

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الثاني و التسعون

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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 53 – THE SUPPLICATION AT STARTING THE DEED DURING THE INAUSPICIOUS HOURS AND THE DAYS AND WHAT REPELS THE DIVINATIONS AND THE SUPERSTITIONS

1- ما، الأماالي للشيخ الطوسي الفخام عن المنصوري عن سهل بن يعقوب بن إسحاق الملقب بأبي نواس المؤدب في المسجد المعلق في صفة سبقي بسر من رأى قال المنصوري وكان يلقب بأبي نواس لأنه كان يتخلع ويتطيب معي و يظهر التشيع على الطيبة فيأمر على نفسه فلما سمع الإمام ع لفتني بأبي نواس قال يا أبا السري أنت أبو نواس الحق و من تقدمك أبو نواس الباطل

(The book) 'Al Amaali' of the Sheykh Al Tusy – Al Fahham, from Al Mansoury, from Sahl Bin Yaqoub Bin Is'haq titles at Abu Nuwas the tutor in the Masjid Al Muallaq in the rows of Subeyq at Surmanray.

Al-Mansouri said, and he was titled as Abu Nuwas because used to isolate and perfume himself with me and reveal the Shiism upon the nature, so he would have safety upon himself. When he heard the Imam<sup>-asws</sup> title me as Abu Nuwas, he said, 'O Abu Al-Sary! You are the true Abu Nuwas and the Abu Nuwas who had preceded you is false!'

قال فقلت له ذات يوم يا سيدي قد وقع لي الخيارات الأيام عن سيدنا الصادق ع بما حدثني به الحسن بن عبد الله بن مطهر عن محمد بن سليمان الديلمي عن أبيه عن سيدنا الصادق ع في كل شهر فأعرضه عليك

He (the narrator) said, 'I said to him<sup>-asws</sup> one day, 'O my Master! Choosing of the days has occurred for me, from our Master Al-Sadiq<sup>-asws</sup> from what is narrated to me with by Al-Hassan Bin Abdullah Bin Mutahhar, from Muhammad Bin Suleyman Al-Daylami, from his father, from our Master Al-Sadiq<sup>-asws</sup>, during every month! Shall I present it to you<sup>-asws</sup>?'

فقال لي افعل

He<sup>-asws</sup> said to me: 'Do so!'

فلما عرضته عليه و صححته قلت له يا سيدي في أكثر هذه الأيام قواطع عن المقاصد لما ذكر فيها من التحير و المخاوف فتدلي على الاحتراز من المخاوف فيها فإنما تدعوني الضرورة إلى التوجه في الحوائج فيها

When I presented it to him<sup>-asws</sup> and he<sup>-asws</sup> corrected it, I said to him<sup>-asws</sup>, 'O my Master! In most of these days there are obstacles from the purposes due to what is mentioned in it, from the confusion and the scares, so point me upon the protection from the scares in it, for rather, the necessity calls me to go regarding the needs during these (days)!'

فقال لي يا سهل إن لشيعتنا بولايتنا لعصمة لو سلكوا بها في جهة البحار الغامرة و سباسب البيد العائرة بين السباع و الذئاب و أعادي الجين و الإنس لأمنوا من مخاوفهم بولايتهم لنا

He<sup>-asws</sup> said to me: 'O Sahl! For our<sup>-asws</sup> Shias there is fortification with our<sup>-asws</sup> Wilayah. If they were to travel with it in the treacherous depths of the oceans and the perilous quicksands of the desolate plains, between the lions, and the wolves, and enemies of the Jinn and the humans, they would be safe from their fears due to their Wilayah for us<sup>-asws</sup>!'

فَنَقُ بِاللهِ عَزَّ وَ جَلَّ وَ أَخْلِصْ فِي الْوَلَاءِ لِأَيْمَتِكَ الطَّاهِرِينَ وَ تَوَجَّهْ حَيْثُ شِئْتَ وَ اقْصِدْ مَا شِئْتَ إِذَا أَصْبَحْتَ وَ قُلْتَ ثَلَاثًا

Therefore, trust with Allah<sup>-azwj</sup> Mighty and Majestic and be sincere in the devotions to your Imams<sup>-asws</sup>, the pure, and go wherever you desire to, and aim for whatever you desire to, when you come to a morning and say thrice: -

أَصْبَحْتُ اللَّهُمَّ مُعْتَصِمًا بِذِمَامِكَ وَ جِوَارِكَ الْمَنِيْعِ الَّذِي لَا يُطَاوَلُ وَ لَا يُحَاوَلُ مِنْ شَرِّ كُلِّ طَارِقٍ وَ غَاشِمٍ مِنْ سَائِرٍ مَنْ خَلَقْتَ وَ مَا خَلَقْتَ مِنْ خَلْقِكَ الصَّامِتِ وَ النَّاطِقِ فِي جُنَّةٍ مِنْ كُلِّ مَخُوفٍ بِلِبَاسٍ سَابِعَةٍ هُوَ وَلَاءُ أَهْلِ بَيْتِ نَبِيِّكَ

‘O Allah<sup>-azwj</sup>! I have come to the morning holding to Your<sup>-azwj</sup> Protection and Your<sup>-azwj</sup> impregnable Shelter which can neither be transgressed nor approached from evil of every intruder and assailant from all of the ones You<sup>-azwj</sup> Created, and what You<sup>-azwj</sup> Created from the silent and the speaking ones, shielded from every scare by abundant clothing being Wilayah of People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>!

مُخْتَجِرًا مِنْ كُلِّ فَاصِدٍ لِي أَذِيَّةٍ يَجِدَارٍ حَصِينٍ الْإِخْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَ التَّمَسُّكِ بِخَلْقِهِمْ جَمِيعًا مُؤَقِنًا أَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ وَ بِهِمْ أَوْلِيَّ مَنْ وَالُوا وَ أَجَانِبُ مَنْ جَانَبُوا

I detach from every one aiming for me with harm, with a fortified wall of the sincerity in acknowledging their<sup>-asws</sup> rights, and adhering with their<sup>-asws</sup> rope altogether, convinced that the truth is for them<sup>-asws</sup>, and with them<sup>-asws</sup>, and among them<sup>-asws</sup>, and (I) befriend those who are loyal to them<sup>-asws</sup>, and I shun the ones they<sup>-asws</sup> shun!

فَأَعِزَّنِي اللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا اتَّقِيهِ يَا عَظِيمَ حَجَزْتِ الْأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ إِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعَشَيْنَاهُمْ فَهُمْ لَا يَبْصُرُونَ وَ قُلْتَهَا عَشِيًّا ثَلَاثًا حَصَلَتْ فِي حِصْنٍ مِنْ مَخَافِكَ وَ أَمْنٍ مِنْ مَخْذُورِكَ

O Allah<sup>-azwj</sup>! Refuge me through them<sup>-asws</sup> from evil of everyone, I fear. O Mighty! Keep my enemies away from me, O Initiator of the skies and the earth! **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 you should say it thrice in the evening, it will result in a fortification from your scares, and be safe from your hazards.

فَإِذَا أَرَدْتَ التَّوَجُّهَ فِي يَوْمٍ قَدْ حَدَرْتَ فِيهِ فَقَدِمَ أَمَامَ تَوَجُّهِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْمَعْوَدَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ سُورَةَ الْقَدْرِ وَ آخِرَ آيَةٍ فِي سُورَةِ آلِ عِمْرَانَ وَ قُلْ

When you intend to go during a day you have been cautioned in, then advance in front of your heading, Surah Al Fatiha, and Al Mawazateyn, and Ayat Al Kursi, and Surah Al Qadr, and last Verse in Surah Aal-e-Imran, and say: -

اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ وَ يُقَدَّرَتِكَ يَطْوُلُ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ بِمَنَائِمِهَا دُو قُوَّةٍ إِلَّا مِنْكَ بِصُؤْمَتِكَ مِنْ خَلْقِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَ عَثْرَتِهِ وَ سَلَالَتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

‘By You<sup>-azwj</sup> the arriving one arrives, and by Your<sup>-azwj</sup> Power the tall one heightens, and there is no might for every one with might except through You<sup>-azwj</sup>, nor is there any strength utilised by every one with strength except through You<sup>-azwj</sup>, by Your<sup>-azwj</sup> elite from Your<sup>-azwj</sup> creatures

and Your<sup>-azwj</sup> Choice from Your<sup>-azwj</sup> Created beings, Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> family<sup>-asws</sup>, and his<sup>-saww</sup> progeny! May the greeting be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>!

صَلِّ عَلَيْهِمْ وَ اَنْفِي شَرَّ هَذَا الْيَوْمِ وَ صَرَّرَهُ وَ اَزْزِفْنِي خَيْرَهُ وَ مُنَّهُ وَ اَفْضِ لِي فِي مُتَصَرِّفَاتِي بِحُسْنِ الْعَاقِبَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأَمْنِيَّةِ وَ كِفَايَةِ الطَّاعِيَةِ الْعَوِيَّةِ وَ كُلِّ ذِي مُدْرَةٍ لِي عَلَى أُذِيَّةٍ حَتَّى أَكُونَ فِي جَنَّةٍ وَ عَصْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نِقْمَةٍ

Send Salawaat upon them<sup>-asws</sup> Suffice me for the evil of this day and its harm, and Grace me its goodness and its conferment, and Decree to me in my dealings, with excellent well-being, and reaching the love and the winning with the wishes, and Sufficing from the deviating tyrants and every one with power of harming me until I come to be in a shield and protection from every affliction and scourge!

وَ اَبْدِلْنِي مِنَ الْمَخَافِيفِ اَمْنًا وَ مِنَ الْعَوَاقِقِ فِيهِ يُسْرًا وَ حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَ لَا يَحُلَّ بِِي طَارِقٌ مِنْ اُذَى الْعِبَادِ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ الْأُمُورُ اِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

And Replace the fears for me into security, and from the obstacles in it into ease, and until no hinderer hinders me from the purpose nor does an intruder releases a harm of the servants to me. You<sup>-azwj</sup> are Able upon all things, and the matters come to You<sup>-azwj</sup>! O One there isn't anything like Him<sup>-azwj</sup> and He<sup>-azwj</sup> is the Listening, the Seeing!"<sup>1</sup>

2- مكا، مكارم الأخلاق في القال و الطيرة في الحديث أن النبي ص كان يحب القال الحسن و يكره الطيرة و كان ع يأمر من رأى شيئاً يكرهه و يتطرئ منه أن يقول.

(The book) 'Makarim Al-Akhlaq' -

'Regarding the divination and the omen in the Hadeeth, the Prophet<sup>-saww</sup> used to like the divination for Al-Hassan<sup>-azwj</sup> and disliked the superstitions, and he<sup>-saww</sup> had instructed the one who had seen something he disliked and he was superstitious from it that he should say,

اللَّهُمَّ لَا يُؤْنِي الْخَيْرَ إِلَّا أَنْتَ وَ لَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

'O Allah<sup>-azwj</sup>! The goodness does not come except from You<sup>-azwj</sup> nor does any repel the evil deeds except You<sup>-azwj</sup>, and there is neither might nor strength except with You<sup>-azwj</sup>!"<sup>2</sup>

3- مكا، مكارم الأخلاق ما يقال إذا اضطر الإنسان إلى التوجه في أحد الأيام التي هي عن السعي فيها في دبر كل فريضة و هو من أدعية الفرج

(The book) 'Makarim Al-Akhlaq' -

What is to be said when the person is desperate to head (go) during any one of the days which the striving has been prohibited in, in the end of every obligated Salat, and it is from the supplications for relief: -

<sup>1</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 53 H 1

<sup>2</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 53 H 2

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَحْلُو بِهَا كُلَّ عُقْدَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَجْلُو بِهَا كُلَّ ظُلْمَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَفْتَحُ بِهَا كُلَّ بَابٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَعِينُ بِهَا عَلَى كُلِّ شِدَّةٍ وَ مُصِيبَةٍ

'There is neither might nor strength except with Allah<sup>-azwj</sup>, I untie every knot with it! There is neither might nor strength except with Allah<sup>-azwj</sup>, I remove every darkness with it! There is neither might nor strength except with Allah<sup>-azwj</sup>, I open every door with it! There is neither might nor strength except with Allah<sup>-azwj</sup>, I seek Assistance by it upon every adversity and difficulty!

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَعْتَصِمُ بِهَا مِنْ كُلِّ مَخْذُورٍ أُحَازِرُهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَوْجِبُ بِهَا الْعُفْوَ وَ الْعَافِيَةَ وَ الرِّضَا مِنَ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَفْرُقُ أَعْدَاءَ اللَّهِ وَ غَلَبَتْ حُجَّةُ اللَّهِ وَ بَقِيَ وَجْهُ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

There is neither might nor strength except with Allah<sup>-azwj</sup>, I fortify by it from every hazard I am cautious of! There is neither might nor strength except with Allah<sup>-azwj</sup>, I obligate by it the Pardon, and the well-being, and the Pleasure from Allah<sup>-azwj</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>, scattering enemies of Allah<sup>-azwj</sup> and the Argument of Allah<sup>-azwj</sup> shall prevail and the Face of Allah<sup>-azwj</sup> will remain! There is neither might nor strength except with Allah<sup>-azwj</sup>!

اللَّهُمَّ رَبَّ الْأَزْوَاجِ الْفَائِتَةِ وَ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَ رَبَّ الشُّعُورِ الْمُتَمَعِّطَةِ وَ الْجُلُودِ الْمُتَمَرِّقَةِ وَ رَبَّ الْعِظَامِ النَّجْرَةِ وَ رَبَّ السَّاعَةِ الْفَائِتَةِ

O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the perished souls, and Lord<sup>-azwj</sup> of the decayed bodies, and Lord<sup>-azwj</sup> of the fading awareness, and the torn skins, and Lord<sup>-azwj</sup> of the crumbling bones, and Lord<sup>-azwj</sup> of the established Hour!

أَسْأَلُكَ يَا رَبَّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَيَّ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ أَفْعَلْ بِي ذَلِكَ بِحَقِّي لَطْفِكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ آمِينَ آمِينَ.

I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the pure, and Do that with me with Your<sup>-azwj</sup> hidden Subtlety, O with the Majesty and the Benevolence! Ameen! Ameen!"<sup>3</sup>

باب 54 ما يجوز من النشرة و التميمة و الرقية و العوذة و ما لا يجوز و آداب حمل العوذات و استعمالها

## CHAPTER 54 – WHAT IS ALLOWED FROM THE CHARMS, AND THE AMULETS, AND THE INCANTATIONS, AND THE PROTECTIONS, AND WHAT IS NOT ALLOWED, AND METHODS OF CARRYING THE AMULETS AND THEIR UTILISATIONS

1- طب، طب الأئمة عليهم السلام إبراهيم بن مأمون عن حماد بن عيسى عن شعيب العنقري عن أبي بصير عن أبي عبد الله ع قال: لا بأس بالرقي من العين و الحمى و الصرس و كل ذات هامة لها حمة إذا علم الرجل ما يقول لا يدخل في رقبته و عودته شيئاً لا يعرفه.

<sup>3</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 53 H 3

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ibrahim Bin Mamoun, from Hammad Bin Isa, from Shueyb Al Aqarquy, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no problem with the Ruqya (protective incantations) from the (evil) eye, and the fever, and the toothache, and every thing with poison having sting for it. When the man what he should be saying, he would not include in his Ruqya anything he does not recognise".<sup>4</sup>

2- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ زَيْدِ بْنِ سُلَيْمِ الْكُوفِيِّ عَنِ النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رُقِيَةِ الْعُرْبِ وَ الْحَيَّةِ وَ النَّشْرَةِ وَ رُقِيَةِ الْمَجْنُونِ وَ الْمَسْحُورِ الَّذِي يُعَذَّبُ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Zayd Bin Suleym Al Kufy, from Al Nazr, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the Ruqiya (incantation) for the scorpion, and the snake, and the (written protection for the) illness, and Ruqiya for the insanity and the one bewitched who is being tormented.

قَالَ يَا ابْنَ سِنَانٍ لَا بَأْسَ بِالرُّقِيَةِ وَ الْعُودَةِ وَ النَّشْرِ إِذَا كَانَتْ مِنَ الْقُرْآنِ وَ مَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ اللَّهُ

He<sup>-asws</sup> said: 'There is no problem with the Ruqiya (incantation), and the amulet, and the written protection for the illness what it happens to be from the Quran, and one whom the Quran does not heal, so Allah<sup>-azwj</sup> will not Heal him!

وَ هَلْ شَيْءٌ أَتْلَعُ فِي هَذِهِ الْأَشْيَاءِ مِنَ الْقُرْآنِ أَلَيْسَ اللَّهُ يَقُولُ وَ نُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ

And is there anything more further reaching regarding these things than the Quran? Isn't Allah<sup>-azwj</sup> Saying: ***And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]?***

أَلَيْسَ يَقُولُ تَعَالَى ذِكْرُهُ وَ جَلَّ تَنَاوُهُ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ حَشْيَةِ اللَّهِ

Isn't He<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, and Majestic is His<sup>-azwj</sup> Laudation, Saying: ***Had We Revealed this Quran unto a mountain, you would have seen it humbled, crumbling down from fear of Allah, [59:21]?***

سَلُونَا نَعَلِّمُكُمْ وَ نُوفِّقُكُمْ عَلَى قَوَاعِ الْقُرْآنِ لِكُلِّ دَاءٍ.

Ask us<sup>-asws</sup>, we<sup>-asws</sup> shall teach you and pause you all upon recitations of the Quran for every disease!"<sup>5</sup>

3- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ الْبَاقِرِ عَ أَيَّ تَعَوُّذٍ بِشَيْءٍ مِنْ هَذِهِ الرُّقَى

<sup>4</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 1

<sup>5</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 2

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Muhammad Bin Muslim who said,

'I asked Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup>, 'Can I protect with something from these incantations (Ruqya)?'

قَالَ لَا إِلَّا مِنَ الْقُرْآنِ فَإِنَّ عَلَيَّ ع كَانَ يُعُولُ إِنَّ كَثِيرًا مِنَ الرُّقَى وَ التَّمَائِمِ مِنَ الْإِشْرَاقِ.

He<sup>-asws</sup> said: 'No, except from the Quran, for Ali<sup>-asws</sup> had said: 'Many of the incantation and the amulets are from the Polytheism (Shirk)!'<sup>6</sup>

4- طب، طب الأئمة عليهم السلام جَعْفَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونِ السَّعْدِيِّ عَنِ النَّضْرِ بْنِ زَيْدٍ عَنِ الْقَاسِمِ قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع إِنَّ كَثِيرًا مِنَ التَّمَائِمِ شِرْكٌ.

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greeting be upon them<sup>-asws</sup> – Ja'far Bin Abdullah Bin Maymoun Al Sa'ady, from Al Nazr Bin Yazeed, from Al Qasim,

'Abu Abdullah Al-Sadiq<sup>-asws</sup> said: 'Many of the amulets are Polytheism!'<sup>7</sup>

5- طب، طب الأئمة عليهم السلام إِسْحَاقُ بْنُ يُوسُفَ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ الْبَاقِرَ ع عَنِ الْمَرِيضِ هَلْ يُعَلَّقُ عَلَيْهِ تَعْوِيدٌ أَوْ شَيْءٌ مِنَ الْقُرْآنِ

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon him<sup>-asws</sup> – Is'haq Bin Yusuf, from Fazala, from Aban Bin Usman, from Zurara Bin Ayn who said,

'I asked Abu Ja'far Al-Baqir<sup>-asws</sup> about the sick, 'Can he hang upon him an amulet or something from the Quran?'

فَقَالَ نَعَمْ لَا بَأْسَ بِهِ إِنَّ قَوَارِعَ الْقُرْآنِ تَنْفَعُ فَاسْتَعْمِلُوهَا.

He<sup>-asws</sup> said: 'Yes, there is no problem with it! Recitations of the Quran are beneficial, so utilise these'<sup>8</sup>.

6 طب، طب الأئمة عليهم السلام إِسْحَاقُ بْنُ يُوسُفَ عَنْ فَضَالَةَ عَنْ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فِي الرَّجُلِ يَكُونُ بِهِ الْعِلَّةُ فَيُكْتَبُ لَهُ الْقُرْآنُ فَيُعَلَّقُ عَلَيْهِ أَوْ يُكْتَبُ لَهُ فَيَغْسِلُهُ وَ يَشْرَبُهُ فَقَالَ لَا بَأْسَ بِهِ كُلِّهِ.

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon him<sup>-asws</sup> – Is'haq Bin Yusuf, from Fazala Bin Usman, from Is'haq Bin Ammar,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup> regarding the man, there happens to be an illness with him so the Quran is written for him and hung upon him, or it is written for him so he washes it and drinks it. He<sup>-asws</sup> said: 'There is no problem with it, all of it!'<sup>9</sup>

<sup>6</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 3

<sup>7</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 4

<sup>8</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 5

<sup>9</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 6

7- طب، طب الأئمة عليهم السلام عَلَانُ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ عُنْبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِالتَّعْوِيدِ أَنْ يَكُونَ لِلصَّبِيِّ وَالْمَرْأَةِ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Allan Bin Muhammad, from Safwan, from Mansour Bin Hazim, from Anbasa Bin Mus'ab,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no problem with the amulet to be for the child and the woman''<sup>10</sup>

8- طب، طب الأئمة عليهم السلام عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ التَّمِيمِيُّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنِ الْحُلَيْبِيِّ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَعَلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَلْ نُعَلِّقُ شَيْئاً مِنَ الْقُرْآنِ وَالرُّقَى عَلَى صِبْيَانِنَا وَنِسَائِنَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Umar Bin Abdullah Bin Umar al Tameemi, from Hammad Bin Isa, from Shueyb Al Aqarquqy, from Al Halby who said,

'I asked Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Can we hand anything from the Quran and the Ruqya (incantation) upon our children and our women?'

فَقَالَ نَعَمْ إِذَا كَانَ فِي أَدِيمٍ تَلْبَسُهُ الْحَائِضُ وَإِذَا لَمْ يَكُنْ فِي أَدِيمٍ لَمْ تَلْبَسُهُ الْمَرْأَةُ.

He<sup>-asws</sup> said: 'Yes, when it was in an animal skin the menstruating woman can wear it, and when it does not happen to be in animal skin, the woman should not wear it''<sup>11</sup>

9- طب، طب الأئمة عليهم السلام شُعَيْبُ بْنُ زُرَيْقٍ عَنْ فَضَالَةَ وَ الْقَاسِمِ مَعَا عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَ هُوَ ابْنُ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمَرِيضِ هَلْ يُعَلَّقُ عَلَيْهِ شَيْءٌ مِنَ الْقُرْآنِ أَوْ التَّعْوِيدِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Shueyb Bin Zureyq, from Fazala and Al Qasim, both together from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah, and he is Ibn Salim who said,

'I asked Abu Abdullah<sup>-asws</sup> about the sick, 'Can he hand upon him something from the Quran, or the amulet?'

قَالَ لَا بَأْسَ

He<sup>-asws</sup> said: 'There is no problem'.

فُلْتُ بِمَا أَصَابَتْنَا الْجَنَابَةُ

I said, 'Sometimes our companions are with sexual impurity!'

قَالَ إِنَّ الْمُؤْمِنَ لَيْسَ يَنْجَسُ وَ لَكِنَّ الْمَرْأَةَ لَا تَلْبَسُهُ إِذَا لَمْ يَكُنْ فِي أَدِيمٍ وَ أَمَّا الرَّجُلُ وَ الصَّبِيُّ فَلَا بَأْسَ.

<sup>10</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 7

<sup>11</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 8

He<sup>-asws</sup> said: ‘The Momin isn’t impure, but the woman cannot wear it when it does not happen to be in an animal skin, and as for the men and the child, there is no problem’.<sup>12</sup>

10- ل، الخصال ابنُ الوليدِ عن الصَّفَّارِ عنِ ابْنِ هَاشِمٍ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: لَا رُقَى إِلَّا فِي ثَلَاثَةٍ فِي حِمَّةٍ أَوْ عَيْنٍ أَوْ دَمٍ لَا يَرْقَى.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffaar, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘The Prophet<sup>-as</sup> said: ‘There is no Ruqya (incantation) except regarding three – the fever, or (evil) eye, or blood not coagulating’.<sup>13</sup>

11- ل، الخصال العجلِيُّ عنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مُهْلُولٍ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يُكْرَهُ النَّفْخُ فِي الرُّقَى وَ الطَّعَامِ وَ مَوْضِعِ السُّجُودِ.

(The book) ‘Al Khisaal’ – Al Ajaly, from Ibn Zakariya, from Ibn Habeeb, from Ibn Buhloul, from his father, from Al-Hassan Bin Mus’ab who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘The puffing is dislike in the Ruqya (incantation), and the food, and the place of Sajdah’.<sup>14</sup>

12- ب، قرب الإسناد ابنُ طَرِيفٍ عَنِ ابْنِ عَلْوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: أَصَابَ رَجُلٌ لِرَجُلٍ بِالْعَيْنِ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص التَّمَسُّوْا لَهُ مِنْ يَرْقِيهِ.

(The book) ‘Qurb Al Isnad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘A man cast an (evil) eye to a man. That was mentioned to Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: ‘For him someone who can perform Ruqya (incantation) for him’.<sup>15</sup>

13- ب، قرب الإسناد عَلِيُّ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ يُكْوَى أَوْ يَسْتَرْقَى

(The book) ‘Qurb Al Isnad’ –

‘Ali from his brother (Musa Al-Kazim<sup>-asws</sup>). He said, ‘I asked him<sup>-asws</sup> about the sick, ‘Should he be cauterised or be spiritually healed (by Ruqya)?’

قَالَ لَا تَأْسَ إِذَا اسْتَرْقَى بِمَا يَعْرِفُهُ.

He<sup>-asws</sup> said: ‘There is no problem when he performs Ruqya (incantation) with what he knows’.<sup>16</sup>

<sup>12</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 9

<sup>13</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 10

<sup>14</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 11

<sup>15</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 12

<sup>16</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 13

## CHAPTER 55 – SUMMARY OF THE AMULETS FOR ENTIRETY OF THE SICKNESSES AND THE PAINS

1- طب، طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ كَثِيرٍ الدِّمَشْقِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَظْفَرٍ عَنِ الرِّضَا ع قَالَ: أَخَذْتُ هَذِهِ الْعُودَةَ مِنَ الرِّضَا وَ ذَكَرَ أَنَّهَا جَامِعَةٌ مَانِعَةٌ وَ هِيَ حِرْزٌ وَ أَمَانٌ مِنْ كُلِّ دَاءٍ وَ خَوْفٍ

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon him<sup>asws</sup> – Muhammad Bin Kaseer Al Damashqy, from Al Husayn Bin Ali Bin Yaqteen,

'From Al-Reza<sup>asws</sup>, he (the narrator) said, 'I took this amulet from Al-Reza<sup>asws</sup>, and he<sup>asws</sup> mentioned that it is a comprehensive prevention, and it is a protection and safety from every disease and fear: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ احْسِنُوا فِيهَا وَ لَا تُكَلِّمُونِ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا أَوْ غَيْرَ تَقِيٍّ أَخَذْتُ بِسْمِ اللَّهِ وَ بَصَرِهِ عَلَى أَسْمَاعِكُمْ وَ أَبْصَارِكُمْ وَ بَقْوَةَ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ لَكُمْ عَلَى فُلَانِ بْنِ فُلَانٍ وَ لَا عَلَى ذُرِّيَّتِهِ وَ لَا عَلَى مَالِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ

'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] She said: ‘I seek Refuge with the Beneficent from you, if you were pious’ [19:18]**, or not pious. 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> against your strengths! There is neither any authority for you all upon so and so, son of so and so, nor upon his offspring, nor upon his wealth, nor upon people of his household!

سَتَرْتُ بَيْنَكُمْ وَ بَيْنَهُ بَسْتِرَ النَّبُوَّةَ الَّتِي اسْتَتَرُوا بِهَا مِنْ سَطَوَاتِ الْفِرَاعِنَةِ جَبْرَائِيلَ عَنِ إِمَائِكُمْ وَ ميكائيلَ عَنِ يَسَارِكُمْ وَ مُحَمَّدٌ ص وَ أَهْلُ بَيْتِهِ أَمَامَكُمْ وَ اللَّهُ تَعَالَى مُظِلٌّ عَلَيْكُمْ

I veil between you and him with the veil of Prophet-hood which they<sup>as</sup> had veiled by from whips of the Pharaohs<sup>la</sup>, Jibraeel<sup>as</sup> on your right, and Mikaeel<sup>as</sup> on your left, and Muhammad<sup>saww</sup> and People<sup>asws</sup> of his<sup>saww</sup> Household in your front, and Allah<sup>azwj</sup> the Exalted Shading upon you!

يَمْنَعُهُ اللَّهُ وَ ذُرِّيَّتَهُ وَ مَالَهُ وَ أَهْلَ بَيْتِهِ مِنْكُمْ وَ مِنَ الشَّيَاطِينِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Allah<sup>azwj</sup> will Protect him, and his offspring, and his wealth, and people of his 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 حِلْمُهُ أَنْتَ وَ لَا يَبْلُغُهُ جَهْدُهُ نَفْسِهِ فَعَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ

O Allah<sup>azwj</sup>! His<sup>la</sup> forbearance (ignorance) cannot reach Your<sup>azwj</sup> Patience nor can his<sup>la</sup> efforts reach (anywhere). Upon You<sup>azwj</sup> I have relied and You<sup>azwj</sup> are the best Master and the best Protector and the best Helper!

حَرَسَكَ اللهُ وَ ذُرِّيَّتَكَ يَا فُلَانُ بِمَا حَرَسَ اللهُ بِهِ أَوْلِيَاءَهُ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

May Allah<sup>-azwj</sup> Guard you and your offspring, O so and so, with what Allah<sup>-azwj</sup> had Guarded His<sup>-azwj</sup> friends, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!

وَ تَكْتُبُ آيَةَ الْكُرْسِيِّ إِلَى قَوْلِهِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ ثُمَّ تَكْتُبُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

And you should write Ayat Al-Kursi up to His<sup>-azwj</sup> Words: **and He is the Exalted, the Magnificent [2:255]**. Then you should write, 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and there is no shelter from Allah<sup>-azwj</sup> except to Him<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Sufficient for us and is the best Protector!

دل سام في رأس السهباطا لسلسبيلها.

The words cannot be translated and have been left as they are".<sup>17</sup>

2- طب، طب الأئمة عليهم السلام أحمد بن زياد عن فضالة بن أيوب عن إسماعيل بن زياد عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص إِذَا أَصَابَهُ كَسَلٌ أَوْ صُدَاعٌ بَسَطَ يَدَيْهِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ ثُمَّ يَمْسَحُ بِهِنَّ وَجْهَهُ فَيَذَمُّ عَنْهُ مَا كَانَ يَجِدُ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Ahmad Bin Ziyad, from Fazala Bin Ayoub, from Ismail Bin Ziyad,

'From Abu Abdullah<sup>-asws</sup> having said: 'It was so, whenever Rasool-Allah<sup>-saww</sup> was either hit by sluggishness or headache, he<sup>-saww</sup> would extend his<sup>-saww</sup> hands and read Surah Al Fatiha, and Al Mawazateyn, then he<sup>-saww</sup> would wipe with these on his<sup>-saww</sup> face, so it would go away from him<sup>-saww</sup> what he<sup>-saww</sup> had been feeling".<sup>18</sup>

مكا، مكارم الأخلاق ع الرضا ع مثله و زاد فيه قل هو الله أحد.

(The book) 'Makarim Al-Akhlaq', from Al-Reza<sup>-asws</sup> – similar to it, and there is an increase in it, 'Surah Al Tawheed".<sup>19</sup>

3- طب، طب الأئمة عليهم السلام محمد بن جعفر البرقي عن محمد بن يحيى الأزرق عن محمد بن سينان عن سلمة بن مخزوم قال سمعت أبا جعفر الباقر ع يقول كل من لم يبرئه سورة الحمد و قل هو الله أحد لم يبرئه شيء و كل علة تبرئها هاتين السورتين [هاتان السورتان].

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Salama Bin Muhriz who said,

'I heard Abu Ja'far Al-Baqir<sup>-asws</sup> saying: 'Everyone who is not cured by Surah Al Hamd, and Surah Al Tawheed, nothing will cure him, and every illness is cured by these two Chapters!"<sup>20</sup>

<sup>17</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 1

<sup>18</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 2 a

<sup>19</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 2 b

<sup>20</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 3

4- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِبْرَاهِيمَ السَّرَّاجِ عَنْ فَضَالَةَ وَ الْقَاسِمِ جَمِيعاً عَنْ أَبَانَ بْنِ عُمَانَ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: إِذَا اشْتَكَيْ أَحَدُكُمْ شَيْئاً فَلْيَقُلْ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Ibrahim Al Sarraj, from Fazala and Al Qasim, altogether from Aban Bin Usman, from Al Sumali,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'Whenever one of you has a (health) complaint of anything, let him say,

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ وَ أَهْلِ بَيْتِهِ وَ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ.

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Rasool-Allah<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and I seek Refuge with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desired, from evil of what I am feeling!"<sup>21</sup>

5- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ حَامِدٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ خَالِدِ الْعَبْسِيِّ قَالَ: عَلَّمَنِي عَلِيُّ بْنُ مُوسَى ع هَذِهِ الْعُوذَةَ وَ قَالَ عَلِمَهَا إِخْوَانَكَ مِنَ الْمُؤْمِنِينَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Hamid, from Khalaf Bin Hammad, from Khalid al Aabsy who said,

'Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> taught me this amulet and said: 'Teach it to your brethren from the Momineen for it is for every pain, and it is:

فَإِنَّمَا لِكُلِّ أَلَمٍ وَ هِيَ أُعِيدُ نَفْسِي بِرَبِّ الْأَرْضِ وَ رَبِّ السَّمَاءِ أُعِيدُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيدُ نَفْسِي بِالَّذِي اسْمُهُ بَرَكَتٌ وَ شِفَاءٌ.

'I seek Refuge for myself with Lord<sup>-azwj</sup> of the earth and Lord<sup>-azwj</sup> of the sky! I seek Refuge for myself with the One Who, with His<sup>-azwj</sup> Name, no illness can harm! I seek Refuge for myself with the One Whose Name is a Blessing and a Healing!"<sup>22</sup>

6- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ سَعْدِ الْمُرِّيِّ قَالَ: أَمَلَى عَلَيْنَا أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع الْعُوذَةَ الَّتِي تُسَمَّى الْجَامِعَةَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Ismail, from Muhammad Bin Khalid, from Sa'dan Bin Muslim, from sa'ad Al Muzanny who said,

'Abu Abdullah Al-Sadiq<sup>-asws</sup> dictated to us the amulet which is named as 'Al-Jamia' (the comprehensive): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطُّهْرِ الْمُطَهَّرِ الْمُقَدَّسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيَّبِ الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ بِهِ أُعْطِيَتْهُ وَ مَنْ دَعَاكَ بِهِ أُجِبْتُهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup> Who, with His<sup>-azwj</sup> Name, nothing harms neither in the earth nor in the sky! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by

<sup>21</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 4

<sup>22</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 5

Your<sup>-azwj</sup> Name, the Pure, Purifier, the Purified! The Holy, the Granter of Peace, the Granter of Security, the Dominant! The Blessed which one asks You<sup>-azwj</sup> with, You<sup>-azwj</sup> Give him, and one who supplicates to You<sup>-azwj</sup> with, You<sup>-azwj</sup> Answer him!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُعَافِيَنِي بِمَا أَجِدُ فِي سَمْعِي وَ بَصَرِي وَ فِي يَدَيَّ وَ رِجْلِي وَ فِي شَعْرِي وَ بَشْرِي وَ فِي بَطْنِي إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Grant me well-being from what I am feeling in my hearing, and my sight, and in my hands and my left, and in my hair and my skin, and in my belly! You<sup>-azwj</sup> are Gentle to whatever You<sup>-azwj</sup> Desire, and You<sup>-azwj</sup> are Able upon all things!”<sup>23</sup>

7- طب، طب الأئمة عليهم السلام إسحاق بن حسان العارِف عن الحسين بن محبوب عن جميل بن صالح عن ذريح المحاربي قال: دخلت على أبي عبد الله وهو يعوذ ابناً له صغيراً وهو يقول بسم الله أعزّم عليك يا وجعٌ و يا ريحٌ كائناً ما كانت بالعزيمة التي عزم بها رسول الله ص و عليُّ بن أبي طالب ع على جن وادي الصبرة فأجابوا و أطاعوا لما أجبنا و أطعنا و خرجت عن ابن فلان بن فلانة الساعة الساعة حتى قالها ثلاث مرات.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Is’haq Bin Hassan Al Aarif, from Al Husayn Bin Mahboun, from Jameel Bin Salih, from Zareeh Al Muharby who said,

‘I entered to see Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was seeking Refuge for two young sons of his<sup>-asws</sup>, and he<sup>-asws</sup> was saying: ‘In the Name of Allah<sup>-azwj</sup>! I determine upon you, O pain, and O wind, wherever you may be, with the determination which had been determined by Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> upon the Jinn of the valley of Al-Sabrah, so they answered and obeyed, so you answer and obey and exit from so and so, son of so and so, now, now!’ – until he<sup>-asws</sup> said it three times”<sup>.24</sup>

8- طب، طب الأئمة عليهم السلام الحسن بن الحسين الدامغاني عن الحسن بن علي بن فضال عن إبراهيم بن أبي البلاد يرفعه إلى موسى بن جعفر الكاظم ع قال: شكنا إليه عاملاً المدينة تواتر الوجع على أبيه قال ثكثب له هذه العود في ربي و نصبر في قصبه فضة و ثعلق على الصبي يدفع الله عنه بما حُلَّ عليه

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Al-Hassan Bin Al Husayn al Damagany, from Al-Hassan Bin Ali Bin Fazzal, from Ibrahim Bin Abu Al Bilad,

Raising it to Musa<sup>-asws</sup> Bin Ja’far Al-Kazim<sup>-asws</sup> having said: ‘A worker of Al-Medina complained to him<sup>-asws</sup> of continuous pain upon his son. He<sup>-asws</sup> said: ‘Write this amulet for him in a paper and make it to be in a silver container and hang it upon the child, Allah<sup>-azwj</sup> will Repel every ailment from him, with it: -

بِسْمِ اللَّهِ أَعُوذُ بِوَجْهِكَ الْعَظِيمِ وَ عِزَّتِكَ الَّتِي لَا تُرَامُ وَ قُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ مَا أَحَافُ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا وَ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ كُلِّ سُوءٍ أَوْ وَجَعٍ أَوْ مَرَضٍ أَوْ بَلَاءٍ أَوْ بَلِيَّةٍ أَوْ بِمَا عَلِمَ اللَّهُ أَنَّهُ خَلَقَنِي لَهُ وَ لَمْ أَعْلَمْهُ مِنْ نَفْسِي

‘In the Name of Allah<sup>-azwj</sup>! I seek Refuge with Your<sup>-azwj</sup> Face the Magnificent, and Your<sup>-azwj</sup> Might which cannot be breached, and Your<sup>-azwj</sup> Power which cannot be prevented by

<sup>23</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 6

<sup>24</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 7

anything, from evil of what I fear during the night and the day, and from evil of the pains, all of them, and from evil of the world and the Hereafter, and from every sickness, or pain, or worry, or illness, or affliction, or disaster, or from what Allah<sup>-azwj</sup> has Taught He<sup>-azwj</sup> has Created me for it and I did not know from myself!

وَأَعِدُّنِي يَا رَبِّ مِنْ شَرِّ ذَلِكَ كُلِّهِ فِي لَيْلِي حَتَّى أَصْبِحَ وَ فِي نَهَارِي حَتَّى أُمْسِيَ وَ بِكَلِمَاتِ اللَّهِ التَّائَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا وَ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And O Lord<sup>-azwj</sup>, Shelter me from evil of that, all of it, during my night until morning, and during my day until evening, and by the complete Phrases of Allah<sup>-azwj</sup> which cannot be surpassed, neither by a righteous nor an immoral, and from evil of what descends from the sky and what ascends into it, and what permeates into the earth and what comes out from it, and greetings be upon the Messengers<sup>-asws</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!

أَسْأَلُكَ يَا رَبِّ بِمَا سَأَلَكَ بِهِ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I ask You<sup>-azwj</sup> O Lord<sup>-azwj</sup>, with what had been asked by Muhammad<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! Allah<sup>-azwj</sup> Suffices me. There is no God except He<sup>-azwj</sup>! Upon Him<sup>-azwj</sup> I have relied and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne!

اِحْتَمِ عَنِّي ذَلِكَ مِنْكَ يَا بَرُّ يَا رَجِيمٍ بِاسْمِكَ اللَّهُمَّ الْوَاحِدِ الْأَحَدِ الصَّمَدِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْفَعْ عَنِّي سُوءَ مَا أَجِدُ بِقُدْرَتِكَ.

Seal that upon me, from You<sup>-azwj</sup>, O Righteous, O Merciful, by Your<sup>-azwj</sup> Name O Allah<sup>-azwj</sup>, the One, the First, the Solid! May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Repel by Your<sup>-azwj</sup> Power, evil of what I am feeling!”<sup>25</sup>

9- طب، طب الأئمة عليهم السلام حكيم بن محمد بن مسلم عن الحسن بن علي بن يقطين عن يونس عن ابن سنان عن حفص بن عبد الحميد عن محمد بن مسلم عن أبي جعفر محمد بن علي ع أنه اشتكى بغض ولده فدنا منه فقبله ثم قال له يا بني كيف تجدك

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Hakeem Bin Muhammad Bin Muslim, from Al-Hassan Bin Ali Bin Yaqteen, from Yunus, from Ibn Sinan, from Hafs Bin Abdul Hameed, from Muhammad Bin Muslim,

‘From Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, one of his<sup>-asws</sup> sons had a (health) complain. He<sup>-asws</sup> went near him. He<sup>-asws</sup> kissed him then said to him: ‘O my<sup>-asws</sup> son! How are you feeling?’

قَالَ أَجِدُنِي وَجَعاً

He said, ‘I am feeling pain’.

قَالَ قُلْ إِذَا صَلَّيْتَ الظُّهْرَ

<sup>25</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 8

He<sup>-asws</sup> said: ‘When you have prayed Al-Zohr Salat, say,

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ فَإِنَّهُ لَا يَقُولُهَا مَكْرُوبٌ إِلَّا قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى لَبَّيْكَ عَبْدِي مَا حَاجُكَ.

‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>’, ten times, for no distressed one would say it except the Lord<sup>-azwj</sup> Blessed and Exalted Says: “Here I<sup>-azwj</sup> am, My<sup>-azwj</sup> servant! What is your need?”<sup>26</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: دُعَاءُ الْمَكْرُوبِ فِي اللَّيْلِ يَا مُنْزِلَ الشِّفَاءِ بِاللَّيْلِ وَ النَّهَارِ وَ مُذْهِبَ الدَّاءِ بِاللَّيْلِ وَ النَّهَارِ أَنْزَلَ عَلَيَّ مِنْ شِفَائِكَ شِفَاءً لِكُلِّ مَا فِي مِنَ الدَّاءِ.

And from Abu Abdullah<sup>-asws</sup> having said: ‘A supplication of the distressed during the night – ‘O Descended of the healing at night and day, and Remover of the illness at night and day! Send down upon me from Your<sup>-azwj</sup> Healing, a healing for all what illnesses there are with me!’<sup>27</sup>

10- طب، طب، طب الأئمة عليهم السلام القاسم بن بھرام عن محمد بن عيسى عن أبي إسحاق عن الحسين بن الحسن الخراساني وكان من الأختيار قال: حضرت أبا عبد الله الصادق ع مع جماعة من إخواني من الحجج أيام أبي الدوانيق فسئل عن دعاء المكروب فقال دعاء المكروب إذا صلى صلاة الليل يضع يده على موضع سجوده و ليؤمن

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Al Qasim Bin Bahram, from Muhammad Bin Isa, from Abu Is’haq, from Al Husayn Bin Al-Hassan Al Khurasany, and he was from the good ones. He said,

‘I presented to Abu Abdullah Al-Sadiq<sup>-asws</sup>, with a group of my brethren from the Pilgrims during the days (rule) of Abu Al-Dawaneeq. He<sup>-asws</sup> was asked about a supplication of the distressed. He<sup>-asws</sup> said: ‘Supplication of the distressed is when he has prayed the night Salat, he should place his hand upon the place of his Sajdah, and let him say: -

بِسْمِ اللَّهِ بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ إِمَامٌ اللَّهُ فِي أَرْضِهِ عَلَى جَمِيعِ عِبَادِهِ اشْفِنِي يَا شَافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُمْماً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

‘In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> is Imam<sup>-asws</sup> of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth upon entirety of His<sup>-azwj</sup> servants! Heal me, O Healer! There is no healing except Your<sup>-azwj</sup> Healing, such a healing not leaving behind any sickness from every disease and ailment!’

قَالَ الْخُرَّاسَانِيُّ لَا أَذْرِي أَنَّهُ قَالَ يَقُولُهَا ثَلَاثَ مَرَّاتٍ أَوْ سَبْعَ مَرَّاتٍ.

Al-Khurasani said, ‘I don’t know whether he<sup>-asws</sup> said he should say it three times or seven times’.<sup>28</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: دُعَاءُ الْمَكْرُوبِ الْمَلْهُوفِ وَ مَنْ قَدْ أَعْيَبَتْهُ الْحَيْلَةُ وَ أَصَابَتْهُ بَلِيَّةٌ

And from him<sup>-asws</sup> having said: ‘Supplication of the distressed, the sorrowful, and one whom the means have exhausted and the afflictions have hit him: -

<sup>26</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 9 a

<sup>27</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 9 b

<sup>28</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 10 a

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَقُولُهَا لَيْلَةَ الْجُمُعَةِ إِذَا فَرَغَ مِنَ الصَّلَاةِ الْمَكْتُوبَةِ مِنَ الْعِشَاءِ الْآخِرَةِ

**‘There is no god except You! Glorious are You, I was of the unjust ones!’ [21:87]**, saying it on the night of Friday when he is free from the obligatory Salat of the last Isha’.

وَقَالَ أَخَذْتُهُ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع قَالَ أَخَذْتُهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ذِي النُّفَيَاتِ قَالَ أَخَذَهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ أَخَذَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَخَذَهُ عَنْ رَسُولِ اللَّهِ ص أَخَذَهُ عَنْ جَبْرِئِيلَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَخَذَهُ جَبْرِئِيلُ عَنِ اللَّهِ عَزَّ وَجَلَّ.

And he (Al-Sadiq<sup>-asws</sup>) said, ‘I<sup>-asws</sup> took it from Abu Ja’far Muhammad Al-Baqir<sup>-asws</sup>’. He<sup>-asws</sup> said, ‘I<sup>-asws</sup> took it from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> with the calluses’. He<sup>-asws</sup> said, ‘I<sup>-asws</sup> took it from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> took it from Amir Al Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>! (He<sup>-asws</sup> said): ‘I<sup>-asws</sup> took it from Rasool-Allah<sup>-saww</sup>!’ He<sup>-saww</sup> said: ‘I<sup>-saww</sup> took it from Jibraeel<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all. Jibraeel<sup>-as</sup> took it from Allah<sup>-azwj</sup> Mighty and Majestic’’.<sup>29</sup>

11- طب، طب الأئمة عليهم السلام علي بن مهزيان بن الوليد العسكري عن محمد بن سالم عن الأرقط وهو ابن أخت أبي عبد الله الصادق ع قال: مَرَضْتُ مَرَضًا شَدِيدًا وَأَرْسَلْتُ أُمِّي إِلَى خَالِي فَجَاءَ وَأُمِّي خَارِجَةٌ فِي بَابِ الْبَيْتِ وَهِيَ أُمُّ سَلَمَةَ بِنْتُ مُحَمَّدِ بْنِ عَلِيٍّ وَهِيَ تَقُولُ وَاشْبَابًا

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Ali Bin Mihran Bin Al Waleed Al Askari, from Muhammad Bin Salim,

‘From Al-Arqat, and he is a son of a sister of Abu Abdullah Al-Sadiq<sup>-asws</sup>. He said, ‘I was sick with severe sickness and my mother sent a message to my maternal uncle (Al-Sadiq<sup>-asws</sup>). He<sup>-asws</sup> came and my mother was outside in the door of the house, and she is Umm Salama daughter of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and she was saying, ‘Oh his youth!’

فَرَأَاهَا خَالِي فَقَالَ ضَمِّي عَلَيْكَ ثِيَابَكَ ثُمَّ ارْقِي فَوْقَ الْبَيْتِ ثُمَّ اكشِفِي قِنَاعَكَ حَتَّى تُبْرِزِي شَعْرَكَ إِلَى السَّمَاءِ ثُمَّ قُولِي رَبِّ أَنْتَ أَعْطَيْتَنِيهِ وَأَنْتَ وَهَبْتَهُ لِي اللَّهُمَّ فَاجْعَلْ هَيْبَتَكَ الْيَوْمَ حَبِيدَةً إِنَّكَ قَادِرٌ مُقْتَدِرٌ

My maternal uncle (Al-Sadiq<sup>-asws</sup>) saw her. He<sup>-asws</sup> said: ‘Wrap your clothes upon you then ascend above the house, then uncover your veil until your hair protrudes towards the sky, then say, ‘Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Given him to me, and You<sup>-azwj</sup> have Gifted him to me! O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Gift to be renewed today, You<sup>-azwj</sup> are Able, Powerful!’

ثُمَّ اسْجُدِي فَإِنَّكَ لَا تَرْفَعِينَ رَأْسَكَ حَتَّى يَبْرَأَ ابْنُكَ فَسَمِعَتْ ذَلِكَ وَفَعَلَتْهُ

Then perform Sajdah, for you will not raise your head until your son would have been cured!’

She heard that and did it.

قَالَ فَعُمْتُ مِنْ سَاعَتِي فَخَرَجْتُ مَعَ خَالِي إِلَى الْمَسْجِدِ.

<sup>29</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 10 b

He said, 'I stood up from immediately and went out with my maternal uncle (Al-Sadiq<sup>-asws</sup>) to the Masjid".<sup>30</sup>

12- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ أَوْصَى أَصْحَابَهُ وَ أَوْلِيَاءَهُ مَنْ كَانَ بِهِ عِلَّةً فَلْيَأْخُذْ فُلَّةً جَدِيدَةً وَ لِيَجْعَلْ فِيهَا الْمَاءَ وَ لِيَسْتَقِيَ [لِيَسْتَقِيَ] الْمَاءَ بِنَفْسِهِ وَ لِيَقْرَأَ عَلَى الْمَاءِ سُورَةَ إِنَّا أَنْزَلْنَاهُ عَلَى التَّوْبِيلِ ثَلَاثِينَ مَرَّةً ثُمَّ لِيَشْرَبْ مِنْ ذَلِكَ الْمَاءِ وَ لِيَتَوَضَّأَ وَ لِيَمْسُخَ بِهِ وَ كُلَّمَا نَقَصَ زَادَ فِيهِ فَإِنَّهُ لَا يَظْهَرُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ إِلَّا يُعَافِيهِ اللَّهُ تَعَالَى مِنْ ذَلِكَ الدَّاءِ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Abdullah Bin Zayd, from Muhammad Bin Bakr Al Azdy,

'From Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> advised his<sup>-asws</sup> companions and his<sup>-asws</sup> friends, one who had an illness with him: 'Let him take a new jar and let make the water to be in it, and let him drink the water by himself, and let him read upon the water, Surah Al Qadr thirty times based upon the Revelation. Then let him drink from that water and perform ablution and wipe with it (upon himself), and every times it reduces, he can add into it, for three days will not appear except Allah<sup>-azwj</sup> would Cure him from that illness".<sup>31</sup>

13- طب، طب الأئمة عليهم السلام عَبْدُ الْوَهَّابِ بْنِ مُحَمَّدِ الْمُقْرِيِّ عَنْ أَبِي زَكَرِيَّا يَحْيَى بْنِ أَبِي زَكَرِيَّا عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ شَرِيفِ بْنِ سَابِقِ التَّفْلَيْسِيِّ عَنِ الْفَضْلِ بْنِ أَبِي فُرَّةَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Abdul Wahab Bin Muhammad Al Muqry, from Abu Zakariya Yahya Bin Abu Zakariya, from Abdullah Bin Al Qasim, from Shareef Bin Sabiq Al Taflisy, from Al Fazl Bin Abu Qurrah,

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: هَذِهِ عُوْدَةٌ لِمَنْ ابْتُلِيَ بِبَلَاءٍ مِنْ هَذِهِ الْبَلَاءِ الْفَادِحَةِ مِثْلِ الْأَكِيلَةِ وَ غَيْرِهَا تَضَعُ يَدَكَ عَلَى رَأْسِ صَاحِبِ الْبَلَاءِ ثُمَّ تَقُولُ

'From Abu Abdullah Al-Sadiq<sup>-asws</sup> having said: 'This is an amulet for the one who is afflicted with an affliction from these heavy afflictions, like 'Al Akila' (corrosion of the limbs), and others. You should place your hand upon the head of the afflicted companions, then you should say: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ إِبْرَاهِيمُ خَلِيلُ اللَّهِ وَ مُوسَى كَلِيمُ اللَّهِ نُوحٌ نَجِيُّ اللَّهِ عِيسَى رُوحُ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ

'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 whatever Allah<sup>-azwj</sup> Desires, and there is neither might nor strength except with Allah<sup>-azwj</sup>! Ibrahim<sup>-as</sup> friend of Allah<sup>-azwj</sup>, and Musa<sup>-as</sup> converser with Allah<sup>-azwj</sup>, Noah<sup>-as</sup> saved by Allah<sup>-saww</sup>, Isa<sup>-as</sup> Spirit of Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. May the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup> all!

مِنْ كُلِّ بَلَاءٍ فَادِحٍ وَ أَمْرٍ فَاجِعٍ وَ كُلِّ رِيحٍ وَ أَرْوَاحٍ وَ أَوْجَاعٍ فَسِمَ مِنَ اللَّهِ وَ عَزَائِمَ مِنْهُ لِغُلَّانٍ بِنِ فُلَانَةَ لَا يَغْرَبُهُ الْأَكِيلَةُ وَ غَيْرُهُ وَ أُعِيدُهُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي سَأَلَ بِهَا آدَمُ ع رَبَّهُ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

<sup>30</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 11

<sup>31</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 12

(I seek Refuge) from every heavy illness, and heavy matter, and every wind from the winds and pains Apportioned from Allah<sup>-azwj</sup> and Determine from Him<sup>-azwj</sup>, for so and so son of so and so, 'Al Akila' and other should not come near him; and I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup> Adam<sup>-as</sup> had asked his<sup>-as</sup> Lord<sup>-azwj</sup> with, so He<sup>-azwj</sup> Turned to him<sup>-as</sup>, surely He<sup>-azwj</sup> is the Oft-Turning, the Merciful!

أَلَا إِهْمَا حَزْرٌ أَتَيْتَهَا الْأَوْجَاعُ وَالْأَرْوَاحُ لِصَاحِبِهِ بِإِذْنِ اللَّهِ بِعَوْنِ اللَّهِ بِعُدْرَةِ اللَّهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed! It is a protection, O you pains and the winds, for its companion (afflicted), by the Permission of Allah<sup>-azwj</sup>, by the Assistance of Allah<sup>-azwj</sup>, by the Power of Allah<sup>-azwj</sup>! Indeed, for Him<sup>-azwj</sup> is the creation and the Command, Blessed is Lord<sup>-azwj</sup> of the worlds!

ثُمَّ تَقْرَأُ أُمَّ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ عَشْرَ آيَاتٍ مِنْ سُورَةِ يَس وَ تَسْأَلُهُ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الشِّفَاءَ فَإِنَّهُ يُبْرِئُ مِنْ كُلِّ دَاءٍ بِإِذْنِ اللَّهِ تَعَالَى.

Then you should read Surah Al Fatiha, and Ayat Al Kursi, and ten Verses from Surah Yaseen, and ask Him<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for the healing, for he will be cured from every illness by the Permission of Allah<sup>-azwj</sup> the Exalted".<sup>32</sup>

14- شي، تفسير العياشي عن التوفلي عن السكوني عن جعفر بن محمد عن أبيه ع قال: قال النبي ص وَ قَدْ فَقَدَ رَجُلًا فَقَالَ مَا أَطْبَأَ بِكَ عَنَّا فَقَالَ السُّمُّ وَ الْعِيَالُ

Tafseer Al Ayyashi, from Al Nowfali, from Al Sakuni,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said, and he<sup>-saww</sup> had missed a man, so he<sup>-saww</sup> said: 'What delayed you from us?'

He said, 'The sickness and the dependants!'

فَقَالَ أَلَا أَعْلَمُكَ بِكَلِمَاتٍ تَدْعُو بِهِنَّ يُدْهِبُ اللَّهُ عَنْكَ السُّمُّمَ وَ يَنْفِي عَنْكَ الْفَقْرَ تَقُولُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرُهُ تَكْبِيرًا.

He<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> teach you phrases you can supplicate with these, Allah<sup>-azwj</sup> will remove from you the sickness and negate the poverty from you? You should say: 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! I have relied upon the Living Who does not die. ***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]".<sup>33</sup>

جا، المجالس للمفيد المرازغي عن الحسن بن علي البرقي عن جعفر بن مروان عن أبيه عن أحمد بن عيسى عن الصادق عن أبيه ع: مثله و فيه فقال السُّمُّمُ وَ الْفَقْرُ وَ لَيْسَ فِيهِ الْعَلِيُّ الْعَظِيمُ.

<sup>32</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 13

<sup>33</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 14 a

(The book) 'Al Majaalis' of Al Mufeed – Al Maraghy, from Al-Hassan Bin Ali Al Barqy, from Ja'far Bin Marwan, from his father, from Ahmad Bin Isa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, similar to it, and in it he<sup>-saww</sup> said: 'The sicknesses and the poverty', and there isn't in it, 'The Exalted, the Magnificent!'<sup>34</sup>

15- مكا، مكارم الأخلاق التَّهْلِيلُ مِنَ الْقُرْآنِ يُسْتَشْفَى بِهِ مِنْ سَائِرِ الْأَمْرَاضِ

(The book) 'Makarim' Al Akhlaq' –

'Approval from the Quran to seek healing with from all the illnesses: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ إِلَى قَوْلِهِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

**'In the Name of Allah the Beneficent, the Merciful [1:1] There is no god except Him; He is the Beneficent, the Merciful [2:163] Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; - up to His<sup>-azwj</sup> Words: and He is the Exalted, the Magnificent [2:255].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْم اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى قَوْلِهِ سَرِيعَ الْحِسَابِ

**In the Name of Allah the Beneficent, the Merciful [1:1] Alif Lam Meem [2:1] There is no god except Him; He is the Beneficent, the Merciful [2:163] Allah, there is no god except He, the Living, the Eternal [2:255] He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6] Allah Testifies that there is no god except Him, [3:18] – up to His<sup>-azwj</sup> Words: Quick of the Reckoning [3:19].**

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

**And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); Allah was always a Reckoner of all things [4:86] Allah, there is no god but He - He will Gather you to the Day of Judgement, there is no doubt in it; and who is truer in narration than Allah? [4:87].**

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ اتَّبِعْ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

**That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is the Disposer of all things [6:102] Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the associators [6:106].**

<sup>34</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 14 b

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَ يُمِيتُ فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَ كَلِمَاتِهِ وَ اتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

**Say: ‘O you people! I am a Rasool of Allah to you all, Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live and die. Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided’ [7:158].**

وَ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**and they were not Comanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31] 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].**

حَتَّىٰ إِذَا أَذْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ

**until when the drowning faced him, he said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90].**

فَلِمَ تَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَ أَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

**But if they are not responding to you then know, rather it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?’ [11:14].**

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتَابِ

**Say: ‘He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return’ [13:30].**

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

**He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2].**

وَ إِنْ جَهَرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

**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].**

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى وَ أَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَ أَقِمِ الصَّلَاةَ لِذِكْرِي

**You are in the Holy valley of Tuwa! [20:12] And I have Chosen you, so listen intently to what is Revealed [20:13] I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14].**

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُخْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَىٰ إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

**Surely the Hour is coming. I Plan to Conceal it in order to Recompense every soul with what it strives for [20:15] But rather, your God is Allah, Who, there is no god except Him He; He Embraces all things in (His) Knowledge [20:98].**

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

**And We did not Send before you any Rasool except We Revealed unto him that: "There is no god except Me, therefore worship Me!" [21:25].**

وَذَا النُّونُ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

**And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: "There is no god except Allah! Glorious are You, I was of the unjust ones!" [21:87].**

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

**Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116].**

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26].**

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحُفْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

**And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70].**

يَا أَيُّهَا النَّاسُ ادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ 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].**

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ إِنَّا لَنَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ

**Surely, like that do We Deal with the Criminals [37:34] They, when it was said to them, 'There is no god except Allah', were being arrogant [37:35] And they were saying, 'Should we leave our gods for an insane poet?' [37:36] But, he came with the Truth and ratified the (former) Rasools [37:37].**

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهِي الْمَصِيرُ ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Forgiver of the sins, and Acceptor of the repentance, Severe of the Punishment with Long Reach. There is no god but He. To Him is the journey [40:3] That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62] 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].**

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

**Lord of the skies and the earth and what is between them, if you were certain [44:7] There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8].**

فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ فَاَعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذَنبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

**so how would it be for them when their Zikr comes to them? [47:18] So know that there is no god except Allah, and seek Forgiveness for your sin and for the believing men and the believing women; and Allah Knows the place of your returning and the place of your abiding [47:19].**

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ إِلَى آخِرِ السُّورَةِ

**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] – up to end of the Chapter.**

فَأَيُّهَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

**upon Our Rasool is only the clear delivery (of the Message) [64:12] Allah, there is no god but He; and let the Momineen rely upon Allah [64:13].**

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]**.<sup>35</sup> (Don't know what to make of this, Hadeeth or not? Who is it from?)

16- مكا، مكارم الأخلاق لِلشَّفَاءِ مِنْ كُلِّ دَاءٍ رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: عَلَّمَنِي جِبْرِئِيلُ دَوَاءً لَا يَحْتَاجُ مَعَهُ إِلَى دَوَاءٍ

(The book) 'Makarim Al Akhlaq' –

Do the healing from every illness, reported from Rasool-Allah<sup>-sawww</sup>, he<sup>-sawww</sup> said: 'Jibraeel<sup>-as</sup> taught me<sup>-sawww</sup> a cure, there is no need for medication with it!'

فَقِيلَ يَا رَسُولَ اللَّهِ مَا ذَلِكَ الدَّوَاءُ

<sup>35</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 15

It was said, 'O Rasool-Allah<sup>-saww</sup>! What is that cure?'

قَالَ يُؤْخَذُ مَاءُ الْمَطَرِ قَبْلَ أَنْ يَنْزِلَ إِلَى الْأَرْضِ ثُمَّ يُجْعَلُ فِي إِنَاءٍ نَظِيفٍ وَيَقْرَأُ عَلَيْهِ الْحَمْدُ لِلَّهِ إِلَى آخِرِهَا سَبْعِينَ مَرَّةً ثُمَّ يَشْرَبُ مِنْهُ قَدْحًا بِالْعَدَاةِ وَ قَدْحًا بِالْعَشِيِّ

He<sup>-saww</sup> said: 'He should take rain water before it descends to the ground, then make it to be in a clean container and recited Surah Al Fatiha upon it seventy times, then he should drink from it a cup in the morning, and a cup in the evening'.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَيَنْزِعَنَّ اللَّهُ ذَلِكَ الدَّاءَ مِنْ بَدَنِهِ وَ عِظَامِهِ وَ مَخِخِهِ [مُحَمَّدِي] وَ عُزُوفِهِ

Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> entirety Progeny<sup>-asws</sup>, said: 'By the One Who Sent me<sup>-saww</sup> with the truth! Allah<sup>-azwj</sup> will Snatch that illness from his body, and his bones, and his brain, and his veins!

وَ مِثْلُهُ يُؤْخَذُ سَبْعُ حَبَّاتِ شُونِيزٍ وَ سَبْعُ حَبَّاتِ عَدَسٍ وَ شَيْءٌ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع وَ سَبْعُ قَطْرَاتِ عَسَلٍ وَ يُجْعَلُ فِي مَاءٍ أَوْ دُهْنٍ وَ يَقْرَأُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ

And similar to it, he should take seven seeds of fennel (black seed), and seven seeds of lentil, and something from the clay of the grave of Al-Husayn<sup>-asws</sup>, and seven drops of honey, and make it to be in water, or oil, and he should read upon it Surah Al Fatiha, and Al Mawazateyn, and Surah Al Tawheed, and Ayat Al Kursi!

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْوَالِحِينَ وَ هُوَ السَّمِيدُ إِلَى قَوْلِهِ تُرْجَعُ الْأُمُورُ وَ آخِرَ الْحَشْرِ.

**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 [2:255], etc, and beginning of Surah Al Hadeeth up to His<sup>-azwj</sup> Words: Return (all) the matters [57:5], and the end of Surah Al Hashr''<sup>36</sup>**

قَالَ أَبُو جَعْفَرٍ ع قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَخْرُجُ مِنْ بَطْنِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

Abu Ja'far<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82];** and Allah<sup>-azwj</sup> Mighty and Majestic Said: **There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69]'**

وَ قَالَ النَّبِيُّ ص الْحَبَّةُ السُّودَاءُ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَ تَحْتِ نَفْسٍ يُظْهِرُ الْكُوفَةَ قَبْرٌ لَا يَلُودُ بِهِ دُوٌّ غَاهَةٌ إِلَّا شَفَاهُ اللَّهُ تَعَالَى.

<sup>36</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 a

And the Prophet<sup>-saww</sup> said: ‘The black seed is a healing from every illness except the death, and we are saying, at the back of Al-Kufa there is a grave, not one with a disability seek Refuge except Allah<sup>-azwj</sup> the Exalted Heals him’.

دُعَاءُ الْمَرِيضِ لِنَفْسِهِ: يُسْتَحَبُّ لِلْمَرِيضِ أَنْ يَقُولَهُ وَ يُكْرِزَهُ لَا إِلَهَ إِلَّا اللَّهُ الْخَبِيرُ وَ الْمُجِيبُ وَ هُوَ حَيٌّ لَا يَمُوتُ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَ الْبَلَادِ وَ الْحَمْدُ لِلَّهِ  
حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ عَلَى كُلِّ حَالٍ وَ اللَّهُ أَكْبَرُ كَبِيرًا كَبِيرًا رَبَّنَا وَ جَلَالُهُ وَ قُدْرَتُهُ بِكُلِّ مَكَانٍ

A supplication of the sick for himself, ‘It is recommended for the sick that he should say it and repeat it, ‘There is no god except Allah<sup>-azwj</sup>! He<sup>-azwj</sup> Causes to live and Causes to die, and He<sup>-azwj</sup> is Living and does not die! Glory be to Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the servants and the city, and the Praise be to Allah<sup>-azwj</sup>, abundant Praise, goodly, Blessings in it, upon all situations, and Allah<sup>-azwj</sup> is Great! Greatness is Robe of our Lord<sup>-azwj</sup>, and His<sup>-azwj</sup> Majesty, and His<sup>-azwj</sup> Power in every place!

اللَّهُمَّ إِنْ كُنْتَ أَمْرَضْتَنِي لِغُبُصِ رُوحِي فِي مَرَضِي هَذَا فَاجْعَلْ رُوحِي فِي أَرْوَاحِ مَنْ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنَى وَ بَاعِدْنِي مِنَ النَّارِ كَمَا بَاعَدْتَ أَوْلِيَاءَكَ الَّذِينَ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنَى.

O Allah<sup>-azwj</sup>! If You<sup>-azwj</sup> have Made me sick in order to Recall my soul during my illness, then Make my soul to be among souls of the ones the goodness has preceded for them from You<sup>-azwj</sup>, and Distance me from the Hellfire just as You<sup>-azwj</sup> had Distanced those the goodness had preceded for them from You<sup>-azwj</sup>!<sup>37</sup>

دُعَاءُ يُدْعَى بِهِ لِلْمَرِيضِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَضَعُ يَدَكَ عَلَى رَأْسِ الْمَرِيضِ ثُمَّ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ مُوسَى نَجِيِّ اللَّهِ عِيسَى رُوحِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص مِنَ الْأَرْوَاحِ وَ الْأَوْجَاعِ

A supplication supplicated with for the sick, from Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: ‘You should place your hand upon the head of the sick one, then say, ‘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 whatever Allah<sup>-azwj</sup> Desires, and there is neither might nor strength except with Allah<sup>-azwj</sup>! Ibrahim<sup>-azwj</sup> friend of Allah<sup>-azwj</sup>, Musa<sup>-as</sup> Saved by Allah<sup>-azwj</sup>, Isa<sup>-as</sup> Spirit of Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> from the spirits and the pains!

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَزَائِمِ مِنَ اللَّهِ الْفُلَّانِ بْنِ فُلَانَةَ لَا يَقْرُبُهُ إِلَّا مُسْلِمٌ وَ أُعِيدَهُ بِكَلِمَاتِ اللَّهِ النَّامَاتِ كُلِّهَا الَّتِي سَأَلَ بِهَا آدَمُ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ إِلَّا أَنْتِجَزَتْ أَيْتُهَا الْأَرْوَاحُ وَ الْأَوْجَاعُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and Determinations from Allah<sup>-azwj</sup>, for so and so, son of so and so! No one should come near him except every Muslim! And I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup>, all of them which Adam<sup>-as</sup> has asked his<sup>-as</sup> Lord<sup>-azwj</sup> with, so He<sup>-azwj</sup> Turned to him<sup>-as</sup>, surely He<sup>-azwj</sup> is the Oft-Turning, the Merciful, until O you spirits and the pains are removed, by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!

لَا إِلَهَ إِلَّا اللَّهُ أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

<sup>37</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 b

There is no god except Allah<sup>-azwj</sup>! Indeed, for Him<sup>-azwj</sup> is the creation and the Command! Blessed is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!’

ثُمَّ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ أُمَّ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ عَشْرَ آيَاتٍ مِنْ يَسْ ثُمَّ تَقُولُ اللَّهُمَّ اشْفِهِ بِشِفَائِكَ وَ دَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ

Then you should recite Ayat Al Kursi, and Mother of the Book (Surah Al Fatiha), and Al Mawazateyn, and Surah Al Tawheed, and ten Verses from (Surah) Yaseen, then you should say, ‘O Allah<sup>-azwj</sup>! Heal him with Your<sup>-azwj</sup> Healing, and Medicate him with Your<sup>-azwj</sup> Medication, and Grant him well-being from Your<sup>-azwj</sup> affliction!’

وَ تَسْأَلُهُ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ.

And you should ask Him<sup>-azwj</sup> by the right of Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and upon them<sup>-asws</sup> all!’<sup>38</sup>

دُعَاءُ إِذَا مَرَضَ وَلَدُهُ الْحُسَيْنُ بْنُ نَعِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اشْتَكَى بَعْضُ وُلْدِهِ فَقَالَ لَهُ يَا نَبِيَّ قُلِ اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ بَلَائِكَ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ.

A supplication when his<sup>-asws</sup> son was ill – Al-Husayn Bin Nueym, from Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘One of his<sup>-asws</sup> sons had a (health) complaint. He<sup>-asws</sup> said to him: ‘O my<sup>-asws</sup> son! Say, ‘O Allah<sup>-azwj</sup>! Heal me by Your<sup>-azwj</sup> Healing and Medicate me with Your<sup>-azwj</sup> medication, and Grant me well-being from Your<sup>-azwj</sup> afflictions, for I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> two servants!’<sup>39</sup>

دُعَاءُ لِعَبْرِهِ عَنِ النَّبِيِّ ص عَلَّمَهُ بَعْضُ أَصْحَابِهِ مِنْ وَجَعٍ قَالَ اجْعَلْ يَدَكَ الْيُمْنَى عَلَيْهِ فَقُلْ بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ.

A supplication for others, from the Prophet<sup>-sawww</sup> having taught it to one of his<sup>-sawww</sup> companions for pain. He<sup>-sawww</sup> said: ‘Make your right hand upon it and say, ‘In the Name of Allah<sup>-azwj</sup>! I seek refuge with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power from evil of what I find’.<sup>40</sup>

وَ عَنْهُ ص قَالَ: مَنْ عَادَ مَرِيضًا فَلْيَقُلْ اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكِ لَكَ عَدُوًّا وَ يَمْشِي لَكَ إِلَى الصَّلَاةِ.

And from him<sup>-sawww</sup> having said: ‘One who consoles a sick, let him say, ‘O Allah<sup>-azwj</sup>! Heal Your<sup>-azwj</sup> servant who angers enemies of Yours<sup>-azwj</sup> and walks to the Salat!’<sup>41</sup>

وَ رُوِيَ أَنَّهُ ص كَانَ يَقُولُ إِذَا دَخَلَ عَلَى مَرِيضٍ امْسَحِ الْبَاسَ رَبِّ النَّاسِ بِيَدِكَ الشِّفَاءُ لَا كَاشِفَ لِلْبَلَاءِ إِلَّا أَنْتَ.

And it is reported that he<sup>-sawww</sup> had said when he<sup>-sawww</sup> had entered to see a sick: ‘Lord<sup>-azwj</sup> of the people! Wipe away the evil, the Healing is in Your<sup>-azwj</sup> hands! No one removes the afflictions except You<sup>-azwj</sup>!’<sup>42</sup>

<sup>38</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 c

<sup>39</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 d

<sup>40</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 e

<sup>41</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 f

<sup>42</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 g

مِثْلُهُ: أَذْهِبِ الْبَاسَ رَبِّ النَّاسِ وَ اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُمْماً اللَّهُمَّ أصلِحِ الْقُلُوبَ وَ الْحِيسَمَ وَ اكشِفِ السُّقَمَ وَ أَجِبِ الدَّعْوَةَ.

Similar to it: ‘Remove the evil, Lord<sup>-azwj</sup> of the people, and Heal! You<sup>-azwj</sup> are the Healer! There is no healing except Your<sup>-azwj</sup> Healing, a healing not leaving behind any sickness! O Allah<sup>-azwj</sup>! Rectify the heart and the body, and Remove the sickness and Answer the supplication!’<sup>43</sup>

وَ قَالَ النَّبِيُّ ص مَنْ دَخَلَ عَلَى مَرِيضٍ لَمْ يَحْضُرْ أَجْلُهُ فَقَالَ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ عَوْنِي

And the Prophet<sup>-saww</sup> said: ‘One who entered to see a sick whose death has not come yet, so he says, ‘I ask Allah<sup>-azwj</sup> the Magnificent, Lord<sup>-azwj</sup> of the Magnificent Throne to Heal you!’ , would recover!

وَ دَخَلَ ص عَلَى بَعْضِ أَصْحَابِهِ وَ هُوَ مُشْتَكٍ فَعَلِمَهُ رُفِيَةً عَلِمَهَا إِيَّاهُ جَبْرَيْلُ ع

And he<sup>-saww</sup> entered to see one of his<sup>-saww</sup> companions and he had (health) complaint. He<sup>-saww</sup> taught him a Ruqya (incantation) Jibraeel<sup>-as</sup> had taught it to him<sup>-saww</sup>:

بِسْمِ اللَّهِ أَتُوبُكَ بِسْمِ اللَّهِ أَشْفِيكَ مِنْ كُلِّ إِزْبٍ يُؤْذِيكَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

‘In the Name of Allah<sup>-azwj</sup>! I heal you by the Name of Allah<sup>-azwj</sup> to Heal you from every ailment bothering you, and from evil of the ones puffing into the knots, and from evil of the envier when he envies!’<sup>44</sup>

وَ مِثْلُهُ: تَضَعُ يَدَكَ عَلَى فَمِكَ وَ تَقُولُ ثَلَاثَ مَرَّاتٍ

And similar to it: ‘You should place your hand upon your mouth and say three times,

بِسْمِ اللَّهِ بِجَلَالِ اللَّهِ بِعَظَمَةِ اللَّهِ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ بِأَسْمَاءِ اللَّهِ الْحُسْنَى

‘In the Name of Allah<sup>-azwj</sup>! By the Majesty of Allah<sup>-azwj</sup>! By the Magnificence of Allah<sup>-azwj</sup>! By the complete Phrases of Allah<sup>-azwj</sup>! By the most beautiful Names of Allah<sup>-azwj</sup>!’

ثُمَّ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ

Then you should place your hand upon the place of pain and say, ‘In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>!’

ثُمَّ تَقُولُ سَبْعَ مَرَّاتٍ اللَّهُمَّ امسح ما بي

Then you should say seven times, ‘O Allah<sup>-azwj</sup>, Wipe out what (illness) is with me!’

<sup>43</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 h

<sup>44</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 i

وَقَوْلُ عِنْدَ الشِّفَاءِ إِذَا شَفَى اللَّهُ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَهَدَانِي وَأَطْعَمَنِي وَسَقَانِي وَصَحَّحَ جِسْمِي وَشَفَانِي لَهُ الْحَمْدُ وَ لَهُ الشُّكْرُ.

And you should say at the healing when Allah<sup>-azwj</sup> has Healed: ‘The Praise is for Allah<sup>-azwj</sup> Who Created me so He<sup>-azwj</sup> Guided me, and Fed me and Quenched me and Rectified my body and Healed me! For Him<sup>-azwj</sup> is the Praise and for Him<sup>-azwj</sup> is the thanks!’<sup>45</sup>

17- مِنْ حُطِّ الشَّهِيدِ قُدِّسَ سِرُّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعَلِّمُنَا مِنَ الْأَوْجَاعِ كُلِّهَا أَنْ نَقُولَ بِاسْمِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عَرَقٍ نَعَارٍ وَ مِنْ حَرِّ النَّارِ.

From the handwriting of Al Shaheed, my his soul be sanctified, from Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> had taught us (healing) from the pains, all of them, that we should say, ‘By the Name of the Great! I seek Refuge with Allah<sup>-azwj</sup> the Magnificent, from evil of a vein-bursting pain and from heat of the fire!’<sup>46</sup>

18- دَعَوَاتُ الرَّاَوْنَدِيِّ، دُعَاءُ الْعَلِيلِ عَنِ الصَّادِقِ ع اللَّهُمَّ إِنِّي أَدْعُوكَ دُعَاءَ الْعَلِيلِ النَّالِيهِ الْفَقِيرِ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَ عَمَلُهُ وَ أَلَحَّ الْبَلَاءُ عَلَيْهِ دُعَاءَ مَكْرُوبٍ إِنْ لَمْ تُدْرِكْهُ هَلَكَ وَ إِنْ لَمْ تُسْعِدْهُ فَلَا حِيلَةَ لَهُ

(The book) ‘Dawaat’ of Al Rawandy –

‘A supplication of the sick, from Al-Sadiq<sup>-asws</sup>: ‘O Allah<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> a supplication of the sick person, the humbled, the poor, a supplication of the one who destitution has intensified and his means are scarce, and his work is weak, and the afflictions are persistent upon him, a supplication of a distressed if You<sup>-azwj</sup> don’t Help him he will be destroyed, and if You<sup>-azwj</sup> don’t Make him fortunate, there are no means for Him<sup>-azwj</sup>.

فَلَا تُحِطْ بِهِ مَكْرَكَ وَ لَا تُبَيِّثْ عَلَيَّ غَضَبَكَ وَ لَا تَضْطَرِّبْنِي إِلَى الْبَأْسِ مِنْ رُوحِكَ وَ الْقُنُوطِ مِنْ رَحْمَتِكَ

Do not let Your<sup>-azwj</sup> Plan surround me nor let Your<sup>-azwj</sup> Wrath pursue me, nor let me be desperate to the despair from Your<sup>-azwj</sup> comfort and the despondency from Your<sup>-azwj</sup> Mercy!

وَ هَذَا أَمِيرُ الْمُؤْمِنِينَ أَخُو نَبِيِّكَ وَ وصِيُّ نَبِيِّكَ أَتَوَجَّهُ بِهِ إِلَيْكَ فَإِنَّكَ جَعَلْتَهُ مَفْرَعاً لِحَلْفِكَ وَ اسْتَوْدَعْتَهُ عِلْمَ مَا سَبَقَ وَ مَا هُوَ كَائِنٌ فَكَثِيفٌ بِهِ ضَرِي وَ خَلَّصَنِي مِنْ هَذِهِ الْبَلِيَّةِ إِلَى مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ يَا هُوَ يَا هُوَ يَا هُوَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ

And this Amir Al-Momineen<sup>-asws</sup>, brother<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and successor<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, I divert through him<sup>-asws</sup> to You<sup>-azwj</sup>, for You<sup>-azwj</sup> have Made him<sup>-asws</sup> shelter for Your<sup>-azwj</sup> creatures and have Entrusted him<sup>-asws</sup> knowledge of what has preceded and what is to be happening, therefore Remove my harm through him<sup>-asws</sup> Saving me from this affliction to what You<sup>-azwj</sup> will be Compensating me from Your<sup>-azwj</sup> Mercy! O He<sup>-azwj</sup>! O He<sup>-azwj</sup>! The hopes are cut off except from You<sup>-azwj</sup>!

وَ كَانَ ع يَقُولُ اللَّهُمَّ اجْعَلْهُ أَدْباً وَ لَا تَجْعَلْهُ غَضَباً.

<sup>45</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 j

<sup>46</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 17

And he<sup>-asws</sup> had said: ‘O Allah<sup>-azwj</sup>! Make it a Discipline and do not make is a Wrath!’

وَمِنْ دُعَاءِ الْعَلِيلِ: اللَّهُمَّ اجْعَلِ الْمَوْتَ حَيْرَ غَائِبٍ نُنْتَظِرُهُ وَالْقَبْرَ حَيْرَ مَنْزِلٍ نَعْمُرُهُ وَاجْعَلْ مَا بَعْدَهُ خَيْرًا لَنَا مِنْهُ

And from a supplication of the sick – ‘O Allah<sup>-azwj</sup>! Make the death a good unseen matter we wait for, and the grave a good dwelling we live in, and Make what is after it better for us than it!

اللَّهُمَّ أَصْلِحْنَا قَبْلَ الْمَوْتِ وَارْحَمْنَا عِنْدَ الْمَوْتِ وَاعْفِرْ لَنَا بَعْدَ الْمَوْتِ.

O Allah<sup>-azwj</sup>! Rectify us before the death and Mercy us at the death and Forgive for us after the death”.<sup>47</sup>

وَعَنْ مَرْوَانَ الْقُنْدِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَشْكُو إِلَيْهِ وَجَعًا بِي فَكَتَبَ قُلْ

And from Marwan Al-Qandy who said, ‘I wrote to Abu Al-Hassan<sup>-asws</sup> complaining to him<sup>-asws</sup> of pain with me. He<sup>-asws</sup> wrote: ‘Say,

يَا مَنْ لَا يُضَامُ وَلَا يُرَامُ يَا مَنْ بِهِ تُوَصَّلُ الْأَرْحَامُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِنِي مِنْ وَجَعِي هَذَا.

‘O One Who can neither be breached nor violated! O He<sup>-azwj</sup> through whom ties of kinship are maintained! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant me well being from this pain of mine!’<sup>48</sup>

وَكَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ عِنْدَ الْعَلَّةِ اللَّهُمَّ إِنَّكَ عَيْرَتَ أَقْوَامًا فَعَلْتَ قُلْ ادْعُوا الَّذِينَ رَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا فَبِمَا مِنْ لَا يَمْلِكُ أَنْ يَكْشِفَ ضَرْبِي وَلَا تَحْوِيلَهُ أَحَدٌ غَيْرُهُ أَكْثِفَ ضَرْبِي وَحَوْلَهُ إِلَى مَنْ يَدْعُو مَعَكَ إِلَهًا آخَرَ لَا إِلَهَ غَيْرَكَ.

And Abu Abdullah<sup>-asws</sup> had said during the illness: ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> had Faulted a people. You<sup>-azwj</sup> Said: **Say: ‘Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56]!** O One no one controls Removal of my harm nor its transformation after from Him<sup>-azwj</sup>! Remove my harm and Transfer it to the one who is supplicating to another god with You<sup>-azwj</sup>! There is no god apart from You<sup>-azwj</sup>!’<sup>49</sup>

19- دَعَوَاتُ الرَّاَوْنَدِيِّ، وَ رُوِيَ عَنْهُمْ ع أَنَّ مَنْ كَانَ بِهِ عِلَّةٌ فَلْيَمْسَحْ مَوْضِعَ السُّجُودِ سَبْعًا بَعْدَ الْفَرَائِضِ وَ لْيَمْسَحْهُ عَلَى الْعِلَّةِ وَ لِيَقُلْ يَا مَنْ كَبَسَ

(The book) ‘Dawaat’ of Al Rawandy –

‘And it is reported from them<sup>-asws</sup>: ‘One who has an illness with him, let him wipe the place of the Sajdah seven times after the obligatory Salat, and let him wipe upon the illness and let him said,

<sup>47</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 18 a

<sup>48</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 18 b

<sup>49</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 18 c

الْأَرْضَ عَلَى الْمَاءِ وَ سَتَرَ الْهَوَاءَ بِالسَّمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ ارْزُقْنِي وَ عَافِنِي مِنْ كَذَا وَ كَذَا.

‘O One Who Pressed the earth upon the water and Covered the air with the sky, and Chose for Himself<sup>azwj</sup> most excellent of the Names! Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and Do such and such with me, and Grace me, and Grant me well-being from such and such’.<sup>50</sup>

مَرَضَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ أَوْ صَبْرًا عَلَى بَلِيَّتِكَ أَوْ خُرُوجًا إِلَى رَحْمَتِكَ.

Amir Al Momineen<sup>asws</sup> was ill, so Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Say: ‘O Allah<sup>azwj</sup>! I ask you<sup>azwj</sup> to Hasten Your<sup>azwj</sup> well-being, or patience upon You<sup>azwj</sup> Trial, or exiting to Your<sup>azwj</sup> Mercy!’<sup>51</sup>

20- دَعَوَاتُ الرَّاؤِنِدِيِّ، وَ قَالَ الصَّادِقُ ع مَنْ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَرِهَهُ تَكْبِيرًا أَذْهَبَ اللَّهُ عَنْهُ السُّؤْمَ وَ الْفَقْرَ.

(The book) ‘Dawaat’ of Al Rawandy –

‘And Al-Sadiq<sup>asws</sup> said: ‘One who says, ‘There is neither might nor strength except with Allah<sup>azwj</sup>! I rely upon the Living Who does not die, and ***The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations***’ [17:111], Allah<sup>azwj</sup> will Remove from him the sickness and the poverty!’<sup>52</sup>

21- عُدَّةُ الدَّاعِي، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(The book) ‘Uddat Al Daie’ –

‘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! Allah<sup>azwj</sup> Suffices us and is the best Protector! Blessed is Allah<sup>azwj</sup> most excellent of the creators, and there is neither might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent!’

يُدْعَى بِحَدَا أَرْبَعِينَ مَرَّةً عَقِيبَ صَلَاةِ الصُّبْحِ وَ يُمَسَّحُ بِهِ عَلَى الْعِلَّةِ كَائِنًا مَا كَانَتْ خُصُوصًا الْفُطْرُ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى وَ قَدْ صُنِعَ ذَلِكَ فَانْتَفِعَ بِهِ.

He should supplicate with this forty times as follow-up of the morning Salat and wipe with it upon the illness wherever it may be, especially the fissure, he will be cured by the Permission of Allah<sup>azwj</sup> the Exalted, and that has been done and benefitted with’.<sup>53</sup>

<sup>50</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 19 a

<sup>51</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 19 b

<sup>52</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 20

<sup>53</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 a

وَرَوَى دَاوُدُ بْنُ زُرَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ وَ تَقُولُ ثَلَاثَ مَرَّاتٍ اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ عَظِيمَةٍ فَفَرِّحْهَا عَنِّي.

And it is reported by Dawood Bin Zurby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘You should place your hand upon the place in which is the pain and you should say three times, ‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup> truly! I do not associate anything with Him<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are for it, but it is mighty (too much), so Relieve it from me!’<sup>54</sup>

وَالْمُفَضَّلُ عَنْ أَبِي عَبْدِ اللَّهِ ع لِلأَوْجَاعِ بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عَرْقِ سَاكِنٍ وَ عَرْبِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ عَرْبِ شَاكِرٍ

And Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup>, for the pains: ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! How many a bounties of Allah<sup>-azwj</sup> there are a calm vein and a vein not calm (stirring), upon a grateful servant and an ungrateful servant!’

وَ تَأْخُذُ لِحْيَتِكَ بِيَدِكَ الْيُمْنَى بَعْدَ الصَّلَاةِ الْمَفْرُوضَةِ وَ تَقُولُ اللَّهُمَّ فَجِّعْ عَنِّي كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضَرْبِي ثَلَاثَ مَرَّاتٍ وَ اخْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ.

And you should grab your beard with your right hand after the obligatory Salat and say, ‘O Allah<sup>-azwj</sup>! Relieve my distress from me, and Hasten my well-being, and Remove my harm!’ , three times, and be eager for that would be with tears and crying’.<sup>55</sup>

وَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ رَجُلٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَشَكَوْتُ إِلَيْهِ وَجَعًا بِي فَقَالَ قُلْ

And from Ibrahim Bin Abdul Hameed, from a man who said,

‘I entered to see Abu Abdullah<sup>-asws</sup>. I complained to him<sup>-asws</sup> of pain with me. He<sup>-asws</sup> said: ‘Say, ‘In the Name of Allah<sup>-azwj</sup>’, then wipe your hand upon it. Then say,

بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ ثُمَّ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرِسْوَالِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُهَا سَبْعَ مَرَّاتٍ

‘I seek Refuge with the Might of Allah<sup>-azwj</sup>, and I seek Refuge with the Power of Allah<sup>-azwj</sup>, and I seek Refuge with the Mercy of Allah<sup>-azwj</sup>, and I seek Refuge with the Majesty of Allah<sup>-azwj</sup>, and I seek refuge with the Magnificence of Allah<sup>-azwj</sup>, and I seek Refuge with the Whole of Allah<sup>-azwj</sup>, and I seek refuge with Rasool-Allah<sup>-saww</sup>, and I seek Refuge with the Names of Allah<sup>-azwj</sup>, from evil of what I am cautious of and from evil of what I fear upon myself! You should say it seven times’.

قَالَ فَمَعَلْتُ فَأَذْهَبَ اللَّهُ الْوَجْعَ عَنِّي.

<sup>54</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 b

<sup>55</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 c

He (the narrator) said, 'I did so and Allah<sup>-azwj</sup> Removed the pain from me".<sup>56</sup>

باب 56 عودة الحمى و أنواعها

## CHAPTER 56 – REFUGE (AMULET) FOR THE FEVER AND ITS TYPES

1- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ كَثِيرٍ الدِّمَشْقِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَفْطِينٍ قَالَ حَدَّثَنَا الرِّضَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ الْبَاقِرِ ع قَالَ: هَذِهِ عُوذَةٌ لِشَيْعَتِنَا لِلسَّلْبِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Kaseer Al Dimashqy, from Al-Hassan Bin Ali Bin Yaqtteen who said,

'It is narrated to us by Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> Bin Muhammad Al-Baqir<sup>-asws</sup> having said: 'This amulet is for our<sup>-asws</sup> Shias for the tuberculosis: -

يَا اللَّهُ يَا رَبَّ الْأَرْزَابِ وَيَا سَيِّدَ السَّادَاتِ وَيَا إِلَهَ الْأَلْهَةِ وَيَا مَلِكَ الْمُلُوكِ وَيَا جَبَّارَ السَّمَاوَاتِ وَالْأَرْضِ اشْفِنِي وَ عَافِنِي مِنْ دَائِي هَذَا فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ وَ نَاصِيَتِي بِيَدِكَ تَقُولُهَا ثَلَاثًا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَكْفِيكَ بِحَوْلِهِ وَ قُوَّتِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

'O Allah<sup>-azwj</sup>! O Lord<sup>-azwj</sup> of the lords, and O Chief of the chiefs, and O God<sup>-azwj</sup> of the gods, and O King of the kings, and O Subduer of the skies and the earth! Heal me and Grant me well-being from this illness of mine, for I am Your<sup>-azwj</sup> servant, son of Your<sup>-azwj</sup> servant! I turn in Your<sup>-azwj</sup> Grip, and my forelock is in Your<sup>-azwj</sup> Hand!' – saying it thrice, so Allah<sup>-azwj</sup> Mighty and Majestic will Suffice you by His<sup>-azwj</sup> Mighty and His<sup>-azwj</sup> Strength, if Allah<sup>-azwj</sup> the Exalted so Desires!"<sup>57</sup>

2- طب، طب الأئمة عليهم السلام البرقيُّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارِ الدُّمَيْنِيِّ عَنْ أَبِيهِ عَنْ عَمْرٍو ذِي قَرِّ وَ ثَعْلَبَةَ الْجَمَالِيِّ قَالَا سَمِعْنَا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ حَمَّ رَسُولُ اللَّهِ حَمَّى شَدِيدَةً فَأَتَاهُ جَبْرَائِيلُ ع فَعَوَّذَهُ وَ قَالَ بِسْمِ اللَّهِ أَزْرَقِيكَ بِسْمِ اللَّهِ أَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Al Barqy, from his father, from Bakr Bin Salih, from Muhammad Bin Sinan, from Abdullah Bin Ammar Al Duhnny, from his father, from Amro with Qarri, and Sa'alba Al Jamal, they both said,

'We heard Amir Al-Momineen<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> was feverish with intense fever. Jibrael<sup>-as</sup> came to him<sup>-saww</sup> to refuge him<sup>-saww</sup> and said: 'In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> heal you<sup>-saww</sup> from every illness hurting you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Your<sup>-azwj</sup> Healer!

بِسْمِ اللَّهِ حُدِّدَهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أُفْسِمُ بِمَوَاقِعِ النُّجُومِ وَ إِنَّهُ لَفَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

In the Name of Allah<sup>-azwj</sup>, congratulations, to you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **So do not swear by the locations of the stars! [56:75] And it is a mighty oath,**

<sup>56</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 d

<sup>57</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 1

**if you only knew [56:76]!** You<sup>-saww</sup> will be cured by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic’.

فَأُطْلِقَ النَّبِيُّ ص مِنْ عِقَالِهِ فَقَالَ يَا جِبْرَائِيلُ هَذِهِ غُودَةٌ بَلِيعَةٌ

The Prophet<sup>-saww</sup> was free from his<sup>-saww</sup> headband. He<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! This is an eloquent refuge (amulet)!’

قَالَ هِيَ مِنْ خَزَائِنِ فِي السَّمَاءِ السَّابِعَةِ.

He<sup>-as</sup> said: ‘It is from treasures in the seventh sky!’<sup>58</sup>

3- طب، طب الأئمة عليهم السلام أحمد بن سلمة عن محمد بن عيسى عن حريز بن عبد الله السجستاني عن أحمد بن حمزة عن أبان بن عثمان عن الفضيل بن يسار عن أبي جعفر ع قال: إذا مرض الرجل فأردت أن تعودته فقل اخرج عليك يا عزق أو يا عين الجن أو يا عين الإنسان أو يا وجع بقلان بن فلان اخرج بالله الذي كلم موسى تكليماً واتخذ إبراهيم خليلاً صلوات الله عليه و رب عيسى ابن مريم روح الله و كلمته و رب محمد و آل محمد الهداة و طفيت كما طفيت ناز إبراهيم الخليل ع.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Salama, from Muhammad Bin Isa, from Hareya Bin Abdullah Al Sijstany, from Ahmad Bin Hamza, from Aban Bin Usman, from Al Fuzeys Bin Yasaar,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When the man falls ill so you want to refuge him, say, ‘To get out is upon you, O vein, or O (evil) eye of the jinn, or O (evil) eye of the human, or O pain with so and so, son of so and so! Get out by Allah<sup>-azwj</sup> Who Spoke to Musa<sup>-as</sup> in conversation and Took Ibrahim<sup>-as</sup> as a friend, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>! By the Lord<sup>-azwj</sup> of Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, Spirit of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word, and Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> the guides, and extinguish just as was extinguished, the fire of Ibrahim<sup>-as</sup> the friend!’<sup>59</sup>

4- طب، طب الأئمة عليهم السلام عبد الله عن أبي زكريا يحيى بن أبي بكر عن الحضرمي أن أبا الحسن الأول ع كتب له هذا وكان ابنه جحماً حتى الريح فأمره أن يكتب على يده اليمنى بسم الله جبرائيل وعلى يده اليسرى بسم الله ميكائيل وعلى رجله اليمنى بسم الله إسرافيل وعلى رجله اليسرى بسم الله لا يروون فيها شمساً ولا زهراً وبين كتفيه بسم الله العزيز الجبار

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> –

From Abu Zakariya Yahya Bin Abu Bakr, from Al-Hazramy, Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> had written this for him, and his son had fever of ‘Al-Rib’a’ (in alternate days), that he should write upon his right hand, ‘In the Name of Allah<sup>-azwj</sup>, and Jibraeel<sup>-as</sup>’, (is) upon his left hand, ‘In the Name of Allah<sup>-azwj</sup>, and Mikaeel<sup>-as</sup>’, (is) upon his right leg, ‘In the Name of Allah<sup>-azwj</sup>, and Israfeel<sup>-as</sup>, upon his left leg, ‘In the Name of Allah<sup>-azwj</sup> **neither seeing (heat of a) sun therein nor intense cold [76:13]**’, and between his shoulders, ‘In the Name of Allah<sup>-azwj</sup> the Mighty, the Subduer!’

<sup>58</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 2

<sup>59</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 3

قَالَ وَ مَنْ شَكَّ لَمْ يَنْفَعَهُ.

He (the narrator) said, 'And one who doubts, it will not benefit him'.<sup>60</sup>

5- ختص، الإختصاص الحسن بن عليّ الوشاء عن أبي الحسن الرضا ع قال: قال لي ما لي أراك مُصْفَرّاً

(The book) 'Al Ikhtisas' – Al-Hassan Bin Ali Al Washa,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said to me: 'What is the matter I see you being pale?'

فَقُلْتُ هَذِهِ الْحُمَّى الرَّيْبُ قَدْ أَحْتَّتْ عَلَيَّ

I said, 'This is the fever 'Al-Rib'a' (in alternate days). It is being persistent upon me!'

قَالَ فَدَعَا بِدَوَاةٍ وَ قِرْطَاسٍ ثُمَّ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَبْجَدُ هَوُزٌ حُطَيٌّ عَنْ فُلَانٍ بِنِ فُلَانَةٍ

He (the narrator) said, 'He<sup>-asws</sup> called for ink and paper, then wrote: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! (letter of the Alphabet) Get away from so and so, son of so and so!'

ثُمَّ دَعَا بِحَيْطٍ فَأَتِيَّ بِحَيْطٍ مَبْلُولٍ فَقَالَ اثْنِي بِحَيْطٍ لَمْ يَمْسَهُ الْمَاءُ فَأَتِيَّ بِحَيْطٍ يَابِسٍ فَشَدَّ وَسَطَهُ وَ عَقَدَ عَلَى الْجَانِبِ الْأَيْمَنِ أَرْبَعَةً وَ عَقَدَ عَلَى الْأَيْسَرِ ثَلَاثَ عُقَدٍ وَ قَرَأَ عَلَى كُلِّ عَقْدٍ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ ثُمَّ دَفَعَهُ إِلَيَّ وَ قَالَ شُدَّهُ عَلَى عَضُدِكَ الْأَيْمَنِ وَ لَا تَشُدَّهُ عَلَى الْأَيْسَرِ.

Then he called for a string, so he<sup>-asws</sup> was brought a wet string. He<sup>-asws</sup> said: 'Bring me a string not touched by the water!' He<sup>-asws</sup> was brought a dry string. He<sup>-asws</sup> tightened his<sup>-asws</sup> waist, and tied four knots upon the right sides, and three knots upon the left side, and he<sup>-asws</sup> read upon each knot, (Surah) Al Hamd, and Al Mawazateyn, and Ayat Al Kursi. Then he<sup>-asws</sup> handed it to me and said: 'Tie it upon your right arm and do not tie it upon the left!'<sup>61</sup>

6- طب، طب الأئمة عليهم السلام الحضر بن محمد بن الحارثي عن محمد بن العباس عن عبد الله بن الفضل النوفلي عن أحدهما ع ما قرئت الحمد سبعين مرة إلا سكن وإن شئتم فجزئوه ولا تشكوا.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Khazr Bin Muhammad, from Al Khazeyni, from Muhammad Bin Al Abbas, from Abdullah Bin Al Fazl Al Nowfaly,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>): '(Surah) Al Hamd will not be recited seventy times except it (ailment) will calm down, and if you like, you can experiment it and you will not complain!'<sup>62</sup>

7- طب، طب الأئمة عليهم السلام محمد بن جعفر البرسي عن محمد بن يحيى عن محمد بن سنان عن يونس بن طيبان عن المفضل بن عمر عن جعفر بن محمد الصادق ع أنه دخل عليه رجل من مواليه وقد وعك وقال ما لي أراك متغير اللون

<sup>60</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 4

<sup>61</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 5

<sup>62</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 6

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya, from Muhammad Bin Sinan, from Yunus Bin Al Zibyan, from Al Mufazzal Bin Umar,

'From Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup>, a man from his<sup>-asws</sup> friends entered to see him<sup>-asws</sup>, and he was sick, and he<sup>-asws</sup> said: 'What is the matter I seen you<sup>-asws</sup> changed of colour (paled)?'

فَقُلْتُ جُعِلْتُ فِدَاكَ وَعَكْتُ وَعَكَأَ شَدِيداً مُنْذُ شَهْرٍ ثُمَّ لَمْ تَنْقَلِعِ الْحُمَى عَنِّي وَ قَدْ عَالَجْتُ نَفْسِي بِكُلِّ مَا وَصَفَهُ لِي الْمُتَرَفِّعُونَ فَلَمْ أَنْتَفِعْ بِشَيْءٍ مِنْ ذَلِكَ

He said, 'May I be sacrificed for you<sup>-asws</sup>! I am feverishly sick with severe fever since a month ago. Then the fever did not uproot from me, and I have treated myself with all what the physicians have prescribed for me, but I did not benefit with any of that!'

فَقَالَ لَهُ الصَّادِقُ ع حُلِّ أَرْزَارَ قَمِيصِكَ وَ ادْخُلِ رَأْسَكَ فِي قَمِيصِكَ وَ ادِّنْ وَ أَقِمْ وَ اقْرَأْ سُورَةَ الْحَمْدِ سَبْعَ مَرَّاتٍ

Al-Sadiq<sup>-asws</sup> said to him: 'Loosen the buttons of your shirt and insert your had into your shirt and (proclaim) Azaan and Iqaama, and read Surah Al Hamd seven times'.

قَالَ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشِطْتُ مِنْ عَقَالٍ.

He (the narrator) said, 'I did that. It was as if I had been activated from cramps'.<sup>63</sup>

8- طب، طب الأئمة عليهم السلام العيص بن المبارك الأسدي عن عبد العزيز عن يونس عن داود الرقي قال: مرضت بالمدينة مرضاً شديداً فبلغ ذلك أبا عبد الله ع فكتب إلي بلفغي علتك فاشتر صاعاً من برٍّ و استلقي على قفاك و انثره على صدرك كيف ما انتثر و قل

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Ayz Bin Al Mubarak Al Asady, from Abdul Aziz, from Yunus, from Dawood Al Raqqy who said,

'I as sick at Al-Medina with severe sickness. (News of) that reached Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: 'It has reached me<sup>-asws</sup> (news of) your illness. Buy a Sa'a (a unit of measurement approximating to 3kg) of wheat and lie flat on your back, and scatter it upon your chest however you scatter, and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشِفَتْ مَا بِهِ مِنْ ضُرٍّ وَ مَكَّنْتُ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي هَذِهِ

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which when the restless one (Al-Mahdi<sup>-ajfj</sup>) asks You<sup>-azwj</sup> with it, You<sup>-azwj</sup> will Remove whatever harm there is with him<sup>-ajfj</sup>, and You<sup>-azwj</sup> will Enable for him<sup>-ajfj</sup> in the earth and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> Caliph upon Your<sup>-azwj</sup> creatures, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Grant me well-being from this illness of mine!'

ثُمَّ اسْتَوِ جَالِساً وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمْهُ أَرْبَعَةَ أَقْسَامٍ مُدّاً مُدّاً لِكُلِّ مَسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

<sup>63</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 7

Then sit upright and gather the wheat from around you and say similar to that, and divide it into four segments, a handful, a handful to each needy one, and say similar to that’.

قَالَ دَاوُدُ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَكَأَنَّمَا نَشِطْتُ مِنْ عَقَالٍ وَ قَدْ فَعَلَهُ عَزْرٌ وَاحِدٍ فَانْتَفَعَ بِهِ.

Dawood (the narrator) said, ‘I did what he<sup>-asws</sup> had instructed me with. It was as if I had never been activated from cramps, and someone else had (also) done it and benefitted with it’.<sup>64</sup>

9- طب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ خَالِدِ بْنِ نَجِيحٍ عَنْ مَسْعُودِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي أَحْمَدَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يُعَلِّمُ رَجُلًا مِنْ أَوْلِيَائِهِ رُفِيَةَ الْحُمَى فَكَتَبْتُهَا مِنَ الرَّجُلِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Khalid Bin Najeeh, from Masoud Bin Muhammad Bin Abdullah Bin Abu Ahmad, from Ibn Abu Majran, from Yunus Bin Yaqoub who said,

‘I presented to Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was teaching a man from his<sup>-asws</sup> friends, a Ruqya (incantation) for the fever. I wrote it from the man.

قَالَ يُفْرَأُ فَاتِحَةُ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ وَ آيَةُ الْكُرْسِيِّ ثُمَّ يُكْتَبُ عَلَى جَنْبِي الْمَحْمُومِ بِالسَّبَابَةِ اللَّهُمَّ ارْحَمْ جِلْدَهُ الرَّقِيقَ وَ عَظْمَهُ الدَّقِيقَ مِنْ سُورَةِ الْحَرِيقِ

He<sup>-asws</sup> had said: ‘Recited Surah Al Fatiha, and Surah Al Tawheed, and Surah Al Qadr, and Ayat Al Kursi, then write upon the two sides of the feverish one with the index finger, ‘O Allah<sup>-azwj</sup>! Mercy his delicate skin and the brittle bones from severity of the burning!

يَا أُمَّ مِلْدَمِ إِنَّ كُنْتَ آمَنْتَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا تَأْكُلِي اللَّحْمَ وَ لَا تَشْرَبِي الدَّمَ وَ لَا تَهْتِكِي الْجِسْمَ وَ لَا تَصْدَعِي الرَّأْسَ وَ انْتَقِلي عَنْ فُلَانٍ بِنِ فُلَانَةَ إِلَى مَنْ يَجْعَلُ مَعَ اللَّهِ لَهَا آخَرَ لَا إِلَهَ إِلَّا اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ عُلُوًّا كَبِيرًا.

O Umm Mildam (constant fever)! If you believe in Allah<sup>-azwj</sup> and the Last Day, do not consume the flesh nor drink the blood, nor tear the body, nor ache the head, and transfer away from so and so, son of so and so to the one who makes another god to be with Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>! Exalted is Allah<sup>-azwj</sup> from what they are associating, Exalted, Great!’<sup>65</sup>

10- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ حَمَّادِ بْنِ حَرْبِزٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ عَادَ أَحَاهُ الْمُؤْمِنَ وَ هُوَ شَاكٍ فَقَالَ لَهُ أُعِيدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْكَرِيمِ مِنْ شَرِّ كُلِّ عَرِيقٍ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ فَكَانَ فِي أَجَلِهِ تَخْفِيفٌ وَ تَأْخِيرٌ إِلَّا حَقَّفَ اللَّهُ عَنْهُ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Muhammad Bin Abdullah Al Kufi, from Ibrahim Bin Maymoun, from Hammad, from Hareyz,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘There is none from a Momin consoling his Momin brother while he has (a health) complain, so he says to him, ‘I seek refuge with you with Allah<sup>-azwj</sup> the Magnificent, Lord<sup>-azwj</sup> of the Honourable Throne, from evil of every

<sup>64</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 8

<sup>65</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 9

vein stirring, and from evil of heat of the Hellfire!', so there will be a lightning in his death and a delay (postponement) except Allah<sup>-azwj</sup> would Lighten from him".<sup>66</sup>

11- مكا، مكارم الأخلاق لِلْحَمَى وَ الصُّدَاعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَكْتُبُ لِلْحَمَى وَ الصُّدَاعِ يَشُدُّهُ وَ يَغْتَدُّ عَلَيْهِ سَبْعَ عُقَدٍ وَ يَقْرَأُ عَلَى كُلِّ عُقْدَةٍ فَاتِحَةَ الْكِتَابِ وَ يَشُدُّهُ عَلَى رَأْسِ الْمَحْمُومِ وَ يُعَلِّقُ عَلَى عَضُدِهِ الْأَيْمَنِ

(The book) 'Makarim Al Akhlaq' –

'For the fever and the headache, from Abu Abdullah<sup>-asws</sup> having said: 'He should write for the fever and the headache, tightening it and tying seven knots upon it, and reading upon each knot Surah Al Fatiha, and tying it upon the head of the feverish and attaching it upon his right arm: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَمَامَ السُّورَةِ وَ الْمُعَوِّذَاتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ بِتَمَامِهَا

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! ***In the Name of Allah the Beneficent, the Merciful [1:1]***, (the complete Surah Al Hamd), and Al Mawazateyn, and ***Say: 'He, Allah, is One [112:1]***, its complete (Surah Al Tawheed).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ النَّاسِ أَذْهَبِ الْبَأْسَ وَ اشْفِهِ يَا شَافِيَ فَإِنَّهُ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَفْماً بِيَدِهِ [بِيَدِكَ] الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ

***In the Name of Allah the Beneficent, the Merciful [1:1]!*** Lord<sup>-azwj</sup> of the people! Remove the trouble and Heal him, O Healer, for there is no healing except Your<sup>-azwj</sup> Healing, not leaving behind any sickness after it. The goodness is in Your<sup>-azwj</sup> Hand, You<sup>-azwj</sup> are Able upon all things! ***And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]!***

وَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ كَذَلِكَ صَاحِبُ كِتَابِي هَذَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And ***In the Name of Allah the Beneficent, the Merciful [1:1]!*** We said: "O fire! Become cool and safe upon Ibrahim!" [21:69], like that the owner of this letter of mine, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ اسْكُنْ أَيُّهَا الصُّدَاعُ وَ الْأَلَمُ بِعِزَّةِ اللَّهِ اسْكُنْ بِقُدْرَةِ اللَّهِ اسْكُنْ بِجَلَالِ اللَّهِ اسْكُنْ بِعَظَمَةِ اللَّهِ اسْكُنْ بِأَلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

***In the Name of Allah the Beneficent, the Merciful [1:1]!*** And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13]. Settle down, O you headache and the pain, by the Might of Allah<sup>-azwj</sup>! Settle down by the Power of Allah<sup>-azwj</sup>! Settle down by the Majesty of Allah<sup>-azwj</sup>! Settle down by the Magnificence of Allah<sup>-azwj</sup>! Settle down by, 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

<sup>66</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 10

فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ دَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا إِلَى قَوْلِهِ نُنَجِّي الْمُؤْمِنِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

**And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]; And the one with the whale (Yunus), when he went away in anger, [21:87] Deliver the Momineen [21:88],** and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and Allah<sup>-azwj</sup> Suffices us and is the best Protector, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant Salutations!”<sup>67</sup>

لِلْحُمَّى وَ غَيْرِهِ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيَعْضِ أَصْحَابِهِ وَ قَدْ اشْتَكَى وَعَكَأَ حُلَّ أَرْزَارٍ قَمِيصِكَ وَ أَدْخِلْ رَأْسَكَ فِي جَيْبِكَ وَ أَدِّنْ وَ أَقِمْ وَ اقْرَأْ الْحَمْدَ سَبْعَ مَرَّاتٍ

For the fever and other (illnesses) – And Abu Abdullah<sup>-asws</sup> said to one of his<sup>-asws</sup> companions, and he had complained of constant fever: ‘Loosen the buttons of your shirt and insert your head (hand) into your sleeve, and proclaim Azaan and Iqaama, and read (Surah) Al-Hamd seven times’.

قَالَ فَفَعَلْتُ فَكَأَنَّمَا أُنْشِطْتُ مِنْ عِقَالٍ.

He (the narrator) said, ‘He said, so I did it, as if I had been activate from cramps’.<sup>68</sup>

لِلْحُمَّى أَيْضًا عَنْهُ ع قَالَ: تُدْخِلُ رَأْسَكَ فِي جَيْبِكَ فَتُؤَدِّدُ وَ تُقِيمُ وَ تَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ تَقْرَأُ قُلْ هُوَ اللَّهُ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ

For the fever, also from him<sup>-asws</sup> having said: ‘Insert your head in your pocket (shirt) and proclaim Azaan and Iqaama, and read Surah Al Fatiha, and Surah Al Tawheed, and Surah Al Falaq, and Surah Al Naas, and read Surah Al Tawheed three times, and say: -

أَعِيذُ نَفْسِي بِعِزَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ عَظَمَةِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ بِجَمَالِ اللَّهِ وَ بِجَمْعِ اللَّهِ وَ بِرَسُولِ اللَّهِ وَ بِعِزَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ وَ بِوَلَاةِ أَمْرِ اللَّهِ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ

‘I seek Refuge for myself with the Might of Allah<sup>-azwj</sup>, and Power of Allah<sup>-azwj</sup>, and Magnificence of Allah<sup>-azwj</sup>, and Authority of Allah<sup>-azwj</sup>, and with the Beauty of Allah<sup>-azwj</sup> and with entirety of Allah<sup>-azwj</sup>, and with Rasool-Allah<sup>-azwj</sup>, and with his<sup>-saww</sup> family, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, and with Masters of the Command of Allah<sup>-azwj</sup> (Imams<sup>-asws</sup>), from evil of what I fear and am being cautious of!

وَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

And I testify that Allah<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 Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

<sup>67</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 1

<sup>68</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 2

اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ بَلَائِكَ.

O Allah<sup>-azwj</sup>! Heal me with Your<sup>-azwj</sup> Healing, and Medicate me with Your<sup>-azwj</sup> Medication, and Grant me well-being from Your<sup>-azwj</sup> afflictions!”<sup>69</sup>

وَ فِي رِوَايَةٍ قَالَ: تُدْخِلُ رَأْسَكَ فِي جَيْبِكَ وَ تُؤَدِّدُ وَ تُقِيمُ وَ تَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ تَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ آخِرَ الْحَشْرِ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ أُعِيدُ نَفْسِي كَمَا سَبَقَ.

And in a report, he<sup>-asws</sup> said: ‘Insert your head into your pocket (shirt) and proclaim Azaan and Iqaama, and read Surah Al Fatiha, and Al Mawazateyn, and read Surah Al Tawheed three times, and end of Surah Al Hashr three times, and say, ‘I seek Refuge for myself’, as has preceded”<sup>.70</sup>

عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأَ رَجُلٌ إِلَيْهِ حُمًى قَدْ تَطَاوَلَتْ فَقَالَ اكْتُبْ آيَةَ الْكُرْسِيِّ فِي إِنَاءٍ ثُمَّ دُفِّهِ بِمِزْعَةٍ مِنْ مَاءٍ وَ اشْرِبْهُ.

From Hammad Bin Usman, from Abu Abdullah<sup>-asws</sup>, he said, ‘A man complained to him<sup>-asws</sup> of fever which had prolonged. He<sup>-asws</sup> said: ‘Write Ayat Al Kursi in a utensil, then wash it with a gulp of water and drink it”<sup>.71</sup>

مِثْلُهُ عَنْ بَعْضِ الصَّادِقِينَ قَالَ: يُؤْخَذُ مِنْ تُرْتِيَةِ الْحُسَيْنِ ع وَ تُدَافُ بِالْمَاءِ وَ تُكْتَبُ فِي جِارٍ زُجَاجٍ بِقَلَمٍ حَدِيدٍ وَ تُشَقَّى مِنْ بِهِ أَلَمٌ حَادِثٌ

Similar to it from Al-Sadiqeyn<sup>-asws</sup> (5<sup>th</sup> and 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘He should take from soil of Al-Husayn<sup>-asws</sup> (grave) and mingle it with the water and write in a glass jar with an iron pen and quench the one who is suffering from severe pain: -

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ طه ما أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ الْآيَةَ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ فَلْنَا بَا نَارِ كُوْنِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ

**‘Peace! Being a Word from a Merciful Lord [36:58] ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2] Surely, Allah Withholds the skies [35:41] – the Verse. Allah Intends to Lighten (the burdens) from you, [4:28] For now, Allah has Lightened from you [8:66] We said: “O fire! Become cool and safe upon Ibrahim!” [21:69]!**

ازِدُّ عَنْ فُلَانٍ بِنِ فُلَانٍ الْحَرَّ وَ الْبَرْدَ وَ الْمَلِيلَةَ وَ جَمِيعَ الْأَلَامِ وَ الْأَسْقَامِ وَ الْأَعْرَاضِ وَ الْأَمْرَاضِ وَ الْأَوْجَاعِ وَ الصُّدَاعِ

Return from so and so, son of so and so, the heat, and the cold, and the internal heat, and entirety of the pains, and the sicknesses, and the symptoms, and the diseases, and the pains, and the headache!

<sup>69</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 3

<sup>70</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 4

<sup>71</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 5

طسم طس بِأَسْمَاءِ اللَّهِ حَمِ عَسَقَ كَذَلِكَ يُوحِي إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ

**Ta Sin Meem [26:1] Ta Sin [27:1].** By Your<sup>-azwj</sup> Name 'Allah'! **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 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 His<sup>-azwj</sup> Salawaat be upon our Chief Muhammad<sup>-sawww</sup>, the Prophet<sup>-sawww</sup> and his<sup>-sawww</sup> Pure Progeny<sup>-asws</sup>!

يَا مَنْ تَزُولُ الْجِبَالُ وَ لَا يَزُولُ صَلَاةٌ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَزَلَّ كُلَّ مَا يُفْلَانُ بَيْنَ فُلَانٍ مِنْ مَرَضٍ وَ سُقْمٍ وَ أَلَمٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ حَسْبُنَا اللَّهُ وَحَدَهُ وَ صَلَوَاتُهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ أَجْمَعِينَ.

O One Declining the mountains and He<sup>-azwj</sup> does not decline! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Decline what is with so and so, so if so and so, from the illness and the sickness, and pain, You<sup>-azwj</sup> are Able upon all things, and Allah<sup>-azwj</sup> Suffices us Alone, and may His<sup>-azwj</sup> Salawaat be upon Muhammad<sup>-sawww</sup> the Prophet<sup>-sawww</sup>, and his<sup>-sawww</sup> entire Progeny<sup>-asws</sup>!<sup>72</sup>

**مَثَلُهُ:** يُكْتَبُ عَلَى الْقِرْطَاسِ وَ يُعَلَّقُ عَلَيْهِ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ إِلَى قَوْلِهِ نَذِيرًا وَ نُتَزَّلُ مِنَ الْقُرْآنِ إِلَى قَوْلِهِ لِلْمُؤْمِنِينَ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ إِلَى قَوْلِهِ عَلَى عَقَبَيْهِ

Similar to it – ‘He should write upon the paper and hang it upon him: **‘And with the Truth have We Revealed it, and with the Truth it descended;** - up to His<sup>-azwj</sup> Words: **a warner [17:105]; And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82]; And Muhammad is not except for a Rasool**– up to His<sup>-azwj</sup> Words: **upon your heels [3:144].**

وَ آمَنُوا بِمَا نَزَلَ عَلَى مُحَمَّدٍ إِلَى قَوْلِهِ بِاللَّهِ مَا كَانَ مُحَمَّدٌ عَلَيْهِمْ مَا كَانَ مُحَمَّدٌ إِلَى قَوْلِهِ عَلِيمًا مُحَمَّدٌ رَسُولُ اللَّهِ إِلَى قَوْلِهِ فِي الْإِنْجِيلِ وَ مُبَشِّرًا الْآيَةَ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى بَلَّ اللَّهُ الْأَمْرُ جَمِيعًا الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ثُمَّ يَقُولُ بِسْمِ اللَّهِ الْمَكْتُوبِ عَلَى سَاقِ الْعَرْشِ.

**And believe in what is Revealed unto Muhammad,** - up to His<sup>-azwj</sup> Words: **corrected [47:2]; Muhammad was not** – up to His<sup>-azwj</sup> Words - **All Knowing [33:40]; Muhammad is a Rasool of Allah** – up to His<sup>-azwj</sup> Words - **in the Evangel [48:29]; giving glad tidings [61:6]; And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. [13:31];** the Kingdom is **For Allah, the One, the Subduer!**” [40:16]! Then he should say, ‘In the Name of Allah<sup>-azwj</sup> Inscribed upon Base of the Throne!’<sup>73</sup>

لِلْحَمَى الرَّابِعَةِ: يُكْتَبُ وَ يُعَلَّقُ عَلَى الْعُضُدِ الْأَيْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى بَلَّ اللَّهُ الْأَمْرُ جَمِيعًا يَا كَاتِبِي يَا مُعَايِي وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ وَ مَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَ نَذِيرًا بِاسْمِ فُلَانٍ بَيْنَ فُلَانٍ

For the constant fever ‘Al-Rabie’ – ‘He should write and hang it upon the right forearm: **‘In the Name of Allah the Beneficent, the Merciful [1:1]! And even though the Quran is such,**

<sup>72</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11/ 6

<sup>73</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 7

**the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely [13:31]; O Healer, O Sufficer, O Pardoner! And with the Truth have We Revealed it, and with the Truth it descended; and We have not Sent you but as a giver of glad tidings and as a warner [17:105]!** With the name of so and so, son of so and so!

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنْ اللَّهِ وَ إِلَى اللَّهِ وَ لَا غَالِبَ إِلَّا اللَّهُ

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>!

أُخْرَى يُكْتَبُ عَلَى كَتِفِهِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمْ لَمْ نَشْرَحْ لَكَ صَدْرَكَ إِلَى آخِرِهِ لَا نَأْسُ بِرَبِّ النَّاسِ أَذْهَبِ النَّاسِ اشْفِ ابْنِ أَبِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَ اشْتَعَلَ الرَّأْسُ شَيْبًا بِاسْمِ فُلَانِ بْنِ فُلَانٍ

Another he should write upon his shoulder: ‘By **In the Name of Allah the Beneficent, the Merciful [1:1]! Did We not Expand your chest for you? [94:1]** – up to its end. There is no problem! By Lord<sup>-azwj</sup> of the people! Remove the troubles, Heal my affliction! There is no healing except Your<sup>-azwj</sup> Healing! **‘My Lord! Surely the bones have weakened from me, and the head shines with grey hair, [19:4]!** With the Name of so and so, son of so and so’.<sup>74</sup>

لِلْحُمَّى النَّافِضِ بِسْمِ اللَّهِ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ وَ جَعَلَ بَيْنَهُمَا بَرْزَخاً وَ جِجراً مَحْجوراً يَا نَارُ كُونِي بَرْداً أَلَيْسَ فَإِنَّ حَرِّبَ اللَّهِ هُمْ الْعَالِيُونَ وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا إِلَى قَوْلِهِ الْعَالِيُونَ.

For the shuddering fever – ‘In the Name of Allah<sup>-azwj</sup>! **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20] and We Made to be between the two, a barrier and a partition of quarantine [25:53] “O fire! Become cool and safe upon Ibrahim!” [21:69]** – the Verse. **then they are the party of Allah, they would be triumphant [5:56] And Our Word had preceded to Our servants, the Rasools [37:171]** - up to the Verse: **victory achievers [37:173]**’.<sup>75</sup>

لِلرَّبْعِ عَنِ الْحَسَنِ الرَّكْبِيِّ ع قَالَ أَكْتُبُ عَلَى وَرْقَةٍ يَا نَارُ كُونِي بَرْداً وَ سَلاماً عَلَى إِبْرَاهِيمَ وَ عَلْفُهُ عَلَى الْمُحْمُومِ إِذَا أَخَذْتَهُ الْحُمَّى يُكْتَبُ عَلَى قِرْطَاسٍ هَذِهِ الْأَيَّةُ وَ يَشُدُّ عَلَى عَضُدِهِ قُلْ اللَّهُ أَدْنَى لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

For the constant fever ‘Al-Rab’ie’ – From Al-Hassan Al-Zaki<sup>-asws</sup> (Al-Mujtaba). He<sup>-asws</sup> said: ‘Write upon a paper: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**, and attach it upon the feverish when the fever seizes him. He should write this Verse upon a paper and tie it upon his forearm: **Say: ‘Did Allah Permit for you, or are you fabricating upon Allah?’ [10:59]!**’<sup>76</sup>

12- مَكَا، مَكَارِمِ الْأَخْلَاقِ عَنْهُمْ ع يُكْتَبُ فِي رَقٍّ وَ يُعَلِّفُهُ عَلَى الْمُحْمُومِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ وَ قُدْرَتِكَ وَ سُلْطَانِكَ وَ مَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تُسَلِّطَ عَلَى فُلَانِ بْنِ فُلَانٍ شَيْئاً مِمَّا خَلَقْتَ بِسُوءٍ وَ ارْحَمْ جِلْدَهُ الرَّقِيقَ وَ عَظْمَهُ الدَّقِيقَ مِنْ فَوْزَةِ الْحَرِيقِ

<sup>74</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 8

<sup>75</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 9

<sup>76</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 1

(The book) 'Makarim Al Akhlaq' –

'From them<sup>-asws</sup>: 'He should write it in a paper and hang it upon the feverish: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Power, and Your<sup>-azwj</sup> Authority, and what Your<sup>-azwj</sup> Knowledge Encompasses with, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and not to let prevail upon so and so, son of so and so, anything from what You<sup>-azwj</sup> have Created being with evil, and Mercy his delicate skin and his brittle bones, from the outburst of the burning (fire)!

اخرج [الخُرْجِي] يَا أُمَّ مِلْدَمٍ يَا أَكِلَةَ اللَّحْمِ وَ شَارِبَةَ الدَّمِ حُرْمَهَا وَ بَرْدَهَا مِنْ جَهَنَّمَ إِنْ كُنْتَ آمَنْتَ بِاللَّهِ الْأَعْظَمِ أَنْ لَا تَأْكُلِي لِغُلَّانِ بْنِ فُلَانَةَ لَحْمًا وَ لَا تَمْصِي لَهُ دَمًا وَ لَا تَنْهَكِي لَهُ عَظْمًا وَ لَا تُثَوِّرِي عَلَيْهِ غَمًّا وَ لَا تُهَيِّجِي عَلَيْهِ صُدَاعًا وَ انْتَقِلِي عَنْ شَعْرِهِ وَ بَشْرِهِ وَ لَحْمِهِ وَ دَمِهِ إِلَى مَنْ زَعَمَ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ وَ يُكْتُبُ اسْمَ ذِيٍّ أَوْ عَدُوٍّ لِلَّهِ رُفِيَّةً

Get out, O Umm Mildam (constant fever)! O eater of the flesh and drinker of the blood, its hot and its cold from Hell, if you were a believing in Allah<sup>-azwj</sup> the Magnificent, not to eat (consume) of so and so, son of so and so, neither flesh nor suck any blood of his, not gnaw any bone of his, nor stimulate any sadness upon him, nor flare up any headache upon him, and uproot yourself from his hair, and his skin, and his flesh, and his blood to the one who claims that there is another god with Allah<sup>-azwj</sup>. There is no god except He<sup>-azwj</sup>! Glorious is He<sup>-azwj</sup> and Exalted from what they are associating!' And he should write the name of the 'Zimmy' (non-Muslim), or an enemy of Allah<sup>-azwj</sup>'.

لِلْحُمَّاتِ حُصُوصًا لِحُمَّى يَوْمٍ يُكْتُبُ عَلَى الْقِرْطَاسِ وَ يُشَدُّ بِخَيْطٍ وَ تُعْقَدُ عَلَيْهِ مِنَ الْجَانِبِ الْأَيْمَنِ أَرْبَعُ عُقَدٍ وَ مِنَ الْأَيْسَرِ الْحَبِيطِ ثَلَاثُ عُقَدٍ وَ تُعَلَّقُ مِنْ رَقَبَةِ الْمُحْمُومِ أُعِيدُ بِمَا اسْتَعَادَ بِهِ مُوسَى وَ إِبْرَاهِيمَ وَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ مِنَ الْحُمَّى وَ النَّافِضِ وَ الْعَبِّ وَ الْعَتِيقِ وَ الرَّبْعِ وَ الصُّدَاعِ

For the fevers, especially for fever of a day – 'He should write upon the paper and tie it with a string and tie it upon him from the right side four knots, and from the left string three knots, and attach it from the neck of the feverish: 'I seek Refuge with what was sought by Musa<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> upon them, from the fever (Humma), and the shuddering fever (Al-Nafiz), and the fluctuating fever (Al-Gibbi), and the ancient (long term) fever (Al-Ateeq), and the fever on alternate days (Al-Rib'a), and the headache'.

اللَّهُمَّ كَمَا لَمْ تَلِدْ بِنْتَ عِمْرَانَ غَيْرَ عِيسَى فَلَا تَدْرُ عَلَى هَذِهِ الْإِنْسَانِ مِنْ هَذِهِ الْأَوْزَامِ وَ الْأَوْجَاعِ شَيْئًا إِلَّا نَزَعْتَهُ عَنْهُ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ وَ مَا لَا تُبْصِرُونَ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ أَقْسَمْتُ عَلَيْكَ لَمَا تَرَكَتَهُ وَ لَا تَأْخُذِيهِ

O Allah<sup>-azwj</sup>! Just as the daughter<sup>-as</sup> of Imran<sup>-as</sup> did not give birth except to Isa<sup>-as</sup>, so do not leave anything upon this person from these swellings and pains except Remove it from him. **But no! I swear by that which you can see [69:38] And what you cannot see [69:39] It is certainly the world of an honourable Messenger [81:19]!** I swear upon you to leave him and not to seize him!

وَ تَفَرُّوا إِلَّا خِلَاصَ وَ الْمُعَوِّذَيْنِ ثُمَّ قُلِ اللَّهُمَّ اشْفِ فُلَانَ بْنَ فُلَانَةَ مِنْ حُمَّى يَوْمٍ وَ يَوْمَيْنِ وَ ثَلَاثَةِ أَيَّامٍ وَ حُمَّى رُبْعٍ فَإِنَّكَ تَفْعَلُ مَا تُرِيدُ وَ تَحْكُمُ مَا تَشَاءُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And you should read (Surahs) Al Ikhlāas, and Al Mawazateyn, then say, ‘O Allah<sup>-azwj</sup>! Heal so and so, son of so and so, from fever of one day, and two days and three days, and the fever ‘Rib’i’ (of alternate days), for You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Want and Judge whatever You<sup>-azwj</sup> Desire, and You<sup>-azwj</sup> are Able upon all things!

بِسْمِ اللَّهِ كَتَبْتُ وَ بِسْمِ اللَّهِ خَتَمْتُ وَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allah<sup>-azwj</sup> I have written, and in the Name of Allah<sup>-azwj</sup> I have ended, and upon Him<sup>-azwj</sup> I have relied, and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!’

أُخْرَى تَتَّخِذُ خَيْطاً مِنَ الْعَزْلِ الْقُطْنِ سَبْعَ طَاقَاتٍ وَ تَقْرَأُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ وَ الْإِحْلَاصِ وَ الْمُعَوِّذَتَيْنِ وَ تَعْقِدُ عَلَيْهِ سَبْعَ عُقَدٍ وَ تَشُدُّ فِي عُنُقِهِ وَ قِيلَ يَقْرَأُ كُلَّ هَذِهِ عَلَى كُلِّ عُقْدٍ.

Another – ‘You should take a string from the cotton yarn of seven layers and read (Surahs) Al Fatiha, and Al Ikhlāas, and Al Mawazateyn, and you should tie seven knots upon it and tie it in his neck’. And it is said, ‘He should read all thing upon every knot’.<sup>77</sup>

أُخْرَى وَ قَالَ النَّبِيُّ ص مَا مِنْ رَجُلٍ يُحْمُ فَيَعْتَسِلُ ثَلَاثَةَ أَيَّامٍ مُتَتَابِعَةً يَقُولُ عِنْدَ كُلِّ غَسَلٍ بِسْمِ اللَّهِ اللَّهُمَّ إِنَّمَا اغْتَسَلْتُ التَّمَسَّ شِفَانِكَ وَ تَصَدِيقَ نَبِيِّكَ إِلَّا كَشَفَ عَنْهُ.

Another – And the Prophet<sup>-saww</sup> said: ‘There is none from a man having fever, so he bathes for three days consecutively, saying during each bath, ‘In the Name of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! But rather, I have bathed seeking Your<sup>-azwj</sup> Healing and in ratification of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>’, except it would be Removed from him’.<sup>78</sup>

أُخْرَى عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ص يُعَلِّمُنَا مِنَ الْأَوْجَاعِ كُلِّهَا وَ الْحُمَّى وَ الصُّدَاعِ بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عَرِيقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ

Another, from Ibn Abbas who said, ‘The Prophet<sup>-saww</sup> had taught us (supplications) for all the pains, and the fever and the headache: ‘In the Name of Allah<sup>-azwj</sup> the Great! I seek Refuge with Allah<sup>-azwj</sup> the Magnificent from evil of every vein stirring, and from evil of heat of the Hellfire!’

وَ إِذَا رَفَعْتَ يَدَكَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ أَعُوذُ بِاللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ.

And when you raise your hands, then say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>! I seek Refuge with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desires, from the evil of what I feel!’<sup>79</sup>

جِزُّ النَّبِيِّ ص لِفَاطِمَةَ ع خَاصَّةً لَهَا وَ لِكُلِّ مُؤْمِنٍ مُقَرَّرٍ لِلْحَقِّ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

<sup>77</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 2

<sup>78</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 3

<sup>79</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 4

Protection of the Prophet<sup>-saww</sup> for (Syeda) Fatima<sup>-asws</sup> especially for her<sup>-asws</sup>, and for every Momin acknowledging to the truth: **'And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13].**

يَا أُمَّ مِلْدَمِ إِنَّ كُنْتَ آمَنْتِ بِاللَّهِ الْعَظِيمِ الْكَرِيمِ فَلَا تَهْتَمِي الْعَظْمَ وَلَا تَأْكُلِي اللَّحْمَ وَلَا تَشْرَبِي الدَّمَ الْخُرْجِي مِنْ حَامِلِ كِتَابِي هَذَا إِلَى مَنْ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَرَسُولِهِ الْكَرِيمِ وَآلِهِ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ ع.

O Umm Mildam (constant fever)! If you were a believing in Allah<sup>-azwj</sup> the Magnificent, the Honourable, neither break the bone, nor consume the flesh, nor drink the blood! Get out from the bearer of this letter of mine to (go) to the one not believing in Allah<sup>-azwj</sup> the Magnificent and His<sup>-azwj</sup> Honourable Rasool<sup>-saww</sup>, and God<sup>-azwj</sup> 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>.<sup>80</sup>

لِلرَّبِّعِ عَنِ الْوَشَاءِ قَالَ: دَخَلَ رَجُلٌ عَلَى الرَّضَا ع فَقَالَ لَهُ مَا لِي أَرَاكَ مُصْفَرًّا

For 'Al Rib'ie' (fever on alternate days), Al-Washa said, 'A man entered to see Al-Reza<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'What is the matter I<sup>-asws</sup> see you being place?'

قَالَ هَذِهِ الرَّبِّعُ قَدْ أَخَذَتْ عَلَيَّ

He said, 'This 'Al-Rib'e' (fever on alternate days) has been persistent upon me!'

فَدَعَا بِدَوَاةٍ وَكَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَجْبَدُ هَوَزٌ حُطِّي عَنْ فُلَانِ بْنِ فُلَانَةَ بِإِذْنِ اللَّهِ

He<sup>-asws</sup> called for ink and wrote: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! By the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! (Alphabet letters) Get out from so and so, son of so and so, by the Permission of Allah<sup>-azwj</sup>!'

ثُمَّ تَحْتَمَّ فِي أَسْفَلِ الْكِتَابِ سَبْعَ مَرَّاتٍ خَاتَمَ سُلَيْمَانَ ثُمَّ طَوَاهُ ثُمَّ قَالَ يَا مُغِيثُ انْتِنِي بِسَلْكٍ لَمْ يُصِبْهُ الْمَاءُ وَلَا الْبُرْأَى

Then he<sup>-asws</sup> sealed in the bottom of the letter seven times, the seal of Suleyman<sup>-as</sup>, then folded it. Then he<sup>-asws</sup> said: 'O helper! Bring me<sup>-asws</sup> a threat neither having been hit by the water nor the saliva!'

فَأَتَاهُ بِهِ فَعَقَدَ عَلَيْهِ ثُمَّ أَذْنَاهُ مِنْ فِيهِ فَعَقَدَ مِنْ جَانِبِ أَرْبَعِ عُقَدٍ يَفْرَأُ عَلَى كُلِّ عُقْدَةٍ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ عَلَى الْجَانِبِ الْأُخْرَى ثَلَاثَ عُقَدٍ يَفْرَأُ عَلَيْهَا مِثْلَ ذَلِكَ وَ نَاوَلَهُ إِيَّاهُ وَ قَالَ ارْبُطْ عَلَيَّ عُضْدَكَ الْأَيْمَنِ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ اخْتِمْ وَ لَا تُجَامِعْ عَلَيْهِ.

He came with it. He<sup>-asws</sup> tied a knot upon it then brought it near to his<sup>-asws</sup> mouth. He<sup>-asws</sup> tied four knots from a side, reading upon each knot Surah Al Fatiha, and Al Mawazateyn, and Surah Al Tawheed, and Ayat Al Kursi; and upon the other, three knots, reading upon these similar to that, and gave it to him and said: 'Tie it upon your right arm, and read Ayat Al Kursi, and end, and do not go to your wife while being upon it'.<sup>81</sup>

<sup>80</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 5

<sup>81</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 6

و فِي رِوَايَةٍ أُخْرَى ثُمَّ أَدْرَجَ الْكِتَابَ وَ دَعَا بِخَيْطٍ فَأَبَى بِخَيْطٍ مَبْلُولٍ فَقَالَ ائْتُونِي بِخَيْطٍ يَأْبَسُ فَعَقَدَ وَسَطَهُ وَ عَقَدَ عَلَى الْأَيْمَنِ أَرْبَعَ عُقَدٍ وَ عَلَى الْأَيْسَرِ ثَلَاثَ عُقَدٍ وَ قَرَأَ عَلَى كُلِّ عُقْدَةٍ أَمَّ الْكِتَابَ وَ الْمُعَوَّدَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ عَلَى التَّنْزِيلِ ثُمَّ قَالَ هَاكَ شُدُّهُ عَلَى عَضُدِكَ الْأَيْمَنِ وَ لَا تُجَامِعْ عَلَيْه.

And in another report – ‘Then he<sup>-asws</sup> folded the letter and called for thread. He<sup>-asws</sup> was brought wet thread. He<sup>-asws</sup> said: ‘Bring me dry thread!’ He<sup>-asws</sup> tied his<sup>-asws</sup> waist and knotted four knots upon the right, and three knots upon the left, and he read upon each know (Surahs) Al Fatiha, and Al Mawazateyn, and Surah Al Tawheed, and Ayat Al Kursi based upon the Revelation. Then he<sup>-asws</sup> said: ‘Take! Tie it upon your right arm and do not do not go to your wife while having it upon you!’<sup>82</sup>

أُخْرَى ذَكَرَ أَبُو زَكَرِيَّا الْحَضْرَمِيُّ أَنَّ أَبَا الْحَسَنِ ع كَتَبَ لَهُ هَذَا الْكِتَابَ وَ كَانَ يُحْمُ حُمَى الرَّبِيعِ أَمَرَ أَنْ يُكْتَبَ عَلَى يَدِهِ الْيُسْرَى بِسْمِ اللَّهِ مِيكَائِيلُ وَ عَلَى يَدِهِ الْيُسْرَى بِسْمِ اللَّهِ إِسْرَافِيلُ وَ عَلَى رِجْلِهِ الْيُسْرَى بِسْمِ اللَّهِ لَا يَرُونَ فِيهَا شَمْساً وَ لَا زَمْهَرِيراً وَ بَيْنَ كَتِفَيْهِ بِسْمِ اللَّهِ الْعَزِيزِ الْجَبَّارِ.

Another mentioned by Abu Zakariya Al-Hazramy, ‘Abu Al-Hassan<sup>-asws</sup> wrote this letter for him, and he had fever ‘Al-Rab’ie’ (alternating fever). He<sup>-asws</sup> instructed the he should write upon his right hand, ‘In the Name of Allah<sup>-azwj</sup>, Jibraeel<sup>-as</sup>’, and upon his left hand, ‘In the Name of Allah<sup>-azwj</sup>, Mikaeel<sup>-as</sup>’, and upon his right leg, ‘In the Name of Allah<sup>-azwj</sup>, Israfeel<sup>-as</sup>’, and upon his left leg, ‘In the Name of Allah<sup>-azwj</sup>! **neither seeing (heat of a) sun therein nor intense cold [76:13]**’, and between his shoulders, ‘In the Name of Allah<sup>-azwj</sup> the Mighty, the Subduer!’<sup>83</sup>

13- مَكَاء، مَكَارِمِ الْأَخْلَاقِ لِلْحَمِّي فِي رِوَايَةٍ يُكْتَبُ عَلَى كَتِفَيْهِ الْأَيْمَنِ بِسْمِ اللَّهِ جِبْرَائِيلُ وَ عَلَى كَتِفَيْهِ الْأَيْسَرِ بِسْمِ اللَّهِ مِيكَائِيلُ وَ عَلَى كَتِفَيْهِ الْأَيْمَنِ بِسْمِ اللَّهِ إِسْرَافِيلُ وَ عَلَى كَتِفَيْهِ الْأَيْسَرِ بِسْمِ اللَّهِ لَا يَرُونَ فِيهَا شَمْساً وَ لَا زَمْهَرِيراً.

(The book) ‘Makarim Al Akhlaq’ –

‘For the fever in a report, ‘He should write upon his right shoulder, ‘In the Name of Allah<sup>-azwj</sup>, Jibraeel<sup>-as</sup>’, and upon his left shoulder, ‘In the Name of Allah<sup>-azwj</sup>, Mikaeel<sup>-as</sup>’, and upon his right shoulder, ‘In the Name of Allah<sup>-azwj</sup>, Israfeel<sup>-as</sup>’, and upon his left shoulder, **‘neither seeing (heat of a) sun therein nor intense cold [76:13]**’.<sup>84</sup> (Recording error)

لِلْغَيْبِ يَأْخُذُ ثَلَاثَةَ أَوْزَاقٍ مِنْ شَجَرٍ وَ يَكْتُبُ عَلَى اسْمِ الْمَخْمُومِ عَلَى وَرَقِ طَيْسُومَا وَ عَلَى وَرَقِ آخَرَ أَوْحُومَا وَ عَلَى وَرَقِ ثَالِثٍ اِبْرَاسُومَا وَ يُلْقَى فِي الْمَاءِ بِثَلَاثِ دَفْعَاتٍ.

For ‘Al-Gibbi’ (fluctuating fever), ‘He should take three leaves from a tree and write upon it the name of the feverish one – upon a leaf ‘Taysouma’, and upon another leaf ‘Awhouma’, and upon the third leaf ‘Abrassouma’, and he should throw in the water three throws’.<sup>85</sup>

وَ بِرِوَايَةٍ أُخْرَى يُكْتَبُ عَلَى وَرَقَاتِ الْفِرْصَادِ عَلَى ثَلَاثِ حُمُومَا أَوْحُومَا اِبْرَاسُومَا وَ يُلْقَى فِي الْمَاءِ.

<sup>82</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 7

<sup>83</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 8

<sup>84</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 1

<sup>85</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 2

And by another report: ‘He should write upon leaves of mulberry upon three, ‘Hamouma’, ‘Awhouma’, ‘Abrsouma’, and throw it into the water’.<sup>86</sup>

و فِي رِوَايَةٍ حَوْمَا طَيْسُومَا اِبْرَسُومَا.

And in another report, ‘Howma’, ‘Taysouma’, ‘Abrsouma’.<sup>87</sup>

رُقِيَةٌ لِلْحُمَّى يُكْتَبُ وَ يُشَدُّ عَلَى عَضُدِهِ الْأَيْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا الَّتِي لَا يُجَاوِزُهُنَّ بُرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ

Ruqya (incantation) for the fever he should write and tie it upon his right arm – ***In the Name of Allah the Beneficent, the Merciful [1:1] All Praise is for Allah the Lord of the Worlds [1:2]*** – up to its end. In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup>, all of them which can neither be surpassed by a righteous nor an immoral, from evil of what He<sup>-azwj</sup> Created, and Scattered, and Formed!

وَ مِنْ شَرِّ الْهَامَةِ وَ السَّامَةِ وَ الْعَامَةِ وَ اللَّامَةِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ فَسَقَةِ الْحَيِّ وَ الْإِنْسِ وَ مِنْ شَرِّ الشَّيْطَانِ وَ شَرِّكَهِ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ كُلِّ ذَاتَةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

And from evil of the vermin, and the toxins, and the evil eye, and from evil of the intruder of the night and the day, and from evil of mischief makers of the Arabs and the non-Arabs, and from evil of the mischief makers of the Jinn and the humans, and from evil of the Satan<sup>-la</sup> and his<sup>-la</sup> associates, and from evil of every one with evil, and from evil of every animal He<sup>-azwj</sup> Seizes by its forelock. ***Surely, my Lord is upon the Straight Path [11:56]***.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنَبَّأْنَا وَ إِلَيْكَ الْمَصِيرُ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ آرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ بَرْدًا وَ سَلَامًا عَلَى فُلَانِ بْنِ فُلَانَةٍ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا إِلَى آخِرِ السُّورَةِ

***Upon You we rely, and to You we are penitent, [60:4] You are the Mighty, the Wise [60:5] “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]. Be cool and safe upon so and so, son of so and so! ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]*** – up to end of the chapter.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ سَبِّحْ بِحَمْدِهِ وَ كَفَى بِهِ يَدُنُوبِ عِبَادِهِ خَيْرًا بَصِيرًا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ صَدَقَ وَعْدُهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

Sufficient is Allah<sup>-azwj</sup>! ***There is no god except Him, therefore take Him as a Protector [73:9] And he should rely on the Ever-living Who does not die, and Glorify with His Praise; and Sufficient is He of being Insightful of the sins of His servants [25:58]***. There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>. He<sup>-azwj</sup> is Truthful of His<sup>-azwj</sup> Promise, and Helped His<sup>-azwj</sup> servant and Defeated the confederates, Alone!

<sup>86</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 3

<sup>87</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 4

ما شاء الله لا قوة إلا بالله كتب الله لأغلبن أنا ورسلي إن الله قوي عزيز أولئك حزب الله ألا إن حزب الله هم المفلحون و من يعصم بالله فقد هدي إلى صراط مستقيم و صلى الله على محمد و آله الطيبين الطاهرين.

***'Whatever Allah so Desires, there is no Strength except by Allah!' Surely, you view that I am lesser than you in wealth and children [18:39] Allah has Ordained: "Neither I nor My Rasool would be overcome!" Surely, Allah is Strong, Mighty [58:21] . Indeed! Surely the party of Allah, they are the successful ones [58:22] And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101], 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>88</sup>

14- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبد العزيز البعوي عن أبي بكر بن أبي شيبة عن أبي الأخص عن أبي إسحاق عن الحارث عن علي ع قال: كان رسول الله ص إذا دخل على مريض قال أذهب البأس رب الناس و اشف أنت الشافي لا شافي إلا أنت.

(The book) 'Al Amaali' of the Seyyid Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz Al Bagwy, from Abu Bakr Bin Abu Sheyba, from Abu Al Ahwas, from Abu Is'haq, from Al Haris,

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup>, whenever he<sup>-saww</sup> entered to see a sick, said: 'Remove the troubles, Lord<sup>-azwj</sup> of the people, and Heal! You<sup>-azwj</sup> are the Healer, there is not healer except You<sup>-azwj</sup>!'<sup>89</sup>

و بهذا الإسناد عن البعوي عن بشر بن هلال الصواف عن عبد الوارث بن سعيد عن أبي نصر عن أبي سعيد أن جبرئيل ع أتى النبي ص فقال يا محمد اشكيت

And by this chain, from Al Gawy, from Bishr Bin Hilal Al Sawwaf, from Abdul Waris Bin Saeed, from Abu Nast, from Abu Saeed,

'Jibraeel<sup>-as</sup> came to the Prophet<sup>-saww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> have a (health) complaint?'

قال نعم

He<sup>-saww</sup> said: 'Yes'.

قال بسم الله أزيك من كل شيء يؤذيك من شر كل نفس أو عين حاسد و الله يشفيك بسم الله أزيك.

He<sup>-as</sup> said: 'In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (Incantation) on you<sup>-saww</sup> from all things bothering you<sup>-saww</sup>, from evil of every self, or eye of an envier, and Allah<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>!'<sup>90</sup>

15- دعوات الراوندي، عن سلمة بن أبي سلمة قال: مرض أمير المؤمنين ع فعاده النبي ص و قال يا علي إن أشد الناس بلاء النبيون و الذين يلونهم أبشر يا علي فإن الحمى حظك من عذاب الله مع ما لك من الثواب أحب أن يكشف الله عز و جل ما بك

<sup>88</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 5

<sup>89</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 14 / 1

<sup>90</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 14 / 2

(The book) 'Dawaat' of Al Rawandy – from Salama Bin Abu Salama who said,

'Amir Al-Momineen<sup>-asws</sup> fell sick, so the Prophet<sup>-saww</sup> consoled him<sup>-asws</sup> and said: 'O Ali<sup>-asws</sup>! The severest of the afflicted people are the Prophets<sup>-as</sup>, and those who follow them<sup>-as</sup>. O Ali<sup>-asws</sup>! The fever is your<sup>-asws</sup> share from the Punishment of Allah<sup>-azwj</sup> along with what is for you<sup>-asws</sup> from the Rewards. Would you<sup>-asws</sup> like Allah<sup>-azwj</sup> Mighty and Majestic to Remove what is with you<sup>-asws</sup>?'

قَالَ بَلَى

He<sup>-asws</sup> said: 'Yes'.

قَالَ قُلْ رَبِّ ارْحَمْ جُلْدِي الرَّيِّقَ وَ عَظْمِي الدَّقِيقَ وَ اَعُوذُ بِكَ مِنْ فَوْزَةِ الْحَرِيقِ يَا اُمَّ مَلْدَمِ فَإِنْ كُنْتِ آمَنْتِ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا تَأْكُلِي اللَّحْمَ وَ لَا تَشْرَبِي الدَّمَ وَ انْتَقِلِي إِلَى مَنْ يَزْعُمُ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهِدْتُ بِهِ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He<sup>-saww</sup> said: 'Say: 'Lord<sup>-azwj</sup>! Mercy my delicate skin and my brittle bones, and I seek Refuge with You<sup>-azwj</sup> from outburst of the fire! O Umm Mildam (constant fever)! If you were a believer in Allah<sup>-azwj</sup> and the Last Day, neither eat the flesh nor drink the blood, and transfer to the one who claims that there is another god with Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup> Alone! There is no associate for Him<sup>-azwj</sup>! I testify with it, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>!'

قَالَ عَلِيُّ ع فَمَلَّتْهَا وَ عُوَيْثُ

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> said it and recovered'.

وَ كَانَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ مِنَ الْحُمَّى وَ الْأَوْجَاعِ وَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ عِزْقِ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ.

And Rasool-Allah<sup>-saww</sup> used to seek Refuge from the fever and the pains, and he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-saww</sup> seek Refuge with You<sup>-azwj</sup> from evil of a stirring vein, and from evil of heat of the Hellfire!''<sup>91</sup>

وَ عَنِ الْحَسَنِ بْنِ طَرْيَفٍ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع أَسْأَلُهُ عَنِ الْقَائِمِ إِذَا قَامَ بِمَ يَقْضِي بَيْنَ النَّاسِ وَ أَرَدْتُ أَنْ أَسْأَلُهُ عَنِ شَيْءٍ لِحُمَّى الرَّبِيعِ فَأَعْفَلْتُ ذِكْرَ الْحُمَّى

And from Al-Hassan Bin Tareyf who said,

'I wrote to Abu Muhammad Al-Askari<sup>-asws</sup> asking him<sup>-asws</sup> about Al-Qaim<sup>-ajfj</sup> when he<sup>-ajfj</sup> rises, with what will he<sup>-ajfj</sup> be judging between the people, and I intended to ask him<sup>-asws</sup> about something for my 'Al-Rib'a (constant) fever. I neglected (forgot) to mention the fever.

فَجَاءَ الْجَوَابُ سَأَلْتُ عَنِ الْإِمَامِ إِذَا قَامَ قَضَى بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ لَا يَسْأَلُ الْبَيْتَةَ وَ كُنْتُ أَرَدْتُ أَنْ تَسْأَلَ الرَّبِيعِ فَأَنْسَيْتُ فَأَكْتُبُ فِي وَرْقَةٍ وَ عَلَّقْتُ عَلَى الْمُحْمُومِ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ

<sup>91</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 15 / 1

The answer came: 'You asked about the Imam<sup>-ajfj</sup> when he<sup>-ajfj</sup> rises, he<sup>-ajfj</sup> will judge between the people by his<sup>-ajfj</sup> knowledge like the judging by Dawood<sup>-as</sup>. He<sup>-ajfj</sup> not ask for the proof, and you had intended to ask about the 'Al-Rib'a' fever, but you forgot. Write in a paper and hang it upon the feverish: **"O fire! Become cool and safe upon Ibrahim!" [21:69]**'.

قَالَ فُكِّنْتُ ذَلِكَ وَ عَلَّقْتُ عَلَى حُمُومٍ لَنَا فَأَفَاقَ وَ بَرَأَ

He said, 'I wrote that and hung it upon a feverish one of us. He woke up (recovered) and was cured.

وَ لِلْحُمَى يَكْتُبُ عَلَى كَاغِدٍ وَ يَشُدُّ عَلَى الْعَضُدِ بَرَاءَةً مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ وَ مِنْ مُحَمَّدٍ رَسُولِ رَبِّ الْعَالَمِينَ إِلَى أُمِّ مِلْدَمِ الَّتِي تَمَصُّ الدَّمَ وَ تَنْهَشُ الْعَظْمَ وَ تُرِقُّ الْجِلْدَ وَ تَأْكُلُ اللَّحْمَ أَنْ حُوي عَلَى صَاحِبِ كِتَابِي هَذَا بَرْدًا وَ سَلَامًا كَمَا كَانَتِ النَّارُ عَلَى إِبْرَاهِيمَ

And for the fever, he should write upon a paper and tie it upon the arm, 'A cure from Allah<sup>-azwj</sup> the Mighty, the Wise, and from Muhammad<sup>-sawww</sup>, Rasool<sup>-sawww</sup> of Lord<sup>-azwj</sup> of the worlds, to Umm Mildam (constant fever) which sucks the blood and gnaws the bones, and thins the skin, and eats the flesh. Be upon owner of this letter of mine, cool and safe just as the fire had become upon Ibrahim<sup>-as</sup>!

وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

**And they intended to plot with him, so We Made them the losers [21:70] And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87], and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> entire Progeny<sup>-asws</sup>'.**

وَ لِلْحُمَى أَيْضًا: يَكْتُبُ عَلَى ثَلَاثِ سُكَّرَاتٍ بِيضٍ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَ خَلَقَ الْإِنْسَانَ ضَعِيفًا الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَ رَحْمَةٌ.

And for the fever as well, 'He should write upon three white (lumps) of sugar: **Allah Intends to Lighten (the burdens) from you, [4:28] For now, Allah has Lightened from you [8:66] That is a Lightning from your Lord and a Mercy. [2:178]**'<sup>92</sup>

16- مكا، مكارم الأخلاق لِلْمَحْمُومِ يَكْتُبُ عَلَى ثَلَاثِ أَقْطَاعٍ بِخَطِّ دَقِيقٍ لَا يُمَكِّنُ قِرَاءَتُهُ وَ يَأْكُلُهَا الْمَحْمُومُ كُلَّ يَوْمٍ نُسْخَةً مِنْهَا عَلَى الرِّيقِ بَعْدَ أَنْ جَعَلَتْ جُمُوعَةٌ مَدَوْرَةً كَالْبُنْدُقَةِ بِسْمِ اللَّهِ ذِي الْعِزِّ وَ الْكِبْرِيَاءِ وَ النُّورِ وَ هَذِهِ النُّسْخَةُ مُجَرَّبَةٌ.

(The book) 'Makarim Al Akhlaq' –

'For the feverish – He should write upon three segments (of bread) in thin handwriting, not possible to read, and he should feed it to the feverish every day a prescription from it upon the empty stomach after making is as gathered balls like the hazelnuts: - 'In the Name of

<sup>92</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 15 / 2

Allah<sup>-azwj</sup> with the Might and the Greatness and the Noor', and this is an experimented prescription".<sup>93</sup> (Not a Hadeeth)

كَانَ الْإِمَامُ الْحَسَنُ السَّمَرَقَنْدِيُّ يَعْتَدُّ بِهَا وَ يُدَاوِمُ مَكَاتِبَتَهَا حَقَّهُ وَ كَأَنَّهُ وَجَدَ لَهُ إِسْنَادًا.

*The imam Al-Hassan Al-Samarqandy used to rely with it and constantly write it as its right, and it was as if he had found a chain of attribution for it.*

أُخْرَى يَكْتُبُ عَلَى ثَلَاثِ سُكَّرَاتٍ وَ يَأْكُلُهَا الْمُحْمُومُ بِثَلَاثِ عَدَوَاتٍ كُلِّ يَوْمٍ قِطْعَةً عَلَى الرَّيْقِ الْأُولَى عَقَدْتُ بِإِذْنِ اللَّهِ الثَّانِي شَدَدْتُ بِإِذْنِ اللَّهِ الثَّلَاثِ سَكَنْتُ بِإِذْنِ اللَّهِ.

Another – 'He should write upon three (lumps of) sugar, and the feverish one should eat it in three mornings, one piece every day upon the empty stomach. The first, 'I pact with the Permission of Allah<sup>-azwj</sup>'. The second, 'I tie it by the Permission of Allah<sup>-azwj</sup>'. The third, 'I make you settle down by the Permission of Allah<sup>-azwj</sup>'.<sup>94</sup> (Not a Hadeeth)

أُخْرَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ رَبَطْنَا عَلَى قُلُوبِهِمْ إِلَى قَوْلِهِ شَطَطًا إِذْ قَالَ مُوسَى لِأَهْلِهِ إِلَى قَوْلِهِ الْحَكِيمِ مَعَ سَبْعٍ مِنَ الْعُقُودِ السُّلَيْمَانِيَّةِ.

Another, '**In the Name of Allah the Beneficent, the Merciful [1:1] And We linked up their hearts,** - up to His<sup>-azwj</sup> Words: **an enormity (evil) [18:14]. When Musa said to his family: [27:7]** – up to His<sup>-azwj</sup> Words: **the Wise! [27:9]**, with seven 'Suleymaniya' knots".<sup>95</sup> (Not a Hadeeth)

أُخْرَى يَكْتُبُ عَلَى الْقَدَمِ الْأَيْمَنِ بِسْمِ اللَّهِ يَا حُمِّي الْمَاضِيَةُ الْمُسْتَقْضِيَةُ بِالَّذِي فِي السَّمَاءِ عَرْشُهُ وَ بِالَّذِي كَلَّمَ مُوسَى تَكْلِيمًا وَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَمَّا خَرَجْتَ مِنَ الْعَظْمِ إِلَى اللَّحْمِ وَ مِنَ اللَّحْمِ إِلَى الْجِلْدِ وَ مِنَ الْجِلْدِ إِلَى الْأَرْضِ فَتَسْكُنُ فِيهَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

Another – 'He should write upon the right foot, 'In the Name of Allah<sup>-azwj</sup>! O fever of the past and the continuing, by the One Whose Throne is in the sky, and by the One Who Spoke to Musa<sup>-as</sup> in conversation, and Took Ibrahim<sup>-as</sup> as a friend, and Sent Muhammad<sup>-azwj</sup> with the truth as a Prophet<sup>-sawww</sup>! Get out from the bones to the flesh, and from the flesh to the skin, and from the skin to the ground, and settle down in it, 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>-sawww</sup> and Progeny<sup>-asws</sup>, and abundant Salutations, a lot!"<sup>96</sup> (Not a Hadeeth)

أُخْرَى يَكْتُبُ وَ يَشُدُّ وَ يَعْقِدُهُ سَبْعَ عَقَدٍ وَ يَقْرَأُ عَلَى كُلِّ عُقْدَةٍ فَاتِحَةَ الْكِتَابِ وَ يَشُدُّ عَلَى رَأْسِ الْمُحْمُومِ

Another – 'He should write and tie it with seven knots, and he should reach upon the knots, Surah Al-Fatiha, and he should tie it upon the head of the feverish: -

<sup>93</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 1

<sup>94</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 2

<sup>95</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 3

<sup>96</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

**'In the Name of Allah the Beneficent, the Merciful [1:1] And with the Truth have We Revealed it, and with the Truth it descended; [17:105] And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82] "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]!**

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ اسْكُنْ بِقُدْرَةِ الْجَبَّارِ الْعَظِيمِ بِقُدْرَةِ الْمَنَّانِ الْكَرِيمِ وَ يَكْتُمُ الْمُعْوَدَاتِينَ.

O Allah-azwj! O Allah-azwj! O Allah-azwj! O Beneficent! O Beneficent! Settle down by Power of the Subduer, the Magnificent, by the Power of the Bestower, the Benevolent!' And he should write Al Mawazateyn".<sup>97</sup> (Not a Hadeeth)

أَخْرَجَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: حُمَّ رَسُولُ اللَّهِ ص فَأَتَاهُ جِبْرَائِيلُ ع فَقَالَ بِسْمِ اللَّهِ أَزْجِيكَ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بِسْمِ اللَّهِ أَشْفِيكَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يَعْثِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ

Another from Al-Sadiq-asws having said: 'Rasool-Allah-saww had fever, so Jibraeel-as came to him-saww. He-as said: 'In the Name of Allah-azwj, I-as perform Ruqya (incantation) on you-saww, O Muhammad-saww Bin Abdullah-as! In the Name of Allah-azwj I-as heal you-saww! In the Name of Allah-azwj, from every illness concerning you-saww! In the Name of Allah-azwj, and Allah-azwj will Heal You-azwj in the Name of Allah-azwj!

حُذِّهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ وَ يُشَدُّ التَّعْوِيدُ فِي عُنُقِ الْمُحْمُومِ.

Take it, **'In the Name of Allah the Beneficent, the Merciful [1:1], congratulations to you-azwj! So do not swear by the locations of the stars! [56:75]!** You-saww will be cured by the Permission of Allah-azwj', and he should tie the amulet in the neck of the feverish".<sup>98</sup>

عَنِ الرَّضَاعِ قَالَ: اشْتَكَّتْ جَارِيَةٌ لِي وَ كَانَ لَهَا قَدْرٌ فَأَتَانِي آتٍ فِي الْمَنَامِ فَقَالَ لِي قُلْ لَهَا تَقُولُ يَا رَبَّاهُ يَا سَيِّدَاهُ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَكْثِيفْ عَنِّي مَا أَجِدُ فَإِنَّ فُلَانَ بِنَ فُلَانٍ نَجَا مِنَ النَّارِ بِحَدِيثِ الدَّعْوَةِ.

From Al-Reza-asws having said: 'A maid of mine-asws had health complaint, and there was worth for her. A comer came to me-asws in the dream. He said to me-asws, 'Say to her, 'You should say, 'O Lord-azwj! O Chief! Send Salawaat upon Muhammad-saww and People-asws of his-saww Household, and Remove from me what I am feeling!, for so and so, son of so and so was saved from the fire with this supplication".<sup>99</sup>

لِلْحَمِيِّ عَنِ الرَّضَاعِ ع يَكْتُمُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى فُلَانَ بِنَ فُلَانَ بِإِذْنِ اللَّهِ وَ بِذِكْرِ الرَّحْمَنِ يُطْفِئِي حَرَّ النَّارِ.

<sup>97</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 5

<sup>98</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 1

<sup>99</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 2

For the fever – From Al-Reza<sup>-asws</sup>: ‘He should write: **“In the Name of Allah the Beneficent, the Merciful [1:1] “O fire! Become cool and safe upon Ibrahim!” [21:69]**, and Progeny of Ibrahim<sup>-as</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and upon so and so, son of so and so, by the Permission of Allah<sup>-azwj</sup>, and by the Mention of the Beneficent, extinguish heat of the fire”<sup>.100</sup>

عَنْ دَاوُدَ بْنِ زُرَيْقٍ قَالَ: وَعُكْتُ بِالْمَدِينَةِ وَعُكَاً شَدِيداً فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عَلَيْكَ فَاشْتَرِ صَاعاً مِنْ بُرٍّ ثُمَّ اسْتَلِقْ عَلَيَّ قَفَاكَ وَ انْتُرُهُ عَلَيَّ صَدْرِكَ كَيْفَ مَا انْتُرَ وَ قُلْ

From Dawood Bin Zureyq who said, ‘I was feverishly sick at Al-Medina with sever fever. (News of) that reached Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: ‘(News of) your illness has reached me. Buy a Sa’a (unit of weight, approx. 3kg) of wheat, the lie down flat on your back and scatter it upon your chest however you scatter, and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشِفَتْ مَا بِهِ مِنْ ضَرٍّ وَ مَكَّنْتُ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَيَّ خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي

‘O Allah<sup>-azwj</sup> I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which when the restless one (Al-Qaim<sup>-ajfj</sup>) will ask with, You<sup>-azwj</sup> will Remove whatever harm there is with him<sup>-ajfj</sup>, and Enable for him<sup>-ajfj</sup> in the earth and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> caliph upon Your<sup>-azwj</sup> creatures, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant me well-being from my illness!’

وَ اسْتَوِ جَالِساً وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمُهُ مَدّاً مَدّاً لِكُلِّ مَسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

And sit upright and gather the wheat from around you, and say similar to that, and divide it a handful, a handful, to each needy one, and say similar to that’.

قَالَ دَاوُدُ فَقَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشِطْتُ مِنْ عَقَالٍ وَ قَدْ فَعَلَ عَجْرٌ وَاحِدٌ فَانْتَفَعَ بِهِ.

Dawood (the narrator) said, ‘I did that. It was as if I had been deactivated from cramps, and someone else had done and benefitted with it’<sup>.101</sup>

دُعَاءُ آخَرَ قَالَ الصَّادِقُ ع حَمَّ رَسُولُ اللَّهِ ص فَأَتَاهُ جَبْرَائِيلُ ع يُعَوِّدُهُ وَ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يَغِيْبُكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ حُدُّهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ.

Another supplication – Al-Sadiq<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> had fever, so Jibraeel<sup>-as</sup> came and sought Refuge for him<sup>-saww</sup>, and said: ‘In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>, and In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> heal you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup> from every illness concerning you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, take it! Congratulations to you<sup>-saww</sup>, **In the Name of Allah the**

<sup>100</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 3

<sup>101</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 4

**Beneficent, the Merciful [1:1], congratulations to you<sup>-azwj!</sup> So do not swear by the locations of the stars! [56:75]! You<sup>-saww</sup> will be cured by the Permission of Allah<sup>-azwj</sup>”.**<sup>102</sup>

مِنْ مَسْمُوعَاتِ السَّيِّدِ الْإِمَامِ نَاصِحِ الدِّينِ أَبِي الْبَرَكَاتِ الْمَشْهَدِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ عَنِ الصَّادِقِ ع قَالَ: طِينُ قَبْرِ الْحُسَيْنِ ع شِفَاءٌ مِنْ كُلِّ دَاءٍ فَإِذَا أَكَلْتَهُ فُكُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا وَ عَلِمًا نَافِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

From the heard (Ahadeeth) by the Seyyid, the imam Nasih Al Deen Abu Al Barakaat Al Mashady, may Allah<sup>-azwj</sup> have Mercy upon him,

‘From Al-Sadiq<sup>-asws</sup>: ‘Clay of the grave of Al-Husayn<sup>-asws</sup> is a healing from every illness. When you eat it, say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Make is a vast sustenance and beneficial knowledge and healing from every illness, You<sup>-azwj</sup> are Able upon all things!’<sup>103</sup>

وَ قَالَ الصَّادِقُ ع مَنْ أَصَابَتْهُ عِلَّةٌ فَبَدَأَ بِطِينِ قَبْرِ الْحُسَيْنِ ع شَفَاءُ اللَّهِ مِنْ تِلْكَ الْعِلَّةِ إِلَّا أَنْ تَكُونَ عِلَّةَ السَّامِ.

And Al-Sadiq<sup>-asws</sup> said: ‘One whom an illness afflicts, he should begin with the clay of the grave of Al-Husayn<sup>-asws</sup>. Allah<sup>-azwj</sup> will Heal him from that illness except if the illness happens to be the poison!’<sup>104</sup>

دُعَاءُ آخَرَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ضَعَّ رَاخَتَكَ عَلَى فَمِكَ وَ قُلْ بِسْمِ اللَّهِ ثَلَاثًا بِجَلَالِ اللَّهِ ثَلَاثًا بِكَلِمَاتِ اللَّهِ الثَّامَاتِ ثَلَاثًا ثُمَّ تَمَسَّخْ عَلَى رَأْسِ الَّذِي يَشْتَكِي وَ وَجْهَهُ يَصْنَعُ ذَلِكَ أَشْفَقُ أَهْلِهِ عَلَيْهِ.

Another supplication from Abu Ja’far<sup>-asws</sup> having said: ‘Place your palm upon your mouth and say, ‘In the Name of Allah<sup>-azwj</sup>’, thrice, ‘By the Majesty of Allah<sup>-azwj</sup>’, thrice, ‘By the complete Phrases of Allah<sup>-azwj</sup>’, thrice. Then wipe upon the head of the one who is ill, and his face, doing that in compassion of his family members upon him’’.<sup>105</sup>

دُعَاءُ آخَرَ عَنْ زُرَّارَةَ عَنْ أَحَدِيهَا ع قَالَ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فُكُلْ أَعْيُنَكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ مِنْ كُلِّ عِرْقٍ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ.

Another supplication from Zurara,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘Whenever you enter to see a sick, say, ‘I seek Refuge for you with Allah<sup>-azwj</sup> the Magnificent, Lord<sup>-azwj</sup> of the Magnificent Throne, from every stirring vein, and from evil of heat of the fire!’ – seven times’’.<sup>106</sup>

18- ط، الأمان فيما جرتناه لِرَوَالِ الْحُمَى فَوَجَدْنَاهُ كَمَا رَوَيْنَاهُ يَكْتُبُ فِي كَاعِدِ يَوْمِ الْأَحَدِ وَ يَوْمِ الْأَرْبَعَاءِ كُلَّ طَلَسَمٍ مِنْهَا مُنْقَرِدًا فِي رُفْعَةٍ وَ يَغْسِلُ فِي شَرَابٍ أَوْ مَاءٍ الْأَوَّلِ يَوْمِ الْأَحَدِ وَ الثَّانِي يَوْمِ الْإِثْنَيْنِ وَ الثَّلَاثِ يَوْمِ الثَّلَاثَاءِ وَ يَشْرَبُ كُلَّ يَوْمٍ وَاحِدًا إِذَا غَسَلَ لَا يَبْقَى فِي الْوَرَقَةِ مِنْ مَدَادِهِ شَيْءٌ

<sup>102</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 5

<sup>103</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 6

<sup>104</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 7

<sup>105</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 8

<sup>106</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 9

(The book) 'Al Amaan' –

'Among what we have experienced for declining the fever, we found it just as we had reported it. He should write in a paper on the day of Sunday and the day of Wednesday, every talisman from it, individualised in a parchment, and he should wash in a drink or water – first on the day of Sunday, and the second on the day of Tuesday, and the third on the day of Wednesday, and he should drink one every day. When he washes, there should not remain anything of his ink in the page.

فَإِنْ زَالَتْ الْحُمَّى فِي هَذِهِ الثَّلَاثَةِ الْأَيَّامِ وَ إِلَّا تُكْتَبُ كَذَلِكَ فِي ثَلَاثِ رَفَاقَاتِ يَوْمِ الْأَرْبَعَاءِ وَ يُغَسَّلُ الْأَوَّلُ يَوْمَ الْأَرْبَعَاءِ وَ يُشْرَبُ مَآؤُهُ وَ الثَّانِي يَوْمَ الْحَمِيسِ وَ الثَّلَاثُ يَوْمَ الْجُمُعَةِ وَ يُشْرَبُ مَآؤُهُ وَ قَدْ زَالَتْ الْحُمَّى بِاللَّهِ جَلَّ جَلَالُهُ وَ هَذِهِ صُورَةُ الثَّلَاثِ طَلْسَمَاتٍ.

Either the fever declines in these three days, or else you should write like that in three pages on the day of Wednesday and wash first on the day of Wednesday and drink its water, and the second on the day of Thursday, and the third on the day of Friday, and he should drink its water, and the fever will have gone, by Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, and this is an outline of the three talismans".<sup>107</sup> (Not a Hadeeth)

19- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ: مَرَضْتُ بِالْمَدِينَةِ مَرَضًا شَدِيدًا فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عِلَّتُكَ فَاشْتَرِ صَاعًا مِنْ بُرٍّ ثُمَّ اسْتَلْقِ عَلَى قَفَاكَ وَ انْتُرُهُ عَلَى صَدْرِكَ كَيْفَ مَا انْتُرَ وَ قُلْ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady, from Yunus Bin Abdul Rahman, from Dawood Bin Zureyq who said,

'I became sick at Al-Medina with severe sickness. (News of) that reached Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: '(News of) your illness has reached me. Buy a Sa'a (unit of weight, app. 3kg) of wheat, the lie down flat upon your back and scatter it upon your chest however you scatter, and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشَفَتْ مَا بِهِ مِنْ ضَرٍّ وَ مَكَّنَتْ لَهُ فِي الْأَرْضِ وَ جَعَلَتْهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِنْ عَلَيَّ

'O Allah<sup>-azwj</sup> I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which when the restless one (Al-Qaim<sup>-ajfj</sup>) will ask with, You<sup>-azwj</sup> will Remove whatever harm there is with him<sup>-ajfj</sup>, and Enable for him<sup>-ajfj</sup> in the earth and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> caliph upon Your<sup>-azwj</sup> creatures, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant me well-being from my illness!

ثُمَّ اسْتَوِ جَالِسًا وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمْهُ مَدًّا مَدًّا لِكُلِّ مِسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

Then sit upright and gather the wheat from around you and say similar to that, and divide it into four segments, a handful, a handful to each needy one, and say similar to that'.

قَالَ دَاوُدُ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشِطْتُ مِنْ عِقَالٍ وَ قَدْ فَعَلَهُ عَزْرٌ وَاحِدٌ فَانْتَفَعَ بِهِ.

<sup>107</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 18

Dawood (the narrator) said, 'I did that. It was as if I had been deactivated from cramps, and someone else had done and benefitted with it'.<sup>108</sup>

20- كَا، الكافي الحسين بن محمد عن أحمد بن إسحاق الأشعري عن بكر بن محمد الأزدي قال قال أبو عبد الله ع حم رسول الله ص فاتاه جبرئيل ع فعوده فقال بسم الله أزيك يا محمد بسم الله أشفيك بسم الله من كل داء يغيبك بسم الله و الله شافيك بسم الله خذها فليغيبك بسم الله الرحمن الرحيم فلا أقسم بمواقع النجوم لتبرأن بإذن الله

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq Al Ash'ary, from Bakr Bin Muhammad Al Azady who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had fever. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> and sought Refuge for him<sup>-saww</sup>. He<sup>-saww</sup> said: 'In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>, and In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> heal you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup> from every illness concerning you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, take it! Congratulations to you<sup>-saww</sup>, **In the Name of Allah the Beneficent, the Merciful [1:1]**, congratulations to you<sup>-azwj</sup>! **So do not swear by the locations of the stars! [56:75]!** You<sup>-saww</sup> will be cured by the Permission of Allah<sup>-azwj</sup>!'

قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُفَيْبَةِ الْحَمَّى فَحَدَّثَنِي بِهَذَا.

Bakr said, 'And I asked him<sup>-asws</sup> about a Ruqya for the fever. He narrated to me with this!'<sup>109</sup>

21- ق، الكتاب العتيق الغروي عودة للحمى مباركة يكتب في ورقة و يعلقه الرجل في عضده الأيسر و المرأة في عضدها الأيمن و يشد الكتاب بعزل الأم و ابنتها و هو

(The book) 'Al Ateeq' of Al Garwy –

'A Blessed Refuge (amulet) for the fever, he should write in a paper and the man should hang (wear) it in his left arm, and the woman in her right arm, and he should tie the letter with the yarn of the mother and her daughter, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ لَا غَالِبَ إِلَّا اللَّهُ الْمُسْتَعَانُ بِاللَّهِ وَ التُّكْلَانُ عَلَى اللَّهِ وَ الشِّقَاءُ بِيَدِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'**In the Name of Allah the Beneficent, the Merciful [1:1]!** From Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and there is no prevailer except Allah<sup>-azwj</sup>, seeking the Assistance with Allah<sup>-azwj</sup>, and the reliance is upon Allah<sup>-azwj</sup>, and the healing is in the Hand of Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

بِرَاءةً مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِصَاحِبِ كِتَابِي هَذَا وَ شَعْرِهِ وَ بَشْرِهِ وَ جَسَدِهِ وَ بَدَنِهِ وَ لَحْمِهِ وَ دَمِهِ وَ عَظْمِهِ إِلَى أُمِّ مِلْدَمِ الَّتِي تُذِيبُ اللَّحْمَ وَ تَمصُّ الدَّمَ وَ تُوهِنُ الْعَظْمَ خُرْهَا مِنْ جَهَنَّمَ وَ بَرْدُهَا مِنَ الرَّمْهِيرِ

A cure from Allah<sup>-azwj</sup> the Mighty, the Wise for owner of this letter of mine, and his hair, and his skin, and his body, his physique, and his body, and his flesh, and his blood, and his bones,

<sup>108</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 19

<sup>109</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 20

to Umm Mildam (constant fever) which melts the flesh, and sucks the blood, and weakens the bones! Its heat is from Hell and its cold is from 'Al-Zamhareer' (an extremely cold place)!

يَا أُمَّ مَلْدَمِ إِنَّ كُنْتَ مُؤْمِنَةً بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تُقْرَبِي مَنْ غَلِقَ عَلَيْهِ كِتَابِي هَذَا وَلَا تَمَسِّي لَهُ ذِمًّا وَلَا تُوهِنِي لَهُ عَظْمًا وَلَا تُدْبِي لَهُ لَحْمًا وَأَطْفِي بِعِزَّةِ اللَّهِ الَّذِي جَعَلَ النَّارَ بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

O Umm Mildam (constant fever)! If you were a believing in Allah<sup>-azwj</sup> and the Last Day, do not come near the one this letter of mine has been hung upon, nor such any blood of his, nor weaken any bones of him, nor melt any flesh of his, and extinguish, by the Mighty of Allah<sup>-azwj</sup> Who Made the fire **cool and safe upon Ibrahim!**" [21:69], **And they intended to plot with him, so We Made them the losers [21:70]!**

آدَمُ صَفْوَةُ اللَّهِ إِبْرَاهِيمُ خَلِيلُ اللَّهِ مُوسَىٰ كَلِيمُ اللَّهِ عِيسَىٰ رُوحُ اللَّهِ مُحَمَّدٌ حَبِيبُ اللَّهِ يَا عَدُوَّةَ آدَمَ وَ حَوَّاءَ قَدْ خَالَ جَبْرِيْلُ عَزَمْتُ عَلَيْكَ يَا أُمَّ مَلْدَمِ

Adam<sup>-as</sup> elite of Allah<sup>-azwj</sup>, Ibrahim<sup>-as</sup> friend of Allah<sup>-azwj</sup>, Musa<sup>-as</sup> converser with Allah<sup>-azwj</sup>, Isa<sup>-as</sup> Spirit of Allah<sup>-azwj</sup>, Muhammad<sup>-sawww</sup> Beloved of Allah<sup>-azwj</sup>! O enemy of Adam<sup>-as</sup> and Hawwa<sup>-as</sup>! Jibraeel<sup>-as</sup> has determined to be a barrier upon you, O Umm Mildam (constant fever)!

بِعِزَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ بَعْظَمَةِ اللَّهِ وَ بِجَلَالِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ بِكِبْرِيَاءِ اللَّهِ وَ بِمَا جَرَىٰ بِهِ الْقَلَمُ مِنْ عِنْدِ اللَّهِ عَلَىٰ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص

By the Might of Allah<sup>-azwj</sup>, and Power of Allah<sup>-azwj</sup>, and by the Magnificence of Allah<sup>-azwj</sup>, and by the Majesty of Allah<sup>-azwj</sup> and Authority of Allah<sup>-azwj</sup>, and by the Greatness of Allah<sup>-azwj</sup>, and by what the Pen flowed from the Presence of Allah<sup>-azwj</sup> upon Muhammad<sup>-sawww</sup> Bin Abdullah<sup>-as</sup>!

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَ هِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

**Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: 'How will Allah Revive this after its death?' So Allah Caused him to die for a hundred years, then Resurrected him. He said: "How long did you tarry?" He said: 'I tarried for a day, or a part of a day' [2:259].**

إِلَيْكَ عَنِّي جَرَى الْقُرْطَاسُ وَالْقَلَمُ وَ نُتِرِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا خَتَمْتُ هَذَا الْكِتَابَ عَلَىٰ اسْمِ اللَّهِ الْمُقَدَّسِ الْمُطَهَّرِ الطَّاهِرِ وَ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَ خَاتَمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص وَ فَاتِحَةِ الْكِتَابِ إِلَىٰ آخِرِهَا أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ.

To you, from me, the paper and the pen has flowed. **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82].** I have sealed this letter upon the Name of Allah<sup>-azwj</sup>, the Powerful, the Purifier, the Pure, and seal of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and seal of Muhammad<sup>-sawww</sup> Bin Abdullah<sup>-as</sup>! And Surah Al Fatiha up to its end, **Or the like the one who passed by a town, [2:259]"**.<sup>110</sup>

<sup>110</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 21 a

21- مهج، مهج الدعوات دَخَلَ النَّبِيُّ ص عَلَى فَاطِمَةَ الزُّهْرَاءِ ع فَوَجَدَ الْحَسْنَ ع مُعْوَكاً فَشَقَّ ذَلِكَ عَلَى النَّبِيِّ ص فَنَزَلَ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ أَلَا أَعْلَمُكَ مَعَاذَةَ تَدْعُو بِهَا فَيُنْجِلِي بِهَا عَنْهُ مَا يَجِدُهُ

(The book) 'Mahj Al Dawaat' –

'The Prophet<sup>-sawww</sup> entered to see (Syeda) Fatima Al-Zahra<sup>-asws</sup>. He<sup>-sawww</sup> found Al-Hassan<sup>-asws</sup> to be feverish. That was grievous upon the Prophet<sup>-sawww</sup>, so Jibraeel<sup>as</sup> descended. He<sup>as</sup> said: 'O Muhammad<sup>-sawww</sup>! Shall I<sup>as</sup> let you<sup>-sawww</sup> know of a Refuge you<sup>-sawww</sup> can supplicate with, by it would remove from him<sup>-asws</sup> what he<sup>-asws</sup> is feeling?'

قَالَ بَلَى

He<sup>-sawww</sup> said: 'Yes'.

قَالَ قُلِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ ذُو السُّلْطَانِ الْقَدِيمِ وَالْوَجْهِ الْكَرِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ وَيَا كَلِمَاتِ التَّامَاتِ وَالِدَعَوَاتِ الْمُسْتَجَابَاتِ حُلٌّ مَا أَصْبَحَ بِقُلَانٍ

He<sup>as</sup> said: 'Say: 'O Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup> the Exalted, the Magnificent, with the Ancient Authority and the Mighty Conferment, and the Honourable Face! There is no god except You<sup>-azwj</sup> the Exalted, the Magnificent, Guardian of the complete Phrases and the Answered supplication! Resolve what has come to be with so and so!'

فَدَعَا النَّبِيُّ ص ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ فَإِذَا هُوَ بِعَوْنِ اللَّهِ قَدْ أَفَاقَ.

The Prophet<sup>-sawww</sup> supplicated, then placed his<sup>-sawww</sup> hand upon his<sup>-asws</sup> forehead, and behold, he<sup>-asws</sup> had awakened by the Support of Allah<sup>-azwj</sup>!<sup>111</sup>

22- مهج، مهج الدعوات عَلِيُّ بْنُ عَبْدِ الصَّمَدِ عَنْ جَدِّهِ عَنِ الْقَفِيِّهِ أَبِي الْحَسَنِ عَنِ السَّيِّدِ أَبِي الْبُرْكَاتِ عَلِيِّ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ الْجُوزِيِّ عَنِ مُحَمَّدِ بْنِ بَابُوَيْهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعِيدِ عَنِ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بِشْرُوَيْهِ عَنِ مُحَمَّدِ بْنِ إِدْرِيسَ الْأَنْصَارِيِّ عَنِ دَاوُدَ بْنِ رُشَيْدٍ وَالْوَلِيدِ بْنِ شُجَاعِ بْنِ مَرْوَانَ عَنِ عَاصِمِ

(The book) 'Mahj Al Dawaat' – Ali Bin Abdul Samad, from his grandfather, from the jurist Abu Al-Hassan, from the Seyyid Abu Barakaat Ali Bin Al-Husayn Al Hasany Al Jowzy, from Muhammad Bin Babuwayh, from Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ja'far Bin Muhammad Bin Bashrawiya, from Muhammad Bin Idrees Al Ansari, from Dawood Bin Rusheyd, and Al Waleed Bin Shuja'a Bin Marwan, from Aasim,

عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ الْفَارِسِيِّ عَنِ أَبِيهِ قَالَ: خَرَجْتُ مِنْ مَنْزِلِي يَوْمًا بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص بِعَشْرَةِ أَيَّامٍ فَلَقَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع ابْنُ عَمِّ الرَّسُولِ ص فَقَالَ لِي يَا سَلْمَانُ جَفَوْتَنَا بَعْدَ رَسُولِ اللَّهِ ص

'From Abdullah son of Salman Al-Farsi<sup>-ra</sup>, from his father<sup>-ra</sup> having said: 'I<sup>-ra</sup> went out from my<sup>-ra</sup> house one day, ten days after the expiry of Rasool-Allah<sup>-sawww</sup>. I<sup>-ra</sup> was met by Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, son<sup>-asws</sup> of uncle<sup>-as</sup> of Rasool-Allah<sup>-sawww</sup>. He<sup>-asws</sup> said to me<sup>-ra</sup>: 'O Salman<sup>-ra</sup>! You<sup>-ra</sup> have forsaken us<sup>-asws</sup> after Rasool-Allah<sup>-sawww</sup>!'

<sup>111</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 21 b

فَقُلْتُ حَبِيبِي أَبَا الْحَسَنِ مِنْكُمْ لَا يُجْفَى عَذْرَاءٌ أَنْ حُزِنِي عَلَى رَسُولِ اللَّهِ ص طَالَ فَهُوَ الَّذِي مَنَعَنِي مِنْ زِيَارَتِكُمْ

I<sup>-ra</sup> said, 'My<sup>-ra</sup> beloved Abu Al-Hassan<sup>-asws</sup>! The likes of you<sup>-asws</sup> are not forsaken, apart from that, my<sup>-ra</sup> grief upon Rasool-Allah<sup>-saww</sup> has prolonged. It is which has prevented me<sup>-ra</sup> from visiting you<sup>-asws</sup> all!'

فَقَالَ ع يَا سَلْمَانَ أَنْتِ مَنْزِلَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص فَإِنَّمَا إِلَيْكَ مُشْتَاقَةٌ تُرِيدُ أَنْ تُتَحَفَكَ بِتُحَفَةٍ قَدْ أُحْفِفَتْ بِهَا مِنَ الْجَنَّةِ

He<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>! Come 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 longing to see you<sup>-ra</sup>, wanting to gift you<sup>-ra</sup> a gift which has been gifted with from the Paradise!'

قُلْتُ لِعَلِيٍّ ع قَدْ أُحْفِفَتْ فَاطِمَةُ ع بِشَيْءٍ مِنَ الْجَنَّةِ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص

I<sup>-ra</sup> said to Ali<sup>-asws</sup>, '(Syeda) Fatima<sup>-asws</sup> has been gifted with something from the Paradise, after the expiry of Rasool-Allah<sup>-saww</sup>?'

قَالَ نَعَمْ بِالْأَمْسِ

He<sup>-asws</sup> said: 'Yes, yesterday!'

قَالَ سَلْمَانُ فَهَزَوْلْتُ إِلَى مَنْزِلِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص فَإِذَا هِيَ جَالِسَةٌ وَعَلَيْهَا قِطْعَةٌ عَبَاءٍ إِذَا حَمَرَتْ رَأْسَهَا انْجَلَى سَاقُهَا وَإِذَا عَطَّتْ سَاقَهَا انْكَشَفَتْ رَأْسَهَا

Salman<sup>-ra</sup> said 'I<sup>-ra</sup> went to the house of (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>. There she<sup>-asws</sup> was seated and upon her<sup>-asws</sup> was a piece of abaya (so short) that when she<sup>-asws</sup> veiled her<sup>-asws</sup> head, it would lift from her<sup>-asws</sup> feet, and when she<sup>-asws</sup> covered her<sup>-asws</sup> feet, it would not cover her<sup>-asws</sup> head.

فَلَمَّا نَظَرْتُ إِلَيْهَا اغْتَحَرْتُ ثُمَّ قَالَتْ يَا سَلْمَانَ حَفَوْتَنِي بَعْدَ وَفَاةِ أَبِي ص

When she<sup>-asws</sup> looked at my<sup>-asws</sup> (state), I<sup>-ra</sup> was embarrassed. Then she<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>! You<sup>-ra</sup> have forsaken me<sup>-asws</sup> after expiry of my<sup>-asws</sup> father<sup>-saww</sup>!;

قُلْتُ حَبِيبَتِي لَمْ أَجْفُكُم

I<sup>-ra</sup> said: 'My<sup>-ra</sup> beloved (daughter)! I<sup>-ra</sup> did not forsake you<sup>-asws</sup> at all!'

قَالَتْ فَمَهْ اجْلِسْ وَ اعْقِلْ مَا أَقُولُ لَكَ إِنَّي كُنْتُ جَالِسَةً بِالْأَمْسِ فِي هَذَا الْمَجْلِسِ وَ بَابُ الدَّارِ مُعَلَّقٌ وَ أَنَا أَتَفَكَّرُ فِي انْقِطَاعِ الْوَحْيِ عَنَّا وَ انْصِرَافِ الْمَلَائِكَةِ عَنَّا مِنْزِلًا فَإِذَا انْفَتَحَ الْبَابُ مِنْ عَذْرَاءٍ أَنْ يَفْتَحَهُ أَحَدٌ

She<sup>-asws</sup> said: 'Shh! Be seated and understand what I<sup>-asws</sup> am saying to you<sup>-ra</sup>! Yesterday I<sup>-asws</sup> was seated in this seat, and the door of the house was locked, and I<sup>-asws</sup> was contemplating regarding termination of the Revelation from us<sup>-asws</sup>, and the coming and going of the Angels from our<sup>-asws</sup> house, when the door opened from without anyone opening it.

فَدَخَلَ عَلَيَّ ثَلَاثُ جَوَارٍ لَمْ يَرَ الرِّئَاضَ بِحُسْنِهِنَّ وَ لَا كَهَيْئَتِهِنَّ وَ لَا نَضَارَةَ وَجُوهِهِنَّ وَ لَا أَزْكَى مِنْ رِيحِهِنَّ فَلَمَّا رَأَيْتُهُنَّ قُمْتُ إِلَيْهِنَّ مُتَنَكِّرَةً هُنَّ قُلْتُ هُنَّ  
بِأَبِي أَنْتُنَّ مِنْ أَهْلِ مَكَّةَ أَمْ مِنْ أَهْلِ الْمَدِينَةِ

Three girls entered to see me<sup>-asws</sup>. The beholders have not seen (the likes) of their beauty, nor their appearances, nor bliss of their faces, nor any purer than their aromas. When I<sup>-asws</sup> saw them, I<sup>-asws</sup> stood up to them disapproving of them. I<sup>-asws</sup> said to them: 'By my<sup>-asws</sup> father<sup>-saww</sup>! Are you from people of Makkah or from people of Al-Medina?'

فَقُلْنَ يَا بِنْتَ مُحَمَّدٍ لَسْنَا مِنْ أَهْلِ مَكَّةَ وَ لَا مِنْ أَهْلِ الْمَدِينَةِ وَ لَا مِنْ أَهْلِ الْأَرْضِ جَمِيعاً غَيْرَ أَنَّنا جَوَارٍ مِنَ الْحُورِ الْعِينِ مِنْ دَارِ السَّلَامِ أَرْسَلَنَا رَبُّ الْعِزَّةِ  
إِلَيْكَ يَا بِنْتَ مُحَمَّدٍ إِنَّا إِلَيْكَ مُشْتَاتَاتُ

They said, 'O daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>! We are neither from people of Makkah nor from people of Al-Medina, nor are we from people of the earth altogether, apart from that we are girls from the Maiden Houries, from the House of Peace! The Lord<sup>-azwj</sup> of Might has Sent us to you<sup>-asws</sup>, O daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>! We have been yearning to see you<sup>-asws</sup>!'

فَقُلْتُ لِلَّتِي أَطَّلُ أَنَّهَا أَكْبَرُ سِنّاً مَا اسْمُكَ

I<sup>-asws</sup> said to the one I<sup>-asws</sup> thought was of eldest of age: 'What is your name?'

قَالَتْ اسْمِي مَقْدُودَةٌ

She said, 'My name is Maqdouda!'

قُلْتُ وَ لِمَ سُمِّيَتْ مَقْدُودَةٌ

I<sup>-asws</sup> said: 'And why have you been named as 'Maqdouda'?'

قَالَتْ خُلِفْتُ لِلْمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ صَاحِبِ رَسُولِ اللَّهِ ص

She said, 'I have been Created for Al-Miqdad Bin Al-Aswad Al-Kindy, companion of Rasool-Allah<sup>-saww</sup>!'

I<sup>-asws</sup> said to the second one: 'What is your name?'

فَقُلْتُ لِلثَّانِيَةِ مَا اسْمُكَ قَالَتْ ذَرَّةٌ

She said, 'Zarrah!'

قُلْتُ وَ لِمَ سُمِّيَتْ ذَرَّةٌ وَ أَنْتِ فِي عَيْنِي نَبِيلَةٌ

I<sup>-asws</sup> said: 'And why have you been named as 'Zarrah', and you are noble in my<sup>-asws</sup> eyes?'

قَالَتْ خُلِفْتُ لِأَبِي ذَرِّ الْعِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ص

She said, 'I have been Created for Abu Zarr Al-Ghifary<sup>-ra</sup>, companion of Rasool-Allah<sup>-saww</sup>!'

فَقُلْتُ لِلتَّالِيَةِ مَا اسْمُكَ

I said to the third: 'What is your name?'

قَالَتْ سَلْمَى

She said, 'Salma!'

قُلْتُ وَ لِمَ سُمِّيَتْ سَلْمَى

I said, 'And why have you been named as 'Salma'?'

قَالَتْ أَنَا لِسَلْمَانَ الْفَارِسِيِّ مَوْلَى أَبِيكَ رَسُولِ اللَّهِ ص

She said, 'I am for Salman Al-Farsi<sup>-ra</sup>, slave of your<sup>-asws</sup> father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>!'

قَالَتْ فَاطِمَةُ ثُمَّ أَخْرَجَنِي لِي رُطْباً أَزْرَقَ كَأَمْثَالِ الْحُشْكَنَانِجِ الْكِبَارِ أَبْيَضَ مِنَ التَّلْجِ وَ أَرْكَى رِيحاً مِنَ الْمِسْكِ الْأَذْفَرِ

(Syeda) Fatima<sup>-asws</sup> said: 'Then they brought out to me<sup>-asws</sup> blue dates like 'Al-Khushkananij' (sweet bread baked with pistachios and almonds), large, whiter than the snow and purer in aroma than the yellow musk.

فَقَالَتْ لِي يَا سَلْمَانَ أَفَطِرٌ عَشِيَّتِكَ عَلَيْهِ فَإِذَا كَانَ غَداً فَجِنِّي بِنَوَاهُ أَوْ قَالَتْ عَجْمِهِ

Syeda<sup>-asws</sup> said to me<sup>-ra</sup>, 'O Salman<sup>-ra</sup>! Break the fast of your<sup>-ra</sup> evening upon it. When it is tomorrow morning, come to me<sup>-asws</sup> with its seeds' (or said: 'It kernels').

قَالَ سَلْمَانَ فَأَخَذْتُ الرُّطْبَ فَمَا مَرَزْتُ بِجَمْعٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص إِلَّا قَالُوا يَا سَلْمَانَ أَمَعَكَ مِنْكَ قُلْتُ نَعَمْ

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> took the dates. I<sup>-ra</sup> did not pass by any group of companions of Rasool-Allah<sup>-saww</sup> except they said, 'O Salman<sup>-ra</sup>! Is there musk with you<sup>-ra</sup>?' I<sup>-asws</sup> said, 'Yes'.

فَلَمَّا كَانَ وَقْتُ الْإِفْطَارِ أَفْطَرْتُ عَلَيْهِ فَلَمْ أَجِدْ لَهُ عَجْماً وَ لَا نَوَى فَمَضَيْتُ إِلَى بِنْتِ رَسُولِ اللَّهِ ص فِي الْيَوْمِ الثَّانِي فَعُلْتُ لَهَا عِزِّي أَفْطَرْتُ عَلَى مَا أَتُخَفِّي بِهِ فَمَا وَجَدْتُ لَهُ عَجْماً وَ لَا نَوَى

When it was the time of breaking the fast, I<sup>-ra</sup> broke fast upon it, but I<sup>-ra</sup> neither found any seed for it nor kernel. So, I went to daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> during the second day. I<sup>-ra</sup> said to her<sup>-asws</sup>, 'I<sup>-ra</sup> had broken the fast upon what You<sup>-azwj</sup> had gifted me<sup>-ra</sup> with, but I<sup>-ra</sup> did not find any kernels for it nor seeds!'

قَالَتْ يَا سَلْمَانَ وَ لَنْ يَكُونَ لَهُ عَجْمٌ وَ لَا نَوَى وَ إِنَّمَا هُوَ نَخْلٌ غَرَسَهُ اللَّهُ فِي دَارِ السَّلَامِ بِكَلَامِ عَلَمَنِيهِ أَبِي مُحَمَّدٍ ص كُنْتُ أَقُولُهُ عُذْوَةً وَ عَشِيَّةً

Syeda<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>, and there will never be any kernels for it nor seeds, and rather it is a tree Planted by Allah<sup>-azwj</sup> in the House of Peace with a Speech He<sup>-azwj</sup> had Taught my<sup>-asws</sup> father<sup>-saww</sup> Muhammad<sup>-saww</sup>! I<sup>-asws</sup> have been saying it morning and evening!'

قَالَ سَلْمَانُ قُلْتُ عَلَّمَنِي الْكَلَامَ يَا سَيِّدَتِي

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> said, 'Teach me<sup>-ra</sup> the speech, O my<sup>-ra</sup> Chieftess!'

فَقَالَتْ إِنْ سَرَّكَ أَنْ لَا يَمَسَّكَ أَذَى الْحُمَّى مَا عِشْتِ فِي دَارِ الدُّنْيَا فَوَاطِبْ عَلَيْهِ

Syeda<sup>-asws</sup> said: 'If it cheers you<sup>-ra</sup> that the harm of fever does not touch you<sup>-ra</sup> for as long as you<sup>-ra</sup> live in house of the world, then be persistent upon it'

ثُمَّ قَالَ سَلْمَانُ عَلَّمَنِي هَذَا الْحِرْزَ فَقَالَتْ

The Salman<sup>-ra</sup> said, 'Syeda<sup>-asws</sup> taught me<sup>-ra</sup> this protection. She<sup>-asws</sup> said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ نُورِ نُورِ بِسْمِ اللَّهِ نُورِ عَلَى نُورِ بِسْمِ اللَّهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ بِسْمِ اللَّهِ الَّذِي خَلَقَ النَّوْرَ مِنَ النَّوْرِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النَّوْرَ مِنَ النَّوْرِ وَ أَنْزَلَ النَّوْرَ عَلَى الطُّورِ فِي كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ بِقَدَرٍ مُقَدُورٍ عَلَى نَبِيِّ مُحَبُّورٍ

**'In the Name of Allah the Beneficent, the Merciful [1:1]!** In the Name of Allah<sup>-azwj</sup> the Noor! 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! The Praise is for Allah<sup>-azwj</sup> Who Created the Noor from the Noor, and Sent down the Noor upon the (mount) Tour, in a written Book, in spread out pages, in a determined measure, upon a Prophet<sup>-saww</sup> bringing joy!

الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعِزِّ مَذْكُورٌ وَ بِالْفَخْرِ مَشْهُورٌ وَ عَلَى السَّرِّاءِ وَ الضَّرِّاءِ مَشْكُورٌ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

The Praise is for Allah<sup>-azwj</sup> Who is Mentioned with the Might, and Famous with the Pride, and thanked upon the ease and the hardship! And may Allah<sup>-azwj</sup> Send Salawaat upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>!'

قَالَ سَلْمَانُ فَتَعَلَّمْنَاهُ فَوَ اللَّهُ وَ لَقَدْ عَلَّمْتُهُنَّ أَكْثَرَ مِنْ أَلْفِ نَفْسٍ مِنْ أَهْلِ الْمَدِينَةِ وَ مَكَّةَ مِمَّنْ يَجْمَعُهُنَّ عِلْمِي فَكُلُّ بَرٍّ مِنْ مَرْضِيهِ بِإِذْنِ اللَّهِ تَعَالَى.

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> learned these. By Allah<sup>-azwj</sup>, and I<sup>-ra</sup> have taught these to more than a thousand persons from the people of Al-Medina and Makkah, from the ones having the fever with them. Each one was cured from his illness by the Permission of Allah<sup>-azwj</sup> the Exalted''<sup>112</sup>.

<sup>112</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 22

## CHAPTER 57 – THE REFUGE (AMULET) AND THE SUPPLICATION FOR THE PREGNANT ONES, FROM THE HUMANS AND THE ANIMALS, AND AMULET FOR THE CHILD AT THE TIME OF ITS BIRTH AND AMULET FOR THE WOMAN WITH POST CHILDBIRTH BLEEDING

1- طب، طب الأئمة عليهم السلام الوليد بن نقيّة مؤدّن مسجِد الكوفة قال حدّثنا أبو الحسن العسكري عن أبيه عن محمد الباقر ع قال: من أراد أن لا يعبث الشيطان بأهله ما دامت المرأة في نفاسها فليكتب هذه العوذة بمسك و زعفران بماء المطر الصافي و ليغصره بثوب جديد لم يلبس و ألبس منه أهله و ولده و ليرش الموضع و البيت الذي فيه النفساء

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Al Waleed Bin Naqiya, Muezzin of Masjid Al Kufa. He said,

‘It is narrated to us by Abu Al-Hassan Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Muhammad Al-Baqir<sup>-asws</sup> having said: ‘One who wants that the Satan<sup>-la</sup> should not play around with his wife for as long as the woman is in her post childbirth bleeding, let him write this amulet with musk and saffron with clean rain water, and let him squeeze it with a new cloth he has not work, and his wife and his children have worn from it, and let him sprinkle the place and the room in which is the woman with post childbirth bleeding.

فإنه لا يصيب أهله ما دامت في نفاسها و لا يصيب ولده حنط و لا جنون و لا فرح و لا نظرة إن شاء الله تعالى

Neither will his wife be afflicted for as long as she is in her post childbirth bleeding, nor will his children be afflicted by a fall, nor insanity, nor panic, nor (evil) glance, if Allah<sup>-azwj</sup> so Desires.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ وَ السَّلَامُ عَلَى آلِ رَسُولِ اللَّهِ وَ الصَّلَاةُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

**In the Name of Allah the Beneficent, the Merciful [1:1].** In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>, and the greetings be upon Rasool-Allah<sup>-saww</sup> and the greetings be upon Progeny<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and the Salawaat be upon them<sup>-asws</sup> and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

بِسْمِ اللَّهِ وَ بِاللَّهِ اُخْرَجَ بِإِذْنِ اللَّهِ مِنْهَا خَرَجْتُمْ وَ فِيهَا تُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لا إِلَهَ إِلا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَدْفَعُكُمْ بِرَسُولِ اللَّهِ.

In the Name of Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, get out, by the Permission of Allah<sup>-azwj</sup>! Ge out, by the Permission of Allah<sup>-azwj</sup>! **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55] 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]!** In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! I repel you all by Rasool-Allah<sup>-saww</sup>!”<sup>113</sup>

<sup>113</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 57 H 1

2- طب، طب الأئمة عليهم السلام الحُضْرُ بْنُ مُحَمَّدٍ عَنِ الْحَزَّازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ ابْنِ رِثَابٍ عَنْ ابْنِ سِنَانٍ عَنِ الْمُفْضِلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ وَ رَوَاهُ أَيْضاً عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ ابْنِ بُكَيرٍ عَنْ زُرَّارَةَ بْنِ أُعَيْنٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: تُكْتَبُ لِلْفَرَسِ الْعَتِيقَةِ الْكَرِيمَةِ عِنْدَ وَضْعِهَا هَذِهِ الْعُوْدَةُ فِي رِقِّ عَزَالٍ وَ يُعَلَّقُ فِي حَقْوِيهَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Al Khazir Bin Muhammad, from Al Jarazy, from Al-Hassan Bin Ali Bin Fazzal, from Muhammad Bin Haroun, from Ibn Riab, from Ibn Sinan, from Al Mufazzal, from Jabir, 'From Abu Ja'far<sup>-asws</sup>, and it is reported as well from Ali Bin Asbat, from Ibn Bukeyr, from Zurara Bin Ayn,

From Abu Ja'far<sup>-asws</sup> having said: 'This refuge (amulet) is written for the noble old horse (mare) during its giving birth, in a deerskin and hung in its bridle: -

اللَّهُمَّ يَا فَارِحَ الْهَمِّ وَ كَاشِفَ الْعَمِّ رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا اِرْحَمْ فَلَانَ بْنِ فَلَانَ صَاحِبَ الْفَرَسِ رَحْمَةً تُغْنِيهِ عَنْ رَحْمَةٍ مِنْ سِوَاكَ وَ فَرِّجْ هَمَّهُ وَ عَمِّهِ وَ نَوِّسْ كُرْبَتَهُ وَ سَلِّمْ فَرَسَهُ وَ يَبْسُرْ عَلَيْهَا وَ لَادَتَهَا

'O Allah<sup>-azwj</sup>! Reliever of the worries and Remover of the sorrows! Beneficent of the world and the Hereafter, and their Mercier! Mercy so and so, son of so and so, (owner of the horse), a Mercy making him needless from mercy of the ones besides You<sup>-azwj</sup>, and Relieve his worries and his sorrows, and Remove his distress, and Keep his horse safe, and ease upon her its giving birth!

حَرَجَ عِيسَى ابْنُ مَرْيَمَ وَ يَحْيَى ابْنُ زَكْرِيَّا عَلَى نَبِينَا وَ آلِهِ وَ عَلَيْهِمَا السَّلَامُ إِلَى الْبَرِّيَّةِ فَسَمِعَا صَوْتَ وَحْشِيَّةٍ فَقَالَ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ عَ يَا عَجَباً مَا هَذَا الصَّوْتُ

Isa Bin Maryam<sup>-as</sup> and Yahya Bin Zakariya<sup>-as</sup>, may the greetings be upon our Prophets<sup>-as</sup>, went out to the wilderness. They<sup>-as</sup> heard a beastly sound. The Messiah Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> said: 'O strange! What is this sound?'

قَالَ يَحْيَى هَذَا صَوْتُ وَحْشِيَّةٍ تَلِدُ

Yahya<sup>-as</sup> said: 'This is the sound of a female beast giving birth'.

فَقَالَ عِيسَى ابْنُ مَرْيَمَ عَ انْزِلْ سَرْحاً سَرْحاً بِإِذْنِ اللَّهِ تَعَالَى.

Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> said: 'Descend (be born) easily, easily, by the Permission of Allah<sup>-azwj</sup> the Exalted!'<sup>114</sup>

3- طب، طب الأئمة عليهم السلام أَبُو يَزِيدَ الْقَنَّادُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ قَالَ: تُكْتَبُ هَذِهِ الْعُوْدَةُ فِي قِرْطَاسٍ أَوْ رِقِّ لِّلْحَوَامِلِ مِنَ الْإِنْسِ وَ النَّوَابِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Abu Yazeed Al Qannad, from Muhammad Bin Muslim, '

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'This amulet should be written in a paper or parchment for the pregnant ones of the humans and the animals: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا يُسْرًا يُسْرًا اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلَا يُرِيدُ اللَّهُ الْعُدَّةَ وَ لِيُكْفِرُوا اللَّهُ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

**'In the Name of Allah the Beneficent, the Merciful [1:1]. In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! Surely, with the difficulty there is ease [94:6] Surely, with the difficulty there is ease [94:6] Allah Wants ease with you, and He does not Want the difficulty with you, in order for you to complete the number, for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]!**

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

**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].**

وَ يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْقًا وَ يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ رَشَدًا وَ عَلَى اللَّهِ فَضْلُ السَّبِيلِ وَ مِنْهَا جَائِزٌ وَ لَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

**And Dispose for you and ease your matter [18:16], and Dispose for you guidance from your affairs. And upon Allah is to Direct to the Way, and from these (some) are crooked, and had He so Desired, He would have Guided you altogether [16:9].**

ثُمَّ السَّبِيلَ يَسْرُهُ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

**Then the way, He Eased it for him [80:20] Or do they not see, those who are committing Kufir, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]!**

فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَ كُنْتُ نَسِيًّا مَنْسِيًّا فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَنْحِرِي قَدْ جَعَلَ رَبُّكَ تَحْتَكِ سَرِيًّا وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا حِينًا فَكُلِي وَ اشْرَبِي وَ قَرِي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

**Then she withdrew with him to a remote place [19:22] Then the (pangs of) labour brought her to the palm trunk. She said: 'I wish I had died before this, and was completely forgotten!' [19:23] So he (the child) called out to her from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24] And shake towards you the palm trunk, it would drop upon you ripe dates [19:25] So eat and drink and refresh the eyes. Then if you see anyone from the human beings, then say: 'I vowed to the Beneficent a Fast, so I will never speak today to a human' [19:26].**

فَأْتَتْ بِهِ فَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئاً فَرِيحًا يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَ مَا كَانَتْ أُمُّكَ بَعْثًا فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيغًا قَالَ إِنَّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَ جَعَلَنِي نَبِيًّا وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا ذُمْتُ حَيًّا وَ بَرًّا بِوَالِدِي وَ لَمْ يَجْعَلْنِي جَبَّارًا شَقِيحًا وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا ذَلِكَ عِيسَى ابْنُ مَرْيَمَ

**And she came with him to her people, carrying him. They said, 'O Maryam! You have come with an amazing thing [19:27] O sister of Haroun! Your father was not a bad man, nor was your mother unchaste' [19:28] So she gestured towards him. They said, 'How can we speak to one who was a child in the cradle?' [19:29] He said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31] And righteousness with my mother, and did not Make me tyrannous, wretched [19:32] And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33] That is Isa, son of Maryam [19:34].**

وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

**And Allah Extracted you from the bellies of your mothers, you were not knowing anything, and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78] Are they not looking at the birds controlled in the atmosphere of the sky? What is withholding them except Allah? Surely in that are Signs for a believing people [16:79].**

كَذَلِكَ أُيِّهَا الْمَوْلُودُ أُخْرِجَ سَوِيًّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

Like that, O you newborn! Come out safely by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!

لَمْ تُعَلِّقْ عَلَيْهَا فَإِذَا وُضِعَتْ نَزِعَ مِنْهَا وَ احْفَظِ الْآيَةَ أَنْ تَتْرُكَ مِنْهَا بَعْضَهَا أَوْ تَقِفَ عَلَى مَوْضِعٍ مِنْهَا حَتَّى تُنْمِئَهَا وَ هُوَ قَوْلُهُ تَعَالَى وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا

Then hang upon it. When she has given birth, remove it from her and preserve the Verses, leaving behind some of these, or pausing upon a place from it until you complete it, and it is Word of the Exalted: **And Allah Extracted you from the bellies of your mothers, you were not knowing anything, [16:78]!**

فَإِنْ وَقَفْتَ هَاهُنَا حَرَجَ الْمَوْلُودُ أَحْرَسَ وَ إِنْ لَمْ تَقْرَأْ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ لَمْ يُخْرِجِ الْوَلَدَ سَوِيًّا.

If you pause over here, the newborn will come out mute, and if you don't read: **and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78]**, the newborn will not come out complete".<sup>115</sup>

<sup>115</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 57 H 3

## CHAPTER 58 – AMULET FOR THE ANIMALS FROM THE (EVIL) EYE AND OTHERS

1- طب، طب الأئمة عليهم السلام أحمد بن الحارث بن سليمان بن جعفر عن موسى بن جعفر عن أبيه ع في عوذة الحيوان و قال هي محفوظة عندهم بسم الله الرحمن الرحيم بسم الله و بالله

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Ahmad Bin Al Haris, from Suleyman Bin Ja'far,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> regarding an amulet for the animals, and he<sup>-asws</sup> said it is preserved in their<sup>-asws</sup> possession: - ***'In the Name of Allah the Beneficent, the Merciful [1:1].*** In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>!'

خَرَجَ عَيْنُ السَّوءِ مِنْ بَيْنِ لَحْمِهِ وَ جُلْدِهِ وَ عَظْمِهِ وَ عَصَبِهِ وَ عُرْوَقِهِ فَلَقِيَهَا جَبْرَائِيلُ وَ مِيكَائِيلُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَا أَيْنَ تَذْهَبِينَ أَيُّهَا اللَّعِينَةُ

The evil eye will come out from between his flesh, and his skin, and his bones, and his nerves, and his veins. Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup> meet it. They<sup>-as</sup> said: 'Where are you going, O you Accursed one?'

قَالَتْ أَذْهَبُ إِلَى الْجَمَلِ فَأَطْرَحُهُ مِنْ قِطَارِهِ وَ الدَّابَّةِ مِنْ مَفْوَدِهَا وَ الْحِمَارِ مِنْ أَكَامِهِ وَ الصَّبِيِّ مِنْ حَجْرِ أُمِّهِ وَ الْفَتَى الرَّجُلِ الشَّابِّ الْمُمْتَلِيٍّ مِنْ قَدَمَيْهِ

It says, 'I am going to the camel so I can drop it from its caravan line, and the one riding an animal from its reins, and the donkey from its enclosure, and the child from its mother's lap, and throw down the healthy young man from his feet!'

فَقَالَا لَهَا اذْهَبِي أَيُّهَا اللَّعِينَةُ إِلَى الْبَرِّيَّةِ

They<sup>-as</sup> say: 'Go, O you Accursed, go to the wilderness!'

فَتَمَّ حَيَّةٌ لَهَا عَيْنَانِ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ نَارٍ وَ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى عَيْنِ السَّوءِ وَ عَبَسَ عَبَّاسٌ وَ حَجَرَ يَابِسٌ وَ نَفَسَ نَافِسٌ وَ نَارٌ قَابِسٌ رَدَدَتْ بَعُونَ اللَّهُ عَيْنَ السَّوءِ إِلَى أَهْلِهِ وَ فِي جَنْبَيْهِ وَ كَشْحَيْهِ وَ فِي أَحْبِّ حُلَاكِهِ إِلَيْهِ بِعَرِيْمَةِ اللَّهِ

So, then it was a snake having two eyes for it, an eye of water and an eye of fire, and like that Allah<sup>-azwj</sup> Pursues upon the evil eyes, and frown of a frowning ones, and a dry stone, and a soul breathing, and a fire ignited! I hereby repel by the Eye of Allah<sup>-azwj</sup>, the evil eye back to its people, and in his sides, and it his temples, and in his friends beloved to him, by the Determination of Allah<sup>-azwj</sup>!

وَ قَوْلُهُ أَوْ لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَ هُوَ حَسِيرٌ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ.

And His<sup>-azwj</sup> Words: ***Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30] Then return the sight once again. The sight will come***

**back to you humbled and it would be fatigued [67:4]**, 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> Progeny<sup>-asws</sup>, the pure".<sup>116</sup>

2- ط، الأمان فيما نذكركه إذا حصلت الملعونة في عين دابة يقرؤها ويؤيد يده على عينها ووجهها أو يكتبها ويؤيد الكتابة عليها بإخلاص نية

(The book) 'Al Amaan' –

'Among what we are mentioning is, whenever the Accursed arrives in the eye of a riding animal, he should read it and pass his hand upon its eyes and its face, or write it and pass the letter upon it with the sincere intention: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمَعَا فِي بِسْمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ  
وَأَنْزَلَ مِنَ السَّمَاءِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَ أَزْدِدُ الْعَيْنَ الْحَائِسَ وَ حَجَرَ يَابِسٍ وَ مَاءَ قَارِسٍ وَ شَهَابٍ ثَاقِبٍ مِنَ الْعَيْنِ إِلَى الْعَيْنِ

**'In the Name of Allah the Beneficent, the Merciful [1:1]!** In the Name of Allah<sup>-azwj</sup> the Healer! In the Name of Allah<sup>-azwj</sup> the Sufficient! In the Name of Allah<sup>-azwj</sup> the Pardoner! In the Name which, with it, nothing harms in the earth nor in the sky, and He<sup>-azwj</sup> is the Hearing, the All-Knowing! **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**, and I repel the detaining eyes, and the dry stone, and water of the horseman, and the piercing shooting star, from the eye to the eye!

فَقَالَ جَبْرَائِيلُ وَ مِيكَائِيلُ عِ إِلَى أَيْنَ تَذْهَبُ يَا عَيْنَ السُّوءِ

Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> said: 'Where are you going to, O evil eye?'

قَالَتْ أَذْهَبُ إِلَى الثَّوْرِ فِي نِيرِهِ وَ الْجَمَلِ فِي قَطَارِهِ وَ الدَّابَّةِ فِي رَبَاطِهَا

It said, 'I am going to the bull in its yoke, and the camel in its caravan, and the riding animal in its tether (rein)!

فَقَالَا عِ لَهَا عَزَمْنَا عَلَيْكَ بِتِسْعَةٍ وَ تِسْعِينَ اسْمًا أَنْ تُلقِي الثَّوْرَ فِي نِيرِهِ وَ الْجَمَلَ فِي قَطَارِهِ وَ الدَّابَّةَ فِي رَبَاطِهَا

They<sup>as</sup> said to it: 'We<sup>as</sup> have determined upon you with ninety-nine Names lest you throw the bull in its yoke, and the camel in its caravan, and the riding animal in its tether!'

كَذَلِكَ يُطْفِئُ اللَّهُ الْوَجْعَ مِنَ الْعَيْنِ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ سَلَامٌ سَلَامٌ مِنَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ... السَّلَامُ الْمُؤْمِنُ الْمُهْتَمُّ  
الْعَزِيمُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.

Like that Allah<sup>-azwj</sup> Extinguishes the pain from the eyes with, there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! In the Name of Allah<sup>-azwj</sup>! Peace! Peace from Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, **the Giver of peace, the Granter of**

<sup>116</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 1

**security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]!’<sup>117</sup>**

3- ق، الكتاب العتيق الغرويّ عُوذَةُ لِأَمِيرِ الْمُؤْمِنِينَ عِ لِّلْعَيْنِ قَالَ حِينَ أَصَابَتْ الْعَيْنُ فُحْلاً مِنْ إِبِلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ

(The book) ‘Al Ateeq’ of Al Garwy –

‘An amulet of Amir Al-Momineen<sup>-asws</sup> for the (evil) eye he<sup>-asws</sup> said when the (evil) eye hit a stallion from the camels of Amir Al-Momineen Ali<sup>-asws</sup>: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْعَظِيمِ [مِنْ] عَبْسٍ عَابِسٍ وَ شِهَابٍ قَابِسٍ وَ حَجْرٍ يَابِسٍ رَدَدْتُ عَيْنَ الْعَائِنِ عَلَيْهِ مِنْ رَأْسِهِ إِلَى قَدَمَيْهِ آخِذٍ عَيْنَاهُ قَابِضٍ بِكَلَاهُ وَ عَلَى جَارِهِ وَ أَقَارِبِهِ جَلْدُهُ دَقِيقٌ وَ دَمُهُ رَفِيقٌ وَ بَابُ الْمَكْرُوهِ بِهِ تَلِيقٌ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَ هُوَ حَسِيرٌ.

**‘In the Name of Allah the Beneficent, the Merciful [1:1]!** In the Name of Allah<sup>-azwj</sup> the Magnificent, from frown of a frowning one, and a bright shooting star, and dry stone! I repel the (evil) eye of the one casting the (evil) eye back to him, from his head to his feet! Seize his detaining eyes with the whole of it, and upon his neighbour, and his near ones, his delicate skin, and his thin blood, and the door of abhorrence related with it!. **Then return the sight, can you see any flaw? [67:3] Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]’**.<sup>118</sup>

4- ق، الكتاب العتيق الغرويّ عُوذَةُ لِلدَّوَابِّ عَنِ الصَّادِقِينَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ مَنْ عُلِقَ عَلَيْهِ كِتَابِي هَذَا مِنَ الْحَيْلِ وَ الدَّوَابِّ كُمْيَهَا وَ شُفْرَهَا وَ بُلْقِيهَا وَ دُهِمَهَا أَغْرَهَا وَ أَحْوَاهَا وَ سَمِيدَعِيهَا وَ زُرْزُورِيهَا وَ أَغْشَاهَا وَ مُحَجَّلِيهَا وَ أَصْفَرِيهَا وَ مَا اخْتَلَفَ مِنْ أَلْوَانِهَا

(The book) ‘Al Ateeq’ of Al Garwy –

‘An amulet for the riding animal, from Al-Sadiqeyn<sup>-asws</sup> (5<sup>th</sup> and 6<sup>th</sup> Imam<sup>-asws</sup>): - ‘I seek Refuge for the one this letter of mine is hung, from the horses, and the riding animals, ‘Kumtiha’ (their red with black mane and tail), and ‘Shuqriha’ (their blonde), and ‘Bulqiha’ (their spotted black and white colouration), and ‘Duhmiha’ (their intensely black), and ‘Ahwaha’ (their black with white spot on its forehead), and ‘Samiyadiha’ (their greenish black), and ‘Zuzuriha’ (of thin physique), and ‘Ahshabiha’ (their short statured), and ‘Mahjaliha’ (their old’, and ‘Asghariha’ (their young), and whatever is the variation of their colours!

أَعُوذُ وَ أَمْتَنُ وَ أَزْجُرُ وَ أَعْقِدُ وَ أَحْبِسُ عَنْ مَنْ عُلِقَ عَلَيْهِ كِتَابِي هَذَا مِنَ الْحَيْلِ وَ الْبَهَائِمِ وَ الْحَيَوَانِ مِنَ الْكَلَامِ وَ الصِّدَامِ وَ مَضْغِ اللَّجَامِ وَ قَرْضِ الْأَسْنَانِ وَ الْأَرْسَانِ وَ الْعَتْرَةِ وَ النَّظْرَةِ وَ السُّكْرَةِ وَ الْحِصَاةِ وَ الْعِدَايَةِ

I seek Refuge, and prevent, and rebuke, and restrain, and withhold from the one this letter of mine is hung upon, from the horses, and the beasts, and the animals, from the injury, and the ‘Al-Sadam’ (disease in the head), and chewing the bridle, and clenching the teeth, and the neighing, and the restlessness, and the unruliness, and the intoxication, and the obstruction, and the hostility!

<sup>117</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 2

<sup>118</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 3

وَوَجَعَ الْكَبِدَ وَ الرِّبَةَ وَ الطِّحَالِ وَ الْأَنْشَارِ وَ الْعَسَلِ وَ الْكَبُوتِ وَ الْفُرْعَةِ وَ الْعَرِيَةَ وَ الْحَزْدَ وَ الْحَرْبَ وَ الْجُلْدَ وَ الْقَصْرَ وَ الْخُمْزَةَ وَ الْهَدْمَ فِي الظَّهْرِ وَ الرِّوَابِدِ وَ النَّفَاحَ وَ الْعِلَاقِ وَ الدُّبَابِ

And pain of the liver, and the lungs, and the spleen, and the scabies, and shaking of its head in restlessness, and the falling on its face, and the panic, and the agitation, and the anxiety, and the onslaught, and the war (anger), and the falling, and the trembling movement, and the tumour, and the crushing in the back, and movement impediment, and bloating, and the choking, and the madness!

وَ الرِّئَابِيرِ وَ الْإِرْتِعَاشِ وَ الْإِرْتِهَاسِ وَ الظُّلْمَةِ وَ الْمَعْلِ وَ الْوَرَمِ وَ الْمُجْدَرِيِّ وَ الطَّبُوعِ وَ مِنَ الْجُمُوحِ وَ الرِّمْحِ وَ مِنَ الْقَالِحِ وَ الْفُولَنْجِ وَ الْحِدَاجِ وَ وَحَامِ الْعَيْنِ وَ الدَّمْعَةِ عِنْدَ الْجُهْيِ

And the flies, and clashing of the feet, and the trembling, and the goading, and the fever, and the abscess, and the blisters, and the venomous insects, and from the spears and the lances, and the stumbling, and the limping, and the hobbling, and the eye infections, and tears at the sides!

وَ مِنَ التَّغْسِيرِ وَ التَّخْيِيلِ وَ مِنْ مَغْطِ شَعْرِ النَّاصِيَةِ وَ مِنَ الْإِمْتِنَاعِ مِنَ الْعَلْفِ وَ مِنَ الْبَرَصِ وَ بَلْعِ الرِّيشِ وَ مِنَ الدَّرَبِ وَ مِنَ قَصْدِ الْإِرْتِيَاعِ وَ مِنَ التَّكْبَةِ وَ التَّمْلَةِ وَ مِنَ الْإِمْتِنَاعِ مِنَ الْأُبْنَةِ وَ الْعَلْفِ وَ السَّرَجِ وَ اللَّجَامِ

And from the indigestion, and the imaginations, and from falling of the hair of the forelocks, and from abstaining from the fodder, and from the vitiligo, and swallowing the feathers, and from the scabies, and from the panicking, and from the split hoof, and the ants, and abstaining from the water and the fodder and the saddle and the bridle!

حَصَّنْتُ جَمِيعَ مَا عَلِقَ عَلَيْهِ كِتَابِي هَذَا بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ سَبْعٍ وَ ضَبْعٍ وَ أَسَدٍ وَ أَسْوَدٍ وَ مِنَ السُّرَّاقِ وَ الطَّرَاقِ إِلَّا طَارِقٌ يَطْرُقُ بِخَيْرٍ

I fortify entirety of what this letter of mine is hung upon, with Allah<sup>-azwj</sup> the Magnificent, from evil of every predator, and hyena, and lion, and black snake, and from thieves, except an intruder knocking with goodness!

قُلْ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَ النَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ قُلْ هُوَ اللَّهُ أَحَدٌ الْوَاحِدُ الْقَهَّارُ

**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] Say: ‘He, Allah, is One [112:1], the First, the One, the Subduer!**

تَحَصَّنْتُ بِذِي الْعِزَّةِ وَ الْجَبْرُوتِ وَ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ نُورِ النُّورِ وَ مُقَدِّرِ النُّورِ نُورِ الْأَنْوَارِ ذَلِكَ اللَّهُ الْمَلِكُ الْقَهَّارُ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

I fortify with the One with the Might, and the Force, and I rely upon the Living Who does not die! Light of the lights, and Determiner of the light, Light of the lights! That is Allah<sup>-azwj</sup>, the

King, the Subduer! **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]!**<sup>119</sup>

5- ق، الكتاب العتيق الغروي غودّة الفرس و الفارس بسم الله الرحمن الرحيم أعوذ و أعيد ذابّة فلان بن فلان المعروف بكذا و كذا و سائر ذوابه من الخيل من ذهبها و شقرها و كتمتها و أعزها و محجلها و حصنها و حجورها

(The book) 'Al Ateeq' of Al Garwy –

'An amulet for the horse and the horseman: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge, and I seek Refuge for the riding animal of so and so, son of so and so, the well-known as such and such, and rest of the animals, from the horses, from their 'Duhumiha' (their intensely black), and 'Shuqriha' (their blonde), and 'Kumtiha' (their red with black mane and tail), and 'Agarriha' (their young), and 'Muhajjaha' (their old), and their fortresses and their forts!

من الممش و الرهش و الرعش و الدعص و الرهصة و الرصة و حفقان الفؤاد و عدّة الصفاق و الرجس و بلع الریش و بلع الحشيش و الحدار و الحدلان

From the shaking, and the trembling, and the quivering, and the palpitations, and the shivering, and the trepidation, and fluttering of the heart, and glad of the pancreas, and the grumbling, and swallowing the feathers, and swallowing the grass and at the pasture, and the straying!

و وجع الجوف و الرئو في المرئس و من الطرفة و الصدمة و العثار و الحمة في الأماق و من الحمر و البهر و عرق الانتشار و وجع الأعضاء و استرخاء الفؤاد و سائر الأعلال في البهائم

And the internal pain, and the bloating in the horse, and from redness in the eye, and the sudden movements, and the collisions, and the stumbling, and the redness in the mouth, and from the redness and the spots and spreading of the veins, and pain of the limbs, and relaxation of the legs, and rest of the illnesses in the beasts!

دفع عيون السوء عنها في سائر جسومها و بشرها و لحمها و دميها و ظاهرها و باطنها بالإحاطة الكبرى و بأسماء الله الحسنى و يكلماته العظمى من الإمتناع من الأكل و الشرب و التعصص و الألتواء و الضربان و من جرح الحديد و وجع بالسوك أو حرق بالنار أو مخلب و من وقع نصال السهام و أسنة الرماح و من العوايز و اللوادغ و ضربته موهنة أو دفعة محطمة

I repel the evil eyes from it in rest of its body, and its flesh, and its blood, and its exterior and its interior with the great wall, and by the most excellent Name of Allah<sup>-azwj</sup> and by His<sup>-azwj</sup> Magnificent Phrases, from abstention from the eating and the drinking, and constipation, and choking, being struck, and from injuries with the iron, and scratched by the thorns, or burning by the fire, or claws (of predators), and from fall of the arrowheads and the blades of the spears, and from being stung in the leg, and from the snakebites, and a debilitating strike or a shattering blow!

<sup>119</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 4

أَعِيذُهُ وَ رَاكِبُهُ بِمَا اسْتَعَاذَ بِهِ جِبْرَائِيلُ ع وَ عَوَّذَ بِهِ النَّبِيُّ ص الْبُرَاقَ وَ مَا عَوَّذَ بِهِ فَرَسُهُ السَّحَابَ وَ مَا عَوَّذَ عَلِيٌّ ع فَرَسَهُ لِزَاقَ وَ بِمَا عَوَّذَ بِهِ شَمْعُونُ الصَّفَا فَرَسَهُ الطَّمَاحَ وَ بِمَا عَوَّذَ بِهِ مُوسَى الْكَلِيمُ فَرَسَهُ الَّذِي عَبَّرَ فِي أَمْرِهِ الْبَحْرَ

I seek Refuge for him and its rider with what Jibraeel<sup>as</sup> had sought Refuge with, and the Prophet<sup>saww</sup> had sought Refuge with for Al-Buraq, and what he<sup>saww</sup> had sought Refuge with for his<sup>saww</sup> horse 'Al-Sahaab', and what Ali<sup>azwj</sup> had sought Refuge with for his<sup>asws</sup> horse 'Lazaq', and with what Shamoun<sup>as</sup> Al-Safa had sought Refuge with for his<sup>as</sup> horse 'Al-Tamaah', and with what Musa<sup>as</sup> the converser (with Allah<sup>azwj</sup>) had sought Refuge with for his<sup>as</sup> horse which crossed the sea in his<sup>as</sup> command!

عَوَّذْتُ هَذِهِ الدَّابَّةَ وَ صَاحِبَهَا وَ مَوْضِعَهَا وَ مَرَعَاهَا وَ سَائِرَ مَا لَهُ مِنَ الْكُرَاعِ وَ الْمَرَاعِ مِنَ سَائِرِ السَّبَاعِ وَ الْهُوَامِ وَ مِنْ كُلِّ أَدْبِيَّةٍ وَ بَلِيَّةٍ وَ مِنَ الشُّهُورِ وَ الدُّهُورِ وَ الرِّدَّةِ وَ الْقَرْقِ وَ الْحَرْقِ وَ الْوَبَاءِ وَ مَذَارِكِ الشَّقَا بِالْعَقْدِ الْعَظِيمِ وَ الْأَسْمَاءِ الْأَوْلِيَّةِ الْعَلِيَّةِ مِنْ أَعْيُنِ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ

I have sought Refuge for this animal and its owner, and its place and its pasture, and rest of what is for it from the limbs and organs, from rest of the predatory animals and the vermin, and from every harm and affliction, and from the months and the years, and the falling, and the drowning, and the burning, and the plague, and affected by the wretchedness, with the mighty Bind, and the Names, the Firstly, the Exalted, from (evil) eye of the Jinn and the humans altogether!

بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ بِسْمِ اللَّهِ عَالِمِ السِّرِّ وَ أَخْفَى بِسْمِ اللَّهِ الْأَعْلَى وَ بِأَسْمَاءِ اللَّهِ الْكُبْرَى فِي سُرَادِقِ عِلْمِ اللَّهِ وَ فِي حُجُبِ مَلَكُوتِ اللَّهِ الَّتِي يَخْتَبِئُ بِهَا الْأُمُوتُ وَ بِمَا رُفِعَتْ السَّمَاوَاتُ

In the Name of Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds! In the Name of Allah<sup>azwj</sup> Knower of the secrets and the hidden matters! In the Name of Allah<sup>azwj</sup> the most Exalted, and by the Greatest Names of Allah<sup>azwj</sup> in pavilions of Knowledge of Allah<sup>azwj</sup>, and in veils of Domains of Allah<sup>azwj</sup> which He<sup>azwj</sup> Revives the dead with, and by it He<sup>azwj</sup> Raised the skies!

وَ بِأَسْمَاءِ اللَّهِ الَّتِي أَضَاءَتْ بِهَا الشَّمْسُ وَ ارْتَفَعَتْ بِهَا الْعَرْشُ مِنْ سَائِرِ مَا دَكَّرْتُ وَ مَا لَمْ أَدْكُرْ وَ مَا عَلِمْتُ وَ مَا لَمْ أَعْلَمْ وَ رَفَعْتُ عَنْهَا سَائِرَ الْأَعْيُنِ النَّاطِرَةِ وَ الْعَادِيَةِ وَ الْخَوَاطِرِ الْخَاطِرَةِ وَ الصُّدُورِ الْوَاعِزَةِ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ.

And Names of Allah<sup>azwj</sup> which He<sup>azwj</sup> Illuminated the sun with, and Raised the Throne with, from all of what I have mentioned and what I have not mentioned, and what I know and what I don't know, and I raise from it all the beholding eyes, and the observers, and the intrusive thoughts, and the wandering chests (hearts), with 'There is neither might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent, and He<sup>azwj</sup> Suffices me and is the best Protector!'<sup>120</sup>

<sup>120</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 5

## CHAPTER 59 – THE SUPPLICATION FOR THE GENERAL PAINS AND THE WINDS, AND ESPECIALLY PAIN OF THE HEAD, AND THE MIGRAINE, AND THE STRIKING VEINS

1- مكا، مكارم الأخلاق زُفِيَّةٌ لِجَمِيعِ الْأَلَامِ وَ قِيلَ لِلضَّرْسِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ صُنِعَ اللَّهُ الَّذِي أَنْفَعَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ اشْكُرْ

(The book) 'Makarim Al Akhlaq' –

'A Ruqya (incantation) for entirety of the pains, and it is said, for the toothache: - 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>saww</sup> goodly Progeny<sup>-asws</sup>! **The Handiwork of Allah Who has Made everything thoroughly; surely He is Aware of what you are doing [27:88]!**

أَيُّهَا الْوَجَعُ سَكَّنْتُكَ بِالَّذِي سَكَّنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ عَزَّمْتُ عَلَيْكَ أَيُّهَا الْوَجَعُ بِاللَّهِ الَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ كَلَّمَ مُوسَى تَكْلِيمًا وَ خَلَقَ عِيسَى مِنْ رُوحِ الْقُدُسِ وَ بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَمَّا ذَهَبَتْ عَنْ فُلَانِ بْنِ فُلَانَةَ إِلَى مَدَّةِ حَيَاتِهِ وَ لَا تَعُودُ إِلَيْهِ.

O you pain! I settle you down by the One to Whom have settled for Him<sup>-azwj</sup>, whatever is in the skies and whatever is in the earth, and He<sup>-azwj</sup> is the Exalted, the Magnificent! I have determined upon you, O you pain, by Allah<sup>-azwj</sup> Who Took Ibrahim<sup>-as</sup> as a friend, and Spoke to Musa<sup>-as</sup> in conversation, and Created Isa<sup>-as</sup> from the Holy Spirit, and Sent Muhammad<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>, to go away from so and so, son of so and so to the period of his lifetime, and not to return to him!"<sup>121</sup>

: جَزُءُ الْقَلَنْسُوَّةِ: كَانَ بِالْمَلِكِ النَّجَاشِيِّ صَدَاغٌ فَكَتَبَ إِلَى النَّبِيِّ ص فِي ذَلِكَ فَبَعَثَ إِلَيْهِ هَذَا الْحِزْرَ فَخَاطَبَهُ فِي فَلَنْسُوَّتِهِ فَسَكَّنَ ذَلِكَ عَنْهُ وَ هُوَ

A protection of the cap – 'The was headache with the king of Ethiopia, Al-Najashy. He wrote to the Prophet<sup>-saww</sup> regarding that, so he<sup>-saww</sup> sent this protection to him. He sewed it into his cap, and that settled from him, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْحَقِّ الْمُبِينِ شَهِدَ اللَّهُ الْآيَةَ لِلَّهِ نُورٌ وَ حِكْمَةٌ وَ عِزَّةٌ وَ قُوَّةٌ وَ بُرْهَانٌ وَ قُدْرَةٌ وَ سُلْطَانٌ وَ رَحْمَةٌ يَا مَنْ لَا يَنَامُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup> the Manifest Truth! **Allah Testifies [3:18]** – the Verse. For Allah<sup>-azwj</sup> is Noor, and Wisdom, and Might, and Strength, and Proof, and Power, and Authority, and Mercy! O One Who does not sleep!

لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمُ خَلِيلُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ عِيسَى رُوحُ اللَّهِ وَ كَلِمَتُهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ صَفْوَتُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ عَلَيْهِمْ أَجْمَعِينَ

There is no god except Allah<sup>-azwj</sup>! Ibrahim<sup>-as</sup> friend of Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>! Musa<sup>-as</sup> converser (with) Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>! Isa<sup>-as</sup> Sprit of

<sup>121</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 a

Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word! There is no god except Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Selected Elite! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny<sup>-asws</sup>!

اسْكُنْ سَكْنَتَكَ بِمَا سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَبِمَنْ يَسْكُنُ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ وَ الشَّيَاطِينَ كُلَّ بِنَاءٍ وَ عَوَاصٍ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

Settle down! I settle you down with what have settled for Him<sup>-azwj</sup>, whatever is in the skies and the earth, and with the One they have settled for whatever is in the night and the day, and He<sup>-azwj</sup> is the Hearing, the All-Knowing! **Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36] And (Subjugated) the Satans, being all builders and divers [38:37] To Allah do the matters eventually come [42:53]**".<sup>122</sup>

أُخْرَى لِلصُّدَاعِ: يُكْتَبُ فِي رَقٍّ وَ يُشَدُّ عَلَى الرَّأْسِ بِخَيْطٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَا هُوَ الْحَيُّ الْقَيُّومُ إِلَى قَوْلِهِ أُمُّ الْكِتَابِ وَ الْخُرُجِ مِنْهَا مَذْمُومًا مَذْمُورًا.

Another, for the headaches - He should write in a parchment and tie it upon the head with sewn (cap) – “**In the Name of Allah the Beneficent, the Merciful [1:1] Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2]** – up to His<sup>-azwj</sup> Words: **Mother of the Book; [3:7] “Get out from it, disgraced, expelled! [7:18]**”.<sup>123</sup>

لِلصُّدَاعِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يُكْتَبُ فِي كِتَابٍ وَ يُعَلَّقُ عَلَى صَاحِبِ الصُّدَاعِ مِنَ الشَّقِّ الَّذِي يَشْتَكِي

For the headache – from Abu Ja'far<sup>-asws</sup> having said: ‘He should write in a letter and hang it upon one suffering from the headache, from the area which he is complaining of: -

اللَّهُمَّ إِنَّكَ لَسِتَ بِإِلَهٍ اسْتَحَدَّثْنَاهُ وَ لَا بِرَبِّ يَبِيدُ ذِكْرُهُ وَ لَا مَعَكَ شُرَكَاءُ يُفْضُونَ مَعَكَ وَ لَا كَانَ قَبْلَكَ إِلَهٌ نَدْعُوهُ وَ نَتَعَوَّذُ بِهِ وَ نَتَضَرَّعُ إِلَيْهِ وَ نَدْعُكَ وَ لَا أَعَانَكَ عَلَى خَلْقِنَا مِنْ أَحَدٍ فَتَشَاكَ فِيكَ

‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> aren't a god we have innovated, nor a lord whose mention would be terminated, nor is there any associate with You<sup>-azwj</sup> judging with You<sup>-azwj</sup>, nor was there any god before You<sup>-azwj</sup> we have been supplicating to and seeking Refuge with and beseeching to, so we are supplicating to You<sup>-azwj</sup>, nor is there anyone who had assisted You<sup>-azwj</sup> upon Creating us so we can complain regarding You<sup>-azwj</sup>!

لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ عَافِ فُلَانَ بَنِ فُلَانَةَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

There is no god except You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>! Pardon so and so, son of so and so, and Sent Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!<sup>124</sup>

<sup>122</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 b

<sup>123</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 c

<sup>124</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 d

وَ فِي رِوَايَةٍ أَسْأَلُكَ بِاسْمِكَ الَّذِي قَامَ بِهِ عَرْشُكَ عَلَى الْمَاءِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَشْفِيَّ فُلَانٌ بِنِ فُلَانَةَ مِنَ الصُّدَاعِ وَ الشَّقِيقَةِ فَصَرَّفْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

And in a report – ‘I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Established Your<sup>-azwj</sup> Throne upon the water, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Heal so and so, son of so and so, from the headache, and the migraine, **So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]!**

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ خَلَقْتَ آدَمَ عَ وَ أَتَمَمْتَ خَلْقَهُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَشْفِيَّ فُلَانٌ بِنِ فُلَانَةَ.

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Created Adam<sup>-as</sup> and Completed His<sup>-azwj</sup> creation, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Heal so and so, son of so and so!”<sup>125</sup>

: لِلشَّقِيقَةِ: يُكْتَبُ هَذِهِ الْكَلِمَاتُ فِي رَقٍّ أَوْ قِوْطَاسٍ فَإِنْ كَانَ رَجُلًا شُدَّ عَلَى رَأْسِهِ وَ إِنْ كَانَتْ امْرَأَةً جَعَلَتْهُ مَعَ عَقَاصِهَا

For the migraine – ‘He should write these phrases in a parchment or paper. If it was a man he should to tie it upon his head, and if it was a woman, should make it to be in her hair lock: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ مِنَ الْأَرْضِ إِلَى السَّمَاءِ كَانَ هَبَطَ جِبْرَائِيلُ فَاسْتَقْبَلَهُ الْأَجْدَعُ فَقَالَ أَيُّنَ تُرِيدُ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup> from the earth to the sky!’ Jibraeel<sup>-as</sup> had descended and ‘Al-Ajda’a’ met him<sup>-as</sup>. He<sup>-as</sup> said: ‘Where are you intending?’

قَالَ أَذْهَبُ إِلَى إِنْسَانٍ أَكُلُ شَحْمَ عَيْنَيْهِ وَ أَشْرَبُ مِنْ دَمِهِ

He said, ‘I am going to a human being to eat the fat of his eyes, and drink from his blood!’

فَقَالَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا تَذْهَبُ إِلَى الْإِنْسَانِ وَ لَا تَأْكُلُ شَحْمَةَ عَيْنَيْهِ وَ لَا تَشْرَبُ مِنْ دَمِهِ أَنَا الرَّاقِي وَ اللَّهُ الشَّافِي وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

He said, ‘By Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! Neither go to the human being, nor eat the fat of his eyes, nor drink from his blood! I<sup>-as</sup> am the performer of Ruqya (incantation) and Allah<sup>-azwj</sup> is the Healer, 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>126</sup>

2- مكا، مكارم الأخلاق عن أبي عبد الله ع قال: تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ وَ تَقُولُ ثَلَاثَ مَرَّاتٍ

(The book) ‘Makarim Al Akhlaq –

<sup>125</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 e

<sup>126</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 f

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Place your hand upon the place in which is the pain, and you should say three times,

اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ عَظِيمَةٍ فَفَرِّجْهَا عَنِّي.

‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! My Lord<sup>-azwj</sup> is True! I do not associate anything with Him<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are for it, and for every grievous matter, so Relieve it from me!’<sup>127</sup>

دُعَاءُ آخَرَ عَنْهُ ع قَالَ: تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَ هُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلَيَّ حَكِيمٌ أَنْ تُشْفِيَنِي بِشِفَائِكَ وَ تُدَاوِيَنِي بِدَوَائِكَ وَ تُعَافِيَنِي مِنْ بَلَائِكَ ثَلَاثَ مَرَّاتٍ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

Another supplication from him<sup>-asws</sup> having said: ‘Place your hand upon the place of pain and say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of the Magnificent Quran which the Trustworthy Spirit had descended with, and it is with You<sup>-azwj</sup> in Mother of the Book, Ali<sup>-asws</sup> a wise man (see Ahadeeth under Surah Al Zukhruf Verse 4) to Heal me with Your<sup>-azwj</sup> Healing, and Medicate me with Your<sup>-azwj</sup> Medication, and to Excuse me from Your<sup>-azwj</sup> Trial!’ – three times, and ‘May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of His<sup>-azwj</sup> Household!’<sup>128</sup>

قَالَ الصَّادِقُ ع تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ عَزَّ وَ جَلَّ فِي عِرْقِي سَاكِنٍ وَ عَيْرٍ سَاكِنٍ عَلَيَّ عَبْدٍ شَاكِرٍ وَ عَيْرٍ شَاكِرٍ

Al-Sadiq<sup>-asws</sup> said: ‘You should say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! How many a bounty of Allah<sup>-azwj</sup> Mighty and Majestic there are in a still vein and not still, upon a grateful servant and ungrateful!’

ثُمَّ تَأْخُذُ لِحْيَتَكَ بِيَدِكَ الْيُمْنَى بَعْدَ صَلَاةٍ مَفْرُوضَةٍ وَ تَقُولُ اللَّهُمَّ فَزِّجْ كُرْبِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَّاتٍ وَ احْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ.

Then hold your beard with your right hand after the Obligatory Salat, and say, ‘O Allah<sup>-azwj</sup>! Relieve my distress, and Hasten my well-being, and Remove my harm!’ – three times, and be eager for that to be with tears and crying’.<sup>129</sup>

دُعَاءُ آخَرَ وَ عَنْ بَعْضِهِمْ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ جَعَأَ بِي فَقَالَ قُلْ بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ وَ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخَذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُهَا سَبْعَ مَرَّاتٍ

Another supplication, and from one of them (narrators), he said, ‘I complained to Abu Abdullah<sup>-asws</sup> of pain with me. He<sup>-asws</sup> said: ‘In the Name of Allah<sup>-azwj</sup>!’ Then wipe your hand upon it and said, ‘I seek Refuge with the Might of Allah<sup>-azwj</sup>, and I seek Refuge with the Majesty of Allah<sup>-azwj</sup>, and I seek Refuge with Magnificence of Allah<sup>-azwj</sup>, and I seek Refuge with the Allah<sup>-azwj</sup>’s gathering (Day of Judgement) and I seek Refuge with Rasool-Allah<sup>-saww</sup>, and I seek Refuge

<sup>127</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 a

<sup>128</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 b

<sup>129</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 c

with the Names of Allah<sup>-azwj</sup>, from evil of what I am cautious of, and from evil of what I fear upon myself!’ – saying it seven times’.

قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَنِّي.

He (the narrator) said, ‘I did so, and Allah<sup>-azwj</sup> Removed it from me’.<sup>130</sup>

دُعَاءُ آخَرَ عَنْهُ ع قَالَ: تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ وَ تَمْسَحُ الْوَجْعَ ثَلَاثَ مَرَّاتٍ.

Another supplication from him<sup>-asws</sup> having said: ‘Place your hand upon the place of pain and say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Wipe out from me what I am feeling and Wipe off the pain!’ – three times’.<sup>131</sup>

3- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ دَرِيحٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُعَوِّدُ بَعْضَ وُلْدِهِ وَ يَقُولُ عَزَمْتُ عَلَيْكَ يَا رِيحُ وَ يَا وَجَعُ كَأَيْنَا مَا نَحْنُ بِالْعَزِيمَةِ أَلَيْ عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ ع رَسُولُ رَسُولِ اللَّهِ ص عَلَى جِوَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أُجِيبَتْ وَ أَطْعَتْ وَ حَرَجَتْ عَنِ ابْنِي فُلَانٍ ابْنِ ابْنَتِي فَلَانَةَ السَّاعَةِ السَّاعَةَ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zareeh who said,

‘I heard Abu Abdullah<sup>-asws</sup> seeking Refuge for one of his<sup>-asws</sup> son, and he<sup>-asws</sup> said: ‘I determine upon you, O wind, O pain, wherever you may be, by the determination which Ali<sup>-asws</sup> Bin Abu Talib Amir Al-Momineen<sup>-asws</sup> as determined with by Rasool-Allah<sup>-saww</sup> upon the Jinn of the valley of Al-Sabra, so they answered and obeyed. Answer, and obey, and get out from my<sup>-asws</sup> son so and so, now! Now!’<sup>132</sup>

4- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عَيْسَى عَنْ أَبِيهِ عَنِ ابْنِ الْمُعْبِرَةِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اشْتَكَى الْوَاهِنَةَ أَوْ كَانَ بِهِ صُدَاعٌ أَوْ عَمَزَةٌ بَوَّلَهُ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ لِيُقَلِّ اسْكُنْ سَكْنَتَكَ بِالْيَدِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّيِّعُ الْعَلِيمُ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ibn Isa, from his father, from Ibn Al Mugheira, from Al Sakuni,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who complains of the weakness, or there was a headache with him, or his urine was pressing him (not passing easily), let him place his hand upon that place and let him say, ‘Settle down! I settle you by the One for Whom were settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’<sup>133</sup>

5- ما، الأمايلي للشيخ الطوسي أَحْمَدُ بْنُ عُثْمَانَ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الزُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْعُبَّاسِ بْنِ غَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سُئِنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع

<sup>130</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 d

<sup>131</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 e

<sup>132</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 3

<sup>133</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 4

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zuneir, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Muawiya Bin Wahab who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>.'

قَالَ فَصَدَعَ ابْنُ لِرَجُلٍ مِنْ أَهْلِ مَرْوٍ وَ هُوَ عِنْدَهُ جَالِسٌ

He (the narrator) said, 'A son of a man from the people of Merv had a headache while he was seated in his<sup>-asws</sup> presence'.

قَالَ فَشَكَكَ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ أذِنِي مِنِّي

He (the narrator) said, 'He complained of that to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'Bring him near me<sup>-asws</sup>!'

قَالَ فَمَسَحَ عَلَى رَأْسِهِ ثُمَّ قَالَ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ خَلِيمًا غَفُورًا.

He<sup>-asws</sup> wiped upon his head, then said: **'Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving' [35:41]'**<sup>134</sup>

6- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع أن رسول الله ص اشتكى الصداع فنزل عليه جبرئيل ع فرآه فقال بسم الله يشفيك بسم الله يكفيك من كل داء يؤذيك خذها فليهنيك.

(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>: 'Rasool-Allah<sup>-saww</sup> complained of headache, so Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup>. He<sup>-as</sup> performed 'Ruqya' (incantation) upon him<sup>-saww</sup>. He<sup>-as</sup> said: 'In the Name of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Suffice you<sup>-saww</sup> from every illness bothering you<sup>-saww</sup>! Take it! Congratulations to you<sup>-saww</sup>!'<sup>135</sup>

7- طب، طب الأئمة عليهم السلام عبد الله بن بسطام عن إسحاق بن إبراهيم عن أبي الحسن العسكري ع قال: حضرته يوماً وقد شكاً إليه بغض إخواننا فقال يا ابن رسول الله إن أهلي يُصيبهم كثيراً هذا الوجع الملعون

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Abdullah Bin Bistam, from Is'haq Bin Ibrahim,

'From Abu Al-Hassan Al-Askari<sup>-asws</sup> having said: 'One day I was present with him and one of his<sup>-asws</sup> brethren complained to him<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! My family members are frequently afflicted with this Accursed pain!'

قَالَ وَ مَا هُوَ

<sup>134</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 5

<sup>135</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 6

He<sup>-asws</sup> said: 'And what is it?'

قَالَ وَجَعُ الرَّأْسِ

He said, 'Pain of the head!'

قَالَ خُذْ قَدْحًا مِنْ مَاءٍ وَ اقْرَأْ عَلَيْهِ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ثُمَّ اشْرَبْهُ فَإِنَّهُ لَا يَضُرُّهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

He<sup>-asws</sup> said: 'Take a cup of water and read upon it, **'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]**'. Then drink it, for it (headache) will not harm him, if Allah<sup>-azwj</sup> the Exalted so Desires"<sup>136</sup>.

8- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرَيْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانِ النَّسَائِيِّ عَنْ يُونُسَ بْنِ زَيْبَانَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ عُودَةٌ نَزَلَتْ بِهَا جِبْرِئِيلُ ع عَلَى النَّبِيِّ ص وَ النَّبِيِّ ص مُصَدِّعٌ فَقَالَ يَا مُحَمَّدُ عَوِّذُ صُدَاعِكَ بِهَذِهِ الْعُودَةِ يُخَفِّفِ اللَّهُ عَنْكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Azramy, from Muhammad Bin Sinan al Nasaie, from Yunus Bin Zabyan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'This is an amulet Jibraeel<sup>-as</sup> had descended with unto the Prophet<sup>-saww</sup>, and the Prophet<sup>-saww</sup> was with headache. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Seek Refuge for your<sup>-saww</sup> headache with this amulet, Allah<sup>-azwj</sup> will Lighten from you<sup>-saww</sup>!'

وَ قَالَ يَا مُحَمَّدُ مَنْ عَوَّذَ بِهَذِهِ الْعُودَةِ سَبْعَ مَرَّاتٍ عَلَى أَبِي وَجَعٍ يُصِيبُهُ شَفَاهُ اللَّهُ بِإِذْنِهِ تَمَسَّحَ بِبَيْدِكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي وَ تَقُولُ

And he<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! One who seeks Refuge with this seven times upon whichever pain, Allah<sup>-azwj</sup> will Heal him by His<sup>-azwj</sup> Permission. Pass your<sup>-saww</sup> hand upon the place which you<sup>-saww</sup> are complaining of and say: -

بِسْمِ اللَّهِ رَبَّنَا الَّذِي فِي السَّمَاءِ تَقَدَّسَ ذِكْرُهُ رَبَّنَا الَّذِي فِي السَّمَاءِ وَالْأَرْضِ أَمْرُهُ نَافِذٌ مَا ضَرَّ كَمَا أَنَّ أَمْرَهُ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ وَ اغْفِرْ لَنَا دُنُوبَنَا وَ خَطَايَانَا يَا رَبَّ الطَّيِّبِينَ الطَّاهِرِينَ أَنْزِلْ أَنْزِلْ شِفَاءً مِنْ شِفَائِكَ وَ رَحْمَةً مِنْ رَحْمَتِكَ عَلَى فُلَانِ بْنِ فُلَانَةَ وَ تُسَمِّي اسْمَهُ.

'In the Name of Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup> Who is in the sky! Holy is His<sup>-azwj</sup> Mention! Our Lord<sup>-azwj</sup> Who is in the sky and the earth! His<sup>-azwj</sup> Command is implemented continuously just as His<sup>-azwj</sup> Command in the sky! Make Your<sup>-azwj</sup> Mercy in the earth and Forgive our sins and our wrong doings for us! O Lord<sup>-azwj</sup> of the goodly, the Pure! Send down! Send down Healing from Your<sup>-azwj</sup> Healing, and Mercy from Your<sup>-azwj</sup> Mercy upon so and so, son of so and so!' – and specify his name"<sup>137</sup>.

<sup>136</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 7

<sup>137</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 8 a

: أَيْضاً رُقِيَّةٌ لِلصُّدَاعِ: يَا مُصَغِّرَ الْكُبْرَاءِ وَ يَا مُكَبِّرَ الصُّغَرَاءِ وَ يَا مُذْهِبَ الرَّجْسِ عَنِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مُطَهِّرَهُمْ نَطْهِيراً صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ امْسُخْ مَا بِي مِنْ صُدَاعٍ أَوْ شَقِيْقَةٍ.

Also, a ‘Ruqya’ (incantation) for the headache – ‘O Belittler of the large, and O Enlarger of the small, and O Remover of the uncleanness from Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Purified them<sup>-asws</sup> a Purification! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Wipe out what is with me, from headache or migraine!’<sup>138</sup>

9- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِبْرَاهِيمَ السَّرَّاجِ عَنِ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ وَ كَانَ أَقْدَمَ مِنْ حَرِيزِ السَّجِسْتَانِيِّ إِلَّا أَنَّ حَرِيزاً كَانَ أَسْبَغَ عِلْماً مِنْ حَبِيبٍ هَذَا قَالَ:

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ibrahim Al Sarraj, from Ibn Mahboub, from Hisham Bin Sali, from Habeeb Al Sijistany, and he was older than Hareez Al Sijistany except that Hareez what of more knowledge than this Habeeb who said,

شَكُوْتُ إِلَى الْبَاقِرِ عَ شَقِيْقَةٍ تَعْتَرِينِي فِي كُلِّ أُسْبُوعٍ مَرَّةً أَوْ مَرَّتَيْنِ فَقَالَ ضَعْ يَدَكَ عَلَى الشَّقِيِ الَّذِي يَعْتَرِيكَ وَ قُلْ يَا ظَاهِراً مَوْجُوداً وَ يَا بَاطِئاً غَيْباً مَفْقُوداً اذْذُذْ عَلَى عَبْدِكَ الضَّعِيْفِ أَيْدِيكَ الْجَمِيْلَةَ عِنْدَهُ وَ اذْهَبْ عَنْهُ مَا بِهِ مِنْ أَدَى إِنَّكَ رَحِيْمٌ وَدُوْدٌ قَدِيْرٌ تَقُوْلُهُا ثَلَاثاً تُعَاقَى إِنْ شَاءَ اللهُ تَعَالَى.

‘I complained to Al-Baqir<sup>-asws</sup> of migraine coming to me one or twice during every week. He<sup>-asws</sup> said: ‘Place your hand upon the migraine coming to you, and say, ‘O Apparently existing, and O Hidden, not lost! Return to Your<sup>-azwj</sup> weak servant, Your<sup>-azwj</sup> beautiful Support with him, and Remove from him what harm there is with him! You<sup>-azwj</sup> are Merciful, Affectionate, Able!’ – saying it thrice, you will recover if Allah<sup>-azwj</sup> the Exalted so Desires’<sup>139</sup>

ق، الكتاب العتيق الغروي مرسلاً مثله و فيه إِنَّكَ عَلِيْمٌ قَدِيْرٌ.

(The book) ‘Al-Ateeq’ of Al-Garwy, with an unbroken chain, similar to it, and in it is: ‘You<sup>-azwj</sup> are All-Knowing, All-Powerful!’<sup>140</sup>

10- طب، طب الأئمة عليهم السلام السِّيَّارِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَ يَعُوْذُ رَجُلًا مِنْ أَوْلِيَائِهِ ذَكَرَ أَنَّهُ أَصَابَتْهُ شَقِيْقَةٌ فَذَكَرَ نَحْوَ الْعُوْذَةِ الْمُتَقَدِّمَةِ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Al Sayyari,

From Muhammad son of Ali Bin Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> sought Refuge for a man from his<sup>-asws</sup> friends who had mentioned that migraine had afflicted him. He (the narrator) mentioned approximated the previous amulet’<sup>141</sup>

أَيْضاً لَهُ: يُكْتَبُ فِي قِرْطَاسٍ وَ يُعَلَّقُ عَلَى الْجَانِبِ الَّذِي يَشْتَكِي بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ أَشْهَدُ أَنَّكَ لَسْتَ بِإِلَهِ اسْتَحْدَثْنَاكَ وَ لَا بِرَبِّ يَبِيْدُ ذِكْرَكَ وَ لَا مَلِيْكٍ يَشْرُكَكَ قَوْمٌ يُفْضُونَ مَعَكَ وَ لَا كَانَ قَبْلَكَ مِنْ إِلَهٍ نَلْبَأُ إِلَيْهِ أَوْ نَتَعَوَّذُ بِهِ وَ نَدْعُوهُ وَ نَدْعُكَ وَ لَا أَعَانَكَ عَلَى خَلْقِنَا مِنْ أَحَدٍ فَيَسْأَلُ فِيكَ

Also, for it – ‘He should write in a paper and hang it upon the side which he is complaining: - ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I testify that You<sup>-azwj</sup> aren’t a god we

<sup>138</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 8 b

<sup>139</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 9 a

<sup>140</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 9 b

<sup>141</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 10 a

have innovated, nor a lord whose mention will terminate, nor a king a group are associating judging with You<sup>-azwj</sup>, nor was there any god before You<sup>-azwj</sup> we had sought shelter with and supplicated to, nor did anyone assist You<sup>-azwj</sup> upon Creating us so he can be asked regarding You<sup>-azwj</sup>!

سُبْحَانَكَ وَبِحَمْدِكَ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْفِهِ بِشِفَائِكَ عَاجِلًا.

Glory be to You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Praise! Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and Heal him with Your<sup>-azwj</sup> Healing immediately!”<sup>142</sup>

11- طب، طب الأئمة عليهم السلام للريح في الجسد بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الْمُطَهَّرِ الْغُدُوسِ الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ بِهِ أُعْطِيَتْهُ وَ مَنْ دَعَاكَ بِهِ أُجِبْتُهُ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> –

‘For the wind in the body: - ‘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> Name, the Pure, the Purifier, the Holy, the Blessed which one who asks You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Give him, and one who supplicates to You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Answer!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْ تُعَافِيَنِي مِمَّا أَجِدُ فِي رَأْسِي وَ فِي سَمْعِي وَ فِي بَصَرِي وَ فِي بَطْنِي وَ فِي ظَهْرِي وَ فِي يَدَيَّ وَ فِي رِجْلَيَّ وَ فِي جَسَدِي وَ فِي جَمِيعِ أَعْضَائِي وَ جَوَارِحِي إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ وَ أَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ.

Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and Grant me well-being from what I feel in my head, and in my hearing, and in my sight, and in my belly, and in my back, and in my hands, and in my legs, and in my body, and in entirety of my organs and my limbs! You<sup>-azwj</sup> are Gentle to whatever You<sup>-azwj</sup> Desire, and You<sup>-azwj</sup> are Able upon all things!”<sup>143</sup>

12- طب، طب الأئمة عليهم السلام الحُزَارِيُّ الرَّازِيَّ عَن فَضَالَةَ عَن أَبَانَ عَنِ الثَّمَالِيِّ عَنِ الْبَاقِرِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَصَابَهُ أَلَمٌ فِي جَسَدِهِ فَلْيَعُوذْ نَفْسَهُ وَ لِيُقَلِّلْ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Al Khazaziny Al Razy, from Fazala, from Aban, from Al Sumali,

‘From Al-Baqir<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup>: ‘One whom pain afflicts in his body, let him seek Refuge for himself, and let him say,

أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى الْأَشْيَاءِ أُعِيدُ نَفْسِي بِجَبَّارِ السَّمَاءِ أُعِيدُ نَفْسِي بِمَنْ لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيدُ نَفْسِي بِالَّذِي اسْمُهُ بَرَكَتٌ وَ شِفَاءٌ فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ أَلَمٌ وَ لَا دَاءٌ.

‘O seek Refuge with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power over all things! I seek Refuge for myself with Subduer of the sky! I seek Refuge for myself with One Who, with His<sup>-azwj</sup> Name,

<sup>142</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 10 b

<sup>143</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 11

no illness harms! I seek Refuge for myself by the One Whose Name is Blessing and Healing! – when he says that, no pain will harm him nor illness”<sup>144</sup>

13- طب، طب الأئمة عليهم السلام عليُّ بنُ إبراهيم الواسطيُّ عن ابنِ محبوبٍ عن مُحَمَّدِ بْنِ سُلَيْمَانَ الأوديِّ عن أبي الجارودِ عن أبي إسحاقٍ عن الحارثِ الأعورِ قال: شكوتُ إلى أميرِ المؤمنينَ عَ أَلماً ووجعاً في جسدي فقال إذا اشتكى أحدكم فليقل

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ali Bin Ibrahim Al Wasity, from Ibn Mahboub, from Muhammad Bin Suleyman Al Awdy, from Abu Al Jaroud, from Abu Is’haq, from Al Haris Al Awr who said,

‘I complained to Amir Al-Momineen<sup>-asws</sup> of aches and pains in my body. He<sup>-asws</sup> said: ‘Whenever one of you complains of such, let him say,

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ وَ آلهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ فَإِنَّهُ إِذَا

‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>! I seek refuge by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power over whatever He<sup>-azwj</sup> Desires, from evil of what I feel!’

قَالَ ذَلِكَ صَرَفَ اللَّهُ عَنْهُ الأذى إِنْ شَاءَ اللَّهُ تَعَالَى.

When he says that, Allah<sup>-azwj</sup> will Turn the harm away from him, if Allah<sup>-azwj</sup> the Exalted so Desires!’<sup>145</sup>

14- طب، طب الأئمة عليهم السلام سهلُ بنُ أحمدَ عن عليِّ بنِ نُعمانَ عن ابنِ مُسكانَ عن عبدِ الرَّحيمِ القَصبِرِ عن أبي جَعْفَرِ الباقِرِ ع قال: مَنْ اشْتَكَى رَأْسَهُ فَلْيَمْسَحْهُ بِيَدِهِ وَ لِيُقَلِّ أَعُوذُ بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي البَرِّ وَ البَحْرِ وَ مَا فِي السَّمَاوَاتِ وَ الأَرْضِ وَ هُوَ السَّمِيعُ العَلِيمُ سَبْعَ مَرَّاتٍ فَإِنَّهُ يُرْفَعُ عَنْهُ الوَجَعُ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Sahl Bin Ahmad, from Ali Bin Numan, from Ibn Muskan, from Abdul Raheem Al Quseyr,

‘From Abu Ja’far Al-Baqir<sup>-asws</sup> having said: ‘One who complains of (pain of) his head, let him wipe it with his hand and let him say, ‘I seek Refuge with Allah<sup>-azwj</sup> for Whom settled whatever is in the land and in the sea, and whatever is in the skies and the earth, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’ – seven times, for the pain will be removed from him”<sup>146</sup>

15- طب، طب الأئمة عليهم السلام جريرُ بنُ أيوبَ الجرجانيُّ عن مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ نُعْلَبَةَ عَنْ عُمَرَ بْنِ زَيْدِ الصَّقَلِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قال: شَكَوتُ إِلَيْهِ وَجَعَ رَأْسِي وَ مَا أَجِدُ مِنْهُ لَيْلًا وَ نَهَارًا فَقَالَ صَغَ يَدُكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَ لا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ العَلِيمُ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Jareer Bin Ayoub Al Jurjany, from Muhammad Bin Abu Nasr, from Sa’alba, from Umar Bin Yazeed Al Sayfal,

<sup>144</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 12

<sup>145</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 13

<sup>146</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 14

From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of pain in my head and what I was feeling from it, night and day. He<sup>-asws</sup> said: 'Place your hand upon it and say, 'In the Name of Allah<sup>-azwj</sup> Who, with His<sup>-azwj</sup> Name nothing harms in the earth nor in the sky, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!

اللَّهُمَّ إِنِّي أَسْتَجِيرُ بِكَ بِمَا اسْتَجَارَ بِهِ مُحَمَّدٌ ص لِنَفْسِهِ سَبْعَ مَرَّاتٍ فَإِنَّهُ يَسْكُنُ ذَلِكَ عَنْهُ بِإِذْنِ اللَّهِ تَعَالَى وَحُسْنِ تَوْفِيقِهِ.

O Allah<sup>-azwj</sup>! I seek shelter with You<sup>-azwj</sup> from what Muhammad<sup>-sawww</sup> had sought Shelter with for himself<sup>-sawww</sup>! – seven times, for that will settle from him by the Permission of Allah<sup>-azwj</sup> the Exalted, and his recovery will be excellent!"<sup>147</sup>

16- طب، طب الأئمة عليهم السلام أَبُو الصَّلْتِ الهَرَوِيُّ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ الْبَاقِرُ ع عَلِمَ شَيْعَتَنَا لَوْجِعَ الرَّأْسِ يَا طَاهِي يَا ذِر يَا طَمْنَةَ يَا طَنَابَ فَإِنَّهَا أَسْمَاءٌ عِظَامٌ لَهَا مَكَانٌ مِنَ اللَّهِ عَزَّ وَجَلَّ يَصْرِفُ اللَّهُ عَنْهُمْ ذَلِكَ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abu Al Salt Al Harwy,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Al-Baqir<sup>-asws</sup> said: 'Teach our<sup>-asws</sup> Shias for pain in the head: 'O Tahy! O Zirr! O Tamnah! O Tanaab!' for these are mighty names having a position for these from Allah<sup>-azwj</sup> Mighty and Majestic!' – Allah<sup>-azwj</sup> will Turn that away from them".<sup>148</sup>

17- طب، طب الأئمة عليهم السلام عَلِيُّ بْنُ عُرْوَةَ الْأَهْوَارِيُّ عَنِ الدَّبَلَمِيِّ عَنِ دَاوُدَ الرَّجَافِيِّ عَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَا أَزَالُ أُجِدُّ فِي رَأْسِي شِكَاةً وَرَيْبًا أَسْهَرْتَنِي وَشَعَلْتَنِي عَنِ الصَّلَاةِ بِاللَّيْلِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ali Bin Urwah al Ahwazy, from Al Daylami, from Dawood Al Raqqy,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said, 'O son<sup>-asws</sup> Rasool-Allah<sup>-sawww</sup>! I do not cease feeling complaint (of pain) in my head, and it keeps me awake and pre-occupies me from the Salat at night'.

قَالَ يَا دَاوُدُ إِذَا أَحْسَسْتِ بِشَيْءٍ مِنْ ذَلِكَ فَامْسَحِي بِدَعَائِهِ وَ قُلْ أَعُوذُ بِاللَّهِ وَ أَعِيدُ نَفْسِي مِنْ جَمِيعِ مَا اعْتَرَانِي بِاسْمِ اللَّهِ الْعَظِيمِ وَ كَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ

He<sup>-asws</sup> said: 'O Dawood! Whenever you feel something from that, wipe your hand upon it and say, 'I seek Refuge for myself from entirety of what comes to me! In the Name of Allah<sup>-azwj</sup> the Magnificent, and His<sup>-azwj</sup> complete Phrases which neither a righteous nor immoral surpasses these!

أَعِيدُ نَفْسِي بِاللَّهِ عَزَّ وَجَلَّ وَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الطَّاهِرِينَ الْأَخْيَارِ اللَّهُمَّ بِحَقِّهِمْ عَلَيْكَ إِلَّا أَجْرْتَنِي مِنْ شِكَاةِي هَذِهِ فَإِنَّهَا لَا تَضُرُّكَ بَعْدُ.

I seek Refuge for myself with Allah<sup>-azwj</sup> Mighty and Majestic, and with Rasool-Allah<sup>-sawww</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, the goodly! O Allah<sup>-azwj</sup>! By

<sup>147</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 15

<sup>148</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 16

their<sup>-asws</sup> rights upon You<sup>-azwj</sup>, only Shelter me from this (health) complaint of mine!’ – it will not harm you afterwards” .<sup>149</sup>

18- طب، طب الأئمة عليهم السلام قَالَ أَبُو عَبْدِ اللَّهِ ع مَا اشْتَكَى أَحَدٌ مِنَ الْمُؤْمِنِينَ شَكَاةً قَطُّ فَقَالَ بِإِخْلَاصٍ نَبَّهَ وَ مَسَحَ مَوْضِعَ الْعِلَّةِ وَ يَقُولُ وَ نُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا إِلَّا غَوِيٍّ مِنْ تِلْكَ الْعِلَّةِ أَيْ عِلَّةٍ كَانَتْ وَ مِصْدَاقٌ ذَلِكَ فِي الْآيَةِ حَيْثُ يَقُولُ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> –

‘Abu Abdullah<sup>-asws</sup> said: ‘No one from the Momineen complaints of a (health) complaint at all, so he says with his sincere intention and wipes the place of the illness, and he says: **‘And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]’**, except he will recover from that illness, whichever illness it may be, and verification of that is in the Verse whereby He<sup>-azwj</sup> Says: **a healing and a Mercy for the Momineen”**.<sup>150</sup>

19- طب، طب الأئمة عليهم السلام عَلِيُّ بْنُ إِسْحَاقَ الْبَصْرِيُّ عَنْ زَكَرِيَّا بْنِ آدَمَ الْمُقْرِيِّ وَ كَانَ يَخْدُمُ الرِّضَا ع بِخُرَاسَانَ قَالَ: قَالَ الرِّضَا ع يَوْمًا يَا زَكَرِيَّا

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ali Bin Is’haq Al Basry,

‘From Zakariyya Bin Adam Al-Muqry, and he was a servant of Al-Reza<sup>-asws</sup> at Khurasan. He said, ‘Al-Reza<sup>-asws</sup> said one day: ‘O Zakariyya!’

قُلْتُ لَبَيْتِكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘At your<sup>-asws</sup> service, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

قَالَ قُلْ عَلَىٰ جَمِيعِ الْعِلَلِ يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزَلَ عَلَيَّ وَ جَعَلِي الشِّفَاءَ فَإِنَّكَ تُعَاقَبُ بِإِذْنِ اللَّهِ تَعَالَى.

He<sup>-asws</sup> said: ‘Say upon entirety of the illnesses, ‘O Sender of the healing and Remover of the illness! Send down the healing upon my pains!’, so you will recover by the Permission of Allah<sup>-azwj</sup> the Exalted” .<sup>151</sup>

20- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ صَالِحِ النَّيْشَابُورِيِّ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُعَوِّدُ رَجُلًا مِنْ أَوْلِيَائِهِ مِنَ الرِّيحِ قَالَ عَزَمْتُ عَلَيْكَ يَا وَجَعَ بِالْعَرَبِيَّةِ الَّتِي عَزَمَ بِهَا عَلَيَّ بِنُ أَبِي طَالِبٍ رَسُولُ رَسُولِ اللَّهِ عَلَيَّ حِينَ وَادِي الصَّبْرَةِ فَأَطَاعُوا وَ أَجَابُوا لَمَّا أَطَعْتَ وَ أَجَبْتَ وَ خَرَجْتَ عَنْ فَلَانَ بْنِ فَلَانَ السَّاعَةَ السَّاعَةَ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Salih Al Neshapuri, from Jameel Bin Salih, from Zareeh who said,

‘I heard Abu Abdullah<sup>-asws</sup> seeking Refuge for a man from his<sup>-asws</sup> friends, from the wind. He<sup>-asws</sup> said: ‘I determine upon you, O pain, with the determination which was determined with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, messenger of Rasool-Allah<sup>-saww</sup> to the Jinn of the valley of Al-Sabrah,

<sup>149</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 17

<sup>150</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 18

<sup>151</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 19

so they obeyed and answered. Obey and answer, and get out from so and so, son of so and so, now, now!

بِإِذْنِ اللَّهِ تَعَالَى بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ بِفُؤَادَةِ اللَّهِ بِسُلْطَانِ اللَّهِ بِجَلَالِ اللَّهِ بِكِبْرِيَاءِ اللَّهِ بِعِظَمَةِ اللَّهِ بِوَجْهِ اللَّهِ بِجَمَالِ اللَّهِ بِبَهَاءِ اللَّهِ بِنُورِ اللَّهِ فَإِنَّهُ لَا يَلْبَثُ أَنْ يَخْرُجَ.

By the Permission of Allah<sup>-azwj</sup> the Exalted, by the Command of Allah<sup>-azwj</sup> Mighty and Majestic, by the Power of Allah<sup>-azwj</sup>, by the Authority of Allah<sup>-azwj</sup>, by the Majesty of Allah<sup>-azwj</sup>, by the Greatness of Allah<sup>-azwj</sup>, by the Magnificence of Allah<sup>-azwj</sup>, by the Face of Allah<sup>-azwj</sup>, by the Beauty of Allah<sup>-azwj</sup>, by the Splendour of Allah<sup>-azwj</sup>! – it will not be long before it exits”.<sup>152</sup>

21- طب، طب الأئمة عليهم السلام حاتم بن عبد الله عن إبراهيم بن عبد الله الصائغ عن حماد عن زيد الشحام قال قال أبو عبد الله ع أخذ لكل وجع وحرارة من قبل الرأس تكثب مرثعة في وسطها حر النار على هذه الصورة بسم الله صولة الرحمن تطفي حر النار

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Hatim Bin Abdullah, from Ibrahim Bin Abdullah Al Saaif, from Hammad, from Zayd Al Shahaam who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Take for every pain and heat from direction of the head, write (draw) a square in its middle, ‘Heat of the fire’ upon this outline: - ‘In the Name of Allah<sup>-azwj</sup>! Assault of the Beneficent to extinguish heat of the fire!’

تُمْ تَقُولُ بِسْمِ اللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ

Then you should say, ‘In the Name of Allah<sup>-azwj</sup>, 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>!’

وَ تَكْتُبُ الْأَذَانَ وَ الْإِقَامَةَ فِي رُقْعَةٍ وَ تُعَلِّقُهَا عَلَيْهِ فَإِنَّ الْحَرَارَةَ وَ الْوَجَعَ يَسْكُنَانِ مِنْ سَاعَتِهِمَا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ حُجِرَتْ.

And write the Azaan and the Iqaama in a note and attach it upon him, for the heat and the pain will both settle from that very time, by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic! It has been goodly experimented”.<sup>153</sup>

22- طب، طب الأئمة عليهم السلام عبد الله بن موسى الطبري عن محمد بن إسماعيل عن محمد بن خالد البرقي عن محمد بن سينان السنياني عن المفصل بن عمر قال: شكى رجل من إخواننا إلى أبي عبد الله ع شكاه أهله من التطرة والعين والبطن والسرة ووجع الرأس والشقيقة وقال يا ابن رسول الله لا تزال ساهرة تصيح الليل أجمع وأنا في جهد من بكائها وصرخها فمض علينا وعليها بغودته

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Musa Al Tabary, from Muhammad Bin Ismail, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Sinan Al Sinany, from Al Mufazzal Bin Umar who said,

‘A man from our brethren complained to Abu Abdullah<sup>-asws</sup> of a (health) complaint of his wife from the (envious) look, and the (evil) eye, and the belly, and the navel, and pain of the head, and the migraine, and he said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! She has not ceased to stay

<sup>152</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 20

<sup>153</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 21

awake shouting the whole night and I am in tiredness from her crying and her shouting. Confer upon us and upon her with an amulet!'

فَقَالَ الصَّادِقُ ع إِذَا صَلَّيْتَ الْفَرِيضَةَ فَابْسُطْ يَدَيْكَ جَمِيعاً إِلَى السَّمَاءِ ثُمَّ قُلْ بِخُشُوعٍ وَاسْتِكَانَةٍ أَعُوذُ بِجَلَالِكَ وَجَمَالِكَ وَفُذْرَتِكَ وَبِحَائِكَ وَ سُلْطَانِكَ بِمَا أَجِدُ

Al-Sadiq<sup>asws</sup> said: 'When you have prayed the obligatory Salat, extend your hands together towards the sky, then say with fearfulness and submission, 'I seek Refuge with Your<sup>azwj</sup> Majesty, and Your<sup>azwj</sup> Beauty, and Your<sup>azwj</sup> Power, and Your<sup>azwj</sup> Splendour, and Your<sup>azwj</sup> Authority from what I feel!

يَا عَوْثِي يَا اللَّهُ يَا عَوْثِي يَا رَسُولَ اللَّهِ يَا عَوْثِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا عَوْثِي يَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ أَعِثْنِي

O my Helper, O Allah<sup>azwj</sup>! O my helper, O Rasool-Allah<sup>azwj</sup>! O my helper O Amir Al-Momineen<sup>asws</sup>! O my helper, O Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Help me! Help me!!'

ثُمَّ امْسَحْ بِيَدِكَ الْبُيُوتَ عَلَى هَامَتِكَ وَ تَقُولُ يَا مَنْ سَكَّنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ سَكَّنَ مَا بِي بِقُوَّتِكَ وَ فُذْرَتِكَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ سَكَّنَ مَا بِي.

Then wipe your right hand upon your head and say, O He<sup>azwj</sup> to Whom all that is in the heavens and all that is on earth are made calm, and that which is in me is made calm by Your<sup>azwj</sup> strength and power, bless Muhammad<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> and make what is in her calm!''<sup>154</sup>

23- طب، طب الأئمة عليهم السلام في الصداع مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي يَعْقُوبَ الرِّيَّاتِ عَنْ مُعَاوِيَةَ عَنْ عَمَّارِ الدُّهْنِيِّ قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع ذَلِكَ فَقَالَ إِذَا أَنْتَ فَرَعْتَ مِنَ الْفَرِيضَةِ فَضَعْ سَبَابَتَكَ الْبُيُوتَ عَلَى عَيْنَيْكَ وَ قُلْ سَبْعَ مَرَّاتٍ وَ أَنْتَ تُرِيهَا عَلَى حَاجِبِكَ الْأَيْمَنِ يَا حَنَّانُ اشْفِنِي يَا حَنَّانُ اشْفِنِي

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup>, regarding the headache – Muhammad Bin Ismail, from Muhammad Bin Khalid, from Abu Yaquob Al Zayyat, from Muawiya Bin Ammar Al Duhnny who said,

'I complained to Abu Abdullah<sup>asws</sup> of that (headache). He<sup>asws</sup> said: 'When you are free from the obligatory Salat, place your right index finger upon your eyelid and say seven times while you are passing it upon your right eyebrow, 'O Affectionate, Heal me! O Affectionate, Heal me!!

ثُمَّ أَمْرَهَا سَبْعَ مَرَّاتٍ عَلَى حَاجِبِكَ الْأَيْسَرِ وَ قُلْ يَا مَنْ سَكَّنَ مَا بِي

Then pass it seven times upon your left eyebrow and say, 'O Bestower, Heal me!'

ثُمَّ ضَعْ رَاحَتَكَ الْبُيُوتَ عَلَى هَامَتِكَ وَ قُلْ يَا مَنْ سَكَّنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ سَكَّنَ مَا بِي ثُمَّ اهْضُ إِلَى التَّطَوُّعِ.

Then place your right palm upon your head, and say, ‘O One for Whom has settled whatever is in the skies and whatever is in the earth! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Settle what is with me!’ Then get up to pray the optional Salat<sup>155</sup>.

24- طب، طب الأئمة عليهم السلام الحسين بن مختار الحنظلي عن عبد الرحمن بن أبي هاشم عن أبي الجارود عن جابر عن أبي جعفر محمد بن عليّ ع أنه قال: هذه عودّة من كلّ وجع تضع يدك على فيك مرّةً و تقول بسم الله الرحمن الرحيم ثلاث مرّات بجلال الله ثلاث مرّات بكلمات الله الثمّات ثلاث مرّات

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Al-Husayn Bin Mukhtar Al Hanzaly, from Abdul Rahman Bin Abu Hashim, from Abu Al Jaroud, from Jabir,

‘From Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘This is an amulet from every pain: Place your hand upon your mouth once, and say, ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!’’, three times, ‘By the Majesty of Allah<sup>-azwj</sup>’, three times, ‘By the complete Phrases of Allah<sup>-azwj</sup>’, three times.

ثمّ تضع يدك على موضع الوجع ثمّ تقول أعوذ بعزة الله و قدرته على ما يشاء من شرّ ما تحت يدي ثلاث مرّات فإنّها تسكن بإذن الله تعالى.

Then place your hand upon the place of the pain, then say, ‘I seek Refuge with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desires from every what is under my hand!’ – three times, for it shall settle by the Permission of Allah<sup>-azwj</sup> the Exalted<sup>156</sup>’.

25- طب، طب الأئمة عليهم السلام أحمد بن محمد بن الجارود عن محمد بن عيسى عن داود بن زرين قال: شكوت إلى أبي عبد الله ع و قلت يا ابن رسول الله ضرب عليّ الباردة عرق فما هدأت إلى أن أصبحت فأتيتهك مستجيراً

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Muhammad Bin Al Jaroud, from Muhammad Bin Isa, from Dawood Bin Razeyq who said,

‘I complained to Abu Abdullah<sup>-asws</sup> and said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Yesterday a vein throbbed within me. It did not settle until morning, so I have come to you<sup>-asws</sup> seeking shelter!’

فقال صغ يدك على الموضع الذي ضرب عليك و قل ثلاث مرّات الله الله الله ربّي حقاً فإنه يسكن في ساعتيه.

He<sup>-asws</sup> said: ‘Place your hand upon the place which it has throbbed upon you, and say three times, ‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup> truly!’’, for it shall settle in its very time<sup>157</sup>’.

و عن المفصل بن عمر عن أبي عبد الله ع قال: أخذ عني يا مفضل عودّة الأوجاع كلها من العروق الصارية و غيرها قل بسم الله و بالله كم من نعمة لله في عرق ساكن و غير ساكن على عبد شاكر و غير شاكر

And from Al Mufazzal Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Take from me<sup>-asws</sup>, O Mufazzal, an amulet for the pains, all of them, from the throbbing veins and others. Say, ‘In the name of Allah<sup>-azwj</sup>, and by

<sup>155</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 23

<sup>156</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 24

<sup>157</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 25 a

Allah<sup>-azwj</sup>! How many bounties there are for Allah<sup>-azwj</sup> in a still vein and a stirring vein, upon a thankful servant and an unthankful servant!’

وَتَأْخُذُ لِحْيَتِكَ يَدِكَ الْيُمْنَى بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ وَ قُلِ اللَّهُمَّ فَسِّحْ كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَّاتٍ وَ اجْهَدْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بَكَاءٍ.

And hold your beard with your right hand after the Prescribed Salat, and say, ‘O Allah<sup>-azwj</sup>! Relieve my distress, and Hasten my well-being, and Remove my harm!’ – three times, and try for that to be with tears and crying”<sup>158</sup>

وَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ زَيْنُ الْعَابِدِينَ ع يُعَوِّذُ أَهْلَهُ بِهَذِهِ الْعُوذَةِ وَ يُعَلِّمُهَا خَاصَّتَهُ تَضَعُ يَدَكَ عَلَى فَيْكٍ وَ تَقُولُ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ وَ بِصُنْعِ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ

And from Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Zayn Al-Abideen<sup>-asws</sup> used to seek Refuge for his<sup>-asws</sup> family members with this amulet, and he<sup>-asws</sup> had taught it to his<sup>-asws</sup> special ones: ‘Place your hand upon your mouth and say, ‘In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>, and by **the Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]!**’

ثُمَّ تَقُولُ اسْكُنْ أَهْلَهَا الْوَجْعُ سَأَلْتُكَ بِاللَّهِ رَبِّي وَ رَبِّكَ وَ رَبِّ كُلِّ شَيْءٍ الَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ سَبْعَ مَرَّاتٍ.

Then you should say, ‘Settle down, O you pain! I ask you by Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup> and your Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of all things, to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’ – seven times”<sup>159</sup>

26- قب، المناقب لابن شهر آشوب معاوية بن وهب صحاح ابن لرجل من أهل مرو فشكا ذلك إلى أبي عبد الله ع فقال اذن مني

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashoub – Muawiya Bin Wahab,

‘A son of a man from the people of Merv had a headache. He complained of that to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said (to the son): ‘Come near me!’

قَالَ فَمَسَحَ عَلَى رَأْسِهِ ثُمَّ قَالَ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ

He (the narrator) said, ‘He<sup>-asws</sup> wiped upon his head, then said: **‘Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. [35:41]!**’

فَبَرَأَ بِإِذْنِ اللَّهِ.

<sup>158</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 25 b

<sup>159</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 25 c

He was cured by the Permission of Allah<sup>-azwj</sup> 160

27- مكا، مكارم الأخلاق للصداع و الشقيقة عن أبي عبد الله ع قال: اقرأ و لو أن قرآناً سبّرت به الجبال إلى قوله جميعاً تكاد السماوات يتفطرن منه إلى قوله هدداً و جعلنا من بين أيديهم سدداً و من خلفهم سدداً الآية

(The book) 'Makarim Al Akhlaq' -

'For the headache and the migraine, from Abu Abdullah<sup>-asws</sup> having said: 'Read: **And even though the Quran is such, the mountain can be moved by it**, - up to His<sup>-azwj</sup> Words - **altogether? [13:31] The skies may almost be torn apart from it**, - up to His<sup>-azwj</sup> Words - **crumbling [19:90] And We Made a barrier to be from their front and a barrier from their back, [36:9]** – the Verse.

و يا أرض ابلي مائك و يا سماء اقلعي الآية مثله فمن كان منكم مريضاً إلى قوله نُسك يد الله فوق أيديهم فمن نكث فإنا ينكث على نفسه اسكن سكتك يا وجع الرأس بالذي سكن له ما في الليل و النهار و هو السميع العليم.

And, **“O earth, swallow down your water, and O sky, clear away!” [11:44]** – the Verse. Similar to it, **So the one from you who was sick, [2:184]** – up to His<sup>-azwj</sup> Words: **a ritualistic offering [2:196]; the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, [48:10]!** Settle down! I settle you, O pain of the head, by the One to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Seeing!"<sup>161</sup>

مثله اشكى إلى الصادق ع رجل من الصداع فقال ضع يدك على الموضع الذي يصدعك و اقرأ آية الكرسي و فاتحة الكتاب و قل الله أكبر الله أكبر لا إله إلا الله و الله أجل و أكبر مما أخاف و أخذت أعوذ بالله من عزي نغاري و أعوذ بالله من حر النار.

Similar to it – 'A man complained to Al-Sadiq<sup>-asws</sup> of the headache. He<sup>-asws</sup> said: 'Place your hand upon the place in which is your headache, and read Ayat Al Kursi, and Surah Al Fatiha, and say, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! There is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is more Majestic and Greater than what I fear and am cautious of! I seek Refuge with Allah<sup>-azwj</sup> from a stirring vein (spurting blood), and I seek Refuge with Allah<sup>-azwj</sup> from heat of the fire!"<sup>162</sup>

للصداع روى عمر بن حنظلة قال: شكوت إلى أبي جعفر ع صداعاً يصيبني قال إذا أصابك فضع يدك على هامتك فقل لو كان معك إله كما يقولون إذا لابتغوا إلى ذي العرش سبيلاً و إذا قيل لهم تعالوا إلى ما أنزل الله و إلى الرسول رأيت المنافقين يصدون عنك صدوداً.

For the headache – It is reported by Umar Bin Hanzala who said, 'I complained of headache afflicting me, to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'When it afflicts you, place your hand upon your head, and say, **‘If there was another god with Him just as they are saying, then he would have sought a way to the One with the Throne [17:42] And when it is said to them: ‘Come**

<sup>160</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 26 a

<sup>161</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 a

<sup>162</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 b

**to what Allah has Revealed and to the Rasool', you will see the hypocrites hindering (people) from you in aversion [4:61]!"<sup>163</sup>**

دَعَاؤُ الرَّاَوْنِدِيِّ، مِثْلَهُ إِلَى قَوْلِهِ سَبِيلًا وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ رَأَيْتَ الَّذِينَ كَفَرُوا يَصُدُّونَ عَنْكَ صُدُودًا.

(The book) 'Dawaat' of Al-Rawandy – similar to it up to His<sup>-azwj</sup> Words: **a way [4:61]**. And when Allah<sup>-azwj</sup> Alone is mentioned, you will see those committing Kufr, **hindering (people) from you in aversion [4:61]!"<sup>164</sup>**

28- مَكَاء، مَكَارِمِ الْأَخْلَاقِ لِلشَّقِيقَةِ عَنِ الرِّضَا ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

(The book) 'Makarim Al Akhlaq' –

'For the migraine, from Al-Reza<sup>-asws</sup>: - **'In the Name of Allah the Beneficent, the Merciful [1:1] 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] Our Lord! You are the Gatherer of the people on a Day about which there is no doubt'; surely Allah does not break the Promise [3:9]**'.

وَ يُكْتَبُ اللَّهُمَّ إِنَّكَ لَسْتَ بِإِلَهٍ اسْتَحَدَّثْنَاهُ إِلَى آخِرِ مَا سَدَّكُرُهُ فِي الْفَصْلِ الرَّابِعِ بَعْدَ إِذْ شَاءَ اللَّهُ تَعَالَى.

And he should write, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> aren't a god we have innovated' – up to end of what we shall be mentioning in the fourth part afterwards, if Allah<sup>-azwj</sup> the Exalted so Desires".<sup>165</sup>

لِلصُّدَاعِ وَ غَيْرِهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ كَانَ بِهِ صُدَاعٌ أَوْ غَيْرُهُ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ يُقِيلُ اسْكُنْ سَكْنَتَكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

For the headache and other such (pains), from Al-Sadiq<sup>-asws</sup> having said: 'One who has a headache with him or something else, let him place his hand upon that place, and let him say, 'Settle down! I settle you by the One to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Seeing!"<sup>166</sup>

عَنْهُ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا كَسِلَ أَوْ أَصَابَهُ عَيْنٌ أَوْ صُدَاعٌ بَسَطَ يَدَهُ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِهِ فَيَذْهَبُ عَنْهُ مَا كَانَ يَجِدُهُ.

From him<sup>-asws</sup> having said: 'It was so, whenever the Prophet<sup>-saww</sup> was sluggish, or an (evil) eye afflicted him<sup>-saww</sup>, or headache, he<sup>-saww</sup> would extend his<sup>-saww</sup> hands and read Surah Al Fatiha, and Al Mawazateyn, then he<sup>-saww</sup> would wipe his<sup>-saww</sup> hand upon his<sup>-saww</sup> face, so it would be removed from him<sup>-saww</sup> whatever he<sup>-saww</sup> had been feeling".<sup>167</sup>

<sup>163</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 c

<sup>164</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 d

<sup>165</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 a

<sup>166</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 b

<sup>167</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 c

عُمَرُ بْنُ إِبْرَاهِيمَ قَالَ: شَكَّوْتُ إِلَى الرِّضَا ع مِرَّةً كُنْتُ أَجِدُهَا يَأْخُذُنِي مِنْهَا شَبِيهُ الْجُنُونِ وَ صُدَاعٌ غَالِبٌ

Umar Bin Ibrahim said, 'I complained to Al-Reza<sup>-asws</sup> of bile (gall bladder problem) I was feeling, it had seized me from it resembling the insanity and the overwhelming headache.

قَالَ عَلَيْكَ بِهَذِهِ الْبُقْلَةَ الَّتِي يَلْتَفُّ وَرُؤُهَا وَ ضَعَهَا عَلَى رَأْسِكَ وَ مُرَّهُمْ فَلْيَضَعُوهَا عَلَى رُؤُوسِ صِبْيَانِهِمْ فَإِنَّهَا نَافِعَةٌ بِإِذْنِ اللَّهِ

He<sup>-asws</sup> said: 'Upon you is with (eating) this purslane which its leaves are to be wrapped and placed upon your head, and instruct them to place these upon heads of their children for it is beneficial, by the Permission of Allah<sup>-azwj!</sup>'

فَفَعَلْتُ فَسَكَرَ عَنِّي الْوَجَعُ وَ الْبُقْلَةُ اللَّبْلَابُ.

I did so and the pain settled from it, and the purslane is pungent (smell)".<sup>168</sup>

عَنْهُ ع فِي الصُّدَاعِ قَالَ فَلْيَحْتَضِبْ بِالْحِنَّاءِ.

From him<sup>-asws</sup> regarding the headache. He<sup>-asws</sup> said: 'Let him dye with the Henna".<sup>169</sup>

مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع رِيحَ الشَّقِيْقَةِ قَالَ فَإِذَا فَرَعْتَ مِنَ الْفَرِيضَةِ فَضَعْ سَبَابَتَكَ الْيُمْنَى بَيْنَ عَيْنَيْكَ وَ قُلْ سَبْعَ مَرَّاتٍ وَ أَنْتَ تُمْرِئُهَا عَلَى حَاجِبِكَ الْأَيْمَنِ يَا حَنَّانُ اشْفِنِي ثُمَّ مُرِّئُهَا عَلَى يَسَارِكَ وَ تَقُولُ يَا مَنَّا اشْفِنِي

Muawiya Bin Ammar who said,

'I complained to Abu Abdullah<sup>-asws</sup> of smell of the migraine. He<sup>-asws</sup> said: 'When you are free from the obligatory Salat, place your right index finger between your eye and say seven times while you are passing it upon your right eyebrow, 'O Affectionate, Heal me!' Then pass it upon your left (eyebrow) and say, 'O Bestower, Heal me!'

ثُمَّ ضَعْ رَاحَتَكَ الْيُمْنَى عَلَى هَامَتِكَ وَ قُلْ يَا مَنْ سَكَرَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ سَكِّنْ مَا بِي.

Then place your right palm upon your head and say, 'O One for Whom settle whatever is in the night and the day, and whatever is in the skies and the earth! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and Settle what is with me!"<sup>170</sup>

29- مَكَا، مَكَارِمُ الْأَخْلَاقِ رُفِيَةً لِلشَّقِيْقَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبَّنَا لَا تُرِغْ قُلُوبَنَا إِلَى أَنْتَ الْوَهَّابُ فَإِنْ بَرَأَ وَ إِلَّا أَخَذْتَ جِمَصَةً بِيضَاءَ وَ نَصَفَ [نَصْفًا] وَ دَفَقْتَهَا دَقًّا نَاعِمًا وَ قَرَأْتَ عَلَيْهَا قُلْ هُوَ اللَّهُ ثَلَاثَ مَرَّاتٍ وَ سَمَّيْتَهَا الْمَرِيضَ.

(The book) 'Makarim Al Akhlaq' –

'A Ruqya (incantation) for the migraine – ***"In the Name of Allah the Beneficent, the Merciful [1:1] 'Our Lord! Do not Let our hearts to deviate – up to - You are the Bestower [3:8].*** Either

<sup>168</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 d

<sup>169</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 e

<sup>170</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 f

you will be cured or else take white chickpeas and split these in halves and grind it into fine powder, and read upon it Surah Al Tawheed three times, and quench it to the sick one'.<sup>171</sup>

شَكَرَ رَجُلٌ مِنْ أَهْلِ مَرْوَ إِلَى أَبِي عَبْدِ اللَّهِ الصُّدَاعِ قَالَ إِذْ مَتَّي فَمَسَحَ رَأْسَهُ ثُمَّ قَالَ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا.

A man from the people of Merv complained to Abu Abdullah of the headache. He<sup>-asws</sup> said: 'Come near me<sup>-asws</sup>!' He<sup>-asws</sup> wipes his head, then said: **"Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving' [35:41]!**<sup>172</sup>

30- مَكَارِمُ الْأَخْلَاقِ نُزْمَةُ لِجَمِيعِ الْأَلَامِ وَقِيلَ لِلضَّرْسِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ صُنِعَ اللَّهُ الَّذِي أَنْتَفَنَ كُلَّ شَيْءٍ إِنَّهُ حَبِيبٌ يَمَا تَفْعَلُونَ اسْكُنْ أُيُّهَا الْوَجَعُ سَكُنْتُكَ.

