not Abandon me!

يَا ذَا الْمَعْرُوفِ الدَّائِمِ الَّذِي لَا يَنْقُضِي أَبَدًا وَ يَا ذَا التَّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ أَدْرَأُ بِكَ فِي نُحُورِ الْأَعْدَاءِ وَ الْجَبَّارِينَ

O with the constant Acts of Kindness which do not terminate, ever, and O with the bounties which cannot be counted in number! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Pure, and I (seek to) rotate it through You<sup>-azwj</sup> back into the throat of the enemies and the tyrants!

اللَّهُمَّ أَعِنِّي عَلَى دِينِي بَدُنْيَايَ وَ عَلَى آخِرَتِي بِتَقْوَايَ وَ اخْفِظْنِي فِيمَا غَيْبَتْ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَضَرْتَهُ

O Allah<sup>-azwj</sup>! Assist me upon my religion with my world, and upon my Hereafter with my piety, and Protect me in what I am absent from, and do not Allocate me to myself in what I am presented with!

يَا مَنْ لَا تَنْقُضُهُ الْمَغْفِرَةُ وَ لَا تَضُرُّهُ الْمَعْصِيَةُ أَسْأَلُكَ فَرَجًا عَاجِلًا وَ صَبْرًا حَمِيمًا وَ رِزْقًا وَاسِعًا وَ الْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ يَا أَرْحَمَ الرَّاحِمِينَ

O the One<sup>-azwj</sup> Whom the Forgiving does not reduce nor does the disobedience harm Him<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for immediate joy, and beautiful patience, and vast sustenance, and well-being from entirety of the afflictions, and the thanking upon the well-being, O the most Merciful of the merciful ones!'

قَالَ الرَّبِيعُ وَ اللَّهُ لَقَدْ دَعَانِي الْمَنْصُورُ ثَلَاثَ مَرَّاتٍ يُرِيدُ قَتْلِي فَتَعَوَّذْتُ بِحَذِهِ الْكَلِمَاتِ فَيَحُولُ اللَّهُ بَيْنَهُ وَ بَيْنَ قَتْلِي

Al-Rabie said, 'By Allah<sup>-azwj</sup>! Al-Mansour had summoned me three times intending to kill me, so I sought Refuge with these phrases, and Allah<sup>-azwj</sup> Formed a barrier between me and killing me'.

قَالَ الْحَسَنُ بْنُ عَلِيٍّ قَالَ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ مَا انْصَرَفْتُ لَيْلَةً مِنْ حَانُوتِي إِلَّا دَعَوْتُ بِحَذِهِ الْكَلِمَاتِ فَأَنْسَبْتُ لَيْلَةً مِنَ اللَّيَالِي أَنْ أَقْرَأَهَا قَبْلَ انْصِرَافِي فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ وَ أَنَا نَائِمٌ اسْتَبَقَطْتُ فَذَكَرْتُ آيَةَ لَمْ أَقْرَأَهَا فَجَعَلْتُ أُعَوِّدُ حَانُوتِي بِهَا وَ أَنَا فِي فِرَاشِي وَ أُدِيرُ يَدِي عَلَيْهِ

Al-Hassan Bin Ali said, 'Al-Abbas Bin Abdul Azeem said, 'I did not leave at night from my shop except I supplicated with these phrases. I forgot to read it on a night from the nights before my leaving. When it was in one of the nights and I was asleep, I woke up and remembered that I had not read it. I went on to seek Refuge for my shop with it while I was in my bed, and I was rotating my hand upon it.

فَلَمَّا كَانَ فِي الْعَدَاةِ بَكَرْتُ فَوَجَدْتُ فِي حَائِطِي رَجُلًا وَ إِذَا الْحَائِطُ مُغْلَقٌ عَلَيْهِ فَقُلْتُ لَهُ مَا شَأْنُكَ وَ مَا تَصْنَعُ هَاهُنَا فَقَالَ دَخَلْتُ إِلَى حَائِطِكَ لِأَسْتَرْقَ مِنْهُ شَيْئًا وَ كُلَّمَا أَرَدْتُ الْخُرُوجَ حِيلَ بَيْنِي وَ بَيْنَ ذَلِكَ بِسُورٍ مِنْ حَدِيدٍ.

When it was during the morning, I went early and found a man in my shop, and there, my shop was locked upon him. I said to him, 'What is your affair, and what are you doing over here?' He said, 'I had entered your shop to steal something from it, and every time I wanted to exit, there was a barrier between me and that by a wall of iron'.<sup>336</sup>

وَ مِنْ ذَلِكَ دُعَاءُ لِمَوْلَانَا الصَّادِقِ ع لَمَّا اسْتَدْعَاهُ الْمَنْصُورُ مَرَّةً خَامِسَةً إِلَى بَغْدَادَ قَبْلَ قَتْلِ مُحَمَّدٍ وَ إِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ ع

And from that is a supplication of our Master Al-Sadiq<sup>asws</sup> when Al-Mamoun summoned him the fifth time to Baghdad before the killing of Muhammad and Ibrahim, two sons of Abdullah son of Al-Hassan<sup>asws</sup>.

وَ جَدُّهَا فِي كِتَابِ عَتِيقٍ فِي آخِرِهِ وَ كَتَبَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ هِنْدٍ بِحِطِّهِ فِي شَوَّالِ سَنَةِ سِتِّ وَ تِسْعِينَ وَ ثَلَاثِينَ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَةَ الْأَمْدَنِيَّ بِالْمَصْبِيَّةِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ دَاوُدَ الْعَاصِمِيَّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ يَفْطِينَ عَنْ أَبِيهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الرَّبِيعِ الْحَاجِبِ قَالَ:

I found in an ancient book in its end, and Al-Husayn Bin Ali Bin Hind had written it by his own handwriting in Shawwal of the year three hundred and ninety-six. He said, 'It is narrated to us by Abu Al-Hassan Muhammad Bin Ahmad Bin Abdullah Bin Safwat Al Hamdany at Al-Maseysa. He said, 'It is narrated to us by Muhammad Bin Al-Abbas Bin Dawood Al-Aasimy. He said, 'It is narrated to us by Muhammad Bin Al-Abbas Bin Dawood Al-Aasimy who said, 'It is narrated to us by Al-Hassan Bin Ali Bin Yaqteen, from his father who said, 'It is narrated to me by Muhammad Bin Al-Rabie the guard who said,

قَعَدَ الْمَنْصُورُ أَمِيرَ الْمُؤْمِنِينَ يَوْمًا فِي قَصْرِهِ فِي الثُّمْبَةِ الْخَضْرَاءِ وَ كَانَتْ قَبْلَ قَتْلِ مُحَمَّدٍ وَ إِبْرَاهِيمَ تُدْعَى الْخَمْرَاءَ وَ كَانَ لَهُ يَوْمٌ يَفْعُدُ فِيهِ يُسَمَّى ذَلِكَ الْيَوْمُ يَوْمَ الدَّبْحِ وَ قَدْ كَانَ أَشْخَصَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مِنَ الْمَدِينَةِ فَلَمَّ يَزُلُ فِي الْخَمْرَاءِ تَهَارَهُ كُلُّهُ حَتَّى جَاءَ اللَّيْلُ وَ مَضَى أَكْثَرُهُ

'One day commander of the faithful Al-Mansour was seated in his castle in the green dome called 'Al Hamra', and it was before the killing of Muhammad and Ibrahim, and it was a day for him to sit in it. He had named that day as 'the day of slaughter', and he had summoned Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> from Al-Medina. He did not cease to be in Al-Hamra for his whole day until the night came, and most of it had passed.

قَالَ ثُمَّ دَعَا أَبِي الرَّبِيعِ فَقَالَ لَهُ يَا رَبِيعُ إِنَّكَ تَعْرِفُ مَوْضِعَكَ مِنِّي وَ أَنِّي يَكُونُ لِي الْخَبْرُ وَ لَا تُظْهِرْ عَلَيْهِ أُمَّهَاتِ الْأَوْلَادِ وَ تَكُونُ أَنْتَ الْمُعَالِجُ لَهُ

He said, 'Then he summoned my father Al-Rabie. He said to him, 'O Rabie! You do know your position from me, and from when can the news be for me, and do not reveal mothers of the children upon it, and you will be the one to deal with it.

فَقَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيَّ وَ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ وَ مَا فَوَّقِي فِي النَّصْحِ غَايَةً

<sup>336</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 4

He said, 'I said, 'O commander of the faithful! That is from the Grace of Allah<sup>-azwj</sup> upon me and grace of commander of the faithful, and there is no peak above me in the advice!'

قَالَ كَذَلِكَ أَنْتَ سِرِّ السَّاعَةِ إِلَى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ فَاطِمَةَ فَأْتِنِي بِهِ عَلَى الْحَالِ الَّذِي جُدُّهُ عَلَيْهِ لَا تُعَيِّرْ شَيْئاً مِمَّا هُوَ عَلَيْهِ

He said, 'You are like that! Travel now to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> son<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup> and come to me with him<sup>-asws</sup> being upon the state which you find him<sup>-asws</sup> to be upon, not changing anything from whatever he<sup>-asws</sup> is upon!'

فَقُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ هَذَا وَاللَّهِ هُوَ الْعَطْبُ إِنِ اتَّيْتُ بِهِ عَلَى مَا أَرَاهُ مِنْ غَضَبِهِ قَتَلَهُ وَ دَهَبَتِ الْآخِرَةُ وَإِن لَمْ آتِ بِهِ وَ أَدَهَنْتُ فِي أَمْرِهِ قَتَلَنِي وَ قَتَلَ نَسْلِي وَ أَخَذَ أَمْوَالِي فَخَيَّرْتُ بَيْنَ الدُّنْيَا وَ الْآخِرَةِ فَمَالَتْ نَفْسِي إِلَى الدُّنْيَا

I said (to myself), 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! By Allah<sup>-azwj</sup> it is the damage if I were to come with him<sup>-asws</sup>, based upon what I see him from his rage, and the Hereafter is gone, and if I do not come with him<sup>-asws</sup> and I don't follow his orders, he will kill me, and kill my offspring, and seize my wealth!' So, I had a choice between the world and the Hereafter, and my soul inclined towards the world.

قَالَ مُحَمَّدُ بْنُ الرَّبِيعِ فَدَعَانِي أَبِي وَ كُنْتُ أَفْظَ وُلْدِهِ وَ أَعْلَظَهُمْ قَلْباً فَقَالَ لِي امْضِ إِلَى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ فَتَسَلَّقْ عَلَى حَائِطِهِ وَ لَا تَسْتَفْتِحْ عَلَيْهِ أَبَا فَيْعِيَرٍ بَعْضَ مَا هُوَ عَلَيْهِ وَ لَكِنْ انْزِلْ عَلَيْهِ نُزُولاً فَأْتِ بِهِ عَلَى الْحَالِ الَّتِي هُوَ فِيهَا

Muhammad Bin Al-Rabie said, 'My father called me and I was rudest of his sons and their cruellest of heart. He said to me, 'Go to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>. Climb over his<sup>-asws</sup> wall do not do seek the opening of the door to him<sup>-asws</sup>, for he<sup>-asws</sup> will change part of whatever he<sup>-asws</sup> is upon, but descend upon him<sup>-asws</sup> a descent and come with him<sup>-asws</sup> being upon the state which he<sup>-asws</sup> is in!'

قَالَ فَأَتَيْتُهُ وَ قَدْ دَهَبَ اللَّيْلُ إِلَّا أَقْلَهُ فَأَمَرْتُ بِنَصْبِ السَّلَالِيمِ وَ تَسَلَّقْتُ عَلَيْهِ الْحَائِطَ فَتَرَلْتُ عَلَيْهِ دَارَهُ فَوَجَدْتُهُ قَائِماً يُصَلِّي وَ عَلَيْهِ قَمِيصٌ وَ مَنْدِيلٌ قَدْ انْتَزَرَ بِهِ

He said, 'I came to him<sup>-asws</sup>, and the night had gone except little of it. I instructed with the steps to be set up, and I climbed over the wall to him<sup>-asws</sup> and descended unto him<sup>-asws</sup> in his<sup>-asws</sup> house. I found him<sup>-asws</sup> standing, praying Salat, and upon him<sup>-asws</sup> was a shirt and a towel he<sup>-asws</sup> had wrapped with.

فَلَمَّا سَلَّمَ مِنْ صَلَاتِهِ قُلْتُ لَهُ أَحِبَّ أَمِيرَ الْمُؤْمِنِينَ

When he<sup>-asws</sup> had performed Salaam from his<sup>-asws</sup> Salat, I said to him<sup>-asws</sup>, 'Answer commander of the faithful!'

فَقَالَ دَعْنِي أَدْعُو وَ أَلْبَسْ ثِيَابِي

He<sup>-asws</sup> said: 'Leave me to supplicate and wear my clothes'.

فَقُلْتُ لَهُ لَيْسَ إِلَي تَرْكِكَ وَ ذَلِكَ سَبِيلٌ

I said to him<sup>-asws</sup>, 'There isn't any way to leave you<sup>-asws</sup> and (doing) that!'

قَالَ وَ أَذْخُلُ الْمُعْتَسِلَ فَأَتَطَهَّرُ

He<sup>-asws</sup> said: 'And can I<sup>-asws</sup> enter the bathroom so I<sup>-asws</sup> can cleanse?'

قَالَ قُلْتُ وَ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ فَلَا تُغْسِلُ نَفْسَكَ فَإِنِّي لَا أَدْعُكَ تُعَيِّرُ شَيْئاً

He said, 'I said, 'And there isn't any way to that. Do not wash yourself<sup>-asws</sup>, for I will not leave you to change anything!'

قَالَ فَأَخْرَجْتُهُ خَافِئاً حَاسِراً فِي قَمِيصِهِ وَ مَنْدِيلِهِ وَ كَانَ عَ قَدْ جَاوَزَ السَّبْعِينَ فَلَمَّا مَضَى بَعْضُ الطَّرِيقِ ضَعُفَ الشَّيْخُ فَرَحِمْتُهُ فَقُلْتُ لَهُ ارْكَبْ فَرَكِبَ بَعْلٌ شَاكِرِي كَانَ مَعَنَا

He said, 'I brought him<sup>-asws</sup> out bare-footed wrapped in his<sup>-asws</sup> shirt and his<sup>-asws</sup> towel, and he<sup>-asws</sup> had exceeded the (age of) seventy. When part of the road passed, the old man weakened, so I pitied him<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'Ride!' He<sup>-asws</sup> rode a mule of my servant who was with us.

ثُمَّ صِرْنَا إِلَى الرَّبِيعِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ لَهُ وَئَيْلَكَ يَا رَبِيعُ قَدْ أَبْطَأَ الرَّجُلُ وَ جَعَلَ يَسْتَحِثُّهُ اسْتِحْثَاتاً شَدِيداً فَلَمَّا أَنْ وَقَعَتْ عَيْنُ الرَّبِيعِ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ هُوَ بَيْنَكَ الْحَالِ بَكَى وَ كَانَ الرَّبِيعُ يَتَشَبَّعُ

Then we came to Al-Rabie. I heard him (Al-Mansour), and he was saying to him, 'Woe be to you, O Rabie, the man has delayed!', and he went on to scold him vehemently. When the eye of Al-Rabie fell upon Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and he<sup>-asws</sup> was in that state, he cried, and Al-Rabie was a Shia.

فَقَالَ لَهُ جَعْفَرُ عَ يَا رَبِيعُ أَنَا أَعْلَمُ مَيْلَكَ إِلَيْنَا فَدَعْنِي أَصَلِّي رَكْعَتَيْنِ وَ أَدْعُو

Ja'far<sup>-asws</sup> said to him: 'O Rabie! We<sup>-asws</sup> know of your inclination towards us<sup>-asws</sup>. Leave me to pray two Cycles Salat and supplicate'.

قَالَ شَأْنُكَ وَ مَا تَشَاءُ

He said, 'Up to you<sup>-asws</sup>, and whatever you<sup>-asws</sup> desire'.

فَصَلَّى رَكْعَتَيْنِ حَقَّقَهُمَا ثُمَّ دَعَا بَعْدَهُمَا بِدُعَاءٍ لَمْ أَفْهَمْهُ إِلَّا أَنَّهُ دُعَاءٌ طَوِيلٌ وَ الْمُنْصُورُ فِي ذَلِكَ كُتِبَ يَسْتَحِثُّ الرَّبِيعَ

He<sup>-asws</sup> prayed two Cycles Salat, lightening them, then he<sup>-asws</sup> supplicated after it with a supplication I did not understand except that it was a lengthy supplication, and during all that Al-Mansour was scolding Al-Rabie.

فَلَمَّا فَرَغَ مِنْ دُعَائِهِ عَلَى طَوْلِهِ أَحَدَ الرَّبِيعِ بِذِرَاعَيْهِ فَأَدْخَلَهُ عَلَى الْمُنْصُورِ فَلَمَّا صَارَ فِي صَحْنِ الْإِبْوَانِ وَقَفَ ثُمَّ حَرَّكَ شَفْتَيْهِ بِشَيْءٍ مَا لَمْ أَدْرِ مَا هُوَ ثُمَّ أَذْخَلْتُهُ فَوَقَفَ بَيْنَ يَدَيْهِ

When he<sup>-asws</sup> was free from his<sup>-asws</sup> supplication upon its length, Al-Rabie grabbed his<sup>-asws</sup> arm and took him<sup>-asws</sup> to see Al-Mansour. When he<sup>-asws</sup> came to be in the courtyard of the palace, he<sup>-asws</sup> paused, then moved his<sup>-asws</sup> lips with something what I did not know what it was, then I took him<sup>-asws</sup> to enter to be in front of him.

فَلَمَّا نَظَرَ إِلَيْهِ قَالَ وَ أَنْتَ يَا جَعْفَرُ مَا تَدْعُ حَسَدَكَ وَ بَغْيِكَ وَ إِسْتَادَكَ عَلَى أَهْلِ هَذَا الْبَيْتِ مِنْ بَنِي الْعَبَّاسِ وَ مَا يَرِيدُكَ اللَّهُ بِذَلِكَ إِلَّا شِدَّةَ حَسَدٍ وَ نَكِدٍ مَا يُبْلَغُ بِهِ مَا تَقْدِرُهُ

When he looked at him<sup>-asws</sup>, he said, ‘And you<sup>-asws</sup>, O Ja’far<sup>-asws</sup>, have not left your<sup>-asws</sup> envy, and your<sup>-asws</sup> rebellion, and your<sup>-asws</sup> mischief upon the people of this household from the clan of Al-Abbas, and Allah<sup>-azwj</sup> has not Increased you<sup>-asws</sup> with that except severe envy and resentment, not reaching your<sup>-asws</sup> estimation with it!’

فَقَالَ لَهُ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتُ شَيْئاً مِنْ هَذَا وَ لَقَدْ كُنْتُ فِي وَلايَةِ بَنِي أُمَيَّةٍ وَ أَنْتَ تَعْلَمُ أَنَّهُمْ أَعْدَى الْخَلْقِ لَنَا وَ لَكُمْ وَ أَنَّهُمْ لَا حَقَّ لَهُمْ فِي هَذَا الْأَمْرِ

He<sup>-asws</sup> said to him: ‘O commander of the faithful! I<sup>-asws</sup> have not done anything from this, and I<sup>-asws</sup> was in the governance of the clan of Umayya, and you know that they are most hostile of the people to us<sup>-asws</sup> and to you all, and they, there is no right for them in this command.

فَوَ اللَّهُ مَا بَغَيْتُ عَلَيْهِمْ وَ لَا بَلَّغْتُهُمْ عَنِّي سُوءَ مَعَ جَفَاهُمْ الَّذِي كَانَ بِي وَ كَيْفَ يَا أَمِيرَ الْمُؤْمِنِينَ أَصْنَعُ الْآنَ هَذَا وَ أَنْتَ ابْنُ عَمِّي وَ أَمْسُ الْخَلْقِ بِي رَحِمًا وَ أَكْثَرُهُمْ عَطَاءً وَ بَرًّا فَكَيْفَ أَفْعَلُ هَذَا

By Allah<sup>-azwj</sup>, I<sup>-asws</sup> neither rebelled against them nor did any evil reached them from me<sup>-asws</sup> despite their harshness which was with me<sup>-asws</sup>, and how, O commander of the faithful, can I<sup>-asws</sup> now do this and you are a son of my<sup>-asws</sup> uncle, and the most touching of the people with me in kinship, and their most of them in awarding and righteousness, so how can I<sup>-asws</sup> do this?’

فَأَطْرَقَ الْمَنْصُورُ سَاعَةً وَ كَانَ عَلَى لَيْدٍ وَ عَن يَسَارِهِ مِرْفَقَةٌ جُرْمَقَانِيَّةٌ وَ تَحْتِ لَيْدِهِ سَيْفٌ ذُو فِقَارٍ كَانَ لَا يُفَارِقُهُ إِذَا قَعَدَ فِي الْقُبَّةِ قَالَ أَبْطَلْتُ وَ أَمْتٌ

Al-Mansour lowered his head for a while, and he was (sitting) upon matted wool, and on his left was a Persian cushion, and under his matting was a two pronged sword. He would not separated from it whenever he sat in the dome. He said, ‘You<sup>-asws</sup> have violated and sinned (offended)!’

ثُمَّ رَفَعَ ثِيَابَ الْوِسَادَةِ فَأَخْرَجَ مِنْهَا إِضْبَارَةَ كُتُبٍ فَرَمَى بِهَا إِلَيْهِ وَ قَالَ هَذِهِ كُتُبُكَ إِلَى أَهْلِ خُرَاسَانَ تَدْعُوهُمْ إِلَى نَقْضِ بَيْعَتِي وَ أَنْ يُبَايَعُوكَ دُونِي

Then he raised an edge of the cushion and extracted a package of letters and threw these at him<sup>-asws</sup> and said, ‘These are your<sup>-asws</sup> letter to the people of Khurasan calling them to break my allegiance and pledge allegiance to you<sup>-asws</sup> instead of me!’

فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتُ وَ لَا أَسْتَجِلُّ ذَلِكَ وَ لَا هُوَ مِنْ مَذْهَبِي وَ إِلَيَّ لِمَنْ يَعْتَقِدُ طَاعَتَكَ عَلَى كُلِّ حَالٍ وَ قَدْ بَلَّغْتُ مِنَ السَّرِّ مَا قَدْ أَصْعَقَنِي عَنْ ذَلِكَ لَوْ أَرَدْتُهُ فَصَبَّرَنِي فِي بَعْضِ جُبُوشِكَ حَتَّى تَأْتِيَنِي الْمَوْتُ فَهُوَ مِنِّي قَرِيبٌ

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, O commander of the faithful! Neither have I<sup>-asws</sup> done so nor have I permitted that, nor is it from my<sup>-asws</sup> doctrine, and I<sup>-asws</sup> am from the one who believes in obeying you upon every situation, and I<sup>-asws</sup> have reached from the age what has weakened me<sup>-asws</sup> from that! If you want, make me<sup>-asws</sup> to be in part of your armies until the death comes to me<sup>-asws</sup>, for it is near to me<sup>-asws</sup>!'

فَقَالَ لَا وَ لَا كِرَامَةٌ

He said, 'No, and there is no prestige!'

ثُمَّ أَطْرَقَ وَ صَرَبَ يَدَهُ إِلَى السَّيْفِ فَسَلَّ مِنْهُ مِقْدَارَ شِبْرٍ وَ أَخَذَ بِمِقْبَضِهِ فَقُلْتُ إِنَّا لِلَّهِ ذَهَبٌ وَ اللَّهُ الرَّجُلُ

Then he lowered his head and struck his hand to the sword. He bared from is a measurement of a palm's width and took it in his grip. I said, 'We are for Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, the man is gone!'

ثُمَّ رَدَّ السَّيْفَ ثُمَّ قَالَ يَا جَعْفَرُ أَمَا تَسْتَحْيِي مَعَ هَذِهِ السَّبِيَّةِ وَ مَعَ هَذَا النَّسَبِ أَنْ تَنْطِقَ بِالْبَاطِلِ وَ تَشَقَّ عَصَا الْمُسْلِمِينَ تُرِيدُ أَنْ تُرَبِّقَ الدِّمَاءَ وَ تَطْرَحَ الْفِتْنَةَ بَيْنَ الرَّعِيَّةِ وَ الْأَوْلِيَاءِ

Then he returned the sword, then said, 'O Ja'far<sup>-asws</sup>! Are you<sup>-asws</sup> not ashamed, being with this grey hair and with this lineage that you<sup>-asws</sup> speak the falsity and split the stick (unity) of Muslims intending to spill the blood and spread the discord between the citizens and the friends?'

فَقَالَ لَا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتُ وَ لَا هَذِهِ كُنْيَتِي وَ لَا حَاطِي وَ لَا خَادِمِي

He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>, O commander of the faithful! Neither have I<sup>-asws</sup> done so nor are these my<sup>-asws</sup> letters, nor my<sup>-asws</sup> handwriting, nor of my<sup>-asws</sup> servants!'

فَأَنْتَضَى مِنَ السَّيْفِ ذِرَاعاً فَقُلْتُ إِنَّا لِلَّهِ مَضَى الرَّجُلُ وَ جَعَلْتُ فِي نَفْسِي إِنْ أَمَرَنِي فِيهِ بِأَمْرٍ أَنْ أَغْصِيَهُ لِأَنِّي ظَنَنْتُ أَنَّهُ يَأْمُرُنِي أَنْ أَخَذَ السَّيْفَ فَأَضْرِبَ بِهِ جَعْفراً فَقُلْتُ إِنْ أَمَرَنِي ضَرْبُ الْمَنْصُورِ وَ إِنْ أَتَى ذَلِكَ عَلَيَّ وَ عَلَى وُلْدِي وَ ثُبْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا كُنْتُ نَوَيْتُ فِيهِ أَوَّلًا:

He extracted a cubit from the sword. I said, 'We are for Allah<sup>-azwj</sup>! The man is gone!', and I made it to be within myself that if he (Al-Mansour) were to order me with an order regarding him<sup>-asws</sup> that I should hit him<sup>-asws</sup>, because I thought that he would order me to take the sword and strike Ja'far<sup>-asws</sup> with it, so I said if he does order me, I will strike Al-Mansour, and even that come upon me and upon my children and I will have repented to Allah<sup>-azwj</sup> Mighty and Majestic from what I had intended with at first'.

فَأَقْبَلُ يُعَابِتُهُ وَ حَفَعْتُ بَعْتَدُرُ ثُمَّ انْتَضَى السَّيْفَ إِلَّا شَيْئاً يَسِيراً مِنْهُ فَقُلْتُ إِنَّا لِلَّهِ مَضَى وَ اللَّهُ الرَّجُلُ

He kept on scolding him<sup>-asws</sup>, and Jafar<sup>-asws</sup> kept apologising. Then he extracted the sword except something little from it. I said, 'We are for Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, the man is gone!'

ثُمَّ أَعَمَدَ السِّيفَ وَ أَطْرَقَ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ أَطُنُّكَ صَادِقًا يَا رَبِيعَ هَاتِ الْعَيْبَةَ مِنْ مَوْضِعِ كَانَتْ فِيهِ مِنَ الثُّمْبَةِ فَأَتْنَتْهُ بِهَا فَقَالَ أَدْخِلْ يَدَكَ فِيهَا فَكَانَتْ مَلُوءَةً غَالِيَةً وَ ضَعَهَا فِي لِحْيَتِهِ وَ كَانَتْ بَيْضَاءَ فَاسْوَدَّتْ

Then he sheathed the sword and lowered his head for a while. Then he raised his head and said: 'I thought you<sup>-asws</sup> were truthful, O Rabie! Give the pouch!', from the place it was in the dome. He came to him with it. He said, 'Insert your hand in it!' It was filled with expensive perfume, and he placed it in his<sup>-asws</sup> beard, and it was white, so it became black.

وَ قَالَ لِي احْمِلْهُ عَلَى فَارِهِ مِنْ دَوَابِّي الَّتِي أَرَكِبُهَا وَ أَعْطِهِ عَشْرَةَ آلَافِ دِرْهَمٍ وَ شِيعَةَ إِلَى مَنْزِلِهِ مُكْرَمًا وَ خَيْرَهُ إِذَا أَتَيْتَ بِهِ إِلَى الْمَنْزِلِ بَيْنَ الْمَقَامِ عِنْدَنَا فَتُكْرِمُهُ وَ الْإِنْصِرَافِ إِلَى مَدِينَةِ جَدِّهِ رَسُولِ اللَّهِ ص

And he said to me, 'Carry him<sup>-asws</sup> upon a mule from my riding animals which I have been riding, and give him<sup>-asws</sup> ten thousand Dirhams and escort him<sup>-asws</sup> to his<sup>-asws</sup> house honourably, and when you come to the house with him<sup>-asws</sup>, give him<sup>-asws</sup> a choice between the staying with us, and we would be honourable to him<sup>-asws</sup>, and the leaving to the city of his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>!'

فَخَرَجْنَا مِنْ عِنْدِهِ وَ أَنَا مَسْرُورٌ فَرِحَ بِسَلَامَةِ جَعْفَرٍ ع وَ مُتَعَجِّبٌ مِمَّا أَرَادَ الْمَنْصُورُ وَ مَا صَارَ إِلَيْهِ مِنْ أَمْرِهِ

We went out from his presence, and I was cheerful, joyful with the safety of Ja'far<sup>-asws</sup> and was surprised from what Al-Mansour had intended and what had come to be from his affair.

فَلَمَّا صِرْنَا فِي الصَّخَنِ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَعْجَبُ مِمَّا عَمَدَ إِلَيْهِ هَذَا فِي بَابِكَ وَ مَا أَصَارَكَ اللَّهُ إِلَيْهِ مِنْ كِفَايَتِهِ وَ دِفَاعِهِ وَ لَا عَجَبَ مِنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ سَمِعْتُكَ تَدْعُو فِي عَقِيبِ الرَّكْعَتَيْنِ بِدُعَاءٍ لَمْ أَدْرِ مَا هُوَ إِلَّا أَنَّهُ طَوِيلٌ وَ رَأَيْتُكَ قَدْ حَرَّكَتَ شَفَتَيْكَ هَاهُنَا أَعْنِي الصَّخَنِ بِشَيْءٍ لَمْ أَدْرِ مَا هُوَ

When we came to be in the courtyard, I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am surprised from what this one had deliberated to regarding your<sup>-asws</sup> state and Allah<sup>-azwj</sup> Made you<sup>-asws</sup> come to from His<sup>-azwj</sup> Sufficing and His<sup>-azwj</sup> Defence, and there is no surprise from the Command of Allah<sup>-azwj</sup> Mighty and Majestic, and I had heard you<sup>-asws</sup> supplicating as a follow-up of the two Cycles of Salat with a supplication, I did not know what it was except that it was lengthy, and I saw you<sup>-asws</sup> were moving your<sup>-asws</sup> lips over here, I mean the courtyard, with something I did not know what it was!'

فَقَالَ لِي أَمَّا الْأَوَّلُ فَدُعَاءُ الْكَرْبِ وَ الشَّدَايِدِ لَمْ أَدْعُ بِهِ عَلَى أَحَدٍ قَبْلَ يَوْمِي جَعَلْتُهُ عَوَضًا مِنْ دُعَاءٍ كَثِيرٍ أَدْعُو بِهِ إِذَا قَصَيْتُ صَلَاتِي لِأَنِّي لَمْ أَتْرُكْ أَنْ أَدْعُو مَا كُنْتُ أَدْعُو بِهِ

He<sup>-asws</sup> said to me: 'As for the first, it is the supplication of distress and the adversities. I<sup>-asws</sup> have not supplicated with it upon anyone before today. I<sup>-asws</sup> made it to be instead of many supplications I<sup>-asws</sup> supplicate with, when I<sup>-asws</sup> have finished my<sup>-asws</sup> Salat, because I<sup>-asws</sup> do not neglect supplications for as long as I supplicate with it.

وَ أَمَّا الَّذِي حَرَّكَتَ بِهِ شَفَتِي فَهُوَ دُعَاءُ رَسُولِ اللَّهِ ص يَوْمَ الْأَحْزَابِ حَدَّثَنِي بِهِ أَبِي عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ



And as for which I<sup>-asws</sup> moved my<sup>-asws</sup> lips with, it is a supplication of Rasool-Allah<sup>-azwj</sup> on the day of (battle of) Al-Ahzaab. My<sup>-asws</sup> father<sup>-asws</sup> had narrated to me<sup>-asws</sup> with it from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

قَالَ لَمَّا كَانَ يَوْمَ الْأَحْزَابِ كَانَتْ الْمَدِينَةُ كَالْإِكْلِيلِ مِنْ جُنُودِ الْمُشْرِكِينَ كَانُوا كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا

He<sup>-asws</sup> said: 'When it was the day of Al-Ahzaab Al-Medina was like a wreath from soldiers of the Polytheists (surrounded), just as Allah<sup>-azwj</sup> Mighty and Majestic Said: **When they came to you from above you and from below you, and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10] At that point the Momineen were Tried and were shaken with severe shaking [33:11].**

فَدَعَا رَسُولُ اللَّهِ ص بِحَدَا الدُّعَاءِ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ يَدْعُو بِهِ إِذَا حَزَنَهُ أَمْرٌ

Rasool-Allah<sup>-saww</sup> supplicated with this supplication, and Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, used to supplicate with it whenever a matter grieved him<sup>-asws</sup>. -

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اَكْفُنِي بِرُكْنِكَ الَّذِي لَا يُضَامُ وَ اغْفِرْ لِي بِقُدْرَتِكَ عَلَيَّ رَبِّ لَا أَهْلِكَ وَ أَنْتَ الرَّجَاءُ

'O Allah<sup>-azwj</sup>! Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Protect me with Your<sup>-azwj</sup> Strength which cannot be breached, and Forgive for me by Your<sup>-azwj</sup> Power upon me! Lord<sup>-azwj</sup>, I cannot be destroyed while You<sup>-azwj</sup> are the hope!

اللَّهُمَّ أَنْتَ أَعَزُّ وَ أَكْبَرُ مِمَّا أَخَافُ وَ أَخَذَرُ بِاللَّهِ اسْتَفْتِجْ وَ بِاللَّهِ اسْتَنْجِجْ وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ ص اتَّوَجَّهْ يَا كَافِي إِبْرَاهِيمَ مُرُودَ وَ مُوسَى فِرْعَوْنَ اَكْفِنِي مِمَّا أَنَا فِيهِ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Mightiest and the Greater than what I fear and am cautious of! With Allah<sup>-azwj</sup> I begin and with Allah<sup>-azwj</sup> I am successful, and by Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, I divert! O Sufficer of Ibrahim for Nimrod<sup>-la</sup>, and Musa<sup>-as</sup> for Pharaoh<sup>-la</sup>! Suffice me from what I am in!

اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الْمَانِعُ مِنَ الْمَمْنُوعِينَ حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِيَ مَدُّ قَطْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup>! I do not associate anything with Him<sup>-azwj</sup>! Sufficient for me is the Lord<sup>-azwj</sup> of the nourished ones! Sufficient for me is the Creator from the Created beings! Sufficient for me is the Preventer from the prevented ones! Sufficient for me is One Who does did not cease to Suffice me ever, at all! Sufficient for me is Allah<sup>-azwj</sup>. There is no god except He<sup>-azwj</sup>. I have relied upon Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne!

ثُمَّ قَالَ لَوْ لَا الْخَوْفُ مِنْ أَمِيرِ الْمُؤْمِنِينَ لَدَفَعْتُ إِلَيْكَ هَذَا الْمَالَ وَ لَكِنْ قَدْ كُنْتُ طَلَبْتُ مِئَةَ أَرْضِي بِالْمَدِينَةِ وَ أَعْطَيْتَنِي بِهَا عَشْرَةَ آلَافِ دِينَارٍ فَلَمْ أَبْعَثْكَ وَ قَدْ وَهَبْتَهَا لَكَ

Then he<sup>-asws</sup> said: 'Had it not been for the fear from commander of the faithful, I<sup>-asws</sup> would have handed this wealth to you, but he had sought my<sup>-asws</sup> land from me at Al-Medina and had given me ten thousand Dinars for it. So I<sup>-asws</sup> did not sell to you and I<sup>-asws</sup> had gifted it to you'.

فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا رَغَبْتِي فِي الدُّعَاءِ الْأَوَّلِ وَالثَّانِي فَإِذَا فَعَلْتَ هَذَا فَهُوَ الْبُرُّ وَ لَا حَاجَةَ لِي الْآنَ فِي الْأَرْضِ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! But rather, my desire is regarding the first supplication and the second. When you<sup>-asws</sup> have done this, so it is the righteousness, and there is no need for me regarding the land!'

فَقَالَ إِنَّا أَهْلَ الْبَيْتِ لَا نَرْجِعُ فِي مَعْرِفَتِنَا نَحْنُ نَنْسَخُكَ الدُّعَاءَ وَ نَسَلِمُ إِلَيْكَ الْأَرْضَ صِرٌّ مَعِيَ إِلَى الْمَنْزِلِ

He<sup>-asws</sup> said: 'We<sup>-asws</sup> are People<sup>-asws</sup> of the Household. We<sup>-asws</sup> do not retract in our<sup>-asws</sup> acts of kindness. We<sup>-asws</sup> shall copy the supplication for you and we<sup>-asws</sup> shall submit the land to you. Come with me<sup>-asws</sup> to the house!'

فَصِرْتُ مَعَهُ كَمَا تَقَدَّمَ الْمَنْصُورُ وَ كَتَبَ لِي بِعَهْدِهِ الْأَرْضَ وَ أَمَلَى عَلَيَّ دُعَاءَ رَسُولِ اللَّهِ ص وَ أَمَلَى عَلَيَّ الَّذِي دَعَا هُوَ بَعْدَ الرَّكْعَتَيْنِ

I went with him<sup>-asws</sup> just as Al-Mansour had sent ahead, and he<sup>-asws</sup> wrote for me<sup>-asws</sup> of his<sup>-asws</sup> agreement of the land and dictated to me a supplication of Rasool-Allah<sup>-saww</sup>, and dictated to me the one he<sup>-asws</sup> himself supplicated after the two Cycles of Salat.

ثُمَّ ذَكَرَ فِي هَذِهِ الرَّوَايَةِ الدُّعَاءَ الَّذِي قَدَّمْنَاهُ نَحْنُ فِي الرَّوَايَةِ الْأُولَى الَّذِي أَوَّلُهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُدْرِكُ الْهَارِبِينَ يَا مُلْجَأَ الْخَائِفِينَ وَ هُوَ فِي النُّسخَةِ الْعَيْبَةِ نَحْوَ سِتِّ قَوَائِمٍ بِالطَّلَاقِ إِلَى آخِرِهِ

Then he mentioned in the report the supplication which we have preceded with in the first report which it's beginning is: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Catcher of the fleeing ones, O Shelter of the fearful ones', and it is in the ancient copy of approximately six pages long from the beginning to its end.

ثُمَّ قَالَ وَ قَوْلُهُ أَنْتَ رَبِّي وَ أَنْتَ حَسْبِي وَ نِعْمَ الْوَكِيلُ وَ الْمُعِينُ

Then he said, 'And his words: 'You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>, and You<sup>-azwj</sup> are Sufficient for me and are the best Protector and the Supporter!'

قَالَ فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ كَثُرَ اسْتِخْتَاتُ الْمَنْصُورِ وَ اسْتِعْجَالُهُ إِتَائِي وَ أَنْتَ تَدْعُو بِهَذَا الدُّعَاءِ الطَّوِيلِ مُتَمَهِّلاً كَأَنَّكَ لَمْ تَخَشَهُ

He (Ibn Rabie) said, 'I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The urging by Al-Mansour and his hastening has become a lot with me, and you<sup>-asws</sup> supplicated with this lengthy supplication, calmly, as if you<sup>-asws</sup> did not fear him!'

قَالَ فَقَالَ لِي نِعْمَ قَدْ كُنْتُ أَدْعُو بِهِ بَعْدَ صَلَاةِ الْفَجْرِ بِدُعَاءٍ لَا بُدَّ مِنْهُ وَ أَمَّا الرَّكْعَتَانِ فَهُمَا صَلَاةُ الْعَدَاةِ حَقَّقْتُهُمَا وَ دَعَوْتُ بِذَلِكَ الدُّعَاءِ بَعْدَهُمَا

He (Ibn Rabie) said, 'He<sup>-asws</sup> said to me: 'Yes, I used to supplicate with it after Al-Fajr Salat with a supplication, there is no escape from it, and as for the two Cycles, these are the morning Salat I<sup>-asws</sup> had lightened and supplicated with that supplication after these'.

فَقُلْتُ لَهُ أَمَا خِيفْتَ أَبَا جَعْفَرٍ وَ قَدْ أَعَدَّ لَكَ مَا أَعَدَّ

I said to him<sup>-asws</sup>, 'Do you<sup>-asws</sup> not fear Abu Ja'far (Al-Mansour), and he has prepared for you<sup>-asws</sup> what he has prepared?'

قَالَ خِيفَةُ اللَّهِ دُونَ خِيفَتِهِ وَ كَانَ اللَّهُ عَزَّ وَ جَلَّ فِي صَدْرِي أَكْبَرَ مِنْهُ

He<sup>-asws</sup> said: 'Fear of Allah<sup>-azwj</sup> is besides his fear, and Allah<sup>-azwj</sup> Mighty and Majestic was mightier in my<sup>-asws</sup> chest than him!'

قَالَ الرَّبِيعُ كَانَ فِي قَلْبِي مَا رَأَيْتُ مِنَ الْمَنْصُورِ وَ مِنْ عَضْبِهِ وَ حَنْقِهِ عَلَى جَعْفَرٍ وَ مِنَ الْجَلَالَةِ لَهُ فِي سَاعَةِ مَا لَمْ أَظُنُّهُ يَكُونُ فِي بَشَرٍ فَلَمَّا وَجَدْتُ مِنْهُ خُلُوعًا وَ طَيْبَ نَفْسٍ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ مِنْكَ عَجَبًا

Al-Rabie said, 'It was in my heart what I had seen from Al-Mansour and from his anger and his outrage upon Ja'far<sup>-asws</sup>, and from the reverence to him<sup>-asws</sup> in a time what I had not thought could happen from a person. When I found seclusion from it and my soul felt good, I said, 'O commander of the faithful! I have seen a wonder from you!'

قَالَ مَا هُوَ

He said, 'And what is it?'

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ عَضْبَكَ عَلَى جَعْفَرٍ عَضْبًا لَمْ أَرَكْ عَضْبَتَهُ عَلَى أَحَدٍ قَطُّ وَ لَا عَلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ لَا عَلَى غَيْرِهِ مِنْ كُلِّ النَّاسِ حَتَّى بَلَغَ بِكَ الْأَمْرُ أَنْ تَقْتُلَهُ بِالسَّيْفِ وَ حَتَّى أَنْتَ أَخْرَجْتَ مِنْ سَيْفِكَ شِبْرًا ثُمَّ أَعْمَدْتَهُ ثُمَّ عَاتَبْتَهُ ثُمَّ أَخْرَجْتَ مِنْهُ ذِرَاعًا ثُمَّ عَاتَبْتَهُ ثُمَّ أَخْرَجْتَهُ كُلَّهُ إِلَّا شَيْئًا يَسِيرًا

I said, 'O commander of the faithful! I saw your anger upon Ja'far<sup>-asws</sup>, an anger I have not seen you being angry upon anyone at all, nor upon Abdullah Bin Al-Hassan, nor upon anyone else from all the people, until the matter reached with you to kill him<sup>-asws</sup> with the sword, and until you extracted (a measurement of) a palm's width from your sword, then sheathed it, then scolded him, then you extracted a cubit from it, then scolded him<sup>-asws</sup>, then you extracted all of it except something little.

فَلَمْ أَشُكَّ فِي قَتْلِكَ لَهُ ثُمَّ انْجَلَى ذَلِكَ كُلُّهُ فَعَادَ رَضَى حَتَّى أَمَرْتَنِي فَمَسَّوَدْتُ لِحْيَتَهُ بِالْعَالِيَةِ الَّتِي لَا يَتَعَلَّفُ مِنْهَا إِلَّا أَنْتَ وَ لَا يَغْلَفُ [يَتَعَلَّفُ] مِنْهَا وَ لَدُنْكَ الْمُهْدِيُّ وَ لَا مَنْ وَلَّيْتَهُ عَهْدَكَ وَ لَا عُمُومَتَكَ وَ أَجْرَتَهُ وَ حَمَلْتَهُ وَ أَمَرْتَنِي بِتَشْيِيعِهِ مُكْرَمًا

I had no doubt in your killing him<sup>-asws</sup>. Then all of that was gone, and satisfaction returned until you ordered me so I blackened his<sup>-asws</sup> beard with the expensive perfume which no one utilises from it except you, nor does your son Al-Mahdi utilises from it, nor by one whom you have made in charge of your covenant, nor your general public, and you rewarded him<sup>-asws</sup> and carried him<sup>-asws</sup> (upon a mule), and ordered me to escort him<sup>-asws</sup> honourably'.

فَقَالَ وَبِحُكِّ يَا رَبِيعَ لَيْسَ هُوَ كَمَا يَنْبَغِي أَنْ تُحَدِّثَ بِهِ وَ سَتْرُهُ أَوْلَى وَ لَا أُحِبُّ أَنْ يَبْلُغَ وُلْدَ فَاطِمَةَ عَ فَيَفْتَخِرُونَ وَ يَبْهُونَ بِدَلِكِ عَلَيْنَا حَسْبُنَا مَا نَحْنُ فِيهِ وَ لَكِنْ لَا أَكْتُمُكَ شَيْئاً أَنْظِرْ مَنْ فِي الدَّارِ فَتَجِهِمْ

He said, 'Woe be to you, O Rabie! It isn't like what is befitting to be narrated with, and concealing it is foremost, and I don't like it to reach the sons of (Syeda) Fatima<sup>-asws</sup> so they will be priding and demeaning upon us with that! It suffices us what we (the Abbasids) are in, but I will not hide anything from you. Look at the ones in the house, and dismiss them!'

قَالَ فَتَحَيْثُ كُلِّ مَنْ فِي الدَّارِ ثُمَّ قَالَ لِي ارْجِعْ وَ لَا تُبْقِ أَحَدًا فَفَعَلْتُ

He said, 'I dismissed every one in the house. Then he said to me, 'Repeat, and do not let anyone remain!' I did so.

ثُمَّ قَالَ لِي لَيْسَ إِلَّا أَنَا وَ أَنْتَ وَ اللَّهُ لَئِنْ سَمِعْتُ مَا أَلْفَيْتُهُ إِلَيْكَ مِنْ أَحَدٍ لَأَقْتُلَنَّكَ وَ وُلْدَكَ وَ أَهْلَكَ أَجْمَعِينَ وَ لَا أُحَدِّدُ مَالَكَ

Then he said to me, 'There isn't anyone except me and you and Allah<sup>-azwj</sup>! If you tell anyone what I am casting to you, I will kill you and your children and your entire family, and I will seize your wealth!'

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَعِيدُكَ بِاللَّهِ

He said, 'I said, 'O commander of the faithfully! I seek your refuge with Allah<sup>-azwj</sup>!

قَالَ يَا رَبِيعَ قَدْ كُنْتُ مُصِراً عَلَى قَتْلِ جَعْفَرٍ وَ لَا أَسْمَعُ لَهُ قَوْلًا وَ لَا أَقْبِلُ لَهُ عُذْرًا وَ كَانَ أَمْرُهُ وَ إِنْ كَانَ مِمَّنْ لَا يَخْرُجُ بِسَيْفٍ أَعْلَطَ عِنْدِي وَ أَهَمَّ عَلَيَّ مِنْ أَمْرِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ قَدْ كُنْتُ أَعْلَمُ هَذَا مِنْهُ وَ مِنْ آبَائِهِ عَلَى عَهْدِ نَبِيِّ أُمَّيَّةَ

He said, 'O Rabie! I have been insistent upon killing Ja'far<sup>-asws</sup> and nor hear any word of his<sup>-asws</sup>, nor accept any excuse of his<sup>-asws</sup>, and his<sup>-asws</sup> affair, and even thought he<sup>-asws</sup> is from the ones who do not come out with a sword, is harsher in my view and more important to me than the matter of Abdullah Bin Al-Hassan (the rebel), and I am more knowing of this from him<sup>-asws</sup> and from his<sup>-asws</sup> forefathers<sup>-asws</sup> in the era of the clan of Umayya!

فَلَمَّا هَمَمْتُ بِهِ فِي الْمَرَّةِ الْأُولَى تَمَثَّلَ لِي رَسُولُ اللَّهِ صَ فَإِذَا هُوَ حَائِلٌ بَيْنِي وَ بَيْنَهُ بِأَسْطِ كَفَيْهِ حَاسِرٌ عَنِ ذِرَاعَيْهِ قَدْ عَبَسَ وَ قَطَبَ فِي وَجْهِهِ فَصَرَفْتُ وَجْهِي عَنْهُ

When I thought of killing him<sup>-asws</sup> during the first time, Rasool-Allah<sup>-saww</sup> appeared to me, and he<sup>-saww</sup> was a barrier between me and him<sup>-asws</sup>, extending his<sup>-saww</sup> hand guarding his<sup>-asws</sup> arms. He<sup>-saww</sup> was frowning and annoyed in my face. So, I turned my face away from him<sup>-asws</sup>.

ثُمَّ هَمَمْتُ بِهِ فِي الْمَرَّةِ الثَّانِيَةِ وَ انْتَضَيْتُ مِنَ السَّيْفِ أَكْثَرَ مِمَّا انْتَضَيْتُ مِنْهُ فِي الْمَرَّةِ الْأُولَى فَإِذَا أَنَا بِرَسُولِ اللَّهِ صَ قَدْ قَرَّبَ مِنِّي وَ دَنَا شَدِيدًا وَ هَمَّ بِي أَنْ لَوْ فَعَلْتُ لَفَعَلْتُ فَأَمْسَكْتُ

Then I thought of killing him<sup>-asws</sup> during the second times, and I unsheathed from the sword more than what I had extracted from it during the first time. There I was with Rasool-Allah<sup>-saww</sup>

coming near me, very near, and thought of killing me. Had I done it, he would have done so, therefore I withheld.

ثُمَّ بَجَسْرَتْ وَ قُلْتُ هَذَا بَعْضُ أَفْعَالِ الرَّبِّي ثُمَّ انْتَضَيْتُ السَّيْفَ فِي الثَّالِثَةِ فَتَمَثَّلَ لِي رَسُولُ اللَّهِ ص بَاسِطَ ذِرَاعَيْهِ قَدْ تَشَمَّرَ وَ احْمَرَّ وَ عَبَسَ وَ قَطَبَ حَتَّى كَادَ أَنْ يَضَعَ يَدَهُ عَلَيَّ فَحَفْتُ وَ اللَّهُ لَوْ فَعَلْتُ لَفَعَلَ

Then I dared and said, 'This is some of the deeds of the sighting. Then I extracted the sword during the third (time). Rasool-Allah<sup>-sawww</sup> resembled (appeared) to me extending his<sup>-sawww</sup> forearms having rolled up his<sup>-sawww</sup> sleeves, and reddened (of face), and frowned and scowled until he<sup>-sawww</sup> almost placed his<sup>-sawww</sup> hand upon me. So, I feared. By Allah<sup>-azwj</sup>, had I done it, he<sup>-sawww</sup> would have done so!'

وَ كَانَ مِنِّي مَا رَأَيْتَ وَ هُوَ لَا مِنْ بَنِي فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِنَّ لَا يَجْهَلُ حَقَّهُمْ إِلَّا جَاهِلٌ لَا حَظَّ لَهُ فِي الشَّرِيعَةِ فَإِنَّكَ أَنْ تَسْمَعَ هَذَا مِنْكَ أَحَدٌ

And it happened from me what I saw, and they<sup>-asws</sup> are from the sons<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>! No one will ignore their<sup>-asws</sup> right except an ignorant one having not shared for him in the Law. Beware of letting anyone hear this from you!'

قَالَ مُحَمَّدُ بْنُ الرَّبِيعِ فَمَا حَدَّثَنِي بِهِ أَبِي حَتَّى مَاتَ الْمَنْصُورُ وَ مَا حَدَّثْتُ أَنَا بِهِ حَتَّى مَاتَ الْمَهْدِيُّ وَ مُوسَى وَ هَارُونَ وَ قُتِلَ مُحَمَّدٌ.

Muhammad Bin Al-Rabie said, 'My father did not narrate to me with it until Al-Mansour died, and I did not narrate with it until (caliph) Al-Mahdi (son of Al-Mansour), and Musa and Haroun and Muhammad were killed"<sup>337</sup>.

وَ مِنْ ذَلِكَ دُعَاءُ لِمَوْلَانَا الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ لَمَّا اسْتَدْعَاهُ الْمَنْصُورُ بِهِ مَرَّةً سَادِسَةً وَ هِيَ ثَانِي مَرَّةٍ إِلَى بَغْدَادَ بَعْدَ قَتْلِ مُحَمَّدٍ وَ إِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ

And from that is a supplication of our Master Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, may the superior Salawaat and the greeting be upon him<sup>-asws</sup>, when Al-Mansour summoned him<sup>-asws</sup> for a sixth time, and it is a second time to Baghdad after the killing of Muhammad and Ibrahim, two sons of Abdullah Bin Al-Hassan (the rebel).

وَ حَدَّثَنَا فِي الْكِتَابِ الْعَتِيقِ الَّذِي قَدَّمْتُ ذِكْرَهُ بِحِطِّ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ هِنْدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ الْقُرَشِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدِ بْنِ يَفْطِينٍ قَالَ حَدَّثَنَا بَشِيرُ بْنُ حَمَّادٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ قَالَ:

I found it in the book 'Al-Ateeq' which its mention has preceded, in the handwriting of Al-Husayn Bin Ali Bin Hind who said, 'It is narrated to us by Muhammad Bin Ja'far Al-Razzaz Al-Qureyshi who said, 'It is narrated to us by Muhammad Bin Isa Bin Ubeyd Yaqteeny who said, 'It is narrated to us by Bashir Bin Hammad, from Safwan Bin Mihran Al-Jammal who said,

رَفَعَ رَجُلٌ مِنْ قُرَيْشِ الْمَدِينَةِ مِنْ بَنِي حُزْرَمٍ إِلَى أَبِي جَعْفَرِ الْمَنْصُورِ وَ ذَلِكَ بَعْدَ قَتْلِهِ لِ مُحَمَّدٍ وَ إِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ بَعَثَ مَوْلَاهُ الْمُعَلَّى بْنَ حُنَيْسٍ بِبَيَاةِ الْأَمْوَالِ مِنْ شِيعَتِهِ وَ أَنَّهُ كَانَ يُدُّ بِمَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

<sup>337</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 5

'A man from Quraysh of Al-Medina, from the clan of Makzoun, raised to Abu Ja'far Al-Mansour, and that is after the killing of Muhammad and Ibrahim, two sons of Abdullah Bin Al-Hassan, that Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> had sent his<sup>-asws</sup> slave Al-Moalla Bin Khuneys with taxes, the wealth from his<sup>-asws</sup> Shias, and he had been provided with it by Muhammad Bin Abdullah.

فَكَادَ الْمُنْصُورُ أَنْ يَأْكُلَ كَفَّهُ عَلَى جَعْفَرٍ غَيْظًا وَكَتَبَ إِلَى عَمِيهِ دَاوُدَ وَ دَاوُدُ إِذْ ذَاكَ أَمِيرُ الْمَدِينَةِ أَنْ يُسَيِّرَ إِلَيْهِ جَعْفَرَ بْنَ مُحَمَّدٍ وَ لَا يُرْحَصَ لَهُ فِي التَّلَوُّمِ وَ الْمَقَامِ

Al-Mansour almost ate his own hand in rage upon Ja'far<sup>-asws</sup> and he wrote to his paternal uncle Dawood, and when that happened Dawood was the governor of Medina, to make Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> travel to him and not allow for him<sup>-azwj</sup> the waiting and the staying (i.e. non-stop travel).

فَبَعَثَ إِلَيْهِ دَاوُدُ بِكِتَابِ الْمُنْصُورِ وَ قَالَ اْعْمَلْ فِي الْمَسِيرِ إِلَى أَمِيرِ الْمُؤْمِنِينَ فِي عَدِّ وَ لَا تَتَأَخَّرْ

Dawood sent to him<sup>-asws</sup> the letter of Al-Mansour, and said, 'Prepare regarding the journey to commander of the faithful in the morning, and do not delay!'

قَالَ صَفْوَانٌ وَ كُنْتُ بِالْمَدِينَةِ يَوْمَئِذٍ فَأَنْفَذَ إِلَيَّ جَعْفَرٌ عَ فَصِرْتُ إِلَيْهِ فَقَالَ لِي تَعَهَّدْ رَاحِلَتَنَا فَإِنَّا غَادُونَ فِي عَدِّ هَذَا إِنْ شَاءَ اللَّهُ الْعِرَاقَ وَ نَحْضَ مِنْ وَقْتِهِ وَ أَنَا مَعَهُ إِلَى مَسْجِدِ النَّبِيِّ ص وَ كَانَ ذَلِكَ بَيْنَ الْأُولَى وَ الْعَصْرِ

Safwan said, 'And on that day I was at Al-Medina. Ja'far<sup>-asws</sup> sent for me, so I came to him. He<sup>-asws</sup> said to me: 'Prepare our rides, for tomorrow morning we shall be going to Al-Iraq if Allah<sup>-azwj</sup> so Desires', and he<sup>-asws</sup> got up in his<sup>-asws</sup> very time, and I was with him<sup>-asws</sup>, to go to Masjid of the Prophet<sup>-saww</sup>, and that was during the mid-morning and the afternoon.

فَرَكِعَ فِيهِ رَكَعَاتٍ ثُمَّ رَفَعَ يَدَيْهِ فَحَفِظْتُ يَوْمَئِذٍ مِنْ دُعَائِهِ:

He<sup>-asws</sup> performed two Cycles Salat in it, then raised his<sup>-asws</sup> hands. On that day I memorised from his<sup>-asws</sup> supplication: -

يَا مَنْ لَيْسَ لَهُ ابْتِدَاءٌ وَ لَا انْتِهَاءٌ يَا مَنْ لَيْسَ لَهُ أَمَدٌ وَ لَا حَيَاةٌ وَ لَا مَبِيئَاتٌ وَ لَا غَايَةٌ يَا ذَا الْعَرْشِ الْمَجِيدِ وَ الْبُطْحِ الشَّدِيدِ يَا مَنْ هُوَ فَعَالٌ لِمَا يُرِيدُ يَا مَنْ لَا يَخْفَى عَلَيْهِ اللُّغَاتُ وَ لَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ

'O One not having a beginning for Him<sup>-azwj</sup> nor an ending! O One not having any period nor end-point, nor juncture nor peak! O with the Glorious Throne and the Intense Power! O One Who is a Doer of whatever He<sup>-azwj</sup> Wants! O One the languages are not hidden to Him<sup>-azwj</sup> nor are the voices doubtful to Him<sup>-azwj</sup>!

يَا مَنْ قَامَتْ بِجَبْرُوتِهِ الْأَرْضُ وَ السَّمَاوَاتُ يَا حَسَنَ الصُّحْبَةِ يَا وَاسِعَ الْمَغْفِرَةِ يَا كَرِيمَ الْعَفْوِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِخْرُسْنِي فِي سَفَرِي وَ مَقَامِي وَ فِي حَرَكَتِي وَ انْتِقَالِي بَعَيْنِكَ الَّتِي لَا تَنَامُ وَ اِكْتَفِي بِرُكْبِكَ الَّذِي لَا يُضَامُ

O One Whom Established by His<sup>-azwj</sup> Force, the earth and the skies! O excellent of the companionship! O Capacious of the Forgiveness! O Benevolent of the Pardon! Send Salawaat

upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> Muhammad<sup>-asws</sup>, and Guard me in my journey, and my placed during my movement and transfer, by Your<sup>-azwj</sup> Eye which does not sleep, and Protect me with Your<sup>-azwj</sup> Strength which cannot be breached!

اللَّهُمَّ إِنِّي أَتَوَجَّهُ فِي سَفَرِي هَذَا بِإِلَاقَةِ مَدِينَةِ لَعْنَتِكَ وَ لَا رَجَاءَ بَأْوِي بِي إِلَّا إِلَيْكَ وَ لَا قُوَّةَ لِي إِلَّا بِكَ وَ لَا حِيلَةَ إِلَّا إِلَيْهَا إِلَّا ابْتِغَاءَ فَضْلِكَ وَ التَّمَسُّسَ عَافِيَتِكَ وَ طَلَبَ فَضْلِكَ وَ إِجْرَائِكَ لِي عَلَى أَفْضَلِ عَوَائِدِكَ عِنْدِي

O Allah<sup>-azwj</sup>! I<sup>-asws</sup> divert in this journey of mine without any trusting from me to others nor any hoping for shelter for me except to You<sup>-azwj</sup>, nor is there any strength for me I can be reliant upon nor any means I can be sheltering to except seeking Your<sup>-azwj</sup> Grace, and seeking Your<sup>-azwj</sup> well-being, and seeking Your<sup>-azwj</sup> Grace and Your<sup>-azwj</sup> Flows (of bounties) to me upon the best of Your<sup>-azwj</sup> Returns with me!

اللَّهُمَّ وَ أَنْتَ أَعْلَمُ بِمَا سَبَقَ لِي فِي سَفَرِي هَذَا بِمَا أَحِبُّ وَ أَكْرَهُ فَمَهْمَا أَوْقَعْتَ عَلَيْهِ قَدْرَكَ فَمَحْمُودٌ فِيهِ بِأَلَاؤِكَ مُتَّصِحٌ فِيهِ فَصَاؤُكَ وَ أَنْتَ تَمَحُّو مَا تَشَاءُ وَ تُنَبِّئُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah<sup>-azwj</sup>, and You<sup>-azwj</sup> are more Knowing with what has preceded to me<sup>-asws</sup> in this journey of mine<sup>-asws</sup>, from what I<sup>-asws</sup> and dislike. Your<sup>-azwj</sup> afflictions in it are praise-worthy, Your<sup>-azwj</sup> Decree is good advice in it, and You<sup>-azwj</sup> Delete whatever You<sup>-azwj</sup> Desire and Affirm, and with You<sup>-azwj</sup> is Mother of the Book!

اللَّهُمَّ فَاصْرِفْ عَنِّي فِيهِ مَقَادِيرَ كُلِّ بَلَاءٍ وَ مَفْضِيَّ كُلِّ لَأْوَاءٍ وَ ابْسُطْ عَلَيَّ كَنَفًا مِنْ رَحْمَتِكَ وَ لَطْفًا مِنْ عَفْوِكَ وَ تَمَامًا مِنْ نِعْمَتِكَ حَتَّى تَحْفَظَنِي فِيهِ بِأَحْسَنِ مَا حَفِظْتَ بِهِ غَائِبًا مِنَ الْمُؤْمِنِينَ وَ خَلَقْتَهُ فِي سِتْرِ كُلِّ عَوْرَةٍ وَ كِفَايَةَ كُلِّ مَضْرَرَةٍ وَ صَرَفَ كُلِّ مَخْذُورٍ

O Allah<sup>-azwj</sup>! Turn away from me in it Pre-determinations of every affliction, and Decrees of every hardship, and Extend its protection upon it from Your<sup>-azwj</sup> Mercy, and Gentleness from Your<sup>-azwj</sup> Pardon, and completion of Your<sup>-azwj</sup> bounties until You<sup>-azwj</sup> have Protected me in it with the most excellent of what You<sup>-azwj</sup> have Protected with an absentee from the Momineen, and Created it in the concealment of every defect, and Sufficing of every harm, and Turning away every hazard!

وَ هَبْ لِي فِيهِ أَمْنًا وَ إِيمَانًا وَ عَافِيَةً وَ يُسْرًا وَ صَبْرًا وَ شُكْرًا وَ اِرْجِعْنِي فِيهِ سَالِمًا إِلَى سَالِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ

And Grant to me during it safety, and Eman, and well-being, and ease, and patience, and appreciation, and my return in it in safety to the safe ones, O most Merciful of the merciful ones!

قَالَ صَفْوَانُ سَأَلْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ عَ بِأَنْ يُعِيدَ الدُّعَاءَ عَلَيَّ فَأَعَادَهُ وَ كَتَبْتُهُ

Safwan said, 'I asked Abu Abdullah Al-Sadiq<sup>-asws</sup> to repeat the supplication to me. He<sup>-asws</sup> repeated it and I wrote it.

فَلَمَّا أَصْبَحَ أَبُو عَبْدِ اللَّهِ عَ رَحَّلْتُ لَهُ النَّاقَةَ وَ سَارَ مُتَوَجِّهًا إِلَى الْعِرَاقِ حَتَّى قَدِمَ مَدِينَةَ أَبِي جَعْفَرٍ وَ أَقْبَلَ حَتَّى اسْتَأْذَنَ فَأَدِنَ لَهُ

When morning came, I prepared the she-camel for him<sup>-asws</sup> and he<sup>-asws</sup> travelled heading to Al-Iraq until he arrived to the city of Abu Ja'far (Al-Mansour), and came until he<sup>-asws</sup> sought permission. He permitted for him<sup>-asws</sup>!

قَالَ صَفْوَانُ فَأَخْبَرَنِي بَعْضُ مَنْ شَهِدَ عَنِ أَبِي جَعْفَرٍ قَالَ فَلَمَّا رَأَاهُ أَبُو جَعْفَرٍ قَرَّبَهُ وَ أَدْنَاهُ ثُمَّ اسْتَدْعَى فَصَةَ الرَّافِعِ عَلَى أَبِي عَبْدِ اللَّهِ ع يَقُولُ فِي قِصَّتِهِ إِنَّ مُعَلَّى بْنَ حُنَيْسٍ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ يَجِيءُ لَهُ الْأَمْوَالُ مِنْ جَمِيعِ الْأَفَاقِ وَ أَنَّهُ مَدَّ بِهَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

Safwan said, 'One of the ones attending informed me about Abu Ja'far (Al-Mansour). He said, 'When Abu Ja'far saw him<sup>-asws</sup>, he drew him<sup>-asws</sup> closer and near to him. Then he claimed a story raised against Abdullah<sup>-asws</sup>, saying in his story that Moalla Bin Khuneys, a slave of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, the wealth comes to him from entirety of the outskirts, and that Muhammad Bin Abdullah provides him with it.

فَدَفَعَ إِلَيْهِ الْقِصَّةَ فَقَرَأَ أَبُو عَبْدِ اللَّهِ ع فَأَقْبَلَ عَلَيْهِ الْمَنْصُورُ فَقَالَ يَا جَعْفَرُ بْنُ مُحَمَّدٍ مَا هَذِهِ الْأَمْوَالُ الَّتِي يَجِيءُهَا لَكَ مُعَلَّى بْنُ حُنَيْسٍ

He handed the story (letter) to him<sup>-asws</sup>. Abu Abdullah<sup>-asws</sup> read it, and Al-Mansour turned to him<sup>-asws</sup>. He said, 'O Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>! What is this wealth which Moalla Bin Khuneys comes to you<sup>-asws</sup> with?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَعَادَ اللَّهِ مِنْ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Forbid from that, O commander of the faithful!'

قَالَ لَهُ تَخْلِفُ عَلَيَّ بِرَأْيِكَ مِنْ ذَلِكَ

He said to him<sup>-asws</sup>, 'Can you<sup>-asws</sup> swear an oath upon your<sup>-asws</sup> innocence from that?'

قَالَ نَعَمْ أَخْلِفُ بِاللَّهِ أَنَّهُ مَا كَانَ مِنْ ذَلِكَ شَيْءٌ

He<sup>-asws</sup> said: 'Yes. I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, nothing from that has happened!'

قَالَ أَبُو جَعْفَرٍ لَا بَأْسَ تَخْلِفُ بِالطَّلَاقِ وَ الْعَتَاقِ

Abu Ja'far said, 'No, but swear with the divorce (from your<sup>-asws</sup> wives), and the liberation (of your<sup>-asws</sup> slaves)!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا تَرْضَى يَمِينِي بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

Abu Abdullah<sup>-asws</sup> said: 'Are you not satisfied with my<sup>-asws</sup> swearing by Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>?'

قَالَ أَبُو جَعْفَرٍ فَلَا تَقْفُهُ عَلَيَّ

Abu Ja'far said, 'Do not impose jurisprudence upon me!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ أَيْنَ تَذْهَبُ بِالْفِعْهِ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ



Abu Abdullah<sup>-asws</sup> said: 'And where will you go with the jurisprudence from me, O commander of the faithful?'

قَالَ لَهُ دَعِ عَنْكَ هَذَا فَإِنِّي أَجْمَعُ السَّاعَةَ بَيْنَكَ وَ بَيْنَ الرَّجُلِ الَّذِي رَفَعَ عَنْكَ حَتَّى يُوَاكِهَكَ

He said to him<sup>-asws</sup>, 'Leave this aside from you<sup>-asws</sup>, for I shall gather right now between you and the man who has raised (the issue) about you<sup>-asws</sup> until he faces you<sup>-asws</sup>!'

فَأْتَوْا بِالرَّجُلِ وَ سَأَلُوهُ بِحَضْرَةِ جَعْفَرٍ فَقَالَ نَعَمْ هَذَا صَاحِبُ هَذَا الَّذِي رَفَعْتَهُ صَاحِبٌ

They came with the man and asked him in the presence of Ja'far<sup>-asws</sup>. He said, 'Yes, this is correct, and this is Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and that which I have said regarding him<sup>-asws</sup> is just as I have said!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع تَخَلَّفُ أَيُّهَا الرَّجُلُ أَنَّ هَذَا الَّذِي رَفَعْتَهُ صَاحِبٌ

Abu Abdullah<sup>-asws</sup> said: 'Swear an oath, O you man, that this which you have raised is correct!'

قَالَ نَعَمْ

He said, 'Yes'.

ثُمَّ ابْتَدَأَ الرَّجُلُ بِالْيَمِينِ فَقَالَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الطَّالِبُ الْعَالِبُ الْحَيُّ الْقَيُّومُ

Then the man began with the oath. He said, 'By Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the Demander, the Prevailer, the Living, the Eternal!'

فَقَالَ لَهُ جَعْفَرٌ ع لَا تَعْجَلْ فِي يَمِينِكَ فَإِنِّي أَنَا أَسْتَحْلِفُ

Ja'far<sup>-asws</sup> said to him: 'Do not be hasty in your oath, for I<sup>-asws</sup> shall seek the oath!'

قَالَ الْمَنْصُورُ وَ مَا أَنْكَرْتَ مِنْ هَذِهِ الْيَمِينِ

Al-Mansour said, 'And what are you<sup>-asws</sup> denying from this oath?'

قَالَ ع إِنَّ اللَّهَ حَيِّي كَرِيمٌ يَسْتَحْيِي مَنْ عَبْدَهُ إِذَا أَتَى عَلَيْهِ أَنْ يُعَاجِلَهُ بِالْعُقُوبَةِ لِمَدْحِهِ لَهُ وَ لَكِنْ قُلْ يَا أَيُّهَا الرَّجُلُ أَبْرَأُ إِلَى اللَّهِ مِنْ حَوْلِي وَ قُوَّتِي وَ أَلْجَأُ إِلَى حَوْلِي وَ قُوَّتِي إِنِّي لَصَادِقٌ بَرٌّ فِيمَا أَقُولُ

He<sup>-asws</sup> said: 'Surely, Allah<sup>-azwj</sup> is Modest, Benevolent. He<sup>-azwj</sup> is too Bashful from His<sup>-azwj</sup> servant when he lauds upon Him<sup>-azwj</sup>, to Hasten to him with the Punishment due to his praise for Him<sup>-azwj</sup>! But say, O you man, 'I hereby disavow to Allah<sup>-azwj</sup> from His<sup>-azwj</sup> Might and His<sup>-azwj</sup> Strength, and I seek shelter to my own might and my strength that I am truthful, righteous in what I am saying!''

فَقَالَ الْمَنْصُورُ لِلْقُرَشِيِّ اخْلِفْ بِمَا اسْتَحْلَفَكَ بِهِ أَبُو عَبْدِ اللَّهِ

Al-Mansour said to the Qureyshi, 'Swear with what Abu Abdullah<sup>-asws</sup> seeking you to swear with!'

فَحَلَفَ الرَّجُلُ بِحَيْثُ الْيَمِينِ فَلَمْ يَسْتَتِمِ الْكَلَامَ حَتَّى أَجْذَمَ وَ حَرَّ مَيْتًا

The man swore this oath. He had not completed the speech until he stumbled and fell down dead.

فَرَأَى أَبَا جَعْفَرٍ ذَلِكَ وَ ارْتَعَدَتْ فَرَائِضُهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ سِرٌّ مِنْ عَدِيٍّ إِلَى حَرِيمِ جَدِّكَ إِنْ احْتَرْتَ ذَلِكَ وَ إِنْ احْتَرْتَ الْمَقَامَ عِنْدَنَا لَمْ نَأَلْ فِي إِكْرَامِكَ وَ بَرِّكَ فَوَ اللَّهُ لَا قِيلْتُ عَلَيْكَ قَوْلَ أَحَدٍ بَعْدَهَا أَبَدًا.

Abu Ja'far was terrified and his limbs trembled. He said, 'O Abu Abdullah<sup>-asws</sup>! You<sup>-asws</sup> can travel tomorrow morning to the sanctuary of your<sup>-asws</sup> grandfather<sup>-saww</sup> if you<sup>-asws</sup> choose that, and if you<sup>-asws</sup> choose to stay with us, we will not be deficient in honouring you<sup>-asws</sup> and be righteous with you<sup>-asws</sup>. By Allah<sup>-azwj</sup>! I will not accept the word of anyone against you<sup>-asws</sup> after it, ever!'<sup>338</sup>

#### NOTE

و هاهنا في هامش طبعة الكمباني ما يلي: يقول: أحقر السادات علما و عملا محمد خليل بن محمد حسين الموسوي الأصفهاني غفر لهما المتصدى لجمع نسخ مجلدات بحار الأنوار بتمامه في أقطار البلاد و مقابلته باعتضاد العلماء الاعلام بقدر الوسع و الطاقة

*And over here there is a note in the copy of Al-Kambany what follows. He says, 'The least esteemed of the leaders in knowledge and action, Muhammad Khalil ibn Muhammad Hussein Al-Mousawi Al-Asfahani, may Allah<sup>-azwj</sup> Forgive them both, took it upon himself to compile the volumes of Bihar Al-Anwar in their entirety from various places, and to verify them through the assembly of scholars and prominent figures, to the best of his ability and energy.*

و جمع كتب أخبار المتقدمين و الرجوع إليها في تصحيح الاخبار و غيره من كتب التفسير و اللغة و غيرها في مدة زمان احدى عشر سنة و بذل كمال جهده في الليل و النهار في طبعه و تنقيحه و غيره طلبا لمرضات الله و ذخيرة ليوم معاده.

*He also compiled the books of the ancient ones and referred to them in correcting the narrations, as well as other books of interpretation, language, and others, over a period of eleven years. He devoted all his efforts day and night to its printing, revision, and other efforts, for the Satisfaction of Allah<sup>-azwj</sup> and as a provision for the day of his Reckoning.*

اني رايت في سنة سبعين و مأتين بعد الالف بعد صلاة الفجر خلف شيخنا المحقق المدقق استاد العلماء و المجتهدين الرئيس الذي ليس له ثاني أستاذنا و مولانا الشيخ عبد الحسين الطهراني الملقب بشيخ العراقيين نور الله ضريحه و خلد في جنان الخلد روحه

*I saw, in the year one thousand two hundred and seventy, after Al-Fajr Salat, behind our venerable sheikh, the investigator, the verifier, the teacher of scholar and the diligent ones, the chief who there is no second for him, our teacher and our master the Sheykh Abdul Husayn*

*Al-Tehrani, titled as 'Sheykh of the Iraqis', may Allah<sup>-azwj</sup> Irradiate his shrine, and perpetuate his soul in the Gardens of eternity.*

حين قراءتى دعاء التوسل بالائمة الاطهار عليهم سلام الله الملك الغفار في اليوم و اليقظة دخلت في حديقة أنيقة لم ير مثلها في الدنيا و أنا أسير فيها فإذا في وسط تلك الحديقة دكة عظيمة و في وسط تلك الدكة رجل عظيم الشأن جليل القدر و رجلا جليلان قائمان بين يديه.

*When I recited the supplication of 'Tawassul' (seeking mediation) through the pure Imams<sup>-asws</sup>, may upon them<sup>-asws</sup> be the Greetings of Allah<sup>-azwj</sup> the King, the Forgiver, during the day and wakefulness, I entered into a garden so elegant I had not seen the like of it in the world, and I was walking in it, and behold, in the midst of that garden was a large bench, and in the middle that bench a man of great stature, majestic esteem, and two majestic men standing in front of him.*

*I ask them both, 'Who is this man?' They said, 'This is our Imam<sup>-asws</sup> with the truth, Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.*

فسألتهما من هذا السيد؟ فقالا هذا امامنا و امامك بالحق جعفر بن محمد الصادق صلوات الله عليه فلما عرفته خررت على رجليه مغشيا و شرعت بالبكاء و الحنين فقلت و قلت له بأبي أنت و امي يا ابن رسول الله اني غريب في هذا البلد و أستوحش من اهله و تلاطم على الهموم و الغموم فأسألك بحق آبائك المعصومين أن تعلمني دعاء لدفع الهموم و الغموم.

*When I recognised him<sup>-asws</sup>, I feel upon his<sup>-asws</sup> feet unconscious, and I started with the crying and wailing. I stood up and said to him<sup>-asws</sup>, 'May my father and my mother be (sacrificed for) you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am a stranger in this city and I feel lonely from its people, and I am in turmoil upon the worries and the sorrows. I ask you<sup>-asws</sup> by the right of your<sup>-asws</sup> Infallible forefathers<sup>-asws</sup>, to teach me a supplication to repel the worries and the sorrows!'*

فقال (ع) عليك بقراءة الدعاء الذي قرأته حين أحضرتني المنصور الدوانيقي و أراد قتلى فببركة قراءتى هذا الدعاء حفظنى الله من شره و من القتل

*He<sup>-asws</sup> said: 'Upon you is with reciting the supplication which I<sup>-asws</sup> had recited when Al-Mansour Al-Dawaniqy had presented me and wanted to kill me<sup>-asws</sup>. By the Blessings of my<sup>-asws</sup> reciting this supplication, Allah<sup>-azwj</sup> Protected me from his evil and from being killed!'*

فاتنبهت. و أنا اسأل الدعاء منكم أيها الناظرون.

*So, I was alerted, and I am asking for the supplication from you, O you beholders!'*

وَ مِنْ ذَلِكَ دُعَاؤُ الصَّادِقِ ع لَمَّا اسْتَدْعَاهُ الْمَنْصُورُ مَرَّةً سَابِعَةً وَ قَدْ قَدَّمْنَا فِي الْأَحْزَابِ عَنِ الصَّادِقِ ع لَكِنْ فِيهِ هَاهُنَا زِيَادَةٌ عَمَّا ذَكَرْنَا وَ لَعَلَّ هَذِهِ الزِّيَادَةُ كَانَتْ قَبْلَ اسْتَدْعَائِهِ لِسَعَايَةِ الْفُرَيْشِيِّ

And from that is a supplication of Al-Sadiq<sup>-asws</sup> when Al-Mansour summoned him<sup>-asws</sup> for the seventh time, and we have brought it forward among the protections from Al-Sadiq<sup>-asws</sup>, but over here there is an increase in it from what we had mentioned, and perhaps this increase was before his<sup>-asws</sup> being summoned due to the slander by the Qureyshi.

وَ هَذِهِ بِرِوَايَةِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْإِسْكَندَرِيِّ وَ هُوَ دُعَاءٌ جَلِيلٌ مَضْمُونُ الْإِجَابَةِ نَفَلْنَا مِنْ كِتَابٍ قَالَهُ نِصْفُ الثُّمَنِ يَشْتَمِلُ عَلَى عِدَّةٍ كُتِبَ أَوْهَا كِتَابُ التَّيْبَةِ لِمَنْ يَتَفَكَّرُ فِيهِ وَ هَذَا الدُّعَاءُ فِي آخِرِهِ فَقَالَ مَا هَذَا لَفْظُهُ رَوَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْإِسْكَندَرِيُّ أَنَّهُ قَالَ:

And this is by a report of Muhammad Bin Abdullah Al-Iskandary, and it is a majestic supplication guaranteeing the Response. We are transmitting it from a book, the whole of it is half of an eight, inclusive upon a number of books. Their first is 'Kitab Al-Tanbeeh' for the one who ponders in it, and this supplication is in its end. He said what is this wording reported by Muhammad Bin Abdullah al-Iskandary, he said,

كُنْتُ مِنْ جُمَلَةِ نُدَمَاءِ أَمِيرِ الْمُؤْمِنِينَ الْمَنْصُورِ أَبِي جَعْفَرٍ وَ حَوَاصِيهِ وَ كُنْتُ صَاحِبَ سِرِّهِ مِنْ بَيْنِ الْجَمِيعِ فَدَخَلْتُ عَلَيْهِ يَوْمًا فَرَأَيْتُهُ مُعْتَمِئًا وَ هُوَ يَتَنَفَّسُ نَفْسًا بَارِدًا فَقُلْتُ مَا هَذِهِ الْفِكْرَةُ يَا أَمِيرَ الْمُؤْمِنِينَ

'I was among the supporters of commander of the faithful Al-Mansour Abu Ja'far, and his special ones, and I was a companion of his secrets from between all. One day I entered to see him and I saw him gloomy, and he was sighing heavily. I said, 'What is this worry, O commander of the faithful?'

فَقَالَ لِي يَا مُحَمَّدُ لَقَدْ هَلَكَ مِنْ أَوْلَادِ فَاطِمَةَ مِقْدَارُ مِائَةٍ أَوْ يَزِيدُونَ وَ قَدْ بَقِيَ سَيِّدُهُمْ وَ إِمَامُهُمْ

He said to me, 'O Muhammad! There have been destroyed (killed) from the children of (Syeda) Fatima<sup>-asws</sup> around one hundred or more, and their chief and their Imam<sup>-asws</sup> still remains!'

فَقُلْتُ لَهُ مَنْ ذَلِكَ

I said to him, 'Who is that?'

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ

He said, 'Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>'.

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ رَجُلٌ أَتَخَلَّتْهُ الْعِبَادَةُ وَ اشْتَغَلَ بِاللَّهِ عَنِ طَلْبِ الْمُلْكِ وَ الْخِلَافَةِ

I said to him, 'O commander of the faithful! He<sup>-asws</sup> is a man the worship has consumed him<sup>-asws</sup> and he is too pre-occupied with Allah<sup>-azwj</sup> from seeking the kingdom and the caliphate!'

فَقَالَ يَا مُحَمَّدُ وَ قَدْ عَلِمْتُ أَنَّكَ تَقُولُ بِهِ وَ بِإِمَامَتِهِ وَ لَكِنَّ الْمُلْكَ عَقِيمٌ وَ قَدْ آلَيْتُ عَلَى نَفْسِي أَنْ لَا أُمْسِي عَشِيَّتِي هَذِهِ أَوْ أَفْرَغَ مِنْهُ

He said, 'O Muhammad, and I do know you are saying (believing) in him<sup>-asws</sup> and in his<sup>-asws</sup> Imamate, but the kingdom is ineffective (for me), and I have sworn upon myself that I will either not come to this evening of mine or I shall be free from him<sup>-asws</sup>!'

قَالَ مُحَمَّدٌ وَ اللَّهُ لَقَدْ صَاقَتْ عَلَيَّ الْأَرْضُ بِرُحْبِهَا ثُمَّ دَعَا سَيِّفًا وَ قَالَ لَهُ إِذَا أَنَا أَحْضَرْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ وَ شَعَلْتُهُ بِالْحَدِيثِ وَ وَضَعْتُ فَلْتَسْوِي عَنِّي رَأْسِي فَهُوَ الْعَلَامَةُ بَيْنِي وَ بَيْنَكَ فَاضْرِبْ عُنُقَهُ

Muhammad said, 'By Allah<sup>-azwj</sup>! The earth, despite its spaciousness, became constricted upon me. Then he called for a sword and said, 'When I present Abu Abdullah Al-Sadiq<sup>-asws</sup> and pre-occupy him<sup>-asws</sup> with the discussion and place my cap on my head, it is the sign between me and you, so strike off his<sup>-asws</sup> neck!'

ثُمَّ أَحْضَرَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي تِلْكَ السَّاعَةِ وَحَفَّتُهُ فِي الدَّارِ وَهُوَ يُجْرِكُ شَفْتَيْهِ فَلَمْ أَدْرِ مَا الَّذِي قَرَأَ فَرَأَيْتُ الْقَصْرَ يَتَوَلَّجُ كَأَنَّهُ سَفِينَةٌ فِي لُجْجِ الْبَحَارِ

The Abu Abdullah<sup>-asws</sup>, may the Salawaat and the greeting be upon him<sup>-asws</sup>, was presented in that time, and I met him in the house, and he<sup>-asws</sup> was moving his<sup>-asws</sup> lips. I did not know what is that which he<sup>-asws</sup> read. I saw the castle rock as if it was a ship in the waves of the sea.

فَرَأَيْتُ أَبَا جَعْفَرٍ الْمَنْصُورَ وَهُوَ يَمْشِي بَيْنَ يَدَيْهِ خَائِفِ الْقَدَمَيْنِ مَكْشُوفَ الرَّأْسِ قَدْ اصْطَلَكْتَ أَسْنَانَهُ وَارْتَعَدْتَ فَرَأَيْتُهُ يَحْمُرُ سَاعَةً وَ يَصْفَرُ أُخْرَى وَ أَخَذَ بَعْضُهُ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَ وَ أَجْلَسَهُ عَلَى سَرِيرِ مُلْكِهِ وَ جَنَّا بَيْنَ يَدَيْهِ كَمَا يَجْتُو الْعَبْدُ بَيْنَ يَدَيْ مَوْلَاهُ

I saw Abu Ja'far Al-Mansour and he was walking in front of him<sup>-asws</sup> bare-footed, uncovered of the head, his teeth were chattering and his limbs were trembling. He was red at times and yellow at others, and he grabbed an arm of Abu Abdullah<sup>-asws</sup> and seated him<sup>-asws</sup> upon a throne of his kingdom, and knelt in front of him<sup>-asws</sup> like what the slave tends to kneel in front of his master.

ثُمَّ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا الَّذِي جَاءَ بِكَ فِي هَذِهِ السَّاعَةِ

Then he said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is that which you<sup>-asws</sup> have come for in this time?'

قَالَ جِئْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ طَاعَةً لِلَّهِ عَزَّ وَجَلَّ وَ لِرَسُولِ اللَّهِ صَ وَ لِأَمِيرِ الْمُؤْمِنِينَ أَدَامَ اللَّهُ عِزَّهُ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have come to you, O commander of the faithful, in obedience to Allah<sup>-azwj</sup> Mighty and Majestic and to Rasool-Allah<sup>-saww</sup> and to Amir Al-Momineen, may Allah<sup>-azwj</sup> Perpetuate his honour'.

قَالَ مَا دَعَوْتُكَ وَ الْعَلَطُ مِنَ الرَّسُولِ

He said, 'I did not summon you, and the mistake is from the messenger!'

ثُمَّ قَالَ سَلْ حَاجَتَكَ

Then he said, 'Ask your<sup>-asws</sup> need!'

فَقَالَ أَسْأَلُكَ أَنْ لَا تَدْعُوَنِي لِغَيْرِ شَعْلٍ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> ask you not to summon me for an unimportant matter'.

قَالَ لَكَ ذَلِكَ وَ غَيْرُ ذَلِكَ

He said, 'That is for you, and other than that!'

ثُمَّ انصرفت أبو عبد الله سريعاً وحدث الله عز وجل كثيراً و دعا أبو جعفر المنصور بالدواويج و نام و لم يبتئبه إلا في نصف الليل فلما انتبه كنت عند رأسه جالسا فسره ذلك و قال لي لا تخرج حتى أقضي ما فاتني من صلاتي فأخبرتك بحديث

Then Abu Abdullah<sup>-asws</sup> left swiftly and I very much praised Allah<sup>-azwj</sup> Mighty and Majesty (for saving the life of Abu Abdullah<sup>-asws</sup>), and Abu Ja'far Al-Mansour called for the quilt, and he slept and did not wake up except in middle of the night. When he woke up, I was seated by his head. That cheered him and he said to me, 'Do not go out until I fulfil from my Salat what has been missed out by me, and I shall narrate a narration to you!'

فلما قضى صلاته أقبل علي و قال لي لما أحضرت أبا عبد الله الصادق و هممت به ما هممت من السوء رأيت تيناً قد حوى بذنبه جميع داري و قصرني و قد وضع شفتيه العليا في أعلاها و السفلى في أسفلها و هو يكلمني بلسان طلي ذلك عري ميبين يا منصور إن الله تعالى جدته قد بعني إليك و أمرني إن أنت أحدثت في أبي عبد الله الصادق ع حدثاً فأنا أبتلعك و من في دارك جميعاً فطاش عقلي و ارتعدت فرائصي و اصطكت أسناني

When he had fulfilled his Salat, he turned to me and said to me, 'When I had presented Abu Abdullah Al-Sadiq<sup>-asws</sup> and thought from the evil what I had thought of, I saw a dragon having surrounded entirety of my house and my castle with its tail, and it had placed its upper lip in its top and the lower in its bottom, and it spoke to me in an eloquent, clear Arabic tongue: 'O Mansour! Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Worth, has Sent me to you and Commanded me that if you were to do something regarding Abu Abdullah Al-Sadiq<sup>-asws</sup> anything, I should swallow you, and all the ones in your house!' My mind flipped, and my limbs trembles, and my teeth chattered!'

قال محمد بن عبد الله الإسكندري قلت له ليس هذا بعجيب يا أمير المؤمنين فإن أبا عبد الله ع وارث علم النبي و جدته أمير المؤمنين علي بن أبي طالب و عنده من الأسماء و سائر الدعوات التي لو قرأها على الليل لكانت و لو قرأها على النهار لأظلمت و لو قرأها على الأمواج في البحر لسكنت

Muhammad Bin Abdullah Al-Iskandary said, 'I said to him, 'This isn't strange, O commander of the faithful, for Abu Abdullah<sup>-asws</sup> is an inheritor of knowledge of the Prophet<sup>-saww</sup>, and his<sup>-asws</sup> grandfather<sup>-asws</sup> is Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and in his<sup>-asws</sup> possession are the Names (of Allah<sup>-azwj</sup>), and rest of the supplications which, if these were recited upon the night it would irradiate, and if read upon the day it would darken, and if read upon the waves in the sea they would be calmed'.

قال محمد قلت له بعد أيام أتأذن لي يا أمير المؤمنين أن أخرج إلى زيارة أبي عبد الله الصادق ع فأجاب فلم يأت فدخلت على أبي عبد الله ع و سلمت و قلت له أسألك يا مولاي بحق جدك محمد رسول الله ص أن تعلمني الدعاء الذي كنت تقرأه عند دخولك على أبي جعفر المنصور

Muhammad said, 'I said to him after some days, 'O commander of the faithful! Will you permit me to go out to visit Abu Abdullah Al-Sadiq<sup>-asws</sup>? He answered and did not refuse. I entered to see Abu Abdullah<sup>-asws</sup> and greeted, and I said to him<sup>-asws</sup>, 'I ask you<sup>-asws</sup>, O my Master, by the right of your<sup>-asws</sup> grandfather<sup>-saww</sup> Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>, to teach me the supplication you<sup>-asws</sup> had read at your<sup>-asws</sup> entry to see Abu Ja'far Al-Mansour!'

قال لك ذلك

He<sup>-asws</sup> said: 'That is for you!'

ثُمَّ قَالَ لِي يَا مُحَمَّدُ هَذَا الدُّعَاءُ جَزْرٌ جَلِيلٌ وَ دُعَاءٌ عَظِيمٌ حَفِظْتُهُ عَنْ آبَائِي الْكِرَامِ ع وَ هُوَ حَزْرٌ مُسْتَحْرَجٌ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ الْعَزِيمِ الَّذِي لَا يَأْتِيهِ  
الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Then he<sup>-asws</sup> said to me: 'O Muhammad! This supplication is a majestic protection and a mighty supplication. I<sup>-asws</sup> memorised it from my<sup>-asws</sup> honourable forefathers<sup>-asws</sup>, and it is a protection extracted from the Book of Allah<sup>-azwj</sup> Mighty and Majestic, the Mighty which neither has any falsehood come from before it nor from after it, being a Revelation from the Wise, the Praise-worthy!'

وَ قَالَ أَكْتُبْ وَ أَمَلِي عَلَيَّ ذَلِكَ وَ هُوَ جَزْرٌ جَلِيلٌ وَ دُعَاءٌ عَظِيمٌ مُبَارَكٌ مُسْتَحَابٌ فَلَمَّا وَرَدَ أَبُو مُحَمَّدٍ عَبْدَ اللَّهِ بْنَ يَحْيَى مِنْ بَعْدَادَ لِرِسَالَةِ خُرَاسَانَ إِلَى عِنْدِ  
الْأَمِيرِ أَبِي الْحَسَنِ نَصَرَ بْنِ أَحْمَدَ بِخَارَاكَانَ هَذَا الْحَزْرُ مَكْتُوبًا فِي ذَفْتَرٍ أَوْزَاقَهَا مِنْ فِضَّةٍ وَ كِتَابَتُهَا بِمَاءِ الذَّهَبِ وَ هَبَّهَا مِنَ الشَّيْخِ أَبِي الْفَضْلِ مُحَمَّدِ بْنِ عَبْدِ  
اللَّهِ الْبَلْعَمِيِّ

And he<sup>-asws</sup> said: 'Write!', and he<sup>-asws</sup> dictated that to me, and it is a majestic protection and a mighty supplication, Blessed, Answered. When Abu Makhlad Abu Abdullah Bin Yahya arrived from Baghdad for a message of Khurasan to the presence of the governor Abu Al-Hassan Nasr Bin Ahmad at Bukhara, this protection was written in the register of its pages of silver, and its writing was with the water of gold. It was gifted from the Sheykh Abu Al-Fazl Muhammad Bin Abdullah Al-Balghamy.

وَ قَالَ لَهُ إِنَّ هَذِهِ مِنْ أَسْتَى التُّحْفِ وَ أَجَلِ الْهَيْبَاتِ فَمَنْ وَفَّقَهُ اللَّهُ عَزَّ وَ جَلَّ لِقِرَاءَتِهَا صَبِيحَةً كُلِّ يَوْمٍ حَفِظَهُ اللَّهُ مِنْ جَمِيعِ الْبَلَايَا وَ أَعَادَتِهِ مِنْ شَرِّ مَرَدَةِ  
الْحَيْرِ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السُّلْطَانِ الْخَائِرِ وَ السَّبْتِاعِ وَ مِنْ شَرِّ الْأَمْرَاضِ وَ الْأَقَاتِ وَ الْعَاهَاتِ كُلِّهَا وَ هُوَ مُجْرَبٌ إِلَّا أَنْ لَا يُجْلِصَ لِلَّهِ عَزَّ وَ جَلَّ وَ هَذَا  
أَوَّلُ الدُّعَاءِ

And he said to him, 'This is from my precious gifts and majestic presents. The one whom Allah<sup>-azwj</sup> Mighty and Majestic Inclines him to read it in the morning of every day, Allah<sup>-azwj</sup> would Protect him from entirety of the afflictions, and Shelter him from evil of the apostate Jinn and humans, and the Satans<sup>-la</sup>, and the tyrannous ruler, and the predators, and from the evil of sickness, and the disasters, and the disabilities, all of these, and it has been experimented, except that one should be sincere to Allah<sup>-azwj</sup> Mighty and Majestic, and this is the beginning of the supplication: -

لَا إِلَهَ إِلَّا اللَّهُ أَبَدًا حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ لِيَمَانًا وَ صِدْقًا لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًا لَا إِلَهَ إِلَّا اللَّهُ تَلْطَفًا وَ رِفْعًا لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

'There is no god except Allah<sup>-azwj</sup>, ever, truly, truly! There is no god except Allah<sup>-azwj</sup> believing and ratifying! There is no god except Allah<sup>-azwj</sup> in worship and servitude (to serve as a slave)! There is no god except Allah<sup>-azwj</sup> Gentle and Kind! There is no god except Allah<sup>-azwj</sup> truly, truly! There is no god except Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

أَعِيدُ نَفْسِي وَ شَعْرِي وَ بَشْرِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ ذُرِّيَّتِي وَ دُنْيَايَ وَ جَمِيعَ مَنْ أَمْرُهُ يَغْنِبُنِي مِنْ شَرِّ كُلِّ مَنْ يُؤْذِينِي

I seek Refuge for myself, and my hair, and my skin, and my religion, and my family, and my wealth, and my children, and my offspring, and my world, and entirety of ones who matter concerns me! Assist me from evil of every one hurting me!

أَعِيذُ نَفْسِي وَ جَمِيعَ مَا رَزَقَنِي رَبِّي وَ مَا أَعْلَقْتُ عَلَيْهِ أَبْوَابِي وَ أَحَاطْتُ بِهِ جُدْرَانِي وَ جَمِيعَ مَا أَنْقَلَبْتُ فِيهِ مِنْ نِعَمِ اللَّهِ عَزَّ وَ جَلَّ وَ إِحْسَانِيهِ وَ جَمِيعَ إِخْوَانِي وَ أَحْوَابِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

I seek Refuge for myself and entirety of what my Lord<sup>-azwj</sup> has Graced me, and what I have closed my doors upon, and my walls surround with, and entirety of what I am turning in from bounties of Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Favours, and entirety of my brothers and sisters, from the believing men and the believing women!

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ بِأَسْمَائِهِ التَّامَّةِ الْكَامِلَةِ الْمُتَعَالِيَةِ الْمُتَيْفِقَةِ الشَّرِيفَةِ الشَّافِيَةِ الْكَرِيمَةِ الطَّيِّبَةِ الْفَاضِلَةِ الْمُبَارَكَةِ الطَّاهِرَةِ الْعُظْمَى الْعَظِيمَةِ الْمَخْزُونَةِ الْمَكْنُونَةِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ

With Allah<sup>-azwj</sup> the Magnificent, and with His<sup>-azwj</sup> Names, the Complete, the Perfect, the Exalted, the Beneficial, the Noble, the Healing, the Honourable, the Good, the Meritorious, the Blessed, the Pure, the Purified, the Magnificent, and Treasured, the Hidden which are neither surpassed by a righteous nor an immoral!