(The book) 'Makarim Al Akhlaq; -

'A Ruqya (incantation) for entirety of the pains, and it is said, for the toothaches – 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the goodly. **The Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]!** Settle down, O you pain! I settle you!".<sup>173</sup>

31- طَبِّ، طَبِّ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ لِيُوجِعَ الْأُذُنَ حَوَاشُ بْنُ زُهَيْرٍ الْأَزْدِيُّ عَنْ مُحَمَّدِ بْنِ جُمُهِورِ الْعَمِّيِّ عَنْ يُوسُفَ بْنِ طَبَّيَانَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: شَكُوْتُ إِلَيْهِ وَجَعًا فِي أُذُنِي فَقَالَ ضَعْ يَدَكَ عَلَيْهِ وَ قُلْ أَعُوذُ بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي الْبَرِّ وَالْبَحْرِ وَالسَّمَاوَاتِ وَالْأَرْضِ وَ هُوَ السَّمِيعُ الْعَلِيمُ سَبْعَ مَرَّاتٍ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup>, for the earache – Hawwash Bin Zuheyr Al Azdy, from Muhammad Bin Jamhour Al Ammy, from Yunus Bin Zabyan,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of pain in my ear. He<sup>-asws</sup> said: 'Place your hand upon it and say, 'I seek Refuge with Allah<sup>-azwj</sup> to Whom have settled whatever is in the land and the sea, and the skies and the earth, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!' – seven times, for it will be cured by the Permission of Allah<sup>-azwj</sup> the Exalted".<sup>174</sup>

طَبِّ، طَبِّ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ أَسْلَمُ بْنُ عَمْرٍو النَّصِيبِيُّ عَنْ عَلِيِّ بْنِ أَبِي زَيْنَبَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ عَوَّدَ رَجُلًا مِنْ أَصْحَابِهِ مِنْ وَجَعِ الْأُذُنِ فَذَكَرَ مِثْلَ هَذَا.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Aslam Bin Amro Al Naseybi, from Ali Bin Abu Zaynab, from Muhammad Bin Suleyman, from his father,

<sup>171</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 29 a

<sup>172</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 29 b

<sup>173</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 30

<sup>174</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 31

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> sought Refuge for a man from his<sup>-asws</sup> companions, from ear ache. He (the narrator) mentioned similar to this’.<sup>175</sup>

33- طب، طب الأئمة عليهم السلام روي عن أبي بكر عن عمه سدير قال: أخذت حصاة فحككت بها أذني فعاصت فيها فجهدت كل جهد أن أخرجها من أذني فلم أقدر عليه أنا ولا المعالجون فحججت ولقيت الباقر ع فشكوت إليه ما لقيت من ألمها

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – It is reported from Abu Bakr, from his uncle Sadeyr who said,

‘I took a pebble and scratched my ear with it, but it got stuck inside it. I tried with all efforts to extract it from my ear but was not able upon it, neither me nor the doctors. I performed Hajj and met Al-Baqir<sup>-asws</sup>. I complained to him<sup>-asws</sup> of what I faced from its pain.

فقال للصادق ع يا جعفر حُدْ بيده فأخرجه إلى الضوء

He<sup>-asws</sup> said to Al-Sadiq<sup>-asws</sup>: ‘O Ja’far<sup>-asws</sup>! Hold his hand and take him out to the illumination and look!’

فانظر فنظر فيه فقال لا أرى شيئاً

He<sup>-asws</sup> looked into it. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> don’t see anything!’

فقال اذن مي

He<sup>-asws</sup> said: ‘Come near me<sup>-asws</sup>!’

فدنوت ثم قال اللهم أخرجها كما أدخلتها بلا مؤنة ولا مشقة

I went near him<sup>-asws</sup>. Then he<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! Extract it just as he had inserted it, without assistance not difficulty!’

وقال قل ثلاث مرات كما قلت

And he<sup>-asws</sup> said: ‘Say three times just as I<sup>-asws</sup> have said!’

فقلتها

I said it.

فقال لي أدخل إصبعك

He<sup>-asws</sup> said to me: ‘Insert your finger!’

<sup>175</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 32

فَأَدْخَلْتُهَا فَأَخْرَجْتُهَا بِالْإِصْبَعِ الَّتِي أَدْخَلْتُهَا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

I inserted it and extracted it with the finger which I had inserted it, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!’<sup>176</sup>

34- طب، طب الأئمة عليهم السلام حنان بن جابر الفيلسطيني عن محمد بن علي بن ابن سينان عن عمارة بن مروان عن المنحل عن جابر عن أبي جعفر ع أن رجلاً شكاً صمماً فقال امسح يدك عليه و اقرأ عليه لو أنزلنا هذا القرآن على جبل لرأيتنه خاشعاً متصدعاً من خشية الله إلى آخر السورة.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Hana Bin Jabir Al Filastiny, from Muhammad Bin Ali, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,

‘From Abu Ja’far<sup>-asws</sup>, a man complained to him<sup>-asws</sup> of deafness. He<sup>-asws</sup> said: ‘Wipe your hand upon it and read upon it: ***Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]*** – up to end of the Chapter’.<sup>177</sup>

35- مكا، مكارم الأخلاق لوجع الأذن يُقرأ على دهن الياسمين أو البنفسج سبع مرات قوله تعالى كأن لم يسمعها كأن في أذنيه وقرأ إن السمع و البصر و الفؤاد كُلُّ أولئك كان عنه مسؤولاً و يُصَّب في الأذن.

(The book) ‘Makarim Al Akhlaq’ –

‘For pain of the ear, he should read upon Jasmine oil or violet (oil) seven times, Words of the Exalted: ***And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there is a heaviness in his ears, [31:7] Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]***, and pour (the oil) into the ear’.<sup>178</sup>

36- ختص، الإختصاص القرظي عن أبي عيسى عن الحسن بن موسى عن محمد بن عمارة الأنصاري عن معمر عن أبيه عن عبيد الله بن أبي رافع عن أبيه عن جدّه قال سمعت رسول الله ص يقول من طنت أذنه فليصل علي و ليثقل من ذكرني بخير ذكره الله بخير.

(The book) ‘Al Ikhtisas’ – Al Fazary, from Abu Isa, from Al Hassan Bin Musa, from Muhammad Bin Umar Al Ansari, from Ma’mar, from his father, from Ubeydullah Bin Abu Rafie, from his father, from his grandfather who said,

‘I heard Rasool-Allah<sup>-saww</sup> saying: ‘One whose ear buzzes (makes a sound), let him send Salawaat upon me<sup>-saww</sup>, and let him say from my<sup>-saww</sup> Zikr with goodness, Allah<sup>-azwj</sup> will Mention him with goodness!’<sup>179</sup>

37- من خط الشّهيدي رحمه الله قيل أصاب أسماء بنت أبي بكرٍ ورم في رأسها و وجهها فأتى رسول الله ص فوضعه يده على وجهها و رأسها من فوق  
الجباب

From the handwriting of Al-Shaheed, may Allah<sup>-azwj</sup> Mercy him, ‘It is said that Asma daughter of Abu Bakr was afflicted with abscess in her head and her face. Rasool-Allah<sup>-saww</sup> came and placed his<sup>-saww</sup> hand upon her face and her head from above the cloth.

<sup>176</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 33

<sup>177</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 34

<sup>178</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 35

<sup>179</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 36

فَقَالَ بِسْمِ اللَّهِ أَذْهَبَ عَنْهَا سُوءُهُ وَفُحْشَتُهُ بِدَعْوَةِ نَبِيِّكَ الطَّيِّبِ الْمُبَارَكِ الْمَكِينِ عِنْدَكَ بِسْمِ اللَّهِ

He<sup>-saww</sup> said: ‘In the Name of Allah<sup>-azwj</sup>! Remove from her its evil and its harm by a supplication of your Prophet<sup>-saww</sup>, the good, the Blessed, the Privileged in Your<sup>-azwj</sup> Presence! In the Name of Allah<sup>-azwj</sup>!’

صَنَعَ ثَلَاثَ مَرَّاتٍ وَ أَمَرَهَا أَنْ تَفْعَلَ ذَلِكَ

He<sup>-saww</sup> did it three times and instructed her to do that.

فَقَالَتْ ثَلَاثَةَ أَيَّامٍ فَذَهَبَ الْوَرَمُ وَ كَانَ كَثِيرًا يُقُولُهَا عِنْدَ الصَّلَاةِ الْمَكْتُوبَةِ ثَلَاثًا.

She said it for three days, and the abscess went away, and he<sup>-saww</sup> used to frequently say it during the Prescribed Salats, thrice’<sup>.180</sup>

38- دَعَاؤُ الرَّاوُدِيِّ، قَالَ بَعْضُ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع شَكَوْتُ إِلَيْهِ ثِقَالًا فِي أُذُنِي فَقَالَ ع عَلَيْكَ بِتَسْبِيحِ فَاطِمَةَ ع.

(The book) ‘Dawaat’ of Al Rawandy –

‘One of the companions of Abu Abdullah<sup>-asws</sup> said, ‘I complained to him<sup>-asws</sup> of heaviness in my ear. He<sup>-asws</sup> said: ‘Upon you is with (performing) the glorification (Tasbeeh) of (Syeda) Fatima<sup>-asws</sup>’<sup>.181</sup>

وَ قَالُوا ع مَنْ قَالَ إِذَا عَطَسَ

And they said, ‘One who says when he sneezes,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ خَالٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

‘The Praise is for Allah<sup>-azwj</sup> Lord of the worlds, upon all situations, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>,’

لَمْ يَشْتَكِ شَيْئًا مِنْ أَضْرَاسِهِ وَ لَا مِنْ أُذُنَيْهِ.

will neither complain of anything from his teeth nor of his ears’<sup>.182</sup>

وَ عَنْ مُحَمَّدِ بْنِ الْفَهْمِ قَالَ: كُنْتُ عِنْدَ الْمَأْمُونِ فِي بِلَادِ الرُّومِ فَأَقَامَ عَلَيَّ حِصْنًا لِيُفْتَحَهُ فَجَعَلَ الْحَرْبَ بَيْنَهُمْ فَلَجِحَ الْمَأْمُونُ صُدَاعًا فَأَمَرَ بِالْكَفِّ عَنِ الْحَرْبِ فَاطَّلَعَ الْبَطْرِيْقُ فَقَالَ مَا بِالْكُمْ كَفَفْتُمْ عَنِ الْحَرْبِ

And from Muhammad Bin Al Fahm who said,

‘I was in the presence of Al-Mamoun in a city of Rome. He stood at a fortress in order to conquer it. The war occurred between them. Al-Mamoun got a headache, so he ordered with

<sup>180</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 37

<sup>181</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 a

<sup>182</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 b

the stopping from the war. He notified Al-Batreeq. He said, 'What is the matter you are pausing from the war?'

فَقَالُوا نَالَ أَمِيرَ الْمُؤْمِنِينَ صُدَاعٌ

They said, 'Commander of the faithful has a headache!'

فَرَمَى فَلَنْسُوهُ فَقَالَ قُولُوا لَهُ يَلْبَسْهَا فَإِنَّ الصُّدَاعَ يَسْكُنُ

He threw down his cap. He said, 'Tell him to wear it, for the headache will settle down!'

فَلَبَسَهَا فَسَكَنَ فَأَمَرَ الْمَأْمُونُ بِفَتْحِهَا فَوَجَدَ فِيهَا قِطْعَةً رَقِيٍّ فِيهَا مَكْتُوبٌ سُبْحَانَ يَا مَنْ لَا يَنْسَى مَنْ نَسِيَهِ وَ لَا يَنْسَى مَنْ ذَكَرَهُ كَمْ مِنْ نِعْمَةٍ لِلَّهِ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ شَاكِرٍ فِي عِزِّي سَاكِنٍ وَ غَيْرِ سَاكِنٍ حَمِ عَسَقٍ.

It settled, so Al-Mamoun ordered with conquering it. He found in it a note wherein was written, 'Glorious is the One Who does not Forget the one who forgets Him<sup>-azwj</sup>, nor Forgets the one mentioning Him<sup>-azwj</sup>! How many bounties there are for Allah<sup>-azwj</sup> upon a grateful servant and unthankful, in a still veil and moving ones! **Ha Meem [42:1] Ayn Seen Qaf [42:2]**'.<sup>183</sup>

و رُوِيَ أَنَّ النَّجَاشِيَّ كَانَ وَرَثَ عَنْ أَبِيهِ فَلَنْسُوهُ مِنْ أَرْبَعِمِائَةِ سَنَةٍ مَا وَضِعَتْ عَلَى وَجَعٍ إِلَّا سَكَنَ فُتُّشَتْ فَإِذَا فِيهَا هَذَا الدُّعَاءُ

And it is reported that Al-Najashy had inherited a cap from his forefathers from four hundred years. It was not placed upon pain except it would settled down. He investigated, and there was this supplication in it: -

بِسْمِ اللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

'In the Name of the King, the Manifest Truth! **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].**

اللَّهُ نُورٌ وَ حِكْمَةٌ وَ حَوْلٌ وَ قُوَّةٌ وَ قُدْرَةٌ وَ سُلْطَانٌ وَ بُرْهَانٌ لَا إِلَهَ إِلَّا اللَّهُ آدَمُ صَفِيُّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمُ خَلِيلُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الْعَرَبِيُّ رَسُولُ اللَّهِ وَ حَبِيبُهُ وَ خَيْرُهُ مِنْ خَلْقِهِ

Allah<sup>-azwj</sup> is Noor, and Wisdom, and Might, and Strength, and Power, and Authority, and Proof! There is no god except Allah<sup>-azwj</sup>, Adam<sup>-saww</sup> is Elite of Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, Ibrahim<sup>-as</sup> is friend of Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, Musa<sup>-as</sup> is converser with Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> the Arabian is 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!

<sup>183</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 c

اسْكُنْ يَا جَمِيعَ الْأَوْجَاعِ وَالْأَسْقَامِ وَالْأَمْرَاضِ وَجَمِيعَ الْعَلَلِ وَجَمِيعَ الْخَطِيئَاتِ سَكَّنْتُكَ بِالَّذِي سَكَّنَ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ.

Settle down, O entirety of the pains, and the sicknesses, and the diseases, and entirety of the illnesses, and entirety of the fevers! I settle you by the One for Whom settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing, and may Allah<sup>-azwj</sup> Send Salawaat upon best of His<sup>-azwj</sup> creatures, Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny<sup>-asws</sup>!<sup>184</sup> (Not a Hadeeth)

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ شِدَّتِهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ فَهُوَ مِنْ أَهْلِ النَّارِ.

And Abu Abdullah<sup>-asws</sup> said: 'One who is afflicted by an illness or adversity, and during his illness or his adversity he does not read Surah Al Tawheed, then he dies during his illness or in that adversity which had befallen, he would be from the people of Hellfire!<sup>185</sup>

قَالَ الرَّحْمَنِيُّ فِي الْبَابِ السَّابِعِ وَالسَّبْعِينَ فِي الْأَمْرَاضِ وَالْعِلَلِ مِنْ كِتَابِ رَبِيعِ الْأَنْبَرِ أَنَّهُ صَدَعَ الْمَأْمُونُ بِطَرَسُوسَ فَلَمْ يَنْفَعَهُ عِلَاجٌ فَوَجَّهَ إِلَيْهِ قَيْصَرُ فَلَنْسُوَّةً وَكَتَبَ بَلْعِي صِدَاعُكَ فَضَعَّ هَذِهِ عَلَى رَأْسِكَ يَسْكُنُ

Al-Zamakhshari said in the seventy-seventh chapter regarding the diseases and the illnesses, from the book 'Rabie Al-Abraar', 'Al-Mamoun had a headache at Tarsus, and the treatment did not benefit him. Caesar sent a cap to him and wrote, '(News) has reached me of your headache. Place this upon your head, it shall settle!'

فَخَافَ أَنْ تَكُونَ مَسْمُومَةً فَوَضَعَتْ عَلَى رَأْسِ حَامِلِهَا فَلَمْ تَضُرَّهُ ثُمَّ وَضَعَ عَلَى رَأْسِ مُصَدِّعٍ فَسَكَنَ فَوَضَعَهَا عَلَى رَأْسِهِ فَسَكَنَ فَتَعَجَّبَ مِنْ ذَلِكَ فَمُتِمَّتْ قِيَادًا فِيهَا

He feared that it might be poisoned, so he placed it upon the head of his carrier. It did not harm him. The he placed it upon the head of one with a headache. It settled. So, he placed it on his own head, and it settled. He was surprised from that. He tore it, and therein was (written): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِزِّي سَاكِنٍ حَمِ عَسَقٍ لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْرِفُونَ مِنْ كَلَامِ الرَّحْمَنِ حَمَدَتِ الْبَيْرَانُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَ جَالَ نَفْعُ الدَّوَاءِ فِيكَ كَمَا يَجُولُ مَاءُ الرَّبِيعِ فِي الْعُضْنِ.

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! How many bounties there are for Allah<sup>-azwj</sup> in a still vein. **Ha Meem [42:1] Ayn Seen Qaf [42:2] Neither getting headaches from these nor intoxicated [56:19].** From Speech of the Beneficent, Extinguishing the fires, and there is neither might nor strength except with Allah<sup>-azwj</sup>, and the benefit of the medicine flows in you just as water of the spring flows in the branches (of a tree)'.<sup>186</sup> (Not a Hadeeth)

<sup>184</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 d

<sup>185</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 e

<sup>186</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 f

**Translator's note:** 'I think somebody has replaced the name of Imam Al-Reza<sup>asws</sup> and replaced it with that of Caesar, judging from the wording of the supplication. It cannot be from a Christian Caesar'.

39- مهج، مهج الدعوات عليُّ بنُ عَبْدِ الصَّمَدِ عَنْ جَمَاعَةٍ مِنَ الْمَدِينِيِّينَ عَنِ الثَّقَفِيِّ عَنِ يُوسُفَ عَنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ عُمَرَ بْنِ مُحَمَّدِ السِّنَانِيِّ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ فَضَيْلِ بْنِ عَزْوَانَ عَنْ إِسْمَاعِيلَ بْنِ جُوَيْرٍ عَنِ الضَّحَّاكِ

(The book) 'Mahj Al Dawaat' – Ali Bin Abdul Samad, from a group of people of Al Medina, from Al Saqafy, , from Yusuf, from Al Hassan Bin Al Waleed, from Umar Bin Muhammad Al Sinany, from Ibrahim Bin Abdul Rahman, from Muhammad Bin Fuzeyl Bin Gazwan, from Ismail Bin Juweybir, from Al Zahhak,

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ جَالِسًا فَدَخَلَ عَلَيْهِ رَجُلٌ مُتَغَيَّرَ اللَّوْنُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي رَجُلٌ مِسْقَامٌ كَثِيرٌ الْأَوْجَاعِ فَعَلَّمْنِي دُعَاءً اسْتَعِينُ بِهِ عَلَى ذَلِكَ

'From Ibn Abbas, may Allah<sup>azwj</sup> be Satisfied with him, 'I was seated in the presence of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and a man entered to see him<sup>asws</sup>, being of changed colour (pale). He said, 'O Amir Al-Momineen<sup>asws</sup>! I am a sick man of frequent pains, so teach me a supplication I can be assisted with upon that'.

فَقَالَ أَعْلَمَكَ دُعَاءَ عَلَمَهُ جَبْرِئِيلُ عَ لِرَسُولِ اللَّهِ صَ فِي مَرَضِ الْحَسَنِ وَ الْحُسَيْنِ عَ وَ هُوَ هَذَا الدُّعَاءُ

He<sup>asws</sup> said: 'I<sup>asws</sup> shall teach you a supplication Jibraeel<sup>as</sup> had taught it to Rasool-Allah<sup>saww</sup> during the illness of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and it is this supplication: -

إِلَهِي كُلَّمَا أَنْعَمْتَ عَلَيَّ نِعْمَةً قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كُلَّمَا ابْتَلَيْتَنِي بِبَلَاءٍ قَلَّ لَكَ عِنْدَهَا صَبْرِي فَيَا مَنْ قَلَّ شُكْرِي عِنْدَ نِعْمَةٍ فَلَمْ يَخْرِفْنِي وَ يَا مَنْ قَلَّ صَبْرِي عِنْدَ بَلَاءٍ فَلَمْ يَخْذُلْنِي

'My God<sup>azwj</sup>! Every time You<sup>azwj</sup> have Favoured a bounty upon me, my thanking has been little for it, and every time You<sup>azwj</sup> have Tried me with an affliction, my patience has been little at it! O One my thanking has been little for His<sup>azwj</sup> bounty 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!

وَ يَا مَنْ رَأَى عَلَيَّ الْمَعَاصِيَ فَلَمْ يَفْضَحْنِي وَ يَا مَنْ رَأَى عَلَيَّ الْخَطَايَا فَلَمْ يُعَاقِبْنِي عَلَيْهَا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي ذُنُوبِي وَ اشْفِنِي مِنْ مَرَضِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And the O One<sup>azwj</sup> Who Sees me being upon the disobedience but does not Expose me, and the O One<sup>azwj</sup> Who Sees me being upon the sins but does not Punish me upon it! Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Forgive my sins for me and Heal me from my sickness, You<sup>azwj</sup> are Able upon all things!"

قَالَ ابْنُ عَبَّاسٍ فَرَأَيْتُ الرَّجُلَ بَعْدَ سَنَةٍ حَسَنَ اللَّوْنِ مُشْرَبَ الْحُمْرَةِ قَالَ وَ مَا دَعَوْتُ اللَّهَ بِهَذَا الدُّعَاءِ وَ أَنَا سَقِيمٌ إِلَّا شَفِيتُ وَ لَا مَرِيضٌ إِلَّا بَرِئتُ وَ مَا دَخَلْتُ عَلَى سُلْطَانٍ أَخَافُهُ إِلَّا رَدَّ اللَّهُ عَزَّ وَ جَلَّ عَنِّي.

Ibn Abbas said, 'I saw the man after a year being of excellent reddish complexion. He said, 'And I have not supplicated to Allah<sup>azwj</sup> with this supplication while I was sick except I was

healed, nor any illness except I was cured, and I have not entered to see a ruler I had feared except Allah<sup>-azwj</sup> Mighty and Majestic has Repelled him from me!”<sup>187</sup>

40- مهج، مهج الدعوات سَعَدُ بْنُ مُحَمَّدٍ الْفَرَّاءِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْجَوَادِ بِالْمَشْهَدِ الْمَوْسُومِ بِمَوْلَانَا جَعْفَرِ بْنِ مُحَمَّدٍ عِ بِالْجَامِعِينَ يَوْمَ الْجُمُعَةِ الثَّانِي وَالْعِشْرِينَ مِنْ جُمَادَى الْآخِرَةِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي الْفَتْحِ بْنِ الْحُسَيْنِ الْقُمِّيِّ النَّازِلُ بِوَاسِطٍ قَالَ: حَدَّثَ بِي مَرَضٌ أُغْيَا الْأَطِبَاءَ فَأَخَذَنِي وَالِدِي إِلَى الْمَارِسْتَانِ فَجَمَعَ الْأَطِبَاءَ وَ السَّاعُورَ فَافْتَكَرُوا فَقَالُوا هَذَا مَرَضٌ لَا يُرْبِيهِ إِلَّا اللَّهُ تَعَالَى

(The book) ‘Mahj Al Dawaat’ – Sa’ad Bin Muhammad Al Farra, from Al Husayn Bin Muhammad Bin Al Jawad, at the shrine of our master Ja’far Bin Muhammad<sup>-asws</sup> at the central Masjid on the day of Friday the twenty-second of Jumadi Al Akhirah. He said, ‘It is narrated to me by Saeed Bin Abu Al Fatah Bin Al Hassan Al Qummi, lodging at Wasit. He said,

‘A new illness occurred with me tiring the doctors. So, my father took me to the hospital. The doctors and the consultants gathered and contemplated. They said, ‘This is an illness no can remove except Allah<sup>-azwj</sup> the Exalted!’

فَعُدْتُ وَ أَنَا مُنْكَسِرُ الْقَلْبِ صَبِيحُ الصُّدْرِ فَأَخَذْتُ كِتَابًا مِنْ كُتُبِ وَالِدِي فَوَجَدْتُ عَلَى ظَهْرِهِ مَكْتُوبًا عَنِ الصَّادِقِ عِ يَزُوعُهُ عَنِ آبَائِهِ عَنِ النَّبِيِّ صِ

I returned and I was of broken heart and constricted chest. I took a book from the books of my father. I found written upon its back, ‘From Al-Sadiq<sup>-asws</sup>, raising it from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup>.

قَالَ مَنْ كَانَ بِهِ مَرَضٌ فَقَالَ عَقِيبَ الْفَجْرِ أَرْبَعِينَ مَرَّةً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ مَسَحَ بِيَدِهِ عَلَيْهَا أَرَاةَ اللَّهِ تَعَالَى عَنْهُ وَ شَفَاهُ

He<sup>-saww</sup> said: ‘One who has an illness with him, so he says forty times as follow-up of Al-Fajr Salat, ***‘In the Name of Allah the Beneficent, the Merciful [1:1] ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] Blessed is Allah, the best of the Creators [23:14],*** and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!’, and wiper his hand upon it, Allah<sup>-azwj</sup> the Exalted will Remove it from him and Heal him’.

فَصَابَرْتُ الْوَقْتَ إِلَى الْفَجْرِ فَلَمَّا طَلَعَ الْفَجْرُ صَلَّيْتُ الْفَرِيضَةَ وَ جَلَسْتُ فِي مَوْضِعِي وَ أَرَدْتُهَا أَرْبَعِينَ مَرَّةً وَ أَمْسَحَ بِيَدِي عَلَى الْمَرَضِ فَأَرَاةَ اللَّهِ تَعَالَى فَجَلَسْتُ فِي مَوْضِعِي وَ أَنَا خَائِفٌ أَنْ يُعَاوَدَ فَلَمْ أَزَلْ كَذَلِكَ ثَلَاثَةَ أَيَّامٍ وَ أَخْبَرْتُ وَالِدِي بِذَلِكَ

I waited patiently for the time up to the dawn. When the dawn emerged, I prayed the obligatory Salat and sat in my place and repeated it forty times and wiped my hand upon the illness. Allah<sup>-azwj</sup> the Exalted Removed it. I sat in my place and I was fearful that it might return. I did not cease to be like that for three days, and I informed my father with that.

فَشَكَرَ اللَّهُ تَعَالَى وَ حَكَى ذَلِكَ لِبَعْضِ الْأَطِبَاءِ وَ كَانَ ذِمِّيًّا دَخَلَ عَلَيَّ فَتَنَطَّرَ إِلَى الْمَرَضِ وَ قَدْ زَالَ فَحَكَيْتُ لَهُ الْحِكَايَةَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ حَسَنٌ إِسْلَامُهُ.

He thanked Allah<sup>-azwj</sup> the Exalted and narrated that to one of the doctors, and he was a Zimmi (Christian of Jew under protection of the Muslim government). He entered to see me. He

<sup>187</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 39

looked at the illness, and it had declined. I narrated the narration to him. He said, 'I testify that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!', and his Islam was good".<sup>188</sup>

41- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: اشتكى بعض ولد أبي رضي الله عنه فمر به فقال له قل عشر مرات يا الله يا الله يا الله فإنه لم يعلها أحد من المؤمنين قط إلا قال له الرب تبارك وتعالى كبتك عبدي سن حاجتك.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq<sup>-asws</sup> having said: 'One of the sons of my father, may Allah<sup>-azwj</sup> be Satisfied with him, had a health complaint. He passed by him. He said to him, 'Say ten times, 'O Allah<sup>-asws</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>!', for no one from the Momineen will be saying that at all except the Lord<sup>-azwj</sup>, Blessed and Exalted will Say to him: "Here I<sup>-azwj</sup> am, My<sup>-azwj</sup> servant, ask your need!"'<sup>189</sup>

42- ما، الأماي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عن أبي الحسن العسكري عن آتائه ع قال قال الصادق ع من نالته علة فليقرأ بي جبهه الحمد سبع مرات فإن ذهب العلة وإلا فليقرأها سبعين مرة وأنا الضامن له العافية.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansouri, from a paternal uncle of his father,

'From Abu Al-Hassan Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Al-Sadiq<sup>-asws</sup> said: 'One afflicted by an illness, let him read in his pocket (sleeve of his shirt), Surah Al Hamd seven times. Either the illness goes away, or else let him read it seventy times, and I<sup>-asws</sup> am the guarantor for him of the well-being".<sup>190</sup>

43- ب، قرب الإسناد هارون عن ابن صدقة قال قال أبو عبد الله ع ليئل أحدكم إذا هو اشتكى اللهم اشفني بشعائك وداويني بدوائك و عافني من بلائك فإنه لعله أن يؤمها ثلاث مرات حتى يرى العافية.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa who said,

'Abu Abdullah<sup>-asws</sup> said: 'Let ever one of you say when he has a health complaint, 'O Allah<sup>-azwj</sup>! Heal me with Your<sup>-azwj</sup> Healing and Medicate me with Your<sup>-azwj</sup> Medication, and Grant me well-being from Your<sup>-azwj</sup> affliction!' Perhaps he will have to say it three times until see the well-being".<sup>191</sup>

44- ب، قرب الإسناد ابن سغد عن الأزدي قال قال أبو عبد الله ع حم رسول الله ص فأتاه جبرئيل فعودده فقال بسم الله أزيك يا محمد و بسم الله أشفيك و بسم الله من كل داء يغنيك و بسم الله و الله شافيك و بسم الله أخذها فلتغنيك بسم الله الرحمن الرحيم فلا أقسم بمواقع النجوم لتبرأن يذن الله

(The book) 'Qurb Al Isnaad' – Ibn Sa'ad, from Al Azdy who said,

<sup>188</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 40

<sup>189</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 41

<sup>190</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 42

<sup>191</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 43

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had fever, so Jibraeel<sup>-as</sup> came to him<sup>-saww</sup>. He<sup>-as</sup> sought Refuge for him<sup>-saww</sup>. He<sup>-as</sup> said: 'In the Name of Allah<sup>-azwj</sup>, I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>, and heal you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup>, from every illness concerning you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is your<sup>-saww</sup> Healer, and in the Name of Allah<sup>-azwj</sup>, take it! Congratulations to you<sup>-saww</sup>! ***In the Name of Allah the Beneficent, the Merciful [1:1] So do not swear by the locations of the stars! [56:75]!*** You<sup>-saww</sup> shall be cured by the Permission of Allah<sup>-azwj</sup>!'

قَالَ بَكْرُ بْنُ مُحَمَّدٍ فَسَأَلْتُهُ عَنْ رُقِيَةِ الْحَمَى فَحَدَّثَنِي بِهَا وَ سَأَلْتُهُ عَنْ رُقِيَةِ الْوَرَمِ وَ الْجِرَاحِ

Bakr Bin Muhammad said, 'I asked him<sup>-asws</sup> about a Ruqya (incantation) for the fever. He<sup>-asws</sup> narrated to me with it, and I ask him<sup>-asws</sup> about a Ruqya (incantation) for the abscess and the injury.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع تَأْخُذُ سَكِينًا ثُمَّ تُرْمَعُ عَلَى الْمَوْضِعِ الَّذِي تَشْكُو مِنْ جُرْحٍ أَوْ غَيْرِهِ فَتَقُولُ بِسْمِ اللَّهِ أَزْجِيكَ مِنَ الْحَدِيدِ وَ الْحَدِيدِ وَ مِنَ أَثَرِ الْعُودِ وَ الْحَجَرِ الْمَلْبُودِ وَ مِنَ الْعَرَقِ الْقَاتِرِ وَ مِنَ الْوَرَمِ الْأَجْرِ وَ مِنَ الطَّعَامِ وَ عَقْرِهِ وَ مِنَ الشَّرَابِ وَ بَرْدِهِ

Abu Abdullah<sup>-asws</sup> said: 'Take a knife, the pass it upon the place which you are complaining of an injury or something else. Say, 'In the Name of Allah<sup>-azwj</sup>! I perform Ruqya (incantation) on you from the sharpness, and the iron, and from impact of wood and the felted stone, and from a bursting vein, and from the blistering injury, and from the food and its choking, and from the drink and its bloating!

أَمْضِي إِلَيْكَ يَا ذِنِ اللَّهِ إِلَى أَجْلِ مُسْمَى فِي الْإِنْسِ وَ الْأَنْعَامِ بِسْمِ اللَّهِ فَتَخْتُ وَ بِسْمِ اللَّهِ خَتَمْتُ ثُمَّ أَوْتِدِ السِّكِّينَ فِي الْأَرْضِ.

I am continuing to you by the Permission of Allah<sup>-azwj</sup> to a specific period in the human beings and the animals! In the Name of Allah<sup>-azwj</sup> I have begun, and in the Name of Allah<sup>-azwj</sup> I have ended!' Then stick the knife into the ground".<sup>192</sup>

45- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّمَّارِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ صَنْدَلٍ عَنِ هَارُونَ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ شِدَّتِهِ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ بِهِ فَهُوَ فِي النَّارِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ibn Mihran, from Al Batainy, from Sandal, from Haroun Bin Kharjah who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'On who is afflicted by an illness or adversity but he does not read Surah Al Tawheed during his illness or his adversity, then he dies in his illness or in that adversity which had befallen him, he would be in the Hellfire".<sup>193</sup>

46- بِيح، الخرائج و الجرائع رَوَى الْحَسَنُ بْنُ ظَرِيفٍ أَنَّهُ قَالَ: اخْتَلَجَ فِي صَدْرِي مَسْأَلَتَانِ وَ أَرَدْتُ الْكِتَابَ بِحِمَا إِلَى أَبِي مُحَمَّدٍ ع فَكَتَبْتُ أَسْأَلُهُ عَنِ الْقَائِمِ ع بِمِيقَاتِهِ وَ أَيْنَ يَجْلِسُهُ وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ رُقِيَةِ الْحَمَى الرَّبْعِ فَأَغْفَلْتُ ذَكَرَ الْحَمَى

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Al Hassan Bin Zareyf who said,

<sup>192</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 44

<sup>193</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 45

‘Two question twitched in my chest and I wanted to write with these to Abu Muhammad<sup>-asws</sup>. I wrote to him<sup>-asws</sup> asking him<sup>-asws</sup> about Al-Qaim<sup>-ajfj</sup>, what he<sup>-ajfj</sup> will be judging with and where will his<sup>-ajfj</sup> seat be, and I wanted to ask him about Ruqya (incantation) for the constant fever ‘Al-Rib’a’. I neglected mentioning the fever.

فَجَاءَ الْجَوَابُ سَأَلْتُ عَنِ الْقَائِمِ إِذَا قَامَ يَقْضِي بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ وَ لَا يَسْأَلُ الْبَيِّنَةَ

The answer came: ‘You asked about Al-Qaim<sup>-ajfj</sup>. When he<sup>-asws</sup> rises, he<sup>-ajfj</sup> will judge between the people with his<sup>-ajfj</sup> knowledge like the judgment by Dawood<sup>-as</sup>, and he<sup>-ajfj</sup> will not ask for the proof.

وَ كُنْتُ أَرَدْتُ أَنْ تَسْأَلَ عَنِ الْحُمَى الرَّبْعِ فَأَنْسَيْتُ فَأَكْتُبُ وَرَقَةً وَ عَلَّقْتُهَا عَلَى الْمُحْمُومِ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ

And you wanted to ask about the constant fever ‘Al-Rib’a’, but you forgot. Write a note and hang it upon the feverish: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**.

فَكْتُبْتُ وَ عَلَّقْتُ عَلَى الْمُحْمُومِ قَبْرًا.

I wrote and hung it upon the feverish, and he was cured”<sup>194</sup>.

47- ط، الأمان عودَةٌ جَرَّبْنَاهَا لِسَائِرِ الْأَمْرَاضِ فَتَزُولُ بِعُدْرَةِ اللَّهِ تَعَالَى جَلَّ جَلَالُهُ الَّذِي لَا يُحِيبُ لَدَيْهِ الْمَأْمُولُ

(The book) ‘Al Amaan’ –

‘And amulet we have experimented for all the illnesses. You should say, ‘By the Power of Allah<sup>-azwj</sup> the Exalted, Majestic is His<sup>-azwj</sup> Majesty in front of Whom the hopeful is not disappointed!’

إِذَا عَرِضَ مَرَضٌ فَاجْعَلْ يَدَكَ الْيُمْنَى عَلَيْهِ وَ قُلْ اسْكُنْ أُيُّهَا الْوَجْعُ وَ ازْجَلِ السَّاعَةَ مِنْ هَذَا الْعَبْدِ الضَّعِيفِ سَكُنْتُكَ وَ رَحَلْتُكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

When the illness presents, make your right hand to be upon it and say, ‘Settle down, O you pain, and depart right now from this weak servant! I settle you and depart you by the One to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’

فَإِنْ لَمْ يَسْكُنْ فِي أَوَّلِ مَرَّةٍ فَعَلْ ذَلِكَ ثَلَاثَ مَرَّاتٍ أَوْ حَتَّى يَسْكُنَ إِنْ شَاءَ اللَّهُ تَعَالَى.

If it does not settle in the first time, say that three times, or until it does settle, if Allah<sup>-azwj</sup> the Exalted so Desires”<sup>195</sup>.

<sup>194</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 46

<sup>195</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 47



'It is reported that when the child is sick, his mother should climb to the roof and uncover from her veil until her hair protrudes towards the sky, and she should say, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> have Given him and You<sup>-azwj</sup> Gifted him to me! O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Gift renewed today! You<sup>-azwj</sup> are Able, All-Powerful!'

ثُمَّ تَسْجُدُ فَإِنَّهَا لَا تَرْفَعُ رَأْسَهَا إِلَّا وَ قَدْ بَرَأَ ابْنُهَا.

Then she should perform Sajdah, for she will not raise her head except and her son would have been cured".<sup>198</sup>

51 ختص، الإختصاص عَنْ عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْفَضْلِ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْفَرَزْدَقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَمْرٍوَيْهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمَرَ الْأَنْصَارِيِّ عَنْ مَعْمَرٍ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ طَنَّتْ أُذُنُهُ فَلْيُصَلِّ عَلَيَّ وَ لِيُثَلِّمْ مَنْ ذَكَرَنِي بِحَيْرٍ ذَكَرَهُ اللَّهُ بِحَيْرٍ.

(The book) 'Al Ikhtisas' – From Abdullah, may Allah<sup>-azwj</sup> Mercy him, from Ahmad Bin Ali Bin Al Hassan Bin Shazan, from Muhammad Bin Ali Bin Al Fazl Al Kufi, from Al Husayn Bin Muhammad Bin Al Farazdy, from Muhammad Bin Ali Bin Amrawi, from Al Hassan Bin Musa, from Muhammad Bin Umar Al Ansari, from Ma'mar, from his father, from Ubeydullah Bin Abu Rafie, from his father, from his grandfather. He said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'One whose ear buzzes (makes a sound), let him send Salawaat upon me<sup>-saww</sup>, and let him say, one who mentions me<sup>-saww</sup> with goodness Allah<sup>-azwj</sup> will Mention him with goodness".<sup>199</sup>

[باب 60 الدعاء لوجع الظهر](#)

## CHAPTER 60 – THE SUPPLICATION FOR THE BACK PAIN

1- طب، طب الأئمة عليهم السلام الخضر بن محمد بن الخزازي عن فضالة عن أنان بن عثمان عن الثمالي عن أبي جعفر محمد الباقر ع قال: شكَا رجلٌ من همدان إلى أمير المؤمنين ع وجع الظهر و أنه يسههُ الليل

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Khazir Bin Muhammad, from Al Kharazy, from Fazala, from Aban Bin Usman, from Al Sumali,

'From Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup> having said: 'A man from Hamdan complained to Amir Al-Momineen<sup>-asws</sup> of the back pain, and he had been awake all night.

فَقَالَ صَغَ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي مِنْهُ وَ أَقْرَأْ ثَلَاثًا وَ مَا كَانَ لِنَفْسِي أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوجَّلاً وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَتَجْزِي الشَّاكِرِينَ

He<sup>-asws</sup> said: 'Place your hand upon the place which you are complaining from and read thrice: **And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it,**

<sup>198</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 50

<sup>199</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 51

**and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145].**

وَ أَقْرَأُ سَبْعَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَىٰ آخِرِهَا فَإِنَّكَ تُعَاقِبُ مِنَ الْعِلَلِ إِنْ شَاءَ اللَّهُ تَعَالَىٰ.

And read seven times **Surely, We Revealed it during the Night of Pre-determination [97:1] – up to its end, for you will recover from the illness, if Allah<sup>-azwj</sup> the Exalted so Desires**".<sup>200</sup>

2- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مِنْ وَوَلَدِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ الرَّيَّاتِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا مَعَهُ فِي سَفَرٍ وَ مَعَهُ إِسْمَاعِيلُ بْنُ الصَّادِقِ ع فَشَكَا إِلَيْهِ وَحَجَّ بَطْنَيْهِ وَ ظَهْرَهُ فَأَنْزَلَهُ ثُمَّ أَلْفَاهُ عَلَى قَفَاهُ وَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ يَصْنَعُ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ اسْكُنْ يَا رَيْحُ بِالَّذِي سَكَنْ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Abdullah from the sons of Al Moalla Bin Khuneys, from Yaqoub Bin Abu Yaqoub Al Zayyat, from Muhammad Bin Ibrahim, from Al Husayn Bin Mukhtar, from Moalla Bin Abu Abdullah,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: ‘We were with him<sup>-asws</sup> in a journey and with him<sup>-asws</sup> was Ismail son of Al-Sadiq<sup>-asws</sup>. He complained to him<sup>-asws</sup> of pain of his abdomen and his back. He<sup>-asws</sup> made him descend and lie flat upon his back, and said: **‘The Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]!** Settle down O wind by the One to Whom have settle whatever is in the night and the day and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’<sup>201</sup>

3- مكا، مكارم الأخلاق لَوْحِ الظَّهْرِ شَهِدَ اللَّهُ إِلَى قَوْلِهِ سَرِيعِ الْحِسَابِ.

(The book) ‘Makarim Al Akhlaq’ –

‘For the back pain: **Allah Testifies [3:18]** – up to His<sup>-azwj</sup> Words: **Quick of the Reckoning [3:19]**’.<sup>202</sup>

باب 61 الدعاء لوجع الفخذين

## CHAPTER 61 – THE SUPPLICATION FOR PAIN OF THE TWO HIPS

1- طب، طب الأئمة عليهم السلام أَبُو عَبْدِ الرَّحْمَنِ الْكَاتِبُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّعْفَرِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا اسْتَكَى أَحَدُكُمْ وَحَجَّ الْفُخْدَيْنِ فَلْيَجْلِسْ فِي تَوْرِ كَبِيرٍ أَوْ طَشْتٍ فِي الْمَاءِ الْمُسْحَنِ وَ لِيُضَعْ يَدُهُ عَلَيْهِ وَ لِيُفْرَأَ أَوْ لَمَ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضِ كَانَتَا رَتْقًا فَفَتَّقْنَاهُمْ وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا فَلَا يُؤْمِنُونَ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abu Abdul Rahman Al Katib, from Muhammad Bin Abdullah al Zafrani, from Hammad Bin Isa,

<sup>200</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 60 H 1

<sup>201</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 60 H 2

<sup>202</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 60 H 3

‘Raising it to Amir Al-Momineen<sup>-asws</sup> having said: ‘Whenever one of you complain of pain in the thighs, let him be seated in a large washbasin, or a container in the lukewarm water, and let him place his hand upon it and let him read: **‘Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]’**’<sup>203</sup>

[باب 62 الدعاء لوجع الرحم](#)

## CHAPTER 62 – THE SUPPLICATION FOR WOMB PAIN

1- مكا، مكارم الأخلاق بِسْمِ اللَّهِ وَ بِاللَّهِ الَّذِي بِإِذْنِهِ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَإِنَّ مَرْيَمَ بِنْتَ عِمْرَانَ لَمْ يَضُرَّهَا وَجَعُ الْأَرْحَامِ كَذَلِكَ يَشْفِي اللَّهُ فَلَانَةَ بِنْتَ فَلَانَةَ مِنْ وَجَعِ الْأَرْحَامِ وَ مِنْ وَجَعِ عِزْقِ الْأَرْحَامِ اسَلَّمْ اسَلَّمْ

(The book) ‘Makarim Al Akhlaq’ –

‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> by Whose Permission the skies and the earth were established. Surely, Maryam<sup>-as</sup> Bint Imran<sup>-as</sup>, the womb pain did not harm her, like that Allah<sup>-azwj</sup> will Heal so and so, daughter of so and do of the womb pain, and from pain of veins of the womb! Safer! Safer!

بِسْمِ اللَّهِ الْحَيِّ الْقَيُّومِ بِسْمِ اللَّهِ الْمُسْتَعْتَابِ بِاللَّهِ عَلَى مَا هُوَ كَائِنٌ وَ عَلَى مَا قَدْ كَانَ وَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

In the Name of the Living, the Eternal! In the Name of Allah<sup>-azwj</sup>! Seeking the Help with Allah<sup>-azwj</sup> upon what is to happen and upon what has already happened, and I testify that Allah<sup>-azwj</sup> is Able upon all things, and Allah<sup>-azwj</sup> Encompasses all things in Knowledge!

بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ رَجَعًا سُدًّا إِلَى آخِرِ السُّورَةِ أَجِيبُوا دَاعِيَ اللَّهِ

By ***In the Name of Allah the Beneficent, the Merciful [1:1] Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah [48:29]*** (up to end of the Chapter) Answer the caller of Allah<sup>-azwj</sup>!

عَزَمْتُ عَلَى سَامِعَةِ الْكَلَامِ إِلَّا أَجَابَتْ هَذَا الْحَاتِمَ بِعَزَائِمِ اللَّهِ السَّدَادِ الَّتِي تُرْهَقُ الْأَرْوَاحَ وَ الْأَجْسَادَ وَ لَا يَبْقَى رُوحٌ وَ لَا فُؤَادٌ أَحَبَّ بِسْمِ اللَّهِ الَّذِي قَالَ لِلْسَّمَاوَاتِ وَ الْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ افْرَأَهَا أَنْتَ بِنْتُكَ وَ بَيْنَ نَفْسِكَ إِنْ شَاءَ اللَّهُ.

I have determined upon listener of the speech except this seal with the rightful determinations of Allah<sup>-azwj</sup> which snatch the souls and the bodies and there neither leaves any soul nor heart! Answer, in the Name of Allah<sup>-azwj</sup> Who Said: ***Then He Directed Himself to the sky and it was a smoke, so He Said to it and to the earth: “Come, willingly or unwillingly!” They both said: ‘We come willingly’ [41:11]!*** Send Salawaat upon Muhammad<sup>-saww</sup> and

<sup>203</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 61 H 1

his-saww Pure Progeny-asws!’ – and you read it between you and yourself, if Allah-azwj so Desires”.<sup>204</sup>

باب 63 الدعاء لورم المفاصل و أوجاعها

## CHAPTER 63 – THE SUPPLICATION FOR THE JOINT SWELLINGS AND THE THEIR PAINS

1- طب، طب الأئمة عليهم السلام الحسن بن صالح المحمودي عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قال لي يا جابر

(The book) ‘Tibb Al-Aimma-asws’, may the greetings be upon them-asws – Al Hassan Bin Salih Al Mahmoudy, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far-asws, he (the narrator) said, ‘He-asws said to me: ‘O Jabir!’

قُلْتُ نَبِيِّكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘At your-asws service, O son-asws of Rasool-Allah-saww!’

قَالَ أَفْرَأُ عَلَى كُلِّ وَرَمٍ آخِرِ سُورَةِ الْحُشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى آخِرِ السُّورَةِ وَ اتُّفِلَ عَلَيْهَا ثَلَاثًا فَإِنَّهُ يَسْكُنُ بِإِذْنِ اللَّهِ تَعَالَى

He-asws said: ‘Read upon every swelling, end of Surah Al Hashr: **Had We Revealed this Quran unto a mountain, [59:21]** – up to end of the Chapter, and spit (recite) upon it thrice, it will settle, by the Permission of Allah-azwj the Exalted.

تَأْخُذُ سَكِينًا وَ تُمْرِهَا عَلَى الْوَرَمِ وَ تَقُولُ بِسْمِ اللَّهِ أَزْهَبَكَ مِنَ الْحَدِّ وَ الْحَدِيدِ وَ مِنْ أَثَرِ الْعُودِ وَ مِنْ الْحَجَرِ الْمَلْبُودِ وَ مِنْ الْعِرْقِ الْعَاقِرِ وَ مِنْ الْوَرَمِ الْآخِرِ [الْآخِرِ] وَ مِنْ الطَّعَامِ وَ عَقْدِهِ وَ مِنْ الشَّرَابِ وَ بَرْدِهِ

Take a knife and pass it upon the swelling (abscess), and say, ‘In the Name of Allah-azwj I perform Ruqya (incantation) on you, from the sharpness, and the iron, and from impact of the wood, and from the felted stone, and from the stirring vein, and from the heat of the swelling, and from the food and its choking, and from the drink and its coldness (bloating)!

اغضِ بِإِذْنِ اللَّهِ إِلَى أَجَلٍ مُسَمًّى فِي الْإِنْسِ وَ الْأَنْعَامِ بِسْمِ اللَّهِ فَتَحْتِ وَ بِسْمِ اللَّهِ حَتَّمْتُ ثُمَّ أُوْتِدُ السِّكِّينَ فِي الْأَرْضِ.

Go, by the Permission of Allah-azwj to a specified term in the humans and the animals! In the Name of Allah-azwj I have begun and in the Name of Allah-azwj I have ended!’ Then stick the knife in the ground”.<sup>205</sup>

2- طب، طب الأئمة عليهم السلام محمد بن جعفر البرقي عن محمد بن أحمد الأزدي عن يونس بن طيبان عن ابن أبي زينب قال: بيئنا أنا عند جعفر بن محمد ع إذ أتاه سنان بن سلمة مصفر الوجه فقال له ما لك

<sup>204</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 62 H 1

<sup>205</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 1

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Ahmad Al Armany, from Yunus Bin Zabyan, from Ibn Abu Zaynab who said,

'While I was in the presence of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when Sinan Bin Salama came to him<sup>-asws</sup>, being of pale face. He<sup>-asws</sup> said to him: 'What is the matter with you?'

فَوَصَفَ لَهُ مَا يُقَاسِبُهُ مِنْ شِدَّةِ الصَّرْبَانِ فِي الْمَفَاصِلِ

He described to him<sup>-asws</sup> what he was facing from severity of the strikes in the joints.

فَقَالَ لَهُ وَجُحِكَ فُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمَائِكَ وَبِرَكَاتِكَ وَدَعْوَةِ نَبِيِّكَ الطَّيِّبِ الْمُبَارَكِ الْمَكِينِ عِنْدَكَ صَ وَ بِحَقِّهِ وَ بِحَقِّ ابْنَتِهِ فَاطِمَةَ الْمُبَارَكَةِ وَ بِحَقِّ وَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ وَ حَقِّ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا أَذْهَبَتْ عَنِّي شَرٌّ مَا أَجِدُهُ بِحَقِّهِمْ بِحَقِّهِمْ بِحَقِّكَ يَا إِلَهَ الْعَالَمِينَ

He<sup>-asws</sup> said to him: 'Woe be to you! Say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Names and by Your<sup>-azwj</sup> Blessings, and call of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the goodly, the Blessed, the Prestigious in Your<sup>-azwj</sup> Presence, and by his<sup>-saww</sup> right and by the right of his<sup>-saww</sup> daughter<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> the Blessed, and by the right of his<sup>-saww</sup> successor Amir Al-Momineen<sup>-asws</sup>, and right of my two chiefs of the youths of the people of Paradise, Remove from me evil of I am feeling, by them<sup>-asws</sup>, and by their<sup>-asws</sup> rights, and by them<sup>-asws</sup> rights, by Your<sup>-azwj</sup> Right, O God<sup>-azwj</sup> of the worlds!'

فَوَاللَّهِ مَا قَامَ مِنْ مَجْلِسِهِ حَتَّى سَكَنَ مَا بِهِ.

By Allah<sup>-azwj</sup>! He will not stand from his seat until whatever is with him will settle down"<sup>206</sup>.

3- مَكَارِمُ الْأَخْلَاقِ مِنْ لِحْمَةِ عِلَّةٍ فِي سَاقِهِ أَوْ تَعَبٍ أَوْ نَصَبٍ فَلْيَكْتُبْ عَلَيْهِ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُغُوبٍ.

(The book) 'Makarim Al Akhlaq' –

'One whom an illness afflicts in his leg, or exhaustion, or toil, let him write upon it, **And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38]**'<sup>207</sup>.

4- عُدَّةُ الدَّاعِي، أَبُو حَمَزَةَ قَالَ: عَرَضَ لِي وَجَعٌ فِي رِجْلِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ إِذَا أَنْتَ صَلَّيْتَ فُلْانَ يَا أَجُودَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحِمَ اِرْحَمْ ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ أَعْفِنِي مِنْ وَجَعِي

(The book) 'Uddat Al Daie' –

Abu Hamza said, 'Pain presented to me in my knees. I complained of that to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'When you have prayed Salat, say, 'O most Generous of the ones giving, and O best of the ones asked, and O most Merciful of ones showing mercy! Mercy my weakness and lack of my means, and Grant me well-being from my pain!'

<sup>206</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 2

<sup>207</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 3

قَالَ فُلَانُهُ فَعُوَيْثٌ.

He (the narrator) said, 'I said it. I recovered'.<sup>208</sup>

باب 64 الدعاء للعرق الشائع في بلدة لار المعروف بالفارسية ببيوكو رسته لار أيضا

## CHAPTER 64 – THE SUPPLICATION FOR THE WIDESPREAD SWEATING (IN THE CITY OF LAAR IT IS WELL KNOWN IN PERSIAN AS PEYBUKU RASHT-E-LAAR AS WELL)

1- مكا، مكارم الأخلاق للعرق المديني و يُقال له بالفارسية رسته يُؤخذ خيط من صوف جمل و يُتف منه من غير أن يُجر عنه بجم أو سكين أو مفراض و يُغفد عليه سبع عُقد و يُقرأ على كل عُقدة فاتحة الكتاب ثلاث مرّات ثم يدعى عليه ثلاث مرّات هذا الدعاء

(The book) "Makarim Al Akhlaaq" –

'For 'Al-Madini' sweating, and in Persian it is called 'Rasht' – A thread is taken from camel wool, and it is cut from it by plucking, or a knife, or scissors, and seven knots are tied upon it, and he should read upon every know Surah Al Fatiha three times. Then he should supplicate upon it three times. This is the supplication: -

بِسْمِ اللَّهِ الْأَبَدِ الْأَبَدِ الْمُحْصِي الْعَدَدِ الْقَرِيبِ لِمَا بَعْدَ الطَّاهِرِ عَنِ الْوَلَدِ الْعَالِي عَنِ أَنْ يُولَدَ الْمُنْجِرِ لِمَا وَعَدَ الْعَزِيزِ بِلَا عَدَدٍ الْقَوِي بِلَا مَدَدٍ لَمْ يَلِدْ وَ لَمْ يُولَدْ  
وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

'In the Name of Allah<sup>-azwj</sup> the Forever, the Eternal, the Counter of the number, the Near to what is far, the Pure from the son, the Exalted from being born, the Fulfiller of what He<sup>-azwj</sup> Promises, the Mighty without number, the Strong without help! **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

يَا خَالِقَ الْخَلِيقَةِ يَا عَالِمَ السِّرِّ وَ الْحَقِيقَةِ يَا مَنْ السَّمَاوَاتِ بِقُدْرَتِهِ مُرْخَاةٌ يَا مَنْ الْأَرْضِ بِعِزَّتِهِ مَدْحُوَةٌ يَا مَنْ الْجِبَالِ بِإِرَادَتِهِ مُرْسَاةٌ يَا مَنْ نَجَا بِهِ صَاحِبُ الْفَرْقِ  
مِنْ كُلِّ آفَةٍ وَ بَلِيَّةٍ

O Creator of the creation! O Knower of the secrets and the hidden matters! O One the skies are stabilised by His<sup>-azwj</sup> Power! O One the earth is spread by His<sup>-azwj</sup> Might! O One the mountains are set up by His<sup>-azwj</sup> Will! O One the afflicted person is Saved by from every affliction and calamity!

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَيْرِ خَلْقِكَ وَ اشْفِ اللَّهُمَّ فُلَانًا بِنُفْسَانِكَ وَ دَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ إِنَّكَ قَادِرٌ عَلَى مَا تَشَاءُ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ  
وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ.

Send Salawaat upon Muhammad<sup>-saww</sup>, best of Your<sup>-azwj</sup> creatures, and O Allah<sup>-azwj</sup>, Heal so and so, son of so and so, by Your<sup>-azwj</sup> Healing, and Medicate him with Your<sup>-azwj</sup> medication, and Grant him well-being from Your<sup>-azwj</sup> afflictions! You<sup>-azwj</sup> are Able upon whatever You<sup>-azwj</sup> Desire,

<sup>208</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 4

and You<sup>-azwj</sup> are most Merciful of the merciful ones! 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>”<sup>209</sup>

باب 65 الدعاء لعرق النساء

## CHAPTER 65 – SUPPLICATION FOR THE SCIATICA

1- طب، طب الأئمة عليهم السلام مُعَلَّى بْنُ إِبْرَاهِيمَ الْوَاسِطِيُّ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْأَزْرَقِيِّ عَنِ أَبِي الْجَارُودِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ عَلَّمَ رَجُلًا مِنْ أَصْحَابِهِ وَشَكَا إِلَيْهِ عَرَقَ النَّسَاءِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Moalla Bin Ibrahim Al Wasity, from Ibn Mahboub, from Muhriz Bin Suleyman Al Azraq, from Abu Al Jaroud, from Abu Is’haq, from Al Haris Al Awr,

‘From Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> taught a man from his<sup>-asws</sup> companions, and he had complained to him Sciatica.

فَقَالَ إِذَا أَحْسَسْتَ بِهِ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِسْمِ اللَّهِ الْكَبِيرِ وَ أَعُوذُ بِسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عَرَقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ فَإِنَّكَ تُعَاقَى بِإِذْنِ اللَّهِ تَعَالَى

He<sup>-asws</sup> said: ‘When you sense it, place your hand upon it and say, ***In the Name of Allah the Beneficent, the Merciful [1:1]***! In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> I seek Refuge with the Name of Allah<sup>-azwj</sup> the Magnificent from evil of every stirring vein, and from evil of heat of the fire!’ You will recover by the Permission of Allah<sup>-azwj</sup> the Exalted’.

قَالَ الرَّجُلُ فَمَا فُئْتُ ذَلِكَ إِلَّا ثَلَاثًا حَتَّى أَذْهَبَ اللَّهُ مَا بِي وَ عُوِفْتُ مِنْهُ.

The man said, ‘I did not say that except thrice, until Allah<sup>-azwj</sup> Removed what was with me, and I recovered from it’<sup>.210</sup>

2- مكا، مكارم الأخلاق لِلْعَرَقِ الْمَدِينِيِّ يُكْتَبُ عَلَيْهِ وَقْتُ الْحِكْمَةِ قَبْلَ أَنْ يَخْرُجَ وَ يَسْتَلُونَكَ عَنِ الْجِبَالِ إِلَى قَوْلِهِ أَمْتَأْ وَ يُطْلَى بِالصَّبْرِ وَ يُكْتَبُ أَيْضاً هَذِهِ الْآيَةُ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِبَةٌ عَلَى عُرُوشِهَا قَالَ أَيْ يُجِيبِي هَذِهِ اللَّهُ نَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ.

(The book) ‘Makarim Al Akhlaq’ –

‘For ‘Irq Al Madeyni’ (excessive sweating) – He should write upon it at the time of the itching before it emerges: ***And they are asking you about the mountains. [20:105]*** – up to His<sup>-azwj</sup> Words: ***unevenness [20:107]***, and massage it with Myrrh sap, and write as well this Verse: ***Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, [2:259]***”<sup>.211</sup>

<sup>209</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 64 H 1

<sup>210</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 65 H 1

<sup>211</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 65 H 2

**CHAPTER 66 – SUPPLIATION FOR VERICOSE VEINS**

1- مكا، مكارم الأخلاق يقرأ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ يُفْرَقُ إصْبَعاً مِنْ أَصَابِعِهِ بِاسْمِ صَاحِبِ الْوَجَعِ.

(The book) 'Makarim Al Akhlaq' –

'He should read, ***'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]***, and separate fingers from his fingers, with the name of owner of the pain".<sup>212</sup>

**CHAPTER 67 – THE SUPPLICATION FOR THE PARALYSIS AND THE NUMBNESS**

1- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَوْزَمَةَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ قَالَ: أَصَابَتْني لِقْمَةٌ فِي وَجْهِي فَلَمَّا قَدِمْنَا الْمَدِينَةَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ مَا الَّذِي أَرَاهُ بِوَجْهِكَ

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud, from Ali Bin Al Hassan, from Ibn Awrama, from Usman Bin Isa, from Ismail Bin Jabir who said,

'Paralysis afflicted me in my face. When we arrived at Al-Medina, I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'What is that which I see with your face?'

قَالَ فَمَلَأْتُ فَايِدَهُ الرِّيحَ

He said, 'I said, 'Foul wind!'

قَالَ فَقَالَ لِي ائْتِ قَبْرَ النَّبِيِّ ص فَصَلِّ عِنْدَهُ رَكَعَتَيْنِ ثُمَّ ضَعْ يَدَكَ عَلَى وَجْهِكَ ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ بِحَدِّ الْخُرْجِ أَفْسَمْتُ عَلَيْكَ مِنْ عَيْنِ إِنْسٍ أَوْ عَيْنِ جِنِّ أَوْ وَجَعِ الْخُرْجِ أَفْسَمْتُ عَلَيْكَ بِالَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ كَلَّمَ مُوسَى تَكْلِيمًا وَ خَلَقَ عِيسَى مِنْ رُوحِ الْقُدْسِ لَمَّا هَدَّأَتْ وَ طَهَّمَتْ كَمَا طَهَّمَتْ نَارُ إِبْرَاهِيمَ اطْفِئِي بِإِذْنِ اللَّهِ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'Go to the grave of the Prophet<sup>-saww</sup> and pray two Cycles Salat by it. Then place your hand upon your face, then say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! With this get out! I vow upon you from (evil) eye of the human or (evil) eye of the Jinn, or pain! Get out! I vow upon you by the One Who Took Ibrahim<sup>-as</sup> as a friend, and Spoke to Musa<sup>-as</sup> in conversation, and Created Isa<sup>-as</sup> from the Holy Spirit! Calm down and extinguish just as fire of Ibrahim<sup>-as</sup> had extinguished! Extinguish by the Permission of Allah<sup>-azwj</sup>!'

قَالَ فَمَا عَاوَدْتُ إِلَّا مَرَّتَيْنِ حَتَّى رَجَعُ وَجْهِي فَمَا عَادَ إِلَى السَّاعَةِ.

<sup>212</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 66 H 1

He (the narrator) said, 'I did not repeat except twice until my face returned and it has not returned up to now'.<sup>213</sup>

2- مكا، مكارم الأخلاق شكًا إلى أبي جعفرٍ ع رجلٌ فقال إن لي ابنةً يأخذها بي عضدِها حدَرٌ أحياناً حتى تسقط

(The book) 'Makarim Al Akhlaq' –

'A man complained to Abu Ja'far<sup>asws</sup>. He said, 'There is a daughter of mine, numbness (verve spasm) seizes her in her arm sometimes until she falls down!'

فَقَالَ انظُرْ إِلَى ابْنَتِكَ فَغَدِّهَا أَيَّامَ الْحَيْضِ بِالشَّبِثِ الْمَطْبُوخِ وَالْعَسَلِ ثَلَاثَةَ أَيَّامٍ

He<sup>asws</sup> said: 'Look at your daughter. Feed her during the days of menstruation with cooked dill and the honey for three days'.

قَالَ وَ تَقْرَأُ عَلَى الْفَالِجِ وَ الْمُؤَلَّجِ وَ الْحَنَامِ وَ الْإِبْرِدَةِ وَ الرِّيحِ مِنْ كُلِّ وَجَعٍ أَمْ الْقُرْآنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ ثُمَّ نَكْتُبُ بَعْدَ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ عِزَّتِهِ الَّتِي لَا تُرَامُ وَ قُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ وَ مِنْ شَرِّ مَا أَجِدُ مِنْهُ

He<sup>asws</sup> said: 'And you should read upon the paralytic, and the colic, and the bad smell, and the internal coldness, and the wind, from every pain – Surah Al Fatiha, and Surah Al Tawheed, and Al Mawazateyn. Then write after that, 'I seek Refuge with the Face of Allah<sup>azwj</sup> the Magnificent and His<sup>azwj</sup> Might which cannot be breached, and His<sup>azwj</sup> Power which nothing can prevent from it, from evil of this pain, and from evil of what is in it, and from evil of I feel from it!'

يَكْتُبُ هَذَا فِي كَتِفٍ أَوْ لَوْحٍ وَ يَغْسِلُهُ بِمَاءِ السَّمَاءِ وَ يَشْرِبُهُ عَلَى الرَّيْبِيِّ عِنْدَ مَنَامِهِ يَبْرَأُ إِنْ شَاءَ اللَّهُ تَعَالَى.

He should write this in a shoulder bone, or tablet washing it with water of the sky, and drink it upon the empty stomach at this sleep time, he will be cured, if Allah<sup>azwj</sup> the Exalted Desires".<sup>214</sup>

[باب 68 الدعاء للحصاة و الفالج أيضا](#)

## CHAPTER 68 – THE SUPPLICATION FOR THE STONES (KIDNEY & GALL BLADDER), AND THE PARALYSIS AS WELL

1- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع تَقُولُ حِينَ تُصَلِّي صَلَاةَ اللَّيْلِ وَ أَنْتَ سَاجِدٌ لِلَّهِمَّ إِنِّي أَدْعُوكَ دُعَاءَ الدَّلِيلِ الْفَقِيرِ الْعَلِيلِ أَدْعُوكَ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَ عَمَلُهُ وَ أَلَحَّ عَلَيْهِ الْبَلَاءُ

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq<sup>asws</sup>: 'You should say when you pray the night Salat while you are in Sajdah, 'O Allah<sup>azwj</sup>! I supplicate to You<sup>azwj</sup> a supplication by the humiliated, the poor, the ill! I supplicate

<sup>213</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 67 H 1

<sup>214</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 67 H 2

to You<sup>-azwj</sup> a supplication by the one whose destitution has intensified, and his means are little, and his deeds are weak, and the affliction has persisted upon him!

دُعَاءُ مَكْرُوبٍ إِنْ لَمْ تُدْرِكْهُ هَالِكٌ إِنْ لَمْ تَسْتَنْقِذْهُ فَلَا حِيلَةَ لَهُ فَلَا يُحِيطُ بِي مَكْرُوكٌ وَلَا يُبَيِّثُ عَلَيَّ غَضَبَكَ وَلَا تَضْطَرُّنِي إِلَى الْيَأْسِ مِنْ رُوحِكَ وَالْفُتُوحِ مِنْ رَحْمَتِكَ وَ طُولِ التَّصَبُّرِ عَلَى الْبَلَاءِ

A supplication by a distressed if You<sup>-azwj</sup> don't Help him, he will be destroyed if You<sup>-azwj</sup> don't Save him! So, there are no means for him. Neither Surround me with Your<sup>-azwj</sup> Plan nor let Your<sup>-azwj</sup> Wrath overcome upon me, nor Make me desperate to the despair from Your<sup>-azwj</sup> Comfort, and the despondency from Your<sup>-azwj</sup> Mercy, and Prolong my patience upon the affliction!

اللَّهُمَّ إِنَّهُ لَا طَاقَةَ لِي بِبِلَاتِكَ وَلَا عِزِّي بِعَنْ رَحْمَتِكَ وَ هَذَا ابْنُ حَبِيبِكَ أَتَوَجَّهُ إِلَيْكَ بِهِ فَإِنَّكَ جَعَلْتَهُ مَفْرَعًا لِلْخَائِفِ وَ اسْتَوَدَعْتَهُ عِلْمَ مَا سَبَقَ وَ مَا هُوَ كَائِنٌ

O Allah<sup>-azwj</sup>! Surely, there is no endurance for me with Your<sup>-azwj</sup> affliction, nor is there any needlessness for me from Your<sup>-azwj</sup> Mercy; and this son<sup>-asws</sup> of Your<sup>-azwj</sup> Beloved, I divert to You<sup>-azwj</sup> through him<sup>-asws</sup>, for You<sup>-azwj</sup> have Made him<sup>-asws</sup> a cave for the fearful, and have Entrusted him<sup>-asws</sup> knowledge of what has preceded and what is to be happening!

فَاكْشِفْ لِي ضَرْبِي وَ خَلِّصْنِي مِنْ هَذِهِ الْبَلِيَّةِ وَ أَعِدْنِي مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ وَ عَافِيَتِكَ يَا هُوَ يَا هُوَ يَا هُوَ انْقَطَعِ الرَّجَاءُ إِلَّا مِنْكَ.

Remove my harm for me and Save me from this affliction, and Grant me what You<sup>-azwj</sup> have Accustomed me to, from Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> well-being! O He<sup>-azwj</sup>! O He<sup>-azwj</sup>! The hopes are terminated except from You<sup>-azwj</sup>!''215

[باب 69 الدعاء للزحير و اللوى](#)

## CHAPTER 69 – THE SUPPLICATION FOR THE DYSENTERY AND THE GASTRIC VOLVULUS

1- طب، طب الأئمة عليهم السلام حميد بن عبد الله المديني عن إسحاق بن محمد صاحب أبي الحسن عن علي بن سنيدي عن سعد بن سعد عن موسى بن جعفر ع أنه قال لبعض أصحابه و هو يشكو اللوى حذ ماء و انقه بهذه الرقية و لا تصب عليه دهنًا و قل يريد الله بكم اليسر و لا يريد بكم العسر ثلاثاً أ و لم يزل الذين كفروا أن السماوات و الأرض كانتا رتفاً ففتنناهما و جعلنا من الماء كل شيء حيٍّ أفلا يؤمنون

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Humejd Bin Abdullah Al Madani, from Is'haq Bin Muhammad, companion of Abu Al-Hassan<sup>-asws</sup>, from Ali Sindy, from Sa'ad Bin Sa'ad,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he<sup>-asws</sup> said to one of his<sup>-asws</sup> companions, and he had complained of the gastric volvulus: 'Take water and perform Ruqya (incantation) with this Ruqya but do not apply oil upon him (until you say), and say: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]** 'Or do they not see, those who are

**committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]’.**

ثُمَّ اشْرَبْهُ وَ امْرٍ يَدَكَ عَلَىٰ بَطْنِكَ فَإِنَّكَ تُعَافَىٰ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Then drink it and pass your hand upon your belly, for you will recover by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic”<sup>.216</sup>

2- مكا، مكارم الأخلاق للزحير عثمان بن عيسى قَالَ: شَكَا رَجُلًا إِلَىٰ أَبِي الْحَسَنِ ع أَنَّ بِي رَجِيْرًا لَا يَسْكُنُ

(The book) ‘Makarim Al Akhlaq –

‘A man complained to Abu Al-Hassan<sup>-asws</sup>, ‘There is dysentery with me which does not settle down!’

فَقَالَ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ فَعَلِ اللَّهُمَّ مَا كَانَ مِنْ خَيْرٍ فَمِنْكَ لَا حَمْدَ لِي فِيهِ وَ مَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَدَّرْتَنِيهِ وَ لَا عُذْرَ لِي فِيهِ

He<sup>-asws</sup> said: ‘When you are free from the night Salat, say, ‘O Allah<sup>-azwj</sup>! Whatever good (deed I have done), it is from You<sup>-azwj</sup>, there is no praise for me regarding it, and whatever I have done of evil, You<sup>-azwj</sup> had Cautioned me and there is no excuse for me regarding it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَّكِلَ عَلَىٰ مَا لَا حَمْدَ لِي فِيهِ أَوْ آمَنَ مَا لَا عُذْرَ لِي فِيهِ.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from relying upon what there no praise for me regarding it, or feeling safe from what there is no excuse for me regarding it”<sup>.217</sup>

3- مكا، مكارم الأخلاق لِلْوَي يُفْرَأُ عَلَى الدُّهْنِ وَ يَنْضَجُ [يُنْضَخُ] عَلَى بَطْنِهِ وَ يُتَدَهَّنُ بِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ وَ حَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْجِ وَ دُسُرٍ

(The book) ‘Makarim Al Akhlaq’ –

‘For the Gastric Volvulus, he should read upon the oil and applied upon his belly and massaged with, is, ‘**In the Name of Allah the Beneficent, the Merciful [1:1], So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12] And We Carried him upon (a ship) of panels and nails [54:13].**

فَفَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ بِاسْمِ فَلَانَ بْنِ فَلَانَ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا آيَةً.

We Opened upon them doors of all things. In the name of so and so, son of so and so, ‘**Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, [21:30] – the Verse**”<sup>.218</sup>

<sup>216</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 1

<sup>217</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 2

<sup>218</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 a

لِلَّوَىٰ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُكْتَبُ لِلَّوَى بِسْمِ اللَّهِ الْمُتَعَلِّمُونَ الَّذِينَ لَا يَعْلَمُونَ وَ الَّذِينَ يَعْلَمُونَ فَاعِدُونَ فَوْقَ عَلَيِّينَ يَأْكُلُونَ نُورًا طَرِيًّا يَسْأَلُونَ صَاحِبَهُمْ مِنَ النُّورِ الْعُلُويِّ كَذَلِكَ يَشْفِي فُلَانٌ بِنَ فُلَانَةَ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا الْآيَةَ

For the Gastric Volvulus, from Abu Abdullah<sup>-asws</sup> having said: ‘He should write for the Gastric Volvulus, ‘In the Name of Allah<sup>-azwj</sup>! The teachers, those who are not knowing and those who are knowing, are sitting above Illiyen consuming from the fresh Noor, asking their companions from the exalted Noor. Like that so and so, son of so and so has been cured. ‘**Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, [21:30]** – the Verse.

يُرْفَى سَبْعَ مَرَّاتٍ عَلَى مَاءٍ ثُمَّ يُصَبُّ عَلَيْهِ دُهْنٌ فَإِذَا التَّرَقَّ الدُّهْنُ ذَكَرْتَهُ وَ سَفَيْتَهُ صَاحِبِ اللَّوَى إِنْ شَاءَ اللَّهُ تَعَالَى.

He should perform Ruqya (incantation) seven times upon water, the pour the oil upon it. When the oil sticks, rub it and quench it to sufferer of the Gastric Volvulus, if Allah<sup>-azwj</sup> the Exalted so Desires”.<sup>219</sup>

وَ مِثْلُهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقْرَأُ عَلَيْهِ إِذَا السَّمَاءُ انْتَشَقَّتْ إِلَى قَوْلِهِ وَ أَلَمْتُ مَا فِيهَا وَ تَحَلَّتْ مَرَّةً وَاحِدَةً إِذْ قَالَتِ امْرَأْتُ عِمْرَانَ الْآيَةَ وَ نُزِّلَ مِنَ الْفُرَّانِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ.

And similar to it, from Abu Abdullah<sup>-asws</sup> having said: ‘He should read upon it, **When the sky splits apart [84:1]** – up to His<sup>-azwj</sup> Words: **And throws out whatever is within it and empties out [84:4]**, once; **When a wife of Imraan [3:35]** – the Verse; **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**”.<sup>220</sup>

وَ مِثْلُهُ عَنْهُ ع يُرْفَى عَلَى مَاءٍ بِلَا دُهْنٍ ثُمَّ يُسْقَى صَاحِبِ اللَّوَى ثُمَّ تُرْمَى بِيَدِكَ عَلَى بَطْنِهِ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ ثُمَّ السَّبِيلَ يَسْرَهُ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ وَ اللَّهُ أخرجكم من بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا كَذَلِكَ أَخْرَجَ اللَّوَى بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

And similar to it, from them<sup>-asws</sup>: ‘He should perform Ruqya upon water without oil, then quench it to sufferer of Gastric Volvulus, then pass your hand upon his belly three times and say: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]** **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]** **Then the (pangs of) labour brought her to the palm trunk [19:23]** **And Allah Extracted you from the bellies of your mothers, you were not knowing anything, [16:78]**. Like that, the Gastric Volvulus will be extracted by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic”.<sup>221</sup>

<sup>219</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 b

<sup>220</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 c

<sup>221</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 d

**CHAPTER 70 – THE SUPPLICATION FOR RUMBLING OF THE BELLY**

1- طب، طب الأئمة عليهم السلام سلمة بن محمد الأشعري عن عثمان بن عيسى قال: شكنا رجل إلى أبي الحسن الأول ع فقال إن بي قرقر لا تسكن أصلاً و إنني لأستحيي أن أكلم الناس فيسمع من صوت تلك القرقر فادع لي بالشفاء منها

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Salama Bin Muhammad Al Ash'ary, from Usman Bin Isa who said,

'A man complained to Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>. He said, 'With me there is rumbling (of the belly) which does not stop, and I am embarrassed from talking to the people for the sound of that rumbling will be heard. Supplicate for me with being healed from it!'

فَقَالَ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ فَقُلِ اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي فِيهِ وَ مَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَرْتَنِيهِ فَلَا عُذْرَ لِي فِيهِ

He<sup>-asws</sup> said: 'When you are free from the night Salat, say, 'O Allah<sup>-azwj</sup>! Whatever I have done from the good deeds, it is from You<sup>-azwj</sup>, there is no praise for me regarding it, and whatever I have done from the evil deeds, You<sup>-azwj</sup> had Cautioned me of it, so there is no excuse for me regarding it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَّكِلَ عَلَى مَا لَا حَمْدَ لِي فِيهِ وَ آمَنَ مَا لَا عُذْرَ لِي فِيهِ.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from relying upon what there is no praise for me regarding it, and feeling safe of what there is no excuse for me regarding it!"<sup>222</sup>

**CHAPTER 71 – THE SUPPLICATION FOR THE LEPROSY AND THE VITILIGO, AND THE SCABIES, AND THE WICKED DISEASES**

1- طب، طب الأئمة عليهم السلام عبد العزيز بن عبد الجبار عن داود بن عبد الرحمن عن يونس قال: أصابني بياض بين عيني فدخلت على أبي عبد الله ع فشكوت ذلك إليه فقال تطهر و صل ركعتين و قل يا الله يا رحمان يا رحيم يا سميع الدعوات يا مغيبي الخيرات أعطني خير الدنيا و خير الآخرة و قبي شر الدنيا و شر الآخرة و أذهب عني ما أجد فقد غاطني الأمر و أجزني

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdul Aziz Bin Abdul Jabbar, from Dawood Bin Abdul Rahman, from Yunus who said,

'I was afflicted with whiteness between my eyes. I entered to see Abu Abdullah<sup>-asws</sup> and complained to him of that. He<sup>-asws</sup> said: 'Purify and pray two Cycles Salat and say, 'O Allah<sup>-azwj</sup>, O Beneficent, O Merciful, O Listener of the supplications, O Giver of the goodness! Give me goodness of the world and goodness of the Hereafter and Save me from evil of the world and

<sup>222</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 70 H 1

evil of the Hereafter, and Remove from me what I am feeling, for the matter has enraged me and grieved me!”

قَالَ يُونُسُ فَمَعَلْتُ مَا أَمَرَنِي بِهِ فَأَذْهَبَ اللَّهُ عَنِّي ذَلِكَ وَ لَهُ الْحَمْدُ.

Yunus (the narrator) said, ‘I did what he<sup>-asws</sup> had instructed me, so Allah<sup>-azwj</sup> Removed that from me, and the Praise is for Him<sup>-azwj!</sup>’<sup>223</sup>

وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: ضَعَّ يَدَكَ عَلَيْهِ وَ قُلْ يَا مُنْزِلَ السَّيِّئَاتِ وَ مُذْهِبَ الدَّاءِ أَنْزِلْ عَلَيَّ مَا يَبِي مِنْ دَاءٍ شَفَاءً.

And from him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘Place your hand upon it and say, ‘O Descender of the healing and Remover of the illness! Send down Healing upon the illness what is with me!’<sup>224</sup>

2- طب، طب الأئمة عليهم السلام إبراهيم بن سرحان المصطبب عن علي بن أسباط عن حكيم بن مسكين عن إسحاق بن إسماعيل و بشير بن عمارة قالاً أتينا أبا عبد الله ع و قد خرج يونس من الدعاء الحبيث

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ibrahim Bin Sirham Al Mutatabbib, from Ali Bin Asbaat, from Hakeem Bin Miskeen, from Is’haq Bin Ismail, and Bashir Bin Ammar, both said,

‘We came to Abu Abdullah<sup>-asws</sup>, and the wicked illness had emerged with Yunus’.

قَالَ فَجَلَسْنَا بَيْنَ يَدَيْهِ فَمُنَّا أَصْلَحَكَ اللَّهُ أَصْبْنَا مُصِيبَةً لَمْ نُصَبْ بِمِثْلِهَا أَبَدًا

He (the narrator) said, ‘We sat down in front of him<sup>-asws</sup>. We said, ‘May Allah<sup>-azwj</sup> keep you<sup>-asws</sup>! A difficulty has afflicted us we have not been afflicted with the likes of it, ever!’

قَالَ وَ مَا ذَاكَ

He<sup>-asws</sup> said: ‘And what is that?’

فَأَخْبَرَنَا بِالْقِصَّةِ فَقَالَ لِيُونُسُ فَمَ وَ تَطَهَّرَ وَ صَلَّى رَجَعْتَنِي ثُمَّ أَحْمَدُ اللَّهُ وَ أَنْنِ عَلَيْهِ وَ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ثُمَّ قُلْ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ

I informed him<sup>-asws</sup> the story. He<sup>-asws</sup> said to Yunus: ‘Stand and purify, and pray two Cycles Salat, then praise Allah<sup>-azwj</sup> and laud upon Him<sup>-azwj</sup> and send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, then say, ‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! O One! O One! O One! O First! O First! O First! O Solid! O Solid! O Solid!’

يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا رُبَّ الْعَالَمِينَ يَا رُبَّ الْعَالَمِينَ يَا رُبَّ الْعَالَمِينَ يَا سَامِعَ الدَّعَوَاتِ يَا مُنْزِلَ الْبَرَكَاتِ يَا مُعْطِيَ الْخَيْرَاتِ

<sup>223</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 1 a

<sup>224</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 1 b

O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O the most Able of the able ones! O the most Able of the able ones! O the most Able of the able ones! O Lord<sup>-azwj</sup> of the worlds! O Lord<sup>-azwj</sup> of the worlds! O Lord<sup>-azwj</sup> of the worlds! O listener of the supplications! O Descender of the Blessings! O Giver of the goodness!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْطِنِي خَيْرَ الدُّنْيَا وَ خَيْرَ الْآخِرَةِ وَ اصْرِفْ عَنِّي شَرَّ الدُّنْيَا وَ الْآخِرَةِ وَ اذْهَبْ مَا بِي فَقَدْ غَاطَنِي الْأَمْرُ وَ أَحْزَنَنِي

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup>, and Give me goodness of the world and goodness of the Hereafter, the Turn away from me evil of the world and the Hereafter, and Remove what is with me, for the matter has enrage me and grieved me!

قَالَ فَعَمَلْتُ مَا أَمَرَنِي بِهِ الصَّادِقُ ع فَوَ اللَّهُ مَا خَرَجْنَا مِنَ الْمَدِينَةِ حَتَّى تَنَائَرَ عَنِّي مِثْلُ النَّحَالَةِ.

He (Yunus) said, 'I did what Al-Sadiq<sup>-asws</sup> had instructed me with. By Allah<sup>-azwj</sup>! I had not gone out from Al-Medina until it scattered away from me like the bran".<sup>225</sup>

3- طب، طب الأئمة عليهم السلام عن سلامة بن عمرو الهمداني قال: دخلت المدينة فأتيت أبا عبد الله ع فقلت يا ابن رسول الله اغتلت على أهل بيتي بالحج وأتيتك مستنجراً مستسيراً من أهل بيتي من علة أصابتني وهي الداء الحبيثة

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – from Salama Bin Amro Al Hamdany who said,

'I entered Al-Medina. I came to Abu Abdullah<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I became sick upon my family members due to the Hajj, and I have come to you seeking shelter, secretly from my family members from an illness which has afflicted me, and it is the wicked illness!'

قَالَ أَقِمَّ فِي جِوَارِ رَسُولِ اللَّهِ ص وَ فِي حَرَمِهِ وَ أَمْنِهِ وَ اكْتُبْ سُورَةَ الْأَنْعَامِ بِالْعَسَلِ وَ اشْرَبْهُ فَإِنَّهُ يَذْهَبُ عَنْكَ.

He<sup>-asws</sup> said: 'Stay in the vicinity of Rasool-Allah<sup>-saww</sup> and in his<sup>-saww</sup> sanctuary, and his<sup>-saww</sup> safety, and write Surah Al Anaam with the honey and drink it, for it will go away from you!"<sup>226</sup>

4- قب، المناقب لابن شهر آشوب إسحاق و إسماعيل و يؤنس بنو عمارة أنه استحال وجهه يؤنس إلى البياض فنظر الصادق ع إلى وجهه فصلى ركعتين ثم حمد الله و أثنى عليه و صلى على النبي و آله ثم قال

(The book) 'Al Manaqib' of Ibn Shehr Ashoub –

Is'haq and Ismail and Yunus of the clan of Ammar, 'The face of Yunus had changed to the whiteness. Al-Sadiq<sup>-asws</sup> looked at his face. He<sup>-asws</sup> prayed two Cycles Salat, the praised Allah<sup>-azwj</sup> and lauded upon Him<sup>-azwj</sup> and sent Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, then said:

<sup>225</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 2

<sup>226</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 3

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحِيمًا يَا رَحِيمًا يَا رَحِيمًا يَا رَحِيمًا يَا سَمِيعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ

‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O Listener of the supplication! O Giver of the goodness!

صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ الطَّيِّبِينَ وَاصْرِفْ عَنِّي شَرَّ الدُّنْيَا وَشَرَّ الْآخِرَةِ وَأَذْهِبْ عَنِّي مَا بِي فَقَدْ غَاطَنِي ذَلِكَ وَأَحْزَنِي

Send Salawaat upon Muhammad<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the pure, the goodly, and Turn away from me evil of the world and the Hereafter, and Remove from me evil of the world and evil of the Hereafter, and remove from me what is with me, for that has enraged me and grieved me!”

قَالَ فَوَ اللَّهُ مَا خَرَجْنَا مِنَ الْمَدِينَةِ حَتَّى تَنَاطَرَتْ عَن وَجْهِهِ مِثْلُ النُّحَالَةِ وَ دَهَبَ

He (Yunus) said, ‘By Allah<sup>-azwj</sup>! We had not gone out from Al-Medina until it scattered away from his face like the bran, and was gone’.

قَالَ الْحَكَمُ بْنُ مِسْكِينٍ وَرَأَيْتُ الْبَيَاضَ بِوَجْهِهِ ثُمَّ انْصَرَفَ وَ لَيْسَ فِي وَجْهِهِ شَيْءٌ.

Al-Hakam Bin Miskeen said, ‘And I had seen the whiteness in his face, then he left, and there wasn’t anything in his face’.<sup>227</sup>

5- مَكَاءُ، مَكَارِمِ الْأَخْلَاقِ لِلْبَرِّصِ وَالْحُدَامِ يُقْرَأُ عَلَيْهِ وَيُكْتَبُ وَيُعْلَقُ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُنْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ بِاسْمِ فُلَانِ بْنِ فُلَانَةَ.

(The book) ‘Makarim Al Akhlaq’ –

‘From the vitiligo and the leprosy – He should read upon him and write and hang upon him, **‘In the Name of Allah the Beneficent, the Merciful [1:1], Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39] 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 [35:1]’** – with the name of so and so, son of so and so’.<sup>228</sup>

شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ عَ الْبَرِّصَ فَأَمَرَهُ أَنْ يَأْخُذَ طِينًا مِنْ قَبْرِ الْمُحْسِنِينَ عَ بِمَاءِ السَّمَاءِ فَفَعَلَ ذَلِكَ فَبُرِّأَ.

A man complained to Abu Abdullah<sup>-asws</sup> of the vitiligo. He<sup>-asws</sup> instructed him to take clay of the grave of Al-Husayn<sup>-asws</sup> with water of the sky. He did that and was cured’.<sup>229</sup>

<sup>227</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 4

<sup>228</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 a

<sup>229</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 b

وَرُوي عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كَانَ قَدْ ظَهَرَ لِي شَيْءٌ مِنَ الْبَيَاضِ فَأَمَرَنِي أَبُو عَبْدِ اللَّهِ ع أَنْ أَكْتُبَ بِسِ بِالْعَسَلِ فِي جَرٍّ وَأَغْسِلَهُ وَأَشْرَبَهُ فَفَعَلْتُ فَذَهَبَ عَنِّي.

And it is reported from one of our companions who said,

‘Something from the whiteness had appeared for me, so Abu Abdullah<sup>-asws</sup> instructed me to write (Surah) Yaseen with the honey in a jar and wash it, and drink it. I did so, and it went away from me’.<sup>230</sup>

لِلْبَهَقِ يُكْتُبُ عَلَى مَوْضِعِ الْبَهَقِ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ.

For the Scabies – He should write upon the place of scabies, **‘And there is not a thing except in Our Presence is its store, and We do not Send it down except by a known measure [15:21] ‘Are they listening to you when you are supplicating? [26:72] Or are they benefitting you or harming you? [26:73]’**.<sup>231</sup>

6- عُدَّةُ الدَّاعِي، عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ هَذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ

(The book) ‘Uddat Al Daie’ – From Yunus Bin Ammar who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! This which has appeared in my face, the people allege that Allah<sup>-azwj</sup> does not Try any servant with it, He<sup>-azwj</sup> has a need for Him<sup>-azwj</sup> regarding him!’

فَقَالَ لِي لَا قَدْ كَانَ مُؤْمِنٌ آلِ يَسِ مُكَنَّعٌ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَهُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

He<sup>-asws</sup> said to me: ‘No! The Momin of the people of Yaseen (36:20) was of a paralytic hand, so he has said like this (and he<sup>-asws</sup> extended his<sup>-asws</sup> hand): **‘O people! Follow the Rasools! [36:20]!’**

قَالَ ثُمَّ قَالَ لِي إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ

He (the narrator) said, ‘Then he<sup>-asws</sup> said to me: ‘When it happens to be the last third of the night, in its beginning, perform Wudu and stand to (pray) your Salat which you tend to pray. When you were to be in the last Sajdah of the first two Cycles of the Salat, say while you are in Sajdah, ‘O Exalted! O Magnificent! O Beneficent! O Merciful! O Listener of the supplications! O Giver of the goodness!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ أَدْهَبْ عَنِّي هَذَا الْوَجَعِ فَإِنَّهُ قَدْ أَعْطَانِي وَ أَحْزَنَنِي وَ أَلْحَجَّ فِي الدَّعَاءِ

<sup>230</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 c

<sup>231</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 d

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Give me from goodness of the world and the Hereafter what You<sup>-azwj</sup> are rightful of, and Turn away from me from evil of the world and the Hereafter what You<sup>-azwj</sup> are rightful of, and Remove from me this pain, for it has enraged me and grieved me!', and be insistent in the supplication'.

قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ.

He (the narrator) said, 'I had not arrived to Al-Kufa until Allah<sup>-azwj</sup> Removed all of it away from me!'<sup>232</sup>

[باب 72 الدعاء للكلف و البرسون](#)

## CHAPTER 72 – THE SUPPLICATION FOR THE FRECKLES AND THE WARTS

1- مكا، مكارم الأخلاق تُحْطُ عَلَيْهِ خَطًّا مُدَوَّرًا ثُمَّ تَكْتُبُ فِي وَسْطِهِ بوتا بوتا برتانا ادعى أصواتاً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَعَنَّا كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ.

(The book) 'Makarim Al Akhlaq' –

'Draw a circular line upon it, then write in its middle, '(Bouta, Bouta, Bartata Add'a Aswata) **The Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]!**<sup>233</sup> (Not a Hadeeth)

أَيْضاً يُكْتُبُ عَلَيْهِ بُكْرَةً عَلَى الرِّبْقِ هْرِيقَهُ مْرِيقَهُ حَتَّى تُحِبَّ الطَّرِيقَةَ.

Also, write upon it early morning upon the empty stomach, (Hareeqa Mareeqa) until you love the way"<sup>234</sup> (Not a Hadeeth)

أَيْضاً يُكْتُبُ بُكْرَةً قَهْرَانِيد كَسْرَهُن كَسْرَهُن سَالَار خَشْكَ بَاد بِحَقِّ الْمَلِكِ الْقُدُوسِ.

Also, he should write early morning, (Qahreeda, Qahreeda, Kasrahim, Kasrahoun, Salaar, Khashak Baad) by the right of the King, the Holy!" (Not a Hadeeth)

[باب 73 الدعاء للبواسير](#)

## CHAPTER 73 – THE SUPPLICATION FOR THE HAEMORRHOIDS

1- طب، طب الأئمة عليهم السلام الحُرَازِيُّ الرَّازِيُّ عَنْ صَفْوَانَ بْنِ يَحْيَى السَّابِرِيِّ وَ لَيْسَ هُوَ صَفْوَانَ الْجَمَّالَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي بِنِ تَعْلِبَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ عَوَّدَ الْبُؤَاسِيرَ بِهَذِهِ الْعُودَةِ كُفِيَ شَرُّهَا بِإِذْنِ اللَّهِ تَعَالَى وَ هُوَ

<sup>232</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 6

<sup>233</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 72 H 1 a

<sup>234</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 72 H 1 b

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Khaziny Al Razy, from Safwan Bin Yahya Al Sabiry, and he isn't Safwan Al Jammaal, from Yaqoub Bin Shueyb, from Aban Bin Taghlib, from Abdul A'ala, from Abu Abdul Rahman Al Sulamy,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'One who seeks Refuge from the haemorrhoids with this amulet would be sufficed of its evil by the Permission of Allah<sup>-azwj</sup> the Exalted, and it is: -

يَا جَوَادُ يَا مَاجِدُ يَا رَحِيمُ يَا قَرِيبُ يَا مُحِبُّ يَا بَارِيُّ يَا رَاحِمُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْدُدْ عَلَيَّ نِعْمَتَكَ وَارْحَمْنِي أَمْرٌ وَجَعِي فَإِنَّهُ يُعَاقِبُ مِنْهُ يَأْذِنُ اللَّهُ عَزَّ وَجَلَّ.

'O Generous, O Glorious, O Merciful, O Near, O Responder, O Maker, O Beneficent! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Return Your<sup>-azwj</sup> bounties to me and Suffice me of the matter of my pain so I can be cured from it by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!'<sup>235</sup>

2- مكاء، مكارم الأخلاق يُؤَيِّ عَنِ الرِّضَا ع أَنَّهُ شَكَا إِلَيْهِ رَجُلٌ الْبَوَاسِيرَ فَقَالَ اكْتُبْ يَسْ بِالْعَسَلِ وَاشْرَبْهُ.

(The book) 'Makarim Al Akhlaq' –

'It is reported from Al Reza<sup>-asws</sup>, a man complained to him<sup>-asws</sup> of the haemorrhoids. He<sup>-asws</sup> said: 'Write (Surah) Yaseen with the honey and drink it'<sup>236</sup>.

[باب 74 الدعاء للبشر و الدمامل و الجرب و القوباء و القروح و الرقي للورم و الجرح](#)

## CHAPTER 74 – THE SUPPLICATION FOR THE BOILS, AND THE ABSCESSSES, AND THE SCABIES, AND THE SHINGLES, AND THE SORES, AND THE RUQIYA (INCANTATION) FOR THE SWELLINGS AND THE WOUNDS

1- طب، طب الأئمة عليهم السلام عَلِيُّ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: إِذَا أَحْسَسْتِ بِالْبَشْرِ فُضِعْ عَلَيْهِ السَّبَّابَةُ وَ دَوِّرِي مَا حَوْلَهُ وَ قُلِي لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سَبْعَ مَرَّاتٍ فَإِذَا كَانَ فِي السَّابِغَةِ فَضَمَّهُ وَ شَدِّدِي السَّبَّابَةَ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ali Bin Al Abbas, from Muhammad Bin Ibrahim Al Alawy,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> having said: 'When you sense the boil, place the index finger upon it and rotate around it and say, 'There is no god except Allah<sup>-azwj</sup>, the Lenient, the Benevolent!', seven times. When it happens to be in the index finger, bandage it and tighten the index finger'<sup>237</sup>.

<sup>235</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 73 H 1

<sup>236</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 73 H 2

<sup>237</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 1

2- طب، طب الأئمة عليهم السلام علي بن محمد بن هلال عن علي بن مهزيان عن حماد عن حريز عن أبي عبد الله ع قال: هذه الدماميل والفروخ أكثرها من هذا الدم المخرق الذي لا يخرج صاحبه في أيامه فمن غلب عليه شيء من ذلك فليقل إذا أوى إلى فراشه أعوذ بوجه الله العظيم وكلماته الثمات التي لا يجاوزهن بر ولا فاجر من شر كل ذي شر

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup> – Ali Bin Muhammad Bin Hilal, from Ali Bin Mihran, from Hammad, from Hareyz,

'From Abu Abdullah<sup>asws</sup> having said: 'These abscesses and the sores, most of these are from this moving blood which does its owner does not extract it during its days. The one something from that prevails upon him, let him say when he shelters to his bed, 'I seek Refuge with the Face of Allah<sup>azwj</sup> the Magnificent, and His<sup>azwj</sup> complete Phrases which neither a righteous nor an immoral can surpass it, from the evil of every one with evil!'

فإنه إذا قال ذلك لم يؤذيه شيء من الأرواح و غوبى منها بإذن الله عز وجل.

When he says that, nothing from the winds will hurt him, and he will recover from it by the Permission of Allah<sup>azwj</sup> Mighty and Majestic".<sup>238</sup>

آخر يكتب على كاعذ فيبعه صاحب الدماميل لا آلاء إلا آؤك يا الله محيط علمك به كهلسون.

Another – He should write upon a paper, then the sufferer of the abscesses swallows it, 'There is no favour except Your<sup>azwj</sup> Favours! O Allah<sup>azwj</sup>! Your<sup>azwj</sup> Knowledge is dominant with it 'Kahalsoun"<sup>239</sup>.

3- مكا، مكارم الأخلاق للجزب و الدمل و الفوباء يقرأ عليه و يكتب و يعلق عليه بسم الله الرحمن الرحيم و مثل كلمة حبيبة كشجرة حبيبة اجنتت من فوق الأرض ما لها من قرار الآية منها خلقناكم و فيها نعبدكم و منها نخرجكم تارة أخرى الله أكبر و أنت لا تكبر الله بيقى و أنت لا تبقى و الله على كل شيء قدير.

(The book) 'Makarim Al Akhlaq' –

'For the Scabies, and the abscess, and the Shingles – He should read upon it and write and hang upon him, '***In the Name of Allah the Beneficent, the Merciful [1:1], And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26] – the Verse. From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].*** Allah<sup>azwj</sup> is Greatest while you are not great! Allah<sup>azwj</sup> will remain while you will not remain, and Allah is Able upon all things!"<sup>240</sup>

رؤية الوزم و الجرح عن بعض الصادقين قال: تأخذ سكيناً و ترميها على الموضوع الذي تشكو من الجرح أو غيره تقول بسم الله أقرئك من الحد و الحديد و من أثر العود و من الحجر الملبود و من العرق العائر و من الوزم الأخر و من الطعام و حره و من الشراب و برده بسم الله فتحت و بسم الله حتمت ثم أوتد السكين في الأرض.

<sup>238</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 2 a

<sup>239</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 2 b

<sup>240</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 3 a

A Ruqya for the swelling and wound, from one of the two truthful ones (5<sup>th</sup> or the 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘Take a knife and pass it upon the place in you are complaining of the wound or something else. You should say, ‘In the Name of Allah<sup>-azwj</sup>! I perform Ruqya (incantation) on you from the sharpness and the iron, and from impact of the wood, and from the felted stones, and from the impactful vein, and from the hot swelling, and from the food and its choking, and from the drink and its coldness! In the Name of Allah<sup>-azwj</sup> I have begun and in the Name of Allah<sup>-azwj</sup> I have ended!’ Then stick the knife into the ground”<sup>.241</sup>

باب 75 الدعاء لوجع الفرج

## CHAPTER 75 – THE SUPPLICATION FOR THE PAIN OF THE PRIVATE PARTS

1- طب، طب الأئمة عليهم السلام أبو عبد الرحمن الكاتب عن محمد بن عبد الله الزعفراني عن حماد بن عيسى عن حريز قال: حَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع بِالْمَدِينَةِ وَإِذَا بِالْمُعَلَّى بْنِ حُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ يَشْكُو إِلَيْهِ وَجَعَ الْفَرْجِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abu Abdul Rahman Al Katib, from Muhammad Bin Abdullah Al Zafrany, from Hammad Bin Isa, from Hareyz who said,

‘I performed Hajj. I entered to see Abu Abdullah Al-Sadiq<sup>-asws</sup> at Al-Medina, and there was Al-Moalla Bin Khuneys, may Allah<sup>-azwj</sup> be Satisfied with him, complaining to him<sup>-asws</sup> of pain of the private part.

فَقَالَ لَهُ الصَّادِقُ ع إِنَّكَ كَشَفْتَ عَوْرَتَكَ فِي مَوْضِعٍ مِنَ الْمَوَاضِعِ فَأَعْقَبَكَ اللَّهُ هَذَا الْوَجَعُ وَ لَكِنْ عَوِّدْهُ بِالْعَوْدَةِ الَّتِي عَوَّدَ بِهَا أَمِيرُ الْمُؤْمِنِينَ أَبَا وَائِلَةَ ثُمَّ لَمْ تَعُدْ

Al-Sadiq<sup>-asws</sup> said to him: ‘You have uncovered your nakedness in a place from the places, so Allah<sup>-azwj</sup> has Punished you with this pain, but seek Refuge for it with the amulet which Amir Al-Momineen<sup>-asws</sup> had sought Refuge for Abu Waasila, then it will not return!’

قَالَ لَهُ الْمُعَلَّى يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الْعَوْدَةُ

Al-Moalla said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and what is the amulet?’

قَالَ قُلْ بَعْدَ أَنْ تَضَعَ يَدَكَ الِئْسَرَى عَلَيْهِ بِسْمِ اللَّهِ وَ بِاللَّهِ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَ هُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ وَ لَا مَنْجَى إِلَّا إِلَيْكَ ثَلَاثَ مَرَّاتٍ فَإِنَّكَ تُعَانِي إِنْ شَاءَ اللَّهُ تَعَالَى.

He<sup>-asws</sup> said: ‘Say after having placed your left hand upon it, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! **Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112].** O Allah<sup>-azwj</sup>! I have submitted my face to You<sup>-azwj</sup> and have delegate my affairs to You<sup>-azwj</sup>! There is neither any shelter nor rescue except to You<sup>-azwj</sup>!’ – three times, so you will recover if Allah<sup>-azwj</sup> the Exalted so Desires”<sup>.242</sup>

<sup>241</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 3 b

<sup>242</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 75 H 1

## CHAPTER 76 – THE SUPPLICATION FOR PAIN OF THE LEGS AND THE KNEES

1- طب، طب الأئمة عليهم السلام حنان بن جابر عن محمد بن علي الصيرفي عن الحسين الأشقر عن عمرو بن أبي المقدام عن جابر الجعفي عن محمد الباقر ع قال: كنت عند الحسين بن علي ع إذ أتاه رجل من بني أمية من شيعتنا فقال له يا ابن رسول الله ما قدرت أن أمشي إليك من وجع رجلي

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Hanan Bin Jabir, from Muhammad Bin Ali Al Sayrafi, from Al-Husayn Al Ashqar, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy,

'From Muhammad Al-Baqir<sup>-asws</sup> having said: 'I<sup>-asws</sup> was in the presence of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> when a man from our Shias, from the clan of Umayya, came to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am not able upon walking to you<sup>-asws</sup> due to pain in my legs!'

قَالَ فَأَيْنَ أَنْتَ مِنْ غُودَةِ الْحَسَنِ بْنِ عَلِيٍّ

He<sup>-asws</sup> said: 'So where are you from an amulet of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>?'

قَالَ يَا ابْنَ رَسُولِ اللَّهِ وَمَا ذَاكَ

He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and what is that?'

قَالَ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ إِلَى قَوْلِهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

He<sup>-asws</sup> said: '**Surely, We Opened for you a clear victory [48:1]** – up to His<sup>-azwj</sup> Words: **and Allah was always Mighty, Wise [48:7]!**'

قَالَ فَعَلْتُ مَا أَمَرَنِي بِهِ فَمَا أَحْسَسْتُ بَعْدَ ذَلِكَ بِشَيْءٍ مِنْهَا يَعُودُنِ اللَّهُ تَعَالَى.

He (the narrator) said, 'I did what he<sup>-asws</sup> had instructed me with, and I did not feel anything from it after that, by the Support of Allah<sup>-azwj</sup> the Exalted''<sup>243</sup>

2- مكا، مكارم الأخلاق دعاء لوجع الركبة عن أبي حمزة قال: عرض لي وجع في ركبتي فشكوت ذلك إلى أبي جعفر ع فقال إذا أنت صليت فقل يا أجود من أعطى يا خير من سئل و يا أرحم من استرحم ارحم ضعفي و قللة جيلي و أغفني من وجعي

(The book) 'Makarim Al Akhlaq' –

'A supplication for the knee pain, from Abu Hamza who said, 'Pain presented to me in my knees, so I complained of that to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'When you have prayed Salat, say, 'O the most Generous of the ones giving! O Best of the ones asked, and O the most

<sup>243</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 76 H 1

Merciful of the ones sought mercy from! Mercy my weakness and lack of my means, and Grant me well-being from my pain!

قَالَ فَمَعَلْتُ فَعُوفِيْتُ.

He said, 'I did so, and I recovered'.<sup>244</sup>

باب 77 الدعاء لوجع الساقين

## CHAPTER 77 – THE SUPPLICATION FOR THE PAIN OF THE LOWER LEGS

1- طب، طب الأئمة عليهم السلام خدّاشُ بنُ سبرةَ عنِ مُحَمَّدِ بنِ جُمهورٍ عنِ صَفْوَانَ بنِ بِياعِ السَّابِرِيِّ عنِ سَالِمِ بنِ مُحَمَّدٍ قَالَ: شَكَوْتُ إِلَى الصَّادِقِ ع وَجَعَ السَّاقَيْنِ وَ أَنَّهُ قَدْ أَفْعَدَنِي عَنْ أُمُورِي وَ أَسْبَابِي فَقَالَ عَوِّدْهُمَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Khidash Bin Sabrah, from Muhammad Bin Jamhour, from Safwan Baya'a Al Sabiry, from Salim Bin Muhammad having said,

'I complained to Al-Sadiq<sup>-asws</sup> of pain of the lower legs, and it had made me sit back from my matters and my means. He<sup>-asws</sup> said: 'Seek Refuge for these!'

قُلْتُ يَا أَبَا بَنِي رَسُولِ اللَّهِ

I said, 'With what, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ بِهَذِهِ الْآيَةِ سَبْعَ مَرَّاتٍ فَإِنَّكَ تُعَافَى بِإِذْنِ اللَّهِ تَعَالَى وَ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا تُبَدِّلْ لِكَلِمَاتِهِ وَ لَنْ نُجِدَ مِنْ دُونِهِ مُلْتَحِداً

He<sup>-asws</sup> said: 'With these Verses, seven times, for you will recover by the Permission of Allah<sup>-azwj</sup> the Exalted: ***And recite what is Revealed to you from the Book of your Lord. There is no alternant to his Words, and you will never find a refuge from besides Him [18:27]***.'

قَالَ فَعَوِّدْهُمَا سَبْعاً كَمَا أَمَرَنِي فَرَفَعَ الْوَجْعُ عَنِّي رَفْعاً حَتَّى لَمْ أَحْسَسْ بَعْدَ ذَلِكَ بِشَيْءٍ مِنْهُ.

He (the narrator) said, 'I sought Refuge for these seven times just as he<sup>-asws</sup> had instructed me. The pain was raised away from me with a raising until after that I did not feel anything from it'.<sup>245</sup>

<sup>244</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 76 H 2

<sup>245</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 77 H 1

## CHAPTER 78 – THE SUPPLICATION FOR THE HEEL PAIN AND ARCH (INSIDE) OF THE FOOT

1- طب، طب الأئمة عليهم السلام عبد الله بن بسطام عن إبراهيم بن محمد الأودي عن صفوان الجمال عن جعفر بن محمد عن أبيه عن علي بن الحسين ع أنّ رجلاً اشتكى إلى أبي عبد الله الحسين بن علي ع فقال يا ابن رسول الله إني أجد وجعاً في عراقيبي قد منعي من النهوض إلى الغرف

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Bistam, from Ibrahim Bin Muhammad Al Awdy, from Safwan Al Jammal,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. 'A man complained to Abu Abdullah Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I feel pain in my heels which has prevented me from getting up to the room (to pray the Salat)!'

قَالَ فَمَا يَمْنَعُكَ مِنَ الْغُودَةِ

He<sup>-asws</sup> said: 'So what prevents you from seeking the Refuge?'

قَالَ لَسْتُ أَعْلَمُهَا

He said, 'I don't know it'.

قَالَ فَإِذَا أَحْسَسْتِ بِهَا فَضَعْ يَدَكَ عَلَيْهَا وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص ثُمَّ اقْرَأْ عَلَيْهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

He<sup>-asws</sup> said: 'Whenever you sense it, place your hand upon it and say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and the greetings be upon Rasool-Allah<sup>-saww</sup>!' Then read upon it: **And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Qiyamah, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]**'.

فَفَعَلَ الرَّجُلُ ذَلِكَ فَشَفَاهُ اللَّهُ تَعَالَى.

The man did that, and Allah<sup>-azwj</sup> the Exalted Healed him".<sup>246</sup>

<sup>246</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 1

## CHAPTER 79 – THE SUPPLICATION FOR THE EYE PAIN AND WHAT APPROPRIATE WITH IT

1- ل، الخصال الأربعة قال أمير المؤمنين ع إذا اشتكى أحدكم عينه فليقرأ آية الكرسي و ليضمّر في نفسه أمّا تبرأ فإنه يُعاقب إن شاء الله.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen<sup>asws</sup> said: 'Whenever one of you complains of his eyes, let him read upon it Ayat Al Kursi, and let him think within himself that it will be cured, for he will recover if Allah<sup>azwj</sup> so Desires''<sup>247</sup>

2- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد بن سعد بن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن محمد الجعفي عن أبيه قال: كنت كثيراً ما اشتكي عيني فشكوت ذلك إلى أبي عبد الله ع فقال أ لا أعلمك دعاءً لدنياك و آخرتك و تكفى به وجع عينك

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad Al Ju'fy, from his father who said,

'I used to frequently have ailment of my eyes. I complained of that to Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> said: 'Shall I<sup>asws</sup> teach you a supplication for your world and your Hereafter, and you will be sufficed with it for the pain of your eyes?'

فقلت بلى

I said, 'Yes'.

فقال تقول في ذبّر الفجر و ذبّر المغرب اللهم إني أسألك بحق محمد و آل محمد عليك أن تصلي علي محمد و آل محمد أن تجعل النور في بصري و البصيرة في ديني و اليقين في قلبي و الإخلاص في عملي و السلامة في نفسي و السعة في رزقي و الشكر لك ما أبقيتني.

He<sup>asws</sup> said: 'You should say at the end of Al-Fajr (Salat) and end of Al-Maghrib (Salat), '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>! Upon You<sup>azwj</sup> is to Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! Make the light to be in my sight, and the insight into my religion, and the certainty in my heart, and the sincerity in my deeds, and the safety regarding myself, and the vastness in my sustenance, and the thanks is to You<sup>azwj</sup> for as long as You<sup>azwj</sup> Cause me to remain!''<sup>248</sup>

3- طب، طب الأئمة عليهم السلام أحمد بن محمد بن محمد بن أبي عمير عن أبي أيوب الخزاز عن محمد بن مسلم عن الصادق عن آبائه ع قال قال علي بن أبي طالب ع لما دعاني رسول الله ص يوم خيبر قيل له يا رسول الله إنه أرمد

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup> – Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim,

<sup>247</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 79 H 1

<sup>248</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 2

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> called me<sup>-asws</sup> on the day of (battle of) Khyber, it was said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>, he<sup>-asws</sup> are sore eyes!'

فَقَالَ رَسُولُ اللَّهِ ص ائْتُونِي بِهِ

Rasool-Allah<sup>-saww</sup> said: 'Come to me<sup>-saww</sup> with him<sup>-asws</sup>!'

فَأَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَزْمَدُ لَا أَبْصِرُ شَيْئاً

I<sup>-asws</sup> came to him<sup>-saww</sup>. I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> have sore eyes, I<sup>-asws</sup> cannot visualise anything!'

قَالَ فَقَالَ اذْنُ مِيَّي

He<sup>-asws</sup> said: 'He<sup>-saww</sup> said: 'Come near me<sup>-saww</sup>!'

يَا عَلِيُّ فِدَنْتُوثُ مِنْهُ فَمَسَحَ يَدَهُ عَلَى عَيْنَيْ

I<sup>-asws</sup> went near him<sup>-saww</sup>. He<sup>-saww</sup> wiped his<sup>-saww</sup> hand upon my<sup>-asws</sup> eyes.

فَقَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اكْفِهِ الْحَرَّ وَ الْبَرْدَ وَ فِيهِ الْأَذَى وَ الْبَلَاءَ

He<sup>-saww</sup> said: 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and the greetings be upon Rasool-Allah<sup>-saww</sup>! O Allah<sup>-azwj</sup>! Suffice him<sup>-asws</sup> of the heat and the cold, and Save him from the harm and the afflictions!'

قَالَ عَلِيُّ ع فَبَرَأْتُ وَ الَّذِي أَكْرَمَهُ بِالنَّبُوءَةِ وَ حَصَّهُ بِالرِّسَالَةِ وَ اصْطَفَاهُ عَلَى الْعِبَادِ مَا وَجَدْتُ بَعْدَ ذَلِكَ حَرّاً وَ لَا بَرْداً وَ لَا أَدَى فِي عَيْنَيْ.

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> was cured! By the One Who Honoured him<sup>-saww</sup> with the Prophet-hood, and Specialised him<sup>-asws</sup> with the Message, and Selected him<sup>-asws</sup> over the servants! After that, I<sup>-asws</sup> neither felt heat nor cold, nor any harm in my<sup>-asws</sup> eyes!''<sup>249</sup>

قَالَ: وَ كَانَ عَلِيُّ ع رُبَّمَا خَرَجَ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ وَ عَلَيْهِ فَمِصٌّ شَفْتٌ فَيُقَالُ يَا أَمِيرَ الْمُؤْمِنِينَ أ مَا تُصِيبُ الْبَرْدَ

He said, 'And Ali<sup>-asws</sup> would sometimes go out during the winter's day of the intense cold, and upon him<sup>-asws</sup> would be a thin shirt. It was said, 'O Amir Al Momineen<sup>-asws</sup>! Doesn't the cold afflict you<sup>-asws</sup>?'

فَقَالَ مَا أَصَابَنِي حَرٌّ وَ لَا بَرْدٌ مُنْذُ عَوَّدَنِي رَسُولُ اللَّهِ ص

He<sup>-asws</sup> said: 'Neither heat nor cold has been afflicting me<sup>-asws</sup> since Rasool-Allah<sup>-saww</sup> had sought Refuge for me<sup>-asws</sup>!'

<sup>249</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 3 a

وَرَبَّمَا خَرَجَ إِلَيْنَا فِي الْيَوْمِ الْحَارِّ الشَّدِيدِ الْحَرِّ فِي جَبَّةٍ مَحْشُوءَةٍ فَيَقَالُ لَهُ أَمَا تُصِيبُكَ مَا يُصِيبُ النَّاسَ مِنْ شِدَّةِ هَذَا الْحَرِّ حَتَّى تَلْبَسَ الْمَحْشُوءَةَ فَيَقُولُ لَهُمْ مِثْلَ ذَلِكَ.

And sometimes he<sup>-asws</sup> would come out to us during the hot day of severe heat in a stuffed (thick) coat. It was said to him<sup>-asws</sup>, ‘Does it not afflict you<sup>-asws</sup> what afflicts the people, from intensity of this heat, to the extent that you<sup>-asws</sup> are wearing the stuffed (coat)?’ He<sup>-asws</sup> said to them similar to that’<sup>250</sup>.

ق، كتاب العتيق الغروي مثله و فيه و الصلاة على رسول الله ص.

In the book ‘Al-Ateeq’ of Al-Garvy – similar to it, and in it is, ‘And the Salawaat upon Rasool-Allah<sup>-saww!</sup>’<sup>251</sup>

4- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّعْفَرِيُّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَيْسَى بْنِ سُلَيْمَانَ قَالَ: جِئْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع يَوْمًا مِنَ الْأَيَّامِ فَرَأَيْتُ بِهِ مِنَ الرَّمَدِ شَيْئًا فَأَعْتَمَمْتُ بِهِ ثُمَّ دَخَلْتُ عَلَيْهِ مِنَ الْعَدِ وَلَمْ يَكُنْ بِهِ رَمَدٌ فَسَأَلْتُهُ عَنْ ذَلِكَ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Abdullah Al Zafrany, from Umar Bin Abdul Aziz, from Isa Bin Suleyman who said,

‘I came to Abu Abdullah<sup>-asws</sup> one day from the days. I saw something from the sore eyes with him<sup>-asws</sup>. I was saddened by it. Then I entered to see him<sup>-asws</sup> the next morning and there was no soreness with him<sup>-asws</sup>. I asked him<sup>-asws</sup> about that.

فَقَالَ عَالَجْتُهَا بِشَيْءٍ وَ هُوَ عُوْدَةٌ عِنْدِي عَوْدُهُمَا بِنَا

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> treated it with something and it is an amulet in my<sup>-asws</sup> possession, I<sup>-asws</sup> seek Refuge for these (eyes) with it!’

قَالَ فَأَخْبَرَنِي بِهَا وَ هَذِهِ نُسَخَّتُهَا أَعُوْدُ بِعِزَّةِ اللَّهِ أَعُوْدُ بِقُدْرَةِ اللَّهِ أَعُوْدُ بِعِظَمَةِ اللَّهِ أَعُوْدُ بِجَلَالِ اللَّهِ أَعُوْدُ بِجَمَالِ اللَّهِ أَعُوْدُ بِكَرَمِ اللَّهِ أَعُوْدُ بِبَهَاءِ اللَّهِ أَعُوْدُ بِعُفْرَانِ اللَّهِ أَعُوْدُ بِحِلْمِ اللَّهِ أَعُوْدُ بِذِكْرِ اللَّهِ

He said, ‘He<sup>-asws</sup> informed me with it, and this is its copy: - ‘I seek Refuge with the Might of Allah<sup>-azwj!</sup> I seek Refuge with the Power of Allah<sup>-azwj!</sup> I seek Refuge with the Magnificence of Allah<sup>-azwj!</sup> I seek refuge with the Majesty of Allah<sup>-azwj!</sup> I seek Refuge with the Beauty of Allah<sup>-azwj!</sup> I seek Refuge with the Benevolence of Allah<sup>-azwj!</sup> I seek Refuge with the Splendour of Allah<sup>-azwj!</sup> I seek Refuge with the Forgiveness of Allah<sup>-azwj!</sup> I seek Refuge with the Forbearance of Allah<sup>-azwj!</sup> I seek Refuge with the Zikr of Allah<sup>-azwj!</sup>

أَعُوْدُ بِرَسُولِ اللَّهِ أَعُوْدُ بِآلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ عَلَى مَا أَجِدُ مِنْ حِكَّةٍ عَيْتِي وَ مَا أَخَافُ مِنْهَا وَ مَا أَخَذَرُ اللَّهُمَّ رَبَّ الطَّيِّبِينَ أَذْهَبْ ذَلِكَ عَنِّي بِحَوْلِكَ وَ قُدْرَتِكَ.

I seek Refuge with Rasool-Allah<sup>-saww!</sup> I seek Refuge with Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, upon what I am feeling from the itch of my

<sup>250</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 3 b

<sup>251</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 3 c

eyes, and what I fear from it, and what I am cautious of! O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the goodly people! Remove that from me my Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Power!”<sup>252</sup>

5- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنِ الْبَاقِرِ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا زَمَدَ هُوَ أَوْ أَحَدٌ مِنْ أَهْلِهِ أَوْ مِنْ أَصْحَابِهِ دَعَا بِهَذِهِ الدَّعَوَاتِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Al Musanna, from Muhammad Bin Isa, from Amro Bin Abu Al Miqdam, from Jabir,

‘From Al-Baqir<sup>-asws</sup> having said: ‘It was so, whenever the Prophet<sup>-sawww</sup> had sore eyes, either he<sup>-sawww</sup> or anyone of his<sup>-sawww</sup> family members, or from his<sup>-sawww</sup> companions, he<sup>-sawww</sup> supplicated with this supplication:

اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصْرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَانصُرْنِي عَلَى مَنْ ظَلَمَنِي وَارِنِي فِيهِ ثَارِي.

‘O Allah<sup>-azwj</sup>! Cause me to enjoy with my hearing, and my sight, and Make these the inheritors from me and Help me against the one oppressing me, and Show me my retaliation in him!”<sup>253</sup>

6- سر، السرائر مِنْ جَامِعِ الْبَرْنُطِيِّ عَنْ يُوسُفَ بْنِ طَبَّيَانَ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع وَهُوَ زَمَدٌ شَدِيدَ الرَّمَدِ فَأَعْتَمَمْنَا لِذَلِكَ ثُمَّ أَصْبَحْنَا مِنَ الْعَدِ فَدَخَلْنَا عَلَيْهِ فَإِذَا لَا زَمَدَ بَعَيْنِهِ وَ لَا بِه قَلْبَةٌ فَمَلْنَا جُعَلْنَا فِدَاكَ هَلْ عَالَجْتَ عَيْنَيْكَ بِشَيْءٍ

(The book) ‘Al Saraair’ – From (the book) ‘Jamie’ of Al Bazanty, from Yunus Bin Zabyan who said,

‘We entered to see Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was with sore eyes, severely sore. I was saddened at that. Then we came to the next morning from that and entered to see him<sup>-asws</sup>, and behold, there was no soreness with his<sup>-asws</sup> nor was there any redness with redness with him<sup>-asws</sup>. We said, ‘May we be sacrificed for you<sup>-asws</sup>! Have you<sup>-asws</sup> treated your<sup>-asws</sup> eyes with anything?’

فَقَالَ نَعَمْ بِمَا هُوَ مِنَ الْعِلَاجِ

He<sup>-asws</sup> said: ‘Yes, with what is from the treatments (cures)!’

فَمَلْنَا مَا هُوَ

We said, ‘What is it?’

فَقَالَ غُودَةٌ

He<sup>-asws</sup> said: ‘An amulet!’

<sup>252</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 4

<sup>253</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 5

فَكَتَبْنَاهَا وَ هِيَ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُوَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِنُورِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِجَمَالِ اللَّهِ وَ أَعُوذُ بِبَهَاءِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ

We wrote it, and it is: 'I seek Refuge with the Might of Allah<sup>-azwj</sup>, and I seek Refuge with the Strength of Allah<sup>-azwj</sup>, and I seek Refuge with the Power of Allah<sup>-azwj</sup>, and I seek Refuge with the Noor of Allah<sup>-azwj</sup>, and I seek Refuge with the Magnificence of Allah<sup>-azwj</sup>, and I seek Refuge with the Majesty of Allah<sup>-azwj</sup>, and I seek Refuge with the Beauty of Allah<sup>-azwj</sup>, and I seek Refuge with the Splendour of Allah<sup>-azwj</sup>, and I seek Refuge with the Whole of Allah<sup>-saww</sup>!'

قُلْنَا وَ مَا جَمَعِ اللَّهُ

We said, 'And what is the 'Whole' of Allah<sup>-azwj</sup>?'

قَالَ بِكُلِّ اللَّهِ وَ أَعُوذُ بِعَفْوِ اللَّهِ وَ أَعُوذُ بِعَفْرَانِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِالْأَيْمَةِ وَ سَمَى وَاحِدًا وَاحِدًا

He<sup>-asws</sup> said: 'With 'All' of Allah<sup>-azwj</sup>! And I seek Refuge with the Pardon of Allah<sup>-azwj</sup>, and I seek Refuge with Forgiveness of Allah<sup>-azwj</sup>, and I seek Refuge with Rasool-Allah<sup>-saww</sup>, and I seek Refuge with the Imams<sup>-asws</sup>, and name one by one'.

ثُمَّ قَالَ عَلَى مَا نَشَاءُ مِنْ شَرِّ مَا أَجِدُ اللَّهُمَّ رَبِّ الْمُطِيعِينَ.

Then he<sup>-asws</sup> said upon what we desired, 'From evil of what I feel. O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the obedient ones!'<sup>254</sup>

7- قب، المناقب لابن شهر آشوب سمعَ صَرِيحَ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَبَّ الْأَرْوَاحِ الْفَانِيَةِ وَ رَبَّ الْأَجْسَادِ الْبَالِيَةِ أَسْأَلُكَ بِطَاعَةِ الْأَرْوَاحِ الرَّاجِعَةِ إِلَى أَجْسَادِهَا وَ بِطَاعَةِ الْأَجْسَادِ الْمُلتَمِّمَةِ إِلَى أَعْضَائِهَا وَ بِإِنْشِقَاقِ الْقُبُورِ عَنْ أَهْلِهَا وَ بِدَعْوَتِكَ الصَّادِقَةِ فِيهِمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Zareer heard a supplication of Amir Al-Momineen<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of the perishing souls, and Lord<sup>-azwj</sup> of the decaying bodies! I ask You<sup>-azwj</sup> by the obedience of the souls returning to their bodies, and by the obedience of the bodies uniting to their body parts, and by splitting of the graves from its inhabitants, and by Your<sup>-azwj</sup> truthful Promise regarding them!

وَ أَحَدِكَ بِالْحَقِّ بَيْنَهُمْ إِذَا بَرَزَ الْخَلَائِقُ يَنْتَظِرُونَ قَضَاءَكَ وَ يَرَوْنَ سُلْطَانَكَ وَ يَخَافُونَ بَطْشَكَ وَ يَرْجُونَ رَحْمَتَكَ يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَ لَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

And I take You<sup>-azwj</sup> with the truth between them when the creature come out awaiting Your<sup>-azwj</sup> Judgment, and they will see Your<sup>-azwj</sup> Authority, and they will be fearing Your<sup>-azwj</sup> Prowess, and they will be hoping for Your<sup>-azwj</sup> Mercy, **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely, He is the Mighty, the Merciful [44:42]!**

<sup>254</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 6

أَسْأَلُكَ يَا رَحْمَنُ أَنْ تَجْعَلَ النُّورَ فِي بَصْرِي وَ الْيَقِينَ فِي قَلْبِي وَ ذِكْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَى لِسَانِي أَبَدًا مَا أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I ask You<sup>-azwj</sup>, O Beneficent, to Make the Noor to be in my sight, and the certainty in my heart, and Your<sup>-azwj</sup> Zikr to be upon my tongue by the night and day, for ever, for as long as You<sup>-azwj</sup> Cause me to remain, You<sup>-azwj</sup> are Able upon all things!

قَالَ فَسَمِعَهَا الْأَعْمَى وَ حَفِظَهَا وَ رَجَعَ إِلَى بَيْتِهِ الَّذِي يَأْوِيهِ فَتَطَهَّرَ لِلصَّلَاةِ وَ صَلَّى ثُمَّ دَعَا بِهَا فَلَمَّا بَلَغَ إِلَى قَوْلِهِ أَنْ تَجْعَلَ النُّورَ فِي بَصْرِي ارْتَدَّ الْأَعْمَى بِصِيرًا بِإِذْنِ اللَّهِ.

He (the narrator) said, ‘A blind man heard it and memorised it, and he returned to his house which he had been sheltering in. He purified for the Salat and prayed, then he supplicated with it. When he reached to his<sup>-asws</sup> words: ‘To Make the Noor to be in my sight’, the blind man returned to be a seeing one, by the Permission of Allah<sup>-azwj</sup>!’<sup>255</sup>

8- مكا، مكارم الأخلاق لَوْجَعِ الْعَيْنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا اشْتَكَى أَحَدُكُمْ عَيْنَهُ فَلْيَقْرَأْ عَلَيْهَا آيَةَ الْكُرْسِيِّ وَ فِي قَلْبِهِ أَنَّهُ يَبْرَأُ وَ يُعَاقَى فَإِنَّهُ يُعَاقَى إِنْ شَاءَ اللَّهُ

(The book) ‘Makarim Al Akhlaq’ –

‘For the eye pain, from Amir Al-Momineen<sup>-asws</sup> having said: ‘Whenever one of you has ailment of his eyes, let him read upon it Ayat Al Kursi, and in his heart should be that he will be cured and recover, for he will recover if Allah<sup>-azwj</sup> so Desires’.

وَ قِيلَ مَنْ كَانَ فِي كُلِّ يَوْمٍ فَجَعَلْنَاهُ سَمِيحًا بَصِيرًا يَسْلَمُ عَيْنُهُ مِنَ الْآفَاتِ.

And it was said, ‘One who were to say during every day: **so We Made him hearing, seeing [76:2]**, his eyes will be safe from the afflictions’<sup>256</sup>

نَظَرَ النَّبِيُّ ص إِلَى سَلْمَانَ وَ هُوَ أَرْمَدٌ قَالَ لَا تَأْكُلِ التَّمْرَ وَ لَا تَنَمْ عَلَى جَانِبِكَ الْأَيْسَرِ.

The Prophet<sup>-saww</sup> looked at Salman<sup>-ra</sup> and he<sup>-ra</sup> had sore eyes. He<sup>-saww</sup> said: ‘Neither eat the dates nor sleep upon your<sup>-ra</sup> left side!’<sup>257</sup>

وَ مِثْلُهُ يُقْرَأُ عَلَى الْمَاءِ ثَلَاثَ مَرَّاتٍ وَ يُغْسَلُ بِهِ الْوَجْهُ فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصْرُكَ الْيَوْمَ حَرِيدٌ وَ لَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ إِلَى قَوْلِهِ يُبْصِرُونَ.

And similar to it – ‘He should read upon the water three times and wash the face with it: **then We Removed your veil from you, so today your vision is sharp [50:22] And if We so Desire, We could obliterate their eyes, then they would be groping for the way, and how would they have seen? [36:66]**’<sup>258</sup>

وَ مِثْلُهُ وَ إِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُرِثُوا نَفْسَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ إِلَى آخِرِ السُّورَةِ.

<sup>255</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 7

<sup>256</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 a

<sup>257</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 b

<sup>258</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 c

And similar to it: '**And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51]** – up to end of the Chapter'.<sup>259</sup>

لِلشَّبْكَورِ عَنْ أَبِي يُوسُفَ الْمُعَصَّبِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع أَشْكُو إِلَيْكَ مَا أَجِدُ فِي بَصَرِي وَ قَدْ صِرْتُ شَبْكَورًا فَإِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي شَيْئًا

For the night blindness – From Abu Yusuf Al-Muassab who said, 'I said to Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, 'I complain to you<sup>-asws</sup> of what I am finding regarding my sight, and it has become 'Shabkour' (night blindness). If you<sup>-asws</sup> see fit you<sup>-asws</sup> can teach me something (for it)!'

قَالَ أَكْتُبْ هَذِهِ آيَةَ اللَّهِ نُورُ السَّمَاوَاتِ وَالْأَرْضِ آيَةَ ثَلَاثِ مَرَّاتٍ فِي جَارٍ ثُمَّ اغْسِلْهُ وَ صَيِّرْهُ فِي قَارُورَةٍ وَ أَكْتُجِلْ بِهِ

He<sup>-asws</sup> said: 'Write this Verse: **Allah is Light of the skies and the earth [24:35]** – the Verse, three times in a jar, then wash it and make it to be in a glass and apply into the eyes with it (like Kohl)'.

قَالَ وَ مَا أَكْتُجِلْتُ إِلَّا أَقْلًا مِنْ مِائَةِ مِيلٍ حَتَّى رَجَعْتُ بَصَرِي أَصَحَّ مَا كَانَ أَوْ قَالَ مَا كُنْتُ

He (the narrator) said, 'And I had not applied it except less than a hundred needles until my sight returned as healthy as it used to be!' Or said, 'What is had been!'<sup>260</sup>

لِوَجَعِ الْعَيْنِ تَأْخُذُ قُطْنًا وَ تَبْلُهُ وَ تَضَعُهُ عَلَى الْعَيْنِ وَ تَقُولُ عَيْنُ الشَّمْسِ فِي جُتَةِ الْبَحْرِ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ.

For the eye pain, take cotton and wet it, and place it upon the yes and say, 'Eye of the sun in darkness of the sea! "**O fire! Become cool and safe upon Ibrahim!**" [21:69]'.<sup>261</sup>

أُخْرَى سُلَيْمَانَ بْنِ عَيْسَى قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَرَأَيْتُ بِهِ الرَّمَدَ شَيْئًا فَاجْتَمَمْتُ وَ خَرَجْتُ ثُمَّ دَخَلْتُ عَلَيْهِ مِنَ الْعَدِّ فَإِذَا لَا قَلْبَةَ بَعَيْنِهِ

Another by Suleyman Bin Isa who said, 'I entered to see Abu Abdullah<sup>-asws</sup>. I saw the sore eyes with him<sup>-asws</sup>, spread out. I was saddened and went out. Then I entered to see him<sup>-asws</sup> the next morning, and behold, there was no redness with his<sup>-asws</sup> eyes.

قُلْتُ جُعِلْتُ فِدَاكَ خَرَجْتُ مِنْ عِنْدِكَ الْأَمْسَ وَ بِكَ مِنَ الرَّمَدِ مَا عَمَّنِي وَ دَخَلْتُ عَلَيْكَ الْيَوْمَ فَلَمْ أَرَ شَيْئًا أَعْجَبَنِي بِهِ

I said, 'May I be sacrificed for you<sup>-asws</sup>! I had gone out from your<sup>-asws</sup> presence yesterday and there was soreness of the eyes with you<sup>-asws</sup> what saddened me, and today I have entered to see you<sup>-asws</sup>, but I don't see anything! Have you<sup>-asws</sup> treated it with something?'

قَالَ عَوَّذْتُهَا بِعَوْدَةِ عُنْدِي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> had sought Refuge with an amulet in my<sup>-asws</sup> possession!'

<sup>259</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 d

<sup>260</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 e

<sup>261</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 f

قُلْتُ أَخْبِرْنِي بِهَا

I said, 'Inform me with it!'

فَكُنْتُ أَعُوذُ بِعِزَّةِ اللَّهِ أَعُوذُ بِقُوَّةِ اللَّهِ أَعُوذُ بِمُدْرَةِ اللَّهِ أَعُوذُ بِعِظَمَةِ اللَّهِ أَعُوذُ بِجَلَالِ اللَّهِ أَعُوذُ بِبَهَاءِ اللَّهِ أَعُوذُ بِجَمْعِ اللَّهِ أَعُوذُ بِرَسُولِ اللَّهِ ص عَلَى مَا أَخَذْتُ وَ أَخَافُ عَلَى عَيْنِي وَ أَجِدُهُ مِنْ وَجَعِ عَيْنِي

He<sup>-asws</sup> wrote: 'I seek Refuge with the Might of Allah<sup>-azwj</sup>! I seek Refuge with the Strength of Allah<sup>-azwj</sup>! I seek Refuge with the Power of Allah<sup>-azwj</sup>! I seek Refuge with the Magnificence of Allah<sup>-azwj</sup>! I seek Refuge with the Majesty of Allah<sup>-azwj</sup>! I seek Refuge with the Splendour of Allah<sup>-azwj</sup>! I seek Refuge with the Whole of Allah<sup>-azwj</sup>! I seek Refuge with Rasool-Allah<sup>-sawww</sup> upon what I am cautious of and fear upon my eyes, and I feel from the pain of my eyes!

اللَّهُمَّ رَبَّ الطَّيِّبِينَ أَدْهَبْ ذَلِكَ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرْنَا الْيَوْمَ حَدِيدًا فَتَنْظُرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ وَ صَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَ رَزَقَكُمْ مِنَ الطَّيِّبَاتِ ... فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the goodly ones! Remove that from me by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength! **then We Removed your veil from you, so today your vision is sharp [50:22] Then he looked with a consideration among the stars [37:88] So he said: 'I feel sick' [37:89] and Fashioned you, so excellent is your image, and Sustained you from the good things. That is Allah, your Lord. Blessed is Allah, Lord of the worlds [40:64].**

يَا عَلِيُّ يَا عَظِيمُ يَا كَبِيرُ يَا جَلِيلُ يَا جَمِيلُ يَا مَنِيْعُ يَا فَزْدُ يَا وَثْرُ يَا رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ يَا حَلِيمُ يَا عَلِيُّ يَا عَظِيمُ يَا جَلِيلُ يَا جَمِيلُ يَا فَزْدُ يَا وَثْرُ

O Exalted! O Magnificent! O Great! O Majestic! O Beautiful! O Invincible! O Individual! O Single! **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]!**

**In the Name of Allah the Beneficent, the Merciful [1:1].** O Living, O Lenient, O Exalted, O Magnificent, O Majestic, O Beautiful, O Individual, O Single!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ أَنْ لَا تَدْعَنِي فِي قَبْرِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ وَ أَنْ كُنْتُ إِلَّا وَاحِدَ الصَّلَاةِ فِي قَبْرِهِ مِمَّا رَزَقَنِي فِي حَاجَةِ آمِينَ رَبِّ الْعَالَمِينَ.

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and I ask You<sup>-azwj</sup> not to Leave me in my grave **as an individual, and you are the best of the inheritors [21:89]**, and even if it was only one Salat in my grave (with me) from what You<sup>-azwj</sup> Graced me regarding a need! Ameen, Lord<sup>-azwj</sup> of the worlds!<sup>262</sup>

دُعَاءُ لِرُجْعِ الْعَيْنِ عَنِ مُحَمَّدِ بْنِ الْجَعْفِيِّ عَنِ أَبِيهِ قَالَ: كَثِيرًا مَا أَشْتَكِي عَيْنِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أَعْلَمُكَ دُعَاءَ لِدُنْيَاكَ وَ آخِرَتِكَ وَ بَلَاغًا لِرُجْعِ عَيْنِكَ

Supplication for pain of the eyes, from Muhammad Bin Al-Jufy, from his father who said, 'I had frequent ailment of my eyes, so I complained of that to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> teach you a supplication for your world and your Hereafter, and reaching to the pain of your eyes?'

فُلْتُ بَلَى

I said, 'Yes'.

قَالَ تَقُولُ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَ صَلَاةِ الْمَغْرِبِ

He<sup>-asws</sup> said: 'You should say in the end of Salat Al-Fajr and Al-Maghrib Salat,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَ الْبَصِيرَةَ فِي دِينِي وَ الْيَقِينَ فِي قَلْبِي وَ الْإِخْلَاصَ فِي عَمَلِي وَ السَّلَامَةَ فِي نَفْسِي وَ السَّعَةَ فِي رِزْقِي وَ الشُّكْرَ لَكَ أَبَدًا مَا أَبْقَيْتَنِي

'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 Make the light to be in my sight and the insight into my religion, and the certainty in my heart, and the sincerity in my deeds, and the safety regarding myself, and the vastness in my sustenance, and the thanks is for You<sup>-azwj</sup> for ever, for as long as You<sup>-azwj</sup> Cause me to remain!'

وَ فِي رِوَايَةٍ تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ إِذَا صَلَّيْتَ الْفَجْرَ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ.

And in a report, 'You should say that seven times when you have prayed Al-Fajr Salat, before you stand from your place'<sup>263</sup>.

9- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ الرِّضَا ع قَالَ: إِنَّمَا شِفَاءُ الْعَيْنِ قِرَاءَةُ الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ وَ آيَةِ الْكُرْسِيِّ وَ الْبُحُورُ بِالْمُسْتِطِ وَ الْمِرُّ وَ اللَّبَانِ.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Salim, from Musa Bin Abdullah Bin Musa, from Muhammad,

'From Ali son of Ja'far<sup>-asws</sup>, from Al-Reza<sup>-asws</sup> having said: 'But rather healing of the eyes is in reading (Surahs) Al Hamd, and Al Mawazateyn, and Ayat Al Kursi, and the (burning) the incense with moderation, and the myrrh and the frankincense!'<sup>264</sup>

10- دَعَاؤُ الرَّاوَنْدِيِّ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَرَّ أَعْمَى عَلَى النَّبِيِّ ص فَقَالَ لَهُ أَ تَشْتَهِي أَنْ يَرُدَّ اللَّهُ عَلَيْكَ بَصَرَكَ

(The book) 'Dawaat' of Al Rawandy –

'From Abu Ja'far<sup>-asws</sup> having said: 'A blind man passed by the Prophet<sup>-saww</sup>! He<sup>-saww</sup> said to him: 'Do you desire that Allah<sup>-azwj</sup> should Return your sight to you?'

<sup>263</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 h

<sup>264</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 9

قَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ ص تَوَضَّأَ وَ أَسْبَغَ الْوُضُوءَ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَدْعُوكَ وَ أَرْغَبُ إِلَيْكَ وَ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ

He<sup>-saww</sup> said: 'Perform Wud'u, and perfect the Wudu, then pray two Cycles Salat, then say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> and supplicate to You<sup>-azwj</sup>, and desire to You<sup>-azwj</sup>, and divert to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy!

يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِيُرِدَّ بِكَ عَلَيَّ بَصَرِي

O Muhammad<sup>-saww</sup>! I diver through you<sup>-saww</sup> to Allah<sup>-azwj</sup> your<sup>-saww</sup> Lord<sup>-azwj</sup> and my Lord<sup>-azwj</sup>, in order to return my sight to me through you<sup>-asws</sup>!

قَالَ فَمَا قَامَ النَّبِيُّ ص مِنْ مَحَلِّهِ حَتَّى رَجَعَ الْأَعْمَى وَ قَدْ رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ.

He (the narrator) said, 'The Prophet<sup>-saww</sup> had not stood up from his<sup>-saww</sup> place until the blind man returned, and Allah<sup>-azwj</sup> had Returned his sight to him"<sup>265</sup>

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ فِي الْمُصْحَفِ نَظَرًا مَتَّعَ بِبَصَرِهِ.

And Abu Abdullah<sup>-asws</sup> said: 'One who reads in the looking into the Quran, will cause his sight to enjoy!"<sup>266</sup>

[باب 80 الدعاء للرعاف](#)

## CHAPTER 80 – SUPPLICATION FOR THE NOSE BLEED

1- مَكَاء، مَكَارِمِ الْأَخْلَاقِ تَقْرَأُ وَ تَكْتُبُ وَ تَأْخُذُ بِأَنْفِ الْمَرْعُوفِ يَا مَنْ حَمَلَ الْفِيلَ مِنْ بَيْتِهِ الْحَرَامِ أَسْكِنِ دَمَ فُلَانِ بْنِ فُلَانٍ أَوْ يُصَبُّ عَلَى رَأْسِهِ وَ جَبْهَتِهِ مَاءَ الْجَمْدِ فَإِنَّهُ يَسْكُنُ بِإِذْنِ اللَّهِ

(The book) 'Makarim Al Akhlaq' –

'You should read and write, and hold the bleeding nose, 'O One Who Attacked the elephants from His<sup>-azwj</sup> Sacred House! Settle down the blood of so and so, son of so and so!', or pour upon his head the frozen water, it will settle by the Permission of Allah<sup>-azwj</sup>!

لِلرُّعَافِ مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ إِلَى قَوْلِهِ هَمْسًا

<sup>265</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 10 a

<sup>266</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 10 b

For the nose bleed: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55] On that Day they would be following the caller with there being no crookedness in him, - up to His<sup>-azwj</sup> Words - whispers [20:108].**

يا أرض ابلعي ماءك و يا سماء اقلعي و غيضي الماء و فضي الأثر و استوت على الجودي و قيل بعدا للقوم الظالمين

**“O earth, swallow down your water, and O sky, clear away!” And the water abated and the matter was Decided, and it (ship) rested upon the (Mount) Judi, and it was said: “Away with the unjust people!” [11:44].**

و من يتق الله يجعل له مخرجا الآية و جعلنا من بين أيديهم سدا الآية

**And one who fears Allah, He would Make an outlet for him [65:2] 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].**

و مثله يكتب على جهة المزعوف بدمه و قيل يا أرض ابلعي ماءك إلى آخرها فإنه يسكن إن شاء الله.

And similar to it, he should write upon the forehead of the one with nose bleed, with his blood, **‘And it was Said: “O earth, swallow down your water, [11:44] – up to its end, for it shall settle, if Allah<sup>-azwj</sup> so Desires”**.<sup>267</sup>

2- نزل من خط الشهيد قيس سره يكتب للعلق الحمد و آية الكرسي و ألم تر إلى الذين خرجوا من ديارهم إلى قوله مؤثوا

It has been copied from the handwriting of Al-Shaheed, may he be sanctified – ‘He should write for the blood clot, (Surah) Al Hamd, and Ayat Al Kursi, and **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” [2:243].**

اللهم أسألك بحق محمد و آله أن تصلي على محمد و آل محمد و أن تخرج هذا العلق عن حاملها و تصرف عذابك يا أرحم الراحمين.

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Extract this clot from its carrier and to Turn Your<sup>-azwj</sup> Punishment away, O the most Merciful of the merciful ones!”<sup>268</sup>

<sup>267</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 80 H 1

<sup>268</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 80 H 2

## CHAPTER 81 – THE SUPPLICATION FOR PAIN OF THE MOUTH AND THE TEETH

1- طب، طب الأئمة عليهم السلام حرير بن أيبوب الجرجاني عن أبي سُمَيْنَةَ عَنِ ابْنِ أَسْبَاطٍ عَنِ أَبِي حَمَزَةَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأَ إِلَيْهِ وَبِيٍّ مِنْ أَوْلِيَائِهِ وَجَعاً فِي فَمِهِ فَقَالَ إِذَا أَصَابَكَ ذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أَعُوذُ بِكَلِمَاتِ اللَّهِ الَّتِي لَا يَضُرُّ مَعَهَا شَيْءٌ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Hareyz Bin Ayoub Al Jurjany, from Abu Sumeyna, from Ibn Al Asbaat, from Abu Hamza, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'A friend from his<sup>-asws</sup> friends complained of pain in his mouth. He<sup>-asws</sup> said: 'When you are afflicted of that, place your hand upon it and say, ***'In the Name of Allah the Beneficent, the Merciful [1:1].*** In the Name of Allah<sup>-azwj</sup> Who, with His<sup>-azwj</sup> Name, no illness harms. I seek Refuge with Phrases of Allah<sup>-azwj</sup> with which nothing harms!

قُدُوساً قُدُوساً قُدُوساً بِاسْمِكَ يَا رَبَّ الطَّاهِرِ الْمُقَدَّسِ الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ بِهِ أَعْطَيْتَهُ وَ مَنْ دَعَاكَ بِهِ أَجَبْتَهُ

Holy! Holy! Holy! By Your<sup>-azwj</sup> Name, O Lord<sup>-azwj</sup>, the Pure, the Holy, the Blessed which one who asks You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Give him, and one who supplicates to You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Respond to him!

أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدِ النَّبِيِّ وَ أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِمَّا أَجِدُ فِي فَمِي وَ فِي رَأْسِي وَ فِي سَمْعِي وَ فِي بَصَرِي وَ فِي بَطْنِي وَ فِي ظَهْرِي وَ فِي يَدِي وَ فِي رِجْلِي وَ فِي جَمِيعِ جَوَارِحِي كُلِّهَا فَإِنَّهُ يُخَفِّفُ عَنْكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and to Grant me well-being from what I am feeling in my mouth, and in my head, and in my hearing, and in my sight, and in my belly, and in my back, and in my hands, and in my legs, and in entirety of my limbs, all of them!', for it will be lightened from you if Allah<sup>-azwj</sup> so Desires".<sup>269</sup>

2- طب، طب الأئمة عليهم السلام الحسين بن أحمد الخواتيمي عن الحسين بن علي بن يقطين عن حنان الصيقل عن أبي بصير عن أبي جعفر الباقر ع قَالَ: شَكَوْتُ إِلَيْهِ وَجَعَ أَضْرَاسِي وَ أَنَّهُ يُشْهِرُنِي اللَّيْلَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al-Husayn Bin Ahmad al Khawatimi, from Al-Husayn Bin Ali Bin Yaqteen, from Hanan Al Sayqal, from Abu Baseer,

'From Abu Ja'far Al-Baqir<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of pain of the teeth and it was keeping me awake at night'.

قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ إِذَا أَحْسَسْتَ بِذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ اقْرَأْ سُورَةَ الْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ اقْرَأْ وَ تَرَى الْجِبَالَ تَحْسِبُهَا حَامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَرَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ فَإِنَّهُ يَسْكُرُكُمْ ثُمَّ لَا يَعُودُ.

He (the narrator) said: 'He<sup>-asws</sup> said to me: 'O Abu Baseer! Whenever you feel that, place your hand upon it and read Surah Al Hamd, and Surah Al Tawheed, then read: **And you see the mountains, you reckon them to be solid, and these shall pass away as the passing away of the cloud, being the Handiwork of Allah Who has Made everything thoroughly; surely He is Aware of what you are doing [27:88]**, for it will settle, then not return''<sup>270</sup>.

3- طب، طب الأئمة عليهم السلام حمدان بن أعيان الرازي عن أبي طالب عن يونس عن أبي حمزة عن سماعة بن مهران عن أبي عبد الله ع أنه أمر رجلاً بذلك و زاد فيه قال اقرأ إننا أنزلناه في ليلة القدر مرة واحدة فإنه يسكنك و لا يعود.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Hamdan Bin Ayn Al Razy, from Abu Talib, from Yunus, from Abu Hamza, from Sama'at Bin Mihran,

'From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> had instructed a man with that, and increased in it. He<sup>-asws</sup> said: 'Read Surah Al Qadr during Laylat Al Qadr, one time, for it shall settle and not return''<sup>271</sup>.

و عن أمير المؤمنين ع أنه قال: من اشتكى من ضرسه فلْيأخذ من موضع سُجوده و ليمسحهُ على الموضع الذي يشتكي و يقول بسم الله و الشافي الله و لا حول و لا قوة إلا بالله العلي العظيم.

And from Amir Al-Momineen<sup>-asws</sup> having said: 'One who has an ailment of his teeth, let him take the place of his Sajdah and let him wipe it upon the place which he is complaining of, and say, 'In the Name of Allah<sup>-azwj</sup>, and the Healer is Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!''<sup>272</sup>

4- طب، طب الأئمة عليهم السلام إبراهيم بن خالد عن إبراهيم بن عبد ربه عن ثعلبة عن أبي بصير عن أبي عبد الله ع قال: إن هذه الرقية رقية الضرس و هي نافعة لا تخالف أبداً أصلاً بإذن الله تعالى تعمد إلى ثلاثة أوراق من ورق زيتون فتكتب على وجه الورقة

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ibrahim Bin Khalid, from Ibrahim Bin Abd Rabbih, from Sa'alba, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'This Ruqya (incantation) is an incantation for the teeth, and it is beneficial, and it does not contradict ever, originally, by the Permission of Allah<sup>-azwj</sup> the Exalted! You should deliberate to three leaves from the leaves of an olive tree. Write upon surface of the leaf:

بسم الله لا ملك أعظم من الله ملك و أنت له الخليفة ياهياً شراهيياً أخرج الدعاء و أنزل الثقلاء و صلى الله على محمد و آل محمد و سلم تسليماً

'In the Name of Allah<sup>-azwj</sup>! There is no King mightier than Allah<sup>-azwj</sup> in Dominion, and you<sup>-asws</sup> are the caliph of His<sup>-azwj</sup>! 'Yahiyān Shirahiyān' (Hebrew Name of Allah<sup>-azwj</sup>)! Extract the illness and Send down the healing, and may the Salawaat of Allah<sup>-azwj</sup> be upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and abundant greetings!''

<sup>270</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 2

<sup>271</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 3 a

<sup>272</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 3 b

قَالَ أَبُو عَبْدِ اللَّهِ ع يَاهِيَا شَرَاهِيَا اسْمَانِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى بِالْعِبْرَانِيَّةِ وَ تَكْتُبُ عَلَى ظَهْرِ الْوَرَقَةِ ذَلِكَ وَ تَشُدُّ بِعَزْلِ جَارِيَةٍ لَمْ تَحِضْ فِي خِرْقَةٍ نَظِيمَةٍ وَ تَعْقِدُ عَلَيْهِ سَبْعَ عُقَدٍ وَ تُسَمِّي عَلَى كُلِّ عُقْدَةٍ بِاسْمِ نَبِيٍّ وَ أَسَامِي آدَمَ نُوحَ إِبْرَاهِيمَ مُوسَى عِيسَى شُعَيْبٍ وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ تُعَلِّقُهُ عَلَيْهِ بِيَرًّا بِإِذْنِ اللَّهِ تَعَالَى.

Abu Abdullah<sup>asws</sup> said: ‘Yahiyan Sharahiyan’ are two Names of Allah<sup>azwj</sup> the Exalted in Hebrew, and that is written upon the surface of the leaf and tied by a yarn of a girl not menstruating, in a clean cloth, and seven knots are tied, and you should name upon every knot with the name of a Prophet<sup>saww</sup>, and name of Adam<sup>as</sup>, Noah<sup>as</sup>, Ibrahim<sup>as</sup>, Musa<sup>as</sup> Isa<sup>as</sup>, Shueyb<sup>as</sup>, and send Salawaat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, may the greetings be upon him<sup>saww</sup> and upon them<sup>asws</sup>, and hang it upon him, he will recover by the Permission of Allah<sup>azwj</sup> the Exalted”<sup>273</sup>.

رُقْيَةُ جِبْرِائِيلَ ع لِلْحُسَيْنِ بْنِ عَلِيٍّ ع الْعَجَبُ كُلُّ الْعَجَبِ لِذَايَةِ تَكُونُ فِي الْفَمِ تَأْكُلُ الْعَظْمَ وَ تَبْرُكُ اللَّحْمَ أَنَا أَرْقِي وَ اللَّهُ عَزَّ وَ جَلَّ الشَّافِي الْكَافِي لَا إِلَهَ إِلَّا اللَّهُ

Ruqya (incantation) by Jibraeel<sup>as</sup> for Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, the wonder of all wonders, for an insect being in the mouth eating the bone and leaving the flesh: ‘I perform Ruqya (incantation), and Allah<sup>azwj</sup> Mighty and Majestic is the Healer, the Sufficer! There is no god except Allah<sup>azwj</sup>!

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَ اللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ فَعَلْنَا اضْرِبُوهُ بَعْضِهَا

**All Praise is for Allah the Lord of the Worlds [1:2], And when you killed a soul, so you disputed with regards to it, and Allah was to Bring forth what you were concealing [2:72] So We Said: Strike it with part of it [2:73]!**

تَضَعُ إِصْبَعَكَ عَلَى الصِّرْسِ ثُمَّ تَرْقِيهِ مِنْ جَانِبِهِ سَبْعَ مَرَّاتٍ بِهَذَا إِنْ شَاءَ اللَّهُ تَعَالَى.

Place your finger upon the tooth, then raise it from its side, seven times with this, if Allah<sup>azwj</sup> the Exalted so Desires”<sup>274</sup>.

عُودَةٌ مُجَرَّبَةٌ لِلصِّرْسِ تُقْرَأُ الْحَمْدُ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَعَ كُلِّ سُورَةٍ تُقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بَعْدَ قُلْ هُوَ اللَّهُ أَحَدٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ نُودِيَ أَنْ بُرِكَ مِنْ فِي النَّارِ وَ مَنْ حَوْلَهَا وَ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

An experimented amulet for the tooth – You should read (Surahs) Al Hamd and Al Mawazateyn, and Al Tawheed, with each Surah read, ‘**In the Name of Allah the Beneficent, the Merciful [1:1]**, and after Surah Al Tawheed, **In the Name of Allah the Beneficent, the Merciful [1:1] And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13] 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] So when he came**

<sup>273</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 4 a

<sup>274</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 4 b

**to it, We Called out: "Surely, Blessed is the One in the fire and the One around it, and Glorious is Allah, Lord of the worlds! [27:8]!"**

ثُمَّ تَقُولُ بَعْدَ ذَلِكَ اللَّهُمَّ يَا كَافِيَ مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ أَحْفَبُ عَبْدَكَ وَ ابْنِ أُمَّتِكَ مِنْ شَرِّ مَا يَخَافُ وَ يَحْذَرُ وَ مِنْ شَرِّ الْوَجَعِ الَّذِي يَشْكُوهُ إِلَيْكَ.

Then you should say after that, 'O Allah<sup>-azwj</sup>! O Sufficer from all things and there is nothing sufficing from You<sup>-azwj</sup>! Suffice Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> servant, from evil of what fears and is cautious of, and from evil of the pain which he is complaining to You<sup>-azwj</sup> of!"<sup>275</sup> (Not a Hadeeth)

5- طب، طب الأئمة عليهم السلام عُمَرُ بْنُ عُثْمَانَ الْخَزَّازُ عَنْ عَلِيِّ بْنِ عِيسَى عَنْ عَمِّهِ قَالَ: شَكَوْتُ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ رِيحِ الْبَحْرِ فَقَالَ قُلْ وَ أَنْتَ سَاجِدٌ يَا اللَّهُ يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ يَا سَيِّدَ السَّادَاتِ يَا إِلَهَ الْأَلْهَةِ يَا مَلِكَ الْمُلْكِ يَا مَلِكَ الْمُلُوكِ اشْفِنِي بِشَفَائِكَ مِنْ هَذَا الدَّاءِ وَ اصْرِفْهُ عَنِّي فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ أَتَقَلَّبُ فِي قَبْضَتِكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Umar Bin Usman Al Khazzaz, from Ali Bin Isa, from his paternal uncle who said,

'I complained to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> of the mouth odour. He<sup>-asws</sup> said: 'Say while you are in Sajdah, 'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Lord<sup>-azwj</sup> of the lords! O Chief of the chiefs! O God<sup>-azwj</sup> of the gods! O Owner of the Kingdom! O King of the kings! Heal me from this illness and Turn it away from me, for I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> servant, and I turn in Your<sup>-azwj</sup> Grip!"

فَانْصَرَفْتُ مِنْ عِنْدِهِ فَوَ اللَّهُ الَّذِي أَكْرَمَهُمْ بِالْإِمَامَةِ مَا دَعَوْتُ بِهِ إِلَّا مَرَّةً وَاحِدَةً فِي سُجُودِي فَلَمْ أَحْسَسْ بِهِ بَعْدَ ذَلِكَ.

I left from his<sup>-asws</sup> presence. By Allah<sup>-azwj</sup> the One Who has Honoured them<sup>-asws</sup> with the Imamate! I had not supplicated except one time in my Sajdah, and I did not feel it after that!"<sup>276</sup>

6- مكا، مكارم الأخلاق لَوْجَعِ الضَّرْسِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ اشْتَكَى ضَرْسَهُ فَلْيَأْخُذْ مِنْ مَوْضِعِ سُجُودِهِ ثُمَّ يَمْسُحْ بِهِ عَلَى الْمَوْضِعِ الَّذِي يَشْتَكِي وَ يَقُولُ بِسْمِ اللَّهِ وَ الْكَافِيَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) 'Makarim Al Akhlaq' –

'For pain of the tooth – from Al Sakuni, from Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who complains of his tooth, let him take from place of his Sajdah, then wipe with it upon the place which he is complaining of, and say, 'In the Name of Allah<sup>-azwj</sup>, and the Sufficer is Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup>!"<sup>277</sup>

<sup>275</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 4 c

<sup>276</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 5

<sup>277</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 a

وَمِثْلُهُ وَ قَالَ الصَّادِقُ ع فِي رُفِيَةِ الصِّرْسِ يَأْخُذُ سَكِينًا أَوْ حُوصَةً فَيَمْسُخُ بِهِ عَلَى الْجَانِبِ الَّذِي يَشْتَكِي وَ يَقُولُ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ إِبْرَاهِيمُ خَلِيلُ اللَّهِ اسْكُنْ بِاللَّيْلِ سَكَنَ لَهٗ مَا فِي اللَّيْلِ وَ النَّهَارِ بِإِذْنِهِ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And similar to it – And Al-Sadiq<sup>asws</sup> said regarding a Ruqya (incantation) for the tooth (ache): ‘He should take a knife or a palm leaf, and wipe with it upon the side which he is complaining of, and he should say seven times, **In the Name of Allah the Beneficent, the Merciful [1:1]**. In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>! Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and Ibrahim<sup>as</sup> is friend of Allah<sup>azwj</sup>! Settle down, by the One for Whom have settle whatever is in the night and the day, by His<sup>azwj</sup> Permission, and He<sup>azwj</sup> is Able upon all things!’<sup>278</sup>

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ النَّبِيُّ ص مَنِ اشْتَكَى ضِرْسَهُ فَلْيَبْضَعْ إِصْبَعَهُ عَلَيْهِ وَ لِيَقْرَأْ عَلَيْهِ هَذِهِ الْآيَةَ سَبْعَ مَرَّاتٍ هُوَ الَّذِي أَنْشَأَكُمْ وَ جَعَلَ لَكُمْ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ.

And from Ibn Abbas, ‘The Prophet<sup>saww</sup> said: ‘One who complains of his tooth, let him place his finger upon it, and let him read upon it this Verse seven times: **And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78]**!’<sup>279</sup>

لَوْجِعِ الْأَسْنَانِ رَفَى بِمَا جَبْرَيْلُ الْحُسَيْنِ بَنَ عَلِيٍّ ع يَضَعُ عُودَةً أَوْ حديدَةً عَلَى الصِّرْسِ وَ يَزْفِيهِ مِنْ جَانِبِهِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَجَبُ كُلُّ الْعَجَبِ دُوْدَةٌ تَكُونُ فِي الْفَمِ تَأْكُلُ الْعَظْمَ وَ تُنَزِّلُ الدَّمَ

For pain of the teeth Jibraeel<sup>as</sup> had performed Ruqya (incantation) with for Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> – He should place wood or iron upon the tooth and raise it from its side seven times: **‘In the Name of Allah the Beneficent, the Merciful [1:1]**. The wonder of all wonders! An insect being in the mouth eating the bone and leaving the blood!

أَنَا الرَّاقِي وَ اللَّهُ الشَّافِي وَ الْكَافِي لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا إِلَى قَوْلِهِ لَعَلَّكُمْ تَعْقِلُونَ سَبْعَ مَرَّاتٍ يَفْعَلُ مَا قَدَّمْنَا.

I am the performer of Ruqya (incantation), and Allah<sup>azwj</sup> is the Healer, the Sufferer! There is no god except Allah<sup>azwj</sup>! **All Praise is for Allah the Lord of the Worlds [1:2], And when you killed a soul, so you disputed with regards to it, [2:72] – up to His<sup>azwj</sup> Words: so that you may be minding [2:73]** – seven times, doing what we have previously mentioned’<sup>280</sup>

لِلصِّرْسِ الْمُفْضَلُ بْنُ عُمَرَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ بِي صَرَبَانُ الصِّرْسِ فَشَكَوْتُ ذَلِكَ إِلَيْهِ فَقَالَ إِذْ مَنِي فَدَنَوْتُ مِنْهُ

For the tooth – Al-Mufazzal Bin Umar said, ‘I entered to see Abu Abdullah<sup>asws</sup> and I had toothache. I complained of that to him<sup>asws</sup>. He<sup>asws</sup> said: ‘Come near me<sup>asws</sup>!’ I went near him<sup>asws</sup>.

فَقَالَ بِسَبَابَتِهِ فَأَدْخَلَهَا فَوَضَعَهَا عَلَى الصِّرْسِ الَّذِي يَضْرِبُ ثُمَّ قَرَأَ شَيْئًا خَفِيًّا فَسَكَنَ عَلَى الْمَكَانِ فَقَالَ لِي قَدْ سَكَنَ يَا مُفْضَلُ

<sup>278</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 b

<sup>279</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 e

<sup>280</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 f

He<sup>-asws</sup> said with his<sup>-asws</sup> index finger. He<sup>-asws</sup> inserted it upon the tooth which was aching, then he<sup>-asws</sup> read something hidden (low voice). It settled upon the place. He<sup>-asws</sup> said to me: 'Has it settled, O Mufazzal?'

قُلْتُ نَعَمْ

I said, 'Yes'.

فَتَبَسَّمْ فَقُلْتُ أَحِبُّ أَنْ تُعَلِّمَنِي هَذِهِ الرُّقِيَّةَ

He<sup>-asws</sup> smiled. I said, 'I would love it if you<sup>-asws</sup> could teach me this Ruqya (incantation)!'

قَالَ إِنَّ فَاطِمَةَ أَنْتِ أَبَاهَا صَلَّى اللَّهُ عَلَيْهِمَا تَشْكُو مَا تَلْقَى مِنْ وَجَعِ الضَّرْسِ أَوْ السِّنِّ فَأَدْخِلِ صِ سَبَابَتَهُ الْيُمْنَى فَوَضَعَهَا عَلَى سِنِّهَا الَّتِي تَضْرِبُ وَ قَالَ

He<sup>-asws</sup> said: '(Syeda) Fatima<sup>-asws</sup> came to her<sup>-asws</sup> father<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both. She<sup>-asws</sup> complained of what she<sup>-asws</sup> was facing from pain of the tooth or the teeth. He<sup>-saww</sup> inserted his<sup>-saww</sup> right index finger and placed it upon her<sup>-asws</sup> teeth which were aching, and he<sup>-saww</sup> said: -

بِسْمِ اللَّهِ وَ بِاللَّهِ أَسْأَلُكَ بِعِزَّتِكَ وَ جَلَالِكَ وَ قُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنْ مَرِمَ لَمْ تَلِدْ غَيْرَ عَيْسَى مُوْحِكٍ وَ كَلِمَتِكَ أَنْ تَكْشِفَ مَا تَلْقَى فَاطِمَةُ بِنْتُ خَدِيجَةَ مِنْ الضَّرِّ كُلِّهِ

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Majesty, and Your<sup>-azwj</sup> Power upon all things! Maryam<sup>-as</sup> did not give birth to other than Isa<sup>-as</sup>, Your<sup>-azwj</sup> Spirit and Your<sup>-azwj</sup> Word! Remove what (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Khadeeja<sup>-as</sup> is facing from the harm, all of it!'

فَسَكُنْ مَا يَحَاكِمَا سَكَنَ مَا بِكَ وَ مَا زِدْتُ عَلَيْهِ شَيْئاً بَعْدَ هَذَا.

It settled what was with her<sup>-asws</sup> just as it will settle what is with you, and I<sup>-asws</sup> will not increase anything upon it after this!"<sup>281</sup>

وَ مِثْلُهُ عَنْ عَطَاءٍ عَنِ الصَّادِقِ ع قَالَ: شَكَوْتُ إِلَيْهِ مَا أَلْفَى مِنْ ضَرْسِي وَ أَسْنَانِي وَ ضَرْبَاتِي

And similar to it, from Ata'a, from Al-Sadiq<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of what I faced from my molars and my teeth and their aches.

فَقَالَ تَقْرَأُ عَلَيْهِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ وَ بِاللَّهِ اسْكُنْ بِقُدْرَةِ اللَّهِ الَّذِي خَلَقَكَ فَإِنَّهُ قَادِرٌ مُقْتَدِرٌ عَلَيْكَ وَ عَلَى الْجِبَالِ أَثْبَتَهَا وَ أَثْبَتَكَ فَقَرَّ حَتَّى يَأْتِيَ فِيكَ أَمْرُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

He<sup>-asws</sup> said: 'Read upon it seven times, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Settle down by the Power of Allah<sup>-azwj</sup> Who Created you, for He<sup>-azwj</sup> is Able, Powerful upon you, and upon the mountain He<sup>-azwj</sup> has Affirmed, and Affirmed you! So, settle down until His<sup>-azwj</sup> Command

<sup>281</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 g

comes regarding you! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws!</sup>”<sup>282</sup>

لِلضَّرْسِ أَقْرَأَ فَاتِحَةَ الْكِتَابِ ثَلَاثَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلْ يَا ضِرْسُ أَمْ بِالْحَارِ تَسْكُنِينَ أَمْ بِالْبَارِدِ تَسْكُنِينَ أَمْ بِاسْمِ اللَّهِ تَسْكُنِينَ اسْكُنْ سَكْنَتَكَ بِالَّذِي سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

For the tooth – Read Surah Al Fatiha three times, and Surah Al Tawheed, three times. Then say, ‘O tooth! Is it with the heat you will settle of with the coldness you will be settling down, or by the Name of Allah<sup>-azwj</sup> you will settle down? Settle down! I settle you by the One to Whom have settled whatever is in the skies and whatever is in the earth, and He<sup>-azwj</sup> is the Hearing, the Knowing!’

قَالَ مَنْ يُجِي الْعِظَامَ وَ هِيَ رَمِيمٌ إِلَى قَوْلِهِ بِكُلِّ خَلْقٍ عَلِيمٌ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَ لَنُخْرِجَنَّهَا مِنْهَا خَائِفًا يَتَرَقَّبُ

**‘Who will revive the bones and these have rotted away?’ [36:78] Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79] “Then exit from it, for you are Pelted [15:34] and we will expel them from it [27:37] – the Verse. So he exited from it, fearing, wary. [28:21]!”<sup>283</sup>**

لِوَجْعِ الضَّرْسِ يَكْتُبُ عَلَى الخُبْزِ الرِّبِيْقِ وَ يَضَعُ عَلَى السَّرِّ الَّذِي فِيهِ الْوَجْعُ بِسْمِ اللَّهِ لِكُلِّ نَبِيٍّ مُسْتَقَرٍّ وَ سَوْفَ تَعْلَمُونَ أَنِّي أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ فَعَلْنَا اضْرِبُوهُ بِعَظْمِهَا إِلَى قَوْلِهِ لَعَلَّكُمْ تَعْقِلُونَ قَالَ مَنْ يُجِي الْعِظَامَ وَ هِيَ رَمِيمٌ إِلَى قَوْلِهِ عَلِيمٌ

For pain of the tooth – ‘He should write upon the thin bread and place it upon the tooth which the pain is in, ‘In the Name of Allah<sup>-azwj</sup> **For every prophecy is a fixed term, and soon you will be knowing it [6:67] The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1] So We Said: Strike it with part of it. Thus Allah Revives the dead – up to His<sup>-azwj</sup> Words: you may be minding [2:73] ‘Who will revive the bones and these have rotted away?’ [36:78] – up to His<sup>-azwj</sup> Words: He is All-Knowing [36:79]!”<sup>284</sup>**

لعقده يأخذ مسناراً وَ يَقْرَأُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوَّدَتَيْنِ ثُمَّ يَقْرَأُ مَنْ يُجِي الْعِظَامَ وَ هِيَ رَمِيمٌ الْآيَةَ ثُمَّ يَقُولُ يَا ضِرْسُ فُلَانِ بْنِ فُلَانٍ أَكَلْتَ الْحَارَّ وَ الْبَارِدَ أَمْ بِالْحَارِ تَسْكُنِينَ أَمْ بِالْبَارِدِ تَسْكُنِينَ

For binding it, he should take a nail and read upon it three times, (Surahs) Al Fatiha and Al Mawazateyn, then he should read, **‘Who will revive the bones and these have rotted away?’ [36:78] – the Verse. Then he should say, ‘O tooth of so and so, son of so and so! You have eaten the hot and the cold. Is it by the hot you will settle down or with the cold you will settle?’**

ثُمَّ يَقْرَأُ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ الْآيَةَ شَدَّدَتْ ذَاةَ هَذَا الضَّرْسِ مِنْ فُلَانِ بْنِ فُلَانٍ بِسْمِ اللَّهِ الْعَظِيمِ ثُمَّ يَضْرِبُهُ فِي حَائِطٍ وَ يَقُولُ اللَّهُ اللَّهُ اللَّهُ.

<sup>282</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 h

<sup>283</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 i

<sup>284</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 j

Then read, **And for Him is whatever settles during the night and the day, and He is the Hearing, the Knowing [6:13]** – the Verse. The illness of this tooth has intensified from so and so, son of so and so! In the Name of Allah<sup>-azwj</sup> the Magnificent! Then strike in a wall and say, ‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>!’<sup>285</sup>

أَيْضاً لَوْجَعِ الصِّرْسِ يَأْخُذُ بِقَلَّةٍ وَ يَكْتُمُ عَلَيْهَا الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ثُمَّ يَضَعُهَا عَلَى صِرْسِهِ الْوَجَعِ ثُمَّ يَمْشِي وَ يَرْمِي بِالْبَقْلَةِ خَلْفَهُ وَ لَا يَلْتَفِتُ إِلَى خَلْفِهِ فَإِنَّهُ يَسْكُنُ إِنْ شَاءَ اللَّهُ.

As well for the tooth ache – he should take a bean pod and write upon it: **He Who Made fire for you from the green tree, so then you are igniting from it’ [36:80]**. Then place it upon his painful tooth, then walk and throw the pod behind him, and not turn towards his back, for it shall settle if Allah<sup>-azwj</sup> Desires’<sup>.286</sup>

أَيْضاً يَكُونُ الرَّاقِي دَاخِلَ الْبَابِ وَ الْعَلِيلُ مِنْ خَارِجٍ وَ يَقْرَأُ وَ هُوَ عَلَى الْوُضوءِ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ إِلَى آخِرِهِ وَ يَقُولُ كَمْ سَنَةً تُرِيدُ وَ أَيُّ بَقْلَةٍ لَا تَأْكُلُهُ فَإِنَّهُ يَسْكُنُ الْوَجَعِ.

Also – The one performing Ruqya (incantation) should be inside the door and the sick from outsides, and he should read, being upon the Wudu, **‘Who Created the skies and the earth?’ [31:25]** up to its end, and he should say, ‘How many years do you need, and which vegetable have you not eaten?’ It will settle the pain’<sup>.287</sup>

7- مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص مَنْ اشْتَكَى صِرْسَهُ فَلْيَضَعْ إصْبَعَهُ عَلَيْهِ وَ لِيَقْرَأْ هَذِهِ الْآيَةَ وَ هُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ قَلِيلاً مَا تَشْكُرُونَ.

From handwriting of Al Shaheed, may Allah<sup>-azwj</sup> Mercy him, from Ibn Abbas who said,

‘Rasool-Allah<sup>-sawww</sup> said: ‘One who complains of his tooth (ache), let him place his finger upon it and let him read this Verse: **And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78]**!’<sup>288</sup>

وَ عَنْ نُوحِ بْنِ أَبِي ذَكْوَانَ قَالَ: اشْتَكَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ص وَجَعِ الصِّرْسِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص قُلِ اسْكُنِي أَيَّتَهُمَا الرِّيحُ اسْكُنِي بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

And from Nuh Bin Abu Zakwan who said,

‘A man complained to Rasool-Allah<sup>-sawww</sup> of the tooth ache. Rasool-Allah<sup>-sawww</sup> said to him: ‘Say, ‘Settle down, O wind! Settle down by Allah<sup>-azwj</sup> to Whom have settled whatever is in the skies and the earth, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’<sup>289</sup>

<sup>285</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 k

<sup>286</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 l

<sup>287</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 m

<sup>288</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 7 a

<sup>289</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 7 b

## CHAPTER 82 – SUPPLICATION FOR THE WARTS

1- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الحميري عن السبّاري عن علي بن النعمان عن الرضا ع قال: قلت له جعلت فداك إن بي ثآليل كثيرة وقد اغتممت بأمرها فأسألك أن تعلمني شيئاً أنتفع به

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Ibn Al Waleed, from Al Himeyri, from Al Sayyari, from Ali Bin Al Numan,

'From Al-Reza<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! There are many warts with me and I have been saddened by its matter, so I ask you<sup>-asws</sup> to teach me something I can benefit with!'

فقال ع لخذ لكل ثؤلول سبع شعيرات و اقرأ على كل شعيرة سبع مرات إذا وقعت الواقعة إلى قوله فكانت هباءً منبثاً و قوله عز و جل و يستلونك عن الجبال فقل ينسفها ربي نسفاً فيذرها قاعاً صاففاً لا ترى فيها عوجاً و لا أمتاً

He<sup>-asws</sup> said: 'Take seven hair for each wart and read upon each wart seven times, '**When the event occurs [56:1]** – up to His<sup>-azwj</sup> Words: **So they would be like scattered dust [56:6]**; and Words of the Mighty and Majestic: **And they are asking you about the mountains. So say: 'My Lord will Uproot these with an Uprooting [20:105] So He would Leave it as a plain, smooth [20:106] Neither will you see any crookedness in it nor unevenness [20:107]!**'

ثم تأخذ الشعير شعيرة شعيرة فامسح بها كل ثؤلول ثم صيرها في خزفة جديدة و اربط على الخزفة حجراً و ألقيها في كيبف

Then take the hairs, hair by hair, and wipe with it every wart, then make it to be in a new cloth and tie a stone upon the cloth and throw it in a rubbish dump!'

قال ففعلت فنظرت إليها يوم السابع فإذا هي مثل راحتي و ينبغي أن تفعل ذلك في محاق الشهر.

He (the narrator) said, 'I did so. I looked at it on the seventh day, and behold, it was like my palm (the warts were gone), and it is befitting if you do that in beginning of the month'<sup>290</sup>

2- طب، طب الأئمة عليهم السلام صالح بن محمد العنبري عن النضر عن عبد الله بن سينان عن عود [عون] بن عبد الله عن أبي عبد الله ع قال: تمر يدك على موضع الثآليل ثم تقول بسم الله الرحمن الرحيم بسم الله و بالله محمد رسول الله ص و لا حول و لا قوة إلا بالله العلي العظيم اللهم امح عني ما أجد ثم يدك اليمنى و ترقي عليها ثلاث مرات.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Salih Bin Muhammad Al Anbari, from Al Nazr, from Abdullah Bin Sinan, from Awn Bin Abdullah,

'Abu Abdullah<sup>-asws</sup> having said: 'Pass your hand upon the place of the wart, then you should say, '**In the Name of Allah the Beneficent, the Merciful [1:1]**. In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and there is neither might nor strength

<sup>290</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 1

except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! O Allah<sup>-azwj</sup>! Erase from me what I feel! – pass your right hand and raise upon it three times”.<sup>291</sup>

3- مكا، مكارم الأخلاق للتؤلؤل يأخذ صاحبه قطعة ملح و يمسحها بالتؤلؤل و يقرأ عليه ثلاث مرات لو أنزلنا هذا القرآن على جبل لرأيته خاشعاً متصدعاً من خشية الله إلى آخر السورة و يطرحها في تنور و ينصرف سريعاً يذهب إن شاء الله تعالى

(The book) ‘Makarim Al Akhlaq’ –

‘For the warts, its sufferer should take some salt and wipe it with the wart and read upon it three times, **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]** – up to end of the Chapter, and drop it in an over and leave quickly, it will be gone, if Allah<sup>-azwj</sup> the Exalted so Desires”.<sup>292</sup> (Not a Hadeeth)

أخرى يقرأ على ثلاث شعيرات و مثل كلمة حبيبة كشجرة حبيبة اجثت من فوق الأرض ما لها من قرار و يديرها على التؤلؤل ثم يدفنها في موضع ندي في محاق الشهر فإذا عفنت الشعيرات تمايل التؤلؤل.

Another – He should read upon three hairs: **And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]**, and rotate it upon the wart, then bury it in a wet place in beginning of the month. When hairs rot, the warts will decline”.<sup>293</sup> (Not a Hadeeth)

أيضاً للتؤلؤل عن الرضا ع قال: تنظر إلى أول كوكب يطلع بالعشي فلا تجد نظرك إليه و تناول من التراب و اذلكه بها و أنت تقول بسم الله و بالله رأيتني و لم أرك سوء عود بصرك الله يخفي أترك ارفع ناليلي معك.-

Also for the warts – from Al-Reza<sup>-asws</sup> having said: ‘Look at the first star emerging in the evening, not staring with your looking at it, and take from the soils and massage with it and you should be saying, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! You can see me and I did not see you as evil! May Allah<sup>-azwj</sup> Return your sight, Hide your impact, Raise my wart with you!’<sup>294</sup>

[باب 83 الدعاء للسلع و الأورام و الخنازير](#)

## CHAPTER 83 – THE SUPPLICATION FOR THE NECK LUMP, AND THE SWELLINGS, AND THE SWINE DISEASE

1- طب، طب الأئمة عليهم السلام محمد بن عامر عن محمد بن عليم الثقفي عن عمارة بن عيسى الكلابي عن عبد الله بن سنان عن أبي عبد الله ع قال: شكنا إليه رجل من الشيعة سلعة ظهرت به فقال له أبو عبد الله ع صم ثلاثة أيام ثم اغتسل في اليوم الرابع عند زوال الشمس و ابزر لربك و ليكن معك خزقة نظيفة

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> –Muhammad Bin Aamir, from Muhammad Bin Uleym Al Saqafy, from Ammar Bin Isa Al Kilaie, from Abdullah Bin Sinan,

<sup>291</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 2

<sup>292</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 3 a

<sup>293</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 3 b

<sup>294</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 3 c

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘A man from the Shias complained to him<sup>-asws</sup> of the neck lump which had appeared with him. Abu Abdullah<sup>-asws</sup> said to him: ‘Fast for three days, then bathe during the fourth day at decline of the sun (midday), and go out to your Lord<sup>-azwj</sup> (to the wilderness), and let there be a clean cloth with you.

فَصَلِّ أَرْبَع رَكَعَاتٍ وَ افْرَأْ فِيهَا مَا تيسَّرَ مِنَ الْقُرْآنِ وَ اخْضَعْ بِجُهدِكَ إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَأَلْقِ ثِيَابَكَ وَ ابْرُزْ بِالْحَيْضَةِ وَ الزُّقْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ  
ثُمَّ قُلْ بِاتِّهَالٍ وَ تَضُّعٍ وَ حُشُوعٍ

Pray four Cycles Salat and read in it whatever is easy from the Quran, and be humble in your efforts. When you are free from your Salat, cast your clothes and go out with the cloth and adhere your right cheek upon the ground, then say with the pleading and beseeching and fearfulness: -

يَا وَاحِدُ يَا أَحَدُ يَا كَرِيمُ يَا حَنَّانُ يَا قَرِيبُ يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْشِفْ مَا بِي مِنْ مَرَضٍ وَ أَلْسِنِي الْعَافِيَةَ الشَّافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ امْنُنْ عَلَيَّ بِتَمَامِ التَّعَمَّةِ وَ أَذْهَبْ مَا بِي فَقَدْ آذَانِي وَ عَمَّنِي

‘O the One! O the First! O the Benevolent! O the Affectionate! O the Near! O the Responder! O the most Merciful of the merciful ones! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Remove what illness there is with me and Clothe me the well-being, the healing in the world and the Hereafter, and Confer upon me with the complete bounties, and Remove what is with me, for it is hurting me and has saddened me!’

وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُكَ حَتَّى لَا يُخَالِجَ فِي قَلْبِكَ خِلَافُهُ وَ تَعْلَمَ أَنَّهُ يَنْفَعُكَ

Abu Abdullah<sup>-asws</sup> said: ‘And know that it will not benefit you until there is no disagreement in your heart, and know (be certain) that it will surely benefit you!’

قَالَ فَفَعَلَ الرَّجُلُ مَا أَمَرَهُ بِهِ جَعْفَرُ الصَّادِقُ ع فَعُوِيَ مِنْهَا.

He (the narrator) said, ‘The man did what Ja’far Al-Sadiq<sup>-asws</sup> had instructed him, and he recovered from it’<sup>295</sup>.

2- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ الْوَلِيدِ عَنِ ابْنِ عَمْرِوهِ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ الْوَلِيدِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ سَلِيمَانَ عَنِ مُبَيْسِرٍ عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِنَّ هَذِهِ الْآيَةَ لِكُلِّ وَرَمٍ فِي الْجَسَدِ يَخَافُ الرَّجُلُ أَنْ يَتَوَلَّى إِلَى شَيْءٍ فَإِذَا قَرَأَهَا فَاقْرَأَهَا وَ أَنْتَ طَاهِرٌ قَدْ أَغْدَدْتَ وَضُوءَكَ لِصَلَاةِ الْفَرِيضَةِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Is’haq Bin Al Waleed, from a son of his paternal uncle Ahmad Bin Ibrahim Bin Al Waleed, from Ibn Asbaat, from Al Hakam Bin Suleyman, from Muayassar,

‘From Abu Abdullah Al-Sadiq<sup>-asws</sup> having said: ‘This Verse is for every swelling in the body the man fears that it might turn into something. When you read it, read it while you are clean, having prepared your Wudu for the obligatory Salat.

<sup>295</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 1

فَعَوِّذُ بِهَا وَرَمَكَ قَبْلَ الصَّلَاةِ وَ دُبْرَهَا وَ هِيَ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعاً مُتَصَدِّعاً مِنْ خَشْيَةِ اللَّهِ إِلَى آخِرِ السُّورَةِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ عَلَى مَا حُدِّ لَكَ سَكَّنَ الْوَرَمَ.

Seek Refuge with it for your swelling before the Salat and after it, and it is: **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]** – up to end of the Chapter. You, when you have done that upon what has been defined for you, the swelling will settle”.<sup>296</sup>

3- مكا، مكارم الأخلاق دَعَوَاتُ الرَّاَوْنِدِيِّ، عَنِ الرِّضَا ع قَالَ: خَرَجَ بِجَارِيَةٍ لَنَا حَنَازِيرُ فِي عُنُقِهَا فَآتَى آتٍ وَ قَالَ يَا عَلِيُّ فُلٌ لَهَا فَلْتَقُلْ يَا رُؤُوفُ يَا رَحِيمُ يَا رَبِّ يَا سَيِّدِي تُكْرِمُهُ

(The books) ‘Makarim Al-Akllaq’, (and) ‘Dawaat’ of Al-Rawandy –

‘From (Ali) Al-Reza<sup>-asws</sup> having said: ‘Swine disease emerged with a maid of ours in her neck. A comer came and said, ‘O Ali<sup>-asws</sup>! Tell her to say, ‘O Kind, O Merciful! O Lord<sup>-azwj</sup>, O my Master!’’, repeatedly!’

قَالَ فَقَالَتْ فَأَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ عَنْهَا.

He<sup>-asws</sup> said: ‘She said that Allah<sup>-azwj</sup> Mighty and Majestic Removed it from her’”.<sup>297</sup>

4- مكا، مكارم الأخلاق دُعَاءُ آخَرَ يَقْرَأُ عَلَيْهِ ثَلَاثَةَ أَيَّامٍ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ هُوَ يَأْمُرُكَ أَنْ لَا تَكْبُرُ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلْ ائْتِدِي بِالْبَصِ قَبْلَ أَنْ يَبْتَدِيَ بِكَ ثَلَاثَ مَرَّاتٍ وَ يَنْفُلُ كُلَّ مَرَّةٍ فَإِنَّهُ يَجِفُّ.

(The book) ‘Makarim Al Akhlaq’ –

‘Another supplication – ‘He should read upon it for three days, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest and He<sup>-azwj</sup> Commands you not to be bigger!’ - three times. Then say, ‘Begin with the thief before he begins with you’ – three times, and spit every time, for it will dry up’”.<sup>298</sup> (Not a Hadeeth)

[باب 84 الدعاء للجدي](#)

## CHAPTER 84 – THE SUPPLICATION FOR THE SMALLPOX

1- مكا، مكارم الأخلاق يُكْتَبُ وَ يُعَلَّقُ عَلَى عَضُدِهِ فَإِنَّهُ لَا يَخْرُجُ وَ إِنْ كَانَ قَدْ خَرَجَ فَلَا يَخْرُجُ أَكْثَرَ مِمَّا قَدْ خَرَجَ إِنْ شَاءَ اللَّهُ سِى سِى وَ بِالْقِرْعَةِ السَّرِ السَّرِ نَاوَسِ اِرْنَوَسِ اس

(The book) ‘Makarim Al Akhlaq’ –

<sup>296</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 2

<sup>297</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 3

<sup>298</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 4

‘He should write and hand upon his forearm, for it will not emerge, and if it has already emerged, it will not emerge more than what has already emerged, if Allah<sup>-azwj</sup> so Desires: (سى سى و بالقرعة السر السر ناس ارنوس اس).

و مثله يُكْتَبُ هَذَا الشُّكْلُ الْأَرْبَعَةُ فِي الْأَرْبَعَةِ لِلْجُدْرِيِّ وَ يُعَلَّقُ عَلَيْهِ 16 3 2 13 5 10 11 8 9 6 7 12 4 15 14 1.

And similar to it, he should write these four forms in the four, for the smallpox, and hang upon him: 14 15 4 12 7 6 9 8 11 10 5 13 2 3 16”.<sup>299</sup> (not a Hadeeth)

[باب 85 الدعاء لوجع الصدر](#)

## CHAPTER 85 – THE SUPPLICATION FOR THE CHEST PAIN

1- مكا، مكارم الأخلاق وَ إِذْ قَتَلْتُمْ نَفْسًا فَاذَارْتُمْ فِيهَا إِلَى قَوْلِهِ لَعَلَّكُمْ تَعْقِلُونَ.

(The book) ‘Makarim Al Akhlaq’ –

‘**And when you killed a soul, so you disputed with regards to it, [2:72]** – up to His<sup>-azwj</sup> Words: **so that you may be minding [2:73]**’.<sup>300</sup> (Not a Hadeeth)

رُوي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ شَكَا إِلَيْهِ رَجُلٌ وَجَعَ صَدْرِهِ فَقَالَ اسْتَشْفِ بِالْقُرْآنِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِيهِ شِفَاءٌ لِمَا فِي الصُّدُورِ.

It is reported from Abu Abdullah<sup>-asws</sup>: ‘A man complained to him of his chest pain. He<sup>-asws</sup> said: ‘Seek healing with the Quran, for Allah<sup>-azwj</sup> Mighty and Majestic Says in it: **and a Healing for what is in the chests [10:57]**’.<sup>301</sup>

[باب 86 الدعاء لوجع القلب](#)

## CHAPTER 86 - THE SUPPLICATION FOR THE HEART PAIN

1- مكا، مكارم الأخلاق رُقِيَّةٌ لَوْجَعِ الْقَلْبِ تُقْرَأُ هَذِهِ الْآيَاتُ عَلَى الْمَاءِ وَ يَشْرَبُهَا لَعِنَ أُمَّجِئْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ سُبُّهُمْ الْجَمْعُ وَ يُؤَلِّقُونَ الدُّبُرَ إِلَى قَوْلِهِ أَذْهَى وَ أَمْرٌ إِنَّ اللَّهَ بِمُسِئَتِكُمُ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ غُفُورًا

(The book) ‘Makarim Al Akhlaq’ –

‘A Ruqya (Incantation) for the heart pain. You should recite these Verses upon the water and drink it: **‘If He Rescues us from this, we would happen to be from the grateful ones [6:63] The crowd would soon be defeated, and they will turn back [54:45]** – up to His<sup>-azwj</sup> Words: **more grievous, more bitter (for them) [54:46] Surely, Allah Withholds the skies and the earth** – up to His<sup>-azwj</sup> Word: **Forgiving’ [35:41]!**

<sup>299</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 84 H 1

<sup>300</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 85 H 1 a

<sup>301</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 85 H 1 b

أَيْضاً تُفَرِّغُ هَذِهِ الْآيَاتِ عَلَى الْمَاءِ وَ يَشْرَبُهُ وَ يُرَدُّ عَلَى الْقَلْبِ وَ يُكْتَبُ أَيْضاً وَ يُعَلَّقُ عَلَى عُنُقِهِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبَّنَا لَا تُزِغْ قُلُوبَنَا إِلَى قَوْلِهِ لَا يُخْلِيفُ الْمِعَادَ الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ إِلَى قَوْلِهِ وَ حُسْنُ مَا بٍ - لَيْسَ أُنَجِّينَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ.

Also, you should read these Verses upon the water and drink it, and repeat it to the heart, and write as well and hang it upon his neck: 'By "In the Name of Allah the Beneficent, the Merciful [1:1] 'Our Lord! Do not Let our hearts to deviate [3:8] – up to His<sup>-azwj</sup> Words: does not break the Promise [3:9]; Those who believe and their hearts are reassured by the Zikr of Allah [13:28] – up to His<sup>-azwj</sup> Words: an excellent resort [13:29] 'If He Rescues us from this, we would happen to be from the grateful ones [6:63]'.<sup>302</sup>

باب 87 الدعاء للسعال و السل

## CHAPTER 87 – THE SUPPLICATION FOR THE COUGH AND THE TUBERCULOSIS

1- طب، طب الأئمة عليهم السلام عبد الله بن محمد بن مهزيان عن أبيه عن جابر عن جعفر بن محمد بن علي بن الحسين عن الحسين بن علي قال قال أمير المؤمنين ع من اشتكى حلقه و كثر سعاله و اشتد يبسه فليعود بهذه الكلمات و كان يسميها الجامعة لكل شيء

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Muhammad Bin Mihran, from Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far Muhammad Bin Ali Bin Al-Husayn, from Al-Husayn<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who has ailment of his throat and frequency of his coughing and its dryness has intensified, let him seek Refuge with these phrases, and it has been named as the comprehensive for all things: -

اللَّهُمَّ أَنْتَ رَجَائِي وَ أَنْتَ ثِقَتِي وَ عِمَادِي وَ غِيَاثِي وَ رُفْعَتِي وَ جَمَالِي وَ أَنْتَ مَفْزَعُ الْمُفْرَعِينَ لَيْسَ لِلنَّهَارِيِّينَ مَهْرَبٌ إِلَّا إِلَيْكَ وَ لَا لِلْعَالَمِينَ مَعْوَلٌ إِلَّا عِنْدَكَ وَ لَا لِلرَّاعِيِينَ مَرْعَبٌ إِلَّا لَدَيْكَ

'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my hope, and You<sup>-azwj</sup> are my trust, and my reliance, and my help, and my loftiness, and my beauty, and You<sup>-azwj</sup> are Shelter for the alarmed ones. There isn't any escape for the fleeing ones except to You<sup>-azwj</sup>, nor any hope for the hoping ones except to You<sup>-azwj</sup>, nor any desire for the desiring ones except for You<sup>-azwj</sup>!

وَ لَا لِلْمَظْلُومِينَ نَاصِرٌ إِلَّا أَنْتَ وَ لَا لِدِي الْخَوَائِجِ مَقْصَدٌ إِلَّا إِلَيْكَ وَ لَا لِلطَّالِبِينَ عَطَاءٌ إِلَّا مِنْ لَدُنْكَ وَ لَا لِلتَّائِبِينَ مَتَابٌ إِلَّا إِلَيْكَ وَ لَيْسَ الرِّزْقُ وَ الْحَيْرُ وَ الْفَتْحُ إِلَّا بِيَدِكَ

Neither is there any helper for the oppressed except You<sup>-azwj</sup>, nor any purpose for the one with needs except to You<sup>-azwj</sup>, nor any award for the seekers except from You<sup>-azwj</sup>, nor any Clemency for the repentant except to You<sup>-azwj</sup>, and there isn't any sustenance and the goodness and the victories except in Your<sup>-azwj</sup> Hand!

حَزَنْتُنِي الْأُمُورُ الْفَاحِشَةُ وَ أَعْيَبَتْنِي الْمَسَالِكُ الصَّيْفَةُ وَ أَحْوَشَتْنِي الْأَوْجَاعُ الْمَوْجِعَةُ وَ لَمْ أَجِدْ فِتْحَ بَابِ الْفَرْجِ إِلَّا بِيَدِكَ فَأَقَمْتُ تِلْقَاءَ وَجْهِكَ وَ اسْتَفْتَحْتُ عَلَيْكَ بِالْأَدْعَاءِ إِغْلَافَهُ

<sup>302</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 86 H 1

The disastrous matters have grieved me, and the constricted ways have fatigued me, and the excruciating pains have terrified me and I could not find any door open for the relief except in Your<sup>-azwj</sup> Hand, so I have stood facing Your<sup>-azwj</sup> Face and seeking the opening to You<sup>-azwj</sup> from its locks with the supplication!

فَأَفْتَحْ يَا رَبِّ لِلْمُسْتَفْتَحِ وَاسْتَجِبْ لِلدَّاعِي وَفَرِّجْ الْكَرْبَ وَاكْشِفِ الضُّرَّ وَ سُدِّ الْفَقْرَ وَ أَجْلِ الْحُزْنَ وَ انْفِ الْهَمَّ وَ اسْتَنْفِذْنِي مِنَ الْهَلَكَةِ فَإِنِّي قَدْ أَشْفَيْتُ عَلَيْهَا وَ لَا أَجِدُ لِجَلَّاصِي مِنْهَا غَيْرَكَ

Open, O Lord<sup>-azwj</sup>, for the one seeking the opening, and Respond to the supplicater and Relieve the distress, and Remove the harm, and Block the poverty, and Remove the grief, and Relieve the worries, and Save me from the destruction, for I have sought healing for it and I cannot find any rescuer from it apart from You<sup>-azwj</sup>!

يَا اللَّهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ اِرْحَمْنِي وَ اكْشِفْ مَا بِي مِنْ غَمٍّ وَ كَرْبٍ وَ وَجَعٍ وَ دَاءٍ رَبِّ إِنْ لَمْ تَفْعَلْ لَمْ أَنْجُ فَرِحِي مِنْ عِنْدِ غَيْرِكَ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, [27:62]!** Mercy me and Remove what is with me from the sadness, and distress, and pain, and illness. Lord<sup>-azwj</sup>! If You<sup>-azwj</sup> don't Do it, I will have no hope of relief from others, therefore Mercy me, O most Merciful of the merciful ones!"

هَذَا مَكَانُ الْبَائِسِ الْفَقِيرِ هَذَا مَكَانُ الْمُسْتَعِيثِ هَذَا مَكَانُ الْمُسْتَجِيرِ هَذَا مَكَانُ الْمَكْرُوبِ الضَّرِيرِ هَذَا مَكَانُ الْمَلْهُوفِ الْمُسْتَعِيدِ هَذَا مَكَانُ الْعَبْدِ الْمُسْتَفِي الْمَهْلِكِ الْعَرِقِ الْخَائِفِ الْوَجِلِ

This is the place of a destitute, the poor! This is the place of one crying out for help! This is the place of a shelter seeker! This is the place of a distressed, the harmed! This is the place of an anxious one seeking Refuge! This is the place of a fearful servant, the perishing, the drowning, the fearful, the apprehensive!

هَذَا مَكَانُ مَنْ انْتَبَهَ مِنْ رُقْدَتِهِ وَ اسْتَيْقَظَ مِنْ غَفْلَتِهِ وَ أَفْرَقَ مِنْ عِلَّتِهِ وَ شَدَّةَ وَجَعِهِ وَ خَافَ مِنْ خَطِيئَتِهِ وَ اعْتَرَفَ بِذَنْبِهِ وَ أَحْبَتَ إِلَى رَبِّهِ وَ بَكَى مِنْ حَذَرِهِ وَ اسْتَعْفَرَ وَ اسْتَعْبَرَ وَ اسْتَقَالَ وَ اسْتَعْفَى وَ اللَّهُ إِلَى رَبِّهِ وَ رَهَبَ مِنْ سَطْوَتِهِ وَ أَرْسَلَ مِنْ عَبْرَتِهِ وَ رَجَا وَ بَكَى وَ دَعَا وَ نَادَى رَبَّ إِيَّيْ مَسِينِ الضُّرِّ فَتَلَّافِي

This is the place of one who has awakened from his slumber and woken up from his heedlessness, and he has recovered from his illness, and his pain is severe, and he fears from his wrongdoings, and acknowledges with his sins, and is humble to his Lord<sup>-azwj</sup>, and cries from his hazards, and seeks Forgiveness, and seeks to come across, and seeks to uproot, and seek to Refuge, by Allah<sup>-azwj</sup>, to his Lord<sup>-azwj</sup>, and dreads from His<sup>-azwj</sup> Strength, and flows his tears, and hopes, and cries, and calls out, 'Lord<sup>-azwj</sup>, the harm has touched me, so Make me avoid it!'

قَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَعْلَمُ سَرَائِرِي وَ عَلَانِيَتِي وَ تَعْلَمُ حَاجَتِي وَ تُحِيطُ بِمَا عِنْدِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي مِنْ عَلَانِيَتِي وَ سِرِّي وَ مَا أُبْدِي وَ مَا يُكِنُّهُ صَدْرِي

You<sup>-azwj</sup> have Seen my place, and have Heard my speech, and You<sup>-azwj</sup> Know my secrets and my announcements, and You<sup>-azwj</sup> Know my needs and You<sup>-azwj</sup> Encompass whatever is in my possession, and there is nothing from my matters hidden unto You<sup>-azwj</sup>, from my announcements and my secrets, and what I manifest and what I hide, and what my chest harbours!

فَأَسْأَلُكَ بِأَنَّكَ تَلِي التَّدْبِيرَ وَ تَقْبِلُ الْمَعَادِيرَ وَ تُمَضِّي الْمَقَادِيرَ سُؤَالَ مَنْ أَسَاءَ وَ اعْتَرَفَ وَ ظَلَمَ نَفْسَهُ وَ اقْتَرَفَ وَ نَدِمَ عَلَى مَا سَلَفَ وَ أَنَابَ إِلَى رَبِّهِ وَ أَسْفَ وَ لَادَ بِفِنَائِهِ وَ عَكَفَ وَ أَنَاخَ رِجَاهُ وَ عَطَفَ وَ تَبَتَّلَ إِلَى مُقْبِلِ عَثْرَتِهِ وَ قَابِلِ تَوْبَتِهِ وَ غَافِرِ حُوبَتِهِ وَ رَاحِمِ عَثْرَتِهِ وَ كَاشِفِ كُرْبَتِهِ وَ شَافِي عِلَّتِهِ

I ask You<sup>-azwj</sup> because You<sup>-azwj</sup> are in charge of the Management, and Accept the apologies, and Implement the Determinations! A request by the one who has done evil, and acknowledges, and has been unjust to himself, and has committed (sins) and has regretted upon what is past, and it penitent to his Lord<sup>-azwj</sup>, and is sorry and seeks Refuge in His<sup>-azwj</sup> Courtyard, and is devoted, and whispers his hopes, and is pitiful, and he pleads to the Eradicator of his stumbles, and Acceptor of his repentance, and Forgiver of his misdeeds, and Mercier of his tears, and Remover of his stress, and Healer of his illness!

أَنْ تَرْحَمَ مُجَاوِزِي بَكَ وَ تَضْرُعِي إِلَيْكَ وَ تَعْفِرِي لِي جَمِيعَ مَا أَخْطَأْتُهُ كُتَابَكَ وَ أَحْصَاهُ كِتَابَكَ وَ مَا مَضَى مِنْ عِلْمِكَ مِنْ دُنُوبِي وَ خَطَايَايَ وَ جَزَائِرِي فِي خُلُوتِي وَ فَجْرَاتِي وَ سَيِّئَاتِي وَ هَفْوَائِي وَ هَنَاتِي

Mercy my excesses with You<sup>-azwj</sup>, and my beseeching to You<sup>-azwj</sup>, and Forgive for me entirety of what I have erred (recorded by) Your<sup>-azwj</sup> recorders, and counted by Your<sup>-azwj</sup> Book, and what has passed from Your<sup>-azwj</sup> Knowledge of my sins, and my wrongdoings, and my crimes in my privacy, and my immoralities, and my evil deeds, and my lapses, and my whims!

وَ جَمِيعَ مَا تَشْهَدُ بِهِ حَفَظَتِكَ وَ كَتَبْتَهُ مَا لَا يَكْتُكُ فِي الصَّعْرِ وَ بَعْدَ الْبُلُوغِ وَ الشَّبَابِ وَ الشَّبَابِ بِاللَّيْلِ وَ النَّهَارِ وَ الْعُدُودِ وَ الْأَصَالِ وَ بِالْعِشِيِّ وَ الْإِبْكَارِ وَ الضُّحَى وَ الْأَسْحَارِ فِي الْحَضَرِ وَ الشُّغْرِ فِي الْحَالِ وَ الْمَالِ وَ أَنْ تُجَاوِزَ عَنْ سَيِّئَاتِي فِي أَصْحَابِ الْجَنَّةِ وَ عَدَدِ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

And entirety of what Your<sup>-azwj</sup> recorders have witnessed with and Your<sup>-azwj</sup> Angels have written during the young age, and after the adulthood, and the old age, and the youthfulness, by the night and the day, and the morning and the afternoon, and the evening and the early morning, and the noon and the pre-dawn, during the staying and the journey, and the seclusion and the assembly, and to Overlook my evil deeds, to be among companions of the Paradise, a truthful Promise which they have been Promised!

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِهِ أَنْ تُكْشِفَ عَنِّي الْعِلَلَ الْعَاشِيَةَ فِي جِسْمِي وَ فِي شَعْرِي وَ بَشْرِي وَ عُرُوقِي وَ عَصَبِي وَ جَوَارِحِي فَإِنَّ ذَلِكَ لَا يَكْشِفُهَا غَيْرُكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ.

O Allah<sup>-azwj</sup>! By the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>! Remove from me the illness overwhelming in my body, and in my hair, and my skin, and my veins, and my nerves, and my limbs, for that cannot be removed by anyone apart from You<sup>-azwj</sup>, O the most Merciful of merciful ones, and O Responder to the supplication of the desperate ones!<sup>303</sup>

<sup>303</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 87H 1

## CHAPTER 88 – SUPPLICATION FOR THE SPLEEN

1- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ الْكَرْخِيُّ عَنْ أَيُّوبَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ مِنْ خُرَاسَانَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ حَجَجْتُ وَ نَوَيْتُ عِنْدَ خُرُوجِي أَنْ أَقْصِدَكَ فَإِنَّ بِي وَجَعَ الطَّحَالِ وَ أَنْ تَدْعُو لِي بِالْفَرْجِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Abdul Rahman Bin Mihran Al Karkhy, from Ayoun, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'A man came from Khurasan to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have performed Hajj and I had intended during my going out that I shall aim to you<sup>-asws</sup>, for there is pain of the spleen with me, and if you<sup>-asws</sup> supplicate for me for the relief!'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ كَفَاكَ اللَّهُ ذَلِكَ وَ لَهُ الْحَمْدُ فَإِذَا أَحْسَسْتِ بِهِ فَاتَّكُبِي بِهِ فَاتَّكُبِي هَذِهِ آيَةَ بَرَعَفْرَانَ بِمَاءِ زَمْزَمَ وَ اشْرَبِيهِ فَإِنَّ اللَّهَ تَعَالَى يَدْفَعُ عَنْكَ ذَلِكَ  
الْوَجَعَ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said to him: 'Allah<sup>-azwj</sup> will Suffice that for you, and for Him<sup>-azwj</sup> is the Praise. When you feel it, write these Verses with saffron in Zamzam water, and drink it, for Allah<sup>-azwj</sup> the Exalted will Repel that pain from you: -

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُوا بِصَلَاتِكُمْ وَ لَا تَخَافُوا بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرَةٌ تَكْبِيرًا

**Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110] 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]!**

تَكْتُبِي عَلَى رَقِي ظَنِّي وَ عَلَّمَهَا عَلَى الْعُضُدِ الْأَيْسَرِ سَبْعَةَ أَيَّامٍ فَإِنَّهُ يَسْكُنُ وَ هِيَ هَذِهِ التَّرْجَمَةُ لاس س س ح ح دم كرم ل له و محبي حح لله صره و حجه سر ححجت عشره به هك بان عنها محتاح حل هوبوا امنوا مسعوف ثم.

Write upon deerskin (parchment) and hang it upon the left forearm for seven days, for it shall settle, and it is this translation: ( لاس س س ح ح دم كرم ل له و محبي حح لله صره و حجه سر ححجت عشره به هك بان عنها )<sup>304</sup>. "(محتاح حل هوبوا امنوا مسعوف ثم

2- مكا، مكارم الأخلاق بُقِيَةُ الطَّحَالِ فَافْتَرَأَ عَلَى كَفِّهِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ ثَلَاثَ مَرَّاتٍ ثُمَّ تَعَرَّأُ إِنَّ الدِّينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا إِلَى آخِرِ الْآيَةِ  
ثَلَاثَ مَرَّاتٍ ثُمَّ امْسَحْ بِحِمَا رَأْسِهِ سَبْعَ مَرَّاتٍ

(The book) 'Makarim Al Akhlaq' –

'A Ruqa (incantation) for the spleen. Read upon his palm: **When Help of Allah comes and the victory [110:1]** – three times. Then read: **Surely, those who say, 'Our Lord is Allah!', then they are steadfast, [46:13]** – up to end of the Verse, three times. Then wipe his head with these two seven times!"<sup>305</sup>

أُخْرَى يُكْتَبُ وَ يُعَلَّقُ عَلَى هَذَا الْمَوْضِعِ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ الْآيَةَ إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Another – He should write and hang upon this place, **Surely, Allah Withholds the skies and the earth [35:41]** – the Verse; **It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30]**"<sup>306</sup>

[باب 89 الدعاء لوجع المثانة و احتباس البول و عسره و لمن بال في النوم](#)

## CHAPTER 89 – THE SUPPLICATION FOR THE BLADDER PAIN, AND THE URINE RETENTION, AND ITS SQUEEZE, AND FOR THE ONE URINATING DURING THE SLEEP

1- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الزُّبَيْرِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَرْمَنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي زَيْنَبٍ قَالَ: شَكَأَ رَجُلٌ مِنْ إِخْوَانِنَا إِلَى أَبِي عَبْدِ اللَّهِ ع وَجَعَ الْمَثَانَةَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Muhammad Bin Ismail, from Abu Zainab who said,

'A man from our brethren complained to Abu Abdullah<sup>-asws</sup> of the bladder pain'.

قَالَ فَقَالَ لَهُ عَوْدُهُ بِهَذِهِ الْآيَاتِ إِذَا نِمْتَ ثَلَاثًا وَ إِذَا انْتَبَهْتَ مَرَّةً وَاحِدَةً فَإِنَّكَ لَا تُحْسِبُ بِهِ بَعْدَ ذَلِكَ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ

He (the narrator) said, 'He<sup>-asws</sup> said to him: 'Seek Refuge with these Verses when you sleep, three times, and when you wake up one time, you will not feel it after that: **Do you not know that Allah is Able upon all things? [2:106] Do you not know that Allah, for Him is the Kingdom of the skies and the earth? And there is none for you from besides Allah, from a Guardian nor a Helper [2:107]!**

قَالَ الرَّجُلُ فَقَعَلْتُ ذَلِكَ فَمَا أَحْسَسْتُ بَعْدَ ذَلِكَ بِهَا.

The man said, 'I did that, and did not feel it after that'"<sup>307</sup>

2- مكا، مكارم الأخلاق لإحتباس البول يَغْسِلُ رَجُلَيْهِ وَ يَكْتُبُ عَلَى سَاقِهِ الْيُسْرَى فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مِنْهُمْ إِلَى قَوْلِهِ لِمَنْ كَانَ كُفْرًا.

<sup>305</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 88 H 2 a

<sup>306</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 88 H 2 b

<sup>307</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 1

(The book) 'Makarim Al Akhlaq' –

'To retain the urine, he should write upon his left lower leg, **'So We Opened the gates of the sky with water pouring out [54:11]** – up to His<sup>-azwj</sup> Words: **for who was denied [54:14]**'<sup>308</sup>

عَنْ هُمْرَانَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ ع جُعِلْتُ فِدَاكَ قَبْلِي رَجُلٌ مِنْ مَوَالِيكَ بِهِ حَصْرُ الْبَوْلِ وَ هُوَ يَسْأَلُكَ الدُّعَاءَ لَهُ أَنْ يُبَسِّئَهُ اللَّهُ الْعَاقِبَةَ وَ اسْمُهُ نَفِيسُ الْخَادِمِ

From Humran who said,

'I wrote to Abu Al Hassan<sup>-asws</sup> the 3<sup>rd</sup>, 'May I be sacrificed for you<sup>-asws</sup>! There is a man from your<sup>-asws</sup> friends before me, the urine has been retained with him and he asks you<sup>-asws</sup> for supplicating for him that Allah<sup>-azwj</sup> should Clothe him with the well-being, and his name is Nafees Al Khadim'.

فَأَجَابَ كَشَفَ اللَّهُ ضُرُوكَ وَ دَفَعَ عَنْكَ مَكَارِهِ الدُّنْيَا وَ الْآخِرَةِ وَ أَلْبَحَ عَلَيْهِ بِالْقُرْآنِ فَإِنَّهُ يُشْفَى إِنْ شَاءَ اللَّهُ تَعَالَى.

He<sup>-asws</sup> answered: 'May Allah<sup>-azwj</sup> Remove your harm and Repel from you abhorrence of the world and the Hereafter, and insist upon him with the Quran for he will be healed, if Allah<sup>-azwj</sup> the Exalted so Desires!'<sup>309</sup>

دُعَاءُ لِعُسْرِ الْبَوْلِ رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اللَّهُمَّ اسْمُكَ فِي السَّمَاءِ وَ الْأَرْضِ اللَّهُمَّ كَمَا رَحِمْتَكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ اغْفِرْ لَنَا حَوْبَنَا وَ خَطَايَانَا أَنْتَ رَبُّ الْمُطِيبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَ شِفَاءً مِنْ شِفَائِكَ عَلَيَّ هَذَا الْوَجَعِ فَلْيَبْرِأ.

Supplication for the difficult (painful) urination – 'Our Lord<sup>-azwj</sup> is Allah<sup>-azwj</sup> Who is Holy in the sky! O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Name is in the sky and the earth! O Allah<sup>-azwj</sup>! Just as Your<sup>-azwj</sup> Mercy is in the sky, Make Your<sup>-azwj</sup> Mercy to be in the earth! Forgive for us our lapses and our wrongdoings, You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of the good ones! Send down mercy from Your<sup>-azwj</sup> Mercy, and healing from Your<sup>-azwj</sup> Healing, upon this pain, so let him be cured!'<sup>310</sup>

3- مكا، مكارم الأخلاق لِمَنْ بَالَ فِي النَّوْمِ رُوِيَ عَنْهُمْ ع يُؤْخَذُ جِزْءَيْنِ [جِزْءَانِ] مِنْ سَعْدٍ وَ جِزْءٍ مِنْ زَعْفَرَانٍ وَ يُدْقُ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ وَ يُنْخَلُ السَّعْدُ بِحَرِيرَةٍ صَفِيْقَةٍ وَ يُخْلَطَانِ جَمِيعاً وَ يُعْجَنَانِ بِعَسَلٍ مَمْرُوعِ الرَّغْوَةِ ثُمَّ يُبْنَدُقُ وَ يُكْتَبُ فِي جَامِ حَدِيدٍ بِزَعْفَرَانٍ

(The book) 'Makarim Al Akhlaq' –

'For the one who urinates during the sleep – It is reported from them<sup>-asws</sup>: 'He should take two parts of safflower, one part of saffron, each of them is ground separately, the safflower<sup>311</sup> is sifted through fine silk, all are mixed together and kneaded with defoamed honey, then it is formed into a pill and written on a vessel of iron with saffron.

<sup>308</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 2 a

<sup>309</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 2 b

<sup>310</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 2 c

<sup>311</sup> [Safflower - Wikipedia](https://en.wikipedia.org/wiki/Safflower)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا إِلَى قَوْلِهِ خَلِيقًا غَفُورًا مَلَأَ الْجَمَّ مِنْ هَذِهِ الْآيَةِ مَرَّةً بَعْدَ أُخْرَى ثُمَّ يَغْسِلُهُ بِمَاءٍ بَارِدٍ وَ يَصُبُّ فِي قَيْئِنَةٍ نَظِيفَةٍ

**In the Name of Allah the Beneficent, the Merciful [1:1] Surely, Allah Withholds the skies and the earth lest they cease** – up to His<sup>-azwj</sup> Words - **Lenient, Forgiving’ [35:41]**, filling the vessel from this Verse one after another, then wash it with cold water pouring into a clean glass.

و يُؤْخِذُ رِقًّا فَيَكْتُبُ فِيهِ بِمَادِّ هَذِهِ الْآيَةِ وَ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ ثَلَاثَ مَرَّاتٍ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ كَمَا أُنزِلَتْ وَ آخِرَ الْحَشْرِ وَ آخِرَ بَنِي إِسْرَائِيلَ ثُمَّ يَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَالْأَرْضَ الْآيَةَ

And he should take a note and write this Verse in it with ink, and Surah Al Fatiha, and Surah Al Tawheed three times, and Al Mawazateyn, and Ayat Al Kursy like what has been Revealed, and end of Surah Al Hashr, and end of Surah Bani Israeel. Then he should write, **In the Name of Allah the Beneficent, the Merciful [1:1] Surely, Allah Withholds the skies and the earth lest they cease [35:41]** – the Verse.

وَ يَكْتُبُ يَا مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ أَمْسِكْ عَنْ فَلَانَ بْنِ فُلَانَةَ مَا يَجِدُ مِنْ غَلْبَةِ الْبَوْلِ وَ يُعَلِّقُ التَّغْوِيدَ عَلَى رِجْلَيْهَا إِنْ كَانَتْ أُنْثَى وَ إِنْ كَانَ غُلَامًا عَلَى مَوْضِعِ الْعَانَةِ عَلَى إِخْلِيلِهِ وَ يُؤْخِذُ بُنْدَقَةً مِنْ تِلْكَ الْبُنَادِقِ وَ يَسْقِيهِ إِذَا جَاءَ بِهَا حِينَ يَأْخُذُ مَضْجَعَهُ بِشَيْءٍ مِنْ ذَلِكَ الْمَاءِ الْمُعَوِّذِ وَ لِيُقَلِّلَ مِنْ شُرْبِ الْمَاءِ فَإِذَا ذَهَبَ مَا يَجِدُ مِنْ غَلْبَةِ الْبَوْلِ إِنْ شَاءَ اللَّهُ فَلْيُحِلِّهِ التَّغْوِيدَ عَنْهُ لِقَالِ لِقَالًا يَغْتَرِيهِ الْحُصْرُ

And he should write, ‘O One Who is like this and there is none other like this! Withhold from so and so, son of so and so, what he feels from overcoming by the urine!’ , and hang the amulet upon his knees if it was a female, and if it was a boy, upon the pubic place upon his urethra; and he should take a pellet from those pellets (of kneading) and quench it to him when he takes to his bed with something from that water to the one seeking Refuge, and let him be little from drinking the water. When it goes away what he had been feeling, from the prevalent urine, if Allah<sup>-azwj</sup> so Desires, let him loosen the amulet from him lest he suffers the retention”.<sup>312</sup>

لِمَنْ نَالَ فِي النَّوْمِ يُكْتُبُ عَلَى الرِّقِّ وَ يُعَلِّقُ عَلَيْهِ هِفْ هِفْ هِدْ هِدْ هِفْ هِفْ هَاتْ هَاتْ أُنَالَهُ كَفْ كَفْ كَفْ هِفْ هِفْ هِفْ هِفْ هِفْ هِفْ مَهْم مَسْعَرْم **قُلْ هُوَ اللَّهُ أَحَدٌ الْعَالِبُ مِنْ حَيْثُ يَسْتَحْسِرُ الْعَدُوُّ إِلَيْهِ شَيْخٌ [شَيْحًا] لَبِنِي آدَمَ كَمَا الَّذِي سَجَدَ لِآدَمَ الْمَلَائِكَةُ بِإِذْنِ اللَّهِ إِنَّهُ كَرِيمَةٌ بِنْتُ كَرِيمَةٍ وَ وَرَدَ** فَلَانَ بْنِ فَلَانَ ..... سُدَّتْ سُدَّتْ بِسُورَةِ بِسُورَةِ صَفْهُ صَفْهُ حَتَمْتُ بِحَاتِمِ سُلَيْمَانَ بْنِ دَاوُدَ لِلَّهِ رَبِّ الْعَالَمِينَ

For the one urinating during the sleep, he should write upon the note and hang it upon him, (هِفْ هِفْ هِدْ هِدْ هِفْ هِفْ هَاتْ هَاتْ أُنَالَهُ كَفْ كَفْ كَفْ هِفْ هِفْ هِفْ هِفْ هِفْ هِفْ مَهْم مَسْعَرْم) **Say: ‘He, Allah, is One [112:1],** the Prevaler from whereby He<sup>-azwj</sup> Encircles the enemy Iblees<sup>-la</sup>, the old man of the children of Adam<sup>-saww</sup>, just as the Angels had done Sajdah to Adam<sup>-as</sup> by the Permission of Allah<sup>-azwj</sup>! It is an honourable daughter of an honourable, and son of so and so, son of so and so! ( ..... سُدَّتْ سُدَّتْ بِسُورَةِ بِسُورَةِ صَفْهُ صَفْهُ). I have sealed with a seal of Suleyman Bin Dawood<sup>-as</sup> for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!’<sup>313</sup>

<sup>312</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 3 a

<sup>313</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 3 b

أُخْرَى لَهُ وَ لِمَنْ فَرَعَ فِي النَّوْمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ النَّبِيِّ الْأُمِّيِّ الْعَرَبِيِّ الْهَاشِمِيِّ الْمَدِينِيِّ الْأَبْطَحِيِّ التَّهَامِيِّ ص إِلَى مَنْ حَضَرَ الدَّارَ مِنْ الْعَمَّارِ

Another for him and for the one who panics during the sleep – **'In the Name of Allah the Beneficent, the Merciful [1:1]**. From Muhammad<sup>-sawww</sup> Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>, the Prophet<sup>-sawww</sup>, the Umyy, the Arabian, the Hashemite, the Medinite, and one from Al Abtaah, the one from Al Tihama, to the ones attending the House, the oft-frequented!

أَمَّا بَعْدُ فَإِنَّ لَنَا وَ لَكُمْ فِي الْحَقِّ سَعَةً فَإِنْ يَكُنْ فَاجِرًا مُفْتَحِمًا أَوْ دَاعِيًا حَقًّا مُبْطَلًا أَوْ مَنْ يُؤْذِي الْوَلَدَانَ وَ يُفْرِغُ الصَّبِيَانَ وَ يُبَوِّهُمُ فِي الْفِرَاشِ فَلْيَمْضُوا إِلَى أَصْحَابِ الْأَصْنَامِ وَ إِلَى عِبَادَةِ الْأَوْثَانِ وَ لِيُخْلُوا عَنْ أَصْحَابِ الْقُرْآنِ فِي جَوَارِ الرَّحْمَنِ وَ تَحَارِي السَّيْطَانِ وَ عَنْ إِيْمَانِهِمُ الْقُرْآنَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ ص.

As for after, there is leeway for us and for you all regarding the truth. If he happens to be immoral one intruding, or a caller of truth falsely, or one who hurts the young boys and panics the children and makes them urinate in the bed, let him to companions of the idols and to worshippers of the images, and let him vacate from companions of the Quran in vicinity of the Beneficent, and the ambushes of the Satan<sup>-la</sup>, and from their Eman is the Quran, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-sawww</sup> the Prophet<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>".<sup>314</sup>

[باب 90 الدعاء لوجع البطن و القولنج و رياح البطن و أوجاعها](#)

## CHAPTER 90 – THE SUPPLICATION FOR PAIN OF THE BELLY, AND THE COLIC, AND THE FLATULENCE AND THEIR PAINS

1- مكا، مكارم الأخلاق لِلرِّيَاحِ فِي الْبَطْنِ يُؤَسُّ بْنُ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنِّي أَجِدُ وَجَعًا فِي بَطْنِي

(The book) 'Makarim Al Akhlaaq' –

For the wind in the belly (flatulence) – Yunus Bin Yaqoub said, 'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! I feel pain in my belly!'

فَقَالَ وَجِدِ اللَّهَ

He<sup>-asws</sup> said: 'Profess Oneness of Allah<sup>-azwj</sup>!'

فَقُلْتُ كَيْفَ أَقُولُ

I said, 'How shall I say?'

قَالَ تَقُولُ يَا اللَّهُ يَا اللَّهُ يَا رَبِّي يَا رَحْمَانُ يَا رَبَّ الْأَرْبَابِ يَا سَيِّدَ السَّادَاتِ اشْفِنِي وَ عَافِنِي مِنْ كُلِّ دَاءٍ وَ سَمِّمْ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَنْقَلِبُ فِي قَبْضَتِكَ

<sup>314</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 3 c

He<sup>-asws</sup> said: ‘You should say, ‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O my Lord<sup>-azwj</sup>! O Beneficent! O Lord<sup>-azwj</sup> of the lords, and O Chief of the chiefs! Heal me and Grant me well-being from every illness and sickness, for I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> servant! I turn in Your<sup>-azwj</sup> Grip!’<sup>315</sup>

لِلْمَعْصِ وَالتَّفْخِ فِي الْبَطْنِ بِسْمِ اللَّهِ الَّذِي أَخَذَ إِبْرَاهِيمَ خَلِيلًا وَكَلَّمَ مُوسَى تَكْلِيمًا وَبَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا

For the Colic and the bloating in the belly – ‘In the Name of Allah<sup>-azwj</sup> Who Took Ibrahim<sup>-as</sup> as a friend, and Spoke to Musa<sup>-as</sup> in conversation, and Sent Muhammad<sup>-sawww</sup> with the truth as a Prophet<sup>-sawww</sup>!’

ثُمَّ قُلْ يَا رِيحِ الْخُرْجِي بِإِذْنِ اللَّهِ تَعَالَى ثَلَاثَ مَرَّاتٍ.

Then say, ‘O wind, get out by the Permission of Allah<sup>-azwj</sup> the Exalted!’ – three times’’<sup>316</sup>

لِعِلَّةِ الْبَطْنِ عَنِ الْكَاطِمِ عَ يَكْتُبُ أَمْ الْقُرْآنِ وَ الْمُعَوِّذَاتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَكْتُبُ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ عِزَّتِهِ الَّتِي لَا تُرَامُ وَ قُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهُ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ وَ مِنْ شَرِّ مَا أَخَذَرُ مِنْهُ

For illness of the belly – From Al-Kazim<sup>-asws</sup>: ‘He should write (Surahs) Al Fatiha, and Al Mawazateyn, and Al Tawheed, then he should write, ‘I seek Refuge with the Magnificent Face of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Might which cannot be breached, and His<sup>-azwj</sup> Power which cannot be prevented from, from evil of this pain and from evil of what is in it, and from evil of what I am cautious of!’<sup>317</sup>

لِوَجَعِ الْبَطْنِ وَ غَيْرِهِ مِنَ الْأَلَامِ يَضَعُ يَدَهُ عَلَيْهِ وَ يَقُولُ سَبْعَ مَرَّاتٍ أَعُوذُ بِعِزَّةِ اللَّهِ وَ جَلَالِهِ مِنْ شَرِّ مَا أَجِدُ وَ يَضَعُ يَدَهُ الْيُمْنَى عَلَى الْأَمِّ وَ يَقُولُ بِسْمِ اللَّهِ ثَلَاثًا

For the belly pain and other pains – ‘He should place his hand upon it and say seven times, ‘I seek Refuge with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Majesty, from evil of what I feel!’ And he should place his right hand upon the pain and say, ‘In the Name of Allah<sup>-azwj</sup> thrice’’<sup>318</sup>

لِوَجَعِ الْبَطْنِ يَكْتُبُ سُورَةَ الْإِحْلَاصِ وَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ لِيُخَيِّبَهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ وَ لَوْ أَنَّ فُرْأْنَا سُرِيتَ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا

For the belly pain – He should write Surah Al Ikhlāas, and ‘***In the Name of Allah the Beneficent, the Merciful [1:1] Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79] And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. [13:31]!’***

<sup>315</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 a

<sup>316</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 b

<sup>317</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 c

<sup>318</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 d

و يُعَلِّقُ عَلَيْهِ وَ هَذِهِ الْآيَاتُ تُقْرَأُ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And he should hang it upon him, and these Verses to be read upon him: **'In the Name of Allah the Beneficent, the Merciful [1:1] Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]!**

هَذَا مِنْ حَصْمَانِ احْتَصَمُوا فِي رَجِيمٍ فَأَلْدَيْنَ كَفْرُومًا فَطَعَتْ لَهُمْ نِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُؤُسِهِمُ الْحَمِيمُ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

**These are two disputants disputing regarding their Lord. As for those who are committing Kufr, there would be cut out for them clothes of fire, the boiling water would be pour from above their heads [22:19] Due to it would melt whatever is in their bellies and the skins [22:20].**

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

**Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116].**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! He<sup>-azwj</sup> Causes to live and Causes to die, and He<sup>-azwj</sup> is Alive and does not die! The goodness is in His<sup>-azwj</sup> Hand, and He<sup>-azwj</sup> is Able upon all things!"<sup>319</sup>

أُخْرَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ ذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِلَى آخِرِ الْآيَةِ وَ يُقْرَأُ فَاتِحَةُ الْكِتَابِ سَبْعَ مَرَّاتٍ جِدًّا مَجْرَبٌ

Another – **'In the Name of Allah the Beneficent, the Merciful [1:1] And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87],** up to end of the Verse, and he should read Surah Al Fatiha seven times. It is good, experimented.

أُخْرَى لَيْنَ أُجِيبْنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ وَ نُتَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ.

Another - **'If You Rescue us from this, we would become from the grateful ones' [10:22] Allah is Affectionate, Merciful with the people [2:143] And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]'**<sup>320</sup>

لِلْمُؤَلِّمِ الْإِبْرَاهِيمِ بْنِ يَحْيَى عَنْهُمْ ع قَالَ: يَكْتُبُ لِلْمُؤَلِّمِ أَمْ الْقُرْآنَ وَ قَالَ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ وَ يَكْتُبُ أَسْفَلَ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ بِعِزَّتِهِ الَّتِي لَا يُرَامُ وَ بِعُدَّتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ وَ مِنْ شَرِّ مَا أَجْدُ مِنْهُ

<sup>319</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 e

<sup>320</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 f

For the Colic – Ibrahim Bin Yahya, from them<sup>-asws</sup> having said: ‘He should write for the Colic, (Surahs) Al Fatiha, and Al Tawheed, and Al Mawazateyn, and he should write in the bottom of that, ‘I seek Refuge with the Magnificent Face of Allah<sup>-azwj</sup> and by His<sup>-azwj</sup> Might which cannot be breached, and by His<sup>-azwj</sup> Power which nothing can prevent from it, from the evil of this pain, and from evil of what is in it, and from evil of what I feel from it!’

يَكْتُبُ هَذَا الْكِتَابَ فِي لَوْحٍ أَوْ كَتِفٍ وَ يُغَسِّلُ بِمَاءِ السَّمَاءِ وَ يَشْرَبُ عَلَى الرَّبِيقِ عِنْدَ النَّوْمِ فَإِنَّهُ نَافِعٌ مُبَارَكٌ إِنْ شَاءَ اللَّهُ.

He should write this letter in a tablet, or shoulder bone and wash with water of the sky, and drink upon the empty stomach at the sleep time, for it shall be beneficial, Blessed, if Allah<sup>-azwj</sup> so Desires!”<sup>321</sup>

2- طب، طب الأئمة عليهم السلام لِيُجْعَ الْبَطْنِ وَ الْفَوْلَجِ الْحَسَنِ بْنِ بِسْطَامَ عَنْ مُحَمَّدِ بْنِ حَلْفٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: شَكَأَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي أَخًا يَشْتَكِي بَطْنَهُ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup>, for the belly pain and the colic – Al-Husayn Bin Bistam, from Muhammad Bin Khalaf, from Al Washa, from Abdullah Bin Sinan,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘A man complained to the Prophet<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! There is a brother of mine who has an ailment of his belly’.

فَقَالَ مُرْ أَخَاكَ أَنْ يَشْرَبَ شَرْبَةَ عَسَلٍ بِمَاءٍ حَارٍّ

He<sup>-saww</sup> said: ‘Instruct your brother to drink a drink of honey with hot water!’

فَانصَرَفَ إِلَيْهِ مِنَ الْعَدْوِ وَ قَالَ يَا رَسُولَ اللَّهِ قَدْ أَسْقَيْتُهُ وَ مَا انْتَفَعَ بِهَا

He came to him<sup>-saww</sup> the next morning and said, ‘O Rasool-Allah<sup>-saww</sup>! I had quenched him and he did not benefit with it!’

فَقَالَ رَسُولُ اللَّهِ ص صَدَقَ اللَّهُ وَ كَذَبَ بَطْنُ أَخِيكَ اذْهَبْ فَأَسْقِ أَخَاكَ شَرْبَةَ عَسَلٍ وَ عَوِّدْهُ بِفَاتِحَةِ الْكِتَابِ سَبْعَ مَرَّاتٍ

Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Speaks the truth and the belly of your brother lies! Quench your brother a drink of honey and seek Refuge for him with Surah Al Fatiha seven times!’

فَلَمَّا أَذْبَرَ الرَّجُلُ قَالَ النَّبِيُّ ص يَا عَلِيُّ إِنَّ أَخَا هَذَا الرَّجُلِ مُنَافِقٌ فَمِنْ هَاهُنَا لَا تَنْفَعُهُ الشَّرْبَةُ

When the man turned around, the Prophet<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! The brother of this man is a hypocrite, so from here, the drink does not benefit him”<sup>.322</sup>

<sup>321</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 g

<sup>322</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 2 a

وَشَكَا رَجُلًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَجَعَ الْبَطْنُ فَأَمَرَهُ أَنْ يَشْرَبَ مَاءً حَارًّا وَيَقُولَ يَا اللَّهُ يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ يَا إِلَهَ الْأَلْهَةِ يَا مَلِكَ الْمُلُوكِ يَا سَيِّدَ السَّادَاتِ اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَ سُمْعٍ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَنْتَقَلِبُ فِي قَبْضَتِكَ.

And a man complained to Amir Al-Momineen<sup>-asws</sup> of the belly pain. He<sup>-asws</sup> instructed him to drink hot water and say, 'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Merciful! O Lord<sup>-azwj</sup> of the lords! O God<sup>-azwj</sup> of the gods! O King of the kings! O Chief of the chiefs! Heal me with Your<sup>-azwj</sup> Healing, from every illness and sickness, for I am Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> servant! I turn in Your<sup>-azwj</sup> Grip!'<sup>323</sup>

3- طب، طب الأئمة عليهم السلام أبو عبد الله الخواتيمي عن ابن يقطين عن حسن الصيقل عن أبي بصير قال: شكَا رجلٌ إلى أبي عبد الله الصادق ع وَجَعَ السُّرَّةَ فَقَالَ لَهُ أَذْهَبَ فَضَعَّ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي وَ قُلْ وَ إِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ثَلَاثًا فَإِنَّكَ تُعَافَى بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abu Abdullah Al Khawatimy, from Ibn Yaqteen, from Hassan Al Seyqal, from Abu Baseer who said,

'A man complained to Abu Abdullah Al-Sadiq<sup>-asws</sup> of the navel pain. He<sup>-asws</sup> said to him: 'Place your hand upon the place which you are complaining of and say, 'And surely it is a Mighty Book! **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],** thrice, for you will recover by the Permission of Allah<sup>-azwj</sup> the Exalted'<sup>324</sup>.

قَالَ أَبُو عَبْدِ اللَّهِ ع مَا اسْتَكَى أَحَدٌ مِنَ الْمُؤْمِنِينَ شَكَاةً قَطُّ فَقَالَ بِإِخْلَاصٍ نَبَّهَ وَ مَسَحَ مَوْضِعَ الْعِلَّةِ وَ نَزَلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا إِلَّا عَوْفِي مِنْ تِلْكَ الْعِلَّةِ أَيَّةٌ عَلَّةٌ كَانَتْ وَ مُصَدِّقًا ذَلِكَ فِي الْآيَةِ حَيْثُ يَقُولُ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ.

Abu Abdullah<sup>-asws</sup> said: 'No one from the Momineen will complains of an ailment at all so he says with the sincere intention and wipes the place of the illness: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82]**', except he would be cured from that illness, whichever illness it may have been, and verification of that is in the Verse whereby He<sup>-azwj</sup> Says: **and a Mercy for the Momineen'**<sup>325</sup>.

4- طب، طب الأئمة عليهم السلام موسى بن عُمَرَ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: شَكَا إِلَيْهِ رَجُلٌ مِنْ أَوْلِيَائِهِ الْقَوْلَجِ فَقَالَ أَكْتَبُ لَهُ أَمَّ الْقُرْآنِ وَ سُورَةَ الْإِخْلَاصِ وَ الْمُعَوِّذَتَيْنِ ثُمَّ تَكْتَبُ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ بِعِزَّتِهِ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Musa Bin Umar Bin Yazeed, from his father,

'From Al-Sadiq<sup>-asws</sup> having said: 'A man from his<sup>-asws</sup> friends complained to him<sup>-asws</sup> of the Colic. He<sup>-asws</sup> said: 'Write for it Surah Al Fatiha, and Surah Al Ikhlās, and Al Mawazateyn, then write below that, 'I seek Refuge with the Magnificent Face of Allah<sup>-azwj</sup>, and by His<sup>-azwj</sup> Might which

<sup>323</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 2 b

<sup>324</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 3 a

<sup>325</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 3 b

cannot be breached, and His<sup>-azwj</sup> Power which nothing can prevent from, from the evil of this pain, and from evil of what is in it!

ثُمَّ تَشْرَبُهُ عَلَى الرِّيقِ بِمَاءِ الْمَطَرِ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

Then he should drink it upon the empty stomach with the rain water, he will be cured by the Permission of Allah<sup>-azwj</sup> 326

5- طب، طب الأئمة عليهم السلام هازون بن شعيب عن داود بن عبد الله عن إبراهيم بن أبي يحيى عن محمد بن إسماعيل بن أبي زينب عن الجعفي عن جابر عن أبي جعفر محمد بن علي بن الحسين بن علي بن أبي طالب ع قال: شكَا إِلَيْهِ رَجُلٌ الْحَامَ وَالْإِبْرَدَةَ وَرِيحَ الْفَوْلَجِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Haroun Bin Sheb, from Dawood Bin Abdullah, from Ibrahim Bin Abu Yahya, from Muhammad Bin Ismail Bin Abu Zainab, from Al Jufy, from Jabir,

'From Abu Ja'far 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>, he (the narrator) said, 'A man complained to him<sup>-asws</sup> of the indigestion, and the constipation, and the wind of colic.

فَقَالَ أَمَا الْفَوْلَجُ فَاتَّكَبَ لَهُ أَمَ الْقُرْآنِ وَالْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ أَكْتُبَ اسْفَلَ مِنْ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ بِقُوَّتِهِ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ شَرِّ مَا فِيهِ وَ شَرِّ مَا أَخَذَرُ مِنْهُ

He<sup>-asws</sup> said: 'As for the Colic, write for it (Surahs) Al Fatiha, and Al Mawazateyn, and Al Tawheed, and write lower than that, 'I seek Refuge with the Magnificent Face of Allah<sup>-azwj</sup>, and by His<sup>-azwj</sup> Strength which cannot be breached, and by His<sup>-azwj</sup> Power which nothing can prevent from it, from the evil of this pain, and evil of what is in it, and evil of what I am cautious from!'

تَكْتُبُ هَذَا فِي كَتِفِ أَوْ لَوْحٍ أَوْ جَامٍ بِمِسْكِ وَ زَعْفَرَانٍ ثُمَّ تَعْبِلُهُ بِمَاءِ السَّمَاءِ وَ تَشْرَبُهُ عَلَى الرِّيقِ أَوْ عِنْدَ مَنَامِكَ.

Write this in a tablet, or jar of musk and saffron, then wash it with water of the sky and drink it upon the empty stomach, or at your sleep time" 327

6- طب، طب الأئمة عليهم السلام أحمد بن عبد الرحمن بن جميلة عن الحسن بن خالد قال: كتبت إلى أبي الحسن ع أشكو إليه علة في بطني وأسأله الدعاء

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Abdul Rahman Bin Jamila, from Al Hassan Bin Khalid who said,

'I wrote to Abu Al Hassan<sup>-asws</sup> complaining to him<sup>-asws</sup> of illness in my belly and I asked him<sup>-asws</sup> for the supplication.

فَكْتُبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَكْتُبُ أَمَ الْقُرْآنِ وَالْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ تَكْتُبُ اسْفَلَ مِنْ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ عِزَّتِهِ الَّتِي لَا تُرَامُ وَ قُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ شَرِّ مَا فِيهِ وَ بِمَا أَخَذَرُ

326 Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 4

327 Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 5

He<sup>-asws</sup> wrote: ***'In the Name of Allah the Beneficent, the Merciful [1:1], Write: (Surahs) Al Fatiha, and Al Mawazateyn, and Al Tawheed, then write lower than that, 'I seek Refuge with the Magnificent Face of Allah<sup>-azwj</sup>, and by His<sup>-azwj</sup> Might which cannot be breached, and His<sup>-azwj</sup> Power which nothing can prevent from it, from the evil of this pain, and evil of what is in it, and from what I am cautious of!'***

يَكْتُبُ ذَلِكَ فِي لَوْحٍ أَوْ كَتِيفٍ ثُمَّ تَغْسِلُهُ بِمَاءِ السَّمَاءِ ثُمَّ تَشْرِبُهُ عَلَى الرَّبِيقِ وَ عِنْدَ مَنَامِكَ وَ يَكْتُبُ أَسْفَلَ مِنْ ذَلِكَ جَعَلَهُ شِفَاءً مِنْ كُلِّ دَاءٍ.

Write that in a tablet, or a shoulder bone, then wash it with water of the sky, then drink it upon the empty stomach, and at your sleep time, and write lower than that, 'Make it a healing from every illness'<sup>328</sup>.

[باب 91 الدعاء لوجع الخاصرة](#)

## CHAPTER 91 – THE SUPPLICATION FOR THE WAIST/BACK PAIN

1- طب، طب الأئمة عليهم السلام خريز بن أئوب عن أبي سميئة عن ابن أسباط عن أبي حمزة عن حمزان قال: سأل رجل محمد بن علي الباقر ع فقال يا ابن رسول الله إني أجهد في خاصرتي وجعاً شديداً وقد عالجتُه بعلاج كثيرة فليس يبرأ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Hareyz Bin Ayoub, from Abu Ibn Asbaat, from Abu Hamza, from Humran who said,

'A man asked Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I feel severe pain in my waist, and I have treated it with many treatments, but it isn't cured!'

قَالَ أَيْنَ أَنْتَ مِنْ عُوْدَةِ أَمِيرِ الْمُؤْمِنِينَ ع

He<sup>-asws</sup> said: 'Where are you from the amulet of Amir Al-Momineen<sup>-asws</sup>?'

قَالَ وَ مَا ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

He said, 'And what is that, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَضَعْ يَدَكَ عَلَى مَوْضِعِ السُّجُودِ ثُمَّ امْسَحْهُ وَ افْرَأْ أَمْحَسِبْتُمْ أَمَّا خَلَقْنَاكُمْ عَبْتًا وَ أَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ وَ مَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فِيمَا حَسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ وَ قُلْ رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ

He<sup>-asws</sup> said: 'When you are free from your Salat, place your hand upon place of the Sajdah, then wipe (on the painful spot) and read, ***'Did you reckon that rather We had Created you in vain and that you would not be returning to Us?'*** [23:115] ***Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116] And one who supplicates to another god along with Allah, there is no proof for him of it, then rather is***

<sup>328</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 6

**account is in the Presence of his Lord. Indeed, the Kafirs will not be successful [23:117] And say: ‘O Lord! Forgive and have Mercy, and You are the best of the Merciful ones!’ [23:118]!**

قَالَ الرَّجُلُ فَفَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي بِعَوْنِ اللَّهِ تَعَالَى.

The man said, ‘I did that, and it went away from me by the Support of Allah<sup>-azwj</sup> the Exalted’.<sup>329</sup>

2- دَعَاوَاتُ الرَّاؤُنْدِيّ، مكا، مكارم الأخلاق قَالَ رَسُولُ اللَّهِ ص يَنْبَغِي لِأَحَدِكُمْ إِذَا أَحْسَسَ بِوَجَعِ الْخَاصِرَةِ أَنْ يَمْسَحَ يَدَهُ عَلَيْهَا ثَلَاثَ مَرَّاتٍ وَ لِيَقُلَ كُلَّ مَرَّةٍ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَيَّ مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ فِي خَاصِرَتِي.

(The book) ‘Dawaat’ of Al Rawandy, (and) ‘Makarim Al Akhlaq’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘It is befitting for one of you when he feels the waist pain that he should wipe his hand upon it three times and let him say every time, ‘I seek Refuge with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desires, from evil of what I feel in my waist’.<sup>330</sup>

3- مكا، مكارم الأخلاق وَ عَنِ الصَّادِقِ ع قَالَ: تَمُرُّ يَدَكَ عَلَيَّ مَوْضِعِ الْوَجَعِ وَ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ فِي خَاصِرَتِي ثُمَّ تَمُرُّ يَدَكَ عَلَيَّ مَوْضِعِ الْوَجَعِ ثَلَاثَ مَرَّاتٍ.

(The book) ‘Makarim Al Akhlaq’ –

‘And from Al-Sadiq<sup>-asws</sup> having said: ‘Pass your hand upon the place of pain and say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! O Allah<sup>-azwj</sup>! Wipe away from me what I am feeling in my waist!’ Then pass your hand upon the place of pain three times’.<sup>331</sup>

[باب 92 الدعاء و العودَة لما يعرض الصبيان من الرياح](#)

## CHAPTER 92 – THE SUPPLICATION AND THE AMULET FOR WHAT WINDS PRESENT TO THE CHILDREN

1- عُذَّةُ الدَّاعِي، كَتَبَ مُحَمَّدُ بْنُ هَارُونَ إِلَى أَبِي جَعْفَرٍ ع يَسْأَلُهُ عُذَّةً لِلرِّيَاحِ الَّتِي تَعْرِضُ لِلصَّبِيَّانِ فَكَتَبَ إِلَيْهِ بِخَطِّهِ

(The book) ‘Uddat Al Daie’ –

‘Muhammad Bin Haroun wrote to Abu Ja’far<sup>-asws</sup> asking him<sup>-asws</sup> for an amulet for the winds which present to the children. He<sup>-asws</sup> wrote to him in his<sup>-asws</sup> handwriting: -

<sup>329</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 91 H 1

<sup>330</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 91 H 2

<sup>331</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 91 H 3

اللَّهُ أَكْبَرُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا رَبَّ لِي إِلَّا اللَّهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ لَا شَرِيكَ لَهُ سُبْحَانَ اللَّهِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

‘Allah<sup>-azwj</sup> is Greatest! I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Greatest! There is no god except Allah<sup>-azwj</sup> and there is no Lord<sup>-azwj</sup> for me except Allah<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! There is no associate for Him<sup>-azwj</sup>! Glory be to Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires happens, and whatever He<sup>-azwj</sup> does not Desire, does not happen!

اللَّهُمَّ ذَا الْجَلَالِ وَ الْإِكْرَامِ رَبِّ عِيسَى وَ مُوسَى وَ إِبْرَاهِيمَ الَّذِي وَفَى إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مَعَ مَا عَدَدْتَ مِنْ آيَاتِكَ وَ بِعَظَمَتِكَ وَ بِمَا سَأَلْتُكَ بِهِ النَّبِيُّونَ وَ بِأَنَّكَ رَبُّ النَّاسِ كُنْتُ قَبْلُ كُلِّ شَيْءٍ وَ أَنْتَ بَعْدَ كُلِّ شَيْءٍ

O Allah<sup>-azwj</sup>, with the Majesty and the Benevolence! Lord<sup>-azwj</sup> of Isa<sup>-as</sup>, and Musa<sup>-as</sup>, and Ibrahim<sup>-as</sup> who fulfilled! 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> and the tribes! There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> with what You<sup>-azwj</sup> have Prepared of Your<sup>-azwj</sup> Signs, and by Your<sup>-azwj</sup> Magnificence, and with what the Prophets<sup>-as</sup> had asked You<sup>-azwj</sup> with, and that You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of the people! You<sup>-azwj</sup> Existed before all things, and You<sup>-azwj</sup> will be after all things!

أَسْأَلُكَ بِكَلِمَاتِكَ الَّتِي تُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَ بِكَلِمَاتِكَ الَّتِي تُحْيِي بِهَا الْمَوْتَى أَنْ تُجَيِّرَ عَبْدَكَ فَلَاناً مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مَا يَخْرُجُ مِنَ الْأَرْضِ وَ مَا يَلِجُ فِيهَا وَ السَّلَامَ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Phrased by which You<sup>-azwj</sup> Withhold the sky from falling upon the earth except by Your<sup>-azwj</sup> Permission, and by Your<sup>-azwj</sup> Phrases by which You<sup>-azwj</sup> Revive the dead, to Rescue Your<sup>-azwj</sup> servant so and so from evil what befalls from the sky and what ascends into it, and what emerges from the earth and what permeates into it, and may the greetings be upon the Messengers<sup>-as</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!''<sup>332</sup>

عَنْهُ عَ أَيُّضاً بِحَطِّهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ كَمَا شَاءَ اللَّهُ وَ بَعِزَّةِ اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ مَلَكُوتِ اللَّهِ هَذَا الْكِتَابِ اجْعَلْهُ يَا اللَّهُ شِفَاءً لِفُلَانِ بْنِ فُلَانٍ ابْنِ عَبْدِكَ وَ ابْنِ أُمَّتِكَ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ.

From him<sup>-asws</sup> also in his<sup>-asws</sup> handwriting: ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and just as Allah<sup>-azwj</sup> Desires, and by the Might of Allah<sup>-azwj</sup>, and Force of Allah<sup>-azwj</sup>, and Power of Allah<sup>-azwj</sup>, and Domains of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Make this letter a healing for so and so, son of so and so, son of Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> maid, a servant of Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon Rasool-Allah<sup>-saww</sup>!''<sup>333</sup>

<sup>332</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 92 H 1 a

<sup>333</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 92 H 1 b

## CHAPTER 93 – THE SUPPLICATION FOR UNTYING THE KNOTS (OF SORCERY)

1- طب، طب الأئمة عليهم السلام أحمد بن بَدْرٍ عَنْ إِسْحَاقَ الصَّحَّافِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: يَا صَحَّافُ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Badr, from Is'haq Al Sahhaf,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said: 'O Sahhaf!'

قُلْتُ لَيْتَكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, 'At your<sup>-asws</sup> service, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

قَالَ إِنَّكَ مَأْخُودٌ عَنْ أَهْلِكَ

He<sup>-asws</sup> said: 'You have been seized from your family?'

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ مُنْذُ ثَلَاثِ سِنِينَ قَدْ عَلَجْتُ بِكُلِّ دَوَاءٍ فَوَ اللَّهُ مَا نَفَعَنِي

I said, 'Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, since three years! I have treated with every cure. By Allah<sup>-azwj</sup>, it has not benefitted me!'

قَالَ يَا صَحَّافُ أَفَلَا أَعَلَمْتَنِي

He<sup>-asws</sup> said: 'O Sahhaf! Why didn't you let me<sup>-asws</sup> know?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ اللَّهُ مَا خَفِيَ عَلَيَّ أَنْ كُلَّ شَيْءٍ عِنْدَكُمْ فَرَجُهُ وَ لَكِنْ أَسْتَحْيِيكَ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! By Allah<sup>-azwj</sup>, it is no hidden unto me that relief of all things is with you<sup>-asws</sup>, but I was too embarrassed from you<sup>-asws</sup>!'

قَالَ وَيْحَكَ وَ مَا مَنَعَكَ الْحَيَاءُ فِي رَجُلٍ مَسْخُورٍ مَأْخُودٍ أَمَا إِنِّي أَرَدْتُ أَنْ أَفَاتِحَكَ بِذَلِكَ

He<sup>-asws</sup> said: 'Woe be to you, and the shyness should not prevent a bewitched man, seized! But I wanted to open (free) you of that!

قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَذْرَأْتُمْ أَهْلِ السَّحَرَةِ عَنْ فُلَانِ بْنِ فُلَانَةَ بِاللَّهِ الَّذِي قَالَ لِإِبْلِيسَ اخْرُجْ مِنْهَا مَذْخُورًا اخْرُجْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

Say, '**In the Name of Allah the Beneficent, the Merciful [1:1]!** I keep you away, O you sorcerers, from so and so, son of so and so, by Allah<sup>-azwj</sup> Who Said to Iblees<sup>-la</sup>: **"Get out from it, disgraced, expelled! [7:18].** 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]!**

أَبْطَلْتُ عَمَلَكُمْ وَ رَدَدْتُ عَلَيْكُمْ وَ نَقَضْتُ بِإِذْنِ اللَّهِ الْعَلِيِّ الْأَعْلَى الْأَعْظَمِ الْفُدُوسِ الْعَزِيزِ الْعَلِيمِ الْقَدِيمِ رَجْعَ سِحْرِكُمْ كَمَا لَا يَجِيئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَمْرِهِ  
كَمَا بَطَلَ كَيْدَ السَّحْرَةِ حِينَ قَالَ اللَّهُ تَعَالَى لِمُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ بِإِذْنِ اللَّهِ  
أَبْطَلُ سِحْرَةَ فِرْعَوْنَ

I hereby invalidate your work and reject to you, and break it, by the Permission of Allah<sup>-azwj</sup> the Exalted, the most Exalted, the Magnificent, the Holy, the Mighty, the All-Knowing, the Ancient, returning your sorcery just as, **and the evil plot does not affect any except its perpetrators [35:43]**, just as plots of the sorcerers was invalidated whereby Allah<sup>-azwj</sup> the Exalted Said to Musa<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>: **“Cast your staff!” So, it went on to swallow what they were faking [7:117] So the truth was established, and what they were doing was falsified [7:118]**, by the Permission of Allah<sup>-azwj</sup> the sorcerers of Pharaoh<sup>-la</sup> were invalidated.

أَبْطَلْتُ عَمَلَكُمْ أَيُّهَا السَّحْرَةُ وَ نَقَضْتُ عَلَيْكُمْ بِإِذْنِ اللَّهِ الَّذِي أَنْزَلَ وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

I hereby invalidate your work, O sorcerers, and break it upon you by the Permission of Allah<sup>-azwj</sup> Who Revealed: **And do not become like those who forgot Allah so He Made them forget themselves. [59:19]!**

وَ بِالَّذِي قَالَ وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلا سِحْرٌ مُبِينٌ وَ قَالُوا لَوْ لَوْ أَنْزَلَ عَلَيْنَا مَلَكًا  
لَفُضِّي الْأُمْرُ ثُمَّ لَا يَنْظُرُونَ وَ لَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَ لَلْبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ

And by the One Who Said: **And had We Sent down upon you writing in a paper, then they would have touched it with their hands, those who committed Kufr would have said, ‘This is nothing except clear sorcery’ [6:7] And they are saying, ‘Why has not an Angel Sent down unto him?’ And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8] And had We Made it to be an Angel, We would have Made him a man and We would have Confused upon them what they are already confusing [6:9]!**

وَ بِإِذْنِ اللَّهِ الَّذِي أَنْزَلَ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا فَأَنْتُمْ تَنْتَحِرُونَ وَ لَا تَتَوَجَّهُونَ بِشَيْءٍ مِمَّا كُنْتُمْ فِيهِ وَ لَا تَرْجِعُونَ إِلَى شَيْءٍ مِنْهُ أَبَدًا قَدْ بَطَلَ بِحَمْدِ  
اللَّهِ عَمَلَكُمْ وَ حَابَ سَعْيِكُمْ وَ هَمَّ كَيْدِكُمْ مَعَ مَنْ كَانَ ذَلِكَ مِنَ الشَّيَاطِينِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

And by the Permission of Allah<sup>-azwj</sup> Who Revealed: **Then they both ate of it, and their evil inclinations were manifested to them [20:121]**. So, you are confused and are not concentrating with anything from what you have been in, nor will you be returning to anything from it, ever! Your work has been invalidated by the Praise of Allah<sup>-azwj</sup>, and your striving has been disappointed, and your plots have been weakened with the ones who were from the Satans<sup>-la</sup>! **surely the strategy of the Satan was always weak [4:76]!**

عَلَيْتُكُمْ بِإِذْنِ اللَّهِ وَ هَزَمْتُ كَثْرَتَكُمْ بِجُودِ اللَّهِ وَ كَسَرْتُ قُوَّتَكُمْ بِسُلْطَانِ اللَّهِ وَ سَلَطْتُ عَلَيْكُمْ عَزَائِمَ اللَّهِ عَمِي بَصَرِكُمْ وَ ضَعَفْتُ قُوَّتَكُمْ وَ انْقَطَعَتْ أَسْبَابُكُمْ  
وَ تَبَرَّأَ الشَّيْطَانُ مِنْكُمْ بِإِذْنِ اللَّهِ

I overcome you all by the Permission of Allah<sup>-azwj</sup> and have defeated your large numbers by the armies of Allah<sup>-azwj</sup>, and have broken your strength by the Authority of Allah<sup>-azwj</sup>, and have prevailed upon you with the Determinations of Allah<sup>-azwj</sup>! Your sights are blinded and your

strength has weakened, and your means are cut off, and the Satan<sup>-la</sup> has disavowed from you, by the Permission of Allah<sup>-azwj</sup>!

الَّذِي أَنْزَلَ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ

The One Who Revealed: ***Like the Satan when he says to the human being, 'Commit Kufr!' So, when he does commit Kufr, he says, 'I am disavowed from you. I fear Allah, Lord of the worlds' [59:16] So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17].***

وَأَنْزَلَ إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأُوا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبِعُ اللَّهُ مِنْهُمْ كَمَا تَبَرَّأْنَا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

And Revealed: ***When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167].***

يَاذُنِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْآيَةُ إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ تَعَالَى شَهَابٌ ثَابِتٌ

By the Permission of Allah<sup>-azwj</sup> Who, ***Allah, there is no god except He, the Living, the Eternal; [2:255] – the Verse. Surely, your God is One [37:4] Lord of the skies and the earth [37:5] – up to Words of the Exalted: a shooting star [37:10].***

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ الْآيَةُ

***In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190] and what Allah Sends down from the sky, from a water, [2:164] – the Verse.***

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ الْآيَةُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ إِلَى آخِرِ السُّورَةِ

***Surely, your Lord is Allah Who Created the skies and the earth in six days, [7:54] – the Verse. He is Allah. There is no god except He; the Knower of the unseen and the seen; [59:22] – up to end of the Chapter.***

مَنْ أَرَادَ فَلَانَ بَنَ فَلَانَةَ بِسُوءٍ مِنَ الْجِنِّ وَ الْإِنْسِ أَوْ غَيْرِهِمْ بَعْدَ هَذِهِ الْغُودَةِ جَعَلَهُ اللَّهُ مِّنْ وَصَفِهِمْ فَقَالَ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ ثَلَاثَ آيَاتٍ

One who intends so and so, son of so and so with evil, from the Jinn and the humans, or others, after this amulet, may Allah<sup>-azwj</sup> Make him from the ones He<sup>-azwj</sup> has Described them. He<sup>-azwj</sup> Said: ***They are those who are trading the Guidance with the error, [2:16], three Verses.***

جَعَلَهُ اللَّهُ مِّنْ قَالٍ وَ مَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَحْتَسِبُونَ

May Allah-<sup>azwj</sup> Make him from the ones He-<sup>azwj</sup> Said: **And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171].**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّةٌ أَلْيَةً

**And one who associates with Allah, so it is as if he has fallen from the sky, and the birds snatch him or is carried off by the wind in a remote place [22:31].**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا آيَةً

May Allah-<sup>azwj</sup> Make him from the ones He-<sup>azwj</sup> Said: **The example of what they are spending during this life of the world [3:117] – the Verse.**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ آيَةً

May Allah-<sup>azwj</sup> Make him from the ones He-<sup>azwj</sup> Said: **like an example of a smooth rock with soil upon it, [2:264] – the Verse.**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ أُزْبَعِ آيَاتٍ

May Allah-<sup>azwj</sup> Make him from the ones He-<sup>azwj</sup> Said: **And an example of a wicked word is like a wicked tree [14:26] – four Verses (up to 14:29).**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ إِلَىٰ قَوْلِهِ فَمَا لَهُ مِنْ نَّوْرِ

May Allah-<sup>azwj</sup> Make him from the ones He-<sup>azwj</sup> Said: **And those who commit Kufr, their deeds [24:39] – up to His-<sup>azwj</sup> Words: no light for him [24:40]!**

اللَّهُمَّ فَاسْأَلْكَ بِصِدْقِكَ وَ عِلْمِكَ وَ حُسْنِ أَمْتَالِكَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ مَنْ أَرَادَ فَلَاناً بِسُوءِ أَنْ تَرُدَّ كَيْدَهُ فِي نَحْرِهِ وَ تَجْعَلَ حُدَّهُ الْأَسْفَلَ وَ تُرْكِسَهُ لِأَمِّ رَأْسِهِ فِي خَفِيرَةٍ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ يَسِيرٌ وَ مَا كَانَ ذَلِكَ عَلَى اللَّهِ يَعْزِيزٌ

O Allah-<sup>azwj</sup>! I ask You-<sup>azwj</sup> by Your-<sup>azwj</sup> Truthfulness, and Your-<sup>azwj</sup> Knowledge, and Your-<sup>azwj</sup> excellent Examples, and by the right of Muhammad-<sup>saww</sup>, and his-<sup>saww</sup> Progeny-<sup>asws</sup>! One who intends so and so with evil, Return his plot back into his throat, and Make his cheek (honour) to be the lowest, and Thrown his head in a pit! You-<sup>azwj</sup> are Able upon all things, and that is easy upon You-<sup>azwj</sup>, and that was never too mighty upon Allah-<sup>azwj</sup>!

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

There is no god except Allah-<sup>azwj</sup>, Muhammad-<sup>saww</sup> is Rasool-<sup>saww</sup> of Allah-<sup>azwj</sup> (and his-<sup>saww</sup> Progeny-<sup>asws</sup>, and may the greetings be upon them-<sup>asws</sup> and Mercy of Allah-<sup>azwj</sup> and His-<sup>azwj</sup> Blessings!'

ثُمَّ تَقْرَأُ عَلَى طِينِ الْقَبْرِ وَ تَحْتِمُ وَ تُعَلِّقُهُ عَلَى الْمَأْخُودِ وَ تَقْرَأُ هُوَ اللَّهُ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ كَفَى بِاللَّهِ شَهِيداً وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاحِرِينَ.

Then read upon the clay of the grave (of Al-Husayn<sup>-asws</sup>) and hang it upon the seized (bewitched), and read: 'He<sup>-azwj</sup> is Allah<sup>-azwj</sup> ***the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33] and suffice with Allah as a Witness [4:79] Thus they were overcome over there and they returned belittled [7:119]***'.<sup>334</sup>

2- **عُدَّةُ الدَّاعِي، لِجِلِّ الْمَرْبُوطِ يُكْتَبُ فِي رُفْعَةٍ وَ يُعَلَّقُ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ وَ يُنِمَّ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيكَ صِرَاطاً مُسْتَقِيماً**

(The book) 'Uddat Al Daie' –

'For untying the knot – He should write in a not and hang it upon him, ***'In the Name of Allah the Beneficent, the Merciful [1:1]! Surely, We Opened for you a clear victory [48:1] For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2]!***

ثُمَّ يُكْتَبُ سُورَةُ النَّصْرِ ثُمَّ يُكْتَبُ وَ مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجاً لِتَسْكُنُوا إِلَيْهَا وَ جَعَلَ بَيْنَكُمْ مَوَدَّةً وَ رَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَقِرُونَ

Then write Surah Al Nasr, then write, ***And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made cordiality and mercy to be between you. Surely, in that there are Signs for a people who ponder [30:21].***

ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُوناً فَالْتَمَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ

***'Enter unto them by the gate, for when you enter it you will prevail [5:23] So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12].***

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي وَ احْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

***He said: 'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28].***

وَ تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَ نُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعاً كَذَلِكَ حَلَلْتُ فُلانَ بِنِ فُلانةَ بِنْتِ فُلانةَ

***And We will Forsake some of them on that Day surging among others, and We shall Blow in the Trumpet, so We will Gather them altogether [18:99].*** Like that, I untie so and so, son of so and so (mother), daughter of so and so!

<sup>334</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 93 H 1

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

***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] 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>335</sup>

[باب 94 الدعاء لعسر الولادة](#)

## CHAPTER 94 – SUPPLICATION FOR THE DIFFICULT BIRTH

1- طب، طب الأئمة عليهم السلام الخواتيميُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْهَاشِمِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنِّي لِأَعْرِفُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ الْمُنَزَّلِ يُكْتَبَانِ لِلْمَرْأَةِ إِذَا عَسَرَ عَلَيْهَا وَلَدُهَا يُكْتَبَانِ فِي رِقِّ طَيْبٍ وَ يُعَلِّفُهُ فِي حَقْوَتَيْهَا

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon them<sup>-asws</sup> – Al Khawateemi, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Aslam, from Al Hassan Bin Muhammad Al Hashimy, from Aban Bin Abu Ayyash, from Suely Bin Qays Al Hilali,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'I<sup>-asws</sup> know of two Verses from the Revealed Book of Allah<sup>-azwj</sup> which can be written for the woman when giving birth to her child is difficult upon her! These should be in a deerskin (parchment), and attached in her forelock: -

بِسْمِ اللَّهِ وَ بِاللَّهِ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا سَبْعَ مَرَّاتٍ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ يَوْمَ تَرَوْهَا تَدَاهُلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى وَ لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ مَرَّةً وَاحِدَةً

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! ***Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6]***, seven times. ***O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]*** – once.

يُكْتَبُ عَلَى وَرْقَةٍ وَ تُرْتَبُ بِحَبِطٍ مِنْ كَثَّانٍ غَيْرِ مَقْتُولٍ وَ يُشَدُّ عَلَى فَخْذِهَا الْأَيْسَرِ فَإِذَا وَلَدَتْهُ فَطَعْنَتْهُ مِنْ سَاعَتِكَ وَ لَا تَتَوَّانِي عَنْهُ وَ يُكْتَبُ حِي وَ لَدَتْ مَرْيَمُ وَ مَرْيَمُ وَ لَدَتْ حِي يَا حِي اهْبِطِي إِلَى الْأَرْضِ السَّاعَةَ بِإِذْنِ اللَّهِ تَعَالَى.

He should write upon a leave tied with a string of non-twisted cotton and fastened to her left thigh. When it is born, cut it (from her thigh) immediately and do not hesitate from him, and he should write: 'A living one given birth by Maryam<sup>-as</sup>, and Maryam<sup>-as</sup> was born alive! O living one, come down to the earth right now by the Permission of Allah<sup>-azwj</sup> the Exalted!' <sup>336</sup>

<sup>335</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 93 H 2

<sup>336</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 1

2- طب، طب الأئمة عليهم السلام صالح بن إبراهيم عن ابن فضال عن محمد بن الجهم عن المنخل عن جابر بن يزيد الجعفي أن رجلاً أتى أبا جعفر محمد بن علي الباقر ع فقال يا ابن رسول الله أعطني

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Salih Bin Ibrahim., from Ibn Fazzal, from Muhammad Bin Al Jahm, from Al Munakkhal, from Jabir Bin Yazeed Al Jufy,

'A man came to Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, help me!'

فَقَالَ وَ مَا ذَاكَ

He<sup>-asws</sup> said, 'And what is that?'

قَالَ امْرَأَتِي قَدْ أَشْرَفَتْ عَلَى الْمَوْتِ مِنْ شِدَّةِ الطَّلْقِ

He said, 'My wife is overlooking upon the death from severity of the birth pangs!'

قَالَ اذْهَبِي وَ افْرَأْ عَلَيَّهَا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِثُّ قَبْلِ هَذَا وَ كُنْتُ نَسِيًّا مَنْسِيًّا فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا وَ هَزَيْ إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطَبًا جَنِيًّا

He<sup>-asws</sup> said: 'Go and read upon her: ***'Then the (pangs of) labour brought her to the palm trunk. She said: 'I wish I had died before this, and was completely forgotten!' [19:23] So he (the child) called out to her from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24] And shake towards you the palm trunk, it would drop upon you ripe dates [19:25] [19:26]'***

ثُمَّ ارْفَعِي صَوْتَكَ بِهَذِهِ الْآيَةِ وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ كَذَلِكَ أَخْرَجَ إِلَيْهَا الطَّلْقُ أَخْرَجَ بِإِذْنِ اللَّهِ فَإِنَّهَا تَبْرَأُ مِنْ سَاعَتِهَا بِعَوْنِ اللَّهِ تَعَالَى.

Then raise your voice with this Verse: ***And Allah Extracted you from the bellies of your mothers, you were not knowing anything, and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78]***. Like that, come out O birth pangs! Come out by the Permission of Allah<sup>-azwj</sup>! She will be free immediately by the Support of Allah<sup>-azwj</sup> the Exalted".<sup>337</sup>

3- طب، طب الأئمة عليهم السلام عبد الوهاب بن مهدي عن محمد بن عيسى عن ابن همام عن محمد بن سعيد عن أبي حمزة عن أبي جعفر ع أنه قال: إِذَا عَسَرَ عَلَى الْمَرْأَةِ وَلَا دُهَا نُكْتَبُ لَهَا هَذِهِ الْآيَاتُ فِي إِنَاءٍ تَطْيِيفٍ بِمِسْكِ وَ زَعْفَرَانٍ ثُمَّ يُغَسَّلُ بِمَاءِ الْبَيْتْرِ وَ يُسْقَى مِنْهُ الْمَرْأَةُ وَ يُنْضَخُ بِطَنُهَا وَ فَرْجُهَا فَإِنَّهَا تَلِدُ مِنْ سَاعَتِهَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdul Wahhab Bin Mahdy, from Muhammad Bin Isa, from Ibn Hammam, from Muhammad Bin Saeed, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup>, he<sup>-asws</sup> said: 'When giving birth is difficult upon the woman, these Verses should be written for her in a clean utensil with Musk and Saffron. Then he should wash with

<sup>337</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 2

well water and quench the woman from it and sprinkle upon her belly and her private part with it, for she will give birth immediately!

يَكْتُبُ كَأَنَّهُمْ يَوْمَ يَرَوْهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ

He should write: ***On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35].***

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ.

***There was a lesson in their stories for the people of understanding. It was not a fabricated narrative, but (it was) a verification of those before it and a detail of all things, and a Guidance and a Mercy for a believing people [12:111]***.<sup>338</sup>

4- طب، طب الأئمة عليهم السلام عيسى بن داؤد عن موسى بن القاسم قال حَدَّثَنَا الْمُفَضَّلُ بْنُ عُمَرَ عَنْ أَبِي الظُّبْيَانِ عَنِ الصَّادِقِ ع قَالَ: تَكْتُبُ هَذِهِ الْآيَاتِ فِي قَرْطَاسٍ الْحَامِلِ إِذَا دَخَلَتْ فِي شَهْرِهَا الَّتِي تَلِدُ فِيهِ فَإِنَّهُ لَا يُصِيبُهَا طَلْقٌ وَلَا عُسْرٌ وَلَا دَاةٌ وَلَا لَيْلٌ عَلَى الْقَرْطَاسِ سَحَاةٌ لَقَاً خَفِيفاً وَلَا يَرْطَبُهَا وَلَا يَكْتُبُهَا

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup> – Isa Bin Dawood, from Musa Bin Al Qasim who said, 'It is narrated to us by Al Mufazzal Bin Umar, from Abu Al Zabyan,

'From Al-Sadiq<sup>asws</sup> having said: 'These Verses should be written in a paper (for) the pregnant one when the month she will be giving birth in, enters, so she will neither be afflicted by birth pangs, nor difficulty of birth, and let he (husband) compile upon the paper of 'Sahaat' (a thorny plant), a light folding and not tie it, let him write: -

أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

***'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30].***

وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

***And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37] And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38] And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39] The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40].***

<sup>338</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 3

وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ وَ إِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَ لَا هُمْ يُنْقَدُونَ إِلَّا رَحْمَةً مِنَّا وَ مَتَاعاً إِلَى حِينٍ وَ نُفِخْ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ

**And a Sign to them - We Carry their offspring in the laden ship [36:41] And We Created for them the like of it, what they are riding upon [36:42] And if We so Desire, We can Drown them, then there will be no responder to them, nor would they be rescued [36:43] But (it is) a Mercy from Us and an enjoyment for a while [36:44] And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord [36:51].**

وَ نُكْتَبُ عَلَى ظَهْرِ الْقُرْطَاسِ هَذِهِ الْآيَاتُ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ كَأَنَّهُمْ يَوْمَ يَرَوْهَا لَمْ يَلْبُثُوا إِلَّا عَنِينَةً أَوْ ضِحَاها وَ يُعَلِّقُ الْقُرْطَاسُ فِي وَسْطِهَا فَحِينَ يَبْقَعُ وَلَدَهَا يُفْطَعُ عَنْهَا وَ لَا يُتْرَكُ عَلَيْهَا سَاعَةً وَاحِدَةً.

And he should write these Verses on the surface of the paper: **On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35] On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46]**, and he should hang it in her waist. At the time her birth occurs, he should cut it from her and not leave it upon her for even an hour!"<sup>339</sup>

5- طب، طب الأئمة عليهم السلام سَعْدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ صَدَقَةَ عَنْ مُحَمَّدِ بْنِ سِنَانَ الرَّاهِرِيِّ عَنْ يُونُسَ بْنِ طَبْيَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَابِرِ بْنِ يَزِيدَ الْجَعْفِيِّ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي أُمَيَّةَ إِلَى أَبِي جَعْفَرٍ عَ وَ كَانَ مُؤْمِناً مِنْ آلِ دُرْعَانَ يُوَالِي آلَ مُحَمَّدٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ جَارِيَتِي قَدْ دَخَلَتْ فِي شَهْرِهَا وَ لَيْسَ لِي وَ لَدَّ فَادَعُ اللَّهَ أَنْ يَرْزُقَنِي ابْنًا

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon them<sup>-asws</sup> – Sa'ad Bin Mihran, from Muhammad Bin Sadaqa, from Muhammad Bin Sinan Al Zahiry, from Yunus Bin Zabyan, from Muhammad bin Ismail, from Jabir Bin Yazeed Al Jufy who said,

'A man from the clan of Umayya came to Abu Ja'far<sup>-asws</sup>, and he was a 'believer from the people of Pharaoh<sup>-la'</sup>, befriending Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! My slave girl has entered into her month (of giving birth), and there isn't any son for me, so supplicate to Allah<sup>-azwj</sup> to Grace me a son!'

فَقَالَ اللَّهُمَّ ارْزُقْهُ ابْنًا ذَكَرًا سَوِيًّا

He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>, Grace him a son, a complete male!'

ثُمَّ قَالَ إِذَا دَخَلَتْ فِي شَهْرِهَا فَانْكُتُبْ لَهَا إِنَّا أَنْزَلْنَاهُ وَ عَوَّدْهَا بِحِدِّهِ الْعُودَةَ وَ مَا فِي بَطْنِهَا بِمِسْكِ وَ زَعْفَرَانٍ وَ اغْسِلْهَا وَ اسْقِهَا مَاءَهَا وَ انْضِحْ فَرْجَهَا وَ الْعُودَةُ هَذِهِ

Then he<sup>-asws</sup> said: 'When she enters into her month, write for her Surah Al Qadr and seek her Refuge with this amulet and whatever is in her belly, with musk and saffron, and wash it and quench her its water, and sprinkle upon her private part, and the amulet is this: -

<sup>339</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 4

أَعِيذُ مُؤَلَّدِي بِسْمِ اللَّهِ بِسْمِ اللَّهِ وَ أَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَيَّقَتْ حَرَسًا شَدِيدًا وَ شُهَبًا وَ أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

'I seek Refuge for my newborn in the Name of Allah<sup>-azwj</sup>, with the Name of Allah<sup>-azwj</sup>, **And we touched the sky, but we found it filled with strong guards and meteors [72:8] And we used to sit in (some of the) sittings from it. But, one who tries to listen in now, would find meteors waiting for him [72:9].**

ثُمَّ يَقُولُ بِسْمِ اللَّهِ بِسْمِ اللَّهِ اللَّهُ أَغْوَدُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ أَنَا وَ أَنْتَ وَ الْبَيْتُ وَ مَنْ فِيهِ وَ الدَّارُ وَ مَنْ فِيهَا نَحْنُ كُلُّنَا فِي حِزْرِ اللَّهِ وَ عِصْمَةِ اللَّهِ وَ حِزْرَانِ اللَّهِ وَ جِوَارِ اللَّهِ آمِينَ مَحْفُوظِينَ

Then he should say, 'In the Name of Allah<sup>-azwj</sup>! I seek Refuge with Allah<sup>-azwj</sup> the All-Hearing, the All-Knowing from the Pelted Satan<sup>-la</sup>! I, and you, and the room and the ones in it, and the house and the ones in it, all of us are in the Protection of Allah<sup>-azwj</sup>, and Fortification of Allah<sup>-azwj</sup>, and in the vicinity of Allah<sup>-azwj</sup>, and neighbours of Allah<sup>-azwj</sup>, safe, Protected!'

ثُمَّ تَقْرَأُ الْمُعَوِّذَاتَيْنِ وَ تَبْدَأُ بِفَاتِحَةِ الْكِتَابِ قَبْلَهُمَا ثُمَّ سُورَةَ الْإِحْلَاصِ ثُمَّ تَقْرَأُ فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ وَ مَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ وَ قُلْ رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاجِعِينَ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ إِلَى آخِرِ السُّورَةِ

Then you should read Al-Mawazateyn and begin with Surah Al Fatiha before it, then Surah Al Ikhlaas, then you should recite: **Did you reckon that rather We had Created you in vain and that you would not be returning to Us?" [23:115] Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116] And one who supplicates to another god along with Allah, there is no proof for him of it, then rather is account is in the Presence of his Lord. Indeed, the Kafirs will not be successful [23:117] And say: 'O Lord! Forgive and have Mercy, and You are the best of the Merciful ones!' [23:118] Had We Revealed this Quran [59:21]!** – up to end of the Chapter.

ثُمَّ تَقُولُ مَدْحُورٌ مَنْ يَشَاقُ اللَّهَ وَ رَسُولَهُ أَقْسَمْتُ عَلَيْكَ يَا بَيْتُ وَ مَنْ فِيكَ بِالْأَسْمَاءِ السَّبْعَةِ وَ الْأَمْلَاقِ السَّبْعَةِ الَّذِينَ يَخْتَلِفُونَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ مَحْجُوبًا عَنْ هَذِهِ الْمَرْأَةِ وَ مَا فِي بَطْنِهَا كُلِّ عَرِضٍ وَ اخْتِلَاسٍ أَوْ لَمَسٍ أَوْ لَمْعَةٍ أَوْ طَيْفٍ مَسٍّ مِنْ إِنْسٍ أَوْ جَانٍ

Then, he should say, 'Rejected is the one opposing Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>! I vow upon you, O house and the ones in it, with the seven Names and the seven Angels, those who are interchanging between the sky and the earth veiled from this woman and what is in her belly, (from) every exposure, and concealment, or touch, or gleam, or shadow touching from a human or Jinn!'

وَ إِنْ قَالَ عِنْدَ فَرَاغِهِ مِنْ هَذَا الْقَوْلِ وَ مِنَ الْعُودَةِ كُلِّهَا أَعْنِي بِهَذَا الْقَوْلِ وَ هَذِهِ الْعُودَةُ فُلَانًا وَ أَهْلَهُ وَ وَلَدَهُ وَ دَارَهُ وَ مَنْزِلَهُ فَلْيَسَمِ نَفْسَهُ وَ لَيْسَمِ دَارَهُ وَ مَنْزِلَهُ وَ أَهْلَهُ وَ وَلَدَهُ وَ لْيَلْفُظْ بِهِ وَ لْيَقُلْ أَهْلُ فُلَانٍ بِنِ فُلَانٍ وَ وَلَدُهُ فُلَانٍ بِنِ فُلَانٍ فَإِنَّهُ أَحْكَمُ لَهُ وَ أَجْوَدُ وَ أَنَا الضَّامِرُ عَلَى نَفْسِهِ وَ أَهْلِهِ وَ وَلَدِهِ أَنْ لَا يُصِيبَهُمْ آفَةٌ وَ لَا حَبَلٌ وَ لَا جُنُونٌ بِإِذْنِ اللَّهِ تَعَالَى.

And if he says at his being free from this word and from the amulet, all of it, I<sup>-asws</sup> with this word and this amulet, 'So and so, and his family, and his children, and his house, and his dwelling' – let him name himself, and let him name his house, and his dwelling, and his family

members, and his children, and let him be expressive with it and let him say, 'Family of so and so, son of so and so, and children of so and so, son of so and so', it would be more decisive for him and better, and I<sup>-asws</sup> am the guarantor upon his self, and his family, and his children that neither a disaster will hit them, nor delusions, nor insanity by the Permission of Allah<sup>-azwj</sup> the Exalted".<sup>340</sup>

6- سر، السرائر الحسن بن محبوب عن صالح بن زرين عن شهاب عن أبي عبد الله ع قال: إذا عسر على المرأة ولدها فكتب لها في رق يسم الله الرحمن الرحيم كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها إذ قالت امرأة عمران رب إني نذرت لك ما في بطني محرراً

(The book) 'Al Saraair' – Al Hassan Bin Mahboub, from Salih Bin Razeyn, from Shihab,

'From Abu Abdullah<sup>-asws</sup> having said: 'When (giving birth to) her newborn is difficult upon the woman, write for her in a parchment, ***In the Name of Allah the Beneficent, the Merciful [1:1] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35] In the Name of Allah the Beneficent, the Merciful [1:1]! On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46] When a wife of Imraan said: 'My Lord! I vow to You what is in my womb, to be devoted (to Your worship), [3:36].***

ثم ارتبطه بخيط وشدته على فخذه الأيمن فإذا وضعت فارتعه.

Then tie it with a string and tie it upon her right thigh. When she has given birth, remove it".<sup>341</sup>

7- مكا، مكارم الأخلاق لعسر الولادة يكتب وعلق على ساقها اليسرى بسم الله و بالله محمد رسول الله كأنهم يوم يرونها الآية

(The book) 'Makarim Al Akhlaq' –

'For difficult birth, he should write and hang upon her left lower leg: 'In the Name of Allah<sup>-azwj</sup> and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! ***On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46]!***

إذا السماء انشقت وأذنت لربها وحقت وإذا الأرض مدت وألقت ما فيها وتخلت وأنبأ في كهفهم ثلاث مائة سنين وازدادوا تسعاً

***When the sky splits apart [84:1] And it would hearken to its Lord, and it would be Obligated so [84:2] And when the earth is Extended [84:3] And throws out whatever is within it and empties out [84:4] And they remained in their cave for three hundred years and an increase of nine [18:25].***

الخروج بإذن الله من البطن الطيبة إلى الأرض الطيبة منها خلقناكم و فيها نعيدكم و منها نخرجكم تارة أخرى بإذن الله و قدرته و اسمه الذي لا يضمر مع اسمه داء في الأرض و لا في السماء و هو السميع العليم العزيز الوهاب

<sup>340</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 5

<sup>341</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 6

Come out, by the Permission of Allah<sup>-azwj</sup>, from the goodly belly to the goodly earth! **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**, by the Permission of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Power, and His<sup>-azwj</sup> Name with which nothing harms, neither in house of the world nor in the sky, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing, the Mighty, the Bestower!

كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ أَوْ لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا إِلَى قَوْلِهِ أَفَلَا يُؤْمِنُونَ

**On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35] ‘Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30].**

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَالسُّورَةُ وَأُولَاتُ الْأَحْمَالِ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ.

**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] When Help of Allah comes and the victory [110:1] – the Chapter. and those who are pregnant, their term is that they should place their burden (give birth) [65:4]!’<sup>342</sup>**

مِثْلَهُ يُكْتَبُ فِي رَقٍّ وَ يُعَلَّقُ عَلَى فَخِذِهَا سَبْعَ مَرَّاتٍ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا وَمَرَّةً وَاحِدَةً يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ إِلَى قَوْلِهِ كُلُّ ذَاتٍ حَمْلٍ حَمْلُهَا.

Similar to it – He should write seven times in a note and hang it upon her thigh: **Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6]**, and one time: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] – up to His<sup>-azwj</sup> Words: and everyone with a pregnancy would place her burden; [22:2]’<sup>343</sup>.**

وَمِثْلَهُ يُكْتَبُ فِي جَنْبِهَا بِسْمِ اللَّهِ وَ بِاللَّهِ الْخُرُجُ بِإِذْنِ اللَّهِ مِنْهَا خَلْقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ.

And similar to it – He should write it in her side, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Come out, by the Permission of Allah<sup>-azwj</sup>, **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**’, and he should send Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>’<sup>344</sup>.

<sup>342</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 a

<sup>343</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 b

<sup>344</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 c

وَمِثْلُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرَقًا وَ يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ رَشَدًا وَ عَلَى اللَّهِ فَضْلُ السَّبِيلِ وَ مِنْهَا جَائِزٌ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا الْآيَةَ.

And similar to it - ***In the Name of Allah the Beneficent, the Merciful [1:1] Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6] and He does not Want the difficulty with you, [2:185] and Dispose for you and ease your matter [18:16], and Dispose for you from your affairs, rightful guidance, And upon Allah is to Direct to the Way, and from these (some) are crooked, [16:9] 'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30] – the Verse'***.<sup>345</sup>

وَرُوِيَ يُكْتَبُ لَهَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ يُسْقَى مَائُهَا وَ يُنْضَخُ عَلَى فَرْجِهَا.

And it is reported, 'He should write for her Surah Al Qadr, and he should quench (her) its water and sprinkle upon her private part'.<sup>346</sup>

وَرُوِيَ أَنَّهُ يُقْرَأُ عِنْدَهَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

And it is reported that he should read during it Surah Al Qadr".<sup>347</sup>

وَمِثْلُهُ يُكْتَبُ عَلَى قِوْطَاسٍ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا إِلَى قَوْلِهِ أ فَلَا يُؤْمِنُونَ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

And similar to it – 'He should write upon a paper, "***Or do they not see, those who are committing Kufr, that the skies and the earth were joined up*** – up to His<sup>-azwj</sup> Words: ***So, will they not believe? [21:30] And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37]***.

وَ تُفْعَلُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ وَ يُعَلَّقُ عَلَى وَسْطِهَا فَإِذَا وَضَعَتْ يَضَعُهَا وَ لَا يَبْرُكُ إِذْ شَاءَ اللَّهُ.

***And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord [36:51] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day [46:35], and he should hang it upon her waist. When she has given birth, he should cut it off and not leave it, if Allah<sup>-azwj</sup> so Desires'***.<sup>348</sup>

دُعَاءُ لِعُسْرِ الْوَالِدَةِ مَنْ عَسِرَتْ عَلَيْهَا الْوَالِدَةُ يُقْرَأُ هَذِهِ الْأَدْعِيَةُ فِي كُوزٍ مَلِيٍّ مَاءً ثَلَاثَ مَرَّاتٍ وَ تَشْرَبُ الْمَرْأَةُ وَ يُصَبُّ بَيْنَ كَتِفَيْهَا وَ تَدْبِيهَا فَتَضَعُ الْوَلَدَ بِإِذْنِ اللَّهِ تَعَالَى

Supplication for the difficult birth – One the giving of birth is difficult upon her, he should read this amulet in a jug filled with water, three times, and the woman should drink, and he should

<sup>345</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 d

<sup>346</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 e

<sup>347</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 f

<sup>348</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 g

pour between her shoulder and her breasts, so she will give birth to the child by the Permission of Allah<sup>-azwj</sup> the Exalted: -

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'In the Name of Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> the Lenient, the Benevolent! Glory be to Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the skies and Lord<sup>-azwj</sup> of the Magnificent Throne! The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!

كَأَنَّكُمْ يَوْمَ يَرَوْهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا كَأَنَّكُمْ يَوْمَ تَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

***In the Name of Allah the Beneficent, the Merciful [1:1]! On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. [46:35], and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny<sup>-asws!</sup>"349***

لِعُسْرِ الْوِلَادَةِ عَنِ الصَّادِقِ ع قَالَ: يُكْتَبُ لِلْمَرْأَةِ إِذَا عَسِرَ عَلَيْهَا وَلَادَتْهَا فِي رِقِّ أَوْ قِرْطَاسٍ اللَّهُمَّ فَارِحِ اللَّهُمَّ وَ كَاشِفِ الْعَمِّ وَ رَحِمَانِ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا اِرْحَمِ فُلَانَةَ بِنْتَ فُلَانَةَ رَحْمَةً تُغْنِيهَا بِهَا عَنْ رَحْمَةِ جَمِيعِ خَلْقِكَ

For the difficult birth, from Al-Sadiq<sup>-asws</sup> having said: 'He should write for the woman when her giving of birth is difficult upon her, in a note, or paper, 'O Allah<sup>-azwj</sup>! Reliever of the worries, and Remover of the sadness, and beneficent of the world and the Hereafter, and their Mercier! Mercy so and so, daughter of so and so, with such a Mercy, by it she can be needless from mercy of entirety of Your<sup>-azwj</sup> creatures!

تُفْرَخُ بِهَا كُرْبَتَهَا وَ تَكْتَفِ بِهَا عَمَّهَا وَ تُبَسِّرُ وَلَادَتْهَا وَ فَضِي بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُونَ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Relieve her distress by it and Remove her sadness by it, and Ease her giving birth, ***it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]!"350***

وَ مِثْلُهُ مَنْ عَسِرَتْ عَلَيْهَا الْوِلَادَةُ مِنْ إِنْسَانٍ أَوْ دَابَّةٍ يُفْرَأُ عَلَيْهَا يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ أَخْلِصْهُ بِحَوْلِكَ وَ قُوَّتِكَ.

And similar to it – 'Whether from a human or an animal, if the giving of birth is difficult upon her, he should read upon her, 'O Creator of the soul from the soul, and Purifier of the soul from the soul! Purify it by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength!"351

وَ مِثْلُهُ يُكْتَبُ عَلَى خِرْقَتَيْنِ لَا يَمَسُّهُمَا مَاءٌ وَ تُوَضَعُ تَحْتَ رِجْلَيْهَا فَإِنَّمَا تَلِدُ فِي مَكَانِهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

<sup>349</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 h

<sup>350</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 i

<sup>351</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 j

And similar to it – ‘He should write upon two rags which water has not touched them, and place it under her legs, for she will give birth in her place, if Allah<sup>-azwj</sup> the Exalted so Desires’.<sup>352</sup>

و فِي رِوَايَةٍ يَكْتُبُ هَذَا الشُّكْلَ وَ يُعَلِّقُهَا عَلَى فِخْذِهَا الْأَيْمَنِ وَ يَكْتُبُ عَلَى كَاعِدِ وَ يَشُدُّ عَلَى فِخْذِهَا الْأَيْسَرِ مِنْهَا خَلْفَنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ فَتَرَجَّ عَنَّا فَأَلْفَنَّهُ سَوِيًّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

And in a report – ‘He should write this outline and hang it upon her right thigh, and write upon a paper and tie it upon her left thigh: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]!** O Creator of the soul from the soul, and Purifier of the soul from the soul! Relieve from us!’ She will cast him complete by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!’<sup>353</sup>

وَ مِثْلُهُ يَكْتُبُ هَذِهِ الصُّورَةَ عَلَى ظَهْرِ قَمِيصٍ وَ جَلَسَتْ فَوْقَهُ الْمَرْأَةُ الَّتِي تُطَلِّقُ وَ لَدَتْ بِسُرْعَةٍ إِنْ شَاءَ اللَّهُ وَ مِنْ حَقِّ كِتَابَتِهَا أَنْ يُبْدَأَ بِالِائْتِنِينَ مِنَ السُّطْرِ الْفَوْقَانِيَّ ثُمَّ بِثَلَاثَةٍ ثُمَّ بِأَرْبَعَةٍ ثُمَّ بِثَلَاثَةٍ ثُمَّ بِالِائْتِنِينَ ثُمَّ بِأَرْبَعَةٍ لِيَتِمَّ حَاصِيَّتُهُ.

And similar to it – ‘He should write this form upon the surface of a bushel (of wheat) and the woman should sit above it, the one who is in birth pangs. She will give birth quickly, if Allah<sup>-azwj</sup> so Desires; and from the right of its writing is that he should begin with the two lines above, then three, then four, then three, then two, then four, in order to complete its speciality’.<sup>354</sup>

[باب 95 دعاء الآبق و الضالة و الدابة النافرة و المستصعبة](#)

## CHAPTER 95 – SUPPLICATION FOR THE ABSCONDING SLAVE, AND THE LOST PROPERTY, AND THE FLEEING AND THE DIFFICULT RIDING ANIMAL

1- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ أَبِي إِسْمَاعِيلَ الْفَرَّاءِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَدْعُو لِلضَّالَّةِ اللَّهُمَّ إِنَّكَ إِلَهٌ مَنْ فِي السَّمَاءِ وَ إِلَهٌ مَنْ فِي الْأَرْضِ وَ عَدَلٌ فِيهِمَا وَ أَنْتَ الْهَادِي مِنَ الضَّالَّةِ وَ تَرُدُّ الضَّالَّةَ رُدَّ عَلَيَّ ضَالِّي فَإِنَّهَا مِنْ رِزْقِكَ وَ عَطِيَّتِكَ

(The book) ‘Al Mahasin – Muhammad Bin Ali, from Ubays Bin Hisham, from Abu Ismail Al Fara’a, from Zayd Al Shahaam,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘You should supplicate for the lost property – ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are God<sup>-azwj</sup> of the ones in the sky and God<sup>-azwj</sup> of the ones in the earth, and are Just in these, and You<sup>-azwj</sup> are the Guide from the straying and You<sup>-azwj</sup> Return the strayer! Return unto me my lost property for it is from Your<sup>-azwj</sup> sustenance and Your<sup>-azwj</sup> Award!

اللَّهُمَّ لَا تَغْنِي بِنَا مُؤْمِنًا وَ لَا تُغْنِي بِنَا كَافِرًا

O Allah<sup>-azwj</sup>! Do not try a Momin with it nor Enrich a Kafir by it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَى أَهْلِ بَيْتِهِ.

<sup>352</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 k

<sup>353</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 l

<sup>354</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 m

O Allah-azwj! Send Salawaat upon Muhammad-saww, Your-azwj servant and Your-azwj Rasool-saww, and upon People-asws of his-saww Household!"<sup>355</sup>

2- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادِ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فَضَلَّ بَعِيرِي فَقَالَ صَلِّ رَكَعَتَيْنِ ثُمَّ قُلْ كَمَا أَقُولُ اللَّهُمَّ رَاذِ الضَّالَّةِ هَادِيًا مِنَ الضَّالَّةِ رُدَّ عَلَيَّ صَلَاتِي فَإِنَّهَا مِنْ فَضْلِ اللَّهِ وَ عَطَائِهِ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abu Ubeyda Al Haza'a who said,

'I was with Abu Ja'far-asws and my camel was lost. He-asws said: 'Pray two Cycles Salat, then say just as I-asws am saying: 'O Allah-azwj! Return the lost one Guiding from the straying! Return my lost property to me for it is from the Grace of Allah-azwj and His-azwj award!'

قَالَ ثُمَّ إِنَّ أَبَا جَعْفَرٍ ع أَمَرَ عَلَامَهُ فَشَدَّ عَلَى بَعِيرٍ مِنْ إِبِلِهِ فَحَمَلَهُ ثُمَّ قَالَ يَا بَا عُبَيْدَةَ تَعَالَ فَارْكَبْ

He (the narrator) said, 'Then Abu Ja'far-asws instructed his slave, so he saddled upon a camel from his-asws camels, and carried him-asws. Then he-asws said: 'O Abu Ubeyda! Come, ride!'

فَرَكِبْتُ مَعَ أَبِي جَعْفَرٍ ع فَلَمَّا سِرْنَا إِذَا سَوَادٌ عَلَى الطَّرِيقِ فَقَالَ يَا بَا عُبَيْدَةَ هَذَا بَعِيرُكَ فَإِذَا هُوَ بَعِيرِي.

I rode with Abu Ja'far-asws. When we travelled, there was darkness upon the road. He-asws said: 'O Abu Ubeyda! This (here) is your camel!' Behold, it was my camel!"<sup>356</sup>

3- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ تَقَرَّتْ لَهُ ذَاتُهُ فَقَالَ هَذِهِ الْكَلِمَاتُ يَا عِبَادَ اللَّهِ الصَّالِحِينَ أُنْسِكُوا عَلَيَّ رِجْمَكُمْ اللَّهُ بَانَ فِي ع و ح و مَاهِ ح ح ح

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Umar Bin Abdul Aziz, from his father, from Al Sumali,

'From Abu Ja'far-asws having said: 'One whose animal flees, so he says these phrases, 'O servants of Allah-azwj, the righteous ones! Withhold for me, may Allah-azwj Mercy you all! (بَانَ)!' (في ع و ح و مَاهِ ح ح ح)'

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْبَرَّ مُوَكَّلٌ بِهِ م فِي حَرَجٍ وَ الْبُخْرُ مُوَكَّلٌ بِهِ ه ح ح ح

He (the narrator) said, 'Then Abu Ja'far-asws said: 'The land allocated with it is (م). In turbulence of the sea allocated with it is (ه ح ح)'.  
(ه ح ح)'

قَالَ عُمَرُ فَقُلْتُ أَنَا ذَلِكَ فِي بَعَالٍ ضَلَّتْ فَجَمَعَهَا اللَّهُ لِي.

Umar (the narrator) said, 'I said, 'I (did) that regarding lost mules, so Allah-azwj Gathered these for me!"<sup>357</sup>

<sup>355</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 1

<sup>356</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 2

<sup>357</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 3

4- مكارم الأخلاق رُوِيَ عَنِ الرِّضَا ع قَالَ: إِذَا ذَهَبَ لَكَ ضَالَّةٌ أَوْ مَتَاعٌ فُتِلَ وَ عِنْدَهُ مَفَاتِيحُ الْعَيْبِ إِلَى قَوْلِهِ فِي كِتَابِ مُبِينٍ

(The book) 'Makarim Al Akhlaq' –

'It is reported from Al-Reza<sup>-asws</sup> having said: 'When a straying (animal) of yours or belongings are gone (lost), say, '**And with Him are the keys of the unseen** – up to His<sup>-azwj</sup> Words - **in an apparent Book [6:59]**'.

ثُمَّ تَقُولُ اللَّهُمَّ إِنَّكَ تَهْدِي مِنَ الضَّالَّةِ وَ تُنَجِّي مِنَ الْعَمَى وَ تَرُدُّ الضَّالَّةَ صِلَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي وَ رُدِّ ضَالَّتِي وَ صِلْ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلِّمْ.

Then you should say, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Guide from the straying and You<sup>-azwj</sup> Save from the blindness, and You<sup>-azwj</sup> Return the lost property! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Forgive (my sins) for me, and Return my lost property, and Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and greetings!''<sup>358</sup>

صَلَاةٌ لِرَدِّ الضَّالَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع تُصَلِّي رَجْعَتَيْنِ تَقْرَأُ فِيهِمَا بِسْ وَ تَقُولُ بَعْدَ فَرَاغِكَ مِنْهُمَا رَافِعاً يَدَكَ إِلَى السَّمَاءِ اللَّهُمَّ رَادُّ الضَّالَّةِ وَ الْهَادِي مِنَ الضَّالَّةِ صِلْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْ عَلَيَّ ضَالَّتِي وَ ارْزُدْهَا إِلَيَّ سَالِمَةً يَا أَرْحَمَ الرَّاحِمِينَ فَإِنَّهَا مِنْ فَضْلِكَ وَ عَطَائِكَ

Salat to return the lost property – From Amir Al-Momineen<sup>-asws</sup>: 'You should pray two Cycles Salat regarding in these (Surah) Yaseen, and you should say after your being free from them, raising your hands towards the sky, 'O Allah<sup>-azwj</sup>! Returner of the lost property and the Guide from the straying! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Protect my lost property for me and Return it to me safely, O most Merciful of the Merciful ones, for it is from Your<sup>-azwj</sup> Grace and Your<sup>-azwj</sup> awards!

يَا عِبَادَ اللَّهِ فِي الْأَرْضِ وَ يَا سَيَّارَةَ اللَّهِ فِي الْأَرْضِ رُدُّوا عَلَيَّ ضَالَّتِي فَإِنَّهَا مِنْ فَضْلِ اللَّهِ وَ عَطَائِهِ.

O servants of Allah<sup>-azwj</sup> in the earth, and O travellers of Allah<sup>-azwj</sup> in the earth! Return to me my lost property, for it is from the Grace of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> awards!''<sup>359</sup>

وَ مِثْلُهُ أَيْضاً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ لَكَ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَا بَيْنَهُمَا فَاجْعَلِ الْأَرْضَ عَلَى كَدِّ أَضْيَقٍ مِنْ جِلْدِ جَمَلٍ حَتَّى تُمَكِّنِي مِنْهُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And similar to it as well from Amir Al-Momineen<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! For are the skies and the earth and whatever is between the two! Make the earth to be more constricted than the skin of a camel upon such and such until You<sup>-azwj</sup> Enable me from him, You<sup>-azwj</sup> are Able upon all things!''<sup>360</sup>

وَ فِي رِوَايَةٍ عَنِ الصَّادِقِ ع ادْعُ بِحَدِّ الدُّعَاءِ لِلْأَبْيَقِ وَ اكْتُبْهُ فِي وَرْقَةٍ لِلَّهِمَّ إِنَّ السَّمَاءَ لَكَ وَ الْأَرْضَ لَكَ وَ مَا بَيْنَهُمَا لَكَ فَاجْعَلْ مَا بَيْنَهُمَا أَضْيَقَ عَلَى فُلَانٍ مِنْ جِلْدِ جَمَلٍ حَتَّى تَرُدَّهُ عَلَيَّ وَ تُظْفِرَنِي بِهِ

<sup>358</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 a

<sup>359</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 b

<sup>360</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 c

And in a report from Al-Sadiq<sup>-asws</sup>: ‘Supplicate with this supplication for the absconding slave and write it in a note – ‘O Allah<sup>-azwj</sup>! The sky is Yours<sup>-azwj</sup> and the earth is Yours<sup>-azwj</sup> and whatever is between the two is Yours<sup>-azwj</sup>! Make whatever is between the two to be most constricted upon so and so than skin of a camel until You<sup>-azwj</sup> Return him to me and Make me victorious with him!’

وَلْيَكُنْ حَوْلَ الْكِتَابِ آيَةُ الْكُرْسِيِّ مَكْتُوبَةً مَدَوَّرَةً ثُمَّ اذْفُئْهُ وَضَعْهُ فَوْقَهُ شَيْئاً ثَقِيلاً فِي مَوْضِعِهِ الَّذِي كَانَ يَأْوِي إِلَيْهِ فِيهِ بِاللَّيْلِ.

And let there be Ayat Al-Kursy written around the letter, encircling, then bury it and place something heavy upon it in its place which he used to shelter to in at night”<sup>361</sup>

أَيْضاً لِلْأَبْي: يُكْتَبُ أَوْ يُفْرَأُ اللَّهُمَّ أَنْتَ جَبَّارٌ فِي السَّمَاءِ وَ جَبَّارٌ فِي الْأَرْضِ وَ مَلِكٌ فِي السَّمَاءِ وَ مَلِكٌ فِي الْأَرْضِ وَ إِلَهٌ فِي السَّمَاءِ وَ إِلَهٌ فِي الْأَرْضِ تَرُدُّ الصَّلَاةَ وَ تَهْدِي مِنَ الضَّلَالَةِ رُدِّ عَلَى فُلَانٍ ضَلَاتَهُ وَ احْفَظْهُ.

Also, for the absconding slave – ‘He should write or read, ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Subduer in the sky and Subduer in the earth, and King in the sky and King in the earth, and God<sup>-azwj</sup> in the sky and God<sup>-azwj</sup> in the earth! You<sup>-azwj</sup> Return the lost property and Guide from the straying! Return to so and so his lost property and Protect it!”<sup>362</sup>

5- ط، الأمان من كتاب منية الداعي بإسناده قال قال رسول الله ص يا علي من استصعبت عليه ذابته فليقرأ في أذنيه اليسرى و له أسلم من في السماوات و الأرض طوعاً و كرهاً و إليه يرجعون.

(The book ‘Al Amaan’, from the book ‘Munyat Al Daie’ by his chain, said,

‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! One whom his riding animal is difficult upon him, let him read in its left ear, ‘**And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**”<sup>363</sup>

[باب 96 الدعاء لدفع السحر و العين](#)

## CHAPTER 96 – THE SUPPLICATION FOR REPELLING THE SORCERY AND THE (EVIL) EYE

الآيات يوسف و قال يا بني لا تدخلوا من باب واحد و ادخلوا من أبواب متفرقة و ما أعني عنكم من الله من شيء و إن الحكم إلا لله عليه توكلت و عليه فليتوكل المتوكلون

The Verses – (Surah) Yusuf<sup>-as</sup>: **And he said: ‘O my sons! Do not be entering from one door, and enter by different doors and I cannot avail you of anything from Allah. The Judgment is only for Allah, on Him do I rely, and upon Him should the relying ones be reliant upon’ [12:67].**

<sup>361</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 d

<sup>362</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 e

<sup>363</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 f

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لُدُو عَلِيمٌ لِمَا عَلَّمْنَاهُ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

**And when they entered from where their father had instructed them to, it was not going to avail them of anything from Allah except, it was a need of Yaqoub regarding himself he wanted fulfilled, and he was with knowledge of what We had Taught him, but most of the people do not know [12:68].**

1- طب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ الْعَلَاءِ الْقَزْوِينِيُّ عَنْ إِبرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عَمْرَانَ بْنِ مَيْمٍ عَنْ عَبَّادَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَأْمُرُ بَعْضَ أَصْحَابِهِ وَ قَدْ شَكَا إِلَيْهِ السِّحْرَ فَقَالَ أَكْتُبْ فِي رِقِّ ظَنِي وَ عَلِّقْهُ عَلَيْكَ فَإِنَّهُ لَا يَضُرُّكَ وَ لَا يَجُوزُ كَيْدُهُ فِيكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Al A'ala Al Qazwiny, from Ibrahim Bin Muhammad, from Hammad Bin Isa, from Yaqoub Bin Shueyb, from Imran Bin Maysam, from Abaya Al Asady,

'He heard Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, instructing one of his<sup>-asws</sup> companions, and he had complained to him of the sorcery. He<sup>-asws</sup> said: 'Write in a deer skin and hang it upon you, for it (sorcery) will not harm you nor will his plot regarding you be allowed (to work): -

بِسْمِ اللَّهِ وَ بِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ.

In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and whatever Allah<sup>-azwj</sup> Desires! In the Name of Allah<sup>-azwj</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>! **Musa said: 'What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the corrupters [10:81] So the truth was established, and what they were doing was falsified [7:118]!'<sup>364</sup>**

2- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ مُوسَى الرَّبِيعِيُّ عَنْ مُحَمَّدِ بْنِ حَبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْأَصْبَغُ أَخَذْتُ هَذِهِ الْعُودَةَ مِنْهُ فَقَالَ لِي يَا أَصْبَغُ هَذِهِ عُودَةُ السِّحْرِ وَ الْخَوْفِ مِنَ السُّلْطَانِ تَقُولُهَا سَبْعَ مَرَّاتٍ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Musa Al Rabie, from Muhammad Bin Mahboub, from Abdullah Bin Ghalib, from Ibn Zareyf, from Ibn Nubata,

'From Amir Al-Momineen<sup>-asws</sup>, Al-Asbagh said, 'I took this amulet from him<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'O Asbagh! This is an amulet for the sorcery and the fear from the ruler. You should say seven times,

بِسْمِ اللَّهِ وَ بِاللَّهِ سَتَشُدُّ عَضُدَكَ بِأَخِيكَ وَ تَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعُكُمَا الْغَالِبُونَ

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! ***"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]!***

وَقَوْلُهُ فِي وَجْهِ السَّاحِرِ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ قَبْلَ أَنْ تَبْدَأَ بِصَلَاةِ النَّهَارِ سَبْعَ مَرَّاتٍ فَإِنَّهُ لَا يَضُرُّكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

And you should say in the face of the sorcerer when you are free from the night Salat, be for you begin with the day Salat, seven times, for he will not harm you, if Allah<sup>-azwj</sup> the Exalted Desires!<sup>365</sup>

3- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانِ بْنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ  
أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ جِبْرَائِيلَ ع أَتَى النَّبِيَّ ص وَ قَالَ لَهُ يَا مُحَمَّدُ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Jibraeel<sup>-as</sup> came to the Prophet<sup>-sawww</sup> and said to him<sup>-sawww</sup>: 'O Muhammad<sup>-sawww</sup>!

قَالَ لَبَّيْكَ يَا جِبْرَائِيلُ

He<sup>-sawww</sup> said: 'Here I<sup>-sawww</sup> am, O Jibraeel<sup>-as</sup>!

قَالَ إِنَّ فُلَانًا الْيَهُودِيَّ سَحَرَكَ وَ جَعَلَ السِّحْرَ فِي بَيْرِ بَنِي فُلَانٍ فَابْعَثْ إِلَيْهِ يَعْني إِلَى الْبَيْرِ أَوْتَقِ النَّاسَ عِنْدَكَ وَ أَعْظَمَهُمْ فِي عَيْنِكَ وَ هُوَ عَدِيلُ نَفْسِكَ  
حَتَّى يَأْتِيكَ بِالسِّحْرِ

He<sup>-as</sup> said: 'So and so the Jew has performed sorcery on you<sup>-sawww</sup> and has made the sorcery to be in a well of so and so. Send to it, meaning to the well, the most trusted of the people in your<sup>-sawww</sup> view and their mightiest in your<sup>-sawww</sup> eyes, and he should be equal to yourself<sup>-sawww</sup>, until he comes to you<sup>-sawww</sup> with the sorcery!'

قَالَ فَبَعَثَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَالَ انْطَلِقْ إِلَى بَيْرِ [أَزْوَانَ] أَزْوَانَ فَإِنَّ فِيهَا سِحْرًا سَحَرَنِي بِهِ لَبِيدُ بْنُ أَعْصَمِ الْيَهُودِيَّ فَأْتِنِي بِهِ

He<sup>-asws</sup> said: 'The Prophet<sup>-sawww</sup> sent Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and said: 'Go to the well of Azwan, for in it is sorcery which has been performed by Labeed Bin Aasam the Jew, and come with it!'

قَالَ عَلِيٌّ ع فَانْطَلَقْتُ فِي حَاجَةِ رَسُولِ اللَّهِ ص فَهَبَطْتُ فَإِذَا مَاءُ الْبَيْرِ قَدْ صَارَ كَأَنَّهُ مَاءُ الْحِنَاءِ مِنَ السِّحْرِ فَطَلَبْتُهُ مُسْتَعْجِلًا حَتَّى انْتَهَيْتُ إِلَى أَسْفَلِ  
الْقَلْبِ فَلَمْ أَظْفَرْ بِهِ

<sup>365</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 2

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> went regarding the need of Rasool-Allah<sup>-saww</sup>. I<sup>-asws</sup> descended and behold, the water of the well had become as if it was water of Henna due to the sorcery. I searched for it hastily until I<sup>-asws</sup> ended to the bottom of the well, but I<sup>-asws</sup> was not successful with it!'

قَالَ الَّذِينَ مَعِيَ مَا فِيهِ شَيْءٌ فَاصْعِدْ

The one who was with me, said, 'There is nothing in it, so ascend!'

فَقُلْتُ لَا وَاللَّهِ مَا كَذَبْتُ وَ مَا كُذِّبْتُ وَ مَا نَفْسِي بِهِ مِثْلَ أَنْفُسِكُمْ يَعْنِي رَسُولَ اللَّهِ ص

I<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Neither do I<sup>-asws</sup> lie nor have I been lied to, nor is my<sup>-asws</sup> soul (certainty) like your souls (certainty)', meaning in Rasool-Allah<sup>-saww</sup>!'

ثُمَّ طَلَبْتُ طَلَبًا بِلُطْفٍ فَاسْتَخْرَجْتُ حَقًّا فَأَتَيْتُ النَّبِيَّ ص فَقَالَ افْتَحْهُ

Then I<sup>-asws</sup> searched a subtle search and I<sup>-asws</sup> extracted a wooden container. I<sup>-asws</sup> came with it to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said; 'Open it!'

فَفَتَحْتُهُ فَإِذَا فِي الْحَقِّ قِطْعَةُ كَرَبِ النَّخْلِ فِي حَوْفِهِ وَتَرَّ عَلَيْهَا إِحْدَى وَ عِشْرُونَ عُقْدَةً وَ كَانَ جِبْرَائِيلُ ع أَنْزَلَ يَوْمَئِذٍ الْمُعَوِّذَاتَيْنِ عَلَى النَّبِيِّ ص فَقَالَ النَّبِيُّ يَا عَلِيُّ اقْرَأْهَا عَلَى الْوَتْرِ

I<sup>-asws</sup> opened it, and in the container was a piece of palm branch, in its interior was a string. Twenty ones knots had been tied upon it, and on that day Jibraeel<sup>-as</sup> had descended with Al-Mawazateyn unto the Prophet<sup>-saww</sup>. The Prophet<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Read it upon the string!'

فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع كَلِمًا قَرَأَ آيَةً اُخْلَتْ عُقْدَةً حَتَّى فَرَغَ مِنْهَا وَ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْ نَبِيِّهِ مَا سَحَرَ بِهِ وَ عَافَاهُ.

Amir Al-Momineen<sup>-asws</sup> went on to untie a knot every time he<sup>-asws</sup> read a Verse, until he<sup>-asws</sup> was free from it, and Allah<sup>-azwj</sup> Mighty and Majestic Remove from His<sup>-azwj</sup> Prophet<sup>-saww</sup> what he<sup>-saww</sup> had been bewitched with, and he<sup>-saww</sup> recovered".<sup>366</sup>

وَ رُوِيَ أَنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ ع أَتَيَا إِلَى النَّبِيِّ ص فَجَلَسَ أَحَدُهُمَا عَنْ يَمِينِهِ وَ الْآخَرُ عَنْ شِمَالِهِ فَقَالَ جِبْرَائِيلُ لِمِيكَائِيلَ مَا وَجَعَ الرَّجُلَ

And it is reported that Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> both came to the Prophet<sup>-saww</sup>. One of them sat on his<sup>-saww</sup> right and the other on his<sup>-saww</sup> left. Jibraeel<sup>-as</sup> said to Mikaeel<sup>-as</sup>: 'What is the pain of the man?'

فَقَالَ مِيكَائِيلُ هُوَ مَطْبُوبٌ

Mikaeel<sup>-as</sup> said: 'He<sup>-saww</sup> is bewitched!'

فَقَالَ جِبْرَائِيلُ ع وَ مَنْ طَبَّهُ

<sup>366</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 3 a

Jibraeel<sup>as</sup> said: 'And who has bewitched him<sup>-saww</sup>?'

قَالَ لَيْبُدُ بْنُ أَعْصَمِ الْيَهُودِيِّ

He<sup>as</sup> said: 'Labeed Bin Aasim, the Jew!'

ثُمَّ ذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ.

Then he mentioned the Hadeeth up to its end".<sup>367</sup>

4- طب، طب الأئمة عليهم السلام إبراهيم البيطار قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ يُقَالُ لَهُ يُونُسُ الْمُصَلِّي لِكَثْرَةِ صَلَاتِهِ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ إِنَّ السَّحْرَةَ لَمْ يُسَلِّطُوا عَلَى شَيْءٍ إِلَّا عَلَى الْعَيْنِ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ibrahim Al Baytar said, 'It is narrated to us by Muhammad Bin Isa, from Yunus Bin Abdul Rahman, and he is called 'Yunus Al Musally' due to the frequency of his Salat, from Ibn Muskan, from Zurara who said,

'Abu Ja'far Al-Baqir<sup>-asws</sup>, may the Salawaat and the greetings be upon him<sup>-asws</sup>, said: 'The sorcery cannot overcome upon anything except upon the eye".<sup>368</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الْمُعَوَّدَتَيْنِ أَهْمَا مِنَ الْقُرْآنِ

And from Abu Abdullah Al Sadiq<sup>-asws</sup>, he<sup>-asws</sup> was asked about Al Mawazateyn, 'Are these two (Chapters 114 & 114) from the Quran?'

فَقَالَ الصَّادِقُ ع نَعَمْ هُمَا مِنَ الْقُرْآنِ

Al-Sadiq<sup>-asws</sup> said: 'Yes, these two are from the Quran'.

فَقَالَ الرَّجُلُ إِنَّمَا لَيْسَتَا مِنَ الْقُرْآنِ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ وَ لَا فِي مُصْحَفِهِ

The man said, 'These two aren't from the Quran in the reading of Ibn Masoud nor in his (version of the) Quran!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَخْطَأَ ابْنُ مَسْعُودٍ أَوْ قَالَ كَذَبَ ابْنُ مَسْعُودٍ هُمَا مِنَ الْقُرْآنِ

Abu Abdullah<sup>-asws</sup> said: 'Ibn Masoud had mistaken!' Or said: 'Ibn Masoud lied! These two are from the Quran'.

قَالَ الرَّجُلُ فَأَقْرَأُ بِحَمَا يَا ابْنَ رَسُولِ اللَّهِ فِي الْمَكْتُوبَةِ

The man said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Can I read this in the Prescribed (Salat)?'

<sup>367</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 3 b

<sup>368</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 4 a

قَالَ نَعَمْ وَ هَلْ تَرَى مَا مَعْنَى الْمُعَوِّذَتَيْنِ وَ فِي أَيِّ شَيْءٍ نَزَلْنَا إِنَّ رَسُولَ اللَّهِ ص سَحَرَهُ لَيْبِدُ بْنُ أَعْصَمَ الْيَهُودِيُّ

He<sup>-asws</sup> said: ‘Yes, and do you see what is the meaning of Al Mawazateyn, and regarding which thing these two were Revealed?’ Rasool-Allah<sup>-sawww</sup> had been bewitched by Labeed Bin Aasim the Jew’.

فَقَالَ أَبُو بَصِيرٍ لِأَبِي عَبْدِ اللَّهِ ع وَ مَا كَادَ أَوْ عَسَى أَنْ يَبْلُغَ مِنْ سَحَرِهِ

Abu Baseer said to Abu Abdullah<sup>-asws</sup>, ‘And what had he almost, or perhaps was the extent of his sorcery?’

قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ بَلَى كَانَ النَّبِيُّ ص يَرَى أَنَّهُ يُجَامِعُ وَ لَيْسَ يُجَامِعُ وَ كَانَ يُرِيدُ الْبَابَ وَ لَا يُبْصِرُهُ حَتَّى يَلْمَسَهُ بِيَدِهِ وَ السِّحْرُ حَقٌّ وَ مَا يُسَلِّطُ السِّحْرُ إِلَّا عَلَى الْعَيْنِ وَ الْقَرْعِ

Abu Abdullah Al-Sadiq<sup>-asws</sup> said: ‘Yes. The Prophet<sup>-sawww</sup> saw that he<sup>-sawww</sup> intended to sleep with his<sup>-sawww</sup> wife, and he<sup>-sawww</sup> couldn’t, and he<sup>-sawww</sup> wanted the door but could not see it until he<sup>-sawww</sup> would touch it with his<sup>-sawww</sup> hand, and the sorcery is true, and the sorcery does not overcome except upon the eye and the private part.

فَأَتَاهُ جِبْرِئِيلُ ع فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا ع وَ بَعَثَهُ لِيَسْتَخْرِجَ ذَلِكَ مِنْ بئرِ [أَزْوَانَ] أَرْوَانَ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى آخِرِهِ.

Jibraeel<sup>-as</sup> came to him<sup>-sawww</sup> and informed him<sup>-sawww</sup> of that. He<sup>-sawww</sup> called Ali<sup>-asws</sup> and sent him<sup>-asws</sup> to extract that from a well of Azwan’ – and he<sup>-asws</sup> mentioned the Hadeeth with its length up to its end”<sup>369</sup>.

5- طب، طب الأئمة عليهم السلام سهل بن محمد بن سهل عن عبد ربه بن محمد بن إبراهيم عن ابن أورمة عن ابن مسكان عن الحلبي قال: سألت أبا عبد الله ع عن النشرة للمسحور فقال ما كان أبي ع يرى بها بأساً.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Sahl Bin Muhammad Bin Sahl, from Abd Rabbih Bin Muhammad Bin Ibrahim, from Ibn Awrama, from Ibn Muskan, from Al Halby who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the ‘Al-Nushra’ (Ruqya - incantation) for the bewitched. He<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> did not see any problem with it”<sup>370</sup>.

وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: هَذِهِ الْعُوذَةُ الَّتِي أَمَلَاهَا عَلَيْنَا أَبُو عَبْدِ اللَّهِ ع يَذْكُرُ أَهْمًا وَرَائَةً وَ أَهْمًا تُبْطَلُ السِّحْرُ تُكْتَبُ عَلَى وَرَقٍ وَ يُعَلَّقُ عَلَى الْمَسْحُورِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُضْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتِ

And from Muhammad Bin Muslim who said,

<sup>369</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 4 b

<sup>370</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 5 a

‘This is the amulet which Abu Abdullah<sup>-asws</sup> had dictated to us. He<sup>-asws</sup> mentioned that it is an inheritance and it invalidates the sorcery You should write on a paper and hung upon the bewitched: -

**Musa said to them: ‘What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the corrupters [10:81] And Allah will Prove the Truth to be true by His Words, and even if the criminals dislike it [10:82] Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28].**

فَوَفَّعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْقَى السَّحْرَةَ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ.

**Thus they were overcome over there and they returned belittled [7:119] And the sorcerers fell down prostrating [7:120] They said, ‘We believe in the Lord of the Worlds, [7:121] Lord of Musa and Haroun [7:122]’.**<sup>371</sup>

6- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ سَلِيمَانَ بْنِ مَهْرَانَ عَنْ زِيَادِ بْنِ هَارُونَ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَبِي عُبَيْدِ اللَّهِ ع قَالَ: مَنْ أَعْجَبَهُ شَيْءٌ مِنْ أَخِيهِ الْمُؤْمِنِ فَلْيَكْبِرْ عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Suleyman Bin Mihran, from Ziyad Bin Haroun Al Abdy, from Abdullah Bin Muhammad Al Bajaly,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One whom something from his Momin brother fascinates, let him exclaim Takbeer, for the (evil/envious) eye is true!’<sup>372</sup>

7- مُحَمَّدُ بْنُ مَيْمُونِ الْمَكِّيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ صَفْوَانَ الْجَمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَوْ نَبَسَ لَكُمْ مِنَ الْقُبُورِ لَرَأَيْتُمْ أَنَّ أَكْثَرَ مَوْتَانِكُمْ بِالْعَيْنِ لِأَنَّ الْعَيْنَ حَقٌّ إِلَّا أَنَّ رَسُولَ اللَّهِ ص قَالَ الْعَيْنُ حَقٌّ فَمَنْ أَعْجَبَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَذْكُرِ اللَّهَ فِي ذَلِكَ فَإِنَّهُ إِذَا ذَكَرَ اللَّهَ لَمْ يَضُرَّهُ.

Muhammad Bin Maymoun Al Makky, from Usman Bin Usman, from Al Husayn Bin Al Mukhtar, from Safwan Al Jammaal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘If there were exhumations for you from the graves, you would have seen that most of your deceased were due to (evil/envious) eye, because the (evil/envious) is true, except that Rasool-Allah<sup>-saww</sup> had said: ‘The (evil/envious) eye is true, so the one whom something from his brother fascinates, let him do Zikr of Allah<sup>-azwj</sup> during that, for when he does Zikr of Allah<sup>-azwj</sup>, it will not harm him’.<sup>373</sup>

8- طب، طب الأئمة عليهم السلام فِي الْعَيْنِ يَفْرَأُ أَوْ يَكْتُبُ وَ يُعَلِّقُ عَلَيْهِ سُورَةَ الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ [وَ] قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> –

<sup>371</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 5 b

<sup>372</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 6

<sup>373</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 7

‘Regarding the (evil/envious) eye – ‘He should read or write, and hang upon him Surahs Al Hamd and Al Mawazateyn, and Al Tawheed, and Ayat Al Kursy, and ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! Upon You<sup>-azwj</sup> I have relied, and You<sup>-azwj</sup> are Lord<sup>-azwj</sup> of the worlds, Lord<sup>-azwj</sup> of the Magnificent Throne!

حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ فَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

Sufficient is Allah<sup>-azwj</sup> and is the best Protector! Whatever Allah<sup>-azwj</sup> Desires happens, and whatever He<sup>-azwj</sup> does not Desire, does not happen! I testify that Allah<sup>-azwj</sup> 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]!**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْنَا فَقُلْنَا 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 animal You<sup>-azwj</sup> Seize **it by its forelock. Surely, my Lord is upon the Straight Path [11:56] 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].**

بِسْمِ اللَّهِ رَبِّ عَيْسَى عَبَسَ عَابِسٌ وَ حَجَرَ يَابِسٌ وَ مَاءَ فَارِسٌ وَ شَهَابٌ قَابِسٌ مِنْ نَفْسِ نَافِسٍ وَ عَيْنِ الْعَائِنِ رَدَدْتُ عَيْنَ الْعَائِنِ عَلَيْهِ وَ عَلَى أَحَبِّ النَّاسِ إِلَيْهِ فِي كَبِدِهِ وَ كَلْبَتِهِ دَمٌ رَفِيقٍ وَ شَحْمٌ وَسِيقٍ وَ عَظْمٌ دَقِيقٍ فِي مَالِهِ يَلِيقُ

In the Name of Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of Isa<sup>-as</sup>, frown of a frowner, and dry stone, and flowing water, and shining shooting star, and breathing soul, and (evil) eye of the beholder! I return (evil) eye of the behold to him and to most beloved of the people to him in his liver and his kidneys, thin blood, and liquid fat, and brittle bones, in his related wealth!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَ الْعَيْنَ بِالْعَيْنِ وَ الْأَنْفَ بِالْأَنْفِ وَ الْأُذُنَ بِالْأُذُنِ وَ السِّنَّ بِالسِّنِّ وَ الْجُرُوحَ قِصَاصًا وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا وَ نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

**In the Name of Allah the Beneficent, the Merciful [1:1] And We Prescribed upon them therein that the soul is for the soul, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and the injuries are subject to retaliation. [5:45];** and may Allah<sup>-azwj</sup> Send Salawaat upon our chief and our Prophet Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws!</sup><sup>374</sup>

9- مكا، مكارم الأخلاق لِلْعَيْنِ مُعَمَّرٌ بِنُ خَلَادٍ قَالَ: كُنْتُ مَعَ الرِّضَا ع بِجُرَّاسَانَ عَلَى نَفَقَاتِهِ فَأَمَرَنِي أَنْ أَخِذَ لَهُ غَالِيَةً فَلَمَّا اتَّخَذْتُهَا فَأَعْجَبَ بِهَا فَنَظَرَ إِلَيْهَا فَقَالَ لِي يَا مُعَمَّرُ إِنَّ الْعَيْنَ حَقٌّ فَأَكْتُبْ فِي رُفْعَةِ الْحَمْدِ لِلَّهِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ اجْعَلْهَا فِي غِلَافِ الْقَارُورَةِ.

(The book) ‘Makarim Al Akhlaq’ –

‘For the (evil) eye – Muammar Bin Khallad said, ‘I was with Al-Reza<sup>-asws</sup> at Khurasan (in charge) upon his<sup>-asws</sup> expenditure. He<sup>-asws</sup> instructed me to take (buy some) expensive perfume for him<sup>-asws</sup>. When I had taken it, I was fascinated by it. He<sup>-asws</sup> looked at it. He<sup>-asws</sup> said to me: ‘O Muammar! The (evil) eye is true, so write in a note paper, (Surahs) Al Fatiha, and Al Tawheed, and Al Mawazateyn, and Ayat Al Kursy, and make these to be in a wrapping of the bottle’<sup>.375</sup>

وَمِثْلُهُ وَرُوي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْعَيْنُ حَقٌّ وَ لَيْسَ تَأْمُنُهَا مِنْكَ عَلَى نَفْسِكَ وَ لَا مِنْكَ عَلَى غَيْرِكَ فَإِذَا خِفْتَ شَيْئاً مِنْ ذَلِكَ فَقُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثاً

And similar to it, and it is reported,

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said: ‘The (evil) eye is true and there is neither safety from you upon yourself nor from you upon others! Whenever you fear something from that, say, ‘Whatever Allah<sup>-azwj</sup> Desires, and there is no strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!’<sup>, thrice’.</sup>

وَ قَالَ إِذَا هَمَّ أَحَدُكُمْ هَيْبَةً تُعْجِبُهُ فَلْيَقْرَأْ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ الْمَعْوَدَتَيْنِ فَإِنَّهُ لَا يَضُرُّهُ بِإِذْنِ اللَّهِ.

And he<sup>-asws</sup> said: ‘Whenever one of you prepares himself (in a manner) fascinating him, when he goes out from his house let him read Al Mawazateyn, it (evil eye) will not harm him, by the Permission of Allah<sup>-azwj</sup>!’<sup>376</sup>

وَ عَنْهُ ع قَالَ: مَنْ أَعْجَبَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَبَارِكْ عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ.

And from him<sup>-asws</sup>, said: ‘One whom something from his brother fascinates him, let him Bless upon him, for the (evil) eye is true’<sup>.377</sup>

وَ قَالَ النَّبِيُّ ص إِنَّ الْعَيْنَ لَيَدْخُلُ الرَّجُلَ الْقَبْرَ وَ الْجَمَلُ الْقَدْرَ

And the Prophet<sup>-saww</sup> said: ‘The (evil) eye enters the man into the grave, and the camel into the cooking pot’.

وَ قَالَ ص لَا رُقْيَةَ إِلَّا مِنْ حُمَةٍ وَ الْعَيْنِ.

And he<sup>-saww</sup> said: ‘There is no Ruqya (incantation) except from fever and the (evil) eye’<sup>.378</sup>

بني البسخر عن محمد بن عيسى قال: سألت الرضا ع عن البسخر قال هو حق و هم يضرون بإذن الله فإذا أصابك ذلك فارتفع يدك بجذاء وجهك و اقرأ عليها بسم الله العظيم رب العرش العظيم إلا ذهب و انقرضت

Regarding the sorcery, from Muhammad Bin Isa who said, ‘I asked Al-Reza<sup>-asws</sup> about the sorcery. He<sup>-asws</sup> said: ‘It is true, and they will be harming by the Permission of Allah<sup>-azwj</sup>. Whenever that afflicts you, raise your hand parallel to your face and read upon it, ‘In the

<sup>375</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 1

<sup>376</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 2

<sup>377</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 3

<sup>378</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 4

Name of Allah<sup>-azwj</sup> the Magnificent, Lord<sup>-azwj</sup> of the Magnificent Throne!', except it will be gone and vanish!'

قَالَ وَ سَأَلَهُ رَجُلٌ عَنِ الْعَيْنِ فَقَالَ هُوَ حَقٌّ فَإِذَا أَصَابَكَ ذَلِكَ فَارْفَعْ كَفَيْتِكَ بِجَدَائِهِ وَجْهَكَ وَ اقْرَأْ الْحَمْدُ لِلَّهِ وَ قُلْ هُوَ اللَّهُ وَ الْمُعَوِّذَتَيْنِ وَ امْسُخْهُمَا عَلَي نَوَاصِيكَ فَإِنَّهُ نَافِعٌ بِإِذْنِ اللَّهِ.

He (the narrator) said, 'And a man asked him about the (evil) eye. He<sup>-asws</sup> said: 'It is true! Whenever that afflicts you, raise your palms parallel to your face and read (Surahs) Al Hamd, and Al Tawheed, and Al Mawazateyn, and wipe these upon your forelocks, for it will benefit by the Permission on Allah<sup>-azwj</sup>!'<sup>379</sup>

رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْمُعَوِّذَتَيْنِ قَالَ إِنَّ رَسُولَ اللَّهِ ص سَحَرَهُ لَيْبَدُ بْنُ أَعْصَمِ الْيَهُودِيِّ فَأَتَاهُ جِبْرَائِيلُ بِالْمُعَوِّذَتَيْنِ فَدَعَا عَلِيًّا ع فَعَقَدَ لَهُ خِطًّا فِيهِ اثْنَا عَشْرَةَ عُقْدَةً ثُمَّ قَالَ انْطَلِقْ إِلَى بئرِ دَرَوَانَ فَانزِلْ إِلَى الْقَلْبِيبِ فَاقْرَأْ آيَةَ وَ حُلَّ عُقْدَةً

It is reported from Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> was asked about Al Mawazateyn. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had been bewitched by Labeed Bin A'asam the Jew, so Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> with Al Mawazateyn (Chapters 113 & 114). He<sup>-saww</sup> called Ali<sup>-asws</sup>. He<sup>-saww</sup> tied a string for him<sup>-asws</sup> have twelve knots for it, then said: 'Go to the well of Zarwan, descend into the well and read a Verse and until a knot (twelve times)'.  
فَنَزَلَ عَلِيٌّ وَ اسْتَخْرَجَ مِنَ الْقَلْبِيبِ فَتَحَالَكَ ذَلِكَ عَنِ رَسُولِ اللَّهِ ص.

Ali<sup>-asws</sup> descended and extracted from the well and untied that on behalf of Rasool-Allah<sup>-saww</sup>.<sup>380</sup>

عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ لَيْبَدَ بْنَ أَعْصَمٍ سَحَرَ رَسُولَ اللَّهِ ص ثُمَّ دَسَّ ذَلِكَ فِي بئرِ لَيْبِي زُرَيْقٍ فَمَرَضَ رَسُولَ اللَّهِ ص فَبَيْنَمَا هُوَ نَائِمٌ إِذْ أَتَاهُ مَلَكَانِ فَعَقَدَا أَحَدُهُمَا عِنْدَ رَأْسِهِ وَ الْآخَرَ عِنْدَ رِجْلَيْهِ فَأَخْبَرَاهُ بِذَلِكَ وَ إِنَّهُ فِي بئرِ دَرَوَانَ فِي حُفِّ طَلْعَةٍ تَحْتِ رَاعُوقَةٍ وَ الْحُفُّ قِشْرُ الطَّلْعِ وَ الرَّاعُوقَةُ حَجَرٌ فِي أَسْفَلِ الْبئرِ يَقُومُ عَلَيْهِ الْمَاتِحُ

From Ibn Abbas who said, 'Labeed Bin A'asam bewitched Rasool-Allah<sup>-azwj</sup>, then tucked that away in a well of the can of Zureyq. Rasool-Allah<sup>-saww</sup> became sick. While he<sup>-saww</sup> was sleeping, two Angels came to him<sup>-saww</sup>. One of them sat by his<sup>-saww</sup> head and the other by his<sup>-saww</sup> legs, and informed him<sup>-saww</sup> of that and that it was in a well of Zarwan in a narrow shaft beneath a boulder, (and the shaft is husk of the date palm and the boulder is a stone in the bottom of the well, the pulleys stand upon it.

فَانْتَبَهَ رَسُولُ اللَّهِ ص وَ بَعَثَ عَلِيًّا وَ الزُّبَيْرَ وَ عَمَّارًا فَنَزَحُوا مَاءَ تِلْكَ الْبئرِ ثُمَّ رَفَعُوا الصَّخْرَةَ وَ أَخْرَجُوا الْحُفَّ فَإِذَا فِيهِ مُشَاطَةٌ رَأْسِهِ وَ أَسْنَانٌ مِنْ مَشْطِهِ وَ إِذَا هُوَ مُعَقَّدٌ فِيهِ إِحْدَى عَشْرَةَ عُقْدَةً مَعْرُوزَةً بِالْإِبْرَةِ

Rasool-Allah<sup>-saww</sup> woke up and sent Ali<sup>-asws</sup> and Al-Zubeyr and Ammar<sup>-ra</sup>. They displace the water of that well, then raised the stone and extracted the packet. Behold, in it were combings

<sup>379</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 5

<sup>380</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 6

(hair) of his<sup>-saww</sup> head and teeth of his<sup>-saww</sup> comb, and in it were eleven knots entangle, pierced with the needle.

فَنَزَلَتْ هَاتَانِ السُّورَتَانِ فَجَعَلَ كُلَّمَا يُقْرَأُ آيَةٌ اِخْتَلَّتْ عُقْدَةٌ وَ وَجَدَ رَسُولُ اللَّهِ ص حِفَّةً فَمَامَ كَأَنَّمَا أُخِيطَ مِنْ عِقَالٍ وَ جَعَلَ جَبْرَائِيلُ ع يَقُولُ بِسْمِ اللَّهِ أَزِيدُكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَاسِدٍ وَ عَيْنٍ وَ اللَّهُ يَشْفِيكَ.

Thus, these two Chapters were Revealed. Every time he<sup>-asws</sup> read a Verse, he<sup>-asws</sup> went on to untie a knot, and Rasool-Allah<sup>-saww</sup> felt lightness. He<sup>-saww</sup> stood up as it he<sup>-saww</sup> had been activated from cramps, and Jibraeel<sup>-as</sup> went on to say: ‘In the Name of Allah<sup>-azwj</sup>! I<sup>-as</sup> perform Ruqya (incantation) for you<sup>-saww</sup> from all things hurting your, from an envier and (evil) eye, and Allah<sup>-azwj</sup> will Heal you<sup>-saww</sup>!’<sup>381</sup>

أُخْرَى لِلْسِّحْرِ يُكْتَبُ فِي رَقٍّ وَ يُعَلَّقُ عَلَيْهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِلَى قَوْلِهِ الْمُفْسِدِينَ وَ أَوْحَيْنَا إِلَى مُوسَى إِلَى قَوْلِهِ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلَبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ.

Another for the sorcery – ‘He should write in a note paper and hang it upon him: **Musa said to them: ‘What you have come with is the sorcery – up to His<sup>-azwj</sup> Words - corrupters [10:81] And We Revealed to Musa [7:117] – up to His<sup>-azwj</sup> Words: 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]!’**<sup>382</sup>

أُخْرَى يَتَكَلَّمُ بِهِ سَبْعَ مَرَّاتٍ سَنَشُدُّ عَضُدَكَ إِلَى قَوْلِهِ وَ مَنْ اتَّبَعَكُمْ اَلْغَالِيُونَ.

Another – He should speak with it seven times: **“We will Strengthen your arm – up to His<sup>-azwj</sup> Words - the ones who follow you two, would be victorious!” [28:35]”**<sup>383</sup>

عَنِ الصَّادِقِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص سَأَلَتْهُ امْرَأَةٌ أَنْ لِي زَوْجاً وَ بِهِ غِلْظَةٌ وَ إِنِّي صَنَعْتُ شَيْئاً لِأُعْطِفَهُ عَلَيَّ

From Al-Sadiq<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>, a woman asked him<sup>-saww</sup>, ‘There is a husband for me and there is harshness with him, and I have done something to make him compassionate to me’.

فَقَالَ ص أَفَّ لَكَ كَدَرَتِ التِّجَارَةُ وَ كَدَرَتِ الْعَيْنُ وَ لَعْنَتِكَ الْمَلَائِكَةُ الْأَحْيَاءُ وَ الْمَلَائِكَةُ السَّمَاءِ وَ الْأَرْضِ

He<sup>-saww</sup> said: ‘Ugh to you! You have dirtied the trade and dirties the eye, and you are cursed by the Angels of the good ones, and Angels of the sky and the earth!’

فَصَامَتْ نَهَارَهَا وَ قَامَتْ لَيْلَهَا وَ حَلَقَتْ رَأْسَهَا وَ لَبَسَتْ الْمُسُوخَ فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَقَالَ إِنَّ ذَلِكَ لَا يُقْبَلُ مِنْهَا

She fasted her day, and stood her night (in Salat), and shaved off her head, and wore the fur. (News of) that reached the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: ‘That is not acceptable from her!’

<sup>381</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 7

<sup>382</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 8

<sup>383</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 9

فَقِيلَ يَا رَسُولَ اللَّهِ لِمَ لَا يُقْتَلُ سَاحِرُ الْكُفَّارِ

It was said, 'O Rasool-Allah<sup>-sawww</sup>! Why won't the Kafir sorcerer be killed?'

روى الصدوق في الفقيه ج 3 ص 371 عن السكوني، عن جعفر بن محمد، عن أبيه عن آبائه عليهم السلام قال: قال رسول الله: ساحر المسلمين يقتل، و ساحر الكفار لا يقتل، فقيل يا رسول الله لم لا يقتل ساحر الكفار؟

**Note** – It is reported by Al-Sadouq in (the book) 'Al-Faqeeh' V 3, P 371, from Al-Sakuny, from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-sawww</sup> said: 'Sorcerer of the Muslims, will be killed, and sorcerer of the Kafir will not be killed. It was said, 'O Rasool-Allah<sup>-sawww</sup>! Why won't the Kafir sorcerer be killed?'

فَقَالَ لِأَنَّ الشِّرْكَ أَعْظَمُ مِنَ الْكُفْرِ وَ السِّحْرِ وَ الشِّرْكَ مَقْرُونَانِ.

He<sup>-sawww</sup> said: 'Because the Shirk (Polytheism) is more grievous than the Kufr (disbelief), and the sorcery and the Shirk are paired!''<sup>384</sup>

رُفِيَهُ الْعَيْنِ عَنْ زُرَّارَةَ قَالَتْ: يَنْفُثُ فِي الْمَنْجَرِ الْيُمْنَى أَرْبَعًا وَ الْيُسْرَى ثَلَاثًا ثُمَّ يَقُولُ بِسْمِ اللَّهِ لَا بَأْسَ أَذْهَبَ الْبَأْسَ رَبِّ النَّاسِ وَ اشْفِ أَنْتَ الشَّافِي وَ لَا يَكْشِفُ الْبَأْسَ إِلَّا أَنْتَ.

Ruqya (incantation) of the (evil) eye, from Zurara who said, 'He should puff into the right nostril four times, and the left three times, then he should say, 'In the Name of Allah<sup>-azwj</sup>! There is no problem! The problem is removed by Lord<sup>-azwj</sup> of the people and Healed! You<sup>-azwj</sup> are the Healer, and no one removes the problem except You<sup>-azwj</sup>!''<sup>385</sup>

عَنِ الصَّادِقِ ع قَالَ: لَوْ كَانَ شَيْءٌ يَشْفِي الْقُدْرَ سَبَقْتُهُ الْعَيْنُ لِمَنْ يُصِيبُهُ الْعَيْنُ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ يَكْتُبُ بِسْمِ اللَّهِ أُعِيدُ فَلَانَ بْنِ فَلَانَةَ بِكَلِمَاتِ اللَّهِ النَّامَاتِ مِنْ شَرِّ مَا خَلَقَ وَ دَرَأَ وَ بَرَأَ وَ مِنْ عَيْنٍ نَاطِرَةٍ وَ أُذُنٍ سَامِعَةٍ وَ لِسَانٍ نَاطِقٍ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ مِنْ شَرِّ الشَّيْطَانِ وَ عَمَلِ الشَّيْطَانِ وَ خِيَلِهِ وَ رَجَلِهِ

From Al-Sadiq<sup>-asws</sup> having said: 'If there was anything preceding the Pre-determination, the (evil) eye precedes it! For the one whom the (evil) eye afflicts, he should read (Surah) Al Fatiha and write, 'In the Name of Allah<sup>-azwj</sup>! I seek Refuge for so and so, son of so and so, by the complete Phrases of Allah<sup>-azwj</sup>, from evil of what He<sup>-azwj</sup> Created and Scattered, and from beholding eye, and listening ear, and speaking tongue! **Surely, my Lord is upon the Straight Path [11:56]**, and from the evil of Satan<sup>-la</sup>, and the work of Satan<sup>-la</sup> and his<sup>-la</sup> cavalry and his<sup>-la</sup> infantry!'

وَ قَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَ ادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ.

**And he said: 'O my sons! Do not be entering from one door, and enter by different doors [12:67]''**<sup>386</sup>

<sup>384</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 10

<sup>385</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 11

<sup>386</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 12

عُودَةُ الْعَيْنِ اللَّهُمَّ رَبِّ مَطَرٍ حَاسِبٍ وَ حَجَرٍ يَابِسٍ وَ لَيْلٍ دَامِسٍ وَ رَطْبٍ وَ يَابِسٍ رُدِّ عَيْنَ الْعَيْنِ عَلَيْهِ فِي كَبِدِهِ وَ نَحْرِهِ وَ مَالِهِ فَ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ  
إِلَيْكَ الْبَصَرُ حَاسِباً وَ هُوَ حَسِيبٌ.

An amulet for the (evil) eye – ‘O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of withheld rain, and dry stone, and dark night, and dry dates! Return the (evil) eye back to him in his liver and his throat and his wealth!  
**Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]’**.<sup>387</sup>

10- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَيْنَ لَتُدْخِلُ الرَّجُلَ الْقَبْرَ وَ تَدْخِلُ الْجَمَلَ الْقَدْرَ.

(The book) ‘Jamie Al Akhbar’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘The (evil) eye enters the man into the grave and enters the camel into the cooking pot!’<sup>388</sup>

وَ جَاءَ فِي الْحَبْرِ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ قَالَتْ يَا رَسُولَ اللَّهِ ص إِنَّ بَنِي جَعْفَرٍ يُصِيبُهُمُ الْعَيْنُ أَ فَاسْتَرَيْتَنِي

And it has come in the Hadeeth that Asma Bint Umeyr said, ‘O Rasool-Allah<sup>-saww</sup>! The sons of Ja’far<sup>-ra</sup> have been afflicted by the (evil) eye! Shall I perform Ruqya (incantation) for them?’

هَلُمَّ قَالَ نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدْرَ لَسَبَقَتْ الْعَيْنُ.

He<sup>-saww</sup> said: ‘Yes! If there was anything to precede the Pre-determination, the (evil) eye would precede it!’<sup>389</sup>

قَالَ الْحَسَنُ دَوَاءُ إِصَابَةِ الْعَيْنِ أَنْ يَقْرَأَ الْإِنْسَانُ هَذِهِ الْآيَةَ وَ إِنَّ يَكَادُ الَّذِينَ كَفَرُوا لَيُرْلِفُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا  
ذِكْرٌ لِلْعَالَمِينَ.

Al-Hassan said, ‘A cure for affliction of the (evil) eye is that the person should read this Verse:  
**‘And those who commit Kufr would almost smite you with their eyes when they hear the Zikr, and they were saying, ‘He is insane!’ [68:51] And he is not, except a Zikr for the worlds [68:52]’**.<sup>390</sup>

11- طاء، الأمان مِنْ كِتَابِ عُثَيْبَةَ الدَّاعِي تَأَلِيفِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَنْ خَافَ شَيْطَاناً أَوْ سَاحِراً فَلْيَقْرَأْ  
إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ إِلَى قَوْلِهِ تَعَالَى تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

(The book) ‘Al Amaan’, from the book ‘Guniyat Al Daie’ compiled by Ali Bin Muhammad Bin Abdul Samad, by his chain, said,

<sup>387</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 13

<sup>388</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 10 a

<sup>389</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 10 b

<sup>390</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 10 c

‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! One who fears a Satan<sup>-la</sup> or a sorcerer, let him read, **Surely, your Lord is Allah Who Created the skies and the earth in six days**, - up to His<sup>-azwj</sup> Words - **Blessed is Allah, Lord of the worlds [7:54]’**.<sup>391</sup>

12- جُنَّةُ الْأَمَانِ، لِلْكَفَعَمِيِّ قَالَ ذَكَرَ عَبْدُ الْكَرِيمِ بْنُ مُحَمَّدٍ بْنِ الْمُظَفَّرِ السَّمْعَانِيُّ فِي كِتَابِهِ أَنَّ جَبْرَائِيلَ نَزَلَ عَلَى النَّبِيِّ ص فَرَأَهُ مُعْتَمِئاً فَسَأَلَهُ عَنْ عَيْنِهِ فَقَالَ لَهُ إِنَّ الْحَسَنَيْنِ أَصَابَتْهُمَا عَيْنٌ

(The book) ‘Jannat Al Amaan’ of Al Kaf’amy who said, ‘

It is mentioned by Abdul Kareem Bin Muhammad Bin Al-Muzaffar Al-Sam’any in his book that Jibraeel<sup>-as</sup> descended unto the Prophet<sup>-saww</sup>. He<sup>-as</sup> saw him<sup>-saww</sup> gloomy. He<sup>-as</sup> asked him<sup>-saww</sup> about his<sup>-saww</sup> sadness. He<sup>-saww</sup> said to him<sup>-as</sup>: ‘Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> have been afflicted by (evil) eye!’

فَقَالَ لَهُ يَا مُحَمَّدُ الْعَيْنُ حَقٌّ فَعَوِّذُهَا بِحِذِّ الْعُوذَةِ اللَّهُمَّ يَا ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَرِّ الْقَدِيمِ وَالْوَجْهَ الْكَرِيمِ ذَا الْكَلِمَاتِ الثَّمَاتِ وَالِدَعْوَاتِ الْمُسْتَجَابَاتِ عَافِ الْحَسَنَ وَالْحُسَيْنَ مِنْ أَنْفُسِ الْجِنَّ وَالْأَعْيُنِ الْإِنْسِ.

He<sup>-as</sup> said to him<sup>-saww</sup>: ‘O Muhammad<sup>-saww</sup>! The (evil) eye is true, so seek Refuge for them<sup>-asws</sup> with this amulet – ‘O Allah<sup>-azwj</sup>! O with the Magnificent Authority and the Ancient Conferment, and the Honourable Face with the complete Phrases and the Answered supplications! Cure Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> from the breath (evil eye) of the Jinn and (evil) eye of the humans!’<sup>392</sup>

وَمِنْهُ قَالَ فِي حِطِّ الْوَزِيرِ مُوَيِّدِ الدِّينِ بْنِ الْعَلْقَمِيِّ رُقِيَّةُ الْمَغِينُونَ

And from him, said, ‘In handwriting of the minister Muwayyid Al-Deen Bin Al Ma’qamy there is a Ruqya (incantation) for the (evil) eyes: -

بِسْمِ اللَّهِ الْعَظِيمِ الشَّانِ الْقَوِيِّ السُّلْطَانِ الشَّدِيدِ الْأَرْكَانِ حَبْسُ حَابِسٍ وَ حَجْرٌ بَابِسٍ وَ شِهَابٌ قَابِسٍ وَ لَيْلٌ دَامِسٍ وَ مَاءٌ قَارِسٍ فِي عَيْنِ الْعَائِنِ وَ فِي أَحَبِّ خَلْقِ اللَّهِ إِلَيْهِ وَ فِي كَبِدِهِ وَ كُلَيْبَتَيْهِ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئاً وَ هُوَ حَسِيرٌ.

‘In the Name of Allah<sup>-azwj</sup>, the Magnificent of Glory, the Strong of the Authority, the Intense of the Pillars! Withhold the withholder, and the dry stone, and the shining shooting star, and the dark night, and the flowing water (back) into the eye of the beholder, and in the most beloved of the creatures of Allah<sup>-azwj</sup> to him, and in his liver and his kidneys! **Then return the sight, can you see any flaw? [67:3] Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]’**.<sup>393</sup>

12- وَ فِي رُقِيَّةِ الْبَيَانِ أَنَّ جَبْرَائِيلَ ع رَفَى النَّبِيَّ ص وَ عَلَّمَهُ هَذِهِ الرُّقِيَّةَ لِلْعَيْنِ بِسْمِ اللَّهِ أَزْيَقُكَ مِنْ كُلِّ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ.

And in (the book) ‘Zubdat Al Bayan’ –

<sup>391</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 11

<sup>392</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 a

<sup>393</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 b

'Jibraeel<sup>as</sup> performed Ruqya (incantation) on the Prophet<sup>saww</sup> and taught him<sup>saww</sup> this Ruqya (incantation) for the (evil) eye – 'In the Name of Allah<sup>azwj</sup>! I perform Ruqya on you from every eye of an envier! Allah<sup>azwj</sup> will Heal you!''<sup>394</sup>

وَعَنِ الصَّادِقِ ع إِذَا هَبَّ أَحَدُكُمْ هَيْبَةً تُعْجِبُهُ فَلْيَقْرَأْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ الْمُعَوِّذَتَيْنِ فَإِنَّهُ لَا يَضُرُّهُ شَيْءٌ بِإِذْنِ اللَّهِ تَعَالَى.

And from Al-Sadiq<sup>asws</sup>: 'Whenever one of you prepares himself (in a manner) fascinating him, when he goes out from his house let him read Al Mawazateyn, nothing will harm him, by the Permission of Allah<sup>azwj</sup> the Exalted!''<sup>395</sup>

13- الْجَوَامِعُ لِلطَّبْرَسِيِّ، عَنِ النَّبِيِّ ص مَنْ رَأَى شَيْئاً يُعْجِبُهُ فَقَالَ اللَّهُ اللَّهُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ لَمْ يَضُرَّهُ شَيْءٌ.

(The book) 'Jawamie' of Al Tabarsee –

'From the Prophet<sup>saww</sup>: 'One who sees something which fascinates him, so he says, 'Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! Whatever Allah<sup>azwj</sup> Desires! There is no strength except with Allah<sup>azwj</sup>!', nothing will harm him!''<sup>396</sup>

وَعَنِ الْحُسَيْنِ أَنَّ دَوَاءَ الْإِصَابَةِ بِالْعَيْنِ أَنْ يُقْرَأَ وَ إِنْ يَكَاذُ الَّذِينَ كَفَرُوا السُّورَةَ.

And from Al-Hassan, 'A cure for affliction of the (evil) eye is that the person should read this Verse: '**And those who commit Kufr [68:51]** – the Chapter.'''<sup>397</sup>

[باب 97 معنى جهد البلاء والاستعادة منه و من ضلع الدين و غلبة الرجال و بوار الأيم و طلب تمام النعمة و معناه و فضل قول يا ذا الجلال و الإكرام](#)

## CHAPTER 97 – THE MEANING OF THE DEADLY AFFLICTION AND SEEKING THE REFUGE FROM IT, AND FROM THE CROOKEDNESS OF RELIGION AND OVERCOMING BY THE MEN, AND RUINATION OF THE UNMARRIED WIDOW, AND SEEKING THE COMPLETE BOUNTY AND ITS MEANING, AND MERIT OF THE WORD: 'O WITH THE MAJESTY AND THE BENEVOLENCE!'

1- ل، الخصال أبي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص جَهْدُ الْبَلَاءِ أَنْ يُقَدَّمَ الرَّجُلُ فَيَضْرَبَ عُنُقَهُ صَبْرًا وَ الْأَسِيرُ مَا دَامَ فِي وَثَاقِ الْعَدُوِّ وَ الرَّجُلُ يَجِدُ عَلَى بَطْنِ امْرَأَتِهِ رَجُلًا.

(The book) 'Al-Khisaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The deadly affliction is that the man advances so his neck is cut off in combat, and the captive for as long as he is in the binds of the enemy, and the man finds a man upon the belly of his wife''<sup>398</sup>

<sup>394</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 c

<sup>395</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 d

<sup>396</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 13 a

<sup>397</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 13 b

<sup>398</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 1

2- ل، الخصال الأرتعمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَلُوا اللَّهَ الْعَافِيَةَ مِنْ جَهْدِ الْبَلَاءِ فَإِنَّ جَهْدَ الْبَلَاءِ ذَهَابُ الدِّينِ.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen<sup>-asws</sup> said: 'Ask Allah<sup>-azwj</sup> for the well-being, for the deadly affliction is the loss of religion!''<sup>399</sup>

وَقَالَ ع اسْتَعِيدُوا بِاللَّهِ مِنْ ضَلَعِ الدِّينِ وَغَلْبَةِ الرِّجَالِ.

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> seek Refuge from Allah<sup>-azwj</sup> from the crookedness of religion and overcoming by the men''.<sup>400</sup>

(The book) 'Ma'any Al Akhbaar' – Ibn Al Mutawakkil, from Al Astarabady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abdul Malik Bin Abdullah Al Qummi who said,

'Abu Abdullah<sup>-asws</sup> was asked by Al-Kahily while I was in his<sup>-asws</sup> presence, 'Had Ali<sup>-asws</sup> sought Refuge from the ruination of the widow?'

3- مع، معاني الأخبار ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ عَبْدِ الْمَلِكِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَ الْكَاهِلِيَّ وَ أَنَا عِنْدَهُ أَكَانَ عَلِيٌّ ع يَتَعَوَّذُ مِنْ بَوَارِ الْأَيْمِ فَقَالَ نَعَمْ وَ لَيْسَ حَيْثُ تَذَهَبُ إِذَا كَانَ يَتَعَوَّذُ مِنَ الْعَاهَاتِ وَ الْعَامَّةُ يَقُولُونَ بَوَارِ الْأَيْمِ وَ لَيْسَ كَمَا يَقُولُونَ.

He<sup>-asws</sup> said: 'Yes, and it isn't where you are going (with it). But rather, he<sup>-asws</sup> had sought Refuge from the disabilities, and the general Muslims are saying, 'ruination of the widows', and it isn't like what they are saying''.<sup>401</sup>

4- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ بْنِ تَمِيمٍ عَنِ مُحَمَّدِ بْنِ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ مُهَاجِرٍ عَنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ عَنِ أَبِي الْوَرْدِ بْنِ بَمَامَةَ عَنِ الْجَلَّاجِ عَنِ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ص فَمَرَّ رَجُلٌ يَدْعُو وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ

(The book) 'Ma'any Al Akhbaar' – Muhammad Bin Ahmad Bin Tameem, from Muhammad Bin Idris, from Muhammad Bin Muhajir, from Ismail Bin Ibrahim, from Jareery, from Abu Al Ward Bin Yamama, from Al Lajaj, from Muaz Bin Jabal who said,

'I was with the Prophet<sup>-saww</sup>. He<sup>-saww</sup> passed by a man who was supplicating and saying, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the complete bounties!'

فَقَالَ ابْنُ آدَمَ وَ هَلْ تَدْرِي مَا تَمَامُ النِّعْمَةِ الْخَالِصُ مِنَ النَّارِ وَ دُحُولِ الْجَنَّةِ

He<sup>-saww</sup> said: 'Son of Adam<sup>-as</sup>! Do you know what is the complete bounty? (It is), to be saved from the Hellfire and entering the Paradise!'

وَ مَرَّ ع بِرَجُلٍ وَ هُوَ يَدْعُو وَ يَقُولُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

<sup>399</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 2 a

<sup>400</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 2 b

<sup>401</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 3



## CHAPTER 98 – THE SUPPLICATION FOR REPELLING THE INSINUATIONS OF SATAN<sup>-la</sup>

1- ل، الخصال الأربعة مائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا وَسَّوسَ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَلْيَتَعَوَّذْ بِاللَّهِ وَ لِيَقُلْ آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ مُخْلِصاً لَهُ الدِّينَ.

(The book) 'Al Khisaal' –

'The Four hundred (Ahadeeth)' – Amir Al-Momineen<sup>-asws</sup> said: 'Whenever the Satan<sup>-la</sup> insinuates to anyone of you, let him seek Refuge with Allah<sup>-azwj</sup> and let him say, 'I believe in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, being sincere to Him<sup>-azwj</sup> in the religion!'"<sup>406</sup>

2- لي، الأماالي للصدوق ابْنُ شَادَوَيْهِ عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أَبِي نَجْمَانَ عَنِ ابْنِ تَغْلِبِ بْنِ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْ بَعَثَ اللَّهُ عِيسَى ع تُعْرَضُ لَهُ الشَّيْطَانُ فَوَسَّوَسَهُ فَقَالَ عِيسَى ع سُبْحَانَ اللَّهِ مِنْ سَمَاوَاتِهِ وَ أَرْضِهِ وَ مَدَادِ كَلِمَاتِهِ وَ زِينَةِ عَرْشِهِ وَ رِضًا نَفْسِهِ

(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 Ikrima (Bin Abu Jahl<sup>-la</sup>), from Ibn Abbas who said,

'When Allah<sup>-azwj</sup> Sent Isa<sup>-as</sup>, the Satan<sup>-la</sup> presented to him<sup>-as</sup>. He<sup>-la</sup> insinuated to him<sup>-as</sup>. Isa<sup>-as</sup> said: 'Glory of Allah<sup>-azwj</sup> Fills His<sup>-azwj</sup> skies, and His<sup>-azwj</sup> earth, and the ink of His<sup>-azwj</sup> Words, and weight of His<sup>-azwj</sup> Throne, and His<sup>-azwj</sup> Satisfaction!'

قَالَ فَلَمَّا سَمِعَ إِبْرَاهِيمَ ذَلِكَ دَهَبَ عَلَى وَجْهِهِ لَا يَمْلِكُ مِنْ نَفْسِهِ شَيْئاً حَتَّى وَقَعَ فِي اللَّجَّةِ الْخَضِرَاءِ.

He (Ibn Abbas said), 'When Iblees<sup>-la</sup> heard that, he<sup>-la</sup> went upon his<sup>-la</sup> direction, not being in control of himself<sup>-la</sup> of anything, until he<sup>-la</sup> fell into the green deep (sea)'.<sup>407</sup>

3- مكا، مكارم الأخلاق لِيُؤَسِّسَةَ الْقَلْبِ يَقُولُ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ يَقْرَأُ الْمُعَوِّذَتَيْنِ.

(The book) 'Makarim Al Akhlaaq' –

'For insinuation of the heart, he should say, **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]**, and he should read Al Mawazateyn"<sup>408</sup>

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا وَسَّوسَ الشَّيْطَانُ لِأَحَدِكُمْ فَلْيَتَعَوَّذْ بِاللَّهِ وَ لِيَقُلْ بِلسَانِهِ وَ قَلْبِهِ آمَنْتُ بِاللَّهِ وَ رَسُولِهِ مُخْلِصاً لَهُ الدِّينَ

And Amir Al-Momineen<sup>-asws</sup>: 'When the Satan<sup>-la</sup> insinuates to anyone of you, let him seek Refuge with Allah<sup>-azwj</sup> and let him say with his tongue and his heart, 'I believe in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, being sincere to Him<sup>-azwj</sup> in the religion!'

<sup>406</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 1

<sup>407</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 2

<sup>408</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 3 a

لِيُضِيقَ الْقَلْبَ يُقْرَأُ سَبْعَةَ عَشَرَ يَوْمًا أَلَمْ نَشْرَحْ إِلَى آخِرِهِ كُلَّ يَوْمٍ مَرَّتَيْنِ مَرَّةً بِالْعَدَاةِ وَ مَرَّةً بِالْعِشَاءِ.

For constriction of the heart, he should read for seventeen days Surah Al Inshirah up to its end, twice every day in the morning and once in the evening”.<sup>409</sup>

4- نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ الشَّيْطَانَ اثْنَانِ شَيْطَانُ الْجِنِّ وَ يَبْعُدُ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ شَيْطَانُ الْإِنْسِ وَ يَبْعُدُ بِالصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ.

It is copied from the handwriting of Al-Shaheed, may Allah<sup>-azwj</sup> Mercy him, from the Prophet<sup>-saww</sup>: ‘The Satan<sup>-la</sup> are two (types), Satan<sup>-la</sup> of the Jinn, and he<sup>-la</sup> is distanced by, ‘There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent’; and Satan<sup>-la</sup> of the humans, he<sup>-la</sup> is distance with the Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>’.<sup>410</sup>

وَ مِنْهُ عَنْ أَبِي زُمَيْلٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَمَّا يَجِدُ الْإِنْسَانُ فِي صَدْرِهِ مِنَ الشَّاكِّ فَقَالَ مَا نَجَا مِنْ ذَلِكَ أَحَدٌ وَ قَدْ أَنْزَلَ اللهُ فَإِنْ كُنْتَ فِي شَاكٍ إِذَا وَجَدْتَ ذَلِكَ فُتِّلْهُ هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

And from him, from Abu Zumeyl who said,

‘I asked Ibn Abbas about what the human being feels in his chest, from the doubt. He said, ‘No one is saved from that, and Allah<sup>-azwj</sup> has Revealed that whenever you are in doubt, when you feel that, then say, **He is the First and the Last, and the Apparent and the Hidden, and He is a Knower of all things [57:3]**’.<sup>411</sup> (Not a Hadeeth)

وَ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قُلْتُ يَا رَسُولَ اللهِ خَالَ الشَّيْطَانُ بَيْنَ صَلَاتِي وَ قِرَاءَتِي

And from Usman Bin Abu Al-Aas, ‘I said, ‘O Rasool-Allah<sup>-saww</sup>! The Satan<sup>-la</sup> is a barrier between my Salat and my recitation!’

قَالَ ذَلِكَ شَيْطَانٌ يُقَالُ لَهُ خَيْرِزْبُ فَإِذَا أَحْسَسْتَهُ بِهِ فَتَعَوَّذْ بِاللَّهِ مِنْهُ وَ انْقُلْ عَنْ يَسَارِكَ ثَلَاثًا.

He<sup>-saww</sup> said: ‘That is a Satan<sup>-la</sup> called ‘Khayzab’. When you sense him<sup>-la</sup>, seek Refuge with Allah<sup>-azwj</sup> from him<sup>-la</sup> and spit on your left three times’.<sup>412</sup>

<sup>409</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 3 b

<sup>410</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 4 a

<sup>411</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 4 b

<sup>412</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 4 c

## CHAPTER 99 – THE SUPPLICATION FOR INSINUATIONS OF THE CHEST (ANXIETY) AND ITS DISTURBANCE, AND FOR RAISING THE LONELINESS

1- طب، طب الأئمة عليهم السلام أَبُو الْقَاسِمِ التَّفْلَيْسِيُّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ بَلَابِلَ فِي صَدْرِي وَ وَسَاوِسَ فِي فُؤَادِي حَتَّى لَرُبَّمَا قَطَعَ صَلَاتِي وَ شَوَّشَ عَلَيَّ قِرَاءَتِي

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abu Al Qasim Al Tafleesy, from Hammad Bin Isa, from Hareyz Bin Abdullah Al Sijistany,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup>, he (the narrator) said, 'I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! I find disturbance in my chest and insinuations in my heart to the extent sometimes my Salat and my recitation is cut off upon me!'

قَالَ وَ أَتَيْتُ أَنْتَ مِنْ عُوْدَةِ أَمِيرِ الْمُؤْمِنِينَ ع

He<sup>-asws</sup> said: 'And where are you from the amulet of Amir Al-Momineen<sup>-asws</sup>?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ عَلَّمَنِي

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, teach me!'

قَالَ إِذَا أَحْسَسْتَ بِشَيْءٍ مِنْ ذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ مَنَنْتَ عَلَيَّ بِالْإِيمَانِ وَ أَوْدَعْتَنِي الْقُرْآنَ وَ رَزَقْتَنِي صِيَامَ شَهْرِ رَمَضَانَ فَأَمِّنْ عَلَيَّ بِالرَّحْمَةِ وَ الرِّضْوَانِ وَ الرَّأْفَةِ وَ الْعَفْوَانِ وَ تَمِّمْ مَا أَوْلَيْتَنِي مِنَ النِّعَمِ وَ الْإِحْسَانِ

He<sup>-asws</sup> said: 'Whenever you sense something from that, place your hand upon it and say, 'In the Name of Allah<sup>-azwj</sup> and by Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Conferment upon me with the Eman and Your<sup>-azwj</sup> Entrusted me the Quran, and Graced me Fasting the month of Ramazan, so Confer upon me with the Mercy, and the Satisfaction, and the Kindness, and the Forgiveness, and Complete what You<sup>-azwj</sup> have Bestowed upon me of the bounties and the Favours!

يَا حَنَّانُ يَا مَنَّانُ يَا دَائِمُ يَا رَحْمَانُ سُبْحَانَكَ وَ لَيْسَ لِي أَحَدٌ سِوَاكَ سُبْحَانَكَ أَعُوذُ بِكَ بَعْدَ هَذِهِ الْكِرَامَاتِ مِنَ الْهُوَانِ وَ أَسْأَلُكَ أَنْ تُجَلِّيَ عَنِّي قَلْبِي الْأَخْزَانَ تَقْوُهُنَّ ثَلَاثًا فَإِنَّكَ تُعَاقِبُ مِنْهَا بِعَوْنِ اللَّهِ تَعَالَى ثُمَّ تُصَلِّيْ عَلَيَّ النَّبِيِّ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ.

O Affectionate! O Bestower! O Permanent! O Beneficent! Glory be to You<sup>-azwj</sup>, and there isn't anyone besides You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> after these Honours from the insignificance, and I ask You<sup>-azwj</sup> to Remove the griefs from my heart!' – saying it thrice, for you will recover from it by the Assistance of Allah<sup>-azwj</sup> the Exalted Then send Salawaat upon the Prophet<sup>-sawww</sup>, and the greetings upon them<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup>!"<sup>413</sup>

بيان: قوله ع وضع يدك عليه أي على الفؤاد كما يظهر من الخبر الآتي أيضا و لما كان الصدر محلا للفؤاد فينبغي وضع اليد على الصدر.

<sup>413</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 99 H 1

*Explanation of his<sup>-asws</sup> words: 'Place your hand upon it' -i.e. upon the heart just as is apparent from the Hadeeth which will be coming as well, and due to the chest being the place for the heart, it is befitting to place the hand upon the chest.*

2- طب، طب الأئمة عليهم السلام عليّ بن مَاهَانَ عَنْ سَرَّاجِ مَوْلَى الرِّضَا ع عَنْ جَعْفَرِ بْنِ دَيْلَمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَلْبِيِّ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع إِنَّي إِذَا خَلَوْتُ بِنَفْسِي تَدَاخَلَنِي وَخَشَنَةٌ وَهَمٌّ وَإِذَا خَالَطْتُ النَّاسَ لَا أَحْسُنُ بِشَيْءٍ مِنْ ذَلِكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ali Bin Mahan, from Sarraj a slave of Al-Reza<sup>-asws</sup>, from Ja'far Bin Daylam, from Ibrahim Bin Abdul Hameed, from Al Halby who said,

'A man said to Abu Abdullah Al-Sadiq<sup>-asws</sup>, 'When I am alone with myself, loneliness and worries enter into me, and when I mingle with the people, I am not good with anything from that!'

فَقَالَ ضَعَّ يَدَكَ عَلَى فُؤَادِكَ وَ قُلْ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَى فُؤَادِكَ وَ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعِظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ

He<sup>-asws</sup> said: 'Place your hand upon your heart and say, 'In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! Then wipe your hand upon your heart and say, 'I seek Refuge with the Might of Allah<sup>-azwj</sup>, and I seek Refuge with the Power of Allah<sup>-azwj</sup>, and I seek Refuge with the Majesty of Allah<sup>-azwj</sup>, and I seek Refuge with the Magnificence of Allah<sup>-azwj</sup>, and I seek Refuge with the Whole of Allah<sup>-azwj</sup>, and I seek refuge with Rasool-Allah<sup>-saww</sup>, and I seek Refuge with the Names of Allah<sup>-azwj</sup>, from evil of what I am cautious of, and from evil of what I fear upon myself!', saying that seven times.

قَالَ فَعَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَنِّي الْوَحْشَةَ وَ أَبَدَلَنِي الْإِنْسَ وَ الْأَمْنَ.

He (the narrator) said, 'I did that. Allah<sup>-azwj</sup> Removed the loneliness from me and Replaced for me (with) the humans and safety'<sup>414</sup>

3- طب، طب الأئمة عليهم السلام الحسين بن سِطَّامٍ عَنْ مُحَمَّدِ بْنِ خَلْفِ بْنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: شَكَأَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع كَثْرَةَ التَّمَنِّيِّ وَ الْوَسْوَسَةِ فَقَالَ أَمْرٌ يَدُكَ عَلَى صَدْرِكَ ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَخْذَرُ ثُمَّ أَمْرٌ يَدُكَ عَلَى بَطْنِكَ وَ قُلْ ثَلَاثَ مَرَّاتٍ فَإِنَّ اللَّهَ تَعَالَى يَمْسَحُ عَنْكَ وَ يَصْرِفُ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Husayn Bin Bistaam, from Muhammad Bin Khalaf, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan who said,

'A man complained to Abu Abdullah<sup>-asws</sup> of the abundance of wishes and the insinuations. He<sup>-asws</sup> said: 'Place your hand upon your chest, then say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! O Allah<sup>-azwj</sup>! Wipe away from me what I am cautious of!' Then pass your hand upon your belly and say (it) three times, for Allah<sup>-azwj</sup> will Wipe away from you and Exchange (it)'.<sup>414</sup>

<sup>414</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 99 H 2

قَالَ الرَّجُلُ فَكُنْتُ كَثِيرًا مَا أَقْطَعُ صَلَاتِي مِمَّا يُفْسِدُ عَلَيَّ التَّمَنِّيَ وَالْوَسْوَسَةَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ سَيِّدِي وَ مَوْلَايَ ثَلَاثَ مَرَّاتٍ فَصَرَفَ اللَّهُ عَنِّي وَ عُوَيْثُ مِنْهُ فَلَمْ أَحْسَ بِهِ بَعْدَ ذَلِكَ.

The man said, 'I used to frequently cut my Salat from what corrupted upon the wishes and the insinuations. I did what my Chief and my Master had instructed me with, three times, so Allah<sup>-azwj</sup> Turned it away from me and I recovered from it, and I have not felt it after that'.<sup>415</sup>

باب 100 ما يتعلق بأدعية السيف

## CHAPTER 100 – WHAT IS RELATED WITH SUPPLICATIONS OF THE SWORD

1- ق، الكتاب العتيق الغروي رُفِعَهُ السَّيْفُ وَجَدْتُ فِي قَائِمِ سَيْفِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ كَانَتْ أَيْضًا فِي قَائِمِ سَيْفِ رَسُولِ اللَّهِ ص وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِاللَّهِ بِاللَّهِ بِإِلَهِكَ يَا مَلِكَ الْمُلُوكِ الْأَوَّلِ الْقَدِيمِ الْأَبَدِيِّ الَّذِي لَا يَزُولُ وَ لَا يَحُولُ أَنْتَ اللَّهُ الْعَظِيمُ الْكَافِي كُلَّ شَيْءٍ الْمُحِيطُ بِكُلِّ شَيْءٍ

(The book) 'Al Ateeq' of Al Garwy –

'A Ruqya (incantation) of the sword found in the sheath of a sword of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and it was also in a sword of Rasool-Allah<sup>-saww</sup>, and it is: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! By Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O King of the kings! The First! The Ancient! The Forever Who neither declines not transfers! You<sup>-azwj</sup> are Allah<sup>-azwj</sup> the Magnificent, the Sufficient! The Dominant with all things!

اللَّهُمَّ احْفَظْنِي بِاسْمِكَ الْأَعْظَمِ الْأَجَلِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ احْجُبْ عَنِّي شُرُورَهُمْ وَ شُرُورَ الْأَعْدَاءِ كُلِّهِمْ وَ سُيُوفِهِمْ وَ بَأْسَهُمْ وَ اللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

O Allah<sup>-azwj</sup>! Suffice me with Your<sup>-azwj</sup> Name, the most Magnificent, the most Majestic, the First, the Solid, the 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]!** Veil from me their evils, and evils of the enemies, all of them, and their swords, and their troubles, **And Allah is Dominant from behind them [85:20]!**

اللَّهُمَّ احْجُبْ عَنِّي شَرَّ مَنْ أَرَادَنِي بِسُوءٍ بِحِجَابِكَ الَّذِي احْتَجَبْتَ بِهِ فَلَمْ يَنْظُرْ إِلَيْهِ أَحَدٌ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ سِلَاحِهِمْ وَ مِنَ الْحَدِيدِ وَ مِنْ شَرِّ كُلِّ مَا تَتَحَوَّفُ وَ تَحْذَرُ وَ مِنْ شَرِّ كُلِّ شِدَّةٍ وَ بَلِيَّةٍ وَ مِنْ شَرِّ مَا أَنْتَ بِهِ أَعْلَمُ وَ عَلَيْهِ أَقْدَرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Veil from me evil of the one who intends me with evil, by Your<sup>-azwj</sup> Veil which You<sup>-azwj</sup> are Veiled with so no one can look at him, from mischief makers of the Jinn and the humans, and from evil of their weapons and from the iron, and from evil of all what we fear and are cautious of, and from evil of every adversity and affliction, and from evil of what You<sup>-azwj</sup> are more Knowing of and more Able upon. You<sup>-azwj</sup> are Able upon all things!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

<sup>415</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 99 H 3

And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> His<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant Greetings!"<sup>416</sup>

[باب 101 ما يدفع الحرق و الهدم](#)

## CHAPTER 101 – WHAT REPELS THE BURNING AND THE CRUSHING

1- كشف، كشف الغمة من كتاب عبد العزيز الجنايدي عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص إذا رأيتم الحريق فكبروا فإن الله تعالى يُطفئيه.

(The book) 'Kashf Al Ghumma', from the book of Abdul Aziz Al Janabizy,

'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: 'When you see the fire exclaim Takbeer, for Allah<sup>-azwj</sup> the Exalted will Extinguish it'.<sup>417</sup>

[باب 102 الدعاء لمن يخاف السرقة أو الهدم أو الحرق](#)

## CHAPTER 102 – THE SUPPLICATION FOR THE ONE WHO FEARS THE THEFT, OR THE CRUSHING, OR THE BURNING

1- مكا، مكارم الأخلاق فيمن يخاف السارق يقرأ على الخلق و القفل قل ادعوا الله أو ادعوا الرحمن إلى آخر السورة.

(The book) 'Makarim Al Akhlaaq' –

'Regarding the one who fears the theft, he should read upon the chain and the lock: **Say: 'Supplicate to Allah or supplicate to the Beneficent. [17:110] – up to end of the Chapter'**.<sup>418</sup>

[باب 103 الدعاء لدفع السموم و الموزيات و السباع و معنى السامة و الهامة و العامة و اللامة](#)

## CHAPTER 103 – THE SUPPLICATION TO REPEL THE POISONS, AND THE HARMFUL CREATURES, AND THE PREDATORS, AND MEANING 'AL-SAMMA', AND 'AL-HAMMA', AND 'AL-AMMA', AND 'AL-LAMMA'

1- لي، الأماي للصديق ابن المتوكل عن السعد آبادي عن البرقي عن أبيه عن أحمد بن النضر عن أبي جميلة عن أبي طريف عن ابن نبتة عن علي ع قال: إن اليهود أتت امرأة منهم يقال لها عبدة فقالوا يا عبدة قد علمت أن محمداً قد هلك نبي إسرائيل و هدم اليهودية و قد غالى الملاء من بني إسرائيل بهذا السم له و هم جاعلون لك جفلاً على أن تسميه [تسممه] في هذه الشاة

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Abu Jameela, from Abu Tareyf, from Ibn Nubata,

<sup>416</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 100 H 1

<sup>417</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 101 H 1

<sup>418</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 102 H 1

'From Ali<sup>-asws</sup> having said: 'The Jews came to a woman from them call Abdah. They said, 'O Abdah! You do know that Muhammad has destroyed the pillars of the children of Israel and demolished the Judaism, and the assembly of the children of Israel has concocted this expensive poison for him<sup>-saww</sup>, and they have made an ingredient for you to poison him<sup>-saww</sup> in this sheep!'

فَعَمَدَتْ عَبْدَهُ إِلَى الشَّاةِ فَشَوَّهَتْهُمُ جَمَعَتِ الرُّؤَسَاءَ فِي بَيْتِهَا وَ أَنْتَ رَسُولَ اللَّهِ ص فَقَالَتْ يَا مُحَمَّدُ قَدْ عَلِمْتَ مَا تُوجِبُ لِي مِنْ حَقِّ الْجَوَارِ وَ قَدْ حَضَرَنِي  
رُؤَسَاءُ الْيَهُودِ فَرَزَيْتِي بِأَصْحَابِكَ

Abdah deliberated to a sheep and grilled. Then she gathered the chiefs in her house, and Rasool-Allah<sup>-saww</sup> came. She said, 'O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> do know what is obligated for me, from the neighbourly rights, and the chiefs of the Jews have presented to me, so adorn me with your<sup>-saww</sup> companions!'

فَقَامَ رَسُولُ اللَّهِ ص وَ مَعَهُ عَلِيُّ ع وَ أَبُو دُجَانَةَ وَ أَبُو أَيُّوبَ وَ سَهْلُ بْنُ حُنَيْفٍ وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ فَلَمَّا دَخَلُوا وَ أَخْرَجَتِ الشَّاةَ سَدَّتِ الْيَهُودُ  
أَنَافِهَا بِالصُّوفِ وَ قَامُوا عَلَى أَرْجُلِهِمْ وَ تَوَكَّثُوا عَلَى عَصِيَّتِهِمْ

Rasool-Allah<sup>-saww</sup> stood up, and with him<sup>-saww</sup> were Ali<sup>-asws</sup>, and Abu Dajjana, and Abu Ayoub, and Sahl Bin Huneyf, and a group of Emigrants. When they entered and she brought the (grilled) sheep, the Jews blocked their noses with the wool and stood upon their feet and reclined upon their walking sticks.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص اقْعُدُوا

Rasool-Allah<sup>-saww</sup> said to them: 'Be seated!'

فَقَالُوا إِنَّا إِذَا زَارْنَا نَبِيًّا لَمْ يَشْعُدْ مِنَّا أَحَدٌ وَ كَرِهْنَا أَنْ يَصِلَ إِلَيْهِ مِنْ أَنْفَاسِنَا مَا يَتَأَذَى بِهِ

They said, 'We are such, whenever we visit a Prophet<sup>-saww</sup>, no one from us sits down, and we dislike for our breaths to arrive to him<sup>-as</sup> what he<sup>-as</sup> might be bothered with!'

وَ كَذَبَتِ الْيَهُودُ عَلَيْهَا لَعْنَةُ اللَّهِ إِنَّمَا فَعَلْتَ ذَلِكَ خِيفَةَ سَوْرَةِ السِّمِّ وَ دُخَانِهِ

And the Jews lied, may Allah<sup>-azwj</sup> Curse them! But rather, they had done that fearing the toxic smell and its smoke.

فَلَمَّا وُضِعَتِ الشَّاةُ بَيْنَ يَدَيْهِ تَكَلَّمَ كَتِفُهَا فَقَالَتْ مَهْ يَا مُحَمَّدُ لَا تَأْكُلْنِي فَإِنِّي مَسْمُومَةٌ

When the sheep was placed in front of him<sup>-saww</sup>, its shoulder spoke. It said, 'No, O Muhammad<sup>-saww</sup>! Do not eat me, for I am poisoned!'

فَدَعَا رَسُولُ اللَّهِ ص عَبْدَةَ فَقَالَ مَا حَمَلَكِ عَلَى مَا صَنَعْتَ

Rasool-Allah<sup>-saww</sup> called Abdah. He<sup>-saww</sup> said: 'What carried you upon what you did?'

فَقَالَتْ فُلْتُ إِنْ كَانَ نَبِيًّا لَمْ يَضُرَّهُ وَ إِنْ كَانَ كَاذِبًا أَوْ سَاجِرًا أَرَحْتُ قَوْمِي مِنْهُ

She said, 'I said, 'If he was a Prophet<sup>-saww</sup>, it would not harm him<sup>-saww</sup>, and if he<sup>-saww</sup> was a liar or a sorcerer, my people would be rested from him<sup>-saww</sup>!'

فَهَبَطَ جَبْرَائِيلُ ع فَقَالَ السَّلَامُ يُفْرِتُكَ السَّلَامُ وَ يَقُولُ قُلْ بِسْمِ اللَّهِ الَّذِي يُسْتَعِيهِ بِهِ كُلُّ مُؤْمِنٍ وَ بِهِ عُرِّ كُلُّ مُؤْمِنٍ وَ بُنُورِ الَّذِي أَضَاءَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُ وَ بِقُدْرَتِهِ الَّتِي خَضَعَ لَهَا كُلُّ جَبَّارٍ عَنِيدٍ وَ انْتَكَسَ كُلُّ شَيْطَانٍ مَرِيدٍ مِنْ شَرِّ السَّمِّ وَ السِّحْرِ وَ اللَّعْنِ بِسْمِ الْعَلِيِّ الْمَلِكِ الْفَزْدِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ نُنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَرِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Jibraeel<sup>-as</sup> came down. He<sup>-as</sup> said: 'The 'Salaam' (Grantor of peace) Conveys the Greetings to you<sup>-saww</sup> and Says: "Say: 'In the Name of Allah<sup>-azwj</sup> Who every believer names Him<sup>-azwj</sup> with, and every believer is honoured with it, and by His<sup>-azwj</sup> Noor which the skies and the earth have been illuminated by, and by His<sup>-azwj</sup> Power which every obstinate tyrant is humbled to, and every renegade Satan<sup>-la</sup> is set back, from evil of the poison, and the sorcery, and the insanity! In the Name of the Exalted, the King, the Individual Who, there is no god except He<sup>-azwj</sup>, **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**"

فَقَالَ النَّبِيُّ ص ذَلِكَ وَ أَمَرَ أَصْحَابَهُ فَتَكَلَّمُوا بِهِ ثُمَّ قَالَ قُلُوا ثُمَّ أَمَرَهُمْ أَنْ يَخْتَجِمُوا.

The Prophet<sup>-saww</sup> said that, and instructed his<sup>-saww</sup> companions, so they spoke with it. Then he<sup>-saww</sup> said: 'Eat!' Then he<sup>-saww</sup> instructed them to get cupping done".<sup>419</sup>

2- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَوْبِدٍ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ رَسُولِ اللَّهِ ص أَعُوذُ بِكَ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْعَامَةِ وَ اللَّامَةِ فَقَالَ السَّامَةُ الْقَرَابَةُ وَ الْهَامَةُ هَوَامُ الْأَرْضِ وَ اللَّامَةُ لَمَمُ الشَّيَاطِينِ وَ الْعَامَةُ عَامَةُ النَّاسِ.

(The book) 'Ma'any Al Akhbaar' – My father, from Muhammad Al Attar, from Al Ash'ary, from Musa Bin Ja'far, from someone else from our companions, from Suleyman Bin Khalid,

'From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> was asked about words of Rasool-Allah<sup>-saww</sup>, 'I<sup>-saww</sup> seek Refuge from evil of 'Al-Samma', and 'Al-Hamma', and 'Al-Amma', and 'Al-Lamma'. He<sup>-saww</sup> said: 'Al-Samma' is the (poisonous/bad) relative, and 'Al-Hamma' are vermin of the earth, and 'Al-Lamma' is the touch of Satan<sup>-la</sup>, and 'Al-Amma' is the general public".<sup>420</sup>

3- ل، الخصال الأربعة قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ خَافَ مِنْكُمْ الْأَسَدَ عَلَى نَفْسِهِ وَ عَنَمِهِ فَلْيَخُطْ عَلَيْهَا حِطَّةً وَ لِيُقِلَّ اللَّهُمَّ رَبِّ دَانِيَالِ وَ الْجَبْتِ رَبِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ أَحْفَظْني وَ أَحْفَظْ عَنَمِي

(The book) 'Al Khisaaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen<sup>-asws</sup> said: 'One from you who fears the lion upon himself and his sheep, let him draw a line upon it, and let him say, 'O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of Daniel<sup>-as</sup> and the pit! Lord<sup>-azwj</sup> of every preying lion! Protect me and Protect my sheep!'

<sup>419</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 1

<sup>420</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 2

وَمَنْ خَافَ مِنْكُمْ الْعُقْرَبَ فَلْيَقْرَأْ هَذِهِ الْآيَاتِ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ.

And one from your who fears the scorpion, let him read these Verses: **Greetings be upon Noah among the nations [37:79] Surely, like that do We Recompense the good doers [37:80] He was from Our Momineen servants [37:81]!**<sup>421</sup>

4- ص، قصص الأنبياء عليهم السلام الصدوق عن أحمد بن الحسين عن جعفر بن شاذان عن جعفر بن علي بن نجيح عن إبراهيم بن محمد بن ميمون عن مضعب عن عكرمة عن ابن عباس قال: كان رسول الله ص إذا أراد حاجة أبعد في المشي فأتى يوماً وإدباً لحاجة فنزع حقه وقضى حاجته ثم توضأ وأراد لبس حقه فجاء طائر أحضر فحمل الحفت فارتفع به ثم طرحه فخرج منه أسود

(The book) 'Qasas Al Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – Al Sadouq, from Ahmad Bin Al Husayn, from Ja'far Bin Shazan, from Ja'far bin Ali Bin Najeeh, from Ibrahim Bin Muhammad Bin Maymoun, from Mus'ab, from Ikrimah, from Ibn Abbas who said,

'It was so that whenever Rasool-Allah<sup>-saww</sup> wanted to fulfil a need, he<sup>-saww</sup> would walk far away. One day he<sup>-saww</sup> came to a valley for a need. He<sup>-saww</sup> removed his shoes and fulfilled his<sup>-saww</sup> need, then performed Wud'u and wore his<sup>-saww</sup> shoes. A green bird came and carried the shoe and arose with it, then dropped it. A black snake emerged from it.

فَقَالَ رَسُولُ اللَّهِ ص هَذِهِ كَرَامَةٌ أَكْرَمَنِي اللَّهُ بِهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى بَطْنِهِ وَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى رِجْلَيْهِ وَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى أَرْبَعٍ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Rasool-Allah<sup>-saww</sup> said: 'This is an honour Allah<sup>-azwj</sup> has Honoured me with! O Allah<sup>-azwj</sup>! I<sup>-saww</sup> seek Refuge with You<sup>-azwj</sup> from evil of **one who walks upon its belly**, and evil of, **one who walks upon two legs**, and from evil of, **one who walks upon four [24:45]**, and from evil of every one with evil, and from evil of every animal You<sup>-azwj</sup> Seize **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**'<sup>422</sup>

5- بيح، الخرائج و الجرائح روي عن عبد الله بن يحيى الكاهلي قال قال أبو عبد الله ع إذا رأيت السبع ما تقول له

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abdullah Bin Yahya Al Kahily who said,

'Abu Abdullah<sup>-asws</sup> said: 'Whenever you see the predatory wild animal, what will you say to it?'

قُلْتُ لَا أَدْرِي

I said, 'I don't know'.

قَالَ إِذَا لَقَيْتَهُ فَأَقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ وَ قُلْ عَزَمْتُ عَلَيْكَ بِعَزِيمَةِ اللَّهِ وَ عَزِيمَةِ رَسُولِ اللَّهِ وَ عَزِيمَةِ سُلَيْمَانَ بْنِ دَاوُدَ وَ عَزِيمَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ إِلَّا تَنَحَّيْتَ عَنْ طَرِيقِنَا وَ لَمْ تُؤْذِنَا فَإِنَّا لَا نُؤْذِيكَ

<sup>421</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 3

<sup>422</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 4

He<sup>-asws</sup> said: ‘When you face it, read Ayat Al Kursy in its face, and said, ‘I determine upon you by the Determination of Allah<sup>-azwj</sup>, and determination of Rasool-Allah<sup>-saww</sup>, and determination of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and determination of Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup> from after him<sup>-asws</sup>, only keep aside from our path and do not hurt us, and we are not hurting you!’

قَالَ فَتَنَظَّرْتُ إِلَيْهِ وَ قَدْ طَاطَأَ رَأْسَهُ وَ أَدْخَلَ ذَنْبَهُ بَيْنَ رِجْلَيْهِ وَ رَكِبَ الطَّرِيقَ رَاجِعاً مِنْ حَيْثُ جَاءَ.

He (the narrator) said, ‘I looked at it, and it lowered its head and inserted its tail between its legs and it went on the path returning from where it had come’’.<sup>423</sup>

6- سن، المحاسن موسى بن القاسم عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد عن أبي عبد الله عن آتائه ع قال قال رسول الله ص من نزل منزلاً يتخوف عليه السبع فقال أشهد أن لا إله إلا الله وحده لا شريك له له الملك وله الحمد بيده الخير وهو على كل شيء قدير من شر كل سبع آمن من شر ذلك السبع حتى يرحل من ذلك المنزل بإذن الله إن شاء الله.

(The book) ‘Al Mahasin’ – Musa Bin Al Qasim, from Ibn Abu Umeyr, from Al-Hassan Bin Atiya, from Umar Bin Yazeed,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who descends at a place fearing the predatory animals upon him, so he says, ‘I testify there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! The good is in His<sup>-azwj</sup> Hand, and He<sup>-azwj</sup> is Able upon all things! (seeking Refuge) from every predatory animal’, would be safe from that predatory animal until he departs from that place, by the Permission of Allah<sup>-azwj</sup>, if Allah<sup>-azwj</sup> Desires’’.<sup>424</sup>

7- سن، المحاسن ابن فضال عن أبي جميلة عن ثوير بن أبي فاختة عن أبيه قال: كان جعداً بن أبي هبيرة يبعثني إلى سورا فذكرت ذلك لأبي الحسن ع فقال سأعلمك ما إذا قلته لم يضرك الأسد فلن أعود برب دانيال و الجب من شر هذا الأسد ثلاث مرات

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Abu Jameela, from Suweyr Bin Abu Fakhta, from his father who said,

‘Ja’da Bin Abu Hubeyra sent me to Sowra, so I mentioned that to Abu Al-Hassan<sup>-asws</sup>. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall teach you what, when you say it, the predatory animal will not harm you! Say, ‘I seek Refuge by the Lord<sup>-azwj</sup> of Daniel<sup>-as</sup> and the pit, from evil of this predator!’ – three times’.

قَالَ فَخَرَجْتُ فَإِذَا هُوَ بَاسِطٌ ذِرَاعَيْهِ عِنْدَ الْجِسْرِ فَلَمْ يَعْزِضْ لِي وَ مَرَّتْ بَقَرَاتٌ فَعَرَضَ هُنَّ وَ ضَرَبَ بَقْرَةً وَ قَدْ سَمِعْتُ أَنَا مِنْ يَمِينِ اللَّهِ رَبِّ دَانِيالَ وَ الْجُبِّ اصْرَفُهُ عَنِّي.

He (the narrator) said, ‘I went out, and there it was (a lion) having spread out its arms by the bridge. But, it did not present to me, and some cows passed by, and it presented to them and struck a cow, and I had heard someone saying, ‘O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of Daniel<sup>-as</sup> and the pit, Turn it away from me!’’<sup>425</sup>

<sup>423</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 5

<sup>424</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 6

<sup>425</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 7

8- سن، المحاسن بكر بن صالح عن الجعفري قال: قال لأبي الحسن ع رجل إني صاحب صيد سبيع وأبيت بالليل في الخرابات والمكان الوحش

(The book) 'Al Mahasin' – Bakr Bin Salih, from Al Ja'fari who said,

'A man said to Abu Al-Hassan<sup>asws</sup>, 'I am a hunter and I tend to go at night in the ruins and the lonely place!'

فَقَالَ إِذَا دَخَلْتَ فَعَلْ بِسْمِ اللَّهِ وَ إِذَا خَرَجْتَ فَخَرِّجْ رِجْلَكَ الْيُسْرَى وَ قُلْ بِسْمِ اللَّهِ فَإِنَّكَ لَا تَرَى مَكْرُوهًا إِنْ شَاءَ اللَّهُ.

He<sup>asws</sup> said: 'When you enter (such a place), say, 'In the Name of Allah<sup>azwj</sup>!', and enter your right leg (first), and when you exit, exit your left leg (first), and say, 'In the Name of Allah<sup>azwj</sup>', so you will not see any abhorrence, if Allah<sup>azwj</sup> so Desires'.<sup>426</sup>

9- ضا، فقه الرضا عليه السلام فإذا رأيت الأسد فكبر في وجهه ثلاث تكبيرات و قُلِ اللَّهُ أَكْبَرُ وَ أَكْبَرُ وَ أَجَلُ مِنْ كُلِّ شَيْءٍ وَ أَعُوذُ بِاللَّهِ بِمَا أَخَافُ وَ أَخْذَرُ

(The book) 'Fiqh Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup>: 'When you see the lion (predatory animal), exclaim Takbeer in its face, three exclamations, and say, 'Allah<sup>azwj</sup> is Mightier, and Greater, and more Majestic than all things, and I seek Refuge with Allah<sup>azwj</sup> from what I fear and am cautious of!'

فَإِذَا نَبَحَكَ الْكَلْبُ فَاقْرَأْ يَا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِلَى آخِرِهَا وَ إِذَا نَزَلْتَ مِنْزِلًا تَخَافُ فِيهِ السَّبْعَ فَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ يَبْدُوهُ الْحَيُّ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَعُوذُ بِاللَّهِ مِنْ شَرِّ كُلِّ سَبْعٍ

When the dog barks at you, read, '**O communities of the Jinn and the humans! [55:33]** – up to its end; and when you descend at a place you are fearing the wild animal in, say, 'There is no god except Allah<sup>azwj</sup> Alone! There is no associate for Him<sup>azwj</sup>! For Him<sup>azwj</sup> is the Kingdom and for Him<sup>azwj</sup> is the Praise! He<sup>azwj</sup> Caused to live and Causes to die, and He<sup>azwj</sup> is Alive and does not die! The goodness is in His<sup>azwj</sup> Hand, all of it, and He<sup>azwj</sup> is Able upon all things! I seek Refuge with Allah<sup>azwj</sup> from evil of every wild animal!'

وَ إِنْ خِفْتَ عَقْرَبًا فَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ كُلِّ ذِي شَرٍّ بِشَرِّهِ وَ مِنْ شَرِّ مَا دَرَأَ وَ بَرَأَ وَ مِنْ شَرِّ كُلِّ دَائِبَةٍ هُوَ أَحَدٌ بِنَاصِيئِهَا إِنْ رَزَى عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And if you fear a scorpion, say, 'I seek Refuge with the complete Phrases of Allah<sup>azwj</sup> Which neither a righteous nor an immoral can surpass, from evil of every one with evil, and from evil of what He<sup>azwj</sup> Scattered, and Formed, and from evil of every animal, You<sup>azwj</sup> Seize **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**'.<sup>427</sup>

10- طب، طب الأئمة عليهم السلام علي بن عروة الأهوازي عن الدبليبي عن داود الرقي عن موسى بن جعفر ع قال: من كان في سفرٍ و خاف اللصوصَ و السباعَ فليكنب على عُرْفِ دَائِبَتِهِ لَا تَخَافُ دَرَكًا وَ لَا تَحْشَى فَإِنَّهُ يَأْمَنُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

<sup>426</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 8

<sup>427</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 9

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ali Bin Urwah Al Ahwazy, from Al Daylami, from Dawood Al Raqqy,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said: 'One who was in a journey and fears the robbers and the wild animals, let him write upon the mane of his riding animal, **'Do not fear of being overtaken, nor be scared" [20:77]**', so he will be safe by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic'.

قَالَ دَاوُدُ الرَّقِّي فَحَجَّجْتُ فَلَمَّا كُنَّا بِالْبَادِيَةِ جَاءَ قَوْمٌ مِنَ الْأَعْرَابِ فَقَطَعُوا عَلَيَّ الْقَائِلَةَ وَ أَنَا فِيهِمْ فَكَتَبْتُ عَلَى عُرْفِ جَمَلِي لَا تَخَافُ دَرَكًا وَ لَا تَخْشَى فَوْ  
الَّذِي بَعَثَ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ حَصَّهُ بِالرِّسَالَةِ وَ شَرَّفَ أَمِيرَ الْمُؤْمِنِينَ بِالْإِمَامَةِ مَا نَارَعَنِي أَحَدٌ مِنْهُمْ أَعْمَاهُمْ اللَّهُ عَنِّي.

Dawood Al-Raqqy said, 'I performed Hajj. When we were in the desert, a group came from the mountains. They cut upon the caravan (as bandits), and I was with them. I wrote upon the mane of my camel, **'Do not fear of being overtaken, nor be scared" [20:77]**. By the One Who Sent Muhammad<sup>-saww</sup> with the Prophet-hood and Specialises him<sup>-saww</sup> with the Message, and Ennobled Amir Al-Momineen<sup>-asws</sup> with the Imamate! Not one of them snatched (anything) from me. Allah<sup>-azwj</sup> Blinded them from me".<sup>428</sup>

11- طب، طب الأئمة عليهم السلام عن أبي حمزة الثمالي عن أبي جعفر ع قال: عَوِّذُ نَفْسِكَ مِنَ الْهُوَامِ بِحَذِيهِ الْكَلِمَاتِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ  
اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص أَعُوذُ بِعِزَّةِ اللَّهِ أَعُوذُ بِقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ كُلِّ هَامَةٍ تَدِبُ بِاللَّيْلِ وَ النَّهَارِ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'Seek refuge for yourself from the vermin with these Phrases: '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>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>! I seek refuge with the Might of Allah<sup>-azwj</sup>! I seek Refuge with the Power of Allah<sup>-azwj</sup> upon whatever Allah<sup>-azwj</sup> Desires, from evil of every vermin crawling by the night and day, **Surely, my Lord is upon the Straight Path [11:56]**'.<sup>429</sup>

12- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ الْأَسْوَدِ الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ فَضَالَةَ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ يَحْيَى قَالَ:  
لَدَعْنَتِي فَعَلْتُ النَّسْرَ وَ دَخَلْتُ فِي جِلْدِي فَأَصَابَنِي وَجَعٌ شَدِيدٌ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Al Aswad Al Attar, from Muhammad Bin Isa, from Fazalat, from Ibrahim Bin Al Husayn, from his father, Al Husayn Bin Yahya who said,

'I was stung by an eagle louse and it (toxin) entered into my skin and I was afflicted by severe pain. I complained of that to Abu Abdullah<sup>-asws</sup>.

فَقَالَ ضَعَّ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي يُوجِعُكَ فَاَمْسَحْهُ ثُمَّ ضَعَّ يَدَكَ عَلَى مَوْضِعِ سُجُودِكَ إِذَا فَرَعْتَ مِنْ صَلَاةِ الْفَجْرِ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ  
اللَّهِ ص

<sup>428</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 10

<sup>429</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 11

He<sup>-asws</sup> said: ‘Place your hand upon the place which pains you. Wipe it, then place your hand upon the place of your Sajdah when you are free from Al-Fajr Salat, and say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!’

ثُمَّ تَرَفَعْ يَدَكَ فَتَضَعْهَا عَلَى مَوْضِعِ الدَّاءِ وَ تَقُولُ اشْفِ يَا شَافِيَ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُمْماً تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ.

Then raise your hand and place it upon the place of illness and say, ‘Heal me, O Healer! There is no healing except Your<sup>-azwj</sup> Healing, by such a healing, not leaving behind any sickness!’ – saying that seven times’’.<sup>430</sup>

13- طب، طب الأئمة عليهم السلام للتمل للندى الكراويا و ثلجي في جحر التمل و تكتب في شيء و تعلق في زوايا الدار بسم الله الرحمن الرحيم إن كنتم تؤمنون بالله و اليوم الآخر و بالبينين و ما أنزل إليهم فأسألكم بحق الله و بحق نبيكم و نبينا و ما أنزل عليهما إلا تحولتم عن مسكننا.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> –

‘For the ants – Grind Caraway (Persian cumin) seeds and throw into the ant-hole, and write in something and hang it in a corner of the house, ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! If you are believers in Allah<sup>-azwj</sup> and the Last Day, and in the Prophets<sup>-as</sup> and what had been Revealed to them<sup>-as</sup>, I ask you by the right of Allah<sup>-azwj</sup>, and by the right of your Prophet<sup>-saww</sup>, and our Prophet<sup>-saww</sup>, and what had been Revealed to them<sup>-as</sup>, only transfer away from our dwelling!’’<sup>431</sup>

14- أقول أوردنا في باب جوامع معجزات الرسول ص عن تفسير الإمام ع أن النبي ص وضع يده على الذراع المسمومة و نفث فيه و قال

I am saying, ‘We have referred in the chapter ‘Summary of miracles of the Rasool<sup>-saww</sup>’, from Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), that the Prophet<sup>-saww</sup> place his<sup>-saww</sup> hand upon the poisoned arm (of a grilled sheep) and puffed into it and said:

بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمُعَافِي بِسْمِ اللَّهِ الْإِدْي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ لَا دَاءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

‘In the Name of Allah<sup>-azwj</sup> the Healer! In the Name of Allah<sup>-azwj</sup> the Sufficient! In the Name of Allah<sup>-azwj</sup> the Pardoner! In the Name of Allah<sup>-azwj</sup> Who, with His<sup>-azwj</sup> Name, nothing harms, neither an illness in the earth nor in the sky, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’

ثُمَّ قَالَ كُلُوا عَلَى اسْمِ اللَّهِ فَأَكَلَ رَسُولُ اللَّهِ ص وَ أَكَلُوا حَتَّى شَبِعُوا وَ لَمْ يَضُرَّهُمْ شَيْئاً.

Then he<sup>-saww</sup> said: ‘Eat in the Name of Allah<sup>-azwj</sup>!’ So Rasool-Allah<sup>-saww</sup> ate, and they (companions) ate until they were satiated, and nothing harmed them’’.<sup>432</sup>

15- مكا، مكارم الأخلاق عن أبي جعفر ع قال: من قال هذه الكلمات فأنا ضامن أن لا يُصيبه عُقْرَبٌ وَ لا هَامَةٌ حَتَّى يُصْبِحَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا دَرَأَ وَ مِنْ شَرِّ مَا بَرَأَ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

<sup>430</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 12

<sup>431</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 13

<sup>432</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 14 a

(The book) 'Makarim Al Akhlaq' –

'From Abu Ja'far<sup>-asws</sup> having said: 'One who says these phrases, I<sup>-asws</sup> am a guarantor that he will neither be hit by a scorpion nor vermin until morning – 'I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup> which neither a righteous nor an immoral can surpass, from evil of what He<sup>-azwj</sup> has Scattered, and from evil of what He<sup>-azwj</sup> has Formed, and from evil of every animal He<sup>-azwj</sup> Seizes **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]!**<sup>433</sup>

كَانَ أَبُو الْحَسَنِ الرِّضَا ع إِذَا نَظَرَ إِلَى هَذِهِ الْكَوَكِبِ الَّذِي يُقَالُ لَهَا السُّهَاءُ فِي بَنَاتِ نَعَشٍ قَالَ اللَّهُمَّ رَبِّ هُودِ بْنِ آسِيَةَ آمِينَ شَرِّ كُلِّ عَقْرَبٍ وَ حَيَّةٍ

It was so, whenever Abu Al-Hassan Al-Reza<sup>-asws</sup> looked at this star which is called 'Al-Suha' among the daughters of 'Na'ash' (the star Alcor in Ursa Major), he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of Hud Bin Aasiya<sup>-asws</sup>! Secure me from evil of every scorpion and snake'.

قَالَ وَ كَانَ يَقُولُ مَنْ تَعَوَّدَ بِهَا ثَلَاثَ مَرَّاتٍ حِينَ يَنْظُرُ إِلَيْهَا بِاللَّيْلِ لَمْ يُصِبْهُ عَقْرَبٌ وَ لَا حَيَّةٌ.

He (the narrator) said, 'And he<sup>-asws</sup> had said: 'One who seeks Refuge with it three times when he looks at it at night, neither scorpion nor snake will hit (sting) him!<sup>434</sup>

أَخْبَرَنَا لِأَبِي عَبْدِ اللَّهِ ع قَالَ لَهُ إِسْحَاقُ بْنُ عَمَّارٍ إِنِّي خِفْتُ الْعَقْرَابَ

Another of Abu Abdullah<sup>-asws</sup> – Is'haq Bin Ammar said to him<sup>-asws</sup>, 'I fear the scorpions!'

فَقَالَ لَهُ انْظُرْ إِلَى بَنَاتِ نَعَشِ الْكَوَاكِبِ الثَّلَاثَةِ الْاَوْسَطِ مِنْهَا بِجَنِبِهِ كَوَكَبٌ صَغِيرٌ قَرِيبٌ مِنْهُ تُسَمِّيهِ الْعَرَبُ السُّهَاءَ وَ تُسَمِّيهِ نَحْنُ أُسْلَمَ تُحَدُّ النَّظَرَ إِلَيْهِ كُلَّ لَيْلَةٍ وَ قُلْ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ رَبِّ أُسْلَمَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ سَلِّمْنَا مِنْ شَرِّ كُلِّ ذِي شَرٍّ

He<sup>-asws</sup> said to him: 'Look at the daughters of Na'ash (Ursa Major), the three stars in the middle of it. By its side there is small one the Arabs name it as 'Al-Suha' (Alcor), and we name it as 'Aslam'. Gaze the looking at it every night and say three times, 'O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of 'Aslam' (the star Alcor)! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Hasten their<sup>-asws</sup> relief, and Keep us safe from evil of every one with evil!'

قَالَ إِسْحَاقُ فَمَا تَرَكَتُهُ فِي دَهْرِي إِلَّا مَرَّةً فَضَرَبَنِي الْعَقْرَبُ.

Is'haq' said, 'I did not neglect it during my lifetime except once, and the scorpion stung me!<sup>435</sup>

دَعَوَاتُ الرَّاؤِنِدِيِّ، مِثْلُهُ وَ فِيهِ أَحَدُ النَّظَرِ إِلَيْهِ ثَلَاثًا وَ لَيْسَ فِيهِ مِنْ شَرِّ كُلِّ ذِي شَرٍّ.

(The book) 'Dawaat' offal Rawandy –

<sup>433</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 14 b

<sup>434</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 15 a

<sup>435</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 15 b

Similar to it, and in it, ‘Gaze the looking at it three times’, and there isn’t in it, ‘From evil of every one with evil’.<sup>436</sup>

16- مكا، مكارم الأخلاق عن أبي عبد الله ع قال: مَنْ خَافَ الْأَسَدَ عَلَى نَفْسِهِ أَوْ عَلَى غَنَمِهِ فَلْيُحِطْ عَلَيْهَا بِحِطِّ وَ لِيُقَلِّ اللَّهُمَّ رَبِّ دَانِيَالٍ وَ الْجُبِّ وَ رَبِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ احْفَظْ عَلَيَّ وَ احْفَظْ عَلَيَّ غَنَمِي.

(The book) ‘Makarim Al Akhlaq’ –

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who fears the lion upon himself or upon his sheep, let him draw a line upon it (marking the territory of his sheep), and let him say, ‘O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of Dainel<sup>-as</sup> and the pit, and Lord<sup>-azwj</sup> of every preying lion! Protect me and Protect my sheep for me!’<sup>437</sup>

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيِّ يَا عَلِيُّ إِذَا رَأَيْتَ أَسَدًا أَوْ اشْتَدَّ بِكَ أَمْرٌ فَكَبِّرْ ثَلَاثًا وَ قُلِ اللَّهُ أَكْبَرُ وَ أَجَلٌ وَ أَعَزُّ وَ أَعْظَمُ مِنْ كُلِّ شَيْءٍ وَ أَكْبَرُ وَ أَعَزُّ مِنْ خَلْقِهِ وَ أَقْدَرُ أَعْوَدُ بِاللَّهِ مِنْ شَرِّ مَا أَخَافُ وَ أَخَذَرُ تُكْفَ سُوْءُهُ إِنْ شَاءَ اللَّهُ تَعَالَى

From the Prophet<sup>-saww</sup> having said to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! When you see a lion or a matter is severe with you, exclaim three times and say, ‘Allah<sup>-azwj</sup> is Greater, and most Majestic, and Mightier, and more Magnificent than all things, and Greater and Mightier than His<sup>-azwj</sup> creatures, and more Able! I seek Refuge with Allah<sup>-azwj</sup> than evil of what I fear and am cautious of!’ You will stop his evil, if Allah<sup>-azwj</sup> the Exalted Desires’.

فِيَمَنْ يَخَافُ الْكِلَابَ وَ السَّبَاعَ فَلْيُقَلِّ قُلِّ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ

Regarding the one who fears the dogs and the wild animals – ‘Let him say, **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14].**

وَ إِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا 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 إِنْ يَرَوْا كَلِمَةً تَنْزِيلًا لَمْ يَقُولُوا بِحُجَّتِ الْآيَةُ هَذَا الَّذِي كَفَرْنَا إِنَّ هَذَا إِلَّا أَصَابِيرُ الْأَوَّلِينَ.

**And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, and even if they see every Sign, they will not be believing in it, until they come to you disputing with you. Those committing Kufr are saying, ‘These are nothing but stories of the former ones [6:25]’.**<sup>438</sup>

<sup>436</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 15 c

<sup>437</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 a

<sup>438</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 b

لِلْعَقَّارِبِ وَ الْحَيَّاتِ عَنِ الصَّادِقِ ع قَالَ: يُقْرَأُ عِنْدَ الْمَسَاءِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَخَذْتُ الْعَقَّارِبَ وَ الْحَيَّاتِ كُلَّهَا بِإِذْنِ اللَّهِ تَبَارَكَ وَ تَعَالَى بِأَفْوَاهِهَا وَ أذْنَائِهَا وَ أَسْمَاعِهَا وَ أَبْصَارِهَا وَ فُؤَادِهَا عَنِّي وَ عَمَّنْ أَحْبَبْتُ إِلَى ضَحْوَةِ النَّهَارِ إِنْ شَاءَ اللَّهُ تَعَالَى.

For the scorpions and the snakes – from Al-Sadiq<sup>-asws</sup> having said: ‘He should read in the evening, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and my Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>! I seize the scorpions and the snakes, all of them, by the Permission of Allah<sup>-azwj</sup> the Blessed and Exalted, by their mouths, and their tails, and their hearings, and their sights, and strengths away from me and from the one I love, up to brightness of the day, of Allah<sup>-azwj</sup> the Exalted so Desires’<sup>. 439</sup>

أُخْرَى عَنْهُ ع أَيضاً بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ اللَّهُمَّ اجْعَلْنِي فِي كَنْفِكَ وَ فِي جِوَارِكَ وَ اجْعَلْنِي فِي حِفْظِكَ وَ اجْعَلْنِي فِي أَمْنِكَ.

Another from him<sup>-asws</sup> as well: ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! I have relied upon Allah<sup>-azwj</sup>, **and one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command [65:3]**’<sup>. 440</sup>

أُخْرَى عَنْهُ ع أَيضاً قَالَ: أَتَى رَسُولَ اللَّهِ قَوْمٌ يَشْكُونَ الْعَقَّارِبَ وَ مَا يَلْفُونَ مِنْهَا فَقَالَ قُولُوا إِذَا أَصَبَحْتُمْ وَ أَمْسَيْتُمْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ الَّذِي لَا يُخْفَرُ جَائِهُ مِنْ شَرِّ مَا ذَرَأَ وَ مِنْ شَرِّ مَا بَرَأَ وَ مِنْ شَرِّ الشَّيَاطِينِ وَ شَرِّهِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ سَبْعَ مَرَّاتٍ

Another from him<sup>-asws</sup> as well. He<sup>-asws</sup> said: ‘A group came to Rasool-Allah<sup>-saww</sup> complaining of the scorpions and what they were facing from these. He<sup>-saww</sup> said: ‘When you come to a morning and evening, say, ‘I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup>, all of them, which neither nor an immoral can surpass, which its neighbour does not see, from evil of what He<sup>-azwj</sup> has Scattered, and from evil of what He<sup>-azwj</sup> has Formed, and from the evil of Satan<sup>-la</sup> and his<sup>-la</sup> associates, and from evil of every animal, He<sup>-azwj</sup> Seizes **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]!**’ – seven times’.

وَ قَالَ أَبُو جَعْفَرٍ ع مَنْ قَالَ هَذِهِ الْكَلِمَاتِ حِينَ يُمَسِّي فَأَنَا ضَامِنٌ أَنْ لَا يُصِيبَهُ عَقْرَبٌ وَ لَا هَامَةٌ حَتَّى يُصْبِحَ.

And Abu Ja’far<sup>-asws</sup> said: ‘On who says these phrases when it is evening, I<sup>-asws</sup> am a guarantor that neither scorpion nor vermin will hit (bite) him until morning’<sup>. 441</sup>

رُقْيَةُ الْحَيَّاتِ رُقْيَةُ سُلَيْمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ وَ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ أَح و ملائكة هبوا سبوا ماروادار وَ إِذَا قَوَى فَوَادَى مَرْيَمَ هِنْدَبَا بِسْمِ اللَّهِ حَاتَمَ وَ بِاللَّهِ الْحَاتَمُ تُفْرَأُ ثَلَاثًا فَإِنَّمَا تَقِفُ وَ تُخْرَجُ لِسَانَهَا فَحُدَّهَا عِنْدَ ذَلِكَ.

A Ruqya (incantation) for the snakes – A Ruqya (incantation) of the Prophet Suleyman<sup>-as</sup>, 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>: - ‘And upon it, In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, is the seal of Suleyman Bin Dawood<sup>-as</sup>, Aah, Aah, and the Angels Habou, Sabou, Harwadar, and when the heart of

<sup>439</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 c

<sup>440</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 d

<sup>441</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 e

Maryam<sup>as</sup> is strong, in the Name of Allah<sup>azwj</sup>, a seal, and by Allah<sup>azwj</sup> the seal!’ – read it three times, for it shall stop and bring out its tongue, so grab it during that”.<sup>442</sup>

وَ إِذَا أَرَدْتَ أَنْ لَا تَدْخُلَ الْحَيَّةُ مَنْزِلَكَ تَكْتُبُ أَرْبَعَ رِقَاعٍ وَ تَدْفِنُ فِي زَوَايَا بَيْتِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَجَهُ وَ مَهَجَهُ وَ يَهُودِ مَحْنَا وَ اطرد.

And if you want that a snake should not enter your house, write four notes and bury these in a corner of your house:- ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! Destroy it and divert it, and Jews to be expelled!’<sup>443</sup>

رُقِيَّةٌ لِلْعُقْرَبِ يُكْتَبُ بِكُرَّةِ يَوْمِ الْخَامِسِ مِنْ إِسْفَنْدَارِ مَذْمَاهُ وَ يَكُونُ عَلَى وَضُوئِهِ وَ لَا يَتَكَلَّمُ حَتَّى يَفْرُغَ مِنَ الْكِتَابَةِ وَ يَحْفَظُهُ وَ لَا تَلْدَعُهُ عُقْرَبٌ

A Ruqya (incantation) for the scorpion – ‘He should write in early morning of the day of Thursday of ‘Isfander Mazmah’, and he should be upon Wud’u and he should not talk until he is free from the writing and preserve it, and a scorpion will not sting him: -

بِسْمِ اللَّهِ سَجَهَ سَجَهَ قَرْنِيهِ بَرْنِيهِ مَلَحَهُ بِحَرْقِيَا بِرَقِيَا تَعَطَا قَطَعَهُ

‘In the Name of Allah<sup>azwj</sup>! (بِسْمِ اللَّهِ سَجَهَ سَجَهَ قَرْنِيهِ بَرْنِيهِ مَلَحَهُ بِحَرْقِيَا بِرَقِيَا تَعَطَا قَطَعَهُ)’.

تُرْوَى هَذِهِ الرُّقِيَّةُ لِلْحَيَّةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ تَكْتُبُهُ وَ تَضَعُهُ فِي شَقِّ حَائِطِ الْبَيْتِ فَإِنَّهُ يَسْقُطُ وَ يَنْشَقُّ بِنِصْفَيْنِ.

This Ruqya (incantation) has been reported for the snakes, from the Prophet<sup>saww</sup> having said: ‘Write it and place it in a crevice of a wall of the house, for it (snake) will fall and split into two halves’.<sup>444</sup>

وَ قَالَ إِبْرَاهِيمُ النَّحَعِيُّ لَسَعَنِي حَيَّةٌ عَلَى عُنُقِي فَرَقَانِي الْأَسْوَدُ بْنُ يَزِيدَ فَبَرَأْتُ.

And Ibrahim Al Nakhaie –

‘A snake bit me upon my neck, so Al-Aswad Bin Yazeed performed Ruqya (incantation) on me, and I recovered’.<sup>445</sup>

رُقِيَّةٌ لِلْبَرَاغِيثِ يُقُولُ أَيُّهَا الْأَسْوَدُ الْوَتَّابُ الَّذِي لَا يُبَالِي غَلَمًا وَ لَا بَابًا عَزَمْتُ عَلَيْكَ بِأَمِّ الْكِتَابِ أَنْ لَا تُؤْذِنِي وَ لَا أَصْحَابِي إِلَى أَنْ يَنْقَضِيَ اللَّيْلُ وَ يَجِيءَ الصُّبْحُ بِمَا جَاءَ بِهِ وَ الَّذِي تَعْرِفُهُ إِلَى أَنْ يَأْتِيَ الصُّبْحُ بِمَا آتَى.

A Ruqya (incantation) for the fleas – He should say, ‘O black leapers who don’t care about locks nor doors! I determine upon you with Mother of the Book (Surah Al Fatiha) not to bother me nor my companions up to termination of the night, and the morning comes with whatever it comes with which you recognise, up to the coming of dawn with what it would!’<sup>446</sup>

<sup>442</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 f

<sup>443</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 g

<sup>444</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 h

<sup>445</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 i

<sup>446</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 j

17- دَعَاؤُ الرَّاوَدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ النَّبِيَّ ص لَسَعَتْهُ الْعُقْرَبُ وَ هُوَ قَائِمٌ يُصَلِّي فَقَالَ لَعَنَ اللَّهُ الْعُقْرَبَ لَوْ تَرَكَ أَحَدًا لَتَرَكَ هَذَا الْمُصَلِّيَ بَعْنِي نَفْسَهُ ص

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> was stung by a scorpion while he<sup>-saww</sup> was standing, praying Salat. He<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> Curse the scorpion! Had it neglected anyone, it would have neglected this praying one!' – meaning himself<sup>-saww</sup>.

ثُمَّ دَعَا بِمَاءٍ وَ قَرَأَ عَلَيْهِ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ ثُمَّ جَرَعَ مِنْهُ جُرْعَةً ثُمَّ دَعَا بِمِلْحٍ وَ دَافَهُ فِي الْمَاءِ وَ جَعَلَ يَدْلُكُ ص ذَلِكَ الْمَوْضِعَ حَتَّى سَكَتَ

Then he<sup>-saww</sup> called for water and read (Surahs) Al Hamd and Al Mawazateyn upon it, then gulped a gulp from it. Then he<sup>-saww</sup> called for water and warmed it in the water and went on to rub that place until it settled.

وَ لَمَّا رَكِبَ نُوحٌ ع فِي السَّفِينَةِ أَبِي أَنْ يَحْمِلَ الْعُقْرَبَ مَعَهُ فَقَالَ عَاهِدْتُكَ أَنْ لَا أَلْسَعُ أَحَدًا يَقُولُ سَلَامٌ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى نُوحٍ فِي الْعَالَمِينَ.

And when Noah<sup>-as</sup> sailed in the ship, he<sup>-as</sup> refused to carry the scorpion with him<sup>-as</sup>. He<sup>-as</sup> said: 'I<sup>-as</sup> make a pact with you that you will not sting anyone saying greetings upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and **upon Noah among the nations [37:79]**'.<sup>447</sup>

باب 104 الدعاء لدفع الجن و المخاوف و أم الصبيان و الصرع و الخبل و الجنون

## CHAPTER 104 – THE SUPPLICATION TO REPEL THE JINN AND THE SCARES, AND UMM AL-SIBYAN, AND THE EPILEPTIC FIT, AND THE INSANITY

1- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عن أبي الحسن الثالث عن آتائه ع قَالَ: دَخَلَ أَشْجَعُ السُّلَمِيُّ عَلَى الصَّادِقِ ع وَ قَالَ يَا سَيِّدِي أَنَا كَثِيرُ الْأَسْفَارِ وَ أَحْضَلُ فِي الْمَوَاضِعِ الْمُفْرَعَةِ فَتُعَلِّمُنِي مَا آمَنُ بِهِ عَلَى نَفْسِي

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ashja'a Al-Aslamy entered to see Al-Sadiq<sup>-asws</sup>. He said, 'O my Chief! I am a frequent traveller and I arrive in places of alarm, so teach me what I can be safe with upon myself!'

قَالَ فَإِذَا خِفْتَ أَمْرًا فَاتْرِكْ يَمِينَكَ عَلَى أَمِّ رَأْسِكَ وَ اقْرَأْ بِرَفِيعِ صَوْتِكَ أَوْ فَعِزِّ دِينِ اللَّهِ يَبْتَغُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ

He<sup>-asws</sup> said: 'When you fear a matter, leave your right hand on top of your head and read raising your voice, **'Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'.

<sup>447</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 k

قَالَ أَشْجَعُ فَحَصَلْتُ فِي وَادٍ نَعَتَتْ فِيهِ الْجِنَّ فَسَمِعْتُ قَائِلًا يَقُولُ خُذُوهُ فَفَرَأْتُهُمَا فَقَالَ قَائِلٌ كَيْفَ نَأْخُذُهُ وَ قَدْ احْتَجَزَ بِآيَةِ طَيْبَةٍ.

Ashja'a said, 'I arrived in a valley the Jinn were described to be in it. I heard a speaker saying, 'Seize him! So I read it. A speaker said, 'How can I seize him and he has cut off by a good Verse?''<sup>448</sup>

2- سن، المحاسن قَالَ رَسُولُ اللَّهِ ص إِذَا تَعَوَّلَتِ الْغِيْلَانُ فَأَذِّنُوا بِأَذَانِ الصَّلَاةِ.

(The book) 'Al Mahasin' –

'Rasool-Allah<sup>-sawww</sup> said: 'When the ghouls roam, proclaim Azaan, Azaan of the Salat!''<sup>449</sup>

3- طب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ زُهَيْرٍ الْعَابِدُ وَ كَانَ مِنْ زُهَادِ الشَّيْبَعَةِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنْ أَبِيهِ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فَقَالَ إِنَّ لِي صَبِيًّا زَيْمًا أَحْذُهُ رِيحُ أُمِّ الصَّبِيِّانِ فَأَيْسُ مِنْهُ لِشِدَّةِ مَا يَأْخُذُهُ فَإِنْ رَأَيْتَ يَا ابْنَ رَسُولِ اللَّهِ أَنْ تَدْعُو اللَّهَ عَزَّ وَ جَلَّ لَهُ بِالْعَافِيَةِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Zuheyr Al Aabid, and he was from the ascetic Shias, from Abdullah Bin Al Fazl Al Nowfaly, from his father who said,

'A man complained to Abu Abdullah Al-Sadiq<sup>-asws</sup>. He said, 'There is a child of mine, sometimes wind of Umm Al-Sibyan seizes him, so I despair from him due to the severity of what seizes him. If you<sup>-asws</sup> see fit, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, of you<sup>-asws</sup> could supplicate to Allah<sup>-azwj</sup> Mighty and Majestic for him, for the well-being!'

قَالَ فَدَعَا اللَّهَ عَزَّ وَ جَلَّ لَهُ ثُمَّ قَالَ أَكْتُبْ لَهُ سَبْعَ مَرَّاتِ الْحَمْدِ بِرَعْفَرَانٍ وَ مِسْكِ ثُمَّ اغْسِلْهُ بِالْمَاءِ وَ لِيَكُنْ شَرَابُهُ مِنْهُ شَهْرًا وَاحِدًا فَإِنَّهُ يُعَافَى مِنْهُ

He (the narrator) said, 'He<sup>-asws</sup> supplicated to Allah<sup>-azwj</sup> Mighty and Majestic for him, then said: 'Write (Surah) Al Hamd for him seven times with saffron and musk, the wash it with the water, and let him be drinking from it for one month, for he will recover from it'.

قَالَ فَمَعَلْنَا بِهِ لَيْلَةً وَاحِدَةً فَمَا عَادَتْ إِلَيْهِ وَ اسْتَرَاحَ وَ اسْتَرَخْنَا.

He (the narrator) said, 'We did so with him for one night, and it did not return to him, and he rested and we rested''.<sup>450</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: مَا قُرِئَ سُورَةُ الْحَمْدِ عَلَى وَجَعٍ مِنَ الْأَوْجَاعِ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ بِإِذْنِ اللَّهِ تَعَالَى.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: 'Surah Al Hamd will not be recited seventy times upon a pain from the pains except it will settle down by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>451</sup>

<sup>448</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 1

<sup>449</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 2

<sup>450</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 3 a

<sup>451</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 3 b

4- طب، طب الأئمة عليهم السلام إبراهيم بن المنذر الخزازي عن أحمد بن محمد بن أبي بصير عن أبي عبد الله ع قال: نُعَوِّدُ الْمَصْرُوعَ وَ تَقُولُ عَزَمْتُ عَلَيْكَ يَا رِيحَ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع رَسُولُ رَسُولِ اللَّهِ ص عَلَى جَنِّ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أُجِبْتُ وَ أَطَعْتُ وَ خَرَجْتُ عَنْ فُلَانٍ بْنِ فُلَانَةَ السَّاعَةَ.

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup> – Ibrahim Bin Al Munzir Al Khuzaei, from Ahmad Bin Muhammad Bin Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'Amulet of the epileptic – 'And you should say, 'I determine upon you, O wind, with the determination which Rasool-Allah<sup>sawww</sup> had determined Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with upon the Jinn of the valley of Al-Sabra, so they answered and obeyed! Answer, and obey and exit from so and so, son of so and so, right now!''<sup>452</sup>

5- طب، طب الأئمة عليهم السلام عثمان بن سعيد القطان عن سعدان بن مسلم عن محمد بن إبراهيم قال: دَخَلَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ قَدْ عَرَضَ لَهُ حَبَلٌ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع ادْعُ بِهَذَا الدُّعَاءِ إِذَا أُوْتِيتَ إِلَى فِرَاشِكَ

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup> – Usman Bin Saeed Al Qattan, from Sa'dan Bin Muslim, from Muhammad Bin Ibrahim who said,

'A man entered to see Abu Abdullah<sup>asws</sup> said, and mental derangement had presented to him. Abu Abdullah<sup>asws</sup> said to him: 'Supplicate with this supplication when you shelter to your bed:

بِسْمِ اللَّهِ وَ بِاللَّهِ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالطَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَ يَقْظِي أَعُوذُ بِعِزَّةِ اللَّهِ وَ جَلَالِهِ بِمَا أَجِدُ وَ أَخْذَرُ

'In the Name of Allah<sup>azwj</sup> and by Allah<sup>azwj</sup>! I have believed in Allah<sup>azwj</sup> and I have disbelieved in the false gods! O Allah<sup>azwj</sup>! Protect me in my sleep and my wakefulness! I seek Refuge with the Mighty of Allah<sup>azwj</sup> and His<sup>azwj</sup> Majesty, from what I feel and am cautious of!''

قَالَ الرَّجُلُ فَقَعَلْتُهُ فَعُوْفِيْتُ بِإِذْنِ اللَّهِ تَعَالَى.

The man said, 'I did it, and I recovered by the Permission of Allah<sup>azwj</sup> the Exalted''<sup>453</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ أَصَابَهُ الْحَبَلُ فَلْيَعُوذْ نَفْسَهُ لَيْلَةَ الْجُمُعَةِ بِهَذِهِ الْعُوذَةِ النَّافِعَةِ الشَّافِيَةِ

And from him<sup>asws</sup> having said: 'One whom the mental derangement afflicts him, let him seek Refuge himself on the night of Friday with this amulet, the beneficial, the healing'.

ثُمَّ ذَكَرَ نَحْوَ الْحَدِيثِ الْأَوَّلِ وَ قَالَ لَا يَعُوذُ إِلَيْهِ أَبَدًا وَ لِيُفْعَلَ ذَلِكَ عِنْدَ السِّحْرِ بَعْدَ الْإِسْتِغْفَارِ وَ فَرَاغِهِ مِنْ صَلَاةِ اللَّيْلِ.

Then he<sup>asws</sup> mentioned approximate to the first Hadeeth, and said: 'No one should seek Refuge to (for) him, ever, and let him do that at pre-dawn after seeking the Forgiveness and his being free from the night Salat''<sup>454</sup>

<sup>452</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 4

<sup>453</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 5 a

<sup>454</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 5 b

6- طب، طب الأئمة عليهم السلام جَعْفَرُ بْنُ حَنَانِ الطَّائِفِيُّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ مِنْ أَوْلِيَائِهِ وَ قَدْ سَأَلَهُ الرَّجُلُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي بِنْتًا وَ أَنَا أَرُقُّ لَهَا وَ أَشْفِقُ عَلَيْهَا وَ إِذَا تَفَزَّعَ كَثِيرًا لَيْلًا وَ نَهَارًا فَإِنْ رَأَيْتَ أَنْ تَدْعُو اللَّهَ بِالْعَافِيَةِ

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon them<sup>-asws</sup> – Ja'far Bin Hanan Al Taie, from Muhammad Bin Abdullah Bin Masoud, from Ibn Muskan, from Al Halby who said,

'Abu Abdullah<sup>-asws</sup> said to a man from his<sup>-asws</sup> friends, and the man had asked him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is a daughter for me and I perform Ruqya (incantation) for her, and I am fearful upon her and she panics a lot, night and day. If you<sup>-asws</sup> see fit if you<sup>-asws</sup> can supplicate to Allah<sup>-azwj</sup> for the well-being!'

قَالَ فَدَعَا لَهَا ثُمَّ قَالَ مَرُّهَا بِالْفَصْدِ فَإِنَّهَا تَنْتَفِعُ بِذَلِكَ.

He (the narrator) said, 'He<sup>-asws</sup> supplicated for her, then said: 'Instruct her with the cupping, for she will benefit with that''<sup>455</sup>

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ أَنَّهَا تَعْرِضُ لَهَا الْأَرْوَاحَ

And from Ja'far<sup>-asws</sup> Bin Muhammad Al-Baqir<sup>-asws</sup>, a man from the Momineen complained to him. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is a girl of mine, the winds (gasses) present to her!'

فَقَالَ عَوَّذُهَا بِفَاتِحَةِ الْكِتَابِ وَ الْمُعَوِّذَاتَيْنِ عَشْرًا عَشْرًا ثُمَّ أَكْتَبَهُ لَهَا فِي جَارٍ بِمِسْكِ وَ زَعْفَرَانٍ فَاسْقِهَا إِيَّاهُ يَكُونُ فِي شَرَابِهَا وَ وَضُوئِهَا وَ غُسْلِهَا

He<sup>-asws</sup> said: 'Seek Refuge for her with (Surahs) Al Fatiha and Al Mawazateyn, ten, ten (times). Then write it for her in a jar with musk and saffron and quench it to her. It should be in her drink, and her Wudu, and her washing'.

فَفَعَلْتُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ فَذَهَبَ اللَّهُ بِهِ عَنْهَا.

(He said), 'I did that for three days, and Allah<sup>-azwj</sup> Removed it from her due to it''<sup>456</sup>

7- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ بُكَيْرٍ عَنْ صَفْوَانَ بْنِ الْيَسَعِ عَنِ الْمُنْدَرِ بْنِ هَامَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ سَعْدِ الْمَوْلَى قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَامَّةَ هَذِهِ الْأَرْوَاحِ مِنَ الْمُرَّةِ الْعَالِيَةِ أَوْ الدَّمِ الْمُحْتَرِقِ أَوْ بَلْغَمِ غَالِبٍ فَلْيَشْتَغَلِ الرَّجُلُ بِمُرَاعَاةِ نَفْسِهِ قَبْلَ أَنْ يَغْلِبَ عَلَيْهِ شَيْءٌ مِنْ هَذِهِ الطَّبَائِعِ فَيُهْلِكُهُ.

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Bukeyr, from Safwan Bin Al Yas'a, from Al Munzir Bin Haman, from Muhammad Bin Muslim and Sa'ad Al Mowla, both said,

'Abu Abdullah<sup>-asws</sup> said: 'Generally these winds (gasses) are from the prevailing bile, or the burning blood (hot), or the prevailing phlegm, so let the man pre-occupy with his taking care

<sup>455</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 6 a

<sup>456</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 6 b

of himself before something overcomes upon him from these natures so it would destroy him".<sup>457</sup>

وَعَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ رَأَى مَصْرُوعاً فَدَعَا لَهُ بِقَدْحٍ فِيهِ مَاءٌ ثُمَّ قَرَأَ عَلَيْهِ الْحَمْدَ وَالْمَعْوِدَتَيْنِ وَ نَفَثَ فِي الْقَدْحِ ثُمَّ أَمَرَ فَصَبَّ الْمَاءُ عَلَى رَأْسِهِ وَ وَجْهِهِ فَأَقَاقَ وَ قَالَ لَهُ لَا يَعُودُ إِلَيْكَ أَبَدًا.

And from Abu Al-Hassan Al-Reza<sup>-asws</sup>, he<sup>-asws</sup> saw a man with an epileptic fit, so he<sup>-asws</sup> called for him a cup having water in it. Then he<sup>-asws</sup> read (Surahs) Al Hamd and Al Mawazateyn upon it and puffed into the cup. Then he<sup>-asws</sup> instructed, so the water was poured upon his head and his face. He awakened. He<sup>-asws</sup> said to him: 'It will not return to you, ever!'<sup>458</sup>

8- طب، طب الأئمة عليهم السلام الْمُظَفَّرُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدِينِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رُمِيَ أَوْ رَمَتْهُ الْحَيْنُ فَلْيَأْخُذِ الْحَجَرَ الَّذِي رُمِيَ بِهِ فَلْيَرْمِ بِهِ فَلْيَرْمِ مِنْ حَيْثُ رُمِيَ وَ لْيَقُلْ حَسْبِيَ اللَّهُ وَ كَفَى وَ سَمِعَ اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ مُنْتَهَى.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Muzaffar Bin Muhammad Bin Abdul Rahman, from Ibn Abu Najran, from Suleyman Bin Ja'far, from Ibrahim Bin Abu Yahya Al Madany who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who is thrown or pelted by the Jinn, let him take the stone which he had been pelted with, let him throw from whenever he had been thrown at, and let him say, 'Allah<sup>-azwj</sup> Suffices me and is Sufficient, and Allah<sup>-azwj</sup> Listens to the one who supplicates! There is no ultimate point beyond Allah<sup>-azwj</sup>!'<sup>459</sup>

وَ قَالَ ص أَكْثَرُوا مِنَ الدَّوَّاجِنِ فِي بُيُوتِكُمْ تَتَشَاغَلُ بِهَا الشَّيَاطِينُ عَنْ صِبْيَانِكُمْ.

And he<sup>-saww</sup> said: 'Increase from the poultry animals (livestock etc.) in your houses. The Satans<sup>-la</sup> would be too pre-occupied with these from your children".<sup>460</sup>

9- طب، طب الأئمة عليهم السلام أَبُو عُبَيْدَةَ بْنُ مُحَمَّدٍ بْنِ عُبَيْدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْيُسْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي جَارِيَةً يَكْثُرُ فَرَعُهَا فِي الْمَنَامِ وَ رُبَّمَا اشْتَدَّ بِهَا الْحَالُ فَلَا تَهْدَأُ وَ يَأْخُذُهَا حَدَرٌ فِي عَضُدِهَا وَ قَدْ رَأَاهَا بَعْضُ مَنْ يُعَالِجُ فَقَالَ إِنَّ بِهَا مَسًا [مَسًا] مِنْ أَهْلِ الْأَرْضِ وَ لَيْسَ يُمَكِّنُ عِلَاجُهَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abu Ubeyda Bin Muhammad Bin Ubeyd, from his father, from Al Nazr, from Al Yusr,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'A man said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is a girl of mine who frequently panics during the sleep, and somethings the state is intense with her. So, she does not calm down and numbness seizes her in her arm, and someone who treats (doctor) has seen her. He said, 'With her is a touch from inhabitants of the earth and it isn't possible to treat her!'

<sup>457</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 7 a

<sup>458</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 7 b

<sup>459</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 8 a

<sup>460</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 8 b

فَقَالَ ع مُرَّهَا بِالْفَصْدِ وَ خُذْ لَهَا مَاءَ الشَّيْبَةِ الْمَطْبُوحِ بِالْعَسَلِ وَ تُسْقَى ثَلَاثَةَ أَيَّامٍ

He<sup>-asws</sup> said: ‘Instruct her with the moderation and take some dill water for her cooked with the honey and quench her for three days’.

قَالَ فَعَمَلْتُ ذَلِكَ فَعُوَيْثُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

He said, ‘I did that, and she recovered by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic’.<sup>461</sup>

10- مكا، مكارم الأخلاق للصَّريح وَ مَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ الْآيَةِ.

(The book) ‘Makarim Al Akhlaq’ –

‘For the epileptic fit - **And it is not for us except that we should be relying upon Allah, [14:12]** – Verse’.<sup>462</sup>

لَقَرَعَ الصَّبِيَّانِ إِذَا لُزِمَتِ السُّورَةُ فَصَرَّيْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا إِلَى قَوْلِهِ أَمَدًا وَ آيَةُ شَهِدَ اللَّهُ وَ قُلِ ادْعُوا اللَّهَ إِلَى آخِرِ السُّورَةِ وَ لَقَدْ جَاءَكُمْ إِلَى آخِرِ السُّورَةِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ.

For the panic of children - **When the earth is shaken with its earthquake [99:1]** – the Chapter; **So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]** – up to His<sup>-azwj</sup> Words: **the period they had remained [18:12]**; and the Verse: **Allah Testifies [3:18]**; **Say: ‘Supplicate to Allah [17:110]** – up to end of the Chapter; **There has come to you [9:128]** – up to end of the Chapter, **and one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command [65:3]**’.<sup>463</sup>

11- نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحْمَةُ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ أَنَّ الشَّيَاطِينَ تَحَدَّرَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ص مِنَ الْجِبَالِ وَ الْأُودِيَةِ مَعَهُمْ شَيْطَانٌ مَعَهُ شُعْلَةٌ مِنْ نَارٍ يُرِيدُ أَنْ يُحْرِقَ رَسُولَ اللَّهِ ص فَفَرَعَ مِنْهُمْ فَأَتَاهُ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ قُلْ

Copied from handwriting of Al Shaheed, may Allah<sup>-azwj</sup> Mercy him, from Abdul Rahman,

‘The Satans<sup>-la</sup> rolled down from the mountain and the valleys in the era of Rasool-Allah<sup>-saww</sup>! With them was a Satan<sup>-la</sup>, with him<sup>-la</sup> was a flame of fire. He<sup>-la</sup> intended to burn Rasool-Allah<sup>-saww</sup>! He<sup>-saww</sup> was alarmed from it. So, Jibraeel<sup>-as</sup> came to him<sup>-saww</sup>. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>, say!’

قَالَ وَ مَا أَقُولُ

He<sup>-saww</sup> said: ‘And what shall I<sup>-saww</sup> say?’

<sup>461</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 9

<sup>462</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 10 a

<sup>463</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 10 b

قَالَ قُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأً وَ بَرَأً وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مِنْ شَرِّ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا يَلِخُ فِي الْأَرْضِ وَ مِنْ شَرِّ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ فِتَنِ اللَّيْلِ وَ النَّهَارِ وَ شَرِّ الطَّوَارِقِ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ يَا رَحْمَانُ

He<sup>as</sup> said: 'Say: 'I seek Refuge with the complete Phrases of Allah<sup>azwj</sup> which neither a righteous nor an immoral can surpass, and from evil of what He<sup>azwj</sup> has Created and Scattered, and from evil of what descends from the sky and from evil of what ascends into it, and from evil of what permeates into the earth and from evil of what emerges from it, and from evil of Fitna of the night and day, and from evil of the intruder except a knocker knocking with good, O Beneficent!'

قَالَ فَطَفِعَتْ وَ هَزَمَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

He (the narrator) said, 'It extinguished, and Allah<sup>azwj</sup> Mighty and Majestic Defeated them''<sup>464</sup>

12- دَعَوَاتِ الرَّوَّانِدِيِّ، كَتَبَ إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع بَعْضُ مَوْلَاهِ فِي صَبِيٍّ لَهُ يَشْتَكِي بِرِيحِ أُمِّ الصَّبِيِّانِ

(The book) 'Dawaat' of Al Rawandy –

'One of the friends of Abu Al-Hassan Al Askari<sup>asws</sup> wrote to him<sup>asws</sup> regarding a child of his, complaining of the wind (gasses) of Umm Al-Sibyan.

فَقَالَ أَكْتُبْ فِي رِقٍّ وَ عَلِّقْهُ عَلَيْهِ

He<sup>asws</sup> said: 'Write in a note and hang it upon him!'

فَفَعَلَ فَعُوفِي بِإِذْنِ اللَّهِ وَ الْمَكْتُوبِ هَذَا بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ الْحَلِيمِ الْكَرِيمِ الْقَدِيمِ الَّذِي لَا يُؤُولُ أَعُوذُ بِعِزَّةِ الْحَيِّ الَّذِي لَا يَمُوتُ مِنْ شَرِّ كُلِّ حَيٍّ يَمُوتُ.

He did so, and he recovered by the Permission of Allah<sup>azwj</sup>, and the written was this: - 'In the Name of Allah<sup>azwj</sup>, the Exalted, the Magnificent, the Forbearing, the Benevolent, the Ancient Who does not decline! I seek Refuge with the Might of the Living Who does not die, from evil of every living being who dies!''<sup>465</sup>

13- كِتَابِ زَيْدِ الزَّوَادِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ الْجِنُّ يَخْطَفُونَ الْإِنْسَانَ

(The book) 'Kitab Zayd Al Zawwad' –

'I asked Abu Abdullah<sup>asws</sup>. I said, 'The Jinn can abduct the human?'

فَقَالَ مَا لَهُمْ إِلَى ذَلِكَ سَبِيلٌ لِمَنْ يُكَلِّمُ بَحْدِهِ الْكَلِمَاتِ إِذَا أَمْسَى وَ أَصْبَحَ يَا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفَعُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ الْأَرْضِ فَانْفَعُوا لَا تَنْفَعُونَ إِلَّا بِسُلْطَانٍ لَا سُلْطَانَ لَكُمْ عَلَيَّ وَ لَا عَلَى ذَارِي وَ لَا عَلَى أَهْلِي وَ لَا عَلَى وَلَدِي

He<sup>asws</sup> said: 'There is no way for them to do that, for the one who speaks with these phrases when it is evening and morning: **O communities of the Jinn and the humans! If you are able**

<sup>464</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 11

<sup>465</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 12

**to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33].** There is no authority for you all upon me, nor upon my house, nor upon my family, nor upon my children!

يَا سُكَّانَ الْهَوَاءِ وَ يَا سُكَّانَ الْأَرْضِ عَزَمْتُ عَلَيْكُمْ بِعَزِيمَةِ اللَّهِ الَّتِي عَزَمَ بِهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى جِنِّ وَاذِي الصَّبْرَةِ أَنْ لَا سَبِيلَ لَكُمْ عَلَيَّ وَ لَا عَلَى شَيْءٍ مِنْ أَهْلِ حُزَانَتِي

O dwellers of the air, and O dwellers of the earth! I have determined upon you with the Determination of Allah<sup>-azwj</sup> which Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had determined with upon the Jinn of the valley of Al-Sabra, that there is no way for you all upon me nor upon anything from the people beloved to me!

يَا صَالِحِي الْجِنِّ يَا مُؤْمِنِي الْجِنِّ عَزَمْتُ عَلَيْكُمْ بِمَا أَخَذَ اللَّهُ عَلَيْكُمْ مِنَ الْمِيثَاقِ بِالطَّاعَةِ لِأَفْلَانِ بْنِ فُلَانٍ حُجَّةَ اللَّهِ عَلَى جَمِيعِ الْبَرِيَّةِ وَ الْخَلِيفَةِ وَ تُسَمِّي صَاحِبِكَ أَنْ تَمْنَعُوا عَنِّي شَرَّ فَسَقَتِكُمْ حَتَّى لَا يَصِلُوا إِلَيَّ بِسُوءِ

O the righteous Jinn! O the believer Jinn! I have determined upon you with what Covenant Allah<sup>-azwj</sup> has Taken upon you with obedience to so and so, son of so and so, Divine Authorities of Allah<sup>-azwj</sup> upon entirety of the Created beings and the creatures' (and you should name your Master<sup>-asws</sup>), to prevent from me the evil of your mischief, until they will not reach to me with evil!

أَخَذْتُ بِسَمْعِ اللَّهِ عَلَى أَسْمَاعِكُمْ وَ بَعَيْنِ اللَّهِ عَلَى أَعْيُنِكُمْ وَ ائْتَنَعْتُ بِحُزُولِ اللَّهِ وَ قُوَّتِهِ عَلَى حَبَائِلِكُمْ وَ مَكْرِكُمْ إِنْ تَمَكَّرُوا بِمَكْرِ اللَّهِ بِكُمْ وَ هُوَ خَيْرُ الْمَاكِرِينَ

I have seized by the Hearing of Allah<sup>-azwj</sup> upon your hearings, and by the Eye of Allah<sup>-azwj</sup> upon your eyes, and I defend by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength upon your ropes (trickery) and your plots! If you plot against me, Allah<sup>-azwj</sup> will Plan with you all and He<sup>-azwj</sup> is Best of the planners!

وَ جَعَلْتُ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ جَمِيعَ حُزَانَتِي فِي كَنَفِ اللَّهِ وَ سِتْرِهِ وَ كَنَفِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ ص وَ كَنَفِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتِ اللَّهِ عَلَيْهِ

And I have made myself, and my family, and my children, and entirety of my loving ones, in the Care of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Veil, and the care of Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and care 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>!

اسْتَتَرْتُ بِاللَّهِ وَ بِيَمَانِهِ وَ ائْتَنَعْتُ بِاللَّهِ وَ بِيَمَانِهِ وَ ائْتَنَعْتُ بِاللَّهِ وَ بِيَمَانِهِ مِنْ شَرِّ فَسَقَتِكُمْ وَ مِنْ شَرِّ فَسَقَةِ الْإِنْسِ وَ الْعَرَبِ وَ الْعَجَمِ فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I conceal with Allah<sup>-azwj</sup> and with them<sup>-asws</sup> both, and I defend with Allah<sup>-azwj</sup> and with them<sup>-asws</sup>, and I veil with Allah<sup>-azwj</sup> and with them<sup>-asws</sup>, from evil of your mischief, and from evil of mischief of the humans, and the Arabs and the non-Arabs. **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]!**

لَا سَبِيلَ لَكُمْ وَ لَا سُلْطَانَ فَهَزَتْ سُلْطَانَكُمْ بِسُلْطَانِ اللَّهِ وَ بَطَشَكُمْ بِبَطْشِ اللَّهِ وَ فَهَزَتْ مَكْرُومَكُمْ وَ حَبَائِلَكُمْ وَ كَيْدَكُمْ وَ رَجَالَكُمْ وَ خَيْلَكُمْ وَ سُلْطَانَكُمْ وَ بَطَشَكُمْ بِسُلْطَانِ اللَّهِ وَ عِزَّهُ وَ مُلْكِهِ وَ عَظَمَتِهِ وَ عَزَمَتِهِ الَّتِي عَزَمَ بِهَا أَمِيرُ الْمُؤْمِنِينَ ع عَلَى جَنِّ وَادِي الصَّبْرَةِ لَمَّا طَعَوْا وَ بَعَوْا وَ تَمَرَّدُوا

There is no way for you all, nor any authority! Your authority has been Subdued by the Authority of Allah<sup>-azwj</sup>, and your power by the Power of Allah<sup>-azwj</sup>, and your plots and your tricks, and your schemes, and your infantry and your cavalry, and your authority, and your power has been Subdued by the Authority of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Mighty, and His<sup>-azwj</sup> Kingdom, and His<sup>-azwj</sup> Magnificence, and His<sup>-azwj</sup> Determination which Amir Al-Momineen<sup>-asws</sup> had determined with upon the Jinn of the valley of Al-Sabra when they had been arrogant and rebelled and were tyrannical!

فَادْعُوا لَهُ صَاغِرِينَ مِنْ بَعْدِ قُوَّتِهِمْ فَلَا سُلْطَانَ لَكُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Thus, they submitted to him<sup>-asws</sup> belittled from after their strength. So there is neither any authority for you, nor way, nor might nor strength except with Allah<sup>-azwj</sup>, the Exalted, the Magnificent!<sup>466</sup>

وَ مِنْهُ قَالَ: حَجَجْنَا سَنَةً فَلَمَّا صِرْنَا فِي خَرَابَاتِ الْمَدِينَةِ بَيْنَ الْحَيْطَانِ افْتَقَدْنَا زَيْفِقًا لَنَا مِنْ إِخْوَانِنَا فَطَلَبْنَاهُ فَلَمْ نَجِدْهُ فَقَالَ لَنَا النَّاسُ بِالْمَدِينَةِ إِنَّ صَاحِبَكُمْ اخْتَطَفْتُهُ الْجِنُّ

And from him who said, ‘We performed Hajj in a year. When we came to be in ruins of Al-Medina, between the walls, we missed a friend of ours, from our brethren. We could not find him. The people said to us at Al-Medina, ‘Your companion, the Jinn have abducted him!’

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَحْبَبْتُهُ بِحَالِهِ وَ يَقُولُ أَهْلُ الْمَدِينَةِ فَقَالَ لِي الْخُرُجُ إِلَى الْمَكَانِ الَّذِي اخْتُطِفَ أَوْ قَالَ افْتَقَدْتُهُ فَعَلَى صَوْتِكَ يَا صَالِحُ بْنُ عَلِيٍّ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ أَهَكَذَا عَاهَدْتِ وَ عَاقَدْتِ الْجِنُّ عَلَيَّ بِنِ أَبِي طَالِبٍ أَطْلَبُ فَلَانَا حَتَّى تُؤَدِّيَهُ إِلَيَّ وَفَقَائِهِ

I entered to see Abu Abdullah<sup>-asws</sup> and informed him<sup>-asws</sup> of his state, and (what) the people of Al-Medina had said. He<sup>-asws</sup> said to me: ‘Go out to the place which he has abducted’, or said: ‘Missed’ – and say at the top of your voice, ‘O Salih Bin Ali! Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> says to you, is it like this the Jinn had covenanted and agreed with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>? Search for so and so until you deliver him to his friends!’

ثُمَّ قُلْ يَا مَعْشَرَ الْجِنِّ عَزَمْتُ عَلَيْكُمْ بِمَا عَزَمَ عَلَيْكُمْ عَلَيَّ بِنِ أَبِي طَالِبٍ لَمَّا خَلَيْتُمْ عَنْ صَاحِبِي وَ أُرْسَدْتُمُوهُ إِلَى الطَّرِيقِ

Then say, ‘O community of the Jinn! I have determined upon you with what Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had determined upon you all! Release my companion and guide him to the road!’

قَالَ فَعَمَلْتُ ذَلِكَ فَلَمْ أَتَّبِعْ إِذَا بِصَاحِبِي قَدْ خَرَجَ عَلَيَّ مِنْ بَعْضِ الْخَرَابَاتِ فَقَالَ إِنَّ شَخْصًا تَرَاءَى لِي مَا رَأَيْتُ صُورَةً إِلَّا وَ هُوَ أَحْسَنُ مِنْهَا فَقَالَ يَا فَتَى أَطْنُكَ تَتَوَلَّى آلَ مُحَمَّدٍ

He (the narrator) said, ‘I did that. It was not long before there was my companion emerging to me from one of the ruins. He said, ‘A person appeared to me. I have not seen any face

<sup>466</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 13 a

except and his was more excellent than it! He said, 'O youth! I think you befriend the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!'

فَقُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ إِنَّ هَاهُنَا رَجُلٌ [رَجُلًا] مِنْ آلِ مُحَمَّدٍ هَلْ لَكَ أَنْ تُؤَجِّزَ وَ تُسَلِّمَ عَلَيْهِ

He said, 'Over here there is a man from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. Is it okay for you if you were to come and greet unto him?'

فَقُلْتُ بَلَى

I said, 'Yes'.

فَأَدْخَلَنِي بَيْنَ هَذِهِ الْحِيطَانِ وَ هُوَ يَمْشِي أَمَامِي فَلَمَّا أَنْ سَارَ غَيْرَ بَعِيدٍ نَظَرْتُ فَلَمْ أَرِ شَيْئًا وَ عُشِّي عَلَيَّ فَبَقَيْتُ مَعْشِيًا عَلَيَّ لَا أَدْرِي أَيْنَ أَنَا مِنْ أَرْضِ اللَّهِ حَتَّى كَانُ الْآنَ فَإِذَا قَدْ أَتَانِي آتٍ وَ حَمَلَنِي حَتَّى أَخْرَجَنِي إِلَى الطَّرِيقِ

He made me enter into these walls and he was walking in front of me. When he had not walked far, I looked, but could not see anything and there was unconsciousness upon me. The unconsciousness remained upon me. I did not know where I was from the earth of Allah<sup>-azwj</sup>, until now! Then a comer came to me and carried me until he brought me out to the road!'

فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ عَ بِذَلِكَ فَقَالَ ذَلِكَ الْمَوْءَلُ أَوْ الْعَوْلُ نَوْعٌ مِنَ الْجِنِّ يَغْتَالُ الْإِنْسَانَ فَإِذَا رَأَيْتَ الشَّخْصَ الْوَاحِدَ فَلَا تَسْتَرْشِدْهُ وَ إِنْ أَرَشَدَكُمُ فَخَالِفُوهُ وَ إِذَا رَأَيْتَهُ فِي خَرَابٍ وَ قَدْ خَرَجَ عَلَيْكَ أَوْ فِي فَلَاةٍ مِنَ الْأَرْضِ فَأَذِّنْ فِي وَجْهِهِ وَ ارْفَعْ صَوْتَكَ وَ قُلْ سُبْحَانَ اللَّهِ الَّذِي جَعَلَ فِي السَّمَاءِ نُجُومًا رُجُومًا لِلشَّيَاطِينِ

I informed Abu Abdullah<sup>-asws</sup> with that. He<sup>-asws</sup> said: 'That is the ghouls, a type of Jinn, abducting the humans. Whenever you see the one person, do not seek his guidance, and if he were to guide you, oppose him, and when you see him in the ruins and he is emerging to you, or in a wilderness of the earth, then proclaim Azaan in his face and raise your voice and say, 'Glory be to Allah<sup>-azwj</sup> Who Make stars in the sky as pellets for the Satans<sup>-la</sup>!'

عَزَمْتُ عَلَيْكَ يَا حَبِيبُ بِعَزْمَةِ اللَّهِ الَّتِي عَزَمَ بِهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَ وَ رَمَيْتُ بِسَهْمِ اللَّهِ الْمُصِيبِ الَّذِي لَا يُخْطِئُ وَ جَعَلْتُ سَمْعَ اللَّهِ عَلَيَّ سَمْعَكَ وَ بَصَرَكَ وَ ذَلَّلْتُكَ بِعِزَّةِ اللَّهِ وَ فَهَرَّتْ سُلْطَانُكَ بِسُلْطَانِ اللَّهِ

I have determined upon you, O wicked, by the Determination of Allah<sup>-azwj</sup> which was determined by Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and I have shot with an arrow of Allah<sup>-azwj</sup>, the accurate which does not miss, and I have made the Hearing of Allah<sup>-azwj</sup> over your hearing and your sight, and have humbled you by the Might of Allah<sup>-azwj</sup>, and subdued your authority by the Authority of Allah<sup>-azwj</sup>!

يَا حَبِيبُ لَا سَبِيلَ لَكَ عَلَيَّ فَإِنَّكَ تَمَهَّرُهُ إِنْ شَاءَ اللَّهُ وَ تَصْرِفُهُ عَنْكَ

O wicked! There is no way for you upon me, for you will be subdued, if Allah<sup>-azwj</sup> so Desires!', and turn him away from you.

فَإِذَا ضَلَلْتَ الطَّرِيقَ فَأَذِّنْ بِأَعْلَى صَوْتِكَ وَ قُلْ يَا سَيَّارَةَ اللَّهِ دُلُّونَا عَلَى الطَّرِيقِ يَرْحَمُكُمُ اللَّهُ أَرْشِدُونَا يُرْشِدُكُمُ اللَّهُ

If you lose the way, then proclaim Azaan at the top of your voice and say, 'O travellers of Allah<sup>-azwj</sup>! Point us to the road! May Allah<sup>-azwj</sup> Mercy you all! Guide us aright, may Allah<sup>-azwj</sup> Guide you aright!'

فَإِنْ أَصَبْتَ وَ إِلَّا فَنَادِ يَا عُنَاةَ الْحَيِّ وَ يَا مَرَدَّةَ الشَّيَاطِينِ أَرْشِدُونِي وَ دُلُّونِي عَلَى الطَّرِيقِ وَ إِلَّا أَسْرَعْتُ لَكُمْ بِسَهْمِ اللَّهِ الْمُصِيبِ إِيَّاكُمْ عَزِيمَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ يَا مَرَدَّةَ الشَّيَاطِينِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ الْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ مُبِينٍ

Either you find the way, or else call out, 'O obstinate Jinn, and O renegade Satans<sup>-la</sup>! Guide me aright and point me upon the road or else I shall be quick to you with the accurate arrow of Allah<sup>-azwj</sup>! Beware of the determination of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, O renegade Satans<sup>-la</sup>! **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 -clear - authorisation [55:33]!**

اللَّهُ غَالِبُكُمْ بِجُنْدِهِ الْغَالِبِ وَ قَاهِرُكُمْ بِسُلْطَانِهِ الْقَاهِرِ وَ مَدْلِكُكُمْ بِعِزَّةِ الْمَتِينِ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah<sup>-azwj</sup> will Overcome you all with His<sup>-azwj</sup> prevailing armies, and Subdue you with His<sup>-azwj</sup> Forceful Authority, and Humble you by His<sup>-azwj</sup> Invincible Might! **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]!**

وَ ارْفَعْ صَوْتَكَ بِالْأَذَانِ تُرْشِدُ وَ تُصِيبِ الطَّرِيقَ إِنْ شَاءَ اللَّهُ.

And raise your voice with the Azaan, you will be rightly guided and find the road, if Allah<sup>-azwj</sup> so Desires".<sup>467</sup>

[باب 105 الأدعية لقضاء الحوائج و فيه أدعية الإلحاح أيضا و ما يناسب ذلك من الأدعية](#)

## CHAPTER 105 - THE SUPPLICATIONS FOR FULFILMENT OF THE NEEDS, AND IN IT ARE INSISTENT SUPPLICATIONS AS WELL, AND WHAT IS RELATED TO THAT FROM THE SUPPLICATIONS

1- أَقُولُ قَدْ مَرَّ بِي خَبْرُ الْأَعْرَابِيِّ وَ النَّاقَةِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ رَأَى الْأَعْرَابِيَّ مُتَعَلِّقًا بِأَسْتَارِ الْكَعْبَةِ وَ هُوَ يَقُولُ يَا صَاحِبَ الْبَيْتِ الْبَيْتُ بَيْتُكَ وَ الضَّيْفُ ضَيْفُكَ وَ لِكُلِّ ضَيْفٍ مِنْ ضَيْفِهِ [مُضَيِّفِهِ] قَرَى فَاجْعَلْ قِرَايَ مِنْكَ اللَّيْلَةَ الْمَغْفِرَةَ

I am saying, 'It has passed in a Hadeeth of the Bedouin and the she-camel that Amir Al-Momineen<sup>-asws</sup> saw the Bedouin hanging on to curtains of the Kabah and he was saying, 'O Owner of the House! The House is Your<sup>-azwj</sup> House, and the guest is Your<sup>-azwj</sup> guest, and for

<sup>467</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 13 b

every guest there is provision from his house, so Make my provision from You<sup>-azwj</sup> tonight, as being the Forgiveness!

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَصْحَابِهِ أَمَا تَسْمَعُونَ كَلَامَ الْأَعْرَابِيِّ

Amir Al-Momineen<sup>-asws</sup> said to his<sup>-asws</sup> companions: 'Are you not listening to the speech of the Bedouin?'

قَالُوا نَعَمْ فَقَالَ اللَّهُ أَكْرَمُ مِنْ أَنْ يَزِدَّ ضَيْفَهُ

They said, 'Yes!'

قَالَ فَلَمَّا كَانَ اللَّيْلَةُ الثَّانِيَةَ وَجَدَهُ مُتَعَلِّقًا بِذَلِكَ الرُّجْنِ وَ هُوَ يَقُولُ يَا عَزِيزاً يَا عَزِيزاً فِي عَزِّكَ يَا عَزِيزاً فِي عَزِّكَ يَا عَزِيزاً فِي عَزِّكَ يَا عَزِيزاً فِي عَزِّكَ يَا عَزِيزاً فِي عَزِّكَ يَا عَزِيزاً فِي عَزِّكَ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ

He (the narrator) said, 'When it was the second night, he<sup>-asws</sup> found him hanging on with that corner, and he was saying, 'O Mighty in Your<sup>-azwj</sup> Might! There is no one mightier than You<sup>-azwj</sup> in Your<sup>-azwj</sup> Might! Empower me with the Might of Your<sup>-azwj</sup> Empowerment in might no one knows how it is!'

أَتَوَجَّهُ إِلَيْكَ وَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْكَ أَعْطِنِي مَا لَا يُعْطِينِي أَحَدٌ غَيْرُكَ وَ اصْرِفْ عَنِّي مَا لَا يَصْرِفُهُ أَحَدٌ غَيْرُكَ

I divert to You<sup>-azwj</sup> and seek mediation to You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> upon You<sup>-azwj</sup>! Give me what no one can give me apart from You<sup>-azwj</sup>, and Turn away from me what no one can turn it away apart from You<sup>-azwj</sup>!

قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَصْحَابِهِ هَذَا وَ اللَّهُ الْإِسْمُ الْأَكْبَرُ بِالسُّرِّيَّاتِ أَخْبَرَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ ص سَأَلَهُ الْجَنَّةَ فَأَعْطَاهُ وَ سَأَلَهُ النَّارَ وَ قَدْ صَرَفَهَا عَنْهُ

He (the narrator) said, 'Amir Al-Momineen<sup>-asws</sup> said to his<sup>-asws</sup> companions: 'By Allah<sup>-azwj</sup>, this is the Greatest Name in Assyrian! My<sup>-asws</sup> beloved Rasool-Allah<sup>-saww</sup> had informed me<sup>-asws</sup> with it. He asked for the Paradise, so He<sup>-azwj</sup> Gave him, and he asked Him<sup>-azwj</sup> to Turn away the Hellfire, and it has been Turned away from him!'

قَالَ فَلَمَّا كَانَ اللَّيْلَةُ الثَّالِثَةَ وَجَدَهُ وَ هُوَ مُتَعَلِّقٌ بِذَلِكَ الرُّجْنِ وَ هُوَ يَقُولُ يَا مَنْ لَا يُجَوِّبُهُ مَكَانٌ وَ لَا يَخْلُو مِنْهُ مَكَانٌ بِلا كَيْفِيَّةٍ

He (the narrator) said, 'When it was the third night, he<sup>-asws</sup> found him, and he was hanging with that corner, and he was saying, 'O One neither does a place contain Him<sup>-azwj</sup> nor is any place vacant from Him<sup>-azwj</sup>, without qualitative state'.

كَانَ ارْزُوقِ الْأَعْرَابِيِّ أَرْبَعَةَ أَلْفٍ دِرْهَمٍ.

The Bedouin had been Graced four thousand Dirhams".<sup>468</sup>

<sup>468</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 1

2- ب، قرب الإسناد هارون عن ابن صدقة قال: قال للصديق ع قائل علمني دعاء

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadawa who said,

'He said to Al-Sadiq<sup>asws</sup>, 'A speaker has taught me a supplication!'

فَقَالَ لَهُ أَتَيْتَ مِنْ دُعَاءِ الْإِلْحَاحِ

He<sup>asws</sup> said: 'Where are you from the insistent supplication (Dua Al Ilhah)?'

فَقَالَ لَهُ الطَّالِبُ وَ مَا دُعَاءُ الْإِلْحَاحِ

The seeker said to him<sup>asws</sup>, 'And what is the insistent supplication?'

فَقَالَ لَهُ تَقُولُ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

He<sup>asws</sup> said to him: 'You should say, 'O Allah<sup>azwj</sup>! Lord<sup>azwj</sup> of the seven skies and whatever is within them, and Lord<sup>azwj</sup> of the seven earths and whatever is within them, and Lord<sup>azwj</sup> of the Magnificent Throne, and Lord<sup>azwj</sup> of Muhammad<sup>saww</sup>, Seal of the Prophets<sup>as</sup>!

أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تَقُومُ السَّمَاءُ وَ بِهِ تَقُومُ الْأَرْضُ وَ بِهِ تُفَرِّقُ الْجَمْعَ وَ بِهِ تَجْمَعُ الْمُتَفَرِّقَ وَ بِهِ تَرْزُقُ الْأَحْيَاءَ وَ بِهِ أَحْصَيْتَ عَدَدَ النَّبِيِّ وَ الرَّمْلِ وَ وَرَقِ الْأَشْجَارِ وَ قَطْرِ الْبُحُورِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I 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> Separate the crowds, and by it You<sup>azwj</sup> Gather the separated, and by it You<sup>azwj</sup> Separate the loved ones, and by it You<sup>azwj</sup> Enumerate the number of grains of sand of the soil and the desert, and leaves of the trees, and the drops of rain, to Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>!

وَ تَسْأَلُ حَاجَتَكَ وَ أَلْحِ فِي الطَّلَبِ فَإِنَّهُ يُجِبُ الْإِلْحَاحَ الْمُلِحِينَ مِنْ عِبَادِهِ الْمُؤْمِنِينَ.

And ask your need and be insistent in the requesting for He<sup>azwj</sup> Answers the insistence by the insisting ones from His<sup>azwj</sup> Momineen servants".<sup>469</sup>

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ هَذَا مِنْ دُعَاءِ الْإِلْحَاحِ وَ هَذَا مِنْهُ يَا مَنْ لَا يَحْجُبُهُ سَمَاءٌ عَنْ سَمَاءٍ وَ لَا أَرْضٌ عَنْ أَرْضٍ وَ لَا جَنْبٌ عَنْ قَلْبٍ وَ لَا سِتْرٌ عَنْ كَيْفٍ وَ لَا جَبَلٌ عَمَّا فِي أَصْلِهِ وَ لَا بَحْرٌ عَمَّا فِي قَعْرِهِ

He said, 'And Abu Abdullah<sup>asws</sup> said: 'And this is from 'Dua Al Ilhah' (The Insistent supplication), and this is from it: 'O One Whom a sky does not veil Him<sup>azwj</sup> from a sky, nor an earth from an earth, nor a side from a heart, nor a curtain from a corner, nor a mountain from what is in its base, nor a sea from its bottom!

يَا مَنْ لَا تَشْتَبِيهِ عَلَيْهِ الْأَصْوَاتُ وَ لَا تَغْلِبُهُ كَثْرَةُ الْحَاجَاتِ وَ لَا يُرْمِيهِ الْإِلْحَاحُ الْمُلِحِينَ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ سَأَلَ حَاجَتَكَ.

<sup>469</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 2 a

O One the voices are not confusing to Him<sup>-azwj</sup>, nor do the frequency of needs overwhelm Him<sup>-azwj</sup>, nor does insistent of the insisting ones troubles Him<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Then ask your need".<sup>470</sup>

3- ل، الخصال هاني بن محمود بن هاني عن أبيه عن محمد بن محمد بن الحسن بن عبدوس بن محمد بن منصور بن أسد عن أحمد بن عبد الله عن إسحاق بن يحيى عن حذيفة بن عبد الرحمن عن سعيد بن جبير عن ابن عباس قال: أقبل علي بن أبي طالب ع إلى النبي ص فسأله شيئاً فقال النبي يا علي و الذي بعثني بالحق نبياً ما عندي قليل و لا كثير و لكني أعلمك شيئاً أتاني به جبرئيل خليلي

(The book) 'Al Khisaal – Hany Bin Mahmoud Bin Hany, from his father, from Muhammad Bin Muhammad Bin Al-Hassan, from Ubdous Bin Muhammad Bin Mansour Bin Asad, from Ahmad Bin Abdullah, from Is'haq Bin Yahya, from Khuseyb Bin Abdul Rahman, from Saeed Bin Jubeyr, from Ibn Abbas who said,

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> turned towards the Prophet<sup>-saww</sup>. He<sup>-asws</sup> asked him<sup>-saww</sup> for something. The Prophet<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! There is neither little nor more in my<sup>-saww</sup> possession, but I<sup>-saww</sup> shall teach you<sup>-asws</sup> something my<sup>-saww</sup> friend Jibraeel<sup>-as</sup> had come to me<sup>-saww</sup> with.

فقال يا محمد هذه هديئة لك من عند الله عز و جل أكرمك الله بما لم يعطها أحداً قبلك من الأنبياء و هي تسعة عشر حرفاً لا يدعو حين ملهوف و لا مكروب و لا مخزون و لا مغموم و لا عند سرق و لا حرق و لا يفوهن عبد يناف سلطاناً إلا فرج الله عنه

He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! This is a gift for you<sup>-saww</sup> from the Presence of Allah<sup>-azwj</sup> Mighty and Majestic! Allah<sup>-azwj</sup> has Honoured you<sup>-saww</sup> with it. He<sup>-azwj</sup> had not Given it to anyone from the Prophets<sup>-saww</sup> before you<sup>-saww</sup>, and it is of nineteen phrases. It will neither be supplicated with by an anxious one, nor distressed, nor grief-stricken, nor sad, nor at the theft, nor burning, nor will a servant say it fearing a ruler, except Allah<sup>-azwj</sup> will Relieve from him!

و هي تسعة عشر حرفاً أربعة منها مكتوبة على جبهة إسرئيل و أربعة منها مكتوبة على جبهة ميكايل و أربعة مكتوبة حول العرش و أربعة منها مكتوبة على جبهة جبرئيل و ثلاثة منها حيث شاء الله

And it is of nineteen phrases, four of these are written upon the forehead of Israfeel<sup>-as</sup>, and four of these are written upon the forehead of Mikaeel, and four are written around the Throne, and four of these are written upon the forehead of Jibraeel, and three of these are wherever Allah<sup>-azwj</sup> so Desires!'

فقال علي بن أبي طالب ع كيف يدعو بها يا رسول الله

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'How should one supplicate with it, O Rasool-Allah<sup>-saww</sup>?'

قال فلن

He<sup>-saww</sup> said: 'Say,

يا عماداً من لا عماد له و يا دُحْرَ من لا دُحْرَ له و يا سَنَدَ من لا سَنَدَ له و يا حَزْرَ من لا حَزْرَ له و يا غِيَاثَ من لا غِيَاثَ له

‘O Reliance of the one having no reliance for him, and O Treasure of one having no treasure for him, and O Support of one having not support for him, and O Protection of one having no protection for him, and O Helper of the one having no helper for him!

وَ يَا كَرِيمَ الْعَفْوِ وَ يَا حَسَنَ الْبَلَاءِ وَ يَا عَظِيمَ الرَّجَاءِ يَا عِزَّ الضُّعْفَاءِ يَا مُنْقِذَ الْغُرَقَىٰ يَا مُنْجِيَ الْهَلَكَىٰ يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعَمُ يَا مُفْضِلُ

And O Benevolent of the Pardon, and O Excellent of the Trials, and O Magnificent of the hope! O Mighty of the weak! O Saviour of the drowning! O Rescuer of the ones being destroyed! O Favourer! O Beautifier! O Bestower! O Gracious!

أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَ نُورُ النَّهَارِ وَ ضَوْءُ الْقَمَرِ وَ شُعَاعُ الشَّمْسِ وَ دَوِيُّ الْمَاءِ وَ خَفِيفُ الشَّجَرِ

You are the One to whom the blackness of the night and the light of the day prostrate as well as light of the day, and illumination of the moon, and rays of the sun, and the sound of water, and rustle of the trees!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Alone, there is no associate for You<sup>-azwj</sup>!

ثُمَّ قُلِ اللَّهُمَّ افْعَلْ بِي كَذَا وَ كَذَا فَإِنَّكَ لَا تَقُومُ مِنْ مَجْلِسِكَ حَتَّىٰ يُسْتَجَابَ لَكَ إِنْ شَاءَ اللَّهُ.

Then say, ‘O Allah<sup>-azwj</sup>! Do such and such with me!’ for you will not stand from your seat until it will be Answered for you, if Allah<sup>-azwj</sup> so Desires’.<sup>471</sup>

قَالَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَ أَبُو صَالِحٍ لَا تُعَلِّمُوا السُّفَهَاءَ ذَلِكَ.

Ahmad Bin Abdullah said, ‘Abu Salih said, ‘Do not teach that to the foolish!’<sup>472</sup>

4- ما، الأماالي للشيخ الطوسي الفخام عن المنصوري عن عم أبيه قال: قلت للإمام علي بن محمد ع علمني يا سيدي دعاء أتقرب إلى الله عز و جل به

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father who said,

‘I said to the Imam Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, ‘Teach me, O my Chief, a supplication I can draw closer to Allah<sup>-azwj</sup> Mighty and Majestic with it!’

فَقَالَ لِي هَذَا دُعَاءٌ كَثِيرًا مَا أَدْعُو بِهِ وَ قَدْ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ لَا يُحِبِّبَ مِنْ دَعَا بِهِ فِي مَشْهَدِي بَعْدِي وَ هُوَ

He<sup>-asws</sup> said to me: ‘This is a supplication I<sup>-asws</sup> frequently supplicate with, and I<sup>-asws</sup> had asked Allah<sup>-azwj</sup> Mighty and Majestic not to Disappoint the one supplicate with it in my<sup>-asws</sup> Shrine after me<sup>-asws</sup>, and it is: -

<sup>471</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 3 a

<sup>472</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 3 b

يَا عُدَّتِي عِنْدَ الْعُدَدِ وَ يَا رَجَائِي وَ الْمُعْتَمِدُ وَ يَا كَهْفِي وَ السَّنْدُ وَ يَا وَاحِدًا يَا أَحَدًا وَ يَا قُلَّ هُوَ اللَّهُ أَحَدًا أَسْأَلُكَ اللَّهُمَّ بِحَقِّي مِنْ خَلْقْتَهُ مِنْ خَلْقِكَ وَ لَمْ تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَدًا صَلَّى عَلَيَّ جَمَاعَتِهِمْ وَ أَفْعَلْ بِي كَذَا وَ كَذَا.

‘O my Resort at the return, and O my Hope and the Reliance, and O my Cave and the Support, and O One, O First, and O **Say: ‘He, Allah, is One [112:1]!** O Allah<sup>-azwj</sup>! By the right of the one You<sup>-azwj</sup> Created from Your<sup>-azwj</sup> creatures and did not Make anyone among Your<sup>-azwj</sup> creatures the likes of them, and Do such and such with me!’<sup>473</sup>

5- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن إبراهيم بن حبيب عن الحسن بن محمد بن عبد الواحد عن الحسن بن الحسين عن علي بن القاسم الكندي عن عمرو بن خالد عن زيد بن علي عن أبيه عن علي بن أبي طالب ع قال: كَانَ النَّبِيُّ ص إِذَا نَزَلَ بِهِ كَرَبٌ أَوْ هَمٌّ دَعَا يَا حَيُّ يَا قَيُّوْمُ يَا حَيًّا لَا يَمُوتُ لَا إِلَهَ إِلَّا أَنْتَ كَاشِفُ الْهَمِّ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Hassan Bin Ibrahim Bin Habeeb, from Al-Hassan Bin Muhammad Bin Abdul Wahid, from Al-Hassan Bin Al Husayn, from Ali Bin Al Qasim Al Kindy, from Amro Bin Khalid,

‘From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> was such, whenever a distress or sadness befell him<sup>-saww</sup>, supplicated: ‘O Living! O Eternal! O Living Who does not die! There is no god except You<sup>-azwj</sup>, Remover of the worries, Responder to supplications of the desperate!

أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ دُو الْجَلَالِ وَ الْإِكْرَامِ رَحْمَانُ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمُهُمَا الرَّحْمَنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You<sup>-azwj</sup> by, for You<sup>-azwj</sup> is the Praise! There is no god except You<sup>-azwj</sup>, the Bestower, Initiator of the skies and the earth, with the Majesty and the Benevolence! Beneficent of the world and the Hereafter and their Mercier! Mercy me with a Mercy Making me needless by it from mercy of the ones besides You<sup>-azwj</sup>, O most Merciful of the merciful ones!’

قَالَ رَسُولُ اللَّهِ ص مَا دَعَا أَحَدٌ مِنَ الْمُسْلِمِينَ بِحَيْدِهِ ثَلَاثَ مَرَّاتٍ إِلَّا أُعْطِيَ مَسْأَلَتَهُ إِلَّا أَنْ يَسْأَلَ مَأْتَمًا أَوْ قَطِيعَةً رَجِيمًا.

Rasool-Allah<sup>-saww</sup> said: ‘No one from the Muslims will supplicate with this three times except he would be Granted his request, except if he asks for a sinful matter or termination of kinship’.<sup>474</sup>

6- سن، المحاسن جعفر بن محمد الأشعري عن القداح عن جعفر عن أبيه ع عن عبد الله بن جعفر قال: قَالَ لِي عَمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلَا أَحْبُوكَ كَلِمَاتٍ وَ اللَّهُ مَا حَدَّثْتُ بِهَا حَسَنًا وَ لَا حُسَيْنًا إِذَا كَانَتْ لَكَ إِلَى اللَّهِ حَاجَةٌ تُجِيبُ فَضَاءَهَا فَعُلْ

(The book) ‘Al Mahasin’ – Ja’far Bin Muhammad Al Ash’ary, from Al Qaddah, from Ja’far, from his father, form Abdullah Bin Ja’far who said,

<sup>473</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 4

<sup>474</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 5

'My uncle Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> gift to you phrases, by Allah<sup>-azwj</sup>, I<sup>-asws</sup> have neither narrated these to Hassan<sup>-asws</sup> nor Husayn<sup>-asws</sup>? When there was a need for you to Allah<sup>-azwj</sup> you love it to be Fulfilled, say: -

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'There is no god except Allah<sup>-azwj</sup>, the Forbearing the Benevolent! There is no god except Allah<sup>-azwj</sup> the Exalted, the Magnificent! Glorious is Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the seven skies and whatever it within these, and whatever is between these, and Lord<sup>-azwj</sup> of the Magnificent Throne, the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ مُفْتَدِرٌ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مَا تَشَاءُ مِنْ كُلِّ شَيْءٍ يَكُونُ ثُمَّ تَسْأَلُ حَاجَتَكَ.

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by You<sup>-azwj</sup> being the Powerful King, and You<sup>-azwj</sup> are Able upon all things! Whatever You<sup>-azwj</sup> Desires from all things, happens!' Then ask your need".<sup>475</sup>

7- غط، الغيبة للشيخ الطوسي أحمد بن علي الرازي عن علي بن عايد الرازي عن الحسن بن وجناء التصبيعي عن أبي نعيم محمد بن أحمد الأنصاري عن القائم صلوات الله عليه قال: كان أبو عبد الله ع يقول في دعاء الإلحاح اللهم إني أسألك باسمك الذي به تقوم السماء و به تقوم الأرض و به تقرق بين الحق و الباطل و به يجمع بين المتفرق و به تقرق بين المجتمع و به أحصيت عدد الزمان و زنة الجبال و كليل البحار أن تُصلي علي محمد و آل محمد و أن تجعل لي من أمري فرجاً و مخرجاً.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Ali Al Razy, from Ali Bin Aaiz Al Razy, from Al-Hassan Bin Wajna Al Naseebi, from Abu Nueym Muhammad Bin Al Hamad Al Ansari,

'From Al Qaim<sup>-ajfi</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfi</sup>, said: 'Abu Abdullah<sup>-asws</sup> had said in the insistent supplication (Dua Al Ilhah): 'O Allah<sup>-azwj</sup>! I 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> Differentiated 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 the weight of mountains, and the weight of oceans, to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and to Make relief and an outlet for me from my affairs!"<sup>476</sup>

8- ضا، فقه الرضا عليه السلام إذا كان لك إلى رجل حاجة فقل خيرك بين عينيك و شركك تحت قدميك فأنا أستعين بالله عليك تقول ذلك مراراً.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>: 'When there was a need for you to a man, say, 'Your goodness is between your eyes, and your evil is beneath your feet, for I seek Assistance with Allah<sup>-azwj</sup> upon you!', saying that repeatedly".<sup>477</sup>

9- قب، المناقب لابن شهر آشوب الكلواذاني في الأمالي و عمر [الملا] الولاء في الوسيلة جاء في حديث الليث بن سعد أنه رأى رجلاً جالساً على أبي فبس و هو يقول يا رب يا رب حتى انقطع نفسه ثم قال يا أرحم الراحمين حتى انقطع نفسه ثم قال يا رباه يا رباه حتى انقطع نفسه ثم قال يا الله يا الله

<sup>475</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 6

<sup>476</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 7

<sup>477</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 8

حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ يَا حَيُّ يَا حَيُّ حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ يَا أَرْحَمَ الرَّاحِمِينَ حَتَّى انْقَطَعَ نَفْسُهُ سَبْعَ مَرَّاتٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Kalwazaty in (the book) 'Al Amaali', and Umar Al Wala in 'Al Waseela', in a Hadeeth by Al Lays Bin Sa'd,

'He saw a man seated upon (mount) Abu Qubeys, and he was saying, 'O Lord<sup>-azwj!</sup> O Lord<sup>-azwj!</sup>', until his breath was cut. Then he said, 'O most Merciful of the merciful ones!', until his breath was cut. Then he said, 'O Lord<sup>-azwj!</sup> O Lord<sup>-azwj!</sup>', until his breath was cut. Then he said, 'O Allah<sup>-azwj!</sup> O Allah<sup>-azwj!</sup>' until his breath was cut. Then he said, 'O Living, O Living!', until his breath was cut. Then he said, 'O Merciful! O Merciful!', until his breath was cut. Then he said, 'O most Merciful of the merciful ones!', until his breath was cut, seven times.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْتَهِي مِنْ هَذَا الْعَبِّ فَأَطْعِمْنِيهِ اللَّهُمَّ وَإِنَّ بُرْدَايَ قَدْ خُلِفَا فَأَكْسِنِي

Then he said, 'O Allah<sup>-azwj!</sup> I crave for these grapes, so Feed these to me! O Allah<sup>-azwj</sup>, and my cloak has worn out, so Clothe me!

قَالَ اللَّيْثُ فَوَ اللَّهُ مَا اسْتَتَمَ كَلَامُهُ حَتَّى نَظَرْتُ إِلَى سَلَّةٍ مَمْلُوءَةٍ عِنْبًا وَ لَيْسَ عَلَى وَجْهِ الْأَرْضِ يَوْمَئِذٍ عِنْبَةٌ وَ بُرْدَيْنِ مَصْبُوعَيْنِ فَفَرَّطْتُ مِنْهُ وَ أَكَلْتُ مَعَهُ وَ لَبِسَ الْبُرْدَيْنِ ثُمَّ نَزَلْنَا فَلَقِي فَقِيرًا فَأَعْطَاهُ بُرْدِيهِ الْخَلْفَيْنِ

Al-Lays said, 'By Allah<sup>-azwj!</sup> His speech had not completed until I looked at a tray filled with grapes, and on that day, there weren't any grapes upon surface of the earth, and two excellent cloaks. I went near him and ate with him and he wore the two cloaks. Then we descended. Then he met a poor person and gave him his worn-out cloak. Then he left.

ثُمَّ انْصَرَفَ فَسَأَلْتُ عَنْهُ فَقِيلَ هَذَا جَعْفَرُ الصَّادِقِ.

I asked about him. It was said, 'This is Ja'far Al-Sadiq<sup>-asws'</sup>'.<sup>478</sup>

أَقُولُ رَوَاهُ فِي كَشْفِ الْعُمَةِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ وَ عَمْرٍو بِأَسَانِيدٍ وَ فِيهِ فَقَالَ: يَا رَبِّ يَا رَبِّ حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ رَبِّ رَبِّ حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ يَا اللَّهُ يَا اللَّهُ حَتَّى انْقَطَعَ نَفْسُهُ إِلَى آخِرِ الدُّعَاءِ.

I am saying, 'It is reported in 'Kashf Al-Ghumma', from Muhammad Bin Talha and others, and in it he said, 'O Lord<sup>-azwj</sup> O Lord<sup>-azwj!</sup>', until his breath was cut, then said, 'O Lord<sup>-azwj!</sup> O Lord<sup>-azwj!</sup>, until his breath was cut. Then said, 'O Allah<sup>-azwj!</sup> O Allah<sup>-azwj!</sup>', until his breath was cut' – up to end of the supplication".<sup>479</sup>

10- مَكَارِمُ الْأَخْلَاقِ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْحَاجَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَلِيُّ الْعَظِيمُ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَبَيَّنَ الصَّالِحَاتُ يَا هُوَ يَا مَنْ هُوَ هُوَ هُوَ يَا مَنْ لَيْسَ هُوَ إِلَّا هُوَ يَا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ.

(The book) 'Makarim Al Akhlaq' –

<sup>478</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 9 a

<sup>479</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 9 b

‘From a supplication of Amir Al-Momineen<sup>-asws</sup> regarding the need: ‘There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! The Forbearing, the Benevolent! There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! The Exalted, the Magnificent! The Praise is for Allah<sup>-azwj</sup> Who by His<sup>-azwj</sup> Conferment Completes the righteous deeds! O He, O One Who is He, He, O One there isn’t He except He<sup>-azwj</sup>! O He<sup>-azwj</sup>, O One there is no He except He<sup>-azwj</sup>!’<sup>480</sup>

أَيْضاً فِي طَلْبِ الْحَاجَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي إِذَا أَلَمَّتْ بِهِ الْحَاجَةُ يَسْجُدُ مِنْ غَيْرِ قِرَاءَةٍ وَ لَا رُكُوعٍ ثُمَّ يَقُولُ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعَ مَرَّاتٍ وَ مَا قَالَهَا مُؤْمِنٌ إِلَّا قَالَ اللَّهُ جَلَّ جَلَالُهُ هَا أَنَا ذَا أَرْحَمَ الرَّاحِمِينَ سَلْ حَاجَتَكَ.

As well in seeking the need, from Abu Abdullah<sup>-asws</sup> having said: ‘My<sup>-asws</sup> father<sup>-asws</sup> was such, whenever the need was painful with him<sup>-asws</sup>, he<sup>-asws</sup> did Sajdah from without any recitation nor any Ruk’u, then he<sup>-asws</sup> said: ‘O most Merciful of the merciful ones!’ – seven times, and no Momin will say it except Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Says: “Here I<sup>-azwj</sup> am the most Merciful of the merciful ones, ask your need!”<sup>481</sup>

قَالَ النَّبِيُّ ص لِعَلِيٍّ يَا عَلِيُّ إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ تُرِيدُ حَاجَةً فَاقْرَأْ آيَةَ الْكُرْسِيِّ فَإِنَّ حَاجَتَكَ تُقْضَى إِنْ شَاءَ اللَّهُ.

The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Whenever you<sup>-asws</sup> go out from your<sup>-asws</sup> house intending a need, read Ayat Al Kursy, for your<sup>-asws</sup> need will be Fulfilled, if Allah<sup>-azwj</sup> so Desires!’<sup>482</sup>

عَنِ الصَّادِقِ ع قَالَ: مَنْ ذَهَبَ فِي حَاجَةٍ عَلَى غَيْرِ وُضُوءٍ فَلَمْ يُقْضَ حَاجَتُهُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

From Al-Sadiq<sup>-asws</sup> having said: ‘One who goes regarding a need not being upon Wudu, so his need is not fulfilled, so he should not blame except himself’.<sup>483</sup>

مِنْ كِتَابِ عُيُونِ الْأَخْبَارِ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ قَالَ: إِذَا أَرَادَ أَحَدُكُمْ الْحَاجَةَ فَلْيَبْتَكَرْ فِي طَلْبِهَا يَوْمَ الْحَمِيسِ وَ لِيَقْرَأْ إِذَا خَرَجَ مِنْ مَنْزِلِهِ آخِرَ سُورَةِ آلِ عِمْرَانَ وَ آيَةَ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ أَمَّ الْكِتَابِ فَإِنَّ فِيهَا قِصَّةَ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ.

From the book ‘Uyoun Al Akhbar’ –

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, he<sup>-asws</sup> said: ‘He<sup>-asws</sup> said: ‘Whenever one of you wants the need, let him exclaim Takbeer in seeking it on the day of Thursday, and let him read when he goes out from his house, end of Surah Aal-e-Imran<sup>-as</sup>, and Ayat Al Kursi, and Surah Al Qadr, and Surah Al Fatiha, for in these is fulfilment of needs of the world and the Hereafter’.<sup>484</sup>

فِي الْمُهَمَّاتِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَصَابَ الرَّجُلُ كُرْبَةً أَوْ شِدَّةً فَلْيَبْتَكَرْ عَنْ رُكْبَتَيْهِ وَ ذِرَاعَيْهِ وَ لِيُلْصِقْهَا بِالْأَرْضِ وَ لِيُلْصِقْ حُجُوجَهُ بِالْأَرْضِ ثُمَّ يَدْعُو.

<sup>480</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 a

<sup>481</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 b

<sup>482</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 c

<sup>483</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 d

<sup>484</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 e

Regarding the important needs, from Abu Abdullah<sup>-asws</sup> having said: ‘When the man is hit by distress or adversity, let him uncover from his knees and his forearms, and let him adhere these with the ground and let him adhere his forehead with the ground, then supplicate’.<sup>485</sup>

أَخْرَجَ قَالَ عَلِيُّ ع لِأَبِيهِ إِذَا نَزَلَ بِكَ أَمْرٌ عَظِيمٌ فِي دِينٍ أَوْ دُنْيَا فَتَوَضَّأْ وَارْفَعْ يَدَيْكَ وَ قُلْ يَا اللَّهُ يَا اللَّهُ سَبْعَ مَرَّاتٍ فَإِنَّهُ يُسْتَجَابُ لَكَ.

Another – Ali<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup>: ‘Whenever a mighty matter befalls with you<sup>-asws</sup>, either regarding religion or world, perform Wud’u and raise your<sup>-asws</sup> hands and say: ‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>!’, seven times, for it shall be Answered for you!’<sup>486</sup>

أَخْرَجَ وَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع مَا مِنْ أَحَدٍ ذَهَبَ دِهْمُهُ أَمْزَ يَعْمُهُ أَوْ كَرْبَتْهُ كُرْبَةً فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ ثَلَاثَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَّا فَرَّجَ اللَّهُ كُرْبَتَهُ وَ أَذْهَبَ عَمَّهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Another – And from Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>: ‘There is no one who is crushed by a matter saddening him, or distress stressing him, he should raise his head towards the sky and say three times: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!’, except Allah<sup>-azwj</sup> will Relieve his distress, and his sadness will be gone, if Allah<sup>-azwj</sup> the Exalted so Desires!’<sup>487</sup>

11- مَكَارِمُ الْأَخْلَاقِ إِذَا أَرَدْتَ حَاجَةً فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَكْبَرِ الْأَعَزِّ الْأَجَلِّ الْأَعْظَمِ الْأَكْرَمِ أَنْ تَفْعَلَ بِي كَذَا فَإِنَّهُ لَا يُرَدُّ.

(The book) ‘Makarim Al Akhlaq’ –

‘Whenever you want a need, say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the most Exalted, the Greatest, the Mightiest, the most Majestic, and most Magnificent, the most Benevolent, to Do such and such with me’, is will not be rejected’.<sup>488</sup>

12- كَشْفُ، كَشْفِ الْغَمَةِ مِنْ كِتَابِ الدَّلَائِلِ لِلْجَمَيْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع جَاءَ مُحَمَّدُ بْنُ الْحُنَيْنِيِّ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ لَهُ يَا ابْنَ أَخِي أَنَا عَمُّكَ وَ صِنُّو أَبِيكَ وَ أَسْأَلُ مِنْكَ فَأَنَا أَحَقُّ بِالْإِمَامَةِ وَ الْوَصِيَّةِ فَادْفَعْ إِلَيَّ سِلَاحَ رَسُولِ اللَّهِ

(The book) ‘Kashf Al Ghumma’, the book ‘Al Dalaail’ of Al Himeyri –

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> had been killed, Muhammad Bin Al-Hanafiya came to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. He said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of my brother<sup>-asws</sup>! I am your<sup>-asws</sup> uncle and a match of your<sup>-asws</sup> father<sup>-asws</sup>, and older than you<sup>-asws</sup>. Thus, I am more rightful with the Imamate and the successorship, so hand over to me the weapon of Rasool-Allah<sup>-saww</sup>!’

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَا عَمِّ اتَّقِ اللَّهَ وَ لَا تَدَّعِ مَا لَيْسَ لَكَ فَإِنَّي أَخَافُ عَلَيْكَ نَقْصَ الْعُمْرِ وَ شَتَاتِ الْأُمْرِ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘O uncle! Fear Allah<sup>-azwj</sup> and do not claim what isn’t for you, for I<sup>-asws</sup> fear upon you of reduction of the lifespan and scattering of the matters!’

<sup>485</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 f

<sup>486</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 g

<sup>487</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 h

<sup>488</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 11

فَقَالَ لَهُ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ

Muhammad Bin Al-Hanafiya said to him<sup>-asws</sup>, 'I am more rightful with this command than you<sup>-asws</sup> are!'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَا عَمَّ فَهَلْ لَكَ إِلَى حَاكِمٍ نَحْتَكِمُ إِلَيْهِ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'O Uncle! Is it okay for you to go to a judge we can take the judgment to him?'

فَقَالَ وَ مَنْ هُوَ

He said, 'And who is he?'

قَالَ الْحَجْرُ الْأَسْوَدُ

He<sup>-asws</sup> said: 'The Black Stone (Al-Hajr Al-Aswad)!'

قَالَ فَتَحَاكَمَا إِلَيْهِ فَلَمَّا وَقَفَا عِنْدَهُ قَالَ لَهُ يَا عَمَّ تَكَلَّمْ فَأَنْتَ الْمُطَالِبُ

He (Abu Ja'far<sup>-asws</sup>) said: 'They took the case to it. When they paused by it, he<sup>-asws</sup> said to him: 'O Uncle! Speak, for you are the claimant!'

قَالَ فَتَكَلَّمَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ فَلَمْ يُجِبْهُ

He said, 'Muhammad Bin Al-Hanafiya spoke, but it did not answer him.

قَالَ فَتَقَدَّمَ عَلِيُّ بْنُ الْحُسَيْنِ فَوَضَعَ يَدَهُ عَلَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْبَهَاءِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعُظْمَةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْقُوَّةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْجَلَالِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ السُّلْطَانِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ السَّرَائِرِ

He (Abu Ja'far<sup>-asws</sup>) said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> went forward and placed his<sup>-asws</sup> hand upon it and said: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your Name Inscribed in the pavilions of Splendour! And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name inscribed in the pavilions of Magnificence! And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name inscribed in the pavilions of Strength! And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name in the pavilions of Majesty! And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name inscribed in the pavilions of Authority! And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name inscribed in the pavilions of Secrets!

وَ أَسْأَلُكَ بِاسْمِكَ الْفَائِقِ الْخَبِيرِ الْبَصِيرِ رَبِّ الْمَلَائِكَةِ النَّمَانِيَّةِ وَ رَبِّ جِبْرَائِيلَ وَ ميكَائِيلَ وَ إِسْرَافِيلَ وَ رَبِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ لَمَّا أَنْطَقْتَ هَذَا الْحَجْرَ بِلِسَانِ عَرَبِيٍّ فَصِيحٍ يُخْبِرُ لِمَنِ الْإِمَامَةُ وَ الْوَصِيَّةُ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the Superior, the Informed, the Insightful! Lord<sup>-azwj</sup> of the eight Angels, and Lord<sup>-azwj</sup> Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup>, Seal of the Prophets<sup>-as</sup>! Make this stone to speak in eloquent Arabic tongue

(language) informing for whom is the Imamate and the successorship after Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>!

قَالَ ثُمَّ أَقْبَلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَى الْحَجَرِ فَقَالَ أَسْأَلُكَ بِالَّذِي جَعَلَ فِيكَ مَوَاتِيقَ الْعِبَادِ وَالشَّهَادَةَ لِمَنْ وَأَفَاكَ إِلَّا أَخْبَرْتَ لِمَنِ الْإِمَامَةُ وَالْوَصِيَّةُ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ

He (Abu Ja'far<sup>-asws</sup>) said: 'Then Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> turned towards the Stone. He<sup>-asws</sup> said: 'I ask You<sup>-azwj</sup> by the One Who Make Covenant of the servant within you, and the testimony for the ones arriving to you, except inform for whom is the Imamate and the successorship after Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>!'

فَتَرَعَزَ الْحَجَرُ حَتَّى كَادَ أَنْ يَزُولَ مِنْ مَوْضِعِهِ وَتَكَلَّمَ بِلسَانٍ عَرَبِيٍّ فَصَبَحَ يَقُولُ يَا مُحَمَّدُ سَلِّمْ وَسَلِّمْ إِنَّ الْإِمَامَةَ وَالْوَصِيَّةَ بَعْدَ الْحُسَيْنِ لِعَلِيِّ بْنِ الْحُسَيْنِ

The Stone shook until it almost moved from its place, and spoke with eloquent Arabic tongue saying: 'O Muhammad! Submit that the Imamate and the successorship after Al-Husayn<sup>-asws</sup> is for Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>!'

قَالَ أَبُو جَعْفَرٍ ع فَرَجَعَ مُحَمَّدُ بْنُ عَلِيٍّ ابْنُ الْحَقَنِيَّةِ وَهُوَ يَقُولُ بِأَبِي عَلِيٍّ.

Abu Ja'far<sup>-asws</sup> said: 'Muhammad son of Ali<sup>-asws</sup> son of Al-Hanafiya returned and he was saying, 'By my father Ali<sup>-asws</sup>!''<sup>489</sup>

13- كشف، كشف الغمة من كتاب دلائل الحميمي عن مؤلف لأبي عبد الله ع قال: كُنَّا مَعَ أَبِي الْحُسَيْنِ ع حِينَ قَدِمَ بِهِ الْبَصْرَةَ فَلَمَّا أَنْ كَانَ قُرْبَ الْمَدَائِنِ رَكِبْنَا فِي أَمْوَاجٍ كَثِيرَةٍ وَخَلَفْنَا سَفِينَةً فِيهَا امْرَأَةٌ تَزُفُ إِلَى زَوْجِهَا وَكَانَتْ هُمْ جَلْبَةً فَقَالَ مَا هَذِهِ الْجَلْبَةُ

(The book) 'Kashf Al Ghumma' – from 'Kitab Al Dalaail' of Al Himeyri,

'From a slave of Abu Abdullah<sup>-asws</sup> having said: 'We were with Abu Al-Hassan<sup>-asws</sup> we arrived with him<sup>-asws</sup> at Al-Basra. When he<sup>-asws</sup> was nearby Al-Madainy, we sailed in a lot of waves. We left in the ship wherein was a woman being escorted to her husband, and there were different voices (languages) for them. He<sup>-asws</sup> said: 'What is this differing?'

قُلْنَا عَرُوسٌ

We said, 'A bride'.

فَمَا لَبِئْنَا أَنْ سَمِعْنَا صَيْحَةً فَقَالَ مَا هَذَا

We did not wait long before we heard a shriek. He<sup>-asws</sup> said: 'What is this?'

فَقَالُوا ذَهَبَتِ الْعُرُوسُ لِتَعْتَرِفَ مَاءً فَوَقَعَ مِنْهَا سِوَاؤُ مِنْ ذَهَبٍ فَصَاحَتْ

We said, 'The bride went to scoop water and bangle of gold fell from her, so she shouted'.

<sup>489</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 12

فَقَالَ أَحْبِسُوا وَ قُولُوا لِمَلاحِهِمْ تَحْبِسُ

He<sup>-asws</sup> said: 'Withhold and tell their navigator to withhold!'

فَحَبَسْنَا وَ حَبَسَ مَلاحُهُمْ فَأَتَكَ عَلَى السَّفِينَةِ وَ هَمَسَ قَلِيلاً وَ قَالَ قُولُوا لِمَلاحِهِمْ يَتَرَّرُ بِفُوطَةٍ وَ يَنْزِلُ فَيَتَنَاوَلُ السِّوَارَ

We withheld and their navigator withheld. He<sup>-asws</sup> reclined upon the ship and whispered a little and said: 'Tell their navigator to wrap in a towel and descend and take the bangle!'

فَنَظَرْنَا فَإِذَا السِّوَارُ عَلَى وَجْهِ الْأَرْضِ وَ إِذَا مَاءٌ قَلِيلٌ فَتَرَلَ الْمَلاحُ فَأَخَذَ السِّوَارَ فَقَالَ أَعْطِهَا وَ قُلْ لَهَا فَتُحَمِّدِ اللَّهَ رَبَّنَا

We looked, and behold the bangle was upon surface of the ground and the water was little. The navigator descended and took the bangle. He<sup>-asws</sup> said: 'Give it to her, and tell her to praise Allah<sup>-azwj</sup>, her Lord<sup>-azwj</sup>!'

ثُمَّ سَرْنَا فَقَالَ لَهُ أَحُوهُ إِسْحَاقُ جُعِلْتُ فِدَاكَ الدُّعَاءُ الَّذِي دَعَوْتَ بِهِ عَلَيْنِي

Then we travelled. His<sup>-asws</sup> brother Is'haq said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The supplication which you<sup>-asws</sup> supplicated with, teach it to us!'

قَالَ نَعَمْ وَ لَا تُعَلِّمُهُ مَنْ لَيْسَ لَهُ بِأَهْلٍ وَ لَا تُعَلِّمُهُ إِلَّا مَنْ كَانَ مِنْ شِيعَتِنَا

He<sup>-asws</sup> said: 'Yes, but do not teach it to the one who isn't rightful for it nor teach it except to the one was from our<sup>-asws</sup> Shias!'

ثُمَّ قَالَ اكْتُبْ

Then he<sup>-asws</sup> said: 'Write!'

فَأَمَلَى عَلَيَّ إِشْنَاءً يَا سَابِقَ كُلِّ قُوْتٍ يَا سَامِعاً لِكُلِّ صَوْتٍ قَوِيٍّ أَوْ خَفِيٍّ يَا مُحْيِيَ النُّفُوسِ بَعْدَ الْمَوْتِ لَا تَعْشَاكَ الظُّلُمَاتُ الْخُنْدِيسِيَّةُ وَ لَا تَشَابَهُ عَلَيْكَ اللُّغَاتُ الْمُخْتَلِفَةُ وَ لَا يَشْغَلْكَ شَيْءٌ عَنْ شَيْءٍ

He<sup>-asws</sup> dictated to me inspiring: 'O Preceder to every lost! O Listener of every voice, whether strong or low! O Reviver of the souls after the death! The darkness(es) of the depths do not overwhelm You<sup>-azwj</sup>, nor are the different languages confusing to You<sup>-azwj</sup>, nor does a thing pre-occupy You<sup>-azwj</sup> from a thing!

يَا مَنْ لَا يَشْغَلُهُ دَعْوَةٌ دَاعٍ دَعَاهُ مِنَ السَّمَاءِ يَا مَنْ لَهُ عِنْدَ كُلِّ شَيْءٍ مِنْ خَلْقِهِ سَمْعٌ سَامِعٌ وَ بَصَرٌ نَافِذٌ يَا مَنْ لَا تُغْلِبُهُ كَثْرَةُ الْمَسْأَلِ وَ لَا يُرْمُهُ الْخِطَابُ الْمُلْبِحِينَ يَا حَيُّ حِينَ لَا حَيَّ فِي دِمُومَةِ مُلْكِهِ وَ بَقَائِهِ

O One Whom a supplication by a supplicater does not pre-occupy Him<sup>-azwj</sup> by a supplicater from the sky! O One for Whom, with all things from His<sup>-azwj</sup> creatures, a Listening Ear and Implemented Sight! O One, frequency of the requests does not err Him<sup>-azwj</sup>, nor does the insistence of the insisting ones trouble Him<sup>-azwj</sup>! O Living when there was no living being in the Permanence of His<sup>-azwj</sup> Kingdom and His<sup>-azwj</sup> Remaining!

يَا مَنْ سَكَنَ الْعُلَى وَ اخْتَجَبَ عَنْ خَلْقِهِ بِنُورِهِ يَا مَنْ أَشْرَقَتْ لِنُورِهِ دُجَى الظُّلَمِ أَسْأَلُكَ بِاسْمِكَ الْوَاحِدِ الْأَخْدِ الْفَرْدِ الصَّمَدِ الَّذِي هُوَ مِنْ جَمِيعِ أَرْكَانِكَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ثُمَّ سَلِّ حَاجَتَكَ.

O One Who is settled in the Exaltedness and is veiled from His<sup>-azwj</sup> creatures by His<sup>-azwj</sup> Noor!  
O One the darkness of the night shines to His<sup>-azwj</sup> Noor! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the One, the First, the Individual, the Solid which is from entirety of Your<sup>-azwj</sup> elements! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!’ – then ask your need!”<sup>490</sup>

14- تم، فلاح السائل روى أبو محمد الحسن بن محمد المقرئ عن محمد بن أحمد المنصورى عن عم أبيه موسى بن عيسى بن أحمد عن الإمام أبي الحسن علي بن محمد ع صاحب العسكر عن أبيه ع قال: من قدم هذا الدعاء أمام دعائه استجيب له

(The book) ‘Falah Al Saail’ – It is reported by Abu Muhammad Al-Hassan Bin Muhammad Al Muqry, from Muhammad Bin Ahmad Al Mansoury, from an uncle of his father Musa Bin Isa Bin Ahmad,

‘From the Imam Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, Master of Al-Asker, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘One who advances this supplication before his own supplication, it will be Answered for him”.<sup>491</sup>

قال و حدثنا مرة أخرى فقال حدثني عمي عن يزيد بن داود عن إبراهيم بن عبد الله الكجى عن عاصم النبيل عن أبي عبد الله ع قال: من أحب أن لا يرد دعأؤه فليقدم هذا الدعاء أمام دعائه و هو

He said, ‘And we have narrated it another time, so he said, ‘It is narrated to me by my uncle, from Yazeed Bin Dawood, from Ibrahim Bin Abdullah Al Kajy, from Aasim Al Nabeel,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who loves that his supplication is not rejected, let him advance this supplication before his own supplication, and it is: -

ما شاء الله توجهاً إلى الله ما شاء الله تعبداً لله ما شاء الله تلطفاً لله ما شاء الله تدللاً لله ما شاء الله استينصاراً بالله ما شاء الله استيكانةً لله ما شاء الله تضرعاً إلى الله ما شاء الله استعانةً بالله ما شاء الله استعانةً بالله ما شاء الله لا حول و لا قوة إلا بالله العلي العظيم.

‘Whatever Allah<sup>-azwj</sup> Desires! I divert to Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! Servitude to Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! Expressing to Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! Humbling to Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! I seek victory with Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! I seek submission of Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! Beseeching to Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! I seek Assistance with Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! I seek help with Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!”<sup>492</sup>

15- ق، الكتاب العتيق الغروي روى محمد بن أحمد بن عبد الله المنصورى عن عمه عن أبيه قال: فلت لسيدنا أبي الحسن علي صاحب العسكر ع علمني دعاء و حصني به

<sup>490</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 13

<sup>491</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 14 a

<sup>492</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 14 b

The book 'Al Ateeq' of Al Garwy – It is reported by Muhammad Bin Ahmad Bin Abdullah Al Mansoury, from his uncle, from his father who said,

'I said to our Chief Abu Al-Hassan Ali<sup>-asws</sup> Master of Al-Asker, 'Teach me a supplication and specialise me with it!'

فَقَالَ قُلْ يَا يَا مُوسَى يَا عُدَّتِي دُونَ الْعَدَدِ يَا رَجَائِي وَالْمُعْتَمَدُ يَا كَهْفِي وَالسَّنْدُ يَا وَاجِدُ يَا أَحَدُ يَا مَنْ هُوَ اللَّهُ أَحَدٌ أَسْأَلُكَ بِحَقِّ مَنْ خَلَقْتَهُ مِنْ خَلْقِكَ وَ لَمْ يَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَدًا أَنْ تُصَلِّيَ عَلَيَّ جَمَاعَتِهِمْ وَ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنِّي قَدْ سَأَلْتُ اللَّهَ سُبْحَانَهُ أَنْ لَا يُجِيبَ مَنْ دَعَا بِهِ.

He<sup>-asws</sup> said: 'Say, O Abu Musa, 'O my Weapon without the number! O my hope and the reliance! O my Cave and the Support, and O One, O First! O One! He<sup>-azwj</sup> is Allah<sup>-azwj</sup> the One! I ask You<sup>-azwj</sup> by the right of the ones You<sup>-azwj</sup> Created from Your<sup>-azwj</sup> creatures and did not Make anyone the likes of them<sup>-asws</sup> among Your<sup>-azwj</sup> creatures, to Send Salawaat upon their<sup>-asws</sup> group and Do such and such with me!', for I<sup>-asws</sup> have already asked Allah<sup>-azwj</sup> the Glorious not to Disappoint the one who supplicates with!'<sup>493</sup>

16- ما، الأمايلي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن محمد بن الزبير عن علي بن الحسن بن فضال عن العباس بن عامر عن أحمد بن رزق عن يحيى بن العلاء عن أبي جعفر ع قال: قال لي ادع بهذا الدعاء و أنا ضامن لك حاجتك على الله اللهم أنت ولي نعمتي و أنت القادر على طلبتي قد تعلم حاجتي فأسألك بحق محمد و آل محمد لما قضيتها.

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

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said to me: 'Supplicate with this supplication, and I<sup>-asws</sup> am a guarantor for you of your need, upon Allah<sup>-azwj</sup>: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Guardian of my bounties, and You<sup>-azwj</sup> are the Able upon my request! You Know of my need, so I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, please Fulfil it!'<sup>494</sup>

17- دَعَوَاتُ الرَّوَانْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ قَرَأَ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ أَيِّ الْقُرْآنِ شَاءَ ثُمَّ قَالَ يَا اللَّهُ سَبْعَ مَرَّاتٍ فَلَوْ دَعَا عَلَى الصَّخْرَةِ لَقَلَعَهَا إِنَّ شَاءَ اللَّهُ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen<sup>-asws</sup> said: 'One who reads one hundred Verses from the Quran, from whichever (Chapter of the) Quran he desires, then he says seven times, 'O Allah<sup>-azwj</sup>!', even if he supplicates upon the rock, it would be uprooted if Allah<sup>-azwj</sup> so Desires!'<sup>495</sup>

وَ عَنِ الرِّضَا ع قَالَ: اغْتَمَمْتُ فِي بَعْضِ الْأُمُورِ فَأَتَانِي أَبُو جَعْفَرٍ ع فَقَالَ يَا بُنَيَّ ادْعُ اللَّهَ وَ أَكْثِرْ مِنْ يَا رِءُوفُ يَا رَحِيمُ.

<sup>493</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 15

<sup>494</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 16

<sup>495</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 a

And from Al-Reza<sup>-asws</sup> having said: ‘I was saddened regarding one of the matters. Abu Ja’far<sup>-asws</sup> came to me<sup>-asws</sup>. He<sup>-asws</sup> said: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! Supplicate to Allah<sup>-azwj</sup> and frequent from (saying): ‘O Kind, O Merciful!’<sup>496</sup>

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ يَا مَنْ يَفْعَلُ مَا يَشَاءُ وَلَا يَفْعَلُ مَا يَشَاءُ أَحَدٌ غَيْرُهُ ثَلَاثَ مَرَّاتٍ اسْتَجِيبَ لَهُ وَهُوَ الدُّعَاءُ الَّذِي لَا يُرَدُّ

And Abu Abdullah<sup>-asws</sup> said: ‘One who says, ‘O One Who Does whatever He<sup>-azwj</sup> so Desires, and does not Do what anyone else desires!’ – three times, it will be Answered for him, and it is the supplication which is not rejected.

وَإِنَّ مِنْ أَوْجِبِ الدُّعَاءِ وَابْلُغِهِ أَنْ يُقُولَ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا

And from the most distinguished and far-reaching supplication is that he should say, ‘O Allah<sup>-azwj</sup> Who, there isn’t anything like Him<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household and Do such and such with me!’

وَكَانَ أَبِي ع يَحْتَرُّ هَذَا الدُّعَاءَ وَ يُحِبُّهُ وَ لَا يُطْلِعُ عَلَيْهِ أَحَدًا أَعُوذُ بِدِنِّ اللَّهِ الْحَصِينَةِ الَّتِي لَا تُرَامُ وَ أَعُوذُ بِجَمْعِ اللَّهِ مِنْ كَذَا وَ كَذَا وَ قَوْلُوا كَلِمَاتِ الْفَرَجِ.

And my<sup>-asws</sup> father<sup>-asws</sup> had treasured this supplication and hidden it and did not notify anyone upon it: ‘I<sup>-asws</sup> seek Refuge with the fortifying Armour of Allah<sup>-azwj</sup> which cannot be breached, and I seek Refuge with the Whole of Allah<sup>-azwj</sup>!, from such and such and say the phrases of relief’.<sup>497</sup>

وَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنْ أَحْسَنِ الدُّعَاءِ أَنْ يَقُولَ الْعَبْدُ مَا شَاءَ اللَّهُ وَ إِنَّ مِنْ أَجْمَعِ الدُّعَاءِ أَنْ يَقُولَ الْعَبْدُ الْإِسْتِعْفَارَ وَ سَيِّدُ كَلَامِ الْأَوَّلِينَ وَ الْآخِرِينَ لَا إِلَهَ إِلَّا اللَّهُ.

And Abu Abdullah<sup>-asws</sup> said: ‘From the most insistent supplication is that the servant should say, ‘Whatever Allah<sup>-azwj</sup> Desires, happens!’’, and from the most comprehensive supplications is that the servant should say the seeking of Forgiveness, and chief of the speech of the former ones and the latter ones is, ‘There is no god except Allah<sup>-azwj</sup>!’

وَ قَدِيمِ رَجُلٍ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ هَلْ مِنْ دُعَاءٍ لَا يُرَدُّ

And a man had proceeded to Rasool-Allah<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! Is there any supplication which does not get Rejected?’

قَالَ نَعَمْ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعْظَمِ رَدِّدَهَا ثُمَّ سَلْ حَاجَتَكَ.

He<sup>-saww</sup> said: ‘Yes, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name the most Exalted, the most Majestic, the most Magnificent!’ Repeat it, then ask your need’.<sup>498</sup>

<sup>496</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 b

<sup>497</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 c

<sup>498</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 d

وَعَنِ السُّمَالِيِّ قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع عَلِّمْنِي دُعَاءً

And from Al-Sumali who said, 'I said to Ali<sup>-asws</sup> Bin Al Husayn<sup>-asws</sup>, 'Teach me a supplication!'

فَقَالَ يَا ثَابِتُ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا

He<sup>-asws</sup> said: 'O Sabit! Say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by, for You<sup>-azwj</sup> is the Praise! There is no God<sup>-azwj</sup> except You<sup>-azwj</sup>, the Benefactor, Initiator of the skies and the earth, with the Majesty and the Benevolence! Do such and such with me!'

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص هُوَ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ.

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'It is which, whenever it is supplicated with, is Answered, and whenever asked with, is Granted''<sup>499</sup>.

وَعَنِ النَّبِيِّ ص قَالَ: دَفَعَ إِلَيَّ جَبْرَائِيلُ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى هَذِهِ الْمُنَاجَاةَ لَطَلَبِ الْحَاجَةِ

And from the Prophet<sup>-saww</sup> having said: 'Jibraeel<sup>-as</sup> handed to me<sup>-saww</sup> this Munajaat from Allah<sup>-azwj</sup> the Exalted to seek the need: -

اللَّهُمَّ جَدِّدْ مِنْ أَمْرَتِهِ بِالْدُّعَاءِ أَنْ يَدْعُوكَ وَ مَنْ وَعَدْتَهُ بِالْإِسْتِجَابَةِ أَنْ يَرْجُوكَ

'O Allah<sup>-azwj</sup>! Worthy is the one whom You<sup>-azwj</sup> have Commanded him with the supplication that he should be supplicating to You<sup>-azwj</sup>, and one whom You<sup>-azwj</sup> have Promised him the Answer that he should be hoping to You<sup>-azwj</sup>!

وَإِلَى اللَّهُمَّ حَاجَةٌ قَدْ عَجَزَتْ عَنْهَا حِيلَتِي وَ كَلَّتْ مِنْهَا طَاقَتِي وَ ضَعُفَتْ عَنْ مَرَامِهَا قُوَّتِي وَ سَوَّلَتْ لِي نَفْسِي الْأَمَارَةَ بِالسُّوءِ وَ عَدُوِّي الْعُرُورُ الَّذِي أَنَا مِنْهُ وَ مِنْهَا مَبْلُؤٌ أَنْ أَرْعَبَ إِلَى ضَعِيفٍ مِثْلِي وَ مَنْ هُوَ فِي التَّكْوَلِ شَكْلِي

O Allah<sup>-azwj</sup>, and there is a need for me my means are frustrated from it, and my endurance is little from it, and my strength has weakened from dealing with it, and my soul, the instructor with the evil, has questioned me, and my enemy the arrogance which I am weary from it and fed up from it, is inclining me to desire to a weak one like myself and one who is in like my negligence!

حَتَّى تَدَارِكْتَنِي رَحْمَتُكَ وَ بَادَرْتَنِي بِالتَّوْفِيقِ رَأْفَتُكَ وَ رَدَدْتَ عَلَيَّ عَقْلِي بِتَطَوُّلِكَ وَ أَلْهَمْتَنِي رُشْدِي بِتَفْضُلِكَ وَ أَجَلَيْتَ بِالرَّجَاءِ لَكَ قَلْبِي وَ أَزَلْتَ لِحُدُوعَةِ عَدُوِّي عَنْ لُبِّي وَ صَحَّحْتَ فِي التَّأَمُّلِ فِكْرِي وَ شَرَحْتَ بِالرَّجَاءِ لِإِسْعَافِكَ صَدْرِي وَ صَوَّرْتَ لِي الْعُزْرَ بِبُلُوغِ مَا رَجَوْتُهُ وَ الْوُصُولَ إِلَى مَا أَمَلْتُهُ فَوَقَّعْتَ

Until Your<sup>-azwj</sup> Mercy comes across me, You<sup>-azwj</sup> Rushed me with the inclination by Your<sup>-azwj</sup> Kindness, and You<sup>-azwj</sup> Returned my intellect with Your<sup>-azwj</sup> Leniency, and Inspired me my rightful guidance with Your<sup>-azwj</sup> Grace, and You<sup>-azwj</sup> Hastened my heart with the hoping to You<sup>-azwj</sup>, and Removed the deception of my enemy from my mind, and You<sup>-azwj</sup> Rectified in the pondering of my thinking, and Expanded my chest with the hoping for Your<sup>-azwj</sup> Assistance,

<sup>499</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 e

and You<sup>-azwj</sup> Depicted to me the success of reaching what I am hoping for, and the arrival to what I am wishing for, so I stopped!

اللَّهُمَّ رَبِّ بَيْنَ ذَلِكَ سَائِلًا لَكَ بِمَا دَعَا إِلَيْكَ وَاتَّقَا بِكَ مُتَوَكِّلًا عَلَيْكَ فِي قَضَاءِ حَاجَتِي وَتَحْقِيقِ أُمِّيَّتِي وَتَصْدِيقِ رَغْبَتِي فَأَعِدْنِي

O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup>, between that the beggar to You<sup>-azwj</sup> is from supplicating to You<sup>-azwj</sup> trusting with You<sup>-azwj</sup>, is relying upon You<sup>-azwj</sup> in fulfilment of my needs, and realising my wishes, and ratification of my desires!

اللَّهُمَّ رَبِّ بِكَرَمِكَ مِنَ الْحَيْبَةِ وَالْفُتُوحِ وَالْأَنَاءَةِ وَالتَّشْبِيطِ بِحَيِّهِ إِجَابَتِكَ وَ سَابِعِ مَوْهَبَتِكَ إِنَّكَ وَلِيُّ وَ بِالْمَنَائِحِ الْجُرْبَلَةِ مَلِيٌّ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِكُلِّ شَيْءٍ مُحِيطٌ.

O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup>, by Your<sup>-azwj</sup> Benevolence from the disappointment and the despondency, and the laziness and the procrastination, with the joy of Your<sup>-azwj</sup> Answer, and excellence of Your<sup>-azwj</sup> Gifts You<sup>-azwj</sup> are Guardian of, and with the plentiful Conferment(s) are Generous, and You<sup>-azwj</sup> are Able upon all things, and Dominant with all things!''<sup>500</sup>

وَ مِنْ دُعَاءِ النَّبِيِّ ص يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ عَلَيَّ الْقَبِيحَ يَا مَنْ لَمْ يَهْتِكِ السِّرَّ وَ لَمْ يُؤَاخِذْ بِالْجُرْبَةِ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَعْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرِّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى يَا مُقْبِلَ الْعَنْرَاتِ يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنْ يَا مُبْتَدَأَ الْبَلْعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا سَيِّدَاهُ يَا أَمَلَاهُ يَا غَايَةَ رَغْبَتَاهُ

And from supplication of the Prophet<sup>-saww</sup>: 'O One Who Reveals the beautiful and Conceals the ugliness! O One Who does not Tear down the veil and does not Seize for the crimes! O Mighty of the Pardon! O Excellent of the Overlooking! O Capacious of the Forgiveness! O Extender of the hand with the Mercy! O Companion of every whisper and Ultimate (end point) of every complaint! O Uprooter of the stumbles! O Benevolent of the Pardoning! O Mighty of the Conferment! O Initiator with the bounty before it is deserved! O Lord<sup>-azwj</sup>! O Chief! O Hope! O Peak of desires!

أَسْأَلُكَ بِكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ وَ أَنْ تُفْضِي لِي حَوَائِجَ آخِرَتِي وَ دُنْيَايَ وَ تَفْعَلَ بِي كَذَا وَ كَذَا وَ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَدْعُوَ بِنَا بَدَا لَكَ.

I ask You<sup>-azwj</sup>, by You<sup>-azwj</sup> O Allah<sup>-azwj</sup>, not to Grill my skin with the Hellfire, and to fulfil for me deeds of my Hereafter and my world, and Do such and such with me, and to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! – and supplicate with whatever comes to you''<sup>501</sup>

وَ رُوِيَ أَنَّ فِي الْعَرْشِ تِمْنًا لِكُلِّ عَبْدٍ إِذَا اسْتَعَلَ الْعَبْدُ بِالْعِبَادَةِ رَأَتْ الْمَلَائِكَةُ تِمْنَاهُ وَ إِذَا اسْتَعَلَ بِالْمَعْصِيَةِ أَمَرَ اللَّهُ بَعْضَ الْمَلَائِكَةِ حَتَّى يَحْجُبُوهُ بِأَجْبَحَتِهِمْ لِقَلَّ تَرَاهُ الْمَلَائِكَةُ فَذَلِكَ مَعْنَى قَوْلِهِ ص يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ.

And it is reported that in the Throne there are resemblances of every servant. Whenever the servant pre-occupies with the worship, the Angels see his resemblance, and when he pre-occupies with the disobedience, Allah<sup>-azwj</sup> Commands one of the Angels until they veil him

<sup>500</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 f

<sup>501</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 g

with their wings lest the Angels see him. So that is the meaning of his<sup>-saww</sup> words: ‘O One Who Reveals the beautiful and Conceals the ugliness’.<sup>502</sup>

18- الْبَلَدُ الْأَمِينُ، نَفَلًا مِنْ كِتَابِ الْإِحْتِسَابِ عَلَى الْأَنْبَاءِ لِابْنِ طَاوُوسٍ رَحِمَهُ اللَّهُ إِنَّ الصَّادِقَ ع كَانَ إِذَا أَحْتَبَّ بِهِ الْحَاجَّةُ يَسْجُدُ مِنْ غَيْرِ صَلَاةٍ وَلَا رُكُوعٍ ثُمَّ يَقُولُ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعًا ثُمَّ يَسْأَلُ حَاجَتَهُ

(The book) ‘Al Balad Al Ameen’ – Copying from the book ‘Al Ihtisaab Ala Albaab’ of Ibn Tawoos, may Allah<sup>-azwj</sup> Mercy him,

‘Al-Sadiq<sup>-asws</sup> was such, whenever the need was persistent with him<sup>-asws</sup>, he<sup>-asws</sup> performed Sajdah from without a Salat nor Ruk’u, then said: ‘O most Merciful of the merciful ones!’ Then he<sup>-asws</sup> asked his<sup>-asws</sup> need.

ثُمَّ قَالَ ع مَا قَالَ أَحَدٌ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعًا إِلَّا قَالَ اللَّهُ تَعَالَى لَهُ هَا أَنَا أَرْحَمُ الرَّاحِمِينَ سَلْ حَاجَتَكَ.

Then he<sup>-asws</sup> said: ‘No one will say, ‘O most Merciful of the merciful ones’, seven times, except Allah<sup>-azwj</sup> the Exalted Says to him: “Here I<sup>-azwj</sup> am, the most Merciful of the merciful ones! Ask, what is your need?”<sup>503</sup>

وَ فِي كِتَابِ الْمَشِيخَةِ تَأْلِيفِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ لَمْ يَقُلْ مُؤْمِنٌ يَا اللَّهُ عَشْرَ مَرَّاتٍ مُتَتَابِعَاتٍ إِلَّا قَالَ اللَّهُ تَعَالَى لَبَنِيكَ عَبْدِي سَلْ حَاجَتَكَ.

And in the book ‘Al Masheykha’ compiled by Al-Hassan Bin Mahboub,

‘From Abu Ja’far<sup>-asws</sup>: ‘No Momin says, ‘O Allah<sup>-azwj</sup>’, ten times consecutively except Allah<sup>-azwj</sup> the Exalted Says: “Here I<sup>-azwj</sup> am, My<sup>-azwj</sup> servant! Ask your need!”<sup>504</sup>

وَ فِي كِتَابِ الصَّلَاةِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ ع مَنْ قَالَ عَشْرَ مَرَّاتٍ يَا رَبِّ يَا رَبِّ قِيلَ لَهُ لَبَنِيكَ سَلْ حَاجَتَكَ.

And in the book ‘Al Salat’ of Muhammad Bin Ali Bin Mahboub,

‘From Al-Sadiq<sup>-asws</sup>: ‘One who says ten times, ‘O Lord<sup>-azwj</sup>! O Lord<sup>-azwj</sup>!’ He<sup>-azwj</sup> Says to him: “Here I<sup>-azwj</sup> am! Ask your need!”<sup>505</sup>

وَ فِي كِتَابِ الْكَافِي لِلْكُلَيْنِيِّ عَنِ الرِّضَا ع دَعْوَةَ الْعَبْدِ سِرًّا دَعْوَةً وَاحِدَةً تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

And in the book ‘Al Kafi’ of Al Kulayni –

‘From Al-Reza<sup>-asws</sup>: ‘The supplication of a servant in private, one supplication equates to seventy supplication openly!’<sup>506</sup>

<sup>502</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 h

<sup>503</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 a

<sup>504</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 b

<sup>505</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 c

<sup>506</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 d

وَعَنِ الصَّادِقِ ع إِنَّ اللَّهَ تَعَالَى لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ قَاسٍ.

And from Al-Sadiq<sup>asws</sup>: ‘Allah<sup>azwj</sup> the Exalted does not Answer supplication from an apparently hardened (cruel) heart!’<sup>507</sup>

وَفِي عِدَّةِ الدَّاعِي أَنَّهُ لَمْ يَقُلْ أَحَدٌ يَا رَبِّاهُ يَا رَبِّاهُ عَشْرًا إِلَّا قَبِلَ لَهُ لَيْتِكَ سَلَّ حَاجَتَكَ وَ مِثْلَ ذَلِكَ يَا سَيِّدَاهُ يَا سَيِّدَاهُ.

And in ‘Uddat Al-Daie’ –‘No one says, ‘O Lord<sup>azwj</sup>! O Lord<sup>azwj</sup>’, ten times except He<sup>azwj</sup> Says to him: “Here I<sup>azwj</sup> am! Ask your need!’ And similar to that is (saying of), ‘O Master! O Master!’”<sup>508</sup>

وَرُوي أَنَّهُ مَنْ قَالَ فِي سَجْدَتِهِ يَا رَبِّاهُ يَا رَبِّاهُ ثَلَاثًا أُجِيبَ بِمِثْلِ ذَلِكَ.

And it is reported that the one who says in his Sajdah, ‘O Lord<sup>azwj</sup>! O Master!’ thrice, he is Answered similar to that (above)’.<sup>509</sup>

وَعَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ ع إِذَا كَانَ لَكَ عِنْدَ اللَّهِ تَعَالَى حَاجَةٌ فَقُلِ اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ عَلِيِّ فَإِنَّ لُحْمًا عِنْدَكَ شَأْنًا مِنَ الشَّئَانِ وَ قَدْرًا مِنَ الْقَدْرِ أَسْأَلُكَ بِحَقِّ ذَلِكَ الشَّئَانِ وَ بِحَقِّ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفْعَلَ بِي كَذَا وَ كَذَا

And from Sama’at,

‘From Abu Al-Hassan<sup>asws</sup>: ‘When there was a need for you with Allah<sup>azwj</sup> the Exalted, say, ‘O Allah<sup>azwj</sup>! By the right of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>! For them<sup>asws</sup> is a glory from the glory in Your<sup>azwj</sup> Presence, and a worth from the worth! I ask You<sup>azwj</sup> by the right of that glory, and by the right of that worth, to 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 يَوْمَ الْقِيَامَةِ لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا عَبْدٌ مُؤْمِنٌ اِمْتَحَنَ اللَّهُ تَعَالَى قَلْبَهُ لِلْإِيمَانِ إِلَّا وَ هُوَ مُخْتِاجٌ إِلَيْهِمَا فِي ذَلِكَ الْيَوْمِ.

When it will be the Day of Qiyamah, there will neither remain any Angel of Proximity nor a Messenger Prophet<sup>saww</sup>, nor a Momin servant whose heart Allah<sup>azwj</sup> has Tested for the Eman, except and he will be need to them<sup>asws</sup> both during that Day’.<sup>510</sup>

وَمِنْهُ عَنْ عَلِيِّ ع قَالَ: مَنْ قَرَأَ مِائَةَ آيَةٍ مِنْ آيِ الْقُرْآنِ شَاءَ ثُمَّ قَالَ يَا اللَّهُ سَبْعًا فَلَوْ دَعَا عَلَى صَخْرَةٍ لَقَلَعَهَا اللَّهُ تَعَالَى.

And from him, from Ali<sup>asws</sup> having said: ‘One who reads one hundred Verses from whichever Verses of the Quran he so desires to, then says, ‘O Allah<sup>azwj</sup>’ seven times, even if he supplicates upon a rock, Allah<sup>azwj</sup> the Exalted will Uproot it’.<sup>511</sup>

19- مهج، مهج الدعوات دعاء علمه أمير المؤمنين لآئنه الحسن ع إذا قصدت إنساناً لحاجة فأكثب ذلك و أمسكه في يدك اليمنى و تذهب أين شئت

<sup>507</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 e

<sup>508</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 f

<sup>509</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 g

<sup>510</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 h

<sup>511</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 i

(The book) 'Mahj Al Dawaat' –

'A supplication Amir Al-Momineen<sup>-asws</sup> taught to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>: 'When a person aims for a need, write that and hold it in your<sup>-asws</sup> right hand, and go wherever you<sup>-asws</sup> desire to: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا وَاحِدٌ يَا أَحَدٌ يَا وَتَرٌ يَا نُورٌ يَا صَمَدٌ يَا مَنْ مَلَأَتْ أَرْكَانُهُ السَّمَاوَاتِ وَالْأَرْضِ أَسْأَلُكَ أَنْ تُسَخِّرَ لِي قَلْبَ فُلَانٍ بِنِ فُلَانٍ كَمَا  
سَخَّرْتَ الْحَيَّةَ لِمُوسَى ع

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O One, O First, O Noor, O Solid, O One Whose elements fill up the skies and the earth! I ask You<sup>-azwj</sup> to Subdue to me the heart of so and so, son of so and so, just as You<sup>-azwj</sup> Subdued the snakes for Musa<sup>-as</sup>!

وَأَسْأَلُكَ أَنْ تُسَخِّرَ لِي قَلْبَهُ كَمَا سَخَّرْتَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ وَأَسْأَلُكَ أَنْ تُكَلِّبَ لِي قَلْبَهُ كَمَا كَلِّبْتَ الْحَدِيدَ لِدَاوُدَ ع  
وَأَسْأَلُكَ أَنْ تُذَلِّلَ قَلْبَهُ كَمَا ذَلَّلْتَ نُورَ الْقَمَرِ لِنُورِ الشَّمْسِ

And I ask You<sup>-azwj</sup> to Subdue for me his heart just as Your<sup>-azwj</sup> Subdued for Suleyman<sup>-as</sup> his<sup>-as</sup> armies from the Jinn and the humans and the bird so they were distributed! And I ask You<sup>-azwj</sup> to Soften his heart for me just as You<sup>-azwj</sup> Softened the iron for Dawood<sup>-as</sup>! And I ask You<sup>-azwj</sup> to Humble his heart just as You<sup>-azwj</sup> have Humbled the light of the moon to the light of the sun!

يَا اللَّهُ هُوَ عَبْدُكَ ابْنُ أَمَتِكَ وَأَنَا عَبْدُكَ ابْنُ أَمَتِكَ أَحَدْتُ بِقَدَمَيْهِ وَنَاصِيَتِهِ فَسَخَّرَهُ لِي حَتَّى يَقْضِيَ حَاجَتِي هَذِهِ وَمَا أُرِيدُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ  
هُوَ عَلَى مَا هُوَ فِيهَا هُوَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ.

O Allah<sup>-azwj</sup>! He is Your<sup>-azwj</sup> servant, son of Your<sup>-azwj</sup> maid, and I am Your<sup>-azwj</sup> servant son of Your<sup>-azwj</sup> Maid! Seize him by his feet and his forelocks and Subdue him to me until he fulfills this need of mine and what I want. You<sup>-azwj</sup> are Able upon all things, and he is upon what he is, in what he is. There is no god except He<sup>-azwj</sup>, the Living, the Eternal!"<sup>512</sup>

20- مهج، مهج الدعوات رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمَنْصُورِيُّ عَنْ عَمِّ أَبِيهِ قَالَ: قُلْتُ لِسَيِّدِنَا أَبِي الْحَسَنِ عَلِيِّ صَاحِبِ الْعَسْكَرِ ع عَلِّمْنِي دُعَاءً  
وَ حُصْنِي بِهِ

(The book) 'Mahj Al Dawaat' – It is reported by Muhammad Bin Ahmad Bin Ubeydullah Al Mansoury, from an uncle of his father who said,

'I said to our Chief Abu Al-Hassan Ali<sup>-asws</sup>, Master of Al-Asker, 'Teach me a supplication and Specialise me with it!'

فَقَالَ قُلْ يَا بَا مُوسَى يَا عَدَّتِي دُونَ الْعَدَدِ يَا رَجَائِي وَالْمُعْتَمِدُ يَا كَهْفِي وَالسَّنْدُ يَا وَاحِدٌ يَا أَحَدٌ يَا مَنْ هُوَ اللَّهُ أَحَدٌ

He<sup>-asws</sup> said: 'Say O Abu Musa, 'O my Weapon without the number, and O my hope and the reliance, and O my Cave and the Support! O One, O First, O One He<sup>-azwj</sup> Allah<sup>-azwj</sup> is One!

<sup>512</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 19

أَسْأَلُكَ بِحَقِّ مَنْ خَلَقْتَهُ مِنْ خَلْقِكَ وَ لَمْ تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَدًا أَنْ تُصَلِّيَ عَلَيَّ جَمَاعَتِهِمْ وَ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنِّي قَدْ سَأَلْتُ اللَّهَ سُبْحَانَهُ وَ تَعَالَى أَنْ لَا يُحْيِبَ مَنْ دَعَا بِهِ.

I ask You<sup>-azwj</sup> by the ones whom You<sup>-azwj</sup> Created from Your<sup>-azwj</sup> created and did not make anyone the likes of them<sup>-asws</sup> among Your<sup>-azwj</sup> creatures, to Send Salawaat upon their<sup>-asws</sup> group, and Do such and such with me!', for I<sup>-asws</sup> have already asked Allah<sup>-azwj</sup> the Glorious and Exalted not to Disappoint the one who supplicates with it!"<sup>513</sup>

21- مهج، مهج الدعوات رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِهِ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْبَصْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْمُفَضَّلِ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الَّذِي دَعَا بِهِ عَلِيُّ بْنُ الْحُسَيْنِ ع عِنْدَ مُحَاكَمَتِهِ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ إِلَى الْحَجْرِ الْأَسْوَدِ أَنْ قَالَ

(The book) 'Mahj Al Dawaat' – We are reporting by our chains to Sa'ad Bin Abdullah from his book, said, 'It is narrated to me by Al-Hassan Bin Ali Bin Abdullah, from Al Husayn Bin Sayf, from Muhammad Bin Suleyman Al Basry, from Ibrahim Bin Al Mufazzal, from Aban Bin Taghlib,

'From Abu Abdullah<sup>-asws</sup> having said: 'That which Ali Bin Al Husayn<sup>-asws</sup> had supplicated with when tried by Muhammad Bin Al-Hanafiya at the Black Stone (Al-Hajr Al-Aswad) is that he<sup>-asws</sup> said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْمَجْدِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْبَهَاءِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْأَعْظَمَةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْجَلَالِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعِزَّةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْقُدْرَةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ السَّرَائِرِ السَّابِقِ الْفَائِقِ الْحَسَنِ النَّصِيرِ

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name written in pavilions of the Glory, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name written in pavilions of Splendour, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name written in the pavilions of Magnificence, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name the written in pavilions of Majesty, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name written in the pavilions of Might, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name written in the pavilions of Power, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name written in the pavilions of Secrets, the Preceding, the Superior, the Excellent, the Peer!

رَبِّ الْمَلَائِكَةِ الثَّمَانِيَةِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالِاسْمِ الْأَكْبَرِ الْأَكْبَرِ الْأَكْبَرِ وَ بِالِاسْمِ الْأَعْظَمِ الْأَعْظَمِ الْمُحِيطِ بِمَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ بِالِاسْمِ الَّذِي أَشْرَقَتْ بِهِ الشَّمْسُ وَ أَضَاءَ بِهِ الْقَمَرُ وَ سُجِرَتْ بِهِ الْبِحَارُ وَ نُصِبَتْ بِهِ الْحِيَالُ

Lord<sup>-azwj</sup> of the eight Angels, and Lord<sup>-azwj</sup> of the Magnificent Throne, and by the Eye which does not Sleep, and by the Greatest Name, the Greatest, the Greatest, and by the Name, the most Magnificent, the most Magnificent, the most Magnificent, and Dominant with kingdoms of the skies and the earth, and by the Name by which You<sup>-azwj</sup> Shone the sun, and by it the moon illuminated, and by it the oceans swelled, and by it the mountains were set up!

وَ بِالِاسْمِ الَّذِي قَامَ بِهِ الْعَرْشُ وَ الْكُرْسِيُّ وَ بِأَسْمَائِكَ الْمُقَدَّسَاتِ الْمُكَرَّمَاتِ الْمُكُونَاتِ الْمُخْرُونَاتِ فِي عِلْمِ الْعَالَمِ عِنْدَكَ أَسْأَلُكَ بِذَلِكَ كُلِّهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

<sup>513</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 20

And by the Name by which the Throne and the Chair were established, and by Your-<sup>azwj</sup> Names, the Holy, the Honourable, the Hidden, the Treasured in the knowledge of unseen matters with You-<sup>azwj</sup>! I ask You-<sup>azwj</sup> with all of that to 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!

قَالَ أَبَانُ بْنُ تَغْلِبٍ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَانُ إِنِّي أَكْتُمُ أَنْ تَدْعُوا بِحَدَا الدُّعَاءِ إِلَّا لِأَمْرٍ مُهِمٍّ مِنْ أَمْرِ الْآخِرَةِ وَ الدُّنْيَا فَإِنَّ الْعِبَادَ مَا يَدْرُونَ مَا هُوَ هُوَ مِنْ مَخْرُوجِ عِلْمِ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ.

Aban Bin Taghlib said, 'Abu Abdullah-<sup>asws</sup> said: 'O Aban! Beware of supplicating with this supplication except for an important matter from matters of the Hereafter and the world, for the servant do not know what it is! It is from treasured knowledge of Progeny-<sup>asws</sup> of Muhammad-<sup>saww</sup>, may the greetings be upon them-<sup>asws</sup>!'<sup>514</sup>

22- مهج، مهج الدعوات رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْكَلِمَاتُ الَّتِي تَلَقَى بِهَا آدَمُ رَبَّهُ هِيَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَعْفُرُ الذُّنُوبَ إِلَّا أَنْتَ

(The book) 'Mahj Al Dawaat' – We are reporting by our chains to Sa'ad Bin Abdullah, from the book 'Fazl Al Dua' by his chain to Muhammad Bin Muslim,

'From Abu Ja'far-<sup>asws</sup> having said: 'The Phrases which were cast with to Adam-<sup>as</sup> by his-<sup>as</sup> Lord-<sup>azwj</sup>, these were: 'O Allah-<sup>azwj</sup>! There is no god except You-<sup>azwj</sup>! Glory be to You-<sup>azwj</sup> and with Your-<sup>azwj</sup> Praise! I have done evil and have been unjust to myself, so Forgive for me, for no one forgives the sins except You-<sup>azwj</sup>!

اللَّهُمَّ إِنِّي عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ خَيْرُ الْغَافِرِينَ.

O Allah-<sup>azwj</sup>! I have done evil, and have been unjust to myself, so Forgive for me, You-<sup>azwj</sup> are best of the forgivers!'<sup>515</sup>

وَ مِنْ ذَلِكَ مَا عَلَّمَهُ اللَّهُ جَلَّ جَلَالُهُ لِآدَمَ ع لِدَفْعِ حَدِيثِ النَّفْسِ رَوَيْنَا ذَلِكَ بِإِسْنَادِنَا أَيْضاً إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأَ آدَمُ ع إِلَى اللَّهِ حَدِيثَ النَّفْسِ فَتَنَزَّلَ عَلَيْهِ جِبْرَائِيلُ فَقَالَ قُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And from that is what Allah-<sup>azwj</sup>, Majestic is His-<sup>azwj</sup> Majesty, Taught Adam-<sup>as</sup> to repel self-discussion, we are reporting as well to Sa'ad Bin Abdullah from the book 'Fazl Al-Dua', by his chain to Hisham Bin Salim, from Abu Abdullah-<sup>asws</sup> having said: 'Adam-<sup>as</sup> complained to Allah-<sup>azwj</sup> of the self-discussion, so Jibraeel-<sup>as</sup> descended unto him-<sup>as</sup>. He-<sup>as</sup> said: 'Say: 'There is neither might nor strength except with Allah-<sup>azwj</sup>!'<sup>516</sup>

وَ مِنْ ذَلِكَ دُعَاءُ آدَمَ ع بِرِوَايَةِ أُخْرَى لَمَّا تَلَقَى مِنْ رَبِّهِ كَلِمَاتٍ وَ لَعَلَّهُ ع دَعَا بِهَا وَ هُوَ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ لَا يَبْرُدُ عَضْبَكَ إِلَّا جَلْمَكَ وَ لَا يُنْجِي مِنْ عَثُوبَتِكَ إِلَّا التَّصَرُّعُ إِلَيْكَ

<sup>514</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 21

<sup>515</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 1

<sup>516</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 2

And from that is supplication of Adam<sup>-as</sup> by another report: ‘When Adam<sup>-as</sup> received Phrases from his<sup>-as</sup> Lord<sup>-azwj</sup>, and perhaps he<sup>-as</sup> had supplicated with, and it is: ‘O Lord<sup>-azwj</sup>! O Lord<sup>-azwj</sup>! O Lord<sup>-azwj</sup>! Nothing can return Your<sup>-azwj</sup> Wrath except Your<sup>-azwj</sup> Forbearance, nor is there any saviour from Your<sup>-azwj</sup> Punishment except the beseeching to You<sup>-azwj</sup>!

حَاجَتِي الَّتِي إِنْ أُعْطِيْتِنِيهَا لَمْ يَضُرَّنِي مَا حَرَمْتَنِي وَإِنْ حَرَمْتَنِيهَا لَمْ يَنْفَعْنِي مَا أُعْطِيْتَنِي

My needs are which, if You<sup>-azwj</sup> were to Grant these will not harm me what You<sup>-azwj</sup> Deprive me, and if You<sup>-azwj</sup> were to Deprive me, what You<sup>-azwj</sup> Grant me will not benefit me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ بِالْحَيَاةِ وَ أَعُوذُ بِكَ مِنَ النَّارِ يَا ذَا الْعَرْشِ الشَّامِخِ الْمُنِيفِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ الْبَازِخِ الْعَظِيمِ يَا ذَا الْمُلْكِ الْفَاحِشِ الْقَدِيمِ يَا إِلَهَ الْعَالَمِينَ يَا صَرِيحَ الْمُسْتَضْرِحِينَ وَ يَا مَنزُولًا بِهِ كُلُّ حَاجَةٍ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the success with the Paradise, and I seek Refuge with You<sup>-azwj</sup> from the Hellfire! O with the Throne, the Lofty, the Noble! O with the Majesty and the Benevolence, the Lofty, the Mighty! O with the Kingdom, the Prideworthy, the Ancient! O God<sup>-azwj</sup> of the worlds! O Helpers of the ones crying out for help, and O One every need is descended with!

إِنْ كُنْتُ قَدْ رَضِيتَ عَنِّي فَأَزِدْ عَنِّي رِضَى وَ قَرِّبْنِي مِنْكَ زُلْفَى وَ إِلَّا تَكُنْ رَضِيتَ عَنِّي فَبِحَقِّي مُحَمَّدٍ وَ آلِهِ وَ بِفَضْلِكَ عَلَيْهِمْ لَمَّا رَضِيتَ عَنِّي إِنَّكَ أَنْتَ التَّوَّابُ

If You<sup>-azwj</sup> are Satisfied with me, then Increased the Satisfaction with me and Draw me closer to You<sup>-azwj</sup>, or else Be Satisfied with me! By the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and by Your<sup>-azwj</sup> Grace upon them<sup>-asws</sup>, please be Satisfied with me, surely You<sup>-azwj</sup> are the Clement!

قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا الدُّعَاءُ الَّذِي تَلَمَّى آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ فَقَالَ يَا آدَمُ سَأَلْتَنِي بِمُحَمَّدٍ وَ لَمْ تَرَهُ

Abu Abdullah<sup>-asws</sup> said: ‘This is the supplication which Adam<sup>-as</sup> had received from his<sup>-as</sup> Lord<sup>-azwj</sup>, so He<sup>-azwj</sup> Turned to him<sup>-as</sup>. He<sup>-azwj</sup> Said: “O Adam<sup>-as</sup>! You<sup>-asws</sup> asked Me<sup>-azwj</sup> through Muhammad<sup>-saww</sup> and you<sup>-as</sup> have not seen him<sup>-saww</sup>!”

فَقَالَ رَأَيْتُ عَلَى عَرْشِكَ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

He<sup>-as</sup> said: ‘I<sup>-as</sup> have seen written upon Your<sup>-azwj</sup> Throne, ‘There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!’<sup>517</sup>

فَقَالَ زَاوِي الْحَدِيثِ فَوَ اللَّهُ مَا دَعَوْتُ بِهِنَّ فِي سِرٍّ وَ لَا عَلَانِيَةٍ فِي شِدَّةٍ وَ لَا رَخَاءٍ إِلَّا اسْتَجَابَ اللَّهُ لِي.

**Note –** The reporter of the Hadeeth said, ‘By Allah<sup>-azwj</sup>! I have not supplicated with these (phrases), neither in private nor open, neither in adversity nor ease, except Allah<sup>-azwj</sup> has Answered for me!’

<sup>517</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 3

وَمِنْ ذَلِكَ دُعَاءُ نُوحٍ ع وَجَدْتُ فِي الْجُزْءِ الرَّابِعِ مِنْ كِتَابِ دَفْعِ الْهُمُومِ وَ الْأَخْرَانِ تَأْلِيفِ أَحْمَدَ بْنِ دَاوُدَ النُّعْمَانِيِّ قَالَ: وَ لَمَّا نَظَرَ نُوحٌ ع إِلَى هَوْلِ الْمَاءِ وَ الْمَوْجِ وَ الْأَمْوَاجِ دَخَلَهُ الرَّعْبُ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ فُلًا لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ أُجْحَكَ

And from that is supplication of Noah<sup>as</sup> I have found in the fourth volume of the book ‘Daf’a Al Humoum Wa Al Ahzaan’, compiled by Ahmad Bin Dawood Al Numani who said,

‘And when Noah<sup>as</sup> looked at the horrors of the water and the turbulence and the waves, the dread entered into him<sup>as</sup>. Allah<sup>azwj</sup>, Majestic and Mighty Revealed to him<sup>as</sup>: “Say: ‘There is no god except Allah<sup>azwj</sup>’ a thousand times, I<sup>azwj</sup> will Rescue you<sup>as</sup>!”

قَالَ فَدَخَلَتْ الرِّيحُ فِي الشِّرَاحِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ أَلْفًا فَجَاءَهُ اللَّهُ بِمَا قَالَهُ.

He (the narrator) said, ‘The wind entered into the sails, so he<sup>as</sup> said: ‘There is no god except Allah<sup>azwj</sup>, thousands and thousands!’ Allah<sup>azwj</sup> Rescued him<sup>as</sup> due to what he<sup>as</sup> said’.<sup>518</sup>

وَمِنْ ذَلِكَ دُعَاءُ إِدْرِيسَ ع وَجَدْنَاهُ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: لَمَّا بَعَثَ اللَّهُ إِدْرِيسَ ع إِلَى قَوْمِهِ عَلَّمَهُ هَذِهِ الْأَسْمَاءَ وَ أَوْحَى إِلَيْهِ أَنْ قُلْهُنَّ سِرًّا فِي نَفْسِكَ وَ لَا تُبْدِهِنَّ لِلْقَوْمِ فَيَدْعُونِي بِهِنَّ

And from that is supplication of Idrees<sup>as</sup> we found from Al-Hassan Al Basry who said,

‘When Allah<sup>azwj</sup> Sent Idrees<sup>as</sup> to his<sup>as</sup> people, Taught him<sup>as</sup> these Names and Revealed unto him<sup>as</sup>: ‘Say these in secrecy within yourself<sup>as</sup> and do not manifest these to the people, so they would be supplicating to Me<sup>azwj</sup> with these!’

قَالَ وَ بَيْنَ دَعَا فَرَفَعَهُ اللَّهُ مَكَانًا عَلِيًّا ثُمَّ عَلَّمَهُنَّ اللَّهُ تَعَالَى مُوسَى ثُمَّ عَلَّمَهُنَّ اللَّهُ تَعَالَى مُحَمَّدًا ص وَ بَيْنَ دَعَا فِي عَزْوَةِ الْأَخْرَابِ

He (the narrator) said, ‘And he<sup>as</sup> supplicated with these, so Allah<sup>azwj</sup> Raised him<sup>as</sup> to an exalted place. Then Allah<sup>azwj</sup> Taught these to Musa<sup>as</sup>! Then Allah<sup>azwj</sup> the Exalted Taught these to Muhammad<sup>saww</sup> and he<sup>saww</sup> supplicated with these in the military expedition of Al-Ahzaab’.

قَالَ الْحَسَنُ وَ كُنْتُ مُسْتَخْفِيًّا مِنَ الْحَجَّاجِ فَأَدْعُو اللَّهَ عَزَّ وَ جَلَّ بَيْنَ فَحَسَبَهُ عَنِّي وَ لَقَدْ دَخَلُوا عَلَيَّ سِتَّ مَرَّاتٍ فَأَدْعُو بِهِنَّ فَأَحْذَ اللَّهُ سُبْحَانَهُ أَبْصَارَهُمْ عَنِّي

Al-Hassan said, ‘And I was fearing from Al-Hajjaj (the caliph), so I supplicated to Allah<sup>azwj</sup> Mighty and Majestic with these. He<sup>azwj</sup> Withheld him from me, and they had entered to (seize) me six times, and I had supplicated with these, so Allah<sup>azwj</sup> the Glorious Seized their sights from me.

فَادْعُ بِهِنَّ فِي الْيَتِمَاسِ الْمَغْفِرَةِ لِجَمِيعِ الذُّنُوبِ ثُمَّ اسْأَلْ حَاجَتَكَ مِنْ أَمْرِ آخِرَتِكَ وَ دُنْيَاكَ فَإِنَّكَ تُعْطَاهُ إِنْ شَاءَ اللَّهُ عَزَّ وَ جَلَّ فَإِنَّهُنَّ أَرْبَعُونَ أَسْمَاءً عَدَدَ أَيَّامِ النَّوِيَّةِ وَ هِيَ

Supplicate with these in seeking the Forgiveness for entirety of the sins, the ask your need from matters of your Hereafter and your world, for you will be Given, if Allah<sup>azwj</sup> Mighty and

<sup>518</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 4

Majestic so Desires. These are forty Name, the number of the days of repentance, and these are: -

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ يَا رَبَّ كُلِّ شَيْءٍ وَ وَارِثُهُ يَا إِلَهَ الْأَلْهَةِ الرَّفِيعِ جَلَالُهُ يَا اللَّهُ الْمَخْمُودُ فِي كُلِّ فَعَالِهِ يَا رَحْمَانَ كُلِّ شَيْءٍ وَ رَاحِمَهُ يَا حَيُّ حِينَ لَا حَيَّ فِي دَيْمُومِيَّةٍ مُلْكِهِ وَ بَقَائِهِ

'Glory be to You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! O Lord<sup>-azwj</sup> of all things and Inheritor! O God<sup>-azwj</sup> of the gods, the Lofty is His<sup>-azwj</sup> Majesty! O Allah<sup>-azwj</sup> the Praise in all of His<sup>-azwj</sup> Deeds! O Beneficent to all things and its Mercier! O Living when there was no living being in the permanence of His<sup>-azwj</sup> Kingdom and His<sup>-azwj</sup> Remaining!

يَا قَيُّومُ فَلَا شَيْءَ يُفُوتُ عِلْمَهُ وَ لَا يُبْذُوهُ يَا وَاحِدُ الْبَاقِي أَوَّلُ كُلِّ شَيْءٍ وَ آخِرُهُ يَا دَائِمٌ بِلَا فَنَاءٍ وَ لَا زَوَالٍ لِمُلْكِهِ يَا صَمَدٌ مِنْ غَيْرِ شَبِيهِهِ وَ لَا شَيْءَ كَمِثْلِهِ يَا بَارِيُّ فَلَا شَيْءَ كُفُوُهُ وَ لَا إِمْكَانَ لِيُوصِفِهِ

O Eternal, so nothing is missed out by His<sup>-azwj</sup> Knowledge nor does it overwhelm Him<sup>-azwj</sup>! O One, the Remaining! First of all, things and its Last! O Permanent without annihilation nor is there decline for His<sup>-azwj</sup> Kingdom! O Firm without any resemblance nor is there anything like Him<sup>-azwj</sup>! O Maker, so there is nothing a match for Him<sup>-azwj</sup> nor is there any possibility to describe Him<sup>-azwj</sup>!

يَا كَبِيرُ أَنْتَ الَّذِي لَا تَهْتَدِي الْقُلُوبُ لِيُوصَفَ عَظَمَتِهِ يَا بَارِيَّ الْتُفُوسِ بِلَا مِثَالٍ خَلَا مِنْ غَيْرِهِ يَا زَاكِي الطَّاهِرُ مِنْ كُلِّ آفَةٍ يُقَدِّسُهُ يَا كَافِي الْمَوْسِعِ لِمَا خَلَقَ مِنْ عَطَايَا فَضْلِهِ

O Great! You<sup>-azwj</sup> are the One Who, the hearts are not guided to describe His<sup>-azwj</sup> Magnificence! O Maker of the souls without a prior example created from something else! O Purifier, O Pure from every affliction by His<sup>-azwj</sup> Holiness! O Sufficient! O Capacious of what He<sup>-azwj</sup> has Created from the awards of His<sup>-azwj</sup> Grace!

يَا تَقِيُّ مِنْ كُلِّ جَوْرٍ وَ لَمْ يَرُوضَهُ وَ لَمْ يُخَالِطُهُ فَعَالُهُ يَا حَنَّانُ أَنْتَ الَّذِي وَسِعَتْ كُلَّ شَيْءٍ رَحْمَتُهُ وَ عِلْمُهُ يَا مَنَّانُ ذَا الْإِحْسَانِ قَدْ عَمَّ الْخَلَائِقِ مَنُّهُ يَا دَيَّانُ الْعِبَادِ كُلِّ يَفُومٌ خَاضِعاً لِرَبِّبَتِهِ وَ رَعْبَتِهِ يَا خَالِقُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ كُلِّ إِلَهٍ مَعَادُهُ

O Negator from every tyranny and is not Satisfied with it and His<sup>-azwj</sup> Deeds do not mingle with it! O Affectionate Who is Capacious of all things in Mercy and Knowledge! O Bestower with the Favours having Generalised His<sup>-azwj</sup> creatures with His<sup>-azwj</sup> Conferment! O Judge of the servants, all stand humbly to His<sup>-azwj</sup> awe and desires! O Creator of the ones in the skies and the earth, and all are returning to Him<sup>-azwj</sup>!

يَا رَحِيمَ كُلِّ صَرِيحٍ وَ مَكْرُوبٍ وَ غِيَاثَهُ وَ مَعَادُهُ يَا تَامُّ فَلَا تَصِفُ الْأَلْسِنَةُ كُنْهَ جَلَالِ مُلْكِهِ وَ عِزِّهِ يَا مُبْدِيَّ الْبِدَائِعِ لَمْ يَبْنِعْ فِي إِنْشَائِهَا عَوْنًا مِنْ خَلْقِهِ يَا عَلَّامَ الْغُيُوبِ فَلَا يُبْذُوهُ شَيْءٌ مِنْ حِفْظِهِ يَا حَلِيمٌ ذَا الْأَنَاءَةِ فَلَا يَغْدِلُهُ شَيْءٌ مِنْ خَلْقِهِ

O Mercier of every crier for help and distressed, and its Helper and its Shelter! O Complete, so the tongues cannot describe His<sup>-azwj</sup> Essence, the Majesty of His<sup>-azwj</sup> Kingdom and His<sup>-azwj</sup> Might! O Beginner of the beginnings Who did not Seek in its Creation assistance from His<sup>-azwj</sup> creatures! O Knower of the unseen so nothing overwhelms Him<sup>-azwj</sup> from Preserving it! O Forbearing with the Patience, so nothing from His<sup>-azwj</sup> creation equates to Him<sup>-azwj</sup>!

يَا مُعِيدَ مَا أَفْتَاهُ إِذَا بَرَزَ الْخَلَائِقُ لِدَعْوَتِهِ مِنْ مَخَافَتِهِ يَا حَمِيدَ الْفِعَالِ ذَا الْمَرَمِ عَلَى جَمِيعِ خَلْقِهِ بِلُطْفِهِ يَا عَزِيزَ الْمَنِيْعِ الْغَالِبِ عَلَى أَمْرِهِ فَلَا شَيْءَ يَعْدِلُهُ يَا قَاهِرَ ذَا الْبُطْشِ الشَّدِيدِ أَنْتَ الَّذِي لَا يُطَاقُ انْتِقَامُهُ

O Repeater of what is annihilated, when the creatures come out to His<sup>-azwj</sup> Call from fearing Him<sup>-azwj</sup>! O Praise-worthy of the Deeds with the Conferment upon entirety of His<sup>-azwj</sup> creatures by His<sup>-azwj</sup> Gentleness! O Mighty of the Defence, the Prevailing upon His<sup>-azwj</sup> Command, so there is nothing equating to Him<sup>-azwj</sup>! O Subduer with the intense Prowess! You<sup>-azwj</sup> are the One Whose Vengeance cannot be endured!

يَا قَرِيبَ الْمُتَعَالِي فَوْقَ كُلِّ شَيْءٍ عُلُوُّ ارْتِفَاعِهِ يَا مُدَلَّ كُلِّ جَبَّارٍ عَبِيدٍ بِقَهْرٍ عَزِيزٍ سُلْطَانِهِ يَا نُورَ كُلِّ شَيْءٍ وَ هِدَاةَ أَنْتَ الَّذِي فَلَقَ الظُّلُمَاتِ نُورَهُ يَا فُذُوسِ الطَّاهِرِ مِنْ كُلِّ سُوءٍ فَلَا شَيْءَ يُعَادِلُهُ مِنْ خَلْقِهِ يَا قَرِيبَ الْمُجِيبِ الْمُتَدَانِي دُونَ كُلِّ شَيْءٍ فُرْبُهُ

O Near, the Exalted above all things, Exalted in His<sup>-azwj</sup> Loftiness! O Humiliator of every obstinate tyrant by the Force of His<sup>-azwj</sup> Mighty Authority! O Noor of all things and its Guide! You<sup>-azwj</sup> are the One Whose Light Split the darkness(es)! O Holy, the Pure from every evil, so there is nothing from His<sup>-azwj</sup> creatures equating Him<sup>-azwj</sup>! O Near, the Responder, the Approachable besides all things in His<sup>-azwj</sup> Nearness!

يَا عَالِي السَّمَاوِحِ فَوْقَ كُلِّ شَيْءٍ عُلُوُّ ارْتِفَاعِهِ يَا مُبْدِئَ الْبَدَايَا وَ مُعِيدَهَا بَعْدَ فَنَائِهَا بِعُدْرَتِهِ يَا حَلِيلَ الْمُتَكَبِّرِ عَلَى كُلِّ شَيْءٍ فَالْعَدْلُ أَمْرُهُ وَ الصِّدْقُ قَوْلُهُ وَ وَغَدُهُ يَا حَمُودٌ فَلَا تَسْتَطِيعُ الْأَوْهَامُ كُلَّ شَأْنِهِ وَ تَحْدِهِ

O Exalted, the Lofty above all things, Exalted in His<sup>-azwj</sup> Loftiness! O Beginner of the beginnings and their Repeater after their annihilation by His<sup>-azwj</sup> Power! O Majesty, the Great upon all things! The Justice is His<sup>-azwj</sup> Command, and the truthfulness is His<sup>-azwj</sup> Word and His<sup>-azwj</sup> Promise! O most Praised, so the imaginations are incapable of imagining all His<sup>-azwj</sup> Splendour and His<sup>-azwj</sup> Glory!

يَا كَرِيمَ الْعَفْوِ ذَا الْعَدْلِ أَنْتَ الَّذِي مَلَأَ كُلَّ شَيْءٍ عَدْلُهُ يَا عَظِيمَ ذَا التَّنَائِ الْفَاحِرِ وَ ذَا الْعِزِّ وَ الْمَجْدِ وَ الْكِبْرِيَاءِ فَلَا يَذِلُّ عِزُّهُ يَا مُجِيبَ فَلَا تَنْطِقُ الْأَلْسِنَةُ بِكُلِّ آيَةٍ وَ تَنَائِيهِ وَ نِعْمَائِهِ

O Benevolent of the Pardon with the Justice! You<sup>-azwj</sup> are the One Whose Justice fill all things! O Magnificent with the Laudation, the Pride-worthy, and with the Might and the Glory and the Greatness, so His<sup>-azwj</sup> Might is not humiliated! O Responder, so the tongues cannot speak with all His<sup>-azwj</sup> Favour and His<sup>-azwj</sup> Laudation and His<sup>-azwj</sup> bounties!

أَسْأَلُكَ يَا غِيَاثِي عِنْدَ كُلِّ كُرْبَةٍ وَ يَا مُجِيبِي عِنْدَ كُلِّ دَعْوَةٍ وَ مَعَاذِي عِنْدَ كُلِّ شِدَّةٍ

I ask You<sup>-azwj</sup>, O my Helper during every distress, and O my Responder during every supplication, and my Shelter during every adversity!

أَسْأَلُكَ اللَّهُمَّ يَا رَبَّ الصَّلَاةِ عَلَى نَبِيِّكَ مُحَمَّدٍ ص وَ أَمَانًا مِنْ عُقُوبَاتِ الدُّنْيَا وَ الْآخِرَةِ وَ أَنْ تَحْسِبَ عَنِّي أَبْصَارَ الظُّلْمَةِ الْمُرِيدِينَ بِي السُّوءِ وَ أَنْ تَصْرِفَ قُلُوبَهُمْ عَنْ سَرِّ مَا يُضْمِرُونَ إِلَيَّ خَيْرٍ مَا لَا يَمْلِكُكَ غَيْرُكَ

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, for the Salawaat upon Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, and security from torments of the World and the Hereafter, and to Withhold

from me sights of the oppressors, the intenders of evil with me, and to Turn away their hearts from evil of what they are harbouring, to goodness of what no one controls apart from You<sup>-azwj</sup>!

اللَّهُمَّ هَذَا الدُّعَاءُ وَمِنْكَ الْإِجَابَةُ وَهَذَا الْحَمْدُ وَعَلَيْكَ التُّكْلَانُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Allah<sup>-azwj</sup>! This is the supplication and the Answering is from You<sup>-azwj</sup>, and this is the Praise and upon You<sup>-azwj</sup> is the reliance, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!”<sup>519</sup>

وَمِنْ ذَلِكَ دُعَاءُ إِبْرَاهِيمَ ع وَ قَدْ قَدَّمْنَا بِهِ رِوَايَةً عِنْدَ دُعَاءِ النَّبِيِّ ص يَوْمَ أُحُدٍ وَ رَأَيْتُ رِوَايَةً أُخْرَى فِي دُعَاءِ إِبْرَاهِيمَ ع لَمَّا دَخَى بِهِ إِلَى النَّارِ فَتَجَاءَهُ اللَّهُ بِهِ وَ ذَكَرَ الرِّوَايَةَ أَنَّهَا مِنَ السَّرَائِرِ الْعَظِيمَةِ وَ الْقَدْرِ الْكَبِيرِ عِنْدَ اللَّهِ سُبْحَانَهُ وَ تَعَالَى فَقَالَ هَذَا مَا لَفِظُهُ

And from that is a supplication of Ibrahim<sup>-as</sup>, and we have preceded with it in a report of supplication of the Prophet<sup>-saww</sup> on the day of (battle of) Ohad, and I saw another report regarding supplication of Ibrahim<sup>-saww</sup> when he<sup>-saww</sup> was thrown with towards the fire, so Allah<sup>-azwj</sup> Rescued him<sup>-as</sup> due to it, and the report mentioned that it is from the mighty secrets and great worth in the Presence of Allah<sup>-azwj</sup> the Glorious and Exalted. He said, these are its wordings –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الْمَرْهُوبُ يَرْهَبُ مِنْكَ جَمِيعُ خَلْقِكَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! The feared, entirety of Your<sup>-azwj</sup> creatures fear from You<sup>-azwj</sup>!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الرَّفِيعُ عَرْشُكَ مِنْ فَوْقِ جَمِيعِ سَمَاوَاتِكَ وَأَنْتَ الْمَطْلُوعُ عَلَى كُلِّ شَيْءٍ لَا يُطِئُ شَيْءٌ عَلَيْكَ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are such, Lofty is Your<sup>-azwj</sup> Throne from above entirety of Your<sup>-azwj</sup> skies, and You<sup>-azwj</sup> are Towering over all things, nothing towers upon You<sup>-azwj</sup>!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ أَعْظَمُ مِنْ كُلِّ شَيْءٍ فَلَا يَصِلُ أَحَدٌ عَظَمَتَكَ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Mightier than all things, so no one can arrive to Your<sup>-azwj</sup> Might!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا نُورِ النُّورِ قَدْ اسْتَضَاءَ بِنُورِكَ أَهْلُ سَمَاوَاتِكَ وَ أَرْضِكَ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Light of the Lights! They have been illuminated by Your<sup>-azwj</sup> Light, inhabitants of Your<sup>-azwj</sup> skies and Your<sup>-azwj</sup> earth!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا إِلَهَ إِلَّا أَنْتَ تَعَالَيْتَ أَنْ يَكُونَ لَكَ شَرِيكَ وَ تَكَبَّرْتَ أَنْ يَكُونَ لَكَ ضِدٌّ

<sup>519</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 5

O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! There is no god except You-azwj! You-azwj are more Exalted from there being an associate for You-azwj, and Greater than for there being an opponent for You-azwj!

يَا نُورَ النُّورِ يَا نُورَ كُلِّ نُورٍ لَا حَامِدٌ لِنُورِكَ يَا مَلِيكَ كُلِّ مَلِيكَ يَفِي عَيْتِكَ يَا نُورَ النُّورِ يَا مَنْ مَلَأَ أَرْكَانَ السَّمَاوَاتِ وَالْأَرْضِ بِعَظَمَتِهِ

O Light of the lights! O Light of every light, there is no extinguisher of Your-azwj Light! O King of every king! Every king will perish apart from You-azwj! O Light of the lights! O One Whose elements fill the skies and the earth by His-azwj Magnificence!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا هُوَ يَا هُوَ يَا مَنْ لَيْسَ كَهُوِ إِلَّا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ أَغْنَيْتَنِي السَّاعَةَ السَّاعَةَ يَا مَنْ أَمَرَهُ كَلِمَحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ يَا هِيئاً شَرَاهِيئاً آذُونِي أَصْبَاوَتِ آلِ شَدَايَ

O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O He-azwj! O He-azwj! O the One there isn't a he like He-azwj except He-azwj! O One there isn't a he Like He-azwj! Help me! Help me! Now! Now! O One Whose Command is like the blink of an eye or closer! *Bahiyah Sharahiya Azouny Asbawas Aal Shadaie* (Hebrew Name of Allah-azwj) and the phrase is not recognisable!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ

O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! O Peak of the end points and its desires!

فَلَمَّا دَعَا إِبْرَاهِيمَ عَ عَجَّتِ الْأَمْلَاقُ مِنْ صَوْتِهِ وَإِذَا النَّدَاءُ مِنَ الْعُلِيِّ الْأَعْلَى يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ فَحَمَدَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ.

When Ibrahim<sup>as</sup> supplicated, the skies buzzed from his<sup>as</sup> voice, and there was a Call from the most Exalted of the exalted ones: ***"O fire! Become cool and safe upon Ibrahim!"*** [21:69]. It froze quicker than the blink of an eye!"<sup>520</sup>

وَمِنْ ذَلِكَ دُعَاؤُ يُوْسُفَ عَ لَمَّا أُلْقِيَ فِي الْجُبِّ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعِيدِ بْنِ هَبَةَ اللَّهِ الرَّوْانْدِيِّ مِنْ كِتَابِ قِصَصِ الْأَنْبِيَاءِ عَ بِإِسْنَادِهِ فِيهِ إِلَى أَبِي عَبْدِ اللَّهِ عَ قَالَ:

And from that is a supplication of Yusuf<sup>as</sup> when he<sup>as</sup> was thrown into the well. We are reporting it by our chain to Saeed Bin Hibtullah Al-Rawandy, from the book 'Qasas Al-Anbiya<sup>as</sup>', by his chain in it up to Abu Abdullah<sup>asws</sup> having said:

لَمَّا أُلْقِيَ إِخْوَةُ يُوْسُفَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الْجُبِّ نَزَلَ عَلَيْهِ جِبْرَائِيلُ عَ وَقَالَ يَا غُلَامُ مَنْ طَرَحَكَ فِي هَذَا الْجُبِّ

'When the brothers of Yusuf<sup>as</sup> threw Yusuf<sup>as</sup>, may the Salawaat of Allah-azwj be upon him<sup>as</sup>, into the well, Jibraeel<sup>as</sup> descended unto him<sup>as</sup> and said: 'O boy! Who dropped you into this well?'

فَقَالَ إِخْوَتِي لِمَنْزِلَتِي مِنْ أَبِي حَسَدُونِي

He<sup>-as</sup> said: 'My<sup>-as</sup> brothers did due to my<sup>-as</sup> status from my<sup>-as</sup> father<sup>-as</sup>. They envied me<sup>-as</sup>!'

قَالَ أَ مُحِبُّ أَنْ تَخْرُجَ مِنْ هَذَا الْجُبِّ

He<sup>-as</sup> said: 'Would you<sup>-as</sup> like to come out from this well?'

قَالَ ذَلِكَ إِلَى إِلَهِ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

He<sup>-as</sup> said: 'That is up to the God<sup>-azwj</sup> of Ibrahim<sup>-as</sup> and Is'haq<sup>-as</sup> and Yaqoub<sup>-as</sup>!'

قَالَ جِبْرَائِيلُ فَإِنَّ اللَّهَ يَقُولُ لَكَ قُلْ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ تَرْزُقَنِي مِنْ حَيْثُ أَسْتَسِيبُ وَ مِنْ حَيْثُ لَا أَسْتَسِيبُ.

Jibraeel<sup>-as</sup> said: 'Allah<sup>-azwj</sup> Says to you<sup>-as</sup>: "Say: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by, for You<sup>-azwj</sup> is the Praise! There is no god except You<sup>-azwj</sup>, the Affectionate, the Bestower! Initiator of the skies and the earth! O with the Majesty and the Benevolence, to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-aswsw</sup> of Muhammad<sup>-sawww</sup>, and to Make from my affairs, a relief and an outlet for me, and Grace me from where I am anticipating, and from where I am not anticipating!'"<sup>521</sup>

وَ رَأَيْتُ فِي الْمَجْلَدِ الْخَامِسِ مِنْ حِلْيَةِ الْأَوْلِيَاءِ لِأَبِي نُعَيْمٍ فِي حَدِيثِ الْخُرَّاسَانِيِّ أَنَّ دَاوُدَ ع قَالَ: يَا رَبِّ مَا لَيْتِي إِسْرَائِيلَ إِذَا نَزَلَ بِهِمْ كَرْبٌ أَوْ شِدَّةٌ قَالُوا يَا إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

And I saw in the fifth volume of 'Hilyat Al Awliya' of Abu Nueym, in a Hadeeth of Al-Khurasany that Dawood<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! What is the matter that the children of Israel<sup>-as</sup>, whenever a distress or an adversity befalls with them they are saying, 'O God<sup>-azwj</sup> of Ibrahim<sup>-as</sup>, and Is'haq<sup>-as</sup>, and Yaqoub<sup>-as</sup>!?'

فَأَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع أَنَّ إِبْرَاهِيمَ لَمْ يُخَيَّرْ بَيْنِي وَ بَيْنَ شَيْءٍ إِلَّا اخْتَارَنِي عَلَيْهِ وَ أَنَّ إِسْحَاقَ جَادَ لِي بِمُهْجَتِهِ وَ أَنَّ يَعْقُوبَ ابْتَلَيْتُهُ بِبَلَاءٍ فَمَا أَسَاءَ بِي ظَنًّا فِي ذَلِكَ الْبَلَاءِ حَتَّى فَرَّجْتُهُ عَنْهُ أَوْ كَشَفْتُهُ.

Allah<sup>-azwj</sup> the Exalted Revealed to Dawood<sup>-as</sup>: "Ibrahim<sup>-as</sup> did not get a choice between Me<sup>-azwj</sup> and anything except He<sup>-azwj</sup> he<sup>-as</sup> chose Me<sup>-azwj</sup>, and Is'haq<sup>-as</sup> made efforts with his<sup>-as</sup> soul, and Yaqoub<sup>-as</sup>, I<sup>-azwj</sup> had Tried him<sup>-as</sup> affliction be he<sup>-as</sup> did not have evil thoughts with Me<sup>-azwj</sup> during that affliction until I<sup>-azwj</sup> Relieved it from him<sup>-as</sup>, or Removed it!"<sup>522</sup>

وَ مِنْ ذَلِكَ رِوَايَةٌ أُخْرَى وَجَدْنَاهَا بِدَعَايِ يُوسُفَ ع فِي الْجُبِّ وَ لَعَلَّهُ دَعَا بِهِمَا وَ هِيَ

And from that is another report we found with a supplication of Yusuf<sup>-as</sup> in the well, and perhaps he<sup>-as</sup> had supplicated with both of these, and it is: -

<sup>521</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 7

<sup>522</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 8

يَا صَرِيحَ الْمُسْتَضْرِحِينَ وَ يَا عَوْتَ الْمُسْتَعِينِينَ وَ يَا مُفْرَجَ كُرْبِ الْمَكْرُوبِينَ قَدْ تَرَى مَكَانِي وَ تَعْرِفُ حَالِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي.

‘O Aider of the ones screaming for assistance, and O Helper of the ones crying out for help, and O Reliever of the distress of the distressed ones! You<sup>-azwj</sup> are Seeing my position and You<sup>-azwj</sup> Know of my state, and nothing from my matters is hidden unto You<sup>-azwj</sup>!’<sup>523</sup>

وَ مِنْ ذَلِكَ دُعَاءُ يُوسُفَ ع فِي بَعْضِ أَوْقَاتِ بَلَاوَاهُ يَا رَاحِمَ الْمَسَاكِينِ وَ يَا رَازِقَ الْمُتَكَلِّمِينَ يَا رَبَّ الْعَالَمِينَ وَ يَا مَالِكَ يَوْمِ الدِّينِ وَ يَا غِيَاثَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا خَيْرَ الْمُسْتَوْجِبِينَ وَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And from is supplication of Yusuf<sup>-as</sup> in one of the timings of his<sup>-as</sup> calamities: ‘O Mercier of the poor, and O Sustainer of the speakers! O Lord<sup>-azwj</sup> of the worlds, and O King of the Day of Reckoning, and O Helper of the distressed, and O Responder to supplication of the desperate, and O most Merciful of the merciful ones, and O Judge of all judges, and O Quickest of the reckoners, and O best of the ones asked, and O with the Majesty and the Benevolence!

يَا كَبِيرَ كُلِّ كَبِيرٍ يَا مَنْ لَا شَرِيكَ لَهُ وَ لَا وَزِيرَ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ هُوَ عَلِيمٌ خَبِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ بَصِيرٌ يَا خَالِقَ الشَّمْسِ وَ الْقَمَرِ الْمُنِيرِ يَا جَابِرَ الْعَظْمِ الْكَبِيرِ يَا مُعْنِيَ الْبَائِسِ الْفَقِيرِ يَا مُطَلِّقَ الْمَكْبَلِ الْأَسِيرِ يَا مُدَبِّرَ الْأَمْرِ ثُمَّ إِلَيْهِ الْمَصِيرُ

O Great of all great ones! O One there is no associate for Him<sup>-azwj</sup> nor any minister! O One Who is Able upon all things! O One Who is All-Knowing, All-Informed! O One Who is Insightful of all things! O Creator of the sun and the moon! O mender of the broken bones! O Enricher of the destitute, the poor! O Freer of the shackled captive! O Manager of the matters, then to Him<sup>-azwj</sup> is the destination!

يَا مَنْ لَا يُجَارُ عَلَيْهِ وَ هُوَ يُجِيرُ يَا مَنْ يُحْيِي الْمَوْتَى وَ هُوَ عَلَيْهِ يَسِيرٌ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مُعْنِيَ الْفَقِيرِ الضَّرِيرِ يَا حَافِظَ الطِّفْلِ الصَّغِيرِ يَا رَاحِمَ السَّبِيحِ الْكَبِيرِ يَا مَنْ لَا تَخْفَى عَلَيْهِ حَافِيَةٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ يَا غَافِرَ الذُّنُوبِ يَا عَلَامَ الْعُيُوبِ يَا سَاتِرَ الْعُيُوبِ

O One there is shelter against Him<sup>-azwj</sup> and He<sup>-azwj</sup> Shelters! O One Who Revives the dead and it is easy upon Him<sup>-azwj</sup>! O Fortification of the fearful, the shelter seeker! O Enricher of the poor, the blind! O Protector of the young child! O Mercier of old man! O One no hidden matter is hidden from Him<sup>-azwj</sup> in the skies and the earth! O Forgive of the sins! O Knower of the unseen! O Coverer of the faults!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْفِرَ لِي وَ لِوَالِدَيَّ وَ تَجَاوَزَ عَنَّا فِيمَا نَعْلَمُ فَإِنَّكَ الْأَعَزُّ الْأَكْرَمُ.

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 Forgive for me and for my parents and Overlook from us regarding what You<sup>-azwj</sup> Know, for You<sup>-azwj</sup> are the Mightiest, the most Benevolent!’<sup>524</sup>

وَ مِنْ ذَلِكَ دُعَاءُ يُوسُفَ ع لَمَّا أَهَمَّهُ الْعَزِيْزُ بِرَبِّهَا وَ هُوَ أَنَّهُ صَلَّى رَكَعَتَيْنِ ثُمَّ دَعَا وَ هُوَ مَرْفُوعٌ رَأْسُهُ إِلَى السَّمَاءِ فَقَالَ

<sup>523</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 9

<sup>524</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 10

And from that is a supplication of Yusuf<sup>as</sup> when the ruler (of Egypt) accused him<sup>as</sup> with Zuleykha, and it is that he<sup>as</sup> prayed two Cycles of Salat, then supplicated, and he<sup>as</sup> raised his<sup>as</sup> head towards the sky. He<sup>as</sup> said: -

اللَّهُمَّ اَرْحَمَ صَعَرَ سَبِيٍّ وَ ضَعْفَ رُكْنِي وَ فَلَءَ جِبَلِي فَ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ فَادْكُرْنِي بِصَلَاحِ يَعْقُوْبَ وَ صَبْرِ اِسْحَاقَ وَ يَقِيْنِ اِسْمَاعِيْلَ وَ شَبِيْبَةَ اِبْرَاهِيْمَ  
بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

‘O Allah<sup>azwj</sup>! Mercy my<sup>as</sup> young age, and my<sup>as</sup> weak strength, and my<sup>as</sup> lack of means, for You<sup>azwj</sup> are Able upon all things! Come across me<sup>as</sup> with the weapon of Yaqoub<sup>as</sup>, and the patience of Is’haq<sup>as</sup>, and conviction of Ismail<sup>as</sup>, and old age of Ibrahim<sup>as</sup> by Your<sup>azwj</sup> Mercy, O most Merciful of the merciful ones!’

فَبَكَتْ لِيُكَاتِهِ الْمَلَائِكَةُ فِي السَّمَاوَاتِ.

The Angels in the skies cried at his<sup>as</sup> crying”.<sup>525</sup>

وَ مِنْ ذَلِكَ دُعَاؤُ يَعْقُوْبَ عَ لَمَّا رَدَّ اللهُ جَلَّ جَلَالُهُ عَلَيْهِ يُوسُفَ

And from that is supplication of Yaqoub<sup>as</sup> when Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Returned Yusuf<sup>as</sup> to him<sup>as</sup>: -

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ يَا مَنْ خَلَقَ الْخَلْقَ بِغَيْرِ مِثَالٍ وَ يَا مَنْ بَسَطَ الْاَرْضَ بِغَيْرِ اَعْوَانٍ وَ يَا مَنْ دَبَّرَ الْاُمُوْرَ بِغَيْرِ وَزِيْرٍ وَ يَا مَنْ يَرْزُقُ الْخَلْقَ بِغَيْرِ مُشِيْرٍ وَ يَا مَنْ يُخْرِِبُ الدُّنْيَا بِغَيْرِ اِسْتِيْمَارٍ

‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! O the One Who Created the creation without a prior example, and O One Who Spread the earth without assistants, and O the One Who Manages the affairs without a minister, and O the One Who Sustains the creation without consultants, and the O One Who Ruins the world without permission!’

ثُمَّ تَدْعُوْ بِمَا شِئْتَ تُسْتَجَابُ.

Then supplicate with whatever you desire to, it will be Answered”.<sup>526</sup>

وَ مِنْ ذَلِكَ دُعَاؤُ أَيُّوْبَ عَ اللَّهُمَّ اِنِّيْ اَعُوْذُ بِكَ الْيَوْمَ فَاَعِدْنِيْ وَ اَسْتَجِيْرُ بِكَ الْيَوْمَ مِنْ جَهْدِ الْبَلَاءِ فَاَجِدْنِيْ وَ اَسْتَعِيْثُ بِكَ الْيَوْمَ فَاَعِنِّيْ وَ اَسْتَنْصِرُكَ الْيَوْمَ فَاَنْصُرْنِيْ وَ اَسْتَعِيْنُ بِكَ الْيَوْمَ عَلٰى اَمْرِيْ فَاَعِيْنِيْ وَ اَتَوَكَّلُ عَلَيْكَ فَاكْفِنِيْ وَ اَعْتَصِمُ بِكَ فَاَعْصِمْنِيْ وَ اَمْنُ بِكَ فَاَمِّتْنِيْ

And from that is supplication of Ayoub<sup>as</sup>: ‘O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> today so Grant me Refuge, and I seek Shelter with You<sup>azwj</sup> today from the exertion of affliction, so Shelter me, and I seek Help with You<sup>azwj</sup> today, so Help me, and I seek Your<sup>azwj</sup> victory today, so Grant me victory, and I seek Assistance with You<sup>azwj</sup> today upon my affairs, so Assist me, and I rely upon You<sup>azwj</sup>, so Suffice me, and I hold on to You<sup>azwj</sup>, so Hold me, and I believe in You<sup>azwj</sup> so Secure me!

<sup>525</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 11

<sup>526</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 12

وَأَسْأَلُكَ فَأَعْطِنِي وَاسْتَرْزُقْكَ فَارْزُقْنِي وَاسْتَغْفِرْكَ فَاعْفُرْ لِي وَادْعُوكَ فَادْكُرْنِي وَاسْتَرْجِمْكَ فَارْحَمْنِي.

And I ask You<sup>-azwj</sup>, so Give me, and I seek Your<sup>-azwj</sup> sustenance, so Sustain me, and I seek Your<sup>-azwj</sup> Forgiveness, so Forgive (my sins) for me, and I supplicate to You<sup>-azwj</sup>, so Remember me, and I seek Your<sup>-azwj</sup> Mercy, so Mercy me!’<sup>527</sup>

وَمِنْ ذَلِكَ دُعَاءُ مُوسَى ع لَمَّا وَقَفَ عَلَى فِرْعَوْنَ اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِينَ الَّذِي نَوَاصِي الْعِبَادِ بِيَدِكَ فَإِنَّ فِرْعَوْنَ وَجَمِيعَ أَهْلِ السَّمَاوَاتِ وَأَهْلِ الْأَرْضِ وَمَا بَيْنَهُمَا عِبِيدُكَ وَنَوَاصِيهِمْ بِيَدِكَ وَأَنْتَ تَصْرِفُ الْقُلُوبَ حَيْثُ شِئْتَ

And from that is supplication of Musa<sup>-as</sup> when he<sup>-as</sup> stood up to Pharaoh<sup>-la</sup>: ‘O Allah<sup>-azwj</sup>! Initiator of the skies and the earths Who, forelocks of the servants are in Your<sup>-azwj</sup> Hand (control), for Pharaoh<sup>-la</sup> and entire people of the skies and people of the earth, and whatever is between the two are Your<sup>-azwj</sup> servants and their forelocks in in Your<sup>-azwj</sup> Hand, and You<sup>-azwj</sup> Turn the hearts wherever You<sup>-azwj</sup> Desire!’

اللَّهُمَّ إِنِّي أَعُوذُ بِخَيْرِكَ مِنْ شَرِّهِ وَأَسْأَلُكَ بِخَيْرِكَ مِنْ خَيْرِهِ عَزَّ جَارُكَ وَجَلَّ تَنَاوُكَ وَلَا إِلَهَ غَيْرُكَ كُنْ لَنَا جَارًا مِنْ فِرْعَوْنَ وَجُنُودِهِ

O Allah<sup>-azwj</sup>! I seek Refuge with Your<sup>-azwj</sup> Good from his evil, and I ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> Good from his good! Mighty is Your<sup>-azwj</sup> Shelter and Majesty is Your<sup>-azwj</sup> Laudation, and there is no god apart from You<sup>-azwj</sup>! Be a Shelter for us from Pharaoh<sup>-la</sup> and his<sup>-la</sup> armies!’

ثُمَّ دَخَلَ عَلَيْهِ وَقَدْ أَلْبَسَهُ اللَّهُ جُنَّةً مِنْ سُلْطَانِهِ لَنْ يَصِلَ إِلَيْهِ بِعَوْنِ اللَّهِ.

Then he<sup>-as</sup> entered to see him<sup>-la</sup>, and Allah<sup>-azwj</sup> had Clothed him<sup>-as</sup> a shield from His<sup>-azwj</sup> Authority. He<sup>-la</sup> never arrived to him<sup>-as</sup> by the Support of Allah<sup>-azwj</sup>’<sup>528</sup>.

وَمِنْ ذَلِكَ دُعَاءُ آخِرُ لِمُوسَى ع لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And from that is another supplication of Musa<sup>-as</sup>: ‘There is no god except Allah<sup>-azwj</sup> the Forbearing, the Benevolent! Glorious is Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the seven skies and Lord<sup>-azwj</sup> of the seven earths, and Lord<sup>-azwj</sup> of the Magnificent Throne, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!’

اللَّهُمَّ إِنِّي أُدْرَأُ بِكَ فِي نَحْرِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَأَسْتَعِينُكَ عَلَيْهِ فَاصْفِنِي بِمَا شِئْتَ.

O Allah<sup>-azwj</sup>! I rotate by You<sup>-azwj</sup> (his evil) back into his throat, and I seek Refuge with You<sup>-azwj</sup> from his evil, and I seek Your<sup>-azwj</sup> Assistance against him, so Suffice me of him with whatever You<sup>-azwj</sup> Desire!’<sup>529</sup>

<sup>527</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 13

<sup>528</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 14

<sup>529</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 15

وَمِنْ ذَلِكَ دُعَاءُ يُوشَعَ بْنِ نُونٍ وَصِيٍّ مُوسَى عَ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى الرِّضَا ع قَالَ: وَجَدَ رَجُلٌ مِنَ الصَّخَابَةِ صَحِيفَةً فَأَتَى بِهَا رَسُولَ اللَّهِ ص فَتَادَى الصَّلَاةَ جَامِعَةً فَمَا تَخَلَّفَ أَحَدٌ دَكَّرَ وَلَا أَنْتَى فَرَقَا الْمُنْبَرِ فَعَرَّاهَا فَإِذَا كِتَابُ يُوشَعَ بْنِ نُونٍ وَصِيٍّ مُوسَى وَإِذَا فِيهَا

And from that is a supplication of Yoshua Bin Noun<sup>as</sup>, successor<sup>as</sup> of Musa<sup>as</sup>. We are reporting it by our chain not Sa'ad Bin Abdullah, from the book 'Fazl Al-Dua', by his chain to Al-Reza<sup>asws</sup> having said: 'A man from the companions found a parchment, so he came with it to Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> called for the congregational Salat, so no one stayed behind, neither male nor female. He<sup>saww</sup> ascended the pulpit and read it, and it was a letter of Yoshua<sup>as</sup> Bin Noun<sup>as</sup>, successor<sup>as</sup> of Musa<sup>as</sup>, and it is was: -

وَإِنَّ رَبَّكُمْ لَرُؤُفٌ رَحِيمٌ أَلَا إِنَّ خَيْرَ عِبَادِ اللَّهِ التَّقِيُّ الْحَقِيُّ وَإِنَّ شَرَّ عِبَادِ اللَّهِ الْمُشَارُ إِلَيْهِ بِالْأَصَابِعِ

'And your Lord<sup>azwj</sup> is Kind, Merciful! Indeed, the best of servants of Allah<sup>azwj</sup> is the pious, the fearing, and the evillest of servants of Allah<sup>azwj</sup> is the one indicated to by the fingers.

فَمَنْ أَحَبَّ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى وَ أَنْ يُؤَدِّيَ الْحُقُوقَ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيْهِ فَلْيُقْلَمِ فِي كُلِّ يَوْمٍ سُبْحَانَ اللَّهِ كَمَا يُنْبَغِي لِلَّهِ وَ الْحَمْدُ لِلَّهِ كَمَا يُنْبَغِي لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ كَمَا يُنْبَغِي لِلَّهِ وَ اللَّهُ أَكْبَرُ كَمَا يُنْبَغِي لِلَّهِ

The one who loves to be weighed a full measure and to fulfil the rights which Allah<sup>azwj</sup> has Favoured with upon him, let him say during every day, 'Glory be to Allah<sup>azwj</sup> just as is befitting for Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup> just as is befitting for Allah<sup>azwj</sup>, and there is no god except Allah<sup>azwj</sup> just as is befitting for Allah<sup>azwj</sup> and Allah<sup>azwj</sup> is Greatest just as is befitting for Allah<sup>azwj</sup>!

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِ النَّبِيِّ وَ عَلَى جَمِيعِ الْمُرْسَلِينَ حَتَّى يَرْضَى اللَّهُ

And there is neither might nor strength except with Allah<sup>azwj</sup>, and may Allah<sup>azwj</sup> Send Salawaat upon Muhammad<sup>saww</sup> and upon People<sup>asws</sup> of the Household of the Prophet<sup>saww</sup>, and upon entirety of the Messengers<sup>as</sup> until Allah<sup>azwj</sup> is Pleased!

وَ نَزَلَ رَسُولُ اللَّهِ ص وَ قَدْ أَحْصَا فِي الدُّعَاءِ فَصَبَرَ هُنَيْئَةً ثُمَّ رَقَا الْمُنْبَرِ فَقَالَ مَنْ أَحَبَّ أَنْ يَعْلُوَ ثَنَاؤُهُ عَلَى ثَنَاءِ الْمُجَاهِدِينَ فَلْيُقْلَمِ هَذَا الْقَوْلَ فِي كُلِّ يَوْمٍ فَإِنْ كَانَتْ لَهُ حَاجَةٌ فَضِيَّتْ أَوْ عَدُوٌّ كُتِبَ أَوْ دَيْنٌ قُضِيَ أَوْ كَرْبٌ كُشِفَ وَ حَرِقَ كَلَامُهُ السَّمَاوَاتِ حَتَّى يُكْتَبَ فِي اللُّوحِ الْمَحْضُوطِ.

And Rasool-Allah<sup>saww</sup> descended and he<sup>saww</sup> was insistent in the supplication. He<sup>saww</sup> was patient for a while, then ascended the pulpit. He<sup>saww</sup> said: 'One who loves to his laudation to be exalted upon laudation of the fighters, let him says this word during every day, for if there was a need for him, it would be fulfilled, or an enemy, he would be suppressed, and or debts, it would be fulfilled, or distress, it would be removed, and his speech would pierce through the skies until it is written in the Guarded Tablet'.<sup>530</sup>

وَ مِنْ ذَلِكَ دُعَاءُ الْحَضِرِ وَ الْبَاسِ عَ رُوِيَ أَنَّ الْحَضِرَ وَ الْبَاسَ يَجْتَمِعَانِ فِي كُلِّ مَوْسِمٍ فَيَقْتَرِفَانِ عَنْ هَذَا الدُّعَاءِ وَ هُوَ

And from that is supplication of Al-Khizr<sup>as</sup> and Ilyas<sup>as</sup>. It is reported that Al-Khizr<sup>as</sup> and Ilyas<sup>as</sup> used to gather during every season (of Hajj) and they<sup>as</sup> would separate upon this supplication, and it is: -

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ مَا شَاءَ اللَّهُ الْخَيْرُ كُلُّهُ بِيَدِ اللَّهِ عَزَّ وَجَلَّ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ

‘In the Name of Allah<sup>azwj</sup>! Whatever Allah<sup>azwj</sup> Desires! There is no strength except with Allah<sup>azwj</sup>! Whatever Allah<sup>azwj</sup> Desires! Every bounty is from Allah<sup>azwj</sup>! Whatever Allah<sup>azwj</sup> Desires! The goodness, all of it is in the Hand of Allah<sup>azwj</sup> Mighty and Majestic! Whatever Allah<sup>azwj</sup> Desires! No one can turn the evil away except Allah<sup>azwj</sup>!’

قَالَ فَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَمِنَ مِنَ الْحَرْقِ وَالسَّرِقِ وَالْعَرَقِ.

He said, ‘The one who says it three times when it is morning would be safe from the burning and the theft and the drowning’.<sup>531</sup>

وَمِنْ ذَلِكَ دُعَاءُ آخِرٍ لِلْخَضِرِ ع يَا شَاحِجاً فِي عُلُوِّهِ يَا قَرِيباً فِي دُنُوِّهِ يَا مُدَانِياً فِي بُعْدِهِ يَا رَوْفَافاً فِي رَحْمَتِهِ يَا مُخْرِجَ النَّبَاتِ يَا دَائِمَ النَّبَاتِ يَا مُحْيِيَ الْأَمْوَاتِ يَا ظَهْرَ اللَّاجِئِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَسْمَعَ السَّمَاعِينَ يَا أَبْصَرَ النَّاطِرِينَ

And from that is another supplication of Al-Khizr<sup>as</sup>: ‘O High in His<sup>azwj</sup> Exaltedness! O Near in His<sup>azwj</sup> closeness! O Approachable in His<sup>azwj</sup> remoteness! O Kind in His<sup>azwj</sup> Mercy! O Extractor of the vegetation! O Constant of the Rewarding! O Reviver of the dead! O Support of the refugees! O Shelter of the seekers of shelter! O most Listening of the listeners! O most Insightful of the beholders!

يَا صَرِيحَ الْمُسْتَصْرِحِينَ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ يَا جِزْرَ مَنْ لَا جِزْرَ لَهُ يَا كَنْزَ الضُّعَفَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْغَرَقَى يَا مُنْجِيَ الْهَلَكَى يَا مُحْيِيَ الْمَوْتَى

O Helper of the ones crying out for help! O Reliance of the one having not reliance for him! O support of the one having not support for him! O Treasure of the one having no treasure for him! O Protection for the one having not protection for him! O Treasure of the weak! O Mighty of the hope! O Saviour of the drowning! O Rescuer of the ones being destroyed! O Reviver of the dead!

يَا أَمَانَ الْخَائِفِينَ يَا إِلَهَ الْعَالَمِينَ يَا صَانِعَ كُلِّ مَصْنُوعٍ يَا جَابِرَ كُلِّ كَسِيرٍ يَا صَاحِبَ كُلِّ غَرِيبٍ يَا مُؤْنِسَ كُلِّ وَحِيدٍ يَا قَرِيباً غَيْرَ بَعِيدٍ يَا شَاهِداً غَيْرَ غَائِبٍ يَا غَالِياً غَيْرَ مَغْلُوبٍ يَا حَيّاً حِينَ لَا حَيٍّ يَا مُحْيِيَ الْمَوْتَى يَا حَيّاً لَا إِلَهَ إِلَّا أَنْتَ

O Security of the fearful! O God<sup>azwj</sup> of the worlds! O Maker of every made! O Mender of every broken! O Companion of every estranged! O Comforter of every lonely! O near not far! O Witness not being absent! O Prevailer not being prevailed! O Living when there was no living being! O Reviver of the dead! O Living! There is no god except You<sup>azwj</sup>!!’