وَ بِأَمِّ الْكِتَابِ وَ فَاتِحَتِهِ وَ خَاتَمَتِهِ وَ مَا بَيْنَهُمَا مِنْ سُورَةٍ شَرِيفَةٍ وَ آيَةٍ كَرِيمَةٍ مُحْكَمَةٍ وَ شِفَاءٍ وَ رَحْمَةٍ وَ عُودَةٍ وَ بَرَكَاتٍ وَ بِالنُّورَةِ وَ الْإِنْجِيلِ وَ الزُّبُورِ وَ الْقُرْآنِ الْعَظِيمِ وَ بِصُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ بِكُلِّ كِتَابٍ أَنْزَلَهُ اللَّهُ عَزَّ وَ جَلَّ وَ بِكُلِّ رَسُولٍ أَرْسَلَهُ اللَّهُ عَزَّ وَ جَلَّ

And with Mother of the Book, and its beginning, and its ending, and whatever is between the two, from noble Chapters and honourable Decisive Verses, and healing, and Mercy, and refuge, and Blessings; and with the Torah, and the Evangel, and the Psalms, and the Magnificent Quran, and with Parchment of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>, and with every Book Allah<sup>-azwj</sup> Mighty and Majestic has Revealed, and with every Rasool<sup>-saww</sup> Sent by Allah<sup>-azwj</sup> Mighty and Majestic!

وَ بِكُلِّ بُرْهَانٍ أَطَهَّرَهُ اللَّهُ عَزَّ وَ جَلَّ وَ بِأَلَاءِ اللَّهِ وَ عِزَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ جَلَالِ اللَّهِ وَ قُوَّةِ اللَّهِ وَ عَظَمَةِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ مَنَعَةِ اللَّهِ وَ مَنِّ اللَّهِ وَ حِلْمِ اللَّهِ وَ عَفْوِ اللَّهِ وَ غُفْرَانِ اللَّهِ وَ مَلَائِكَةِ اللَّهِ وَ كُتُبِ اللَّهِ وَ أَنْبِيَاءِ اللَّهِ وَ رُسُلِ اللَّهِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ ص:

And with every proof Revealed by Allah<sup>-azwj</sup> Mighty and Majestic, and with the Favours of Allah<sup>-azwj</sup>, and Might of Allah<sup>-azwj</sup>, and Power of Allah<sup>-azwj</sup>, and Majesty of Allah<sup>-azwj</sup>, and Strength of Allah<sup>-azwj</sup>, and Magnificence of Allah<sup>-azwj</sup>, and Authority of Allah<sup>-azwj</sup>, and Prevention (Defence) of Allah<sup>-azwj</sup>, and Conferment of Allah<sup>-azwj</sup>, and Forbearance of Allah<sup>-azwj</sup>, and Pardon of Allah<sup>-azwj</sup>, and Forgiveness of Allah<sup>-azwj</sup>, and Angels of Allah<sup>-azwj</sup>, and Books of Allah<sup>-azwj</sup>, and Prophets of Allah<sup>-azwj</sup>, and Messengers<sup>-as</sup> of Allah<sup>-azwj</sup>, and Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!

وَ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ عِقَابِهِ وَ سَخَطِ اللَّهِ وَ نَكَالِهِ وَ مِنْ نَقَمَتِهِ وَ إِعْرَاضِهِ وَ صُدُودِهِ وَ خِذْلَانِهِ وَ مِنْ الْكُفْرِ وَ الْبَغْيِ وَ الْحَيْرَةِ وَ الشِّرْكِ وَ الشُّكِّ فِي دِينِ اللَّهِ



And I seek refuge with Allah<sup>-azwj</sup> from the Anger of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> consequential Punishment, and the Wrath of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> exemplary Punishment, and from His<sup>-azwj</sup> Vengeance, and His<sup>-azwj</sup> Turning away, and His<sup>-azwj</sup> Abandonment, and from the Kufr, and the hypocrisy, and the confusion, and the Shirk, and the doubt in the religion of Allah<sup>-azwj</sup>!

وَمِنْ شَرِّ يَوْمِ الْحُشْرِ وَ النُّشُورِ وَ الْمُؤَقِّفِ وَ الْحِسَابِ وَ مِنْ شَرِّ كِتَابٍ قَدْ سَبَقَ وَ مِنْ زَوَالِ النِّعْمَةِ وَ حُلُولِ النِّقْمَةِ وَ تَحَوُّلِ الْعَاقِبَةِ وَ مُوجِبَاتِ الْهَلَكَةِ وَ مَوَاقِفِ الْحِزْبِ وَ الْفَضِيحَةِ فِي الدُّنْيَا وَ الْآخِرَةِ

And from evil of the Day of Gathering, and the Publicity (of deeds), and the Pausing, and the Reckoning, and from evil of the book which has preceded, and from the decline of bounties, and permeation of scourges, and transformation of the well-being, and obliged destruction, and the pausing at disgrace, and the exposure in the world and the Hereafter!

وَ أُعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ هَوَى مُرِدٍ وَ قَرِينِ سَوْءٍ مُكْدٍ وَ جَارٍ مُوِدٍ وَ غِيٍّ مُطْعٍ وَ فُقْرٍ مُنْسٍ

And I seek Refuge with Allah<sup>-azwj</sup> the Magnificent, from whims straying, and evil companion plotting, and hurtful neighbour, and richness causing arrogance, and poverty causing forgetfulness!

وَ أُعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ قَلْبٍ لَا يَخْشَعُ وَ صَلَاةٍ لَا تَنْفَعُ وَ دُعَاءٍ لَا يُسْمَعُ وَ عَيْنٍ لَا تَدْمَعُ وَ بَطْنٍ لَا يَشْبَعُ وَ مِنْ نَصَبٍ وَ اجْتِهَادٍ يُوجِبَانِ الْعَذَابَ وَ مِنْ مَرَمٍ إِلَى النَّارِ وَ سُوءِ الْمُنْظَرِ فِي النَّفْسِ وَ الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ وَ عِنْدَ مُعَايِنَةِ مَلِكِ الْمَوْتِ ع

And I seek refuge with Allah<sup>-azwj</sup> the Magnificent from a heart nor being fearful, and Salat nor benefitting, and supplication nor heard, and eye nor shedding tears, and belly not satiating, and from hostility, and struggle obligating the Punishment, and from a return to the Hellfire, and the evil scenario regarding the self, and the family, and the wealth and the children, and at witnessing the Angel of death!

وَ أُعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِمَّا أَخَافُ وَ أَخْذَرُ وَ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجْمِ وَ مِنْ شَرِّ فَسَقَةِ الْجِنَّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ أَتْبَاعِهِ وَ أَتْبَاعِهِ وَ مِنْ شَرِّ السَّلَاطِينِ وَ أَتْبَاعِهِمْ

And I seek Refuge with Allah<sup>-azwj</sup> the Magnificent from evil of every creature He<sup>-azwj</sup> Seizes by its forelock, and from evil of every one with evil, and from what I fear, and am cautious of, and from evil of mischief of the Arabs and non-Arabs, and from evil of corruption of the Jinn and the human, and the Satan<sup>-la</sup>, and from evil of Iblees<sup>-la</sup> and his<sup>-la</sup> armies, and his<sup>-la</sup> followers, and from evil of the rulers and their followers!

وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ كُلِّ سَفِيمٍ وَ آفَةٍ وَ غَمٍّ وَ هَمٍّ وَ فَاقَةٍ وَ عُدْمٍ وَ مِنْ شَرِّ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ مِنْ شَرِّ الْمُسْتَقِ وَ الْفَجَارِ وَ الدُّعَارِ وَ الْحَسَادِ وَ الْأَشْرَارِ وَ السَّرَّاقِ وَ اللُّصُوصِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

And from evil of what descends 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 every sickness, and affliction, and sadness, and worry, and destitution, and lacking, and from evil of what is in the lands and the sea, and from evil of the corrupters, and the immoral, and the terrorists, and

the enviers, and the evil ones, and the thieves, and the robbers, and from evil of every animal He<sup>-azwj</sup> Seizes with its forelock. Surely, my Lord<sup>-azwj</sup> is upon the Straight Path!

اللَّهُمَّ إِنِّي أَسْتَجِيرُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ خَلَقْتَهُ وَأَحْتَرِسُ بِكَ مِنْهُمْ

O Allah<sup>-azwj</sup>! I detain myself with You<sup>-azwj</sup> from evil of all things You<sup>-azwj</sup> have Created, and guard with You<sup>-azwj</sup> from them!

وَأَعُوذُ بِاللَّهِ الْعَظِيمِ مِنَ الْحُرْقِ وَالْعُرْقِ وَالشَّرْقِ وَالْهُدْمِ وَالْحُسْفِ وَالْمَسْخِ وَالْحِجَارَةِ وَالصَّيْحَةِ وَالرَّيْلِ وَالْفَيْنِ وَالْعَيْنِ وَالصَّوَاعِقِ وَالْجُنُونِ وَالْجُدَامِ وَالْبَرَصِ وَالْأَمْراضِ وَالْأَقَاتِ وَالْمُصِيبَاتِ وَالْعَاهَاتِ وَأَكْلِ السَّبْعِ وَمِيتَةِ السَّوْءِ وَجَمِيعِ أَنْوَاعِ الْبَلَايَا فِي الدُّنْيَا وَالْآخِرَةِ

And I seek Refuge with Allah<sup>-azwj</sup> the Magnificent from the burning, and the drowning, and the choking, and the crushing, and the submergence, and the morphing, and the stones, and the scream, and the earthquake, and the discord, and the (evil) eye, and the lightning, and the insanity, and the leprosy, and the vitiligo, and the diseases, and the afflictions, and the difficulties, and the disabilities, and devoured by the predator, and the evil death, and entirety of types of affliction in the world and the Hereafter!

وَأَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَالْأَنْبِيَاءُ الْمُرْسَلُونَ وَخَاصَّةً بِمَا اسْتَعَاذَ مِنْهُ بِهِ مُحَمَّدٌ عَبْدُكَ وَرَسُولُكَ ص

And I seek Refuge with Allah<sup>-azwj</sup> the Magnificent, from evil of whatever the refuge was sought from by the Angels of Proximity, and the Messenger Prophets<sup>-as</sup>, and the special ones from what was sought refuge from by Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Rasools<sup>-as</sup>!

أَسْأَلُكَ أَنْ تُعْطِيَنِي مِنْ خَيْرِ مَا سَأَلُوا وَأَنْ تُعِيدَنِي مِنْ شَرِّ مَا اسْتَعَاذُوا وَأَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ

I ask You<sup>-azwj</sup> to Give me from the goodness what they had asked for, and to Shelter me from evil of what they had sought refuge from, and I ask You<sup>-azwj</sup> from the goodness, all of it, its current and its future, and I know of, from it and what I don't know!

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَاعْتَصَمْتُ بِاللَّهِ وَالْجَأْتُ ظَهْرِي إِلَى اللَّهِ وَ مَا تُؤْفِقِي إِلَّا بِاللَّهِ وَ مَا شَاءَ اللَّهُ وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ وَ مَا النَّصْرُ إِلَّا مِنَ عِنْدِ اللَّهِ وَ مَا صَبْرِي إِلَّا بِاللَّهِ

In the Name of Allah<sup>-azwj</sup> and by Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and I hold on to Allah<sup>-azwj</sup> and shelter my back to Allah<sup>-azwj</sup>, and inclination is only with Allah<sup>-azwj</sup>, and whatever Allah<sup>-azwj</sup> so Desires, and I delegate my affairs to Allah<sup>-azwj</sup>, and there is no Help except from the Presence of Allah<sup>-azwj</sup>, and my patience is not except with Allah<sup>-azwj</sup>!

وَنِعْمَ الْقَادِرُ اللَّهُ وَ نِعْمَ الْمُؤَلَّى اللَّهُ وَ نِعْمَ النَّصِيرُ اللَّهُ وَ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا اللَّهُ وَ لَا يَصْرِفُ السَّيِّئَاتِ إِلَّا اللَّهُ وَ لَا يَسُوِقُ الْخَيْرَ إِلَّا اللَّهُ وَ إِنَّ الْأَمْرَ كُلَّهُ بِيَدِ اللَّهِ وَ اسْتَكْفِي اللَّهُ بِاللَّهِ وَ اسْتَعْنِي بِاللَّهِ وَ اسْتَقِيلُ اللَّهَ وَ اسْتَعْيِثُ بِاللَّهِ وَ اسْتَغْفِرُ اللَّهَ

And best of the able ones is Allah<sup>-azwj</sup>, and best of the masters is Allah<sup>-azwj</sup>, and best of the helpers is Allah<sup>-azwj</sup>, and no one comes with the good news except Allah<sup>-azwj</sup>, and no one turns away the evil deeds except Allah<sup>-azwj</sup>, nor does anyone usher the goodness except Allah<sup>-azwj</sup>, and the Command, all of it is in the Hand of Allah<sup>-azwj</sup>, and I seek Sufficiency of Allah<sup>-azwj</sup> with

Allah<sup>-azwj</sup>, and I seek independence with Allah<sup>-azwj</sup>, and I seek resignation to Allah<sup>-azwj</sup>, and I cry for help with Allah<sup>-azwj</sup>, and I seek Forgiveness of Allah<sup>-azwj</sup>!

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَعَلَى أَنْبِيَاءِ اللَّهِ وَعَلَى رُسُلِ اللَّهِ وَمَلَائِكَةِ اللَّهِ وَعَلَى الصَّالِحِينَ مِنْ عِبَادِ اللَّهِ

And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and upon Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>, and upon Rasool-Allah<sup>-saww</sup>, and Angels of Allah<sup>-azwj</sup>, and upon the righteous ones from servants of Allah<sup>-azwj</sup>!

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَّا تَعْلَمُوا عَلَيَّ وَأُتُونِي مُسْلِمِينَ

***It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30] ‘Do not exalt yourselves against me and come to be submissively’ [27:31].***

كَتَبَ اللَّهُ لِلَّهِ لَأَعْلَبَنَّهُ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

***Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21].***

لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

***their plots will not harm you anything; Allah Encompasses with what they are doing [3:120].***

وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

***and Make for us to be a Guardian from You, and Make for us to be a persistent helper [4:75].***

إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

***when a people resolved to extend their hands towards you, but He Restrained their hands from you; [5:11].***

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

***and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].***

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ

***Every time they kindle the fire for the war, Allah Extinguishes it; [5:64].***

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ

***We said: “O fire! Become cool and safe upon Ibrahim!” [21:69].***

وَ زَادَكُمْ فِي الْخَلْقِ بَصْرَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

**and Increased you extensively regarding the people, therefore remember the Favours of Allah perhaps you would be successful' [7:69].**

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

**For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11].**

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

**'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].**

وَ قَرَّبْنَا بَحْيًا

**and We Drew him closer, whispering [19:52].**

وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا

**And We Elevated him to a high place [19:57].**

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

**the Beneficent would Make cordiality to be for them [19:96].**

وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَ لُتُصَنَعَ عَلَيَّ عَنِّي

**and I shall Cast upon you Love from Me, and for you to be reared before My Eyes" [20:39].**

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ وَ قَتَلْتَ نَفْسًا فَتَجَنَّبْنَاكَ مِنَ الْغَمِّ وَ فَتَنَّاكَ فُتُونًا

**When your sister walked over and she was saying, 'Shall I point you to one who will take his responsibility?' Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. And you killed a person, but We Saved you from the gloom and Tried you with a Trial. [20:40].**

لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

**'Do not fear! You have escaped from the unjust people' [28:25].**

لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ

**"Do not fear! Surely you will be the uppermost! [20:68].**

لَا تَخَافُ دَرْكًا وَ لَا تَخْشَىٰ

***Do not fear of being overtaken, nor be scared” [20:77].***

لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَ أَرَى

***He said: “Do not fear! I am with you both. I hear and I See” [20:46].***

لَا تَخَفْ ... إِنَّا مُنَجُّوكَ وَ أَهْلَكَ

***‘Neither fear nor grieve! We will rescue you and your family [29:33].***

وَ يُنصِّرُكَ اللَّهُ نَصْرًا عَظِيمًا

***And Allah will Help you with a Mighty Help [48:3].***

وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

***And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. Allah has Made a measure for all things [65:3].***

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَّاهُمْ نَضْرَةً وَ سُورًا

***Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11].***

وَ يَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا

***And he shall go back to his people joyful [84:9].***

وَ رَفَعْنَا لَكَ ذِكْرَكَ

***And We Raised your Zikr for you? [94:4].***

يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

***They are loving them like the love for Allah; and those who are believing are more intense in love for Allah; [2:165].***

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّثْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

***‘O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250].***

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

**Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173].**

فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ

**So they returned with a Favour from Allah and (His) Grace. No evil touched them [3:174].**

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

**They said: ‘Our Lord! We have been unjust to ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers’ [7:23].**

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].**

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

**Surely, it is an evil abode and (an evil) place to stay [25:66].**

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

**‘Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191].**

وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدَّلِّ وَ كَبِيرًا

**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, and exclaim His Greatness with exclamations’ [17:111].**

وَ مَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَ قَدْ هَدَانَا سُبُلَنَا وَ لَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

**And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12].**

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

**But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be!”, so it comes into being [36:82].**

فَسُبْحَانَ الَّذِي يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَ إِلَيْهِ تُرْجَعُونَ

**Therefore, Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83].**

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

**Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, [6:122].**

هُوَ الَّذِي أُيِّدَكَ بِبَصَرِهِ وَبِالْمُؤْمِنِينَ وَاللَّفَّ بَيْنَ فُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ فُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

**He is the One Who Assisted you with His Help and with the Momineen [8:62] And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63].**

سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ

**He said: "We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be prevailing!" [28:35].**

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

**Upon Allah we rely. 'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders' [7:89].**

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

**I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56].**

فَسْتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

**So, you will be remembering what I am saying to you, and I entrust my matters to Allah, surely Allah Sees the servants' [40:44].**

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

أَلَيْ مَسَّيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

**'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83].**

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

**'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْم اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

**In the Name of Allah the Beneficent, the Merciful [1:1] Alif Lam Meem [2:1] Allah, there is no god except He, the Living, the Eternal [2:255] Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen and are establishing the Salat, [2:3].**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

**Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while 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].**

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

**There is no compulsion in the Religion; the right way has been clarified from the error. Therefore the one who disbelieves in the tyrant and believes in Allah, so he has grasped the most trustworthy handhold, there would be no breaking for it; and Allah is Hearing, Knowing [2:256].**

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

**Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18] The Religion in the Presence of Allah is Al-Islam; [3:19].**

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**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 وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمَاتِ وَتُخْرِجُ الْمَمَاتِ مِنَ الْحَيِّ وَتَرْزُقُ 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].**

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ 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].**

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

**There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128].**

فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ

**'The Praise is for Allah, Who Rescued us from the unjust people' [23:28].**

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

**'The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34] Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35].**

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

**'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43].**

الْحَمْدُ لِلَّهِ الَّذِي فَضَّلْنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ

**And We had Given knowledge to Dawood and Suleyman, and they both said: 'The Praise is for Allah Who Preferred us over many of His Momineen servants' [27:15].**

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45].**

قَلِيلٌ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ وَ لَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

**So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36] And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37].**

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ

**Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18].**

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُخْرِجُ الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

**He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19].**

فَسُبْحَانَ الَّذِي يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَ إِلَيْهِ تُرْجَعُونَ

**Therefore, Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83].**

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُعْشِي 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 وَ خُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

**Call your Lord beseeking and secretly, surely He does not Love the aggressors [7:55].**

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَ ادْعُوهُ خَوْفًا وَ طَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

**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].**

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَ يَسْقِينِ وَ إِذَا مَرِضْتُ فَهُوَ يَشْفِينِ وَ الَّذِي يُؤْتِنِي ثَمَّ بِحُجَّتِي وَ الَّذِي أَطْعَمُنِي أَنِّي لِي حَاطَتِي يَوْمَ الدِّينِ

**The One Who Created me, so He Guides me [26:78] And the One Who Feeds me and Quenches me [26:79] And when I am sick, He Heals me [26:80] And the One Who will Cause me to die, then Revive me [26:81] And the One Who, I hope will Forgive my mistakes for me on the Day of Reckoning [26:82].**

رَبِّ هَبْ لِي حُكْمًا وَ اَلْحِفْنِي بِالصَّالِحِينَ وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَ اجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَ اغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ وَ لَا تُخْزِنِي يَوْمَ يُنْعَثُونَ يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

**Lord! Endow to me wisdom, and join me with the righteous ones [26:83] And Make for me a truthful tongue among the latter ones [26:84] And Make me to be from the inheritors of the Blissful Garden [26:85] And Forgive my father, for he was from the straying ones [26:86] And do not Disgrace on the Day they would be Resurrected [26:87] On a Day neither wealth**

**nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَحْمَةِ يَوْمِ  
يَعْدِلُونَ

**In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا فَالتَّالِيَاتِ ذِكْرًا إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ

**In the Name of Allah the Beneficent, the Merciful [1:1] By the ones lined out in rows [37:1] And the rebuking (Angels) rebuking [37:2] And the reciters of the Zikr [37:3] Surely, your God is One [37:4] Lord of the skies and the earth and what is between them, and Lord of the East [37:5].**

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَ يُفْتَنُونَ مِنْ كُلِّ جَانِبٍ دُخُورًا وَ لَهُمْ عَذَابٌ وَاصِبٌ  
إِلَّا مَنْ حَطَفَ الحَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

**Surely, We Adorned the sky of the world with an adornment of the planets [37:6] And a protection from every rebellious Satan [37:7] They cannot listen to the exalted assembly and they are being pelted at from every side [37:8] Being repelled, and for them is an eternal Punishment [37:9] Except (for the) one who violates the caution, so there pursues him a shooting star [37:10].**

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَعْظَمْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا  
شُوَاطِلٌ مِنْ نَارٍ وَ نَحَاسٍ فَلَا تَنْتَصِرَانِ

**O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33] So, which of the Favours of your Lord with you two belie? [55:32] Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ يُزِيدُ فِي الخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلِيمٌ  
كُلِّ شَيْءٍ قَدِيرٌ

**In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah, Originator of the skies and the earth, Maker of the Angels as primary messengers, two-winged, and three, and four. He Increases in the creation whatever He so Desires to. Surely, Allah is Able upon all things [35:1].**

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَ مَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

**Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, and He is the Mighty, the Wise [35:2].**

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

**He Particularises with His Mercy the one He so Desires to; and Allah is the Lord of Mighty Grace' [3:74].**

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

**And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82].**

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

**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].**

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَدَّهُ وَلَوْ عَلَىٰ أَدْبَارِهِمْ نُفُورًا

**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].**

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَشَاوَهُ 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].**

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ

**They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108].**

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ:

**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].**

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ

**and my inclination is only with Allah. Upon Him do I rely and to Him do I turn [11:88].**

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ

**And neither grieve for them nor come to be in constriction from what they are plotting [27:70].**

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

**Surely Allah is with those who are pious and those who are good doers [16:128].**

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

**And the king said, 'Come with him to me, I shall conclude for myself'. So when he spoke to him, he said, 'Surely, today you, in our presence, are a distinguished, trustworthy one [12:54].**

وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

**and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].**

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

**and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].**

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

**I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56].**

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

**And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163].**

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

**That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is the Protector of all things [6:102].**

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

**'He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return' [13:30].**

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

**O you people! Recall the Favour of Allah upon you. Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3].**

ذَلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

**That is Allah, your Lord. Blessed is Allah, Lord of the worlds [40:64].**

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**He is the Living. There is no god except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65].**

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

**Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9].**

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ تَبِّثْ أَفْئَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

**'O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250].**

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِنْ حَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

**Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21].**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

**He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِمِّنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

**He is Allah. There is no god except He; 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].**

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

**He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

**In the Name of Allah the Beneficent, the Merciful [1:1] 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].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

***In the Name of Allah the Beneficent, the Merciful [1:1] Say: 'I seek Refuge with Lord of Al Falaq [113:1] From evil of what He Created [113:2] And from evil of darkness when it spreads [113:3] And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5].***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْغَيْبَةِ وَالنَّاسِ

***In the Name of Allah the Beneficent, the Merciful [1:1] Say: 'I seek Refuge with Lord of the people [114:1] King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6].***

اللَّهُمَّ مَنْ أَرَادَ بِي شَرًّا أَوْ بِأَهْلِي شَرًّا أَوْ بِأَسَا أَوْ صَرًّا فَاقْطَعْ رَأْسَهُ وَاصْرِفْ عَنِّي سُوءَهُ وَ مَكْرُوهَهُ وَ اقْطَعْ عَنِّي لِسَانَهُ وَ احْبِسْ كَيْدَهُ وَ ارْزُقْ عَنِّي إِزَادَتَهُ

O Allah<sup>-azwj</sup>! One who intends evil with me, or evil with my family, or problems, or harm, Suppress his head and Turn his evil and his abhorrence away from me, and tie a knot in his tongue from me and Withhold his plot (and) Return his (evil) intention from me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ مِنَ الْكُفْرِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا ذَكَرَكَ الذَّاكِرُونَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Guided us through him<sup>-saww</sup> from the Kufr, the most superior of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> creatures, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as the ones doing Zikr have done Your<sup>-azwj</sup> Zikr!

وَ اغْفِرْ لَنَا وَ لِآبَائِنَا وَ لِأُمَّهَاتِنَا وَ ذُرِّيَّاتِنَا وَ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ وَ مُنْتَزِلُ الْبَرَكَاتِ وَ دَافِعُ السَّيِّئَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Forgive for us and for our fathers and for our mothers, and our offsprings, and entirety of the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead, and Follow it up between us and them with the goodness, You<sup>-azwj</sup> are Responder to the supplications and Descender of the Blessings, and Repeller of the evil deeds, You<sup>-azwj</sup> are Able upon all things!'

اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ دِينِي وَ دُنْيَايَ وَ أَهْلِي وَ أَوْلَادِي وَ عِبَالِي وَ أَمَانَتِي وَ جَمِيعَ مَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّهُ لَا تَضِيغُ صَنَائِعُكَ وَ لَا تَضِيغُ وَدَائِعُكَ وَ لَا يُجِيرُنِي مِنْكَ أَحَدٌ

O Allah<sup>-azwj</sup>! I entrust to You<sup>-azwj</sup> my religion, and my world, and my family, and my children, and my dependants, and my entrustments, and entirety of what You<sup>-azwj</sup> have Favoured with upon me in the world and the Hereafter! Neither does Your<sup>-azwj</sup> Making goes to waste nor are Your<sup>-azwj</sup> entrustments wasted, nor can anyone shelter me from You<sup>-azwj</sup>!

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

O Allah<sup>-azwj</sup>! ***Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]!***

إِلَى هُنَا وَ الزِّيَادَةُ عَلَى هَذَا مِنَ الْكِتَابِ فَإِنِّي أَرْجُوكَ وَ لَا أَرْجُو أَحَدًا سِوَاكَ فَإِنَّكَ اللَّهُ الْعُفُورُ الرَّحِيمُ

Up to over here, and the increase upon this is from the book: 'I hope to You<sup>-azwj</sup> and do not hope to anyone besides You<sup>-azwj</sup>, for You<sup>-azwj</sup> are Allah<sup>-azwj</sup> the Forgiver the Merciful!

اللَّهُمَّ أَدْخِلْنِي الْجَنَّةَ وَ نَجِّنِي مِنَ النَّارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Admit me into the Paradise and Save me from the Hellfire by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

وَ ذَكَرَ فِي النُّسْخَةِ الَّتِي نُقِلَ مِنْهَا إِلَى هَاهُنَا آخِرَ الدُّعَاءِ وَ الزِّيَادَةُ مِنْ كِتَابِ النُّسْخَةِ الَّتِي نُقِلَ مِنْهَا.

And he mentioned in the copy which we have copied from up to over here as end of the supplication, and the increase is from the copy which had had copied from".<sup>339</sup>

أَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ رَحِمَهُ اللَّهُ نَقْلًا مِنْ حِطِّ الشَّهِيدِ مُحَمَّدِ بْنِ مَكِّيٍّ قَدَّسَ اللَّهُ رُوحَهُ لِلصَّادِقِ ع وَ قَدْ كَانَ فِيهِ أَدْعِيَةٌ لِلْكَاطِمِ وَ الرِّضَا عَلَيْهِمَا السَّلَامُ أَيْضًا

I am saying, 'I found in the handwriting of the Sheykh Muhammad Bin Ali Al-Jabaie, may Allah<sup>-azwj</sup> Mercy him, from handwriting of the Sheykh Muhammad Bin Makky, may Allah<sup>-azwj</sup> Sanctify his soul, (a supplication) of Al-Sadiq<sup>-asws</sup>, and in it were supplications of Al-Kazim<sup>-asws</sup>, and Al-Reza<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both as well.

وَ هَذَا لَفْظُهُ هَذِهِ مِنْ دَعَوَاتِ مَوْلَانَا الْإِمَامِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ ع فِي دَخْلَانِهِ عَلَى الْمَنْصُورِ وَ قَدْ ذَكَرَ صَاحِبُ الْإِسْتِذْرَاكِ مِنْهَا ثَلَاثًا وَ عَشْرِينَ وَ هُوَ يَرْوِي عَنِ الشَّيْخِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قُلُوبِيهِ وَ طَبَقَتِهِ وَ عَنْ جَمَاعَةٍ بِمِصْرَ وَ خُرَاسَانَ

And this is its wording, and this is from supplications of our Master the Imam<sup>-asws</sup> Abu Abdullah Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> during his entry to see Al-Mansour, and the author of 'Al-Istidrak' has mentioned twenty-three from it, and it is reported from the Sheykh Abu Al Qasim Ja'far Bin Muhammad Bin Qawlway and his group, and from a group at Egypt and Khurasan.

وَ قَدْ كَانَ فِي الرِّوَايَةِ تَهْدُدُ الْمَنْصُورَ لَهُ بِالْقَتْلِ وَ مُشَافَهَتُهُ بِهِ بَعْضَ الْأَخْيَانِ دُعَاؤُهُ عَلَيْهِ السَّلَامُ لَمَّا قَدِمَ إِبْرَاهِيمُ بْنُ جَبَلَةَ إِلَى الْمَدِينَةِ عَنِ الْمَنْصُورِ وَ أَتْبَعَهُ رِسَالَتُهُ اللَّهُمَّ أَنْتَ تَقْتِي فِي كُلِّ كَرْبٍ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ السَّيِّدِ

And in the report was the threatening by Al-Mansour to him<sup>-asws</sup> of the killing, and his meeting with him<sup>-asws</sup> in some of the times. He summoned him<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, when Ibrahim Bin Jabala arrived to Al-Medina from Al-Mansour and delivered his letter to him<sup>-asws</sup>, (he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my truth is every distress!' – up to the end of what has already passed in the report of the Seyyid.

ثُمَّ قَالَ دُعَاؤُهُ ع عِنْدَ خُرُوجِهِ إِلَيْهِ لِلرُّكُوبِ اللَّهُمَّ بِكَ أَسْتَفْتِيحُ إِلَى آخِرِ الدُّعَاءِ



Then he said, 'His<sup>-asws</sup> supplication for the distress at his<sup>-asws</sup> going out to him: 'O Allah<sup>-azwj</sup>! With You<sup>-azwj</sup>, I begin!' – up to end of the supplication'.

ثُمَّ قَالَ لَمَّا دَخَلَ الْكُوفَةَ وَ صَلَّى رَكَعَتَيْنِ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ إِلَى آخِرِ الدُّعَاءِ

Then he<sup>-asws</sup> said when he<sup>-asws</sup> entered Al-Kufa and prayed two Cycles Salat: 'O Allah<sup>-azwj</sup>! Lord of the seven skies!' – up to end of the supplication'.

ثُمَّ قَالَ دُعَاؤُهُ ع وَ قَدْ أَخَذَ بِمَجَامِعِ سِتْرِ الْمَنْصُورِ وَ كَانَ أَمَرَ الْمُسَيَّبِ بْنِ زُهَيْرٍ بِقَتْلِهِ إِذَا دَخَلَ يَا إِلَهَ جِبْرِئِيلَ إِلَى قَوْلِهِ تَوَلَّيْتُ فِي هَذِهِ الْعِدَاةِ وَ لَا تُسَلِّطُهُ عَلَيَّ وَ لَا عَلَى أَحَدٍ مِنْ خَلْقِكَ بِشَيْءٍ لَا طَاقَةَ لِي بِهِ

Then he said, 'His<sup>-asws</sup> supplication while he<sup>-asws</sup> had grabbed the curtain of Al-Mansour, and he had ordered Al-Musayyab Bin Zuheyr to kill him<sup>-asws</sup> as soon as he<sup>-asws</sup> enters: 'O God<sup>-azwj</sup> of Jibraeel<sup>-as</sup>!' – up to his<sup>-asws</sup> words: 'Take charge of me in this morning, and do not let him nor anyone of Your<sup>-azwj</sup> creatures to prevail upon me with anything there is no endurance for me with it!'

ثُمَّ قَالَ دُعَاؤُهُ ع عِنْدَ نَظَرِهِ إِلَى الْمَنْصُورِ وَ رَوَاهُ عَنْ جَدِّهِ رَسُولِ اللَّهِ ص أَنَّ جِبْرِئِيلَ أَهْدَاهُ إِلَى عَلِيِّ ع لَيْلَةَ الْأَخْرَابِ لِيُدْفَعَ الشَّيْطَانَ وَ السُّلْطَانَ وَ الْعَرَقَ وَ الْحَرْقَ وَ الْهَدْمَ وَ السَّبْعَ وَ اللَّصَّ فَصُرِفَ عَنْهُ كَيْدُ الْمَنْصُورِ وَ اعْتَذَرَ إِلَيْهِ وَ حَبَاهُ اللَّهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتِي لَا تَنَامُ إِلَى آخِرِ الدُّعَاءِ

Then he said, 'His<sup>-asws</sup> supplication at his<sup>-asws</sup> looking at Al-Mansour, and it reported from his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> that Jibraeel<sup>-as</sup> had gifted it to Ali<sup>-azwj</sup> on the night of (battle of) Al-Ahzaab to repel the Satan<sup>-la</sup>, and the ruler, and the drowning, and the burning, and the crushing, and the predator, and the thief, so the plot of Al-Mansour was turned away from him<sup>-asws</sup>, and he apologised to him<sup>-asws</sup> and loved him<sup>-asws</sup> (instead): 'O Allah<sup>-azwj</sup>! Guard us with Your<sup>-azwj</sup> Eye which does not sleep!' – up to end of the supplication'.

ثُمَّ قَالَ تَحْمِيدُهُ ع عِنْدَ انْصِرَافِهِ عَنْهُ مُكْرَمًا الْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ فَيُجِيبُنِي إِلَى آخِرِ الدُّعَاءِ

Then he said, 'His<sup>-asws</sup> praising at his<sup>-asws</sup> leaving from him honourably: 'The Praise is for Allah<sup>-azwj</sup> Who I supplicate to so He<sup>-azwj</sup> Answers me!' – up to end of the supplication'.

ثُمَّ قَالَ دُعَاؤُهُ ع فِي دَخَلَةِ أُخْرَى فَأَكْرَمَهُ رَوَاهُ وَلَدَهُ مُوسَى ع اللَّهُمَّ يَا خَالِقَ الْخُمْسَةِ وَ رَبَّ الْخُمْسَةِ أَسْأَلُكَ بِحَقِّ الْخُمْسَةِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُصْرِفَ أَدْبَتَهُ وَ مَعْرَتَهُ عَنِّي وَ تَرْزُقَنِي مَعْرُوفَهُ وَ مَوَدَّتَهُ

Then he said, 'His<sup>-asws</sup> supplication during another entry, so he (Al-Mansour) honoured him. It is reported by his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! O Creator of the five, and Lord<sup>-azwj</sup> of the five! I ask You<sup>-azwj</sup> by the right of the five to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Divert its harm and its bitterness away from me, and Grace me his act of kindness and his cordiality!'

دُعَاؤُهُ ع فِي دَخَلَةِ أُخْرَى عَلَيْهِ رَوَاهُ الْفَضْلُ بْنُ الرَّبِيعِ وَ أَخْبَرَهُ أَنَّهُ أَمَانٌ مِنَ الْعَرَقِ وَ الْحَرْقِ وَ الْأَغْدَاءِ وَ أَنَّهُ نَزَلَ بِهِ جِبْرِئِيلُ ع يَوْمَ الْأَخْرَابِ جَمَعْتُهُ مِنْ رَوَايَاتٍ

His<sup>-asws</sup> supplication during another entry to him (Al-Mansour). It is reported by Al-Fazl Bin Rabie, and he<sup>-asws</sup> informed him that it was safety from the drowning, and the burning, and the enemies, and that Jibraeel<sup>-as</sup> had descended with it on the day of (battle of) Al-Ahzaab. He collected it from (various) reports: -

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى سَرِيعِ الْحِسَابِ اللَّهُمَّ إِنِّي أَعُوذُ بِنُورِ قُدْسِكَ وَ عَظَمَةِ طَهَارَتِكَ وَ تَرَكُّبَةِ جَلَالِكَ مِنْ كُلِّ آفَةٍ وَ غَاةٍ وَ طَارِقِ الْإِنْسِ وَ الْجِنِّ  
إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ

**'Allah Testifies that there is no god except Him [3:18] – up to - Allah is Quick of the Reckoning [3:19].** O Allah<sup>-azwj</sup>! I seek Refuge with the Noor of Your<sup>-azwj</sup> Holiness, and Magnificence of Your<sup>-azwj</sup> Purity, and Purity of Your<sup>-azwj</sup> Majesty, from every affliction and disability, and knockers of the humans and the Jinn except a knocker knocking with goodness!

اللَّهُمَّ أَنْتَ عِمَادِي فِيكَ أَعُوذُ وَ أَنْتَ مَلَاذِي فِيكَ أَلُوذُ يَا مَنْ ذَلَّتْ لَهُ رِقَابُ الْجَبَابِرَةِ وَ حَضَعَتْ لَهُ مَعَالِيظُ الْفِرَاعِيَةِ أَعُوذُ بِجَلَالِ وَجْهِكَ وَ كَرَمِ جَلَالِكَ مِنْ خَيْرِيكَ وَ كَشْفِ سِتْرِكَ وَ نَسْيَانِ ذِكْرِكَ وَ الْإِضْرَابِ عَنْ شُكْرِكَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Refuge, so I seek Refuge with You<sup>-azwj</sup> and You<sup>-azwj</sup> are my Shelter, so I seek Shelter with You<sup>-azwj</sup>! O One the necks of tyrants are humbled to, and the harshness of the Pharaohs<sup>-la</sup> is humbled to! I seek Refuge by the Majesty of Your<sup>-azwj</sup> Face and Honour of Your<sup>-azwj</sup> Majesty Your<sup>-azwj</sup> Disgracing, and uncovering Your<sup>-azwj</sup> curtain, and forgetfulness of Your<sup>-azwj</sup> Zikr, and the turning away from thanking You<sup>-azwj</sup>!

أَنَا فِي كَتِفِكَ مِنْ لَيْلِي وَ نَهَارِي وَ نَوْمِي وَ قَرَارِي وَ طَلْعِي وَ اسْتِقْرَارِي ذِكْرِكَ شِعَارِي وَ تَنَاوُكُ دِنَارِي لَا إِلَهَ إِلَّا أَنْتَ تَنْزِيهَا لِيُوجِّهَكَ وَ كَرَمًا لِسُبْحَاتِ وَجْهِكَ

I am in Your<sup>-azwj</sup> Protection from my night, and my day, and my sleep and my travelling, and my restlessness and my stability! Doing Your<sup>-azwj</sup> Zikr is my slogan, and lauding You<sup>-azwj</sup> is my blanket! There is no god except You<sup>-azwj</sup>, respect for Your<sup>-azwj</sup> Face, and honour for glorification of Your<sup>-azwj</sup> Face!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْرِ لِي كَتِفَكَ وَ قِنِي شَرَّ عَذَابِكَ وَ اضْرِبْ عَلَيَّ سُرَادِقَاتِ جَفْظِكَ وَ وَقِي رُوعِي بِخُرْمَتِكَ وَ احْفَظْ عِنَايَتَكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ وَقِي رُوعِي بِخَيْرٍ وَ أَمْنٍ وَ سِتْرٍ وَ جَفْظِ مِنْكَ

Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Flow Your<sup>-azwj</sup> Protection for me, and Save me from evil of Your<sup>-azwj</sup> Punishment, and Strike Your<sup>-azwj</sup> Pavilion of Your<sup>-azwj</sup> Protection upon me, and Save my awe by Your<sup>-azwj</sup> Sanctity, and Preserve Your<sup>-azwj</sup> Favours, O most Merciful of the merciful ones, and Save my awe with goodness, and safety, and concealment, and Protection from You<sup>-azwj</sup>!

سُبْحَانَكَ وَ الْحَمْدُ لِلَّهِ عَدَدَ الرَّمْلِ وَ الْحُصَى سُبْحَانَكَ وَ الْحَمْدُ لِلَّهِ عَدَدَ قَطْرَاتِ مَاءِ الْبَحَارِ سُبْحَانَكَ وَ لَكَ الْحَمْدُ عَدَدَ قَطْرَاتِ الْأَمْطَارِ

Glory be to You<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup> of the number of grains of sand and the pebbles! Glory be to You<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup> of the number of drops of water of the ocean! Glory be to You<sup>-azwj</sup>, and for You<sup>-azwj</sup> is the Praise of the number of drops of rains!

سُبْحَانَكَ وَ الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَاهُ الْمُحْصُونَ وَ تَكَلَّمَ بِهِ الْمُتَكَلِّمُونَ وَ فَوْقَ ذَلِكَ وَ قَدَّرَ ذَلِكَ إِلَى مُنْتَهَى قُدْرَتِكَ يَا دَا الْجَلَالَ وَ الْإِكْرَامَ.

Glory be to You<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup> of the number of what the counters count, and the speaker speak with, and above that, and a measure of that up to Your<sup>-azwj</sup> ultimate Estimation, O with the Majesty and the Benevolence!<sup>340</sup>

دُعَاؤُهُ عِ فِي دَخْلَةِ أُخْرَى رَوَاهُ الرَّبِيعُ وَ قَدْ أَعْلَظَ لَهُ الْقَوْلَ وَ جَدَّبَ السَّيْفَ إِلَى آخِرِهِ فَأَكْرَمَهُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ بِوَجْهِكَ الَّذِي لَا يُضَامُ وَ بِقُدْرَتِكَ عَلَى خَلْقِكَ وَ بِإِحْتِصَانِكَ نَبِيَّكَ مُحَمَّدًا ص أَنْتَ الْمُنْجِي مِنَ الْهَلَكَاتِ

His<sup>-asws</sup> supplication during another entry, reported by Al-Rabie, and he had been harsh with him<sup>-asws</sup> in words and had drawn the sword' – up to its end, but (instead) honoured him<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Eye which does not sleep, and By Your<sup>-azwj</sup> Strength which cannot be breached, and by Your<sup>-azwj</sup> Power upon Your<sup>-azwj</sup> creatures, and by Your<sup>-azwj</sup> Particularising Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, You<sup>-azwj</sup> are the Saviour from the destruction!

أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ ص وَ أَدْرَأُ بِكَ فِي نَحْوِهِ فَكَفَيْتَنِي يَا كَافِي مُحَمَّدٍ الْأَخْرَابِ وَ إِبْرَاهِيمَ التَّمْرُودِ

I draw closer to You<sup>-azwj</sup> through Muhammad<sup>-saww</sup> and rotate by You<sup>-azwj</sup> into his (Al-Mansour's) own throat, so Suffice me of him, O Sufficer of Muhammad<sup>-saww</sup> from the confederates, and Ibrahim<sup>-as</sup> from Nimrod<sup>-la</sup>!

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِي حَسْبِي ثُمَّ هُوَ حَسْبِي وَ حَسْبِي اللَّهُ وَ نِعْمَ الْوَكِيلُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup>! I do not associate anything with Him<sup>-azwj</sup>! Sufficient for me is the Sustainer from the sustained ones! Sufficient for me is the Nourisher from the nourished ones! Sufficient for me is the Creator from the Created beings! Sufficient for me is the One Who has not ceased to be Sufficient for me! He<sup>-azwj</sup> is Sufficient for me, then He<sup>-azwj</sup> is Sufficient for me! Sufficient for me is Allah<sup>-azwj</sup> and is the best Protector! There is no god except He<sup>-azwj</sup>! I have relied upon Him<sup>-azwj</sup> and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne!

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ احْفَظْنِي بِوَجْهِكَ الَّذِي لَا يُرَامُ وَ بِقُدْرَتِكَ عَلَى خَلْقِكَ

O Allah<sup>-azwj</sup>! Guard me with Your<sup>-azwj</sup> Eye, which does not sleep, and Protect me with Your<sup>-azwj</sup> Strength which cannot be breached, and by Your<sup>-azwj</sup> Power upon Your<sup>-azwj</sup> creatures!

اللَّهُمَّ لَا أَهْلِكُكَ وَ أَنْتَ رَجَائِي أَنْتَ أَجَلٌ وَ أَكْبَرُ مِمَّا أَخَافُ وَ أَحْذَرُ بِاللَّهِ أَسْتَنْجِحُ وَ بِاللَّهِ أَسْتَنْجِحُ وَ بِمُحَمَّدٍ ص أُتَقِي

O Allah<sup>-azwj</sup>! I cannot be destroyed while You<sup>-azwj</sup> are my hope! You<sup>-azwj</sup> are more Majestic and Greater than what I fear and am cautious of! With Allah<sup>-azwj</sup> I begin, and with Allah<sup>-azwj</sup> I am successful, and in Muhammad<sup>-saww</sup> I trust!

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَ مِيكَائِيلَ فَإِنِّي أَدْرَأُ بِكَ فِي نَحْوِهِ وَ أَسْتَعِينُ بِكَ عَلَيْهِ فَأَكْفِنِيهِ يَا كَائِنِي مُوسَى فِرْعَوْنَ وَ يَا كَائِنِي مُحَمَّدٍ الْأَحْزَابِ-.

O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>! I rotate with you (the evil) in to his (Al-Mansour's) neck, and I seek Assistance with You<sup>-azwj</sup> against him, so Suffice me of him, O Sufficer of Musa<sup>-as</sup> from Pharaoh<sup>-la</sup>, and O Sufficer of Muhammad<sup>-saww</sup> from the confederates!''<sup>341</sup>

دُعَاؤُهُ ع فِي دَخْلَةِ أُخْرَى رَوَاهُ عَنِ السَّيِّدِ زَيْدِ الْعَلَوِيِّ الْغُرَيْضِيِّ بِمَضْرُؤٍ يَا مَنْ لَا يُضَامُ وَ لَا يُرَامُ يَا مَنْ تَوَاصَلَتْ بِهِ الْأَرْحَامُ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الَّذِينَ حَقُّهُمْ عَلَيْكَ مِنْ فَضْلِ حَقِّكَ عَلَيْهِمْ يَا حَافِظَ الْعُلَامَةِ لِصَلَاحِ أَبِيهِمَا احْفَظْنِي لِرَسُولِ اللَّهِ ص.

His<sup>-asws</sup> supplication during another entry, (reported) from the Seyyid Zayd Al-Alawy Al-Areyzi, at Egypt: 'O One Who is neither breached nor violated! O One the kinships are connected by! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, those whose rights are upon You<sup>-azwj</sup>, from the Grace of Your<sup>-azwj</sup> rights upon them<sup>-asws</sup>! O Protector of the two boys due to their being righteous with their fathers! Protect me for Rasool-Allah<sup>-saww</sup>!''<sup>342</sup>

قَالَ الْمُؤَلِّفُ يَنْبَغِي إِذَا قَالَ الدَّاعِي احْفَظْنِي لِرَسُولِ اللَّهِ ص أَنْ يَقُولَ وَ أَهْلَ بَيْتِهِ الطَّاهِرِينَ لِأَنَّهُ لَا وُصُولَ إِلَى رَسُولِ اللَّهِ إِلَّا بِأَهْلِ بَيْتِهِ وَ لَا وُصُولَ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِبَيْتِهِ ص وَ لِأَنَّ لَسْنَا هُمْ صَلَّى اللَّهُ عَلَيْهِمْ.

**Note** – The compiler said, 'It is appropriate when the supplicater says, 'Protect me for Rasool-Allah<sup>-saww</sup>', that he should be saying, 'And People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Pure!', because there is no arrival to Rasool-Allah<sup>-saww</sup> except through People<sup>-asws</sup> of his<sup>-saww</sup> Household, and there is no arrival to Allah<sup>-azwj</sup> Mighty and Majestic except through His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and because we are not for them<sup>-asws</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon them<sup>-asws</sup>!'

دُعَاؤُهُ ع فِي دَخْلَةِ أُخْرَى رَوَى أَنَّهُ عَلَّمَهُ إِيَّاهُ رَسُولُ اللَّهِ ص فِي مَنَامِهِ اللَّهُمَّ قَدْ أَكْذَى الطَّلَبُ وَ أَغْيَبَتِ الْحِيلَةُ إِلَّا إِلَيْكَ وَ دَرَسَتِ الْأَمَالُ وَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ وَ حَابَتِ التَّقَةُ وَ أَخْلَفَ الظُّلُّ إِلَّا بِكَ وَ كَذَبَتِ الْأَلْسُنُ وَ أَخْلَقَتِ الْعِدَاتُ إِلَّا عِدَّتَكَ

His<sup>-asws</sup> supplication during another entry. It is reported that Rasool-Allah<sup>-saww</sup> had taught him<sup>-asws</sup> in his<sup>-asws</sup> dream: 'O Allah<sup>-azwj</sup>! The seeking has intensified, and the means have exhausted except to You<sup>-azwj</sup>, and the aspirations have been tested and the hopes are cut off except from You<sup>-azwj</sup>, and the trust has been disappointed and the thoughts have been opposed from with You<sup>-azwj</sup>, and the tongues have been belied, and the norms have been contradicted except Your<sup>-azwj</sup> Norms!

اللَّهُمَّ إِنِّي أَجِدُ سُبُلَ الْمَطَالِبِ إِلَيْكَ مُشْرَعَةً وَ مَنَاهِلَ الدُّعَاءِ لَكَ مُفْتَحَةً وَ أَجِدُكَ لِدُعَاتِكَ بِمَوْضِعِ إِجَابَةٍ وَ لِلصَّارِحِ إِلَيْكَ بِمَرَصِدِ إِعَانَةٍ وَ أَنَّ فِي اللَّهْفِ إِلَى جُودِكَ مِنَ الرِّضَا بِضَمَانِكَ عَوْضًا مِنْ مَنَعِ الْبَاخِلِينَ وَ مَنُودِحَةً عَمَّا فِي أَيْدِي الْمُسْتَأْتِرِينَ

O Allah<sup>-azwj</sup>! I find ways of the seeking to You<sup>-azwj</sup> being open, and the sources of supplication to You<sup>-azwj</sup> accessible, and I find You<sup>-azwj</sup> to be in place of Answering to Your<sup>-azwj</sup> supplicater, and waiting to Help for the one crying out to You<sup>-azwj</sup>, and that in the yearning to Your<sup>-azwj</sup>

<sup>341</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 9

<sup>342</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 10

Generosity from the Satisfaction of Your<sup>-azwj</sup> Guarantee is a compensation from prevention by the stingy ones, and a distraction from what is in the hands of the preferring ones!

وَأَعْلَمُ أَنَّكَ لَا تُحْجِبُ عَنِّ خَلْقِكَ إِلَّا أَنْ تُحْجِبَهُمُ الْأَعْمَالُ ذُنُوبَكَ فَاعْلَمْ أَنَّ أَفْضَلَ زَادِ الرَّاحِلِ إِلَيْكَ عِزْمُ الْإِرَادَةِ وَ حُضُوعُ الْإِسْتِغَاثَةِ وَ قَدْ نَاجَاكَ بِعِزْمِ الْإِرَادَةِ وَ حُضُوعِ الْإِسْتِغَاثَةِ قَلْبِي

And I know that You<sup>-azwj</sup> do not Veil from Your<sup>-azwj</sup> creatures except if the deeds veil them from You<sup>-azwj</sup>, so Know that the best provision of the departure to You<sup>-azwj</sup> is the determined will, and humbleness of the crying for help, and I am whispering to You<sup>-azwj</sup> with the determined will and humble submission of my heart!

فَأَسْأَلُكَ اللَّهُمَّ بِكُلِّ دَعْوَةٍ دَعَاكَ بِهَا رَاجٍ بَلَّغْتَهُ بِهَا أَمَلَهُ أَوْ صَارِحٍ أَعْنَتَ صَرَخْتَهُ أَوْ مَلْهُوفٍ مَكْرُوبٍ فَرَجَّتَ عَنْهُ وَ لَيْلِكَ الدَّعْوَةَ عَلَيْكَ حَقِّي وَ عِنْدَكَ مَنَزِلَةٌ إِلَّا صَلَّيْتُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ خَلَّصْتَنِي مِنْ كُلِّ مَكْرُوهٍ وَ فَعَلْتَ بِي كَذَا وَ كَذَا.

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, with every supplication supplicated to You<sup>-azwj</sup> with by a hopeful one hoping with it, or a crier for help crying out, or a desperate distressed one You<sup>-azwj</sup> have Relieved from, and there is a right upon You<sup>-azwj</sup>, and a status in Your<sup>-azwj</sup> Presence for that supplication, please Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and finish me from every abhorrence, and Do such and such with me!"<sup>343</sup>

دُعَاؤُهُ ع فِي دَخَلَةِ أُخْرَى اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُسْتَكِي وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

His<sup>-asws</sup> supplication during another entry: 'O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, and to You<sup>-azwj</sup> is the complaint, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

اللَّهُمَّ أَنْتَ الْأَوَّلُ الْقَدِيمُ وَ الْآخِرُ الدَّائِمُ وَ الدَّيَّانُ يَوْمَ الدِّينِ تَفَعَّلْ مَا تَشَاءُ بِلَا مُعَالَبَةٍ وَ تُعْطِي مَنْ تَشَاءُ بِلَا مَنِّ وَ تُقْضِي مَا تَشَاءُ بِلَا ظُلْمٍ وَ تُدَاوِلُ الْأَيَّامَ بَيْنَ النَّاسِ وَ يَرْكَبُونَ طَبَقًا عَنِّي طَبَقِي

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the First, the Ancient, and the Last, the Permanent, and the Judge on the Day of Reckoning! You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Desire without being overcome, and You<sup>-azwj</sup> Give the one You<sup>-azwj</sup> Desire to without any reproach, and You<sup>-azwj</sup> Decree whatever You<sup>-azwj</sup> Desire without injustice, and You<sup>-azwj</sup> Alternate the days between the people, and they are indulging in a state from a state!

وَ أَسْأَلُكَ مِنْ خَيْرِكَ خَيْرٌ مَا أَرْجُو وَ مَا لَا أَرْجُو وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا أَخْذَرُ وَ مَا لَا أَخْذَرُ إِنْ خَدَلْتُ فَبَعْدَ تَمَامِ الْحُجَّةِ وَ إِنْ عَصَمْتُ فَتَمَامِ النِّعْمَةِ

And I ask You<sup>-azwj</sup> from Your<sup>-azwj</sup> goodness, goodness what I am hoping for and I am not hoping for, and I seek Refuge with You<sup>-azwj</sup> from evil of what I am cautious of and I am not cautious of, if You<sup>-azwj</sup> Abandon, it would be after the complete argument, and if You<sup>-azwj</sup> Protect, it would be completion of the bounty!

يَا صَاحِبَ مُحَمَّدٍ ص يَوْمَ حُنَيْنٍ وَ يَا صَاحِبَ عَلِيٍّ يَوْمَ صِفِّينَ وَ يَا مُبِيرَ الْجَبَارِينِ وَ يَا عَاصِمَ النَّبِيِّينَ أَسْأَلُكَ بِ بِسْمِ وَ الْقُرْآنِ الْحَكِيمِ

O Companion of Muhammad<sup>-saww</sup> on the day of (battle of) Hunayn, and O Companion of Ali<sup>-asws</sup> on the day of (battle of) Siffeen, and O Amputator of the tyrants, and O Protector of the Prophets<sup>-as</sup>! I ask You<sup>-azwj</sup> by, **Ya Seen [36:1] By the Wise Quran [36:2]**.

وَأَسْأَلُكَ بِطَهِّ وَ الْقُرْآنِ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَرْزُقَنِي تَأْيِيداً تَرْبِطُ بِهِ أَحَاشِي [جَاشِي] وَ تَسُدُّ بِهِ خَلْجِي وَ أَدْرُوكَ [أَدْرَأُ بِكَ] فِي حُجُورِ الْأَعْدَاءِ يَا كَرِيمُ هَا أَنَا دَا فَاصْنَعْ بِي مَا شِئْتَ لَنْ يُصِيبَنِي إِلَّا مَا كَتَبْتَ لِي أَنْتَ حَسْبِي وَ نِعْمَ الْوَكِيلُ

And I ask You<sup>-azwj</sup> by **Ta Ha [20:1]** and the Magnificent Quran, to Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and to Grace me Support my determination can be bound by it, and my flaws can be blocked by it, and I rotate by You<sup>-azwj</sup> (evil back) into the throats of enemies! O Benevolent! Here I am, so Deal with me whatever You<sup>-azwj</sup> Desire to! Nothing will hit me except what You<sup>-azwj</sup> have Written for me, You<sup>-azwj</sup> are Sufficient for me, and are the best Protector!

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَ أَفْوضُ أُمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

There is no god except Allah<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup>, I have been from the unjust ones, and I delegate my affairs to Allah<sup>-azwj</sup>, surely, Allah<sup>-azwj</sup> is Insightful with the servants! Whatever Allah<sup>-azwj</sup> Desires! There is no strength except with Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Sufficient for us and is the best Protector!"<sup>344</sup>

دُعَاؤُهُ ع فِي دَخَلَةِ أُخْرَى رَوَاهُ عَنْ جَدِّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ وَ هِيَ السَّبْعُ الْكَلِمَاتُ الْمُنْتَزَعَةُ عَلَيْهِ مَعَ السَّبْعِ الْمَثَانِي اللَّهُمَّ يَا كَائِنِي كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ يَا رَبِّ كُلِّ شَيْءٍ أَكْفِنَا كُلِّ شَيْءٍ حَتَّى لَا يَبْصُرَ مَعِ اسْمِكَ شَيْءٌ.

His<sup>-asws</sup> supplication during another entry, reported from his<sup>-asws</sup> grandfather<sup>-saww</sup>, may the Salawaat be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and it is of seven phrases Revealed with the seven doubles: 'O Allah<sup>-azwj</sup>, O Sufficient for all things and nothing suffices from Him<sup>-azwj</sup>! O Lord<sup>-azwj</sup> of all things, Suffice us of all things until nothing harms being with Your<sup>-azwj</sup> Name!"<sup>345</sup>

دُعَاؤُهُ ع فِي دَخَلَةِ أُخْرَى عَقِيبَ صَلَاةِ أَرْبَعِ رَكَعَاتٍ قَالَهُ ثَلَاثًا اللَّهُمَّ يَا كَائِنِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ أَكْفِينِي عَادِيَةً فَلَانِ.

His<sup>-asws</sup> supplication during another entry as follow-up of Salat of four Cycles. He<sup>-asws</sup> said it thrice: 'O Allah<sup>-azwj</sup>! O Sufficer of all things and nothing suffices from You<sup>-azwj</sup>! Suffice me of the violence of so and so!"<sup>346</sup>

دُعَاؤُهُ ع عَلَى النَّجْفِ عَقِيبَ الصَّلَاةِ وَ كَانَ قَدْ اسْتَدْعَاهُ الْمَنْصُورُ إِلَى الْكُوفَةِ وَ وَقَعَ بِدَمِهِ يَا نَاصِرَ الْمَظْلُومِينَ الْمُبْعِيَّ عَلَيْهِمْ يَا حَافِظَ الْعُلَمَاءِ لِأَيُّهَا أَحْفَظْنِي الْيَوْمَ لِأَبَائِي مُحَمَّدٍ وَ عَلِيٍّ وَ الْحُسَيْنِ وَ عَلِيٍّ بَنِي الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ

His<sup>-asws</sup> supplication at Al-Najaf, as follow-up of the Salat, and Al-Mansour had summoned him<sup>-asws</sup> to Al-Kufa, and plotted to spill his<sup>-asws</sup> blood: 'O Helper of the oppressed, the seeker against them! O Protector of the two boys for their father! Protect me today for my

<sup>344</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 12

<sup>345</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 13

<sup>346</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 14

forefathers<sup>-asws</sup> Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>!

اضْرِبْ بِالذَّلِّ بَيْنَ عَيْنَيْهِ بِاللَّهِ اسْتَفْتَحْ وَ بِهِ اسْتَنْجِحْ وَ بِمُحَمَّدٍ ص اتَّوَجَّهْ اللَّهُمَّ إِنَّكَ تَمُخُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ.

Strike the disgrace in between his eyes! With Allah<sup>-azwj</sup> I seek to begin and with Him<sup>-azwj</sup> I seek success, and through Muhammad<sup>-saww</sup> I divert (to Allah<sup>-azwj</sup>)! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Delete whatever You<sup>-azwj</sup> Desire and Affirm, and with You<sup>-azwj</sup> is Mother of the Book!<sup>347</sup>

قَالَ الْمُؤَلَّفُ لِيُثَلِّ الدَّاعِي اخْفِظْنِي الْيَوْمَ يَا أَبَا مَوْلَايَ أَبِي عَبْدِ اللَّهِ مُحَمَّدٍ وَ عَلِيٍّ إِلَى آخِرِهِمْ.

**Note** – The compiler said, ‘Let the supplicator say, ‘Protect me today with the fathers<sup>-asws</sup> of my Master Abu Abdullah<sup>-asws</sup> – Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>!’ – up to their<sup>-asws</sup> last’.

دُعَاؤُهُ ع فِي دَخَلَةِ أُخْرَى وَ قَدْ أَمَرَ بِضَرْبِ عُنُقِهِ عِنْدَ رَفْعِ رَأْسِهِ اللَّهُمَّ لَا يَكْفِينِي مِنْكَ أَحَدٌ مِنْ خَلْقِكَ وَ أَنْتَ تَكْفِينِي مِنْ خَلْقِكَ أَجْمَعِينَ فَاتَّقِنِي شَرَّ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ وَ مَا نَصَبَ لِي مِنْ حَرْبِهِ

His<sup>-asws</sup> supplication during another entry, and he (Al-Mansour) had ordered with striking off his<sup>-asws</sup> neck, during raising of his<sup>-asws</sup> head: ‘O Allah<sup>-azwj</sup>! No one from Your<sup>-azwj</sup> creatures suffices me, and You<sup>-azwj</sup> Suffice me from all Your<sup>-azwj</sup> creatures, so Suffice me from evil of Abdullah Bin Muhammad and what he has set up for me from his war!’

فَقَالَ الْغُلَامُ وَ اللَّهُ مَا أَبْصَرْتُكَ وَ لَقَدْ حِيلَ بَيْنِي وَ بَيْنَكَ.

The slave (executioner) said, ‘By Allah<sup>-azwj</sup>! I did not see you<sup>-asws</sup>, and there was a barrier between me and you<sup>-asws</sup>!’<sup>348</sup>

دُعَاؤُهُ ع فِي دَخَلَةِ أُخْرَى يَا مَنْ يَكْفِينِي مِنْ خَلْقِهِ كُلِّهِ وَ لَا يَكْفِيهِ أَحَدٌ أَجْنِبِي شَرَّ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ.

His<sup>-asws</sup> supplication during another entry: ‘O One Who Suffices from all of His<sup>-azwj</sup> creatures and no one Suffices Him<sup>-azwj</sup>! Suffice me from evil of Abdullah Bin Muhammad Bin Ali!’<sup>349</sup>

دُعَاؤُهُ ع عَلَّمَهُ لِيَعْضِ أَصْحَابِهِ لِدَفْعِ الْهَوْلِ وَ الْعَمَّ أَعْدَدْتُ لِكُلِّ عَظِيمَةٍ لَا إِلَهَ إِلَّا اللَّهُ وَ لِكُلِّ هَمٍّ وَ عَمٍّ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مُحَمَّدٌ النَّوْرُ الْأَوَّلُ وَ عَلِيٌّ النَّوْرُ الثَّانِي وَ الْأَيْمَةُ الْأَبْرَارُ عُدَّةٌ لِلِقَاءِ اللَّهِ وَ حِجَابٌ مِنْ أَعْدَاءِ اللَّهِ ذَلَّ كُلُّ شَيْءٍ لِعَظَمَةِ اللَّهِ وَ أَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ الْكِفَايَةَ.

His<sup>-asws</sup> supplication he<sup>-asws</sup> taught to one of his<sup>-asws</sup> companions to repel the whims and the sorrows: ‘I have prepared for every mighty matter (with) ‘There is no god except Allah<sup>-azwj</sup>’, and for every worry and sadness (with) ‘There is neither might nor strength except with Allah<sup>-azwj</sup>’, Muhammad<sup>-saww</sup> the first Noor, and Ali<sup>-asws</sup> the second Noor, and the righteous Imams<sup>-asws</sup> as a tool to meet Allah<sup>-azwj</sup> and as a barrier from enemies of Allah<sup>-azwj</sup>! All things

<sup>347</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 15

<sup>348</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 16

<sup>349</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 17

humble to the Magnificence of Allah<sup>-azwj</sup>, and I ask Allah<sup>-azwj</sup> Mighty and Majestic for the Sufficiency!’<sup>350</sup>

دُعَاةُ عَلَّمَهُ عَ لِحَسَنِ الْعَطَّارِ وَ كَانَ قَدْ أَخَذَ السُّلْطَانُ ضِيَاعَهُ يُدْعَى بِهِ عَقِيبَ رُكْعَتِي الْفَجْرِ وَ الْحُدُّ الْأَيْمَنُ عَلَى الْأَرْضِ

A supplication he<sup>-asws</sup> taught to Al-Hassan Al-Attar, and the ruler had seized his estate, he had to supplicate with as follow-up of two Cycles of Al-Fajr Salat, and (place) the right cheek upon the ground: -

يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ حَتَّى يَنْقَطِعَ النَّفْسُ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ حَتَّى يَنْقَطِعَ النَّفْسُ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ حَتَّى يَنْقَطِعَ النَّفْسُ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ حَتَّى يَنْقَطِعَ النَّفْسُ

‘O Living! There is no god except You<sup>-azwj</sup>, until the breath is cut – ‘The hopes are cut off except from You<sup>-azwj</sup>!’ – until the breath is cut – ‘O First, One<sup>-azwj</sup> having not first for Him<sup>-azwj</sup>!’ – until the breath is cut – ‘Grace me from where I am anticipating and from where I am not anticipating! You<sup>-azwj</sup> are Able upon all things!’ – until the breath is cut.

قَالَ فَفَعَلْتُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ فَرُدَّ عَلَيَّ مَالِي وَ زِيدَ مِائَةَ أَلْفِ دِرْهَمٍ.

He said, ‘I did that for three days, he returned my wealth to me and increased it by a thousand Dirhams’<sup>351</sup>.

دُعَاؤُهُ عَ عِنْدَ دُخُولِهِ عَلَى الْمُنْصُورِ مِنْ عَبْرِ الْكِتَابِ وَ رَوَاهُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ عَلَّمَهُ عَلِيًّا عَ عِنْدَ النَّاتِيَةِ اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ وَ أَسْتَعِينُ بِكَ عَلَيْهِ يَا كَائِنِي يَا شَائِنِي يَا مُعَايِي أَكْفِنِي كُلَّ شَيْءٍ حَتَّى لَا أَخَافَ مَعَكَ شَيْئًا.

His<sup>-asws</sup> supplication at his<sup>-asws</sup> entry to see Al-Mansour, from without the book, and it is reported from Rasool-Allah<sup>-saww</sup> that he<sup>-saww</sup> had taught Ali<sup>-asws</sup> at the disaster: ‘O Allah<sup>-azwj</sup>! I rotate with You<sup>-azwj</sup> (the evil back) into his throat, and I seek Refuge with You<sup>-azwj</sup> from his evil, and I seek Assistance with You<sup>-azwj</sup> against him! O Sufficient, O Healer, O Pardoner! Suffice me of all things until I do not fear anything (being) with You<sup>-azwj</sup>!’<sup>352</sup>

دُعَاؤُهُ عَ فِي دُخُولِ آخِرِ عَلَيْهِ وَ كَانَ قَدْ أَمَرَ بِقَتْلِهِ فَلَقِيَهُ وَ أَمَرَ لَهُ بِثَلَاثِينَ بَدْرَةً بَعْدَ أَنْ قَامَ لَهُ وَ جَلَسَ بَيْنَ يَدَيْهِ أَهْدَاهُ جَبْرَائِيلُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ عَلَى آلِ مُحَمَّدٍ اللَّهُمَّ

His<sup>-asws</sup> supplication during another entry to see him (Al-Mansour), and he had already ordered with killing him<sup>-asws</sup>. He<sup>-asws</sup> met him, and he ordered with thirty money-bags (instead) after he had stood to him<sup>-asws</sup> and sat in front of him<sup>-asws</sup>. Jibraeel<sup>-as</sup> had gifted it to Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>: -

<sup>350</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 18

<sup>351</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 19

<sup>352</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 20



إِنِّي أَسْأَلُكَ يَا سَابِغَ النِّعَمِ يَا دَافِعَ النَّعَمِ يَا بَارِئَ النَّسَمِ وَ عَالِمًا غَيْرَ مُعَلَّمٍ وَ عَالِمًا بِجَمِيعِ الْأُمَمِ وَ يَا مُؤَنِّسَ الْمُسْتَوْحِشِينَ فِي الظُّلَمِ اذْفَعْ عَنِّي كُلَّ بَأْسٍ وَ أَلَمٍ وَ عَافِنِي مِنْ كُلِّ عَاهَةٍ وَ سُقْمٍ وَ مِنْ شَرِّ مَنْ لَا يَخْشَاكَ مِنْ جَمِيعِ الْعَرَبِ وَ الْعَجَمِ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

‘I ask You<sup>-azwj</sup>, O abundant of the bounties! O Repeller of the scourge! O Maker of the person, and Knower without a teacher, and Knower of entirety of the communities, and O Comforter of the lonely ones in the darkness! Repel from me every adversity and pain, and Grant me well-being from every disability, and sickness, and from evil of the one who does not fear You<sup>-azwj</sup>, from entirety of the Arabs and the non-Arabs! **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**’.<sup>353</sup>

دُعَاءُ مَوْلَانَا الصَّادِقِ ع بِرَوَايَةِ أُخْرَى وَ قَدْ مَرَّ بِبَعْضِ التَّغْيِيرِ وَ هَذَا ذَكَرَهُ ابْنُ الْأَنْجَبِ فِي تَوَارِيخِ الْأَيْمَةِ الْإِثْنِي عَشَرَ عَلَيْهِمُ السَّلَامُ

A supplication of our Master Al-Sadiq<sup>-asws</sup> by another report, and it has passed with some changes, and this is mentioned by Ibn Anjab in ‘Tawareekh Al-Aimma Isnay Ashar’, may the greetings be upon them<sup>-asws</sup>.

لَمَّا أَمَرَ الْمَنْصُورُ الرَّبِيعَ بِإِخْضَارِهِ عَلَيْهِ السَّلَامُ وَ عَزَمَ عَلَى قَتْلِهِ فَلَمَّا بَصُرَ بِهِ قَالَ مَرْحَبًا بِالتَّقِيِّ السَّاحَةِ الْبَرِيِّ مِنْ الدَّغَلِ وَ الْحَيَانَةِ أَخِي وَ ابْنِ عَمِّي

When Al-Mansour ordered Al-Rabie to present him<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, and he determined upon killing him<sup>-asws</sup>. When he sighted him<sup>-asws</sup>, he said, ‘Welcome with the pure, the sincere soul innocent from the deceit and the treachery! My brother and son<sup>-asws</sup> of my uncle!’

وَ أَجْلَسَهُ عَلَى سَرِيرِهِ وَ سَأَلَهُ عَنْ حَالِهِ وَ حَوَائِجِهِ وَ طَبِيبَهُ بِالْغَالِيَةِ فَقَالَ الرَّبِيعُ يَا ابْنَ رَسُولِ اللَّهِ أَتَيْتُ بِكَ وَ لَا أَشْكُ أَنَّهُ قَاتِلُكَ وَ كَانَ مِنْهُ مَا رَأَيْتَ وَ قَدْ رَأَيْتُكَ تُحَرِّكُ شَفَتَيْكَ بِشَيْءٍ عِنْدَ الدُّخُولِ فَمَا هُوَ

And he seated him upon his throne and asked him<sup>-asws</sup> about his<sup>-asws</sup> state and his needs, and applied expensive perfume on him<sup>-asws</sup>. Al-Rabie said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I came with you<sup>-asws</sup> and I had no doubt that he would kill you<sup>-asws</sup>, and it had happened from him what I saw, and I saw you<sup>-asws</sup> moving your<sup>-asws</sup> lips with something during the entry, so what was it?’

قَالَ قُلْتُ اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفِنِي بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ احْفَظْنِي بِقُدْرَتِكَ عَلَيَّ وَ لَا تُهْلِكْنِي وَ أَنْتَ رَجَائِي

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Protect me with Your<sup>-azwj</sup> Strength which cannot be breached, and Guard me with Your<sup>-azwj</sup> Power over me, and You<sup>-azwj</sup> are my hope!

رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَ بَلِيَّتِي صَبْرِي فَمَا مِنْ قَلٍّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرَمْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَحْذُلْنِي

Lord<sup>-azwj</sup>! How many bounties You<sup>-azwj</sup> have Favoured with upon me, my thanks were little at it, and how many afflictions You<sup>-azwj</sup> have Tried me with, my patience was little at it! O One

<sup>353</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 21

my thanking is little for His<sup>-azwj</sup> bounties, but He<sup>-azwj</sup> did not Deprive me, and O One my patience was little at His<sup>-azwj</sup> Trials, but He<sup>-azwj</sup> did not Abandon me!

وَ يَا مَنْ رَأَى عَلَى الْمُعَاصِي فَلَمْ يَفْضَحْنِي يَا ذَا النِّعَمَاءِ الَّتِي لَا تُحْصَى عَدَدًا وَ يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقَطِعُ أَبَدًا أَعْيَى عَلَى دِينِي بِدُنْيَا وَ عَلَى آخِرَتِي بِتَقْوَى وَ احْفَظْنِي فِيمَا عِبْتُ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَضَرَتْ

O One Who saw me being upon the disobedience but did not Expose me! O with the bounties which cannot be counted in numbers, and O with the Acts of Kindness which do not get cut off, ever! Assist me upon my religion with world, and upon my Hereafter with piety, and Protect me in what I am absent from, and do not Allocate me to myself in what I am present in!

يَا مَنْ لَا تَضُرُّهُ الدُّنُوبُ وَ لَا تَنْفَعُهُ الْمَغْفِرَةُ اغْفِرْ لِي مَا لَا يَضُرُّكَ وَ اعْطِنِي مَا لَا يَنْفَعُكَ يَا وَهَّابُ اسْأَلُكَ لِي فَرَجًا قَرِيبًا وَ صَبْرًا حَمِيلًا وَ الْعَافِيَةَ مِنْ كُلِّ بَلَاءٍ وَ شُكْرَ الْعَافِيَةِ.

O One the sins do not harm Him<sup>-azwj</sup> nor does the Forgiveness benefit Him<sup>-azwj</sup>! Forgive for me what does not harm You<sup>-azwj</sup> and Give me what does not benefit You<sup>-azwj</sup>, O Benefactor! I ask You<sup>-azwj</sup> for near happiness for me, and beautiful patience, and well-being from every affliction, and thanking for the well-being!<sup>354</sup>

مِنَ الْكِتَابِ دُعَاءُ الْإِمَامِ أَبِي الْحَسَنِ الْكَاطِمِ ع تَحْتِ الْمِيزَابِ وَ رُوِيَ أَنَّهُ فِيهِ الْإِسْمُ الْأَعْظَمُ يَا نُورُ يَا قُدُّوسُ ثَلَاثًا يَا حَيُّ يَا قَيُّوْمُ ثَلَاثًا يَا حَيُّ لَا يَمُوتُ ثَلَاثًا يَا حَيُّ حِينَ لَا حَيُّ ثَلَاثًا يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ ثَلَاثًا

From the book, a supplication of Abu Al-Hassan Al-Kazim<sup>-asws</sup> beneath the spout (of the Kabah), and it is reported that in it is the most Magnificent Name: ‘O Noor! O Holy! (thrice). O Living! O Eternal! (thrice) O Living, not dying! (thrice) O Living when there was no living being! (thrice) O Living, there is no god except You<sup>-azwj</sup>! (thrice)

اسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَرْبَعًا يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ اسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ مَرَّتَيْنِ اسْأَلُكَ بِاسْمِكَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ الْعَزِيزُ الْمُبِينُ ثَلَاثًا.

I ask You<sup>-azwj</sup>, O there is no god except You<sup>-azwj</sup>! (four times) O Living, there is no god except You<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by ‘There is no god except You<sup>-azwj</sup>!’ (thrice) I ask You<sup>-azwj</sup> by ‘There is no god except You<sup>-azwj</sup>!’ (twice) I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name Allah<sup>-azwj</sup>, the Beneficent, the Merciful, the Mighty, the Manifest! (thrice)”.<sup>355</sup>

دُعَاؤُهُ ع فِي حَبْسِ الرَّشِيدِ فَأُطْلِقَ أَخْرَجَهُ إِلَيْ أَبِي الْحَسَنِ الرَّازِيِّ الْمُؤَدِّدِ بِمَشْهَدِ الْحُسَيْنِ ع يَا سَامِعَ كُلِّ صَوْتٍ يَا مُجِيبَ النَّفُوسِ مِنْ بَعْدِ الْمَوْتِ مَا لِي إِلَهَ غَيْرِكَ فَأَدْعُوهُ وَ لَا شَرِيكَ لَكَ فَأَرْجُوهُ

His<sup>-asws</sup> supplication in the detention of Al-Rasheed (the caliph), so he<sup>-asws</sup> was freed. It is extracted by Abu Al-Hassan Al-Razy the Muezzin at the Shrine of Al-Husayn<sup>-asws</sup>: ‘O Listener of

<sup>354</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 22

<sup>355</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 23

every voice! O Reviver of the selves from after the death! There is no god for me I can be supplicating to, nor is there any associate for You<sup>-azwj</sup> I can be hoping to!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خَلِّصْنِي يَا رَبِّ مِمَّا أَنَا فِيهِ وَ مِمَّا أَخَافُ وَ أَخَذَرُ بِحَوْلِكَ وَ قُوَّتِكَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ كَمَا تُخَلِّصُ الْوَلَدَ مِنْ ضَيْقِ الْمَشِيمَةِ وَ اللَّحْمِ (الرَّحْم) بِرَحْمَتِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Save me, O Lord<sup>-azwj</sup>, from what (predicament) I am in, and from what I fear and am cautious of, by Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Strength, and by the right of Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, just as You<sup>-azwj</sup> Saved the child from the constriction of the placenta and the womb, by Your<sup>-azwj</sup> Mercy, and Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>!

وَ خَلِّصْنِي يَا رَبِّ مِمَّا أَنَا فِيهِ وَ مِمَّا أَخَافُ وَ أَخَذَرُ بِمَشِيَّتِكَ وَ إِرَادَتِكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا تُخَلِّصُ الثَّمَرَةَ مِنْ بَيْنِ مَاءٍ وَ طِينٍ وَ رَمَلٍ بِقُدْرَتِكَ وَ جَلَالِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And Save me, O Lord<sup>-azwj</sup>, from what (predicament) I am in, and from what I fear and am being cautious of, by Your<sup>-azwj</sup> Desire and Your<sup>-azwj</sup> Will, by the right of Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> just as You<sup>-azwj</sup> Protected the fruit from between water and clay and sand, by Your<sup>-azwj</sup> Power and Your<sup>-azwj</sup> Might, and Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>!

وَ خَلِّصْنِي يَا رَبِّ مِمَّا أَنَا فِيهِ وَ مِمَّا أَخَافُ وَ أَخَذَرُ بِحَوْلِكَ وَ قُوَّتِكَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ كَمَا تُخَلِّصُ الْبَيْضَةَ مِنْ جَوْفِ الطَّائِرِ بِعَفْوِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And Save me, O Lord<sup>-azwj</sup>, from what (predicament) I am in, and from what I fear and am being cautious of, by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength, and by the right of Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup> just as You<sup>-azwj</sup> Save the egg from the interior of the bird, by Your<sup>-azwj</sup> Pardon, and Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>!

وَ خَلِّصْنِي يَا رَبِّ مِمَّا أَنَا فِيهِ وَ مِمَّا أَخَافُ وَ أَخَذَرُ بِعِزَّتِكَ وَ تَكْوِينِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And Save me, O Lord<sup>-azwj</sup>, from what (predicament) I am in, and from what I fear and am being cautious of, by Your<sup>-azwj</sup> bounties and Your<sup>-azwj</sup> Greatness, and Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>!

وَ خَلِّصْنِي مِمَّا أَنَا فِيهِ وَ مِمَّا أَخَافُ وَ أَخَذَرُ بِقُوَّتِكَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا تُخَلِّصُ الطَّائِرَ مِنْ جَوْفِ الْبَيْضَةِ بِعِزَّتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

And Save me from what (predicament) I am in, and from what I fear and am being cautious of, by Your<sup>-azwj</sup> Strength, and by the right of Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, just as You<sup>-azwj</sup> Save the bird from interior of the egg by Your<sup>-azwj</sup> Might. You<sup>-azwj</sup> are Able upon all things!''<sup>356</sup>

دُعَاؤُهُ ع حِينَ دَخَلَ عَلَى الْمَهْدِيِّ امْتَنَعَتْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِكَ وَ قُوَّتِكَ وَ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ أَقُولُ مَا شَاءَ اللَّهُ كَانَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

His<sup>-asws</sup> supplication when he<sup>-asws</sup> entered to see Al-Mahdi (the caliph, son of Al-Mansour): 'I defend by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength from your might and your strength, and I seek Refuge with Lord<sup>-azwj</sup> of Al-Falaq, from evil of what He<sup>-azwj</sup> Created, and I am saying whatever Allah<sup>-azwj</sup> Desires happens, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!'<sup>357</sup>

دُعَاؤُهُ ع مَجْبُوساً وَ هُوَ سَاجِدٌ يَفْلُبُ حَدْيِهِ عَلَى التُّرَابِ يَا مُذِلَّ كُلِّ جَبَّارٍ وَ مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ حَقَّكَ بَلَغَ جَهْدِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَرِّجْ عَنِّي.

His<sup>-asws</sup> supplication in detention while he<sup>-asws</sup> was in prostration, turning his<sup>-asws</sup> cheeks upon the soil: 'O Humiliator of every tyrant and Honourer of every humiliated one! By Your<sup>-azwj</sup> right, my efforts have reached (breaking point), so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Relieve (my distress) from me!'<sup>358</sup>

دُعَاءُ مَوْلَانَا الْإِمَامِ الرِّضَا ع وَ قَدْ غَضِبَ عَلَيْهِ الْمَأْمُونُ فَسَكَنَ بِاللَّهِ اسْتَفْتِيحَ وَ بِاللَّهِ اسْتَنْجِحَ وَ بِمُحَمَّدٍ ص اتَّوَجَّهُ

A supplication of our Master the Imam<sup>-asws</sup> Al-Reza<sup>-asws</sup>, and Al-Mamoun (the caliph) was angry upon him<sup>-asws</sup>, so he calmed down: 'By Allah<sup>-azwj</sup> I seek to begin, and by Allah<sup>-azwj</sup> I seek success, and by Muhammad<sup>-saww</sup> I divert (to Allah<sup>-azwj</sup>)!

اللَّهُمَّ سَهِّلْ لِي خُرُوجَ أَمْرِي كُلَّهُ وَ يَسِّرْ لِي صُعُوبَتَهُ إِنَّكَ تَمَحُّو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah<sup>-azwj</sup>! Ease for me the grief of my affairs, all of it, and Ease for me its difficulties! Surely, You<sup>-azwj</sup> Delete whatever You<sup>-azwj</sup> Desire and Affirm, and with You<sup>-azwj</sup> is Mother of the Book!'

وَ أَسْنَدَهُ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ مَا أَهَمَّنِي أَمْرٌ قَطُّ وَ لَا ضَاقَ عَلَيَّ مَعَاشِي قَطُّ وَ لَا بَارَزْتُ قَرْنًا قَطُّ فَقُلْتُهُ إِلَّا فَرَّجَ اللَّهُ هَمِّي وَ عَمِّي وَ رَزَقَنِي النَّصْرَ عَلَى أَعْدَائِي

And I am attributing it from Ali<sup>-asws</sup>, he<sup>-asws</sup> said: 'No matter worried me at all, nor was my<sup>-asws</sup> constricted upon me<sup>-asws</sup> at all, nor did I<sup>-asws</sup> duel a peer at all (in battle), so I<sup>-asws</sup> said it (the supplication above), except Allah<sup>-azwj</sup> Relieved my<sup>-asws</sup> worries, and my<sup>-asws</sup> sorrows, and Graced me<sup>-asws</sup> the victory over my<sup>-asws</sup> enemies!'<sup>359</sup>

هَذَا آخِرُ مَا وَجَدْنَاهُ بِحَقِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ.

*This is last of what I found in the handwriting of the Sheykh Muhammad Bin Ali Al-Jubaie.*

<sup>357</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 25

<sup>358</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 26

<sup>359</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 2 / 27

3- العَدَدُ الْقَوِيَّةُ، لِأَخِي الْعَلَامَةِ نَقْلًا مِنْ كِتَابِ الرُّوضَةِ بِحَدْفِ الْإِسْنَادِ عَنِ الرَّبِيعِ حَاجِبِ الْمَنْصُورِ قَالَ: لَمَّا اسْتَوَتْ الْخِلَافَةُ لَهُ قَالَ يَا رَبِيعُ ابْعَثْ إِلَيَّ جَعْفَرَ بْنَ مُحَمَّدٍ مَنْ يَأْتِينِي بِهِ

(The book) ‘Al-Adad Al-Qawiya’ of the brother of the Allama, copying from the book ‘Al-Rowza’ with a deleted chain, from Al-Rabie, guard of Al-Mansour, he said, ‘When the caliphate was stabilised for him (Al-Mansour), he said, ‘O Rabie! Send someone to Ja’far<sup>-azwj</sup> Bin Muhammad<sup>-asws</sup> who would come to me with him<sup>-asws</sup>!

ثُمَّ قَالَ بَعْدَ سَاعَةٍ أَمْ أَفَلْ لَكَ أَنْ تَبْعَثَ إِلَيَّ جَعْفَرَ بْنَ مُحَمَّدٍ فَوَ اللَّهُ لَتَأْتِيَنِي بِهِ وَ إِلَّا قَتَلْتُكَ

Then he said after a while, ‘Did I not tell you to send (someone) to Ja’far<sup>-azwj</sup> Bin Muhammad<sup>-asws</sup>? By Allah<sup>-azwj</sup>! Either you will come to me with him<sup>-asws</sup> or else I will kill you!’

فَلَمْ أَجِدْ بُدًّا فَذَهَبْتُ إِلَيْهِ فُقِلْتُ يَا أَبَا عَبْدِ اللَّهِ أَحَبَّ اللَّهُ أَحَبَّ أَمِيرَ الْمُؤْمِنِينَ

I could not find any escape, for I went to him<sup>-asws</sup>. I said, ‘O Abu Abdullah<sup>-asws</sup>, answer commander of the faithful!’

فَقَامَ مَعِيَ فَلَمَّا دَنَوْنَا مِنَ الْبَابِ رَأَيْتُهُ يُحْرِكُ شَفَتَيْهِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ وَ وَقَفَ فَلَمْ يُجْلِسْهُ ثُمَّ رَفَعَ إِلَيْهِ رَأْسَهُ فَقَالَ يَا جَعْفَرُ أَنْتَ الَّذِي أَلْبَيْتَ [الْبَيْتَ] عَلَيَّ وَ كَثُرْتَ فَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص قَالَ يُنْصَبُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ يُعْرَفُ بِهِ

He<sup>-asws</sup> stood up (to go) with me. When we were close to the door, I saw him<sup>-asws</sup> move his lips, then he entered. He greeted unto him<sup>-asws</sup>, but he<sup>-asws</sup> did not respond to him and stood, and he did not (tell him<sup>-azwj</sup>) to sit. Then he raised his head to him<sup>-asws</sup>. He said, ‘O Ja’far<sup>-asws</sup>! You<sup>-asws</sup> are the one who inciting (the people) against me, and it is a lot. My father narrated to me from his father, from his grandfather that the Prophet<sup>-saww</sup> said: ‘A flag would be set up on the Day of Qiyamah for every betrayer, he would be recognised by it!’

فَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص قَالَ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ مِنْ بُطْنَانِ الْعَرْشِ أَلَا فَلَيْسَ كُلُّ مَنْ أَجْرَهُ عَلَيَّ فَلَا يُقَوْمُ إِلَّا مَنْ عَفَا عَنْ أَخِيهِ

Ja’far<sup>-azwj</sup> Bin Muhammad<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that the Prophet<sup>-saww</sup> said: ‘A caller will call out on the Day of Qiyamah from interior of the Throne: “Indeed! Let every one whose Recompense is upon Me<sup>-azwj</sup>, stand up!” No one will stand except one who has pardoned his brother!’

فَمَا زَالَ يَقُولُ حَتَّى سَكَنَ مَا بِهِ وَ لَانَ لَهُ فَقَالَ اجْلِسْ أَبَا عَبْدِ اللَّهِ

He<sup>-asws</sup> did not cease saying until it calmed whatever was with him and was softened to him<sup>-asws</sup>. He said, ‘Be seated, Abu Abdullah<sup>-asws</sup>!’

ارْتَفَعَ أَبَا عَبْدِ اللَّهِ ثُمَّ دَعَا بِيَدَيْهِ مِنْ عَالِيَةِ فَجَعَلَ يُعَلِّقُهُ بِيَدِهِ وَ الْعَالِيَةُ تَقْطُرُ مِنْ نَبِيٍّ أَنْامِلِ أَمِيرِ الْمُؤْمِنِينَ ثُمَّ قَالَ انْصَرِفْ أَبَا عَبْدِ اللَّهِ فِي حِفْظِ اللَّهِ

He raised Abu Abdullah<sup>-asws</sup>, then called for the expensive anointment. He went on to apply it (on him<sup>-asws</sup>) with his own hand, and the perfume was dripping from between the nails of

commander of the faithful. Then he said, 'Leave, Abu Abdullah<sup>-asws</sup>, in the Protection of Allah<sup>-azwj!</sup>'

وَقَالَ لِي يَا رَبِيعَ اتَّبِعْ أَبَا عَبْدِ اللَّهِ جَائِزَتَهُ وَاضْعِفْهَا لَهُ

And he said to me, 'O Rabie! Follow Abu Abdullah<sup>-asws</sup> with his<sup>-asws</sup> reward and double it for him<sup>-asws!</sup>

قَالَ فَخَرَجْتُ فَقُلْتُ أَبَا عَبْدِ اللَّهِ تَعَلَّمَ حَبِّي لَكَ

He said, 'I went out. I said, 'O Abu Abdullah<sup>-asws!</sup> You<sup>-asws</sup> know of my love for you<sup>-asws!</sup>'

قَالَ نَعَمْ يَا رَبِيعَ أَنْتَ مِنَّا حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص قَالَ مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ فَأَنْتَ مِنَّا

He<sup>-asws</sup> said: 'Yes, O Rabie, you are from us<sup>-asws!</sup> My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'A friend of the people is from them!' So you are from us<sup>-asws!</sup>'

قُلْتُ يَا أَبَا عَبْدِ اللَّهِ شَهِدْتُ مَا لَمْ تَشْهَدْ وَ سَمِعْتُ مَا لَمْ تَسْمَعْ وَ قَدْ دَخَلْتُ عَلَيْهِ وَ رَأَيْتُكَ تُحْرِكُ شَفَتَيْكَ عِنْدَ الدُّخُولِ عَلَيْهِ

I said, 'O Abu Abdullah<sup>-asws!</sup> I witness what I had not witnessed (before), and I heard what I had not heard (before), and you<sup>-asws</sup> had entered to see him and I saw you<sup>-asws</sup> moving your<sup>-asws</sup> lips at the (time of) entry to see him!'

قَالَ نَعَمْ دُعَاءٌ كُنْتُ أَدْعُو بِهِ

He<sup>-asws</sup> said: 'Yes, a supplication I<sup>-asws</sup> had supplicated with'.

فَقُلْتُ أَدُعَاءٌ كُنْتُ تَلْقُنُهُ عِنْدَ الدُّخُولِ أَوْ بِشَيْءٍ تَأْتُرُهُ عَنْ آبَائِكَ الطَّيِّبِينَ

I said, 'Was it a supplication you<sup>-asws</sup> indoctrinating (to be read) at the entry or was it something you<sup>-asws</sup> are narrating as being from your<sup>-asws</sup> goodly forefathers<sup>-asws?</sup>'

فَقَالَ بَلْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص كَانَ إِذَا حَزَنَهُ أَمْرٌ دَعَا بِحَدَا الدُّعَاءِ وَ كَانَ يُعَالُ لَهُ دُعَاءُ الْفَرَجِ وَ هُوَ

He<sup>-asws</sup> said: 'But, my<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that the Prophet<sup>-saww</sup> was such, whenever a matter grieved him<sup>-saww</sup>, supplicated with this supplication, and he<sup>-saww</sup> had called it, 'Dua Al-Faraj', and it is: -

اللَّهُمَّ اخْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفِنِي بِرَبِّكَ الَّذِي لَا يُرَامُ وَ ارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ وَ لَا أَهْلِكَ وَ أَنْتَ رَجَائِي

'O Allah<sup>-azwj!</sup> Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Protect me with Your<sup>-azwj</sup> Strength which cannot be breached, and Mercy me with Your<sup>-azwj</sup> Power upon me, and I cannot be destroyed while You<sup>-azwj</sup> are my hope!

فَكَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ بِهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي قَلَّ لَكَ بِهَا صَبْرِي فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِمْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَخْذُلْنِي وَ يَا مَنْ رَأَى عَلَيَّ الْخَطَايَا فَلَمْ يَفْضَحْنِي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

How many bounties You<sup>-azwj</sup> have Favoured upon me, my thanking for it has been little, and how many afflictions You<sup>-azwj</sup> have Tried me with my patience with it has been little! O One my thanking has been little for His<sup>-azwj</sup> bounties but He<sup>-azwj</sup> did not Deprive me, and O One my patience has been little at His<sup>-azwj</sup> afflictions be He<sup>-azwj</sup> did not Abandon me, and O One Who Saw me being upon the sins but did not Expose me! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!

اللَّهُمَّ أَعِزِّي عَلَى دِينِي بِالْدُنْيَا وَ عَلَى آخِرَتِي بِالتَّقْوَى وَ احْفَظْنِي فِيمَا غَيْبْتُ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَضَرْتُهُ

O Allah<sup>-azwj</sup>! Assist me upon my religion with the world, and upon my Hereafter with the piety, and Protect me in what I am absent from and do not Allocate me to myself in what I am present with!

يَا مَنْ لَا تَضُرُّهُ الدُّنُوبُ وَ لَا تَنْقُصُهُ الْمَغْفِرَةُ هَبْ لِي مَا لَا يَنْقُصُكَ وَ اغْفِرْ لِي مَا لَا يَضُرُّكَ إِنَّكَ رَبُّ وَهَّابٌ أَسْأَلُكَ فَرَجاً قَرِيباً وَ صَبْرًا جَمِيلاً وَ رِزْقاً وَاسِعاً وَ الْعَافِيَةَ مِنَ الْبَلَاءِ وَ شُكْرَ الْعَافِيَةِ

O One Who, neither do the sins harm Him<sup>-azwj</sup> nor does the Forgiveness reduce Him<sup>-azwj</sup>! Gift to me what does not reduce You<sup>-azwj</sup> and Forgive for me what does not harm You<sup>-azwj</sup>, You<sup>-azwj</sup> are the Bestowing Lord<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for near happiness, and beautiful patience, and vast sustenance, and well-being from the afflictions, and thanking for the well-being!

وَ فِي رِوَايَةٍ وَ أَسْأَلُكَ تَمَامَ الْعَافِيَةِ وَ أَسْأَلُكَ دَوَامَ الْعَافِيَةِ وَ أَسْأَلُكَ الْعَيْنَ عَنِ النَّاسِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And in a report: 'And I ask You<sup>-azwj</sup> for the complete well-being, and I ask You<sup>-azwj</sup> for the permanent well-being, and I ask You<sup>-azwj</sup> for the needlessness from the people, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!'

قَالَ الرَّبِيعُ فَكَتَبْتُهُ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي رِوَايَةٍ وَ هَا هُوَ فِي جَيْبِي

Al-Rabie said, 'I wrote it in a paper from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-saww</sup>, and here is it in my pocket!'

وَ قَالَ مُوسَى بْنُ سَهْلٍ كَتَبْتُهُ مِنَ الرَّبِيعِ وَ هَا هُوَ فِي جَيْبِي

And Musa Bin Sahl said, 'I wrote it from Al-Rabie, and here it is in my pocket!'

وَ قَالَ مُحَمَّدُ بْنُ هَارُونَ كَتَبْتُهُ مِنَ الْعَبْسِيِّ وَ هَا هُوَ فِي جَيْبِي

And Muhammad Bin Haroun said, 'I wrote it from Al-Absy, and here is it in my pocket!'

وَ قَالَ عَلِيُّ بْنُ أَحْمَدَ الْمُحْتَسِبِ كَتَبْتُهُ مِنْ مُحَمَّدِ بْنِ هَارُونَ وَ هَا هُوَ فِي جَيْبِي

And Ali Bin Ahmad Al-Mohtasib said, 'I wrote it from Muhammad Bin Haroun, and there is it in my pocket!'

وَ قَالَ عَلِيُّ بْنُ الْحَسَنِ كَتَبْتُهُ مِنَ الْمُحْتَسِبِ وَ هَا هُوَ فِي جَيْبِي

And Ali Bin Al-Hassan said, 'I wrote it from Al Mohtasan, and here it is in my pocket!'

وَ قَالَ السُّلَمِيُّ مِثْلَهُ وَ قَالَ أَبُو صَالِحٍ مِثْلَهُ وَ قَالَ الْحَافِظُ أَبُو مَنْصُورٍ مِثْلَهُ.