مَنْ قَالَهُ قَوْلًا أَوْ سَمِعَهُ سَمْعاً أَمِنَ الْوَسْوَسةَ أَرْبَعِينَ سَنَةً.

<sup>531</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 17

One who says it in words, or hears it from a speaker would be safe from the insinuations for forty years".<sup>532</sup>

وَمِنْ ذَلِكَ دُعَاءُ يُونُسَ بْنِ مَتَّى ع وَهُوَ يَا رَبِّ مِنَ الْجِبَالِ أَنْزَلْتَنِي وَمِنَ الْمَسْكَنِ أَخْرَجْتَنِي وَفِي الْبَحْرِ صَيَّرْتَنِي وَفِي بَطْنِ الْحُوتِ حَبَسْتَنِي فَلا إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَأَنْجَاهُ اللَّهُ مِنَ الْعَمَى.

And from that is supplication of Yunus<sup>-as</sup> Bin Matta<sup>-as</sup> and it is – ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Brought me<sup>-as</sup> down from the mountains, and Extracted me<sup>-as</sup> from the dwelling, and Made me come to the seas and Withheld me<sup>-as</sup> in the belly of a whale, so **‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87]**, so Allah<sup>-azwj</sup> Rescued him<sup>-as</sup> from the sadness".<sup>533</sup>

وَمِنْ ذَلِكَ دُعَاءُ آخَرَ لِيُونُسَ بْنِ مَتَّى ع وَهُوَ يَا رَبِّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْحُسْنَى وَالْآيَاتِ الْعُلْيَا وَأَسْأَلُكَ يَا رَبِّ يَا اللَّهُ يَا اللَّهُ يَا كَبِيرُ يَا جَلِيلُ يَا حَنَّانُ يَا مَنَّانُ يَا فَزْدُ يَا دَائِمُ يَا وَثِرُ يَا أَحَدُ يَا صَمَدُ يَا اللَّهُ يَا لا إِلَهَ إِلاَّ أَنْتَ

And from that is another supplication of Yunus<sup>-as</sup> Bin Matta<sup>-as</sup>, and it is – ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> most excellent Name, and Your<sup>-azwj</sup> Exalted Favours, and I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Great! O Majestic! O Affectionate, O Bestower! O Individual! O Permanent! O Single! O One! O Solid! O Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>!

أَسْأَلُكَ يَا إِلَهَ إِلاَّ أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعْفِرَ لِي ذُنُوبِي وَأَنْ تُحَرِّمَ جَسَدِي عَلَى النَّارِ

I ask You<sup>-azwj</sup> with, there is no god, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and for Forgive my sins for me, and to Prohibit my body unto the Hellfire!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى مُوسَى أَلا تَرُدُّوا السَّائِلِينَ عَنْ أَبْوَابِكُمْ وَنَحْنُ عَلَى بَابِكَ فَلا تَرُدُّنَا

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Said in Your<sup>-azwj</sup> Book Revealed unto Musa<sup>-as</sup>: “Indeed you shall not return the beggars from your doors!”, and we are beggars at Your<sup>-azwj</sup> Door, so do not Return us!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى نَبِيِّكَ مُوسَى أَنْ اغْفِرُوا لِلظَّالِمِينَ وَنَحْنُ الظَّالِمُونَ عَلَى بَابِكَ فَاعْفِرْ لَنَا

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Said in Your<sup>-azwj</sup> Book Revealed unto Your<sup>-azwj</sup> Prophet<sup>-as</sup> Musa<sup>-as</sup> to forgive the unjust ones, and are the unjust ones at Your<sup>-azwj</sup> Door, so Forgive for us!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى مُوسَى بْنِ عِمْرَانَ أَنْ اعْتَبُوا الْأَرْقَاءَ وَنَحْنُ عِبِيدُكَ فَاعْتِقْنَا مِنَ النَّارِ.

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Said in Your<sup>-azwj</sup> Book Revealed unto Musa Bin Imran<sup>-as</sup>, to liberate the slaves, and we are Your<sup>-azwj</sup> slaves, so Liberate us from the Hellfire!"<sup>534</sup>

وَمِنْ ذَلِكَ دُعَاءُ دَاوُدَ ع عَلَى وَصْفِ التَّحْمِيدِ رُوِيَ أَنَّ دَاوُدَ ع لَمَّا قَالَ هَذَا التَّحْمِيدَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ تَعْبَتِ الْحَفْظَةَ وَهُوَ

<sup>532</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 18

<sup>533</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 19

<sup>534</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 20

And from that is a supplication of Dawood<sup>as</sup> based upon description of the Praises. It is reported that when Dawood<sup>as</sup> said this Praise, Allah<sup>azwj</sup> the Exalted Revealed to him<sup>as</sup>: ‘Fatigue the recorders (Angels)!', and it is –

اللَّهُمَّ لَكَ الْحَمْدُ دَائِمًا مَعَ دَوَامِكَ وَ لَكَ الْحَمْدُ بَاقِيًا مَعَ بَقَائِكَ وَ لَكَ الْحَمْدُ خَالِدًا مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ يَا دَا الْجَلَالَ وَ الْإِكْرَامِ.

‘O Allah<sup>azwj</sup>! For You<sup>azwj</sup> is the Praise, constantly with Your<sup>azwj</sup> Permanence, and for You<sup>azwj</sup> is the Praise, remaining with Your<sup>azwj</sup> Remaining, and for You<sup>azwj</sup> is the Praise eternally with Your<sup>azwj</sup> eternity, and for You<sup>azwj</sup> is the Praise just as is befitting for the Honour of Your<sup>azwj</sup> Face, and Might of Your<sup>azwj</sup> Majesty, O with the Majesty and the Benevolence!’<sup>535</sup>

وَ مِنْ ذَلِكَ دُعَاءُ آصَفَ وَ زَيْرِ سُلَيْمَانَ بْنِ دَاوُدَ عَ رُؤْيَى أَنَّهُ أَتَى بِهِ عَرْشَ بَلْقَيْسَ وَ أَنَّهُ الدُّعَاءُ الَّذِي كَانَ عِيسَى عَ يُحْيِي بِهِ الْمَوْتَى وَ هُوَ

And from that is supplication of Aasif<sup>as</sup>, minister of Suleyman Bin Dawood<sup>as</sup>. It is reported that he<sup>as</sup> brought him<sup>as</sup> the throne of Bilquees, and it is the supplication by which Isa<sup>as</sup> had revived the dead, and it is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ الطَّاهِرُ الْمُطَهَّرُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِينَ.

‘O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> by, You<sup>azwj</sup> are Allah<sup>azwj</sup>! There is no god except You<sup>azwj</sup>! The Living, the Eternal, the Pure, the Purifier, Noor of the skies and the earths!’<sup>536</sup>

وَ فِي رِوَايَةٍ أُخْرَى رَبُّ السَّمَاوَاتِ وَ الْأَرْضِينَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ الْحَنَّانُ الْمَنُنُّ ذُو الْجَلَالِ وَ الْإِكْرَامِ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا وَ تَجْعَلَهُ أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنَّهُ يُسْتَجَابُ لَكَ إِنْ شَاءَ اللَّهُ هَذَا لَفْظُهُ كَمَا وَجَدْنَاهُ.

And in another report – ‘Lord<sup>azwj</sup> of the skies and the earths, Knower of the unseen and the seen, the Great, the Exalted, the Affectionate, the Bestower, with the Majesty and the Benevolence, to Do such and such with me, and You<sup>azwj</sup> Make it to 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!', for it would Answered for you if Allah<sup>azwj</sup> Desires’. – This is the wording we have found’.<sup>537</sup>

وَ مِنْ ذَلِكَ دُعَاءُ عِيسَى عَ رِوَيْتَاهُ بِإِسْنَادِنَا إِلَى سَعِيدِ بْنِ هَبَةَ اللَّهِ الرَّؤُونِدِيِّ رَحِمَهُ اللَّهُ مِنْ كِتَابِ قِصَصِ الْأَنْبِيَاءِ بِإِسْنَادِهِ إِلَى الصَّادِقِ عَ عَنْ آبَائِهِ عَ عَنِ النَّبِيِّ صَ قَالَ: لَمَّا اجْتَمَعَتِ الْيَهُودُ إِلَى عِيسَى عَ لِيَقْتُلُوهُ بِرَعْمِهِمْ أَنَّهُ جَبْرَائِيلُ عَ فَعَشَاهُ بِجَنَاحِهِ فَطَمَحَ عِيسَى بِبَصَرِهِ فَإِذَا هُوَ بِكِتَابٍ فِي بَاطِنِ جَنَاحِ جَبْرَائِيلَ عَ وَ هُوَ

And from that is supplication of Isa<sup>as</sup>. We are reporting it by our chain to Saeed Bin Hibtullah Al-Rawandy, may Allah<sup>azwj</sup> Mercy him, from the book ‘Qasas Al-Anbiya<sup>as</sup>’, by his chain to Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: ‘When the Jews gathered to Isa<sup>as</sup> in order to kill him<sup>as</sup>, they claimed that Jibraeel<sup>as</sup> came to him<sup>as</sup>, and

<sup>535</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 21

<sup>536</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 22

<sup>537</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 23

covered him<sup>-as</sup> with his<sup>-as</sup> wings. He<sup>-azwj</sup> Inspired Isa<sup>-as</sup> with His<sup>-azwj</sup> Insight, so there he<sup>-as</sup> was with a Book in the interior of wings of Jibraeel<sup>-as</sup>, and it is: -

اللَّهُمَّ إِنِّي أَدْعُوكَ بِاسْمِكَ الْوَاحِدِ الْأَعَزِّ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الصَّمَدِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْعَظِيمِ الْوَتَرِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي تَبَيَّنَتْ بِهِ أَرْكَانُكَ كُلُّهَا أَنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ وَ أَصْبَحْتُ فِيهِ

‘O Allah<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> with Your<sup>-azwj</sup> Name, the Mightiest, and I supplicate to You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, with Your<sup>-azwj</sup> Name, the Solid, and I supplicate to You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, by Your<sup>-azwj</sup> Name the Magnificent, the Single, and I supplicate to You<sup>-azwj</sup> O Allah<sup>-azwj</sup> by Your<sup>-azwj</sup> Name the Great, the Exalted by which You<sup>-azwj</sup> Affirmed Your<sup>-azwj</sup> pillars, all of them, to Remove from me, what I have come to the morning and evening in!’

فَلَمَّا دَعَا بِهِ عَ أُوحِيَ اللَّهُ تَعَالَى إِلَى جِبْرَائِيلَ أَنْ ارْفَعَهُ إِلَى عِنْدِي

When he<sup>-as</sup> had supplicated with it, Allah<sup>-azwj</sup> the Exalted Revealed to Jibraeel<sup>-as</sup>: “Raise him<sup>-as</sup> to My<sup>-azwj</sup> Presence!”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ فَوَ اللَّهُ الَّذِي نَفْسِي بِيَدِهِ مَا دَعَا بِهِنَّ عَبْدٌ بِإِحْلَاصٍ نِيَّةٍ إِلَّا اهْتَزَّتْ لَهْنُ الْعَرْشِ وَ إِلَّا قَالَ اللَّهُ لِلْمَلَائِكَةِ اشْهَدُوا أَنِّي قَدْ اسْتَجَبْتُ لَهُ بِهِنَّ وَ أَعْطَيْتُهُ سُؤْلَهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ

Then Rasool-Allah<sup>-saww</sup> said: ‘O clan of Abdul Muttalib<sup>-as</sup>! Ask your Lord<sup>-azwj</sup> with these phrases! By Allah<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! No servant will supplicate with these with sincere intention except the Throne will shake for these, or else Allah<sup>-azwj</sup> will Say to the Angels: “Be witnesses that I<sup>-azwj</sup> have Answered for him due to these and have Granted him his request, in the current of his world and future of his Hereafter!”

ثُمَّ قَالَ لِأَصْحَابِهِ سَلُوا وَ لَا تَسْتَبْطِنُوا الْإِجَابَةَ.

Then he<sup>-saww</sup> said to his<sup>-saww</sup> companions: ‘Ask by it and do not think the Answer would be delayed!’<sup>538</sup>

وَ مِنْ ذَلِكَ دُعَاؤُ عِيسَى ع بِرِوَايَةِ غَيْرِ هَذِهِ وَ هِيَ أَنَّ النَّبِيَّ ص رَأَى فِي بَاطِنِ جِبْرَائِيلَ الدُّعَاءَ فَعَلَّمَهُ عَلِيًّا وَ الْعَبَّاسَ وَ قَالَ يَا عَلِيُّ يَا خَيْرَ بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ

And from that is supplication of Isa<sup>-as</sup> by a report other than this, and it is: - ‘The Prophet<sup>-saww</sup> saw the supplication in the interior of Jibraeel<sup>-as</sup>, so he<sup>-saww</sup> taught it to Ali<sup>-asws</sup> and Al-Abbas, and he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! O best ones of the clan of Hashim<sup>-as</sup>! O clan of Abdul Muttalib<sup>-as</sup>! Ask your Lord<sup>-azwj</sup> with these phrases!

فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا دَعَا بِهِنَّ مُؤْمِنٌ بِإِحْلَاصٍ إِلَّا اهْتَزَّتْ لَهْنُ الْعَرْشِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضُونَ وَ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ اشْهَدُوا أَنِّي قَدْ اسْتَجَبْتُ لِلدَّاعِي بِهِنَّ وَ أَعْطَيْتُهُ سُؤْلَهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ

By the One in Whose Hand is my soul! No Momin will supplicate with these with the sincerity except the earth will shake for these, and (so will) the seven skies and the earths, and Allah<sup>-azwj</sup>

<sup>538</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 24

the Exalted Said to His<sup>-azwj</sup> Angels: “Be witnesses that I<sup>-saww</sup> have Answered for the supplicant due to these and have Granted him his request in the current of his world and future of his Hereafter!”

وَزَعُمُوا أَنَّهُ الدُّعَاءُ الَّذِي دَعَا بِهِ عِيسَى ابْنُ مَرْيَمَ فَرَفَعَهُ اللَّهُ وَ هُوَ هَذَا الدُّعَاءُ

And they claimed that it is the supplication which Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> had supplicated with it, so Allah<sup>-azwj</sup> Raise him<sup>-saww</sup>, and it is this supplication: -

اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ الْوَاحِدِ الْأَحَدِ وَالْأَعُوذُ بِاسْمِكَ الْأَحَدِ الصَّمَدِ وَالْأَعُوذُ بِكَ بِاسْمِكَ اللَّهُمَّ الْعَظِيمِ الْوَتَرِ وَالْأَعُوذُ اللَّهُمَّ بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي مَلَأَ الْأَرْكَانَ كُلَّهَا أَنْ تَكْشِفَ عَنِّي غَمًّا مَا أَصْبَحْتُ فِيهِ وَ أَمْسَيْتُ.

‘O Allah<sup>-azwj</sup>! I seek Refuge with Your<sup>-azwj</sup> Name the One, the First, and I seek Refuge with Your<sup>-azwj</sup> Name the First, the Firm, and I seek Refuge with Your<sup>-azwj</sup> Name, O Allah<sup>-azwj</sup> the Mighty, the Single, and I seek Refuge, O Allah<sup>-azwj</sup>, with Your<sup>-azwj</sup> Name the Great, the Exalted Who Fills the elements, all of them, to Remove from me sadness of what I have come to the morning and evening with”<sup>539</sup>.

وَمِنْ ذَلِكَ دُعَاءُ لِعِيسَى ابْنِ مَرْيَمَ عَ بِرِوَايَةِ أُخْرَى وَ هُوَ اللَّهُمَّ خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْرِجَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ فَرَّجَ عَنَّا وَ خَلِّصْنَا مِنْ شِدَّتِنَا.

And from that is a supplication of Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> by another report, and it is: - O Allah<sup>-azwj</sup>! Creator of the soul from the soul, and Extractor of the soul, and Rescuer of the soul from the soul! Relieve from us and Rescue us from our adversities!”<sup>540</sup>

23- مهج، مهج الدعوات وَ مِنْ ذَلِكَ دُعَاءُ سَلْمَانَ الْفَارِسِيِّ رِضْوَانَ اللَّهِ عَلَيْهِ الَّذِي عَلَّمَهُ النَّبِيُّ ص وَ يُرْوَى أَنَّ سَلْمَانَ كَانَ مِنْ بَقَايَا أُوصِيَاءِ عِيسَى ع وَ رُوِيَ عَنْ أَحَدِ الْأَثَمَةِ ص أَنَّ سَلْمَانَ أَدْرَكَ الْعِلْمَ الْأَوَّلَ وَ الْآخِرَ وَجَدْتُهُ فِي أَصْلِ عَتَبِيِّ تَارِيخِ كِتَابِيهِ رَبِيعِ الْآخِرِ سَنَةَ أَرْبَعَةِ عَشَرَ وَ ثَلَاثِمِائَةٍ قَالَ:

(The book) ‘Mahj Al-Dawaat’ – And from that is supplication of Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Satisfied with him<sup>-ra</sup>, which the Prophet<sup>-saww</sup> taught him<sup>-ra</sup>, and it is reported that Salman<sup>-ra</sup> was from the remaining successors<sup>-as</sup> of Isa<sup>-as</sup>, and it is reported from one of the Imams<sup>-asws</sup> that Salman<sup>-ra</sup> had realised the knowledge of the former ones and the Latter ones. I found it in the original ancient history of his book, in Rabbi Al-Aakhir of the year three hundred and fourteen.

قَالَ رَسُولُ اللَّهِ ص لِسَلْمَانَ الْفَارِسِيِّ أَلَا أَحْبَبْتُكَ بِمَا هُوَ خَيْرٌ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ خَيْرٌ مِنَ الدُّنْيَا وَ زَهْرَتِهَا

He<sup>-ra</sup> said, ‘Rasool-Allah<sup>-saww</sup> said to Salman Al-Farsi<sup>-ra</sup>: ‘Shall I<sup>-saww</sup> inform you<sup>-ra</sup> with what is better than the world than the gold and the silver, and better than the world and its blossoms?’

فَقَالَ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ

<sup>539</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 25

<sup>540</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 26

He<sup>-ra</sup> said, 'Yes, O Rasool-Allah<sup>-saww</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> and upon your<sup>-saww</sup> Progeny<sup>-asws</sup>!'

قَالَ فُئِلَ اللَّهُمَّ إِنَّ الْأَمْرَ قَدْ خَلَصَ إِلَى نَفْسِي وَ هِيَ أَعَزُّ الْأَنْفُسِ عَلَيَّ وَ أَهْمَهَا إِلَيَّ وَ قَدْ عَلِمْتَ رَبِّي وَ عِلْمُكَ أَفْضَلُ مِنْ عِلْمِي إِنَّكَ تَعْلَمُ مِنِّي مَا لَا أَعْلَمُ مِنْ نَفْسِي

He<sup>-saww</sup> said: 'Say: 'O Allah<sup>-azwj</sup>! The matter has ended to myself, and it is dearest of the souls to me and more important of the two to me, and You<sup>-azwj</sup> Know, my Lord<sup>-azwj</sup>, and Your<sup>-azwj</sup> Knowledge is superior to my knowledge! You<sup>-azwj</sup> Know from me, what I don't know from myself!

لَكَ حَيَاتِي وَ مَمَاتِي وَ دُنْيَايَ وَ آخِرَتِي إِلَيْكَ مَرْجِعِي وَ مُنْقَلَبِي لَا أَمْلِكُ إِلَّا مَا أَعْطَيْتَنِي وَ لَا أَتَّقِي إِلَّا مَا وَقَيْتَنِي وَ لَا أَتَّقِي إِلَّا مَا رَزَقْتَنِي

For You<sup>-azwj</sup> is my life and my death, and my world and my Hereafter! To You<sup>-azwj</sup> is my return and my transfer! I do not own except what You<sup>-azwj</sup> have Given me, nor can I save except what You<sup>-azwj</sup> Save me (from), nor can I spend except what You<sup>-azwj</sup> have Graced me!

بُنُورِكَ اهْتَدَيْتُ وَ بِفَضْلِكَ اسْتَعْنَيْتُ وَ بِبِعَمَلِكَ أَصْبَحْتُ وَ أَمْسَيْتُ مَلَكَتَنِي بِمُدْرَتِكَ وَ قَدَرْتَ عَلَيَّ بِسُلْطَانِكَ تَقْضِي فِيمَا أَرَدْتَ لَا يَحُولُ أَحَدٌ دُونَ قَضَائِكَ

By Your<sup>-azwj</sup> Noor I am guided, and by Your<sup>-azwj</sup> Grace I am enriched, and by Your<sup>-azwj</sup> bounties I come to a morning and an evening! You<sup>-azwj</sup> Made me own by Your<sup>-azwj</sup> Power, and You<sup>-azwj</sup> Determined upon me with Your<sup>-azwj</sup> Authority! Decree regarding whatever You<sup>-azwj</sup> Want. No one can hinder from what You<sup>-azwj</sup> Decree!

أَوْفَرْتَنِي نِعْمًا وَ أَوْفَرْتَ نَفْسِي دُنُوبًا كَثُرَتْ خَطَايَايَ وَ عَظُمَ جُرْمِي وَ اكْتَفَنَنِي شَهَوَاتِي فَقَدْ ضَاقَ بِهَا دَرْعِي وَ عَجَزَ عَنْهَا عَمَلِي وَ ضَعُفَ عَنْهَا شُكْرِي وَ قَدْ كِدْتُ أَنْ أَقْنَطَ مِنْ رَحْمَتِكَ

You<sup>-azwj</sup> have Bestowed bounties upon me and I have perpetrated the sins for myself! My wrongdoings are many and my crimes are mighty, and my lustful desires have covered me, so my chest is constricted due to it, and my deeds are frustrated from it, and my gratefulness is weak for it, and I have almost despaired (lost hope) from Your<sup>-azwj</sup> Mercy!

إِلَهِي وَ أَنْ أُلْقِيَ إِلَى التَّهْلُكَةِ بِيَدِي الَّتِي أَيْلَسُ مِنْهُ عُذْرِي وَ ذِكْرِي مِنْ دُنُوبِي وَ مَا اسْرَفْتُ بِهِ عَلَى نَفْسِي وَ لَكِنَّ رَحْمَتَكَ رَبِّ الَّتِي تُنْهَضُنِي وَ تُقْوِينِي وَ لَوْ لَا هِيَ لَمْ أَرْفَعْ رَأْسِي وَ لَمْ أَقِمَّ صُلْبِي مِنْ ثِقَلِ دُنُوبِي

My God<sup>-azwj</sup>, and if I were to cast myself into the destruction with my own hands which my excuses have despaired from, and my Zikr from my sins, and what I have been extravagant with upon myself, but Your<sup>-azwj</sup> Mercy, Lord<sup>-azwj</sup>, is which has uplifted me and strengthened me, and had it not been for it, I would not have raised my head and would not have straightened my back from the weight of my sins!

فَإِيَّاكَ أَرْجُو إِلَهِي أَنْتَ أَرْجَى عِنْدِي مِنْ عَمَلِي الَّتِي أَخْخَفُهُ وَ أَشْفِقُ مِنْهُ عَلَى نَفْسِي إِلَهِي وَ كَيْفَ لَا أَشْفِقُ مِنْ دُنُوبِي وَ قَدْ خِفْتُ أَنْ تَكُونَ أَوْبَقْتَنِي وَ قَدْ أَحَاطَتْ بِي وَ أَهْلَكْتَنِي

In You<sup>-azwj</sup> I hope, my God, You<sup>-azwj</sup> are my hope! With me are from my deeds which I am fearing and am dreading from upon myself. My God<sup>-azwj</sup>, and how can I not dread from my sins and I am fearing that it would crush me and these have surrounded me and destroyed me!

وَ أَنَا أَذْكَرُ مِنْ تَضْيِيعِ أَمَانَتِي وَ مَا قَدْ تَكَلَّفْتُ بِهِ عَلَى نَفْسِي مَا لَمْ تُحْمِلْهُ الْجِبَالُ قَبْلِي وَ لَا السَّمَاوَاتُ وَ الْأَرْضُونَ وَ هِيَ أَقْوَى مِنِّي وَ حَمَلَتْهَا بِعِلْمِكَ بِهَا وَ قَلَّةِ عِلْمِي

And I do remember from the wastage of my entrustment, and what I have been encumbered with upon myself what neither the mountain before me had endured, nor the skies and the earth, and (although) these are stronger than me, and I have carried these with Your<sup>-azwj</sup> Knowledge with it and lack of my knowledge!

فَلَوْ كَانَ لِي عِلْمٌ يَنْفَعُنِي لَمْ تَقَرَّ فِي الدُّنْيَا عَيْنِي وَ أَصَارَتْ [لِصَارَتْ] حَلَاوَتُهَا مَرَارَةً عِنْدِي وَ لَقَرَزْتُ هَارِباً مِنْ دُؤُوبِي لَا بَيْتَ بَأُوبِنِي وَ لَا ظِلَّ يُكْنِي مَعَ الْوُحُوشِ مَقْعَدِي وَ مَقِيلِي وَ لَوْ فَعَلْتُ ذَلِكَ لَكَانَ يَحِقُّ لِي أَنْ أَتَخَوَّفَ عَلَى نَفْسِي

Had there been for me knowledge benefitting me, my eyes would not have been delighted in the world, and its sweetness would have become bitterness in my view, and I would have fled fleeing from my sins! There would have neither been any house to shelter me nor any shade to cover me, and my sitting and my sleeping would have been with the beasts, and had I done that, it would have been rightful for me that I fear upon myself!

وَ الْمَوْتُ يَطْلُبُنِي حِينَمَا دَائِباً يَفْصُ أَثْرِي مُوَكَّلٌ بِي كَأَنَّهُ لَا يُرِيدُ أَحَداً عِزِّي لَيْسَ يُنَاطِرُنِي سَاعَةً إِذَا جَاءَ أَجَلِي كَأَنِّي أَرَانِي صَرِيحاً بَيْنَ يَدَيْهِ وَ كَأَنِّي بِالْمَوْتِ لَيْسَ أَحَدٌ مِنَ الْمَوْتِ يَمْنَعُنِي وَ لَا يَدْفَعُ كَرْبَهُ عَنِّي وَ لَا أَسْتَطِيعُ امْتِنَاعاً يُؤَخِّرُنِي وَ يَكْأَسُ الْمَوْتُ يَسْقِينِي وَ لَا مَنَعَةَ عِنْدِي مَقْلُوبَةً بِكَرْبِ الْمَوْتِ طَرْفِي جَزَعاً

And the death is seeking me eagerly, constantly, erasing my traces. It is allocated with me as if it does not intend anyone apart from me. It does not respite me for a moment. When my term comes (to an end), it is as if it sees me knocked down in front of it, and it is as if I am with the death, there isn't anyone who can prevent me from the death, nor repel its distress from me, nor am I capable of prevention to delay (respite) me, and quenching me with the cup of death, nor is there any defence with me to overturn the distress of death for the blink of an eye of panic!

فَيَا لَكَ مِنْ مَصْرَعٍ مَا أَقْطَعُهُ عِنْدِي مَقْلُوبَةً بِكَرْبِ الْمَوْتِ نَفْسِي تَخْتَلِجُ لَهَا أَعْضَائِي وَ أَوْصَالِي وَ كُلُّ عِزِّ سَاكِنٍ مِنِّي فَكَأَنِّي بِمَلِكِ الْمَوْتِ يَسْتَلُّ رُوحِي مُسْتَسَلِّمٌ لَهُ بِلْ عَلَى الْكَرَاهَةِ مِنِّي كَذَا رُسُلُ رَبِّي يَقْبِضُونَ فِي الْحَرِّ رُوحِي

So, alas from the terror of what overcomes with me with the distress of death! My soul shivers, and my limbs and my joints, and every still vein from me convulses. It is asked if I am with the Angel of death extracting, my soul is submitting to it, but upon the abhorrence from me! Such are Messengers of my Lord<sup>-azwj</sup>, capturing my soul in the heat!

فَعِنْدَهَا يَنْقَطِعُ مِنَ الدُّنْيَا أَثْرِي وَ أَعْلَقَ بَابُ تَوَاتِي وَ رُفِعَتْ كُتُبِي وَ طُوِبَتْ صَحِيفَتِي وَ عَفَا ذِكْرِي وَ رُفِعَ عَمَلِي وَ أَدْخَلْتُ فِي هَوْلِ آخِرَتِي وَ صِرْتُ جَسَداً بَيْنَ أَهْلِي

During it, my impacts are cut off from the world and the door of my repentance is locked, and my book (register of deeds) is raised, and my parchment is folded, and my mention is excused, and my deeds are raised, and I have entered into the horrors of my Hereafter, and I have become (just) a body between my family.

يَصْرُخُونَ وَ يَبْكُونَ حَوْلِي وَ قَدْ اسْتَوْخَشُوا مِنِّي وَ أَحْبَبُوا فُرْقَتِي وَ عَجَّلُوا إِلَيَّ كَفَنِي وَ حَمَلُونِي إِلَى حُفْرَتِي فَأَلْفَيْتُ فِيهَا لِحْتِي وَ سَوَّيْتُ الْأَرْضَ عَلَيَّ مِنْ فَوْقِي وَ سَلَّمُوا عَلَيَّ وَ دَدَعُونِي وَ أَقْنَتُ فِي مُنْتَهَا مَنْ كَانَ قَبْلِي مِنْ حَيْرَانٍ لَا يُؤَانِسُونِي وَ لَا أُرْوُهُمْ وَ لَا يَزُورُونِي وَ فِي عَسْكَرِ الْمَوْتِ خَلْفُونِي

They are shouting and crying around me, and they are lonely from me and love my nearness, and they hasten to enshroud me and carry me to my grave. I am cast into it to my side and the earth (soil) is evened upon me from above me, and they greet unto me and bid me farewell, and I stay among the ones who were before me who have already ended in it, being neighbours who neither comfort me nor do they visit me, and they have left me behind among the soldiers of death!

فِيهِ مَضْجَعِي وَ مَنَامِي وَ حُشٌّ قَفْرٌ مَكَانِي قَدْ ذَهَبَ الْأَهْلُونَ عَنِّي وَ أَبْقَيْتُنَا بِالتَّفَرُّقَةِ مِنِّي لَا يَرْجُونِي آخِرَ الدَّهْرِ لَيْسَ أَحَدٌ مِنْهُمْ يُؤْنِسُنِي فِي وَحْشَتِي وَ لَا يَحْمِلُ ذَنْبًا مِنْ دُنُوبِي وَ كُلٌّ قَدْ ذَهَلَ عَنِّي وَ تَرَكُونِي وَجِيداً فِي قَبْرِي وَ أَنَا صَاحِبُ نَفْسِي لَا يَبْرَانِي أَحَدٌ مِنَ النَّاسِ مَا يُفْعَلُ بِي

In it is my lying place, and my sleeping, and loneliness occupies my place. The family members have gone from me, and they are certain of the separation from me. They will not be hoping up to the end of times. There isn't anyone of them comforting me in my loneliness nor carry a (single) sin from my sins, and all have been distracted from me and have left me alone in my grave, and I am a companion to myself. No one from the people can see me what is being done with me!

إِن تَكُنْ رَاضِياً عَنِّي فَطُوبَى لِي وَ إِن تَكُنِ الْأُخْرَى فَبِنَا حَسْرَتِي وَ يَا نَدَامَتَا عَلَيَّ مَا فَرَطْتُ فِي جَنْبِ رَبِّي

So, if my Lord<sup>-azwj</sup> happens to be Pleased with me, then beatitude, then beatitude is for me, and if He<sup>-azwj</sup> happens to be other (than Pleased), and O my regret, and O my remorse upon what I have missed regarding the Side of my Lord<sup>-azwj</sup>!

وَ كَيْفَ أَذْكَرُ هَذَا الْأَمْرَ ثُمَّ لَا تَدْمَعُ لَهُ عَيْنِي وَ لَا يَفْرَعُ لِدِكْرِهِ قَلْبِي وَ لَا تُرْعَدُ لَهُ فَرَائِصِي وَ لَا أَحْمِلُ عَلَى ثِقَلِهِ نَفْسِي وَ لَا أَقْضِرُ عَلَى هَوَايَ وَ شَهَوَاتِي مَعْرُورٌ فِي دَارِ غُرُورٍ قَدْ حَفَّتْ أَنْ لَا يَكُونَ هَذَا الصِّدْقُ مِنِّي فَأَشْكُو إِلَيْكَ يَا رَبِّ قَسْوَةَ قَلْبِي وَ تَقْصِيرِي وَ إِنْطَائِي وَ قَلَّةَ شُكْرِ رَبِّي

And how can I mention this matter, then my eyes do not shed tears for it, nor does my heart panic to its mention, nor do my limbs tremble for it, nor can I endure its load upon myself, nor cut short upon my whims and my lustful desires! Deceived in the house of deception! I had feared that this truthfulness would not be from me, so I complain to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, of the hardness of my heart, and my deficiency, and my delaying, and lack of my thanks, my Lord<sup>-azwj</sup>!

رَبِّ جَعَلْتَ لِي جَوَارِحَ لَا سَنِيهَهُمُ الْبَعْمُ مِنْكَ يَحِقُّ بِي لَكَ الشُّكْرُ عَلَى جَوَارِحِي وَ أَعْضَائِي وَ أَوْصَالِي بِالَّذِي يَحِقُّ لَكَ عَلَيْهَا مِنَ الْعِبَادَةِ بِخُشُوعِ نَفْسِي وَ بَصَرِي وَ جَمِيعِ أَرْكَائِي

Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have made for me limbs for appreciating the bounties from you<sup>-azwj</sup> proving with me to be thankful to You<sup>-azwj</sup> upon my limbs, and my body parts, and my joints, with that

which is Deserving for You<sup>-azwj</sup> upon it from the servants, by the fearfulness of my soul, and my sight, and entirety of my faculties!

فَبِهِمْ عَصَيْتُكَ رَبِّي وَ لَمْ يَكُنْ ذَلِكَ جَزَاءَكَ وَ لَا شُكْرَكَ مِنِّي وَ قَدْ خِفْتُ أَنْ أَكُونَ قَدْ أُوْبَقْتُ نَفْسِي وَ اسْتَهْلَكْتُهَا بِجُرْمِي فَاسْتَوْجِبْتُ الْعُقُوبَةَ مِنْكَ لَيْسَ  
دُونَكَ أَحَدٌ يَأْوِينِي وَ لَا يُطِيقُ مَلْجَأِي وَ لَا مِنْ عُقُوبَتِكَ يُنْجِينِي وَ لَا يَعْفُرُ ذَنْباً مِنْ دُنُوبِي وَ كُلُّ قَدْ شُغِلَ بِنَفْسِهِ عَنِّي

With these I have disobeyed You<sup>-azwj</sup> my Lord<sup>-azwj</sup>, and that cannot be reward for You<sup>-azwj</sup> nor appreciation from me for You<sup>-azwj</sup>, and I am fearing that I might have crushed my soul and destroyed it with my crimes, so I have been obligated the Punishment from You<sup>-azwj</sup>! There isn't anyone besides You<sup>-azwj</sup> who can shelter me, nor endure sheltering me, nor can he rescue me from Your<sup>-azwj</sup> Punishment, from forgive any sins from my sins, and every one is pre-occupied with himself away from me!

بَارَزْتُكَ بِسُوءَاتِي وَ بَاشَرْتُ الْخَطَايَا وَ أَنْتَ تَرَانِي فِي سِرِّي مِنْهَا وَ عَلَانِيَتِي وَ أَظْهَرْتُ لَكَ مَا أَحْفَيْتُ مِنَ النَّاسِ فَاسْتَتَرْتُ مِنْ دُنُوبِي وَ لَا يَرُونِي فَيَعِيبُونِي  
اسْتَحْيَاءً مِنْهُمْ وَ لَمْ أَسْتَحْيِكَ

I have duelled You<sup>-azwj</sup> with my evil deeds, and have embraced the sins, and You<sup>-azwj</sup> have Seen me in my secrecy from it and my openness, and I have revealed to You<sup>-azwj</sup> what I have hidden from the people. Thus, I seek Your<sup>-azwj</sup> Concealment of my sins and they have not seen me, so they would fault me! I am embarrassed from them and I was not embarrassed from You<sup>-azwj</sup>!

إِلَهِي قَدْ أَنْسَيْتُ إِلَى نَفْسِي وَ قَدَفْتَنِي فِي الْمَهَالِكِ شَهَوَاتِي وَ تَعَاطَيْتُ مَا تَعَاطَيْتُ وَ طَاوَعْتُهَا فِيمَا مَضَى مِنْ عُمْرِي وَ لَا أَجِدُهَا تُطِيعُنِي أَدْعُوهَا إِلَى رُشْدِهَا  
فَتَأْتِي أَنْ تُطِيعَنِي وَ أَشْكُو إِلَيْكَ رَبِّ مَا أَشْكُو لِتُصْرِحَنِي وَ تَسْتَنْقِذَنِي

My God<sup>-azwj</sup>! I had forgotten my souls and my lustful desires have thrown me into the destruction, and I obeyed (it) what I obeyed, and I have obeyed in it what has passed from my life, and I cannot find it obeying me. I call to its rightful guidance, but it refuses to obey me, and I complain to You<sup>-azwj</sup>, Lord<sup>-azwj</sup>, of what I have complained, to Respond to my cry and Save me!

ثُمَّ تَسْأَلُ حَاجَتَكَ.

Then ask your<sup>-ra</sup> need!<sup>541</sup>

أَقُولُ وَ جَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْعِيِّ رَحِمَهُ اللَّهُ قَالَ قَالَ الشَّيْخُ الشَّهِيدُ ابْنُ مَكِّيٍّ قَدَّسَ اللَّهُ رُوحَهُ نَقَلْتُ مِنْ حِطِّ مَعْرِي حَدَّثَ مُعَاذُ بْنُ الْمُتَوَكِّلِ  
عَنِ الْإِسْكَندَرَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ ثِقَةٍ

I am saying, 'I found in the handwriting of the Sheykh Muhammad Bin Ali Al-Jubaie, may Allah<sup>-azwj</sup> Mercy him. He said, 'The Sheykh Al-Shaheed Ibn Makky, may Allah<sup>-azwj</sup> Sanctify his soul, said, 'I have copied from the handwriting of Maghriby narrated by Muafa Bin Al-Mutawakkil, from Al-Askandarany, from Abdullah Bin Al-Mubarak, from a trusted one,

<sup>541</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 23 a

أَنَّ عَلِيًّا ع لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِلْحَسَنِ ابْنِهِ ع أَعْلَمَكَ شَيْئاً أَصْلُهُ مِنْ كِتَابِ اللَّهِ عَلَّمَنِيهِ النَّبِيُّ ص فَإِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ بِهِ فَادْعُ بِهِ بَعْدَ صَلَاةِ الْغَدَاةِ  
أَوْ بَعْدَ صَلَاةِ الْعَصْرِ ثُمَّ سَمِّ مَا أَرَدْتَ مِنْ حَوَائِجِكَ

'Ali<sup>-asws</sup>, when the expiry presented to him<sup>-asws</sup>, he<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>:  
'I<sup>-asws</sup> Shall teach you<sup>-asws</sup> something, its origin is from the Book of Allah<sup>-azwj</sup>. The Prophet<sup>-saww</sup>  
had taught it. Whenever you<sup>-asws</sup> want to supplicate to Allah<sup>-azwj</sup> with it, supplicated with it  
after the morning Salat, or after Al-Asr Salat, then specify from your needs what you want.

وَ اعْلَمْ أَنَّكَ إِذَا ابْتَدَأْتَ بِهِ وَكَلَّ اللَّهُ بِكَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَكَ وَ أُعْطِيَ كُلُّ مَلَكٍ قُوَّةَ أَلْفِ مَلَكٍ فِي سُرْعَةِ الْإِسْتِغْفَارِ وَ بِنِي لَكَ أَلْفَ قَصْرِ فِي الْجَنَّةِ

And know that when you<sup>-asws</sup> have begun with it, Allah<sup>-azwj</sup> will Allocate a thousand Angels with  
you<sup>-asws</sup> seeking Forgiveness for you<sup>-asws</sup>, and each Angel would be Given the strength of a  
thousand Angels in quickness of seeking the Forgiveness, and He<sup>-azwj</sup> will Build a thousand  
castles for you<sup>-asws</sup> in the Paradise!

وَ عِشْتَ مَا عِشْتَ فِي الدُّنْيَا مُنْعَمًا وَ لَا يُصِيبُكَ فِيهَا قَتْرٌ وَ لَا حَلَّةٌ وَ لَا تَسْأَلُ أَحَدًا مِنَ الدُّنْيَا كَاتِبًا مَا كَانَ إِلَّا قَضَى لَكَ

And for as long as you<sup>-asws</sup> live in the world, you<sup>-asws</sup> will a bountiful life neither (financial)  
constriction nor (physical) injury will hit you, and you will not ask anyone from the world,  
whatever it may be, except it will be fulfilled for you!

قُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Say: '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, and there is neither might nor strength except with Allah<sup>-azwj</sup>!

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ الْحَيِّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

**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] 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].**

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**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].**

سُبْحَانَ اللَّهِ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ اللَّهِ ذِي الْعِزَّةِ وَ الْعَظَمَةِ وَ الْجَبْرُوتِ سُبْحَانَ اللَّهِ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَ  
وَ تَعَالَى سُبْحَانَ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ

Glorious is Allah<sup>-azwj</sup> with the Kingdom and the Domains! Glorious is Allah<sup>-azwj</sup> with the Might  
and the Magnificence and the Force! Glorious is Allah<sup>-azwj</sup> the King, the Living Who does not

dies! Glorious is the most Exalted of the exalted ones! Glorious and Exalted! Glorious is the King, the Holy, Lord<sup>-azwj</sup> of the Angels and the Spirit!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا يَصْعَدُ وَلَا يَنْفَدُ وَ لَكَ الْحَمْدُ عَلَيَّ وَ مَعِيَ وَ قُدَّامِي وَ خَلْفِي يَا اللَّهُ عَشْرًا يَا رَحْمَانُ عَشْرًا يَا رَحِيمُ عَشْرًا

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise! Ascending Praise and not depleting, and for You<sup>-azwj</sup> is the Praise, upon me, and with me, and in front of me, and behind me! O Allah<sup>-azwj</sup>! (ten times) O Beneficent! (ten times) O Merciful! (ten times).

يَا رَبِّ مِثْلَهُ يَا حَيُّ يَا قَيُّوْمُ مِثْلَهُ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلَهُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ مِثْلَهُ يَا حَنَّانُ يَا مَنَّانُ مِثْلَهُ

O Lord<sup>-azwj</sup>! (similar to it)! O Living, O Eternal! (similar to it) O Initiator of the skies and the earth! (similar to it) O with the Majesty and the Benevolence (similar to it) O Affectionate, O Bestower! (similar to it).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرًا وَ سَلِّ حَاجَتَكَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>! (ten times)', and ask your need'<sup>542</sup>.

باب 106 أدعية الفرج و دفع الأعداء و رفع الشدائد و فيه أدعية يوسف ع في الحب و السجن و دعاء دانيال في الحب و أدعية سائر الأنبياء ع و ما يناسب ذلك من أدعية التحرز من الآفات و الهلكات

## CHAPTER 106 – SUPPLICATION FOR THE RELIEF, AND REPELLING THE ENEMY, AND LIFTING OF THE ADVERSITIES, AND IN IT ARE SUPPLICATIONS OF YUSUF<sup>-as</sup> IN THE WELL AND THE PRISON, AND SUPPLICATION OF DANIEL<sup>-as</sup> IN THE PIT, AND SUPPLICATIONS OF REST OF THE PROPHETS<sup>-as</sup> AND WHAT IS RELATED TO THAT FROM SUPPLICATIONS OF THE PROTECTION FROM DISASTERS AND THE DESTRUCTIONS

1- ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصمغاري عن ابن عيسى عن هارون عن ابن صدقة قال: سألت أبا عبد الله ع أن يعلمني دعاء أدعو به في المهمات فأخرج إليّ أوراقاً من صحيفة عتيقة

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Haroun, from Ibn Sadaqa who said,

'I asked Abu Abdullah<sup>-asws</sup> to teach me a supplication I can supplicated with regarding the important matters. He<sup>-asws</sup> brought out a note to me, being pages from an old parchment.

قال انتسخ ما فيها فهو دعاء جدّي عليّ بن الحسين زين العابدين ع للمهمات فكتبت ذلك على وجهي فما كررتي شيء قط و أهمني إلا دعوت به ففرج الله همّي و كشف كربّي و أعطاني سؤلّي و هو

<sup>542</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 23 b

He<sup>-asws</sup> said, 'Make a copy of what is in it, for it is a supplication of my<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup> for the important matters. I<sup>-asws</sup> wrote that upon its surface. Nothing distressed me<sup>-asws</sup> at all except I<sup>-asws</sup> have supplicated with it, so, Allah<sup>-azwj</sup> Relieved my worries and Removed my stress and, Granted me<sup>-asws</sup> my<sup>-asws</sup> request. And it is:

اللَّهُمَّ هَدَيْتَنِي فَلَهَوْتُ وَ وَعَظْتَنِي فَمَسَوْتُ وَ أَنْبَيْتَنِي الْجَمِيلَ فَعَصَيْتُ وَ عَزَّمْتَنِي فَأَصْرَزْتُ ثُمَّ عَزَّمْتَنِي فَاسْتَعْفَرْتُ فَأَقَلَّتْ فَعُدْتُ فَسَتَرْتَنِي

'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Guided me but I went astray, and You<sup>-azwj</sup> Preached but I hardened, and You<sup>-azwj</sup> Bestowed the beautiful but I disobeyed, and You<sup>-azwj</sup> Made me recognised but I persisted, then You<sup>-azwj</sup> Made me recognise, so I sought Forgiveness. You<sup>-azwj</sup> Forgave but I repeated, so You<sup>-azwj</sup> Concealed!

فَلَكَ الْحَمْدُ إِلَهِي تَقَحَّمْتُ أَوْدِيَةَ هَلَاقِي وَ تَحَلَّلْتُ شِعَابَ تَلْفِي تَعَرَّضْتُ فِيهَا لِسَطَوَاتِكَ وَ بَخُلُوها لِعُقُوبَاتِكَ وَ وَسَّيَلْتِي إِلَيْكَ التَّوْحِيدُ وَ دَرَيْعِي

For You<sup>-azwj</sup> is the Praise, my God<sup>-azwj</sup>! I stormed into valleys of my destruction, and I traversed into the branches of my damage exposing myself therein to Your<sup>-azwj</sup> Whips released for Your<sup>-azwj</sup> Punishments, and my way and my means to You<sup>-azwj</sup> is the Tawheed!

أَنِّي لَمْ أَشْرِكْ بِكَ شَيْئاً وَ لَمْ أَخْذُ مَعَكَ إِهْلاً وَ قَدْ فَرَزْتُ إِلَيْكَ مِنْ نَفْسِي وَ إِلَيْكَ يَفِرُّ الْمُسِيءُ أَنْتَ مَفْرَعُ الْمُضِيعِ حَظُّ نَفْسِهِ

I did not associate anything with You<sup>-azwj</sup> and did not take a god with You<sup>-azwj</sup>, and I have fled to You<sup>-azwj</sup> from myself, and to You<sup>-azwj</sup> flees the evil doer! You<sup>-azwj</sup> are Cave for the waster of his own self!

فَلَكَ الْحَمْدُ إِلَهِي فَكَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِي طَبَةَ مُدْبِيَتِهِ وَ أَزْهَفَ لِي سَبَا حَلِيهِ وَ دَافَ لِي قَوَائِلَ سُؤْمِيهِ وَ سَدَّدَ نَحْوِي صَوَائِبَ سَهَامِهِ وَ لَمْ تَنْمَ عَنِّي عَيْنُ حِرَاسَتِهِ وَ أَظْهَرَ أَنَّ يُسَيِّمَنِي الْمَكْرُوهَ وَ يُجَرِّعَنِي دُعَافَ مَرَارَتِهِ

For You<sup>-azwj</sup> is the Praise, my God<sup>-azwj</sup>! How many an enemy has unsheathed to me the sword of his enmity, and sharpened for me the tip of his blade, and aimed to me the sharpness of his hatred, and prepared for me his fatal poisons, and directed towards me the heads of his arrows, and his watchful eye did not sleep from me, and manifested to me his abhorrence and make me gulp his bitter animosity!

فَنظَرْتَنِي يَا إِلَهِي إِلَى صَعْفِي عَنِ احْتِمَالِ الْفَوَاحِ وَ عَجَزِي عَنِ الْإِنْصَارِ مِمَّنْ قَصَدَنِي بِمُخَارِبَتِهِ وَ وَخَدَنِي فِي كَثِيرٍ عَدَدٍ مِنْ نَاوِيهِ وَ أَرَصَدَ لِي الْبَلَاءَ فِيمَا لَمْ أُعْمَلْ فِيهِ فِكْرِي فَابْتَدَأْتَنِي بِنُصْرَتِكَ وَ شَدَّدْتَ أَرْزِي بِقُوَّتِكَ

You<sup>-azwj</sup> have Observed, O my God<sup>-azwj</sup>, at my weakness from enduring the calamities, and my inabilities from being victorious from the one aiming to me with his war, and my loneliness among the large number of the ones wanting to seize me, and unleashing the afflictions to me regarding what I had not worked my thoughts regarding it. So, Initiate me with Your<sup>-azwj</sup> Help and Strengthen my back with Your<sup>-azwj</sup> Strength!

ثُمَّ قَلَّتْ حُدَّةً وَ صَبَّرْتَهُ مِنْ بَعْدِ جَمْعِهِ وَحَدَّهُ وَ أَعْلَيْتَ كَعْبِي وَ جَعَلْتَنِي مَا سَدَّدَهُ مَزْدُوداً عَلَيْهِ فَرَدَدْتَهُ لَمْ يَشْفِ عَلِيلَهُ وَ لَمْ يَبْرُدْ حَرَارَةَ عَيْظِهِ قَدْ عَضَّ عَلَيَّ شَوَاهُ وَ أَدْبَرَ مُوَلِيّاً قَدْ أَخْلَفَ سَرَائِيهَ

Then You<sup>-azwj</sup> Blunted his sharpness and after his being (motivating a crowd against me) Made him to be alone, and You<sup>-azwj</sup> Elevated my heels and whatever he had aimed for, but You<sup>-azwj</sup> Made it to be returned to him. You<sup>-azwj</sup> Returned him and his fury had not healed and his heat had not cooled. He bit upon his own lips and turned back retreating. His<sup>-azwj</sup> strategies had been dismantled!

وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَائِدِهِ وَ نَصَبَ لِي أَشْرَاكَ مَصَايِدِهِ وَ وَكَّلَ بِي تَفَقُّدَ رِعَايَتِهِ وَ أَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبْعِ لِمَصَايِدِهِ وَ انْتِظَارَ الْاِنتِهَازِ لِعَرِيَسَتِهِ

And how many a revel has rebelled against me with his plots and set up for me the thorns of his traps, and allocated with me the eye of his surveillance and unleashed to me the snares of his traps and awaited the awaiting for his opportunity!

فَنَادَيْتُكَ يَا إِلَهِي مُسْتَعِينًا بِكَ وَانْقَاءً بِسُرْعَةِ إِجَابَتِكَ عَالِمًا أَنَّهُ لَنْ يُضْطَهَدَ مِنْ أَوَى إِلَى ظِلِّ كَنَفِكَ وَ لَنْ يُفْرَغَ مِنْ لَجَأٍ إِلَى مَعَاوِلِ انْتِصَارِكَ فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

So, I have called out to You<sup>-azwj</sup>, O my God<sup>-azwj</sup>, crying out for Help to You<sup>-azwj</sup>, trusting with the quickness of Your<sup>-azwj</sup> Response, knowing that he will not be persecuted, the one sheltering to the shade of Your<sup>-azwj</sup> Canopy, and he will never panic, the one sheltering to the fortresses of Your<sup>-azwj</sup> Help! Fortify me from its troubles by Your<sup>-azwj</sup> Power!

وَ كَمْ مِنْ سَحَابٍ مَكْرُوهٍ جَلَيْتَهَا وَ عَوَاشِي كُرْبَاتٍ كَشَفْتَهَا لَا تُسْأَلُ عَمَّا تَفْعَلُ وَ قَدْ سُئِلْتَ فَأَعْطَيْتَ وَ لَمْ تُسْأَلْ فَابْتَدَأْتَ وَ اسْتُمِيعَ فَضْلُكَ فَمَا أَكْدَيْتَ أَبَيْتَ إِلَّا إِحْسَانًا وَ أَبَيْتَ إِلَّا تَفْحُمَ حُرْمَاتِكَ وَ تَعْدِي حُدُودِكَ وَ الْعُقْلَةَ عَنْ وَعِيدِكَ

And how many clouds of abhorrence You<sup>-azwj</sup> have Cleared, and overwhelming distresses You<sup>-azwj</sup> have Removed! You<sup>-azwj</sup> cannot be question about what You<sup>-azwj</sup> Do, and were asked and have Given, and You<sup>-azwj</sup> were not asked, so You<sup>-azwj</sup> Initiated, and I have sought Your<sup>-azwj</sup> Grace, and You<sup>-azwj</sup> did not Refuse except as a Favour and I refused except to storm into Your<sup>-azwj</sup> Prohibitions and transgressing Your<sup>-azwj</sup> Limits, and the heedlessness from Your<sup>-azwj</sup> Threats!

فَلَكَ الْحَمْدُ إِلَهِي مِنْ مُفْتَدِرٍ لَا يُعْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ هَذَا مَقَامٌ مَنِ اعْتَرَفَ لَكَ بِالتَّقْصِيرِ وَ شَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيعِ

For You<sup>-azwj</sup> is the Praise, my God<sup>-azwj</sup>, from being All-Powerful not being overcome, and being with the Patience, not being hasty. This is the position of the one who acknowledges to You<sup>-azwj</sup> of the deficiency and testifies against himself of the wastage!

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِالمُحَمَّدِيَّةِ الرَّفِيعَةِ وَ أَتَوَجَّهُ إِلَيْكَ بِالعَلَوِيَّةِ البَيْضَاءِ فَأَعِدْنِي مِنْ شَرِّ مَا خَلَقْتَ وَ شَرِّ مَنْ يُرِيدُ بِي سُوءًا فَإِنَّ ذَلِكَ لَا يَضِيْقُ عَلَيْكَ فِي وَجْدِكَ وَ لَا يَتَكَادُكَ فِي قُدْرَتِكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! I draw closer to You<sup>-azwj</sup> through the lofty (path of) Muhammad<sup>-saww</sup> and I divert to You<sup>-azwj</sup> through the bright (path of) Ali<sup>-asws</sup>, so Shelter me from evil of What You<sup>-azwj</sup> have Created and evil of the one intending me with the evil, for that is not constricted in Your<sup>-azwj</sup> Existence nor does it trouble You<sup>-azwj</sup> in Your<sup>-azwj</sup> Power, and You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ ارْحَمْنِي بِرَبِّكَ المَعَاصِي مَا أَبْقَيْتَنِي وَ ارْحَمْنِي بِرَبِّكَ تَكْلُفٍ مَا لَا يُغْنِينِي وَ ارزُقْنِي حُسْنَ النِّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي

O Allah-azwj! Mercy me with my leaving the disobedience for as long as You-azwj Cause me to remain, and Mercy me with my leaving encumberment of what does not concern me, and Grace me the excellent consideration regarding what Satisfies You-azwj with me, and Necessitate my heart to memorise Your-azwj Book just as You-azwj have Taught me!

وَ اجْعَلْني أَتْلُوهُ عَلَى مَا يُضِيكُ بِهِ عَيْيَ وَ نُورَ بِهِ بَصْرِي وَ أَوْعِيهِ سَمْعِي وَ اشْرَحْ بِهِ صَدْرِي وَ فَرِّجْ بِهِ قَلْبِي وَ أَطْلِقْ بِهِ لِسَانِي وَ اسْتَعْمِلْ بِهِ بَدَنِي وَ اجْعَلْني مِنْ الْحَوْلِ وَ الْقُوَّةِ مَا يُسَهِّلُ ذَلِكَ عَلَيَّ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

And Make me recite it based upon What You-azwj are Satisfied with from me, and Irradiate my sight, and Make my ears retain it, and Expand my chest with it, and Relieve my heart with it, and Free my tongue with it, and Utilise my body with it, and Make within me the might and strength what would facilitate that upon me for there is neither might nor strength except with You-azwj!

اللَّهُمَّ اجْعَلْ لَيْلِي وَ نَهَارِي وَ دُنْيَايَ وَ آخِرَتِي وَ مُنْقَلِبِي وَ مَثْوَايَ عَافِيَةً مِنْكَ وَ مُعَافَاةً وَ بَرَكَاتًا مِنْكَ

O Allah-azwj! Make my night and my day, and my world and my Hereafter, and my transfer and my abode in well-being from You-azwj, and Forgiveness and Blessings from You-azwj!

اللَّهُمَّ أَنْتَ رَبِّي وَ مَوْلَايَ وَ سَيِّدِي وَ أَمَلِي وَ إِلَهِي وَ غِيَاثِي وَ سَنَدِي وَ خَالِقِي وَ نَاصِرِي وَ ثِقَتِي وَ رَجَائِي لَكَ مَحْتَايَ وَ مَمَاتِي وَ لَكَ سَمْعِي وَ بَصْرِي وَ يَدِيكَ رِزْقِي وَ إِلَيْنِكَ أَمْرِي فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah-azwj! You-azwj are my Lord-azwj, and my Master, and my Chief, and my Wish, and my God, and my Help, and my Support, and my Creator, and my Helper, and my Trust, and my Hope! For You-azwj is my life and my death, and for You-azwj is my hearing and my sight, and in Your-azwj Hand is my sustenance, and to You-azwj are my affairs in the world and the Hereafter!

مَلَكْتَنِي بِقُدْرَتِكَ وَ قَدَّرْتَ عَلَيَّ بِسُلْطَانِكَ لَكَ الْقُدْرَةُ فِي أَمْرِي وَ نَاصِيَتِي بِيَدِكَ لَا يَحْوُلُ أَحَدٌ دُونَ رِضَاكَ بِرَأْفَتِكَ أَرْجُو رَحْمَتَكَ وَ بِرَحْمَتِكَ أَرْجُو رِضْوَانَكَ لَا أَرْجُو ذَلِكَ بِعَمَلِي فَقَدْ عَجَزْتُ عَنْ عَمَلِي فَكَيْفَ أَرْجُو مَا قَدْ عَجَزَ عَنِّي

You-azwj have Empowered me by Your-azwj Power, and Determines upon me with Your-azwj Authority! For You-azwj is the Power regarding my affairs and my forelocks are in Your-azwj Hand! Let no one be a barrier to Your-azwj Satisfaction by Your-azwj Kindness! I hope for Your-azwj Mercy, and by Your-azwj Mercy I hope for Your-azwj Satisfaction! I do not hope that due to my deeds, for I am incapable from my deeds. How can I hope what I am incapable of?

أَشْكُو إِلَيْنِكَ فَاقْتِي وَ صَغَفَ قُوَّتِي وَ إِفْرَاطِي فِي أَمْرِي وَ كُلُّ ذَلِكَ مِنْ عِنْدِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَاجْعَلْني ذَلِكَ كُلَّهُ

I complain to You-azwj of my destitution and weakness of my strength, and my excesses in my affairs, and all that is from me, and what You-azwj are more Knowing with than I am, so Suffice me of that, all of it!

اللَّهُمَّ اجْعَلْني مِنْ رُفَقَاءِ مُحَمَّدٍ حَبِيبِكَ وَ إِبْرَاهِيمَ خَلِيلِكَ وَ يَوْمَ الْفَرَجِ الْأَكْبَرِ مِنَ الْأَمِينِينَ قَامِيَّتِي وَ يَسَارِكَ فَيَسِّرْني وَ بِأَطْلَالِكَ فَأَطْلِقْني وَ مَقَارَئِي مِنَ النَّارِ فَتَجَنِّبْني وَ لَا تَسْمِنْني السُّوءَ وَ لَا تُخْزِبْني

O Allah-<sup>azwj</sup>! Make me from the friends of Muhammad-<sup>saww</sup> Your-<sup>azwj</sup> Beloved, and Ibrahim-<sup>as</sup> Your-<sup>azwj</sup> friend, and on the Day of the greatest panic to be from the secured ones. So, Secure me, and with Facilitate for me with Your-<sup>azwj</sup> Ease, and Shade me with Your-<sup>azwj</sup> Shade, and success with being saved from the Hellfire, and do not Name me with the evil nor Disgrace me!

وَمِنَ الدُّنْيَا فَسَلِّمْ بِي وَحُجَّتِي يَوْمَ الْقِيَامَةِ فَلَقِّنِي وَبِدْرَكِكَ فَذَكِّرْنِي وَ لِلْيُسْرَى فَيَسِّرْنِي وَ لِلْعُسْرَى فَجَبِّبْنِي وَ الصَّلَاةَ وَ الزَّكَاةَ مَا دُمْتُ حَيًّا فَأَهْلِمْنِي وَ لِعِبَادَتِكَ فَوَقِّفْنِي وَ فِي الْفُتْمَةِ وَ مَرْضَاتِكَ فَاسْتَعْمِلْنِي

And Keep me safe from the world, and Indoctrinate me my argument on the Day of Qiyamah, and Mention me with Your-<sup>azwj</sup> Mention, and Facilitate me for the ease, and Keep me aside from the difficulties, and Inspire me the Salat and the Zakat for as long as I live, and Harmonise me for worshipping You-<sup>azwj</sup>, and Utilise me in the understanding and Your-<sup>azwj</sup> Satisfaction!

وَ مِنْ فَضْلِكَ فَارْزُقْنِي وَ يَوْمَ الْقِيَامَةِ فَبَيِّضْ وَجْهِي وَ حَسَاباً يَسِيراً فَحَاسِبْنِي وَ بِمُبِيحِ عَمَلِي فَلَا تُفْضِحْنِي وَ بِهَذَاكَ فَاهْدِنِي وَ بِالْقَوْلِ النَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ فَتَبَّتْنِي وَ مَا أَحْبَبْتُ فَحَبِّبْهُ إِلَيَّ وَ مَا كَرِهْتُ فَبَعْضْهُ إِلَيَّ

Sustain me from Your-<sup>azwj</sup> Grace, and Brighten my face on the Day of Qiyamah, and Reckon me with an easy Reckoning, and do not Expose me with my ugly deed, and Guide me with Your-<sup>azwj</sup> Guidance, and Affirm me with the firm word in the life of the world and in the Hereafter, and whatever I love, Make it beloved to me, and whatever I dislike, Make is hateful to me!

وَ مَا أَهَمَّنِي مِنَ الدُّنْيَا وَ الْآخِرَةِ فَأَكْفِنِي وَ فِي صَلَاتِي وَ صِيَامِي وَ دُعَائِي وَ سُكُوعِي وَ دُنْيَايَ وَ آخِرَتِي فَبَارِكْ لِي وَ الْمَقَامَ الْمَحْمُودَ فَابْعَثْنِي وَ سُلْطَاناً نَصِيراً فَاجْعَلْ لِي وَ ظُلْمِي وَ جَهْلِي وَ إِسْرَافِي فِي أَمْرِي فَتَجَاوَزْ عَنِّي وَ مِنْ فِتْنَةِ الْمُحِبِّاءِ وَ الْمَمَاتِ فَخَلِّصْنِي

And Suffice me of what worries me from the world and the Hereafter, and Bless me in my Salat, and my Fast, and my supplication, and my rituals, and my world, and my Hereafter, and Resurrect me in the Praise-worthy position, and Make a persistent helper to be for me, and Overlook from me my injustices, and my ignorance, and my extravagance in my affairs, and Save me from Fitna of the life and the death!

وَ مِنْ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ فَتَجِدْنِي وَ مِنْ أَوْلِيَائِكَ يَوْمَ الْقِيَامَةِ فَاجْعَلْنِي وَ أَدَمَ صَالِحِ الَّذِينَ آتَيْتَنِي وَ بِالْحُلَالِ عَنِ الْحُرَامِ فَأَغْنِنِي وَ بِالطَّيِّبِ عَنِ الْحَبِيثِ فَأَكْفِنِي

And Save me from the immoralities, whatever is apparent from these and whatever is hidden, and Make me from Your-<sup>azwj</sup> friends on the Day of Qiyamah, and Give me from the constant righteousness, and Enrich me with the Permissible away from the Prohibited, and Suffice me with the good and (Make me) away from the wicked!

أَقْبِلْ بِي وَجْهَكَ الْكَرِيمَ إِلَيَّ وَ لَا تَصْرِفْهُ عَنِّي وَ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ فَاهْدِنِي وَ لِمَا تُحِبُّ وَ تَرْضَى فَوَقِّفْنِي

Turn with Your-<sup>azwj</sup> Honourable Face towards me and do not Turn is away from me, and Guide me to the Straight Path, and Harmonise me to what You-<sup>azwj</sup> Love and are Pleased with!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّيَاءِ وَ السُّمُوعَةِ وَ الكِبْرِيَاءِ وَ التَّعَظُّمِ وَ الخِيَلَاءِ وَ الفُخْرِ وَ البَدَخِ وَ الأَشْرِ وَ البَطْرِ وَ الإعْجَابِ بِنَفْسِي وَ الجَبْرِيَّةِ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the showing off, and the reputation, and the arrogance, and the mightiness, and the pomp, and the pride, and the loftiness, and the pretence, and the pomp, and the self-fascination, and the coercion!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الفُجْرِ وَ البُخْلِ وَ الشُّحِّ وَ الحَسَدِ وَ الحِرْصِ وَ المُنَافَسَةِ وَ العِشِّ

Lord<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup> from the immorality, and the stinginess, and the avarice, and the envy, and the greed, and the rivalry, and the cheating!

وَ أَعُوذُ بِكَ مِنَ الطَّمَعِ وَ الطَّمَعِ وَ الهُلَعِ وَ المَجْرَعِ وَ الرِّئِغِ وَ القَمْعِ

And I seek Refuge with You<sup>-azwj</sup> from the coveting, and the vileness, and the greed, and the panic, and the crookedness, and the suppression!

وَ أَعُوذُ بِكَ مِنَ البُعْيِ وَ الظُّلْمِ وَ الإِعْتِدَاءِ وَ الفَسَادِ وَ الفُجُورِ وَ الفُسُوقِ

And I seek Refuge with You<sup>-azwj</sup> from the rebellion, and the injustice, and the transgression, and the corruption, and the immorality, and the mischief!

وَ أَعُوذُ بِكَ مِنَ الخِيَانَةِ وَ العُدْوَانِ وَ الطُّغْيَانِ

And I seek Refuge with You<sup>-azwj</sup> from the betrayal, and the aggression, and the despotism!

رَبِّ وَ أَعُوذُ بِكَ مِنَ المَعْصِيَةِ وَ القَطِيعَةِ وَ السَّبِيَةِ وَ القَوَاحِشِ وَ الدُّنُوبِ

Lord<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup> from the disobedience, and the cutting (relationships), and the evil deeds, and the immoralities, and the sins!

وَ أَعُوذُ بِكَ مِنَ الإِثْمِ وَ المَأْتَمِ وَ الحُرَامِ وَ المُحَرَّمَ وَ الحَبْثِ وَ كُلِّ مَا لَا تُحِبُّ

And I seek refuge with You<sup>-azwj</sup> from the sin and the sinful, and the Prohibited and the Prohibition, and the wickedness, and all what You<sup>-azwj</sup> don't Love!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الشَّيْطَانِ وَ مَكْرِهِ وَ بَعْيِهِ وَ ظُلْمِهِ وَ عُدْوَانِهِ وَ شَرِكِهِ وَ رَبَائِيَّتِهِ وَ جُنْدِهِ

Lord<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup> from the Satan<sup>-la</sup> and his<sup>-la</sup> abhorrence, and his<sup>-la</sup> rebellion, and his<sup>-la</sup> injustice, and his<sup>-la</sup> aggression, and his<sup>-la</sup> association, and his<sup>-la</sup> female slaves, and his<sup>-la</sup> army!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَصْرُخُ فِيهَا

And I seek refuge with You<sup>-azwj</sup> from evil of what descends from the sky and what ascends into it!

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ مِنْ دَابَّةٍ وَ هَامَّةٍ أَوْ جِنٍّ أَوْ إِنْسٍ مِمَّا يَتَحَرَّكَ

And I seek Refuge with You<sup>-azwj</sup> from evil of what You<sup>-azwj</sup> have Created, from an animal, and vermin, or Jinn or human from what moves!

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا يُنْزَلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا

And I seek Refuge with You<sup>-azwj</sup> from evil of what descends from the sky and what ascends into it, and from evil of what is scattered in the earth and what emerges from it!

وَأَعُوذُ بِكَ مِنْ شَرِّ كُلِّ كَاهِنٍ وَ سَاحِرٍ وَ زَاكِينٍ وَ نَافِثٍ وَ زَائِيٍ

And I seek Refuge with You<sup>-azwj</sup> from evil of every soothsayer, and sorcerer, and the shrews (harming people), and the blower and the puffer (into the knots)!

وَأَعُوذُ بِكَ مِنْ شَرِّ كُلِّ حَاسِدٍ وَ طَاغٍ وَ بَاغٍ وَ نَافِسٍ وَ ظَالِمٍ وَ مُعَانِدٍ وَ جَائِرٍ

And I seek Refuge with You<sup>-azwj</sup> from evil of every envier, and despot, and rebel, and rival, and oppressor, and obstinate, and tyrant!

وَأَعُوذُ بِكَ مِنْ الْعَمَى وَ الصَّمَمِ وَ الْبُكْمِ وَ الْبَرَصِ وَ الْجُدَامِ وَ الشُّكِّ وَ الرَّيْبِ

And I seek Refuge with You<sup>-azwj</sup> from the blindness, and the deafness, and the muteness, and the vitiligo, and the leprosy, and the doubt, and the suspicion!

وَأَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْقُسَلِ وَ الْعَجْرِ وَ التَّمْرِيطِ وَ الْعَجَلَةِ وَ التَّضْيِيعِ وَ الْإِنْطَاءِ

And I seek Refuge with Your<sup>-azwj</sup> from the laziness, and the timidness, and the inability, and the negligence, and the haste, and the wastage, and the slowness!

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى

And I seek Refuge from evil of what You<sup>-azwj</sup> have Created in the skies and the earth, and whatever is between the two, and what is beneath the soil!

وَأَعُوذُ بِكَ مِنَ الْقِلَّةِ وَ الدَّلَّةِ

And I seek Refuge with You<sup>-azwj</sup> from the scarcity, and the humiliation!

وَأَعُوذُ بِكَ مِنَ الضَّبِقِ وَ التَّيْدَةِ وَ الْقَيْدِ وَ الْحَبْسِ وَ الْوَتَاقِ وَ السُّجُونِ وَ الْبَلَاءِ وَ كُلِّ مُصِيبَةٍ لَا صَبْرَ لِي عَلَيْهَا أَمِينَ رَبِّ الْعَالَمِينَ

And I seek Refuge with You<sup>-azwj</sup> from the constriction, and the hardship, and the confinement, and the imprisonment, and the binding, and the prisons, and the afflictions, and every difficulty there is no patience for me upon it! Ameen, Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ أَعْظَمْنَا كُلَّ الَّذِي سَأَلْنَاكَ وَ زِدْنَا مِنْ فَضْلِكَ عَلَى قَدْرِ جَلَالِكَ وَ عَظَمَتِكَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ.

O Allah-azwj! Grant us all what we are asking You-azwj for and Increase us from Your-azwj Grace in accordance to Your-azwj Majesty and Your-azwj Magnificence, by the right of, There is no god except You-azwj, the Mighty, the Wise!’<sup>543</sup>

2- لي، الأماالي للصدوق العطار عن سعد عن ابن عبد الجبار عن ابن البطائني عن أبي بصير قال: قلت لأبي عبد الله ع ما كان دعاء يوسف ع في البئر فيما قد اختلفنا فيه

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from Sa’ad, from Ibn Abdul Jabbar, from Ibn Al Batainy, from his father, from Abu Baseer who said,

‘I said to Abu Abdullah-asws, ‘What was the supplication of Yusuf-as in the well, for we are differing in it?’

فقال إن يوسف ع لما صار في البئر و أيس من الحياة قال اللهم إن كانت الخطايا و الذنوب قد أحلقت وجهي عندك فلن ترفع لي إليك صوتاً و لن تستجيب لي دعوة فإني أسألك بحق الشيخ يعقوب فارحم ضعفه و اجمع بيني و بينه فقد علمت رفته علي و شوقي إليه

He-asws said: ‘When Yusuf-as came to be in the well and despaired from the living, he-as said: ‘O Allah-azwj! If the misdeeds and the sins have disfigured my-as face in Your-azwj Presence, neither will a voice be raised to You-azwj for me-asws and You-azwj will never Answer a supplication for me-as, I-as ask You-azwj by the right of the Sheykh Yaqoub-as! Mercy his-as weakness and Gather between me-as and him-as, for You-azwj have Known of his-as tenderness upon me-as and my-as longing to him-as!’

قال ثم بكى أبو عبد الله الصادق ع ثم قال و أنا أقول

He (the narrator) said, ‘The Abu Abdullah Al-Sadiq-asws cried, then said: ‘And I-asws am saying;

اللهم إن كانت الخطايا و الذنوب قد أحلقت وجهي عندك فلن ترفع لي إليك صوتاً فإني أسألك بك فلنيس كميلك شيء و أتوجه إليك بمحمد نبيك نبي الرحمة يا الله يا الله يا الله يا الله يا الله

‘O Allah-azwj! If the misdeeds and the sins have disfigured my-asws face in Your-azwj Presence, a voice will never be raised to You-azwj for me-asws, for I-asws ask You-azwj by You-azwj. There isn’t anything like You-azwj, and I-asws divert to You-azwj through Muhammad-saww Your-azwj Prophet-saww, the Prophet-saww of Mercy! O Allah-azwj! Allah-azwj! Allah-azwj! Allah-azwj! Allah-azwj!’

قال ثم قال أبو عبد الله ع فقولوا هذا و أكثروا منه فإني كثيراً ما أقوله عند الكرب العظام.

He (the narrator) said, ‘Then Abu Abdullah-asws said: ‘Say this and frequent from it, for I-asws have frequently said it during the mighty distress!’<sup>544</sup>

3- لي، الأماالي للصدوق ابن المتوكل عن علي عن أبيه عن ابن أبي عمير عن سمع أبا سيار يقول سمعت أبا عبد الله ع يقول جاء جبرئيل ع إلى يوسف ع و هو في السجن فقال قل في دبر كل صلاة مفروضة

<sup>543</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 1

<sup>544</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 2

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Ibn Abu Umeyr, from the one who heard Abu Sayyar saying,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Jibraeel<sup>-as</sup> came to Yusuf<sup>-as</sup> while he<sup>-as</sup> was in the prison. He<sup>-as</sup> said: 'Say in the end of every Obligatory Salat:

اللَّهُمَّ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ ثَلَاثَ مَرَّاتٍ .

'O Allah<sup>-azwj</sup>! Make relief and an outlet to be for me in my affairs, and Grace me from where I am anticipating and from where I am not anticipating', three times".<sup>545</sup>

4- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع قال: لَمَّا طَرَحُوا يُوسُفَ فِي الْجُبِّ قَالَ يَا إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ ارْحَمْ ضَعْفِي وَ قَلَّةَ حِيلَتِي وَ صِغْرِي .

Tafseer Al Qummi – In a report by Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> having said: 'When they dropped Yusuf<sup>-as</sup> into the well, he<sup>-as</sup> said: 'O God<sup>-azwj</sup> of Ibrahim<sup>-as</sup> and Is'haq<sup>-as</sup> and Yaqoub<sup>-as</sup>! Mercy my<sup>-as</sup> weakness and lack of my<sup>-as</sup> means, and my<sup>-as</sup> young age!"<sup>546</sup>

5- فس، تفسير القمي الحسن بن علي عن أبيه عن إسماعيل بن عمرو عن شعيب العرقوفي عن أبي عبد الله ع قال: لَمَّا أُذِنَ لِيُوسُفَ ع فِي دُعَاءِ الْفَرْجِ وَضَعَ حَدَّهُ عَلَى الْأَرْضِ ثُمَّ قَالَ اللَّهُمَّ إِنْ كَانَتْ دُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِوَجْهِ آبَائِي الصَّالِحِينَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ فَفَرَّجَ اللَّهُ عَنْهُ

Tafseer Al Qummi – Al Hassan Bin Ali, from his father, from Ismail Bin Amro, from Shueyb Al Aqarquy,

'From Abu Abdullah<sup>-asws</sup> having said: 'When there was Permission for Yusuf<sup>-as</sup> in supplicating for the relief, 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 face in Your<sup>-azwj</sup> Presence, I<sup>-as</sup> hereby divert to You<sup>-azwj</sup> through the faces 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>!' So, Allah<sup>-azwj</sup> Relieved from him<sup>-as</sup>'.

قُلْتُ جُعِلْتُ فِدَاكَ أ نَدْعُو نَحْنُ بِحَدِّ الدُّعَاءِ

I said, 'May I be sacrificed for you<sup>-asws</sup>! Can we supplicate with this supplication?'

فَقَالَ ادْعُ بِمِثْلِهِ اللَّهُمَّ إِنْ كَانَتْ دُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِبَيْتِكَ نَبِيِّ الرَّحْمَةِ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ ع .

He<sup>-asws</sup> said: 'Supplicate with similar to it, 'If my sins have disfigured my face in Your<sup>-azwj</sup> Presence, I hereby divert to You<sup>-azwj</sup> through 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>547</sup>

<sup>545</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 3

<sup>546</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 4

<sup>547</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 5

6- فس، تفسير القمي قَالَ: لَمَّا وَجَّهَ الرَّسُولُ إِلَى الْمَلِكِ بِكِتَابِ يَعْقُوبَ رَفَعَ يَعْقُوبُ يَدَهُ إِلَى السَّمَاءِ فَقَالَ يَا حَسَنَ الصُّحْبَةِ يَا كَرِيمَ الْمَعُونَةِ يَا خَيْرَ إِلَهٍ ائْتِنِي بِرُوحِ مَنْكَ وَفَرِّجْ مِنْ عِنْدِكَ

Tafseer Al Qummi –

He said, 'When the messenger went to the king with the letter of Yaqoub<sup>as</sup>, Yaqoub<sup>as</sup> raised his<sup>as</sup> hands towards the sky. He<sup>as</sup> said: 'O Excellent of the companionship! O Benevolent of the Assistance! O Best God<sup>azwj</sup>! Bring me<sup>as</sup> the comfort from You<sup>azwj</sup> and relief from Your<sup>azwj</sup> Presence!'

فَهَبَّطَ عَلَيْهِ جِبْرَائِيلُ ع فَقَالَ لَهُ يَا يَعْقُوبُ أَلَا أَعْلَمُكَ دَعَوَاتِ يَزِيدُ اللَّهُ عَلَيْكَ بَصَرَكَ وَابْتِنَاكَ

Jibraeel<sup>as</sup> came down to him<sup>as</sup>. He<sup>as</sup> said to him<sup>as</sup>: 'O Yaqoub<sup>as</sup>! Shall I<sup>as</sup> teach you<sup>as</sup> such supplications Allah<sup>azwj</sup> will Return to you<sup>as</sup> your<sup>as</sup> sight and your<sup>as</sup> two sons<sup>as</sup> (Yusuf<sup>as</sup> and Benjamin<sup>as</sup>)?'

قَالَ نَعَمْ

He<sup>as</sup> said: 'Yes!'

قَالَ قُلْ يَا مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ إِلَّا هُوَ يَا مَنْ سَدَّ السَّمَاءَ بِالْهَوَاءِ وَكَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَاخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ ائْتِنِي بِرُوحِ مَنْكَ وَفَرِّجْ مِنْ عِنْدِكَ

He<sup>as</sup> said: 'Say: 'O One Who no one knows how He<sup>azwj</sup> is except He<sup>azwj</sup>! O One Who Blocked the sky with the air and Pressed the earth (ground) upon the water, and Chose for Himself<sup>azwj</sup> most excellent of the Names! Bring me comfort from You<sup>azwj</sup> and relief from Your<sup>azwj</sup> Presence!''

قَالَ فَمَا انْفَجَرَ عَمُودُ الصُّبْحِ حَتَّى أُبَيَّ بِالْقَمِيصِ فَطَرَحَ عَلَيْهِ وَرَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ وَوَلَدَهُ.

He (the narrator) said, 'The pillars of the morning had not burst, until he<sup>as</sup> was brought the shirt (of Yusuf<sup>as</sup>). It was dropped upon him<sup>asws</sup> and Allah<sup>azwj</sup> Returned to him<sup>as</sup> his<sup>as</sup> sight and his<sup>as</sup> sons<sup>as</sup>!''<sup>548</sup>

شي، تفسير العياشي عَنْ مَقْرِنٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَفِيهِ يَا مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ وَحَيْثُ هُوَ وَفُدْرَتُهُ إِلَّا هُوَ.

Tafseer Al Ayyashi – From Muqarrin,

'From Abu Abdullah<sup>asws</sup>, similar to it, and in it is, 'O One Who no one knows how He<sup>azwj</sup> is, and where He<sup>azwj</sup> is, and His<sup>azwj</sup> Power, except He<sup>azwj</sup>!''<sup>549</sup>

<sup>548</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 6 a

<sup>549</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 6 b

7- فس، تفسير القمي أبي عن ابن محبوب عن الحسن بن عماره عن أبي سيار عن أبي عبد الله صلوات الله عليه قال: لما طرح إخوة يوسف يوسف في البئر دخل عليه جبرئيل وهو في البئر فقال يا غلام من طرحك في هذا البئر

Tafseer Al Qummi – My father, from Ibn Mahboub, from Al Hassan Bin Umarah, from Abu Sayyar,

‘From Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: ‘When the brothers of Yusuf<sup>-as</sup> dropped Yusuf<sup>-as</sup> in the well, Jibraeel<sup>-as</sup> entered to see him<sup>-as</sup> while he<sup>-as</sup> was in the well. He<sup>-as</sup> said: ‘O boy! Who dropped you<sup>-as</sup> into this well?’

قَالَ لَهُ يُوسُفُ إِخْوَتِي لِمَنْزِلَتِي مِنْ أَبِي حَسَدُونِي وَ لِذَلِكَ فِي الْبُئْرِ طَرَحُونِي

Yusuf<sup>-as</sup> said to him<sup>-as</sup>: ‘My<sup>-as</sup> brothers did, due to my<sup>-as</sup> status from my<sup>-as</sup> father<sup>-as</sup>. They envied me<sup>-as</sup>, and for that they dropped me into the well’.

قَالَ فَتُحِبُّ أَنْ تُخْرَجَ مِنْهَا

He<sup>-as</sup> said: ‘Would you<sup>-as</sup> like to come out from it?’

قَالَ لَهُ يُوسُفُ ذَلِكَ إِلَى إِلَهِ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

Yusuf<sup>-as</sup> said to him<sup>-as</sup>: ‘That is up to the God<sup>-azwj</sup> of Ibrahim<sup>-as</sup>, and Is’haq<sup>-as</sup>, and Yaqoub<sup>-as</sup>!’

قَالَ فَإِنَّ إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ يَقُولُ لَكَ قُلْ

He<sup>-as</sup> said: ‘The God<sup>-azwj</sup> of Ibrahim<sup>-as</sup> and Is’haq<sup>-as</sup> and Yaqoub<sup>-as</sup> Says to you<sup>-as</sup>: “Say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَإِنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ

‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, because for You<sup>-azwj</sup> is the Praise! There is no god except You<sup>-azwj</sup> the Affectionate, the Bestower! Initiator of the skies and the earth, with the Majesty and the Benevolence! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make relief and an outlet to be for me from my affair, and Grace me from where I am anticipating and from where I am not anticipating!’”

فَدَعَا رَبَّهُ فَجَعَلَ اللَّهُ لَهُ مِنَ الْبُئْرِ فَرْجاً وَ مِنْ كَيْدِ الْمَرْأَةِ مَخْرَجاً وَ آتَاهُ مَلِكٌ مِصْرَ مِنْ حَيْثُ لَمْ يَحْتَسِبُ.

He<sup>-as</sup> supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup>. Allah<sup>-azwj</sup> Made for him<sup>-as</sup> relief from the well, and an outlet from the plot of the woman, and Gave him the kingdom of Egypt from where he<sup>-as</sup> had not anticipated”.<sup>550</sup>

8- فس، تفسير القمي قال جبرئيل ع ليوسف ع فلن أسألك بمك العظيم وإحسانك القديم وأطفك العميم يا رحمن يا رحيم

<sup>550</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 7

Tafseer Al Qummi –

'Jibraeel<sup>as</sup> said to Yusuf<sup>as</sup>: 'Say: 'I ask You<sup>azwj</sup> by Your<sup>azwj</sup> Mighty Conferment, and Your<sup>azwj</sup> Ancient Favours, and Your<sup>azwj</sup> generalised Gentleness! O Beneficent, O Merciful!''

فَقَالَهَا فَرَأَى الْمَلِكُ الرُّؤْيَا فَكَانَ فَرَجُهُ فِيهَا.

He<sup>as</sup> said it. The king saw the dream, and his<sup>as</sup> relief was in it".<sup>551</sup>

9- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن الربان قال سمعت الرضا ع يدعو بكلمات فحفظتها عنه فما دعوت بها في شدة إلا فرج الله عني و هي

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the Sheykh Al Tusi – From Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Al Rayyan who said,

'I heard Al-Reza<sup>asws</sup> supplicating with phrases, so I memorised these from him<sup>asws</sup>. I have not supplicated these during a hardship except Allah<sup>azwj</sup> has Relieved me, and it is: -

اللَّهُمَّ أَنْتَ ثِقَتِي فِي كُلِّ كَرْبٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ

'O Allah<sup>azwj</sup>! You<sup>azwj</sup> are my Trust during every distress, and You<sup>azwj</sup> are my Hope during every hardship, and You<sup>azwj</sup> are for me a Trust and a Weapon regarding every matter befalling with me!

كَمْ مِنْ كَرْبٍ يَضَعُفُ عَنْهُ الْمَوَادُّ وَ تَقَلُّ فِيهِ الْحِيلَةُ وَ تَعْيَا فِيهِ الْأُمُورُ وَ يَحْذُلُ فِيهِ الْبَعِيدُ وَ الْقَرِيبُ وَ الصَّادِقُ وَ يَشْمَتُ فِيهِ الْعَدُوُّ

How many distressed the heart is weak from it, and the means are lacking regarding it, and the matters are tiring, and the far ones and the near ones and the friends abandon during it, and the enemies gloat in it!

أَنْزَلْتُهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَسَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنْ فَاضِلاً بِنِعْمَتِكَ تَبِمُ الصَّالِحَاتِ

I have descended it with You<sup>azwj</sup> and have complained of it to You<sup>azwj</sup>, desiring to You<sup>azwj</sup> regarding it, from the ones besides you<sup>azwj</sup>, so Relieve it, and remove it, and Suffice it, for You<sup>azwj</sup> are Guardian of every bounty, and in Charge of every need, and Ultimate of every desire! For You<sup>azwj</sup> is the abundant Praise, and for You<sup>azwj</sup> is the Gracious Conferment! The righteous deeds are completed by Your<sup>azwj</sup> bounties!

يَا مَعْرُوفاً بِالْمَعْرُوفِ مَعْرُوفٌ وَ يَا مَنْ هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ أَنْلَيْتَنِي مِنْ مَعْرُوفِكَ مَعْرُوفاً تُغْنِينِي بِهِ عَنْ مَعْرُوفٍ مَنِ سِوَاكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O well-known with the Acts of Kindness, and O One Who is described as being with the Acts of Kindness! Give me from Your<sup>azwj</sup> Acts of Kindness Making me needless by it from acts of

<sup>551</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 8

kindness of the ones besides You<sup>-azwj</sup>, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!’<sup>552</sup>

10- ما، الأماي للشيخ الطوسي المفيّد عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن علي بن أبي حمزة عن أبي بصير قال: سألت أبا عبد الله ع عن دعاء يوسف ع ما كان

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from his father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the supplication of Yusuf<sup>-as</sup>, ‘What was it?’

فَقَالَ إِنَّ دُعَاءَ يُوسُفَ ع كَانَ كَثِيراً لَكِنَّهُ لَمَّا اشْتَدَّ عَلَيْهِ الْحَبْسُ حَزَّ لِلَّهِ سَاجِداً وَ قَالَ اللَّهُمَّ إِنْ كَانَتِ الدُّنُوبُ قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَلَنْ تَرْفَعَ لِي إِلَيْكَ صَوْتاً فَأَنَا أَنْوَجُهُ إِلَيْكَ بِوَجْهِ الشَّيْخِ يَعْقُوبَ -

He<sup>-asws</sup> said: ‘The supplications of Yusuf<sup>-as</sup> were many, but when the detention became severe upon him<sup>-as</sup>, he<sup>-as</sup> fell in Sajdah to Allah<sup>-azwj</sup> and said; ‘O Allah<sup>-azwj</sup>! If the sins have disfigured my<sup>-as</sup> face in Your<sup>-azwj</sup> Presence, a voice will never be raised to You<sup>-azwj</sup> for me, so I<sup>-as</sup> hereby divert to You<sup>-azwj</sup> by the face of the Sheykh Yaqoub<sup>-as</sup>!’

قَالَ ثُمَّ بَكَى أَبُو عَبْدِ اللَّهِ ع وَ قَالَ صَلَّى اللَّهُ عَلَى يَعْقُوبَ - وَ عَلَى يُوسُفَ وَ أَنَا أَقُولُ اللَّهُمَّ بِاللَّهِ وَ بِرَسُولِهِ ع .

He (the narrator) said, ‘Then Abu Abdullah<sup>-asws</sup> cried and said: ‘May Allah<sup>-azwj</sup> Send Salawaat upon Yaqoub<sup>-as</sup>, and upon Yusuf<sup>-as</sup>, and I<sup>-asws</sup> am saying: ‘O Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup> and by His<sup>-azwj</sup> Rasool<sup>-saww</sup>!’<sup>553</sup>

11- ما، الأماي للشيخ الطوسي الفخام عن محمد بن عيسى بن هارون عن إبراهيم بن عبد الصمد عن أبيه عن جدّه قال قال سيدنا الصادق ع من اهتم لرزقه كتب عليه خطيئة إن دانيال كان في زمن ملك جبار عات أخذته فطرحه في جب و طرح معه السباع فلم تدنو منه و لم يخرجهُ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Fahham, from Muhammad Bin Isa Bin Haroun, from Ibrahim Bin Abdul Samad, from his father, from his grandfather who said,

‘Our Chief Al-Sadiq<sup>-asws</sup> said: ‘One who accuses (Allah<sup>-azwj</sup> for the delay) of his sustenance, and misdeed is written against him. Daniel<sup>-as</sup> was in the era of a haughty tyrannous king. He seized him<sup>-as</sup> and dropped him<sup>-as</sup> in a pit and dropped the lions with him<sup>-as</sup>. But they did not come near him<sup>-as</sup> and he did not bring him<sup>-as</sup> out.

فَأَوْحَى اللَّهُ إِلَى نَبِيِّ مِنْ أَنْبِيَائِهِ أَنْ ائْتِ دَانِيَالَ بِطَعَامٍ قَالَ يَا رَبِّ وَ أَيْنَ دَانِيَالَ

Allah<sup>-azwj</sup> Revealed to a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup> to go to Daniel with some food. He<sup>-as</sup> said; ‘O Lord<sup>-azwj</sup>, and where is Daniel<sup>-as</sup>?’

قَالَ تَخْرُجُ مِنَ الْقَرْيَةِ فَيَسْتَنْقِلُكَ صَبْعٌ فَاتَّبِعْهُ فَإِنَّهُ يَدُلُّكَ إِلَيْهِ

<sup>552</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 9

<sup>553</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 10

He<sup>-azwj</sup> Said: “Go out from the town and a hyena will meet you. Follow it, for it will guide you to him<sup>-as!</sup>”

فَأْتَتْ بِهِ الصَّبُعُ إِلَى ذَلِكَ الْجُمُتِ فَإِذَا فِيهِ دَانِيَالُ فَأَذَلَّ إِلَيْهِ الطَّعَامَ فَقَالَ دَانِيَالُ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُخَيِّبُ مَنْ دَعَاهُ  
الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ وَثِقَ بِهِ لَمْ يَكِلْهُ إِلَى غَيْرِهِ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا وَ بِالصَّبْرِ نَجَاةً

The hyena came with him<sup>-as</sup> to that pit, and Dainel<sup>-as</sup> was in it. He<sup>-as</sup> lowered the food to him<sup>-as</sup>. Daniel<sup>-as</sup> said: ‘The Praise is for Allah<sup>-azwj</sup> Who does not Forget the one who remembers Him<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup> Who does not Disappoint the one supplicating to Him<sup>-azwj</sup>! The Praise is for Allah<sup>-azwj</sup> Who, one who relies upon Him<sup>-azwj</sup>, Suffices him! The Praise is for Allah<sup>-azwj</sup> Who, one who trusts with Him<sup>-azwj</sup> does not Allocate him to someone else! The Praise is for Allah<sup>-azwj</sup> Who Rewards the Favours with the favours, and Salvation with the patience!’

ثُمَّ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ أَبِي إِلَّا أَنْ يَجْعَلَ أَرْزَاقَ الْمُتَّقِينَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ أَنْ لَا يُقْبَلَ لِأَوْلِيَائِهِ شَهَادَةٌ فِي دَوْلَةِ الظَّالِمِينَ.

Then Al-Sadiq<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Refused except He<sup>-azwj</sup> would Make sustenance of the pious ones to be from where they are not anticipating, and does not Accept for His<sup>-azwj</sup> friends, testimony in the government of oppressors!’<sup>554</sup>

12- فس، تفسير القمي أبي عن النضر عن يحيى الحلبي عن هارون بن خارجة عن أبي عبد الله ع في خبر طويل ذكر فيه قصة مختصر و دانيال قال: كان دُعَاؤُهُ ع الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى إِلَى قَوْلِهِ بِالْإِحْسَانِ إِحْسَانًا

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Haroun Bin Kharjah,

‘From Abu Abdullah<sup>-asws</sup> in a lengthy Hadeeth mentioning in it a brief story: ‘And Daniel<sup>-as</sup> said, and his<sup>-as</sup> supplication was: ‘The Praise is for Allah<sup>-azwj</sup> Who does not Forget’ – up to his<sup>-as</sup> words: ‘Favours with the favours!’

وَ زَادَ فِيهِ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالصَّبْرِ نَجَاةً وَ الْحَمْدُ لِلَّهِ الَّذِي يَكْشِفُ ضُرًّا عِنْدَ كُرْبِنَا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ نَفَقْنَا حِينَ يَنْقَطِعُ الْحَيَاةُ مِنَّا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ رَجَاؤُنَا حِينَ سَاءَ ظَنُّنَا بِأَعْمَالِنَا.

And there is an increase in it: ‘The Praise for Allah<sup>-azwj</sup> Who Rewards salvation for the patience, and the Praise for Allah<sup>-azwj</sup> Who Removes our harm during our distress, and the Praise is for Allah<sup>-azwj</sup> Who is our Trust when the means are cut off from us, and the Praise is for Allah<sup>-azwj</sup> Who is our Hope when our thoughts are bad with our deeds!’<sup>555</sup>

13- نو، ثواب الأعمال أبي عن محمد العطار عن الأشعري عن محمد بن حسان عن ابن مهران عن ابن البطائني عن سندي عن هارون بن خارجة عن أبي عبد الله ع قال: مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَتَّقِ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ بِهِ فَلَنْ يَكُنَ اللَّهُ أَحَدًا فَهُوَ مِنْ أَهْلِ النَّارِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Bin Al Attar, from Al Ash’ary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Sandal, from Haroun Bin Kharjah,

<sup>554</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 11

<sup>555</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 12

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One whom a sickness or hardship afflicts him but during his sickness or during that hardship which has befallen with him, he does not read **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed), he is from inhabitants of the Hellfire!’<sup>556</sup>

14- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَخْبَرَنِي أَبِي عَنْ جَدِّي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا أَخَذَ نَمْرُودُ إِبْرَاهِيمَ عَ لِيَلْقِيَهُ فِي النَّارِ قُلْتُ يَا رَبِّ عَبْدُكَ وَ خَلِيلُكَ لَيْسَ فِي أَرْضِكَ أَحَدٌ يَعْبُدُكَ غَيْرَهُ

(The book) ‘Qasas Al Anbiya<sup>-as</sup>’, may the greetings be upon them<sup>-as</sup> – By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman,

‘From Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from my<sup>-asws</sup> grandfather<sup>-asws</sup>, from the Prophet<sup>-saww</sup>, from Jibraeel<sup>-as</sup> having said: ‘When Nimrod<sup>-la</sup> seized Ibrahim<sup>-as</sup> in order to kill him<sup>-as</sup> in the fire, I<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> friend, there isn’t anyone in Your<sup>-azwj</sup> earth to worship You<sup>-azwj</sup> apart from him<sup>-as</sup>!’

قَالَ اللَّهُ تَعَالَى هُوَ عَبْدِي أَخْذُهُ إِذَا شِئْتُ

Allah<sup>-azwj</sup> the Exalted Said: “He<sup>-as</sup> is My<sup>-azwj</sup> servant! I<sup>-azwj</sup> can Seize him<sup>-as</sup> whenever I<sup>-as</sup> Desire to!”

وَلَمَّا أُلْقِيَ إِبْرَاهِيمُ ع فِي النَّارِ تَلَقَّاهُ جِبْرَائِيلُ ع فِي الْهَوَاءِ وَ هُوَ يَهْوِي إِلَى النَّارِ فَقَالَ يَا إِبْرَاهِيمُ لَكَ حَاجَةٌ

And when Ibrahim<sup>-as</sup> was thrown into the fire, Jibraeel<sup>-as</sup> met him<sup>-as</sup> in the air and he<sup>-as</sup> was collapsing into the fire. He<sup>-as</sup> said: ‘O Ibrahim<sup>-as</sup>! Is there a need for you<sup>-as</sup>?’

فَقَالَ أَمَّا إِلَيْكَ فَلَا

He<sup>-as</sup> said: ‘As for to you<sup>-as</sup>, so no!’

وَ قَالَ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ نَجِّنِي مِنَ النَّارِ بِرَحْمَتِكَ

And he<sup>-as</sup> said: ‘O Allah<sup>-azwj</sup>! O First! O Firm! 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]**! Rescue me<sup>-as</sup> from the fire by Your<sup>-azwj</sup> Mercy!’

فَأَوْحَى اللَّهُ تَعَالَى إِلَى النَّارِ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ.

Allah<sup>-azwj</sup> the Exalted Revealed to the fire: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**<sup>557</sup>

<sup>556</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 13

<sup>557</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 14

15- ص، قصص الأنبياء عليهم السلام بإِسْنَادِ إِلَى الصَّدُوقِ عَنْ مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ الْبَرْزَنْطِيِّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ دُعَاءُ إِبْرَاهِيمَ ع يَوْمَئِذٍ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ تَوَكَّلْتُ عَلَى اللَّهِ

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – By the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Al Bazanty, from Aban Bin Usman, from Muhammad Bin Marwan,

'From Abu Ja'far<sup>asws</sup> having said: 'On that day the supplication of Ibrahim<sup>as</sup> was: 'O First! O Firm! 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]!** Then I<sup>as</sup> have relied upon Allah<sup>azwj</sup>!'

فَقَالَ كُفَيْتَ.

He<sup>azwj</sup> Said: "You<sup>as</sup> are Sufficed!"<sup>558</sup>

16- ص، قصص الأنبياء عليهم السلام بإِسْنَادِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ إِلَى ابْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عُمَارَةَ عَنْ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَلْقَى إِخْوَةُ يُوسُفَ يُوسُفَ ع فِي الْبُيْتِ نَزَلَ عَلَيْهِ جِبْرَائِيلُ فَقَالَ يَا غُلَامُ مَنْ طَرَحَكَ فِي هَذَا الْبُيْتِ

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – By the chain to Al Sadouq, by his chain to Ibn Mahboub, from Al Hassan Bin Umara, from Abu Sayyar,

'From Abu Abdullah<sup>asws</sup> having said: 'When the brothers of Yusuf<sup>as</sup> threw Yusuf<sup>as</sup> into the well, Jibraeel<sup>as</sup> descended to him<sup>as</sup>. He<sup>as</sup> said: 'O boy! Who has dropped you<sup>as</sup> into this well?'

فَقَالَ إِخْوَتِي لِمَنَزَلْتَنِي مِنْ أَبِي حَسَدُونِي

He<sup>as</sup> said: 'My<sup>as</sup> brothers did, due to my<sup>as</sup> status from my<sup>as</sup> father<sup>as</sup>. They envied me<sup>as</sup>!'

قَالَ أَ تُحِبُّ أَنْ تُخْرَجَ مِنْ هَذَا الْبُيْتِ

He<sup>as</sup> said: 'Would you<sup>as</sup> like to come out from this well?'

قَالَ ذَلِكَ إِلَى إِلَهِي إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

He<sup>as</sup> said: 'That is up to the God<sup>azwj</sup> of Ibrahim<sup>as</sup> and Is'haq<sup>as</sup> and Yaqoub<sup>as</sup>!'

قَالَ فَإِنَّ اللَّهَ يُعُولُ لَكَ فَلِ اللَّهِ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ مِنْ أَمْرِي فَرْجًا وَ مُخْرَجًا وَ تَرْزُقَنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ.

He<sup>as</sup> said: 'Allah<sup>azwj</sup> Says to you<sup>as</sup>: "Say: 'O Allah<sup>azwj</sup>! I<sup>as</sup> ask You<sup>azwj</sup> because for You<sup>azwj</sup> is the Praise! There is no god except You<sup>azwj</sup>, Initiator of the skies and the earth! O with the Majesty and the Benevolence! Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, to Make relief and an outlet for me<sup>as</sup> in my<sup>as</sup> affairs, and to Sustain me<sup>as</sup> from where I<sup>as</sup> am anticipating and from where I<sup>as</sup> am not anticipating!"<sup>559</sup>

<sup>558</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 15

<sup>559</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 16

17- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن حمزة العلوّبي عن أحمد بن محمد بن الحسن بن علي بن يوشع عن علي بن محمد الجريبي عن حمزة بن يزيد عن عمر عن جعفر عن أبيه عن النبي ص قال: لَمَّا اجْتَمَعَتِ الْيَهُودُ إِلَى عِيسَى ع لِيَقْتُلُوهُ بِرَعْمِهِمْ أَتَاهُ جِبْرَائِيلُ ع فَعَشَّاهُ بِجَنَاحِهِ وَ طَمَحَ عِيسَى بِبَصَرِهِ

(The book) 'Qasas Al Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – by the chain from Al Sadouq, from Hamza Al Alawy, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yoshua, from Ali Bin Muhammad Al Jareery, from Hamza Bin Yazeed, from Umar,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'When the Jews gathered to Isa<sup>-as</sup> in order to kill him<sup>-as</sup>, they claimed that Jibraeel<sup>-as</sup> came to him<sup>-as</sup> and covered him<sup>-as</sup> with his<sup>-as</sup> wing and aspired Isa<sup>-as</sup> with his<sup>-as</sup> sight.

فَإِذَا هُوَ بِكِتَابٍ فِي جَنَاحِ جِبْرَائِيلَ اللَّهُمَّ إِنِّي أَدْعُوكَ بِاسْمِكَ الْوَاحِدِ الْأَعَزِّ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الصَّمَدِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْعَظِيمِ الْوَتَّارِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي ثَبَّتَ أَرْكَانَكَ كُلَّهَا أَنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ فِيهِ وَ أَمْسَيْتُ فِيهِ

There was written in a wing of Jibraeel<sup>-as</sup>: 'O Allah<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name the One, the Mightiest, and I supplicate to You<sup>-azwj</sup> O Allah<sup>-azwj</sup> by Your<sup>-azwj</sup> Name O Solid, and I supplicate to You<sup>-azwj</sup> O Allah<sup>-azwj</sup>, by Your<sup>-azwj</sup> Name the Single, and I supplicate to You<sup>-azwj</sup> O Allah<sup>-azwj</sup> by Your<sup>-azwj</sup> Name the Great, the Exalted Which Affirmed Your<sup>-azwj</sup> elements, all of them! Remove from me, what I have come to morning and evening in!'

فَلَمَّا دَعَا بِهِ عِيسَى ع أَوْحَى اللَّهُ تَعَالَى إِلَى جِبْرَائِيلَ أَنْ يُرْفِعَهُ إِلَى عِنْدِي

When Isa<sup>-as</sup> supplicated with it, Allah<sup>-azwj</sup> the Exalted Revealed to Jibraeel<sup>-as</sup>: "Raise him<sup>-as</sup> to My<sup>-azwj</sup> Presence!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا دَعَا بِهِ عَبْدٌ بِإِحْلَاصٍ وَ نِيَّةٍ إِلَّا اهْتَزَّتْ لَهُ الْعَرْشُ وَ إِلَّا قَالَ اللَّهُ لِمَلَائِكَتِهِ اشْهَدُوا أَنِّي قَدْ اسْتَجَبْتُ لَهُ بِهِنَّ وَ أَعْطَيْتُهُ سُؤْلَهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ

Then Rasool-Allah<sup>-saww</sup> said: 'O sons of Abdul Muttalib<sup>-as</sup>! Ask your Lord<sup>-azwj</sup> with these phrases! By the One in Whose Hand is my<sup>-saww</sup> soul! No servant will supplicate with these with sincere intention except the Throne will shake for it or else Allah<sup>-azwj</sup> will Say to His<sup>-azwj</sup> Angels: "Be witnesses! I<sup>-azwj</sup> have Answered for him due to these (phrases) and have Grant him his request in current of his world and future of his Hereafter!"

ثُمَّ قَالَ لِأَصْحَابِهِ سَلُوا بِهَا وَ لَا تَسْتَبْطِئُوا الْإِجَابَةَ.

Then he<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'Ask with these (phrases) and do not (think) the Answer would be delayed!'<sup>560</sup>

18- ص، قصص الأنبياء عليهم السلام الصّدوق عن أبي حامد عن ابن سعدان عن أبي الخثر بن بندار بن يعقوب عن جعفر بن دُرستويه عن اليمان بن سعيد عن يحيى بن عبد الله عن عبد الرزاق عن معمر عن الزهري عن سالم بن عبد الله عن ابن عمر قال: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ص إِذْ دَخَلَ أَعْرَابِيٌّ عَلَى نَافَةِ حِمْرَاءَ فَسَلَّمَ ثُمَّ قَعَدَ فَقَالَ بَعْضُهُمْ إِنَّ النَّافَةَ الَّتِي تَحْتَ الْأَعْرَابِيِّ سَرَقَهَا

<sup>560</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 17

(The book) 'Qasas Al-Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – Al Sadouq, from Abu Hamid, from Ibn Sa'dan, from Abu Al Khayr Bin Bundar Bin Yaqoub, from Ja'far Bin Dorostwayh, from Al Yamani Bin Saeed, from Yahya Bin Abdullah, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Alim Bin Abdullah, from Ibn Umar who said,

'We were seated in the presence of Rasool-Allah<sup>saww</sup> when a Bedouin entered (riding) upon a she-camel. He greeted, then sat down. One of them said, 'The she-camel which is under the Bedouin, he has stolen it!'

قَالَ أَقْمِ بَيْنَهُ

He<sup>saww</sup> said: 'Establish the proof!'

فَقَالَتِ النَّاقَةُ الَّتِي تَحْتَ الْأَعْرَابِيِّ وَالَّذِي بَعَثَكَ بِالْكَرَامَةِ يَا رَسُولَ اللَّهِ إِنَّ هَذَا مَا سَرَقَنِي وَلَا مَلَكَنِي أَحَدٌ سِوَاهُ

The she-camel which was under the Bedouin, said, 'By the One Who Sent you<sup>saww</sup> with the Honours, O Rasool-Allah<sup>saww</sup>! This one has neither stolen me nor does anyone own me besides him!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أَعْرَابِيُّ مَا الَّذِي قُلْتَ حَتَّى أَنْطَقَهَا اللَّهُ بِعَدْرِكَ

Rasool-Allah<sup>saww</sup> said: 'O Bedouin! What is that which you said until Allah<sup>azwj</sup> Caused it to speak with your excuse?'

قَالَ قُلْتُ اللَّهُمَّ إِنَّكَ لَسْتَ بِإِلَهِ اسْتَحْدِثْنَاكَ وَلَا مَعَكَ إِلَهٌ أَعَانَكَ عَلَى خَلْقِنَا وَلَا مَعَكَ رَبٌّ فَبَشِّرْكَ فِي رُبُوبِيَّتِكَ أَنْتَ رَبُّنَا كَمَا تَقُولُ وَفَوْقَ مَا يَقُولُ الْفَائِلُونَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُبْرِئَنِي بِرَاءَتِي

He said, 'I said, 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> aren't a god we have innovated nor is there any god with You<sup>azwj</sup> upon our creation, nor is there any lord with You<sup>azwj</sup> so he participates in Your<sup>azwj</sup> Lordship! You<sup>azwj</sup> are our Lord<sup>azwj</sup> just as You<sup>azwj</sup> Say, and above what the speakers are saying! 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 Acquit me with my innocence!'

فَقَالَ النَّبِيُّ ص وَالَّذِي بَعَثَنِي بِالْكَرَامَةِ يَا أَعْرَابِيُّ لَقَدْ رَأَيْتُ الْمَلَائِكَةَ يَكْتُبُونَ مَقَالَتَكَ أَلَا وَ مَنْ نَزَلَ بِهِ مِثْلُ مَا نَزَلَ بِكَ فَلْيُثَلِّمْ مِثْلَ مَقَالَتِكَ وَ لِيَكْثِرِ الصَّلَاةَ عَلَيَّ.

The Prophet<sup>saww</sup> said: 'By the One Who Sent me<sup>saww</sup> with the honours! O Bedouin! I<sup>saww</sup> have seen the Angels writing your words. Indeed, and the one on whom it befalls what has befallen with you, let him say similar to your worlds, and let him frequent the Salawaat upon me<sup>saww</sup>!'<sup>561</sup>

19- ضا، فقه الرضا عليه السلام وَ إِذَا حَزَنَكَ أَمْرٌ فَقُلْ سَبْعَ مَرَّاتٍ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'And when a matter grieves you, say seven times,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنْ كُفِّيتَ وَ إِلَّا أَتَمَمْتَ سَبْعِينَ مَرَّةً

'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!' Either it should suffice you, or else complete seventy times.

وَ إِذَا ابْتَلَيْتَ بِبَلْوَى أَوْ أَصَابَتْكَ حِجْنَةٌ أَوْ حِجْتُ أَمْرًا أَوْ أَصَابَكَ غَمٌّ فَاسْتَعِزْ بِبَعْضِ إِخْوَانِكَ وَ ادْعُ بِهَذَا الدُّعَاءِ وَ يُؤْتَمَنُ الْأَمْرُ عَلَيْهِ فَإِنَّهُ نَزَّي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ دَعَا وَ آمَنَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

And when you are Tried with a disaster or a Test hits you, or you fear a matter, or sadness hits you, seek assistance with one of your brothers and supplicate with this supplication, and the brother should say, 'Ameen' upon it, for we are reporting from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> had has supplicated and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had said: 'Ameen' upon it.

فِي الْمُهْمَاتِ وَ قَالَ مَا دَعَا بِهَذَا الدُّعَاءِ أَحَدٌ قَطُّ ثَلَاثَ مَرَّاتٍ إِلَّا أُعْطِيَ مَا سَأَلَ إِلَّا أَنْ يَسْأَلَ مَا تَمَنَّى أَوْ قَطْبِعَةَ رَجِمٍ وَ هُوَ أَنْ يُقُولَ

Regarding the important matters, and he said, 'No one will supplicate with this supplication three times at all except he would be Granted what he asks for, except if his request is sinful or cutting of kinship, and it is that he should be saying: -

يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ تَبْدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

'O Living, O Eternal, O Living Who does not die, O Living! There is no god except You<sup>-azwj</sup>! I ask You<sup>-azwj</sup> because for You<sup>-azwj</sup> is the Praise! There is no god except You<sup>-azwj</sup>, the Bestower, Initiator of the skies and the earth! O with the Majesty and the Benevolence!'

وَ إِذَا كُنْتَ مَجْهُودًا فَاسْجُدْ ثُمَّ اجْعَلْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ ثُمَّ خَدَّكَ الْأَيْسَرَ وَ ثَلِّثْ فِي كُلِّ وَاحِدٍ يَا مُذِلَّ كُلِّ جَبَّارٍ غَنِيْدٍ يَا مُعَزِّزَ كُلِّ ذَلِيلٍ قَدْ وَ حَقَّقَكَ بَلَعٌ مَجْهُودِي فَصَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ فَزِّجْ عَنِّي

And when you are fatigued, do Sajdah, then make your right cheek upon the ground, then your left cheek, and say during each one, 'O Humiliator of every obstinate tyrant! O Honourer of every humiliated! By Your<sup>-azwj</sup> right! My fatigue has reached (the maximum), so Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Relieve from me!'

وَ إِذَا كَرِهْتَ أَمْرًا فَعَلَّ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And you dislike a matter, say, 'Allah<sup>-azwj</sup> Suffices me and is the Best Protector!'<sup>562</sup>

20- يج، الجرائح و الجرائح ذكر الرضي في كتاب خصائص الأئمة بإسناده عن ابن عباس قال: كان رجلاً على عهد عمر و له إبل بناحية آذربيجان قد استصعبت عليه فشكا إليه ما ناله و أن معاشه كان منها فقال له اذهب فاستغث بالله تعالى

(The book) 'Al Kharaij Wa Al Jaraih' – Al Razy mention in the book 'Khasaa'is Al A'immah<sup>asws</sup>', by his chain from Ibn Abbas,

'In the era of Umar there was a man and for him was a camel in an area of Azerbaijan which was difficult upon him. So, he complained to him of what he faced, and his livelihood was from it. He said to him, 'Go and cry out for help with Allah<sup>azwj</sup> the Exalted!'

فقال الرجل ما زلت أدعو الله و أتوسل إليه و كلما قرئت منها حملت علي

The man said, 'I did not cease supplicating to Allah<sup>azwj</sup> seeking means to Him<sup>azwj</sup>, and every time I went near, it attacked upon me'.

فكتب له عمر رقة فيها من عمر أمير المؤمنين إلى مردة الجين و الشياطين أن يدللوا هذه المواشي له فأخذ الرجل الرقة و مضى

Umar wrote a note for him, 'From Umar, commander of the faithful, to the apostate Jinn and the Satans<sup>la</sup>! Subdue this domestic animal for him!' The man took the note and went.

فقال عبد الله بن عباس فاعتنمت شديداً فلقيت علياً فأخبرته بما كان فقال ع و الذي فلق الحبة و برأ التسممة ليعودن بالحبيبة

Abdullah Bin Abbas said, 'I was severely saddened. I met Ali<sup>azwj</sup> and informed him<sup>asws</sup> with what had happened. He<sup>asws</sup> said: 'By the One Who Split the seed and Formed the person! He will return with the disappointment'.

فهدأ ما بي و طالت علي شقوتي و جعلت أرقب كل من جاء من أهل الجبال فإذا أنا بالرجل قد واقى و في جبهته شجة تكاد اليد تدخل فيها فلما رأيته بادرت إليه فقلت ما وراك

It calmed what was with me, and my misery prolonged upon me, and I went on to watch out for every one from the mountain people coming. Then I was with the man who had arrived, and in his forehead was such a gash, a hand could almost enter into it. When I saw him, I rushed towards him. I said, 'What (news) is behind you?'

فقال إني صرت إلى الموضع و رميت بالرقة فحمل علي عداً منها فهالي أمرها و لم يكن لي قوة فجلست فرحنتني أحدها في وجهي فقلت اللهم أكفنيها و كلها تشد علي و تريد قتلي فأنصرفت عني فسقط فجاء أخي فحملني و لسنت أعقل فلم أرل أتعالج حتى صلحت و هذا الأثر في وجهي

He said, 'I went to the place and pelted with the note. A number of them attacked upon me and its matter terrified me, and there did not happen to be any strength for me, so I sat down. One of them pelted me in my face! I said, 'O Allah<sup>azwj</sup>! Suffice me of it and all of it being hard upon me and intends to kill me!' It turned away from me. I fell down, so my brother came and carried me, and I did not understand. I have not ceased to treat until I was healthy, and this is the impact in my face!'

فقلت له صبر إلى عمر و أعلمه

I said to him, 'Come to Umar and let him know!'

فَصَارَ إِلَيْهِ وَ عِنْدَهُ نَفَرٌ فَأَخْبَرَهُ بِمَا كَانَ فَرَبَّرَهُ فَقَالَ لَهُ كَذَبْتَ لَمْ تَذْهَبْ بِكِتَابِي فَحَلَفَ الرَّجُلُ لَقَدْ فَعَلْتُ فَأَخْرَجَهُ عَنْهُ

He went to him, and with him were a number (of people). He informed him with what had happened. He scolded him. He said to him, 'You have lied! You did not go with my letter!' The man swore on oath that he had done so. He threw him out from his presence.

قَالَ ابْنُ عَبَّاسٍ فَمَضَيْتُ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَتَبَسَّ ثُمَّ قَالَ أَلَمْ أَقُلْ لَكَ

Ibn Abbas said, 'I went with him to Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> smiled, then said: 'Did I<sup>-asws</sup> not say to you?'

ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ لَهُ إِذَا انصَرَفْتَ إِلَى الْمَوْضِعِ الَّذِي هِيَ فِيهِ فَعَلِ اللَّهُمَّ إِنِّي أَنْتَوَجِّهُ إِلَيْكَ بِبَيْتِكَ نَبِيِّ الرَّحْمَةِ وَ أَهْلِ بَيْتِهِ الَّذِينَ احْتَرَمْتَهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ اللَّهُمَّ ذَلِّلْ لِي صُعُوبَتَهَا وَ اكْفِنِي شَرَّهَا فَإِنَّكَ الْكَافِي الْمُعَانِي وَ الْعَالِمِ الْقَاهِرُ

Then he<sup>-asws</sup> turned to the man. He<sup>-asws</sup> said to him: 'When you leave to go to the place which it is in, say, 'O Allah<sup>-azwj</sup>! I divert to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, and People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> have Chosen them<sup>-asws</sup> upon knowledge of the worlds! O Allah<sup>-azwj</sup>! Humble to me its difficulty and Suffice me of its evil, for You<sup>-azwj</sup> are the Sufficient, the Pardoner, and the Prevailer, the Subduer!'

قَالَ فَانصَرَفَ الرَّجُلُ رَاجِعًا فَلَمَّا كَانَ مِنْ قَابِلِ قَدَمِ الرَّجُلِ وَ مَعَهُ جُمْلَةٌ مِنَ الْمَالِ قَدْ حَمَلَهَا مِنْ أُمَّانَهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ صَارَ إِلَيْهِ وَ أَنَا مَعَهُ فَقَالَ ع تُخْبِرُنِي أَوْ أُخْبِرُكَ

He (Ibn Abbas) said, 'The man left to return. When is from the next year, the man arrived and with him was a load of wealth he had carried it from its price to Amir Al Momineen<sup>-asws</sup>, and he came to him<sup>-asws</sup> while I was with him<sup>-asws</sup>. He<sup>-asws</sup> said: 'Will you inform me, or shall I<sup>-asws</sup> inform you?'

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ بَلْ تُخْبِرُنِي

The man said, 'O Amir Al Momineen<sup>-asws</sup>! But, You<sup>-asws</sup> inform me!'

قَالَ كَأَنِّي بِكَ وَ قَدْ صِرْتُ إِلَيْهَا فَجَاءَتْكَ وَ لَادَتْ بِكَ حَاضِعَةً ذَلِيلَةً فَأَحَدَتْ بِنَوَاصِيهَا وَاحِدَةً وَاحِدَةً

He<sup>-asws</sup> said: 'It is as if I<sup>-asws</sup> was with you, and you had gone to it. It came to you and sheltered with you humbly, disgraced. So, you grabbed it with its forelocks, one, by one!'

فَقَالَ الرَّجُلُ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ كَأَنَّكَ كُنْتُ مَعِيَ هَكَذَا كَانَ فَتَقَبَّلَ بِقَبُولِ مَا جِئْتُكَ بِهِ

The man said, 'You<sup>-asws</sup> speak the truth, O Amir Al-Momineen<sup>-asws</sup>! It is as if You<sup>-asws</sup> had been with me. That is how it happened, so please accept what I have come to you<sup>-asws</sup> with!'

He<sup>-asws</sup> said: 'Go rightfully guided! May Allah<sup>-azwj</sup> Bless you!'

فَقَالَ امضِ رَاشِدًا بَارَكَ اللَّهُ لَكَ وَ بَلَغَ الْحَبْرُ عُمَرَ فَعَمَّهُ ذَلِكَ وَ انصَرَفَ الرَّجُلُ وَ كَانَ يَحُجُّ كُلَّ سَنَةٍ وَ قَدْ أَمَى اللَّهُ مَالَهُ

And the news reached Umar. That saddened him and the man left, and he used to perform Hajj every year and Allah<sup>-azwj</sup> Grew his wealth.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ اسْتَصْعَبَ عَلَيْهِ شَيْءٌ مِنْ مَالٍ أَوْ أَهْلٍ أَوْ وَلَدٍ أَوْ أَمْرٍ فَلْيَبْتَهِلْ إِلَى اللَّهِ بِهَذَا الدُّعَاءِ فَإِنَّهُ يَكْفِي بِمَا يَخَافُ إِنْ شَاءَ اللَّهُ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Every one, something is difficult upon him, from wealth, or family, of children, or any matter, let him plead to Allah<sup>-azwj</sup> with this supplication, for he would be Sufficed from what he fears, if Allah<sup>-azwj</sup> so Desires!’<sup>563</sup>

21- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع قال قال: الْكَلِمَاتُ الَّتِي تَلَّهَا نَزَّادُ ع مِنْ رَبِّهِ فَتَابَ عَلَيْهِ وَ هَدَى

Tafseer Al Ayyashi – from Muhammad Bin Muslim, ‘

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said: ‘The phrases which Adam<sup>-as</sup> received from his<sup>-as</sup> Lord<sup>-azwj</sup>, **so He Turned to him and Guided [20:122]**, he<sup>-as</sup> had said: -

قَالَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ إِنِّي عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

‘Glory be to You<sup>-azwj</sup> O Allah<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Praise! I<sup>-as</sup> have done evil, **‘My Lord! I have been unjust to myself, therefore Forgive (my deed) for me. [28:16]**. You<sup>-azwj</sup> are the Forgiver, the Merciful!

اللَّهُمَّ إِنَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ إِنِّي عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ خَيْرُ الْعَافِرِينَ

O Allah<sup>-azwj</sup>! Surely, there is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Praise! I have done evil, and have been unjust to myself<sup>-as</sup>! Forgive for me<sup>-as</sup>, surely You<sup>-azwj</sup> are Best of the forgivers!

اللَّهُمَّ إِنَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ إِنِّي عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

O Allah<sup>-azwj</sup>! Surely, there is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Praise! I<sup>-as</sup> have done evil and **have been unjust to myself, therefore Forgive (my deed) for me. [28:16]**. Surely, You<sup>-azwj</sup> are the Forgiver, the Merciful!’<sup>564</sup>

22- سر، السرائر محمد بن علي بن محبوب عن محمد بن الحسين عن الحسن بن علي بن فضال عن أبي إسحاق ثعلبة عن عبد الله بن هلال قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ حَالَنَا قَدْ تَعَيَّرَتْ

(The book) ‘Al Saraair’ – Muhammad Bin Mahboub, from Muhammad Bin Al-Husayn, from Al Hassan Bin Ali Bin Fazzal, from Abu Is’haq Sa’alba, from Abdullah Bin Hilal who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Our situation has changed!’

<sup>563</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 20

<sup>564</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 21

قَالَ فَادْعُ فِي صَلَاتِكَ الْفَرِيضَةَ

He<sup>-asws</sup> said: 'Supplicate in your Obligatory Salat'.

فُلْتُ أَمْ يُجُوزُ فِي الْفَرِيضَةِ فَاسْتَمِي حَاجَتِي لِلدِّينِ وَ الدُّنْيَا

I said, 'Is it allowed in the Obligatory Salat to specify my need for the religion and the world?'

قَالَ نَعَمْ فَإِنَّ رَسُولَ اللَّهِ ص قَدْ قَنَتَ وَ دَعَا عَلَى قَوْمٍ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ عَشَائِرِهِمْ وَ فَعَلَهُ عَلِيٌّ ع مِنْ بَعْدِهِ.

He<sup>-asws</sup> said: 'Yes, for Rasool-Allah<sup>-saww</sup> had performed Qunout and supplicated against a group with their names and names of their father, and names of their clans, and Ali<sup>-asws</sup> had done it from after him<sup>-saww</sup>'.<sup>565</sup>

23- شي، تفسير العياشي عن إسحاق بن يسار عن أبي عبد الله ع أنه قال: إن الله بعثك إلى يوسف ع وهو في السجن يا ابن يعقوب ما أسكنت مع الخطأين

Tafseer Al Ayyashi – From Is'haq Bin Yassar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Send (an Angel) to Yusuf<sup>-as</sup> while he<sup>-as</sup> was in the prison: 'O son<sup>-as</sup> of Yaqoub<sup>-as</sup>! What made you<sup>-as</sup> dwell with the offenders?'

قَالَ جُزْمِي

He<sup>-as</sup> said: 'My<sup>-as</sup> crime'.

قَالَ فَاعْتَرَفَ بِجُزْمِهِ وَ أُخْرِجَ فَاعْتَرَفَ بِمَجْلِسِهِ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ أَهْلِهِ

He<sup>-asws</sup> said, 'He<sup>-as</sup> confessed to his<sup>-as</sup> crime and was taken out. He<sup>-as</sup> acknowledged with his<sup>-as</sup> sitting from her, sitting of them from his wife'.

فَقَالَ لَهُ اذْعُ بِهَذَا الدُّعَاءِ يَا كَبِيرَ كُلِّ كَبِيرٍ يَا مَنْ لَا شَرِيكَ لَهُ وَ لَا وَزِيرَ يَا خَالِقَ الشَّمْسِ وَ الْقَمَرِ الْمُنِيرِ يَا عِصْمَةَ الْمُضْطَرِّ الصَّرِيرِ يَا قَاصِمَ كُلِّ جَبَّارٍ عَنِيدٍ يَا مُغْنِيَ الْبَائِسِ الْفَقِيرِ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ

He said to him<sup>-as</sup>, 'Supplicate with this supplication: 'O Great of every great one! O One neither having an associate for Him<sup>-azwj</sup> nor minister! O Creator of the sun and the radiant moon! O Fortification of the desperate, and harmed! O Breaker of every obstinate tyrant! O Enricher of the destitute poor! O Mender of the broken bones! O Freer of the shackled captive!

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تَجْعَلَ لِي مِنْ أَمْرِي فَرَجاً وَ مَخْرَجاً وَ تَرْزُقَنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ

<sup>565</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 22

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 Make for me relief and an outlet from my affairs, and Sustain me from where I am anticipating and from I am not anticipating!”

قَالَ فَلَمَّا أَصْبَحَ دَعَا بِهِ الْمَلِكُ فَحَلَّى سَبِيلَهُ وَ ذَلِكَ قَوْلُهُ وَ قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ.

He<sup>-asws</sup> said: ‘When it was morning, the king called for him. He freed his<sup>-as</sup> way, and that is His<sup>-azwj</sup> Word: **and He was Good with me when they brought me out from the prison [12:100]**’.<sup>566</sup>

24- مكا، مكارم الأخلاق قَالَ النَّبِيُّ ص مَنْ دَعَا بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ

(The book) ‘Makarim Al Akhlaaq’ –

‘The Prophet<sup>-saww</sup> said: ‘One who supplicates with this supplication – ‘O Allah<sup>-azwj</sup>! I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> maid! My forelock is in Your<sup>-azwj</sup> Hand! The implementation of Your<sup>-azwj</sup> Judgment regarding me is just in Your<sup>-azwj</sup> Decree!

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيبَعٌ قَلْبِي وَ نُورٌ صَدْرِي وَ جَلَاءٌ حُزْنِي وَ ذَهَابٌ هَمِّي أَدْهَبَ اللَّهُ هَمَّهُ وَ أَبَدَلَهُ مَكَانَ حُزْنِهِ فَرِحًا.

I ask You<sup>-azwj</sup> with every Name which is Yours<sup>-azwj</sup>, You<sup>-azwj</sup> Named Yourself<sup>-saww</sup> with, or You<sup>-azwj</sup> have Revealed it in Your<sup>-azwj</sup> Book, or Taught it to anyone of Your<sup>-azwj</sup> creatures, or You<sup>-azwj</sup> Preferred with in Knowledge of the unseen in Your<sup>-azwj</sup> Possession! Make the Quran to nourish my heart, and Noor of my chest, and Clearance of my grief, and removal of my worries!’, Allah<sup>-azwj</sup> will Remove his worries and Replace it with joy in place of his grief!’<sup>567</sup>

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ ع إِذَا وَقَعْتَ فِي وَرْطَةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ إِنِّي أَعْبُدُكَ وَ إِنِّي أَسْتَعِينُكَ فَإِنَّ اللَّهَ سُبْحَانَهُ يَدْفَعُ بِهَا الْبَلَاءَ.

And it is reported from the Prophet<sup>-saww</sup> having said to Ali<sup>-asws</sup>: ‘When you<sup>-asws</sup> fall into trouble, say: **‘In the Name of Allah the Beneficent, the Merciful [1:1]**. There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! O Allah<sup>-azwj</sup>! **(It is) You we worship and You do we seek Assistance (from) [1:5]!**’ Allah<sup>-azwj</sup> the Glorious will Repel the affliction due to it’.<sup>568</sup>

25- تم، فلاح السائل بإسناده إلى جدي أبي جعفر الطوسي من كتاب الربيع بن محمد المسلمي بإسناده إلى ابن خارجه زيادة في دعاء يوسف ع فقال شكوت إلى أبي عبد الله ع تغبر حالي فقال لي فأين أنت عن دعاء يوسف

(The book) ‘Falah Al Saail’ – By my chain to my grandfather Abu Ja’far Al Tusi, from the book of Al Rabie Bin Muhammad Al Musly, by his chain to Ibn Kharjah,

<sup>566</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 23

<sup>567</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 24 a

<sup>568</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 24 b

‘There is an increase in a supplication of Yusuf<sup>as</sup>. He (the narrator) said, ‘I complained to Abu Abdullah<sup>asws</sup> of change in my situation. He<sup>asws</sup> said to me: ‘Where are you from a supplication of Yusuf<sup>as</sup>?’

فَقُلْتُ وَ مَا دُعَاءُ يُوسُفَ

I said, ‘And what is a supplication of Yusuf<sup>as</sup>?’

فَقَالَ كَانَ يَقُولُ سَكَنَ جِسْمِي مِنَ الْبُلْوَى وَ سَبَقَنِي لِسَانِي بِالْحَطِيبَةِ فَإِنْ يَكُنْ وَجْهِي خُلِقَ عِنْدَكَ وَ حَجَبَتْ الدُّنُوبُ صَوْتِي عَنْكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِوَجْهِ الشَّيْخِ يَعْقُوبَ

He<sup>asws</sup> said: ‘He<sup>as</sup> had said: ‘My<sup>as</sup> body has calmed down from calamity, and my tongue has preceded me in sin! If my<sup>as</sup> face has been disfigured in Your<sup>azwj</sup> Presence and the sins are have veiled my<sup>as</sup> voice from You<sup>azwj</sup>, I<sup>as</sup> hereby divert to You<sup>azwj</sup> through the face of the Sheykh Yaqoub<sup>as</sup>!’

قَالَ قُلْتُ فَإِنَّ يُوسُفَ يَقُولُ بِوَجْهِ الشَّيْخِ يَعْقُوبَ فَمَا أَقُولُ أَنَا

He (the narrator) said, ‘I said, ‘Yusuf<sup>as</sup> had said: ‘Through the face of the Sheykh Yaqoub<sup>as</sup>, so what shall I say?’

قَالَ تَقُولُ بِوَجْهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ.

He<sup>asws</sup> said: ‘You should say, ‘Through the face of Muhammad<sup>saww</sup>, may the Salawaat Allah<sup>azwj</sup> be upon him<sup>saww</sup> and upon People<sup>asws</sup> of his<sup>saww</sup> Household!’<sup>569</sup>

26- نَوَادِرُ الرَّوْنَدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَطَاهَرَتْ نِعْمَ اللَّهُ عَلَيْهِ فَلْيُكْثِرِ الشُّكْرَ وَ مَنْ أَهْمَ الشُّكْرَ لَمْ يُجْرِمِ الْمَزِيدَ وَ مَنْ كَثُرَ هُومُهُ فَلْيُكْثِرْ مِنَ الْإِسْتِغْفَارِ وَ مَنْ أَلَحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

(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 upon whom the bounties of Allah<sup>azwj</sup> appear, let him frequent in the thanking (for it), and one who is inspired to thank will not be deprived of the increase; and one whose worries are a lot let him frequent from seeking the Forgiveness, and one the poverty is persistent upon him, let him frequent from the words, ‘There is neither might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent!’<sup>570</sup>

27- نُقِلَ مِنْ حِطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ النَّبِيِّ ص مَا مِنْ عَبْدٍ يَخَافُ زَوَالَ نِعْمَةٍ أَوْ فَجَاءَهُ نِعْمَةٌ أَوْ تَغَيَّرَ عَافِيَةٌ وَ يَقُولُ يَا حَيُّ يَا قَيُّوْمُ يَا وَاحِدُ يَا حَيُّدُ يَا بُرُّ يَا كَرِيمُ يَا رَحِيمُ يَا عَنِّي تَمِّمْ عَلَيْنَا نِعْمَتَكَ وَ هَبْ لَنَا كِرَامَتَكَ وَ أَلْبِسْنَا عَافِيَتَكَ إِلَّا أَعْطَاهُ اللَّهُ تَعَالَى خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

Copying from the handwriting of Al-Shaheed, may Allah<sup>azwj</sup> Mercy him, from the Prophet<sup>saww</sup>: ‘There is none from a Momin servant who fears decline of his bounties, or a sudden scourge,

<sup>569</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 25

<sup>570</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 26

or change in well-being, and he says, ‘O Living! O Eternal! O One! O Glorious! O Righteous! O Benevolent! O Merciful! O Needless! Complete Your<sup>-azwj</sup> bounties and Gift Your<sup>-azwj</sup> Honours, and Clothe us Your<sup>-azwj</sup> well-being!’, except Allah<sup>-azwj</sup> the Exalted will Give him goodness of the world and the Hereafter”<sup>571</sup>.

28- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبد العزيز عن محمد بن عبد المكي عن حاتم بن إسماعيل عن محمد بن عجلان عن محمد بن كعب عن عبد الله بن شداد عن عبد الله بن جعفر قال: لَقِنِّي عَلِيُّ بْنُ أَبِي طَالِبٍ كَلِمَاتِ الْفَرَجِ وَ أَحْبَبَنِي أَنَّ رَسُولَ اللَّهِ ص لَقَّنَهُنَّ إِيَّاهُ وَ أَمَرَهُ إِذَا نَزَلَ بِهِ كَرْبٌ أَوْ شِدَّةٌ أَنْ يَقُولَهُنَّ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz, from Muhammad Bin Abbad Al Makky, from Hatim Bin Ismail, from Muhammad Ajlan, from Muhammad Bin Ka’ab, from Abdullah Bin Shaddad,

‘From Abdullah son of Ja’far<sup>-ra</sup> said, ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> indoctrinated me the words of relief and informed me that Rasool-Allah<sup>-saww</sup> had indoctrinated these to him<sup>-asws</sup>, and had instructed him<sup>-asws</sup> whenever a distress of an adversity befalls with him he<sup>-asws</sup> should be saying these: -

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ وَ تَبَارَكَ اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

‘There is no god except Allah<sup>-azwj</sup> the Forbearing, the Benevolence! There is no god except Allah<sup>-azwj</sup> the Exalted, the Magnificent! Glorious is Allah<sup>-azwj</sup>, and Blessed is Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the seven skies and Lord<sup>-azwj</sup> of the Magnificent Throne, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!’<sup>572</sup>

29- دَعَوَاتِ الرَّاؤُنْدِيِّ، عَنْ رَسُولِ اللَّهِ ص قَالَ: مَنْ أَصَابَهُ هَمٌّ أَوْ كَرْبٌ أَوْ بَلَاءٌ أَوْ حُزْنٌ فَلْيَقُلْ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

(The book) ‘Dawaat’ of Al Rawandy’ –

‘From Rasool-Allah<sup>-saww</sup> having said: ‘One who is afflicted by worries, or stress, or calamity, or grief, let him say, ‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup>! I do not associate anything with him<sup>-saww</sup>! I have relied upon the Living Who does not die!’

وَ مِنْ دُعَاءِ الْفَرَجِ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ أَكْفِي مَا أَهْمَنِي.

And from the supplication of relief – ‘O One Sufficing from all things and nothing suffices from Him<sup>-azwj</sup>! Suffice me of what worries me!’<sup>573</sup>

وَ عَنِ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا وَقَعَتْ فِي وَرْطَةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّ اللَّهَ يَصْرِفُ بِهَا مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ.

<sup>571</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 27

<sup>572</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 28

<sup>573</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 a

And from Al-Sadiq<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> said to Amir Al-Momineen<sup>-asws</sup>: ‘Whenever you<sup>-asws</sup> fall into trouble, say: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, and there is neither might nor strength except with Allah<sup>-azwj</sup>’, for Allah<sup>-azwj</sup> will Turn away from the types of afflictions, whatever He<sup>-azwj</sup> Desires to, due to it’<sup>.574</sup>

و فِي رِوَايَةِ أَحْمَدَ يُكَرِّرُهَا سَبْعَ مَرَّاتٍ فَإِنِ انْكَشَفَ ذَلِكَ الْبَلَاءُ وَ إِلَّا تَبْتَدَأُ سَبْعِينَ مَرَّةً

And in a report of Ahmad, ‘He should repeat it seven times. Either that affliction will be removed, or else he should complete it seventy times’.

وَ قَالَ أُغْلِقُوا أَبْوَابَ الْمَعْصِيَةِ بِالاسْتِعَاذَةِ وَ افْتَحُوا أَبْوَابَ الطَّاعَةِ بِالتَّسْمِيَةِ.

And he said, ‘Lock the doors of disobedience by seeking the Refuge, and open the doors of obedience by the Naming (In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful)’<sup>.575</sup>

وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ يَعْقُوبَ ع كَانَ اشْتَدَّ بِهِ الْحُزْنُ وَ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ يَا حَسَنَ الصُّحْبَةِ يَا كَثِيرَ الْمَعُونَةِ يَا خَيْرَ كُلِّ اثْنَيْنِ بَرُوحَ مِنْكَ وَ فَرَجَ مِنْ عِنْدِكَ

And from Abu Ja’far<sup>-asws</sup>: ‘Yaqoub<sup>-as</sup> was such that the grief had intensified with him<sup>-as</sup> and he<sup>-as</sup> raised his<sup>-as</sup> hands towards the sky and said: ‘O Excellent of the companionship! O Frequent of the assistance! O the good, all of it You<sup>-azwj</sup> Gave me with comfort from You<sup>-azwj</sup>, and relief from Your<sup>-azwj</sup> Presence!’

فَهَبَطَ جَبْرَائِيلُ ع فَقَالَ يَا يَعْقُوبُ أَلَا أَعْلَمُكَ دَعْوَاتٍ يَرُدُّ اللَّهُ عَلَيْكَ بِمَا بَصَرَكَ وَ وَلَدَتِكَ

Jibraeel<sup>-as</sup> descended. He<sup>-as</sup> said: ‘O Yaqoub<sup>-saww</sup>! Shall I<sup>-as</sup> teach you<sup>-as</sup> a supplication, Allah<sup>-azwj</sup> will Return to you<sup>-as</sup> your<sup>-as</sup> sight and your<sup>-as</sup> two sons<sup>-as</sup> due to it?’

قَالَ نَعَمْ

He<sup>-as</sup> said: ‘Yes’.

قَالَ قُلْ يَا مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ وَ حَيْثُ هُوَ وَ قُدْرَتُهُ إِلَّا هُوَ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ اثْنَيْنِ بَرُوحَ مِنْكَ وَ فَرَجَ مِنْ عِنْدِكَ

He<sup>-as</sup> said: ‘Say: ‘O One no one know how He<sup>-azwj</sup> is, and where He<sup>-azwj</sup> is, and His<sup>-azwj</sup> Power except He<sup>-azwj</sup>! O One Who Blocked the air with the sky and Pressed the earth upon the water and Chose for Himself<sup>-saww</sup> the most excellent of the Names! Bring me<sup>-as</sup> comfort from You<sup>-azwj</sup> and joy from Your<sup>-azwj</sup> Presence!’

قَالَ فَمَا انْفَجَرَ عَمُودُ الصُّبْحِ حَتَّى آتَى بِالْقَمِيصِ يُطْرَحُ عَلَيْهِ وَ رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ وَ وَلَدَهُ.

<sup>574</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 b

<sup>575</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 c

He<sup>-asws</sup> said: 'The pillars of morning had not burst until he<sup>-as</sup> was brought the shirt (of Yusuf<sup>-as</sup>). It was dropped upon him<sup>-as</sup> and Allah<sup>-azwj</sup> Returned to him<sup>-as</sup> his<sup>-as</sup> sight and his<sup>-as</sup> sons<sup>-as</sup>!'<sup>576</sup>

وَعَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: ضَمَّنِي وَالِدِي ع إِلَى صَدْرِي يَوْمَ قُتِلَ وَ الْيَمَاءُ تَغْلِي وَ هُوَ يَقُولُ يَا بُنَيَّ احْفَظْ عَنِّي دُعَاءَ عَلْمَتِيهِ فَاطِمَةٌ ع وَ عَلَّمَهَا رَسُولُ اللَّهِ ص وَ عَلَّمَهُ جِبْرَائِيلُ ع فِي الْحَاجَةِ وَ الْمُهِمِّ وَ الْعَمِّ وَ النَّازِلَةِ إِذَا نَزَلَتْ وَ الْأَمْرِ الْعَظِيمِ الْفَادِحِ

And from Zayn Al-Abideen<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> pressed me<sup>-asws</sup> to his<sup>-asws</sup> chest on the day he<sup>-asws</sup> was killed, and the bloods boiled, and he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Preserve on my<sup>-asws</sup> behalf a supplication (Syeda) Fatima<sup>-asws</sup> had taught me<sup>-asws</sup>, and Rasool-Allah<sup>-saww</sup> had taught her<sup>-asws</sup>, and Jibraeel<sup>-as</sup> had taught him<sup>-saww</sup>, regarding the need, and the important matters, and the sadness, and the disaster when it befalls, and the great calamitous matter!'

قَالَ ادْعُ بِحَقِّي يَسَّ وَ الْقُرْآنَ الْحَكِيمَ وَ بِحَقِّي طَهَ وَ الْقُرْآنَ الْعَظِيمَ يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ السَّائِلِينَ يَا مَنْ يَعْلَمُ مَا فِي الصُّمُورِ يَا مَنْسَ [مُنْقِسًا] عَنِ الْمَكْرُوبِينَ يَا مَفْرَجَ [مُفْرَجًا] عَنِ الْمَعْمُومِينَ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا زَارِقَ الطِّفْلِ الصَّغِيرِ يَا مَنْ لَا يَحْتَاجُ إِلَى التَّنْسِيرِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا.

He<sup>-asws</sup> said: 'Supplicate: 'By the right of **Ya Seen [36:1] By the Wise Quran [36:2]**! By the right of **Ta Ha [20:1]** and the Magnificent Quran! O One Able upon needs of the beggars! O One Who Knows what is in the consciences! O Reliever from the distressed ones! O Reliever from the saddened! O Mercier of the old man! O Sustainer of the young child! O the One who has no need to the interpretation! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Do such and such with me!'<sup>577</sup>

وَ قَالَ النَّبِيُّ ص قَالَ لِي جِبْرَائِيلُ أ لَا أَعْلَمُكَ الْكَلِمَاتِ الَّتِي قَالَهُنَّ مُوسَى ع حِينَ انْفَلَقَ لَهُ الْبَحْرُ

And the Prophet<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> said to me<sup>-saww</sup>: 'Shall I<sup>-as</sup> teach you<sup>-saww</sup> phrases which Musa<sup>-as</sup> had said when the sea was split for him<sup>-as</sup>?'

قَالَ قُلْتُ بَلَى

He<sup>-saww</sup> said: 'I<sup>-saww</sup> said: 'Yes'.

قَالَ قُلِ اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُشْتَكَى وَ بِكَ الْمُسْتَعَاثُ وَ أَنْتَ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

He<sup>-as</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 with You<sup>-azwj</sup> is the crying for help, and You<sup>-azwj</sup> as the Assister, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!'<sup>578</sup>

30- الْبَلَدُ الْأَمِينُ، ذَكَرَ صَاحِبُ كِتَابِ دَفْعِ الْمُتَمُومِ وَ الْأَخْزَانِ وَ قَمَعَ الْعُتُومِ يَقُولُ الْمُحْبُوسُ ثَلَاثًا أَسْأَلُ اللَّهَ الْعَفْوَ وَ الْعَافِيَةَ وَ الْمَعَاوَةَ فِي الدُّنْيَا وَ الْآخِرَةِ.

<sup>576</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 d

<sup>577</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 e

<sup>578</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 f

(The book) 'Al-Balad Al-Ameen' – The author of the book mentioned repelling the worries and the griefs and suppressing the sadness, 'The detained one should say thrice, 'I ask Allah<sup>-azwj</sup> for the Pardon, and the well-being, and being spared in the world and the Hereafter!''<sup>579</sup>

وَقَالَ نُوبَةُ الْعَنْبَرِيُّ أَكْرَهَنِي السُّلْطَانُ عَلَى الْقِتَالِ فَأَبَيْتُ فَحَبَسَنِي حَتَّى لَمْ يَبْقَ فِي رَأْسِي شَعْرَةٌ فَأَتَانِي آتٍ فِي مَنَامِي عَلَيْهِ ثِيَابٌ بَيْضٌ وَقَالَ يَا نُوبَةُ قَدْ أَطَالُوا حَبْسَكَ

And Nowbat Al-Anbari said, 'The ruler coerced me upon the battle, but I refused so he imprisoned me until there did not remain any hair in my head. A comer came to me in my dream, having white clothes upon him, and he said, 'O Nowbat! Your detention has prolonged!'

فُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ قُلْ أَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ وَالْمَعَاوَةَ فِي الدُّنْيَا وَالْآخِرَةِ

He said, 'Say, 'I ask Allah<sup>-azwj</sup> for the Pardon, and the well-being, and being spared in the world and the Hereafter!'

فَاسْتَيْقِظْتُ فَكَتَبْتُ مَا قَالَهُ ثُمَّ تَوَضَّأْتُ وَصَلَّيْتُ مَا شَاءَ اللَّهُ وَفُلْتُ ذَلِكَ حَتَّى صَلَّيْتُ صَلَاةَ الصُّبْحِ فَجَاءَ حَرَسِي وَقَالَ أَيْنَ نُوبَةُ

I woke up. I wrote down what he had said, then I performed Wudu and prayed Salat for as long as Allah<sup>-azwj</sup> Desired, and I said that until I had prayed the morning Salat. My guard came and said, 'Where is Nowbat?'

فَقُلْتُ نَعَمْ

I said, 'Yes (me)!'

فَحَمَلَنِي وَادْخَلَنِي عَلَيْهِ وَأَنَا أَتَكَلَّمُ بِهِنَّ فَلَمَّا رَأَى أَمْرَ بِإِطْلَاقِي

He carried me (on a riding animal) and took me to see him (the ruler), and I was speaking with it. When he saw me, he ordered with my release'.

قَالَ نُوبَةُ فَعَلَّمْتُهُ رَجُلًا فِي الْبَصْرَةِ قَالَ لَمْ أَقْلُهُمْ فِي عَذَابٍ إِلَّا خَلَّيَ عَنِّي وَغَدَبْتُ يَوْمًا وَ لَمْ أَذْكُرْهُمْ حَتَّى جُلِدْتُ مِائَةَ سَوْطٍ فَذَكَرْتُهُمْ حِينَئِذٍ فَدَعَوْتُ بِهِمْ فَخَلَّيَ عَنِّي.

Nowbat said, 'I taught it to a man in Al-Basra. He said, 'I did not say in during a torment except it was vacated from me, and I was tormented one day and did not mention these until I was

<sup>579</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 30 a

whipped one hundred lashes. I remembered at that time, so I supplicated with these, and my way was freed for me”.<sup>580</sup>

31- مِنْ كِتَابِ الرَّوْضَةِ، بِحَدِيثِ الْإِسْنَادِ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: لَمَّا اسْتَوَيْتِ الْخِلَافَةَ لَهُ قَالَ يَا رَبِيعُ- ابْعَثْ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ مَنْ يَأْتِيَنِي بِهِ

From the book ‘Al-Rawza’ by a deleted chain, from Al-Rabie, companion of Al-Mansour (the caliph). He said, ‘When the caliphate was stabilised for him, he said, ‘O Rabie! Send someone to Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> to come to me with him<sup>-asws</sup>!’

ثُمَّ قَالَ بَعْدَ سَاعَةٍ أَلَمْ أَقُلْ لَكَ أَنْ تَبْعَثَ إِلَى جَعْفَرِ بْنِ 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>-asws</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 فَقُلْتُ 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 شَفْتَيْهِ 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 is 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 فَلَيْتُمْ 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 يُقَوْلُ 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 بِمِدْهَنٍ مِنْ غَالِيَةٍ فَجَعَلَ يُعَلِّقُهُ بِيَدِهِ وَ الْعَالِيَةُ تَقَطُّرُ مِنْ نَبِيٍّ أَنْعَامِلِ أَمِيرِ الْمُؤْمِنِينَ ثُمَّ قَالَ انْصَرَفَ 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 رَبِيعُ أَتَبِعُ أَبَا عَبْدِ اللَّهِ جَائِزَتَهُ وَأَضْعِفُهَا 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 فَحَرَجْتُ فُقُلْتُ أَبَا عَبْدِ اللَّهِ تَعْلَمُ حُبِّي 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 رَبِيعُ 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'.

قُلْتُ أ دُعَاءٌ كُنْتُ تَلْقُهُ عِنْدَ الدُّخُولِ أَوْ بِشَيْءٍ نَأْتُرُهُ 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 يُقَالُ 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 احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْنُفْنِي بِرُكْنِكَ 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 the One my thanking has been little for His<sup>-azwj</sup> bounties but He<sup>-azwj</sup> did not Deprive me, and O the One my patience has been little at His<sup>-azwj</sup> afflictions but He<sup>-azwj</sup> did not Abandon me, and the 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 وَهَابٍ أَسْأَلُكَ فَرَجاً قَرِيباً وَ صَبْراً جَمِيلاً وَ رِزْقاً وَاسِعاً وَ الْعَافِيَةَ مِنَ الْبَلَاءِ وَ شُكْرَ الْعَافِيَةِ

O the 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!'

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ 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!'

وَقَالَ السُّلَمِيُّ مِثْلَهُ وَقَالَ أَبُو صَالِحٍ مِثْلَهُ وَقَالَ 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>581</sup>

32- عُدَّةُ الدَّاعِي، عُمَرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ جِبْرَائِيلَ عَزَّ وَجَلَّ نَزَلَ عَلَيْهِ بِهَذَا الدُّعَاءِ مِنَ السَّمَاءِ وَ نَزَلَ عَلَيْهِ ضَاحِكاً مُسْتَبْشِراً فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ

(The book) 'Uddat Al Daie' – Umar Bin Shueyb, from his father, from his grandfather,

'From the Prophet<sup>-saww</sup>. Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup> with this supplication from the sky, and he<sup>-as</sup> descended to him<sup>-as</sup> smiling, cheerful. He<sup>-as</sup> said: 'The greeting be to you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>!'

قَالَ وَ عَلَيْكَ السَّلَامُ يَا جِبْرَائِيلُ

He<sup>-saww</sup> said: 'And upon you<sup>-as</sup> be the greeting, O Jibraeel<sup>-as</sup>!'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ إِلَيْكَ هَدِيَّةً

He<sup>-as</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Sent a gift to you<sup>-saww</sup>!'

قَالَ وَ مَا تِلْكَ الْهَدِيَّةُ يَا جِبْرَائِيلُ

He<sup>-saww</sup> said: 'And what is that gift, O Jibraeel<sup>-as</sup>?'

قَالَ كَلِمَاتٌ مِنْ كُنُوزِ الْعَرْشِ أَكْرَمَكَ اللَّهُ بِهَا

He<sup>-as</sup> said: 'Phrases from treasures of the Throne! Allah<sup>-azwj</sup> Honours you<sup>-saww</sup> with these'.

قَالَ وَ مَا هُنَّ يَا جِبْرَائِيلُ

He<sup>-saww</sup> said: 'And what are these, O Jibraeel<sup>-as</sup>?'

<sup>581</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 31

قَالَ قُلْ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقُبْحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّرَّ يَا عَظِيمَ الْعَمُوِّ يَا حَسَنَ النَّجَازِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَرْءِ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّنَا وَ يَا سَيِّدَنَا وَ يَا مَوْلَانَا وَ يَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ

He<sup>as</sup> said, 'Say: '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! O Benevolent of the Pardon! O Mighty of the Conferment! O Initiator with the bounty before it is deserved! O Our Lord<sup>azwj</sup>, and O our Chief, and O our Master, and O Peak of our desires! I ask You<sup>azwj</sup>, O Allah<sup>azwj</sup> not to Grill my body with the Hellfire!'

فَقَالَ رَسُولُ اللَّهِ ص لِجِبْرَائِيلَ مَا ثَوَابُ هَذِهِ الْكَلِمَاتِ

Rasool-Allah<sup>saww</sup> said to Jibraeel<sup>as</sup>: 'What is the Reward of these phrases?'

قَالَ هَيْهَاتَ هَيْهَاتَ انْقَطَعَ الْعَمَلُ لَوْ اجْتَمَعَ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ عَلَى أَنْ يَصِفُوا ثَوَابَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ مَا وَصَفُوا مِنْ كُلِّ جُزْءٍ جُزْءاً وَاحِداً

He<sup>as</sup> said: 'Far more than (can be described)! Far more than (can be described)! The deeds are terminated (before it). Even if Angels of seven skies and seven earths gather upon describing the Rewards of that up to the Day of Qiyamah, they would not have described even on segment from all segments!

فَإِذَا قَالَ الْعَبْدُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقُبْحَ سَتَرَهُ اللَّهُ وَ رَحِمَهُ فِي الدُّنْيَا وَ جَمَّلَهُ فِي الْآخِرَةِ وَ سَتَرَ اللَّهُ عَلَيْهِ أَلْفَ سِتْرٍ فِي الدُّنْيَا وَ الْآخِرَةِ

When a servant says, 'O One Who Reveals the beautiful! O One Who Conceals the ugliness!', Allah<sup>azwj</sup> will Cover him and Mercy him in the world and Beautify him in the Hereafter, and Allah<sup>azwj</sup> will Cover upon him a thousand coverings in the world and the Hereafter.

وَ إِذَا قَالَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّرَّ لَمْ يُحَاسِبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ وَ لَمْ يَهْتِكِ سِتْرَهُ يَوْمَ تُهْتَكُ السُّنُونُ

And when he says, 'O One Who does not Seize for the crimes! O One Who does not Violate the privacy!', Allah<sup>azwj</sup> the Exalted will not Reckon him on the Day of Qiyamah and will not Violate his privacy on the Day the curtains (privacies) will be torn (violated).

وَ إِذَا قَالَ يَا عَظِيمَ الْعَمُوِّ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ حَاطِئَتُهُ مِثْلَ زَبَدِ الْبَحْرِ

And when he says, 'O Mighty of the Pardon!', Allah<sup>azwj</sup> will Forgive his sins for him, and even if his misdeeds were like foam of the sea.

وَ إِذَا قَالَ يَا حَسَنَ النَّجَازِ تَجَاوَزَ اللَّهُ عَنْهُ حَتَّى السَّرِقَةِ وَ شُرْبِ الْخَمْرِ وَ أَهْوَالِ الدُّنْيَا وَ غَيْرِ ذَلِكَ مِنَ الْكَبَائِرِ

And when he says, 'O Excellent of the Overlooking!', Allah<sup>-azwj</sup> will Overlook from him, even the theft, and drinking the wine, and mighty (crimes) of the world, and other than that from the major sins.

وَ إِذَا قَالَ يَا وَاسِعَ الْمَغْفِرَةِ فَتَحَ اللَّهُ تَعَالَى لَهُ سَبْعِينَ بَاباً مِنْ الرَّحْمَةِ فَهُوَ يُحَوِّضُ فِي رَحْمَةِ اللَّهِ تَعَالَى حَتَّى يُخْرِجَ مِنَ الدُّنْيَا

And when he says, 'O Capacious of the Forgiveness!', Allah<sup>-azwj</sup> the Exalted will Open for him seventy doors of Mercy, so he will be immersed in the Mercy of Allah<sup>-azwj</sup> the Exalted until he exits from the world.

وَ إِذَا قَالَ يَا بَاسِطَ الْبِذِينَ بِالرَّحْمَةِ بَسَطَ اللَّهُ يَدَهُ عَلَيْهِ لَهُ بِالرَّحْمَةِ

And when he says, 'O Extender of the Hands with the Mercy!', Allah<sup>-azwj</sup> will Extend His<sup>-azwj</sup> Hand towards him with the Mercy.

وَ إِذَا قَالَ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى أُعْطَاهُ اللَّهُ مِنَ الْأَجْرِ ثَوَابَ كُلِّ مُصَابٍ وَ كُلِّ سَالِمٍ وَ كُلِّ مَرِيضٍ وَ كُلِّ ضَرِيرٍ وَ كُلِّ مِسْكِينٍ وَ كُلِّ فَقِيرٍ وَ كُلِّ صَاحِبِ مُصِيبَةٍ إِلَى يَوْمِ الْقِيَامَةِ

And when he says, 'O Companion of every whisper! O Ultimate of every complaint!', Allah<sup>-azwj</sup> will Give him from the Recompense, Rewards of every injured, and every healthy, and every sick, and every harmed, and every needy, and every poor, and every one afflicted with difficulty up to the Day of Qiyamah.

وَ إِذَا قَالَ يَا كَرِيمَ الصَّمْحِ أَكْرَمَهُ اللَّهُ كَرَامَةَ الْأَنْبِيَاءِ

And when he says, 'O Benevolent of the Pardon!', Allah<sup>-azwj</sup> will Honour him with honours of the Prophets<sup>-as</sup>.

وَ إِذَا قَالَ يَا عَظِيمَ الْمَنْ أُعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُنِيئَهُ وَ مُنِيئَةَ الْخَلَائِقِ

And when he says, 'O Mighty of the Conferment!', Allah<sup>-azwj</sup> Gives him on the Day of Qiyamah, his aspirations and aspirations of the creatures.

وَ إِذَا قَالَ يَا مُبْتَدِئاً بِالرِّزْقِ قَبْلَ اسْتِحْقَاقِهَا أُعْطَاهُ اللَّهُ مِنَ الْأَجْرِ بَعْدَ مَنْ شَكَرَ نِعْمَاءَهُ

And when he says, 'O Initiator with the bounty before it is deserved!', Allah<sup>-azwj</sup> Gives him from the Recompense of the number of ones having thanked for His<sup>-azwj</sup> bounties.

وَ إِذَا قَالَ يَا رَبَّنَا وَ يَا سَيِّدَنَا قَالَ اللَّهُ تَعَالَى اشْهَدُوا مَلَائِكَتِي أَنِّي قَدْ عَفَرْتُ لَهُ وَ أَعْطَيْتُهُ مِنَ الْأَجْرِ بَعْدَ مَنْ خَلَقْتُهُ فِي الْجَنَّةِ وَ النَّارِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ قَطْرِ الْأَفْطَارِ وَ أَنْوَاعِ الْخَلْقِ وَ الْجِبَالِ وَ الْحِصَى وَ النَّرَى وَ عَبْرَ ذَلِكَ وَ الْعَرْشِ وَ الْكُرْسِيِّ

O Our Lord<sup>-azwj</sup>, and O our Chief!', Allah<sup>-azwj</sup> the Exalted Says: "Be witnesses, My<sup>-azwj</sup> Angels! I<sup>-azwj</sup> have Forgiven for him and have Given him from the Recompense of the number of the one I<sup>-azwj</sup> Created in the Paradise and the Hellfire, and the seven skies and the seven earths, and the sun and the moon, and the stars, and the drops of rain, and variety of creatures, and

the mountains, and the pebbles, and the grains of sand, and other than that, and the Throne, and the Chair!”

وَ إِذَا قَالَ يَا مَوْلَانَا مَلَأَ اللَّهُ قَلْبَهُ مِنَ الْإِيمَانِ

And when he says, ‘O our Master!’, Allah<sup>-azwj</sup> will his heart from the Eman.

وَ إِذَا قَالَ يَا غَايَةَ رَغْبَتِنَا أَعْطَاهُ اللَّهُ تَعَالَى - يَوْمَ الْقِيَامَةِ رَغْبَتَهُ وَ مِثْلَ رَغْبَةِ الْخَلَائِقِ

And when he says, ‘O Peak of our desires!’, Allah<sup>-azwj</sup> the Exalted will Give him on the Day of Qiyamah, his desires and similar to desires of the creatures.

وَ إِذَا قَالَ أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ قَالَ الْحَبِيزُ اسْتَعْتَفَنِي عَبْدِي مِنَ النَّارِ اشْهَدُوا مَلَائِكَتِي أَنِّي قَدْ أَعْتَفْتُهُ مِنَ النَّارِ وَ أَعْتَفْتُ أَبَوَيْهِ وَ إِخْوَتَهُ وَ أَهْلَهُ وَ وُلْدَهُ وَ جِيرَانَهُ وَ شَفَعْتُهُ فِي أَلْفِ رَجُلٍ يَمُنُّ وَ جَبَّتْ لَهُ النَّارُ وَ أَحْرَزْتُهُ مِنَ النَّارِ

And when he says, ‘I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup> not to Grill my body with the Hellfire!’, the Subduer Says: “My<sup>-azwj</sup> servant has sought from Me<sup>-azwj</sup> for liberation from the Hellfire! Be witnesses My<sup>-azwj</sup> Angels! I<sup>-azwj</sup> have hereby Liberated him from the Hellfire, and Liberated his parents, and his brother, and his family members, and his children, and his neighbours, and Grant him to intercede regarding a thousand men from the ones the Hellfire has been Obligated for, and Shelter him from the Hellfire!”

فَعَلِمَهُمْ يَا مُحَمَّدُ الْمُتَّقِينَ وَ لَا تُعَلِّمُهُمُ الْمُنَافِقِينَ فَإِنَّهَا دَعْوَةٌ مُسْتَجَابَةٌ لِغَايِهِمْ إِنْ شَاءَ اللَّهُ وَ هُوَ دَعَاءُ أَهْلِ الْبَيْتِ الْمَعْمُورِ حَوْلَهُ إِذَا كَانُوا يَطُوفُونَ بِهِ.

So, teach these, O Muhammad<sup>-sawww</sup>, to the pious ones and do not teach these to the hypocrites, for rather it is Answered for the speakers if Allah<sup>-azwj</sup> so Desires, and it is a supplication of people of Al-Bayt Al-Mamour around it when they were performing Tawaaf with it!”<sup>582</sup>

33- كِتَابُ الْإِمَامَةِ لِلطَّبْرِيِّ، أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ هَارُونَ بْنِ مُوسَى التَّلُكُكْرِيُّ قَالَ حَدَّثَنِي أَبُو الْحُسَيْنِ بْنُ أَبِي الْبَغَلِ الْكَاتِبُ قَالَ: تَقَلَّدْتُ عَمَلًا مِنْ أَبِي مَنْصُورِ بْنِ الصَّالِحَانِ وَ جَزَى بَيْنِي وَ بَيْنَهُ مَا أَوْجَبَ اسْتِتَارِي فَطَلَبَنِي وَ أَخَافَنِي فَمَكَثْتُ مُسْتَتِرًا خَائِفًا

‘Kitab Al Imamah’ of Al Tabari – Abu Ja’far Muhammad Bin Haroun Bin Musa Al Tal’akbury who said, ‘It is narrated to me by Abu Al Husayn Bin Al Bagl Al Katib who said,

‘I was collared with a matter from Abu Mansour Bin Al-Sallaheen, and there flowed between me and him what obligated my concealment. He searched for me and frightening. So, I waited in concealment, fearful.

ثُمَّ قَصَدْتُ مَقَابِرَ فُرَيْشٍ لَيْلَةَ الْجُمُعَةِ وَ اعْتَمَدْتُ الْمَبِيتَ هُنَاكَ لِلدُّعَاءِ وَ الْمَسْأَلَةِ وَ كَانَتْ لَيْلَةَ رِيحٍ وَ مَطَرٍ فَسَأَلْتُ ابْنَ جَعْفَرٍ الْقَيْمِ أَنْ يُغْلِقَ الْأَبْوَابَ وَ أَنْ يَجْتَهِدَ فِي خَلْوَةِ الْمَوْضِعِ لِأَخْلُو بِمَا أُرِيدُهُ مِنَ الدُّعَاءِ وَ الْمَسْأَلَةِ وَ آمَنْ مِنْ دُحُولِ إِنْسَانٍ بِمَا لَمْ أَمْنُهُ وَ خِفْتُ مِنْ لِقَائِي لَهُ

Then I went to the graveyard of Quraysh on the night of Friday and deliberated to spend the night over there for the supplication and the requesting (to Allah<sup>-azwj</sup>), and it was a night of

<sup>582</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 32

wind and rain. I asked Ibn Ja'far the custodian to lock the doors and to try to be in a secluded place for being alone with what I had intended from the supplication and the requesting, and be safe from any person entering from what I did not feel safe of and feared from my meeting him.

فَفَعَلَ وَ قَفَلَ الْأَبْوَابَ وَ انْتَصَفَ اللَّيْلَ وَ وَرَدَ مِنَ الرِّيحِ وَ الْمَطَرِ مَا قَطَعَ النَّاسَ عَنِ الْمَوْضِعِ وَ مَكَثْتُ أَدْعُو وَ أُرُوُّ وَ أُصَلِّي فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ سَمِعْتُ وَطْأَةً عِنْدَ مَوْلَانَا مُوسَى ع وَ إِذَا رَجُلٌ يَرُوُّ

He did so and locked the doors, and the midnight came and there arrived from the wind and rain what cut the people away from the place, and I remained supplicating and performing Ziyaarat, and praying Salat. While I was like that when I heard footsteps by our Master Musa<sup>-asws</sup>, and there was a man visiting (performing Ziyaarat).

فَسَلَّمَ عَلَيَّ أَدَمَ وَ أُولِي الْعُرْمِ ع ثُمَّ الْأَيَّمَةَ وَاحِدًا وَاحِدًا إِلَى أَنْ انْتَهَى إِلَى صَاحِبِ الزَّمَانِ ع فَلَمْ يَذْكُرْهُ فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ نَسِيَ أَوْ لَمْ يَعْرِفْ أَوْ هَذَا مَذْهَبٌ لِهَذَا الرَّجُلِ

He greeted unto Adam<sup>-as</sup>, and the Determined ones (from the Prophets<sup>-as</sup>), then the Imams<sup>-asws</sup> one by one, until he ended to Master of the Time<sup>-ajfj</sup>. He did not mention him<sup>-ajfj</sup>. I was surprised from that and said, 'Perhaps he forgot or did not recognise, or this is a doctrine of this man'.

فَلَمَّا فَرَغَ مِنْ زِيَارَتِهِ صَلَّى رُكْعَتَيْنِ وَ أَقْبَلَ إِلَى عِنْدِ مَوْلَانَا أَبِي جَعْفَرٍ ع فَرَارَ مِثْلَ الزِّيَارَةِ وَ ذَلِكَ السَّلَامَ وَ صَلَّى رُكْعَتَيْنِ وَ أَنَا حَائِفٌ مِنْهُ إِذْ لَمْ أَعْرِفْهُ وَ رَأَيْتُهُ شَابًا تَامًّا مِنَ الرِّجَالِ عَلَيْهِ ثِيَابٌ بِياضٌ وَ عِمَامَةٌ مُحَنَّاكٌ بِهَا بَدْوَابَةٌ وَرَدِيَّ عَلَى كَتِفِهِ مُسْبِلٌ

When he was free from his Ziyaarat, he prayed two Cycles Salat and faced towards our Master Abu Ja'far<sup>-asws</sup>. He performed Ziyaarat, a similar Ziyaarat, and that greetings, and he prayed two Cycles Salat, and I was fearful from him when I did not recognise him and I saw him being a complete youth from the men. Upon him were white clothes and a turban, he had wrapped under the child with it its end turning upon his shoulder, hanging.

فَقَالَ لِي يَا بَا الْحُسَيْنِ بْنِ أَبِي الْبُعَلِ أَيْنَ أَنْتَ عَنْ دُعَاءِ الْفَرَجِ

He said to me, 'O Abu Al-Husayn Bin Abu Al-Baag! Where are you from the supplication of relief (Dua Al Faraj)?'

فَقُلْتُ وَ مَا هُوَ يَا سَيِّدِي

I said, 'And what is it, O my chief?'

فَقَالَ تُصَلِّي رُكْعَتَيْنِ وَ تَقُولُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ يَا عَظِيمَ الْمَنْ يَا كَرِيمَ الصُّفْحِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مُنْتَهَى كُلِّ نَجْوَى يَا غَايَةَ كُلِّ شَكْوَى يَا عَوْنَ كُلِّ مُسْتَعِينٍ يَا مُبْتَدَأَ بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا

He said, 'You should pray two Cycles Salat and say, "Say: '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 Conferment! O Benevolent of the Pardon! O

Excellent of the Overlooking! O Capacious of the Forgiveness! O Extended of the Hands with the Mercy! O Ultimate of every whisper! O Peak of every complaint! O Assistance of every seeker of assistance! O Initiator with the bounty before it is deserved!

يَا رَبَّاهُ عَشْرَ مَرَّاتٍ يَا سَيِّدَاهُ عَشْرَ مَرَّاتٍ يَا مَوْلِيَاهُ عَشْرَ مَرَّاتٍ يَا عَابِتَاهُ عَشْرَ مَرَّاتٍ يَا مُنْتَهَى رَغْبَتَاهُ عَشْرَ مَرَّاتٍ أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ عِلا مَا كَشَفْتَ كُرْبِي وَ نَفَسْتَ هَمِّي وَ فَرَّجْتَ عَنِّي وَ أَصْلَحْتَ حَالِي

O Lord<sup>-azwj</sup>! (ten times) O Chief (ten times) O Master (ten times) O Peak (ten times) O Ultimate of desires! (ten times). I ask You<sup>-azwj</sup> by these Names, and the by the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> the Pure! Please Remove my distress and Wipe out my worries, and Relieve from me and Rectify my situation!'

وَ تَدْعُو بَعْدَ ذَلِكَ بِمَا شِئْتُمْ وَ تَسْأَلُ حَاجَتَكَ ثُمَّ تَضَعُ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةَ مَرَّةٍ فِي سُجُودِكَ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ أَخْفِيَانِي فَإِنَّكُمَا كَافِيَانِي وَ أَنْصُرَانِي فَإِنَّكُمَا نَاصِرَانِي

And you should supplicate after that with whatever you desire to and ask your need. Then place your right cheek upon the ground and say one hundred times in your Sajdah, 'O Muhammad<sup>-saww</sup>, O Ali<sup>-asws</sup>, O Ali<sup>-asws</sup>, O Muhammad<sup>-saww</sup>! Suffice me, for you<sup>-asws</sup> two are sufficient for me, and help me, for you<sup>-asws</sup> are my helpers!'

وَ تَضَعُ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةَ مَرَّةٍ أَذْرِكُنِي وَ تُكْرِمُنِي كَثِيرًا وَ تَقُولُ الْعَوْتُ الْعَوْتُ حَتَّى يَنْقَطِعَ نَفْسُكَ وَ تَرْفَعُ رَأْسَكَ فَإِنَّ اللَّهَ بِكُرْبِهِ يَبْقِضِي حَاجَتَكَ إِنْ شَاءَ اللَّهُ تَعَالَى

And place your left cheek upon the ground and say one hundred times, 'Help me!', and repeat it many times, and say, 'The help! The help!', until your breath is cut, and raise your head, for Allah<sup>-azwj</sup> will Fulfil your need by His<sup>-azwj</sup> Benevolence, if Allah<sup>-azwj</sup> the Exalted so Desires!'

فَلَمَّا شُعِلْتُ بِالصَّلَاةِ وَ الدُّعَاءِ خَرَجَ فَلَمَّا فَرَعْتُ خَرَجْتُ لِابْنِ جَعْفَرٍ لِأَسْأَلَهُ عَنِ الرَّجُلِ وَ كَيْفَ دَخَلَ فَرَأَيْتُ الْأَبْوَابَ عَلَى حَالِهَا مُعَقَّلَةً مُعَقَّلَةً فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ بَابٌ هَاهُنَا وَ لَمْ أَعْلَمْ

When I was pre-occupied with the Salat and the supplication, he went out. When I was free, I went out to Ibn Ja'far to ask him about the man and how he could have entered I saw the doors being upon their state, closed, locked. I was surprised from that and said, 'Perhaps there is a door over here and I don't know'.

فَأُنْبَهُتُ ابْنَ جَعْفَرٍ الْقَيْمِ فَخَرَجَ إِلَى عِنْدِي مِنْ بَيْتِ الرِّبْتِ فَسَأَلْتُهُ عَنِ الرَّجُلِ وَ دُخُولِهِ فَقَالَ الْأَبْوَابُ مُعَقَّلَةٌ كَمَا تَرَى مَا فَتَحْتُهَا فَحَدَّثْتُهُ بِالحَدِيثِ

I woke up Ibn Ja'far the custodian. He came out to me from the oil room. I asked him about the man and his entry. He said, 'The doors are closed like what you see. I have not opened these!'

فَقَالَ هَذَا مَوْلَانَا صَاحِبُ الزَّمَانِ ص وَ قَدْ شَاهَدْتُهُ دَفْعَاتٍ فِي مِثْلِ هَذِهِ اللَّيْلَةِ عِنْدَ خُلُوقِهَا مِنَ النَّاسِ

I narrated to him with the narration. He said, 'This is our Master, Master of the Time<sup>-ajfj</sup>, and I have witnessed him at times in a night similar to this at his<sup>-ajfj</sup> seclusion from the people'.

فَتَأَسَفْتُ عَلَى مَا قَاتَنِي مِنْهُ وَ خَرَجْتُ عِنْدَ فُرُبِ الْفَجْرِ وَ قَصَدْتُ الْكَرْخَ إِلَى الْمَوْضِعِ الَّذِي كُنْتُ مُسْتَتِرًا فِيهِ فَمَا أَضْحَى النَّهَارَ إِلَّا وَ أَصْحَابُ ابْنِ الصَّالِحِينَ يَلْتَمِسُونَ لِقَائِي وَ يَسْأَلُونَ عَنِّي أَصْدِقَائِي وَ مَعَهُمْ أَمَانٌ مِنَ الْوَزِيرِ وَ زُفْعَةٌ بِحِطِّهِ فِيهَا كُلُّ جَمِيلٍ

I regretted upon what had been missed by me from him<sup>-ajfi</sup>, and I went out close to the dawn and aimed to go to Al-Karkh to the very place which I had concealed in. The day had not brightened except and companions of Al-Saliheen were seeking to meet me, and they were asking my friends about me, and with them was (a deed of) amnesty from the minister and a not wherein was all beautiful (good).

فَحَضَرْتُ مَعَ ثِقَةٍ مِنْ أَصْدِقَائِي عِنْدَهُ فَقَامَ وَ التَّرَمَنِي وَ عَامَلَنِي بِمَا لَمْ أَعْهَدُهُ مِنْهُ وَ قَالَ انْتَهَتْ بِكَ الْحَالُ إِلَى أَنْ تَشْكُونِي إِلَى صَاحِبِ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ

I presented with a trusted one of my friends in his (minister's) presence. He stood up and hugged me and treated me in a manner I had not thought of from him, and he said, 'The situation ended with you to the extent that you complained of me to Master of the Time<sup>-ajfi</sup>? May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfi</sup>'.

فَقُلْتُ قَدْ كَانَ مِنِّي دُعَاءٌ وَ مَسْأَلَةٌ

I said, 'It has happened from me, a supplication and a request'.

فَقَالَ وَبِحُكِّ رَأَيْتُ الْبَارِحَةَ مَوْلَايَ صَاحِبَ الزَّمَانِ فِي النَّوْمِ يَعْنِي لَيْلَةَ الْجُمُعَةِ وَ هُوَ يَأْمُرُنِي بِكُلِّ جَمِيلٍ وَ يَحْفُو عَلَيَّ فِي ذَلِكَ حَفْوَةً خِفْتُهَا

He said, 'Woe be to you! Yesterday I saw my Master, Master of the Time<sup>-ajfi</sup> in the sleep, meaning on the night of Friday, and he<sup>-ajfi</sup> ordered me with every beautiful (thing to do), and he<sup>-ajfi</sup> was dry upon me in that with a dryness I feared'.

فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّهُمُ الْحَقُّ وَ مُنْتَهَى الْحَقِّ رَأَيْتُ الْبَارِحَةَ مَوْلَانَا فِي الْيَقِظَةِ وَ قَالَ لِي كَذَا وَ كَذَا وَ شَرَحْتُ مَا رَأَيْتُهُ فِي الْمَشْهَدِ

I said, 'There is no god except Allah<sup>-azwj</sup>! I testify they<sup>-asws</sup> are the truth and the peak of truth! Last night I saw our Master in the wakefulness, and he<sup>-ajfi</sup> said such and such to me!' – and I explained what I had seen in the Shrine.

فَعَجِبَ مِنْ ذَلِكَ وَ جَرَتْ مِنْهُ أُمُورٌ عَظَامٌ حَسَنًا فِي هَذَا الْمَعْنَى وَ بَلَغَتْ مِنْهُ غَايَةٌ مَا لَمْ أَظُنَّهُ بِرَكَّةٍ مَوْلَانَا صَاحِبِ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

He was astonished from that and matters of might favours flowed from him in this meaning, and I reached from him the peak of what I had not thought of, due to the Blessing of our Master, Master of the Time<sup>-ajfi</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfi</sup>'.<sup>583</sup>

34- إِيْحْتِيَارُ ابْنِ الْبَاقِي، عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: سَمِعْتُ الرِّضَا ع يَدْعُو بِكَلِمَاتٍ فَحَفِظْتُهَا عَنْهُ فَمَا دَعَوْتُ بِهَا فِي شِدَّةٍ إِلَّا فَجَّ اللَّهُ عَنِّي وَ هِيَ هَذِهِ

(The book) 'Ikhtiyar' of Ibn Al Baqy, from Al Rayan Bin Al Salat who said,

<sup>583</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 33

'I heard Al-Reza<sup>-asws</sup> supplicating with phrases, so I memorised these from him<sup>-asws</sup>. I have not supplicated with these during an adversity except Allah<sup>-azwj</sup> has Relieved from me, and these are it: -

اللَّهُمَّ أَنْتَ ثِقَتِي فِي كُلِّ مَخْرَبَةٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ

'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 a Trust and a Weapon for me in every matter befalling with me!

كَمْ مِنْ كَرْبٍ يَضْعَفُ عَنْهُ الْفَوَاقِدُ وَتَقَلُّ فِيهِ الْحِيلَةُ وَتُعِينِي فِيهِ الْأُمُورُ وَتُخَدِّلُ فِيهِ الْقَرِيبَ وَ الْبَعِيدَ وَ الصَّادِقَ وَ يَشْتَمُ فِيهِ الْعَدُوَّ أَنْزَلْتَهُ بِكَ وَ شَكَوْتُهُ  
إِلَيْكَ رَاغِباً إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ فَفَرَجْتَهُ وَ كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ

How many a distress the hearts are weakened from, and the means are lacking in it, and the matters have tired me in it, and the near ones and the far ones and the friends have abandoned during it, and the enemy has gloated in it! I have descended it with You<sup>-azwj</sup> and have complained of it to You<sup>-azwj</sup>, desiring to You<sup>-azwj</sup> regarding it, away from the ones besides You<sup>-azwj</sup>! Relieve is and Remove it and Suffice me for it, for You<sup>-azwj</sup> are In Charge of every bounty and Fulfiller of every need, and Ultimate of every desire!

فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنْ فَاضِلاً وَ بِنِعْمَتِكَ تَتِمُّ الصَّالِحَاتُ يَا مَعْرُوفاً بِالْمَعْرُوفِ يَا مَنْ هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ آتَنِي مِنْ مَعْرُوفِكَ مَعْرُوفاً تُعِينَنِي بِهِ عَنْ مَعْرُوفٍ مِنْ سِوَاكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

For You<sup>-azwj</sup> is the abundant Praise, and for You<sup>-azwj</sup> is the Gracious Conferment, and the righteous deeds are completed by Your<sup>-azwj</sup> bounties! 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, such Kindness making me needless by it from kindness of the ones besides You<sup>-azwj</sup>, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!''<sup>584</sup>

35- مهج، مهج الدعوات دعاء المأسور بأرض الروم قيل أيسر رجل بأرض الروم فقام في آخر الليل فصلى ركعتين ثم دعا بهذا الدعاء فبعث الله عز وجل له ملكاً حتى صيره في جنابه مع رفقائه فسأله عن حاله فأخبرهم أنه دعا بهذا الدعاء وهو

(The book) 'Mahj Al Dawaat' –

'The supplication of a captive in the land of Rome. It is said, a man was held captive in the land of Rome. He stood at the end of night and prayed two Cycles Salat, then supplicated with this supplication, so Allah<sup>-azwj</sup> Mighty and Majestic Sent an Angel to him until he came to be in his hiding place with his friends. They asked him about his state. He informed them that he had supplicated with this supplication, and it is: -

أَيْنَ إِلَهَ الدَّاهِرِينَ أَيْنَ إِلَهَ بَنِي إِسْرَائِيلَ أَيْنَ مُغْرَقُ فِرْعَوْنَ وَ جُنُودِهِ أَيْنَ مُهْلِكُ الْجَبَابِرَةِ أَيْنَ الَّذِي مَن ابْتِغَاهُ وَجَدَهُ أَيْنَ الَّذِي مَن دَعَاهُ أَجَابَهُ أَيْنَ الَّذِي لَا يُسَلِّمُ أَوْلِيَاءَهُ

'Where is the Ancient God (of all times - Ancient)? Where is the God<sup>-azwj</sup> of children of Israel? Where is the One Who Drowned Pharaoh<sup>-la</sup> and his<sup>-la</sup> armies? Where is the Destroyer of

<sup>584</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 34

tyrants? Where is the One Who, one who seeks Him<sup>-azwj</sup> finds Him<sup>-azwj</sup>? Where is the One Who one who supplicates to Him<sup>-azwj</sup>, Answers him? Where is the One Who does not Yield His<sup>-azwj</sup> friends?

أَيْنَ الَّذِي كَانَ وَ لَمْ يَكُنْ شَيْءٌ قَبْلَهُ أَيْنَ الَّذِي يَبْقَى وَ يَفْقَى كُلُّ شَيْءٍ بِأَمْرِهِ أَيْنَ الَّذِي أُرْسَى الْجِبَالُ بِعُدْرَتِهِ أَيْنَ الَّذِي زَحَرَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِزْرِي كَالطُّودِ الْعَظِيمِ أَيْنَ مُفْرَجِ الْعُمُومِ وَ الْهُمُومِ أَيْنَ خَالِقِ الْخَلَائِقِ أَيْنَ عَظِيمِ الْعُظَمَاءِ

Where is the One Who Existed and nothing existed before Him<sup>-azwj</sup>? Where is the One Who will Remain while all things will perish? Where is the One Who Anchored the mountains by His<sup>-azwj</sup> Power? Where is the One Who Commanded the ocean **So it parted, and each part was like a huge mountain [26:63]**? Where is the Reliever of the sadness and the worries? Where is the Creator of the creatures? Where is the Almighty of the mighty ones?

أَنْتَ هُوَ يَا رَبِّ أَنْتَ هُوَ يَا رَبِّ أَنْتَ هُوَ يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَ اسْتَجِبْ دُعَائِي يَا إِلَهَ إِلَّا أَنْتَ

You<sup>-azwj</sup> are He<sup>-azwj</sup>, O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are He<sup>-azwj</sup>, O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are He<sup>-azwj</sup>, O Lord<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Grant Muhammad<sup>-saww</sup> the mediation and Answer my supplication through them<sup>-asws</sup>, 'There is no god except Allah<sup>-azwj</sup>'!

أَفْكَكُنِّي مِنْ كُلِّ بَلَاءٍ وَ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ يَا كَهْبِعَصَّ آمِينَ آمِينَ يَا قُدُّوسُ يَا قُدُّوسُ يَا أَوَّلَ الْأَوَّلِينَ يَا آخِرَ الْآخِرِينَ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ افْعَلْ بِي كَذَا وَ كَذَا.

Release me from every affliction and Mercy me, O most Merciful of the merciful ones! **O Kaf Ha Ya Ayn Suad [19:1]**! Ameen! Ameen! O Holy! O Holy! O First of the first ones! O Last of the last ones! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! Do such and such with me!"<sup>585</sup> (p.s. – This is not a Hadeeth)

36- مهج، مهج الدعوات رُوِيَ أَنَّ رَجُلًا كَانَ مَحْبُوسًا بِالشَّامِ مَدَّةً طَوِيلَةً مُضْطَّعًا عَلَيْهِ فَرَأَى فِي مَنَامِهِ كَأَنَّ الرَّهْرَاءَ صَلَوَاتِ اللَّهِ عَلَيْهَا أَنْتَهُ فَقَالَتْ لَهُ ادْعُ بِهَذَا الدُّعَاءِ فَتَعَلَّمَهُ وَ دَعَا بِهِ فَتَخَلَّصَ وَ رَجَعَ إِلَى مَنْزِلِهِ وَ هُوَ

(The book) 'Mahj Al Dawaat' –

'It is reported that a man was imprisoned in Syria for a long duration. There was constriction upon him. He saw in his dream as if Al-Zahra<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>, came to him. She<sup>-asws</sup> said to him: 'Supplicate with this supplication!' He learnt it and supplicated with it. He was rescued and returning to his home, and it is: -

اللَّهُمَّ بِحَقِّ الْعَرْشِ وَ مَنْ عَلَيْهِ وَ بِحَقِّ الْوَحْيِ وَ مَنْ أَوْحَاهُ وَ بِحَقِّ النَّبِيِّ وَ مَنْ نَبَّأَهُ يَا سَامِعَ كُلِّ صَوْتٍ يَا جَامِعَ كُلِّ قَوْتٍ يَا بَارِيَ النَّفُوسِ بَعْدَ الْمَوْتِ

'O Allah<sup>-azwj</sup>! By the right of the Throne and the One on top of it, and by the right of the Revelation and the one Who Revealed it, and by the right of the Prophet<sup>-saww</sup> and the One

<sup>585</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 35

Who Granted him<sup>-saww</sup> the Prophet-hood! O Listener of every voice! O Gatherer of every lost!  
O Maker of the souls after the death!

صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ آتِنَا وَ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا فَرَجاً مِنْ عِنْدِكَ عَاجِلاً بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيماً.

Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and Give us and entirety of the believing men and the believing women, in easts of the earth and its wests, relief from You<sup>-azwj</sup>, immediately, by the testimony that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and upon his<sup>-saww</sup> offspring, the goodly, the Pure, and abundant Greetings!"<sup>586</sup>

37 جُنَّةُ الْأَمَانِ، رَأَيْتُ فِي بَعْضِ كُتُبِ أَصْحَابِنَا مَا مُلَخَّصُهُ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ص وَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ غَنِيًّا فَافْتَقَرْتُ وَ صَحِيحاً فَمَرَضْتُ وَ كُنْتُ مَقْبُولاً عِنْدَ النَّاسِ فَصِرْتُ مَبْعُوضاً وَ خَفِيفاً عَلَى قُلُوبِهِمْ فَصِرْتُ ثَقِيلاً وَ كُنْتُ فَرْحَاناً فَاجْتَمَعَتْ عَلَيَّ الْهُمُومُ وَ قَدْ ضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحِبَتْ وَ أَجُولُ طُولِ نَحَارِي فِي طَلَبِ الرِّزْقِ فَلَا أَجِدُ مَا أَتَقَوُّتُ بِهِ كَأَنَّ اسْمِي قَدْ مُحِيَ مِنْ دِيْوَانِ الْأَرْزَاقِ

(The book) 'Junnat Al Amaan' –

'I saw in one of the books of our companions what it's summary is, a man came to the Prophet<sup>-saww</sup> and said, 'O Rasool-Allah<sup>-saww</sup>! I was rich and have become impoverished, and I was healthy and have become sick, and I was acceptable in presence of the people and have become hateful, and was light upon their hearts and have become heavy, and I was happy but the worries have gathered upon me, and the earth has become constricted upon me despite its vastness, and I wander around the lengthy of my day in seeking the sustenance but I cannot find what I can be strengthened with. It is as if my name has been deleted from the register of sustenance(s)!'

فَقَالَ لَهُ النَّبِيُّ ص يَا هَذَا لَعَلَّكَ تَسْتَعْمِلُ مِيرَاثَ الْهُمُومِ

The Prophet<sup>-saww</sup> said to him: 'O you! Perhaps you are utilising what inherits the worries'.

فَقَالَ وَ مَا مِيرَاثُ الْهُمُومِ

He said, 'And what inherits the worries?'

قَالَ لَعَلَّكَ تَتَعَمَّمُ مِنْ فُغُودٍ أَوْ تَتَسَرَّوُلُ مِنْ قِيَامٍ أَوْ تَقْلِمُ أَظْفَارَكَ بِسِنَّكَ أَوْ تَمْسُخُ وَجْهَكَ بِذَيْلِكَ أَوْ تَبُولُ فِي مَاءٍ رَاكِدٍ أَوْ تَنَامُ مُنْبِطِحاً عَلَى وَجْهِكَ

He<sup>-saww</sup> said: 'Perhaps you are wearing a turban while seated, or a trouser while standing, or you are clipping your nails with your teeth, or wiping your face with ends of your cloth, or urinating in still water, or sleeping prone upon your face!'

فَقَالَ لَمْ أَفْعَلْ مِنْ ذَلِكَ شَيْئاً

<sup>586</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 36

He said, 'I do not do anything from that!'

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ أَخْلَصَ ضَمِيرَكَ وَ ادْعُ بِهَذَا الدُّعَاءِ وَ هُوَ دُعَاءُ الْفَرَجِ

The Prophet<sup>-saww</sup> said to him: 'Fear Allah<sup>-azwj</sup> and purify your conscience (thoughts) and supplicate with this supplication, and it is the supplication of relief (Dua Al Faraj): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي طُمُوحُ الْأَمَالِ قَدْ خَابَتْ إِلَّا لَدَيْكَ وَ مَعَايِفُ الْهَمَمِ قَدْ تَقَطَّعَتْ إِلَّا عِنْدَكَ وَ مَذَاهِبُ الْعُقُولِ قَدْ سَمَتْ إِلَّا إِلَيْكَ فَإِلَيْكَ الرَّجَاءُ وَ إِلَيْكَ الْمُلْتَجَاءُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! My God<sup>-azwj</sup>! The ambitious aspirations are disappointed except with You<sup>-azwj</sup>, and the determinations have been cut off except to You<sup>-azwj</sup>, and vanishing of the intellects have peaked except to You<sup>-azwj</sup>! Thus, to You<sup>-azwj</sup> is the Hope and to You<sup>-azwj</sup> is the shelter!

يَا أَكْرَمَ مَقْصُودٍ وَ يَا أَجْوَدَ مَسْئُولٍ هَرَبْتُ إِلَيْكَ بِنَفْسِي يَا مَلْجَأَ الْهَارِبِينَ بِأَنْقَالِ الدُّنُوبِ أَحْمِلُهَا عَلَى ظَهْرِي وَ لَا أَجِدُ لِي شَافِعًا سِوَى مَعْرِفِي بِأَنَّكَ أَقْرَبُ مَنْ رَجَاهُ الطَّالِبُونَ وَ لَجَأُ إِلَيْهِ الْمُضْطَّرُّونَ وَ أَمَلُ مَا لَدَيْهِ الرَّائِبُونَ

O most Benevolent Purpose, and O most Generous asked! I have fled to You<sup>-azwj</sup> with myself, O Shelter of the fleers, with the weight of sins I am carrying upon my back, nor can I find any healing for me besides my recognition that You<sup>-azwj</sup> the closest of the hopes for the seekers, and the desperate ones shelter to, and the most hopeful of what the desiring ones desires to!

يَا مَنْ فَتَقَ الْعُقُولَ بِمَعْرِفَتِهِ وَ أَطْلَقَ الْأَلْسُنَ بِحَمْدِهِ وَ جَعَلَ مَا أَمْتَنُ بِهِ عَلَى عِبَادِهِ كِفَاءً لِتَأْدِيبِهِ حَقَّهُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تَجْعَلْ لَهُمْ [لِلْهُمُومِ] عَلَى عَمَلِي سَبِيلًا وَ لَا لِلْبَاطِلِ عَلَى عَمَلِي دَلِيلًا وَ افْتَحْ لِي بَحْرِ الدُّنْيَا وَ الْآخِرَةِ يَا وَلِيَّ الْحَيْرِ

O One Who Opened the intellects by His<sup>-azwj</sup> Introduction, and Freed the tongues for His<sup>-azwj</sup> Praise, and Made what He<sup>-azwj</sup> Conferred with upon His<sup>-azwj</sup> servants as being sufficient for His<sup>-azwj</sup> rights to be fulfilled. Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and do not Make a way to be for the worries upon my intellect nor any evidence for the falsehood upon my deeds, and Open for me the goodness of the world and the Hereafter, O Guardian of the good!'

فَلَمَّا دَعَا بِهِ الرَّجُلُ وَ أَخْلَصَ نِيَّتَهُ عَادَ إِلَى أَحْسَنِ خَالَاتِهِ.

When the man supplicated with it and purified his sincerity, he returned to the most excellent of his situations".<sup>587</sup>

38- ق، الكتاب العتيق الغروي دعاء التَّحَرُّزِ مِنَ الْأَفَاتِ وَ التَّعَوُّذِ مِنَ الْهَلَكَاتِ قَالَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمَرْوَرِيُّ حَدَّثَنِي عُمَارَةُ بْنُ زَيْدٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَلَاءِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع يَقُولُ قَالَ: كُنْتُ مَعَ أَبِي مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع وَ بَيْنَنَا قَوْمٌ مِنَ الْأَنْصَارِ إِذْ أَتَاهُ آتٍ فَقَالَ لَهُ الْحَقُّ فَقَدْ احْتَرَقَتْ دَارُكَ

<sup>587</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 37

(The book) 'Al Kitab Al Ateeq' of Al Garwy – a supplication of the protection from the disasters and the amulet from the destructions. Abu Muhammad Abdullah Bin Muhammad Al Marouzy said, 'It is narrated to me by Umarah Bin Zayd who said, 'It is narrated to me by Abdullah Bin Al A'ala,

'From Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> saying, he<sup>-asws</sup> said: 'I<sup>-asws</sup> was with my<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> and between us<sup>-asws</sup> there was a group from the Helpers when a comer came to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'The truth! Your<sup>-asws</sup> house has burned down!'

فَقَالَ يَا بُيَّيَّ مَا احْتَرَقَتْ فَذَهَبَ

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! It has not burned down, so go'.

ثُمَّ لَمْ يَلْبَثْ أَنْ عَادَ فَقَالَ قَدْ وَ اللَّهُ احْتَرَقَتْ دَارُكَ

Then it was not long before he returned. He said, 'By Allah<sup>-azwj</sup>, your<sup>-asws</sup> house had burned down!'

فَقَالَ يَا بُيَّيَّ وَ اللَّهُ مَا احْتَرَقَتْ فَذَهَبَ

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! By Allah<sup>-azwj</sup>, it has not burned down, so go!'

ثُمَّ لَمْ يَلْبَثْ أَنْ عَادَ وَ مَعَهُ جَمَاعَةٌ مِنْ أَهْلِئِنَا وَ مَوَالِينَا يَبْكُونَ وَ يَقُولُونَ بِأَبِي قَدْ احْتَرَقَتْ دَارُكَ

Then it was not long before he returned and with him was a group of our<sup>-asws</sup> family members and our friends, crying and saying, 'By my father! Your<sup>-asws</sup> house has burned down!'

فَقَالَ كَلًّا وَ اللَّهُ مَا احْتَرَقَتْ وَ لَا كَذَبْتُ وَ أَنَا أَوْثَقُ بِمَا فِي يَدِي مِنْكُمْ وَ بِمَا أَبْصَرْتُ أَعْيُنُكُمْ

He<sup>-asws</sup> said: 'Never! By Allah<sup>-azwj</sup>, it has not burned down nor have I<sup>-asws</sup> lied, and I<sup>-asws</sup> have more trust with what is in my<sup>-asws</sup> hands than you are, and what your eyes have seen!'

وَ قَامَ أَبِي وَ قُمْتُ مَعَهُ حَتَّى انْتَهَوْا إِلَى مَنَازِلِنَا وَ النَّارُ مُشْتَعِلَةٌ عَنْ أَيْمَانِ مَنَازِلِنَا وَ عَنْ شِمَالِهَا وَ مِنْ كُلِّ جَانِبٍ مِنْهَا

And my<sup>-asws</sup> father<sup>-asws</sup> stood up and I<sup>-asws</sup> stood up with him<sup>-asws</sup> until we<sup>-asws</sup> ended up to our<sup>-asws</sup> dwelling and the fire was flaming on the right of our<sup>-asws</sup> house and on its left, and from every side from it.

ثُمَّ عَدَلَ إِلَى الْمَسْجِدِ فَحَرَّ سَاجِدًا وَ قَالَ فِي سُجُودِهِ وَ عَزَبَتْكَ وَ جَلَالِكَ لَا رَفَعْتُ رَأْسِي مِنْ سُجُودِي أَوْ تُطْفِئَهَا

Then he<sup>-asws</sup> turned to the Masjid. He<sup>-asws</sup> fell in Sajdah and said in his<sup>-asws</sup> Sajdah: 'By Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Majesty! I<sup>-asws</sup> will not raise my<sup>-asws</sup> head from my<sup>-asws</sup> Sajdah or (until) You<sup>-azwj</sup> Extinguish it!'

قَالَ فَوَ اللَّهُ مَا رَفَعُ رَأْسَهُ حَتَّى طَفِئَتْ وَ صَارَتْ إِلَى جَارِهِ وَ احْتَرَقَ مَا حَوْلَهَا وَ سَلِمَتْ مَنَازِلُنَا

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! He<sup>-asws</sup> did not raise his<sup>-asws</sup> head until it extinguished and it came to his<sup>-asws</sup> neighbour and burned down whatever was around it, and our<sup>-asws</sup> house was safe'.

قَالَ فُقُلْتُ يَا أَبَةَ جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ هَذَا

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'O father<sup>-asws</sup>, may I<sup>-asws</sup> be sacrificed for you<sup>-asws</sup>! Which thing is this?'

قَالَ يَا بُيَّيْنَا نَتَوَارَثُ مِنْ عِلْمِ رَسُولِ اللَّهِ ص كُنْزاً هُوَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَمِنَ الْمَالِ وَالْجُوَاهِرِ وَأَعَزُّ مِنَ الْجُمْهُورِ وَالسَّلَاحِ وَالْحَتْلِ وَالْعَدَدِ

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! We<sup>-asws</sup> have inherited it from the knowledge of Rasool-Allah<sup>-saww</sup>, a treasure which is better than the world and whatever is in it, and (better) than the money, and the jewels, and mightier than the masses, and the weapons, and the horses and the (large) numbers!'

فُقُلْتُ يَا أَبَةَ جُعِلْتُ فِدَاكَ وَمَا هُوَ

I<sup>-asws</sup> said: 'O father<sup>-asws</sup>! May I<sup>-asws</sup> be sacrificed for you<sup>-asws</sup>, and what is it?'

قَالَ سِرٌّ مِنْ سِرِّ رَسُولِ اللَّهِ ص أُنِّي جِبْرَائِيلُ مُحَمَّدًا ص وَعَلَّمَهُ مُحَمَّدٌ عَلِيًّا أَخَاهُ وَفَاطِمَةَ ع وَتَوَارَثْنَاهُ عَنْ آبَائِنَا

He<sup>-asws</sup> said: 'A secret from secrets of Rasool-Allah<sup>-saww</sup>! Jibraeel<sup>-as</sup> came to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> taught it to his<sup>-saww</sup> brother<sup>-asws</sup> Ali<sup>-asws</sup>, and (to Syeda) Fatima<sup>-asws</sup>, and we<sup>-asws</sup> have inherited it from our<sup>-asws</sup> fathers<sup>-asws</sup>.

وَهُوَ الدُّعَاءُ الْكَامِلُ الَّذِي مَنْ قَدَّمَهُ أَمَامَهُ فِي كُلِّ يَوْمٍ وَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِهِ مِائَةَ أَلْفِ مَلِكٍ يَحْفَظُونَهُ فِي مَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَسَدِهِ وَأَهْلِ عِنَابَتِهِ مِنَ الْعَرَقِ وَالْحَرِيقِ وَالسَّرِقِ وَالْهَدْمِ وَالْحَسْفِ وَالْقَذْفِ وَزَجَرَ عَنْهُ الشَّيْطَانَ

And it is the perfect supplication which one who advances it in front of him during every day, Allah<sup>-azwj</sup> Mighty and Majestic will Allocate one hundred thousand Angels protecting him regarding his wealth, and his soul, and his children, and his body, and people of his care, from the drowning, and the burning, and the theft, and the crushing, and the submergence, and the upheaval, and the Satan<sup>-la</sup> would be rebuked away from him!

وَلَا يَحُلُّ بِهِ سِحْرٌ سَاحِرٍ وَلَا كَيْدٌ كَائِدٍ وَلَا حَسَدٌ حَاسِدٍ وَكَانَ فِي أَمَانِ اللَّهِ جَلَّ وَعَزَّ وَاعْتِظَاهُ اللَّهُ ثَوَابِ أَلْفِ صِدِّيقٍ فَإِنْ مَاتَ مِنْ يَوْمِهِ دَخَلَ الْجَنَّةَ إِنْ شَاءَ اللَّهُ تَعَالَى

And neither will sorcery of a sorcerer work with him, nor plots of a plotter, nor envy of an envier, and he would be in Security of Allah<sup>-azwj</sup> Mighty and Majesty, and Allah<sup>-azwj</sup> would Give him Rewards of a thousand truthful ones! If he dies in his day, he would enter the Paradise, if Allah<sup>-azwj</sup> the Exalted so Desires!'

I<sup>-asws</sup> said: 'O father<sup>-asws</sup>, may Allah<sup>-azwj</sup> Make me<sup>-asws</sup> sacrificed for you<sup>-asws</sup>! Teach it to me<sup>-asws</sup>!'

قُلْتُ يَا أَبَةَ جَعَلَنِي اللَّهُ فِدَاكَ عَلَّمَنِيهِ قَالَ نَعَمْ احْتَفِظْ بِهِ وَلَا تُعَلِّمَهُ إِلَّا لِمَنْ تَبَيَّنَ بِهِ فَيَأْتِيهِ دُعَاءٌ لَا يُسْأَلُ اللَّهُ عَزَّ وَجَلَّ شَيْئاً إِلَّا أُعْطَاهُ قَائِلُهُ

He<sup>-asws</sup> said: 'Yes. Memorise it and do not teach it except to the one you<sup>-asws</sup> trust with, for it is such a supplication, Allah<sup>-azwj</sup> Mighty and Majestic will not be asked for anything except He<sup>-azwj</sup> would Give its speaker!

يَا بُنَيَّ إِذَا أَصْبَحْتَ قُلِ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَكَفَى بِكَ شَهِيداً وَ أَشْهَدُ مَلَائِكَتَكَ وَ حَمَلَةَ عَرْشِكَ وَ سُكَّانَ سَمَاوَاتِكَ وَ أَرْضِيكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ الصَّالِحِينَ مِنْ عِبَادِكَ وَ جَمِيعَ خَلْقِكَ

O my<sup>-asws</sup> son<sup>-asws</sup>! When you<sup>-asws</sup> come to a morning, say: 'O Allah<sup>-azwj</sup>, I have come to a morning keeping You<sup>-azwj</sup> as Witness and sufficing with You<sup>-azwj</sup> as Witness, and I keep Your<sup>-azwj</sup> Angels as witnesses, and bearers of the Throne, and dwellers of Your<sup>-azwj</sup> skies and Your<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> Messengers<sup>-as</sup>, and the righteous ones from Your<sup>-azwj</sup> servants, and entirety of Your<sup>-azwj</sup> creatures!

بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ وَ أَنَّ كُلَّ مَعْبُودٍ مِنْ دُونِ عَرْشِكَ إِلَى قَرَارِ الْأَرْضِينَ السَّابِعَةِ السُّفْلَى نَاطِلٌ مَا خَلَا وَجْهَكَ الْكَرِيمَ فَإِنَّهُ أَعَزُّ وَ أَكْرَمُ وَ أَجَلُّ مِنْ أَنْ يَصِفَ الْوَاصِفُونَ كُنْهَ جَلَالِهِ أَوْ تَحْتَدِيَ الْقُلُوبُ لِكُلِّ عَظَمَتِهِ

Surely, You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>, and every deity from below Your<sup>-azwj</sup> Throne up to bottom of the seventh lowest earth is false apart from Your<sup>-azwj</sup> Honourable Face, for it is Mightier, and more Majestic than the essence of its Majesty can be described by the describers, or the hearts can be guided to its whole Magnificence!

يَا مَنْ فَاقَ مَدْحَ الْمَادِحِينَ فَخُرَّ مَدْحِهِ وَ عَدَا وَصَفَ الْوَاصِفِينَ مَا تَزِيءُ حَمْدِهِ وَ جَلَّ عَنْ مَقَالَةِ النَّاطِقِينَ تَعْظِيمَ شَأْنِهِ تَقُولُ ذَلِكَ ثَلَاثاً

O One Who is above the praise of the praising ones and exceeds descriptions of the describers of the impacts of His<sup>-azwj</sup>, and He<sup>-azwj</sup> more Majestic than words of the speakers revering His<sup>-azwj</sup> Splendour!' – you<sup>-asws</sup> should say that thrice.

ثُمَّ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ تَقُولُ ذَلِكَ إِحْدَى عَشْرَةَ مَرَّةً

Then you<sup>-asws</sup> should say: 'There is no god except Allah<sup>-azwj</sup> Alone! There is no associate for Him<sup>-azwj</sup>. For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! He<sup>-azwj</sup> Causes to live and Causes to die, and He<sup>-azwj</sup> is Alive and does not die! The good is in His<sup>-azwj</sup> Hand, and He<sup>-azwj</sup> is Able upon all things!', and you<sup>-asws</sup> should say that eleven times.

ثُمَّ تَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْحَلِيمِ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ الرَّحْمَنِ الرَّحِيمِ الْمَلِكِ الْحَقِّ الْمُبِينِ

Then you<sup>-asws</sup> should say: '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! Whatever Allah<sup>-azwj</sup> Desires! There is no strength except with Allah<sup>-azwj</sup>, the Forbearing, the Benevolent, the Exalted, the Magnificent, the Beneficent, the Merciful, the King, the Truth, the Manifest Truth!

عَدَدَ خَلْقِ اللَّهِ وَ زِينَةَ عَرْشِهِ وَ مِلْءَ سَمَاوَاتِهِ وَ أَرْضِهِ وَ عَدَدَ مَا جَرَى بِهِ قَلَمُهُ وَ أَحْصَاءَ كِتَابِهِ وَ رِضَا نَفْسِهِ تَقُولُ ذَلِكَ إِحْدَى عَشْرَةَ مَرَّةً

(Praise) the number of creatures of Allah<sup>-azwj</sup>, and weight of His<sup>-azwj</sup> Throne and filling of His<sup>-azwj</sup> skies and His<sup>-azwj</sup> earth, and number of what His<sup>-azwj</sup> Pen has flowed with, and His<sup>-azwj</sup> Book has enumerated, and Satisfaction of Himself<sup>-saww!</sup> – saying that eleven times.

ثُمَّ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْمُبَارَكِينَ وَ صَلِّ عَلَى جِبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ حَمَلَةِ عَرْشِكَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ صَلِّ اللَّهُمَّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُم الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

Then you<sup>-asws</sup> should say: ‘O Allah<sup>-azwj!</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and the Blessed People<sup>-asws</sup> of his<sup>-saww</sup> Household, and Send Salawaat upon Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and bearers of Your<sup>-azwj</sup> Throne, and the Angels of Proximity! O Allah<sup>-azwj!</sup> Send Salawaat upon them until You<sup>-azwj</sup> Make them<sup>-asws</sup> reach the satisfaction, and Increase them<sup>-asws</sup> after the satisfaction from what You<sup>-azwj</sup> are rightful of, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مَلِكِ الْمَوْتِ وَ أَعْوَانِهِ وَ رِضْوَانَ وَ حَزَنَةَ الْجَنَّةِ وَ صَلِّ عَلَى مَالِكٍ وَ حَزَنَةَ النَّارِ

O Allah<sup>-azwj!</sup> Send Salawaat upon the Angel of death and his assistants, and Rizwaan, and the keeper of the Gardens, and Send Salawaat upon the keepers of the fires!

اللَّهُمَّ صَلِّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُم الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj!</sup> Send Salawaat upon them until You<sup>-azwj</sup> Make them reach the satisfaction, and Increase them after the satisfaction what You<sup>-azwj</sup> are rightful of, O most Merciful of the merciful ones!

اللَّهُمَّ وَ صَلِّ عَلَى الْكِرَامِ الْكَانِيَةِ وَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَ الْحَفْظَةِ لِبَنِي آدَمَ وَ صَلِّ عَلَى مَلَائِكَةِ السَّمَاوَاتِ الْعُلَى وَ مَلَائِكَةِ الْأَرْضِينَ السَّابِعَةِ السُّفْلَى وَ مَلَائِكَةِ اللَّيْلِ وَ النَّهَارِ وَ الْأَرْضِينَ وَ الْأَقْطَارِ وَ الْبِحَارِ وَ الْأَنْهَارِ وَ الْبَرَارِيِّ وَ الْقَفَارِ وَ صَلِّ عَلَى مَلَائِكَتِكَ الَّذِينَ أُغْنَيْتَهُمْ عَنِ الطَّعَامِ وَ الشَّرَابِ بِتَقْدِيرِكَ

O Allah<sup>-azwj</sup>, and Send Salawaat upon the Honourable Recorders, and the Honourable Ambassadors, the righteous, and the Protectors of the children of Adam<sup>-as</sup>, and Send Salawaat upon Angels of the exalted skies and Angels of the seventh lowest earth, and Angels of the night and the day, and the lands, and the horizons, and the oceans, and the rivers, and the plains, and the deserts, and Send Salawaat upon Your<sup>-azwj</sup> Angels, those You<sup>-azwj</sup> have Made needless from the food and the drink by Your<sup>-azwj</sup> Holiness!

اللَّهُمَّ صَلِّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُم الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj!</sup> Send Salawaat upon them until You<sup>-azwj</sup> Make them reach the satisfaction and Increase them after the satisfaction from what You<sup>-azwj</sup> are rightful of, O most Merciful of the Merciful ones!

اللَّهُمَّ وَ صَلِّ عَلَى أَبِي آدَمَ وَ أُمِّي حَوَاءَ وَ مَا وُلِدَا مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

O Allah<sup>-azwj</sup>, and Send Salawaat upon my<sup>-asws</sup> father<sup>-as</sup> Adam<sup>-as</sup>, and my<sup>-asws</sup> mother<sup>-as</sup> Hawwa<sup>-as</sup>, and what they<sup>-as</sup> begot, from the Prophets<sup>-as</sup> and the truthful and the martyrs and the righteous ones!

صَلِّ اللَّهُمَّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُمُ الرِّضَا وَ تَرِيدهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon them<sup>-as</sup> until You<sup>-azwj</sup> Make them<sup>-as</sup> reach the satisfaction and Increase them<sup>-as</sup> after the satisfaction from what You<sup>-azwj</sup> are rightful of, O most Merciful of the Merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ وَعَلَى أَصْحَابِهِ الْمُتَتَجِبِينَ وَأَزْوَاجِهِ الْمُطَهَّرِينَ وَعَلَى ذُرِّيَّةِ مُحَمَّدٍ وَعَلَى كُلِّ نَبِيٍّ بَشَّرَ بِمُحَمَّدٍ وَعَلَى كُلِّ نَبِيٍّ وَلَدَ مُحَمَّدًا وَعَلَى كُلِّ مَرْأَةٍ صَالِحَةٍ كَفَلْتَ مُحَمَّدًا وَعَلَى كُلِّ مَنْ صَلَّاتِكَ عَلَيْهِ رِضًا لَكَ وَ رِضًا لِنَبِيِّكَ مُحَمَّدٍ ص

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 goodly, and upon his<sup>-saww</sup> selected companions, and his<sup>-saww</sup> pure wives, and upon offspring of Muhammad<sup>-saww</sup>, and upon every Prophet<sup>-saww</sup> having given glad tidings of Muhammad<sup>-saww</sup>, and upon every Prophet<sup>-saww</sup> having begotten Muhammad<sup>-saww</sup>, and upon every righteous woman who took care of Muhammad<sup>-saww</sup>, and upon every one Your<sup>-azwj</sup> Salawaat upon him is Satisfaction for You<sup>-azwj</sup>, and satisfaction of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>!

صَلِّ اللَّهُمَّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُمُ الرِّضَا وَ تَرِيدهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon them until You<sup>-azwj</sup> Make them reach the satisfaction and Increase them after the satisfaction from what You<sup>-azwj</sup> are rightful of, O most Merciful of the Merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَ أَرْحَمِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ رَحِمْتَ 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>, and Bless upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Mercy Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, just as You<sup>-azwj</sup> had Sent Salawaat, and Blessed, and Mercied upon Ibrahim<sup>-as</sup> and Progeny of Ibrahim<sup>-as</sup>, surely You<sup>-azwj</sup> are Praised, Glorified!

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضْلَ وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ

O Allah<sup>-azwj</sup>! Give Muhammad<sup>-saww</sup> the mediation, and the Grace, and the Merit, and the lofty rank!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> like what You<sup>-azwj</sup> have Commanded us to send Salawaat upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ بَعْدَ مَنْ صَلَّى عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, of the number of ones sending Salawaat upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ كُلِّ صَلَاةٍ صَلَّيْتَ عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of every Salawaat having been sent upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ كُلِّ حَرْفٍ فِي صَلَاةٍ صَلَّيْتَ عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of every letter in Salat having been sent upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ شَعْرٍ مِنْ صَلَّى عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad of the number of hairs of the one sending Salawaat upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ نَفْسٍ مِنْ صَلَّى عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of breaths of the one sending Salawaat upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ نَفْسٍ مَنْ لَمْ يُصَلِّ عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of the ones who do not send Salawaat upon him<sup>-as</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ سُكُونٍ مِنْ صَلَّى عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of stillness of the ones sending Salawaat upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ سُكُونٍ مَنْ لَمْ يُصَلِّ عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of the stillness of the ones not sending Salawaat upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ حَرَكَةٍ مِنْ صَلَّى عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of movements of the ones sending Salawaat upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ حَرَكَاتِهِمْ وَ صِفَاتِهِمْ وَ دَقَائِقِهِمْ وَ سَاعَاتِهِمْ وَ عَدَدِ زَنَةِ دَرٍّ مَا عَمِلُوا أَوْ لَمْ يَعْمَلُوا أَوْ كَانَ مِنْهُمْ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of the number of their movements, and their descriptions, and their minutes, and their hours, and

number of weight of particles, what they have not or did not do, or it was from them or will be happening up to the Day of Qiyamah!

اللَّهُمَّ لَكَ الْحَمْدُ وَ الشُّكْرُ وَ الْمُنُّ وَ الْفَضْلُ وَ الطَّوْلُ وَ التَّعَمُّةُ وَ الْعِظَمَةُ وَ الْجَبْرُوتُ وَ الْمُلْكُ وَ الْمَلَكُوتُ وَ الْفَهْرُ وَ الْفَخْرُ وَ الشُّؤْدُودُ وَ السُّلْطَانُ وَ الْإِمْتِنَانُ وَ الْكِرْمُ وَ الْجَلَالُ وَ الْجَبْرُ وَ التَّوَجِيدُ وَ التَّمَجِيدُ وَ التَّهْلِيلُ وَ التَّكْبِيرُ وَ التَّقْدِيسُ وَ الْعِظَمَةُ وَ الرَّحْمَةُ وَ الْمَغْفِرَةُ وَ الْكِبْرِيَاءُ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, and the thanks, and the Conferment, and the Grace, and the Leniency, and the bounties, and the Magnificence, and the Force, and the Kingdom, and the Domains, and the Subduing, and the Pride, and the Guiding, and the Authority, and the Patience, and the Benevolence, and the Majesty, and the Compulsion, and the Tawheed, and the Glorification, and the Sanctification, and the Greatness, and the Holiness, and the Magnificence, and the Mercy, and the Forgiveness, and the Greatness!

وَ لَكَ مَا رَجَا وَ طَابَ مِنَ الثَّنَاءِ الطَّيِّبِ وَ الْمَدْحِ الْفَاجِرِ وَ الْقَوْلِ الْحَسَنِ الْجَمِيلِ الَّذِي تَرْضَى بِهِ عَنْ قَائِلِهِ وَ تَرْضَى بِهِ مِنْ قَالِهِ وَ هُوَ رِضًا لَكَ

And for You<sup>-azwj</sup> is what is Pure, and good from the goodly laudation, and the pride-worthy Glorification, and the excellent word, the beautiful which You<sup>-azwj</sup> are Satisfied with from its speakers and are Satisfied with from the ones saying it, and it is Satisfactory for You<sup>-azwj</sup>!

فَتَقَبَّلَ حَمْدِي بِحَمْدِ أَوَّلِ الْحَامِدِينَ وَ ثَنَائِي بِثَنَاءِ أَوَّلِ الْمُثَنِّينَ وَ تَهْلِيلِي بِتَهْلِيلِ أَوَّلِ الْمُهْلِلِينَ وَ تَكْبِيرِي بِتَكْبِيرِ أَوَّلِ الْمُكْبِرِينَ وَ قَوْلِي الْحَسَنِ الْجَمِيلِ بِقَوْلِ أَوَّلِ الْقَائِلِينَ الْمُجْمِلِينَ الْمُثَنِّينَ عَلَى رَبِّ الْعَالَمِينَ مُتَّصِلًا ذَلِكَ كَذَلِكَ مِنْ أَوَّلِ الدَّهْرِ إِلَى يَوْمِ الْقِيَامَةِ

Accept my praise with praise of first of the praising ones, and my laudation with laudation of the first of the lauding ones, and my extolling Oneness with extollations of the first of the extollers of the Oneness, and exclamation of my Takbeer with first of the ones exclaiming Takbeer, and by good beautiful word with word of the first of the speakers beautifying, the lauders upon Lord<sup>-azwj</sup> of the worlds! Connect all that like that, from beginning of the times up to the Day of Qiyamah!

وَ بَعْدَ زِنَةِ دَرِّ الرِّمَالِ وَ التَّلَالِ وَ الْجِبَالِ وَ عَدَدِ جُرْعِ مَاءِ الْبِحَارِ وَ عَدَدِ فَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ وَ عَدَدِ النُّجُومِ وَ عَدَدِ زِنَةِ ذَلِكَ وَ عَدَدِ النَّرَى وَ النَّوَى وَ الْحَصَى وَ عَدَدِ زِنَةِ دَرِّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ مَا بَيْنَ ذَلِكَ وَ مَا فَوْقَ ذَلِكَ مِنْ لَدُنِ الْعَرْشِ إِلَى قَرَارِ الْأَرْضِ السَّابِعَةِ السُّفْلَى

And of the number of weight of particles of the grains of sand, and the hills, and the mountains, and number of gulps of water of the oceans, and number of drops of rains, and leaves of the trees, and number of stars, and number of weight of that, and number of soil, and the seeds, and the pebbles, and number of weight of particles of the skies and the earth, and whatever is within these, and whatever is between these, and whatever is beneath these, and whatever is between that, and whatever is above that, from the Throne up to bottom of the seventh lowest earth!

وَ عَدَدِ حُرُوفِ أَلْفَاظِ أَهْلِيهِمْ وَ عَدَدِ أَرْزَانِهِمْ وَ دَقَائِقِهِمْ وَ سُكُونِهِمْ وَ حَرَكَاتِهِمْ وَ أَشْعَارِهِمْ وَ أَنْبَارِهِمْ وَ عَدَدِ زِنَةِ مَا عَمَلُوا أَوْ لَمْ يَعْمَلُوا أَوْ كَانَ مِنْهُمْ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

And of the number of letters of the words of its people and number of their eras, and their minutes, and their minutes, and their stillness, and their movements, and their hair, and their skins, and number of weights of what they have worked, or did not work, or happened from them or will be happening up to the Day of Qiyamah!

أَعِيذُ أَهْلِ بَيْتِ مُحَمَّدٍ صَ وَ نَفْسِي وَ مَالِي وَ ذُرِّيَّتِي وَ أَهْلِي وَ وُلْدِي وَ قَرَانِي وَ أَهْلَ بَيْتِي وَ كُلَّ ذِي رَحِمٍ لِي دَخَلَ فِي الْإِسْلَامِ وَ حِرَابِي وَ إِخْوَانِي وَ مَنْ قَلَّدَنِي دُعَاءً أَوْ أَسَدَى إِلَيَّ بَرًّا أَوْ اتَّخَذَ عِنْدِي يَدًا مِّنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

I seek Refuge (for) People<sup>-asws</sup> of the Household of Muhammad<sup>-saww</sup>, and myself, and my wealth, and my offspring, and my family members, and my children, and my relatives, and people of my household, and every one with kinship for me in Al-Islam, and my neighbours, and my brothers, and one who has collared me of a supplication, or favoured an act of righteousness to me, or taken a favour with me, from the believing men and the believing women!

بِاللَّهِ وَ بِأَسْمَائِهِ التَّامَّةِ الشَّامِلَةِ الْكَامِلَةِ الْفَاضِلَةِ الْمُبَارَكَةِ الْمُتَعَالِيَةِ الرَّزِيَّةِ الشَّرِيفَةِ الْمَنِيغَةِ الْكَرِيمَةِ الْعَظِيمَةِ الْمَكْنُونَةِ الْمَحْرُومَةِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ

(Refuge) with Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> complete Names, and inclusive, the perfect, the meritorious, the Blessed, the Exalted, the Pure, the Noble, the Invincible, the Honourable, the Magnificent, the Hidden, the Treasured which neither a righteous nor an immoral can surpass!

وَ بِأَيِّ الْكِتَابِ وَ خَاتَمَتِهِ وَ مَا بَيْنَهُمَا مِنْ سُورَةٍ شَرِيفَةٍ وَ آيَةٍ مُحْكَمَةٍ وَ شِفَاءٍ وَ رَحْمَةٍ وَ عُدَّةٍ وَ بَرَكَاتٍ وَ بِالتَّوْرَةِ وَ الْإِنْجِيلِ وَ الزُّبُورِ وَ بِصُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ بِكُلِّ كِتَابٍ أَنْزَلَ اللَّهُ وَ بِكُلِّ رَسُولٍ أَرْسَلَ اللَّهُ

And with Mother (opening) of the Book and its ending, and whatever is between the two, from a Noble Chapter, and Decisive Verse, and Healing, and Mercy, and Refuge, and Blessing, and with the Torah, and the Evangel, and the Psalms, and with Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>, and with every Book Allah<sup>-azwj</sup> has Revealed, and with every Messenger<sup>-as</sup> Allah<sup>-azwj</sup> has Sent!

وَ بِكُلِّ حُجَّةٍ أَقَامَهَا اللَّهُ وَ بِكُلِّ بُرْهَانٍ أَظْهَرَهُ اللَّهُ وَ بِكُلِّ نُورٍ أَنَارَهُ اللَّهُ وَ بِكُلِّ آيَةٍ عَظَمَتِهِ

And with every Argument Allah<sup>-azwj</sup> has Established, and with every Proof Allah<sup>-azwj</sup> has Manifested, and with every Noor Allah<sup>-azwj</sup> has Irradiated, and with every Favour of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Magnificence!

أَعِيذُ وَ أَسْتَعِيذُ بِاللَّهِ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ مَا أَحَافُ وَ أَحْذَرُ وَ مِنْ شَرِّ مَا رَبِّي تَبَارَكَ وَ تَعَالَى مِنْهُ أَكْثَرُ وَ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّلَاطِينِ وَ إِبْلِيسَ وَ جُنُودِهِ وَ أَتْبَاعِهِ وَ أَتْبَاعِهِ

I seek Refuge and Protection with Allah<sup>-azwj</sup> from evil of every one with evil, and from evil of what I fear and am cautious of, and from evil of what my Lord<sup>-azwj</sup>, the Blessed and Exalted, is Greater than it, and from evil of the mischief of the Jinn and the humans, and the Satans<sup>-la</sup>, and the rulers, and Iblees<sup>-la</sup> and his<sup>-la</sup> armies, and his<sup>-la</sup> adherents, and his<sup>-la</sup> followers!

وَمِنْ شَرِّ مَا فِي النُّورِ وَ الظُّلْمَةِ وَ مِنْ شَرِّ مَا دَهَمَ أَوْ هَجَمَ وَ مِنْ شَرِّ كُلِّ هَمٍّ وَ عَمٍّ وَ آفَةٍ وَ نَدَمٍ وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا

And from evil of what is in the light and the darkness, and from evil of what invades or attacks, and from evil of every worry, and sadness, and disaster, and regret, 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!

وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْا فَعَلَّ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

And from evil of every animal my Lord<sup>-azwj</sup> Seizes **it by its forelock. Surely, my Lord is upon the Straight Path [11:56] 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>588</sup>

39 عُدَّةُ الدَّاعِي، رَوَى ابْنُ مُسْكَانَ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: يَا بَا حَمَزَةَ مَا لَكَ إِذَا نَابَكَ أَمْرٌ تَخَافُهُ أَنْ لَا تَتَوَجَّهَ إِلَى بَعْضِ زَوَايَا بَيْتِكَ يَغْنِي الْقِبْلَةَ فَتُصَلِّيَ رَكَعَتَيْنِ ثُمَّ تَقُولُ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْمَعَ السَّمِيعِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعِينَ مَرَّةً كُلَّمَا دَعَوْتَ اللَّهَ مَرَّةً يَجِدُوكَ الْكَلِمَاتِ سَأَلْتَ حَاجَتَكَ.

(The book) 'Uddat Al Daie' – It is reported by Ibn Muskaan, from Abu Hamza who said,

'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'O Abu Hamza! What is the matter with you, whenever a matter attacks you, you do not head to one of the corners of your house, meaning the Qiblah, so you pray two Cycles Salat, then you say, 'O most Insightful of the beholders, and O most Listening of the listening ones, and O Swiftest of the Reckoners, and O most Merciful of the merciful ones!' – seven times? Every time you supplicate to Allah<sup>-azwj</sup> once with these phrases, you should ask your need''.<sup>589</sup>

وَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَسْمَاءَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص: مَنْ أَصَابَهُ هَمٌّ أَوْ عَمٌّ أَوْ كَرْبٌ أَوْ بَلَاءٌ أَوْ لَأْوَاءٌ فَلْيَقُلْ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ:.

And from Aasim Bin Humeyd, from Asmaa who said,

'Rasool-Allah<sup>-sawww</sup> said: 'One is afflicted by worry, or sadness, or stress, or affliction, or adversity, let him say, 'Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup>! I do not associate anything with Him<sup>-azwj</sup>! I rely upon the Living Who does not die!''<sup>590</sup>

وَ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ قَالَ: كَتَبَ مُحَمَّدُ بْنُ حَمَزَةَ الْعُلَوِيُّ إِلَى أَبِي جَعْفَرٍ ع فِي دُعَاءٍ يُعَلِّمُهُ يَرْجُو بِهِ الْفَرَجَ

And from Ali Bin Mahziyar who said,

'Muhammad Bin Hamza Al-Alawy wrote to me asking me to write to Abu Ja'far<sup>-asws</sup> regarding a supplication he<sup>-asws</sup> had taught him he can hope for the relief with.

<sup>588</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 38

<sup>589</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 a

<sup>590</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 b

فَكُنْتُ إِلَيْهِ أَمَّا مَا سَأَلَ مُحَمَّدُ بْنُ حَمَزَةَ الْعَلَوِيُّ مِنْ تَعْلِيمِهِ دُعَاءَ يَرْجُو بِهِ الْفَرْجَ فَقُلْتُ لَهُ يَلْزُمُ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ أَكْفِي مَا أَهَمِّي فَإِنِّي أَرْجُو أَنْ يَكْفِيَ مَا هُوَ فِيهِ مِنَ الْغَمِّ إِنْ شَاءَ اللَّهُ.

He<sup>-asws</sup> wrote to me, 'As for what Muhammad Bin Hamza Al-Alawy has asked from his learning a supplication he can be hoping for the relief with, say to him to necessitate, 'O One Who Suffices from all things and nothing suffices from Him<sup>-azwj</sup>! Suffice me of what is worrying me!' I<sup>-asws</sup> am hopeful that he would be Sufficed of what sadness he is in, if Allah<sup>-azwj</sup> Desires!''<sup>591</sup>

وَقَالَ الصَّادِقُ ع: أَلَا أُعَلِّمُكَ كَلِمَاتٍ إِذَا وَقَعْتَ فِي وَرْطَةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّ اللَّهَ يَصْرِفُ بِمَا عَنكَ مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ.

And Al-Sadiq<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> teach you phrases, whenever you fall into trouble, say, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is neither might nor strength except with Allah<sup>-azwj</sup>!' Due to it, Allah<sup>-azwj</sup> will Turn away from you a variety of afflictions, whatever He<sup>-azwj</sup> Desires to''.<sup>592</sup>

باب 107 الأدعية و الأحرار لدفع كيد الأعداء زائدا على ما سبق و ما يناسب هذا المعنى و فيه دعاء الحزب اليماني المعروف بالدعاء السيفي أيضا و دعاء العلوي المصري و نحوها

## CHAPTER 107 – THE SUPPLICATIONS AND THE PROTECTIONS TO REPEL PLOTS OF THE ENEMIES, ADDITIONAL TO WHAT HAS PRECEDED AND WHAT IS RELATED TO THIS MEANING, AND IN IT IS A SUPPLICATION OF 'THE YEMENI PROTECTION' WELL KNOWN AS THE SUPPLICATION 'AL-SAYFI' AS WELL, AND SUPPLICATION 'AL-ALAWY AL-MISRY', AND APPROXIMATE TO IT

1- لي، الأمايلي للصدوق ابن المُنَوَّكِلِ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظْطِينِ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ: وَقَعَ الْحَزْبُ إِلَى مُوسَى بْنِ جَعْفَرٍ ع وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَهْلِ بَيْتِهِ بِمَا عَزَمَ عَلَيْهِ مُوسَى بْنُ الْمَهْدِيِّ فِي أَمْرِهِ فَقَالَ لِأَهْلِ بَيْتِهِ بِمَا تُشِيرُونَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Al-Hassan Bin Ali Bin Yaqteen, from his father Al-Husayn, from his father who said,

'The news came to 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 (caliph) had determined regarding his<sup>-asws</sup> matter. He<sup>-asws</sup> said to his<sup>-asws</sup> family members: 'What are you indicating (advising)?'

قَالُوا نَرَى أَنْ تَتَبَاعَدَ عَنْ هَذَا الرَّجُلِ وَ أَنْ تُعَيِّبَ شَخْصَكَ مِنْهُ فَإِنَّهُ لَا يُؤْمِنُ شَرَّهُ

They said, 'We view that you<sup>-asws</sup> should distance from this man, and you<sup>-asws</sup> should hide yourself<sup>-asws</sup> from him, for there is no safety from his evil!'

فَتَبَسَّمَ أَبُو الْحَسَنِ ع ثُمَّ قَالَ

<sup>591</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 c

<sup>592</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 d

وَلِيَعْلَبَنَّ مُعَلِّبُ [مُعَلِّبِ] الْعَلَابِ

رَعَمَتْ سَخِينَةً أَنْ سَتَعْلَبُ رَهْمًا

Abu Al-Hassan<sup>-asws</sup> smiled, then said (a couplet): *'Sakheena claims that she will overcome her master, and the Overcomer will Overcome the one attempting to overcome!'*

ثُمَّ رَفَعَ ع يَدَهُ إِلَى السَّمَاءِ فَقَالَ إِلَهِي كَمْ مِنْ عَدُوٍّ شَحَدَ لِي ظُبَةَ مُدَيْبِيهِ وَ أَزْهَفَ لِي سِنَانَ حَدِيهِ وَ دَافَ لِي قَوَاتِلَ سُومِيهِ وَ لَمْ تَنْمَ عَنِّي عَيْنُ حِرَاسَتِيهِ

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 الْفَوَاحِشِ وَ عَجْزِي عَنِ مَلِمَاتِ الْجَوَائِحِ صَرَفْتِ ذَلِكَ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ لَا بِحَوْلِي وَ لَا بِقُوَّتِي فَأَلْفَيْتَنِي فِي الْحَفِيرِ الَّذِي احْتَفَرَهُ لِي خَائِبًا بِمَا أَمَلْتُ فِي دُنْيَاهُ مُتَبَاعِدًا بِمَا رَجَاهُ فِي آخِرَتِهِ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ فَدَرَّ اسْتِحْقَاقَكَ 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 أَفْلُلْ حَدَّهُ عَنِّي بِقُدْرَتِكَ وَ اجْعَلْ لَهُ شُغْلًا فِيمَا يَلِيهِ وَ عَجْزًا عَمَّنْ 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 أَعِدِّي عَلَيْهِ عَدُوِي حَاضِرَةً تَكُونُ مِنْ عَيْبِي شِفَاءً وَ مِنْ حَقِّي 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 انْظُمِ شِكَايِي بِالتَّعْيِيرِ وَ عَرِّفُهُ عَمَّا قَلِيلٍ مَا وَعَدْتَ الطَّالِمِينَ وَ عَرِّفْنِي مَا وَعَدْتَ فِي إِجَابَةِ الْمُضْطَرِّينَ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَ الْمَرْءِ 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 الْوَارِدِ بِمَوْتِ مُوسَى بْنِ الْمَهْدِيِّ.

He (the narrator) said, *'Then the group dispersed. They did not gather except to read the letter (mentioning) the death of Musa Bin Al-Mahdi'*.<sup>593</sup>

<sup>593</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 1

2- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ماجيلويه عن علي بن إبراهيم قال سمعت رجلاً من أصحابنا يقول لما حبس هارون الرشيد موسى بن جعفر ع جن عليه الليل فخاف ناحية هارون أن يقتله فجدد موسى ع طهوره و استقبل بوجهه القبلة و صلى لله عز و جل أربع ركعات ثم دعا بهذه الدعوات

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, (and) 'Al Amaali' of Al Sadouq – Majaylawiua, from Ali Bin Ibrahim who said, '

'I heard a man from our companions saying, 'When Haroun Al-Rasheed detained Imprisoning Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, the night shaded upon him<sup>-asws</sup>, he<sup>-asws</sup> feared that a faction of Haroun might kill him<sup>-asws</sup>. So, Musa<sup>-asws</sup> renewed his<sup>-asws</sup> cleansing and turned to the Qiblah with his<sup>-asws</sup> face and prayed Salat to Allah<sup>-azwj</sup> Mighty and Majestic, four units, then supplicated with this supplication: -

فَقَالَ يَا سَيِّدِي نَجِّنِي مِنْ حَبْسِ هَارُونَ وَ خَلِّصْنِي مِنْ يَدِهِ يَا مُخْلِصَ الشَّجَرِ مِنْ بَيْنِ رَمْلِ وَ طِينِ وَ مَاءٍ وَ يَا مُخْلِصَ اللَّبَنِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ وَ يَا مُخْلِصَ الْوَلَدِ مِنْ بَيْنِ مَشِيمَةٍ وَ رَجَمٍ وَ يَا مُخْلِصَ النَّارِ مِنْ بَيْنِ الْحَدِيدِ وَ الْحَجَرِ وَ يَا مُخْلِصَ الرُّوحِ مِنْ بَيْنِ الْأَخْشَاءِ وَ الْأَمْعَاءِ خَلِّصْنِي مِنْ يَدَيْ هَارُونَ

'O my Master<sup>-azwj</sup>! Rescue me<sup>-asws</sup> from the prison of Haroun and Save me from his hand! O Extractor of the tree from sand and clay and water, and O Extractor of the milk from between the intestines and the blood, and O Extractor of the child from between placenta and the womb, and O Extractor from between the iron and the stone, and O Extractor of the soul from between the viscera and the intestines, Extract me from the hands of Haroun!'

قَالَ فَلَمَّا دَعَا مُوسَى ع بِهَذِهِ الدَّعَوَاتِ رَأَى هَارُونَ رَجُلًا أَسْوَدَ فِي مَنَامِهِ وَ يَبْدُو سَيْفٌ قَدْ سَلَّهُ وَأَقْفًا عَلَى رَأْسِ هَارُونَ وَ هُوَ يَقُولُ يَا هَارُونَ أَطْلِقْ عَن مُوسَى بْنِ جَعْفَرٍ وَ إِلَّا صَرَنْتُ عِلَاوَتَكَ بِسَيْفِي هَذَا

He (the narrator) said, 'When Musa<sup>-asws</sup> supplicated with these supplications, Haroun saw a black man in his dream and in his hand was a sword he had unsheathed, standing by the head of Haroun, and he was saying, 'O Haroun! Free Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> or else I will strike your head with this sword of mine!'

فَخَافَ هَارُونَ مِنْ هَيْبَتِهِ ثُمَّ دَعَا الْحَاجِبَ فَجَاءَ الْحَاجِبُ فَقَالَ لَهُ أَذْهَبَ إِلَى السِّجْنِ وَ أَطْلِقَ عَن مُوسَى بْنِ جَعْفَرٍ

Haroun feared from his awe, then called for the guard. The guard came. He said to him, 'Go to the prison and free Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>!'

قَالَ فَخَرَجَ الْحَاجِبُ فَفَرَعَ بَابَ السِّجْنِ فَأَجَابَهُ صَاحِبُ السِّجْنِ فَقَالَ مَنْ ذَا

He (the narrator) said, 'The guard went out and knocked the door of the prison. The warden of the prison answered him. He said, 'Who is that?'

قَالَ إِنَّ الْخَلِيفَةَ يَدْعُو مُوسَى بْنَ جَعْفَرٍ فَأَخْرِجْهُ مِنْ سِجْنِكَ وَ أَطْلِقْ عَنْهُ

He said, 'The caliph is summoning Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, so bring him<sup>-asws</sup> our from your prison and free him<sup>-asws</sup>!'

فَصَاحَ السَّجَّانُ يَا مُوسَى إِنَّ الْخَلِيفَةَ يَدْعُوكَ

The warden shouted, 'O Musa<sup>-asws</sup>! The caliph is summoning you<sup>-asws</sup>!'

فَقَامَ مُوسَىٰ بْنُ جَعْفَرٍ مَدْعُورًا فَرِعًا وَهُوَ يَقُولُ لَا يَدْعُونِي فِي جَوْفِ هَذِهِ اللَّيْلَةِ إِلَّا لِشَرِّ يُرِيدُ بِي

Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> stood up terrified, alarmed, and he<sup>-asws</sup> said: 'He is not summoning me<sup>-asws</sup> in the middle of this night except for an evil he intends with me<sup>-asws</sup>!'

فَقَامَ بَاكِيًا حزينًا مَعْمُومًا آيسًا مِنْ حَيَاتِهِ فَجَاءَ إِلَىٰ عِنْدِ هَارُونَ وَهُوَ يَرْتَعِدُ فَرَائِصُهُ فَقَالَ سَلَامٌ عَلَىٰ هَارُونَ

He<sup>-asws</sup> stood up weeping, grief-stricken, sad, despairing from his<sup>-asws</sup> life. He<sup>-asws</sup> came to the presence of Haroun and his<sup>-asws</sup> limbs were trembling. He<sup>-asws</sup> said: 'Greetings be upon Haroun!'

فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ لَهُ هَارُونَ نَاشِدْتُكَ بِاللَّهِ هَلْ دَعَوْتَ فِي جَوْفِ هَذِهِ اللَّيْلَةِ بِدَعَوَاتٍ

He responded the greeting to him<sup>-asws</sup>, then Haroun said to him<sup>-asws</sup>, 'I adjure you<sup>-asws</sup> with Allah<sup>-azwj</sup>! Have you<sup>-asws</sup> supplicated in the middle of this night with supplications?'

فَقَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes!'

قَالَ وَ مَا هُنَّ

He said, 'And what are these?'

قَالَ جَدَّدْتُ طَهْرًا وَ صَلَّىٰ لِلَّهِ عَزَّ وَ جَلَّ أَرْبَعَ رَكَعَاتٍ وَ رَفَعْتُ طَرْفِي إِلَىٰ السَّمَاءِ وَ قُلْتُ يَا سَيِّدِي خَلِّصْنِي مِنْ يَدَيِ هَارُونَ وَ شَرِّهِ وَ ذَكَرْتُ لَهُ مَا كَانَ مِنْ دُعَائِهِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> renewed cleansing (Wud'u) and prayed to Allah<sup>-azwj</sup> four units of Salat and raised my<sup>-asws</sup> eyes towards and sky and said: 'O my Master<sup>-azwj</sup>! Extract me from the hands of Haroun and his evil' – and he<sup>-asws</sup> mention to him<sup>-asws</sup> what had happened from his<sup>-asws</sup> supplication.

فَقَالَ هَارُونَ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ يَا حَاجِبُ أَطْلِقْ عَنْ هَذَا

Haroun said, 'Allah<sup>-azwj</sup> has Answered your<sup>-asws</sup> supplications! O Guard, free this one!'

ثُمَّ دَعَا بِجِلْعَلٍ فَخَلَعَ عَلَيْهِ ثَلَاثًا وَ حَمَلَهُ عَلَىٰ فَرَسِهِ وَ أَكْرَمَهُ وَ صَيَّرَهُ نَدِيمًا لِنَفْسِهِ

Then he called for garments and clothed three upon him<sup>-asws</sup>, and carried him<sup>-asws</sup> upon his own horse, and honoured him<sup>-asws</sup>, and appointed him<sup>-asws</sup> as a confidant for himself.

ثُمَّ قَالَ هَاتِ الْكَلِمَاتِ حَتَّىٰ أَثْبِتَهَا

Then he said, 'Give the phrases until I affirm these!'

ثُمَّ دَعَا بِدَوَاوٍ وَ قِرْطَاسٍ وَ كَتَبَ هَذِهِ الْكَلِمَاتِ

Then he called for ink and paper and wrote these phrases.

قَالَ فَأَطْلَقَ عَنْهُ وَ سَلَّمَهُ إِلَى حَاجِيهِ لِيُسَلِّمَهُ إِلَى الدَّارِ فَصَارَ مُوسَى بْنُ جَعْفَرٍ عَ كَرِيماً عِنْدَ هَارُونَ وَ كَانَ يَدْخُلُ عَلَيْهِ فِي كُلِّ خَمِيسٍ.

He (the narrator) said, 'He freed him<sup>-asws</sup> and submitted him<sup>-asws</sup> to his guard to take him<sup>-asws</sup> safely to the house. So, Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> became honourable in the presence of Haroun, and he<sup>-asws</sup> used to enter to see him during every Thursday'.<sup>594</sup>

3- أَقُولُ قَدْ أُورِدْنَا فِي احْتِجَاجِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى مُعَاوِيَةَ وَ أَصْحَابِهِ لَعَنَهُمُ اللَّهُ أَتَمَّ لَمَّا دَعَاوَهُ ع

I am saying, 'We have referred in argumentation by Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, against Muawiya and his companions, may Allah<sup>-azwj</sup> Curse them, when they had summoned him<sup>-asws</sup>.

قَالَ اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي مُخَوْرِهِمْ وَ أَعُوذُ بِكَ مِنْ شُرُورِهِمْ وَ أَسْتَعِينُ بِكَ عَلَيْهِمْ فَكَفِّنِيهِمْ بِمَا شِئْتَ وَ أَنَّى شِئْتَ مِنْ حَوْلِكَ وَ قُوَّتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I rotate by You<sup>-azwj</sup> (their evil) back into their throats, and I seek Refuge with You<sup>-azwj</sup> from their evils, and I seek Assistance with You<sup>-azwj</sup> against, so, Suffice them with whatever You<sup>-azwj</sup> Desire from Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength, O most Merciful of the merciful ones!'

ثُمَّ قَالَ لِلرَّسُولِ هَذَا كَلَامُ الْفَرَجِ.

Then he<sup>-asws</sup> said to the messenger: 'Then is the speech of relief!''<sup>595</sup>

4- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِ مَا أَنَابِي إِذَا أَنَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْجِنُّ وَ الْإِنْسُ مَعَ الْقَضَاءِ بِالنُّصْرَةِ تَقُولُ

(The book) 'Qurb Al Isnaad' – Haroun from Ibn Sadaqa,

'From Al-Sadiq<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'When I have said these phrases, I<sup>-asws</sup> don't care even if the jinn and mankind were to come together against me<sup>-asws</sup>' the Decree would be the victory. You should say: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لِلَّهِ وَ فِي سَبِيلِ اللَّهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and for Allah<sup>-azwj</sup>, and in the Way of Allah<sup>-azwj</sup>! 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 upon the nation (religion) of Rasool-Allah<sup>-sawww</sup>!

<sup>594</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 2

<sup>595</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 3

اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ وَ وَجَّهْتُ وَجْهِي إِلَيْكَ وَ أَلْجَأْتُ ظَهْرِي إِلَيْكَ

O Allah<sup>-azwj</sup>! I have submitted myself to You<sup>-azwj</sup>, and have delegated my affairs to You<sup>-azwj</sup>, I divert my face to You<sup>-azwj</sup>, and shelter my back to You<sup>-azwj</sup>!

اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَن يَمِينِي وَ عَن شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي فَادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Allah<sup>-azwj</sup>! Protect me with the protection of Eman from my front, and from behind me, and on my right, and on my left, and from above me, and from beneath me. Defend me, by Your<sup>-azwj</sup> Mighty and Your<sup>-azwj</sup> Strength, and there is neither any might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!<sup>596</sup>

5- ن، عيون أخبار الرضا عليه السلام الأهمداني عن علي بن إبراهيم عن محمد بن الحسين المدني عن عبد الله بن الفضل عن أبيه قال: كنت أجنب الرشيد فأقبل علي يوماً غضباناً و بيده سيفٌ يُقْلِبُهُ فقال لي يا فضل بقرابتي من رسول الله ص لئن لم تأتني بابن عمي لأخذت الذي فيه عيناك

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Al Hamdany, from Ali Bin Ibrahim, from Muhammad Bin Al-Husayn Al Madany, from Abdullah Bin Al Fazl, from his father having said,

'I used to guard Al-Rasheed (caliph). One day he turned towards me angrily and his hand was upon a sword he was turning. He said to me, 'O Fazl! By my relationship from Rasool-Allah<sup>-saww</sup>, if you don't come to me with the son<sup>-asws</sup> of my uncle<sup>-as</sup>, I shall take that which is in your eyes!'

فَقُلْتُ بِمَنْ أَجِيئُكَ

I said, 'With whom shall I come to you?'

فَقَالَ بِمَنْ الْحِجَازِيِّ

He said, 'With this 'Hijazy' (inhabitant of Al-Medina)!'

قُلْتُ وَ أَيُّ الْحِجَازِيِّينَ

I said, 'And which 'Hijazy'?'

قَالَ مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ

He said, '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>!'

قَالَ الْفَضْلُ فَحَفْتُ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ جِئْتُ بِهِ إِلَيْهِ ثُمَّ فَكَّرْتُ فِي التَّعَمَّةِ فَقُلْتُ لَهُ أَفْعَلُ

<sup>596</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 4

Al-Fazl said, 'I feared from Allah<sup>-azwj</sup> Mighty and Majestic to come to him with him<sup>-asws</sup>. Then I thought regarding the bounty (reward). I said to him, 'I will do so!'

فَقَالَ اثْنَيْنِ بِسَوْطَيْنِ وَ هَبْزَيْنِ وَ جَلَادَيْنِ

He said, 'Bring me two whippers, and two strong crushers, and two executioners!'

قَالَ فَأَتَيْتُهُ بِذَلِكَ وَ مَضَيْتُ إِلَى مَنْزِلِ أَبِي إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرٍ ع فَأَتَيْتُهُ إِلَى خَرَبَةٍ فِيهَا كُوْحٌ مِنْ حِرَائِدِ النَّخْلِ فَإِذَا أَنَا بِعَلَامٍ أَسْوَدَ فَعُلْتُ لَهُ اسْتَأْذِنَ لِي عَلَى مَوْلَاكَ يَرْحَمُكَ اللَّهُ

He said, 'I came to him with that and went to the house of Abu Ibrahim Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. I came to ruins wherein was a reed house without skylight, from branches of the palm tree. There I was with a black slave. I said to him, 'Seek permission for me to your master, may Allah<sup>-azwj</sup> Mercy you!'

فَقَالَ لِي لَيْسَ لَكَ حَاجِبٌ وَ لَا بَوَّابٌ

He said to me, 'Enter! There is neither a guard for him<sup>-asws</sup> nor a doorkeeper!'

فَوَلَّجْتُ إِلَيْهِ فَإِذَا أَنَا بِعَلَامٍ أَسْوَدَ يَبْدُو مَقْصُوعًا بِأَخْذِ اللَّحْمِ مِنْ جَبِينِهِ وَ عِزِينَ أَنْفِهِ مِنْ كَثْرَةِ سُجُودِهِ فَعُلْتُ لَهُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ أَجِبِ الرَّشِيدَ

I entered to see him<sup>-asws</sup>, and there I was with a black slave with scissors in his hand clipping the flesh from his<sup>-asws</sup> forehead and tip of his<sup>-asws</sup> nose due to the frequency of his<sup>-asws</sup> Sajdah(s). I said to him<sup>-asws</sup>, 'The greeting be upon you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Answer (the summons of) Al-Rasheed!'

فَقَالَ مَا لِلرَّشِيدِ وَ مَا لِي أَمَا تَشْعَلُهُ نِعْمَتُهُ عَنِّي

He<sup>-asws</sup> said: 'What is for Al-Rasheed and what is for me<sup>-asws</sup> (i.e., what has he to do with me<sup>-asws</sup>)? Don't his bounties pre-occupy him from me<sup>-asws</sup>?'

ثُمَّ قَامَ مُسْرِعًا وَ هُوَ يَقُولُ لَوْ لَا أَنِّي سَمِعْتُ فِي خَبَرٍ عَنِ جَدِّي رَسُولِ اللَّهِ ص أَنَّ طَاعَةَ السُّلْطَانِ لِلتَّقِيَّةِ وَاجِبَةٌ إِذَا مَا جِئْتُ

Then he<sup>-asws</sup> stood up and he<sup>-asws</sup> was saying: 'Had it not been for my<sup>-asws</sup> having heard in a Hadeeth from my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> that obedience to the ruler is obligatory due to the Taqiyya (dissimulation), then I<sup>-asws</sup> would not come (with you)!'

فَعُلْتُ لَهُ اسْتَعِدَّ لِلْعُقُوبَةِ يَا أَبَا إِبْرَاهِيمَ رَحِمَكَ اللَّهُ

I said to him<sup>-asws</sup>, 'Be prepared for the punishment, O Abu Ibrahim<sup>-asws</sup>, may Allah<sup>-azwj</sup> Mercy you<sup>-asws</sup>!'

فَقَالَ عَ أَلَيْسَ مَعِيَ مَنْ يَمْلِكُ الدُّنْيَا وَ الْآخِرَةَ وَ لَنْ يَقْدِرَ الْيَوْمَ عَلَى سُوءٍ بِي إِنْ شَاءَ اللَّهُ

He<sup>-asws</sup> said: 'Isn't there One with me<sup>-asws</sup> Who Controls the world and the Hereafter? And today he will never be able upon me<sup>-asws</sup> with being evil to me, if Allah<sup>-azwj</sup> Desires!'

قَالَ الْفَضْلُ بْنُ الرَّبِيعِ فَرَأَيْتُهُ وَ قَدْ أَدَارَ يَدَهُ يُلَوِّحُ بِهَا عَلَى رَأْسِهِ ثَلَاثَ مَرَّاتٍ فَدَخَلْتُ إِلَى الرَّشِيدِ فَإِذَا هُوَ كَأَنَّهُ امْرَأَةٌ تَكْلِي قَائِمٌ حَيْرَانٌ فَلَمَّا رَأَى قَالَ لِي يَا فَضْلُ

Al-Fazl Bin Al-Rabie said, 'I saw him<sup>-asws</sup> and he<sup>-asws</sup> was rotating his<sup>-asws</sup> hand wiping with it upon his<sup>-asws</sup> head three times. I entered to see Al-Rasheed, and there he was as if he was a bereaved woman, standing, bewildered. When he saw me, he said to me, 'O Fazl!'

فَقُلْتُ لَيْتَكَ

I said, 'At your service!'

فَقَالَ جِئْتَنِي بِابْنِ عَمِّي

He said, 'You have come to me with the son<sup>-asws</sup> of my uncle<sup>-asws</sup>?'

فُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ لَا تَكُونُ أَرْعَجْتَهُ

He said, 'You had not alarmed him<sup>-asws</sup>?'

فَقُلْتُ لَا

I said, 'No'.

قَالَ لَا تَكُونُ أَعْلَمْتُهُ أَنِّي عَلَيْهِ غَضَبَانُ فَإِنِّي قَدْ هَيَّجْتُ عَلَى نَفْسِي مَا لَمْ أَرِدْهُ أَنْدَنْ لَهُ بِالذُّخُولِ

He said, 'Do not let him<sup>-asws</sup> know that I was angry upon him<sup>-asws</sup>, for I have stirred upon myself what I did not want! Permit for him<sup>-asws</sup> to enter!'

فَأَذِنْتُ لَهُ فَلَمَّا رَأَاهُ وَتَبَّ إِلَيْهِ فَأَيْمَأً وَ عَانَقَهُ وَ قَالَ لَهُ مَرْحَباً بِابْنِ عَمِّي وَ أَخِي وَ وَارِثِ نِعْمَتِي

I permitted for him<sup>-asws</sup>. When he saw him<sup>-asws</sup>, he leapt to him<sup>-asws</sup> standing and hugged him<sup>-asws</sup>, and said to him<sup>-asws</sup>, 'Welcome to the son<sup>-asws</sup> of my uncle<sup>-asws</sup>, and inheritor of my bounties!'

فَمَا أَجْلَسَهُ عَلَى فَخْزِهِ وَ قَالَ لَهُ مَا الَّذِي قَطَعَكَ عَنْ زِيَارَتِنَا

Then he seated him<sup>-asws</sup> close to him and said to him<sup>-asws</sup>, 'What is that which cut you<sup>-asws</sup> off from visiting us?'

فَقَالَ سَعَةُ مُلْكِكَ وَ حُبُّكَ لِلدُّنْيَا

He<sup>-asws</sup> said: 'Vastness of your kingdom and your love for the world!'

فَقَالَ اثْنُونِي بِحُقَّةِ الْعَالِيَةِ

He said, 'Bring to me the container of expensive perfume!'

فَأْتِي بِهَا فَعَلَّمَهُ بِيَدِهِ ثُمَّ أَمَرَ أَنْ يُحْمَلَ بَيْنَ يَدَيْهِ خَلْعٌ وَ بَدْرَتَانِ دِينَارِي

He was brought with it. He applied it on his<sup>-asws</sup> beard with his own hand, then ordered for garments to be carried in front of him and two pouches of Dinars.

فَقَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ اللَّهُ لَوْ لَا أَيُّ أَرَى مَنْ أَرْوَجُهُ بِهَا مِنْ غُرَابِ بَنِي أَبِي طَالِبٍ لِمَالًا يَنْقَطِعُ نَسْلُهُ أَبَدًا مَا قَبِلْتُهَا

Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said: 'Had I<sup>-asws</sup> not viewed that I can get bachelors of the clan of Abu Talib<sup>-as</sup> lest his lineage be cut off for ever, I<sup>-asws</sup> would not accept it!'

ثُمَّ تَوَلَّى ع وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The he<sup>-asws</sup> turned around and he<sup>-asws</sup> was saying: 'The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!'

فَقَالَ الْفَضْلُ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَدْتَ أَنْ تُعَاقِبَهُ فَخَلَعْتَ عَلَيْهِ وَ أَكْرَمْتَهُ

Al-Fazl said, 'O commander of the faithful! You intended to punish him<sup>-asws</sup>, but you presented garments to him<sup>-asws</sup> and honoured him<sup>-asws</sup>!'

فَقَالَ لِي يَا فَضْلُ إِنَّكَ لَمَّا مَضَيْتَ لِتَجِيفَنِي بِهِ رَأَيْتُ أَقْوَامًا قَدْ أَخَذُوا بِدَارِي بِأَيْدِيهِمْ حِرَابٌ قَدْ عَرَسُوهَا فِي أَصْلِ الدَّارِ يَقُولُونَ إِنَّ آدَى ابْنِ رَسُولِ اللَّهِ ص حَسَفْنَا بِهِ وَ إِنَّ أَحْسَنَ إِلَيْهِ انصَرَفْنَا عَنْهُ وَ تَرَكْنَاهُ

He said to me, 'O Fazl! When you went to come to me with him<sup>-asws</sup>, I saw a people staring at my house, having spearheads in their hands, and installed them in the base of the door saying, 'If you hurt the son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, we shall make it collapse, and if you are good to him, we shall go away from it and leave it!'

فَتَبِعْتُهُ ع فَقُلْتُ لَهُ مَا الَّذِي قُلْتَ حَتَّى كُنَيْتَ أَمَرَ الرَّشِيدِ فَقَالَ دُعَاءُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَانَ إِذَا دَعَا بِهِ مَا بَرَزَ إِلَى عَسْكَرٍ إِلَّا هَزَمَهُ وَ لَا إِلَى فَارِسٍ إِلَّا قَهَرَهُ وَ هُوَ دُعَاءُ كِفَايَةِ الْبَلَاءِ قُلْتُ وَ مَا هُوَ

I followed him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'What is that which you<sup>-asws</sup> said until you<sup>-asws</sup> were sufficed the matter of Al-Rasheed?' He<sup>-asws</sup> said: 'A supplication of my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>. It was so that whenever he<sup>-saww</sup> supplicated with it, he<sup>-saww</sup> did not go to any soldier except he<sup>-saww</sup> defeated him, nor to any horseman, except subdued him, and it is a supplication (called) 'Kifayat Al-Bala'a' (sufficiency for the affliction)'. I said, 'And what is it?'

قَالَ قُلْتُ اللَّهُمَّ بِكَ أَسْأُورُ وَ بِكَ أَهْوَالُ وَ بِكَ أَحَاوِرُ وَ بِكَ أَصُولُ وَ بِكَ أَمُوثُ وَ بِكَ أَحْبَابُ أَسَلَمْتُ نَفْسِي إِلَيْكَ وَ فَوَضْتُ أَمْرِي إِلَيْكَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> had said: 'O Allah<sup>-azwj</sup>! By You<sup>-azwj</sup> I<sup>-asws</sup> am rising, and by You<sup>-azwj</sup> I<sup>-asws</sup> am trying, and by You<sup>-azwj</sup> I<sup>-asws</sup> am arriving, and by You<sup>-azwj</sup> I<sup>-asws</sup> am Helped, and by You<sup>-azwj</sup> I<sup>-asws</sup> shall be dying, and by You<sup>-azwj</sup> I<sup>-asws</sup> am living! I<sup>-asws</sup> submit myself to You<sup>-azwj</sup> and am delegating my<sup>-asws</sup> affairs to You<sup>-azwj</sup>, and there is neither any Might nor Strength except with Allah<sup>-azwj</sup> the Magnificent.

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي وَرَزَقْتَنِي وَسَرَّتَنِي وَعَنِ الْعِبَادِ بُلُطْفٍ مَا حَوَّلْتَنِي أَعْتَبْتَنِي إِذَا هَوَيْتُ رَدَدْتَنِي وَإِذَا عَزَّزْتُ قَوَّيْتَنِي وَإِذَا مَرَضْتُ شَفَيْتَنِي وَإِذَا دَعَوْتُ أَجَبْتَنِي يَا سَيِّدِي ارْضَ عَنِّي فَقَدْ أَرْضَيْتَنِي.

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Created me<sup>-asws</sup>, and Sustained me<sup>-asws</sup>, and Covered me<sup>-asws</sup> from the servants by the Kindness of what You<sup>-azwj</sup> empowered me<sup>-asws</sup> and Caused me<sup>-asws</sup> to be needless, and when I<sup>-asws</sup> collapse, You<sup>-azwj</sup> Return me<sup>-asws</sup>, and when I stumble, You<sup>-azwj</sup> Straighten me, and when I<sup>-asws</sup> am sick, You<sup>-azwj</sup> Heal me<sup>-asws</sup>, and when I<sup>-asws</sup> supplicate, You<sup>-azwj</sup> Answer me<sup>-asws</sup>! O my Master<sup>-azwj</sup>! Be Pleased with me<sup>-asws</sup>, for You<sup>-azwj</sup> have Pleased me<sup>-asws</sup>! 597

6- ن، عيون أخبار الرضا عليه السلام أحمد بن محمد بن الصَّغَرِ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ مَهْرَوَيْهِ مَعَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْفَضْلِ عَنِ الرِّضَا عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: أَرْسَلَ أَبُو جَعْفَرٍ الدَّوَانِيقِيُّ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع لِيَقْتُلَهُ وَ طَرَحَ لَهُ سَيْفًا وَ نَطْعًا وَ قَالَ يَا رَبِيعُ إِذَا أَنَا كَلَّمْتُهُ ثُمَّ ضَرَبْتُ بِإِحْدَى يَدَيَّ عَلَى الْأُخْرَى فَاصْرَبْ عُنُقَهُ

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Muhammad Bin Al Saqr, and Ali Bin Muhammad Bin Mahrawiya, both together from Abdul Rahman Bin Abu Hatim, from his father, from Al-Hassan Bin Al Fazl,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: 'Abu Ja'far Al-Dawaniqy (caliph) sent someone to kill Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and gave to him a sword and a spear, and he said, 'O Rabie! When I speak to him<sup>-asws</sup>, then I strike with my one hand upon the other, strike off his<sup>-asws</sup> neck!'

فَلَمَّا دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ نَظَرَ إِلَيْهِ مِنْ بَعِيدٍ تَحَرَّكَ أَبُو جَعْفَرٍ عَلَى فِرَاشِهِ وَ قَالَ مَرْحَبًا وَ أَهْلًا بِكَ يَا أَبَا عَبْدِ اللَّهِ مَا أَرْسَلْنَا إِلَيْكَ إِلَّا رَجَاءً أَنْ نَقْضِي دَيْنَكَ وَ نَقْضِي دِمَامَكَ

When Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> entered and he looked at him<sup>-asws</sup> from afar, Abu Ja'far moved upon his couch and said, 'Welcome, and hello to you<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup>! I did not send to you<sup>-asws</sup> except a man except that we would pay off your<sup>-asws</sup> debts and fulfil your<sup>-asws</sup> rights!'

ثُمَّ سَأَلَهُ مُسَاءَلَةً لَطِيفَةً عَنْ أَهْلِ بَيْتِهِ وَ قَالَ قَدْ قَضَى اللَّهُ حَاجَتَكَ وَ دَيْنَكَ وَ أَخْرَجَ جَائِزَتَكَ يَا رَبِيعُ لَا تَمْضِينَ ثَالِثَةً حَتَّى يَرْجِعَ جَعْفَرٌ إِلَى أَهْلِهِ

Then he asked him<sup>-asws</sup> gentle questions about his<sup>-asws</sup> family members, and said, 'And Allah<sup>-azwj</sup> has Fulfilled your<sup>-asws</sup> needs and your<sup>-asws</sup> debts, and I shall bring out your<sup>-asws</sup> awards. O Rabie! Three days should not pass until Ja'far<sup>-asws</sup> should return to his<sup>-asws</sup> family!'

فَلَمَّا خَرَجَ قَالَ لَهُ الرَّبِيعُ يَا أَبَا عَبْدِ اللَّهِ رَأَيْتَ السَّيْفَ إِذَا كَانَ وَضَعَ لَكَ وَ النَّطْعَ فَأَيُّ شَيْءٍ رَأَيْتَكَ تُحْرِكُ بِهِ شَفَتَيْكَ

When he<sup>-asws</sup> went out, Al-Rabie said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! I saw the sword, and rather it was placed for you<sup>-asws</sup>, and (so was) the spear. So which thing did I see you<sup>-asws</sup> moving your<sup>-asws</sup> lips with?'

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع نَعَمْ يَا رَبِيعُ لَمَّا رَأَيْتَ الشَّرَّ فِي وَجْهِهِ فُلْتُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ وَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ وَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ وَ حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ حَسْبِيَ مَنْ هُوَ حَسْبِي حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِي حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'Yes, O Rabie! When I<sup>-asws</sup> saw the evil in his face, I<sup>-asws</sup> said: 'Sufficient for me<sup>-asws</sup> is the Lord<sup>-azwj</sup> from the lords, and Sufficient for me<sup>-asws</sup> is the Creator from the created beings, and Sufficient for me<sup>-asws</sup> is the Sustainer from the sustained ones, and Sufficient for me<sup>-asws</sup> is Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds! Sufficient for me<sup>-asws</sup> is the One Who Suffices me<sup>-asws</sup>! Sufficient for me<sup>-asws</sup> is the One Who does not cease to Suffice me<sup>-asws</sup>! Sufficient for me<sup>-asws</sup> is Allah<sup>-azwj</sup>! There is no god except He<sup>-azwj</sup>! Upon Him<sup>-azwj</sup> I<sup>-asws</sup> have relied, and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne!''<sup>598</sup>

7- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن ابن عقدة عن محمد بن أحمد بن حاقان عن ابن يزيد عن ابن أبي عمير عن محمد بن أعين عن أبي عبد الله ع قال كان علي بن الحسين ع يقول ما أبالي إذا قلت هذه الكلمات لو اجتمع علي الإنسان و الجن

(The book) 'Al Amaali' of the Sheykh Al Tusi – from Al Jiaby, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Khaqan, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Ayn,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said: 'When I<sup>-asws</sup> have said these phrases, I<sup>-asws</sup> don't care if the humans and the Jinn were to unite against me<sup>-asws</sup>: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ اللَّهُ إِلَيْنَا أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ وَجْهِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي فَاحْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيْ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ وَ إِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>, and in the Way of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! To You<sup>-azwj</sup> I have submitted myself, and to You<sup>-azwj</sup> I have diverted my face, and to You<sup>-azwj</sup> I have delegated my affairs, so Protect me with Protection of the Eman from my front, and from behind me, and on my right, and on my left, and from above me, and from beneath me, and Defend me with Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength, and surely, there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!''<sup>599</sup>

8- ما، الأماالي للشيخ الطوسي الفحام عن المنصوري عن عم أبيه عن أبي الحسن العسكري عن آتائه ع قال: جاء رجل إلى سيدنا الصادق جعفر بن محمد ع فشكا إليه رجلاً يظلمه قال له أين أنت عن دعوة المظلوم التي علمها النبي ع لأمير المؤمنين ع ما دعا بها مظلوم على ظالمه إلا نصره الله تعالى عليه وكفاه إياه و هو

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

<sup>598</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 6

<sup>599</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 7

‘From Abu Al-Hassan Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘A man came to our chief Al-Sadiq Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. He complained to him<sup>-asws</sup> of a man. He<sup>-asws</sup> said to him: ‘Where are you from supplication of the oppressed which the Prophet<sup>-saww</sup> had taught to Amir Al-Momineen<sup>-asws</sup>? An oppressed one will not supplicate with it against his oppressors except Allah<sup>-azwj</sup> the Exalted will Help him against him, and Suffice him of him, and it is: -

اللَّهُمَّ طُمَّهً بِالْبَلَاءِ طَمَّاً وَ عُمَةً بِالْبَلَاءِ عَمَّاً وَ فُمَّهُ بِالْأَدَى قَمَّاً وَ اِزْمِهِ بِيَوْمٍ لَا مُعَادَ لَهُ وَ سَاعَةً لَا مَرَدَّ لَهَا وَ أَيْحَ حَرِيمَةً وَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ اكْفِنِي أَمْرَهُ وَ قِنِي شَرَّهُ وَ اصْرِفْ عَنِّي كَيْدَهُ وَ أَخْرِجْ قَلْبَهُ وَ سُدِّ فَاهُ عَنِّي

‘O Allah<sup>-azwj</sup>! Immerse him with the affliction with an immersion, and Blind him with the afflictions with a blindness, and Suppress him with the harm with a suppression, and Hurl him to a day having not having a return for it, and a time having no recurrence for it, and Legalise his sanctity, and Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, may the greeting be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, and Suffice me of his matter, and Save me from his evil, and Turn his plots away from me, and Trouble his heart, and Block his mouth from me!

وَ حَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْساً وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلماً احْسُوا فِيهَا وَ لَا تُكَلِّمُونِ صَهْ صَهْ سَبْعَ مَرَّاتٍ.

**And the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108] And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111] : “Go away into it and do not speak to Me!” [23:108]. Shh! Shh!’ – seven times”**.<sup>600</sup>

9- ما، الأمامي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن عيسى العرادي عن محمد بن الحسن بن عثمان بن الحسن بن الفضل بن الربيع عن أبيه عن جدّه الربيع قال: دعا بني المنصور يوماً فقال يا ربيع أخضر جعفر بن محمد والله لأقتلنه

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Isa Al Arrad, from Muhammad Bin Al-Hassan Bin Shamoun, from Al-Hassan Bin Al Fazl Bin Al Rabie, from his father, from his grandfather Al Rabie who said,

‘Al-Mansour summoned me one day. He said, ‘O Rabie, present Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>! By Allah<sup>-azwj</sup>, I shall kill him<sup>-asws</sup>!’

فَوَجَّهْتُ إِلَيْهِ فَلَمَّا وَاقَى قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ كَانَ لَكَ وَصِيَّةٌ أَوْ عَهْدٌ تَعَاهُدُهُ فَافْعَلْ

I head to him<sup>-asws</sup>. When I arrived, I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! If there was any bequest for you<sup>-asws</sup> or a pact you<sup>-asws</sup> want to pact it, then do so!’

فَقَالَ اسْتَأْذِنْ لِي عَلَيْهِ

He<sup>-asws</sup> said: ‘Seek permission for me<sup>-asws</sup> to see him!’

فَدَخَلْتُ إِلَى الْمَنْصُورِ فَأَعْلَمْتُهُ مَوْضِعَهُ فَقَالَ أَدْخِلْهُ

I entered to see Al-Mansour. I let him know of his<sup>asws</sup> place. He said, 'Let him<sup>asws</sup> enter!'

فَلَمَّا وَقَعَتْ عَيْنُ جَعْفَرٍ عَ عَلَى الْمَنْصُورِ رَأَيْتُهُ يُحْرِكُ شَفْتَيْهِ بِشَيْءٍ لَمْ أَفْهَمْهُ وَ مَضَى فَلَمَّا سَلَّمَ عَلَى الْمَنْصُورِ مَهَضَ إِلَيْهِ فَأَعْتَنَّهُ وَ أَجْلَسَهُ إِلَى جَانِبِهِ وَ قَالَ لَهُ ارْفَعْ حَوَائِجَكَ

When an eye of Ja'far<sup>asws</sup> fell upon Al-Mansour, I saw him<sup>asws</sup> move his<sup>asws</sup> lips with something I did not understand, and he<sup>asws</sup> continued. When he<sup>asws</sup> had greeted unto Al-Mansour, he got up to him<sup>asws</sup>. He hugged him<sup>asws</sup> and had him<sup>asws</sup> seated to his side and said to him<sup>asws</sup>, 'Raise your<sup>asws</sup> needs!'

فَأُخْرِجَ رِقَاعاً لِأَقْوَامٍ وَ سَأَلَ فِي آخِرِينَ فُقْضِيَتْ حَوَائِجُهُ فَقَالَ الْمَنْصُورُ ارْفَعْ حَوَائِجَكَ فِي نَفْسِكَ

He<sup>asws</sup> brought out a note from a group and asked regarding others. His<sup>asws</sup> needs were fulfilled. Al-Mansour said, 'Raise your<sup>asws</sup> needs regarding yourself<sup>asws</sup>!'

فَقَالَ لَهُ جَعْفَرٌ لَا تَدْعُنِي حَتَّى أَجِيبَكَ

Ja'far<sup>asws</sup> said to him: 'You will not summon me<sup>asws</sup> until I<sup>asws</sup> come to you<sup>asws</sup>!'

فَقَالَ لَهُ الْمَنْصُورُ مَا لِي إِلَى ذَلِكَ سَبِيلٌ وَ أَنْتَ تَزْعُمُ لِلنَّاسِ يَا بَا عَبْدِ اللَّهِ أَنَّكَ تَعْلَمُ الْغَيْبَ

Al-Mansour said to him<sup>asws</sup>, 'There is no way for me to (do) that, and O Abu Abdullah<sup>asws</sup>, you<sup>asws</sup> are claiming to the people that you<sup>asws</sup> known the unseen matters (Ghayb)!'

فَقَالَ جَعْفَرٌ عَ مَنْ أَخْبَرَكَ بِهَذَا

Ja'far<sup>asws</sup> said: 'Who informed you with this?'

فَأَوْمَأَ الْمَنْصُورُ إِلَى شَيْخٍ قَاعِدٍ بَيْنَ يَدَيْهِ

Al-Mansour gestured to a sheykh seated in front of him.

فَقَالَ جَعْفَرٌ عَ لِلشَّيْخِ أَنْتَ سَمِعْتَنِي أَقُولُ هَذَا

Ja'far<sup>asws</sup> said to the sheykh: 'Did you hear me<sup>asws</sup> saying this?'

قَالَ الشَّيْخُ نَعَمْ

The sheykh said, 'Yes!'

قَالَ جَعْفَرٌ عَ لِلْمَنْصُورِ أَلْيَحْلِفُ يَا أَمِيرَ الْمُؤْمِنِينَ

Ja'far<sup>asws</sup> said to Al-Mansour, 'Can he swear an oath, O commander of the faithful?'

فَقَالَ لَهُ الْمَنْصُورُ اخْلِفْ

Al-Mansour said to him, 'Swear an oath!'

فَلَمَّا بَدَأَ الشَّيْخُ فِي الِئْمِينِ قَالَ جَعْفَرٌ عَ لِلْمَنْصُورِ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّ الْعَبْدَ إِذَا خَلَفَ بِالِئْمِينِ الَّتِي يَبْرُهُ اللَّهُ عَزَّ وَ جَلَّ فِيهَا وَ هُوَ كَاذِبٌ ائْتَنَعَ اللَّهُ عَزَّ وَ جَلَّ مِنْ غُفُوبِهِ عَلَيْهَا فِي عَاجِلَتِهِ لِمَا بَرَّ اللَّهُ عَزَّ وَ جَلَّ وَ لَكَيْتِي أَنَا أَسْتَخْلِفُهُ

When the sheykh began in the oath, Ja'far<sup>-asws</sup> said to Al Mansour: '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 Amir Al-Momineen<sup>-asws</sup> that when the servant swears with the oath which Allah<sup>-azwj</sup> Mighty and Majestic will Justify him in it, and he is a liar, Allah<sup>-azwj</sup> Mighty and Majestic Prevents His<sup>-azwj</sup> Punishment it in its current (time) due to Justification by Allah<sup>-azwj</sup> Mighty and Majestic, but I<sup>-asws</sup> shall make him swear an oath!'

فَقَالَ الْمَنْصُورُ ذَلِكَ لَكَ

Al-Mansour said, 'That is for you<sup>-asws</sup>!'

فَقَالَ جَعْفَرٌ عَ لِلشَّيْخِ قُلْ أَتَبَرُّ إِلَى اللَّهِ مِنْ حَوْلِهِ وَ قُوَّتِهِ وَ أَجُئُ إِلَى حَوْلِي وَ قُوَّتِي إِنْ لَمْ أَكُنْ سَمِعْتُكَ تَقُولُ هَذَا الْقَوْلَ

Ja'far<sup>-asws</sup> said to the sheykh: 'Say, 'I disavow to Allah<sup>-azwj</sup> from His<sup>-azwj</sup> Might and His<sup>-azwj</sup> Strength, and seek shelter to my own might and my own strength, if I have not heard you<sup>-asws</sup> saying this word!''

فَقَلَّكَ الشَّيْخُ فَرَفَعَ الْمَنْصُورُ عَمُودًا كَانَ فِي يَدِهِ فَقَالَ وَ اللَّهُ لَئِنْ لَمْ تَخْلِفْ لِأَعْلُونَكَ بِهَذَا الْعَمُودِ

The sheykh hesitated. Al-Mansour raised a rod in his hand. He said, 'By Allah<sup>-azwj</sup>, if you don't swear, I will pain you with this rod!'

فَخَلَفَ الشَّيْخُ فَمَا أَمَّ الِئْمِينِ حَتَّى دَلَعَ لِسَانَهُ كَمَا يَدْلَعُ الْكَلْبُ وَ مَاتَ لَوُثِيهِ وَ نَهَضَ جَعْفَرٌ عَ

The sheykh swore the oath. The oath had not even completed until his tongue rolled out like what the dog tends to roll out, and he died at his very time, and Ja'far<sup>-asws</sup> got up.

قَالَ الرَّبِيعُ فَقَالَ لِي الْمَنْصُورُ وَئِلَّكَ أَكْتُمُهَا النَّاسَ لَا يَفْتَتِنُونَ

Al-Rabie said, 'Al-Mansour said to me, 'Woe be unto you! Conceal it from the people so they won't be in tribulation!'

قَالَ الرَّبِيعُ فَخَلَفْتُ جَعْفَرًا عَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ مَنْصُورًا كَانَ قَدْ هَمَّ بِأَمْرِ عَظِيمٍ فَلَمَّا وَقَعَتْ عَيْنُكَ عَلَيْهِ وَ عَيْنُهُ عَلَيْكَ زَالَ ذَلِكَ

A- Rabie said, 'I caught up with Ja'far<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Mansour had thought of a mighty matter. When your<sup>-asws</sup> eye fell upon him<sup>-asws</sup> and his eye upon you<sup>-asws</sup>, that declined!'

فَقَالَ يَا رَبِيعُ إِنِّي رَأَيْتُ الْبَارِحَةَ رَسُولَ اللَّهِ صَ فِي النَّوْمِ فَقَالَ لِي يَا جَعْفَرُ خَفَّتَهُ

He<sup>-asws</sup> said: 'O Rabie! Last night I<sup>-asws</sup> saw Rasool-Allah<sup>-azwj</sup> during the sleep. He<sup>-saww</sup> said to me<sup>-asws</sup>: 'O Ja'far<sup>-asws</sup>, you<sup>-asws</sup> fear him?'

فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ

I<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ لِي إِذَا وَقَعَتْ عَيْنُكَ عَلَيْهِ فَقُلْ بِبِسْمِ اللَّهِ اسْتَفْتِحْ وَبِسْمِ اللَّهِ اسْتَنْجِحْ وَبِمُحَمَّدٍ ص اتَّوَجَّهُ إِلَيْهِمْ دَلِيلٌ لِي صُعُوبَةَ أَمْرِي وَكُلَّ صُعُوبَةٍ وَسَهْلٍ لِي خُرُوبَةَ أَمْرِي وَكُلَّ خُرُوبَةٍ وَكَفْنِي مَعُونَةَ أَمْرِي وَكُلَّ مَعُونَةٍ.

He<sup>-saww</sup> said to me<sup>-asws</sup>: 'When your<sup>-asws</sup> eye falls upon him, then say: 'In the Name of Allah<sup>-azwj</sup> I begin, and in the Name of Allah<sup>-azwj</sup> I am successful, and by Muhammad<sup>-saww</sup> I divert (to Allah<sup>-azwj</sup>)! O Allah<sup>-azwj</sup>! Humble for me my difficult matters and every difficulty and Ease for me the grief of my matter and every grief, and Suffice me the provision of my matter and every provision!''<sup>601</sup>

قَالَ أَبُو الْمُفَضَّلِ حَدَّثَنِي إِبرَاهِيمُ بْنُ عَبْدِ الصَّمَدِ الْهَاشِمِيُّ بِسُرٍّ مَنْ رَأَى بِإِسْنَادٍ عَنْ أَهْلِهِ لَا أَحْفَظُهُ فَذَكَرَ هَذَا الْحَدِيثَ وَذَكَرَ أَنَّ الْمَنْصُورَ قَامَ إِلَيْهِ فَاعْتَنَقَهُ فَقَالَ لِي الْمَنْصُورُ خَلِيفَةٌ وَ لَا يَنْبَغِي لِلْخَلِيفَةِ أَنْ يَقُومَ إِلَى أَحَدٍ وَ لَا إِلَى عُمُومَتِهِ وَ مَا قَامَ الْمَنْصُورُ إِلَّا إِلَى أَبِي عَبْدِ اللَّهِ ع.

Abu Al Mufazzal said,

'It is narrated to me by Ibrahim Bin Abdul Samad Al-Hashimy at Surmanray, by a chain from his people I did not memorise it. He mentioned this Hadeeth and mentioned that Al-Mansour stood up to him<sup>-asws</sup> and hugged him<sup>-asws</sup>. He said to me, 'Al-Mansour is a caliph, and it is not befitting for the caliph that he should stand to anyone nor to any of his generality, and Al-Mansour did not stand except to Abu Abdullah<sup>-asws</sup>''<sup>602</sup>

10- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنِ إِبرَاهِيمَ بْنِ مِهْزَمٍ عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ ع يَقُولُ مَنْ قَدَّمَ قُلْ هُوَ اللَّهُ أَحَدٌ بَيْنَهُ وَ بَيْنَ جَبَّارٍ مَنَعَهُ اللَّهُ مِنْهُ يَفْرَأُهَا بَيْنَ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ فَإِذَا فَعَلَ ذَلِكَ رَزَقَهُ اللَّهُ حَيْرَهُ وَ مَنَعَهُ شَرَّهُ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Al-Hassan Bin Jahm, from Ibrahim Bin Mihzam,

'From a man who heard Abu Al-Hassan<sup>-asws</sup> saying: 'One who advances **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) between him and a tyrant, Allah<sup>-azwj</sup> will Prevent him from him. He should read it in front of him, and from behind him, and on his right, and of his left. When he does that, Allah<sup>-azwj</sup> will Grace him his goodness and Prevent him of his evil'.

وَ قَالَ إِذَا خَفْتُ أَمْرًا فَأَقْرَأْ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتَ ثُمَّ قُلْ اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ ثَلَاثَ مَرَّاتٍ.

<sup>601</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 9 a

<sup>602</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 9 b

And he<sup>-asws</sup> said: ‘When you fear a matter, then read one hundred Verses from the Quran, from wherever you so desire to, then say, ‘O Allah<sup>-azwj</sup>! Remove the affliction from me!’ – three times’.<sup>603</sup>

11- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ابن الوليد عن الصغار عن ابن عيسى عن الوشاء عن أبي جميلة عن محمد بن مزوان عن عبد الصالح صلوات الله عليه قال: كان من قول موسى ع حين دخل على فرعون اللهم إني أدركك في نحرك وأستجير بك من شره وأستعين بك

(The book) ‘Qasas Al-Anbiya<sup>-as</sup>’, may the greetings be upon them<sup>-asws</sup> – By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa, from Jameela, from Muhammad Bin Marwan,

‘From Al Abd Al Salih<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: ‘It was from the word of Musa<sup>-as</sup> when he<sup>-as</sup> entered to see Pharaoh<sup>-la</sup>: ‘O Allah<sup>-azwj</sup>! I<sup>-as</sup> rotate by You<sup>-azwj</sup> (evil) back into his<sup>-la</sup> throat, and I<sup>-as</sup> seek shelter with You<sup>-azwj</sup> from his<sup>-la</sup> evil, and I<sup>-as</sup> seek Assistance with You<sup>-azwj</sup>!’

فَحَوَّلَ اللَّهُ مَا كَانَ فِي قَلْبِ فِرْعَوْنَ مِنَ الْأَمْنِ خَوْفًا.

So, Allah<sup>-azwj</sup> Transformed what had been in the heart of Pharaoh<sup>-la</sup> of the security, into fear’.<sup>604</sup>

12- يج، الخرائج و الجرائح روى أن عبد الله بن أبي ليلى قال: كنت بالربذة مع أبي الدوانيق وكان قد وجه إلى أبي عبد الله ع وكان يقول علي به سقى الله الأرض دمي إن لم أسقيها دمه عجلوا عجلوا

(The book) ‘Al Kharaij Wa Al Jaraih’ –

It is reported that Abdullah Bin Abu Layli said, ‘I was at Al-Rabza with Abu Al-Dawaneeq (caliph), and he was heading to Abu Abdullah<sup>-asws</sup>, and he was saying to me, ‘To me, with him<sup>-asws</sup>! May Allah<sup>-azwj</sup> Quench the earth my blood if I don’t quench it his<sup>-asws</sup> blood! Hasten! Hasten!’

قَالَ فَلَمَّا دَخَلَ جَعْفَرٌ قَالَ لَهُ مَرْحَبًا مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, ‘When Ja’far<sup>-asws</sup> entered, he said to him<sup>-asws</sup>, ‘Welcome! Welcome, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

فَمَا زَالَ يَرْفَعُهُ حَتَّى أَجْلَسَهُ عَلَى وَسَادَتِهِ ثُمَّ دَعَا بِالطَّعَامِ وَقَضَى حَوَائِجَهُ وَأَمَرَهُ بِالْأَنْصِرَافِ قُلْتُ لَهُ أَرَأَيْتَ أَنْ تُعَلِّمَنِي فَقَدْ رَأَيْتَكَ تُحْرِكُ شَفَتَيْكَ إِذْ دَخَلْتَ

He did not cease to raise him<sup>-asws</sup> until he seated him<sup>-asws</sup> upon his pillow. Then he called for the meal and fulfilled his<sup>-asws</sup> needs, and instructed him<sup>-asws</sup> to leave. I said to him<sup>-asws</sup>, ‘If you<sup>-asws</sup> see fit if you<sup>-asws</sup> could teach me. I had seen you<sup>-asws</sup> move your<sup>-asws</sup> lips when you<sup>-asws</sup> entered’.

<sup>603</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 10

<sup>604</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 11

قَالَ قُلْتُ مَا شَاءَ اللَّهُ لَا يَأْتِي بِالْخَيْرِ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'Whatever Allah<sup>-azwj</sup> Desires! No one comes with the goodness except Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! No one Turns the evil away except Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! Every bounty is from Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! There is neither might nor strength except with Allah<sup>-azwj</sup>!'<sup>605</sup>

كشَف، كَشَفَ الغَمَةَ مِنْ كِتَابِ الدَّلَائِلِ لِلْحَمَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَيْلَى مِثْلَهُ وَ فِيهِ مَا شَاءَ اللَّهُ مَا شَاءَ اللَّهُ لَا يَأْتِي بِالْخَيْرِ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) 'Kashf Al Ghumma', from the book 'Al Dalaail' of Al Himeyri,

'From Abdullah Bin Abu Layli – similar to it, and in it is: 'Whatever Allah<sup>-azwj</sup> Desires! Whatever Allah<sup>-azwj</sup> Desires! No one comes with the goodness except Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! Whatever Allah<sup>-azwj</sup> Desires! No one turns the evil away except Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! Whatever Allah<sup>-azwj</sup> Desires! Every bounty is from Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires! There is neither might nor strength except with Allah<sup>-azwj</sup>!'<sup>606</sup>

14- يج، الخرائج و الجرائح رُوِيَ أَنَّ النَّبِيَّ صَلَّى صَ كَانَ يُصَلِّي مُقَابِلَ الْحَجْرِ الْأَسْوَدِ وَ يَسْتَقْبِلُ الْكَعْبَةَ وَ يَسْتَقْبِلُ بَيْتَ الْمَقْدِسِ فَلَا يُرَى حَتَّى يُفْرَغَ مِنْ صَلَاتِهِ وَ كَانَ يَسْتَتِرُ بِقَوْلِهِ وَ إِذَا قُرَأَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that the Prophet<sup>-saww</sup> had prayed Salat parallel to the Black Stone and he faced the Kabah and faced Bayt Al-Maqdids. He<sup>-saww</sup> was not seen until he<sup>-saww</sup> was free from his<sup>-saww</sup> Salat, and he<sup>-saww</sup> had concealed by His<sup>-azwj</sup> Words: **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 يَقُولِهِ أَوْلَيْكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ

And by His<sup>-azwj</sup> Words: **They are those Allah Sealed upon their hearts [16:108].**

وَ يَقُولِهِ وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا

And by His<sup>-azwj</sup> Words: **We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. [18:57].**

وَ يَقُولِهِ أَمْ قَرَأْتَ مَنْ أَخَذَ إِلَهُهُ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ حَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً.

<sup>605</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 12

<sup>606</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 13

And by His<sup>-azwj</sup> Words: ***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]***.<sup>607</sup>

15- ضا، فقه الرضا عليه السلام إذا فرغت من سلطان أو غيره فقل حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش العظيم أمتنع بحول الله و قوته من حولهم و قوتهم أمتنع برب الفلق من شر ما خلق و أقول ما شاء الله لا قوة إلا بالله

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'When you are free from a ruler or someone else, 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]***. I defend by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength, from their might and their strength! I defend by ***Lord of Al Falaq [113:1] From evil of what He Created [113:2]***, and I am saying, 'Whatever Allah<sup>-azwj</sup> Desires! There is no strength except with Allah<sup>-azwj</sup>!'

و إذا دخلت على سلطان تخاف شره فقل اللهم إني أسألك خير فلان و أعود بك من شره و أسألك بركته و أعود بك من فتنته اللهم اجعل حاجتي أولها صلاحاً و أوسطها فلاحاً و آخرها نجاحاً.

And when you enter to see a ruler you fear his evil, say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for goodness of so and so, and I seek Refuge with You<sup>-azwj</sup> from his evil, and I ask You<sup>-azwj</sup> for his blessings and I seek Refuge from his temptations! O Allah<sup>-azwj</sup>! Make my needs, its beginning to be righteous, and its middle to be successful, and its end to be profitable!'<sup>608</sup>

16- طب، طب الأئمة عليهم السلام الأشعث بن عبد الله عن محمد بن عيسى عن أبي الحسن الرضا ع عن موسى بن جعفر قال: لنا طلب أبو الدوانيقي أبا عبد الله ع و هم يقتله فأخذه صاحب المدينة و وجه به إليه و كان أبو الدوانيقي استعجله و استبطأ فدومه جزصاً منه على قتله

(The book) 'Tibb Al Aamma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Ash'as Bin Abdullah, from Muhammad Bin Isa,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> from Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said: 'When Abu Al-Dawaneeq (caliph) sought Abu Abdullah<sup>-asws</sup> and thought of killing him<sup>-asws</sup>. The governor of Al-Medina seized him<sup>-asws</sup> and headed with him<sup>-asws</sup> to him, and his<sup>-asws</sup> arrival had been delayed, and Abu Al-Dawaneeq had hastened him, out of eagerness upon killing him<sup>-asws</sup>.

فلما مثل بين يديه ضحك في وجهه ثم ركب به و جلسته عنده و قال يا ابن رسول الله و الله لقد وجهت إليك و أنا غارم على قتلك و لقد نظرت فألقي إلي محبة لك فو الله ما أجد أحداً من أهل بيتي أعز منك و لا أتر عندي و لكن يا أبا عبد الله ما كلام يبلغي عنك ثمجنا فيه و تلذنا بسوء

When he<sup>-asws</sup> stood in front of him, he smiled in his<sup>-asws</sup> face, then was welcoming with him<sup>-asws</sup>, and seated him<sup>-asws</sup> nearby him, and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! By Allah<sup>-azwj</sup> I had diverted to you<sup>-asws</sup> and I was determined upon killing you<sup>-asws</sup>, and I have looked and love for you<sup>-asws</sup> has been cast to me! By Allah<sup>-azwj</sup>! I cannot find anyone from my family members dearer than you<sup>-asws</sup> nor more preferred in my view! But, O Abu Abdullah<sup>-asws</sup>! What talk has reached me from you<sup>-asws</sup>, you are attacking us in it and mentioning us with evil?'

<sup>607</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 14

<sup>608</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 15

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا ذَكَرْتُكَ قَطُّ بِسُوءٍ فَتَبَسَّمَ أَيْضاً

He<sup>-asws</sup> said: 'O commander of the faithful! I<sup>-asws</sup> have not mentioned you with evil at all!'

وَقَالَ وَاللَّهِ أَنْتَ أَصْدَقُ عِنْدِي مِنْ جَمِيعِ مَنْ سَعَى بِكَ إِلَيَّ هَذَا مَجْلِسِي بَيْنَ يَدَيْكَ وَخَاتَمِي فَانْبَسِطْ وَلَا تُخَشِّنِي فِي جَلِيلِ أَمْرِكَ وَصَغِيرِهِ فَلَسْتُ أُرِيدُكَ عَنْ شَيْءٍ

He smiled again and said, 'By Allah<sup>-azwj</sup>! You<sup>-asws</sup> are more truthful in my presence than entirety of the ones who have strived with you<sup>-asws</sup> to me. This gathering of mine is in front of you<sup>-asws</sup>, and my seal, so proceed and do not fear me regarding your<sup>-asws</sup> important matters and its trivial, for I will not reject you<sup>-asws</sup> about anything!'

ثُمَّ أَمَرَهُ بِالْانْتِصَافِ وَحَبَاهُ وَاعْطَاهُ فَأَبَى أَنْ يَقْبَلَ شَيْئاً وَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا فِي عَنَائِهِ وَكَفَايَةٍ وَحَيْرٍ كَثِيرٍ فَإِذَا هَمَمْتَ بِرِيِّ فَعَلَيْكَ بِالْمُتَخَلِّفِينَ مِنْ أَهْلِ بَيْتِي فَارْفَعْ عَنْهُمْ الْقَتْلَ

Then he instructed him<sup>-asws</sup> to leave, and gifted him<sup>-asws</sup> and awarded him<sup>-asws</sup>, but he<sup>-asws</sup> refused to accept anything and said: 'O commander of the faithful! I<sup>-asws</sup> am in richness and sufficiency and a lot of good! Since you have thought of being righteous with me<sup>-asws</sup>, upon you is with my<sup>-asws</sup> family members staying back. Raise the killing (orders) from them!'

قَالَ قَدْ قَبِلْتُ يَا أَبَا عَبْدِ اللَّهِ وَقَدْ أَمَرْتُ بِمِائَةِ أَلْفِ دِرْهَمٍ فَفَرَّقْتُ بَيْنَهُمْ

He said, 'I have done so, O Abu Abdullah<sup>-asws</sup>, and I have ordered with one hundred thousand Dirhams to be distributed between them!'

فَقَالَ وَصَلَّتِ الرَّحْمَةُ يَا أَمِيرَ الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'You have connected the kinship, O commander of the faithful!'

فَلَمَّا خَرَجَ مِنْ عِنْدِهِ مَشَى بَيْنَ يَدَيْهِ مَسَائِحُ قُرَيْشٍ وَشَبَاهَهُمْ وَمِنْ كُلِّ قَبِيلَةٍ وَمَعَهُ عَيْنُ أَبِي الدَّوَانِيقِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ نَظَرْتُ نَظْرًا شَافِيًا حِينَ دَخَلْتَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَمَا أَنْكَرْتُ مِنْكَ شَيْئاً غَيْرَ أَنِّي نَظَرْتُ إِلَى شَفْتَيْكَ وَقَدْ حَرَكْتَهُمَا بِشَيْءٍ فَمَا كَانَ ذَلِكَ

When he<sup>-asws</sup> exited from his presence, elders of Quraysh and their youths from every tribe walked in front of him<sup>-asws</sup>, and a spy of Abu Al-Dawaneeq was with him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I had looked a healing look when you entered to see commander of the faithful. I did not dislike anything from you apart from that I looked at your<sup>-asws</sup> lips and you<sup>-asws</sup> have moved them with something. What was that?'

قَالَ إِنِّي لَمَّا نَظَرْتُ إِلَيْهِ فُلْتُ يَا مَنْ لَا يُضَامُ وَلَا يُزَامُ وَبِهِ يُوَاصِلُ الْأَرْحَامُ صَلَّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَفَيْتَنِي شَرَّهُ بِحَوْلِكَ وَقُوَّتِكَ وَاللَّهِ مَا زِدْتُ عَلَى مَا سَمِعْتُ

He<sup>-asws</sup> said: 'When I<sup>-asws</sup> looked at him, I said, 'O One Who cannot be breached and cannot be violated, and by Him<sup>-azwj</sup> the kinships are connected! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Suffice men of his evil by Your<sup>-azwj</sup> Mighty and Your<sup>-azwj</sup> Strength!' By Allah<sup>-azwj</sup>, I<sup>-asws</sup> had not increased upon what you heard!'

قَالَ فَرَجَعَ الْعَيْنُ إِلَى أَبِي الدَّوَانِيقِ فَأَخْبَرَهُ بِقَوْلِهِ فَقَالَ وَ اللَّهُ مَا اسْتَمَمَّ مَا قَالَ حَتَّى ذَهَبَ مَا كَانَ فِي صَدْرِي مِنْ غَائِلَةٍ وَ شَرٍّ .

He (the narrator) said, 'The spy returned to Abu Al-Dawaneeq and informed him of his<sup>-asws</sup> words. He said, 'By Allah<sup>-azwj!</sup> What he<sup>-asws</sup> said had not completed until what had been in my chest of malice and evil, was gone!'<sup>609</sup>

17- طب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ بَجِيٍّ الْبَرَّازِيُّ عَنْ عَلِيِّ بْنِ مَسْكِينٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْقَلِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: كَلِمَاتٌ إِذَا قُلْتُهُنَّ مَا أَتَابِي عَمَّنْ اجْتَمَعَ عَلَيَّ مِنَ الْجِنَّ وَالْإِنْسِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Yahya Al Bazzaz, from Ali Bin Miskeen, from Abdullah Bin Al Fazl Al Nowfaly, from his father,

'From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'The phrases, when I<sup>-asws</sup> have said these, I<sup>-asws</sup> don't care about the ones uniting against me, from the Jinn and the humans: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ اكْفِنِي بِقُوَّتِكَ وَ حَوْلِكَ وَ قُدْرَتِكَ مِنْ شَرِّ كُلِّ مُعْتَالٍ وَ كَيْدِ الْفَجَّارِ فَإِنِّي أَجِبُ الْأُبْرَارَ وَ أَوْلِي الْأَخْيَارَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ.

In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and in the Way of Allah<sup>-azwj</sup>, and upon the nation (religion) of Rasool-Allah<sup>-saww!</sup> O Allah<sup>-azwj</sup>! Suffice me with Your<sup>-azwj</sup> Strength and Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Power, from evil of every assassination, and plot of the immoral ones, for I love the righteous and befriend the good ones, 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 Greetings!<sup>610</sup>

18- طب، طب الأئمة عليهم السلام سَعِيدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ عَيْسَى الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ وَ هُوَ وَالِدُ سَعِيدِ بْنِ مُحَمَّدِ الشَّعْبَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَهُ إِنْسَانٌ بِشُؤٍ فَأَرَادَ أَنْ يَحْجُرَ اللَّهُ بَيْنَهُ وَ بَيْنَهُ فَلْيُثَلِّ حِينَ يَرَاهُ

(The book) 'Tibb Al Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Saeed Bin Muhammad Bin Saeed, from Musa Bin Isa Al Hannat, from Muhammad Bin Saeed, and he is father of Saeed Bin Muhammad Al Shaeery,

'From Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One whom a person intends him with evil, so he wants Allah<sup>-azwj</sup> to Separate between him and him, let him say when he sees him: -

أَعُوذُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِ خَلْقِهِ وَ قُوَّتِهِمْ وَ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ

'I seek Refuge with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength from might of His<sup>-azwj</sup> creatures and their strengths! And **I seek Refuge with Lord of Al Falaq [113:1] From evil of what He Created [113:2]** .