And Al-Sulamy said similar to it; and Abu Salih said similar to it; and Al Hafiz Abu Mansour said similar to it".<sup>360</sup>

أقول: و هذا الدعاء من الأدعية الجليلة العظيمة الشأن و لكن الروايات في ألفاظها و فقراتها مختلفة جدا ففي بعضها كما نقلناه أولا من المهج لابن طاوس رضوان الله عليه و في بعضها كما ذكرناه في طي ما وجدناه من خط الشيخ محمد بن علي الجبعي من أدعيته ع و في بعضها كما حكيناها من كتاب العدد القوية المشار إليه و قد وقع في بعض الكتب هكذا

I am saying, 'And this supplication is from the majestic, mighty glorious supplication, but the report in its wordings are very different. In some of these is like what we have transmitted at first from (the book) 'Al-Mahj' of Ibn Tawoos, may the Satisfaction of Allah<sup>-azwj</sup> be upon him, and in some of these is like what we have mention in the fold of what we found from handwriting of the Sheykh Muhammad Bin Ali Al-Jubaie from his<sup>-asws</sup> supplications, and in some of these is like what we have narrated from the book 'Al-Adad Al-Qawiya', indicating to it, and in some of the books it is like this: -

اللَّهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفِنَا بِرُحْمَتِكَ الَّتِي لَا يَرَامُ وَ ارْحَمْنَا بِقُدْرَتِكَ وَ لَا تُهْلِكْنَا فَأَنْتَ الرَّجَاءُ

'O Allah<sup>-azwj</sup>! Guard us with Your<sup>-azwj</sup> Eye which does not sleep, and Protect us with Your<sup>-azwj</sup> Strength which cannot be breached, and Mercy us with Your<sup>-azwj</sup> Power and do not destroy us, for You<sup>-azwj</sup> are the hope!

رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَخْرِفْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلَاتِهِ صَبْرِي فَلَمْ يَجْذُلْنِي وَ يَا مَنْ رَأَى عَلَيَّ الْمَعَاصِيَ فَلَمْ يَفْضَحْنِي

Lord<sup>-azwj</sup>! How many bounties You<sup>-azwj</sup> have Favoured upon me, my thanking to You<sup>-azwj</sup> for it has been little! And how many afflictions You<sup>-azwj</sup> have Tried me with, my patience for You<sup>-azwj</sup> has been little at it! O One my thanking has been little for His<sup>-azwj</sup> bounties but He<sup>-azwj</sup> did not Deprive me! And O One my patience has been little at His<sup>-azwj</sup> affliction but He<sup>-azwj</sup> did not Abandon me! And O One Who Sees my being upon the disobedience but does not Expose me!

وَ يَا ذَا الْمَعْرُوفِ الدَّائِمِ الَّتِي لَا يَنْقُضِي أَبَدًا وَ يَا ذَا النِّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا صَلَّى عَلَيَّ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ الطَّيِّبِينَ وَ أَذْرَأُ بِكَ فِي نَحْرِ الْأَعْدَاءِ وَ الْجُبَّارِينَ

O with the permanent Acts of Kindness which do not terminate, ever! And O with the bounties which cannot be counted in number! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup>

<sup>360</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 3 a



of Muhammad<sup>-saww</sup>, the goodly, and I rotate with You<sup>-azwj</sup> (the evil back) into throats of the enemies and the tyrants!

اللَّهُمَّ أَعِني عَلَى دِينِي بِدُنْيَايَ وَعَلَى آخِرَتِي بِتَقْوَايَ وَاحْفَظْني فِيمَا غَيْبْتُ عَنْهُ وَلَا تَكِلْني إِلَى نَفْسِي فِيمَا حَدَرْتُهُ

O Allah<sup>-azwj</sup>! Assist me upon my religion with my world, and upon my Hereafter with my piety, and Protect me in what I am absent from, and do not Allocate me to myself in what I am cautious of!

يَا مَنْ لَا تَنْفُصُهُ الْمَغْفِرَةُ وَلَا تَضُرُّهُ الْمَعْصِيَةُ أَسْأَلُكَ فَرَجًا عَاجِلًا وَصَبْرًا جَمِيلًا وَرِزْقًا وَاسِعًا وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَالشُّكْرَ عَلَى الْعَافِيَةِ يَا وَلِيَّ الْعَافِيَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَاعْفُورْ وَارْحَمْ.

O One neither does the Forgiveness reduce Him<sup>-azwj</sup> nor does the disobedience harm Him<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for near happiness, and beautiful patience, and vast sustenance, and the well-being from entirety of the afflictions, and the thanking upon the well-being, O In charge of the well-being, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones, and Send Salawaat upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Pure ones, and Forgive and Mercy!”<sup>361</sup>

<sup>361</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 44 H 3 b

باب 45 بعض أدعية موسى بن جعفر صلوات الله عليه و أحراره و عوداته

## CHAPTER 45 – SOME SUPPLICATIONS OF MUSA BIN JA’FAR<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND HIS<sup>-asws</sup> PROTECTIONS, AND HIS<sup>-asws</sup> AMULETS

أقول: قد سبق بعض أدعيته ع في طي باب أدعية أبيه الصادق ع أيضا فتذكر. فمنها الدعاء المعروف بالجوشن الصغير.

*I (Majlisi) am saying, ‘Some of his<sup>-asws</sup> supplications have preceded in the chapter on supplications of his<sup>-asws</sup> father<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> as well, so remember. From these is the supplication well-known as ‘Al Jawshan Al Sagheer’.*

1- مهج، مهج الدعوات أبو علي الحسن بن محمد بن علي الطوسي و عبد الجبار بن عبد الله بن علي الرازي و أبو الفضل مثنى بن أبي زيد الحسيني و محمد بن أحمد بن شهرنار الحارثي جميعاً عن محمد بن الحسن الطوسي عن ابن العضايري و أحمد بن عبدون و أبي طالب بن عمرو و أبي الحسن الصفار و الحسن بن إسماعيل بن أشناس جميعاً عن أبي المفضل الشيباني عن محمد بن يزيد بن أبي الأزهر عن محمد بن عبد الله النهشلي عن أبيه قال

(The book) ‘Mahj Al Dawaat’ – Abu Ali Al-Hassan Bin Muhammad Bin Ali Al Tusi, and Abdul Habbar Bin Abdullah Bin Ali Al Razy and Abu Al Fazl Muntaha Bin Abu Zayd Al-Husayni, and Muhammad Bin Ahmad Bin Shahriya Al Khuzaan, altogether, from Muhammad Bin Al-Hassan Al Tusi, from Ibn Al Gazairy and Ahmad Bin Ubdoun, and Abu Talib Bin Al Garwy, and Abu Al-Hassan Al Saffar, and Al-Hassan Bin Ismail Bin Ashnan together, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Yazeed Bin Abu Al Azhar, from Muhammad Bin Abdullah Al Nahshaly, from his father who said,

سَمِعْتُ الْإِمَامَ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ التَّحَدُّثُ بِبِعَمِ اللَّهِ شُكْرٌ وَ تَرْكُ ذَلِكَ كُفْرٌ فَارْتَبِطُوا بِعَمِّ رَبِّكُمْ تَعَالَى بِالشُّكْرِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ وَ ادْفَعُوا الْبَلَاءَ بِالْإِيمَانِ وَ الدُّعَاءِ فَإِنَّ الدُّعَاءَ جُنَّةٌ مُنْجِيَةٌ يَرُدُّ الْبَلَاءَ وَ قَدْ أُثِرِمَ إِتْرَامًا.

‘I heard the Imam<sup>-asws</sup> Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> saying: ‘Discussing bounties of Allah<sup>-azwj</sup> is thanking, and neglecting that is Kufr, therefore link with the bounties of your Lord<sup>-azwj</sup> the Exalted by thanking, and fortify your wealth with (paying) the Zakat, and repel the afflictions with the supplication, for the supplication is a rescuing shield repelling the affliction and although it may have been confirmed conclusively!’<sup>362</sup>

قَالَ أَبُو الْوَضَّاحِ وَ أَخْبَرَنِي أَبِي قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ صَاحِبُ فَحٍّ وَ هُوَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ تَفَرَّقَ النَّاسُ عَنْهُ حَمِلَ رَأْسَهُ وَ الْأَسْرَى مِنْ أَصْحَابِهِ إِلَى مُوسَى بْنِ الْمُهَدَّبِيِّ فَلَمَّا بَصُرَ بِهِمْ أَنْشَأَ يَقُولُ مُتَمَثِّلًا

Abu Al Wazah said, ‘And my father informed me saying,

‘When Al-Husayn Bin Ali governor of Fakh was killed at Fakh, and he is Al-Husayn Bin Ali Bin Al-Hassan son of Al-Hassan<sup>-asws</sup>, and the people dispersed from him, his head was carried and (so were) prisoners from his companions, to Musa Bin Al-Mahdi (caliph, grandson of Al-Mansour). When he sighted them, he prosed (a poem) saying in example,

دَفَنْتُمْ بِصَحْرَاءِ الْعَمِيمِ الْقَوَائِيَا  
فَتَقَبَلُ صَيْمًا أَوْ حُكْمًا قَاضِيَا

بَنِي عَمَنَا لَا تَنْطَفُوا الشَّعْرَ بَعْدَ مَا  
فَلَسْنَا كَمَنْ كُنْتُمْ تُصَيَّبُونَ نَيْلَهُ

<sup>362</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 1 a

و لَكِنَّ حُكْمَ السَّيْفِ فِينَا مُسَلِّطٌ  
وَقَدْ سَاءَ بِي مَا جَرَتْ الْحَرْبُ بَيْنَنَا  
فَإِنْ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمْ نَكُنْ  
فَتَرَضَى إِذَا مَا أَصْبَحَ السَّيْفُ رَاضِيًا  
بَنِي عَمَّتَا لَوْ كَانَ أَمْرًا مُدَانِيًا  
ظَلَمْنَا وَ لَكِنَّ قَدْ أَسَانَا التَّقَاضِيَا

'The clan of our uncle are not speaking the poetry after we have buried you all in the desert desolate of the clouds. We are not lie the one you were hitting with so we would either accept injury or go to a judge, but judgement of the sword among us is prevalent so we shall be satisfied when the sword becomes satisfied, and it has worsened me what the war has flowed between us and the clan of our uncle. If only the matter had been settled. If you say we are unjust, we will not become unjust, but we have been bad in our litigation'.

ثُمَّ أَمَرَ بِرَجُلٍ مِنَ الْأَسْرَى فَوَجَّحَهُ ثُمَّ قَتَلَهُ ثُمَّ صَنَعَ مِثْلَ ذَلِكَ بِجَمَاعَةٍ مِنْ وُلْدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَخَذَ مِنَ الطَّالِبِيِّينَ وَ جَعَلَ يَنَالُ مِنْهُمْ إِلَى أَنْ ذَكَرَ مُوسَى بْنُ جَعْفَرٍ ع فَقَالَ مِنْهُ

Then he ordered with a man from the captives. He rebuked him, then killed him. Then he did similar to that with a group from the sons of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he took from the 'Talibeen' (sons of Abu Talib<sup>-as</sup>), and went on to talk badly of them up to the mention of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. He spoke badly of him<sup>-asws</sup>.

ثُمَّ قَالَ وَ اللَّهُ مَا خَرَجَ حُسَيْنٌ إِلَّا عَنْ أَمْرِهِ لَا اتَّبَعَ إِلَّا حُبَّهُ لِأَنَّهُ صَاحِبُ الْوَصِيَّةِ فِي أَهْلِ هَذَا الْبَيْتِ فَتَلَيْتُ اللَّهَ إِنْ أَبَيْتُ عَلَيْهِ

Then he said, 'By Allah<sup>-azwj</sup>! Husayn did not revolt except from his matter. I will not follow except his love because he is owner of the bequest among people of this household (Abbasids). May Allah<sup>-azwj</sup> Kill me if I remain upon it!'

فَقَالَ لَهُ أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ الْقَاضِي وَ كَانَ جَرِيًّا عَلَيْهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَقُولُ أَمْ أَسْكُتُ

Abu Yusuf Yaqoub Bin Ibrahim, the judge, said to him, and he was audacious upon him, 'O commander of the faithful! Shall I speak or be silent?'

فَقَالَ فَتَلَيْتُ اللَّهَ إِنْ عَفَوْتُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَ لَوْ لَا مَا سَمِعْتُ مِنَ الْمَهْدِيِّ الْمَنْصُورِ فِيمَا أَخْبَرَ بِهِ الْمَنْصُورُ مَا كَانَ بِهِ جَعْفَرٌ مِنَ الْفَضْلِ الْمُرَرِّ عَنْ أَهْلِهِ فِي دِينِهِ وَ عِلْمِهِ وَ فَضْلِهِ وَ مَا بَلَغَنِي عَنِ السَّفَّاحِ فِيهِ مِنْ تَقْرِيبِهِ [تَقْرِيبُهُ] وَ تَفْضِيلِهِ لَنَبَشْتُ قَبْرَهُ وَ أَحْرَقْتُهُ بِالنَّارِ إِحْرَاقًا

He said, 'May Allah<sup>-azwj</sup> Kill me if I pardon Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and had it not been for what I have heard from Al-Mahdi Al-Mansour among what Al-Mansour had informed him with, what Ja'far<sup>-asws</sup> had been with of the outstanding merits over his<sup>-asws</sup> family in his<sup>-asws</sup> religion, and his<sup>-asws</sup> knowledge, and his<sup>-asws</sup> merits, and what has reached me from the foolish ones regarding him<sup>-asws</sup> of his<sup>-asws</sup> praise and his<sup>-asws</sup> merits, I would have exhumed his<sup>-asws</sup> grave and burned him with the fire with a burning!'

فَقَالَ أَبُو يُوسُفَ نِسَاؤُهُ طَوَالِقُ وَ عَتَقَ جَمِيعَ مَا يَمْلِكُ مِنَ الرِّقِيقِ وَ تَصَدَّقَ بِجَمِيعِ مَا يَمْلِكُ مِنَ الْمَالِ وَ حَبَسَ دَوَابَّهُ وَ عَلَيْهِ الْمَشْيُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ إِنْ كَانَ مَذْهَبُ مُوسَى بْنِ جَعْفَرٍ ع الْحُرُوجُ وَ لَا يَذْهَبُ إِلَيْهِ وَ لَا مَذْهَبُ أَحَدٍ مِنْ وُلْدِهِ وَ لَا يَنْبَغِي أَنْ يَكُونَ هَذَا مِنْهُمْ

Abu Yusuf said, 'His<sup>-asws</sup> wives are divorced and he<sup>-asws</sup> has liberated entirety of what slaves he<sup>-asws</sup> owned and donated in charity with entirety of wealth he<sup>-asws</sup> owned, and he<sup>-asws</sup> has

withheld his riding animals, and upon him<sup>-asws</sup> is the walking to the Sacred House of Allah<sup>-azwj</sup> if the doctrine of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> was the revolt, and he<sup>-asws</sup> will go to it, nor is it the doctrine of anyone of his<sup>-asws</sup> sons, nor is it befitting that this would happen from them!

ثُمَّ ذَكَرَ الرَّيْدِيَّةَ وَ مَا يَتَّبِعُونَ فَقَالَ وَ مَا كَانَ بَقِيَّ مِنَ الرَّيْدِيَّةِ إِلَّا هَذِهِ الْعِصَابَةُ الَّذِينَ كَانُوا قَدْ خَرَجُوا مَعَ حُسَيْنٍ وَ قَدْ ظَفِرَ أَمِيرُ الْمُؤْمِنِينَ بِهِمْ وَ لَمْ يَزَلْ يَرْفُقُ بِهِ حَتَّى سَكَنَ عَضْبُهُ

Then he mentioned the Zaydis and what they were impersonating. He said, 'And nothing remains from the Zaydis except this group, those who had revolted with Husayn, and commander of the faithful has already won with them!', and he did not cease to be tender with him until his anger calmed.

قَالَ وَ كَتَبَ عَلِيُّ بْنُ يَفْطِينٍ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع بِصُورَةِ الْأَمْرِ فَوَزِدَ الْكِتَابَ فَلَمَّا أَصْبَحَ أَحْضَرَ أَهْلَ بَيْتِهِ وَ شِيعَتَهُ فَأَطْلَعَهُمْ أَبُو الْحَسَنِ ع عَلَى مَا وَرَدَ عَلَيْهِ مِنَ الْحَبْرِ وَ قَالَ لَهُمْ مَا تُشِيرُونَ فِي هَذَا

He said, 'And Ali Bin Yaqteen wrote to Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> with an outline of the matter. The letter arrived. When it was morning he<sup>-asws</sup> presented his<sup>-asws</sup> family members and his<sup>-asws</sup> Shias. Abu Al-Hassan<sup>-asws</sup> notified them upon what news had arrived to him, and he<sup>-asws</sup> said to them: 'What are you consulting regarding this?'

فَقَالُوا نُشِيرُ عَلَيْكَ أَصْلَحَكَ اللَّهُ وَ عَلَيْنَا مَعَكَ أَنْ تُبَاعِدَ شَخْصَكَ عَنْ هَذَا الْجَبَّارِ وَ تُعَيِّبَ شَخْصَكَ ذُونَهُ فَإِنَّهُ لَا يُؤْمَنُ شَرُّهُ وَ غَادِيَّتُهُ وَ غَشْمُهُ سِيمًا وَ قَدْ تَوَعَّدَكَ وَ إِيَّانَا مَعَكَ

He said, 'They said, 'We consult upon you<sup>-asws</sup>, may Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well, and upon us is to be with you<sup>-asws</sup> and to distance your<sup>-asws</sup> person from this tyrant and to hide yourself<sup>-asws</sup> away from him, for there is no safety from his evil, and his enmity, and his enmity in particular, and he has threatened you<sup>-asws</sup> and us with you<sup>-asws</sup>!'

فَتَبَسَّمَ مُوسَى ع ثُمَّ تَمَثَّلَ بِنَيْتِ كَعْبِ بْنِ مَالِكٍ أَخِي بَنِي سَلَمَةَ وَ هُوَ

فَلْيَغْلِبَنَّ مُغَالِبُ الْعَالِبِ

رَعَمَتْ سَخِينَةٌ أَنْ سَتَغْلِبَ رَهْمَا

Musa<sup>-asws</sup> smiled, then he<sup>-asws</sup> replicated a couplet of Ka'b Bin Malik, brother of the clan of Salama, and it is: 'Sakheyne alleges that she would overcome her Lord<sup>-azwj</sup>, but she will be Overcome with the Overcomers of the overcomers!'

ثُمَّ أَقْبَلَ عَلَى مَنْ حَضَرَهُ مِنْ مَوَالِيهِ وَ أَهْلِ بَيْتِهِ فَقَالَ لِيُفْرِحَ رَوْعُكُمْ إِنَّهُ لَا يَرِدُ أَوَّلُ كِتَابٍ مِنَ الْعِرَاقِ إِلَّا بِمَوْتِ مُوسَى بْنِ الْمَهْدِيِّ وَ هَلَاكِهِ

Then he<sup>-asws</sup> faced toward the ones present, from his<sup>-asws</sup> friends and his<sup>-asws</sup> family members. He<sup>-asws</sup> said: 'May your dread decline! Surely the first letter from Al-Iraq will not come except at the death of Musa Bin Al-Mahdi (caliph) and his demise!'

فَقَالُوا وَ مَا ذَلِكَ أَصْلَحَكَ اللَّهُ

They said, 'They said, 'And what is that? May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well!'

فَقَالَ قَدْ وَ حُرْمَةِ هَذَا الْقَبْرِ مَاتَ فِي يَوْمِهِ هَذَا وَ اللَّهُ إِنَّهُ لِحَقِّ مِثْلِ مَا أَنْتُمْ تَنْطِفُونَ سَأُخْبِرُكُمْ بِذَلِكَ بَيْنَمَا أَنَا جَالِسٌ فِي مُصَلَّايَ بَعْدَ فَرَاعِي مِنْ وَرْدِي وَ قَدْ تَنَوَّمْتُ عَيْنَيَّ إِذْ سَنَخَ جَدِّي رَسُولُ اللَّهِ ص فِي مَنَامِي فَشَكَوْتُ إِلَيْهِ مُوسَى بْنُ الْمُهَدَّبِيِّ وَ دَكَرْتُ مَا جَرَى مِنْهُ فِي أَهْلِ بَيْتِهِ وَ أَنَا مُشْفِقٌ مِنْ عَوَائِلِهِ

He<sup>-asws</sup> said: ‘By the sanctity of this grave, he has died during this day of his! By Allah<sup>-azwj</sup>, **It is the Truth, similar to what you are talking about [51:23]**. I<sup>-asws</sup> shall inform you all with that. While I<sup>-asws</sup> was seated in my<sup>-asws</sup> prayer mat after my being free from my<sup>-asws</sup> rosary, and my<sup>-asws</sup> eyes slept (drowsiness), when my<sup>-asws</sup> grandfather<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup> appeared in my<sup>-asws</sup> dream. I<sup>-asws</sup> complained to him<sup>-sawww</sup> of Musa Bin Al-Mahdi, and I<sup>-asws</sup> mentioned what had flowed from him regarding his<sup>-sawww</sup> family members, and that I<sup>-asws</sup> was fearful from his calamities.

فَقَالَ لِي لِيَطْبُ نَفْسِكَ يَا مُوسَى فَمَا جَعَلَ اللَّهُ لِمُوسَى عَلَيْكَ سَبِيلاً

He<sup>-sawww</sup> said to me<sup>-asws</sup>: ‘Make your<sup>-asws</sup> self feel good, O Musa<sup>-asws</sup>, for Allah<sup>-azwj</sup> will not Make a way for Musa against you<sup>-asws</sup>!’

فَبَيْنَمَا هُوَ يُحَدِّثُنِي إِذْ أَخَذَ بِيَدِي وَ قَالَ لِي قَدْ أَهْلَكَ اللَّهُ أَنْفَاءَ عَدُوِّكَ فَالِيَحْسُنْ لِلَّهِ شُكْرَكَ

While he<sup>-sawww</sup> was narrating to me<sup>-asws</sup> when he<sup>-sawww</sup> held my<sup>-asws</sup> hand and said to me<sup>-asws</sup>: ‘By Allah<sup>-azwj</sup>, your<sup>-asws</sup> enemy has died just now, so be excellent to Allah<sup>-azwj</sup> in your<sup>-asws</sup> thanking!’

قَالَ ثُمَّ اسْتَقْبَلَ أَبُو الْحَسَنِ الْقِبْلَةَ وَ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ يَدْعُو.

He said, ‘The Abu Al-Hassan<sup>-asws</sup> faced the Qiblah and raised his<sup>-asws</sup> hands towards the sky in supplication’.<sup>363</sup>

فَقَالَ أَبُو الْوَضَّاحِ فَحَدَّثَنِي أَبِي قَالَ: كَانَ جَمَاعَةٌ مِنْ خَاصَّةِ أَبِي الْحَسَنِ ع مِنْ أَهْلِ بَيْتِهِ وَ شَيْعَتِهِ يَخْضُرُونَ بِمَجْلِسِهِ وَ مَعَهُمْ فِي أَكْثَامِهِمُ الْوَلُوحُ ابْنُوسٍ لِيَطْفَ وَ أُمِّيَالٌ فَإِذَا نَطَقَ أَبُو الْحَسَنِ ع بِكَلِمَةٍ أَوْ أَفْتَى فِي نَارِلَةٍ أَثْبَتَ الْقَوْمُ مَا سَمِعُوا مِنْهُ فِي ذَلِكَ

Abu Al Wazzah said, ‘My father narrated to me. He said,

‘There was a group of special ones of Abu Al-Hassan<sup>-asws</sup>, from his<sup>-asws</sup> family members and his<sup>-asws</sup> Shias. They were attending his<sup>-asws</sup> gatherings, and with them were elegant tablets of ebony and (writing) pins. Whenever Abu Al-Hassan<sup>-asws</sup> spoke with a phrase or issued a verdict (Fatwa) regarding a matter, the group would affirm (write) what they had heard from him<sup>-asws</sup>, in that (tablet)’.

قَالَ فَسَمِعْنَاهُ وَ هُوَ يَقُولُ فِي دُعَائِهِ شُكْرًا لِلَّهِ جَلَّتْ عَظَمَتُهُ الدُّعَاءُ إِلَهِي كَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِي طَبَّةَ مُدْيَبِهِ وَ أَرْهَفَ لِي سَبَابَ حِدْرِهِ وَ دَافَ لِي قَوَاتِلَ سُومِهِ وَ سَدَّدَ نُجُوي صَوَائِبَ سَهَامِهِ وَ لَمْ تَنْمِ عَنِّي عَيْنُ جِرَاسَتِهِ وَ أَضْمَرَ أَنْ يَسُومَنِي الْمَكْرُوهَ وَ يُجْرِعَنِي دُعَافَ مَرَارَتِهِ

He said, ‘We heard him<sup>-asws</sup> and he<sup>-asws</sup> was saying in his<sup>-asws</sup> supplication in thanking to Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Magnificence in the supplication: ‘My God<sup>-azwj</sup>! How many an enemy has unsheathed the sword of his enmity against me and sharpened the blade of his hostility, and aimed at me the arrows of his acrimony, and mixed for me his fatal poisons and

<sup>363</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 1 b

made hit me with the arrows of his difficulties. The eye of his guard does not sleep from me, and he thought that his abhorrence would poison me and he would make me drink the bitterness of his deceit.

فَنظَرْتُ إِلَى ضَعْفِي عَنِ احْتِمَالِ الْفَوَاحِشِ وَ عَجْزِي عَنِ الْإِتِّصَارِ بِمَنْ قَصَدَنِي بِمُحَارَبَتِهِ وَ وَحْدَتِي فِي كَثِيرٍ مِنْ نَآوِإِي وَ إِزْصَادِهِمْ لِي فِيمَا لَمْ أُعْمَلْ فِيهِ فِكْرِي فِي الْإِزْصَادِ هُمْ يَمْثِلُهُ

You<sup>-azwj</sup> have Looked at my weakness from bearing the calamities, and my inability from winning from the one aiming to me with his battle, and my loneliness among many of ones deserting me and their waiting in ambush for me in what I did not work my thoughts in ambushing them with similar to it.

فَأَيْدَتْنِي بِفُؤُوتِكَ وَ شَدَدْتَ أَزْرِي بِنَصْرِكَ وَ فَلَلْتَ سَبَابَ حِدِّي وَ خَذَلْتَهُ بَعْدَ جَمْعِ عَدِيدِهِ وَ حَشَدِهِ وَ أَغْلَيْتَ كَفِّي عَلَيْهِ وَ وَجَّهْتَ مَا سَدَّدَ إِلَيَّ مِنْ مَكَائِدِهِ إِلَيْهِ وَ رَدَدْتَهُ وَ لَمْ يَشْفِ غَلِيلَهُ وَ لَمْ تَبْرُدْ حَزَازَاتِ عَيْظِهِ وَ قَدْ عَضَّ عَلَيَّ أَنَامِلَهُ وَ أَدْبَرَ مُوَلِيَاءاً قَدْ أَحَقَّقْتُ سَرَائِيَهُ

You<sup>-azwj</sup> Assisted me with Your<sup>-azwj</sup> Strength and Strengthened my back with Your<sup>-azwj</sup> Help, and You<sup>-azwj</sup> Dismantled his armour and Abandoned him after the gathering of his numbers and his supporters, and You<sup>-azwj</sup> Elevated my standing over him and Diverted what he had intended to me of his plots and repelled it, and his resentment did not subside and the embers of his rage did not cool, and he has bitten his fingers over me and turned away, his battalions having collapsed!

فَلَاكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يُعْجَلُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَتْنَعْمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَائِدِهِ وَ نَصَبَ لِي أَشْرَاكَ مَصَائِدِهِ وَ وَكَّلَ بِي تَفَقُّدَ رِعَابَتِهِ وَ أَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبْعِ لِطَرِيدَتِهِ انْظَاراً لِانْتِهَازِ فُرْصَتِهِ وَ هُوَ يُظْهِرُ لِي بِشَاشَةِ الْمَلَقِ وَ يَبْسُطُ لِي وَجْهًا غَيْرَ طَلِقٍ

My God<sup>-azwj</sup>, and how many a rebel had rebelled against me with his plots, and set traps for me with his cunning, and allocated with me lack of his care, and pounce to me like pouncing of the lion to its prey awaiting its opportunity, and he manifests to me the facade of friendliness and extends to me a face not sincere!

فَلَمَّا رَأَيْتَ دَعَلَ سَرِيرَتِهِ وَ قُبِحَ مَا انْطَوَى عَلَيْهِ لِشَرِيكِهِ فِي مُلْبِهِ وَ أَصْبَحَ مُجْلِباً إِلَيَّ فِي بَعْغِهِ أَرْكَسْتَهُ لِأَمِّ رَأْسِهِ وَ أَتَيْتَ بُنْيَانَهُ مِنْ أَسَاسِهِ

When You<sup>-azwj</sup> Saw the dishonesty of his secrets and ugliness of what he had intended upon for his associate in his crime and became eager to me in his rebellion, You<sup>-azwj</sup> Laid down the top of his head and Demolished his building from its foundations.

فَصَرَعْتَهُ فِي رُئْبَتِهِ وَ أَرْدَيْتَهُ فِي مَهْوَى خُفْرَتِهِ وَ جَعَلْتَ حَذَاهُ طَبَقاً لِثَرَابِ رِجْلِهِ وَ سَلَّغْتَهُ فِي بَدَنِهِ وَ رَزَقْتَهُ وَ رَمَيْتَهُ بِحَجْرِهِ وَ خَنَقْتَهُ بِوَتَرِهِ وَ دَكَّيْتَهُ بِمَشَاقِصِهِ وَ كَبَيْتَهُ لِمَنْخَرِهِ وَ رَدَدْتَ كَيْدَهُ فِي نَحْرِهِ وَ وَتَّقْتَهُ بِنَدَامَتِهِ وَ فَنَيْتَهُ بِحَسْرَتِهِ

You<sup>-azwj</sup> Knocked him down in his arrogance, and Returned him in the collapse of his own hole, and Made his cheek layered for the soil of his leg, and Pre-occupied him in his body, and his sustenance, and Pelted him with his own stone, and Strangled him with his string, and Pulverised him with his troubles, and Flung him on his nostrils, and returned his plots in his own throat, and Bound him with his regret, and Annihilated him with his remorse!

فَأَسْتَحْذَلُ وَ اسْتَحْذَأُ وَ تَضَاءَلُ بَعْدَ نُحُوتِهِ وَ انْقَمَعَ بَعْدَ اسْتِطْطَالَتِهِ ذَلِيلًا مَأْسُورًا فِي رِيقِ حَبَائِلِهِ الَّتِي كَانَ يُؤْتَمِلُ أَنْ يَرَانِي فِيهَا يَوْمَ سَطَوْتِهِ وَ قَدْ كِدْتُ يَا رَبِّ لَوْ لَا رَحْمَتُكَ يَخْلُ بِي مَا حَلَّ بِسَاحَتِهِ

Thus, he became abandoned, and degraded, and diminished after his pride, and suppressed after his being tall (arrogant), humbled, a captive in the entanglement of his ropes which he had to see me being in these on the day of his attack, and I almost perished. O Lord<sup>-azwj</sup>! Had it not been for Your<sup>-azwj</sup> Mercy, it would have befallen me what had befallen in his courtyard!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ صَاحِلٍ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ حَاسِدٍ شَرِقَ بِحَسَدِهِ وَ شَجِي بَغِيظِهِ وَ سَلَفِي بِحَدِّ لِسَانِهِ وَ وَخَزِي بِمُوقِ عَيْنِهِ وَ جَعَلَ عِرْضِي غَرَضًا لِمَرَامِيهِ وَ قَلَّدَنِي خِلَافًا لَمْ تَزَلْ فِيهِ

My God<sup>-azwj</sup>, and how many an envier his envy was a lump in his throat, and burned with his rage, and slandered me with his tongue and pierced me with the gaze of his eyes, and made my honour a target for his arrows, and collared me with interference not ceasing in it!

فَنَادَيْتُ يَا رَبِّ مُسْتَجِيرًا بِكَ وَائْتِقًا بِسُرْعَةِ إِجَابَتِكَ مُتَوَكِّلًا عَلَى مَا لَمْ أَزَلْ أَعْرِفُهُ مِنْ حُسْنِ دِفَاعِكَ عَالِمًا أَنَّهُ لَمْ يُضْطَهَدْ مِنْ أَوْى إِلَى ظِلِّ كَتِفِكَ وَ أَنْ لَا تَفْرَعِ الْفَوَاحِشُ مِنْ لَجَأٍ إِلَى مَغْبِلِ الْإِنْتِصَارِ بِكَ فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

So, I called out, O Lord<sup>-azwj</sup>, seeking Shelter with You<sup>-azwj</sup>, and trusting with the quickness of Your<sup>-azwj</sup> Response, relying upon what I have not ceased to recognise of excellence of Your<sup>-azwj</sup> Defence, knowing that he will not be persecuted, one who shelters to the shade of Your<sup>-azwj</sup> Protection, and the calamities will not knock the one sheltering to the stronghold of the victory with You<sup>-azwj</sup>! So, Fortify me from his harm by Your<sup>-azwj</sup> Power!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ صَاحِلٍ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ سَخَائِبٍ مَكْرُوهٍ قَدْ جَلَبَتَهَا وَ سَمَاءٍ نِعْمَةٍ أَمْطَرَتْهَا وَ جَدَاوِلِ كِرَامَةٍ أَجْرَتَتْهَا وَ أَعْيُنِ أَجْدَاثٍ طَمَسَتْهَا وَ نَاشِئَةٍ رَحْمَةٍ نَشَرَتْهَا وَ جُمَّةٍ عَافِيَةٍ أَلْبَسَتْهَا وَ غَوَامِرِ كُرْبَانٍ كَشَفَتْهَا وَ أُمُورٍ جَارِيَةٍ قَدَّرَتْهَا لَمْ تُعْجِزْكَ إِذْ طَلَبْتَهَا وَ لَمْ تَمْتَنِعْ عَلَيَّ إِذْ أَرَدْتَهَا

My God<sup>-azwj</sup>, and how many clouds You<sup>-azwj</sup> have Dispersed of its abhorrence, and sky You<sup>-azwj</sup> have Rained with bounties, and instances of honour You<sup>-azwj</sup> have Flowed, and eyes of distresses You<sup>-azwj</sup> have Obscured, and growth of Mercy You<sup>-azwj</sup> have Spread, and shield of well-being You<sup>-azwj</sup> have Clothed, and immersions of distresses You<sup>-azwj</sup> have Removed, and flowing matters You<sup>-azwj</sup> have Determined when You<sup>-azwj</sup> Sought these and they did not refuse to You<sup>-azwj</sup> when You<sup>-azwj</sup> Wanted these!

فَلَاكُ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُعْلَبُ وَ ذِي أَنَاةٍ لَا يُعْجَلُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَمِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ ظَلَمٍ حَسَنٍ حَقَّقْتَ وَ مِنْ عُدْمِ إِفْلَاقٍ جَبَرْتَ وَ مِنْ مَسْكَنَةٍ فَادِحَةٍ حَوَّلْتَ وَ مِنْ صَرَعَةٍ مُهْلِكَةٍ أَنْعَشْتَ وَ مِنْ مَشَقَّةٍ أَرْحَمْتَ

My God<sup>-azwj</sup>, and how may good thoughts You<sup>-azwj</sup> have Made into reality, and how many gaps of poverty You<sup>-azwj</sup> have Filled, and needy situations You<sup>-azwj</sup> have Transformed, and destructive crises You<sup>-azwj</sup> Revived from, and hardships You<sup>-azwj</sup> Alleviated!

لَا تُسْأَلُ يَا سَيِّدِي عَمَّا تَفْعَلُ وَ هُمْ يُسْأَلُونَ وَ لَا يَنْتَفُصُكَ مَا أَنْفَقْتَ وَ لَقَدْ سُئِلْتَ فَأَعْطَيْتَ وَ لَمْ تُسْأَلْ فَأَبْتَدَأْتَ وَ اسْتُمِيعَ بَابُ فَضْلِكَ فَمَا أَكْدَيْتَ أَبَيْتَ إِلَّا إِنْعَامًا وَ امْتِنَانًا وَ إِلَّا تَطَوَّلًا يَا رَبِّ وَ إِحْسَانًا

You<sup>-azwj</sup> cannot be questioned, O my Master, about whatever You<sup>-azwj</sup> Do, and they will be Questioned, and it does not reduce You<sup>-azwj</sup> what You<sup>-azwj</sup> Spend, and You<sup>-azwj</sup> have been asked so You<sup>-azwj</sup> have Given, and You<sup>-azwj</sup> were not asked so You<sup>-azwj</sup> Initiated and Opened the door of Your<sup>-azwj</sup> Grace! You<sup>-azwj</sup> did not Refuse except as a Favour, and Conferment, and except as Leniency and Favour, O Lord<sup>-azwj</sup>!

وَ أَبَيْتَ يَا رَبِّ إِلَّا انْتِهَاكَ لِجُورَاتِكَ وَ اجْتِرَاءَ عَلَى مَعْاصِيكَ وَ تَعَدِّيًا لِحُدُودِكَ وَ عَفْلَةً عَنِ وَعِيدِكَ وَ طَاعَةً لِعُدُوِّي وَ عَدُوِّكَ

And You<sup>-azwj</sup> Refused, O Lord<sup>-azwj</sup>, only on violation of Your<sup>-azwj</sup> Sanctities and audacity upon disobedience to You<sup>-azwj</sup>, and exceeding of Your<sup>-azwj</sup> limits, and neglecting of Your<sup>-azwj</sup> Threats, and obedience to my enemy and Your<sup>-azwj</sup> enemy!

لَمْ يَمْتَعَكَ يَا إِلَهِي وَ نَاصِرِي إِخْلَالِي بِالشُّكْرِ عَنْ إِتْمَامِ إِحْسَانِكَ وَ لَا حَجْرِي ذَلِكَ عَنِ ارْتِكَابِ مَسَاخِطِكَ

O my God<sup>-azwj</sup> and my Helper! My being deficiency with the thanking did not prevent You<sup>-azwj</sup> from completing Your<sup>-azwj</sup> Favours, nor did that stop me from indulging in what Annoys You<sup>-azwj</sup>!

اللَّهُمَّ فَهَذَا مَقَامٌ عَبْدٌ ذَلِيلٌ اعْتَرَفَ لَكَ بِالتَّوْحِيدِ وَ أَقَرَّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ فِي آدَاءِ حَقِّكَ وَ شَهِدَ لَكَ بِشُبُوعِ نِعْمَتِكَ عَلَيْهِ وَ جَمِيلِ عَادَاتِكَ عِنْدَهُ وَ إِحْسَانِكَ إِلَيْهِ

O Allah<sup>-azwj</sup>! This is a position of a humble servant acknowledging to You<sup>-azwj</sup> with the Tawheed, and accepting upon himself with being deficient in fulfilling Your<sup>-azwj</sup> rights, and he testifies to



You<sup>-azwj</sup> with the abundance of Your<sup>-azwj</sup> bounties upon him, and Your<sup>-azwj</sup> beautiful norms with him and Your<sup>-azwj</sup> Favours to him!

فَهَبْ لِي يَا إِلَهِي وَ سَيِّدِي مِنْ فَضْلِكَ مَا أُرِيدُهُ إِلَى رَحْمَتِكَ وَ أَخَذُهُ سَلَامًا أَعْرُجُ فِيهِ إِلَى مَرْضَاتِكَ وَ آمَنْ بِهِ مِنْ سَخَطِكَ بِعِزَّتِكَ وَ طَوْلِكَ وَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَ الْأَيْمَةِ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ

O my God<sup>-azwj</sup> and my Master! Gift to me from Your<sup>-azwj</sup> Grace what I want to Your<sup>-azwj</sup> Mercy and I can take it as a ladder to ascend in it to Your<sup>-azwj</sup> Satisfaction, and I can be safe by it from Your<sup>-azwj</sup> Annoyance, by Your<sup>-azwj</sup> Might and Your Leniency, and by the right of Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَائِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فِي كَرْبِ الْمَوْتِ وَ حَشْرَجَةِ الصَّدْرِ وَ النَّظَرِ إِلَى مَا تَفْشَعُهُ مِنْهُ الْجُلُودُ وَ تَفْرُغُ إِلَيْهِ الْقُلُوبُ وَ أَنَا فِي عَافِيَةٍ مِنْ ذَلِكَ كُلِّهِ

My God<sup>-azwj</sup>, and how many a servant in the evening and morning in the distress of death, and anxiety of the chest, and the looking at what the skins shiver and the harts panic from, and I am in well-being from that, all of it!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَائِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ سَقِيمًا مُوجِعًا مُدْنِفًا فِي آئِنٍ وَ عَوِيلٍ يَتَقَلَّبُ فِي عَمَةٍ وَ لَا يَجِدُ مَحِيصًا وَ لَا يُسْبِغُ طَعَامًا وَ لَا يَسْتَعْدِبُ شَرَابًا وَ لَا يَسْتَطِيعُ ضَرًّا وَ لَا نَفْعًا وَ هُوَ فِي حَسْرَةٍ وَ نَدَامَةٍ وَ أَنَا فِي صِحَّةٍ مِنَ الْبَدَنِ وَ سَلَامَةٍ مِنَ الْعَيْشِ كُلِّ ذَلِكَ مِنْكَ

My God<sup>-azwj</sup>, and how many a servant in the evening and morning is sick, in pain, groaning in agony and lamenting, tossing in his sorrow nor finding any escape, neither tolerating food nor enduring drink, and not capable of harm nor benefit, and he is in his remorse and regret, and I am in good health from the body and safety of the life. All that is from You<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَائِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَكَمْ عَبْدٍ أَمْسَى وَ أَصْبَحَ خَائِفاً مَرْغوباً مُسْتَهْداً مُشْفِيقاً وَحِيداً وَجَلاً هَارِباً طَرِيداً وَ مُنْحَجِزاً فِي مَضِيقٍ أَوْ مُخْبِأَةً مِنَ الْمَخَابِي قَدْ ضَاقَتْ عَلَيْهِ الْأَرْضُ بِرُحْبِهَا لَا يَجِدُ حِيلَةً وَ لَا مَنْجَى وَ لَا مَأْوَى وَ لَا مَهْرَباً وَ أَنَا فِي أَمْنٍ وَ طَمَآنِينَةٍ وَ عَافِيَةٍ مِنْ ذَلِكَ كُلِّهِ

My God<sup>-azwj</sup>, and how many a servant in the evening and morning is fearful, dreading, sleepless, anxious, alone, trembling, running away and seeking refuge in narrow places, or sheltering in hidden places. The earth is constricted upon him with its receiving. He can neither find any means, not rescue, nor shelter, nowhere to flee to, and I am in safety and reassurance and well-being from that, all of it!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أُنَاةٍ لَا يَعْجَلُ صَلاً عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَائِكَ مِنَ الدَّاكِرِينَ:

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ سَيِّدِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ مَغْلُوباً مُكَبَّلاً بِالْحَدِيدِ بِأَيْدِي الْعُدَاةِ لَا يَرْحَمُونَهُ فَقِيداً مِنْ أَهْلِهِ وَ وَكَلِدَةً مُنْقَطِعاً عَنْ إِخْوَانِهِ وَ بَلَدِهِ يَتَوَقَّعُ كُلَّ سَاعَةٍ بِأَيِّ قَتْلَةٍ يُقْتَلُ وَ بِأَيِّ مُثَلَّةٍ يُمْتَلُ بِهِ وَ أَنَا فِي عَافِيَةٍ مِنْ ذَلِكَ كُلِّهِ

My God<sup>-azwj</sup> and my Master, and how many a servant in the evening and morning is shackled, bound in iron at the ends of the enemies nor showing him mercy. He is lost from his wife and his children, cut off from his brothers and his land. He is anticipating at all times by which type of killing he would be killed, and by which type of torture he would be tortured with, and I am in well-being from that, all of it!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أُنَاةٍ لَا يَعْجَلُ صَلاً عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَائِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ سَيِّدِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ يُقَابِسِي الْحَرْبَ وَ مُبَاشِرَةَ الْقِتَالِ بِنَفْسِهِ قَدْ عَشِيَتْهُ الْأَعْدَاءُ مِنْ كُلِّ جَانِبٍ وَ السُّيُوفُ وَ الرِّمَاحُ وَ آلَةُ الْحَرْبِ يَتَقَعَّقُ فِي الْحَدِيدِ مَبْلَغَ مَجْهُودِهِ وَ لَا يَعْرِفُ حِيلَةً وَ لَا يَجِدُ مَهْرَباً قَدْ أُذِنَتْ بِالْجِرَاحَاتِ أَوْ مُتَسَحِّطاً بِدَمِهِ تَحْتَ السَّنَابِكِ وَ الْأَرْجُلِ يَتَمَتَّى شَرِبَةً مِنْ مَاءٍ أَوْ نَظْرَةً إِلَى أَهْلِهِ وَ وَكَلِدَةً عَافِيَةٍ مِنْ ذَلِكَ كُلِّهِ

My God<sup>-azwj</sup> and my Master, and how many a servant in the evening and morning enduring the war and engaging in the battle himself, the enemies having surrounded him from every side, and the swords and the spears and weapons of war are clashing in the iron to the extent of his efforts, and he does not know any means nor finds anywhere to flee. He is covered with the injuries or soaking in his blood beneath the hooves and the legs wishing for a drink of water or to look at his wife and his children, and he is not able upon it, and I am in well-being from that, all of it!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أُنَاةٍ لَا يَعْجَلُ صَلاً عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَائِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فِي ظُلُمَاتِ الْبَحَارِ وَ عَوَاصِفِ الرِّيحِ وَ الْأَهْوَالِ وَ الْأَمْوَاجِ يَتَوَقَّعُ الْغَرَقَ وَ الْهَلَاكَ لَا يَقْدِرُ عَلَى حِيلَةٍ أَوْ مُبْتَلَى بِصَاعِقَةٍ أَوْ هَدْمٍ أَوْ غَرَقٍ أَوْ حَرِّ أَوْ شَرِّ أَوْ حَسْفٍ أَوْ مَسْخٍ أَوْ قَدْفٍ وَ أَنَا فِي عَافِيَةٍ مِنْ ذَلِكَ كُلِّهِ

My God<sup>-azwj</sup>, and how many a servant in the evening and morning is in darkness(es) of the sea and the stormy winds, and horrors and the waves anticipating the drowning and the destruction not able upon any means, or is afflicted by thunderbolt, or crushing, or drowning, or burning, or choking, or submergence, or morphing, or upheaval, and I am in well-being from that, all of it!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ مُسَافِرًا شَاخِصًا عَنْ أَهْلِهِ وَ وَطَنِهِ وَ وُلْدِهِ مُتَحَيِّرًا فِي الْمَفَاوِزِ تَائِهًا مَعَ الْوُحُوشِ وَ الْبَهَائِمِ وَ الْهُوَامِ وَ حِيدًا فَرِيدًا لَا يَغْرِفُ حِيلَةً وَ لَا يَهْتَدِي سَبِيلًا أَوْ مُتَأَذِّبًا بِبَرْدٍ أَوْ حَرٍّ أَوْ جُوعٍ أَوْ غُرْيٍ أَوْ غَيْرِهِ مِنَ الشَّدَائِدِ بِمَا أَنَا مِنْهُ خَلْوٌ وَ فِي عَافِيَةٍ مِنْ ذَلِكَ كُلِّهِ

My God<sup>-azwj</sup>, and how many a servant in the evening and morning is travelling away from his wife, and his home, and his children, confused in the desert, wandering with the beasts and the animals and the vermin, alone, individual, not knowing any means nor guided to the way, or being hurt by the cold or heat, or hunger, or bareness, or something else from the hardships from what I am vacated from and am in well-being from that, all of it!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فَقِيرًا عَائِلًا عَارِيًا مُتَلَقًا مُخْفِقًا مَهْجُورًا خَائِفًا جَائِعًا ظَمآنً يَنْتَظِرُ مَنْ يُعُودُ عَلَيْهِ بِقَضَلٍ أَوْ عَبْدٍ وَجِيهِ هُوَ أَوْجُهُ مِنِّي عِنْدَكَ وَ أَشَدُّ عِبَادَةً لَكَ مَعْلُومًا مَقْهُورًا قَدْ حُمِلَ ثِقْلًا مِنْ تَعَبِ الْعَنَاءِ وَ شِدَّةِ الْعُبُودِيَّةِ وَ كُلْفَةِ الرِّقِّ وَ ثِقَلِ الصَّرِيحَةِ أَوْ مُبْتَلَى بِبَلَاءٍ شَدِيدٍ لَا قِبَلَ لَهُ بِهِ إِلَّا بِمَنِّكَ عَلَيْهِ وَ أَنَا الْمَحْدُومُ الْمُنْعَمُ الْمَعَانِي الْمَكْرَمُ فِي عَافِيَةٍ بِمَا هُوَ فِيهِ

My God<sup>-azwj</sup>, and how many a servant in the evening and morning is poor, with dependants, bare, destitute, defeated, forsaken, fearful, hungry, thirsty, awaiting who would assist upon him with grave, or a dignified servant who is more dignified than me and of more intense worship to You<sup>-azwj</sup>, shackled, coerced, having carried the weight of fatigue of the troubles, and hardship of servitude, and encumberment of the slavery, and the burden of taxes, or

Tried with a severe affliction, there being no acceptance for him with it except by Your<sup>-azwj</sup> Conferment, and I am the served, the Favoured, the Pardoned, the Honoured in well-being from what he is in!

فَلَا إِلَهَ إِلَّا أَنْتَ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنْتَاهُ لَا يَعْجَلُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours!

إِلَهِي مَوْلَايَ وَ سَيِّدِي وَ كَمِّ مِنْ عِنْدِ أَمْسَى وَ أَصْبَحَ شَرِيداً طَرِيداً حَيْرَانٌ مُتَحَيِّراً جَائِعاً خَائِفاً خَاسِراً فِي الصَّحَارِيِّ وَ الْبَرَارِيِّ قَدْ أَحْرَقَهُ الْحَرُّ وَ الْبُرْدُ وَ هُوَ فِي ضَرٍّْ مِنَ الْعَيْشِ وَ ضَنْكٍ مِنَ الْحَيَاةِ وَ ذُلٍّ مِنَ الْمَقَامِ يَنْظُرُ إِلَى نَفْسِهِ حَسْرَةً لَا يَقْدِرُ لَهَا عَلَى ضَرٍّْ وَ لَا نَفْعٍ وَ أَنَا خَلَوْتُ مِنْ ذَلِكَ كُلِّهِ بِجُودِكَ وَ كَرَمِكَ

My God<sup>-azwj</sup>, my Master, and my Chief, and how many a servant in the evening and morning is wandering, expelled, bewildered, hungry, fearful, lost in the desert and the plains, being scorched by the heat and the cold, and he is in harm from the livelihood, and constriction from the life, in disgrace from the position, looking at himself in regret, neither having ability for it upon harm nor benefit, and I am vacant from that, all of it, by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence!

فَلَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنْتَاهُ لَا يَعْجَلُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ وَ الرَّحْمَنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

So, there is no god except You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

مَوْلَايَ وَ سَيِّدِي وَ كَمِّ مِنْ عِنْدِ أَمْسَى وَ أَصْبَحَ عَلِيلاً مَرِيضاً سَقِيماً مُدْنِفاً عَلَى فُرْشِ الْعِلَّةِ وَ فِي لِبَاسِهَا يَتَقَلَّبُ يَمِيناً وَ شِمَالاً لَا يَعْرِفُ شَيْئاً مِنْ لَذَّةِ الطَّعَامِ وَ لَا مِنْ لَذَّةِ الشَّرَابِ يَنْظُرُ إِلَى نَفْسِهِ حَسْرَةً لَا يَسْتَطِيعُ لَهَا ضَرْراً وَ لَا نَفْعاً وَ أَنَا خَلَوْتُ مِنْ ذَلِكَ كُلِّهِ بِجُودِكَ وَ كَرَمِكَ

My God<sup>-azwj</sup> and my Chief, and how many a servant in the evening and morning is ill, sick, diseased, lying upon his bed of illness and in his clothing he is tossing right and left, not knowing anything from pleasure of the good nor pleasure of the drink. He is looking at himself in regret, not being capable for it of harm nor benefit, and I am vacant from that, all of it, by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence!

فَلَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنْتَاهُ لَا يَعْجَلُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لَكَ مِنَ الْعَابِدِينَ وَ لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ وَ الرَّحْمَنِي بِرَحْمَتِكَ يَا مَالِكَ الرَّاحِمِينَ

So, there is no god except You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties,

and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O Owner of the merciful ones!

مَوْلَايَ وَ سَيِّدِي وَ كَمِّ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ قَدْ دَنَا يَوْمُهُ مِنْ حَتْفِهِ وَ قَدْ أَخَذَقَ بِهِ مَلَكُ الْمَوْتِ فِي أَعْوَانِهِ يُعَالِجُ سَكْرَاتِ الْمَوْتِ وَ حِيَاضَهُ تَدُورُ عَيْنَاهُ يَمِيناً وَ شِمَالاً لَا يَنْظُرُ إِلَى أَحِبَّائِهِ وَ أَوْلَادِهِ وَ أَخِلَّائِهِ قَدْ مُنِعَ مِنَ الْكَلَامِ وَ حُجِبَ عَنِ الْخِطَابِ يَنْظُرُ إِلَى نَفْسِهِ حَسِرَةً فَلَا يَسْتَطِيعُ لَهَا نَفْعاً وَ لَا ضَرّاً وَ أَنَا خَلَوْتُ مِنْ ذَلِكَ كُلِّهِ بِجُودِكَ وَ كَرَمِكَ

My Master and my Chief, and how many a servant in the evening and morning has come near to the day of his death and the Angel of death has gazed at him among his supporters treating the pangs of death, and his eyes are rotating right and left, not looking at his loving one and his friends and his associated. He is being prevented from the talking and is veiled from the addressing, looking at himself in regret. He is neither capable for it of any benefit nor harm, and I am vacant from that, all of it, by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence!

فَلَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنْتَ لَا يَعْجَلُ صِلَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لَكَ مِنَ الْعَابِدِينَ وَ لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ وَ ارْحَمْنِي بِرَحْمَتِكَ يَا مَالِكَ الرَّاحِمِينَ

So, there is no god except You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O Owner of the merciful ones!

مَوْلَايَ وَ سَيِّدِي وَ كَمِّ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فِي مَضَائِقِ الْحُبُوسِ وَ السُّجُونِ وَ كُرْبَهَا وَ دُهَا وَ حَدِيدِهَا تَتَدَاوَلُهُ أَعْوَانُهَا وَ زَبَانِيَّتُهَا فَلَا يَدْرِي أَيُّ حَالٍ يُفْعَلُ بِهِ وَ أَيُّ مَثَلٍ يُمَثَّلُ بِهِ فَهُوَ فِي ضُرٍّ مِنَ الْعَيْشِ وَ صَنْكٍ مِنَ الْحَيَاةِ يَنْظُرُ إِلَى نَفْسِهِ حَسِرَةً لَا يَسْتَطِيعُ لَهَا ضَرّاً وَ لَا نَفْعاً وَ أَنَا خَلَوْتُ مِنْ ذَلِكَ كُلِّهِ بِجُودِكَ وَ كَرَمِكَ

My Master and my Chief, and how many a servant in the evening and morning is in constrictions of the detentions and the prisons and their distress, and their disgrace, and their iron. Their guards and their wardens are managing him, so he does not know which situation he will be dealt with, and which torture he will be tortured with. He is in harm from the living and narrowness from the life, looking at himself in regret, neither being capable for it of harm nor benefit, and I am vacant from that, all of it, by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> benevolence!

فَلَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنْتَ لَا يَعْجَلُ صِلَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لَكَ مِنَ الْعَابِدِينَ وَ لِأَنْعَمَائِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَانِكَ مِنَ الدَّاكِرِينَ وَ ارْحَمْنِي بِرَحْمَتِكَ يَا مَالِكَ الرَّاحِمِينَ

So, there is no god except You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O Owner of the merciful ones!

مَوْلَايَ وَ سَيِّدِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ قَدْ اسْتَمَرَّ عَلَيْهِ الْفَضَاءُ وَ أَخَذَقَ بِهِ الْبَلَاءُ وَ فَارَقَ أَوْدَاءَهُ وَ أَجْبَاءَهُ وَ أَجْلَاءَهُ وَ أَمْسَى حَقِيرًا أُسِيرًا ذَلِيلًا  
فِي أَيْدِي الْكُفَّارِ وَ الْأَعْدَاءِ يَتَدَاوَلُونَهُ يَمِينًا وَ شِمَالًا قَدْ حُمِلَ فِي الْمَطَامِيرِ وَ نُقِلَ بِالْحَدِيدِ لَا يَرَى شَيْئًا مِنْ ضِيَاءِ الدُّنْيَا وَ لَا مِنْ رَوْحِهَا يَنْظُرُ إِلَى نَفْسِهِ  
حَسْرَةً لَا يَسْتَطِيعُ لَهَا ضَرًّا وَ لَا نَفْعًا وَ أَنَا خَلَوْتُ مِنْ ذَلِكَ كُلِّهِ بِجُودِكَ وَ كَرَمِكَ

My Master and my Chief, and how many a servant in the evening and morning the Decree is continuously against him, and the afflictions is gazing at him, and his associates, and his loved ones and his friends have separated and he has become insignificant, captive, humiliated in the hands of Kafirs, and the enemies are throwing him right and left. He is laden in the chains and weighed down by the iron. He cannot see anything from illumination of the world nor from its comforts. He is looking at himself in regret, not being capable for it of harm nor benefit, and I am vacant from that, all of it, by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence!

فَلَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مِنْ مُفْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنْوَةٍ لَا يَعْجَلُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لَكَ مِنَ الْعَابِدِينَ وَ لِنِعْمَائِكَ مِنَ الشَّاكِرِينَ وَ  
لِأَلَانِكَ مِنَ الدَّاكِرِينَ وَ الرَّحْمَنِي بِرَحْمَتِكَ يَا مَالِكَ الرَّاحِمِينَ

So, there is no god except You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O Owner of the merciful ones!

مَوْلَايَ وَ سَيِّدِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ قَدْ اشْتَقَ إِلَى الدُّنْيَا لِلرَّغْبَةِ فِيهَا إِلَى أَنْ حَاطَرَ بِنَفْسِهِ وَ مَالِهِ جِرْصًا مِنْهُ عَلَيْهَا قَدْ رَكِبَ الْفُلْكَ وَ كُسِرَتْ  
بِهِ وَ هُوَ فِي آقَاقِ الْبِحَارِ وَ ظَلَمَهَا يَنْظُرُ إِلَى نَفْسِهِ حَسْرَةً لَا يَقْدِرُ لَهَا عَلَى صَرٍّ وَ لَا نَفْعٍ وَ أَنَا خَلَوْتُ مِنْ ذَلِكَ كُلِّهِ بِجُودِكَ وَ كَرَمِكَ

My Master and my Chief, and how many a servant in the evening and morning is yearning to the world for the desires in it until he places himself and his wealth in danger in greed from him upon it. He riders the ship and it capsizes with him and he is in the outskirts of the sea and its darkness, looking at himself in regret. He is not able for it upon harm nor benefit, and I am vacant from that, all of it, by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence!

فَلَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مِنْ مُفْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنْوَةٍ لَا يَعْجَلُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لَكَ مِنَ الْعَابِدِينَ وَ لِنِعْمَائِكَ مِنَ الشَّاكِرِينَ وَ  
لِأَلَانِكَ مِنَ الدَّاكِرِينَ وَ الرَّحْمَنِي بِرَحْمَتِكَ يَا مَالِكَ الرَّاحِمِينَ

So, there is no god except You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O Owner of the merciful ones!

مَوْلَايَ وَ سَيِّدِي وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ قَدْ اسْتَمَرَّ عَلَيْهِ الْفَضَاءُ وَ أَخَذَقَ بِهِ الْبَلَاءُ وَ الْكُفَّارُ وَ الْأَعْدَاءُ وَ أَخَذَتْهُ الرِّمَاحُ وَ السُّيُوفُ وَ السِّهَامُ وَ  
جُدِلَ صَرِيحًا وَ قَدْ شَرِبَتِ الْأَرْضُ مِنْ دَمِهِ وَ أَكَلَتِ السِّبَاعُ وَ الطَّيْرُ مِنْ لَحْمِهِ وَ أَنَا خَلَوْتُ مِنْ ذَلِكَ كُلِّهِ بِجُودِكَ وَ كَرَمِكَ لَا بِاسْتِحْقَاقٍ مِنِّي

My Master and my Chief, and how many a servant in the evening and morning the Decree is continuously against him, and he is gazed at by the affliction, and the Kafirs and the enemies, and the spears and the swords and the arrows have struck him and he has been knocked

down, and the ground has drunk from his blood, and the predators and the birds have eaten from his flesh, and I am vacant from that, all of it, by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence, not by my deserving it!

يَا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مِنْ مُفْتَدِرٍ لَا يُعْلَبُ وَ ذِي أَنْوَةٍ لَا يَعْجَلُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي لِتَعْمَائِكَ مِنَ الشَّاكِرِينَ وَ لِأَلَائِكَ مِنَ الدَّاكِرِينَ  
وَ ارْحَمْنِي بِرَحْمَتِكَ يَا مَالِكَ الرَّاحِمِينَ

So, there is no god except You<sup>-azwj</sup>, Glory be to You<sup>-azwj</sup>, the All-Powerful nor to be overcome, and with Forbearance not being hasty! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O Owner of the merciful ones!

وَ عِزَّتِكَ يَا كَرِيمُ لِأَطْلَبُ بِمَا لَدَيْكَ وَ لِأُجِرَّ بِعَلَيْكَ وَ لِأَلْجُنَّ [لِلْجِنِّ] إِلَيْكَ وَ لِأَمُدَّنَّ بِيَدِي نَحْوَكَ مَعَ جُزْمِهَا إِلَيْكَ فَبِمَنْ أَعُوذُ يَا رَبِّ وَ بِمَنْ أَلُوذُ لَا أَحَدَ لِي إِلَّا أَنْتَ أَ فَتَرُدُّنِي وَ أَنْتَ مُعَوَّلِي وَ عَلَيْكَ مُتَّكِلِي

By Your<sup>-azwj</sup> Might, O Benevolent! I am seeking what is with You<sup>-azwj</sup> and I am insisting upon You<sup>-azwj</sup> imploring to You<sup>-azwj</sup> and am extending my hands towards You<sup>-azwj</sup> with its crimes to You<sup>-azwj</sup>! With whom can I seek Refuge of Lord<sup>-azwj</sup> and with whom can I shelter? I cannot find anyone for me except You<sup>-azwj</sup>. Will You<sup>-azwj</sup> Reject me and You<sup>-azwj</sup> are my hope and upon You<sup>-azwj</sup> is my reliance?

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى السَّمَاءِ فَاسْتَقَلَّتْ وَ عَلَى الْجِبَالِ فَرَسَتْ وَ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ وَ عَلَى اللَّيْلِ فَأَطْلَمَ وَ عَلَى النَّهَارِ فَاسْتَبَارَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَقْضِيَ لِي جَمِيعَ حَوَائِجِي وَ تَغْفِرَ لِي ذُنُوبِي كُلَّهَا صَغِيرَهَا وَ كَبِيرَهَا وَ تُوسِّعَ عَلَيَّ مِنَ الرِّزْقِ مَا تُبَلِّغُنِي بِهِ شَرَفَ الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which You<sup>-azwj</sup> Placed upon the sky so it rose, and upon the mountains so they were set, and upon the earth so it stabilised, and upon the night so it darkened, and upon the day so it irradiated, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Fulfil for me entirety of my needs and Forgive my sins for me, all of them, their minor and their major, and Expand upon me from the sustenance what would make be reach by it nobility of the world and the Hereafter, O most Merciful of the merciful ones!

مَوْلَايَ بِكَ اسْتَعْنْتُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعِيَّ وَ بِكَ اسْتَحْزْتُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَجِرْنِي وَ أَعْنِي بِطَاعَتِكَ عَنْ طَاعَةِ عِبَادِكَ وَ بِمَسْأَلَتِكَ عَنْ مَسْأَلَةِ خَلْقِكَ وَ انْقُلْنِي مِنْ ذُلِّ الْفَقْرِ إِلَى عِزِّ الْعِنَى وَ مِنْ ذُلِّ الْمَعَاصِي إِلَى عِزِّ الطَّاعَةِ

My Master! I have sought Assistance with You<sup>-azwj</sup>, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup>, and Assist me, and I have sought Shelter with You<sup>-azwj</sup>, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Shelter me, and Make me needless in Your<sup>-azwj</sup> obedience from obedience of Your<sup>-azwj</sup> servants, and with asking You<sup>-azwj</sup> from asking Your<sup>-azwj</sup> creatures, and Transfer me from humiliation of the poverty to the honour of riches, and from humiliation of the disobedience to the honour of obedience!

فَقَدْ فَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ خَلْقِكَ جُوداً مِنْكَ وَكَرَمًا لَا بِاسْتِحْقَاقِي مَعِيَ

You<sup>-azwj</sup> have Preferred me over many of Your<sup>-azwj</sup> creatures as Generosity from You<sup>-azwj</sup> and Benevolence, not by me being deserving of it.

إِلَهِي فَلَكَ الْحَمْدُ عَلَى ذَلِكَ كُلِّهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنِي لِتَعْمَاتِكَ مِنَ الشَّاكِرِينَ وَ لِأَلْوَالِكَ مِنَ الذَّاكِرِينَ وَ انْحَمْنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

My God<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon that, all of it! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me from Your<sup>-azwj</sup> from the ones grateful for Your<sup>-azwj</sup> bounties, and from the mentioners of Your<sup>-azwj</sup> Favours, and Mercy me with Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

قَالَ ثُمَّ أَقْبَلَ عَلَيْنَا مَوْلَانَا أَبُو الْحَسَنِ عَ ثُمَّ قَالَ سَمِعْتُ مِنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ اعْتَرَفُوا بِنِعْمَةِ اللَّهِ رَبِّكُمْ عَزَّ وَجَلَّ وَ تَوَبُّوا إِلَيْهِ مِنْ جَمِيعِ ذُنُوبِكُمْ فَإِنَّ اللَّهَ يُحِبُّ الشَّاكِرِينَ مِنْ عِبَادِهِ

He (the narrator) said, 'Then our Master Abu Al-Hassan<sup>-asws</sup> turned towards us, then said: 'I<sup>-asws</sup> heard from my<sup>-asws</sup> father Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> narrating from him<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>! He<sup>-asws</sup> heard from Rasool-Allah<sup>-saww</sup> saying: 'Acknowledge the bounties of Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup> Mighty and Majestic, and repent to Him<sup>-azwj</sup> from entirety of your sins, for Allah<sup>-azwj</sup> Loves the grateful ones from His<sup>-azwj</sup> servants!'

قَالَ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ وَ تَفَرَّقَ الْقَوْمُ فَمَا اجْتَمَعُوا إِلَّا لِقِرَاءَةِ الْكِتَابِ الْوَارِدِ بِمَوْتِ مُوسَى الْمَهْدِيِّ وَ الْبَيْعَةِ لِهَارُونَ الرَّشِيدِ.

He (the narrator) said, 'Then we stood up to (pray) the Salat and the group dispersed. They did not gather except to read the arrived letter with the death of Musa Al-Mahdi (caliph), and the allegiance pledged to Haroun Al-Rasheed''<sup>364</sup>.

3- مهج، مهج الدعوات عُوذَةُ مَوْلَانَا الْكَاطِمِ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا أُلْقِيَ فِي بَرَكَةِ السَّبَاعِ

(The book) 'Nahj Al-Dawaat' –

'A protection by our Master Al-Kazim<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, when he<sup>-asws</sup> was thrown in the lion's den:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is no god except Allah<sup>-azwj</sup> Alone! Alone! Alone! He<sup>-azwj</sup> Fulfils His<sup>-azwj</sup> Promised and Helps His<sup>-azwj</sup> servant and Strengthens His<sup>-azwj</sup> army and Defeated the confederates, alone!

<sup>364</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 2



وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَصْبَحْتُ وَ أَمْسَيْتُ فِي حَيْهِ اللَّهِ الَّذِي لَا يُسْتَبَاحُ وَ سِتْرُهُ الَّذِي لَا تَخْتِكُهُ الرِّيحُ وَ لَا تُخْرِفُهُ الرِّيحُ وَ دِمَّةُ اللَّهِ الَّتِي لَا تُخْفَرُ وَ فِي عِزِّهِ اللَّهُ الَّتِي لَا تُسْتَدَلُّ وَ لَا تُفْهَرُ وَ فِي حِزْبِهِ الَّذِي لَا يُغْلَبُ وَ فِي جُنْدِهِ الَّذِي لَا يُهْزَمُ

And the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds! I come to morning and evening in the Protection of Allah<sup>-azwj</sup> which cannot be violated, and His<sup>-azwj</sup> Curtain which cannot be torn by the winds nor can the spears pierce it, and in the Guarantee of Allah<sup>-azwj</sup> which cannot be breached, and in the Might of Allah<sup>-azwj</sup> which can neither humiliated nor subdued, and in the party of Allah<sup>-azwj</sup> which cannot be overcome, and in His<sup>-azwj</sup> army which cannot be defeated!

بِاللَّهِ اسْتَفْتَحْتُ وَ بِهِ اسْتَنْجَحْتُ وَ تَعَزَّزْتُ وَ انْتَصَرْتُ وَ تَقَوَّيْتُ وَ احْتَرَزْتُ وَ اسْتَعْنْتُ بِاللَّهِ وَ بِقُوَّةِ اللَّهِ صَرَبْتُ عَلَى أَعْدَائِي وَ فَهَرْتُهُمْ بِحَوْلِ اللَّهِ وَ اسْتَعْنْتُ عَلَيْهِمْ بِاللَّهِ

With Allah<sup>-azwj</sup> I seek to begin and by Him<sup>-azwj</sup> I seek success, and am empowered, and victorious, and strengthened, and guarded, and I seek Assistance with Allah<sup>-azwj</sup> and with the Strength of Allah<sup>-azwj</sup> to be Struck upon my enemies, and I subdue them by the Might of Allah<sup>-azwj</sup>, and I seek Assistance with Allah<sup>-azwj</sup> against them!

وَ قَوَّضْتُ أَمْرِي إِلَى اللَّهِ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ شَاهَتْ وُجُوهُ أَعْدَائِي فَهُمْ لَا يُبْصِرُونَ صُمُّ بَكْمٌ غُمِّي فَهُمْ لَا يَرْجِعُونَ

And I have delegated my affairs to Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> Suffices me and is the best Protector! **and you will see them looking towards you and they are not seeing [7:198]!** Deform the faces of my enemies so they will not be seeing! **Deaf, dumb (and) blind, so they will not be returning [2:18]!**

عُلِبْتُ أَعْدَاءُ اللَّهِ بِكَلِمَةِ اللَّهِ فَلَجَتْ حُجَّةُ اللَّهِ عَلَى أَعْدَاءِ اللَّهِ الْفَاسِقِينَ وَ جُنُودِ إِبْلِيسَ أَجْمَعِينَ لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَ إِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأُدْبَارَ ثُمَّ لَا يُضِرُّوكُمْ ضَرْبَتٌ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تَقَفُوا

I overcome enemies of Allah<sup>-azwj</sup> by the Phrases of Allah<sup>-azwj</sup>! The Argument of Allah<sup>-azwj</sup> prevailed over the enemies of Allah<sup>-azwj</sup>, the mischief-makers, and armies of Iblees<sup>-la</sup> in their entirety! **They will never (be able to) harm you except for an annoyance; and if they fight you, they would be turning their backs, then they shall not be helped [3:111] Disgrace would be struck upon them wherever they are found, [3:112] (They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61].**

لَا يُقَاتِلُوكُمْ جَمِيعاً إِلَّا فِي فُرَيْ مَحْصَنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ جَمِيعاً وَ قُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ:

**They will not fight against you altogether except in a fortified town, or from behind walls. Their in-fighting between them is severe. You reckon them to be united, and their hearts are disunited. That is because they are a people not using their intellects [59:14].**

تَحَصَّنَتْ مِنْهُمْ بِالْحِصْنِ الْحَصِينِ فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَ مَا اسْتَطَاعُوا لَهُ نَقْباً فَأَوَيْتُ إِلَى رُكْنٍ شَدِيدٍ وَ التَّحَاتُّ إِلَى الْكَهْفِ الْمُنِيعِ الرَّبِيعِ وَ تَمَسَّكْتُ بِالْحِلْجِ الْمَتِينِ وَ تَدَرَعْتُ بِجَيْبَةِ أَمِيرِ الْمُؤْمِنِينَ وَ تَعَوَّذْتُ بِعَوْدَةِ سُلَيْمَانَ بْنِ دَاوُدَ ع وَ احْتَرَزْتُ بِحَائِيهِ

I have fortified from them with the impregnable fortress **So they were neither able to scale it nor were they able to make a hole in it [18:97]**. Thus, I have sheltered to a strong corner, and I have sheltered to the invincible cave, the lofty, and I have held on to the unbreakable rope, and I have armoured with the prestige of Amir Al-Momineen<sup>-asws</sup>, and have protected with an amulet of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and have guarded with his<sup>-as</sup> ring.

فَأَنَا أَيْنٌ كُنْتُ كُنْتُ آمِنًا مُطْمَئِنًّا وَ عَدَوِي فِي الْأَهْوَالِ حَيْرَانٌ وَ قَدْ حُفَّتْ بِالْمَهَانَةِ وَ أَلْسِنَ الدُّلَّ وَ قُتِعَ بِالصَّعَارِ وَ صَرَنْتُ عَلَى نَفْسِي سُرَادِقَ الْحِيَاظَةِ وَ عَلَّقْتُ عَلَى هَيْكَلِ الْهَيْبَةِ

Thus, wherever I may be, I would be safe, reassured, and my enemies would be in the confusing situations and surrounded by the disgrace, and clothed in humiliation, and suppressed with the belittling, and I have struck upon myself the guarding tent and have cast myself into the structure of prestige!

وَ تَتَوَجَّحُ بِتَاجِ الْكِرَامَةِ وَ تَقْلُدْتُ بِسَيْفِ الْعِزِّ الَّذِي لَا يُقْلُ وَ حَفِيثٌ عَنِ الطُّنُونِ وَ تَوَارَيْتُ عَنِ الْعُيُونِ وَ أَمِنْتُ عَلَى رُوحِي وَ سَلِمْتُ مِنْ أَعْدَائِي وَ هُمْ لِي خَاضِعُونَ وَ مَنِي خَائِفُونَ وَ عَنِّي نَافِرُونَ كَأَنَّهُمْ مَهْرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ

And I have crowned with the crown of honour and have collared with the sword of might which does not falter, and I have hidden from the conjectures and have concealed from the eyes, and I have secured my soul and I am safe from my enemies and they are humbled to me and are fearing from me, and they are fleeing from me, **As if they were frightened donkeys [74:50] Fleeing from a ferocious lion [74:51]**.

قَصُرَتْ أَيْدِيهِمْ عَنْ بُلُوغِي وَ صَمَّتْ آذَانُهُمْ عَنِ اسْتِمَاعِ كَلَامِي وَ عَمِيَتْ أَبْصَارُهُمْ عَنْ رُؤْيِي وَ حَرَسَتْ أَلْسِنَتُهُمْ عَنْ ذِكْرِي وَ دَهَلَتْ عُيُونُهُمْ عَنْ مَعْرِفَتِي وَ تَخَوَّفَتْ قُلُوبُهُمْ وَ انْتَعَدَتْ فَرَائِصُهُمْ مِنْ مَخَافَتِي وَ انْقَلَبَ حُدُودُهُمْ وَ انْكَسَرَتْ شَوْكَتُهُمْ وَ نَكَسَتْ رُءُوسُهُمْ وَ انْحَلَّ عَزْمُهُمْ وَ تَشَتَّتْ جَمْعُهُمْ وَ اخْتَلَقَتْ كَلِمَتُهُمْ وَ تَفَرَّقَتْ أُمُورُهُمْ وَ ضَعُفَ جُنْدُهُمْ وَ انْهَزَمَ جَيْشُهُمْ وَ لَوَّأَ مُدِيرِينَ سَيْهَتِهِمْ الْجَمْعُ وَ يُؤَلُّونَ الدُّبُرَ بِلِ السَّاعَةِ مَوْعِدُهُمْ وَ السَّاعَةُ أَذْهَى

Make their hands short from reaching me, and Deafen their ears from hearing my speech, and Blind their sights from seeing me, and Mute their tongues from mentioning me, and Bewilder their minds from recognising me, and Frighten their hearts, and Tremble their limbs from fearing me, and Blunt their sharpness, and Break their thorns, and Lower their heads, and Falter their determinations, and Scatter their gathering, and Differ their words, and Diverge their affairs, and Weaken their soldiers, and Defeat their armies! **The gathering would soon be defeated, and they will turn back [54:45] But, the Hour is their Promise, and the Hour would be more grievous, more bitter (for them) [54:46]**.

وَ أَمْرٌ عَلَوْتُ عَلَيْهِمْ بِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ يُعَلُّوْا اللَّهُ الَّذِي كَانَ يُعَلُّوْا بِهِ عَلِيٌّ صَاحِبُ الْحُرُوبِ مُنَكِّسِ الْفَرَسَانِ وَ مُبِيدِ الْأَقْرَانِ وَ تَعَزَّزْتُ مِنْهُمْ بِأَسْمَاءِ اللَّهِ الْحُسْنَى وَ كَلِمَاتِهِ الْعُلْيَا

And Command exaltedness upon them with Muhammad<sup>-saww</sup> Bin Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and with the Exaltedness of Allah<sup>-azwj</sup> which Ali<sup>-asws</sup>, master of the battles, overthrower of the horsemen and splitter of the skulls had been exalted with, and he<sup>-asws</sup> was strengthened from them with the most Magnificent Names of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Exalted Phrases!

وَجَهَّزْتُ عَلَى أَعْدَائِي بِأَسْرِ اللَّهِ تَأْسِي شَدِيدٍ وَأَمْرٍ عَنِيدٍ وَأَذَلَّتُهُمْ وَجَعْتُ رُءُوسَهُمْ وَوَطَيْتُ رِقَابَهُمْ فَطَلَّتْ أَعْنَافُهُمْ لِي خَاضِعِينَ خَابَ مَنْ نَاوَانِي وَ هَلَكَ مَنْ عَادَانِي

And I have prepared myself against my enemies with the severe Force of Allah<sup>-azwj</sup> and a Firm Command, and I shall humble them, and gather their heads and tread on their necks, so their necks will remain humbled to me! Disappointed will be the one attacks me, and destroyed will be the one hostile to me!

وَ أَنَا الْمُوْتَدُّ الْمَحْبُورُ الْمُظْفَرُ الْمَنْصُورُ قَدْ كَرَّمْتَنِي كَلِمَةُ التَّقْوَى وَ اسْتَمْسَكْتُ بِالْعُرْوَةِ الْوُثْقَى وَ اعْتَصَمْتُ بِالْحَبْلِ الْمَتِينِ فَلَا يَضُرُّنِي بَغْيُ الْبَاغِيْنَ وَ لَا كَيْدُ الْكَائِدِيْنَ وَ لَا حَسَدُ الْحَاسِدِيْنَ أَبَدَ الْأَبَدِيْنَ فَلَنْ يَصِلَ إِلَيَّ أَحَدٌ وَ لَنْ يَضُرَّنِي أَحَدٌ وَ لَنْ يَقْدِرَ عَلَيَّ أَحَدٌ بَلْ أَنَا أَدْعُوا رَبِّي وَ لَا أُشْرِكُ بِهِ أَحَدًا

And I am the supported, the triumphant, the victorious! The word of piety has honoured me, and I have adhered with the firmest handhold, and I have held on to the unbreakable rope, so neither will the rebellion of the rebels' harm, me nor the plots of the plotter, nor envy of the enviers, for ever and ever! No one will ever arrive to me (with evil), nor will anyone harm me, and no one will ever able upon me. But, I seek Refuge with my Lord<sup>-azwj</sup> and do not associate anyone with Him<sup>-azwj</sup>!

يَا مُتَفَضِّلُ تَفَضَّلْ عَلَيَّ بِالْأَمْنِ وَ السَّلَامَةِ مِنَ الْأَعْدَاءِ وَ حُلْنِ بَنِي وَ بَنِيهِمْ بِالْمَلَائِكَةِ الْعَلَاظِ الشَّدَادِ وَ مُدْنِي بِالْحُنْدِ الْكَثِيفِ وَ الْأَرْوَاحِ الْمُطِيعَةِ يَخْضَعُونَ لِي بِالْحِجَّةِ الْبَالِغَةِ وَ يُقَدِّفُونَهُمْ بِالْأَحْجَارِ الدَّامِعَةِ وَ يَضْرِبُونَهُمْ بِالسِّيفِ الْقَاطِعِ وَ يَرْمُونَهُمْ بِالسَّهَابِ النَّاقِبِ وَ الْحَرِيقِ الْمُتَلْتَبِ وَ الشُّوَاطِئِ الْمُحْرِقِ وَ النَّحَاسِ النَّافِذِ وَ يُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا وَ لَهُمْ عَذَابٌ وَاصِبٌ

O Gracious, Grace upon me with the security and the safety from the enemies, and Make a barrier between me and them with the Angels of severe harshness, and Provide me with the dense troops and the obedient souls confronting them with the conclusive arguments and pelting them with the piercing stones, and striking them with the cutting sword, and pelting them with the piercing meteors, and the blazing flames, and the burning sparks, and the penetrating brass, **and they are being pelted at from every side [37:8] Being repelled, and for them is an eternal Punishment [37:9]!**

ذَلَّلْتُهُمْ وَ زَجَرْتُهُمْ وَ عَلَوْتُهُمْ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِ طه وَ يس وَ الدَّارِيَاتِ وَ الطَّوَّاسِيْنَ وَ تَنْزِيلِ وَ الْحَوَامِيمِ

I humble them, and rebuke them, and prevail with them with, **In the Name of Allah the Beneficent, the Merciful [1:1]**, with, **Ta Ha [20:1]** and **Ya Seen [36:1]** and **By the (winds) scattering [51:1]**, and 'Al-Tawaseem' (Surahs Al Shuara, and Al Naml, and Al Qasas), and 'Al Hawameem' (Surahs Al Momin, and Al Fussilat, and Al Shura, and Al Zuhruf, and Al Dukhan, and Al Jasiya, and Al Ahqaf)!

وَ كَهَيْعِصَ وَ حَمِ عَسْقٍ وَ قِ وَ الْقُرْآنِ الْمَجِيدِ وَ تَبَارَكَ وَ نِ وَ الْقَلَمِ وَ مَا يَسْطُرُونَ وَ بِمَوَاقِعِ النُّجُومِ

And **Kaf Ha Ya Ayn Suad [19:1]**, and **Ha Meem [42:1] Ayn Seen Qaf [42:2]** and **Qaf! By the Glorious Quran [50:1]**, and **Blessed [67:1]**, and **Noon and the Pen, and what they will be writing! [68:1]**, and **by the locations of the stars! [56:75]!**

وَ بِ الطُّورِ وَ كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ وَ أَلْبَيْتِ الْمَعْمُورِ وَ السَّقْفِ الْمَرْفُوعِ وَ الْبَحْرِ الْمَسْجُورِ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ مَا لَهُ مِنْ دَافِعٍ

And by **(I Swear) by the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3] And the Oft-frequented House [52:4] And the Raised canopy [52:5] And the swelling sea [52:6] Surely, the Punishment of your Lord will transpire [52:7] There would be no defender for it [52:8]!**

فَ وَلَوْ مُدْبِرِينَ وَ عَلَى أَعْقَابِهِمْ نَاكِصِينَ وَ فِي دِيَارِهِمْ جَائِعِينَ فَوْقَ الْحُقُوقِ وَ بَطَلٌ مَا كَانُوا يَعْمَلُونَ فَعَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْفِي السَّحَرَةُ سَاجِدِينَ

So, **they turn back retreating [30:52]** upon the heels they turn back, **they lay prostrate in their abodes [11:67] So the truth was established, and what they were doing was falsified [7:118] Thus they were overcome over there and they returned belittled [7:119] And the sorcerers fell down prostrating [7:120].**

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَ حَاقَ بِحِمِّ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ وَ حَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ وَ مَكَرُوا وَ مَكَرَ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ

So, **Allah Saved him from the evil of what they planned, [40:45] and it would encompass with them what they had been mocking with [16:34] and there befell with the people of Pharaoh, the most evil of the Punishment [40:45] And they planned and Allah (also) Planned, and Allah is the best of planners [3:54].**

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

**Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173].**

فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَ فَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوَانَ اللَّهِ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

**So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174].**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شُرُورِهِمْ وَ أَذْرَأُ بِكَ فِي نُحُورِهِمْ وَ أَسْأَلُكَ خَيْرَ مَا عِنْدَكَ فَسَيَكْفِيكَهُمْ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ جِبْرَائِيلُ عَنِّي وَ مِيكَائِيلُ عَنِّي وَ إِسْرَافِيلُ مِنْ وَرَائِي وَ مُحَمَّدٌ ص شَفِيعِي مِنْ بَيْنِ يَدَيْ وَ اللَّهُ مُطَلٌّ عَلَيَّ

O Allah-<sup>azwj</sup>! I seek Refuge with You-<sup>azwj</sup> from their evil, and I rotate through You-<sup>azwj</sup> (the evil back) into their throats, and I ask You-<sup>azwj</sup> for goodness of what is with You-<sup>azwj</sup>! **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].** Jibraeel-<sup>as</sup> is on my right and Mikaeel-<sup>as</sup> on my left, and Israfeel-<sup>as</sup> from behind me, and Muhammad-<sup>saww</sup> my intercessor in front of me, and Allah-<sup>azwj</sup> Noticing upon me!

يَا مَنْ جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَحْجُزُ بَيْنِي وَ بَيْنَ أَعْدَائِي فَلَنْ يَصِلُوا إِلَيَّ بِسُوءِ أَمْرٍ أَبَدًا بَيْنِي وَ بَيْنَهُمْ سِتْرٌ اللَّهُ الَّذِي سَتَرَ بِهِ الْأَنْبِيَاءَ عَنِ الْفِرَاعِنَةِ وَ مَنْ كَانَ فِي سِتْرِ اللَّهِ كَانَ مَحْفُوظًا حَسْبِيَ اللَّهُ الَّذِي يَكْفِينِي مَا لَا يَكْفِينِي أَحَدٌ مِنْ خَلْقِهِ

O One Who Made a barrier between the two seas, Make a barrier between me and my enemies, so they will never arrive to me with evil, ever! Between me and them be a veil of Allah-<sup>azwj</sup> which He-<sup>azwj</sup> had Veiled the Prophets-<sup>as</sup> from the Pharaohs-<sup>la</sup>, and one who is in the

veil of Allah<sup>-azwj</sup> would be Protected! Sufficient for me is Allah<sup>-azwj</sup> Who Suffices me of what no one from His<sup>-azwj</sup> creatures suffices me with!

وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

**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] Surely, We Made shackles to be in their necks, 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].**

اللَّهُمَّ اضْرِبْ عَلَيَّ سُرَادِقَ حِفْظِكَ الَّذِي لَا تَهْتِكُهُ الرِّيحُ وَ لَا تَخْرِقُهُ الرِّيحُ وَ وَقِّ رُوحِي بِرُوحِ قُدْسِكَ الَّذِي مِنَ اللَّيْتِنَةِ عَلَيْهِ كَانَ مُعْظَمًا فِي أَعْيُنِ النَّاطِرِينَ وَ كَبِيرًا فِي صُدُورِ الْخَلْقِ أَجْمَعِينَ وَ وَقِّفْنِي بِأَسْمَائِكَ الْحُسْنَى وَ أَمْتَالِكَ الْعُلْيَا لِصَلَاحِي فِي جَمِيعِ مَا أَوْمَلُهُ مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي أَبْصَارَ النَّاطِرِينَ وَ اصْرِفْ عَنِّي قُلُوبَهُمْ مِنْ شَرِّ مَا يُضْمِرُونَ إِلَيَّ مَا لَا يَمْلِكُهُ أَحَدٌ عِزِّكَ

O Allah<sup>-azwj</sup>! Strike upon me a protective tent which the winds cannot tear, nor can the spears pierce, and Save my soul by the Holy Spirit, which one it is cast upon, would be revered in the eyes of the beholders, and would be great in the chests of all the people, and Harmonise me with Your<sup>-azwj</sup> most excellent Names and Your<sup>-azwj</sup> exalted examples for my betterment in entirety of what I am hoping for from goodness of the world and the Hereafter, and Turn away from me sights of the beholders and Turn their hearts away from me from evil of what they are thinking to what no one can control apart from You<sup>-azwj</sup>!

اللَّهُمَّ أَنْتَ مَلَأَدِي فَبِكَ الْوُدُّ وَ أَنْتَ مَعَاذِي فَبِكَ الْوُدُّ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Shelter so I seek Shelter with You<sup>-azwj</sup>, and You<sup>-azwj</sup> are my Refuge so I seek Refuge with You<sup>-azwj</sup>!

اللَّهُمَّ إِنَّ حَوْثِي أَمْسَى وَ أَصْبَحَ مُسْتَجِيرًا بِوَجْهِكَ الْبَاقِي الَّذِي لَا يَبْلَى يَا أَرْحَمَ الرَّاحِمِينَ سُبْحَانَ مَنْ أَلَجَ الْبِحَارَ بِقُدْرَتِهِ وَ أَطْفَأَ نَارَ إِبْرَاهِيمَ بِكَلِمَتِهِ وَ اسْتَوَى عَلَى الْعَرْشِ بِعَظَمَتِهِ وَ قَالَ لِمُوسَى

O Allah<sup>-azwj</sup>! My fear, in the evening and morning seeks shelter with Your<sup>-azwj</sup> Everlasting Face which does not decay, O most Merciful of the merciful ones! Glorious is the One Who Caused turbulence in the oceans with His<sup>-azwj</sup> Power, and He<sup>-azwj</sup> Extinguished the fire of Ibrahim<sup>-saww</sup> by His<sup>-azwj</sup> Phrase, and He<sup>-azwj</sup> Evened upon the Throne with His<sup>-azwj</sup> Magnificence!

أَقْبِلْ وَ لَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ إِلَيَّ لَا يَخَافُ لَدَيْ الْمُرْسَلُونَ لَا تَخَفْ نَجُوتَ مِنَ الْقَوْمِ الظَّالِمِينَ لَا تَخَافُ دَرْكًا وَ لَا تَخْشَى لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

And He<sup>-azwj</sup> Said to Musa<sup>-as</sup>: **'Come back and do not fear, you are from the Secured ones! [28:31] Do not fear. The Rasools should not fear in My Presence [27:10] 'Do not fear! You have escaped from the unjust people' [28:25] Do not fear of being overtaken, nor be scared" [20:77] "Do not fear! Surely you will be the uppermost! [20:68].**

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

**And my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88] And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon. 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].**

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ.

**He has Made a measure for all things [65:3] Isn't Allah Sufficient for His servants? [39:36],** and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! Whatever Allah<sup>-azwj</sup> Desires, happens!"<sup>365</sup>

4- مهج، مهج الدعوات وَ مِنْ ذَلِكَ الدُّعَاءِ الَّذِي عَلَّمَهُ النَّبِيُّ ص لِمُوسَى بْنِ جَعْفَرٍ ع فِي السِّجْنِ بِإِسْنَادٍ صَحِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ الْخُزَاعِيِّ قَالَ دَعَانِي هَارُونُ الرَّشِيدُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ كَيْفَ أَنْتَ وَ مَوْضِعَ السِّبْرِ مِنْكَ

(The book) 'Mahj Al-Dawaat' –

'A from that is the supplication which the Prophet<sup>-saww</sup> taught to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> in the prison, by a correct chain from Abdullah Bin Malik Al-Khuzai. He said, 'Haroun Al-Rasheed summoned me. He said, 'O Abu Abdullah! How are you and the place of secret from you?'

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَنَا إِلَّا عَبْدٌ مِنْ عِبِيدِكَ

I said, 'O commander of the faithful! I am not excepting from your slaves!'

فَقَالَ امْضِ إِلَى تِلْكَ الْحُجْرَةِ وَ خُذْ مَنْ فِيهَا وَ احْتَفِظْ بِهِ إِلَى أَنْ أَسْأَلَكَ عَنْهُ

He said, 'Go to that room and seize the one who is in it and guard him until I ask you about him!'

قَالَ فَدَخَلْتُ فَوَجَدْتُ مُوسَى بْنَ جَعْفَرٍ ع فَلَمَّا رَأَى سَلَّمْتُ عَلَيْهِ وَ حَمَلْتُهُ عَلَى دَابَّتِي إِلَى مَنْزِلِي فَأَدْخَلْتُهُ دَارِي وَ جَعَلْتُهُ عَلَى حَزْمِي وَ قُلْتُ عَلَيْهِ وَ الْمِفْتَاحُ مَعِي وَ كُنْتُ أَتَوَلَّى خِدْمَتَهُ وَ مَضَتْ الْأَيَّامُ فَلَمْ أَشْعُرْ إِلَّا بِرَسُولِ الرَّشِيدِ يَقُولُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ

He said, 'I entered and found Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. When he<sup>-asws</sup> saw me, I greeted unto him<sup>-asws</sup> and I carried him<sup>-asws</sup> upon my riding animal to my house. I entered him<sup>-asws</sup> into my house and made him<sup>-asws</sup> to be upon my sanctimonious ones, and I locked it upon him<sup>-asws</sup> and the key was with me, and I used to be in charge of serving him<sup>-asws</sup>, and the days passed by. I was not aware except there was a messenger of Al-Rasheed saying, 'Answer commander of the faithful!'

فَنَهَضْتُ وَ دَخَلْتُ عَلَيْهِ وَ هُوَ جَالِسٌ وَ عَنْ يَمِينِهِ فِرَاشٌ وَ عَنْ يَسَارِهِ فِرَاشٌ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَزِدْ غَيْرَ أَنَّهُ قَالَ مَا فَعَلْتَ بِالْوَدِيعَةِ

<sup>365</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 3

I got up and entered to see him, and he was seated, and on his right was a bed and on his left was a bed. I greeted unto him but he did not respond apart from that he said, 'What did you do with the entrustment?'

فَكَأَيِّ لَمْ أَفْهَمَ مَا قَالَ فَقَالَ مَا فَعَلَ صَاحِبُكَ

It was as if I did not understand what he said, so he said, 'What did your companion do?'

فَقُلْتُ صَالِحٌ

I said, 'He<sup>-asws</sup> is righteous'.

فَقَالَ امْضِ إِلَيْهِ وَادْفَعْ إِلَيْهِ ثَلَاثَةَ آلَافِ دِرْهَمٍ وَاصْرِفْهُ إِلَى مَنْزِلِهِ وَ أَهْلِهِ

He said, 'Go to him<sup>-asws</sup> and hand over to him three thousand Dirhams and turn him<sup>-asws</sup> to go to his<sup>-asws</sup> house and his<sup>-asws</sup> family!'

فَقُمْتُ وَ هَمَمْتُ بِالْانْصِرَافِ فَقَالَ لَهُ أَ تَدْرِي مَا السَّبَبُ فِي ذَلِكَ وَ مَا هُوَ

I stood up and thought of leaving. He said to him (me), 'Do you know what is the cause regarding that, and what it is?'

قُلْتُ لَا يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'No, commander of the faithful!'

قَالَ بَدَأْتُ عَلَى الْفِرَاشِ الَّذِي عَنْ يَمِينِي فَرَأَيْتُ فِي مَنَامِي قَائِلًا يَقُولُ لِي يَا هَارُونَ أَطْلِقْ مُوسَى بْنَ جَعْفَرٍ فَأَنْتَبَهْتُ فَقُلْتُ لَعَلَّهَا لِمَا فِي نَفْسِي مِنْهُ فَقُمْتُ إِلَى هَذَا الْفِرَاشِ الْآخَرَ فَرَأَيْتُ ذَلِكَ الشَّخْصَ بَعَيْنِهِ وَ هُوَ يَقُولُ يَا هَارُونَ أَمَرْتُكَ أَنْ تُطْلِقَ مُوسَى بْنَ جَعْفَرٍ فَلَمْ تَفْعَلْ

He said, 'I slept upon the bed which is on my right and I saw in my dream a speaker saying to me, 'O Haroun! Free Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>!' I woke up and said, 'Perhaps it is due to what is in within myself (imagination) from it!' So I stood up to (sleep on) this other bed. I saw exactly the person and he said, 'O Haroun! I had instructed you to free Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> but you did not do so!'

فَأَنْتَبَهْتُ وَ تَعَوَّدْتُ مِنَ الشَّيْطَانِ ثُمَّ قُمْتُ إِلَى هَذَا الْفِرَاشِ الَّذِي أَنَا عَلَيْهِ وَ إِذَا بِذَلِكَ الشَّخْصِ بَعَيْنِهِ وَ يَبْدُو حَزْبَةً كَانَ أَوْكًا بِالْمَشْرِقِ وَ آخِرُهَا بِالْمَغْرِبِ وَ قَدْ أَوْمَأَ إِلَيَّ وَ هُوَ يَقُولُ وَ اللَّهُ يَا هَارُونَ لَئِنْ لَمْ تُطْلِقْ مُوسَى بْنَ جَعْفَرٍ لَأَضَعَنَّ هَذِهِ الْحَزْبَةَ فِي صَدْرِكَ وَ أَطْلِعُهَا مِنْ ظَهْرِكَ

I woke up and sought Refuge from the Satan<sup>-la</sup>, then I stood to (sleep upon) this bed which I had been upon, and there was that very person, and in his hand was a bayonet, its beginning was in the east and its end was in the west, and he was gesturing to me and he was saying, 'By Allah<sup>-azwj</sup>, O Haroun! If you don't release Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, I will place this bayonet (spear) in your chest and it would emerge from your back!'

فَأَرْسَلْتُ إِلَيْكَ فَاغْضِ فِيمَا أَمَرْتُكَ بِهِ وَ لَا تُظْهِرْهُ إِلَى أَحَدٍ فَأَقْتُلَكَ فَأَنْظُرُ لِنَفْسِكَ

So, I sent for you. Go regarding what I have ordered you with and do not reveal it to anyone, or I will kill you, therefore look after yourself!

قَالَ فَرَجَعْتُ إِلَىٰ مَنْزِلِي وَفَتَحْتُ الْحُجْرَةَ وَدَخَلْتُ عَلَىٰ مُوسَىٰ بْنِ جَعْفَرٍ فَوَجَدْتُهُ قَدْ نَامَ فِي سُجُودِهِ فَجَلَسْتُ حَتَّىٰ اسْتَيْقَظَ وَرَفَعَ رَأْسَهُ وَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَفْعَلُ مَا أُمِرْتُ بِهِ

He said, 'I returned to my house and opened the room and entered to see Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. I found him<sup>-asws</sup> having gone to sleep in his<sup>-asws</sup> Sajdah. I sat down until he<sup>-asws</sup> woke up and raised his<sup>-asws</sup> head and said: 'O Abu Abdullah<sup>-asws</sup>! Do what you have been ordered with!'

فَقُلْتُ لَهُ يَا مَوْلَايَ سَأَلْتُكَ بِاللَّهِ وَبِحَقِّ حَدِّكَ رَسُولَ اللَّهِ هَلْ دَعَوْتَ اللَّهَ عَزَّ وَجَلَّ فِي يَوْمِكَ هَذَا بِالْفَرَجِ

I said to him<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! I ask you<sup>-asws</sup> by Allah<sup>-azwj</sup> and by the right of your<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>! Did you<sup>-asws</sup> supplicate to Allah<sup>-azwj</sup> Mighty and Majestic during this day of yours<sup>-asws</sup> with (obtaining) relief?'

فَقَالَ أَجَلٌ لِي صَلَّيْتُ الْمَفْرُوضَةَ وَسَجَدْتُ وَغَفَوْتُ فِي سُجُودِي فَرَأَيْتُ رَسُولَ اللَّهِ ص فَقَالَ يَا مُوسَىٰ أَ تُحِبُّ أَنْ تُطَلَّقَ

He<sup>-asws</sup> said: 'Yes, I did pray the obligatory Salat and performed Sajdah, and I<sup>-asws</sup> fell asleep in my<sup>-asws</sup> Sajdah. I<sup>-asws</sup> saw Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'O Musa<sup>-asws</sup>! Would you<sup>-asws</sup> like to be released?'

فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ

I<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon you<sup>-saww</sup>!'

فَقَالَ ادْعُ بِهَذَا الدُّعَاءِ

He<sup>-saww</sup> said: 'Supplicate with this supplication:

يَا سَابِعَ النَّعَمِ يَا دَافِعَ النَّقَمِ يَا بَارِيَّ النَّسَمِ يَا مُجَلِّيَ الْهَيْمِ يَا مُعَشِّيَ الظُّلَمِ يَا كَاشِفَ الضُّرِّ وَالْأَلَمِ يَا ذَا الْجُودِ وَالْكَرَمِ يَا سَامِعَ كُلِّ صَوْتٍ وَيَا مُدْرِكَ كُلِّ فَوْتٍ وَيَا مُجَيِّبَ الْعِظَامِ وَهِيَ رَمِيمٌ وَمُنْشِئَهَا بَعْدَ الْمَوْتِ صَلَّى عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَخُرْجاً يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

'O Abundant of the bounties! O Repeller of thee scourges! O Maker of the person! O Remover of the worries! O Dispeller of the darkness! O Remover of the harms and the pains! O with the Generosity and the Benevolence, and O Listener of every voice, and O Realiser of every loss, and O Reviver of the bones and these have decayed, and their Grower after the death! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make a relief and an outlet for me from my affairs, O with the Majesty and the Benevolence!'

فَلَقَدْ دَعَوْتُ بِهِ وَرَسُولُ اللَّهِ يُلَقِّنِيهِ حَتَّىٰ سَمِعْتُكَ

I<sup>-asws</sup> was supplicating with it and Rasool-Allah<sup>-saww</sup> was indoctrinating me<sup>-asws</sup> until I heard you'.

فَقُلْتُ قَدْ اسْتَجَابَ اللَّهُ لِيكَ فَمَا أَمَرَنِي بِهِ الرَّشِيدُ وَأَعْطَيْتُهُ ذَلِكَ.



I said, 'Allah<sup>-azwj</sup> has Answered regarding you<sup>-asws</sup>!' Then I said to him<sup>-asws</sup>, 'Whatever Al-Rasheed has ordered me with, and I shall obey him in that'.<sup>366</sup>

5- مهج، مهج الدعوات جزؤ لمؤلانا موسى بن جعفر ع قال الشيخ علي بن عبد الصمد رحمه الله وحدث في كُتُب أصحابنا مرورياً عن المشايخ رحمهم الله أنه لما هم هارون الرشيد يقتل موسى بن جعفر ع دعا الفضل بن الربيع و قال له قد وقعت لي إليك حاجة أسألك أن تقضيها و لك مائة ألف درهم

(The book) 'Mahj Al Dawaat' –

A protection of our Master Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> – The Sheykh Ali Bin Abdul Samat, may Allah<sup>-azwj</sup> Mercy him, said, 'I found in the books of our companions reporting from the elders, may Allah<sup>-azwj</sup> Mercy them, that when Haroun Al-Rasheed thought of killing Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he summoned Al-Fazl Bin Al-Rabie and said to him, 'A need has occurred for me to you. I ask you to fulfil it and for you would be one hundred thousand Dirhams!'

قال فخر الفضل عند ذلك ساجداً و قال أمر أم مسألة

He (the narrator) said, 'Al-Fazl fell down prostrate at (hearing) that, and said, 'Order or a request?'

قال بل مسألة

He said, 'But, a request'.

ثم قال أمرت بأن تحمل إلى دارك في هذه الساعة مائة ألف درهم و أسألك أن تصير إلى دار موسى بن جعفر و تأتيني برأسي

Then he said, 'I instruct that you should carry one hundred thousand Dirhams to your house at this time, and I ask you to go to the house of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> and come to me with his<sup>-asws</sup> head!'

قال الفضل فذهبت إلى ذلك البيت فرائت فيه موسى بن جعفر و هو قائم يصلي فجلست حتى قضى صلاته و أقبل إلي و تبسم و قال عرفت لما ذا حضرت أمهلي حتى أصلي ركعتين

Al-Fazl Said, 'I went to that house and I saw Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> in it, and he<sup>-asws</sup> was standing, praying Salat. I sat down until he<sup>-asws</sup> had finished his<sup>-asws</sup> Salat and turned to me and smiled and said: 'I<sup>-asws</sup> do know what you have presented for. Respite me<sup>-asws</sup> until I<sup>-asws</sup> have prayed two Cycles Salat!'

قال فأمرته فقام و توضأ فأسمع الوضوء و صلى ركعتين و أتم الصلاة بحسن ركوعها و سجودها و قرأ خلف صلاته بهذا الحزب فأندرس و سألني مكانه فلا أدري أ أرض ابتلغته أم السماء اختطفته فذهبت إلى هارون و قصصت عليه القصة

He said, 'I respited him<sup>-asws</sup>. He<sup>-asws</sup> stood up and performed Wud'u, and perfected the Wud'u, and prayed two Cycles (Salat) and completed the Salat, being excellent in its Ruk'u and its Sajdah, and he<sup>-asws</sup> read at the end of his<sup>-asws</sup> Salat, with this protection. He<sup>-asws</sup> retreated and

<sup>366</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 4

settled in his<sup>-asws</sup> place. I did not know whether the ground had swallowed him<sup>-asws</sup> or the sky had kidnapped him<sup>-asws</sup>! I went to Haroun and narrated the story to him’.

قَالَ فَبَكَى هَارُونَ الرَّشِيدُ ثُمَّ قَالَ قَدْ أَجَارَهُ اللَّهُ مِنِّي

He said, ‘Haroun Al-Rasheed cried, then said, ‘Allah<sup>-azwj</sup> has Sheltered him<sup>-asws</sup> from me!’

وَرُوي عَنْهُ ع أَنَّهُ قَالَ مَنْ قَرَأَهُ كُلَّ يَوْمٍ بِنِيَّةٍ خَالِصَةٍ وَ طَوَيَّةٍ صَادِقَةٍ صَانَهُ اللَّهُ عَنْ كُلِّ مَحْذُورٍ وَ آفَةٍ وَ إِنْ كَانَتْ بِهِ مِحْنَةٌ خَلَّصَهُ اللَّهُ مِنْهَا وَ كَفَّاهُ شَرَّهَا وَ مَنْ لَمْ يُحْسِنِ الْقِرَاءَةَ فَلْيُمْسِكْهُ مَعَ نَفْسِهِ مُتَبَرِّكاً بِهِ حَتَّى يَنْفَعَهُ اللَّهُ بِهِ وَ يَكْفِيهِ الْمَحْذُورَ وَ الْمَخُوفَ إِنَّهُ وَبِيُّ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ

And it is reported from him<sup>-asws</sup> having said: ‘One who reads during every day with sincere intention and truthful heart, Allah<sup>-azwj</sup> will Protect him from every hazard and affliction, and if there was a Trial with him, Allah<sup>-azwj</sup> would Rescue him from it and Suffice him of its evil, and one who is not good of the reading, let him attach it with himself to be Blessed by it until Allah<sup>-azwj</sup> Benefits him with it and Suffices him of the hazards and the scares. He<sup>-azwj</sup> is in charge of that and Able upon it.

الدُّعَاءُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ أَعْلَى وَ أَجَلُّ مِمَّا أَخَافُ وَ أَحَدُّ وَ أَسْتَجِيرُ بِاللَّهِ يَعْوَلُنَا ثَلَاثَ مَرَّاتٍ عَزَّ جَارُ اللَّهِ وَ جَلَّ ثَنَاءُ اللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

The supplication: - ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest, and is more Exalted and more Majestic than what I fear and am cautious of, and I seek Shelter with Allah<sup>-azwj</sup>!’ (saying it three times). Mighty is the Shelter of Allah<sup>-azwj</sup>, and Majestic is Laudation of Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفِنِي بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ اغْفِرْ لِي بِقُدْرَتِكَ فَأَنْتَ رَجَائِي

O Allah<sup>-azwj</sup>! Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Protect me with Your<sup>-azwj</sup> Strength which cannot be breached, and Forgive for me with Your<sup>-azwj</sup> Power! You<sup>-azwj</sup> are my hope!

رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِمْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَخْذُلْنِي وَ يَا مَنْ رَأَى عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي

Lord<sup>-azwj</sup>! How many bounties You<sup>-azwj</sup> Favoured with upon me (but) my thanks have been little at it, and how many afflictions You<sup>-azwj</sup> have Tried me with (but) my patience has been little to You<sup>-azwj</sup>! O One my thanking has been little at His<sup>-azwj</sup> bounties, but did not Deprive me, and O One my patience has been little at His<sup>-azwj</sup> afflictions but did not Abandon me, and O One Who Sees me being upon the sins but does not Expose me!

يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُضِي أَبَدًا يَا ذَا النِّعَمِ الَّتِي لَا تُحْصَى عَدَدًا صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O with the Acts of Kindness which do not terminate, ever! O with the bounties which cannot be counted in number! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!

اللَّهُمَّ بِكَ أَدْفَعُ وَ أَدْرَأُ فِي نُحْرِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ

O Allah<sup>-azwj</sup>! By You<sup>-azwj</sup> I rotate (evil back) into his throat, and I seek Refuge with You<sup>-azwj</sup> from his evil!

اللَّهُمَّ أَعْتِي عَلَى دِينِي بِدُنْيَايَ وَ عَلَى آخِرَتِي بِتَقْوَايَ وَ اخْفِظْنِي فِيمَا غَبِثُ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَصَرْتُهُ يَا مَنْ لَا تَضُرُّهُ الذُّنُوبُ وَ لَا تَنْفُصُهُ الْمَغْفِرَةُ اغْفِرْ لِي مَا لَا يَضُرُّكَ وَ أَعْطِنِي مَا لَا يَنْفُصُكَ إِنَّكَ وَهَّابٌ

O Allah<sup>-azwj</sup>! Assist me upon my religion with my world, and upon my Hereafter with my piety in what I am absent from and do not Allocate me to myself in what I am present with! O One Whom the sins do not harm nor does the Forgiveness reduce him! Forgive for me what does not harm You<sup>-azwj</sup> and Grant me what does not reduce You<sup>-azwj</sup>, You<sup>-azwj</sup> are the Bestower!

أَسْأَلُكَ فَرَجاً قَرِيباً وَ مَخْرَجاً رَحِيماً وَ رِزْقاً وَاسِعاً وَ صَبْراً جَمِيلاً وَ عَافِيَةً مِنْ جَمِيعِ الْبَلَايَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I ask You<sup>-azwj</sup> for a near relief, and a profitable outlet, and vast sustenance, and beautiful patience, and well-being from entirety of the afflictions! You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَمَقُ وَ الْعَافِيَةَ وَ الْأَمْنَ وَ الصِّحَّةَ وَ الصَّبْرَ وَ دَوَامَ الْعَافِيَةِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the Pardon, and the well-being, and the security, and the good health, and the patience, and the constant well-being, and the thanking upon the well-being!

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُلْبِسَنِي عَافِيَتِكَ فِي دِينِي وَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ إِخْوَانِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ جَمِيعِ مَا أَنْعَمْتَ بِهِ عَلَيَّ وَ أَسْتَوْدِعُكَ ذَلِكَ كُلَّهُ

And I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Clothe me Your<sup>-azwj</sup> well-being in my religion, and myself, and my family, and my wealth, and my brethren from the believing men and the believing women, and entirety of what I You<sup>-azwj</sup> have Favoured with upon me<sup>-asws</sup>, and I entrust all that to You<sup>-azwj</sup>!

يَا رَبِّ وَ أَسْأَلُكَ أَنْ تَجْعَلَنِي فِي كَنَفِكَ وَ فِي جِوَارِكَ وَ فِي حِفْظِكَ وَ حِرْزِكَ وَ عِبَادِكَ عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ

O Lord<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> to Make me to be in Your<sup>-azwj</sup> Protection, and in Your<sup>-azwj</sup> Shelter, and in Your<sup>-azwj</sup> Guarding, and in Your<sup>-azwj</sup> Protection, and in Your<sup>-azwj</sup> Refuge in the Might of Your<sup>-azwj</sup> Shelter and Majesty of Your<sup>-azwj</sup> Laudation, and not to others!

اللَّهُمَّ فَرِّغْ قَلْبِي لِمَحَبَّتِكَ وَ ذِكْرِكَ وَ انْعَشْهُ بِخَوْفِكَ أَيَّامَ حَيَاتِي كُلِّهَا وَ اجْعَلْ زَادِي مِنَ الدُّنْيَا تَقْوَاكَ وَ هَبْ لِي قُوَّةَ أَحْتِمَلُ بِهَا جَمِيعَ طَاعَتِكَ وَ أَعْمَلُ بِهَا جَمِيعَ مَرْضَاتِكَ وَ اجْعَلْ فِرَارِي إِلَيْكَ وَ رَغْبَتِي فِيمَا عِنْدَكَ

O Allah-azwj! Free my heart for Your-azwj love, and Your-azwj Zikr, and Activate it to fear You-azwj in the days of my life, all of them, and Make my provision from the world being fearing You-azwj, and Gift to me strength I can endure with entirety of acts in Your-azwj obedience, and I can work with it for entirety of Your-azwj Satisfaction, and Make my fleeing to You-azwj and my desires to be regarding what is with You-azwj!

وَأَلْبَسْ قَلْبِي الْوَحْشَةَ مِنْ شَرِّ خَلْقِكَ وَالْأُنْسَ بِأَوْلِيَائِكَ وَ أَهْلِ طَاعَتِكَ وَ لَا تُجْعَلْ لِفَاجِرٍ وَ لَا لِكَافِرٍ عَلَيَّ مِنْهُ وَ لَا لَهُ عِنْدِي بَدَأٌ وَ لَا لِي إِلَيْهِ حَاجَةٌ

And Clothe my heart the seclusion with Your-azwj friends and people obedient to You-azwj from Your-azwj evil creatures, and do not Make any conferment upon me to be neither for an immoral nor a Kafir nor a hand (of favour) to be for him with me, nor for any need to be for me to him!

إِلَهِي قَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَعْلَمُ سِرِّي وَ عَلَانِيَتِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي يَا مَنْ لَا يَصِفُهُ نَعْتُ النَّاعِيَتَيْنِ وَ يَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ الرَّاجِحِينَ يَا مَنْ لَا يَضِيغُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ

My God-azwj! You-azwj have Seen my position and have Heard my speech, and You-azwj Know my secrets and my announcement, and nothing from my affairs is hidden from You-azwj! O One the attributing by the attributers cannot describe Him-azwj, and O One the hopes of the hoping ones do not surpass Him-azwj! O One the Recompense of the good doers is not wasted with Him-azwj!

يَا مَنْ قَرَّبَتْ نُصْرَتُهُ مِنَ الْمَظْلُومِينَ يَا مَنْ بَعُدَ عَوْنُهُ عَنِ الظَّالِمِينَ قَدْ عَلِمْتَ مَا نَالِي مِنْ فُلَانٍ مِمَّا حَظَرْتَ وَ اهْتَمَكَ مِنِّي مَا حَجَرْتَ بَطَرًا فِي نِعْمَتِكَ عِنْدَهُ وَ اغْتَرَّارًا بِسِتْرِكَ عَلَيَّ

O One Whose Help is close to the oppressed! O One Whose Assistance is remote from the oppressors! You-azwj Know what has afflicted me from so and so, from what You-azwj Blocked, and he violated from me, what You-azwj Prevented. He was arrogant in possession of Your-azwj bounties, and he was deluded by Your-azwj Covering upon him!

اللَّهُمَّ فَخِذْهُ عَنِ ظُلْمِي بِعِزَّتِكَ وَ أَفْلُلْ خَدَّهُ عَنِّي بِقُدْرَتِكَ عَلَيْهِ وَ اجْعَلْ لَهُ شُغْلًا فِيمَا بَلِيهِ وَ عَجْزًا عَمَّا يَنْوِيهِ

O Allah-azwj! Seize him regarding my grievance by Your-azwj Might, and Blunt his sharpness from me by Your-azwj Power upon him, and Make a pre-occupation for him regarding what follows him, and frustration about what he intends!

اللَّهُمَّ لَا تُسَوِّغْهُ ظُلْمِي وَ أَحْسِنْ عَلَيْهِ عَوْنِي وَ اعْصِمْنِي مِنْ مِثْلِ فِعَالِهِ وَ لَا تُجْعَلْنِي بِمِثْلِ خَالِهِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Do not let him prevail upon oppressing me, and Improve my Assistance against him, and Fortify me from the likes of his actions, and do not Make me to be with a state similar to him, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي اسْتَحْزْتُ بِكَ وَ تَوَكَّلْتُ عَلَيْهِ [عَلَيْكَ] وَ فَوَّضْتُ أَمْرِي إِلَيْكَ وَ الْجُنَاتُ ظَهَرِي إِلَيْكَ وَ صَغَفَ رُحْمِي إِلَى قُوَّتِكَ مُسْتَجِيرًا بِكَ مِنْ ذِي التَّعَزُّزِ عَلَيَّ وَ الْقُوَّةَ عَلَى ضِمَمِي فَإِنِّي فِي جِوَارِكَ فَلَا ضِيْمَ عَلَيَّ جَارِكَ

O Allah-azwj! I seek Shelter with You-azwj and have relied upon You-azwj, and have delegated my affairs to You-azwj, and have leaned my back to you-azwj, and my strength is weak to Your-azwj Strength, seeking Shelter with You-azwj from the one with might over me and the strength over my weakness, for I am in Your-azwj neighbourhood so do not be High-handed upon your neighbour!

رَبِّ فَاقْهَرْ عَنِّي فَاهِرِي بِمُوتِكَ وَ أَوْهِنْ عَنِّي مُسْتَوْهِنِي بِعِزَّتِكَ وَ اقْبِضْ عَنِّي ضَائِمِي بِقِسْطِكَ وَ خُذْ لِي مِمَّنْ ظَلَمَنِي بِعَدْلِكَ

Lord-azwj! Subdue on my behalf with Your-azwj Strength, and Weaken on my behalf one who weakens me, and Grip on my behalf the one being unjust to me with Your-azwj Fairness, and Seize for me from the ones oppressing me with Your-azwj Justice!

رَبِّ فَاعِدْنِي بِعِيَادِكَ فَمِعِيَادِكَ امْتَنِعْ عَائِدُكَ وَ ادْخِلْنِي فِي جِوَارِكَ عَزَّ جِوَارُكَ وَ جَلَّ تَنَاوُكَ وَ لَا إِلَهَ غَيْرُكَ وَ أَسْبِلْ عَلَيَّ سِتْرَكَ مِنْ تَسْتُرُهُ فَهِيَ الْأَمْنُ الْمُحْصَنُ  
الَّذِي لَا يُرَاعَى

Lord-azwj! Refuge me with Your-azwj Refuge, for Your-azwj Refuge will defend one seeking Your-azwj Refuge, and Admit me into Your-azwj neighbourhood! Mighty is Your-azwj neighbourhood and Majestic is Your-azwj Praise, and there is no god other than You-azwj, and Draw Your-azwj curtain upon me. One whom You-azwj Curtain (cover) he is the secure, the fortified who does not dread!

رَبِّ وَ اضْمُنِّي فِي ذَلِكَ إِلَى كَتِفِكَ فَمَنْ تَكْتُمُهُ فَهِيَ الْأَمْنُ الْمُحْفُوظُ لَا حَوْلَ وَ لَا قُوَّةَ وَ لَا حِيلَةَ إِلَّا بِاللَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدُّنْيَا وَ كَبِيرًا

Lord-azwj, and Include me in that to Your-azwj Protection. The one whom You-azwj Protect, he is the secure, the guarded. There is neither might nor strength nor any means except with Allah-azwj Who neither Took a son nor a female companion, **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].**

مَنْ يَكُنْ ذَا حِيلَةٍ فِي نَفْسِهِ أَوْ حَوْلٍ يَتَّقِلُهُ أَوْ قُوَّةٍ فِي أَمْرِهِ بِشَيْءٍ سِوَى اللَّهِ فَإِنَّ حَوْلِي وَ قُوَّتِي وَ كُلَّ حِيلَتِي بِاللَّهِ الْوَالِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Who can be that regarding himself, or might in his turning, or strength in his affairs with anything besides Allah-azwj? My might and my strength, and all my means are with Allah-azwj the One, the First, the Solid Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

وَ كُلُّ ذِي مَلِكٍ فَمَمْلُوكٌ لِلَّهِ وَ كُلُّ قَوِيٍّ ضَعِيفٌ عِنْدَ قُوَّةِ اللَّهِ وَ كُلُّ ذِي عِزٍّ فَعَالِيَةٌ لِلَّهِ وَ كُلُّ شَيْءٍ فِي قَبْضَةِ اللَّهِ ذَلَّ كُلُّ عَزِيزٍ لِيَطْشَ اللَّهُ صَعْرَ كُلِّ عَظِيمٍ  
عِنْدَ عَظَمَةِ اللَّهِ خَضَعَ كُلُّ جَبَّارٍ عِنْدَ سُلْطَانِ اللَّهِ

And every one with a kingdom, is an owned slave of Allah-azwj, and every strength is weak at the Strength of Allah-azwj, and every one with mighty will be Overcome by Allah-azwj, and every thing is in the Grip of Allah-azwj! Every honourable is humiliate at the Prowess of Allah-azwj, every might one is small in the Presence of Magnificent of Allah-azwj, every tyrant is humble in the Presence of the Authority of Allah-azwj!

وَ اسْتَظْهَرْتُ وَ اسْتَظَلْتُ عَلَى كُلِّ عَدُوٍّ لِي بِتَوَلَّى اللَّهِ ذَرَأَتْ فِي نَحْرِ كُلِّ عَادٍ عَلَى اللَّهِ صَرَنْتُ بِإِذْنِ اللَّهِ بَيْنِي وَ بَيْنَ كُلِّ مُتْرَفٍ ذِي سُورَةٍ وَ جَبَّارٍ ذِي نُحُورَةٍ وَ مُتَسَلِّطٍ ذِي فُدْرَةٍ وَ وَاِلِ ذِي إِمْرَةٍ وَ مُسْتَعْدٍ ذِي أُجْمَةٍ وَ عَنِيْدٍ ذِي ضَغِيْنَةٍ وَ عَدُوٍّ ذِي غِيْلَةٍ وَ مُدْرِيٍّ ذِي حِيْلَةٍ وَ حَاسِدٍ ذِي فُؤَةٍ وَ مَآكِرٍ ذِي مَكِيْدَةٍ وَ كُلِّ مُعِيْنٍ أَعَانَ عَلَيَّ بِمَقَالَةٍ مُغْوِيَةٍ أَوْ سَعَايَةِ مُشْلِيَةٍ أَوْ حِيْلَةٍ مُؤْذِيَةٍ أَوْ عَائِلَةٍ مُرْدِيَةٍ أَوْ كُلِّ طَاغٍ ذِي كِبْرِيَاءٍ أَوْ مُعْجَبٍ ذِي خِيْلَاءٍ عَلَى كُلِّ سَبَبٍ وَ بِكُلِّ مَذْهَبٍ

And I seek to prevail and I seek to be tall upon every enemy of mine by the Governance of Allah<sup>-azwj</sup>, I seek to rotate (the evil back) into the throat of every enemy against Allah<sup>-azwj</sup>! I strike a veil, by the Permission of Allah<sup>-azwj</sup>, between me and every wealthy with violence, and tyrant with power, and prevailer with ability, and governor with an emirate, and preparer with pomp, and obstinate with grudge, and enemy with murderous intent, and cunning schemer, and envier with strength, and plotter with plots, and every supporter who assisted against me with the deceitful words, or misleading striving, or harmful tricks, or deceitful traps, or every aggressor with arrogance, or admirer with self-conceit upon every cause, and with every doctrine!

فَأَخَذْتُ لِنَفْسِي وَ مَالِي حِجَابًا دُوهُمْ بِمَا أَنْزَلْتَ مِنْ كِتَابِكَ وَ أَحْكَمْتَ مِنْ وَحْيِكَ الَّذِي لَا يُؤْتَى مِنْ سُورَةٍ بِمِثْلِهِ وَ هُوَ الْحَكْمُ الْعَدْلُ وَ الْكِتَابُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ

So, I have taken for myself and for my wealth a veil against them with what You<sup>-azwj</sup> Revealed from Your<sup>-azwj</sup> Book and have Judged from Your<sup>-azwj</sup> Revelation which no Chapter similar to it can be brought, and it is the just judgment, and the Book which, **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ حَمْدِي لَكَ وَ ثَنَائِي عَلَيْكَ فِي الْعَافِيَةِ وَ الْبَلَاءِ وَ الشَّدَّةِ وَ الرَّحَاءِ دَائِمًا لَا يَنْقُضِي وَ لَا يَبِيدُ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-aswsws</sup> of Muhammad<sup>-sawww</sup> and Make my praise for You<sup>-azwj</sup> and my laudation upon You<sup>-azwj</sup> in the well-being, and the affliction, and the adversity, and the prosperity to be constant, nor expiring nor perishing! I have relied upon the Living Who does not die!

اللَّهُمَّ بِكَ أَعُوذُ وَ بِكَ أَلُوذُ وَ بِكَ أَصُولُ وَ إِلَيْكَ أَعْبُدُ وَ إِلَيْكَ أَسْتَعِينُ وَ عَلَيْكَ أَتَوَكَّلُ وَ أَذْرَأُ بِكَ فِي نَحْرِ أَعْدَائِي وَ أَسْتَعِينُ بِكَ عَلَيْهِمْ وَ أَسْتَكْفِيكِهِمْ فَكَفِّنِيهِمْ بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ مِمَّا شِئْتَ بِحَوْلِكَ وَ قُوَّتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! With You<sup>-azwj</sup> I seek Refuge, and with You<sup>-azwj</sup> I shelter, and with You<sup>-azwj</sup> I connect, and to You<sup>-azwj</sup> I worship, and to You<sup>-azwj</sup> I seek Assistance (from), and upon You<sup>-azwj</sup> I rely, and I rotate (evil) by You<sup>-azwj</sup> into the throat of my enemies, and I seek Assistance with You<sup>-azwj</sup> against them, and I seek You<sup>-azwj</sup> to Suffice them so Suffice them with whatever You<sup>-azwj</sup> so Desire, and however You<sup>-azwj</sup> Desire to, and with whatever You<sup>-azwj</sup> Desire to by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength! You<sup>-azwj</sup> are Able upon all things!

فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ قَالَ سَنَسُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَ مَنْ اتَّبَعَكُمَا الْغَالِبُونَ

**And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137] “We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be victorious!” [28:35].**

لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَ أَرَى قَالَ احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ أَخَذْتُ بِسَمْعِ مَنْ يُطَالِبُنِي بِالسُّوءِ بِسَمْعِ اللَّهِ وَ بَصَرِهِ وَ قُوَّتِهِ بِقُوَّةِ اللَّهِ وَ حَبْلِهِ الْمَتِينِ وَ سُلْطَانِهِ الْمُبِينِ فَلَيْسَ هُمْ عَلَيْهَا سُلْطَانٌ وَ لَا سَبِيلَ إِنْ شَاءَ اللَّهُ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

**He said: “Do not fear! I am with you both. I hear and I See” [20:46] He shall Say: “Go away into it and do not speak to Me!” [23:108].** I have taken hold of the hearing of the one seeking me with the evil, by the Hearing of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Sight, and his strength by the Strength of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> unbreakable rope, and His<sup>-azwj</sup> Clear Authority! Thus, there will neither be any authority for them upon it nor any way, if Allah<sup>-azwj</sup> so Desires. **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]!**

اللَّهُمَّ يَدُكَ فَوْقَ كُلِّ ذِي قُدْرَةٍ وَ قُوَّتُكَ أَعَزُّ مِنْ كُلِّ قُوَّةٍ وَ سُلْطَانُكَ أَجَلُّ مِنْ كُلِّ سُلْطَانٍ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ كُنْ عِنْدَ ظَنِّي فِيمَا لَمْ أَجِدْ فِيهِ مَفْرَعًا غَيْرَكَ وَ لَا مَلْجَأَ سِوَاكَ

O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Hand is above every one with power, and Your<sup>-azwj</sup> Strength is mightier than every strength, and Your<sup>-azwj</sup> Authority is more Majestic than every authority, so Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Be with my thoughts regarding what I cannot find any refuge in it other than You<sup>-azwj</sup> nor any shelter besides You<sup>-azwj</sup>!

فَإِنِّي أَعْلَمُ أَنَّ عَدْلَكَ أَوْسَعُ مِنْ جَوْرِ الْجَبَّارِينَ وَ أَنَّ إِصْصَافَكَ مِنْ وَرَاءِ ظُلْمِ الظَّالِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَجْمَعِينَ وَ أَجِزْنِي مِنْهُمْ يَا أَرْحَمَ الرَّاحِمِينَ

I am more knowing that Your<sup>-azwj</sup> Justice is vaster than tyranny of the tyrants, and Your<sup>-azwj</sup> Fairness is beyond the injustice of the unjust ones! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> in their entirety, and Shelter me from them (unjust ones), O most Merciful of the merciful ones!

أَعِيذُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ تَلَحُّفُهُ عَيْنَاتِي وَ جَمِيعَ نِعَمِ اللَّهِ عِنْدِي بِبِسْمِ اللَّهِ الَّذِي خَضَعْتَ لَهُ الرِّقَابُ وَ بِسْمِ اللَّهِ الَّذِي خَافَتْهُ الصُّدُورُ وَ وَجَلَّتْ مِنْهُ النُّفُوسُ وَ بِالْأَسْمِ الَّذِي نَفَسَ عَنْ دَاوُدَ كُرْبَتَهُ

I seek Refuge for myself, and my religion, and my family, and my wealth, and my children, and ones my care includes, and entirety of bounties of Allah<sup>-azwj</sup> in my possession! In the Name of Allah<sup>-azwj</sup> Whom the necks are humbled to, and in the Name of Allah<sup>-azwj</sup> Whom the chests are fearing, and the souls are trembling from Him<sup>-azwj</sup>, and by the Name which Removed from Dawood<sup>-as</sup>, his<sup>-as</sup> distress!

وَ بِسْمِ اللَّهِ الَّذِي قَالَ لِلنَّارِ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ وَ بِعِزَّةِ اللَّهِ الَّتِي لَا تُخْصَى وَ بِقُدْرَةِ اللَّهِ الْمُسْتَطِيلَةِ عَلَى جَمِيعِ خَلْقِهِ مِنْ شَرِّ فُلَانٍ وَ مِنْ شَرِّ مَا خَلَقَهُ الرَّحْمَنُ وَ مِنْ شَرِّ مَكْرِهِمْ وَ كَيْدِهِمْ وَ حَوْلِهِمْ وَ قُوَّتِهِمْ وَ حِيلَتِهِمْ [حِيلَتِهِمْ] إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And in the Name of Allah<sup>-azwj</sup> Which He<sup>-azwj</sup> Said to the fire: **We said: “O fire! Become cool and safe upon Ibrahim!” [21:69] And they intended to plot with him, so We Made them the losers**

[21:70], and by the Determination of Allah<sup>-azwj</sup> which cannot be counted, and by the Power of Allah<sup>-azwj</sup>, the prevailing upon entirety of His<sup>-azwj</sup> creatures, from the evil of so and so, and from evil of what the Beneficent Created, and from evil of their schemes and their plots, and their might and their strength and their means. You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ بِكَ أَسْتَعِينُ وَ بِكَ أَسْتَعِيثُ وَ عَلَيْكَ أَتَوَكَّلُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ

O Allah<sup>-azwj</sup>! With You<sup>-azwj</sup> I seek assistance, and with You<sup>-azwj</sup> I cry for help, and upon You<sup>-azwj</sup> I rely, and You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of the Magnificent Throne!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خَلِّصْنِي مِنْ كُلِّ مُصِيبَةٍ نَزَلَتْ فِي هَذَا الْيَوْمِ وَ فِي هَذِهِ اللَّيْلَةِ وَ فِي جَمِيعِ اللَّيَالِي وَ الْأَيَّامِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Rescue me from every difficulty befalling during this day, and during this night, and during entirety of my nights and the day, from the sky to the earth. You<sup>-azwj</sup> are Able upon all things!

وَ اجْعَلْ لِي سَهْمًا فِي كُلِّ حَسَنَةٍ نَزَلَتْ فِي هَذَا الْيَوْمِ وَ فِي هَذِهِ اللَّيْلَةِ وَ فِي جَمِيعِ اللَّيَالِي وَ الْأَيَّامِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Make for me a share in every goodness descending during this day, and during this night, and during entirety of my nights and the days, from the sky to the earth. You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ بِكَ أَسْتَفْتِيحُ وَ بِكَ أَسْتَنْجِحُ وَ بِمُحَمَّدٍ صِ إِلَيْكَ أَتَوَجَّهُ وَ بِكِتَابِكَ أَتَوَسَّلُ أَنْ تَلْطَفَ لِي بِلُطْفِكَ الْحَنِيفِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! With You<sup>-azwj</sup> I seek to begin and with You<sup>-azwj</sup> I seek success, and through Muhammad<sup>-saww</sup> I divert to You<sup>-azwj</sup>, and by Your<sup>-azwj</sup> Book I seek mediation for You<sup>-azwj</sup> to be Compassionate to me with Your<sup>-azwj</sup> hidden Gentleness. You<sup>-azwj</sup> are Able upon all things!

جِبْرَائِيلُ عَنْ يَمِينِي وَ ميكائيلُ عَنْ يَسَارِي وَ إِسْرَافِيلُ أَمَامِي وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ خَلْفِي وَ بَيْنَ يَدَيَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

Jibraeel<sup>-as</sup> on my right, and Mikaeel<sup>-as</sup> on my left, and Israfeel<sup>-as</sup> on my front, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, behind me and in front of me! There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup>, I have been unjust to myself, and Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>, and Greet with abundant Greetings!"<sup>367</sup>

6- مهج، مهج الدعوات جزأ آخر في معناه عنه ع

(The book) 'Mahj Al-Dawaat' – Another protection in its meaning, from him<sup>-asws</sup>.

<sup>367</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 5



قَالَ عَلِيُّ بْنُ عَبْدِ الصَّمَدِ أَحَبَّرَنِي الشَّيْخُ جَدِّي فِرَاءَةً عَلَيْهِ وَ أَنَا أَسْمَعُ فِي شَوَّالٍ سَنَةِ تِسْعٍ وَ عَشْرِينَ وَ حَمْسِمِائَةٍ قَالَ الشَّيْخُ حَدَّثَنِي الشَّيْخُ وَالِدِي الْفَقِيهُ أَبُو الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي السَّيِّدُ أَبُو الْبَرَكَاتِ رَحِمَهُ اللَّهُ فِي سَنَةِ أَرْبَعِ عَشْرَةَ وَ أَرْبَعِمِائَةٍ

Ali Bin Abdul Samad said, 'I am informed by the Sheykh, my grandfather, reading to him, and I was listening, during Shawwal of the year five hundred and twenty-nine. The Sheykh said, 'It is narrated to me by the Sheykh, my father, the jurist Abu Al-Hassan, may Allah<sup>-azwj</sup> Mercy him. He said, 'It is narrated to me by the Seyyid Abu Al-Barakaat, may Allah<sup>-azwj</sup> Mercy him, in the year four hundred and fourteen.

قَالَ حَدَّثَنِي الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ يَعْطِينٍ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ يَعْطِينٍ

He said, 'It is narrated to me by the Sheykh Abu Ja'far Muhammad Bin Ali Bin Al-Husayn Bin Musa Bin Babuwayh who said, 'It is narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Ibrahim Bin Hashim, from his father who said, 'It is narrated to us by Al-Hassan Bin Ali Bin Yaqteen who said, 'It is narrated to us by Al-Husayn Bin Ali, from his father Ali Bin Yaqteen.

قَالَ ابْنُ بَابُوَيْهِ وَ حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْكَاتِبُ قَالَ حَدَّثَنَا أَبُو الطَّيِّبِ أَحْمَدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ هَارُونَ بْنِ سُلَيْمَانَ النَّوْفَلِيِّ قَالَ حَدَّثَنِي أَبِي عَنْ عَلِيٍّ بْنِ يَعْطِينٍ أَنَّهُ قَالَ:

Ibn Babuwayh said, 'And it is narrated to us by Ahmad Bin Yahya the scribe who said, 'It is narrated to us by Abu Al-Tayyib Ahmad Bin Muhammad Al-Warraq who said, 'It is narrated to us by Ali Bin Haroun Bin Suleyman Al-Nowfaly who said, 'It is narrated to me by my father from Ali Bin Yaqteen who said,

أُمِّي الْخَبْرَ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَهْلِ بَيْتِهِ بِمَا عَزَمَ عَلَيْهِ مُوسَى بْنُ الْمَهْدِيِّ فِي أَمْرِهِ فَقَالَ لِأَهْلِ بَيْتِهِ مَا تَرَوْنَ

'The Hadeeth has developed to Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and in his<sup>-asws</sup> presence was a group of his<sup>-asws</sup> family members, with what Musa Bin Al-Mahdi (the caliph) had determined upon him regarding his<sup>-asws</sup> matter. He<sup>-asws</sup> said to his<sup>-asws</sup> family members: 'What are your views?'

قَالُوا نَرَى أَنْ تَتَّبَاعَدَ مِنْهُ وَ أَنْ تُعَيِّبَ شَخْصَكَ عَنْهُ فَإِنَّهُ لَا يُؤْمَرُ مِنْ شَرِّهِ

They said, 'We view that you<sup>-asws</sup> should distance from him and to hide yourself<sup>-asws</sup> from him. Surely, there is no safety from his evil!'

فَتَبَسَّمَ أَبُو الْحَسَنِ ع ثُمَّ قَالَ

فَالْيَعْلَبُ مَعَالِبُ الْعَلَابِ

رَعَمَتْ سَخِينَةُ أَنْ سَتَعْلَبَ رَعْمَا

Abu Al-Hassan<sup>-asws</sup> smiled, then said (a couplet): 'Sakheyne alleges that she would overcome her Lord<sup>-azwj</sup>, but she will be Overcome with the Overcomers of the overcomers!'

ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ إلهي كَمْ مِنْ عَدُوٍّ شَحَدَ لِي طُبَّةَ مُدْيَنِهِ وَ أَزْهَفَ لِي سَبَا حَدِيهِ وَ دَافَ لِي قَوَاتِلَ سُومِهِ وَ لَمْ تَنْمَ عَنِّي عَيْنُ حِرَاسَتِهِ

Then he<sup>-asws</sup> raised his hands towards the sky and said: 'My God<sup>-azwj</sup>! How many an enemy has sharpened the blade of his sword for me, and sharpened the blade of his hostility, and mixed for me his fatal poisons, and the eyes of his guard does not sleep from me!

فَلَمَّا رَأَيْتَ ضَعْفِي عَنِ احْتِمَالِ الْفَوَادِحِ وَ عَجْزِي عَنِ مُلِمَّاتِ الْجَوَائِحِ صَرَفْتَ ذَلِكَ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ لَا بِحَوْلِ مَنِّي وَ لَا بِقُوَّةِ فَأَلْفَيْتَهُ فِي الْحَفِيرِ الَّذِي احْتَفَرَهُ لِي خَائِباً مِمَّا أَمَلَهُ فِي الدُّنْيَا مُتَبَاعِداً مِمَّا رَجَاهُ فِي الْآخِرَةِ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ قَدْرَ اسْتِحْقَاقِكَ سَيِّدِي

When You<sup>-azwj</sup> Saw my weakness from bearing the calamities, and my inability from causes of pandemics, You<sup>-azwj</sup> Turned that away from me by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength, not by any might from me nor strength. You<sup>-azwj</sup> Threw him into the pit which he had dug for me, disappointed from what he had hoped for in the world, remote from what he had expected in the Hereafter. For You<sup>-azwj</sup> is the Praise upon that according to Your<sup>-azwj</sup> deserving, my Chief!

اللَّهُمَّ فَخُذْهُ بِعِزَّتِكَ وَ افْلُلْ حَدَّهُ عَنِّي بِقُدْرَتِكَ وَ اجْعَلْ لَهُ شُغْلاً فِيمَا بَلِيهِ وَ عَجْزاً عَمَّا يُنَاوِيهِ

O Allah<sup>-azwj</sup>! Seize him by Your<sup>-azwj</sup> Might, and Blunt his sharpness from me by Your<sup>-azwj</sup> Power, and Make a pre-occupation to be for him in what follows him, and frustration from what he is intending!

اللَّهُمَّ وَ اَعِدْنِي [أَعِدْنِي] عَلَيْهِ عَدُوِّي حَاضِرَةً تُكُونُ مِنْ غِيظِي شِفَاءً وَ مِنْ حَقِي عَلَيْهِ وَفَاءً

O Allah<sup>-azwj</sup>, and Assist me upon it against the present enemy for there to be healing from my rage, and loyalty to be from my resentment towards him!

وَ صِلِ اللَّهُمَّ دُعَائِي بِالْإِجَابَةِ وَ انْظِمْ شِكَايَتِي بِالتَّغْيِيرِ وَ عَرِّفْهُ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ وَ عَرِّفْنِي مَا وَعَدْتَ فِي إِجَابَةِ الْمُضْطَرِّينَ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَ الْمَنِّ الْكَرِيمِ

And O Allah<sup>-azwj</sup>, Connect my supplication with the Answer, and Systemise my complaint with the change, and Make him recognise very soon what You<sup>-azwj</sup> have Prepared for the oppressors, and Make me recognise what You<sup>-azwj</sup> have Promised in Response to the desperate ones, You<sup>-azwj</sup> are with the Mighty Grace, and the Benevolent Conferment!

قَالَ ثُمَّ تَفَرَّقَ الْقَوْمُ فَمَا اجْتَمَعُوا إِلَّا لِقِرَاءَةِ الْكِتَابِ بِمَوْتِ مُوسَى بْنِ الْمَهْدِيِّ.

He (the narrator) said, 'Then the group dispersed. They did not gather except to read the letter (mentioning) the dead of Musa Bin Al-Mahdi'.<sup>368</sup>

7 وَ بِحَدِّ الْإِسْنَادِ عَنْ عَلِيِّ بْنِ يَمُطِينَ قَالَ: كُنْتُ وَاقِفاً عَلَى رَأْسِ هَارُونَ الرَّشِيدِ إِذْ دَعَا مُوسَى بْنَ جَعْفَرٍ وَ هُوَ يَتَلَطَّى عَلَيْهِ فَلَمَّا دَخَلَ حَرَكَ شَفْتَيْهِ بِشَيْءٍ فَأَقْبَلَ هَارُونَ عَلَيْهِ وَ لَاطَفَهُ وَ بَرَّهُ وَ أَدْنَى لَهُ فِي الرَّجُوعِ

And by this chain from Ali Bin Yaqteen who said, 'I was standing by the head of Haroun Al-Rasheed when he summoned Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> and he was furious upon him<sup>-asws</sup>. When

<sup>368</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 6

he<sup>-asws</sup> entered, he<sup>-asws</sup> moved his<sup>-asws</sup> lips with something, so Haroun went on to turn to him<sup>-asws</sup> and be gentle to him<sup>-asws</sup>, and kind with him<sup>-asws</sup>, and permitted for him<sup>-asws</sup> in returning.

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ إِنَّكَ دَخَلْتَ عَلَيَّ هَارُونَ وَ هُوَ يَتَلَطَّى عَلَيْكَ فَلَمْ أَشْكُ إِلَّا أَنَّهُ بِأَمْرٍ بِعَثَلِكَ فَسَلَّمَكَ اللَّهُ مِنْهُ فَمَا الَّذِي كُنْتُ تُحْرِكُ بِهِ شَفَتَيْكَ

I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! May Allah<sup>-azwj</sup> Make me sacrificed for you<sup>-asws</sup>! You<sup>-asws</sup> entered to see Haroun and he was furious upon you<sup>-asws</sup>, so I had no doubt except he would order with killing you<sup>-asws</sup>, but Allah<sup>-azwj</sup> Kept you<sup>-asws</sup> safe from him. What is that which you<sup>-asws</sup> had moved your<sup>-asws</sup> lips with?'

فَقَالَ عِ ابْنِي دَعَوْتُ بِدَعَاءَيْنِ أَحَدُهُمَا خَاصٌّ وَالْآخَرُ عَامٌّ فَصَرَفَ اللَّهُ شَرَّهُ عَنِّي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> had supplicated with two supplications. One of these was specific and the other general, so Allah<sup>-azwj</sup> Turned his evil away from me<sup>-asws</sup>!'

فَقُلْتُ مَا هُمَا يَا ابْنَ رَسُولِ اللَّهِ

I said, 'What are these two, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

فَقَالَ أَمَّا الْخَاصُّ اللَّهُمَّ إِنَّكَ حَفِظْتَ الْعُلَمَاءَ لِصَلَاحِ آبَائِهِمَا فَاحْفَظْنِي لِصَلَاحِ آبَائِي

He<sup>-asws</sup> said: 'As for the specific (it is): 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> had Protected the two young boys due to their being righteous with their father, so Protect me due to my<sup>-asws</sup> being righteous with my<sup>-asws</sup> forefathers<sup>-asws</sup>!'

وَأَمَّا الْعَامُّ اللَّهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ أَحَدٍ وَلَا يَكْفِي مِنْكَ أَحَدٌ فَاحْفَظْنِي بِمَا شِئْتُ وَ كَيْفَ شِئْتُ وَ أَيْ شِئْتُ

And as for the general (it is): 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Suffice from every one and no one can suffice from You<sup>-azwj</sup>, therefore Suffice (from) him with whatever You<sup>-azwj</sup> Desire to, and however you Desire to, and whenever You<sup>-azwj</sup> Desire to!'

فَكَفَانِي اللَّهُ شَرَّهُ.

So, Allah<sup>-azwj</sup> Suffice me<sup>-asws</sup> of his evil!"<sup>369</sup>

7- مهج، مهج الدعوات وَ بِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ بِرِوَايَتِهِ قَالَ: إِنَّ الصَّادِقَ عَ أَخْرَجَ آيَاتٍ مِنَ الْقُرْآنِ وَ جَعَلَهَا جُزْأً لِابْنِهِ مُوسَى الْكَاطِمِ عَ وَ كَانَ يُقْرُؤُهُ وَ يُعَوِّدُ نَفْسَهُ بِهِ وَ هُوَ هَذَا

(The book) 'Mahj Al Dawaat' –

And by this chain from Ali Bin Ibrahim Bin Hashim, by his report, said, 'Al-Sadiq<sup>-asws</sup> extracted Verses from the Quran and made these as protection for his<sup>-asws</sup> son<sup>-asws</sup> Musa Al-Kazim<sup>-asws</sup>, and he<sup>-asws</sup> had read it and sought Refuge for himself<sup>-asws</sup> with it, and it is this: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ أَبَدًا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ صِدْقًا لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًا لَا إِلَهَ إِلَّا اللَّهُ تَلَطُّفًا وَ رِفْعًا لَا إِلَهَ إِلَّا اللَّهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is no god except Allah<sup>-azwj</sup>, for ever, truly, truly! There is no god except Allah<sup>-azwj</sup>, believing and truthfully! There is no god except Allah<sup>-azwj</sup> in worship and servitude! There is no god except Allah<sup>-azwj</sup> Compassion and Kind! There is no god except Allah<sup>-azwj</sup>!

بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ اعْتَصَمْتُ بِاللَّهِ وَ أَجُتْ ظَهْرِي إِلَى اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ وَ مَا صَبْرِي إِلَّا بِاللَّهِ وَ أَفْوِضُ أَمْرِي إِلَى اللَّهِ

In the Name of Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and I adhere with Allah<sup>-azwj</sup> and lean my back to Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! There is no strength except with Allah<sup>-azwj</sup>, and my inclination is not except by Allah<sup>-azwj</sup>, and there is no Help except from the Presence of Allah<sup>-azwj</sup>, and my patience is not except by Allah<sup>-azwj</sup>, and I delegate my affairs to Allah<sup>-azwj</sup>!

وَ نِعْمَ الْقَادِرُ اللَّهُ وَ نِعْمَ الْمَوْلَى اللَّهُ وَ نِعْمَ النَّصِيرُ اللَّهُ وَ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا اللَّهُ وَ لَا يَصْرِفُ السَّيِّئَاتِ إِلَّا اللَّهُ وَ مَا بِنَا مِنْ نِعْمَةٍ فَمِنَ اللَّهِ وَ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ وَ أَسْتَكْفِي اللَّهُ وَ أَسْتَعِينُ اللَّهُ وَ أَسْتَقِيلُ اللَّهُ وَ أَسْتَغْفِرُ اللَّهُ وَ أَسْتَعِيْثُ اللَّهُ

And best Able one is Allah<sup>-azwj</sup>, and the best Master is Allah<sup>-azwj</sup>, and no one comes with the good deeds except Allah<sup>-azwj</sup>, and no one turns away the evil deeds except Allah<sup>-azwj</sup>, and whatever bounties there are with us are from Allah<sup>-azwj</sup>, and surely the matter, all of it is for Allah<sup>-azwj</sup>, and I seek Sufficiency of Allah<sup>-azwj</sup>, and I seek Assistance of Allah<sup>-azwj</sup>, and I seek resignation to Allah<sup>-azwj</sup>, and I seek Forgiveness of Allah<sup>-azwj</sup>, and I cry out for help with Allah<sup>-azwj</sup>!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ آلِهِ وَ عَلَى أَنْبِيَائِهِ اللَّهُ وَ عَلَى مَلَائِكَةِ اللَّهِ وَ عَلَى الصَّالِحِينَ مِنْ عِبَادِ اللَّهِ

And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and upon the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>, and upon the Angels of Allah<sup>-azwj</sup>, and upon the righteous ones from the servants of Allah<sup>-azwj</sup>!

إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَّا تَعْلَمُوا عَلَيَّ وَ أَنُوِي مُسْلِمِينَ

***It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30] 'Do not exalt yourselves against me and come to be submissively" [27:31].***

كَتَبَ اللَّهُ لِأَعْلِينَ أَنَا وَ رُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

***Allah has Ordained: "Neither I nor My Rasool would be overcome!" Surely, Allah is Strong, Mighty [58:21].***

لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

***Their plots will not harm you anything; Allah Encompasses with what they are doing [3:120].***

وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَصِيْرًا

***And Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].***

اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْا اَيْدِيْهِمْ عَلَيْكُمْ فَكَفَّ اَيْدِيْهِمْ عَنْكُمْ وَ اتَّقُوا اللّٰهَ وَ اللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِيْنَ كُلَّمَا اَوْقَدُوْا نَارًا لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا

***When a people resolved to extend their hands towards you, but He Restrained their hands from you; and fear Allah; [5:11] and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67] Every time they kindle the fire for the war, Allah Extinguishes it; and they are striving in the land for mischief, [5:64].***

يٰ نَارُ كُوْنِيْ بَرْدًا وَ سَلٰمًا عَلٰى اِبْرٰهِيْمَ وَ زَادَكُمْ فِي الْخَلْقِ بَصۜطَةً فَاذْكُرُوْا اٰلَاءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ

***We said: "O fire! Become cool and safe upon Ibrahim!" [21:69] and Increased you extensively regarding the people, therefore remember the Favours of Allah perhaps you would be successful' [7:69].***

لَهُ مُعَقَّبٰتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖ يَحْفَظُوْنَهُ مِنْ اَمْرِ اللّٰهِ

***For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11].***

رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَ اَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَصِيْرًا

***And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].***

وَ قَرْنٰهُ نَحِيْمًا سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا وَ الْاَقْبٰثُ عَلَيْكَ حَبَبَةٌ مِّتِي وَ لِيُصْنَعْ عَلٰى عَيْنِيْ اِذْ تَمْشِيْ اُخْتُكَ فَتَقُوْلُ هَلْ اَدْلُكُمْ عَلٰى مَنْ يَّكْفُلُهُ فَرَجَعْنَاكَ اِلٰى اُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ وَ قَتَلْتَ نَفْسًا فَفَجِّنٰنَاكَ مِنَ النِّعَمِ وَ فَتَنَّاكَ فَتُوْنًا

***And We Drew him closer, whispering [19:52] And We Elevated him to a high place [19:57] and I shall Cast upon you Love from Me, and for you to be reared before My Eyes" [20:39] When your sister walked over and she was saying, 'Shall I point you to one who will take his responsibility?' Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. And you killed a person, but We Saved you from the gloom and Tried you with a Trial. [20:40].***

لَا تَخَفْ اِنَّكَ مِنَ الْاٰمِيْنِيْنَ لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى لَا تَخَافُ دَرْكًا وَ لَا تُخَشٰى لَا تَخَفْ نَجْوَتِ مِنَ الْقَوْمِ الظّٰلِمِيْنَ لَا تَخَفْ ... اِنَّا مُنْجُوْكَ وَ اَهْلٰكَ لَا تَخَافَا اِنِّيْ مَعَكُمْ اَسْمَعُ وَ اَرٰى

***And do not fear, you are from the Secured ones! [28:31] "Do not fear! Surely you will be the uppermost! [20:68] Do not fear of being overtaken, nor be scared" [20:77] 'Do not fear! You have escaped from the unjust people' [28:25] 'Neither fear nor grieve! We will rescue you***

**and your family except for your wife. She would be from the ones left behind [29:33] He said: "Do not fear! I am with you both. I hear and I See" [20:46].**

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِالْعَمَلِ قَدِيرٌ

**And Allah will Help you with a Mighty Help [48:3] 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].**

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا

**Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11] And he shall go back to his people joyful [84:9].**

وَرَفَعْنَا لَكَ ذِكْرَكَ يُجِيبُهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

**And We Raised your Zikr for you? [94:4] They are loving them like the love for Allah; and those who are believing are more intense in love for Allah; [2:165].**

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ

**'O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250] Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173] So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Satisfaction of Allah; [3:174].**

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ هُوَ الَّذِي أُوتِدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ وَالْفَتْحِ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

**Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, [6:122] He is the One Who Assisted you with His Help and with the Momineen [8:62] And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63].**

سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَ سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا الْعَالَمُونَ

**"We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would prevail!" [28:35].**

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

**‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89].**

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

**I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56].**

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوضُ أُمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

**So, you will be remembering what I am saying to you, and I entrust my matters to Allah, surely Allah Sees the servants’ [40:44].**

فَإِنْ تَوَلَّوْا فَعَلَى اللَّهِ لا إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**But if they turn back, say: ‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

رَبِّ أَيُّ مَسِيئَةِ الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ لا إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

**‘I am touched by the harm and You are the most Merciful of the merciful ones’ [21:83] ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87].**

الم ذَلِكَ الْكِتَابُ لا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

**Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3].**

اللَّهُ لا إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**‘Allah . . . there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

اللَّهُ لا إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَما فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَما خَلْفَهُمْ وَلا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِما شاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلا يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

**Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while 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].**

وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لا إِلَهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

**And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111] Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116].**

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ وَ لَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

**So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36] And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37].**

وَ إِذَا قُرَأَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذُكِرْتَ رَبُّكَ 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].**

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً

**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? [45:23].**

وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

**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 مَا تُوْفِّقُنِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

**And my inclination is only with Allah. Upon Him do I rely and to Him do I turn [11:88].**

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُخْسِنُونَ

**Surely Allah is with those who are pious and those who are good doers [16:128].**

وَ قَالَ الْمَلِكُ اثْنُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

**And the king said, 'Come with him to me, I shall conclude for myself'. So when he spoke to him, he said, 'Surely, today you, in our presence, are a distinguished, trustworthy one [12:54].**

وَ خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا



**And the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].**

فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ

**And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].**

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعاً مُتَصَدِّعاً مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

**Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

**He is Allah. There is no god except He; 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].**

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

**He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].**

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَ إِنْ لَمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

**They said: ‘Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers’ [7:23].**

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَاماً إِنَّهَا سَاءَتْ مُسْتَقَرّاً وَ مُقَاماً

**‘Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65] Surely, it is an evil abode and (an evil) place to stay [25:66].**

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

**‘Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191].**

وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَليٌّ مِنَ الدُّنْيَا وَ كَبْرَهُ تَكْبِيراً

**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, and exclaim His Greatness with exclamations’ [17:111].**

وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَ قَدْ هَدَانَا سُبُلَنَا وَ لَنْصَبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

**And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12].**

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَ إِلَيْهِ تُرْجَعُونَ

**But rather, He Commands it, whenever He Intends a thing, Saying to it: "Be!", so it comes into being [36:82] Therefore, Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83].**

اللَّهُمَّ مَنْ أَرَادَ بِي وَ بِأَهْلِي وَ بِأَوْلَادِي وَ أَهْلِ عِنَابِي شَرًّا أَوْ بَأْسًا أَوْ ضَرًّا فَاقْتَمِعْ رَأْسَهُ وَ اغْلِقْ لِسَانَهُ وَ اجْمِمْ فَاهُ وَ حُلْ بَيْتِي وَ بَيْنَهُ كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ

O Allah-azwj! One who intends evil with me, and with my family, and my children, and people of my care, or with wickedness or harm, Suppress his head and Restrain his tongue, and Seal his mouth, and Intervene between me and him however You-azwj Desire to and whenever You-azwj Desire to!

وَ اجْعَلْنَا مِنْهُ وَ مِنْ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فِي حِجَابِكَ الَّذِي لَا يُرَامُ وَ فِي سُلْطَانِكَ الَّذِي لَا يُسْتَضَامُ فَإِنَّ حِجَابَكَ مَبِيعٌ وَ جَارِكَ عَزِيزٌ وَ أَمْرُكَ غَالِبٌ وَ سُلْطَانُكَ قَاهِرٌ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Make us from him and for every animal You Seize by its forelock, **Surely, my Lord is upon the Straight Path [11:56]**, in Your-azwj Veil which cannot be breached, and in Your-azwj Authority which cannot be violated, for Your-azwj Veil is Invincible, and Your-azwj Shelter is Mighty, and Your-azwj Command Prevails, and Your-azwj Authority is Forceful, and You-asws are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ مِنَ الصَّلَاةِ وَ اغْفِرْ لَنَا وَ لِآبَائِنَا وَ لِأُمَّهَاتِنَا وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, most superior of what You-azwj have Sent upon anyone of Your-azwj creatures, and Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww just as You-azwj have Guided us with from the straying, and Forgive for us and for our forefathers and our foremothers, and for entirety of the believing men and the believing women, the living ones from them and the dead, and Follow up between us and them with the goodness! You-azwj are Responder to the supplication, and You-azwj are Able upon all things!

اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ نَفْسِي وَ دِينِي وَ أَمَانَتِي وَ أَهْلِي وَ مَالِي وَ عِيَالِي وَ أَهْلَ حُرَّتَاتِي وَ حَوَائِمَ عَمَلِي وَ جَمِيعَ مَا أَنْعَمْتَ بِهِ عَلَيَّ مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي فَإِنَّهُ لَا يَضِيعُ مَحْفُوظُكَ وَ لَا تَزُولُ وَدَائِعُكَ وَ لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَ لَنْ أُجِدَ مِنْ دُونِهِ مُلْتَحِداً

O Allah-azwj! I entrust to You-azwj myself, and my religion, and my entrustments, and my family, and my wealth, and my dependants, and people grieving for me, and endings of my works, and entirety of what You-azwj have Favoured upon me with, from matters of my world and my Hereafter, for Your-azwj Preservation does not go to waste nor are Your-azwj deposits neglected,

**Say: 'Surely no one can ever protect me from Allah, and I will never find a shelter from besides Him' [72:22].**

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

O Allah<sup>-azwj</sup>! **'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201],** and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny<sup>-asws</sup>!''<sup>370</sup>

8- جَزُّ الْكَاطِمِ عَلَيْهِ السَّلَامُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَعْطِنِي الْهُدَى وَ تَبَيَّنِي عَلَيْهِ وَ اخْشُرْنِي عَلَيْهِ آمِنًا آمِنًا مَنْ لَا خَوْفَ عَلَيْهِ وَ لَا حُزْنَ وَ لَا جَزَعٍ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ.

A protection by Al-Kazim<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! Grant me the guidance, and Affirm me upon it, and Resurrect me upon it in security, safety of one neither having any fear upon him nor grief, nor panic, surely You<sup>-azwj</sup> rightful of being feared and rightful of the Forgiveness!''<sup>371</sup>

<sup>370</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 7 b

<sup>371</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 45 H 8

باب 46 بعض أدعية الرضا عليه السلام و أحراره و عوداته و ما يناسب ذلك

## CHAPTER 46 – SOME SUPPLICATIONS OF AL-REZA<sup>-asws</sup>, AND HIS<sup>-asws</sup> PROTECTIONS, AND HIS<sup>-asws</sup> AMULETS, AND WHAT IS APPROPRIATE TO THAT

1- مهج، مهج الدعوات جزرُ رُفَعَةَ الْجَنِّبِ عَنِ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ

(The book) ‘Mahj Al-Dawaat’ – A protection by way of a note in the pocket, from Al-Reza<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

عَلِيُّ بْنُ عَبْدِ الصَّمَدِ عَنْ جَدِّهِ عَنْ وَالِدِهِ أَبِي الْحَسَنِ عَنِ السَّيِّدِ أَبِي الْبَرَكَاتِ عَلِيِّ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنِ الصَّدُوقِ مُحَمَّدِ بْنِ بَابُوَيْهِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَاسِرِ الْخَادِمِ قَالَ:

Ali Bin Abdul Samad, from his grandfather, from his father Abu Al-Hassan, from the Seyyid Abi Al Barakaat Ali Bin Al Husayn Al Hasany, from Al Sadouq Muhammad Bin Babuwayh, from Ibn Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Yassier Al Khadim who said,

لَمَّا نَزَلَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا ع قَصَرَ حُمَيْدُ بْنُ قَحْطَبَةَ نَزَعَ ثِيَابَهُ وَ نَاوَلَهَا حُمَيْدًا فَاحْتَمَلَهَا وَ نَاوَلَهَا جَارِيَةً لَهُ لِتَغْسِلَهَا فَمَا لَبِثَتْ أَنْ جَاءَتْ وَ مَعَهَا رُفَعَةٌ فَنَاوَلَتْهَا حُمَيْدًا وَ قَالَتْ وَجَدْتُهَا فِي جَيْبِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ

‘When Abu Al-Hassan Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> descended at the castle of Humeyd Bin Qahtaba, he<sup>-asws</sup> removed his<sup>-asws</sup> cloth (shirt) and gave it to Humeyd. He carried it and gave it to a maid of his<sup>-asws</sup> in order to wash it. It was not long before she came and there was a note with her. She gave it to Humeyd and said, ‘I found it in the pocket of Abu Al-Hassan<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>!’

فَقُلْتُ جَعَلْتُ فِدَاكَ إِنَّ الْجَارِيَةَ وَجَدَتْ رُفَعَةً فِي جَيْبِ قَمِيصِكَ فَهِيَ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! The maid found a note in the pocket of your<sup>-asws</sup> shirt, so here it is!’

قَالَ يَا حُمَيْدُ هَذِهِ عُوْدَةٌ لَا نُفَارِقُهَا

He<sup>-asws</sup> said: ‘O Humeyd! This is an amulet, do not separate it!’

فَقُلْتُ لَوْ شَرَفْتَنِي بِهَا

I said, ‘If you could ennoble me with it!’

فَقَالَ هَذِهِ عُوْدَةٌ مَنْ أَمْسَكَهَا فِي جَيْبِهِ كَانَ الْبَلَاءُ مَدْفُوعًا عَنْهُ وَ كَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ الرَّجِيمِ

He<sup>-asws</sup> said: ‘This is an amulet. One who withholds it in his pocket, the affliction would be repelled from him, and it would be a protection for him from the Pelted Satan<sup>-la</sup>!’

ثُمَّ أَمَلَى عَلَى حُمَيْدِ الْعُوْدَةِ وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ إِلَيَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَوْ غَيْرَ تَقِيٍّ أَخَذْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَى سَمْعِكَ وَ بَصْرِكَ لَا سُلْطَانَ لَكَ عَلَيَّ وَ لَا عَلَى سَمْعِي وَ لَا عَلَى بَصْرِي وَ لَا عَلَى شَعْرِي وَ لَا عَلَى بَشْرِي وَ لَا عَلَى لَحْمِي وَ لَا عَلَى دَمِي وَ لَا عَلَى عَظْمِي وَ لَا عَلَى عَصَبِي وَ لَا عَلَى عِظَامِي وَ لَا عَلَى مَالِي وَ لَا عَلَى مَا رَزَقَنِي رَبِّي

Then he dictated the amulet to Humejd, and it is: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup>! ***'I seek Refuge with the Beneficent from you, if you were pious'*** [19:18], or not pious. I seize through Allah<sup>-azwj</sup> the Hearing the Seeing, upon your hearing and your sight. There is no authority for you over me, nor upon my hearing nor upon my sight, nor upon my hair, nor upon my skin, nor upon my flesh, nor upon my blood, nor upon my brain, nor upon my nerves, nor upon my bones, nor upon my wealth, nor upon what my Lord<sup>-azwj</sup> has Graced me!

سَرَتْ بَنِي وَ بَنِكَ بِسْمِ التُّبُوَّةِ الَّذِي اسْتَنَزَّ أَنْبِيَاءَ اللَّهِ بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَ الْفِرَاعِنَةِ جَبْرَيْلُ عَنْ يَمِينِي وَ مِيكَائِيلُ عَنْ بَسَارِي وَ إِسْرَافِيلُ عَنْ وَرَائِي وَ مُحَمَّدٌ صَ أَمَامِي وَ اللَّهُ مُطَلِّعٌ عَلَيَّ بِمَنْعِكَ مِنِّي وَ يَمْنَعُ الشَّيْطَانَ مِنِّي

I veil between me and you by the veil of Prophet-hood which the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> have Veiled with from the whips of the tyrants and the Pharaohs<sup>-la</sup>. Jibraeel<sup>-as</sup> on my right, and Mikaeel<sup>-as</sup> on my left, and Israfeel<sup>-as</sup> from behind me, and Muhammad<sup>-saww</sup> in front of me, and Allah<sup>-azwj</sup> Noticing upon me Preventing you from me and preventing the Satan<sup>-la</sup> from me!

اللَّهُمَّ لَا يَغْلِبُ جَهْلُهُ أَنْتَا أَنْتَ أَنْ يَسْتَفْزِنِي وَ يَسْتَحْفِنِي اللَّهُمَّ إِلَيْكَ التُّجَاتُ اللَّهُمَّ إِلَيْكَ التُّجَاتُ اللَّهُمَّ إِلَيْكَ التُّجَاتُ.

O Allah<sup>-azwj</sup>! May his ignorance not overcome Your<sup>-azwj</sup> Patience in provoking me and belittling me! O Allah<sup>-azwj</sup>, to You<sup>-azwj</sup> I shelter! O Allah<sup>-azwj</sup>, to You<sup>-azwj</sup> I shelter! O Allah<sup>-azwj</sup>, to You<sup>-azwj</sup> I shelter!<sup>372</sup>

فُلْتُ وَ لِهَذَا الْحِزْرِ قِصَّةٌ مُؤَنِقَةٌ وَ حِكَايَةٌ عَجِيبَةٌ كَمَا رَوَاهُ أَبُو الصَّلْتِ الْهَرَوِيُّ قَالَ: كَانَ ذَاتَ يَوْمٍ جَالِسًا فِي مَنْزِلِهِ إِذْ دَخَلَ عَلَيْهِ رَسُولُ هَارُونَ الرَّشِيدِ فَقَالَ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ Al-Rasheed

I say, 'And for this protection there is a fascinating story and a wondrous narration like what has been reported by Abu Al-Salt Al-Harwy who said that one day he was seated in his house when a messenger of Haroun (caliph) entered to see him<sup>-asws</sup> (Al-Reza<sup>-asws</sup>). He said, 'Answer commander of the faithful!'

فَقَامَ عَلَيَّ بِنُ مُوسَى الرِّضَا ع فَقَالَ لِي يَا أَبَا الصَّلْتِ إِنَّهُ لَا يَدْعُونِي فِي هَذَا الْوَقْتِ إِلَّا لِلدَّاهِيَةِ وَ اللَّهُ لَا يُمَكِّنُهُ أَنْ يَعْمَلَ بِي شَيْئًا أَكْرَهُهُ لِكَلِمَاتٍ وَقَعَتْ إِلَيَّ مِنْ جَدِّي رَسُولِ اللَّهِ ص

Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> stood up. He<sup>-asws</sup> said to me: 'O Abu Al Salt! He would not be summoning me<sup>-asws</sup> at this time except for a calamity, and Allah<sup>-azwj</sup> will not Enabled him to do anything with me<sup>-asws</sup> which I<sup>-asws</sup> dislike due to the phrases given to me<sup>-asws</sup> by my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>!'

<sup>372</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 46 H 1 a

قَالَ فَخَرَجْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى هَارُونَ الرَّشِيدِ فَلَمَّا نَظَرَ بِهِ الرِّضَا عَلَيْهِ السَّلَامُ قَرَأَ هَذَا الْحِزْرَ إِلَى آخِرِهِ فَلَمَّا وَقَفَ بَيْنَ يَدَيْهِ نَظَرَ إِلَيْهِ هَارُونَ الرَّشِيدُ وَ قَالَ يَا أَبَا الْحَسَنِ قَدْ أَمَرْنَا لَكَ بِمِائَةِ أَلْفِ دِرْهَمٍ وَ أَكْتَبْتُ حَوَائِجَ أَهْلِكَ

He said, 'I went out with him<sup>-asws</sup> until we entered to see Haroun Al-Rasheed. When Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> sighted him, he<sup>-asws</sup> read this protection up to its end When he<sup>-asws</sup> stood in front of him, Haroun Al-Rasheed looked at him<sup>-asws</sup>. He said, 'O Abu Al-Hassan<sup>-asws</sup>! We have ordered one hundred thousand Dirhams to be for you<sup>-asws</sup>, and write the needs of your<sup>-asws</sup> family!'

فَلَمَّا وَلَّى عَنْهُ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ ع وَ هَارُونَ يُنْظَرُ إِلَيْهِ فِي قَفَاةٍ وَ يَقُولُ أَرَدْتُ وَ أَرَادَ اللَّهُ وَ مَا أَرَادَ اللَّهُ خَيْرٌ.

When Ali<sup>-asws</sup> Bin Musa Bin Ja'far<sup>-asws</sup> turned around from him, and Haroun was looking at him<sup>-asws</sup> in his<sup>-asws</sup> back and saying, 'I wanted, and Allah<sup>-azwj</sup> Wanted, and whatever Allah<sup>-azwj</sup> Wants is better!'<sup>373</sup>

2- مهج، مهج الدعوات رُفَعَةُ الْجَيْبِ بِرِوَايَةِ أُخْرَى

(The book) 'Mahj Al-Dawaat' – A note of the pocket (for protection) by another report –

حَدَّثَنِي السَّيِّدُ أَبُو الْبَرَكَاتِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْحُسَيْنِيُّ عَنْ عَبْدِ الْجَبَّارِ بْنِ عَبْدِ اللَّهِ الْمُقْرِي عَنْ شَيْخِ الطَّائِفَةِ أَبِي جَعْفَرٍ الطُّوسِيِّ وَ أَخْبَرَنِي الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الْجَوْنِيِّ وَ أَخْبَرَنِي الْحَسَنُ بْنُ أَحْمَدَ بْنِ طَحَالٍ الْمَقْدَادِيُّ عَنْ أَبِي عَلِيٍّ بْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ وَ أَخْبَرَنِي جَدِّي عَنْ وَالِدِي أَبِي الْحَسَنِ عَنْ شَيْخِ الطَّائِفَةِ عَنْ عَبْدِ مَنْ مِنْ أَصْحَابِهِ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيٍّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْبَرْزَنْطِيِّ

It is narrated to me by the Seyyid Abu Al Barakaat Muhammad Bin Ismail Al Husayni, from Abdul Jabbar Bin Abdullah Al Muqry, from Sheykh Al Taifa Abu Ja'far Al Tusi, and I have been informed by Al-Hassan Bin Ali Bin Muhammad Al Juwainy, and I have been informed by Al-Hassan Bin Ahmad Bin Tahhal Al Miqdady, from Abu Ali Bin Sheykh Al Taifa, from his father, and I have been informed by my grandfather, from his father Abu Al-Hassan from Sheykh Al Taaifa, from a number of his companions, from Ibn Uqdah, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Awramah, from Al Bazanty,

عَنِ الرِّضَا ع أَنَّهُ قَالَ: رُفَعَةُ الْجَيْبِ عُودَةٌ لِكُلِّ شَيْءٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ احْسُوا فِيهَا وَ لَا تَكَلِّمُونِ إِنِّي أَعُودُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

'From Al-Reza<sup>-asws</sup> having said: 'A note for the pocket, an amulet for all things – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup>! **"Go away into it and do not speak to Me!" [23:108] 'I seek Refuge with the Beneficent from you, if you were pious' [19:18]!**

أَخَذْتُ بِسْمِ اللَّهِ وَ بَصَرَهُ عَلَى أَسْمَاعِكُمْ وَ أَبْصَارِكُمْ وَ بِقُوَّةِ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ لَكَ عَلَى فُلَانٍ بِنِ فُلَانَةٍ وَ لَا عَلَى ذُرِّيَّتِهِ وَ لَا عَلَى أَهْلِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ

I seize, by the Hearing of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Sight, upon your hearings and your sights, and by the Strength of Allah<sup>-azwj</sup> over your strengths! There is no authority for you over so and so, son of so and so, nor upon his offspring, nor upon his family, nor upon people of his household!

<sup>373</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 46 H 1 b

سَتَرْتُ بَيْنَهُ وَ بَيْنَكُمْ بِسِتْرِ النُّبُوَّةِ الَّذِي اسْتَتَرُوا بِهِ مِنْ سَطَوَاتِ الْجَبَايِرَةِ وَ الْفَرَاعِنَةِ جِبْرِئِيلُ عَنْ أَيْمَانِكُمْ وَ مِيكَائِيلُ عَنْ يَسَارِكُمْ وَ مُحَمَّدٌ صَ أَمَامَكُمْ وَ اللَّهُ يُظِلُّ [مُطِلًا] عَلَيْكُمْ بِمَنْعِهِ نَبِيَّ اللَّهِ وَ بِمَنْعِ ذُرِّيَّتِهِ وَ أَهْلِ نَبِيِّهِ مِنْكُمْ وَ مِنَ الشَّيَاطِينِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I veil between him and you by a veil of the Prophet-hood which they<sup>as</sup> had veiled with from the whips of the tyrants and the Pharaohs<sup>la</sup>. Jibraeel<sup>as</sup> on your right, and Mikaeel<sup>as</sup> on your left, and Muhammad<sup>sawww</sup> in front of you, and Allah<sup>azwj</sup> Shading upon you defending the Prophet<sup>as</sup> of Allah<sup>azwj</sup>, and defending his<sup>sawww</sup> offspring and People<sup>asws</sup> of the Household from you all and from the Satans<sup>la</sup>! Whatever Allah<sup>azwj</sup> Desires! There is neither might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent!

اللَّهُمَّ إِنَّهُ لَا يَبْلُغُ جَهْلُهُ أُنَاتَكَ وَ لَا تَبْتَلِيهِ وَ لَا يَبْلُغُ جُحُودَ نَفْسِهِ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ

O Allah<sup>azwj</sup>! His ignorance cannot reach Your<sup>azwj</sup> Patience nor can he invalidate it, nor can his own efforts reach (anywhere). I have relied upon You<sup>azwj</sup> and Your<sup>azwj</sup> are the best Master and the best Helper!

حَرَسَكَ اللَّهُ يَا فُلَانُ بَنَ فُلَانَةَ وَ ذُرِّيَّتَكَ بِمَا يُحَافُ عَلَى أَحَدٍ مِنْ خَلْقِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

May Allah<sup>azwj</sup> Guard you, O so and so, son of so and so, and your offspring, from what is feared from anyone of His<sup>azwj</sup> creatures, and my Allah<sup>azwj</sup> Send Salawaat upon Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Progeny<sup>asws</sup>!

وَ يُكْتَبُ آيَةُ الْكُرْسِيِّ عَلَى التَّنْزِيلِ وَ يُكْتَبُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ أَسْلَمَ فِي رَأْسِ الشَّهْبَاءِ فِيهَا طالسلسيلا وَ يُكْتَبُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

And he should write Ayat Al-Kursy based upon the Revelation, and he should write, ‘There is neither might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent! There is no shelter from Allah<sup>azwj</sup> except to Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Suffices me and is the best Protector!’, and he should submit it in the top of the mountain wherein is ‘Talsalsabeela’, and my Allah<sup>azwj</sup> Send Salawaat upon Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Progeny<sup>asws</sup>, the goodly, the pure!’<sup>374</sup>

حِرْزٌ آخَرٌ لِلرِّضَا عَ بَعَثَ تِلْكَ الرِّوَايَةَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ لَا شَبِيهَ لَهُ وَ لَا مِثَالَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ لَا خَالِقَ إِلَّا أَنْتَ تُفْنِي الْمَخْلُوقِينَ وَ تَبْقَى أَنْتَ حُلْمَتَ عَمَّنْ عَصَاكَ وَ فِي الْمَعْفَرَةِ رِضَاكَ.

Another protection by Al-Reza<sup>asws</sup> with other than that report – ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! O One having no resemblance for Him<sup>azwj</sup> nor any example! You<sup>azwj</sup> are Allah<sup>azwj</sup>! There is no god except you, nor any Creator except You<sup>azwj</sup>! The created being will perish and You<sup>azwj</sup> shall remain! You<sup>azwj</sup> are Lenient from the ones disobeying You<sup>azwj</sup>, and in the Forgiveness is Your<sup>azwj</sup> Satisfaction!’<sup>375</sup>

3- مهج، مهج الدعوات عُوْدَةٌ وَجَدْتُ فِي ثِيَابِ الرِّضَا ع

<sup>374</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 46 H 2 a

<sup>375</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 46 H 2 b

(The book) 'Mahj Al-Dawaat' – An amulet found in the cloth (shirt) of Al-Reza<sup>-asws</sup>.

قَالَ: لَمَّا مَاتَ أَبُو الْحَسَنِ الرِّضَا عَلِيُّ بْنُ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ وَجَدَ عَلَيْهِ تَعْوِيدٌ مُعَلَّقٌ وَ فِي آخِرِهِ عُودَةٌ دُكِرَ أَنَّ آبَاءَهُ عَلَيْهِمُ السَّلَامُ كَانُوا يَقُولُونَ إِنَّ جَدَّهُمْ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَتَعَوَّذُ بِهَا مِنَ الْأَعْدَاءِ وَ كَانَتْ مُعَلَّقَةً فِي قِرَابِ سَيْفِهِ

He (the narrator) said, 'When Abu Al-Hassan Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, passed away, an amulet was found being hung upon him<sup>-asws</sup>, and its end is an amulet. He<sup>-asws</sup> had mentioned that his<sup>-asws</sup> forefathers<sup>-as</sup>, may the greeting be upon them<sup>-asws</sup>, had said that their<sup>-asws</sup> grandfather<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> had sought Refuge by it from the enemies, and it had hung in a sheath of his<sup>-saww</sup> sword.

وَ فِي آخِرِهَا أَسْمَاءُ اللَّهِ عَزَّ وَ جَلَّ وَ أَنَّهُ عَ شَرَطَ عَلَى وُلْدِهِ وَ أَهْلِهِ أَنْ لَا يَدْعُوا بِهَا عَلَى أَحَدٍ فَإِنَّ مَنْ دَعَا بِهِ لَمْ يُجِبْ دَعَاؤُهُ عَنِ اللَّهِ جَلَّ اسْمُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ وَ هُوَ

And in its end, there are Name of Allah<sup>-azwj</sup> Mighty and Majestic, and he<sup>-asws</sup> had stipulated upon his<sup>-asws</sup> children and his<sup>-asws</sup> family do not supplicate with it against anyone, for the one who supplicates with it, his supplication will not be veiled from Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, and Holy are His<sup>-azwj</sup> Names, and it is: -

اللَّهُمَّ بِكَ أَسْتَفْتِحُ وَ بِكَ أَسْتَجِجُ وَ بِمُحَمَّدٍ صَ اتَّوَجَّهُ

'O Allah<sup>-azwj</sup>! With You<sup>-azwj</sup> I seek to begin and with You<sup>-azwj</sup> I seek success, and I divert through Muhammad<sup>-saww</sup>!

اللَّهُمَّ سَهِّلْ لِي خُرُونَتَهُ وَ كُلَّ خُرُونَةٍ وَ ذَلِّلْ لِي صُعُوبَتَهُ وَ كُلَّ صُعُوبَةٍ وَ اكْفِنِي مَثُونَتَهُ وَ كُلَّ مَثُونَةٍ وَ ارْزُقْنِي مَعْرُوفَهُ وَ وَدَّهُ وَ اصْرِفْ عَنِّي صَرَّهُ وَ مَعْرَتَهُ إِنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah<sup>-azwj</sup>! Ease for me its grief and every grief, and Smoothen its difficulties for me and every difficult, and Suffice me of its dependence and every dependence, and Grace me its kindness and its affection, and Turn away from me its harm and its bitterness. Surely, You<sup>-azwj</sup> Delete whatever You<sup>-azwj</sup> Desire and Affirm, and with You<sup>-azwj</sup> is Mother of the Book!

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ إِنَّا مُسَلِّمُونَ لَكَ طَه حَم لَا يُبْصِرُونَ جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

**Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62] We are the Messengers of your Lord; they will never reach you. [11:81] Ta Ha [20:1] Ha Meem [40:1], they will not be seeing. Surely, We Made shackles to be in their necks, 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].**

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْغَافِلُونَ لَا يَحِزُّمُ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ



**They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108] There is no doubt that Allah Knows what they are keeping as a secret and what they are announcing [16:23] and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].**

و تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ صَمٌّ بَكُمْ عَمِيَ فَهَمْ لَا يَعْقِلُونَ طَسَمَ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ الْأَسْمَاءُ

**And you will see them looking towards you and they are not seeing [7:198] (They are) deaf, dumb, blind, so they are not understanding [2:171] Ta Sin Meem [28:1] These are the Verses of the Clarifying Book [28:2] Perhaps you will torment yourself with grief because they are not becoming Momineen [26:3] If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4], the Names!**

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالْعِزِّ الَّتِي لَا يُرَامُ وَ بِالْمُلْكِ الَّتِي لَا يُضَامُ وَ بِالنُّورِ الَّتِي لَا يُطْفَأُ وَ بِالْوَجْهِ الَّتِي لَا يُبْتَلَى وَ بِالْحَيَاةِ الَّتِي لَا تَمُوتُ وَ بِالصَّمَدِيَّةِ الَّتِي لَا تَفْهَرُ وَ بِالذَّمُّومِيَّةِ الَّتِي لَا تَفْتَى وَ بِالِاسْمِ الَّتِي لَا يُرَدُّ وَ بِالرُّبُوبِيَّةِ الَّتِي لَا تُسْتَدَلُّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا وَ تَذَكَّرَ حَاجَتَكَ تُفَضِّى إِنْ شَاءَ اللَّهُ تَعَالَى.

O Allah-azwj! I ask You-azwj by the Eye which does not sleep, and by the Might which cannot be breached, and by the Kingdom which cannot be violated, and by the Noor which cannot be extinguished, and by the Face which cannot decay, and by the Life which does not die, and by the Solidness which cannot be subdued, and by the Permanence which does not perish, and by the Name which cannot be rejected, and by the Lordship which cannot be humiliated, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Do such and such with me! – and mentioned your need, it shall be fulfilled, if Allah-azwj the Exalted so Desires!’<sup>376</sup>

4- مهج، مهج الدعوات وَ مِنْ ذَلِكَ دُعَاءُ الرِّضَاعِ وَ جَدَّنَاهُ فِي أَصْلِ يُوسُفَ بْنِ بُكَيْرٍ قَالَ: وَ سَأَلْتُ سَيِّدِي أَنْ يُعَلِّمَنِي دُعَاءً أَدْعُو بِهِ عِنْدَ الشَّدَائِدِ فَقَالَ لِي يَا يُوسُفُ حَفِّظْ مَا أَكْتُبُهُ لَكَ وَ ادْعُ بِهِ فِي كُلِّ شَدِيدَةٍ تُجَابُ وَ تُعْطَى مَا تَتَمَنَّاهُ ثُمَّ كَتَبَ لِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(The book) ‘Mahaj Al Dawaat’ –

And from that is a supplication of Al-Reza-asws, we found it in the original (book of) Yunus Bin Bukeyr who said, ‘And I asked my Master-asws to teach me a supplication I can be supplication with at the adversities. He-asws said to me: ‘O Yunus, preserve what I-asws am writing for you and supplicate with it during every hardship you fear and you will be Given what you are wishing for!’

اللَّهُمَّ إِنَّ دُنُوبِي وَ كَثْرَتَهَا قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ وَ حَجَبْتَنِي عَنِ اسْتِثْقَالِ رَحْمَتِكَ وَ بَاعَدْتَنِي عَنِ اسْتِجَابِ مَغْفِرَتِكَ وَ لَوْ لَا تَعَلَّقِي بِالْأَنْكَ وَ تَمَسَّكِي بِالْدُعَاءِ وَ مَا وَعَدْتِ أُمَّتِي مِنَ الْمُسْتَوْفِينَ

Then he-asws wrote for me: ‘In the Name of Allah-azwj the Beneficent, the Merciful! O Allah-azwj, my sins and their abundance have disfigured my face in Your-azwj Presence and have veiled me from release of Your-azwj Mercy, and have distanced me from obligating Your-azwj Forgiveness,

<sup>376</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 46 H 3

and had it not been for my attaching with Your<sup>-azwj</sup> Favours and my adhering with the supplication, and what the likes of me from the extravagant ones have been Promised!

وَ أَقْبَالِي مِنَ الْخَاطِئِينَ وَ وَعَدْتَ الْقَانِطِينَ مِنْ رَحْمَتِكَ بِقَوْلِكَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

And the likes of me from the sinners and the despondent ones have been Promised of Your<sup>-azwj</sup> Mercy by Your<sup>-azwj</sup> Words: **'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].**

وَ حَدَّرْتَ الْقَانِطِينَ مِنْ رَحْمَتِكَ فَقُلْتَ- وَ مَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ثُمَّ نَدَبْنَا بِرَأْفَتِكَ إِلَىٰ دُعَائِكَ فَقُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And You<sup>-azwj</sup> Cautioned the ones despondent from Your<sup>-azwj</sup> Mercy. You<sup>-azwj</sup> Said: **'And who would despair from Mercy of his Lord except for the straying ones?' [15:56].** Then You<sup>-azwj</sup> Called us by Your<sup>-azwj</sup> Kindness to supplicate to You<sup>-azwj</sup>, so You<sup>-azwj</sup> Said: **'And your Lord says: "Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]!**

إِلٰهِي لَقَدْ كَانَ الْإِنْسَانُ عَلَيَّ مُشْتِمِلًا وَ الْفُتُوْطُ مِنْ رَحْمَتِكَ عَلَيَّ مُلْتَحِفًا

My God<sup>-azwj</sup>! The despair is inclusive upon me and the despondency from Your<sup>-azwj</sup> Mercy has surrounded me!

إِلٰهِي لَقَدْ وَعَدْتَ الْمُحْسِنَ ظَنَّهُ بِكَ تَوَابًا وَ أُوْعَدْتَ الْمُسِيءَ ظَنَّهُ بِكَ عِقَابًا

My God<sup>-azwj</sup>! You<sup>-azwj</sup> have Promised Rewards to the one holding goodly thoughts with You<sup>-azwj</sup>, and You<sup>-azwj</sup> have Promised Punishment to the one holding evil thoughts with You<sup>-azwj</sup>!

اللَّهُمَّ وَ قَدْ أَمْسَكَ رَمَقِي حُسْنُ الظَّنِّ بِكَ فِي عِنَقِ رَقَبَتِي مِنَ النَّارِ وَ تَعَمَّدَ رَأْيِي وَ إِقَالَه عَثْرَتِي

O Allah<sup>-azwj</sup>, and I am holding my breath with goodly thoughts with You<sup>-azwj</sup> in liberation of my neck from the Hellfire, and Sheathing my slips, and Uprooting of my stumbles!

اللَّهُمَّ قَوْلُكَ الْحَقُّ الَّذِي لَا حَلْفَ لَهُ وَ لَا تَبْدِيلَ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ وَ ذَلِكَ يَوْمَ التُّشْوِيرِ إِذَا نُفِخَ فِي الصُّورِ وَ بُعِثَ مَا فِي الْقُبُورِ

O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Word is the truth which there is no replacement for him not any alternative **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71],** and that is the Day of Resurrection when **it shall be blown into the trumpet. [6:73] when whatever is in the graves is Resurrected [100:9].**

اللَّهُمَّ فَإِنِّي أُوْبِي وَ أَشْهَدُ وَ أَؤَيِّرُ وَ لَا أَكْذِبُ وَ لَا أَجْحَدُ وَ أُسِرُّ وَ أُعْلِنُ وَ أُظْهِرُ وَ أُبْطِنُ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ خَدَكَ لَا شَرِيكَ لَكَ وَ أَنْ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ ص

O Allah-azwj! I fulfil, and I testify, and I accept and neither deny nor reject, and I keep a secret and announce, and I reveal and hide that You-azwj are Allah-azwj, there is no god except You-azwj, and that Muhammad-saww Your-azwj servant, and Your-azwj Rasool-saww!

وَأَنْ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ سَيِّدُ الْأَوْصِيَاءِ وَوَارِثُ عِلْمِ الْأَنْبِيَاءِ عَلَّمَ الدِّينَ وَ مُبَيِّرُ الْمُشْرِكِينَ وَ مُبَيِّرُ الْمُنَافِقِينَ وَ مُجَاهِدُ الْمَارِقِينَ إِمَامِي وَ حُجَّتِي وَ عَزْوَتِي وَ صِرَاطِي وَ دَلِيلِي وَ مَحَجَّتِي

And Ali-asws is Emir of the Momineen-asws is chief of the successors-as, and inheritor of knowledge of the Prophets-as, the flag of religion, and amputator of the Polytheists, and distinguisher of the hypocrites, and fighter of the deviants is my Imam-asws and my Divine Authority, and my handhold, and my path, and my guide, and my argument!

وَ مَنْ لَا أُنِيقُ بِأَعْمَالِي وَ لَوْ رَكَّتُ وَ لَا أَرَاهَا مُنْجِيَةً لِي وَ لَوْ صَلَّحْتُ إِلَّا بِوِلَايَتِهِ وَ الْإِئْتِمَامِ بِهِ وَ الْإِقْفَارِ بِفَضَائِلِهِ وَ الْقَبُولِ مِنْ حَمَلَتِهَا وَ التَّسْلِيمِ لِوَاثِمَاتِهَا

And one I cannot trust with my deeds and even if I purify, and I don't see these as a saviour for me and even if these are righteous except by his-asws Wilayah, and being led by him-asws and the acceptance of his-asws merits, and the acceptance of carrying these and the submission to their reporters!

وَ أَقْرَبُ بِأَوْصِيَائِهِ مِنْ أُنْبِيَائِهِ أَيْمَةً وَ حُجَجاً وَ أَدْلَةً وَ سُرُجاً وَ أَغْلَاماً وَ مَنَاراً وَ سَادَةً وَ أَتْبَاراً وَ أَوْمُنُ بِسِرِّهِمْ وَ جَهْرِهِمْ وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ غَائِبِهِمْ وَ شَاهِدِهِمْ وَ حَيِّهِمْ وَ مَيِّتِهِمْ لَا شَكَّ فِي ذَلِكَ وَ لَا اِرْتِيَابَ عِنْدَ تَحْوِيلِكَ وَ لَا انْقِلَابَ

And acceptance with his-asws successors-asws from his-asws sons-asws are Imams-asws and Divine Authorities, and guides, and lamps, and flags, and minarets, and chiefs, and righteous, and I believe in their-asws secrets and their-asws announcements, and their-asws apparent and their-asws hidden, and their-asws absence and their-asws presence, and their-asws living ones and their-asws expired ones. There is no associate in that nor suspicion at You-azwj Transfer nor Turning!

اللَّهُمَّ فَادْعُنِي يَوْمَ حَشْرِي وَ نَشْرِي بِإِمَامَتِهِمْ وَ أَنْقِذْنِي بِهِمْ يَا مَوْلَايَ مِنْ حَرِّ النَّارِ وَ إِنَّ لَمْ تَنْزُقْنِي رُوحَ الْجَنَانِ فَإِنَّكَ إِنْ أَعْتَقْتَنِي مِنَ النَّارِ كُنْتُ مِنَ الْفَائِزِينَ

O Allah-azwj! Call me on the Day of my Resurrection with their-asws Imamate, and Save me through them, O my Master-azwj, from heat of the fires, and If You-azwj don't Grace me the comfort of the Gardens, then You-azwj Liberate me from the Hellfire, I would be from the successful ones!

اللَّهُمَّ وَ قَدْ أَصْبَحْتُ يَوْمِي هَذَا لَا ثِقَةَ لِي وَ لَا رَجَاءَ وَ لَا لَجَأَ وَ لَا مَفْرَعٍ وَ لَا مَنْجَى غَيْرَ مَنْ تَوَسَّلْتُ بِهِمْ إِلَيْكَ مُتَقَرِّباً إِلَى رَسُولِكَ مُحَمَّدٍ ص ثُمَّ عَلَيٍّ أَمِيرِ الْمُؤْمِنِينَ وَ الزَّهْرَاءِ سَيِّدَةِ الْعَالَمِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيٍّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيٍّ وَ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ مَنْ بَعْدَهُمْ تُقِيمُ الْحُجَّةَ إِلَى الْحُجَّةِ الْمَنْشُورَةِ مِنْ وُلْدِهِ الْمَرْجُوعِ لِأُمَّةٍ مِنْ بَعْدِهِ

O Allah-azwj, and I have come to the morning of this day of mine neither having any trusted one for me, nor hope, nor shelter, nor refuge, nor saviour apart from the ones I can seek mediation through them-asws to You-azwj, drawing closer to Your-azwj Rasool-saww, Muhammad-saww, the Ali-asws Emir of the Momineen, and Al-Zahra-asws Chieftess of women of the world, and Al-Hassan-asws, and Al-Husayn-asws, and Ali-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

the one after them<sup>-asws</sup> to establish, and ones establishing the proof up to the Divine Authority the manifesting from his<sup>-asws</sup> sons<sup>-asws</sup>, the hoped for by the community, from after him<sup>-asws</sup>!

اللَّهُمَّ فَاجْعَلْهُمْ فِي هَذَا الْيَوْمِ وَمَا بَعْدَهُ حِصْنِي مِنَ الْمَكَارِهِ وَمَغْلَبِي مِنَ الْمَخَافِ وَنَجِي بِيَوْمِ مِنْ كُلِّ عَدُوٍّ وَطَاغٍ وَبَاغٍ وَفَاسِقٍ وَمِنْ شَرِّ مَا أُعْرِفُ  
وَمَا أَنْكِرُ وَمَا اسْتَتَرَ عَنِّي وَمَا أَبْصِرُ وَمِنْ شَرِّ كُلِّ ذَائِبَةٍ رَبِّ أَنْتَ أَحَدٌ بِنَاصِيئِهَا إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah<sup>-azwj</sup>! Make them<sup>-asws</sup> in this day and what is after it, as my fortress from the abhorrence and my fort from the scares, and my salvation through them<sup>-asws</sup> from every enemy, and arrogant, and rebel, and mischief-maker, and from evil of what I recognise and what I deny, and what is concealed from me and what I can see, and from evil of every animal, Lord You<sup>-azwj</sup> Seize by its forelock, You<sup>-azwj</sup> are upon the straight path!