تَمُّ يَقُولُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّ مُحَمَّدٍ ص فَإِنْ تَوَلَّوْا فُلُقًا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ إِلَّا صَرَفَ اللَّهُ عَنْهُ كَيْدَ كُلِّ كَايِدٍ وَ مَكْرَ كُلِّ مَاكِرٍ وَ حَسَدَ كُلِّ حَاسِدٍ وَ لَا يَقُولَنَّ هَذِهِ الْكَلِمَاتِ إِلَّا فِي وَجْهِهِ فَإِنَّ اللَّهَ يَكْفِيهِ بِحَوْلِهِ.

<sup>609</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 16

<sup>610</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 17

Then he should say what Allah<sup>-azwj</sup> Mighty and Majestic Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>: **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];** Allah<sup>-azwj</sup> will Turn away from him plots of every plotter, and plan of every planner, and envy of every envier, and these phrases should not be said except in his face, so Allah<sup>-azwj</sup> will Suffice him by His<sup>-azwj</sup> Might!"<sup>611</sup>

19- شا، الإرشاد أبو مُحَمَّدِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ دَاوُدَ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عَمِّهِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَقُولُ لَمْ أَرْ مِثْلَ التَّفَدُّمِ فِي الدُّعَاءِ فَإِنَّ الْعَبْدَ لَيْسَ تَحْضُرُهُ الْإِجَابَةُ فِي كُلِّ وَقْتٍ

(The book) 'Al Irshad' – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Dawood Bin Al Qasim, from Al-Husayn Bin Zayd, from Umar Bin Ali,

'From his father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> had said: 'I<sup>-asws</sup> have not seen like the advancement in the supplication, for the servant is such, the Answer does not present to him during every time'.

وَ كَانَ مِمَّا حُفِظَ عَنْهُ ع مِنَ الدُّعَاءِ حِينَ بَلَغَهُ تَوَجُّهُ مُسْرِفِ بْنِ عُقْبَةَ إِلَى الْمَدِينَةِ

And it was from what supplication has been preserved from him<sup>-asws</sup> when it (news) reached him of the coming of Musrif Bin Uqbah (commander sent by Yazeed<sup>-la</sup>) to (attack) Al-Medina (the event of Al-Hira): -

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 يَحْرَمْنِي وَ قَلَّ عِنْدَ بَلَائِهِ صَبْرِي فَلَمْ يَخْذُلْنِي

'Lord<sup>-azwj</sup>! How many a bounty You<sup>-azwj</sup> have Favoured with upon me, my thanking has been little at it, and how many an affliction You<sup>-azwj</sup> have Tried me with, my patience has been little at it! O One my thanking has been little at His<sup>-azwj</sup> bounties but He<sup>-azwj</sup> did not Deprive me, and little has been my patience at His<sup>-azwj</sup> afflictions but He<sup>-azwj</sup> did not Abandon me!

يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُطُ أَبَدًا وَ يَا ذَا النِّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْفَعْ عَنِّي شَرَّهُ فَإِنِّي أُدْرَأُ بِكَ فِي نَحْرِهِ وَ اسْتَعِيدُ بِكَ مِنْ شَرِّهِ

O with the 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> of Muhammad<sup>-saww</sup>, and Repel its evil from me, for I rotate (the evil) by You<sup>-azwj</sup> back into his throat, and I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> from its evil!

فَقَدِمَ مُسْرِفُ بْنُ عُقْبَةَ الْمَدِينَةَ وَ كَانَ يُقَالُ لَا يُرِيدُ غَيْرَ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَسَلَّمَ عَلَيْهِ وَ أَكْرَمَهُ وَ حَبَاهُ وَ وَصَلَهُ.

<sup>611</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 18

Musrif Bin Uqbah arrived at Al-Medina, and it is said he did not intend any other than Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, but (instead) he greeted unto him<sup>-asws</sup>, and honoured him<sup>-asws</sup>, and gifted him<sup>-asws</sup>, and connected with him<sup>-asws</sup> 612

20- عم، إعلام الوری شا، الإرشاد و روي أن داود بن علي بن عبد الله بن العباس قتل المعلى بن الحنيس مؤلى جعفر بن محمد ع و أخذ ماله فدخل عليه جعفر و هو يجز رداءه فقال له قتلت مؤلای و أخذت مالي أ ما علمت أن الرجل ينأ على الثكل و لا ينأ على الحرب أما و الله لأدعون الله عَلَيْكَ

(The book) 'Ilam Al Wara', (and) 'Al Irshad' –

'And it is reported that Dawood Bin Ali Bin Abdullah Bin Al-Abbas killed Al-Moalla Bin Al-Khuneys, a slave of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and seized his<sup>-asws</sup> wealth. Ja'far entered to see him and he<sup>-asws</sup> was dragging his<sup>-asws</sup> robe. He<sup>-asws</sup> said to him: 'You killed my slave and seized my wealth! Don't you know that the man sleeps upon the bereavement and he does not sleep upon the 'Harb' (complete plunder of wealth)? But, by Allah<sup>-azwj</sup>! I<sup>-asws</sup> shall supplicate to Allah<sup>-azwj</sup> against you!'

فَقَالَ لَهُ دَاوُدُ مُهَدِّدًا بِدُعَائِكَ كَالْمُسْتَهْزِئِ بِقَوْلِهِ

Dawood said to him, 'You<sup>-asws</sup> are threatening us with your<sup>-asws</sup> supplication?', like mocking his<sup>-asws</sup> words.

فَرَجَعَ أَبُو عَبْدِ اللَّهِ ع إِلَى دَارِهِ فَلَمْ يَزَلْ لَيْلَهُ كُلَّهُ قَائِمًا وَ قَاعِدًا حَتَّى إِذَا كَانَ السَّحَرُ سَمِعَ وَ هُوَ يَقُولُ فِي مُنَاجَاةٍ يَا ذَا الْقُوَّةِ الْقَوِيَّةِ وَ يَا ذَا الْمِحَالِ الشَّدِيدَةِ وَ يَا ذَا الْعِزَّةِ الَّتِي كُلُّ خَلْقِكَ لَهَا ذَلِيلٌ أَحْفِي هَذَا الطَّاغِيَةَ وَ انْتَقِمْ لِي مِنْهُ

Abu Abdullah<sup>-asws</sup> returned to his<sup>-asws</sup> house. He<sup>-asws</sup> did not cease standing and sitting the whole night until when it was pre-dawn, he<sup>-asws</sup> Named (Bismillah) and he<sup>-asws</sup> said in his<sup>-asws</sup> Munajaat: 'O with the Strong Strength, and O with the severe calamities, and O with the Might which all of Your<sup>-azwj</sup> creatures are humbled to! Suffice me of this tyrant and Take revenge for me from him!'

فَمَا كَانَ إِلَّا سَاعَةً حَتَّى ارْتَفَعَتِ الْأَصْوَاتُ بِالصَّبَاحِ وَ قِيلَ قَدْ مَاتَ دَاوُدُ بْنُ عَلِيٍّ السَّاعَةَ.

It was not except an hour until the voices were raised with the shrieking, and it was said, 'Dawood Bin Ali has died just now!' 613

21- مكا، مكارم الأخلاق قَالَ رَسُولُ اللَّهِ ص إِذَا خِفْتَ امْرَأً فَأَرَدْتَ أَنْ تُكْفَى أَمْرَهُ وَ شَرَّهُ فَاعْتَمِدْ طَلِبَةَ الْهِلَالِ فِي أَوَّلِ الشَّهْرِ فَإِذَا رَأَيْتَهُ فَقُمْ قَائِمًا عَلَى قَدَمَيْكَ وَ قُلْ كَأَنَّكَ تُومِي إِلَيْهِ بِالْحُطَّابِ

(The book) 'Makarim Al Akhlaq' –

'Rasool-Allah<sup>-saww</sup> said: 'When you fear a matter and want to be sufficed of its matter and its evil, deliberate to seek the crescent in the beginning of the month. When you see it, arise

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standing upon your feet and say as if you are gesturing to him (the evil person) with the address: -

أَيُّودُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَجِيلٍ وَ أَغْنَابٍ جَوْرِيٍّ مِنْ حَيْثُهَا الْأَهْمَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ أَصَابَهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضَعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ تُوْمِئُ بِهَذِهِ الْكَلِمَاتِ نَحْوَ دَارِ الرَّجُلِ الَّذِي تَخَافُهُ

**'Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated [2:266]',** and gesture with these phrases towards the house of the man whom you fear.

تُمْ تَقُولُ فَاحْتَرَقَتْ فَاحْتَرَقَتْ فَاحْتَرَقَتْ اللَّهُمَّ طُمَّ بِالْبَلَاءِ طَمًا وَ عُمَّ بِالْعَمَاءِ عَمًا وَ ازْمِهِ بِحِجَارَةٍ مِنْ سَجِيلٍ وَ طَبَّرِكَ الْأَبَابِيلُ يَا عَلِيُّ يَا عَظِيمُ

Then you should say, 'So it burnt! So, it burnt! So, it burnt! O Allah<sup>-azwj</sup>! Immerse him with the affliction an immersion, and Blind him with the blindness a blinding, and Pelt him with stones of clay and Your<sup>-azwj</sup> flock of birds! O Exalted, O Magnificent'

تُمْ تَقُولُ مِثْلَ ذَلِكَ فِي اللَّيْلَةِ الثَّانِيَةِ مِنَ الشَّهْرِ وَ فِي اللَّيْلَةِ الثَّالِثَةِ فَإِنْ أَنْجَحَ وَ بَلَغَ مَا تُرِيدُ فِي الشَّهْرِ الْأَوَّلِ وَ إِلَّا فَعَلْتَ فِي الشَّهْرِ الثَّانِي تَلْتَمِسُ الْهَلَالَ اللَّيْلَةَ الْأُولَى وَ تَقُولُ مَا تَقَدَّمَ ذِكْرُهُ وَ الثَّانِيَةِ وَ الثَّالِثَةِ فَإِنْ نَجَحَ وَ إِلَّا فَمِثْلَ ذَلِكَ فِي الشَّهْرِ الثَّالِثِ وَ لَنْ تَحْتَاجَ بَعْدَ ذَلِكَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Then you should say similar to that during the second night of the month, and during the third night. If it words and reaches what you want during the first month, (fine) or else do so in the second month seeking the crescent of the first night and say what its mention has preceded, and the second, and the third. If it works, (fine) or else similar to that in the third month, and you will never need after that, by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic''<sup>614</sup>.

أَخْرَجَ جَاءَ رَجُلًا إِلَى الصَّادِقِ ع فَشَكَا إِلَيْهِ ظَالِمًا يَظْلِمُهُ فَقَالَ لَهُ قُلْ يَا نَاصِرَ الْمَظْلُومِ الْمُبْنِعِ عَلَيْهِ إِنْ كَانَ فُلَانٌ بِنُ فُلَانٍ يَظْلِمُنِي فَابْتَلِهِ بِفَقْرٍ لَا يَجْرُهُ وَ بِلَاؤٍ لَا تَسْتُرُهُ

Another – 'A man came to Al-Sadiq<sup>-asws</sup>. He complained to him of an oppressor oppressing him. He<sup>-asws</sup> said to him: 'Say, 'O Helper of the oppressed, the one rebelled against! If so and so, son of so and so has been unjust to me, Try him with the poverty not to be mended, and afflictions not to be concealed!''

فَمَا دَعَا الرَّجُلُ عَلَى ظَالِمِهِ بِهَذَا الدُّعَاءِ إِلَّا ثَلَاثَ مَرَّاتٍ حَتَّى أَصَابَهُ وَضَحٌ فِي جَبْهَتِهِ تُمْ افْتَقَرَ مِنْ بَعْدِهِ.

The man supplication against his oppressor with this supplication except three times until whiteness afflicted him in his forehead, then he was impoverished from after it''<sup>615</sup>.

أَخْرَجَ وَ إِذَا دَخَلْتَ عَلَى سُلْطَانٍ قُلْ خَيْرُكَ بَيْنَ عَيْنَيْكَ وَ شَرُّكَ تَحْتَ قَدَمَيْكَ وَ أَنَا أَسْتَعِينُ بِاللَّهِ عَلَيْكَ.

<sup>614</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 a

<sup>615</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 b

Another – ‘And when you enter to see a ruler, say, ‘Your goodness is in front of your eyes, and your evil is under my feet, and I seek Assistance with Allah<sup>-azwj</sup> against you!’<sup>616</sup>

آخِرُ عَنِ الرِّضَا ع قَالَ: إِذَا دَعَا أَحَدُكُمْ عَلَى عَدُوِّهِ فَلْيَقُلْ اللَّهُمَّ اطْرُقْهُ بِلَيْلَةٍ لَا أَحْت لها وَ أَبِخْ حَرِيمَةً.

Another – From Al-Reza<sup>-asws</sup> having said: ‘When one of you supplicates against his enemy, let him say, ‘O Allah<sup>-azwj</sup>! Knock him with an affliction having not counterpart (match) for it, and Legalise his sanctity!’<sup>617</sup>

آخِرُ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَكْفِي مَثْوَتَهُ بِلَا مَثْوَنَةٍ.

Another – ‘O One Who Suffices from all things and nothing suffices from Him<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Suffice me of his provision without any provision!’<sup>618</sup>

آخِرُ إِذَا فَرَعْتَ رَجُلًا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ أَمْتَنِعْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِهِمْ وَ قُوَّتِهِمْ وَ أَمْتَنِعْ بِرَبِّ الْفَلَاقِ [و] مِنْ شَرِّ مَا خَلَقَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.

Another – ‘When you are alarmed by a man, say, ‘Allah<sup>-azwj</sup> is Sufficient for me! There is no god except He<sup>-azwj</sup>! Upon Him<sup>-azwj</sup> I have relied and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne! I defend by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength, from their might and their strengths, and I defend by **Lord of Al Falaq [113:1] From evil of what He Created [113:2]**. Whatever Allah<sup>-azwj</sup> Desires! There is no strength except with Allah<sup>-azwj</sup>’<sup>619</sup>

دُعَاءُ آخِرُ عَنِ الصَّادِقِ ع دَعَا بِهِ عِنْدَ دُخُولِهِ عَلَى الْمُنْصُورِ وَ هُوَ فِي شِدَّةٍ غَضَبِهِ فَسَكَنَ غَضَبُهُ يَا عِدَّتِي عِنْدَ شِدَّتِي وَ يَا عَوْثِي عِنْدَ كُرْبَتِي احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفِي بِرُكْنِكَ الَّذِي لَا يُرَامُ.

Another supplication from Al-Sadiq<sup>-asws</sup> he<sup>-asws</sup> had supplicated with against Al-Mansour (caliph), and he was in his intense anger, so his anger subsided: ‘O my Weapon during my adversity, and O my Helper during my distress! Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Suffice me with Your<sup>-azwj</sup> Strength which cannot be breached!’<sup>620</sup>

22- كَشَفَ، كَشَفَ الْعَمَةَ مِنْ كِتَابِ مُحَمَّدِ بْنِ طَلْحَةَ قَالَ حَدَّثَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ قَالَ: حَجَّ الْمَنْصُورُ سَنَةَ سَبْعٍ وَ أَرْبَعِينَ وَ مِائَةٍ فَقَدِمَ الْمَدِينَةَ وَ قَالَ لِلرَّبِيعِ ابْعَثْ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ مَنْ يَأْتِينَا بِهِ مُتَعَبًا فَتَلِّيَ اللَّهُ إِنَّ لَمْ أَقْتُلْهُ

(The book) ‘Kashf Al Ghumma’ - from the book of Muhammad Bin Talha. He said, ‘It is narrated by Abdullah Bin Al Fazl Bin Al-Rabie, from his father who said,

<sup>616</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 c

<sup>617</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 d

<sup>618</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 e

<sup>619</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 f

<sup>620</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 g

'Al-Mansour performed Hajj in the year two hundred and forty-seven. He arrived at Al-Medina and said to Al-Rabie, 'Send someone to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> to come to us with him<sup>-asws</sup> as fatigued! May Allah<sup>-azwj</sup> Kill me if I don't kill him<sup>-asws</sup>!'

فَتَعَاوَلِ الرَّبِيعُ عَنْهُ لِيُنْسَاهُ ثُمَّ أَعَادَ ذِكْرَهُ لِلرَّبِيعِ وَقَالَ ابْعَثْ مَنْ يَأْتِي بِهِ مُتَعَبًا فَتَعَاوَلِ عَنْهُ ثُمَّ أَرْسَلَ إِلَى الرَّبِيعِ رِسَالَةً فَبِيحَهُ أَعْلَطَ عَلَيْهِ فِيهَا وَ أَمَرَهُ أَنْ يَبْعَثَ مَنْ يُخْضِرُ جَعْفَرًا فَفَعَلَ.

Al-Rabie ignored him so he might forget it. Then he repeated his<sup>-asws</sup> mention to Al-Rabie and said, 'Send someone who can bring him<sup>-asws</sup>!' He ignored him. Then he sent a message to Al-Rabie being harsh upon him in it and ordered him to send someone to present Ja'far<sup>-asws</sup>, so he did.

فَلَمَّا أَتَاهُ قَالَ لَهُ الرَّبِيعُ يَا أَبَا عَبْدِ اللَّهِ اذْكُرِ اللَّهَ فَإِنَّهُ أَرْسَلَ إِلَيْكَ بِمَا لَا دَافِعَ لَهُ عِنْدَ اللَّهِ

When he came to him<sup>-asws</sup>, Al-Rabie said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! Do Zikr of Allah<sup>-azwj</sup> for he (Al-Mansour) has sent to you<sup>-asws</sup> with what there is no defence for it other than Allah<sup>-azwj</sup>!'

فَقَالَ جَعْفَرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Ja'far<sup>-asws</sup> said: 'There is neither might nor strength except with Allah<sup>-azwj</sup>!'

ثُمَّ إِنَّ الرَّبِيعَ أَعْلَمَ الْمَنْصُورَ بِمُضُورِهِ فَلَمَّا دَخَلَ جَعْفَرٌ عَلَيْهِ أَوْعَدَهُ وَأَعْلَطَ وَقَالَ أَيُّ عَدُوِّ اللَّهِ اتَّخَذَكَ أَهْلُ الْعِرَاقِ إِمَامًا يَبْعَثُونَ إِلَيْكَ زَكَاةَ أَمْوَالِهِمْ وَ تُلْحِدُ فِي سُلْطَانِي وَ تَبْغِيهِ الْعَوَائِلَ فَتَلَيَّ اللَّهُ إِنَّ لَمْ أَقْتُلْكَ

Then Al-Rabie let Al-Mansour know of his<sup>-asws</sup> attendance. When Ja'far<sup>-asws</sup> entered to see him, he threatened him<sup>-asws</sup> and was harsh, and he said, 'Yes, enemy of Allah<sup>-azwj</sup>! The people of Al-Iraq have taken you<sup>-asws</sup> as an Imam<sup>-asws</sup>! They are sending Zakat of their wealth to you<sup>-asws</sup> and you<sup>-asws</sup> are undermining my authority and are seeking the massacres! May Allah<sup>-azwj</sup> Kill me if I don't kill you<sup>-asws</sup>!'

فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ أُعْطِيَ فَشَكَرَ وَ إِنَّ أَيُّوبَ ابْتُلِيَ فَصَبَرَ وَ إِنَّ يُوسُفَ ظَلِمَ فَعَفَرَ وَ أَنْتَ مِنْ ذَلِكَ السَّبْخِ.

He<sup>-asws</sup> said to him, 'O commander of the faithful! Suleyman<sup>-as</sup> was Given, so he<sup>-as</sup> thanked, and Ayoub<sup>-as</sup> was Tried and he<sup>-as</sup> was patient, and Yusuf<sup>-as</sup> was oppressed, he<sup>-as</sup> forgave, and you are from that origin!'

فَلَمَّا سَمِعَ الْمَنْصُورُ ذَلِكَ مِنْهُ قَالَ لَهُ إِلَيَّ وَ عِنْدِي أَبَا عَبْدِ اللَّهِ أَنْتَ الْبَرِيُّ السَّاحَةِ السَّلِيمِ النَّاحِيَةِ الْقَلِيلِ الْعَائِلَةِ جَزَاكَ اللَّهُ مِنْ ذِي رَحِمٍ أَفْضَلُ مَا جَزَى دَوِي الْأَرْحَامِ عَنْ أَرْحَامِهِمْ

When Al-Mansour heard that from him, he said to him<sup>-asws</sup>, '(Come) to me, and O Abu Abdullah<sup>-asws</sup>, in my presence you<sup>-asws</sup> are the innocent, the righteous, the safe-haven, the honourable, of little malice! May Allah<sup>-azwj</sup> Reward you from ones with kinship, best of what He<sup>-azwj</sup> Recompenses ones with kingship on behalf of their kindred!'

ثُمَّ تَنَاوَلَ يَدَهُ فَأَجْلَسَهُ مَعَهُ فِي فَرْشِهِ ثُمَّ قَالَ عَلِيُّ بِالطَّيِّبِ

Then he took his<sup>-asws</sup> hand and seated him<sup>-asws</sup> with him in his throne, then said, 'To me with the perfume!'

فَأُتِيَ بِالْغَالِيَةِ فَجَعَلَ يُعَلِّقُ حَيْثُ جَعَفَرٍ بِيَدِهِ حَتَّى تَرَكَهَا يَقْطُرُ ثُمَّ قَالَ قُمْ فِي حِفْظِ اللَّهِ وَكِلَاءَتِهِ

He was brought the expensive perfume. He went on to apply it on Ja'far<sup>-asws</sup>'s beard with his hand until he left it dripping, then he said, 'Stand in the Protection of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Care!'

ثُمَّ قَالَ يَا رَبِيعُ أَلْحِقْ أَبَا عَبْدِ اللَّهِ جَائِزَتَهُ وَكِسْوَتَهُ انْصَرِفْ أَبَا عَبْدِ اللَّهِ فِي حِفْظِهِ وَكَنْفِهِ فَانْصَرِفْ.

Then he said, 'O Rabie! Give Abu Abdullah<sup>-asws</sup> his<sup>-asws</sup> awards and his<sup>-asws</sup> garments! Leave, Abu Abdullah<sup>-asws</sup>, in His<sup>-azwj</sup> Protection and His<sup>-azwj</sup> Care!' So, he<sup>-asws</sup> left.

قَالَ الرَّبِيعُ وَحِفْظُهُ فَمُلْتُ لِي قَدْ رَأَيْتُ قَبْلَكَ مَا لَمْ تَرَهُ وَرَأَيْتُ بَعْدَكَ مَا لَا رَأَيْتُهُ فَمَا قُلْتَ يَا أَبَا عَبْدِ اللَّهِ حِينَ دَخَلْتَ

Al-Rabie said, 'And I caught up with him<sup>-asws</sup>. I said, 'I have seen before you<sup>-asws</sup> what I have not seen, and saw after you<sup>-asws</sup> what I have not seen, so what did you<sup>-asws</sup> say, O Abu Abdullah<sup>-asws</sup> when you<sup>-asws</sup> entered?'

قَالَ قُلْتَ اللَّهُمَّ احْرُسِي بَعِينِكَ الَّتِي لَا تَنَامُ وَ اَكْتَفِي بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ اغْفِرْ لِي بِمُدْرَتِكَ عَلَيَّ وَ لَا أَهْلِكَ 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 Suffice me with Your<sup>-azwj</sup> Strength which cannot be breached, and Forgive for me by Your<sup>-azwj</sup> Power over me and do not Destroy (me) and You<sup>-azwj</sup> are my Hope!

اللَّهُمَّ أَنْتَ أَكْبَرُ وَ أَجْلُ بِمَا أَخَافُ وَ أَحْذَرُ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Greater, and most Majestic than what I fear and am cautious of!

اللَّهُمَّ بِكَ أَدْفَعُ فِي نَحْرِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ

Allah<sup>-azwj</sup>! By You<sup>-azwj</sup> I repel (evil back) into his throat, and I seek Refuge with You<sup>-azwj</sup> from his evil!

فَفَعَلَ اللَّهُ لِي مَا رَأَيْتُ.

So, Allah<sup>-azwj</sup> Did with me what you saw".<sup>621</sup>

وَ مِنْ كِتَابِ الْحَافِظِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَى أَبِي جَعْفَرٍ الْمَنْصُورِ فَتَكَلَّمَ فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ أُرْسِلَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ فَرَدَّهُ فَلَمَّا رَجَعَ حَزَكَ شَمْتَبِيهِ بِشَيْءٍ فَقِيلَ لَهُ مَا قُلْتَ

<sup>621</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 22 a

And from the book of Al Hafiz Abdul Aziz, from Muhammad Bin Is'haq,

'Son of Ja'far<sup>-asws</sup>, from his father<sup>-asws</sup>, he said, 'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> entered to see Abu Ja'far Al-Mansour (the caliph). They talked. When they went out from his presence, he sent a message to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and had him<sup>-asws</sup> return. When he<sup>-asws</sup> returned, he<sup>-asws</sup> moved his<sup>-asws</sup> lips with something. It was said to him<sup>-asws</sup>, 'What did you<sup>-asws</sup> say?'

قَالَ قُلْتُ اللَّهُمَّ أَنْتَ تَكْفِي مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْكَ شَيْءٌ فَكَفِّنِيهِ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Suffice from all things and nothing suffices from You<sup>-azwj</sup>, so suffice me<sup>-asws</sup> of him!''<sup>622</sup>

23- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ حُرَّزَادٍ عَنْ يُونُسَ بْنِ الْقَاسِمِ الْبَلْخِيِّ عَنْ رِزَامِ مَوْلَى خَالِدِ الْقَسْرِيِّ قَالَ: كُنْتُ أُعَذَّبُ بِالْمَدِينَةِ بَعْدَ مَا خَرَجَ مِنْهَا مُحَمَّدُ بْنُ خَالِدٍ فَكَانَ صَاحِبَ الْعَذَابِ يُعَلِّقُنِي بِالسَّقْفِ وَيَرْجِعُ إِلَى أَهْلِهِ وَيُعَلِّقُ عَلَيَّ الْبَابَ وَكَانَ أَهْلُ الْبَيْتِ إِذَا انْتَصَرَفَ إِلَى أَهْلِهِ حَلُّوا الْحَبْلَ عَنِّي وَيَحْلُونِي وَأُقْعَدُ عَلَى الْأَرْضِ حَتَّى إِذَا دَنَا حَيْثُ عُلَّقُونِي

(The book) 'Rijal' of Al Kashy – Muhammad Bin Al-Husayn, from Al Hassan Bin Khurzad, from Yunus Bin Al Qasim Al Balkhy, from Razim, a slave of Khalid Al Qasry who said,

'I was tormented at Al-Medina after Muhammad Bin Khalid had gone out from it. The tormenter would suspend me with the ceiling and returning to his family, and he would lock the door upon me, but (my) family members, when he had gone to his family, would untie the rope from me and release me and I could sit on the ground, until when his coming would be near, they would (again) suspend me.

فَوَاللَّهِ إِنِّي كَذَلِكَ ذَاتَ يَوْمٍ إِذَا رُفِعَتْ وَقَعَتْ مِنَ الْكُوَّةِ إِلَيَّ مِنَ الطَّرِيقِ فَأَخَذْتُهَا فَإِذَا هِيَ مَشْدُودَةٌ بِحَصَاةٍ فَنظَرْتُ فِيهَا حَطَّ أَبِي عَبْدِ اللَّهِ عَ إِذَا فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ يَا رِزَامُ يَا كَائِبًا قَبْلَ كُلِّ شَيْءٍ وَ يَا كَائِبًا بَعْدَ كُلِّ شَيْءٍ وَ يَا مُكَوِّنَ كُلِّ شَيْءٍ أَلْبَسْنِي دِرْعَاكَ الْحَصِينَةَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ

By Allah<sup>-azwj</sup>! One day I was like that when a note fell to me from the skylight, from the road. I took it and it was tied with a pebble. I looked into it as being handwriting of Abu Abdullah<sup>-asws</sup>. Therein was (written): 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Say, O Rizam, 'O Existing before all things, and O Existing after all things, and O Bringer into being of all things! Clothe me Your<sup>-azwj</sup> fortifying armour from evil of entirety of Your<sup>-azwj</sup> Creatures!'

قَالَ رِزَامٌ فَقُلْتُ ذَلِكَ فَمَا عَادَ إِلَيَّ شَيْءٌ مِنَ الْعَذَابِ بَعْدَ ذَلِكَ.

Rizam said, 'I said that, and I nothing from the torment returned to me after that''<sup>623</sup>

24- كَش، رجال الكشي عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ النَّابِغِيِّ عَنِ الْمُسَمَعِيِّ عَنْ مُعْتَبِرٍ قَالَ: لَمَّا قَتَلَ دَاوُدُ بْنُ عَلِيٍّ مُعَلَّى بْنَ حُنَيْسٍ لَمْ يَزَلْ أَبُو عَبْدِ اللَّهِ عَ لَيْلَةً سَاجِدًا وَ قَائِمًا

<sup>622</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 22 b

<sup>623</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 23

(The book) 'Rijal' of Al Kashy – from Ibn Abu Najran, from Hammad Al Naab, from Al Mismaie, from Muattib who said,

'When Dawood Bin Ali killed Moalla Bin Khuneys, Abu Abdullah<sup>-asws</sup> did not cease to spend the night in Sajdah and standing'.

قَالَ فَسَمِعْتُهُ فِي آخِرِ اللَّيْلِ وَهُوَ سَاجِدٌ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقَوِيَّةِ وَجَهْلِكَ الشَّدِيدِ وَبِعِزَّتِكَ الَّتِي جُلُّ خَلْقِكَ هَا ذَلِيلٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ

He said, 'I heard him<sup>-asws</sup> saying at the end of the night while he<sup>-asws</sup> was in Sajdah: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Strong Strength, and Your<sup>-azwj</sup> Intense Power, and by Your<sup>-azwj</sup> Might which all Your<sup>-azwj</sup> creatures are humbled to, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, to Seize him, now, now!'

قَالَ قَوْلَ اللَّهِ مَا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ حَتَّى سَمِعْنَا الصَّائِحَةَ فَعَالُوا مَا دَاوُدُ بْنُ عَلِيٍّ

He (the narrator) said, 'By Allah<sup>-azwj</sup>! He<sup>-asws</sup> had not raised his<sup>-asws</sup> head from his<sup>-asws</sup> Sajdah until we heard the shrieks. They said, 'Dawood Bin Ali died!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنِّي دَعَوْتُ اللَّهَ عَلَيْهِ بِدَعْوَةٍ بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا فَضْرَبَ رَأْسَهُ بِمِرْمِيَّةٍ انْتَشَمَتْ مَنَائِدُهُ.

Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> had supplicated against him with a supplication. Allah<sup>-azwj</sup> Sent an Angel to him who struck his head with a bayonet, his bladder ruptured'.<sup>624</sup>

25- نُقِلَ مِنْ حِطِّ الشَّهِيدِ قُدْسٍ سِرُّهُ نَقْلًا مِنَ الْجَعْفَرِيَّاتِ بِإِسْنَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ لَمَّا وَضَحَ لِمُوسَى عَ وَجْهَهُ فِرْعَوْنَ قَالَ مُوسَى اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ وَاسْتَعِينُ بِكَ عَلَيْهِ فَكَفَيْتَنِي شَرَّهُ

Copied from the handwriting of Al Shaheed, may his soul be sanctified, copying from 'Al Jafariyaat',

'By the chain to Amir Al-Momineen<sup>-asws</sup>: 'When the face of Pharaoh<sup>-la</sup> has appeared to Musa<sup>-as</sup>, Musa<sup>-as</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-as</sup> rotate by You<sup>-azwj</sup> (his<sup>-la</sup> evil back) into his<sup>-la</sup> throat, so Suffice me<sup>-as</sup> of his<sup>-la</sup> evil!'

قَالَ جَعْفَرُ الصَّادِقُ عَ وَهُوَ دَعَاؤُنَا أَهْلَ الْبَيْتِ عِنْدَ سُلْطَانٍ نَحَافُ ظَلَمُهُ.

Ja'far Al-Sadiq<sup>-asws</sup> said: 'And it is our<sup>-asws</sup> supplication, of People<sup>-asws</sup> of the Household, in the presence of a ruler we<sup>-asws</sup> fear his injustice'.<sup>625</sup>

26- مهج، مهج الدعوات بإسنادنا إلى ابن الوليد عن أبيه عن الصفار عن ابن عيسى عن هارون بن مسلم عن ابن صدقة قال: سألت أبا عبد الله جعفر بن محمد ع أن يعلمني دعاء أدعو به في المهمات فأخرج إلي أوراقاً من صحيفة عتيقة فقال انتسخ ما فيها فهو دعاء جدي علي بن الحسين ع للمهمات فكتبت ذلك علي وجهه فما كررتي شيء قط وأهمني إلا دعوت به فمرج الله كربتي وهمني وأعطاني سؤلي

<sup>624</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 24

<sup>625</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 25

(The book) 'Mahj Al Dawaat' – By our chains to Ibn Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Haroun Bin Muslim, from Ibn Sadaqah who said,

'I asked Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> to teach me a supplication I can be supplicating with regarding the important matters. There emerged pages to me from old parchments. He<sup>-asws</sup> said: 'Copy what is in it, for it is a supplication of my<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> for the important matters! I<sup>-asws</sup> have written that upon its surface. Nothing stressed me<sup>-asws</sup> at all or worried me except I<sup>-asws</sup> have supplicated with it, so Allah<sup>-azwj</sup> Relieved my<sup>-asws</sup> distress and my<sup>-asws</sup> worries, and Gave me<sup>-asws</sup> my<sup>-asws</sup> request!'

وَهُوَ اللَّهُمَّ هَدَيْتَنِي فَلَهَوْتُ وَوَعظْتَ فَمَسَوْتُ وَ أَنْتَ الْجَمِيلُ فَعَصَيْتُ وَ عَزَمْتُ فَأَصْرَرْتُ ثُمَّ عَرَفْتُ فَاسْتَعْفَرْتُ وَ أَقْلَعْتُ فَعُدْتُ فَسَدَّتْ

And it is: - 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Guided me but I went astray, and You<sup>-azwj</sup> Preached but I hardened, and You<sup>-azwj</sup> Bestowed the beautiful but I disobeyed, and You<sup>-azwj</sup> Made me recognised but I persisted, then You<sup>-azwj</sup> Made me recognise, so I sought Forgiveness. You<sup>-azwj</sup> Forgave but I repeated, so You<sup>-azwj</sup> Concealed!

فَلَكَ الْحَمْدُ إِلَهِي تَفَحَّمْتُ أَوْدِيَةَ هَالَكِي وَ تَحَلَّلْتُ شِعَابَ تَلْفِي تَعَرَّضْتُ فِيهَا لِسَطَوَاتِكَ وَ بَحُلُولَهَا لِعُقُوبَاتِكَ وَ وَسَّيَلِي إِلَيْكَ التَّوْحِيدُ وَ ذَرِيعِي

For You<sup>-azwj</sup> is the Praise, my God<sup>-azwj</sup>! I stormed into valleys of my destruction, and I traversed into the branches of my damage exposing myself therein to Your<sup>-azwj</sup> Whips released for Your<sup>-azwj</sup> Punishments, and my way and my means to You<sup>-azwj</sup> is the Tawheed!

أَنِّي لَمْ أَشْرِكْ بِكَ شَيْئاً وَ لَمْ أَخِذْ مَعَكَ إِهْلاً وَ قَدْ فَزَرْتُ إِلَيْكَ مِنْ نَفْسِي وَ إِلَيْكَ يَفِرُّ الْمُسِيءُ أَنْتَ مَفْرَعُ الْمُضِيعِ حَظَّ نَفْسِهِ

I did not associate anything with You<sup>-azwj</sup> and did not take a god with You<sup>-azwj</sup>, and I have fled to You<sup>-azwj</sup> from myself, and to You<sup>-azwj</sup> flees the evil doer! You<sup>-azwj</sup> are Cave for the waster of his own self!

فَلَكَ الْحَمْدُ إِلَهِي فَكَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِي ظَنَةَ مُدْبِيَّتِهِ وَ أَرْهَفَ لِي شَبَا حِدِّهِ وَ دَافَ لِي قَوَاتِلَ سُومِهِ وَ سَدَّدَ نَحْوِي صَوَائِبَ سِهَامِهِ وَ لَمْ تَنْمَ عَيْنِي حِرَاسَتِهِ وَ أَظْهَرَ أَنْ يُسَمِّيَ الْمَكْرُوهَ وَ يُجِرَّعَنِي دُعَاغَ مَرَارَتِهِ

For You<sup>-azwj</sup> is the Praise, my God<sup>-azwj</sup>! How many an enemy has unsheathed to me the sword of his enmity, and sharpened for me the tip of its blade, and aimed to me the sharpness of his hatred, and prepared for me his fatal poisons, and directed towards me the heads of his arrows, and his watchful eye did not sleep from me, and manifested to me his abhorrence and make be gulp his bitter animosity!

فَنظَرْتُ يَا إِلَهِي إِلَى ضَعْفِي عَنِ اخْتِمَالِ الْفَوَادِحِ وَ عَجْزِي عَنِ الْإِنْبِصَارِ مِنْ قَصْدِي بِمُحَارَبَتِهِ وَ وَحْدِي فِي كَثِيرِ عَدَدٍ مِنْ نَاوِي وَ أَرْضَدَ لِي الْبَلَاءُ فِيمَا لَمْ أُعْمَلْ فِيهِ فِكْرِي فَابْتَدَأْتَنِي بِنُصْرَتِكَ وَ شَدَّدْتَ أَزْرِي بِقُوَّتِكَ

You<sup>-azwj</sup> have Observed, O my God<sup>-azwj</sup>, at my weakness from enduring the calamities, and my inabilities from being victorious from the one aiming to me with his war, and my loneliness among the large number of the ones wanting to seize me, and unleashing the afflictions to me regarding what I had not worked my thoughts regarding it. So, Initiate me with Your<sup>-azwj</sup> Help and Strengthen by back with Your<sup>-azwj</sup> Strength!

تَمَّ فَلَّتْ حَدَّهُ وَ صَبَّرَتْهُ مِنْ بَعْدِ جَمْعِهِ وَحَدَّهُ وَ أَعْلَيْتْ كَعْبِي وَ جَعَلْتِ مَا سَدَّدَهُ مَزْدُوداً عَلَيْهِ فَرَدَّدْتَهُ لَمْ يَشْفِ عَيْلِيهِ وَ لَمْ يَبْرُدْ خِرَارُهُ عَيْطِهِ قَدْ عَصَّ عَلَى شَوَاهُ وَ أَذْبَرَ مُؤَلِيّاً قَدْ أَخْلَفَ سَرَائِهِ

Then You<sup>-azwj</sup> Blunted his sharpness and after his being (a crowd) Made him to be alone, and You<sup>-azwj</sup> Elevated my heels and whatever he had aimed for You<sup>-azwj</sup> Made it to be returned to him. You<sup>-azwj</sup> Returned him and his fury had not healed and his heat had not cooled. He hit upon his own lips and turned back retreating. His<sup>-azwj</sup> strategies had been dismantled!

وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَائِدِهِ وَ نَصَبَ لِي أَشْرَاكَ مَصَايِدِهِ وَ وَكَّلَ بِي تَفَقُّدَ رِعَايَتِيهِ وَ أَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبْعِ لِمَصَايِدِهِ وَ انْتِظَارَ الْاِنْتِهَارِ لِعَرِيَسَتِيهِ

And how many a revel has rebelled against me with his plots and set up for me the thorns of his traps, and allocated with me the eye of his surveillance and unleashed to me the snares of his traps and awaited the awaiting for his opportunity!

فَنَادَيْتُكَ يَا إِلَهِي مُسْتَعِيناً بِكَ وَانْقَأَ بِسُرْعَةٍ إِجَابَتِكَ عَالِماً أَنَّهُ لَنْ يُضْطَهَدَ مَنْ أَوَى إِلَى ظِلِّ كَنْفِكَ وَ لَنْ يَفْرَعَ مَنْ جَأَ إِلَى مَعَاقِلِ اِنْتِصَارِكَ فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

So, I have called out to You<sup>-azwj</sup>, O my God<sup>-azwj</sup>, crying out for Help to You<sup>-azwj</sup>, trusting with the quickness of Your<sup>-azwj</sup> Response, knowing that he will not be persecuted, the one sheltering to the shade of Your<sup>-azwj</sup> Canopy, and he will never panic, the one sheltering to the fortresses of Your<sup>-azwj</sup> Help! Fortify me from its troubles by Your<sup>-azwj</sup> Power!

وَ كَمْ مِنْ سَحَابٍ مَكْرُوهٍ جَلْبَتِيهَا وَ عَوَاشِي كُرْبَاتٍ كَشَفْتَهَا لَا تُسْأَلُ عَمَّا تَفْعَلُ وَ قَدْ سُئِلْتَ فَأَعْطَيْتَ وَ لَمْ تُسْأَلْ فَابْتَدَأْتَ وَ اسْتَمِيعَ فَضْلِكَ فَمَا أَكْذَبْتَ أَبَيْتَ إِلَّا إِحْسَاناً وَ أَبَيْتَ إِلَّا تَفَحُّمَ حُرْمَاتِكَ وَ تَعَدِّي حُدُودِكَ وَ الْعَقْلَةَ عَنْ وَعِيدِكَ

And how many clouds of abhorrence You<sup>-azwj</sup> have Cleared, and overwhelming distresses You<sup>-azwj</sup> have Removed! You<sup>-azwj</sup> cannot be question about what You<sup>-azwj</sup> Do, and were asked and have Given, and You<sup>-azwj</sup> were not asked, so You<sup>-azwj</sup> Initiated, and I have sought Your<sup>-azwj</sup> Grace, and You<sup>-azwj</sup> did not Refuse except as a Favour and I refused except to storm into Your<sup>-azwj</sup> Prohibitions and transgressing Your<sup>-azwj</sup> Limits, and the heedlessness from Your<sup>-azwj</sup> Threats!

فَلَكَ الْحَمْدُ إِلَهِي مِنْ مُفْتَدِرٍ لَا يُعْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ هَذَا مَقَامٌ مَنِ اعْتَرَفَ لَكَ بِالتَّقْصِيرِ وَ شَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيعِ

For You<sup>-azwj</sup> is the Praise, my God<sup>-azwj</sup>, from being All-Powerful not being overcome, and being with the Patience, not being hasty. This is the position of the one who acknowledges to You<sup>-azwj</sup> of the deficiency and testifies against himself of the wastage!

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِالْمُحَمَّدِيَّةِ الرَّزِيْعَةِ وَ أَتَوَجَّهُ إِلَيْكَ بِالْعَلَوِيَّةِ الْبَيْضَاءِ فَأَعِدْنِي مِنْ شَرِّ مَا خَلَقْتَ وَ شَرِّ مَنْ يُرِيدُ بِي سُوءاً فَإِنَّ ذَلِكَ لَا يَضِيْقُ عَلَيْكَ فِي وُجْدِكَ وَ لَا يَتَكَادُكَ فِي قُدْرَتِكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! I draw closer to You<sup>-azwj</sup> through the lofty (path of) Muhammad<sup>-saww</sup> and I divert to You<sup>-azwj</sup> through the bright (path of) Ali<sup>-asws</sup>, so Shelter me from evil of What You<sup>-azwj</sup> have Created and evil of the one intending me with the evil, for that is not constricted in Your<sup>-azwj</sup> Existence nor does it trouble You<sup>-azwj</sup> in Your<sup>-azwj</sup> Power, and You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ ارْحَمْنِي بِرُحْمَتِكَ الْمَعَاصِي مَا أَبْقَيْتَنِي وَ ارْحَمْنِي بِرُحْمَتِكَ تَكْلُفِ مَا لَا يَغْنِينِي وَ ارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي

O Allah<sup>-azwj</sup>! Mercy me with my leaving the disobedience for as long as You<sup>-azwj</sup> Cause me to remain, and Mercy me with my leaving encumberment of what does not concern me, and Grace me the excellent consideration regarding what Satisfies You<sup>-azwj</sup> with me, and Necessitates my heart to memorise Your<sup>-azwj</sup> Book just as You<sup>-azwj</sup> have Taught me!

وَ اجْعَلْنِي أَتْلُوهُ عَلَى مَا يُرْضِيكَ بِهِ عَنِّي وَ تَوَزَّ بِهِ بَصْرِي وَ أَوْعَى سَمْعِي وَ اشْرَحْ بِهِ صَدْرِي وَ فَرِّجْ بِهِ قَلْبِي وَ أَطْلِقْ بِهِ لِسَانِي وَ اسْتَعْمِلْ بِهِ بَدَنِي وَ اجْعَلْ فِيَّ مِنَ الْحَوْلِ وَ الْقُوَّةِ مَا يُسَهِّلُ ذَلِكَ عَلَيَّ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

And Make me recite it based upon What You<sup>-azwj</sup> are Satisfied with from me, and Irradiate my sight, and Make my ears retain it, and Expand my chest with it, and Relieve my heart with it, and Free my tongue with it, and Utilise my body with it, and Make within me the might and strength what would facilitate that upon me for there is neither might nor strength except with You<sup>-azwj</sup>!

اللَّهُمَّ اجْعَلْ لَيْلِي وَ نَهَارِي وَ دُنْيَايَ وَ آخِرَتِي وَ مُنْقَلِبِي وَ مَثْوَايَ عَافِيَةً مِنْكَ وَ مُعَافَاةً وَ بَرَكَةً مِنْكَ

O Allah<sup>-azwj</sup>! Make my night and my day, and my world and my Hereafter, and my transfer and my abode in well-being from You<sup>-azwj</sup>, and Forgiveness and Blessings from You<sup>-azwj</sup>!

اللَّهُمَّ أَنْتَ رَبِّي وَ مَوْلَايَ وَ سَيِّدِي وَ أَمَلِي وَ إِلَهِي وَ غِيَاثِي وَ سَنَدِي وَ خَالِقِي وَ نَاصِرِي وَ ثِقَتِي وَ رَجَائِي لَكَ حَيَاتِي وَ مَمَاتِي وَ لَكَ سَمْعِي وَ بَصْرِي وَ يَدِيكَ رِزْقِي وَ إِلَيْكَ أَمْرِي فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>, and my Master, and my Chief, and my Wish, and my God, and my Help, and my Support, and my Creator, and my Helper, and my Trust, and my Hope! For You<sup>-azwj</sup> is my life and my death, and for You<sup>-azwj</sup> is my hearing and my sight, and in Your<sup>-azwj</sup> Hand is my sustenance, and to You<sup>-azwj</sup> are my affairs in the world and the Hereafter!

مَلَكْتَنِي بِقُدْرَتِكَ وَ قَدَرْتَ عَلَيَّ بِسُلْطَانِكَ لَكَ الْقُدْرَةُ فِي أَمْرِي وَ نَاصِيَتِي بِيَدِكَ لَا يَحْوُلُ أَحَدٌ دُونَ رِضَاكَ بِرَأْفَتِكَ أَرْجُو رَحْمَتَكَ وَ بِرَحْمَتِكَ أَرْجُو رِضْوَانَكَ لَا أَرْجُو ذَلِكَ بِعَمَلِي فَقَدْ عَجَزْتُ عَنْ عَمَلِي فَكَيْفَ أَرْجُو مَا قَدْ عَجَزَ عَنِّي

You<sup>-azwj</sup> have Empowered me by Your<sup>-azwj</sup> Power, and Determines upon me with Your<sup>-azwj</sup> Authority! For You<sup>-azwj</sup> is the Power regarding my affairs and my forelocks are in Your<sup>-azwj</sup> Hand! Let no one be a barrier to Your<sup>-azwj</sup> Satisfaction by Your<sup>-azwj</sup> Kindness! I hope for Your<sup>-azwj</sup> Mercy, and by Your<sup>-azwj</sup> Mercy I hope for Your<sup>-azwj</sup> Satisfaction! I do not hope that due to my deeds, for I am incapable from my deeds. How can I hope what I am incapable of?

أَشْكُو إِلَيْكَ فَاقْتَبِي وَ صَغَفْتُ قُوَّتِي وَ إِفْرَاطِي فِي أَمْرِي وَ كُلُّ ذَلِكَ مِنْ عِنْدِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَاقْتَبِنِي ذَلِكَ كُلَّهُ

I complain to You<sup>-azwj</sup> of my destitution and weakness of my strength, and my excesses in my affairs, and all that is from me, and what You<sup>-azwj</sup> are more Knowing with than I am, so Suffice me of that, all of it!

اللَّهُمَّ اجْعَلْنِي مِنْ رُفَقَاءِ مُحَمَّدٍ حَبِيبِكَ وَ إِبْرَاهِيمَ خَلِيلِكَ وَ يَوْمَ الْفَرَجِ الْأَكْبَرِ مِنَ الْأَمْنِينَ فَأَمِّي وَ يَسَارِكَ فَيَسِّرْني وَ بِأَطْلَالِكَ فَأَطْلِبْني وَ مَقَارَةَ مِنَ النَّارِ فَتَجَنِّني وَ لَا تَسْمِني السُّوءَ وَ لَا تُخْزِني

O Allah<sup>-azwj</sup>! Make me from the friends of Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Beloved, and Ibrahim<sup>-as</sup> Your<sup>-azwj</sup> friend, and on the Day of the greatest panic to be from the secured ones. So Secure me, and with Facilitate for me with Your<sup>-azwj</sup> Ease, and Shade me with Your<sup>-azwj</sup> Shade, and success with being saved from the Hellfire, and do not Name me with the evil nor Disgrace me!

وَ مِنَ الدُّنْيَا فَسَلِّمْني وَ حَجِّني يَوْمَ الْقِيَامَةِ فَلَقِّني وَ بِدُكْرِكَ فَدَكِّرْني وَ لِلْيُسْرَى فَيَسِّرْني وَ لِلْعُسْرَى فَجَيِّبْني وَ الصَّلَاةَ وَ الزَّكَاةَ مَا دُمْتُ حَيًّا فَأَهْمِني وَ لِعِبَادَتِكَ فَوَفِّقْني وَ فِي الْفِئَةِ وَ مَرْضَاتِكَ فَاسْتَعْمِلْني

And Keep me safe from the world, and Indoctrinate me my argument on the Day of Qiyamah, and Mention me with Your<sup>-azwj</sup> Mention, and Facilitate me for the ease, and Keep me aside from the difficulties, and Inspire me the Salat and the Zakat for as long as I live, and Harmonise me for worshipping You<sup>-azwj</sup>, and Utilise me in the understanding and Your<sup>-azwj</sup> Satisfaction!

وَ مِنْ فَضْلِكَ فَارْزُقْني وَ يَوْمَ الْقِيَامَةِ فَيَبِّضْ وَجْهِي وَ حَسَاباً يَسِيراً فَحَاسِبْني وَ بِمُبِيحِ عَمَلِي فَلَا تَفْضُخْني وَ بِمُحَدَاكِ فَاهْدِنِي وَ بِالْقَوْلِ النَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ فَتَثِّبْني وَ مَا أَحْبَبْتُ فَحَبِّبْهُ إِلَيَّ وَ مَا كَرِهْتُ فَبَعْضْهُ إِلَيَّ

Sustain me from Your<sup>-azwj</sup> Grace, and Brighten my face on the Day of Qiyamah, and Reckon me with an easy Reckoning, and do not Expose me with my ugly deed(s), and Guide me with Your<sup>-azwj</sup> Guidance, and Affirm me with the firm word in the life of the world and in the Hereafter, and whatever I love, Make it beloved to me, and whatever I dislike, Make is hateful to me!

وَ مَا أَهَمَّني مِنَ الدُّنْيَا وَ الْآخِرَةِ فَكَفِّني وَ فِي صَلَاتِي وَ صِيَامِي وَ دُعَائِي وَ سُكُوبِي وَ دُنْيَايَ وَ آخِرَتِي فَبَارِكْ لي وَ الْمَقَامَ الْمُحْمُودَ فَابْعَثْني وَ سُلْطَاناً نَصِيراً فَاجْعَلْ لي وَ ظُلْمِي وَ جَهْلِي وَ إِسْرَافِي فِي أَمْرِي فَتَجَاوَزْ عَنِّي وَ مِنْ فِتْنَةِ الْمُخَيَا وَ الْمَمَاتِ فَخَلِّصْني

And Suffice me of what worries me from the world and the Hereafter, and Bless me in my Salat, and my Fast, and my supplication, and my rituals, and my world, and my Hereafter, and Resurrect me in the Praise-worthy position, and Make a persistent helper to be for me, and Overlook from me my injustices, and my ignorance, and my extravagance in my affairs, and Save me from Fitna of the life and the death!

وَ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ فَتَجَنِّني وَ مِنْ أَوْلِيَائِكَ يَوْمَ الْقِيَامَةِ فَاجْعَلْني وَ أَدَمِ صَلَاحِ الَّذِي آتَيْتَنِي وَ بِالْحُلَالِ عَنِ الْحَرَامِ فَأَعِني وَ بِالطَّيِّبِ عَنِ الْحَبِيثِ فَكَفِّني

And Save me from the immoralities, whatever is apparent from these and whatever is hidden, and Make me from Your<sup>-azwj</sup> friends on the Day of Qiyamah, and Give me from the constant righteousness, and Enrich me with the Permissible away from the Prohibited, and Suffice me with the good away from the wicked!

أَقْبِلْ بِوَجْهِكَ الْكَرِيمِ إِلَيَّ وَ لَا تَصْرِفْهُ عَنِّي وَ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ فَاهْدِنِي وَ لِمَا نُحِبُّ وَ تَرْضَى فَوَفِّقْني

Turn with Your<sup>-azwj</sup> Honourable Face towards me and do not Turn is away from me, and Guide me to the Straight Path, and Harmonise me to what You<sup>-azwj</sup> Love and are Pleased with!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّيَاءِ وَ الشُّمُوعَةِ وَ الكِبْرِيَاءِ وَ التَّعَظُّمِ وَ الحَيَلَاءِ وَ الفُخْرِ وَ البَدَخِ وَ الأَشْرَ وَ البَطْرِ وَ الإِعْجَابِ بِنَفْسِي وَ الجَبْرِيَّةِ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the showing off, and the reputation, and the arrogance, and the mightiness, and the pomp, and the pride, and the loftiness, and the pretence, and the pomp, and the self-fascination, and the coercion!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الفُجْرِ وَ البُخْلِ وَ الشُّحِّ وَ الحَسَدِ وَ الحِرْصِ وَ المُنَافَسَةِ وَ العِشِّ

Lord<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup> from the immorality, and the stinginess, and the avarice, and the envy, and the greed, and the rivalry, and the cheating!

وَ أَعُوذُ بِكَ مِنَ الطَّمَعِ وَ الطَّبَعِ وَ الهَلَعِ وَ الحِرْجِ وَ الرِّبْحِ وَ القَمْعِ

And I seek Refuge with You<sup>-azwj</sup> from the coveting, and the vileness, and the greed, and the panic, and the crookedness, and the suppression!

وَ أَعُوذُ بِكَ مِنَ البُعْيِ وَ الظُّلْمِ وَ الإِعْتِدَاءِ وَ الفُسَادِ وَ الفُجُورِ وَ الفُسُوقِ

And I seek Refuge with You<sup>-azwj</sup> from the rebellion, and the injustice, and the transgression, and the corruption, and the immorality, and the mischief!

وَ أَعُوذُ بِكَ مِنَ الحِيَانَةِ وَ العُدْوَانِ وَ الطُّغْيَانِ

And I seek Refuge with You<sup>-azwj</sup> from the betrayal, and the aggression, and the despotism!

رَبِّ وَ أَعُوذُ بِكَ مِنَ المَعْصِيَةِ وَ القَطِيعَةِ وَ السَّيِّئَةِ وَ الفَوَاحِشِ وَ الذُّنُوبِ

Lord<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup> from the disobedience, and the cutting (relationships), and the evil deeds, and the immoralities, and the sins!

وَ أَعُوذُ بِكَ مِنَ الإِثْمِ وَ المَأْثَمِ وَ الحَرَامِ وَ المَحْرَمِ وَ الحَبْثِ وَ كُلِّ مَا لَا تُحِبُّ

And I seek refuge with You<sup>-azwj</sup> from the sin and the sinful, and the Prohibited and the Prohibition, and the wickedness, and all what You<sup>-azwj</sup> don't Love!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الشَّيْطَانِ وَ مَكْرِهِ وَ بَعْضِهِ وَ ظُلْمِهِ وَ عُدْوَانِهِ وَ شَرِكِهِ وَ رَبَائِيَّتِهِ وَ جُنْدِهِ

Lord<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup> from the Satan<sup>-la</sup> and his<sup>-la</sup> abhorrence, and his<sup>-la</sup> rebellion, and his<sup>-la</sup> injustice, and his<sup>-la</sup> aggression, and his<sup>-la</sup> association, and his<sup>-la</sup> female slaves, and his<sup>-la</sup> army!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا نَزَلَ مِنَ السَّمَاءِ وَ مَا يَعْزُجُ فِيهَا

And I seek refuge with You<sup>-azwj</sup> from evil of what descends from the sky and what ascends into it!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ مِنْ دَابَّةٍ وَ هَامَّةٍ أَوْ حَيٍّ أَوْ إِنْسٍ مِمَّا يَنْحَرِكُ

And I seek Refuge with You<sup>-azwj</sup> from evil of what You<sup>-azwj</sup> have Created, from an animal, and vermin, or Jinn or human from what moves!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا

And I seek Refuge with You<sup>-azwj</sup> from evil of what descends from the sky and what ascends into it, and from evil of what is scattered in the earth and what emerges from it!

وَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ كَاهِنٍ وَ سَاحِرٍ وَ زَاكِينٍ وَ نَافِثٍ وَ زَاقِي

And I seek Refuge with You<sup>-azwj</sup> from evil of every soothsayer, and sorcerer, and the shrews (harming people), and the blower and the puffer (into the knots)!

وَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ حَاسِدٍ وَ طَاغٍ وَ بَاغٍ وَ نَافِسٍ وَ ظَالِمٍ وَ مُعَانِدٍ وَ حَائِرٍ

And I seek Refuge with You<sup>-azwj</sup> from evil of every envier, and despot, and rebel, and rival, and oppressor, and obstinate, and tyrant!

وَ أَعُوذُ بِكَ مِنَ الْعَمَى وَ الصَّمَمِ وَ الْبُكْمِ وَ الْبَرَصِ وَ الْجُدَامِ وَ الشَّلَكِ وَ الرَّيْبِ

And I seek Refuge with You<sup>-azwj</sup> from the blindness, and the deafness, and the muteness, and the vitiligo, and the leprosy, and the doubt, and the suspicion!

وَ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْفُسْخِ وَ الْعَجْزِ وَ التَّقْرِيطِ وَ الْعَجَلَةِ وَ التَّضْيِيعِ وَ الْإِبْطَاءِ

And I seek Refuge with You<sup>-azwj</sup> from the laziness, and the timidness, and the inability, and the negligence, and the haste, and the wastage, and the slowness!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التُّرَى

And I seek Refuge from evil of what You<sup>-azwj</sup> have Created in the skies and the earth, and whatever is between the two, and what is beneath the soil!

وَ أَعُوذُ بِكَ مِنَ الْقَلَّةِ وَ الدَّلَّةِ

And I seek Refuge with You<sup>-azwj</sup> from the scarcity, and the humiliation!

وَ أَعُوذُ بِكَ مِنَ الضِّيْقِ وَ التَّيْدَةِ وَ الْقَيْدِ وَ الْحُبْسِ وَ الْوُتَاقِ وَ السُّجُونِ وَ الْبَلَاءِ وَ كُلِّ مُصِيبَةٍ لَا صَبْرَ لِي عَلَيْهَا آمِينَ رَبَّ الْعَالَمِينَ

And I seek Refuge with You<sup>-azwj</sup> from the constriction, and the hardship, and the confinement, and the imprisonment, and the binding, and the prisons, and the afflictions, and every difficulty there is no patience for me upon it! Ameen, Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ أَعْطِنَا كُلَّ الَّذِي سَأَلْنَاكَ وَ زِدْنَا مِنْ فَضْلِكَ عَلَى قَدْرِ جَلَالِكَ وَ عَظَمَتِكَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ.

O Allah<sup>-azwj</sup>! Grant us all what we are asking You<sup>-azwj</sup> for and Increase us from Your<sup>-azwj</sup> Grace in accordance to Your<sup>-azwj</sup> Majesty and Your<sup>-azwj</sup> Magnificence, by the right of, There is no god except You<sup>-azwj</sup>, the Mighty, the Wise!"<sup>626</sup>

27- مهج، مهج الدعوات أخبرنا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ هِشَامِ الْأَصْبَغِيِّ عَنِ الْبَيْسَعِ بْنِ حَمْرَةَ الْقَمِيَّ قَالَ أَخْبَرَنِي عَمْرُو بْنُ مَسْعَدَةَ وَزِيرُ الْمُعْتَصِمِ الْخَلِيفَةِ أَنَّهُ جَاءَ عَلَيَّ بِالْمَكْرُوهِ الْفُضَيْعِ حَتَّى تَخَوَّفْتُ عَلَى إِزَاقَةِ دَمِي وَ قَمَرِ عَقْبِي فَكَتَبْتُ إِلَى سَيِّدِي أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَ أَشْكُو إِلَيْهِ مَا حَلَّ بِي

(The book) 'Mahj Al Dawaat' – We are informed by Muhammad Bin Ja'far Bin Hisham Al Asbahy, from Al Yas'a Bin Hamza Al Qummi who said,

'I was informed by Amro Bin Mas'ada, minister of the caliph Al-Mutasim (who said), 'There came upon me such terrible calamities until I feared upon my blood being shed, and poverty of my posterity. I wrote to my Master Abu Al-Hassan Al-Askari<sup>-asws</sup> complaining to him<sup>-asws</sup> of what situation was with me.

فَكَتَبْتُ إِلَيْهِ لَا رُوعَ عَلَيْنَا وَ لَا نَأْسَ فَادُعُ اللَّهَ بِحَذِيهِ الْكَلِمَاتِ يُخَلِّصُكَ اللَّهُ وَ شَيْكَاً مِمَّا وَقَعَتْ فِيهِ وَ يَجْعَلُ لَكَ فَرْجاً فَإِنَّ آلَ مُحَمَّدٍ يَدْعُونَ بِهَا عِنْدَ إِشْرَافِ الْبَلَاءِ وَ ظُهُورِ الْأَعْدَاءِ وَ عِنْدَ تَخَوُّفِ الْفَقْرِ وَ ضَيْقِ الصَّدْرِ

He<sup>-asws</sup> wrote to me: 'There will neither be dread upon you nor problems. Supplicate with these phrases, Allah<sup>-azwj</sup> will Rescue you imminently from what you have fallen into and Make relief to be for you, for the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> are supplicating with it at the emergence of the afflictions, and appearance of the enemies, and at fear of the poverty and constriction of the chest!'

قَالَ الْبَيْسَعُ بْنُ حَمْرَةَ فَدَعَا اللَّهَ بِالْكَلِمَاتِ الَّتِي كَتَبَ إِلَيَّ سَيِّدِي بِهَا فِي صَدْرِ النَّهَارِ فَوَ اللَّهُ مَا مَضَى شَطْرُهُ حَتَّى جَاءَنِي رَسُولُ عَمْرُو بْنِ مَسْعَدَةَ فَقَالَ لِي أَجِبِ الْوَزِيرَ

Al-Yas'a Bin Hamza (the narrator) said, 'I supplicated to Allah<sup>-azwj</sup> with the phrases which my Master had written to me with, in the middle of the day. By Allah<sup>-azwj</sup>, its end had not passed until there came a messenger of Amro Bin Mas'ada. He said to me, 'Answer the minister!'

فَنَهَضْتُ وَ دَخَلْتُ عَلَيْهِ فَلَمَّا بَصُرَ بِي تَبَسَّمَ إِلَيَّ وَ أَمَرَ بِالْحَدِيدِ فَفَكَ عَنِّي وَ بِالْأَغْلَالِ فَخَلَّتْ مِنِّي وَ أَمَرَنِي بِخَلْعَةٍ مِنْ فَاخِرِ ثِيَابِهِ وَ أَنْحَفَنِي بِطِيبٍ ثُمَّ أَدْنَانِي وَ قَرَّبَنِي وَ جَعَلَ يُجَدِّثُنِي وَ يَغْتَنِدُنِي إِلَيَّ وَ رَدَّ عَلَيَّ جَمِيعَ مَا كَانَ اسْتَخْرَجَهُ مِنِّي وَ أَحْسَنَ رِفْدِي وَ رَدَّنِي إِلَى النَّاحِيَةِ الَّتِي أَتَقَلَّدُهَا وَ أَضَافَ إِلَيْهَا الْكُورَةَ الَّتِي تَلِيهَا

I got up and entered to see him. When he sighted me, he smiled at me and ordered with the iron (chains), so these were removed from me, and with the shackles, so there were released from me, and he ordered for me with the garments from his pride-worthy clothes, and gifted

<sup>626</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 26

me perfumes. Then he came near me and drew me near, and went on to discuss with me and apologising to me, and returned to me entirety of what he had seized from me, and was excellent in gifting to me, and returned to me the area which I had possessed and added to it the village which was next to it!

قَالَ وَكَانَ الدُّعَاءُ يَا مَنْ نُحِلُّ بِأَسْمَائِهِ عُقْدَ الْمَكَارِهِ وَ يَا مَنْ يُفَلِّئُ بِدِكْرِهِ حُدَّ الشَّدَائِدِ وَ يَا مَنْ يُدْعَى بِأَسْمَائِهِ الْعِظَامِ مِنْ ضَيْقِ الْمَخْرَجِ إِلَى مَحَلِّ الْفَرْجِ ذَلَّتْ لِقُدْرَتِكَ الصِّعَابُ وَ تَسَبَّبَتْ بِلُطْفِكَ الْأَسْبَابُ وَ جَرَى بِطَاعَتِكَ الْقَضَاءُ وَ مَضَتْ عَلَى ذَلِكَ الْأَشْيَاءُ

He (the narrator) said, 'And the supplication was: - 'O One by Whose Name the knots of abhorrence is untied, and O One by Whose Mention the adversities are limited, and O One supplicated to by His<sup>-azwj</sup> Magnificent Names from constricted outlets to the place of relief! The difficulties are humbled to Your<sup>-azwj</sup> Power, and the causes are caused by Your<sup>-azwj</sup> Compassion, and the Decrees flow in Your<sup>-azwj</sup> obedience and the things are implemented based upon that!

فَهِيَ بِمَشِيئِكَ دُونَ قَوْلِكَ مُؤْتَمَّرَةٌ وَ بِإِزَادَتِكَ دُونَ وَحْيِكَ مُنْجِرَةٌ وَ أَنْتَ الْمَرْجُوُّ لِلْمُهْمَاتِ وَ أَنْتَ الْمَفْرَعُ لِلْمُلِمَّاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ وَ لَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ

These are implemented by Your<sup>-azwj</sup> Desire without Your<sup>-azwj</sup> Word, and Directed by Your<sup>-azwj</sup> Word without Your<sup>-azwj</sup> Revelation, and You<sup>-azwj</sup> are the One Hoped to for the important matters, and You<sup>-azwj</sup> are the One panicked to in the adversities. Nothing is repelled from it except what You<sup>-azwj</sup> Repel, nor uncovered from it except what You<sup>-azwj</sup> have uncover!

وَ قَدْ نَزَلَ بِي مِنَ الْأَمْرِ مَا قَدْ فَدَخَنِي ثِقَلُهُ وَ حَلَّ بِي مِنْهُ مَا بَحْطَنِي حَمَلُهُ وَ بِقُدْرَتِكَ أُورِدْتُ عَلَى ذَلِكَ وَ بِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ فَلَا مُصْدِرَ لِمَا أُورِدْتُ وَ لَا مُبَيِّرَ لِمَا عَسَرْتُ وَ لَا صَارِفَ لِمَا وَجَّهْتُ وَ لَا فَاتِحَ لِمَا أَعْلَقْتُ وَ لَا مُعْلِقَ لِمَا فَتَحْتُ وَ لَا نَاصِرَ لِمَنْ خَذَلْتُ إِلَّا أَنْتَ

And there has befallen with me from the matters what its weight has burdened me, and released with me from it what carrying it has overwhelmed me, and that has arrived to me by Your<sup>-azwj</sup> Power and have diverted to me by Your<sup>-azwj</sup> Authority. So, there is no source for what has arrived, nor any ease of what You<sup>-azwj</sup> have Made difficult, nor any diverter of what You<sup>-azwj</sup> have Sent, nor any opener of what You<sup>-azwj</sup> have Locked, nor any locker of what You<sup>-azwj</sup> have Opened, nor any helper for the one You<sup>-azwj</sup> have Abandoned except You<sup>-azwj</sup>!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي بَابَ الْفَرْجِ بِطَوْلِكَ وَ اصْرِفْ عَنِّي سُلْطَانَ الْهَمِّ بِحَوْلِكَ وَ اَنْلِي حَسْنَ النَّظَرِ فِيمَا شَكُوْتُ وَ اَرْزُقْنِي حَلَاوَةَ الصَّنْعِ فِيمَا سَأَلْتُكَ وَ هَبْ لِي مِنْ لُدُنِكَ فَرْجاً وَجِياً وَ اجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجاً هَنِيئاً وَ لَا تَشْغَلْنِي بِالْاهْتِمَامِ عَنِ تَعَاهُدِ فَرَائِضِكَ وَ اسْتِعْمَالِ سُنَّتِكَ

Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Open for me the door of relief by Your<sup>-azwj</sup> Leniency, and Turn away from me the authority of worries by Your<sup>-azwj</sup> Might, and Grant me the excellent Consideration regarding what I have complained of, and Grace me the sweetness of Dealing regarding what I have asked You<sup>-azwj</sup>, and Gift to me from Yourself<sup>-azwj</sup> a near relief, and Make a welcoming outlet for me from Your<sup>-azwj</sup> Presence, and do not pre-occupy me with the distraction from fulfilling Your<sup>-azwj</sup> Obligation, and utilising Your<sup>-azwj</sup> Sunnah!

فَقَدْ ضِيقْتُ بِمَا نَزَلَ بِي دُرْعاً وَ اِمْتَلَأْتُ بِمِحْمَلٍ مَا حَدَثَ عَلَيَّ جَزَعاً وَ اَنْتَ الْقَادِرُ عَلَيَّ كَشَفِ مَا بَلَيْتُ بِهِ وَ دَفَعِ مَا وَقَعْتُ فِيهِ فَاَفْعَلْ بِي ذَلِكَ وَ اِنْ كُنْتُ  
عَبْرُ مُسْتَوْجِبِهِ مِنْكَ

I am constricted with what has befallen with me, and I am filled with panic with enduring what has occurred upon me, and You<sup>-azwj</sup> are Able upon Removing what I have been Tried with and Repelling what I have fallen into. Do such and such with me and even though I don't deserve it from You<sup>-azwj</sup>!

يَا ذَا الْعَرْشِ الْعَظِيمِ وَ ذَا الْمَمَرِ الْكَرِيمِ فَانْتِ قَادِرٌ يَا اَرْحَمَ الرَّاحِمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

O with the magnificent Throne, and O with the Benevolence Conferment! You<sup>-azwj</sup> are Able, O most Merciful of the merciful ones! Ameen, Lord<sup>-azwj</sup> of the worlds!"<sup>627</sup>

28- مهج، مهج الدعوات قَالَ أَبُو حَمَزَةَ السُّمَالِيُّ رَحِمَهُ اللهُ انْكَسَرَتْ يَدُ ابْنِي مَرَّةً فَأَتَيْتُ بِهِ يَحْيَى بْنَ عَبْدِ اللهِ الْمَجَرِّ فَنَظَرَ إِلَيْهِ فَقَالَ أَرَى كَسْرًا قَبِيحًا

(The book) 'Mahj Al Dawaat' –

'Abu Hamza Al-Sumali, may Allah<sup>-azwj</sup> Mercy him, said, 'Once a hand of my son broke, so I came with him to Yahya Bin Abdullah the mender (of bones). He looked at it. He said, 'I see an ugly break'.

ثُمَّ صَعِدَ غُرْفَتَهُ لِيَجِيءَ بِعِصَابَةٍ وَ رِفَادَةٍ فَذَكَرْتُ فِي سَاعَتِي تِلْكَ دُعَاءَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَ فَأَخَذْتُ يَدَ ابْنِي فَقَرَأْتُ عَلَيْهِ وَ مَسَحْتُ الْكَسْرَ  
فَاسْتَوَى الْكَسْرُ بِإِذْنِ اللهِ تَعَالَى

Then he ascended his room in order to come with a stick and bandage. I remembered in that time of mine, a supplication of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup>. I took the hand of my son and read upon it and caressed the broke, and the fracture was evened by the Permission of Allah<sup>-azwj</sup> the Exalted.

فَنَزَلَ يَحْيَى بْنَ عَبْدِ اللهِ فَلَمْ يَرَ شَيْئاً فَقَالَ نَاوَلْنِي الْيَدَ الْأُخْرَى فَلَمْ يَرَ كَسْرًا فَقَالَ سُبْحَانَ اللهِ أَلَيْسَ عَهْدِي بِهِ كَسْرًا قَبِيحًا فَمَا هَذَا أَمَا إِنَّهُ لَيْسَ بِعَجَبٍ  
مِنْ سِحْرِكُمْ مَعَاشِرَ الشِّيْعَةِ

Yahya Bin Abdullah descended but did not see anything, so he said, 'Give me the other hand!' He did not see any fracture. He said, 'Glory be to Allah<sup>-azwj</sup>! Didn't I see an ugly break being with him? So, what is this? Surely, it isn't surprising from your sorceries, O community of Shias!'

فَقُلْتُ نَكَلْتِكَ أَتَمَّكَ لَيْسَ هَذَا سِحْرٌ بَلْ إِنِّي ذَكَرْتُ دُعَاءَ سَمِعْتُهُ مِنْ مَوْلَايَ عَلِيِّ بْنِ الْحُسَيْنِ عَ فَدَعَوْتُ بِهِ

I said, 'May you mother be bereft of you! This isn't sorcery, but I remembered a supplication I had heard from my Master Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, so I supplicated with it!'

فَقَالَ عَلَّمَنِيهِ

<sup>627</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 27

He said, 'Teach it to me!'

فَقُلْتُ أْبَعْدَ مَا سَمِعْتُ مَا قُلْتَ لَا وَ لَا نُعَمَّةَ عَيْنٍ لَسْتُ مِنْ أَهْلِهِ

I said, 'After what I heard what you said? No, nor will I delight your eyes (with it). You aren't from its rightful ones!'

قَالَ حُمْرَانُ بْنُ أَعْيَنٍ فَقُلْتُ لِأَبِي حَمْزَةَ نَشَدْتُكَ بِاللَّهِ إِلَّا مَا أَوْرَدْتَنَاهُ

Humran Bin Ayn said, 'I said to Abu Hamza, 'I adjure you with Allah<sup>-azwj</sup>, please refer it to me!'

فَقَالَ سُبْحَانَ اللَّهِ مَا ذَكَرْتُ مَا قُلْتُ إِلَّا وَ أَنَا أُفِيدُكُمْ أَكْتُبُوا

He said, 'Glory be to Allah<sup>-azwj</sup>! Whatever I had mentioned of what I said, except and I shall benefit you (from it). Write: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ قَبْلَ كُلِّ حَيٍّ يَا حَيُّ بَعْدَ كُلِّ حَيٍّ يَا حَيُّ مَعَ كُلِّ حَيٍّ يَا حَيُّ حِينَ لَا حَيٍّ يَا حَيُّ بَيْنَهُ وَ بَيْنَهُ كُلِّ حَيٍّ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ يَا كَرِيمٌ يَا مُجِيبُ الْمُؤْتَى يَا قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Living before all living beings! O Living after all living beings! O Living with all living beings! O Living when there were no living beings! O Living Who will remain and all things will perish! O Living! There is no god except Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Living, O Benevolent! O Reviver of the dead! O Custodian upon every living soul with what it has earned!

إِنِّي أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ رَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ

I divert to You<sup>-azwj</sup> and seek mediation to You<sup>-azwj</sup> by Your<sup>-azwj</sup> Generosity, and Your<sup>-azwj</sup> Benevolence, and Your<sup>-azwj</sup> Mercy which is Capacious of all things!

وَ أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ بِحُرْمَةِ هَذَا الْقُرْآنِ وَ بِحُرْمَةِ الْإِسْلَامِ وَ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَ حُدُوكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ

And I divert to You<sup>-azwj</sup> and seek mediation to You<sup>-azwj</sup> by sanctity of this Quran, and sanctity of Al-Islam, and testimony that there is no god except You<sup>-azwj</sup> Alone, 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>!

وَ أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ وَ أَسْتَشْفِعُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ فَاطِمَةَ الزَّهْرَاءِ وَ الْحُسَيْنِ وَ الْحُسَيْنِ عَبْدَيْكَ وَ أَمِينَيْكَ وَ حُجَّتَيْكَ عَلَى الْخَلْقِ أَجْمَعِينَ

And I divert to You<sup>-azwj</sup> and seek mediation to You<sup>-azwj</sup>, and seek intercession to You<sup>-azwj</sup> by Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and abundant Greetings, and by Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and (Syeda) Fatima Al-Zahra<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> Your<sup>-azwj</sup> two servants, and Your<sup>-azwj</sup> Trustees, and Your<sup>-azwj</sup> Divine Authorities upon entirety of Your<sup>-azwj</sup> creatures!

وَ عَلِيٍّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ وَ نُورِ الرَّاهِدِينَ وَ وَاثِ عَلِمِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ إِمَامِ الْخَاشِعِينَ وَ وُلِيِّ الْمُؤْمِنِينَ وَ الْقَائِمِ فِي خَلْقِكَ أَجْمَعِينَ

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> adornment of the worshippers and light of the ascetics and inheritor of knowledge of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup> and Imam<sup>-asws</sup> of the fearful ones, and guardian of the Momineen, and the custodian among Your<sup>-azwj</sup> entirety creatures!

وَ بَاقِرِ عِلْمِ الْأَوْلِيَاءِ وَ الْأَخِيرِينَ وَ الدَّلِيلِ عَلَى أَمْرِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمُفْتَدِي بَابَائِهِ الصَّالِحِينَ وَ كَهْفِ الْخَلْقِ أَجْمَعِينَ

And Baqir<sup>-asws</sup> (Expounder) of knowledge of the former ones and the latter ones, and the evidence upon matter of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and led by his<sup>-asws</sup> forefathers<sup>-asws</sup>, the righteous, and cave of the entire creatures!

وَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ مِنْ أَوْلَادِ النَّبِيِّينَ وَ الْمُفْتَدِي بَابَائِهِ الصَّالِحِينَ وَ الْبَارِ مِنْ عَثْرَتِهِ الْبُرْزَةِ الْمُتَّقِينَ وَ وُلِيِّ دِينِكَ وَ حُجَّتِكَ عَلَى الْعَالَمِينَ

And Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, the truthful from children of the Prophets<sup>-as</sup>, and led by his<sup>-asws</sup> forefathers<sup>-asws</sup>, the righteous, and the virtuous from his<sup>-asws</sup> righteous family, the pious ones, and guardian of Your<sup>-azwj</sup> religion and Your<sup>-azwj</sup> Divine Authority upon the worlds!

وَ مُوسَى بْنِ جَعْفَرِ الْعَبْدِ الصَّالِحِ مِنْ أَهْلِ بَيْتِ الْمُرْسَلِينَ وَ لِسَانِكَ فِي خَلْقِكَ أَجْمَعِينَ وَ النَّاطِقِ بِأَمْرِكَ وَ حُجَّتِكَ عَلَى بَرِيَّتِكَ

And Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, the righteous servant from People<sup>-asws</sup> of the Household of the Messengers<sup>-as</sup>, and Your<sup>-azwj</sup> Tongue among Your<sup>-azwj</sup> entire creatures, and the speaker with Your<sup>-azwj</sup> Command, and Your<sup>-azwj</sup> Divine Authority upon Your<sup>-azwj</sup> Created beings!

وَ عَلِيٍّ بْنِ مُوسَى الرِّضَا الْمُرْتَضَى الرَّجِيِّ الْمُصْطَفَى الْمُخْصُوصِ بِكَرَامَتِكَ وَ الدَّاعِي إِلَى طَاعَتِكَ وَ حُجَّتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ

And Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, the Selected, the Pure, the Chosen, the Specialised with Your<sup>-azwj</sup> Honours, and the caller to Your<sup>-azwj</sup> obedience, and Your<sup>-azwj</sup> Divine Authority upon entirety of the creatures!

وَ مُحَمَّدِ بْنِ عَلِيٍّ الرَّشِيدِ الْقَائِمِ بِأَمْرِكَ النَّاطِقِ بِحُكْمِكَ وَ حَقِّكَ وَ حُجَّتِكَ عَلَى بَرِيَّتِكَ وَ وُلِيِّكَ وَ وُلِيِّ أَوْلِيَائِكَ وَ حَبِيبِكَ وَ ابْنِ أَجْبَائِكَ

And Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the rightful guide, the one standing with Your<sup>-azwj</sup> Command, the speaker with Your<sup>-azwj</sup> wisdom and Your<sup>-azwj</sup> right, and Your<sup>-azwj</sup> Divine Authority upon Your<sup>-azwj</sup> Created beings, and Your<sup>-azwj</sup> Guardian and son<sup>-asws</sup> of Your<sup>-azwj</sup> Guardians, and Your<sup>-azwj</sup> Beloved and son<sup>-asws</sup> of Your<sup>-azwj</sup> Beloved!

وَ عَلِيٍّ بْنِ مُحَمَّدِ السِّرَاجِ الْمُنِيرِ وَ الرَّكْنِ الْوَثِيقِ الْقَائِمِ بِعَدْلِكَ وَ الدَّاعِي إِلَى دِينِكَ وَ دِينِ نَبِيِّكَ وَ حُجَّتِكَ عَلَى بَرِيَّتِكَ

And Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, the radiant lantern, and the strong corner, the one standing with Your<sup>-azwj</sup> Justice, and the caller to Your<sup>-azwj</sup> religion and religion of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> Divine Authority upon Your<sup>-azwj</sup> Created beings!

وَ الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَ وُلِيِّكَ وَ خَلِيفَتِكَ الْمُؤَدِّي عَنْكَ فِي خَلْقِكَ عَنْ آبَائِهِ الصَّادِقِينَ

And Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Guardian, and Your<sup>-azwj</sup> caliph, the fulfiller of Your<sup>-azwj</sup> behalf among Your<sup>-azwj</sup> creatures, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, the truthful!

وَ بِحَقِّ خَلْفِ الْأَيْمَةِ الْمَاضِينَ وَ الْإِمَامِ الرَّبِّيِّ الْهَادِي الْمَهْدِيِّ وَ الْحُجَّةِ بَعْدَ آبَائِهِ عَلَى خَلْقِكَ الْمُؤَدِّي عَنْ عِلْمِ نَبِيِّكَ وَ وَارِثِ عِلْمِ الْمَاضِينَ مِنَ الْوَصِيِّينَ الْمَخْصُوصِ الدَّاعِي إِلَى طَاعَتِكَ وَ طَاعَةِ آبَائِهِ الصَّالِحِينَ

And by the right of the last of the past Imams<sup>-asws</sup>, and the Imam<sup>-asws</sup>, the Pure, the Guide, the Guided, and the Divine Authority after his<sup>-asws</sup> forefathers<sup>-asws</sup> over Your<sup>-azwj</sup> creatures, the fulfiller of knowledge of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and inheritor of knowledge of the past ones from the successors<sup>-asws</sup>, the Specialised, the caller to Your<sup>-azwj</sup> obedience, and obedience of his<sup>-asws</sup> forefathers<sup>-asws</sup> the righteous ones!

يَا مُحَمَّدُ يَا أَبَا الْقَاسِمِ يَا أَبِي أَنْتَ وَ أُمِّي إِلَى اللَّهِ أَتَشْفَعُ بِكَ وَ بِالْأَيْمَةِ مِنْ وُلْدِكَ وَ بَعَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ الْحَلْفَ الْقَائِمَ الْمُتَنْظِرَ

O Muhammad<sup>-saww</sup>, O Abu Al-Qasim<sup>-saww</sup>! May my father and my mother (be sacrificed) for you<sup>-saww</sup>! I seek intercession to Allah<sup>-azwj</sup> by you<sup>-saww</sup>, and with the Imams<sup>-asws</sup> from you<sup>-saww</sup>, and with Ali<sup>-asws</sup> Amir Al-Momineen<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 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 replacement Al-Qaim<sup>-ajfj</sup>, the awaited!

اللَّهُمَّ فَصَلِّ عَلَيْهِمْ وَ عَلَى مَنْ اتَّبَعَهُمْ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةَ الْمُرْسَلِينَ وَ الصِّدِّيقِينَ وَ الصَّالِحِينَ صَلَاةً لَا يَقْدِرُ عَلَى إِخْصَائِهَا غَيْرُكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon them<sup>-asws</sup>, and upon the ones following them<sup>-asws</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup>, Salawaat of the Messengers<sup>-as</sup>, and the truthful, and the righteous, Salawaat no one having ability upon counting these other than You<sup>-azwj</sup>!

اللَّهُمَّ أَحِبُّ أَهْلَ بَيْتِ نَبِيِّكَ وَ ذُرِّيَّتَهُمْ وَ شَبَعَتَهُمْ بِنَبِيِّكَ سَيِّدِ الْمُرْسَلِينَ وَ أَحِبُّنَا بِهِمْ مُؤْمِنِينَ مُخْتَبِينَ فَائِزِينَ مُتَّقِينَ صَالِحِينَ خَاشِعِينَ غَابِدِينَ مُوقِفِينَ مُسَدِّدِينَ غَامِلِينَ زَاكِينَ مُرَكِّبِينَ سَاجِدِينَ زَاكِعِينَ شَاكِرِينَ حَامِدِينَ صَابِرِينَ مُحْتَسِبِينَ مُبِينِينَ مُصِيبِينَ

O Allah<sup>-azwj</sup>! Join People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophet<sup>-as</sup> and their<sup>-asws</sup> offspring, and their<sup>-asws</sup> Shias with Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, Chief of the Messengers<sup>-as</sup>, and join us with them<sup>-asws</sup> as Momineen, joyful, successful, pious, righteous, fearful, worshippers, compatible, rightfully guided, workers, pure, purifiers, penitent, performers of Sajdah and Ruk'u, grateful, praising, patient, anticipating, penitent, correct!

اللَّهُمَّ إِنِّي أَتَوَلَّى وَلِيُّهُمْ وَ أَنْتَبِرُ إِلَيْكَ مِنْ عَدُوِّهِمْ وَ أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ مَوَالَتِهِمْ وَ طَاعَتِهِمْ فَارْزُقْنِي بِهِمْ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي بِهِمْ أَهْوَالَ يَوْمِ الْقِيَامَةِ

O Allah<sup>-azwj</sup>! I befriend their friends and I disavow to You<sup>-azwj</sup> from their<sup>-asws</sup> enemies, and I draw closer to You<sup>-azwj</sup> with their<sup>-asws</sup> love and their<sup>-asws</sup> friendship, and their<sup>-asws</sup> obedience, so

Grace me through them<sup>-asws</sup>, goodness of the world and the Hereafter, and Turn away from me through them<sup>-asws</sup> horrors of the Day of Qiyamah!

اللَّهُمَّ إِنِّي أَشْهَدُكَ بِأَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا وَعَلِيًّا وَرَوْجَتَهُ وَوَلَدَيْهِ عِبِيدَكَ وَإِمَامُكَ وَأَنْتَ وَلِيُّهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ أَزْوَاجُكَ وَالْأُولَادُ [الأُولَادُ] بِالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ مِنْ بَرِيَّتِكَ

O Allah<sup>-azwj</sup>! I testify with You<sup>-azwj</sup> that You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> and his<sup>-asws</sup> wife<sup>-asws</sup> and his<sup>-asws</sup> sons<sup>-asws</sup> are Your<sup>-azwj</sup> servants and Your<sup>-azwj</sup> maid, and You<sup>-azwj</sup> are their<sup>-asws</sup> Guardian in the world and the Hereafter, and they<sup>-asws</sup> are Your<sup>-azwj</sup> friends and foremost with the believing men and the believing women, and the Muslim men and the Muslim women from Your<sup>-azwj</sup> Created beings!

وَأَشْهَدُ أَنَّهُمْ عِبَادُكَ الْمُؤْمِنُونَ لَا يَسْبِقُونَكَ بِالْقَوْلِ وَهُمْ بِأَمْرِكَ يَعْمَلُونَ

And I testify they<sup>-asws</sup> are Your<sup>-azwj</sup> servants, the Momineen! They<sup>-asws</sup> are not preceding You<sup>-azwj</sup> with the word, and they<sup>-asws</sup> are working by Your<sup>-azwj</sup> Command!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَ بِحَمْدِكَ وَأَسْتَشْفَعُ بِكَ بِحَمْدِكَ أَنْ تُحَيِّبَنِي حُبَّائِهِمْ وَتُثَبِّتَنِي عَلَى طَاعَتِهِمْ وَتَمُنَّعَنِي مِنْ طَاعَةِ عَدُوِّهِمْ وَتَمُنَّعَ عَدُوَّكَ وَتَعُدُّهُمْ مِنِّي وَتُعِينَنِي بِكَ وَبِأَوْلِيَائِكَ عَمَّنْ أَعْتَبْتَهُ عَنِّي

O Allah<sup>-azwj</sup>! I seek mediation to You<sup>-azwj</sup> through them<sup>-asws</sup>, and I seek intercession with them<sup>-asws</sup> to You<sup>-azwj</sup>, to Cause me to live their<sup>-asws</sup> lives and Cause me to die while being upon their<sup>-asws</sup> obedience, and their<sup>-asws</sup> religion, and Prevent me from obeying their<sup>-asws</sup> enemies, and Prevent Your<sup>-azwj</sup> enemy and their<sup>-asws</sup> enemies from me, and Assist me by You<sup>-azwj</sup> and by Your<sup>-azwj</sup> friends from the ones You<sup>-azwj</sup> have Made needless of me!

وَأَسْأَلُكَ لِمَنْ أَخُوَجَّتْهُمْ إِلَيَّ وَأَنْ تَجْعَلَنِي فِي حِفْظِكَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ وَتُلَبِّسَنِي الْعَافِيَةَ حَتَّى تُهَيِّبَنِي الْمَعِيشَةَ وَالْحِطْطِي بِلِحْظَاتِكَ الْكَرِيمَةِ الرَّحِيمَةِ الشَّرِيفَةِ تَكْثِيفُ بِهَا عَنِّي مَا قَدْ ابْتَلَيْتُ بِهِ وَدَبَّرْتَنِي بِهَا إِلَى أَحْسَنِ عَادَاتِكَ وَأَجْمَلِهَا عِنْدِي

And Facilitate me for the for the neediest of them to me, and to Make me in Your<sup>-azwj</sup> Protection in the religion, and the world, and the Hereafter, and to Clothe me the well-being until You<sup>-azwj</sup> Grant me a pleasant life, and Glance at me with a Glance from Your<sup>-azwj</sup> Glances, the Honourable, the Merciful, the Noble, Removing from me by it what I am being Tried with, and Turn me by it to most excellent of Your<sup>-azwj</sup> Norms and the most beautiful with me!

وَقَدْ ضَعُفْتُ قُوَّتِي وَفَلَّتْ حِيلَتِي وَنَزَلَ بِي مَا لَا طَاقَةَ لِي بِهِ فَوَدِدْتُ إِلَى أَحْسَنِ عَادَاتِكَ فَقَدْ أَيْسْتُ مِمَّا عِنْدَ خَلْقِكَ فَلَمْ يَبْقَ إِلَّا رَجَاؤُكَ فِي قَلْبِي وَقَدِيمًا مَا مَنَنْتَ عَلَيَّ

And my strength has weakened, and my means are lacking, and it has befallen with me what there is no endurance for me with it, so Return me to most excellent of Your<sup>-azwj</sup> norms, for I have despaired from what is in the possession of Your<sup>-azwj</sup> creatures, so there does not remain except Your<sup>-azwj</sup> hope in my heart, for a long time You<sup>-azwj</sup> have Conferred upon me!

وَقُدْرَتِكَ يَا سَيِّدِي وَرَبِّي وَخَالِقِي وَمَوْلَايَ وَرَازِقِي عَلَى إِذْهَابِ مَا أَنَا فِيهِ كَقُدْرَتِكَ عَلَيَّ حَيْثُ ابْتَلَيْتَنِي بِهِ

And O my Chief, and my Lord<sup>-azwj</sup>, and my Creator, and my Master, and my Sustainer, Your<sup>-azwj</sup> Power upon removal of what (predicament) I am in, is like Your<sup>-azwj</sup> Power upon me wherever You<sup>-azwj</sup> Try me with!

إِلَهِي ذِكْرُ عَوَائِدِكَ يُؤْنِسُنِي وَ رَحَاءُ إِعْطَائِكَ يُعْرِئُنِي وَ لَمْ أَحُلْ مِنْ نِعْمَتِكَ مُنْذُ خَلَقْتَنِي فَأَنْتَ يَا رَبِّ ثِقَتِي وَ رَجَائِي وَ إِلَهِي وَ سَيِّدِي وَ الدَّابُّ عَنِّي وَ الرَّاحِمُ بِي وَ الْمُتَكَفِّلُ بِرِزْقِي

My God<sup>-azwj</sup>! Remembering Your<sup>-azwj</sup> awards comforts me, and hoping for Your<sup>-azwj</sup> bounties draws me closer, and I have not been devoid of Your<sup>-azwj</sup> bounties since You<sup>-azwj</sup> Created me. You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, are my Trust, and my Hope, and my God<sup>-azwj</sup>, and my Chief, and the Defender on my behalf, and the Merciful with me, and the Guarantor of my sustenance!

فَأَسْأَلُكَ يَا رَبَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تَجْعَلَ رُشْدِي بِمَا قَضَيْتَ مِنَ الْخَيْرِ وَ حَتَمْتَهُ وَ قَدَّرْتَهُ وَ أَنْ تَجْعَلَ خَلَاصِي بِمَا أَنَا فِيهِ فَإِنِّي لَا أَقْدِرُ عَلَى ذَلِكَ إِلَّا بِكَ وَ خَدَّكَ لَا شَرِيكَ لَكَ وَ لَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ

I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Make my rightful guidance to be with what You<sup>-azwj</sup> have Decreed of the good, and Seal it, and Determine it, and Make my rescue be from what I am in, for I am not able upon that except through You<sup>-azwj</sup> Alone. There is no associate for You<sup>-azwj</sup>, nor am I relying regarding it except upon You<sup>-azwj</sup>!

فَكُنْ يَا رَبَّ الْأَرْبَابِ وَ يَا سَيِّدَ السَّادَاتِ عِنْدَ حُسْنِ ظَنِّي بِكَ وَ أَعْطِنِي مَسْأَلَتِي يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَقْدَرَ الْقَادِرِينَ وَ يَا أَفْهَرَ الْقَاهِرِينَ وَ يَا أَوَّلَ الْأَوَّلِينَ وَ يَا آخِرَ الْآخِرِينَ

O Lord<sup>-azwj</sup> of the lords, and O Chief of the chiefs! Be with my good thoughts with You<sup>-azwj</sup>, and Grant me my request, O most Listening of the listeners, and O most Insightful of the beholders, and O Wisest of wise ones, and O Quickest of the reckoners, and O most Able of the able ones, and O most Subduing of the subduers, and O First of the first ones, and O Last of the last ones!

وَ يَا حَبِيبَ مُحَمَّدٍ ص وَ عَلِيٍّ وَ جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ الْمُتَّجِبِينَ حَبِيبَ مُحَمَّدٍ ص وَ أَوْصِيَاءِهِ وَ أَنْصَارِهِ وَ خُلَفَائِهِ وَ أَجْبَائِهِ الْمُؤْمِنِينَ وَ حُجَجِكَ الْبَالِغِينَ مِنْ أَهْلِ بَيْتِ الرَّحْمَةِ الْمُطَهَّرِينَ الرَّاهِدِينَ أَجْمَعِينَ

O Beloved of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> and entirety of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and the successors<sup>-as</sup>, the Selected! Beloved of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> successors<sup>-asws</sup>, and his<sup>-saww</sup> helpers, and his<sup>-saww</sup> caliphs, and his<sup>-saww</sup> loved ones, the Momineen, and Your<sup>-azwj</sup> Divine Authorities from People<sup>-asws</sup> of the Household of Mercy, the Purified, the ascetics in their entirety!

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Do with me what You<sup>-azwj</sup> are rightful of, O most Merciful of the merciful ones!"<sup>628</sup>

29- مهج، مهج الدعوات نَقَلَ مِنْ مَجْمُوعِ عَتِيقٍ قَالَ: كَتَبَ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ إِلَى صَالِحِ بْنِ عَبْدِ اللَّهِ الْفُرَّسِيِّ عَامِلِهِ عَلَى الْمَدِينَةِ أَنْبَرِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَكَانَ مَحْبُوساً فِي حَبْسِهِ وَاضْرِبْهُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَ حَمْسَمِائَةَ سَوْطٍ

(The book) 'Mahj Al Dawaat' –

Copying from an ancient collection. He said, 'Al-Waleed Bin Abdul Malik wrote to Salih Bin Abdullah Al-Murri, his governor upon Al-Medina, 'Bring out Al-Hassan Bin Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>! (and he was imprisoned in his prison), and strike him five hundred lashes in the Masjid of Rasool-Allah<sup>-saww</sup>!'

فَأَخْرَجَهُ صَالِحٌ إِلَى الْمَسْجِدِ وَاجْتَمَعَ النَّاسُ وَصَعِدَ صَالِحٌ الْمِنْبَرَ يَفْرَأُ عَلَيْهِمُ الْكِتَابَ ثُمَّ يَنْزِلُ فَيَأْمُرُ بِضَرْبِ الْحَسَنِ فَيَبْنِمَا هُوَ يَقْرَأُ الْكِتَابَ إِذْ دَخَلَ عَلَيْهِ بَنُو الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَفْرَجَ النَّاسُ عَنْهُ حَتَّى انْتَهَى إِلَى الْحَسَنِ بْنِ الْحُسَيْنِ

Salih brought him out to the Masjid, and the people gathered, and Salih ascended the pulpit reading the letter to them. Then he descended and ordered with striking Al-Hassan. While he was reading the letter, when Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> entered. The people made way for him<sup>-asws</sup> until he<sup>-asws</sup> ended to Al-Hassan son of Al Hassan<sup>-asws</sup>.

فَقَالَ لَهُ يَا ابْنَ عَمِّ ادْعُ اللَّهَ بِدَعَاءِ الْكَرْبِ يُفْرِجْ عَنْكَ

He<sup>-asws</sup> said to him: 'O son of uncle<sup>-asws</sup>! Supplicate to Allah<sup>-azwj</sup> with supplication of the distress, He<sup>-azwj</sup> will Relieve you!'

فَقَالَ مَا هُوَ يَا ابْنَ عَمِّ

He said, 'And what is it, O son<sup>-asws</sup> of uncle<sup>-asws</sup>?'

فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He<sup>-asws</sup> said: 'Say, 'There is no god except Allah<sup>-azwj</sup> the Forbearing, the Benevolent! There is no god except Allah<sup>-azwj</sup> the Exalted, the Magnificent! Glorious is Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the seven skies and Lord<sup>-azwj</sup> of the seven earths, and Lord<sup>-azwj</sup> of the Magnificent Throne, and Praise be to Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!'

قَالَ وَ انصرفت علي بن الحسين ع و أقبل الحسن يكررها فلما فرغ صالح من قراءة الكتاب و نزل قال أرى سجية رجل مظلوم أجروا أمره و أنا راجع أمير المؤمنين فيه

He (the narrator) said, 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> left, and Al-Hassan went on repeating it. When Salih was free from reading the letter and descended, he said, 'I see characteristics of an oppressed man! Delay his matter and I shall refer to commander of the faithful regarding him!'

و كَتَبَ صَالِحٌ إِلَى الْوَلِيدِ فِي ذَلِكَ فَكَتَبَ إِلَيْهِ أَطْلِقْهُ.

And Salih wrote to Al-Waleed regarding that. He wrote to him, 'Free him!'"<sup>629</sup>

30- مهج، مهج الدعوات وَجَدْنَا فِي نُسخةٍ عَيَّقةٍ هَذَا لفظها حَدَّثني الشَّرِيفُ أَبُو الحَسَنِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ المُحْسِنِ بْنِ يَحْيَى بْنِ الرِّضَا أَدَامَ اللهُ تَأْيِيدَهُ يَوْمَ الجُمُعَةِ لِحَمْسِ بَقِيَّةٍ مِنْ ذِي الحِجَّةِ سَنَةِ أَرْبَعٍ وَأَرْبَعِمِائَةٍ بِمَشْهَدِ مَقَابِرِ قُرَيْشٍ عَلَى سَاكِنِهِ السَّلَامِ

(The book) 'Mahj Al-Dawaat'- We found in an ancient copy, this wording, 'It is narrated to me by the noble Abu Al-Hassan Muhammad Bin Muhammad Bin Al-Muhsin Bin Yahya Bin Al-Reza, may Allah<sup>-azwj</sup> permanently Support him, on the day Friday, five (days) remaining from Zil Hijjah of the year four hundred and four at the shrine of graveyard of Quraysh (Al-Kazimiyya), may the greetings be upon its dweller.

قَالَ حَدَّثني أَبِي رَضِيَ اللهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صَدَقَةَ يَوْمَ السَّبْتِ لِثَلَاثِ بَقِيَّةٍ مِنْ صَفَرٍ سَنَةِ اثْنَيْنِ وَ سِتِّينَ وَ ثَلَاثِمِائَةٍ بِمَشْهَدِ مَقَابِرِ قُرَيْشٍ عَلَى سَاكِنِهِ السَّلَامِ مِنْ حِفْظِهِ

He said, 'It is narrated to me by my father, may Allah<sup>-azwj</sup> be satisfied with him, said, 'It is narrated to us by Abu Abdullah Muhammad Bin Ibrahim Bin Sadaqa Bin Ibrahim Bin Sadaqa on the day of Saturday of three (days) remaining from Safar of the year three hundred sixty-two, at the shrine of the graveyard of Quraysh, may the greeting be upon its dweller, from his memory.

قَالَ أَخْبَرَنَا سَلَامَةُ بْنُ مُحَمَّدٍ الأَزْدِيُّ قَالَ حَدَّثني أَبُو جَعْفَرٍ بْنُ عَبْدِ اللهِ العُمَيْلِيُّ وَ حَدَّثني أَبُو الحَسَنِ مُحَمَّدُ بْنُ بُرَيْكَ الرُّهَاقِيُّ قَالَ أَخْبَرَنَا أَبُو القَاسِمِ عَبْدُ الوَاحِدِ المَوْصِلِيُّ إِجَازَةً قَالَ حَدَّثني أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ عَبْدِ اللهِ بْنِ عَقِيلِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ قَالَ حَدَّثني أَبُو رُوْحِ النَّسَائِيُّ

He said, 'We are informed by Salama Bin Muhammad Al-Azdy who said, 'It is narrated to me by Abu Ja'far Bin Muhammad Bin Abdullah Uqeyli, and it is narrated to me by Abu Al-Hassan Muhammad Bin Bureyk Al-Ruhawy who said, 'We are informed by Abu Al-Qasim Abdul Wahid Al-Mawsily authorising. He said, 'It is narrated to me by Abu Muhammad Ja'far Bin Aqeel Bin Abdullah Bin Aqeel Bin Muhammad Bin Abdullah, son of Aqeel son of Abu Talib<sup>-as</sup> who said, 'It is narrated to me by Abu Rawh Al-Nasaie,

عَنْ أَبِي الحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع أَنَّهُ دَعَا عَلَى المُنَوَّكِلِ فَقَالَ بَعْدَ أَنْ حَمَدَ اللهُ وَ أَنْتَى عَلَيْهِ اللّهُمَّ إِنِّي وَ فُلَاناً عَبْدَانِ مِنْ عِبِيدِكَ إِلَى آخِرِ الدُّعَاءِ الَّذِي يَأْتِي دِكْرُهُ وَ وَحَدَّثَ هَذَا الدُّعَاءَ مَدُّوْرًا بِطَرِيقٍ آخَرَ هَذَا لفظه دَكَرَ بِإِسْنَادِهِ عَنْ زُرَّافَةَ حَاجِبِ المُنَوَّكِلِ وَ كَانَ شِيعِيًّا أَنَّهُ قَالَ:

'Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> had supplicated against Al-Mutawakkil (caliph). He<sup>-asws</sup> said after he<sup>-asws</sup> had praised Allah<sup>-azwj</sup> and lauded upon Him<sup>-azwj</sup>: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> and so and so are two servants from Your<sup>-azwj</sup> servants' - up to end of the supplication, its mention will come later, and I found this supplication mentioned by another path (chain), this is its wording. He mentioned by his chain from Zarafa, guard of Al-Mutawakkil, and he was Shias. He said,

<sup>629</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 29

كَانَ الْمُتَوَكِّلُ لِحُطْوَةِ الْفَتْحِ بْنِ خَاقَانَ عِنْدَهُ وَ قُرْبِهِ مِنْهُ دُونَ النَّاسِ جَمِيعاً وَ دُونَ وُلْدِهِ وَ أَهْلِهِ أَرَادَ أَنْ يُبَيِّنَ مَوْضِعَهُ عِنْدَهُمْ فَأَمَرَ جَمِيعَ مَمْلُوكِيهِ مِنَ الْأَشْرَافِ مِنْ أَهْلِهِ وَ غَيْرِهِمْ وَ الْوُزَرَآءِ وَ الْأُمَرَاءِ وَ الْقَوَادِ وَ سَائِرِ الْعَسَاكِرِ وَ وُجُوهُ النَّاسِ أَنْ يُزَيِّنُوا بِأَحْسَنِ التَّزْيِينِ وَ يَطْهَرُوا فِي أَفْخَرِ عُدَدِهِمْ وَ دَخَائِرِهِمْ وَ يَخْرُجُوا مُشَانَةً بَيْنَ يَدَيْهِ وَ أَنْ لَا يَرَكَبَ أَحَدٌ إِلَّا هُوَ وَ الْفَتْحُ بْنُ خَاقَانَ خَاصَّةً بِسَرٍّ مَنْ رَأَى

‘Al-Mutawakkil (caliph) had presented Al-Fat’h Bin Khawan in his presence, and drew him closer to him rather than all the people and his sons and his family members. He intended to make clear his position in their presence. He ordered entirety of his citizen, from the nobles from his family members and others, and the ministers, and the rich, and the leaders, and rest of the soldiers, and faces of the people to adorn themselves it most excellent of adornments, and appear in most pride-worthy of their preparations, and their ornaments, and walk in front of him, and no one should ride except him, and especially Al-Fat’h Bin Khaqan at Surmanrayy.

وَ مَشَى النَّاسُ بَيْنَ أَيْدِيهِمَا عَلَى مَرَاتِبِهِمْ رَجَالَةً وَ كَانَ يَوْمًا فَائِظًا شَدِيدَ الْحَرِّ وَ أَخْرَجُوا فِي جُمْلَةِ الْأَشْرَافِ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ ع وَ شَقَّ مَا لَقِيَهُ مِنَ الْحَرِّ وَ الرَّحْمَةِ

And the people walked in front of them based upon their ranks, on foot, and it was a day of sweltering heat, and they brought out Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> among all the nobles, and it was grievous what he<sup>-asws</sup> faced of the heat and the crowds.

قَالَ زَرَّافَةُ فَأَقْبَلْتُ إِلَيْهِ وَ قُلْتُ لَهُ يَا سَيِّدِي يَعِزُّ وَ اللَّهُ عَلَيَّ مَا تَلْقَى مِنْ هَذِهِ الطَّعَاةِ وَ مَا قَدْ تَكَلَّفْتُهُ مِنَ الْمَشَقَّةِ وَ أَخَذْتُ بِيَدِهِ فَتَوَكَّلْتُ عَلَيْهِ وَ قَالَ يَا زَرَّافَةُ مَا نَاقَةُ صَالِحٍ عِنْدَ اللَّهِ بِأَكْرَمٍ مِنِّي أَوْ قَالَ بِأَعْظَمَ قَدْرًا مِنِّي

Zarafa said, ‘I faced towards him<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘O my Chief! By Allah<sup>-azwj</sup> it is hurtful upon me what you<sup>-asws</sup> are facing from this tyrant and what you<sup>-asws</sup> have been encumbered of the hardship!’ and I held his<sup>-asws</sup> hand. He<sup>-asws</sup> leant upon me and said: ‘O Zarafa! The she-camel of Salih<sup>-as</sup> was not more prestigious in the Presence of Allah<sup>-azwj</sup> than me<sup>-asws</sup>! (Or said: ‘Of mightier worth than me<sup>-asws</sup>!’)

وَ لَمْ أَزَلْ أَسْأَلُهُ وَ أَسْتَفِيدُ مِنْهُ وَ أُحَادِثُهُ إِلَى أَنْ نَزَلَ الْمُتَوَكِّلُ مِنَ الرُّكُوبِ وَ أَمَرَ النَّاسَ بِالْانْصِرَافِ فَقَدِمْتُ إِلَيْهِمْ دَوَائِجَهُمْ فَرَكِبُوا إِلَيَّ مَنَازِلَهُمْ وَ قَدِمْتُ بَعْلَةً لَهُ فَرَكِبَهَا وَ رَكِبْتُ مَعَهُ إِلَى دَارِهِ فَنَزَلَ وَ وَدَعْتُهُ وَ انْصَرَفْتُ إِلَى دَارِي

And I did not cease asking him<sup>-asws</sup> and benefitting from him<sup>-asws</sup> and discussing with him<sup>-asws</sup> until Al-Mutawakkil descended from the riding and ordered the people with leaving. I forwarded their riding animals to them, so they rode to go to their homes, and I forwarded a mule to him<sup>-asws</sup>. He<sup>-asws</sup> rode it and I rode with him to his<sup>-asws</sup> house. He<sup>-asws</sup> descended and I bade him<sup>-asws</sup> farewell and I left to go to my house.

وَ لَوْلَيْدِي مُؤَدِّبٌ يَتَسَبَّعُ مِنْ أَهْلِ الْعِلْمِ وَ الْفَضْلِ وَ كَانَتْ لِي عَادَةٌ بِإِخْصَارِهِ عِنْدَ الطَّعَامِ فَحَضَرَ عِنْدَ ذَلِكَ وَ تَجَارَيْنَا الْحَدِيثَ وَ مَا جَزَى مِنْ رُكُوبِ الْمُتَوَكِّلِ وَ الْفَتْحِ وَ مَشَى الْأَشْرَافِ وَ دَوِي الْأَقْدَارِ بَيْنَ أَيْدِيهِمَا وَ ذَكَرْتُ لَهُ مَا شَاهَدْتُهُ مِنْ أَبِي الْحَسَنِ عَلِيٍّ بْنِ مُحَمَّدٍ ع وَ مَا سَمِعْتُهُ مِنْ قَوْلِهِ مَا نَاقَةُ صَالِحٍ عِنْدَ اللَّهِ بِأَعْظَمَ قَدْرًا مِنِّي

And for my children was a teacher, a Shia from people of knowledge and merit, and there was a norm for me with presenting him at mealtime. So, he presented during that and the discussion flowed and what had flowed, from riding by Al-Mutawakkil Al-Fat’h, and walking

by the nobles and the ones with worth, in front of them, and I mentioned to him<sup>-asws</sup> what I had witnessed from Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and what I had heard from his<sup>-asws</sup> words: 'The she-camel of Salih was not of mightier worth in the Presence of Allah<sup>-azwj</sup> than me<sup>-asws</sup>'.

وَ كَانَ الْمُؤَدَّبُ يَأْكُلُ مَعِيَ فَرَفَعَ يَدَهُ وَ قَالَ بِاللَّهِ إِنَّكَ سَمِعْتَ هَذَا اللَّفْظَ مِنْهُ

And the teacher was eating with me. He raised his hand and said, 'By Allah<sup>-azwj</sup>! You heard this wording from him<sup>-asws</sup>!?'

فَقُلْتُ لَهُ وَ اللَّهُ إِلَيَّ سَمِعْتُهُ يَقُولُهُ

I said to him, 'By Allah<sup>-azwj</sup>! I did hear him<sup>-asws</sup> saying it!'

فَقَالَ لِي اَعْلَمْ أَنَّ الْمُتَوَكِّلَ لَا يَبْقَى فِي مَمْلَكَتِهِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ وَ يَهْلِكُ فَاَنْظُرْ فِي أَمْرِكَ وَ أَحْرِزْ مَا تُرِيدُ إِخْرَازَهُ وَ تَأَهَّبْ لِأَمْرِكَ كَيْ لَا يَفْجَأَكُمُ هَلَاكُ هَذَا الرَّجُلِ فَتَهْلِكَ أَمْوَالُكُمْ بِحَادِثَةٍ تَحْدُثُ أَوْ سَبَبٍ يَجْرِي

He said to me, 'Know! Al-Mutawakkil will not remain in his kingdom more than three days and he will be destroyed, so look into your affair and protect what you want to protect and prepare for your affair in case death of this man does not surprise you, so your wealth would be destroyed with an event occurring or a cause arising!'

فَقُلْتُ لَهُ مِنْ أَيْنَ لَكَ ذَلِكَ

I said to him, 'From where is that (information) for you?'

فَقَالَ أَمَا قَرَأْتَ الْقُرْآنَ فِي قِصَّةِ صَالِحٍ وَ النَّاقَةِ وَ قَوْلَهُ تَعَالَى تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدَّ عَيْرٌ مَكْدُوبٍ وَ لَا يَجُوزُ أَنْ تُبْطِلَ قَوْلَ الْإِمَامِ

He said, 'Have you not read the Quran in the story of Salih<sup>-as</sup> and the she-camel, and Words of the Exalted: **'Enjoy yourselves in your houses for three days, that is a Promise not to be belied' [11:65]**? And it is not allowed that the word of an Imam<sup>-asws</sup> be invalidated'.

قَالَ زَرَفَةُ قَوْلَ اللَّهِ مَا جَاءَ الْيَوْمَ الثَّلَاثُ حَتَّى هَجَمَ الْمُنتَصِرُ مَعَهُ بَغَا وَ وَصِيفٌ وَ الْأَنْزَاكُ عَلَى الْمُتَوَكِّلِ فَمَتَّلَوْهُ وَ قَطَعُوهُ وَ الْفَتْحُ بَنِ خَاقَانَ جَمِيعاً قَطْعاً حَتَّى لَمْ يَعْرِفْ أَحَدُهُمَا مِنَ الْآخِرِ وَ أَرَاكَ اللَّهُ نِعْمَتَهُ وَ مَمْلَكَتَهُ

Zarafa said, 'By Allah<sup>-azwj</sup>! The third day had not come until Al-Muntasir attacked upon Al-Mutawakkil, and with him were rebels, and servants, and the Turks. They killed him and cut him and Al-Fat'h Bin Khawan, both of them into pieces, until one of them was not recognised from the other, and Allah<sup>-azwj</sup> Removed his bounties and his kingdom.

فَلَقِيتُ الْإِمَامَ أَبَا الْحَسَنِ عَ بَعْدَ ذَلِكَ وَ عَرَفْتُهُ مَا جَرَى مَعَ الْمُؤَدَّبِ وَ مَا قَالَ فَقَالَ صَدَقَ إِنَّهُ لَمَّا بَلَغَ مِنِّي الْجُهْدَ رَجَعْتُ إِلَى كُنُوزِ نَتَوَارِثِهَا مِنْ آبَائِنَا هِيَ أَعَزُّ مِنَ الْحُصُونِ وَ السِّلَاحِ وَ الْجَنِّينِ وَ هُوَ دُعَاءُ الْمَظْلُومِ عَلَى الظَّالِمِ فَدَعَوْتُ بِهِ عَلَيْهِ فَأَهْلَكَهُ اللَّهُ

I met the Imam Abu Al-Hassan<sup>-asws</sup> after that and I let him<sup>-asws</sup> know what had flowed with Al-Muwaddib and what he had said. He<sup>-asws</sup> said: 'He spoke the truth! When the fatigue reached (the limit) from me<sup>-asws</sup>, I referred to the treasure we<sup>-asws</sup> have inherited from our fathers! It

is mightier than the fortress, and the weapons, and the shields, and it is a supplication of the oppressed against the oppressor. So, I<sup>-asws</sup> supplicated with it against him, and Allah<sup>-azwj</sup> Destroyed him’.

فَقُلْتُ يَا سَيِّدِي إِنْ رَأَيْتَ أَنْ تُعَلِّمَنِيهِ

I said, ‘O my Chief! If you<sup>-asws</sup> see fit to teach it to me!’

فَعَلِّمَنِيهِ وَ هُوَ

He<sup>-asws</sup> taught it to me, and it is:

اللَّهُمَّ إِنِّي وَ فُلَانًا عَبْدَانِ مِنْ عِبِيدِكَ نَوَاصِبِنَا بِيَدِكَ تَعْلَمُ مُسْتَقْرَرَنَا وَ مُسْتَوْدَعَنَا وَ تَعْلَمُ مُنْقَلَبَنَا وَ مَثْوَانَا وَ سِرَّنَا وَ عَلَانِيَتَنَا وَ تَطَّلِعُ عَلَيَّ نِيَاتِنَا وَ تُحِيطُ بِضَمَانِنَا عَلِمْنَا بِمَا تُبْدِيهِ كَعِلْمِكَ بِمَا تُخْفِيهِ وَ مَعْرِفَتُنَا بِمَا تُبْطِنُهُ كَمَعْرِفَتِكَ بِمَا تُظْهِرُهُ وَ لَا يَنْطَوِي عَلَيْكَ شَيْءٌ مِنْ أُمُورِنَا وَ لَا يُسْتَتِرُ دُونَكَ حَالٌ مِنْ أَحْوَالِنَا

‘O Allah<sup>-azwj</sup>, I and so and so are two servants from Your<sup>-azwj</sup> servants. Our forelocks are in Your<sup>-azwj</sup> Hand. You<sup>-azwj</sup> Know our stable (permanent Eman) and our deposited (temporary Eman), and You<sup>-azwj</sup> our transfer and our abode, and our secrets and our announcements, and You<sup>-azwj</sup> Notice our intentions and Encompass our conscience in Your<sup>-azwj</sup> Knowledge with what is manifest is like Your<sup>-azwj</sup> Knowledge of what is hidden, and You<sup>-azwj</sup> Recognise with what we confide is like Your<sup>-azwj</sup> Recognition of what we reveal, and nothing from our affairs is hidden unto You<sup>-azwj</sup>, nor is any situation from our situations concealed from You<sup>-azwj</sup>!

وَ لَا لَنَا مِنْكَ مَعْقَلٌ يُحْصِنُنَا وَ لَا حِزْبٌ يُجْرِنُنَا وَ لَا مَهْرَبٌ يُغْوِيُنَا مِنَّا وَ لَا يَمْتَنِعُ الظَّلَامُ مِنْكَ بِسُلْطَانِهِ وَ لَا يُجَاهِدُكَ عَنْهُ جُنُودُهُ وَ لَا يُعَالِيكَ مُعَالِبٌ بِمَنْعِهِ وَ لَا يُعَارِزُكَ مُتَعَارِزٌ بِكَثْرَتِهِ

And there is no fortress for us fortifying us from You<sup>-azwj</sup>, nor is there any protection (for us) protecting us (from You<sup>-azwj</sup>), nor any fleeing from us to escape You<sup>-azwj</sup>, nor can the oppressor prevent from You<sup>-azwj</sup> by his authority, nor can he fight against You<sup>-azwj</sup> with his armies, nor can any overcomer overcome You<sup>-azwj</sup> with his defence, nor can a mighty one confront you with his abundance!

أَنْتَ مُدْرِكُهُ أَيْنَ مَا سَلَكَ وَ قَادِرٌ عَلَيْهِ أَيْنَ لَجَأَ فَمَعَادُ المَظْلُومِ مِنَّا بِكَ وَ تَوَكَّلُ المَقْهُورِ مِنَّا عَلَيْكَ وَ رُجُوعُهُ إِلَيْكَ وَ يَسْتَعِيثُ بِكَ إِذَا خَذَلَهُ المَغِيثُ وَ يَسْتَصْرِحُكَ إِذَا قَعَدَ عَنْهُ النَّصِيرُ وَ يَلُودُ بِكَ إِذَا نَفَثَهُ الأَفْيِيئَةُ وَ يَطْرُقُ بَابَكَ إِذَا غَلِقَتْ دُونَهُ الأَبْوَابُ المُرْتَجَّةُ وَ يَصِلُ إِلَيْكَ إِذَا اخْتَجَبَتْ عَنْهُ المُلُوكُ العَاقِلَةُ

You<sup>-azwj</sup> will Catch him wherever he may travel, and be Able upon him wherever he may shelter. So, the oppressed one from us shelters with You<sup>-azwj</sup>, and the coerced ones from us relies upon You<sup>-azwj</sup> and his return is to You<sup>-azwj</sup>! He cries for help with You<sup>-azwj</sup> when the helpers abandon him, and he cries out to You<sup>-azwj</sup> when the helper sits back from him, and he shelters with You<sup>-azwj</sup> when annihilators annihilate him, and he knocks on Your<sup>-azwj</sup> door when doors of the hope are closed from him, and he arrives to You<sup>-azwj</sup> when the heedless kings veil from him!

تَعْلَمُ مَا حَلَّ بِهِ قَبْلَ أَنْ يَشْكُوهُ إِلَيْكَ وَ تَعْرِفُ مَا يُصْلِحُهُ قَبْلَ أَنْ يَدْعُوكَ لَهُ فَلَاكُ الحَمْدُ سَمِيعاً بِصَبْرٍ لَطِيفاً قَدِيراً

You<sup>-azwj</sup> Know what is released with him before he complains of it to You<sup>-azwj</sup>, and You<sup>-azwj</sup> Recognise when would rectify him before he supplicates to You<sup>-azwj</sup> for it. For You<sup>-azwj</sup> is the Praise, All-hearing, All-seeing, Gentle, Able!

اللَّهُمَّ إِنَّهُ قَدْ كَانَ فِي سَابِقِ عِلْمِكَ وَفَضَائِكَ وَ مَاضِي حُكْمِكَ وَ نَافِذِ مَشِيئَتِكَ فِي خَلْقِكَ أَجْمَعِينَ سَعِيدِهِمْ وَ شَقِيهِمْ وَ فَاجِرِهِمْ وَ بَرِّهِمْ أَنْ جَعَلْتَ لِغُلَّانِ بْنِ فُلَّانٍ عَلَيَّ قُدْرَةً فَظَلَمْتَنِي بِهَا وَ بَعَى عَلَيَّ لِمَكَانَهَا وَ تَعَزَّزَ عَلَيَّ بِسُلْطَانِهِ الَّذِي حَوَّلْتَهُ إِيَّاهُ وَ تَجَبَّرَ عَلَيَّ بِعُلُوِّ حَالِهِ الَّتِي جَعَلْتَهَا لَهُ وَ غَرَّهُ إِفْلَاؤُكَ لَهُ وَ أَطْعَاهُ جَلْمَكَ عَنْهُ فَفَصَّدْتَنِي بِمَكْرُوهِ

O Allah<sup>-azwj</sup>! It has already happened in Your<sup>-azwj</sup> preceding Knowledge and Your<sup>-azwj</sup> Decree of Your<sup>-azwj</sup> Decision, and Implementation of Your<sup>-azwj</sup> Desire among Your<sup>-azwj</sup> entirety creatures, their fortunate and their miserable, and their immoral and their righteous, to Make power to be for so and so, son of so and so, upon me, so he would oppress me by it and rebel against me due to its place, and his authority would be mighty against me which You<sup>-azwj</sup> will be Bestowing it to him, and he would be coercive upon me with his exalted state which You<sup>-azwj</sup> will Make for him, and Your<sup>-azwj</sup> Respite to him has deceived him and Your<sup>-azwj</sup> Leniency to him has made him arrogant, so he aimed at me<sup>-asws</sup> with his abhorrence.

عَجَزْتُ عَنِ الصَّبْرِ عَلَيْهِ وَ تَعَمَّدَنِي بِسِتْرٍ ضَعُفْتُ عَنِ اخْتِمَالِهِ وَ لَمْ أَقْدِرْ عَلَى الْإِنتِصَارِ لِضَعْفِي وَ الْإِنتِصَافِ مِنْهُ لِدَلِّي فَوَكَّلْتَهُ إِلَيْكَ وَ تَوَكَّلْتُ فِي أَمْرِهِ عَلَيْكَ وَ تَوَاعَدْتُهُ بِعُقُوبَتِكَ وَ حَدَّرْتُهُ سَطْوَتَكَ وَ حَوَّقْتُهُ نِقَمَتَكَ

I<sup>-asws</sup> am unable from being patient upon it, and he deliberated me with evil I was too weak from enduring it, and I<sup>-asws</sup> was unable to overcome my weakness or recover from him for my<sup>-asws</sup> humiliation. So, I hereby allocate him to You<sup>-azwj</sup> and have relied upon You<sup>-azwj</sup> regarding his matter, and entrust him to Your<sup>-azwj</sup> Punishment, and caution him of Your<sup>-azwj</sup> Force, and Frightened him with Your<sup>-azwj</sup> Vengeance.

فَطَنَّ أَنَّ جَلْمَكَ عَنْهُ مِنْ ضَعْفٍ وَ حَسَبَ أَنَّ إِفْلَاؤُكَ لَهُ مِنْ عَجْزٍ وَ لَمْ تَنْهَهُ وَاحِدَةً عَنْ أُخْرَى وَ لَا انْتَجَرَ عَنْ ثَانِيَةٍ بِأُولَى وَ لَكَيْتَهُ تَمَادَى فِي عَيْبِهِ وَ تَتَابَعَ فِي ظُلْمِهِ وَ حَجَّ فِي عِدَاوَتِهِ وَ اسْتَشْرَى فِي طُغْيَانِهِ جُرْأَةً عَلَيْكَ

He thinks that Your<sup>-azwj</sup> Leniency to him is from weakness, and he reckons that Your<sup>-azwj</sup> Respite to him is from incapability, and neither one or the other desisted him and he was not rebuked from the second immediately, but he deliberated into his error and followed in his darkness and immersed in his enmity, and was widespread in his aggression of his audacity upon You<sup>-azwj</sup>!

يَا سَيِّدِي وَ تَعَرُّضاً لِسَخَطِكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الظَّالِمِينَ وَ قَلَّةِ أَكْثَرَاتِ بِنَاسِكَ الَّذِي لَا تَحْبِسُهُ عَنِ الْبَاغِينَ

O my Chief, and he exposed to You<sup>-azwj</sup> Wrath which cannot be repelled from the unjust people, and is of little concern of Your<sup>-azwj</sup> Prowess which does not withhold him from the rebellion.

فَهَا أَنَا ذَا يَا سَيِّدِي مُسْتَضْعَفٌ فِي يَدَيْهِ مُسْتَضَامٌ تَحْتَ سُلْطَانِهِ مُسْتَدَلٌّ بِعِقَابِهِ مَغْلُوبٌ مَبْعِيٌّ عَلَيَّ مَقْصُودٌ وَجَلَّ خَائِفٌ مُرَوِّعٌ مُثْهَرٌ قَدْ قَلَّ صَبْرِي وَ صَاقَتْ حِيلَتِي وَ انْعَلَقَتْ عَلَيَّ الْمَنَاهِبُ إِلَّا إِلَيْكَ وَ انْسَدَّتْ عَلَيَّ الْجِهَاتُ إِلَّا جِهَتَكَ وَ التَّبَسَّتْ عَلَيَّ أُمُورِي فِي رَفْعِ مَكْرُوهِهِ عَلَيَّ

O my Chief! Here I am with weakness in his hands, under his authority, being humiliated with his punishment, overcome, rebelled against, sought, fearful, dreading, coerced. My patience has waned and my means are constricted and the paths have closed upon me, except to You<sup>-azwj</sup>, and the directions are blocked to me except Your<sup>-azwj</sup> direction, and my affairs are confusing upon me in raising away his abhorrence from me!

وَ اشْتَهَيْتَ عَلَيَّ الْآرَاءَ فِي إِزَالَةِ ظُلْمِيهِ وَ خَذَلَنِي مَنِ اسْتَنْصَرْتُهُ مِنْ عِبَادِكَ وَ أَسَلَمَنِي مَنْ تَعَلَّقْتُ بِهِ مِنْ خَلْقِكَ طَرّاً وَ اسْتَشَرْتُ نَصِيحِي فَأَشَارَ عَلَيَّ بِالرَّغْبَةِ  
إِلَيْكَ وَ اسْتَشَدْتُ ذَلِيلِي فَلَمْ يَدُلَّنِي إِلَّا عَلَيْكَ

And the views are confusing upon me in removal of his injustice, and the ones from Your<sup>-azwj</sup> servants I sought help with have abandoned me, and the ones from Your<sup>-azwj</sup> creatures I clung to have yielded me completely, and I sought consultation for my advice and he indicated to with the desiring to You<sup>-azwj</sup>, and I sought guidance of my guide and he did not guide me except to You<sup>-azwj</sup>!

فَرَجَعْتُ إِلَيْكَ يَا مُؤَلَّيَّ صَاغِراً رَاغِماً مُسْتَكِيناً عَالِماً أَنَّهُ لَا فَرَجَ لِي إِلَّا عِنْدَكَ وَ لَا خَلَاصَ لِي إِلَّا بِكَ أَنْتَجِرُ وَعَدَّكَ فِي نُصْرَتِي وَ إِجَابَةِ دُعَائِي فَإِنَّكَ قُلْتَ  
وَ قَوْلُكَ الْحَقُّ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ وَ مَنْ بَغَى عَلَيْهِ لَيَنْصُرْنَهُ اللَّهُ

So, I have returned to You<sup>-azwj</sup>, O my Master, belittled, compelled, and needy, knowing that there is no relief for me except with You<sup>-azwj</sup>, nor any rescue for me except with You<sup>-azwj</sup>! Will You<sup>-azwj</sup> Fulfil Your<sup>-azwj</sup> Promised in Helping me and Answering my supplication, for You<sup>-azwj</sup> Said, and Your<sup>-azwj</sup> Word is the truth, which can neither be returned nor replaced: **The one who is rebelled against, Allah will Help him [22:60]!**

وَ قُلْتَ جَلَّ جَلَالُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ أَنَا فَاعِلٌ مَا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي وَ إِنِّي لَأَعْلَمُ يَا سَيِّدِي أَنَّ لَكَ يَوْمَ تَنْتَقِمُ  
فِيهِ مِنَ الظَّالِمِ لِلْمَظْلُومِ وَ أَتَيْتُنِي أَنَّ لَكَ وَفّاً تَأْخُذُ فِيهِ مِنَ الغَاضِبِ لِلْمَعْضُوبِ

And You<sup>-azwj</sup>, Majestic is Your<sup>-azwj</sup> Majesty, Said, and Your<sup>-azwj</sup> Names are Holy: **“Supplicate to Me, I will Answer you [40:60]’**, and I am a doer of what You<sup>-azwj</sup> have Commanded me, so answer for me just as You<sup>-azwj</sup> had Promised me, and I do know, O my Master, that there is a Day for You<sup>-azwj</sup>, You<sup>-azwj</sup> will be Avenging in for the oppressed from the oppressor, and I am certain that for You<sup>-azwj</sup> there is a time You<sup>-azwj</sup> Seize in for the usurped from the usurper!

لَأَنَّكَ لَا يَسْبِقُكَ مُعَانِدٌ وَ لَا يُخْرِجُ عَنْ قَبْضَتِكَ مُنَابِدٌ وَ لَا تَخَافُ فُوتَ قَائِتٍ وَ لَكِنَّ جَزَعِي وَ هَلَعِي لَا يُبَلِّغَانِي الصَّبْرَ عَلَى أَنَاتِكَ وَ انْتِظَارِ حِلْمِكَ

(This is) because no stubborn person will precede You<sup>-azwj</sup>, no outcast will escape from Your<sup>-azwj</sup> grip, , nor do You<sup>-azwj</sup> Fear losing a lost one, but my panic and my anxiousness are such, that patience does not reach with me upon Your<sup>-azwj</sup> Trials and awaiting Your<sup>-azwj</sup> Forbearance!

فَقُدْرَتُكَ يَا مُؤَلَّيَّ فَوْقَ كُلِّ قُدْرَةٍ وَ سُلْطَانُكَ غَالِبٌ كُلِّ سُلْطَانٍ وَ مَعَادُ كُلِّ أَحَدٍ إِلَيْكَ وَ إِنَّ أَمَهْلَهُ وَ رُجُوعَ كُلِّ ظَالِمٍ إِلَيْكَ وَ إِنَّ أَنْظَرَتَهُ

O my Master! Your<sup>-azwj</sup> Power is above every power, and Your<sup>-azwj</sup> Authority prevails upon every authority, and the end of every one is to You<sup>-azwj</sup>, and even if You<sup>-azwj</sup> were to Respite him, and the return of every oppressor is to You<sup>-azwj</sup> and even if You<sup>-azwj</sup> Respire him!

وَ قَدْ أَضْرَبِي يَا رَبِّ حِلْمِكَ عَنْ فُلَانٍ بِنِ فُلَانٍ وَ طُولِ أُنَاتِكَ لَهُ وَ إِمَهَالِكَ إِيَّاهُ وَ كَادَ الْفُنُوطُ يَسْتَوِي عَلَيَّ لَوْ لَا التَّقَهُ بِكَ وَ الْيَقِينَ بِوَعْدِكَ

And it has hurt me, O Lord<sup>-azwj</sup>, Your<sup>-azwj</sup> Leniency to so and so, son of so and so, and the length of Your<sup>-azwj</sup> Patience for him, and Your<sup>-azwj</sup> Respiting him, and the despondency had almost prevailed upon me had it not been for the trusting with You<sup>-azwj</sup> and the certainty with Your<sup>-azwj</sup> Promise!

فَإِنْ كَانَ فِي قَضَائِكَ النَّافِدِ وَ قُدْرَتِكَ الْمَاضِيَةِ أَنْ يُسَبَّ أَوْ يَثُوبَ أَوْ يَرْجِعَ عَنْ ظُلْمِي أَوْ يَكْفُفَ مَكْرُوهَهُ عَنِّي وَ يَنْتَقِلَ عَنِّي عَظِيمَ مَا رَكِبَ مِنِّي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْقِعْ ذَلِكَ فِي قَلْبِهِ السَّاعَةَ السَّاعَةَ قَبْلَ إِزَالَتِهِ نِعْمَتِكَ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ تَكْدِيرِهِ مَعْرُوفَكَ الَّذِي صَنَعْتَهُ عِنْدِي

And if it was in Your<sup>-azwj</sup> Implemented Decree and Your<sup>-azwj</sup> past Pre-determination that he would be penitent, or repent, or return from oppressing me, or he would refrain from being abhorrent to me, and he would transfer away from the grievousness what he is perpetrating with me, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Cause that to occur in his heart right now, now, before it is removed by Your<sup>-azwj</sup> bounty which You<sup>-azwj</sup> have Favoured with upon me, and the act of Kindness which You<sup>-azwj</sup> have Done to me disturbs him!

وَ إِنْ كَانَ فِي عِلْمِكَ بِهِ غَيْرَ ذَلِكَ مِنْ مَقَامٍ عَلَيَّ ظُلْمِي فَاسْأَلْكَ يَا نَاصِرَ الْمَظْلُومِ الْمُبْعِثِ عَلَيْهِ إِجَابَةَ دَعْوَتِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خُذْهُ مِنْ مَأْمَنِهِ أَخْذَ عَزِيْزٍ مُفْتَدِرٍ وَ أَفْجَأْهُ فِي عَقْلَتِهِ مَفْجَأَةً مَلِيكَ مُنْتَصِرٍ

And if it was in Your<sup>-azwj</sup> Knowledge with him other than that, from a position upon oppressing me, I hereby ask You<sup>-azwj</sup>, O Helper of the oppressed, the one rebelled against, to Answer my supplication. Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Seize him from his safety by a Mighty Seizure, Powerful, and Attack him in his heedlessness with an attack of a victorious king!

وَ اسْلُبْهُ نِعْمَتَهُ وَ سُلْطَانَهُ وَ فُلْ عَنْهُ جُنُودَهُ وَ أَعْوَانَهُ وَ مَرِّقْ مُلْكُهُ كُلَّ مَرِّقٍ وَ فَرِّقْ أَنْصَارَهُ كُلَّ مَفْرَقٍ وَ أَعْرِهِ مِنْ نِعْمَتِكَ الَّتِي لَمْ يُقَابِلْهَا بِالشُّكْرِ وَ انزِعْ عَنْهُ سِرِّيَّاتِ عِزِّهِ الَّذِي لَمْ يُجَازِهِ بِالْإِحْسَانِ

And Strip him of his bounties and his authority, and Break his armies and his supporters, and Tear down his kingdom with every tearing, and Separate his helpers with every separation, and Bare him from Your<sup>-azwj</sup> bounties which he has not accepted it with the thanking, and Snatch away from him the clothing of his honour which he has not rewarded with the favours!

وَ اقْصِمْهُ يَا قَاصِمَ الْجَبَابِرَةِ وَ أَهْلِكْهُ يَا مُهْلِكَ الْقُرُونِ الْحَالِيَةِ وَ أَبْرُدْهُ يَا مُبِيرَ الْأُمَمِ الظَّالِمَةِ وَ اخْذُلْهُ يَا حَاذِلَ الْفِئَاتِ الْبَاغِيَةِ وَ أَبْتِرْهُ عُمُرَهُ وَ ابْتَرِهُ مُلْكَهُ وَ عِفِّ أَثَرَهُ وَ اقْطَعْ خَبْرَهُ وَ أَطْفِئْ نَارَهُ وَ أَظْلِمْ نَهَارَهُ وَ كَوِّرْ شَمْسَهُ وَ اهْشِمِ شِدَّتَهُ وَ جُدِّ سَنَامَهُ وَ أَرْغَمِ أَنْفَهُ

And Crush him, O Crusher of the tyrants, and Destroy him, O Destroyer of the past generations, and Repel him, O Repeller of the unjust communities, and Abandon him, O Abandoner of the rebellious groups, and Cut short his lifespan, and Cut short his kingdom, and Keep away his impacts, and Cut off his news, and Extinguish his fire, and Darken his day, and Dim his sun, and Shatter his severity, and Segment (Break) his hump, and Rub his nose (pride)!

وَلَا تَدَعُ لَهُ جُنَّةً إِلَّا هَتَكْتَهَا وَ لَا دِعَامَةً إِلَّا قَصَمْتَهَا وَ لَا كَلِمَةً مُجْتَمِعَةً إِلَّا فَرَقْتَهَا وَ لَا قَائِمَةً عَلُوًّا إِلَّا وَضَعْتَهَا وَ لَا رُكْنًا إِلَّا وَهَنْتَهُ وَ لَا سَبِيًّا إِلَّا قَطَعْتَهُ وَ أَرَاهُ أَنْصَارَهُ وَ جُنْدَهُ عِبَادِيَدَ بَعْدَ الْأُلْفَةِ وَ شَقَى بَعْدَ اجْتِمَاعِ الْكَلِمَةِ وَ مُقَنِّعِي الرُّؤُوسِ بَعْدَ الظُّهُورِ عَلَى الْأُمَّةِ

Neither leave any shield for him except Breach it, nor any pillar except Crush it, nor any collective word except Separate it, nor any exalted standing except Drop it, nor any corner except Weaken it, nor any Cause except Cut it, and Show him his helpers and his army as divided after the unity, and scattered after the gathering of the word, and persuaders of the heads after the revealing to the community!

وَ اشْفِ بِرِوَالِ أَمْرِ الْقُلُوبِ الْمُتَقَلِّبَةِ الْوَجَلَةَ وَ الْأَفْعِدَةَ اللَّهْمَةَ وَ الْأُمَّةَ الْمُتَحَيَّرَةَ وَ الْبَرِيَّةَ الضَّائِعَةَ وَ أَذِلْ بِبَوَارِهِ الْحُدُودَ الْمُعْطَلَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ وَ السُّنَنَ الدَّائِرَةَ وَ الْمَعَالِمَ الْمُعَيَّرَةَ وَ الْآيَاتِ الْمُحَرَّفَةَ وَ الْمَدَارِسَ الْمُهْجُورَةَ وَ الْمَحَارِبَ الْمُحْمَقَّةَ وَ الْمَسَاجِدَ الْمُهْدُومَةَ

And by the decline of his command, heal the anxious, trembling hearts, and the longing souls, and the confused community, and the wasted Created beings, and by his ruination Straighten the suspended legal penalties, and the neglected rulings, and rotated Sunnah, and the changed landmarks, and the distorted signs, and abandoned schools, and desolated houses, and the demolished Masjids!

وَ أَشْبِعْ بِهِ الْخِمَاصَ السَّاعِيَةَ وَ أُرِوْ بِهِ اللَّهَوَاتِ الْأَغْيَبَةَ وَ الْأَجْبَادَ الظَّامَةَ وَ أَرِحْ بِهِ الْأَقْدَامَ الْمُتْعَبَةَ وَ اطْرُقْهُ بِلَيْلَةٍ لَا أُحْتُ لَهَا وَ سَاعَةٍ لَا شِفَاءَ مِنْهَا وَ بِنَكْبَةٍ لَا اتِّعَاشَ مَعَهَا وَ بَعْتَرَةٍ لَا إِقَالَةَ مِنْهَا وَ أَبِحْ حَرِيمَةَ وَ نَعَّصْ نِعْمَتَهُ

And by it Satisfy the hungry empty stomachs and by it Saturate the vanished desires and the thirsty livers, and Rest by it the tired feet, and Knock him with a night having no counterpart for it, and a time having no healing from it, and with a calamity having no recovery with it, and with a stumble having no uprooting from it, and Legalise his sanctity and Spoil his bounties!

وَ أَرَاهُ بِطُشَّتِكَ الْكُبْرَى وَ تَقَمَّتِكَ الْمُثَلَّى وَ قُدْرَتِكَ الَّتِي هِيَ فَوْقَ كُلِّ قُدْرَةٍ وَ سُلْطَانِكَ الَّذِي هُوَ أَعَزُّ مِنْ سُلْطَانِهِ وَ أَغْلَبُهُ لِي بِقُوَّتِكَ الْقَوِيَّةِ وَ مَجَالِكَ الشَّدِيدِ وَ اِمْتَنِعِي بِمَتَعَتِكَ الَّتِي كُلُّ خَلْقٍ فِيهَا ذَلِيلٌ وَ اِبْتَلِيهِ بِفَقْرٍ لَا يَجْبُرُهُ وَ بِسُوءٍ لَا تَسْتُرُهُ وَ كَلِّهِ إِلَى نَفْسِهِ فِيمَا يُرِيدُ إِنَّكَ فَعَالٌ لِمَا تُرِيدُ

And Show him, Your<sup>-azwj</sup> Great Prowess, and Your<sup>-azwj</sup> Absolute Vengeance, and Your<sup>-azwj</sup> Power which is above every power, and Your<sup>-azwj</sup> Authority which is mightier than his authority, and Overcome him for me with Your<sup>-azwj</sup> Strong Strength, and Your<sup>-azwj</sup> Intense Force, and Defend me with Your<sup>-azwj</sup> Defence which every creature is humbled to, and Afflict him with poverty not to be mended, and with evil not to be concealed, and Allocate him to himself in what he wants! You<sup>-azwj</sup> are a Doer of whatever You<sup>-azwj</sup> Want!

وَ أُنْبِئْهُ مِنْ حَوْلِكَ وَ قُوَّتِكَ وَ أَحْوَجِهِ إِلَى حَوْلِهِ وَ قُوَّتِهِ وَ أَذِلْ مَكْرَهُ بِمَكْرِكَ وَ اذْفَعْ مَشِيئَتَهُ بِمَشِيئَتِكَ وَ أَسْقِمْ جَسَدَهُ وَ أَيِّمِ وُلْدَهُ وَ انْقُصْ أَجَلَهُ وَ حَيِّبْ أَمَلَهُ وَ أَذِلْ دَوْلَتَهُ وَ أَطْلِقْ عَوَّلَتَهُ وَ اجْعَلْ شُغْلَهُ فِي بَدَنِهِ وَ لَا تَفْكُهُ مِنْ حُزْنِهِ

And Disavow (Transfer) him from Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength to his own might and his own strength, and Humble his plot with Your<sup>-azwj</sup> Plan, and Repel his desires with Your<sup>-azwj</sup> Desire, and Sicken his body, and Orphan his children, and Reduce his lifespan, and Disappoint his hopes, and Bring down his government, and Prolong his suffering, and Make his pre-occupation to regarding his body, and do not Relieve him from his grief!

وَصَيَّرَ كَيْدَهُ فِي ضَلَالٍ وَ أَمْرَهُ إِلَى زَوَالٍ وَ نِعْمَتَهُ إِلَى انْتِقَالٍ وَ جَدَّهُ فِي سَفَالٍ وَ سُلْطَانَهُ فِي اضْمِحْلَالٍ وَ عَاقِبَةَ أَمْرِهِ إِلَى شَرِّ خَالٍ وَ أَمْتَهُ بِعَيْطِهِ إِذَا أَمَّتَهُ وَ أَتْبَعَهُ لِحُزْنِهِ إِنْ أَبْقَيْتَهُ وَ قَبِي شَرَّهُ وَ هَمَزَهُ وَ لَمَزَهُ وَ سَطَوْتَهُ وَ عَدَاوَتَهُ وَ الْمَحْهَ لِمَحْهَ تُدْمِرُ بِهَا عَلَيْهِ فَإِنَّكَ أَشَدُّ بَأْسًا وَ أَشَدُّ تَنْكِيلًا.

And Turn his plots into straying, and his command into decline, and his bounties to transfer away, and his dignity into lowliness, and his authority into downfall, and end result of his matters to an evil state, and Cause him to die in his rage when You<sup>-azwj</sup> Cause him to die, and Cause him to remain for his grief if You<sup>-azwj</sup> Cause him to remain, and Save me from his evil, and his slander, and his defamation, and his tyranny, and his enmity, and Obliterate him a destructive obliteration. Surely You<sup>-azwj</sup> **and Allah is strongest in Prowess and severe of Punishment [4:84]!**<sup>630</sup>

أقول و من الأدعية المشهورة دعاء الحزب اليماني المعروف بالدعاء السيفي أيضا و قد رأيت في ذلك عدة طرق و روايات مختلفات و لنذكر هنا المهم منها إن شاء الله تعالى.

**NOTE – I am saying, ‘And from the famous supplications is the supplication ‘Al-Hirz Al-Yamani’, also well-known as ‘Dua Al-Sayfi’, and I have seen in that a number of ways (chains), and different reports, and we shall mention over here the important from these, if Allah<sup>-azwj</sup> the Exalted so Desires’.**

31- مهج، مهج الدعوات الدعاء المعروف باليماني أخبرنا أبو عبد الله الحسين بن إبراهيم بن علي القمي المعروف بابن الحياط عن هارون بن موسى التلعكبري عن عبد الواحد بن عبد الله بن يونس المؤصلي عن علي بن محمد بن أحمد العلوي عن عبد الرحمن بن علي بن زياد قال قال عبد الله بن عباس و عبد الله بن جعفر بينما نحن عند مولانا أمير المؤمنين علي بن أبي طالب صلوات الله عليه ذات يوم إذ دخل الحسن بن علي ع فقال يا أمير المؤمنين بالباب رجل يستأذن عليك ينفع منه ريح المسك

(The book) ‘Mahj Al Dawaat’ – The supplication well known as ‘Al Yamani’ – We are informed by Abdullah Al Husayn Bin Ibrahim Bin Ali Al Qummi, well known as Ibn Khayyat, from Haroun Bin Musa Al Tal’akburi, from Abdul Wahid Bin Abdullah Bin Yunus Al Mowsuli, from Ali Bin Muhammad Bin Ahmad Al Alawy, from Abdul Rahman Bin Ali Bin Ziyad who said,

‘Abdullah Bin Abbas and Abdullah Bin Ja’far said, ‘While we were in the presence 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>, one day, when Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> entered. He<sup>-asws</sup> said: ‘O Amir Al-Momineen<sup>-asws</sup>! There is a man at the door seeking permission to see you<sup>-asws</sup>. The aroma of musk is effusing from him!’

قَالَ لَهُ أَتَدُنُّ لَهُ

He<sup>-asws</sup> said to him<sup>-asws</sup>: ‘Permit for him!’

فَدَخَلَ رَجُلٌ جَسِيمٌ وَسِيمٌ لَهُ مَنْظَرٌ رَائِعٌ وَ طَرَفٌ فَاضِلٌ فَصَبَحَ اللِّسَانَ عَلَيْهِ لِيَأْسُ الْمُلُوكِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ إِنِّي رَجُلٌ مِنْ أَقْصَى بِلَادِ الْيَمَنِ وَ مِنْ أَشْرَافِ الْعَرَبِ مِمَّنْ انْتَسَبَ إِلَيْكَ

A man entered, big, handsome, having a comforting scenario for him and fluttering eyes, eloquent of tongue, having kingly clothes upon him. He said, ‘The greeting be upon you<sup>-asws</sup>,

<sup>630</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 30

O Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! I am a man from a remote city of Al-Yemen, and from nobles of the Arabs from the ones attributed to you<sup>-asws</sup>!

وَقَدْ خَلَّفْتُ وَرَائِي مُلْكًا عَظِيمًا وَ نِعْمَةً سَابِعَةً وَ إِنِّي لَفِي غَضَاةٍ مِنَ الْعَيْشِ وَ خَفْضٍ مِنَ الْحَالِ وَ ضِيَاعٍ نَاشِئَةٍ وَ قَدْ عَجَمْتُ الْأُمُورَ وَ دَرَبْتَنِي الدُّهُورُ  
وَ لِي عَدُوٌّ مُشِخٌّ وَ قَدْ أَزْهَقْنِي وَ غَلَبَنِي بِكَثْرَةِ نَفِيرِهِ وَ قُوَّةِ نَصِيرِهِ وَ تَكَاثُفِ جَمْعِهِ وَ قَدْ أَعْيَنَنِي فِيهِ الْحَيْلُ

And I have left behind me a mighty kingdom and abundant bounties, and I was in a luxury living, and I am (now) is a lower state and surrounded by losses. The matters have become foreign to me and the times have trained me, and for me a disgraceful enemy, and he has overcome me with frequent mobilisations and strength of his helpers, and his crowds have become thicker and the means have fatigued me!

وَ إِنِّي كُنْتُ رَاقِدًا دَاتَ لَيْلَةٍ حَتَّى أَتَانِي الْآتِي فَهَتَفَ بِي أَنْ قُمْ يَا رَجُلُ إِلَى خَيْرِ خَلْقِ اللَّهِ بَعْدَ نَبِيِّهِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ عَلَى آلِهِمَا فَاسْأَلُهُ  
أَنْ يُعَلِّمَكَ الدُّعَاءَ الَّذِي عَلَّمَهُ حَبِيبُ اللَّهِ وَ خَيْرُهُ وَ صَفْوَتُهُ مِنْ خَلْفِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آلِهِ فَبِيهِ  
اسْمُ اللَّهِ الْأَعْظَمِ عَزَّ وَ جَلَّ فَادْعُ بِهِ عَلَى عَدُوِّكَ الْمُنَاصِبِ لَكَ

And one day I was snoozing until a comer came to me. He called out to me, 'Arise O Man, to the best creation of Allah<sup>-azwj</sup> are His<sup>-azwj</sup> Prophet<sup>-saww</sup>, Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> and upon their<sup>-asws</sup> Progenies! Ask him<sup>-asws</sup> to teach you the supplication which the Beloved of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Choice, and His<sup>-azwj</sup> elite from His<sup>-azwj</sup> Creatures, Muhammad<sup>-saww</sup> Bin Abdullah<sup>-asws</sup> Bin Abdul Muttalib<sup>-as</sup> Bin Hisham<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, has Taught him<sup>-asws</sup>! In it is the most Magnificent Name of Allah<sup>-azwj</sup> Mighty and Majestic. Supplicate with it against your enemies being hostile to you!'

فَانْتَبَهْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ لَمْ أُعْرَجْ عَلَى شَيْءٍ حَتَّى شَخَّصْتُ فِي أَرْبَعِ مِائَةِ عَبْدٍ نَحْوِكَ إِنِّي أَشْهَدُ اللَّهَ وَ أَشْهَدُ رَسُولَهُ وَ أَشْهَدُكَ أَنْتَ أَحْرَارٌ وَ قَدْ أَعْتَقْتَهُمْ  
لِوَجْهِ اللَّهِ جَلَّتْ عَظَمَتُهُ

I became alert, O Amir Al-Momineen<sup>-asws</sup>, and I did not pay attention to anything until I mustered four hundred slaves towards you<sup>-asws</sup>. I keep Allah<sup>-azwj</sup> as Witness, and I keep His<sup>-azwj</sup> Rasool<sup>-saww</sup> as witness, and I keep you<sup>-asws</sup> as witness, they are hereby free, and I have liberated them for the Face of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Magnificence!

وَ قَدْ جِئْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ فَجٍّ عَمِيقٍ وَ بَلَدٍ شَاسِعٍ قَدْ ضَلُّوا جُرْمِي وَ نَحَلَّ جِسْمِي فَاثْمُنُ عَلَيَّ يَا أَمِيرَ الْمُؤْمِنِينَ بِفَضْلِكَ وَ بِحَقِّ الْأَبُوَّةِ وَ الرَّحْمِ  
الْمَاسَّةِ عَلَيَّ الدُّعَاءَ الَّذِي رَأَيْتُ فِي مَنَامِي وَ هَتَفَ بِي أَنْ أُرْحَلَ فِيهِ إِلَيْكَ

And I have come to you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, from a deep valley and a vast land. Loudness of my voice has diminished, and my body has thinned. Confer upon me, O Amir Al-Momineen<sup>-asws</sup>, by Your<sup>-azwj</sup> Grace, and by the right of the fathers and the sparkling kinship. Teach me the supplication which I saw in my sleep and was called out to me that I should depart to you<sup>-asws</sup> regarding it!'

فَقَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ نَعَمْ أَفْعَلُ ذَلِكَ إِنْ شَاءَ اللَّهُ وَ دَعَا بِدَوَاوِ وَ قِرْطَاسٍ وَ كَتَبَ لَهُ هَذَا الدُّعَاءَ وَ هُوَ

Our Master Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Yes, I<sup>-asws</sup> shall do that, if Allah<sup>-azwj</sup> so Desires!', and he<sup>-asws</sup> called for ink and paper and wrote for him this supplication, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَا عَبْدُكَ وَ أَنْتَ رَبِّي

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, the King of Truth Who, there is no god except You<sup>-azwj</sup>, and I am Your<sup>-azwj</sup> servant and You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>!

ظَلَمْتُ نَفْسِي وَ اعْتَرَفْتُ بِذَنْبِي وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي يَا عَفُورُ يَا شَكُورُ

I have been unjust to myself and have acknowledged my sins, and no one forgives the sins except You<sup>-azwj</sup>, for Forgive for me, O Forgiver, O Appreciative!

اللَّهُمَّ إِنِّي أحمُدُكَ وَ أَنْتَ لِحمُدِ أَهْلِ عَالِي مَا حَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرَّغَائِبِ وَ مَا وَصَلَ إِلَيَّ مِنْ فَضْلِكَ السَّابِغِ وَ مَا أَوْلَيْتَنِي بِهِ مِنْ إِحْسَانِكَ إِلَيَّ وَ بَوَّأْتَنِي بِهِ مِنْ مَطْنَةِ الْعَدْلِ وَ أَنْتَنِي مِنْ مَنِّكَ الْوَاصِلِ إِلَيَّ وَ مِنَ الدَّفَاعِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حَتَّى أَنَاجِيكَ دَاعِيًا وَ أَدْعُوكَ مُضَامًا

O Allah<sup>-azwj</sup>! I praise You<sup>-azwj</sup> and Your<sup>-azwj</sup> are rightful of the Praise, upon what You<sup>-azwj</sup> have Particularised me with of the desirable gifts, and whatever has arrived to me from Your<sup>-azwj</sup> abundant Grace, and what You<sup>-azwj</sup> Conferred with to me from Your<sup>-azwj</sup> Favours, and have Endowed me with from the scales of justice, and Given to me from Your<sup>-azwj</sup> continuous Conferment, and from the Defending on my behalf, the Inclining to me and the Answering to my supplications until I whisper to You<sup>-azwj</sup> constantly and supplicate to You<sup>-azwj</sup> persistently!

وَ أَسْأَلُكَ فَأَجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَابِرًا وَ فِي الْأُمُورِ نَاطِرًا وَ لِدُنُوبِي غَافِرًا وَ لِعُزْرَاتِي سَاتِرًا لَمْ أَعْدَمْ خَيْرَكَ طَرْفَةَ عَيْنٍ مُذْ أَنْزَلْتَنِي دَارَ الْإِخْتِيَارِ لِيَنْتَظِرَ مَا أَقْدِمُ لِدَارِ الْقَرَارِ

And I ask You<sup>-azwj</sup> for I find You<sup>-azwj</sup> as a Shelter in all of the places, and a Considerer in the affairs, and Forgiver of my sins, and Concealer of my defects. I have not lacked Your<sup>-azwj</sup> Goodness for the blink of an eye since You<sup>-azwj</sup> Sent me down to the house of Trials (World) in order to Look at what I forward for the house of settlement!

فَأَنَا عَتِيفُكَ مِنْ جَمِيعِ الْأَقَاتِ وَ الْمَصَائِبِ فِي اللَّوَابِ وَ الْعُمُومِ الَّتِي سَاوَرْتَنِي فِيهَا الْهُمُومُ بِمَعَارِضِ أَصْنَافِ الْبَلَاءِ وَ مَصْرُوفِ جُهْدِ الْقَضَاءِ لَا أَذْكَرُ مِنْكَ إِلَّا الْجَمِيلِ

I am Your<sup>-azwj</sup> Liberated one from entirety of the disasters and the difficulties during the misfortunes, and the clouds which the worries surround me in with exposure to a variety of the afflictions, and struggles of the Destiny, I do not mention except the beautiful from You<sup>-azwj</sup>!

وَ لَا أَرَى مِنْكَ عِزَّ التَّفْضِيلِ خَيْرَكَ لِي شَامِلًا وَ فَضْلَكَ عَلَيَّ مُتَوَاتِرًا وَ نِعْمَتَكَ عِنْدِي مُتَّصِلَةً وَ سَوَابِقَ [سَوَابِقُ] لَمْ تُحَقِّقْ جِدَارِي بَلْ صَدَّقْتَ رَجَائِي وَ صَاحَبْتَ أَسْفَارِي وَ أَكْرَمْتَ أَحْضَارِي وَ شَفَقْتَ أَمْرَاضِي وَ أَوْصَانِي وَ عَافَيْتَ مُنْقَلَبِي وَ مَثْوَايَ وَ لَمْ تُشْمِثْ بِي أَعْدَائِي وَ زَمَيْتَ مِنْ رَمَائِي وَ كَفَيْتَنِي مَثُونَةَ مَنْ عَادَانِي

And I do not see from You<sup>-azwj</sup> apart from the Preference of Your<sup>-azwj</sup> Inclusive goodness to me and Your<sup>-azwj</sup> consecutive of Your<sup>-azwj</sup> Grace upon me, and Your<sup>-azwj</sup> connected bounties with me, and abundance not realising my cautions. But You<sup>-azwj</sup> Ratified my hopes, and Accompanied my journeys, and Honoured my presence, and Healed my sicknesses and my pangs, and Made well being my transfer and my abode, and did not Let my enemies to gloat with me, and You<sup>-azwj</sup> Pelted the one who pelted me, and Sufficed me of assistance of the one hostile to me!

فَحَمْدِي لَكَ وَاصِلٌ وَ ثَنَائِي لَكَ دَائِمٌ مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِأَلْوَانِ الشَّيْبِ خَالِصاً لِدِكْرِكَ وَ مَرْضِيّاً لَكَ بِنَاصِعِ التَّوْحِيدِ وَ إِحْضَاضِ التَّمَجِيدِ بِطَوْلِ التَّعْدِيدِ وَ مَرِيَّةِ أَهْلِ الْمَرِيدِ

My praise to You<sup>-azwj</sup> is continuous and my laudation to You<sup>-azwj</sup> is constant, from the ages to the ages, with a variety of glorification, purely for Your<sup>-azwj</sup> Zikr, and Satisfaction for You<sup>-azwj</sup> with bright Tawheed, and highest praise, with lengthy enumeration, and advantage of the people seeking an increase!

لَمْ تُعْنِ فِي قُدْرَتِكَ وَ لَمْ تُشَارِكْ فِي إِهْيَابِكَ وَ لَمْ تُعَلِّمْ إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْغَرَائِزِ وَ لَا حَرَقْتَ الْأَوْهَامَ حُجْبِ الْغُيُوبِ

You<sup>-azwj</sup> are not assisted in Your<sup>-azwj</sup> Power, and are not participated in Your<sup>-azwj</sup> Divinity, and did not learn when You<sup>-azwj</sup> Withheld the things upon the instincts, and the imaginations could not pierce the veils of the unseen!

فَتَعْتَقِدُ فِيكَ مَحْدُوداً فِي عَظَمَتِكَ فَلَا يَبْلُغُكَ بُعْدُ الْهِمَمِ وَ لَا يَنَالُكَ غَوْصُ الْفِكْرِ وَ لَا يَنْتَهِي إِلَيْكَ نَظَرٌ نَاطِرٌ فِي مَجْدِ حَبْرَتِكَ

So, these (imaginations) believed in You<sup>-azwj</sup> as being limited in Your<sup>-azwj</sup> Magnificence, so the vastness of aspirations would not reach You<sup>-azwj</sup> nor could the immersion of thoughts attain You<sup>-azwj</sup>, nor could the gaze of a beholder end up to You<sup>-azwj</sup> in the Glory of Your<sup>-azwj</sup> Forcefulness!

أَتَفَعَّلْتَ عَنْ صِفَةِ الْمُخْلُوفِينَ صِفَاتِ قُدْرَتِكَ وَ عَلَاً عَنْ ذَلِكَ كِبَرِيَاءِ عَظَمَتِكَ لَا يَنْقُصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْقُصَ

You<sup>-azwj</sup> are Loftier than for the descriptions by the Created beings to describe Your<sup>-azwj</sup> Power, and more Exalted is the Greatness of Your<sup>-azwj</sup> Magnificence! It cannot be reduced whatever You<sup>-azwj</sup> Want to Increase, nor can it be increased what You<sup>-azwj</sup> Want to reduce!

وَ لَا أَخَذَ حَضْرَكَ حِينَ بَرَأَتِ النُّفُوسَ كُلَّ الْأَوْهَامِ عَنْ تَفْسِيرِ صِفَتِكَ وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ عَظَمَتِكَ وَ كَيْفَ تُوصَفُ

And no one was present when You<sup>-azwj</sup> Made the souls. The imaginations (understandings) falter from interpreting Your<sup>-azwj</sup> Description, and the intellects are fatigued from the essence of Your<sup>-azwj</sup> Magnificence, and the qualitative state of Your<sup>-azwj</sup> description!

وَ أَنْتَ الْجَبَّارُ الْفُدُوسُ الَّذِي لَمْ تَنْزَلْ أَرْزِيّاً دَائِماً فِي الْغُيُوبِ وَ خَدَكَ لَيْسَ فِيهَا عَيْرُكَ وَ لَمْ يَكُنْ لَهَا سِوَاكَ حَارٌ فِي مَلَكُوتِكَ عَمِيْقَاتِ مَذَاهِبِ التَّفَكِيرِ

And You<sup>-azwj</sup> are the Subduer, the Holy Who has not ceased to be permanently Alone for eternity in the unseen. There isn't anyone in it apart from You<sup>-azwj</sup>, and there did not happen to be for it apart from You<sup>-azwj</sup>. The depths of the doctrines are confused in the thinking!

فَتَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَنَتِ الْوُجُوهُ بِذِلِّ الْإِسْتِكَانَةِ لَكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِعُدْرَتِكَ وَ خَضَعَتْ لَكَ الرِّقَابُ وَ سَكَتَ  
دُونَ ذَلِكَ تَجْبِيرُ اللُّغَاتِ وَ ضَلَّ هُنَالِكَ التَّدْبِيرُ فِي تَصَارِيفِ الصِّفَاتِ فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرَفُهُ إِلَيْهِ حَسِيراً وَ عَقْلُهُ مَبْهُوراً وَ تَفَكَّرَهُ مُتَحَيِّراً

The kings humbled to Your<sup>-azwj</sup> Awe and the faces bowed with humbleness of the submission to you<sup>-azwj</sup>, and all things bowed to Your<sup>-azwj</sup> Magnificence, and all things are submissive to Your<sup>-azwj</sup> Power, and the necks humbled to You<sup>-azwj</sup>, and all things besides that the languages fail, and over there the management is lost in the intricacies of the descriptions! The one contemplates regarding that, his glance would return back to him fatigues, and his intellect would be bewildered, and his thoughts confused!

اللَّهُمَّ فَلكَ الْحَمْدُ مُتَوَاتِراً مُتَوَالِياً مُتَسِقاً مُسْتَوْتِقاً يَدُومُ وَ لَا يَبِيدُ غَيْرُ مَفْقُودٍ فِي الْمَلَكُوتِ وَ لَا مَطْمُوسٍ فِي الْعَالَمِ وَ لَا مُتَنَقِصٍ فِي الْعِرْفَانِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Neither lost in the domains nor obscured in the world, nor diminished in the gnosis!

وَ لَكَ الْحَمْدُ مَا لَا تُحْصَى مَكَارِمُهُ فِي اللَّيْلِ إِذَا أَدْبَرَ وَ الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الْبَرَارِيِّ وَ الْبِحَارِ وَ الْغُدُوِّ وَ الْأَصَالِ وَ الْعِثِيِّ وَ الْإِبْكَارِ وَ فِي الظُّهَائِرِ وَ  
الْأَشْحَارِ

And For You<sup>-azwj</sup> is the praise and its honours cannot be counted during the night when it departs, and the morning when it breaks, and in the plains, and the oceans, and the morning and the late afternoon, and the evening and the early morning, in the midday and the pre-dawn!

اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي الرَّغْبَةَ وَ جَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ فَلَمْ أُبْرَحْ فِي سُوءِ نِعْمَائِكَ وَ تَتَابِعِ آلائِكَ مَحْفُوظاً لَكَ فِي الْمَنْعَةِ وَ الدِّفَاعِ مَحْطُوباً بِكَ  
فِي مَتَوَاتِرٍ وَ مُتَقَلِّبِي وَ لَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي إِذْ لَمْ تَرْضَ مِنِّي إِلَّا طَاقَتِي

O Allah<sup>-azwj</sup>! By Your<sup>-azwj</sup> Inclination, the desires have presented to me, and have made me to be from You<sup>-azwj</sup> in the Wilayah of infallibility. So, I have not ceased to be in the abundance of Your<sup>-azwj</sup> bounties, and Your<sup>-azwj</sup> successive Favours, Protected in the defence of Yours<sup>-azwj</sup>, and the Defence is Dominant in my abode and my transfer, and You<sup>-azwj</sup> did not Encumber me above my endurance when You<sup>-azwj</sup> were not Satisfied from me except (up to) my endurance!

وَ لَيْسَ شُكْرِي وَ إِنِ بَالَعْتُ فِي الْمَقَالِ وَ بَالَعْتُ فِي الْفَعَالِ بِبَالِغِ آدَاءِ حَقِّكَ وَ لَا مُكَافِئاً لِقَضْبِكَ لِأَنَّكَ أَنْتَ اللهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَعْبُدْ وَ لَا تَعْبُدْ  
عَنْكَ غَائِبَةً وَ لَا تُخْفِي عَنْكَ خَائِفَةً وَ لَمْ تُضِلَّ لَكَ فِي ظِلْمِ الْحَقَائِقِ ضَالَّةً إِنَّمَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئاً أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

And my appreciation, and even if I were to express it extensively in words and extensively in deeds, wouldn't reach fulfilment of Your<sup>-azwj</sup> rights, nor reciprocation of Your<sup>-azwj</sup> Grace, because You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except You<sup>-azwj</sup>! Neither are You<sup>-azwj</sup> hidden, nor is an absentee hidden from You<sup>-azwj</sup>, nor is any hidden matters hidden unto You<sup>-azwj</sup>, nor is any lost property lost for You<sup>-azwj</sup> in the darkness of the hidden matters! But rather, Your<sup>-azwj</sup> Command, whenever You<sup>-azwj</sup> Want anything, You<sup>-azwj</sup> Say to it: "Be!", so it comes into being!

اللَّهُمَّ لَكَ الْحَمْدُ مِثْلَ مَا حَمَدْتُ بِهِ نَفْسَكَ وَ أضعافَ مَا حَمَدَكَ بِهِ الْحَامِدُونَ وَ مِثْلَ مَا حَمَدَكَ بِهِ الْمُتَمَجِّدُونَ وَ كَثْرَكَ بِهِ الْمُكَبِّرُونَ وَ عَظَمَكَ بِهِ الْمُعَظِّمُونَ حَتَّى يَكُونَ لَكَ مِنِّي وَحْدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَ أَقَلِّ مِنْ ذَلِكَ مِثْلَ حَمْدِ الْحَامِدِينَ وَ تَوْحِيدِ أَصْنَافِ الْمُخْلِصِينَ وَ تَفْهِيمِ أَجْنَاسِ الْعَارِفِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ مِثْلَ مَا أَنْتَ بِهِ عَارِفٌ مِنْ رِزْقِكَ اعْتِبَاراً وَ فَضْلاً

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise similar to what You<sup>-azwj</sup> have Praised with Yourself<sup>-azwj</sup>, and a multiple of what the praising ones have Praised You<sup>-azwj</sup> with, and the glorifiers have glorified You<sup>-azwj</sup> with, and the exclamers of Greatness have exclaimed to You<sup>-azwj</sup> with, and the Magnifiers have magnified You<sup>-azwj</sup> with until it happens to You<sup>-azwj</sup> from me alone during every blink of an eye and less than that, similar to the praise of the praising ones, and Oneness of a variety of the sincere ones, and extollations of Holiness by types of the gnostic, laudation by entirety of the extollers of Oneness, and similar to what You<sup>-azwj</sup> are a Recogniser of Your<sup>-azwj</sup> sustenance, consideration and Grace!

وَ سَأَلْتَنِي مِنْهُ يَسِيراً صَغِيراً وَ أَعْطَيْتَنِي مِنْ جَمِيعِ خَلْقِكَ مِنَ الْحَيَوَانِ وَ أَرْغَبُ إِلَيْكَ فِي رَغْبَةٍ مَا أَنْطَقْتَنِي بِهِ مِنْ حَمْدِكَ

And You<sup>-azwj</sup> have Asked me of little from it, small, and Excuse me from entirety of Your<sup>-azwj</sup> creatures from the animals, and desiring to You<sup>-azwj</sup> is desire of what You<sup>-azwj</sup> have Caused me to speak with, of Your<sup>-azwj</sup> Praise!

فَمَا أَسْرَ مَا كَلَّفْتَنِي بِهِ مِنْ حَقِّكَ وَ أَعْظَمَ مَا وَعَدْتَنِي عَلَى شُكْرِكَ ابْتَدَأْتَنِي بِالنِّعَمِ فَضْلاً وَ طَوَّلاً وَ أَمَرْتَنِي بِالشُّكْرِ حَقّاً وَ عَدَلًا وَ وَعَدْتَنِي عَلَيْهِ أَضْعَافاً وَ مَزِيداً وَ أَعْطَيْتَنِي مِنْ رِزْقِكَ اعْتِبَاراً وَ فَضْلاً

How easy is what You<sup>-azwj</sup> have encumbered me with of Your<sup>-azwj</sup> rights, and mightier than what You<sup>-azwj</sup> have Promised me upon thanking You<sup>-azwj</sup>! You<sup>-azwj</sup> have Initiated me with the bounties, Grace, Leniency, and You<sup>-azwj</sup> Commanded me with the thanking rightly, justly, and You<sup>-azwj</sup> have Promised me of double upon it and more, and Gave me from Your<sup>-azwj</sup> sustenance, in Consideration and Grace!

وَ سَأَلْتَنِي مِنْهُ يَسِيراً صَغِيراً وَ أَعْطَيْتَنِي مِنْ جَهْدِ الْبَلَاءِ وَ لَمْ تُسَلِّمْنِي لِلْسُّوءِ مِنْ بَلَائِكَ مَعَ مَا أَوْلَيْتَنِي مِنَ الْعَافِيَةِ وَ سَوَّعْتَ مِنْ كِرَامَتِ النُّحْلِ وَ ضَاعَفْتَ لِي الْفَضْلَ مَعَ مَا أَوْعَدْتَنِي مِنَ الْحُجَّةِ الشَّرِيفَةِ وَ يَسَّرْتَ لِي مِنَ الدَّرَجَةِ الرَّفِيعَةِ وَ اصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَ أَفْضَلِهِمْ شَفَاعَةً مُحَمَّدٍ ص

And You<sup>-azwj</sup> Asked me from it, easy, little, and Excused me from struggle of the affliction, and did not Submit me to the evil from Your<sup>-azwj</sup> afflictions along with what You<sup>-azwj</sup> Conferred me from the well-being, and have been Abundant with from the honourable awards, and Multiplied for me the Grace along with what You<sup>-azwj</sup> have Promised me of the noble Divine Authority for me, from the lofty ranks, and Chosen for me the mightiest of the Prophets<sup>-as</sup> of calling, and their<sup>-as</sup> most superior, intercession of (Prophet) Muhammad<sup>-saww</sup>!

اللَّهُمَّ اغْفِرْ لِي مَا لَا يَسْعُهُ إِلَّا مَغْفِرَتُكَ وَ لَا يَمْحُوهُ إِلَّا عَفْوُكَ وَ لَا يَكْفِرُهُ إِلَّا فَضْلُكَ وَ هَبْ لِي فِي يَوْمِي هَذَا يَقِيناً مُهُونٌ عَلَيَّ بِهِ مُصِيبَاتِ الدُّنْيَا وَ آخِرَاتِهَا بِشَوْقِي إِلَيْكَ وَ رَغْبَةٍ فِيمَا عِنْدَكَ وَ احْتَبْ لِي عِنْدَكَ الْمَغْفِرَةَ وَ بَلِّغْنِي الْكِرَامَةَ وَ ارْزُقْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ

O Allah<sup>-azwj</sup>! Forgive for me what nothing is capacious of except Your<sup>-azwj</sup> Forgiveness, nor can anything delete it except Your<sup>-azwj</sup> Pardon, nor Expiate it except Your<sup>-azwj</sup> Grace, and Gift to me certainty in this day of mine so that difficulties of the world would be deemed to be insignificant to me, and our griefs would be yearning to You<sup>-azwj</sup> and desiring in what is in

Your-azwj Presence, and Write for me in Your-azwj Presence, the Forgiveness, and Make me reach the honours, and Grace me appreciation for what You-azwj have Favoured with upon me!

فَإِنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الرَّفِيعُ الْبَدِيءُ السَّمِيعُ الْعَلِيمُ الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَلَا عَنْ قَضَائِكَ مُتَّبِعٌ أَشْهَدُ أَنَّكَ رَبِّي وَرَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ  
وَ الْأَرْضِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَلِيِّ الْكَبِيرِ

Surely, You-azwj are Allah-azwj the One, the Lofty, the Originator, the Initiator, the All-Hearing, the All-Knowing Who there isn't any defence to Your-azwj Command, nor any preventer from Your-azwj Decree! You-azwj are my Lord-azwj and Lord-azwj of all things, Originator of the skies and the earth, Knower of the unseen and the seen, the Exalted, the Great!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ وَالشُّكْرَ عَلَى نِعْمَتِكَ وَأَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَبُعْيِ كُلِّ بَاغٍ وَحَسَدِ كُلِّ حَاسِدٍ

O Allah-azwj! I ask You-azwj for being steadfast in the matters, and the determination upon the rightful guidance, and the thanking upon Your-azwj bounties, and I seek Refuge with You-azwj from tyranny of every tyrant, and rebellion every rebel, and envy of every envier!

بِكَ أَصُولُ عَلَى الْأَعْدَاءِ وَبِكَ أَرْجُو وَلَايَةَ الْأَجْبَاءِ مَعَ مَا لَا أَسْتَطِيعُ إِحْصَاءَهُ وَ لَا تَعْدِيدَهُ مِنْ عَوَائِدِ فَضْلِكَ وَ طُرْفِ رِزْقِكَ وَ أَلْوَانِ مَا أَوْلَيْتَ مِنْ إِفْرَادِكَ

By You-azwj I prevail upon the enemies, and with You-azwj I hope for friendship of the loved ones along with what I am not capable of counting it nor enumerate it from awards of Your-azwj Grace, and portion of Your-azwj sustenance, and a variety of what You-azwj Conferred from Your-azwj Kindness!

فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْفَاشِي فِي الْخَلْقِ رَفْدُهُ الْبَاسِطُ بِالْحَقِّ يَدُكَ وَ لَا تُضَادُّ فِي حُكْمِكَ وَ لَا تُنَازِعُ فِي أَمْرِكَ تَمْلِكُ مِنَ الْأَنْبَاءِ مَا تَشَاءُ وَ لَا يَمْلِكُونَ إِلَّا مَا تُرِيدُ

Surely, You-azwj are Allah-azwj Who, there is no god except You-azwj Whose Kindness is widespread among the creatures. Your-azwj Hand is extended with the truth (generosity), and there is opposer in Your-azwj Decision nor any contender in Your-azwj Command. You-azwj Control from the animals whatever You-azwj Desire to, and they are not control except what You-azwj Want!

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تَعِزُّ مَنْ تَشَاءُ وَ تُنْزِلُ 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 وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

**You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].**

أَنْتَ الْمُنْعِمُ الْمُفْضِلُ الْخَالِقُ الْبَارِئُ الْقَادِرُ الْقَاهِرُ الْمُقَدَّسُ فِي نُورِ الْقُدْسِ تَرَدَّدْتَ بِالْمَجْدِ وَالْعِزِّ وَ تَعَظَّمْتَ بِالْكَرْبَاءِ وَ تَعَشَّيْتَ بِالنُّورِ وَ الْبَهَاءِ وَ تَجَلَّلْتَ بِالْمَهَابَةِ وَ السَّنَاءِ

You<sup>-azwj</sup> are the Bestower, the Gracious, the Creator, the Maker, the Able, the Forceful, the Holy in the Noor of Holiness! You<sup>-azwj</sup> are Robed with the Glory and the Mighty, and are Magnified with the Greatness, and Covered with the Noor and the Splendour, and You<sup>-azwj</sup> are Shining with the Majesty and the Splendour!

لَكَ الْمَنْ الْقَدِيمُ وَ السُّلْطَانُ الشَّامِخُ وَ الْجُودُ الْوَاسِعُ وَ الْقُدْرَةُ الْمُقْتَدِرَةُ جَعَلْتَنِي مِنْ أَفْضَلِ بَنِي آدَمَ وَ جَعَلْتَنِي سَمِيعاً بَصِيراً صَاحِباً سَوِيّاً مُعَافٍ وَ لَمْ تُشْغَلْنِي نُفْصَاناً فِي بَدَنِي وَ لَمْ تَمْنَعْكَ كِرَامَتُكَ إِيَّايَ وَ حُسْنُ صَنْبِعِكَ عِنْدِي وَ فَضْلُ إِعْطَاكَ عَلَيَّ

For You<sup>-azwj</sup> is the Ancient Conferment, and the Lofty Authority, and the Vast Generosity, and the absolute Power! You<sup>-azwj</sup> have Made me from the best sons of Adam<sup>-azwj</sup> and Made me hearing, seeing, healthy, balanced, of well being, and You<sup>-azwj</sup> did not pre-occupy me with deficiencies in my body, and did not Prevent me of Your<sup>-azwj</sup> Benevolence from me, and Your<sup>-azwj</sup> excellent Dealings with me, and Grace of Your<sup>-azwj</sup> bounties upon me!

إِنْ وَسَعْتَ عَلَيَّ فِي الدُّنْيَا وَ فَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ أَهْلِهَا فَجَعَلْتَ لِي سَمْعاً وَ فُؤَاداً يَعْرِفَانِ عَظَمَتَكَ وَ أَنَا بِفَضْلِكَ حَامِدٌ وَ بِجَهْدِ نَفْسِي لَكَ شَاكِرٌ وَ بِحَقِّكَ شَاهِدٌ

You<sup>-azwj</sup> have been Capacious upon me in the world and have Graced me upon many of its inhabitants. You<sup>-azwj</sup> have Made for me hearing and heart. They both recognise Your<sup>-azwj</sup> Magnificence, and I am a praising one with Your<sup>-azwj</sup> Grace, and appreciative to You<sup>-azwj</sup> with the efforts of my soul, and a witness of Your<sup>-azwj</sup> rights!

فَأَنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ حَيٍّ وَ حَيٌّ تَرَكُ الْحَيَاةَ لَمْ تَقْطَعْ حَيْرَكَ عَنِّي طَرْفَةَ عَيْنٍ فِي كُلِّ وَفْتٍ وَ لَمْ تُنْزِلْ بِي عُقُوبَاتِ النَّعَمِ وَ لَمْ تُعَيِّرْ عَلَيَّ دَقَائِقَ الْعَصَمِ

Surely, You<sup>-azwj</sup> were Alive before every living being, and will be Alive after every living being, and Alive inheriting the life! Your<sup>-azwj</sup> Goodness was not terminated from me for the blink of an eye during every time, and Your<sup>-azwj</sup> Vengeful Punishments did not befall with me, and You<sup>-azwj</sup> did not Change upon me intricacies of fortification.

فَلَوْ لَمْ أَذْكَرْ مِنْ إِحْسَانِكَ إِلَّا عَفْوُكَ وَ إِجَابَةَ دُعَائِي حِينَ رَفَعْتُ رَأْسِي بِتَحْمِيدِكَ وَ تَمْجِيدِكَ وَ فِي قِسْمَةِ الْأَرْزَاقِ حِينَ قَدَّرْتَ

So, why should I not mention from Your<sup>-azwj</sup> Favours except Your<sup>-azwj</sup> Pardon and Answering of my supplication when I raised my head with Your<sup>-azwj</sup> Praise and Your<sup>-azwj</sup> Glorification, and regarding apportionment of the sustenance when You<sup>-azwj</sup> Pre-determined?

فَلَكَ الْحَمْدُ عَدَدَ مَا حَفِظَ عِلْمُكَ وَ عَدَدَ مَا أَحَاطَتْ بِهِ قُدْرَتُكَ وَ عَدَدَ مَا وَسِعَتْهُ رَحْمَتُكَ

For You<sup>-azwj</sup> is the Praise, the number of what Your<sup>-azwj</sup> Knowledge preserves, and the number of what Your<sup>-azwj</sup> Power encompasses, and the number of what Your<sup>-azwj</sup> Mercy is capacious of!

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ فِيمَا بَقِيَ كَمَا أَحْسَنْتَ فِيمَا مَضَى فَإِنِّي أَتَوَسَّلُ بِتَوْحِيدِكَ وَ تَمَجِيدِكَ وَ تَحْمِيدِكَ وَ تَهْلِيلِكَ وَ تَكْبِيرِكَ وَ تَعْظِيمِكَ وَ بُرُوكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ وَ عُلُوكَ وَ جَمَالِكَ وَ جَلَالِكَ وَ بَهَائِكَ وَ سُلْطَانِكَ وَ قُدْرَتِكَ وَ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

O Allah<sup>-azwj</sup>! Complete Your<sup>-azwj</sup> Favours in what remains just as You<sup>-azwj</sup> have Favour in what has passed, for I seek mediation with Your<sup>-azwj</sup> Oneness, and Your<sup>-azwj</sup> Glorification, and Your<sup>-azwj</sup> Praise, and extollations of Your<sup>-azwj</sup> Oneness, and exclamations of Your<sup>-azwj</sup> Greatness, and Your<sup>-azwj</sup> Reverence, and with Your<sup>-azwj</sup> Noor, and Your<sup>-azwj</sup> kindness, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Exaltedness, and Your<sup>-azwj</sup> Beauty, and Your<sup>-azwj</sup> Majesty, and Your<sup>-azwj</sup> Splendour, and Your<sup>-azwj</sup> Authority, and Your<sup>-azwj</sup> Power, and through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> the Pure!

أَلَا تَحْرَمُنِي رِفْدَكَ وَ فَوَائِدَكَ فَإِنَّهُ لَا يَعْزِرُكَ لِكثْرَةِ مَا يَنْدَفِقُ بِهِ عَوَائِقُ الْبُخْلِ وَ لَا يَنْقُصُ جُودَكَ تَقْصِيرٌ فِي شُكْرِ نِعْمَتِكَ وَ لَا تُفْنِي خَزَائِنَ مَوَاهِبِكَ النَّعْمَ وَ لَا تَخَافُ ضَيْمَ إِمْلَاقِي فَتُكْذِبِي وَ لَا يَلْحَقُكَ خَوْفُ عُدْمٍ فَيَنْقُصُ فَيْضُ فَضْلِكَ

Do not Deprive me of Your<sup>-azwj</sup> Provisions and Your<sup>-azwj</sup> Benefits, for it does not hinder You<sup>-azwj</sup> what obstacles of the stinginess obstruct with, nor does Your<sup>-azwj</sup> Generosity reduce by the reduction in the thanking for Your<sup>-azwj</sup> bounties, nor do the treasures of Your<sup>-azwj</sup> gifts deplete the bounties, nor do You<sup>-azwj</sup> fear the constriction of poverty of my losses, nor are You<sup>-azwj</sup> joined with fear of lacking so it would reduce the abundance of Your<sup>-azwj</sup> Grace!

اللَّهُمَّ ارْزُقْنِي قَلْبًا خَاشِعًا وَ بَقِينًا صَادِقًا وَ لِسَانًا ذَاكِرًا وَ لَا تُؤْمِي مَكْرَكَ وَ لَا تَكْشِفْ عَنِّي سِتْرَكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُبَاعِدْنِي مِنْ جِوَارِكَ وَ لَا تَقْطَعْ عَنِّي مِنْ رَحْمَتِكَ وَ لَا تُؤْيِسْنِي مِنْ رَوْحِكَ وَ كُنْ لِي أُنْسًا مِنْ كُلِّ وَحْشَةٍ وَ اعْصِمْنِي مِنْ كُلِّ هَلَكَةٍ وَ تَجِي مِنْ كُلِّ بَلَاءٍ فَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah<sup>-azwj</sup>! Grace me a fearful heart, and truthful certainty, and a tongue doing Zikr, and do not let me feel safe from Your<sup>-azwj</sup> Place, nor Remove Your<sup>-azwj</sup> cover from me, nor let me forget Your<sup>-azwj</sup> Zikr, nor Distance me from Your<sup>-azwj</sup> vicinity, nor Cut me off from Your<sup>-azwj</sup> Mercy, nor let me despair from Your<sup>-azwj</sup> comfort, and Be a Comfort for me from every loneliness, and Fortify me from every destruction, and Rescue me from every affliction, for You<sup>-azwj</sup> do not Break the Promise!

اللَّهُمَّ ارْزُقْنِي وَ لَا تَضْعِنِي وَ رِزْقِي وَ لَا تَنْقُصْنِي وَ ارْحَمْنِي وَ لَا تُعَذِّبْنِي وَ انصُرْنِي وَ لَا تُخْذَلْنِي وَ آثِرْنِي وَ لَا تُؤَيِّرْ عَلَيَّ وَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ الطَّاهِرِينَ وَ سَلِّمْ تَسْلِيمًا

O Allah<sup>-azwj</sup>! Raise me and do not Drop me, and Increase me and do not Reduce me, and Mercy me and do not Punish me, and Help me and do not Abandon me, and Prefer me and do not Prefer (others) over me, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the goodly, the Pure, and abundant Greetings!

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ ثُمَّ قَالَ لَهُ انظُرْ أَنْ حَفِظْتَ لَكَ وَ لَا تَدَعَّ قِرَاءَتَهُ يَوْمًا وَاحِدًا فَإِنِّي أَرْجُو أَنْ تُؤَابِي بَلَدَكَ وَ قَدْ أَهْلَكَ اللَّهُ عِدْوَكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ أَنَّ رَجُلًا قَرَأَ هَذَا الدُّعَاءَ بِنَيْتِهِ صَادِقَةٍ وَ قَلْبٍ خَاشِعٍ ثُمَّ أَمَرَ الْجَيْشَ أَنْ تَسِيرَ مَعَهُ لَسَارَتْ وَ عَلَى الْبَحْرِ لَمَشَى عَلَيْهِ

Ibn Abbas, may Allah<sup>-azwj</sup> be Satisfied with him, said, 'Then he<sup>-asws</sup> said to him: 'Look that it is preserve for you, and do not leave reading it for even one day, for I<sup>-asws</sup> am hopeful that you will arrive at your city and Allah<sup>-azwj</sup> would have Destroyed your enemy, for I<sup>-asws</sup> have heard Rasool-Allah<sup>-saww</sup> saying; 'If a man were to read this supplication with a truthful intention and

fearful heart, then he ordered the mountain to travel with him, it would travel, and upon the ocean for him to walk upon it, he would!”

وَ خَرَجَ الرَّجُلُ إِلَى بِلَادِهِ فَوَرَدَ كِتَابَهُ عَلَى مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ أَرْبَعِينَ يَوْمًا إِنَّ اللَّهَ قَدْ أَهْلَكَ عَدُوَّهُ حَتَّى إِنَّهُ لَمْ يَبْقَ فِي نَاحِيَتِهِ رَجُلٌ وَاحِدٌ

And the man went out to his city. His letter arrived to our Master Amir Al-Momineen<sup>-asws</sup> after forty days that Allah<sup>-azwj</sup> had Destroyed his enemy to the extent that there does not remain even one man in his area.

فَقَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ قَدْ عَلِمْتُ ذَلِكَ وَ لَقَدْ عَلَّمَنِي رَسُولُ اللَّهِ ص وَ مَا اسْتَعَسَرَ عَلَيَّ أَقْرَبٌ إِلَّا اسْتَيْسَرَ بِهِ.

Our Master Amir Al-Momineen<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: ‘I<sup>-asws</sup> learned that, and Rasool-Allah<sup>-saww</sup> had taught it, and no matter had been difficult upon me<sup>-asws</sup>, except it was eased by it’.<sup>631</sup>

32- مهج، مهج الدعوات دعاء اليماني برواية أخرى حدثنا زيد بن جعفر العلوي عن محمد بن عبد الله بن البساط عن المغيرة بن عمرو بن الوليد العزرمي المكي عن مفضل بن محمد الحسيني عن إبراهيم بن محمد الشافعي و محمد بن يحيى بن أبي عمير العبدري عن فضيل بن عياض عن عطاء بن السائب عن طاوس عن ابن عباس قال: كنت ذات يوم جالسا عند أمير المؤمنين علي بن أبي طالب صلوات الله عليه نتدأكر فدخل ابنه الحسن صلوات الله عليه فقال يا أمير المؤمنين بالباب فارس يطلب الإذن عليك قد سطر منه رائحة المسك والعنبر

(The book) ‘Mahj Al Dawaat’ -Supplication of Al Yamani by another report – It is narrated to by Zayd Bin Ja’far Al Alaway, from Muhammad Bin Abdullah Bin Al Bisaat, from Al Mugheira Bin Umar Bin Al Waleed Al Aazramy Al Makky, from Mufazzal Bin Muhammad Al Husayni, from Ibrahim Bin Muhammad Al Shafie, and Muhammad Bin Yahya Bin Abu Umar Al Abdy, from Fuzeyl Bin Iyaz, from Ata’a Bin Al Sa’aib, from Tawoos,

From Ibn Abbas who said, ‘One day I was seated in the presence 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>, discussing. His<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, entered. He<sup>-asws</sup> said: ‘O Amir Al-Momineen<sup>-asws</sup>! There is a horseman at the door seeking permission to see you<sup>-asws</sup>! The aroma of musk and ambergris is effusing from him’.

فَقَالَ أَذْنُ لَهُ

He<sup>-asws</sup> said: ‘Permit for him!’

فَدَخَلَ رَجُلٌ جَسِيمٌ وَسِيمٌ حَسَنُ الْوَجْهِ وَ الْهَيْئَةِ عَلَيْهِ لِيَأْسُ الْمُلُوكِ فَقَالَ الْمُلُوكُ عَلَيْنَا يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

A man entered, bid, handsome, excellent of face and the prestige. Upon him were kingly clothes. He said, ‘The greeting be to you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!’

فَقَالَ عَلَيَّ ع وَ عَلَيْنَا السَّلَامُ

Ali<sup>-asws</sup> said: ‘And upon you be the greeting!’

<sup>631</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 31

ثُمَّ أَدْنَاهُ وَ قَرَّبَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي صِرْتُ إِلَيْكَ مِنْ أَفْصَى بِلَادِ الْيَمَنِ وَ أَنَا رَجُلٌ مِنْ أَشْرَافِ الْعَرَبِ وَ مِمَّنْ يُنْسَبُ إِلَيْكَ وَ قَدْ خَلَفْتُ وَرَائِي مَمْلَكَةً عَظِيمَةً وَ نِعْمَةً سَابِعَةً وَ ضَيْعًا نَاشِئَةً وَ إِنِّي لَهِيَ عَصَاةٌ مِنَ الْعَيْشِ وَ خَفْضٌ مِنَ الْحَالِ وَ بِلَايَاتِي عَدُوٌّ يُرِيدُ الْمُرَايَلَةَ وَ الْمُعَالَبَةَ عَلَيَّ نِعْمَتِي هَمَّتْهُ التَّحْصُنُ وَ الْمُحَاتَلَةَ لِي وَ قَدْ نَشَرَ لِمَحَارِبِي وَ مُنَاوَشْتِي مُنْذُ حِجَجٍ وَ أَعْوَامٍ وَ قَدْ أَعَيْتَنِي فِيهِ الْحَيْلَةَ

Then he<sup>-asws</sup> let him approach and drew him closer. He said, 'O Amir Al-Momineen<sup>-asws</sup>! I have come to you<sup>-asws</sup> from a remote city of Al-Yemen, and I am a man from the nobles of the Arabs and from the ones attributed to you<sup>-asws</sup>, and I have left behind me a mighty kingdom and abundant bounties, and I am surrounded by losses and I was in a luxurious life, and am in a lowly state, and facing me is an enemy intending the decline and the prevailing upon my bounties. His concern is the fortification and the contention to me, and he has spread his skirmishes and his tactics to me since many years, and the means regarding him have fatigues me!

وَ كُنْتُ يَا أَمِيرَ الْمُؤْمِنِينَ نِمْتُ لَيْلَةً فَهَتَفَ بِي هَاتِفٌ أَنْ قُمْ وَ ارْجُلْ إِلَى خَلِيفَةِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ اسْأَلْهُ أَنْ يُعَلِّمَكَ الدُّعَاءَ الَّذِي عَلَّمَهُ رَسُولُ اللَّهِ ص فِيهِ اسْمُ اللَّهِ الْأَعْظَمُ وَ كَلِمَاتُهُ التَّامَّاتُ فَإِنَّكَ تَسْتَجِيبُ بِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْإِجَابَةَ وَ النَّجَاةَ مِنْ عَدُوِّكَ هَذَا الْمُنَاصِبِ لَكَ

And O Amir Al-Momineen<sup>-asws</sup>! I was sleeping one night and caller called out at me: 'Arise and depart to go to the caliph of Allah<sup>-azwj</sup>, Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and ask him<sup>-asws</sup> to teach you the supplication which Rasool-Allah<sup>-saww</sup> had taught him<sup>-asws</sup>, for therein is the most Magnificent Name of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Complete Word, for you are deserving with it from Allah<sup>-azwj</sup> Mighty and Majestic of the Answer, and the salvation from your enemy, this one hostile to you!'

فَلَمَّا انْتَبَهْتُ لَمْ أَمْلِكْ وَ لَا عَزَجْتُ عَلَى شَيْءٍ حَتَّى شَخَّصْتُ نَحْوَكَ فِي أَرْبَعِمِائَةِ عَبْدٍ وَ إِنِّي أَشْهَدُ اللَّهَ عَزَّ وَ جَلَّ وَ أَشْهَدُكَ أَنِّي قَدْ أَعْتَقْتُهُمْ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ فَأَنْتُمْ أَحْرَارٌ وَ قَدْ أَزَلْتُ عَنْهُمْ الرِّقَّ وَ الْمَلَكَةَ

When I woke up, I could not control myself nor did I incline towards anything until I headed towards you<sup>-asws</sup> among four hundred slaves, and I keep Allah<sup>-azwj</sup> Mighty and Majestic as Witness, and I keep you<sup>-asws</sup> as witness, I have hereby liberated them for the Face of Allah<sup>-azwj</sup> Mighty and Majestic, so they are hereby free, and I have removed from them the slavery and the ownership!

وَ قَدْ جِئْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ بَلَدٍ شَاسِعٍ وَ مَوْضِعٍ شَاحِطٍ وَ فَجٍّ عَمِيقٍ قَدْ تَضَاعَلَ فِي الْبَلَدِ بَدَنِي وَ نَحِلَ فِيهِ جِسْمِي فَأَمُنْ عَلَيَّ يَا أَمِيرَ الْمُؤْمِنِينَ بِحَقِّي الْأُبُودَةَ وَ الرَّحْمَ الْمَاسَةَ وَ عَلِّمْنِي هَذَا الدُّعَاءَ الَّذِي رَأَيْتُ فِي نَوْمِي أَنْ أُرْتَجَلَ فِيهِ إِلَيْكَ

And I have come to you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, from a distant city and a remote place, and a deep valley. My body has diminished in the land and my physique has slimmed during it, therefore confer upon me, O Amir Al-Momineen<sup>-asws</sup>, by the right of the fathers and the sparkling kinship, and teach me this supplication which I have seen in my sleep that I should depart to you<sup>-asws</sup> regarding it!'

فَقَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

ثُمَّ دَعَا بِدَوَاوِ وَ فِرَاطِ فَكَتَبَ فِيهِ وَ كَتَبْتُ أَنَا أَيْضاً وَ هُوَ هَذَا الدُّعَاءُ

Then he<sup>-asws</sup> called for ink and paper. He<sup>-asws</sup> wrote in it, and I wrote as well, and it is this supplication: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ حَاتِمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ أَجْمَعِينَ

'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, and the end-result is for the pious, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup>, Seal of the Prophets<sup>-as</sup>, and upon People<sup>-asws</sup> of his<sup>-saww</sup> entire Household!

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَى مَا حَصَّنْتَنِي بِهِ مِنْ مَوَاهِبِ الرَّغَائِبِ وَ وَصَلْتَ إِلَيَّ مِنْ فَضَائِلِ الصَّنَائِعِ وَ مَا أَوْلَيْتَنِي بِهِ مِنْ إِحْسَانِكَ وَ بَوَّأْتَنِي بِهِ مِنْ مَقَرَّةِ الصَّدَقِ وَ أَنْتَلْتَنِي بِهِ مِنْ مَتِّكَ الْوَاصِلِ إِلَيَّ وَ مِنَ الدَّفَاعِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حِينَ أَنْجِيكَ رَاغِباً وَ أَدْعُوكَ مُصَافِئاً وَ حَتَّى أَرْجُوكَ

O Allah<sup>-azwj</sup>! I praise You<sup>-azwj</sup> and You<sup>-azwj</sup> rightful for the praise, upon what You<sup>-azwj</sup> have Particularised me with, from the desirable gifts, and Connected to me of the meritorious Dealings, and what You<sup>-azwj</sup> have Conferred to me with of Your<sup>-azwj</sup> Favours, and Surrounded me with it from the habitat of truth, and Given to me by it from Your<sup>-azwj</sup> Conferment arriving to me, and from the defending on my behalf, and the Inclining to me, and the Answering of my supplication when I whisper to You<sup>-azwj</sup> desirously, and I supplicate to You<sup>-azwj</sup>, and I supplicate to You<sup>-azwj</sup> clearly and until I hope in You<sup>-azwj</sup>!

وَ أَجِدُكَ فِي الْمَوَاضِعِ كُلِّهَا لِي جَابِراً وَ فِي الْمَوَاطِنِ نَاطِراً وَ عَلَى الْأَعْدَاءِ نَاصِراً وَ لِلذُّنُوبِ سَاتِراً لَمْ أَغْدَمْ فَضْلَكَ طَرْفَةَ عَيْنٍ مُدًّا أَنْزَلْتَنِي دَارَ الْإِحْتِبَارِ لِتَنْظُرَ مَا أَقْدِمُ لِدَارِ الْفَرَارِ

And I find You<sup>-azwj</sup> in all the places as a Shelter for me, and a Considerer in the places, and a Helper against the enemies, and a Concealer of the sins. Your<sup>-azwj</sup> Grace did not lack even for the blink of an eye since You<sup>-azwj</sup> Sent me down to the house of Trials in order to look at what I send ahead for the house of settlement.

فَأَنَا عَتَيْتُكَ مِنْ جَمِيعِ الْمَصَائِبِ وَ اللَّوَارِبِ وَ الْعُمُومِ الَّتِي سَاوَرْتَنِي فِيهَا الْهُمُومُ بِمَعَارِضِ أَصْنَافِ الْبَلَاءِ وَ مَصْرُوفِ جُهْدِ الْقَضَاءِ لَا أَذْكُرُ مِنْكَ إِلَّا الْجَمِيلِ وَ لَا أَرَى مِنْكَ إِلَّا التَّمْضِيلَ خَيْرَكَ لِي شَامِلاً وَ فَضْلَكَ عَلَيَّ مُتَوَاتِراً وَ نِعْمَتَكَ عِنْدِي مُتَّصِلاً

I am Your<sup>-azwj</sup> Liberated from entirety of the difficulties and the misfortunes, and the sadness which the worries have surrounded me in with exposure of a variety of afflictions, and the struggles of destiny! I do not remember from You<sup>-azwj</sup> except the beautiful and have not seen from You<sup>-azwj</sup> except the preference of Your<sup>-azwj</sup> inclusive goodness for me and Your<sup>-azwj</sup> consecutive of Your<sup>-azwj</sup> Grace upon me, and Your<sup>-azwj</sup> connected bounties with me.

لَمْ تُخَفِّقْ حَذَارِي وَ صَدَقْتَ رَجَائِي وَ صَاحَبْتَ أَسْفَارِي وَ أَكْرَمْتَ أَحْضَارِي وَ شَمَّيْتَ أَمْرَاضِي وَ عَافَيْتَ مُنْقَلَبِي وَ مَثَوَيْ وَ لَمْ تُشْمِتْ بِي أَعْدَائِي وَ رَمَيْتَ مِنْ رَمَائِي وَ كَفَيْتَنِي شَتَانَ مَنْ عَادَانِي

You<sup>-azwj</sup> did not Make my cautions to be a reality, and You<sup>-azwj</sup> Ratified my hopes, and Accompanied in my journeys, and Honoured my presence, and Healed my sickness, and

Granted well being for my transfer and my abode, and did not let my enemies to gloat with me, and You<sup>-azwj</sup> Pelted the ones pelting me, and You<sup>-azwj</sup> Sufficed me of hostility of my enemies!

فَحَمْدِي لَكَ وَاصِلٌ وَ ثَنَائِي عَلَيْكَ دَائِمٌ مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِأَلْوَانِ التَّسْبِيحِ خَالِصاً لِدُكْرِكَ وَ مَرْضِيئاً لَكَ بِنَاصِعِ التَّحْمِيدِ وَ إِخْلَاصِ التَّوْحِيدِ وَ إِحْضَاصِ التَّمَجِيدِ بِطَوْلِ التَّعْدِيدِ فِي إِكْدَابِ أَهْلِ التَّنْذِيدِ

My praise for You<sup>-azwj</sup> continuous, and my lauding upon You<sup>-azwj</sup> is constant from the ages to the ages with a variety of the glorification purely for Your<sup>-azwj</sup> Zikr and Satisfaction for You<sup>-azwj</sup> with pure praise, and sincere Tawheed, and complete glorification with prolonged enumeration in belying the denouncing people!

لَمْ تُعَنْ فِي قُدْرَتِكَ وَ لَمْ تُشَارِكْ فِي إِهْيَابِكَ وَ لَمْ تُعَايِنْ إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْعَرَائِرِ الْمُخْتَلِفَاتِ وَ لَا حَرَفْتَ الْأَوْهَامَ حُجُبِ الْعُيُوبِ إِلَيْكَ

You<sup>-azwj</sup> were not assisted in Your<sup>-azwj</sup> Power, and were not participated in Your<sup>-azwj</sup> Divinity, and were not supported when You<sup>-azwj</sup> Withheld the things upon the different determinations, nor can the imaginations pierce the veils of the unseen to You<sup>-azwj</sup>!

فَاعْتَمَدَتْ مِنْكَ مَخْدُوداً فِي عَظَمَتِكَ لَا يَبْلُغُكَ بَعْدُ الْهَمَمُ وَ لَا يَنَالُكَ غَوْصُ الْفُطْنِ وَ لَا يَنْتَهِي إِلَيْكَ نَظَرُ النَّاطِرِ فِي مَجْدِ جَبْرُوتِكَ

So (these imaginations) believed of You<sup>-azwj</sup> as being limited in Your<sup>-azwj</sup> Magnificence. Neither do the vastness of aspirations reach You<sup>-azwj</sup> nor do the immersions of discernments attain You<sup>-azwj</sup>, nor can the glance of the beholder end up to You<sup>-azwj</sup> in the Glory of Your<sup>-azwj</sup> Force!

ارْتَفَعَتْ عَنْ صِفَةِ الْمُخْلُوفِينَ صِفَاتُ قُدْرَتِكَ وَ عَلَا عَنْ ذَلِكَ كَبِيرُ عَظَمَتِكَ لَا يَنْقُصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْقُصَ لَا أَحَدٌ شَهِدَكَ حِينَ فَطَرْتَ الْخَلْقَ وَ لَا نَدَّ حَضْرَكَ حِينَ بَدَأَتْ النُّفُوسَ

Loftier from descriptions of the Created beings is the description of Your<sup>-azwj</sup> Power, and more Exalted than that, Greater is Your<sup>-azwj</sup> Magnificent! It cannot decrease what You<sup>-azwj</sup> Want to increase, nor can it increase what You<sup>-azwj</sup> Want to be decreased! There is no one who witnessed You<sup>-azwj</sup> when You<sup>-azwj</sup> Origination the creation, nor was an opponent present when You<sup>-azwj</sup> Initiated (Formed) the souls.

كَلَّتِ الْأَلْسُنُ عَنْ تَفْسِيرِ صِفَتِكَ وَ ائْتَمَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِكَ وَ كَيْفِ تَوْصِفِ وَأَنْتَ الْجَبَّارُ الْقُدُّوسُ الَّذِي لَمْ تَزَلْ أَرْلِيّاً دَائِمًا فِي الْعُيُوبِ وَحَدَكَ لَيْسَ فِيهَا غَيْرُكَ وَ لَمْ يَكُنْ لَنَا سِوَاكَ

The tongues falter from interpreting Your<sup>-azwj</sup> Attributes, and the intellects fail to grasp the essence of Your<sup>-azwj</sup> recognition, and how can You<sup>-azwj</sup> be described and You<sup>-azwj</sup> are the Subduer, the Holy Who did not cease to exist Alone eternally in the unseen in which there was no one apart from You<sup>-azwj</sup>, nor was there anyone for it besides You<sup>-azwj</sup>?

وَ لَا هَجَمَتِ الْعُيُونُ عَلَيْكَ فَتُدْرِكُ مِنْكَ إِنْشَاءً وَ لَا هَمَّتْ دِي الْقُلُوبِ لِصِفَتِكَ وَ لَا تَبْلُغُ الْعُقُولُ جَلَالَ عِزَّتِكَ حَارَتْ فِي مَلَكُوتِكَ عَمِيقَاتِ مَدَاهِبِ التَّفَكِيرِ

Neither did the eyes fall upon You<sup>-azwj</sup> so they would realise the Creation from You<sup>-azwj</sup>, nor can the hearts be guided to Your<sup>-azwj</sup> description, nor can the intellects reach the Majesty of Your<sup>-azwj</sup> Might! Bewildered are the paths of contemplation in the Domains of Your<sup>-azwj</sup> depths.

فَتَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَنَتِ الْوُجُوهُ بِذِلَّةِ الْإِسْتِكَانَةِ لَكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ اسْتَسَلَمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَتْ لَكَ الرِّقَابُ وَ سَكَتَ  
دُونَ ذَلِكَ تَحْيِيرُ اللُّغَاتِ وَ ضَلَّ هُنَالِكَ التَّدْبِيرُ فِي تَضَاعِيفِ الصِّفَاتِ

The kings are humbled to Your<sup>-azwj</sup> Awe, and the faces are stooped with humbleness of the submission to You<sup>-azwj</sup>, and all things are submissive to Your<sup>-azwj</sup> Magnificence, and all things submit to Your<sup>-azwj</sup> Power, and humbled to You<sup>-azwj</sup> are the necks, and beyond that all languages fall short, and over there the management falters in the multiple descriptions!

فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيراً وَ عَقْلُهُ مَبْهُوْتًا وَ تَفَكَّرُهُ مُتَحَيِّراً

The one ponders regarding that, his eyes would return to him fatigued, and his intellect would be bewildered, and his thoughts would be confused.

اللَّهُمَّ فَكِّ الْحَمْدَ مُتَوَاتِراً مُتَوَالِياً مُتَّسِفاً مُسْتَوْسِفاً يَدُومُ وَ لَا يَبِيدُ [يَبِيدُ] غَيْرَ مَقْمُودٍ فِي الْمَلَكُوتِ وَ لَا مَطْمُوسٍ فِي الْعَالَمِ وَ لَا مُنْتَقَصٍ فِي الْعِرْفَانِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Neither lost in the domains nor obscured in the world, nor diminished in the gnosis!

وَ لَكَ الْحَمْدُ فِيمَا لَا تُحْصَى مَكَارِمُهُ فِي اللَّيْلِ إِذْ أَدْبَرَ وَ الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الْبَرِّ وَ الْبَحْرِ وَ الْعُدُوى وَ الْأَصَالِ وَ الْعَيْشِ وَ الْإِبْكَارِ وَ الطَّهِيرَةِ وَ الْأَسْحَارِ

And For You<sup>-azwj</sup> is the praise and its honours cannot be counted during the night when it departs, and the morning when it breaks, and in the plains, and the oceans, and the morning and the late afternoon, and the evening and the early morning, in the midday and the pre-dawn!

اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي النَّجَاةَ وَ جَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ فَلَمْ أَبْرَحْ فِي سُبُوحِ نِعْمَاتِكَ وَ تَتَابِعِ آيَاتِكَ مَحْفُوظاً لَكَ فِي الْمَنَعَةِ وَ الدِّفَاعِ لَمْ تُكَلِّفْنِي  
فَوْقَ طَاقَتِي إِذْ لَمْ تَرْضَ مِنِّي إِلَّا طَاعَتِي

O Allah<sup>-azwj</sup>! By Your<sup>-azwj</sup> Inclination, the salvation has presented to me, and have made me to be, from You<sup>-azwj</sup> in the Wilayah of infallibility. So, I have not ceased to be in the abundance of Your<sup>-azwj</sup> bounties, and Your<sup>-azwj</sup> successive Favours, Protected in the defence of Yours<sup>-azwj</sup>, and the Defence, and You<sup>-azwj</sup> did not Encumber me above my endurance when You<sup>-azwj</sup> were not Satisfied from me except (up to) my obedience!

فَلَيْسَ شُكْرِي وَ لَوْ دَأْبْتُ مِنْهُ فِي الْمَقَالِ وَ بَالِغْتُ فِي الْفَعَالِ يَبْلُغُ أُذُنِي حَقِّكَ وَ لَا مُكَافِ فَضْلِكَ لِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَعْبُ وَ لَا  
يَعِيبُ عَنْكَ غَائِبَةٌ وَ لَا تُخْفَى فِي عَوَامِضِ الْوَلَايَةِ عَلَيْكَ خَافِيَةٌ وَ لَمْ تَضِلَّ لَكَ فِي ظُلْمِ الْحَقِيقَاتِ ضَالَّةٌ إِنَّمَا أَمْرُكَ إِذَا شِئْتَ أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

And my appreciation, and even if I were to express it extensively in words and extensively in deeds, wouldn't reach fulfilment of Your<sup>-azwj</sup> least rights, nor reciprocation of Your<sup>-azwj</sup> Grace, because You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except You<sup>-azwj</sup>! Neither are You<sup>-azwj</sup> hidden, nor is an absentee hidden from You<sup>-azwj</sup>, nor is any hidden matters hidden unto You<sup>-azwj</sup>, nor is any lost property lost for You<sup>-azwj</sup> in the darkness of the hidden matters! But rather, Your<sup>-azwj</sup> Command, whenever You<sup>-azwj</sup> Want anything, You<sup>-azwj</sup> Say to it: "Be!", so it comes into being!

اللَّهُمَّ فَلِكِ الْحَمْدُ مِثْلُ مَا حَمَدْتَ بِهِ نَفْسَكَ وَ حَمَدَكَ بِهِ الْحَامِدُونَ وَ مَجْدَكَ بِهِ الْمُمَجِّدُونَ وَ كَبَّرَكَ بِهِ الْمُكَبِّرُونَ وَ عَظَمَكَ بِهِ الْمُعَظِّمُونَ حَتَّى يَكُونَ لَكَ مِنِّي وَحْدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَ أَقَلِّ مِنْ ذَلِكَ مِثْلُ حَمْدِ الْحَامِدِينَ وَ تَوْحِيدِ أَصْنَافِ الْمُخْلِصِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ تَقْدِيسِ أَجْنَاتِكَ الْعَارِفِينَ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise similar to what You<sup>-azwj</sup> have Praised Yourself<sup>-azwj</sup> with, and the praising ones have praised You<sup>-azwj</sup> with, and the glorifying ones have glorified You<sup>-azwj</sup> with, and the exclamer of greatness have exclaimed Your<sup>-azwj</sup> Greatness with, and the magnifiers have magnified Your<sup>-azwj</sup> Magnificence with until there happens for You<sup>-azwj</sup> from me along, during every blink of an eye, and less than that, similar to praise of the praising ones, and Oneness of a variety of sincere ones, and laudation of entirety of the extollers of Oneness, and sanctification by the gnostic(s) loving You<sup>-azwj</sup>!

وَ مِثْلُ مَا أَنْتَ عَارِفٌ بِهِ وَ تَحْمُودٌ بِهِ فِي جَمِيعِ خَلْقِكَ مِنَ الْحَيَوَانَ وَ أَرَعَبُ إِلَيْكَ فِي الْبَرَكَةِ مَا أَنْطَقْتَنِي بِهِ مِنْ حَمْدِكَ

And similar to what You<sup>-azwj</sup> are a Recogniser with, and being praised with among entirety of Your<sup>-azwj</sup> creatures from the animals, and I desire to You<sup>-azwj</sup> regarding the Blessings what You<sup>-azwj</sup> have Caused me to speak with of praising You<sup>-azwj</sup>!

فَمَا أَيْسَرَ مَا كَلَّفْتَنِي مِنْ حَمْدِكَ وَ أَعْظَمَ مَا وَعَدْتَنِي عَلَى شُكْرِكَ مِنْ ثَوَابِهِ الْإِبْدَاءِ لِلنَّعَمِ فَضْلاً وَ طَوْلاً وَ أَمَرْتَنِي بِالشُّكْرِ حَقّاً وَ عَدَلاً وَ وَعَدْتَنِي أضعافاً وَ مَرِيداً وَ أَعْظَيْتَنِي مِنْ رِزْقِكَ اعْتِبَاراً وَ قَرْضاً وَ سَأَلْتَنِي مِنْهُ صَغِيراً

How easy it is what You<sup>-azwj</sup> have Encumbered me with of praising You<sup>-azwj</sup>, and how mighty are its rewards what You<sup>-azwj</sup> have Promised me upon thanking You<sup>-azwj</sup>! You<sup>-azwj</sup> initiated me with the bounties as Grace and Leniency, and You<sup>-azwj</sup> Commanded me with the thanking as a right and justice, and You<sup>-azwj</sup> Promised me a multiple and additional increase, and You<sup>-azwj</sup> have Given me from Your<sup>-azwj</sup> sustenance as a lesson and obligation, and You<sup>-azwj</sup> have Asked me of little from it!

وَ أَعْظَيْتَنِي مِنْ جَهْدِ الْبَلَاءِ وَ لَمْ تُسَلِّمْ لِي لِلسُّوءِ مِنْ بَلَائِكَ وَ جَعَلْتَ بِلَيِّئِي الْعَاقِبَةَ وَ أَوْلَيْتَنِي بِالسَّيْطَةِ وَ الرَّجَاءِ وَ شَرَعْتَ لِي أَيْسَرَ الْفَضْلِ مَعَ مَا وَعَدْتَنِي مِنَ الْمَحَجَّةِ الشَّرِيفَةِ وَ بَسَّرْتَ لِي مِنَ الدَّرَجَةِ الرَّفِيعَةِ وَ اصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَ أَفْضَلِهِمْ شَفَاعَةً مُحَمَّدٍ ص

And You<sup>-azwj</sup> Granted me well being from struggles of the afflictions and did not Yield me to the evil of Your<sup>-azwj</sup> afflictions, and You<sup>-azwj</sup> Made my Trials as the well being, and Conferred upon me with the opulence, and the prosperity, and Started for me the easy Grace along with what You<sup>-azwj</sup> Promised me of the noble arguments, and Facilitated for me from the lofty ranks and Chose me with the mightiest of the Prophets<sup>-as</sup> in call, and their<sup>-as</sup> most superior, intercession of Muhammad<sup>-sawww</sup>!

اللَّهُمَّ فَاعْفُرْ لِي مَا لَا يَسَعُهُ إِلَّا مَعْفُورَتُكَ وَ لَا يَمْحَاهُ إِلَّا مَحْوُوعٌ [محوع] إِلَّا عَفْوُكَ وَ لَا يُكْفِرُهُ إِلَّا فَضْلُكَ وَ هَبْ لِي فِي يَوْمِي هَذَا يَقِيناً يَهَوِّنُ عَلَيَّ مُصِيبَاتِ الدُّنْيَا وَ آخِرَاتِهَا وَ شَوْقاً إِلَيْكَ وَ رَغْبَةً فِيمَا عِنْدَكَ

O Allah<sup>-azwj</sup>! Forgive for me what nothing is capacious for it except Your<sup>-azwj</sup> Forgiveness, nor can anything delete it except Your<sup>-azwj</sup> Pardon, nor expiate it except Your<sup>-azwj</sup> Grace, and Gift to me in this day of mine such certainty due to which would deem insignificant to me difficulties of the world and its Hereafter, and yearning to You<sup>-azwj</sup>, and desiring regarding what is in Your<sup>-azwj</sup> Presence!

وَ أَكْتُبُ لِي مِنْ عِنْدِكَ الْمَغْفِرَةَ وَ بَلِّغْنِي الْكَرَامَةَ مِنْ عِنْدِكَ وَ ارْزُقْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ فَإِنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الرَّفِيعُ الْبَدِيءُ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ  
الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَ لَا عَنْ فَضْلِكَ مَمْنَعٌ

And Write the Forgiveness for me from Your<sup>-azwj</sup> Presence and Make me reach the honours from You<sup>-azwj</sup>, and Grace me to thank for what You<sup>-azwj</sup> have Favoured upon me, for You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, the One, the Lofty, the Originator, the Initiator, the All-Hearing, the All-Knowing Who there is neither any defender to Your<sup>-azwj</sup> Command nor any preventer from Your<sup>-azwj</sup> Grace!

وَ أَشْهَدُ أَنَّكَ رَبِّي وَ رَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعُلِيِّ الْكَبِيرِ

And I testify that You<sup>-azwj</sup> are my Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of all things, Originator of the skies and the earth, Knower of the unseen and the seen, the Exalted, the Great!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَ الْعَزِيمَةَ عَلَى الرُّشْدِ وَ الشُّكْرَ عَلَى نِعْمَتِكَ وَ أَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَ بَغْيِ كُلِّ بَاغٍ وَ حَسَدِ كُلِّ حَاسِدٍ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for being steadfast in the matters, and for the determination upon the rightful guidance, and the thanking upon Your<sup>-azwj</sup> bounties, and I seek Refuge with You<sup>-azwj</sup> from tyranny of every tyrant, and rebellion of every rebel, and envy of every envier!

بِكَ أَصُولُ عَلَى الْأَعْدَاءِ وَ إِنَّاكَ أَزْجُو الْوَلَايَةَ لِلْأَجْبَاءِ مَعَ مَا لَا اسْتَطِيعُ إِخْصَاءَهُ وَ لَا تُغْدِيْدَهُ وَ مِنْ فَوَائِدِ فَضْلِكَ وَ طُرْفِ رِزْقِكَ وَ أَلْوَانِ مَا أَوْلَيْتَنِي مِنْ  
إِفَادِكَ

By You<sup>-azwj</sup> I prevail upon the enemies, and with You<sup>-azwj</sup> I hope for friendship of the loved ones along with what I am not capable of counting it nor enumerate it, and from of Your<sup>-azwj</sup> Grace, is portion of Your<sup>-azwj</sup> sustenance, and a variety of what You<sup>-azwj</sup> Conferred from Your<sup>-azwj</sup> Kindness!

فَأَنَا مُعْتَرٍ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَاشِي فِي الْخَلْقِ حَمْدُكَ الْبَاسِطُ بِالْجُودِ يَدُكَ لَا تُضَادُّ فِي حُكْمِكَ وَ لَا تُتَارَعُ فِي أَمْرِكَ تَمْلِكُ مِنَ الْأَنْعَامِ مَا تَشَاءُ وَ  
لَا يَمْلِكُونَ إِلَّا مَا تُرِيدُ

I am an acknowledger with You<sup>-azwj</sup> that You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! Your<sup>-azwj</sup> Praise is widespread among Your<sup>-azwj</sup> creatures! Your<sup>-azwj</sup> Hand is Extended with the Generosity. There is no opponent in Your<sup>-azwj</sup> Decision, nor is there any contender in Your<sup>-azwj</sup> Command! You<sup>-azwj</sup> Control from the animals whatever You<sup>-azwj</sup> Desire to and they are not controlling except what You<sup>-azwj</sup> Want!

أَنْتَ الْمُنْعَمُ الْمُفْضِلُ الْقَادِرُ الْقَاهِرُ الْمُقَدَّسُ فِي نُورِ الْقُدْسِ تَرَدَّدَتِ الْمَجْدُ بِالْعِزِّ وَ تَعَظَّمَتِ الْعِزُّ بِالْكَرْبِيَاءِ وَ تَعَشَّيْتَ النُّورَ بِالْبَهَاءِ وَ بَحَلَّتْ الْبَهَاءُ بِالْمَهَابَةِ

You<sup>-azwj</sup> are the Bestower, the Gracious, the Able, the Subduer, the Holy in the Noor of Holiness! You<sup>-azwj</sup> are Robed by the Glory with the Might, and You<sup>-azwj</sup> are Magnificent by the Might with the Greatness, and You<sup>-azwj</sup> Overwhelmed the Noor with the Splendour, and You<sup>-azwj</sup> Shone the Splendour with the Prestige!

لَكَ الْمُنُّ الْقَدِيمُ وَالسُّلْطَانُ الشَّامِخُ وَالْحَوْلُ الْوَاسِعُ وَالْقُدْرَةُ الْمُقْتَدِرَةُ إِذْ جَعَلْتَنِي مِنْ أَفْضَلِ بَنِي آدَمَ وَ جَعَلْتَنِي سَمِيعاً بَصِيراً صَاحِباً سَوِيّاً مُعَايَ لَمْ تَشْغَلْنِي فِي نُفْصَانِ بَدَنِي ثُمَّ لَمْ تَمْنَعْكَ كِرَامَتُكَ إِيَّايَ وَ حُسْنَ صَنِيعِكَ عِنْدِي وَ فَضْلَ نِعْمَاتِكَ عَلَيَّ

For You<sup>-azwj</sup> is the Ancient Conferment, and the Lofty Authority, and the Vast Generosity, and the absolute Power! You<sup>-azwj</sup> have Made me from the best sons of Adam<sup>-azwj</sup> and Made me hearing, seeing, healthy, balanced, of well being, and You<sup>-azwj</sup> did not pre-occupy me deficiencies in my body, and did not Prevent me of Your<sup>-azwj</sup> Benevolence from me, and Your<sup>-azwj</sup> excellent Dealings with me, and Grace of Your<sup>-azwj</sup> bounties upon me!

إِنْ وَسَعَتْ عَلَيَّ فِي الدُّنْيَا وَ فَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ أَهْلِهَا فَجَعَلْتَ لِي سَمْعاً يَفْقَهُ آيَاتِكَ وَ بَصَراً يَرَى قُدْرَتَكَ وَ فُؤَاداً يَعْرِفُ عَظَمَتَكَ فَأَنَا لِفَضْلِكَ عَلَيَّ حَامِداً وَ تَحْمِداً لَكَ نَفْسِي وَ بِحَقِّكَ شَاهِداً

You<sup>-azwj</sup> have been Capacious upon me in the world and have Preferred me over many of its inhabitants. You<sup>-azwj</sup> Made ears for me to understand Your<sup>-azwj</sup> Verses, and sight to see Your<sup>-azwj</sup> Power, and a heart to recognise Your<sup>-azwj</sup> Magnificence. I am a praiser of Your<sup>-azwj</sup> Grace upon me, and praise it to You<sup>-azwj</sup> myself, and a witness of Your<sup>-azwj</sup> rights.

لَأَنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ مَيِّتٍ وَ حَيٌّ تَرِثُ الْحَيَاةَ لَمْ تَقْطَعْ عَنِّي حَيْرَكَ فِي كُلِّ وَقْتٍ وَ لَمْ تُنْزِلْ بِي عُقُوبَاتِ التَّقِيمِ وَ لَمْ تُعَيِّرْ عَلَيَّ وَثَاقَ الْعِصْمِ

(This is) because You<sup>-azwj</sup> were Alive before all living beings, and will be Alive after all are dead, and Alive inheriting the life! Your<sup>-azwj</sup> goodness was not terminated from me during all times, and Your<sup>-azwj</sup> Punishments of Your<sup>-azwj</sup> Vengeance did not befall with me, and the fortifications of the intricacies did not change upon me!

فَلَوْ لَمْ أَذْكَرْ مِنْ إِحْسَانِكَ إِلَّا عَفْوَكَ عَنِّي وَ الْإِسْتِجَابَةَ لِدُعَائِي حِينَ رَفَعْتُ رَأْسِي وَ انْطَلَقْتُ لِسَانِي بِتَحْمِيدِكَ وَ تَمْجِيدِكَ لَا فِي تَقْدِيرِكَ خَطَاءً حِينَ صَوَّرْتَنِي وَ لَا فِي قِسْمَةِ الْأَرْزَاقِ حِينَ قَدَّرْتَ

So, why should I not mention from Your<sup>-azwj</sup> Favours except Your<sup>-azwj</sup> Pardoning me, and the Answering of my supplications when I raised my head, and my tongue speaks with Your<sup>-azwj</sup> Praise and Your<sup>-azwj</sup> Glorification? There was no error in Your<sup>-azwj</sup> Determination when You<sup>-azwj</sup> Formed me, nor in distribution of the sustenance(s) when You<sup>-azwj</sup> Determined!

فَلَكَ الْحَمْدُ عَدَدَ مَا حَفِظَهُ عِلْمُكَ فَعَدَدَ مَا أَخَاطَتْ بِهِ قُدْرَتُكَ وَ عَدَدَ مَا وَسَعَتْ رَحْمَتُكَ

For You<sup>-azwj</sup> is the Praise of the number of what Your<sup>-azwj</sup> Knowledge preserves! So, Enumerate what Your<sup>-azwj</sup> Power encompasses with, and number of what Your<sup>-azwj</sup> Mercy is capacious of!

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ فِيمَا بَقِيَ كَمَا أَحْسَنْتَ إِلَيَّ فِيمَا مَضَى فَلِئِي أَنْتَوَسَّلُ إِلَيْكَ بِتَوْحِيدِكَ وَ تَمْجِيدِكَ وَ تَحْمِيدِكَ وَ تَهْلِيلِكَ وَ تَكْبِيرِكَ وَ تَعْظِيمِكَ وَ تَنْوِيرِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ وَ عُلْوِكَ وَ جِبَاطَتِكَ وَ وَقَائِكَ وَ مَنِّكَ وَ جَلَالِكَ وَ جَمَالِكَ وَ بَهَائِكَ وَ سُلْطَانِكَ وَ قُدْرَتِكَ

O Allah<sup>-azwj</sup>! Complete Your<sup>-azwj</sup> Favour in what remains just as You<sup>-azwj</sup> have Favoured to me in what has passed, for I seek mediation to You<sup>-azwj</sup> with Your<sup>-azwj</sup> Tawheed, and Your<sup>-azwj</sup> Glorification, and Your<sup>-azwj</sup> Praise, and Your<sup>-azwj</sup> Holiness, and Your<sup>-azwj</sup> Greatness, and Your<sup>-azwj</sup> Magnificence, and Your<sup>-azwj</sup> Radiance, and Your<sup>-azwj</sup> Kindness, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Exaltedness, and Your<sup>-azwj</sup> Protection, and Your<sup>-azwj</sup> Saving, and Your<sup>-azwj</sup> Conferment, and

Your<sup>-azwj</sup> Majesty, and Beauty, and Your<sup>-azwj</sup> Splendour, and Your<sup>-azwj</sup> Authority, and Your<sup>-azwj</sup> Power!

أَلَا تَحْمِي رَفْدَكَ وَفَوَائِدَ كَرَامَتِكَ فَإِنَّهُ لَا يَغْتَرِبُكَ لِكثْرَتِهِ مَا يَنْدَفِقُ مِنْ سُيُوبِ الْعَطَايَا عَوَائِقُ الْبُخْلِ وَ لَا يَنْقُصُ جُودَكَ التَّقْصِيرُ فِي شُكْرِ نِعْمَتِكَ وَ لَا يَحْمِلُ خِزَانَتِكَ الْمُنْعَ وَ لَا يُؤَثِّرُ فِي جُودِكَ الْعَظِيمِ مَنْحُكَ الْفَائِقِ الْجَلِيلِ وَ تَخَافُ ضَيْمَ إِفْلَاقِ فُتُكْدِي وَ لَا يَلْحَقُكَ خَوْفٌ غَدَمٍ فَتَنْفِيضَ فَيْضِ فَضْلِكَ

Do not Deprive me of Your<sup>-azwj</sup> Kindness and benefits of Your<sup>-azwj</sup> honours, for You<sup>-azwj</sup> are not hindered from the limitations of the stinginess from the frequency of the abundant awards, nor is Your<sup>-azwj</sup> Generosity reduced by the reduction in thanking for Your<sup>-azwj</sup> bounties, nor does the prevention deplete Your<sup>-azwj</sup> treasures, nor is Your<sup>-azwj</sup> Generosity diminished by the mightiness of Your<sup>-azwj</sup> Majestic Generosity, nor do You<sup>-azwj</sup> fear the constriction of poverty of my losses, nor are You<sup>-azwj</sup> joined with fear of lacking so it would reduce the abundance of Your<sup>-azwj</sup> Grace!

وَ تَزْرُقُنِي قَلْبًا خَاشِعًا وَ يَقِينًا صَادِقًا وَ لِسَانًا ذَاكِرًا وَ لَا تُؤْمِي مَكْرَكَ وَ لَا تَكْشِفْ عَنِّي سِتْرَكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُنْزِعْ مِنِّي بَرَكَتَكَ وَ لَا تَقْطَعْ مِنِّي رَحْمَتَكَ وَ لَا تُبَاعِدْنِي مِنْ جِوَارِكَ وَ لَا تُؤْيِسْنِي مِنْ رُوحِكَ وَ كُنْ لِي أُنَيْسًا مِنْ كُلِّ وَحْشَةٍ وَ اعْصِمْنِي مِنْ كُلِّ هَلَكَةٍ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

And Grace me a fearful heart, and a truthful certainty, and a tongue doing Zikr, and do not let me feel safe from Your<sup>-azwj</sup> Plan, nor Uncover Your<sup>-azwj</sup> Covering from me, nor let me forget Your<sup>-azwj</sup> Zikr, nor Remove Your<sup>-azwj</sup> Blessings from me, nor Cut off Your<sup>-azwj</sup> Mercy from me, nor Distance me from Your<sup>-azwj</sup> Vicinity, nor let me despair from Your<sup>-azwj</sup> Comfort, and Be for me a Comfort from every loneliness, and Fortify me from every destruction. Surely, You<sup>-azwj</sup> do not Break the Promise, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>!

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ حَقَّقْتَ الظَّنَّ وَ صَدَّقْتَ الرَّجَاءَ وَ أَدَّبْتَ حَقَّ الأَبُوَّةِ فَجَزَاكَ اللَّهُ جَزَاءَ الْمُحْسِنِينَ

The man said, 'O Amir Al-Momineen<sup>-asws</sup>! You<sup>-azwj</sup> have proven the thoughts and have ratified the hopes, and you<sup>-asws</sup> have fulfilled the rights of the fathers! May Allah<sup>-azwj</sup> Recompense you<sup>-asws</sup>, Recompense of the good doers!'

ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أُرِيدُ أَنْ أَتَصَدَّقَ بِعَشْرَةِ آلَافِ دِينَارٍ فَمَنْ المُسْتَحَقُّ لِذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Then he said, 'O Amir Al-Momineen<sup>-asws</sup>! I want to donate in charity with a ten thousand Dinars, so who is the deserving of that, O Amir Al-Momineen<sup>-asws</sup>?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ فَرَّقَ ذَلِكَ فِي أَهْلِ الوَرَعِ مِنْ حَمَلَةِ الْفُرَّانِ فَمَا تَرَكَو الصَّبِيْعَةَ إِلَّا عِنْدَ أُمَّتَالِهِمْ فَيَنْتَوُونَ بِهَا عَلَى عِبَادَةِ رَبِّهِمْ وَ تِلَاوَةِ كِتَابِهِ

Amir Al-Momineen<sup>-asws</sup> said: 'Distribute that among the devout people from bearers of the Quran, for the goodly dealings are not purified except with their similar ones, so they would be strengthened by it upon worshipping their Lord<sup>-azwj</sup> and recitation of His<sup>-azwj</sup> Book!'

فَأَنْتَهَى الرَّجُلُ إِلَى مَا أَشَارَ بِهِ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ.

The man ended to what he had been indicated to by Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>asws</sup>, and His<sup>-azwj</sup> Greeting!’<sup>632</sup>

33- أَقُولُ قَدْ اشْتَهَرَ الْحِرْزُ الْيَمَانِيُّ بِوَجْهِ آخَرَ وَ لَمْ أَرَهُ فِي الْكُتُبِ الْمَأْتُورَةِ لَكِنَّهُ مِنَ الْأَدْعِيَةِ الْمَشْهُورَةِ وَ لَهُ فَوَائِدُ مُجْرِبَةٌ فَأُورِدْتُهُ أَيْضاً وَ لَهُ افْتِتَاحٌ يُقْرَأُ قَبْلَ الدُّعَاءِ وَ هُوَ فَاتِحَةُ الْكِتَابِ وَ آيَةُ الْكُرْسِيِّ وَ الْأَسْمَاءُ التِّسْعَةُ وَ التَّسْعِينَ [التَّسْعُونَ] بِإِخْدَى الرِّوَايَاتِ الَّتِي سَبَقَ ذِكْرُهَا

I am saying, ‘The ‘Hirz Al-Yamani’ (Protection of the Yemeni) by another direction, and I did not see it in the impactful books, but it is from the famous supplications, and for it there are experienced benefits, so I have referred it as well, and for it there is a beginning to be read before the supplication itself, and it is Surah Fatiha, and Ayat Al Kursi, and the ninety-name Names with one of the reports the mention of which has preceded.

تُمْ يَقُولُ اللَّهُمَّ يَا لَطِيفُ أَعْنِي وَ أَدْرِكْنِي بِحَقِّ لَطْفِكَ الْحَقِيقِيِّ إِلَهِي كَفَى عِلْمُكَ عَنِ الْمَقَالِ وَ كَفَى كَرَمُكَ عَنِ السُّؤَالِ يَا إِلَهَ الْعَالَمِينَ وَ يَا خَيْرَ النَّاصِرِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Then he should say, ‘O Allah<sup>-azwj</sup>! O Compassionate, Help me, and Rescue me by the right of Your<sup>-azwj</sup> the hidden Subtlety! My God<sup>-azwj</sup>, Your<sup>-azwj</sup> Knowledge suffices from the (other) words, and Your<sup>-azwj</sup> Benevolence Suffices from the asking! O God<sup>-azwj</sup> of the worlds, and O Best of the helpers, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

أَسْتَعِيثُ إِلَهِي مَنْ ذَا الَّذِي دَعَاكَ فَلَمْ تُجِبْهُ وَ مَنْ ذَا الَّذِي اسْتَجَارَكَ فَلَمْ تُجِرْهُ وَ مَنْ ذَا الَّذِي اسْتَعَاثَ بِكَ فَلَمْ تُعِثْهُ وَ عَوْنَاهُ وَ عَوْنَاهُ وَ عَوْنَاهُ أَعْثِي يَا غِيَاثَ الْمُسْتَغِيثِينَ

I seek Your<sup>-azwj</sup> Help, my God<sup>-azwj</sup>! Who is that who had supplicated to You<sup>-azwj</sup> but You<sup>-azwj</sup> did not Answer him? And who is that who has sought Your<sup>-azwj</sup> Shelter but You<sup>-azwj</sup> did not Shelter him? And who is that who sought Help with You<sup>-azwj</sup> but You<sup>-azwj</sup> did not Help him? O Helper! O Helper! O Helper! Help me, O Helper of the ones seeking the Help!’

الدُّعَاءُ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي وَ اعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ يَا عَفُورُ يَا رَحِيمُ يَا شَكُورُ يَا حَلِيمُ يَا كَرِيمُ

The supplication: - ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> the King, the Truth Who there is no god except You<sup>-azwj</sup>! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup> and I am Your<sup>-azwj</sup> servant! I have worked evil, and I have been unjust to myself, and I have acknowledged with my sins, for Forgive my sins for me, for no one forgives the sins except You<sup>-azwj</sup>, O Forgive, O Merciful, O Appreciative, O Lenient, O Benevolent!’

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَيَّ مَا احْتَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرِّعَائِبِ وَ أَوْصَلْتَ إِلَيَّ مِنْ فَضَائِلِ الصَّنَائِعِ وَ أَوْلَيْتَنِي بِهِ مِنْ إِحْسَانِكَ إِلَيَّ وَ بَوَّأْتَنِي بِهِ مِنْ مَطْنَةِ الصِّدْقِ وَ أَنْتَلْتَنِي بِهِ مِنْ مَبْنَعِ الْوَأَصْلَةِ إِلَيَّ وَ أَحْسَنْتَ إِلَيَّ مِنَ انْدِفَاعِ الْبَلِيَّةِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حِينَ أَنْادِيكَ دَاعِياً وَ أَنْأَجِيكَ رَاغِباً وَ أَدْعُوكَ ضَارِعاً مُتَضَرِّعاً مُصَافِئاً وَ حِينَ أَرْجُوكَ رَاغِباً

O Allah<sup>-azwj</sup>! I praise You<sup>-azwj</sup> and You<sup>-azwj</sup> are rightful of the Praise upon what You<sup>-azwj</sup> have Particularised me with from the desirable gifts and have Connected to me from the

<sup>632</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 32

meritorious dealings, and have Conferred me with from Your<sup>-azwj</sup> Favours to me, and Surrounded me with it from the habitat of truth, and Given to me by it from Your<sup>-azwj</sup> Conferment arriving to me, and from the defending on my behalf, and the Inclining to me, and the Answering of my supplication when I call out to You<sup>-azwj</sup> calling, and I whisper to you desiring, and I supplicate to You<sup>-azwj</sup>, pleading, beseeching clearly, and when I hope to you eagerly!

فَأَجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَاراً حَاضِراً حَفِيئاً بَارِئاً وَ فِي الْأُمُورِ نَاصِراً وَ نَاطِراً وَ لِلْخَطَايَا وَ الذُّنُوبِ غَافِراً وَ لِلْعُيُوبِ سَاتِراً لَمْ أَعْدَمْ عَوْنَكَ وَ بِرِّكَ وَ إِحْسَانَكَ وَ خَيْرِكَ لِي طَرْفَةَ عَيْنٍ مُدَّ أَنْزَلْتَنِي دَارَ الْإِخْتِبَارِ وَ الْفِكْرِ وَ الْإِعْتِبَارِ لِتَنْظُرَ فِيمَا أَقْدَمَ إِلَيْكَ لِدَارِ الْقَرَارِ

I find in all of the places as a present Shelter for me, Surrounding, Righteous, and in the affairs as a Helper and a Considerer, and for the wrongdoing and the faults as a Forgiver, and for the faults as a Concealer! Your<sup>-azwj</sup> Support and Your<sup>-azwj</sup> Righteousness and Your<sup>-azwj</sup> Favour, and Your<sup>-azwj</sup> Goodness to me did not lack for me for the blink of an eye since You<sup>-azwj</sup> Sent me down to the house of Trials and contemplation and reflection for You<sup>-azwj</sup> at What I am sending ahead to You<sup>-azwj</sup> for the house of settlement!

فَأَنَا عَيْبَتُكَ يَا إِلَهِي مِنْ جَمِيعِ الْمَضَالِّ وَ الْمَضَارِّ وَ الْمَصَابِي وَ الْمَعَابِي وَ اللَّوَابِ وَ اللَّوَابِ وَ الْهُمُومِ الَّتِي قَدْ سَاوَرْتَنِي فِيهَا الْغُومُ بِمَعَارِضِ أَصْنَافِ الْبَلَاءِ وَ ضُرُوبِ جَهْدِ الْقَضَاءِ

I am Your<sup>-azwj</sup> Liberated one, O my God<sup>-azwj</sup>, from entirety of the straying, and the harms, and the difficulties, and the flaws, and the misfortunes, and the necessities, and the worries in which the sorrows have surrounded me in, with exposure to a variety of afflictions, and types of struggles of the destiny!

وَ لَا أَدُّحُرُ مِنْكَ إِلَّا الْجَمِيلَ وَ لَمْ أَرُ مِنْكَ إِلَّا التَّفْضِيلَ حَبِيبَكَ لِي شَامِلاً وَ صُنْعَكَ بِي كَامِلاً وَ لَطْفَكَ لِي كَافِلاً وَ فَضْلَكَ عَلَيَّ مُتَوَاتِراً وَ نِعْمَكَ عِنْدِي مُتَّصِلاً وَ أَيَادِيكَ لَدَيَّ مُنْتَظَاهِراً

And I do not remember from You<sup>-azwj</sup> except the beautiful, and I did not see from You<sup>-azwj</sup> except the Preference! Your<sup>-azwj</sup> goodness to me is inclusive, and Your<sup>-azwj</sup> Dealing with me is perfect, and Your<sup>-azwj</sup> Gentleness to me is Caring, and Your<sup>-azwj</sup> Grace upon me is consecutive, and Your<sup>-azwj</sup> bounties with me are continuous, and Your<sup>-azwj</sup> Favours to me are apparent!

لَمْ تَخْفِرْ لِي جَوَارِي وَ صَدَقْتَ رَجَائِي وَ صَاخَبْتَ أَسْفَارِي وَ أَكْرَمْتَ أَحْضَارِي وَ حَقَّقْتَ آمَالِي وَ شَفَيْتَ أَمْرَاضِي وَ عَافَيْتَ مُنْقَلَبِي وَ مُتَوَاتَرِي وَ لَمْ تُشْمِتْ بِي أَعْدَائِي وَ رَمَيْتَ مِنْ رَمَائِي بِسُوءٍ وَ كَفَيْتَنِي شَرَّ مَنْ عَادَانِي

You<sup>-azwj</sup> did not Make hardship for me, and Ratified my hopes, and Accompanied in my journeys, and Honoured my presence, and Realised my hopes, and Healed my sickness, and Granted me well being of my transfer and my abode, and did not let my enemies to gloat with me, and You<sup>-azwj</sup> Pelted the ones pelting at me with evil, and You<sup>-azwj</sup> Sufficed me of the evil from my enemies!

فَحَمَدِي لَكَ وَاصِبٌ وَ ثَنَائِي عَلَيْكَ مُتَوَاتِراً دَائِماً مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِأَلْوَانِ التَّسْبِيحِ لَكَ وَ التَّحْمِيدِ وَ التَّمْجِيدِ خَالِصاً لِذِكْرِكَ وَ مَرْضِيّاً لَكَ بِنَاصِعِ التَّوْحِيدِ وَ إِخْلَاصِ التَّفَرِيدِ وَ إِحْضَاصِ التَّمْجِيدِ وَ التَّحْمِيدِ بِطُولِ التَّعْبُدِ وَ التَّعْبِيدِ

So, my praise for You<sup>-azwj</sup> is continuous, and my laudation upon You<sup>-azwj</sup> is consecutive, constant from the age to the age with a variety of Glorifications for You<sup>-azwj</sup>, and the Praise, and the Magnification, purely for Your<sup>-azwj</sup> Zikr and Satisfaction for You<sup>-azwj</sup> with sincere Tawheed, and pure Uniqueness, and endless Glorification and the Praise with lengthy servitude and the enumeration!

لَمْ تُعَنْ فِي قُدْرَتِكَ وَ لَمْ تُشَارِكْ فِي إِهْتِكَ وَ لَمْ تُعَلِّمْ لَكَ مَائِيَّةً وَ مَا هَيْئَةً فَتَكُونَ لِلْأَشْيَاءِ الْمُخْتَلِفَةِ مُجَانِساً وَ لَمْ تُعَايِنْ إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْعَزَائِمِ  
الْمُخْتَلِفَاتِ وَ لَا حَرَقَتْ الْأَوْهَامُ حُجُبَ الْعُيُوبِ إِلَيْكَ

You<sup>-azwj</sup> were not assisted in Your<sup>-azwj</sup> Power and not participated in Your<sup>-azwj</sup> Divinity, and Your<sup>-azwj</sup> essence and reality were not known, so You<sup>-azwj</sup> could be a species for the different things, and You<sup>-azwj</sup> were not seen when You<sup>-azwj</sup> Confined the things upon the determined differences, nor can the imaginations pierce the veils of unseen to You<sup>-azwj</sup>!

فَأَعْتَقَدَ مِنْكَ مَخْدُوداً فِي عَظَمَتِكَ لَا يَبْلُغُكَ بَعْدَ الْهَمَمِ وَ لَا يَنَالُكَ عَوْصُ الْفُطْنِ وَ لَا يَنْتَهِي إِلَيْكَ بَصَرُ النَّاطِرِينَ فِي مَجْدِ جَبْرُوتِكَ

So, the (imagination) can neither limit You<sup>-azwj</sup> regarding Your<sup>-azwj</sup> Magnificence. Neither do the vastness of aspirations reach You<sup>-azwj</sup> nor do the immersions of discernments attain You<sup>-azwj</sup>, nor can the glance of the beholders end up to You<sup>-azwj</sup> in the Glory of Your<sup>-azwj</sup> Force!

ازْتَفَعَتْ عَنْ صِفَةِ الْمُخْلُوفِينَ صِفَاتِ قُدْرَتِكَ وَ عَلَا عَنْ ذِكْرِ الدَّاكِرِينَ كِبْرِيَاءُ عَظَمَتِكَ فَلَا يَنْتَقِصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْتَقِصَ وَ  
لَا ضِدُّ شَهْدِكَ حِينَ فَطَرْتَ الْخَلْقَ وَ لَا يَدُّ حَضْرِكَ حِينَ بَرَأْتَ النُّفُوسَ

You<sup>-azwj</sup> are Loftier than the Created beings to describe the attributes of Your<sup>-azwj</sup> Power, and more Exalted from the mentioners to mention the Greatness of Your<sup>-azwj</sup> Magnificence! Thus, nothing can reduce what You<sup>-azwj</sup> Want to Increase, nor can it increase what You<sup>-azwj</sup> Wanted to be reduced, nor did any opponent witness You<sup>-azwj</sup> when You<sup>-azwj</sup> Originated the creation, nor was any rival present when You<sup>-azwj</sup> Formed the souls!

كَلَّتِ الْأَلْسُنُ عَنْ تَفْسِيرِ صِفَتِكَ وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِكَ وَ كَيْفِ يُوَصِّفُ كُنْهُ صِفَتِكَ يَا رَبِّ وَ أَنْتَ اللَّهُ الْمَلِكُ الْجَبَّارُ الْقُدُّوسُ الَّذِي لَمْ تَزَلْ  
أَزَلِيّاً أَبَدِيّاً سَرْمَدِيّاً دَائِماً فِي الْعُيُوبِ وَ خَدَّكَ لَا شَرِيكَ لَكَ لَيْسَ فِيهَا أَحَدٌ غَيْرُكَ وَ لَمْ يَكُنْ إِلَهٌ سِوَاكَ

The tongues falter from interpreting Your<sup>-azwj</sup> Attributes, and the intellects fail to grasp the essence of Your<sup>-azwj</sup> recognition, and how can the essence of Your<sup>-azwj</sup> Attributes be described, O Lord<sup>-azwj</sup>, and You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, the King, the Subduer, the Holy Who did not cease to be Alone for ever, perpetually, constantly? There is no associate for You<sup>-azwj</sup>. There isn't anyone in it apart from You<sup>-azwj</sup>, and there cannot be any god apart from You<sup>-azwj</sup>!

خَارَتْ فِي بَحَارِ مَلَكُوتِكَ عَمِيقَاتِ مَذَاهِبِ التَّفَكِيرِ وَ تَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَدَّتِ الْوُجُوهُ بِذِلَّةِ الْإِسْتِكَانَةِ لَكَ لِعِزَّتِكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ  
اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَتْ لَكَ الرِّقَابُ وَ كُلَّ دُونَ ذَلِكَ تَخْبِيرُ اللَّعَابِ وَ ضَلَّ هُنَالِكَ التَّدْبِيرُ فِي تَصَارِيفِ الصِّفَاتِ

Bewildered are the paths of contemplation in the depths of the oceans of Your<sup>-azwj</sup> Domain, and the Kings are humbled to Your<sup>-azwj</sup> Prestige, and the faces stood with humiliation submitting to You<sup>-azwj</sup> for Your<sup>-azwj</sup> Might, and all things are submissive to Your<sup>-azwj</sup> Magnificence, and all things submit to Your<sup>-azwj</sup> Power, and the necks are humbled to You<sup>-azwj</sup>,

and beyond that, the languages fall short, and over there the management falters in the multiple descriptions!

فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيراً وَ عَقْلُهُ مَبْهُوثاً وَ تَفَكُّرُهُ مُتَحَيِّراً أُسِيراً

The one who contemplates in that, his eyes would return to him fatigued, and his intellect bewildered, and his thoughts confused, wandering!

اللَّهُمَّ لَكَ الْحَمْدُ حَمداً كَثِيراً دَائِماً مُتَوَالِياً مُتَوَاتِراً مُتَسَبِّحاً مُسْتَوْتِفاً يَدُومُ وَ يَتَضَاعَفُ وَ لَا يَبِيدُ عَبرَ مَقُودٍ فِي الْمَلَكُوتِ وَ لَا مَطْمُوسٍ فِي الْمَعَالِمِ وَ لَا مُنْتَقِصٍ فِي الْعِرْفَانِ

O Allah-azwj! For You-azwj is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Nether lost in the domains nor obscured in the worlds, nor diminished in the gnosis!

فَلَكَ الْحَمْدُ عَلَى مَكَارِمِكَ الَّتِي لَا تُحْصَى فِي اللَّيْلِ إِذْ أَدْبَرَ وَ الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الْبَرِّ وَ الْبَحْرِ وَ الْعُدُوِّ وَ الْأَصَالِ وَ الْعَشِيِّ وَ الْإِبْكَارِ وَ الظُّهَيْرَةِ وَ الْأَسْحَارِ وَ فِي كُلِّ جُزْءٍ مِنْ أَجْزَاءِ اللَّيْلِ وَ النَّهَارِ

For You-azwj is the Praise upon Your-azwj Benevolence which cannot be counted, during the night when it departs and the morning when it brightens, and in the land, and the sea, and the morning and the afternoon, and the evening and the early morning, and the noon and the pre-dawn, and in every segment from segments of the night and the day!

اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي النَّجَاةَ وَ جَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ فَلَمْ أُبْرِحْ مِنْكَ فِي سُبُوغِ نِعْمَاتِكَ وَ تَتَابِعِ آيَاتِكَ مَخْرُوساً لَكَ فِي الرِّدِّ وَ الْإِمْتِنَاعِ مَحْفُوظاً لَكَ فِي الْمُنْعَةِ وَ الدِّفَاعِ عَنِّي وَ لَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي وَ لَمْ تَرْضَ عَنِّي إِلَّا طَاعَتِي

O Allah-azwj! By Your-azwj Inclination the salvation has presented to me, and You-azwj Made me from You-azwj to be in the Wilayah of the infallibility. So, I did not depart from You-azwj but being in abundance of Your-azwj bounties, and Your-azwj successive Favours, and guarded for You-azwj in the Repelling and the Prevention, and Preserved for You-azwj in the Prevention and the Defence on my behalf, and You-azwj did not Encumber me above my endurance, and were not Satisfied from me except for my obedience!

فَإِنَّكَ أَنْتَ اللهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَعْبُدْ وَ لَا تَعْبُدْ عَنْكَ غَائِبَةً وَ لَا تُخْفَى عَلَيْكَ خَافِيَةٌ وَ لَنْ تَضِلَّ عَنْكَ فِي ظُلْمِ الْحَقِيقَاتِ ضَالَّةً إِنَّمَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئاً أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

Surely, You-azwj are Allah-azwj Who, there is no god except You-azwj! You-azwj are not hidden, nor is any absentee hidden from You-azwj, nor is any hidden loss hidden unto You-azwj in the darkness of the hidden matters. But rather, Your-azwj Command whenever You-azwj Want something is that You-azwj Say to it: "Be!", so it comes into being!

اللَّهُمَّ إِنِّي أَحْمَدُكَ فَلكَ الْحَمْدُ مِثْلَ مَا حَمَدْتَ بِهِ نَفْسَكَ وَ أَضَاعَفَ مَا حَمَدَكَ بِهِ الْحَامِدُونَ وَ مَجَّدَكَ بِهِ الْمُمَجِّدُونَ وَ كَبَّرَكَ بِهِ الْمُكَبِّرُونَ وَ سَبَّحَكَ بِهِ الْمُسَبِّحُونَ وَ هَلَّلَكَ بِهِ الْمُهَلِّلُونَ وَ عَظَّمَكَ بِهِ الْمُعْظِمُونَ وَ وَحَّدَكَ بِهِ الْمُوَحِّدُونَ

O Allah<sup>-azwj</sup>, I praise You<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise similar to what You<sup>-azwj</sup> have Praise with Yourself<sup>-azwj</sup>, and a multiple of the praising ones have praised You<sup>-azwj</sup> with, and the magnifying ones have Magnified You<sup>-azwj</sup> with, and the exclamers of the Greatness have exclaimed Your<sup>-azwj</sup> Greatness with, and the glorifying ones have glorified You<sup>-azwj</sup> with, and the extollers of Oneness have extolled Your<sup>-azwj</sup> Oneness with, and the revering ones have revered Your<sup>-azwj</sup> Reverence with, and the unitarians have professed Your<sup>-azwj</sup> Oneness with!

حَتَّى يَكُونَ لَكَ مِنِّي وَخَدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَ أَقَلِّ مِنْ ذَلِكَ مِثْلُ حَمْدِ جَمِيعِ الْخَائِمِينَ وَ تَوْجِيدِ أَصْنَافِ الْمُؤَحِّدِينَ وَ الْمُخْلِصِينَ وَ تَقْدِيرِ أَجْنَاسِ الْعَارِفِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ الْمُصَلِّينَ وَ الْمُسَبِّحِينَ وَ مِثْلُ مَا أَنْتَ بِهِ عَالِمٌ وَ عَارِفٌ وَ هُوَ مَحْمُودٌ مَحْبُوبٌ وَ مَحْبُوبٌ مِنْ جَمِيعِ خَلْقِكَ كُلِّهِمْ مِنْ الْحَيَوَانَاتِ

To the extent that there happens for You<sup>-azwj</sup> from me alone, during every blink of an eyes, and less than that, similar praise of entirety of the praising ones, and Tawheed of a variety of the unitarians and the sincere ones, and sanctification of types of gnostic(s), and laudation of entirety of the proclaimers of Oneness, and the praying ones, and glorifiers, and similar to what You<sup>-azwj</sup> are Knowing with and Recognising, and he is praised, and beloved, and veiled from entirety of Your<sup>-azwj</sup> creatures, all of them from the animals!

وَ أَرْغَبُ إِلَيْكَ فِي بَرَكَهٍ مَا أَنْطَقْتَنِي بِهِ مِنْ حَمْدِكَ فَمَا أَيْسَرَ مَا كَلَّفْتَنِي بِهِ مِنْ حَمْدِكَ وَ أَغْظَمَ مَا وَعَدْتَنِي بِهِ عَلَى شُكْرِكَ ابْتِدَاءً بِالْبَعْمِ فَضْلاً وَ طَوْلًا وَ أَمَرْتَنِي بِالشُّكْرِ حَقًّا وَ عَدْلًا وَ وَعَدْتَنِي عَلَيْهِ أضعافاً وَ مزيداً

And I desire to You<sup>-azwj</sup> in Blessings of what You<sup>-azwj</sup> have Made me to speak with of Your<sup>-azwj</sup> Praise. How easy is what You<sup>-azwj</sup> have Encumbered me with of Your<sup>-azwj</sup> right, and how Mighty is what You<sup>-azwj</sup> have Promised me with upon thanking You<sup>-azwj</sup>! You<sup>-azwj</sup> Initiated me with the bounties as Grace and Leniency, and You<sup>-azwj</sup> Commanded me with the thanking as a right and justice, and You<sup>-azwj</sup> Promised me upon it a multiple and an increase!

وَ أَعْطَيْتَنِي مِنْ رِزْقِكَ وَاسِعاً اخْتِيَاراً وَ رِضاً وَ سَأَلْتَنِي مِنْهُ شُكْرًا بَسِيراً صَغِيراً إِذْ نَجَّيْتَنِي وَ عَافَيْتَنِي مِنْ جَهْدِ الْبَلَاءِ وَ لَمْ تُسَلِّمْ لِي لِسْوَةَ قَضَائِكَ وَ بَلَاءِكَ وَ جَعَلْتَ مَلْبَسِي الْعَافِيَةَ وَ أَوْلَيْتَنِي الْبَسْطَةَ وَ الرِّخَاءَ

And You<sup>-azwj</sup> Gave me from Your<sup>-azwj</sup> sustenance, vast, out of Choice and Satisfaction, and You<sup>-azwj</sup> Asked me for the easy, little thanking when You<sup>-azwj</sup> Rescued me and Granted me well being from struggles of the afflictions, and did not Yield me to the evil of Your<sup>-azwj</sup> Decrees and Your<sup>-azwj</sup> calamities! You<sup>-azwj</sup> made the well being to be my clothing, and Conferred me the extensive, and the prosperity!

وَ شَرَعْتَ لِي مِنَ الدِّينِ أَيْسَرَ الْقَوْلِ وَ الْفِعْلِ وَ سَوَّغْتَ لِي أَيْسَرَ الصِّدْقِ وَ ضَاعَفْتَ لِي أَشْرَفَ الْفَضْلِ وَ الْمَزِيدَ مَعَ مَا وَعَدْتَنِي بِهِ مِنَ الْمَحَجَّةِ الشَّرِيفَةِ وَ بَشَّرْتَنِي بِهِ مِنَ الدَّرَجَةِ الرَّبِيعَةِ وَ اصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَ أَفْضَلِهِمْ شَفَاعَةً وَ أَوْضَحِهِمْ حُجَّةً وَ أَرْفَعِهِمْ دَرَجَةً وَ أَفْرَجِهِمْ مَنْزِلَةً مُحَمَّدٍ ص وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

And You<sup>-azwj</sup> Legislated from the religion, the easy word and action, and Made plausible for me the easiest of the moderations, and Multiplied for me noblest of the Grace and the increase along with what You<sup>-azwj</sup> had Promised me with of the noble arguments, and gave me glad tidings with it, from the lofty ranks, and Chose me with the mightiest of the Prophets<sup>-saww</sup> in call, and their<sup>-as</sup> most superior in intercession, and their<sup>-as</sup> clearest of

argument, and their<sup>-as</sup> loftiest in rank, and their<sup>-as</sup> closest of status, Muhammad<sup>-saww</sup>, and over entirety of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاغْفِرْ لِي مَا لَا يَسْعُهُ إِلَّا مَغْفِرَتُكَ وَ لَا يَحْتَمِيهِ إِلَّا عَفْوُكَ وَ لَا يَكْفُرُهُ إِلَّا بَحَاؤُوكَ وَ فَضْلُكَ

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 what nothing is capacious of except Your<sup>-azwj</sup> Forgiveness, nor can anything delete it except Your<sup>-azwj</sup> Pardon, nor expiate it except Your<sup>-azwj</sup> Overlooking and Your<sup>-azwj</sup> Grace!

وَ هَبْ لِي فِي سَاعَتِي هَذِهِ وَ يَوْمِي هَذَا وَ لَيْلَتِي هَذِهِ وَ شَهْرِي هَذَا وَ سَنَتِي هَذِهِ يَقِيناً صَادِقاً يُهَوِّنُ عَلَيَّ مَصَائِبَ الدُّنْيَا وَ الْآخِرَةِ وَ أَحْزَانَهُمَا وَ يُشَوِّفُنِي إِلَيْكَ وَ يُرْعِنُنِي فِيمَا عِنْدَكَ وَ أَكْتُبْ لِي عِنْدَكَ الْمَغْفِرَةَ وَ بَلِّغْنِي الْكَرَامَةَ مِنْ عِنْدِكَ وَ أَوْرِعْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ

And Gift to me in this time of mine, and this day of mine, and this night of mine, and this month of mine, and this year of mine, truthful certainty so the difficulties of the world and the Hereafter and their griefs would be insignificant to me, and Make me yearn to You<sup>-azwj</sup> and desire regarding what is in Your<sup>-azwj</sup> Presence, and Write for me the Forgiveness in Your<sup>-azwj</sup> Presence, and Make me reach the honours from You<sup>-azwj</sup>, and Compensate me for thanking for what You<sup>-azwj</sup> had Favoured with upon me!

فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ الْمُبْدِيُّ الرَّفِيعُ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَ لَا عَنْ قَضَائِكَ مُتَنَعٌ

Surely, You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except You<sup>-azwj</sup> the One, the First, the Initiator, the Lofty, the Originator, the All-Hearing, the All-Knowing, Who there isn't any repeller to Your<sup>-azwj</sup> Command, nor any preventer from Your<sup>-azwj</sup> Decree!

اللَّهُمَّ وَ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ رَبِّي وَ رَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ

O Allah<sup>-azwj</sup>, and I testify that surely You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except You<sup>-azwj</sup>, my Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of all things! Originator of the skies and the earth, Knower of the unseen and the seen, the Great, the most Exalted!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَ الْعَزِيمَةَ عَلَى الرُّشْدِ وَ الشُّكْرَ عَلَى نِعَمِكَ وَ أَسْأَلُكَ حُسْنَ عِبَادَتِكَ وَ أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for being steadfast in the matters, and be determined upon the rightful guidance, and the thanking upon Your<sup>-azwj</sup> bounties, and I ask You<sup>-azwj</sup> for excellently worshipping You<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> from every goodness You<sup>-azwj</sup> Know and I don't know, and I seek Refuge with You<sup>-azwj</sup> from every evil You<sup>-azwj</sup> Know and I don't know, and You<sup>-azwj</sup> are Knower of the unseen!

وَ أَسْأَلُكَ أَمْنًا مِنْ جَوْرِ كُلِّ جَائِرٍ وَ بَعْثِي كُلِّ بَاغٍ وَ حَسَدِ كُلِّ حَاسِدٍ وَ ظُلْمِ كُلِّ ظَالِمٍ وَ مَكْرِ كُلِّ مَكْرٍ وَ كَيْدِ كُلِّ كَائِدٍ وَ عَدْرِ كُلِّ غَادِرٍ وَ سِحْرِ كُلِّ سَاحِرٍ وَ شِمَاتَةِ كُلِّ كَاشِحٍ بِكَ أَصُولُ عَلَى الْأَعْدَاءِ وَ إِتَاكَ أَرْجُو وَ لَا يَأْتِيهِ الْأَجْبَاءُ وَ الْأَوْلِيَاءُ وَ الْفُرْنَاءُ وَ الْأَقْرَبَاءُ

And I ask You<sup>-azwj</sup> for safety from tyranny of every tyranny, and rebellion of every rebel, and envy of every envying one, and injustice of every unjust one, and plot of every plotter, and

scheme of every schemer, and betrayal of every betrayer, and sorcery of every sorcery, and gloating of every critic! By You<sup>-azwj</sup> I prevail upon the enemies, and to You<sup>-azwj</sup> I hope for the friendship of the loved ones, and the pairs, and the near relatives!

فَلَكَ الْحَمْدُ عَلَى مَا لَا اسْتَطِيعُ إِحْصَاءَهُ وَ لَا تَعْدِيدَهُ مِنْ عَوَائِدِ فَضْلِكَ وَ عَوَارِفِ رِزْقِكَ وَ أَلْوَانِ مَا أَوْلَيْتَنِي بِهِ مِنْ إِفَادِكَ فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ

For You<sup>-azwj</sup> is the Praise upon what I am not capable of counting, nor enumerating it, from the awards of Your<sup>-azwj</sup> Grace and repeats of Your<sup>-azwj</sup> Grace, and a variety of what You<sup>-azwj</sup> have Conferred me with from Your<sup>-azwj</sup> Kindness, for surely, You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who there is no god except You<sup>-azwj</sup>!

الْفَاشِي فِي الْخَلْقِ حَمْدُكَ الْبَاسِطُ بِالْجُودِ يَدُكَ لَا تُضَادُّ فِي حُكْمِكَ وَ لَا تُنَازِعُ فِي سُلْطَانِكَ وَ مُلْكِكَ وَ أَمْرِكَ تَمْلِكُ مِنَ الْأَنْبَاءِ مَا تَشَاءُ وَ لَا يَمْلِكُونَ مِنْكَ إِلَّا مَا تُرِيدُ

Your<sup>-azwj</sup> Praise is widespread among the creatures! Your<sup>-azwj</sup> Hand is Extended with the Generosity! There is no opponent in Your<sup>-azwj</sup> Decision nor any contender in Your<sup>-azwj</sup> Authority and Your<sup>-azwj</sup> Kingdom and Your<sup>-azwj</sup> Command! You<sup>-azwj</sup> Control from the animals whatever You<sup>-azwj</sup> Desire and they are not controlling from You<sup>-azwj</sup> except what You<sup>-azwj</sup> Want!

اللَّهُمَّ أَنْتَ الْمُنْعَمُ الْمُفْضِلُ الْقَادِرُ الْقَاهِرُ الْمُتَّقَدِرُ الْقُدُّوسُ فِي نُورِ الْقُدْسِ تَرَدَّدْتَ بِالْمَجْدِ وَ الْبَهَاءِ وَ تَعَظَّمْتَ بِالْعِزِّ وَ الْعَلَاءِ وَ تَأَزَّرْتَ بِالْعِظَمَةِ وَ الْكِبْرِيَاءِ وَ تَعَشَّيْتَ بِالنُّورِ وَ الصِّبَاءِ وَ جَلَلْتَ بِالْمَهَابَةِ وَ الْبَهَاءِ

O Allah<sup>-azwj</sup>! You are the Bestower, the Gracious, the Able, the Subduer, the Powerful, the Holy in the Noor of Holiness, Robed with the Glory and the Splendour, and Magnified with the Might and the Exaltedness, and Wrapped with the Magnificence and the Greatness, and Covered with the Radiance and the Illumination, and Shining with the Prestige and the Splendour!

اللَّهُمَّ لَكَ الْمُنُّ الْقَدِيمُ وَ السُّلْطَانُ الشَّامِخُ وَ الْمُلْكُ الْبَادِخُ وَ الْجُودُ الْوَاسِعُ وَ الْقُدْرَةُ الْكَامِلَةُ وَ الْحِكْمَةُ الْبَالِغَةُ وَ الْعِزَّةُ الشَّامِلَةُ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Ancient Conferment, and the Lofty Authority, and the Luxurious Kingdom, and the vast Generosity, and the Perfect Power, and the Extensive Wisdom, and the Inclusive Might!

فَلَكَ الْحَمْدُ عَلَى مَا جَعَلْتَنِي مِنْ أُمَّةٍ مُحَمَّدٍ ص وَ هُوَ أَفْضَلُ نَبِيِّ آدَمَ الَّذِي كَرَّمْتَهُمْ وَ حَمَلْتَهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْتَهُمْ مِنَ الطَّيِّبَاتِ وَ فَضَّلْتَهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْتَهُمْ مِنْ أَهْلِهَا تَفْضِيلًا

For You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Made me to be from the community of Muhammad<sup>-saww</sup>, and he<sup>-saww</sup> is most superior of the children of Adam<sup>-as</sup>, those You<sup>-azwj</sup> have Honour and Carried in the land and the sea, and Graced them from the goodly things, and Preferred them over many of the ones You<sup>-azwj</sup> have Created from its inhabitants with a preference!

وَ خَلَقْتَنِي سَمِعًا بَصِيرًا صَحِيحًا سَوِيًّا سَالِمًا مُعَافًى وَ لَمْ تَشْغَلْنِي بِبُفْصَانٍ فِي يَدَيَّ عَنْ طَاعَتِكَ وَ لَمْ تُنْعِنِي كِرَامَتَكَ إِتَابِي وَ حُسْنَ صَنِيعِكَ عِنْدِي وَ فَضْلَ مَنَاجِحِكَ لَدَيَّ وَ نِعْمَانِكَ عَلَيَّ

And You<sup>-azwj</sup> Created me hearing, seeing, sound, safe, healthy, and did not Pre-occupy me with deficiencies in my body from being able to obey You<sup>-azwj</sup>, and Your<sup>-azwj</sup> Benevolence did not prevent me from it nor did Your<sup>-azwj</sup> goodly Dealings with me, and the Grace of Your<sup>-azwj</sup> Favours to me, and Your<sup>-azwj</sup> bounties upon me!

أَنْتَ الَّذِي أَوْسَعْتَ عَلَيَّ فِي الدُّنْيَا وَ الْآخِرَةِ وَ فَضَّلْتَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقْتَ مِنْ خَلْقِكَ تَفْضِيلًا فَجَعَلْتَ لِي سَمْعًا يَسْمَعُ آيَاتِكَ وَ عَقْلًا يَفْهَمُ إِيمَانَكَ وَ بَصَرًا يَرَى قُدْرَتَكَ وَ فُؤَادًا يَعْرِفُ عَظَمَتَكَ وَ قَلْبًا يَعْتَقِدُ تَوْحِيدَكَ فَإِنِّي لِفَضْلِكَ عَلَيَّ حَامِدٌ وَ لَكَ نَفْسِي شَاكِرَةٌ وَ بِحَقِّكَ شَاهِدَةٌ

You<sup>-azwj</sup> are the One Who are Capacious upon me in the world and the Hereafter, and Preferred me over many of the ones You<sup>-azwj</sup> Created from Your<sup>-azwj</sup> creatures. You<sup>-azwj</sup> Made for me ears I can listen to Your<sup>-azwj</sup> Verses, and intellect I can understand Your<sup>-azwj</sup> Eman, and sight I can see Your<sup>-azwj</sup> Power, and a soul recognising Your<sup>-azwj</sup> Magnificence, and a heart believing in Your<sup>-azwj</sup> Tawheed! Thus, I am praising for Your<sup>-azwj</sup> Grace upon me, and my self is thankful to You<sup>-azwj</sup>, and a witness of Your<sup>-azwj</sup> rights!

فَإِنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ مَيِّتٍ وَ حَيٌّ لَمْ تَرِثِ الْحَيَاةَ مِنْ حَيٍّ وَ لَمْ تَقْطَعْ حَيْرَكَ عَنِّي طَرْفَةَ عَيْنٍ فِي كُلِّ وَهْتٍ وَ لَمْ تَقْطَعْ رَحَائِي وَ لَمْ تُنْزِلْ بِي عُقُوبَاتِ التَّعَمُّمِ وَ لَمْ تُنْعِ عَنِّي دَقَائِقَ الْعِصْمِ وَ لَمْ تُعَيِّرْ عَلَيَّ وَثَائِقَ التَّعَمُّمِ

Surely, You<sup>-azwj</sup> were Alive before all living beings, and will be Alive after all living beings, and Alive after all dead, and Alive not having inherited the life from any living being, and Your<sup>-azwj</sup> Goodness was not cut off from me for the blink of an eye during all times, and my hopes were not cut off, and Your<sup>-azwj</sup> Vengeance of Your<sup>-azwj</sup> Punishment did not descend with me, and the fortifications of the intricacies did not change upon me, and the trusted bounties did not change with me!

فَلَوْ لَمْ أَذْكَرْ مِنْ إِحْسَانِكَ إِلَّا عَمُوكَ عَنِّي وَ التَّوْفِيقَ لِي وَ الْإِسْتِجَابَةَ لِدُعَائِي حِينَ رَعَعْتُ صَوْتِي وَ رَعَعْتُ رَأْسِي وَ انْطَلَقْتُ لِسَانِي وَ رَغِبْتُ إِلَيْكَ بِأَنْوَاعِ حَوَائِجِي فَفَضَيْتَنِيهَا

So, why should I not mention from Your<sup>-azwj</sup> Favours except Your<sup>-azwj</sup> Pardoning me, and the Answering of my supplications when I raised my voice and raise my head, and my tongue speaks, and I desire to You<sup>-azwj</sup> with a variety of my needs so You<sup>-azwj</sup> Fulfilled these!

وَ أَسْأَلُكَ بِتَمَجِيدِكَ وَ تَحْمِيدِكَ وَ تَوْحِيدِكَ وَ تَعْظِيمِكَ وَ تَفْضِيلِكَ وَ تَكْبِيرِكَ وَ تَهْلِيلِكَ وَ إِلَّا فِي تَقْدِيرِكَ خَلَقِي حِينَ صَوَّرْتَنِي فَأَحْسَنْتَ صُورَتِي وَ إِلَّا فِي قِسْمَةِ الْأَرْزَاقِ حِينَ قَدَّرْتَنِي لِي لَكَانَ فِي ذَلِكَ مَا يَشْغَلُ شُكْرِي عَنْ جَهْدِي فَكَيْفَ إِذَا فَكَّرْتُ فِي النِّعَمِ الْعَظَامِ الَّتِي أَنْتَلَبُ فِيهَا أَوْ لَا أَنْبُلُ شُكْرَ شَيْءٍ مِنْهَا

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Glorification, and Your<sup>-azwj</sup> Praise, and Your<sup>-azwj</sup> Oneness, and Your<sup>-azwj</sup> Reverence, and Your<sup>-azwj</sup> Greatness, and exclamations of Your<sup>-azwj</sup> Oneness, or else in Your<sup>-azwj</sup> Pre-determination when You<sup>-azwj</sup> Formed me, so You<sup>-azwj</sup> were Excellent in Imaging me, or else in distribution of the sustenance(s) when You<sup>-azwj</sup> Determined these for me, in that is what pre-occupies my appreciation from my struggle! So how, when I pondered regarding the mighty bounties which I am turning in, or I cannot reach thanking for anything from it?

فَلَمَّا حُمِدَ عَدَدَ مَا حَفِظَهُ عِلْمُكَ وَ عَدَدَ مَا وَسِعَتْهُ رَحْمَتُكَ وَ عَدَدَ مَا أَحَاطَتْ بِهِ قُدْرَتُكَ وَ أضعافَ مَا تَسْتَوْجِبُهُ مِنْ جَمِيعِ خَلْقِكَ

For You<sup>-azwj</sup> is the Praise the number of what Your<sup>-azwj</sup> Knowledge preserves, and number of what Your<sup>-azwj</sup> Mercy is capacious of, and number of what Your<sup>-azwj</sup> Power encompasses with, and a multiple of what You<sup>-azwj</sup> deserve from entirety of Your<sup>-azwj</sup> creatures!

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ إِلَيَّ فِيمَا بَقِيَ مِنْ عُمْرِي كَمَا أَحْسَنْتَ إِلَيَّ فِيمَا مَضَى مِنْهُ

O Allah<sup>-azwj</sup>! Complete Your<sup>-azwj</sup> Favours to me in what remains of my lifetime just as You<sup>-azwj</sup> had Favoured to me in what has passed from it!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَسْتَوْسِلُ إِلَيْكَ بِتَوْجِيدِكَ وَ تَمْجِيدِكَ وَ تَحْمِيدِكَ وَ تَهْلِيلِكَ وَ كِبْرِيائِكَ وَ كَمَالِكَ وَ تَعْظِيمِكَ وَ ثَوْرِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ وَ عِلْمِكَ وَ حِلْمِكَ وَ عُلُوكَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, and I seek mediation to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Tawheed, and Your<sup>-azwj</sup> Glory, and Your<sup>-azwj</sup> Praise, and Your<sup>-azwj</sup> Oneness, and Your<sup>-azwj</sup> Greatness, and Your<sup>-azwj</sup> Perfection, and Your<sup>-azwj</sup> Reverence, and Your<sup>-azwj</sup> Noor, and Your<sup>-azwj</sup> Kindness, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Knowledge, and Your<sup>-azwj</sup> Forbearance, and Your<sup>-azwj</sup> Exaltedness!

وَ وَقَارِكَ وَ مَنِّكَ وَ مَهَابَتِكَ وَ جَمَالِكَ وَ حَلَالِكَ وَ سُلْطَانِكَ وَ عَظَمَتِكَ وَ قُوَّتِكَ وَ قُدْرَتِكَ وَ إِحْسَانِكَ وَ عُفْرَانِكَ وَ اِثْتِنَانِكَ وَ رَحْمَتِكَ وَ نَبِيِّكَ وَ وَلِيِّكَ وَ عِزَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

And Your<sup>-azwj</sup> Dignity, and Your<sup>-azwj</sup> Conferment, and Your<sup>-azwj</sup> Beauty, and Your<sup>-azwj</sup> Majesty, and Your<sup>-azwj</sup> Authority, and Magnificence, and Your<sup>-azwj</sup> Strength, and Your<sup>-azwj</sup> Power, and Your<sup>-azwj</sup> Favours, and Your<sup>-azwj</sup> Forgiveness, and Your<sup>-azwj</sup> Prevention, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> Guardian<sup>-asws</sup> and his<sup>-asws</sup> family<sup>-asws</sup>, the goodly, the Pure!

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تُحَرِّمَنِي رَفْدَكَ وَ فَضْلَكَ وَ جَمَالَكَ وَ جَلَالَكَ وَ فَوَائِدَ كَرَامَاتِكَ فَإِنَّهُ لَا يَغْفِرُكَ لِكَثْرَةِ مَا قَدْ نَشَرْتَ بِهِ مِنَ الْعَطَايَا عَوَائِقُ الْبُخْلِ وَ لَا يَنْقُصُ جُودَكَ التَّقْصِيرُ فِي شُكْرِ نِعْمَتِكَ وَ لَا تَنْفَدُ خَزَائِنُكَ مَوَاهِبُكَ الْمُتَسِعَّةُ وَ لَا تُؤَثِّرُ فِي جُودِكَ الْعَظِيمِ مِنْحُكَ الْفَائِقَةُ الْجَمِيلَةُ الْجَلِيلَةُ وَ لَا تَخَافُ ضَيْمَ إِمْلَاقِي فَتُكْدِي وَ لَا يَلْحَقُكَ خَوْفٌ عَدَمٍ فَيَنْتَقِصَ مِنْ جُودِكَ فَيُضِلَّ فَضْلَكَ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not Deprive me of Your<sup>-azwj</sup> Kindness, and Your<sup>-azwj</sup> Grace, and Your<sup>-azwj</sup> Beauty, and Your<sup>-azwj</sup> Majesty, and benefits of Your<sup>-azwj</sup> Benevolence, for You<sup>-azwj</sup> are not hindered from the limitations of the stinginess from the frequency of the abundant awards, nor is Your<sup>-azwj</sup> Generosity reduced by the reduction in thanking for Your<sup>-azwj</sup> bounties, nor does the prevention deplete Your<sup>-azwj</sup> treasures, nor is Your<sup>-azwj</sup> Generosity diminished by the mightiness of Your<sup>-azwj</sup> Majestic Generosity, nor do You<sup>-azwj</sup> fear the constriction of poverty of my losses, nor are You<sup>-azwj</sup> joined with fear of lacking so it would reduce the abundance of Your<sup>-azwj</sup> Grace!

اللَّهُمَّ ارْزُقْنِي قَلْبًا خَاشِعًا خَاضِعًا صَارِعًا وَ بَدَنًا صَابِرًا وَ لِسَانًا ذَاكِرًا حَامِدًا وَ يَقِينًا صَادِقًا وَ رِزْقًا وَاسِعًا وَ عِلْمًا نَافِعًا وَ وَلَدًا صَالِحًا وَ سِنًا طَوِيلًا وَ امْرَأَةً صَالِحَةً وَ عَمَلًا صَالِحًا وَ عَيْنًا بَاكِئَةً وَ تَوْبَةً مَقْبُولَةً

And Grace me a fearful heart, humble, invoking, and a patient body, and a tongue doing Zikr, praising, and a truthful certainty, and vast sustenance, and beneficial knowledge, and righteous children, and long age, and righteous wife, and righteous deeds, and crying eyes, and Accepted repentance!

وَأَسْأَلُكَ رِزْقًا خَلَا لَا طَيْبًا وَلَا تُؤْمِتِي مَكَرَكَ وَلَا تُنْسِي دِكْرَكَ وَلَا تُكْشِفْ عَنِّي سِرَّكَ وَلَا تُفْطِنِي مِنْ رَحْمَتِكَ وَلَا تُبْعِدْنِي مِنْ كَنْفِكَ وَجِوَارِكَ وَأَعِدْنِي وَلَا تُؤْيِسْنِي مِنْ رَحْمَتِكَ وَرَوْحِكَ وَكُنْ لِي أُنَيْسًا مِنْ كُلِّ رَوْعَةٍ وَوَحْشَةٍ وَأَعِصْمِي مِنْ كُلِّ هَلَكَةٍ

And I ask You<sup>-azwj</sup> for Permissible sustenance, good, and do not let me feel safe from Your<sup>-azwj</sup> Place, nor let me forget Your<sup>-azwj</sup> Zikr, nor Uncover from me Your<sup>-azwj</sup> Covering, nor let me be despondent from Your<sup>-azwj</sup> Mercy, and do not Distance me from Your<sup>-azwj</sup> Patronage and Your<sup>-azwj</sup> Shelter, and Refuge me and do not let me despair from Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Comfort, and be a Comforter for me from every dread, and loneliness, and Protect me from every destruction!

وَنَجِّنِي مِنْ كُلِّ بَلِيَّةٍ وَآفَةٍ وَعَاهَةٍ وَإِهَانَةٍ وَذَلَّةٍ وَعِلَّةٍ وَقَلَّةٍ وَمَرَضٍ وَبَرَصٍ وَفَقْرٍ وَفَاقَةٍ وَوَبَاءٍ وَبَلَاءٍ وَزَلْزَلَةٍ وَغَرَقٍ وَحَرَقٍ وَشَرَقٍ وَسَرَقٍ وَحَرٍّ وَبَرَدٍ وَجُوعٍ وَعَطَشٍ وَغَيٍّ وَضَلَالَةٍ وَغُصَّةٍ وَجَحَنَةٍ وَشِدَّةٍ فِي الدَّارَيْنِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

And Rescue me from every affliction, and affliction, and disability, and weakness, and humiliation, and illness, and scarcity, and sickness, and vitiligo, and poverty, and destitution, and plague, and calamity, and earthquake, and drowning, and burning, and choking, and theft, and heat, and cold, and hunger, and thirst, and error, and straying, and suffocation, and tribulation, and adversity in the two houses (world and Hereafter)! Surely You<sup>-azwj</sup> do not Break the Promise!

اللَّهُمَّ ارْزُقْنِي وَلَا تَصْغِي وَلَا تَدْفَعْ عَنِّي وَلَا تَدْفَعْنِي وَأَعْطِنِي وَلَا تَحْرِمْنِي وَأَكْرِمْنِي وَلَا تُهَيِّبْ وَلَا تُزِدْنِي وَلَا تَنْفُسْنِي وَارْحَمْنِي وَلَا تُعَذِّبْنِي وَانصُرْنِي وَلَا تُخْذَلْنِي وَاسْتُرْنِي وَلَا تُفْضَحْنِي وَآتِنْنِي وَلَا تُؤْتِرْ عَلَيَّ أَحَدًا فِي أَمْرِ الدُّنْيَا وَالْآخِرَةِ وَفَرِّجْ هَوْبِي وَأَكْشِفْ عَمِّي وَأَهْلِكْ عَدُوِّي وَاحْفَظْنِي وَلَا تُصِغِنِي فَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Raise me and do not Drop me, and Defend me and do not Repel me, and Give me and do not Deprive me, and Honour me and do not Demean me, and Increase me and do not Reduce me, and Mercy me and do not Punish me, and Help me and do not Abandon me, and Cover me and do not Expose me, and Prefer me and do not Prefer anyone (else) over me in matters of the world and the Hereafter, and Relieve my worries and Remove my sadness, and Destroy my enemies, and Protect me and do not Waste me, for You<sup>-azwj</sup> are Able upon all things!

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

And may Allah<sup>-azwj</sup> Send Salawaat upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entirety Progeny<sup>-asws</sup>, O with the Majesty and the Benevolence!

اللَّهُمَّ مَا قَدَّرْتَ لِي مِنْ أَمْرٍ وَشَرَعْتَ فِيهِ بِنُؤْفِقِكَ وَتُدْبِيرِكَ فَتَمِّمَهُ لِي بِأَحْسَنِ الْوُجُوهِ كُلِّهَا وَأَصْلِحْهَا وَأَصْلِحْهَا فَيَأْتِكَ عَلَى مَا نَشَاءُ قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ

O Allah-azwj! Whatever You-azwj have Pre-determined for me of a matter, and Started in it with Your-azwj Inclination and Your-azwj Management (Facilitation), complete it for me with the most excellent of aspects, all of them, and Rectify these and Make these correct, for You-azwj are Able upon whatever You-azwj Desire, and Worthy with the Answering!

يَا مَنْ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُونَ بِأَمْرِهِ يَا مَنْ يُنْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

O One Who Established the skies and the earths by His-azwj Command, **and He Withholds the sky from falling upon the earth, except by His Permission [22:65]!**

يَا مَنْ أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

O One Whose Command, **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]!**

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَ سَلَّمَ تَسْلِيماً دَائِماً أَبَداً فَضْلاً كَثِيراً وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And may Allah-azwj Send Salawaat upon Muhammad-saww and his-saww entire Progeny-asws, and abundant Greetings, constantly, forever, abundant Grace, and the Praise is for Allah-azwj, Lord-azwj of the worlds!<sup>633</sup>

34- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا وَ مُؤْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ ع فِي الشَّدَائِدِ وَ نُزُولِ الْحَوَادِثِ وَ هُوَ سَرِيعُ الْإِجَابَةِ مِنَ اللَّهِ تَعَالَى

(The book) 'Mahj Al Dawaat' –

A supplication of our Master and our leader Amir Al-Momineen-asws regarding the adversities and descents of the events, and it is swift Response from Allah-azwj the Exalted: -

اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَ اغْتَرَفْتُ بِدُنْيِي فَاغْفِرْ لِي الدُّنُوبَ لَا إِلَهَ إِلَّا أَنْتَ يَا غَفُورُ

'O Allah-azwj! You-azwj are the King, the Truth Who, there is no god except You-azwj, and I am Your-azwj servant! I have been unjust to myself and I acknowledge my sins, so Forgive the sins for me! There is no god except You-azwj, O Forgiver!

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَى مَا حَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرَّغَائِبِ وَ وَصَلْتَ إِلَيَّ مِنْ فَضَائِلِ الصَّنَائِعِ وَ عَلَى مَا أَوْلَيْتَنِي بِهِ وَ تَوَلَّيْتَنِي بِهِ مِنْ رِضْوَانِكَ وَ أَنْتَلَيْتَنِي مِنْ مَنِّكَ الْوَاصِلِ إِلَيَّ وَ مِنْ الدَّفَاعِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حَتَّى أُنَاجِيكَ رَاغِباً وَ أَدْعُوكَ مُصَافِئاً وَ حَتَّى أَرْجُوكَ

O Allah-azwj! I praise You-azwj and You-azwj are rightful of the Praise upon what You-azwj have Particularised me with, from the desirable gifts, and have Connected to me from the Gracious Dealings, and upon what You-azwj have Conferred me with and have Bestowed with of Your-azwj Satisfaction, and Given me from Your-azwj continuous Conferment to me, and from Defending me and the Inclining to me, and Responding to my supplication until I have whispered to You-azwj desirously, and I supplicate to You-azwj clearly, and until I hope to You-azwj!

<sup>633</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 33

فَأَجِدَكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَابِراً وَ فِي أُمُورِي نَاطِراً وَ لِدُنُوبِي غَافِراً وَ لِعُزْرَاتِي سَاتِراً لَمْ أَعْدَمْ خَيْرَكَ طَرْفَةَ عَيْنٍ مُذْ أَنْزَلْتَنِي دَارَ الْإِحْتِبَارِ لِتَنْظُرَ مَا دَا أَقْدَمُ  
لِإِدَارِ الْقَرَارِ

I find You<sup>-azwj</sup> in all of the places as a Subduer (Shelter) for me, and a Considerer in my affairs, and Forgiver of my sins, and Concealer of my defects! I have not lacked Your<sup>-azwj</sup> goodness for the blink of an eye since You<sup>-azwj</sup> Sent me down to the house of trials (world) in order to Observe what I am sending ahead for the house of settlement (Hereafter).

فَأَنَا عَتِيفُكَ اللَّهُمَّ مِنْ جَمِيعِ الْمَصَائِبِ وَ اللَّوَابِ وَ الْعُومِ الَّتِي سَاوَرْتَنِي فِيهَا الْهُمُومُ بِمَعَارِضِ الْقَضَاءِ وَ مَصْرُوفِ جَهْدِ الْبَلَاءِ لَا أَذْكَرُ مِنْكَ إِلَّا الْجَمِيلَ وَ لَا أَرَى مِنْكَ غَيْرَ التَّفْضِيلِ خَيْرُكَ لِي شَامِلٌ وَ فَضْلُكَ عَلَيَّ مُتَوَاتِرٌ وَ نِعْمَتُكَ عِنْدِي مُتَّصِلَةٌ سَوَابِعُ

O Allah<sup>-azwj</sup>! I am Your<sup>-azwj</sup> Liberated one from entirety of the difficulties and the disasters, and the sorrows which the worries have surrounded me in with exposures to the Decree, and the changing struggles of the afflictions. I do not remember from You<sup>-azwj</sup> except the beautiful nor have I seen from You<sup>-azwj</sup> other than the Preference of Your<sup>-azwj</sup> inclusive goodness for me, and successive Grace upon me, and Your<sup>-azwj</sup> bounties with me are connected, abundant!

لَمْ تُحَقِّقْ حِدَارِي بَلْ صَدَّقْتَ رَجَائِي وَ صَاحَبْتَ أَسْفَارِي وَ أَكْرَمْتَ أَحْضَارِي وَ شَفَيْتَ أَمْرَاضِي وَ عَافَيْتَ أَوْصَابِي وَ أَحْسَنْتَ مُنْقَلَبِي وَ مَتَوَاتَرَ وَ لَمْ تُشْمِثْ  
بِي أَعْدَائِي وَ رَمَيْتَ مِنْ رَمَائِي وَ كَفَيْتَنِي شَرَّ مَنْ عَادَانِي

You<sup>-azwj</sup> did not Make my hazards a reality, but You<sup>-azwj</sup> Ratified my hopes, and Accompanied in my journeys, and Honoured my presence, and Healed my sickness, and Granted well being to my limbs, and Made excellent my transfer and my abode, and did not let my enemies to gloat with me, and Pelted the ones who pelted me, and Sufficed me of the evil from my enemies!

اللَّهُمَّ كَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِقَتْلِي طَبَّةَ مُدْيَنِهِ وَ أَزْهَقَ لِي شَبَابَ حَيَاتِي وَ دَافَ لِي قَوَاتِلَ مَمُومِهِ وَ سَدَّدَ لِي صَوَابَ سِهَامِهِ وَ  
أَضْمَرَ أَنْ يَشُومَنِي الْمَكْرُوهَ وَ يُجِرِعَنِي دُعَاةَ مَرَارَتِهِ

O Allah<sup>-azwj</sup>! How many an enemy has unsheathed upon me the sword of his enmity and sharpened the tip of his spear to kill me, and sharpened the edge of his sword, and prepared for me his fatal poisons, and guided to me his accurate arrows, and he harboured that he would afflict me the abhorrence(s), and make me gulp his bitter animosity!

فَنَظَرْتَنِي يَا إِلَهِي إِلَى ضَعْفِي عَنِ احْتِمَالِ الْفَوَاحِشِ وَ عَجْزِي عَنِ الْإِنْتِصَارِ مِنْ قَصْدِنِي بِمُحَارَبَتِهِ وَ وَحْدَتِي فِي كَثِيرٍ مِنْ نَاوَابِي وَ أَوْصَدَ لِي فِيمَا لَمْ أُعْمَلْ فِكْرِي  
فِي الْإِنْتِصَارِ مِنْ مِثْلِهِ فَأَيَّدْتَنِي يَا رَبِّ بِعَوْنِكَ وَ شَدَّدْتَ أَيْدِي بِنَصْرِكَ

O my God<sup>-azwj</sup>! You<sup>-azwj</sup> have Looked at my weakness from enduring the disasters and my inability from being victorious from the ones aiming me with his battles, and my being alone among large numbers of the ones attacking me, and unleashing the afflictions to me regarding what I had not worked my thoughts regarding the victory from the likes of him! So, Aid me, O Lord<sup>-azwj</sup>, with Your<sup>-azwj</sup> Support, and Strengthen my hands with Your<sup>-azwj</sup> Help!

ثُمَّ فَلَلْتُ لِي حُدَّةً وَ صَيَّرْتَهُ بَعْدَ جَمْعِ عَدِيدِهِ وَحَدَّةً وَ أَعْلَيْتَ كَعْبِي عَلَيْهِ وَ رَدَدْتَهُ حَسِيراً لَمْ يَشْفِ غَلِيلَهُ وَ لَمْ تَبْرُدْ حَزَاثَاتِ غَيْظِهِ وَ قَدْ غَضَ [عَضَ] عَلَيَّ  
شَوْاهُ وَ آبَ مُؤَلِيّاً قَدْ أَخْلَفْتَ سَرَايَاهُ وَ أَخْلَفْتَ أَمَالَهُ

Then You<sup>-azwj</sup> Blunted his sharpness and after his being (strengthen by a crowd) Made him to be alone, and You<sup>-azwj</sup> Elevated my heels and whatever he had aimed for (but) You<sup>-azwj</sup> Made it to be returned to him. You<sup>-azwj</sup> Returned him and his fury had not healed and his heat had not cooled. He bit upon his own lips and turned back retreating. His<sup>-azwj</sup> strategies had been dismantled and his aspirations broken!

اللَّهُمَّ وَكَمْ مِنْ بَاغٍ بَغَى عَلَيَّ بِمَكَائِدِهِ وَ نَصَبَ لِي شَرَكًا مَصَائِدِهِ وَ أَضْبَأَ إِلَيَّ ضُبُوءَ السَّبْعِ لِطَرِيدَتِهِ وَ انْتَهَزَ فُرْصَتَهُ وَ اللَّحَاقَ لِقَرِيبَتِهِ وَ هُوَ مُظَهَّرٌ بِشَاشَةِ الْمَلَقِ وَ يَنْسُطُ إِلَيَّ وَجْهًا طَلْقًا

And how many a rebel has rebelled against me with hit-plots and set up for me the thorns of his traps, and allocated with me the eye of his surveillance and unleashed to me the snares of his traps and awaited the awaiting for his opportunity, and he reveals the smiles of the flatterer and extends to me a friendly face.

فَلَمَّا رَأَيْتَ يَا إِلَهِي دَعَلَ سَرِيرَتِهِ وَ فُبِحَ طَوْبِيهِ أَنْكَسَتْهُ لِأَمِّ رَأْسِهِ فِي رُتْبَتِهِ وَ أَرَكَسَتْهُ فِي مَهْوَى خَفِيرَتِهِ وَ أَنْكَصَتْهُ عَلَى عَقِبِهِ وَ رَمَيْتُهُ بِحَجَرِهِ وَ نَكَأَتْهُ بِمِشْقَصِهِ وَ حَنَفَتْهُ بِوَتْرِهِ

O my God<sup>-azwj</sup>! When You<sup>-azwj</sup> Saw the dishonesty of his secrets and ugliness, You<sup>-azwj</sup> Folded him Overturning him on top of his head in his pit and Threw him into the depths of his grave, and Toppled him upon his heels, and Pelted him with his own stone, and Pierced him with his own dagger and Strangled him with his own rope.

وَ رَدَدْتَ كَيْدَهُ فِي نَحْوِهِ وَ رَمَيْتُهُ بِنَدَامَتِهِ وَ اسْتَحْذَلْتَ وَ تَضَاعَلْتَ بَعْدَ نُحُوتِهِ وَ بَجَعَ وَ انْفَمَعَ بَعْدَ اسْتِطَالَتِهِ ذَلِيلًا مَأْسُورًا فِي حَبَائِلِهِ الَّتِي كَانَ يُحِبُّ أَنْ يَرَانِي فِيهَا وَ قَدَّ كِدْتُ لَوْ لَا رَحْمَتِكَ أَنْ يَخْلَجَ بِي مَا حَلَّ بِسَاحَتِهِ

And You<sup>-azwj</sup> Returned his plot into his own throat, and Drowned him in his own remorse, and he was humbled and diminished after his pride, and he grovelled and crumbled after his defiance, disgraced, ensnared in his own ropes (traps) which he had loved to see me being in it, and I almost was. Had it not being for Your<sup>-azwj</sup> Mercy, it would have been affect me what had been released in his courtyard.

فَالْحَمْدُ لِرَبِّ مُقْتَدِرٍ لَا يُنَازَعُ وَ لَوْلِي ذِي أُنَاةٍ لَا يَعْجَلُ وَ قِيَوْمٍ لَا يَعْمَلُ وَ خَلِيمٍ لَا يَجْهَلُ

So, the Praise for the Powerful Lord<sup>-azwj</sup> not contended, and for the Guardian with Patience not being hasty, and Custodian not being heedless, and Forbearing not ignoring!

نَادَيْتُكَ يَا إِلَهِي مُسْتَجِيرًا بِكَ وَانْقَاءً بِسُرْعَةٍ إِجَابَتِكَ مُتَوَكِّلًا عَلَى مَا أَزَلَّ أَعْرَفُهُ مِنْ حُسْنِ دِفَاعِكَ عَنِّي عَالِمًا أَنَّهُ لَمْ يُضْطَهَدْ مَنْ أَوَى إِلَى ظِلِّ كِفَايَتِكَ وَ لَا تَفْرَعُ الْقَوَارِعُ مِنْ لَحَاٍ إِلَى مَعْقِلِ الْإِنْبِصَارِ بِكَ فَحَلَّصْتَنِي يَا رَبِّ بِقُدْرَتِكَ وَ نَجَّيْتَنِي مِنْ بَأْسِهِ بِتَطَوُّلِكَ وَ مَنِكَ

I call out to You<sup>-azwj</sup> O my God<sup>-azwj</sup>, seeking Shelter with You<sup>-azwj</sup>, and trusting with swiftness of Your<sup>-azwj</sup> Response, relying upon what I have not ceased to recognise of Your<sup>-azwj</sup> excellent Defending me, knowing that he will not be persecuted, one who shelters to the shade of Your<sup>-azwj</sup> Sufficiency, and will not be knocking at the doors, one who shelters to the fortress of victory with You<sup>-azwj</sup>! Save me, O Lord<sup>-azwj</sup>, by Your<sup>-azwj</sup> Power, and Rescue me from its troubles by Your<sup>-azwj</sup> Leniency and Your<sup>-azwj</sup> Conferment!