اللَّهُمَّ فَيَتَوَسَّلِي بِكُمْ إِلَيْكَ وَتَقْرُبِي بِمَحَبَّتِهِمْ وَتَحْصِنِي بِإِمَامَتِهِمْ افْتَحْ عَلَيَّ فِي هَذَا الْيَوْمِ أَبْوَابَ رِزْقِكَ وَانْشُرْ عَلَيَّ رَحْمَتَكَ وَحَبِّبْنِي إِلَى خَلْقِكَ وَحَبِّبْنِي  
بَعْضَهُمْ وَعَدَاوَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! By my seeking mediation through them<sup>-asws</sup> to You<sup>-azwj</sup>, and my drawing closer through their<sup>-asws</sup> love, and my fortifying through their<sup>-asws</sup> Imamate, Open for me during this day the doors of Your<sup>-azwj</sup> sustenance, and Sprinkle Your<sup>-azwj</sup> Mercy upon me, and Make me to be beloved to Your<sup>-azwj</sup> creatures, and Keep aside from me their hatred and their enmity, You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ وَ لِكُلِّ مُتَوَسِّلٍ ثَوَابٌ وَ لِكُلِّ ذِي شَفَاعَةٍ حَقٌّ فَأَسْأَلُكَ بِمَنْ جَعَلْتَهُ إِلَيْكَ سَبِيٍّ وَ قَدَّمْتَهُ أَمَامَ طَلِبَتِي أَنْ تُعَرِّفَنِي بَرَكَتَهُ يَوْمِي هَذَا وَ شَهْرِي هَذَا وَ عَامِي  
هَذَا

O Allah<sup>-azwj</sup>, and for every seeker of mediation there is Reward, and for every one with intercession there is a right, so I ask You<sup>-azwj</sup> by the one You<sup>-azwj</sup> have Made him<sup>-asws</sup> as my means to You<sup>-azwj</sup> and I place him<sup>-asws</sup> forward in front of my request, to Introduce me to the Blessings of this day of mine, and this month of mine, and this year of mine!

اللَّهُمَّ وَ هُمْ مُفْرَعِي وَ مَعُونِي فِي شِدَّتِي وَ رَخَائِي وَ عَائِيَّتِي وَ بَلَائِي وَ نَوْمِي وَ يَفْطِي وَ طَغْيِي وَ إِقَامَتِي وَ عُشْرِي وَ يُسْرِي وَ عَلَانِيَّتِي وَ سِرِّي وَ إِصْبَاحِي  
وَ إِمْسَائِي وَ تَقْلُّبِي وَ مَنَوَائِي وَ سِرِّي وَ جَهْرِي

O Allah<sup>-azwj</sup>, and they<sup>-asws</sup> are my refuge, and my assistance during my adversity, and my hope, and my well-being, and my affliction, and in my sleep and my wakefulness, and my travel and my staying, and my difficult and my ease, and my announcements and my secrets, and my morning and my evening, and my transfer and my abode, and my privacy and my openness!

اللَّهُمَّ فَلَا تُخَيِّبْنِي بِهِمْ مِنْ نَائِلِكَ وَ لَا تَقْطَعْ رَجَائِي مِنْ رَحْمَتِكَ وَ لَا تُؤَيِّسْنِي مِنْ رَوْحِكَ وَ لَا تَبْتَلِنِي بِإِنْعِلَاقِ أَبْوَابِ الْأَرْزَاقِ وَ سَدَادِ مَسَالِكِهَا وَ اِزْتِنَاجِ  
مَذَاهِبِهَا وَ افْتَحْ لِي مِنْ لَدُنْكَ فَتْحاً يَسِيراً وَ اجْعَلْ لِي مِنْ كُلِّ ضَنْكٍ مَخْرَجاً وَ إِلَى كُلِّ سَعَةٍ مِنْهَا جِأَةً إِنَّكَ أَرْحَمُ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ  
الطَّاهِرِينَ آمِينَ رَبِّ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>! Do not disappoint me through them<sup>-asws</sup> from Your<sup>-azwj</sup> awards, and neither Cut off my hopes nor despair me from Your<sup>-azwj</sup> comfort, nor Try me by closure of the doors of the sustenance, and blockage of their ways, and narrowness of their avenues, and Open for me from You<sup>-azwj</sup> an easy opening, and Make an outlet for me from every narrowness, and a path

to every capaciousness. You<sup>-azwj</sup> are most Merciful of the merciful ones! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Pure! Ameen, Lord<sup>-azwj</sup> of the worlds!’<sup>377</sup>

5- مهج، مهج الدعوات و من ذلك عودته علي بن موسى الرضا ع التي تعود بها لما ألقى في بركة السباع وحدث ما هذا لقطه قال الفضل بن الربيع لما اصطحب الرشيد يوماً ثم استدعى حاجبه فقال له امض إلى علي بن موسى العلوي و أخرجهُ من الحبس و ألقه في بركة السباع

(The book) ‘Mahj Al Dawaat’ –

And from that is an amulet of Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> which he<sup>-asws</sup> had sought Refuge with in the den of lions (which) I found had this wording – ‘Al-Fazl Bin Rabie said, ‘When Al-Rasheed (the caliph) woke up in the morning one day, he then called his guard. He said to him, ‘Go to Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> the Alawite, and extract him<sup>-asws</sup> from the prison and cast him in the den of lions!’

فَمَا زِلْتُ اللَّطْفُ بِهِ وَ أَزْفَقُ وَ لَا يَزِدَادُ إِلَّا عَضْبًا وَ قَالَ وَ اللَّهُ لَئِنَّمْ تُلْقِهِ إِلَى السَّبَاعِ لَأَلْقِيَنَّكَ عِوَضَهُ

I did not cease to be compassionate with him and kind, and it did not increase him except in anger, and he said, ‘By Allah<sup>-azwj</sup>, if you don’t cast him<sup>-asws</sup> to the lions I will kill you instead!’

قَالَ فَمَضَيْتُ إِلَى عَلِيِّ بْنِ مُوسَى الرِّضَا ع فَدَخَلْتُ عَلَيْهِ فَقُلْتُ لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمَرَنِي بِكَذَا وَ بِكَذَا

He (the narrator) said, ‘I went to Ali Bin Musa Al-Reza<sup>-asws</sup>. I entered to see him<sup>-asws</sup>. I said to him<sup>-asws</sup>, ‘Commander of the faithful has ordered me with such and such!’

قَالَ أَفْعَلُ مَا أَمَرْتَ بِهِ فَإِنِّي مُسْتَعِينٌ بِاللَّهِ تَعَالَى عَلَيْهِ وَ أَقْبَلُ بِمَنْدِهِ الْعُودَةَ وَ هُوَ بِمَشِيٍّ مَعِيَ إِلَى أَنْ انْتَهَيْتُ إِلَى الْبِرْكَةِ فَفَتَحْتُ بَابَهَا وَ أَدَخَلْتُهُ فِيهَا وَ فِيهَا أَرْبَعُونَ سَبْعًا وَ عِنْدِي مِنَ الْعَمِّ وَ الْقَلْقَى أَنْ يَكُونَ قَتْلٌ مِثْلَهُ عَلَى يَدَيَّ وَ عُذْتُ إِلَى مَوْضِعِي

He<sup>-asws</sup> said: ‘Do what you have been ordered with, for I<sup>-asws</sup> am seeking Assistance with Allah<sup>-azwj</sup> the Exalted against him!’ and he<sup>-asws</sup> was with this amulet while he<sup>-asws</sup> was walking with me until I ended up to the den. I opened its door and inserted him<sup>-asws</sup> into it, and therein were forty lions, and with me was such sadness and anxiety that a killing like it would happen upon my hands, and I returned to my place.

فَلَمَّا انْتَصَفَ اللَّيْلُ أَتَانِي خَادِمٌ فَقَالَ لِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْعُوكَ فَصِرْتُ إِلَيْهِ

When it was midnight, a servant came to me. He said to me, ‘Commander of the faithful is calling you!’

فَقَالَ لَعَلِّي أَخْطَأْتُ الْبَارِحَةَ بِخَطِيئَةٍ أَوْ أَتَيْتُ مُنْكَرًا فَإِنِّي رَأَيْتُ الْبَارِحَةَ مَنَامًا هَالِكًا وَ ذَاكَ أَنِّي رَأَيْتُ جَمَاعَةً مِنَ الرِّجَالِ دَخَلُوا عَلَيَّ وَ بِأَيْدِيهِمْ سَائِرُ السَّلَاحِ وَ فِي وَسْطِهِمْ رَجُلٌ كَأَنَّهُ الْقَمْرُ وَ دَخَلَ إِلَى قَلْبِي هَبِيئُهُ

I came to him. He said, ‘Perhaps I sinned yesterday with a sin, or I have committed an evil (act), for I saw a dream last night which has terrified me, and that is I saw a group of men

<sup>377</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 46 H 4

entering to see me and in their hands were best of the weapons, and in their midst was a man as if he was the full moon, and his awe entered into my heart.

فَقَالَ لِي قَائِلٌ هَذَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى أَتْنَائِهِ

He said to me, 'This is Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and upon his<sup>-asws</sup> sons<sup>-asws</sup>!'

فَقَدَّمْتُ إِلَيْهِ لِأَقْبِلَ قَدَمَيْهِ فَصَرَفَنِي عَنْهُ وَقَالَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ثُمَّ حَوَّلَ وَجْهَهُ فَدَخَلَ بَابًا فَأَنْتَبَهْتُ مَدْعُورًا لِدَلِّكَ

I went ahead to him<sup>-asws</sup> to kiss his<sup>-asws</sup> feet, but he<sup>-asws</sup> turned me away from him<sup>-asws</sup> and said: ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]***. Then he<sup>-asws</sup> turned his<sup>-asws</sup> face and entered into a door, and I woke up alarmed at that'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَمْرَتَنِي أَنْ أَلْقِيَ عَلِيَّ بْنَ مُوسَى لِلسَّبَاعِ

I said, 'O commander of the faithful! You had ordered me to throw Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> to the lions!

فَقَالَ وَيْلَكَ أَلْقَيْتَهُ

He said, 'Woe be to you! You threw him<sup>-asws</sup>?'

فَقُلْتُ إِي وَ اللَّهِ

I said, 'Yes, by Allah<sup>-azwj</sup>!'

فَقَالَ امْضِ وَ انظُرْ مَا حَالُهُ

He said, 'Go and look at what his<sup>-asws</sup> state is!'

فَأَحَدْتُ الشَّمْعَ بَيْنَ يَدَيْ وَ طَالَعْتُهُ فَإِذَا هُوَ قَائِمٌ يُصَلِّي وَ السَّبَاعُ حَوْلَهُ فَعَدْتُ إِلَيْهِ فَأَحْبَرْتُهُ فَلَمْ يُصَدِّقْنِي وَ مَحْضَ وَ اطَّلَعَ إِلَيْهِ فَشَاهَدَهُ فِي تِلْكَ الْحَالِ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ عَمِّ

I grabbed the candlestick in front of me and browsed, and there he<sup>-asws</sup> was standing, praying Salat and the lions were around him<sup>-asws</sup>. I returned to him and informed him. He did not ratify me and got up and went to him<sup>-asws</sup>. His witnessed him<sup>-asws</sup> being in that state. He said, 'The greeting be unto you<sup>-asws</sup>, O cousin<sup>-asws</sup>!'

فَلَمْ يُجِبْنِي حَتَّى فَرَغَ مِنْ صَلَاتِهِ ثُمَّ قَالَ وَ عَلَيْكَ السَّلَامُ يَا ابْنَ عَمِّ قَدْ كُنْتُ أَرْجُو أَنْ لَا تُسَلِّمَ عَلَيَّ فِي مِثْلِ هَذَا الْمَوْضِعِ

He<sup>-asws</sup> did not answer him until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat, then he<sup>-asws</sup> said: 'And to you be the greetings, O cousin! I<sup>-asws</sup> had been hoping that you would not greet unto me<sup>-asws</sup> in the likes of this place'.

فَقَالَ أَقْبَلِي فَإِنِّي مُعْتَذِرٌ إِلَيْكَ

He said, 'Excuse me, for I hereby apologise to you<sup>-asws!</sup>'

فَقَالَ لَهُ قَدْ نَجَّانَا اللَّهُ تَعَالَى بِلُطْفِهِ فَلَهُ الْحَمْدُ

He<sup>-asws</sup> said to him: 'Allah<sup>-azwj</sup> has Rescued us<sup>-asws</sup> by His<sup>-azwj</sup> Gentleness, For Him<sup>-azwj</sup> is the Praise!'

ثُمَّ أَمَرَ بِإِخْرَاجِهِ فَأُخْرِجَ

Then he ordered with his<sup>-asws</sup> extraction (release), so he<sup>-asws</sup> was brought out.

فَقَالَ فَلَا وَ اللَّهِ مَا تَبِعَهُ سَبْعٌ فَلَمَّا حَضَرَ بَيْنَ يَدَيْ الرَّشِيدِ عَانَقَهُ ثُمَّ حَمَلَهُ إِلَى مَجْلِسِهِ وَ رَفَعَهُ إِلَى فَوْقِ سَرِيرِهِ وَ قَالَ لَهُ يَا ابْنَ عَمٍّ إِنِّي أَرَدْتُ الْمَقَامَ عِنْدَنَا فَيَا رَحْبَ وَ السَّعَةِ وَ قَدْ أَمَرْنَا لَكَ وَ لِأَهْلِكَ بِمَالٍ وَ ثِيَابٍ

He (the narrator) said, 'No, by Allah<sup>-azwj</sup>, no lion pursued him<sup>-asws</sup>! When he<sup>-asws</sup> was presented in front of Al-Rasheed, he hugged him<sup>-asws</sup>, then carried him<sup>-asws</sup> to his seat and raised him<sup>-asws</sup> to above his throne and said to him<sup>-asws</sup>, O cousin! If you<sup>-asws</sup> want to stay with us, it will be with the welcome and the capaciousness, and we have ordered for you<sup>-asws</sup> and for you<sup>-asws</sup> family with wealth and garments!'

فَقَالَ لَهُ لَا حَاجَةَ لِي فِي الْمَالِ وَ لَا الثِّيَابِ وَ لَكِنَّ فِي قُرَيْشٍ نَعْرٌ يُفَرِّقُ ذَلِكَ عَلَيْهِمْ وَ ذَكَرَ لَهُ قَوْمًا وَ أَمَرَ لَهُ بِصِلَةٍ وَ كِسْوَةٍ

He<sup>-asws</sup> said to him: 'There is no need for me<sup>-asws</sup>, neither regarding the wealth nor the garments, but among Quraysh there are a number of people that can be distributed upon them', and he<sup>-asws</sup> mentioned a group to him and he ordered for it with money and garments.

ثُمَّ أَمَرَهُ أَنْ يَرْكَبَ عَلَى بَعَالِ الْبَرِيدِ إِلَى الْمَوْضِعِ الَّذِي يُحِبُّ فَأَجَابَهُ إِلَى ذَلِكَ وَ قَالَ لِي سَمِعُهُ

Then he instructed him<sup>-asws</sup> ride upon the postal donkeys to the place which he<sup>-asws</sup> likes. He<sup>-asws</sup> answered him to that, and he said to me, 'Escort him<sup>-asws</sup>!'

فَسَمِعْتُهُ إِلَى بَعْضِ الطَّرِيقِ وَ قُلْتُ لَهُ يَا سَيِّدِي إِنِّي رَأَيْتُ أَنْ تَطَوَّلَ عَلَيَّ بِالْعُودَةِ

I escorted him<sup>-asws</sup> to one of the roads and said to him<sup>-asws</sup>, 'O my Master! If you<sup>-asws</sup> could see fit to extend the amulet upon me!'

فَقَالَ مُبِعْنَا أَنْ نَدْفَعُ عُودَنَا وَ نَسْبِيحَتَنَا إِلَى كُلِّ أَحَدٍ وَ لَكِنَّ لَكَ عَلَيَّ حَقُّ الصُّحْبَةِ وَ الْحِدْمَةِ فَاحْتَفِظْ بِهَا

He<sup>-asws</sup> said: 'We<sup>-asws</sup> refuse to hand over our<sup>-asws</sup> amulets and our<sup>-asws</sup> glorifications to every one, but for you there is a right of companionship upon me<sup>-asws</sup> and the service, so be preserving with it!'

فَكَتَبْتُهَا فِي دَفْتَرٍ وَ شَدَدْتُهَا فِي مِندِيلٍ فِي كُمِّي فَمَا دَخَلْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ إِلَّا صَحَحَكَ إِلَيَّ وَ قَضَى حَوَائِجِي وَ لَا سَافَرْتُ إِلَّا كَانَتْ حِزْزاً وَ أَمَاناً مِنْ كُلِّ مَخُوفٍ وَ لَا وَقَعْتُ فِي شِدَّةٍ إِلَّا دَعَوْتُ بِهَا فُفْرِجَ عَنِّي

I wrote it in a register and tied it in a towel in my sleeve. I did enter to see commander of the faithful except he laughed at me fulfilled my needs, and I did not travel except and it was a protection and safety from every scare, and I did not fall into an adversity except I supplicated with it, and it was relieved from me’.

ثُمَّ ذَكَرَهَا يَقُولُ عَلِيُّ بْنُ مُوسَى بْنِ طَاوُسٍ مُصَنِّفُ هَذَا الْكِتَابِ رُبَّمَا كَانَ هَذَا الْحَدِيثُ عَنِ الْكَاطِمِ مُوسَى بْنِ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ لِأَنَّهُ كَانَ مُحْبُوساً عِنْدَ الرَّشِيدِ لَكِنِّي ذَكَرْتُ هَذَا كَمَا وَجَدْتُهُ

Then he mentioned it saying, ‘Ali Bin Musa Bin Tawoos is author of this book Perhaps this Hadeeth is from Al-Kazim Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, may the Salawaat be upon him<sup>-asws</sup>, because he<sup>-asws</sup> was imprisoned with (caliph) Al-Rasheed, but I have mentioned just as I found it.

الدُّعَاءُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

The supplication – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! He<sup>-azwj</sup> Fulfils His<sup>-azwj</sup> Promise, and Helped His<sup>-azwj</sup> servant and Strengthened his<sup>-saww</sup> army and Defeated the confederates alone!

فَ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَمْسَيْتُ وَ أَصْبَحْتُ فِي حِمَى اللَّهِ الَّذِي لَا يُسْتَبَاحُ وَ ذِمَّتِهِ الَّتِي لَا تُرَامُ وَ لَا تُخْفَرُ وَ فِي عِزِّهِ الَّذِي لَا يَذَلُّ وَ لَا يُقَهَّرُ وَ فِي حِزْبِهِ الَّذِي لَا يُغْلَبُ وَ فِي جُنْدِهِ الَّذِي لَا يُهْزَمُ وَ حَرَمِهِ الَّذِي لَا يُسْتَبَاحُ

For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds! I come to evening and morning in the Protection of Allah<sup>-azwj</sup> Which cannot be violated, and His<sup>-azwj</sup> guarantee which cannot be breached nor broken, and in the Might which can neither be humbled nor subdued, and in His<sup>-azwj</sup> party which cannot be overcome, and in His<sup>-azwj</sup> army which cannot be defeated, and His<sup>-azwj</sup> Sanctuary which cannot be violated!

بِاللَّهِ اسْتَجَرْتُ وَ بِاللَّهِ أَصْبَحْتُ وَ بِاللَّهِ اسْتَنْجَحْتُ وَ تَعَزَّزْتُ وَ تَعَوَّدْتُ وَ انْتَصَرْتُ وَ تَقَوَّيْتُ وَ بَعِزَّةِ اللَّهِ قَوَيْتُ عَلَى أَعْدَائِي وَ بِجَلَالِ اللَّهِ وَ كِبَرِيَاتِهِ ظَهَرْتُ عَلَيْهِمْ وَ قَهَرْتُهُمْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ

With Allah<sup>-azwj</sup> I seek shelter, and with Allah<sup>-azwj</sup> I come to the morning, and with Allah<sup>-azwj</sup> I have become successful, and am strengthened, and protected, and helped, and supported, and by the Mighty of Allah<sup>-azwj</sup> I have been strengthened against my enemies, and by the Majesty of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greatness I am supported against them, and I subdue them by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength!

اسْتَعْنَتُ عَلَيْهِمْ بِاللَّهِ وَ فَوَّضْتُ أَمْرِي إِلَى اللَّهِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ أَتَى أَمْرُ اللَّهِ فَلَبِثْتُ حُجَّةً لِلَّهِ وَ غَلَبْتُ كَلِمَةَ اللَّهِ عَلَى أَعْدَاءِ اللَّهِ الْفَاسِقِينَ وَ جُنُودِ إِبْلِيسَ أَجْمَعِينَ

I seek Assistance with Allah<sup>-azwj</sup> against them, and I have delegated my affairs to Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Suffices me and is the best Protector! **And you will see them looking towards you and they are not seeing [7:198].** The Command of Allah<sup>-azwj</sup> have come so the Divine Authority



of Allah<sup>-azwj</sup> has been Established, and the Phrase of Allah<sup>-azwj</sup> has prevailed upon enemies of Allah<sup>-azwj</sup>, the mischief-makers and armies of Iblees<sup>-la</sup> in their entirety!

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَذْيَارَ ثُمَّ لَا يُنصَرُونَ ضَرَبْتَ عَلَيْهِمُ الدَّلَّةَ أَيْنَ مَا تُقِفُوا أُخِذُوا وَ قُتِلُوا تَفْتِيلًا لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي فُرَى مُخَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

***They will never (be able to) harm you except for an annoyance; and if they fight you, they would be turning their backs, then they shall not be helped [3:111] Disgrace would be struck upon them [3:112] Wherever they are found they shall be seized and killed with a massacre [33:61] They will not fight against you altogether except in a fortified town, or from behind walls. Their in-fighting between them in severe. You reckon them to be united, and their hearts are disunited. That is because they are a people not using their intellects [59:14]!***

تَحَصَّنْتُ مِنْهُمْ بِالْحِفْظِ الْمَحْفُوظِ فَمَا اسْتَطَاعُوا أَنْ يُظْهِرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا أَوْيْتُ إِلَى رُكْنٍ شَدِيدٍ وَ التَّجَأْتُ إِلَى كَهْفٍ رَفِيعٍ وَ تَمَسَّكْتُ بِالْحَبْلِ الْمَتِينِ وَ تَدَرَّعْتُ بِدِرْعِ اللَّهِ الْحَصِينَةِ وَ تَدَرَّعْتُ بِدِرْعَةِ أَمِيرِ الْمُؤْمِنِينَ وَ تَعَوَّذْتُ بِعُوذَةِ سُلَيْمَانَ بْنِ دَاوُدَ وَ تَحَتَّمْتُ بِخَاتَمِهِ

I have fortified from them with the protective Protection so they are incapable of prevailing and they are unable to pierce it! I have sheltered to a strong corner and have sought shelter to a lofty cave and have held on to the unbreakable rope and have armoured with the impenetrable armour of Allah<sup>-azwj</sup>, and have shielded with the shield of Amir Al-Momineen<sup>-asws</sup>, and have sought Refuge with an amulet of Suleyman Bin Dawood<sup>-as</sup> and have sealed with his<sup>-as</sup> seal!

Thus, I am secure, reassured, wherever I may travel while my enemies are in a confusing situation surrounded by the humiliation and wears the disgrace, and are contented with being belittled!

فَأَنَا حَيْثُمَا سَلَكَتُ آمِنٌ مُطْمَئِنٌّ وَ عِدَائِي فِي الْأَهْوَالِ حَيْرَانٌ قَدْ حُفَّتْ بِالْمَهَانَةِ وَ أَلْبَسَ الدُّلَّ وَ قَبِعَ بِالصَّغَارِ ضَرَبْتُ عَلَى نَفْسِي سُرَادِقَ الْحَيَاطَةِ وَ لَبَسْتُ دِرْعَ الْحِفْظِ وَ عَلِمْتُ عَلَى هَيْكَلِ الْهَيْبَةِ وَ تَتَوَجَّحْتُ بِتَاجِ الْكِرَامَةِ وَ تَقَلَّدْتُ بِسَيْفِ الْعَزِّ الَّذِي لَا يُغْلَى وَ حَفِيتُ عَنْ أَعْيُنِ الْبَاغِينَ النَّاطِرِينَ وَ تَوَارَيْتُ عَنِ الظُّنُونِ وَ أَمِنْتُ عَلَى نَفْسِي وَ سَلِمْتُ مِنْ أَعْدَائِي بِجَلَالِ اللَّهِ فَهُمْ لِي خَاضِعُونَ

I have struck upon me with the tents of guarding and have word the protective armour, and have thrown myself upon the structure of prestige, and have crowned with the crown of honour, and have collared with the sword of might which does not blunt, and have hidden from the looking eyes of the rebels, and have concealed from the conjectures, and have secured upon myself and am safe from my enemies by the Majesty of Allah<sup>-azwj</sup>, so they are humbled to me!

وَ عَنِّي نَافِرُونَ كَأَنَّهُمْ حُمْرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ قَصَّرَتْ أَيْدِيهِمْ عَنْ بُلُوغِي وَ عَمِيَتْ أَبْصَارُهُمْ عَنْ رُؤْيِي وَ حَرَسَتْ أَلْسِنَتُهُمْ عَنْ ذِكْرِي وَ ذَهَلَتْ عُيُونُهُمْ عَنْ مَعْرِفَتِي وَ تَحَوَّضَتْ قُلُوبُهُمْ وَ ارْتَعَدَتْ فَرَائِضُهُمْ وَ نَعَسَتْ مِنْ تَخَافَتِي بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

And where will they flee? ***As if they were frightened donkeys [74:50]***. I have shortened their hands from reaching me, and have blinded their sights from seeing me, and have muted their tongues from mentioning me, and bewildered their intellects from recognising me, and have scared their hearts and trembled their limbs and their souls from fearing me, by Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>!

يَا هُوَ يَا مَنْ لَا إِلَهَ إِلَّا هُوَ أَفْلَأُ جُنُودَهُمْ وَ أَكْسِرُ شَوْكَتَهُمْ وَ نَكِسُ رُؤُوسَهُمْ وَ أَعْمِ أَبْصَارَهُمْ فَطَلَّتْ أَعْنَاقُهُمْ لِي خَاصِعِينَ وَ انْحَزَمَ جَيْشُهُمْ وَ وَلَّوْا مُدْبِرِينَ  
سَيُهُزُ الْجُمُوعُ وَ يُؤَلُّونَ الدُّبُرُ بِلِ السَّاعَةِ مَوْعِدُهُمْ وَ السَّاعَةُ أَذْهَى وَ أَمْرٌ وَ مَا أَمْرُ السَّاعَةِ إِلَّا كَلَمَحِ الْبَصْرِ

O He<sup>-azwj</sup>! O One Who there is no god except He<sup>-azwj</sup>! Weaken their soldiers, and Break their sharpness, and Lower their heads, and Blind their sight so their necks would be humbled to me, and Defeat their armies, and they will turn around going back. **The gathering would soon be defeated, and they will turn back [54:45] But, the Hour is their Promise, and the Hour would be more grievous, more bitter (for them) [54:46] And what is the matter of the Hour except like a blink of the eye [16:77].**

عَلَوْتُ عَلَيْهِمْ بِعُلُوِّ اللَّهِ الَّذِي كَانَ يَغْلُو بِهِ عَلَيَّ صَاحِبِ الْحُرُوبِ مُنَكِّسِ الرَّايَاتِ وَ مُبِيدِ الْأَقْرَانِ وَ تَعَوَّذْتُ بِأَسْمَاءِ اللَّهِ الْحُسْنَى وَ كَلِمَاتِهِ الْعُلْيَا وَ ظَهَرْتُ  
عَلَى أَعْدَائِي بِبَأْسٍ شَدِيدٍ وَ أَمْرٍ رَشِيدٍ وَ أَذَلَّتُهُمْ وَ قَمَعْتُ رُؤُوسَهُمْ وَ ظَلَّتْ أَعْنَاقُهُمْ لِي خَاصِعِينَ

I exalt upon them with the Exaltedness of Allah<sup>-azwj</sup> Whom Ali<sup>-asws</sup> had exalted with upon companions of the wars, overturning the flags, and annihilated the peers; and I seek Refuge by the most excellent Names of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Exalted Phrases, and have prevailed upon my enemies with severe prowess and mighty command, and I humble them and suppress their heads, and have humbled their necks to be humble to me!

فَخَابَ مَنْ نَاوَانِي وَ هَلَكَ مَنْ عَادَانِي وَ أَنَا الْمُؤَيَّدُ الْمَنْصُورُ وَ الْمُطَفَّرُ الْمُتَوَجِّحُ الْمُخْبِرُ وَ قَدْ لَزِمْتُ كَلِمَةَ التَّقْوَى وَ اسْتَمْسَكْتُ بِالْعَزْوَةِ الْوُثْقَى وَ اعْتَصَمْتُ  
بِحَبْلِ اللَّهِ الْمَتِينِ فَلَنْ يَضُرَّنِي كَيْدُ الْكَافِرِينَ وَ حَسَدُ الْحَاسِدِينَ أَبَدَ الْأَبْدِينَ وَ دَهْرَ الدَّاهِرِينَ فَلَنْ يَرَانِي أَحَدٌ وَ لَنْ يُنْذِرَنِي أَحَدٌ فَلَنْ إِنَّمَا أَدْعُوا رَبِّي وَ لَا أُشْرِكُ  
بِهِ أَحَدًا

So, the one who attacked me was disappointed, and the one inimical to me was destroyed, and I am the supported, the helped, the triumphant, the crowned with the joy, and I have necessitated the word of piety, and I have adhered with the firmest handhold, and have held on to the unbreakable rope of Allah<sup>-azwj</sup>. Thus, it will never harm me, plots of the plotters and envy of the envious, for ever and ever, and ages and ages! So, no one will ever see me and no one will ever warn me. **Say: 'But rather, I call my Lord and I do not associate anyone with Him' [72:20]!**

أَسْأَلُكَ يَا مُتَقَضِّلُ أَنْ تَفْضَلَ عَلَيَّ بِالْأَمْنِ وَ الْإِيمَانِ عَلَى نَفْسِي وَ رُوحِي بِالسَّلَامَةِ مِنْ أَعْدَائِي وَ أَنْ تَحُولَ بَيْنِي وَ بَيْنَ شَرِّهِمْ بِالْمَلَائِكَةِ الْعَلَاظِ الْبِتَادِ لَا  
يَغْضُونَ اللَّهُ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

I ask You<sup>-azwj</sup>, O Gracious, to Grave upon me with the Conferment and the Eman upon myself, and my soul with the safety from my enemies, and to Form a barrier between me and their evil with the **Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

وَ أَيْدِي بِالْجُنْدِ الْكَثِيفَةِ وَ الْأَرْوَاحِ الْعَظِيمَةِ الْمُطِيعَةِ فَيَجِيبُوهُمْ بِالْحِجَّةِ الْبَالِغَةِ وَ يُفْدِفُوهُمْ بِالْحِجْرِ الدَّامِعِ وَ يَضْرِبُوهُمْ بِالسِّنْفِ الْقَاطِعِ وَ يَرْمُوهُمْ بِالسَّهَابِ  
النَّاقِبِ وَ الْحَرِيقِ الْمُلْتَهَبِ وَ الشَّوْاطِ الْمُحْرِقِ وَ يُفْدِفُونَ مِنْ كُلِّ جَانِبٍ دُخُورًا وَ لَهُمْ عَذَابٌ وَاصِبٌ قَدَفْتُهُمْ وَ رَجَزْتُهُمْ بِفَضْلِ

And Aid me with the thick army and mighty obedient spirits so they would be respond to them with the extensive arguments, and hurl the piercing stones at them, and strike them with the cutting swords, and pelt them with the fiery meteors and the blazing flames, and the

scorching blaze! **And they are being pelted at from every side [37:8] Being repelled, and for them is an eternal Punishment [37:9]**, pelting them and rebuking them with surplus!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ب طه و يس و الذَّارِيَاتِ وَ الطُّورِ السِّينِ وَ تَنْزِيلِ الْقُرْآنِ الْعَظِيمِ وَ الْحَوَامِيمِ وَ ب كهيصص وَ بَكَفٍ كُفَيْثُ وَ بِهَاءٍ هُدَيْثُ وَ يِنَاءٍ يُبَيِّرُ لِي وَ يَعْزِي عِلْوْتُ وَ يَصَادِ صَدَقْتُ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! By **Ta Ha [20:1]** and **Ya Seen [36:1]** and **By the (winds) scattering [51:1]**, and 'Al Tawaseem' (Surahs Al Shuara, and Al Naml, and Al Qasas), and Revelation of the Mighty Quran, and 'Al Hawameem' (Surahs Al Momin, and Al Fussilat, and Al Shura, and Al Zuhruf, and Al Dukhan, and Al Jasiya, and Al Ahqaf), and by **Kaf Ha Ya Ayn Suad [19:1]**, and by **Kaf** I am sufficed, and by **Ha** I am guided, and by **Ya** there is ease for me, and with **Ayn** I am elevated, and by **Suad** I am ratified!

أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ ب ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ وَ بِمَوَاقِعِ النُّجُومِ وَ ب الطُّورِ وَ كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ وَ أَلْبَيْتِ الْمَعْمُورِ وَ السَّفْفِ الْمَرْفُوعِ وَ الْبَحْرِ الْمَسْجُورِ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ مَا لَهُ مِنْ دَافِعٍ

Surely, there is no god except He<sup>-azwj</sup>, and by **Noon and the Pen, and what they will be writing! [68:1]**, and **by the locations of the stars! [56:75]**, and by **(I Swear) by the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3] And the Oft-frequented House [52:4] And the Raised canopy [52:5] And the swelling sea [52:6] Surely, the Punishment of your Lord will transpire [52:7] There would be no defender for it [52:8]!**

فَ وَلَوْ أَمْذَبَرِينَ وَ عَلَى أَعْقَابِهِمْ نَاصِيحِينَ وَ فِي دِيَارِهِمْ خَائِفِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلَبُوا هُنَالِكَ وَ انْقَلَبُوا صَاحِرِينَ وَ أَلْقَى السَّحَرَةُ سَاجِدِينَ

So, **they turn back retreating [30:52]** upon the heels they turn back, and in their houses they are fearing. **So the truth was established, and what they were doing was falsified [7:118] Thus they were overcome over there and they returned belittled [7:119] And the sorcerers fell down prostrating [7:120].**

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَ حَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ وَ مَكَرُوا وَ مَكَرَ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

**So Allah Saved him from the evil of what they planned, [40:45] and there befell with the people of Pharaoh, the most evil of the Punishment [40:45] And they planned and Allah (also) Planned, and Allah is the best of planners [3:54] Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173].**

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوَانَ اللَّهِ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ رَبِّ أَعُوذُ بِكَ مِنْ هَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

**So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174] And say: '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 مِنْ شَرِّ مَا أَخَافُ وَأَخْذُرُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا عِنْدَكَ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ  
جَبْرَائِيلَ عَنْ يَمِينِي وَمِيكَائِيلَ عَنْ شِمَالِي وَ مُحَمَّدٌ صَ أَمَامِي وَاللَّهُ عَزَّ وَجَلَّ يُطْلِعُ عَلَيَّ بِمَنْعُكُمْ مِنِّي وَ يَمْنَعُ الشَّيْطَانَ الرَّجِيمَ

O Allah<sup>-azwj</sup>! I seek refuge with You<sup>-azwj</sup> from the evil of what I fear and am being cautious of. I ask You<sup>-azwj</sup> for goodness of what is with You<sup>-azwj</sup>! **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**. There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted the Magnificent! Jibraeel<sup>-as</sup> on my right, and Mikaeel<sup>-as</sup> of my left, and Muhammad<sup>-saww</sup> in front of me, and Allah<sup>-azwj</sup> Mighty and Majestic Noticing upon me preventing you all from me, and preventing the Pelted Satan<sup>-la</sup>!

يَا مَنْ جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَحْجُزُ بَيْنِي وَ بَيْنَ أَعْدَائِي حَتَّى لَا يَصِلُوا إِلَيَّ بِسُوءِ سَرْتِ بَيْتِي وَ بَيْنَهُمُ بَيْتُ اللَّهِ الَّذِي يُسْتَتَرُ بِهِ مِنْ سَطَوَاتِ الْفِرَاعِيَةِ وَ مَنْ كَانَ فِي سِتْرِ اللَّهِ كَانَ مَحْفُوظًا حَسْبِيَ الَّذِي يَكْفِي مَا لَا يَكْفِي أَحَدٌ سِوَاهُ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعَشَيْنَاهُمْ فَهَمْ لَا يُبْصِرُونَ

O One Who Made a barrier between the two seas, Make a barrier between me and my enemies, to they will never arrive to me with evil! I have veiled between me and them with a Veil of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> had Veiled the Prophets<sup>-as</sup> from the Pharaohs<sup>-la</sup>, and one who is in the veil of Allah<sup>-azwj</sup> would be Protected! Sufficient for me is Allah<sup>-azwj</sup> Who Suffices me of what no one from His<sup>-azwj</sup> creatures suffices me with! **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]!**

اللَّهُمَّ اضْرِبْ عَلَيَّ سُرَادِقَاتِ حِفْظِكَ الَّذِي لَا يَهْتِكُهُ الرِّيحُ وَ لَا تُخْرِفُهُ الرِّيحُ وَ اخْفِي شَرَّ مَا أَخَافُهُ بِرُوحِ قُدْسِكَ الَّذِي مَنْ أَلْقَيْتُهُ عَلَيْهِ كَانَ مَسْتُورًا عَنْ عُيُونِ النَّاطِرِينَ وَ كَبِيرًا فِي صُدُورِ الْخَلَائِقِ أَجْمَعِينَ

O Allah<sup>-azwj</sup>! Strike upon me tents of Your<sup>-azwj</sup> Protection which the winds cannot tear down, nor can the spears pierce, and Suffice me for the evil of what I fear by the spirit of Your<sup>-azwj</sup> Holiness which one You<sup>-azwj</sup> Cast upon would be concealed from eyes of the beholder, and be great in the chests of all the people!

وَ وَفَّقَ لِي بِأَسْمَائِكَ الْحُسْنَى وَ كَلِمَاتِكَ الْعُلْيَا صَلاحي فِي جَمِيعِ مَا أُؤَمِّلُهُ مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي شَرَّ قُلُوبِهِمْ وَ شَرَّ مَا يُضْمِرُونَ إِلَيَّ خَيْرَ مَا لَا يَمْلِكُهُ غَيْرُكَ

And Harmonise, for me my betterment with Your<sup>-azwj</sup> most excellent Names, and Your<sup>-azwj</sup> Exalted Phrases in entirety of what I am hoping for, from goodness of the world and the Hereafter, and Turn away from me the evil of their hearts and evil of what they are thinking to good, what no one apart from You<sup>-azwj</sup> can control!

اللَّهُمَّ إِنَّكَ أَنْتَ مَوْلَايَ وَ مَلَازِي فِيكَ الْوُدُّ وَ أَنْتَ مَعَاذِي فِيكَ الْوَعْدُ يَا مَنْ دَانَ لَهُ رِقَابُ الْمَجْتَابَةِ وَ خَضَعَتْ لَهُ عَمَالِيَةُ الْفِرَاعِيَةِ

O Allah<sup>-azwj</sup>! Surely, You<sup>-azwj</sup> are my Master and my Shelter, so I shelter with You<sup>-azwj</sup> and Your<sup>-azwj</sup> are my Refuge so I seek Refuge with You<sup>-azwj</sup>! O One Who necks of the tyrants stoop to, and the Amalekite Pharaohs<sup>-la</sup> humble to!

أَجْرِنِي اللَّهُمَّ مِنْ خَيْرِكَ وَ كَشْفِ سِتْرِكَ وَ نِسْتَانِ دِكْرِكَ وَ الْإِضْرَابِ عَنْ شُكْرِكَ أَنَا فِي كَنْفِكَ لَيْلِي وَ نَهَارِي وَ نَوْمِي وَ قَرَارِي وَ انْتِهَائِي وَ انْتِشَارِي دِكْرِكَ  
شِعَارِي وَ تَنَاوُكُ دِنَارِي

Rescue me, O Allah<sup>-azwj</sup>, from Your<sup>-azwj</sup> Disgrace, and Removal of Your<sup>-azwj</sup> cover, and forgetfulness of Your<sup>-azwj</sup> Zikr, and the refraining from thanking You<sup>-azwj</sup>! I am in Your<sup>-azwj</sup> Protection in my nights and my days, and my sleep and my attentiveness, and my going around! Your<sup>-azwj</sup> Zikr is my slogan, and Your<sup>-azwj</sup> Laudation is my blanket!

اللَّهُمَّ إِنَّ خَوْفِي أَمْسَى وَ أَصْبَحَ مُسْتَجِيراً بِكَ وَ بِأَمَانِكَ مِنْ خَوْفِكَ وَ سُوءِ عَذَابِكَ وَ اضْرِبْ عَلَيَّ سُرَادِقَاتِ حِفْظِكَ وَ ارْزُقْنِي حِفْظَ عِنَايَتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>! My fear is seeking shelter with You<sup>-azwj</sup> evening and morning, and with Your<sup>-azwj</sup> Security from Your<sup>-azwj</sup> fear and evil of Your<sup>-azwj</sup> Punishment, and Strike upon me tents of Your<sup>-azwj</sup> Protection, and Grace me preservation of Your<sup>-azwj</sup> Care by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones! Ameen! Ameen, Lord<sup>-azwj</sup> of the worlds!"<sup>378</sup>

<sup>378</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 46 H 5

باب 47 أحراز مولانا الجواد و عوذاته و بعض أدعيته صلوات الله عليه

## CHAPTER 47 – PROTECTIONS BY OUR MASTER AL-JAWAD<sup>-asws</sup>, AND HIS<sup>-asws</sup> AMULETS, AND SOME OF HIS<sup>-asws</sup> SUPPLICATION, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

1- مهج، مهج الدعوات جزؤ محمد بن علي الجواد ع

(The book) 'Mahj Al Dawaat' –

Protection by Muhammad<sup>-asws</sup> Bin Ali Al-Jawad<sup>-asws</sup> –

عَلِيُّ بْنُ عَبْدِ الصَّمَدِ عَنْ عَمِّهِ وَالِدِهِ مُحَمَّدِ بْنِ أَبِي الْحَسَنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الدُّورِيِّ عَنْ أَبِيهِ عَنِ الصَّدُوقِ مُحَمَّدِ بْنِ بَابُوَيْهِ قَالَ وَ أَحَبَّرَنِي جَدِّي عَنْ أَبِيهِ عَنِ أَبِي الْحَسَنِ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا مِنْهُمْ السَّيِّدُ أَبُو الْبَرَكَاتِ وَ عَلِيُّ بْنُ مُحَمَّدٍ الْمُعَاذِيُّ وَ مُحَمَّدُ بْنُ عَلِيٍّ الْمَعْمَرِيُّ وَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْمَدَائِنِيُّ جَمِيعاً عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ جَدِّهِ عَنْ أَبِي نَصْرِ الْهَمْدَانِيِّ قَالَ

'Ali Bin Abdul Samad, from an uncle of his father Muhammad Bin Abu Al-Hassan, from Ja'far Bin Muhammad Al Dowreysti, from his father, from Al Sadouq Muhammad Bin Babuwayh who said, 'I am an informed by my grandfather, from his father, from Abu Al-Hassan, from a group of our companions, from them are the Seyyid Abu Al Barakaat, and Ali Bin Muhammad Al Muazy, and Muhammad Bin Ali Al Ma'mary, and Muhammad Bin Ibrahim Al Madainy, altogether from Al Sadouq, from his father, from Ali Bin Ibrahim Bin Hashim, from his grandfather, from Abu Basr Al Hamdany who said,

حَدَّثَنِي حَكِيمَةُ بِنْتُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى ع قَالَتْ لَمَّا مَاتَ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا ع أَتَيْتُ زَوْجَتَهُ أُمَّ عَيْسَى بِنْتَ الْمَأْمُونِ فَعَرَّيْتُهَا فَوَجَدْتُهَا شَدِيدَةً الْحُزْنَ وَ الْمَجْرِعَ عَلَيْهِ تَقُولُ نَفْسَهَا بِالْبُكَاءِ وَ الْعَوِيلِ فَخَفْتُ عَلَيْهَا أَنْ تَتَصَدَّعَ مَرَارَتُهَا

'It is narrated to me by Hakeema daughter of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>. She said, 'When Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup> passed away, I came to his<sup>-asws</sup> wife, mother of Isa daughter of Al-Mamoun. I consoled her and found her with intense grief and the alarm upon him<sup>-asws</sup>, killing herself with the crying and the wailing. I fear upon her that her gallbladder might rupture.

فَبَيْنَمَا نَحْنُ فِي حَدِيثِهِ وَ كَرَمِهِ وَ وَصْفِ خُلُقِهِ وَ مَا أَعْطَاهُ اللَّهُ تَعَالَى مِنَ الشَّرَفِ وَ الْإِخْلَاصِ وَ مَنَحَهُ مِنَ الْعِزِّ وَ الْكَرَامَةِ إِذْ قَالَتْ أُمُّ عَيْسَى أَلَا أَحْبَبْتُكَ عَنْهُ بِشَيْءٍ عَجِيبٍ وَ أَمْرٍ جَلِيلٍ فَوْقَ الْوَصْفِ وَ الْمَقْدَارِ

While we were in his<sup>-asws</sup> discussion and his<sup>-asws</sup> benevolence, and description of his<sup>-asws</sup> mannerism, and what Allah<sup>-azwj</sup> the Exalted had Given him from the nobility, and the sincerity, and Granted him from the honour and the prestige, when the mother of Isa said, 'Shall I inform you with something strange about him<sup>-asws</sup>, and a majestic matter above the description and the measurement?'

فُلْتُ وَ مَا ذَلِكَ

I said, 'And what is that?'

قَالَتْ كُنْتُ أَعَارُ عَلَيْهِ كَثِيرًا وَ أُرَاقِيهِ أَبَدًا وَ رُبَّمَا يُسْمِعُنِي الْكَلَامَ فَأَشْكُو ذَلِكَ إِلَى أَبِي فَيَقُولُ يَا بِنْتَةَ اِخْتِمَلِيهِ فَإِنَّهُ بَضْعَةٌ مِنْ رَسُولِ اللَّهِ ص

She said, 'I used to be very jealous upon him<sup>-asws</sup> frequently and watched him<sup>-asws</sup> at all times, and sometimes he<sup>-asws</sup> would make his speech hear, so I complained of that to my father. He said, 'O daughter! Tolerate him<sup>-asws</sup>, for he<sup>-asws</sup> is a part of Rasool-Allah<sup>-saww</sup>!'

فَبَيْنَمَا أَنَا جَالِسَةٌ ذَاتَ يَوْمٍ إِذْ دَخَلَتْ عَلَيَّ جَارِيَةٌ فَسَلَّمَتْ عَلَيَّ فَقُلْتُ مَنْ أَنْتِ

One day while I was seated, a maid entered to see me. She greeted unto me, so I said, 'Who are you?'

فَقَالَتْ أَنَا جَارِيَةٌ مِنْ وُلْدِ عَمَّارِ بْنِ يَاسِرٍ وَأَنَا زَوْجَةٌ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الرِّضَا ع زَوْجِكَ

She said, 'I am a maid from the sons of Ammar Bin Yasser<sup>-ra</sup> and I am a wife of Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup>, your husband!

فَدَخَلَنِي مِنَ الْعَبْرَةِ مَا لَا أَقْدِرُ عَلَى اخْتِمَالِ ذَلِكَ وَ هَمَمْتُ أَنْ أَخْرُجَ وَأَسْبِغَ فِي الْبِلَادِ وَ كَانَ الشَّيْطَانُ يَحْمِلُنِي عَلَى الْإِسَاءَةِ إِلَيْهَا فَكَطَمْتُ غَيْظِي وَ أَحْسَنْتُ رُفْدَهَا وَ كَسَوْتُهَا فَلَمَّا خَرَجَتْ مِنْ عِنْدِي الْمَرْأَةُ تَهَضُّتُ وَ دَخَلْتُ عَلَى أَبِي وَ أَخْبَرْتُهُ بِالْخَبْرِ وَ كَانَ سَكْرَانَ لَا يَعْقِلُ

The jealousy entered into me what I was not able upon enduring that and I thought of going out and roam in the city, and the Satan<sup>-la</sup> carried me upon being evil to her, but I swallowed my rage and I was good in being kind to her. When the woman went out from my presence, I got up and entered to see my father and informed him the news, and he was intoxicated not using his intellect.

فَقَالَ يَا غَلَامُ عَلَيَّ بِالسَّيْفِ

He said, 'O slave, to me with the sword!'

فَأْتِي بِهِ فَرَكِبَ وَ قَالَ وَ اللَّهُ لَأَقْتُلَنَّه

He was brought it. He rode and said, 'By Allah<sup>-azwj</sup>, I will kill him<sup>-asws</sup>!'

فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ مَاذَا صَنَعْتَ بِنَفْسِي وَ بِزَوْجِي وَ جَعَلْتَ أَلْطَمَ حُرٍّ وَجْهِي

When I saw that, I said, 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! What have I done with myself and with my husband!', and I went on to slap the forehead of my face.

فَدَخَلَ عَلَيْهِ وَالِدِي وَ مَا زَالَ يَضْرِبُهُ بِالسَّيْفِ حَتَّى قَطَعَهُ ثُمَّ خَرَجَ مِنْ عِنْدِهِ وَ خَرَجْتُ هَارِبَةً مِنْ خَلْفِهِ فَلَمَّ أَرْفُدُ لَيْلِي فَلَمَّا ارْتَفَعَ النَّهَارُ أَتَيْتُ أَبِي فَقُلْتُ أ تَدْرِي مَا صَنَعْتَ الْبَارِحَةَ

My father entered to see him<sup>-asws</sup> and did not cease striking him<sup>-asws</sup> with the sword until he had cut him<sup>-asws</sup> (into pieces), then he went out from his<sup>-asws</sup> presence and went out fleeing from behind him. I could not sleep in my night. When the day rose, I came to my father. I said, 'Do you know what you did yesterday?'

قَالَ وَ مَا صَنَعْتُ

He said, 'And what have I done?'

قُلْتُ قَتَلْتُ ابْنَ الرِّضَا

I said, 'You killed the son<sup>-asws</sup> of Al-Reza<sup>-asws</sup>!'

فَبَرَقَ عَيْنُهُ وَغَشِيَ عَلَيْهِ ثُمَّ أَفَاقَ بَعْدَ حِينٍ وَقَالَ وَبَلِّغْ مَا تَقُولِينَ

His eyes were tearful and there was unconsciousness upon him. Then he woke up after a while and said, 'Woe be to you! What are you saying?'

قُلْتُ نَعَمْ وَاللَّهِ يَا أَبَتِ دَخَلْتَ عَلَيَّ وَلَمْ تَزَلْ تَضْرِبُهُ بِالسَّيْفِ حَتَّى قَتَلْتَهُ

I said, 'Yes, by Allah<sup>-azwj</sup>, O father! You had entered to see him<sup>-asws</sup> and did not cease striking him<sup>-asws</sup> with the sword until you killed him<sup>-asws</sup>!'

فَاضْطَرَبَ مِنْ ذَلِكَ اضْطِرَابًا شَدِيدًا وَقَالَ عَلَيَّ يَا يَاسِرَ الخَادِمِ

He was restless from that with severe restlessness and said, 'To me with Yasser the servant!'

فَجَاءَ يَاسِرٌ فَتَنَظَرَ إِلَيْهِ المَأْمُونُ وَقَالَ وَبَلِّغْ مَا هَذَا الَّذِي تَقُولُ هَذِهِ ابْنَتِي

Yasser came. Al-Mamoun looked at him and said, 'Woe be unto you! What is this which this daughter of mine is saying?'

قَالَ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'She spoke the truth, O commander of the faithful!'

فَضْرَبَ يَدَيْهِ عَلَى صَدْرِهِ وَحَدِيهِ وَقَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ هَلَكْنَا بِاللَّهِ وَغَطَبْنَا وَافْتَضَحْنَا إِلَى آخِرِ الأَبَدِ وَبَلِّغْ يَا يَاسِرُ فَاظْطُرُّ مَا الخَبْرُ وَالبَقِيَّةُ عَنْهُ وَعَجَلْ عَلَيَّ بِالخَبْرِ فَإِنَّ نَفْسِي تَكَادُ أَنْ تُخْرَجَ السَّاعَةَ

He struck his hand upon his chest and his cheek, and said, 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! We are destroyed, by Allah<sup>-azwj</sup>, and we will be faulted and scandalised up to the end of forever! Woe be unto you, O Yasser! Look at what the news is and the story about him<sup>-asws</sup>, and hasten to me with the news, for my soul is almost exiting at the moment!'

فَخَرَجَ يَاسِرٌ وَأَنَا اللَّطِيمُ خَرُّ وَجْهِي فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ رَجَعَ يَاسِرٌ فَقَالَ البُّشْرَى يَا أَمِيرَ الْمُؤْمِنِينَ

Yasser went out, and I slapped the forehead of my face. It was very quick before Yasser returned. He said, 'The glad tidings, O commander of the faithful!'

قَالَ لَكَ البُّشْرَى فَمَا عِنْدَكَ

He said, 'For you be the glad tidings! What (news) is with you?'



قَالَ يَا سِرُّ دَخَلْتُ عَلَيْهِ فَإِذَا هُوَ جَالِسٌ وَعَلَيْهِ قَمِيصٌ وَ دُوَاجِحٌ وَ هُوَ يَسْتَأْذِنُكَ فَسَلَّمْتُ عَلَيْهِ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَجِبْ أَنْ تَهَبَ لِي قَمِيصَكَ هَذَا أُصَلِّي فِيهِ وَ أَتَبَرَّكَ بِهِ وَ إِنَّمَا أَرَدْتُ أَنْ أَنْظُرَ إِلَيْهِ وَ إِلَى جَسَدِهِ هَلْ بِهِ أَثَرُ السَّيْفِ فَوَ اللَّهُ كَأَنَّهُ الْعَاجُ الَّذِي مَسَّهُ صُفْرَةٌ مَا بِهِ أَثَرٌ

Yasser said, 'I entered to see him<sup>-asws</sup> and there he<sup>-asws</sup> was seated and upon him<sup>-asws</sup> was a shirt and a wrapping, and he<sup>-asws</sup> was brushing his<sup>-asws</sup> teeth. I greeted unto him<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I would love it if you<sup>-saww</sup> could gift me this shirt of yours<sup>-asws</sup> I can pray Salat in it and can be Blessed by it!', and rather I wanted to look at him<sup>-asws</sup> and at his<sup>-asws</sup> body whether there were impacts of the sword. By Allah<sup>-azwj</sup>! It was as if it was (smooth) ivory which had been touched with yellowness. There were no traces with him<sup>-asws</sup>!

فَبَكَى الْمَأْمُونُ طَوِيلًا وَ قَالَ مَا بَقِيَ مَعَ هَذَا شَيْءٌ إِلَّا هَذَا لَعِبْرَةٌ لِلأُولَى وَ الآخِرِينَ

Al-Mamoun wept for a long time and said, 'There does not remain anything along with this! This is a lesson for the former ones and the latter ones!'

وَ قَالَ يَا يَاسِرُ أَمَا رَكُوبِي إِلَيْهِ وَ أَخَذِي السَّيْفَ وَ دُخُولِي عَلَيْهِ فَإِنِّي ذَاكِرٌ لَهُ وَ خُرُوجِي عَنْهُ فَلَا أَذْكَرُ شَيْئًا غَيْرَهُ وَ لَا أَذْكَرُ أَيْضًا أَنْصِرَانِي إِلَى مَجْلِسِي فَكَيْفَ كَانَ أَمْرِي وَ ذَهَابِي إِلَيْهِ لَعْنَةُ اللَّهِ عَلَى هَذِهِ الْإِبْنَةِ لَعْنًا وَبِيئًا تَقْدَمُ إِلَيْهَا وَ قُلْ لَنَا يَقُولُ لَكَ أَبُوكَ وَ اللَّهُ لَيُنْزِلُنِي جَنَّتِي بَعْدَ هَذَا الْيَوْمِ وَ شَكَاةٍ مِنْهُ أَوْ خَرَجَتْ بِعَيْرِ إِذْنِهِ لَأَنْتَقِمَنَّ لَهُ مِنْكَ

And he said, 'O Yasser! As for my riding to him<sup>-asws</sup>, and my taking the sword and my entering to see him<sup>-asws</sup>, I am a remember of it, and my exit from him<sup>-asws</sup>, but I don't remember anything other than it nor do I remember to my gathering. How was my affair and my going to him<sup>-asws</sup>? May Allah<sup>-azwj</sup> Curse upon this daughter! May doom proceed to her, and say to her, 'Your father says to you, 'By Allah<sup>-azwj</sup>! If you were to come to me after this day and complain of him<sup>-asws</sup>, or go out without his<sup>-asws</sup> permission, I will take revenge for him<sup>-asws</sup> from you!'

ثُمَّ سَرَ إِلَى ابْنِ الرِّضَا وَ أبلغُهُ عَنِّي السَّلَامَ وَ احمِلْ إِلَيْهِ عِشْرِينَ أَلْفَ دِينَارٍ وَ قَدِّمْ إِلَيْهِ الشَّهْرِيَّ الَّذِي رَكِبْتُهُ الْبَارِحَةَ

Then travel to the son<sup>-asws</sup> of Al-Reza<sup>-asws</sup> and deliver the greetings on my behalf, and carry twenty thousand Dinars to him and forward Al-Shihry (my horse) to him which I had rode yesterday'.

ثُمَّ أَمَرَ بَعْدَ ذَلِكَ الْهَاشِمِيِّينَ أَنْ يَدْخُلُوا عَلَيْهِ بِالسَّلَامِ وَ يُسَلِّمُوا عَلَيْهِ

Then after that, he ordered the Hashemites to be entering to see him<sup>-asws</sup> with the greetings and be greeting to him<sup>-asws</sup>.

قَالَ يَا سِرُّ فَأَمَرْتُ هُمْ بِدَلِكِ وَ دَخَلْتُ أَنَا أَيْضًا مَعَهُمْ وَ سَلَّمْتُ عَلَيْهِ وَ أبلغُهُ التَّسْلِيمَ وَ وَضَعْتُ الْمَالَ بَيْنَ يَدَيْهِ وَ عَرَضْتُ الشَّهْرِيَّ عَلَيْهِ

Yasser said, 'I instructed that for them and I entered as well with them and greeted unto him<sup>-asws</sup>, and I delivered the salutation and placed the wealth in front of him<sup>-asws</sup>, and I presented the horse to him<sup>-asws</sup>.

فَنَظَرَ إِلَيْهِ سَاعَةً ثُمَّ تَبَسَّمَ فَقَالَ يَا يَاسِرُ هَكَذَا كَانَ الْعَهْدُ بَيْنَنَا وَ بَيْنَ أَبِي وَ بَيْنَهُ حَتَّى يَهْجُمَ عَلَيَّ بِالسَّيْفِ أَمَا عَلِمَ أَنَّ لِي نَاصِرًا وَ حَاجِزًا يَحْجُزُ بَيْنِي وَ بَيْنَهُ

He<sup>-asws</sup> looked at it for a while, then smiled. He<sup>-asws</sup> said: 'O Yasser! That is how was the pact between us<sup>-asws</sup>, and between my<sup>-asws</sup> father<sup>-asws</sup> and him, until he attacked upon me<sup>-asws</sup> with the sword. Does he not know that there is a Helper for me and a Barrier barring between me<sup>-asws</sup> and him?'

فَقُلْتُ يَا سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ دَعَّ عَنْكَ هَذَا الْعِتَابُ وَ اللَّهُ وَ حَقِّ جَدِّكَ رَسُولِ اللَّهِ ص مَا كَانَ يَعْقِلُ شَيْئًا مِنْ أَمْرِهِ وَ مَا عَلِمَ أَيُّنَ هُوَ مِنْ أَرْضِ اللَّهِ وَ قَدْ نَدَرَ لِلَّهِ نَذْرًا صَادِقًا وَ حَلَفَ أَنْ لَا يُسْكِرَ بَعْدَ ذَلِكَ أَبَدًا فَإِنَّ ذَلِكَ مِنْ حَبَائِلِ الشَّيْطَانِ فَإِذَا أَنْتَ يَا ابْنَ رَسُولِ اللَّهِ أَتَيْتَهُ فَلَا تُذَكِّرْ لَهُ شَيْئًا وَ لَا تُعَانِيَهُ عَلَى مَا كَانَ مِنْهُ

I said, 'O my Chief! O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, leave this from you<sup>-asws</sup>! This is the reproach. By Allah<sup>-azwj</sup> and the right of your<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>! He did not understand anything from his affair, where he was from the earth of Allah<sup>-azwj</sup>, and he was vowed to Allah<sup>-azwj</sup> a truthful vow and has sworn an oath that he will not get intoxicated after that, ever, for that is from the ropes of Satan<sup>-la</sup>! O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! When you<sup>-asws</sup> go to him, do not mention anything to him nor reproach upon what had happened from him!'

فَقَالَ ع هَكَذَا كَانَ عَزْمِي وَ رَأْيِي وَ اللَّهُ

He<sup>-asws</sup> said: 'Like that was my<sup>-asws</sup> determination and my view, by Allah<sup>-azwj</sup>!'

ثُمَّ دَعَا بَيْنَيْهِ وَ لَبَسَ وَ هَضَّ وَ قَامَ مَعَهُ النَّاسُ أَجْمَعُونَ حَتَّى دَخَلَ عَلَى الْمَأْمُونِ فَلَمَّا رَأَاهُ قَامَ إِلَيْهِ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ رَحَّبَ بِهِ وَ لَمْ يَأْذَنْ لِأَحَدٍ فِي الدُّخُولِ عَلَيْهِ وَ لَمْ يَزَلْ يُحَدِّثُهُ وَ يُسَامِرُهُ

Then he<sup>-asws</sup> called for his<sup>-asws</sup> clothes and wore, and he<sup>-asws</sup> got up and all the people stood up with him<sup>-asws</sup> until he entered to see Al-Mamoun. When he saw him<sup>-asws</sup>, he stood up to him<sup>-asws</sup> and pressed him<sup>-asws</sup> to his chest and was welcoming with him<sup>-asws</sup>, and did not permit anyone for the entry to see him<sup>-asws</sup>, and he did not cease discussing with him<sup>-asws</sup> and agreeing with him<sup>-asws</sup>.

فَلَمَّا انْقَضَى ذَلِكَ قَالَ لَهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الرِّضَا ع يَا أَمِيرَ الْمُؤْمِنِينَ

When that terminated, Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup> said to him: 'O commander of the faithful!'

قَالَ لَبَّيْكَ وَ سَعْدَيْكَ

He said, 'At your<sup>-asws</sup> service and your<sup>-asws</sup> assistance!'

قَالَ لَكَ عِنْدِي نَصِيحَةٌ فَاقْبَلْهَا

He<sup>-asws</sup> said: 'With me there is advice for you, so accept it!'

قَالَ الْمَأْمُونُ بِالْحَمْدِ وَالشُّكْرِ فَمَا ذَاكَ يَا ابْنَ رَسُولِ اللَّهِ

Al Mamoun said, 'With the praise and the thanks! So what is that, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ أُحِبُّ لَكَ أَنْ لَا تَخْرُجَ بِاللَّيْلِ فَإِنِّي لَا أَمْنُ عَلَيْكَ هَذَا الْخَلْقُ الْمُنْكَوسَ وَ عِنْدِي عَقْدٌ تُحَصِّنُ بِهِ نَفْسَكَ وَ تَحْتَرِزُ بِهِ مِنَ الشُّرُورِ وَ الْبَلَايَا وَ الْمَكَارِهِ وَ الْأَقَاتِ وَ الْعَاهَاتِ كَمَا أَنْقَذَنِي اللَّهُ مِنْكَ الْبَارِحَةَ وَ لَوْ لَقِيتُ بِهِ جُيُوشَ الرُّومِ وَ التُّرْكِ وَ اجْتَمَعَ عَلَيْكَ وَ عَلَى غَلَبَتِكَ أَهْلُ الْأَرْضِ جَمِيعاً مَا هَمَّيْتُ لَهُمْ مِنْكَ شَيْئاً بِإِذْنِ اللَّهِ الْجَبَّارِ وَ إِنِ أَحْبَبْتُ بَعَثْتُ بِهِنَّ إِلَيْكَ لِتَحْتَرِزَ بِهِ مِنْ جَمِيعِ مَا ذَكَرْتُ لَكَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> would love it if you don't go out at night for there is no safety upon you of these overturned people, and in my<sup>-asws</sup> possession there is a pact you can fortify yourself with it and be protected with it from the evil ones, and the afflictions, and the abhorrence, and the disasters and the disabilities, just as Allah<sup>-azwj</sup> had Saved me<sup>-asws</sup> from you last night, and even if you were to meet (in battle) the armies of Romans and the Turks with it, and all people of the earth were to gather against you and upon overcoming you, they would not achieve anything from you by the Permission of Allah<sup>-azwj</sup> the Subduer, and if you like I<sup>-asws</sup> can have it sent to you for you to be protected by it from entirety of what I<sup>-asws</sup> have mentioned to you!'

قَالَ نَعَمْ فَأَكْتُبْ ذَلِكَ بِخَطِّكَ وَ ابْعَثْهُ إِلَيَّ

He said, 'Yes. Write that with your<sup>-asws</sup> handwriting and send it to me'.

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قَالَ يَاسِرٌ فَلَمَّا أَصْبَحَ أَبُو جَعْفَرٍ ع بَعَثَ إِلَيَّ فَدَعَا بِي فَلَمَّا سِرْتُ إِلَيْهِ وَ جَلَسْتُ بَيْنَ يَدَيْهِ دَعَا بِرِقِّ طَبِيٍّ مِنْ أَرْضِ تَهَامَةَ ثُمَّ كَتَبَ بِخَطِّهِ هَذَا الْعَقْدَ قَالَ يَا يَاسِرُ احْمِلْ هَذَا إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ قُلْ حَتَّى يُسَاقَ لَهُ قَصَبَةٌ مِنْ فِضَّةٍ مُنْفُوشَةٍ عَلَيْهَا مَا أَدُّكُرُهُ بَعْدَهُ

Yasser said, 'When it was morning, Abu Ja'far<sup>-asws</sup> sent someone to me and called me. When I came to him<sup>-asws</sup> and was seated in front of him<sup>-asws</sup>, he<sup>-asws</sup> called for a deer skin from the land of Tahama. Then he<sup>-asws</sup> wrote this pact with his<sup>-asws</sup> handwriting. He<sup>-asws</sup> said: 'O Yasser! Carry this to commander of the faithful and say, until a silver reed is ushered to him engraved upon it what I<sup>-asws</sup> shall mention after it.

فَإِذَا أَرَادَ شُدُّهُ عَلَى عَضُدِهِ فَلْيَشُدَّهُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ لْيَتَوَضَّأْ وُضُوءاً حَسَناً سَابِعاً وَ لْيُصَلِّ أَرْبَعَ رَكَعَاتٍ يَتْلُو فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ سَبْعَ مَرَّاتِ آيَةِ الْكُرْسِيِّ وَ سَبْعَ مَرَّاتِ شَهَادَةِ اللَّهِ وَ سَبْعَ مَرَّاتِ وَ الشَّمْسِ وَ ضَحَاهَا وَ سَبْعَ مَرَّاتِ وَ اللَّيْلِ إِذَا يَغْشَى وَ سَبْعَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ

If he wants to tie it upon his arm, let him tie it upon his right arm, and let him perform Wud'u excellently, perfectly, and let him pray four Cycles Salat, reciting in each Cycle Surah Al-Fatiha once and Ayat Al-Kursy seven times, and **Allah Testifies [3:18]** seven times, and Surah Al-Shams seven times, and Surah Al-Layl seven times, and Surah Al-Tawheed seven times.

فَإِذَا فَرَعَهَا فَلْيَشُدَّهُ عَلَى عَضُدِهِ الْأَيْمَنِ عِنْدَ الشَّدَائِدِ وَ النَّوَائِبِ يَسْلُمُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ كُلِّ شَيْءٍ يَخَافُهُ وَ يَحْدَرُهُ وَ يَتَّبِعِي أَنْ لَا يَكُونَ طُلُوعِ الْقَمَرِ فِي بُرْجِ الْعُقْرَبِ وَ لَوْ أَنَّ غَزَا أَهْلَ الرُّومِ وَ مَلِكُهُمْ لَعَلَّبَهُمْ بِإِذْنِ اللَّهِ وَ بَرَكَتِهِ هَذَا الْحِزْرُ

When he is free from it let him tie it upon his right arm during the adversities and the disasters, he will be safe by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength, from all things he fears and is cautious of, and it is befitting if the moon is not emerging into the constellation of the scorpion, and even if he were to invade Rome and their kings, he would overcome them by the Permission of Allah<sup>-azwj</sup> and Blessings of this protection!

وَرُوي أَنَّهُ لَمَّا سَمِعَ الْمَأْمُونُ مِنْ أَبِي جَعْفَرٍ ع مِنْ أَمْرِ هَذَا الْحِرْزِ هَذِهِ الصِّفَاتِ كُلَّهَا غَزَا أَهْلَ الرُّومِ فَنَصَرَهُ اللهُ تَعَالَى عَلَيْهِمْ وَ مَنَحَ مِنْهُمْ مِنَ الْمَعْنَمِ مَا شَاءَ اللهُ وَ لَمْ يُفَارِقْ هَذَا الْحِرْزَ عِنْدَ كُلِّ غَزَاةٍ وَ مُحَارَبَةٍ وَ كَانَ يَنْصُرُهُ اللهُ عَزَّ وَ جَلَّ بِفَضْلِهِ وَ يَزِدُّهُ الْفَتْحَ بِمَشِيئَتِهِ إِنَّهُ وَلِيُّ ذَلِكَ بِحَوْلِهِ وَ قُوَّتِهِ

And it is reported that when Al-Mamoun heard from Abu Ja'far<sup>-asws</sup> the matter of this protection of this description, all of it, he invaded the people of Rome. Allah<sup>-azwj</sup> the Exalted Granted him victory upon them and gained from them the war booty what Allah<sup>-azwj</sup> so Desired, and he did not separate from this protection at every invasion and war, and Allah<sup>-azwj</sup> Mighty and Majestic Helped him with His<sup>-azwj</sup> Grace and Graced him the victory by His<sup>-azwj</sup> Desire. He<sup>-azwj</sup> is in Charge of that by His<sup>-azwj</sup> Might and His<sup>-azwj</sup> Strength.

الْحِرْزُ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهَا أَمْ تَرَ أَنَّ اللهَ سَحَرَ لَكُمْ مَا فِي الْأَرْضِ وَالْقُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَ يُنْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

The protection – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!’ – up to end of it. **Do you not see that Allah Subjugated for you whatever is in the earth, and the ships flow in the sea by His Command, and He Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65].**

اللَّهُمَّ أَنْتَ الْوَاحِدُ الْمَلِكُ الدَّيَّانُ يَوْمَ الدِّينِ تَفَعَّلَ مَا تَشَاءُ بِلَا مُعَالَبَةٍ وَ تُعْطِي مَنْ تَشَاءُ بِلَا مَنٍّ وَ تَفَعَّلَ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ وَ تُدَاوِلُ الْأَيَّامَ بَيْنَ النَّاسِ وَ تُرَكِّبُهُمْ طَبَقاً عَنْ طَبَقٍ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the One, the Kind, the Judge on the Day of Reckoning! You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Desire to without being overcome, and You<sup>-azwj</sup> Give the one You<sup>-azwj</sup> Desire to without Reproach, and You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Desire and Judge whatever You<sup>-azwj</sup> Want, and You<sup>-azwj</sup> Rotate the days between the people and Indulge them **in a state after a state [84:19]!**

أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ الْمَجْدِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ السَّرَائِرِ السَّابِقِ الْفَائِقِ الْحَسَنِ الْجَمِيلِ التَّضْيِيرِ رَبِّ الْمَلَائِكَةِ الثَّمَانِيَةِ وَ الْعَرْشِ الَّذِي لَا يَتَحَرَّكُ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Named Inscribed upon the pavilions of Glory, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name Inscribed upon the pavilions of secrets, the preceding, the superior, the excellent, the beautiful, the blooming! Lord<sup>-azwj</sup> of the eight Angels and the Throne which does not move!

وَ أَسْأَلُكَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالْحَيَاةِ الَّتِي لَا تَمُوتُ وَ بِنُورِ وَجْهِكَ الَّذِي لَا يُطْفَأُ وَ بِالْأَسْمِ الْأَكْثَرِ الْأَكْثَرِ وَ بِالْأَسْمِ الْأَعْظَمِ الْأَعْظَمِ الَّذِي هُوَ مُحِيطٌ بِمَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ

And I ask You<sup>-azwj</sup> by the Eye which does not sleep, and by the Life which does not die, and by the Noor of Your<sup>-azwj</sup> Face which cannot be extinguished, and by the Greatest Name, the Greatest, the Greatest, and by the most Magnificent Name, the most Magnificent, the most Magnificent which is dominant in the kingdom of the skies and the earth!

وَ بِالْأَسْمِ الَّذِي أَشْرَفَتْ بِهِ الشَّمْسُ وَ أَضَاءَ بِهِ الْقَمَرُ وَ سُجِرَتْ بِهِ الْبُحُورُ وَ نُصِبَتْ بِهِ الْجِبَالُ وَ بِالْأَسْمِ الَّذِي قَامَ بِهِ الْعَرْشُ وَ الْكُرْسِيُّ وَ بِأَسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ الْعَرْشِ وَ بِأَسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ الْعِرَّةِ

And by the Name by which the sun shone, and the moon was illuminated with, and the oceans swelled with, and the mountains were set up with, and by the Name by which the Throne and the Chair were established, and by Your<sup>-azwj</sup> Name Inscribed upon pavilions of the Throne, and by Your<sup>-azwj</sup> Name Inscribed upon the pavilions of Might!

وَ بِأَسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ الْعِظَمَةِ وَ بِأَسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ الْبَهَاءِ وَ بِأَسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ الْقُدْرَةِ وَ بِأَسْمِكَ الْعَزِيمِ وَ بِأَسْمَائِكَ الْمُفَقَّدَاتِ الْمَكْرَمَاتِ الْمُخْرُوجَاتِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ

And by Your<sup>-azwj</sup> Name Inscribed upon the pavilions of Magnificence, and by Your<sup>-azwj</sup> Name, and by Your<sup>-azwj</sup> Name Inscribed upon pavilions of Splendour, and by Your<sup>-azwj</sup> Name Inscribed upon pavilions of Power, and by Your<sup>-azwj</sup> Mighty Name, and by Your<sup>-azwj</sup> Names, the Holy, the Honourable, the Treasured in Knowledge of the unseen in Your<sup>-azwj</sup> Presence!

وَ أَسْأَلُكَ مِنْ خَيْرِكَ خَيْرًا يَمَّا أَرْجُو وَ أَعُوذُ بِعَزِيمَتِكَ وَ قُدْرَتِكَ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ وَ مَا لَا أَخْذَرُ يَا صَاحِبَ مُحَمَّدٍ يَوْمَ حُنَيْنٍ وَ يَا صَاحِبَ عَلِيٍّ يَوْمَ صِفِّينَ أَنْتَ يَا رَبِّ مُبِيرَ الْجَبَّارِينَ وَ قَاصِمَ الْمُتَكَبِّرِينَ

And I ask You<sup>-azwj</sup> for goodness from Your<sup>-azwj</sup> goodness, from what I am hoping for, and I seek Refuge with Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength from evil of what I hear and am cautious of and what I am not cautious of! O Companion of Muhammad<sup>-saww</sup> of the Day of Hunayn, and O Companion of Ali<sup>-asws</sup> on the Day of Siffeen! O Lord<sup>-azwj</sup>, Amputator of the tyrants and Breaker of the arrogant ones!

أَسْأَلُكَ بِحَقِّ طِهِ وَ يَسِّ وَ الْقُرْآنِ الْحَكِيمِ وَ الْفُرْقَانِ الْحَكِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُشَدَّ بِهِ عَضُدَ صَاحِبِ هَذَا الْعُقَدِ وَ أَدْرَأَ بِكَ فِي نَحْرِ كُلِّ جَبَّارٍ عَنِيدٍ وَ كُلِّ شَيْطَانٍ مَرِيدٍ وَ عَدُوٍّ شَدِيدٍ وَ عَدُوٍّ مُنْكَرِ الْأَخْلَاقِ وَ اجْعَلْهُ مِنْ أَسْلَمِ إِلَيْكَ نَفْسَهُ وَ قَوِّضْ إِلَيْكَ أَمْرَهُ وَ أَلْجَأْ إِلَيْكَ ظَهْرَهُ

I ask You<sup>-azwj</sup> by the right of **Ta Ha [20:1]** and **Ya Seen [36:1]** and **By the Wise Quran [36:2]**, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup>!', and Strengthen the arm of the owner of this pact, and I rotate by You<sup>-azwj</sup> (evil) back into the throat of every obstinate tyrant, and every reengage Satan<sup>-la</sup> and severe enemy and enemy of evil manners, and Make him from the ones who submits himself to You<sup>-azwj</sup> and delegates his affairs to You<sup>-azwj</sup> and shelters his back to You<sup>-azwj</sup>!

اللَّهُمَّ بِحَقِّ هَذِهِ الْأَسْمَاءِ الَّتِي ذَكَرْتَهَا وَ قَرَأْتَهَا وَ أَنْتَ أَعْرِفُ بِحَقِّهَا مِنِّي وَ أَسْأَلُكَ يَا ذَا الْمَنْ الْعَظِيمِ وَ الْجُودِ الْكَرِيمِ وَ لِيِ الدَّعَوَاتِ الْمُسْتَجَابَاتِ وَ الْكَلِمَاتِ النَّامَاتِ وَ الْأَسْمَاءِ النَّافِعَاتِ

O Allah<sup>-azwj</sup>! By the right of these Names which I have mentioned and read, and You<sup>-azwj</sup> are more Knowing of their rights than me, and I ask You<sup>-azwj</sup>, O with the Mighty Conferment and

the Benevolent Generosity, in Charge of the Answered supplications, and the complete Phrases, and the effective Names!

وَأَسْأَلُكَ يَا نُورَ النَّهَارِ وَ يَا نُورَ اللَّيْلِ وَ نُورَ السَّمَاءِ وَ الْأَرْضِ وَ نُورَ النَّوْرِ وَ نُوراً يُضِيءُ بِمِثْلِ نُورِ يَا عَالِمِ الْخَفِيَّاتِ كُلِّهَا فِي الْبَرِّ وَ الْبَحْرِ وَ الْأَرْضِ وَ السَّمَاءِ وَ الْجِبَالِ:

And I ask You<sup>-azwj</sup>, O Noor of the day, and O Noor of the night, and Noor of the sky and the earth, and Noor of the Noor, and Noor all things are illuminated by! O Knower of the hidden matters, all of them, in the land and the sea, and the earth and the sky, and the mountains!

وَأَسْأَلُكَ يَا مَنْ لَا يَفْتَنُ وَ لَا يَبِيدُ وَ لَا يُزُولُ وَ لَا لَهُ شَيْءٌ مَوْصُوفٌ وَ لَا إِلَيْهِ حَدٌّ مَنْسُوبٌ وَ لَا مَعَهُ إِلَهٌ وَ لَا إِلَهٌ سِوَاهُ وَ لَا لَهُ فِي مُلْكِهِ شَرِيكَ وَ لَا تُضَافُ الْعِزَّةُ إِلَّا إِلَيْهِ

And I ask You<sup>-azwj</sup>, O One Who neither perishes, nor obliterated, nor declines, nor is that any description for Him<sup>-azwj</sup>, nor is there any limitation attributed to Him<sup>-azwj</sup>, nor is there any god with Him<sup>-azwj</sup>, and there is no god besides Him<sup>-azwj</sup>, nor is there any associate for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Kingdom, nor is the Might multiplied except to Him<sup>-azwj</sup>!

وَ لَمْ يَزَلْ بِالْعُلُومِ عَالِماً وَ عَلَى الْعُلُومِ وَاقِفاً وَ لِلْأُمُورِ نَاطِماً وَ بِالْكَفَيْتِيَّةِ عَالِماً وَ لِلتَّدْبِيرِ مُحْكِماً وَ بِالخَلْقِ بَصِيراً وَ بِالْأُمُورِ حَبِيراً

And He<sup>-azwj</sup> does not cease to be a Knower, and standing upon the knowledge(s), and systematic matters, and Knower of the existing beings, and Wise of the Management, and Insightful with the creation, and Informed of the matters!

أَنْتَ الَّذِي حَسَعْتَ لَكَ الْأَصْوَاتَ وَ ضَلَّتْ فِيكَ الْأَوْهَامُ وَ ضَاقَتْ دُونَكَ الْأَسْبَابُ وَ مَا أَكُلَ شَيْءٌ نُورَكَ وَ وَجَلَ كُلُّ شَيْءٍ مِنْكَ وَ هَرَبَ كُلُّ شَيْءٍ إِلَيْكَ وَ تَوَكَّلَ كُلُّ شَيْءٍ عَلَيْكَ

You<sup>-azwj</sup> are the One Whom the voices are fearful to, and the imagination are lost regarding You<sup>-azwj</sup>, and the cause are narrow below You<sup>-azwj</sup>, and Your<sup>-azwj</sup> Noor fills all things, and all things are fearful from You<sup>-azwj</sup>, and all things flee to You<sup>-azwj</sup>, and all things are reliant upon You<sup>-azwj</sup>!

وَ أَنْتَ الرَّبُّعُ فِي جَلَالِكَ وَ أَنْتَ الْبَهِيُّ فِي جَمَالِكَ وَ أَنْتَ الْعَظِيمُ فِي قُدْرَتِكَ وَ أَنْتَ الَّذِي لَا يُدْرِكُكَ شَيْءٌ وَ أَنْتَ الْعَلِيُّ الْكَبِيرُ الْعَظِيمُ وَ مُجِيبُ الدَّعَوَاتِ قَاضِي الْحَاجَاتِ مُفْرِجُ الْكُرْبَاتِ وَ لِيُ النِّقَمَاتِ

And You<sup>-azwj</sup> are the Nourisher in Your<sup>-azwj</sup> Majesty, and You<sup>-azwj</sup> are the Splendid in Your<sup>-azwj</sup> Beauty, and You<sup>-azwj</sup> are the Mighty in Your<sup>-azwj</sup> Power, and You<sup>-azwj</sup> are the One Whom nothing can realise, and You<sup>-azwj</sup> are the Exalted, the Great, the Mighty, and Responder to the supplications, Fulfiller of the needs, Relieve of the distress(es), in Charge of the scourges (bounties)!

يَا مَنْ هُوَ فِي عُلُوِّهِ دَانَ وَ فِي دُنُوِّهِ عَالَ وَ فِي إِشْرَاقِهِ مُبِيرٌ وَ فِي سُلْطَانِهِ قَوِيٌّ وَ فِي مُلْكِهِ عَزِيزٌ صَلَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اخْرُسْ صَاحِبِ هَذَا الْعَقْدِ وَ هَذَا الْحِزْرِ وَ هَذَا الْكِتَابِ بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفَهُ بِرَحْمَتِكَ الَّتِي لَا يُرَامُ وَ ارْحَمْهُ بِقُدْرَتِكَ عَلَيْهِ فَإِنَّهُ مَرْزُوقُكَ

O One Who is near in His<sup>-azwj</sup> Exaltedness, and is Exalted is His<sup>-azwj</sup> nearness, and is Radiant in His<sup>-azwj</sup> Shining, and Strong in His<sup>-azwj</sup> Authority, and Mighty in His<sup>-azwj</sup> Kingdom! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Guard the owner of this pact, and this protection, and this letter, by Your<sup>-azwj</sup> Eye which does not sleep, and Protect him with Your<sup>-azwj</sup> Strength which cannot be breached, and Mercy him with Your<sup>-azwj</sup> Power upon him, for he is Sustained by You<sup>-azwj</sup>!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الَّذِي لَا صَاحِبَةَ لَهُ وَلَا وَلَدَ بِسْمِ اللَّهِ الْقَوِيَّ الشَّانِ عَظِيمِ الْبُرْهَانِ شَدِيدِ السُّلْطَانِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> Who has not female companion for Him<sup>-azwj</sup> nor a son! In the Name of Allah<sup>-azwj</sup>, Strong of the Glory, Mighty of the proof, Intense of the Authority! Whatever Allah<sup>-azwj</sup> Desires happens and what He<sup>-azwj</sup> does not Desire, does not happen!

أَشْهَدُ أَنْ نُوحًا رَسُولُ اللَّهِ وَأَنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَأَنَّ مُوسَى كَلِيمُ اللَّهِ وَ نَجِيُّهُ وَأَنَّ عِيسَى ابْنَ مَرْيَمَ رُوحَ اللَّهِ وَ كَلِمَتُهُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ وَ أَنَّ مُحَمَّدًا ص خَاتَمَ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ

I testify that Noah<sup>-as</sup> is a Messenger of Allah<sup>-azwj</sup>, and Ibrahim<sup>-as</sup> is Friend of Allah<sup>-azwj</sup>, and Musa<sup>-as</sup> is a Converser with Allah<sup>-azwj</sup> and He<sup>-azwj</sup> Rescued him<sup>-as</sup>, and Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> is a Spirit of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word! May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup> and upon them<sup>-as</sup> all, and Muhammad<sup>-saww</sup> is seal of the Prophets<sup>-as</sup> and there is no Prophet<sup>-as</sup> after him<sup>-saww</sup>!

وَ أَسْأَلُكَ بِحَقِّ السَّاعَةِ الَّتِي يُؤْتَى فِيهَا بِإِبْلِيسَ اللَّعِينِ يَوْمَ الْقِيَامَةِ وَ يَقُولُ اللَّعِينُ فِي تِلْكَ السَّاعَةِ وَ اللَّهُ مَا أَنَا مُهَيِّجٌ مَرَدَّةَ اللَّهِ نُورَ السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْفَاهِرُ وَ هُوَ الْغَالِبُ لَهُ الْقُدْرَةُ السَّابِقَةُ وَ هُوَ الْحَكِيمُ الْحَقِيرُ

And I ask You<sup>-azwj</sup> by the right of the Hour. Iblees<sup>-la</sup> the Accursed will brought during it on the Day of Qiyamah and the Accursed would say in that Hour, 'By Allah<sup>-azwj</sup>! I<sup>-la</sup> am not an inciter of apostasy!' Allah<sup>-azwj</sup> is Noor of the skies and the earth. He<sup>-azwj</sup> is the Forceful, and He<sup>-azwj</sup> is the Overcomer! For Him<sup>-azwj</sup> is the preceding Power, and He<sup>-azwj</sup> is the Wise, the Informed!

اللَّهُمَّ وَ أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ كُلِّهَا وَ صِفَاتِهَا وَ صُورَتِهَا وَ هِيَ سُبْحَانَ اللَّهِ الَّذِي خَلَقَ الْعَرْشَ وَ الْكُرْسِيَّ وَ اسْتَوَى عَلَيْهِ

O Allah<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by the right of these Names, all of them, and their attributes, and their outlines, and it is Glorious is Allah<sup>-azwj</sup> Who Created the Throne and the Chair and Established upon it!

أَسْأَلُكَ أَنْ تَصْرِفَ عَنِّي صَاحِبِ كِتَابِي هَذَا كُلَّ سُوءٍ وَ مَخْذُورٍ فَهُوَ عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ وَ أَنْتَ مَوْلَاهُ فَبِهِ اللَّهُمَّ

I ask You<sup>-azwj</sup> to Turn away for the owner of this letter of mine<sup>-asws</sup>, every evil and hazard, for he is Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> maid, and You<sup>-azwj</sup> are Master of his understanding!

يَا رَبِّ ادْفَعْ عَنِّي الْأَسْوَءَ كُلِّهَا وَ افْطَمْعْ عَنِّي أَبْصَارَ الظَّالِمِينَ وَ أَلْسِنَةَ الْمُعَانِدِينَ وَ الْمُرِيدِينَ لَهُ السُّوءَ وَ الصَّرَّ وَ ادْفَعْ عَنِّي كُلَّ مَخْذُورٍ وَ مَخْوَفٍ

O Lord<sup>-azwj</sup>! Repel from him the evils, all of them, and Blind the eyes of the beholders from him, and tongues of the inimical ones and the ones intending the evil for him and the harm, and Repel from him every hazard and scare!

وَ أَيُّ عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ أَوْ سُلْطَانٍ مَارِدٍ أَوْ شَيْطَانٍ أَوْ شَيْطَانَةٍ أَوْ جِنِّيٍّ أَوْ جِنِّيَّةٍ أَوْ عُولٍ أَوْ عُولَةٍ أَرَادَ صَاحِبَ كِتَابِي هَذَا يَظْلِمُ أَوْ صَرَّ أَوْ مَكَرَّ أَوْ مَكْرُوهُ أَوْ كَبَدَ أَوْ خَدَيْعَةٍ أَوْ نِكَايَةٍ أَوْ سَعَايَةٍ أَوْ فَسَادٍ أَوْ عَزَقٍ أَوْ اضْطِلَامٍ أَوْ عَطَبٍ أَوْ مُغَالَبَةٍ أَوْ عَدْرٍ أَوْ قَهْرٍ أَوْ هَتَكٍ سِرِّ أَوْ ائْتِدَارٍ أَوْ آفَةٍ أَوْ عَاهَةِ أَوْ قَتْلِ أَوْ حَزَقٍ أَوْ ائْتِقَامٍ أَوْ قَطْعٍ أَوْ سِحْرِ أَوْ مَسْخٍ أَوْ مَرَضٍ أَوْ سَقَمٍ أَوْ بَرَصٍ أَوْ جُدَامٍ أَوْ بُؤْسٍ أَوْ آفَةٍ أَوْ آعَةٍ أَوْ سَعَبٍ أَوْ عَطَشٍ أَوْ وَسْوَسةٍ أَوْ نَقْصٍ فِي دِينٍ أَوْ مَعِيشَةٍ فَاتَّكْفِينِي بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And whichever servant from Your<sup>-azwj</sup> servants, or maid from Your<sup>-azwj</sup> maids, or rebellious ruler, or male Satan<sup>-la</sup> or female Satan<sup>-la</sup>, and make Jinn or female Jinn, or male ghoul or female ghoul, intend the owner of this letter of mine with injustice, or harm, or plot, or abhorrence, or scheme, or deceit, or damage, or slander, or mischief, or drowning, or uprooting, or spoilage, or overcoming, or betrayal, or coercion, or violation of honour, or domination, or calamity, or disability, or killing, or burning, or revenge, or cutting, or sorcery, or morphing, or ailment, or sickness, or vitiligo, or leprosy, or misery, or destitution, or disaster, or mishap, or thirst, or insinuation, or deficiency in religion or livelihood, so Protect him with whatever You<sup>-azwj</sup> Desire, and however You<sup>-azwj</sup> Desire, and whenever You<sup>-azwj</sup> Desire, You<sup>-azwj</sup> are Able upon all things!

وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And may Allah<sup>-azwj</sup> Send Salawaat upon our chief Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> entire Progeny<sup>-asws</sup> and abundant greetings, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!'

فَأَمَّا مَا يُنْقَشُ عَلَى هَذِهِ الْقَصَبَةِ مِنْ فَضَّةٍ غَيْرِ مَعْشُوشَةٍ يَا مَشْهُورًا فِي السَّمَاوَاتِ يَا مَشْهُورًا فِي الْأَرْضِينَ يَا مَشْهُورًا فِي الدُّنْيَا وَ الْآخِرَةِ جَهَدَتِ الْجَبَابِرَةُ وَ الْمُلُوكُ عَلَى إِطْفَاءِ نُورِكَ وَ إِحْمَادِ ذِكْرِكَ فَأَبَى اللهُ إِلَّا أَنْ يُبَيِّنَ نُورَكَ وَ يَبُوحَ بِذِكْرِكَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

As for the engraving upon this rod, is from silver without adulteration (i.e. pure silver): 'O Famous in the skies! O Famous in the earths! O Famous in the world and the Hereafter! The tyrants and the kings have struggle upon extinguishing your<sup>-asws</sup> Noor and freezing your<sup>-asws</sup> Zikr, but Allah<sup>-azwj</sup> Refused except that He<sup>-azwj</sup> will Complete your<sup>-sawww</sup> Noor and Reveal your<sup>-sawww</sup> Zikr, and even if the Polytheists abhor it!'

وَ رَأَيْتُ فِي نُسخَةٍ وَ أَبَيْتُ إِلَّا أَنْ يُبَيِّنَ نُورَكَ أَقُولُ وَ أَمَّا قَوْلُهُ فَأَبَى اللهُ إِلَّا أَنْ يُبَيِّنَ نُورَكَ لَعَلَّهُ نُورَكَ أَيُّهَا الْأَعْظَمُ الْمَكْتُوبُ فِي هَذَا الْحِزْرِ بِصُورَةِ الطَّلَسِمِ

And I saw in a copy, 'And He<sup>-azwj</sup> Refused except that He<sup>-azwj</sup> would Complete you're<sup>-asws</sup> Noor!', and as for his<sup>-asws</sup> words: 'Allah<sup>-azwj</sup> Refused except that He<sup>-azwj</sup> would Complete your<sup>-asws</sup> Noor', perhaps it is your<sup>-asws</sup> Noor, O the most Magnificent Name Inscribed in this protection in the outline of a talisman.

وَ وَجَدْتُ فِي الْجُزْءِ الثَّلَاثِ مِنْ كِتَابِ الْوَالِدِ أَنَّ الْمُرَادَ بِقَوْلِهِ يَا مَشْهُورًا فِي السَّمَاوَاتِ إِلَى آخِرِهِ هُوَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.



And I found in the third volume of 'Kitab Al-Wahid' that he intended with his<sup>-asws</sup> words: 'O Famous in the skies' – up to its end, he<sup>-asws</sup> is our Master Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>''<sup>379</sup>.

حَزْرٌ آخِرٌ لِلتَّقِيِّ عٍ بِعَبْرِ تِلْكَ الرِّوَايَةِ يَا نُورُ يَا بُرْهَانَ يَا مُبِينُ يَا مُنِيرُ يَا رَبِّ اكْفِنِي الشُّرُورَ وَ آفَاتِ الدُّهُورِ وَ أَسْأَلُكَ النَّجَاةَ يَوْمَ يُنْفَخُ فِي الصُّورِ.

Another protection of the pious one (9<sup>th</sup> Imam<sup>-asws</sup>) with other than that report: 'O Noor! O Proof! O Manifest! O Radiant! O Lord<sup>-azwj</sup>! Suffice me for the evils and afflictions of the times, and I ask You<sup>-azwj</sup> for the salvation on the Day the trumpet will be blown into!''<sup>380</sup>

<sup>379</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 47 H 1 a

<sup>380</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 47 H 1 b

باب 48 بعض أدعية المهادي و أحراره و عوداته صلوات الله و سلامه عليه

## CHAPTER 48 – SOME SUPPLICATION OF AL-HADI (10<sup>TH</sup> IMAM<sup>-asws</sup>), AND HIS<sup>-asws</sup> PROTECTIONS AND HIS<sup>-asws</sup> AMULETS, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> AND HIS<sup>-asws</sup> GREETING BE UPON HIM<sup>-asws</sup>

1- مهج، مهج الدعوات جزؤ لمؤلانا علي بن محمد التقي ع

(The book) 'Mahj Al Dawaat' –

Protection of our Master Ali Bin Muhammad Al-Taqi<sup>-asws</sup>.

عَلِيُّ بْنُ عَبْدِ الصَّمَدِ عَنْ عَدِّهِ مِنْ أَصْحَابِهِ مِنْهُمْ جَدُّهُ عَنْ أَبِيهِ أَبِي الْحَسَنِ عَنْ شَيْخِ الطَّائِفَةِ قَالَ وَ أَحْبَبَنِي الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ طَحَّالِ الْمِقْدَادِيِّ عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ بَابُوَيْهِ عَنْ شَيْخِ الطَّائِفَةِ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِهِ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ

Ali Bin Abdul Samad, from a number of his companions, from them is his grandfather, from his father Abu Al-Hassan, from Sheykh Al Taaifa who said, 'And I am informed by Al Husayn Bin Ahmad Bin Tahhal Al Miqdady, from Al Husayn Bin Al-Hassan Bin Babuwayh, from the Sheykh Al Taaifa, from a group of his companions, from Abu Al Mufazzal Al Shaybani, from Abdullah Bin Al Husayn Bin Ibrahim Al Alawy, from his father, from Abdul Azeem Bin Abdullah Al Hasany,

أَنْ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ الرِّضَا ع كَتَبَ هَذِهِ الْعُوذَةَ لِأَبِيهِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَ هُوَ صَبِيٌّ فِي الْمَهْدِ وَ كَانَ يُعَوِّدُهُ بِهَا وَ يَأْمُرُ أَصْحَابَهُ بِهَا

'Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup> wrote this amulet for his<sup>-asws</sup> son Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and he<sup>-asws</sup> was a child in the cradle, and he<sup>-asws</sup> had sought Refuge for him<sup>-asws</sup> with it, and he<sup>-asws</sup> instructed his<sup>-asws</sup> companions with it.

الْحِرْزُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ رَبَّ الْمَلَائِكَةِ وَ الرُّوحِ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ قَاهِرَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ خَالِقَ كُلِّ شَيْءٍ وَ مَالِكَهُ

The protection – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Angels, and the Spirit, and the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>, and Subduer of the ones in the skies and the earths, and Creator of all things and its owner!

كُفِّ عَنَّا بَأْسَ أَعْدَائِنَا وَ مَنْ أَرَادَ بِنَا سُوءاً مِنَ الْجِنَّ وَ الْإِنْسِ وَ أَعْمِ أَبْصَارَهُمْ وَ قُلُوبَهُمْ وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُمْ حِجَاباً وَ حَرَساً وَ مَدْفِعاً إِنَّكَ رَبُّنَا لَا حَوْلَ وَ لَا قُوَّةَ لَنَا إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ أُنْبَتْنَا وَ إِلَيْهِ الْمَصِيرُ رَبَّنَا

Restrain from us the violence of our enemies, and one who intends evil with us, from the Jinn and the humans, and Blind their sights and their hearts, and Make a veil and a guard and a defence between us and them! You<sup>-azwj</sup> are our Lord<sup>-azwj</sup>! There is neither might nor strength for us except with Allah<sup>-azwj</sup>! Upon Him<sup>-azwj</sup> we rely and to Him<sup>-azwj</sup> we repent and to Him<sup>-azwj</sup> is the destination!

لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَ اغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ رَبَّنَا عَافِنَا مِنْ كُلِّ سُوءٍ وَ مِنْ شَرِّ كُلِّ ذَاةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا وَ مِنْ شَرِّ مَا يَسْكُنُ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ

**Our Lord! Do not Make us to be a Fitna for those who commit Kufr, and Forgive us, our Lord, surely, You are the Mighty, the Wise [60:5].** Our Lord<sup>-azwj</sup>, Grant us well-being from every evil, and from evil of every animal You<sup>-azwj</sup> Seize with its forelock, and from evil of what dwells in the night and the day, and from evil of every one with evil!

رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ وَ أَوْلِيَائِكَ وَ لَحْضَ مُحَمَّدًا وَ آلَهُ أَجْمَعِينَ بِأَمِّ ذَلِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Lord<sup>-azwj</sup> of the worlds and God<sup>-azwj</sup> of the Messengers<sup>-as</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in their entirety, and Particularise Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny by completing that, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted the Magnificence!

بِسْمِ اللَّهِ وَ بِاللَّهِ أَوْمِنُ بِاللَّهِ وَ بِاللَّهِ أَعُوذُ وَ بِاللَّهِ أَعْتَصِمُ وَ بِاللَّهِ أَسْتَجِيرُ وَ بِعِزَّةِ اللَّهِ وَ مَنَعَتِهِ أَمْتَنُ مِنْ شَيْطَانِ الْإِنْسِ وَ الْجِنِّ وَ رَجُلِهِمْ وَ خِيْلِهِمْ وَ رَكْبَتِهِمْ وَ عَظْفِهِمْ وَ رَجَعَتِهِمْ وَ كَيْدِهِمْ وَ شَرِّهِمْ وَ شَرِّ مَا يَأْتُونَ بِهِ تَحْتَ اللَّيْلِ وَ تَحْتَ النَّهَارِ مِنَ الْقُرْبِ وَ الْبُعْدِ

In the Name of Allah<sup>-azwj</sup>, and in Allah<sup>-azwj</sup> I believe, and with Allah<sup>-azwj</sup> I seek Refuge, and with Allah<sup>-azwj</sup> I hold on, and with Allah<sup>-azwj</sup> I seek Shelter, and with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prevention, from Satans<sup>-la</sup> the humans and the Jinn, and their<sup>-la</sup> infantry and their cavalry, and their running, and their returns, and their plots, and their evil, and evil of what they coming with under the night and under the day, from the near and the far!

وَ مِنْ شَرِّ الْغَائِبِ وَ الْحَاضِرِ وَ الشَّاهِدِ وَ الزَّائِرِ أَحْيَاءً وَ أَمْوَاتاً أَعْمَى وَ بَصِيرًا وَ مِنْ شَرِّ الْعَامَّةِ وَ الْخَاصَّةِ وَ مِنْ شَرِّ نَفْسٍ وَ وَسْوَاسَتِهَا وَ مِنْ شَرِّ الدَّاهِشِ وَ الْحَسِيسِ وَ اللَّمَسِ وَ اللَّبْسِ وَ مِنْ عَيْنِ الْجِنِّ وَ الْإِنْسِ وَ بِالْأَسْمِ الَّذِي اهْتَرَّ بِهِ عَرْشُ بَلْقَيْسِ

And from evil of the absence and the present, and the witness, and the visitor, living and dead, blind and seeing, and from evil of the general and the specific, and from evil of a soul and its insinuations, and from evil of the 'Danahish', and the hiss, and the touch, and the confusion, and from eye of the Jinn, and the human, and by the Name by which the throne of Bilqeis was shaken!

وَ أَعِيذُ دِينِي وَ نَفْسِي وَ جَمِيعَ مَا تَحْوِطُهُ عَيْنَايَ مِنْ شَرِّ كُلِّ صُورَةٍ أَوْ خَيَالٍ أَوْ بَيَاضٍ أَوْ سَوَادٍ أَوْ تَمَثَالٍ أَوْ مُعَاهَدٍ أَوْ غَيْرِ مُعَاهَدٍ مِمَّنْ يَسْكُنُ الْهَوَاءَ وَ السَّحَابَ وَ الظُّلُمَاتِ وَ النُّورَ وَ الظِّلَّ وَ الْحَرَّ وَ الْبَرَّ وَ الْبُحُورَ وَ السَّهْلَ وَ الْوُغُورَ وَ الْحُرَابَ وَ الْعُمُرَانَ وَ الْأَكَامَ وَ الْأَجَامَ وَ الْغِيَاضَ وَ الْكُنَائِسَ وَ التَّوَالِيْسَ وَ الْفَلَوَاتِ وَ الْجَبَانَاتِ

And I seek Refuge for my religion, and myself, and entirety of what my eyes encompass, from evil of every image or imagination, or whiteness or blackness, or resemblance, or covenanted or non-covenanted, from the ones dwelling in the air and the clouds, and the darkness(es) and the light, and the shade, and the heat and the cold, and the oceans and the coasts, and the rugged terrain, and the ruins and the well-built areas, and the mountains, and the bushes, and the Churches, and the temples, and the wilderness(es), and the cemeteries!

وَمِنْ شَرِّ الصَّادِرِينَ وَالْوَارِدِينَ مِمَّنْ يَبْدُو بِاللَّيْلِ وَيَسْتَتِرُ بِالنَّهَارِ وَبِالْعَشِيِّ وَالْإِنْكَارِ وَالْعُدُوِّ وَالْأَصَالِ وَالْمُرْيَبِينَ وَالْأَسَامِرَةَ وَالْأَفَاتِرَةَ وَالْفَرَاعِنَةَ وَالْأَبَالِسَةَ وَمِنْ جُنُودِهِمْ وَأَزْوَاجِهِمْ وَعَشَائِرِهِمْ وَقَبَائِلِهِمْ وَمِنْ هَمْزِهِمْ وَلَمْرِهِمْ وَتَفْتِهِمْ وَقَاعِيهِمْ وَأَخْلَاهُمْ وَسِحْرِهِمْ وَضَرْبِهِمْ وَعَيْنِهِمْ وَلَمَجِّهِمْ وَاجْتِيَالِهِمْ وَاجْتِيَالِهِمْ

And from evil of the ones going and coming, from the ones appearing at night and conceal at daytime, and in the evening and the early morning, and the mid-morning and the late afternoon, and the suspicion creators, and the deceivers, and the liars, and the Pharaohs<sup>la</sup> and the demons, and from their soldiers, and their wives, and their clans, and their tribes, and their slanders and their defamations, and their puffing and their bad talk, and their seizing and their sorcery, and their striking and their ravaging, and their glances, and their frauds, and their differing!

وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ مِنَ السَّحَرَةِ وَالْغِيَالِ وَأُمَّ الصَّبِيَّانِ وَمَا وَلَدُوا وَمَا وَرَدُوا وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ دَاخِلٍ وَخَارِجٍ وَعَارِضٍ وَمُتَعَرِّضٍ وَسَاكِنٍ وَمُتَحَرِّكٍ وَضَرْبَانِ عَزِيٍّ وَصُدَاعٍ وَشَقِيقَةٍ وَأُمَّ مَلْدَمٍ وَالْحُمَى وَالْمُتَلَثَّةَ وَالرَّبْعَ وَالْغَبَّ وَالنَّافِضَةَ وَالصَّالِيَةَ وَالِدَاخِلَةَ وَالْخَارِجَةَ

And from evil of every one with evil, from the sorcerers, and the ghouls, and Umm Al-Sibyan and what they begot and what they bring, and from evil of every one with evil, inside or outside, and occasional and incidental, and still and moving, and striking of the veins, and headache, and migraine, and Umm Mildam (pneumonia), and the fever, and the tri-stars, and the quarter, and (malaria) fever, and the slaying fever and the injuring, and the interior and the exterior!

وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ صَلَّى اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

And from evil of every animal You<sup>azwj</sup> Seize by its forelock, You<sup>azwj</sup> are upon the straight path, and may Allah<sup>azwj</sup> Send Salawaat upon His<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup> and his<sup>saww</sup> pure Progeny<sup>asws!</sup> 381

2- مهج، مهج الدعوات جزؤ لعلني بن محمد النقي ع بسم الله الرحمن الرحيم يا عزيز العز في عزه ما أعز عزير العز في عزه يا عزيز أعزني بعزك و أيدني بنصرك و ادفع عني همزات الشياطين و ادفع عني بدفعك و امنع عني بصنعك و اجعلني من خيار خلقك يا واحد يا أحد يا فرد يا صمد.

(The book) 'Mahj Al Dawaat' –

A protection of Ali Bin Muhammad Al-Naqi<sup>asws</sup> – 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! O Mighty of the Might in His<sup>azwj</sup> Might. No mighty one is mightier in the might in comparison to His<sup>azwj</sup> Might! O Mighty! Strengthen me with Your<sup>azwj</sup> Might and Support me with Your<sup>azwj</sup> Help, and Distance from me the slanders of Satan<sup>la</sup>, and Repel from me with Your<sup>azwj</sup> Repelling, and Prevent from me with Your<sup>azwj</sup> Prevention, and Make me from Your<sup>azwj</sup> good creatures! O One! O First! O Individual! O Solid!' 382

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باب 49 بعض أدعية العسكري ع و أحراره و عوداته صلوات الله عليه

## CHAPTER 49 – SOME SUPPLICATIONS OF AL-ASKARI<sup>-asws</sup>, AND HIS<sup>-asws</sup> PROTECTIONS, AND HIS<sup>-asws</sup> AMULETS, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

1- مهج، مهج الدعوات جزأ الحسن بن علي العسكري ع بسم الله الرحمن الرحيم اختجبت بحجاب الله النور الذي اختجبت به عن العيون و أخطت على نفسي و أهلي و ولدي و ما اشتملت عليه عناتي ب بسم الله الرحمن الرحيم

(The book) 'Mahj Al Dawaat' –

A protection of Al-Hassan<sup>asws</sup> Bin Ali Al-Askari<sup>-asws</sup> – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I have veiled with the veil of Allah<sup>-azwj</sup>, the Noor which one veils with from the eyes, and I surround upon myself, and my family, and my children and whatever my care is inclusive upon, with 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!'

و أحرزت نفسي [و] ذلك كله من كل ما أخاف و أهدر بالله الذي لا إله إلا هو الحي القيوم لا تأخذه سنة و لا نوم له ما في السموات و ما في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم و ما خلفهم و لا يحيطون بشيء من علمه إلا بما شاء و سيع كرسية السموات و الأرض و لا يؤده حفظهما و هو العلي العظيم

And I have protected myself and that, all of it, from all what I fear and am cautious of with Allah<sup>-azwj</sup> Who, **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while 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].**

و من أظلم بمن ذكر آيات ربه فأعرض عنها

**And who is more unjust than the one who is reminded of the Signs of his Lord, then turns away from them? [32:22].**

و نسي ما قدمت يده إنا جعلنا على قلوبهم أكنة أن يفقهوه و في آذانهم وقرا و إن تدعهم إلى الهدى قلن يهتدوا إذا أبدا

**And he 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].**

أ فرأيت من اتخذ إلهه هواه و أضله الله على علم و حتم على سمعه و قلبه و جعل على بصره غشاوة فمن يهديه من بعد الله أ فلا تدكرون

**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].**

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمْعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْعَافِيُونَ

***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

***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].***

وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا

***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].***

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws!</sup><sup>383</sup>

2- مهج، مهج الدعوات جزؤ آخر للعسكري ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا عُدَّتِي عِنْدَ شِدَّتِي وَ يَا عَوْتِي عِنْدَ كُرْبَتِي يَا مُوَسِي عِنْدَ وَحْدَتِي اخْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتُنْفِي بِرُكْنِكَ الَّذِي لَا يُرَامُ.

(The book) 'Mahj Al Dawaat' –

Another protection of Al-Askari<sup>-asws</sup> – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O my Weapon during my adversity, and O my Helper during my distress! O my Comforter during my loneliness! Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Protect me with Your<sup>-azwj</sup> Strength which cannot be breached!'<sup>384</sup>

<sup>383</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 49 H 1

<sup>384</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 49 H 2

باب 50 بعض أدعية القائم ع و أحراره و عوداته صلوات الله عليه

## CHAPTER 50 – SOME SUPPLICATIONS OF AL-QAIM<sup>-ajfi</sup> AND HIS<sup>-ajfi</sup> PROTECTIONS, AND HIS<sup>-asws</sup> AMULETS, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-ajfi</sup>

1- مهج، مهج الدعوات جزئاً لمولانا القائم ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَالِكَ الرَّقَابِ وَ يَا هَارِمَ الْأَخْزَابِ يَا مُفْتَحَ الْأَبْوَابِ يَا مُسَبِّبَ الْأَسْبَابِ سَبِّبْ لَنَا سَبَباً لَا نَسْتَطِيعُ لَهُ طَلَباً بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ أَجْمَعِينَ.

(The book) 'Mahj Al Dawaat' –

A protection of our Master Al-Qaim<sup>-ajfi</sup> – O Owner of the necks, and O Defeater of the confederates! O Opener of the doors! O Causer of the causes! Cause for us a cause no pursuer is capable for it, by the right of there is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and upon his<sup>-saww</sup> entire Progeny<sup>-asws</sup>!<sup>385</sup>

2- د، العدد القوية قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنِّي بِالْقَائِمِ قَدْ عَبَّرَ مِنْ وَادِي السَّلَامِ إِلَى مَسِيلِ السَّهْلَةِ عَلَى فَرَسٍ مَجْجَلٍ لَهُ شِمْرَاحٌ يَزْهَرُ يَدْعُو وَ يَقُولُ فِي دُعَائِهِ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ صِدْقًا لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًّا

(The book) 'Al Adad Al Qawiya' –

'Amir Al-Momineen<sup>-asws</sup> said: 'It is as if I<sup>-asws</sup> am with Al-Qaim<sup>-ajfi</sup> having crossed from the 'Valley of Peace' (graveyard) to the plains (Masjid) Al-Sahla, being upon a white-legged horse having an arched neck blossoming. He<sup>-ajfi</sup> is supplicating and saying in his<sup>-ajfi</sup> supplication: 'There is no god except Allah<sup>-azwj</sup> truly, truly, believing and ratifying! There is no god except Allah<sup>-azwj</sup> worshipping an in servitude!

اللَّهُمَّ مُعَزِّزُ كُلِّ مُؤْمِنٍ وَ حَبِيبُ وَ مُذِلُّ كُلِّ جَبَّارٍ غَنِيْدٍ أَنْتَ كُنْفِي حِينَ تُعِينِي الْمَذَاهِبُ وَ تَضِيْقُ عَلَيَّ الْأَرْضُ بِمَا رَحُبْتُ

O Allah<sup>-azwj</sup>! Honourer of every lone Momin, and Humiliator of every obstinate tyrant! You<sup>-azwj</sup> are my Protection when the goings fatigue me and the earth is constricted upon me with what I hope!

اللَّهُمَّ خَلَقْتَنِي وَ كُنْتُ غَنِيْبًا عَنْ خَلْقِي وَ لَوْ لَا تَصْرُكَ إِتَايَ لَكُنْتُ مِنَ الْمَعْلُوبِينَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Created me and You<sup>-azwj</sup> were needless of creating me, and had it not been for Your<sup>-azwj</sup> Help, I would have been from the ones overcome!

يَا مُنْشِرَ الرَّحْمَةِ مِنْ مَوَاضِعِهَا وَ مُخْرِجَ الْبَرَكَاتِ مِنْ مَعَادِنِهَا وَ يَا مَنْ حَصَّ نَفْسَهُ بِشُمُوحِ الرَّفْعَةِ وَ أَوْلِيَاؤُهُ بِعِزِّهِ يَنْعَزُّوْنَ يَا مَنْ وَضَعَتْ لَهُ الْمَلُوكُ نِيرَ الْمَدَلَّةِ عَلَى أَعْنَاقِهَا فَهُمْ مِنْ سَطْوَتِهِ خَائِفُونَ

O Dispenser of the Mercy from its places, and Extractor of the Blessings from its mines, and O One Who Has Specialised Himself<sup>-azwj</sup> with the peak of loftiness, and His<sup>-azwj</sup> friends with the

<sup>385</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 50 H 1

might they are strengthened with! O One to Whom the kings have placed the fires of humiliation upon their necks, so they are fearing from His<sup>-azwj</sup> Strength!

أَسْأَلُكَ بِاسْمِكَ الَّذِي فَطَرْتَ بِهِ خَلْقَكَ فَكُلُّ لَهُ مُدْعِنُونَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Origination Your<sup>-azwj</sup> creation so all submitted to it!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُنَجِّزَ لِي أَمْرِي وَتُعَجِّلَ لِي فِي الْفُرَجِ وَتُكْفِنِي وَتُعَافِنِي وَتَقْضِيَ حَوَائِجِي السَّاعَةَ السَّاعَةَ اللَّيْلَةَ اللَّيْلَةَ  
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Fulfil my affairs for me, and to Hasten for me in the relief, and Protect me, and Grant me well-being, and Fulfil my needs now, now, tonight, tonight! You<sup>-azwj</sup> are Able upon all things!''<sup>386</sup>

<sup>386</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 50 H 2



باب 51 سائر الأحراز المروية و العوذات المنقولة و ما يناسب هذا المعنى

## CHAPTER 51 – REST OF THE REPORTED PROTECTIONS, AND THE TRANSMITTED AMULETS, AND WHAT IS APPROPRIATE OF THIS MEANING

I found in the handwriting of the Sheykh Muhammad Bin Ali Al-Jubaie, copying from handwriting of the Sheykh, may Allah<sup>-azwj</sup> have Mercy upon them both, a protection from every worry and sadness: -

1- وَ وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَاعِيِّ نُقْلًا مِنْ حِطِّ الشَّهِيدِ رَحْمَةُ اللَّهِ عَلَيْهِمَا حِزْرٌ مِنْ كُلِّ هَمٍّ وَ عَمٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ عَبْدِيَّةً وَ رِقًّا لَا إِلَهَ إِلَّا اللَّهُ قَوْلًا وَ صِدْقًا لَا إِلَهَ إِلَّا اللَّهُ دُخْرًا يَنْقَى لَا إِلَهَ إِلَّا اللَّهُ شَوْقًا شَوْقًا

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is no god except Allah<sup>-azwj</sup> truly, truly! There is no god except Allah<sup>-azwj</sup> in worship and servitude! There is no god except Allah<sup>-azwj</sup> in words and ratification! There is no god except Allah<sup>-azwj</sup> in every-lasting preserves! There is no god except Allah<sup>-azwj</sup> in yearning and yearning!

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ اعْتَصَمْتُ بِاللَّهِ وَ أَلْبَسْتُ ظَهْرِي إِلَى اللَّهِ وَ مَا تَوَفَّقَنِي إِلَّا بِاللَّهِ نِعْمَ الْقَادِرُ اللَّهُ وَ نِعْمَ النَّصِيرُ اللَّهُ لَا يَأْتِي بِالْحَزَبَاتِ إِلَّا اللَّهُ وَ مَا بِنَا مِنْ نِعْمَةٍ فَمِنَ اللَّهِ وَ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ

In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>! I hold on to Allah<sup>-azwj</sup> and lean my back to Allah<sup>-azwj</sup> and there is no inclination for me except with Allah<sup>-azwj</sup>! Best of the able ones is Allah<sup>-azwj</sup>, and best of the helpers is Allah<sup>-azwj</sup>! No one comes with the goodness except Allah<sup>-azwj</sup>, and whatever bounties there are with us, are from Allah<sup>-azwj</sup>, and the Command, all of it is for Allah<sup>-azwj</sup>!

أَسْتَظْهِرُ بِاللَّهِ وَ أَسْتَعِينُ بِاللَّهِ وَ أَسْتَعْفِرُ اللَّهَ وَ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ وَ عَلَى مَلَائِكَتِهِ وَ الصَّالِحِينَ مِنْ عِبَادِهِ

I seek Support with Allah<sup>-azwj</sup>, and I seek Assistance with Allah<sup>-azwj</sup>, and I seek Forgiveness of Allah<sup>-azwj</sup>, and the Salawaat upon Rasool-Allah<sup>-saww</sup> and upon His<sup>-azwj</sup> Angels, and the righteous ones from His<sup>-azwj</sup> servants!

إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَّا تَعْلُوا عَلَيَّ وَ أَتُونِي مُسْلِمِينَ

***It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30] ‘Do not exalt yourselves against me and come to be submissively’ [27:31].***

كَتَبَ اللَّهُ لِلْعَلْبِيِّ أَنَا وَ رَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

***Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21].***

لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

***Their plots will not harm you anything; Allah Encompasses with what they are doing [3:120].***

إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

**when a people resolved to extend their hands towards you, but He Restrained their hands from you; [5:11] and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].**

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ فَلَمَّا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

**Every time they kindle the fire for the war, Allah Extinguishes it; [5:64] We said: "O fire! Become cool and safe upon Ibrahim!" [21:69] And they intended to plot with him, so We Made them the losers [21:70].**

وَزَادَكُمْ فِي الْخَلْقِ بَصَلَةً لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

**and Increased you extensively [7:69] For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11].**

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

**'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].**

وَقَرَّبْنَا نُوحًا وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

**and We Drew him closer, whispering [19:52] And We Elevated him to a high place [19:57] the Beneficent would Make cordiality to be for them [19:96].**

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي لَا تَخَفُ إِنَّا أَنْتَ الْأَعْلَىٰ لَا تَخَافُ دَرَكًا وَ لَا تَخْشَىٰ لَاتَخْفَٰ إِنَّكَ مِنَ الْأَمِينِينَ وَ يَنْصُرْكَ اللَّهُ نَصْرًا عَظِيمًا وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِالْعُمْرَةِ الْقَدِيمَةِ لَكُلِّ شَيْءٍ قَدِيرٌ

**and I shall Cast upon you Love from Me, [20:39] "Do not fear! Surely you will be the uppermost! [20:68] Do not fear of being overtaken, nor be scared" [20:77] And Allah will Help you with a Mighty Help [48:3] 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].**

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

**Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11].**

وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا وَ رَفَعْنَا لَكَ ذِكْرَكَ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

**And Recompense them due to their being patient, a Garden and silk [76:12] And We Raised your Zikr for you? [94:4] Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6].**

يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

**They are loving them like the love for Allah; and those who are believing are more intense in love for Allah; [2:165].**

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسَّسْنَهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوَانِ اللَّهِ

**‘O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250] Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Satisfaction of Allah; [3:174].**

هُوَ الَّذِي أَيْدَكَ بِبَصْرِهِ وَ بِالْمُؤْمِنِينَ وَ أَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

**He is the One Who Assisted you with His Help and with the Momineen [8:62] And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63].**

سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَ مَنِ اتَّبَعَكُمَا الْغَالِبُونَ

**“We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would prevail!” [28:35].**

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنَبِّئُكَ وَ إِلَيْكَ الْمَصِيرُ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

**Upon You we rely, and to You we are penitent, and to You is the destination!’ [60:4] ‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders” [7:89].**

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَ رَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

**I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56].**

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَ أَفَوْضُ أُمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

**So, you will be remembering what I am saying to you, and I entrust my matters to Allah, surely Allah Sees the servants’ [40:44].**

فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**But if they turn back, say: ‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

رَبِّ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

**Lord! 'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83]  
'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87].**

الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

**Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2]  
Those who are believing in the unseen and are establishing the Salat, and from what We  
have Graced them, they are spending [2:3] And those who are believing in what is Revealed  
unto you and what was Revealed before you and of the Hereafter, they are certain [2:4]  
They are on a Guidance from their Lord and they shall be successful [2:5].**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

**Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor  
does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who  
can intercede in His Presence except by His Permission? He Knows what is in front of them  
and what is behind them while 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].**

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

**And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one  
who bore injustice [20:111] Exalted is Allah, the True King. There is no god except Him, Lord  
of the Honourable Throne [23:116].**

قَلِيلٌ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ وَ لَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

**So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36]  
And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise  
[45:37].**

وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذُكِرْتَ بِرَبِّكَ 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].**

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً

**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? [45:23].**

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمْعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْغَافِلُونَ

**They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108].**

وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

**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 مَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

**And my inclination is only with Allah. Upon Him do I rely and to Him do I turn penitently [11:88].**

وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ

**And neither grieve for them nor come to be in constriction from what they are plotting [27:70].**

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

**Surely Allah is with those who are pious and those who are good doers [16:128].**

وَ خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

**And the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].**

فَسَبِّحْ بِحَمْدِ اللَّهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

**And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].**

اللَّهُمَّ مَنْ أَرَادَ بِي سُوءًا أَوْ مَكْرُوهًا فَاقْطَعْ رَأْسَهُ وَ اعْقِلْ لِسَانَهُ وَ أَلْجِمْ فَاهَهُ وَ رُدِّ كَيْدَهُ فِي نَحْرِهِ وَ اجْعَلْ بَيْنِي وَ بَيْنَهُ كَيْفَ شِئْتَ وَ أَلِّ شِئْتَ وَ اجْعَلْ بَيْنِي مِنْهُ وَ مِنْ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا فِي جَمَاكَ فَإِنَّ جَمَاكَ عَزِيزٌ وَ جَارِكَ مَنِيْعٌ وَ سُلْطَانَكَ قَاهِرٌ وَ أَمْرُكَ غَالِبٌ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! One who intends evil with me, or an abhorrence, Suppress his head, and Tie his tongue, and Rein his mouth, and Return his plots (back) into his throat, and Make (a barrier to be) between me and him however You<sup>-azwj</sup> Desire to, and whenever You<sup>-azwj</sup> Desire, and Make from it and from every animal You<sup>-azwj</sup> Seize by its forelock, to be in Your<sup>-azwj</sup> Mighty

Protection, and Invincible Shelter, and Forceful Authority, and Your<sup>-azwj</sup> Prevailing Command, and You<sup>-asws</sup> Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَا بِهِ مِنَ الصَّلَاةِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> just as You<sup>-azwj</sup> have Guided us with it from the straying, best of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> creatures!

وَ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَا بِهِ مِنَ الْجَهَالَةِ وَ اغْفِرْ لَنَا وَ لِآبَائِنَا وَ لِأُمَّهَاتِنَا وَ لِذُرِّيَّاتِنَا وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ الْحَمْدُ لِلَّهِ وَحْدَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَ عَثَرْتَهُ الطَّاهِرِينَ.

And Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> just as You<sup>-azwj</sup> have Guided us from the ignorance, and Forgive for us, and for our fathers, and for our mothers, and for our offspring, and for entirety of the believing men and the believing women, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones! And the Praise is for Allah<sup>-azwj</sup> Alone! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and his<sup>-asws</sup> Pure Progeny<sup>-asws</sup>!''<sup>387</sup>

جَزْرٌ وَجَدْتُ بِحِطِّ بَعْضِ الْأَفَاضِلِ تَحَصَّنْتُ بِالْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ وَ اغْتَصَمْتُ بِذِي الْقُدْرَةِ وَ الْعِزَّةِ وَ الْجَبْرُوتِ وَ اسْتَعَنْتُ بِذِي الْأَلَاءِ وَ الْعَظَمَةِ وَ الْمَلَكُوتِ وَ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

Protection I found in the handwriting of one of the meritorious ones – 'I fortify with the Living King Who does not die, and I hold on to the One with the Power, and the Might, and the Force, and I seek Assistance with the One with the Favours, and the Magnificence, and the Domains, and I have relied upon the Living Who does not die!

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَثِيرُهُ تَكْثِيرًا

***'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].***

يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ يَا مَنْ لَا يُشْبِهُهُ شَيْءٌ يَا كَافِيَ كُلِّ شَيْءٍ أَكْفِي كُلَّ شَيْءٍ فَإِنَّكَ قَادِرٌ عَلَى كُلِّ شَيْءٍ يَا خَفِيَّ اللَّطْفِ الْطُفِّ يَا بُلْطَفِكَ الْحَفِيَّ

O One there isn't anything like Him<sup>-azwj</sup>! O One there is nothing resembling Him<sup>-azwj</sup>! O Sufficient for all things, Suffice me for all things, for You<sup>-azwj</sup> are Able upon all things! O Hidden of the Gentleness, be Gentle with me with Your<sup>-azwj</sup> Hidden Gentleness!

يَا مَنْ يَكْفِي مِنْ خَلْقِهِ جَمِيعًا وَ لَا يَكْفِي مِنْهُ أَحَدٌ مِنْ خَلْقِهِ يَا أَحَدٌ مَنْ لَا أَحَدَ لَهُ انْقَطَعَ الرَّجَاءُ إِلَّا عَنْكَ أَغْنَيْتَنِي يَا أَرْحَمَ الرَّاحِمِينَ يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقَطِعُ أَبَدًا وَ لَا يُحْصِيهِ عَيْرُهُ.

O One Sufficing from entirety of His<sup>-azwj</sup> creatures and no one suffices from Him<sup>-azwj</sup>! O First not having any first for Him<sup>-azwj</sup>! The hopes are cut off except from You<sup>-azwj</sup>! Help me, O most

<sup>387</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 51 H 1 a

Merciful of the merciful ones! O with the Acts of Kindness which do not terminate, ever, nor can anyone else count it!"<sup>388</sup>

حَرْزُ رَوَاهُ السَّيِّدُ الدَّامَادُ عَنْ مَشَائِخِهِ وَ أَسْلَافِهِ رَضْوَانُ اللَّهِ عَلَيْهِمْ قَالَ رَضِيَ اللَّهُ عَنْهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْإِعْتِصَامُ بِالْعَلِيِّ الْعَظِيمِ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا النَّبِيِّ الْكَرِيمِ وَ عَثْرَتِهِ الطَّاهِرِينَ.

A protection reported by the Seyyid Al-Damaad, from his elders and his ancestors, may Allah<sup>-azwj</sup> be Satisfied with them. He, may Allah<sup>-azwj</sup> be Satisfied with him, said, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, and the holding is with the Exalted, the Magnificent, and His<sup>-azwj</sup> Salawaat be upon our Chief Muhammad<sup>-saww</sup> the benevolent, and his<sup>-saww</sup> pure family<sup>-asws!</sup>"<sup>389</sup>

حَرْزُ حَارِزٍ رَوَيْتُهُ فِيمَا رَوَيْتُهُ بِطُرُقِي وَ أَسَانِيدِي عَنْ مَشَيْخِي وَ مَشَائِخِي وَ سَلَاةِي وَ أَسْلَابِي رَضْوَانُ اللَّهِ تَعَالَى عَلَيْهِمْ وَ نَوَّرَ ضَرَائِحَهُمْ وَ قَدَّسَ أَسْرَارَهُمْ

A protective protection – I am reporting it among what I have reported with my ways and my chains of attribution from my elders and (their) elders, and my ancestors and (their) ancestors, may the Satisfaction of Allah<sup>-azwj</sup> the Exalted be upon them and their shrines be irradiated, and their secrets be sanctified: -

أُوَدِّعْتُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ مَعِي وَ مَا مَعِي فِي أَرْضِ مُحَمَّدٍ سَقْمُهَا وَ عَلِيٍّ بَابُهَا وَ فَاطِمَةَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيٍّ وَ مُحَمَّدٌ وَ جَعَمَرٌ وَ مُوسَى وَ عَلِيٍّ وَ مُحَمَّدٌ وَ عَلِيٍّ وَ الْحَسَنُ وَ الْحُجَّةُ الْمُتَنْظَرُ حَيْطَانُهَا وَ الْمَلَائِكَةُ حُرَّاسُهَا وَ اللَّهُ مُحِيطٌ بِهَا وَ حَفِيزُهَا وَ اللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بِهَا هُوَ قُرْآنٌ مُجِيدٌ فِي لَوْحٍ مَحْفُوظٍ.

'I entrust myself, and my family, and my wealth, and my children, and the ones with me, and whatever is with me, in a land whose ceiling is Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> is its door, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-asws</sup>, and Ja'far<sup>-asws</sup>, and Musa<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and the awaited Divine Authority, and the Angels are its guards, and Allah<sup>-azwj</sup> is Encompassing it and its Protector, **And Allah Encompasses them from behind them [85:20] But! It is a Glorious Quran [85:21] In a Guarded Tablet [85:22].**

حَرْزٌ آخَرٌ قَرِيبٌ مِنَ الْأَوَّلِ رَوَاهُ السَّيِّدُ الْمَدْكُورُ أَيْضاً وَ مِنْ طَرِيقِ آخَرَ رَوَيْتُهُ عَنِ السَّيِّدِ النَّبِيِّ التَّبَّتِ الْمَرْكُونِ إِلَيْهِ فِي فَهْمِهِ الْمَأْمُونِ فِي حَدِيثِهِ عَلِيِّ بْنِ أَبِي الْحَسَنِ الْعَامِلِيِّ رَحِمَهُ اللَّهُ تَعَالَى

Another protection nearby (approximate) to the first, reported by the mentioned Seyyid also, and from another way reported from the Seyyid, the trusted, the one inclined to, in his understanding, the safe in his narrations, Ali Bin Abu Al-Hassan Al-Aamily, may Allah<sup>-azwj</sup> the Exalted Mercy him.

<sup>388</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 51 H 1 b

<sup>389</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 51 H 1 c

قِرَاءَةً وَ سَمَاعاً وَ إِجَارَةً سَنَةَ 988 مِنَ الْهِجْرَةِ الْمُبَارَكَةِ النَّبَوِيَّةِ فِي مَشْهَدِ سَيِّدِنَا وَ مَوْلَانَا أَبِي الْحَسَنِ الرَّضَا صَلَوَاتُ اللَّهِ وَ تَسْلِيمَاتُهُ عَلَيْهِ بِسَنَابَادِ طُوسٍ عَنْ زَيْنِ أَصْحَابِنَا الْمُتَأَخَّرِينَ زَيْنِ الدِّينِ أَحْمَدَ بْنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَلِيِّ بْنِ جَمَالِ الدِّينِ بْنِ تَقِيِّ الدِّينِ صَالِحِ بْنِ شَرَفِ الْعَالِمِيِّ رَفَعَ اللَّهُ تَعَالَى دَرَجَتَهُ فِي أَعْلَى مَقَامَاتِ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ الصِّدِّيقِينَ

Reading, and listening, and authorised in the year 988 of the Blessed Hijrah of the Prophet<sup>-sawww</sup>, in the Shrine of our Master Abu Al-Hassan Al-Reza<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Salutations be upon him<sup>-asws</sup>, at Sanabad, Toos, from adornment of our latter companions, Zayn Al-Deen Ahmad Bin Ali Bin Ahmad Bin Muhammad Bin Ali Bin Jamal Al-Deen Bin Taqi Al-Deen Salih Bin Sharf Al-Aamili, may Allah<sup>-azwj</sup> the Exalted Raise his rank in the exalted positions of the martyrs, and the righteous ones, and the truthful ones: -

أُوذِعْتُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي فِي أَرْضِ اللَّهِ سَقْمُهَا وَ مُحَمَّدَ حَيْطَانُهَا وَ عَلِيَّ بَاهُجَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةَ الْمَعْصُومُونَ وَ الْمَلَائِكَةَ حِرَاسُهَا وَ اللَّهُ مُحِيطٌ بِهَا وَ اللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ قُرْآنٌ مُجِيدٌ فِي لَوْحٍ مَحْفُوظٍ.

'I entrust myself, and my family, and my wealth, and my children, in a land whose ceiling is Allah<sup>-azwj</sup>, and Muhammad<sup>-sawww</sup> is its walls (boundary), and Ali<sup>-asws</sup> is its door, and Al-Hassan<sup>-asws</sup> and Al Husayn<sup>-asws</sup> and the Imams<sup>-asws</sup> are the infallible, and Angels are its guards, and Allah<sup>-azwj</sup> is Dominant with it, **And Allah Encompasses them from behind them [85:20] But! It is a Glorious Quran [85:21] In a Guarded Tablet [85:22]'**.<sup>390</sup>

حِرْزٌ آخِرٌ مِمَّا نَقَلَهُ السَّيِّدُ الدَّامَادُ وَ رَوَاهُ عَنْ مَشَائِخِهِ وَ رَأَاهُ فِي الْمَنَامِ وَ عَرَضَهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ أَيُّضاً وَ مِنْ لَطَائِفِ مَا اخْتَلَسْتُهُ وَ اخْتَطَفْتُهُ مِنْ الْفَيْضِ الرَّبَّانِيَّةِ وَ الْمَنِّ السُّبْحَانِيَّةِ بِحَزْبِ قَيْضِهِ وَ سَيِّهِ سُبْحَانَهُ وَ عَظِيمِ فَضْلِهِ وَ مَنِّهِ

Another protection from what is transmitted by the Seyyid Al-Damaad, and he reported it from his elders and saw it in the dream and presented it to Amir Al-Momineen<sup>-asws</sup> as well, 'And from the subtleties what I have extracted and picked from the spiritual outpourings and the Conferment of the Glorious with His<sup>-azwj</sup> plentiful abundance, and His<sup>-azwj</sup> Sublime gifts, and His<sup>-azwj</sup> Mighty Grace and His<sup>-azwj</sup> Conferment!

جَلَّ جَلْدُهُ وَ عَزَّ سُلْطَانُهُ حَيْثُ كُنْتُ بِمَدِينَةِ الْإِيمَانِ حَزَمَ أَهْلِي نَبِيْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ فَمِمَّا أَخْرَجْتُهُ مِنْ دَوَاهِي الدَّهْرِ وَ نَوَائِبِ الْأُدْوَارِ فِي بَعْضِ أَيَّامِ شَهْرِ اللَّهِ الْأَعْظَمِ لِعَامِ 1011 مِنَ الْمُهَاجِرَةِ الْمُبَارَكَةِ الْمُقَدَّسَةِ النَّبَوِيَّةِ

Majestic is His<sup>-azwj</sup> Glory, and Mighty is His<sup>-azwj</sup> Authority whereby I was in the city of Eman, the sanctuary of People<sup>-asws</sup> of the Household of Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and upon them<sup>-asws</sup>, in the guarded (city of) Qum fortified from disasters of the times and calamities of the eras, in one of the days of the mightiest month of Allah<sup>-azwj</sup> in the year 1011 from the Blessed, the Holy Prophetic emigration.

أَنَّهُ قَدْ غَشِيَنِي ذَاتَ يَوْمٍ مِنْ تِلْكَ الْأَيَّامِ فِي هَرَبِ بَقِيٍّ مِنَ النَّهَارِ سَنَةٌ شِبْهُهُ خَلَسَتْ وَ أَنَا جَالِسٌ فِي تَعْقِيبِ صَلَاةِ الْعَصْرِ تَاجِهَا نُجَاهُ الْقِبْلَةِ فَأَرَيْتُ فِي سِنِّي نُوراً شَعْشَعَاتِيًّا عَلَى أُمَّةٍ ضَوْءَاتِيَّةٍ فِي شَبَحِ هَبْكَلٍ إِنْسَانِيٍّ مُضْطَجِعٍ عَلَى بَيْنِيهِ وَ آخِرَ كَذَلِكَ عَلَى هَيَابَةِ عَظِيمَةٍ وَ مَهَابَةِ كَبِيرَةٍ فِي مَاءِ ضَوْءٍ لَامِعٍ وَ جَلَلٍ نُورٍ سَاطِعٍ جَالِساً مِنْ وَرَاءِ ظَهْرِ الْمُضْطَجِعِ

<sup>390</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 51 H 1 d



One day from those days in a third of the day remaining, drowsiness overwhelmed me, resembling stealthy sleep, and I was seated in follow-up acts of worship of Al-Asr Salat facing towards the Qiblah. I saw in my drowsiness a light shining brightly in a human form lying on his right, and another like that upon a majestic throne and great awe in splendid shining illumination and majesty of a radiant glow from behind the one lying down.

كَأَنِّي أَنَا دَارٍ مِنْ تَلْقَاءِ نَفْسِي أَوْ أَنَّهُ أَذْرَابِي أَحَدٌ غَيْرِي أَنَّ الْمُضْطَجِعَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ تَسْلِيمَاتُهُ عَلَيْهِ وَ الْجَالِسَ مِنْ وَرَاءِ ظَهْرِهِ سَيِّدُنَا وَ شَفِيعَنَا رَسُولُ اللَّهِ ص وَ أَنَا جَائِدٌ عَلَى رُكْبَتَيْ وَجْهِهِ الْمُضْطَجِعِ وَ قُبَالَتِهِ وَ بَيْنَ يَدَيْهِ وَ جِذَاءِ صَدْرِهِ

It was as if I was in a house by myself, or someone else had turned me around. The one lying down was our Master Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Salutations be upon him<sup>-asws</sup>, and the seated one from behind his<sup>-asws</sup> back was our Chief and our intercessor Rasool-Allah<sup>-saww</sup>, and I was kneeling upon my knees parallel to the one lying down, facing him<sup>-asws</sup> and in front of him<sup>-asws</sup>, and parallel to his<sup>-asws</sup> chest.

فَأَرَاهُ عَلَيْهِ صَلَوَاتُ اللَّهِ وَ تَسْلِيمَاتُهُ مُتَهَيِّشًا مُتَبَشِّشًا مُتَبَشِّمًا فِي وَجْهِهِ مُرًّا يَدُهُ الْمُبَارَكَةَ عَلَى جَبْهَتِي وَ خَدَّيْ وَ لِحْيَتِي كَأَنَّهُ مُسْتَبَشِّرٌ مُتَبَشِّرٌ بِي مُنْقَسِعٌ عَنِّي كُرْبَتِي جَائِدٌ انْكِسَارَ قَلْبِي مُسْتَنْفِضٌ بِذَلِكَ عَن نَفْسِي حُزْنِي وَ عَن خَلْدِي كَاتِبِي وَ إِذَا أَنَا عَارِضٌ عَلَيْهِ ذَلِكَ الْحُزْرُ عَلَى مَا هُوَ مَأْلُودٌ سَمَاعِي وَ مَحْفُوظٌ جَنَابِي

I saw upon him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Salutations, cheerfulness, happiness, smiling in my face. He<sup>-asws</sup> passed his<sup>-asws</sup> hand upon my forehead and my cheek and my beard. It was as if he<sup>-asws</sup> was rejoicing, being delighted with me, relieving my distress from me mending my broken heart, dispelling by that my grief from myself and my gloom from me permanently, and there I was presenting that protection to him<sup>-asws</sup> based upon what my ears had taken and my mind has memorised.

فَيَقُولُ لِي هَكَذَا افْرَأْ أَوْ افْرَأْ هَكَذَا مُحَمَّدٌ رَسُولُ اللَّهِ ص أَنَامِي وَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهَا فَوْقَ رَأْسِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ وَصِيُّ رَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ عَن بَيْنِي

He<sup>-asws</sup> said to me: 'Like this, read', or 'Read it like this! Muhammad<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> is in front of me, and (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>, is above my head, and Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting be upon him<sup>-asws</sup> is upon my right!

وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ وَ مُحَمَّدٌ وَ جَعْفَرٌ وَ مُوسَى وَ عَلِيُّ وَ مُحَمَّدٌ وَ عَلِيُّ وَ الْحَسَنُ وَ الْحُجَّةُ الْمُتَنْظَرُ أَيَّتِي صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِمْ عَن شِمَالِي

And Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-saww</sup>, and Ja'far<sup>-asws</sup>, and Musa<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and the awaited Divine Authority, my Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting be upon them<sup>-asws</sup>, are on my left!

وَ أَبُو ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادُ وَ حُدَيْفَةُ وَ عَمَّارٌ وَ أَصْحَابُ رَسُولِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ مِنْ وَرَائِي وَ الْمَلَائِكَةُ عَ حَوْلِي وَ اللَّهُ رَبِّي تَعَالَى شَأْنُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ مُحِيطٌ بِي وَ حَافِظِي وَ حَفِيفِي

And Abu Zarr<sup>-ra</sup>, and Salman<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Huzeyfa<sup>-ra</sup>, and Ammar<sup>-ra</sup>, and companions of Rasool-Allah<sup>-saww</sup>, may Allah<sup>-azwj</sup> the Exalted be Satisfied with them<sup>-ra</sup>, are behind me, and the Angles are around me, and Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Glory and Holy are His<sup>-azwj</sup> Names is Dominant with me, and my Protector and my Guardian!

وَ اللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ فَرَّانٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ فَأَلَّهَ خَيْرٌ حَافِظاً وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

**And Allah Encompasses them from behind them [85:20] But! It is a Glorious Quran [85:21] In a Guarded Tablet [85:22] But, Allah is the best Protector, and He is the most Merciful of the merciful ones [12:64]!**

وَ إِذْ قَدْ بَلَغَ فِي التَّمَامِ فَقَالَ ع لِي كَرِّرْ

And when he<sup>-asws</sup> reached the completion with me, he<sup>-asws</sup> said to me: 'Repeat!'

فَقَرَأَ وَ قَرَأَتْ عَلَيْهِ بِقِرَاءَتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ ثُمَّ قَالَ أَنْبِغْ وَ أَعَادَهُ عَلَيَّ فَعُدْتُ فِيهِ وَ هَكَذَا كُلَّمَا بَلَغْتُ مِنْهُ النَّهْيَةَ يُعِيدُهُ عَلَيَّ إِلَى حَيْثُ خَفِظْتُهُ وَ تَحَفِظْتُهُ

He<sup>-asws</sup> read and I read to him<sup>-asws</sup> with his<sup>-asws</sup> reading, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. Then he<sup>-asws</sup> said: 'Continue!', and he<sup>-asws</sup> repeated to me so I repeated in it, and like that it was every time I reached the ends from it, he<sup>-asws</sup> would repeat it to me until whereby I memorised it and preserved it.

فَأَتَنَّبَهُتُ مِنْ سِنِّي مُتَلَهِّفَةً هُوفاً عَلَيْهَا شَيْتَاناً حُنُوناً إِلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ فَلَقَدْ كَانَتْ هِيَ الْيَقِظَةُ الْحَقَّةُ وَ مَا لَدَى الْجَمَاهِيرِ يَقِظَةٌ فَهِيَ هَجْعَةٌ عِنْدَهَا وَ لَقَدْ كَانَتْ هِيَ الْحَيَاةَ الصَّرْفَةَ وَ مَا عِنْدَ الْأَقْوَامِ حَيَاةٌ فَهِيَ مَوْتَةٌ بِالنِّسْبَةِ إِلَيْهَا

I became attentive from my drowsiness, eager upon it, yearning, affectionate to it up to the Day of Qiyamah. Indeed, it was the real awakening, and what is possessed by the public as wakefulness, it is drowsiness in comparison, and it was the pure life and what is in the possession of the people as life, it is death in relation to it!

وَ كَتَبَ الْأُخْرَفَ حِكَايَةً وَ عِبَارَةً عَنْهَا بِنَانَ مَبْنَاهُ الْفَاقِرَةِ الدَّائِرَةِ أَفْقَرُ الْمَرْبُوبِينَ وَ أَحْوَجُ الْمُفْتَاقِينَ إِلَى رَحْمَةِ رَبِّهِ الْحَمِيدِ الْعَلِيِّ-

And the written letters are a narration, and expression about it in ink with wishes of the poor, the wretched, poorest of the nourished ones, and neediest of the needy to the Mercy of his Lord<sup>-azwj</sup> the Praised, the Rich!

مُحَمَّدٌ بْنُ مُحَمَّدٍ يُدْعَى بِأَقْرَبِ الدَّامَادِ الْحُسَيْنِيِّ حَتَمَ اللَّهُ لَهُ فِي نَشَاتِيهِ بِالْحُسْنَى وَ سَفَاهُ فِي الْمَصِيرِ إِلَيْهِ مِنْ كَأْسِ الْمُفْرَبِينَ مِمَّنْ لَهُ لَدَيْهِ الرُّلْمَى وَ جَعَلَ خَيْرَ يَوْمِيهِ عَدَهُ وَ لَا أَوْهَنَ مِنَ الْإِعْتِصَامِ بِحَبْلِ فَضْلِهِ الْعَظِيمِ يَدُهُ حَامِداً مُصَلِّياً مُسْتَعْفِراً وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ خَدَهُ حَقَّ حَمْدِهِ.

Muhammad Bin Muhammad called Baqir Al-Damaad Al-Husayni, may Allah<sup>-azwj</sup> End for him in his activities with the goodness and Quench him during his return to Him<sup>-azwj</sup>, from the cup of the ones of proximity, from the ones who are close to him, and Make best of his days his next, and not less from the holding to the rope of His<sup>-azwj</sup> Mighty Grace by his hand praising, sending

Salawaat, submitting, seeking Forgiveness, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, Alone, as is right of praising Him<sup>-azwj</sup>".<sup>391</sup>

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<sup>391</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 51 H 1 e

باب 52 الاحتجابات المروية عن الرسول و الأئمة صلوات الله و سلامه عليه و عليهم أجمعين و ما يناسب ذلك من الأدعية المعروفة و الأحراز المشهورة و فيه ذكر دعاء الجوشن الكبير و الصغير و ما شاكلهما أيضا

**CHAPTER 52 – THE ARGUMENTATION REPORTED FROM THE RASOOL<sup>-saww</sup> AND THE IMAMS<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> AND HIS<sup>-azwj</sup> GREETINGS BE UPON HIM<sup>-saww</sup> AND UPON THEM<sup>-asws</sup> ALTOGETHER, AND WHAT IS RELATED TO THAT FROM THE WELL-KNOWN SUPPLICATIONS, AND THE WELL-KNOWN PROTECTIONS, AND IN IT IS THE SUPPLICATIONS ‘AL-JAWSHAN AL-KABEER’, AND ‘AL-SAGHEER’, AND WHAT RESEMBLES THESE TWO AS WELL**

1- مهج، مهج الدعوات ذكر ما نختار من الحجب المروية عن النبي و الأئمة ع النبي احتجبوا بما بمن أراد الإساءة إليهم

(The book) ‘Mahj Al Dawaat’ –

Mention of what we have chosen from the veil reported from the Prophet<sup>-saww</sup> and the Imams<sup>-asws</sup> which they<sup>-asws</sup> had veiled with from the ones who intended being evil to them.

حجابه رسول الله صلى الله عليه وآله وسلم

**Veil of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and greetings:**

و جعلنا على قلوبهم أكنة أن يفقهوه و في آذانهم وقرا و إذا ذكرت ربك في القرآن وحده ولوا على أدبارهم نفورا

**‘Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. [18:57] And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].**

اللهم بما وارت الحجب من جلالك و جمالك و بما أطاف به العرش من بهاء كمالك و بمعاقد العر من عرشك و بما تحيط به قذرتك من ملكوت سلطانك

O Allah<sup>-azwj</sup>! By what the veils have covered from Your<sup>-azwj</sup> Majesty and Your<sup>-azwj</sup> Beauty, and with what the Splendour of Your<sup>-azwj</sup> Perfection surrounds the Throne with, and with the seat of honour from Your<sup>-azwj</sup> Throne, and with what Your<sup>-azwj</sup> Power encompasses the domains of Your<sup>-azwj</sup> Authority!

يا من لا زاد لأمره و لا معقب لحكمه اضرب بيني و بين أعدائي بسرك الذي لا تفرقه العواصف من الرياح و لا تقطعه البواوير من الصفاح و لا تنفذه عوامل الرياح حل

O One there is no one to revoke His<sup>-azwj</sup> Command, nor anyone to overturn His<sup>-azwj</sup> Judgment! Strike between me and my enemies with Your<sup>-azwj</sup> curtain which the stormy winds cannot separate it nor can blades of the swords cut, nor can the heads of the spears penetrate!

يا شديد البطش بيني و بين من يرمني بخوافقه و من تسري إلي طوافه و فرج عتي كل هم و عم يا فارح هم يعقوب فرج هي يا كاشف ضر أئوب أكشف ضري و اغلب لي من غلبي يا غالبا غير مغلوب

O Mighty of the Strength between me and the one hitting me with his malice, and the one quick to me with his wickedness, and Relieve me from worries and sorrows, O Reliever of the worries of Yaqoub<sup>-as</sup>! Relieve my worries O Remove of the harm of Ayoub<sup>-as</sup>! Remove my harm and Overcome for me the one overcoming me, O Overcomer not to be overcome!

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْطِهِمْ لَمْ يَأْلُوا حَيْزاً وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزاً فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

**And Allah Repulsed those who committed Kufr in their rage. They did not attain any good, and Allah Sufficed the Momineen in the battle, and Allah would always be Strong, Mighty [33:25]**<sup>392</sup>.

حِجَابُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

**Veil of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **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 وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ 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].**

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ خَضَعَتِ الرَّبِّيَّةُ لِعِظْمَةِ جَلَالِهِ أَجْمَعُونَ وَذَلَّتْ لِعِظْمَتِهِ عِزَّةُ كُلِّ مُتَعَاطِمٍ مِنْهُمْ وَ لَا يَجِدُ أَحَدٌ مِنْهُمْ إِلَيَّ مَخْلَصاً بَلْ يَجْعَلُهُمُ اللَّهُ شَارِدِينَ مُتَمَرِّقِينَ فِي عِرِّ طُعْيَانِهِمْ هَالِكِينَ

Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! The Created beings in their entirety humble to the Magnificence of His<sup>-azwj</sup> Majesty, and the honour of every honourable one is disgraced to His<sup>-azwj</sup> Magnificence, and not one of them is found to be sincere to me, but Allah<sup>-azwj</sup> Makes them distracted, torn apart in the might of their arrogance, destroyed!

بِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ

**By Say: 'I seek Refuge with Lord of the people [114:1] King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6].**

<sup>392</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 a

انْعَلِقْ عَنِّي بَابَ الْمُتَأَخِّرِينَ مِنْكُمْ وَ تَهْتُمْ ضَالِّينَ مَطْرُودِينَ بِالصَّافَّاتِ بِالذَّارِيَاتِ بِالْمُرْسَلَاتِ بِالنَّازِعَاتِ أُزْجِرْكُمْ عَنِ الْحَرَكَاتِ كُونُوا زَمَاداً لَا تَبْسُطُوا إِلَيَّ يَدَاً

The doors of the ones from you lagging behind have been closed from me, and the care of the straying ones, the expelled by the **By the ones lined out in rows [37:1]**, by **By the (winds) scattering far [51:1]**, by **(I Swear) by the emissaries (messengers) Sent consecutively [77:1]**, by **(I Swear) by the snatchers snatching out [79:1]**! I rebuke you all from the movements! Be ashes, do not extend a hand towards me!

الْيَوْمَ نَحْنِمُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ هَذَا يَوْمٌ لَا يَنْطَفُونَ وَ لَا يُؤَدُّنَ لَهُمْ فَيَعْتَذِرُونَ جَمَدَتِ الْأَعْيُنُ وَ خَرِسَتِ الْأَلْسُنُ وَ خَضَعَتِ الرَّقَابُ لِلْمَلِكِ الْخَلَّاقِ

**On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]. This is a Day they will not be speaking [77:35] Nor will there be any Permission for them to be offering excuses [77:36].** The eyes will be frozen, and the tongues muted, and the necks humbled to the King<sup>-azwj</sup>, the Creator<sup>-azwj</sup>!

اللَّهُمَّ بِالْعَيْنِ وَ الْمِيمِ وَ الْفَاءِ وَ الْحَاءِ يُنِيرُ الْأَشْبَاحَ وَ يَتَلَأَلُ ضِيَاءَ الْإِصْبَاحِ وَ بِتَقْدِيرِكَ لِي يَا قَدِيرُ فِي الْعُدُوِّ وَ الرِّوَاكِ أَكْفِي شَرَّ مَنْ دَبَّ وَ مَشَى وَ تَجَبَّرَ وَ عَتَا اللَّهُ الْعَالِبَ لَا لَجَأَ مِنْهُ لِهَارِبٍ

O Allah<sup>-azwj</sup>! By the (letters) ‘Ayn’, and the ‘Meem’, and the ‘Fa’! By the light of the resemblances, and by the brilliance of the illumination of the morning, and by Your<sup>-azwj</sup> Determination for me! O Powerful in the morning and the evening! Suffice me from evil of the one that crawls, and walks, and dominates, and Allah<sup>-azwj</sup> is Mighty, Allah<sup>-azwj</sup> is the Overcomer! There is no shelter from Him<sup>-azwj</sup> for a flier!

نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ إِنَّ نَصْرَكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ كَتَبَ اللَّهُ لِلْعَلِيِّ أَنَا وَ رَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ أَمِنَ مَنْ اسْتَجَارَ بِاللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

**Help from Allah and a near victory [61:13] When Help of Allah comes and the victory [110:1] If Allah Helps you, then there is none that can overcome you, [3:160] Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21].** Secure is the one seeking shelter with Allah<sup>-azwj</sup>. There is neither might nor strength except with Allah<sup>-azwj</sup>!<sup>393</sup>

حِجَابُ الْحَسَنِ بْنِ عَلِيٍّ ع

**Veil of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>:**

اللَّهُمَّ يَا مَنْ جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزاً وَ بَرَزَخاً وَ حِجْراً مَخْجوراً يَا دَا الْقُوَّةِ وَ السُّلْطَانِ يَا عَلِيَّ الْمَكَانِ كَيْفَ أَخَافُ وَ أَنْتَ أَمَلِي وَ كَيْفَ أَضَامُ وَ عَلَيْكَ مُكَلِّبِي فُغْطَنِي مِنْ أَعْدَائِكَ بِسِتْرِكَ وَ أَفْرَعْ عَلَيَّ مِنْ صَبْرِكَ وَ أَطْهِرْنِي عَلَى أَعْدَائِي بِأَمْرِكَ وَ أَيْدِي بِنَصْرِكَ

<sup>393</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 b

O Allah-azwj! O One Who **Made a barrier to be between the two seas? [27:61] and a barrier and a partition of quarantine [25:53]**! O with the Strength and the Authority! O Exalted of the place! How can I fear and You-azwj are my hope? And how can I be oppressed and my reliance is upon You-azwj? Cover me from Your-azwj enemies with Your-azwj covering, and Pour upon me from Your-azwj Patience, and Make me victorious upon my enemies by Your-azwj Command, and Aid me with Your-azwj Help!

إِلَيْكَ اللَّجَأُ وَ نَحْوِكَ الْمُتَجَأُ فَاجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً يَا كَائِنِ أَهْلِ الْحَرَمِ مِنْ أَصْحَابِ الْفِيلِ وَ الْمُرْسَلِ عَلَيْهِمْ طَيْراً أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ اِزْمِ مِنْ عَادَانِي بِالتَّنْكِيلِ

To You-azwj is the Refuge and towards You-azwj is the asylum! Make relief to be for me from my affairs and an outlet, O Suffice of people of the Sanctuary from owners of the elephants (Abraha's army), **and Sent birds upon them in flocks [105:3] Pelting them with stones of baked clay [105:4]**. Pelt the ones inimical to me with the exemplary Punishment!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الشِّفَاءَ مِنْ كُلِّ دَاءٍ وَ التَّصَرُّعَ عَلَى الْأَعْدَاءِ وَ التَّوْفِيقَ لِمَا تُحِبُّ وَ تَرْضَى يَا إِلَهَ مَنْ فِي السَّمَاءِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التُّرَى بِكَ أَسْتَشْفِي وَ بِكَ أَسْتَعْفِي وَ عَلَيْكَ أَنْتَوَكَّلُ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ

O Allah-azwj! I ask You-azwj for the Healing from every disease, and the Help against the enemies, and the inclination to what You-azwj Love and are Satisfied with! O God-azwj of the ones in the sky and the earth and whatever is between the two, and whatever is beneath the soil! I seek Intercession with You-azwj, Intercede for me, and I rely upon You-azwj! **And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]!**<sup>394</sup>

حِجَابُ الْحُسَيْنِ بْنِ عَلِيٍّ ع

### Veil of Al-Husayn-asws Bin Ali-asws:

يَا مَنْ شَأْنُهُ الْكِفَايَةُ وَ سُرَادِقُهُ الرِّعَايَةُ يَا مَنْ هُوَ الْعَايَةُ وَ التَّهْلِيَةُ يَا صَارِفَ السُّوءِ وَ السَّوَابِيَةِ وَ الصُّرِّ اصْرَفْ عَنِّي أَدِيَّةَ الْعَالَمِينَ مِنَ الْجِنَّ وَ الْإِنْسِ أَجْمَعِينَ بِالْأَشْبَاحِ التُّورِيَّةِ وَ بِالْأَسْمَاءِ السُّرْيَانِيَّةِ وَ بِالْأَقْلَامِ الْبُونَانِيَّةِ وَ بِالْكَلِمَاتِ الْعِبْرَانِيَّةِ وَ بِمَا نُزِّلَ فِي الْأَلْوَابِ مِنْ يَقِينِ الْإِبْرَاحِ اجْعَلْنِي

'O One Whose Glory is the Sufficing, and His-azwj pavilions are the caring! O One Who is the Peak and the Ultimate! O Turns away the evil and the abhorrence, and the harm! Turn away from me harms of the worlds, from the Jinn and the humans in their entirety, with the luminous ghosts, and with the Assyrian names, and with the Greek pens, and with the Hebrew phrases, and with what has been revealed in the Tablets of certainty of clarification (which they twist and cause harm)!

اللَّهُمَّ فِي حِزْبِكَ وَ فِي حِزْبِكَ وَ فِي عِيَادِكَ وَ فِي سِتْرِكَ وَ فِي كَنْفِكَ مِنْ كُلِّ شَيْطَانٍ مَارِدٍ وَ عَدُوٍّ رَاصِدٍ وَ لَيْمٍ مُعَانِدٍ وَ ضِدِّ كُنُودٍ وَ مِنْ كُلِّ حَاسِدٍ

O Allah-azwj! In Your-azwj Protection, and in Your-azwj party, and in Your-azwj Refuge, and in Your-azwj Cover, and in Your-azwj Patronage from every renegade Satan<sup>-la</sup>, and vigilant enemy, and contemptible obstinate one, and ungrateful opponent, and from every envying one!

<sup>394</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 c

بِسْمِ اللَّهِ اسْتَشْفَيْتُ وَ بِسْمِ اللَّهِ اسْتَكْفَيْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ وَ بِهِ اسْتَعْنُتُ عَلَى كُلِّ ظَالِمٍ ظَلَمَ وَ عَاشِمٍ عَشَمَ وَ طَارِقٍ طَرَقَ وَ زَاجِرٍ زَجَرَ فَاللَّهُ خَيْرٌ حَافِظاً وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

With the Name of Allah<sup>-azwj</sup> I seek Intercession, and with the Name of Allah<sup>-azwj</sup> I seek sufficiency, and I have relied upon Allah<sup>-azwj</sup> and seek Assistance with Him<sup>-azwj</sup> against every oppressor oppressing, and deceiver deceiving, and intruder knocking, and rebuker rebuking, for Allah<sup>-azwj</sup> is the best Protector and He<sup>-azwj</sup> is most Merciful of the merciful ones!<sup>395</sup>

حِجَابُ عَلِيِّ بْنِ الْحُسَيْنِ ع

### Veil of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>:

بِسْمِ اللَّهِ اسْتَعْنُتُ وَ بِسْمِ اللَّهِ اسْتَجَرْتُ وَ بِهِ اعْتَصَمْتُ وَ مَا تَوَفَّقَنِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ

‘With the Name of Allah<sup>-azwj</sup> I have sought assistance, and with the Name of Allah<sup>-azwj</sup> I have sought shelter and have held on to it, **and my inclination is only with Allah. Upon Him do I rely [11:88]!**

اللَّهُمَّ نَجِّنِي مِنْ طَارِقٍ يَطْرُقُ فِي لَيْلٍ غَاسِقٍ أَوْ صُبْحٍ بَارِقٍ وَ مِنْ كَيْدِ كُلِّ مَكِيدٍ أَوْ ضِدِّ أَوْ حَاسِدٍ حَسَدَ زَجْرَتِهِمْ بَ فَإِنَّ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

O Allah<sup>-azwj</sup>! Save me from an intruder knocking during a dusky night or a bright morning, and from plots of every plotter or opponent, or an envier envying! I rebuke them with, **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]!**

وَ بِالْأَسْمِ الْمَكْنُونِ الْمُنْفَرَجِ بَيْنَ الْكَافِ وَ النُّونِ وَ بِالْأَسْمِ الْعَامِضِ الْمَكْنُونِ الَّذِي تَكُونُ مِنْهُ الْكَوْنُ قَبْلَ أَنْ يَكُونَ أَتَدْرِعُ بِهِ مِنْ كُلِّ مَا نَظَرَتِ الْعُيُونُ وَ خَفَّتِ الظُّنُونُ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَ كَفَى بِاللَّهِ نَصِيرًا

And by the Name hidden, Treasured between the (letters) ‘Kaf’ and ‘Noon’, and by Name mysterious, the hidden which the universe became (in Pre-determination) before it came into existence! I shield by if from all what the eyes look at and the thoughts occurred! **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] and Suffice with Allah as a Witness [48:28] and suffice with Allah as a Helper [4:45]!**<sup>396</sup>

<sup>395</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 d

<sup>396</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 e



حِجَابُ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع

### Veil of Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup>:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ جَمِيعاً خَضَعَ لِنُورِهِ كُلُّ جَبَّارٍ وَحَمْدٌ لِهَيْبَتِهِ أَهْلُ الْأَفْطَارِ وَهَمْدٌ وَكَبَدٌ جَمِيعُ الْأَشْرَارِ خَاضِعِينَ خَاسِعِينَ لِأَسْمَاءِ رَبِّ الْعَالَمِينَ لَجَبَّارِي الْهَوَاءِ وَمُسْتَرْقِي السَّمْعِ مِنَ السَّمَاءِ وَحُلَّالِ الْمَنَازِلِ وَالِدِيَّارِ وَالْمُنْتَعِبِينَ فِي الْأَسْحَارِ وَالْبَارِزِينَ فِي أَظْهَارِ النَّهَارِ

**'Allah is Light of the skies and the earth [24:35]** together! Every tyrant humbles to His<sup>-azwj</sup> Noor, and people of the horizons subside to His<sup>-azwj</sup> Awe, and entirety of the evil ones fade away humbly, disgraced to the Names of Lord<sup>-azwj</sup> of the worlds, the tyrants of the air, and eavesdroppers (spies of devils) of the sky, and the intruders of the dwellings and the houses, and the ones disappearing in the pre-dawn and coming out in the brightness of the day!

حَجَبْتُكُمْ وَرَجَزْتُكُمْ مَعَاشِرَ الْجِنِّ وَالْإِنْسِ بِأَسْمَاءِ اللَّهِ الْمَلِكِ الْجَبَّارِ خَالِقِ كُلِّ شَيْءٍ بِمِقْدَارٍ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

I veil you all and rebuke you, community of the Jinn and the humans, by the Names of Allah<sup>-azwj</sup> the King, the Subduer, Creator of all things with a measurement! **Visions cannot realise Him, and He Realises the visions; and He is the Knower of the subtleties, the Informed [6:103].**

لَا مَنجَى لَكُمْ وَلَا مَلْجَأَ لِيُؤَادِكُمْ وَلَا مُنْقَذَ لِمَارِدِكُمْ جَمِيعاً مِنْ صَوَاعِقِ الْقُرْآنِ الْمُبِينِ وَعَظِيمِ أَسْمَاءِ رَبِّ الْعَالَمِينَ وَلَا مَنفَعَدَ لِهَارِبِكُمْ مِنْ رُكْسَةِ التَّهْيِيطِ وَنِزَاعِ التَّهْيِيطِ وَرَوَاجِسِ التَّخْيِيطِ

There is neither a saviour for you nor any shelter for your arrivals, nor any safety for all your rebels from thunderbolts of the Manifest Quran and Magnificent Names of Lord<sup>-azwj</sup> of the worlds, nor any way out for your fleeing ones from the grip of restraint and the confusing disputes, and upheavals of the turmoil!

فَرَابِعُكُمْ مَحْبُوسٌ وَنَجْمٌ طَالِعُكُمْ مَنُحُوسٌ مَطْمُوسٌ وَشَامِخٌ عَلِمُكُمْ مَنُكُوسٌ فَاسْتَكْبِئُوا أَحِبَاناً وَتَمَزَّقُوا أَشْتَاتاً وَتَوَاقَعُوا بِأَسْمَاءِ اللَّهِ أَمْوَاتاً اللَّهُ أَغْلَبُ وَهُوَ غَالِبٌ وَإِلَيْهِ يَرْجِعُ كُلُّ شَيْءٍ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Your quarters are confined, and your emerging stars are inauspicious, and peak of your knowledge is overturned, therefore in a while you will be overturned and torn into pieces, and by the Names of Allah<sup>-azwj</sup>, fall down dead! Allah<sup>-azwj</sup> is most Prevailing and He<sup>-azwj</sup> shall Overcome, and all things return to Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the Wise, the Informed!"<sup>397</sup>

حِجَابُ جَعْفَرِ بْنِ مُحَمَّدٍ ع

### Veil of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>:

يَا مَنْ إِذَا اسْتَعْدْتُ بِهِ أَعَادَنِي وَإِذَا اسْتَجَرْتُ بِهِ عِنْدَ السَّدَائِدِ أَجَارَنِي وَإِذَا اسْتَعْتُتُ بِهِ عِنْدَ التَّوَائِبِ أَعَانَنِي وَإِذَا اسْتَنْصَرْتُ بِهِ عَلَى عَدُوِّي نَصَرَنِي وَأَعَانَنِي إِنَّكَ الْمُنْقِذُ وَأَنْتَ الْبَقَّةُ فَاقْمَعْ عَنِّي مَنْ أَرَادَنِي وَأَغْلِبْ لِي مَنْ كَادَنِي يَا مَنْ قَالَ إِنَّ يَنْصُرُكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ

<sup>397</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 f

O One whenever I seek Refuge with Him<sup>-azwj</sup>, Grants me refuge, and whenever I seek Shelter with Him<sup>-azwj</sup>, Shelters me, and whenever I cry out for Help with Him<sup>-azwj</sup> at the calamities, Helps me, and whenever I seek Help with Him<sup>-azwj</sup> against my enemies, Helps me and Assists me! To You<sup>-azwj</sup> is the refuge and You<sup>-azwj</sup> are the trust, so Suppress on my behalf one who intends me (with evil) and Overcome for me one who plots against me! O One Who Said: **If Allah Helps you, then there is none that can overcome you, [3:160]!**

يَا مَنْ نَجَا نُوحًا مِنَ الْقَوْمِ الظَّالِمِينَ يَا مَنْ نَجَا لُوطًا مِنَ الْقَوْمِ الْفَاسِقِينَ يَا مَنْ نَجَا هُودًا مِنَ الْقَوْمِ الْعَادِينَ يَا مَنْ نَجَا مُحَمَّدًا ص مِنَ الْقَوْمِ الْكَافِرِينَ نَجِّنِي مِنْ أَعْدَائِي وَ أَعْدَائِكَ بِاسْمِكَ يَا رَحْمَنُ يَا رَحِيمُ لَا سَبِيلَ لَهُمْ عَلَيَّ مِنْ تَعَوُّدٍ بِالْقُرْآنِ

O One Who Rescued Noah<sup>-as</sup> from the unjust people! O One Who Rescued Lut<sup>-as</sup> from the corrupt people! O One Who Rescued Hud<sup>-as</sup> from the transgressing people! O One Who Rescued Muhammad<sup>-azwj</sup> from the Kafir people! Rescue me from my enemies and Your<sup>-azwj</sup> enemies by Your<sup>-azwj</sup> Names, O Beneficent, O Merciful! There is no way for them against the one seeking Refuge with the Quran!

وَ اسْتَجَارَ بِالرَّحْمَنِ الرَّحِيمِ عَلَى الْعَرْشِ اسْتَوَى إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ إِنَّهُ هُوَ يُبْدِئُ وَ يُعِيدُ وَ هُوَ الْعَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالَ لِمَا يُرِيدُ

And I seek Shelter with the Beneficent, the Merciful! **The Beneficent, Established upon the Throne [20:5] Surely, the Grip of your Lord is Strong [85:12] Surely, He Begins and He Repeats [85:13] And He is the Forgiving, the Loving [85:14] Possessor of the Throne, the Glorious [85:15] The Doer of whatever He Wants [85:16].**

فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]'**.<sup>398</sup>

حِجَابُ مُوسَى بْنِ جَعْفَرٍ ع

**Veil of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>:**

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ تَحَصَّنْتُ بِبِذِي الْعِزَّةِ وَ الْجَبُوتِ وَ اسْتَعَنْتُ بِبِذِي الْكِبْرِيَاءِ وَ الْمَلَكُوتِ

'I rely upon Allah<sup>-azwj</sup> Who does not die, and have fortified with the One with the Might and the Force, and have sought Assistance with the One with the Greatness and the Kingdoms!

مَوْلَايَ اسْتَسْلَمْتُ إِلَيْكَ فَلَا تُسَلِّمْنِي وَ تَوَكَّلْتُ عَلَيْكَ فَلَا تَخْذُلْنِي وَ لِحَاثُ إِلَى ظِلِّكَ الْبَسِيطِ فَلَا تَطْرَحْنِي أَنْتَ الطَّلَبُ وَ إِلَيْكَ الْمَهْرَبُ تَعْلَمُ مَا أُخْفِي وَ مَا أُعْلِنُ وَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

My Master! I have submitted to You<sup>-azwj</sup> so do not Submit me (to others), and I have relied upon You<sup>-azwj</sup> so do not Abandon me, and I have sought shelter to Your<sup>-azwj</sup> extended shade so

<sup>398</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 g

do not Drop me! You<sup>-azwj</sup> are the sought and to You<sup>-azwj</sup> is the fleeing! You<sup>-azwj</sup> Know what I hid and what I announce, and You<sup>-azwj</sup> Know treachery of the eyes and what the chests conceal!

فَأَمْسِكْ عَنِّي اللَّهُمَّ أَيِّدِي الظَّالِمِينَ مِنَ الْجِنِّ وَالْإِنْسِ أَجْمَعِينَ وَ اشْفِنِي وَ عَافِنِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Withhold from me hands of the unjust people, from the Jinn and the humans in their entirety, and Heal me, and Grant me well-being, O most Merciful of the merciful ones!<sup>399</sup>

حِجَابُ عَلِيِّ بْنِ مُوسَى ع

### Veil of Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>:

اسْتَسَلَمْتُ مَوْلَايَ لَكَ وَ أَسَلَمْتُ نَفْسِي إِلَيْكَ وَ تَوَكَّلْتُ فِي كُلِّ أَمْرِي عَلَيْكَ وَ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ

My Master! I surrender to You<sup>-azwj</sup> and submit myself to You<sup>-azwj</sup>, and I rely upon You<sup>-azwj</sup> in all my affairs, and I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> two servants!

اخْتَبَأْنِي اللَّهُمَّ فِي سِتْرِكَ عَنْ شَرِّ رَخَائِصِكَ وَ اعْصِمْنِي مِنْ كُلِّ أذى وَ سُوءِ مَبْتَكٍ وَ اكْفِنِي شَرَّ كُلِّ ذِي شَرٍّ بِقُدْرَتِكَ

And hide me, O Allah<sup>-azwj</sup> in Your<sup>-azwj</sup> Cover from evil ones of Your<sup>-azwj</sup> creatures, from every harm and evil by Your<sup>-azwj</sup> Conferment, and Suffice me from evil of every one with evil by Your<sup>-azwj</sup> Power!

اللَّهُمَّ مَنْ كَادَنِي وَ أَرَادَنِي فَلِإِيَّكَ أَذْرَأُ بِكَ فِي نَحْوِهِ وَ أَسْتَعِيدُ مِنْهُ بِمُحَوْلِكَ وَ قُوَّتِكَ وَ شَدَّ عَنِّي أَيِّدِي الظَّالِمِينَ إِذْ كُنْتُ نَاصِرِي لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ وَ إِلَهَ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! One who plots against me and intends me (with evil), I rotate by You<sup>-azwj</sup> (his evil) back into his neck, and I seek Refuge from it with Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength, and Tie up hands of the oppressors from me when You<sup>-azwj</sup> were my Helper! There is no god except You<sup>-azwj</sup>, O most Merciful of the merciful ones and God<sup>-azwj</sup> of the worlds!

أَسْأَلُكَ كِفَايَةَ الأَذَى وَ العَافِيَةَ وَ الشِّفَاءَ وَ النَّصْرَ عَلَى الأَعْدَاءِ وَ التَّوْفِيقَ لِمَا تُحِبُّ رَبَّنَا وَ تَرْضَى يَا إِلَهَ الْعَالَمِينَ يَا جَبَّارَ السَّمَاوَاتِ وَ الأَرْضِينَ يَا رَبَّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ صَلَّوْاكَ عَلَيْهِمْ أَجْمَعِينَ

I ask You<sup>-azwj</sup> of Sufficing from the harms, and the well-being, and the healing, and the Help against the enemies, and the inclination to what You<sup>-azwj</sup> Love our Lord<sup>-azwj</sup> and are Satisfied with! O God<sup>-azwj</sup> of the worlds, O Subduer of the skies and the earths, O Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the Pure! May Your<sup>-azwj</sup> Salawaat be upon them<sup>-asws</sup> all!<sup>400</sup>

<sup>399</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 h

<sup>400</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 i

حِجَابُ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ

### Veil of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup> both:

الْحَالِقُ أَعْظَمَ مِنَ الْمَخْلُوقِينَ وَ الرَّازِقُ أَسْطُ يَدَا مِنَ الْمَرْزُوقِينَ وَ نَارُ اللَّهِ الْمُوصَدَّةُ فِي عَمَدٍ مُمَدَّدةٍ تَكِيدُ أَفْئِدَةَ الْمَرَدَّةِ وَ تَرُدُّ كَيْدَ الْحَسَدَةِ بِالْأَقْسَامِ بِاللُّوْحِ الْمَحْفُوظِ وَ الْحِجَابِ الْمَضْرُوبِ بِالْعَرْشِ الْعَظِيمِ

‘The Creator is Mightier than the Created beings, and the Sustainer is of more extended hands than the sustained ones, and the Fire of Allah<sup>-azwj</sup> is set in extended columns catching the hearts of the obstinate ones, and repelling plots of the envying ones with the distribution, with the rulings, with the Guarded Tablet, and the veils struck with the Magnificent Throne!

اِحْتَجَبْتُ وَ اسْتَتَرْتُ وَ اسْتَحْرَجْتُ وَ اعْتَصَمْتُ وَ تَحَصَّنْتُ بِأَمِّ وَ بِ كَهَيْعِصِ وَ بِ طِهِ وَ بِ طِسْمِ وَ بِ حَمِ وَ بِ حَمِ عَسْقِ وَ نِ وَ بِ طِسِ وَ بِ قِ وَ الْقُرْآنِ الْمَجِيدِ وَ إِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ وَ اللَّهُ وَلِيِّي وَ نِعْمَ الْوَكِيلُ

I have veiled, and concealed, and sought shelter, and held on to, and fortified by **Alif Lam Meem [2:1]**, and by **Kaf Ha Ya Ayn Suad [19:1]**, and by **Ta Ha [20:1]**, and by **Ta Sin Meem [26:1]**, and by **Ha Meem [41:1]**, and by **Ha Meem [42:1] Ayn Seen Qaf [42:2]**, and by **Noon [68:1]**, and by **Ta Sin [27:1]**, and by **Qaf! By the Glorious Quran [50:1] If We so Desire, We can Make it salty, so why are you not grateful? [56:70]**, and Allah<sup>-azwj</sup> is my Guardian and is the best Protector!”<sup>401</sup>

حِجَابُ عَلِيِّ بْنِ مُحَمَّدٍ ع

### Veil of Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>:

وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْثُورًا

‘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].

وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا

And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. [17:46].

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98].

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ عَلَيْكَ

<sup>401</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 j

**Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99].**

يَا مُؤَلَّيْ تَوَكَّلِي وَ أَنْتِ حَسْبِي وَ أَمَلِي وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ تَبَارَكَ إِلَهُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ رَبُّ الْأَزْنَابِ وَ مَالِكُ الْمُلُوكِ وَ جَبَّارُ الْمَجْبَابَةِ وَ مَلِكُ الدُّنْيَا وَ الْآخِرَةِ

O my Master! You<sup>-azwj</sup> are my reliance and You<sup>-azwj</sup> are sufficient for me, **And one who relies upon Allah, so He would Suffice him. [65:3].** Blessed is the God<sup>-azwj</sup> of Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Is'haq<sup>-as</sup>, and Yaqoub<sup>-as</sup>, Lord<sup>-azwj</sup> of the lords, and King of the kings, and Subduer of the tyrants, and King of the world and the Hereafter!

رَبِّ أَرْسَلْ إِلَيَّ مِنْكَ رَحْمَةً يَا رَحِيمَ أَلْبَسْنِي مِنْكَ عَافِيَةً وَ ارْزُقْ فِي قَلْبِي مِنْ نُورِكَ وَ احْبَابِي مِنْ عَدُوِّكَ وَ احْفَظْنِي فِي لَيْلِي وَ نَهَارِي بِعَيْنِكَ يَا أُنْسَ كُلِّ مُسْتَوْجِسٍ وَ إِلَهَ الْعَالَمِينَ

Lord<sup>-azwj</sup>, Send to me Mercy from You<sup>-azwj</sup>! O Merciful, Clothe me in well-being from You<sup>-azwj</sup>, and Cultivate Your<sup>-azwj</sup> Noor in my heart, and Hide me from Your<sup>-azwj</sup> enemy, and Protect me during my night and my day with Your<sup>-azwj</sup> Eye! O Comfort of every lonely one and God<sup>-azwj</sup> of the worlds!

فُلٌّ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَ النَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ حَسْبِيَ اللَّهُ كَافِيًا وَ مُعِينًا وَ مُعَافِيًا فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**Say: 'Who can protect you by the night and the day from the Beneficent? But, they, from the Zikr of their Lord, are turning aside [21:42]!** Sufficient for me is Allah<sup>-azwj</sup> as Sufficer and an Assister and Pardoner! **But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]'**.<sup>402</sup>

حَبَابُ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ ع

**Veil of Al-Hassan<sup>-asws</sup> Bin Ali Al-Askari<sup>-asws</sup>:**

اللَّهُمَّ إِنِّي أَشْهَدُكَ بِحَقِيقَةِ إِيْمَانِي وَ عَقْدِ عَزَمَاتِ بَيْعِي وَ خَالِصِ صَرِيحِ تَوْحِيدِي وَ حَفِيِّ سَطَوَاتِ سِرِّي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ صَمِيمِ قَلْبِي وَ جَوَارِحِي وَ لُبِّي بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ الْمُلْكِ وَ جَبَّارُ الْمَجْبَابَةِ وَ مَلِكُ الدُّنْيَا وَ الْآخِرَةِ

O Allah<sup>-azwj</sup>! I testify to You<sup>-azwj</sup> with the reality of my Eman, and firm determinations of my certainty, and sincere explicitness of my Monotheism, and the hidden depths of my secrets, and my hair, and my skin, and my flesh, and my blood, and core of my heart, and my limbs, and my mind that You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, Owner of the kingdom, and Subdue of the tyrants, and King of the world and the Hereafter!

تُعْرُ مَنْ تَشَاءُ وَ تُدَلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَأَعِزَّنِي بِعِزِّكَ وَ اقْهَرِّ لِي مَنْ أَرَادَنِي بِسَطْوَتِكَ وَ احْبَابِي مِنْ أَعْدَائِي بِسِتْرِكَ

<sup>402</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 k

**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].** Honour me with Your<sup>-azwj</sup> Honour, and Subdue to me the ones intending me (with evil) by Your<sup>-azwj</sup> Strength, and Hide me from my enemies with Your<sup>-azwj</sup> Concealment!

صَمُّكُمْ عُنِّيْ فَهُمْ لَا يَرْجِعُونَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

**Deaf, dumb (and) blind, so they will not be returning [2:18] and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26] 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].**

بِعِزَّةِ اللَّهِ اسْتَجْرْنَا وَ بِأَسْمَاءِ اللَّهِ إِيَّاكُمْ طَرَدْنَا وَ عَلَيْهِ تَوَكَّلْنَا وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

With the Might of Allah<sup>-azwj</sup> we seek shelter, and by the Names of Allah<sup>-azwj</sup> we repel you all and we rely upon Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Suffices us and is the best Protector, and there is neither Might nor Strength except with Allah<sup>-azwj</sup> the Exalted the Magnificent, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds. And may Allah<sup>-azwj</sup> Send Salawaat upon our Chief Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> and his<sup>-saww</sup> godly Progeny<sup>-asws</sup>, the Pure!

وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ هُوَ نِعْمَ النَّصِيرُ وَ مَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَ قَدْ هَدَانَا سُبُلَنَا وَ لَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِالْغَمِّ أَمْرُهُ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And Allah<sup>-azwj</sup> Suffices us and is the best Protector and He<sup>-azwj</sup> is the best Helper! **And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12] 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]**"<sup>403</sup>

حِجَابُ مَوْلَانَا صَاحِبِ الزَّمَانِ ع

**Veil of our Master, Master of the Time<sup>-ajfj</sup>:**

اللَّهُمَّ احْجُبْنِي عَنْ عُيُونِ أَعْدَائِي وَ اجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي وَ أَنْجِزْ لِي مَا وَعَدْتَنِي وَ احْفَظْنِي فِي غَيْبَتِي إِلَى أَنْ تَأْتِيَنِي لِي فِي ظُهُورِي وَ أَحْيِي لِي مَا دَرَسَ مِنْ فُرُوضِكَ وَ سُنَّتِكَ وَ عَجَّلْ فُرْجِي وَ سَهِّلْ خُرْجِي وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

‘O Allah<sup>-azwj</sup>! Veil me<sup>-ajfj</sup> from the eyes of my enemies, and Gather between me<sup>-ajfj</sup> and my<sup>-ajfj</sup> friends, and Fulfil for me<sup>-ajfj</sup> what You<sup>-azwj</sup> have Promised me<sup>-ajfj</sup>, and Protect me<sup>-ajfj</sup> in my occultation until You<sup>-azwj</sup> Permit for me<sup>-ajfj</sup> regarding my<sup>-ajfj</sup> appearance, and revive though me<sup>-ajfj</sup> what has been obliterated from Your<sup>-azwj</sup> Obligations, and Your<sup>-azwj</sup> Sunnah, and Hasten my<sup>-ajfj</sup> relief, and Facilitate my<sup>-ajfj</sup> emergence, **and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]!**

<sup>403</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 I

وَافْتَحْ لِي فَتْحاً مُبِيناً وَاهْدِنِي صِرَاطاً مُسْتَقِيماً وَ قَبِي جَمِيعَ مَا أَخَذَرُهُ مِنَ الظَّالِمِينَ وَ احْجُبْنِي عَنِ أَعْيُنِ البَاغِضِينَ النَّاصِبِينَ العَدَاوَةَ لِأَهْلِ بَيْتِ نَبِيِّكَ وَ لَا يَصِلْ مِنْهُمْ إِلَيَّ أَحَدٌ بِسُوءٍ

And Grant victory to me<sup>-ajfi</sup>, a manifest victory, and Guide me<sup>-ajfi</sup> to the Straight Path, and Save me<sup>-ajfi</sup> from entirety of what I<sup>-ajfi</sup> am cautious of from the oppressors, and Veil me<sup>-ajfi</sup> from eyes of the hateful ones, the hostile ones, establishers of the hostility towards People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and don't let anyone of them arrive to me<sup>-ajfi</sup> with evil!

فَإِذَا أَذْنَتْ فِي ظَهْرِي فَأَيَّدِنِي بِجُنُودِكَ وَ اجْعَلْ مَنْ يَتَّبِعُنِي لِضِرَّةِ دِينِكَ مُؤَيَّدِينَ وَ فِي سَبِيلِكَ مُجَاهِدِينَ وَ عَلَيَّ مِنْ أَرَادَنِي وَ أَرَادَهُمْ بِسُوءٍ مَنْصُورِينَ وَ وَقَفْنِي لِإِقَامَةِ حُدُودِكَ وَ انصُرْنِي عَلَيَّ مَنْ تَعَدَّى حُدُودَكَ

When You<sup>-azwj</sup> do Permit me<sup>-ajfi</sup> regarding my<sup>-ajfi</sup> appearance, Aid me<sup>-ajfi</sup> with Your<sup>-azwj</sup> armies, and Make the ones following me to help Your<sup>-azwj</sup> religion, Supported, and fighters in Your<sup>-azwj</sup> way, and Helped against the ones intending me<sup>-ajfi</sup> and intending them with an evil, and Harmonise me<sup>-ajfi</sup> to Establish Your<sup>-azwj</sup> legal penalties, and Help me<sup>-ajfi</sup> against the ones transgressing Your<sup>-azwj</sup> limits!

وَ انصُرِ الحَقَّ وَ أَهْرِقِ البَاطِلَ إِنَّ البَاطِلَ كَانَ زَهُوقاً وَ أورد عَلَيَّ مِنْ شِيعَتِي وَ أنصاري [وَ] مَنْ تَقَرَّرَ بِحِمِّ العَيْزِ وَ يُشَدُّ بِحِمِّ الأُزْرِ وَ اجْعَلْهُمْ فِي حِرْزِكَ وَ أَمْنِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

And Help the truth and Vanish the falsehood, **surely the falsehood would always vanish [17:81]**, and Make them arrive to me<sup>-ajfi</sup>, from my<sup>-ajfi</sup> Shias and my<sup>-ajfi</sup> helpers, and ones the eyes would be delighted with, and the back would be strengthen with, and Make them in Your<sup>-azwj</sup> Protection and Your<sup>-azwj</sup> Security, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>404</sup>

وَ هَذِهِ الحُجُبُ مِمَّا أُهْمِنَّا أَيْضاً تَلَاوَمَهَا يَوْمَ أَحَاطَتِ المِيَاهُ وَ العَرَقُ وَ اصْغَبَتِ السَّلَامَةَ بِكثْرَةِ المِيَاهِ وَ زَادَتْ عَلَيَّ إِحْاطَتِهَا بِهَدْمِ مَوَاضِعِ دَخَلِ بِهَا مَاءُ الرِّيَادَاتِ وَ أَمَكَّنَ المَقَامَ بِإِحْيَاءِ الدَّعَوَاتِ وَ رَفَعَ تِلْكَ المَخْدُورَاتِ وَ سَلَامَتِنَا مِنَ الدُّخُولِ فِي تِلْكَ الحَادِثَاتِ

Note - And these veils, inspired to us as well, were recited on the day when water encompassed (flooded), drowning became severe, and safety became difficult due to the abundance of water. They intensified their enclosure by destroying the places that water had entered, enabled the establishment through the acceptance of supplications, lifted those warned of dangers, and ensured our safety from involvement in those incidents.

وَ الحَمْدُ لِلَّهِ هَذَا آخِرُ مَا فِي المُهْجِ مِنَ الحِجَابَاتِ المُشَارِ إِلَيْهَا.

And the Praise is for Allah<sup>-azwj</sup>! This is last of what is in (the book) 'Al-Mahj' from the veils of veils he had indicated to.

2- حِجَابٌ مُنْقُولٌ مِنْ بَعْضِ المَوَاضِعِ احْتَجَبَتْ بِنُورِ وَجْهِ اللَّهِ القَدِيمِ الكَامِلِ وَ تَحَصَّنَتْ بِحِصْنِ اللَّهِ القَوِي الشَّامِلِ وَ رَمِيَتْ مِنْ بَعَى عَلَيَّ بِسَهْمِ اللَّهِ وَ سَيِّفِهِ القَاتِلِ

<sup>404</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 m

Veil copied from one of the places – ‘I veil by Noor of the Face of Allah<sup>-azwj</sup>, the Ancient, the Perfect, and by the Fortress of Allah<sup>-azwj</sup> the Strong, the Inclusive, and I hit the ones rebelling against me with the arrow of Allah<sup>-azwj</sup> and his cutting sword, the fatal!

اللَّهُمَّ يَا غَالِبًا عَلَى أَمْرِهِ وَيَا قَائِمًا فَوْقَ خَلْقِهِ وَيَا حَائِلًا بَيْنَ الْمَرْءِ وَقَلْبِهِ حُلَّ بَيْنِي وَبَيْنَ الشَّيْطَانِ وَنَزْعِهِ وَبَيْنَ مَا لَا طَاقَةَ لِي بِهِ مِنْ أَحَدٍ مِنْ عِبَادِكَ

O Allah<sup>-azwj</sup>! O Prevailer upon His<sup>-azwj</sup> Command, and O Standing above His<sup>-azwj</sup> creatures, and O Intervener between the person and his heart! Intervene between me and the Satan<sup>-la</sup> and his<sup>-la</sup> deviations and what there is no endurance for me with it, from anyone of Your<sup>-azwj</sup> servants!

كُفِّ عَنِّي أَلْسِنَتَهُمْ وَاعْلُنْ أَيْدِيَهُمْ وَارْجُلَهُمْ وَاجْعَلْ بَيْنِي وَبَيْنَهُمْ سَدًّا مِنْ نُورِ عَظَمَتِكَ وَحِجَابًا مِنْ قُدْرَتِكَ وَجُنْدًا مِنْ سُلْطَانِكَ إِنَّكَ حَيٌّ قَادِرٌ

Restrain their tongues from me, and Shackle their hands and their legs, and Make between me and them a block of Noor of Your<sup>-azwj</sup> Magnificence and a veil of Your<sup>-azwj</sup> Protection, and an army from Your<sup>-azwj</sup> Authority! You<sup>-azwj</sup> are Living, Able!

اللَّهُمَّ اغْشُ عَنِّي أَبْصَارَ النَّاطِرِينَ حَتَّى أُرَدَّ الْمَوَارِدَ وَاعْشُ عَنِّي أَبْصَارَ النَّورِ وَابْصَارَ الظُّلْمَةِ حَتَّى لَا أَبَالِي عَنْ أَبْصَارِهِمْ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ يُغْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ

O Allah<sup>-azwj</sup>! Cover on my behalf sights of the beholder until the arriving ones are repelled, and Cover (for me the) sights of the illumination, and sight of the darkness until I don't care about their sights! ***The flash of its lightning almost takes away the sight [24:43] Allah Alternates the night and the day. There is a lesson in this for the ones with insight [24:44].***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

***In the Name of Allah the Beneficent, the Merciful [1:1] Ha Meem [42:1] Ayn Seen Qaf [42:2] like water We Send it from the sky, so it mingles with the vegetation of the earth, then it becomes shattered which the winds scatter [18:45] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].***

يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ عِلِمَتْ نَفْسٌ مَا أَحْضَرَتْ فَلَا أُقْسِمُ بِالْجَوَارِ الْكُنَّسِ وَاللَّيْلِ إِذَا عَسْعَسَ وَالصُّبْحِ إِذَا تَنَفَّسَ ص

***And warn them of the Doomsday when the hearts would be choked at the throats. There would neither be a friend for the unjust one nor an intercessor who complies [40:18] (Every) soul shall know what it has brought [81:14] But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16] And the night when it darkens [81:17] And the morning when it brightens [81:18].***

وَالْقُرْآنِ ذِي الذِّكْرِ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ شَهِتِ الْوُجُوهُ شَهِتِ الْوُجُوهُ وَعَمِيَّتِ الْأَبْصَارُ وَكَلَّتِ الْأَلْسُنُ



**Saad! By the Quran with the Zikr [38:1] But, those who commit Kufr are in pride and discord [38:2].** Faces will be paled! Faces will be paled! Faces will be paled, and the sights will be blinded, and the tongues will be silenced!

اللَّهُمَّ اجْعَلْ خَيْرَهُمْ بَيْنَ عَيْنَيْهِمْ وَ شَرَّهُمْ تَحْتَ قَدَمَيْهِمْ وَ حَاتِمَ سُلَيْمَانَ بَيْنَ أَكْتَافِهِمْ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

O Allah<sup>-azwj</sup>! Make their goodness in front of them and their evil beneath their feet, and seal of Suleyman between their shoulders! **And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in their entirety!"<sup>405</sup>

3- مهج، مهج الدعوات من كتاب الخصائص تأليف محمد بن علي الأصفهاني عن عبد الواحد بن علي عن أحمد بن إبراهيم عن منصور بن أحمد الصيرفي عن إسحاق بن عبد الرزق عن عبد الله بن عبد الحميد عن محمد بن مهران الأصفهاني عن خلاد بن يحيى عن قيس بن الربيع عن أبيه قال: دعاني المنصور يوماً قال أ ما ترى ما هو هذا يبُلغني عن هذا الحبشي

(The book) 'Mahj Al Dawaat', From the book 'Al Khasaais' compiled by Muhammad Bin Ali Al Asfahany, from Abdul Wahid Bin Ali, from Ahmad Bin Ibrahim, from Mansour Bin Ahmad Al Sayrafi, from Is'haq Bin Abdul Rabb, from Abdullah Bin Abdul Hameed, from Muhammad Bin Mihran Al Asfahany, from Khallad Bin Yahya, from Qays Bin Al Rabie, from his father who said,

'One day Al-Mansour summoned me. He said, 'Don't you see what this is which has reached me from this Ethiopian?'

فُلْتُ وَ مَنْ هُوَ يَا سَيِّدِي

I said, 'And who is he, O my chief?'

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ اللَّهُ لَأَسْتَأْصِلَنَّ شَافَتَهُ

He said, 'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. By Allah<sup>-azwj</sup> I will uproot him<sup>-asws</sup> from his<sup>-asws</sup> roots!'

ثُمَّ دَعَا بِقَائِدٍ مِنْ قُوَادِهِ فَقَالَ انْطَلِقْ إِلَى الْمَدِينَةِ فِي أَلْفِ رَجُلٍ فَاهْجُمْ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ خُدْ رَأْسَهُ وَ رَأْسَ ابْنِهِ مُوسَى بْنِ جَعْفَرٍ فِي مَسِيرِكَ

Then he called a commander from his commanders. He said, 'Go to Al-Medina among a thousand men and attack upon Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and take his<sup>-asws</sup> head and head of his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> in your journey!'

فَخَرَجَ الْقَائِدُ مِنْ سَاعَتِهِ حَتَّى قَدِمَ الْمَدِينَةَ - وَ أُخِيرَ جَعْفَرُ بْنُ مُحَمَّدٍ فَأَمَرَ فَأَتَى بِنَاقَتَيْنِ فَأَوْتَقَهُمَا عَلَى بَابِ الْبَيْتِ وَ دَعَا بِأَوْلَادِهِ مُوسَى وَ إِسْمَاعِيلَ وَ مُحَمَّدٍ وَ عَبْدَ اللَّهِ فَجَمَعَهُمْ وَ قَعَدَ فِي الْمِحْرَابِ وَ جَعَلَ يُهَمِّهِمْ

Then commander went out immediately until he arrived at Al-Medina, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was informed. He<sup>-asws</sup> instructed, so he<sup>-asws</sup> was brought two she-camels, and tied them at the door of the house, and he<sup>-asws</sup> called for his<sup>-asws</sup> children, Musa<sup>-asws</sup>, and Ismail,

<sup>405</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 2

and Muhammad, and Abdullah. He<sup>-asws</sup> gathered them and sat in the prayer niche and went on to hum.

قَالَ أَبُو نَصْرٍ فَحَدَّثَنِي سَيِّدِي مُوسَى بْنُ جَعْفَرٍ أَنَّ الْقَائِدَ هَجَمَ عَلَيْهِ فَرَأَيْتُ أَبِي وَ قَدْ هَمَّ بِالدُّعَاءِ فَأَقْبَلَ الْقَائِدُ وَ كُلُّ مَنْ كَانَ مَعَهُ قَالَ خُذُوا رَأْسِي هَذَيْنِ الْقَائِمَيْنِ فَاخْتَرُوا رَأْسَهُمَا

Abu Nasr said, 'It is narrated to me by my chief Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>: 'The commander attacked upon him<sup>-asws</sup>, and I<sup>-asws</sup> saw my<sup>-asws</sup> father, and he<sup>-asws</sup> was humming with the supplication. The commander came and all the ones who were with him. He said, 'Take the heads of these two standing ones and behead them!