اللَّهُمَّ وَكَمْ مِنْ سَحَابٍ مَكْرُوهٍ جَلِيَّتْهَا وَ سَمَاءٍ نِعْمَةٍ أَمْطَرَتْهَا وَ جَدَاوِلِ كِرَامَةٍ أَجْرَيْتَهَا وَ أَعْيُنِ أَجْدَاثٍ طَمَسَتْهَا وَ نَاشِي رَحْمَةٍ نَشَرَتْهَا وَ عَوَاشِي كُرْبٍ فَرَجَتْهَا وَ عُمَمٍ بَلَاءٍ كَشَفَتْهَا وَ جَنَّةٍ عَافِيَةٍ أَلْبَسَتْهَا وَ أُمُورٍ حَادِثَةٍ قَدَرَتْهَا لَمْ تُعْجِزْكَ إِذْ طَلَبْتَهَا وَ لَمْ تَمْتِنِعْ مِنْكَ إِذْ أَرَدْتَهَا

O Allah<sup>-azwj</sup>, and how many clouds of abhorrence You<sup>-azwj</sup> have Dispersed, and Caused the sky to rain bounties, and streams of honours You<sup>-azwj</sup> have Flowed, and eyes of events You<sup>-azwj</sup> have Blinded, and widespread bounties You<sup>-azwj</sup> have Spread out, and the depths of distress You<sup>-azwj</sup> have Relieved, and clouds of afflictions You<sup>-azwj</sup> have Removed, and shield of well being You<sup>-azwj</sup> have Clothed (me) with, and newly occurring events You<sup>-azwj</sup> had Pre-determined did not incapacitate You<sup>-azwj</sup> when You<sup>-azwj</sup> Sought it, and did not refuse from You<sup>-azwj</sup> when You<sup>-azwj</sup> Wanted it!

اللَّهُمَّ وَكَمْ مِنْ حَاسِدٍ سُوءِ تَوْلِيٍّ بِحَسَدِهِ وَ سَلَفِيٍّ بِحَدِّ لِسَانِهِ وَ وَخَزِيٍّ بِعَرَبِ عَيْنِهِ وَ حَجَلٍ عَرَضِيٍّ غَرَضاً لِمَرَامِيهِ وَ قَلْدِيٍّ خِلَافاً لَمْ تَزَلْ فِيهِ كَفَيْتَنِي أَمْرَهُ

O Allah<sup>-azwj</sup>, and how many an evil envier has afflicted me with his envy, and hurt me with sharpness of his tongue, and poked me with the tip of his eye, and Made my honour a target of his shooting, and collared me interference, and You<sup>-azwj</sup> did not cease to Suffice me in it of his matter!

اللَّهُمَّ وَكَمْ مِنْ ظَنٍّ حَسَنِ حَقَّقْتَ وَ عُدْمٍ إِفْلَاقِي ضَرَبْتَنِي جَبْرَتٍ وَ أَوْسَعْتَ وَ مِنْ صِرَعَةٍ أَقَمْتَ وَ مِنْ كُرْبَةٍ نَفَسْتَ وَ مِنْ مَسْكَنَةٍ حَوَّلْتَ وَ مِنْ نِعْمَةٍ حَوَّلْتَ

O Allah<sup>-azwj</sup>, and how many goodly thoughts You<sup>-azwj</sup> have Made me realise, and looming dangers You<sup>-azwj</sup> have Subdued and constrictions You<sup>-azwj</sup> have Expanded, and stumbling blocks You<sup>-azwj</sup> have Suppressed, and distresses You<sup>-azwj</sup> have relieved, and neediness You<sup>-azwj</sup> have Transformed, and bounties You<sup>-azwj</sup> have Transformed!

لَا تُسْأَلُ عَمَّا تَفْعَلُ وَ لَا بِمَا أُعْطِيَتْ تَبْخُلُ وَ لَقَدْ سُئِلْتُ فَبَدَلْتُ وَ لَمْ تُسْأَلْ فَايْتَدَأْتُ وَ اسْتُمِيحَ فَضْلُكَ

You<sup>-azwj</sup> cannot be asked about what You<sup>-azwj</sup> Do, nor due to what You<sup>-azwj</sup> have Given sparingly, and You<sup>-azwj</sup> had been asked so You<sup>-azwj</sup> were liberal in giving, and were not asked so You<sup>-azwj</sup> Initiated, and I seek Your<sup>-azwj</sup> Grace.

فَمَا أَكْدَيْتَ أَنْبِيْتَ إِلَّا إِنْعَاماً وَ امْتِنَاناً وَ تَطَوُّلاً وَ أَنْبِيْتَ إِلَّا تَقَحُّماً عَلَى مَعَاصِيكَ وَ انْتِهَاكاً لِإِيمَانِكَ وَ تَعَدِيّاً لِإِدْوَدِكَ وَ غَفْلَةً عَنِ وَعِيدِكَ وَ طَاعَةً لِعَدُوِّي وَ عَدُوِّكَ لَمْ تَمْتِنِعْ عَنِ إِتْمَامِ إِحْسَانِكَ وَ تَتَابَعِ امْتِنَانِكَ وَ لَمْ يَحْجُزْنِي ذَلِكَ عَنِ ارْتِكَابِ مَسَاحِطِكَ

I have almost not spent any night except in Favours, and Conferment, and Leniency, and I refused except storming to disobey You<sup>-azwj</sup> and violating Your<sup>-azwj</sup> Sanctity, and transgressing Your<sup>-azwj</sup> limits, and heedlessness from Your<sup>-azwj</sup> Promise, and obedience to my enemy and Your<sup>-azwj</sup> enemy! You<sup>-azwj</sup> did not Prevent from Completing Your<sup>-azwj</sup> Favour and continuing Your<sup>-azwj</sup> Favours, and that did not deter me from in perpetrating in what Annoys You<sup>-azwj</sup>!

اللَّهُمَّ فَهَذَا مَقَامُ الْمُعْتَرِفِ لَكَ بِالتَّقْصِيرِ عَنِ آدَاءِ حَقِّكَ الشَّاهِدِ عَلَى نَفْسِهِ بِسُبُوغِ نِعْمَتِكَ وَ حُسْنِ كِفَايَتِكَ

O Allah<sup>-azwj</sup>! This is the position of one acknowledging to You<sup>-azwj</sup> with the deficiency from fulfilling Your<sup>-azwj</sup> right, the testifier upon himself with abundance of Your<sup>-azwj</sup> bounties, and excellence of Your<sup>-azwj</sup> Sufficing!

فَهَبْ لِي اللَّهُمَّ يَا إِلَهِي مَا أَصِلُ بِهِ إِلَى رَحْمَتِكَ وَأَتَّخِذُهُ سُلْماً أَعْرُجُ فِيهِ إِلَى مَرْضَاتِكَ وَ أَمُنُ بِهِ مِنْ عِقَابِكَ فَإِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ وَ أَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

Gift to me, O Allah<sup>-azwj</sup>, my God<sup>-azwj</sup>, what I can arrive with to Your<sup>-azwj</sup> Mercy, and take it as a ladder to ascend in to Your<sup>-azwj</sup> Satisfaction, and be safe with it from You<sup>-azwj</sup> Punishment, for You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Desire and Decide whatever You<sup>-azwj</sup> Want, and You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ حُدَيْ لَكَ مُتَوَاصِلٌ وَ ثَنَائِي عَلَيْكَ دَائِمٌ مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِاللَّوْنِ السَّسْبِيحِ وَ فُتُونِ التَّقْدِيسِ خَالِصاً لِدَلَّتِكَ وَ مَرْضِيّاً لَكَ بِنَاصِعِ التَّوْحِيدِ وَ مَخْضِ التَّخْمِيدِ وَ طُولِ التَّغْدِيدِ فِي إِكْدَابِ أَهْلِ التَّنْذِيرِ

O Allah<sup>-azwj</sup>! My praise to You<sup>-azwj</sup> continuous, and my laudation upon You<sup>-azwj</sup> is constant, from the age to the age, with a variety of glorifications, and artful sanctification purely for Your<sup>-azwj</sup> Zikr, and Satisfaction for You<sup>-azwj</sup>, and clear Tawheed, and pure praise, and lengthy enumeration in belying the people of denunciation!

لَمْ تُعْنِ فِي شَيْءٍ مِنْ قُدْرَتِكَ وَ لَمْ تُشَارِكْ فِي إِهْنَتِكَ وَ لَمْ تُعَايِنْ إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْعَرَائِرِ الْمُخْتَلِفَاتِ وَ فَطَرْتَ الْخَلَائِقَ عَلَى صُنُوفِ الْهَيْئَاتِ وَ لَا حَرَقْتَ الْأَوْهَامَ حُجْبِ الْعُيُوبِ إِلَيْكَ

You<sup>-azwj</sup> were not Aided in anything from Your<sup>-azwj</sup> Power, and were not participated in Your<sup>-azwj</sup> Divinity, and were not witnessed when You<sup>-azwj</sup> Withheld the things upon the different instincts, and Natured the creatures upon the types of bodies, and the imaginations cannot pierce to Your<sup>-azwj</sup> veils of the unseen!

فَاعْتَقَدْتُ مِنْكَ مَحْمُوداً فِي عَظَمَتِكَ وَ لَا كَيْفِيَّةَ فِي أَرْزَلَتِكَ وَ لَا مُمَكِّناً فِي قَدَمِكَ وَ لَا يَبْلُغُكَ بَعْدَ الْهَيْمَمِ وَ لَا يَنَالُكَ عَوَضُ الْفِطَنِ وَ لَا يَنْتَهِي إِلَيْكَ نَظَرُ النَّاطِرِينَ فِي مَجْدِ جَبْرُوتِكَ وَ عَظِيمِ قُدْرَتِكَ

I believed in You<sup>-azwj</sup> as being Praise-worthy in Your<sup>-azwj</sup> Magnificence, not Your<sup>-azwj</sup> Qualitative State in Your<sup>-azwj</sup> eternity, nor possibility in Your<sup>-azwj</sup> ancientness, nor can the depths of thought reach You<sup>-azwj</sup>, nor that the immersions of the discernments attain You<sup>-azwj</sup>, nor can the glance of the beholders end to You<sup>-azwj</sup> in the Glory of Your<sup>-azwj</sup> Force, and Might of Your<sup>-azwj</sup> Power!

ارْتَفَعْتَ عَنْ صِفَةِ الْمَخْلُوقِينَ صِفَةَ قُدْرَتِكَ وَ عَلَا عَنْ ذَلِكَ كِبْرِيَاءُ عَظَمَتِكَ وَ لَا يَنْتَقِصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْتَقِصَ وَ لَا أَحَدٌ شَهِدَكَ حِينَ فَطَرْتَ الْخَلْقَ وَ لَا ضِدٌّ حَضَرَكَ حِينَ بَرَأْتَ النُّفُوسَ

You<sup>-azwj</sup> are too Exalted from the descriptions by the Created beings describing Your<sup>-azwj</sup> Power, and more Exalted than that is the Greatness of Your<sup>-azwj</sup> Magnificence! Neither can it reduce what You<sup>-azwj</sup> Want to increase, nor can it increase what You<sup>-azwj</sup> Want to be reduced, nor did anyone witness You<sup>-azwj</sup> when You<sup>-azwj</sup> Originated the creation, nor was any opponent present with You<sup>-azwj</sup> when You<sup>-azwj</sup> Made (Created) the souls!

كَلَّتِ الْأَلْسُنُ عَنْ تَبْيِينِ صِفَتِكَ وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِكَ وَ كَيْفِ تَدْرُكَكَ الصِّفَاتِ أَوْ تَحْوِيكَ الْجِهَاتِ وَ أَنْتَ الْجَبَّارُ الْفُؤُوسُ الَّذِي لَمْ تَزَلْ أَرْزَلِيّاً دَائِماً فِي الْعُيُوبِ وَ حَدِّكَ لَيْسَ فِيهَا غَيْرُكَ وَ لَمْ يَكُنْ لَهَا سِوَاكَ

The tongues falter from interpreting Your<sup>-azwj</sup> Attributes, and the intellects fail to grasp the essence of Your<sup>-azwj</sup> recognition, and how can the essence of Your<sup>-azwj</sup> Attributes be described, O Lord<sup>-azwj</sup>, and You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, the King, the Subduer, the Holy Who did not cease to be Alone for ever, perpetually, constantly? There is no associate for You<sup>-azwj</sup>. There isn't anyone in it apart from You<sup>-azwj</sup>, and there cannot be any god for it apart from You<sup>-azwj</sup>!

حَارَتْ فِي مَلَكُوتِكَ عَمِيقَاتِ مَذَاهِبِ التَّفَكِيرِ وَ حَسَرَ عَنْ إِذْرَاكِكَ بَصَرُ الْبَصِيرِ وَ تَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَنَتِ الْوُجُوهُ بِذَلِّ الْإِسْتِكَانَةِ لِعِزَّتِكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعِظَمَتِكَ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِإِقْدَارِكَ وَ خَضَعَتِ الرِّقَابُ لِسُلْطَانِكَ فَضَلَ هُنَالِكَ التَّدْبِيرُ فِي تَصَارِيفِ الصِّقَاتِ لَكَ

Bewildered are the paths of contemplation in the depths of the oceans of Your<sup>-azwj</sup> Domain, and the Kings are humbled to Your<sup>-azwj</sup> Prestige, and the faces stood with humiliation submitting to You<sup>-azwj</sup> for Your<sup>-azwj</sup> Might, and all things are submissive to Your<sup>-azwj</sup> Magnificence, and all things submit to Your<sup>-azwj</sup> Power, and the necks are humbled to You<sup>-azwj</sup>, and beyond that, the languages fall short, and over there the management falters in the multiple descriptions for You<sup>-azwj</sup>!

فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيراً وَ عَقْلُهُ مَبْهُوتاً مَبْهُوراً وَ فِكْرُهُ مُتَحَيِّراً

The one who ponders regarding that, his mind will return to him feeling sad, and his intellect bewildered, dazzled, and his thoughts confused.

اللَّهُمَّ فَلَكَ الْحَمْدُ حَمْدًا مُتَوَاتِرًا مُتَوَالِيًا مُتَّسِقًا مُسْتَوْسِقًا يَدُومُ وَ لَا يَبِيدُ غَيْرَ مَفْقُودٍ فِي الْمَلَكُوتِ وَ لَا مَطْمُوسٍ فِي الْعَالَمِ وَ لَا مُنْتَقَصٍ فِي الْعِرْفَانِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Neither lost in the domains nor obscured in the world, nor diminished in the gnosis!

فَلَكَ الْحَمْدُ حَمْدًا لَا تُحْصَى مَكَارِمُهُ فِي اللَّيْلِ إِذْ أَدْبَرَ وَ فِي الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الْبَرِّ وَ الْبَحْرِ وَ بِالْغَدُوِّ وَ الْأَصَالِ وَ الْعِشِيِّ وَ الْإِبْكَارِ وَ الظُّهَيْرَةِ وَ الْأَسْحَارِ

For You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Benevolence which cannot be counted, during the night when it departs and the morning when it brightens, and in the land, and the sea, and the morning and the afternoon, and the evening and the early morning, and the noon and the pre-dawn!

اللَّهُمَّ بِتَوْفِيقِكَ أَحْضَرْتَنِي النَّجَاةَ وَ جَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ لَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي إِذْ لَمْ تَرْضَ مِنِّي إِلَّا بِطَاعَتِي

O Allah<sup>-azwj</sup>! By Your<sup>-azwj</sup> Inclination, the salvation has presented to me, and have made me to be facing You<sup>-azwj</sup> in the Wilayah of infallibility. You<sup>-azwj</sup> did not Encumber me above my endurance when You<sup>-azwj</sup> were not Satisfied from me except (up to) my obedience!

فَلَيْسَ شُكْرِي وَ إِنِ دَأْبْتُ مِنْهُ فِي الْمَقَالِ وَ نَالَعْتُ مِنْهُ فِي الْفِعَالِ بِبَالِغِ آدَاءِ حَقِّكَ وَ لَا مُكَافِ فَضْلِكَ لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَعِبْ عَنْكَ غَائِبَةٌ وَ لَا تُخْفَى عَلَيْكَ خَائِبَةٌ وَ لَا تَصِلُ لَكَ فِي ظُلْمِ الْخَفِيَّاتِ صَالَةٌ إِذَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئًا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

So, my appreciation, and even if I were to express it extensively in words and extensively in deeds, wouldn't reach fulfilment of Your<sup>-azwj</sup> least rights, nor reciprocation of Your<sup>-azwj</sup> Grace,

because You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except You<sup>-azwj</sup>! Neither are You<sup>-azwj</sup> hidden, nor is an absentee hidden from You<sup>-azwj</sup>, nor is any hidden matters hidden unto You<sup>-azwj</sup>, nor is any lost property lost for You<sup>-azwj</sup> in the darkness of the hidden matters! But rather, Your<sup>-azwj</sup> Command, whenever You<sup>-azwj</sup> Want anything, You<sup>-azwj</sup> Say to it: "Be!", so it comes into being!

اللَّهُمَّ لَكَ الْحَمْدُ مِثْلَ مَا حَمَدْتَ بِهِ نَفْسَكَ وَحَمْدَكَ بِهِ الْحَامِدُونَ وَحَمْدَكَ بِهِ الْمَمَجِّدُونَ وَكَثْرَكَ بِهِ الْمُكَبِّرُونَ وَعَظَمَكَ بِهِ الْمُعَظِّمُونَ حَتَّى يَكُونَ لَكَ مِنِّي وَحْدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَأَقَلِّ مِنْ ذَلِكَ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise similar to what You<sup>-azwj</sup> have Praised Yourself<sup>-azwj</sup> with, and the praising ones have praised You<sup>-azwj</sup> with, and the glorifying ones have glorified You<sup>-azwj</sup> with, and the exclamer of greatness have exclaimed Your<sup>-azwj</sup> Greatness with, and the magnifiers have magnified Your<sup>-azwj</sup> Magnificence with, until Your<sup>-azwj</sup> (Mercy Protects) me (when I am) alone, in every blink of an eye, or less than that!

مِثْلَ حَمْدِ جَمِيعِ الْحَامِدِينَ وَتَوْجِيدِ أَصْنَافِ الْمُخْلِصِينَ وَتَقْدِيسِ أَجْبَائِكَ الْعَارِفِينَ وَتَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَمِثْلَ مَا أَنْتَ عَارِفٌ بِهِ وَتَحْمُودٌ بِهِ مِنْ جَمِيعِ خَلْقِكَ مِنَ الْحَيَوَانِ وَالْجَمَادِ وَارْتَعَبُ إِلَيْكَ اللَّهُمَّ فِي شُكْرٍ مَا أَنْظَفْتَنِي بِهِ مِنْ حَمْدِكَ

Similar to praise of the praising ones, and Oneness of a variety of sincere ones, and laudation of entirety of the extollers of Oneness, and sanctification by the gnostic(s) loving You<sup>-azwj</sup>, and laudation of entirety of the commending ones, and similar to what You<sup>-azwj</sup> are recognised with and praised with from entirety of Your<sup>-azwj</sup> creatures, from the animals, and the stones, and I desire to You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, in thanking for what You<sup>-azwj</sup> have Caused me to speak with of Your<sup>-azwj</sup> Praise!

فَمَا أَيْسَرَ مَا كَلَّفْتَنِي مِنْ ذَلِكَ وَأَعْظَمَ مَا وَعَدْتَنِي عَلَى شُكْرِكَ ابْتِدَأْتَنِي بِالْتَّعَمُّ فَضْلاً وَطَوَّلاً وَأَمَرْتَنِي بِالشُّكْرِ حَقّاً وَعَدَلًا وَعَدْتَنِي عَلَيْهِ أضعافاً وَمَزِيداً وَأَعْطَيْتَنِي مِنْ رِزْقِكَ اعْتِبَاراً وَامْتِحَاناً وَسَأَلْتَنِي مِنْهُ قَرْضاً يَسِيراً صَغِيراً

How easy it is what You<sup>-azwj</sup> have Encumbered me with of praising You<sup>-azwj</sup>, and how mighty are its rewards what You<sup>-azwj</sup> have Promised me upon thanking You<sup>-azwj</sup>! You<sup>-azwj</sup> Initiated me with the bounties as Grace and Leniency, and You<sup>-azwj</sup> Commanded me with the thanking as a right and justice, and You<sup>-azwj</sup> Promised me upon it a multiple and additional increase, and You<sup>-azwj</sup> have Given me from Your<sup>-azwj</sup> sustenance as a lesson and obligation, and You<sup>-azwj</sup> have Asked me of little from it!

وَعَدْتَنِي عَلَيْهِ أضعافاً وَمَزِيداً وَعَطَاءً كَثِيراً وَعَافَيْتَنِي مِنْ جَهْدِ الْبَلَاءِ وَمَنْ تَسَلَّمْتَنِي لِلْسُّوءِ مِنْ بَلَائِكَ وَمَنْحَتَنِي الْعَافِيَةَ وَأَوْلَيْتَنِي بِالْبَسْطَةِ وَالرِّخَاءِ وَضَاعَفْتَ لِي الْفَضْلَ مَعَ مَا وَعَدْتَنِي بِهِ مِنَ الْمَحَلَّةِ الشَّرِيفَةِ وَبَشَّرْتَنِي بِهِ مِنَ الدَّرَجَةِ الرَّفِيعَةِ الْمُنْبَعَةِ وَاصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَأَفْضَلِهِمْ شَفَاعَةً مُحَمَّدٍ  
ص

And You<sup>-azwj</sup> Promised me a multiple upon it and an increase and Gave me a lot, and You<sup>-azwj</sup> Granted me well being from struggles of the afflictions and did not Yield me to the evil of Your<sup>-azwj</sup> afflictions, and You<sup>-azwj</sup> Made my Trials as the well being, and Conferred upon me with the opulence, and the prosperity, and Started for me the easy Grace along with what You<sup>-azwj</sup> Promised me of the noble arguments, and Facilitated for me from the lofty ranks and

Chose me with the mightiest of the Prophets<sup>-as</sup> in call, and their<sup>-as</sup> most superior, intercession of (Prophet) Muhammad<sup>-saww</sup>!

اللَّهُمَّ اغْفِرْ لِي مَا لَا يَسْعُهُ إِلَّا مَغْفِرَتُكَ وَ لَا يَحْفَهُ إِلَّا عَفْوُكَ وَ هَبْ لِي فِي يَوْمِي هَذَا وَ سَاعَتِي هَذِهِ يَقِيناً يَهْوُونَ عَلَيَّ مُصِيبَاتِ الدُّنْيَا وَ آخِرَاتِهَا وَ يُشَوِّفُنِي إِلَيْكَ وَ يُرَغِّبُنِي فِيمَا عِنْدَكَ

O Allah<sup>-azwj</sup>! Forgive for me, what nothing is capacious for it, except Your<sup>-azwj</sup> Forgiveness, nor can anything delete it except Your<sup>-azwj</sup> Pardon, and Gift to me in this day of mine, and this time of mine, such certainty due to which would deem insignificant to me difficulties of the world and its Hereafter, and yearning to You<sup>-azwj</sup>, and desiring regarding what is in Your<sup>-azwj</sup> Presence!

وَ ائْتُبْ لِي الْمَغْفِرَةَ وَ بَلِّغْنِي الْكَرَامَةَ وَ ارْزُقْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ فَإِنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الرَّفِيعُ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَ لَا عَنْ قَضَائِكَ مُنْتَعَجٌ

And Write the Forgiveness for me and Make me reach the honours from You<sup>-azwj</sup>, and Grace me to thank for what You<sup>-azwj</sup> have Favoured upon me, for You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, the One, the Lofty, the Originator, the Initiator, the All-Hearing, the All-Knowing Who there is neither any defender to Your<sup>-azwj</sup> Command nor any preventer from Your<sup>-azwj</sup> Decree!

وَ أَشْهَدُ أَنَّكَ رَبِّي وَ رَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَلِيِّ الْكَبِيرِ الْمُتَعَالِ

And I testify You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>, and Lord<sup>-azwj</sup> of all things, Originator of the skies and the earth, Knower of the unseen and the seen, the Exalted, the Great, the Exalted!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَ الْعَزِيمَةَ فِي الرُّشْدِ وَ الْهَيَاةَ الشُّكْرِ عَلَى نِعْمَتِكَ وَ أَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَ بَغْيِ كُلِّ بَاغٍ وَ حَسَدِ كُلِّ حَاسِدٍ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for being steadfast in the matters and being determined in the rightful guidance, and Inspire the thanking upon Your<sup>-azwj</sup> bounties, and I seek Refuge with You<sup>-azwj</sup> from tyranny of every tyrant, and rebellion of every rebel, and envy of every envier!

اللَّهُمَّ بِكَ أَصُولٌ عَلَى الْأَعْدَاءِ وَ إِتَاكَ أَرْجُو وَ لَا يَأْتِي الْأَجْبَاءَ وَ مَعَ مَا لَا أَسْتَطِيعُ إِحْصَاءَهُ مِنْ فَوَائِدِ فَضْلِكَ وَ أَصْنَافِ رِفْدِكَ وَ أَنْوَاعِ رِزْقِكَ

By You<sup>-azwj</sup> I prevail upon the enemies, and with You<sup>-azwj</sup> I hope for friendship of the loved ones along with what I am not capable of counting it, and from benefits of Your<sup>-azwj</sup> Grace, and a variety of what You<sup>-azwj</sup> Conferred from Your<sup>-azwj</sup> Kindness and variety of Your<sup>-azwj</sup> sustenance!

فَإِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْفَاشِي فِي الْخَلْقِ حَمْدُكَ الْبَاسِطُ بِالْحَقِّ يَدَاكَ لَا تُضَادُّ فِي حُكْمِكَ وَ لَا تُنَازِعُ فِي مُلْكِكَ وَ لَا تُرَاجِعُ فِي أَمْرِكَ تَمْلِكُ مِنَ الْأَنْعَامِ مَا شِئْتَ وَ لَا يَمْلِكُونَ إِلَّا مَا تُرِيدُ

Surely, You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! Your<sup>-azwj</sup> Praise is widespread among Your<sup>-azwj</sup> creatures! Your<sup>-azwj</sup> Hand is Extended with the truth. There is no opponent in Your<sup>-azwj</sup> Decision, nor is there any contender in Your<sup>-azwj</sup> Kingdom, nor is there a returner of Your<sup>-azwj</sup> Command! You<sup>-azwj</sup> Control from the animals whatever You<sup>-azwj</sup> Desire to and they are not controlling except what You<sup>-azwj</sup> Want!

اللَّهُمَّ أَنْتَ الْمُنْعِمُ الْمُفْضِلُ الْفَادِرُ الْفَاهِرُ الْمُقَدَّسُ فِي نُورِ الْفُؤَادِ تَرَدَّدْتَ بِالْعِزَّةِ وَالْمَجْدِ وَتَعَطَّيْتَ بِالْقُدْرَةِ وَالْكَرْبَاءِ وَعَشَّيْتَ النُّورَ بِالْبَهَاءِ وَجَلَّلْتَ  
الْبَهَاءَ بِالْمَهَابَةِ

You<sup>-azwj</sup> are the Bestower, the Gracious, the Able, the Subduer, the Holy in the Noor of Holiness! You<sup>-azwj</sup> are Robed by the Might and the Glory, and You<sup>-azwj</sup> are Magnificent by the Might with the Power and the Greatness, and You<sup>-azwj</sup> Overwhelmed the Noor with the Splendour, and You<sup>-azwj</sup> Shone the Splendour with the Prestige!

اللَّهُمَّ لَكَ الْحَمْدُ الْعَظِيمُ وَالْمَنْ الْقَدِيمُ وَالسُّلْطَانُ الشَّامِحُ وَالْحَوْلُ الْوَاسِعُ وَالْقُدْرَةُ الْمُقْتَدِرَةُ وَالْحَمْدُ الْمُسْتَابِعُ الَّذِي لَا يَنْقُذُ بِالشُّكْرِ سَرْمَدًا وَلَا يَنْقُضِي  
أَبَدًا إِذْ جَعَلْتَنِي مِنْ أَفْضَلِ بَنِي آدَمَ وَجَعَلْتَنِي سَمِيعًا بَصِيرًا صَحِيحًا سَوِيًّا مُعَافًى

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Mighty Praise, and the Ancient Conferment, and the Lofty Authority, and the vast Might, and the Powerful Dominance, and the consecutive Praise which does not deplete with the thanking, perpetual and does not terminate, ever, when You<sup>-azwj</sup> Made me from the meritorious children of Adam<sup>-as</sup>, and Made me hearing, seeing, healthy, sound, and well!

لَمْ تَشْغَلْنِي بِنُقْصَانٍ فِي بَدَنِي وَلَا بِآفَةٍ فِي جَوَارِحِي وَلَا عَاهَةٍ فِي نَفْسِي وَلَا فِي عَقْلِي وَلَا بِمَنْعِكَ كَرَامَتِكَ إِيَّايَ وَحُسْنِ صُنْعِكَ عِنْدِي وَفَضْلِ نِعْمَاتِكَ  
عَلَيَّ إِذْ وَسَّعْتَ عَلَيَّ فِي الدُّنْيَا وَفَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ أَهْلِهَا تَفْضِيلًا

You<sup>-azwj</sup> neither pre-occupied me with deficiencies in my body nor with afflictions in my limbs, nor disabilities within myself nor in my intellect, and Your<sup>-azwj</sup> Benevolence did not prevent You<sup>-azwj</sup> of it, and Your<sup>-azwj</sup> excellent Dealings with me, and Grace of Your<sup>-azwj</sup> bounties upon me, when You<sup>-azwj</sup> Expanded upon me in the world and Preferred me over many of its inhabitants in preference!

وَ جَعَلْتَنِي سَمِيعًا أَعْي مَا كَلَّفْتَنِي بَصِيرًا أَرَى قُدْرَتَكَ فِيمَا ظَهَرَ لِي وَ اسْتَرْعَيْتَنِي وَ اسْتَوْدَعْتَنِي قَلْبًا يَشْهَدُ لِعَظَمَتِكَ وَ لِسَانًا نَاطِقًا بِتَوْحِيدِكَ

And You<sup>-azwj</sup> Made me hearing to retain what You<sup>-azwj</sup> have Encumbered me with, seeing so I can see Your<sup>-azwj</sup> Power in what is apparent to me, and You<sup>-azwj</sup> Took Care of me and Entrusted me a heart to testify to Your<sup>-azwj</sup> Magnificence, and a tongue speaking with Your<sup>-azwj</sup> Oneness!

فَإِنِّي لَفَضْلِكَ عَلَيَّ حَامِدٌ وَ لِتَوْفِيقِكَ إِيَّايَ بِحَمْدِكَ شَاكِرٌ وَ بِحَقِّكَ شَاهِدٌ وَ إِلَيْكَ فِي مَلَمَتِي وَ مُهِمَّتِي صَارِعٌ لِأَنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ مَيِّتٍ  
وَ حَيٌّ تَرْتُ الْأَرْضَ وَ مَنْ عَلَيْهَا وَ أَنْتَ خَيْرُ الْوَارِثِينَ

So, I am a praising one for You<sup>-azwj</sup> Grace upon me, and for Your<sup>-azwj</sup> Inclining me for it with Your<sup>-azwj</sup> Praise, thankful, and a testifier of Your<sup>-azwj</sup> rights, and a beseecher to You<sup>-azwj</sup> regarding my information and my important matters, because You<sup>-azwj</sup> were Alive before all things, and will be Alive after all are dead, and Alive Inheriting the earth and the ones upon it, and You<sup>-azwj</sup> are Best of the inheritors!

اللَّهُمَّ لَا تَقْطَعْ عَنِّي حَرِيكَ فِي كُلِّ وَقْتٍ وَ لَمْ تُنْزِلْ بِي عُقُوبَاتِ النَّعَمِ وَ لَمْ تُعَيِّرْ مَا بِي مِنَ النَّعَمِ وَ لَا أَحْلَيْتَنِي مِنْ وَثِيقِ الْعِصَمِ

O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> goodness was not terminated from me during all times, and Your<sup>-azwj</sup> Punishments of Your<sup>-azwj</sup> Vengeance did not befall with me, and You<sup>-azwj</sup> did not Change what

bounties there were for me, nor did You<sup>-azwj</sup> Vacate me from and the fortifications of the intricacies did not change upon me!

فَلَوْ لَمْ أَذْكَرْ مِنْ إِحْسَانِكَ إِلَيَّ وَ إِنْعَامِكَ عَلَيَّ إِلَّا عَفْوَكَ عَنِّي وَ الْإِسْتِجَابَةَ لِدُعَائِي حِينَ رَفَعْتُ رَأْسِي بِتَخْمِيدِكَ وَ تَمْجِيدِكَ

So why should I not mention from Your<sup>-azwj</sup> Favours to me, and Your<sup>-azwj</sup> bounties upon me except Your<sup>-azwj</sup> Pardoning me, and Responding to my supplication when I raised my head with Your<sup>-azwj</sup> Praise and Your<sup>-azwj</sup> Glorification!

لَا فِي تَقْدِيرِكَ جَزِيلٍ خَطِيئَةٍ حِينَ وَفَّرْتَهُ انْتَقَصَ مُلْكُكَ وَ لَا فِي قِسْمَةِ الْأَرْزَاقِ حِينَ فَتَّرْتَ عَلَيَّ تَوْفِيرَ مُلْكِكَ

In Your<sup>-azwj</sup> Pre-determination the plentifulness of my share when You<sup>-azwj</sup> Bestowed it did not reduce Your<sup>-azwj</sup> Kingdom, nor was there in the distribution of the sustenance(s), when You<sup>-azwj</sup> Restricted upon me, any increase in Your<sup>-azwj</sup> kingdom!

اللَّهُمَّ لَكَ الْحَمْدُ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُكَ وَ عَدَدَ مَا أَدْرَكَتْهُ قُدْرَتُكَ وَ عَدَدَ مَا وَسِعَتْهُ رَحْمَتُكَ وَ أَضْعَافَ ذَلِكَ كُلِّهِ حَمْدًا وَاصِلًا مُتَوَاتِرًا مُتَوَازِيًا لِأَسْمَائِكَ وَ أَسْمَائِكَ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise of the number of what Your<sup>-azwj</sup> Knowledge Contains, and the number of what Your<sup>-azwj</sup> Power realises, and number of what Your<sup>-azwj</sup> Mercy is capacious of, and a multiple of that, all of it, a continuous praise, successive, in parallel to Your<sup>-azwj</sup> Favours and Your<sup>-azwj</sup> Names!

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ إِلَيَّ فِيمَا بَقِيَ مِنْ عُمْرِي كَمَا أَحْسَنْتَ إِلَيَّ مِنْهُ فِيمَا مَضَى فَإِنِّي أَتَوَسَّلُ إِلَيْكَ بِتَوْجِيدِكَ وَ تَهْلِيلِكَ وَ تَمْجِيدِكَ وَ تَكْبِيرِكَ وَ تَعْظِيمِكَ

O Allah<sup>-azwj</sup>! Complete Your<sup>-azwj</sup> Favour in what remains just as You<sup>-azwj</sup> have Favoured to me in what has passed, for I seek mediation to You<sup>-azwj</sup> with Your<sup>-azwj</sup> Tawheed, and Your<sup>-azwj</sup> Glorification, and Your<sup>-azwj</sup> Praise, and Your<sup>-azwj</sup> Holiness, and Your<sup>-azwj</sup> Greatness, and Your<sup>-azwj</sup> Reverence!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَهُ مِنْ ذَلِكَ فَلَا يَخْرُجُ مِنْكَ إِلَّا إِلَيْكَ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Created (all things) from that, so there is no leaving from You<sup>-azwj</sup> except to You<sup>-azwj</sup>!

وَ أَسْأَلُكَ بِاسْمِكَ الرُّوحِ الْمَكْنُونِ الْحَيِّ الْحَيِّ الْحَيِّ وَ بِهِ وَ بِهِ وَ بِهِ وَ بِكَ وَ بِكَ وَ بِكَ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the hidden, 'The Living', 'The Living', 'The Living', and by it, and by it, and by it, and by You<sup>-azwj</sup>, and by You<sup>-azwj</sup>, and by You<sup>-azwj</sup>!

أَلَّا تُحْرِمَنِي رِفْدَكَ وَ فَوَائِدَ كَرَامَتِكَ وَ لَا تُؤَلِّيَ عَنِّيكَ وَ لَا تُسَلِّمَنِي إِلَى عَدُوِّي وَ لَا تُكَلِّبَنِي إِلَى نَفْسِي وَ أَحْسِنْ إِلَيَّ أُمَّ الْإِحْسَانِ عَاجِلًا وَ آجِلًا وَ حَيِّنْ فِي الْعَاجِلَةِ عَمَلِي وَ بَلِّغْنِي فِيهَا أَمَلِي وَ فِي الْأَجَلَةِ وَ الْحَيَّرْ فِي مُنْقَلَبِي

Do not Deprive me of Your<sup>-azwj</sup> Kindness and benefits of Your<sup>-azwj</sup> Benevolence, and do not Allocate me to others nor Submit me to my enemy, nor Allocate me to myself, and Be excellent to me of completing the Favours currently and in the future, and Make my actions

to be excellent in the current, and Make me reach my aspirations in it, and in the future, and the goodness in my transfer!

فَأِنَّهُ لَا تُفْقِرُكَ كَثْرَةُ مَا يَنْدَفِقُ بِهِ فَضْلُكَ وَ سَبَبُ الْعَطَايَا مِنْ مَنَّاكَ وَ لَا يَنْقُصُ جُودَكَ تَقْصِيرِي فِي شُكْرِ نِعْمَتِكَ وَ لَا يُجْمُ خَزَائِنَ نِعْمَتِكَ التَّعَمُّ وَ لَا يَنْقُصُ عَظِيمَ مَوَاهِبِكَ مِنْ سَعَتِكَ الْإِعْطَاءُ

Surely, it will not impoverish You<sup>-azwj</sup>, the abundance of what You<sup>-azwj</sup> Bestow with from Your<sup>-azwj</sup> Grace, and the abundant awards from Your<sup>-azwj</sup> Conferment, nor will Your<sup>-azwj</sup> Generosity be reduced due to my deficiency in thanking for Your<sup>-azwj</sup> bounties, nor will the treasures of Your<sup>-azwj</sup> bounties be Withheld, nor will Your<sup>-azwj</sup> mighty gifts from the vastness of the awards be reduced!

وَ لَا يُؤْزِرُنِي فِي جُودِكَ الْعَظِيمِ الْفَاضِلِ الْجَلِيلِ مَنَحَكَ وَ لَا تَخَافُ صَيِّمَ إِفْلَاقِ فُتُكُدِي وَ لَا يَلْحَقُكَ خَوْفٌ عَدَمٍ فَيَنْقُصَ فَيْضَ مُلْكِكَ وَ فَضْلِكَ

nor does Your<sup>-azwj</sup> Generosity impacted by the mightiness of Your<sup>-azwj</sup> Majestic Generosity, nor do You<sup>-azwj</sup> fear the constriction of poverty of my losses, nor are You<sup>-azwj</sup> joined with fear of lacking so it would reduce the abundance of Your<sup>-azwj</sup> Kingdom and Your<sup>-azwj</sup> Grace!

اللَّهُمَّ ارْزُقْنِي قَلْبًا خَاشِعًا وَ يَقِينًا صَادِقًا وَ بِالْحَقِّ صَادِعًا وَ لَا تُؤَمِّمِي مَكْرَكَ وَ لَا تُنْسِي دِكْرَكَ وَ لَا تَهْتِكْ عَنِّي سِرَّكَ وَ لَا تُؤَلِّبْنِي غَيْرَكَ وَ لَا تُفْطِنِي مِنْ رَحْمَتِكَ

O Allah<sup>-azwj</sup>! And Grace me a fearful heart, and a truthful certainty, and with the sincere truth, and do not let me feel safe from Your<sup>-azwj</sup> Plan, nor let me forget Your<sup>-azwj</sup> Zikr, nor Remove Your<sup>-azwj</sup> Blessings from me, nor Uncover Your<sup>-azwj</sup> Covering from me, and do not Place me in charge of others nor Cut off Your<sup>-azwj</sup> Mercy from me!

بَلْ تَعَمَّدَنِي بِفَوَائِدِكَ وَ لَا تَمْنَعْنِي جَمِيلَ عَوَائِدِكَ وَ كُنْ لِي فِي كُلِّ وَحْشَةٍ أُنِيسًا وَ فِي كُلِّ جَزَعٍ حَصِينًا وَ مِنْ كُلِّ هَلَكَةٍ غِيَاثًا وَ تَجْنِي مِنْ كُلِّ بَلَاءٍ وَ اعْصِمْنِي مِنْ كُلِّ زَلٍّ وَ خَطَاٍ وَ تَمِّمْ لِي فَوَائِدَكَ وَ قِنِي وَعِيدَكَ وَ اصْرِفْ عَنِّي أَلِيمَ عَذَابِكَ وَ تَدْمِيرَ تَنْكِيلِكَ

But, Sheathe (Wrap) me with Your<sup>-azwj</sup> benefits, and do not Prevent me Your<sup>-azwj</sup> beautiful awards, and Be a Comforter for me during every loneliness, and a Fortress during every panic, and a Helper in every destruction, and Rescue me from every affliction, and Fortify me from every slip and mistake, and Complete Your<sup>-azwj</sup> benefits for me, and Save me from Your<sup>-azwj</sup> Threat and Turn away from me the pain of Your<sup>-azwj</sup> Punishment and crushing of Your<sup>-azwj</sup> Torment!

وَ شَرِّفْنِي بِحِفْظِ كِتَابِكَ وَ أَصْلِحْ لِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ أَهْلِي وَ وَٰلِدِي وَ وَسَّعْ رِزْقِي وَ أَدِرْهُ عَلَيَّ وَ أَقْبِلْ عَلَيَّ وَ لَا تُعْرِضْ عَنِّي

And Ennoble me with memorising Your<sup>-azwj</sup> book, and Rectify for me my religion and my world and my Hereafter, and my family, and my children, and Expand my sustenance, and Rotate it towards me, and Turn to me and do not Turn away from me!

اللَّهُمَّ ارْزُقْنِي وَ لَا تَصْنَعْنِي وَ ارْحَمْنِي وَ لَا تُعَذِّبْنِي وَ انصُرْنِي وَ لَا تُخَذِّلْنِي وَ آثِرْنِي وَ لَا تُؤْزِرْ عَلَيَّ وَ اجْعَلْ لِي مِنْ أَمْرِي يُسْرًا وَ فَرْجًا وَ عَجَلًا إِبْرَاقِي وَ اسْتَنْقِذْنِي مِمَّا قَدْ نَزَلَ بِإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ يَسِيرٌ وَ أَنْتَ الْجَوَادُ الْكَرِيمُ.

O Allah<sup>-azwj</sup>! Raise me and do not Drop me, and Mercy me and do not Punish me, and Help me and do not Abandon me, and Prefer me and do not Prefer (others) over me, and Make ease for me from my affairs and a relief, and Hasten my Response, and Save me from what has befallen with me. You<sup>-azwj</sup> are Able upon all things, and that is easy upon You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the Generous, the Benevolent!"<sup>634</sup>

35 أقول و لنا سند آخر عال جدا لهذا الدعاء و لا يخلو من غرابة فإني أرويه عن والدي عن بعض الصالحين عن مولانا القائم ع بلا واسطة و شرح ذلك أن ... ..

I am saying, and for use there is another attribution, very strong, for this supplication, and it is not devoid of strangeness, for I am reporting it from my father, from one of the righteous ones, from our Master Al-Qaim<sup>-ajfj</sup> without intermediaries, and the commentary of that is:

هاهنا بياض في نسخة الأصل، و في هامشه: لا بد أن يكتب الباقي من هذه القصة من النسخة التي هي الآن عند الامير محمد صالح أو يؤخذ من ملا ذو الفقار أو ملا محمد رضا إنشاء الله

Over here there is blank space in the original copy, and in its note – ‘It is inevitable that the remainder of this story is written from the copy which, at the moment is in the possession of the Emir Muhammad Salih, or obtained from assembly of Zulfiqar or assembly of Muhammad Reza, if Allah<sup>-azwj</sup> so Desires”<sup>635</sup>.

36- ق، الكتاب العتيق الغروي مهج، مهج الدعوات دكر ما تختار لمولانا المهدي ع و عنه صلوات الله عليه برواية أخرى فمن ذلك الدعاء المعروف بدعاء العلوي المصري لكل شديده و عظيمة

(The books) ‘Kitab Al Ateeq’ of Al Garwy, (and) ‘Mahj Al Dawaat’ –

‘It is mentioned what we have chosen for our Master Al-Mahdi<sup>-ajfj</sup>, and from him<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, by another report. From that is the supplication well known as ‘Dua Al-Alawy Al-Misry’, for every adversity and grievous matter.

أخبرهم أبو الحسن علي بن حماد المصري قال أخبرني أبو عبد الله الحسين بن محمد العلوي قال حدثني محمد بن علي العلوي الحسيني المصري قال: أصابني عم شديد و ذهمني أمر عظيم من قبل رجل من أهل بلدي من ملوكه فحشيتني حشيتة لم أرح لنفسي منها خلاصاً

They were informed by Abu Al-Hassan Ali Bin Hammad Al-Misry who said, ‘I am informed by Abu Abdullah Al-Husayn Bin Muhammad Al-Alawy who said, ‘It is narrated to me by Muhammad Bin Ali Al-Alawy Al-Husayny Al-Misry who said, ‘Severe sadness afflicted me and a grievous matter attacked me from the direction of a man from my city, from his kings. I feared him such a fear I did not anticipate any rescue from it for myself.

فصدت مشهد ساداتي و آباي صلوات الله عليهم بالخائر لا يذأ بهم و عايداً بقبورهم و مستجيراً من عظيم سطوة من كنت أخافه و أقمت بها خمسة عشر يوماً أذغو و أتصرع لئلا و تحاراً

<sup>634</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 34

<sup>635</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 35

I aimed for the shrine of my Chiefs and my forefathers<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> at Al-Haair seeking shelter with them and taking refuge with their graves, and seeking shelter from mighty force of the one was fearing, and I stayed at it for fifteen days, supplicating and beseeching, night and day.

فَقَرَأْتُ لِي قَائِمِ الزَّمَانِ وَوَلِيِّ الرَّحْمَنِ عَلَيْهِ وَعَلَى آبَائِهِ أَفْضَلُ التَّحِيَّةِ وَالسَّلَامِ فَأَتَانِي وَأَنَا بَيْنَ النَّائِمِ وَالْيَقِظَانِ فَقَالَ لِي يَا بُنَيَّ خِفْتُ فَلَانًا

Then there appeared to me Custodian of the Time and Guardian of the Beneficent, (Al-Qaim<sup>-ajfj</sup>), upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers<sup>-asws</sup> be the most superior of the salutations and the greetings. He<sup>-ajfj</sup> came to me while I was between the sleep and the wakefulness. He<sup>-ajfj</sup> said to me: 'O my<sup>-ajfj</sup> son! Are you fearing so and so?'

فَقُلْتُ نَعَمْ أَرَادَنِي بِكَيْدٍ وَكَيْتٍ فَالْتَجَأْتُ إِلَى سَادَاتِي عَاشِكُو إِيْتِهِمْ لِيُخَلِّصُونِي مِنْهُ

I said, 'Yes. He intends me with such and such, so I have sought shelter to my Chiefs complaining to them<sup>-asws</sup>, for them<sup>-asws</sup> to rescue me from him!'

فَقَالَ لِي هَلَّا دَعَوْتَ اللَّهَ رَبَّكَ وَرَبَّ آبَائِكَ بِالْأَدْعِيَةِ الَّتِي دَعَا بِهَا أَجْدَادِي الْأَنْبِيَاءُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ حَيْثُ كَانُوا فِي الشَّدَّةِ فَكَشَفَ اللَّهُ عَزَّ وَجَلَّ عَنْهُمْ ذَلِكَ

He<sup>-ajfj</sup> said to me: 'Why don't you supplicate to Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of your forefathers<sup>-asws</sup>, with the supplication which was supplicated with by my<sup>-ajfj</sup> ancestors, the Prophets<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup>, whenever they<sup>-as</sup> were in the adversities? So, Allah<sup>-azwj</sup> Mighty and Majestic Removed that from them<sup>-as</sup>'.

فَقُلْتُ وَبِمَاذَا دَعَوْتُهُ لِأَدْعُوهُ بِهِ

I said, 'And what is that supplication what I should be supplicating with?'

قَالَ عَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَتُحَمَّسُ وَاغْتَسِلَ وَصَلَّ صَلَاتَكَ فَإِذَا فَرَعْتَ مِنْ سَجْدَةِ الشُّكْرِ فَقُلْ وَأَنْتَ بَارِكْ عَلَى رُكْبَتَيْكَ وَادْعُ بِهَذَا الدُّعَاءِ مُبْتَهَلًا

He<sup>-ajfj</sup> said: 'When it would be the night of Friday, stand and wash and pray your Salat. When you are free from Sajdah of thanks, say while you are kneeling upon your knees and supplicate with this supplication, pleading!'

قَالَ وَكَانَ يَأْتِينِي خَمْسَ لَيَالٍ مُتَوَالِيَاتٍ يُكْرِرُ عَلَيَّ الْقَوْلَ وَهَذَا الدُّعَاءَ حَتَّى حَفِظْتُهُ وَانْقَطَعَ مَجِيئُهُ لَيْلَةَ الْجُمُعَةِ

He (the narrator) said, 'And he<sup>-ajfj</sup> was coming to me for five nights consecutively, repeating the word to me and this supplication until I memorised it, and his<sup>-ajfj</sup> coming was terminated on the night of Friday.

فَتُحَمَّسُ وَاغْتَسِلُ وَغَيْرُ ثِيَابِي وَتَطْيِبْتُ وَصَلَّيْتُ مَا وَجِبَ عَلَيَّ مِنْ صَلَاةِ اللَّيْلِ وَجَنُوتُ عَلَيَّ رُكْبَتِي فَدَعَوْتُ اللَّهَ تَعَالَى بِهَذَا الدُّعَاءِ فَأَتَانِي عَ لَيْلَةَ السَّبْتِ كَهَيْئَتِهِ الَّتِي يَأْتِينِي فِيهَا فَقَالَ لِي قَدْ أُجِيبَتْ دَعْوَتُكَ يَا مُحَمَّدُ وَ قُتِلَ عَدُوُّكَ وَأَهْلَكَهُ اللَّهُ عَزَّ وَجَلَّ عِنْدَ فَرَاغِكَ مِنَ الدُّعَاءِ

I stood up and washed, and I changed my clothes and perfumed, and prayed Salats what had been obligated upon me, from the night Salat, and I knelt upon my knees. I supplicate to

Allah<sup>-azwj</sup> the Exalted with this supplication. He<sup>-ajfj</sup> came to me on the night of Saturday in his<sup>-ajfj</sup> appearance which he<sup>-ajfj</sup> used to come to me in. He<sup>-ajfj</sup> said to me: 'Your supplication has been Answered, O Muhammad, and your enemy has been killed, and Allah<sup>-azwj</sup> Mighty and Majestic Destroyed him as you were being free from the supplication!'

قَالَ فَلَمَّا أَصْبَحْتُ لَمْ يَكُنْ لِي هَمَّةٌ غَيْرَ وَدَاعٍ سَادَاتِي صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ الرَّيْخَلَةَ نَحْوَ الْمَنْزِلِ الَّذِي هَرَبْتُ مِنْهُ فَلَمَّا بَلَغْتُ بَعْضَ الطَّرِيقِ إِذَا رَسُولُ أَوْلَادِي وَ كُتُبُهُمْ بِأَنَّ الرَّجُلَ الَّذِي هَرَبْتُ مِنْهُ جَمَعَ قَوْمًا وَ اتَّخَذَ لَهُمْ دَعْوَةً فَأَكَلُوا وَ شَرَبُوا وَ تَفَرَّقَ الْقَوْمُ وَ نَامَ هُوَ وَ غَلِمَانُهُ فِي الْمَكَانِ

He (the narrator) said, 'When I came to the morning, there was no concern for me apart from bidding farewell to my Chiefs, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, and the departing towards the dwelling which I had fled from. When I reached one of the roads, there was a messenger of my children and their letters that the man whom I had fled from, had gathered a group of people and took an invitation (meal) for them. So, they ate and drank and the group had dispersed, and he and his servants slept in the place.

فَأَصْبَحَ النَّاسُ وَ لَمْ يُسْمَعْ لَهُ حِسٌّ فَكُشِفَ عَنْهُ الْغِطَاءُ فَإِذَا هُوَ مَذْبُوحٌ مِنْ قَفَاهُ وَ دِمَاؤُهُ تَسِيلُ وَ ذَلِكَ فِي لَيْلَةِ الْجُمُعَةِ وَ لَا يَدْرُونَ مَنْ فَعَلَ بِهِ ذَلِكَ وَ يَأْتُرُونِي بِالْمُبَادَرَةِ نَحْوَ الْمَنْزِلِ فَلَمَّا وَافَيْتُ إِلَى الْمَنْزِلِ وَ سَأَلْتُ عَنْهُ وَ فِي آيٍ وَقْتٍ كَانَ قَتْلُهُ فَإِذَا هُوَ عِنْدَ فَرَاغِي مِنَ الدُّعَاءِ وَ هَذَا الدُّعَاءُ

The people came to the morning and did not hear any hiss (sound) being for him. They removed the cover from him, and there he was having been slaughtered from his shoulder, and his blood was flowing, and that was during the night of Friday, and they did not know who had done that with him, and they instructed me with rushing towards the house. When I arrived to the house and asked about him, and in which time he had been killed, it turned out it was during my being free from the supplication, and this is the supplication: -

رَبِّ مَنْ ذَا الَّذِي دَعَاكَ فَلَمْ تُجِبْهُ وَ مَنْ ذَا الَّذِي سَأَلَكَ فَلَمْ تُعْطِهِ وَ مَنْ ذَا الَّذِي نَاجَاكَ فَحَيَّبْتَهُ أَوْ تَقَرَّبَ إِلَيْكَ فَأَبْعَدْتَهُ

'Lord<sup>-azwj</sup>! Who is that who had supplicated to You<sup>-azwj</sup> but You<sup>-azwj</sup> did not Answer him? And who is that who had asked You<sup>-azwj</sup> but You<sup>-azwj</sup> did not Give him? And who is that who had whispered to You<sup>-azwj</sup> but You<sup>-azwj</sup> Disappointed him, or drew closer to You<sup>-azwj</sup> but You<sup>-azwj</sup> Distanced him?

رَبِّ هَذَا فِرْعَوْنُ ذُو الْأَوْتَادِ مَعَ عِبَادِهِ وَ كُفْرِهِ وَ عُتُوِّهِ وَ إِدْعَائِهِ الرَّبُّوبِيَّةَ لِنَفْسِهِ وَ عِلْمِكَ بِأَنَّهُ لَا يَتُوبُ وَ لَا يَرْجِعُ وَ لَا يَتُوبُ وَ لَا يُؤْمِنُ وَ لَا يَخْشَعُ اسْتَجَبْتَ لَهُ دُعَاءَهُ وَ أَعْطَيْتَهُ سُؤْلَهُ كَرَمًا مِنْكَ وَ جُودًا وَ قِلَّةَ مِقْدَارٍ لِمَا سَأَلَكَ عِنْدَكَ مَعَ عَظَمِهِ عِنْدَهُ أَخَذًا بِحُجَّتِكَ عَلَيْهِ

Lord<sup>-azwj</sup>! This Pharaoh<sup>-la</sup>, with the pegs, along with his<sup>-la</sup> obstinacy and his<sup>-la</sup> Kufr and his<sup>-la</sup> stubbornness had claimed the lordship for himself<sup>-la</sup>, and (it is in) Your<sup>-azwj</sup> Knowledge that he<sup>-la</sup> will neither repent, nor return, nor be penitent, nor believe, nor fear. You<sup>-azwj</sup> (still) Answered his<sup>-la</sup> supplications for him<sup>-la</sup> and Granted him<sup>-la</sup> his<sup>-la</sup> request as a Benevolence from You<sup>-azwj</sup> and Generosity, and little worth of what he<sup>-la</sup> has asked You<sup>-azwj</sup> of what is with You<sup>-azwj</sup>, along with the magnitude of what was with him<sup>-la</sup>.

وَ تَأْكِيدًا لَهَا حِينَ فَجَرَ وَ كَفَرَ وَ اسْتَطَالَ عَلَى قَوْمِهِ وَ بَحَّرَ وَ يَكْفُرُهُ عَلَيْهِمْ افْتَحَرَ وَ يَظْلِمُهُ لِنَفْسِهِ تَكَبَّرَ وَ يَجْلُمُكَ عَنْهُ اسْتَكْبَرَ فَكُتِبَ وَ حَكَمَ عَلَى نَفْسِهِ جَزَاءَ مِنْهُ أَنَّ جَزَاءَ مِثْلِهِ أَنْ يُغْرَقَ فِي الْبَحْرِ فَجَزَيْتَهُ بِمَا حَكَمَ بِهِ عَلَى نَفْسِهِ

And he<sup>-la</sup> emphasised for it whereby he<sup>-la</sup> was immoral, and committed Kufr, and towered upon his<sup>-la</sup> people, and subdued, and due to his<sup>-la</sup> Kufr upon them, he<sup>-la</sup> prided, and by his<sup>-la</sup> being unjust to himself<sup>-la</sup>, he<sup>-la</sup> was arrogant, and due to Your<sup>-azwj</sup> Leniency to him<sup>-la</sup>, he<sup>-la</sup> became arrogant, so he<sup>-la</sup> wrote and judged upon himself<sup>-la</sup> as audacity from him<sup>-la</sup> that a recompense of someone similar to him<sup>-la</sup> was that he should drown in the sea. So, You<sup>-azwj</sup> Recompensed him<sup>-la</sup> with what he<sup>-la</sup> had judged with upon himself<sup>-la</sup>!

إِلَهِي وَ أَنَا عَبْدُكَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ مُعْرِفٌ لَكَ بِالْعُبُودِيَّةِ مُعْرِضٌ بِأَنَّكَ أَنْتَ اللَّهُ خَالِقِي لَا إِلَهَ لِي غَيْرَكَ وَ لَا رَبَّ لِي سِوَاكَ مُعْرِضٌ بِأَنَّكَ رَبِّي وَ إِلَيْكَ إِيَابِي  
عَلِمٌ بِأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

My God<sup>-azwj</sup>, and I am Your<sup>-azwj</sup> servant, son of Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> maid, acknowledging to You<sup>-azwj</sup> with the servitude, accepting that You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, my Creator! There is no god for me apart from Your<sup>-azwj</sup> nor any Lord<sup>-azwj</sup> for me besides You<sup>-azwj</sup>, accepting that You<sup>-azwj</sup> are my Lord<sup>-azwj</sup> and to You<sup>-azwj</sup> is my return, knowing that You<sup>-azwj</sup> are Able upon all things!

تَفَعَّلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ لَا مُعَقَّبَ لِحُكْمِكَ وَ لَا رَادَّ لِقَضَائِكَ وَ أَنْتَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ لَمْ تَكُنْ مِنْ شَيْءٍ وَ لَمْ يَكُنْ مِنْ شَيْءٍ  
كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ الْكَائِنُ بَعْدَ كُلِّ شَيْءٍ وَ الْمَكُونُ لِكُلِّ شَيْءٍ خَلَقْتَ كُلَّ شَيْءٍ بِتَقْدِيرٍ وَ أَنْتَ السَّمِيعُ الْبَصِيرُ

You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Desire, and Decide whatever You<sup>-azwj</sup> Want! There is neither any critic for Your<sup>-azwj</sup> Decision nor any repeller to Your<sup>-azwj</sup> Decree, and You<sup>-azwj</sup> are the First and the Last, and the Apparent and the Hidden! You<sup>-azwj</sup> did not come into being from any thing, and were not built from a thing. You<sup>-azwj</sup> were before all things and You<sup>-azwj</sup> will be existing after all things, and are the Bringer into being of all things! You<sup>-azwj</sup> Created all things by a Determination and You<sup>-azwj</sup> are the All-Hearing, the All-Seeing!

وَ أَشْهَدُ أَنَّكَ كَذَلِكَ كُنْتَ وَ تَكُونُ وَ أَنْتَ حَيٌّ قَيُّومٌ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ وَ لَا تُوصَفُ بِالْأَوْهَامِ وَ لَا تُدْرِكُ بِالْحَوَاسِّ وَ لَا تُقَاسُ بِالْمِقْيَاسِ وَ لَا تُشَبَّهُ  
بِالنَّاسِ وَ إِنَّ الْخَلْقَ كُلَّهُمْ عِبِيدُكَ وَ إِمَاؤُكَ وَ أَنْتَ الرَّبُّ وَ نَحْنُ الْمُرْتَبُوتُونَ وَ أَنْتَ الْخَالِقُ وَ نَحْنُ الْمَخْلُوقُونَ وَ أَنْتَ الرَّازِقُ وَ نَحْنُ الْمُرْتَزُقُونَ

And I testify You<sup>-azwj</sup> are like that, You<sup>-azwj</sup> were, and You<sup>-azwj</sup> will be, and You<sup>-azwj</sup> are Living, Eternal! Neither does slumber seize You<sup>-azwj</sup> nor sleep, nor can You<sup>-azwj</sup> be described by the imaginations nor can You<sup>-azwj</sup> be realised by the sensory perceptions, nor can You<sup>-azwj</sup> be compared by the comparers, nor can You<sup>-azwj</sup> be compared with the people, and the people, all of them are Your<sup>-azwj</sup> servants and Your<sup>-azwj</sup> maids, and You<sup>-azwj</sup> are the Lord<sup>-azwj</sup> and we are the nourished, and You<sup>-azwj</sup> are the Creator and we are the Created beings, and You<sup>-azwj</sup> are the Sustainer and we are the sustained!

فَلَكَ الْحَمْدُ يَا إِلَهِي إِذْ خَلَقْتَنِي بَشَرًا سَوِيًّا وَ جَعَلْتَنِي غَنِيًّا مَكْفِيًّا بَعْدَ مَا كُنْتُ طِفْلاً صَبِيًّا تُقَوِّنِي مِنَ الثَّدْيِ لَبَنًا مَرِيحًا وَ غَدَيْتَنِي غَدَاءً طَيِّبًا هَنِيئًا وَ جَعَلْتَنِي  
ذَكَرًا مِثْلًا سَوِيًّا

For You<sup>-azwj</sup> is the Praise O my God<sup>-azwj</sup>, when You<sup>-azwj</sup> Created me as a complete person, and Made me rich, sufficed for as long as I was a young child. You<sup>-azwj</sup> Strengthened me from pleasant breast milk, and Provided me a goodly provision, welcoming, and Made me a male, a perfect example!

فَلِكِ الْحَمْدُ حَمْدًا إِنَّ عُدَّ لَمْ يُحْصَ وَإِنْ وُضِعَ لَمْ يَتَسَعِ لَهُ شَيْءٌ حَمْدًا يُفوقُ عَلَى جَمِيعِ حَمْدِ الْحَامِدِينَ وَ يُعْلُو عَلَى حَمْدِ كُلِّ شَيْءٍ وَ يُعْظَمُ عَلَى ذَلِكَ كُلِّهِ وَ كَلَّمَا حَمِدَ اللَّهُ شَيْءٌ

For You<sup>-azwj</sup> is the Praise, its count cannot be enumerated, and if placed nothing is capacious for it! A Praise surpassing over praise of the praising ones, and exalted over praise of all things, and exaggerated and magnified upon that, all of it, and every time something praises Allah<sup>-azwj</sup>!

وَ الْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ وَ زِنَةَ مَا خَلَقَ وَ زِنَةَ أَجَلِ مَا خَلَقَ وَ بوزنة [بِزِنَةِ] أَحْفَ مَا خَلَقَ وَ بَعْدَ أَصْعَرِ مَا خَلَقَ وَ الْحَمْدُ لِلَّهِ حَتَّى يَرْضَى رُبُّنَا وَ بَعْدَ الرِّضَا

And the Praise is for Allah<sup>-azwj</sup> just as Allah<sup>-azwj</sup> Loves to be praise, and the Praise is for Allah<sup>-azwj</sup> the number of what He<sup>-azwj</sup> has Created, and weight of what large (things) He<sup>-azwj</sup> Created, and what light (things) He<sup>-azwj</sup> Created, and number of small (things) what He<sup>-azwj</sup> Created, and the Praise is for Allah<sup>-azwj</sup> until He<sup>-azwj</sup>, our Lord<sup>-azwj</sup>, is Satisfied and after the Satisfaction!

وَ أَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يُغْفِرَ لِي رَبِّي وَ أَنْ يُحْمَدَ لِي أَمْرِي وَ يَثُوبَ عَلَيَّ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

And I ask Him<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup>, and to Forgive (my sins) for me, my Lord<sup>-azwj</sup>, and to Praise my affairs for me, and Turn to me, surely He<sup>-azwj</sup> is the Oft-Turning, the Merciful!

إِلَهِي وَ إِنِّي أَنَا أَدْعُوكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ صَفْوَتُكَ أَبُوْنَا آدَمُ ع وَ هُوَ مُسِيءٌ ظَلَمَ حِينَ أَصَابَ الْحَطِيئَةَ فَعَفَرْتَ لَهُ حَطِيئَتَهُ وَ ثَبَّتَ عَلَيْهِ وَ اسْتَجَبْتَ دَعْوَتَهُ وَ كُنْتَ مِنْهُ قَرِيبًا يَا قَرِيبُ

My God<sup>-azwj</sup>, and I am supplicating to You<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which was supplicated with by Your<sup>-azwj</sup> Elite, our father<sup>-as</sup> Adam<sup>-as</sup>, and he<sup>-as</sup> was a wrong-doer, unjust when he<sup>-as</sup> had committed the mistake. You<sup>-azwj</sup> Forgave his<sup>-as</sup> mistake for him<sup>-as</sup> and Turned to him<sup>-as</sup>, and Answered his<sup>-as</sup> supplication, and You<sup>-azwj</sup> were near to him<sup>-as</sup> O the Near One<sup>-azwj</sup>!

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُغْفِرَ لِي حَطِيئَتِي وَ تَرْضَى عَنِّي فَإِنَّ لَمْ تَرْضَ عَنِّي فَاعْفُ عَنِّي فَإِنِّي مُسِيءٌ ظَلَمْتُ حَاطِيءٌ عَاصٍ وَ قَدْ يَعْفُو السَّيِّدُ عَنْ عَبْدِهِ وَ أَلَيْسَ بِرَاضٍ عَنْهُ وَ أَنْ تُرَضِيَ عَنِّي حَلَقَكَ وَ تُثِيطَ عَنِّي حَمَقَكَ

Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and to Forgive my sins for me and be Satisfied with me. If You<sup>-azwj</sup> are not Satisfied with me, then Pardon me, for I am an evil doer, unjust, sinner, disobedience, and the master tends to pardon his slave, and although he is not pleased with him, and Please Your<sup>-azwj</sup> creatures on my behalf, and Extend Your<sup>-azwj</sup> rights from me!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ إِدْرِيسُ فَجَعَلْتَهُ صِدِّيقًا نَبِيًّا وَ رَفَعْتَهُ مَكَانًا عَلِيًّا وَ اسْتَجَبْتَ دُعَاؤَهُ وَ كُنْتَ مِنْهُ قَرِيبًا يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ مَا بِي إِلَى جَنَّتِكَ وَ تَحَلِّيَ فِي رَحْمَتِكَ وَ تُسَكِّنَنِي فِيهَا بِعَفْوِكَ وَ تُزَوِّجَنِي مِنْ حُورِهَا بِقُدْرَتِكَ يَا قَدِيرُ

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name Idrees<sup>-as</sup> had supplicated with, so You<sup>-azwj</sup> Made him<sup>-as</sup> a truthful, a Prophet<sup>-sawww</sup>, and Raise him<sup>-as</sup> to an exalted place, and Answered

his<sup>-as</sup> supplication, and You<sup>-azwj</sup> were near to him<sup>-as</sup>! O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Make my Hereafter to be to Your<sup>-azwj</sup> Paradise, and my place to be in Your<sup>-azwj</sup> Mercy, and to Settle me in it by Your<sup>-azwj</sup> Pardon, and get me married to its Houries by Your<sup>-azwj</sup> Power, O All-Able!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ نُوحٌ إِذْ نَادَى رَبَّهُ وَ هُوَ أَبِي مَعْلُوبٍ فَانْتَصِرُ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ وَ حَمَلْنَاهُ وَ نَحْيَيْنَاهُ عَلَى ذَاتِ الْأَوَاحِ وَ دُسُرٍ فَاسْتَجَبْتَ دُعَاؤَهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I asked You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which Noah<sup>-as</sup> had supplicated with when he<sup>-as</sup> called out to his<sup>-as</sup> Lord<sup>-azwj</sup>, and it is: **'I am overcome, so Help!' [54:10] So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12] And We Carried - and Rescued - him upon (a ship) of panels and nails [54:13].** You<sup>-azwj</sup> Answered his<sup>-as</sup> supplication, and You<sup>-azwj</sup> were near to him<sup>-saww</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَجِّنِي مِنْ ظَلَمٍ مَنْ يُرِيدُ ظَلْمِي وَ تَكْفُفَ عَنِّي شَرَّ كُلِّ سُلْطَانٍ جَائِرٍ وَ عَدُوِّ قَاهِرٍ وَ مُسْتَحْفِ قَادِرٍ وَ جَبَّارٍ غَنِيْدٍ وَ كُلِّ شَيْطَانٍ مَرِيدٍ وَ إِنْسِيٍّ شَدِيدٍ وَ كَيْدٍ كُلِّ مَكِيدٍ يَا خَلِيمَ يَا وَدُودَ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Rescue me from injustice of the one intending to oppress me, and Stop, on my behalf, the evil of every tyrannous ruler, and subduing enemy, and from an able one taking me lightly, and obstinate tyrant, and every renegade Satan<sup>-la</sup>, human, and plot of every plotter, O Lenient, O Affectionate!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ صَالِحٍ عَ فَنَجَّيْتَهُ مِنَ الْحُسْفِ وَ أَعْلَيْتَهُ عَلَى عَدُوِّهِ وَ اسْتَجَبْتَ دُعَاؤَهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet Salih<sup>-as</sup> had supplicated with, so You<sup>-azwj</sup> Rescued him<sup>-as</sup> from the submergence and Prevailed him<sup>-as</sup> over his<sup>-as</sup> enemies, and Answered his<sup>-as</sup> supplication, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُخَلِّصَنِي مِنْ شَرِّ مَا يُرِيدُ بِي أَعْدَائِي بِهِ وَ يَبْغِي لِي حُسَادِي وَ تَكْفِينِيهِمْ بِكَفَايَتِكَ وَ تَتَوَلَّيَنِي بِوَلَايَتِكَ وَ تَهْدِي قَلْبِي بِهَدَاكَ وَ تُؤَيِّدَنِي بِتَقْوَاكَ وَ تُبَصِّرَنِي بِمَا فِيهِ رِضَاكَ وَ تُغْنِيَنِي بِغَنَاكَ يَا خَلِيمَ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and to Rescue me from evil of my enemies (who) are intending (evil) me with, and my enviers are seeking to me, and Suffice them with Your<sup>-azwj</sup> Sufficing, and Govern me with Your<sup>-azwj</sup> Governance (Wilayah), and Guide my heart with Your<sup>-azwj</sup> Guidance, and Support me with Your<sup>-azwj</sup> Piety, and Make me insightful with what is Your<sup>-azwj</sup> Satisfaction in it, with Your<sup>-azwj</sup> riches, O Forbearing!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ وَ خَلِيلُكَ إِبْرَاهِيمَ عَ حِينَ أَرَادَ مُرُودُ الْإِقْدَاءِ فِي النَّارِ فَجَعَلْتَ النَّارَ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ اسْتَجَبْتَ دُعَاؤَهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet<sup>-as</sup> and Your<sup>-azwj</sup> friend Ibrahim<sup>-as</sup> when Nimrod<sup>-la</sup> wanted to throw him<sup>-as</sup> into the fire. You<sup>-azwj</sup>

Made the fire to be cool and safe upon him<sup>-as</sup>, and Answered his<sup>-as</sup> supplication, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُبَرِّدَ عَنِّي حَرَّ نَارِكَ وَ تُطْفِئَ عَنِّي لَهَبَهَا وَ تُكْفِنِي حَرَّهَا وَ تُجْعَلَ نَائِرَةً أَعْدَائِي فِي شِعَارِهِمْ وَ دِنَارِهِمْ وَ تُرَدَّ كَيْدُهُمْ فِي نَحْرِهِمْ وَ تُبَارِكَ لِي فِيهَا أَعْظَمْتَنِيهِ كَمَا بَارَكْتَ عَلَيْهِ وَ عَلَى آلِهِ إِنَّكَ أَنْتَ الْوَهَّابُ الْحَمِيدُ الْمَجِيدُ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Cool down from me heat of Your<sup>-azwj</sup> Fire, and Extinguish from me its flames, and Suffice me of its heat, and Make fires of my enemies to be in their hair and their skins, and Return their plots into their throats, and Bless for me in what You<sup>-azwj</sup> have Given me just as You<sup>-azwj</sup> had Blessed upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>! Surely, You<sup>-azwj</sup> are the Bestower, the Praised, the Glorified!

إِلَهِي وَ أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ إِسْمَاعِيلُ عَ فَجَعَلْتَهُ نَبِيًّا وَ رَسُولًا وَ جَعَلْتَ لَهُ حَرَمَكَ مُسْكَاً وَ مَسْكَنَا وَ مَاوِي وَ اسْتَجَبْتَ لَهُ دُعَاءَهُ رَحْمَةً مِنْكَ وَ كُنْتَ مِنْهُ قَرِيباً

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by the Name which Ismail<sup>-as</sup> had supplicated with, so You<sup>-azwj</sup> Made him a Prophet<sup>-as</sup>, a Rasool<sup>-as</sup>, and Made Your<sup>-azwj</sup> Sanctuary a ritual for him<sup>-as</sup> and a dwelling, and an abode, and Answered his<sup>-as</sup> supplication for him as Mercy from You<sup>-azwj</sup>, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُفْسَحَ لِي فِي قَبْرِي وَ تُحْطَّ عَنِّي وَرْزِي وَ تُشَدَّ لِي أَرْزِي وَ تَغْفِرَ لِي ذَنْبِي وَ تَرْزُقَنِي التَّوْبَةَ بِحِطِّ السَّيِّئَاتِ وَ تَصَاعِفَ الْحُسَنَاتِ وَ كَشْفِ الْبَلِيَّاتِ وَ رِيحِ النَّجَارَاتِ وَ دَفْعِ مَعْرَةِ السَّبَاعِيَّاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ وَ مُنْزِلُ الْبَرَكَاتِ وَ قَاضِي الْحَاجَاتِ وَ مُعْطِي الْخَيْرَاتِ وَ جَبَّارُ السَّمَاوَاتِ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and to Expand for me in my grave, and Drop-off my burden from me, and Strengthen my back for me, and Forgive my sins for me, and Grace me the repentance by Moving away the evil deeds, and Multiply the good deeds, and Remove the afflictions, and Make the trades profitable, and Repel the harm of the adversities! Surely, You<sup>-azwj</sup> are Responder to the supplication, and Descender of the Blessings, and Fulfiller of the needs, and Giver of the bounties, and Subduer of the skies!

إِلَهِي وَ أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ ابْنُ خَلِيلِكَ الَّذِي نُجِّبْتُهُ مِنَ الدَّبْحِ وَ قَدَيْتُهُ بِدَبْحٍ عَظِيمٍ وَ قَلَبْتَ لَهُ الْمَشَقَّصَ حَتَّى نَاجَاكَ مُوقِنًا بِدَبْحِهِ رَاضِيًا بِأَمْرِ وَالِدِهِ وَ اسْتَجَبْتَ لَهُ دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> with what the son<sup>-as</sup> (Ismail) of Your<sup>-azwj</sup> friend (Prophet Ibrahim<sup>-as</sup>) asked You<sup>-azwj</sup> with. You<sup>-azwj</sup> Rescued him<sup>-as</sup> from the slaughter and Ransomed him<sup>-as</sup> with a mighty slaughter and Overturned the knife for him<sup>-as</sup> until he<sup>-as</sup> whispered to You<sup>-azwj</sup> (when) convinced of his<sup>-as</sup> slaughter, satisfied with the order of his<sup>-as</sup> father<sup>-as</sup>, and You<sup>-azwj</sup> Answer his<sup>-as</sup> supplication for him<sup>-as</sup>, and You<sup>-azwj</sup> were Near to him<sup>-as</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُنَجِّنِي مِنْ كُلِّ سُوءٍ وَ بَلِيَّةٍ وَ تَصْرِفَ عَنِّي كُلَّ ظُلْمَةٍ وَ خِيَمَةٍ وَ تُكْفِنِي مَا أَهَمَّنِي مِنْ أُمُورِ دُنْيَايَ وَ آخِرَتِي وَ مَا أَحَازَرُهُ وَ أَحْشَاهُ وَ مِنْ شَرِّ خَلْقِكَ أَجْمَعِينَ بِحَقِّ آلِ بَيْتِ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Rescue me from every evil and affliction, and Turn away from me every dreadful injustice, and Suffice me of what is worrying me from matters of my world and my Hereafter, and what I am cautious of and am fearful of, and from evil of Your<sup>-azwj</sup> entirety creatures, by the right of Family of Yaseen<sup>-saww</sup>!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ لُوطٌ فَتَجَوَّبْتَهُ وَ أَهْلَهُ مِنَ الْحَسَنِفِ وَ الْهُدْمِ وَ الْمَثَلِ وَ السِّدَّةِ وَ الْجَهْدِ وَ أَخْرَجْتَهُ وَ أَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ وَ اسْتَجَبْتَ دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which was supplicated with by Lut<sup>-as</sup>, so You<sup>-azwj</sup> Rescued him<sup>-as</sup> and his<sup>-as</sup> family from the submergence, and the crushing, and the trampling, and the hardship, and the struggle, and Extracted him<sup>-as</sup> and his<sup>-as</sup> family from the mighty distress, and Answered his<sup>-as</sup> supplication, and You<sup>-azwj</sup> were Near to him<sup>-as</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَأْذَنَ بِجَمْعِ مَا شِئْتِ مِنْ شَيْئِي وَ تُفَرِّغَ عَيْنِي بِوَلَدِي وَ أَهْلِي وَ مَالِي وَ تُصَلِّحَ لِي أُمُورِي وَ تُبَارِكَ لِي فِي جَمِيعِ أَحْوَالِي وَ تُبَلِّغَنِي فِي نَفْسِي آمَالِي وَ تُجِيزَنِي مِنَ النَّارِ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Permit the gathering of what has been scattered from my family members, and to delight my eyes with my children and my family members, and my wealth, and to Rectify my affairs, and Bless for me in my entire situations, and to Make me reach my aspirations regarding myself, and to Shelter me from the Hellfire!

وَ تَكْفِيَنِي شَرَّ الْأَشْرَارِ بِالْمُصْطَفَيْنِ الْأَخْيَارِ الْأَيُّمَةِ الْأَبْرَارِ وَ نُورِ الْأَنْوَارِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَيُّمَةِ الْمَهْدِيِّينَ وَ الصَّفْوَةِ الْمُنتَجِبِينَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ تَرْزُقَنِي مُجَالَسَتَهُمْ وَ تَمَنَّ عَلَيَّ بِمُرَافَقَتِهِمْ وَ تُوفِّقَ لِي صُحْبَتَهُمْ مَعَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ مَلَائِكَتِكَ الْمُفَرِّقِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَهْلِ طَاعَتِكَ أَجْمَعِينَ وَ حَمَلَةَ عَرْشِكَ وَ الْكَرُوبِيِّينَ

And Suffice me of evil of the evil people through the Chosen ones, the best, the righteous Imams<sup>-asws</sup>, and Noor of the Noor(s), Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the goodly, the Pure, the best, the Imams<sup>-asws</sup>, the Guided, and the selected elites, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> in their<sup>-asws</sup> entirety, and Grace me their<sup>-asws</sup> gatherings, and Confer upon me with their<sup>-asws</sup> friendship, and Harmonise for me their<sup>-asws</sup> accompaniment with Your<sup>-azwj</sup> Prophets<sup>-as</sup>, the Messengers<sup>-as</sup>, and Your<sup>-azwj</sup> Angels of Proximity, and Your<sup>-azwj</sup> righteous servants, and people obedient to You<sup>-azwj</sup>, in their entirety, and bearers of the Throne, and cherubim (Angels)!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي سَأَلْتُكَ بِهِ يَعْقُوبُ وَ قَدْ كُفَّ بَصْرُهُ وَ شِئْتَ جَمْعُهُ وَ فَقَدَ فُرَّةَ عَيْنِهِ ابْنَهُ فَاسْتَجَبْتَ لَهُ دُعَاءَهُ وَ جَمَعْتَ شِئْلَهُ وَ أَفْرَزْتَ عَيْنَهُ وَ كَسَفْتَ ضُرَّهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which was supplicated with by (Prophet) Yaqoub<sup>-as</sup>, and his<sup>-as</sup> sight had been blinded, and his<sup>-as</sup> gathering had scattered, and so had his<sup>-as</sup> son<sup>-as</sup>, the delight of his<sup>-as</sup> eyes. You<sup>-azwj</sup> Answered his<sup>-as</sup> supplication for him<sup>-saww</sup> and Gathered his<sup>-as</sup> family, and Delighted his<sup>-as</sup> eyes, and Removed his<sup>-as</sup> harm, and You<sup>-azwj</sup> were Near to him<sup>-as</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَأْتَنِّي بِجَمْعِ مَا تَبَدَّدَ مِنْ أَمْرِي وَ تُقَرِّرَ عَيْنِي بِوَالِدِي وَ أَهْلِي وَ مَالِي وَ تُصَلِّحَ لِي شَأْنِي كُلَّهُ وَ تُبَارِكَ لِي فِي جَمِيعِ أَحْوَالِي وَ تُبَلِّغَنِي فِي نَفْسِي آمَالِي وَ تُصَلِّحَ لِي أَعْمَالِي وَ تَمُنَّ عَلَيَّ يَا كَرِيمُ يَا ذَا الْمَعَالِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Permit for me with gathering of whatever has dissipated from my affairs, and Delight my eyes with my children and my family, and with wealth, and Rectify my affairs for me, all of it, and Bless for me in entirety of my situations, and Make me reach my aspiration regarding myself, and Correct my actions for me, and Confer upon me, O Benevolent! O with the Exaltedness, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ يُوسُفُ عَ فَتَجَنَّبْتَهُ مِنْ غِيَابَتِ الْجُبِّ وَ كَسَفْتُمْ ضُرَّهُ وَ كَفَيْتَهُ كَيْدَ إِخْوَتِهِ وَ جَعَلْتَهُ بَعْدَ الْعُبُودِيَّةِ مَلِكًا وَ اسْتَجَبْتَ دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which You<sup>-azwj</sup> were supplicated with by Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet Yusuf<sup>-as</sup>, so You<sup>-azwj</sup> Rescued him<sup>-as</sup> from the bottom of the well, and Removed his<sup>-as</sup> harm, and Sufficed him<sup>-as</sup> the plots of his<sup>-as</sup> brothers, and Made him<sup>-as</sup> a king after the slavery, and Answered his<sup>-as</sup> supplication, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَدْفَعَ عَنِّي كَيْدَ كُلِّ كَايِدٍ وَ شَرَّ كُلِّ حَاسِدٍ إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Repel from me the plot of every plotter, and evil of every envier. You<sup>-azwj</sup> are Able upon all things!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ مُوسَى بْنُ عِمْرَانَ إِذْ قُلْتَ تَبَارَكْتَ وَ تَعَالَيْتَ وَ نَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَ قَرَّبْنَاهُ نَجِيًّا وَ ضَرَبْتَ لَهُ طَرِيقًا فِي الْبَحْرِ يَبَسًا وَ تَجَنَّبْتَهُ وَ مَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ وَ أَعْرَقْتَ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا وَ اسْتَجَبْتَ لَهُ دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which was supplicated with by Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet Musa<sup>-as</sup> Bin Imran<sup>-as</sup> when You<sup>-azwj</sup>, Blessed and Exalted, Said: **And We Called to him from the right side of the (mount) Toor, and We Drew him closer, whispering [19:52]**, and You<sup>-azwj</sup> Struck for him<sup>-as</sup>, **a dry pathway in the sea [20:77]**, and Rescued him<sup>-as</sup> and the ones from the children of Israel, following him<sup>-as</sup>, and You<sup>-azwj</sup> Drowned Pharaoh<sup>-la</sup>, and Haman<sup>-la</sup> and their<sup>-la</sup> armies, and You<sup>-azwj</sup> Answered his<sup>-as</sup> supplication for him<sup>-as</sup>, and You<sup>-azwj</sup> were Near to him<sup>-as</sup>!

يَا قَرِيبَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعِيدَنِي مِنْ شَرِّ خَلْقِكَ وَ تُقَرِّبَنِي مِنْ عَفْوِكَ وَ تُنَشِّرَ عَلَيَّ مِنْ فَضْلِكَ مَا تُغْنِينِي بِهِ عَنْ جَمِيعِ خَلْقِكَ وَ يَكُونُ لِي بَلَاغًا أَنَا لِي بِهِ مَغْفِرَتِكَ وَ رِضْوَانِكَ يَا وَلِيَّيَ وَ وَلِيَّ الْمُؤْمِنِينَ

O the Near One! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and to Shelter me from evil of Your<sup>-azwj</sup> creatures, and Draw me closer to Your<sup>-azwj</sup> Pardon, and Scatter upon me from Your<sup>-azwj</sup> Grace what You<sup>-azwj</sup> would Make me needless from entirety of Your<sup>-azwj</sup> creatures, and there would be for me extensiveness I can attain Your<sup>-azwj</sup> Forgiveness by it, and Your<sup>-azwj</sup> Satisfaction! O my Guardian, and Guardian of the Momineen!

إِلَهِي وَ أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ دَاوُدُ فَاسْتَجَبْتَ لَهُ دُعَاؤُهُ وَ سَخَّرْتَ لَهُ الْجِبَالَ يُسَبِّحُنَ مَعَهُ بِالْعَشِيِّ وَ الْإِبْكَارِ وَ الطَّيْرَ مَحْشُورَةً كُلًّا لَهُ أَوَابٌ وَ شَدَّدْتَ مُلْكُهُ وَ آتَيْتَهُ الْحِكْمَةَ وَ فَصَّلَ الْخَطَابَ وَ أَلَنْتَ لَهُ الْحَدِيدَ وَ عَلَّمْتَهُ صِنْعَةَ لُبُوسٍ لَهُمْ وَ عَفَّرْتَ ذَنْبَهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by the Name which was supplicated with by Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet<sup>-as</sup> Dawood<sup>-as</sup>, so You<sup>-azwj</sup> Answered his<sup>-as</sup> supplication for him<sup>-as</sup> and Subdued the mountains for him<sup>-as</sup>. They glorified with him<sup>-as</sup> in the evening and the early morning, **And the birds gathered, all responding to him [38:19]**, and You<sup>-azwj</sup> Strengthened his<sup>-as</sup> kingdom, and Gave him<sup>-as</sup> the wisdom, and the decisive address, and Softened the iron for him<sup>-as</sup>, and Taught him<sup>-as</sup> (how to) make the clothing (armour) for them, and Forgave his<sup>-as</sup> sins, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُسَخِّرَ لِي جَمِيعَ أُمُورِي وَ تُسَهِّلَ لِي تَقْدِيرِي وَ تَرْزُقَنِي مَغْفِرَتَكَ وَ عِبَادَتَكَ وَ تَدْفَعَ عَنِّي ظَلَمَ الظَّالِمِينَ وَ كَيْدَ الْمُعَانِدِينَ وَ مَكْرَ الْمَاكِرِينَ وَ سَطَوَاتِ الْفَرَاغَةِ الْجَبَّارِينَ وَ حَسَدَ الْحَاسِدِينَ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Subdue for me entirety of my affairs and Facilitate my destiny, and Grace me Your<sup>-azwj</sup> Forgiveness and Your<sup>-azwj</sup> worship, and Repel from me injustice of the unjust ones, and plots of the stubborn ones, and schemes of the schemers, and coercions of the Pharaohs<sup>-la</sup>, the tyrants, and envy of the envious ones!

يَا أَمَانَ الْخَائِفِينَ وَ جَارَ الْمُسْتَجِيرِينَ وَ ثِقَّةَ الْوَاتِقِينَ وَ دَرِيْعَةَ الْمُؤْمِنِينَ وَ رِجَاءَ الْمُتَوَكِّلِينَ وَ مُعْتَمَدَ الصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

O Security of the fearful, and Shelter of the shelter seekers, and Trust of the trusting ones, and means of the believers, and hope of the relying ones, and Reliance of the righteous, O most Merciful of the merciful ones!

إِلَهِي وَ أَسْأَلُكَ اللَّهُمَّ بِالاسْمِ الَّذِي سَأَلَكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ سُلَيْمَانُ بْنُ دَاوُدَ عِ إِذْ قَالَ رَبِّ هَبْ لِي مَلِكاً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, by the Name which was asked by Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> when he<sup>-as</sup> said: 'Lord<sup>-azwj</sup>! **Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower**' [38:35].

فَاسْتَجَبْتَ لَهُ دُعَاؤُهُ وَ أَطَعْتَ لَهُ الْخَلْقَ وَ حَمَلْتَهُ عَلَى الرِّيحِ وَ عَلَّمْتَهُ مَنْطِقَ الطَّيْرِ وَ سَخَّرْتَ لَهُ الشَّيَاطِينَ مِنْ كُلِّ بَنَاءٍ وَ غَوَّاصٍ وَ آخِرِينَ مُقَرَّنِينَ فِي الْأَصْنَافِ هَذَا عَطَاؤُكَ لَا عَطَاءَ غَيْرِكَ وَ كُنْتَ مِنْهُ قَرِيباً

You<sup>-azwj</sup> Answered his<sup>-as</sup> supplication for him<sup>-as</sup> and Made the creatures to obey him<sup>-as</sup>, and Carried him<sup>-as</sup> upon the wind, and Taught him<sup>-as</sup> speech of the birds, and Subdued for him the Satans<sup>-la</sup> from **all builders and divers [38:37] And others fettered in the chains [38:38]**! This is Your<sup>-azwj</sup> award, not an award of others, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُهْدِيَ لِي قَلْبِي وَ تُجَمِّعَ لِي لُبِّي وَ تَكْفِينِي هَمِّي وَ تُؤْمِنَ حَوْبِي وَ تُفَكِّ أَسْرِي وَ تُشَدِّ أَرْزِي وَ تُمَهِّلِي وَ تُنْفَسِّي وَ تَسْتَجِيبَ دُعَائِي وَ تَسْمَعَ نِدَائِي وَ لَا تُجْعَلَ فِي النَّارِ مَأْوَايَ وَ لَا الدُّنْيَا أَكْبَرَ هَمِّي وَ أَنْ تُوسِّعَ عَلَيَّ رِزْقِي وَ تُحَسِّنَ خَلْقِي وَ تُعَقِّقَ رِقَبِي فَإِنَّكَ سَيِّدِي وَ مَوْلَايَ وَ مُؤَمِّلِي

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Guide my heart of me, and Gather my mind (family) for me, and Suffice me of my worries, and Secure my fear, and Release my captivity, and Strengthen my back, and Respite me and Relieve me, and Answer my supplication, and Listen to my call, and do not Make my abode to be in the Hellfire, nor the world to be my greatest worry, and Expand upon me in my sustenance, and Better my physical well being, and Liberate my neck, for You<sup>-azwj</sup> are my Chief, and my Master and my Hope!

إِلَهِي وَ أَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ أَيُّوبُ لَمَّا حَلَّ بِهِ الْبَلَاءُ بَعْدَ الصِّحَّةِ وَ نَزَلَ السُّمُّ مِنْهُ مِنْزِلَ الْعَاقِبَةِ وَ الصَّبِيحُ بَعْدَ السَّعَةِ

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, by Your<sup>-azwj</sup> Name which Ayoub<sup>-as</sup> had asked with when You<sup>-azwj</sup> Released the afflictions from him<sup>-as</sup> after the health, and Descended the sickness from him<sup>-as</sup> at the descend of the well being, and the constriction after the capaciousness.

فَكَشَفْتَ ضُرَّهُ وَ رَدَدْتَ عَلَيْهِ أَهْلَهُ وَ مَثَلَهُمْ مَعَهُمْ حِينَ نَادَاكَ دَاعِيًا لَكَ رَاغِبًا إِلَيْكَ رَاجِعًا لِقَضَاكَ شَاكِيًا إِلَيْكَ رَبِّ إِيَّيَّيْكَ الضُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فَاسْتَجَبْتَ لَهُ دُعَاؤَهُ وَ كَشَفْتَ ضُرَّهُ وَ كُنْتَ مِنْهُ قَرِيبًا

You<sup>-azwj</sup> Removed his<sup>-as</sup> harm and Returned his<sup>-as</sup> family to him<sup>-as</sup>, and similar to them when he<sup>-as</sup> called out to You<sup>-azwj</sup>, calling out to You<sup>-azwj</sup>, desiring to You<sup>-azwj</sup>, hopeful of Your<sup>-azwj</sup> Grace, complaining to You<sup>-azwj</sup>: 'Lord<sup>-azwj</sup>! ***I am touched by the harm and You are the most Merciful of the merciful ones***' [21:83]! So, You<sup>-azwj</sup> Answered his supplication for him<sup>-as</sup> and Removed his<sup>-as</sup> harm, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكَثِّفَ ضُرِّي وَ تُعَافِيَنِي فِي نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي فِيكَ عَافِيَةً بَاقِيَةً شَافِيَةً كَافِيَةً وَافِرَةً هَادِيَةً نَامِيَةً مُسْتَعِينَةً عَنِ الْأَطْيَاءِ وَ الْأَدْوِيَةِ وَ تُجْعَلَهَا شِعَارِي وَ دِنَارِي وَ تُمْتَعَنِي بِسَمْعِي وَ بَصَرِي وَ تُجْعَلَهُمَا الْوَارِثَيْنِ مِنِّي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Remove my harm and Recover me regarding myself, and my family, and my wealth, and my children, and my brothers for Your<sup>-azwj</sup> Sake, a lasting well being, healing, sufficing, plentiful, guiding, comforting, needless of the doctors and the medications, and Make it my slogan and my shield, Cause me to enjoy my hearing and my sight, and Make these the inheritance from me. You<sup>-azwj</sup> are Able upon all things!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ يُونُسُ بْنُ مَتَّى فِي بَطْنِ الْحُوتِ حِينَ نَادَاكَ فِي ظُلُمَاتٍ ثَلَاثٍ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِيَّيَّيْكَ كُنْتُ مِنَ الظَّالِمِينَ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فَاسْتَجَبْتَ لَهُ دُعَاؤَهُ وَ أَنْبَتَ عَلَيْهِ شَجَرَةً مِنْ يَطْفِينٍ وَ أَرْسَلْتَهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ وَ كُنْتَ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which Yunus<sup>-as</sup> Bin Matta<sup>-as</sup> has supplicated with in the belly of a whale when he<sup>-as</sup> supplicated to You<sup>-azwj</sup> in triple darkness: ***There is no god except Allah! Glorious are You, I was of the unjust ones!*** [21:87], and You<sup>-azwj</sup> are most Merciful of the merciful ones!' You<sup>-azwj</sup> Answered his<sup>-as</sup> supplication for him<sup>-as</sup>, and ***Grew a gourd plant to grow for him*** [37:146], and ***Sent him to a hundred thousand, or more*** [37:147], and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَسْتَجِيبَ دُعَائِي وَ تُدَارِكَنِي بِعَفْوِكَ فَقَدْ عَرَفْتُ فِي بَحْرِ الظُّلْمِ لِنَفْسِي وَ رَيْبِي مَظَالِمَ كَثِيرَةً لِحُلُقِكَ عَلَيَّ وَ صَلَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْتُرْنِي مِنْهُمْ وَ اعْتَفِنِي مِنَ النَّارِ وَ اجْعَلْنِي مِنْ عَتَقَائِكَ وَ طَلْقَائِكَ مِنَ النَّارِ فِي مَقَامِي هَذَا بِمَنِّكَ يَا مَنَّانُ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Answer my supplication and Help me with Your<sup>-azwj</sup> Pardon for I am drowning in the sea of injustice to myself, and I have indulged in many grievance for Your<sup>-azwj</sup> creatures upon me, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Conceal me from them, and Liberate me from the Hellfire, and Make me to be from Your<sup>-azwj</sup> Liberated ones, and Your<sup>-azwj</sup> Freed ones from the Hellfire, in this position of mine by Your<sup>-azwj</sup> Conferment, O Bestower!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيِّكَ عِيسَى ابْنُ مَرْيَمَ إِذْ أَيْدَتْهُ بِرُوحِ الْقُدْسِ وَ أَنْطَقْتَهُ فِي الْمَهْدِ فَأَخْبَأَ بِهِ الْمَوْتَى وَ أَزْبَأَ بِهِ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِكَ وَ خَلَقَ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَصَارَ طَائِرًا بِإِذْنِكَ وَ كُنْتُ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which was supplicated with by Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup>, when You<sup>-azwj</sup> Aided him<sup>-as</sup> with the Holy Spirit, and Caused him<sup>-as</sup> to speak in the cradle, so he<sup>-as</sup> revived the dead with it, and cured the blindness by it, and the vitiligo by Your<sup>-azwj</sup> Permission, and he<sup>-saww</sup> created from the clay a form of a bird, so it became a bird by Your<sup>-azwj</sup> Permission, and You<sup>-azwj</sup> were near to Him<sup>-azwj</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّغَنِي لِمَا خَلَقْتَ لَهُ وَ لَا تُشْعَلَنِي بِمَا نَكَلَفْتَهُ لِي وَ تُجْعَلَنِي مِنْ عِبَادِكَ وَ زُهَادِكَ فِي الدُّنْيَا وَ مِمَّنْ خَلَقْتَهُ لِلْعَافِيَةِ وَ هُنَاكَ بِمَا مَعَ كَرَامَتِكَ يَا كَرِيمُ يَا عَلِيُّ يَا عَظِيمُ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Free me for what I have been Created for, and do not Pre-occupy me with what You<sup>-azwj</sup> have already Guaranteed it for me, and Make me from Your<sup>-azwj</sup> worshippers, and Your<sup>-azwj</sup> ascetics in the world, and from the ones You<sup>-azwj</sup> Created for the well being, and Made it pleasant, along with Your<sup>-azwj</sup> Benevolence, O Benevolent, O Exalted, O Magnificent!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ آصَفُ بْنُ بَرْخِيَا عَلَى عَرْشِ مَلَائِكَةِ سَبَأٍ فَكَانَ أَقَلَّ مِنْ لِحْطَةِ الطَّرْفِ حَتَّى كَانَ مُصَوَّرًا بَيْنَ يَدَيْهِ فَلَمَّا رَأَتْهُ قِيلَ أَ هَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ فَاسْتَجَبَتْ دُعَاءَهُ وَ كُنْتُ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which was supplicated with by Aasif<sup>-as</sup> Bin Barkhiya<sup>-as</sup> upon the throne of the queen of Saba (Sheba), so it came in less than a blink of an eye until it was appeared in front of him<sup>-as</sup>. When she saw it, he<sup>-as</sup> said: 'Is your throne like this?' She said, 'It is as if it is! So, You<sup>-azwj</sup> Answered his<sup>-as</sup> supplication and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْفِّرَ عَنِّي سَيِّئَاتِي وَ تَقْبَلَ مِنِّي حَسَنَاتِي وَ تَقْبَلَ تَوْبَتِي وَ تَتُوبَ عَلَيَّ وَ تُعِينِي فُقْرِي وَ تَجْبُرَ كَسْرِي وَ تُحْيِي فُؤَادِي بِدُرِّكَ وَ تُحْيِيَنِي فِي عَافِيَةٍ وَ تُمَيِّنَنِي فِي عَافِيَةٍ

O the Near One! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Expiate my evil deeds on my behalf, and Accept my good deeds from me, and Accept my repentance, and Turn to me, and Enrich my poverty, and Mend my brokenness, and Revive my heart with Your<sup>-azwj</sup> Zikr, and Revive me in well-being and Cause me to enjoy in well being!

إِلَهِي وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيِّكَ زَكْرِيَّا حِينَ سَأَلَكَ دَاعِيًا رَاجِعًا لِفَضْلِكَ فَقَامَ فِي الْمِحْرَابِ يُنَادِي نِدَاءً حَقِيئًا فَقَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرْتُدُّ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا فَوَهَبْتَ لَهُ يَحْيَى وَ اسْتَجَبْتَ لَهُ دُعَاءَهُ وَ كُنْتُ مِنْهُ قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by the Name which was supplicated with by Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet<sup>-as</sup> Zakariya<sup>-as</sup> when he<sup>-as</sup> asked You<sup>-azwj</sup> calling, hopeful for Your<sup>-azwj</sup> Grace. He<sup>-as</sup> stood in the prayer niche calling out a soft call. He<sup>-as</sup> said: 'Lord<sup>-azwj</sup>! **Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with' [19:6]!** You<sup>-azwj</sup> Gifted Yahya<sup>-as</sup> to him<sup>-as</sup> and Answered his<sup>-as</sup> supplication for him<sup>-as</sup>, and You<sup>-azwj</sup> were near to him<sup>-as</sup>!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبَيِّتَ لِي أَوْلَادِي وَ أَنْ تُتَعَنِّي بِهِمْ وَ تَجْعَلَنِي وَ إِهَابَهُمْ مُؤْمِنِينَ لَكَ رَاغِبِينَ فِي ثَوَابِكَ خَائِفِينَ مِنْ عِقَابِكَ رَاغِبِينَ لِمَا عِنْدَكَ آيِسِينَ مِمَّا عِنْدَ غَيْرِكَ حَتَّى تُحْيِيَنَا حَيَاةً طَيِّبَةً وَ تُمَيِّتَنَا مَيِّتَةً طَيِّبَةً إِنَّكَ فَعَّالٌ لِمَا تُرِيدُ

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and to let my children to remain for me, and to let me enjoy with them, and Make me and them as believers to You<sup>-azwj</sup>, desirous regarding Your<sup>-azwj</sup> Reward, fearful from Your<sup>-azwj</sup> Punishment, hopeful to what is in Your<sup>-azwj</sup> Presence, despairing from what is in the possession of others until You<sup>-azwj</sup> Cause us to live a good life, and Cause us to die a good death. You<sup>-azwj</sup> are a Doer of whatever You<sup>-azwj</sup> Want!

إِلَهِي وَ أَسْأَلُكَ بِالاسْمِ الَّذِي سَأَلْتَنِي بِهِ امْرَأَةٌ فِرْعَوْنُ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ نَجِّنِي مِنَ فِرْعَوْنَ وَ عَمَلِهِ وَ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ فَاسْتَجَبْتُ لَهَا دُعَاءَهَا وَ كُنْتُ مِنْهَا قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by the Name which was asked with by the wife of Pharaoh<sup>-la</sup>, 'Lord! Build for me in Your Presence a house in the Paradise and Rescue me from Pharaoh and his deeds and Rescue me from the unjust people!' [66:11]. So, You<sup>-azwj</sup> Answered to her of her supplication, and You<sup>-azwj</sup> were near to her!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّغَ عَنِّي بِالنَّظَرِ إِلَى جَنَّتِكَ وَ أَوْلِيَائِكَ وَ تُفَرِّحَنِي بِمُحَمَّدٍ وَ آلِهِ وَ تُؤَسِّسَنِي بِهِ وَ بِآلِهِ وَ بِمُصَاحِبَيْهِمْ وَ مُرَافِقَيْهِمْ وَ تُمَكِّنَ لِي فِيهَا وَ تُنَجِّنِي مِنَ النَّارِ وَ مَا أُعِدَّ لِأَهْلِهَا مِنَ السَّلَاسِلِ وَ الْأَعْلَالِ وَ السِّدَائِدِ وَ الْأَنْكَالِ وَ أَنْوَاعِ الْعَذَابِ بِعَفْوِكَ

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Delight my eyes with the looking at Your<sup>-azwj</sup> Paradise and Your<sup>-azwj</sup> Guardians<sup>-asws</sup>, and Make me joyful with Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and Comfort me with him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup> and with their<sup>-asws</sup> accompaniment and their<sup>-asws</sup> friendship, and Enable for me regarding it, and Rescue me from the Hellfire, and whatever has been prepared for its inhabitants, from the chains, and the shackles, and the hardships, and the torments, and variety of Punishments, by Your<sup>-azwj</sup> Pardon!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَنْتَ عَبْدُكَ وَ صِدِّيقُكَ مَرْيَمَ الْبُتُولُ وَ أُمَّ الْمَسِيحِ الرَّسُولِ عِ إِذْ قُلْتَ - وَ مَرْيَمَ ابْنَتِ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَفَتَحْنَا فِيهِ مِنْ رَوْحِنَا وَ صَدَقْتَ بِكَلِمَاتِ رَبِّهَا وَ كُتِبَ وَ كَانَتْ مِنَ الْقَائِمِينَ فَاسْتَجَبْتُ دُعَاءَهَا وَ كُنْتُ مِنْهَا قَرِيبًا

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which was supplicated with by Your<sup>-azwj</sup> maid and Your<sup>-azwj</sup> truthful one, Maryam<sup>-as</sup> the Chaste, and mother<sup>-as</sup> of the Messiah<sup>-as</sup>, the Rasool<sup>-as</sup> when You<sup>-azwj</sup> Said: **And (an example of) Maryam, daughter of Imran, who guarded her chastity, so We Breathed into it (her body) from Our Spirit and she ratified the Words of her Lord and His Books, and she was from the obedient ones [66:12]!** You<sup>-azwj</sup> Answered her<sup>-as</sup> supplication, and You<sup>-azwj</sup> were near to her<sup>-as</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُحَصِّنِي بِحَصْنِكَ الْحَصِينَ وَ تُحَجِّبَنِي بِحِجَابِكَ الْمُنِيعِ وَ تُحَرِّزَنِي بِحِرْزِكَ الْوَثِيقِ وَ تَكْفِينِي بِكَفَايَتِكَ الْكَافِيَةِ مِنْ شَرِّ كُلِّ طَاغٍ وَ ظَلَمٍ كُلِّ بَاغٍ وَ مَكْرٍ كُلِّ مَآكِرٍ وَ غَدْرٍ كُلِّ غَادِرٍ وَ سِحْرِ كُلِّ سَاحِرٍ وَ جُورِ كُلِّ سُلْطَانٍ فَاجِرٍ بِمَنْعِكَ يَا مَنِيعُ

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and to Fortify me with Your<sup>-azwj</sup> fortifying Fortress, and Veil me with Your<sup>-azwj</sup> Invincible veil, and Protect me with Your<sup>-azwj</sup> trusted Protection, and Suffice me with Your<sup>-azwj</sup> Sufficing Sufficiency, from evil of every tyrant, and injustice of every rebel, and plot of every plotter, and betrayal of every betrayer, and sorcery of every sorcerer, and tyranny of every immoral ruler, by Your<sup>-azwj</sup> Prevention, O Preventer!

إِلَهِي وَ أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ وَ صَفِيُّكَ وَ خَيْرُكَ مِنْ خَلْقِكَ وَ أَمِينِكَ عَلَيَّ وَ خِيَاكَ وَ بَعِيثِكَ إِلَى بَرِيَّتِكَ وَ رَسُولُكَ إِلَى خَلْقِكَ مُحَمَّدٌ خَاصَّتُكَ وَ خَالِصَتُكَ ص

My God<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by the Name which was supplicated with by Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Prophet<sup>-sawww</sup>, and Your<sup>-azwj</sup> Elite from Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> Trustee upon Your<sup>-azwj</sup> Revelation, and Your<sup>-azwj</sup> Sent to Your<sup>-azwj</sup> Created beings, and Your<sup>-azwj</sup> Messenger to Your<sup>-azwj</sup> creatures, Muhammad<sup>-sawww</sup> Your<sup>-azwj</sup> special, and Your<sup>-azwj</sup> Pure!

فَاسْتَجَبْتَ دُعَاؤَهُ وَ أَيْدَتْهُ بِجُنُودٍ لَمْ يَرَوْهَا وَ جَعَلْتَ كَلِمَتَكَ الْعُلْيَا وَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَ كُنْتَ مِنْهُ قَرِيباً

You<sup>-azwj</sup> Answered his<sup>-sawww</sup> supplication and Aided him<sup>-sawww</sup> with armies which could not be seen, and Made Your<sup>-azwj</sup> Word the higher, and the word of those who committed Kufr, lower, and You<sup>-azwj</sup> were near to him<sup>-sawww</sup>!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً زَاكِيَةً طَيِّبَةً نَامِيَةً نَافِيَةً مُبَارَكَةً كَمَا صَلَّيْتَ عَلَيَّ أَبِيهِمْ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ بَارَكْتَ عَلَيْهِمْ كَمَا بَارَكْتَ عَلَيْهِمْ وَ سَلَّمْتَ عَلَيْهِمْ كَمَا سَلَّمْتَ عَلَيْهِمْ وَ زِدْهُمْ فَوْقَ ذَلِكَ كُلِّهِ زِيَادَةً مِنْ عِنْدِكَ

O the Near One! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, Salawaat which is pure, good, blissful, lasting, Blessed, just as You<sup>-azwj</sup> had Sent upon their<sup>-asws</sup> father<sup>-as</sup> Ibrahim<sup>-as</sup> and Progeny of Ibrahim<sup>-as</sup>, and Bless upon them<sup>-asws</sup> just as You<sup>-azwj</sup> had Blessed upon them<sup>-as</sup>, and Greet upon them<sup>-asws</sup> just as You<sup>-azwj</sup> has Greeted to them<sup>-as</sup>, and Increase them<sup>-asws</sup> above all of that with an Increase from You<sup>-azwj</sup>!

وَ اِخْلُطْنِي بِهِمْ وَ اجْعَلْنِي مِنْهُمْ وَ احْشُرْنِي مَعَهُمْ وَ فِي زُمْرَتِهِمْ حَتَّى تَسْقِيَنِي مِنْ حَوْضِهِمْ وَ تُدْخِلْنِي فِي جُمَّلَتِهِمْ وَ تَجْمَعَنِي وَ إِيَّاهُمْ وَ تُقَرِّ عَيْنِي بِهِمْ وَ تُعْطِيَنِي سُؤْلِي وَ تُبَلِّغَنِي آمَالِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ حَيَاتِي وَ مَمَاتِي وَ تُبَلِّغَهُمْ سَلَامِي وَ تُرَدُّ عَلَيَّ مِنْهُمْ السَّلَامَ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And Mingle me (as a slave) with them<sup>-asws</sup>, and Make me from (slave of) them<sup>-asws</sup>, and Resurrect me (as a slave) with them<sup>-asws</sup>, and in their<sup>-asws</sup> group until You<sup>-azwj</sup> Quench me from their<sup>-asws</sup> fountain, and Enter me (as a slave) among all of them<sup>-asws</sup>, and Gather me and them<sup>-asws</sup>, and Delight my eyes with them, and Grant me my request, and Make me reach my aspirations in my religion and my world and my Hereafter, and my life and my death, and Deliver to them<sup>-asws</sup> my greeting and Respond the greetings to me from them<sup>-asws</sup>, and upon them<sup>-asws</sup> be the Greeting and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessing!

إِلَهِي أَنْتَ الَّذِي تُنَادِي فِي أَنْصَافِ كُلِّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ فَأَعْطِيهِ أَمْ هَلْ مِنْ دَاعٍ فَأُجِيبَهُ أَمْ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ أَمْ هَلْ مِنْ رَاجٍ فَأُبَلِّغَهُ رَجَاءَهُ أَمْ هَلْ مِنْ مُؤْمِلٍ فَأُبَلِّغَهُ أَمَلَهُ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> are the One Who Calls out in the middle of every night: "Is there any one asking so I<sup>-azwj</sup> can Give him? Or is there anyone one supplicating so I<sup>-azwj</sup> can Answer him? Or is there anyone seeking Forgiveness so I<sup>-azwj</sup> can Forgive him? Or is there anyone hoping so I<sup>-azwj</sup> Make him reach his hopes? Or is there anyone wishing so I can Make him reach his wishes?"

هَذَا أَنَا سَائِلُكَ بِفَنَائِكَ وَ مِسْكِينُكَ بِبَابِكَ وَ ضَعِيفُكَ بِبَابِكَ وَ مُؤْمَلُّكَ بِفَنَائِكَ أَسْأَلُكَ نَائِلَكَ وَ أَرْجُو رَحْمَتَكَ وَ أُؤَمِّلُ عَفْوَكَ وَ أَلْتَمِسُ عَفْرَانَكَ

Here I am, asking You<sup>-azwj</sup> in Your<sup>-azwj</sup> Courtyard, and Your<sup>-azwj</sup> beggar at Your<sup>-azwj</sup> Door, and Your<sup>-azwj</sup> guest at Your<sup>-azwj</sup> Door, and Your<sup>-azwj</sup> Poor one at Your<sup>-azwj</sup> Door, and Your<sup>-azwj</sup> hoping one at Your<sup>-azwj</sup> Courtyard! I ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> awards, and hope for Your<sup>-azwj</sup> Mercy, and wish for Your<sup>-azwj</sup> Pardon, and seek Your<sup>-azwj</sup> Forgiveness!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي سُؤْلِي وَ بَلِّغْنِي أَمَلِي وَ اجْبُرْ فَقْرِي وَ ارْحَمْ عَصِيَانِي وَ اغْفِرْ عَن ذُنُوبِي وَ فَكِّ رَقَبَتِي مِنْ مَظَالِمِ عِبَادِكَ رَكِبْتَنِي وَ قَوِّ ضَعْفِي وَ أَعِزِّ مَسْكِنَتِي وَ ثَبِّتْ وَطْأَتِي وَ اغْفِرْ جُرْمِي وَ أَنْعِمْ بَالِي وَ أَكْثِرْ مِنَ الْخَلَالِ مَالِي وَ خِرْ لِي فِي جَمِيعِ أُمُورِي وَ أَفْعَلْ لِي وَ رَضِّنِي بِهَا

Send Salawat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant me my request, and Make me reach my aspirations, and Mend my poverty, and Mercy my disobedience, and Pardon my sins, and Liberate my neck from grievance of Your<sup>-azwj</sup> servants which I have committed, and Strengthen my weakness, and Honour my neediness, and Affirm my steps, and Forgive my crimes, and Ease my mind, and Increase from my Permissible wealth, and Choose for me in entirety of my matters and actions and be Satisfied with these!

وَ ارْحَمْنِي وَ وَالِدَيَّْ وَ مَا وَلَدَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِنَّكَ سَمِيعُ الدَّعَوَاتِ وَ الْهَمْمِي مِنْ بَرِيحِمَا مَا أَسْتَجِئُ بِهِ ثَوَابِكَ وَ الْجَنَّةِ وَ تَقَبَّلْ حَسَنَاتِيهِمَا وَ اغْفِرْ سَيِّئَاتِيهِمَا وَ اجْزِهِمَا بِأَحْسَنِ مَا فَعَلَا بِِي ثَوَابِكَ وَ الْجَنَّةِ

And Mercy me, and my parents, and when they had begotten from the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead, You<sup>-azwj</sup> are Listener of the supplications, and Inspire me to be righteous with them what would deserve Your<sup>-azwj</sup> Rewards with, and the Paradise, and Accept their good deeds and Forgive their evil deeds, and Recompense them Your<sup>-azwj</sup> Rewards for best of what they have done with me, and the Paradise (for them)!

إِلَهِي وَ قَدْ عَلِمْتُ يَقِيناً أَنَّكَ لَا تَأْمُرُ بِالظُّلْمِ وَ لَا تَرْضَاهُ وَ لَا تَمِيلُ إِلَيْهِ وَ لَا تَهْوَاهُ وَ لَا تُجِيبُهُ وَ لَا تَعْشَاهُ وَ تَعْلَمُ مَا فِيهِ هَؤُلَاءِ الْقَوْمِ مِنْ ظُلْمِ عِبَادِكَ وَ بَغْيِهِمْ عَلَيْنَا وَ تَعْدِيهِمْ بَعِيرَ حَقِّ وَ لَا مَعْرُوفٍ بِنِ ظُلْمًا وَ غَدُونًا وَ زُورًا وَ مُهْتَمًا

My God<sup>-azwj</sup>, and I have known with certainty that You<sup>-azwj</sup> do not Command with the injustice nor are You<sup>-azwj</sup> Pleased with it, nor do You<sup>-azwj</sup> Incline to it, nor Wish it, nor Love it, nor Cover it, and You<sup>-azwj</sup> Know what these people are in, from oppressing Your<sup>-azwj</sup> servants, and their rebelling against us, and their excesses without right, and not acts of kindness, but (only) injustice and aggression, and falsities, and accusations!

فَإِنْ كُنْتُمْ جَعَلْتُمْ لَهُمْ مَدَّةً لَا بُدَّ مِنْ بُلُوعِهَا أَوْ كَتَبْتُمْ لَهُمْ آجَالًا يَنَالُوهَا فَقَدْ قُلْتُمْ وَ قَوْلُكَ الْحَقُّ وَ وَعَدُّكَ الصِّدْقُ يَمْنَحُوا اللَّهَ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

If You<sup>-azwj</sup> have Made an interval for them it is inevitable of their reaching it, or You<sup>-azwj</sup> have Written a term for them they will be attaining it, so You<sup>-azwj</sup> have Said, and Your<sup>-azwj</sup> Word is the Truth, and Your<sup>-azwj</sup> Promise is the True: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]!**

فَأَنَا أَسْأَلُكَ بِكُلِّ مَا سَأَلْتَ بِهِ أَنْبِيَائُكَ وَ رُسُلَكَ وَ أَسْأَلُكَ بِمَا سَأَلْتَ بِهِ عِبَادَكَ الصَّالِحِينَ وَ مَلَائِكَتِكَ الْمُقَرَّبِينَ أَنْ تَمْحُو مِنْ أُمِّ الْكِتَابِ ذَلِكَ وَ تَكْتَسِبَ لَهُمُ الْإِضْمَحْلَالَ وَ الْمَحْقَ حَتَّى تُقَرَّبَ آجَالُهُمْ وَ تُقْضَى مَدَّتُهُمْ وَ تُذْهَبَ أَيَّامُهُمْ وَ تُبْتَرَّ أَعْمَارُهُمْ وَ تُهْلِكَ فُجَارُهُمْ وَ تُسَلِّطَ بَعْضُهُمْ عَلَى بَعْضٍ حَتَّى لَا تُبْقِيَ مِنْهُمْ أَحَدًا وَ لَا تُنْجِيَ مِنْهُمْ أَحَدًا

I hereby ask You<sup>-azwj</sup> with all what has been asked with by Your<sup>-azwj</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> Messengers<sup>-as</sup>, and I ask You<sup>-azwj</sup> with what has been asked with by Your<sup>-azwj</sup> righteous servants, and Your<sup>-azwj</sup> Angels of Proximity, to Delete that from Mother of the Book and Write for them (my enemies) the deterioration and the obliteration, until their deaths draw near and their term expire, and the days go by, and their lifespans are amputated, and their immoral ones are destroyed, and they prevail over each other until there does not remain anyone of them, nor is anyone of them rescued!

وَ تُفَرِّقَ جُمُوعَهُمْ وَ تُكَلِّفَ سِلَاحَهُمْ وَ تُبَدِّدَ شَمْلَهُمْ وَ تُفَطِّعَ آجَالَهُمْ وَ تُقْصِرَ أَعْمَارَهُمْ وَ تُزَلِّزَ أَقْدَامَهُمْ وَ تُطَهِّرَ بِلَادَكَ مِنْهُمْ وَ تُظَهِّرَ عِبَادَكَ عَلَيْهِمْ فَقَدْ عَثَرُوا سُنَّتَكَ وَ نَقَضُوا عَهْدَكَ وَ هَتَكُوا حَرَمَكَ وَ أَنْزَا مَا هَيَّبْتَهُمْ عَنْهُ وَ عَثَرُوا عَثْرًا كَبِيرًا وَ ضَلُّوا ضَلَالًا بَعِيدًا

And Separate their (my enemies) groups, and Degrade their weapons, and Dissipate their families, and Terminate their terms, and Shorten their ages, and Shake their feet, and Purify Your<sup>-azwj</sup> Land from them, and Prevail Your<sup>-azwj</sup> servants upon them, for they have changed Your<sup>-azwj</sup> Sunnah, and broken Your<sup>-azwj</sup> Covenant, and violated Your<sup>-azwj</sup> Sanctity, and committed what You<sup>-azwj</sup> have Prohibited them from, and they have exceeded a great excess and have strayed a far straying!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ آذِنْ لِحُجْمِهِمْ بِالسِّنَاتِ وَ لِحِيَّتِهِمْ بِالْمَمَاتِ وَ لِأَزْوَاجِهِمْ بِالنَّهَبَاتِ وَ خَلِّصْ عِبَادَكَ مِنْ ظُلْمِهِمْ وَ أَقْبِضْ أَيْدِيَهُمْ عَنْ هَضْمِهِمْ وَ طَهِّرْ أَرْضَكَ مِنْهُمْ وَ آذِنْ بِخَصْدِ نَبَاتِهِمْ وَ اسْتِئْصَالَ شَأْفِيهِمْ وَ شَتَاتِ شَمْلِهِمْ وَ هَدْمِ بُنْيَانِهِمْ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Permit for their gatherings to be separated, and for their livings to be dead, and their spouses to be plundered, and Rescue Your<sup>-azwj</sup> servants from their oppression, and Grip their hands from the harming, and Purify Your<sup>-azwj</sup> earth from them, and Permit with harvesting their vegetation, and uprooting of their wickedness, and scattering of their families, and demolishing their constructions, O with the Majesty and the Benevolence!

وَ أَسْأَلُكَ يَا إِلَهِي وَ إِلَهَ كُلِّ شَيْءٍ وَ رَبِّي وَ رَبَّ كُلِّ شَيْءٍ وَ أَدْعُوكَ بِمَا دَعَاكَ بِهِ عَبْدَاكَ وَ رَسُولَاكَ وَ نَبِيَّاكَ وَ صَفِيَّاكَ مُوسَى وَ هَارُونَ عَ حِينَ قَالَا دَاعِيَيْنِ لَكَ رَاجِعِينَ لِقَضْلِكَ

And I ask You<sup>-azwj</sup>, O my God<sup>-azwj</sup> and God<sup>-azwj</sup> of all things, and my Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of All things, and I supplicate to You<sup>-azwj</sup> with what had been supplicated with by Your<sup>-azwj</sup> two

servants, and Your<sup>-azwj</sup> two Messengers<sup>-as</sup>, and Your<sup>-azwj</sup> two elites Musa<sup>-as</sup> and Haroun<sup>-as</sup> when they<sup>-as</sup> were calling out to You<sup>-azwj</sup> hoping for Your<sup>-azwj</sup> Grace:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَ مَلَأَهُ زِينَةً وَ أَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَ اشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

***'Our Lord! You Gave Pharaoh and his chiefs adornments and the wealth in the life of the world. Our Lord! They are straying (people) away from Your Way. Our Lord! (Bring) destruction upon their wealth and hardness upon their hearts, for they will not believe until they see the painful Punishment [10:88]!***

فَمَنْتَ وَ أَنْعَمْتَ عَلَيْهِمَا بِالْإِجَابَةِ لَمَّا إِلَى أَنْ قَرَعْتَ سَمْعَهُمَا بِأَمْرِكَ اللَّهُمَّ رَبِّ قَدْ أَجِيبْتَ دَعْوَتُنَا فَاسْتَقِيمَا وَ لَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

You<sup>-azwj</sup> Bestowed and Favoured upon them<sup>-as</sup> with the Answer to them<sup>-as</sup> until You<sup>-azwj</sup> Knocked their<sup>-as</sup> ears with Your<sup>-azwj</sup> Command, O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup>: ***"I have Accepted the supplication of both of you, therefore be steadfast and do not follow the way of those who don't know" [10:89].***

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَطْمِسَ عَلَى أَمْوَالِ الظَّالِمَةِ وَ أَنْ تُشَدِّدَ عَلَى قُلُوبِهِمْ وَ أَنْ تُخَسِّفَ بِهِمْ بَرَكَ وَ أَنْ تُعْرِفَهُمْ فِي بَحْرِكَ فَإِنَّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِنَّ لَكَ وَ أَرِ الخَلْقَ قُدْرَتَكَ فِيهِمْ وَ بَطْشَتَكَ عَلَيْهِمْ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Obscure upon the wealth of these oppressors, and Harder upon their hearts, and Cause Your<sup>-azwj</sup> land to submerge with them, and Drown them in Your<sup>-azwj</sup> sea, for the skies and the earth and whatever is between these two, and the creatures are in Your<sup>-azwj</sup> Power upon them, and Your<sup>-azwj</sup> Prowess upon them!

فَاعْمَلْ ذَلِكَ بِهِمْ وَ عَجِّلْ ذَلِكَ لَهُمْ يَا خَيْرَ مَنْ سئِلَ وَ خَيْرَ مَنْ دُعِيَ وَ خَيْرَ مَنْ تَدَلَّلَتْ لَهُ الْوُجُوهُ وَ رُفِعَتْ إِلَيْهِ الْأَيْدِي وَ دُعِيَ بِالْأَلْسُنِ وَ شَحَصَتْ إِلَيْهِ الْأَبْصَارُ وَ أَمَّتْ إِلَيْهِ الْقُلُوبُ وَ نُقِلَتْ إِلَيْهِ الْأَقْدَامُ وَ تُحَوِّكَمِ إِلَيْهِ فِي الْأَعْمَالِ

Do that with them, and Hasten that for them, O Best of the ones asked, and Best of the ones supplicated to, and Best of the ones the faces are humbled to, and the hands are raised to, and supplicated with the tongues, and the sights are gazing towards, and the hearts are devoted to, and the feet are transferred to, and incline to in the deeds!

إِلَهِي وَ أَنَا عَبْدُكَ أَسْأَلُكَ مِنْ أَسْمَائِكَ بِأَجْمَعِهَا وَ كُلِّ أَسْمَائِكَ بِيَّ بَلْ أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُرَكِّسَهُمْ عَلَى أُمَّ رُؤُوسِهِمْ فِي رُؤُوسِهِمْ وَ تُزِدْنَهُمْ فِي مَهْوَى خُفْرَتِهِمْ وَ أَرْهَمِهِمْ بِحَجْرِهِمْ وَ دَكِّهِمْ بِمَشَاقِصِهِمْ وَ اكْبِتْنَهُمْ عَلَى مَنْآخِرِهِمْ

My God<sup>-azwj</sup>, and I am Your<sup>-azwj</sup> servant! I ask You<sup>-azwj</sup> from Your<sup>-azwj</sup> Names from Your<sup>-azwj</sup> Names with their Splendour, and all Your<sup>-azwj</sup> Splendid Names. But, I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Names, all of them, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Smash them (my enemies) on top of their heads in their enclosures, and Return them in the depths of their graves, and Pelt them with their stones, and Confound them with their own destructions, and fling them upon their nostrils!

وَ اخْتُمُهُمْ بِوَتَرِهِمْ وَ اِزْدُدْ كَيْدَهُمْ فِي مَحْورِهِمْ وَ اَوْقِفْهُمْ بِنَدَامَتِهِمْ حَتَّى يُسْتَخْدَلُوا وَ يَتَضَاءَلُوا بَعْدَ نَحْوَتِهِمْ وَ يَنْقَمِعُوا وَ يَخْشَعُوا بَعْدَ اسْتِطْلَالَتِهِمْ اِدْلَاءً مَأْسُورِينَ فِي رِيقِ حَبَائِلِهِمْ الَّتِي كَانُوا يُؤْمَلُونَ اَنْ يَرُونَا فِيهَا وَ تُرِينَا قُدْرَتَكَ فِيهِمْ وَ سُلْطَانَكَ عَلَيْهِمْ وَ تَأْخُذْهُمْ اَخْذَ الْقَرَى وَ هِيَ ظَالِمَةٌ اِنَّ اَخْذَكَ الْاَلِيمَ الشَّدِيدَ اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ فَاِنَّكَ عَزِيْزٌ مُّقْتَدِرٌ شَدِيدُ الْعِقَابِ شَدِيدُ الْمِحَالِ

And Strangle them with their ropes, and Return their plots into their own throats, and Drown them in their regrets until they are abandoned and diminished after their pride, and they are suppressed and are fearful after their haughtiness, disgraced, captured in the clutches of their own ropes which they were hoping that they would be seeing us in it, and Show us Your<sup>-azwj</sup> Power in them, and Your<sup>-azwj</sup> Authority upon them, and Seize them the Seizing of the town which was unjust! Surely, Your<sup>-azwj</sup> Seizure is severely painful, a mighty powerful Seizure, for You<sup>-azwj</sup> are Mighty, Powerful, Severe of the Punishment, Severe of the Retribution!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ اِيرَادَهُمْ عَذَابَكَ الَّذِي اَعَدَدْتَهُ لِلظَّالِمِينَ مِنْ اَعْمَالِهِمْ وَ الطَّاغِيْنَ مِنْ نُظْرَائِهِمْ وَ اِرْفَعْ جَلْمَكَ عَنْهُمْ وَ اِحْلُلْ عَلَيْهِمْ عَذَابَكَ الَّذِي لَا يَفُومُ لَهُ شَيْءٌ وَ اْمُرْ فِي تَعْجِيلِ ذَلِكَ بِاَمْرِكَ الَّذِي لَا يُرَدُّ وَ لَا يُؤَخَّرُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Hasten their<sup>-asws</sup> reappearance as Your<sup>-azwj</sup> Punishment which You<sup>-azwj</sup> have Prepared for the oppressors from their likes and the aggressors from their peers, and Raise Your<sup>-azwj</sup> Forbearance away from them, and Release Your<sup>-azwj</sup> Wrath upon them which nothing can stand to it, and Command in Hastening that with Your<sup>-azwj</sup> Command which cannot be repelled, nor can it be delayed!

فَاِنَّكَ شَاجِدُ كُلِّ نَجْوَى وَ عَالِمُ كُلِّ فَحْوَى وَ لَا تَخْفَى عَلَيْكَ مِنْ اَعْمَالِهِمْ خَافِيَةٌ وَ لَا يَذْهَبُ عَنْكَ مِنْ اَعْمَالِهِمْ خَائِنَةٌ وَ اَنْتَ عَلَّامُ الْغُيُوبِ عَالِمٌ مَا فِي الصُّمَائِرِ وَ الْقُلُوبِ

You<sup>-azwj</sup> are a Witness of every whisper, and Knower of every intent, and it is not hidden unto You<sup>-azwj</sup> any hidden matter from their deeds, nor is any treachery from their deeds escapes from You<sup>-azwj</sup>, and You<sup>-azwj</sup> are a Knower of the unseen, Knower of what is in the consciences and the hearts!

اللَّهُمَّ وَ اَسْأَلُكَ وَ اُنَادِيكَ بِمَا نَادَاكَ بِهِ سَيِّدِي وَ سَأَلْتُكَ بِهِ نُوحٍ اِذْ قُلْتَ تَبَارَكْتَ وَ تَعَالَيْتَ وَ لَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ اَجَلُ اللَّهُمَّ يَا رَبِّ اَنْتَ نِعْمَ الْمُجِيبُ وَ نِعْمَ الْمَدْعُوُّ وَ نِعْمَ الْمَسْتَوْجِبُ وَ نِعْمَ الْمُعْطَى

O Allah<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> and call out to You<sup>-azwj</sup> with what had been called out with by my Chief, and asked with by Noah<sup>-as</sup> when You<sup>-azwj</sup>, Blessed are You<sup>-azwj</sup> and Exalted, Said: **And Noah had called out to Us, and We are the best of the responders [37:75]**. Yes, O Allah<sup>-azwj</sup>, O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are Best of the responders, and Best of the ones supplicated to, and Vest of the ones asked, and Best of the givers!

اَنْتَ الَّذِي لَا تُخَيِّبُ سَائِلَكَ وَ لَا تُجِلُّ دُعَاءَ مَنْ اَمَلَكَ وَ لَا تَتَبَرَّمُ بِكَثْرَةِ حَوَائِجِهِمْ اِلَيْكَ وَ لَا بِفَضَائِلِهِمْ

You<sup>-azwj</sup> are the One Who does not Disappoint Your<sup>-azwj</sup> beggar, and do not Get weary of supplications of the one hoping to You<sup>-azwj</sup>, nor do You<sup>-azwj</sup> get tired due to the large number of their needs to You<sup>-azwj</sup> nor with Fulfilling these for them!

فَإِنْ قَضَاءَ حَوَائِجِ جَمِيعِ خَلْقِكَ إِلَيْكَ فِي أَسْرَعِ لَحْظٍ مِنْ لَمَحِ الطَّرْفِ وَ أَحْفُ عَلَيْنِكَ وَ أَهْوُونَ مِنْ جَنَاحِ بَعُوضَةٍ وَ حَاجَتِي يَا سَيِّدِي وَ مُؤَلَايَ وَ مُعْتَمِدِي وَ رَجَائِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَغْفِرَ لِي ذُنُوبِي

The fulfilment of need of entirety of Your<sup>-azwj</sup> creatures are to You<sup>-azwj</sup> in quicker than a moment from the blink of the eye, and it is lighter upon You<sup>-azwj</sup> and more insignificant than a wing of a mosquito, and my need, O my Chief and my Master and my Reliance and my Hope, is that You<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and for Forgive my sins for me!

فَقَدْ جِئْتُكَ تَقِيلاً الظَّهِيرِ بِعَظِيمٍ مَا بَارَزْتُكَ بِهِ مِنْ سَيِّئَاتِي وَ رَكِبْتِي مِنْ مَظَالِمِ عِبَادِكَ مَا لَا يَكْفِينِي وَ لَا يُخَلِّصُنِي مِنْهُ غَيْرُكَ وَ لَا يَقْدِرُ عَلَيْهِ وَ لَا يَمْلِكُهُ سِوَاكَ

I have come to You<sup>-azwj</sup> with a back heavy with mighty (sins) what I have duelled with from my evil deeds, and my perpetration of grievance of Your<sup>-azwj</sup> servants what nothing can atone me from nor rescue me from it other than You<sup>-azwj</sup>, nor is anyone able upon it nor control it besides You<sup>-azwj</sup>!

فَامْحُ يَا سَيِّدِي كَثْرَةَ سَيِّئَاتِي بِسَبْرِ عِبْرَاتِي بَلْ بِسَاوَةِ قَلْبِي وَ جُمُودِ عَيْنِي لَا بَلْ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ وَ أَنَا شَيْءٌ فَلْتَسْعِفْنِي رَحْمَتَكَ يَا رَحْمَانُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ

O my Chief! Delete my many sins due to my few tears, but with hardness of my heart and my frozen eyes! No, but by Your<sup>-azwj</sup> Mercy which is capacious of all things, and I am a (worthless) thing, so let Your<sup>-azwj</sup> Mercy be capacious of me, O Beneficent, O Merciful, O most Merciful of the merciful ones!

لَا تَمْتَحِنِي فِي هَذِهِ الدُّنْيَا بِشَيْءٍ مِنَ الْمَحَنِ وَ لَا تُسَلِّطْ عَلَيَّ مَنْ لَا يَرْتَمِينِي وَ لَا تُهْلِكْنِي بِذُنُوبِي وَ عَجَلِ خَلَاصِي مِنْ كُلِّ مَكْرُوهٍ وَ ادْفَعْ عَنِّي كُلَّ ظَلَمٍ وَ لَا تُهِنِّكَ سِتْرِي وَ لَا تُفْضِخْنِي يَوْمَ جَمْعِكَ الْخَلَائِقَ لِلْحِسَابِ يَا جَزِيلَ الْعَطَاءِ وَ الثَّوَابِ

Do not Try me in this world with anything from the Trials, nor Prevail upon be someone will not mercy me, and do not Destroy me for my sins, and Hasten my rescue from every abhorrence, and Repel from me every injustice, and Do not Violate my secrets nor Expose me on the Day You<sup>-azwj</sup> will Gather the creatures for the Reckoning, O Abundant of the awards and the Rewards!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُحْيِيَنِي حَيَاةَ السُّعَدَاءِ وَ تُمِيتَنِي مِيتَةَ الشُّهَدَاءِ وَ تُقَبِّلَنِي قُبُولَ الْأَوْدَاءِ وَ تَحْفَظَنِي فِي هَذِهِ الدُّنْيَا الدَّيَّيَّةِ مِنْ شَرِّ سَلَاطِينِهَا وَ فُجَّارِهَا وَ شَرَارِهَا وَ مُجْبِبِهَا وَ الْعَامِلِينَ لَهَا فِيهَا

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 Cause me to live a life of the fortunate ones, and Cause me to die the death of the martyrs, and Accept me the Acceptance of the loved ones, and Protect me in this lowly world from evil of its rulers, and its immoral ones, and its evil ones, and its loving ones, and the workers for it.

وَ قَبِي شَرَّ طُعَاثِهَا وَ حُسَادِهَا وَ بَاغِي الشِّرْكِ فِيهَا حَتَّى تَكْفِينِي مَكْرَ الْمَكْرَةِ وَ تَقْبَلَنِي عَنِّي أَعْيُنَ الْكَفْرَةِ وَ تُفَجِّمَ عَنِّي أَلْسُنَ الْفُجْرَةِ وَ تُقْبِضَ لِي عَلَى أَيْدِي الظَّالِمَةِ وَ تُؤَمِّنَ لِي كَيْدَهُمْ وَ تُمِيتَهُمْ بِعَظِيمِهِمْ وَ تَشْعَلَهُمْ بِأَسْمَاعِهِمْ وَ أَبْصَارِهِمْ وَ أَفْئِدَتِهِمْ

And from evil of its tyrants, and its enviers, and rebellion of the Shirk in it until You<sup>-azwj</sup> Suffice me of plots of the plotters, and Blind the eyes of the Kafirs on my behalf, and Burn the tongues of the immoral ones on my behalf, and Grip for me upon hands of the oppressors, and Secure for me of their plots, and Cause them to dies in their rage, and Pre-occupy them with their hearing and their sights, and their hearts!

وَجَعَلَنِي مِنْ ذَلِكَ كُفَيْهِ فِي أَمْنِكَ وَ أَمَانِكَ وَ جِزْزِكَ وَ سُلْطَانِكَ وَ حِجَابِكَ وَ كَتْفِكَ وَ عِيَاذِكَ وَ جَارِكَ إِنَّ وَلِيَّيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ

And Make me from that, all of it, in Your<sup>-azwj</sup> Safety, and Your<sup>-azwj</sup> Security, and Your<sup>-azwj</sup> Authority, and Your<sup>-azwj</sup> Veil, and Your<sup>-azwj</sup> Patronage, and Your<sup>-azwj</sup> Refuge, and Your<sup>-azwj</sup> Shelter. **Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]!**

اللَّهُمَّ بِكَ أَعُوذُ وَ بِكَ أَلُوذُ وَ لَكَ أَعْبُدُ وَ إِلَيْكَ أَرْجُو وَ بِكَ أَسْتَعِينُ وَ بِكَ أَسْتَكْفِي وَ بِكَ أَسْتَعِيثُ وَ بِكَ أَسْتَقْدِرُ وَ مِنْكَ أَسْأَلُ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup>, and I seek Shelter with You<sup>-azwj</sup>, and I worship You<sup>-azwj</sup>, and I hope to You<sup>-azwj</sup>, and seek Assistance with You<sup>-azwj</sup>, and I seek sufficiency with You<sup>-azwj</sup>, and I cry out for Help with You<sup>-azwj</sup>, and I seek ability with You<sup>-azwj</sup>, and I ask from You<sup>-azwj</sup>!

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُرَدِّي إِلَّا بِدَنْبٍ مَغْفُورٍ وَ سَعْيٍ مَشْكُورٍ وَ تِجَارَةٍ لَنْ تَبُورَ وَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلَ بِي مَا أَنَا أَهْلُهُ فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ وَ أَهْلُ الْفَضْلِ وَ الرَّحْمَةِ

Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and do not Return me except with Forgiven sins, and Appreciated striving, and trading never to be ruined, and to Do with me what You<sup>-azwj</sup> are rightful of, and do not Do with me what I am rightful of, for You<sup>-azwj</sup> are rightful of being feared, and rightful of Forgiving, and rightful of the Grace and the Mercy!

إِلَهِي وَ قَدْ أَطَلْتُ دُعَائِي وَ أَكْثَرْتُ حِطَائِي وَ ضَيْقُ صَدْرِي حَدَائِي عَلَى ذَلِكَ كُفَيْهِ وَ حَمَلِي عَلَيْهِ عَلِمًا مَبِيَّ بِأَنَّهُ يُجْزِيكَ مِنْهُ قَدْرُ الْمِلْحِ فِي الْعَجِينِ بَلْ يَكْفِيكَ عَزْمُ إِرَادَةٍ وَ أَنْ يَقُولَ الْعَبْدُ بِنَبِّهِ صَادِقَةٍ وَ لِسَانٍ صَادِقٍ

My God<sup>-azwj</sup>, and I have prolonged my supplication and have increased my addressing, and constriction of my chest has overwhelmed me upon that, all of it, and knowledge from me has carried me upon it that He<sup>-azwj</sup> will Reward you from it a measurement of the salt in the dough, but rather the determination of the will suffices you, and the servant should be saying with his sincere intention and truthful tongue!

يَا رَبِّ فَتَكُونُ عِنْدَ ظَنِّ عَبْدِكَ بِكَ وَ قَدْ نَاجَاكَ بِعَزْمِ الْإِرَادَةِ فَلْيُفِي فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَقْرَنَ دُعَائِي بِالْإِجَابَةِ مِنْكَ وَ تُبَلِّغَنِي مَا أَمَلْتُهُ فِيكَ مِنْهُ مِنْكَ وَ طَوْلًا وَ قُوَّةً وَ حَوْلًا

O Lord<sup>-azwj</sup>! Be with the thoughts of the servant with You<sup>-azwj</sup>, and I have whispered to You<sup>-azwj</sup> with the determined will of my heart! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and to Link my supplication with the Answer from You<sup>-azwj</sup>, and Make me reach what I am wishing regarding You<sup>-azwj</sup>, Conferment from You<sup>-azwj</sup>, and Leniency, and strength, and might!

وَلَا تُقِيمَنِي مِنْ مَقَامِي هَذَا إِلَّا بِقَضَائِكَ جَمِيعَ مَا سَأَلْتُكَ فَإِنَّهُ عَلَيْكَ يَسِيرٌ وَ خَطَرُهُ عِنْدِي جَلِيلٌ كَثِيرٌ وَأَنْتَ عَلَيْهِ قَدِيرٌ يَا سَمِيعُ يَا بَصِيرُ

And do not let me stand from this position of this except with Your<sup>-azwj</sup> Fulfilling entirety of what I have asked You<sup>-azwj</sup>, for it is easy upon You<sup>-azwj</sup>, and its worth with me is majestic, a lot, and You<sup>-azwj</sup> are Able upon it, O All-Hearing, O All-Seeing!

إِلَهِي وَ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ وَ الْهَارِبِ مِنْكَ إِلَيْكَ مِنْ ذُنُوبٍ تَهْجَمْتَهُ وَ عُيُوبٍ فَضَحْتَهُ

My God<sup>-azwj</sup>, and this is a position of the one seeking refuge with You<sup>-azwj</sup> from the Hellfire, and the fleer from You<sup>-azwj</sup> to You<sup>-azwj</sup> from sins attacking him, and faults exposing him!

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ نَظْرَةَ رَحْمَةٍ أَفُورٌ بِمَا إِلَى جَنَّتِكَ وَ اعْطِفْ عَلَيَّ عَطْفَةً أَنْجُو بِهَا مِنْ عِقَابِكَ فَإِنَّ الْجَنَّةَ وَ النَّارَ لَكَ وَ بِيَدِكَ وَ مَقَاتِيحُهُمَا وَ مَعَالِيْقُهُمَا إِلَيْكَ وَ أَنْتَ عَلَيَّ ذَلِكَ قَادِرٌ وَ هُوَ عَلَيْكَ هَيِّئْ يَسِيرٌ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Look at me with a Look of Mercy, I can be successful with it to Your<sup>-azwj</sup> Paradise, and be Compassionate upon me with such Compassion I can be rescued by it from Your<sup>-azwj</sup> Punishment, for the Paradise and the Hellfire are up to You<sup>-azwj</sup>, and in Your<sup>-azwj</sup> Hand (control), and their keys and their locks are to (with) You<sup>-azwj</sup>, and You<sup>-azwj</sup> are Able upon that, and it is insignificant, easy upon You<sup>-azwj</sup>!

وَ افْعَلْ بِي مَا سَأَلْتُكَ يَا قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And Do with me what I have asked You<sup>-azwj</sup>, O Able, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and Allah<sup>-azwj</sup> is Sufficient for us and is the Best protector!<sup>636</sup>

قال علي بن حماد أخذت هذا الدعاء من أبي الحسن بن علي العلوي العريضي و اشترط علي أن لا أبذله لمخالف و لا أعطيه إلا لمن أعلم مذهبه و أنه من أولياء آل محمد ع و كان عندي أدعو به و إخواني

*Ali Bin Hamid said, 'I took this supplication from Abu Al-Hassan Bin Ali Al-Alawy Al-Areyzi, and he stipulated to me that I should neither disclose it to an adversary, nor give it except to the one I know of his doctrine, and if he is from the friends of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and it was in my possession, and I was supplicating with it, and (so were) my brothers.*

ثم قدم علي إلى البصرة بعض قضاة الأهواز كان مخالفا و له علي أباد و كنت أحتاج إليه في بلده و أنزل عليه فقبض عليه السلطان فصادر و أخذ حظه بعشرين ألف درهم فرقت له و رحمته و دفعت إليه هذا الدعاء فدعا به فما استتم أسبوعا حتى أطلقه السلطان ابتداء و لم يلزمه شيئا مما أخذ به حظه و رده إلى بلده مكرما و شيعته إلى الأبله و عدت إلى البصرة.

*Then one of the judged of Al-Ahwaz arrive to me at Al-Basra. He was an adversary and there was a favour for him upon me, and I had been needy to him in his city, and had descended to him. The ruler captured upon him and issued (an order), and seized his share for twenty thousand Dirhams. I felt pity for him and mercied him, and handed this supplication to him. He supplicated with it. A week had not completed until the ruler freed him, initiating, and did*

<sup>636</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 36

*not necessitate him (to pay) anything from what had been seized with of his share, and returned him to his city honourably, and I escorted him to Al-Ablah and returned to Al-Basra.*

فلما كان بعد أيام طلبت الدعاء فلم أجده وفتشت كتي كلها فلم أر له أثرا فطلبت من أبي المختار الحسيني وكانت عنده نسخة بها فلم يجده في كتبه

*When it was after some days, I searched for the supplication but could not find it, and searched my books, all of them, but I could not see any trace of it. I sought it from Abu Al-Mukhtar Al-Husayni, and in his possession there was a copy he had copied, but he could not find it in his books.*

فلم نزل نطلبه في كتبنا فلا نجده عشرين سنة فعلمت أن ذلك عقوبة من الله جل و عز لما بذلته لمخالف

*We did not cease searching for it in our books but we could not find it for twenty years. I knew, that was a Punishment from Allah<sup>-azwj</sup> Majestic and Mighty due to my having disclosed it to an adversary.*

فلما كان بعد العشرين سنة وجدناه في كتبنا و قد فتشناها مرارا لا تحصى فأليت على نفسي ألا أعطيه إلا لمن أثق بدينه ممن يعتقد ولاية آل الرسول صلى الله عليه و عليهم

*When it was after twenty years, we found it in our books, and although we had searched it repeatedly, uncountable times. So, I swore upon myself that I will not give it except to the one I trust him with his religion, from the ones who believe in the Wilayah of Progeny<sup>-asws</sup> of the Rasool<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>.*

بعد أن أخذ عليه العهد ألا يبذله إلا لمن يستحقه و بالله نستعين و عليه نتوكل.

*Afterwards I took the oath upon it that I will not disclose it except to the one who deserves it, and we seek Assistance with Allah<sup>-azwj</sup> and we rely upon Him<sup>-azwj</sup>!*

[باب 108 أدعية رفع الهموم و الأحزان و المخاوف و كشف الشدائد و ما يناسب ذلك و هو قريب من الباب السابق](#)

## CHAPTER 108 – SUPPLICATION TO LIFT THE WORRIES, AND THE GREIFS, AND THE FEARS, AND REMOVAL OF THE ADVERSITIES, AND WHAT IS RELATED TO THAT, AND IT IS NEAR TO THE PREVIOUS CHAPTER

1- دَعَوَاتُ الرَّاَوْنِدِيِّ، قَالَ النَّبِيُّ ص مَا أَصَابَ أَحَدًا هَمٌّ وَلَا حُزْنٌ فَقَالَ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ

(The book) 'Dawaat' of Al Rawandy –

'The Prophet<sup>-saww</sup> said: 'No one is hit by worry nor grief so he said, 'O Allah<sup>-azwj</sup>! I am Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> maid. My forelock is in Your<sup>-azwj</sup> Hand (control)! Your<sup>-azwj</sup> Judgment regarding me is continuously implemented, justice in Your<sup>-azwj</sup> Decrees!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ وَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَيْعَ قَلْبِي وَ نُورَ صَدْرِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَيْبِي إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَ أَنْزَلَ مَكَانَهُ فَرَحًا.

I ask You<sup>-azwj</sup> with every Name You<sup>-azwj</sup> have Named Yourself<sup>-azwj</sup> with, and have Revealed it in Your<sup>-azwj</sup> Book, or Taught it to anyone of Your<sup>-azwj</sup> creatures, or Preferred with in Knowledge of the unseen with You<sup>-azwj</sup>, to Make the Quran a nourisher of my heart, and Noor in my chest, and clearance of my grief, and remover of my worries', except Allah<sup>-azwj</sup> is going to Clear his worries and Send down happiness in his place".<sup>637</sup>

وَ عَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى نَفَرٍ مِنْ أَهْلِهِ فَقَالَ أَلَا أُحَدِّثُكُمْ بِمَا يَكُونُ لَكُمْ خَيْرًا مِنَ الدُّنْيَا وَ الْآخِرَةِ وَ إِذَا كُرِهْتُمْ وَ اعْتَمَمْتُمْ دَعْوَتُمْ اللَّهَ عَزَّ وَ جَلَّ فَفَرَّجَ عَنْكُمْ

And from Zayn Al-Abideen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> entered towards a number of its people. He<sup>-sawww</sup> said: 'Shall I<sup>-sawww</sup> narrated to you all with what would be better for you than the world and the Hereafter, and whenever you are sad, you can supplicate to Allah<sup>-azwj</sup> Mighty and Majestic, He<sup>-azwj</sup> will Relieve you all?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-sawww</sup>!'

قَالَ قُولُوا اللَّهُ اللَّهُ اللَّهُ رَبُّنَا رَبُّنَا لَا نُشْرِكُ بِهِ شَيْعًا ثُمَّ ادْعُوا بِمَا بَدَأَ لَكُمْ.

He<sup>-sawww</sup> said: 'Say, 'Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Our Lord<sup>-azwj</sup>! Our Lord<sup>-azwj</sup>! We do not associate anything with Him<sup>-azwj</sup>!' – then supplicate with whatever comes to you!"<sup>638</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَحْزَانُ أَسْقَامُ الْقُلُوبِ كَمَا أَنَّ الْأَمْرَاضَ أَسْقَامُ الْأَبْدَانِ فَمَنْ أَصَابَهُ حُزْنٌ أَوْ بَلَاءٌ فَلْيَقُلْ

And from Abu Abdullah<sup>-asws</sup> having said: 'The griefs are sicknesses of the hearts just as the diseases are sicknesses of the bodies! The one whom grief of affliction afflicts, let him say: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُفَجِّرَ الْأَنْهَارِ وَ مُطْعِمَ التِّمَارِ يَا مَنْ تُسَبِّحُ لَهُ ظِلْمَةُ اللَّيْلِ وَ ضَوْءُ النَّهَارِ وَ مَا عَلَى الْأَرْضِ وَ قَعْرِ الْبِحَارِ افْتَحْ لَنَا فِي هَذِهِ السَّاعَةِ وَ سَهِّلْ لَنَا صَالِحَ الْأَسْتَبَابِ وَ يَسِّرْ لَنَا التَّوْبَةَ يَا تَوَّابٌ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ يَا سَمِيعٌ يَا وَهَّابٌ

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Burster of the rivers and Feeder of the fruits! O the One to Whom glorify darkness of the night, and illumination of the day, and whatever is upon the earth and bottom of the oceans! Open for us in this time, and Facilitate for us the righteous causes, and Ease for us the repentance, O Oft-Turner, and Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>! O All-Hearing, O Benefactor!"

وَ قَالَ ع إِذَا تَوَالَّتِ الْهُمُومُ فَعَلَيْكَ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

<sup>637</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 1 a

<sup>638</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 1 b

And he<sup>-asws</sup> said: ‘When the worries prevail, upon you is with (saying), ‘There is neither might nor strength except Allah<sup>-azwj!</sup>’<sup>639</sup>

2- الدُّرُّ الْمَنْشُورُ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصَابَهُ هَمٌّ أَوْ حُزْنٌ فَلْيَقُلْ اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي فِي يَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ

(The book) ‘Al Durr Al Mansour’ – From Abdullah Bin Masoud who said,

Rasool-Allah<sup>-saww</sup> said: ‘One who is afflicted by worry or grief, let him say, ‘O Allah<sup>-azwj!</sup> I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> maid! My forelock is in Your<sup>-azwj</sup> Hand. Your<sup>-azwj</sup> Judgment regarding me is continuously implemented, justice in Your<sup>-azwj</sup> Decrees!

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِّيَتْ بِهِ نَفْسُكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي وَ نُورَ صَدْرِي وَ ذَهَابَ هَيْبِي وَ جَلَاءَ حُزْنِي

I ask You<sup>-azwj</sup> by every Name of Yours<sup>-azwj</sup> which You<sup>-azwj</sup> have Named with Yourself<sup>-azwj</sup>, or Revealed it in Your<sup>-azwj</sup> Book, or Taught it to anyone of Your<sup>-azwj</sup> creatures, of Preferred it in knowledge of the unseen with You<sup>-azwj</sup>, to Make the Quran a nourisher of my heart, and Noor in my chest, and remover of my worries, and clearance of my grief!’

قَالَ رَسُولُ اللَّهِ ص مَا قَالَهُمْ مَهْمُومٌ قَطُّ إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَ أَبَدَلَهُ بِحَمِيهِ فَرِحًا

Rasool-Allah<sup>-saww</sup> said: ‘A worried one will not say these at all except Allah<sup>-azwj</sup> will Clear his worries, and Replace his worries with happiness!’

قَالُوا يَا رَسُولَ اللَّهِ أ فَلا تَتَعَلَّمُ هَذِهِ الْكَلِمَاتِ

They said, ‘O Rasool-Allah<sup>-saww!</sup> Shall we not learn these phrases?’

قَالَ فَتَعَلَّمُوهُنَّ وَ عَلِّمُوهُنَّ.

He<sup>-saww</sup> said: ‘Learn them and teach them!’<sup>640</sup>

3- مهج، مهج الدعوات علي بن عبد الصمد قال أخبرني الإمام جدي و الشيخ أبو بكر عثمان بن إسماعيل بن أحمد الحنفي و الإمام أحمد بن علي بن أبي صالح المصري قراءة عليهم عن أبي بكر عبد العفار بن محمد بن الحسن بن محمد الدزبدي عن عبد الرحمن بن عثمان الدمشقي عن أبي بكر محمد بن صالح بن الحلف الحوزلي عن أبيه عن موسى بن إبراهيم

(The book) ‘Mahj Al Dawaat’ – Ali Bin Abdul Samad who said, ‘In was informed by the imam (prayer leader), my grandfather, and the sheykh Abu Bakr Usman Bin Ismail Bin Ahmad Al Hajy, and the imam (prayer leader) Ahmad Bin Ali Bin Abu Salih Al Muqry, read to them from Abu Bakt Abdul Gaffar Bin Muhammad Bin Al-Hassan Bin Muhammad Al Darbandy, from Abdul Rahman Bin Usman Al Damashqy, from Abu Bakr Muhammad Bin Salih Bin Al Khalaf Al Hawarany, from his father, from Musa Bin Ibrahim,

<sup>639</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 1 c

<sup>640</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 2

عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ إِذَا هَالَكَ أَمْرٌ أَوْ نَزَلَتْ بِكَ شِدَّةٌ فَقُلْ

‘From Musa<sup>-asws</sup> Bin Ja’far<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 destroys you<sup>-asws</sup>, or an adversity descends with you<sup>-asws</sup>, then say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَجِّنِي مِنْ هَذَا الْغَمِّ.

‘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>, and to Rescue from this sadness!’<sup>641</sup>

4- مهج، مهج الدعوات دعاء النبي ص وَ هُوَ دُعَاءُ الْفَرَجِ

(The book) ‘Mahj Al Dawaat’ –

‘A supplication by the Prophet<sup>-saww</sup>, and it is ‘Dua Al-Faraj’ (the supplication for relief): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا مَنْ عَلَا فَفَقَهَرَ وَ يَا مَنْ بَطَنَ فَفَخَبَرَ وَ يَا مَنْ مَلَكَ فَفَقَدَرَ وَ يَا مَنْ عُيِدَ فَفَشَكَرَ وَ يَا مَنْ عُصِيَ فَفَعَفَرَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O the One Who is Exalted so Subdues, and O the One Who is Esoteric so He<sup>-azwj</sup> is Informed, and O the One Who is King so He<sup>-azwj</sup> Determines, and O the One Who is worshipped so He<sup>-azwj</sup> Appreciates, and O the One Who is disobeyed so He<sup>-azwj</sup> Forgives!

يَا مَنْ لَا يُحِيطُ بِهِ الْفِكْرُ وَ يَا مَنْ لَا يُدْرِكُهُ بَصَرٌ وَ يَا مَنْ لَا يَحْفَى عَلَيْهِ أَتْرُ يَا عَلِيَّ الْمَكَانِ يَا شَدِيدَ الْأَرْكَانِ يَا مُنْزِلَ الْقُرْآنِ يَا مُبَدِّلَ الزَّمَانِ يَا قَابِلَ الْقُرْبَانِ يَا نَيْرَ الْبُرْهَانِ يَا عَظِيمَ الشَّانِ يَا دَا الْمَمْنِ وَ الْإِحْسَانِ وَ يَا دَا الْعِزَّةِ وَ السُّلْطَانِ يَا رَحِيمَ يَا رَحْمَانُ

O the One Whom the thoughts cannot encompass with, and O the One sights cannot realise, and O the One no impacts are hidden unto Him<sup>-azwj</sup>! O Exalted of the place! O Intense of the Pillars! O Descender of the Criterion (Quran)! O Replacer of the eras! O Acceptor of the offerings! O Illuminator of the proof! O Magnificence of the Glory! O with the Conferment and the Favour! O with the Might and the Authority! O Merciful! O Beneficent!

يَا رَبَّ الْأَرْزَابِ يَا تَوَاتِبَ يَا وَهَابَ يَا مُعْتِقَ الرِّقَابِ يَا مُنْشِئَ السَّحَابِ يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ يَا مُرْخِصَ الْأَسْعَارِ يَا مُنْزِلَ الْأَمْطَارِ يَا مُنْبِتَ الْأَشْجَارِ فِي الْأَرْضِ الْقَفَارِ وَ مُخْرِجَ التَّمَارِ يَا دَائِمَ الثَّبَاتِ يَا مُخْرِجَ الثَّبَاتِ يَا مُحْيِي الْأَمْوَاتِ يَا مُقْبِلَ الْعَثَرَاتِ يَا كَاشِفَ الْكُرْبَاتِ

O Lord<sup>-azwj</sup> of the lords! O Oft Turner! O Benefactor! O Liberator of the necks! O Grower of the clouds! O the One wherever He<sup>-azwj</sup> is supplicated, Responds! O Reducer of the prices! O Descender of the rains! O Grower of the trees in the earth and the desert and Extractor of the fruits! O Constantly Affirmed! O Extractor of the vegetation! O Reviver of the dead! O Uprooter of the stumbles! O Remover of the distresses!

<sup>641</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 3

يَا مَنْ لَا تُضْجِرُهُ الْأَصْوَاتُ وَ لَا تَشْتَبِهُ عَلَيْهِ اللَّغَاتُ وَ لَا تَعْشَاهُ الظُّلُمَاتُ يَا مُعْطِيَ السُّؤَالَاتِ يَا وَليَّ الحُسْنَاتِ يَا دَافِعَ البَلِيَّاتِ يَا قَابِلَ الصَّدَقَاتِ يَا قَابِلَ التَّوْبَاتِ يَا عَالِمَ الحَقِيَّاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا رَافِعَ الدَّرَجَاتِ يَا قَاضِيَ الحَاجَاتِ يَا رَاحِمَ العِبْرَاتِ يَا مُنْجِحَ الطَّيْبَاتِ يَا مُنْزِلَ البَرَكَاتِ

O the One Whom the voices cannot rebuke nor are the languages confusing to Him<sup>-azwj</sup>, nor do the darkness(es) overwhelm Him<sup>-azwj</sup>! O Granter of the requests! O Guardian of the good deeds! O Repeller of the afflictions! O Acceptor of the charities! O Acceptor of the repentances! O Knower of the hidden matters! O Answerer of the supplications! O Raiser of the ranks! O Fulfiller of the needs! O Mercier of the tears! O Granter of success to the requests! O Descender of the Blessings!

يَا جَامِعَ الشَّتَاتِ يَا رَادَّ مَا كَانَ فَاتٍ يَا جَمَالَ الْأَرْضِينَ وَ السَّمَاوَاتِ يَا سَابِغَ البَعَمِ يَا كَاشِفَ الْأَلَمِ يَا شَافِيَ السَّقَمِ يَا مَعْدِنَ الجُودِ وَ الكَرَمِ يَا أَجُودَ الْأَجُودِينَ يَا أَكْرَمَ الْأَكْرَمِينَ يَا أَسْمَعَ السَّمَاعِينَ يَا أَبْصَرَ النَّاطِرِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَقْرَبَ الْأَقْرَبِينَ

O Gatherer of the scattered! O Returner of whatever was lost! O Beautifier of the earths and the skies! O Abundant (Giver) of the bounties! O Remover of the pains! O Healer of the sickness! O Mine of the Generosity and the Benevolence! O the most Generous of the generous ones! O the most Benevolent of the benevolent ones! O the most Listening of the listening ones! O the most Insightful of the beholders! O the most Merciful of the merciful ones! O Nearest of the near ones!

يَا إِلَهَ الْعَالَمِينَ يَا غِيَاثَ الْمُسْتَغِيثِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا مُتَحَاوِزاً عَنِ الْمُسِيئِينَ يَا مَنْ لَا يَعْجَلُ عَلَى الحَاطِطِينَ يَا فَكَكَ الْمَأْسُورِينَ يَا مُفْرَجَ عَمِّ الْمُعْتَمِرِينَ يَا جَامِعَ الْمُتَفَرِّقِينَ يَا مُدْرِكَ الْهَارِبِينَ يَا غَايَةَ الطَّالِبِينَ يَا صَاحِبَ كُلِّ غَرِيبٍ يَا مُوَسِّسَ كُلِّ وَجِيدٍ يَا رَاحِمَ الشَّيْخِ الكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ

O God<sup>-azwj</sup> of the worlds! O Helper of the ones crying out for help! O Shelter of the shelter seekers! O Overlooker from the evil deeds! O the One not Hasty upon the sinners! O Freer of the captives! O Reliever of sadness of the sad ones! O Uniter of the separated ones! O Catcher of the fleers! O Peak of the seekers! O Companion of every estranged one! O Comforter of every loner! O Mercier of the aged old! O Sustainer of the young child!

يَا جَابِرَ العَظْمِ الكَسِيرِ يَا عِصْمَةَ الحَافِئِ الْمُسْتَجِيرِ يَا مَنْ لَهُ التَّدْبِيرُ وَ إِلَيْهِ التَّقْدِيرُ يَا مَنْ العَسِيرُ عَلَيْهِ سَهْلٌ يَسِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا خَالِقَ الشَّمْسِ وَ القَمَرِ المُنِيرِ يَا قَالِقَ الإِصْبَاحِ يَا مُرْسِلَ الرِّيَاحِ يَا بَاعِثَ الأَرْوَاحِ يَا ذَا الجُودِ وَ السَّمَاحِ

O Mender of the broken bones! O Protection of the fearful shelter seeker! O the One having the Management for him and to Him<sup>-azwj</sup> is the destiny! O the One the difficult is very easy to Him<sup>-azwj</sup>! O the One Who is Informed of all things! O the One Who is Able upon all things! O Creator of the sun and the moon! O Splitter of the mornings! O Sender of the winds! O Resurrector of the souls! O with the Generosity and the Pardon!

يَا مَنْ يَبْدِيهِ كُلُّ مِفْتَاحٍ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سِنْدَ مَنْ لَا سِنْدَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ يَا عِرَّ مَنْ لَا عِرَّ لَهُ يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ يَا حِزْرَ مَنْ لَا حِزْرَ لَهُ يَا عَوْنَ مَنْ لَا عَوْنَ لَهُ يَا رُكْنَ مَنْ لَا رُكْنَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ

O the One in Whose Hand is every key! O Reliance of one having no reliance for him! O Support of the one having no support for him! O Safe-guarder of one having nor depositor for him! O Might of the one having no might for him! O Treasure of one having no treasure for him! O Protection of one having no protection for him! O Support of one having no support

for him! O Strength of one having no strength for him! O Helper of one having no helper for him!

يَا عَظِيمَ الْمَنِّ يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا ذَا الْحُجَّةِ الْبَالِغَةِ يَا ذَا الْمُلْكِ وَالْمَلَكُوتِ يَا ذَا الْعِزَّةِ وَالْجَبْرُوتِ يَا مَنْ هُوَ حَيٌّ لَا يَمُوتُ

O Mighty of the Conferment! O Benevolent of the Pardon! O Excellent of the Overlooking! O Vast of the Forgiveness! O Extender with the Hands with the Mercy! O Initiator with the bounties before these are deserved! O with the extensive Arguments! O with the Kingdom and the Domains! O with the Might and the Force! O the One Who is Living not to die!

أَسْأَلُكَ بِعِلْمِكَ الْعُيُوبَ وَبِمَعْرِفَتِكَ مَا فِي صَمَائِرِ الْقُلُوبِ وَبِكُلِّ اسْمٍ هُوَ لَكَ اصْطَفَيْتَهُ لِنَفْسِكَ وَأَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَبِأَسْمَائِكَ الْحُسْنَى كُلِّهَا حَتَّى انْتَهَى إِلَى اسْمِكَ الْعَظِيمِ الْأَعْظَمِ الَّذِي فَضَّلْتَهُ عَلَى جَمِيعِ أَسْمَائِكَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Knowledge of the unseen, and by Your<sup>-azwj</sup> Recognition of what is in consciences of the hearts, and with every Name which is for You<sup>-azwj</sup>, You<sup>-azwj</sup> have Chosen it for Yourself<sup>-azwj</sup> and Revealed it in a Book from Your<sup>-azwj</sup> Books, or Preferred it in Knowledge of the unseen with You<sup>-azwj</sup>, and by Your<sup>-azwj</sup> most excellent Names, all of them, until I end up to Your<sup>-azwj</sup> Magnificent Name, the most Magnificent which You<sup>-azwj</sup> have Merited it upon entirety of Your<sup>-azwj</sup> Names!

أَسْأَلُكَ بِهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَنْ تُبَيِّرَ لِي مِنْ أَمْرِي مَا أَخَافُ عُسْرَهُ وَتُفَرِّجَ عَنِّي الْهَمَّ وَالْعَمَّ وَالْكَرْبَ وَمَا ضَاقَ بِهِ صَدْرِي وَعَيْلَ بِهِ صَدْرِي فَإِنَّهُ لَا يَقْدِرُ عَلَيَّ فَرَجِي سِوَاكَ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ

I ask You<sup>-azwj</sup> by it to Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and to Ease for me from my affairs what I am fearing of its difficulty, and to Relieve from me the worries, and the sadness, and the distress, and whatever my chest is constricted with, and my patience runs out with it, for no one is able upon my relief, apart from You<sup>-azwj</sup>, and Do with me what You<sup>-azwj</sup> are rightful of!

يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ يَا مَنْ لَا يَكْشِفُ الْكَرْبَ غَيْرُهُ وَلَا يُجَلِّي الْحُزْنَ سِوَاهُ وَلَا يُفَرِّجُ عَنِّي إِلَّا هُوَ أَهْفِي شَرَّ نَفْسِي خَاصَّةً وَ شَرَّ النَّاسِ عَامَّةً وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَ أَصْلِحْ أُمُورِي وَ أَفْضِ لِي حَوَائِجِي وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَرْحَمُكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O rightful of being feared and rightful of the Forgiving! O One no one can Remove the distress, nor clear the grief apart from Him<sup>-azwj</sup>, nor relieve from me except He<sup>-azwj</sup>! Suffice me of the evil of my own soul in particular, and evil of the people in general, and Rectify my concerns for me, all of it, and Rectify my affairs, and Fulfil my needs, and Make for me from my affairs, a relief and an outlet, for You<sup>-azwj</sup> Know and I don't know, and You<sup>-azwj</sup> are Able and I am not able, and You<sup>-azwj</sup> are Able upon all things, by Your<sup>-azwj</sup> Mercy, O the most Merciful of the merciful ones!<sup>642</sup>

<sup>642</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 4

5- ق، الكتاب العتيق الغروي دعاء للكرب و السلطان عن النبي ع قال ص إذا هاج بكم كرب أو خشية من سلطان أو أردتم حاجة تدعو بحذره الدعوات فوالذي بعثني بالحق نبياً ما دعوت بها في وجهه إلا نصرت ولا على عدو إلا ظفرت وأرى ما أحب وتفر به عيني وهو هذا الدعاء

(The book) 'Kitab Al Ateeq' of Al Garwy –

Supplication for the distress and the ruler, from the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'When you are afflicted by distress, or fear from a ruler, or you want a need, you should supplicate with this supplication. By the One Who Sent me with the truth as a Prophet<sup>-saww</sup>! It will not be supplicated in his face except he will be Helped, nor against an enemy except he will win and see what he loves and the eyes will be delighted with it, and it is this supplication: -

يا عالم الغيوب و السرائر يا مطاع يا عزيز يا عليهم يا هازم الأحزاب لأحمد يا كائد فرعون لموسى يا منجي عيسى من أيدي الظلمة يا مخليص نوح من الغرق يا قاصد كل خير يا ذا الجلال و الإكرام يا خالق الخير يا أهل الخير رغبت إليك في كذا وكذا

'O Knower of the unseen and the secrets! O Obeyed! O Mighty! O All-Knowing! O Defeater of the confederates for Ahmad<sup>-saww</sup>! O Planner against Pharaoh<sup>-la</sup> for Musa<sup>-as</sup>! O Rescuer of Isa<sup>-as</sup> from hands of the oppressors! O Rescuer of Noah<sup>-as</sup> from the drowning! O Aimed for every good! O with the Majesty and the Benevolence! O Creator of the good! O rightful of the good! I desire to you regarding such and such!

فصل اللهم على محمد وآله و فرج عني و أغني و استجب لي و انمني يا أرحم الراحمين.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Relieve from me, and Help me, and Respond to me, and Mercy me, O the most Merciful of the merciful ones!"<sup>643</sup>

6- مهج، مهج الدعوات روي أن الحاج أصابهم عطش في بعض السنين حتى كادوا أن يهلكوا فجلس واحد منهم ليتموت فأخذته سنة النوم فرأى مؤلانا علي بن أبي طالب ع يقول له ما أعفلك عن كلمة النجاة

(The book) 'Mahj Al Dawaat' –

'It is reported that the pilgrims (of Hajj) were afflicted with thirst in one of the years to the extent that they almost died. One of them sat down to die, and was seized by slumber of the sleep. He saw our Master Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> saying to him: 'How heedless you are from the words of salvation!'

فقلت و ما كلمة النجاة

I said, 'And what are the words of salvation?'

فقال تقول إلهي آدم ملكك على ملكك بلطفك الحفي و أنا علي بن أبي طالب

He<sup>-asws</sup> said: 'You should say, 'My God<sup>-azwj</sup>! Permanent is Your<sup>-azwj</sup> Kingship over Your<sup>-azwj</sup> Kingdom with Your<sup>-azwj</sup> hidden Subtleness, and I<sup>-asws</sup> am Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>!'

فَاسْتَيْقَظْتُ وَ قُلْتُهَا فَتَشَأَ عَمَامٌ وَ أَغَاثَ النَّاسَ فِي الْحَالِ حَتَّى عَاشُوا وَ الْحَمْدُ لِلَّهِ وَحْدَهُ.

I woke up and said it, and the clouds grew and rained upon the people immediately until they lived, and the Praise is for Allah<sup>-azwj</sup> Alone!''<sup>644</sup>

7- مهج، مهج الدعوات من كتاب تعبير الرؤيا لمحمد بن يعقوب الكليني و هذا لفظه أحمد عن الأوشاء عن أبي الحسن الرضا ع قال: رأيت أبي ع في المنام فقال يا بئني إذا كنت في شدة فأكثر من أن تقول يا رؤوف يا رحيم و الذي نراه في النوم كما نراه في اليقظة.

(The book) 'Mahj Al Dawaat', from the book 'Tabeer Al Ru'ya' of Muhammad Bin Yaquob Al Kulayni, and this is its wording by Ahmad, from Al Washa,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'I<sup>-asws</sup> saw my<sup>-asws</sup> father<sup>-asws</sup> in the dream. He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Whenever you were to be in a hardship, frequent from saying: 'O Kind! O Merciful!', and the one we see him in the sleep would be just as we see him in the wakefulness''<sup>645</sup>

8- مهج، مهج الدعوات بإسنادنا إلى محمد بن الحسن الصفار في كتاب فضل الدعاء بإسناده إلى عثمان بن عيسى عن أبي حمزة الثمالي قال: استأذنت على أبي جعفر ع فخرج و شفقتاه يتحركان قال و همت لذلك يا ثمالي

(The book) 'Mahj Al Dawaat' – By our chain to Muhammad Bin Al-Hassan Al Saffar in the book 'Fazl Al Dua', by his chain to Usman Bin Isa, from Abu Hamza Al Sumali who said,

'I sought permission to see Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> came out and his<sup>-asws</sup> lips were moving. He<sup>-asws</sup> said: 'And you are astonished at that, O Sumali?'

قَالَ قُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ

He said, 'I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ إِنِّي وَ اللَّهُ تَكَلَّمْتُ بِكَلَامٍ مَا تَكَلَّمُ بِهِ أَحَدٌ قَطُّ إِلَّا كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ

He<sup>-asws</sup> said: 'And I<sup>-asws</sup>, by Allah<sup>-azwj</sup>, was talking with a speech no one talks with at all except Allah<sup>-azwj</sup> Suffices him of what worries him from matters of his world and his Hereafter!'

قَالَ قُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ فَأَخْبَرَنِي بِهِ

He said, 'I said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Make me sacrificed for you<sup>-asws</sup>, inform me with it!'

قَالَ نَعَمْ مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ

<sup>644</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 6

<sup>645</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 7

He<sup>-asws</sup> said: ‘Yes. One who says when he goes out from his house,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خَيْرِ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ لِيُقْضَى مَا أَحْبَبْتُ.

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Allah<sup>-azwj</sup> is Sufficient for me! I rely upon Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for goodness of my lifespan, all of it, and I seek Refuge with it from disgrace of the world and Punishment of the Hereafter’, He<sup>-azwj</sup> will Fulfil what he loves!’<sup>646</sup>

وَ مِنْ ذَلِكَ دُعَاءُ آخِرٍ عَنْ مَوْلَانَا الْبَاقِرِ ع وَجَدْتُهُ فِي أَصْلِهِ مِنْ كُتُبِ أَصْحَابِنَا عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَلَا أَعْلَمُكَ دُعَاءً نَدْعُو بِهِ أَهْلَ الْبَيْتِ إِذَا كَرِهْنَا أَمْرًا أَوْ تَخَوَّفْنَا شَرَّ السُّلْطَانِ أَوْ أَمْرًا لَا قِبَلَ لَنَا بِهِ

And from that is another supplication of our Master Al Baqir<sup>-asws</sup>. I found it in the original from books of our companions, from Abbas Bin Aamir, from Rabie, from Abdullah Bin Abdul Rahman,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Shall I teach you a supplication we<sup>-asws</sup>, People<sup>-asws</sup> of the Household, supplicate with whenever a matter distresses us, or we fear the evil of a ruler, or a matter there is no resistance for us<sup>-asws</sup> with it?’

فُلْتُ بَلَى يَا أَبِي وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘Yes, by my father and my mother, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

قَالَ قُلْ يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكُونًا كُلِّ شَيْءٍ وَ يَا بَاقِي بَعْدَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا.

He<sup>-asws</sup> said: ‘Say, ‘O Existent before all things, and O bringer into being of all things, and O remaining after all things! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and Do such and such with me!’<sup>647</sup>

9- دَعَاؤُ الرَّاوَنْدِيِّ، رُوِيَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ رَجُلًا عَلَى عَهْدِ عُمَرَ وَ لَهُ فِلاَةٌ بِنَاحِيَةِ آذَرَبَايجَانَ قَدِ اسْتَصَعَبَتْ عَلَيْهِ فَمَنَعَتْ جَانِبَيْهَا فَشَكَا إِلَيْهِ مَا قَدْ نَالَ قَالَ أَذْهَبَ فَاسْتَعِثَ بِاللَّهِ وَ كَتَبَ لَهُ رُغْعَةً فِيهَا الرُّغْبَةُ وَ مَضَى وَ اغْتَمَمَتْ لَهُ غَمًّا شَدِيدًا

(The book) ‘Dawaat of Al Rawandy’ –

‘It is reported from Ibn Abbas that there was a man in the era of Umar who had young horses for him in an area of Azerbaijan which were difficult upon him. They refused their sides (backs for riding). He complained to him (Umar) of what he was facing. He said, ‘Go and cry for Help with Allah<sup>-azwj</sup>’, and he wrote a note for him wherein was the incantation (Ruqya), and he went, and I was saddened with intense sadness.

فَلَقِيَتْ أَمِيرَ الْمُؤْمِنِينَ ع فَأَحْبَرْتُهُ بِهِ فَقَالَ لِيُعَوِّدَنَّ بِالْحَبِيبَةِ

<sup>646</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 8 a

<sup>647</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 8 b

I met Amir Al-Momineen<sup>-asws</sup> and informed him with it. He<sup>-asws</sup> said: 'He will be returning with the disappointment!'

فَهَذَا مَا بِي وَ طَالَتْ عَلَيَّ سَنَتِي فَإِذَا أَنَا بِالرَّجُلِ قَدْ وَافَى وَ فِي جَبْهَتِهِ شَجَّةٌ تَكَادُ الْيَدُ تَدْخُلُ فِيهَا فَلَمَّا رَأَيْتُهُ بَادَرْتُ فَقُلْتُ مَا وَرَاكَ

It calmed down what was with me and my year was prolonged with me. Then I was with the man who had arrived and in his forehead was such a gash the hand could almost enter into it. When I saw him, I rushed. I said, 'What (news) is behind you?'

فَقَالَ إِنِّي صِرْتُ إِلَى الْمَوْضِعِ وَ رَمَيْتُ بِالرُّقْعَةِ فَحَمِلَ عِدَادًا مِنْهَا فَرَمَيْتُ فِي وَجْهِهِ فَسَقَطْتُ وَ كَانَ مَعِيَ أَخٌ لِي فَحَمَلَنِي فَلَمْ أَزَلْ أَتَعَاَجُ حَتَّى صَلَّحْتُ

He said, 'I went to the place and pelted with the Ruqya, but a number of them attacked and one of them knocked me with its hoof in my face, so I fell down, and with me was a brother of mine. He carried me. I did not cease the treatment until I was healthy'.

فَصَارَ إِلَى عُمَرَ فَأَخْبَرَهُ بِمَا كَانَ فَرَبَّرَهُ وَ قَالَ لَهُ كَذَبْتَ لَمْ تَذْهَبْ بِكِتَابِي

He came to Umar and informed him with what had happened, but he scolded him and said to him, 'You are lying! You did not go with my letter!'

فَمَضَيْتُ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَتَبَسَّمْ وَ قَالَ أَلَمْ أَقُلْ لَكَ

I went with him to Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> smiled and said: 'Did I<sup>-asws</sup> not say to you?'

تُمْ أَقْبَلُ عَلَى الرَّجُلِ فَقَالَ لَهُ إِذَا انصَرَفْتَ فَصِرْ إِلَى الْمَوْضِعِ الَّذِي فِيهِ وَ قُلِ اللَّهُمَّ إِنِّي أَنْتَوَجُّهُ إِلَيْكَ بِبَيْتِكَ نَبِيِّ الرَّحْمَةِ وَ أَهْلِ بَيْتِهِ الَّذِينَ احْتَرَبْتَهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ فَذَلَّلَ لِي صُعُوبَتَهَا وَ خُزُونَتَهَا وَ أَحْفَنِي شَرَّهَا فَإِنَّكَ الْكَافِي الْمُعَانِي وَ الْعَالِبُ الْقَاهِرُ

Then he<sup>-asws</sup> turned towards the man. He<sup>-asws</sup> said to him: 'When you leave, go to the place which you were in and say, 'O Allah<sup>-azwj</sup>! I divert to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, and People<sup>-asws</sup> of his<sup>-saww</sup> Household, those whom You<sup>-azwj</sup> have Chosen them<sup>-asws</sup> based upon knowledge, over the worlds! Humble for me its difficulty and its grief, and Suffice me of its evil, for You<sup>-azwj</sup> are the Sufficer, the Pardoner, and the Prevailer, the Subduer!'

فَانصَرَفَ الرَّجُلُ رَاجِعًا فَلَمَّا كَانَ مِنْ قَابِلِ قَدِيمِ الرَّجُلِ وَ مَعَهُ جُمْلَةٌ مِنْ أَمْتَانِهَا وَ كَانَ الرَّجُلُ يُجِجُ كُلَّ سَنَةٍ وَ قَدْ أَمَى اللَّهُ مَالَهُ

The man left returning. When it was the next year, the man arrived, and with him was a load from his goods, and it was so that the man performed Hajj every year, and Allah<sup>-azwj</sup> Grown his wealth'.

قَالَ ابْنُ عَبَّاسٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ اسْتَصْعَبَ عَلَيْهِ شَيْءٌ مِنْ مَالٍ أَوْ أَهْلِ أَوْ وَدٍ أَوْ فِرْعَوْنٍ مِنَ الْفِرَاعِنَةِ فَلْيَبْتَئِهَلْ بِهَذَا الدُّعَاءِ فَإِنَّهُ يَكْفِي مَا يَخَافُ  
إِنْ شَاءَ اللَّهُ.

Ibn Abbas said, 'Amir Al Momineen<sup>-asws</sup> said: 'Every one, something is difficulty upon him, either from wealth, or family, or children, or a Pharaoh<sup>-la</sup> from the Pharaohs<sup>-la</sup> (tyrannical

ruler), let him plead with this supplication, for he would be Sufficed of whatever he fears, if Allah<sup>-azwj</sup> so Desires!”<sup>648</sup>

باب 109 أدعية العافية و رفع المحنة و هو من البابين السابقين

## CHAPTER 109 – SUPPLICATION FOR THE WELL BEING, AND RAISING THE TRIALS, AND IT IS FROM THE TWO PREVIOUS CHAPTERS

1- دَعَاؤُ الرَّاوَدِيِّ، قَالَ الرِّضَاعُ رَأَى عَلِيَّ بْنَ الْحُسَيْنِ ع رَجُلًا يَطُوفُ بِالْكَعْبَةِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Reza<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saw a man performing Tawaaf of the Kabah, and he was saying, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the patience!’

قَالَ فَضَرَبَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى كَتِفِهِ قَالَ سَأَلْتَ الْبَلَاءَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ الشُّكْرَ عَلَى الْعَافِيَةِ.

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> struck upon his shoulder. He<sup>-asws</sup> said: ‘You have asked for the affliction! Say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the well being and the thanking upon the well being!’<sup>649</sup>

وَ رُوِيَ أَنَّ النَّبِيَّ ص دَخَلَ عَلَى مَرِيضٍ فَقَالَ مَا شَأْنُكَ

And it is reported that the Prophet<sup>-saww</sup> entered to (console a) sick person. He<sup>-saww</sup> said: ‘What is your condition?’

قَالَ صَلَّيْتُ بِنَا صَلَاةَ الْمَغْرِبِ فَقَرَأْتُ الْقَارِعَةَ فَعُلْتُ اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ ذَنْبٌ تُرِيدُ أَنْ تُعَذِّبَنِي بِهِ فِي الْآخِرَةِ فَعَجِّلْ ذَلِكَ فِي الدُّنْيَا فَصِرْتُ كَمَا تَرَى

He said, ‘You<sup>-saww</sup> prayed Al-Maghrib Salat with us. You<sup>-saww</sup> read (Surah) Al-Qaria. So, I said, ‘O Allah<sup>-azwj</sup>! If there a sin for me in Your<sup>-azwj</sup> Presence You<sup>-azwj</sup> Want to Punish me with in the Hereafter, Hasten that in the world!’ So, I became just as you<sup>-saww</sup> see’.

He<sup>-saww</sup> said: ‘Bad is what you have said. Why didn’t you say, **‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]?’**

فَقَالَ ص بِسْمَا قُلْتُ أَلَا قُلْتُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ فَدَعَا لَهُ حَتَّى أَفَاقَ قَالَ وَ كَانَ دَاوُدُ ع يَقُولُ اللَّهُمَّ لَا مَرَضٌ يُضَيِّبُنِي وَ لَا صِحَّةٌ تُنْسِينِي وَ لَكِنِّي نَبِيٌّ ذَلِكَ.

He<sup>-saww</sup> supplicated for him until he recovered. He<sup>-saww</sup> said: ‘And Dawood<sup>-as</sup> had said: ‘O Allah<sup>-azwj</sup>! Neither a relapsing sickness nor health making me forget (You<sup>-azwj</sup>), but between that!’<sup>650</sup>

<sup>648</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 9

<sup>649</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 1 a

<sup>650</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 1 b

2- مهج، مهج الدعوات وَ مِنْ ذَلِكَ دُعَاءُ الْعَافِيَةِ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي وَ عِنْدَهُ رَجُلٌ قَدْ سَقَطَتْ إِخْدَى يَدَيْهِ مِنْ فَالِحٍ بِهِ وَ هُوَ يَطْلُبُ إِلَى أَبِي أَنْ يَدْعُوَ لَهُ دَعْوَةً وَ ذَكَرَ أَنَّ بِهِ حَصَاةً لَا يَقْدِرُ عَلَى الْبَوْلِ إِلَّا بِشِدَّةٍ فَعَلَّمَهُ أَبِي هَذَا الدُّعَاءَ

(The book) 'Mahj Al Dawaat' – And from that is a supplication for the well being we are reporting by our chain to Sa'ad Bin Abdullah, by his chain to,

Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> was seated with my<sup>-asws</sup> father<sup>-asws</sup>, and in his<sup>-asws</sup> presence was a man. His hand had fallen (become limp) from paralysis with him, and he was seeking to my<sup>-asws</sup> father<sup>-asws</sup> to supplicate to him a supplication, and he mentioned that there was a pebble (stone) with him he was not able upon the urination except with difficulty. My<sup>-asws</sup> father<sup>-asws</sup> taught him this supplication.

فَقَالَ لَهُ الرَّجُلُ امْسَحْ يَدَيْكَ الْمُبَارَكَتَيْنِ عَلَى بَدَنِي فَفَعَلَ

'The man said to him<sup>-asws</sup>: 'Wipe your<sup>-asws</sup> Blessed hands upon my body!' He<sup>-asws</sup> did so.

فَقَالَ لَهُ أَبِي قُلْ هَذَا الدُّعَاءَ حِينَ تُصَلِّي صَلَاةَ اللَّيْلِ وَ أَنْتَ سَاجِدٌ

My<sup>-asws</sup> father<sup>-asws</sup> said to him: 'Say this supplication when you pray the night Salat while you are in Sajdah: -

اللَّهُمَّ إِنِّي أَدْعُوكَ دُعَاءَ الْعَلِيلِ الدَّلِيلِ الْفَقِيرِ أَدْعُوكَ دُعَاءَ مَنْ اسْتَدَّتْ فَاغْتُهُ وَ قَلَّتْ حِيلُهُ وَ ضَعُفَ عَمَلُهُ مِنَ الْخَطِيئَةِ وَ الْبَلَاءِ دُعَاءَ مَكْرُوبٍ إِنْ لَمْ تَدَارِكْهُ هَلَكَ وَ إِنْ لَمْ تَسْتَنْقِذْهُ فَلَا حِيلَةَ لَهُ

'O Allah<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> a supplication by the sick, the humiliated, the poor! I supplicate to You<sup>-azwj</sup> a supplication of one whose destitution has intensified, and his means are scarce, and his deeds are weak from the sins and the afflictions, a supplication of a distressed! If You<sup>-azwj</sup> don't Help him he is destroyed, and if You<sup>-azwj</sup> don't Save him, there will be no means for him!

فَلَا تُحِطْ بِهِ يَا سَيِّدِي وَ مَوْلَايَ وَ إِلَهِي مَكْرَكَ وَ لَا تُثَبِّتْ عَلَيَّ غَضَبَكَ وَ لَا تُضْطَرِّبْنِي إِلَى الْبَأْسِ مِنْ رَوْحِكَ وَ الْفُتُوحِ مِنْ رَحْمَتِكَ وَ طُولِ الصَّبْرِ عَلَيَّ الْأَذَى

O my Chief, and O my Master, and my God<sup>-azwj</sup>! Do not Surround him (me) with Your<sup>-azwj</sup> Plan, nor let Your<sup>-azwj</sup> Wrath be affirmed upon me, nor let me be desperate to the despairing from Your<sup>-azwj</sup> Comfort, and the despondency from Your<sup>-azwj</sup> Mercy, and lengthy patience upon the harm!

اللَّهُمَّ لَا طَاقَةَ لِي عَلَى بَلَاتِكَ وَ لَا غِنَى بِي عَنْ رَحْمَتِكَ وَ هَذَا ابْنُ نَبِيِّكَ وَ حَبِيبِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ بِهِ أَتَوَجَّهُ إِلَيْكَ فَإِنَّكَ جَعَلْتَهُ مُفْرَعًا لِلْخَائِفِ وَ اسْتَوَدَعْتَهُ عِلْمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ

O Allah<sup>-azwj</sup>! The is no endurance for me upon Your<sup>-azwj</sup> afflictions, nor am I needless of Your<sup>-azwj</sup> Mercy, and this is a son<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and Your<sup>-azwj</sup> Beloved. May Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>! I divert to You<sup>-azwj</sup> through him<sup>-asws</sup>, for

You<sup>-azwj</sup> have Made him<sup>-asws</sup> a shelter for the fearful, and have Endowed him<sup>-asws</sup> knowledge of what has happened, and what is to happen!

فَاكْشِفْ ضُرِّي وَ خَلِّصْنِي مِنْ هَذِهِ الْبَلِيَّةِ إِلَى مَا قَدْ عَوَّدْتَنِي مِنْ عَافِيَتِكَ وَ رَحْمَتِكَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

Remove my harm and Rescue me from this affliction until You<sup>-azwj</sup> Restore me to Your<sup>-azwj</sup> well being and Your<sup>-azwj</sup> Mercy. The hopes are cut off except from You<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>!”

فَانصَرَفَ الرَّجُلُ ثُمَّ أَتَاهُ بَعْدَ أَيَّامٍ وَ مَا بِهِ شَيْءٌ مِمَّا كَانَ يَجِدُهُ

The man left, then came to him<sup>-asws</sup> after some days and there was nothing with him, from what he had been feeling’.

قَالَ وَ أَمَرْنَا أَبُو عَبْدِ اللَّهِ ع أَنَّ نَحْنُ ذَلِكَ وَ قَالَ أَحَبَّرْتُ أَبِي بِعَافِيَةِ الرَّجُلِ فَقَالَ يَا بُحَيِّ مَنْ كَتَمَ بَلَاءً ابْتُلِيَ بِهِ مِنَ النَّاسِ وَ شَكَاَ إِلَى اللَّهِ أَنْ يُعَافِيَهُ عَافَاهُ مِنْ ذَلِكَ الْبَلَاءِ عِنْدَ هَذَا الدُّعَاءِ.

He (the narrator) said, ‘And Abu Abdullah<sup>-asws</sup> instructed us to conceal that and said, ‘I<sup>-asws</sup> informed my<sup>-asws</sup> father<sup>-asws</sup> of the well being of the man. He<sup>-asws</sup> said: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! One who conceals an affliction he is afflicted with from the people and complains to Allah<sup>-azwj</sup> to Recover him, He<sup>-azwj</sup> will Recover him from that affliction, in this supplication!’<sup>651</sup>

3- مهج، مهج الدعوات وَ مِنْ ذَلِكَ وَجَدْتُ فِي مَجْمُوعِ أَنَّ عُقْبَةَ بْنَ إِسْمَاعِيلَ الْخَضْرَمِيَّ عَمِّي فَرَأَى فِي مَنَامِهِ قَائِلًا يَقُولُ يَا قَرِيبُ يَا مُجِيبُ يَا سَمِيعَ الدُّعَاءِ يَا لَطِيفًا لِمَا يَشَاءُ رُدَّ إِلَيَّ بَصْرِي فَقَالَ ذَلِكَ فَعَادَ إِلَيْهِ بَصْرُهُ.

(The book) ‘Mahj Al Dawaat’ –

‘And from that I found in a collection that Uqbah Bin Ismail Al-Hazramy, a blind man saw in his dream a speaker saying: ‘O Near One! O Near One! O Listener of the supplication! O Gentle to whatever He<sup>-azwj</sup> Desires! Return my sigh to me!’ He said that and his sight returned to him’.<sup>652</sup>

وَ رَأَيْتُ بِحِطِّ الرَّضِيِّ الْأَوْيِّ قَدَسَ اللَّهُ رُوحَهُ مَا هَذَا لَفْظُهُ دُعَاءٌ عَلَّمَهُ النَّبِيُّ ص أَعْمَى فَرَدَّ اللَّهُ إِلَيْهِ بَصْرَهُ يُصَلِّي رَكَعَتَيْنِ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَدْعُوكَ وَ أَرْغَبُ إِلَيْكَ وَ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِيُرِدَّ بِكَ عَلَيَّ نُورَ بَصْرِي

And I saw in the handwriting of Al-Razy Al-Alawy, may Allah<sup>-azwj</sup> Sanctify his soul, what this was its wording, ‘A supplication the Prophet<sup>-saww</sup> had taught a blind man, so Allah<sup>-azwj</sup> Returned his sight to him. He should pray two units of Salat, then say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> and supplicate to You<sup>-azwj</sup>, and desire to You<sup>-azwj</sup>, and divert to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy! O Muhammad<sup>-saww</sup>! I divert through you<sup>-saww</sup> to Allah<sup>-azwj</sup>, your<sup>-saww</sup> Lord<sup>-azwj</sup> and my Lord<sup>-azwj</sup>, for the light of my sight to be returned to me through you<sup>-saww</sup>!’

<sup>651</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 2

<sup>652</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 3 a

فَمَا قَامَ الْأَعْمَى حَتَّى رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ.

The blind man had not stood up until Allah<sup>-azwj</sup> had Returned his sight to him”.<sup>653</sup>

وَرَأَيْتُ فِي الْمَجْلَدِ الْأَوَّلِ مِنْ كِتَابِ التَّجْمُلِ فِي تَرْجِمَةِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَاقَانَ مَا سَمِعْنَا أَنْ إِنْسَانًا ضَعُفَتْ بَصَرُهُ فَرَأَى فِي مَنَامِهِ مَنْ يَقُولُ لَهُ قُلْ أَعِيدُ نُورَ بَصَرِي بِنُورِ اللَّهِ الَّذِي لَا يُطْفَأُ وَ امْسُخْ يَدَكَ عَلَى عَيْنَيْكَ وَ تُشْعِهَا بِآيَةِ الْكُرْسِيِّ

And I saw in the first volume of the book ‘Al-Tajammul’ in a translation by Muhammad Bin Ja’far Bin Abdullah Bin Yahya Bin Khaqan what we heard that a person was of weak sight. He saw in his dream someone saying to him: ‘Say, ‘I seek Refuge for the light of my sight with the Noor of Allah<sup>-azwj</sup> which will not extinguish!’, and wipe your hand upon your eyes and follow it with (reading) Ayat Al Kursy’.

فَقَالَ فَصَحَّ بَصَرُهُ وَ جَرَّبَ ذَلِكَ فَصَحَّ لِي بِالتَّجْرِبَةِ.

He said, ‘His sight became healthy and I tried that, so it became healthy for me with the experimenting’”.<sup>654</sup>

4- ق، كتاب العتيق الغروي زوي عن العالم عن جعفر بن محمد الصادق ع قال قال أمير المؤمنين علي بن أبي طالب صلوات الله عليه وعلى آله علمني حبيبي رسول الله ص دعاء ولا أحتاج معه إلى دواء الأطباء

(The book) ‘Kitab Al Ateeq’ of Al Garwy –

‘It is reported from the Scholar (Imam<sup>-asws</sup>), from Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> having said: ‘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> Progeny<sup>-asws</sup>, said: ‘My<sup>-asws</sup> beloved Rasool-Allah<sup>-saww</sup> supplicated and although there was no need with him<sup>-saww</sup> to medication of the doctors!’

قِيلَ وَ مَا هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ

It was said, ‘And what was it, O Amir Al-Momineen<sup>-asws</sup>?’

قَالَ سَبْعٌ وَ ثَلَاثُونَ تَهْلِيلَةً مِنَ الْقُرْآنِ مِنْ أَرْبَعٍ وَ عِشْرِينَ سُورَةً مِنَ الْبُقْرَةِ إِلَى الْمُرْتَمِلِ مَا قَالَهَا مَكْرُوبٌ إِلَّا فَرَّجَ اللَّهُ كَرْبَهُ وَ لَا مَدْيُونٌ إِلَّا قَضَى اللَّهُ دَيْنَهُ وَ لَا غَائِبٌ إِلَّا رَدَّ اللَّهُ غُرْبَتَهُ وَ لَا ذُو حَاجَةٍ إِلَّا قَضَى اللَّهُ حَاجَتَهُ وَ لَا خَائِفٌ إِلَّا أَمِنَ اللَّهُ خَوْفَهُ

He<sup>-asws</sup> said: ‘Thirty-seven extollations of Oneness from the Quran, from twenty-four Chapters, from Surah Al Baqarah to Surah Al Muzzammil. No distressed one will say these except Allah<sup>-azwj</sup> will Relieve his distress, nor one in debt except Allah<sup>-azwj</sup> Fulfil his debt, nor an absentee except Allah<sup>-azwj</sup> will Rid of his estrangement, nor one with need except Allah<sup>-azwj</sup> will Fulfil his need, nor a fearful except Allah<sup>-azwj</sup> will Secure his fear!

<sup>653</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 3 b

<sup>654</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 3 c

وَمَنْ قَرَأَهَا فِي كُلِّ يَوْمٍ حِينَ يُصْبِحُ آمَنَ قَلْبُهُ مِنَ الشَّقَاقِ وَ النَّفَاقِ وَ دَفَعَ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَتْهَا الْجُدَامُ وَ الْجُنُونُ وَ الْبَرَصُ وَ أَحْيَاهُ اللَّهُ رِيَاناً وَ أَمَاتَهُ رِيَاناً وَ أَدْخَلَهُ الْجَنَّةَ رِيَاناً

And one who reads it during every day when it is morning, would secure his heart from the wretchedness and the hypocrisy, and seventy types from the types of afflictions will be repelled from him, the lease of these being the leprosy, and the insanity, and the vitiligo, and Allah<sup>-azwj</sup> will Cause him to live as saturated, and dies as saturated, and Enter him into the Paradise as saturated!

وَ مَنْ قَالَهَا وَ هُوَ عَلَى سَفَرٍ لَمْ يَرِ فِي سَفَرِهِ إِلَّا خَيْراً وَ مَنْ قَرَأَهَا كُلَّ لَيْلَةٍ حِينَ تَأْوِي إِلَى فِرَاشِهِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ مَلَكاً يَحْفَظُونَهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ حَتَّى يُصْبِحَ وَ كَانَ فِي نَهَارِهِ مِنَ الْمُحْفُوظِينَ وَ الْمَرْزُوقِينَ حَتَّى يُمْسِيَ

And one who says it while he is on a journey, will not see in his journey except goodness, and one who reads it every night when he shelters to his bed, Allah<sup>-azwj</sup> will Allocate seventy Angels with him protecting him from Iblees<sup>-la</sup> and his armies until morning, and in his day would be from the protected ones, and the sustained one until evening!

وَ مَنْ كَتَبَهَا وَ شَرِبَهَا بِمَاءِ الْمَطَرِ لَمْ يُصِبْهُ فِي بَدَنِهِ سُوءٌ وَ لَا حَصَاصَةٌ وَ لَا شَيْءٌ مِنْ أَعْيُنِ الْجِنِّ وَ لَا نَفْثِهِمْ وَ لَا سِحْرِهِمْ وَ لَا كَيْدِهِمْ وَ لَمْ يَزَلْ مُحْفُوظاً مِنْ كُلِّ آفَةٍ مَدْفُوعاً عَنْهُ كُلُّ بَلِيَّةٍ فِي الدُّنْيَا مَرْزُوقاً بِأَوْسَعِ مَا يَكُونُ آمِناً مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ وَ جَبَّارٍ عَنِيدٍ وَ لَمْ يَخْرُجْ عَنْ دَارِ الدُّنْيَا حَتَّى يُرِيَهُ اللَّهُ عَرّاً وَ جَلّاً فِي مَنَامِهِ مَفْعَدهً مِنَ الْجَنَّةِ

And one who writes it and drinks it with rain water, no evil will afflict him in his body, nor abject (hopeless) poverty, nor anything from (evil) eye of the Jinn, nor their puffings, nor their sorcery, nor their plots, and he will not cease to be protected from every affliction! Every affliction will be repelled from him in the world. He will be sustained with as expansive as can be, safe from every renegade Satan<sup>-la</sup>, and obstinate tyrant, and he will not exit from house of the world until Allah<sup>-azwj</sup> Mighty and Majestic will Show him in his dream, his seat from the Paradise!

وَ هَذَا أَوَّلُهُ مِنْ سُورَةِ الْبَقَرَةِ اثْنَتَانِ وَ الْهَيْكُلُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And this is its beginning: - Two from Surah Al Baqarah: **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163].**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ

**Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep [2:255].**

وَ مِنْ آلِ عِمْرَانَ خَمْسَةٌ أَلَمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

And five from (Surah) Aal-e-Imran<sup>-as</sup>: **Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2] He Revealed unto you the Book with the Truth, [3:3] He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6].**

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].**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ

**The Religion in the Presence of Allah is Al-Islam; [3:19] Most surely this is the true narrative, and there is none from a god except Allah; and that Allah - He is the Mighty, the Wise [3:62].**

وَمِنَ النِّسَاءِ وَاحِدَةً اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And one from Surah Al Nisaa: **Allah, there is no god but He - He will Gather you to the Day of Judgement, there is no doubt in it; and who is truer in narration than Allah? [4:87].**

وَمِنَ الْمَائِدَةِ وَاحِدَةً لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

And one from (Surah) Al Maidah: **They have committed Kufr, those who are saying, 'Allah is the third of the three', and there is none from a god except One God; and if they are not desisting from what they are saying, those who are committing Kufr from them would be afflicted by a painful Punishment [5:73].**

وَمِنَ الْأَنْعَامِ اثْنَتَانِ ذَلِكَمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَاعْرَضْ عَنِ الْمُشْرِكِينَ

And two from (Surah) Al Anaam: **That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is upon all things a Protector [6:102] Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the associators [6:106].**

وَمِنَ الْأَعْرَافِ وَاحِدَةً قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا بِلِلَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

And one from (Surah) Al Araaf: **Say: 'O you people! I am a Rasool of Allah to you all, Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live and die. Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided' [7:158].**

وَمِنْ بَرَاءَةِ اثْنَتَانِ اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

And two from (Surah) Bara'at: **They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord), and they were not Commanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31].**

فَإِنْ تَوَلَّوْا فَعُلَّ 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].**

وَ مِنْ يُؤَسُّ وَاحِدَةً حَتَّى إِذَا أَذْرَكَهُ الْعَرْشُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ

And one from (Surah) Yunus<sup>as</sup>: **until when the drowning faced him, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90].**

وَ مِنْ هُودٍ وَاحِدَةً قَالِمٌ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أَنْزَلَ بِعِلْمِ اللَّهِ وَ أَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

And one from (Surah) Hud<sup>as</sup>: **But if they are not responding to you then know, rather it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?' [11:14].**

وَ مِنَ الرُّعْدِ وَاحِدَةً وَ هُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتَابِ

And one from (Surah) Al Ra'ad: **and they are (still) committing Kufr with the Beneficent. Say: 'He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return' [13:30].**

وَ مِنَ النَّحْلِ وَاحِدَةً يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

And one from (Surah) Al Nahl: **He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2].**

وَ مِنْ طه ثَلَاثَةً يَعْلَمُ السِّرَّ وَ أَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى وَ أَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَ أَقِمِ الصَّلَاةَ لِذِكْرِي إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

And three from (Surah) Ta Ha: **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] And I have Chosen you, so listen intently to what is Revealed [20:13] I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14] But rather, your God is Allah, Who, there is no god except He; He Embraces all things in (His) Knowledge [20:98].**

And two from (Surah) Al Anbiya<sup>as</sup>: **And We did not Send any Rasools except they were eating the food and walking in the markets, and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20].**

وَ مِنَ الْأَنْبِيَاءِ اثْنَتَانِ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ وَ ذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

**And We did not Send before you any Rasool except We Revealed unto him that: "There is no god except Me, therefore worship Me!" [21:25] And the one with the whale (Yunus),**

*when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87].*

وَمِنَ الْمُؤْمِنِينَ وَاحِدَةً فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

And one from (Surah) Al Momineen: **Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116].**

وَمِنَ النَّبِيِّينَ وَاحِدَةً وَيَعْلَمُ مَا تُخْفُونَ وَ مَا تُعْلِنُونَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And from (Surah) Al Naml: **Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26].**

وَمِنَ الْقَصَصِ اثْنَتَانِ وَ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ

And two from (Surah) Al Qasas: **And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70].**

وَ لَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ

**And do not supplicate to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning [28:88].**

وَ مِنْ قَاطِرٍ وَاحِدَةً 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].**

وَ مِنَ الصَّافَّاتِ وَاحِدَةً إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

And one from (Surah) Al Safaat: **They, when it was said to them, 'There is no god except Allah', were being arrogant [37:35].**

وَ مِنْ صِ وَاحِدَةً قُلْ إِنَّمَا أَنَا مُنذِرٌ وَ مَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

And one from (Surah) Saad: **Say: 'But rather, I am a warner, and there is no god except Allah, the One, the Subduer (of all) [38:65].**

وَ مِنْ عَافِيٍّ اثْنَتَانِ ذَلِكَمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ ذَلِكَمُ اللَّهُ رَبُّكُمْ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And two from (Surah) Ghafir: **That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62] That is Allah, your Lord. [40:64] 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].**

وَمِنَ الدُّخَانِ وَاحِدَةٌ لَا إِلَهَ إِلَّا هُوَ يُجِيبُ وَيُخَبِّرُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

And one from (Surah) Al Dukhan: **There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8].**

وَمِنَ الْحَشْرِ اثْنَانِ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

And two from (Surah) Al Hashr: **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] 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].**

وَفِي التَّغَابُنِ وَاحِدَةٌ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And one in (Surah) Al Taghabun: **Allah, there is no god but He; and let the Momineen rely upon Allah [64:13].**

وَفِي الْمُرْتَلِ وَاحِدَةٌ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا.

And one in (Surah) Al Muzzamil: **Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]**.<sup>655</sup>

5- كِتَابُ الْإِسْتِدْرَاكِ، بِإِسْنَادِهِ إِلَى الْأَعْمَشِ أَنَّ الْمَنْصُورَ حِينَ طَلَبَهُ فَتَطَهَّرَ وَ تَكْفَّرَ وَ حَنَطَ قَالَ لَهُ حَدِيثِي بِحَدِيثِ سَمِعْتُهُ أَنَا وَ أَنْتَ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ فِي بَنِي حَمَانَ

(The book) 'Al Istidraak', by his chain to Al Amsh,

'Al-Mansour, when he sought him (Amsh), he (Amsh) purified and wore a shroud and embalmed. He (Al-Mansour) said to him, 'Narrated to me a Hadeeth I and you have heard from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> regarding the clan of Haman'.

قَالَ قُلْتُ لَهُ أَيُّ الْأَحَادِيثِ

He (Amsh) said, 'I said to him, 'Which of the Ahadeeth?'

قَالَ حَدِيثُ أَرْكَانِ جَهَنَّمَ

<sup>655</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 4

He (Al-Mansour) said, 'Hadeeth of the pillars of Hell!'

قَالَ قُلْتُ أَوْ تُغْفِبِنِي

He said (Amsh), 'I said, 'Or can you excuse me?'

قَالَ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ

He (Al Mansour) said, 'There is no way to that'.

قَالَ قُلْتُ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِحَبَّتَمُ سَبْعَةُ أَبْوَابٍ وَ هِيَ الْأَرْكَانُ لِسَبْعَةِ فُرَاعِنَةٍ

He said, 'I said, 'It is narrated to us by Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: 'For Hell there are seven doors, and these are seven pillars for seven Pharaohs<sup>-la</sup>'.

ثُمَّ ذَكَرَ الْأَعْمَشُ مُرُودَ بْنِ كَنْعَانَ فِرْعَوْنَ الْحَبِيلِ وَ مُصْعَبَ بْنِ الْوَلِيدِ فِرْعَوْنَ مُوسَى وَ أَبَا جَهْلَ بْنَ هِشَامٍ وَ الْأَوَّلَ وَ الثَّانِيَّ وَ السَّادِسَ يَزِيدَ قَاتِلَ وَلَدِي ثُمَّ سَكَتُ

Then Al-Amsh mention Namroud Bin Kanaan<sup>-la</sup>, Pharaoh<sup>-la</sup> (in the era of) the friend (Ibrahim<sup>-as</sup>), and Mus'ab Bin Al-Waleed<sup>-la</sup>, Pharaoh<sup>-la</sup> (in the era of) Musa<sup>-as</sup>, and Abu Jahl Bin Hashim<sup>-la</sup>, and the first (Abu Bakr), and the second (Umar), and the sixth Yazeed<sup>-la</sup>, killer of my son. Then he was silent.

فَقَالَ لِي الْفِرْعَوْنُ السَّابِعُ

He (Al-Mansour) said to me, 'The seventh Pharaoh<sup>-la</sup>?'

قُلْتُ رَجُلٌ مِنْ وُلْدِ الْعَبَّاسِ يَلِي الْخِلَافَةَ يُلقَبُ بِالِدَّوَانِيقِيِّ اسْمُهُ الْمَنْصُورُ

I (Amsh) said, 'A man from the sons of Al-Abbas in charge of the caliphate, titled as 'Al-Dawaneeqy', his name is Al-Mansour'.

قَالَ فَقَالَ لِي صَدَقْتَ هَكَذَا حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ

He (Al-Mansour) said, 'He said, 'You speak the truth! That is how Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> had narrated to us'.

قَالَ فَرَفَعَ رَأْسَهُ وَ إِذَا عَلَى رَأْسِهِ غُلَامٌ أَمْرُدٌ مَا رَأَيْتُ أَحْسَنَ وَجْهًا مِنْهُ فَقَالَ إِنْ كُنْتُ أَحَدَ أَبْوَابِ جَهَنَّمَ فَلَمْ أَسْتَبِقْ هَذَا وَ كَانَ الْغُلَامُ عَلَوِيًّا حُسَيْنِيًّا

He said, 'He raised his head, and there by (close to) his head there was a beardless boy I have not seen anyone of a more handsome face than him. He (Al-Mansour) said, 'If I was one of the doors of Hell, I will not precede this one!', and the boy was Alawite, Husayni (from the lineage) of Ali<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.

فَقَالَ لَهُ الْغُلَامُ سَأَلْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِحَقِّ آبَائِي إِلَّا عَفَوْتَ عَنِّي

The boy said to him, 'I ask you, O commander of the faithful, by the right of my forefathers<sup>-asws</sup>, please pardon me!'

فَأَبَى ذَلِكَ وَ أَمَرَ الْمَرْبُوبَانَ بِهِ فَلَمَّا مَدَّ يَدَهُ حَرَكَ شَفَتَيْهِ بِكَلَامٍ لَمْ أَغْلَمَهُ فَإِذَا هُوَ كَأَنَّهُ طَيْرٌ قَدْ طَارَ مِنْهُ

But he (Al-Mansour) refused that and ordered the night with it, When he extended his hand, he (the boy) moved his lips with a speech I did not know. Behold, he was as if like a bird and flew away from him.

قَالَ الْأَعْمَشُ فَمَرَّ عَلَيَّ بَعْدَ أَيَّامٍ ففُلْتُ أَقْسَمْتُ عَلَيْكَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ لَمَّا عَلَّمْتَنِي الْكَلَامَ

Al-Amsh said, 'He (the boy) passed by me after some days. I said, 'I vow to you by the right of Amir Al-Momineen<sup>-asws</sup>, teach me the speech!'

فَقَالَ ذَلِكَ دُعَاءَ الْمِحْنَةِ لَمَّا أَهَلَ الْبَيْتِ وَ هُوَ الدُّعَاءُ الَّذِي دَعَا بِهِ أَمِيرُ الْمُؤْمِنِينَ عَ لَمَّا نَامَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ هُوَ

He said, 'That is a supplicate of the trial for us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, and it is the supplication which Amir Al-Momineen<sup>-asws</sup> had supplicated with when he<sup>-asws</sup> had slept upon the bed of Rasool-Allah<sup>-saww</sup>, and it is: -

يَا مَنْ لَيْسَ مَعَهُ رَبٌّ يُدْعَى يَا مَنْ لَيْسَ فَوْقَهُ خَالِقٌ يُخْشَى يَا مَنْ لَيْسَ دُونَهُ إِلَهٌ يُتَّقَى يَا مَنْ لَيْسَ لَهُ وَزِيرٌ يُرْشَى يَا مَنْ لَيْسَ لَهُ نَدِيمٌ يَعْتَشَى يَا مَنْ لَيْسَ لَهُ حَاجِبٌ يُنَادَى يَا مَنْ لَا يَزْدَادُ عَلَى كَثْرَةِ السُّؤَالِ إِلَّا كَرَمًا وَ جُودًا يَا مَنْ لَا يَزْدَادُ عَلَى عِظَمِ الدُّنُوبِ إِلَّا رَحْمَةً وَ عَفْوًا وَ اسْأَلْهُ مَا أَحْبَبْتَ فَإِنَّهُ قَرِيبٌ مُجِيبٌ

'O the One there isn't any lord with Him<sup>-azwj</sup> being supplicated to! O the One there isn't any creator above Him<sup>-azwj</sup> to be fearful of! O the One there isn't any god besides Him<sup>-azwj</sup> to fear! O the One there isn't any minister for Him<sup>-azwj</sup> to bribe! O the One there isn't any intermediary to overcome! O the One there isn't any guard for him to call out! O the One Who isn't increased upon the frequency of requests except in Benevolence! O the One Who does not increase upon the mighty sins except Mercy and Pardon, and I ask Him<sup>-azwj</sup> what I love, for He<sup>-azwj</sup> is Near, Responding!'

قَالَ الْأَعْمَشُ وَ أَمَرَ الْمَنْصُورُ فِي رَجُلٍ بِأَمْرِ غَلِيظٍ فَحَبَسَ فِي بَيْتٍ لِيُنْفَذَ فِيهِ أَمْرُهُ ثُمَّ فَتِحَ عَنْهُ فَلَمْ يَجِدْ فَقَالَ الْمَنْصُورُ أَسْمِعْتُمُوهُ يَقُولُ شَيْئًا

Al-Amsh said, 'And Al-Mansour ordered regarding a man with a harsh order, so he was imprison in a room for his order to be implemented regarding him. Then it was opened but he was not found. Al-Mansour said, 'Have you heard him say anything?'

فَقَالَ الْمُؤَكَّلُ سَمِعْتُهُ يَقُولُ يَا مَنْ لَا إِلَهَ غَيْرُهُ فَأَدْعُوهُ وَ لَا رَبَّ سِوَاهُ فَأَرْجُوهُ نَجِّنِي السَّاعَةَ

The allocated (guard) said, 'I heard him saying, 'O the One there is no god apart from Him<sup>-azwj</sup>, so I would worship him, nor is there any lord besides Him<sup>-azwj</sup> I can hope to! Rescue me right now!''

فَقَالَ وَ اللَّهُ لَقَدْ اسْتَعَاثَ بِكَرِيمٍ فَنَجَّاهُ.

He (Al-Mansour) said, 'By Allah<sup>-azwj</sup>! He had cried out for Help with a Benevolent One, so He<sup>-azwj</sup> Rescued him!'<sup>656</sup>

6- مَشْكَاهُ الْأَنْوَارِ، مِنْ كِتَابِ الْمُحَاسِنِ عَنِ الرِّضَا ع قَالَ: مَرَّ عَلَيَّ بُنُ الْحُسَيْنِ ع بِرَجُلٍ وَ هُوَ يَدْعُو اللَّهَ أَنْ يَرْزُقَهُ الصَّبْرَ فَقَالَ أَلَا لَا تَقُلْ هَذَا وَ لَكِنْ سَلِ اللَّهَ الْعَافِيَةَ وَ الشُّكْرَ عَلَى الْعَافِيَةِ فَإِنَّ الشُّكْرَ عَلَى الْعَافِيَةِ خَيْرٌ مِنَ الصَّبْرِ عَلَى الْبَلَاءِ

(The book) 'Masharik Al Anwaar', from the book 'Al Mahasin',

'From Al-Reza<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> passed by a man and he was supplicating to Allah<sup>-azwj</sup> to Grace him the patience. He<sup>-asws</sup> said: 'Don't say this, but ask Allah<sup>-azwj</sup> for the well being and the thanking upon the well being, for the thanking upon the bounty is better than the patience upon the affliction!

كَانَ مِنْ دُعَاءِ النَّبِيِّ ص

It was from a supplication of the Prophet<sup>-saww</sup>:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ تَمَامَ الْعَافِيَةِ فِي الدُّنْيَا وَ الْآخِرَةِ.

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the well-being and the thanking upon the well being, and the complete well being in the world and the Hereafter!'<sup>657</sup>

وَ مِنْهُ قَالَ كَانَ النَّبِيُّ ص يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الدُّنْيَا فَإِنَّ الدُّنْيَا تَمْنَعُ الْآخِرَةَ.

And from him<sup>-asws</sup>, said: 'The Prophet<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-saww</sup> from the world, for the world prevents the Hereafter!'<sup>658</sup>

عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ

And from Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> had said in his<sup>-asws</sup> supplication:

اللَّهُمَّ مَنْ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ وَ التَّفْوِضِ إِلَيْكَ وَ الرِّضَا بِقُدْرِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا قَدَّمْتَ يَا رَبَّ الْعَالَمِينَ.

'O Allah<sup>-azwj</sup>! Confer upon me<sup>-asws</sup> with the relying upon You<sup>-azwj</sup>, and the inclining to You<sup>-azwj</sup>, and being satisfied Your<sup>-azwj</sup> Pre-determination, and the submitting to Your<sup>-azwj</sup> Command until I<sup>-asws</sup> don't love hastening of what You<sup>-azwj</sup> have Delayed, nor delaying of what You<sup>-azwj</sup> Bring forwards, O Lord<sup>-azwj</sup> of the worlds!'<sup>659</sup>

<sup>656</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 5

<sup>657</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 6 a

<sup>658</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 6 b

<sup>659</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 6 c

## CHAPTER 110 – SUPPLICATION FOR THE SUSTENANCE

الآيات نوح فقلت استغفروا ربكم إنه كان غفاراً يُرسل السماء عليكم مدراراً وُمُددكم بأموالٍ و بين و يجعل لكم جَنَّاتٍ و يجعل لكم أنهاراً.

The Verses – (Surah) Nuh<sup>as</sup>: **So I said: ‘Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12].**

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قال: إذا عدوت في حاجتك بعد أن تصلّي العداة بعد التشهد فقل اللهم إني عدوت ألتمس من فضلك كما أمرتني فارزقي من فضلك رزقاً حلالاً طيباً و أعطني فيما ترزقي العافية تقول ذلك ثلاث مرّات.

(The book) ‘Qurb Al Isnad’ – Haroun, from Ibn Sadaqa,

‘From his<sup>asws</sup> father<sup>asws</sup> having said: ‘When go regarding your need after having prayed the morning Salat after (performing) the Tashahhud, say, ‘O Allah<sup>azwj</sup>! I am going to seek from Your<sup>azwj</sup> Grace just as You<sup>azwj</sup> have Commanded me, so Sustain me from Your<sup>azwj</sup> Grace, Permissible sustenance, and Give me the well being in what You<sup>azwj</sup> Sustain me!’ – saying it three times’’<sup>660</sup>.

قال: و سمعت جعفرًا يملئ على بعض التجار من أهل الكوفة في طلب الرزق فقال له صل ركعتين متى شئت فإذا فرغت من التشهد قلت توجّهت بحول الله و قوته بلا حولٍ مِنِّي و لا قوّة و لكن بحولك يا رب و قوتك أوبرأ إليك من الحول و القوّة إلا ما قوتيني

He said, ‘And I heard Ja’far<sup>asws</sup> dictating upon one the traders from the people of Al-Kufa, he had sought the sustenance. He<sup>asws</sup> said to him: ‘Pray two units Salat whenever you desire to. When you are free from (performing) the Tashahhud, say, ‘I divert by the Might of Allah<sup>azwj</sup> and His<sup>azwj</sup> Strength without any might nor strength from me, but You<sup>azwj</sup> Might, O Lord<sup>azwj</sup> and Your<sup>azwj</sup> Strength! I disavow (from all but) to You<sup>azwj</sup> from the might and the strength except what You<sup>azwj</sup> have Strengthened me (with)!

اللهم إني أسألك بركة هذا اليوم و أسألك بركة أهله و أسألك أن ترزقني من فضلك رزقاً واسعاً حلالاً طيباً مباركاً تشوفه إني في عافية بحولك و قوتك و أنا حافظ في عافية تقول ذلك ثلاث مرّات.

O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> for Blessings of this day, and I ask You<sup>azwj</sup> for Blessings of its people, and I ask You<sup>azwj</sup> to Sustain me from Your<sup>azwj</sup> vast Grace, Permissible, good, Blessed, Ushering it to me in well being, by Your<sup>azwj</sup> Might and Your<sup>azwj</sup> Strength, while I am dwelling in well being!’ – saying it three times’’<sup>661</sup>.

2- ما، الأمايلي للشيخ الطوسي الفخام عن عمه عن عبد الله بن أحمد عن أبيه أحمد بن عامر عن الرضا عن أبيه ع قال قال النبي ص من قال في كل يوم مائة مرّة لا إله إلا الله الملك الحق المبين استجلب به العنى و استندفع به الفقر و سد عنه باب النار و استفتح له باب الجنة.

<sup>660</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 1 a

<sup>661</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 1 b

(The book) 'Al Amaali' of the sheykh Al Tusi- Al Fahham, from his uncle, from Abdullah Bin Ahmad, from his father Ahmad Bin Aamir,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'One who says one hundred times during every day, 'لا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ' 'There is no god except Allah<sup>-azwj</sup>, the King, the Manifest Truth!', he will attract the riches by it and repel the poverty by it, and the door of Hellfire will be closed from him, and the door of Paradise will be opened for him!''<sup>662</sup>

3- ع، علل الشرائع السناني عن العلوبي عن الفزاري عن جعفر بن سليمان عن سليمان بن مفضل قال: قلت لأبي الحسن موسى ع لأبي علة يستحب لي أن أسمع الأذان إذا سمع الأذان أن يقول المؤذن وإن كان على البول والعائط

(The book) 'Ilal Al Sharaie' – Al Sinany, from Al Alawy, from Al Fazary, from Ja'far Bin Suleyman, from Suleyman Bin Muqbil who said,

'I said to Abu Al-Hassan Musa<sup>-asws</sup>, 'For which reason is it obligated for the person when he hears the Azaan, that he should be saying just as the Muezzin says, and even if he was upon the urination and the defecation?'

قال إن ذلك يزيد في الرزق.

He<sup>-asws</sup> said: 'That increases in the sustenance''.<sup>663</sup>

4- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن عمرو بن علي عن عمه محمد بن عمر رفته إلى أبي عبد الله ع قال: من كتب على حاتم ما شاء الله لا قوة إلا بالله استغفر الله آمن من الفقر المدقع.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Amro Bin Ali, from his uncle Muhammad Bin Umar,

'Raising it to Abu Abdullah<sup>-asws</sup> having said: 'One who writes (engraves) upon his ring, 'ما شاء الله لا قوة إلا بالله استغفر الله' 'Whatever Allah<sup>-azwj</sup> Desires! There is no strength except with Allah<sup>-azwj</sup>!' God willing, there is no power except in God, I ask forgiveness from God, would be secure from the extreme poverty''.<sup>664</sup>

5- سن، المحاسن النوفلي عن السكوني عن الصادق عن آباءه ع قال قال رسول الله ص من ألح عليه الفقر فليكثر من قول لا حول ولا قوة إلا بالله ينفي الله عنه الفقر.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One the poverty is persistent upon him, let him frequent from the words, 'There is neither might nor strength except with Allah<sup>-azwj</sup>', Allah<sup>-azwj</sup> will Negate the poverty from him''.<sup>665</sup>

<sup>662</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 2

<sup>663</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 3

<sup>664</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 4

<sup>665</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 5

6- شي، تفسير العياشي عن التوفلي عن السكوني عن جعفر بن محمد عن أبيه ع قال قال النبي ص وقد فمد رجلاً فقال ما بطأ بك عنّا

Tafseer Al Ayyashi – From Al Nowfaly, from Al Sakuny,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said, and he<sup>-saww</sup> was missing a man. He<sup>-saww</sup> said: ‘What held you back from us?’

فَقَالَ السُّمُّمُ وَ الْعِيَالُ

He said, ‘The sickness and the dependants!’

فَقَالَ أ لَا أَعْلَمُكَ بِكَلِمَاتٍ تَدْعُو بِهِنَّ يُذْهِبِ اللَّهُ عَنْكَ السُّمُّمَ وَ يَنْفِي عَنْكَ الْفَقْرَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَ كَبْرَهُ تَكْبِيرًا.

He<sup>-saww</sup> said: ‘I<sup>-saww</sup> shall teach you phrases you can supplicate with these, Allah<sup>-azwj</sup> will Remove the sickness from you and Negate the poverty from you, ‘There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! I rely upon Allah<sup>-azwj</sup> the Living Who does not die. ***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]***’<sup>666</sup>

7- مكا، مكارم الأخلاق في طلب الرزق عن الرضا ع قال: شكنا رجل إلى أبي عبد الله ع الفقير قال أذن كُلمًا سمعت الأذان كما يؤذن المؤذن.

(The book) ‘Makarim Al Akhlaaq’ –

Regarding seeking the sustenance, from Al-Reza<sup>-asws</sup> having said: ‘A man complained to Abu Abdullah<sup>-asws</sup> of poverty. He<sup>-asws</sup> said: ‘Proclaim Azaan every time you hear the Azaan just as the Muezzin proclaims’<sup>667</sup>.

عَنِ الصَّادِقِ ع اللَّهُمَّ إِنْ كَانَ رِزْقِي فِي السَّمَاءِ فَأَنْزِلْهُ وَ إِنْ كَانَ فِي الْأَرْضِ فَأُظْهِرْهُ وَ إِنْ كَانَ بَعِيدًا فَاقْرَبْهُ وَ إِنْ كَانَ قَرِيبًا فَأَعْطِينِيهِ وَ إِنْ كَانَ قَدْ أُعْطِيْتَنِيهِ فَبَارِكْ لِي فِيهِ وَ حَبِّبْنِي عَلَيْهِ الْمَعَاصِي وَ الرَّذَى.

From Al-Sadiq<sup>-asws</sup>: ‘O Allah<sup>-azwj</sup>! If my sustenance was in the sky, Send it down, and if it was in the earth, Reveal it, and if it was remote, Draw it near, and if it was near, Give it, and if You<sup>-azwj</sup> have Given it, then Bless for me in it, and Keep me aside from the disobedience and the regress!’<sup>668</sup>

8- كا، الكافي العدة عن سهل عن يحيى بن المبارك عن إبراهيم بن صالح عن رجلٍ من الجعفرين قال: كان بالمدينة عندنا رجلٌ يُكنى أبا القمقام و كان محارفاً فأتى أبا الحسن ع فشكا إليه حُرْفَتَهُ وَ أَحْبَرَهُ أَنَّهُ لَا يَتَوَجَّهُ فِي حَاجَةٍ لَهُ فَتَقَضَى لَهُ

<sup>666</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 6

<sup>667</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 7 a

<sup>668</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 7 b

(The book) 'Al Kafi' – The number, from Sahl, from Yahya Bin Al Mubarak, from Ibrahim Bin Salih, from a man from Al Jafareyn wo said,

'At Al-Medina there was a man teknonymed as 'Abu Al-Qamqam', and he was skilful. He came to Abu Al-Hassan<sup>-asws</sup>. He complained to him<sup>-asws</sup> of his craft and informed him<sup>-asws</sup> that he does not head regarding any need of his and it gets fulfilled for him.

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع قُلْ فِي آخِرِ دُعَائِكَ مِنْ صَلَاةِ الْفَجْرِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ اسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ وَ أَسْأَلُهُ مِنْ فَضْلِهِ عَشْرَ مَرَّاتٍ

Abu Al-Hassan<sup>-asws</sup> said to him: 'Say in the end of your supplication of Al-Fajr Salat, 'Glory be to Allah<sup>-azwj</sup> the Magnificent, and with His<sup>-azwj</sup> Praise! I seek Forgiveness of Allah<sup>-azwj</sup> and I repent to Him<sup>-azwj</sup>, and I ask Him<sup>-azwj</sup> from His<sup>-azwj</sup> Grace!' – ten times'.

قَالَ أَبُو الْقَمَقَمِ فَلَزِمْتُ ذَلِكَ فَوَ اللَّهُ مَا لَبِثْتُ إِلَّا قَلِيلًا حَتَّى وَرَدَ عَلَيَّ قَوْمٌ مِنَ الْبَادِيَةِ فَأَخْبَرُونِي أَنَّ رَجُلًا مِنْ قَوْمِي مَاتَ وَ لَمْ يُعْرِفْ لَهُ وَارِثٌ غَيْرِي فَأَنْطَلَقْتُ فَمَقْبَضْتُ مِيرَاثَهُ وَ أَنَا مُسْتَعْنٍ.

Abu Al-Qamqam said, 'I necessitated that. By Allah<sup>-azwj</sup>! I did not wait except a little until a group arrive to me from the valleys. They informed me that a man from my people had died, and no inheritor had been recognised for him apart from me. So, I went and took possession of his inheritance, and I became rich''<sup>669</sup>.

9-9، الكافي العدة عن سهل عن علي بن سليمان عن أحمد بن الفضل عن أبي عمرو الحذاء قال: ساءت حالي فكتبته إلى أبي جعفر ع فكتب إلي أديم قراءة إنا أرسلنا نوحاً إلى قومه

(The book) 'Al Kafi' – The number, from Sahl, from Ali Bin Suleyman, from Ahmad Bin Al Fazl, from Abu Amro Al Haza'a who said,

'My situation worsened, so I wrote to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: 'Constantly read Surah Nuh<sup>-as</sup>!'

قَالَ فَقَرَأْتُهَا حَوْلًا فَلَمْ أَرَ شَيْئًا فَكَتَبْتُ إِلَيْهِ أَخْبِرُهُ بِشَوْءِ حَالِي وَ أَنِّي قَدْ قَرَأْتُهَا إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ حَوْلًا كَمَا أَمَرْتَنِي وَ لَمْ أَرَ شَيْئًا

He (the narrator) said, 'I read it for a year but did not see anything (change). I wrote to him<sup>-asws</sup> informing him<sup>-asws</sup> of my evil state, and that I had read Surah Nuh<sup>-as</sup> for a year just as he<sup>-asws</sup> had instructed me and did not see anything (change).

قَالَ فَكَتَبَ إِلَيَّ قَدْ وَفَى لَكَ الْحَوْلُ فَانْتَقِلْ مِنْهَا إِلَى قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ

He (the narrator) said, 'He<sup>-asws</sup> wrote to me: 'A year has been fulfilled for you, so transfer from it to reading Surah Al Qadr'.

قَالَ فَعَعَلْتُ فَمَا كَانَ إِلَّا بَسِيرًا حَتَّى بَعَثَ إِلَيَّ ابْنُ أَبِي دَاوُدَ فَقَضَى عَنِّي دِينِي وَ أَجْرِي عَلَيَّ وَ عَلَى عِيَالِي وَ وَجَّهَنِي إِلَى الْبَصْرَةِ فِي وَكَايَتِهِ بِبَابِ [كَلَاءٍ] كَلْنَا وَ أَجْرِي عَلَيَّ حَمْسَمَائَةٍ دَرَاهِمٍ

<sup>669</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 8

He (the narrator) said, 'I did it. It was not except a little until Ibn Abu Dawood sent (someone) to me. He paid off my debts on my behalf, and flowed (wealth) upon me and upon my dependants, and diverted me to Al-Basrah in his protection at Baab Kala'a, and flowed upon me five hundred Dirhams.

وَ كَتَبْتُ مِنَ الْبَصْرَةِ عَلَى يَدَيْ عَلِيِّ بْنِ مَهْزَبَانَ إِلَى أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَبِي كُنْتُ سَأَلْتُ أَبَاكَ عَنْ كَذَا وَ كَذَا وَ شَكَوْتُ كَذَا وَ كَذَا وَ أَبِي قَدْ  
فُلْتُ الَّذِي أَحْبَبْتُ فَأَحْبَبْتُ أَنْ تُخْبِرَنِي يَا مَوْلَايَ كَيْفَ أَصْنَعُ فِي قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ أَفْتَصِرُ عَلَيْهَا وَخَدَّهَا فِي فَرَائِضِي وَ غَيْرِهَا أَمْ أَقْرَأُ مَعَهَا غَيْرَهَا أَمْ لَهَا حَدٌّ  
أَعْمَلُ بِهِ

And I wrote from Al-Basra (sending the letter) upon the hands of Ali Bin Mahziyar to Abu Al-Hassan<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, 'I had asked your<sup>-asws</sup> father<sup>-asws</sup> about such and such, and I had complained of such and such, and I had said which I loved. I would love it if you<sup>-asws</sup> could inform me, O my Master, how I should deal regarding reading of Surah Al Qadr. Shall I shorter upon it alone in my obligatory salat and others, or should I regarding something else with it, or is there a limit I should be acting with?'

فَوَقَّعَ عَ وَ قَرَأْتُ التَّوْقِيعَ لَا تَدَعُ مِنَ الْقُرْآنِ قَصِيرَةً وَ لَا طَوِيلَةً وَ يُجْزِئُكَ مِنْ قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ يَوْمَكَ وَ لَيْلَتِكَ مِائَةَ مَرَّةٍ.

He<sup>-asws</sup> signed, and I read the note: 'Do not leave from the Quran, neither short nor long, and it would suffice you from reading Surah Al Qadr one hundred times in your day and your night''<sup>670</sup>.

10- كا، الكافي علي عن أبيه عن التوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص من ظهرته عليه النعمة فليكثر ذكر الحمد لله و من  
كثرت همومه فعليه بالاستغفار و من ألح عليه الفقر فليكثر من قول لا حول و لا قوة إلا بالله العلي العظيم ينفي عنه الفقر.

(The book) 'Al Kafi'- Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One upon whom the bounty appears, let him frequent mentioning the Praise of Allah<sup>-azwj</sup>, and one whose worries a lot, upon him to seek Forgiveness, and one the poverty is persistent upon, let him frequent from the words, 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent', the poverty will be negated from him''<sup>671</sup>.

وَ قَالَ: فَقَدَ النَّبِيُّ ص رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ مَا غَيَّبَكَ عَنَّا

And he said, 'The Prophet<sup>-saww</sup> missed a man from the Helpers. He<sup>-saww</sup> said: 'What made you absent from us?'

فَقَالَ الْفَقْرُ يَا رَسُولَ اللَّهِ وَ طُولُ السُّقْمِ

He said, 'The poverty, O Rasool-Allah<sup>-saww</sup>, and the prolonged sickness!'

<sup>670</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 9

<sup>671</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 10 a

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَلَا أُعَلِّمُكَ كَلَاماً إِذَا فُلْتَهُ ذَهَبَ عَنْكَ الْفَقْرُ وَ السُّقْمُ

Rasool-Allah<sup>-saww</sup> said to him: ‘Shall I teach you a phrase, when you said it, Allah<sup>-azwj</sup> Remove the poverty and the sickness from you?’

فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

He said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَفُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرُهُ تَكْبِيْرًا

He<sup>-saww</sup> said: ‘When it is morning and evening, say, ‘There is neither might nor strength except with Allah<sup>-azwj</sup>! I rely upon the Living Who does not die, and ***‘The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations’ [17:111]’***.

فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا فُلْتُهُ إِلَّا ثَلَاثَةَ أَيَّامٍ حَتَّى ذَهَبَ عَنِّي الْفَقْرُ وَ السُّقْمُ.

The man said, ‘By Allah<sup>-azwj</sup>! I had not said it except for three days until Allah<sup>-azwj</sup> Removed the poverty and the sickness away from me!’<sup>672</sup>

11- دَعَوَاتُ الرَّوَّانِدِيِّ، عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: مَنْ لَمْ يَسْأَلِ اللَّهَ مِنْ فَضْلِهِ افْتَقَرَ

(The book) ‘Dawaat’ of Al Rawandy –

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘One who does not ask Allah<sup>-azwj</sup> from His<sup>-azwj</sup> Grace will be impoverished!’

وَ مِنْ دُعَائِهِمْ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ الْوَاسِعِ الْفَاضِلِ الْمُفْضِلِ رِزْقاً وَاسِعاً حَلَالاً طَيِّباً بِلَاغاً لِلْآخِرَةِ وَ الدُّنْيَا هَنِيئاً مَرِيئاً صَبَّأً صَبَّأً مِنْ غَيْرِ مَنْ مِنْ أَحَدٍ إِلَّا سَعَةً مِنْ فَضْلِكَ وَ طَيِّباً مِنْ رِزْقِكَ وَ حَلَالاً مِنْ وَاسِعِكَ تُعِينِنِي بِهِ

And it is from their<sup>-asws</sup> supplications: ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> from You<sup>-azwj</sup> vast Grace, the bountiful, the Gracious vast sustenance, Permissible, good, extensive, for the Hereafter and the world, welcoming, pleasant, pouring, pouring from without a conferment from anyone except vastness from Your<sup>-azwj</sup> Grace, and goodly from Your<sup>-azwj</sup> sustenance, and permissible from Your<sup>-azwj</sup> Capaciousness, enriching me by it!

عَنْ فَضْلِكَ أَسْأَلُ وَ مِنْ يَدِكَ الْمَلَأَى أَسْأَلُ وَ مِنْ خَيْرَتِكَ أَسْأَلُ يَا مَنْ يَبْدِيهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

From Your<sup>-azwj</sup> Grace I ask, and from Your<sup>-azwj</sup> Full Hand I ask, and from Your<sup>-azwj</sup> goodness I Ask! O One in Whose Hand is the goodness, and He<sup>-azwj</sup> is Able upon all things!’

<sup>672</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 10 b

وَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عَ اللَّهُمَّ صُنْ وَجْهِي بِالْيُسَارِ وَ لَا تَبْتَدِلْ جَاهِي بِالْإِقْتَارِ فَاسْتَرْزِقْ طَالِبِي رِزْقِكَ وَ اسْتَعْظِفْ شِرَارَ خَلْقِكَ وَ ابْتَلِي بِمُحَمَّدٍ مَنْ أَعْطَانِي وَ أَفْتَنَنْ بِدَمِّ مَنْ مَنَعَنِي وَ أَنْتَ مِنْ وَرَاءِ ذَلِكَ وَ لِيُ الْإِعْطَاءِ وَ الْمَنَعِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And from a supplication of Amir Al-Momineen<sup>-asws</sup>: ‘O Allah<sup>-azwj</sup>! Fortify my face with the easiness and do not Abase my honour with the impoverishment so I would seek sustenance from a seeker of Your<sup>-azwj</sup> sustenance, and seek compassion of Your<sup>-azwj</sup> evil creatures, and please with praising the one who gives me, and be tempted to condemn the one who refuses me, while behind that You<sup>-azwj</sup> are in charge of the giving and the refusing! You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَنْتَرِعُهَا مِنْ كَرَائِمِي وَ أَوَّلَ وَدِيعَةٍ تَرْجِعُهَا مِنْ وَدَائِعِ نَعْمِكَ عِنْدِي.

O Allah<sup>-azwj</sup>! Make my soul to be the first noble thing You<sup>-azwj</sup> Snatch from my noble things, and the first deposit Your<sup>-azwj</sup> Return from my deposits of You<sup>-azwj</sup> bounties with me!”<sup>673</sup>

12- عُدَّةُ الدَّاعِي، عَنِ الصَّادِقِ ع لَطَلَبِ الرِّزْقِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَسْأَلُكَ بِحَقِّ مَنْ حَقَّهُ عَلَيْكَ عَظِيمٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرْزُقَنِي الْعَمَلِ بِمَا عَلَّمْتَنِي مِنْ مَعْرِفَةِ حَقِّكَ وَ أَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ.

(The book) ‘Uddat Al Daie’ –

‘From Al-Sadiq<sup>-asws</sup> for seeking the sustenance: ‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of the one whose right upon You<sup>-azwj</sup> is might, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grace me to work with what You<sup>-azwj</sup> have Taught me from recognising Your<sup>-azwj</sup> right, and to Extend upon me what is present from Your<sup>-azwj</sup> sustenance!”<sup>674</sup>

13- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: زَارَتْ فَاطِمَةُ رَسُولَ اللَّهِ ص ذَاتَ يَوْمٍ فَقَالَ يَا بُنَيَّةُ أَلَا أُرْوِدُكَ

(The book) ‘Misbah Al Anwaar’ –

‘From Abu Ja’far<sup>-asws</sup> having said: ‘(Syeda) Fatima<sup>-asws</sup> visited Rasool-Allah<sup>-saww</sup> one day. He<sup>-saww</sup> said: ‘O daughter<sup>-asws</sup>! Shall I<sup>-saww</sup> provide you<sup>-asws</sup>?’

قَالَتْ بَلَى يَا رَسُولَ اللَّهِ

She<sup>-asws</sup> said: ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

فَقَالَ قُولِي اللَّهُ رَبُّنَا وَ رَبُّ كُلِّ شَيْءٍ مُنْزِلُ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ فَالِقِ الْحَبِّ وَ النَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آجِدُ بِنَاصِيئِهَا

He<sup>-saww</sup> said: ‘Say: ‘Our Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of all things! Revealer of the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)! Splitter of the seed and the kernel! I seek Refuge with You<sup>-azwj</sup> from evil of every animal You<sup>-azwj</sup> Seize with its forelock!

<sup>673</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 11

<sup>674</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 12

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ أَحَدٌ وَ أَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ أَحَدٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ أَحَدٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ أَحَدٌ أَفْضَى عَنِّي الدِّينَ وَ  
أَغْنِي مِنَ الْفَقْرِ.

You<sup>-azwj</sup> are the First, so there was anyone before You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the Last, so there will not be anyone after You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the apparent (exterior), so there isn't anyone above You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the hidden (interior), so there isn't anyone inside You<sup>-azwj</sup>! Pay off the debts of my behalf and Enrich me from the poverty!"<sup>675</sup>

14- ق، الكتاب العتيق الغروي دُعَاءُ اللّٰهُمَّ كَمَا صُنْتَ وَجْهِي عَنِ السُّجُودِ إِلَّا لَكَ فَصُنَّهُ عَنِ طَلَبِ الرِّزْقِ إِلَّا مِنْكَ اللّٰهُمَّ قَوِّنِي عَلَى مَا خَلَقْتَنِي لَهُ وَ لَا تَشْغَلْنِي بِمَا تَكَلَّمْتَ لِي بِهِ وَ اغْصِنِي بِمَا تُعَاقِبُنِي عَلَيْهِ.

(The book) 'Kitab Al Ateeq' of Al Garwy –

'A supplication – 'O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Fortified my face from the Sajdah except to You<sup>-azwj</sup>, Fortify it from seeking the sustenance except from You<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Strengthen me upon what You<sup>-azwj</sup> have Created me for, and do not Pre-occupy me with what You<sup>-azwj</sup> have already Guaranteed for me with, and Fortify me from what You<sup>-azwj</sup> are to Punish me upon it!"<sup>676</sup>

15- ق، الكتاب العتيق الغروي دُعَاءُ فِي سَجْدَةِ الشُّكْرِ لِطَلَبِ الرِّزْقِ يَا مَنْ لَا يَزِيدُ مُلْكُهُ حَسَنَاتِي وَ لَا تَشِينُهُ سَيِّئَاتِي وَ لَا يَنْقُصُ خَزَائِنَهُ غِنَايَ وَ لَا يَزِيدُ فِيهَا فَقْرِي

(The book) 'Kitab Al Ateeq' of Al Garwy –

'A supplication during Sajdah of thanks to seek the sustenance- 'O One Who my good deeds do not increase His<sup>-azwj</sup> Kingdom, and my evil deeds do not disgrace it, nor does Enriching me reduce His<sup>-azwj</sup> treasures nor does my poverty increase in it!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْتَبِ رَجَاءَكَ فِي قَلْبِي وَ افْطَعْ رَجَائِي عَمَّنْ سِوَاكَ حَتَّى لَا أُرْجُو إِلَّا إِيَّاكَ وَ لَا أَخَافُ إِلَّا مِنْكَ وَ لَا أَتَقَرُّ إِلَّا بِكَ وَ لَا أَتَكَلَّفُ إِلَّا عَلَيْكَ وَ أَجْرِي مِنْ تَحْوِيلِ مَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الدِّينِ وَ الدُّنْيَا وَ الْآخِرَةِ أَيَّامَ الدُّنْيَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Affirm in my heart hoping to You<sup>-azwj</sup>, and Cut off my hopes from the ones besides You<sup>-azwj</sup> until I do not hope except to You<sup>-azwj</sup>, and I do not fear except from You<sup>-azwj</sup>, and I don't trust except with You<sup>-azwj</sup>, and I do not rely except upon You<sup>-azwj</sup>, and Shelter me from transfer of what You<sup>-azwj</sup> have Favoured with upon me in the religion and the world and the Hereafter, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>677</sup>

16- خنص، الإختصاص عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَمَلْتُ جُعِلْتُ فِدَاكَ قَدْ كَانَ الْحَالُ حَسَنًا وَ إِنَّ الْأَشْيَاءَ الْيَوْمَ مُتَعَبِّرَةٌ

<sup>675</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 13

<sup>676</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 14

<sup>677</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 15

(The book) 'Al Ikhtisaas' – from Al Qasim Bin Yazeed, from his father who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. I said, 'May I be sacrificed for you<sup>-asws</sup>! I was of a good state and today the things have changed (for the worse)!'

فَقَالَ إِذَا قَدِمْتَ الْكُوفَةَ فَاطْلُبْ عَشْرَةَ دَرَاهِمٍ فَإِنْ لَمْ تُصِبْهَا فَبِعْ وَسَادَةً مِنْ وَسَائِدِكَ بِعَشْرَةِ دَرَاهِمٍ ثُمَّ ادْعُ عَشْرَةَ مِنْ أَصْحَابِكَ وَاصْنَعْ لَهُمْ طَعَاماً فَإِذَا أَكَلُوا فَاسْأَلُهُمْ فَيَدْعُوا اللَّهَ لَكَ

He<sup>-asws</sup> said: 'When you proceed to Al-Kufa, seek ten Dirhams. If you cannot attain these, sell a pillow from your pillows for ten Dirhams, then invite ten of our companions and make a meal for them. When they have eaten, ask them so supplicate to Allah<sup>-azwj</sup> for you!'

قَالَ فَقَدِمْتُ الْكُوفَةَ فَطَلَبْتُ عَشْرَةَ دَرَاهِمٍ فَلَمْ أَقْدِرْ عَلَيْهَا حَتَّى بَعْتُ وَسَادَةً لِي بِعَشْرَةِ دَرَاهِمٍ كَمَا قَالَ وَجَعَلْتُ لَهُمْ طَعَاماً وَدَعَوْتُ أَصْحَابِي عَشْرَةَ فَلَمَّا أَكَلُوا سَأَلْتُهُمْ أَنْ يَدْعُوا اللَّهَ لِي فَمَا مَكَّنْتُ حَتَّى مَالَتْ عَلَيَّ الدُّنْيَا.

He (the narrator) said, 'I arrived at Al-Kufa and sought ten Dirhams, but I was not able upon it until I had sold a pillow of mine for ten Dirhams just as he<sup>-asws</sup> had said, and made a meal for them, and invited ten of my companions. When they had eating, I ask them to supplicate to Allah<sup>-azwj</sup> for me. I did not wait (long) until the world inclined towards me''.<sup>678</sup>

17- ق، الكتاب العتيق العروي دُعَاةُ الرَّزْقِ مَرْوِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا اللَّهُمَّ سَأَلْتَ عِبَادَكَ قَرْضاً يَمَّا تَفَضَّلْتَ بِهِ عَلَيْهِمْ وَضَمِنْتَ لَهُمْ مِنْهُ خَلْفاً وَوَعَدْتَهُمْ عَلَيْهِ وَعَدّاً حَسَناً فَبِخَلُوا عَنْكَ فَكَيْفَ يَمُنُّ هُوَ دُونَكَ إِذَا سَأَلْتَهُمْ فَأَلْوَيْلُ لِمَنْ كَانَتْ حَاجَتُهُ إِلَيْهِمْ

(The book) 'Kitab Al Garwy' –

A supplication for the sustenance reported from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Asked Your<sup>-azwj</sup> servants for a loan from what You<sup>-azwj</sup> had Graced with upon them, and You<sup>-azwj</sup> Guaranteed a replacement for them from it, and Promised upon them a goodly Promised. But they were stingy from You<sup>-azwj</sup>, so how would it be from the one who is below You<sup>-azwj</sup> when one asks them? So, the woe be for the one whose need was to them!

فَأَعُوذُ بِكَ يَا سَيِّدِي أَنْ تَكِلَنِي إِلَى أَحَدٍ مِنْهُمْ فَإِنَّهُمْ لَوْ يَمْلِكُونَ حَزَائِنَ رَحْمَتِكَ لَأَمْسَكُوا حَشِيئَةَ الْإِنْفَاقِ بِمَا وَصَفْتَهُمْ وَكَانَ الْإِنْسَانُ قَتُوراً

I seek Refuge with You<sup>-azwj</sup>, O my Chief, from Your<sup>-azwj</sup> Allocating me to anyone of them, for them, if they were controlling treasures of Your<sup>-azwj</sup> Mercy, they would have withheld fearing the spending with what You<sup>-azwj</sup> have Described them: **and the human being was always stingy [17:100]!**

اللَّهُمَّ اقْدِرْ فِي قُلُوبِ عِبَادِكَ حَبِيَّتِي وَصَمِّمِ السَّمَاوَاتِ وَالْأَرْضِ رِزْقِي وَالرُّعْبِ فِي قُلُوبِ أَعْدَائِكَ مِنِّي وَآبِسْنِي بِرَحْمَتِكَ وَآتِمِّمْ عَلَيَّ نِعْمَتَكَ وَاجْعَلْهَا مَوْصُولَةً بِكَرَامَتِكَ إِنِّي وَأَوْزِعْنِي شُكْرَكَ وَأَوْجِبْ لِي الْمَزِيدَ مِنْ لَدُنْكَ

O Allah<sup>-azwj</sup>! Cast love for me in the hearts of Your<sup>-azwj</sup> servants, and Cause the skies and the earth to guarantee my sustenance, and Cast the awe from me in the hearts of Your<sup>-azwj</sup>

<sup>678</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 16

enemies, and Make Your<sup>-azwj</sup> Mercy to comfort me, and Complete Your<sup>-azwj</sup> bounties upon me, and Make these to be connected to me with Your<sup>-azwj</sup> Benevolence, and Bestow on me thanking You<sup>-azwj</sup>, and Obligated the increase for me from Yourself<sup>-azwj</sup>!

وَلَا تُنْسِنِي وَلَا تُجْعَلْنِي مِنَ الْغَافِلِينَ أَجِبْنِي وَحَبِّبْنِي وَإِلَيَّ مَا تُحِبُّ مِنَ الْقَوْلِ وَالْعَمَلِ حَتَّىٰ أَدْخُلَ فِيهِ بِلَدَّةٍ وَأُخْرَجَ مِنْهُ بِشَاطِطٍ

And neither Forsake me nor Make me from the heedless ones! Love me and Make me Beloved, and Make beloved to me what You<sup>-azwj</sup> Love from the words and the actions until I enter into it with pleasure, and come out from it with activity!

وَأَدْعُوكَ فِيهِ بِنَظَرِكَ مِثِّي لِأَدْرِكَ بِهِ مَا عِنْدَكَ مِنْ فَضْلِكَ الَّذِي مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَّائِكَ وَأَنَا لِي بِطَاعَتِكَ إِنَّكَ قَرِيبٌ مُجِيبٌ

And I supplicate to You<sup>-azwj</sup> regarding it with Your<sup>-azwj</sup> Consideration from me to it in order to realise with it what is in Your<sup>-azwj</sup> Presence from Your<sup>-azwj</sup> Grace which You<sup>-azwj</sup> have Conferred with upon Your<sup>-azwj</sup> friends, and achieve with it obedience to You<sup>-azwj</sup>! You<sup>-azwj</sup> are Near, Responding!

رَبِّ إِنَّكَ عَوَّدْتَنِي عَافِيَتِكَ وَعَوَّدْتَنِي بِنِعْمَتِكَ وَتَعَمَّدْتَنِي بِرَحْمَتِكَ تَعُدُّوْا وَتُرُوْخُ بِفَضْلِ ابْتِدَائِكَ لَا أَعْرِفُ غَيْرَهَا وَرَضِيَتْ مِنِّي بِمَا أَسَدَيْتَ إِلَيَّ أَنْ أَحْمَدَكَ بِمَا شُكِّرًا مِنِّي عَلَيْهَا

Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Bestowed on me Your<sup>-azwj</sup> well being, and Provided me Your<sup>-azwj</sup> bounties, and Sheathed me with Your<sup>-azwj</sup> Mercy, coming and going, with the Grace of Your<sup>-azwj</sup> Initiating! I don't recognise other than it, and satisfaction from me with what You<sup>-azwj</sup> have Bestowed to me, that I should praise You<sup>-azwj</sup> with it being an appreciation from me upon it!

فَضَعُفَ شُكْرِي لِقَلَّةِ جُهْدِي فَأَفْتُنْ عَلَيَّ بِحَمْدِكَ كَمَا ابْتَدَأْتَنِي بِنِعْمَتِكَ فِيهَا تَيْمُّ الصَّالِحَاتِ فَلَا تَنْزِعْ مِنِّي مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ فَأَكُونَ مِنَ الْقَانِطِينَ فَإِنَّهُ لَا يَنْتَظِرُ مِنْ رَحْمَتِكَ إِلَّا الضَّالُّونَ

But my thanking was weak due to lack of my efforts, so Confer upon me with Your<sup>-azwj</sup> Praise just as You<sup>-azwj</sup> had Initiated me with Your<sup>-azwj</sup> bounties. The righteous deeds are completed by it, so do not Snatch from me what You<sup>-azwj</sup> have Bestowed me of Your<sup>-azwj</sup> Mercy so I would become from the despondent ones, for no one despairs from Your<sup>-azwj</sup> Mercy except the straying ones!

رَبِّ إِنَّكَ قُلْتَ وَفِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ وَ قَوْلُكَ الْحَقُّ وَ أَتَّبَعْتَ ذَلِكَ مِنكَ بِالْيَمِينِ لِأَكُونَ مِنَ الْمُوقِنِينَ فَقُلْتَ قَوْلَ رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ لِحَقِّ مِثْلِ مَا أَنْتُمْ تَنْطِقُونَ

Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Said: **And in the sky is your sustenance and what you are Promised (with) [51:22]**; and Your<sup>-azwj</sup> Word is the truth and You<sup>-azwj</sup> Followed that from You<sup>-azwj</sup> with the Oath so I would be from the convinced ones, so You<sup>-azwj</sup> Said: **So, by the Lord of the sky and the earth! It is the Truth, similar to what you are talking about [51:23]!**

فَعَلِمْتُ ذَلِكَ عِلْمٌ مَنْ لَمْ يَنْتَفِعْ بِعِلْمِهِ حِينَ أَصْبَحْتُ وَ أَمْسَيْتُ وَ أَنَا مُهْتَمٌّ بَعْدَ ضَمَانِكَ لِي وَ حَلْفِكَ لِي عَلَيْهِ هَمًّا أَنَسَانِي ذِكْرَكَ فِي نَهَارِي وَ لَيْلِي النَّوْمِ فِي لَيْلِي

So learnt that knowledge as one who did not benefit with his knowledge when I came to a morning and an evening and I was worried, after You<sup>-azwj</sup> Guaranteeing to me and Your<sup>-azwj</sup> replacement for me upon it, making me forget Your<sup>-azwj</sup> Zikr during my day and the sleep was negated from me during my night.

فَصَارَ الْفَقْرُ مُمْتَلًا بَيْنَ عَيْنَيْ وَ مَلَأَ قَلْبِي أَقُولُ مِنْ أَيْنَ وَ إِلَى أَيْنَ وَ كَيْفَ أَخْتَالُ وَ مَنْ لِي وَ مَا أَصْنَعُ وَ مِنْ أَيْنَ أَطْلُبُ وَ أَيْنَ أَذْهَبُ وَ مَنْ يَعُودُ عَلَيَّ  
أَخَافُ سَهْمَةَ الْأَعْدَاءِ وَ أَكْرَهُ حُزْنَ الْأَصْدِقَاءِ

So, the poverty became installed in front of my eyes and filled my heart. I said, 'From where, and to where, and how will I do it, and what will I do, and from where should I seek, and where will I go, and who will be assisting upon me? I fear the gloating of the enemies and dislike the grief of the friends.

فَقَدِ اسْتَعْوَدَ الشَّيْطَانُ عَلَيَّ إِنْ لَمْ تُدَارِكْنِي مِنْكَ بِرَحْمَةٍ تُلْقِي بِهَا فِي نَفْسِي الْعَنَى وَ أَقْوَى بِهَا عَلَيَّ أَمْرَ الْآخِرَةِ وَ الدُّنْيَا فَارْضَنِي يَا مَوْلَايَ بِوَعْدِكَ كَيْ أُوْفِي  
بِعَهْدِكَ وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ وَ اجْعَلْنِي مِنَ الْعَامِلِينَ بِطَاعَتِكَ حَتَّى أَلْقَاكَ سَيِّدِي وَ أَنَا مِنَ الْمُتَّقِينَ

The Satan<sup>-la</sup> would have taken control of me if Mercy from You<sup>-azwj</sup> had not have come across to me, casting the riches in my heart with it upon matters of the Hereafter and the world. Make me satisfied with Your<sup>-azwj</sup> Promise, O my Master so that I can fulfil Your<sup>-azwj</sup> Covenant, and Expand upon me from Your<sup>-azwj</sup> sustenance, and Make me from the ones working in obedience to You<sup>-azwj</sup> until I meet You<sup>-azwj</sup>, my Chief, while I am from the pious ones!

اللَّهُمَّ اغْفِرْ لِي وَ أَنْتَ خَيْرُ الْغَافِرِينَ وَ انْحَنِي وَ أَنْتَ خَيْرُ الرَّاجِعِينَ وَ اعْفُ عَنِّي وَ أَنْتَ خَيْرُ الْعَافِينَ وَ ارْزُقْنِي وَ أَنْتَ خَيْرُ الرَّازِقِينَ وَ أَفْضَلُ عَلَيَّ وَ أَنْتَ  
خَيْرُ الْمُفْضَلِينَ وَ تَوَفَّنِي مُسْلِمًا وَ الْحَقْنِي بِالصَّالِحِينَ وَ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ يَوْمَ يُبْعَثُونَ يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ يَا وَليَّ الْمُؤْمِنِينَ

O Allah<sup>-azwj</sup>! Forgive for me, and You<sup>-azwj</sup> are Best of the forgivers, and Mercy me, and You<sup>-azwj</sup> are Best of the merciful ones, and Pardon me, and You<sup>-azwj</sup> are Best of the pardoners, and Sustain me, and Your<sup>-azwj</sup> are Best of the sustainers, and Grace upon me, and You<sup>-azwj</sup> are Best of the gracing ones! **Cause me to die a submitter and join me with the righteous ones'** [12:101] on the Day of Qiyamah, **On a Day neither wealth nor sons would be of benefit** [26:88]. O Guardian of the Momineen!

اللَّهُمَّ إِنَّهُ لَا عِلْمَ لِي بِمَوْضِعِ رِزْقِي وَ إِنَّمَا أَطْلُبُهُ بِخَطَرَاتٍ تَخْطُرُ عَلَيَّ قَلْبِي فَأَجُودُ فِي طَلْبِهِ فِي الْبُلْدَانِ وَ أَنَا بِمَا أَحَاوُلُ طَالِبٌ كَالْحَيْرَانَ لَا أَدْرِي فِي سَهْلٍ أَوْ فِي  
جَبَلٍ أَوْ فِي أَرْضٍ أَوْ فِي سَمَاءٍ أَوْ فِي بَحْرٍ أَوْ فِي بَرٍّ وَ عَلَيَّ يَدِي مَنْ هُوَ وَ مَنْ قَبْلَ مَنْ وَ قَدْ عَلِمْتُ أَنَّ عِلْمَ ذَلِكَ كُلِّهِ عِنْدَكَ وَ أَنَّ أَسْبَابَهُ بِيَدِكَ وَ أَنْتَ  
الَّذِي تَقْسِمُهُ بِطُغْفِكَ وَ تُسَبِّهُ بِرَحْمَتِكَ

O Allah<sup>-azwj</sup>! Surely there is no knowledge for me with the place of my sustenance, and rather I am seeking it with thoughts occurring upon my heart, so I roam around in seeking it in the cities and from what I seek I am like the bewildered. I don't know whether it is in a coast, or in a mountain, or in land, or in sky, or in an ocean, or in land, and upon whose hand it is, and from before whom, and I do not know that the knowledge of that, all of it is with You<sup>-azwj</sup>, and its causes are in Your<sup>-azwj</sup> Hand (control), and You<sup>-azwj</sup> are the One Who Distributes it with Your<sup>-azwj</sup> Compassion and Cause it by Your<sup>-azwj</sup> Mercy!

فَاجْعَلْ رِزْقَكَ لِي وَاسِعاً وَ مَطْلَبَهُ سَهْلاً وَ مَأْخِذَهُ قَرِيباً وَ لَا تُعَيْبِي بَطْلَبِي مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً فَإِنَّكَ عِنِّي عَنْ عَدَابِي وَ أَنَا إِلَى رَحْمَتِكَ قَبِيرٌ فَجِدْ عَلَيَّ بِفَضْلِكَ يَا مَوْلَايَ إِنَّكَ ذُو فَضْلٍ عَظِيمٍ.

So, Make Your<sup>-azwj</sup> sustenance for me to be vast, and seeking it easy, and taking it near, and do not Tire me with seeking what sustenance has not been Pre-determined for me in. Surely, You<sup>-azwj</sup> are needless from Punishing me and I am poor to Your<sup>-azwj</sup> Mercy. So, Renew upon me with Your<sup>-azwj</sup> Grace, O my Master, You<sup>-azwj</sup> with the Mighty Grace!”<sup>679</sup>

18- مهج، مهج الدعوات دُعَاءٌ لِمَوْلَانَا وَ مُقْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ ع يُعَلِّقُ عَلَيَّ الْإِنْسَانَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَنْ تَعَدَّرَ عَلَيْهِ رِزْقُهُ وَ تَغَلَّقَتْ عَلَيْهِ مَذَاهِبُ الْمَطَالِبِ فِي مَعَاشِهِ ثُمَّ كَتَبَ لَهُ هَذَا الْكَلَامَ فِي رِقِّ ظَنِي أَوْ قِطْعَةٍ مِنْ أَدَمٍ وَ عَلَّقَهُ عَلَيْهِ أَوْ جَعَلَهُ فِي بَعْضِ ثِيَابِهِ الَّتِي يَلْبَسُهَا فَلَمْ يُفَارِقْهُ وَسِعَ اللَّهُ رِزْقَهُ وَ فَتَحَ عَلَيْهِ أَبْوَابَ الْمَطَالِبِ فِي مَعَاشِهِ مِنْ حَيْثُ لَا يَحْتَسِبُ

(The book) ‘Mahj Al Dawaat’ –

A supplication of our master and our leader Amir Al-Momineen<sup>-asws</sup> to be hung upon the person, from 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>. He<sup>-asws</sup> said: ‘One whose sustenance is difficult upon him and the pathways of the seeking regarding his livelihood are closed, then write this speech in a deer skin or a piece of skin, and hang it upon him, or make it to be in part of his clothes which he is wearing. He should not separate from it. Allah<sup>-azwj</sup> will Expand his sustenance and Open to him the doors of seeking regarding his livelihood from where he is not anticipating: -

اللَّهُمَّ لَا طَاقَةَ لِفُلَانٍ بِنِ فُلَانٍ بِالْجُهْدِ وَ لَا صَبْرٍ لَهُ عَلَى الْبَلَاءِ وَ لَا قُوَّةَ لَهُ عَلَى الْقَمْرِ وَ الْفَاقَةِ

‘O Allah<sup>-azwj</sup>! There is no endurance for so and so, so of so and on, with the efforts, nor is there patience for him upon the afflictions, nor strength for him upon the poverty and the destitution.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَحْظُرْ عَلَى فُلَانٍ بِنِ فُلَانٍ رِزْقَكَ وَ لَا تُثَقِّرْ عَلَيْهِ سَعَةَ مَا عِنْدَكَ وَ لَا تُحْرِمُهُ فَضْلَكَ وَ لَا تَحْسِبْهُ مِنْ جَزِيلِ قِسْمِكَ وَ لَا تَكِلْهُ إِلَى خَلْقِكَ وَ لَا إِلَى نَفْسِهِ فَيَعْجِزَ عَنْهَا وَ يَضْعُفَ عَنِ الْقِيَامِ فِيمَا يُصْلِحُهُ وَ يُصْلِحُ مَا قَبْلَهُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not Withhold upon so and so, son of so and so, of his sustenance, nor Constrict upon him the vastness of what is with You<sup>-azwj</sup>, nor Deprive him of Your<sup>-azwj</sup> grace, nor Reduce from the plentifulness of Your<sup>-azwj</sup> Distribution, nor Allocate him to Your<sup>-azwj</sup> creatures nor to himself so he would be frustrated from it and be weak from the standing regarding it to rectify what is before him!

بَلْ تُثَقِّرْهُ بِلَمِّ شَعْبِهِ وَ تَوَلَّى كِفَايَتِهِ وَ انْظُرْ إِلَيْهِ فِي جَمِيعِ أُمُورِهِ إِنَّكَ إِنْ وَكَلْتَهُ إِلَى خَلْقِكَ لَمْ يَنْفَعُوهُ وَ إِنْ أَلْجَأْتَهُ إِلَى أَقْرَبَائِهِ حَرَمُوهُ وَ إِنْ أَعْطُوهُ أُعْطُوهُ قَلِيلاً نَكِداً وَ إِنْ مَنَعُوهُ مَنَعُوهُ كَثِيراً وَ إِنْ بَخَلُوا بَخَلُوا وَ هُمْ لِلْبُخْلِ أَهْلٌ

But, You<sup>-azwj</sup> Alone can Untangle his tangle affairs, and are in charge of his Sufficing, and Look are him in entirety of his matters. Surely, if You<sup>-azwj</sup> were to Allocate him to Your<sup>-azwj</sup> creatures, they will not benefit him, and if You<sup>-azwj</sup> were to Shelter him to his kindred, they would deprive

<sup>679</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 17

him, and even if they give him, they would give him little grudgingly, and if they refuse him, they would refuse him a lot, and if they are stingy, they are rightful of the stinginess!

اللَّهُمَّ اغْنِ فُلَانًا بِنِ فُلَانٍ مِنْ فَضْلِكَ وَ لَا تُخْلِهِ مِنْهُ فَإِنَّهُ مُضْطَرٌّ إِلَيْكَ فَغِيِّرْ إِلَى مَا بِي يَدِكَ وَ أَنْتَ غَنِيٌّ عَنْهُ وَ أَنْتَ بِهِ حَبِيبٌ عَلِيمٌ

O Allah-<sup>azwj</sup>! Enrich so and so, son of so and so, from Your-<sup>azwj</sup> Grace and do not Vacate it from him for he is desperate to You-<sup>azwj</sup>, poor to what is in Your-<sup>azwj</sup> Hand, and You-<sup>azwj</sup> are Rich from him, and You-<sup>azwj</sup> are All-Informed with him, All-Knowing!

وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا— إِنَّ مَعَ الْعُسْرِ يُسْرًا وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

**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] Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6] And one who fears Allah, He would Make an outlet for him [65:2]!’<sup>680</sup>**

[باب 111 الأدعية للدين](#)

## CHAPTER 111 – THE SUPPLICATIONS FOR THE DEBTS

1- لي، الأمايلي للصدوق النفاش عن أحمد الهمداني عن عبيد بن حماد عن حماد بن عمار عن عمرو بن شمر عن جابر عن الباقر عن أبيه عن جده عن علي ع قال: شكوت إلى رسول الله ص ديناً كان عليّ فقال يا عليّ قل اللهم أغني بحلالك عن حرامك و بفضلك عمن سواك فلو كان عليك مثل صبير ديناً قضاها الله عنك

(The book) ‘Al Amaali’ of Al Sadouq – Al Naqqash, from Ahmad Al Hamdany, from Ubeyd Bin Hamdoun, from Husayn Bin Nasr, from his father, from Amro Bin Shimr, from Jabir,

‘From Al-Baqir-<sup>asws</sup>, from his-<sup>asws</sup> father-<sup>asws</sup>, from his-<sup>asws</sup> grandfather-<sup>asws</sup>, from Ali-<sup>asws</sup> having said: ‘I-<sup>asws</sup> complained to Rasool-Allah-<sup>saww</sup> of debts which were upon me-<sup>asws</sup>. He-<sup>saww</sup> said: ‘O Ali-<sup>asws</sup>! Say: ‘O Allah-<sup>azwj</sup>! Assist me with Your-<sup>azwj</sup> Permissible from Prohibitions, and with Your-<sup>azwj</sup> Grace from the ones besides You-<sup>azwj</sup>!’ If there were to be debts upon you-<sup>asws</sup> like ‘Sabeyr’, Allah-<sup>azwj</sup> would Pay it off on your behalf!’

وَ صَبِيرٌ جَبَلٌ بِالْيَمَنِ لَيْسَ بِالْيَمَنِ جَبَلٌ أَجَلٌ وَ لَا أَغْظَمَ مِنْهُ.

And ‘Sabeyr’ is a mountain in Al-Yemen. There isn’t in Al-Yemen any mountain larger nor mightier than it!’<sup>681</sup>

2- مع، معاني الأخبار القطان عن ابن زكريا عن ابن حبيب عن ابن مفلح عن أبيه عن عبد الله بن الفضل الهاشمي قال: قلت لأبي عبد الله ع إن عليّ ديناً كثيراً ولي عيال و لا أقدر على الحج فعلمني دعاءً أدعوه به

<sup>680</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 18

<sup>681</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 1

(The book) 'Ma'any Al Akhbar' – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al Fazl Al Hashimy who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Upon me there are many debts, and there are dependants for me, and I am not able upon performing the Hajj, so teach me a supplication I can be supplicating with!'

فَقَالَ قُلْ فِي ذُبُرِكُلِّ صَلَاةٍ مَكْتُوبَةٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِ عَنِّي دَيْنَ الدُّنْيَا وَدَيْنَ الآخِرَةِ

He<sup>-asws</sup> said: 'Say in the end of every Prescribed Salat, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Pay off on my behalf debts of the world and debts of the Hereafter!'

فَقُلْتُ لَهُ أَمَا دَيْنُ الدُّنْيَا فَقَدْ عَرَفْتُهُ فَمَا دَيْنُ الآخِرَةِ

I said to him<sup>-asws</sup>, 'As for debt of the world, I have recognised it, but what is debt of the Hereafter?'

فَقَالَ دَيْنُ الآخِرَةِ الْحُجُّ.

He<sup>-asws</sup> said: 'Debt of the Hereafter is the (performing of) Hajj!'<sup>682</sup>

3- ضا، فقه الرضا عليه السلام زوي أَنَّهُ شَكَا رَجُلًا إِلَى الْعَالِمِ عَ دَيْنًا عَلَيْهِ فَقَالَ لَهُ الْعَالِمُ عَ أَكْثَرَ مِنَ الصَّلَاةِ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', the greeting be upon him<sup>-asws</sup> – It is reported that a man complained to the Scholar (Imam<sup>-asws</sup>) of debts upon him. The Scholar (Imam<sup>-asws</sup>) said to him: 'Frequent from the Salat!'

وَ إِذَا كَانَ لَكَ دَيْنٌ عَلَى قَوْمٍ وَ قَدْ تَعَسَّرَ عَلَيْكَ أَخْذُهُ فَقُلِ اللَّهُمَّ خَطَّةً مِنْ حَطَّاتِكَ تُبَسِّرُنِي عَلَى عُرْمَائِي بِمَا الْقَضَاءُ وَ تُبَسِّرُنِي لِي بِمَا مِنْهُمْ الْإِقْتِضَاءُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And when there was a debt for you upon a group of people and taking it was difficult upon you, then say, 'O Allah<sup>-azwj</sup>! A Glance from Your<sup>-azwj</sup> Glances would ease upon my debtors with paying it and ease for me the demanding from them, by it! You<sup>-azwj</sup> are Able upon all things!'

وَ إِذَا وَقَعَ عَلَيْكَ دَيْنٌ فَقُلِ اللَّهُمَّ أَعْنِينِي بِحَلَالِكَ عَنْ حَرَامِكَ وَ أَعْنِينِي بِفَضْلِكَ عَنْ فَضْلِي مَنْ سَوَّكَ فَإِنَّهُ تَرَوِي عَنْ رَسُولِ اللَّهِ صَ لَوْ كَانَ عَلَيْكَ مِثْلُ صَبِيرٍ دَيْنًا قَضَاهُ عَنكَ وَ الصَّبِيرُ جَبَلٌ بِالْيَمَنِ يُقَالُ لَا يُرَى جَبَلٌ أَكْثَمَ مِنْهُ.

And when a debt falls upon you, then say, 'O Allah<sup>-azwj</sup>! Enrich me with Your<sup>-azwj</sup> Permissible from Your<sup>-azwj</sup> Prohibition, and Enrich me with Your<sup>-azwj</sup> Grace from grace of the ones besides You<sup>-azwj</sup>, for we<sup>-asws</sup> are reporting from Rasool-Allah<sup>-saww</sup>: 'Even if there were debts upon you like 'Sabeyr', He<sup>-azwj</sup> will Fulfil it from you!' And 'Sabeyr' is a mountain in Al-Yemen. It is said no mountain has been seen being larger than it''<sup>683</sup>

<sup>682</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 2

<sup>683</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 3 a

وَرُوِيَ أَكْثَرَ مِنَ الْإِسْتِعْفَارِ وَ أَرْطَبَ لِسَانَكَ بِقِرَاءَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ .

And it is reported: 'Frequent from seeking the Forgiveness and moisten your tongue with reading Surah Al Qadr''<sup>684</sup>.

4- شي، تفسير العياشي عن عبد الله بن سنان قال: شكوت إلى أبي عبد الله ع فقال ألا أعلمك شيئاً إذا قلتُ قُضِيَ اللهُ دَيْنَكَ وَ أَنْعَشَ حَالَكَ

Tafseer Al Ayyashi, from Abdullah Bin Sinan who said,

'I complained to Abu Abdullah<sup>asws</sup>. He said: 'Shall I teach you something, when you say it, Allah<sup>azwj</sup> will Pay off your debts, and Refresh you and Refresh your situation?'

فَقُلْتُ مَا أَحْوَجُنِي إِلَى ذَلِكَ

I said, 'How needy I am to that!'

فَعَلَّمَهُ هَذَا الدُّعَاءَ قُلْ فِي ذُبْرِ صَلَاةِ الْفَجْرِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّلِّ وَ حَمْدُهُ تَكْبِيراً

So, he<sup>asws</sup> taught him this supplication: 'Say in the end of Al Fajr Salat, 'I rely upon the Living Who does not die, and ***The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations***' [17:111].

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُؤْسِ وَ الْفَقْرِ وَ مِنَ غَلَبَةِ الدَّيْنِ وَ السُّمِّ وَ أَسْأَلُكَ أَنْ تُعِينَنِي عَلَى آدَاءِ حَقِّكَ إِلَيْكَ وَ إِلَى النَّاسِ .

O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the misery and the poverty, and from overwhelming debts and the sickness, and I ask You<sup>azwj</sup> to Assist me upon fulfilling Your<sup>azwj</sup> rights to You<sup>azwj</sup> and to the people!"<sup>685</sup>

5- مكا، مكارم الأخلاق عن الحسين بن خالد قال: لزمي ديناً يبلغ ثلث مائة ألف وكان لي دينٌ أربع مائة ألف فلم يدعني غرمائي أن أقتضي ديني وأعطيتهم

(The book) 'Makarim Al Akhlaq' - from Al-Husayn Bin Khalid who said,

'I was necessitated (owed) debts in Baghdad of three hundred thousand, and there were debts (owed) to me of four hundred thousand, but my creditors did not leave me to demand my debts and give it to them'.

قال و حضر الموسم فخرجت مستتراً و أردت الوصول إلى أبي الحسين ع فلم أقدر فكتبت إليه أصف له مالي و ما علي و ما لي

<sup>684</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 3 b

<sup>685</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 4

He said, 'And the season (of Hajj) arrived, so I went out in concealment and wanted to arrive to Abu Al-Hassan<sup>-asws</sup>, but was not able. So, I wrote to him<sup>-asws</sup> describing my situation to him<sup>-asws</sup> and whatever was upon me and what was for me.

فَكُتِبَ إِلَيَّ فِي عَرَضِ كِتَابِي فُلْنِ فِي دُبُرِ كُلِّ صَلَاةٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَرْحَمَنِي بِلَا إِلَهَ إِلَّا أَنْتَ

He wrote to me in reply to my letter: 'Say in the end of every Salat, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O there is no god except You<sup>-azwj</sup>! By the right of 'There is no god except You<sup>-azwj</sup>', Mercy me with, 'There is no god except You<sup>-azwj</sup>!'

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَرْضَى عَنِّي بِلَا إِلَهَ إِلَّا أَنْتَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O there is no god except You<sup>-azwj</sup>, by the right of 'There is no god except You<sup>-azwj</sup>', to be Satisfied from me with, 'There is no god except Allah<sup>-azwj</sup>!'

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَغْفِرَ لِي بِلَا إِلَهَ إِلَّا أَنْتَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O there is no god except You<sup>-azwj</sup>, by the right of, 'There is no god except You<sup>-azwj</sup>', for Forgive for me with, 'There is no god except You<sup>-azwj</sup>!'

أَعِدْ ذَلِكَ ثَلَاثَ مَرَّاتٍ فِي دُبُرِ كُلِّ صَلَاةٍ فَرِيضَةً فَإِنَّ حَاجَتَكَ تُقْضَى إِنْ شَاءَ اللَّهُ تَعَالَى

Repeat that three times in the end of every Obligatory Salat, for your need would be fulfilled, if Allah<sup>-azwj</sup> the Exalted so Desires!

قَالَ الْحُسَيْنُ فَأَدْنَتْهَا فَوَ اللَّهُ مَا مَضَتْ بِي إِلَّا أَرْبَعَةُ أَشْهُرٍ حَتَّى افْتَضَيْتُ دَيْنِي وَفَضَيْتُ مَا عَلَيَّ وَ افْتَضَلْتُ مِائَةَ أَلْفِ دِرْهَمٍ.

Al-Husayn (the narrator) said, 'I was constant with it. By Allah<sup>-azwj</sup>, four months had not passed by me until my debts (owed to me) were paid and I paid off what was upon me, and I had a surplus of one hundred thousand Dirhams!'<sup>686</sup>

6- كا، الكافي العدة عن سهل عن منصور بن العباس عن إسماعيل بن سهل قال: كتبت إلى جعفر ع أبي قد لرمني دين فادخ

(The book) 'Al Kafi' – The number, from Sahl, from Mansour Bin Al Abbas, from Ismail Bin Sahl who said,

'I wrote to Ja'far<sup>-asws</sup>, 'I have incurred heavy debts'.

فَكُتِبَ أَكْثَرُ مِنَ الاسْتِعْقَارِ وَ رَطَّبْتُ لِسَانَكَ بِقِرَاءَةِ إِنَّا أَنْزَلْنَاهُ.

He<sup>-asws</sup> wrote: 'Frequent from seeking the Forgiveness and moisten your lips with reading Surah Al Qadr'<sup>687</sup>.

<sup>686</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 5

<sup>687</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 6

## CHAPTER 112 – SUPPLICATION FOR THE JOURNEY

أقول: قد أوردنا عمدة الآداب و الأعمال و الأدعية للسفر في عدة أبواب من كتاب الحج و في كتاب العشرة و كتاب الآداب و السنن و لنذكر هنا أيضا نبذا منها تيمنا و تبركا بذلك إن شاء الله تعالى.

*I say: 'We have included the main etiquettes, deeds, and supplications for travel in several chapters of the Book of Hajj, in the Book of Social Relations, and in the Book of Etiquette and Sunnah. We will also mention here some excerpts from them for blessings and good fortune, if Allah<sup>-azwj</sup> the Exalted so Desires'.*

1- مهج، مهج الدعوات دُعَاءَ عَلَّمَهُ النَّبِيُّ ص عَلِيًّا ع حِينَ وَجَّهَهُ إِلَى الْيَمَنِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِلَا تَقِيَّةَ مِنِّي بِعَيْزِكَ وَ لَا رَجَاءَ بِأُويِّ بِي إِلَّا إِلَيْكَ وَ لَا قُوَّةَ أَتَكِلُ عَلَيْهَا وَ لَا حِيلَةَ الْجَأُ إِلَيْهَا إِلَّا طَلَبَ فَضْلِكَ وَ التَّعَرُّضَ لِرَحْمَتِكَ وَ السُّكُونَ إِلَى أَحْسَنِ عَادَتِكَ وَ أَنْتَ أَعْلَمُ بِمَا سَبَقَ لِي فِي وَجْهِ هَذَا بِمَا أُحِبُّ وَ أَكْرَهُ فَإِنَّمَا أَوْقَعْتَ عَلَيَّ فِيهِ قُدْرَتَكَ

(The book) 'Mahj AlDawaat' –

A supplication taught by the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup> when he<sup>-saww</sup> diverted him<sup>-asws</sup> to Al-Yemen: 'O Allah<sup>-azwj</sup>! I divert him<sup>-asws</sup> to You<sup>-azwj</sup> without any my trusting others, nor hoping for shelter with me<sup>-saww</sup> except to You<sup>-azwj</sup>, nor any strength I can rely upon nor any means I can shelter to except seeking Your<sup>-azwj</sup> Grace, and be exposed to Your<sup>-azwj</sup> Mercy, and the tranquillity to the best of Your<sup>-azwj</sup> Norms, and You<sup>-azwj</sup> are more Knowing with what has preceded in this direction of mine from what I like and dislike, for rather You<sup>-azwj</sup> Pre-determination falls upon me in it.

فَمَحْمُودٌ فِيهِ بِأَلَاؤِكَ مُتَضَيِّحٌ فِيهِ فَضَاؤُكَ وَ أَنْتَ تَمَّخُو مَا تَشَاءُ وَ تُنْبِئُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

Praise-worthy in it is Your<sup>-azwj</sup> afflictions, and clear in it are Your<sup>-azwj</sup> Decrees, 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 مَقَادِيرَ كُلِّ بَلَاءٍ وَ مَقَاصِرَ كُلِّ لَأْوَاءٍ وَ ابْسُطْ عَلَيَّ كَنَفًا مِنْ رَحْمَتِكَ وَ سَعَةً مِنْ فَضْلِكَ وَ لَطْفًا مِنْ عَفْوِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ

O Allah<sup>-azwj</sup>! Turn away from me Pre-determinations of every affliction, and consequence of every hardship, and Extend upon me the canopy of Your<sup>-azwj</sup> Mercy, and vastness of Your<sup>-azwj</sup> Grace, and Compassion of Your<sup>-azwj</sup> Pardon until I don't like hastening of what You<sup>-azwj</sup> have Delayed nor delaying of what You<sup>-azwj</sup> have Hastened!

وَ ذَلِكَ مَعَ مَا أَسْأَلُكَ أَنْ تُخَلِّفِي فِي أَهْلِي وَ وُلْدِي وَ صُرُوفِ حُرَاتِي بِأَحْسَنِ مَا خَلَقْتَ بِهِ غَايِبًا مِنَ الْمُؤْمِنِينَ فِي تَحْصِينِ كُلِّ عَوْرَةٍ وَ سِتْرِ كُلِّ سَيِّئَةٍ وَ حِطِّ كُلِّ مَعْصِيَةٍ وَ كِفَايَةِ كُلِّ مَكْرُوهٍ وَ ارْزُقْنِي عَلَى ذَلِكَ شُكْرَكَ وَ ذِكْرَكَ وَ حُسْنَ عِبَادَتِكَ وَ الرِّضَا بِقَضَائِكَ يَا وَلِيَّ الْمُؤْمِنِينَ

And that is along with what I have asked You<sup>-azwj</sup> to Replace me regarding my family, and my children, and Turn away my griefs with best of what You<sup>-azwj</sup> have Replaced with in absence from the Momineen in Fortifying every defect and Concealing every evil deed, and Removing

every disobedience, and Sufficing of every abhorrence, and Grace me upon that of thanking You<sup>-azwj</sup>, and doing Your<sup>-azwj</sup> Zikr, and Your<sup>-azwj</sup> Excellent Norm, and being satisfied with Your<sup>-azwj</sup> Decrees, O Guardian of the Momineen!

وَاجْعَلِي وَوُلْدِي وَ مَا حَوَّلْتَنِي وَ رَزَقْتَنِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي حِمَاكَ الَّذِي لَا يُسْتَبَاحُ وَ ذِمَّتِكَ الَّتِي لَا تُخْفَرُ وَ جِوَارِكَ الَّذِي لَا يُرَامُ وَ أَمَانِكَ الَّذِي لَا يَنْقُضُ وَ سِتْرِكَ الَّذِي لَا يَهْتِكُ

And Make me and my children, and whatever You<sup>-azwj</sup> have Bestowed me and Grace me, from the believing men and the believing women in Your<sup>-azwj</sup> Protection which cannot be violated, and Your<sup>-azwj</sup> Shield which cannot be pierced, and Your<sup>-azwj</sup> Shelter which cannot be breached, and Your<sup>-azwj</sup> Safety cannot be broken, and Your<sup>-azwj</sup> Veil which cannot be torn!

فَإِنَّهُ مَنْ كَانَ فِي حِمَاكَ وَ ذِمَّتِكَ وَ جِوَارِكَ وَ أَمَانِكَ وَ سِتْرِكَ كَانَ آمِنًا مَحْمُوظًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Surely, the one who was in Your<sup>-azwj</sup> Protection, and Your<sup>-azwj</sup> Shield, and Your<sup>-azwj</sup> Shelter, and Your<sup>-azwj</sup> Safety would be safe, Protected, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the most Magnificent!"<sup>688</sup>

أَقُولُ قَالَ مُحَمَّدُ بْنُ الْمَشْهَدِيِّ فِي مَزَارِهِ رُوِيَ عَنْ مَوْلَانَا أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ ع الْخُرُوجَ إِلَى الْيَمَنِ قَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ صَلِّ رَكَعَتَيْنِ وَ أَقْبِلْ إِلَيَّ حَتَّى أُعَلِّمَكَ دُعَاءً يَجْمَعُ اللَّهُ بِهِ لَكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

I am saying, ‘Muhammad Bin Al-Mashady said in his ‘Mazaar’, ‘It is reported from our master Abu Abdullah<sup>-asws</sup> having said: ‘When Amir Al-Momineen<sup>-asws</sup> wanted to go out to Al-Yemen, Rasool-Allah<sup>-saww</sup> said to him<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Pray two units Salat and come to me<sup>-saww</sup> until I<sup>-saww</sup> teach you<sup>-asws</sup> a supplication, by it Allah<sup>-azwj</sup> will Gather for you<sup>-asws</sup> goodness of the world and the Hereafter!’

قَالَ مَوْلَايَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَصَلَّيْتُ وَ أَقْبَلْتُ إِلَيْهِ فَقَالَ لِي ع قُلِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ وَ سَأَقُ الدُّعَاءَ كَمَا مَرَّ وَ زَادَ فِي آخِرِهِ وَ صَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ.

My master, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘I<sup>-asws</sup> prayed Salat and went to him<sup>-saww</sup>. He<sup>-saww</sup> said to me<sup>-asws</sup>: ‘Say: ‘O Allah<sup>-azwj</sup>! I am diverting to You<sup>-azwj</sup>’ – and continued the supplication just as has already passed, and there is an increase in it end: ‘And may Allah<sup>-azwj</sup> Send Salawaat upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!’<sup>689</sup>

<sup>688</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 112 H 1 a

<sup>689</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 112 H 1 b

## CHAPTER 113 – SUPPLICATIONS OF GOING OUT FROM THE HOUSE

أقول: و قد أوردت أكثر تلك الأدعية و الآداب في كتاب الآداب و السنن و كتاب العشرة و غيرها و لنذكر هنا أيضا نبذا يسيرا منها.

*I say: have included most of those supplications and etiquettes in the Book of Etiquette and Sunnahs, the Book of Social Relations, and others. Here, I will also mention a few excerpts from these’.*

1- كِتَابُ زَيْدِ الرَّزَّادِ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع قَدْ خَرَجَ مِنْ مَنْزِلِهِ فَوَقَفَ عَلَى عَتَبَةِ بَابِ دَارِهِ فَلَمَّا نَظَرَ إِلَى السَّمَاءِ رَفَعَ رَأْسَهُ وَ حَرَّكَ إِصْبَعَهُ السَّبَّابَةَ يُدِيرُهَا وَ يَتَكَلَّمُ بِكَلَامٍ خَفِيِّ لَمْ أَسْمَعُهُ فَسَأَلْتُهُ

The book of Zayd Al-Zarrad who said, ‘I saw Abu Abdullah<sup>-asws</sup> going out from his<sup>-asws</sup> house. He<sup>-asws</sup> paused at the threshold of the door of his<sup>-asws</sup> house. When he<sup>-asws</sup> looked at the sky, he<sup>-asws</sup> raised his<sup>-asws</sup> head and moved his<sup>-asws</sup> index finger rotating it and talking with a low speech I could not hear. I asked him<sup>-asws</sup>.

فَقَالَ نَعَمْ يَا زَيْدُ إِذَا أَنْتَ نَظَرْتَ إِلَى السَّمَاءِ فُئِلَ يَا مَنْ جَعَلَ السَّمَاءَ سَقْفًا مَرْفُوعًا يَا مَنْ رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ يَا مُنْزِلَ الْبَرَكَاتِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَا مَنْ فِي السَّمَاءِ مُلْكُهُ وَ عَرْشُهُ وَ فِي الْأَرْضِ سُلْطَانُهُ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ هُوَ بِالْأَفْقِ الْأَسْفَلِ يَا مَنْ زَيَّنَ السَّمَاءَ بِالْمَصَابِيحِ وَ جَعَلَهَا رُجُومًا لِلشَّيَاطِينِ

He<sup>-asws</sup> said: ‘Yes, O Zayd! When you look at the sky, say, ‘O One Who Made the sky as a raised ceiling! O One Who Raised the sky without pillars! O One Who Blocked the air with the sky! O Descender of the Blessings from the sky to the earth! O One in the sky is His<sup>-azwj</sup> Kingdom, and His<sup>-azwj</sup> Throne, and in the earth is His<sup>-azwj</sup> Authority! O One Who is with the exalted Scenario! O One Who is with the manifest horizon! O One Who Adorned the sky with the lamps and Made these as pelting for the Satans<sup>-la</sup>!

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ اجْعَلْ فِكْرِي فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ

Send Salawaat upon Muhammad<sup>-sawww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Make my thinking to be regarding Creation of the skies and the earth, and interchange of the night and the day, and do not Make me from the heedless ones!

وَ أَنْزِلْ عَلَيَّ بَرَكَاتٍ مِنَ السَّمَاءِ وَ افْتَحْ لِي الْبَابَ الَّذِي إِلَيْكَ يَصْعَدُ مِنْهُ صَالِحٌ عَمَلِي حَتَّى يَكُونَ ذَلِكَ إِلَيْكَ وَاصِلًا وَ قَبِيحٌ عَمَلِي فَاعْفُرْهُ وَ اجْعَلْهُ هَبَاءً مَنْثُورًا مَثَلًا شَيْئًا وَ افْتَحْ لِي بَابَ الرَّوْحِ وَ الْفَرَجِ وَ الرَّحْمَةِ وَ انشُرْ عَلَيَّ بَرَكَاتِكَ وَ كِفْلَيْنِ مِنْ رَحْمَتِكَ

And Send down upon me Blessings from the sky, and Open for me the door from which ascend my righteous deeds until that would arrive to You<sup>-azwj</sup>, and my ugly deed, Forgive it and Make it as scattered dust, fading away, and Open for me the door of comfort, and the relief, and Mercy, and Sprinkle Your<sup>-azwj</sup> Blessings upon me, and two portions of Your<sup>-azwj</sup> mercy!

فَاتَنِي وَ أَغْلِقْ عَلَيَّ الْبَابَ الَّذِي تُنْزِلُ مِنْهُ نِقْمَتَكَ وَ سَخَطَكَ وَ عَذَابَكَ الْأَذَى وَ عَذَابَكَ الْأَكْبَرَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ إِلَى آخِرِ الْآيَةِ

So, Grant me and Lock from me the door from which descend Your<sup>-azwj</sup> Vengeance, and Your<sup>-azwj</sup> Wrath, and Your<sup>-azwj</sup> least Punishment and Your<sup>-azwj</sup> greatest Punishment! ***Surely in the Creation of the skies and the earth, and the interchange of the night and the day, [2:164]*** – up to end of the Verse.

تُمْ تَقُولُ اللَّهُمَّ عَافِنِي مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ مِنْ شَرِّ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقاً يَطْرُقُنِي بِخَيْرٍ

Then you should say, ‘O Allah<sup>-azwj</sup>! Grant me well being from evil of what descends from the sky to the earth, and from evil of what ascends into it, and from evil of is scattered in the earth and what emerges from it, and from evil of intruder of the night and the day except one knocking (on my door) with goodness!

اطْرُقْنِي بِرَحْمَةٍ مِنْكَ تُعْنِي وَ تَعْمُ دَارِي وَ أَهْلِي وَ وُلْدِي وَ أَهْلَ حُرَاتِي وَ لَا تَطْرُقْنِي بِبَلَاءٍ يَعْصِي بِرَيْقِي وَ يَشْعَلُنِي عَنْ قُدَادِي فَإِنَّ رَحْمَتَكَ سَبَقَتْ غَضَبَكَ وَ عَافِيَتَكَ سَبَقَتْ بَلَاءَكَ

Cover me with Mercy from You<sup>-azwj</sup>, Generalise me, and Generalise my house, and my family, and my children, and people of my grief, and do not Knock me with afflictions choking me with my own saliva, and pre-occupying me from my sleeping. Your<sup>-azwj</sup> Mercy precedes Your<sup>-azwj</sup> Anger, and Your<sup>-azwj</sup> well-being precedes Your<sup>-azwj</sup> affliction!’

وَ تَقْرَأُ حَوْلَ نَفْسِكَ وَ وُلْدِكَ آيَةَ الْكُرْسِيِّ وَ أَنَا ضَامِنٌ لَكَ أَنْ تُعَاقَبَ مِنْ كُلِّ طَارِقٍ سَوْءٍ وَ مِنْ كُلِّ أَنْوَاعِ الْبَلَاءِ.

And read Ayat Al Kursy around yourself and your children, and I<sup>asws</sup> guarantee for you that you will be excused from every one knocking with evil, and from every type of affliction!”<sup>690</sup>

2- كِتَابُ زَيْدِ الزَّرَّادِ، قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا خَرَجَ أَحَدُكُمْ مِنْ مَنْزِلِهِ فَلْيَتَصَدَّقْ بِصَدَقَةٍ وَ لِيُقَلِّ اللَّهُمَّ أَظْلَمِي مِنْ تَحْتِ كَنَفِكَ وَ هَبْ لِي السَّلَامَةَ فِي وَجْهِ هَذَا الْبَيْعَاءِ السَّلَامَةِ وَ الْعَافِيَةِ وَ الْمَغْفِرَةِ وَ صَرَفَ أَنْوَاعِ الْبَلَاءِ

The book of Zayd Al Zarrad who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Whenever one of your goes out from his house, let him donate charity and let him say, ‘O Allah<sup>-azwj</sup>! Shade me from being under Your<sup>-azwj</sup> Canopy, and Gift to me the safety in this heading of mine, seeking the safety and the well being and the Forgiveness, and Turn away a variety of the afflictions!

اللَّهُمَّ فَاجْعَلْ لِي أَمَاناً فِي وَجْهِ هَذَا وَ حِجَاباً وَ سِتْراً وَ مَانِعاً وَ حَاجِراً مِنْ كُلِّ مَكْرُوهٍ وَ مُخْذَرٍ وَ جَمِيعِ أَنْوَاعِ الْبَلَاءِ إِنَّكَ وَهَّابٌ جَوَادٌ مَاجِدٌ كَرِيمٌ

O Allah<sup>-azwj</sup>! Make is a safety for me in this heading of mine, and a veil and a curtain, and prevention, and cut off from every abhorrence and hazard, and entirety of the afflictions! You<sup>-azwj</sup> are Benefactor, Generous, Glorious, Benevolent!’

<sup>690</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 113 H 1

فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ وَ قُلْتَهُ لَمْ تَزَلْ فِي ظِلِّ صَدَقَاتِكَ مَا نَزَلَ بَلَاءٌ مِنَ السَّمَاءِ إِلَّا وَ دَفَعَهُ عَنْكَ وَ لَا اسْتَقْبَلَكَ بَلَاءٌ فِي وَجْهِكَ إِلَّا وَ صَدَمَهُ عَنْكَ وَ لَا أَرَادَكَ مِنْ هَوَامِ الْأَرْضِ شَيْءٌ مِنْ تَحْتِكَ وَ لَا عَنْ يَمِينِكَ وَ لَا عَنْ بَسَارِكَ إِلَّا وَ قَمَعَتْهُ الصَّدَقَةُ.

When you do that and say it, you will not cease to be in the shade of your charities for whatever afflictions befall from the sky, except and it will be repelled from you, and no affliction will face you in your face except and He<sup>-azwj</sup> will Block it from you, nor will vermin of the earth intend you with anything from under you, nor on your right, nor on your left, except and the charity will suppress it!<sup>691</sup>

باب 114 في أدعية السر المروية عن النبي ص عن الله تعالى و هي من جملة الأحاديث القدسية و فيها أدعية لكثير من المطالب أيضا

## CHAPTER 114 – SECRET SUPPLICATION REPORTED FROM THE PROPHET<sup>-saww</sup> FROM ALLAH<sup>-azwj</sup> THE EXCALTED, AND IT IS FROM HOLY AHADDEETH, AND IN IT ARE SUPPLICATION FOR MANY NEEDS AS WELL

1- لد، بلد الأمين أدعية السِّرِّ رَوَايَةٌ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ لِرَسُولِ اللَّهِ ص سِرٌّ لَا يَعْلَمُهُ إِلَّا قَلِيلٌ قَلِمًا غَيْرَ عَلَيْهِ وَ كَانَ يَقُولُ وَ أَنَا أَقُولُ لَعْنَةُ اللَّهِ وَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ صَالِحِ خَلْقِهِ عَلَى مُفْشِي سِرِّ رَسُولِ اللَّهِ ص إِلَى غَيْرِ ثِقَةٍ

(The book) ‘Balad Al Ameen’ –

‘The secret supplication reported from Abu Ja’far Al-Baqir<sup>-asws</sup> from Amir Al-Momineen<sup>-asws</sup> having said: ‘There was a secret for Rasool-Allah<sup>-saww</sup> he<sup>-saww</sup> did not let anyone know except for a few, it was rarely stumbled upon, and he<sup>-saww</sup> had said, and I<sup>-asws</sup> am saying: ‘May the Curse of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Messengers<sup>-as</sup>, and His<sup>-azwj</sup> righteous creatures be upon the discloser of secret of Rasool-Allah<sup>-saww</sup> to other than a trusted one!’

فَأَكْتُمُوا سِرَّ رَسُولِ اللَّهِ ص فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ إِنِّي وَ اللَّهُ مَا أَحَدَيْتُكَ إِلَّا مَا سَمِعْتَهُ أُذُنَايَ وَ وَعَاهُ قَلْبِي وَ نَظَرُهُ بَصَرِي إِنْ لَمْ يَكُنْ مِنَ اللَّهِ فَمِنْ رَسُولِهِ بَعْنِي جِبْرَائِيلَ ع

Therefore, conceal the secret of Rasool-Allah<sup>-saww</sup>, for I<sup>-asws</sup> have heard Rasool-Allah<sup>-saww</sup> saying: ‘O Ali<sup>-asws</sup>! By Allah<sup>-azwj</sup> I<sup>-saww</sup> am not narrating to you<sup>-asws</sup> except what my<sup>-saww</sup> ears have heard, and my<sup>-saww</sup> heart has retained, and my<sup>-saww</sup> eyes have seen, and if it does not happen to be from Allah<sup>-azwj</sup>, then it is from His<sup>-azwj</sup> Messenger (meaning Jibraeel<sup>-as</sup>).

فَإِيَّاكَ يَا عَلِيُّ أَنْ تُضَيِّعَ سِرِّي هَذَا فَإِنِّي قَدْ دَعَوْتُ اللَّهَ تَعَالَى أَنْ يُذَيِّقَ مِنْ أَضَاعِ سِرِّي هَذَا جَزَائِمَ جَهَنَّمَ

So beware, O Ali<sup>-asws</sup>, of wasting this secret of mine<sup>-saww</sup>, for I<sup>-saww</sup> have supplicated to Allah<sup>-azwj</sup> the Exalted to Make the one who broadcasts this secret of mine<sup>-saww</sup> taste the germs of Hell!

اعْلَمُ أَنَّ كَثِيرًا مِنَ النَّاسِ وَ إِنْ قَلَّ تَعَبُدُهُمْ إِذَا عَلِمُوا مَا أَقُولُ لَكَ كَانُوا فِي أَشَدِّ الْعِبَادَةِ وَ أَفْضَلِ الْجَاهِدِ وَ لَوْ لَا طَعَاةُ هَذِهِ الْأُمَّةِ لَبَشَّتْ هَذَا السِّرَّ وَ لَكِنْ قَدْ عَلِمْتُ أَنَّ الدَّيْنَ إِذَا بَضِيعٌ وَ أَحَبُّبْتُ أَنْ لَا يَنْتَهِيَ ذَلِكَ إِلَّا إِلَى ثِقَةٍ

<sup>691</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 113 H 2

Know that many of the people, and even if their acts of worship are few, when they come to know what I<sup>-saww</sup> am saying to you<sup>-asws</sup>, they would be engaging in the most intense acts of worship and the most superior of the struggles, and had it not been for tyrants of this community, I<sup>-saww</sup> would have spread out this secret, but I<sup>-saww</sup> know that the religion would be wasted, and I<sup>-saww</sup> would love it if that does not end up except to a trusted one!

إِنِّي لَمَّا أُسْرِي بِي إِلَى السَّمَاءِ فَانْتَهَيْتُ إِلَى السَّمَاءِ السَّابِعَةِ فُتِحَ لِي بَصَرِي إِلَى فُرْجَةٍ فِي الْعَرْشِ تَعُورُ كَعُورِ الْقُدُورِ فَلَمَّا أَرَدْتُ الْإِنْصِرَافَ أَفْعَدْتُ عِنْدَ تِلْكَ الْفُرْجَةِ ثُمَّ تُودِثُ

I<sup>-saww</sup>, when there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> ended up to the seventh sky. My<sup>-saww</sup> vision was opened for me<sup>-as</sup> to a crevice (opening) in the Throne, bubbling like bubbling of the cauldron. When I<sup>-saww</sup> wanted to leave, I<sup>-saww</sup> sat by that crevice. Then I<sup>-saww</sup> was called at:

يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ أَنْتَ أَكْرَمُ خَلْقِهِ عَلَيْهِ وَعِنْدَهُ عِلْمٌ قَدْ زَوَاهُ عَنْ جَمِيعِ الْأَنْبِيَاءِ وَ جَمِيعِ أُمَّمِهِمْ عَيْرِكَ وَ عَيْرِ أُمَّتِكَ لِمَنْ ارْتَضَيْتَ لِلَّهِ مِنْهُمْ أَنْ يَنْشُرُوهُ لِمَنْ بَعَدَهُمْ لِمَنْ ارْتَضَوْا لِلَّهِ مِنْهُمْ

‘O Muhammad<sup>-saww</sup>! Your<sup>-azwj</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Says: you<sup>-saww</sup> are the most honourable of His<sup>-azwj</sup> creatures to Him<sup>-azwj</sup>, and with Him<sup>-azwj</sup> there is knowledge He<sup>-azwj</sup> has Impeded it from entirety of the Prophets<sup>-as</sup> and entirety of their<sup>-as</sup> communities apart from you<sup>-saww</sup> and apart from your<sup>-saww</sup> community, for ones from them you<sup>-saww</sup> are pleased with, that they should spread it to the ones after them for the ones from them they are pleased for Allah<sup>-azwj</sup>!

أَنَّهُ لَا يَضُرُّهُمْ بَعْدَ مَا أَقُولُ لَكَ ذَنْبٌ كَانَ قَبْلَهُ وَ لَا مَخَافَةٌ مَا يَأْتِي مِنْ بَعْدِهِ وَ لِذَلِكَ أَمَرْتُ بِكَيْفَانِهِ لِقَوْلِ الْعَالَمُونَ حَسْبُنَا هَذَا مِنَ الطَّاعَةِ

It will not harm them, after I<sup>-azwj</sup> am Saying to you<sup>-saww</sup>, neither any sins which was before it nor any scare what would be coming from after it, and for that I<sup>-azwj</sup> am Commanding you<sup>-saww</sup> with concealing it lest the (people of the) worlds say, ‘This suffices us from the acts of obedience!’

يَا مُحَمَّدُ قُلْ لِمَنْ عَمِلَ كَبِيرَةً مِنْ أُمَّتِكَ فَأَرَادَ مَحْوَهَا وَ الطَّهَارَةَ مِنْهَا فَلْيُطَهِّرْ لِي بَدَنَهُ وَ ثِيَابَهُ ثُمَّ لِيُخْرِجْ إِلَى بَرِّيَّةٍ أَرْضِي فَلْيَسْتَقْبِلْ وَجْهِي بَعْضِي الْقِبْلَةَ حَيْثُ لَا يَرَاهُ أَحَدٌ ثُمَّ لِيَرْفَعْ يَدَيْهِ إِلَيَّ فَإِنَّهُ لَيْسَ بَيْنِي وَ بَيْنَهُ حَائِلٌ وَ لِيُقَلِّ

O Muhammad<sup>-saww</sup>! Say to the one from your<sup>-saww</sup> community who works a major sin and he wants it to be deleted and to be purified from it, let him cleanse his body and his clothes for Me<sup>-azwj</sup>, then let him go out to a wilderness land and let him face in My<sup>-azwj</sup> Direction (meaning the Qiblah) where no one can see him, then let him raise his hands towards Me<sup>-azwj</sup>, for there will not be a barrier between him and Me<sup>-azwj</sup>, and let him say: -

يَا وَاسِعاً بِحُسْنِ عَائِدَتِهِ وَ يَا مُلْبِسَنَا فَضْلَ رَحْمَتِهِ وَ يَا مَهِيباً لِبَشَادَةِ سُلْطَانِهِ وَ يَا رَاجِعاً بِكُلِّ مَكَانٍ ضَرِيراً أَصَابَهُ الضَّرُّ فَخَرَجَ إِلَيْكَ مُسْتَعِيناً بِكَ آيماً إِلَيْكَ هَائِئِذَا لَكَ يَقُولُ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي وَ لِمَغْفِرَتِكَ حَرَجْتُ إِلَيْكَ أَسْتَجِيرُ بِكَ فِي خُرُوجِي مِنَ النَّارِ

‘O Capacious with His<sup>-azwj</sup> excellent repeats, and O Who Cloaks us with the Grace of His<sup>-azwj</sup> Mercy, and O Awed due to the intensity of His<sup>-azwj</sup> Authority, and O Merciful in every place to a harmed one by the harm so he comes out to You<sup>-azwj</sup> crying out for Help with You<sup>-azwj</sup>,

returning to You<sup>-azwj</sup> dreading to You<sup>-azwj</sup> saying, 'I have worked evil and have been unjust to myself and for Your<sup>-azwj</sup> Forgiveness I have come out to You<sup>-azwj</sup> seeking Shelter with You<sup>-azwj</sup> in my coming out from the fire!

وَ بَعِزِّ جَلَالِكَ نَجَاوِزْتُ نَجَاوِزُ يَا كَرِيمُ وَ بِاسْمِكَ الَّذِي تَسَمَّيْتَ بِهِ وَ جَعَلْتَهُ فِي كُلِّ عَظْمَتِكَ وَ مَعَ كُلِّ قُدْرَتِكَ وَ فِي كُلِّ سُلْطَانِكَ وَ صَبَّرْتَهُ فِي قَبْضَتِكَ وَ نَوَّرْتَهُ بِكِتَابِكَ وَ أَلْبَسْتَهُ وَقَاراً مِنْكَ

And by the Might of Your<sup>-azwj</sup> Majesty! I have transgressed excessively, O Benevolent, and by Your<sup>-azwj</sup> Name which You<sup>-azwj</sup> have Named with and Made it in all Your<sup>-azwj</sup> Magnificence, and with all Your<sup>-azwj</sup> Power, and in all Your<sup>-azwj</sup> Authority, and Made it to be in Your<sup>-azwj</sup> Grip, and Irradiated it with Your<sup>-azwj</sup> Book and Clothed it with Dignity from You<sup>-azwj</sup>!

يَا اللَّهُ يَا اللَّهُ أَطْلُبُ إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَمْحُوَ عَنِّي مَا أَتَيْتُكَ بِهِ وَ أَنْزِعْ بَدَنِي عَنْ مِثْلِهِ فَإِنِّي بِكَ لَا إِلَهَ إِلَّا أَنْتَ أَعْتَصِمُ وَ بِاسْمِكَ الَّذِي فِيهِ تَفْصِيلُ الْأُمُورِ كُلِّهَا مُؤَمِّنٌ هَذَا اعْتِرَافِي لَكَ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! I seek to You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Delete from me what I have committed with, and to Remove my body from similar to it. I am holding on to You<sup>-azwj</sup>, there is no god except You<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Name in which is detail of the affairs, all of them, believing this, acknowledging to You<sup>-azwj</sup>!

فَلَا تَخْذُلْنِي وَ هَبْ لِي عَافِيَةً وَ أُنْجِنِي مِنَ الدَّنْبِ الْعَظِيمِ هَلَكْتُ فَتَلَاَفَنِي بِحَقِّ حُفُوفِكَ كُلِّهَا يَا كَرِيمُ

Do not Abandon me and Grant well-being to me and Rescue me from the mighty sins I am destroyed in, so Make me avoid it by the right of Your<sup>-azwj</sup> rights, all of them, O Benevolent!

فَإِنَّهُ إِنَّمَا يُرِيدُ بِمَا أَمَرْتَهُ بِهِ غَيْرِي خَلَصْتُهُ مِنْ كِبِيرَتِهِ تِلْكَ حَتَّى أَغْفِرَهَا لَهُ وَ أَطَهَّرَهُ الْأَبَدَ مِنْهَا لِأَنِّي قَدْ عَلَّمْتُكَ أَسْمَاءَ أَجِيبُ بِهَا الدَّاعِي

If, with what I<sup>-azwj</sup> am Commanding you<sup>-saww</sup> with, he does not intend other than Me<sup>-azwj</sup>, I<sup>-azwj</sup> would Rescue him from that major sin of his until I<sup>-azwj</sup> Forgive him for him, and Purify him forever from it, because I<sup>-azwj</sup> am Teaching you<sup>-saww</sup> Name I<sup>-azwj</sup> Answer the beseecher with!

يَا مُحَمَّدُ وَ مَنْ كَثُرَتْ ذُنُوبُهُ مِنْ أُمَّتِكَ فِيمَا دُونَ الْكِبَائِرِ حَتَّى يَشْهَرَ بِكَثْرَتِهَا وَ يُعْتَمِدَ عَلَى اتِّبَاعِهَا فَلْيَعْتَمِدْ عِنْدَ طُلُوعِ الْفَجْرِ أَوْ قَبْلَ أَقْوَالِ الشَّفَقِ وَ لِيُنْصَبْ وَجْهُهُ إِلَيَّ وَ لِيَقُلَّ

O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community whose sins are many, among what is below the major sin, until he becomes well-known due to their frequency and it becomes hateful for having pursued these, let him deliberate to me at the emergence of dawn, or before the fading of twilight, and let him install his face towards Me<sup>-azwj</sup> and let him say: -

يَا رَبِّ يَا رَبِّ فُلَانٌ بِنُ فُلَانٍ عَبْدُكَ شَدِيدٌ حَيَاؤُهُ مِنْكَ لَتَعْرِضَهُ لِرَحْمَتِكَ لِإِصْرَارِهِ عَلَيَّ مَا هَمَّتَ عَنْهُ مِنَ الدَّنْبِ الْعَظِيمِ

'O Lord<sup>-azwj</sup>! O Lord<sup>-azwj</sup>! So and so, son of so and so, Your<sup>-azwj</sup> servant, his embarrassment from You<sup>-azwj</sup> is intense for exposing for Your<sup>-azwj</sup> Mercy due to his persistence upon what You<sup>-azwj</sup> have Prohibited from, of the mighty sins!

يَا عَظِيمُ إِنَّ عَظِيمَ مَا أَتَيْتُ بِهِ لَا يَعْلَمُهُ عَزَبَكَ قَدْ سَمِعْتَ بِي فِيهِ الْقَرِيبَ وَالْبُعِيدَ وَ أَسَلَمَنِي فِيهِ الْعَدُوُّ وَالْحَيِّبُ وَالْقَيْثُ بِيَدِي إِنَّكَ طَمَعاً لِأَمْرٍ وَاحِدٍ وَ طَمَعِي ذَلِكَ فِي رَحْمَتِكَ فَارْحَمْنِي يَا ذَا الرَّحْمَةِ الْوَاسِعَةِ وَ تَلَاَفَنِي بِالْمَغْفِرَةِ وَالْعِصْمَةِ مِنَ الذُّنُوبِ

O Almighty! The mighty sins what I have committed, no one knows of apart from You<sup>-azwj</sup>, I have been gloated upon regarding it by the near ones and the far ones, and they have yielded me, the enemy and the loved ones, and I am casting my hands to You<sup>-azwj</sup> coveting one Command, and that greed of mine is regarding Your<sup>-azwj</sup> Mercy! O with the vast Mercy, and Make me avoid the sins with Your<sup>-azwj</sup> Forgiveness and the Protection!

إِنِّي إِلَيْكَ مُتَضَرِّعٌ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُرْسِلُ أَقْدَامَ حَمَلَةِ عَرْشِكَ ذِكْرُهُ وَ تُرْعِدُ لِسْمَاعِهِ أَرْكَانَ الْعَرْشِ إِلَى أَسْفَلِ التُّخُومِ

I am beseeching to You<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which moved the feet of bearers of Your<sup>-azwj</sup> Throne at its mention, and shook the pillars of the Throne at hearing it to the lowest earth!

إِنِّي أَسْأَلُكَ بِعِزِّ ذَلِكَ الْإِسْمِ الَّذِي مَلَأَ كُلَّ شَيْءٍ دُونَكَ إِلَّا رَحْمَتِي يَا رَبِّ بِاسْتِجَارَتِي إِلَيْكَ بِاسْمِكَ هَذَا يَا عَظِيمُ أَتَيْتُكَ بِكَذَا وَ كَذَا وَ يُسَمِّي الْأَمْرَ الَّذِي أَتَى بِهِ فَاعْفُرْ لِي تَبِعْتَهُ وَ عَافِنِي مِنْ إِشَاعَتِهِ بَعْدَ مَقَامِي هَذَا يَا رَحِيمُ

I ask You<sup>-azwj</sup> by the Might of that Name which fills all things below You<sup>-azwj</sup>, please Mercy me, O Lord<sup>-azwj</sup>, by Sheltering me to You<sup>-azwj</sup> by this Name of Yours<sup>-azwj</sup>! O Almighty, I have come to You<sup>-azwj</sup> with such and such! (and he should name the matter which he has come with) Forgive me its consequences and Pardon me for having pursued it after this place of mine, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ بَدَّلَتْ دُونَهُ إِحْسَاناً وَ رَفَعَتْ دُعَاءَهُ مُسْتَجَاباً وَ غَلَبَتْ لَهُ هَوَاهُ يَا مُحَمَّدُ وَ مَنْ كَانَ كَافِراً وَ أَرَادَ التَّوْبَةَ وَ الْإِيمَانَ فَلْيُطَهِّرْ لِي بَدَنَهُ وَ ثِيَابَهُ ثُمَّ لِيَسْتَقْبِلْ قِبَلِي وَ لِيَضَعْ حُرَّ جَبِينِهِ لِي بِالسُّجُودِ فَإِنَّهُ لَيْسَ بَيْنِي وَ بَيْنَهُ حَائِلٌ

When he says that, I<sup>-azwj</sup> will Replace his sins into good deeds, and Raise his supplication as Answered, and Overcome his whims for him! O Muhammad<sup>-saww</sup>, and the one who was a Kafir, and he intends the repentance and the Eman, let him cleanse his body and his clothes for Me<sup>-azwj</sup>, then let him face towards My<sup>-azwj</sup> Qiblah, and let him place the top of his forehead in the Sajdah to Me<sup>-azwj</sup>, for there won't be any barrier between Me<sup>-azwj</sup> and him!

وَ لِيَقُلْ يَا مَنْ تَعَشَّى لِيَأْسَ النُّورِ السَّاطِعِ الَّذِي اسْتَضَاءَ بِهِ أَهْلُ سَمَاوَاتِهِ وَ أَرْضِهِ وَ يَا مَنْ حَزَنَ رُؤْيَتَهُ عَنْ كُلِّ مَنْ هُوَ دُونَهُ وَ كَذَلِكَ يَنْبَغِي لَوَجْهِهِ الَّذِي عَنَتْ وَجُوهُ الْمَلَائِكَةِ الْمُقَرَّبِينَ لَهُ

And let him say, 'O the One Covered in the clothing of shining Light by which are illuminated people of His<sup>-azwj</sup> skies and His<sup>-azwj</sup> earth! And O the One Seeing Him<sup>-azwj</sup> is treasured from all the ones who are below Him<sup>-azwj</sup>, and like that it is befitting for His<sup>-azwj</sup> Face which the faces of Angels of Proximity turn to!

إِنَّ الَّذِي كُنْتُ لَكَ فِيهِ مِنْ عَظَمَتِكَ جَاحِداً أَشَدُّ مِنْ كُلِّ نَفَاقٍ فَاعْفُرْ لِي جُحُودِي فَإِنِّي أَتَيْتُكَ نَائِباً وَ هَا أَنَا ذَا أَعْتَرَفْتُ لَكَ عَلَى نَفْسِي بِالْفِرْيَةِ عَلَيْكَ

Indeed, regarding that which I had rejected Your<sup>-azwj</sup> Magnificence is severer than all hypocrisy, so Forgive my denial for I have come to You<sup>-azwj</sup> repentant, and here I am with acknowledgment to You<sup>-azwj</sup> upon myself with the fabrication upon You<sup>-azwj</sup>!

فَإِذَا أَمَهَلْتْ لِي فِي الْكُفْرِ ثُمَّ حَلَّصْتَنِي مِنْهُ فَطَوَّفَنِي حُبَّ الْإِيمَانِ الَّذِي أَطْلَبُهُ مِنْكَ بِحَقِّي مَا لَكَ مِنَ الْأَسْمَاءِ الَّتِي مَنَعْتَ مِنْ ذُنُوبِكَ عِلْمَهَا لِعِظَمِ شَأْنِهَا وَ شِدَّةِ جَلَالِهَا وَ بِالْأَسْمِ الْوَاحِدِ الَّذِي لَا يَبْلُغُ أَحَدٌ صِفَةَ كُنْهِهِ وَ بِحَقِّهَا كُلِّهَا أَجْرَنِي أَنْ أَعُودَ إِلَى الْكُفْرِ بِكَ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ عَفْرَانِكَ إِلَيَّ مِنَ الظَّالِمِينَ

If You<sup>-azwj</sup> have Respited for me regarding the Kufr, then Rescue me from it. Bestow me the love of Eman which I am seeking from You<sup>-azwj</sup> by the right of what Names are for You<sup>-azwj</sup> the knowledge of which is prevented from the ones apart from You<sup>-azwj</sup> due to Magnificence of its Glory, and intensity of its Majesty, and by the one Name which the description of its essence has not reached anyone, and by all of its rights, Shelter me with You<sup>-azwj</sup> from returning to the Kufr! Glory be to You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! Your<sup>-azwj</sup> Forgiveness! I have been from the unjust ones!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَرْفَعْ رَأْسَهُ إِلَّا عَنْ رِضَىٰ مِنِّي وَ هَذَا لَهُ قَبُولٌ يَا مُحَمَّدُ وَ مَنْ كَثُرَتْ هُمُومُهُ مِنْ أَمْتِكَ فَلْيَدْعُنِي سِرًّا وَ لِيُثَلِّقْ

When he says that, he will not raise his head except from Satisfaction from Me<sup>-azwj</sup>, and this is Acceptance for him. O Muhammad<sup>-saww</sup>, and the one from Your<sup>-azwj</sup> community whose worries are a lot, let him supplicate to Me<sup>-azwj</sup> in secret, and let him say: -

يَا جَالِي الْأَحْزَانِ وَ يَا مُوسِعَ الصِّبْغِ وَ يَا أَوْلَىٰ بِخَلْقِهِ مِنْ أَنْفُسِهِمْ وَ يَا فَاطِرَ تِلْكَ النَّفُوسِ وَ مُلْهِمَهَا فُجُورَهَا وَ تَقْوَاهَا نَزَلْ بِي يَا فَارِحَ الْهَمِّ هَمِّ ضِيقَتْ بِهِ دَرَعًا وَ صَدْرًا حَتَّىٰ خَشِيبَتْ أَنْ أَكُونَ عَرَضَ فِتْنَةٍ

'O Clearer of the griefs, and O Expander of the constriction, and O First with His<sup>-azwj</sup> creation than themselves, and O Originator of those souls, and Inspirer of these, their immoral and their pious! O Reliever! There has descended with me the worries, such worries the heart and the chest are constricted by it until I am fearing that I might be exposed to Fitna!

يَا اللَّهُ وَ بِذِكْرِكَ تَطْمَئِنُّ الْقُلُوبُ يَا مُغَلِّبَ الْقُلُوبِ وَ الْأَبْصَارِ قَلْبَ قَلْبِي مِنَ الْهَمُومِ إِلَى الرَّوْحِ وَ الدَّعَةِ وَ لَا تَشْغَلْنِي عَنْ ذِكْرِكَ بِتَرْكِكَ مَا بِي مِنَ الْهَمُومِ إِلَيَّ  
إِلَيْكَ مُتَضَرِّعٌ

O Allah<sup>-azwj</sup>, and by the Zikr the hearts are reassured! O Turner of the hearts and the sights! Turn my heart from the worries to the comfort and the gentleness, and do not Pre-occupy me from Your<sup>-azwj</sup> Zikr by neglecting what worries there are with me, I am beseeching to You<sup>-azwj</sup>!

أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يُوصَفُ إِلَّا بِالْمَعْنَىٰ لِجِنْمَانِكَ هُوَ فِي غُيُوبِكَ ذَاتِ النُّورِ اجْلُ بِحَقِّهِ أَحْزَانِي وَ اشْرَحْ صَدْرِي بِكُشُوطِ مَا بِي مِنَ الْهَمِّ يَا كَرِيمُ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which cannot be described except with the meaning due to its concealment of it in Your<sup>-azwj</sup> unseen with the Noor! Clear my grief due to its right and Expand my chest by Scraping out whatever worries there are with me, O Benevolent!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ تَوَلَّيْتُهُ فَجَلَّوَتْ هُمُومُهُ فَلَنْ تَعُودَ إِلَيْهِ أَبَدًا يَا مُحَمَّدُ وَ مَنْ نَزَلَتْ بِهِ قَارِعَةٌ مِنْ قَمَرٍ فِي دُنْيَاهُ فَاحْبَبِ الْعَاقِبَةَ مِنْهَا فَلْيَنْزِلْ بِي فِيهَا وَ لِيُثَلِّقْ

When he says that, I<sup>-azwj</sup> will Take charge of him and Clear away his worries, so he will never return to it, ever! O Muhammad<sup>-saww</sup>, and the one with whom befall the disasters of the

poverty in his world and he loves the well-being, let him descend with Me<sup>-azwj</sup> during it and let him say: -

يَا مَحَلَّ كُنُوزِ أَهْلِ الْغِنَىٰ وَ يَا مُعْجِي أَهْلِ الْفَاقَةِ مِنْ سَعَةِ تِلْكَ الْكُنُوزِ بِالْعَائِدَةِ إِلَيْهِمْ وَ النَّظَرَ لَهُمْ يَا اللَّهُ لَا يُسَمَّىٰ غَيْرَكَ إِلَّا بِمَا آتَاهُ اللَّهُ كُلَّهَا مَغْبُودَةً دُونَكَ بِالْفِرْيَةِ وَ الْكُذِبِ لَا إِلَهَ إِلَّا أَنْتَ

‘O Place of treasure of the people of riches, and O Enricher of the people of destitution from vastness of those treasures with the Repeating to them and the consideration for them! O Allah<sup>-azwj</sup>! No one apart from You<sup>-azwj</sup> is named as ‘God’. But rather all the other gods apart from You<sup>-azwj</sup> are being worshipped by the fabrication and the lies! There is no god except You<sup>-azwj</sup>!

يَا سَادَّ الْفَقْرِ وَ يَا جَابِرَ الْكُسْرِ وَ يَا كَاشِفَ الضَّرِّ وَ يَا عَالِمَ السَّرَائِرِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ هَرَبِي إِلَيْكَ مِنْ فُقْرِي

O Blocker of the poverty, and O Mender of the broken, and O Remover of the harm, and O Knower of the secrets! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Mercy my fleeing to You<sup>-azwj</sup> from my poverty!

أَسْأَلُكَ بِاسْمِكَ الْحَالِ فِي غِنَاكَ الَّذِي لَا يَفْتَقِرُ ذَاكِرُهُ أَبَدًا أَنْ تُعِيدَنِي مِنْ لُزُومِ فَقْرٍ أَنْسَىٰ بِهِ الدِّينَ أَوْ يَسُوءِ عَنِّي أَفْتَتَنَ بِهِ عَنِ الطَّاعَةِ بِحَقِّ نُورِ أَسْمَائِكَ كُلِّهَا أَطْلُبُ إِلَيْكَ مِنْ رِزْقِكَ كَفَافًا لِلدُّنْيَا تَعْصِمَ بِهِ الدِّينَ لَا أَجِدُ لِي غَيْرَكَ مَقَادِيرَ الْأَرْزَاقِ عِنْدَكَ فَانْفَعْنِي مِنْ قُدْرَتِكَ فِيهَا بِمَا تَنْزِعُ بِهِ مَا نَزَلَ بِي مِنَ الْفَقْرِ يَا عَنِّي يَا مُجِيبُ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name residing in Your<sup>-azwj</sup> riches which its mentioner is not impoverished, to Shelter me from persistent poverty causing me to forget the religion, or with evil riches I would be tempted away from the obedient! By the right of the Noor of Your<sup>-azwj</sup> Names, all of them! I seek to You<sup>-azwj</sup> from Your<sup>-azwj</sup> sustenance, sufficiency for the world I can be fortified of the religion! I cannot find for me other than You<sup>-azwj</sup>. The reins of sustenance are with You<sup>-azwj</sup>, so Benefit me from Your<sup>-azwj</sup> power during it by which can be removed what poverty has befallen with me! O Rich, O Responder!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ نَزَعْتُ الْفَقْرَ مِنْ قَلْبِهِ وَ عَشَّيْتُهِ الْغِنَىٰ وَ جَعَلْتُهُ مِنْ أَهْلِ الْقَنَاعَةِ يَا مُحَمَّدُ وَ مَنْ نَزَلَتْ بِهِ مُصِيبَةٌ فِي نَفْسِهِ أَوْ دِينِهِ أَوْ دُنْيَاهُ أَوْ أَهْلِهِ أَوْ مَالِهِ فَأَحَبَّ فَرَجَهَا فَلْيُنْزِلْهَا بِي وَ لِيُفْعَلْ

When he says that, I<sup>-azwj</sup> shall Remove the poverty from his heart and Overwhelm him with the riches and Make him from the contented people! O Muhammad<sup>-saww</sup>, and the one there befalls with him a difficulty regarding himself, or his religion, or his world, or his family, or his wealth, and he loves its relief, let him descend it with me and let him say: -

يَا مُمْتَنًّا عَلَىٰ أَهْلِ الصَّبْرِ بِتَطَوُّبِكُمْ بِالِدَّعَةِ الَّتِي أَدْخَلْتَهَا عَلَيْهِمْ بِطَاعَتِكَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ فَدَخَّنِي مُصِيبَةً قَدْ فَتَنَنِي وَ أَعْيَبَنِي الْمَسْأَلِكَ لِلْخُرُوجِ مِنْهَا وَ اضْطَّرَّنِي إِلَيْكَ الطَّمَعُ فِيهَا مَعَ حُسْنِ الرَّجَاءِ لَكَ فِيهَا

‘O Bestower upon the people of patience by Surrounding them with the gentleness which You<sup>-azwj</sup> Enter upon them due to their obeying You<sup>-azwj</sup>! There is neither might nor strength except with You<sup>-azwj</sup>! A difficulty has overwhelmed me, tempted me and fatigued me to ask

You<sup>-azwj</sup> for the exiting from it, and made me desperate to You<sup>-azwj</sup> the expectations in it with the goodly hoping to You<sup>-azwj</sup> regarding it!

فَهَرَيْتُ إِلَيْكَ بِنَفْسِي وَ انْقَطَعْتُ إِلَيْكَ لِضُرِّي وَ رَجَوْتُكَ لِدَعَائِي قَدْ هَلَكْتُ فَأَعْنِي وَ اجْبُرْ مُصِيبَتِي بِجَلَاءِ كَرَمِكَ وَ إِدْخَالِكَ الصَّبْرَ عَلَيَّ فِيهَا فَإِنَّكَ إِنْ خَلَيْتَ بَيْنِي وَ بَيْنَ مَا أَنَا فِيهِ هَلَكْتُ فَلَا صَبْرَ لِي يَا ذَا الاسْمِ الْجَامِعِ الَّذِي فِيهِ عَظِيمُ الشُّعُورِ كُلِّهَا بِحَقِّكَ وَ أَعْنِي بِتَفْرِيجِ مُصِيبَتِي عَنِّي يَا كَرِيمُ

I have fled to You<sup>-azwj</sup> with myself and have cut off (from others) to You<sup>-azwj</sup> due to my harms, and have hoped to You<sup>-azwj</sup> for my supplication! I am being destroyed, so Help me and Mend my difficulties with Clearing its distress and Your<sup>-azwj</sup> Entering the patience upon me during it, for it You<sup>-azwj</sup> were to Vacate between me and what I am in, I would be destroyed! There is no patience for me, O with the Comprehensive Name in which are Mighty Glories, all of them, by Your<sup>-azwj</sup> right, and Help me by Your<sup>-azwj</sup> Relieving my difficulty away from me, O the Benevolent!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَهْمَتُهُ الصَّبْرَ وَ طَوْقَتُهُ الشُّكْرَ وَ فَرَجَتْ عَنْهُ مُصِيبَتُهُ بِجُرَائِمِهَا يَا مُحَمَّدُ وَ مَنْ خَافَ شَيْئاً دُونِي مِنْ كَيْدِ الْأَعْدَاءِ وَ اللُّصُوصِ فَلْيُتْلُ فِي الْمَكَانِ الَّذِي يُخَافُ فِيهِ

When he says that, I<sup>-azwj</sup> shall Inspire him the patience and Incline him to thank and Relieve his difficulty from him, Mending it! O Muhammad<sup>-saww</sup>, and one who fears something besides Me<sup>-azwj</sup>, from plots of the enemies and the thieves, let him say in the place which he fears in:

يَا آخِذاً بِتَوَاصِي خَلْقِهِ وَ السَّافِعَ بِمَا إِلَى قَدْرِهِ وَ الْمُنْفِذَ فِيهَا حُكْمَهُ وَ خَالِقَهَا وَ جَاعِلَ قَضَائِهِ لَهَا غَالِباً وَ كُلُّهُمْ ضَعِيفٌ عِنْدَ غَلَبَتِهِ وَثَقْتُ بِكَ يَا سَيِّدِي عِنْدَ قُوَّتِهِمْ إِنِّي مَكْبُودٌ لِضَعْفِي وَ لِقُوَّتِكَ عَلَيَّ مِنْ كَادِي تَعَرَّضْتُ لَكَ فَسَلِّمْنِي مِنْهُمْ

'O Seizer of His<sup>-azwj</sup> creatures by the forelocks, and the Director with it to His<sup>-azwj</sup> Pre-determination, and the Implementer of His<sup>-azwj</sup> Judgment in it, and its Creator and Maker of His<sup>-azwj</sup> Decree to prevail for it, and all of them are weak against its prevalence! I am trusting with You<sup>-azwj</sup>, O my Chief, at their strength! I am being plotted against due to my weakness and due to Your<sup>-azwj</sup> Strength against the ones plotting against me! I am exposing to You<sup>-azwj</sup>, so Keep me safe from them!

اللَّهُمَّ فَإِنْ خُلْتُ بَيْنَهُمْ وَ بَيْنِي فَذَلِكَ أَرْجُوهُ مِنْكَ وَ إِنْ أَسَلَمْتَنِي إِلَيْهِمْ عَيَّرُوا مَا بِي مِنْ نِعْمِكَ يَا خَيْرَ الْمُنْعِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلَ تَغْيِيرَ نِعْمَتِكَ عَلَيَّ يَدَ أَحَدٍ سِوَاكَ وَ لَا تُغَيِّرْهَا أَنْتَ بِي فَقَدْ تَرَى الَّذِي يُرَادُ بِي فَخُلْ بَيْنِي وَ بَيْنَ شَرِّهِمْ بِحَقِّ مَا بِهِ تَسْتَجِيبُ الدُّعَاءَ يَا اللَّهُ يَا رَبَّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! If You<sup>-azwj</sup> are a Barrier between them and me, so that is what I am hoping for from You<sup>-azwj</sup>, and if You<sup>-azwj</sup> Yield me to them it would change whatever Your<sup>-azwj</sup> bounties there are with me, O Best of the Bestowers! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not Make the change of Your<sup>-azwj</sup> bounties to be upon the hand of anyone besides You<sup>-azwj</sup>, and You<sup>-azwj</sup> don't Change these with me, for You<sup>-azwj</sup> have Seen what is being intended with me. So Be a Barrier between me and their evil, by the right of what, by it the supplication would be Answered! O Allah<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of the worlds!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ نَصَرْتُهُ عَلَى أَعْدَائِهِ وَ حَفِظْتُهُ يَا مُحَمَّدُ وَ مَنْ خَافَ شَيْئاً بِمَا فِي الْأَرْضِ مِنْ سَبْعٍ أَوْ هَامَةٍ فَلْيُتْلُ فِي الْمَكَانِ الَّذِي يُخَافُ ذَلِكَ فِيهِ

When he says that, I<sup>-azwj</sup> shall Help him against his enemies and Protect him! O Muhammad<sup>-sawww</sup>, and one who fears anything from what is in the earth, from a predator or vermin, let him say in the place which he is fearing that: -

يَا دَارِي مَا فِي الْأَرْضِ كُلِّهَا بَعْلَمِهِ بَعْلَمِكَ يَكُونُ بِمَا دَرَأْتَ لَكَ السُّلْطَانُ عَلَى مَا دَرَأْتَ وَ لَكَ السُّلْطَانُ الْقَاهِرُ عَلَى كُلِّ شَيْءٍ مِنْ دُونِكَ

'O Scatterer of whatever is in the earth, all of it with His<sup>-azwj</sup> Knowledge! By Your<sup>-azwj</sup> Knowledge exists what exists from what the Authority is established for You<sup>-azwj</sup> upon what is scattered, and for You<sup>-azwj</sup> is the Subduing Authority upon all things from besides You<sup>-azwj</sup>!

يَا عَزِيزُ يَا مَنِيغُ إِنِّي أَعُوذُ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ مِنْ كُلِّ شَيْءٍ يَصْرُ مِنْ سَبْعٍ أَوْ هَامَّةٍ أَوْ عَارِضٍ مِنْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بِفِطْرَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْرَأْهَا عَنِّي وَ احْمُرْهَا وَ لَا تُسَلِّطْهَا عَلَيَّ وَ عَافِنِي مِنْ شَرِّهَا وَ بَأْسِهَا يَا اللَّهُ ذَا الْعِلْمِ الْعَظِيمِ احْمُطْنِي بِحِفْظِكَ مِنْ تَحَاوِينِي يَا رَحِيمُ

O Mighty, O Invincible! I seek Refuge with You<sup>-azwj</sup>, with Your<sup>-azwj</sup> Power over all things, and from all things harmful, from a predator, or vermin, or opposer from rest of the animals! O Its Creator of its nature! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> and Rotate it away from me, and detach it and do not let it prevail upon me, and Grant me well-being from its evil and its trouble! O Allah<sup>-azwj</sup>, with the Mighty Knowledge! Protect me with Your<sup>-azwj</sup> Protection from the scares, O Merciful!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ تَصْرُهُ دَوَابُّ الْأَرْضِ الَّتِي تُرَى وَ الَّتِي لَا تُرَى يَا مُحَمَّدُ وَ مَنْ خَافَ بِمَا فِي الْأَرْضِ جَانًّا أَوْ شَيْطَانًا فَلْيُثَلِّحْ حِينَ يَدْخُلُهُ الرُّوعُ

When he says that, animals of the earth will not harm him, those which you can see and those which you cannot see! O Muhammad<sup>-sawww</sup>, and the one who fears from what is in the earth, be it Jinn or Satan<sup>-la</sup>, let him say when the dread enters him: -

يَا اللَّهُ إِلَهَ الْأَكْبَرِ الْقَاهِرُ بِقُدْرَتِهِ جَمِيعَ عِبَادِهِ وَ الْمَطَاعُ لِعَظَمَتِهِ عِنْدَ كُلِّ خَلِيقَتِهِ وَ الْمُمْضَى مَمْنُونُهُ لِسَابِقِ قَدْرِهِ

'O Allah<sup>-azwj</sup>! The Greatest God<sup>-azwj</sup>! The Subduer with His<sup>-azwj</sup> Power over entirety of His<sup>-azwj</sup> servants, and the obeyed due to His<sup>-azwj</sup> Magnificence in the presence of all His<sup>-azwj</sup> creation, and the Implementer of His<sup>-azwj</sup> Desire due to His<sup>-azwj</sup> Preceded Pre-determination!

أَنْتَ تَكْلَأُ مَا خَلَقْتَ بِاللَّيْلِ وَ النَّهَارِ وَ لَا يَمْتَنِعُ مَنْ أَرَدْتَ بِهِ سُوءًا بِشَيْءٍ مِنْ دُونِكَ مِنْ ذَلِكَ السُّوءِ وَ لَا يَجُولُ أَحَدٌ دُونَكَ بَيْنَ أَحَدٍ وَ مَا تُرِيدُ بِهِ مِنَ الْخَيْرِ كُلُّ مَا يُرَى وَ لَا يُرَى فِي قَبْضَتِكَ وَ جَعَلْتَ قَبَائِلَ الْجِنِّ وَ الشَّيَاطِينِ يَرُونَنَا وَ لَا نَرَاهُمْ وَ أَنَا لِيَكِيدَهُمْ خَائِفٌ فَأَمِّي مِنْ شَرِّهِمْ وَ بَأْسِهِمْ بِحَقِّ سُلْطَانِكَ الْعَزِيزِ يَا عَزِيزُ

You<sup>-azwj</sup> Protect whatever You<sup>-azwj</sup> have Created, by the night and day, and are not prevented by one besides You<sup>-azwj</sup> intending something with evil from that evil, and there is no might for anyone besides You<sup>-azwj</sup> between anyone what You<sup>-azwj</sup> Want the good with, all what is seen and what is not seen, is in Your<sup>-azwj</sup> Grip, and You<sup>-azwj</sup> Made tribes of the Jinn and the Satans<sup>-la</sup>! They can see us and we cannot see them, and I am fearful of their plots, so Secure me from their evil and their trouble, by the right of Your<sup>-azwj</sup> Mighty Authority, O Almighty!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَصِلْ إِلَيْهِ مِنَ الْجِنِّ وَ الشَّيَاطِينِ سُوءٌ أَبَدًا يَا مُحَمَّدُ وَ مَنْ خَافَ سُلْطَانًا أَوْ أَرَادَ إِلَيْهِ طَلَبَ حَاجَةً فَلْيُثَلِّحْ حِينَ يَدْخُلُ عَلَيْهِ

When he says that, no evil will arrive to him from the Jinn and the Satans<sup>-la</sup>, ever! O Muhammad<sup>-saww</sup>, and the one who fears a ruler or wants him to seek a need, let him say when he enters to see him: -

يَا مُمَكِّنَ هَذَا بِمَا فِي يَدَيْهِ وَ مُسَلِّطَهُ عَلَى كُلِّ مَنْ دُونَهُ وَ مُعَرِّضَهُ فِي ذَلِكَ لِامْتِحَانِ دِينِهِ عَلَى كُلِّ مَنْ دُونَهُ إِنَّهُ يَسْطُو بِمَرْجِهِ فِيمَا آتَيْتَهُ مِنَ الْمَلِكِ وَ يَجُورُ فِينَا وَ يَتَجَبَّرُ بِافْتِخَارِهِ بِالَّذِي ابْتَلَيْتَهُ بِهِ مِنَ التَّعْظِيمِ عِنْدَ عِبَادِكَ

‘O Enabler of this from what is in his hands, and Prevailing him over every one below him, and Exposing him during that to the Trial of his religion upon every one below him! Indeed, he oppresses with his arrogance in what kingdom You<sup>-azwj</sup> have Given him, and he is tyrannous among us, and he subdues by his pride, by that which You<sup>-azwj</sup> have Tried him with, from being reverent with Your<sup>-azwj</sup> servants!

أَسْأَلُكَ أَنْ تَسْلُبَهُ مَا هُوَ فِيهِ أَنْتَ بِقُوَّةٍ لَا امْتِنَاعَ لَهُ مِنْهَا عِنْدَ إِزَادَتِكَ فِيهَا إِلَيَّ أَمْتِنِعُ مِنْ شَرِّ هَذَا بِحُزْرِكَ وَ أَعُوذُ مِنْ قُوَّتِهِ بِقُدْرَتِكَ

I ask You<sup>-azwj</sup> to Strip him of what he is in by strength! There is no prevention (defence) for him from it at Your<sup>-azwj</sup> Will regarding it! I prevent from evil of this with Your<sup>-azwj</sup> goodness, and I seek Refuge from his strength with Your<sup>-azwj</sup> Power!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اذْفَعُهُ عَنِّي وَ آمِيٍّ مِنْ حَذَارِي مِنْهُ بِحَيِّ وَجْهِكَ وَ عَظَمَتِكَ يَا عَظِيمُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Repel him from me and Secure me from my hazard from him, by the right of Your<sup>-azwj</sup> Face and Your<sup>-azwj</sup> Magnificence, O Magnificence!

يَا مُحَمَّدُ وَ لِيُقْلَمَ إِذَا أَرَادَ طَلَبَ حَاجَةَ إِلَيْهِ

O Muhammad<sup>-saww</sup>, and let him say when he wants to seek a need: -

يَا مَنْ هُوَ أَوْلَى بِحَدَا مِنْ نَفْسِهِ وَ يَا أَقْرَبَ إِلَيْهِ مِنْ قَلْبِهِ وَ يَا أَعْلَمَ بِهِ مِنْ عَبْرِهِ وَ يَا زَائِقَهُ بِمَا هُوَ فِي يَدَيْهِ بِمَا أَسْتَأْجِزُ إِلَيْهِ إِلَيْكَ أَطْلُبُ وَ بِكَ أَتَشْفَعُ لِتَجَاحِ حَاجَتِي

‘O the One Who is First with this one than himself, and O Closer to him than his own heart, and O most Knowing with him than others are, and O his Sustainer from what is in his hands from what he is needy to! I seek to You<sup>-azwj</sup> and with You<sup>-azwj</sup> I seek intercession to fulfil my needs!

فَحُدِّ لِي حِينَ أُكَلِّمُهُ بِقَلْبِهِ فَاعْلِبْنِي لِي حَتَّى أَبْتَرَّ مِنْهُ حَوَائِجِي كُلَّهَا بِلَا امْتِنَاعٍ مِنْهُ وَ لَا مَنٍّ وَ لَا رَدٍّ وَ لَا فَطَاظَةَ يَا حَيًّا فِي غَيِّ لَا تَمُوتُ وَ لَا تَبْلَى أَمِثْ قَلْبَهُ عَنِ رَدِّي بِلَا قَضَاءِ الْحَاجَةِ وَ أَقْضِ لِي طَلِبَتِي فِي الَّذِي قَبْلَهُ وَ حُدِّ لِي فِي ذَلِكَ أَحَدَ عَزِيْزٍ مُقْتَدِرٍ بِحَقِّ قُدْرَتِكَ الَّتِي غَلَبَتْ بِهَا الْعَالَمِينَ

Seize his heart for me when I speak to him until I obtain my needs from him, all of them, without any prevention from him nor any reproach, nor rejection, nor harshness! O Living in richness not dying, nor decaying! Deaden his heart from regress without fulfilment of the need, and Fulfil my requests for me regarding that which is before him, and Seize it for me in that a might Seizing, Powerful, by the right of Your<sup>-azwj</sup> Power which You<sup>-azwj</sup> Prevail with over the worlds!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ فَصَبَّحَتْ حَاجَتُهُ وَ لَوْ كَانَتْ فِي نَفْسِ الْمَطْلُوبِ إِلَيْهِ يَا مُحَمَّدُ وَ مَنْ هَمَّ بِأَمْرَيْنِ فَأَحَبَّ أَنْ أختَارَ أَرْضَاهُمَا إِلَيَّ فَأَلْزِمَهُ إِيَّاهُ فَلْيُفْعَلْ حِينَ يُرِيدُ ذَلِكَ

When he says that, I<sup>-azwj</sup> shall Fulfil his need and even if it within the soul of the seeker of it (i.e., unspoken)! O Muhammad<sup>-saww</sup>, and the one who is thinking of two matters and he loves Me<sup>-azwj</sup> to Choose the most satisfactory of the two to Me<sup>-azwj</sup>, I<sup>-azwj</sup> will Necessitate it him, so let him say when he wants that: -

اللَّهُمَّ اِخْتَرْ لِي بِعِلْمِكَ وَ وَقَفِّي بِعِلْمِكَ لِرِضَاكَ وَ مَحَبَّتِكَ اللَّهُمَّ اِخْتَرْ لِي بِعُدْرَتِكَ وَ جَنَّتِي بِعُدْرَتِكَ وَ قُدْرَتِكَ مِنْ مَقْتِكَ وَ سَخَطِكَ

‘O Allah<sup>-azwj</sup>! Choose for me with Your<sup>-azwj</sup> Knowledge and Harmonise me with Your<sup>-azwj</sup> Knowledge to Your<sup>-azwj</sup> Satisfaction and Your<sup>-azwj</sup> Love! O Allah<sup>-azwj</sup>! Choose for me by Your<sup>-azwj</sup> Power and Keep me aside with Your<sup>-azwj</sup> Might away from Your<sup>-azwj</sup> Hatred and Your<sup>-azwj</sup> Wrath!

اللَّهُمَّ اِخْتَرْ لِي فِيمَا أُرِيدُ مِنْ هَذَيْنِ الْأَمْرَيْنِ وَ تُسَبِّحُهُمَا أَحَبُّهُمَا إِلَيْكَ وَ أَرْضَاهُمَا لَكَ وَ أَقْرَبُهُمَا مِنْكَ

O Allah<sup>-azwj</sup>! Choose for me regarding what I want, from these two matters (and name the two) whichever of the two is more Beloved to You<sup>-azwj</sup> and more Satisfactory to You<sup>-azwj</sup>, and closer of the two to You<sup>-azwj</sup>!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمُدْرَةِ الَّتِي زُوِّدْتَ بِهَا عِلْمَ الْأَشْيَاءِ عَنْ جَمِيعِ خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْلِبْ بَالِي وَ هَوَايَ وَ سَرِيرَتِي وَ عَلَانِيَتِي بِأَخْذِكَ وَ اسْتَعْفُ بِتَاصِيَتِي إِلَى مَا تَرَاهُ لَكَ رِضَى وَ لِي صَلَاحاً فِيمَا اسْتَخِيرُكَ فِيهِ حَتَّى تُلْزِمَنِي مِنْ ذَلِكَ أَمراً

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the Power with which You<sup>-azwj</sup> Impeded the things from entirety of Your<sup>-azwj</sup> creatures, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Overcome my mind and my whims, and my secret and my announcement, by Your<sup>-azwj</sup> Taking and Divert with my forelock to what You<sup>-azwj</sup> see as Satisfactory for You<sup>-azwj</sup> and rectifying for me in what I am seeking Your<sup>-azwj</sup> Choice in until You<sup>-azwj</sup> Necessitate me that matter!

أَرْضَى فِيهِ بِحُكْمِكَ وَ أَتَكَلَّفُ فِيهِ عَلَى قَضَائِكَ وَ أَكْتَفِي فِيهِ بِعُدْرَتِكَ وَ لَا تُفْلِنِي وَ هَوَايَ هَوَاكَ مُخَالِفٌ وَ لَا مَا أُرِيدُ لِمَا تُرِيدُ لِي مُجَانِبٌ اغْلِبْ بِعُدْرَتِكَ الَّتِي تَفْضِي بِهَا مَا أَحْبَبْتَ بِهَوَاكَ هَوَايَ

My satisfaction being in it, and regarding it I rely upon Your<sup>-azwj</sup> Decree, and I suffice with Your<sup>-azwj</sup> Power, and Turn me and my desire to Your<sup>-azwj</sup> Desire, whether it is opposite or not to what I want, to what You<sup>-azwj</sup> Want for me. Overcome my desires with Your<sup>-azwj</sup> Power that executes whatever I love by Your<sup>-azwj</sup> Desire over my desire!

وَ يَسِّرْ لِي لِلسَّرِيِّ الَّتِي تَرْضَى بِهَا عَنْ صَاحِبِهَا وَ لَا تَخْذُلْنِي بَعْدَ تَقْوِيضِي إِلَيْكَ أَمْرِي بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ اللَّهُمَّ أَوْقِعْ خَيْرَتَكَ فِي قَلْبِي وَ افْتَحْ قَلْبِي لِلزُّومِهَا يَا كَرِيمُ آمِينَ

And Facilitate me to the ease which You<sup>-azwj</sup> are Satisfied with from its owner, and do not Abandon me after my delegating my affair to You<sup>-azwj</sup> by Your<sup>-azwj</sup> Mercy which is capacious of all things! O Allah<sup>-azwj</sup>! Cause Your<sup>-azwj</sup> Choice to occur in my heart and Open my heart for necessitating it, O Benevolent One! Ameen!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ اخْتَرْتُ لَهُ مَنَافِعَهُ فِي الْعَاجِلِ وَالْآجِلِ يَا مُحَمَّدُ وَمَنْ أَصَابَهُ مَعَارِضُ بَلَاءٍ مِنْ مَرَضٍ فَلْيُنزِلْ بِي فِيهِ وَ لِيُقَلِّمْ

When he says that, I<sup>-azwj</sup> shall Choose for his benefit for him in the current and the future! O Muhammad<sup>-saww</sup>, and the one afflicted by the exposure to the afflictions of sickness, let him descend with Me<sup>-azwj</sup> regarding it, and let him say: -

يَا مُصَيِّحَ أَبْدَانِ مَلَائِكَتِهِ وَ يَا مُفَرِّغَ تِلْكَ الْأَبْدَانِ لِطَاعَتِهِ وَ يَا خَالِقَ الْأَدَمِيِّينَ صَحِيحاً وَ مُبْتَلِيَّ وَ يَا مُعْرِضَ أَهْلِ السُّقْمِ وَ أَهْلِ الصِّحَّةِ لِلْأَجْرِ وَ الْبَلِيَّةِ وَ يَا مُدَاوِيَّ الْمَرْضَى وَ شَافِيَهُمْ وَ يَا مُصَيِّحَ أَهْلِ السُّقْمِ بِالْبَاسِهِمْ عَافِيَتَهُ بِطِبِّهِ وَ يَا مَفْرَجَ [مُفَرِّجاً] عَنِ أَهْلِ الْبَلَاءِ بَلَايَاهُمْ بِجَلِيلِ رَحْمَتِهِ

‘O Rectifier of the bodies of His<sup>-azwj</sup> Angels, and O Freer of those bodies for obedience to Him<sup>-azwj</sup>, and O Creator of the Adamites (human beings) are healthy and afflicted, and O Exposer of the people of sickness and the people of health to the Recompense and the affliction, and O Medicator of the sick and their Healer, and O Rectifier of the people of sickness of their trouble into well-being by His<sup>-azwj</sup> Medicine, and O Reliever of the people of affliction of their afflictions by His<sup>-azwj</sup> Majestic Mercy!

قَدْ نَزَلَ بِي مِنَ الْأَمْرِ مَا رَفَضَنِي فِيهِ أَقَارِبِي وَ أَهْلِي وَ الصَّدِيقُ وَ الْبَعِيدُ وَ مَا سَمَيْتَ بِي فِيهِ أَعْدَائِي حَتَّى صِرْتُ مَذْكُوراً بِبَلَائِي فِي أَفْوَاهِ الْمُخَلُوقِينَ وَ أَعْيُنِي أَقَابِيلِ أَهْلِ الْأَرْضِ لِقَلَّةِ عِلْمِهِمْ بِدَوَاءِ دَائِي وَ طِبِّ دَوَائِي فِي عِلْمِكَ عِنْدَكَ مُثَبَّتٌ

There has befallen with from the matter what has made me to be rejected by my relatives and my family members, and the friends and the distant ones, and what my enemies are gloating with until I have become mentioned with my afflictions in the mouths of the adversaries, and I am tired by words of people of the earth due to their little knowledge with medication of my illness, while the medicine of my illness is Affirmed in the Knowledge with You<sup>-azwj</sup>!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْفَعْنِي بِطِبِّكَ فَلَا طَبِيبَ أُنْجِي عِنْدِي مِنْكَ وَ لَا حَمِيمَ أَشَدُّ تَعَطُّفاً مِنْكَ عَلَيَّ قَدْ غَيَّرْتَ بِلَيْثِكَ نِعْمَكَ عَلَيَّ فَحَوِّلْ ذَلِكَ عَنِّي إِلَى الْفَرَجِ وَ الرَّخَاءِ فَإِنَّكَ إِنْ لَمْ تُفْعَلْ لَمْ أَرْجُهُ مِنْ غَيْرِكَ فَانْفَعْنِي بِطِبِّكَ وَ دَاوِينِي بِدَوَائِكَ يَا رَحِيمَ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Benefit me with Your<sup>-azwj</sup> Medicine, for there is no doctor more hoped by me than You<sup>-azwj</sup> are, nor any intimate one more intensely Compassionate than You<sup>-azwj</sup> are upon me! You<sup>-azwj</sup> Affliction have changed Your<sup>-azwj</sup> bounties upon me, so Transform that from me to the relief and the hope, for if You<sup>-azwj</sup> Don't Do so, I will not hope from others, therefore benefit me with Your<sup>-azwj</sup> Medicine and Medicate me with Your<sup>-azwj</sup> Medicine, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ صَرَفْتُ عَنْهُ ضَرَّهُ وَ عَافَيْتُهُ مِنْهُ يَا مُحَمَّدُ وَمَنْ نَزَلَ بِهِ الْفَحْطُ مِنْ أُمَّتِكَ فَإِنِّي إِنَّمَا أَسْتَلِي بِالْفَحْطِ أَهْلَ الدُّنُوبِ فَلْيَجَارُوا إِلَيَّ جَمِيعاً وَ لِيُجَارَ إِلَيَّ جَائِرُهُمْ وَ لِيُقَلِّمْ

When he says that, I<sup>-azwj</sup> shall Turn his harm away from him and Make him well from it! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community, the drought descends with him, So, rather I<sup>-azwj</sup> Try with the drought people of the sins! Let him shelter to Me<sup>-azwj</sup> entirely and let their seekers of shelter, shelter to Me<sup>-azwj</sup>, and let him say: -

يَا مُعِينِنَا عَلَى دِينِنَا بِإِحْيَائِهِ أَنْفُسَنَا بِالَّذِي نَشَرَّ عَلَيْنَا مِنْ رِزْقِهِ نَزَلَ بِنَا أَمْرٌ عَظِيمٌ لَا يَقْدِرُ عَلَى تَفْرِيجِهِ عَنَّا غَيْرُ مُنْزِلِهِ يَا مُنْزِلَهُ عَجَزَ الْعِبَادُ عَنْ فَرَجِهِ فَقَدْ  
أَشْرَفَتِ الْأَبْدَانُ عَلَى الْهَلَاكِ وَإِذَا هَلَكَتِ الْأَبْدَانُ هَلَكَ الدِّينُ

'O our Aider upon our religion by Reviving our souls with that which He<sup>-azwj</sup> has Spread upon us of His<sup>-azwj</sup> sustenance! A mighty matter has befallen with us, no one is able upon relieving it from us other than its descender, O its Descender! The servants are incapable from relieving it, for the bodies are overlooking upon the destruction, and when the bodies are destroyed, the religion is destroyed!

يَا دَيَانَ الْعِبَادِ وَ مُدِيرَ أُمُورِهِمْ بِتَقْدِيرِ أَرْزَاقِهِمْ لَا تُحَوِّلَنَّ بَيْنِي وَ بَيْنَ رِزْقِكَ وَ هَيِّئْنَا مَا أَصْبَحْنَا فِيهِ مِنْ كَرَامَتِكَ لَكَ مُتَعَرِّضِينَ قَدْ أُصِيبَ مِنْ لَا ذَنْبَ  
لَهُ مِنْ خَلْقِكَ بِدُونِنَا فَارْحَمْنَا بِمَنْ جَعَلْتَهُ أَهْلًا لِدَلِيكَ حِينَ تُسْأَلُ بِهِ يَا رَحِيمَ

O Judge of the servants, and Manager of their affairs by Determining their sustenance(s)! Do not let there be a barrier between us and Your<sup>-azwj</sup> sustenance, and Make pleasant for us what we have come to the morning in, from exposure to Your<sup>-azwj</sup> Benevolence! He has been afflicted, one who has no sin for him due to our sins, so Mercy us with the ones You<sup>-azwj</sup> have Made him as rightful for that when You<sup>-azwj</sup> are asked with, O Merciful!

لَا تَحْبِسْ عَنِ أَهْلِ الْأَرْضِ مَا فِي السَّمَاءِ وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ وَ ابْسُطْ عَلَيْنَا كَنَفَكَ وَ عُدْ عَلَيْنَا بِقُبُولِكَ وَ عَافِنَا مِنَ الْفِتْنَةِ فِي الدِّينِ وَ الدُّنْيَا وَ ثَمَاتَةِ الْقَوْمِ  
الْكَافِرِينَ يَا ذَا النِّعَمِ وَ الضَّرِّ

Do not Withhold what is in the sky from people of the earth, and Spread Your<sup>-azwj</sup> Mercy upon, and Extend Your<sup>-azwj</sup> Canopy upon us, and Repeat upon us with Your<sup>-azwj</sup> Acceptance, and Grant us well-being from the Fitna in the religion and the world, and gloating by the Kafir people, O with the benefit and the harm!

إِنَّكَ إِنْ أَنْجَيْتَنَا فَبِلَا تَقْدِيرِ مِنَّا لِأَعْمَالِ حَسَنَةٍ وَ لَكِنْ لِإِتْمَامِ مَا بِنَا مِنَ الرَّحْمَةِ وَ التَّعَمُّةِ وَ إِنْ رَدَدْتَنَا فَبِلَا ظُلْمٍ مِنْكَ لَنَا وَ لَكِنْ بِجِنَائِنَا فَاعْفُ عَنَّا قَبْلَ  
انْصِرَافِنَا وَ اقْلِبْنَا بِإِنجَاحِ الْحَاجَةِ يَا عَظِيمَ

Surely, if You<sup>-azwj</sup> were to Rescue us, it would be before sending the good deeds from us, but for completion of what is with us, from the Mercy and the bounty, and if You<sup>-azwj</sup> were to reject us, it would be without any injustice from You<sup>-azwj</sup> to us, but it would be due to out offences! Therefore, Pardon us before our leaving and Accept us by making successful the needs, O Magnificent!

فَإِنَّهُ إِنْ لَمْ يَرِدْ بِمَا أَمَرْتُكَ أَحَدًا غَيْرِي حَوْلْتُ لِأَهْلِ تِلْكَ الْبَلَدَةِ بِالْبَيْتَةِ رِخَاءً وَ بِالْحَوْفِ أَمْنًا وَ بِالْعُسْرِ يُسْرًا وَ ذَلِكَ لِأَنِّي قَدْ عَلَّمْتُكَ دُعَاءَ عَظِيمًا

Surely, even if no one else wants from what I<sup>-azwj</sup> have Commanded you<sup>-saww</sup>, I<sup>-azwj</sup> will transform for the people of that land with the adversity into prosperity, and with the fear into security, and with the difficulty into ease, and that is because I<sup>-azwj</sup> have Taught you<sup>-saww</sup> a might supplication!

يَا مُحَمَّدُ وَ مَنْ أَرَادَ الْخُرُوجَ مِنْ أَهْلِهِ لِلْحَاجَةِ أَوْ سَفَرٍ فَأَحَبُّ أَنْ أُؤَدِّيَهُ سَالِمًا مَعَ قَضَائِي لَهُ الْحَاجَةُ فَلْيُفْلِحْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ

O Muhammad<sup>-saww</sup>, and the one who wants to go out from his family for a need or journey, so he loves Me<sup>-azwj</sup> to Return him safely along with fulfilment for him of the need, let him say when he goes out from his house: -

بِسْمِ اللَّهِ مَخْرَجِي وَ يَأْذِنِي خَرَجْتُ وَ قَدْ عَلِمَ قَبْلَ أَنْ أَخْرَجَ خُرُوجِي وَ قَدْ أَحْصَى عِلْمُهُ مَا فِي مَخْرَجِي وَ مَرْجِعِي

'In the Name of Allah<sup>-azwj</sup> is my going out, and by His<sup>-azwj</sup> Permission I have gone out, and He<sup>-azwj</sup> Knew of my going out before I went out, and He<sup>-azwj</sup> has Enumerate in His<sup>-azwj</sup> Knowledge what is in my going out, and my return!

تَوَكَّلْتُ عَلَى إِلَهِ الْأَكْبَرِ تَوَكَّلْتُ مَفْوِضٍ إِلَيْهِ أَمْرُهُ وَ مُسْتَعِينٍ بِهِ عَلَى شُغُونِهِ مُسْتَرْيِدٍ مِنْ فَضْلِهِ مُبْرِي نَفْسَهُ مِنْ كُلِّ حَوْلٍ وَ مِنْ كُلِّ قُوَّةٍ إِلَّا بِهِ

I have relied upon the Greatest God<sup>-azwj</sup>, reliance of one who has delegated his affair to Him<sup>-azwj</sup>, and seek Assistance with Him<sup>-azwj</sup> upon his concerns, seeking increase from His<sup>-azwj</sup> Grace, detaching his soul from every might and from every strength except with Him<sup>-azwj</sup>!

خُرُوجِ ضَرِيرٍ خَرَجَ بِضَرِّهِ إِلَى مَنْ يَكْشِفُهُ وَ خُرُوجِ فَقِيرٍ خَرَجَ بِفَقْرِهِ إِلَى مَنْ يَسُدُّهُ وَ خُرُوجِ عَائِلٍ خَرَجَ بِعَيْلَتِهِ إِلَى مَنْ يُغْنِيهَا وَ خُرُوجِ مَنْ رُبُّهُ أَكْبَرُ نَفْسِهِ وَ أَعْظَمُ رَجَائِهِ وَ أَفْضَلُ أَمْنِيَّتِهِ

A going out by a harmed (weak one) going out with his harm to the One Who will Remove it, and going out by a poor one going out to the One Who will Block it, and going out by a needy one going out with his dependants to the One Who will Enrich them, and going out by the one whose Lord<sup>-azwj</sup> is greatest his trust and is mightiest of his hopes, and most superior of his wishes!

اللَّهُ يُثَقِّي فِي جَمِيعِ أُمُورِي كُلِّهَا بِهِ فِيهَا جَمِيعاً أَسْتَعِينُ وَ لَا شَيْءَ إِلَّا مَا شَاءَ اللَّهُ فِي عِلْمِهِ أَسْأَلُ اللَّهَ خَيْرَ الْمَخْرَجِ وَ الْمَدْخَلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

Allah<sup>-azwj</sup> is my Trust in entirety of my affairs, all of these, with Him<sup>-azwj</sup> entirely! I seek Assistance and there is nothing except what Allah<sup>-azwj</sup> Desires in His<sup>-azwj</sup> Knowledge! I ask Allah<sup>-azwj</sup> for goodness of the exit and entry! There is no god except He<sup>-azwj</sup>! To Him<sup>-azwj</sup> is the destination!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ وَجَّهَتْ لَهُ فِي مَدْخَلِهِ وَ مَخْرَجِهِ السُّرُورَ وَ أَدْبَتُهُ سَالِمًا يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أَمْتِكَ أَلَّا يَحُولَ بَيْنَ دُعَائِهِ وَ بَيْنِي حَائِلٌ وَ أَنْ أُجِيبَهُ لِأَمْرِي أَمْرٍ شَاءَ عَظِيمًا كَانَ أَوْ صَغِيرًا فِي السِّرِّ وَ الْعَلَانِيَةِ إِلَيَّ أَوْ إِلَى غَيْرِي فَلْيُقَلِّلْ آخِرَ دُعَائِهِ

When he says that, I<sup>-azwj</sup> shall Divert the cheerfulness to him during his entry and his exit, and Return him safely! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community wants that there should be no barrier between his supplication and me<sup>-azwj</sup>, and I<sup>-azwj</sup> should Answer him for whichever matter he so desires, whether it was mighty or small in the secret and the open, to Me<sup>-azwj</sup> or to others, let him say in the end of his supplication: -

يَا اللَّهُ الْمَانِعَ بِقُدْرَتِهِ خَلْقَهُ وَ الْمَالِكُ بِمَا سُلْطَانَتُهُ وَ الْمُسَلِّطُ بِمَا فِي يَدَيْهِ كُلِّ مَرْجُوٍّ دُونَكَ يُجِيبُ رَجَاءَ رَاجِعِهِ وَ رَاجِعِكَ مَسْرُورٌ لَا يَجِيبُ

'O Allah<sup>-azwj</sup>! The Preventer of His<sup>-azwj</sup> creatures with His<sup>-azwj</sup> Power, and the Owner of His<sup>-azwj</sup> Authority with it, and the Distributor with what is in His<sup>-azwj</sup> Hand (control)! Every one besides

You<sup>-azwj</sup> hoped to disappoint his hoper while one hoping to You<sup>-azwj</sup> is cheerful, not disappointed!

أَسْأَلُكَ بِكُلِّ رِضَى لَكَ مِنْ كُلِّ شَيْءٍ أَنْتَ فِيهِ وَبِكُلِّ شَيْءٍ تُحِبُّ أَنْ تُذَكَّرَ بِهِ وَبِكَ يَا اللَّهُ فَلَيْسَ يَغْدِلُكَ شَيْءٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَ أَنْ تُحَوِّطَنِي وَ وَالِدَيَّْ وَ وُلْدِي وَ إِخْوَانِي وَ أَخَوَاتِي وَ مَالِي بِحِفْظِكَ وَ أَنْ تُفَضِّلَنِي حَاجَتِي فِي كَذَا وَ كَذَا

I ask You<sup>-azwj</sup> for every Satisfaction of Yours<sup>-azwj</sup> from all things You<sup>-azwj</sup> are in, and with all things You<sup>-azwj</sup> Love to be mentioned with, and with You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! There isn't anything equating You<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and to Protect me, and my parents, and my children, and my brothers, and my sisters, and my wealth with Your<sup>-azwj</sup> Protection, and to Fulfil my needs regarding such and such!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ فَصَبَّحَتْ حَاجَتُهُ قَبْلَ أَنْ يُزُولَ مِنْ مَكَانِهِ يَا مُحَمَّدُ وَ مَنْ أَرَادَ طَلَبَ شَيْءٍ مِنَ الْخَيْرِ الَّذِي يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَيَّ وَ أَنْ أَفْتَحَ لَهُ كَاتِبًا مَا كَانَ فَلْيُفْلِحْ حِينَ يُرِيدُ ذَلِكَ

When he says that, I<sup>-azwj</sup> shall Fulfil his need before he moves from his place! O Muhammad<sup>-saww</sup>, and the one who wants to seek something from the goodness which the servants can draw closer to Me<sup>-azwj</sup>, so I<sup>-azwj</sup> would Open for him whatever it may be, so let him say when he wants that: -

يَا دَالِّئَا عَلَى الْمَنَافِعِ لِأَنْفُسِنَا مِنْ نُزُومِ طَاعَتِهِ وَ يَا هَادِيئَا لِعِبَادَتِهِ الَّتِي جَعَلَهَا سَبِيلًا إِلَى دَرْكِ رِضَاهُ إِنَّمَا يَفْتَحُ الْخَيْرَ وَبِهِ يَا وَلِيَّ الْخَيْرِ قَدْ أَرَدْتُ مِنْكَ كَذَا وَ كَذَا وَ يُسَمِّي ذَلِكَ الْأَمْرَ وَ لَمْ أَجِدْ إِلَيْهِ تَابَ سَبِيلٍ مَفْتُوحًا وَ لَا نَاهِجَ طَرِيقٍ وَاضِحٍ وَ لَا تَهَيِّئَةَ سَبَبٍ تَيْسَّرَ أَعْيُنِي فِيهِ جَمِيعُ أُمُورِي كُلُّهَا فِي الْمَوَارِدِ وَ الْمَصَادِرِ

'O our Pointer upon the benefit for ourselves of necessitating obedience to Him<sup>-azwj</sup>, and O our Guide to worship Him<sup>-azwj</sup> which He<sup>-azwj</sup> Made it a way to achieve His<sup>-azwj</sup> Satisfaction. But rather he Opens the good, (one who is) its guardian! O Guardian of the good, I want such and such from You<sup>-azwj</sup> (and name that matter), and I cannot find a door to it, nor an open way, nor a profitable clear path, nor a welcoming easy cause, tiring in it are entirety of my affairs, all of it in the sources and the outcomes!

وَ أَنْتَ وَ لِي الْفَتْحُ لِي بِذَلِكَ لِأَنَّكَ دَلَلْتَنِي عَلَيْهِ فَلَا تُحْطِرُهُ عَنِّي وَ لَا تَجْهِنِي عَنْهُ بَرِّدْ قَلْبِي بِقَدْرِ عَلَيْهِ أَحَدٌ غَيْرَكَ وَ لَيْسَ عِنْدَ أَحَدٍ إِلَّا عِنْدَكَ

And You<sup>-azwj</sup> are Guardian of the opening for me with that because You<sup>-azwj</sup> Pointed me upon it. So, neither Block it from me nor Veil me from it, for no one is able upon it other than You<sup>-azwj</sup>, and it isn't with anyone except with You<sup>-azwj</sup>!

أَسْأَلُكَ بِمَفَاتِحِ عُيُوبِكَ كُلِّهَا وَ جَلَالِ عِلْمِكَ كُلِّهِ وَ عَظِيمِ شُؤْنِكَ كُلِّهَا إِفْرَارَ عَنِّي وَ إِفْرَاحَ قَلْبِي وَ تَهْنِئَتِكَ إِيَّايَ بِإِسْبَاحِ نِعْمِكَ عَلَيَّ بِتَيْسِيرِ قَضَاءِ حَوَائِجِي وَ نَسْجِغِهَا فِي حَوَائِجِ مَنْ نَسَحَتْ حَاجَتُهُ مَفْضِيئَةً

I ask You<sup>-azwj</sup> for the keys of goodness, all of these, and majestic of Your<sup>-azwj</sup> Knowledge, all of it, and Magnificence of Your<sup>-azwj</sup> Glory, all of it! Delight my eyes and Rejoice my heart, and Your<sup>-azwj</sup> Congratulations to me with abundance of Your<sup>-azwj</sup> bounties upon me, facilitating fulfilment of my needs, and Inscribe these to be among the needs of the one whose needs are to be Fulfilled!

لَا تُقَلِّبْنِي بِحَقِّكَ عَنِ اعْتِمَادِي لَكَ إِلَّا بِمَا فَإِنَّكَ أَنْتَ الْفَتَّاحُ بِالْحَيَّرَاتِ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَيَا فَتَّاحُ يَا مُدَبِّرُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَهَبْنِي لِي تَيْسِيرَ سَبِيلِهَا وَسَهْلَ عَلَى بَابِ طَرِيقِهَا وَافْتَحْ لِي مِنْ غَنَّاكَ بَابَ مَدْخَلِهَا وَتَيْسِّرْ لِي جَارِي بِكَ فِيهَا يَا رَحِيمُ

By Your<sup>-azwj</sup> right! Do not Turn me away from my relying upon You<sup>-azwj</sup> except with it, for You<sup>-azwj</sup> are the Opener of the goodness, and You<sup>-azwj</sup> are Able upon all things! O Opener! O Manager! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Facilitate for me the easing of its causes, and Make easy upon me the door of its path, and Open for me from Your<sup>-azwj</sup> riches, a door I can enter into, and Let my neighbour benefit with You<sup>-azwj</sup> in it, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ فَتَحَتْ لَهُ بَابَ الْحَيَّرِ بِرِضَايِ عَنْهُ وَجَعَلَتْهُ لِي وَلِيًّا يَا مُحَمَّدُ وَمَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ أَعَاقِبَهُ مِنَ الْعِلِّ وَالْحَسَدِ وَالرِّيَاءِ وَالْفُجُورِ فَلْيَقُلْ حِينَ يَسْمَعُ تَأْذِينَ السَّحَرِ

When he says that, I<sup>-azwj</sup> shall Open for him the door of goodness with My<sup>-azwj</sup> Satisfaction with him, and Make him a friend of Mine<sup>-azwj</sup>! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community who wants Me<sup>-azwj</sup> to Grant him well-being from the malice, and the envy, and the showing off, and the immorality, let him say when he hears the Azaan of the pre-dawn: -

يَا مُطْفِئُ الْأَنْوَارِ بِنُورِهِ وَ يَا مَانِعَ الْأَبْصَارِ مِنْ رُؤْيِيهِ وَ يَا مُحَيِّرَ الْقُلُوبِ فِي شَأْنِهِ إِنَّكَ طَاهِرٌ مُطَهَّرٌ بِطَهْرِكَ مِنْ طَهْرَتِهِ بِهَا وَ لَيْسَ مِنْ دُونِكَ أَحَدٌ أَحْوَجُ إِلَيَّ تُطَهِّرُكَ إِلَهًا مَعِي لِذِينِي وَ بَدَنِي وَ قَلْبِي

‘O Extinguisher of the lights with His<sup>-azwj</sup> Noor, and O Preventer of the sights from seeing Him<sup>-azwj</sup>, and O Who Baffles the hearts regarding His<sup>-azwj</sup> Glory! Surely, You<sup>-azwj</sup> are Pure, Purifier Purifying with Your<sup>-azwj</sup> Purity, one whom You<sup>-azwj</sup> Purify with it, and there isn’t anyone apart from You<sup>-azwj</sup> who is needier to Your<sup>-azwj</sup> Purification than me, for my religion, and my body, and my heart!

فَأَيُّهُ حَالٌ كُنْتُ فِيهَا مُجَانِبًا لَكَ فِي الطَّاعَةِ وَ الْهُوَى فَالْزَمْنِي وَ إِنْ كَرِهْتُ حُبَّ طَاعَتِكَ بِحَقِّ مَحَلِّ جَلَالِكَ مِنْكَ حَتَّى أَنَا لَفَضِيلَةَ الطُّهْرَةِ مِنْكَ لِجَمِيعِ شُؤْنِي

Whichever state I happen to be in, shunning to You<sup>-azwj</sup> regarding the obedience and the whims, Necessitate me, and even if I dislike love of obeying You<sup>-azwj</sup>, by the right of the place of Your<sup>-azwj</sup> Majesty from You<sup>-azwj</sup> until I attain the Grace of the Purification from You<sup>-azwj</sup> for entirety of my concerns!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ مَا طَهَّرَ مِنْ طَهْرَتِكَ عَلَى بَدَنِي طَهْرَةً حَيْرٍ حَتَّى تُطَهِّرَ بِهِ مِنِّي مَا أُكْرِمُ فِي صَدْرِي وَ أُخْفِيهِ فِي نَفْسِي وَ اجْعَلْنِي عَلَى ذَلِكَ أَحْبَبْتُ أَمْ كَرِهْتُ وَ اجْعَلْ مَحَبَّتِي تَابِعَةً لِمَحَبَّتِكَ وَ اشْغَلْنِي بِنَفْسِي عَنْ كُلِّ مَنْ دُونِكَ شُغْلًا يَدُومُ فِيهِ الْعَمَلُ بِطَاعَتِكَ وَ اشْغَلْ غَيْرِي عَنِّي لِلْمُعَافَاةِ مِنْ نَفْسِي وَ مِنْ جَمِيعِ الْمَخْلُوقِينَ

Lord<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make purity from Your<sup>-azwj</sup> Purification upon my body to be good purity until I purify with it from me what happens to be in my chest and hidden within myself, and Make me to be upon that whether I like it or dislike it, and Make my love to follow Your<sup>-azwj</sup> Love, and Pre-occupy myself from all what is besides You<sup>-azwj</sup>, to be busy in constantly working in Your<sup>-azwj</sup> obedience, and Pre-occupy others from me for the recovery from myself and from entirety of the created beings!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَلْزَمْتُهُ حُبَّ أَوْلِيَائِي وَ بُغْضَ أَعْدَائِي وَ كَفَيْتُهُ كُلَّ الَّذِي أَكْفَى عِبَادِي الصَّالِحِينَ يَا مُحَمَّدُ وَ مَنْ كَانَتْ لَهُ حَاجَةٌ سِرًّا بِالْعَمَّةِ مَا بَلَغَتْ إِلَيَّ  
أَوْ إِلَى غَيْرِي فَلْيَدْعُنِي فِي جَوْفِ اللَّيْلِ خَالِيًّا وَ لَيْثُلًا وَ هُوَ عَلَى طَهْرٍ

When he says that, I<sup>-azwj</sup> shall Necessitate him love of My<sup>-azwj</sup> friends and hatred of My<sup>-azwj</sup> enemies, and I<sup>-azwj</sup> shall Suffice him of all which I<sup>-azwj</sup> Suffice My<sup>-azwj</sup> righteous servants! O Muhammad<sup>-saww</sup>, and one who has a secretive need for him, reaching whatever it reaches, whether to Me<sup>-azwj</sup> or to others, let him supplicate to Me<sup>-azwj</sup> in the middle of the night in solitude, and let him say while he is upon cleanliness: -

يَا اللَّهُ مَا أَجِدُ أَحَدًا إِلَّا وَ أَنْتَ رَجَاؤُهُ وَ مِنْ أَرْجَى خَلْقِكَ لَكَ أَنَا يَا اللَّهُ وَ لَيْسَ شَيْءٌ مِنْ خَلْقِكَ إِلَّا وَ هُوَ وَائِقٌ وَ مِنْ أَوْثَقِ خَلْقِكَ بِكَ أَنَا

‘O Allah<sup>-azwj</sup>! I cannot find anyone except and You<sup>-azwj</sup> are his Hope, and I am the most hoping of Your<sup>-azwj</sup> creatures to You<sup>-azwj</sup>! O Allah<sup>-azwj</sup>, and there isn’t anything from Your<sup>-azwj</sup> creatures except and he is trusting (You<sup>-azwj</sup>), and I am from the most trusting of the creatures with You<sup>-azwj</sup>!

يَا اللَّهُ وَ لَيْسَ أَحَدٌ مِنْ خَلْقِكَ إِلَّا وَ هُوَ لَكَ فِي حَاجَتِهِ مُعْتَمِدٌ وَ فِي طَلِبَتِهِ سَائِلٌ وَ مِنْ أَحْفَظِهِمْ سُؤَالَكَ لَكَ أَنَا وَ مِنْ أَشَدِّهِمْ اعْتِمَادًا لَكَ أَنَا لِأَنِّي أَمْسَيْتُ  
شَدِيدًا نَفْتِي فِي طَلِبَتِي إِلَيْكَ وَ هِيَ كَذَا وَ كَذَا وَ سَمَّيْتُهَا

O Allah<sup>-azwj</sup>, and there isn’t anyone of Your<sup>-azwj</sup> creatures except and he is relying to You<sup>-azwj</sup> regarding his needs and a requester in seeking it, and from their group a beggar to You<sup>-azwj</sup>, and I am from their most intense in relying to You<sup>-azwj</sup>, because I have come to an evening and my trust is intense in my seeking to You<sup>-azwj</sup>, and it is such and such! (name these)!

فَإِنَّكَ إِنْ قَضَيْتَهَا فَضَيْتَ وَ إِنْ لَمْ تُقْضِهَا لَمْ تُقْضِ أَبَدًا وَ قَدْ لَرَمْتَنِي مِنَ الْأَمْرِ مَا لَا بُدَّ لِي مِنْهَا فَلِدَلِكِ طَلَبْتُ إِلَيْكَ يَا مُنْفِذَ أَحْكَامِهِ بِإِمْرَائِيهَا

If You<sup>-azwj</sup> were to Fulfil these, Fulfil, and if You<sup>-azwj</sup> don’t Fulfil these, do not Fulfil ever, and it has necessitated me from the matter what there is no escape for me from it. For that (reason) I have sought to You<sup>-azwj</sup>, O Implementer of His<sup>-azwj</sup> Decisions by Decreeing these!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْنِ قَضَاءَ حَاجَتِي هَذِهِ بِإِثْبَانِكُمْ فِي غُيُوبِ الْإِجَابَةِ حَتَّى تَقْلِبَنِي بِهَا مُنْجِحًا حَيْثُ كَانَتْ تَعْلُبُ لِي فِيهَا أَهْوَاءُ جَمِيعِ عِبَادِكَ  
وَ امْنِ عَلَيَّ بِإِمْرَائِيهَا وَ تَبْسِيرِهَا وَ نَجَاحِهَا فَبَسْرَتِهَا لِي فَإِنِّي مُضْطَرٌّ إِلَى قَضَائِيهَا وَ قَدْ عَلِمْتُ ذَلِكَ فَكَشِفْ مَا بِي مِنَ الضَّرِّ بِحَقِّكَ الَّذِي تَقْضِي بِهِ مَا  
تُرِيدُ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Decree the Fulfilment of these needs of mine by Affirming these in the unseen (realms) of the Answering until You<sup>-azwj</sup> Turn me with it as successful wherever I may be. Overcome for me in it the whims of entirety of Your<sup>-azwj</sup> creatures and Confer upon me with Decreeing it and Facilitating it, and Making it successful. Facilitate it for me for I am desperate to its fulfilment, and You<sup>-azwj</sup> Know that! Remove whatever is with me of the harm by Your<sup>-azwj</sup> right by which You<sup>-azwj</sup> Fulfil whatever You<sup>-azwj</sup> Want!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ قَضَيْتَ حَاجَتَهُ قَبْلَ أَنْ يَرْوُلَ فَلْيَطِبْ بِذَلِكَ نَفْسَهُ يَا مُحَمَّدُ إِنَّ لِي عِلْمًا أُبَلِّغُ بِهِ مَنْ عِلْمَهُ رِضَايَ مَعَ طَاعَتِي وَ أُغَلِّبُ لَهُ هَوَاهُ إِلَى حَبَّتِي  
فَمَنْ أَرَادَ ذَلِكَ فَلْيُثَلِّ

When he says that, I<sup>-azwj</sup> shall Fulfil his need before he moves (from his place), so let him seek with that himself! O Muhammad<sup>-saww</sup>! There is Knowledge for Me<sup>-azwj</sup> I<sup>-azwj</sup> Deliver it to the one I<sup>-azwj</sup> Teach him My<sup>-azwj</sup> Satisfaction with obedience to Me<sup>-azwj</sup>, and I<sup>-azwj</sup> Overcome his whims for him to My<sup>-azwj</sup> Love! So, the one who wants that, let him say: -

يَا مُزِيلَ قُلُوبِ الْمَخْلُوقِينَ عَنِ هَوَاهُمْ إِلَى هَوَاهُ وَ يَا قَاصِرَ أَفْعَادِ الْعِبَادِ لِإِمْرَاءِ الْقَضَاءِ بِنِقَازِ الْقَدْرِ تَبَيَّنْتُ قَلْبِي عَلَى طَاعَتِكَ وَ مَعْرِفَتِكَ وَ رُؤُوبَتِكَ وَ أَنْبَتُ فِي قَضَائِكَ وَ قَدْرِكَ الْبَرَكَةَ فِي نَفْسِي وَ أَهْلِي وَ مَالِي فِي لَوْحِ الْحِفْظِ الْمَحْفُوظِ بِحِفْظِكَ

‘O Mover of hearts of the created being from their whims to His<sup>-azwj</sup> Desire, and O Binder of hearts of the servants to Implement the Decree with Implementing the Pre-determination! Affirm my heart upon obedience to You<sup>-azwj</sup> and recognising You<sup>-azwj</sup> and Your<sup>-azwj</sup> Lordship, and Affirm in Your<sup>-azwj</sup> Decree and Your<sup>-azwj</sup> Pre-determination the Blessings regarding myself, and family, and my wealth in the Guarded Tabled with Your<sup>-azwj</sup> Protection!

يَا حَفِيزَ الْحَافِظِ حِفْظُهُ احْفَظْنِي بِالْحِفْظِ الَّذِي جَعَلْتَ مِنْ حِفْظَتِهِ بِهِ مَحْفُوظاً وَ صَبْرَ شُؤْنِي كُلِّهَا بِمَشِيئَتِكَ فِي الطَّاعَةِ لَكَ مِنِّي مُؤَاتِبَةً وَ حَبَبْتُ إِلَيْ حُبِّ مَا نُحِبُّ مِنْ مَحَبَّتِكَ إِلَيَّ فِي الدِّينِ وَ الدُّنْيَا وَ أَحْبَبْتُ عَلَى ذَلِكَ فِي الدُّنْيَا وَ تَوَقَّيْتُ عَلَيْهِ وَ اجْعَلْنِي مِنْ أَهْلِهِ عَلَى كُلِّ حَالٍ أَحْبَبْتُ أُمَّ كَرِهْتُ يَا رَحِيمُ

O Preserver whose Protection is Absolute! Protect me with the Protection which You<sup>-azwj</sup> have Made the one whom You<sup>-azwj</sup> Protect, to be Protected with, and Make my affairs, all of them with Your<sup>-azwj</sup> Desire Enabling the obedience to You<sup>-azwj</sup> from me, and Cause to be beloved to me the love of what You<sup>-azwj</sup> Love, from Your<sup>-azwj</sup> Love to me, in the religion and the world, and Cause me to live upon that in the world, and Cause me to die upon it, and Make me from its people upon all situations, whether I like or dislike, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ أَرِهِ فِي دِينِهِ فِتْنَةً وَ لَمْ أُكْرَهْ إِلَيْهِ طَاعَتِي وَ مَرْضَاتِي أَبَداً يَا مُحَمَّدُ وَ مَنْ أَحَبَّ مِنْ أُمَّتِكَ رَحْمَتِي وَ بَرَكَاتِي وَ رِضْوَانِي وَ تَعَطُّفِي وَ قَبُولِي وَ وِلَايَتِي وَ إِجَابَتِي فَلْيُفْعَلْ حِينَ تَزُولُ الشَّمْسُ أَوْ يَزُولُ اللَّيْلُ

When he says that, I<sup>-azwj</sup> will not Show him any Fitna in his religion, and I<sup>-azwj</sup> Cause obedience to me and My<sup>-azwj</sup> Satisfaction to be abhorrent to him, ever! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community who loves My<sup>-azwj</sup> Mercy, and My<sup>-azwj</sup> Blessings, and My<sup>-azwj</sup> Satisfaction, and My<sup>-azwj</sup> Compassion, and My<sup>-azwj</sup> Acceptance, and My<sup>-azwj</sup> Wilayah, and My<sup>-azwj</sup> Response, let him say when the sun declines (midday), or the night declines (midnight): -

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ كُلُّهُ جَمَلُهُ وَ تَفْصِيلُهُ كَمَا اسْتَحَمَدْتَ بِهِ إِلَى أَهْلِ الدِّينِ خَلَقْتَهُمْ لَهُ

‘O Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, all of it, its whole and its detail, just as You<sup>-azwj</sup> have Recommended with to its people, those You<sup>-azwj</sup> have Created them for it!

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ حَمْداً كَمَا يُحْمَدُكَ مَنْ بِالْحَمْدِ رَضِيَتْ عَنْهُ لِيُشْكِرَ مَا بِهِ مِنْ نِعَمِكَ

O Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, a Praise just as he praises You<sup>-azwj</sup>, one whom You<sup>-azwj</sup> are Satisfied with for thanking for what is with him from Your<sup>-azwj</sup> bounties!

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ كَمَا رَضِيَتْ بِهِ لِنَفْسِكَ وَ قَضَيْتَ بِهِ عَلَى عِبَادِكَ حَمداً مَرغوباً فِيهِ عِنْدَ أَهْلِ الْخَوْفِ مِنْكَ لِمَهَابَتِكَ وَ مَرغوباً عِنْدَ أَهْلِ الْعِزَّةِ بِكَ لِسَطْوَاتِكَ وَ مَشْهُوداً عِنْدَ أَهْلِ الْإِنْعَامِ مِنْكَ لِإِنْعَامِكَ

O Allah-azwj, our Lord-azwj! For You-azwj is the Praise just as You-azwj are Satisfied with for Yourself-azwj, and have Decreed with upon Your-azwj servants, a Praise desired in with the people fearing from You-azwj to Your-azwj Awe, and fearfulness with the people of might with You-azwj to Your-azwj Prowess, and testified with the people of bounties from You-azwj for Your-azwj Favours!

سُبْحَانَكَ مُنْكَرًا فِي مَنْزِلَةٍ تَدْبِدَبَتْ أَبْصَارُ النَّاطِرِينَ وَ تَحَيَّرَتْ عُقُولُهُمْ عَنْ بُلُوغِ عِلْمِ جَلَالِهَا تَبَارَكْتَ فِي مَنَازِلِكَ الْعُلَى كُلِّهَا وَ تَقَدَّسَتْ فِي الْأَلَاءِ الَّتِي أَنْتَ فِيهَا أَهْلُ الْكِبَرِيَاءِ

Glory be to You-azwj, Exalted in a station where the eyes of those who look are dazzled and their minds are bewildered from comprehending the knowledge of its Majesty. Blessed are You in-azwj all Your-azwj high stations, and Sanctified are You-azwj in the Blessings where You-azwj are the One Worthy of Grandeur.

لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْأَكْبَرُ لُفْنَاءِ خَلْقَتْنَا وَ أَنْتَ الْكَائِنُ لِلْبَقَاءِ فَلَا تَفْنَى وَ لَا تَبْئَى وَ أَنْتَ الْعَالِمُ بِنَا وَ نَحْنُ أَهْلُ الْعِرَّةِ بِكَ وَ الْعَقْلَةَ عَنْ شَأْنِكَ وَ أَنْتَ الَّذِي لَا تَعْفَلُ بِسِنَةٍ وَ لَا نَوْمٍ بِحَقِّكَ يَا سَيِّدِي أَجْرِي مِنْ تَحْوِيلِ مَا أَنْعَمْتَ عَلَيَّ بِهِ فِي الدِّينِ وَ الدُّنْيَا فِي أَيَّامِ الدُّنْيَا يَا كَرِيمُ

There is no god except You-azwj, the Great! The Greatest! For the annihilation You-azwj Created us while You-azwj are Existing for the remaining, so You-azwj will neither be annihilated nor will we remain; and You-azwj are the Knower with us and we are the people of dignity through You-azwj and heedless from Your-azwj Glory, and You-azwj are the One Who are not heedless, neither by drowsiness nor sleep! O my Chief! Shelter me from transference of what You-azwj have Favoured with upon me, in the religion and the world, during the days of the world, O Benevolent!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ كَفَيْتُهُ كُلَّ الَّذِي أُخْفِيَ عِبَادِي الصَّالِحِينَ الْحَامِدِينَ الشَّاكِرِينَ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ حِفْظِي وَ كَيْلَاءِي وَ مَعُونَتِي فَلْيَقُلْ عِنْدَ صَبَاحِهِ وَ مَسَائِهِ وَ نَوْمِهِ

When he says that, I-azwj shall Suffice him of all which I-azwj Suffice my righteous servants, the praising ones, the thanking ones! O Muhammad-saww, and the one from your-saww community who want My-azwj Protection and My-azwj Care, and My-azwj Assistance, let him say at his morning and his evening, and his sleep time:

أَمَنْتُ بِرَبِّي وَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهٌ كُلُّ شَيْءٍ وَ مُنْتَهَى كُلِّ عِلْمٍ وَ وَارِثُهُ وَ رَبُّ كُلِّ رَبٍّ وَ أَشْهَدُ اللَّهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَ الدَّلِّ وَ الصَّعَارِ وَ اعْتَرَفْتُ بِجُسْنِ صَنَائِعِ اللَّهِ إِلَيَّ وَ أَبُوءُ عَلَى نَفْسِي بِقِلَّةِ الشُّكْرِ

'I believe in my Lord-azwj, and He-azwj is Allah-azwj Who, there is no god except He-azwj! God-azwj of all things, and Ultimate of all knowledge and its inheritor, and Lord-azwj of every lord, and I keep Allah-azwj as Witness upon myself with the servitude, and the humiliation, and the belittling, and I acknowledge with the excellent Dealing of Allah-azwj to me, and I blame upon myself for the lack of gratitude!

وَ أَسْأَلُ اللَّهَ فِي يَوْمِي هَذَا أَوْ فِي لَيْلَتِي هَذِهِ بِحَقِّ مَا بَرَّاهُ لَهُ حَقًّا عَلَى مَا بَرَّاهُ مِنِّي لَهُ رِضَى وَ إِيمَانًا وَ إِخْلَاصًا وَ رِزْقًا وَاسِعًا وَ يَقِينًا خَالِصًا بِلَا شَكِّ وَ لَا اِزْتِيَابٍ حَسْبِي إِلَهِي مِنْ كُلِّ مَنْ هُوَ دُونَهُ وَ اللَّهُ وَ كَيْلِي مِنْ كُلِّ مَنْ سِوَاهُ

And I ask Allah<sup>-azwj</sup> in this day of mine, or during this night of mine, by the right of what He<sup>-azwj</sup> Sees it as being a right for Him<sup>-azwj</sup> upon what He<sup>-azwj</sup> Sees from me as Satisfaction for Him<sup>-azwj</sup>, and Eman, and sincerity, and vast sustenance, and pure certainty without doubt nor suspicion! My God<sup>-azwj</sup> Suffices me from every one apart from Him<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is my Protector from every one besides Him<sup>-azwj</sup>!

أَمَنْتُ بِسِرِّ عِلْمِ اللَّهِ كُلِّهِ وَ عَالَمِيَّتِهِ وَ أَعُوذُ بِمَا فِي عِلْمِ اللَّهِ كُلِّهِ مِنْ كُلِّ سُوءٍ وَ مِنْ كُلِّ شَرٍّ سُبْحَانَ الْعَالَمِ بِمَا خَلَقَ اللَّطِيفِ فِيهِ الْمُحْصِي لَهُ الْقَادِرِ عَلَيْهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ هُوَ إِلَيْنِ الْمَصِيرُ

I believe in the secret Knowledge of Allah<sup>-azwj</sup> and its announced, and I seek Refuge with what Knows, all of it, from every evil act and from every evil! Glorious is the Knower with what He<sup>-azwj</sup> the Subtle has Created in, the Enumerator of it, the Able upon it! Whatever Allah<sup>-azwj</sup> Desires! There is no strength except with Allah<sup>-azwj</sup>! I seek Forgiveness of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> to whom is the destination!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ جَعَلْتُ لَهُ فِي خَلْقِي جِهَةً وَ عَطَفْتُ عَلَيْهِ فُلُوبَهُمْ وَ جَعَلْتُهُ فِي دِينِهِ مَحْفُوظًا يَا مُحَمَّدُ إِنَّ السِّحْرَ لَمْ يَزَلْ قَدِيمًا وَ لَيْسَ يَضُرُّ شَيْئًا إِلَّا بِإِذْنِي فَمَنْ أَحَبَّ أَنْ يَكُونَ مِنْ أَهْلِ عَاقِبَتِي مِنَ السِّحْرِ فَلْيَتَّقِنِ

When he says that, I<sup>-azwj</sup> shall Make for him a special position among My<sup>-azwj</sup> creatures, and Cause their hearts to be compassionate to him, and Make him protected in his religion! O Muhammad<sup>-saww</sup>! The sorcery has not ceased to be (exist) anciently, and it doesn't harm anything except by My<sup>-azwj</sup> Permission. The one who loves to be from the people of My<sup>-azwj</sup> well-being from the sorcery, let him say: -

اللَّهُمَّ رَبِّ مُوسَى وَ حَاصِئَةَ بَكْلَامِهِ وَ هَارِمَ مَنْ كَادَهُ بِسِحْرِهِ بَعْصَاهُ وَ مُعِيدَهَا بَعْدَ الْعُودِ تُعْبَانًا وَ مُلَقِّفَهَا إِفْكَ أَهْلِ الْإِفْكِ وَ مُفْسِدَ عَمَلِ السَّاحِرِينَ وَ مُبْطِلَ كَيْدِ أَهْلِ الْفَسَادِ مَنْ كَادَنِي بِسِحْرٍ أَوْ بَضْرٍ غَامِداً أَوْ غَيْرِ غَامِداً أَعْلَمُهُ أَوْ لَا أَعْلَمُهُ وَ أَخَافُهُ أَوْ لَا أَخَافُهُ

'O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of Musa<sup>-as</sup>, and Specialised him<sup>-saww</sup> with His<sup>-azwj</sup> Speech, and Defeater of the one who plotted against him<sup>-as</sup> with his sorcery by his<sup>-as</sup> walking stick, and its Transformer into a serpent after it being a stick, and its devouring the lies of the people of lies, and spoilt the work of sorcerers, and invalidate the plots of the corrupt people, ones who are plotting against me either with sorcery or deliberate harm, or indeliberate, whether I know it nor don't know, and whether I fear it or don't fear it!

فَاقْطَعْ مِنْ أَسْبَابِ السَّمَاوَاتِ عَمَلَهُ حَتَّى تُرْجِعَهُ عَنِّي غَيْرَ نَافِلٍ وَ لَا ضَارِّ لِي وَ لَا شَامِتٍ لِي بِإِذْنِي أَدْرَأُ بِعِظَمَتِكَ فِي نُحُورِ الْأَعْدَاءِ فَكُنْ لِي مِنْهُمْ مُدَافِعًا أَحْسَنَ مُدَافِعَةٍ وَ أَمَّهًا يَا كَرِيمُ

Cut off his work from causes of the skies until You<sup>-azwj</sup> Return him from me without implementation, nor harm to me, nor gloating with me! I hereby rotate (his evil) by Your<sup>-azwj</sup> Magnificence into the throats of the enemies, so Be for me a Defender from them, with excellent defence, and Complete it, O Benevolent!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ سِحْرٌ سَاحِرٍ جِنِّيٍّ وَ لَا إِنْسِيٍّ أَبَدًا يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ تَقْبُلَ الْفَرَائِضِ وَ النَّوَافِلِ مِنْهُ فَلْيَتَّقِنِ خَلْفَ كُلِّ فَرِيضَةٍ أَوْ تَطَوُّعٍ

When he says that, sorcery of a sorcerer will not harm him, whether by a Jinn or a human, ever! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community who want Acceptance of the

obligatory and the optional (Salat) from him, let him say after every obligatory or voluntary (Salat): -

يَا شَارِعاً لِمَلائِكَتِهِ الدِّينَ الْقَيِّمَ دِيناً رَاضِياً بِهِ مِنْهُمْ لِنَفْسِهِ وَ يَا خَالِقاً مِنْ سِوَى الْمَلائِكَةِ مِنْ خَلْقِهِ لِلاِبْتِلَاءِ بِدِينِهِ وَ يَا مُسْتَحِصِصاً مِنْ خَلْقِهِ لِدِينِهِ رُسُلاً  
إِلَى مَنْ دُوْنَهُمْ

‘O Legislator for the Angels the upright religion, Satisfied with it from them for Himself<sup>-azwj</sup>, and O Creator of the ones other than the Angels from His<sup>-azwj</sup> creature for the Trial with His<sup>-azwj</sup> religion, and O Specialiser of Messengers<sup>-as</sup> from His<sup>-azwj</sup> creatures for His<sup>-azwj</sup> religion to the ones besides them<sup>-as</sup>!

وَ يَا مُجَازِيَّ أَهْلَ الدِّينِ بِمَا عَمَلُوا فِي الدِّينِ اجْعَلْنِي بِحَقِّ اسْمِكَ الَّذِي كُلُّ شَيْءٍ مِنَ الْخَيْرَاتِ مَنْسُوبٌ إِلَيْهِ مِنْ أَهْلِ دِينِكَ الْمُؤْتِرِ بِهِ بِإِزْمَامِهِمْ حَقَّهُ وَ تَفْرِيعِكَ  
قُلُوبَهُمْ لِلرَّغْبَةِ فِي آدَاءِ حَقِّكَ فِيهِ إِلَيْكَ

And O Rewarder of the religious people for what they have worked in the religion! By the right of Your<sup>-azwj</sup> Name which is attributed to all things from the goodness! Make me from people of Your<sup>-azwj</sup> religion who prefer it by their necessitating its right, and Your<sup>-azwj</sup> Freeing their hearts for the desiring in Fulfilling Your<sup>-azwj</sup> rights in it to You<sup>-azwj</sup>!

لَا تَجْعَلْ بِحَقِّ اسْمِكَ الَّذِي فِيهِ تَفْصِيلُ الْأُمُورِ كُلِّهَا شَيْئاً سِوَى دِينِكَ عِنْدِي أُبَيِّنُ فَضْلاً وَ لَا إِلَيَّ أَشَدُّ تَحِيُّباً وَ لَا بِي لَاصِفاً وَ لَا أَنَا إِلَيْهِ مُنْقَطِعاً وَ اغْلِبْ  
بَالِي وَ هَوَايَ وَ سِرِّي وَ عَلَائِي وَ اسْتَعِ بِنَاصِيَتِي إِلَى كُلِّ مَا تَرَاهُ لَكَ مِنِّي رِضًى مِنْ طَاعَتِكَ فِي الدِّينِ

By the right of Your<sup>-azwj</sup> Name in which is detail of the matters, all of it, anything besides Your<sup>-azwj</sup> religion is evident, meritorious with me, nor is there anything more intensely beloved to me, nor more attached with me, nor am I cut off to it, and more overcoming my mind, and my whims, and my secrets and my announcements, and Lead me by my forelock to all what You<sup>-azwj</sup> See Satisfaction for You<sup>-azwj</sup> from me, from obedience to You<sup>-azwj</sup> in the religion!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ تَقَبَّلَتْ مِنْهُ التَّوْفِيقَ وَ الْفَرَائِضَ وَ عَصَمَتْهُ فِيهَا مِنَ الْعُجْبِ وَ حَبَّبَتْ إِلَيْهِ طَاعَتِي وَ ذَكَرِي يَا مُحَمَّدُ وَ مَنْ مَلَأَهُ هَمٌّ دِينٍ مِنْ أُمَّتِكَ فَلْيُنْزِلْ  
بِي وَ لِيُقَلِّ

When he says that, I<sup>-azwj</sup> shall Accept from him the optional and the obligatory (Salat), and Fortify him in it from the self-pride and Cause obedience to Me<sup>-azwj</sup> and My<sup>-azwj</sup> Zikr beloved to him! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community whom the worries fill him, let him descend with me and let him say: -

يَا مُبْتَلِيَّ الْفَرِيقَيْنِ أَهْلَ الْفَقْرِ وَ أَهْلَ الْغِنَى وَ جَازِنَهُمْ بِالصَّبْرِ فِي الَّذِي ابْتَلَيْتَهُمْ بِهِ وَ يَا مُرْتَبِحَ حَتِّ الْمَالِ عِنْدَ عِبَادِهِ وَ مُلْهِمَ الْأَنْفُسِ الشُّحَّ وَ السَّخَاءَ

O Tester of the two group, the people of poverty and the people of riches, and Rewarding them for the patience in that which You<sup>-azwj</sup> have Tried them with, and O Adorner of the love of wealth with His<sup>-azwj</sup> servants, and Inclining of the souls to the greed and the generosity!

وَ يَا فَاطِرَ الْمُخْلِيقِ عَلَى الْفُطَاظَةِ وَ اللَّيْلِ عَمِّي دِينَ فُلَانٍ بِنِ فُلَانٍ وَ فَضَحَنِي بِمَنِّي عَلَيَّ بِهِ وَ أَعْيَانِي بَابَ طَلْبَتِهِ إِلَّا مِنْكَ يَا خَيْرَ مَطْلُوبٍ إِلَيْهِ الْحَوَائِجُ يَا مُفْرَجَ  
الْأَهَاوِيلِ فَسَّخِ هَمِّي وَ أَهَاوِيلِي فِي الَّذِي لَرَمَنِي مِنْ دِينِ فُلَانٍ بِتَيْسِيرِكُهُ لِي مِنْ رِزْقِكَ فَاقْضِهِ

And O Originator of the creation upon the harshness and the softness! The debt of so and so son of so and so had saddened me, and he has exposed me with his conferment upon me with it, and the door of seeking it has fatigued me except from You<sup>-azwj</sup>! O Best of the ones sought for the needs! O Reliever of the horrors! Relieve my worries and my horrors regarding which has necessitated me from the debts of so and so! Facilitate it for me from Your<sup>-azwj</sup> sustenance, so I can pay it off!

يَا قَدِيرُ وَلَا تُهَيِّئْ بِنَأْخُرِ آدَائِهِ وَلَا بِتَضْيِيقِهِ عَلَيَّ وَلَا يَسِّرْ لِي آدَاءَهُ فَإِنِّي بِهِ مُسْتَرْقٍ فَأَفْكَرُكَ رَبِّي مِنْ سَعَتِكَ الَّتِي لَا تَبِيدُ وَلَا تَغِيضُ أَبَدًا

O All-Powerful, and do not let me be demeaned by the delay of its payment, nor Make it difficult upon me, and Ease its payment for me for I am enslaved with it, so Liberate my neck from Your<sup>-azwj</sup> vastness which neither perishes nor diminishes!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ صَرَفْتُ عَنْهُ صَاحِبَ الدِّينِ وَ أَدْبَيْتُهُ إِلَيْهِ عَنْهُ يَا مُحَمَّدُ وَ مِنْ أَصَابِهِ تَزْوِيعُ فَأَحَبُّ أَنْ أُنِّمَ عَلَيْهِ النِّعْمَةَ وَ أُهَيِّتَهُ الكِرَامَةَ وَ أَجْعَلُهُ وَجِيهًا عِنْدِي فَلْيُنْثَرِ

When he says that, I<sup>-azwj</sup> shall Turn owner of the debt away from him and Pay it to him on his behalf! O Muhammad<sup>-saww</sup>, and the one whom intimidation afflicts, so he loves for Me<sup>-azwj</sup> to Complete the bounties upon him, and Congratulate him with the Benevolence and Make him a (reputable) face in My<sup>-azwj</sup> Presence, let him say:

يَا حَاشِيَ الْعَرِزِ قُلُوبَ أَهْلِ التَّقْوَى وَ يَا مُتَوَلِّيَهُمْ بِحُسْنِ سَرَائِرِهِمْ وَ يَا مُؤَمِّنَهُمْ بِحُسْنِ تَعَبُدِهِمْ أَسْأَلُكَ بِكُلِّ مَا قَدْ أَرْتَمْتَهُ إِخْصَاءً مِنْ كُلِّ شَيْءٍ قَدْ أَنْقَضْتَهُ عِلْمًا أَنْ تَسْتَجِيبَ لِي بِتَثْبِيْتِ قَلْبِي عَلَى الطَّمَأْنِينَةِ وَ الْإِيمَانِ وَ أَنْ تُؤَلِّيَنِي مِنْ قَبُولِكَ مَا تُبَلِّغُنِي بِهِ شِدَّةَ الرِّغْبَةِ فِي طَاعَتِكَ حَتَّى لَا أَبَالِي أَحَدًا سِوَاكَ وَ لَا أَخَافُ شَيْئًا مِنْ دُونِكَ يَا رَحِيمَ

‘O Filler of the honour into hearts of the pious, and O their Guardian with their goodly secretive thoughts, and O Securer of their goodly worship! I ask You<sup>-azwj</sup> with all what You<sup>-azwj</sup> have Accomplished in enumerating of all things and Made it precisely in Knowledge, to Answer for me with Affirming my heart upon reassurance and the Eman, and to Bestow me from Your<sup>-azwj</sup> Acceptance of what You<sup>-azwj</sup> have Made me reach with the intense desire in obeying You<sup>-azwj</sup> until I don’t care of anyone besides You<sup>-azwj</sup>, nor do I fear anything from besides You<sup>-azwj</sup>, O Merciful!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ آمَنَتْهُ مِنْ رَوَائِعِ الْخَدَثَانِ فِي نَفْسِهِ وَ دِينِهِ وَ نِعْمِهِ يَا مُحَمَّدُ فُلْ لِلَّذِينَ يُرِيدُونَ التَّقَرُّبَ إِلَيَّ اعْلَمُوا عِلْمَ يَقِينٍ أَنَّ هَذَا الْكَلَامَ أَفْضَلُ مَا أَنْتُمْ مُتَقَرَّبُونَ بِهِ إِلَيَّ بَعْدَ الْفَرَائِضِ وَ ذَلِكَ أَنْ تَقُولَ

When he says that, I<sup>-azwj</sup> shall Secure him from the dread of occurrences regarding himself, and his religion and his bounties! O Muhammad<sup>-saww</sup>! Say to those who are intending to draw closer to Me<sup>-azwj</sup>: ‘Know that the certain knowledge in this speech is most superior of what you would be drawing closer to Me<sup>-azwj</sup> with, after the obligatory (Salat), and that is that you should be saying:

اللَّهُمَّ إِنَّهُ لَمْ يَمَسَّ أَحَدٌ مِنْ خَلْقِكَ أَنْتَ أَحْسَنُ إِلَيْهِ صَنِيعًا مِنِّي وَ لَا لَهُ أَدْوَمُ كِرَامَةً وَ لَا عَلَيْهِ أَيْبُنُ فَضْلًا وَ لَا بِهِ أَشَدُّ تَرْفَعًا وَ لَا عَلَيْهِ أَشَدُّ حِيَاظَةً وَ لَا عَلَيْهِ أَشَدُّ تَعْطُفًا مِنْكَ عَلَيَّ وَ إِنْ كَانَ جَمِيعُ الْمَخْلُوقِينَ يُعَدِّدُونَ مِنْ ذَلِكَ مِثْلَ تَعْدِيدِي

'O Allah-azwj! No one from Your-azwj creatures has been Done good to by You-azwj more than me, nor it there constant Benevolence for him, nor is there more manifest Grace upon him, nor have You-azwj been Kinder with him, nor more Protective upon him, nor more Compassionate upon him from You-azwj than upon me, and even though entire of the created beings are enumerating from that like my enumerating!

فَاشْهَدْ يَا كَافِيَ الشَّهَادَةِ يَا بَيِّنَةَ صِدْقِي بِأَنَّ لَكَ الْفَضْلَ وَالطَّوْلَ فِي إِتْعَامِكَ عَلَيَّ وَ قَلَّةَ شُكْرِي لَكَ فِيهَا يَا فَاعِلَ كُلِّ إِزَادَتِهِ

So Be Witness, O Sufficient Witness, that I keep You-azwj as Witness with sincere intention that the Grace is for You-azwj, and there is prolongation in Your-azwj Favours upon me, and lack of my appreciation to You-azwj regarding it, O Doer of all His-azwj Intentions!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ طَوِّفِي أَمَاناً مِنْ حُلُولِ السُّحُطِ فِيهِ لِقَلَّةِ الشُّكْرِ وَ أَوْجِبْ لِي زِيَادَةً مِنْ إِتْمَامِ التَّعَمُّةِ بِسَعَةِ الْمَغْفِرَةِ

Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Collar me with security from the release of Your-azwj Wrath in it due to the lack of appreciation, and Obligate for an increase from the complete bounties due to the vastness of the Forgiveness!

أَنْظِرْنِي خَيْرِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تُقَابِسْنِي بِسِرِّي وَ امْتَحِنْ قَلْبِي لِرِضَاكَ وَ اجْعَلْ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ فِي دِينِكَ لَكَ خَالِصاً وَ لَا تَجْعَلْهُ لِلزُّرُومِ شُهَةً أَوْ فَخْرٍ أَوْ رِثَاءٍ أَوْ كِبْرٍ يَا كَرِيمُ

Let me look at Your-azwj goodness, and Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and do not Measure me with my secretive thoughts, and Test my heart of what I can draw closer to You-azwj with it in Your-azwj religion, for You-azwj purely, and do not Make it to necessitate suspicion, or pride, or showing off, or arrogance, O Benevolent!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَحَبَّهُ أَهْلُ سَمَاوَاتِي وَ سَمَّوَهُ الشُّكُورَ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَلَّا يَكُونَ لِأَحَدٍ عَلَيْهِ سُلْطَانٌ بِكَيْفَاتِي إِبَاهُ الشُّرُورِ فَلْيَقُلْ

When he says that, the people of My-azwj skies will love him and name him as 'The grateful!' O Muhammad-saww, and the one from your-saww community who loves that there should not be for any one authority upon him, with My-azwj Sufficing him of the evil, let him say: -

يَا قَابِضاً عَلَى الْمُلْكِ لِمَا دُونَهُ وَ مَانِعاً مَنْ دُونَهُ نَبِيلَ شَيْءٍ مِنْ مُلْكِهِ يَا مُعَيَّنِي أَهْلَ التَّقْوَى بِإِمَاطَتِهِ الْأَدَى فِي جَمِيعِ الْأُمُورِ عَنْهُمْ لَا تَجْعَلْ وَلَايَتِي فِي الدِّينِ وَ الدُّنْيَا إِلَى أَحَدٍ سِوَاكَ وَ اسْمَعْ بِنَوَاصِي أَهْلِ الْخَيْرِ كُلِّهِمْ إِلَيَّ حَتَّى أَنْالَ مِنْ خَيْرِهِمْ خَيْرُهُ

'O Grasper upon the kingdom of what is below Him-azwj, and Preventer of the ones below Him-azwj to attain anything from His-azwj Kingdom! O Enricher of the pious people by Negating the harms from them in entirety of the affairs! Do not Make my Wilayah (governance) in the religion and the world to anyone besides You-azwj, and Lead the people of good, all of them by the forelocks to me until I attain from their good, its goodness!

وَ كُنْ لِي عَلَيْهِمْ فِي ذَلِكَ مُعِيناً وَ خُذْ لِي بِنَوَاصِي أَهْلِ الشَّرِّ كُلِّهِمْ وَ كُنْ لِي مِنْهُمْ فِي ذَلِكَ حَافِظاً وَ عَيِّي مُدَافِعاً وَ لِي مَانِعاً حَتَّى أَكُونَ آمِناً بِأَمَانِكَ لِي بِوَلَايَتِكَ لِي مِنْ شَرِّ مَنْ لَا يُؤْمِنُ شَرُّهُ إِلَّا بِأَمَانِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And be an Assister for me against them in that, then Seize the evil people, all of them by the forelocks, and Be a Protector for me from them, and a Defender of mine, and Preventer for

me until I become safe with Your<sup>-azwj</sup> Security for me, with Your<sup>-azwj</sup> Wilayah (Governance) for me from evil of the one there is no safety from his evil, O most Merciful of the merciful ones!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ كَيْدُ كَائِدٍ أَبَدًا يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ تَرْتَحِبَ بِجَارَتِهِ فَلْيُقْلَمِ حِينَ يَبْتَدِي بِهَا

When he says that, the plotting by a plotter will not harm him, ever! O Muhammad<sup>-saww</sup>, and the one from your community who wants to profit in his trading, let him say when he begins with it:

يَا مُرَبِّي نَفَقَاتِ أَهْلِ التَّقْوَى وَ مُضَاعِفَهَا وَ يَا سَائِقِ الْأَرْزَاقِ سَحًا إِلَى الْمَخْلُوقِينَ وَ يَا مُفْضِلَنَا بِالْأَرْزَاقِ بَعْضَنَا عَلَى بَعْضٍ سُفِي وَ وَجْهِي فِي تِجَارَتِي هَذِهِ إِلَى وَجْهِ غَنَى عَاصِمِ شُكْرِ أَحَدُهُ بِحُسْنِ شُكْرِ لِنَنْفَعَنِي بِهِ وَ تَنْفَعُ بِهِ مَعِي يَا مُرَبِّحَ تِجَارَاتِ الْعَالَمِينَ بِطَاعَتِهِ

‘O Nourisher of the expense monies of the pious people and its Multiplier, and O Usher of the abundant sustenance(s) to the created beings, and O our Preferer with the sustenance(s), some of us over others! Usher me and Direct me in this trading of mine to a direction of secure riches, grateful, I can take it with excellent thanking so benefit me by it and (others can) benefit with it from me! O Profiter of trades of the worlds, being in His<sup>-azwj</sup> obedience!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَقِّ لِي فِي تِجَارَتِي هَذِهِ رِزْقًا تَرْتَفِي فِيهِ حَسَنَ الصَّنْعِ فِيمَا ابْتَلَيْتَنِي بِهِ وَ تَمْنَعُنِي فِيهِ مِنَ الطُّغْيَانِ وَ الْفُتُونِ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Usher to me in this trading of mine sustenance You<sup>-azwj</sup> Grace me in excellent Dealing in what You<sup>-azwj</sup> Try me with, and Prevent me in it from the aggression and the despondency!

يَا خَيْرَ نَاشِرٍ رِزْقَهُ لَا تُشْمِتْ بِي بَرِّكَ عَلَيَّ دُعَائِي بِالْحُسْرَانِ عَدُوًّا لِي وَ أَسْعِدْنِي بِطِبَّتِي مِنْكَ وَ بَدْعَائِي إِيَّاكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Best Spreader of His<sup>-azwj</sup> sustenance! Do not let me be gloated with by enemies of mine, by Rejecting my supplication to me with the losses, and Assist me with my seeking from You<sup>-azwj</sup> and with my supplicating to You<sup>-azwj</sup>, O most Merciful of the merciful ones!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أُرْبِحَتْ بِجَارَتِهِ وَ أُرْبِيئُهَا لَهُ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ الْأَمَانَ مِنْ بَلِيَّتِي وَ الْإِسْتِجَابَةَ لِدَعْوَتِهِ فَلْيُقْلَمِ حِينَ يَسْمَعُ تَأْذِينَ الْمَعْرِبِ

When he says that, I<sup>-azwj</sup> shall Cause his trading to be profitable and Nourish it for him! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community who wants the security from My<sup>-azwj</sup> Trials and the Response to his supplication, let him say when he hears the Maghrib Azaan: -

يَا مُسَلِّطَ نَقْمِهِ عَلَى أَعْدَائِهِ بِالْحِدْلَانِ هُمْ فِي الدُّنْيَا وَ الْعَذَابِ هُمْ فِي الْآخِرَةِ وَ يَا مُوسِعًا فَضْلَهُ عَلَى أَوْلِيَائِهِ بِعِصْمَتِهِ إِيَّاهُمْ فِي الدُّنْيَا وَ حُسْنِ عَائِدَتِهِ وَ يَا شَدِيدَ النَّكَالِ بِالِاتِّقَامِ

‘O Prevailer of His<sup>-azwj</sup> Vengeance upon His<sup>-azwj</sup> enemies with the Abandonment for them in the world, and the Punishment for them in the Hereafter, and O Expander of His<sup>-azwj</sup> Grace upon His<sup>-azwj</sup> friends with His<sup>-azwj</sup> Fortifying them in the world, and His<sup>-azwj</sup> excellent Repeats, and O severe of the Punishment with the Revenge!

وَ يَا حَسَنَ الْمُجَازَاةِ بِالْقَوَابِ وَ يَا بَارِئَ خَلْقِ الْجَنَّةِ وَ النَّارِ وَ مُلَزِمَ أَهْلِيهِمَا عَمَلُهُمَا وَ الْعَالَمِ بَيْنَ يَصِيرُ إِلَى جَنَّتِهِ وَ نَارِهِ يَا هَادِي يَا مُضِلُّ يَا كَاتِبِي يَا مُعَافِي  
يَا مُعَاقِبُ

And O excellent of the Recompensing with the Rewards, and O Maker, Creator of the Paradise and the Hellfire, and Necessitator of their inhabitant with their works, and the Knower of the ones going to His<sup>-azwj</sup> Paradise and His<sup>-azwj</sup> Fire! O Guide! O Gracious! O Sufficer! O Pardoner! O Punisher!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اهْدِنِي بِجَدَاكَ وَ عَافِنِي بِمُعَافَاتِكَ مِنْ سُكْنَى جَهَنَّمَ مَعَ الشَّيَاطِينِ وَ ارْحَمْنِي فَإِنَّكَ إِنْ لَمْ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ وَ أَعْذِنِي مِنَ  
الْحُسْرَانِ بِدُخُولِ النَّارِ وَ حِرْمَانِ الْجَنَّةِ بِحَقِّي لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْفَضْلِ الْعَظِيمِ

Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Guide me with Your<sup>-azwj</sup> Guidance, and Pardon me with Your<sup>-azwj</sup> Pardons from my dwelling in Hell with the Satans<sup>-la</sup>, and Mercy me for if You<sup>-azwj</sup> don't Mercy me, I would be from the losers, and Refuge me from the losses of entering the Fire and deprivation of the Paradise, by the right of 'There is no god except Allah<sup>-azwj</sup>', O with the Mighty Grace!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ تَعَمَّدَتْهُ فِي ذَلِكَ الْمَقَامِ الَّذِي يَقُولُ فِيهِ بِرَحْمَتِي يَا مُحَمَّدُ وَ مَنْ كَانَ غَائِباً فَأَحَبُّ أَنْ أُؤَدِّيَهُ سَالِماً مَعَ قَضَائِي لَهُ الْحَاجَةَ فَلْيُتِمَّلْ فِي غُرْبَتِهِ

When he says that, I<sup>-azwj</sup> shall Sheathe him in that place in which he said, by My<sup>-azwj</sup> Mercy! O Muhammad<sup>-sawww</sup>, and the one who was absent and loves that I<sup>-azwj</sup> should Return him safety with My<sup>-azwj</sup> Fulfilling the needs for him, let him say in his estrangement: -

يَا جَامِعاً بَيْنَ أَهْلِ الْجَنَّةِ عَلَى تَأَلُّفٍ مِنَ الْقُلُوبِ وَ شِدَّةِ تَوَاجُدٍ فِي الْمَحَبَّةِ وَ يَا جَامِعاً بَيْنَ طَاعَتِهِ وَ بَيْنَ مَنْ خَلَقَهُ لَهَا وَ يَا مُفْرِجاً عَنِ كُلِّ مَحْزُونٍ وَ يَا مُؤَمِّلَ  
كُلِّ غَرِيبٍ وَ يَا رَاحِمِي فِي غُرْبَتِي بِحُسْنِ الْحِفْظِ وَ الْكِلَافَةِ وَ الْمَعُونَةِ لِي وَ يَا مُفْرِجَ مَا بِي مِنَ الضِّيقِ وَ الْحُزْنِ بِالْجُمُعِ بَيْنِي وَ بَيْنَ أَجَبَّتِي وَ يَا مُؤَلِّمًا بَيْنَ  
الْأَجْبَاءِ

'O Gatherer between the people of Paradise based upon the unity of hearts, and intensity of the feeling of love, and O Gatherer between His<sup>-azwj</sup> obedience and the ones He<sup>-azwj</sup> Created for it, and O Reliever of every grief, and O Shelter of every estranged one, and O my Mercier in my estrangement with the excellent Protection and the Care and the provision for me, and O Reliever of what is with him of the constriction and the grief by Gathering between me and my loved ones, and O Uniter between the loved ones!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَفْجَعْنِي بِانْقِطَاعِ أُوبَةِ أَهْلِي وَ وَلَدِي عَنِّي وَ لَا تَفْجَعْ أَهْلِي بِانْقِطَاعِ أُوبَتِي عَنْهُمْ بِكُلِّ مَسْأَلَةٍ أَدْعُوكَ فَاسْتَجِبْ لِي  
فَذَلِكَ دُعَائِي إِلَيْكَ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and do not Sadden me with being cut off from seeing my family, and my children from me, and do not Sadden my family of being cut off from my going to them with all of my requests to You<sup>-azwj</sup>, I am supplicating to You<sup>-azwj</sup>, so Answer for me that supplication of mine to You<sup>-azwj</sup>, and Mercy me, O most Merciful of the merciful ones!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ آتَسَّنَّهُ فِي غُرْبَتِهِ وَ حَفِظْتُهُ فِي الْأَهْلِ وَ أَدَيْتُهُ سَالِماً مَعَ قَضَائِي لَهُ الْحَاجَةَ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ أَرْفَعُ صَلَاتَهُ مُضَاعَفَةً فَلْيُتِمَّلْ  
خَلْفَ كُلِّ صَلَاةٍ افْتَرَضْتُ عَلَيْهِ وَ هُوَ زَافِعٌ يَدِيهِ آخِرَ كُلِّ شَيْءٍ

When he says that, I<sup>-azwj</sup> shall Comfort him during his estrangement, and Protect him regarding the family, and Return him safely with My<sup>-azwj</sup> Fulfilling the needs for him! O Muhammad<sup>-saww</sup>, and the one from your<sup>-saww</sup> community who wants his Salat to be raised as a multiple, let him say after every Salat I<sup>-azwj</sup> have Imposed upon him while he is raising his hands at the end of all things: -

يَا مُبْدِيَ الْأَسْرَارِ وَ مُبَيِّنَ الْكُتْمَانِ وَ شَارِعَ الْأَحْكَامِ وَ ذَارِيَ الْأَنْعَامِ وَ خَالِقَ الْأَنْعَامِ وَ فَارِضَ الطَّاعَةِ وَ مُلْزِمَ الدِّينِ وَ مُوجِبَ التَّعْبُدِ

‘O Manifester of the secrets and Revealer of the concealed matters, and Legislator of the rulings, and Spreader of the Favours, and Creator of the animals, and Imposer of the obedience, and Necessitator of the religion, and Obligator of the servitude!

أَسْأَلُكَ بِحَقِّ تَرْكِيَةِ كُلِّ صَلَاةٍ رَكَّيْتَهَا وَ بِحَقِّ مَنْ رَكَّيْتَهَا بِهِ أَنْ تَجْعَلَ صَلَاتِي هَذِهِ زَاكِيَةً مُتَقَبَّلَةً بِتَقَبُّلِكَهَا وَ رُفْعَهَا وَ تَصْرِيحِكَ [تَصْرِيحِكَ] بِهَا دِينِي زَاكِيًا وَ إِهْلَامِكَ قَلْبِي حُسْنَ الْمُحَافَظَةِ عَلَيْهَا حَتَّى تَجْعَلَنِي مِنْ أَهْلِهَا الَّذِينَ ذَكَرْتَهُمْ بِالْحُشُوعِ فِيهَا

I ask You<sup>-azwj</sup> by the right of purification of every Salat You<sup>-azwj</sup> Purify, and by the right of the one whom You<sup>-azwj</sup> Purify it with, to Make this Salat of mine pure, acceptable by Your<sup>-azwj</sup> Acceptance, and its raising, and Your<sup>-azwj</sup> Making my religion pure by it, and Your<sup>-azwj</sup> Inspiring my heart excellent Protection upon it until You<sup>-azwj</sup> Make me from its rightful ones, those You<sup>-azwj</sup> have Mentioned as being with the fearfulness in it!

أَنْتَ وَ لِي الْحَمْدُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ الْحَمْدُ كُلُّهُ بِكُلِّ حَيْدٍ أَنْتَ لَهُ وَ لِي

You<sup>-azwj</sup> are Guardian of the Praise, all of it! So, there is no god except You<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, all of it, with all Praise Your<sup>-azwj</sup> are a Guardian of!

وَ أَنْتَ وَ لِي التَّوْحِيدُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّوْحِيدُ كُلُّهُ بِكُلِّ تَوْحِيدٍ أَنْتَ لَهُ وَ لِي

And You<sup>-azwj</sup> are Guardian of the Tawheed, all of it! So, there is no god except You<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Tawheed, all of it, with all Tawheed You<sup>-azwj</sup> are a Guardian of!

وَ أَنْتَ وَ لِي التَّهْلِيلُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّهْلِيلُ كُلُّهُ بِكُلِّ تَهْلِيلٍ أَنْتَ لَهُ وَ لِي

And You<sup>-azwj</sup> are Guardian of the extollations of Oneness, all of it! So, there is no god except You<sup>-azwj</sup>! For You<sup>-azwj</sup> is the extollations of Oneness, all of it, with all extollations of Oneness You<sup>-azwj</sup> are a Guardian of!

وَ أَنْتَ وَ لِي التَّسْبِيحُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّسْبِيحُ كُلُّهُ بِكُلِّ تَسْبِيحٍ أَنْتَ لَهُ وَ لِي

And You<sup>-azwj</sup> are Guardian of the Glorification! So, there is no god except You<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Glorification, all of it with all Glorifications You<sup>-azwj</sup> are a Guardian of!

وَ أَنْتَ وَ لِي التَّكْبِيرُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّكْبِيرُ كُلُّهُ بِكُلِّ تَكْبِيرٍ أَنْتَ لَهُ وَ لِي

And You<sup>-azwj</sup> are Guardian of the exclamation of Greatness (Takbeer)! So, there is no god except You<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Takbeer, all of it, with all Takbeer You<sup>-azwj</sup> are a Guardian of!

رَبِّ عُدَّ عَلَيَّ فِي صَلَاتِي هَذِهِ بِرُفْعِهَا زَاكِيَةً مُتَقَبَّلَةً إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Lord<sup>-azwj</sup>! Repeat upon me in this Salat of mine, by Raising it as pure, acceptable, surely You<sup>-azwj</sup> are the All-Hearing, the All-Knowing!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ رَفَعَتْ لَهُ صَلَاتَهُ مُضَاعَفَةً فِي اللَّوْحِ الْمَحْفُوظِ.

When he says that, I<sup>-azwj</sup> shall Raise his Salat for him as a multiple in the Guarded Tablet!''<sup>692</sup>

[باب 115 ما ينبغي أن يدعى به في زمان الغيبة](#)

## CHAPTER 115 – WHAT IS BEFITTING TO SUPPLICATE WITHIN THE TIME OF OCCULTATION

1- ك، إكمال الدين الْمُظَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنِ أَبِيهِ عَنِ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنِ الْعَسْكَرِيِّ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَتُصِيبُكُمْ شُبُهَةٌ فَتَبْعُونَ بِهَا عِلْمَ يُرَى وَلَا إِمَامٌ هُدَى لَا يَنْجُو مِنْهَا إِلَّا مَنْ دَعَا بِدُعَاءِ الْعَرِيقِ

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashy, from his father, from Jibraeel Bin Ahmad, from Al Askari Bin Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>-asws</sup> said: 'You will be afflicted with suspicions, so you will remain with a flag to be seen nor an Imam<sup>-asws</sup> of guidance, nor will he be rescued from it except the one supplication with 'Dua Al-Ghareeq' (Supplication of the drowning one)!'

قُلْتُ وَ كَيْفَ دُعَاءُ الْعَرِيقِ

I said, 'And how is 'Dua Al-Ghareeq'?'

قَالَ تَقُولُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

He<sup>-asws</sup> said: 'You should say, 'O Allah<sup>-azwj</sup>! O Beneficent! O Merciful! O Turner of the hearts! Affirm my heart upon Your<sup>-azwj</sup> religion!'

فَقُلْتُ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

I said, 'O Turner of the hearts and the sights! Affirm my heart upon Your<sup>-azwj</sup> religion!'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مُقَلِّبُ الْقُلُوبِ وَالْأَبْصَارِ وَ لَكِنَّهُ قَالَ كَمَا أَقُولُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

He<sup>-asws</sup> said: 'Surely, Allah<sup>-azwj</sup> Mighty and Majestic is Turner of the hearts and the sights, but say just as I<sup>-asws</sup> am saying: 'O Turner of the hearts! Affirm my heart upon Your<sup>-azwj</sup> religion!''<sup>693</sup>

<sup>692</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 114 H 1

<sup>693</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 1

2- ك، إكمال الدين العطار عن سعد بن عيسى عن خالد بن مجيح عن زرارة عن أبي عبد الله ع في حديث ذكر فيه غيبة القائم ع قال زرارة  
فقلت جعلت فداك فإن أدركت ذلك الزمان فأبى شيء أعمل

(The book) 'Ikmal Al Deen' – Al Attar, from Sa'ad, from Ibn Isa, from Khalid Bin Najeeh, from Zurara,

'From Abu Abdullah<sup>-asws</sup> in a Hadeeth mentioning in it occultation of Al-Qaim<sup>-ajfj</sup>. Zurara said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! If I come across that time, which thing should I do?'

قال يا زرارة إن أدركت ذلك الزمان فالزم هذا الدعاء

He<sup>-asws</sup> said: 'O Zurara! If you come across that time, then necessitate this supplication –

اللهم عرّفني نفسك فإنك إن لم تعرفني نفسك لم أعرف نبيك اللهم عرّفني رسولك فإنك إن لم تعرفني رسولك لم أعرف حجبتك اللهم عرّفني حجبتك فإنك إن لم تعرفني حجبتك ضللت عن ديني.

'O Allah<sup>-azwj</sup>! Introduce Yourself<sup>-azwj</sup>, for it You<sup>-azwj</sup> don't Introduce Yourself<sup>-azwj</sup> to me, I will not recognise Your<sup>-azwj</sup> Prophet<sup>-saww</sup>! O Allah<sup>-azwj</sup>! Introduce Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to me, for if You<sup>-azwj</sup> don't Introduce Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to me, I will not recognise Your<sup>-azwj</sup> Divine Authority! O Allah<sup>-azwj</sup>! Introduce Your<sup>-azwj</sup> Divine Authority, I will stray from my religion!"<sup>694</sup>

3- ك، إكمال الدين أبو محمد الحسن بن أحمد المكتتب قال حدثنا أبو علي بن همام بهذا الدعاء و ذكر أن الشيخ قدس الله روحه أملاه عليه و أمره أن يدعو به و هو الدعاء في غيبة القائم ع

(The book) 'Ikmal Al Deen' – Abu Muhammad Al Hassan Bin Ahmad Al Mukattib who said,

'Abu Ali Bin Hammam narrated to us with this supplication, and he mentioned that the Sheykh (Al-Amry), may Allah<sup>-azwj</sup> Sanctify his soul, had dictated it to him, and instructed him to supplicate with it, and it is the supplication during the occultation of Al-Qaim<sup>-ajfj</sup>: -

اللهم عرّفني نفسك فإنك إن لم تعرفني نفسك لم أعرف رسولك اللهم عرّفني رسولك فإنك إن لم تعرفني رسولك لم أعرف حجبتك اللهم عرّفني حجبتك فإنك إن لم تعرفني حجبتك ضللت عن ديني

'O Allah<sup>-azwj</sup>! Introduce Yourself<sup>-azwj</sup>, for it You<sup>-azwj</sup> don't Introduce Yourself<sup>-azwj</sup> to me, I will not recognise Your<sup>-azwj</sup> Prophet<sup>-saww</sup>! O Allah<sup>-azwj</sup>! Introduce Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to me, for if You<sup>-azwj</sup> don't Introduce Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to me, I will not recognise Your<sup>-azwj</sup> Divine Authority! O Allah<sup>-azwj</sup>! Introduce Your<sup>-azwj</sup> Divine Authority, I will stray from my religion!

اللهم لا تميتني ميتة الجاهلية و لا ترغ قلبي بعد إذ هديتني

O Allah<sup>-azwj</sup>! Do not Cause me to die the death of the pre-Islamic era, nor let my heart deviate after having Guided me!

<sup>694</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 2

اللَّهُمَّ فَكَمَا هَدَيْتَنِي بِوِلَايَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وِلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ حَتَّى وَآلَيْتَ وِلَاةَ أَمْرِكَ أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ  
وَ عَلِيًّا وَ مُحَمَّدًا وَ جَعَفَرًا وَ مُوسَى وَ عَلِيًّا وَ مُحَمَّدًا وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Guided me by the Wilayah of the one You<sup>-azwj</sup> have Imposed obedience to him<sup>-asws</sup> upon me, from Guardians of Your<sup>-azwj</sup> Command after Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, until I befriend the Guardians of Your<sup>-azwj</sup> Command (who are) Amir Al-Momineen<sup>-asws</sup>, 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>-asws</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and the Divine Authority Al-Qaim<sup>-ajfj</sup>, Al-Mahdi<sup>-ajfj</sup>, may Your<sup>-azwj</sup> Salawaat be upon them<sup>-asws</sup> all!

اللَّهُمَّ فَتَبَيَّنِّي عَلَى دِينِكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ لَيْتَ قَلْبِي لَوْلِي أَمْرِكَ وَ عَافِنِي بِمَا امْتَحَنْتَ بِهِ خَلْقَكَ وَ تَبَيَّنِّي عَلَى طَاعَةِ وَلِيِّ أَمْرِكَ الَّذِي سَرَّجْتَهُ عَنْ خَلْقِكَ

O Allah<sup>-azwj</sup>! Affirm me upon Your<sup>-azwj</sup> religion and Utilise me in Your<sup>-azwj</sup> obedience, and Soften my heart for the Guardian of Your<sup>-azwj</sup> Command, and Excuse me from what You<sup>-azwj</sup> have Tried Your<sup>-azwj</sup> creatures with, and Affirm me upon obedience to the Guardian of Your<sup>-azwj</sup> Command whom You<sup>-azwj</sup> have Concealed from Your<sup>-azwj</sup> creatures!

فَيُؤَدِّنُكَ غَابَ عَنْ بَرِيَّتِكَ وَ أَمْرِكَ يَنْتَظِرُ وَ أَنْتَ الْعَالِمُ غَيْرُ مُعَلِّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرٍ وَلَيْتَكَ فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَ كَشْفِ سِتْرِهِ

By Your<sup>-azwj</sup> Permission he<sup>-ajfj</sup> is hidden from Your<sup>-azwj</sup> created beings, and You<sup>-azwj</sup> Commanded with awaiting, and You<sup>-azwj</sup> are the Knower without being taught of the time in which the command of Your<sup>-azwj</sup> Guardian will be correct in the Permitting for him with revealing his<sup>-ajfj</sup> command, and uncover his<sup>-ajfj</sup> veil!

وَ صَبْرِي عَلَى ذَلِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَحْرَزْتُ وَ لَا تَأْخِيرَ مَا عَجَلْتُ وَ لَا أَكْشِفَ عَمَّا سَرَّجْتَهُ وَ لَا أُبْحَثَ عَمَّا كَتَمْتَهُ وَ لَا أَنْزِعَكَ فِي تَدْبِيرِكَ وَ لَا أَقُولُ لِمَ وَ كَيْفَ وَ مَا بَالُ وَلِيِّ أَمْرِ اللَّهِ لَا يَظْهَرُ وَ قَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ وَ أَفْوَضُ أُمُورِي كُلَّهَا إِلَيْكَ

And Grant me patience upon that until I don't love hastening of what You<sup>-azwj</sup> have Delayed nor delaying of what You<sup>-azwj</sup> have Hastened, nor removal of what You<sup>-azwj</sup> have Concealed, nor search about what You<sup>-azwj</sup> have Concealed, nor contend You<sup>-azwj</sup> in Your<sup>-azwj</sup> Management, nor say, 'Why?', and, 'How?', and 'What is the matter the Guardian of the Command of Allah<sup>-azwj</sup> does not appear, and the earth has already been filled from the tyranny?' And I delegate my affairs, all of these to You<sup>-azwj</sup>!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِيَنِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِدًا لِأَمْرِكَ مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَ الْقُدْرَةَ وَ الْبُرْهَانَ وَ الْحُجَّةَ وَ الْمَشِيئَةَ وَ الْإِرَادَةَ وَ الْحَوْلَ وَ الْقُوَّةَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Show me the Guardian of Your<sup>-azwj</sup> Command apparently, implementing Your<sup>-azwj</sup> Command, along with my knowledge that for You<sup>-azwj</sup> is the Authority, and the Power, and the Proof, and the Argument, and the Desire, and the Will, and the Might, and the Strength!

فَاعْمَلْ ذَلِكَ بِي وَ بِجَمِيعِ الْمُؤْمِنِينَ حَتَّى نَنْظُرَ إِلَى وَلِيِّكَ ظَاهِرَ الْمَقَالَةِ وَاضِحَ الدَّلَالَةِ هَادِيًا مِنْ الصَّلَاةِ شَافِيًا مِنَ الْجَهَالَةِ أَنْزِلْ يَا رَبِّ مَشَاهِدَهُ وَ تَبَيَّنْ قَوَاعِدَهُ وَ اجْعَلْنَا مِنْ تَقَرُّ عَيْنِنَا بِرُؤْيَيْهِ وَ أَفْمَنَّا بِخِدْمَتِهِ وَ تَوَقَّفْنَا عَلَى مَلَّتِهِ وَ اخْشَرْنَا فِي زُمْرَتِهِ

So, Do that with me and with entirety of the Momineen until we look at Your<sup>-azwj</sup> Guardian talking apparently, clarifying the evidence, guiding away from the straying, healing from the ignorance! O Lord<sup>-azwj</sup>! Bring forth his appearance and Affirm his<sup>-ajfi</sup> foundations, and Made us from the ones whose eyes are delighted with seeing him<sup>-ajfi</sup>, and Establish us in his<sup>-ajfi</sup> service, and Cause us to die upon his<sup>-ajfi</sup> religion and Resurrect us in his<sup>-ajfi</sup> group!

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ ذَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ أَحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ وَ أَحْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ

O Allah<sup>-azwj</sup>! Shelter him<sup>-ajfi</sup> from evil of entirety of what You<sup>-azwj</sup> have Created, and Made, and Scattered, and Grown, and Formed, and Protect him<sup>-ajfi</sup> from his<sup>-ajfi</sup> front, and from behind him<sup>-ajfi</sup>, from on his<sup>-ajfi</sup> right, and on his<sup>-asws</sup> left, and from above him<sup>-ajfi</sup>, and from beneath him<sup>-ajfi</sup> with Your<sup>-azwj</sup> Protection which does not waste the one You<sup>-azwj</sup> Protect him with, and Protect Your<sup>-azwj</sup> Rasool<sup>-saww</sup> in it and successor<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>!

اللَّهُمَّ وَ مَدِّ فِي عُمرِهِ وَ زِدْ فِي أَجَلِهِ وَ أَعِنِّهِ عَلَى مَا أَوْلَيْتَهُ وَ اسْتَرْعَيْتَهُ وَ زِدْ فِي كَرَامَتِكَ لَهُ فَإِنَّهُ الْهَادِي الْمُهْدِي الْقَائِمُ الْمُهْتَدِي الطَّاهِرُ التَّقِيُّ الرَّكِيُّ الرَّضِيُّ الْمَرْضِيُّ الصَّابِرُ الْمُجْتَهِدُ الشَّكُورُ

O Allah<sup>-azwj</sup>, and Extend in his<sup>-ajfi</sup> lifespan, and Increase in his<sup>-ajfi</sup> term, and Assist him<sup>-ajfi</sup> upon what You<sup>-azwj</sup> have Made him<sup>-ajfi</sup> in charge of and Placed in his<sup>-ajfi</sup> care, and Increase in Your<sup>-azwj</sup> Benevolence to him<sup>-ajfi</sup>, for he<sup>-ajfi</sup> is the guide, the Guided, the Custodian, the rightly guided, the clean, the pious, the pure, the virtuous, the satisfactory, the satisfied, the patient, and struggler, the thankful!

اللَّهُمَّ وَ لَا تَسْلُبْنَا الْيَقِينَ لِطُولِ الْأَمَدِ فِي عَيْبِهِ وَ انْقِطَاعِ خَبْرِهِ عَنَّا وَ لَا تُنْسِنَا ذِكْرَهُ وَ انْتِظَارَهُ وَ الْإِيمَانَ بِهِ وَ قُوَّةَ الْيَقِينِ فِي ظُهُورِهِ وَ الدُّعَاءَ لَهُ وَ الصَّلَاةَ عَلَيْهِ حَتَّى لَا يَقْطِنَا طَوْلُ عَيْبِهِ مِنْ ظُهُورِهِ وَ قِيَامِهِ وَ يَكُونَ يَقِينًا فِي ذَلِكَ كَيْفِيْنَا فِي قِيَامِ رَسُولِ اللَّهِ ص وَ مَا جَاءَ بِهِ مِنْ وَحْيِكَ وَ تَنْزِيلِكَ

O Allah<sup>-azwj</sup>, and do not Strip us the certainty due to the prolonged term of his occultation, and termination of his<sup>-ajfi</sup> news from us, and do not let us forget his<sup>-ajfi</sup> mention, and awaiting him<sup>-ajfi</sup>, and the belief in him<sup>-ajfi</sup>, and strength of the certainty in his<sup>-ajfi</sup> appearance, and the supplicating for him<sup>-ajfi</sup>, and the Salawaat upon him<sup>-ajfi</sup> until the length of his<sup>-ajfi</sup> occultation does not despair us from his<sup>-ajfi</sup> appearance and his<sup>-ajfi</sup> standing, and our certainty in that would be like our certainty in the standing by Rasool-Allah<sup>-saww</sup> and whatever he<sup>-saww</sup> had come with from Your<sup>-azwj</sup> Revelation, and Your<sup>-azwj</sup> Scripture!

قَوِّ قُلُوبَنَا عَلَى الْإِيمَانِ بِهِ حَتَّى تَسْلُكَ بِنَا عَلَى يَدِهِ مِنْهَاجِ الْهُدَى وَ الْمَحَجَّةِ الْعُظْمَى وَ الطَّرِيقَةَ الْوَسْطَى وَ قَوِّنَا عَلَى طَاعَتِهِ وَ تَبَتُّنَا عَلَى مُشَايَعَتِهِ وَ اجْعَلْنَا فِي حِزْبِهِ وَ أَعْوَانِهِ وَ أَنْصَارِهِ وَ الرَّاغِبِينَ بِفِعْلِهِ

Strengthen our hearts upon the belief in him<sup>-ajfi</sup> until You<sup>-azwj</sup> Make us travel upon the manifesto of guidance upon his<sup>-ajfi</sup> hand, and the might argument, and the wide path; and Strengthen us upon obeying him<sup>-ajfi</sup>, and Affirm us upon his<sup>-ajfi</sup> desires, and Make us to be in his<sup>-ajfi</sup> party, and his<sup>-ajfi</sup> supporters, and his<sup>-ajfi</sup> helpers, and the ones desirous in his<sup>-ajfi</sup> actions!

وَ لَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَ لَا عِنْدَ وَفَاتِنَا حَتَّى تَوْفَاتَنَا وَ نَحْنُ عَلَى ذَلِكَ غَيْرُ شَاكِينَ وَ لَا نَاكِبِينَ وَ لَا مُرْتَابِينَ وَ لَا مُكَدِّبِينَ

And do not Strip us of that during our lives nor at our deaths until You<sup>-azwj</sup> Cause us to die while we are upon that, neither doubtful, nor as breakers (of the Covenant), nor suspicious, nor beliers!

اللَّهُمَّ عَجِّلْ فَرَجَهُ وَ أَيْدُهُ بِالنَّصْرِ وَ انصُرْ ناصِرِيهِ وَ اخذُلْ خاذِلِيهِ وَ دَمِدِمْ عَلَى مَنْ نَصَبَ لَهُ وَ كَذَّبَ بِهِ وَ أَظْهَرَ بِهِ الْحَقَّ وَ أَمِثْ بِهِ الْجُورَ وَ اسْتَنْقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الدُّلِّ وَ انْعَشْ بِهِ الْبِلَادَ وَ اقْتُلْ بِهِ الْجَبَائِرَةَ الْكَفْرَةَ وَ اقْصِمْ بِهِ رُؤُوسَ الصَّلَاةِ وَ ذَلِّلْ بِهِ الْجَبَّارِينَ وَ الْكَافِرِينَ

O Allah<sup>-azwj</sup>! Hasten his<sup>-ajfj</sup> relief and Aid him<sup>-ajfj</sup> with the Help, and Help his<sup>-ajfj</sup> helpers, and Abandon ones abandoning him<sup>-ajfj</sup>, and Pulverise the ones being hostile to him<sup>-ajfj</sup> and belying him<sup>-ajfj</sup>, and Reveal the truth through him<sup>-ajfj</sup> and Kill off the tyranny through him<sup>-ajfj</sup>, and by him<sup>-ajfj</sup> Save Your<sup>-azwj</sup> Momineen servants from the humiliation, and Refresh the lands by him<sup>-ajfj</sup>, and Kill the Kafir tyrants by him<sup>-ajfj</sup>, and by him<sup>-ajfj</sup> Break the chiefs of straying, and Humiliate the tyrants and the Kafirs by him<sup>-ajfj</sup>!

وَ أْبِرْ بِهِ الْمُنَافِقِينَ وَ النَّكَاةِينَ وَ جَمِيعَ الْمُخَالِفِينَ وَ الْمُلْحِدِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَحْرِيهَا وَ بَرِّيهَا وَ سَهْلِيهَا وَ جَبَلِيهَا حَتَّى لَا تَدَعُ مِنْهُمْ دِيَاراً وَ لَا تُبْقِي لَهُمْ آثَاراً وَ تُطَهِّرْ مِنْهُمْ بِلَادَكَ وَ اشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ

And by him<sup>-ajfj</sup>, Crush the hypocrites, and the covenant breakers, and entirety of the adversaries, and the apostates in easts of the earth and its wests, and its seas and its lands, and its coasts and its mountains, until You<sup>-azwj</sup> neither leave for them a house, nor let any trace of their to remain, and Purify You<sup>-azwj</sup> land from them, and Heal from them the chests of Your<sup>-azwj</sup> servants!

وَ جَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَ اصْلِحْ بِهِ مَا بُدِّلَ مِنْ حُكْمِكَ وَ غَيِّرْ مِنْ سُنَّتِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَ عَلَى يَدِهِ عَصاً جَدِيداً صَاحِحاً لَا عَوْجَ فِيهِ وَ لَا بَدْعَةَ مَعَهُ حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ الْكَافِرِينَ

And Renew by him<sup>-ajfj</sup> what has been erased from Your<sup>-azwj</sup> religion, and Rectify by him<sup>-asws</sup> what has been replaced from You<sup>-azwj</sup> rulings, and changes from Your<sup>-azwj</sup> Sunnah until Your<sup>-azwj</sup> religion returns by him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> hands as fresh, new, correct, there being no crookedness in it, nor having any innovations with it, until You<sup>-azwj</sup> Extinguish by his<sup>-ajfj</sup> justice the first of the Kafirs!

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَحْلَصْتَهُ لِنَفْسِكَ وَ ارْتَضَيْتَهُ لِمُصْرَةَ دِينِكَ وَ اصْطَفَيْتَهُ بِعِلْمِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ مِنَ الْعُيُوبِ وَ أَطْلَعْتَهُ عَلَى الْعُيُوبِ وَ أَنْعَمْتَ عَلَيْهِ وَ طَهَّرْتَهُ مِنَ الرِّجْسِ وَ نَقَيْتَهُ مِنَ الدَّنَسِ

He<sup>-ajfj</sup> is Your<sup>-azwj</sup> servant whom You<sup>-azwj</sup> have Extracted for Yourself<sup>-azwj</sup>, and Selected him<sup>-ajfj</sup> to help Your<sup>-azwj</sup> religion, and Chosen him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Knowledge, and Fortified him<sup>-ajfj</sup> from the sins, and Disassociated him<sup>-ajfj</sup> from the defects, and Notified him<sup>-ajfj</sup> upon the unseen, and Favoured upon him<sup>-ajfj</sup> and Purified him<sup>-asws</sup> from the uncleanness and Purified him<sup>-ajfj</sup> from the filth!

اللَّهُمَّ فَصِّلْ عَلَيْهِ وَ عَلَى آبَائِهِ الْأَيِّمَةِ الطَّاهِرِينَ وَ عَلَى شِيَعَتِهِمُ الْمُتَّجِبِينَ وَ بَلِّغْهُمْ مِنْ آمَالِهِمْ أَفْضَلَ مَا يَأْمُلُونَ وَ اجْعَلْ ذَلِكَ مِنَّا خَالِصاً مِنْ كُلِّ شَكٍّ وَ شُبُهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا نُرِيدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبُ بِهِ إِلَّا وَجْهَكَ

O Allah-azwj! Send Salawaat upon him-ajfi and upon his-ajfi forefathers-asws, the Pure, and upon their-asws Shias, the selected ones, and Make them reach from their aspirations, best of what they are wishing for, and Make that pure from us from every doubt and suspicion, and showing off and reputation, until we do not want with it other than You-azwj and we do not seek by it except Your-azwj Face!

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبَيْتَنَا وَعَبَيْتَنَا وَوَلَّيْتَنَا وَشَدَّتَ الزَّمَانَ عَلَيْنَا وَوَفَّوَعْتَ الْفِتْنَ بِنَا وَتَظَاهَرَتِ الْأَعْدَاءُ وَكَثُرَتِ عَدُوَّنَا وَقَلَّتْ عَدَدُنَا

O Allah-azwj! We are complaining to You-azwj of the loss of our Prophet-saww and occultation of our Guardian, and severity of the times upon us, and occurrence of the Fitna with us, and prevalence of the enemies, and large numbers of our enemies, and our small numbers!

اللَّهُمَّ فَافْرِجْ ذَلِكَ بِفَتْحِ مِنْكَ تُعَجِّلْهُ وَبِصَبْرِ مِنْكَ تُبَسِّرْهُ وَإِمَامِ عَدْلٍ تُظَهِّرْهُ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ

O Allah-azwj! Relieve that with a victory from You-azwj Hastening it, and with patience from You-azwj Facilitating it, and a just Imam-ajfi Revealing him-ajfi, God-azwj of the truth, Lord-azwj of the worlds!

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذَنَ لِرُؤْيَاكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ وَفُتْلِ أَعْدَائِكَ فِي بِلَادِكَ حَتَّى لَا نَدْعَ لِلْجُورِ دِعَامَةً إِلَّا قَصَدْتَهَا وَلَا بِنِيَّةٍ إِلَّا أَفْتِنْتَهَا وَلَا قُوَّةً إِلَّا أَوْهَنْتَهَا وَلَا رُكْنًا إِلَّا هَدَدْتَهُ وَلَا حَدًّا إِلَّا فَالَلْتَهُ وَلَا سِلَاحًا إِلَّا كَلَلْتَهُ وَلَا رَايَةً إِلَّا نَكَسْتَهَا وَلَا شُجَاعًا إِلَّا قَتَلْتَهُ وَلَا حُبًّا إِلَّا حَذَلْتَهُ

O Allah-azwj! We ask You-azwj to Permit for Your-azwj Guardian in manifesting Your-azwj Justice among Your-azwj servants, and kill Your-azwj enemies in Your-azwj land until You-azwj do not Leave any pillar of the tyranny except You-azwj Break it, nor any construction except You-azwj Annihilate it, nor any strength except You-azwj Weaken it, nor any pillar except You-azwj Demolish it, nor any sharpness except You-azwj Blunt it, nor any weapon except You-azwj Dull it, nor any flag except You-azwj Overturn it, nor any brave one except You-azwj Kill him, nor any loved one except You-azwj Abandon him!

أَزْمِهِمْ يَا رَبِّ بِحَجْرِكَ الدَّمَاعِ وَاضْرِبْهُمْ بِسِنْفِكَ الْقَاطِعِ وَبِتَأْسِكِ الْاَلْدِيِّ لَا يُرْدُّ عَنِ الْقَوْمِ الْمُخْرِمِينَ وَعَدِّبْ أَعْدَاءَكَ وَأَعْدَاءَ دِينِكَ وَأَعْدَاءَ رَسُولِكَ بِيَدَيْكَ وَأَيْدِي عِبَادِكَ الْمُؤْمِنِينَ

O Lord-azwj! Pelt them with Your-azwj solid stone, and Strike them with Your-azwj cutting sword, and with Your-azwj Prowess which cannot be repelled from the criminal people, and Punish Your-azwj enemies, and enemies of Your-azwj religion, and enemies of Your-azwj Rasool-saww by the hand of Your-azwj Guardian and hand of Your-azwj Momineen servants!

اللَّهُمَّ أَحْفِ وَلِيَّكَ وَحِجَّتَكَ فِي أَرْضِكَ هَوَلِ عَدُوِّهِ وَكَيْدِ مَنْ كَادَهُ وَامْكُرْ بِمَنْ مَكَرَ بِهِ وَاجْعَلْ دَائِرَةَ السُّوءِ عَلَى مَنْ أَرَادَ بِهِ سُوءًا وَأَفْطَعْ عَنْهُ مَا دَهَمَهُ وَأَرْعِبْ بِهِ قُلُوبَهُمْ وَزَلِّلْ لَهُ أَقْدَامَهُمْ وَخُدْهُمْ جَهْرَةً وَبَعْتَةً

O Allah-azwj! Suffice Your-azwj Guardian and Your-azwj Divine Authority from might of his-ajfi enemies, and plots of his-ajfi plotters, and Plan with the ones planning (evil) with him-ajfi, and Make the circle of evil upon the one intending evil with him-ajfi, and Cut off from him-ajfi their substances, and Cause the hearts to be desirous with him-ajfi, and Shake their feet for him-ajfi, and Seize them openly and suddenly!

شَدِّدْ عَلَيْهِمْ عِقَابَكَ وَ أَخْرِهِمْ فِي عِبَادِكَ وَ الْعُنْهُمُ فِي بِلَادِكَ وَ أَسْكِنُهُمْ أَسْفَلَ نَارِكَ وَ أَحِطْ بِهِمْ أَشَدَّ عَذَابِكَ وَ أَصْلِبِهِمْ نَاراً وَ أَحْسُ فُجُورَ مَوْتَاهُمْ نَاراً وَ أَصْلِبِهِمْ حَرَّ نَارِكَ فَإِنَّهُمْ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ وَ أَذَلُّوا عِبَادَكَ

Intensify Your<sup>-azwj</sup> Punishment upon them, and Disgrace them among Your<sup>-azwj</sup> servants, and Curse them in Your<sup>-azwj</sup> Land, and Settle them in the lowest of Your<sup>-azwj</sup> Fire, and Surround them with severest of Your<sup>-azwj</sup> Punishment, and Make them arrive to a fire, and Fill the graves of their dead with fire, and Cause the heat of Your<sup>-azwj</sup> fire to arrive to them, for they have wasted the Salat and pursued the lustful desires, and have strayed Your<sup>-azwj</sup> servants!

اللَّهُمَّ وَ أَحْيِ بِيُولِيكَ الْقُرْآنَ وَ أَرِنَا نُورَهُ سَرْمِداً لَا ظُلْمَةَ فِيهِ وَ أَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ وَ اشْفِ بِهِ الصُّدُورَ الْوَعْرَةَ وَ اجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ وَ أقمْ بِهِ الْحُدُودَ الْمُعْتَلَّةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَ لَا عَدْلٌ إِلَّا زَهَرَ

O Allah<sup>-azwj</sup>, and Revive the Quran through Your<sup>-azwj</sup> Guardian, and Show us his<sup>-ajfj</sup> light continuously there being nor darkness in it, and through him<sup>-ajfj</sup> Revive the dead hearts, and Heal the malicious chests by him<sup>-ajfj</sup>, the differing upon the truth, and Establish the suspended legal penalties by him<sup>-asws</sup> and the neglected rulings until there does not remain any right except it is revealed, nor any justice except it blossoms!

وَ اجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَ مِمَّنْ يَفْعَى بِسُلْطَانِهِ وَ الْمُؤْتَمِرِينَ لِأَمْرِهِ وَ الرَّاظِينَ بِفِعْلِهِ وَ الْمُسْلِمِينَ لِأَحْكَامِهِ وَ مِمَّنْ لَا حَاجَةَ بِهِ إِلَى التَّعَيُّبِ مِنْ خَلْقِكَ

O Lord<sup>-azwj</sup>, and Make us from his<sup>-ajfj</sup> supporters and from the ones his<sup>-ajfj</sup> authority would be strengthened with, and the ones obeying his<sup>-ajfj</sup> orders, and the ones agreeing with his<sup>-ajfj</sup> actions, and the submitters to his<sup>-ajfj</sup> rulings, and from the ones there is no need with it to the dissimulation from Your<sup>-azwj</sup> creatures!

أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ السُّوءَ وَ تُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَ تُنَجِّي مِنَ الْكَرْبِ الْعَظِيمِ فَاكْتَسِفِ الضُّرَّ عَنَّا وَ لِيَتَّكَ وَ اجْعَلْهُ خَلِيفَةً فِي أَرْضِكَ كَمَا ضَمِنْتَ لَهُ

You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, are the One Who Removes the evil and Responds to the desperate when he supplicates to You<sup>-azwj</sup>, and You<sup>-azwj</sup> Rescue from the mighty distress! Remove the harm from Your<sup>-azwj</sup> Guardian and Make him<sup>-ajfj</sup> a caliph in Your<sup>-azwj</sup> earth just as You<sup>-azwj</sup> had Guaranteed to him<sup>-ajfj</sup>!

اللَّهُمَّ وَ لَا تَجْعَلْنَا مِنْ حُصَمَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنَا مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنِي مِنْ أَهْلِ الْحَقِّ وَ الْعَظِيمِ عَلَى آلِ مُحَمَّدٍ فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِزَّنِي وَ أَسْتَجِيرُ بِكَ فَأَجِرْنِي

O Allah<sup>-azwj</sup>, and do not Make us from the disputers to the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> nor Make us from the enemies of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, nor make me from the people of fury and rage at the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for I seek Refuge with You<sup>-azwj</sup> from that, so Refuge me, and I seek Shelter with You<sup>-azwj</sup>, so Shelter me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي بِهِمْ فَائِزاً عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ.

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 successful through them<sup>-asws</sup> with You<sup>-azwj</sup>, in the world and the Hereafter, and from the ones of proximity!<sup>695</sup>

4- جم، جمال الأسبوع جماعة بإسنادهم إلى جدِّي أبي جعفر الطوسي عن ابن أبي جبر عن محمد بن الحسن بن سعيد بن عبد الله و الحميري و علي بن إبراهيم و الصفار كلهم عن إبراهيم بن هاشم عن إسماعيل بن مؤيد و صالح بن السندي عن يونس بن عبد الرحمن و رواه جدِّي أبو جعفر الطوسي فيما يرويه عن يونس بن عبد الرحمن بعدة طرق تركت ذكرها كراهية للإطالة في هذا المكان يروي عن يونس بن عبد الرحمن

(The book) 'Jamal Al Usbou' – A group, by their chains from my grandfather Abu Ja'far Al Tusi, from Ibn Abu Jeyyid, from Muhammad Bin Al Hassan Bin Saeed Bin Abdullah, and Al Himeyri, and Ali Bin Ibrahim, and Al Saffar, all of them from Ibrahim Bin Hashim, from Ismail Bin Mawlid, and Salih Bin Al Sindy, from Yunus Bin Abdul Rahman, and it is reported by my grandfather Abu Ja'far Al Tusi among what he reported from Yunus Bin Abdul Rahman, by a number of paths, I am neglecting its mention in this place due to the prolongation, reporting from Yunus Bin Abdul Rahman,

أَنْ الرِّضَا ع كَانَ يَأْمُرُ بِالِدُّعَاءِ لِصَاحِبِ الْأَمْرِ بِهَذَا اللَّحْمِ اذْفَعْ عَنْ وِلَيْتِكَ وَ حَلِيقَتِكَ عَلَى خَلْقِكَ وَ لِسَانِكَ الْمُعَبِّرِ عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحُكْمِكَ وَ عَيْنِكَ النَّاطِرَةِ عَلَى بَرِّيَّتِكَ وَ شَاهِدِكَ عَلَى عِبَادِكَ الْجُحَّاحِ الْمُجَاهِدِ الْعَائِدِ بِكَ عِنْدَكَ

'Al-Reza<sup>-asws</sup> had instructed with the supplication for Master of the Command (Al-Qaim<sup>-ajfj</sup>), with this: - 'O Allah<sup>-azwj</sup>! Defend Your<sup>-azwj</sup> Guardian, and Your<sup>-azwj</sup> Caliph, and Your<sup>-azwj</sup> Divine Authority upon Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> Tongue expressing on Your<sup>-azwj</sup> behalf, the speaker with Your<sup>-azwj</sup> Permission with Your<sup>-azwj</sup> Judgments, and Your<sup>-azwj</sup> observing Eye upon Your<sup>-azwj</sup> created beings, and Your<sup>-azwj</sup> witness upon Your<sup>-azwj</sup> servants, the excelling in good deeds, the fighter, the sheltering with You<sup>-azwj</sup>, in Your<sup>-azwj</sup> Presence!

وَ أَعِدُّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ أَحْفَظُهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ وَ أَحْفَظْ فِيهِ رَسُولَكَ وَ آتَاءَهُ أَيْمَتَكَ وَ دَعَائِمَ دِينِكَ

And Shelter him<sup>-ajfj</sup> from evil of entirety of what You<sup>-azwj</sup> have Created, and Made, and Spread, the Formed, and Protect him<sup>-ajfj</sup> from his<sup>-ajfj</sup> front, and from behind him<sup>-la</sup>, and on his<sup>-ajfj</sup> right, and on his<sup>-ajfj</sup> left, and from above him<sup>-asws</sup>, and from beneath him<sup>-ajfj</sup>, with Your<sup>-azwj</sup> Protection which does not waste the one You<sup>-azwj</sup> Protect him with, and Protect in it Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and his<sup>-ajfj</sup> forefathers<sup>-asws</sup>, Your<sup>-azwj</sup> Imams<sup>-asws</sup>, and pillars of Your<sup>-azwj</sup> religion!

وَ اجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا تَضِيعُ وَ فِي جِوَارِكَ الَّذِي لَا يُخْفَرُ وَ فِي مَنَعِكَ وَ عِزِّكَ الَّذِي لَا يُفْهَرُ وَ آمِنُهُ بِأَمَانِكَ الْوَثِيقِ الَّذِي لَا يُخَدَّلُ مِنْ أَمْنَتِهِ بِهِ وَ اجْعَلْهُ فِي كَنْفِكَ الَّذِي لَا يُرَامُ مِنْ كَانَ فِيهِ

And Make him<sup>-ajfj</sup> to be in Your<sup>-azwj</sup> depository which does not waste, and in Your<sup>-azwj</sup> shelter which cannot be pierced, and in Your<sup>-azwj</sup> Prevention, and Your<sup>-azwj</sup> Might which cannot be subdued, and Secure him<sup>-ajfj</sup> with Your<sup>-azwj</sup> trusted security which does not abandon the one You<sup>-azwj</sup> Secure him with it, and Make him<sup>-ajfj</sup> to be in Your<sup>-azwj</sup> Canopy which cannot be breached for the one who was in it!

<sup>695</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 3

وَ أَيْدُهُ بِبَصْرِكَ الْعَزِيزِ وَ أَيْدُهُ بِجُنْدِكَ الْغَالِبِ وَ قَوِّهِ بِمُؤْتِكَ وَ أَرِدْهُ بِمَلَائِكَتِكَ وَ وَالٍ مِنْ وَّلَاهُ وَ عَادٍ مِنْ عَادَاهُ وَ أَلْبَسْهُ دِرْعَكَ الْحَصِينَةَ وَ حَفَّهُ بِالْمَلَائِكَةِ حَقًّا

And Aid him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Mighty Help, and Aid him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Prevailing army, and Strengthen him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Strength, and Back him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Angels, and Befriend the one befriending him<sup>-ajfj</sup> and be Inimical to the one being inimical to him<sup>-ajfj</sup>, and Clothe him<sup>-ajfj</sup> with Your<sup>-azwj</sup> fortifying armour, and Surround him<sup>-ajfj</sup> with the Angels around him<sup>-ajfj</sup>!

اللَّهُمَّ وَ بَلِّغْهُ أَفْضَلَ مَا بَلَغْتَ الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ

O Allah<sup>-azwj</sup>, and Make him<sup>-ajfj</sup> reach the best of what the ones standing with Your<sup>-azwj</sup> Fairness have reached from following the Sunnah!

اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَ ارْتُقْ بِهِ الْفَتْقَ وَ أَمِثْ بِهِ الْجُوزَ وَ أَطْهِّرْ بِهِ الْعَدْلَ وَ زَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ وَ أَيْدُهُ بِالنَّصْرِ وَ انصُرْهُ بِالرُّعْبِ وَ قَوِّ نَاصِرِيهِ وَ اخْدُلْ خَادِلِيهِ وَ دَمِدِمِ عَلَى مَنْ نَصَبَ لَهُ وَ دَمَّرْ مِنْ عَشْتِهِ وَ اقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَ عُمدَهُ وَ دَعَائِمَهُ

O Allah<sup>-azwj</sup>! Mend the crack by him<sup>-ajfj</sup>, and Sew the split by him<sup>-ajfj</sup>, and Kill the tyranny by him<sup>-ajfj</sup>, and Reveal the justice by him<sup>-ajfj</sup>, and Adorn the earth by prolonging his<sup>-ajfj</sup> remaining, and Aid him<sup>-ajfj</sup> with the Help, and Help him<sup>-ajfj</sup> with the awe, and Strengthen his<sup>-la</sup> helpers, and Abandon his<sup>-ajfj</sup> abandoners, and Pulverise the one hostile to him<sup>-ajfj</sup>, and Destroy the one deceiving him<sup>-ajfj</sup>, and Kill the tyrants of Kufr by him<sup>-ajfj</sup>, and its pillars, and its supports!

وَ اقْصِمْ بِهِ رُؤُوسَ الضَّالَّةِ وَ شَارِعَةَ الْبِدْعِ وَ مُبَيْتَةَ السُّنَّةِ وَ مُقَوِّبَةَ الْبَاطِلِ وَ دَلِّلْ بِهِ الْجُبَّارِينَ وَ أَبْرُجْ بِهِ الْكَافِرِينَ وَ جَمِيعَ الْمُلْحِدِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ سَهْلِهَا وَ جَبَلِهَا حَتَّى لَا تَدَعُ مِنْهُمْ دَبَّارًا وَ لَا تُبْقِيَ لَهُمْ آثَارًا

And Break the heads of straying by him<sup>-ajfj</sup>, and legislators of the innovation, and killers of the Sunnah, and strengtheners of the falsehood, and Humiliate the tyrants by him<sup>-ajfj</sup>, and Crush the Kafirs by him<sup>-ajfj</sup>, and entirety of the atheists in easts of the earth and its wests, and its lands and its oceans, and its coasts and its mountains, until You<sup>-azwj</sup> do not leave any houses for them, nor remain any traces of theirs!

اللَّهُمَّ طَهِّرْ مِنْهُمْ بِلَادَكَ وَ اشْفِ مِنْهُمْ عِبَادَكَ وَ اعِزَّ بِهِ الْمُؤْمِنِينَ وَ أَحْيِ بِهِ سُنَنَ الْمُرْسَلِينَ وَ دَارِسَ حِكْمَةِ النَّبِيِّينَ وَ جَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَ بُدِّلْ مِنْ حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَ عَلَى يَدَيْهِ جَدِيداً عَضّاً مُخْتِصاً صَحِيحاً لَا عَوَجَ فِيهِ وَ لَا بَدْعَةَ مَعَهُ وَ حَتَّى تُبَيِّرَ بَعْدْلِهِ ظُلْمَ الْجُورِ وَ تُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَ تُوضِحَ بِهِ مَعَاقِدَ الْحَقِّ وَ مَجْهُولَ الْعَدْلِ

O Allah<sup>-azwj</sup>! Purify Your<sup>-azwj</sup> land from them and Heal Your<sup>-azwj</sup> servants from them, and Strengthen the Momineen by him<sup>-ajfj</sup>, and Revive the Sunnah of the Messengers<sup>-as</sup> by him<sup>-ajfj</sup>, and Teach the wisdom of the Prophets<sup>-as</sup> and Renew by him<sup>-ajfj</sup> what has been erased from Your<sup>-azwj</sup> religion and replaced from Your<sup>-azwj</sup> Judgment until Your<sup>-azwj</sup> religion returns by him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> hand be new, fresh, pure, correct, there being no crookedness in it nor having any innovations with it, and until You<sup>-azwj</sup> Irradiate by his<sup>-ajfj</sup> justice the darkness of tyranny, and Extinguish by him<sup>-la</sup> the fires of Kufr, and Clarify by him<sup>-azwj</sup> the seats of truth, and the unknown justice!

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَ اصْطَفَيْتَهُ مِنْ خَلْقِكَ وَ اصْطَفَيْتَهُ عَلَى عَيْنِكَ وَ ائْتَمَمْتَهُ عَلَى عَيْنِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ مِنَ الْغُيُوبِ وَ طَهَّرْتَهُ مِنَ الرَّجْسِ وَ سَلَّمْتَهُ مِنَ الدَّنَسِ

He<sup>-ajfi</sup> is Your<sup>-azwj</sup> servant whom You<sup>-azwj</sup> have Extracted for Yourself<sup>-azwj</sup>, and Chosen him<sup>-ajfi</sup> from Your<sup>-azwj</sup> creatures, and Made him<sup>-ajfi</sup> upon Your<sup>-azwj</sup> Eyes, and Entrusted him<sup>-ajfi</sup> upon Your<sup>-azwj</sup> unseen matters, and Fortified him<sup>-ajfi</sup> the sins, and Disassociated him<sup>-ajfi</sup> from the defects, and Purified him<sup>-ajfi</sup> from the uncleanness, and Kept him<sup>-ajfi</sup> safe from the filth!

اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ وَ يَوْمَ حُلُولِ الطَّامَةِ أَنَّهُ لَمْ يُذْنِبْ ذَنْبًا وَ لَا أَتَى حُوبًا وَ لَمْ يَرْتَكِبْ مَعْصِيَةً وَ لَمْ يُضَيِّعْ لَكَ طَاعَةً وَ لَمْ يَهْتِكْ لَكَ حُرْمَةً وَ لَمْ يُبَدِّلْ لَكَ فَرِيضَةً وَ لَمْ يُعَيِّرْ لَكَ شَرِيعَةً وَ أَنَّهُ الْهَادِي الْمَهْدِي الطَّاهِرُ النَّقِيُّ الرَّضِيُّ الرَّكِيُّ

O Allah<sup>-azwj</sup>! We shall testify for him<sup>-ajfi</sup> on the Day of Qiyamah and the day of befalling calamities that he<sup>-ajfi</sup> had not committed any sin, nor committed a misdeed, and had not indulged in an act of disobedience, and had not wasted any obedience to You<sup>-azwj</sup>, and had not violated any sanctity of Yours<sup>-azwj</sup>, and had not replaced any obligator of Yours<sup>-azwj</sup>, and had not changed any Law of Yours<sup>-azwj</sup>, and he<sup>-ajfi</sup> is the guide, the Guided, the clean, the pious, the virtuous, the satisfied, the pure!

اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَ أَهْلِهِ وَ وُلْدِهِ وَ ذُرِّيَّتِهِ وَ أُمَّتِهِ وَ جَمِيعَ رَعِيَّتِهِ مَا تُقَرُّ بِهِ عَيْنُهُ وَ تَسُرُّ بِهِ نَفْسُهُ وَ تَجْمَعُ لَهُ مُلْكُ الْمَمْلُوكَاتِ كُلِّهَا قَرِيبًا وَ بَعِيدًا وَ غَرِيبًا وَ ذَلِيلًا حَتَّى يَجْرِيَ حُكْمُهُ عَلَى كُلِّ حُكْمٍ وَ يُغْلَبَ بِحُكْمِهِ كُلِّ بَاطِلٍ

O Allah<sup>-azwj</sup>! Give him<sup>-ajfi</sup> regarding himself<sup>-ajfi</sup>, and his<sup>-ajfi</sup> family, and his<sup>-ajfi</sup> children, and his<sup>-ajfi</sup> offspring, and entirety of his<sup>-ajfi</sup> citizens what his<sup>-ajfi</sup> eyes would be delighted with, and his<sup>-ajfi</sup> soul would be cheered with, and Gather for him<sup>-ajfi</sup> kingdom of the kingdoms, all of them, their near ones and their far ones, and their mighty and their humble, until his<sup>-ajfi</sup> judgment flows upon all judgments, and every falsehood is overcome by his<sup>-ajfi</sup> right!

اللَّهُمَّ اسْلُكْ بِنَا عَلَى يَدَيْهِ مِنْهَاجَ الْهُدَى وَ الْمَحَجَّةَ الْعُظْمَى وَ الطَّرِيقَةَ الْوَسْطَى الَّتِي يَرْجِعُ إِلَيْهَا الْقَالِي وَ يُلْحَقُ بِهَا النَّالِي وَهُوَ فَاً عَلَى طَاعَتِهِ وَ نُبْتِنَا عَلَى مُشَايَعَتِهِ وَ امْنُنْ عَلَيْنَا بِمَتَابَعَتِهِ وَ اجْعَلْنَا فِي جَزِيهِ الْقَوَامِينَ بِأَمْرِهِ الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضَاكَ بِمَنَاصِحَتِهِ حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَ أَعْوَانِهِ مَقَرَّةٍ سُلْطَانِهِ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Build upon his<sup>-ajfi</sup> hand the manifesto of guidance, and the mighty argument, and the middle path which the forward ones return to it and the lagging one catches up with it, pausing upon obedience to him<sup>-ajfi</sup>, and Affirm us upon supporting him<sup>-ajfi</sup>, and Confer upon us with following him<sup>-ajfi</sup>. and Make us to be in his<sup>-ajfi</sup> party, the ones standing with his<sup>-ajfi</sup> orders, the ones patient with him<sup>-ajfi</sup>, the seekers of Your<sup>-azwj</sup> Satisfaction with his<sup>-ajfi</sup> advice until You<sup>-azwj</sup> Resurrect us on the Day of Qiyamah among his<sup>-ajfi</sup> helpers and his<sup>-ajfi</sup> supporters, and strengtheners of his<sup>-ajfi</sup> authority!

اللَّهُمَّ وَ اجْعَلْ ذَلِكَ لَنَا خَالِصًا مِنْ كُلِّ شَكٍّ وَ شُبْهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا نَعْتَمِدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبَ بِهِ إِلَّا وَجْهَكَ وَ حَتَّى نُحَلِّنَا حَلَّةً وَ نُجْعَلْنَا فِي الْجَنَّةِ مَعَهُ

O Allah<sup>-azwj</sup>, and Make that for us pure from every doubt, and suspicion, and showing off, and reputation until we do not rely on others with it, nor seek with it except Your<sup>-azwj</sup> Face, and until You<sup>-azwj</sup> Place us in his<sup>-la</sup> place, and Make us to be in the Paradise with him<sup>-ajfi</sup>!

وَأَعِدْنَا مِنَ السَّاقَةِ وَالْكَسَلِ وَالْفُتْرَةِ وَاجْعَلْنَا مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَ تُعْزُ بِهِ نَصْرَ وَلِيِّكَ وَ لَا تَسْتَبْدِلْ بِنَا غَيْرَنَا فَإِنَّ اسْتِبْدَالَكَ بِنَا غَيْرَنَا عَلَيْكَ يَسِيرٌ وَ هُوَ عَلَيْنَا عَسِيرٌ

And Shelter us from the lethargy, and the laziness, and lack of enthusiasm, and Make us from the ones who help Your<sup>-azwj</sup> religion with him<sup>-ajfj</sup>, and Strengthen by it the Help of Your<sup>-azwj</sup> Guardian, and do not Replace us with others, for Your<sup>-azwj</sup> Replacing us with others is easy upon You<sup>-azwj</sup>, and it is difficult upon us!

اللَّهُمَّ صَلِّ عَلَى وُلَاةِ عَهْدِهِ وَ الْأَيْمَةِ مِنْ بَعْدِهِ وَ بَلِّغْهُمْ أَمَلَهُمْ وَ زِدْ فِي آجَالِهِمْ وَ أَعِزَّ نَصْرَهُمْ وَ تَمِّمْ لَهُمْ مَا أَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِكَ لَهُمْ وَ ثَبِّتْ دَعَائِهِمْ وَ اجْعَلْنَا لَهُمْ أَعْوَاناً وَ عَلَى دِينِكَ أَنْصَاراً

O Allah<sup>-azwj</sup>! Send Salawaat upon his<sup>-saww</sup> heir apparent, and the Imams<sup>-asws</sup> from after him<sup>-asws</sup>, and Make them reach their<sup>-asws</sup> aspirations, and Increase in their<sup>-asws</sup> lifespans, and Strengthen their<sup>-asws</sup> help, and Complete for them<sup>-asws</sup> what You<sup>-azwj</sup> have Attributed to them<sup>-asws</sup> from Your<sup>-azwj</sup> Command for them<sup>-asws</sup>, and Affirm their<sup>-asws</sup> supports, and Make us as supporters for them<sup>-asws</sup> and helpers upon Your<sup>-azwj</sup> religion!

فَأَيُّهُمْ مَعَادِنُ كَلِمَاتِكَ وَ أَرْكَانُ تَوْحِيدِكَ وَ دَعَائِمُ دِينِكَ وَ وُلَاةُ أَمْرِكَ وَ خَالِصَتُكَ بَيْنَ عِبَادِكَ وَ صَفْوَتُكَ مِنْ خَلْقِكَ وَ أَوْلِيَاؤُكَ وَ سَلَامَةُ أَوْلِيَاؤِكَ وَ صَفْوَةُ أَوْلَادِ رُسُلِكَ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

They<sup>-asws</sup> are the mines of Your<sup>-azwj</sup> Words, and elements of Your<sup>-azwj</sup> Tawheed, and supports of Your<sup>-azwj</sup> religion, and Masters of Your<sup>-azwj</sup> Command, and Your<sup>-azwj</sup> special ones between Your<sup>-azwj</sup> servants, and Your<sup>-azwj</sup> elites from Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> Guardians, and offspring of Your<sup>-azwj</sup> Guardians, and elites of children of Your<sup>-azwj</sup> Messengers<sup>-as</sup>, and the greetings be upon them<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!''<sup>696</sup>

5- قَالَ السَّيِّدُ وَ وَجَدْتُ هَذَا الدُّعَاءَ بِرِوَايَةِ أُخْرَى وَ هِيَ مَا حَدَّثَ بِهِ زَيْدُ بْنُ جَعْفَرٍ الْعَلَوِيُّ عَنْ إِسْحَاقَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ هَمَّامِ بْنِ سُهَيْلٍ وَ مُحَمَّدِ بْنِ شُعَيْبِ بْنِ أَحْمَدَ مَعَا عَنْ شُعَيْبِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَوْلَانَا أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع أَنَّهُ كَانَ يَأْمُرُ بِالدُّعَاءِ لِلْحُجَّةِ صَاحِبِ الزَّمَانِ ع فَكَانَ مِنْ دُعَائِهِ لَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

The Seyyid said, 'And I found this supplication by another report, and it is what is narrated with by Zayd Bin Ja'far Al Alawy, from Is'haq Bin Al Hassan, from Muhammad Bin Hammam Bin Suheyl, and Muhammad Bin Shueyb Bin Ahmad, both together from Shueyb Bin Ahmad Al Maliky, from Yunus Bin Abdul Rahman,

'From our Master Abu Al-Hassan Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, he<sup>-asws</sup> had instructed with the supplication for the Divine Authority, Master of the Time (Al-Qaim<sup>-ajfj</sup>). It was from his<sup>-asws</sup> supplication for him<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْفَعْ عَنِّي وَلِيِّكَ وَ خَلِيقَتِكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ وَ لِسَانِكَ الْمُعَبَّرِ عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحُكْمَتِكَ وَ عَيْنِكَ النَّاطِقَةِ فِي بَرِّيَّتِكَ وَ شَاهِدَا [شَاهِدِكَ] عَلَى عِبَادِكَ الْجُحْجَاحِ الْمُجَاهِدِ الْمُجْتَهِدِ عَبْدِكَ الْعَائِدِ بِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Defend Your<sup>-azwj</sup> Guardian, and Your<sup>-azwj</sup> Caliph, and Your<sup>-azwj</sup> Divine Authority upon Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> Tongue expressing on Your<sup>-azwj</sup> behalf, speaking with Your<sup>-azwj</sup>

<sup>696</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 4

Permission with Your<sup>-azwj</sup> Wisdom, and Your<sup>-azwj</sup> observing eye among Your<sup>-azwj</sup> created beings, and a witness upon Your<sup>-azwj</sup> servants, excelling in the good deeds, the fighter, the struggler, Your<sup>-azwj</sup> servant seeking Refuge with You<sup>-azwj</sup>!

اللَّهُمَّ وَ أَعَدَّهُ مِنْ شَرِّ مَا خَلَقْتَ وَ ذَرَأْتَ وَ بَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ أَحْفَظُهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ قُدُوبِهِ وَ مِنْ تَحْتِهِ  
يَحْفَظُكَ الَّذِي لَا يَضِيْعُ مَنْ حَفِظْتَهُ بِهِ وَ أَحْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ وَ آبَاءَهُ أَيْمَتَكَ وَ دَعَائِمَ دِينِكَ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ وَ اجْعَلْهُ فِي وَدِيعَتِكَ  
الَّتِي لَا تَضِيْعُ وَ فِي جِوَارِكِ الَّذِي لَا يُخْفَرُ وَ فِي مَنَعِكَ وَ عِرِّكَ الَّذِي لَا يُفْهَرُ

O Allah<sup>-azwj</sup>, and Shelter him<sup>-ajfj</sup> from evil of what You<sup>-azwj</sup> have Created, and Scattered, and Made, and Grown, and Formed, and Protect him 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 from above him<sup>-ajfj</sup> and from beneath him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Protection which does not waste the one You<sup>-azwj</sup> Protect him with, and Protect in it Your<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and successor<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and his<sup>-ajfj</sup> forefathers<sup>-asws</sup>, Your<sup>-azwj</sup> Imams<sup>-asws</sup>, and pillars of Your<sup>-azwj</sup> religion. May Your<sup>-sawww</sup> Salawaat be upon them<sup>-asws</sup> all, and Make him<sup>-ajfj</sup> in Your<sup>-azwj</sup> depository which does not waste, and in Your<sup>-azwj</sup> Shelter which is not pierced, and in Your<sup>-azwj</sup> Prevention and Your<sup>-azwj</sup> Mighty which is not subdued!

اللَّهُمَّ وَ أَمْنَهُ بِأَمَانِكَ الْوَالِي الَّذِي لَا يُجْدَلُ مَنْ أَمِنْتَهُ بِهِ وَ اجْعَلْهُ فِي كَنْفِكَ الَّذِي لَا يُضَامُ مَنْ كَانَ فِيهِ وَ انصُرْهُ بِنَصْرِكَ الْعَزِيزِ وَ أَيْدُهُ بِجُنْدِكَ الْعَالِبِ وَ قُوَّةِ  
بِقُوَّتِكَ وَ أَرْزُقْهُ بِمَلَائِكَتِكَ

O Allah<sup>-azwj</sup>, and Secure him<sup>-ajfj</sup> with Your<sup>-azwj</sup> trusted security which does not abandon the one You<sup>-azwj</sup> Secure him with it, and Make him<sup>-ajfj</sup> in Your<sup>-azwj</sup> canopy which the one who was in it cannot be breached, and Help him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Mighty Haled, and Aid him<sup>-ajfj</sup> with Your<sup>-azwj</sup> prevailing army, and Strengthen him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Strength, and Back him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Angels!

اللَّهُمَّ وَالٍ مَنْ وَالَاهُ وَ عَادٍ مَنْ عَادَاهُ وَ أَلْسِنُهُ دِرْعَكَ الْحَصِيْنَةَ وَ حُجَّتُهُ بِمَلَائِكَتِكَ حَقًّا

O Allah<sup>-azwj</sup>! Befriend the one befriending him<sup>-ajfj</sup>, and Be Inimical to the one being inimical to him<sup>-azwj</sup>, and Clothe him<sup>-ajfj</sup> Your<sup>-azwj</sup> fortifying shield and Surround him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Angels around him<sup>-ajfj</sup>!

اللَّهُمَّ وَ بَلِّغْهُ أَفْضَلَ مَا بَلَغْتَ الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ

O Allah<sup>-azwj</sup>, and Make him<sup>-ajfj</sup> reach the best of what the ones standing with Your<sup>-azwj</sup> Fairness have reached from following the Prophets<sup>-as</sup>!

اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَ ارْتُقْ بِهِ الْفَتْقَ وَ أَمِتْ بِهِ الْجُورَ وَ أَطْهَرْ بِهِ الْعَدَلَ وَ زَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ وَ أَيْدُهُ بِالنَّصْرِ وَ انصُرْهُ بِالرُّعْبِ وَ افْتَحْ لَهُ فَتْحًا  
يَسِيرًا وَ اجْعَلْ لَهُ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ وَ عَدُوِّهِ سُلْطَانًا نَصِيرًا

O Allah<sup>-azwj</sup>! Mend the crack by him<sup>-ajfj</sup>, and Sew the split by him<sup>-ajfj</sup>, and Kill the tyranny by him<sup>-ajfj</sup>, and Reveal the justice by him<sup>-ajfj</sup>, and Adorn the earth by prolonging his<sup>-ajfj</sup> remaining in the earth, and Aid him<sup>-ajfj</sup> with the Help, and Help him<sup>-ajfj</sup> with the awe, Grant victory to him<sup>-ajfj</sup> an easy victory, and Make for him<sup>-ajfj</sup> a persistent helpers from You<sup>-azwj</sup> against Your<sup>-azwj</sup> enemy and his<sup>-ajfj</sup> enemy!

اللَّهُمَّ اجْعَلْهُ الْقَائِمَ الْمُنتَظَرَ وَ الْإِمَامَ الَّذِي بِهِ تَنْتَصِرُ وَ أَيْدُهُ بِنَصْرِ عَزِيزٍ وَ فَتْحٍ قَرِيبٍ وَ وَرَثَةَ مَشَارِقِ الْأَرْضِ وَ مَعَارِجِهَا اللَّائِي بَارَكْتَ فِيهَا وَ أَحْيِي بِهِ سُنَّةَ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ وَ قَوِّ نَاصِرَهُ وَ اخْذُلْ خَادِلَهُ وَ دَمِدِمِ عَلَى مَنْ نَصَبَ لَهُ وَ دَمَّرْ عَلَى مَنْ عَشَّهُ

O Allah<sup>-azwj</sup>! Make him<sup>-ajfj</sup> the 'Rising one' (Al-Qaim), the awaited, and the Imam<sup>-ajfj</sup> by whom You<sup>-azwj</sup> will be victorious, and Aid him<sup>-ajfj</sup> with a Mighty Help, and a near victory, and Cause him<sup>-ajfj</sup> to inherit easts of the earth and its wests, those which You<sup>-azwj</sup> have Blessed in, and Revive by him<sup>-ajfj</sup> the Sunnah of Your<sup>-azwj</sup> Prophet<sup>-sawww</sup>, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, until nothing from the truth stays hidden in fear from the creatures, and Strengthen his<sup>-ajfj</sup> helpers, and Abandon his<sup>-ajfj</sup> abandoners, and Crush the one hostile to him<sup>-ajfj</sup>, and destroy the one who deceives him<sup>-ajfj</sup>!

اللَّهُمَّ وَ اقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَ عُمُدَهُ وَ دَعَائِمَهُ وَ الْقَوَامَ بِهِ وَ اقْصِمْ بِهِ رُءُوسَ الصَّلَاةِ وَ شَارِعَةَ الْبِدْعَةِ وَ مُبَيِّنَةَ السُّنَّةِ وَ مُقَوِّبَةَ الْبَاطِلِ وَ أَذِلُّهُ بِهِ الْجَبَّارِينَ وَ أَيْزِ بِهِ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُؤَلِّجِينَ حَيْثُ كَانُوا وَ أَيْنُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَعَارِجِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ سَهْلِهَا وَ جَبَلِهَا حَتَّى لَا تَدَعُ مِنْهُمْ دِسَاراً وَ لَا تُبْقِيَ لَهُمْ آثَاراً

O Allah<sup>-azwj</sup>, and Kill the tyrants of Kufr by him<sup>-ajfj</sup>, and its pillars and its columns, and the supports by Him<sup>-ajfj</sup>, and Break the heads of straying by him<sup>-ajfj</sup>, and legislators of the innovations, killers of the Sunnah, and strengtheners of the falsehood, and Humiliate the tyrants by him<sup>-ajfj</sup>, and Crush the Kafirs and the hypocrites by him<sup>-ajfj</sup>, and entirety of the atheists wherever they may be, and whenever it may be, from easts of the earth and its wests, and its lands and its seas, and its coasts and its mountains, until You<sup>-azwj</sup> neither leave any anchor for them nor any trace to remain for them!

اللَّهُمَّ وَ طَهَّرْ مِنْهُمْ بِلَادَكَ وَ اشْفِ مِنْهُمْ عِبَادَكَ وَ أَعِزِّ بِهِ الْمُؤْمِنِينَ وَ أَحْيِي بِهِ سُنَنَ الْمُرْسَلِينَ وَ دَارِسَ حُكْمِ النَّبِيِّينَ وَ جَدِّدْ بِهِ مَا مَحَى مِنْ دِينِكَ وَ بَدِّلْ مِنْ حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَ عَلَى يَدَيْهِ غَضّاً جَدِيداً صَاحِحاً مُخْتَصِماً لَا عِوَجَ فِيهِ وَ لَا بِدْعَةَ مَعَهُ حَتَّى تُبَيِّنَ [ثَبِير] بَعْدَلِهِ ظَلَمَ الْجَوْرَ وَ تُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَ تُطَهِّرَ بِهِ مَعَايِدَ الْحَقِّ وَ تَجْهُولَ الْعَدْلِ وَ تُوضِحَ بِهِ مُشْكِلَاتِ الْحُكْمِ

O Allah<sup>-azwj</sup>, and Purify Your<sup>-azwj</sup> land from them, and Heal Your<sup>-azwj</sup> servants from them, and Strengthen the Momineen by him<sup>-ajfj</sup>, and Revive the Sunnah of the Messengers<sup>-as</sup> by him<sup>-ajfj</sup> and Teach the rulings of the Prophets<sup>-as</sup>, and Renew by him<sup>-ajfj</sup> what has been erased from Your<sup>-azwj</sup> Religion, and replaced from Your<sup>-azwj</sup> Judgments until You<sup>-azwj</sup> Return Your<sup>-azwj</sup> religion by him<sup>-asws</sup>, and upon his<sup>-ajfj</sup> hands as fresh, news, correct, pure, there being no crookedness in it nor having any innovation with it until by his<sup>-ajfj</sup> knowledge the darkness of the tyranny is irradiated by it, and Extinguish by him<sup>-asws</sup> the fires of Kufr, and Purify by him<sup>-ajfj</sup> the seat of truth and the unknown justice, and clarify the baffling rulings by him<sup>-ajfj</sup>!

اللَّهُمَّ وَ إِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَ اصْطَفَيْتَهُ مِنْ خَلْقِكَ وَ اصْطَفَيْتَهُ عَلَى عِبَادِكَ وَ ائْتَمَّنْتَهُ عَلَى عَمِيكَ وَ عَصَمْتَهُ مِنَ الدُّنُوبِ وَ بَرَأْتَهُ مِنَ الْعُيُوبِ وَ طَهَّرْتَهُ مِنَ الرَّجْسِ وَ صَرَفْتَهُ عَنِ الدَّنَسِ وَ سَلَّمْتَهُ مِنَ الرَّبِّيبِ

O Allah<sup>-azwj</sup>, and he<sup>-ajfj</sup> is Your<sup>-azwj</sup> servant whom You<sup>-azwj</sup> have Extracted for Yourself<sup>-azwj</sup>, and have Chosen him<sup>-ajfj</sup> from Your<sup>-azwj</sup> creatures, and Chosen him<sup>-ajfj</sup> upon Your<sup>-azwj</sup> servants, and Entrusted him<sup>-ajfj</sup> upon Your<sup>-azwj</sup> unseen, and Fortified him<sup>-ajfj</sup> from the (attack of) sins, and Disassociated him<sup>-ajfj</sup> from the defects, and Purified him<sup>-ajfj</sup> from the uncleanness, and Turned away the filth from him<sup>-ajfj</sup>, and Kept him<sup>-ajfj</sup> safe from the suspicions!

اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ وَ يَوْمَ خُلُوقِ الطَّامَةِ أَنَّهُ لَمْ يُذْنِبْ وَ لَمْ يَأْتِ حُوباً وَ لَمْ يَزْتَكِبْ لَكَ مَعْصِيَةً وَ لَمْ يُضَيِّعْ لَكَ طَاعَةً وَ لَمْ يَهْتِكْ لَكَ حُرْمَةً وَ لَمْ يُبَدِّلْ لَكَ فَرِيضَةً وَ لَمْ يُغَيِّرْ لَكَ شَرِيعَةً وَ أَنَّهُ الْإِمَامُ النَّقِيُّ الْمُهَادِي الْمَهْدِيُّ الطَّاهِرُ النَّقِيُّ الْوَقِيُّ الرَّضِيُّ الرَّكِيُّ

O Allah-azwj! We shall testify for him-ajfi on the Day of Qiyamah and the day of befalling calamities that he-ajfi had not committed any sin, nor committed a misdeed, and had not indulged in an act of disobedience, and had not wasted any obedience to You-azwj, and had not violated any sanctity of Yours-azwj, and had not replaced any obligatory (act) of Yours-azwj, and had not changed any Law of Yours-azwj, and he-ajfi is the guide, the Guided, the clean, the pious, the virtuous, the content, the pure!

اللَّهُمَّ فَصَلِّ عَلَيْهِ وَ عَلَى آبَائِهِ وَ أَعْطِهِ فِي نَفْسِهِ وَ وُلْدِهِ وَ أَهْلِهِ وَ ذُرِّيَّتِهِ وَ أُمَّتِهِ وَ جَمِيعَ رَعِيَّتِهِ مَا تَقَرُّ بِهِ عَيْنُهُ وَ تَسُرُّ بِهِ نَفْسُهُ وَ يَجْمَعُ لَهُ مُلْكَ الْمَمْلَكَاتِ كُلِّهَا قَرِيبَهَا وَ بَعِيدَهَا وَ غَزِيرَهَا وَ ذَلِيلَهَا حَتَّى يَجْرِيَ حُكْمُهُ عَلَى كُلِّ حُكْمٍ وَ يُغْلَبَ بِحَقِّهِ عَلَى كُلِّ بَاطِلٍ

O Allah-azwj! Send Salawaat upon him-ajfi and his-ajfi forefathers-asws, and Give him-ajfi regarding himself-ajfi, and his-ajfi family, and his-ajfi children, and his-ajfi offspring, and his-ajfi community, and entirety of his-ajfi citizens what his-ajfi eyes would be delighted with, and his-ajfi soul would be cheered with, and Gather for him-ajfi kingdom of the kingdoms, all of them, their near ones and their far ones, and their mighty and their humble, until his-ajfi judgment flows upon all judgments, and his-ajfi right prevails over every falsehood!

اللَّهُمَّ وَ اسألك بنا على يدك منهاج الهدى و المحجة العظمى و الطريقة الوسطى التي يرجع إليها العالي و يلحق بها التالي

O Allah-azwj, and Make us travel upon the manifesto of guidance upon his-ajfi hand, and the mighty argument, and the middle path which the exaggerator would return to and the lagging one would catch up with it!

اللَّهُمَّ وَ قَوْنَا عَلَى طَاعَتِهِ وَ تَشَبَّهْنَا عَلَى مُشَابَهَتِهِ وَ ائْتُنَّا عَلَيْهِ بِمُتَابَعَتِهِ وَ اجْعَلْنَا فِي حَزْبِهِ الْقَوَامِينَ بِأَمْرِهِ الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضَاكَ بِمُنَاصَحَتِهِ حَتَّى تُحْشِرَنَا يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَ أَعْوَانِهِ وَ مُقَوِّتِي سُلْطَانِهِ

O Allah-azwj, and Strengthen us upon obedience to him-la, and Affirm us upon supporting him-ajfi, and Confer upon us with following him-ajfi and Make us to be in his-ajfi party, the ones standing by his-ajfi orders, the ones patient with him-ajfi, the seekers of Your-azwj Satisfaction with his-ajfi advice until You-azwj Resurrect us on the Day of Qiyamah among his-ajfi helpers and his-ajfi supporters, and strengtheners of his-ajfi authority!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ ذَلِكَ كُلَّهُ مِنَّا لَكَ خَالِصاً مِنْ كُلِّ شَكٍّ وَ شُبُهَةٍ وَ رِيَاءٍ وَ مُتَعَةٍ حَتَّى لَا نَعْتَمِدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبَ بِهِ إِلَّا وَجْهَكَ وَ حَتَّى نُحَلِّقَ مَحَلَّهُ وَ نُجْعَلْنَا فِي الْجَنَّةِ مَعَهُ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make that, all of it from us to You-azwj, pure from every doubt and suspicion, and showing off and reputation, until we don't rely upon others with it, nor seek with it except Your-azwj Face, and until You-azwj Place us (in the vicinity) in his-ajfi place and Make us to be with him-ajfi in the Paradise!

وَلَا تَبْتَلِنَا فِي أَمْرِهِ بِالسَّامَةِ وَالْفُتْرِ وَالْفُشْلِ وَاجْعَلْنَا مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَتُعِزُّ بِهِ نَصْرَ وَلِيِّكَ وَ لَا تَسْتَبْدِلْ بِنَا غَيْرَنَا فَإِنَّ اسْتِبْدَالَكَ بِنَا  
غَيْرَنَا عَلَيْكَ يَسِيرٌ وَ هُوَ عَلَيْنَا كَبِيرٌ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And do not Try us regarding his<sup>-ajfi</sup> orders with the lethargy (tiredness), and the laziness, and the lack of enthusiasm, and Make from the ones Your<sup>-azwj</sup> will be victorious with for Your<sup>-azwj</sup> religion, and Strengthen by him<sup>-ajfi</sup> the Help of Your<sup>-azwj</sup> Guardian, and do not Replace us with others, for Your<sup>-azwj</sup> Replacing us with others is easy upon You<sup>-azwj</sup>, and it is grievous upon us! You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ وَ صَلِّ عَلَى وُلْدِهِ وَ بَلِّغْهُمْ آمَانَهُمْ وَ زِدْ فِي آجَالِهِمْ وَ انصُرْهُمْ وَ تَمِّمْ لَهُ مَا أَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِ دِينِكَ وَ اجْعَلْنَا لَهُمْ أَعْوَانًا وَ عَلَى دِينِكَ أَنْصَارًا  
وَ صَلِّ عَلَى آبَائِهِ الطَّاهِرِينَ الْأَيْمَةَ الرَّاشِدِينَ

O Allah<sup>-azwj</sup>, and Send Salawaat upon the governors of his<sup>-ajfi</sup> covenants, and Make them reach their aspiration, and Increase in their lifespans, and Help them, and Complete for him<sup>-ajfi</sup> what You<sup>-azwj</sup> Attributed to them from the matters of Your<sup>-azwj</sup> religion, and Make us supporters for them, and helpers upon Your<sup>-azwj</sup> religion, and Send Salawaat upon his<sup>-ajfi</sup> forefathers<sup>-asws</sup>, the Pure, the rightly guiding Imams<sup>-asws</sup>!

اللَّهُمَّ فَإِنَّهُمْ مَعَادُنُ كَلِمَاتِكَ وَ حُرُاقُ عِلْمِكَ وَ وُلْدُ أَمْرِكَ وَ خَالِصَتُكَ مِنْ عِبَادِكَ وَ خَيْرَتُكَ مِنْ خَلْقِكَ وَ أَوْلِيَاؤُكَ وَ سَلَائِلُ أَوْلِيَانِكَ وَ صِفْوَتُكَ وَ أَوْلَادُ  
أَصْفِيَانِكَ صَلَوَاتِكَ وَ رَحْمَتِكَ وَ بَرَكَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

O Allah<sup>-azwj</sup>! They<sup>-asws</sup> are mines of Your<sup>-azwj</sup> Words, and treasurers of Your<sup>-azwj</sup> Knowledge, and Guardians of Your<sup>-azwj</sup> Command, and Your<sup>-azwj</sup> special ones from Your<sup>-azwj</sup> servants, and Your<sup>-azwj</sup> Choice from Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> Guardians and offspring of Your<sup>-azwj</sup> Guardians, and Your<sup>-azwj</sup> elites and children of Your<sup>-azwj</sup> elites! May Your<sup>-azwj</sup> Salawaat, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Blessings be upon them<sup>-asws</sup> all!

اللَّهُمَّ وَ شَرِكَاؤُهُ فِي أَمْرِهِ وَ مُعَاوَنُوهُ عَلَى طَاعَتِكَ الَّذِينَ جَعَلْتَهُمْ حِصْنَهُ وَ سِلَاحَهُ وَ مَفْرَعَهُ وَ أُنْسَهُ الَّذِينَ سَلُوا عَنِ الْأَهْلِ وَ الْأَوْلَادِ وَ بَخَّافُوا الْوَطْنَ وَ  
عَطَلُوا الْوَتِيرَ مِنَ الْمَهَادِ قَدْ رَفَضُوا بَخَارَاتِهِمْ وَ أَصْرُوا بِمَعَايِشِهِمْ

O Allah<sup>-azwj</sup>, and his<sup>-ajfi</sup> associates in his<sup>-ajfi</sup> matter, and his<sup>-ajfi</sup> supporters upon obedience to You<sup>-azwj</sup>, those whom You<sup>-azwj</sup> have Made them his<sup>-ajfi</sup> fortress, and his<sup>-ajfi</sup> weapon, and his<sup>-ajfi</sup> shelter, and his<sup>-ajfi</sup> comfort, those who were detached from the family and the children, and they forsook the homeland, and they gave up the comfort of their beds, rejected their businesses and harmed their livelihoods!

وَ فَقَدُوا فِي أَنْدِيَتِهِمْ بَعِيرَ غَيْبَةٍ عَنْ مَضْرِبِهِمْ وَ خَالَفُوا الْبَعِيدَ مِمَّنْ عَاذَهُمْ عَلَى أَمْرِهِمْ وَ خَالَفُوا الْقَرِيبَ مِمَّنْ صَدَّ عَنْ وَجْهِتِهِمْ وَ انْتَلَفُوا بَعْدَ التَّدَابُرِ وَ  
التَّقَاطُعِ فِي ذَهْرِهِمْ وَ قَطَعُوا الْأَسْبَابَ الْمُتَّصِلَةَ بِعَاجِلِ حُطَامٍ مِنَ الدُّنْيَا

And they were missed in their gatherings without absence from their cities, and they allied with the remote ones from the ones who supported them upon their matters, and they opposed the near ones from the ones who opposed their perspectives, and they united after the discord, and cut-off in their times and cut-off the causes of the connection with the current debris of the world!

فَجَعَلَهُمُ اللَّهُمَّ فِي حِرْزِكَ وَ فِي ظِلِّ كَنْفِكَ وَ رُدَّ عَنْهُمْ بَأْسَ مَنْ قَصَدَ إِلَيْهِمْ بِالْعَدَاوَةِ مِنْ خَلْقِكَ وَ أَجْرَلَهُمْ مِنْ دَعْوَتِكَ مِنْ كِفَايَتِكَ وَ مَعُونَتِكَ لَهُمْ وَ تَأْيِيدِكَ وَ نَصْرِكَ إِيَّاهُمْ مَا تُعِينُهُمْ بِهِ عَلَى طَاعَتِكَ وَ أَزْهِقْ بِحَقِّهِمْ بَاطِلَ مَنْ أَرَادَ إِطْفَاءَ نُورِكَ

O Allah<sup>-azwj</sup>! Make them to be in Your<sup>-azwj</sup> Protection and in the shade of Your<sup>-azwj</sup> canopy, and Repel from them troubles of the one from Your<sup>-azwj</sup> creatures aiming to them with the enmity, and Bestow plentifully to them from Your<sup>-azwj</sup> Generosity, from Your<sup>-azwj</sup> Sufficiency, and Your<sup>-azwj</sup> Provision for them, and Your<sup>-azwj</sup> Assistance and Your<sup>-azwj</sup> Helping them what You<sup>-azwj</sup> had Assisted them upon obeying You<sup>-azwj</sup>, and Vanish by their<sup>-asws</sup> rights, the falsehood of the ones intending to extinguish Your<sup>-azwj</sup> Noor!

وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَمَلًا بِهِمْ كُلِّ أَفْقٍ مِنَ الْأَفَاقِ وَ قَطْرٍ مِنَ الْأَفْطَارِ قِسْطًا وَ عَدْلًا وَ مَرْحَمَةً وَ فَضْلًا وَ اشْكُرْ لَهُمْ عَلَى حَسَبِ كَرَمِكَ وَ جُودِكَ وَ مَا مَنَنْتَ بِهِ عَلَى الْعَالَمِينَ بِالْفُسْطِ مِنْ عِبَادِكَ وَ أَدْحَرَ لَهُمْ مِنْ ثَوَابِكَ مَا تَرْفَعُ لَهُمْ بِهِ الدَّرَجَاتِ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ آمِينَ رَبُّ الْعَالَمِينَ.

And Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Fill with them<sup>-asws</sup> every horizon from the horizons, and drop from the drops (or rain), with fairness and justice, and mercy and grace, and Thank to them<sup>-asws</sup> in accordance to Your<sup>-azwj</sup> Benevolence and Your<sup>-azwj</sup> Generosity and what You<sup>-azwj</sup> have Conferred with upon the worlds with the fairness from Your<sup>-azwj</sup> servants, and Store for them<sup>-asws</sup> from Your<sup>-azwj</sup> Rewards what would raise the ranks for them<sup>-asws</sup> by it! Surely, You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Desire, and Decide whatever You<sup>-azwj</sup> Want! Ameen, Lord<sup>-azwj</sup> of the worlds!<sup>697</sup>

6- مهج، مهج الدعوات بإسنادنا إلى مُحَمَّدِ بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْجَعْفِيِّ الْمَعْرُوفِ بِالصَّابُونِيِّ فِي جُمْلَةِ حَدِيثِ إِسْنَادِهِ وَ ذَكَرَ فِيهِ عَيْبَةَ الْمُهَدِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ فُلْتُ كَيْفَ تَصْنَعُ شِيعَتُكَ

(The book) ‘Mahj Al-Dawaat’ – By our chains to Muhammad Bin Ahmad Bin Ibrahim Al-Jufy, well known as Al-Sabouny, in a summary of a Hadeeth by his chain, and he mentioned in it occultation of Al Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, ‘I said, ‘How (what) should your<sup>-ajfj</sup> Shias do?’

قَالَ عَلَيْكُمْ بِالْإِعْتِصَامِ وَ انْتِظَارِ الْفَرَجِ وَ إِنَّهُ سَيَبْدُو لَكُمْ عِلْمٌ فَإِذَا بَدَأَ لَكُمْ فَاحْمَدُوا اللَّهَ وَ تَمَسَّكُوا بِمَا بَدَأَ لَكُمْ

He<sup>-ajfj</sup> said: ‘Upon you all is with the supplication and awaiting the relief, and a flag will be manifested to you! When it is manifested to you, then praise Allah<sup>-azwj</sup> adhere to whatever comes to you!’

فُلْتُ فَمَا نَدْعُو بِهِ

I said, ‘So what should we be supplicating with?’

قَالَ تَقُولُ اللَّهُمَّ أَنْتَ عَرَفْتَنِي نَفْسَكَ وَ عَرَفْتَنِي رَسُولَكَ وَ عَرَفْتَنِي مَلَائِكَتَكَ وَ عَرَفْتَنِي وِلَاةَ أَمْرِكَ

He<sup>-ajfj</sup> said: 'You should say, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Introduced me to Yourself<sup>-azwj</sup>, and Introduced Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to me, and Introduced Your<sup>-azwj</sup> Angels to me, and Introduced the Guardians of Your<sup>-azwj</sup> Command, to me!

اللَّهُمَّ لَا آخِذَ إِلَّا مَا أَعْطَيْتَ وَلَا آفِي إِلَّا مَا وَقَيْتَ

O Allah<sup>-azwj</sup>! I cannot find except what You<sup>-azwj</sup> have Given, nor can I save except what You<sup>-azwj</sup> Save (me from)!

اللَّهُمَّ لَا تُعَيِّنِي عَنْ مَنَازِلِ أَوْلِيَائِكَ وَلَا تُرِعْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

O Allah<sup>-azwj</sup>! Do not let me be absent from the ranks of Your<sup>-azwj</sup> friends, nor let my heart deviate after Your<sup>-azwj</sup> have Guided me!

اللَّهُمَّ اهْدِنِي لِرِوَايَةِ مَنْ افْتَرَضْتَ طَاعَتَهُ.

O Allah<sup>-azwj</sup>! Guide me to the Wilayah of the one You<sup>-azwj</sup> have Imposed obedience to!<sup>698</sup>

(The book) 'Mahj Al Dawaat' –

And I saw in the dream someone teaching me a supplication correct for the days of occultation, and this is its wording: -

7- مهج، مهج الدعوات و رأيت أنا في المنام من يُعَلِّمُنِي دُعَاءَ يَصْلُحُ لِأَيَّامِ الْعِيبَةِ وَ هَذِهِ الْقَاطِئَةُ يَا مَنْ فَضَّلَ آلَ إِبْرَاهِيمَ وَ آلَ إِسْرَائِيلَ عَلَى الْعَالَمِينَ بِاخْتِيَارِهِ وَ أَظْهَرَ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ عِزَّةَ اِقْتِدَارِهِ وَ أَوْدَعَ مُحَمَّدًا ص وَ أَهْلَ بَيْتِهِ غَرَائِبَ أَسْرَارِهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي مِنْ أَغْوَانِ حُجَّتِكَ عَلَى عِبَادِكَ وَ أَنْصَارِهِ.

'O One Who Merited the Progeny of Ibrahim<sup>-as</sup>, and Progeny of Israeel (Yaqoub<sup>-as</sup> over the worlds by His<sup>-azwj</sup> Choice, and Revealed in the kingdoms of the skies and the earth and Might of His<sup>-azwj</sup> Power, and Entrusted Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his Household His<sup>-azwj</sup> strange secrets! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Make me from the supporters of Your<sup>-azwj</sup> Divine Authority and his<sup>-ajfj</sup> helpers against Your<sup>-azwj</sup> servants!<sup>699</sup> (Not a Hadeeth)

وَ حَدَّثَنِي صَدِيقُنَا الْمَلِكُ مَسْعُودٌ حَتَمَ اللَّهُ جَلَّ جَلَالُهُ لَهُ بِإِنْجَارِ الْوُعُودِ أَنَّهُ رَأَى فِي مَنَامِهِ شَخْصًا يُكَلِّمُهُ مِنْ وَرَاءِ حَائِطٍ وَ لَمْ يَرَ وَجْهَهُ وَ يَقُولُ يَا صَاحِبَ الْقُدْرِ وَ الْأَقْدَارِ وَ الْهَيْمَمِ وَ الْمَهَامِ عَجَّلْ فَرَجَ عَبْدِكَ وَ وَلِيِّكَ وَ الْحُجَّةِ الْقَائِمِ بِأَمْرِكَ فِي خَلْقِكَ وَ اجْعَلْ لَنَا فِي ذَلِكَ الْخَيْرَةَ.

And it is narrated to me by our friend, Al-Malik Masoud, may Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, End for him with fulfilment of the Promise, that he saw a person in his dream talking to him from behind a wall, and he did not see his face, and he said, 'O Master of the Power and the Pre-determinations, and the worries and the important matters! Relieve Your<sup>-azwj</sup>

<sup>698</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 6

<sup>699</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 7 a

servant and Your<sup>-azwj</sup> Guardian, and the Divine Authority Al-Qaim<sup>-ajfj</sup> with Your<sup>-azwj</sup> Command among Your<sup>-azwj</sup> creatures, and Make for us the goodness in that!"<sup>700</sup> (Not a Hadeeth)

8- مهج، مهج الدعوات حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ دَقَّاقٍ الْقُمِّيُّ أَبُو جَعْفَرٍ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شاذَانَ الْقُمِّيُّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَابُوَيْهِ الْقُمِّيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ

(The book) 'Mahj Al Dawaat' – It is narrated to us by Muhammad Bin Ali Bin Daqqaq Al Qummi Abu Ja'far who said, 'It is narrated to us by Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Hassan Bin Shazan Al Qummi who said, 'It is narrated to us by Abu Ja'far Muhammad Bin Ali Bin Babuwayh Al Qummi, from his father, from Abdullah Bin Ja'far, from Al Abbas Bin Marouf, from Abdul Salam Bin Salim, who said, 'It is narrated to us by Sinan, from Yunus Bin Zabyan, from Jabir Bin Yazeed Al Jufy who said,

قَالَ أَبُو جَعْفَرٍ ع مَنْ دَعَا بِهَذَا الدُّعَاءِ مَرَّةً وَاحِدَةً فِي دَهْرِهِ كُتِبَ فِي رِقِّ الْعُبُودِيَّةِ وَ زُفِعَ فِي دِيْوَانِ الْقَائِمِ ع فَإِذَا قَامَ قَائِمُنَا نَادَى بِاسْمِهِ وَ اسْمِ أَبِيهِ ثُمَّ يُدْفَعُ إِلَيْهِ هَذَا الْكِتَابُ وَ يُقَالُ لَهُ خُذْ هَذَا كِتَابَ الْعَهْدِ الَّذِي عَاهَدْتَنَا فِي الدُّنْيَا

'Abu Ja'far<sup>-asws</sup> said: 'One who supplicates with this supplication one time in his life, would be written being in the slavery of servitude and would be raised in the register of Al-Qaim<sup>-ajfj</sup>. When our<sup>-asws</sup> Qaim<sup>-ajfj</sup> rises, he would be called by his name and name of his father, then this letter would be handed to him, and it would be said to him, 'Take this letter of the Covenant which You<sup>-azwj</sup> had covenanted with Us<sup>-azwj</sup> in the world!'

وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِلَّا مَنْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا وَ اذْعُ بِهِ وَ أَنْتَ طَاهِرٌ تُقُولُ

And that is the Word of Mighty and Majestic: **except one who takes a Pact with the Beneficent [19:87]**, and supplicate with it while you are clean. You should say: -

اللَّهُمَّ يَا إِلَهَ الْأَلْهَةِ يَا وَاحِدًا يَا أَحَدًا يَا آخِرَ الْأَخِيرِينَ يَا قَاهِرَ الْقَاهِرِينَ يَا عَلِيَّ يَا عَظِيمَ أَنْتَ الْعَلِيُّ الْأَعْلَى عَلَوْتَ فَوْقَ كُلِّ غُلُوٍّ

'O Allah<sup>-azwj</sup>! O God<sup>-azwj</sup> of the gods! O One! O First! O Last of the last ones! O Subduer of the subduers! O Exalted! O Magnificent! You<sup>-azwj</sup> are the most Exalted, Exalted above every exaltedness!

هَذَا يَا سَيِّدِي عَهْدِي وَ أَنْتَ مُنْجِرٌ وَعَدِي فَصِلْ يَا مَوْلَايَ وَعَدِي وَ أَنْجِرْ وَعَدِي آمَنْتُ بِكَ وَ أَسْأَلُكَ بِحِبَابِكَ الْعَرَبِيِّ وَ بِحِبَابِكَ الْعَجَمِيِّ وَ بِحِبَابِكَ الْعَبْرَانِيِّ وَ بِحِبَابِكَ السُّرْيَانِيِّ وَ بِحِبَابِكَ الرُّومِيِّ وَ بِحِبَابِكَ الْهِنْدِيِّ وَ أَنْتَبِتْ مَعْرِفَتِكَ بِالْعِنَايَةِ الْأُولَى

This, O my Chief, is my pact, and You<sup>-azwj</sup> are Fulfiller of my Promise! O my Master, Connect my Promise and Fulfil my Promise! I have believed in You<sup>-azwj</sup>, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Arabian veil and by Your<sup>-azwj</sup> non-Arab veil, and Your<sup>-azwj</sup> Hebrew veil, and by Your<sup>-azwj</sup> Assyrian veil, and by Your<sup>-azwj</sup> Roman veil, and by Your<sup>-azwj</sup> Indian veil, and Affirm Your<sup>-azwj</sup> Recognition with the foremost Patronage!

فَإِنَّكَ أَنْتَ اللَّهُ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى وَ أَتَقَرَّبُ إِلَيْكَ بِرَسُولِكَ الْمُنْدَرِ ص وَ بِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْهَادِي

<sup>700</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 7 b

Surely, You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! You<sup>-azwj</sup> cannot be seen and You<sup>-azwj</sup> are with the Exalted scenario, and I draw closer to You<sup>-azwj</sup> by Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, the warner, and by Ali<sup>-asws</sup>, Emir of the Momineen! May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, the guide!

وَ بِالْحَسَنِ السَّيِّدِ وَ بِالْحُسَيْنِ الشَّهِيدِ سِبْطِي نَبِيِّكَ وَ بِقَاطِمَةَ الْبُتُولِ وَ بِعَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ذِي الْقَفَاتِ وَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ عَلِمِكَ وَ بِجَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الَّذِي صَدَقَ بِمِثْلِكَ وَ بِمِعَادِكَ

And by Al-Hassan<sup>-asws</sup> the Chief, and with Al-Husayn<sup>-asws</sup> the martyr, two grandsons of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and by (Syeda) Fatima<sup>-asws</sup> the Chaste, and by Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> adornment of the worshippers with the calluses, and by Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the expounder of Your<sup>-azwj</sup> Knowledge, and by Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> the truthful who ratified Your<sup>-azwj</sup> Covenant and Your<sup>-azwj</sup> Promise!

وَ بِمُوسَى بْنِ جَعْفَرِ الْخُصُورِ الْقَائِمِ بِعَهْدِكَ وَ بِعَلِيِّ بْنِ مُوسَى الرِّضَا الرَّاظِي بِحُكْمِكَ وَ بِمُحَمَّدِ بْنِ عَلِيٍّ الْخَبَرِ الْفَاضِلِ الْمُرْتَضَى فِي الْمُؤْمِنِينَ وَ بِعَلِيِّ بْنِ مُحَمَّدِ الْأَمِينِ الْمُؤْتَمَنِ هَادِي الْمُسْتَشْرِدِينَ وَ بِالْحَسَنِ بْنِ عَلِيٍّ الطَّاهِرِ الرَّكْبِيِّ خِزَانَةَ الْوَصِيَّةِ

And by Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, the detained, the standing with Your<sup>-azwj</sup> Pact, and by Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, the satisfied with Your<sup>-azwj</sup> Judgment, and by Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> the virtuous and the Selected among the Momineen, and by Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> the secure trusted guide of the ones seeking rightful guidance, and by Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> the clean, the pure treasure of the successors<sup>-asws</sup>!

وَ اتَّقَرْتُ إِلَيْكَ بِالْإِمَامِ الْقَائِمِ الْعَدْلِ الْمُنتَظَرِ الْمَهْدِيِّ إِمَامِنَا وَ ابْنِ إِمَامِنَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

And I draw closer to You<sup>-azwj</sup> with the Imam<sup>-ajfj</sup>, Al-Qaim<sup>-ajfj</sup>, the just, the awaited, the Guided, our Imam<sup>-ajfj</sup> and son<sup>-ajfj</sup> of our Imam<sup>-asws</sup>! May the Salawaat of Allah<sup>-azwj</sup> be upon them all!

يَا مَنْ جَلَّ فَعَظْمٌ وَ هُوَ أَهْلُ ذَلِكَ فَعَفَا وَ رَحِمَ يَا مَنْ قَدَرَ فَلَطَفَ أَشْكُو إِلَيْكَ ضَعْفِي وَ مَا قَصُرَ عَنْهُ عَمَلِي مِنْ تَوْجِيدِكَ وَ كُنْهَ مَعْرِفَتِكَ وَ أَنْوَجُهُ إِلَيْكَ بِالتَّسْمِيَةِ الْبَيْضَاءِ وَ بِالْوَحْدَانِيَّةِ الْكُبْرَى الَّتِي قَصُرَ عَنْهَا مَنْ أَدْبَرَ وَ تَوَلَّى

O One Who is Majestic, so is Magnificent, and He<sup>-azwj</sup> is rightful of that, so He<sup>-azwj</sup> Pardons and Mercies! O One Who Determined so is Compassionate! I complain to You<sup>-azwj</sup> of my weakness and what I am deficient of in my deeds, from Your<sup>-azwj</sup> Tawheed and essence of Your<sup>-azwj</sup> recognition, and I diver to You<sup>-azwj</sup> with the bright Naming (Bismillah), and with the Great Oneness which one who goes back and turns away is deficient from it!

وَ آمَنْتُ بِجَبَابِكَ الْأَعْظَمِ وَ بِكَلِمَاتِكَ الثَّامَّةِ الْعُلْيَا الَّتِي خَلَقْتَ مِنْهَا دَارَ الْبَلَاءِ وَ أَحَلَلْتَ مَنْ أَحْبَبْتَ جَنَّةَ الْمَأْوَى آمَنْتُ بِالسَّابِقِينَ وَ الصِّدِّيقِينَ أَصْحَابِ الْيَمِينِ مِنَ الْمُؤْمِنِينَ وَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا

And I believer in Your<sup>-azwj</sup> the most Magnificent veil, and in Your<sup>-azwj</sup> Complete Words, the Exalted from which You<sup>-azwj</sup> Created the house of afflictions (world), and Legalise for the one You<sup>-azwj</sup> Love, the Garden of Al-Mawa! I believe in the foremost, and the truthful companions of the right hand from the Momineen, and those mingle a righteous deed and another evil deed!

أَلَا تُؤَيِّنِي عَلَيْهِمْ وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ عَدَاً إِذَا قَدَّمْتُ الرِّضَا بِفَضْلِ الْقَضَاءِ آمَنْتُ بِسِرِّهِمْ وَعَلَانِيَتِهِمْ وَخَوَاتِيمِ أَعْمَالِهِمْ فَإِنَّكَ تَحْتِمُ عَلَيْهَا إِذَا شِئْتَ

Do not let others be in charge of me, nor separate between me and them<sup>-asws</sup> tomorrow when I proceed, satisfied with the decision of the Decrees! I believe in their<sup>-asws</sup> secrets and their<sup>-asws</sup> announcements, and the ending of their<sup>-asws</sup> words, for You<sup>-azwj</sup> Seal upon these whenever You<sup>-azwj</sup> Desire to!

يَا مَنْ أَحْتَفِي بِالْإِفْرَارِ بِالْوَحْدَانِيَّةِ وَحَبَانِي بِمَعْرِفَةِ الرُّبُوبِيَّةِ وَحَلَّصَنِي مِنَ الشُّكِّ وَالْعَمَى رَضِيتُ بِكَ رَبّاً وَبِالْأَصْفِيَاءِ حُجَجاً وَبِالْمَحْجُوبِينَ أَنْبِيَاءَ وَبِالرُّسُلِ أَدْلَاءَ وَبِالْمُتَّقِينَ أَمْرَاءَ وَ سَامِعاً لَكَ مُطِيعاً

O the One Who has Endowed me with the acceptance of the Oneness, and Granted me the recognition of the Lordship, and Rescued me from the doubt and the blindness! I am satisfied with You<sup>-azwj</sup> as Lord<sup>-azwj</sup>, and with the elites are Divine Authorities, and with the veiled ones as Prophets<sup>-as</sup>, and with the Rasools<sup>-as</sup> as guides, and with the pious ones as governors, and I am a listener to You<sup>-azwj</sup>, (as) obedient (slave)!

هَذَا آخِرُ الْعَهْدِ الْمَذْكُورِ.

This is last of the mentioned pact!”<sup>701</sup>

[باب 116 ما يسكن الغضب](#)

## CHAPTER 116 – WHAT CALMS THE ANGER

1- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: أَيُّمَا رَجُلٍ غَضِبَ وَ هُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنَّهُ يَذْهَبُ عَنْهُ رَجُزُ الشَّيْطَانِ وَ مَنْ غَضِبَ عَلَى رَحِمٍ مَاسَةٍ فَلْيَمْسَهُ يَسْكُنْ عَنْهُ الْعُضْبُ.

(The book) ‘Makarim Al Akhlaaq’ –

‘From Al-Sadiq<sup>-asws</sup> having said: ‘But rather, a man gets angry while he is standing, let him sit down, for it will eliminate the rebuke of Satan<sup>-la</sup> from him, and one who gets angry upon a close relative, let him touch him, the anger will be calmed from him”.<sup>702</sup>

وَ عَنْهُ ع قَالَ: قُلْ عِنْدَ الْعُضْبِ اللَّهُمَّ أَذْهَبْ عَنِّي عَيْظَ قَلْبِي وَ اغْفِرْ لِي ذَنْبِي وَ أَجْزِي مِنْ مَضَلَّاتِ الْفِتَنِ أَسْأَلُكَ رِضَاكَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ أَسْأَلُكَ جَنَّتِكَ وَ أَعُوذُ بِكَ مِنْ نَارِكَ وَ أَسْأَلُكَ الْخَيْرَ كُلَّهُ وَ أَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ

And from him<sup>-asws</sup> having said: ‘Say at the anger, ‘O Allah<sup>-azwj</sup>! Remove from me the rage of my heart, and Forgive my sins for me and Shelter me from the dilemmas of Fitna! I ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> Satisfaction and I seek Refuge from Your<sup>-azwj</sup> Wrath! I ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> Paradise and I seek Refuge with You<sup>-azwj</sup> from Your<sup>-azwj</sup> Hellfire, and I ask You<sup>-azwj</sup> for the good, all of it, and I seek Refuge with You<sup>-azwj</sup> from the evil, all of it!

<sup>701</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 8

<sup>702</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 a

اللَّهُمَّ تَبَيَّنْ عَلَيَّ الْهُدَى وَ الصَّوَابِ وَ اجْعَلْنِي رَاضِيًا مَرْضِيًّا غَيْرَ ضَالٍّ وَ لَا مُضِلٍّ.

O Allah<sup>-azwj</sup>! Affirm me upon the Guidance and the correctness, and Make me satisfied, satisfying, without straying (myself) nor straying (others)!''<sup>703</sup>

وَ قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ اذْكُرْنِي حِينَ تَعْصِبُ اذْكُرْكَ حِينَ أُعْصِبُ فَلَا أُحَقِّقُ فِيمَنْ أُحَقُّ.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: "O son of Adam<sup>-as</sup>! Remember (Mention) Me<sup>-azwj</sup> when you are angry, I<sup>-azwj</sup> will Remember (Mention) you when I<sup>-azwj</sup> am Angry, so I<sup>-azwj</sup> will not Obliterate you among the ones I<sup>-azwj</sup> Obliterate!''<sup>704</sup>

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَفَّ عَصَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَصَبَهُ يَوْمَ الْقِيَامَةِ أَيُّضًا فِي الْعَصَبِ يُصَلِّي عَلَى النَّبِيِّ ص وَ يَقُولُ وَ يَذْهَبُ عَيْظُ قُلُوبِهِمْ

And Abu Abdullah<sup>-asws</sup> said: 'One who restrains his anger from the people, Allah<sup>-azwj</sup> will restrain His<sup>-azwj</sup> Anger from him on the Day of Qiyamah! Also, during the anger he should send Salawaat upon the Prophet<sup>-saww</sup>, and he should say, **And he would Remove the rage of their hearts [9:15].**

اللَّهُمَّ اغْفِرْ دُنُوبِي وَ اذْهَبْ عَيْظَ قَلْبِي وَ اجْزِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Allah<sup>-azwj</sup>! Forgive my sins and Remove the rage of my heart and Shelter me from the Pelted Satan<sup>-la</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!''<sup>705</sup>

2- دَعَاوَاتِ الرَّاؤُنْدِيِّ، قَالَ الصَّادِقُ ع لَوْ قَالَ أَحَدُكُمْ إِذَا عَصِبَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ عَنْهُ عَصَبُهُ.

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq<sup>-asws</sup> said: 'If one of you says when he is angry, 'I seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>', his anger would go away from him''<sup>706</sup>

وَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوْصِنِي

And a man said, 'O Rasool-Allah<sup>-saww</sup>, advise me!'

فَقَالَ ص أَوْصِيكَ أَنْ لَا تَعْصِبَ.

He<sup>-saww</sup> said: 'I<sup>-saww</sup> advise you not to get angry''<sup>707</sup>

وَ قَالَ: إِذَا عَصِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

<sup>703</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 b

<sup>704</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 c

<sup>705</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 d

<sup>706</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 2 a

<sup>707</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 2 b

And he<sup>-asws</sup> said: ‘Whenever one of you is angry, let him perform Wudu’.<sup>708</sup>

[باب 117 ما يوجب التذكر إذا نسي شيئا](#)

## CHAPTER 117 – WHAT OBLIGATES THE REMBERANCE WHEN ONE FORGETS SOMETHING

1- مكا، مكارم الأخلاق عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَنْسَاكَ الشَّيْطَانُ شَيْئًا فَضَعْ يَدَكَ عَلَى جَبْهَتِكَ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُدَكِّرَ الْخَيْرِ وَ فَاعِلَهُ وَ الْأَمْرَ بِهِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُدَكِّرَنِي مَا أَنْسَانِيهِ الشَّيْطَانُ.

(The book) ‘Makarim Al Akhlaaq’ – From Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When the Satan<sup>-la</sup> makes you forget something, place your hand upon your forehead and say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> O Reminder of the good and its Doer and the Commander of it, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Remind me of what the Satan<sup>-la</sup> has made me forget!’<sup>709</sup>

[باب 118 ما يوجب دفع الوحشة و ما يناسب ذلك في الوحشة](#)

## CHAPTER 118 - WHAT OBLIGATES REPELLING THE LONELINESS AND WHAT IS APPROPRIATE TO THAT DURING THE LONELINESS

1- مكا، مكارم الأخلاق رُوِيَ أَنَّ النَّبِيَّ ص شَكََا إِلَيْهِ رَجُلٌ الْوَحْشَةَ فَقَالَ أَكْثِرْ مِنْ أَنْ تَقُولَ هَذَا

(The book) ‘Makarim Al Akhlaaq’ –

‘It is reported that the Prophet<sup>-saww</sup>, a man had complained to him<sup>-saww</sup> of the loneliness, so he<sup>-saww</sup> said: ‘Frequent from saying this!’

فَقَالَهُنَّ فَأَذْهَبَ اللَّهُ عَنْهُ الْوَحْشَةَ وَ هُوَ سُبْحَانَ رَبِّيَ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ خَالِقِ السَّمَاوَاتِ وَ الْأَرْضِ ذِي الْعَرْشِ وَ الْجَبَرُوتِ.

He said these, and Allah<sup>-azwj</sup> Removed the loneliness from him, and it is – ‘Glorious is my Lord<sup>-azwj</sup> the King, the Holy, Lord<sup>-azwj</sup> of the Angels and the Spirit, Creator of the skies and the earth, with the Might and the Force!’<sup>710</sup>

[باب 119 ما يدفع قلة الحفظ](#)

## CHAPTER 119 – WHAT REPELS THE REDUCTION OF MEMORY

1- أقول وَ رَأَيْتُ مَنْثُولًا مِنْ حَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجَبَعِيِّ نَقْلًا مِنْ حَظِّ الشَّهِيدِ قَدِّسَ سِرُّهُمَا عَنِ ابْنِ عَبَّاسٍ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ص مَا أَتَقَوَّى بِهِ عَلَى الْحِفْظِ حِينَ شَكُوتُ إِلَيْهِ قَلَّةَ الْحِفْظِ فَقَالَ أ لَا أَهْدِي لَكَ هَدِيَّةً يَا ابْنَ عَبَّاسٍ عَلَّمَنِي إِذَاهَا جَبْرَائِيلُ ع

<sup>708</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 2 c

<sup>709</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 117 H 1

<sup>710</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 118 H 1

I say, 'And I saw transmitted from handwriting of the Sheykh Muhammad Bin Ali Al Jubaie, copying from handwriting of the Shaheed, may their souls be sanctified, from Ibn Abbas who said,

'Rasool-Allah<sup>-saww</sup> taught me what I can be strengthened with upon the memory when I had complained to him<sup>-saww</sup> of the lack of memory. He<sup>-saww</sup> said: 'Shall I gift to you a gift, O Ibn Abbas, Jibraeel<sup>-as</sup> had taught it to me<sup>-saww</sup>?'

فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ

I said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ لِي تَكْتُبُ فِي طَسْتٍ بِزَعْفَرَانٍ وَ مَاءِ الْوَرْدِ فَاتِحَةَ الْكِتَابِ وَ التَّوْحِيدَ وَ الْمُعَوِّذَتَيْنِ وَ يَسَ وَ الْحَشَرَ وَ الْوَاقِعَةَ وَ الْمُلْكَ ثُمَّ تَصُبُّ عَلَيْهِ مَاءَ زَمْزَمٍ أَوْ مَاءِ السَّمَاءِ وَ تَشْرَبُ عَلَى الرَّيْقِ وَ قَتِ السَّحَرَ وَ ذَلِكَ مَعَ ثَلَاثِ مِثْقَالِ لُبَانٍ وَ عَشْرٍ مِثْقَالِ عَسَلٍ وَ عَشْرٍ مِثْقَالِ سَكَّرٍ

He<sup>-saww</sup> said to me: 'You should write in a tray with saffron and rose water, Surahs Al Fatiha, and Al Tawheed, and Mawazateyn, and Yaseen, and Al Hashr, and Al Waqia, and Al Mulk, then pour Zamzam water or water of the sky (rain water), and drink upon the empty stomach at the time of pre-dawn, and that is with ounces of milk, and ten ounces of honey, and ten ounces of sugar.

ثُمَّ تُصَلِّي بَعْدَ شَرْبِهِ عَشْرَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ بِفَاتِحَةِ الْكِتَابِ عَشْرَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ تُصْبِحُ صَائِمًا ذَلِكَ الْيَوْمَ فَمَا تَأْتِي عَلَيْكَ أَرْبَعُونَ يَوْمًا حَتَّى تَكُونَ حَافِظًا بِإِذْنِ اللَّهِ تَعَالَى.

Then after drinking it, you should pray two units Salat reading in each unit Surah Al Fatiha and Al Tawheed, then become fasting on that day. Forty days would not come to you until you would be a memorised by the Permission of Exalted".<sup>711</sup>

قيل و كان الزهري يكتبها لأولاده و يستقيهم إياها قال ابن عاصم: كتبها كثيرا و كنت ابن اثنتين و خمسين سنة فما أتى علي شهر حتى صرت حافظا بإذن الله تعالى.

**Note** – It is said, 'And (Syeda) Al-Zahra<sup>-asws</sup> had written it for her<sup>-asws</sup> children and quenched it to them. Ibn Aasim said, 'I wrote it frequently and I was fifty-two years. There did not come a month until I became a memoriser by the Permission of Allah<sup>-azwj</sup> the Exalted'.

[باب 120 الدعاء لحفظ القرآن](#)

## CHAPTER 120 – THE SUPPLICATION FOR MEMORISING THE QURAN

1- ب، قرب الإسناد هارون عن ابن صدقة قال حدثني جعفر عن أبيه ع أَنَّ هَذَا مِنْ دُعَاءِ النَّبِيِّ ص اللَّهُمَّ اِنْحِنِي بِرِّكَ مَعَاصِيكَ أَبَدًا مَا أَبْقَيْتَنِي وَ ارْزُقْنِي حَسَنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ اجْعَلْنِي أَتْلُوهُ عَلَى التَّحْوِ الَّذِي يُرْضِيكَ عَنِّي

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa who said,

<sup>711</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 119 H 1

‘This is from a supplication of the Prophet<sup>-saww</sup>: ‘O Allah<sup>-azwj</sup>! Mercy me with (Causing me to) leave the disobedience for ever for as long as You<sup>-azwj</sup> Make me remain, and Grace me goodly consideration in what Satisfies You<sup>-azwj</sup> with me, and Necessitate Your<sup>-azwj</sup> Book in my heart just as You<sup>-azwj</sup> have Taught me, and Make me recite it upon that which Satisfies You<sup>-azwj</sup> with me!

اللَّهُمَّ نَوِّرْ بِكِتَابِكَ بَصْرِي وَاشْرَحْ بِهِ صَدْرِي وَفَرِّجْ بِهِ قَلْبِي وَأَطْلِقْ بِهِ لِسَانِي وَاسْتَعْمِلْ بِهِ بَدَنِي وَقَوِّنِي عَلَى ذَلِكَ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

O Allah<sup>-azwj</sup>! Irradiate my sigh with Your<sup>-azwj</sup> Book, and Expand my chest with it, and Relieve my heart with it, and Free my tongue with it, and Utilise my body with it, and Strengthen me upon that for surely there is neither might nor strength except with You<sup>-azwj</sup>!”<sup>712</sup>

[باب 121 الدعاء لتبغات العباد](#)

## CHAPTER 121 – THE SUPPLICATION FOR PURSUITS (CLAIMS AND GRIEVANCES) BY THE PEOPLE

1- ب، قرب الإسناد ابن سعد عن الأزدی عن أبي الحسن الأول ع قال كان يقول اللهم إنك أخذت بناصيتي وقلبي فلم تملكني منهما فإذا فعلت ذلك يهما فأنت وليهما فأدبهما إلى سواء السبيل يا رب يا رب ما أقدرك ما أقدرك ما أقدرك على تعويض كل من كانت له قبلي تبعه و تغفر لي فإن مغفرتك للظالمين.

(The book) ‘Qurb Al Isnaad’ – Ibn Sa’ad, from Al Azdy,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he (the narrator) said: ‘He<sup>-asws</sup> had said: ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Seize my forelock and my heart! You Control me from these. When You<sup>-azwj</sup> have Done that with these, so You<sup>-azwj</sup> are its Guardian so Lead them to the even way! O Lord<sup>-azwj</sup>! O Lord<sup>-azwj</sup>! O Lord<sup>-azwj</sup>! How Able You<sup>-azwj</sup> are! How Able You<sup>-azwj</sup> are! How Able You<sup>-azwj</sup> are upon Compensating every one who has a claim (grievant) for him against me, and Forgive me, for Your<sup>-azwj</sup> Forgiveness is for the unjust ones!”<sup>713</sup>

2- ما، الأماالي للشيخ الطوسي الثمار عن أحمد بن محمد عن أبي عثمان عن العتيبي قال: سمعت أعرابياً يدعو فيقول في دعائه اللهم إن لك علي حشوقاً فتصدق بما علي وللناس علي تبعات فتحملها عني وقد أوجبت لكل ضيف قري وأنا ضيفك فاجعل قراي اللبنة الجنة.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Tammar, from Ahmad Bin Muhammad, from Abu Usman, from Al Utby who said,

‘I heard a Bedouin supplicating saying in his supplication, ‘O Allah<sup>-azwj</sup>! If for You<sup>-azwj</sup> there are rights upon me, so Donate these upon me, and for the people there are claims (grievances) upon me, Carry these on my behalf, and You<sup>-azwj</sup> have Obligated hospitality for every guest and I am Your<sup>-azwj</sup> guest, so Make the Paradise to be my hospitality tonight!”<sup>714</sup>

<sup>712</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 120 H 1

<sup>713</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 121 H 1

<sup>714</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 121 H 1

**CHAPTER 122 – THE SUPPLICATION AT THE TIME DEATH PRESENTS**

1- ما، الأماالي للشيخ الطوسي المufeed عن محمد بن الحسين عن علي بن محمد عن علي بن الحسين عن الحسن بن علي بن يوسف عن زكريا المؤمن عن سعيد بن يسار عن أبي عبد الله ع قال: إن رسول الله ص حضر شاباً عند وفاته فقال له قل لا إله إلا الله

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn, from Ali Bin Muhammad, from Ali Bin Al-Husayn, from Al-Hassan Bin Ali Bin Yusuf, from Zakariya Al Momineen, from Saeed Bin Yasaar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> attended a youth at his expiry. He<sup>-saww</sup> said to him: 'Say, 'There is no god except Allah<sup>-azwj!</sup>'

قَالَ فَأَعْتَقَل لِسَانَهُ مِرَارًا فَقَالَ لِامْرَأَةٍ عِنْدَ رَأْسِهِ هَلْ لِهَذَا أُمٌّ

He<sup>-asws</sup> said: 'His tongue was restrained repeatedly. He<sup>-saww</sup> said to a woman by his head: 'Is there a mother for this one?'

قَالَتْ نَعَمْ أَنَا أُمُّهُ

She said, 'Yes, I am his mother!'

قَالَ أَفَسَاخِطَةٌ أَنْتِ عَلَيْهِ

He<sup>-saww</sup> said: 'Are you angry upon him?'

قَالَتْ نَعَمْ مَا كَلَّمْتُهُ مُنْذُ سِتِّ حَجَجٍ

She said, 'Yes! I have not spoken to him for six Pilgrimages (years).'

قَالَ لَهَا ارْضِي عَنْهُ

He<sup>-saww</sup> said: 'Be pleased with him'.

قَالَتْ رَضِيَ اللَّهُ عَنْهُ بِرِضَاكَ يَا رَسُولَ اللَّهِ

She said, 'May Allah<sup>-azwj</sup> be Please with him, due to Your<sup>-azwj</sup> pleasure, O Rasool-Allah<sup>-saww!</sup>'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص قُلْ لَا إِلَهَ إِلَّا اللَّهُ

Rasool-Allah<sup>-saww</sup> said to him: 'Say, 'There is no god except Allah<sup>-azwj!</sup>'

قَالَ فَقَالِمَا فَقَالَ النَّبِيُّ ص مَا تَرَى

He<sup>-asws</sup> said: 'He said it. The Prophet<sup>-saww</sup> said: 'What do you see?'

فَقَالَ أَرَى رَجُلًا أَسْوَدَ قَبِيحَ الْمَنْظَرِ وَسَخَّ الثِّيَابِ مُنْتِنَ الرَّيْحِ قَدْ وَلِيَنِي السَّاعَةَ فَأَخَذَ بِكَطْمِي

He said, 'I see a black man of ugly appearance, dirty clothes, stinking smell. He is in charge of me at the moment, seizing me by my throat!'

فَقَالَ لَهُ النَّبِيُّ ص قُلْ يَا مَنْ يَقْبَلُ الْبَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ اقْبَلْ مِنِّي الْبَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

The Prophet<sup>-saww</sup> said to him: 'Say, 'O One Who Accepts the little and Pardons a lot, Accept the little from me and Pardon the lot from me, surely You<sup>-azwj</sup> are the Forgiven, the Merciful!''

فَقَالَهَا الشَّابُّ فَقَالَ لَهُ النَّبِيُّ ص انظُرْ مَا تَرَى

The youth said it. The Prophet<sup>-saww</sup> said to me: 'Look at what you see!'

قَالَ أَرَى رَجُلًا أَبْيَضَ اللَّوْنِ حَسَنَ الْوَجْهِ طَيِّبَ الرَّيْحِ حَسَنَ الثِّيَابِ قَدْ وَلِيَنِي وَ أَرَى الْأَسْوَدَ قَدْ تَوَلَّى عَنِّي

He said, 'I see a man of bright colour, handsome face, good aroma, excellent clothes in charge of me, and I see the black one to have turned away from me'.

قَالَ أَعِدْ فَأَعَادَ

He<sup>-saww</sup> said: 'Repeat!' He repeated.

قَالَ مَا تَرَى

He<sup>-saww</sup> said: 'What do you see?'

قَالَ لَسْتُ أَرَى الْأَسْوَدَ وَ أَرَى الْأَبْيَضَ قَدْ وَلِيَنِي

He said, 'I don't see the dark one, and I see the bright one in charge of me'.

ثُمَّ طَفَا عَلَى بَلِّكَ الْحَالِ.

Then he extinguished (died) upon that state".<sup>715</sup>

[باب 123 الدعاء لطلب الولد](#)

## CHAPTER 123 – THE SUPPLICATION FOR SEEKING THE SON

1- ما، الأمامي للشيخ الطوسي المفيد الحسن بن علي التميمي عن محمد بن القاسم الأنباري عن محمد بن أحمد الطائي عن علي بن محمد الصنبري قال: تزوجت ابنة جعفر بن محمد الكاتب فأحببتها حباً لم يحب أحدٌ أحداً مثله و أنبطاً علي الولد فصرث إلى أبي الحسن علي بن محمد بن الرضا ع فدكرت ذلك له

<sup>715</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 122 H 1

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed Al-Hassan Bin Ali Al Nahwy, from Muhammad Bin Al Qasim Al Anbary, from Muhammad Bin Ahmad al Taie, from Ali Bin Muhammad Al Seymiry who said,

'I married a daughter of Ja'far Bin Mahmood, the scribe. I love her with such love no one had loved anyone similar to it, and the (birth of) a son was delayed upon me. I went to Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad Al-Reza<sup>-asws</sup> and mentioned that to him<sup>-asws</sup>.

فَتَبَسَّمَ وَ قَالَ اتَّخِذْ خَاتماً فَصُهُ فَيُرْوَجْ وَ اَكْتُبْ عَلَيْهِ رَبِّ لَا تَذَرْنِي فَرْداً وَ اَنْتَ خَيْرُ الْوَارِثِينَ

He<sup>-asws</sup> smiled and said: 'Take a ring whose stone is turquoise and write upon it: **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]'**.

قَالَ فَعَمَلْتُ ذَلِكَ فَمَا أَتَى عَلَيَّ حَوْلٌ حَتَّى رَزِقْتُ مِنْهَا وَلِداً ذَكَراً.

He (the narrator) said, 'I did that. A year did not come upon me until I was graced a male child from her''.<sup>716</sup>

[باب 124 الدعاء لرؤية الهلال](#)

## CHAPTER 124 – THE SUPPLICATION FOR SIGHTING THE CRESENT

1- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آبائه ع قال: كَانَ رَسُولُ اللَّهِ ص إِذَا رَأَى الْهَيْلَالَ قَالَ أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُتَصَرِّفُ فِي مَلَكُوتِ الْجَبْرُوتِ بِالتَّقْدِيرِ رَبِّي وَ رَبُّكَ اللَّهُ

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, by the chain to Darim, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'It was so, whenever Rasool-Allah<sup>-saww</sup> saw the crescent, said: 'O you obedient creation, the persevering, the swift, moving in the kingdoms of force with the Pre-determination of my<sup>-azwj</sup> Lord<sup>-azwj</sup> and your<sup>-azwj</sup> Lord<sup>-azwj</sup>!

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْإِحْسَانِ وَ كَمَا بَلَّغْتَنَا أَوْلَاهُ فَبَلِّغْنَا آخِرَهُ وَ اجْعَلْهُ شَهْراً مُبَارَكاً تَمُخُّ فِيهِ السَّيِّئَاتِ وَ تُنْبِثُ لَنَا فِيهِ الْحَسَنَاتِ وَ تَرْفَعُ فِيهِ الدَّرَجَاتِ يَا عَظِيمَ الْخَيْرَاتِ.

O Allah<sup>-azwj</sup>! Let the crescent rise upon us with the security, and the Eman, and the safety, and the Islam, and the excellence, and just as You<sup>-azwj</sup> have Made us reach its (month's) beginning, Make us reach its end, and Make it a Blessed month Deleting the evils deeds during it, and Affirm the good deeds for us during it, and Raise the ranks during it, O Mighty of the goodness!<sup>717</sup>

2- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد العلوي عن علي بن الحسن بن علي بن عمر بن علي بن الحسين بن زيد عن عمه عمر بن علي عن أبيه علي بن الحسين عن محمد بن الحنفية عن أمير المؤمنين ع قال: كَانَ النَّبِيُّ ص إِذَا نَظَرَ إِلَى الْهَيْلَالَ رَفَعَ يَدَيْهِ ثُمَّ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ رَبِّي وَ رَبُّكَ اللَّهُ.

<sup>716</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 123 H 1

<sup>717</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 1

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali, from Al-Husayn Bin Zayd, from his uncle Umar Bin Ali,

'From his father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from Muhammad Bin Al-Hanafiyya, from Amir Al-Momineen<sup>-asws</sup> having said: 'It was so, whenever the Prophet<sup>-saww</sup> looked at the crescent, raised his<sup>-saww</sup> hands, then said: 'In the Name of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Emerge it upon us with the security, and the Eman, and the safety, and Al-Islam by my<sup>-saww</sup> Lord<sup>-azwj</sup> and your Lord<sup>-azwj</sup>, Allah<sup>-azwj</sup>!''<sup>718</sup>

3- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن هذفة عن النّهائدي عن عبد الله بن حماد عن أبي مريم عبد العفّار بن القاسم عن أبي جعفر عن أبيه ع قال: كان رسول الله ص إذا رأى الهلال استقبل القبلة وكبر ثم قال هلال رُشدِ اللهم أهله علينا بيمين و إيمان و سلام و إسلام و هدى و مغفرة و عافية مجللة و رزق واسع إنك على كل شيء قدير

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Abu Maryam Abdul Gaffar Bin Al Qasim,

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'It was so, whenever Rasool-Allah<sup>-saww</sup> saw the crescent, he<sup>-saww</sup> faced the Qiblah and exclaimed Takbeer, then said: 'Crescent of rightful guidance! O Allah<sup>-azwj</sup>, emerge it upon us with security, and Eman, and safety, and Islam, and guidance, and Forgiveness, and respectful well being, and vast sustenance. You<sup>-azwj</sup> are Able upon all things!'

قال أبو مريم فقلت هذا الكلام فرأيت خيراً.

Abu Maryam (narrator) said, 'I said this speech, and I saw goodness''<sup>719</sup>

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن الحسين العلوي عن جدّه الحسين بن إسحاق عن أبيه إسحاق بن جعفر عن أخيه موسى عن أبيه عن جدّه الباقر ع قال: بينا أنا مع أبي علي بن الحسين ع في طريق أو مسير إذ نظر إلى هلال شهر رمضان

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Al-Husayn Al Alawy, from his grandfather Al-Hassan Bin Is'haq, from his father,

'Is'haq son of Ja'far<sup>-asws</sup>, from his brother Musa<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Baqir<sup>-asws</sup> having said: 'While I was with my<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> in a road, or travel, when he<sup>-asws</sup> looked at the crescent of a month of Ramazan.

فوقف ثم قال أيها الخلق المطيع الدائب السريع المتردد في منازل التدبير المتصرف في فلك التدبير آمنت بمن نور بك الظلم و أوضح بك البهم و جعلك آية من آيات ملكه و علامة من علامات سلطانه

He<sup>-asws</sup> paused, then said: 'O you obedient creature, the persevering, the swift, the moving in the Pre-determined stages in the rotating orbits! I believe in the One<sup>-azwj</sup> Irradiated the darkness by you, and illuminated the beasts by You<sup>-azwj</sup>, and Made you a sign from the signs of His<sup>-azwj</sup> Kingdom, and a mark from the marks of His<sup>-azwj</sup> Authority!

<sup>718</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 2

<sup>719</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 3

فَحَدِّ بِكَ الزَّمَانَ وَ امْتَهَنَكَ بِالْكَمَالِ وَ النُّفُصَانَ وَ الطُّلُوعَ وَ الْأُمُورَ وَ الْإِنَارَةَ وَ الْكُشُوفَ فِي كُلِّ ذَلِكَ أَنْتَ لَهُ مُطِيعٌ وَ إِلَى إِزَادَتِهِ سَرِيعٌ

The times are limited by you, and you are tested with the perfection and the deficiency, and the emerging and the declining, and the illuminating and the eclipse. In all that you are obedient to Him<sup>-azwj</sup> and to His<sup>-azwj</sup> Will, swiftly!

سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَّرَ أَمْرَكَ وَ أَلْطَفَ مَا صَنَعَ فِي شَأْنِكَ جَعَلَكَ مِفْتَاحَ شَهْرِ لِحَادِثِ أَمْرِ جَعَلَكَ اللهُ هِلَالَ بَرَكَةٍ لَا يَمْحُفُهَا الْأَيَّامُ وَ طَهَّارَةَ لَا تُدْبَسُهَا الْأَنْثَامُ هِلَالَ أَمْنَةٍ مِنَ الْأَفَاتِ وَ سَلَامَةٍ مِنَ السَّيِّئَاتِ هِلَالَ سَعْدٍ لَا نَحْسَ فِيهِ وَ بُمْنٍ لَا نَكْدَ فِيهِ وَ يُسْرٍ لَا يُمَارِجُهُ عُسْرٌ وَ خَيْرٍ لَا يَشُوْبُهُ شَرٌّ هِلَالَ أَمْنٍ وَ إِيمَانٍ وَ نِعْمَةٍ وَ إِحْسَانٍ

Glorious is He<sup>-azwj</sup>! How marvellous is how He<sup>-azwj</sup> Manages your matter, and how Subtle is what He<sup>-azwj</sup> has Done regarding your affair! He<sup>-azwj</sup> Made you a key (beginning) of a month as a newly occurrence. Allah<sup>-azwj</sup> has Made you a crescent of Blessings the days cannot delete, and a cleansing the sins cannot dirty! A crescent of safety from the calamities and safety from the evil deeds, and crescent of happiness having not inauspiciousness in it, a crescent of fortune having no ill-fortune in it, and ease having not mingled with difficulty, and goodness not tainted by evil, a crescent of security and Eman, and bounties, and Favours!

اللَّهُمَّ اجْعَلْنَا مِنْ أَرْضَى مَنْ طَلَعَ عَلَيْهِ وَ أَرْجَى مَنْ نَظَرَ إِلَيْهِ وَ أَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ

O Allah<sup>-azwj</sup>! Make us from a land of the ones it emerges upon, and Purify the one who looks at it, and makes fortunate the one who worships to you during it!

وَ وَفَّقْنَا اللَّهُمَّ فِيهِ لِلطَّاعَةِ وَ التَّوْبَةِ وَ اغْصَمْنَا مِنَ الْأَنْثَامِ وَ الْحَوْبَةِ وَ أَوْزَعْنَا شُكْرَ النِّعْمَةِ وَ اجْعَلْ لَنَا فِيهِ عَوْنًا مِنْكَ عَلَى مَا تَدِينُنَا إِلَيْهِ مِنْ مُفْتَرَضِ طَاعَتِكَ وَ نَفَلِيهَا إِنَّكَ الْأَكْرَمُ مِنْ كُلِّ كَرِيمٍ وَ الْأَرْحَمُ مِنْ كُلِّ رَحِيمٍ آمِينَ آمِينَ رَبِّ الْعَالَمِينَ.

And O Allah<sup>-azwj</sup>, Harmonise us during it to the obedience and the repentance, and Fortify us from the sins and the misdeeds, and Distribute to us gratefulness for the bounties, and Make for us during it Assistance from You<sup>-azwj</sup> upon what we are obeying to, from Your<sup>-azwj</sup> obligatory acts of obedience and its optional! You<sup>-azwj</sup> are more benevolent than every benevolent one, and more Merciful than every merciful one(s)! Ameen! Ameen, Lord<sup>-azwj</sup> of the worlds!<sup>720</sup>

5- مَكَا، مَكَارِمِ الْأَخْلَاقِ التَّعَبُّدُ عِنْدَ رُؤْيَةِ الْهِلَالِ تَكْتُبُ عَلَى يَدِكَ الْيُسْرَى بِسَبَابَةِ يَمِينِكَ مُحَمَّدٌ عَلِيٌّ فَاطِمَةُ الْحَسَنُ وَ الْحُسَيْنُ إِلَى آخِرِهِمْ وَ تَكْتُبُ فُلَانُ هُوَ اللهُ أَحَدٌ إِلَى آخِرِهَا

(The book) 'Makarim Al Akhlaaq' –

'The act of worship at sighting the crescent – You should write upon your left hand by your right index finger (gesturing), 'Ali<sup>-asws</sup>, (Syeda) Fatima<sup>-asws</sup>, Al-Hassan<sup>-asws</sup>, Al-Husayn<sup>-asws</sup>', up to their<sup>-asws</sup> last one, and write (Surah) Al Tawheed up to its end.

تُمْ تَقُولُ اللَّهُمَّ النَّاسُ إِذَا نَظَرُوا إِلَى الْهِلَالِ نَظَرُوا بَعْضُهُمْ إِلَى وَجْهِهِ بَعْضٌ وَ تَبَرَّكَ بَعْضُهُمْ بِبَعْضٍ وَ إِنِّي نَظَرْتُ إِلَى أَسْمَائِكَ وَ اسْمِ نَبِيِّكَ وَ وَلِيِّكَ وَ أَوْلِيَائِكَ ع وَ إِلَى كِتَابِكَ

Then you should say, 'O Allah<sup>-azwj</sup>! When the people look at the crescent, they should look at each other's faces and be Blessed by each other, and I am looking at Your<sup>-azwj</sup> Names and name of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> Guardian, and Your<sup>-azwj</sup> Guardians, and to Your<sup>-azwj</sup> Book!

فَأَعْطِنِي كُلَّ الَّذِي أُحِبُّ أَنْ تُعْطِينِيهِ مِنَ الْخَيْرِ وَ اصْرِفْ عَنِّي كُلَّ الَّذِي أُحِبُّ أَنْ تُصْرِفَهُ عَنِّي مِنَ الشَّرِّ وَ زِدْنِي مِنْ فَضْلِكَ مَا أَنْتَ أَهْلُهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Grant me all that which I love to be Given from the goodness, and Turn away from me all which I love to be Turned away from me, and Increase me from Your<sup>-azwj</sup> Grace what You<sup>-azwj</sup> are rightful of, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!"<sup>721</sup> (Its unclear whether it is a Hadeeth or not)

6- تم، فلاح السائل عن النبي ص إذا خفت أحداً و أردت أن تُكفَى شَرُّهُ فَانظُرْ إِلَى الْهِلَالِ أَوَّلَ لَيْلَةٍ مِنَ الشَّهْرِ وَ أَوْمِئْ بِيَدِكَ إِلَى نَحْوِ دَارِ مَنْ تَخَافُهُ وَ قُلْ أَيْدُؤُاْ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَجِيلٍ وَ أَعْنَابٌ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ أَصَابُهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

(The book) 'Falah Al Saail' –

'Whenever you fear anyone and want to be sufficed of his evil, look at the crescent on the first night of the month and gesture with your hand towards the house of the one you fear, and say, **Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated. [2:266].**

تُمْ تَقُولُ اللَّهُمَّ طُمَّهُ بِالْبَلَاءِ طَمَّاً وَ عُمَّهُ بِالْبَلَاءِ عَمَّاً وَ ازِمِهِ بِحِجَارَةٍ مِنْ سَجِيلٍ وَ طَيِّرْكَ الْأَبَابِيلَ يَا عَلِيُّ يَا عَظِيمُ

Then you should say, 'O Allah<sup>-azwj</sup>! Inundate him with the afflictions overwhelmingly, and Anguish him with the afflictions distressingly, and Pelt him with stones of clay and Your<sup>-azwj</sup> birds 'Al-Ababeel'! O Exalted, O Magnificent!'

تُمْ تَقُولُ فِي اللَّيْلَةِ الثَّانِيَةِ وَ الثَّلَاثَةِ كَذَلِكَ فَإِنْ نَجَعَ وَ بَلَغَتْ مَا تُرِيدُ وَ إِلَّا فَعَلْتَهُ ذَلِكَ فِي الشَّهْرِ الثَّانِي مَا فَعَلْتَهُ فِي الْأَوَّلِ فَإِنْ نَجَعَ وَ إِلَّا فَعَلْتَهُ ذَلِكَ فِي الشَّهْرِ الثَّلَاثِ فَإِنَّكَ تُكْفَى شَرَّ مَنْ تُرِيدُ إِنْ شَاءَ اللَّهُ.

Then you should say during the second night, and the third night like that. Either it works and your reach what you want, or else do that during the second month what you had done in the first. Either it works, or else do that during the third month, for you will be sufficed of the evil of the one who you intend, if Allah<sup>-azwj</sup> so Desires!"<sup>722</sup>

7- ما، الأمامي للشيخ الطوسي الحسين بن عبيد الله عن التلمكزي عن محمد بن أحمد عن سفيان بن زياد عن عباد بن صهيب عن جعفر بن محمد عن أبيه عن آبائه ع قال: كان إذا رأى الهلال قال اللهم ارزقنا خيرةً و نصرةً و بركةً و فتحه و تَعَوُّدُ بِكَ مِنْ شَرِّهِ وَ شَرِّ مَا بَعْدَهُ.

<sup>721</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 5

<sup>722</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 6

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tal'akburi, from Muhammad Bin Ahmad, from Sufyan Bin Ziyad, from Abbad Bin Suheyb,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'It was such, whenever he<sup>-asws</sup> saw the crescent, he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Grace us its good, and its help, and its blessing, and its opening, and we seek refuge with You<sup>-azwj</sup> from its evil and evil of what is after it!''<sup>723</sup>

8- دَعَوَاتُ الرَّاَوْنَدِيِّ، كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَأَى الْهَيْلَالَ يَقُولُ اللَّهُمَّ إِنَّ النَّاسَ إِذَا نَظَرُوا إِلَى الْهَيْلَالِ نَظَرُوا بَعْضُهُمْ فِي وَجْهِ بَعْضٍ وَ رَجَا بَعْضُهُمْ بَرَكَةَ بَعْضٍ

(The book) 'Al Rawandy' –

'Amir Al-Momineen<sup>-asws</sup> was such, whenever he<sup>-asws</sup> saw the crescent, he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! The people, when they look at the crescent, some of them look into faces of others and some of them hope for blessings of some!

اللَّهُمَّ إِنِّي أَنْظُرُ إِلَى وَجْهِكَ جَلَّ تَنَاؤُهُ وَ وَجْهِ نَبِيِّكَ وَ وَجْهِ أَوْلِيَائِكَ أَهْلِ بَيْتِ نَبِيِّكَ ص فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْطِنِي مَا أَحْبَبْتُ أَنْ تُعْطِيَنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي مَا أَحْبَبْتُ أَنْ تَصْرِفَهُ عَنِّي فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah<sup>-azwj</sup>! I look at Your<sup>-azwj</sup> Face, Majestic is its laudation, and face of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and faces of Your<sup>-azwj</sup> Guardians, People<sup>-asws</sup> of the Household of the Prophet<sup>-saww</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Give me what I love to be Given in the world and the Hereafter, and Turn away from me what I love it to be turned away from me, in the world and the Hereafter!

وَ أَحْبَبْنَا عَلَى طَاعَتِكَ وَ طَاعَةِ أَوْلِيَائِكَ وَ طَاعَةِ وِلَيْتِكَ صَلَوَاتِكَ وَ رَحْمَتِكَ عَلَيْهِمْ وَ التَّسْلِيمِ لِأَمْرِكَ وَ تَوَقُّفًا عَلَيْهِ وَ لَا تَسْلُبْنَا وَ تَفَضَّلْ عَلَيْنَا بِرَحْمَتِكَ

And Cause us to live upon obedience to You<sup>-azwj</sup> and obedience of Your<sup>-azwj</sup> Guardians, and obedience of Your<sup>-azwj</sup> Guardian, may Your<sup>-azwj</sup> Salawaat and Your<sup>-azwj</sup> Mercy be upon them<sup>-asws</sup>, and the submission to Your<sup>-azwj</sup> Command, and Cause us to die upon it, and do not Strip us of it, and Grace upon us by Your<sup>-azwj</sup> Mercy!'

تَمَّ يَقُولُ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَشْرًا

Then he<sup>-asws</sup> said: 'Whatever Allah<sup>-azwj</sup> Desires! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!' – ten times.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرًا

'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!' – ten times.

<sup>723</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 7

ثُمَّ كَانَ يُؤَيِّدُهُ ظَهْرَهُ وَ يَقُولُ رَبِّي وَ رَبُّكَ اللَّهُ رَبُّ الْعَالَمِينَ اللَّهُمَّ تَبَتَّنَا عَلَى السَّلَامِ وَ الْإِسْلَامِ وَ الْأَمْنِ وَ الْإِيمَانِ وَ دَفَعِ الْأَسْقَامَ وَ الْمُسَارَعَةَ فِيمَا نُحِبُّ وَ تَرْضَى مِنْ طَاعَتِنَا لَكَ.

Then he<sup>-asws</sup> turned his<sup>-asws</sup> back and said: ‘My<sup>-asws</sup> Lord<sup>-azwj</sup> and your Lord<sup>-azwj</sup> is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds! O Allah<sup>-azwj</sup>! Affirm us upon the peace, and Al-Islam, and the security, and the Eman, and Repel the sicknesses, and the swiftness regarding what You<sup>-azwj</sup> Love and are Satisfied from our obedience to You<sup>-azwj</sup>!’<sup>724</sup>

[باب 125 الدعاء إذا نظر إلى السماء](#)

## CHAPTER 125 – THE SUPPLICATION WHEN ONE LOOKS AT THE SKY

1- كِتَابُ زَيْدِ الزَّرَّادِ، قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا نَظَرَ إِلَى السَّمَاءِ قَرَأَ هَذِهِ الْآيَةَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ آيَاتٍ لِلأُولَى الْأَلْبَابِ

(The book) ‘Zayd Al Zarrad’ –

‘It was so, whenever Abu Abdullah<sup>-asws</sup> looked at the sky, he<sup>-asws</sup> read this Verse: ***In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190].***

وَ قَرَأَ آيَةَ السُّحْرَةِ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثاً وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

And he<sup>-asws</sup> read ‘Ayat Al Sakhra’: ***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].***

ثُمَّ يَقُولُ اللَّهُمَّ إِنَّكَ جَعَلْتَ فِي السَّمَاءِ نُجُوماً ثَابِتَةً وَ شُهُباً أُخْرَسَتْ بِهِ السَّمَاءُ مِنْ سُرَّاقِ السَّمْعِ مِنْ مَرَدَةِ الشَّيَاطِينِ

Then he<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> have Made in the sky piercing stars and meteors to guard the sky with from eavesdroppers from the renegade Satans<sup>-la</sup>!

اللَّهُمَّ فَاحْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ احْتَفِنِي بِرَبِّكَ الَّذِي لَا يُرَامُ وَ اجْعَلْنِي فِي وَدِيعَتِكَ الَّتِي لَا تُصْبَعُ وَ فِي دِرْعِكَ الْحَصِينَةِ وَ مَنْعِكَ الْمَنِيْعِ وَ فِي جِوَارِكَ عَرَّ جَارِكَ وَ جَلَّ نَنَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ.

O Allah<sup>-azwj</sup>! Guard me with Your<sup>-azwj</sup> Eye which does not sleep, and Make me to be in Your<sup>-azwj</sup> depository which does not waste, and Your<sup>-azwj</sup> fortified armour, and Your<sup>-azwj</sup> invincible Prevention, and in Your<sup>-azwj</sup> Shelter! Mighty is Your<sup>-azwj</sup> Shelter, and Majestic is Your<sup>-azwj</sup> Laudation, and Sanctimonious are Your<sup>-azwj</sup> Names, and there is no god other than You<sup>-azwj</sup>!’<sup>725</sup>

<sup>724</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 8

<sup>725</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 125 H 1

## CHAPTER 126 – THE SUPPLICATION AT SMELLING THE BASILS AND SEEING THE NEW FRUITS

1- لي، الأماالي للصدوق ابنُ الْمُتَوَكَّلِ عَنِ السُّعْدِ أَتَادِي عَنِ الرَّحْمِيِّ عَنِ أَبِيهِ عَنِ أَبِي الْبَيْهَقِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا رَأَى الْفَاكِهَةَ الْجَدِيدَةَ قَبَّلَهَا وَوَضَعَهَا عَلَى عَيْنَيْهِ وَفِيهِ ثُمَّ قَالَ اللَّهُمَّ كَمَا أَرَيْتَنَا أَوْلَهَا فِي عَافِيَةٍ فَأَرِنَا آخِرَهَا فِي عَافِيَةٍ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Abu Al Bakhtari,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'It was so, whenever Rasool-Allah<sup>-saww</sup> saw the new fruits, kissed it and placed it upon his<sup>-saww</sup> eyes and his<sup>-saww</sup> mouth, then said: 'O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Shown us its first in well being, Show us its last in well being!''<sup>726</sup>

2- لي، الأماالي للصدوق حمزةُ الْعَلَوِيُّ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَالِكِ الْجُهَنِيِّ قَالَ: نَأَوَلْتُ أَبَا عَبْدِ اللَّهِ ع شَيْئاً مِنَ الرِّيَاحِينِ فَأَخَذَهُ فَشَمَّهُ وَوَضَعَهُ عَلَى عَيْنَيْهِ ثُمَّ قَالَ مَنْ تَنَاوَلَ رِيحَانَةً فَشَمَّهَا وَوَضَعَهَا عَلَى عَيْنَيْهِ

(The book) 'Al Amaali' of Al Sadouq – Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Malik Al Juhanny who said,

'I gave Abu Abdullah<sup>-asws</sup> something from the basils. He<sup>-asws</sup> smelt it and place it upon his<sup>-asws</sup> eyes, then said: 'One who takes basil, let him smell it and place it upon his eyes!'

ثُمَّ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمْ تَقْعْ عَلَى الْأَرْضِ حَتَّى يُعْفَرَ لَهُ.

Then he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, will not fall upon the ground until Allah<sup>-azwj</sup> Forgives for him!''<sup>727</sup>

باب 127 نادر و فيه ذكر الدعاء إذا سمع نباح الكلب و تحيق الحمار و عند سماع صوت الرعد و ما يناسب ذلك أيضا

## CHAPTER 127 – MISCELLANEOUS, AND IT IS MENTION OF THE SUPPLICATION WHEN ONE HEARS BARKING OF THE DOG, AND BRAYING OF THE DONKEY, AND AT HEARING THE SOUND OF THUNDER, AND WHAT IS RELATED TO THAT AS WELL

1- ع، علل الشرائع أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الرَّحْمِيِّ عَنِ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنِ عَمِيهِ يَعْثُوبِ رَفَعَهُ إِلَى عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا سَمِعْتُمْ نُبَاحَ الْكَلْبِ وَ تَحِيْقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُمْ يَرَوْنَ وَ لَا تَرَوْنَ فَافْعَلُوا مَا تُؤْمَرُونَ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Al Barqy, from a man from Ibn Asbat, from his uncle Yaqoub raising it to,

<sup>726</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 126 H 1

<sup>727</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 126 H 2

'Ali<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'When you hear barking of the dog and braying of the donkey, seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>, for they are seeing what you are not seeing, and they are doing what they have been Commanded to!''<sup>728</sup>

2- مع، معاني الأخبار ابنُ المُنَوِّكِلِ عَنِ الحِمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ عُثْبُوْبٍ عَنِ جَمِيْلِ بْنِ صَالِحٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً قَالَ رِضْوَانُ اللَّهِ فِي الْجَنَّةِ وَ السَّعَةِ فِي الرِّزْقِ وَ الْمَعَاشِ وَ حُسْنُ الخُلُقِ فِي الدُّنْيَا.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Mighty and Majestic: **'Our Lord! Grant us good in the world [2:201]**. He<sup>-asws</sup> said: 'Satisfaction of Allah<sup>-azwj</sup> in the Paradise, and the vastness in the sustenance and the livelihood, and good manners in the world''.<sup>729</sup>

3- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن الرِّطَاسِ تُكُونُ فِيهِ الكِتَابَةُ فِيهِ ذِكْرُ اللَّهِ أَ يَصْلُحُ إِخْرَافُهُ بِالنَّارِ

(The book) 'Qurb Al Isnaad' –

Ali, from his brother (Musa<sup>-asws</sup>), said, 'I ask him<sup>-asws</sup> about the paper having writing in it mentioning Allah<sup>-azwj</sup>, 'Is it correct to burn it with the fire?'

فَقَالَ إِنَّ مَخَافَتَ فِيهِ شَيْئاً فَأَخْرَفُهُ فَلَا بَأْسَ.

He<sup>-asws</sup> said: 'If you fear something in it so you burn it, there is no problem''.<sup>730</sup>

4- شي، تفسير العياشي عن يونس بن عبد الرحمن أن داود قال: كنا عنده ع فارتعدت السماء فقال هو سبحان من يسبح الرعد بحمده و الملائكة من خيافته.

Tafseer Al Ayyashi – From Yunus Bin Abdul Rahman, 'Dawood said,

'We with in his<sup>-asws</sup> presence, and there was thunder in the sky. He<sup>-asws</sup> said: 'He<sup>-azwj</sup> is Glorious, the One Whom **the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, [13:13]**''.<sup>731</sup>

[باب 128 الملاعة و المباهلة](#)

## CHAPTER 128 – THE MUTUAL CURSING AND THE IMPRECATION

1- ما، الأماي للشيخ الطوسي العَضَائِرِيُّ عَنِ التَّلَعُكْرِيِّ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الحِمَيْرِيِّ عَنِ الطَّبَالِسِيِّ عَنِ زُرَيْقِ الخُلَقَائِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا تَلَاعَنَ اثْنَانِ فِتْبَاعَدَ مِنْهُمَا فَإِنَّ ذَلِكَ مَجْلِسٌ تَنْفِرُ عَنْهُ المَلَائِكَةُ ثُمَّ قُلِ اللَّهُمَّ لَا تَجْعَلْ لَهَا إِلِيَّ مَسَاعاً وَ اجْعَلْهَا بِرَأْسِ مَنْ يُكَايِدُ دِينَكَ وَ يُضَادُّ وِلْيَتَكَ وَ يَسْعَى فِي الأَرْضِ فُسَاداً.

<sup>728</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 1

<sup>729</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 2

<sup>730</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 3

<sup>731</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 4

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Gazairy, from Al Tal'akburi, from Muhammad Bin Hammam, from Al Himeyri, from Al Tayalisy, from Zureyq Al Khulqany who said,

'Abu Abdullah<sup>-asws</sup> said: 'When two (persons) curse each other, distance from the two, for that is a gathering the Angels flee from, then say, 'O Allah<sup>-azwj</sup>! Do not Make any impact for it to me, and Make it on the head of the one who plots against Your<sup>-azwj</sup> religion, and contradicts Your<sup>-azwj</sup> Guardian, and strives for corruption in the earth!''<sup>732</sup>

2- عُدَّةُ الدَّاعِي، عَنْ أَبِي حَمَزَةَ التَّمَالِي عَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّاعَةُ الَّتِي تُبَاهَلُ فِيهَا مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ.

(The book) 'Uddat Al Daie' – From Abu Hamza Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'The time which you should imprecate in is what is between the emergence of dawn up to emergence of the sun!''<sup>733</sup>

وَعَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّا نَكَلِّمُ النَّاسَ فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أَمْرَاءِ السَّرَايَا

And from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Masrouq,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said, 'We talk to the people and we argue against them with Words of Allah<sup>-azwj</sup> Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. They say, 'It was Revealed regarding commanders of the brigades!'

فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ

So, we argue against them with Words of Allah<sup>-azwj</sup> the Exalted: **But rather, only Allah is your Guardian [5:55]** – up to end of the Verse. They say, 'It was Revealed regarding the Momineen!'

فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

So, we argue against them with Words of Allah<sup>-azwj</sup>: '**Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**. They say, 'It was Revealed regarding relatives of the Muslims!''<sup>734</sup>

قَالَ فَلَمْ أَدْعُ شَيْئاً مِمَّا حَضَرَنِي دَعْوَةً مِنْ هَذَا وَ شِبْهِهِ إِلَّا دَعَوْتُهُ لَهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ

He (the narrator) said, 'I did not leave out anything from what its mentioned presented to me, from this and its like, except I mentioned it to him<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'When that happens, call them to the imprecation'.

<sup>732</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 1

<sup>733</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 a

<sup>734</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 b

فُلْتُ وَ كَيْفَ أَصْنَعُ

I said, 'And how should I do it?'

فَقَالَ أَصْلِحْ نَفْسَكَ ثَلَاثًا وَ أَظْنُهُ قَالَ صُمْ وَ اغْتَسِلْ وَ ائْبُرْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَتَبِتِكَ أَصَابِعَكَ مِنْ يَدِكَ الِئْمَتَى فِي أَصَابِعِهِ وَ ابْدَأْ بِنَفْسِكَ

He<sup>-asws</sup> said: 'Correct yourself of three (things)!' And I think he<sup>-asws</sup> said: 'Fast, and bathe, and go out, you and him to the graveyard. Intertwine your fingers of your right hand into his fingers and begin with yourself.

فَقُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَلِيمِ الْغَيْبِ وَ الشَّهَادَةِ ... الرَّحْمَنُ الرَّحِيمُ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Say, 'O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the seven skies and Lord<sup>-azwj</sup> of the seven earths! Knower of the unseen and the seen, the Beneficent, the Merciful! If Abu Masrouq (the narrator) has rejected a right and claimed a falsity, Send down upon him a calamity from the sky or a painful punishment!'

فَمُ رَدِّ الدَّعْوَةِ عَلَيْهِ فُقُلْ وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Then rotate the supplication against him. Say, 'And if so and so has rejected a right and claimed a falsity, Send down a calamity upon him from the sky or a painful punishment!'

فَمُ قَالَ لِي فَإِنَّكَ لَا تَلْبَثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهُ مَا وَجَدْتُ خَلْفًا يُجِيبِي عَلَيْهِ.

Then he<sup>-asws</sup> said to me: 'You will not wait for long before you see that in him. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have not seen any person answer me<sup>-asws</sup> upon it!'<sup>735</sup>

وَ عَنْ أَبِي الْعَبَّاسِ تُسَبِّتُكَ أَصَابِعَكَ فِي أَصَابِعِهِ فَمُ تَقُولُ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا أَوْ أَقَرَّ بِبَاطِلٍ فَأَصِبهُ حُسْبَانًا مِنَ السَّمَاءِ أَوْ بَعْدَابٍ مِنْ عِنْدِكَ وَ ثَلَاعِيهٗ سَبْعِينَ مَرَّةً.

And from Abu Al-Abbas, 'Intertwine your fingers into his fingers, then say, 'If so and so has rejected a right or accepted a falsity, Hit him with a calamity from the sky or punishment from You<sup>-azwj</sup>, and Curse him seventy times''<sup>736</sup> (Not a Hadeeth)

[باب 129 الدعوات المأثورة غير الموقته و فيه الدعوات الجامعة للمقاصد و بعض الأدعية التي لها أسماء معروفة و ما يناسب ذلك](#)

## CHAPTER 129 – SUPPLICATIONS TRANSMITTED FROM PREDECESSORS TO THE SUCCESSORS, WITHOUT SPECIFIC TIMINGS, AND IN IT ARE SUPPLICATION FOR THE AIMS, AND SOME SUPPLICATION WHICH HAVE WELL KNOWN NAMES FOR IT, AND WHAT IS RELATED TO THAT

<sup>735</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 c

<sup>736</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 d

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قال: ما من مؤمن قال هذه الكلمات إلا وأنا ضامن له في دنياه وفي آخرته

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'There is none from a Momin who says these phrases except and I<sup>asws</sup> am a guarantor for him regarding his world and his Hereafter.

فَأَمَّا فِي دُنْيَاهُ فَتَتَلَفَأُ الْمَلَائِكَةُ بِبِشَارَةٍ عِنْدَ الْمَوْتِ وَ أَمَّا فِي آخِرَتِهِ فَإِنَّ لَهُ بِكُلِّ كَلِمَةٍ مِنْهَا بَيْتًا فِي الْجَنَّةِ

As for his world, the Angels will receive him with glad tidings at the death, and as for his Hereafter, there will be a house for him in the Paradise for every phrase from it.

يَقُولُ يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَحْكَمَ الْحَاكِمِينَ.

He should say, 'O most Listening of the listeners, and O most Insightful of the beholders, and O Swiftest of the reckoners! O most Merciful of the merciful ones! O Wisest of the wise ones!''<sup>737</sup>

2- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: كَانَ مِمَّا يَدْعُو بِهِ أَبِي ع اللَّهُمَّ هَبْ لِي حَقَّكَ وَ أَرْضِ عَنِّي خَلْقَكَ وَ اغْفِرْ لِي مَا لَا يَضُرُّكَ وَ عَافِنِي مِمَّا لَا يَنْفَعُكَ فَإِنَّ شِفَائِي لَا يَضُرُّكَ وَ عَذَابِي لَا يَنْفَعُكَ

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq<sup>asws</sup> having said: 'It was from what my<sup>asws</sup> father<sup>asws</sup> had supplicated with: 'O Allah<sup>azwj</sup>! Gift to me Your<sup>azwj</sup> rights, and Cause the people to be satisfied with me, and Forgive for me what does not harm You<sup>azwj</sup> and Pardon me from what does not benefit You<sup>azwj</sup>! Forgiving me does not harm You<sup>azwj</sup> and Punishing me does not benefit You<sup>azwj</sup>.

فَإِنَّكَ تُعْطِي مَنْ يَسْأَلُكَ وَ تَعْضَبُ عَلَيَّ مَنْ لَا يَسْأَلُكَ وَ لَنْ يَفْعَلَ ذَلِكَ أَحَدٌ غَيْرَكَ سُبْحَانَكَ وَ بِحَمْدِكَ.

You<sup>azwj</sup> Give the one who asks You<sup>azwj</sup> and are Angered upon the one who does not ask You<sup>azwj</sup>, and no one does that apart from You<sup>azwj</sup>! Glory be to You<sup>azwj</sup> and with Your<sup>azwj</sup> is the Praise!''<sup>738</sup>

قَالَ: وَ كَانَ أَبِي ع يَقُولُ فِي دُعَائِهِ اللَّهُمَّ أَلْبِسْنِي الْعَافِيَةَ حَتَّى تَهْتَبِنِي الْمَعِيشَةَ وَ ارْزُقْنِي مِنْ فَضْلِكَ مَا تُغْنِينِي بِهِ عَنْ سَائِرِ خَلْقِكَ وَ لَا أَشْتَعِلُ عَنْ طَاعَتِكَ بِشَيْءٍ سِوَاكَ.

He<sup>asws</sup> said: 'And my<sup>asws</sup> father<sup>asws</sup> had said in his<sup>asws</sup> supplication: 'O Allah<sup>azwj</sup>! Clothe me the well-being until You<sup>azwj</sup> Make my life pleasant, and Grace me from Your<sup>azwj</sup> Grace what would make me needless with from rest of Your<sup>azwj</sup> creatures, and do not let me be pre-occupied with any mortal from obeying You<sup>azwj</sup>, any other than You<sup>azwj</sup>!''<sup>739</sup>

<sup>737</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 1

<sup>738</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 2 a

<sup>739</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 2 b

قَالَ: وَكَانَ أَبِي رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي دُعَائِهِ رَبِّ أَصْلِحْ لِي نَفْسِي فَإِنَّهَا أَمُّ الْأَنْفُسِ إِلَيَّ رَبِّ أَصْلِحْ لِي ذُرِّيَّتِي فَإِنَّهُمْ يَدِي وَعَضْدِي رَبِّ وَاصْلِحْ لِي أَهْلَ بَيْتِي فَإِنَّهُمْ لَحْمِي وَدَمِي رَبِّ أَصْلِحْ لِي جَمَاعَةَ إِخْوَتِي وَآخَوَاتِي وَحَبَّتِي فَإِنَّ صَلَاحَهُمْ صَلَاحِي.

He<sup>-asws</sup> said: 'And my<sup>-asws</sup> father<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Satisfied with him<sup>-asws</sup>, saying in his<sup>-asws</sup> supplication: 'Lord<sup>-azwj</sup>! Rectify my soul for me for it is the most important of the souls to me. Lord<sup>-azwj</sup>! Correct my offspring for me for they are my hand and my arm! Lord<sup>-azwj</sup>, and Rectify my family members for they are my flesh and my blood. Lord<sup>-azwj</sup>! Rectify for me my brothers, and my sisters, and my loved ones, for my correctness is in their correctness!''<sup>740</sup>

3- ما، الأماالي للشيخ الطوسي التَّمَارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عُمَانَ عَنِ الْعَتَبِيِّ قَالَ: سَمِعْتُ أَعْرَابِيًّا يَدْعُو فَيَقُولُ اللَّهُمَّ ارْزُقْنِي عَمَلِ الْخَائِفِينَ وَخَوْفِ الْعَامِلِينَ حَتَّى أَتَنَعَّمَ بِتَرِكَ النَّعِيمِ رَغْبَةً فِيمَا وَعَدْتُ وَخَوْفًا يَمَا أُوْعَدْتُ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Tammar, from Ahmad Bin Muhammad, from Abu Usman Bin Al Utba who said,

'I heard a Bedouin supplicating, saying, 'O Allah<sup>-azwj</sup>! Grace me work of the fearful ones, and fear of the working ones until I derive pleasure in neglecting the pleasures, desiring regarding that You<sup>-azwj</sup> have Promised, and fearing from what You<sup>-azwj</sup> have Threatened!''<sup>741</sup> (Its not a Hadeeth)

4- ما، الأماالي للشيخ الطوسي المَفِيدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُفْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص يَمْشِي ذَاتَ يَوْمٍ مَعَ أَصْحَابِهِ إِذْ قَالَ لَهُمْ عَلَى رَسُولِكُمْ حَتَّى أَتِي عَلَى رِجِّي

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al Jiaby, from Ibn Uqda, from Ali Bin Al Hassan Bin Fazzal, from his father, from Al Hassan Bin Al Jahm, from Abdullah Bin Sinan, from Hamza Bin Humran,

'From Abu Abdullah<sup>-asws</sup> having said: 'One day while Rasool-Allah<sup>-saww</sup> was walking with his<sup>-saww</sup> companions when he<sup>-saww</sup> said to them: 'Hold on until I<sup>-saww</sup> praise upon my<sup>-saww</sup> Lord<sup>-azwj</sup>!'

ثُمَّ قَالَ اللَّهُمَّ إِنَّهُ لَا مَانِعَ لِمَا أَعْطَيْتَ وَ لَا مُعْطِيٍّ لِمَا مَنَعْتَ وَ لَا قَابِضٍ لِمَا بَسَطْتَ وَ لَا بَاسِطٍ لِمَا قَبَضْتَ وَ لَا هَادِيٍّ لِمَنْ أَضَلَلْتَ وَ لَا مُضِلٍّ لِمَنْ هَدَيْتَ

Then he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! There is no preventer of what You<sup>-azwj</sup> Give nor any giver of what You<sup>-azwj</sup> Prevent, nor any grasper to what You<sup>-azwj</sup> have Extended nor any extender of what You<sup>-azwj</sup> have Grasper (Held back), nor any guide for the one You<sup>-azwj</sup> have Let to stray nor any strayer for the one You<sup>-azwj</sup> have Guided!

اللَّهُمَّ أَنْتَ الْحَلِيمُ فَلَا تُجْهَلُ وَ أَنْتَ الْجَوَادُ فَلَا تُبْخَلُ وَ أَنْتَ الْعَزِيزُ فَلَا تُسْتَنْدَلُ وَ أَنْتَ الْمُنِيعُ فَلَا تُرَامُ.

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Forbearing so You<sup>-azwj</sup> don't Ignore, and You<sup>-azwj</sup> are the Generous so You<sup>-azwj</sup> are not stingy, and You<sup>-azwj</sup> are the Mighty so You<sup>-azwj</sup> don't get humiliated, and You<sup>-azwj</sup> are the Invincible so You<sup>-azwj</sup> cannot be breached!''<sup>742</sup>

<sup>740</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 2 c

<sup>741</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 3

<sup>742</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 4

5- ما، الأماالي للشيخ الطوسي بإسنادٍ إلى أبي قتادة عن أبي عبد الله ع قال: ثلاثة لم يُسأل الله عزَّ و جلَّ بِمِثْلِهِمْ أَنْ تُقُولَ اللَّهُمَّ فَفَهْنِي فِي الدِّينِ وَ حَبِّبْنِي إِلَى الْمُسْلِمِينَ وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By the chain to Abu Qatada,

'From Abu Abdullah<sup>-asws</sup> having said: 'Three (matters), you will not (be able to) ask Allah<sup>-azwj</sup> Mighty and Majestic with the likes of these if you were to say, 'O Allah<sup>-azwj</sup>! Grant me understanding in the religion, and Cause me to be beloved to the Muslims, and Make for me a truthful tongue among the latter ones!''<sup>743</sup>

6- فس، تفسير القمي أبي عن ابن أبي عمير عن عبد الله بن سنان عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص فِي بَيْتٍ أُمِّ سَلَمَةَ فِي لَيْلَتِهَا فَقَفَدَتْهُ مِنَ الْفَرَّاشِ فَدَخَلَهَا فِي ذَلِكَ مَا يَدْخُلُ النِّسَاءُ فَقَامَتْ تَطْلُبُهُ فِي جَوَانِبِ الْبَيْتِ حَتَّى انْتَهَتْ إِلَيْهِ وَ هُوَ فِي جَانِبٍ مِنَ الْبَيْتِ قَائِمٌ رَافِعٌ يَدَيْهِ يَبْكِي وَ هُوَ يَقُولُ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was in the house of Umm Salama<sup>-ra</sup> during her<sup>-ra</sup> night. She<sup>-ra</sup> missed him<sup>-saww</sup> from the bed, and (a feeling) entered her<sup>-ra</sup> regarding that what (feeling) tends to enter the women. She<sup>-ra</sup> got up to search for him<sup>-saww</sup> in the sides of the house until she<sup>-ra</sup> ended to him<sup>-saww</sup>, and he<sup>-saww</sup> was in a side from the house, standing, raising his<sup>-saww</sup> hands, weeping and he<sup>-saww</sup> was saying: -

اللَّهُمَّ لَا تَنْزِعْ مِنِّي صَالِحَ مَا أَعْطَيْتَنِي أَبَدًا اللَّهُمَّ لَا تُشْمِتْ بِي عَدُوًّا وَ لَا حَاسِدًا أَبَدًا اللَّهُمَّ وَ لَا تَرُدَّنِي فِي سُوءِ اسْتِنْفَذْتَنِي مِنْهُ أَبَدًا اللَّهُمَّ وَ لَا تُكَلِّبْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا.

O Allah<sup>-azwj</sup>! Do not Snatch from me the righteous of what You<sup>-azwj</sup> have Given me, ever! O Allah<sup>-azwj</sup>! Do not Let an enemy to gloat with me nor an envier, ever! O Allah<sup>-azwj</sup>, and do not Let me return into evil You<sup>-azwj</sup> have Saved me from, ever! O Allah<sup>-azwj</sup>, and do not Allocate me to myself for the blink of an eye, ever!''<sup>744</sup>

7- يد، التوحيد عليُّ بنُ عبد الله الأمويُّ عن مكِّي بن أحمد عن إسماعيل بن محمد بن الفضل بن محمد بن المسيَّب عن جدِّه عن ابن أبي أُوَيْسٍ عن أحمد بن محمد بن داود بن قيس عن أفلح بن كثير عن ابن جريح عن عمرو بن شعيب عن أبيه عن جدِّه عن النبي ص أنَّ جِبْرِئِيلَ نَزَلَ عَلَيْهِ بِحَدَا الدُّعَاءِ مِنَ السَّمَاءِ وَ نَزَلَ عَلَيْهِ صَاحِكًا مُسْتَبْشِرًا فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ

(The book) 'Al Tawheed' – Ali Bin Abdullah Al Aswady, from Makky Bin Ahmad, from Ismail Bin Muhammad Bin Al Fazl Bin Muhammad Bin Al Musayyib, from his grandfather, from Ibn Abu Oweys, from Ahmad Bin Muhammad Bin Dawood Bin Qays, from Aflah Bin Kaseer, from Ibn Jareeh, from Amro Bin Shueyb, from his father, from his grandfather,

'From the Prophet<sup>-saww</sup>, Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup> from the sky with this supplication, and he<sup>-as</sup> descended to him<sup>-saww</sup> smiling, cheerful. He<sup>-as</sup> said: 'The greeting be to you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>!'

قَالَ وَ عَلَيْكَ السَّلَامُ يَا جِبْرِئِيلُ

<sup>743</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 5

<sup>744</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 6

He<sup>-saww</sup> said: 'And upon you<sup>-saww</sup> be the greeting!'

فَقَالَ إِنَّ اللَّهَ بَعَثَ إِلَيْكَ بِهَدِيَّتِهِ

He<sup>-as</sup> said: 'Allah<sup>-azwj</sup> has Sent a gift to you<sup>-saww</sup>!'

قَالَ وَ مَا تِلْكَ الْهَدِيَّةُ يَا جِبْرَائِيلُ

He<sup>-saww</sup> said: 'And what is that gift, O Jibraeel<sup>-as</sup>?'

فَقَالَ كَلِمَاتٌ مِنْ كُنُوزِ الْعَرْشِ أَكْرَمَكَ اللَّهُ بِهَا

He<sup>-as</sup> said: 'Phrases from treasure of the Throne Allah<sup>-azwj</sup> has Honoured you<sup>-saww</sup> with!'

قَالَ وَ مَا هُنَّ يَا جِبْرَائِيلُ

He<sup>-saww</sup> said: 'And what are these, O Jibraeel<sup>-as</sup>?'

قَالَ قُلْ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ يَا عَظِيمَ الْعَمَلِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنْ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّنَا وَ سَيِّدَنَا وَ يَا مَوْلَانَا وَ يَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ

He<sup>-as</sup> said, 'Say: 'O the One Who Reveals the beautiful! O the One Who Conceals the ugliness! O the One Who does not Seize for the crimes! O the 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! O Benevolent of the Pardon! O Mighty of the Conferment! O Initiator with the bounty before it is deserved! O Our Lord<sup>-azwj</sup>, and O our Chief, and O our Master, and O Peak of our desires! I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup> not to Grill my body with the Hellfire!''

فَقَالَ رَسُولُ اللَّهِ ص يَا جِبْرَائِيلُ فَمَا ثَوَابُ هَذِهِ الْكَلِمَاتِ

Rasool-Allah<sup>-saww</sup> said to Jibraeel<sup>-as</sup>: 'What is the Reward of these phrases?'

قَالَ هَيْهَاتَ هَيْهَاتَ انْقَطَعَ الْعَمَلُ لَوْ اجْتَمَعَ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ عَلَى أَنْ يَصِفُوا ثَوَابَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ مَا وَصَفُوا مِنْ كُلِّ جُزْءٍ جُزْءاً وَاحِداً

He<sup>-as</sup> said: 'Far be it! Far be it! The deeds are terminated (before it). Even if Angels of seven skies and seven earths gather upon describing the Rewards of that up to the Day of Qiyamah, they would not have described even on segment from all segments!

فَإِذَا قَالَ الْعَبْدُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ سَتَرَهُ اللَّهُ وَ رَحِمَهُ فِي الدُّنْيَا وَ جَمَّلَهُ فِي الْآخِرَةِ وَ سَتَرَ اللَّهُ عَلَيْهِ أَلْفَ سِتْرٍ فِي الدُّنْيَا وَ الْآخِرَةِ

When a servant says, 'O the One Who Reveals the beautiful! O the One Who Conceals the ugliness!', Allah<sup>-azwj</sup> will Cover him and Mercy him in the world and Beautify him in the

Hereafter, and Allah<sup>-azwj</sup> will Cover upon him a thousand coverings in the world and the Hereafter.