فَفَعَلُوا وَ انْطَلَفُوا إِلَى الْمَنْصُورِ فَلَمَّا دَخَلُوا عَلَيْهِ اطَّلَعَ الْمَنْصُورُ فِي الْمِحْلَاةِ الَّتِي كَانَ فِيهَا الرَّأْسَانِ فَإِذَا هُمَا رَأْسَا نَاقَتَيْنِ فَقَالَ الْمَنْصُورُ وَ أَيُّ شَيْءٍ هَذَا

They did so and went to Al-Mansour. When they entered to see him, Al-Mansour was notified of the bag in which were the two heads. Behold, these were heads of two she-camels. Al-Mansour said, 'And which thing is this?'

قَالَ يَا سَيِّدِي مَا كَانَ بِأَسْرَعٍ مِنْ أَنْ دَخَلْتُ الْبَيْتَ الَّذِي فِيهِ جَعْفَرُ بْنُ مُحَمَّدٍ فَدَارَ رَأْسِي وَ لَمْ أَنْظُرْ مَا بَيْنَ يَدَيَّ فَرَأَيْتُ شَخْصَيْنِ قَائِمَيْنِ حُجِلَ إِلَيَّ أَحْمَمَا جَعْفَرُ وَ مُوسَى ابْنُهُ فَأَخَذْتُ رَأْسَيْهِمَا

He said, 'O my chief! Nothing was quicker than my entering the house in which was Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. I rotated my head and did not look what was in front of me. I saw two persons standing. It was imagined to me that they were Ja'far<sup>-asws</sup> and his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, so I took their heads!'

فَقَالَ الْمَنْصُورُ أَكُنْتُمْ عَلَيَّ فَمَا حَدَّثْتُمْ بِهِ أَحَدًا حَتَّى مَاتَ

Al-Mansour said: 'Conceal upon me!' So no one narrated with it until he died.

قَالَ الرَّبِيعُ فَسَأَلْتُ مُوسَى بْنَ جَعْفَرٍ عَنِ الدُّعَاءِ فَقَالَ سَأَلْتُ أَبِي عَنِ الدُّعَاءِ فَقَالَ هُوَ دُعَاءُ الْحِجَابِ

Al-Rabie said, 'I asked Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> about the supplication. He<sup>-asws</sup> said: 'I<sup>-asws</sup> had asked my<sup>-asws</sup> father<sup>-asws</sup> about the supplication. He<sup>-asws</sup> said: 'It is 'Dua Al-Hijaab' (Supplication of the veil): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 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

**'In the Name of Allah the Beneficent, the Merciful [1:1] '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. [17:46] And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].**

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالاسْمِ الَّذِي بِهِ تُخَيِّبُ وَ تُبَيِّتُ وَ تَزْرُقُ وَ تُعْطِي وَ تُنْعِمُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

O Allah-azwj! I ask You-azwj by the Name by which You-azwj Cause to live and Cause to die, and You-azwj Sustain, and You-azwj Give, and You-azwj Prevent! O with the Majesty and the Benevolence!

اللَّهُمَّ مَنْ أَرَادَنَا بِسُوءٍ مِنْ جَمِيعِ خَلْقِكَ فَأَعِمَّ عَنَّا عَيْنَهُ وَ أَصَمِّمْ عَنَّا سَمْعَهُ وَ اشْعَلْ عَنَّا قَلْبَهُ وَ اغْلُلْ عَنَّا يَدَهُ وَ اصْرِفْ عَنَّا كَيْدَهُ وَ لَحْدَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَن يَمِينِهِ وَ عَن شِمَالِهِ وَ مِنْ تَحْتِهِ وَ مِنْ فَوْقِهِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ:

O Allah-azwj! One from entirety of Your-azwj creatures who intends us with evil, Blind his eyes from us, and Deafen his ears, and Pre-occupy his heart from us, and Shackle his hand from us, and Turn away his plot from us, and Seize him from his front and from behind him, and from his right and from his left, and from under him and from above him, O with the Majesty and the Benevolence!

قَالَ مُوسَى عَلَيْهِ السَّلَامُ قَالَ أَبِي عَلَيْهِ السَّلَامُ إِنَّهُ دُعَاءُ الْحِجَابِ مِنْ جَمِيعِ الْأَعْدَاءِ

Musa-asws, may the greetings be upon him-asws, said: 'My-asws father-asws, may the greeting be upon him-asws, said: 'It is the supplication of veiling from entirety of the enemies'.

وَ مِنْ ذَلِكَ دُعَاءُ التَّضَرُّعِ وَ كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَدْعُو بِهِ فِي الشَّدَائِدِ وَ يَكْشِفُ عَنْ ذِرَاعَيْهِ وَ يَرْفَعُ بِهِ صَوْتَهُ وَ يَتَّجِبُ وَ يُكْثِرُ الْبُكَاءَ

And from that is 'Dua Al-Tazra'a', and Abu Abdullah-asws, may the greeting be upon him-asws used to supplicate with it during the adversities, and he-asws would uncover his-asws arms and raise his-asws voice with it, and he-asws would sob and cry a lot: -

اللَّهُمَّ لَوْ لَا أَنْ أَلْفِي بِيَدِي وَ أُعِينَ عَلَيَّ نَفْسِي وَ أُخَالِفَ كِتَابَكَ وَ قَدْ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ فَإِنِّي قَرِيبٌ أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ لِمَا انشَرَخَ قَلْبِي وَ لِسَانِي لِدَعَائِكَ وَ الطَّلَبِ مِنْكَ وَ قَدْ عَلِمْتُ مِنْ نَفْسِي فِيمَا بَيْنِي وَ بَيْنَكَ مَا عَرَفْتُ

'O Allah-azwj! If only I had not cast my hands and assisted against my own self and opposed You-azwj Book! And You-azwj have Said: **"Supplicate to Me, I will Answer you. [40:60] And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; [2:186]**, my heart and my tongue would not have opened up to supplicate to you-azwj and the seeking from You-azwj, and You-azwj have Known from myself regarding what is between me and You-azwj what You-azwj have Recognised!

اللَّهُمَّ مَنْ أَغْطَمَ جُزْأً مَيِّ وَ قَدْ سَاوَرْتُ مَعْصِيَتَكَ الَّتِي رَجَرْتَنِي عَنْهَا بِنَهْيِكَ إِيَّايَ وَ كَاثَرْتُ الْعَظِيمَ مِنْهَا الَّتِي أَوْجَبَتْ النَّارَ لِمَنْ عَمِلَهَا مِنْ خَلْقِكَ وَ كُلِّ ذَلِكَ عَلَيَّ نَفْسِي جَنَيْتُ وَ إِيَّايَ أَوْبَقْتُ

O Allah-azwj! Who is of mightier crimes than me, and I have encroached upon acts of disobedience to You-azwj which You-azwj had Rebuked me from it, and I have frequented the mighty (sins) from these which have obligated the Hellfire for the one from Your-azwj creatures who does it, and all that I have offended against own self and it is me I have destroyed!

إِلَهِي فَتَدَارَكْنِي بِرَحْمَتِكَ الَّتِي بِهَا تَجْمَعُ الْخَيْرَاتِ لِأَوْلِيَائِكَ وَ بِهَا تَصْرِفُ السَّيِّئَاتِ عَنْ أَجْبَائِكَ

My God<sup>-azwj</sup>! Let me realise Your<sup>-azwj</sup> Mercy by which You<sup>-azwj</sup> have Gathered the good deeds for Your<sup>-azwj</sup> friends, and You<sup>-azwj</sup> have Turned away the evil deeds by it from Your<sup>-azwj</sup> Loved ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّوْبَةَ النَّصُوحَ فَاسْتَجِبْ دُعَائِي وَارْحَمْ عَثْرِي وَأَطْلِبِي عَثْرِي

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the sincere repentance so Answer my supplication and Mercy my tears, and Uproot my stumbles!

اللَّهُمَّ لَوْ لَا رَجَائِي لِعَفْوِكَ لَصَمْتُ عَنِ الدُّعَاءِ وَ لَكِنَّكَ عَلَى كُلِّ حَالٍ يَا إِلَهِي غَايَةَ الطَّالِبِينَ وَ مُنْتَهَى رَغْبَةِ الرَّاغِبِينَ وَ اسْتِعَاذَةَ الْعَائِدِينَ

O Allah<sup>-azwj</sup>! Had it not been for my hopes in Your<sup>-azwj</sup> Pardon, I would have been silent from the supplication, but You<sup>-azwj</sup>, my God<sup>-azwj</sup>, are upon all situations Peak of the seekers, and Ultimate of hope of the hoping ones, and Refuge of the refuge seekers!

اللَّهُمَّ فَأَنَا اسْتَعِيدُكَ مِنْ غَضَبِكَ وَ سُوءِ سَخَطِكَ وَ عِقَابِكَ وَ نِقْمَتِكَ وَ مِنْ شَرِّ نَفْسِي وَ شَرِّ كُلِّ ذِي شَرٍّ وَ اسْتَغْفِرُكَ مِنْ جَمِيعِ الذُّنُوبِ

O Allah<sup>-azwj</sup>! I seek Your<sup>-azwj</sup> Refuge from Your<sup>-azwj</sup> Anger and Wrath of Your<sup>-azwj</sup> Annoyance and Your<sup>-azwj</sup> Punishment and Your<sup>-azwj</sup> Vengeance, and from evil of myself, and evil of every one with evil, and I seek Your<sup>-azwj</sup> Forgiveness from entirety of the sins!

وَ اسْأَلُكَ الْغَنِيمَةَ فِيمَا بَقِيَ مِنْ عُمْرِي بِالْعَافِيَةِ أَبَدًا مَا أَبْقَيْتَنِي وَ اسْأَلُكَ الْفَوْزَ بِالْجَنَّةِ وَ الرَّحْمَةَ إِذَا تَوَفَّيْتَنِي فَإِنَّكَ بِذَلِكَ لَطِيفٌ وَ عَلَيْهِ قَادِرٌ

And I ask you<sup>-azwj</sup> for the advantage in what remains of my life with the well-being forever for as long as You<sup>-azwj</sup> Cause me to remain, and I ask You<sup>-azwj</sup> for the success with the Paradise and the Mercy when You<sup>-azwj</sup> Cause me to die, for You<sup>-azwj</sup> are Gentle with that and Able upon it!

اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ كُلَّ حَاجَةٍ لَا يُجِيرُنِي مِنْهَا إِلَّا أَنْتَ يَا مَنْ هُوَ عَدَّتِي فِي كُلِّ عُسْرٍ وَ يُسِّرُ يَا مَنْ هُوَ حَسَنُ الْبَلَاءِ عِنْدِي يَا قَدِيمَ الْعَفْوِ عَنِّي إِنِّي لَا أَرْجُو عَثْرِكَ وَ لَا أَدْعُو سِوَاكَ إِذَا لَمْ يُجِنِّي

O Allah<sup>-azwj</sup>! I complain to You<sup>-azwj</sup> of every need no one can Protect me from it except You<sup>-azwj</sup>! O One Who is my Weapon during every difficulty and ease! O One Who is of excellent Trials with me! O Ancient of the Pardoning ones! I neither hope in apart from You<sup>-azwj</sup> nor do I supplicate to besides You<sup>-azwj</sup> when You<sup>-azwj</sup> do not Answer me!

اللَّهُمَّ فَلَا تَحْرِمْنِي لِقَلَّةِ شُكْرِي وَ لَا تُؤَيِّسْنِي لِكثْرَةِ ذُنُوبِي فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَعْرِفَةِ

O Allah<sup>-azwj</sup>! Do not Deprive me due to the lack of my thanking nor Despair me due to the frequency of my sins, for You<sup>-azwj</sup> are right of being feared and rightful of the Forgiveness!

إِلَهِي أَنَا مَنْ قَدْ عَرَفْتَ بِفَسَنِ الْعَبْدِ أَنَا وَ خَيْرُ الْمَوْلَى أَنْتَ فَيَا نَحْشِي الْإِنْتِقَامِ يَا مَرْهُوبِ الْبُطْشِ يَا مَعْرُوفاً بِالْمَعْرُوفِ إِنِّي لَيْسَ أَخَافُ مِنْكَ إِلَّا عَدْلَكَ وَ لَا أَرْجُو الْفَضْلَ وَ الْعَفْوَ إِلَّا مِنْ عِنْدِكَ وَ أَنَا عِنْدَكَ

My God<sup>-azwj</sup>! I am whom You<sup>-azwj</sup> have Recognised, I am an evil servant and You<sup>-azwj</sup> are best of the hopes, so O feared of the Revenge, and O dreaded of the Strength! O well-known with

the Acts of Kindness! I do not fear from You<sup>-azwj</sup> except Your<sup>-azwj</sup> Justice nor do I hope for except the Grace and the Pardon, except from Your<sup>-azwj</sup> Presence!

وَلَا عِنْدَ لَكَ أَحَقُّ بِاسْتِجَابِ جَمِيعِ الْعُقُوبَةِ بِذُنُوبِهِ مِنِّي وَ لِكَيْتِي وَسِعِي عَفْوِكَ وَ حِلْمِكَ وَ أَخْرَجْتَنِي إِلَى الْيَوْمِ فَلَيْتَ شِغْرِي يَا إِلَهِي أَلَا زِدَادًا إِنَّمَا أَخْرَجْتَنِي أُمَّ  
لِيَمِّ لِي رَجَائِي مِنْكَ وَ يَتَحَقَّقُ حُسْنُ ظَنِّي بِكَ فَأَمَّا بِعَمَلِي

And I am Your<sup>-azwj</sup> servant and there is no servant of Yours<sup>-azwj</sup> more deserving of entirety of the Punishments due to his sins, than I am, but Your<sup>-azwj</sup> Pardon and Your<sup>-azwj</sup> Forbearance is capacious of me, and You<sup>-azwj</sup> have Delayed me up to today! I am not aware, O my God<sup>-azwj</sup>, whether You<sup>-azwj</sup> have Delayed me to increase sinning or in order for me to complete my hopes from You<sup>-azwj</sup> and realise my goodly thoughts with You<sup>-azwj</sup>!

فَقَدْ أَعْلَمْتُكَ إِلَهِي إِنَّنِي مُسْتَحِقٌّ لِجَمِيعِ عُقُوبَتِكَ بِذُنُوبِي غَيْرَ أَنَّكَ أَرْحَمُ الرَّاحِمِينَ وَ أَنْتَ بِي أَعْلَمُ مِنْ نَفْسِي وَ عِنْدَ أَرْحَمِ الرَّاحِمِينَ رَجَاءُ الرَّحْمَةِ

I have let You<sup>-azwj</sup> Know, my God<sup>-azwj</sup>, I am deserving of entirety of Your<sup>-azwj</sup> Punishments due to my sins, apart from that You<sup>-azwj</sup> are most Merciful of the merciful ones, and You<sup>-azwj</sup> are more Knowing with me than I am, and with the most Merciful of the merciful ones is the hope of Mercy!

فَمَا أَرْحَمُ الرَّاحِمِينَ لَا تُشَوِّهُ خَلْقِي بِالنَّارِ وَ لَا تُفْطَعْ عَصِييَ بِالنَّارِ يَا اللَّهُ وَ لَا تُفْلِقْ قِحْفَ رَأْسِي بِالنَّارِ يَا رَحْمَانُ وَ لَا تُفْرِقْ بَيْنَ أَوْصَالِي بِالنَّارِ يَا كَرِيمُ وَ لَا تَهْشِمَ عِظَامِي بِالنَّارِ يَا عَفُوُّ وَ لَا تُصِلْ شَيْئاً مِنْ جَسَدِي بِالنَّارِ يَا رَحْمَانُ

O most Merciful of the merciful ones! Do nor Grill my body with the Hellfire nor Cut my intestines with the Hellfire, O Allah<sup>-azwj</sup>, and do not Split the top of my head with the Hellfire, O Beneficent, and do not Separate between my joints with the Hellfire, O Benevolent, and do not Shatter my bones with the Hellfire, O Pardoner, and do not let anything from my body to connect with the Hellfire, O Beneficent!

عَفْوِكَ عَفْوِكَ ثُمَّ عَفْوِكَ عَفْوِكَ فَإِنَّهُ لَا يَقْدِرُ عَلَى ذَلِكَ غَيْرُكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon! Then Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon, for no one is Able upon that apart from You<sup>-azwj</sup>, and You<sup>-azwj</sup> are Able upon that no one apart from You<sup>-azwj</sup> while You<sup>-azwj</sup> are Able upon all things!

يَا مُحِيطاً بِمَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ مُدَبِّرَ أُمُورِهَا أُولَئِكَ وَ آخِرُهَا أَصْلِحْ لِي دُنْيَايَ وَ آخِرَتِي وَ أَصْلِحْ لِي نَفْسِي وَ مَالِي وَ مَا حَوَّلْتَنِي

O Dominant over kingdoms of the skies and the earth and manager of their affairs, their first and their last! Rectify for me my world and my Hereafter, and Rectify for me my soul and my wealth and whatever You<sup>-azwj</sup> have Empowered me with!

يَا اللَّهُ خَلِّصْنِي مِنَ الْخَطَايَا يَا اللَّهُ مَنْ عَلَيَّ بِتَرِكَ الْخَطَايَا يَا رَحِيمُ تَحَنَّنْ عَلَيَّ بِعَفْوِكَ يَا عَفُوُّ تَفَضَّلْ عَلَيَّ بِعَفْوِكَ يَا حَنَّانُ جُدْ عَلَيَّ بِسَعَةِ عَافِيَتِكَ

O Allah<sup>-azwj</sup>, Rescue me from the sins! O Allah<sup>-azwj</sup>, Confer upon me with leaving the sins! O Merciful, be Affectionate upon me with Your<sup>-azwj</sup> Grace! O Pardoner, Grace upon me with Your<sup>-azwj</sup> Pardon! O Affectional, Renew upon me with vastness of Your<sup>-azwj</sup> well-being!

يَا مَنْنًا ائْتِنِي عَلَيَّ بِالْعَتَقِ مِنَ النَّارِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَوْجِبْ لِي الْجَنَّةَ الَّتِي حَشَوَهَا رَحْمَتُكَ وَ سَكَّأَهَا مَلَائِكَتُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَكْرَمْنِي وَ لَا تَجْعَلْ لِأَحَدٍ مِنْ خَلْقِكَ عَلَيَّ سَبِيلًا أَبَدًا مَا أَبْقَيْتَنِي فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Bestower, Bestow upon me with the liberation from the Hellfire! O with the Majesty and the Benevolence, Obligate to me the Paradise which the filling of it is Your<sup>-azwj</sup> Mercy, and its dwellers are Your<sup>-azwj</sup> Angels! O with the Majesty and the Benevolence, Honour me and do not Make a way upon me for anyone of Your<sup>-azwj</sup> creatures, ever, for as long as You<sup>-azwj</sup> let me remain, for there is neither might nor strength except You<sup>-azwj</sup>, and You<sup>-azwj</sup> are Able upon all things!

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ أَنْتَ عَلِيمٌ بِذَاتِ الصُّدُورِ وَ تُسَمِّي حَاجَتَكَ.

Glory be to You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Magnificent Throne! For You<sup>-azwj</sup> are the most excellent Names and You<sup>-azwj</sup> are All-Knowing with contents of the chests! – and specify (ask for) your needs!<sup>406</sup>

أقول: و من الأدعية المعروفة دعاء الجوشن الكبير و هو مروى عن النبي صلى الله عليه و آله رواه جماعة من متأخري أصحابنا رضوان الله عليهم قال الكفعمي و غيره ملخص شرح دعاء الجوشن هذا الدعاء رفيع الشأن عظيم المنزلة جليل القدر.

*I (Majlisi) am saying, 'And from the well-known supplications is 'Dua Al-Jawshan Al-Kabeer', and it is reported from the Prophet<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>. It is reported by a group of our latter companions, may the Satisfaction of Allah<sup>-azwj</sup> be upon them. Al-Kaf'amy and others said in summary of 'Dual Al-Jawshan', 'This supplication is of lofty glory, and mighty status, and of majestic worth'.*

مَرْوِيُّ عَنِ السَّجَّادِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ عَنِ النَّبِيِّ ص نَزَلَ بِهِ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ص وَ هُوَ فِي بَعْضِ عَزَوَاتِهِ وَ قَدْ اشْتَدَّتْ وَ عَلَيْهِ جَوْشَنٌ ثَقِيلٌ أَلَمَهُ فَدَعَا اللَّهَ تَعَالَى

It is reported from Al-Sajjad Zayn Al-Abideen<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup>, from the Prophets<sup>-sawww</sup>, Jibraeel<sup>-as</sup>, may the greeting be upon him<sup>-as</sup>, had descended with it upon the Prophet<sup>-sawww</sup> while he<sup>-sawww</sup> was in one of his<sup>-sawww</sup> military expeditions, and the protective armour was heavy upon him<sup>-sawww</sup>, painful, so he<sup>-sawww</sup> supplicated to Allah<sup>-azwj</sup> the Exalted.

فَهَبَطَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ وَ قَالَ يَا مُحَمَّدُ رَبُّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ ائْتِنِي هَذَا الْجَوْشَنَ وَ اقْرَأْ هَذَا الدُّعَاءَ فَهُوَ أَمَانٌ لَكَ وَ لِأُمَّتِكَ

Jibraeel<sup>-as</sup>, may the greeting be upon him<sup>-as</sup>, descended and said: 'O Muhammad<sup>-sawww</sup>! Your<sup>-sawww</sup> Lord<sup>-azwj</sup> Conveys the Greetings to You<sup>-sawww</sup> and Says to you<sup>-sawww</sup>: "Remove this protective armour and read this supplication, for it is a security for you<sup>-sawww</sup> and for your<sup>-sawww</sup> community!

فَمَنْ قَرَأَهُ عِنْدَ خُرُوجِهِ مِنْ مَنْزِلِهِ أَوْ حَمَلَهُ حَفِظَهُ اللَّهُ وَ أَوْجِبَ الْجَنَّةَ عَلَيْهِ وَ وَفَّقَهُ لِصَالِحِ الْأَعْمَالِ وَ كَانَ كَأَنَّهَا قَرَأَ الْكُتُبَ الْأَنْبِيَاءِ وَ أُعْطِيَ بِكُلِّ حَرْفٍ رَوْجَتَيْنِ فِي الْجَنَّةِ وَ بَيْتَيْنِ مِنْ بُيُوتِ الْجَنَّةِ

<sup>406</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 3

The one reads it during his exit from his hour, or carries it, Allah<sup>-azwj</sup> would Protect him and Obligate the Paradise upon him and Harmonise him for the righteous deeds, and it would be as if he has read the four (Divine) Books, and be Given two spouses in the Paradise for every letter, and two houses from the houses of Paradise!

وَأُعْطِيَ مِثْلَ ثَوَابِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى وَ ثَوَابِ خَلْقٍ مِنْ خَلْقِ اللَّهِ فِي أَرْضِ بَيْضَاءِ خَلْفِ الْمَغْرِبِ يُعْبُدُونَ اللَّهَ تَعَالَى وَ لَا يَعْصُونَهِ طَرْفَةَ عَيْنٍ قَدْ تَمَرَّقَتْ جُلُودُهُمْ مِنَ الْبُكَاءِ مِنَ خَشْيَةِ اللَّهِ وَ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ وَ مَسِيرَةُ الشَّمْسِ فِي بِلَادِهِمْ الْأَرْبَعُونَ يَوْمًا

And he would be Given Rewards similar to (that of) Ibrahim<sup>-as</sup>, and Musa<sup>-as</sup>, and Isa<sup>-saww</sup>, and Rewards creatures of Allah<sup>-azwj</sup> in a white-lands behind the west worshipping Allah<sup>-azwj</sup> the Exalted and are no disobeying Him for the blink of an eye having torn their skins from the crying from fearing Allah<sup>-azwj</sup> and no one knows their number except Allah<sup>-azwj</sup>, and travel distance in their lands for forty days!

يَا مُحَمَّدُ وَ إِنَّ الْبَيْتَ الْمَعْمُورَ فِي السَّمَاءِ السَّابِعَةِ يَدْخُلُهُ سَبْعُونَ أَلْفَ مَلَكٍ فِي كُلِّ يَوْمٍ وَ يَخْرُجُونَ مِنْهُ وَ لَا يَعُودُونَ إِلَيْهِ إِلَّا يَوْمَ الْقِيَامَةِ

O Muhammad<sup>-saww</sup>, and the Bayt Al-Mamour is in the seventh sky. Seventy thousand Angels during every day and they are exiting from it not to be returning to it up to the Day of Qiyamah!

وَ إِنَّ اللَّهَ تَعَالَى يُعْطِي لِمَنْ قَرَأَ هَذَا الدُّعَاءَ ثَوَابَ تِلْكَ الْمَلَائِكَةِ وَ يُعْطِيهِ ثَوَابَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِنْ خَلْقِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ

And Allah<sup>-azwj</sup> the Exalted Gives to the one reading this supplication, Rewards of those Angels and Give him Rewards of the believing men and the believing women from the creatures of Allah<sup>-azwj</sup> up to the Day of Qiyamah!

وَ مَنْ كَتَبَهُ وَ جَعَلَهُ فِي مَنْزِلِهِ لَمْ يُسْرِقْ وَ لَمْ يَخْتَرِقْ وَ مَنْ كَتَبَ فِي رِقِي غَزَالٍ أَوْ كَاغِدٍ وَ حَمَلَهُ كَانَ آمِنًا مِنْ كُلِّ شَيْءٍ وَ مَنْ دَعَا بِهِ ثُمَّ مَاتَ مَاتَ شَهِيدًا وَ كُتِبَ لَهُ ثَوَابُ تِسْعِمَائَةِ أَلْفِ شَهِيدٍ مِنْ شَهِدَاءِ بَدْرٍ وَ نَظَرَ اللَّهُ إِلَيْهِ وَ أَعْطَاهُ مَا سَأَلَهُ

And one writes is and makes it to be in his house will not be stolen from and will not burn, and one who writes it in a parchment of deerskin or paper and carries it, would be safe from all things; and one who supplicates with it, then dies, would have died a martyr and Rewards of nine hundred thousand martyrs from martyrs of (battle of) Bader would be written for him!, and He<sup>-azwj</sup> would Give him what he asks for.

وَ مَنْ قَرَأَهُ سَبْعِينَ مَرَّةً بِنِيَّةٍ خَالِصَةٍ عَلَى أَيِّ مَرَضٍ كَانَ لَزَالَ مِنْ جُنُونٍ أَوْ جُدَامٍ أَوْ بَرَصٍ

And one who reads it seventy times with sincere intention upon whichever illness, it would decline, be it insanity, or leprosy or vitiligo.

وَ مَنْ كَتَبَ فِي جَامٍ بِكَافُورٍ أَوْ مِسْكِ ثُمَّ غَسَلَهُ وَ رَشَهُ عَلَى كَفَنِ مَيِّتٍ أَنْزَلَ اللَّهُ تَعَالَى فِي قَبْرِهِ أَلْفَ نُورٍ وَ آمَنَهُ مِنْ هَوْلٍ مُنْكَرٍ وَ نَكِيرٍ وَ رَفَعَ عَنْهُ عَذَابَ الْقَبْرِ وَ بَعَثَ سَبْعِينَ أَلْفَ مَلَكٍ إِلَى قَبْرِهِ يَبْشِرُونَهُ بِالْجَنَّةِ وَ يُؤْنَسُونَهُ وَ يَفْتَحُ لَهُ بَابًا إِلَى الْجَنَّةِ وَ يُوسِّعُ عَلَيْهِ قَبْرَهُ مَدَى بَصَرِهِ

And one who writes it in a bowl with camphor or Musk, then washes sprinkles it upon the shroud of a deceased, Allah<sup>-azwj</sup> the Exalted will Send down a thousand lights into his grave and Secure him from terror of Munkar and Nakeer (questioning Angels), and Raise from him

punishment of the grave, and Dispatch a thousand Angels to his grave giving him glad tidings of the Paradise and comforting him, and open a door for him to the Paradise, and expand his grave upon him to the extent of his vision!

وَمَنْ كَتَبَهُ عَلَى كَفِّهِ اسْتَحْيَا اللَّهُ تَعَالَى أَنْ يُعَذِّبَهُ بِالنَّارِ وَإِنَّ اللَّهَ تَعَالَى كَتَبَ هَذَا الدُّعَاءَ عَلَى قَوَائِمِ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ الدُّنْيَا بِخَمْسِينَ أَلْفَ عَامٍ

And one who writes it upon his shroud, Allah<sup>-azwj</sup> the Exalted will be Embarrassed to Punish him with the Hellfire, and Allah<sup>-azwj</sup> the Exalted has Written this supplication upon pillars of the Throne five hundred thousand years before He<sup>-azwj</sup> Created the world!

وَمَنْ دَعَا بِهِ بِنِيَّةٍ خَالِصَةٍ فِي أَوَّلِ شَهْرِ رَمَضَانَ أَعْطَاهُ اللَّهُ تَعَالَى ثَوَابَ لَيْلَةِ الْقَدْرِ وَخَلَقَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ وَ جَعَلَ ثَوَابَهُمْ لِمَنْ دَعَا بِهِ:

And one who supplicates with it with sincere intention, in beginning of a month of Ramazan, Allah<sup>-azwj</sup> the Exalted would Give him Rewards of Laylat Al-Qadr, and Created for him seventy thousand Angels glorifying Allah<sup>-azwj</sup> and Extolling His<sup>-azwj</sup> Holiness, and Make their Rewards for the one who supplicates with it!

يَا مُحَمَّدُ مَنْ دَعَا بِهِ لَمْ يَبْقَ بَيْنَهُ وَ بَيْنَ اللَّهِ تَعَالَى حِجَابٌ وَ لَمْ يَطْلُبْ مِنَ اللَّهِ تَعَالَى شَيْئاً إِلَّا أَعْطَاهُ وَ بَعَثَ اللَّهُ إِلَيْهِ عِنْدَ خُرُوجِهِ مِنْ قَبْرِهِ سَبْعِينَ أَلْفَ مَلَكٍ فِي يَدِ كُلِّ مَلَكٍ زِمَامَةٌ نَجِيبٌ مِنْ نُورٍ بَطْنُهُ مِنَ اللُّؤْلُؤِ وَ ظَهْرُهُ مِنَ الزَّبَرْجَدِ وَ قَوَائِمُهُ مِنَ الْيَاقُوتِ

O Muhammad<sup>-saww</sup>! One who supplicates with it, there will not remain a veil between him and Allah<sup>-azwj</sup> the Exalted, and he will not seek anything from Allah<sup>-azwj</sup> the Exalted except He<sup>-azwj</sup> would Give it, and at his exit from his grave Allah<sup>-azwj</sup> will Dispatch a thousand Angels from his grave, and in the hand of every Angel will be a rein of a ride of light. Its belly is of pearls, and its back is of Topaz, and its legs of ruby.

عَلَى ظَهْرِ كُلِّ نَجِيبٍ قُبَّةٌ مِنْ نُورٍ لَهَا أَرْبَعُمِائَةِ بَابٍ عَلَى كُلِّ بَابٍ سِتْرٌ مِنَ السُّنْدُسِ وَ الْإِسْتَبْرَقِ فِي كُلِّ قُبَّةٍ أَلْفُ وَصِيفَةٍ عَلَى رَأْسِ كُلِّ وَصِيفَةٍ تَاجٌ مِنَ الذَّهَبِ الْأَحْمَرِ تَسْتَطِعُ [تَسْتَطِعُ] مِنْهُنَّ رَائِحَةُ الْمِسْكِ الْأَذْفَرِ فَيُعْطَى جَمِيعَ ذَلِكَ

Upon the back of every ride would be a dome of light having four hundred doors for it, upon every door is a curtain of silk and brocade, in every dome are a thousand maids, upon the head of every maid is a crown of red gold! The aroma of yellow Musk would spread from them. He would be Given entirety of that.

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ بَعْدَ ذَلِكَ سَبْعِينَ أَلْفَ مَلَكٍ مَعَ كُلِّ مَلَكٍ كَأْسٌ مِنْ لَوْلُؤٍ بَيْضَاءَ فِيهَا شَرَابٌ مِنَ الْجَنَّةِ مَكْتُوبٌ عَلَى كُلِّ كَأْسٍ مِنْهَا لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ هَدِيَّةٌ مِنَ الْبَارِي عَزَّ وَ جَلَّ لِفُلَانِ بْنِ فُلَانٍ وَ يُنَادِيهِ اللَّهُ تَعَالَى يَا عَبْدِي ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Then after that, Allah<sup>-azwj</sup> will dispatch to him seventy thousand Angels, with every Angel would be a cut of white pearls wherein would be a drink from the Paradise. Inscribed upon every cup from these would be, 'There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! A gift from the Maker, Mighty and Majestic, for so and so, son of so and so, and Allah<sup>-azwj</sup> the Exalted will Call out to him: "O My<sup>-azwj</sup> servant, enter the Paradise without Reckoning!"



يَا مُحَمَّدُ وَمَنْ دَعَا بِهِ فِي شَهْرِ رَمَضَانَ ثَلَاثَ مَرَّاتٍ أَوْ مَرَّةً وَاحِدَةً حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ وَ وَجَبَتْ لَهُ الْجَنَّةُ وَ وَكَّلَ اللَّهُ بِهِ مَلَكَيْنِ يَحْفَظَانِهِ مِنَ الْمَعَاصِي وَ كَانَ فِي أَمَانِ اللَّهِ تَعَالَى طُولَ حَيَاتِهِ وَ عِنْدَ مَمَاتِهِ

O Muhammad<sup>-sawww</sup>, and the one who supplicates with it three times during a month of Ramazan, or once, Allah<sup>-azwj</sup> will Prohibit his body unto the Hellfire, and Obligate the Paradise for him, and Allah<sup>-azwj</sup> will Allocate two Angels with him protecting him from the acts of disobedience, and he would be in the Security of Allah<sup>-azwj</sup> for the length of his lifetime and at his death!

يَا مُحَمَّدُ وَ لَا تُعَلِّمَهُ إِلَّا لِلْمُؤْمِنِ تَقِيٍّ وَ لَا تُعَلِّمَهُ مُشْرِكًا فَيَسْأَلَ بِهِ وَ يُعْطَى

O Muhammad<sup>-sawww</sup>, and do not teach it except to a pious Momin, and do not teach it to a Polytheist, so he would ask with it and be Given!

قَالَ الْحُسَيْنُ ع أَوْصَانِي أَبِي ع بِحِفْظِهِ وَ تَعْظِيمِهِ وَ أَنْ أَكْتُبُهُ عَلَى كَفَنِهِ وَ أَنْ أَعْلِمَهُ أَهْلِي وَ أَحْتَمُهُ عَلَيْهِ وَ هُوَ أَلْفُ اسْمٍ وَ اسْمٌ

Al-Husayn<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> bequeathed to me<sup>-asws</sup> with memorising it and revering it, and that I<sup>-asws</sup> should write it upon his<sup>-asws</sup> shroud, and to teach it to my<sup>-asws</sup> family members, and urge them upon it, and it is of a thousand and one Names (of Allah<sup>-azwj</sup>)!'

دُعَاءِ الْجَوْشَنِ الْكَبِيرِ مَرْوِيُّ عَنِ النَّبِيِّ ص وَ هُوَ مِائَةٌ فَصَلِّ كُلَّ فَصْلٍ عَشْرَةَ أَسْمَاءٍ وَ تُبَسِّمُ فِي أَوَّلِ كُلِّ فَصْلٍ مِنْهَا وَ تَقُولُ فِي آخِرِهِ سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْعَوْثُ الْعَوْثُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خَلِّصْنَا مِنَ النَّارِ يَا رَبِّ

Dua Jawshan Al-Kabeer (Supplication of the great protective armour), reported from the Prophet<sup>-sawww</sup>, and it is of one hundred segments, each segment being of ten Names, and you should say, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful' in the beginning of each segment from these, and you should say in its end, 'Glory be to You<sup>-azwj</sup>, O there is no god except You<sup>-azwj</sup>! The Help! The Help! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-sawww</sup>, and Save us from the Hellfire, O Lord<sup>-azwj</sup>!'

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ ا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا كَرِيمُ يَا مُقِيمُ يَا عَظِيمُ يَا قَدِيمُ يَا عَلِيمُ يَا حَلِيمُ يَا حَكِيمُ

(1) O with the Majesty and the benevolence, O most Merciful of the merciful ones! O Allah<sup>-azwj</sup>, O Beneficent, O Merciful, O Benevolent, O Permanent, O Magnificent, O Ancient, O All-Knowing, O Forbearing, O Wise!

ب يَا سَيِّدَ السَّادَاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا رَافِعَ الدَّرَجَاتِ يَا وَلِيَّ الحَسَنَاتِ يَا غَافِرَ الخَطِيئَاتِ يَا مُعْطِيَ الْمَسْأَلَاتِ يَا قَابِلَ التَّوْبَاتِ يَا سَامِعَ الأصْوَاتِ يَا عَالِمَ الخَفِيَّاتِ يَا دَافِعَ البَلِيَّاتِ

(2) O Chief of the chiefs, O Responder to the supplication, O Raiser of the ranks, O Guardian of the good deeds, O Forgiver of the sins, O Granter of the request, O Acceptor of the repentances, O Listeners of the voices! O Knower of the hidden matters! O Repeller of the afflictions!

ج يَا خَيْرَ الْعَافِينَ يَا خَيْرَ الْفَاتِحِينَ يَا خَيْرَ النَّاصِرِينَ يَا خَيْرَ الْحَاكِمِينَ يَا خَيْرَ الرَّاقِبِينَ يَا خَيْرَ الْوَارِثِينَ يَا خَيْرَ الْحَامِدِينَ يَا خَيْرَ الدَّاكِرِينَ يَا خَيْرَ الْمُنْزِلِينَ يَا خَيْرَ الْمُحْسِنِينَ

(3) O Best of the forgivers, O Best of the conquerors, O Best of the helpers, O Best of the judges, O Best of the sustainers, O Best of the inheritors, O best of the praising ones, O Best of the Mentioners, O Best of Revealers, O Best of the favours!

د يَا مَنْ لَهُ الْعِزَّةُ وَالْجَمَالُ يَا مَنْ لَهُ الْقُدْرَةُ وَالْكَمَالُ يَا مَنْ لَهُ الْمُلْكُ وَالْجَلَالُ يَا مَنْ هُوَ الْكَبِيرُ الْمُتَعَالَى يَا مُنْشِئَ السَّحَابِ الرَّقَالِ يَا مَنْ هُوَ شَدِيدُ الْمِحَالِ يَا مَنْ هُوَ سَرِيعُ الْحِسَابِ يَا مَنْ هُوَ شَدِيدُ الْعِقَابِ يَا مَنْ عِنْدَهُ حُسْنُ الثَّوَابِ يَا مَنْ عِنْدَهُ أَمُّ الْكِتَابِ

(4) O One having the Might for Him<sup>-azwj</sup> and the Beauty! O One having the Power for Him<sup>-azwj</sup> and the Perfection! O One having the Kingdom for Him<sup>-azwj</sup> and the Majesty! O One Who is the Great, the Exalted! O Grower of the heavy clouds! O One Who is of severe of Strength! O One Who is swift of the Reckoning! O One Who is severe Punishment! O One with Whom is the excellent Reward! O One with Whom is mother of the Book!

ه اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا حَنَّانُ يَا مَنَّانُ يَا دَيَّانُ يَا بُرْهَانَ يَا سُلْطَانَ يَا رِضْوَانَ يَا غُفْرَانَ يَا سُبْحَانَ يَا مُسْتَعَانَ يَا ذَا الْمَنِّ وَالْبَيَانَ

(5) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, O Affectionate! O Bestower! O Judge! O Proof! O Authority! O Satisfied! O Forgiver! O Glorious! O Assister! O with the Conferment and the Explanation!

و يَا مَنْ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ يَا مَنْ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ يَا مَنْ دَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ يَا مَنْ خَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ يَا مَنْ انْقَادَ كُلُّ شَيْءٍ مِنْ حَشِيَّتِهِ يَا مَنْ تَشَقَّقَتِ الْجِبَالُ مِنْ خَافَتِهِ يَا مَنْ قَامَتِ السَّمَاوَاتُ بِأَمْرِهِ يَا مَنْ اسْتَقَرَّتِ الْأَرْضُونَ بِإِذْنِهِ يَا مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ يَا مَنْ لَا يَعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ

(6) O One all things are reverent to His<sup>-azwj</sup> Magnificence! O One all things submit to His<sup>-azwj</sup> Power! O One all things are disgraced to His<sup>-azwj</sup> Honour! O One all things humble to His<sup>-azwj</sup> Prestige! O One all things are submissive from fearing Him<sup>-azwj</sup>! O One the mountains crumble from fearing Him<sup>-azwj</sup>! O One the skies were established by His<sup>-azwj</sup> Command! O One the earths were settled by His<sup>-azwj</sup> Permission! O One the thunders glorifies with His<sup>-azwj</sup> Praise! O One Who does not Transgress upon people of His<sup>-azwj</sup> Kingdoms!

ز يَا غَافِرَ الْخَطَايَا يَا كَاشِفَ الْبَلَايَا يَا مُنْتَهَى الرَّجَايَا يَا مُجْزِلَ الْعَطَايَا يَا وَاهِبَ الْهُدَايَا يَا رَازِقَ الْبَرَايَا يَا قَاضِيَ الْمَنَايَا يَا سَامِعَ الشُّكَايَا يَا بَاعِثَ الْبَرَايَا يَا مُطَلِّقَ الْأَسَارَى

(7) O Forgiver of the sins! O Remover of the afflictions! O Ultimate of the hopes! O Plentiful of the awards! O Bestower of the gifts! O Sustainer of the Created beings! O Fulfiller of the wishes! O Listener of the complaints! O Resurrector of the Created beings! O Freer of the captives!

ح يَا ذَا الْحَمْدِ وَالنَّعْمِ يَا ذَا الْقُدْرَةِ وَالنَّهْأِ يَا ذَا الْمَجْدِ وَالسَّنَاءِ يَا ذَا الْعَهْدِ وَالْوَفَاءِ يَا ذَا الْعَفْوِ وَالرِّضَا يَا ذَا الْمَنِّ وَالْعَطَاءِ يَا ذَا الْقُضْلِ وَالْقَضَاءِ يَا ذَا الْعِزِّ وَالْبَقَاءِ يَا ذَا الْجُودِ وَالسَّخَاءِ يَا ذَا الْأَلَاءِ وَالنَّعْمَاءِ

(8) O with the Praise and the Laudation! O with the Pride and the Splendour! O with the Glory and the Eminence! O with the Covenant and the Loyalty! O with the Pardon and the Satisfaction! O with the Conferment and the Grant! O with the Grace and the Decree! O with the Esteem and the Permanence! O with the Magnanimity and the Generosity! O with the Favours and the bounties!

ط اللّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا مَانِعٌ يَا دَافِعٌ يَا رَافِعٌ يَا صَانِعٌ يَا نَافِعٌ يَا سَامِعٌ يَا جَامِعٌ يَا شَافِعٌ يَا وَاسِعٌ يَا مُوسِعٌ

(9) O Allah-azwj! I ask You-azwj by Your-azwj Name O Preventer! O Defender! O Raiser! O Maker! O Beneficial! O Listener! O Gatherer! O Healer! O Capacious! O Expander!

يَا يَا صَانِعٌ كُلِّ مَصْنُوعٍ يَا خَالِقُ كُلِّ مَخْلُوقٍ يَا رَازِقُ كُلِّ مَرْزُوقٍ يَا مَالِكُ كُلِّ مَمْلُوكٍ يَا كَاشِفُ كُلِّ مَكْرُوبٍ يَا فَارِحُ كُلِّ مَهْمُومٍ يَا رَاحِمُ كُلِّ مَرْحُومٍ يَا نَاصِرُ كُلِّ مَخْدُولٍ يَا سَاتِرُ كُلِّ مَغْيُوبٍ يَا مَلْجَأُ كُلِّ مَطْرُودٍ

(10) O Maker of every made! O Creator of every created! O Sustainer of every sustained! O Owner of every owned! O Remover of every distressed! O Reliever of every worried! O Mercier of every mercied! O Helper of every abandoned! O Coverer of every faulty! O Shelter of every expelled!

يَا يَا عُدَّتِي عِنْدَ شِدَّتِي يَا رَجَائِي عِنْدَ مُصِيبَتِي يَا مُوَسِّئِي عِنْدَ وَحْشَتِي يَا صَاحِبِي عِنْدَ غُرْبَتِي يَا وَليِّي عِنْدَ نِعْمَتِي يَا غِيَاثِي عِنْدَ كُرْبَتِي يَا دَلِيلِي عِنْدَ حَيْرَتِي يَا غَنَائِي عِنْدَ افْتِقَارِي يَا مَلْجَأِي عِنْدَ اضْطِرَارِي يَا مُغِيثِي عِنْدَ مَفْرَعِي

(11) O my Weapon during my adversity! O my Hope during my difficulty! O my Comfort during my loneliness! O my Companion during my estrangement! O my Guardian during my bounties! O my Help during my distress! O my Guide during my confusion! O my Resource during my impoverishment! O my Shelter during my desperation! O my Helper during my panic!

يَا يَا عَلَامَ الْغُيُوبِ يَا عَقَارَ الدُّنُوبِ يَا سِتَارَ الْغُيُوبِ يَا كَاشِفَ الْكُرُوبِ يَا مُقَلِّبَ الْقُلُوبِ يَا طَيِّبَ الْقُلُوبِ يَا مُنَوِّرَ الْقُلُوبِ يَا أُنَيْسَ الْقُلُوبِ يَا مُفْرِجَ الْهُمُومِ يَا مُنْفَسِّ الْغُمُومِ

(12) O Knower of the unseen! O Forgive of the sins! O Concealer of the faults! O Remover of the distress! O Turner of the hearts! O Curer of the hearts! O Irradiator of the hearts! O Comforter of the hearts! O Reliever of the worries! O Remover of the sadness!

يَا اللّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا جَلِيلٌ يَا جَمِيلٌ يَا وَكِيلٌ يَا كَفِيلٌ يَا دَلِيلٌ يَا قَبِيلٌ يَا مُدِيلٌ يَا مُنِيلٌ يَا مُقِيلٌ يَا مُجِيلٌ

(13) O Allah-azwj! I ask You-azwj by Your-azwj Name, O Majestic! O Beautiful! O Protector! O Guarantor! O Guide! O Acceptor! O Changer of situations! O Bestower! O Uprooter! O One having no son for Him-azwj!

يَا دَلِيلَ الْمُتَحَيِّرِينَ يَا غِيَاثَ الْمُسْتَعِينِينَ يَا صَرِيحَ الْمُسْتَضْرِحِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَمَانَ الْمُخَافِينَ يَا عَوْنَ الْمُؤْمِنِينَ يَا رَاحِمَ الْمَسَاكِينِ يَا مَلْجَأَ الْعَاصِينَ يَا غَافِرَ الْمُذْنِبِينَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

(14) O Guide of the confused! O Helper of the criers for help! O Rescuer of the appealers! O Shelter of the refuge seekers! O Security of the fearful! O Assister of the Momineen! O Mercier of the needy! O Shelter of the disobedient! O Forgiver of the sinners! O Responder to supplications of the desperate!

يَه يَا ذَا الْجُودِ وَالْإِحْسَانِ يَا ذَا الْفَضْلِ وَالْإِمْتِنَانِ يَا ذَا الْأَمْنِ وَالْأَمَانِ يَا ذَا الْمُؤْنِسِ وَالسُّبْحَانَ يَا ذَا الْحِكْمَةِ وَالْبَيَانَ يَا ذَا الرَّحْمَةِ وَالرِّضْوَانِ يَا ذَا الْحُجَّةِ  
وَالْبُرْهَانِ يَا ذَا الْعِظَمَةِ وَالسُّلْطَانَ يَا ذَا الرَّأْفَةِ وَالْمُسْتَعَانَ يَا ذَا الْعُفْوِ وَالْعُفْرَانِ

(15) O with the Magnanimity and the Favours! O with the Grace and the Gratitude! O with the Security and the Safety! O with the Holiness and the Glory! O with the Wisdom and the Declaration! O with the Mercy and the Satisfaction! O with the Argument and the Proof! O with the Magnificence and the Authority! O with the Kindness and the Assistance! O with the Pardon and the Forgiveness!

يَا مَنْ هُوَ رَبُّ كُلِّ شَيْءٍ يَا مَنْ هُوَ إِلَهُ كُلِّ شَيْءٍ يَا مَنْ هُوَ صَانِعُ كُلِّ شَيْءٍ يَا مَنْ هُوَ خَالِقُ كُلِّ شَيْءٍ يَا مَنْ هُوَ قَبْلُ كُلِّ شَيْءٍ يَا مَنْ هُوَ بَعْدَ كُلِّ شَيْءٍ  
يَا مَنْ هُوَ فَوْقَ كُلِّ شَيْءٍ يَا مَنْ هُوَ عَالِمٌ بِكُلِّ شَيْءٍ يَا مَنْ هُوَ قَادِرٌ عَلَى كُلِّ شَيْءٍ يَا مَنْ يَنْقِي وَ يَغْفِرُ كُلَّ شَيْءٍ

(16) O One Who is Lord<sup>-azwj</sup> of all things! O One Who is God<sup>-azwj</sup> of all things! O One Who is Maker of all things! O One Who is Creator of all things! O One Who is before all things! O One Who is after all things! O One Who is above all things! O One Who is Knower of all things! O One Who is Able upon all things! O One Who will Remain and Perish all things!

يَا مَنْ هُوَ رَبُّ كُلِّ شَيْءٍ يَا مَنْ هُوَ صَانِعُ كُلِّ شَيْءٍ يَا مَنْ هُوَ خَالِقُ كُلِّ شَيْءٍ يَا مَنْ هُوَ قَادِرٌ عَلَى كُلِّ شَيْءٍ يَا مَنْ يَنْقِي وَ يَغْفِرُ كُلَّ شَيْءٍ

(17) O Allah<sup>-azwj</sup>, I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, O Giver of Eman! O Granter of Security! O Bringer into being! O Indoctrinator! O Clarifier! O Degradar! O Empowerer! O Adorner! O Announcer! O Distributor!

يَا مَنْ هُوَ فِي مَلِكِهِ مُقِيمٌ يَا مَنْ هُوَ فِي سُلْطَانِهِ قَدِيمٌ يَا مَنْ هُوَ فِي جَلَالِهِ عَظِيمٌ يَا مَنْ هُوَ عَلَى عِبَادِهِ رَحِيمٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ يَا مَنْ هُوَ بِمَنْ  
عَصَاهُ خَلِيمٌ يَا مَنْ هُوَ بِمَنْ رَجَاهُ كَرِيمٌ يَا مَنْ هُوَ فِي صُنْعِهِ حَكِيمٌ يَا مَنْ هُوَ فِي حِكْمَتِهِ لَطِيفٌ يَا مَنْ هُوَ فِي لَطْفِهِ قَدِيمٌ

(18) O One Who in His<sup>-azwj</sup> Kingdom is ever-lasting! O One Who in His<sup>-azwj</sup> Authority is ancient! O One Who in His<sup>-azwj</sup> Majesty is Mighty! O One Who upon His<sup>-azwj</sup> servant is Merciful! O One Who with all things All-Knowing! O One Who with the ones disobeying Him<sup>-azwj</sup> is Forbearing! O One Who with the one hoping to Him<sup>-azwj</sup> is Benevolent! O One Who in His<sup>-azwj</sup> Making is Wise! O One Who in His<sup>-azwj</sup> Wisdom is Subtle! O One Who in His<sup>-azwj</sup> Subtleness is Ancient!

يَا مَنْ لَا يُرْجَى إِلَّا فَضْلُهُ يَا مَنْ لَا يُسْأَلُ إِلَّا عَفْوُهُ يَا مَنْ لَا يُنْظَرُ إِلَّا بِرُّهُ يَا مَنْ لَا يُخَافُ إِلَّا عَدْلُهُ يَا مَنْ لَا يَدُومُ إِلَّا مُلْكُهُ يَا مَنْ لَا سُلْطَانَ إِلَّا  
سُلْطَانُهُ يَا مَنْ وَسِعَتْ كُلَّ شَيْءٍ رَحْمَتُهُ يَا مَنْ سَبَقَتْ رَحْمَتُهُ عَظَبَهُ يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمُهُ يَا مَنْ لَيْسَ أَحَدٌ مِثْلَهُ

(19) O One Who is not hoped except for His<sup>-azwj</sup> Grace! O One not asked except for His<sup>-azwj</sup> Pardon! O One not looked at except for His<sup>-azwj</sup> Kindness! O One not feared except of His<sup>-azwj</sup> Justice! O One there is nothing permanent except His<sup>-azwj</sup> Kingdom! O One there is no authority except His<sup>-azwj</sup> Authority! O Whose Mercy is Capacious of all things! O One Whose Mercy precedes His<sup>-azwj</sup> Wrath! O One Whose Knowledge encompasses all things! O One there isn't anyone like Him<sup>-azwj</sup>!

ك يَا فَارِحَ أَلْهَمِ يَا كَاشِفَ الْعَمِّ يَا غَافِرَ الذَّنْبِ يَا قَابِلَ التَّوْبِ يَا خَالِقَ الخَلْقِ يَا صَادِقَ الوَعْدِ يَا مُوفِيَ العَهْدِ يَا عَالِمَ السِّرِّ يَا فَالِقَ الحَبِّ يَا زَارِقَ الأَنَامِ

(20) O Reliever of worries! O Remover of the sorrows! O Forgive of the sin! O Acceptor of the repentance! O Creator of the creation! O Truthful of the Promise! O Fulfiller of the Covenant! O Knower of the secret! O Splitter of the seed! O Sustainer of the people!

كَ اللّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا عَلِيُّ يَا وَئِي يَا عَزِيَّ يَا مَلِيَّ يَا حَفِيَّ يَا رَضِيَّ يَا زَكِيَّ يَا بَدِيءُ يَا قَوِيَّ يَا وَئِيَّ

(21) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, O Exalted! O Loyal! O Rich! O Fulfiller! O Encompasser! O Satisfier! O Purifier! O Initiator! O Strong! O Guardian!

كَب يَا مَنْ أَطَهَرَ الجَمِيلِ يَا مَنْ سَتَرَ القَبِيحِ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ يَا مَنْ لَمْ يَهْتِكِ السِّرَّ يَا عَظِيمَ العَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ المَغْفِرَةِ يَا بَاسِطَ اليَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى يَا مُنْتَهَى كُلِّ شَكْوَى

(22) O One Who Reveals the beautiful! O One Who Conceals the ugliness! O One Who does not Seize for the crimes! O One Who does not Violate the privacy! O Mighty 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!

كَح يَا ذَا الرِّعْمَةِ السَّابِغَةِ يَا ذَا الرِّحْمَةِ الوَاسِعَةِ يَا ذَا المِنَّةِ السَّابِقَةِ يَا ذَا الحِكْمَةِ البَالِغَةِ يَا ذَا الفُؤَادَةِ الكَامِلَةِ يَا ذَا الحُجَّةِ الفَاطِعَةِ يَا ذَا الكِرَامَةِ الظَّاهِرَةِ يَا ذَا العِزَّةِ الدَّائِمَةِ يَا ذَا الفُؤَادَةِ المُنَيَّبَةِ يَا ذَا العُظْمَةِ المُنَيَّبَةِ

(23) O With the abundant bounties! O with the vast Mercy! O with the preceding Conferment! O with the extensive Wisdom! O with the Perfect Power! O with the cutting Arguments! O with the apparent Benevolence! O with the permanent Honour! O with the Invincible strength! O with the invulnerable Might!

كَد يَا بَدِيعَ السَّمَاوَاتِ يَا جَاعِلَ الظُّلُمَاتِ يَا رَاحِمَ العَبْرَاتِ يَا مُقِيلَ العَثْرَاتِ يَا سَاتِرَ العُزْرَاتِ يَا مُخَيِّبَ الأَمْوَاتِ يَا مُنَزِّلَ الآيَاتِ يَا مُصَدِّقَ الحُسْنَاتِ يَا مَاجِي السَّيِّئَاتِ يَا شَدِيدَ النِّقْمَاتِ

(24) O Initiator of the skies! O Maker of the darkness(es)! O Mercier of the tears! O Uprooter of the stumbles! O Concealer of the defects! O Reviver of the dead! O Revealer of the signs! O Multiplier of the good deeds! O Effacer of the evil deeds! O Severe of the Vengeance!

كَه اللّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا مُصَوِّرُ يَا مُقَدِّرُ يَا مُدَبِّرُ يَا مُطَهِّرُ يَا مُنَوِّرُ يَا مُبَشِّرُ يَا مُنْدِرُ يَا مُقَدِّمُ يَا مُؤَخِّرُ

(25) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Fashioner! O Powerful! O Manager! O Purifier! O Irradiator! O Facilitator! O Giver of glad tidings! O Warner! O Advancer! O Delayer!

كَو يَا رَبَّ النَّبِيِّ الحَرَامِ يَا رَبَّ الشَّهْرِ الحَرَامِ يَا رَبَّ البَلَدِ الحَرَامِ يَا رَبَّ الرُّكْنِ وَ المَقَامِ يَا رَبَّ المَشْعَرِ الحَرَامِ يَا رَبَّ المَسْجِدِ الحَرَامِ يَا رَبَّ الحِلِّ وَ الحَرَامِ يَا رَبَّ النُّورِ وَ الظُّلَامِ يَا رَبَّ التَّجَبُّةِ وَ السَّلَامِ يَا رَبَّ الفُؤَادَةِ فِي الأَنَامِ

(26) O Lord<sup>-azwj</sup> of the Sacred House! O Lord<sup>-azwj</sup> of the Sacred month! O Lord<sup>-azwj</sup> of the Sacred city! O Lord<sup>-azwj</sup> of the (Yemeni) corner and the standing place (of Ibrahim<sup>-as</sup>)! O Lord<sup>-azwj</sup> of the Sacred Monuments! O Lord<sup>-azwj</sup> of the Sacred Masjid! O Lord<sup>-azwj</sup> of the de-consecration and

the consecration! O Lord<sup>-azwj</sup> of the light and the darkness! O Lord<sup>-azwj</sup> of the salutations and the greetings! O Lord<sup>-azwj</sup> of the Power among the people!

كز يَا أَحْكَمَ الْحَاكِمِينَ يَا أَعْدَلَ الْعَادِلِينَ يَا أَصْدَقَ الصَّادِقِينَ يَا أَطْهَرَ الطَّاهِرِينَ يَا أَحْسَنَ الْخَالِقِينَ يَا أَسْرَعَ الْحَاسِبِينَ يَا أَسْمَعَ السَّمَاعِينَ يَا أَبْصَرَ النَّاطِرِينَ  
يَا أَشْفَعَ الشَّافِعِينَ يَا أَكْرَمَ الْأَكْرَمِينَ

(27) O most Judicial of the judges! O most Judicial of the justices! O most Truthful of the truthful ones! O Purest of the pure ones! O most excellent of the creators! O Quickest of the Reckoners! O most Listening of the listening ones! O most Insightful of the lookers! O most Interceder of the interceders! O most Honourable of the honourable ones!

كح يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ يَا حِزْرَ مَنْ لَا حِزْرَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا فَعْرَ مَنْ لَا فَعْرَ لَهُ يَا عِزَّ مَنْ لَا عِزَّ لَهُ يَا مُعِينَ مَنْ لَا مُعِينَ لَهُ يَا أُنَيْسَ مَنْ لَا أُنَيْسَ لَهُ يَا أَمَانَ مَنْ لَا أَمَانَ لَهُ

(28) O Support of the one having no support for him! O Backer of one having no backing for him! O Treasure of one having no treasure for him! O Protection of one having no protection for him! O Helper of one having no helper for him! O Pride of one having no pride for him! O Honour of one having no honour for him! O Aider of one having no aider for him! O Comforter of one having no comforter for him! O Security of one having no securer for him!

كط اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا عَاصِمَ يَا قَائِمَ يَا دَائِمَ يَا رَاحِمَ يَا سَلَامٍ يَا حَاكِمٍ يَا عَالِمٍ يَا قَاسِمٍ يَا قَابِضُ يَا بَاسِطُ

(29) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> O Fortifier! O Remaining! O Permanent! O Mercier! O Granter of safety! O Judge! O Knower! O Distributor! O Gripper! O Extender!

ل يَا عَاصِمَ مَنْ اسْتَعَصَمَهُ يَا رَاحِمَ مَنْ اسْتَرْحَمَهُ يَا غَافِرَ مَنْ اسْتَعْفَرَهُ يَا نَاصِرَ مَنْ اسْتَنْصَرَهُ يَا حَافِظَ مَنْ اسْتَحْفَظَهُ يَا فَكْرِمَ مَنْ اسْتَكْرَمَهُ يَا مُرْشِدَ مَنْ اسْتَرْشَدَهُ يَا صَرِيحَ مَنْ اسْتَصْرَحَهُ يَا مُعِينَ مَنْ اسْتَعَانَهُ يَا مُعِيثَ مَنْ اسْتَعَاثَهُ

(30) O Fortifier of the one seeking his Fortification! O Mercier of one seeking His<sup>-azwj</sup> Mercy! O Forgiver of the one seeking His<sup>-azwj</sup> Forgiveness! O Helper of one seeking His<sup>-azwj</sup> Help! O Guard of one seeking His<sup>-azwj</sup> Guardianship! O Honourer of one seeking His<sup>-azwj</sup> Honour! O Guide of the one seeking His<sup>-azwj</sup> Guidance! O Helper of the one shouting for His<sup>-azwj</sup> Help! O Assister of one seeking His<sup>-azwj</sup> Assistance! O Helper of the ones seeking His<sup>-azwj</sup> Help!

لا يَا عَزِيزاً لَا يُضَامُ يَا لَطِيفاً لَا يُرَامُ يَا قَيُوماً لَا يَنَامُ يَا دَائِماً لَا يَمُوتُ يَا حَيّاً لَا يَمُوتُ يَا مَلِكاً لَا يَزُولُ يَا بَاقِياً لَا يَفْنَى يَا عَالِماً لَا يَجْهَلُ يَا صَمِداً لَا يُطْعَمُ يَا قَوِيّاً لَا يَضْعَفُ

(31) O Mighty not to be breached! O Subtle not to be violated! O Eternal not to sleep! O Permanent not to perish! O Living not to die! O King not to decline! O Lasting not to be annihilated! O Knower not ignorant! O Solid not fed! O Strong not to weaken!

لب اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا أَحَدُ يَا وَاحِدُ يَا شَاهِدُ يَا مَاجِدُ يَا حَامِدُ يَا رَاشِدُ يَا بَاعِثُ يَا وَارِثُ يَا ضَارُّ يَا نَافِعُ

(32) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O First! O One! O Witness! O Glorious! O Praise! O Guide! O Resurrector! O Inheritor! O Harmer! O Benefiter!

لج يا أعظم من كل عظيم يا أكرم من كل كريم يا أرحم من كل رحيم يا أعلم من كل عليم يا أحكم من كل حكيم يا أقدم من كل قديم يا أكبر من كل كبير يا ألطف من كل لطيف يا أجل من كل جليل يا أعز من كل عزيز

(33) O most Magnificent than every magnificent one! O more Benevolent than every benevolent one! O most Merciful of the merciful ones! O more Knowing than every knower! O more Judging than every judge! O more Ancient than every ancient one! O Greater than every great one! O more Gentle than every gentle! O most Majestic than every majestic! O Mightier than every mighty one!

لد يا كريم الصّحح يا عظيم المّن يا كثير الخير يا قديم الفضل يا دائم اللطف يا لطيف الصنع يا منقّس الكرب يا كاشف الضرّ يا مالك الملوك يا قاضي الحقّ

(34) O Benevolent of the Excusing! O Mighty of the Conferment! O Abundant of the good! O Ancient of the Grace! O Permanent of the Gentleness! O Gentle of the Making! O Reliever of the distress! O Remover of the harm! O Owner of the kings! O Judge of the truth!

له يا من هو في عهده وفيّ يا من هو في وفائه قويّ يا من هو في قوته عليّ يا من هو في علوه قريب يا من هو في قربه لطيف يا من هو في لطيفه شريف يا من هو في شرفه عزيز يا من هو في عزه عظيم يا من هو في عظّمته مجيد يا من هو في مجده حميد

(35) O One Who is Loyal in His<sup>-azwj</sup> Pact! O One Who is Strong in His<sup>-azwj</sup> Loyalty! O One Who is Exalted in His<sup>-azwj</sup> Strength! O One Who is near in His<sup>-azwj</sup> Exaltedness! O One Who is Subtle in His<sup>-azwj</sup> nearness! O One Who is Noble in His<sup>-azwj</sup> Subtleness! O One Who is Mighty in His<sup>-azwj</sup> Nobility! O One Who is Magnificent in His<sup>-azwj</sup> Might! O One Who is Glorious in His<sup>-azwj</sup> Magnificence! O One Who is Praised in His<sup>-azwj</sup> Gloriousness!

لو اللهمّ إني أسألك باسمك يا كافي يا شافي يا وافي يا معافي يا هادي يا داعي يا قاضي يا راضي يا عالي يا باقي لز يا من كل شيء حاضِع له يا من كل شيء حاشِع له يا من كل شيء كائن له يا من كل شيء موجود

(36) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Sufficient! O Healer! O Loyal! O Excuser! O Guide! O Caller! O Judge! O Satisfied! O Exalted! O Ever-Lasting! O One all things humble to! O One all things are fearful of! O One all things come into being for! O One all things exist due to (His<sup>-azwj</sup> Grace)!

به يا من كل شيء منيب إليه يا من كل شيء خائف منه يا من كل شيء قائم به يا من كل شيء صائر إليه يا من كل شيء يستبح بحمده يا من كل شيء هالك إلا وجهه

(37) O One all things are penitent to! O One all things are fearing from! O One all things are standing with! O One all things are destined to! O One all things glorify with His<sup>-azwj</sup> Praise! O One all things will perish except His<sup>-azwj</sup> Face!

لح يا من لا مفرّ إلا إليه يا من لا مفرّ إلا إليه يا من لا مقصد إلا إليه يا من لا منجى منه إلا إليه يا من لا يُرعب إلا إليه يا من لا حول ولا قوة إلا به يا من لا يستعان إلا به يا من لا يتوكل إلا عليه يا من لا يُرجى إلا هو يا من لا يُعبد إلا إياه

(38) O One there is no fleeing except to Him<sup>-azwj</sup>! O One there is no shelter except to Him<sup>-azwj</sup>! O One there is no purpose except to Him<sup>-asws</sup>! O One there is no rescue from Him<sup>-azwj</sup> except

to Him<sup>-azwj</sup>! O One there is no desiring except to Him<sup>-azwj</sup>! O One there is neither might nor strength except with Him<sup>-azwj</sup>! O One there is no assistance except by Him<sup>-azwj</sup>! O One there is no reliance except upon Him<sup>-azwj</sup>! O One there is no hope except He<sup>-azwj</sup>! O One there is no worshipping except Him<sup>-azwj</sup>!

لَط يَا خَيْرَ الْمَرْهُوبِينَ يَا خَيْرَ الْمَطْلُوبِينَ يَا خَيْرَ الْمَرْغُوبِينَ يَا خَيْرَ الْمَسْئُولِينَ يَا خَيْرَ الْمَقْصُودِينَ يَا خَيْرَ الْمَدْكُورِينَ يَا خَيْرَ الْمَشْكُورِينَ يَا خَيْرَ الْمُحْبُوبِينَ  
يَا خَيْرَ الْمَدْعُورِينَ يَا خَيْرَ الْمُسْتَأْنِسِينَ

(39) O Best of the feared ones! O Best of the sought ones! O Best of the desired ones! O Best of the asked ones! O Best of the aimed ones! O Best of the mentioned ones! O Best of the thanked ones! O Best of the loved ones! O Best of the ones called (for help)! O Best of the comforting ones!

مِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا عَافِي يَا سَائِرِي يَا قَادِرِي يَا قَاهِرِي يَا فَاطِرِي يَا كَاسِرِي يَا جَابِرِي يَا ذَاكِرِي يَا نَاطِرِي يَا نَاصِرِي:

(40) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Forgiver! O Able! O Forceful! O Originator! O Breaker! O Mender! O Mentioner! O Beholder! O Helper!

مَا يَا مَنْ خَلَقَ فَسَوَىٰ يَا مَنْ قَدَّرَ فَهَدَىٰ يَا مَنْ يَكْثِفُ الْبَلْوَىٰ يَا مَنْ يَسْمَعُ التَّجْوَىٰ يَا مَنْ يُنْقِذُ الْعَرْصَىٰ يَا مَنْ يُنْجِي الْهَلْكَىٰ يَا مَنْ يَشْفِي الْمَرْضَىٰ يَا مَنْ أَضْحَكَ وَ أَبْكَىٰ يَا مَنْ أَمَاتَ وَ أَحْيَا يَا مَنْ خَلَقَ الرُّؤْجِينَ الذَّكَرَ وَ الْأُنثَىٰ

(41) O One Who Created so He<sup>-azwj</sup> Completed! O One Who Determined so He<sup>-azwj</sup> Guided! O One Who Removes the afflictions! O One Who Listens to the whispers! O One Who Saves the drowning one! O One Who Rescues the ones being destroyed! O One Who Heals the sick! O One Who Causes to laugh and cry! O One Who Causes to die and live! O One Who Created the pairs, the male and the female!

مَب يَا مَنْ فِي الْبَرِّ وَ الْبَحْرِ سَبِيلَهُ يَا مَنْ فِي الْأَفَاقِ آيَاتُهُ يَا مَنْ فِي الْأَيَاتِ بُرْهَانُهُ يَا مَنْ فِي الْأَمَاتِ قُدْرَتُهُ يَا مَنْ فِي الْقُبُورِ عِبْرَتُهُ يَا مَنْ فِي الْقِيَامَةِ مُلْكُهُ يَا مَنْ فِي الْحِسَابِ هَيْبَتُهُ يَا مَنْ فِي الْمِيزَانِ فِضَاؤُهُ يَا مَنْ فِي الْجَنَّةِ نَوَائِبُهُ يَا مَنْ فِي النَّارِ عِقَابُهُ

(42) O One Whose Way is in the land and the sea! O One Whose Signs are in the horizons! O One Whose Proofs are in the signs! O One Whose Power is in the deaths! O One Whose lessons are in the graves! O One Whose Kingdom is during the Qiyamah! O One Whose Prestige is in the Reckoning! O One Whose Decrees are in the Scale! O One Whose Rewards are in the Paradise! O One Whose Punishment is in the Hellfire!

مَج يَا مَنْ إِلَيْهِ يَهْرَبُ الْخَائِفُونَ يَا مَنْ إِلَيْهِ يَفْرَحُ الْمُذْنِبُونَ يَا مَنْ إِلَيْهِ يَقْصِدُ الْمُتَيْبُونَ يَا مَنْ إِلَيْهِ يَرْعَبُ الرَّاهِدُونَ يَا مَنْ إِلَيْهِ يَلْجَأُ الْمُتَحَيِّرُونَ يَا مَنْ بِهِ يَسْتَأْنِسُ الْمُرِيدُونَ يَا مَنْ بِهِ يَفْتَخِرُ الْمُحِبُّونَ يَا مَنْ فِي عَفْوِهِ يَطْمَعُ الْخَاطِئُونَ يَا مَنْ إِلَيْهِ يَسْكُرُ الْمُوقِنُونَ يَا مَنْ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

(43) O One the fearful ones flee to! O One the sinners panic to! O One the penitent aim to! O One the ascetics desire to! O One the confused seek shelter to! O One the ones intended (with evil) are comforted with! O One the loving one(s) pride with! O One the sinner covet His<sup>-azwj</sup> Pardon! O One the convinced ones are tranquil to! O One the relying ones are reliant upon!



مد اللّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا حَبِيبَ يَا طَبِيبَ يَا قَرِيبَ يَا رَقِيبَ يَا حَسِيبَ يَا مُهَيْبَ يَا مُثِيبَ يَا مُجِيبَ يَا خَبِيرَ يَا بَصِيرَ

(44) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Beloved! O Curer! O Near! O Watcher! O Reckoner! O Bestower! O Rewarder! O Responder! O Informed! O Insightful!

مه يَا أَقْرَبَ مِنْ كُلِّ قَرِيبٍ يَا أَحَبَّ مِنْ كُلِّ حَبِيبٍ يَا أَبْصَرَ مِنْ كُلِّ بَصِيرٍ يَا أَحْبَرَ مِنْ كُلِّ خَبِيرٍ يَا أَشْرَفَ مِنْ كُلِّ شَرِيفٍ يَا أَرْفَعَ مِنْ كُلِّ رَفِيعٍ يَا أَقْوَى مِنْ كُلِّ قَوِيٍّ يَا أَعْنَى مِنْ كُلِّ عَنِيٍّ يَا أَجْوَدَ مِنْ كُلِّ جَوَادٍ يَا أَرْأَفَ مِنْ كُلِّ رُؤُوفٍ

(45) O Nearer than every near! O more Beloved than every beloved! O more Insightful than every insightful! O more Informed than every informed! O Nobler than every noble! O Loftier than every lofty one! O Stronger than every strong! O Richer than every rich! O more Generous than every generous! O Kinder than every kind!

مُو يَا عَلِيًّا غَيْرَ مَعْلُوبٍ يَا صَانِعًا غَيْرَ مَصْنُوعٍ يَا خَالِقًا غَيْرَ مَخْلُوقٍ يَا مَالِكًا غَيْرَ مَمْلُوكٍ يَا قَاهِرًا غَيْرَ مَقْهُورٍ يَا رَافِعًا غَيْرَ مَرْفُوعٍ يَا حَافِظًا غَيْرَ مَحْفُوظٍ يَا نَاصِرًا غَيْرَ مَنْصُورٍ يَا شَاهِدًا غَيْرَ غَائِبٍ يَا قَرِيبًا غَيْرَ بَعِيدٍ

(46) O Overcomer without being overcome! O Maker without being made! O Creator without being created! O Owner without being owned! O Subduer without being subdued! O Raiser without being raised! O Protector without being protected! O Helper without being helped! O Present without being absent! O Near without being far!

مَز يَا نُورَ النَّوْرِ يَا مَنَوَّرَ النَّوْرِ يَا خَالِقَ النَّوْرِ يَا مُدَبِّرَ النَّوْرِ يَا مُعَدِّبَ النَّوْرِ يَا نُورَ كُلِّ نُورٍ يَا نُورًا قَبْلَ كُلِّ نُورٍ يَا نُورًا بَعْدَ كُلِّ نُورٍ يَا نُورًا فَوْقَ كُلِّ نُورٍ يَا نُورًا لَيْسَ كَمِثْلِهِ نُورٌ

(47) O Light of the lights! O Irradiator of the light! O Creator of the light! O Manager of the light! O Determiner of the light! O Light of all lights! O Light before every light! O Light after every light! O Light above every light! O Light there isn't any light like Him<sup>-azwj</sup>!

مَح يَا مَنْ عَطَاؤُهُ شَرِيفٌ يَا مَنْ فِعْلُهُ لَطِيفٌ يَا مَنْ لُطْفُهُ مُقِيمٌ يَا مَنْ إِحْسَانُهُ قَدِيمٌ يَا مَنْ قَوْلُهُ حَقٌّ يَا مَنْ وَعْدُهُ صِدْقٌ يَا مَنْ عَفْوُهُ فَضْلٌ يَا مَنْ عَدَابُهُ عَدْلٌ يَا مَنْ ذِكْرُهُ حُلُوٌّ يَا مَنْ فَضْلُهُ عَمِيمٌ

(48) O One Whose Giving is Noble! O One Whose Action is Subtle! O One Whose Subtleness is ever-Lasting! O One Whose Favour is ancient! O One Whose Word is True! O One Whose Promise is Truthful! O One Whose Pardon is Grace! O One Whose Punishment is Just! O One Whose Mention is sweet! O One Whose Grace is general!

مَط اللّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا مُسَهِّلَ يَا مُفَصِّلَ يَا مُبَدِّلَ يَا مُدَلِّلَ يَا مُنَزِّلَ يَا مُنَوِّلَ يَا مُفْضِلَ يَا مُجَزِّلَ يَا مُنْهَلِ يَا مُجْمِلِ

(49) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Facilitator! O Detacher! O Replacer! O Humiliator! O Revealer! O Giver! O Gracious! O Munificent! O Giver in abundance! O Who Respites! O Beautifier!

ن يَا مَنْ بَرَى وَ لَا يُرَى يَا مَنْ جَلَّقَ وَ لَا يُجَلَّقُ يَا مَنْ يَهْدَى وَ لَا يُهْدَى يَا مَنْ يُجَبَّى وَ لَا يُجَبَّى يَا مَنْ يَسْأَلُ وَ لَا يُسْأَلُ يَا مَنْ يُطْعَمُ وَ لَا يُطْعَمُ يَا مَنْ يُجَبَّرُ وَ لَا يُجَبَّرُ عَلَيْهِ يَا مَنْ يُفْضَى عَلَيْهِ وَ لَا يُفْضَى عَلَيْهِ يَا مَنْ يُحْكَمُ وَ لَا يُحْكَمُ عَلَيْهِ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(50) O One Who Sees and is not seen! O One Who Creates and is not created! O One Who Guides and is not guided! O One Who Revives and is not revived! O One Who Questions and is not questioned! O One Who Feeds and is not fed! O One Who Shelter and is not sheltered upon! O One Who Decrees and is not decreed against! O One Judges and is not Judged against! O One Who does not Beget and is not begotten, and there does not happen to be anyone a match for Him<sup>-azwj</sup>!

نَا يَا نِعْمَ الْحَسِيبُ يَا نِعْمَ الطَّيِّبُ يَا نِعْمَ الرَّقِيبُ يَا نِعْمَ الْقَرِيبُ يَا نِعْمَ الْمُجِيبُ يَا نِعْمَ الْحَسِيبُ يَا نِعْمَ الْكَفِيلُ يَا نِعْمَ الْوَكِيلُ يَا نِعْمَ الْمُؤَلَّى يَا نِعْمَ النَّصِيرُ

(51) O Best Reckoner! O Best Curer! O Best Watcher! O Best Near One! O Best Responder! O Best Beloved! O Best Guarantor! O Best Protector! O Best Master! O Best Helper!

نَب يَا سُورَ الْعَارِفِينَ يَا مُمِّي الْمُحِبِّينَ يَا أُنَيْسَ الْمُرِيدِينَ يَا حَبِيبَ التَّوَّابِينَ يَا زَارِقَ الْمُقْلِينَ يَا رَجَاءَ الْمُذْنِبِينَ يَا قُرَّةَ عَيْنِ الْعَابِدِينَ يَا مُتَّقِسَ عَنِ الْمَكْرُوبِينَ  
يَا مُفْرَجَ عَنِ الْمَعْمُومِينَ يَا إِلَهَ الْأَوْلَى وَالْآخِرِينَ

(52) O Joy of the gnostic(s)! O Wish of the loving ones! O Comfort of the seekers! O Beloved of the repentant! O Sustainer of the lacking ones! O Hope of the sinners! O Delight of the eyes of the worshippers! O Reliever of the distressed! O Dispeller from the sorrowful! O God<sup>-azwj</sup> of the former ones and the latter ones!

نَحِ اللَّهُمَّ إِلَيَّ أَسْأَلُكَ بِاسْمِكَ يَا رَبَّنَا يَا إِلَهَنَا يَا سَيِّدَنَا يَا مَوْلَانَا يَا نَاصِرَنَا يَا حَافِظَنَا يَا دَلِيلَنَا يَا مُعِينَنَا يَا حَسِيبَنَا يَا طَيِّبَنَا

(53) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O our Lord<sup>-azwj</sup>! O our God<sup>-azwj</sup>! O our Chief! O our Master! O our Helper! O our Protector! O our Guide! O our Aider! O our Beloved! O our Cure!

نَد يَا رَبَّ النَّبِيِّينَ وَالْأَنْبِرَارِ يَا رَبَّ الصِّدِّيقِينَ وَالْأَخْيَارِ يَا رَبَّ الْجَنَّةِ وَالنَّارِ يَا رَبَّ الصِّعَارِ وَالْكَبَارِ يَا رَبَّ الْحُبُوبِ وَالنِّمَارِ يَا رَبَّ الْأَنْهَارِ وَالْأَشْجَارِ  
يَا رَبَّ الصَّخَارِ وَالْفُقَارِ يَا رَبَّ التَّرَارِي وَالْإِحَارِ يَا رَبَّ اللَّيْلِ وَالنَّهَارِ يَا رَبَّ الْأَعْلَانِ وَالْأَسْرَارِ

(54) O Lord<sup>-azwj</sup> of the Prophets<sup>-as</sup> and the righteous! O Lord<sup>-azwj</sup> of the truthful and the good! O Lord<sup>-azwj</sup> of the Paradise and the Hellfire! O Lord<sup>-azwj</sup> of the small and the large! O Lord<sup>-azwj</sup> of the seeds and the fruits! O Lord<sup>-azwj</sup> of the rivers and the trees! O Lord<sup>-azwj</sup> of the deserts and the wastelands! O Lord<sup>-azwj</sup> of the lands and the oceans! O Lord<sup>-azwj</sup> of the night and the day! O Lord<sup>-azwj</sup> of the announcements and the secrets!

نَه يَا مَنْ نَقَدَ فِي كُلِّ شَيْءٍ أَمْرُهُ يَا مَنْ لَحِقَ بِكُلِّ شَيْءٍ عِلْمُهُ يَا مَنْ بَلَغَتْ إِلَى كُلِّ شَيْءٍ قُدْرَتُهُ يَا مَنْ لَا تُحْصِي الْعِبَادُ نِعْمَتَهُ يَا مَنْ لَا تَبْلُغُ الْخَلَائِقُ شُكْرَهُ  
يَا مَنْ لَا تُدْرِكُ الْأَفْهَامُ حِلَالَهُ يَا مَنْ لَا تَنَالُ الْأَوْهَامُ كُنْهَهُ يَا مَنْ الْعِظَمَةُ وَالْكَبِيرِيَّةُ رِدَاؤُهُ يَا مَنْ لَا تَرُدُّ الْعِبَادُ قَضَاءَهُ يَا مَنْ لَا مُلْكَ إِلَّا مُلْكُهُ يَا مَنْ لَا عَطَاءَ إِلَّا عَطَاؤُهُ

(55) O One His<sup>-azwj</sup> Command is implemented in all things! O One His<sup>-azwj</sup> Knowledge is joined with all things! O One His<sup>-azwj</sup> Power reaches to all things! O One His<sup>-azwj</sup> bounties cannot be counted by the servants! O One the creatures cannot reach the extent of thanking Him<sup>-azwj</sup>! O One the understanding cannot realise His<sup>-azwj</sup> Majesty! O One the imaginations cannot attain His<sup>-azwj</sup> Essence! O One the Magnificence and the Greatness is His<sup>-azwj</sup> Robe! O One the servant cannot repel His<sup>-azwj</sup> Decree! O One there is no kingdom except His<sup>-azwj</sup> Kingdom! O One there is no award except His<sup>-azwj</sup> award!

نُو يَا مَنْ لَهُ الْمَثَلُ الْأَعْلَى يَا مَنْ لَهُ الصِّفَاتُ الْعُلْيَا يَا مَنْ لَهُ الْأَخِرَةُ وَالْأُولَى يَا مَنْ لَهُ الْجَنَّةُ الْمَأْوَى يَا مَنْ لَهُ الْآيَاتُ الْكُبْرَى يَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى يَا مَنْ لَهُ الْحُكْمُ وَالْفَضَاءُ يَا مَنْ لَهُ الْهُوَاءُ وَالْفَضَاءُ يَا مَنْ لَهُ الْعَرْشُ وَالْقَرَى يَا مَنْ لَهُ السَّمَاوَاتُ الْعُلَى

(56) O One for Him<sup>-azwj</sup> are the Exalted Examples! O One for Him<sup>-azwj</sup> are the Exalted Attributes! O One for Him<sup>-azwj</sup> is the Hereafter and the former (world)! O One for Him<sup>-azwj</sup> is the Garden of Shelter! O One for Him<sup>-azwj</sup> are the Great Signs! O One for Him<sup>-azwj</sup> are the most excellent Names! O One for Him<sup>-azwj</sup> is the Judging and the Decreeing! O One for Him<sup>-azwj</sup> is the air and the atmosphere! O One for Him<sup>-asws</sup> is the Throne and the soil! O One for Him<sup>-azwj</sup> are the exalted skies!

نَزِ اللَّهُمَّ إِلَيَّ أَسْأَلُكَ بِاسْمِكَ يَا عَفُوُّ يَا عَفُورُ يَا صَبُورُ يَا شَكُورُ يَا رُؤُوفُ يَا عَطُوفُ يَا مَسْتَفُوفُ يَا وَدُودُ يَا سُبُوحُ يَا قُدُوسُ

(57) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Pardoner! O Forgiver! O Patient! O Grateful! O Kind! O Compassionate! O asked! O Affectionate! O Glorious! O Holy!

نَح يَا مَنْ فِي السَّمَاوَاتِ عَظَمَتُهُ يَا مَنْ فِي الْأَرْضِ آيَاتُهُ يَا مَنْ فِي كُلِّ شَيْءٍ دَلِيلُهُ يَا مَنْ فِي الْبِحَارِ عَجَائِبُهُ يَا مَنْ فِي الْجِبَالِ خَزَائِنُهُ يَا مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ يَا مَنْ إِلَيْهِ يَرْجِعُ الْأَمْرُ كُلُّهُ يَا مَنْ أَظْهَرَ فِي كُلِّ شَيْءٍ لُطْفَهُ يَا مَنْ أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ يَا مَنْ تَصَرَّفَ فِي الْخَلْقِ قُدْرَتُهُ

(58) O One His<sup>-azwj</sup> Magnificence is in the skies! O One His<sup>-azwj</sup> Signs are in the earth! O One His<sup>-azwj</sup> evidence is in all things! O One His<sup>-azwj</sup> wonders are in the oceans! O One His<sup>-azwj</sup> treasures are in the mountains! O One Who Began the creation then He<sup>-azwj</sup> will Repeat it! O One the Command returns to Him<sup>-azwj</sup>, all of it! O One Whose Subtlety appears in all things! O One most excellent is His<sup>-azwj</sup> creation of all things! O One His<sup>-azwj</sup> Power is Utilised among the creatures!

نَط يَا حَبِيبَ مَنْ لَا حَبِيبَ لَهُ يَا طَبِيبَ مَنْ لَا طَبِيبَ لَهُ يَا مُجِيبَ مَنْ لَا مُجِيبَ لَهُ يَا شَفِيقَ مَنْ لَا شَفِيقَ لَهُ يَا رَفِيقَ مَنْ لَا رَفِيقَ لَهُ يَا مُعِيبَ مَنْ لَا مُعِيبَ لَهُ يَا دَلِيلَ مَنْ لَا دَلِيلَ لَهُ يَا أُنَيْسَ مَنْ لَا أُنَيْسَ لَهُ يَا رَاحِمَ مَنْ لَا رَاحِمَ لَهُ يَا صَاحِبَ مَنْ لَا صَاحِبَ لَهُ

(59) O Beloved of the one having no beloved for him! O Curer of the one having no curer for him! O Responder of the one having no responder for him! O Affectionate having no affectionate for him! O Friend of the one having no friend for him! O Helper of the one having no helper for him! O Guide of the one having no guide for him! O Comforter of the one having no comforter for him! O Mercier of one having no one to mercy him! O Companion of one having no companion for him!

س يَا كَافِيَ مَنْ اسْتَكْفَاهُ يَا هَادِيَ مَنْ اسْتَهْدَاهُ يَا كَالِيَ مَنْ اسْتَكَلَاهُ يَا رَاعِيَ مَنْ اسْتَرْعَاهُ يَا شَائِي مَنْ اسْتَشْفَاهُ يَا قَاضِيَّ مَنْ اسْتَقْضَاهُ يَا مُعْجِيَّ مَنْ اسْتَعْنَاهُ يَا مُؤَيِّئَ مَنْ اسْتَوْفَاهُ يَا مُقْوِيَّ مَنْ اسْتَقْوَاهُ يَا وَليَّ مَنْ اسْتَوْلَاهُ

(60) O Sufficer of the one seeking His<sup>-azwj</sup> Sufficiency! O Guide of the one seeking His<sup>-azwj</sup> Guidance! O Protector of the one seeking His<sup>-azwj</sup> Protection! O Carer of the one seeking His<sup>-azwj</sup> Care! O Healer of the one seeking His<sup>-azwj</sup> Healing! O Judge of the one seeking His<sup>-azwj</sup> Judgment! O Enricher of the one seeking His<sup>-azwj</sup> riches! O Loyal to the one seeking His<sup>-azwj</sup> Loyalty! O Strengthener of the ones seeking His<sup>-azwj</sup> Strengthening! O Guardian of the one seeking His<sup>-azwj</sup> Guardianship!

سَا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا خَالِقُ يَا رَازِقُ يَا نَاطِقُ يَا صَادِقُ يَا فَالِقُ يَا فَارِقُ يَا فَاتِقُ يَا رَاتِقُ يَا سَابِقُ يَا سَامِقُ

(61) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Creator! O Sustainer! O Speaker! O Truthful! O Splitter! O Differentiator! O Breaker! O Mender! O Preceder! O Towering!

سَبَّ يَا مَنْ يُقَلِّبُ اللَّيْلَ وَالنَّهَارَ يَا مَنْ جَعَلَ الظُّلُمَاتِ وَالْأَنْوَارَ يَا مَنْ خَلَقَ الظِّلَّ وَالْحَرُورَ يَا مَنْ سَحَّرَ الشَّمْسَ وَالْقَمَرَ يَا مَنْ قَدَّرَ الْحَيَّرَ وَالشَّرَّ يَا مَنْ خَلَقَ الْمَوْتَ وَالْحَيَاةَ يَا مَنْ لَهُ الْخَلْقُ وَالْأَمْرُ يَا مَنْ لَمْ يَتَّخِذْ وَلَدًا يَا مَنْ لَيْسَ لَهُ شَرِيكَ فِي الْمُلْكِ يَا مَنْ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدَّلِّ

(62) O One Who Turns the night and the day! O One Who Made the darkness(es) and the lights! O One Who Created the shade and the heat! O One Who Subdues the sun and the moon! O One Who Determined the good and the evil! O One Who Created the death and the life! O One for Him<sup>-azwj</sup> is the Creating and the Command! O One Who did not Take a son! O One Who hasn't an associate for Him<sup>-azwj</sup> in the Kingdom! O One Who does not have a guardian for Him<sup>-azwj</sup> from the disgrace!

سَجَّ يَا مَنْ يَعْلَمُ مُرَادَ الْمُرِيدِينَ يَا مَنْ يَعْلَمُ ضَمِيرَ الصَّامِتِينَ يَا مَنْ يَسْمَعُ أَيْنَ الْوَاهِبِينَ يَا مَنْ يَرَى بُكَاءَ الْخَائِفِينَ يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ يَا مَنْ يَقْبَلُ عُذْرَ التَّائِبِينَ يَا مَنْ لَا يُصْلِحُ أَعْمَالَ الْمُفْسِدِينَ يَا مَنْ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ يَا مَنْ لَا يَبْغِدُ عَنْ قُلُوبِ الْعَارِفِينَ يَا أَجْوَدَ الْأَجْوَدِينَ

(63) O One Who Knows the cries of the wanting ones! O One Who Know consciences of the silent ones! O One Who Hears whining (humming) of the whiners! O One Who Sees crying of the fearful! O One Who Controls needs of the askers! O One Who Accepts apologies of the repentant(s)! O One does not Rectify deeds of the mischief-makers! O One Who does not Waste Recompense of the good doers! O One Who is not distance from hearts of the gnostic(s)! O most Generous of the generous ones!

سَدَّ يَا دَائِمَ الْبَقَاءِ يَا سَامِعَ الدُّعَاءِ يَا وَاسِعَ العَطَاءِ يَا عَافِرَ الخَطَا يَا تَدْبِيعَ السَّمَاءِ يَا حَسَنَ الْبَلَاءِ يَا جَمِيلَ النَّوَاءِ يَا قَدِيمَ السَّنَاءِ يَا كَثِيرَ الوَفَاءِ يَا شَرِيفَ الْجَزَاءِ

(64) O Permanent of the remaining! O Listener of the supplication! O Capacious of the Giving! O Forgiver of the wrong-doing! O Initiator of the sky! O Excellent of the Trials! O Beautiful of the Laudation! O Ancient of the Splendour! O Frequent of the loyalty! O Noble of the Recompensing!

سَهَّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا سَتَّارُ يَا عَفَّارُ يَا قَهَّارُ يَا جَبَّارُ يَا صَبَّارُ يَا بَارُّ يَا مُحْتَارُ يَا فَتَّاحُ يَا نَفَّاحُ يَا مُرْتَاخُ

(65) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Concealer! O Forgiver! O Subduer! O Forceful! O Patient! O Righteous! O Chooser! O Beginner! O Grantor! O Comforter!

سَوْ يَا مَنْ خَلَقَنِي وَ سَوَّانِي يَا مَنْ رَزَقَنِي وَ رَبَّانِي يَا مَنْ أَطْعَمَنِي وَ سَقَّانِي يَا مَنْ قَرَّبَنِي وَ أَدْنَانِي يَا مَنْ عَصَمَنِي وَ كَفَّانِي يَا مَنْ حَفِظَنِي وَ كَلَّانِي يَا مَنْ أَعَزَّنِي وَ أَعَنَّانِي يَا مَنْ وَفَّقَنِي وَ هَدَّانِي يَا مَنْ أَنْسَنِي وَ أَوْلَانِي يَا مَنْ أَمَاتَنِي وَ أَحْيَانِي

(66) O One Who Created me and Completed me! O One Who Sustained me and Nourished me! O One Who Fed me and Quenched me! O One Who Drew me closer and let me approach! O One Who Fortified me and Sufficed me! O One Who Protected me and Guarded me! O One

Who Honoured me and Enriched me! O One Who Harmonised me and Guided me! O One Who Comforted me and Sheltered me! O One Who Causes me to dies and live!

سز يا مَنْ يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ يَا مَنْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ يَا مَنْ يُحَوِّلُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا بِإِذْنِهِ يَا مَنْ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ يَا مَنْ لَا مُعَقَّبَ لِحُكْمِهِ يَا مَنْ لَا زَادَ لِقَضَائِهِ يَا مَنْ أَنْقَذَ كُلَّ شَيْءٍ لِأَقْرَبِهِ يَا مَنْ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ يَا مَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

(67) O One Who Proves the truth by His<sup>-azwj</sup> Words! O One Who Accepts the repentance from His<sup>-azwj</sup> servants! O One Who Intervenes between the person and his heart! O One Who the intercession does not benefit except by His<sup>-azwj</sup> Permission! O One Who is most Knowing with the ones who strays from His<sup>-azwj</sup> way! O One there is no critic of His<sup>-azwj</sup> Judgment! O One there is no repeller of His<sup>-azwj</sup> Decree! O One all things submit to His<sup>-azwj</sup> Command! O One the skies would be folded in His<sup>-azwj</sup> Right Hand! O One Who Sends the winds as glad tidings before His<sup>-azwj</sup> Mercy!

سح يا مَنْ جَعَلَ الْأَرْضَ مَهَادًا يَا مَنْ جَعَلَ الْجِبَالَ أَوْتَادًا يَا مَنْ جَعَلَ الشَّمْسَ سِرَاجًا يَا مَنْ جَعَلَ الْقَمَرَ نُورًا يَا مَنْ جَعَلَ اللَّيْلَ لِبَاسًا يَا مَنْ جَعَلَ النَّهَارَ مَعَاشًا يَا مَنْ جَعَلَ النَّوْمَ سُبَاتًا يَا مَنْ جَعَلَ السَّمَاءَ بِنَاءً يَا مَنْ جَعَلَ الْأَشْيَاءَ أَزْوَاجًا يَا مَنْ جَعَلَ النَّارَ مِرْصَادًا

(68) O One Who Made the earth a cradle! O One Who Made the mountains as pegs! O One Who Made the sun a lamp! O One Who Made the moon a radiance! O One Who Made the night as apparel! O One Who Made the day for livelihood! O One Who Made the sleep as rest! O One Who Mad the sky as a building! O One Who Made the things as pairs! O One Who Made the Hellfire an ambush!

سط اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا سَمِيعُ يَا شَفِيعُ يَا رَفِيعُ يَا مَنِيْعُ يَا سَرِيعُ يَا بَدِيعُ يَا كَبِيرُ يَا قَدِيرُ يَا مُنِيرُ يَا مُجِيرُ

(69) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Listener! O Interceder! O Lofty! O Preventer! O Swift! O Initiator! O Great! O Able! O Radiant! O Rescuer!

ع يَا حَيًّا قَبْلَ كُلِّ حَيٍّ يَا حَيًّا بَعْدَ كُلِّ حَيٍّ يَا حَيُّ الَّذِي لَيْسَ كَمِثْلِهِ حَيٌّ يَا حَيُّ الَّذِي لَا يُشَارِكُهُ حَيٌّ يَا حَيُّ الَّذِي لَا يَحْتَاجُ إِلَى حَيٍّ يَا حَيُّ الَّذِي يُمِيتُ كُلَّ حَيٍّ يَا حَيُّ الَّذِي يَرْزُقُ كُلَّ حَيٍّ يَا حَيًّا لَمْ يَرِثِ الْحَيَاةَ مِنْ حَيٍّ يَا حَيُّ الَّذِي يُحْيِي الْمَوْتَى يَا حَيُّ يَا قَيُّوْمُ لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ

(70) O Living before all living beings! O Living after all living beings! O living Who there isn't any living being like Him<sup>-azwj</sup>! O Living Who no living beings associate with Him<sup>-azwj</sup>! O Living Who is not needy to living beings! O Living Who will Cause all living beings to die! O Living Who Sustains all living being! O Living Who did not inherit life from any living being! O Living Who Revives the dead! O Living! O Eternal neither does the drowsiness seizes Him<sup>-azwj</sup> nor sleep!

عا يَا مَنْ لَهُ دِكْرٌ لَا يُنْسَى يَا مَنْ لَهُ نُورٌ لَا يُطْفِئُ يَا مَنْ لَهُ نَعْمٌ لَا تُعَدُّ يَا مَنْ لَهُ مُلْكٌ لَا يُزُولُ يَا مَنْ لَهُ نِئَابَةٌ لَا يُخْصَى يَا مَنْ لَهُ جَلَالٌ لَا يُكْفَى يَا مَنْ لَهُ كَمَالٌ لَا يُدْرَكُ يَا مَنْ لَهُ قَضَاءٌ لَا يُرَدُّ يَا مَنْ لَهُ صِفَاتٌ لَا تُبَدَّلُ يَا مَنْ لَهُ نِعْمَةٌ لَا تُعْبَرُ

(71) O One having Remembrance for Him<sup>-azwj</sup> not to forget! O One having Light for Him<sup>-azwj</sup> not to extinguish! O One having bounties for Him<sup>-azwj</sup> which cannot be counted! O One having Kingdom for Him<sup>-azwj</sup> not to decline! O One having Laudation for him which cannot be numbered! O One having Majesty for Him<sup>-azwj</sup> which cannot be defined! O One having Perfection for Him<sup>-azwj</sup> which cannot be realised! O One having Decree for Him<sup>-azwj</sup> which

cannot be repelled! O One having Attributes for Him<sup>-azwj</sup> which cannot be replaced! O One having Qualities not to be altered!

عَبَّ يَا رَبَّ الْعَالَمِينَ يَا مَالِكَ يَوْمَ الدِّينِ يَا غَايَةَ الطَّالِبِينَ يَا ظَهَرَ الْأَجِينَ يَا مُدْرِكَ الْهَارِبِينَ يَا مَنْ يُحِبُّ الصَّابِرِينَ يَا مَنْ يُحِبُّ التَّوَّابِينَ يَا مَنْ يُحِبُّ الْمُتَطَهِّرِينَ  
يَا مَنْ يُحِبُّ الْمُحْسِنِينَ يَا مَنْ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ

(72) O Lord<sup>-azwj</sup> of the worlds! O Master of the Day of Reckoning! O Peak of the seekers! O Support of the refugees! O Catcher of the fleers! O One Who Loves the patient! O One Who Loves the repentant(s)! O One Who Loves the cleansing ones! O One Who Loves the good doers! O One Who is most Knowing of the guided ones!

عَجَّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا شَفِيقُ يَا رَفِيقُ يَا حَفِيزُ يَا مُحِيطُ يَا مُقِيبُ يَا مُغِيثُ يَا مُعِزُّ يَا مُذِلُّ [يَا مُبْدِيُّ] يَا مُعِيدُ

(73) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Compassionate! O Friend! O Protector! O Dominant! O Nourisher! O Helper! O Honourer! O Disgracer! O Initiator! O Repeater!

عَدَّ يَا مَنْ هُوَ أَحَدٌ بِلَا ضِدٍّ يَا مَنْ هُوَ فَردٌ بِلَا نَدٍّ يَا مَنْ هُوَ صَمَدٌ بِلَا عَيْبٍ يَا مَنْ هُوَ وَثَرٌ بِلَا كَيْفٍ يَا مَنْ هُوَ قَاضٍ بِلَا حَيْفٍ يَا مَنْ هُوَ رَبٌّ بِلَا وَزِيرٍ  
يَا مَنْ هُوَ عَزِيزٌ بِلَا دُلٍّ يَا مَنْ هُوَ عَجِيْبٌ بِلَا فَفْرِ يَا مَنْ هُوَ مَلِكٌ بِلَا عَزْلِ يَا مَنْ هُوَ مَوْصُوفٌ بِلَا شَبِيهِ

(74) O One Who is First without an opponent! O One Who is Individual without an equal! O One Who is Solid without defect! O One Who is Single without how! O One Who Judges without tyranny! O One Who is Lord<sup>-azwj</sup> without a minister! O One Who is Honourable without humiliation! O One Who is Rich without poverty! O One Who is King without being removed! O One Who is described as being without resemblance!

عَهَّ يَا مَنْ دَكَّرَهُ شَرَفٌ لِلدَّاكِرِينَ يَا مَنْ شُكِّرَهُ فَوَزٌ لِلشَّاكِرِينَ يَا مَنْ حَمَدَهُ عَزٌّ لِلْحَامِدِينَ يَا مَنْ طَاعَتْهُ نَجَاةٌ لِلْمُطِيعِينَ يَا مَنْ بَابُهُ مَفْتُوحٌ لِلطَّالِبِينَ يَا مَنْ سَبِيلُهُ  
وَاضِحٌ لِلْمُنِيبِينَ يَا مَنْ آيَاتُهُ بُرْهَانٌ لِلنَّاطِرِينَ يَا مَنْ كِتَابُهُ تَذَكُّرٌ لِلْمُنْتَقِينَ يَا مَنْ رِزْقُهُ عُمُومٌ لِلطَّائِعِينَ وَ الْعَاصِينَ يَا مَنْ رَحْمَتُهُ قَرِيبٌ مِنَ الْمُحْسِنِينَ

(75) O One Whose Mention is nobility for the mentioners! O One Whose Gratefulness is success for the thankful ones! O One Whose Praise is honour for the praising ones! O One obedience to Him<sup>-azwj</sup> is salvation for the obedient ones! O One Whose Door is open for the seekers! O One Whose way is clear for the penitent! O One Whose Signs are proof for the beholders! O One Whose Book is a reminder for the pious! O One Whose sustenance is generalised for the obedience and the disobedient ones! O One Whose Mercy is near to the good doers!

عَوَّ يَا مَنْ تَبَارَكَ اسْمُهُ يَا مَنْ تَعَالَى جَدُّهُ يَا مَنْ لَا إِلَهَ عِوَهُ يَا مَنْ جَلَّ ثَنَاؤُهُ يَا مَنْ تَقَدَّسَتْ أَسْمَاؤُهُ يَا مَنْ يُدَوِّمُ بَقَاؤُهُ يَا مَنْ الْعِظَمَةُ بَهَاؤُهُ يَا مَنْ الْكِبْرِيَاءُ  
رِدَاؤُهُ يَا مَنْ لَا يُحْصَى آلَاؤُهُ يَا مَنْ لَا تُعَدُّ نِعْمَاؤُهُ

(76) O One Whose Name is Blessed! O One Whose Generosity is Exalted! O One there is no god other than Him<sup>-azwj</sup>! O One Majestic is His<sup>-azwj</sup> Laudation! O One Holy are His<sup>-azwj</sup> Names! O One permanent is His<sup>-azwj</sup> remaining! O One Magnificent is His<sup>-azwj</sup> Splendour! O One Greatness is His<sup>-azwj</sup> Robe! O One Whose Favours cannot be counted! O One Whose bounties cannot be numbered!

عَرَّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا مُعِينُ يَا أَمِينُ يَا مُبِينُ يَا مَتِينُ يَا مَكِينُ يَا رَشِيدُ يَا حَمِيدُ يَا مُجِيدُ يَا شَدِيدُ يَا شَهِيدُ

(77) I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Aider! O Securer! O Manifest! O Invincible! O Firm! O Guide! O Praised! O Glorified! O Severe! O Witness!

عَحَّ يَا ذَا الْعَرْشِ الْمَجِيدِ يَا ذَا الْقَوْلِ السَّدِيدِ يَا ذَا الْفِعْلِ الرَّشِيدِ يَا ذَا الْبَطْشِ السَّدِيدِ يَا ذَا الْوَعْدِ وَالْوَعْدِ يَا مَنْ هُوَ الْوَلِيُّ الْحَمِيدُ يَا مَنْ هُوَ فَعَالٌ لِمَا يُرِيدُ يَا مَنْ هُوَ قَرِيبٌ غَيْرُ بَعِيدٍ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ يَا مَنْ هُوَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ

(78) O with the Glorious Throne! O with the Sound Word! O with the Guiding Action! O with the Severe Strength! O with the Promise and the Threat! O One Who is Custodian of the praising ones! O One Who Does whatever He<sup>-azwj</sup> Wants! O One Who is near without being far! O One Who is Witness over all things! O One He<sup>-azwj</sup> isn't least unjust to the servants!

عَطَّ يَا مَنْ لَا شَرِيكَ لَهُ وَلَا وَزِيرَ يَا مَنْ لَا شَبِيهَ لَهُ وَلَا نَظِيرَ يَا خَالِقَ الشَّمْسِ وَالْقَمَرِ الْمُنِيرِ يَا مُعْجِي الْبَائِسِ الْفَقِيرِ يَا زَارِقَ الطِّفْلِ الصَّغِيرِ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مَنْ هُوَ بِعِبَادِهِ حَبِيرٌ بِصِيرٌ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(79) O One having neither an associate for Him<sup>-azwj</sup> nor a minister! O One there is neither resemblance for Him<sup>-azwj</sup> nor a peer! O Creator of the sun and the radiant moon! O Enricher of the destitute, the poor! O Sustainer of the small child/infants! O Mercier of aged old! O Mender of the broken bones! O Fortifier of the fearful shelter seeker! O One Who is Informed, Insightful with His<sup>-azwj</sup> servants! O One Who is Able upon all things!

فَ يَا ذَا الْجُودِ وَالنِّعَمِ يَا ذَا الْفَضْلِ وَالْكَرَمِ يَا خَالِقَ اللَّوْحِ وَالْقَلَمِ يَا بَارِئَ الدَّرِّ وَالنَّسَمِ يَا ذَا الْبَأْسِ وَالنِّعَمِ يَا مُلْهِمَ الْعَرَبِ وَالْعَجَمِ يَا كَاشِفَ الضَّرِّ وَالْأَلَمِ يَا عَالِمَ السِّرِّ وَالْهَيْمِ يَا رَبَّ الْبَيْتِ وَالْمَحْرَمِ يَا مَنْ خَلَقَ الْأَشْيَاءَ مِنَ الْعَدَمِ

(80) O with the Generosity and the Favours! O with the Grace and the Benevolence! O Creator of the Tablet and the Pen! O Maker of the particle and the breeze! O with the Prowess and the vengeance! O Inspirer of the Arabs and the non-Arabs! O Remover of the harm and the pain! O Knower of the secret and the intentions! O Lord<sup>-azwj</sup> of the House and the Sanctuary! O One Who Created the things from the non-existence!

فَا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا فَاعِلٌ يَا جَاعِلٌ يَا قَابِلٌ يَا كَامِلٌ يَا فَاضِلٌ يَا فَاضِلٌ يَا عَادِلٌ يَا غَالِبٌ يَا طَالِبٌ يَا وَاهِبٌ

(81) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Doer! O Maker! O Acceptor! O Perfect! O Gracious! O Decider! O Just! O Prevailer! O Seeker! O Bestower!

فَبَّ يَا مَنْ أَنْعَمَ بِطَوْلِهِ يَا مَنْ أَكْرَمَ بِجُودِهِ يَا مَنْ جَادَ بِلُطْفِهِ يَا مَنْ تَعَزَّزَ بِقُدْرَتِهِ يَا مَنْ قَدَّرَ بِحِكْمَتِهِ يَا مَنْ حَكَّمَ بِتَدْبِيرِهِ يَا مَنْ دَبَّرَ بِعِلْمِهِ يَا مَنْ تَجَاوَزَ بِجَلْمِهِ يَا مَنْ دَنَا فِي عُلُوِّهِ يَا مَنْ عَلَا فِي دُنُوِّهِ

(82) O One Who Favours with His<sup>-azwj</sup> Leniency! O One the most Benevolent with His<sup>-azwj</sup> Generosity! O One Generous with His<sup>-azwj</sup> Subtleness! O One Strong with His<sup>-azwj</sup> Power! O One Who Determines with His<sup>-azwj</sup> Wisdom! O One Wise with His<sup>-azwj</sup> Arrangement! O One Who Manages with His<sup>-azwj</sup> Knowledge! O One Who Overlooks with His<sup>-azwj</sup> Forbearance! O One Who is near in His<sup>-azwj</sup> Exaltedness! O One Who is Exalted in His<sup>-azwj</sup> nearness!

فَجَ مَا يَخْلُقُ مَا يَشَاءُ يَا مَنْ يَفْعَلُ مَا يَشَاءُ يَا مَنْ يَهْدِي مَنْ يَشَاءُ يَا مَنْ يُضِلُّ مَنْ يَشَاءُ يَا مَنْ يُعَذِّبُ مَنْ يَشَاءُ يَا مَنْ يُعْفِرُ لِمَنْ يَشَاءُ يَا مَنْ يُعْرِضُ مَنْ يَشَاءُ يَا مَنْ يُدِلُّ مَنْ يَشَاءُ يَا مَنْ يُصَوِّرُ فِي الْأَرْحَامِ مَا يَشَاءُ يَا مَنْ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ:

(83) O One Who Creates whatever He<sup>-azwj</sup> Desires to! O One Who Does whatever He<sup>-azwj</sup> Desires to! O One Who Guides the one He<sup>-azwj</sup> Desires to! O One Who lets stray one He<sup>-azwj</sup> so Desires to! O One Who Punishes one He<sup>-azwj</sup> so Desires to! O One Who Forgives for one He<sup>-azwj</sup> Desires to! O One Who Honours one He<sup>-azwj</sup> so Desires to! O One Who Humiliates one He<sup>-azwj</sup> so Desires to! O One Who Fashions in the womb whatever He<sup>-azwj</sup> Desires to! O One Who Chooses by His<sup>-azwj</sup> Mercy one He<sup>-azwj</sup> Desires to!

فَدَا يَا مَنْ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا يَا مَنْ جَعَلَ لِكُلِّ شَيْءٍ قَدْرًا يَا مَنْ لَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا يَا مَنْ جَعَلَ الْمَلَائِكَةَ رُسُلًا يَا مَنْ جَعَلَ فِي السَّمَاءِ بُرُوجًا يَا مَنْ جَعَلَ الْأَرْضَ قَرَارًا يَا مَنْ خَلَقَ مِنَ الْمَاءِ بَشَرًا يَا مَنْ جَعَلَ لِكُلِّ شَيْءٍ أَمَدًا يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

(84) O One Who neither Took a female companion nor a son! O One Who Made a measure for all things! O One there is no one associating in His<sup>-azwj</sup> Wisdom! O One Who Makes the Angels as messengers! O One Who Made constellations in the sky! O One Who Made the earth settled! O One Who Created mortals from the water! O One Who Make a period for all things! O One Who Encompasses all things in Knowledge! O One Who Enumerates all things in number!

فَهَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا أَوَّلَ يَا آخِرَ يَا ظَاهِرَ يَا بَاطِنَ يَا بَرَّ يَا حَقُّ يَا قَدْرُ يَا وَثَرَ يَا صَمَدًا يَا سَرْمَدًا

(85) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O First! O Last! O Apparent! O hidden! O Righteous! O True! O Individual! O Single! O Solid! O Perpetual!

فَو يَا خَيْرَ مَعْرُوفٍ عَرِفَ يَا أَفْضَلَ مَعْبُودٍ عُبِدَ يَا أَجَلَ مَشْكُورٍ شُكِرَ يَا أَعَزَّ مَذْكُورٍ ذُكِرَ يَا أَعْلَى مَحْمُودٍ حُمِدَ يَا أَقْدَمَ مُؤَجَّدٍ طُلِبَ يَا أَرْفَعَ مُؤَصَّوْفٍ وَصِفَ يَا أَكْبَرَ مَفْضُودٍ فُصِدَ يَا أَكْرَمَ مَسْتَوَلٍ سُئِلَ يَا أَشْرَفَ مَحْبُوبٍ عِلِمَ

(86) O Best of the famous ones recognised! O most superior of the deities worshipped! O most Majestic of the ones thanked! O most Honourable of the mentioned ones mentioned! O most Exalted of the praised ones praised! O most advanced of the existent ones sought! O Loftiest of the described ones described! O Greatest of the aimed ones aimed for! O most Benevolent of the asked ones asked! O Noblest of the loved ones known!

فَر يَا حَبِيبَ الْمَسَاكِينِ يَا سَيِّدَ الْمُتَوَكِّلِينَ يَا هَادِيَ الْمُضِلِّينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا أَيْنِسَ الدَّاكِرِينَ يَا مَفْرَعِ الْمُلْهُوفِينَ يَا مُنْجِي الصَّادِقِينَ يَا أَقْدَرَ الْقَادِرِينَ يَا أَعْلَمَ الْعَالِمِينَ يَا إِلَهَ الْخَلْقِ أَجْمَعِينَ

(87) O Beloved of the needy ones! O Chief of the relying ones! O Guide of the straying ones! O Guardian of the Momineen! O Comforter of the mentioners! O Cave of the anxious! O Rescuer of the truthful ones! O most Able of the able ones! O most Knowing of the knowing ones! O God<sup>-azwj</sup> of the creatures in their entirety!

فَح يَا مَنْ عَلَا فَفَهَّرَ يَا مَنْ مَلَكَ فَفَقَدَرَ يَا مَنْ بَطَّنَ فَفَخَبَّرَ يَا مَنْ عُبِدَ فَفَشَكَرَ يَا مَنْ عُصِيَ فَفَعَفَّرَ يَا مَنْ لَا تَحْوِيهِ الْفِكْرُ يَا مَنْ لَا تُدْرِكُهُ بَصَرٌ يَا مَنْ لَا يَخْفَى عَلَيْهِ أَمْرٌ يَا زَارِقَ الْبَشَرِ يَا مُقَدِّرَ كُلِّ قَدَرٍ



(88) O One Who Exalted, Hence Subdues! O One Who Owns, Hence Determines! O One Hidden hence is Informed! O One worshipped so He<sup>-azwj</sup> Appreciates! O One Who is disobeyed so He<sup>-azwj</sup> Forgives! O One Whom thoughts cannot perceive! O One the visions cannot realise! O One traces are not hidden to Him<sup>-azwj</sup>! O Provider of the mortals! O Determiner of every measure!

فَطِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا حَافِظُ يَا بَارِيُّ يَا ذَارِيُّ يَا بَازِحُ يَا فَارِحُ يَا فَاتِحُ يَا كَاشِفُ يَا ضَامِنُ يَا آمِرُ يَا نَاهِي

(89) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Protector! O Maker! O Multiplier! O Elevated! O Reliever! O Victor! O Remover! O Guarantor! O Commander! O Prohibitor!

ص يَا مَنْ لَا يَعْلَمُ الْغَيْبَ إِلَّا هُوَ يَا مَنْ لَا يَصْرِفُ السُّوءَ إِلَّا هُوَ يَا مَنْ لَا يَخْلُقُ الْخَلْقَ إِلَّا هُوَ يَا مَنْ لَا يَعْفُرُ الذُّنُوبَ إِلَّا هُوَ يَا مَنْ لَا يُنِمُّ النَّعْمَةَ إِلَّا هُوَ يَا مَنْ لَا يُقَلِّبُ الْقُلُوبَ إِلَّا هُوَ يَا مَنْ لَا يُدِيرُ الْأَمْرَ إِلَّا هُوَ يَا مَنْ لَا يَنْزِلُ الْعَيْثَ إِلَّا هُوَ يَا مَنْ لَا يَنْسُطُ الرِّزْقَ إِلَّا هُوَ يَا مَنْ لَا يُجِيئُ الْمَوْتَى إِلَّا هُوَ

(90) O One Who no one knows the unseen except He<sup>-azwj</sup>! O One no one turns the evil away except He<sup>-azwj</sup>! O One no one creates the creation except He<sup>-azwj</sup>! O One no one forgives the sins except He<sup>-azwj</sup>! O One no one completes the bounties except He<sup>-azwj</sup>! O One no one turns the hearts except He<sup>-azwj</sup>! O One no one manages the affairs except He<sup>-azwj</sup>! O One no one brings down the rain except He<sup>-azwj</sup>! O One no one extends the sustenance except He<sup>-azwj</sup>! O One no one revives the dead except He<sup>-azwj</sup>!

صَا يَا مُعِينِ الضُّعْفَاءِ يَا صَاحِبِ الْعُرَبَاءِ يَا نَاصِرِ الْأَوْلِيَاءِ يَا قَاهِرِ الْأَعْدَاءِ يَا رَافِعِ السَّمَاءِ يَا أَنِيسِ الْأَصْفِيَاءِ يَا حَبِيبِ الْأَتَقِيَاءِ يَا كَافِرِ الْفُقَرَاءِ يَا إِلَهَ الْأَغْنِيَاءِ يَا أَكْرَمَ الْكُرَمَاءِ

(91) O Aider of the weal! O Companion of the estranged! O Helper of the friends! O Subduer of the enemies! O Raiser of the sky! O Comforter of the elites! O Beloved of the pious! O Treasure of the poor! O God<sup>-azwj</sup> of the rich! O most Benevolent of the benevolent ones!

صَب يَا كَافِيًا مِنْ كُلِّ شَيْءٍ يَا قَائِمًا عَلَى كُلِّ شَيْءٍ يَا مَنْ لَا يُشْبِهُهُ شَيْءٌ يَا مَنْ لَا يَزِيدُ فِي مُلْكِهِ شَيْءٌ يَا مَنْ لَا يَخْفَى عَلَيْهِ شَيْءٌ يَا مَنْ لَا يَنْقُصُ مِنْ خَزَائِنِهِ شَيْءٌ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ يَا مَنْ لَا يَعْزُبُ عَنْ عِلْمِهِ شَيْءٌ يَا مَنْ هُوَ خَبِيرٌ بِكُلِّ شَيْءٍ يَا مَنْ وَسِعَتْ رَحْمَتُهُ كُلَّ شَيْءٍ

(92) O Sufficer from all things! O Custodian upon all things! O One nothing resembles Him<sup>-azwj</sup>! O One nothing increases in His<sup>-azwj</sup> Kingdom! O One nothing is hidden unto Him<sup>-azwj</sup>! O One nothing reduces from His<sup>-azwj</sup> treasures! O One there isn't anything like Him<sup>-azwj</sup>! O One nothing escapes from His<sup>-azwj</sup> Knowledge! O One Who is Informed with all things! O One Whose Mercy is capacious of all things!

صَح اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا مُكْرِمُ يَا مُطْعِمُ يَا مُنْعِمُ يَا مُعْطِي يَا مُعْنِي يَا مُفْنِي يَا مُفْنِي يَا مُخْبِي يَا مُرْضِي يَا مُنْجِي

(93) O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Honourer! O Feeder! O Bestower! O Giver! O Enricher! O Granter of Shelter! O Annihilator! O Satisfier! O Saviour!

صَد يَا أَوَّلَ كُلِّ شَيْءٍ وَ آخِرَهُ يَا إِلَهَ كُلِّ شَيْءٍ وَ مَلِيكَهُ يَا رَبَّ كُلِّ شَيْءٍ وَ صَانِعَهُ يَا بَارِيَّ كُلِّ شَيْءٍ وَ خَالِقَهُ يَا قَابِضَ كُلِّ شَيْءٍ وَ بَاسِطَهُ يَا مُبْدِيَّ كُلِّ شَيْءٍ وَ مُعِيدَهُ يَا مُنْشِئَ كُلِّ شَيْءٍ وَ مُقَدِّرَهُ يَا مُكَوِّنَ كُلِّ شَيْءٍ وَ مُحَوِّلَهُ يَا مُخْبِيَّ كُلِّ شَيْءٍ وَ مُمِيتَهُ يَا خَالِقَ كُلِّ شَيْءٍ وَ وَارِثَهُ

(94) O First of all things and its last! O God<sup>-azwj</sup> of all things and its King! O Lord<sup>-azwj</sup> of all things and its Maker! O Former of all things and its Creator! O Gripper of all things and its Extender! O Initiator of all things and its Repeater! O Grower of all things and its Determiner! O Composer of all things and its Transformer! O Reviver of all things and Cause of its death! O Creator of all things and its Inheritor!

صه يا خَيْرِ ذَاكِرٍ وَ مَدْكُورٍ يا خَيْرِ شَاكِرٍ وَ مَشْكُورٍ يا خَيْرِ حَامِدٍ وَ مَحْمُودٍ يا خَيْرِ شَاهِدٍ وَ مَشْهُودٍ يا خَيْرِ دَاعٍ وَ مَدْعُورٍ يا خَيْرِ مُجِيبٍ وَ مُجَابٍ يا خَيْرِ مُؤَيِّسٍ وَ أُنَيْسٍ يا خَيْرِ صَاحِبٍ وَ جَلِيسٍ يا خَيْرِ مَقْصُودٍ وَ مَطْلُوبٍ يا خَيْرِ حَبِيبٍ وَ مُحَبُّوبٍ

(95) O Best Mentioner and mentioned! O Best Appreciator and appreciated! O Best Praiser and praised! O Best Witness and witnessed! O Best Caller and called! O Best Responder and responded! O Best of the Comforter and comforted! O Best Companion and Associate! O Best of the aimed for and sought! O best of the Beloved and loved!

صو يا مَنْ هُوَ لِمَنْ دَعَاهُ مُجِيبٌ يا مَنْ هُوَ لِمَنْ أَطَاعَهُ حَبِيبٌ يا مَنْ هُوَ إِلَى مَنْ أَحَبَّهُ قَرِيبٌ يا مَنْ هُوَ يَمِّنَ اسْتَحْفَظُهُ رَقِيبٌ يا مَنْ هُوَ يَمِّنَ رِجَاهُ كَرِيمٌ يا هُوَ يَمِّنَ عَصَاهُ حَلِيمٌ يا مَنْ هُوَ فِي عَظَمَتِهِ رَحِيمٌ يا مَنْ هُوَ فِي حِكْمَتِهِ عَظِيمٌ يا مَنْ هُوَ فِي إِحْسَانِهِ قَدِيمٌ يا مَنْ هُوَ يَمِّنَ أَرَادَهُ عَلِيمٌ

(96) O One Who is a Responder to the one supplicating to Him<sup>-azwj</sup>! O One Loving to the one obeying Him<sup>-azwj</sup>! O One Who is near to the one loving Him<sup>-azwj</sup>! O One Who is a Watcher of the ones seeking His<sup>-azwj</sup> Guarding! O One Who is Benevolent to the one hoping to Him<sup>-azwj</sup>! O One Who is Forbearing to the one disobeying Him<sup>-azwj</sup>! O One Who is Merciful in His<sup>-azwj</sup> Magnificence! O One Who is Mighty in His<sup>-azwj</sup> Wisdom O One Who is Ancient in His<sup>-azwj</sup> Favours! O One Who is All-Knowing with the one intending Him<sup>-azwj</sup>!

صز اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يا مُسْتَجِيبُ يا مُرْعَبٌ يا مُقَلِّبُ يا مُعَقِّبُ يا مُرْتَبٌ يا مُخَوِّفُ يا مُخَدِّرُ يا مُدَكِّرُ يا مُسَجِّرُ يا مُغَيِّرُ

(97) O Allah<sup>-azwj</sup> I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Causer! O Desired! O Turner! O Punisher! O Giver of rank! O Frightener! O Cautioner! O Mentioner! O Subduer! O Changer!

صح يا مَنْ مِنْ عِلْمِهِ سَابِقٌ يا مَنْ وَعْدُهُ صَادِقٌ يا مَنْ لَطْفُهُ ظَاهِرٌ يا مَنْ أَمْرُهُ غَالِبٌ يا مَنْ كِتَابَتُهُ مُحْكَمٌ يا مَنْ قَضَائِهِ كَائِنٌ يا مَنْ قُرْآنُهُ حَمِيدٌ يا مَنْ مُلْكُهُ قَدِيمٌ يا مَنْ فَضْلُهُ عَمِيمٌ يا مَنْ عَرْشُهُ عَظِيمٌ

(98) O One Whose Knowledge has preceded! O One Whose Promise is truthful! O One Whose Gentleness is apparent! O One Whose Command is prevalent! O One Whose Book is Decisive! O One Whose Decree will happen! O One Whose Quran is Glorious! O One Whose Kingdom is ancient! O One Whose Grace is generalised! O One Whose Throne is Magnificent!

صط يا مَنْ لَا يَسْتَعْلَهُ سَمْعٌ عَنْ سَمْعٍ يا مَنْ لَا يَمْنَعُهُ فِعْلٌ عَنْ فِعْلٍ يا مَنْ لَا يُلْهِمُهُ قَوْلٌ عَنْ قَوْلٍ يا مَنْ لَا يُغْلَطُهُ سُؤَالٌ عَنْ سُؤَالٍ يا مَنْ لَا يَحْجُبُهُ شَيْءٌ عَنْ شَيْءٍ يا مَنْ لَا يُبْرِمُهُ إِخْتِاحُ الْمَلِجِينَ يا مَنْ هُوَ غَايَةُ مُرَادِ الْمُرِيدِينَ يا مَنْ هُوَ مُنْتَهَى هِمَمِ الْعَارِفِينَ يا مَنْ هُوَ مُنْتَهَى طَلَبِ الطَّالِبِينَ يا مَنْ لَا يَخْفَى عَلَيْهِ ذَرَّةٌ فِي الْعَالَمِينَ

(99) O One Whom a hearing does not pre-occupy from a hearing! O One an action does not prevent Him<sup>-azwj</sup> from an action! O One a word does not engage Him<sup>-azwj</sup> from a word! O One a question does not err Him<sup>-azwj</sup> from a question! O One nothing veils Him<sup>-azwj</sup> from anything! O One insistence of the insisting ones does not Annoy Him<sup>-azwj</sup>! O One Who is the Peak

purpose of the craving ones! O One Who is of ultimate goal of the gnostic(s)! O One Who is ultimate search of the seekers! O One no particle in the worlds is hidden to Him<sup>-azwj</sup>!

المائة يا خليماً لا يعجل يا جواداً لا يتخلى يا صادقاً لا يخلف يا وهاباً لا يمل يا قاهراً لا يغلب يا عظيماً لا يوصف يا عدلاً لا يحيف يا غنياً لا يفتقر يا  
كبيراً لا يصغر يا حافظاً لا يغفل

(100) O Lenient Who is not hasty! O Generous not being stingy! O Truthful nor breaking (Promise)! O Bestower nor being fed up! O Forceful not being overcome! O Mighty Who cannot be described! O Just not being tyrannical! O Rich not being impoverished! O Great not being belittled! O Guard not being heedless!

سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْعَوْتُ الْعَوْتُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَلِّصْنَا مِنَ النَّارِ يَا رَبِّ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ.

Glory be to You<sup>-azwj</sup>! O there is no god except You<sup>-azwj</sup>! The Help! The Help! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Save us from the Hellfire, O Lord<sup>-azwj</sup>! O with the Majesty and the Benevolence! O most Merciful of the merciful ones!<sup>407</sup>

4- مهج، مهج الدعوات و من ذلك الشرح المعروف بدعاء الجوشن يقول كاتبه القوي إلى الله تعالى أبو طالب بن رجب وجدث دعاء الجوشن و خبره و فضله في كتاب من كتب جددي السعيد تقي الدين الحسن بن داود رحمه الله عليه يتضمن مهج الدعوات و خبره بعينه هذه الرواية و الخبر مقدم على الدعاء المذكور

(The book) 'Mahj Al Dawaat' –

And from that is the famous commentary of 'Dua Al-Jawshan' saying in his book 'Al-Faqeer Ila Allah<sup>-azwj</sup> Ta'ala' by Abu Talib Bin Rahab, 'I found the supplication 'Al-Jawshan' and its news and its merits in a book from books of my grandfather Al-Saeed Taqi Al-Deen Al-Hassan Bin Dawood, may Allah<sup>-azwj</sup> have Mercy upon him including 'Mahaj Al-Dawaat' and others without this report and the new is preceding upon the mentioned supplication.

فأحببت إثباته في هذا المكان ليعلم فضل الدعاء المذكور و هذا صفة ما وجدته بعينه خبر دعاء الجوشن و فضله و ما لقائه و لحاميه من التواب بخذف الإسناد عن مولانا و سيدنا موسى بن جعفر ع عن أبيه جعفر الصادق ع عن أبيه عن جدته عن أبيه الحسين بن علي أمير المؤمنين صلوات الله عليهم أجمعين قال

I loved to affirm it in this place in order to know merits of the mentioned supplication, and this description is what I found exactly Hadeeth of 'Dua Al-Jawshan' and its merits and what Reward there is for its reader and for its bearer, with a deleted chain from our Master and our Chief Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ja'far Al Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from his<sup>-asws</sup> father Al-Husayn<sup>-asws</sup> Bin Ali Amir Al Momineen<sup>-asws</sup>, may the Salawaat be upon them<sup>-asws</sup> all who said:

قال أبي أمير المؤمنين ع يا نبي أ لا أعلمك سراً من أسرار الله عز و جل علمنيه رسول الله ص و كان من أسرار لم يطلع عليه أحد

'My<sup>-asws</sup> father<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Shall I<sup>-asws</sup> teach you<sup>-asws</sup> a secret from secrets of Allah<sup>-azwj</sup> Mighty and Majestic taught to me<sup>-asws</sup> by Rasool-Allah<sup>-saww</sup>, and it was from his<sup>-saww</sup> secret he<sup>-saww</sup> did not notify anyone upon it?'

قُلْتُ بَلَى يَا أَبَاهُ جُعِلْتُ فِدَاكَ

I said, 'Yes, O father<sup>-asws</sup>, may I<sup>-asws</sup> be sacrificed for you<sup>-asws</sup>!'

قَالَ نَزَلَ عَلَى رَسُولِ اللَّهِ ص الرُّوحُ الْأَمِينُ جِبْرِيلُ ع فِي يَوْمِ الْأَحَدِ يَوْمَ أُحُدٍ وَكَانَ يَوْمَ مَهُولٍ شَدِيدِ الْحَرِّ وَكَانَ عَلَى النَّبِيِّ ص جَوْشَنٌ لَا يَقْدِرُ حَمْلُهُ لَيْسِدَةَ الْحَرِّ وَحَزَاةَ الْجَوْشَنِ

He<sup>-asws</sup> said: 'The Trustworthy Spirit Jibraeel<sup>-as</sup> descended unto Rasool-Allah<sup>-saww</sup> during the day of Sunday on the day of (battle of) Ohad, and it was a day of severely extreme heat and there was an armour upon the Prophet<sup>-saww</sup> he<sup>-saww</sup> was not able to carry it due to the intensity of heat and the hotness of the armour.'

قَالَ النَّبِيُّ ص فَرَفَعْتُ رَأْسِي نَحْوَ السَّمَاءِ فَدَعَاؤُ اللَّهِ تَعَالَى فَرَأَيْتُ أَبْوَابَ السَّمَاءِ قَدْ فُتِحَتْ وَ نَزَلَ عَلَيَّ الطُّوقُ التُّورُ جِبْرِيلُ ع وَ قَالَ لِي السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

The Prophet<sup>-saww</sup> said: 'I<sup>-saww</sup> raised my<sup>-saww</sup> head towards the sky and supplication to Allah<sup>-azwj</sup> the Exalted. I<sup>-saww</sup> saw doors of the sky to have been opened and Jibraeel<sup>-as</sup>, collared with radiance, descended unto me<sup>-saww</sup> and said to me<sup>-saww</sup>: 'The greetings be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>!'

قُلْتُ عَلَيْكَ السَّلَامُ يَا أَخِي جِبْرِيلُ

I<sup>-saww</sup> said: 'Upon you<sup>-as</sup> be the greetings, O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>!'

فَقَالَ الْعَلِيُّ الْأَعْلَى يُبْرِكُ السَّلَامُ وَ يُخْصُكَ بِالتَّجِيَّةِ وَ الْإِحْرَامِ وَ يَقُولُ لَكَ اِخْلَعْ هَذَا الْجَوْشَنَ وَ اقْرَأْ هَذَا الدُّعَاءَ فَإِذَا قَرَأْتَهُ وَ حَمَلْتَهُ فَهُوَ مِثْلُ الْجَوْشَنِ الَّذِي عَلَى جَسَدِكَ

He<sup>-as</sup> said: 'The most Exalted Conveys the Greetings and Particularises you<sup>-saww</sup> with the salutation and the honour, and Says to you<sup>-saww</sup>: 'Remove this armour and read this supplication! So, when you<sup>-saww</sup> have read it and carried it, it would be similar to the armour which is upon your<sup>-saww</sup> body!'

قُلْتُ يَا أَخِي جِبْرِيلُ هَذَا الدُّعَاءُ لِي خَاصَّةً أَوْ لِي وَ لِأُمَّتِي

I<sup>-saww</sup> said: 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>! Is this supplication especially for me<sup>-saww</sup> or for me<sup>-saww</sup> and my<sup>-saww</sup> community?'

قَالَ يَا رَسُولَ اللَّهِ هَذَا هَدِيَّةٌ مِنَ اللَّهِ تَعَالَى إِلَيْكَ وَ إِلَى أُمَّتِكَ

He<sup>-as</sup>! O Rasool-Allah<sup>-saww</sup>! This is a gift from Allah<sup>-azwj</sup> the Exalted to you<sup>-saww</sup> and to your<sup>-saww</sup> community!'

قُلْتُ لَهُ يَا أَخِي جِبْرَائِيلُ مَا ثَوَابُ هَذَا الدُّعَاءِ

I<sup>-saww</sup> said to him<sup>-as</sup>: 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>! What is the Reward of this supplication?'

قَالَ يَا نَبِيَّ اللَّهِ ثَوَابُ هَذَا الدُّعَاءِ لَا يَعْلَمُهُ إِلَّا اللَّهُ لِأَنَّ كُلَّ مَنْ يَقْرَأُ هَذَا الدُّعَاءَ عِنْدَ خُرُوجِهِ مِنْ مَنْزِلِهِ وَفَتْ الصُّبْحِ أَوْ وَفَتْ الْعِشَاءِ أَحْتَمَهُ اللَّهُ تَعَالَى بِصَالِحِ الْأَعْمَالِ وَهُوَ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْفُرْقَانِ وَصُحُفِ إِبْرَاهِيمَ

He<sup>-as</sup> said: 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! The Reward of this supplication, no one knows it except Allah<sup>-azwj</sup> because every one who recites this supplication at his exiting from his house, and the time of morning, or the time of evening, Allah<sup>-azwj</sup> the Exalted will Join him with the righteous deeds, and it is in the Torah, and the Evangel, and the Psalms, and the Furqan and Parchments of Ibrahim<sup>-as</sup>!'

قُلْتُ يَا أَخِي جِبْرَائِيلُ كُلُّ مَنْ يَقْرَأُ هَذَا الدُّعَاءَ يُعْطِيهِ اللَّهُ هَذَا الثَّوَابِ

I<sup>-saww</sup> said, 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>! Every one who recites this supplication, Allah<sup>-azwj</sup> will Give him this Reward?'

قَالَ نَعَمْ وَ يُعْطِيهِ اللَّهُ بِكُلِّ حَرْفٍ زَوْجَتَيْنِ مِنَ الْحُورِ الْعِينِ فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ نَبَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَ يُعْطِيهِ مِنَ الثَّوَابِ بِعَدَدِ حُرُوفِ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْفُرْقَانِ الْعَظِيمِ

He<sup>-as</sup> said: 'Yes Allah<sup>-azwj</sup> will Give him for every letter, two spouses from the Maiden Houries. When he is free from reciting it, Allah<sup>-azwj</sup> will Build a house for him in the Paradise, and Give him from the Rewards with the number of letters of the Torah, and the Evangel, and the Psalms, and the Mighty Quran!'

قُلْتُ كُلُّ هَذَا الثَّوَابِ لِمَنْ قَرَأَ هَذَا الدُّعَاءَ

I<sup>-saww</sup> said: 'All this Reward is for the one who reads this supplication?'

قَالَ نَعَمْ يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا وَ رَسُولًا إِنَّ اللَّهَ تَعَالَى يُعْطِيهِ مِثْلَ ثَوَابِ إِبْرَاهِيمَ الْحَلِيلِ وَ مُوسَى الْكَلِيمِ وَ عِيسَى الرُّوحِ الْأَمِينِ وَ مُحَمَّدٍ الْحَبِيبِ

He<sup>-as</sup> said: 'O Rasool-Allah<sup>-saww</sup>! By the One Who Sent you<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup> and Rasool<sup>-saww</sup>! Allah<sup>-azwj</sup> the Exalted will surely Give him Rewards similar to Rewards of Ibrahim<sup>-as</sup> the friend, and Musa<sup>-as</sup> the converser, and Isa<sup>-as</sup> the trustworthy spirit, and Muhammad<sup>-saww</sup> the Beloved!'

قُلْتُ كُلُّ هَذَا الثَّوَابِ لِصَاحِبِ هَذَا الدُّعَاءِ

I said, 'All this Reward is for the companion (reader) of this supplication?'

قَالَ نَعَمْ يَا رَسُولَ اللَّهِ كُلُّ مَنْ قَرَأَ هَذَا الدُّعَاءَ وَ حَمَلَهُ كَانَ لَهُ أَكْثَرُ مِمَّا ذَكَرْتُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ خَلْفَ الْمَغْرِبِ أَرْضَ بَيْضَاءَ فِيهَا خَلْقٌ مِنْ خَلْقِ اللَّهِ تَعَالَى يَعْْبُدُونَهُ وَ لَا يَعْصُونَهُ قَدْ تَمَرَّقَتْ لِحْوَمُهُمْ وَ وُجُوهُهُمْ مِنَ الْبُكَاءِ فَأَوْحَى اللَّهُ إِلَيْهِمْ لَمْ تَبْكُونْ وَ لَمْ تَعْصُونِي طَرْفَةَ عَيْنٍ قَالُوا نَحْشَى أَنْ يَعْصِبَ اللَّهُ عَلَيْنَا وَ يُعَذِّبَنَا بِالنَّارِ

He<sup>-as</sup> said: ‘Yes, O Rasool-Allah<sup>-saww</sup>! Every one who recites this supplication and carries it, there would be for him more than what I have mentioned! By the One Who Sent you<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! Surely, behind the west there is a white land wherein are creatures from creatures of Allah<sup>-azwj</sup> the Exalted. They are worshipping Him<sup>-azwj</sup> and are not disobeying Him<sup>-azwj</sup>. Their flesh and their faces were torn from the crying. Allah<sup>-azwj</sup> Revealed to them: “Why are you crying and you have not disobeyed Me<sup>-azwj</sup> for the blink of an eye?” They said, ‘We fear that Allah<sup>-azwj</sup> might be Wrathful upon us and Punish us with the Hellfire!’”

فَقَالَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ قُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هُنَاكَ إِبْلِيسُ أَوْ أَحَدٌ مِنْ بَنِي آدَمَ

Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘I<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! Isn’t Iblees<sup>-la</sup> over there or anyone from the sons of Adam<sup>-as</sup>?’

فَقَالَ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا إِبْلِيسَ وَ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ وَ مَسِيرُ الشَّمْسِ فِي بِلَادِهِمْ أَرْبَعِينَ يَوْمًا لَا يَأْكُلُونَ وَ لَا يَشْرَبُونَ وَ إِنَّ اللَّهَ تَعَالَى يُعْطِي صَاحِبَ هَذَا الدُّعَاءِ ثَوَابَ عَدَدِهِمْ وَ عِبَادَتِهِمْ

He<sup>-saww</sup> said: ‘By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! They are not knowing Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> nor Iblees<sup>-la</sup>, nor can their numbers be counted except Allah<sup>-azwj</sup>, and the travel in their land is of forty days. They are neither eating nor drinking, and Allah<sup>-azwj</sup> the Exalted will Give the companion (reader) of this supplication Rewards of their number and their worship!’

قَالَ النَّبِيُّ صَ أ يُعْطِيهِمْ ثَوَابَ هَذَا كَلِمَةٍ

The Prophet<sup>-saww</sup> said: ‘Will they be Given this Reward, all of it?’

قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ اللَّهَ تَعَالَى بَنَى فِي السَّمَاءِ الرَّابِعَةِ بَيْتًا يُقَالُ لَهُ الْبَيْتُ الْمَعْمُورُ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ وَ يَخْرُجُونَ مِنْهُ وَ لَا يُعُودُونَ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْطِيهِ ثَوَابَ هَؤُلَاءِ الْمَلَائِكَةِ وَ يُعْطِيهِ ثَوَابًا بِعَدَدِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِنَ الْإِنْسِ وَ الْجِنِّ مِنْ يَوْمِ خَلَقَهُمُ اللَّهُ إِلَى يَوْمِ يُنْفَخُ فِي الصُّورِ

He<sup>-as</sup> said: ‘By the One Who Sent you<sup>-saww</sup> with the Prophet<sup>-saww</sup> as a Prophet<sup>-saww</sup>! Surely, Allah<sup>-azwj</sup> the Exalted has Built a house in the fourth sky called ‘Al-Bayt Al-Mamour’. There enter into it every day seventy thousand Angels and exiting from it, and they will not be returning to it up to the Day of Qiyamah, and Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Mighty and Majestic will Give him Rewards of those Angels and Give him Reward of the number of the believing me and the believing women, from the humans and the Jinn, from the day Allah<sup>-azwj</sup> Created them up to the day the Trumpet will be blown into!

وَ قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَنْ كَتَبَ هَذَا الدُّعَاءَ فِي إِنَاءٍ تَطْيِيفٍ بِمَاءِ مَطَرٍ وَ زَعْفَرَانٍ ثُمَّ يَغْسِلُهُ وَ يَشْرَبُهُ بِهِ حَسَبَ مَا يَقْدِرُ أَنْ يَشْرَبَ عَافَاهُ اللَّهُ تَعَالَى مِنْ كُلِّ دَاءٍ فِي جَسَدِهِ وَ يَشْفِيهِ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

And he<sup>-as</sup> said; ‘By the One Who Sent you<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! One who writes this supplication in a clean container with rain water and saffron, then he washes it and drinks it according to what he is able to drink, Allah<sup>-azwj</sup> the Exalted will Cure him from every disease in his body and Heal him from every disease and sickness’.

قُلْتُ يَا أَخِي جِبْرَائِيلُ كُلُّ هَذِهِ الْفَضِيلَةِ لِمَذَا الدُّعَاءِ وَكُلُّ هَذَا الثَّوَابِ يُعْطِيهِ اللَّهُ لِصَاحِبِهِ

I said, 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>! All these merits are for this supplication, and all this Reward Allah<sup>-azwj</sup> would Give it to its companion (reader)?'

قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ كُلَّ مَنْ قَرَأَهُ مَاتَ مَوْتَةَ الشُّهَدَاءِ

He<sup>-as</sup> said: 'By the One Who Sent you<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! Every one reading it, his death would be a death of the martyrs!'

قُلْتُ مِنْ شُهَدَاءِ الْبَحْرِ أَمْ مِنْ شُهَدَاءِ الْبَرِّ

I<sup>-saww</sup>, 'From the martyrs of the sea or from the martyrs of the land?'

قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ اللَّهَ تَعَالَى يَكْتُبُ لَهُ ثَوَابَ سَبْعِمِائَةِ أَلْفِ شَهِيدٍ مِنْ شُهَدَاءِ الْبَرِّ

He<sup>-as</sup> said: 'By the One Who Sent you<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! Allah<sup>-azwj</sup> the Exalted will Write for him Reward of seven hundred thousand martyrs from martyrs of the land'.

قُلْتُ يَا أَخِي جِبْرَائِيلُ أَعْطِيهِ اللَّهُ كُلَّ هَذَا الثَّوَابِ

I<sup>-saww</sup> said: 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>! Allah<sup>-azwj</sup> will Give him all this Reward?'

قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ لَيْلَةَ يَقْرَأُ الْإِنْسَانُ هَذَا الدُّعَاءَ فَإِنَّ اللَّهَ يُقْبِلُ عَلَيْهِ وَ يَنْظُرُ إِلَيْهِ وَ يُعْطِيهِ جَمِيعَ مَا يَسْأَلُهُ مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ

He<sup>-as</sup> said: 'By the One Who Sent you<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! On the night the person reads this supplication, Allah<sup>-azwj</sup> will Turn to him and Look at (consider) him, and Give him entirety of what he asks for, from needs of the world and the Hereafter!'

قُلْتُ يَا أَخِي جِبْرَائِيلُ رُدِّي

I said, 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-saww</sup>, increase for me<sup>-saww</sup>!'

قَالَ وَ لَيْلَةَ يَقْرَأُ هَذَا الدُّعَاءَ يَدْفَعُ اللَّهُ عَنْهُ شَرَّ الشَّيَاطِينِ وَ كَيْدَهُمْ وَ يَقْبَلُ أَعْمَالَهُ كُلَّهَا وَ يُطَهِّرُ مَالَهُ وَ كَذَلِكَ بِأَعْمَالِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

He<sup>-as</sup> said: 'And on the night he reads this supplication Allah<sup>-azwj</sup> will Repel from him evil of the Satans<sup>-la</sup> and their<sup>-la</sup> plots, and He<sup>-azwj</sup> will Accepts his deeds, all of them, and Purify his wealth, and like that with deeds of the believing men and the believing women'.

قُلْتُ يَا أَخِي جِبْرَائِيلُ رُدِّي

I<sup>-saww</sup> said: 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>, increase for me<sup>-saww</sup>!'

قَالَ يَا رَسُولَ اللَّهِ قَالَ لِي إِسْرَافِيلُ إِنَّ اللَّهَ قَالَ وَ عَزَّي وَ جَلَالِي إِنَّهُ مَنْ آمَنَ بِي وَ صَدَّقَ بِي يَا رَسُولَ اللَّهِ وَ صَدَّقَ بِهَذَا الدُّعَاءِ أَعْطَيْتُهُ مُلْكًا وَ إِنِّي أَنَا اللَّهُ لَا يَنْقُصُ خَزَائِنِي وَ لَا يَفْتَنُ تَالِيِي وَ لَوْ جَعَلْتُ الْجَنَّةَ لِعَبْدٍ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمْ يَنْقُصْ ذَلِكَ مِنْ خَزَائِنِي قَلِيلًا وَ لَا كَثِيرًا

He<sup>-as</sup> said: 'O Rasool-Allah<sup>-saww</sup>! Israfeel<sup>-as</sup> said to me: 'Allah<sup>-azwj</sup> Said: "By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! Surely, the one who believes in Me<sup>-azwj</sup> and Ratifies with you<sup>-saww</sup>, O Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and ratifies with this supplication, I<sup>-azwj</sup> shall Give him a kingdom, and surely I<sup>-azwj</sup> am Allah<sup>-azwj</sup>! My<sup>-azwj</sup> treasure do not reduce nor will My<sup>-azwj</sup> awards perish, and even if I<sup>-azwj</sup> Make the Paradise for a servant from my believing servants, that will not reduce from My<sup>-azwj</sup> treasure, neither little nor more!

يَا مُحَمَّدُ أَنَا الَّذِي إِذَا أَرَدْتُ أَمْرًا قُلْتُ لَهُ كُنْ فَيَكُونُ مَا أُرِيدُ إِنِّي إِذَا أُعْطَيْتُ عَبْدًا عَطِيَّةً أُعْطِيْتُهُ عَلَى قَدْرِ عَظَمَتِي وَ سُلْطَانِي وَ قُدْرَتِي

O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> am the One Who whenever I<sup>-azwj</sup> Want something, I<sup>-azwj</sup> Say to it: "Be!", so it comes into being what I<sup>-azwj</sup> had Wanted. I<sup>-azwj</sup>, when I<sup>-azwj</sup> Give an award to a servant, I<sup>-azwj</sup> Give it based upon worth of My<sup>-azwj</sup> Magnificence and My<sup>-azwj</sup> Authority, and My<sup>-azwj</sup> Power!

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا مِنْ عِبَادِي قَرَأَهُ بِنِيَّةٍ خَالِصَةٍ وَ يَقِينٍ صَادِقٍ سَبْعِينَ مَرَّةً عَلَى رُؤُوسِ أَهْلِ الْبَلَاءِ فِي الدُّنْيَا مِنَ الْبَرَصِ وَ الْجُدَامِ وَ الْجُنُونِ لَعَافَيْتُهُمْ مِنْ ذَلِكَ وَ أَخْرَجْتُهَا مِنْ أَجْسَادِهِمْ

O Muhammad<sup>-saww</sup>! If a servant from My<sup>-azwj</sup> servants reads it with sincere intention and truthful certainty, seventy times upon heads of the people afflicted in the world from the vitiligo and the leprosy and the insanity, I<sup>-azwj</sup> shall Heal them from that and Extract it from their bodies!"

طَوَى لِمَنْ آمَنَ بِاللَّهِ وَ صَدَّقَ بِنَبِيِّهِ وَ صَدَّقَ بِهَذَا الدُّعَاءِ وَ التَّوَابِ وَ التَّوْبِ كُلِّ التَّوْبِ لِمَنْ أَنْكَرَهُ وَ جَحَدَهُ وَ لَمْ يُؤْمِنْ بِهِ

Beatitude is for the one believing in Allah<sup>-azwj</sup>, and ratifies His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and ratifies this supplication and the Reward, and the woe of all woes be for the one who denies it and rejects it and does not believe in it!

يَا نَبِيَّ اللَّهِ لَوْ كَتَبَ إِنْسَانٌ هَذَا الدُّعَاءَ فِي جَامٍ بِكَافُورٍ وَ مِسْكِ وَ عَسَلَةٍ وَ رَشَّ ذَلِكَ عَلَى كَفَنِ مَيِّتٍ أَنْزَلَ اللَّهُ عَلَيْهِ فِي قَبْرِهِ مِائَةَ أَلْفِ نُورٍ وَ يَدْفَعُ اللَّهُ عَنْهُ هَوْلَ مُنْكَرٍ وَ نَكِيرٍ وَ يَأْمَنُ مِنْ عَذَابِ الْقَبْرِ

O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! If a person were to write this supplication in a drinking vessel with camphor and musk, and washes it, and sprinkles that upon the shroud of a deceased, Allah<sup>-azwj</sup> will Send down into his grave a hundred thousand lights, and Allah<sup>-azwj</sup> will Repel from him horrors of Munkar and Nakeer (questioning Angels), and he will be safe from Punishment of the grave.

وَ يَبْعَثُ اللَّهُ إِلَيْهِ فِي قَبْرِهِ سَبْعِينَ أَلْفَ مَلَكٍ مَعَ كُلِّ مَلَكٍ طَبَقٌ مِنَ الثُّورِ يَنْثُرُونَهُ عَلَيْهِ وَ يَحْمِلُونَهُ إِلَى الْجَنَّةِ وَ يَقُولُونَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَنَا بِحَدَا وَ نُؤْنِسُكَ إِلَى يَوْمِ الْقِيَامَةِ

And Allah<sup>-azwj</sup> will Send to him in his grave, seventy thousand Angels, with each Angel would be a collar of light sprinkling upon him, and they will be carrying him to the Paradise and saying to him, 'Allah<sup>-azwj</sup> Blessed and Exalted has Command with this and we should comfort you up to the Day of Qiyamah!'



وَيُوسِعُ اللَّهُ عَلَيْهِ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَ يَفْتَحُ اللَّهُ لَهُ بَاباً إِلَى الْجَنَّةِ وَيُوسِدُونَهُ مِثْلَ الْعُرُوسِ فِي حَجَلَتِهَا مِنْ حُرْمَةِ هَذَا الدُّعَاءِ وَ عَظَمَتِهِ وَ يَقُولُ اللَّهُ تَعَالَى إِنِّي أَسْتَحْيِي مِنْ عَبْدٍ يَكُونُ هَذَا الدُّعَاءُ عَلَى كَفِّهِ:

And Allah<sup>-azwj</sup> will Expand upon him in his grave to the extent of his sight, and Allah<sup>-azwj</sup> will Open for him a door to the Paradise, and they will be escorting him like the bride in her anklets, due to the sanctity of this supplication and its reverence, and Allah<sup>-azwj</sup> the Exalted will Say: "I<sup>-azwj</sup> am Embarrassed from (Punishing) a servant this supplication happens to be upon his shroud!"

قَالَ جَبْرَيْلُ يَا مُحَمَّدُ سَمِعْتُ الْبَارِئَ يَقُولُ كَانَ هَذَا الدُّعَاءُ مَكْتُوباً عَلَى سُرَادِقِ الْعَرْشِ قَبْلَ أَنْ أَخْلُقَ الدُّنْيَا بِخَمْسَةِ آلَافِ عَامٍ

Jibraeel<sup>as</sup> said: 'O Muhammad<sup>-saww</sup>! I<sup>as</sup> heard the Maker Saying: "This supplication is inscribed upon pavilions of the Throne before I<sup>-azwj</sup> Created the world by five hundred thousand years!"

وَ أَيُّ عَبْدٍ دَعَا بِهَذَا الدُّعَاءِ بِنِيَّةٍ صَادِقَةٍ خَالِصَةٍ لَا يُخَالِطُهَا شَكٌّ فِي أَوَّلِ شَهْرِ رَمَضَانَ أَعْطَاهُ اللَّهُ ثَوَابَ لَيْلَةِ الْقَدْرِ

And whichever servant supplicates with this supplication with truthful intent sincerely, not mingling it with doubt, in the beginning of a month of Ramazan, Allah<sup>-azwj</sup> would Give him Reward of 'Laylat Al-Qadr'.

وَ يَخْلُقُ اللَّهُ فِي كُلِّ سَمَاءٍ سَبْعِينَ أَلْفَ مَلَكٍ وَ بَيْتِ الْمَقْدِسِ سَبْعِينَ أَلْفَ مَلَكٍ وَ بِالْمَشْرِقِ سَبْعِينَ أَلْفَ مَلَكٍ وَ بِالْمَغْرِبِ سَبْعِينَ أَلْفَ مَلَكٍ

And Allah<sup>-azwj</sup> will Create seventy thousand Angels in every sky, and seventy thousand Angels at Bayt Al-Maqdis, and seventy thousand Angels in the east, and seventy thousand Angels in the west.

لِكُلِّ مَلَكٍ عِشْرُونَ أَلْفَ رَأْسٍ فِي كُلِّ رَأْسٍ عِشْرُونَ أَلْفَ فَمٍ فِي كُلِّ فَمٍ عِشْرُونَ أَلْفَ لِسَانٍ يُسَبِّحُونَ اللَّهَ تَعَالَى بِلُغَاتٍ مُخْتَلِفَةٍ وَ يَجْعَلُونَ ثَوَابَ تَسْبِيحِهِمْ لِمَنْ يَدْعُو بِهَذَا الدُّعَاءِ

For every Angels are seventy thousand heads, in each head are twenty thousand mouths, in every mouth are twenty thousand tongues. They are glorifying Allah<sup>-azwj</sup> the Exalted in different languages, and they are making Rewards of their glorifications for the one supplicating with this supplication!

يَا نَبِيَّ اللَّهِ لَمْ يَبْقَ نَبِيٌّ إِلَّا دَعَا بِهَذَا الدُّعَاءِ وَ مَا مِنْ عَبْدٍ دَعَا بِهَذَا الدُّعَاءِ إِلَّا لَمْ يَبْقَ بَيْنَ الدَّاعِي وَ بَيْنَ اللَّهِ سِوَى حِجَابٍ وَاحِدٍ وَ لَا يَسْأَلُ اللَّهُ شَيْئاً إِلَّا أَعْطَاهُ

O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! There does not remain any Prophet<sup>-as</sup> except he<sup>-as</sup> has supplicated with this supplication, and there is none from a servant supplication with this supplication except there will not remain between the supplicant and Allah<sup>-azwj</sup> apart from one veil, and he will not ask Allah<sup>-azwj</sup> anything except He<sup>-azwj</sup> will Give him.

وَ كُلُّ مَنْ دَعَا بِهَذَا الدُّعَاءِ بَعَثَ اللَّهُ تَعَالَى إِلَيْهِ عِنْدَ خُرُوجِهِ مِنَ الْقَبْرِ سَبْعِينَ أَلْفَ مَلَكٍ فِي يَدِ كُلِّ مَلَكٍ عَلَمٌ مِنْ نُورٍ وَ سَبْعِينَ أَلْفَ غَلَامٍ فِي يَدِ كُلِّ غَلَامٍ زِمَامٌ نَجِيبٌ بَطْنُهُ مِنْ لَوْلُؤٍ وَ ظَهْرُهُ مِنْ زَبْرَجِدٍ أَحْضَرٌ وَ قَوَائِمُهُ مِنْ ياقوتِ أَحْمَرَ وَ عَلَى ظَهْرِ كُلِّ نَجِيبٍ قُبَّةٌ مِنْ نُورٍ

And every one who supplicates with this supplication, Allah<sup>-azwj</sup> the Exalted will Dispatch to him at this exiting from the grave, seventy thousand Angels, in the hand of each Angel would be a flag of light, and seventy thousand slaves, in the hand of each slave would be a rein of a ride, its belly is of pearls, and its back is of green emeralds, and its legs are of red ruby, and upon the back of every ride would be a dome of light.

لِكُلِّ قُبَّةٍ أَرْبَعُمِائَةٍ بَابٍ فِي كُلِّ بَابٍ أَرْبَعُمِائَةٍ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ أَرْبَعُمِائَةٍ فِرَاشٍ مِنْ سُنْدُسٍ وَاسْتَبْرَقٍ عَلَى كُلِّ فِرَاشٍ أَرْبَعُمِائَةٍ حُورِيَّةٍ وَ أَرْبَعُمِائَةٍ وَصِيْفَةٍ لِكُلِّ حُورِيَّةٍ وَ وَصِيْفَةٍ أَرْبَعُمِائَةٍ دُؤَابَةٍ مِنَ الْمِسْكِ الْأَذْفَرِ وَ عَلَى رَأْسِ كُلِّ وَصِيْفَةٍ تَاجٌ مِنَ الذَّهَبِ الْأَحْمَرِ يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ وَ يَجْعَلُونَ نَوَاحِيهَا لِمَنْ يَدْعُو بِحَذَا الدُّعَاءِ

For each dome would be four hundred doors, and in every door will be four hundred thrones, and upon every throne would be four hundred beds of silk and brocade, upon each bed would be four hundred Houris, and four hundred maids. For every Hourie and maid would be four hundred forelocks of yellow musk, and upon the head of every maid would be a crown of red gold. They will glorify Allah<sup>-azwj</sup> and extolling His<sup>-azwj</sup> Holiness and making its Reward for the one who supplicates with this supplication.

بَعْدَ ذَلِكَ يَأْتِيهِ سَبْعُونَ أَلْفَ مَلَكٍ مَعَ كُلِّ مَلَكٍ كَأْسٌ مِنْ لَوْلُؤٍ أَبْيَضَ فِيهِ أَرْبَعَةُ أَلْوَانٍ مِنَ الشَّرَابِ وَ مَاءٍ غَيْرِ آسِنٍ وَ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَ خَمْرٍ لَدَوٍ لِلشَّارِبِينَ وَ عَسَلٍ مُصَفًّى

After that, seventy thousand Angels will come to him, with every Angel would be a cup of white pearls. In it would be four types of drinks, **Therein are rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of wine pleasurable for the drinkers, and rivers of clear honey; [47:15].**

عَلَى رَأْسِ كُلِّ طَبَقٍ مِنْدِيلٌ عَلَيْهِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ تَحْتَ هَذِهِ الْكِتَابَةِ هَذِهِ هَدِيَّةٌ مِنَ اللَّهِ تَعَالَى إِلَى فُلَانِ بْنِ فُلَانٍ

Upon the top of every tray is a towel, upon it is written, 'There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>', and under this is written, 'This is a gift from Allah<sup>-azwj</sup> the Exalted for so and so, son of so and so!'

الْمُؤَاطَبِ عَلَى قِرَاءَةِ هَذَا الدُّعَاءِ فِي عَرَصَاتِ الْقِيَامَةِ وَ الْمُخْلِئِ كُلَّهُمْ يَنْظُرُونَ إِلَيْهِ وَ يَقُولُونَ مَنْ هَذَا يَمَّا يَكُونُ حَوْلَهُ مِنَ الْعُلَمَانِ وَ الْوَصَائِفِ وَ هُمْ عَلَى النُّجْبِ وَ الْمَلَائِكَةِ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَسُوقُونَهُ إِلَى تَحْتِ الْعَرْشِ فَيُنَادِي مُنَادٍ مِنْ قِبَلِ الرَّحْمَنِ يَا عَبْدِي ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ

The one persistent upon reading this supplication, will be in the plains of Qiyamah and all of the people would be looking at him and saying, 'Who is this?', due to what would be around him, from the servants and the butlers, and they would be upon the rides, and the Angels would be in front of him and behind him. They will be ushering him to beneath the Throne! A caller will call out from direction of the Beneficent: "O My<sup>-azwj</sup> servant, enter the Paradise without Reckoning!"

يَا رَسُولَ اللَّهِ أَيُّ عَبْدٍ دَعَا بِحَذَا الدُّعَاءِ يَكُونُ مَلَائِكَتُهُ فِي تَعَبٍ يَمَّا يَكْتُمُونَ لَهُ مِنَ الْحَسَنَاتِ وَ يَمْحُونَ عَنْهُ السَّيِّئَاتِ

O Rasool-Allah<sup>-saww</sup>! Whichever servant supplicates with this supplication, his Angels would be in exhaustion from what good deeds they will be writing for him and deleting the evil deeds from him!

قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ مِنْ أُمَّتِي دَعَا بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ ثَلَاثَ مَرَّاتٍ وَ إِنْ قَرَأَ مَرَّةً وَاحِدَةً أَجْرُهُ إِلَّا وَ قَدْ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ وَ وَجَبَتْ لَهُ الْجَنَّةُ فَقَدَرَهُ عَلَى اللَّهِ عَظِيمٌ وَ مَنْزَلَتْهُ جَلِيلَةٌ

Rasool-Allah<sup>-saww</sup> said: 'There is none from a servant from my<sup>-saww</sup> community supplicating with this supplication three times during a month of Ramazan, and even if he reads it one time it would suffice him, except and Allah<sup>-azwj</sup> will Prohibit his body unto the Hellfire and Obligate the Paradise for him! His worth to Allah<sup>-azwj</sup> would be might, and his status majestic.

وَ مَنْ دَعَا بِهَذَا الدُّعَاءِ وَكَلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكَيْنِ يَحْفَظُونَهُ مِنَ الْمَعَاصِي وَ يُسَبِّحُونَ وَ يُقَدِّسُونَ اللَّهَ وَ يَحْفَظُونَهُ مِنَ الْبَلَاءِ كُلِّهَا وَ يَفْتَحُونَ لَهُ أَبْوَابَ الْجَنَّةِ وَ يُغْلِقُونَ عَنْهُ أَبْوَابَ جَهَنَّمَ وَ مَا دَامَ حَيًّا فَهُوَ فِي أَمَانٍ اللَّهُ عِنْدَ وَفَاتِهِ وَ قَدْ أَعَدَّ اللَّهُ لَهُ مَا يُصِفُ لَكَ

And one who supplicates with this supplication, Allah<sup>-azwj</sup> Mighty and Majestic will Allocate two Angels with him. They will be protecting him from the acts of disobedience, and they will be glorifying and extolling Holiness of Allah<sup>-azwj</sup> and guarding him from the afflictions, all of these, and they will open for him the doors of Paradise, and close from him the doors of Hell, and for as long as he is alive, he would be in Security of Allah<sup>-azwj</sup>. At his death, Allah<sup>-azwj</sup> would have Counted for him what has been described to you<sup>-saww</sup>!

فَقَالَ النَّبِيُّ ص يَا أَحْيَى جَبْرَائِيلُ شَوَّقْتَنِي إِلَى هَذَا الدُّعَاءِ

The Prophet<sup>-saww</sup> said: 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>, you<sup>-as</sup> have made me yearn to this supplication!'

فَقَالَ يَا مُحَمَّدُ لَا تُعَلِّمَ هَذَا الدُّعَاءَ إِلَّا لِمُؤْمِنٍ يَسْتَحِفُّهُ لَا يَتَوَلَّى فِي حِفْظِهِ وَ يَسْتَهْزِئُ بِهِ وَ إِذَا قَرَأَهُ يَفْرُوهُ بِنَيْتِهِ خَالِصَةً صَادِقَةً وَ إِذَا عَلَّمَهُ عَلَيْهِ يَكُونُ عَلَى طَهَارَةٍ لِأَنَّهُ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

He<sup>-as</sup> said: 'Do not teach this supplication except to a Momin deserving it, and he does not hesitate in memorising it, when he reads it, reading it with sincere intention, truthfully, and when he hangs it (as amulet) upon cleanliness, because none shall touch it except the purified ones!'

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَوْصَانِي أَبِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَصِيَّةً عَظِيمَةً بِهَذَا الدُّعَاءِ وَ حِفْظِهِ وَ قَالَ لِي يَا بُنَيَّ اكْتُبْ هَذَا الدُّعَاءَ عَلَى كَفِّي

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, said: 'My<sup>-asws</sup> father<sup>-asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>-asws</sup> bequeathed to me a mighty bequest with this supplication and of memorising it, and he<sup>-asws</sup> said to me<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Write this supplication upon my<sup>-asws</sup> shroud!'

وَ قَالَ الْحُسَيْنُ ع فَعَلْتُ كَمَا أَمَرَنِي أَبِي وَ هُوَ دُعَاءٌ سَرِيعُ الْإِجَابَةِ حَصَّ اللَّهُ بِهِ عِبَادَهُ الْمُقَرَّبِينَ وَ مَا مَنَعَهُ عَنِ الْأَوْلِيَاءِ وَ الْأَصْفِيَاءِ وَ هُوَ كَثْرٌ مِنْ كُنُوزِ اللَّهِ وَ هُوَ الْمَعْرُوفُ بِدُعَاءِ الْجَوْشَنِ

And Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> did just as he<sup>-asws</sup> had instructed me<sup>-asws</sup>, and it is a supplication of swift response! Allah<sup>-azwj</sup> has Specialised His<sup>-azwj</sup> servants of proximity with it and has not

Prevented it from the friends and the elites, and it is a treasure from the treasures of Allah<sup>-azwj</sup>, and it is well-known as 'Dua Al-Jawshan'!

أَيُّهَا الْحَامِلُ لِهَذَا الدُّعَاءِ الْمُطَّلِعِ عَلَيْهِ نَاشِدُكَ اللَّهُ لَا تُسْمِعْ بِحَدَا الدُّعَاءِ إِلَّا لِلْمُؤْمِنِ مُوَالٍ يَسْتَحِفُّهُ حَفِيٍّ بِهِ وَ إِنْ بَدَّلْتَهُ لِعَیْرٍ مُسْتَحِقِّهِ مِمَّنْ لَا يَعْرِفُ حَقَّهُ وَ مَنْ يَسْتَهْزِئُ بِهِ فَاسْأَلِ اللَّهَ الْعَظِيمَ أَنْ تَحْرِمَكَ ثَوَابَهُ وَ أَنْ يَجْعَلَ النَّفْعَ ضَرًّا وَ هَذِهِ وَصِيَّتِي إِلَيْكَ فِي الْحِرْزِ

O you bearers of this supplication, the one notified upon it! I adjure you with Allah<sup>-azwj</sup> not to make hear this supplication except to a Momin, a friend deserving it, being honouring with it, and from conveying it to other than it's deserving one, from the ones not knowing its rights and one who mocks with it, or I<sup>-asws</sup> will ask Allah<sup>-azwj</sup> the Almighty to Deprive you its Reward and to make benefit into harm, and this is my<sup>-asws</sup> advice to you regarding the protection!

وَ الدُّعَاءِ الْمَعْرُوفِ بِحِرْزِ الْجَوْشَنِ جَعَلَهُ اللَّهُ حِرْزًا وَ أَمَانًا لِمَنْ يَدْعُو بِهِ مِنْ آفَاتِ الدُّنْيَا وَ الْآخِرَةِ

And the supplication is well-known as 'Hirz Al-Jawshan' (Protection of the armour). Allah<sup>-azwj</sup> will Make is a protection and safety for the one supplicating with it, from disaster of the world and the Hereafter!

وَ قَالَ النَّبِيُّ ص يَا عَلِيُّ بْنَ أَبِي طَالِبٍ ع يَا عَلِيُّ عَلِمْتُهَ لِأَهْلِكَ وَ وُلْدِكَ وَ حُثُّهُمْ عَلَى الدُّعَاءِ وَ التَّوَسُّلِ إِلَى اللَّهِ تَعَالَى بِهِ وَ بِالاعْتِرَافِ بِنِعْمَتِهِ وَ قَدْ حَرَّمْتُ عَلَيْهِمْ إِلَّا يُعَلِّمُوهُ مُشْرِكًا فَإِنَّهُ لَا يَسْأَلُ اللَّهَ حَاجَةً إِلَّا أَعْطَاهُ وَ كَفَّاهُ وَ وَقَاهُ

And the Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Teach it to your<sup>-asws</sup> family members, and your<sup>-asws</sup> children, and urge them upon the supplication and mediation to Allah<sup>-azwj</sup> the Exalted with it, and with acknowledgment of His<sup>-azwj</sup> bounties, and I<sup>-saww</sup> have prohibited upon them to teach it to a Polytheist, for he will not ask Allah<sup>-azwj</sup> for a need except He<sup>-azwj</sup> would Give it and Suffice him, and Save him!'

وَ قَالَ النَّبِيُّ ص يَا عَلِيُّ قَدْ عَرَفْتَنِي جَبْرَيْلُ ع مِنْ فَضِيلَةِ هَذَا الدُّعَاءِ مَا لَا أَقْدِرُ أَنْ أَصِفَهُ وَ لَا يُحْصِيهِ إِلَّا اللَّهُ تَعَالَى عَزَّ جَلَالُهُ وَ تَعَالَى شَأْنُهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And the Prophet<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Jibraeel<sup>-as</sup> has let me<sup>-saww</sup> know merits of this supplication what I<sup>-saww</sup> am not able to describe it, and no one can count it except Allah<sup>-azwj</sup> the Exalted, Mighty is His<sup>-azwj</sup> Majesty, and Exalted is His<sup>-azwj</sup> Glory, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!'<sup>408</sup>

5- مهج، مهج الدعوات عبد الله عن حميد البصري قال بلغنا عن رجل من أهل نيسابور يقال له عبد الله قال حدثنا إبراهيم بن أدهم عن موسى عن الفراء

(The book) 'Mahj Al Dawaat' –

Abdullah, from Humejd Al Basry who said, 'It has reached us from a man from the people of Neshapur called Abdullah. He said, 'It is narrated to us by Ibrahim Bin Ad'ham, from Musa, from the readers,

عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ دَعَا بِهَذِهِ الْأَسْمَاءِ اسْتَجَابَ اللَّهُ عَزَّ وَجَلَّ لَهُ

‘From Muhammad son of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘One who supplicates with these Names (Dua Al-Jawshan), Allah<sup>-azwj</sup> Mighty and Majestic will Respond to him!’

وَ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَوْ دُعِيَ بِهَذِهِ الْأَسْمَاءِ عَلَى صَفَائِحَ مِنْ حَدِيدٍ لَذَابَ الْحَدِيدُ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

And he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘If these Names are supplication upon sheets of iron, the iron would melt by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!’

وَ قَالَ ع وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ أَنَّ رَجُلًا بَلَغَ بِهِ الْجُوعُ وَ الْعَطَشُ شِدَّةً ثُمَّ دَعَا بِهَذِهِ الْأَسْمَاءِ لَسَكَنَ عَنْهُ الْجُوعُ وَ الْعَطَشُ

And he<sup>-asws</sup> said: ‘By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If a man, if the hunger and the thirst reaches severity with him, then he supplicates with these Names, the hunger and the thirst would subside with him!’

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ أَنَّ رَجُلًا دَعَا بِهَذِهِ الْأَسْمَاءِ عَلَى جَبَلٍ بَيْنَهُ وَ بَيْنَ الْمَوْضِعِ الَّذِي يُرِيدُهُ لَتَفِدَ الْجَبَلُ كَمَا يُرِيدُهُ حَتَّى يَسْلُكَهُ

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If a man were to supplicate with these Names upon a mountain which is between him and the place he intends, the mountain would move just as he wants until he travels it!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دَعَا بِهَذَا الدُّعَاءِ عِنْدَ مَجْئُونٍ لِأَفَاقٍ مِنْ جُنُونِهِ وَ إِنْ دَعَا بِهَذَا الدُّعَاءِ عِنْدَ امْرَأَةٍ قَدْ عَسُرَ عَلَيْهَا الْوَلَدُ لَسَهَّلَ اللَّهُ ذَلِكَ عَلَيْهَا

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If an insane were to supplicate with this supplication, he would awaken from his insanity, and if this supplication is recited in the presence of a woman, giving birth has become difficult upon her, Allah<sup>-azwj</sup> would Ease than upon her!’

وَ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَوْ دَعَا بِهَا رَجُلٌ فِي مَدِينَةٍ وَ الْمَدِينَةُ تَحْتَرِقُ وَ مَنْزِلُهُ فِي وَسْطِهَا لَنَجَا مَنْزِلُهُ

And he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘If a man were to supplicate with this in a city, and the city burns down, and his house in the middle of it, his house would be saved!’

وَ لَمْ يَحْتَرِقْ وَ لَوْ أَنَّ رَجُلًا دَعَا بِهَا أَرْبَعِينَ لَيْلَةً مِنْ لَيْلِ الْجُمُعَةِ لَغَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ كُلَّ ذَنْبٍ بَيْنَهُ وَ بَيْنَ اللَّهِ وَ لَوْ فَجَرَ بِأَمَةٍ لَغَفَرَ اللَّهُ لَهُ ذَلِكَ

And if a man were to supplicate with it for forty days from the night of Friday, Allah<sup>-azwj</sup> Mighty and Majestic would Forgive for him every sin between him and Allah<sup>-azwj</sup>, and even if he had been immoral with a maid, Allah<sup>-azwj</sup> would Forgive that for him!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا دَعَا بِهَذَا الدُّعَاءِ مَعْمُومٌ إِلَّا صَرَفَ اللَّهُ الْكَرِيمُ عَنْهُ عَمَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ بِرَحْمَتِهِ

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! This supplication will not be supplicated by a sorrowful except Allah<sup>-azwj</sup> the Benevolent will Turn his sadness away from him in the world and the Hereafter by His<sup>-azwj</sup> Mercy!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا دَعَا بِحَدِّ الدُّعَاءِ أَحَدٌ عِنْدَ سُلْطَانٍ جَابِرٍ قَبْلَ أَنْ يَدْخُلَ عَلَيْهِ وَ يَنْظُرَهُ إِلَّا جَعَلَ اللَّهُ ذَلِكَ السُّلْطَانَ طَوْعًا لَهُ وَ كَهْمَى شَرِّهِ إِنَّ شَاءَ اللَّهُ تَعَالَى وَ هِيَ هَذِهِ الْأَسْمَاءُ تُقُولُ

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! This supplication will not be supplicated with by anyone in the presence of a tyrannical ruler before he enters to see him and looks at him, except Allah<sup>-azwj</sup> will Make that ruler amenable to him and he will be sufficed from his evil if Allah<sup>-azwj</sup> the Exalted so Desires, and these are the Names he should be saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ اخْتَجَبَ بِشِعَاعِ نُورِهِ عَنِ نَوَاطِرِ خَلْقِهِ يَا مَنْ تَسَرَّزَلَّ بِالْجَلَالِ وَ الْعُظْمَةِ وَ اشْتَهَرَ بِالتَّجَبُّرِ فِي قُدْسِهِ يَا مَنْ تَعَالَى بِالْجَلَالِ وَ الْكِبْرِيَاءِ فِي تَفَرُّدِ مَجْدِهِ يَا مَنْ انْقَادَتِ الْأُمُورُ بِأَرْمَتِهَا طَوْعًا لِأَمْرِهِ يَا مَنْ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُونَ مُجِيبَاتٍ لِدَعْوَتِهِ

‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O One veiled by the rays of His<sup>-azwj</sup> Noor from beholders of His<sup>-azwj</sup> creatures! O One Wrapped by the Majesty and the Magnificent and is famous with the Subduing in His<sup>-azwj</sup> Holiness! O One Exalted with the Majesty and the Greatness in individualness of His<sup>-azwj</sup> Glory! O One the affairs submit with their severity willingly to His<sup>-azwj</sup> Command! O One the skies and the earth were established in response to His<sup>-azwj</sup> Call!

يَا مَنْ زَيَّنَ السَّمَاءَ بِالنُّجُومِ الطَّالِعَةِ وَ جَعَلَهَا هَادِيَةً لِحَلْقِهِ يَا مَنْ أَنْارَ الْقَمَرَ الْمُنِيرَ فِي سَوَادِ اللَّيْلِ الْمُظْلِمِ بِلُطْفِهِ يَا مَنْ أَنْارَ الشَّمْسَ الْمُنِيرَةَ وَ جَعَلَهَا مَعَاشًا لِحَلْقِهِ وَ جَعَلَهَا مُفَرِّقَةً بَيْنَ اللَّيْلِ وَ النَّهَارِ بِعُظْمَتِهِ يَا مَنْ اسْتَوْجَبَ الشُّكْرَ بِنَشْرِ سَحَابٍ نَعِيمِهِ

O One the skies were adorned with the emerging stars and He<sup>-azwj</sup> Made these as guidance for His<sup>-azwj</sup> creatures! O One Who Irradiated the radiant moon in the darkness of the dark night by His<sup>-azwj</sup> Subtlety! O One Who Irradiated the radiant sun and Made it a livelihood for His<sup>-azwj</sup> creatures and Made it a differentiation between the night and the day by His<sup>-azwj</sup> Might! O One Who is obligated to be thanked for Spreading the clouds (with) His<sup>-azwj</sup> bounties!

أَسْأَلُكَ بِمَعَادِدِ الْعَرْشِ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ أَنْبَتَهُ فِي قُلُوبِ الصَّافِينَ حَوْلَ عَرْشِكَ فَتَرَجَعَتِ الْقُلُوبُ إِلَى الصُّدُورِ عَنِ الْبَيَانِ بِإِحْلَاصِ الْوَحْدَانِيَّةِ وَ تَحْقِيقِ الْفَرْدَانِيَّةِ مُفَرَّغَةً لَكَ بِالْعُبُودِيَّةِ

I ask You<sup>-azwj</sup> by the seat of honour of Your<sup>-azwj</sup> Throne, and the ultimate Mercy from Your<sup>-azwj</sup> Book, and with every Name which is for You<sup>-azwj</sup>, You<sup>-azwj</sup> Named Yourself<sup>-azwj</sup> with, or You<sup>-azwj</sup> have Preferred with in the Knowledge of unseen (which is) with You<sup>-azwj</sup>, and with every Name which is for You<sup>-azwj</sup>, You<sup>-azwj</sup> have Revealed it in Your<sup>-azwj</sup> Book or You<sup>-azwj</sup> have Affirmed it in hearts of the (Angels) in rows circling around Your<sup>-azwj</sup> Throne, so the hearts return to the chests from the Statement with the sincerity of the Oneness, and prove the Uniqueness acknowledging to You<sup>-azwj</sup> with the servitude!

وَ أَنَّكَ أَنْتَ اللَّهُ أَنْتَ اللَّهُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

And surely You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>!

وَ أَسْأَلُكَ بِأَلْسِنَةِ الْوَالِدِ الَّذِي جَاءَتْ بِهَا لِلْكَلِيمِ عَلَى الْجَبَلِ الْعَظِيمِ فَلَمَّا بَدَأَ شِعَاعُ نُورِ الْحُجُبِ مِنْ بَهَاءِ الْعَظَمَةِ خَرَّتِ الْجِبَالُ مُتَدَكِّدَةً لِعَظَمَتِكَ وَ جَلَالِكَ وَ هَيْبَتِكَ وَ خَوْفًا مِنْ سَطْوَتِكَ رَاهِبَةً مِنْكَ

And I ask You<sup>-azwj</sup> with the Names which You<sup>-azwj</sup> Flashed with to the converser (Musa<sup>-as</sup>) upon the mighty mountain. When the rays of light of the veils appeared from the splendour of Magnificence, the mountain crumbled in rubble to Your<sup>-azwj</sup> Magnificence and Your<sup>-azwj</sup> Majesty, and Your<sup>-azwj</sup> Awe, and fearing from Your<sup>-azwj</sup> Force, in trepidation from You<sup>-azwj</sup>!

فَلَا إِلَهَ إِلَّا أَنْتَ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَا إِلَهَ إِلَّا أَنْتَ

There is no god except You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>!

وَ أَسْأَلُكَ بِالْأَسْمِ الَّذِي فَتَقَتْ بِهِ رَتْقَ عَظِيمِ حُفُونِ عُيُونِ النَّاطِرِينَ الَّذِي بِهِ تَدْبِيرُ حِكْمَتِكَ وَ شَوَاهِدُ حُجُجِ أَنْبِيَائِكَ بِعَرَفُونَكَ بِفِطَنِ الْقُلُوبِ وَ أَنْتَ فِي عَوَامِضِ مُسْرَاتِ سَرِيَرَاتِ الْعُيُوبِ

And I ask You<sup>-azwj</sup> by the Name by which You<sup>-azwj</sup> Split the great depths of eyes of the beholders by which is management by Your<sup>-azwj</sup> Wisdom and testimonies of arguments of Your<sup>-azwj</sup> Prophets<sup>-as</sup> recognising You<sup>-azwj</sup> with the discernments of hears, and You<sup>-azwj</sup> are concealed in the depths of the secrets of the unseen!

أَسْأَلُكَ بِعِزَّةِ ذَلِكَ الْإِسْمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُصْرِفَ عَنِّي جَمِيعَ الْأَقَاتِ وَ الْعَاهَاتِ وَ الْأَعْرَاضِ وَ الْأَمْرَاضِ وَ الْخَطَايَا وَ الذُّنُوبِ وَ الشُّنُوكِ وَ الشِّرْكِ وَ الْكُفْرِ وَ التَّفَاقِ وَ الشِّقَاقِ وَ الْعُصْبِ وَ الْجُهْلِ وَ الْمَقْتِ وَ الضَّلَالَةِ وَ الْعُسْرِ وَ الضِّيْقِ وَ فَسَادِ الضَّمِيرِ وَ حُلُولِ التَّقَمَةِ وَ شِمَاتَةِ الْأَعْدَاءِ وَ غَلَبَةِ الرِّجَالِ

I ask You<sup>-azwj</sup> by the Honour of that Name to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Turn away from me entirety of the afflictions, and the disabilities, and symptoms, and the illnesses, and the wrong-doings, and the sins, and the doubt, and the Shirk, and the Kufir, and the hypocrisy, and the wretchedness, and the angers, and the ignorance, and the hatred, and the straying, and the difficulty, and the constraints, and the corruption of the conscience, and the permeation of the scourge, and gloating by the enemies, and prevalence of the men!

إِنَّكَ سَمِيعُ الدُّعَاءِ لَطِيفٌ لِمَا تَشَاءُ وَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ يَا أَرْحَمَ الرَّاحِمِينَ

Surely, You<sup>-azwj</sup> are Listener of the supplication, Subtle to whatever You<sup>-azwj</sup> Desire, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, O most Merciful ones!"

قِيلَ إِنَّ سَلْمَانَ الْفَارِسِيَّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي أَلَا أَعْلَمُهُ النَّاسَ

It is said that Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy upon him<sup>-ra</sup>, said, 'Rasool-Allah<sup>-azwj</sup>! May my<sup>-ra</sup> father and my<sup>-ra</sup> mother be (sacrificed for) you<sup>-saww</sup>! Shall I<sup>-ra</sup> teach it to the people?'

قَالَ لَا يَا عَبْدَ اللَّهِ يَتْرُكُونَ الصَّلَاةَ وَ يَرْكَبُونَ الْفَوَاحِشَ وَ يُعْفَرُ لَهُمْ وَ لِأَهْلِ بَيْتِهِمْ وَ جِيرَانِهِمْ وَ مَنْ فِي مَسْجِدِهِمْ وَ لِأَهْلِ مَدِينَتِهِمْ إِذَا دَعَوْهُ بِحَدِيثِ الْأَسْمَاءِ.

He<sup>-saww</sup> said: ‘No, O Abu Abdullah! They will be neglecting the Salat and will be indulging in the immoralities and He<sup>-azwj</sup> will Forgive for them and for the people of their household and their neighbours, and the ones in the Masjids, and for the people of their cities when they supplicate with these Names!’<sup>409</sup>

6- دَعَوَاتُ الرَّوَّانْدِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَ كَلِمَاتٍ مَا فُلْتُهُنَّ فَحَفَّتْ شَيْطَانًا وَ لَا سُلْطَانًا وَ لَا سَبْعًا ضَارِبًا وَ لَا لِيَصَّا طَارِقًا بِأَيْلٍ

(The book) ‘Dawaat’ of Al Rawandy –

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>: ‘Phrases what I<sup>-asws</sup> say so I<sup>-asws</sup> neither fear a Satan<sup>-la</sup>, nor ruler, nor harmful predator, nor thief of the road at night: -

آيَةُ الْكُرْسِيِّ وَ آيَةُ السُّخْرَةِ وَ آيَةُ فِي الْأَعْرَافِ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشْرُ آيَاتٍ مِنْ أَوَّلِ الصَّافَاتِ وَ ثَلَاثُ آيَاتٍ مِنَ الرَّحْمَنِ قَوْلُهُ يَا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ وَ آجِرِ الْحَشْرِ وَ سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Ayat Al Kursy (2:255), and Ayat Al Sakhra (7:54 to 56), and Verse in (Surah) Araaf: **Surely, your Lord is Allah Who Created the skies and the earth [7:54]**, and ten Verses from beginning of (Surah) Al Saffaat, and three Verses from (Surah) Al Rahman, His<sup>-azwj</sup> Words: **O communities of the Jinn and the humans! [55:33]** and end of (Surah) Al Hashr, and **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]**’<sup>410</sup>

وَ مِنْ دُعَاءِ الصَّادِقِ عَ أَعُوذُ بِدُرْعَةِ الْحُصَيْنَةِ الَّتِي لَا تُرَامُ أَنْ تُمَيَّنِي عَمَّا أَوْ هَمًّا أَوْ مُرَدِّبًا أَوْ هَدْمًا أَوْ رَدْمًا أَوْ غَرَقًا أَوْ حَرَقًا أَوْ عَطَشًا أَوْ شَرَقًا أَوْ صَبْرًا أَوْ تَرْدِيًا أَوْ أَكِيلًا سُبُعٍ أَوْ فِي أَرْضٍ غُرْبَةٍ أَوْ مَيْتَةٍ سَوِيٍّ وَ أَمْتِي عَلَى فِرَاشِي فِي غَائِبَةٍ أَوْ فِي الصَّفِّ الَّذِي نَعَتْ أَهْلَهُ فِي كِتَابِكَ فَقُلْتَ كَأَنَّكُمْ بُنْيَانٌ مَرْصُومٌ عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ.

And from a supplication of Al-Sadiq<sup>-asws</sup>: ‘I seek Refuge with Your<sup>-azwj</sup> fortifying shield which cannot be breached, from Your<sup>-azwj</sup> Causing me to die of sadness, or worries, or deterioration, or crushed, or decay, or drowning, or burning, or thirst, or choking, or suffocation, or regress, or devoured by a predator, or in a strange land, or evil death, and Cause me to die upon my bed in well-being, or in the row which You<sup>-azwj</sup> are Described its people in Your<sup>-azwj</sup> Book, so You<sup>-azwj</sup> Said: **as if they were like a solid structure [61:4]** being upon Your<sup>-azwj</sup> obedience and obedience to Your<sup>-azwj</sup> Rasool<sup>-saww</sup>’<sup>411</sup>

7- الْخِيَارُ ابْنِ الْبَاقِيِّ، مِنْ أُدْعِيَةِ الصَّادِقِ عَ أَنَّهُ قَالَ: إِنَّهُ نَزَلَ بِهِ جَبْرَيْلُ عَ هَدِيَّةً إِلَى عَلِيِّ عَ لَيْلَةَ الْأَخْزَابِ لِدَفْعِ الشَّيْطَانِ وَ السُّلْطَانِ وَ الْعَرَقِ وَ الْحَرَقِ وَ الْهَدْمِ وَ السَّبْعِ وَ اللَّصِّ وَ لَهُ شَيْخٌ طَوِيلٌ وَ قَدْ تَرَكْنَاهُ خَوْفَ الْإِطَالَةِ وَ فِيهِ مَنَافِعُ كَثِيرَةٌ وَ هُوَ جِزُّ مِنْ كُلِّ آفَةٍ وَ شِدَّةٍ وَ خَوْفٍ وَ هُوَ هَذَا الدُّعَاءُ

(The book) ‘Ikhtiyar’ of Ibn Al Baqi –

<sup>409</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 5

<sup>410</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 6 a

<sup>411</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 6 b



'From supplications of Al-Sadiq<sup>-asws</sup>, he said: 'Jibraeel<sup>-as</sup> had descended with it as a gift to Ali<sup>-asws</sup> on the night of (battle of) Al-Ahzaab, for repelling the Satan<sup>-la</sup>, and the ruler, and the drowning, and the burning, and the crushing, and the predator, and the thief, and there is a lengthy commentary for it and we have neglected it fearing the prolongation, and there are a lot of benefits in it, and it is a protection from every affliction, and adversity, and fear, and it is this supplication: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ اخْرُسْنَا بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْفُنَا بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ أَعِزَّنَا بِسُلْطَانِكَ الَّذِي لَا يُضَامُ وَ ارحمنا بِقُدْرَتِكَ عَلَيْنَا وَ لَا تُهْلِكُنَا وَ أَنْتَ الرَّجَاءُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! Guard us with Your<sup>-azwj</sup> Eye which does not sleep, and Protect us with Your<sup>-azwj</sup> Strength which cannot be breached, and Strengthen us with Your<sup>-azwj</sup> Authority which cannot be violated, and Mercy us with Your<sup>-azwj</sup> Power upon us, and do not Destroy us and You<sup>-azwj</sup> are the hope!

رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي

Lord<sup>-azwj</sup>! How many bounties You<sup>-azwj</sup> Favoured with upon me, my thanking has been little for it, and how many afflictions You<sup>-azwj</sup> have Tried me with, my patience has been little during it!

فَمَا مِنْ قَلَّ عِنْدَ نِعْمِهِ شُكْرِي فَلَمْ يَجْرُمْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلَائِهِ صَبْرِي فَلَمْ يَخْذُلْنِي

O One my thanking has been little for His<sup>-azwj</sup> bounties but He<sup>-azwj</sup> did not Deprive me, and O One little has been my patience at His<sup>-azwj</sup> afflictions but He<sup>-azwj</sup> did not Abandon me!

فَمَا مِنْ رَأَيْتَنِي عَلَى الْمَعَاصِي فَلَمْ يَفْضَحْنِي يَا ذَا الْمَعْرُوفِ الدَّائِمِ الَّذِي لَا يَنْقُضِي أَبَدًا وَ يَا ذَا التَّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا

O One Who Sees me being upon the disobedience but does not Expose me! O with the constant Acts of Kindness which do not terminate ever, and O with the bounties which cannot be counted in number!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ وَ أَدْرَأُ بِكَ فِي حُجُورِ الْأَعْدَاءِ وَ الْجَبَّارِينَ

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the goodly, the pure, and I rotate through You<sup>-azwj</sup> (the evil back) into throats of the enemies and the tyrants!

اللَّهُمَّ أَعِزِّي عَلَى دِينِي بِدُنْيَايَ وَ عَلَى آخِرَتِي بِتَقْوَايَ وَ احْفَظْنِي فِيمَا غَيْبْتُ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَضَرْتُهُ

O Allah<sup>-azwj</sup>! Assist me upon my religion with my world, and upon my Hereafter with my piety, and Protect me in what I am absent from and do not Allocate me to myself in what I am present with!

يَا مَنْ لَا تَنْفُسُهُ الْمَغْفِرَةُ وَ لَا تَصْرُهُ الْمَغْصِبَةُ أَسْأَلُكَ فَرَجًا عَاجِلًا وَ صَبْرًا وَاسِعًا وَ الْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ يَا أَرْحَمَ الرَّاحِمِينَ

O One Whom the Forgiveness does not reduce nor does the disobedience harm! I ask You<sup>-azwj</sup> for immediate relief, and vast patience, and the well-being from entirety of the afflictions, and the thanking upon the well-being, O most Merciful of the merciful ones!

و يُسْتَحَبُّ لِلْإِنْسَانِ أَنْ يَقْرَأَ هَذَا الدُّعَاءَ عَلَى مَا أَحَبَّ كِلَاءَتَهُ وَ حِفْظَهُ وَ يُدِيرَ يَدَهُ عَلَيْهِ تَعْوِيداً لَهُ حَاضِراً كَانَ عِنْدَهُ أَوْ غَائِباً عَنْهُ.

And it is recommended for the person that he reads this supplication upon what he loves of his belongings and his protected possessions, and he should pass his hand upon him (himself) as an amulet for it whether he was present with it or absent from it”<sup>.412</sup>

8- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن الثعلبي عن محمد بن همام عن الحميري عن الطيالسي عن زريق الخلقاني قال:

(The book) ‘Al Amaali’ of the Sheykh Al Tusi –

Al-Husayn Bin Ubeydullah, from Al Tal’akburi, from Muhammad Bin Hammam, from Al Himeyri, from Al Tayalisy, from Zureyq Al Halqany who said,

قُلْتُ لِأبي عَبْدِ اللَّهِ ع عَلَّمَنِي دُعَاءً إِذَا أَنَا أَحْرَزْتُ شَيْئاً لَمْ أَخَفُ عَلَيْهِ ضَبْعَةً

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Teach me a supplication when I protect something (by it), I would not fear wastage upon it!’

قَالَ تَقُولُ يَا اللَّهُ يَا حَافِظَ الْعُلَمَاءِ بِصَلَاحِ أَبِيهِمَا أَحْفَظْنِي وَ أَحْفَظْ عَلَيَّ دِينِي وَ أَمَانَتِي وَ مَالِي فَإِنَّهُ لَا حَافِظَ حِفْظِ ضَبْعَةٍ أَحْفَظُ عَلَى مَالِي مِنْكَ إِنَّكَ حَافِظٌ حَفِيفٌ

He<sup>-asws</sup> said: ‘You should say, ‘O Allah<sup>-azwj</sup>! O Protector of the two boys due to righteousness of their father! Protect me and Protect upon my religion, and my entrustment, and my wealth, for there is no protector protecting from wastage more protective upon my wealth than You<sup>-azwj</sup> are! Surely You<sup>-azwj</sup> are a Protector, a Guard!

أَخَذْتُ بِسَمْعِ اللَّهِ وَ بَصَرِهِ وَ قَدْرِهِ عَلَى كُلِّ مَنْ أَرَادَنِي وَ أَرَادَ مَالِي وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

I seize by the Hearing of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Sight and His<sup>-azwj</sup> Power, upon every one who intends me (with evil) and intends my wealth, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted the Magnificent!”<sup>413</sup>

<sup>412</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 7

<sup>413</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 8