وَ إِذَا قَالَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرِيَةِ وَ لَمْ يَهْتِكِ السِّرَّ لَمْ يُحَاسِبْهُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ وَ لَمْ يَهْتِكِ سِرَّهُ يَوْمَ تُهْتَكُ السُّتُورُ

And when he says, 'O the One Who does not Seize for the crimes! O the One Who does not Violate the privacy!', Allah<sup>-azwj</sup> the Exalted will not Reckon him on the Day of Qiyamah and will not Violate his privacy on the Day the curtains (privacies) will be torn (violated).

وَ إِذَا قَالَ يَا عَظِيمَ الْعُفْرِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ حَاطِئُهُ مِثْلَ زَبَدِ الْبَحْرِ

And when he says, 'O Mighty of the Pardon!', Allah<sup>-azwj</sup> will Forgive his sins for him, and even if his misdeeds were like foam of the sea.

وَ إِذَا قَالَ يَا حَسَنَ التَّجَاوُزِ تَجَاوَزَ اللهُ عَنْهُ حَتَّى السَّرْقَةِ وَ شُرْبِ الْخَمْرِ وَ أَهْوَالِ الدُّنْيَا وَ غَيْرَ ذَلِكَ مِنَ الْكَبَائِرِ

And when he says, 'O Excellent of the Overlooking!', Allah<sup>-azwj</sup> will Overlook from him, even the theft, and drinking the wine, and mighty (crimes) of the world, and other than that from the major sins.

وَ إِذَا قَالَ يَا وَاسِعَ الْمَغْفِرَةِ فَتَحَ اللهُ تَعَالَى لَهُ سَبْعِينَ بَاباً مِنَ الرَّحْمَةِ فَهُوَ يُخَوِّضُ فِي رَحْمَةِ اللهِ تَعَالَى حَتَّى يُخْرَجَ مِنَ الدُّنْيَا

And when he says, 'O Capacious of the Forgiveness!', Allah<sup>-azwj</sup> the Exalted will Open for him seventy doors of Mercy, so he will be immersed in the Mercy of Allah<sup>-azwj</sup> the Exalted until he exits from the world.

وَ إِذَا قَالَ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ بَسَطَ اللهُ يَدَهُ عَلَيْهِ لَهُ بِالرَّحْمَةِ

And when he says, 'O Extender of the Hands with the Mercy!', Allah<sup>-azwj</sup> will Extend His<sup>-azwj</sup> Hand towards him with the Mercy.

وَ إِذَا قَالَ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى أُعْطَاهُ اللهُ مِنَ الْأَجْرِ ثَوَابَ كُلِّ مُصَابٍ وَ كُلِّ سَالِمٍ وَ كُلِّ مَرِيضٍ وَ كُلِّ ضَرِيرٍ وَ كُلِّ مُسْتَكِينٍ وَ كُلِّ فَقِيرٍ وَ كُلِّ صَاحِبِ مُصِيبَةٍ إِلَى يَوْمِ الْقِيَامَةِ

And when he says, 'O Companion of every whisper! O Ultimate of every complaint!', 'Allah<sup>-azwj</sup> will Give him from the Recompense, Rewards of every injured, and every healthy, and every sick, and every harmed, and every needy, and every poor, and every one afflicted with difficulty up to the Day of Qiyamah.

وَ إِذَا قَالَ يَا كَرِيمَ الصَّمْحِ أَكْرَمَهُ اللهُ كَرَامَةَ الْأَنْبِيَاءِ

And when he says, 'O Benevolent of the Pardon!', Allah<sup>-azwj</sup> will Honour him with honours of the Prophets<sup>-as</sup>.

وَ إِذَا قَالَ يَا عَظِيمَ الْمَنْ أُعْطَاهُ اللهُ يَوْمَ الْقِيَامَةِ مُنِيئَهُ وَ مُنِيَةَ الْخَلَائِقِ

And when he says, 'O Mighty of the Conferment!', Allah<sup>-azwj</sup> Gives him on the Day of Qiyamah, his aspirations and aspirations of the creatures.

وَ إِذَا قَالَ يَا مُبْتَدِئًا بِالْبَيْعِ قَبْلَ اسْتِحْقَاقِهَا أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ بِعَدَدِ مَنْ شَكَرَ نِعْمَاءَهُ

And when he says, 'O Initiator with the bounty before it is deserved!', Allah<sup>-azwj</sup> Gives him from the Recompense of the number of ones having thanked for His<sup>-azwj</sup> bounties.

وَ إِذَا قَالَ يَا رَبَّنَا وَ يَا سَيِّدَنَا قَالَ اللَّهُ تَعَالَى اشْهَدُوا مَلَائِكَتِي أَيُّ قَدْ عَفَرْتُ لَهُ وَ أَعْطَيْتُهُ مِنَ الْأَجْرِ بِعَدَدِ مَنْ خَلَفْتُهُ فِي الْحَنَّةِ وَ النَّارِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ قَطْرَ الْأَقْطَارِ وَ أَنْوَاعِ الْخَلْقِ وَ الْجِبَالِ وَ الْحَصَى وَ التَّرَى وَ عَيْرَ ذَلِكَ وَ الْعَرْشِ وَ الْكُرْسِيِّ

O Our Lord<sup>-azwj</sup>, and O our Chief!', Allah<sup>-azwj</sup> the Exalted Says: "Be witnesses, My<sup>-azwj</sup> Angels! I<sup>-azwj</sup> have Forgiven for him and have Given him from the Recompense of the number of the one I<sup>-azwj</sup> Created in the Paradise and the Hellfire, and the seven skies and the seven earths, and the sun and the moon, and the stars, and the drops of rain, and variety of creatures, and the mountains, and the pebbles, and the grains of sand, and other than that, and the Throne, and the Chair!"

وَ إِذَا قَالَ يَا مَوْلَانَا مَلَأَ اللَّهُ قَلْبَهُ مِنَ الْإِيمَانِ

And when he says, 'O our Master!', Allah<sup>-azwj</sup> will fill his heart from the Eman.

وَ إِذَا قَالَ يَا غَايَةَ رَغْبَتِنَا أَعْطَاهُ اللَّهُ تَعَالَى - يَوْمَ الْقِيَامَةِ رَغْبَتَهُ وَ مِثْلَ رَغْبَةِ الْخَلَائِقِ

And when he says, 'O Peak of our desires!', Allah<sup>-azwj</sup> the Exalted will Give him on the Day of Qiyamah, his desires and similar to desires of the creatures.

وَ إِذَا قَالَ أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُسَوِّهَ خَلْقِي بِالنَّارِ قَالَ الْجَبَّارُ اسْتَعْتَفَنِي عَبْدِي مِنَ النَّارِ اشْهَدُوا مَلَائِكَتِي أَيُّ قَدْ أَعْتَقْتُهُ مِنَ النَّارِ وَ أَعْتَقْتُ أَبَوَيْهِ وَ إِخْوَتَهُ وَ أَهْلَهُ وَ وُلْدَهُ وَ جِيرَانَهُ وَ شَفَعْتُهُ فِي أَلْفِ رَجُلٍ مَنَّ وَجَبَتْ لَهُ النَّارُ وَ أَجْرُهُ مِنَ النَّارِ

And when he says, 'I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup> not to Grill my body with the Hellfire!', the Subduer Says: "My<sup>-azwj</sup> servant has sought from Me<sup>-azwj</sup> for liberation from the Hellfire! Be witnesses My<sup>-azwj</sup> Angels! I<sup>-azwj</sup> have hereby Liberated him from the Hellfire, and Liberated his parents, and his brother, and his family members, and his children, and his neighbours, and Grant him to intercede regarding a thousand men from the ones the Hellfire has been Obligated for, and Shelter him from the Hellfire!"

فَعَلِمَهُنَّ يَا مُحَمَّدُ الْمُتَّقِينَ وَ لَا تُعَلِّمُهُنَّ الْمُنَافِقِينَ فَإِنَّهَا دَعْوَةٌ مُسْتَجَابَةٌ لِغَايِلِهِنَّ إِنْ شَاءَ اللَّهُ وَ هُوَ دَعَاءُ أَهْلِ الْبَيْتِ الْمَعْمُورِ حَوْلَهُ إِذَا كَانُوا يَطُوفُونَ بِهِ.

So, teach these, O Muhammad<sup>-sawww</sup>, to the pious ones and do not teach these to the hypocrites, for rather it is Answered for the speakers if Allah<sup>-azwj</sup> so Desires, and it is a supplication of people of Al-Bayt Al-Mamour around it when they were performing Tawaaf with it!"<sup>745</sup>

<sup>745</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 7

8- لي، الأماالي للصدوق أحمد بن علي بن إبراهيم عن أبيه عن جدّه عن ابن محبوب عن محمد بن يحيى الخنعمي عن أبي عبد الله ع قال: إن أبا ذر رحمة الله عليه مرّ برسول الله ص وعنده جبرئيل ع في صورة دحية الكلبي وقد استخلاه رسول الله ص فلما رأها انصرف عنهما ولم يقطع كلامهما

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Ibn Mahboub, from Muhammad Bin Yahya Al Khas'amy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy upon him<sup>-ra</sup> pass by Rasool-Allah<sup>-saww</sup> while Jibraeel<sup>-as</sup> was with him<sup>-saww</sup> in the image of Dahiya Al-Kalby, and Rasool-Allah<sup>-saww</sup> had secluded with him<sup>-as</sup>. When he<sup>-ra</sup> saw them<sup>-asws</sup>, he<sup>-ra</sup> turn away from them<sup>-asws</sup> and did not cut their<sup>-asws</sup> conversation.

فَقَالَ جَبْرَائِيلُ ع يَا مُحَمَّدُ هَذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَ لَمْ يُسَلِّمْ عَلَيْنَا أَمَا لَوْ سَلَّمْ لَرَدَدْنَا عَلَيْهِ يَا مُحَمَّدُ إِنَّ لَهُ دُعَاءً يَدْعُو بِهِ مَعْرُوفًا عِنْدَ أَهْلِ السَّمَاءِ فَاسْأَلْهُ عَنْهُ إِذَا عَرَجْتَ إِلَى السَّمَاءِ

Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! This Abu Zarr<sup>-ra</sup> had passed by us<sup>-asws</sup> and did not greet unto us<sup>-asws</sup>! But, had he<sup>-ra</sup> greeted, we<sup>-asws</sup> would have responded to him<sup>-ra</sup>. O Muhammad<sup>-saww</sup>! There is a supplication of his<sup>-ra</sup> he<sup>-ra</sup> tends to supplicate with, a well-known with people of the sky. Ask Allah<sup>-azwj</sup> about it when you<sup>-saww</sup> ascend to the sky!'

فَلَمَّا ارْتَفَعَ جَبْرَائِيلُ جَاءَ أَبُو ذَرٍّ إِلَى النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص مَا مَنَعَكَ يَا بَا ذَرٍّ أَنْ تَكُونَ قَدْ سَلَّمْتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا

When Jibraeel<sup>-as</sup> rose, Abu Zarr<sup>-ra</sup> came to the Prophet<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! What prevented you<sup>-ra</sup> from greeting unto us<sup>-asws</sup> when you<sup>-ra</sup> passed by us<sup>-asws</sup>?'

فَقَالَ ظَنَنْتُ يَا رَسُولَ اللَّهِ أَنَّ الَّذِي كَانَ مَعَكَ دِحْيَةَ الْكَلْبِيِّ قَدْ اسْتَحْبَبْتَهُ لِبَعْضِ شَأْنِكَ

He<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! I<sup>-ra</sup> thought that the one with you<sup>-saww</sup> was Dahiya Al-Kalby whom you<sup>-saww</sup> had secluded with for one of your<sup>-saww</sup> concerns'.

فَقَالَ ذَلِكَ جَبْرَائِيلُ يَا بَا ذَرٍّ وَ قَدْ قَالَ أَمَا لَوْ سَلَّمْ عَلَيْنَا لَرَدَدْنَا عَلَيْهِ

He<sup>-saww</sup> said: 'That was Jibraeel<sup>-as</sup>, O Abu Zarr<sup>-asws</sup>, and he<sup>-as</sup> said: 'Had he<sup>-ra</sup> greeted unto us<sup>-asws</sup>, we<sup>-asws</sup> would have responded to him<sup>-ra</sup>!''

فَلَمَّا عَلِمَ أَبُو ذَرٍّ أَنَّهُ كَانَ جَبْرَائِيلُ ع دَخَلَهُ مِنَ النَّدَامَةِ مَا شَاءَ اللَّهُ حَيْثُ لَمْ يُسَلِّمْ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا هَذَا الدُّعَاءُ الَّذِي تَدْعُو بِهِ فَقَدْ أَخْبَرَنِي أَنَّ لَكَ دُعَاءً مَعْرُوفًا فِي السَّمَاءِ

When Abu Zarr<sup>-ra</sup> came to know that it was Jibraeel<sup>-as</sup>, regret entered him<sup>-ra</sup> what Allah<sup>-azwj</sup> so Desired, when he<sup>-ra</sup> had not greeted. Rasool-Allah<sup>-saww</sup> said to him<sup>-ra</sup>: 'What is this supplication which you<sup>-ra</sup> supplicate with? He<sup>-as</sup> has informed me<sup>-saww</sup> that there is a supplication of yours<sup>-ra</sup> which is well-known in the sky'.

فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْإِيمَانَ بِكَ وَ التَّصَدِيقَ بِنَبِيِّكَ وَ الْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ الْعِنَى عَنْ أَشْرَارِ النَّاسِ.

He<sup>-ra</sup> said, 'Yes, O Rasool-Allah<sup>-saww</sup>! I<sup>-ra</sup> say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the Eman with You<sup>-azwj</sup>, and ratification of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the well-being from afflictions, and the thanking upon the well-being, and the needlessness from the evil people!''<sup>746</sup>

9- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن ابن الوليد عن الصّفار عن ابن عيسى عن البرزطي عن أبان بن عثمان عن محمد بن مسلم عن أبي جعفر صلوات الله عليه قال: الكَلِمَاتُ الَّتِي تَلَقَى بِحِينَ آدَمَ ع رَبَّهُ فَتَابَ عَلَيْهِ قَالَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ إِنِّي عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ خَيْرُ الْغَافِرِينَ.

(The book) 'Qasas Al-Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Aban Bin Usman, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: 'The phrases which Adam<sup>-as</sup> received from his<sup>-as</sup> Lord<sup>-azwj</sup>, so He<sup>-azwj</sup> Turned to him<sup>-as</sup>, he<sup>-as</sup> said: 'O Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Praise! I have worked evil and have been unjust to myself, so Forgive me, surely You<sup>-azwj</sup> are the oft-Turning, the Merciful! There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Praise! I have worked evil and have been unjust to myself, so Forgive me, surely You<sup>-azwj</sup> are Best of the forgivers!''<sup>747</sup>

10- جاء المجلس للمفيد أحمد بن محمد الصّولي عن الجلودي عن الجوهري عن قيس بن حفص عن الحسين الأشقر عن عمر بن عبد العفار عن إسحاق بن الفضل الهاشمي قال: كَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَعَادِيَ لَكَ وَلِيّاً أَوْ أُوَالِيَ لَكَ عَدُوّاً أَوْ أُرْضِيَ لَكَ سَخَطاً أَبَداً

(The book) 'Al Mahasin' of Al Mufeed – Ahmad Bin Muhammad Al Sowly, from Al Jaloudy, from Al Jowhari, from Qays Bin Hafs, from Husayn Al Ashqar, from Umar Bin Abdul Gaffar, from Is'haq Bin Al Fazl Al Hashimy who said,

'It was from a supplication of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from being inimical to a friend of Yours<sup>-azwj</sup>, or befriending an enemy of Yours<sup>-azwj</sup>, or being satisfied with what Annoys You<sup>-azwj</sup>!

اللَّهُمَّ مَنْ صَلَّيْتَ عَلَيْهِ فَصَلَّاتُنَا عَلَيْهِ وَ مَنْ لَعَنْتَهُ فَلَعْنَتُنَا عَلَيْهِ

O Allah<sup>-azwj</sup>! One Whom You<sup>-azwj</sup> have Sent Salawaat upon, our Salawaat(s) are upon him, and one whom You<sup>-azwj</sup> have Cursed, our curses are upon him!

اللَّهُمَّ مَنْ كَانَ فِي مَوْتِهِ فَرِحَ لَنَا وَ لَجِمِيعِ الْمُسْلِمِينَ فَأَرْحَمْنَا مِنْهُ وَ أَبْدَلْ لَنَا مَنْ هُوَ خَيْرٌ لَنَا مِنْهُ حَتَّى تُرِينَا مِنْ عِلْمِ الْإِجَابَةِ مَا نَتَعَرَّفُهُ فِي أَدْيَانِنَا وَ مَعَايِشِنَا يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! One in whose death were to be joy for us and for entirety of the Muslims, Rest us from him and Replace for us by someone who is better for us than him, until You<sup>-azwj</sup> Show us

<sup>746</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 8

<sup>747</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 9

from knowledge of the Response what we would recognise in our religion and our livelihoods, O most Merciful of the merciful ones!”<sup>748</sup>

11- مكا، مكارم الأخلاق عن معاذ بن جبل قال: أرسلني رسول الله ص ذات يوم إلى عبد الله بن سلام و عنده جماعة من أصحابه فحضر فقال النبي ص يا عبد الله أخبرني عن عشر كلمات علمهن الله عز و جل إبراهيم يوم فذف في النار أ يجدهن في التوراة مكتوباً

(The book) ‘Makarim Al Akhlaq’ – from Muaz Bin Jabal who said,

‘One day Rasool-Allah<sup>-saww</sup> sent me to (call) Abdullah Bin Salam, and in his presence was a group of his companions. He presented. The Prophet<sup>-saww</sup> said: ‘O Abdullah! Inform me about ten phrases Allah<sup>-azwj</sup> Mighty and Majestic had Taught Ibrahim<sup>-as</sup> on the day he<sup>-as</sup> was thrown into the fire! Do you find these written in the Torah?’

فقال عبد الله يا نبي الله بأبي و أمي هل أنزل عليك فيهن شيء فإني أجد نواحيها في التوراة و لا أجد الكلمات و هي عشر دعوات فيهن اسم الله الأعظم

Abdullah said, ‘O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! By my father and my mother! Has anything been Revealed to you<sup>-saww</sup> regarding these? I have found its Rewards in the Torah and I cannot find the phrases, and these are ten supplications wherein is the most Magnificent Name of Allah<sup>-azwj</sup>’.

فقال رسول الله ص هل علمهن الله تعالى موسى

Rasool-Allah<sup>-saww</sup> said: ‘Did Allah<sup>-azwj</sup> the Exalted Teach these to Musa<sup>-as</sup>?’

فقال ما علمهن الله تعالى غير إبراهيم الخليل ع

He said, ‘Allah<sup>-azwj</sup> the Exalted did not Teach it to other than Ibrahim<sup>-as</sup>, the friend!’

فقال النبي ص و ما تجد نواحيها في التوراة

The Prophet<sup>-saww</sup> said: ‘And what do you find in the Torah as its Rewards?’

فقال عبد الله يا رسول الله و من يستطيع أن يبلغ نواحيها غير أبي أجد في التوراة مكتوباً ما من عبد من الله عليه و جعل هؤلاء الكلمات في قلبه إلا جعل النور في بصره و اليقين في قلبه و شرح صدره للإيمان

Abdullah said, ‘O Rasool-Allah<sup>-saww</sup>, and who capable of reaching (achieving) it Rewards? Apart from that, I find written in the Torah: ‘There is none from a servant Allah<sup>-azwj</sup> has Conferred upon him, and Made these phrases to be in his heart, except He<sup>-azwj</sup> Makes the Noor to be in his sight, and the certainty in his heart, and Expands the chest for the Eman!

و جعل له نوراً من مجلسه إلى العرش يتأله و يباهي به ملائكته في كل يوم مرتين و يجعل الحكمة في لسانه و يزرؤه حفظ كتابه و إن لم يكن حريصاً عليه و يقمها في الدين و يذف له المحبة في قلوب عباده

<sup>748</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 10

And He<sup>-azwj</sup> will Make a shining light for him, from in his place up to the Throne, and He<sup>-azwj</sup> will Boast to His<sup>-azwj</sup> Angels with it twice during every day, and He<sup>-azwj</sup> will Make the wisdom to be upon his tongue, and He<sup>-azwj</sup> will Grace him memorisation of His<sup>-azwj</sup> Book, and even if he is not eager upon it, and understanding in the religion, and He<sup>-azwj</sup> will Cast love for him in the hearts of His<sup>-azwj</sup> servants!

وَيُؤْمِنُهُ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَةِ الدَّجَالِ وَ يُؤْمِنُهُ مِنَ الْفَرْعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ وَ يَحْشُرُهُ فِي زُمْرَةِ الشُّهَدَاءِ وَ يُكْرِمُهُ اللَّهُ وَ يُعْطِيهِ مَا يُعْطِي الْأَنْبِيَاءَ بِكَرَامَتِهِ وَ لَا يَخَافُ إِذَا خَافَ النَّاسُ وَ لَا يَحْزَنُ إِذَا حَزَنَ النَّاسُ

And He<sup>-azwj</sup> will Secure him from Punishment of the grave and Fitna of Al-Dajjal-la, and He<sup>-azwj</sup> will Secure him from the greatest panic on the Day of Qiyamah, and Resurrect him in the group of martyrs, and Allah<sup>-azwj</sup> will Honour him and Give him what He<sup>-azwj</sup> Gives the Prophets<sup>-as</sup> with His<sup>-azwj</sup> Benevolence, and he will not fear when the people fear nor grieve when the people grieve!

وَ يُكْتَبُ عِنْدَ اللَّهِ صِدْقًا وَ يُحْشَرُ يَوْمَ الْقِيَامَةِ وَ قَلْبُهُ سَاكِنٌ مُطْمَئِنٌّ وَ هُوَ مَعْنَى يُكْسَى مَعَ إِبْرَاهِيمَ يَوْمَ الْقِيَامَةِ وَ لَا يَسْأَلُ بِتِلْكَ الدَّعَوَاتِ شَيْئًا إِلَّا أُعْطَاهُ اللَّهُ وَ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَ قَسَمَهُ وَ يُجَاوِزُ الرَّحْمَنُ فِي دَارِ الْجَلَالِ وَ لَهُ أَجْرُ كُلِّ شَهِيدٍ اسْتُشْهِدَ مِنْذُ يَوْمِ خُلِقَتِ الدُّنْيَا

And in the Presence he will be written as a truthful, and will be Resurrected on the Day of Qiyamah while his heart would be reassured, and he would be from the ones who will be garmented along with Ibrahim<sup>-as</sup> on the Day of Qiyamah, and he will not ask Allah<sup>-azwj</sup> for anything with these supplications except Allah<sup>-azwj</sup> would Give him, and if he were to vow upon Allah<sup>-azwj</sup> he would accomplish his vow, and he will be a neighbour of the Beneficent in the Majestic house, and for him would be Recompense of every martyr who has been martyred since the day the world was created’.

قَالَ النَّبِيُّ ص وَ مَا دَارُ الْجَلَالِ يَا ابْنَ سَلَامٍ

The Prophet<sup>-saww</sup> said: ‘And what is the Majestic house, O Ibn Salam?’

قَالَ جَنَّةُ عَدْنٍ وَ هُوَ مَوْضِعُ عَرْشِ الرَّحْمَنِ رَبِّ الْعَرْزَةِ وَ هِيَ فِي جِوَارِ اللَّهِ

He said, ‘The Garden of Eden, and it is a place of the Throne of the Beneficent, the Lord<sup>-azwj</sup> of Might, and it is in the neighbourhood of Allah<sup>-azwj</sup>’.

قَالَ ابْنُ سَلَامٍ فَعَلِمْنَا يَا رَسُولَ اللَّهِ وَ مَنَّا عَلَيْنَا كَمَا مَنَّ اللَّهُ عَلَيْنَا

Ibn Salam said, ‘Teach us, O Rasool-Allah<sup>-saww</sup>, and confer upon us just as Allah<sup>-azwj</sup> has Conferred upon you<sup>-saww</sup>!’

قَالَ النَّبِيُّ ص خَرُّوا لِلَّهِ سُجْدًا

The Prophet<sup>-saww</sup> said: ‘Fall into Sajdah for Allah<sup>-azwj</sup>!’

قَالَ فَخَرُّوا سُجَّدًا فَلَمَّا رَفَعُوا رُؤُوسَهُمْ قَالَ النَّبِيُّ ص قَوْلُهُ- يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الْمَرْهُوبُ مِنْكَ جَمِيعُ خَلْقِكَ يَا نُورَ النُّورِ أَنْتَ الَّذِي احْتَجَبْتَ دُونَ خَلْقِكَ فَلَا تُدْرِكُ نُورَكَ نُورٌ

He (the narrator) said, 'They fell into Sajdah. When they raised their heads, the Prophet<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> are the awed from entirety of Your<sup>-azwj</sup> creatures! O Noor of the Noor(s)! You<sup>-azwj</sup> are the One veiled from all Your<sup>-azwj</sup> creatures, so no light can realise Your<sup>-azwj</sup> Noor!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الرَّفِيعُ الَّذِي ارْتَفَعْتَ فَوْقَ عَرْشِكَ مِنْ فَوْقِ سَمَائِكَ فَلَا يَصِفُ عَظَمَتَكَ أَحَدٌ مِنْ خَلْقِكَ يَا نُورَ النُّورِ قَدْ اسْتَنَارَ بِنُورِكَ أَهْلُ سَمَائِكَ وَ اسْتَضَاءَ بِضَوْوِكَ أَهْلُ أَرْضِكَ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Lofty Who is Lofty above Your<sup>-azwj</sup> Throne and from above Your<sup>-azwj</sup> skies! Thus, Your<sup>-azwj</sup> Magnificence cannot be described by anyone of Your<sup>-azwj</sup> creatures! O Noor of the Noor! By Your<sup>-azwj</sup> Noor are irradiated people of the Your<sup>-azwj</sup> skies and illuminated by Your<sup>-azwj</sup> Illumination are people of Your<sup>-azwj</sup> earth!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الَّذِي لَا إِلَهَ غَيْرُكَ تَعَالَيْتَ عَنْ أَنْ يَكُونَ لَكَ شَرِيكَ وَ تَعَظَّمْتَ عَنْ أَنْ يَكُونَ لَكَ وَلَدٌ وَ تَكْرَمْتَ عَنْ أَنْ يَكُونَ لَكَ شَبِيهٌ وَ تَجَبَّرْتَ عَنْ أَنْ يَكُونَ لَكَ ضِدٌّ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the One Who, there is no god apart from You<sup>-azwj</sup>! You<sup>-azwj</sup> are more Exalted from there being an associate for You<sup>-azwj</sup>, and You<sup>-azwj</sup> are more Magnificent from there being a son for You<sup>-azwj</sup>, and Your<sup>-azwj</sup> are more Honourable than there being a resemblance for You<sup>-azwj</sup>, and You<sup>-azwj</sup> more Forceful from there being an opponent for You<sup>-azwj</sup>!

فَأَنْتَ اللَّهُ الْمَحْمُودُ بِكُلِّ لِسَانٍ وَ أَنْتَ الْمَعْبُودُ فِي كُلِّ مَكَانٍ وَ أَنْتَ الْمَذْكُورُ فِي كُلِّ أَوَانٍ وَ زَمَانٍ يَا نُورَ النُّورِ كُلِّ نُورٍ حَامِدٌ لِنُورِكَ يَا مَلِيكَ كُلِّ مَلِيكَ يَفِي غَيْرِكَ يَا دَائِمٌ كُلِّ حَيٍّ بِمَوْتِ غَيْرِكَ

You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, the Praise with every tongue, and You<sup>-azwj</sup> are the worshipped in every place, and You<sup>-azwj</sup> are the mentioned in every season (time)! O Light of every light! O King of every king! Others will perish, O permanent! Every living being will die apart from You<sup>-azwj</sup>!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ ارْحَمْنِي رَحْمَةً تُطْفِئُ بِهَا غَضَبَكَ وَ تَكْفُفُ بِهَا عَذَابَكَ وَ تَرِزُقُنِي بِهَا سَعَادَةً مِنْ عِنْدِكَ وَ تُجَلِّئِي بِهَا دَارَكَ الَّتِي تُسْكِنُهَا حَيْرَتَكَ مِنْ خَلْقِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! The Beneficent, the Merciful! Mercy me with such Mercy extinguishing Your<sup>-azwj</sup> Wrath by it, and Suffice Your<sup>-azwj</sup> Punishment by it, and Grace me by its good fortune from Your<sup>-azwj</sup> Presence, and Legalise by it for me Your<sup>-azwj</sup> House which You<sup>-azwj</sup> will be Settling Your<sup>-azwj</sup> good people from Your<sup>-azwj</sup> creatures in it, O most Merciful of the merciful ones!

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْفَيْحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئًا بِالنِّعَمِ قَبْلَ اسْتِخْقَاقِهَا

O the One Who Reveals the beautiful! O the One Who Conceals the ugliness! O the One Who does not Seize for the crimes! O the 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! O Benevolent of the Pardon! O Mighty of the Conferment! O Initiator with the bounty before it is deserved!

يَا رَبَّاهُ يَا رَبَّاهُ وَ يَا سَيِّدَاهُ وَ يَا أَمَلَاهُ وَ يَا غَايَةَ رَغْبَتَاهُ أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي فِي النَّارِ

O Lord<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, and O Chief, and O Hope, and O Peak of desires! I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Allah<sup>-azwj</sup> not to Grill my body in the Hellfire!

قَالَ يَا رَسُولَ اللَّهِ وَ مَا ثَوَابُ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ

He said, 'O Rasool-Allah<sup>-saww</sup>, and what is Reward of the one who says these phrases?'

قَالَ هَيْهَاتَ هَيْهَاتَ انْقَطَعَ الْقَلَمُ لَوْ اجْتَمَعَ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ عَلَى أَنْ يَصِفُوا ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ لَمَّا وَصَفُوا مِنْ أَلْفِ جُزْءٍ جُزْءاً وَاحِداً

He<sup>-saww</sup> said: 'Far be it! Far be it! The Pen will terminate! Even if Angels of the seven skies and seven earths were to gather upon describing that up to the Day of Qiyamah, they would not (be able to) describe one part of a thousand!'

وَ ذَكَرَ عَ هَذِهِ الْكَلِمَاتِ ثَوَاباً وَ فَضَائِلَ كَثِيرَةً لَا يُحْتَمَلُ ذِكْرُهَا هَاهُنَا اقْتَصَرْنَا عَلَى ذِكْرِ الْمَقْصُودِ خِشْيَةَ التَّطْوِيلِ.

And he<sup>-asws</sup> mentioned for these phrases Rewards and many merits! It is not possible to mention these over here. We have abridged these based upon mention of the purpose, fearing the prolongation".<sup>749</sup>

12- مكارم الأخلاق كان من دعاء النبي ص اللهم إني أسألك العافية و شكر العافية و تمام العافية في الدنيا و الآخرة.

(The book) 'Makarim Al-Akhlaq' –

'It was from a supplication of the Prophet<sup>-saww</sup>: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the well-being, and thanking for the well-being, and complete well-being in the world and the Hereafter!'"<sup>750</sup>

13- ضا، فقه الرضا عليه السلام دعاء اللهم إني أسألك العافية و شكر العافية و تمام العافية في الدنيا و الآخرة و كان علمك السابق فيما تريد أن تكون قبيل التكوين و العلم فعلمك ذاتية غير مكتسب لم تنزل كنت عالماً موجوداً و الجهل عنك نافية

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, a supplication – 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Existed before the times, and before the universe, and the existence, and the existing beings, and You<sup>-azwj</sup> have Known with what You<sup>-azwj</sup> Want to happen before the things come into being, and Your<sup>-azwj</sup> preceding Knowledge was regarding what You<sup>-azwj</sup> Want to happen,

<sup>749</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 11

<sup>750</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 12

before its coming into being, and the Knowledge is Your<sup>-azwj</sup> Acton, perpetual without being attained. You<sup>-azwj</sup> have not ceased to be Knower, Existing, and the ignorance is negated from You<sup>-azwj</sup>!

فَأَنْتَ بَادِي الْأَبَدِ وَ قَادِمُ الْأَزَلِّ وَ دَائِمُ الْقَدَمِ لَا تُوصَفُ بِصِفَاتٍ وَ لَا تُنْعَثُ بِوَصْفٍ وَ لَا تُلْحَقُ بِالْحَوَاسِّ وَ لَا تُضْرَبُ فِيكَ الْأَمْثَالُ وَ لَا تُقَاسُ بِقِيَاسٍ وَ لَا تُحَدُّ بِحُدُودٍ

You<sup>-azwj</sup> are the Initiator of the forever, and Ancient of the pre-existence, and the permanent of the ever-lasting. You<sup>-azwj</sup> cannot be described with Your<sup>-azwj</sup> Attributes, nor can You<sup>-azwj</sup> be Attributed with a description, nor can You<sup>-azwj</sup> be realised with the sensory perceptions, nor can the examples be struck regarding You<sup>-azwj</sup> nor can You<sup>-azwj</sup> be compared with a comparison, nor can You<sup>-azwj</sup> be defined by limitations!

لَيْسَ لَكَ مَكَانٌ يُعْرَفُ وَ لَا لَكَ مَوْضِعٌ يُنَالُ لَا فَوْقَكَ مُنْتَهَى وَ لَا عِنْدَكَ انْتِهَاءٌ وَ لَا حَلْفَكَ إِذْرَاكٌ وَ لَا أَمَامَكَ مُصَادِفٌ بَلْ أَيْنَ تَوَجَّهَ الْوَاجِهُونَ فَأَنْتَ هُنَاكَ

There isn't any place known for You<sup>-azwj</sup>, nor is there any place for You<sup>-azwj</sup> to attain! There is no peak above You<sup>-azwj</sup> nor any end-point about You<sup>-azwj</sup>, nor is there any realisation behind You<sup>-azwj</sup>, nor any encountering in front of You<sup>-azwj</sup>! But, wherever the faces turn to, You<sup>-azwj</sup> are over there!

لَمْ تَزَلْ لَا يُحِيطُ بِكَ الْأَشْيَاءُ بَلْ تُحِيطُ بِالْأَشْيَاءِ مُحْتَوٍ بِهَا مُحْتَجِبٍ عَنِ رُؤْيَاةِ الْمُحَلُوقِينَ وَ هُمْ عِنْدَكَ غَيْرُ مُحْتَجِبِينَ تَرَى وَ لَا تُرَى وَ أَنْتَ فِي الْمَالِ الْأَعْلَى تَسْمَعُ وَ تَرَى وَ تَعْلَمُ مَا يَخْفَى وَ أَحْفَى فَتَبَارَكْتَ وَ تَعَالَيْتَ عَمَّا يَقُولُونَ غُلُوبًا كَبِيرًا.

You<sup>-azwj</sup> did not cease to be, nor do things encompass You<sup>-azwj</sup>, but You<sup>-azwj</sup> Encompass the things, Enveloping these, veiled from being seen by the created beings, and they are not veiled from You<sup>-azwj</sup>! You<sup>-azwj</sup> See but cannot be seen, and You<sup>-azwj</sup> are in the Exalted Assembly. You<sup>-azwj</sup> Hear, and See, and Know what is hidden, and more concealed. Blessed are You<sup>-azwj</sup> and Exalted from what they are saying, Exalted, Great!"<sup>751</sup>

دُعَاءٌ آخَرٌ لِي اللَّهُمَّ أَنْتَ كَمَا أَنْتَ حَيْثُ أَنْتَ لَا يَعْلَمُ أَحَدٌ كَيْفَ أَنْتَ إِلَّا أَنْتَ لَا تَحُولُ عَمَّا كُنْتَ فِي الْأَزَلِّ حَيْثُ كُنْتَ وَ لَا تَزُولُ وَ لَا تَوَلَّى أَوْلِيَّتِكَ مِثْلَ آخِرِيَّتِكَ وَ آخِرِيَّتِكَ مِثْلَ أَوْلِيَّتِكَ

Another supplication of mine – ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup>! You<sup>-azwj</sup> are just as You<sup>-azwj</sup> wherever You<sup>-azwj</sup> are! No one knows how You<sup>-azwj</sup> are except You<sup>-azwj</sup>! There is no transformation from what Your<sup>-azwj</sup> were in the eternity wherever You<sup>-azwj</sup> were, nor do You<sup>-azwj</sup> decline, nor does Your<sup>-azwj</sup> firstness turn around like Your<sup>-azwj</sup> lastness, and Your<sup>-azwj</sup> lastness is like Your<sup>-azwj</sup> firstness!

إِذَا أَفْنَى الْخَلَائِقُ وَ أَظْهَرَ الْخَفَائِقُ لَا يَعْرِفُ بِمَكَانِكَ مَلَكٌ مُعَرَّبٌ وَ لَا نَبِيٌّ مُكَرَّمٌ وَ لَا أَحَدٌ يَعْرِفُ أَيْبَتَكَ وَ لَا كَيْفِيَّتَكَ وَ لَا كَيْنُونِيَّتَكَ

<sup>751</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 13 a

When the creatures perish and the realities are revealed, no one will know of Your<sup>-azwj</sup> place, neither an Angel of Proximity, nor an honourable Prophet<sup>-as</sup>, nor will anyone know Your<sup>-azwj</sup> whereabouts, nor Your<sup>-azwj</sup> qualitative state, nor (the essence of) your existence.

فَأَنْتَ الْأَحَدُ الْأَبَدُ وَ مُلْكُكَ سَرْمَدٌ وَ سُلْطَانُكَ لَا يَنْقُضِي لَا لَكَ زَوَالٌ وَ لَا لِمُلْكِكَ نَقَادٌ وَ لَا لِسُلْطَانِكَ تَغْيِيرٌ

You<sup>-azwj</sup> are the First, the permanent, and Your<sup>-azwj</sup> kingdom is perpetual, and Your<sup>-asws</sup> Authority will not terminate, nor is there any decline for You<sup>-azwj</sup>, nor any depletion for Your<sup>-azwj</sup> Kingdom, nor any change for Your<sup>-azwj</sup> Authority!

مُلْكُكَ دَائِمٌ وَ سُلْطَانُكَ قَدِيمٌ مِنْكَ وَ بِكَ لَا بِأَحَدٍ وَ لَا مِنْ أَحَدٍ لِأَنَّكَ لَمْ تَزَلْ كُنْتَ الْأَزَلُ بِكَ لَا أَنْتَ بِهِ أَنْتَ الدَّوَامُ لَمْ تَزَلْ سُبْحَانَكَ وَ تَعَالَيْتَ عَمَّا يُعُولُونَ عُلُوًّا كَبِيرًا.

Your<sup>-azwj</sup> Kingdom is permanent, and Your<sup>-azwj</sup> Authority is Ancient from You<sup>-azwj</sup>, and with You<sup>-azwj</sup>, not with anyone (else), nor from anyone (else), because You<sup>-azwj</sup> have not ceased to be. The eternity was with You<sup>-azwj</sup>, You<sup>-azwj</sup> were not with it. You<sup>-azwj</sup> are the permanent! You<sup>-azwj</sup> have not ceased to be. Glory be to You<sup>-azwj</sup>, and You<sup>-azwj</sup> are more Exalted than what they are saying. Exalted, Great!"<sup>752</sup> (Not a Hadeeth)

دُعَاءٌ حَسَنٌ بَلِيغٌ لِي اللَّهُمَّ إِنِّي أَتَوَسَّلُ إِلَيْكَ فِي يَوْمٍ فَقْرِي وَ فَاقِي عِنْدَ تَحْيُرِي وَ عِنْدَ انْقِطَاعِ حُجَّتِي بِحُبِّكَ وَ بِحُبِّبِكَ وَ بِاللَّيْلِ اتَّخَذْتَ إِبْرَاهِيمَ مِنْ أَجْلِهِ خَلِيلًا وَ كَلَّمْتَ مُوسَى مِنْ كَرَامَتِهِ فِي طُورِ سَيْنَاءَ مِنْ وَرَائِهِ بِكَلَامٍ

An excellent, eloquent supplication of mine – ‘O Allah<sup>-azwj</sup>! I seek means to You<sup>-azwj</sup> during a day of my poverty and my destitution at my confusion, and at termination of my arguments by Your<sup>-azwj</sup> Love and Your<sup>-azwj</sup> Beloved, and by which You<sup>-azwj</sup> had Taken Ibrahim<sup>-as</sup> as a friend for its reason, and Conversed with Musa<sup>-as</sup> from Your<sup>-azwj</sup> Benevolence in (the mount) Toor of Sinai from behind it with a Speech!

وَ نَفَحْتَ فِي مَرْيَمَ بِهِ مِنْ رُوحِكَ وَ هُوَ نُورُكَ السَّاطِعُ وَ ضِيَاؤُكَ اللَّامِعُ أَنْوَرُ نُورًا وَ أَشْرَقَ سَنَاءً وَ أَضْوَأُ ضِيَاءً وَ أَعَزُّ مِنْ خَلْقِكَ وَ أَفْضَلُ مَنْ فَطَرْتَ وَ أَوَّلُ مَنْ ابْتَدَعْتَ وَ آخِرُ مَنْ أَظْهَرْتَ رُوحَكَ وَ نُورَكَ وَ قُدْسُكَ

And You<sup>-azwj</sup> Blew into Maryam<sup>-as</sup> by it from Your<sup>-azwj</sup> Spirit, and it is Your<sup>-azwj</sup> shining Noor and Your<sup>-azwj</sup> sparkling illumination, the most radiant light, and the shiniest splendour, and the brightest illumination, and the dearest of Your<sup>-azwj</sup> creatures, and most superior of the ones You<sup>-azwj</sup> Originated, and the first one You<sup>-azwj</sup> Initiated, and last of the ones You<sup>-azwj</sup> Revealed. Your<sup>-azwj</sup> Spirit, and Your<sup>-azwj</sup> Noor, and Your<sup>-azwj</sup> Holiness!

بِهِ كَوْنُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ خَتَامُ رُسُلِكَ وَ افْتِتَاحُ أَنْبِيَائِكَ حَجَّتِكَ الْكُبْرَى وَ آيَاتِكَ الْعُظْمَى وَ بَابُكَ الْفُضْوَى وَ حِجَابُكَ الْأَدْنَى وَ كَلِمَتُكَ الْعُلْيَا مَدِينَةُ عِلْمِكَ وَ مَعْدِنُ حِكْمَتِكَ وَ مُنْتَهَى سِرِّكَ مِيثَاقُ الْأَنْبِيَاءِ وَ عَهْدُ الشُّهَدَاءِ مِنْ أَثْبَتِ الْمُرْسَلِينَ

Due to him<sup>-saww</sup> exist the former ones and the latter ones, and he<sup>-saww</sup> is last of Your<sup>-azwj</sup> Messengers<sup>-as</sup>, and Your<sup>-azwj</sup> Prophets<sup>-as</sup> began Your<sup>-azwj</sup> great manifesto, and Your<sup>-azwj</sup> most Magnificent sign, and the most splendid of Your<sup>-azwj</sup> signs, and Your<sup>-azwj</sup> ultimate door, and Your<sup>-azwj</sup> lowest veil, and Your<sup>-azwj</sup> most exalted Word, city of Your<sup>-azwj</sup> Knowledge, and Mine

<sup>752</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 13 b

of Your<sup>-azwj</sup> Wisdom, and ultimate of Your<sup>-azwj</sup> secret, Covenant of the Prophets<sup>-as</sup>, and pact of the martyrs, from the firmest of the Messengers<sup>-as</sup>!

أَصْلُ الْأَوْصِيَاءِ وَ فَرْعُ الْأَنْبِيَاءِ أَكْرَمُ الْبَرَّةِ وَ صَافِي الصَّفْوَةِ خَيْرُ الثَّقَلَيْنِ وَ أَكْرَمُ مَنْ فِي الْحَافِيَيْنِ إِلَى عَيْنِ الْمَشْرِقَيْنِ وَ مَا فِي الْمَغْرِبَيْنِ سَيِّدُ مَنْ مَضَى مِنْ الْأُولَيْنِ وَ سَيِّدُ مَنْ بَقِيَ مِنَ الْآخِرِينَ

Root of the successors<sup>-as</sup>, and branch of the pious ones, most honourable of the righteous ones, and most elite of the elites, best of the 'Saqaalayn' (Jinn and humans), and most honourable of the ones in the two ends (sky and the earth) to the eyes of the two easts and what is in the two wests, chief of the one past from the former ones, and chief of the one remaining from the latter ones!

الْخَالِصُ الْمُخْلِصُ الصَّفْوَةُ الصَّفْوَةُ السَّيِّدُ الْبُرِّ تَأْخِجُ الْأَنْبِيَاءِ وَ إِكْلِيلُ الرُّسُلِ وَ فَخْرُ الثَّقَلَيْنِ وَ أَفِيحَاؤُ الْمَلَائِكَةِ عِلْمُ الْهُدَى وَ طَوْدُ الثَّقَى وَ النُّورُ فِي الدُّجَى الْقَمَرُ الْبَاهِرُ وَ النَّجْمُ الرَّاهِرُ وَ الْكَوْكَبُ الدَّرِيُّ مِيزَانُ الْعَدْلِ وَ الصِّرَاطُ الْمُسْتَقِيمُ

The pure, the sincere, the elite, the elite, the chief, the righteous crown of the Prophets<sup>-as</sup>, and the pinnacle of Messengers<sup>-as</sup>, and pride of the 'Saqaalayn' (jinn and humans), and the pride of Angels, the flag of guidance, and peak of piety, and the light in the darkness, the full shining moon, and the blossoming star, and the shining star, the scale of justice, and the Straight Path!

مَنَارُ دِينِ اللَّهِ وَ قَنَادِيلُ الرُّسُلِ وَ أَرْكَانُ الدِّينِ الْأَعْلَى وَ عُمْدَةُ الْإِسْلَامِ مَهَابِطُ الْوَحْيِ الْكَأَمَلُ وَ أَهْلُكَ وَ أَجْبَاؤُكَ وَ أَمْنَاؤُكَ وَ أَصْفِيَاؤُكَ وَ مُجْبَاؤُكَ وَ مُجْبَاؤُكَ وَ نَقْبَاؤُكَ وَ أَنْفِيَاؤُكَ وَ شَهَادَاؤُكَ وَ خَلْفَاؤُكَ وَ كُرْمَاؤُكَ وَ حُلَمَاؤُكَ وَ عُرْفَاؤُكَ وَ حُكَمَاؤُكَ وَ عِلْمَاؤُكَ وَ أَدْبَاؤُكَ وَ أَمْنَاؤُكَ وَ نُظْرَاؤُكَ وَ شَفْعَاؤُكَ وَ عُظْمَاؤُكَ

Minaret of the religion of Allah<sup>-azwj</sup> and lantern of the Messengers<sup>-as</sup>, and the exalted pillars of religion, and supports of Al-Islam, platforms of the revelation, his<sup>-saww</sup> Progeny<sup>-asws</sup>, and his<sup>-saww</sup> family, and Your<sup>-azwj</sup> loved ones, and Your<sup>-azwj</sup> trustees, and Your<sup>-azwj</sup> elites, and Your<sup>-azwj</sup> captains, and Your<sup>-azwj</sup> captains, and Your<sup>-azwj</sup> chiefs, and Your<sup>-azwj</sup> pious ones, and Your<sup>-azwj</sup> martyrs, and Your<sup>-azwj</sup> caliphs, and Your<sup>-azwj</sup> honourable ones, and Your<sup>-azwj</sup> forbearing ones, and Your<sup>-azwj</sup> gnostic(s), and Your<sup>-azwj</sup> wise ones, and Your<sup>-azwj</sup> scholars, and you're your<sup>-azwj</sup> teachers, and Your<sup>-azwj</sup> trustees, and your Your<sup>-azwj</sup> peers, and Your<sup>-azwj</sup> interceders, and Your<sup>-azwj</sup> mighty ones!

تَمَّ بِحَبْلِكَ الَّذِي سَمَّيْتَهُ بِاسْمِكَ وَ فَرَضْتَ طَاعَتَهُ عَلَى عِبَادِكَ وَ افْتَرَضْتَ مَوَدَّتَهُ عَلَى خَلْقِكَ تَمَّ آلِ طه وَ يس وَ الْحَوَامِيمِ وَ الطَّوَّاسِينِ وَ كَهَيْبِصِ دُكْرِكَ الْحَكِيمِ وَ رَحْمَتِكَ الْبَسِيطِ نَجَاةِ الْمُؤْمِنِينَ وَ هَلَكَ الْكَافِرِينَ

Then by Your<sup>-azwj</sup> friend whom You<sup>-azwj</sup> Named with Your<sup>-azwj</sup> Name, and Imposed obedience to him<sup>-asws</sup> upon Your<sup>-azwj</sup> servants, and Imposed his<sup>-asws</sup> cordiality upon Your<sup>-azwj</sup> creatures. The Progeny<sup>-asws</sup> of Ta Ha, and Yaseen, and 'Al Hawameem', and Kaf Ha Ya Ayn Saad, Your<sup>-azwj</sup> Wise Reminder, and Your<sup>-azwj</sup> extensive Mercy, salvation of the Momineen and destruction of the Kafirs!

وَجْهَكَ الْكَرِيمِ الَّذِي لَا يُنْكِي وَ لَا يُغْنِي وَ لَا يَهْلِكُ مَعَ الْهَالِكِينَ وَ جَنِّبِكَ الْأَوْجِبَ وَ يَدِكَ الْعُلْيَا وَ عَيْنِكَ الْأَوْفَى صَاحِبِ مِمْ وَ عَيْنِ وَ فَا وَ ح وَ ي وَ هِي هُمْ الْبَرَّةُ؟؟؟ الْعَرِّيُّ الْخَيْرَةُ فَصَلَّوْا اللَّهُ عَلَيْهِمْ وَ عَلَى ذُرِّيَّتِهِمْ وَ سَلِّمْ تَسْلِيمًا

Your<sup>-azwj</sup> honourable Face which is neither vanquished, nor perish, nor destroyed with the destroyed ones, and Your<sup>-azwj</sup> most Obligated Side, and Your<sup>-azwj</sup> upper Hand, and Your<sup>-azwj</sup> most loyal Eye, Master of 'Meem', and 'Ayn', and 'Fa', and 'Ha', and 'Ya', and these, they are the righteous ones, the esteemed, the good. Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> and upon their<sup>-asws</sup> offspring, and abundant greetings!

اللَّهُمَّ إِنِّي بِكَ وَ بِكَ وَ بِكَ وَ بِكَ وَ لَكَ وَ لَكَ وَ لَكَ وَ لَكَ

O Allah<sup>-azwj</sup>! I am with them<sup>-asws</sup> and with You<sup>-azwj</sup>, and with You<sup>-azwj</sup> and with them<sup>-asws</sup>, and for them<sup>-asws</sup> and for You<sup>-azwj</sup>, and for You<sup>-azwj</sup> and for them<sup>-asws</sup>!

اللَّهُمَّ فَصَلِّ عَلَيْهِمْ وَ عَلَى آلِهِمْ وَ سَلِّمْ تَسْلِيمًا

O Allah<sup>-azwj</sup>! Send Salawaat upon them<sup>-asws</sup> and upon their<sup>-asws</sup> Progeny<sup>-asws</sup> and abundant greetings!

اللَّهُمَّ إِنَّكَ تَعْلَمُ مِنْ حَقِّهِمْ مَا لَا أَعْلَمُ أَنَا فَتَعْرِفْ مِنْ فَضْلِهِمْ مَا لَا أَعْرِفُ أَنَا

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Know of their<sup>-asws</sup> rights what I don't know, so Introduce from their<sup>-asws</sup> merits what I don't know!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَ وَ بِحَقِّهِمْ وَ بِفَضْلِهِمْ وَ بِشَرَفِهِمْ أَنْ تُصَلِّيَ عَلَيَّ عَلَيَّ مُحَمَّدٍ وَ عَلَيْهِمْ وَ عَلَى آلِهِمْ وَ سَلِّمْ تَسْلِيمًا وَ أَنْ تُقْضِيَ حَاجَتِي صَغِيرَهَا وَ كَبِيرَهَا مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ مَا لَكَ فِيهِ رِضَى وَ لِي فِيهَا صَلَاحٌ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by them<sup>-asws</sup>, and by their<sup>-asws</sup> rights, and by their<sup>-asws</sup> merits, and by their<sup>-asws</sup> nobilities, to Send Salawaat upon Muhammad<sup>-sawww</sup> and upon them<sup>-asws</sup> and upon their<sup>-asws</sup> Progenies, and abundant greetings, and to fulfil my needs, their small ones and their big ones, from needs of the world and the Hereafter, what there is Satisfaction for You<sup>-azwj</sup> in it and correction for me in it!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَاجِبِ حَقِّكَ وَ حَقِّهِمْ عَلَيْنَا وَ بِمَا لَدَيْكَ مِنْ فَضْلِهِمْ وَ حُرْمَتِهِمْ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيْهِمْ وَ عَلَى آلِهِمْ وَ سَلِّمْ تَسْلِيمًا وَ أَنْ تُغْفِرَ لَنَا جَمِيعَ مَا قَدْ عَلِمْتَ مِنَّا مِنْ دُنُوبِنَا صَغِيرَهَا وَ كَبِيرَهَا وَ سِرِّهَا وَ عَلَانِيَتِيهَا وَ مَا قَدْ أَحْصَيْتَ عَلَيْنَا بِمَا قَدْ نَسِينَا مَغْفِرَةً عَظِيمًا

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> obligatory right, and their<sup>-asws</sup> rights upon us, and with what are their<sup>-asws</sup> merits with You<sup>-azwj</sup> and their<sup>-asws</sup> sanctities in Your<sup>-azwj</sup> Presence, to Send Salawaat upon them<sup>-asws</sup>, and upon their<sup>-asws</sup> Progenies, and abundant greetings, and for Forgive for us what You<sup>-azwj</sup> have Known from us of our sins, their minor and their major, and their secretive and their open, and You<sup>-azwj</sup> have Counted upon us from what we have forgotten, a mighty Forgiveness!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَ صَلَّى اللَّهُ عَلَيْهِمْ مِنْ جَمِيعِ كَرَامَتِكَ وَ جَمِيعِ خَيْرِكَ وَ جَمِيعِ عَافِيَتِكَ وَ مَا قَدْ سَأَلُوهُمْ عَ وَ أَعُوذُ مِنْ جَمِيعِ أَلْفَاتِ وَ الْعَاقِبَاتِ وَ شَرِّ كُلِّ ذِي شَرٍّ وَ شَرِّ مَا قَدْ اسْتَعَاذُوا هُمْ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by them<sup>-asws</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon them<sup>-asws</sup>, from entirety of Your<sup>-azwj</sup> honours and entirety of Your<sup>-azwj</sup> goodness and entirety of Your<sup>-azwj</sup> well-

being, and what they<sup>-asws</sup> had asked for, and I seek Refuge from entirety of the calamities and the disabilities, and evil of every one with evil what they<sup>-asws</sup> had sought Refuge from!

يَا رَحْمَانُ يَا رَحِيمُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ وَعَلَى أَخِيهِ وَ وَصِيِّهِ  
أَمِيرِ الْمُؤْمِنِينَ وَ سَلَّمَ تَسْلِيمًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Beneficent! O Merciful! There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup>! I have been from the unjust ones, and You<sup>-azwj</sup> are most Merciful of the merciful ones, and may Allah<sup>-azwj</sup> Send Salawaat upon chief of the former ones and the latter ones, and upon his<sup>-saww</sup> brother<sup>-asws</sup>, and his<sup>-saww</sup> successor Amir Al-Momineen<sup>-asws</sup>, and abundant greetings, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!"<sup>753</sup> (Not a Hadeeth)

14- كشف، كشف الغمة من دلائل الحيمري عن أبي هاشم الجعفري قال: كتب إلى أبي محمد ع بعض مواليه يسأله أن يعلمه دعاء فكتب إليه أن ادع بهذا الدعاء

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri, from Abu Hashim Al Ja'fary who said,

'Abu Muhammad<sup>-asws</sup> was written to by one of his<sup>-asws</sup> friends asking him<sup>-asws</sup> to teach him a supplication. He<sup>-asws</sup> wrote to him this supplication: -

يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَبْصَرَ الْمُبْصِرِينَ وَ يَا عَزَّ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْسَعَ لِي فِي رِزْقِي وَ مَدَّ لِي فِي عُمْرِي وَ اغْنُ عَلَيَّ بِرَحْمَتِكَ وَ اجْعَلْ لِي مِنْ تَنْصُرِي بِهِ لِدِينِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي

'O most Listening of the listeners, and O most Insightful of the insightful ones, and O Honour of the beholders, O Swiftest of the reckoners, and O most Merciful of the merciful ones, and O Wisest of the wise ones! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup>, and Expand for me in my sustenance, and Extend for me in my lifespan, and Confer upon me by Your<sup>-azwj</sup> Mercy, and Make me from the ones You<sup>-azwj</sup> will be Helped with for Your<sup>-azwj</sup> religion, and do not Replace me with others!'

قَالَ أَبُو هَاشِمٍ فَقُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْ لِي فِي حِزْبِكَ وَ فِي زُمْرَتِكَ

Abu Hashim said, 'I said within myself, 'O Allah<sup>-azwj</sup>! Make me to be in Your<sup>-azwj</sup> party and in Your<sup>-azwj</sup> group!'

فَأَقْبَلَ عَلَيَّ أَبُو مُحَمَّدٍ فَقَالَ أَنْتَ فِي حِزْبِهِ وَ فِي زُمْرَتِهِ إِذْ كُنْتَ بِاللَّهِ مُؤْمِنًا وَ لِرَسُولِهِ مُصَدِّقًا وَ لِأَوْلِيَائِهِ عَارِفًا وَ لَهُمْ تَابِعًا فَأَبَشِرْ ثُمَّ أَبَشِرْ.

Abu Muhammad<sup>-asws</sup> turned to face me. He<sup>-asws</sup> said: 'You are in His<sup>-azwj</sup> party and in His<sup>-azwj</sup> group when you were a believer in Allah<sup>-azwj</sup> and a ratifier of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and a recogniser of His<sup>-azwj</sup> Guardians, and a follower of them<sup>-asws</sup>! So, receive glad tidings, then receive glad tidings (again)!"<sup>754</sup>

<sup>753</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 13 c

<sup>754</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 14

15- كَش، رجال الكشي طَاهِرُ بْنُ عَيْسَى الْوَرَّاقُ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ الشَّحَامِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَقُلْتُ لَهُ عَلِّمْنِي دُعَاءً

(The book) 'Rijal' Al Kashi – Tahir Bin Isa Al Warraq, from Ja'far Bin Muhammad Bin Ayoub, from Salih Bin Abu Hammad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Muhammad Bin Zayd Al Shaham who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'Teach me a supplication!'

قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَ أَمْنُ سَخَطُهُ عِنْدَ كُلِّ عَثْرَةٍ يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ يَا مَنْ أَعْطَى مَنْ سَأَلَهُ تَحَنُّنًا وَ رَحْمَةً يَا مَنْ أَعْطَى مَنْ لَمْ يَسْأَلْهُ وَ لَمْ يَعْرِفْهُ

He<sup>-asws</sup> said: 'Write, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O the One I hope to for every good, and (seek) security from His<sup>-azwj</sup> Wrath at every stumble! O the One Who Give the lot for the little, and O Who Gives Graciously and Mercifully! O the One Who Gives the one who does not ask Him<sup>-azwj</sup> and does not recognise Him<sup>-azwj</sup>!

صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَعْطِنِي بِمَسْأَلَتِكَ خَيْرَ الدُّنْيَا وَ جَمِيعَ خَيْرِ الْآخِرَةِ فَإِنَّهُ غَيْرُ مَنْقُوصٍ لِمَا أَعْطَيْتَ وَ زِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ

Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and Give me with asking You<sup>-azwj</sup>, goodness of the world and entire goodness of the Hereafter for there is no deficiency of what You<sup>-azwj</sup> have Given, and Increase me from vastness of Your<sup>-azwj</sup> Grace! O Benevolent!'

ثُمَّ رَفَعَ يَدَهُ فَقَالَ يَا ذَا الْمَرِّ وَ الطُّوْلِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا ذَا النِّعْمَاءِ وَ الْجُودِ ارْحَمْ شَيْبَتِي مِنَ النَّارِ

Then he<sup>-asws</sup> raised his hands. He<sup>-asws</sup> said: 'O with the Conferment and the Leniency! O with the Majesty and the Benevolence! O with the bounties and the Generosity! Mercy my old age from the Hellfire!'

ثُمَّ وَضَعَ يَدَيْهِ عَلَى لِحْيَتِهِ وَ لَمْ يَرْفَعْهُمَا إِلَّا وَ قَدْ امْتَلَأَ ظَهْرُهُ كَفِّهِ دُمُوعًا.

Then he<sup>-asws</sup> placed his<sup>-asws</sup> hands upon his<sup>-asws</sup> beard and did not raise them except and the back of his palm was filled with tears".<sup>755</sup>

16- جمع، جامع الأخبار دُعَاءُ مَرْوِيِّ عَنِ النَّبِيِّ ص اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سُوءِ الْقَضَاءِ وَ سُوءِ الْقَدَرِ وَ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَالِدِ.

(The book) 'Jamie Al Akhbar' –

'A supplication reported from the Prophet<sup>-saww</sup>: 'O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from evil of the Decree, and evil of the Pre-determination, and evil of the scenario regarding the family, and the wealth, and the children!'<sup>756</sup>

وَ مِنْ دُعَائِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَنَى يُطْعِنِي وَ فَقْرٍ يُسِيئُنِي وَ هَوَى يُزِدُنِي وَ عَمَلٍ يُجْزِينِي وَ جَارٍ يُؤْذِنِي.

<sup>755</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 15

<sup>756</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 a

And from his<sup>-saww</sup> supplication: ‘O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from riches making me arrogant, and poverty despairing me, and whims regressing me, and deeds disgracing me, and a neighbour hurting me!’<sup>757</sup>

وَمِنْ دُعَائِهِ اللَّهُمَّ اجْعَلْنَا مَشْغُولِينَ بِأَمْرِكَ آمِنِينَ بِوَعْدِكَ آسِئِينَ مِنْ خَلْقِكَ آسِئِينَ بِكَ مُسْتَوْحِشِينَ مِنْ غَيْرِكَ رَاضِينَ بِقَضَائِكَ صَابِرِينَ عَلَيَّ بِأَلْبَابِكَ شَاكِرِينَ عَلَيَّ نِعْمَاتِكَ

A from his supplication: ‘O Allah<sup>-azwj</sup>! Make us to be pre-occupied with Your<sup>-azwj</sup> Commands, believers in Your<sup>-azwj</sup> Promise, despairing from Your<sup>-azwj</sup> creatures, comforted with You<sup>-azwj</sup> lonely from others, satisfied with Your<sup>-azwj</sup> Decree, patient upon Your<sup>-azwj</sup> afflictions, thankful upon Your<sup>-azwj</sup> bounties!

مُتَلَدِّدِينَ بِذِكْرِكَ فَرِحِينَ بِكِتَابِكَ مُتَاجِرِينَ بِكَ آثَاءَ اللَّيْلِ وَالنَّهَارِ وَ مُسْتَعِدِّينَ لِمَمُوتِ مُسْتَتَاقِينَ إِلَى لِقَائِكَ مُتَبَعِّضِينَ لِلدُّنْيَا مُحِبِّينَ لِلْآخِرَةِ وَ آتِنَا مَا وَعَدْتَنَا عَلَيَّ رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

Deriving pleasure with Your<sup>-azwj</sup> Zikr, rejoicing with Your<sup>-azwj</sup> Book, whispering to you in hours of the night and day, and preparing for the death yearning to meet You<sup>-azwj</sup>, hateful to the world, living for the Hereafter, **And Grant us what You Promised us by Your Rasool(s) and do not Disgrace on the Day of Resurrection; surely You do not break the Promise’ [3:194]**<sup>758</sup>

دُعَاءُ اللَّهِمَّ اجْعَلْ خَيْرَ أَعْمَارِنَا حَوَائِمَهُ وَ خَيْرَ أَيَّامِنَا يَوْمَ تَلْقَاكَ فِيهِ.

A supplication – ‘O Allah<sup>-azwj</sup>! Make the best of our lifespans, its end, and best of our days, the day we meet You<sup>-azwj</sup> in!’<sup>759</sup>

17- بشاء، بشارة المصطفى أبو علي بن شَيْخ الطائفة عن أبيه عن المُنْبِيذِ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عُبَيْدَةَ عَنِ الْحَسَنِ بْنِ الْمُبَارَكِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مَالِكِ الْأَحْمَسِيِّ عَنْ سَعْدِ بْنِ ظَرِيفٍ عَنِ ابْنِ ثُبَّانَةَ قَالَ:

(The book) ‘Bashaarat Al Mustafa’ – Abu Ali Bin Sheykh Al Taaifa, from his father, from Al Mufeed, from Al Jiany, from Ibn Uqda, from Ahmad Bin Abdul Hameed, from Muhammad Bin Amro Bin Utba, from Al Hassan Bin Al Mubarak, from Al Abbas Bin Aamir, from Malik Al Ahmasy, from Sa’ad Bin Zareyf, from Ibn Nubata who said,

كُنْتُ أَزْكَعُ عِنْدَ بَابِ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَا أَدْعُو اللَّهَ إِذْ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ يَا أَصْبُعُ

‘I was performing Ruk’u at the door of Amir Al-Momineen<sup>-asws</sup> and I was supplicating to Allah<sup>-azwj</sup>, when Amir Al-Momineen<sup>-asws</sup> came out. He<sup>-asws</sup> said: ‘O Asbagh!’

فُلْتُ بَيْتِكَ

I said, ‘At your service!’

قَالَ أَيُّ شَيْءٍ كُنْتَ تَصْنَعُ

<sup>757</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 b

<sup>758</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 c

<sup>759</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 d

He<sup>-asws</sup> said: 'Which thing were you doing?'

قُلْتُ رَكَعْتُ وَ أَنَا أَدْعُو

I said, 'I performed Ruk'u and I was supplicating!'

قَالَ أَفَلَا أُعَلِّمُكَ دُعَاءَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ

He<sup>-asws</sup> said: 'Shall I teach you a supplication I<sup>-asws</sup> heard from Rasool-Allah<sup>-saww</sup>?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ قُلِ الْحَمْدُ لِلَّهِ عَلَى مَا كَانَ وَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

He<sup>-asws</sup> said: 'Say, 'The Praise is for Allah<sup>-azwj</sup> upon what has happened, and the Praise is for Allah<sup>-azwj</sup> upon all situations!'

ثُمَّ ضَرَبَ يَدَيْهِ الْيُمْنَى عَلَى مَنْكِبِهِ الْأَيْسَرِ وَ قَالَ يَا أَصْبُعُ لَئِنْ ثَبَّتَ قَدَمُكَ وَ تَمَّتْ وَ لَآئِيكَ وَ انْتَبَسَطَتْ يَدُكَ اللَّهُ أَرْحَمُ بِكَ مِنْ نَفْسِكَ.

Then he<sup>-asws</sup> struck his<sup>-asws</sup> right hand upon his left shoulder and said: 'O Asbagh! If your feet were affirmed, and your Wilayah was complete, and you extend your hand, Allah<sup>-azwj</sup> would be more Merciful with you than (you are with) yourself!''<sup>760</sup>

18- غُو، غُوَالِي اللّٰهَالِي رُوِي أَنَّ النَّبِيَّ ص كَانَ يَدْعُو دَائِمًا بِحَدَا الدُّعَاءِ اللّٰهُمَّ اِفْسِمْ لَنَا مِنْ حَسْبِيَّتِكَ مَا يَحُولُ بَيْنَنَا وَ بَيْنَ مَعَاصِيكَ وَ مِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَ مِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا

(The book) 'Gawali Al La'aly' –

'It is reported that the Prophet<sup>-saww</sup> used to constantly supplication with this supplication: 'O Allah<sup>-azwj</sup>! Apportion for us from Your<sup>-azwj</sup> fearfulness what would be a barrier between us and disobedience to You<sup>-azwj</sup>, and from obedience to You<sup>-azwj</sup> by what we can reach Your<sup>-azwj</sup> Paradise, and from the certainty what would deem the difficulties of the world to be insignificant upon us!

وَ مَتَعْنَا بِأَسْمَاعِنَا وَ أَبْصَارِنَا وَ قُوَانَا مَا أَحْيَيْتَنَا وَ اجْعَلْهُ الْوَارِثَ مِنَّا وَ اجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَ انصُرْنَا عَلَى مَنْ عَادَانَا وَ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَ لَا مَبْلَغَ عِلْمِنَا وَ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

And Cause us to enjoy without hearings and our sights and our strength for as long as You<sup>-azwj</sup> Make us life, and Make it an inheritance from us and Make our retaliation against the ones oppressing us, and Help us against the ones being inimical to us, and do not Make the world

<sup>760</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 17

to be greatest of our worries nor the extent of our knowledge, and do not let us be prevailed upon by one who will not mercy us!"<sup>761</sup>

19- مِنْ خَطِّ الشَّهِيدِ رَهْ قِيلَ مِنْ أَحْسَنِ الدُّعَاءِ اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ وَ خَيْرَ عَمَلِي خَوَاتِمَهُ وَ خَيْرَ أَيَّامِي يَوْمَ لِقَائِكَ

From handwriting of Al-Shaheed, 'It is said from most excellent of the supplications, 'O Allah<sup>-azwj</sup>! Make best of my lifespan, its last, and best of my work, its end, and best of my days, the day I meet You<sup>-azwj</sup>!

اللَّهُمَّ لَا تَمْتِنِي فِي عَمْرَةٍ وَلَا تَأْخُذْنِي عَلَى عِرَّةٍ وَلَا تَجْعَلْنِي مِنَ الْغَافِلِينَ

O Allah<sup>-azwj</sup>! Do not Cause me to die immersed in straying, nor Seize me upon surprise, and do not Make me being from the heedless ones!

اللَّهُمَّ وَسِّعْ عَلَيَّ فِي الدُّنْيَا وَ زَهِّدْنِي فِيهَا وَ لَا تُزَوِّهَا عَنِّي وَ لَا تُرَغِّبْنِي فِيهَا وَ أَحْبِبْنِي سَعِيداً وَ تَوَفَّنِي شَهِيداً

O Allah<sup>-azwj</sup>! Make capaciousness upon me in the world and me to be ascetic in it, and do not Snatch it away from me, nor Cause me to be desirous regarding it, and Cause me to live fortunately, and Cause me to die as a martyr!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَجْعَلَنِي عِبْرَةً لِعِبْرِي وَ أَعُوذُ بِكَ أَنْ أَقْرَ لِمَعْصِيَتِكَ لِضُرِّ نَزَلٍ بِي

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from Making me a lesson for others, and I seek Refuge with You<sup>-azwj</sup> from accepting to disobey You<sup>-azwj</sup> due to a harm having befallen with me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُؤَدِّبَنِي بِعُقُوبَتِكَ

O Allah<sup>-azwj</sup>! I seek refuge with You<sup>-azwj</sup> from Your<sup>-azwj</sup> Disciplining me with Your<sup>-azwj</sup> Punishment!

اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَتَعَجَزَ وَ لَا إِلَى النَّاسِ فَتَضَيَّعَ

O Allah<sup>-azwj</sup>! Do not Allocate us to ourselves so we would be frustrated, nor to the people so we would be wasted!

اللَّهُمَّ اجْعَلْ خَيْرَ عَمَلِي مَا قَارَبَ أَجْلِي

O Allah<sup>-azwj</sup>! Make best of my works to be what draws my death near!

اللَّهُمَّ أَصْبِحْ ذُلِّي مُسْتَجِيراً بِعِزِّكَ وَ أَصْبِحْ خَوْفِي مُسْتَجِيراً بِأَمْنِكَ وَ أَصْبِحْ ظَلْمِي مُسْتَجِيراً بِعَفْوِكَ وَ أَصْبِحْ جَهْلِي مُسْتَجِيراً بِحِلْمِكَ وَ أَصْبِحْ فَقْرِي مُسْتَجِيراً بِغِنَاكَ وَ أَصْبِحْ وَجْهِي الْبَالِي الْفَانِي مُسْتَجِيراً بِوَجْهِكَ الدَّائِمِ الْبَاقِي الْجَمِيلِ الْكَرِيمِ

O Allah<sup>-azwj</sup>! Make my humiliation to become sheltered by Your<sup>-azwj</sup> Mighty, and my fear to become sheltered with Your<sup>-azwj</sup> Security, and my injustice to become shelter with Your<sup>-azwj</sup>

<sup>761</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 18

Pardon, and my ignorance to become sheltered with Your<sup>-azwj</sup> Leniency, and my poverty to become sheltered with Your<sup>-azwj</sup> Riches, and my decaying perishing face to become sheltered with Your<sup>-azwj</sup> Permanent, Lasting, Beautiful Honourable Face!

اللَّهُمَّ أَصْبَحْتُ لَا يَمْنَعُنِي مِنْكَ أَحَدٌ إِلَّا أَنْتَ أَرَدْتَنِي وَلَا يُعْطِينِي أَحَدٌ إِلَّا أَنْتَ حَرَمْتَنِي

O Allah<sup>-azwj</sup>! I have become such no one can prevent me from You<sup>-azwj</sup> if You<sup>-azwj</sup> Want me, nor anyone to give me if You<sup>-azwj</sup> Deprive me!

اللَّهُمَّ لَا تَحْرِمْنِي لِقَلَّةِ شُكْرِي وَلَا تَمْنَعْنِي لِقَلَّةِ صَبْرِي.

O Allah<sup>-azwj</sup>! Do not Deprive me due to the lack of my thankfulness nor Prevent me due to lack of my patience!"<sup>762</sup>

20- دَعَاؤُ الرَّاوَدِيِّ، قَالَ دَاوُدُ بْنُ زُرَّيِّ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ أَسْأَلُكَ حَمِيلَ الْعَافِيَةِ وَ أَسْأَلُكَ شُكْرَ الْعَافِيَةِ وَ أَسْأَلُكَ شُكْرَ شُكْرِ الْعَافِيَةِ.

(The book) 'Dawaat' of Al Rawandy –

Dawood Bin Zurby said, 'I heard Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> saying: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the well-being, and I ask You<sup>-azwj</sup> for the beautiful well-being, and I ask You<sup>-azwj</sup> for my thanking for the well-being, and I ask You<sup>-azwj</sup> for thanking for thanking for the well-being!'

وَ كَانَ النَّبِيُّ ص يَدْعُو وَ يَقُولُ أَسْأَلُكَ تَمَامَ الْعَافِيَةِ ثُمَّ قَالَ تَمَامَ الْعَافِيَةِ الْفَوْزُ بِالْجَنَّةِ وَ النَّجَاةُ مِنَ النَّارِ.

And the Prophet<sup>-saww</sup> had supplicated and said: 'I ask You<sup>-azwj</sup> for the complete well-being!' Then said: 'The complete well-being is succeeding with the Paradise and the salvation from the Hellfire!"<sup>763</sup>

وَ رُوِيَ أَنَّ عَلِيَّ بْنَ سَالِمِ الْجُفَيْيِّ قَالَ لِأَبِي جَعْفَرٍ ع اذْعُ لِي

And it is reported that Ali Bin Salim Al-Jufy said to Abu Ja'far<sup>-asws</sup>, 'Supplicate for me!'

فَقَالَ اللَّهُمَّ أَحْيِهِ حَيَاتَنَا وَ أَمِنَهُ مَمَاتَنَا وَ اسْأَلْكَ بِهِ سَبِيلَنَا

He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Cause him to live our<sup>-asws</sup> lives, and Cause him to die our<sup>-asws</sup> deaths, and Cause him to travel with our<sup>-asws</sup> ways!'

قَالَ فَاسْتَشْهِدْ.

He said, 'He was martyred'"<sup>764</sup>.

<sup>762</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 19

<sup>763</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 a

<sup>764</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 b

وَقَالَ الصَّادِقُ ع مَنْ قَالَ سَبْعِينَ مَرَّةً يَا أَسْمَعَ السَّمَاعِينَ يَا أَبْصَرَ الْمُبْصِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ فَأَنَا ضَامِرٌ لَهُ فِي دُنْيَاهُ وَ آخِرَتِهِ وَ أَنْ يَلْقَاهُ اللَّهُ بِبِشَارَةٍ عِنْدَ الْمَوْتِ وَ لَهُ بِكُلِّ كَلِمَةٍ بَيْتٌ فِي الْجَنَّةِ.

And Al-Sadiq<sup>asws</sup> said: ‘One who says seventy times, ‘O most Listening of the listeners, and O most Insightful of the insightful ones, and O Swiftest of the reckoners, and O Wisest of the wise ones!’, I<sup>asws</sup> am a guarantor for him regarding his world and his Hereafter, and Allah<sup>azwj</sup> will Meet him with glad tidings at the death, and for him would be a house in the Paradise for every phrase!’<sup>765</sup>

وَقَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ سُبْحَانَ مَنْ لَا يَسْتَأْنِسُ بِشَيْءٍ أَبْقَاهُ وَ لَا يَسْتَوْجِشُ مِنْ شَيْءٍ أَفْنَاهُ.

And he said, ‘I heard Al-Sadiq<sup>asws</sup> saying: ‘Glorious is the One Who is not comforted by anything He<sup>azwj</sup> lets to remain, nor does He<sup>azwj</sup> feel lonely for anything He<sup>azwj</sup> Annihilates!’<sup>766</sup>

21- الدُّرُّ الْمَنْشُورُ، عَنْ أَبِي الْبَيْسَرِ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَدْعُو بِحَوْلَاءِ الْكَلِمَاتِ السَّبْعِ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَ أَعُوذُ بِكَ مِنَ الرَّزِي وَ أَعُوذُ بِكَ مِنَ الْعَمِّ وَ الْعُرْقِ وَ الْحَرْقِ وَ الْهَدْمِ وَ أَعُوذُ بِكَ أَنْ يَتَخَيَّبَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَ أَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُذْبِرًا وَ أَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْعًا.

(The book) ‘Al Durr Al Mansour’ –

‘From Abu Al-Yasar, ‘Rasool-Allah<sup>saww</sup> had supplicated with these seven phrases saying: ‘O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the demolition (being crushed), and I seek refuge with You<sup>azwj</sup> from the regress, and I seek Refuge with You<sup>azwj</sup> from the sorrows, and the drowning, and the burning, and being crushed, and I seek Refuge with You<sup>azwj</sup> from the Satan<sup>la</sup> confusing me at the death, and I seek refuge with You<sup>azwj</sup> from dying turning back from Your<sup>azwj</sup> way, and I seek Refuge with You<sup>azwj</sup> from dying from being stung!’<sup>767</sup>

22- مهج، مهج الدعوات روى ابن عباس أنه قال: دخلت على رسول الله ص فرأيتُه ضاحكاً مسروراً فقلت ما الخبر فإذك أبي و أمي يا رسول الله

(The book) ‘Mahj Al Dawaat’ –

It is reported by Ibn Abbas having said, ‘I entered to see Rasool-Allah<sup>saww</sup>. I saw him<sup>saww</sup> smiling, cheerful. I said, ‘What is the news? May my father and my mother be sacrificed for you<sup>saww</sup> Rasool-Allah<sup>saww</sup>!’

فَقَالَ يَا ابْنَ عَبَّاسِ أَتَانِي جِبْرَائِيلُ ع وَ بِيَدِهِ صَحِيفَةٌ مَكْتُوبٌ فِيهَا كَرَامَةٌ لِي وَ لِأُمَّتِي خَاصَّةً فَقَالَ لِي خُذْهَا يَا مُحَمَّدُ وَ اقْرَأْ مَا فِيهَا وَ عَظَمْتُ فَإِنَّهُ كَثُرَ مِنْ كُنُوزِ الْآخِرَةِ وَ هَذَا دُعَاءُ أَكْرَمَكَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ لِأُمَّتِكَ

He<sup>saww</sup> said: ‘O Ibn Abbas! Jibraeel<sup>as</sup> came to me<sup>saww</sup> and in his<sup>as</sup> hand was a parchment in which were mentioned honours for me<sup>as</sup> and for my<sup>saww</sup> community in particular! He<sup>as</sup> said to me<sup>saww</sup>: ‘Take it, O Muhammad<sup>saww</sup>, and read what is in it, and revere it, for it is a treasure

<sup>765</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 c

<sup>766</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 d

<sup>767</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 21

from treasures of the Hereafter, and this is a supplication Allah<sup>-azwj</sup> Mighty and Majestic has Honoured you<sup>-saww</sup> with it and for your<sup>-saww</sup> community!’

فَقُلْتُ لَهُ وَ مَا هُوَ يَا جِبْرَائِيلُ

I<sup>-saww</sup> said to him<sup>-as</sup>: ‘And it is, O Jibraeel<sup>-as</sup>?’

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَىٰ جَمِيعِ الْمَلَائِكَةِ الْمُقَرَّبِينَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

He<sup>-as</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-as</sup> and upon entire Angels of Proximity, said: ‘Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!’

وَ هُوَ الدُّعَاءُ الَّذِي قَدْ تَقَدَّمَ ذِكْرُهُ إِلَىٰ سُبْحَانَ اللَّهِ الْعَظِيمِ

And it is the supplication which its mention has preceded, up to ‘Glorious is Allah<sup>-azwj</sup> the Magnificent!’

فَقُلْتُ يَا جِبْرَائِيلُ وَ مَا ثَوَابٌ مَنْ يَدْعُو بِهَذَا الدُّعَاءِ

I<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>, and what is Reward of the one who supplicates with this supplication?’

فَقَالَ يَا مُحَمَّدُ سَأَلْتَنِي عَنْ ثَوَابٍ لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَىٰ لَوْ صَارَتِ الْبِحَارُ مِدَادًا وَ الْأَشْجَارُ أَقْلَامًا وَ مَلَائِكَةُ السَّمَاوَاتِ كِتَابًا وَ كَتَبُوا بِمِقْدَارِ الدُّنْيَا أَلْفَ مَرَّةٍ لَفَنِي الْمِدَادُ وَ تَكَسَّرَتِ الْأَقْلَامُ لَمْ يَكْتُبُوا الْعَشْرَ مِنْ ذَلِكَ

He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> have asked me<sup>-as</sup> about Rewards no one knows of except Allah<sup>-azwj</sup> the Exalted! Even if the oceans would become ink, and the trees (to be) pens, and Angels of the skies as scribes, and they write for the period of the world a thousand times, the ink would deplete and the pens would be broken, they would not have written the tenth of that!

يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ يَدْعُو بِهَذَا الدُّعَاءِ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ ثَوَابَ أَرْبَعَةٍ مِنَ الْأَنْبِيَاءِ وَ أَرْبَعَةٍ مِنَ الْمَلَائِكَةِ

O Muhammad<sup>-saww</sup>! By the One Who Send you<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! There is none from a servant nor maid supplicating with this supplication except Allah<sup>-azwj</sup> Mighty and Majestic will Write for him Rewards of forty of the Prophets<sup>-as</sup> and four of the Angels.

فَأَمَّا الْأَنْبِيَاءُ فَأَوْلَا ثَوَابِكُ يَا مُحَمَّدُ وَ ثَوَابُ عِيسَى وَ ثَوَابُ مُوسَى وَ ثَوَابُ إِبْرَاهِيمَ وَ [ثَوَابُ نُوحٍ] ع وَ أَمَّا الْمَلَائِكَةُ فَأَوْلَا ثَوَابِي وَ ثَوَابُ إِسْرَائِيلَ وَ ثَوَابُ مِيكَائِيلَ وَ ثَوَابُ عِزْرَائِيلَ

As for the Prophets<sup>-as</sup>, the first is your<sup>-saww</sup> Rewards, O Muhammad<sup>-saww</sup>, and Rewards of Isa<sup>-as</sup>, and Rewards of Musa<sup>-as</sup>, and Rewards of Ibrahim<sup>-as</sup>, and Rewards of Noah<sup>-as</sup>; and as for the Angels, the first is my<sup>-as</sup> Rewards, and Rewards of Israfeel<sup>-as</sup>, and Rewards of Mikaeel<sup>-as</sup>, and Rewards of Izraeel<sup>-as</sup>!

يَا مُحَمَّدُ مَا مِنْ رَجُلٍ أَوْ امْرَأَةٍ يَدْعُو بِهَذَا الدُّعَاءِ فِي عُمُرِهِ عَشْرِينَ مَرَّةً فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُعَذِّبُهُ بِنَارِ جَهَنَّمَ وَ لَوْ كَانَ عَلَيْهِ مِنَ الدُّنُوبِ مِثْلُ زَبَدِ الْبَحْرِ وَ قَطْرِ الْأَمْطَارِ وَ عَدَدِ النُّجُومِ وَ زِينَةِ الْعَرْشِ وَ الْكُرْسِيِّ وَ اللَّوْحِ وَ الْقَلَمِ وَ الرَّمْلِ وَ الشَّعْرِ وَ الْوَبْرِ وَ خَلْقِ الْجَنَّةِ وَ النَّارِ لَعَفَرَ اللَّهُ ذَلِكَ لَهُ وَ يُكْتَبُ لَهُ بِكُلِّ ذَنْبٍ أَلْفٌ حَسَنَةً

O Muhammad<sup>-sawww</sup>! There is none from a man or woman supplicating with this supplication twenty (20) times during his lifetime, Allah<sup>-azwj</sup> Blessed and Exalted will not Punish him with the fire of Hell, and even if upon him were sins like foam of the sea, and drops of rains, and number of stars, and weight of the Throne and the Chair, and the Tablet and the Pen, and sand, and the hair, and the fur, and creatures of the Paradise and the Hellfire, Allah<sup>-azwj</sup> would Forgive that for him, and Write for him a thousand good deeds for every sin!

يَا مُحَمَّدُ وَ إِنْ كَانَ بِهِ هَمٌّ أَوْ غَمٌّ أَوْ سُؤْمٌ أَوْ مَرَضٌ أَوْ عَرَضٌ أَوْ عَطَشٌ أَوْ فَرَعٌ وَ قَرَأَ هَذَا الدُّعَاءَ ثَلَاثَ مَرَّاتٍ قَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ حَاجَتَهُ

O Muhammad<sup>-sawww</sup>, and if there were to be with him worries, of sorrows, or sickness, or disease, or symptoms, or thirst, or panic, and he reads this supplication three (3) times, Allah<sup>-azwj</sup> Mighty and Majestic will Fulfil his need for him!

وَ مَنْ كَانَ فِي مَوْضِعٍ يَخَافُ الْأَسَدَ وَ الدِّئْبَ أَوْ أَرَادَ الدُّخُولَ عَلَى سُلْطَانٍ جَائِرٍ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَمْنَعُ عَنْهُ كُلَّ سُوءٍ وَ مَخْذُورٍ وَ آفَةٍ يَحْتَوِيهِ وَ قُوَّتِهِ

And one who was in a place fearing the lion and the wolf, or intends to enter to see a tyrannical ruler, Allah<sup>-azwj</sup> Blessed and Exalted will Prevent from him every evil, and hazard, and calamity, by His<sup>-azwj</sup> Might and His<sup>-azwj</sup> Strength!

وَ مَنْ قَرَأَهُ فِي حَرْبٍ مَرَّةً وَاحِدَةً قَوَّاهُ اللَّهُ عَزَّ وَ جَلَّ قُوَّةَ سَبْعِينَ مِنْ أَصْحَابِ الْمُحَارِبِينَ

And one who reads it during a war one time, Allah<sup>-azwj</sup> Mighty and Majestic will Strengthen him the strength of seventy from companions of the fighters!

وَ مَنْ قَرَأَهُ عَلَى صُدَاعٍ أَوْ شَقِيقَةٍ أَوْ وَجَعِ الْبَطْنِ أَوْ ضَرْبَانِ الْعَيْنِ أَوْ لَدَغِ الْحَيَّةِ أَوْ الْعُقْرَبِ كَفَّاهُ اللَّهُ جَمِيعَ ذَلِكَ

And one who reads upon a headache, or migraine, or belly pain, or strike of the (evil) eye, or sting of the snake or the scorpion, Allah<sup>-azwj</sup> would Suffice him entirety of that!

يَا مُحَمَّدُ مَنْ لَا يُؤْمِنُ بِهَذَا الدُّعَاءِ فَهُوَ بَرِيءٌ مِنِّي وَ مَنْ يُنْكِرُهُ فَإِنَّهُ تَدَهَّبَ عَنْهُ الْبَرَكَاتُ

O Muhammad<sup>-sawww</sup>! One who does not believe in this supplication is disavowed from me<sup>-as</sup>, and one who denies it, the Blessings, would go away from him!

قَالَ الْحُسَيْنُ الْبَصْرِيُّ مَا خَلَفَ رَسُولَ اللَّهِ ص لِأُمَّتِهِ بَعْدَ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ أَفْضَلَ مِنْ هَذَا الدُّعَاءِ

Al-Hassan Al-Basry said, 'Rasool-Allah<sup>-sawww</sup> has not left behind for his<sup>-sawww</sup> community, after the Book of Allah<sup>-azwj</sup> Mighty and Majestic, anything superior to this supplication'. (p.s. this statement of Al-Basry contradicts Hadeeth Al-Saqalayn)

قَالَ سُفْيَانُ كُلُّ مَنْ لَا يَعْرِفُ حُرْمَةَ هَذَا الدُّعَاءِ فَإِنَّهُ مُخَاطِرٌ

Sufyan! Every one who does not recognise sanctity of this supplication, he is a risk taker’.

قَالَ النَّبِيُّ ص يَا جِبْرَائِيلُ لِأَيِّ شَيْءٍ فَضِّلَ هَذَا الدُّعَاءُ عَلَى سَائِرِ الْأَدْعِيَةِ

The Prophet<sup>-saww</sup> said: ‘O Jibrael<sup>-as</sup>! For which thing is this supplication merited over rest of the supplications?’

قَالَ لِأَنَّ فِيهِ اسْمَ اللَّهِ الْأَعْظَمَ وَ مَنْ قَرَأَهُ زَادَ فِي ذَهْنِهِ وَ حِفْظِهِ وَ عِلْمِهِ وَ عُمرِهِ وَ صِحَّتِهِ فِي بَدَنِهِ أَضْعَافًا كَثِيرَةً وَ يَدْفَعُ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ تِسْعِينَ آفَةً مِنْ آفَاتِ الدُّنْيَا وَ سَبْعَ مِائَةٍ مِنْ آفَاتِ الْآخِرَةِ.

He<sup>-as</sup> said: ‘Because in it is the most Magnificent Name of Allah<sup>-azwj</sup>, and the one who reads it would have an increase in his mind, and his memory, and his knowledge, and his lifespan, and his health in his body, manifold, and Allah<sup>-azwj</sup> Mighty and Majestic will Repel from him seventy calamities from calamities of the world, and seven hundred from calamities of the Hereafter!’

تم أجر الدعاء الأول و الحمد لله كثيرا.

Note – Rewards of the supplication are completed, and the Praise of Allah<sup>-azwj</sup> be a lot.

صَفَةُ أَجْرِ الدُّعَاءِ الثَّانِي رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: نَزَلَ جِبْرَائِيلُ ع وَ كُنْتُ أُصَلِّي حَلْفَ الْمَقَامِ

Description of Rewards of the second supplication – It is reported from Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘Jibrael<sup>-as</sup> descended while I<sup>-saww</sup> was praying Salat behind Al-Maqam (Standing place of Ibrahim<sup>-as</sup>)’.

قَالَ فَلَمَّا فَرَعْتُ اسْتَعْفَرْتُ اللَّهَ عَزَّ وَ جَلَّ لِأُمَّتِي فَقَالَ لِي جِبْرَائِيلُ ع يَا مُحَمَّدُ أَرَأَيْكَ حَرِيصًا عَلَى أُمَّتِكَ وَ اللَّهُ تَعَالَى رَحِيمٌ بِعِبَادِهِ

He<sup>-saww</sup> said: ‘When I<sup>-saww</sup> was free from seeking Forgiveness of Allah<sup>-azwj</sup> Mighty and Majestic for my<sup>-saww</sup> community, Jibrael<sup>-as</sup> said to me<sup>-saww</sup>: ‘O Muhammad<sup>-saww</sup>! I<sup>-saww</sup> see you<sup>-saww</sup> are eager upon your<sup>-saww</sup> community, and Allah<sup>-azwj</sup> the Exalted is Merciful with His<sup>-azwj</sup> servants!’

فَقَالَ النَّبِيُّ ص لِجِبْرَائِيلَ ع يَا أَخِي أَنْتَ حَبِيبِي وَ حَبِيبُ أُمَّتِي عَلَّمَنِي دُعَاءً تَكُونُ أُمَّتِي يَذْكُرُونِي مِنْ بَعْدِي

The Prophet<sup>-saww</sup> said to Jibrael<sup>-as</sup>: ‘O my<sup>-saww</sup> brother! You<sup>-as</sup> are my<sup>-saww</sup> beloved and beloved of my<sup>-saww</sup> community. Let me<sup>-saww</sup> know a supplication my<sup>-saww</sup> community will be remembering me<sup>-saww</sup> from after me<sup>-saww</sup>!’

فَقَالَ لِي جِبْرَائِيلُ ع أَوْصِيكَ أَنْ تَأْمُرَ أُمَّتَكَ أَنْ يَصُومُوا ثَلَاثَةَ أَيَّامِ الْبَيْضِ مِنْ كُلِّ شَهْرٍ الثَّلَاثَ عَشَرَ وَ الرَّابِعَ عَشَرَ وَ الْخَامِسَ عَشَرَ

Jibrael<sup>-as</sup> said to me<sup>-saww</sup>: ‘I<sup>-as</sup> advise you<sup>-saww</sup> to instruct your<sup>-saww</sup> community to fast for three days of the brightness of every month, the 13<sup>th</sup>, and the 14<sup>th</sup>, and the 15<sup>th</sup>!’

وَ أَوْصِيكَ يَا مُحَمَّدُ أَنْ تَأْمُرَ أُمَّتَكَ أَنْ تَدْعُو بِهَذَا الدُّعَاءِ الشَّرِيفِ وَ إِنَّ حَمَلَةَ الْعَرْشِ يَحْمِلُونَ الْعَرْشَ بِبَرَكَتِهِ هَذَا الدُّعَاءِ وَ بِبَرَكَتِهِ أَنْزَلَ إِلَى الْأَرْضِ وَ أَصْعَدَهُ إِلَى السَّمَاءِ

And I<sup>-as</sup> advise you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>, to instruct your<sup>-saww</sup> community to supplicate with this noble supplication, and bearers of the Throne are bearing the Throne by the Blessings of this supplication, and by its Blessings, (Angels) descend to the earth and ascend up to the sky!

وَ هَذَا الدُّعَاءُ مَكْتُوبٌ عَلَى أَبْوَابِ الْجَنَّةِ وَ عَلَى حُجُرَاتِهَا وَ عَلَى سُورَفَاتِهَا وَ عَلَى مَنَازِلِهَا وَ بِهِ تُفْتَحُ أَبْوَابُ الْجَنَّةِ وَ يَجِدَا بُحْبُشَةَ الْخَلْقِ يَوْمَ الْقِيَامَةِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

And this supplication is inscribed upon the doors of Paradise, and upon its chambers, and upon its terraces, and upon its dwellings, and by it the doors of Paradise are opened, and by this the creatures will be gathered on the Day of Qiyamah by the Command of Allah<sup>-azwj</sup> Mighty and Majestic!

وَ مَنْ قَرَأَ هَذَا الدُّعَاءَ مِنْ أُمَّتِكَ يَرْفَعِ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ عَذَابَ الْقَبْرِ وَ يُؤَمِّنُهُ مِنَ الْفَزَعِ الْأَكْبَرِ وَ مِنْ آفَاتِ الدُّنْيَا وَ الْآخِرَةِ بِرِكَتِهِ وَ مَنْ قَرَأَهُ يُنَجِّيه مِنْ عَذَابِ النَّارِ

And one from your<sup>-saww</sup> community who reads this supplication, Allah<sup>-azwj</sup> will Raise away from him punishment of the grave, and Secure him from the greatest panic, and from calamities of the world and the Hereafter by its Blessings, and the one who reads it will be rescued from punishment of the Hellfire!

ثُمَّ سَأَلَ رَسُولُ اللَّهِ ص جِبْرَائِيلَ عَنْ ثَوَابِ هَذَا الدُّعَاءِ قَالَ جِبْرَائِيلُ ع يَا مُحَمَّدُ قَدْ سَأَلْتَنِي عَنْ شَيْءٍ لَا أَقْدِرُ عَلَى وَصْفِهِ وَ لَا يَعْلَمُ قَدْرَهُ إِلَّا اللَّهُ

Then Rasool-Allah<sup>-saww</sup> asked Jibraeel<sup>-as</sup> about Rewards of this supplication. Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> have asked about something no one is able upon describing it nor know its worth except Allah<sup>-azwj</sup>!

يَا مُحَمَّدُ لَوْ صَارَتْ أَشْجَارُ الدُّنْيَا أَقْلَامًا وَ الْبِحَارُ مِدَادًا وَ الْخَلَائِقُ كِتَابًا لَمْ يَقْدِرُوا عَلَى ثَوَابِ قَارِي هَذَا الدُّعَاءِ وَ لَا يَقْرَأُ هَذَا عَبْدٌ وَ أَرَادَ عِنْتَهُ إِلَّا أَعْتَمَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ حَلَّصَهُ مِنْ رِقِّ الْعُبُودِيَّةِ

O Muhammad<sup>-saww</sup>! Even if trees of the world became pens, and the oceans ink, and the creatures scribes, they would not be able upon (writing) Rewards of reader of this supplication, nor will a servant read this and intends his liberation, except Allah<sup>-azwj</sup> Blessed and Exalted will Liberate him and Rescue him from slavery of the servitude!

وَ لَا يَقْرُؤُهُ مَعْمُومٌ إِلَّا فَرَّجَ اللَّهُ هَمَّهُ وَ عَمَّهُ وَ لَا يَدْعُو بِهِ طَالِبٌ حَاجَةً إِلَّا قَضَاهَا اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي الدُّنْيَا وَ الْآخِرَةِ إِنْ شَاءَ اللَّهُ وَ يَقْبِيهِ اللَّهُ مَوْتَ الْفَجَاءَةِ وَ هَوَلَ الْقَبْرِ وَ فَعَّرَ الدُّنْيَا وَ يُعْطِيهِ اللَّهُ تَبَارَكَ وَ تَعَالَى الشَّفَاعَةَ يَوْمَ الْقِيَامَةِ وَ وَجْهَهُ يَضْحَكُ

And not sorrowful will read it except Allah<sup>-azwj</sup> will Relieve his worries and his sadness, nor will it be supplicate it with by a seeker of need except Allah<sup>-azwj</sup> Might and Majestic will Fulfil it in the world and the Hereafter, if Allah<sup>-azwj</sup> so Desires, and Allah<sup>-azwj</sup> will Save him from the sudden death, and horrors of the grave, and poverty of the world, and Allah<sup>-azwj</sup> Blessed and Exalted will Give him the intercession on the Day of Qiyamah, and his face will be laughing!

وَ يُدْخِلُهُ اللَّهُ عَزَّ وَ جَلَّ بِرِكَتِهِ هَذَا الدُّعَاءَ دَارَ السَّلَامِ وَ يُسْكِنُهُ اللَّهُ فِي عُرْفِ الْجَنَانِ وَ يُبْسِئُهُ مِنْ حَلْلِ الْجَنَّةِ الَّتِي لَا يَبْلَى

And Allah<sup>-azwj</sup> Mighty and Majestic, by the Blessings of this supplication, Admit him into the house of peace, and Allah<sup>-azwj</sup> will Settle him in the towers of the Gardens, and Clothe him from the garments of Paradise which do not decay!

وَمَنْ صَامَ وَ قَرَأَ هَذَا الدُّعَاءَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِثْلَ ثَوَابِ جِبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ عِزْرَائِيلَ وَ إِبْرَاهِيمَ الْحَلِيلِ وَ مُوسَى الْكَلِيمِ وَ عِيسَى وَ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

And the one who fasts and read this supplication, Allah<sup>-azwj</sup> Mighty and Majestic will Write for him similar Rewards of Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Izrael<sup>-as</sup>, and Ibrahim<sup>-as</sup> the friend, and Musa<sup>-as</sup> the converser, and Isa<sup>-as</sup>, and Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup> all!

قَالَ النَّبِيُّ ص لَقَدْ عَجِبْتُ مِنْ كَثْرَةِ مَا ذَكَرَ جِبْرِئِيلُ ع فِي فَضْلِ هَذَا الدُّعَاءِ وَ شَرَفِهِ وَ تَعْظِيمِهِ وَ مَا ذَكَرَ فِيهِ مِنَ الثَّوَابِ لِقَارِئِ هَذَا الدُّعَاءِ

The Prophet<sup>-saww</sup> said: 'I<sup>-saww</sup> was surprised at the abundance of what Jibraeel<sup>-as</sup> mentioned regarding the merits of this supplication, and its nobility and its reverence, and what he<sup>-as</sup> mentioned regarding it, the Rewards of a reader of this supplication.

ثُمَّ قَالَ جِبْرِئِيلُ يَا مُحَمَّدُ لَيْسَ أَحَدٌ مِنْ أُمَّتِكَ يَدْعُو بِهَذَا الدُّعَاءِ فِي عُمْرِهِ مَرَّةً وَاحِدَةً إِلَّا حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ يَتَأَلَّأُ بِمِثْلِ الْقَمَرِ لَيْلَةً تَمَامِهِ فَيَقُولُ النَّاسُ مَنْ هَذَا أَيُّهُ هُوَ فَتُخْبِرُهُمُ الْمَلَائِكَةُ بِأَنْ لَيْسَ هَذَا نَبِيًّا وَ لَا مَلَكًا بَلْ هَذَا عَبْدٌ مِنْ عِبِيدِ اللَّهِ مِنْ وُلْدِ آدَمَ قَرَأَ فِي عُمْرِهِ مَرَّةً وَاحِدَةً هَذَا الدُّعَاءَ فَأَكْرَمَهُ اللَّهُ عَزَّ وَ جَلَّ بِحَدِيثِهِ

Then Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! There isn't anyone from your<sup>-saww</sup> community who will supplicate with this supplication one time during his lifetime except Allah<sup>-azwj</sup> will Gather him on the Day of Qiyamah and his face will be shining like the full moon on the night of its completeness. The people will say, 'Who is this? Is he a Prophet<sup>-as</sup>?' The Angels will inform them, 'This is neither a Prophet<sup>-saww</sup> nor an Angel, but this is a servant from servants of Allah<sup>-azwj</sup> from the children of Adam<sup>-as</sup> who had read this supplication one time during his lifetime, so Allah<sup>-azwj</sup> Mighty and Majestic has Honoured him with this!'

ثُمَّ قَالَ جِبْرِئِيلُ ع لِلنَّبِيِّ ص يَا مُحَمَّدُ مَنْ قَرَأَ هَذَا الدُّعَاءَ حَسَنَ مَرَاتٍ حُسْرَ يَوْمِ الْقِيَامَةِ وَ أَنَا وَاقِفٌ عَلَى قَبْرِهِ وَ مَعِيَ بُرَاقٌ مِنَ الْجَنَّةِ وَ لَا أُبْرَحُ وَاقِفًا حَتَّى يَرْكَبَ عَلَيَّ ذَلِكَ الْبُرَاقُ وَ لَا يَنْزِلُ عَنْهُ إِلَّا فِي دَارِ النَّعِيمِ خَالِدًا مُخَلَّدًا وَ لَا حِسَابَ عَلَيْهِ فِي جِوَارِ إِبْرَاهِيمَ ع وَ فِي جِوَارِ مُحَمَّدٍ ص

Then Jibraeel<sup>-as</sup> said to the Prophet<sup>-saww</sup>! O Muhammad<sup>-saww</sup>! One who reads this supplication five times, Allah<sup>-azwj</sup> will Gather him on the Day of Qiyamah and I<sup>-as</sup> will be standing by his grace and with me<sup>-as</sup> would be a ride from the Paradise, and I<sup>-as</sup> will not stop standing until he mounts upon that ride, and he will not descend from it except in the house of bliss, eternal, eternally, and there will be no Reckoning upon him in the neighbourhood of Ibrahim<sup>-as</sup>, and in the neighbourhood of Muhammad<sup>-saww</sup>!

وَ أَنَا أَضْمَنُ لِقَارِئِ هَذَا الدُّعَاءِ مِنْ ذَكَرٍ أَوْ أَنْثَى أَنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُهُ وَ لَوْ كَانَ عَلَيْهِ ذُنُوبٌ أَكْثَرُ مِنْ زَبَدِ الْبَحْرِ وَ قَطْرِ الْمَطَرِ وَ وَرَقِ الشَّجَرِ وَ عَدَدِ الْخَلَائِقِ مِنْ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ أَنْ يُكْتَبَ بِهَذَا الَّذِي يَدْعُو لِهَذَا الدُّعَاءِ ثَوَابٌ حَجَّةٍ مَبْرُورَةٍ وَ عُمْرَةٍ مَقْبُولَةٍ

And I<sup>-as</sup> guarantee for a reader of this supplication, be it from a male or female, that Allah<sup>-azwj</sup> the Exalted will not Punish him, and even if there were to be sins upon him more than foam

of the sea and the drops of rain, and the leaves of the tree, and the number of creatures from the inhabitants of Paradise and inhabitants of Hellfire, and Allah<sup>-azwj</sup> Mighty and Majestic has Commanded that for the one who supplicates with this supplication, there shall be written for him Rewards of an accomplished Hajj and Umrah, Accepted!

يَا مُحَمَّدُ وَمَنْ قَرَأَ هَذَا الدُّعَاءَ وَقَتَ النَّوْمِ حَمْسَ مَرَّاتٍ عَلَى طَهَارَةٍ فَإِنَّهُ يَرَاكَ فِي مَنَامِهِ وَ تُبَشِّرُهُ بِالْجَنَّةِ

O Muhammad<sup>-sawww</sup>, and the one who reads this supplication five times at sleep time, being upon cleanliness, he will see you<sup>-sawww</sup> during his sleep and you<sup>-sawww</sup> will give him glad tidings with the Paradise!

وَمَنْ كَانَ جَائِعاً أَوْ عَطْشَاناً وَ لَا يَجِدُ مَا يَأْكُلُ وَ لَا مَا يَشْرَبُ أَوْ كَانَ مَرِيضاً فَيَقْرَأُ هَذَا الدُّعَاءَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفْرِجُ عَنْهُ مَا هُوَ فِيهِ بِرِكَتِهِ وَ يُطْعِمُهُ وَ يَشْفِيهِ وَ يُقْضِي لَهُ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ

And the one who was hungry or thirsty and he cannot find what to eat nor what to drink, or he was sick, he should read this supplication, so Allah<sup>-azwj</sup> Mighty and Majestic will Relieve it from him whatever (predicament) he is in, due to its Blessings, and Feed him and Quench him and Fulfil for him needs of the world and the Hereafter!

وَ مَنْ سُرِقَ لَهُ شَيْءٌ أَوْ أَبْقَى لَهُ عَبْدٌ فَيَقُومُ وَ يَتَطَهَّرُ وَ يُصَلِّي رُكْعَتَيْنِ أَوْ أَرْبَعَ رُكْعَاتٍ وَ يَقْرَأُ فِي كُلِّ رُكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ سُورَةَ الْإِحْلَاصِ وَ هِيَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّتَيْنِ فَإِذَا سَلَّمَ يَقْرَأُ هَذَا الدُّعَاءَ وَ يَجْعَلُ الصَّحِيفَةَ بَيْنَ يَدَيْهِ أَوْ تَحْتَ رَأْسِهِ فَإِنَّ اللَّهَ تَعَالَى يَجْمَعُ الْمَشْرِقَ وَ الْمَغْرِبَ وَ يَبْرِئُ الْعَبْدَ الْأَبْقَى بِبَرَكَتِهِ هَذَا الدُّعَاءُ إِنْ شَاءَ اللَّهُ تَعَالَى

And one something has been stolen from him, or a slave of his has absconded, so he stand and cleanses and prays two units of Salat, or four units, and he reads in every unit Surah Al Fatiha once, and Surah Al IkhlaaS, and it is **Say: 'He, Allah, is One [112:1]**, twice, so when he performs Salaam, he should read this supplication and make the Parchment (Quran) to be in his hands or beneath his head, for Allah<sup>-azwj</sup> the Exalted will Gather the east and the west and Return the absconded slave due to the Blessings of this supplication, of Allah<sup>-azwj</sup> the Exalted so Desires!

وَ إِنْ كَانَ يَخَافُ مِنْ عَدُوٍّ فَيَقْرَأُ هَذَا الدُّعَاءَ عَلَى نَفْسِهِ فَيَجْعَلُهُ اللَّهُ فِي حِزْبِ حَرِيْرٍ وَ لَا يَقْدِرُ عَلَيْهِ أَعْدَاؤُهُ

And if he was fearing from an enemy, he should read this supplication upon himself, so Allah<sup>-azwj</sup> will Make him to in an impenetrable protection and his enemies will not be able upon him!

وَ مَا مِنْ عَبْدٍ قَرَأَهُ وَ عَلَيْهِ دَيْنٌ إِلَّا قَضَاهُ اللَّهُ عَزَّ وَ جَلَّ وَ سَهَّلَ لَهُ مَنْ يُقْضِيهِ عَنْهُ إِنْ شَاءَ اللَّهُ تَعَالَى

And there is none from a servant reading it and upon him there are debts, except Allah<sup>-azwj</sup> Mighty and Majestic will Fulfil them, and Facilitate for him someone who will pay these off from him, if Allah<sup>-azwj</sup> the Exalted so Desires!

وَ مَنْ قَرَأَهُ عَلَى مَرِيضٍ شَفَاهُ اللَّهُ بِرِكَتِهِ فَإِنْ قَرَأَهُ عَبْدٌ مُؤْمِنٌ مُخْلِصٌ لِلَّهِ عَزَّ وَ جَلَّ عَلَى جَبَلٍ لَتَنْحَرِكَ الْجَبَلُ بِإِذْنِ اللَّهِ تَعَالَى وَ مَنْ قَرَأَهُ بِنِيَّةِ خَالِصَةٍ عَلَى الْمَاءِ لَجَمَدَ الْمَاءِ

And one who reads it upon a sick, Allah<sup>-azwj</sup> will Heal him due to its Blessings. If a Momin servant were to read it being sincere to Allah<sup>-azwj</sup> Mighty and Majestic, upon a mountain, the mountain would move by the Permission of Allah<sup>-azwj</sup> the Exalted, and one who reads it with sincere intention upon the water, the water will freeze!

وَأَلَّا تَعْجَبَ مِنْ هَذَا الْفَضْلِ الَّذِي ذَكَرْتُهُ فِي هَذَا الدُّعَاءِ فَإِنَّ فِيهِ اسْمُ اللَّهِ تَعَالَى الْأَعْظَمُ وَإِنَّهُ إِذَا قَرَأَهُ الْقَارِئُ وَسَمِعَهُ الْمَلَائِكَةُ وَالْجِنُّ وَالْإِنْسُ فَيَدْعُونَ لِقَارِيهِ وَإِنَّ اللَّهَ تَعَالَى يَسْتَجِيبُ مِنْهُمْ دُعَاءَهُمْ وَكُلُّ ذَلِكَ بِبَرَكَاتِ اللَّهِ عَزَّ وَجَلَّ وَبِرَّكَاتِ هَذَا الدُّعَاءِ

And there is no surprise from these merits which I<sup>-as</sup> have mentioned regarding this supplication, for therein is the most Magnificent Name of Allah<sup>-azwj</sup>, and surely when the reader reads it and the Angels and the Jinn and the humans hear him, they supplicate for its reader, and Allah<sup>-azwj</sup> the Exalted will Answer their supplication from them, and all that is due to the Blessings of Allah<sup>-azwj</sup> Mighty and Majesty and by the Blessings of this supplication!

وَإِنَّ مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَبِهَذَا الدُّعَاءِ فَيَجِبُ أَنْ لَا يُعَاشَ قَلْبُهُ بِمَا ذَكَرَ فِي هَذَا الدُّعَاءِ فَإِنَّ اللَّهَ يَزِيحُ مِنْ بِنَاءِ بَعِيرٍ حِسَابٍ وَمَنْ قَرَأَهُ وَحَفِظَهُ أَوْ نَسَخَهُ فَلَا يَبْخُلُ بِهِ عَلَى أَحَدٍ مِنَ الْمُسْلِمِينَ

And the one who believes in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup> and with this supplication, it is obligated that his heart would be overwhelmed with what is mentioned in this supplication, for Allah<sup>-azwj</sup> Graces the one He<sup>-azwj</sup> so Desires to without measure, and one who reads it and memorises it or copies it, he should not be stingy with it upon anyone of the Muslims’.

وَقَالَ رَسُولُ اللَّهِ ص مَا قَرَأْتُ هَذَا الدُّعَاءَ فِي غَزَاةٍ إِلَّا ظَفِرْتُ بِبَرَكَاتِهِ عَلَى أَعْدَائِي

And Rasool-Allah<sup>-sawww</sup> said: ‘I<sup>-sawww</sup> did not read this supplication in a military expedition except I<sup>-sawww</sup> won against my<sup>-sawww</sup> enemies due to its Blessings’.

وَقَالَ ع مَنْ قَرَأَ هَذَا الدُّعَاءَ أُعْطِيَ نُورَ الْأَوْلِيَاءِ فِي وَجْهِهِ وَسَهَّلَ لَهُ كُلَّ عَسِيرٍ وَيَسَّرَ لَهُ كُلَّ يَسِيرٍ

And he<sup>-as</sup> said: ‘One who reads this supplication would be Given Noor of the Guardians in his face, and every difficulty would be eased for him and facilitated, and every difficulty would be eased for him’.

وَقَالَ الْحَسَنُ الْبَصْرِيُّ لَمَّا سَمِعْتُ فِي فَضْلِ هَذَا الدُّعَاءِ أَشْيَاءَ مَا أَقْدِرُ أَنْ أَصِفَهُ وَلَا أُنَّ مَنْ يَفْرُهُ صَرَبَ بِرَجْلِهِ عَلَى الْأَرْضِ لَتَحَرَّكَتِ الْأَرْضُ

And Al-Hassan Al-Basry (a Sunni celebrated Sufi) said, ‘I have heard regarding the merits of this supplication such things I am not able upon describing it, and even if someone were to read it striking by his leg upon the ground, the earth will move’.

وَقَالَ سُفْيَانُ الثَّوْرِيُّ وَإِلَّا لِمَنْ لَا يَعْرِفُ حَقَّ هَذَا الدُّعَاءِ فَإِنَّ مَنْ عَرَفَ حَقَّهُ وَحُرْمَتَهُ كَفَاهُ اللَّهُ عَزَّ وَجَلَّ كُلَّ شِدَّةٍ وَسَهَّلَ لَهُ جَمِيعَ الْأُمُورِ وَوَقَاهُ كُلَّ مَخْذُورٍ وَدَفَعَ عَنْهُ كُلَّ سُوءٍ وَنَجَّاهُ مِنْ كُلِّ مَرَضٍ وَعَرَضٍ وَأَزَاحَ الْهَمَّ وَالْعَمَّ عَنْهُ فَتَعَلَّمُوهُ وَعَلِّمُوهُ فَإِنَّ فِيهِ الْخَيْرَ الْكَثِيرَ وَهُوَ هَذَا الدُّعَاءُ الْمَوْصُوفُ هُوَ الدُّعَاءُ الثَّانِي فِي هَذَا الْكِتَابِ

And Sufyan Al-Sowry said, ‘Woe is for the one who does not recognise the right of this supplication, for the one who does recognise its right and its sanctity, Allah<sup>-azwj</sup> Mighty and

Majestic will Suffice him of every hardship and Ease for him entirety of the affairs, and Save him from every hazard, and Repel from him every evil, and Rescue him from every sickness and symptoms, and Remove the worries and the sadness away from him, so learn it and teach it, for therein is a lot of goodness, and it is this supplication described at 'The second supplication' in his book: -

سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ مِنْ إِلَهِ مَا أَقْدَرُهُ وَ سُبْحَانَهِ مِنْ قَدِيرٍ مَا أَعْظَمَهُ وَ سُبْحَانَهِ مِنْ عَظِيمٍ مَا أَجَلَّهُ وَ سُبْحَانَهِ مِنْ جَلِيلٍ مَا أَمْجَدُهُ وَ سُبْحَانَهِ مِنْ  
مَاجِدٍ مَا أَرْأَفُهُ وَ سُبْحَانَهِ مِنْ رُؤُوفٍ مَا أَعَزَّهُ

'Glory be to Allah<sup>-azwj</sup> the Magnificent and with His<sup>-azwj</sup> Praise of a God<sup>-azwj</sup> how Able He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of a Powerful how Magnificent He<sup>-azwj</sup> is! And Glorious is He<sup>-azwj</sup> of Magnificence how Majestic He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Majesty how Glorified He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Glory how Kind He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Kindness how Mighty He<sup>-azwj</sup> is!

وَ سُبْحَانَهِ مِنْ عَزِيزٍ مَا أَكْبَرَهُ وَ سُبْحَانَهِ مِنْ كَبِيرٍ مَا أَقْدَمَهُ وَ سُبْحَانَهِ مِنْ قَدِيمٍ مَا أَعْلَاهُ وَ سُبْحَانَهِ مِنْ عَالٍ مَا أَسْنَاهُ وَ سُبْحَانَهِ مِنْ سَنِيٍّ مَا أَجْمَاهُ وَ  
سُبْحَانَهِ مِنْ بَهِيٍّ مَا أَنْوَرَهُ وَ سُبْحَانَهِ مِنْ مُنِيرٍ مَا أَظْهَرَهُ

And glory be to Him<sup>-azwj</sup> of Mighty how Great He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Greatness how Able He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Ancientness who Exalted He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Exaltedness how Illuminating He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Illumination how Splendid He<sup>-azwj</sup>! And Glory be to Him<sup>-azwj</sup> of Splendour who Radiant He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Radiance how Manifest He<sup>-azwj</sup> is!

وَ سُبْحَانَهِ مِنْ ظَاهِرٍ مَا أَخْفَاهُ وَ سُبْحَانَهِ مِنْ خَفِيٍّ مَا أَعْلَمَهُ وَ سُبْحَانَهِ مِنْ عَلِيمٍ مَا أَخْبَرَهُ وَ سُبْحَانَهِ مِنْ خَبِيرٍ مَا أَكْرَمَهُ وَ سُبْحَانَهِ مِنْ كَرِيمٍ مَا أَلْطَفَهُ وَ  
سُبْحَانَهِ مِنْ لَطِيفٍ مَا أَبْصَرَهُ وَ سُبْحَانَهِ مِنْ بَصِيرٍ مَا أَسْمَعَهُ

And Glory be to Him<sup>-azwj</sup> of Manifestation how Hidden He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Hiddenness how Knowledgeable He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being All-Knowing how Informed He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Informed how Benevolent He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Benevolence how Compassionate He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Compassion how Insightful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Insightfulness how Listening He<sup>-azwj</sup> is!

وَ سُبْحَانَهِ مِنْ سَمِيعٍ مَا أَحْفَظَهُ وَ سُبْحَانَهِ مِنْ حَفِيزٍ مَا أَمْلَأَهُ وَ سُبْحَانَهِ مِنْ مَلِيٍّ مَا أَهْدَاهُ وَ سُبْحَانَهِ مِنْ هَادٍ مَا أَصْدَقَهُ وَ سُبْحَانَهِ مِنْ صَادِقٍ مَا أَحْمَدُهُ  
وَ سُبْحَانَهِ مِنْ حَمِيدٍ مَا أَدْرَكَهُ

And Glory be to Him<sup>-azwj</sup> of Hearing how Preserving He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Preservation how Meticulous He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Meticulousness how Guiding He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Guidance how Truthful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Truthfulness how Praise-worthy He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Praise-worthiness how Remembering He<sup>-azwj</sup> is!

وَ سُبْحَانَهِ مِنْ ذَاكِرٍ مَا أَشْكَرَهُ وَ سُبْحَانَهِ مِنْ شَكُورٍ مَا أَوْفَاهُ وَ سُبْحَانَهِ مِنْ وَفِيٍّ مَا أَعْنَاهُ وَ سُبْحَانَهِ مِنْ عَنِيٍّ مَا أَعْطَاهُ وَ سُبْحَانَهِ مِنْ مُعْطٍ مَا أَوْسَعَهُ وَ  
سُبْحَانَهِ مِنْ وَاسِعٍ مَا أَجْوَدَهُ

And Glory be to Him<sup>-azwj</sup> of being a Mentioner how Appreciative He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Appreciative how of full-measure He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being of full-measure how Rich He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of richness how Giving He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Giving how Capacious He<sup>-azwj</sup>! Glory be to Him<sup>-azwj</sup> of be Capacious how Generous He<sup>-azwj</sup> is!

وَ سُبْحَانَهُ مِنْ جَوَادٍ مَا أَفْضَلَهُ وَ سُبْحَانَهُ مِنْ مُفْضِلٍ مَا أَعَمَّهُ وَ سُبْحَانَهُ مِنْ مُنْعِمٍ مَا أَسِيدَهُ وَ سُبْحَانَهُ مِنْ سَيِّدٍ مَا أَرْحَمَهُ وَ سُبْحَانَهُ مِنْ رَحِيمٍ مَا أَشَدَّهُ  
وَ سُبْحَانَهُ مِنْ شَدِيدٍ مَا أَقْوَاهُ وَ سُبْحَانَهُ مِنْ قَوِيٍّ مَا أَحْكَمَهُ

And Glory be to Him<sup>-azwj</sup> of Generosity how Gracious He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Gracious how Bestowing He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Beneficence how Caring He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Caring how Merciful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Merciful how Intense He<sup>-azwj</sup> is! And Glory be to him of Intensity how Strong He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup>, He<sup>-azwj</sup> is powerful and Wise!

وَ سُبْحَانَهُ مِنْ حَكِيمٍ مَا أَبْطَشَهُ وَ سُبْحَانَهُ مِنْ بَاطِشٍ مَا أَقْوَمَهُ وَ سُبْحَانَهُ مِنْ قَبِيحٍ مَا أَحَمَّهُ وَ سُبْحَانَهُ مِنْ حَمِيدٍ مَا أَدْوَمَهُ وَ سُبْحَانَهُ مِنْ ذَائِمٍ مَا أَبْتَقَاهُ  
وَ سُبْحَانَهُ مِنْ بَاقٍ مَا أَفْرَدَهُ وَ سُبْحَانَهُ مِنْ فَرْدٍ مَا أَوْحَدَهُ

And Glory be to Him<sup>-azwj</sup> of being Wise how Forceful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Forcefulness how Upright He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Uprightness how Praise-worthy He<sup>-azwj</sup>! And Glory be to Him<sup>-azwj</sup> of Praise-worthiness how Permanent He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Permanency how Lasting He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being every-Lasting how Individual He<sup>-azwj</sup>! And Glory be to Him<sup>-azwj</sup> of being Individual how Alone He<sup>-azwj</sup> is!

وَ سُبْحَانَهُ مِنْ وَاحِدٍ مَا أَصَمَدَهُ وَ سُبْحَانَهُ مِنْ صَمَدٍ مَا أَفْلَكَهُ وَ سُبْحَانَهُ مِنْ مَالِكٍ مَا أَوْلَاهُ وَ سُبْحَانَهُ مِنْ وَلِيٍّ مَا أَعْظَمَهُ وَ سُبْحَانَهُ مِنْ عَظِيمٍ مَا أَكْمَلَهُ  
وَ سُبْحَانَهُ مِنْ كَامِلٍ مَا أَتَمَّهُ وَ سُبْحَانَهُ مِنْ تَامٍ مَا أَعْجَبَهُ

And Glory be to Him<sup>-azwj</sup> of being One how Solid He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Solidness how Dominant He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being a Possessor how Guarding he<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Guardianship how Magnificent He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Magnificence how Perfect He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Perfection how Complete He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Completeness how Marvellous He<sup>-azwj</sup> is!

وَ سُبْحَانَهُ مِنْ عَجِيبٍ مَا أَفْخَرَهُ وَ سُبْحَانَهُ مِنْ فَاحِخٍ مَا أَبْعَدَهُ وَ سُبْحَانَهُ مِنْ بَعِيدٍ مَا أَقْرَبَهُ وَ سُبْحَانَهُ مِنْ قَرِيبٍ مَا أَمْنَعَهُ وَ سُبْحَانَهُ مِنْ مَانِعٍ مَا أَغْلَبَهُ وَ  
سُبْحَانَهُ مِنْ غَالِبٍ مَا أَغْفَاهُ وَ سُبْحَانَهُ مِنْ غَفُوفٍ مَا أَحْسَنَهُ

And Glory be to Him<sup>-azwj</sup> of Marvelousness how Pride-worthy He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Pride-worthy how Distant He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Distant how Near He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Nearness how Preventing He<sup>-azwj</sup>! And Glory be to Him<sup>-azwj</sup> of Prevention how Prevailing He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Prevailing how Pardoning He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Pardoning how Excellent He<sup>-azwj</sup> is!

وَ سُبْحَانَهُ مِنْ مُحْسِنٍ مَا أَجْمَلَهُ وَ سُبْحَانَهُ مِنْ جَمِيلٍ مَا أَقْبَلَهُ وَ سُبْحَانَهُ مِنْ قَابِلٍ مَا أَشْكَرَهُ وَ سُبْحَانَهُ مِنْ شَكُورٍ مَا أَغْفَرَهُ وَ سُبْحَانَهُ مِنْ غَفُورٍ مَا أَكْبَرَهُ  
وَ سُبْحَانَهُ مِنْ كَبِيرٍ مَا أَجْبَرَهُ وَ سُبْحَانَهُ مِنْ جَبَّارٍ مَا أَدَيْنَهُ

And Glory be to Him<sup>-azwj</sup> of Excellence how Beautiful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Beauty how Accepting He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Acceptance how Appreciative He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Appreciative how Forgiving He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Forgiveness how Great He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Greatness how Subduing He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Subduing how Judicial He<sup>-azwj</sup> is!

و سُبْحَانَهُ مِنْ دَيَّانٍ مَا أَقْضَاهُ وَ سُبْحَانَهُ مِنْ قَاضٍ مَا أَمْضَاهُ وَ سُبْحَانَهُ مِنْ مَاضٍ مَا أَنْقَدَهُ وَ سُبْحَانَهُ مِنْ نَافِلٍ مَا أَرْحَمَهُ وَ سُبْحَانَهُ مِنْ رَجِيمٍ مَا أَخْلَقَهُ وَ سُبْحَانَهُ مِنْ خَالِقٍ مَا أَقْهَرَهُ وَ سُبْحَانَهُ مِنْ قَاهِرٍ مَا أَمْلَكَهُ

And Glory be to Him<sup>-azwj</sup> of being a Judge how Decreeing He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Decree how Implementing He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Implementation how Executive He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Execution how Merciful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Mercy how Creating He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being a Creator how Forceful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Force how Controlling He<sup>-azwj</sup>!

وَ سُبْحَانَهُ مِنْ مَلِكٍ مَا أَقْدَرَهُ وَ سُبْحَانَهُ مِنْ قَادِرٍ مَا أَرْفَعَهُ وَ سُبْحَانَهُ مِنْ رَفِيعٍ مَا أَسْرَفَهُ وَ سُبْحَانَهُ مِنْ شَرِيفٍ مَا أَرْزَقَهُ وَ سُبْحَانَهُ مِنْ رَازِقٍ مَا أَقْبَضَهُ وَ سُبْحَانَهُ مِنْ قَابِضٍ مَا أَبْدَأَهُ وَ سُبْحَانَهُ مِنْ بَادٍ مَا أَقْدَسَهُ

And Glory be to Him<sup>-azwj</sup> of Control how Able He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Ability how Lofty He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Loftiness how Noble He<sup>-azwj</sup> Noble He<sup>-azwj</sup>! And Glory be to Him<sup>-azwj</sup> of Nobility how Sustaining He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Sustaining how Grasping He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Grasping how Initiating He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Initiating how Holy He<sup>-azwj</sup> is!

وَ سُبْحَانَهُ مِنْ قُدُوسٍ مَا أَطْهَرَهُ وَ سُبْحَانَهُ مِنْ طَاهِرٍ مَا أَرْكَأَهُ وَ سُبْحَانَهُ مِنْ زَكِيٍّ مَا أَبْتَقَاهُ وَ سُبْحَانَهُ مِنْ بَاقٍ مَا أَعْوَدَهُ وَ سُبْحَانَهُ مِنْ عَوَادٍ مَا أَفْطَرَهُ وَ سُبْحَانَهُ مِنْ فَاطِرٍ مَا أَوْهَبَهُ وَ سُبْحَانَهُ مِنْ وَهَّابٍ مَا أَنْوَبَهُ

And Glory be to Him<sup>-azwj</sup> of Holiness how Pure He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Pure how Virtuous He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Virtue how Lasting He<sup>-azwj</sup> is! And Glory be to him of Lasting how Repeating He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being a Repeater how Originator he<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Origination who Benefactor He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of beneficence How Turning with Mercy He<sup>-azwj</sup> is!

وَ سُبْحَانَهُ مِنْ نَوَّابٍ مَا أَسْحَاهُ وَ سُبْحَانَهُ مِنْ سَخِيٍّ مَا أَبْصَرَهُ وَ سُبْحَانَهُ مِنْ بَصِيرٍ مَا أَسْلَمَهُ وَ سُبْحَانَهُ مِنْ سَلَامٍ مَا أَشْفَاهُ وَ سُبْحَانَهُ مِنْ شَافٍ مَا أَنْجَاهُ وَ سُبْحَانَهُ مِنْ مُنْجٍ مَا أَبْرَهُ وَ سُبْحَانَهُ مِنْ بَارٍ مَا أَطْلَبَهُ

And Glory be to Him<sup>-azwj</sup> of Oft-Turning how Generous He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Generosity how Insightful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Insightfulness how Peaceful He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Peacefulness how Healing He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Healing how Rescuing He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Rescuing how Righteous He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Righteousness How Seeking He<sup>-azwj</sup> is!

وَ سُبْحَانَهُ مِنْ طَالِبٍ مَا أَدْرَكَهُ وَ سُبْحَانَهُ مِنْ مُدْرِكٍ مَا أَشَدَّهُ وَ سُبْحَانَهُ مِنْ شَدِيدٍ مَا أَعْطَقَهُ وَ سُبْحَانَهُ مِنْ مُتَعَطِّفٍ مَا أَعَدَلَهُ وَ سُبْحَانَهُ مِنْ عَادِلٍ مَا أَنْقَنَهُ وَ سُبْحَانَهُ مِنْ مُتَّقِنٍ مَا أَحْكَمَهُ وَ سُبْحَانَهُ مِنْ حَكِيمٍ مَا أَكْفَلَهُ وَ سُبْحَانَهُ مِنْ كَفِيلٍ مَا أَشْهَدَهُ

And Glory be to Him<sup>-azwj</sup> of Seeking how Catching He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Catching how Severe He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> Severity how Compassionate He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Compassion how Just He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of being Just how Precise He<sup>-azwj</sup>! And Glory be to Him<sup>-azwj</sup> of Precision how Wise He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Wisdom how Responsible He<sup>-azwj</sup> is! And Glory be to Him<sup>-azwj</sup> of Responsibility how Witnessing He<sup>-azwj</sup> is!

وَسُبْحَانَهُ وَهُوَ اللَّهُ الْعَظِيمُ وَبِحَمْدِهِ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَافِعِ كُلِّ بَلِيَّةٍ وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ.

And Glory be to Him<sup>-azwj</sup> and He<sup>-azwj</sup> is Allah<sup>-azwj</sup> the Magnificent, and with His<sup>-azwj</sup> Praise! 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, and for Allah<sup>-azwj</sup> is the Praise, and there is neither Might nor Praise except with Allah<sup>-azwj</sup> the Exalted the Magnificent, Repeller of every affliction, and He<sup>-azwj</sup> Suffices me, and is the Best Protector!<sup>768</sup>

قَالَ سُفْيَانُ الثَّوْرِيُّ وَبِئْسَ لِمَنْ لَا يَعْرِفُ حُرْمَةَ هَذَا الدُّعَاءِ فَإِنَّ مَنْ عَرَفَ حَقَّ هَذَا الدُّعَاءِ وَ حُرْمَتَهُ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ كُلَّ شِدَّةٍ وَ صُعُوبَةٍ وَ آفَةٍ وَ مَرَضٍ وَ غَمٍّ فَتَعَلَّمُوهُ وَ عَلِّمُوهُ فَفِيهِ الْبِرْكَةُ وَ الْحَيْزُ الْكَثِيرُ فِي الدُّنْيَا وَ الْآخِرَةِ إِنْ شَاءَ اللَّهُ.

*Sufyan Al-Sowry (a very well celebrated Sunni Sufi and many times rebuked by Holy Imam<sup>-asws</sup>) said, 'Woe be for the one who does not recognise sanctity of this supplication, for the one who does recognise the right of this supplication and its sanctity, Allah<sup>-azwj</sup> Mighty and Majestic would Suffice him of every hardship, and difficulty, and calamity, and sickness, and sorrows. So learn it teach it for there are Blessings in it and a lot of goodness in the world and the Hereafter, if Allah<sup>-azwj</sup> so Desires'.*

23- وَ مِنْ ذَلِكَ دُعَاءٌ عَلَّمَهُ جِبْرَائِيلُ لِلنَّبِيِّ ص وَ حَدَّثَ فِي كِتَابٍ عَتِيقٍ تَارِيخُ كِتَابَتِهِ أَكْثَرُ مِنْ مِائَتَيْ سَنَةٍ إِلَى تَارِيخِ سَنَةِ حَمْسِينَ وَ سِتِّمِائَةٍ

And from that is a supplication Jibraeel<sup>-as</sup> taught to the Prophet<sup>-saww</sup> I found in an ancient book, the date of its book is more than two hundred years to the year six hundred and fifty years.

قَالَ: جَاءَ جِبْرَائِيلُ ع إِلَى النَّبِيِّ ص وَ مَعَهُ مِيكَائِيلُ وَ إِسْرَافِيلُ ع وَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى أَحْرَمَكَ وَ أَمْتَكَ فِي الدُّنْيَا وَ الْآخِرَةِ بِحَمْدِهِ الْأَسْمَاءِ فَطَوَى لَكَ وَ لِأُمَّتِكَ وَ لِمَنْ يُؤَقِّقُ اللَّهَ جَلَّ جَلَالُهُ أَنْ يَدْعُو بِحَمْدِ الدُّعَاءِ

He said, 'Jibraeel<sup>-as</sup> came to the Prophet<sup>-saww</sup> and with him<sup>-as</sup> were Mikaeel<sup>-as</sup> and Israfeel<sup>-as</sup>, and they<sup>-as</sup> said: 'O Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup> the Exalted Honours you<sup>-saww</sup> and your<sup>-saww</sup> community in the world and the Hereafter with these Names, so beatitude be for you<sup>-saww</sup> and for your<sup>-saww</sup> community, and for the one Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Harmonises him to supplicate with this supplication!

فَإِنَّهُ عَظِيمٌ جَلِيلٌ وَ هُوَ مِنْ كُنُوزِ الْعَرْشِ دَخَلَ فِيهِ أَسْمَاءُ الرَّبِّ جَلَّ جَلَالُهُ كُلُّهَا الَّتِي خَلَقَ بِهَا الْخَلَائِقَ كُلَّهَا أَجْمَعِينَ وَ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ وَ الْجَنَّةِ وَ النَّارِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النَّجْمِ وَ الْجِبَالِ وَ مَنْ فِي الْبَرِّ وَ الْبَحْرِ مِنَ الدَّوَابِّ وَ الْهَوَامِّ وَ الْوُحُوشِ وَ الْأَشْجَارِ وَ مَا فِي الْبُحُورِ مِنَ الْخَلَائِقِ وَ الْعَجَائِبِ الَّتِي لَيْسَ لِأَحَدٍ عِلْمٌ فِيهِ إِلَّا الَّذِي خَلَقَهُمْ

It is magnificent, majestic, and it is from treasures of the Throne. Names of the Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, are included in it, all of these by which Allah<sup>-azwj</sup> Created the creatures, all of them in their entirety, and inhabitants of the skies, and inhabitants of the earths, and the Paradise, and the Hellfire, and the sun, and the moon, and the stars, and the mountains, and ones in the land and the sea, from the animals, and the vermin, and the beasts, and the trees, and whatever is from the seas from the creatures, and the wonders which isn't for anyone to know except the One Who Created them!

فَلَا تُعَلِّمُ هَذَا الدُّعَاءَ إِلَّا الْخِيَارَ مِنْ أُمَّتِكَ لِأَنَّهُ جَرَى فِي حُكْمِ اللَّهِ وَ عِلْمِهِ أَنْ يَسْتَجِيبَ لِمَنْ دَعَا بِهِ مَرَّةً وَاحِدَةً وَ هَذَا الدُّعَاءُ

Do not teach this supplication except to the good ones from your<sup>-saww</sup> community because it has flowed in the Ruling of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Knowledge that it obligates for the one to supplicate with it one time, and this supplication is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا ذُكِرَتْ بِهِ تَزَعَزَعَتْ مِنْهُ السَّمَاوَاتُ وَ انْشَقَّتْ مِنْهُ الْأَرْضُونَ وَ تَقَطَّعَتْ مِنْهُ السَّحَابُ وَ تَصَدَّعَتْ مِنْهُ الْقُلُوبُ وَ تَزَلْزَلَتْ مِنْهُ الْجِبَالُ وَ جَرَتْ مِنْهُ الرِّيَاحُ وَ انْتَقَصَتْ مِنْهُ الْبِحَارُ وَ اضْطَرَبَتْ مِنْهُ الْأَمْوَاجُ وَ غَارَتْ مِنْهُ النَّفُوسُ وَ وَجَلَتْ مِنْهُ الْقُلُوبُ وَ زَلَّتْ مِنْهُ الْأَقْدَامُ وَ صَمَّتْ مِنْهُ الْأَذَانُ وَ شَخَصَتْ مِنْهُ الْأَبْصَارُ وَ خَشَعَتْ مِنْهُ الْأَصْوَاتُ وَ خَضَعَتْ لَهُ الرِّقَابُ وَ قَامَتْ لَهُ الْأَرْوَاحُ وَ سَجَدَتْ لَهُ الْمَلَائِكَةُ وَ سَبَّحَتْ لَهُ وَ ارْتَعَدَتْ لَهُ الْفَرَايِضُ وَ اهْتَرَّ لَهُ الْعَرْشُ وَ دَانَتْ لَهُ الْحَلَايِظُ

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which when mentioned with, the skies shake from it, and the earths split from it, and the clouds are cut from it, and the hearts are cracked from it, and the mountains are tremors from it, and the winds flow from it, and the oceans diminish from it, and the waves are restless from it, and the souls are raided from it, and the hearts palpitate from it, and the feet slip from it, and Azaan is muted from it, and the sights gaze from it, and the voices are fearful from it, and the necks are humbled to it, and the souls stand to it, and the Angels prostrate to it, and the limbs prostrate to it and tremble to it, and the Throne shakes for it, and the creatures stoop to it!

وَ بِالِاسْمِ الَّذِي وَضِعَ عَلَى الْجَنَّةِ فَأُزْلِفَتْ وَ عَلَى الْجَحِيمِ فَمُسْجَرَتْ وَ عَلَى النَّارِ فَتَوَقَّدَتْ وَ عَلَى السَّمَاءِ فَاسْتَقَلَّتْ وَ قَامَتْ بِهَا عَمَدٌ وَ لَا سِدِّ وَ عَلَى النُّجُومِ فَتَرَبَّتْ وَ عَلَى الشَّمْسِ فَأَشْرَقَتْ وَ عَلَى الْقَمَرِ فَأَنَارَ وَ أَضَاءَ وَ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ وَ عَلَى الْجِبَالِ فَأَرْسَتْ وَ عَلَى الرِّيَاحِ فَذَرَّتْ وَ عَلَى السَّحَابِ فَأَمْطَرَتْ وَ عَلَى الْمَلَائِكَةِ فَسَبَّحَتْ وَ عَلَى الْإِنْسِ وَ الْجِنِّ فَأَجَابَتْ وَ عَلَى الطَّيْرِ وَ النَّمْلِ فَتَكَلَّمَتْ وَ عَلَى اللَّيْلِ فَأَظْلَمَ وَ عَلَى النَّهَارِ فَاسْتَنَارَ وَ عَلَى كُلِّ شَيْءٍ فَسَبَّحَ

And by the Name which was Placed upon the Paradise so it was decorated, and upon the blazing Fire so it was inflamed, and upon the Hellfire so it was ignited, and upon the sky so it resigned and stood up without pillars nor support, and upon the stars so these were adorned, and upon the sun so it shone, and upon the moon so it radiated and illuminated, and upon the earth so it settled, and upon the mountains so these elongated, and upon the winds so they scattered, and upon the clouds so they rained, and upon the Angels so they glorified, and upon the humans and the Jinn so they answered, and upon the birds and the ants so they talked, and upon the night so it darkened, and upon the day so it brightened, and upon all things so they glorified!

وَ بِالِاسْمِ الَّذِي اسْتَقَرَّتْ بِهِ الْأَرْضُونَ عَلَى قَرَارِهَا وَ الْجِبَالُ عَلَى أَمَانِكِهَا [مَنَاقِبِهَا] وَ الْبِحَارُ عَلَى خُدُودِهَا وَ الْأَشْجَارُ عَلَى عُزُوقِهَا وَ النُّجُومُ عَلَى مَجَارِبِهَا وَ السَّمَاوَاتُ عَلَى بِنَائِهَا وَ حَمَلَتْ الْمَلَائِكَةُ عَرْشَ الرَّحْمَنِ بِقُدْرَةِ رَحْمَتِهَا

And by the Name by which the lands settled upon their settlements, and the mountains upon their places, and the oceans upon their boundaries, and the trees upon their roots, and the stars upon their flows, and the skies upon their constructions (without pillars seen), and Angels carried the Throne of the Beneficent by the Power of their Lord<sup>-azwj</sup>!

وَ بِالْأَسْمِ الْفُؤُوسِ الْقَدِيمِ الْمُتَقَدِّمِ الْمُخْتَارِ الْجَبَّارِ الْمُتَكَبِّرِ الْكَبِيرِ الْمُتَعَطِّمِ الْعَزِيزِ الْمُهَيِّمِ الْمَلِكِ الْمُفْتَدِرِ الْحَمِيدِ الْمُجِيدِ الصَّمَدِ الْمُتَوَكِّدِ الْمُتَمَرِّدِ الْكَبِيرِ الْمُتَعَالِ

And by the Name, the Holy, the Ancient, the Preceder, the Chooser, the Subduer, the Supreme, the Great, the Magnificent, the Mighty, the Dominant, the King, the Powerful, the Praised, the Glorified, the Solid, the Unique, the Individual, the Great, the Exalted!

وَ بِالْأَسْمِ الْمَخْزُونِ الْمَكْنُونِ فِي عِلْمِهِ الْمَحِيطِ بِعَرْشِهِ الطَّاهِرِ الْمُطَهَّرِ الْمُبَارَكِ الْفُؤُوسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيِّمِ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ الْخَالِقِ الْبَارِي الْمُصَوِّرِ الْأَوَّلِ وَالْآخِرِ وَالظَّاهِرِ وَالْبَاطِنِ وَالْكَائِنِ قَبْلَ كُلِّ شَيْءٍ وَالْمُكُونِ لِكُلِّ شَيْءٍ وَالْكَائِنِ بَعْدَ فَنَاءِ كُلِّ شَيْءٍ لَمْ يَزَلْ وَلَا يَزَالُ وَلَا يَفْنَى وَلَا يَتَغَيَّرُ نُورٌ فِي نُورٍ وَ نُورٌ عَلَى نُورٍ وَ نُورٌ فَوْقَ كُلِّ نُورٍ وَ نُورٌ يُضِيءُ بِهِ كُلُّ نُورٍ

And by the Name, the Treasured, the Hidden in His<sup>-azwj</sup> Knowledge, the encompassing His<sup>-azwj</sup> Throne, the Pure, the Purifier, the Blessed, the Holy, the Granter of Peace, the Granter of Security, the Dominant, the Mighty, the Subduer, the Supreme, the Creator, the Maker, the Former, the First and the Last, and the Apparent and the Hidden, and the Existent before all things, and bringer into existence of all things, and the Existing after all things perish! He<sup>-azwj</sup> neither ceases to be, nor decline, nor perish, nor change! Light in light, and Light upon light, and Light above every light, and Light all lights are illuminated by!

وَ بِالْأَسْمِ الَّذِي سَمَّى بِهِ نَفْسَهُ وَ اسْتَوَى بِهِ عَلَى عَرْشِهِ فَاسْتَقَرَّ بِهِ عَلَى كُرْسِيِّهِ وَ خَلَقَ بِهِ مَلَائِكَتَهُ وَ سَمَاوَاتِهِ وَ أَرْضَهُ وَ جَنَّتَهُ وَ نَارَهُ وَ ابْتَدَعَ بِهِ خَلْقَهُ وَاحِدًا أَحَدًا فَرَدًّا صَمَدًا كَبِيرًا مُتَكَبِّرًا عَظِيمًا مُتَعَطِّمًا عَزِيزًا مَلِيكًا مُفْتَدِرًا فُؤُوسًا مُتَقَدِّسًا لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And by the Name which He<sup>-azwj</sup> has Named Himself<sup>-azwj</sup> with and evened upon His<sup>-azwj</sup> Throne with, so Settled by it upon His<sup>-azwj</sup> Chair, and Created by it His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> skies, and His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Paradise, and His<sup>-azwj</sup> Fire, and Initiated His<sup>-azwj</sup> creation by it! One, First, Individual, Solid, Great, Supreme, Magnificent, Revered, Mighty, King, Powerful, Holy, Sanctifier! **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 الَّذِي لَمْ يَكْتُبْهُ لِأَحَدٍ مِنْ خَلْقِهِ صَدَقَ الصَّادِقُونَ وَ كَذَبَ الْكَاذِبُونَ

And by the Name which He<sup>-azwj</sup> did not Prescribe it for anyone of His<sup>-azwj</sup> creatures! Ratifier of the truthful, and Belief of the liars!

وَ بِالْأَسْمِ الَّذِي هُوَ مَكْتُوبٌ فِي رَاحَةِ مَلِكِ الْمَوْتِ الَّذِي إِذَا نَظَرَتْ إِلَيْهِ الْأَرْوَاحُ تَطَّارَتْ

And by the Name which is Written in a palm of the Angel of death which, whenever the souls look at it, they fly off!

وَ بِالْأَسْمِ الَّذِي هُوَ مَكْتُوبٌ عَلَى سُرَادِقِ عَرْشِهِ مِنْ نُورٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

And by the Name which is Written from light upon pavilions of His<sup>-azwj</sup> Throne, 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!'

وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْمَجْدِ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْبَهَاءِ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْعِظَمَةِ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْجَلَالِ  
وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْعِزِّ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْحَالِقِ النَّصِيرِ رَبِّ الْمَلَائِكَةِ التَّمَانِيَةِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

And by the Name Written in the pavilions of Glory, and by the Name Written in the pavilions of Splendour, and by the Name Written in the pavilions of Magnificence, and by the Name Written in the pavilions of Majesty, and by the Name Written in the pavilions of Might, and by the Name Written in the pavilions! The Creator, the Helper, Lord<sup>-azwj</sup> of the eight Angels, and Lord<sup>-azwj</sup> of the Magnificent Throne!

وَ بِالْأَسْمِ الْأَكْبَرِ الْأَكْبَرِ الْأَكْبَرِ وَ بِالْأَسْمِ الْأَعْظَمِ الْأَعْظَمِ الْأَعْظَمِ الْمُحِيطِ بِمَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ بِالْأَسْمِ الَّذِي أَشْرَقَتْ بِهِ الشَّمْسُ وَ أَضَاءَ بِهِ الْقَمَرُ وَ سَجَّرَتْ بِهِ الْبَحَارُ وَ نُصِبَتْ بِهِ الْجِبَالُ

And by the Name the Greatest, the Greatest, the Greatest! And by the Name the most Magnificent, the most Magnificent, the most Magnificent, the Dominant with dominions of the skies and the earth, and by the Name by which the sun shone, and the moon was illuminated with, and the oceans were subdued by it, and the mountains were set-up with it!

وَ بِالْأَسْمِ الَّذِي قَامَ بِهِ الْعَرْشُ وَ الْكُرْسِيُّ وَ بِالْأَسْمَاءِ الْمُقَدَّسَاتِ الْمَكْتُوباتِ الْمَحْزُونَاتِ فِي عِلْمِ الْعَيْبِ عِنْدَهُ وَ بِالْأَسْمِ الَّذِي كُتِبَ عَلَى وَرَقِ الرَّيْثُونِ فَأَلْقَى فِي النَّارِ فَلَمْ يَحْتَرِقْ وَ بِالْأَسْمِ الَّذِي مَشَى بِهِ الْحَضِرُ عَ عَلَى الْمَاءِ فَلَمْ يَبْتَلْ قَدَمَاهُ

And by the Name by which the Throne and the Chair were established, and by the Name, the Holy, the Hidden, the Treasured in knowledge of the unseen with Him<sup>-azwj</sup>, and by the Name which was written upon leaves of the olive tree cast into the fire so it did not get burned, and by the Name by which Al-Khizr<sup>-as</sup> walked upon the water and his<sup>-as</sup> feet did not even get wet!

وَ بِالْأَسْمِ الَّذِي تُفْتَحُ بِهِ أَبْوَابُ السَّمَاءِ وَ بِهِ يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ بِالْأَسْمِ الَّذِي ضَرَبَ مُوسَى بِعَصَاهُ الْبَحْرَ فَأَنْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ وَ بِالْأَسْمِ الَّذِي كَانَ عِيسَى ابْنُ مَرْيَمَ يُحْيِي بِهِ الْمَوْتَى وَ يُبْرِئُ بِهِ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ

And by the Name by which doors of the sky were opened, and by it every wise matter is made distinct, and by the Name which Musa<sup>-as</sup> had struck the sea with his<sup>-as</sup> stick, **So it parted, and each part was like a huge mountain [26:63]**, and by the Name by which Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> had Revived the dead with and cured the blindness and the vitiligo by it with the Permission of Allah<sup>-azwj</sup>!

وَ بِالْأَسْمَاءِ الَّتِي يَدْعُو بِهَا جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ عِزْرَائِيلُ وَ حَمَلَةُ الْعَرْشِ وَ الْكَرُوبِيُّونَ وَ مَنْ حَوْلَهُمْ مِنَ الْمَلَائِكَةِ وَ الرُّوحَانِيُّونَ الصَّافُونَ الْمُسَبِّحُونَ

And by the Name which was supplicated with by Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Izraeel<sup>-as</sup>, and bearers of the Throne, and the Cherubim, and the ones around them from the Angels, and the spiritual beings, the lined in rows, the glorifiers!

وَ بِأَسْمَائِهِ الَّتِي لَا تُنْسَى وَ بِوَجْهِهِ الَّذِي لَا يَبْلَى وَ بِنُورِهِ الَّذِي لَا يُطْفَأُ وَ بِعِزَّتِهِ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِهِ الَّتِي لَا تُضَامُ وَ بِمُلْكِهِ الَّذِي لَا يُزُولُ وَ بِسُلْطَانِهِ الَّذِي لَا يَتَغَيَّرُ وَ الْعَرْشِ الَّذِي لَا يَتَحَرَّكُ وَ الْكُرْسِيِّ الَّذِي لَا يُزُولُ وَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالْيَقْظَانِ الَّذِي لَا يَسْهُو

And His<sup>-azwj</sup> Names which are not forgotten, and by His<sup>-azwj</sup> Face which does not decay, and by His<sup>-azwj</sup> Light which is not extinguished, and by His<sup>-azwj</sup> Might which cannot be breached, and by His<sup>-azwj</sup> Power which cannot be violated, and by His Kingdom which does not decline, and by His<sup>-azwj</sup> Authority which does not change, and the Throne which does not move, and the Chair which does not decline, and by the Eye which does not sleep, and with the Wakefulness which does not omit!

وَ بِالْحَيِّ الَّذِي لَا يَمُوتُ وَ بِالْقَيُّومِ الَّذِي لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ وَ بِالَّذِي تُسَبِّحُ لَهُ السَّمَاوَاتُ وَ الْأَرْضُونَ بِأَطْرَافِهَا وَ الْبِحَارُ بِأَمْوَاجِهَا وَ الْحَيَاتَانُ فِي بِحَارِهَا وَ الْأَشْجَارُ بِأَغْصَانِهَا وَ النُّجُومُ بِرَبِّبَتِهَا وَ الْوُحُوشُ فِي قِفَارِهَا وَ الطَّيْرُ فِي أَوْكَارِهَا وَ النَّحْلُ فِي أَجْحَارِهَا وَ النَّمْلُ فِي مَسَاكِينِهَا وَ الشَّمْسُ وَ الْقَمَرُ فِي أَفْلَاقِهَا وَ كُلُّ شَيْءٍ يُسَبِّحُ بِحَمْدِ رَبِّهِ

And by the Living Who does not die, and with the Eternal Whom neither drowsiness seizes nor sleep, and by the One to Whom Glorify the skies and the earths with their outskirts, and the oceans with their waves, and the fishes with their oceans, and the trees with their branches, and the stars with their adornments, and the beasts in their dens, and the birds in their nests, and the bees in their hives, and the ants in their dwellings, and the moon in its orbits, and every thing glorifies with the praise of its Lord<sup>-azwj</sup>!

فَمُبْنَحَانَهُ يُبَيِّتُ الْخَلَائِقَ وَ لَا يَمُوتُ مَا أَبْيَنَ نُورُهُ وَ أَكْرَمَ وَجْهَهُ وَ أَجَلَ ذِكْرُهُ وَ أَقْدَسَ قُدْسَهُ وَ أَحَمَدَ حَمْدَهُ وَ أَنْفَدَ أَمْرَهُ وَ أَقْدَرَ قُدْرَتَهُ عَلَى مَا يَشَاءُ وَ أَنْجَزَ وَعْدَهُ

Glory be to Him<sup>-azwj</sup>! The creatures die and He<sup>-azwj</sup> does not die! How manifest is His<sup>-azwj</sup> Noor, and how Honourable is His<sup>-azwj</sup> Face, and how Majestic is His<sup>-azwj</sup> Zikr, and how Holy is His<sup>-azwj</sup> Holiness, and how Praised is His<sup>-azwj</sup> Praise, and how Implemented is His<sup>-azwj</sup> Command, and how Able is His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desires, and how Fulfilling is His<sup>-azwj</sup> Promised!

تَعَالَى اللَّهُ عَمَّا يُفُؤَلُ الظَّالِمُونَ عَلَواً كَبِيراً لَيْسَ لَهُ شَبِيهٌ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Exalted is Allah<sup>-azwj</sup> than what the unjust ones are saying, Exalted, Great! There isn't any resemblance for Him<sup>-azwj</sup>, and there isn't anything resembling Him<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Creation and the Command! Blessed is Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!

وَ بِالْإِسْمِ الَّذِي قَرَّبَ بِهِ مُحَمَّدٌ ص حَتَّى جَاوَزَ سِدْرَةَ الْمُنْتَهَى فَكَانَ مِنْهُ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى

And by the Name which Muhammad<sup>-saww</sup> drew closer with until he<sup>-saww</sup> surpassed The Ultimate Lote Tree (Sidrat Al Muntaha), so he<sup>-saww</sup> was from Him<sup>-azwj</sup> like two bows or even closer!

وَ بِالْإِسْمِ الَّذِي جَعَلَ النَّارَ عَلَى إِبْرَاهِيمَ بَرْداً وَ سَلاماً وَ وَهَبَ لَهُ مِنْ رَحْمَتِهِ إِسْحاقَ وَ بِرَحْمَتِهِ الَّتِي أُوتِيَ بِهَا يَعْقُوبُ بِالْقَمِيصِ وَ أَلْفَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بِبَصِيرَةً

And by the Name which Made the fire to be cool and safe upon Ibrahim<sup>-as</sup>, and Gifted Is'haq<sup>-as</sup> Gifted to him<sup>-as</sup> from His<sup>-azwj</sup> Mercy, and by His<sup>-azwj</sup> Mercy which Yaqoub<sup>-as</sup> was brought the shirt, and he<sup>-as</sup> cast it upon his<sup>-as</sup> face and his<sup>-as</sup> sight returned!

وَ بِالْإِسْمِ الَّذِي يُنْشِئُ السَّحَابَ الثِّقَالَ وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ بِالْإِسْمِ الَّذِي كَشَفَ بِهِ ضُرَّ أَيُّوبَ وَ اسْتَجَابَ بِهِ لِيُونُسَ ع فِي ظُلُمَاتٍ ثَلَاثٍ

And by the Name which Grows the heavy clouds, and the thunder glorifies with His<sup>-azwj</sup> Praise, and by the Name by which the harm of Ayoub<sup>-as</sup> was removed, and Yunus<sup>-as</sup> was Answered with in the triple darkness!

وَ بِالْإِسْمِ الَّذِي وَهَبَ لِرُكْرِيَّا بِنْتِي نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَ أَنْعَمَ عَلَى عَبْدِهِ عِيسَى ابْنِ مَرْيَمَ ع إِذْ عَلَّمَهُ الْكِتَابَ وَ الْحِكْمَةَ وَ جَعَلَهُ نَبِيًّا مُبَارَكًا مِنَ الصَّالِحِينَ

And by the Name by which Yahya<sup>-as</sup> was Gifted to Zakariya<sup>-as</sup> our Prophet<sup>-as</sup>. May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-as</sup>, and He<sup>-azwj</sup> Favoured upon His<sup>-azwj</sup> servant Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> when He<sup>-azwj</sup> Taught him<sup>-as</sup> the Book and the Wisdom and Made him<sup>-as</sup> a Prophet<sup>-as</sup>, Blessed, from the righteous ones!

وَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ جِبْرِيْلُ ع فِي الْمُقَرَّبِينَ وَ دَعَاكَ بِهِ مِيكَائِيلُ وَ إِسْرَافِيْلُ ع فَاسْتَجَبْتَ لَهُمْ وَ كُنْتَ مِنَ الْمَلَائِكَةِ قَرِيبًا مُجِيبًا

And by the Name which Called You<sup>-azwj</sup> with among the Proximity ones, and Mikaeel<sup>-as</sup> and Israfeel<sup>-as</sup> called You<sup>-azwj</sup> with, so You<sup>-azwj</sup> Answered to them<sup>-as</sup>, and You<sup>-azwj</sup>, from the Angels, were near, Responding!

وَ بِاسْمِكَ الْمَكْتُوبِ فِي اللَّحْجِ الْمُحْفُوظِ وَ بِاسْمِكَ الْمَكْتُوبِ فِي الْبَيْتِ الْمَعْمُورِ وَ بِاسْمِكَ الْمَكْتُوبِ فِي لِيَؤَاءِ الْحَمْدِ الَّذِي أَعْطَيْتَهُ نَبِيَّكَ مُحَمَّدًا ص وَ وَعَدْتَهُ الْخُوضَ وَ الشَّفَاعَةَ وَ الْمَقَامَ الْمُحْمُودَ

And by Your<sup>-azwj</sup> Name Written in the Guarded Tablet, and by Your<sup>-azwj</sup> Name Written in Al-Bayt Al-Mamour, and by Your<sup>-azwj</sup> Name Written in the Flag of Praise which You<sup>-azwj</sup> will be Giving Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, and have Promised him<sup>-saww</sup> the Fountain, and the Intercession, and the Praise-worthy position!

وَ بِاسْمِكَ الَّذِي فِي الْحِجَابِ عِنْدَكَ لَا يُضَامُ حِجَابُ عَرْشِكَ وَ بِالْإِسْمِ الَّذِي تُطَوَّى بِهِ السَّمَاوَاتُ كَطَيِّ السَّجْلِ لِلْكِتَابِ وَ بِاسْمِكَ الَّذِي تَقْبَلُ بِهِ التَّوْبَةَ عَنْ عِبَادِكَ وَ تَعْفُو عَنْ السَّيِّئَاتِ وَ يُوَجِّهُكَ الْكَرِيمُ أَكْرَمَ الْوُجُوهِ وَ بِمَا تَوَارَتْ بِهِ الْحُجُبُ مِنْ نُورِكَ وَ بِمَا اسْتَقَلَّ بِهِ الْعَرْشُ مِنْ بَهَائِكَ

And by Your<sup>-azwj</sup> Name which is in the veils with You<sup>-azwj</sup>! There is no breaching the veils of Your<sup>-azwj</sup> Throne, and by the Name which the skies would be folded like folding scrolls of the letters, and by Your<sup>-azwj</sup> Name which by which the repentance is Accepted from Your<sup>-azwj</sup> servants, and Pardons the evil deeds, and by Your<sup>-azwj</sup> Honourable Face, the most Honourable of the faces, and by what You<sup>-azwj</sup> are Covered with by the veils of Your<sup>-azwj</sup> Noor, and with what the Throne is upheld from Your<sup>-azwj</sup> Splendour!

يَا إِلَهَ مُحَمَّدٍ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ يُوسُفَ وَ الْأَسْبَاطِ صَلَّى اللَّهُ عَلَيْهِمْ يَا رَبَّ جِبْرِيْلَ وَ مِيكَائِيلَ وَ إِسْرَافِيْلَ وَ عِزْرَائِيْلَ وَ رَبَّ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ الْعَظِيمِ

O God<sup>-azwj</sup> of Muhammad<sup>-saww</sup>, and Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Is'haq<sup>-as</sup>, and Yaqoub<sup>-as</sup>, and Yusuf<sup>-as</sup> and the tribes! May Allah<sup>-azwj</sup> Send Salawaat upon them<sup>-as</sup>! O Lord<sup>-azwj</sup> of Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Izrael<sup>-as</sup>, and Lord<sup>-azwj</sup> of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and Revealed of the Torah and the Evangel and the Psalms and the Magnificent Furqan (Holy Quran)!

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

I ask You<sup>-azwj</sup> with every Name which Yours<sup>-azwj</sup>, You<sup>-azwj</sup> Revealed it in a Book from Your<sup>-azwj</sup> Books, or Taught it to anyone of Your<sup>-azwj</sup> creatures, or You<sup>-azwj</sup> Preferred with it in knowledge of the unseen with You<sup>-azwj</sup>!

يَا وَهَّابَ الْعَطَايَا يَا فَكَّاكَ الرِّقَابِ مِنَ النَّارِ وَ طَارِدَ الْعُسْرِ مِنَ الْعَسِيرِ كُنْ شَفِيعِي إِلَيْكَ إِذْ كُنْتَ دَلِيلِي عَلَيْكَ

O Bestower of the awards! O Liberator of the necks from the Hellfire, and Driver of the difficulties from the difficult! Be my Intercessor to You<sup>-azwj</sup> when You<sup>-azwj</sup> were my Pointer to You<sup>-azwj</sup>!

وَ بِالْإِسْمِ الَّذِي يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ وَ يُبْطِلُ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ وَ بِالْإِسْمِ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ

And by the Name which proves the truth with its words, and invalidates the falsehood, and even if the criminals dislike it, and by the Name which the thunder glorifies with His<sup>-azwj</sup> Praise and the Angels from fearing Him<sup>-azwj</sup>!

وَ بِأَسْمَائِكَ الْمَكْتُوبَاتِ عَلَى أَجْنِحَةِ الْكُرُوبِيِّينَ وَ بِأَسْمَائِكَ الَّتِي تُحْيِي بِهَا الْعِظَامَ وَ هِيَ رَمِيمٌ وَ بِأَسْمِكَ الَّذِي دَعَاكَ بِهِ عِيسَى ابْنُ مَرْيَمَ عَ وَ بِأَسْمَائِكَ الْمَكْتُوبَاتِ عَلَى عَصَى مُوسَى وَ بِأَسْمِكَ الَّذِي تَكَلَّمَ بِهِ مُوسَى عَ عَلَى سَحْرَةِ مِصْرَ فَأَوْحِيَتْ إِلَيْهِ لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

And by Your<sup>-azwj</sup> Names written upon the wings of cherubim, and by Your<sup>-azwj</sup> Names by which the bones will be Revived with while these are decayed, and by Your<sup>-azwj</sup> Name which Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> had supplicated with, and by Your<sup>-azwj</sup> Names written upon the stick of Musa<sup>-as</sup>, and by Your<sup>-azwj</sup> Name which Musa<sup>-as</sup> spoke with upon the rock of Egypt, so You<sup>-azwj</sup> Revealed to it: **We said: "Do not fear! Surely you will be the uppermost! [20:68]!**

وَ بِأَسْمَائِكَ الْمَنْفُوشَاتِ عَلَى حَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ ع- الَّتِي مَلَكَ بِهَا الْجِنَّ وَ الْإِنْسَ وَ الشَّيَاطِينَ وَ أَذَلَّ بِهِ إِبْلِيسَ وَ جُنُودَهُ

And by Your<sup>-azwj</sup> Name engraved upon the ring of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> by which he<sup>-as</sup> controlled the Jinn and the humans and the devils<sup>-la</sup>, and by it he<sup>-as</sup> humiliated Iblees<sup>-la</sup> and his<sup>-la</sup> armies!

وَ بِالْأَسْمَاءِ الَّتِي نَجَّى بِهَا إِبْرَاهِيمَ مِنْ نَارِ مُرُودَ وَ بِالْأَسْمَاءِ الَّتِي رُفِعَ بِهَا إِدْرِيسُ عَ مَكَانًا عَلِيًّا وَ بِالْأَسْمَاءِ الْمَكْتُوبَاتِ عَلَى جَبْهَةِ إِسْرَافِيلَ عَ وَ بِالْأَسْمَاءِ الْمَكْتُوبَاتِ عَلَى دَارِ قُدْسِهِ

And by the Names by which Ibrahim<sup>-as</sup> was rescued from the fire of Nimrod<sup>-la</sup>, and by the Name by which Idrees<sup>-as</sup> was raised to an exalted place, and by the Names written upon the forehead of Israfeel<sup>-as</sup>, and by the Names written upon the house of His<sup>-azwj</sup> Holiness!

وَ بِكُلِّ اسْمٍ هُوَ لِلَّهِ عَزَّ وَ جَلَّ دَعَا اللَّهُ بِهِ نَبِيٌّ مُرْسَلٌ وَ مَلَكٌ مُفَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ وَ بِكُلِّ اسْمٍ هُوَ لِلَّهِ عَزَّ وَ جَلَّ فِي شَيْءٍ مِنْ كُتُبِهِ وَ بِكُلِّ اسْمٍ هُوَ مَخْرُوجٌ فِي عِلْمِهِ وَ بِأَسْمَائِهِ الْمَكْتُوبَاتِ فِي اللَّوْحِ

And by every Name which is of Allah<sup>-azwj</sup> Mighty and Majestic, supplicated to Allah<sup>-azwj</sup> by a Messenger Prophet<sup>-as</sup>, and Angel of Proximity, or a Momin servant, and with every Name

which is for Allah<sup>-azwj</sup> Mighty and Majestic in anything from His<sup>-azwj</sup> Book, and with every name which is Treasured in His<sup>-azwj</sup> Knowledge, and by His<sup>-azwj</sup> Names written in the Tablet!

وَ بِالْأَسْمَاءِ الَّتِي خَلَقَ بِهَا جِبَلَاتِ الْخَلْقِ كُلِّهِمْ وَ بِأَسْمَاءِ اللَّهِ الْكَبِيرِ الْأَجَلِ الْجَلِيلِ الْأَعَزِّ الْعَزِيمِ الْأَعْظَمِ الْعَظِيمِ

And the Names by which He<sup>-azwj</sup> Created the dispositions of the creatures, all of them, and by the Name of Allah<sup>-azwj</sup>, the Greatest, the Great, the Most Majestic, the Majestic, the Mightiest, the Mighty, and most Magnificent, the Magnificent!

وَ بِأَسْمَاءِهِ كُلِّهَا الَّتِي إِذَا ذُكِرَ بِهَا ذَلَّتْ فَرَائِصُ مَلَائِكَتِهِ وَ سَمَائِهِ وَ أَرْضِهِ وَ جَنَّتِهِ وَ نَارِهِ وَ بِأَسْمَاءِ الْأَعْظَمِ الَّذِي عَلَّمَهُ آدَمَ صَلَّى اللَّهُ عَلَيْهِ فِي جَنَّاتِ عَدْنٍ

And by His<sup>-azwj</sup> Names, all of them which, whenever mentioned with, limbs of His<sup>-azwj</sup> Angels tremble, and His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Paradise and His<sup>-azwj</sup> Hellfire, and by His<sup>-azwj</sup> Name the most Magnificent, which He<sup>-azwj</sup> Taught Adam<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>, in the Garden of Eden!

وَ صَلَّى اللَّهُ وَ مَلَائِكَتُهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ اللَّهُمَّ

And may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels be upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and upon the entire Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Messengers<sup>-as</sup>!

فَبِحُرْمَةِ هَذِهِ الْأَسْمَاءِ وَ بِحُرْمَةِ تَفْسِيرِهَا فَإِنَّهُ لَا يَعْلَمُ تَفْسِيرَهَا غَيْرَكَ أَنْ تَسْتَجِيبَ لِي دُعَائِي وَ ارْحَمْ تَضَرُّعِي وَ أَدْخِلْنِي ... فِي عِبَادِكَ الصَّالِحِينَ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

By the sanctity of these Names and by the sanctity of their interpretations, surely not one knows their interpretation apart from You<sup>-azwj</sup>, Answer my supplication for me and Mercy my beseeching, and Admit me among Your<sup>-azwj</sup> righteous servants, and **Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]!**

وَ تَوَفَّنَا مَعَ الْأَبْرَارِ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَ تَرَى الْمَلَائِكَةَ حَاقِقِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ فَضِي بَيْنَهُمُ بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

**And Cause us to die with the righteous ones [3:193] and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194] And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]!'769**

قال السيد ره و هذا الدعاء مما ألهمنا تلاوته عند المهمات و الضرورات و رأيت من الله تعجيل الإجابات و العنايةات و رؤيا في المنام باقي النهار السلامة من البلاء و إجابة الدعاء فكان كما رأي في المنام.

*The Seyyid said, 'And this supplication is from we were inspired to recite it during the important and necessary matters, and I saw from Allah<sup>-azwj</sup> the Hastened Response and the*

<sup>769</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 23

*Cares, and dreams during the sleep remainder of the day, the safety from the affliction, and Response to the supplication. It was just as had been seen in the dream’.*

24- مهج، مهج الدعوات دُعَاءَ عَلَّمَهُ جِبْرَائِيلُ ع النَّبِيِّ ص يَا نُورَ السَّمَاوَاتِ وَ الْأَرْضِ يَا جَمَالَ السَّمَاوَاتِ وَ الْأَرْضِ يَا عِمَادَ السَّمَاوَاتِ وَ الْأَرْضِ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا صَرِيحَ الْمُسْتَضْرِحِينَ يَا غَوْثَ الْمُسْتَعِيثِينَ يَا مُنْتَهَى رَغْبَةِ الرَّاعِبِينَ وَ الْمَفْرُجَ عَنِ الْمَكْرُوبِينَ وَ الْمُرَوِّحَ عَنِ الْمَهْمُومِينَ وَ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ كَاشِفَ الشُّوْءِ وَ أَرْحَمَ الرَّاحِمِينَ وَ إِلَهَ الْعَالَمِينَ مُنْزِلَ بِهْ كُلِّ حَاجَةٍ يَا أَكْرَمَ الْأَكْرَمِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ.

(The book) ‘Mahj Al Dawaat’ –

A supplication Jibraeel<sup>as</sup> had taught the Prophet<sup>saww</sup>: ‘O Noor of the skies and the earth! O Beauty of the skies and the earth! O Pillar of the skies and the earth! O Initiator of the skies and the earth! O with the Majesty and the Benevolence! O Helper of the ones crying out for help! O Helper of the ones seeking help! O Ultimate desire of the desiring ones, and the Reliever from the distressed, and the Comforter of the worried, and Answer of supplication of the desperate, and Remover of the evil, and most Merciful of the merciful, and God<sup>azwj</sup> of the worlds! Every need is descended with Him<sup>azwj</sup>! O most Benevolent of the benevolent ones, and O most Merciful of the merciful ones!’<sup>770</sup>

25- وَ مِنْ ذَلِكَ دُعَاءٌ آخَرَ بِرِوَايَةِ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ص عَنْ جِبْرَائِيلَ ع وَ قَدْ رَوَى كَثِيرًا مِنْ فَضَائِلِهِ أَضْرَبْتُ عَنْ ذِكْرِهَا بِالْإِحْتِصَارِ إِذِ الْقَصْدُ نَفْسُ الدُّعَاءِ

And from that is another supplication by a report of Anas Bin Malik (a well-known fabricator), from the Prophet<sup>saww</sup>, from Jibraeel<sup>as</sup>, and it has been reported a lot of its merits. I have turned away from mentioned it due to the brevity when the aim is the soul. The supplication is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ بِاسْمِهِ الْمُبْتَدِلِ رَبِّ الْأَجْرَةِ وَ الْأُولَى لَا غَايَةَ وَ لَا مُنْتَهَى رَبِّ الْأَرْضِ وَ السَّمَاوَاتِ الْعُلَى الرَّحْمَنِ عَلَى الْعَرْشِ اسْتَوَى

‘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>, and by His<sup>azwj</sup> Name ‘The Beginner’, Lord<sup>azwj</sup> of the Hereafter and the former (world)! There is neither peak nor ultimate! Lord<sup>azwj</sup> of the earth and the exalted skies! The Beneficent is even upon the Throne!

اللَّهُ عَظِيمُ الْأَلَاءِ دَائِمُ النِّعَمَاءِ قَاهِرُ الْأَعْدَاءِ عَاطِفٌ بِرِزْقِهِ مَعْرُوفٌ بِلُطْفِهِ عَادِلٌ فِي حُكْمِهِ عَالِمٌ فِي مُلْكِهِ الرَّحْمَنِ الرَّحِيمِ رَحِيمُ الرَّحْمَاءِ عَالِمُ الْعُلَمَاءِ صَاحِبُ الْأَنْبِيَاءِ عَفُورُ الْعُقَرَاءِ قَادِرٌ عَلَى مَا يَشَاءُ

Allah<sup>azwj</sup>, Mighty of the Favours, Constant of the Favours, Subduer of the enemies, Compassionate with His<sup>azwj</sup> sustenance, Well-known with His<sup>azwj</sup> Gentleness, Just in His<sup>azwj</sup> Decisions, Knower regarding His<sup>azwj</sup> Kingdom, the Beneficent, the Merciful, the Mercier of the world, most Knowledgeable of the knowledgeable ones, Master of the Prophets<sup>as</sup>, Forgiver of the forgivers, Able upon all things!

<sup>770</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 24

سُبْحَانَ اللَّهِ الْمَلِكِ الْوَاحِدِ الْحَمِيدِ ذِي الْعَرْشِ الْمَجِيدِ الْفَعَّالِ لِمَا يُرِيدُ رَبِّ الْأَرْتَابِ وَ مُسَبِّبِ الْأَسْبَابِ وَ سَابِقِ الْأَسْبَابِ وَ زَارِقِ الْأَرْزَاقِ وَ خَالِقِ الْأَخْلَاقِ  
قَادِرِ عَلَى مَا يَشَاءُ مُقَدِّرِ الْمَقْدُورِ وَ قَاهِرِ الْقَاهِرِينَ وَ عَادِلِ فِي يَوْمِ التُّشْوِيرِ إِلَهَ الْآلِهَةِ يَوْمَ الْوَأَقِعَةِ رَحِيمِ عَفُورِ خَلِيمِ شَكُورِ

Glory be to Allah<sup>-azwj</sup> the King, the One, the Praised, with the Glorious Throne, the Doer of whatever He<sup>-azwj</sup> Wants, Lord<sup>-azwj</sup> of the lords, and Causer of the causes, and Preceder of the preceding ones, and Sustainer of the sustainers, and Creator of the creatures, Able upon whatever He<sup>-azwj</sup> Desires, Determiner of the determined, and Subduer of the subduers, and Just during the Day of Resurrection, God<sup>-azwj</sup> of the gods on the Day of the Event, Merciful, Forgiver, Appreciative!

الْحَمْدُ لِلَّهِ الرَّبِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ الْمَلِكِ الرَّحِيمِ الْأَوَّلِ الْقَدِيمِ خَالِقِ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ هُوَ السَّمِيعُ الْعَلِيمُ قَابِلُ التَّوْبَةِ شَكُورِ خَلِيمِ الْعَزِيزِ  
الرَّحِيمِ الْأَوَّلِ الْآخِرِ الظَّاهِرِ الْبَاطِنِ الدَّائِمِ الْقَائِمِ زَارِقِ الْوُحُوشِ وَ الْبَهَائِمِ صَاحِبِ الْعَطَايَا وَ مَانِعِ الْبَلَايَا

The Praise is for Allah<sup>-azwj</sup>, the Lord<sup>-azwj</sup>, the Magnificent, and the Praise is for Allah<sup>-azwj</sup> the King, the Merciful, the First, the Ancient, Creator of the Throne and the skies and the earth, and he<sup>-azwj</sup> is the All-Hearing, the All-Knowing, Acceptor of the repentance, Appreciative, Forbearing, the Mighty, the Merciful, the First, the Last, the Apparent, the Hidden, the Permanent, the Custodian, Sustainer of the animals and the beasts, Owner of the awards and Preventer of the afflictions!

يَشْفِي السَّقِيمَ وَ يَغْفِرُ لِلْخَاطِيئِينَ وَ يَغْفُو عَنِ النَّادِمِينَ وَ يُجِبُّ الصَّالِحِينَ وَ يُؤْوِي الْمُهَاجِرِينَ وَ يَسْتُرُ عَلَى الْمُذْنِبِينَ وَ يُؤْمِنُ الْخَائِفِينَ

He<sup>-azwj</sup> Heals the sick, and Forgives the sinners, and Pardons the remorseful, and Loves the righteous, and Shelters the fleeing one, and Conceals for the sinners, and Secures the fearful ones!

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ الْمَعْبُودُ فِي كُلِّ مَكَانٍ تَعْفُرُ الْخَطَايَا وَ تَسْتُرُ الْعُيُوبَ شَكُورِ خَلِيمِ عَالِمٍ بِالْحُدُودِ مُنْبِثِ الرُّوْعِ وَ الْأَشْجَارِ قَائِلِ الْحُبُوبِ  
صَاحِبِ الْجَبْرُوتِ عَنِّي عَنِ الْخَلْقِ قَاسِمِ الْأَرْزَاقِ عَلَّامِ الْعُيُوبِ

Glory be to You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup> the Benevolent, the worshipped in every place! You<sup>-azwj</sup> Forgive the sins and Conceal the Defects! Appreciative, Forbearing, Knower of the limits, Grower of the crops and the trees, Splitter of the seeds, Owner of the Force, Needless from the creatures, Distributor of the sustenance, Knower of the unseen!

أَنْتَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ أَنْتَ الَّذِي تَعْفُو عَنِ الْعَاصِي بَعْدَ أَنْ يُعْرِقَ فِي الدُّنُوبِ أَنْتَ الَّذِي كُلُّ شَيْءٍ خَلَقْتَهُ بِنَصْرِفٍ  
إِلَيْكَ بِالْمُنْسُوبِ

You<sup>-azwj</sup> are the One Who, there isn't anything like Him<sup>-azwj</sup>, and You<sup>-azwj</sup> are Witness upon all things! You<sup>-azwj</sup> are the One Who Pardons from the disobedient after he is drowning in the sins! You<sup>-azwj</sup> are the One Who Created all things turning to You<sup>-azwj</sup> with the attribution!

اغْفِرْ لِي خَطِيئَتِي كَمَا قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ أَنْتَ بِوَعْدِكَ صَادِقٌ نَجِيٍّ مِنَ الْهُمُومِ وَ الْعُمُومِ وَ الْكُرُوبِ أَنْتَ غِيَاثُ كُلِّ مَكْرُوبٍ وَ أَنْتَ الَّذِي قُلْتَ  
لَا تَفْتَنُوا مِنْ رَحْمَتِي وَ أَنْتَ بِقَوْلِكَ صَادِقٌ لَيْسَ بِمَكْدُوبٍ احْفَظْنِي مِنْ آفَاتِ الدُّنْيَا وَ الْآخِرَةِ وَ هَوْلِ يَوْمِ اللُّحُودِ وَ لَا تَفْضَحْنِي سَيِّدِي عَلَى رُءُوسِ  
الْخَلَائِقِ فِي الْيَوْمِ الْمَوْعُودِ

Forgive my sins for me just as You<sup>-azwj</sup> Said: **“Supplicate to Me, I will Answer you. [40:60]**, and You<sup>-azwj</sup> are Truthful of the Promise! Rescue me from the worries and the sorrows and the distress! You<sup>-azwj</sup> are Helper of every distressed, and You<sup>-azwj</sup> are the One Who Said: **“Do not despair from My<sup>-azwj</sup> Mercy!” (39:53)**, and You<sup>-azwj</sup> are Truthful with Your<sup>-azwj</sup> Words, not with lies! Protect me from calamities of the world and the Hereafter and horror of the day of the grave! My Master! Do not Expose me upon heads of the creatures during the Promised Day!

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا ضِدَّ لَهُ وَلَا نِدَّ لَهُ وَلَا صَاحِبَةَ لَهُ وَلَا وَالِدَ لَهُ وَلَا وَلَدَ لَهُ وَلَا حُدُودَ لَهُ وَلَا مِثَالَ لَهُ وَلَا كُفُوَ لَهُ وَلَا وَزِيرَ لَهُ وَلَا شَرِيكَ لَهُ فِي مُلْكِهِ

Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! There is neither any opponent for Him<sup>-azwj</sup>, nor an equal to Him<sup>-azwj</sup>, nor a female companion for Him<sup>-azwj</sup>, nor a father for Him<sup>-azwj</sup>, nor a son for Him<sup>-azwj</sup>, nor limitations for Him<sup>-azwj</sup>, nor any example for Him<sup>-azwj</sup>, nor a match for Him<sup>-azwj</sup>, nor a minister for Him<sup>-azwj</sup>, nor an associate for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Kingdom!

أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا عَزِيزُ يَا عَزِيزُ يَا عَزِيزُ أَنْ تُرِيَنِي فِي مَنَامِي مَا رَجَوْتُ مِنْكَ وَأَنْ تُكْرِمَنِي بِمَغْفِرَةِ خَطِيئَتِي إِنَّكَ عَلَيَّ مَا تَشَاءُ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Mighty! O Mighty! O Mighty if You<sup>-azwj</sup> could Show me in my dream what I am hoping from You<sup>-azwj</sup>, and to Honour me with Forgiveness of my sins! You<sup>-azwj</sup> are Able upon whatever You<sup>-azwj</sup> Desires, O most Merciful of the merciful ones, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

يَا حَنَّانُ يَا مَنَّانُ يَا سُبْحَانَ يَا عُفْرَانَ يَا بُرْهَانَ يَا سُلْطَانَ يَا دَا الْجَلَالَ وَالْإِكْرَامَ أَشْهَدُ أَنْ كُلَّ مَعْبُودٍ مِنْ دُونِ عَزْشِكَ إِلَى قَرَارِ أَرْضِكَ بَاطِلٌ عَدِيٌّ وَجْهَكَ الْقَدِيمِ الْكَرِيمِ الْمَعْبُودِ آمَنْتُ بِكَ وَاسْتَعْتَمْتُ بِكَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَغْنِيَنِي يَا أَرْحَمَ الرَّاحِمِينَ.

O Hannan! O Bestower! O Glorious! O Forgiver! O Proof! O Authority! O with the Majesty and the Benevolence! I testify that every deity from below Your<sup>-azwj</sup> Throne up to bottom of Your<sup>-azwj</sup> earth is false apart from Your<sup>-azwj</sup> Face, the Ancient, the Benevolent, the worshipped! I believe in You<sup>-azwj</sup> and cry out for Help with You<sup>-azwj</sup>! By the right of ‘There is no god except You<sup>-azwj</sup>’, Help me, O most Merciful of the merciful ones!”<sup>771</sup>

(The book) ‘Mahj Al Dawaat’ – Suleyman Bin Ibrahim, from Musa Bin Yazeed, from Anas Bin Oweys,

‘From Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘The Prophet<sup>-saww</sup> said: ‘One who supplicates with these Names, Allah<sup>-azwj</sup> will Respond to him!

26- مهج، مهج الدعوات سَلِيمَانُ بْنُ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ بَرِيدٍ عَنْ أَنَسِ بْنِ أُوَيْسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ النَّبِيُّ ص مَنْ دَعَا بِحَذِيهِ الْأَسْمَاءِ اسْتَجَابَ اللَّهُ لَهُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دُعِيَ بِحَذِيهِ الْأَسْمَاءِ عَلَى صَفَائِحِ الْحَدِيدِ لَدَابَّتْ وَ لَوْ دُعِيَ بِهَا عَلَى مَاءٍ جَارٍ لَجَمَدَ حَتَّى يُمَسَّ عَلَيْهِ وَ لَوْ دُعِيَ عَلَى مَجْثُونٍ لَأَفَاقَ وَ لَوْ دُعِيَ عَلَى امْرَأَةٍ قَدْ عَسُرَ وَلَدُهَا عَلَيْنَهَا لَسَهَّلَ اللَّهُ عَلَيْهَا وَ لَوْ دَعَا بِهَا رَجُلٌ أَرْبَعِينَ لَيْلَةً جُمِعَتْ عَقْرُ اللَّهِ لَهُ مَا بَيْنَهُ وَ بَيْنَ الْأَدَمِيِّينَ وَ بَيْنَهُ وَ بَيْنَ رَبِّهِ

<sup>771</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 25

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If there Names were supplicated upon the iron plates, they would melt, and if supplicated with upon flowing water, it would freeze until it can be walked upon, and if supplicated upon an insane, he would wake up (recover), and if supplicate upon woman the birth of her child is difficult upon her, Allah<sup>-azwj</sup> would Ease upon her, and if supplicated with by a man for forty Friday nights, Allah<sup>-azwj</sup> would Forgive for him whatever is between him and the Adamites (human beings), and between him and his Lord<sup>-azwj</sup>!

فَقَالَ سَلْمَانُ الْفَارِسِيُّ رَحِمَهُ اللهُ عَلَيْهِ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللهِ أَعْطَى الرَّجُلُ بِحَذِهِ الْأَسْمَاءِ هَذَا كُلَّهُ

Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy upon him<sup>-ra</sup>, said: 'By my<sup>-ra</sup> father and my<sup>-ra</sup> mother, O Rasool-Allah<sup>-saww</sup>! Will the man be given this, all of it with these Names?'

فَقَالَ يَا أَبَا عَبْدِ اللهِ لَا تَحْتُوا النَّاسَ عَلَيْهَا فَإِنِّي أَخَشَى أَنْ يَزْكُوا الْعَمَلُ وَيَتَكَلَّمُوا عَلَيْهَا

He<sup>-saww</sup> said: 'O Abu Abdullah<sup>-ra</sup>! Do not urge the people upon it, for I<sup>-as</sup> fear that they might neglect the (good) deeds and rely upon it (only)!'

فَمَقَالَ ص يَا أَبَا عَبْدِ اللهِ يُغْفِرُ اللهُ لِقَائِلِهَا وَ لِأَهْلِ بَيْتِهِ وَ لِمُؤَدَّبِ بَلَدِهِ وَ لِأَهْلِ مَدِينَتِهِ كُلِّهِمْ إِنْ شَاءَ اللهُ وَ هَذِهِ الْأَسْمَاءُ وَ الدُّعَاءُ

Then he<sup>-saww</sup> said: 'O Abu Abdullah<sup>-ra</sup>! Allah<sup>-azwj</sup> will Forgive for its speaker and for his family members, and for teacher of his city and for people of his city, all of them, if Allah<sup>-azwj</sup> so Desires, and these are the Names and the supplication: -

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَنْتَ اللهُ وَ أَنْتَ الرَّحْمَنُ وَ أَنْتَ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُتَكَبِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْحَمِيدُ الْمَجِيدُ الْمُتَبَدِّئُ الْمُعِيدُ الْوَدُودُ الشَّهِيدُ الْقَدِيمُ الْعَلِيُّ الْعَظِيمُ الْعَلِيمُ الصَّادِقُ الرَّؤُوفُ الرَّحِيمُ الشَّكُورُ الْعَفُورُ الْعَزِيزُ الْحَكِيمُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, and You<sup>-azwj</sup> are the Beneficent, and Your<sup>-azwj</sup> are the Merciful: **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 [59:23].** The First, the Last, the Apparent, the Hidden, the Praise, the Glorified, the Initiator, the Repeater, the Affectionate, the Witness, the Ancient, the Exalted, the Magnificent, the All-Knowing, the Truthful, the Kind, the Merciful, the Appreciative, the Forgiving, the Mighty, the Wise!

ذُو الْقُوَّةِ الْمَتِينِ الرَّقِيبِ الْخَفِيفِ ذُو الْجَلَالِ وَ الْإِكْرَامِ الْعَظِيمِ الْعَلِيمِ الْعَنِيِّ الْوَلِيِّ الْفَتَّاحِ الْمُرْتَاخِ الْقَابِضِ الْبَاسِطِ الْعَدْلُ الْوَقِيُّ الْوَلِيُّ الْحَقُّ الْمُبِينُ الْخَلَّاقُ الرَّزَّاقُ الْوَهَّابُ التَّوَّابُ الرَّبُّ الْوَكِيلُ اللَّطِيفُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الدَّيَّانُ الْمُتَعَالِي الْقَرِيبُ الْمُجِيبُ الْبَاعِثُ الْوَارِثُ الْوَاسِعُ الْبَاقِي

Possessor of Invincible Strength, the Watcher, the Guard, with the Majesty and the Benevolent, the Magnificent, the All-Knowing, the Rich, the Guardian, the Comforter, the Grasper, the Extender, the Just, the Loyal, the Manifest Truth, the Creative, the Sustainer, the Bestower, the Oft-Turning with Mercy, the Protector, the Subtle, the Informed, the All-Hearing, the Insightful, the Judge, the Exalted, the Near, the Responder, the Resurrector, the Capacious, the Ever-Lasting!

الْحَيُّ الدَّائِمُ الَّذِي لَا يَمُوتُ الْقَيُّومُ النُّورُ الْعَفَّارُ الْوَاحِدُ الْمَهَّارُ الْأَخَذُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ذُو الطَّوْلِ الْمُقْتَدِرُ عَلَّامُ الْغُيُوبِ الْبَدِيءُ  
الْبَدِيعُ الْقَابِضُ الْبَاسِطُ الدَّاعِي الظَّاهِرُ الْمُقَيَّبُ الدَّافِعُ الرَّافِعُ الضَّارُّ النَّافِعُ الْمُعِزُّ الْمُدِلُّ

The living, the Permanent Who does not die, the Eternal, the Noor, the Forgiver, the One, the Subduer, the First, the Solid, **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!** With the Leniency, the Powerful, Knower of the unseen, the Initiator, the Innovator (Originator), the Grasper, the Extender, the Caller, the Apparent, the Nourisher, the Helper, the Defender, the Raiser, the Harmer, the Benefiter, the Honourer, the Humiliator!

المَطْعَمُ الْمُنْعَمُ الْمَهَيَّبُ الْمَكْرُمُ الْمُحْسِنُ الْمُجْمِلُ الْحَنَّانُ الْمُفْضِلُ الْمُحْسِي الْمَمِيتُ الْقَعَالُ لِمَا يُرِيدُ مَالِكُ الْمَلِكِ تُفْرِي الْمَلِكَ مِنْ تَشَاءٍ وَ تَنْزِعُ الْمَلِكَ  
مَنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُدِلُّ مَنْ تَشَاءُ بِيَدِكَ الْحَيُّ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Feeder, the Bestower, the Dominant, the Benevolent, the Favourer, the Beautifier, the Affectionate, the Gracious, the Reviver, the Resurrector, the Doer of whatever He<sup>-azwj</sup> Wants, **Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُهُ مَنْ تَشَاءُ بِعِزِّ 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].**

فَالِقُ الْإِصْبَاحِ وَ فَالِقُ الْحَبِّ وَ النَّوِيُّ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

**Splitter of the dawn, [6:96] Splitter of the seed and the kernel [6:95] 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].**

اللَّهُمَّ مَا قُلْتُ مِنْ قَوْلٍ أَوْ حَلَفْتُ مِنْ حَلْفٍ أَوْ نَذَرْتُ مِنْ نَذْرٍ فِي يَوْمِي هَذَا وَ لَيْلَتِي هَذِهِ فَمَسِيئَتِكَ بَيْنَ يَدَيِ ذَلِكَ مَا شِئْتُ مِنْهُ كَانَ وَ مَا لَمْ تَشَأْ مِنْهُ لَمْ يَكُنْ فَادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah<sup>-azwj</sup>! Whatever I have said in words, or swore an oath, or vowed a vow during this day of mine and this night of mine, Your<sup>-azwj</sup> Desire is in front of that! Whatever You<sup>-azwj</sup> Desire from it happens, and whatever You<sup>-azwj</sup> do not Desire from it does not happen, so Repel from me, by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength, for there is neither Might nor Strength except Allah<sup>-azwj</sup> the Exalted, the Magnificent!

اللَّهُمَّ بِحَقِّ هَذِهِ الْأَسْمَاءِ عِنْدَكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ تَبَّ عَلَيَّ وَ تَقَبَّلْ مِنِّي وَ اصْلِحْ لِي شَأْنِي وَ يَسِّرْ أُمُورِي وَ وَسِّعْ عَلَيَّ فِي رِزْقِي وَ اغْنِنِي بِكَرَمِ وَجْهِكَ عَنِ جَمِيعِ خَلْقِكَ

O Allah<sup>-azwj</sup>! By the right of these Name with You<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 Mercy me, and Turn to me, and Accept from me, and Rectify my affairs for me, and Easy my matters, and Expand upon me in my sustenance, and Make me needless by the Benevolence of Your<sup>-azwj</sup> Face, from entirety of Your<sup>-azwj</sup> creatures!

وَسُنُّ وَجْهِ وَ يَدَيَّ وَ لِسَانِي عَنْ مَسْأَلَةِ غَيْرِكَ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا سَيِّدِ الْمُرْسَلِينَ مُحَمَّدِ النَّبِيِّ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

And Fortify my face and my hands and my tongue from asking others, and Make for me a relief for me from my matters, and an outlet, for You<sup>-azwj</sup> Know and I don't know, and You<sup>-azwj</sup> are Able and I am not able, and You<sup>-asws</sup> are Able upon all things, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones, and may Allah<sup>-azwj</sup> Send Salawaat upon our Chief, Chief of the Messengers<sup>-as</sup>, Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the goodly, the Pure!<sup>772</sup>

27- مهج، مهج الدعوات حَدَّثَنِي صَدِيقِي وَ الْمُوَاجِحِي لِي مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ الْقَاضِي الْأَوْيُّ صَاعَفَ اللَّهُ جَلَّ جَلَالُهُ سَعَادَتَهُ وَ شَرَّفَ حَاتِمَتَهُ وَ ذَكَرَ حَدِيثاً عَجِيباً وَ سَبَباً غَرِيباً وَ هُوَ أَنَّهُ كَانَ قَدْ حَدَّثَتْ لَهُ حَادِثَةٌ فَوَجَدَ هَذَا الدُّعَاءَ فِي أَوْزَاقٍ لَمْ يَجْعَلْهُ فِيهَا بَيْنَ كُتُبِهِ

(The book) 'Mahj Al-Dawaat' – It is narrated to me my by friend and a brother of mine Muhammad Bin Muhammad Al-Qazy Al-Awy, may Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, multiply his fortune, and Ennoble his ending, and he has mentioned a marvellous Hadeeth and a strange cause, and it is that an occurrence had occurred for him, so he found this supplication in pages he had not made in between his books.

فَنَسَخَ مِنْهُ نُسخَةً فَلَمَّا أَنْسخَهُ فَقَدَ الْأَصْلَ الَّذِي كَانَ قَدْ وَجَدَ وَ رَأَيْتُ هَذَا الدُّعَاءَ فِي نُسخَةٍ عَتِيقَةٍ قَدْ أَصَابَ بَعْضُهَا بَلَلٌ وَ فِيهِ زِيَادَةٌ وَ نُقْصَانٌ أَحْضَرَهَا ابْنُ الْوَزِيرِ الْوَزَائِقُ وَ ذَكَرَ أَنَّهُ اشْتَرَاهَا لَوْلَدِ مُحَمَّدِ الْمُعْزِيِّ الْأَعْرَجِ بِدِرْهَمٍ وَ نِصْفٍ وَ يُمكنُ أَنْ يَكُونَ هَذَا الدُّعَاءُ كَانَ مَوْجُوداً فِي الْكُتُبِ

He copied a copy from it. When he had copied it, he lost the original which he had found, and I saw this supplication in an ancient copy, part of it had been hit by decay and in it is an increase and deficient. I presented the pages to Ibn Al-Wazeer and he mentioned that he had bought it from a son of Muhammad Al-Muqry Al-A'raj, for a Dirham and a half, and it is possible that this supplication could have been in the books.

وَ مَا كَانَ أَخِي الرِّضَا الْأَوْيُّ يَعْرِفُ مَوْضِعَهُ فَأَنْعَمَ اللَّهُ جَلَّ جَلَالُهُ عَلَيْهِ بِتَعْرِيفِهِ كَمَا ذَكَرْنَاهُ عَنْهُ رَضِيَ اللَّهُ عَنْهُ وَ يُسَمَّى دُعَاءَ الْعَبْرَاتِ وَ سَبَابِي ذِكْرُهُ وَ هُوَ

And my brother Al-Reza Al-Awy had not known its place. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majestic, Conferred upon him with Introducing it just as we are mentioned from it, may Allah<sup>-azwj</sup> be Satisfied with him, and it is named as 'Dua Al-Abaraat', and I shall bring its mention, and it is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَاحِمَ الْعَبْرَاتِ وَ يَا كَاشِفَ الْكُرْبَاتِ أَنْتَ الَّذِي تَشْفَعُ سَحَابَ الْمِحْنِ وَ قَدْ أَمْسَتْ ثِقَالاً وَ تَحُلُو ضِيَابَ الْإِحْنِ وَ قَدْ سَحَبَتْ أَدْيَاباً وَ تَجْعَلُ زَرْعَهَا هَشِيماً وَ بُنْيَانَهَا هَدِيماً وَ عِظَامَهَا رَمِيماً وَ تَرُدُّ الْمَغْلُوبَ غَالِباً وَ الْمَطْلُوبَ طَالِباً وَ الْمَقْهُورَ قَاهِراً وَ الْمَقْدُورَ عَلَيْهِ قَادِراً

<sup>772</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 26

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Mercier of the tears, and O Remover of the distress(es)! You<sup>-azwj</sup> are the One Who Removes the cloud of Trials, and it has become heavy, and Clearer of the dust of enmity and it has polluted the tail ends and made its crops withered, and its structure demolished, and its bones crumbled (decayed), and You<sup>-azwj</sup> Return the prevailed as the prevailer, and the sought as a seeker, and the subdued as a subduer, and the overpowered as an able one!

إِلٰهِي فَكَمْ مِنْ عَبْدٍ نَادَاكَ رَبِّ إِيَّيَّيْ مَغْلُوبٌ فَأَنْتَصِرَ فَمَتَّحَتْ لَهُ مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْتَ لَهُ مِنْ عَوْنِكَ عُيُونًا فَالْتَقَى مَاءٌ فَرَجَّهَ عَلَيَّ  
أَمْرٍ قَدْ قُدِّرَ وَ حَمَلْتَهُ مِنْ كِفَايَتِكَ عَلَيَّ ذَاتِ الْوَجْهِ وَ دُسْرٍ

My God<sup>-azwj</sup>, how many a servant calls out to You<sup>-azwj</sup>, 'Lord<sup>-azwj</sup>, I am overcome, so Help!' So, You<sup>-azwj</sup> Opened Your<sup>-azwj</sup> Help for him, doors or the sky **with water pouring out [54:11]**, and Burst for him a spring from Your<sup>-azwj</sup> Assistance **so the water gathered upon a Pre-determined matter [54:12]**, and Carried him from Your<sup>-azwj</sup> Sufficing, **upon (a ship) of panels and nails [54:13]**!

يَا رَبِّ إِيَّيْ مَغْلُوبٌ فَأَنْتَصِرْ يَا رَبِّ إِيَّيْ مَغْلُوبٌ فَأَنْتَصِرْ يَا رَبِّ إِيَّيْ مَغْلُوبٌ فَأَنْتَصِرْ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ  
مُنْهَمِرٍ وَ فَجِّرْ لِي مِنْ عَوْنِكَ عُيُونًا لِيَلْتَقِيَ مَاءٌ فَرَجِّي عَلَيَّ أَمْرٍ قَدْ قُدِّرَ وَ احْمِلِي يَا رَبِّ مِنْ كِفَايَتِكَ عَلَيَّ ذَاتِ الْوَجْهِ وَ دُسْرٍ

O Lord<sup>-azwj</sup>, I am overcome, so Help! O Lord<sup>-azwj</sup>, I am overcome, so Help! O Lord<sup>-azwj</sup>, I am overcome, so Help! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open for me from Your<sup>-azwj</sup> Help, doors of the sky with downpour of water, and Burst for me from Your<sup>-azwj</sup> Springs, a spring gathering water of my relief, upon a matter having been Pre-determines, and Carry me, O Lord<sup>-azwj</sup>, from Your<sup>-azwj</sup> Sufficing, upon (a ship) with panels and nails!

يَا مَنْ إِذَا وَجَّحَ الْعَبْدُ فِي لَيْلٍ مِنْ حَيْرَتِهِ بِهَيْمٍ وَ لَمْ يَجِدْ صَرِيحًا يُصْرِحُهُ مِنْ وَلِيٍّ حَمِيمٍ وَ جَدَّ يَا رَبِّ مِنْ مَعُونَتِكَ صَرِيحًا مُعِينًا وَ وَلِيًّا يَطْلُبُهُ حَنِينًا يُنَجِّيه مِنْ ضَيْقِ  
أَمْرِهِ وَ حَرَجِهِ وَ يُظْهِرُ لَهُ مِنَ الْمُهْمِ مِنْ أَعْلَامِ فَرَجِهِ

O One when the servant in engulfed in confusion during a night and does not find anyone to cry out for help from an intimate friend, and O Lord<sup>-azwj</sup>, Renew from Your<sup>-azwj</sup> Assistance to one crying out for help and a friend seeking it urgently to rescue him from constriction of his matter and his problem, and reveal to him from the important signs of his relief!

اللَّهُمَّ فَيَا مَنْ قُدِّرَتْهُ قَاهِرَةٌ وَ آيَاتُهُ بَاهِرَةٌ وَ نِقْمَاتُهُ قَاصِمَةٌ لِكُلِّ جَبَّارٍ دَائِمَةٌ لِكُلِّ كَفُورٍ حَتَّارٍ صَلِّ يَا رَبِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ يَا رَبِّ نَظْرَةً  
مِنْ نَظْرَاتِكَ رَحِيمَةً تُجَلُّ بِهَا عَنِّي ظُلْمَةٌ وَاقِفَةٌ مُقِيمَةٌ مِنْ عَاهَةِ حَقَّتْ مِنْهَا الصُّرُوعُ وَ تَلَقَّتْ مِنْهُ الرُّوْعُ وَ انْهَلَتْ مِنْ أَجْلِهَا الدُّمُوعُ وَ اشْتَمَلَ بِهَا عَلَيَّ  
الْقُلُوبُ الْيَاسُ وَ جَرَّتْ وَ سَكَنَتْ بِسَبَبِهَا الْأَنْفَاسُ

O Allah<sup>-azwj</sup>! O the One Whose Power is Forceful, and His<sup>-azwj</sup> Signs are dazzling, and His<sup>-azwj</sup> Vengeance is Crushing to every tyrant, Decisive to every ungrateful deceiver! Send Salawaat, O Lord<sup>-azwj</sup>, upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Look at me, O Lord<sup>-azwj</sup>, a Look from Your<sup>-azwj</sup> Merciful Looks, Clearing away from me a persistence standing darkness from which the udders have dried up, and the crops have withered, and the tears have flowed from its reason, and the despair is inclusive with upon the hearts, and the breaths have become still due to its cause!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ حِفْظاً حِفْظاً لِحِرَاسِ عَرَسَتِهَا يَدُ الرَّحْمَنِ وَ شُرْبُهَا مِنْ مَاءِ الْحَيَوَانِ أَنْ تَكُونَ بِيَدِ الشَّيْطَانِ تُحْرُ وَ بِقَاسِهِ تُفْطَعُ وَ تُحْرُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and I ask You<sup>-azwj</sup> for Protection, Protection of the plants Planted by the Hand of the Beneficent, and its drinking is from the water of life from it being destroyed by the hand of Satan<sup>-la</sup>, and by his<sup>-la</sup> axe cut and severed!

إِلَهِي مَنْ أَوْلَى مِنْكَ أَنْ يَكُونَ عَنْ حَرِيمِكَ دَافِعاً وَ مَنْ أَجْدَرُ مِنْكَ أَنْ يَكُونَ عَنْ حِمَاكَ حَارِساً وَ مَانِعاً

My God<sup>-azwj</sup>! Who is foremost than You<sup>-azwj</sup> from being a defender of Your<sup>-azwj</sup> Sanctity, and who is worthier than You<sup>-azwj</sup> from being a Guardian of Your<sup>-azwj</sup> Domain and a Preventer?

إِلَهِي إِنَّ الْأَمْرَ قَدْ هَالَ فَهَوِّنْهُ وَ حَسِّنْ قَائِلْنَهُ وَ إِنَّ الْقُلُوبَ قَدْ كَاعَتْ فَهَيِّنْهَا وَ النُّفُوسَ ارْتَاعَتْ فَسَكِّنْهَا

My God<sup>-azwj</sup>! The matter has become horrific so Diminish it, and harsh so Soften it, and the hearts fearful so Reassure them, and the souls are disturbed so Calm them!

إِلَهِي تَدَارِكُ أَقْدَاماً زَلَّتْ وَ أَفْهَاماً فِي مَهَامِهِ الْحَيَّةِ صَلَّتْ أَنْ رَأَتْ جَبْرَكَ عَلَى كَسِيرِهَا وَ إِطْلَاقَكَ لِأَسِيرِهَا وَ إِجَارَتَكَ لِمُسْتَجِيرِهَا

My God<sup>-azwj</sup>! Aid the feet which have slipped and understandings have strayed in the deserts of confusion from seeing Your<sup>-azwj</sup> Mending upon its breakage, and Your<sup>-azwj</sup> Freeing of its captives, and Your<sup>-azwj</sup> Sheltering seekers of its shelter.

أَجْحَفَ الضَّرُّ بِالْمَضْرُورِ مَعَ دَاعِيَةِ الْوَيْلِ وَ التُّبُورِ فَهَلْ يَحْسُنُ مِنْ فَضْلِكَ أَنْ تَجْعَلَهُ فَرِيَسَةَ الْبَلَاءِ وَ هُوَ لَكَ رَاجٍ أَمْ هَلْ يَجْمَلُ مِنْ عَذَابِكَ أَنْ يَخُوضَ فِي جَنَّةِ التَّقَامَاتِ وَ هُوَ إِلَيْكَ لَاجٍ

The harm has overwhelmed the harmed along with his calling for the woe and the ruination. Is it good from Your<sup>-azwj</sup> Grace that You<sup>-azwj</sup> Made him a prey for the affliction while he is hoping to You<sup>-azwj</sup>? Or beautiful from Your<sup>-azwj</sup> Justice that he should be immersed in the ocean of Punishment while he is seeking Refuge to You<sup>-azwj</sup>?

مَوْلَايَ لَيْنَ كُنْتُ لَا أَشُقُّ عَلَى نَفْسِي فِي التَّقَى وَ لَا أَبْلُغُ فِي حَمْلِ أَعْبَاءِ الطَّاعَةِ مَبْلَغَ الرِّضَا وَ لَا أَنْتَظِمُ فِي سَبَلِكَ قَوْمٍ رَفَضُوا الدُّنْيَا فَهُمْ حُمُصُ الْبُطُونِ مِنَ الطَّوَى غُمَشُ الْعُيُونِ مِنَ الْبُكَاءِ

My Master! Even though I do not exert upon myself in the piety nor do I reach the obedience in bearing the burden to reach the Satisfaction, nor do I travel in the ways of a people who have rejected the world, so they are of folded bellies from the hunger, blurred of the eyes from the weeping!

بَلْ أَتَيْتُكَ يَا رَبِّ بِضَعْفٍ مِنَ الْعَمَلِ وَ ظَهْرٍ تَقِيلُ بِالْحِطَاءِ وَ الرَّئِلِ وَ نَفْسٍ لِلرَّاحَةِ مُعْتَادَةٍ وَ لِدَوَاعِي التَّسْوِيفِ مُنْقَادَةٍ

But I have come to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, with weakness of the deeds, and a back heavy with misdeeds and the slips, and a soul accustomed to the comfort and to be cured, inclined to the procrastination!

أَمَا يَكْفِيكَ يَا رَبِّ وَسِيلَةَ إِلَيْكَ وَ ذَرِيعَةَ لَدَيْكَ أَنْتَنِي لِأَوْلِيَانِكَ مُوَالٍ وَ فِي مَحَبَّتِهِمْ مُعَالٍ وَ لِجَلْبَابِ الْبَلَاءِ فِيهِمْ لَا يَسُّ وَ لِكِتَابِ تَحْمُلِ الْعَنَاءِ بِهِمْ دَارِسٌ

Does it not suffice You<sup>-azwj</sup> O Lord<sup>-azwj</sup> as a means to You<sup>-azwj</sup> and a way to You<sup>-azwj</sup> that I am a befriender of Your<sup>-azwj</sup> friends and immense in their love, and a wearer of the cloak of affliction regarding them, and a studier of the Book enduring the hardship?

أَمَا يَكْفِيَنِي أَنْ أُرُوِّحَ فِيهِمْ مَظْلُومًا أَوْ أَعْدُوْ مَكْظُومًا وَ أَقْضِي بَعْدَ هُمُومٍ هُمُومًا وَ بَعْدَ وُجُومٍ وُجُومًا أَمَا عِنْدَكَ يَا رَبِّ بِهَذَا حُرْمَةً لَا تَضِيْعُ وَ ذِمَّةً بِأَدْنَاهَا يَفْتِنِعُ فَلِمَ تَمْنَعُنِي نَصْرَكَ

Does it not suffice me that I roam among them oppressed, or I go around grieving, moving from worry after worry, and gloom after gloom! O Lord<sup>-azwj</sup>! Is there not this sanctity in Your<sup>-azwj</sup> Presence, not wasted, and condemned with their least contentment, so why Prevent Your<sup>-azwj</sup> Help from me?

يَا رَبِّ وَ هَا أَنَا ذَا غَرِيْقٍ وَ تَدْعُنِي وَ أَنَا بِنَارِ عَدُوِّكَ حَرِيْقٌ أَسْجَلُ أَوْلِيَاءِكَ لِأَعْدَائِكَ طَرَائِدٌ وَ لِمَكْرِهِمْ مَصَائِدٌ وَ تُقَلِّدُهُمْ مِنْ حَسَنِهِمْ فَلَا يَدُ وَ أَنْتَ مَالِكٌ نَفْسِهِمْ أَنْ لَوْ قَبَضْتَهَا جَمَدًا وَ فِي قَبْضَتِكَ مَوَادُّ أَنْفُسِهِمْ لَوْ قَطَعْتَهَا حَمَدًا

O Lord<sup>-azwj</sup>, and here I am drowning, and You<sup>-azwj</sup> are Leaving me and I am burning in the fire of Your<sup>-azwj</sup> enemy! Will You<sup>-azwj</sup> Make Your<sup>-azwj</sup> friends prey of Your<sup>-azwj</sup> enemies, and trapped to their plots, and Collar them with collars of their oppression, and You<sup>-azwj</sup> are Owner of their souls! If You<sup>-azwj</sup> were to Capture these, they would freeze, and in Your<sup>-azwj</sup> Grip there is substance of their breaths. If You<sup>-azwj</sup> were to Cut it off, they would subside!

فَمَا يَمْنَعُكَ يَا رَبِّ أَنْ تَكْفُفَ بِأَسْهُمِهِمْ وَ تَنْزِعَ عَنْهُمْ مِنْ حِفْظِكَ لِيَأْسَهُمْ وَ تُعْرِيزَهُمْ مِنْ سَلَامَةٍ بِهَا فِي أَرْضِكَ يَفْرَحُونَ وَ فِي مَيْدَانِ الْبَغْيِ يَمْرَحُونَ

So, what prevents You<sup>-azwj</sup> O Lord<sup>-azwj</sup>, from Restraining their troubles and Snatch away from them their clothing of Your<sup>-azwj</sup> Protection, and Bare them from safety they are rejoicing with it in Your<sup>-azwj</sup> earth, and are revelling (rejoicing) in the plains of rebellion!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَدْرِكْنِي وَ لَمَّا يُدْرِكُنِي الْعَرَقُ وَ تَدَارِكْنِي وَ لَمَّا عَيَّبَ شَيْبِي الشَّفَقُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Come to my aid and when the drowning comes across me, and Come to my aid when the twilight of the sun disappears!

إِلَهِي كَمْ مِنْ عَبْدٍ خَائِفٍ التَّجَأَ إِلَى سُلْطَانٍ فَآبَ عَنْهُ مَخْضُوفًا بِأَمْنٍ وَ أَمَانٍ

My God<sup>-azwj</sup>! How many a fearful servant has sought refuge to a ruler but he returned surrounded with safety and security?

أَفَأَقْصِدُ يَا رَبِّ أَعْظَمَ مِنْ سُلْطَانِكَ سُلْطَانًا أَمْ أَوْسَعَ مِنْ إِحْسَانِكَ إِحْسَانًا أَمْ أَكْثَرَ مِنْ اقْتِدَارِكَ اقْتِدَارًا أَمْ أَكْرَمَ مِنْ انْتِصَارِكَ انْتِصَارًا

(How) could I aim for an authority mightier than Your<sup>-azwj</sup> Authority, or a favour more capacious than Your<sup>-azwj</sup> Favour, or an ability more than Your<sup>-azwj</sup> Ability, or a more honourable victory than Your<sup>-azwj</sup> victory?

مَا عُدْرِي يَا إِلَهِي إِذَا حُرِمْتُ فِي حُسْنِ الْكَفَايَةِ نَائِلِكَ وَأَنْتَ الَّذِي لَا يُجِيبُ أَمْلَكَ وَلَا يُرَدُّ سَائِلُكَ

What is my excuse, O my God<sup>-azwj</sup>, when I am deprived from the excellent of the sufficiency of Your<sup>-azwj</sup> awards, and You<sup>-azwj</sup> are the One Who do not disappoint the one who hopes for Your<sup>-azwj</sup> (Mercy) nor do You<sup>-azwj</sup> return Your<sup>-azwj</sup> beggar!

إِلَهِي إِلَهِي أَيْنَ رَحْمَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنْامِ

My God<sup>-azwj</sup>! My God<sup>-azwj</sup>! Where is Your<sup>-azwj</sup> Mercy which is Help of the ones weakened from the people!

اللَّهُمَّ أَيْنَ أَيْنَ كِفَايَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنْامِ وَأَيْنَ أَيْنَ عِنَابَتِكَ الَّتِي هِيَ جُنَّةُ الْمُسْتَهْدِفِينَ لِحُورِ الْأَنْامِ

O Allah<sup>-azwj</sup>! Where (can I find)? Where is Your<sup>-azwj</sup> Sufficing which is a help for the criers for help from the people, and where? Where is Your Care which is a shield of the ones targeted by tyranny of the times?

إِلَيَّ إِلَيَّ يَا رَبَّ يَا رَبَّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ إِنِّي مَسْتَنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ مَوْلَايَ تَرَى تَحْيِي فِي أَمْرِي وَتَقْلِي فِي ضُرِّي وَانطَوَيْ عَلَى حُرْقَةٍ قَلْبِي وَ حَرَارَةِ صَدْرِي

To me! To me with it, O Lord<sup>-azwj</sup>! Rescue me from the unjust people! **'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83]**! My Master! You<sup>-azwj</sup> See my confusion in my affairs and my turning in my harm, and my folding upon my burning heart and heat of my chest!

فَصَلِّ يَا رَبَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ لِي يَا رَبِّ بِمَا أَنْتَ أَهْلُهُ فَرِحاً وَ مَحْزِجاً وَ يَبِيتُ لِي يَا رَبِّ نَحْوَ الْبَيْتِ مَنْهَجاً وَ اجْعَلْ يَا رَبِّ مَنْ نَصَبَ لِي جَبَالاً لِيَصْرَعَنِي بِهَا صَرِيعَ مَا مَكَرَ وَ مَنْ حَفَرَ لِي بَغْراً لِيُوقِعَنِي فِيهَا أَنْ يَقَعَ فِيهَا حَفَرَ

O Lord<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and be generous to me, O Lord<sup>-azwj</sup>, with what You<sup>-azwj</sup> are rightful of, in relief and outlet and ease for me<sup>-saww</sup>, O Lord<sup>-azwj</sup>, towards the easy manifesto, and O Lord<sup>-azwj</sup>, the one who is hostile to me, Make ropes to ensnare me with to be ensnared with what he has plotted, and the one who digs a pit for me for me to fall into it, Make him fall in to what he has dug!

وَ اصْرِفِ اللَّهُمَّ عَنِّي مِنْ شَرِّهِ وَ مَكْرِهِ وَ فَسَادِهِ وَ ضَرِّهِ مَا تَصْرِفُهُ عَمَّنْ قَادَ نَفْسَهُ لِدِينِ الدِّبَانِ وَ مُنَادٍ يُنَادِي لِلْإِيمَانِ إِلَهِي عَبْدُكَ عَبْدُكَ أَجِبْ دُعْوَتَهُ وَ ضَعِيفُكَ ضَعِيفُكَ فَدَعْ غُمَّتَهُ فَقَدْ انْقَطَعَ كُلُّ حَبْلِ إِلَّا حَبْلَكَ وَ تَقَلَّصَ كُلُّ ظِلٍّ إِلَّا ظِلَّكَ

O Allah<sup>-azwj</sup>, and Turn away from me his evil and his plot and his corruption and his harm, what You<sup>-azwj</sup> have Turned away from the one who has led his soul for the religion of the Judge, and responded to the call of the caller to the Eman. My God<sup>-azwj</sup>, Your<sup>-azwj</sup> servant! Your<sup>-azwj</sup> servant, Answer his supplication, and Your<sup>-azwj</sup> guest, Your<sup>-azwj</sup> guest! Relieve his sadness, for every rope has been cut off except Your<sup>-azwj</sup> Rope, and every shade has vanished except Your<sup>-azwj</sup> Shade!

وَتَسْجُدُ وَتَقُولُ إِلَهِي إِنَّ وَجْهًا إِلَيْكَ بِرَغْبَتِهِ تَوَجَّهَ خَلِيقٌ بِأَنْ تُجِيبَهُ وَ إِنَّ جَبِينًا لَكَ بِإِثْنَالِهِ سَجَدَ حَقِيقًا أَنْ يَبْلُغَ مَا قَصَدَ وَ إِنَّ خَدًّا لَدَيْكَ بِمَسْأَلَتِهِ تَعَفَّرَ  
جَدِيرٌ بِأَنْ يُفُوزَ بِمُرَادِهِ وَ يَطْفُرَ

And you should do Sajdah and say, 'My God<sup>-azwj</sup>! A face turning to You<sup>-azwj</sup> with his desire deserves that You<sup>-azwj</sup> Respond to him, and a forehead is prostrating to You<sup>-azwj</sup> with his pleading is worthy of reaching what he is aiming for, and a cheek being rubbed in the dust is worthy of winning and being successful!

وَ هَا أَنَا ذَا يَا إِلَهِي قَدْ تَرَى تَعَفَّرَ خَدِّي وَ ائْتَهَالِي وَ اجْتَهَادِي فِي مَسْأَلَتِكَ وَ جَدِّي فَتَلَقَّ يَا رَبِّ رَغْبَاتِي بِرَأْفَتِكَ قَبُولًا وَ سَهْلًا إِلَيَّ طَلِبَاتِي بِعِزَّتِكَ وَصُورًا  
وَ دَلَّلًا لِي لِفُطُوفِ تَمَرَّةِ إِحَابَتِكَ تَذَلِيلًا

And here I am, O my God<sup>-azwj</sup>! You have seen the rubbing of my cheek in the dust and my pleading and my struggle in asking You<sup>-azwj</sup> and my efforts! O Lord<sup>-azwj</sup>, Accept my desires with Your<sup>-azwj</sup> Kindness, and Facilitate my searches for me with Your<sup>-azwj</sup> Mighty for achievement, and Humbled for me the accessibility to fruits of Your<sup>-azwj</sup> Response with ease!

إِلَهِي لَا رُكْنَ أَشَدُّ مِنْكَ فَأَوِي إِلَى رُكْنٍ شَدِيدٍ وَ قَدْ أُوَيْتُ إِلَيْكَ وَ عَوَّلْتُ فِي قَضَاءِ حَوَائِجِي عَلَيْكَ وَ لَا قُوَّةَ لِي أَشَدُّ مِنْ دُعَائِكَ

My God<sup>-azwj</sup>! There is no corner Stronger than You<sup>-azwj</sup>, so my sheltering is to a strong corner, and I have sheltered to You<sup>-azwj</sup> and relied upon You<sup>-azwj</sup> in fulfilment of my needs, and there is no strength stronger for me than supplicating to You<sup>-azwj</sup>!

فَأَسْتَظْهِرَ بِعُقُولِ شَدِيدٍ وَ قَدْ دَعَوْتُكَ كَمَا أَمَرْتَ فَاسْتَجِبْ لِي بِفَضْلِكَ كَمَا وَعَدْتَ

I seek support by the strong word, and I am supplicating to You<sup>-azwj</sup> just as You<sup>-azwj</sup> have Commanded, so Respond to me with Your<sup>-azwj</sup> Grace just as You<sup>-azwj</sup> have Promised!

فَهَلْ بَقِيَ يَا رَبِّ إِلَّا أَنْ تُجِيبَ وَ تَرْحَمَ مِنِّي الْبُكَاءَ وَ التَّحِيْبَ يَا مَنْ لَا إِلَهَ سِوَاهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ رَبُّ انْصُرْنِي عَلَى الْقَوْمِ الظَّالِمِينَ وَ افْتَحْ  
لِي وَ أَنْتَ خَيْرُ الْفَاتِحِينَ وَ الطُّفُّ بِِي يَا رَبِّ وَ يَجْمَعُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Lord<sup>-azwj</sup>! Does there remains except for You<sup>-azwj</sup> to Respond and Mercy the crying from me and the wailing? O One there is no god besides Him<sup>-azwj</sup>! O One Who Answers the desperate when he supplicates to Him<sup>-azwj</sup>! Lord<sup>-azwj</sup>! Help me against the unjust people and Decide for me and You<sup>-azwj</sup> are Best of the Deciders, and be Compassionate with me, O Lord<sup>-azwj</sup>, and with entirety of the believing men and the believing women by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>773</sup>

يَقُولُ سَيِّدَنَا وَ مَوْلَانَا الْإِمَامُ الْعَامِلُ الْكَامِلُ الْفَقِيهَ الْعَلَامَةُ الْقَاضِلُ الرَّاهِدُ الْعَابِدُ الْوَرَعُ الْمُجَاهِدُ الْمَوْلَى الْأَعْظَمُ وَ الصَّدْرُ الْمُعْظَمُ رُكْنُ الْإِسْلَامِ وَ  
الْمُسْلِمِينَ مَلِكُ الْعُلَمَاءِ وَ السَّادَاتِ فِي الْعَالَمِينَ ذُو الْحَسَنَيْنِ أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ الطَّوَسِ الْعَلَوِيِّ الْفَاطِمِيِّ أَسْعَدَهُ  
اللَّهُ فِي الدَّارَيْنِ وَ حَبَاهُ بِكُلِّ مَا تَقَرُّ بِهِ الْعَيْنُ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

He said, our chief and our master, the imam, the scholar, the worker, the perfect, the jurist, the Allamah, the meritorious, the ascetic, the worshipper, the devout, the fighter, the most

<sup>773</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 27

magnificent master, and the revered chest, the corner of Al-Islam and the Muslims, king of the scholars and the chiefs in the worlds, with the two lineages, Abu Al-Qasim Ali Bin Musa Bin Ja'far Bin Muhammad Bin Muhammad Al-Tawoos, the Alawite, the Fatimid, may Allah<sup>-azwj</sup> Make him fortunate in the two houses (world and the Hereafter) and Gift him with all what the eyes would be delighted with, through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>!

وَلَمَّا وَجَدْتُ هَذَا الدُّعَاءَ بَعْدَ وَفَاةِ أَخِي الرَّضِيِّ الْقَاضِي الْأَوْيِّ قَدَسَ اللَّهُ رُوحَهُ وَ نَوَّرَ صَرِيحَهُ وَ فِيهِ زِيَادَاتٌ حَسَنَةٌ وَ نُقْصَانٌ عَنِ الَّذِي أَحْضَرَهُ إِلَيَّ الْأَخُ عَلِيُّ الْمُسَمَّى ابْنَ وَزِيرِ الْوَرَّاقِ فِي جُمْلَةِ مُجَلِّدِ أَوْلُهُ دُعَاءِ الطَّلْحِيِّ وَ هُوَ عَتِيقٌ كَمَا كُنَّا ذَكَرْنَا وَ هَا أَنَا أَذْكَرُ الدُّعَاءَ بِمَا وَجَدْتُهُ اسْتِظْهَارًا فِي حِفْظِ أَسْرَارِهِ وَ اخْتِيَابًا لِقَوَائِدِ أَنْوَارِهِ وَ هُوَ

And when I found this supplication after the death of my brother Al-Razy, the judge Al-Awy, may Allah<sup>-azwj</sup> Sanctify his soul, and Irradiate his shrine, and in it there are excellent additions and reductions from what which was presented to me by the brother of Ali, named as Ibn Wazeer Al-Warraaq, in summary of the first volume, 'Dua Al-Talhy', and it is ancient just we have mentioned, and here I am mentioning the supplication along with what I found revealing in protecting his secrets, and in precaution of benefits of its rays, and it is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَاحِمَ الْعَبْرَاتِ وَ يَا كَاشِفَ الرِّقَاتِ أَنْتَ الَّذِي تَفْتَشِعُ سَحَابِيبَ الْمِحْنِ وَ قَدْ أَمْسَتْ ثِقَالًا وَ تَجَلُّو ضِيَابَ الْفِتَنِ وَ قَدْ سَحَبَتْ أَذْيَالًا وَ تَجْعَلُ ذَرْعَهَا [رَزَعَهَا] هَشِيمًا وَ بُنْيَانَهَا هَدِيمًا وَ عِظَامَهَا رَمِيمًا وَ تَرُدُّ الْمَغْلُوبَ غَالِيًا وَ الْمَطْلُوبَ طَالِيًا وَ الْمَقْهُورَ قَاهِرًا وَ الْمَقْدُورَ عَلَيْهِ قَادِرًا

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Mercier of the tears, and O Remover of the distress(es)! You<sup>-azwj</sup> are the One Who Removes the cloud of Trials, and it has become heavy, and Clearer of the dust of enmity and it has polluted the tail ends and made its crops withered, and its structure demolished, and its bones crumbled (decayed), and You<sup>-azwj</sup> Return the prevailed as the prevailer, and the sought as a seeker, and the subdued as a subduer, and the overpowered as an able one!

فَكَمْ يَا إِلَهِي مِنْ عَبْدٍ نَادَاكَ رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ فَفَتَحْتَ مِنْ نَصْرِكَ لَهُ أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْتَ لَهُ مِنْ عَوْنِكَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرِ قَدْ قُدِّرَ وَ حَمَلْتَهُ مِنْ كِفَايَتِكَ عَلَى ذَاتِ الْوَجْهِ وَ دُسْرِ

My God<sup>-azwj</sup>, how many a servant calls out to You<sup>-azwj</sup>, 'Lord<sup>-azwj</sup>, I am overcome, so Help!' So You<sup>-azwj</sup> Opened Your<sup>-azwj</sup> Help for him, doors or the sky **with water pouring out [54:11]**, and Burst for him a spring from Your<sup>-azwj</sup> Assistance **so the water gathered upon a Pre-determined matter [54:12]**, and Carried him from Your<sup>-azwj</sup> Sufficing, **upon (a ship) of panels and nails [54:13]**!

يَا مَنْ إِذَا وَجَّ الْعَبْدُ فِي لَيْلٍ مِنْ حَزْبِهِ هَيْمٍ وَ لَمْ يَجِدْ لَهُ صَرِيحًا يُصْرِخُهُ مِنْ وَلِيٍّ حَمِيمٍ وَ جُدَّ مِنْ مَعُونَتِكَ صَرِيحًا مُغِينًا وَ وَلِيًّا يَطْلُبُهُ حَتِيثًا يُنَجِّيه مِنْ ضَبِقِ أَمْرِهِ وَ حَزَجِهِ وَ يُظْهِرُ لَهُ أَعْلَامَ فَرَجِهِ

O One when the servant in engulfed in confusion during a night and does not find anyone to cry out for help from an intimate friend, and O Lord<sup>-azwj</sup>, Renew from Your<sup>-azwj</sup> Assistance to one crying out for help and a friend seeking it urgently to rescue him from constriction of his matter and his problem, and reveal to him from the important signs of his relief!

اللَّهُمَّ فَيَا مَنْ قُدْرَتُهُ قَاهِرَةٌ وَ آيَاتُهُ بَاهِرَةٌ وَ نِعْمَاتُهُ قَاصِمَةٌ لِكُلِّ جَبَّارٍ دَامِعَةٌ لِكُلِّ كَفُورٍ خِتَارٍ صَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ يَا رَبِّ نَظْرَةً مِنْ نَظَرَاتِكَ رَحِيمَةً مُجَلِّ بِهَا عَنِّي ظُلْمَةً وَاقِفَةً مُهِيمَةً مِنْ عَاهَةِ جَفْتٍ مِنْهَا الضُّرُوعُ وَ تَلَفَتْ مِنْهُ الرُّرُوعُ وَ اَحْلَتْ مِنْ اَجْلِهَا الدُّمُوعُ وَ اشْتَمَلَ بِهَا عَلَى الْقُلُوبِ الْيَأْسُ وَ جَزَتْ وَ سَكَنْتْ بِسَبَبِهَا الْأَنْفَاسُ

O Allah<sup>-azwj</sup>! O the One Whose Power is Forceful, and His<sup>-azwj</sup> Signs are dazzling, and His<sup>-azwj</sup> Vengeance is Crushing to every tyrant, Decisive to every ungrateful deceiver! Send Salawaat, O Lord<sup>-azwj</sup>, upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Look at me, O Lord<sup>-azwj</sup>, a Look from Your<sup>-azwj</sup> Merciful Looks, Clearing away from me a persistence standing darkness from which the udders have dried up, and the crops have withered, and the tears have flowed from its reason, and the despair is inclusive with upon the hearts, and the breaths have become still due to its cause!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْأَلْكَ حِفْظاً حِفْظاً لِعَرَائِسٍ عَرَسَتْهَا يَدُ الرَّحْمَنِ وَ شُرْبُهَا مِنْ مَاءِ الْحَيَوَانِ أَنْ تَكُونَ بِيَدِ الشَّيْطَانِ تُحْزُ وَ بِقَاسِهِ تُقْطَعُ وَ تُحْزُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and I ask You<sup>-azwj</sup> for Protection, Protection of the plants Planted by the Hand of the Beneficent, and its drinking is from the water of life from it being destroyed by the hand of Satan<sup>-la</sup>, and by his<sup>-la</sup> axe cut and severed!

إِلَهِي مَنْ أَوْلَى مِنْكَ أَنْ يَكُونَ عَنْ حَرَمِكَ دَافِعاً وَ مَنْ أَجْدَرُ مِنْكَ أَنْ يَكُونَ عَنْ حِمَاكَ حَارِساً وَ مَانِعاً

My God<sup>-azwj</sup>! Who is foremost than You<sup>-azwj</sup> from being a defender of Your<sup>-azwj</sup> Sanctity, and who is worthier than You<sup>-azwj</sup> from being a Guardian of Your<sup>-azwj</sup> Domain and a Preventer?

إِلَهِي إِنَّ الْأَمْرَ قَدْ هَالَ فَهَوِّنْهُ وَ حَشِّنْ فَأَلِنْهُ وَ إِنَّ الْقُلُوبَ قَدْ كَاعَتْ فَهَمِّنْهَا وَ النُّفُوسَ اذْتَاعَتْ فَسَكِّنْهَا

My God<sup>-azwj</sup>! The matter has become horrific so Weaken it, and harsh so Soften it, and the hearts fearful so Reassure them, and the souls are disturbed so Calm them!

إِلَهِي تَدَارَكَ أَقْدَاماً زَلَّتْ وَ أَفْهَاماً فِي مَهَامِهِ الْحَيْرَةَ ضَلَّتْ أَنْ رَأَتْ جَبْرَكَ عَلَى كَسِيرِهَا وَ إِطْلَاقَكَ لِأَسِيرِهَا وَ إِجَارَتَكَ لِمُسْتَجِيرِهَا

My God<sup>-azwj</sup>! Aid the feet which have slipped and understandings have strayed in the deserts of confusion from seeing Your<sup>-azwj</sup> Mending upon its breakage, and Your<sup>-azwj</sup> Freeing of its captives, and Your<sup>-azwj</sup> Sheltering seekers of its shelter.

أَجْحَفَ الضُّرُّ بِالْمَضْرُورِ مَعَ دَاعِيهِ الْوَيْلِ وَ التَّبُورِ فَهَلْ يَحْسُنُ مِنْ فَضْلِكَ أَنْ تَجْعَلَهُ فَرِيَسَةَ الْبَلَاءِ وَ هُوَ لَكَ رَاجٍ أَمْ هَلْ يَجْمَلُ مِنْ عَذْلِكَ أَنْ يَخُوضَ فِي لُجَّةِ النَّقِمَاتِ وَ هُوَ إِلَيْكَ لَاجٍ

The harm has overwhelmed the harmed along with his calling for the woe and the ruination. Is it good from Your<sup>-azwj</sup> Grace that You<sup>-azwj</sup> Made him a prey for the affliction while he is hoping to You<sup>-azwj</sup>? Or beautiful from Your<sup>-azwj</sup> Justice that he should be immersed in the ocean of Punishment while he is seeking Refuge to You<sup>-azwj</sup>?

مَوْلَايَ لَيْسَ كُنْتُ لَا أَشُقُّ عَلَى نَفْسِي فِي التَّقَى وَ لَا أَبْلُغُ فِي حَمْلِ أَعْبَاءِ الطَّاعَةِ مَبْلَغَ الرِّضَا وَ لَا أَنْتَظِمُ فِي سِلْكِ قَدَمِ رَفْضُوا الدُّنْيَا فَهُمْ حُمْصُ الْبُطُونِ مِنَ الطَّوَى عَمَشَ الْعُيُونِ مِنَ الْبُكَاءِ

My Master! Even though I do not exert upon myself in the piety nor do I reach the obedience in bearing the burden to reach the Satisfaction, nor do I travel in the ways of a people who have rejected the world, so they are of folded bellies from the hunger, blurred of the eyes from the weeping!

بَلْ أَتَيْتُكَ يَا رَبِّ بِضَعْفٍ مِنَ الْعَمَلِ وَ ظَهَرَ تَقْوِيلٍ بِالْخَطَاةِ وَ الرَّئِلِ وَ نَفْسٍ لِلرَّاحَةِ مُعْتَادَةٍ وَ لِدَوَاعِي التَّسْوِيفِ مُنْقَادَةٍ

But I have come to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, with weakness of the deeds, and a back heavy with misdeeds and the slips, and a soul accustomed to the comfort and to be cured, inclined to the procrastination!

أَ مَا يَكْفِيكَ يَا رَبِّ وَسِيلَةَ إِلَيْكَ وَ ذَرِيعَةَ لَدَيْكَ أَنِّي لِأَوْلِيَائِكَ مُوَالٍ وَ فِي مَحَبَّتِهِمْ مُعَالٍ وَ لِحِلَابِ الْبَلَاءِ فِيهِمْ لَا يَسَّ وَ لِكِتَابِ حَمْلِ الْعَنَاءِ بِهِنَّ دَارِسٌ

Does it not suffice You<sup>-azwj</sup> O Lord<sup>-azwj</sup> as a means to You<sup>-azwj</sup> and a way to You<sup>-azwj</sup> that I am a befriender of Your<sup>-azwj</sup> friends and immense supporter of their love, and a wearer of the cloak of affliction regarding them, and a studier of the Book enduring the hardship?

أَ مَا يَكْفِينِي أَنْ أُرَوِّحَ فِيهِمْ مَظْلُومًا أَوْ أَعْدُوَ مَكْظُومًا وَ أَقْضِي بَعْدَ هُمُومٍ هُمُومًا وَ بَعْدَ وُجُومٍ وُجُومًا أَمَا عِنْدَكَ يَا رَبِّ بِهَذَا حُرْمَةً لَا تَضِيغُ وَ ذِقْمَةً بِأَذْنَانَا يُفْتَضِعُ فَلِمَ تَمْنَعُنِي نَصْرَكَ

Does it not suffice me that I roam among them oppressed, or I go around grieving, moving from worry after worry, and gloom after gloom! O Lord<sup>-azwj</sup>! Is there not this sanctity in Your<sup>-azwj</sup> Presence, not wasted, and condemned with their least contentment, so why Prevent Your<sup>-azwj</sup> Help from me?

يَا رَبِّ وَ هَا أَنَا دَا عَرِيقٌ وَ تَدْعُنِي وَ أَنَا بِنَارِ عَدُوِّكَ حَرِيقٌ أَ تُجْعَلُ أَوْلِيَاءَكَ لِأَعْدَائِكَ طَرَائِدَ وَ لِمَكْرِهِمْ مَصَائِدَ وَ تُقَلِّدُهُمْ مِنْ حَسَنِهِمْ فَلَا تَدَّ وَ أَنْتَ مَالِكٌ لِنُفُوسِهِمْ أَنْ لَوْ قَبَضْتَهَا جَمَدًا وَ فِي قَبْضَتِكَ مَوَادُّ أَنْفُسِهِمْ لَوْ قَطَعْتَهَا حَمْدًا

O Lord<sup>-azwj</sup>, and here I am drowning, and You<sup>-azwj</sup> are Leaving me and I am burning in the fire of Your<sup>-azwj</sup> enemy! Will You<sup>-azwj</sup> Make Your<sup>-azwj</sup> friends prey of Your<sup>-azwj</sup> enemies, and trapped to their plots, and Collar them with collars of their oppression, and You<sup>-azwj</sup> are Owner of their souls! If You<sup>-azwj</sup> were to Capture these, they would freeze, and in Your<sup>-azwj</sup> Grip there is substance of their breaths. If You<sup>-azwj</sup> were to Cut it off, they would subside!

فَمَا يَمْنَعُكَ يَا رَبِّ أَنْ تَكُفَّ بِأَسْهُمٍ وَ تَنْزِعَ عَنْهُمْ مِنْ حِفْظِكَ لِيَأْسَهُمْ وَ تُغْرِبَهُمْ مِنْ سَلَامَةِ بَحَا فِي أَرْضِكَ يُغْرَحُونَ وَ فِي مَيْدَانِ الْبُعْيِ يَمْرَحُونَ

So, what prevents You<sup>-azwj</sup> O Lord<sup>-azwj</sup>, from Restraining their troubles and Snatching away from them their clothing of Your<sup>-azwj</sup> Protection, and Bare them from safety they are rejoicing with it in Your<sup>-azwj</sup> earth, and are revelling in the plains of rebellion!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَدْرِكْنِي وَ لَمَّا يُدْرِكُنِي الْعَرَقُ وَ تَدَارِكُنِي وَ لَمَّا غَيَّبَ شَمْسِي الشَّمْسُ

O Allah-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>saww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>saww</sup>, and Come to my aid and when the drowning comes across me, and Come to my aid when the twilight of the sun disappears!

إِلٰهِي كَمْ مِنْ عَبْدٍ حَائِبٍ التَّجَا إِلَى سُلْطَانٍ فَآبَ عَنْهُ خُفُوفاً بِأَمْنٍ وَ أَمَانٍ

My God-<sup>azwj</sup>! How many a fearful servant has sought refuge to a ruler but he returned surrounded with safety and security?

أَفَأَقْصِدُ يَا رَبِّ أَغْظَمَ مِنْ سُلْطَانِكَ سُلْطَاناً أَمْ أَوْسَعَ مِنْ إِحْسَانِكَ إِحْسَاناً أَمْ أَكْثَرَ مِنْ اقْتِدَارِكَ اقْتِدَاراً أَمْ أَكْرَمَ مِنْ انْتِصَارِكَ انْتِصَاراً

(How) could I aim for an authority mightier than Your-<sup>azwj</sup> Authority, or a favour more capacious than Your-<sup>azwj</sup> Favour, or an ability more than Your-<sup>azwj</sup> Ability, or a more honourable victory than Your-<sup>azwj</sup> victory?

مَا عُذْرِي يَا إِلٰهِي إِذَا حُرْمْتُ فِي حُسْنِ الْكِفَايَةِ نَائِلِكَ وَ أَنْتَ الَّذِي لَا يُجِيبُ أَمْلِكَ وَ لَا يَرُدُّ سَائِلِكَ

What is my excuse, O my God-<sup>azwj</sup>, when I am deprived from the excellent of the sufficient of Your-<sup>azwj</sup> awards, and You-<sup>azwj</sup> are the One Who do not disappoint the one who hopes for Your-<sup>azwj</sup> (Mercy) nor do You-<sup>azwj</sup> return Your-<sup>azwj</sup> beggar!

إِلٰهِي إِلٰهِي أَيْنَ رَحْمَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنْامِ

My God-<sup>azwj</sup>! My God-<sup>azwj</sup>! Where (can I find) Your-<sup>azwj</sup> Mercy which is Help of the ones weakened from the people!

اللَّهُمَّ أَيْنَ أَيْنَ كِفَايَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنْامِ وَ أَيْنَ أَيْنَ عِنَايَتِكَ الَّتِي هِيَ جُنَّةُ الْمُسْتَهْدِفِينَ لِجُورِ الْأَنْامِ

O Allah-<sup>azwj</sup>! Where? Where is Your-<sup>azwj</sup> Sufficing which is a help for the criers for help from the people, and where? Where is Your Care which is a shield of the ones targeted by tyranny of the times?

إِلٰهِي إِلٰهِي يَا رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ إِلَيَّ مَسْنِي الضُّرِّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ مَوْلَايَ تَرَى تَحْيِرِي فِي أَمْرِي وَ تَقْلِي فِي ضَرْبِي وَ انطَوَايَ عَلَى حُرْقَةِ قَلْبِي وَ حَرَارَةِ صَدْرِي

To me! To me with it, O Lord-<sup>azwj</sup>! Rescue me from the unjust people! **'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83]**! My Master! You-<sup>azwj</sup> See my confusion in my affairs and my turning in my harm, and my folding upon my burning heart and heat of my chest!

فَصَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ لِي يَا رَبِّ بِمَا أَنْتَ أَهْلُهُ فَرِحاً وَ مَخْرَجاً وَ يَبِيْرَ لِي يَا رَبِّ نَحْوَ الْبَيْسَرَى مِنْهَا وَ اجْعَلْ يَا رَبِّ مِنْ نَصَبِي لِي جِبَالاً لِيَصْرَعَنِي بِهَا صَرِيْعَ مَا مَكَرَ وَ مِنْ حَقَرٍ لِي بِغَرٍّ لِيُوَقِعَنِي فِيهَا أَنْ يَقَعَ فِيهَا حَقَرٌ

O Lord-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>saww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>saww</sup>, and be generous to me, O Lord-<sup>azwj</sup>, with what You-<sup>azwj</sup> are rightful of, in relief and outlet and ease for me-<sup>saww</sup>, O Lord-<sup>azwj</sup>, towards the easy program, and O Lord-<sup>azwj</sup>, the one who is hostile to me,

Make ropes to ensnare me with to be ensnared with what he has plotted, and the one who digs a pit for me, for me to fall into it, Make him fall into what he has dug!

وَ اصْرِفِ اللَّهُمَّ عَنِّي مِنْ شَرِّهِ وَ مَكْرِهِ وَ فَسَادِهِ وَ ضَرِّهِ مَا تَصْرِفُهُ عَمَّنْ قَادَ نَفْسَهُ لِدِينِ الدِّيَانِ وَ مُنَادٍ يُنَادِي لِالإِيمَانِ إِلَهِي عَبْدُكَ عَبْدُكَ أَجِبْ دَعْوَتَهُ وَ ضَعِيفُكَ ضَعِيفُكَ فَزَجَّ غُمَّتَهُ فَقَدِ انْقَطَعَ كُلُّ حَبْلِ إِلَّا حَبْلَكَ وَ تَقَلَّصَ كُلُّ ظِلٍّ إِلَّا ظِلَّكَ

O Allah<sup>-azwj</sup>, and Turn away from me his evil and his plot and his corruption and his harm, what You<sup>-azwj</sup> have Turned away from the one who has led his soul for the religion of the Judge, and responded to the call of the caller to the Eman. My God<sup>-azwj</sup>, Your<sup>-azwj</sup> servant! Your<sup>-azwj</sup> servant, Answer his supplication, and Your<sup>-azwj</sup> guest, Your<sup>-azwj</sup> guest! Relieve his sadness, for every rope has been cut off except Your<sup>-azwj</sup> Rope, and every shade has vanished except Your<sup>-azwj</sup> Shade!

وَ تَسْجُدُ وَ تَقُولُ إِلَهِي إِنَّ وَجْهًا إِلَيْكَ بِرَغْبَتِي تَوَجَّهَ خَلِيقٌ بِأَنْ تُجِيبَهُ وَ إِنَّ جَبِينًا لَكَ بِإِيْتِهَالِهِ سَجَدَ حَقِيقٌ أَنْ يَبْلُغَ مَا قَصَدَ وَ إِنَّ حَدًّا لَدَيْكَ بِمَسْأَلَتِي تَعْمُرُ جَدِيرٌ بِأَنْ يَفُوزَ بِمُرَادِهِ وَ يَطْفِرُ

And you should do Sajdah and say, 'My God<sup>-azwj</sup>! A face turning to You<sup>-azwj</sup> with his desire deserves that You<sup>-azwj</sup> Respond to him, and a forehead is prostrating to You<sup>-azwj</sup> with his pleading is worthy of reaching what he is aiming for, and a cheek being rubbed in the dust is worthy of winning and being successful!

وَ هَا أَنَا ذَا يَا إِلَهِي فَدُ تَرَى تَعْمُرُ حَدِّي وَ ائِيْتِهَالِي وَ اجْتِهَادِي فِي مَسْأَلَتِكَ وَ جَدِّي فَتَلْقُ يَا رَبِّ رَغْبَاتِي بِرَأْفَتِكَ قَبُولًا وَ سَهْلًا إِلَيَّ طَلِبَاتِي بِعِزَّتِكَ وَضُورًا وَ ذَلِكَ لِي فُطُوفَ تَمَرَةٍ إِحَابَتِكَ تَذَلِيلًا

And here I am, O my God<sup>-azwj</sup>! You have seen the rubbing of my cheek in the dust and my pleading and my struggle in asking You<sup>-azwj</sup> and my efforts! O Lord<sup>-azwj</sup>, Accept my desires with Your<sup>-azwj</sup> Kindness, and Facilitate my searches for me with Your<sup>-azwj</sup> Mighty for achievement, and Humbled for me the accessibility to fruits of Your<sup>-azwj</sup> Response with ease!

إِلَهِي لَا رُكْنَ أَشَدُّ مِنْكَ قَارِيٍّ إِلَى رُكْنٍ شَدِيدٍ وَ قَدْ أَوَيْتُ إِلَيْكَ وَ عَوَّلْتُ فِي فَضَاءِ حَوَائِجِي عَلَيْكَ وَ لَا قُوَّةَ لِي أَشَدُّ مِنْ دُعَائِكَ

My God<sup>-azwj</sup>! There is no corner Stronger than You<sup>-azwj</sup>, so my sheltering is to a strong corner, and I have sheltered to You<sup>-azwj</sup> and relied upon You<sup>-azwj</sup> in fulfilment of my needs, and there is no strength stronger for me than supplicating to You<sup>-azwj</sup>!

فَأَسْتَظْهِرُ بِقَوْلِ شَدِيدٍ وَ قَدْ دَعَوْتُكَ كَمَا أَمَرْتَ فَاسْتَجِبْ لِي بِفَضْلِكَ كَمَا وَعَدْتَ

I seek support by the strong word, and I am supplicating to You<sup>-azwj</sup> just as You<sup>-azwj</sup> have Commanded, so Respond to me with Your<sup>-azwj</sup> Grace just as You<sup>-azwj</sup> have Promised!

فَهَلْ بَقِيَ يَا رَبِّ إِلَّا أَنْ تُجِيبَ وَ تَرْحَمَ مِنِّي الْبُكَاءَ وَ التَّجِيبَ يَا مَنْ لَا إِلَهَ سِوَاهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الظَّالِمِينَ وَ افْتَحْ لِي وَ أَنْتَ خَيْرُ الْفَاتِحِينَ وَ الطَّفُّ فِي يَا رَبِّ وَ بِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Lord<sup>-azwj</sup>! Does there remains except for You<sup>-azwj</sup> to Respond and Mercy the crying from me and the wailing? O the One there is no god besides Him<sup>-azwj</sup>! O the One Who Answers the

desperate when he supplicates to Him<sup>-azwj</sup>! Lord<sup>-azwj</sup>! Help me against the unjust people and Decide for me and You<sup>-azwj</sup> are Best of the Deciders, and be Compassionate with me, O Lord<sup>-azwj</sup>, and with entirety of the believing men and the believing women by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>774</sup>

28- مهج، مهج الدعوات بإسنادنا إلى سعد بن عبد الله من كتابه كتاب فضل الدعاء قال حدثني الحسن بن علي بن عبد الله بن المغيرة الكوفي عن أبيه عن سيف بن عميرة عن إبراهيم بن أبي يحيى عن أبي عبد الله عن أبيه عن جده عن علي بن أبي طالب عن رجل عنه عن أبيه

(The book) 'Mahj Al-Dawaat' – By our chains to Sa'ad Bin Abdullah from his book 'Kitab Fazl Al-Dua'. He said, 'It is narrated to me by Al-Hassan Bin Ali Bin Abdullah Bin Al-Mugheira Al-Kufi, from his father, from Sayf Bin Ameyra, from Ibrahim Bin Abu Yahya, from Abu Abdullah, from his father, from his grandfather, from Ali, and from a man from him, from his father, from (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>.

عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ عَنْ مُحَمَّدِ بْنِ شِهَابٍ عَنْ سَلْمَانَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And from Muhammad Bin Shihab, from Salman<sup>-ra</sup>, from Amir Al-Momineen<sup>-asws</sup>.

وَ عَنْ عَطَاءٍ عَنْ أَبِي ذَرٍّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And from Ata'a, from Abu Zarr<sup>-ra</sup>, from Amir Al-Momineen<sup>-asws</sup>.

وَ عَنْ عَاصِمٍ عَنْ عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And from Aasim, from Abdul Rahman, from Abdul Rahman Al-Sulamy, from Amir Al-Momineen<sup>-asws</sup>.

وَ عَنْ مُجَاهِدٍ نَحْوَ مِنْ ثَلَاثِينَ رَجُلًا كُلُّهُمْ وَ كُلُّ هَؤُلَاءِ يُقُولُونَ سَمِعْنَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ هُوَ مُسْتَقْبِلُ الرُّكْنِ الْيَمَانِيِّ وَ هُوَ يَقُولُ هَا وَ رَبِّ الْكَعْبَةِ

And from Mujahid (non-Shia source), approximately thirty men, all of them, and all of them said, 'We heard Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-asws</sup> was facing the Yemeni corner (of the Kabah), and he<sup>-asws</sup> was saying: 'Here I am, Lord<sup>-azwj</sup> of the Kabah!'

ثُمَّ جَاؤَ إِلَى الْحَجْرِ الْأَسْوَدِ فَقَالَ هَا وَ رَبِّ الْكَعْبَةِ حَتَّى مَرَّ بِرُكْنِ الْكَعْبَةِ وَ هُوَ يَقُولُ هَا وَ رَبِّ الْكَعْبَةِ

Then he<sup>-asws</sup> crossed to the Black Stone. He<sup>-asws</sup> said: 'Here (I am), by Lord<sup>-azwj</sup> of the Kabah!', until he<sup>-asws</sup> passed by corners of the Kabah and he<sup>-asws</sup> was saying: 'Here (I am), by Lord<sup>-azwj</sup> of the Kabah!'

ثُمَّ قَالَ هَا وَ رَبِّ الْكَعْبَةِ هَا وَ رَبِّ الْأَنْكَانِ هَا وَ رَبِّ الْمَشَاعِرِ هَا وَ رَبِّ هَذِهِ الْحُرْمَاتِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ هَذَا الْحَدِيثَ الَّذِي أَحَدَيْتُكُمْ بِهِ

<sup>774</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 28

Then he<sup>-asws</sup> said: 'Here (I am) by Lord<sup>-azwj</sup> of the Kabah!' Here (I am) by Lord<sup>-azwj</sup> of the corners! Here (I am) by Lord<sup>-azwj</sup> of the Monuments! Here (I am) by Lord<sup>-azwj</sup> of these sanctities! I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying this Hadeeth which I<sup>-asws</sup> am narrating to you all with: -

إِنَّهُ مَكْتُوبٌ فِي زُبُورِ دَاوُدَ وَ فِي تَوْرَةِ مُوسَى وَ فِي أَنْجِيلِ عِيسَى وَ فِي الْقُرْآنِ مُحَمَّدٍ ص وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ فِي أَلْفِ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ إِلَى أَلْفِ نَبِيِّ ع أَنَّهُ

'It is written in the Psalms of Dawood<sup>-as</sup>, and in Torah<sup>-as</sup> of Musa<sup>-as</sup>, and Evangel of Isa<sup>-as</sup>, and in Quran of Muhammad<sup>-saww</sup>, and upon entirety of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and in a thousand Books Revealed from the sky to a thousand Prophets<sup>-as</sup>!'

قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فِي عِلْمِهِ مُنْتَهَى رِضَاهُ لَا إِلَهَ إِلَّا اللَّهُ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاهُ لَا إِلَهَ إِلَّا اللَّهُ مَعَ عِلْمِهِ مُنْتَهَى رِضَاهُ

He<sup>-saww</sup> said: 'O who says, 'There is no god except Allah<sup>-azwj</sup>, in His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! There is no god except Allah<sup>-azwj</sup>, after His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! There is no god except Allah<sup>-azwj</sup>, with His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction!

اللَّهُ أَكْبَرُ فِي عِلْمِهِ مُنْتَهَى رِضَاهُ اللَّهُ أَكْبَرُ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاهُ اللَّهُ أَكْبَرُ مَعَ عِلْمِهِ مُنْتَهَى رِضَاهُ

Allah<sup>-azwj</sup> is Greatest, in His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! Allah<sup>-azwj</sup> is the Greatest, after His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! Allah<sup>-azwj</sup> is the Greatest, with His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction!

الْحَمْدُ لِلَّهِ فِي عِلْمِهِ مُنْتَهَى رِضَاهُ الْحَمْدُ لِلَّهِ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاهُ الْحَمْدُ لِلَّهِ مَعَ عِلْمِهِ مُنْتَهَى رِضَاهُ

The Praise is for Allah<sup>-azwj</sup>, in His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! The Praise is for Allah<sup>-azwj</sup>, after His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! The Praise is for Allah<sup>-azwj</sup>, with His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction!

سُبْحَانَ اللَّهِ فِي عِلْمِهِ مُنْتَهَى رِضَاهُ سُبْحَانَ اللَّهِ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاهُ سُبْحَانَ اللَّهِ مَعَ عِلْمِهِ مُنْتَهَى رِضَاهُ

Glory is for Allah<sup>-azwj</sup>, in His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! Glory is for Allah<sup>-azwj</sup>, after His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction! Glory is for Allah<sup>-azwj</sup>, with His<sup>-azwj</sup> Knowledge is His<sup>-azwj</sup> ultimate Satisfaction!

وَ الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ عَلَى جَمِيعِ نِعَمَائِهِ وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ مُنْتَهَى رِضَاهُ فِي عِلْمِهِ وَ اللَّهُ أَكْبَرُ وَ حَقُّ لَهُ ذَلِكَ

And the Praise is for Allah<sup>-azwj</sup> with entirety of His<sup>-azwj</sup> Praises upon entirety of His<sup>-azwj</sup> bounties! And Glory is for Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise is His<sup>-azwj</sup> ultimate Satisfaction in His<sup>-azwj</sup> Knowledge, and Allah<sup>-azwj</sup> is the Greatest, and that is a right for Him<sup>-azwj</sup>!

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ نُورُ السَّمَاوَاتِ السَّبْعِ وَ نُورُ الْأَرْضِينَ السَّبْعِ وَ نُورُ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ تَهْلِيلًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ

There is no god except Allah<sup>-azwj</sup> the Forbearing, the Benevolent! There is no god except Allah<sup>-azwj</sup> the Exalted, the Magnificent! There is no god except Allah<sup>-azwj</sup>, Noor of the seven skies and Noor of the seven earths, and Noor of the Magnificent Throne! There is no god except Allah<sup>-azwj</sup> in extollations none can count apart from Him<sup>-azwj</sup>, before every one, and with every one, and after every one!

اللَّهُ أَكْبَرُ تَكْبِيرًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ

Allah<sup>-azwj</sup> is the Greatest, exclamations none can count apart from Him<sup>-azwj</sup>, before every one, and with every one, and after every one!

وَ سُبْحَانَ اللَّهِ تَسْبِيحًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ

And Glory be to Allah<sup>-azwj</sup>, in glorification none can count apart from Him<sup>-azwj</sup>, before every one, and with every one, and after every one!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا فَاشْهَدْ لِي بِأَنَّ قَوْلَكَ حَقٌّ وَ أَنَّ قَضَاءَكَ حَقٌّ وَ أَنَّ قَدْرَكَ حَقٌّ وَ أَنَّ رُسُلَكَ حَقٌّ وَ أَنَّ أَوْصِيَاءَكَ حَقٌّ وَ أَنَّ رَحْمَتَكَ حَقٌّ وَ أَنَّ جَنَّتَكَ حَقٌّ وَ أَنَّ نَارَكَ حَقٌّ وَ أَنَّ قِيَامَتَكَ حَقٌّ وَ أَنَّكَ مُمِيتُ الْأَحْيَاءِ وَ أَنَّكَ مُحْيِي الْمَوْتَى وَ أَنَّكَ بَاعِثُ مَنْ فِي الْقُبُورِ وَ أَنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ وَ أَنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah<sup>-azwj</sup>! I keep You<sup>-azwj</sup> as Witness, and Suffice with You<sup>-azwj</sup> as Witness! I testify for me that Your<sup>-azwj</sup> Word is true, and Your<sup>-azwj</sup> Decree is true, and Your<sup>-azwj</sup> Pre-determination is true, and Your<sup>-azwj</sup> Messengers<sup>-as</sup> are true, and Your<sup>-azwj</sup> successors<sup>-as</sup> are true, and Your<sup>-azwj</sup> Mercy is true, and Your<sup>-azwj</sup> Paradise is true, and Your<sup>-azwj</sup> Hellfire is true, and Your<sup>-azwj</sup> Qiyamah is true, and You<sup>-azwj</sup> will cause the living to die, and You<sup>-azwj</sup> will Revive the dead, and You<sup>-azwj</sup> will resurrect ones in the graves, and You<sup>-azwj</sup> will Gather the people for a Day, there is no doubt in it, and You<sup>-azwj</sup> do not Break the Promise!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا فَاشْهَدْ لِي أَنَّكَ رَبِّي وَ أَنَّ مُحَمَّدًا رَسُولُكَ نَبِيِّ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ أَيْمَنِي وَ أَنَّ الدِّينَ الَّذِي شَرَعْتَ دِينِي وَ أَنَّ الْكِتَابَ الَّذِي أَنْزَلْتَ عَلَيَّ مُحَمَّدٍ رَسُولِ اللَّهِ ص نُورِي

O Allah<sup>-azwj</sup>! I keep You<sup>-azwj</sup> as Witness and Suffice with You<sup>-azwj</sup> as Witness. I testify for me that You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>, and Muhammad<sup>-sawww</sup> Your<sup>-azwj</sup> Rasool<sup>-sawww</sup> is my Prophet<sup>-sawww</sup> and the successors<sup>-asws</sup> from after him<sup>-sawww</sup> are my Imams<sup>-asws</sup>, and the religion which You<sup>-azwj</sup> have Legislated is my religion, and the Book which You<sup>-azwj</sup> Revealed unto Muhammad<sup>-sawww</sup>, Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup> is my light!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا فَاشْهَدْ لِي أَنَّكَ أَنْتَ الْمُنْعَمُ عَلَيَّ لَا غَيْرَكَ لَكَ الْحَمْدُ وَ بِنِعْمَتِكَ تَبِمُ الصَّالِحَاتِ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

O Allah<sup>-azwj</sup>! I keep You<sup>-azwj</sup> as Witness and Suffice with You<sup>-azwj</sup> as Witness! I testify for me that You<sup>-azwj</sup> are the Bestower upon me, not others! For You<sup>-azwj</sup> is the Praise, and with Your<sup>-azwj</sup> bounties the righteous deeds are completed! There is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is the Greatest, and the Praise is for Allah<sup>-azwj</sup>, and Glory be to Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Praise!

و تَبَارَكَ اللهُ تَعَالَى وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا مَنْجَى وَ لَا مُلْجَأَ مِنَ اللهِ إِلَّا إِلَيْهِ عَدَدَ الشَّفْعِ وَ الْوَتْرِ وَ عَدَدَ كَلِمَاتِ رَبِّي الطَّيِّبَاتِ النَّامَاتِ الْمُبَارَكَاتِ صَدَقَ اللهُ وَ صَدَقَ الْمُرْسَلُونَ

And Blessed is Allah<sup>-azwj</sup> the Exalted, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! There is neither rescue nor shelter from Allah<sup>-azwj</sup> except to Him<sup>-azwj</sup>, the number of dual and single, and number of Phrases of my Lord<sup>-azwj</sup>, the goodly, the complete, the Blessed! Allah<sup>-azwj</sup> Spoke the Truth and the Messengers<sup>-as</sup> spoke the truth!

ثُمَّ قَالَ مَنْ قَالَ هَذَا فِي عُمْرِهِ مِائَةَ مَرَّةٍ خَيْرٌ أُمَّةً وَاحِدَةً ثُمَّ أُرْسِلَ إِلَيْهِ أَلْفُ أَلْفِ مَلَكٍ رَأْسُهُمْ مَلَكٌ يُقَالُ لَهُ مَجْدِيالُ مَعَ كُلِّ مَلَكٍ أَلْفُ دَابَّةٍ لَيْسَ مِنْهُ دَابَّةٌ تُشْبِهُ الْأُخْرَى وَ أَلْفُ نَوْبٍ لَيْسَ فِيهَا نَوْبٌ يُشْبِهُ الْأُخْرَى حَتَّى إِذَا انْتَهَوْا إِلَيْهِ وَقَفُوا

Then he<sup>-saww</sup> said: 'One who says this one, hundred times in his lifetime, will be Resurrected as one community! Then a million Angels will be Sent to him, their chief would be an Angel call Majdeel. With every Angel would be a thousand riding animals. Not an animal from it would resemble another, and a thousand garments, there not being any cloth among these resembling another, until when they end to him, they would pause.

فَيَقُولُ لَهُمْ مَجْدِيالُ دُونَكُمْ وَإِلَى اللهِ وَ يَنْهَضُونَ تَخَضَعَةً مَلِكٍ وَاحِدٍ وَ يُسَخَّرُ لَهُ الدَّوَابُّ كَدَابَّةِ وَاحِدَةٍ وَ النَّيَابُ كَذَلِكَ وَ تُخَمُّهُ الْمَلَائِكَةُ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ يَسِيرُونَ وَ يَسِيرُ مَعَهُمْ وَ هُمْ يَقُولُونَ هَذَا وَإِلَى اللهِ فَطُوبَى لَهُ

Majdeel will say to them, 'Besides you all is a friend of Allah<sup>-azwj</sup>!', and they would get up the getting up of one Angel (altogether), and the riding animals would be subdued for him like one animal, and the garments like that, and Angels would surround him on his right, and on his left travelling, and he would travel with them, and they would be saying: 'This is a friend of Allah<sup>-azwj</sup>, so beatitude be for him!'

وَ لَا يَمُرُّ بِمُرَّةٍ مِنَ الْمَلَائِكَةِ وَ لَا مِنْ الْأَدَمِيِّينَ إِلَّا سَلَّمُوا عَلَيْهِ سَلَامٌ عَلَيْكَ يَا وَلِيَّ اللهِ وَ عَظَّمُوا شَأْنَهُ حَتَّى يَقِفَ تَحْتَ لِوَاءِ الْحَمْدِ وَ قَدْ ضُرِبَ لَهُ سَرِيرٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ عَلَيْهِ قُبَّةٌ مِنْ زَبَرْجَدَةٍ حَضْرَاءَ فِيهَا حُورٌ عِينٌ فَيَتَكَبَّرُ فِيهَا مَرَّةً عَنْ يَمِينِهِ وَ مَرَّةً عَنْ يَسَارِهِ حَتَّى يَقْضِيَ بَيْنَ النَّاسِ

And he will not pass by any group of the Angels nor from the Adamites (human beings) except they would greet unto him, 'Peace be unto you, O friend of Allah<sup>-azwj</sup>', and they would rever his glory until he pauses beneath the Flag of Praise, and a throne of ruby would be set up for him. Upon it would be a dome of green emeralds wherein would be a Maiden Hourie! He would recline in it on his right at times, and on his left at times, until he is judged between the people.

وَ يَنْزِلُونَ مَنَازِلَهُمْ ثُمَّ يُؤْمَرُ أَلْفُ مَلَكٍ فَيُخَفُّونَهُ حَتَّى يَضَعُوا ذَلِكَ السَّرِيرَ عَلَى نُجْبِيَّةٍ مِنْ نَجَائِبِ الْجَنَّةِ مُبْتَهَرَةً مِنَ النُّورِ فَيَسِيرُ حَتَّى إِذَا أَتَى أَوَّلَ مَنَازِلِهِ وَ إِذَا هُوَ بِقَهْرْمَانَ مِنْ قَهْرْمَتِهِ يُرِيدُ أَنْ يَأْخُذَ بِيَدِهِ فَلَوْ لَا أَنَّ اللهَ يَعْصِمُهُ هَوَىٰ إِعْظَامًا لِذَلِكَ الْقَهْرْمَانَ

And they would be accorded their statuses. Then a thousand Angels would be Commanded, so they would surround him until they place that throne upon a ride from the rides of Paradise dazzling from light. He would travel until he comes to his first stage, and there he will be with a steward from the stewards wanting to hold his hand. Were it not for Allah<sup>-azwj</sup> Protecting him, he would stoop in reverence to that steward.

ثُمَّ يَقُولُ لَهُ الْفَهْرَمَانُ يَا وَلِيَّ اللَّهِ أَنَا فَهْرَمَانٌ مِنْ قَهَارِمَتِكَ مِنْ أَصْحَابِ هَذَا الْقَصْرِ وَ لَكَ مِائَةٌ قَصْرٍ مِثْلُ هَذَا الْقَصْرِ فِي كُلِّ قَصْرِ فَهْرَمَانٍ مِثْلِي لِكُلِّ قَهْرَمَانٍ زَوْجَةٌ عَلَى صُورَةِ خَدَمِ لِأَزْوَاجِكَ وَ لَكَ بِعَدَدِ كُلِّ جَارِيَةٍ زَوْجَةٌ وَ لَكَ فِي كُلِّ بَيْتٍ مَا لَا أَحْصِي عِلْمُهُ

Then the steward will say to him, ‘O friend of Allah<sup>-azwj</sup>! I am a steward from your stewards, from the people of this castle, and there are a hundred castles for you like this castle. In every castle there are stewards like me. For each steward there is a pair upon the image of a servant for your wives, and for you, with the number of every maid there is a pair, and for you in every house is what cannot be counted in knowledge!’

فَيَقُولُ عِنْدَ ذَلِكَ الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى عِلْمُهُ وَ مِثْلَ مَا أَحْصَى عِلْمُهُ وَ مِائَةً مَا أَحْصَى عِلْمُهُ وَ أَضْعَافَ مَا أَحْصَى عِلْمُهُ

He will say at that, “The Praise is for Allah<sup>-azwj</sup>’ the number of what His<sup>-azwj</sup> Knowledge counts, and similar to what His<sup>-azwj</sup> Knowledge counts, and full of what His<sup>-azwj</sup> Knowledge counts, and multiple of what His<sup>-azwj</sup> Knowledge counts!

وَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا أَحْصَى عِلْمُهُ وَ مِثْلَ مَا أَحْصَى عِلْمُهُ وَ مِائَةً مَا أَحْصَى عِلْمُهُ وَ أَضْعَافَ مَا أَحْصَى عِلْمُهُ

And ‘there is no god except Allah<sup>-azwj</sup>’, the number of what His<sup>-azwj</sup> Knowledge counts, and similar to what His<sup>-azwj</sup> Knowledge counts, and full of what His<sup>-azwj</sup> Knowledge counts, and multiple of what His<sup>-azwj</sup> Knowledge counts!

وَ اللَّهُ أَكْبَرُ عَدَدَ مَا أَحْصَى عِلْمُهُ وَ مِثْلَ مَا أَحْصَى عِلْمُهُ وَ مِائَةً مَا أَحْصَى عِلْمُهُ وَ أَضْعَافَ مَا أَحْصَى عِلْمُهُ

And ‘Allah<sup>-azwj</sup> is the Greatest’, the number of what His<sup>-azwj</sup> Knowledge counts, and similar to what His<sup>-azwj</sup> Knowledge counts, and full of what His<sup>-azwj</sup> Knowledge counts, and multiple of what His<sup>-azwj</sup> Knowledge counts!

سُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى عِلْمُهُ وَ مِثْلَ مَا أَحْصَى عِلْمُهُ وَ مِائَةً مَا أَحْصَى عِلْمُهُ وَ أَضْعَافَ مَا أَحْصَى عِلْمُهُ

And ‘Glory be to Allah<sup>-azwj</sup>’, the number of what His<sup>-azwj</sup> Knowledge counts, and similar to what His<sup>-azwj</sup> Knowledge counts, and full of what His<sup>-azwj</sup> Knowledge counts, and multiple of what His<sup>-azwj</sup> Knowledge counts!’

فَإِذَا قَالَ هَذَا زَيْدٌ فِي بُيُوتِهِ وَ مَا فِيهَا مِثْلُهَا وَ اللَّهُ وَاسِعٌ كَرِيمٌ.

When he says this, there will be an increase in his houses and whatever is in it, similar to it, and Allah<sup>-azwj</sup> is Capacious, Benevolent!”<sup>775</sup>

29- مهج، مهج الدعوات وَ مِنْ ذَلِكَ دُعَاءُ جَامِعٍ لِمَوْلَانَا وَ مُفْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ فِي كِتَابِهِ كِتَابِ فَضْلِ الدُّعَاءِ قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ يَرْفَعُهُ قَالَ

(The book) ‘Mahj Al Dawaat’ –

And from that is a comprehensive supplication of our Master and our leader Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. We are reporting by our chain to Sa'ad Bin Abdullah in his book 'Kitab Al Fazl Al Dua' who said, 'It is narrated to us by Yaqoub Bin Yazeed raising it, said,

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ لَوْ دَعَا دَاعٍ بِهَذَا الدُّعَاءِ عَلَى صَفَائِحِ الْحَدِيدِ لَدَابَتْ

'Salman Al-Farsi<sup>-ra</sup>, my Allah<sup>-azwj</sup> be Satisfied with him<sup>-ra</sup>, said, 'I<sup>-ra</sup> heard Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Rasool-Allah<sup>-saww</sup> said to me: 'O Ali<sup>-asws</sup>! If a supplicater supplicates with this supplication upon sheets of iron, these would melt!

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دَعَا دَاعٍ بِهَذَا الدُّعَاءِ عَلَى مَاءٍ جَارٍ لَسَكَنَ حَتَّى يَمْشِيَ عَلَيْهِ

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If a supplicater supplicates with this supplication upon flowing water, it would calm down until he walks upon it!

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ مَنْ بَلَغَ بِهِ الْجُوعُ وَالْعَطَشُ ثُمَّ دَعَا بِهَذَا الدُّعَاءِ أَطْعَمَهُ اللَّهُ وَاسْقَاهُ

By the One Who Sent me with the truth as a Prophet<sup>-saww</sup>! The one to whom the hunger and the thirst reaches (extreme levels), then he supplicates with this supplication, Allah<sup>-azwj</sup> will Feed him and Quench him!

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ أَنَّ رَجُلًا دَعَا بِهَذَا الدُّعَاءِ عَلَى جَبَلٍ بَيْنَهُ وَ بَيْنَ مَوْضِعٍ يُرِيدُهُ لَأَنْشَعَبَ الْجَبَلُ حَتَّى يَسْتَلِكَ فِيهِ إِلَى الْمَوْضِعِ الَّذِي يُرِيدُهُ

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If a man supplicates with this supplication upon a mountain between him and the place he intends, the mountain would divide until he walks in it up to the place which he intends!

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ يُدْعَى بِهِ عَلَى مَجْنُونٍ لَأَفَاقَ مِنْ جُنُونِهِ

By the One Who Sent me as a Prophet<sup>-saww</sup>! If one supplicates with it upon an insane, he would awaken (recover) from his insanity!

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ يُدْعَى بِهِ عَلَى امْرَأَةٍ قَدْ عَسُرَ عَلَيْهَا وَلَادَتْهَا لَسَهَّلَ اللَّهُ عَلَيْهَا الْوِلَادَةَ

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If one supplicates with it upon a woman the childbirth is being difficult upon her, Allah<sup>-azwj</sup> would Ease that childbirth!

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دَعَا بِهَذَا الدُّعَاءِ رَجُلٌ عَلَى مَدِينَةٍ وَ الْمَدِينَةُ تَحْتَرِقُ وَ مَنْزِلُهُ فِي وَسْطِهَا لَنَجَا مَنْزِلُهُ وَ لَمْ يَحْتَرِقْ

By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! If a man supplicates with this supplication upon a city, and the city burns down, and his house in its midst, his house would be saved and will not go up in flames!



‘O Allah-azwj! You-azwj are Living and not dying, and Truthful nor lying, and Subduer and not subdued, and Initiator nor depleting, and near nor far, and Able not opposed, and Forgiving not oppressor, and Solid not eating, and Eternal nor sleeping, and Answering nor asking, and Forceful nor assisted, and Magnificent nor breached, and Knower nor taught, and Strong not weak, and Forbearing nor ignorant, and Majestic not describable!

وَوَيْيٌّ لَا يُخْلِفُ وَ غَالِبٌ لَا يُعْلَبُ وَ عَادِلٌ لَا يُحِيفُ وَ عَزِيٌّ لَا يُفْتَقِرُ وَ كَبِيرٌ لَا يُعَادِرُ وَ حَكِيمٌ لَا يُجُورُ وَ وَكِيلٌ لَا يُحِيفُ وَ فَرْدٌ لَا يُسْتَشِيرُ وَ وَهَّابٌ لَا يَمَلُّ وَ عَزِيْزٌ لَا يُسْتَدَلُّ وَ سَمِيعٌ لَا يَذْهَلُ وَ جَوَادٌ لَا يَبْخُلُ وَ حَافِظٌ لَا يَعْثَلُ وَ قَائِمٌ لَا يَسْهُو وَ دَائِمٌ لَا يَفْئِي وَ مُتَّجِبٌ لَا يُرَى وَ بَاقٍ لَا يَبْلَى وَ وَاحِدٌ لَا يُشْبِهُ وَ مُقْتَدِرٌ لَا يُنَازَعُ

And Loyal not breaking (promise), and Prevailing not prevailed, and Just not unfair, and Rich nor impoverished, and Great not neglecting, and Wise not tyrannical, and Protector not abandoning, and Individual nor consulting, and Bestower nor being fed up, and Mighty not naive, and Hearing not indifferent, and Generous not ungenerous, and Protector not heedless, and Custodian not omitting, and Permanent not perishing, and Veiled, not seen, and Remaining not decaying, and One not resembled, and Powerful not contended!

يَا كَرِيْمُ الْجَوَادُ الْمُنْكَرِيْمُ يَا ظَاهِرُ يَا قَاهِرُ أَنْتَ الْقَادِرُ الْمُقْتَدِرُ يَا عَزِيْزُ الْمُنْعَزِرُ يَا مَنْ يُنَادِي مِنْ كُلِّ فِجٍّ عَمِيْقٍ بِأَلْسِنَةٍ شَتَّى وَ لُغَاتٍ مُخْتَلِفَةٍ وَ حَوَائِجٍ مُتَنَابِعَةٍ وَ لَا يَشْغَلُكَ شَيْءٌ عَنْ شَيْءٍ أَنْتَ الَّذِي لَا يُفْنِيكَ الدُّهُورُ وَ لَا تُحِيْطُ بِكَ الْأَمْكِنَةُ وَ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ

O Benevolent, the Generous, the Honourable! O Apparent! O Forceful! You-azwj are the Able, the Dominant! O Mighty the Strengtheners! O the One called upon from every deep ravine with various tongues and different languages, and consecutive needs, and a thing does not Pre-occupy You-azwj from a thing! You-azwj are the One Whom the times do not annihilate, nor do the places contain You-azwj, and neither does slumber overtake You-azwj nor sleep!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ يَسِّرْ لِي مَا أَخَافُ عُسْرَهُ وَ فَرِّجْ عَنِّي مَا أَخَافُ كَرْبَهُ وَ سَهِّلْ لِي مَا أَخَافُ حُرُوْنَتَهُ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ يَا أَرْحَمَ الرَّاحِمِيْنَ.

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Ease for me what I am fearing of its difficulty, and Relieve from me what I am fearing of its distress, and Facilitate for me what I am fearing of its griefs! There is no god except You-azwj! I have been unjust to myself, O most Merciful of the merciful ones!”<sup>776</sup>

30- مهج، مهج الدعوات دُعَاءٌ عَلَّمَهُ أَمِيْرُ الْمُؤْمِنِيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ لِأَوْسِ الْقَرْبِيِّ وَ هُوَ عَيْرُ الَّذِي ذَكَرْنَا فِي كِتَابِ السَّعَادَاتِ وَ عَيْرُ الَّذِي ذَكَرْنَا فِي كِتَابِ إِعَانَةِ الدَّاعِي حَدَّثَنَا مُوسَى بْنُ زَيْدٍ عَنْ أَوْسِ الْقَرْبِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: مَنْ دَعَا بِهَذِهِ الدَّعَوَاتِ اسْتَجَابَ اللَّهُ لَهُ وَ قَضَى جَمِيْعَ حَوَائِجِهِ

(The book) ‘Mahj Al Dawaat’ –

A supplication Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah-azwj be upon him<sup>-asws</sup>, had taught to Al-Oweys Al-Qarny, and it is other than which we have mentioned in ‘Kitab Al-Sa’daat’, and other than which we have mentioned in ‘Kitab Al-Igasa Al-Daie’. It is narrated to us by Musa Bin Zayd, from Oweys Al-Qarny, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘One

<sup>776</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 29

who supplicates with these supplications, Allah<sup>-azwj</sup> will Respond to him and Fulfil entirety of his needs!

وَقَالَ رَسُولُ اللَّهِ ص وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ مَنْ بَلَغَ إِلَيْهِ الْجُرْعُ وَالْعَطَشُ ثُمَّ قَامَ وَ دَعَا بِحَدِيثِ الْأَسْمَاءِ أَطْعَمَهُ اللَّهُ وَ أَسْقَاهُ وَ لَوْ أَنَّ دَعَا بِحَدِيثِ الْأَسْمَاءِ عَلَى جَبَلٍ بَيْنَهُ وَ بَيْنَ الْمَوْضِعِ الَّذِي يُرِيدُهُ لَأَتَسَّعَ الْجَبَلُ حَتَّى يَسَلُكَ فِيهِ إِلَى أَيْنَ يُرِيدُ

And Rasool-Allah<sup>-saww</sup> said: 'By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! The one to whom the hunger and the thirst reaches (extreme levels), then he stands and supplicates with these Names, Allah<sup>-azwj</sup> will Feed him and Quench him, and even if he supplicates with these Name upon a mountain being between him and the place which he intends, the mountain will make way until he walks in it to where he wants!

وَ إِنْ دَعَا بِهَا عَلَى مَجْنُونٍ أَفَاقَ مِنْ جُنُونِهِ وَ إِنْ دَعَا بِهَا عَلَى امْرَأَةٍ قَدْ عَسُرَ عَلَيْهَا وَلَدَهَا هَوَّنَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا وَلَادَتَهَا

And if supplicated with it upon an insane, he would recover from his insanity, and if supplicated with upon a woman whose childbirth is being difficult upon her, Allah<sup>-azwj</sup> Mighty and Majestic would Ease that childbirth upon her!

قَالَ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ مَنْ دَعَا بِهِ أَرْبَعِينَ لَيْلَةً مِنْ لَيْلِي الْجُمُعَةِ عَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ بَيْنَهُ وَ بَيْنَ اللَّهِ وَ لَوْ أَنَّ رَجُلًا دَخَلَ عَلَى السُّلْطَانِ لَخَلَّصَهُ اللَّهُ مِنْ شَرِّهِ

He<sup>-saww</sup> said: 'By the One Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! One who supplicates with it for forty nights from the nights of Friday, Allah<sup>-azwj</sup> will Forgive for him every sin between him and Allah<sup>-azwj</sup>, and even if a man supplicates against the ruler, Allah<sup>-azwj</sup> would Rescue him from his evil!

وَ مَنْ دَعَا بِهَا عِنْدَ مَنَامِهِ فَيَذْهَبَ بِهِ النَّوْمُ وَ هُوَ يَدْعُو بِهَا بَعَثَ اللَّهُ جَلَ ذِكْرُهُ بِكُلِّ حَرْفٍ بَيْنَهُ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الرُّوحَانِيَّةِ يُجَاهِدُهُمْ أَحْسَنُ مِنَ الشَّمْسِ بِسَبْعِينَ أَلْفَ مَرَّةٍ وَ يَسْتَغْفِرُونَ اللَّهَ وَ يَدْعُونَ لَهُ وَ يَكْتُبُونَ لَهُ الْحَسَنَاتِ

And one who supplicates with it at his sleep time, so the sleep overtakes him while he is supplicating with it, Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, will Send for every letter seventy thousand Angels from the spiritual beings. Their faces would be more excellent than the sun seventy thousand times, and they will be seeking Forgiveness of Allah<sup>-azwj</sup> and be supplicating for him, and they will be writing the good deeds for him!

وَ مَنْ دَعَا بِهَا وَ قَدْ ارْتَكَبَ الْكَبَائِرَ غُفِرَتْ لَهُ الذُّنُوبُ كُلُّهَا وَ إِنْ مَاتَ لَيْلَتَهُ مَاتَ شَهِيداً

And one who supplicates with it, and he has committed the major sins, Allah<sup>-azwj</sup> will Forgive the sins for him, all of them, and if he died in his night, dies a martyr!

ثُمَّ قَالَ لِي يَا أَبَا عَبْدِ اللَّهِ عَفَرَ اللَّهُ لَهُ وَ لِأَهْلِ بَيْتِهِ وَ لِأُمَّةٍ مَسْجِدِهِ وَ لِإِمَامِهِ الْمُسْتَجِيرِ

Then he<sup>-saww</sup> said to me: 'O Abu Abdullah<sup>-asws</sup>! Allah<sup>-azwj</sup> will Forgive for him and for his family member, and for Muezzin of his Masjid, and for his prayer leader, the seeker of shelter!

الدُّعَاءُ يَا سَلَامُ الْمُؤْمِنِ الْمُهَيِّمِ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ الطَّاهِرِ الْمُطَهَّرِ الْفَاهِرِ الْقَادِرِ الْمُقْتَدِرِ يَا مَنْ يُنَادِي مِنْ كُلِّ فَجٍّ عَمِيقٍ بِالسَّنَةِ شَيْءٍ وَ لُغَاتٍ مُخْتَلِفَةٍ  
وَ حَوَائِجٍ أُخْرَى يَا مَنْ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ

The supplication: ‘O Granter of Peace! O Granter of Security! The Dominant, the Subduer, the Supreme! O the One called out from every deep ravine with various tongues and different languages, and other needs! O the One an occupation does not Pre-occupy Him<sup>-azwj</sup> from an occupation!

أَنْتَ الَّذِي لَا تُغَيِّرُكَ الْأَزْمَةُ وَ لَا تُحِيْطُ بِكَ الْأَمْكِنَةُ وَ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ يَسِرُّ لِي مِنْ أَمْرِي مَا أَخَافُ عُسْرَهُ وَ فَسَّخَ لِي مِنْ أَمْرِي مَا أَخَافُ كَرْهَهُ وَ سَهَّلَ لِي مِنْ أَمْرِي مَا أَخَافُ حُزْنَهُ

You<sup>-azwj</sup> are the One Whom the times do not change, nor do the places contain You<sup>-azwj</sup>, nor does drowsiness seize nor sleep! Ease for me from my affairs what I am fearing its difficulty, and Relieve for me from my affairs what I am fearing its distress, and Facilitate for me from my affairs what I am fearing of its grief!

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ إِيَّيْكَ كُنْتُ مِنَ الظَّالِمِينَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي إِنَّهُ لَا يَعْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً.

Glory be to You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, I was from the unjust ones! I have worked evil and have been unjust to myself, so Forgive (sins) for me! No one Forgives the sins except You<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, 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 His<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant Greetings!”<sup>777</sup>

31- وَ مِنْ ذَلِكَ، دُعَاءُ آخِرٍ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَّمَهُ أَيْضاً لِأُوَيْسِ الْقَرْنِيِّ

And from that there is another supplication 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>, he<sup>-asws</sup> had also taught to Al-Oweys Al-Qarny.

حَدَّثَ أَبُو عَبْدِ اللَّهِ الدُّبَيْلِيُّ بِرَفْعِ الْحَدِيثِ إِلَى أُوَيْسِ الْقَرْنِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ مَا مِنْ عَبْدٍ دَعَا بِحَدَا الدُّعَاءِ إِلَّا اسْتَجَابَ اللَّهُ لَهُ

Abu Abdullah Al-Dubeyli narrated raising the Hadeeth to Al-Oweys Al-Qarny, from Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, having said: ‘Rasool-Allah<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, said: ‘There is none from a servant supplicating with this supplication except Allah<sup>-azwj</sup> will Respond to him!

وَ حَلَفَ النَّبِيُّ دَفَعَاتٍ كَثِيرَةً أَنَّهُ لَوْ دُعِيَ بِهِ عَلَى مَاءٍ جَارٍ لَسَكَنَ وَ لَوْ دَعَا بِهِ رَجُلٌ قَدْ بَلَغَ بِهِ الْجُوعَ وَ الْعَطَشُ لَأَطْعَمَهُ اللَّهُ وَ سَقَاهُ وَ لَوْ دَعَا بِهِ عَلَى جَبَلٍ أَنْ يُرْوَلَ مِنْ مَوْضِعِهِ لَزَالَ وَ لَوْ دَعَا بِهِ لِامْرَأَةٍ قَدْ عَسِرَ عَلَيْهَا وَ لَادَتْهَا لَسَهَّلَ اللَّهُ عَلَيْهَا وَ لَادَتْهَا

And the Prophet<sup>-saww</sup> swore many times that if it is supplicated with upon flowing water, it would become still, and if it is supplicated with by a man with whom the hunger and the thirst had reached (extreme levels) Allah<sup>-azwj</sup> will Feed him and Quench him, and if supplicated with upon a mountain to move from its place, it would move, and if supplicated with for a woman whose childbirth is being difficult upon her, Allah<sup>-azwj</sup> would Ease the childbirth upon her!

وَلَوْ دَعَا بِهِ رَجُلٌ فِي مَدِينَةٍ وَتَحْتَرَفُ فِي وَسْطِهَا لَنَجَا وَ لَمْ يَخْتَرَفِ مَنَزِلُهُ وَ لَوْ دَعَا بِهِ رَجُلٌ أَرْبَعِينَ لَيْلَةً مِنْ لِبَالِي الْجَمْعِ غَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ بَيْنَهُ وَ بَيْنَ الْأَدَمِيِّينَ وَ مَا دَعَا بِهِ مَعْمُومٌ أَوْ مَهْمُومٌ إِلَّا فَرَّجَ اللَّهُ عَنْهُ وَ مَا دَعَا بِهِ رَجُلٌ عَلَى سُلْطَانٍ جَائِرٍ إِلَّا اسْتَجَابَ اللَّهُ تَعَالَى لَهُ فِيهِ

And if a man supplicates with it in a city, and the city burns down, and his house in its midst, it would be saved and not burn, and if a man supplicates with it for forty nights from the night of Friday, Allah<sup>-azwj</sup> will Forgive for him every sin between him and the Adamites (human beings), and no sorrowful or worried one will supplicate with it except Allah<sup>-azwj</sup> would Relieve from him, and no man would supplicated with it upon a ruler except Allah<sup>-azwj</sup> the Exalted will Answer for him regarding him!

وَ لَهُ شَرْحٌ طَوِيلٌ اقْتَصَرْنَا مِنْهُ الدُّعَاءَ

And there is a lengthy commentary for it. We have shortened from it. The supplication is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَا أَسْأَلُ غَيْرَكَ وَ أَرْغَبُ إِلَيْكَ وَ لَا أَرْغَبُ إِلَى غَيْرِكَ يَا أَمَانَ الْخَائِفِينَ وَ جَارَ الْمُسْتَجِيرِينَ أَنْتَ الْفَتْاحُ دُو الْحَيْرَاتِ مُقْبِلُ الْعُقْرَاتِ مَا حِيَ السَّيِّئَاتِ وَ كَاتِبُ الْحَسَنَاتِ وَ رَافِعُ الدَّرَجَاتِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I ask You<sup>-azwj</sup> and do not ask others, and I desire to You<sup>-azwj</sup> and do not desire to others! O Security of the fearful, and Shelter of the seekers of shelter! You<sup>-azwj</sup> are the Opener, Possessor of the goodness, Uprooter of the stumbles, and Effacer of the evil deeds, and Writer of the good needs, and Raiser of the ranks!

أَسْأَلُكَ بِأَفْضَلِ الْمَسَائِلِ كُلِّهَا وَ أَنْجَحِهَا الَّتِي لَا يَنْبَغِي لِلْعِبَادِ أَنْ يَسْأَلُوكَ إِلَّا بِهَا يَا اللَّهُ يَا رَحْمَانَ وَ بِأَسْمَائِكَ الْحُسْنَى وَ بِأَمْثَالِكَ الْغُلْيَا وَ نَعْمِكَ الَّتِي لَا تُحْصَى وَ بِأَكْرَمِ أَسْمَائِكَ عَلَيْكَ وَ أَحَبِّهَا إِلَيْكَ وَ أَشْرَفِهَا عِنْدَكَ مَنَزَلَةً وَ أَقْرَبِهَا مِنْكَ وَسِيلَةً وَ أَجْزَلَهَا مَبْلَغًا وَ أَسْرَعِهَا مِنْكَ إِجَابَةً

I ask You<sup>-azwj</sup> with best of the requests, all of them, and their most successful which it is not befitting for the servants to be asking You<sup>-azwj</sup> except with these! O Allah<sup>-azwj</sup>! O Beneficent, and by Your<sup>-azwj</sup> Excellent Names, and by Your<sup>-azwj</sup> most Exalted Examples, and by Your<sup>-azwj</sup> bounties which cannot be counted, and with Your<sup>-azwj</sup> Names most honourable to You<sup>-azwj</sup>, and most Beloved to You<sup>-azwj</sup>, and their noblest of status in Your<sup>-azwj</sup> Presence, and their closest from You<sup>-azwj</sup> of means, and their fullest in extent, and their swiftest of Response from You<sup>-azwj</sup>!

وَ بِاسْمِكَ الْمَحْزُونِ الْجَلِيلِ الْأَجَلِّ الْعَظِيمِ الَّذِي تُحِبُّهُ وَ تَرْضَاهُ وَ تَرْضَى عَنْهُ دَعَاكَ بِهِ فَاسْتَجَبْتَ دُعَاءَهُ وَ حَقُّ عَلَيْكَ إِلَّا تَحْرِمَ سَائِلَكَ وَ بِكُلِّ اسْمٍ هُوَ لَكَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ

And by Your<sup>-azwj</sup> Name, the Treasured, the Majestic, the most Majestic, the Magnificent which You<sup>-azwj</sup> Love and are Satisfied with, and You<sup>-azwj</sup> are Satisfied from the one who supplicates to You<sup>-azwj</sup> with it, so You<sup>-azwj</sup> Answer his supplication, and had a right upon You<sup>-azwj</sup> that You<sup>-azwj</sup> do not Deprive Your<sup>-azwj</sup> beggar, and with every Name which is for You<sup>-azwj</sup> in the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)!

وَ بِكُلِّ اسْمٍ هُوَ لَكَ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ لَمْ تُعَلِّمْتَهُ أَحَدًا وَ بِكُلِّ اسْمٍ دَعَاكَ بِهِ حَمَلَةٌ عَرْشِكَ وَ مَلَائِكَتُكَ وَ أَصْفِيَاؤُكَ مِنْ خَلْقِكَ

And by every Name of Yours<sup>-azwj</sup> which You<sup>-azwj</sup> have Taught anyone of Your<sup>-azwj</sup> creatures or did not Teach anyone, and with every name supplicated with by Bearers of Your<sup>-azwj</sup> Throne, and Your<sup>-azwj</sup> Angels, and Your<sup>-azwj</sup> Elites from Your<sup>-azwj</sup> creatures!

وَ بِحَقِّ السَّائِلِينَ لَكَ وَ الرَّاعِبِينَ إِلَيْكَ وَ الْمُتَعَوِّذِينَ بِكَ وَ الْمُتَضَرِّعِينَ لَدَيْكَ وَ بِحَقِّ كُلِّ عَبْدٍ مُتَعَدِّ لَكَ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ

And by the right of the beggars to You<sup>-azwj</sup>, and the desiring ones to You<sup>-azwj</sup>, and the seekers of Refuge with You<sup>-azwj</sup>, and the beseechers to You<sup>-azwj</sup>, and by the right of every servant deliberating to You<sup>-azwj</sup>, be he in a land, or sea, or coast, or mountain!

أَدْعُوكَ دُعَاءَ مَنْ قَدِ اسْتَدَّتْ فَاقَتُهُ وَ عَظُمَ جُرْمُهُ وَ أَشْرَفَ عَلَى الْهَلَكَةِ وَ ضَعُفَتْ قُوَّتُهُ وَ مَنْ لَا يَتَّقِي بَشِيئَةً مِنْ عَمَلِهِ وَ لَا يَجِدُ لِدُنْيِهِ غَافِرًا غَيْرَكَ وَ لَا لِسَعْيِهِ شَاكِرًا سِوَاكَ هَرَبْتُ مِنْكَ إِلَيْكَ مُعْتَرِفًا غَيْرَ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ عَنْ عِبَادَتِكَ

I supplicate to You<sup>-azwj</sup> a supplication by one his destitution has intensified, and his crime is mighty, and he is on the verge of destruction, and his strength has weakened, and one who does not trust with anything of his knowledge, nor can he find any forgiver for his sins other than You<sup>-azwj</sup>, nor any appreciator of his striving besides You<sup>-azwj</sup>! I have fled from You<sup>-azwj</sup> to You<sup>-azwj</sup>, (while) acknowledging (my sins and) not denying, nor being too arrogant from worshipping You<sup>-azwj</sup>!

يَا أَنْسَ كُلِّ فَاقِيرٍ مُسْتَجِيرٍ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ

O Comfort of every poor seeking shelter! I ask You<sup>-azwj</sup> that You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, the Affectionate and the Bestower! Initiator of the skies and the earth, with the Majesty and the Benevolent, Knower of the unseen and the seen, the Beneficent, the Merciful!

أَنْتَ الرَّبُّ وَ أَنَا الْعَبْدُ وَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ وَ أَنْتَ الْعَزِيزُ وَ أَنَا الدَّلِيلُ وَ أَنْتَ الْعَلِيُّ وَ أَنَا الْفَقِيرُ وَ أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ وَ أَنْتَ الْبَاقِي وَ أَنَا الْفَانِي وَ أَنْتَ الْمُحْسِنُ وَ أَنَا الْمُسِيءُ وَ أَنْتَ الْعَفُورُ وَ أَنَا الْمُذْنِبُ وَ أَنْتَ الرَّحِيمُ وَ أَنَا الْخَاطِئُ

You<sup>-azwj</sup> are the Lord<sup>-azwj</sup> and I am the servant, and You<sup>-azwj</sup> and the Owner and I am the owned, and You<sup>-azwj</sup> are the Mighty and I am the humble, and You<sup>-azwj</sup> are the Rich and I am the poor, and You<sup>-azwj</sup> are the Living and I am the dead, and You<sup>-azwj</sup> are the Remaining and I am the perishable, and You<sup>-azwj</sup> are the Favourer and I am the evil-doer, and You<sup>-azwj</sup> are the Forgiver and I am the sinner, and You<sup>-azwj</sup> are the Merciful and I am the wrong-doer!

وَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ وَ أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ وَ أَنْتَ الْأَمِينُ وَ أَنَا الْخَائِفُ وَ أَنْتَ الرَّزَاقُ وَ أَنَا الْمَرْزُوقُ وَ أَنْتَ أَحَقُّ مَنْ شَكَوْتُ إِلَيْهِ وَ اسْتَعْنَيْتُ بِهِ وَ رَجَوْتُهُ لِأَنَّكَ كَمَنْ مِنْ مُذْنِبٍ قَدْ عَقَرَتْ لَهُ وَ كَمَنْ مِنْ مُسِيءٍ قَدْ تَجَاوَزَتْ عَنْهُ

And You<sup>-azwj</sup> are the Creator and I am the created, and You<sup>-azwj</sup> are the Strong and I am the weak, and You<sup>-azwj</sup> are the Giver and I am the beggar, and You<sup>-azwj</sup> are the Securer and I am the fearful, and You<sup>-azwj</sup> are the Sustainer and I am the sustained, and You<sup>-azwj</sup> are the most

rightful to be complained to and cried for help with and desired to, because You<sup>-azwj</sup>, how many a sinner, You<sup>-azwj</sup> have Forgiven for, and how many an evil doer You<sup>-azwj</sup> have Overlooked from!

فَاعْفِرْ لِي وَتَجَاوَزْ عَنِّي وَارْحَمْنِي وَ عَافِنِي بِمَا نَزَلَ بِي وَ لَا تَفْضَحْنِي بِمَا جَنَيْتُهُ عَلَى نَفْسِي وَ خُذْ بِيَدِي وَ بِيَدِ الْوَالِدِيَّ وَ وُلْدِي وَ ارْحَمْنَا بِرَحْمَتِكَ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ.

Forgive (sins) and for me and Overlook (sins) from me, and Mercy me and Pardon me from what has befallen with me, and do not Expose me with what crime I have committed against myself, and Hold my hand and hand of my parents, and my children, and Mercy us by Your<sup>-azwj</sup> Mercy, O with the Majesty and the Benevolence!"<sup>778</sup>

32- ق، الكتاب العتيق الغروي مهج، مهج الدعوات وَ مِنْ ذَلِكَ اعْتَصَمْتُ وَ تَهْلِيلٌ وَ سُؤَالٌ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع

(The books) 'Kitab Al Ateeq' of Al Garwy, (and) 'Mahj Al Dawaat' –

'And from that is seeking Protection, and extollations of Oneness, and request of our Master Amir Al-Momineen<sup>-asws</sup>: -

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْبَاعِثُ الْوَارِثُ اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْفَائِزُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

'I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, and Resurrector, the Inheritor! I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> the Custodian upon every soul with what is had earned!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي قَالَ لِلسَّمَاوَاتِ وَ الْأَرْضِ اثْبِتَا طَوْعًا أَوْ كَرْهًا قَالْنَا أَتَيْنَا طَائِعِينَ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> Who said to the skies and the earth: **"Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! Neither does slumber seize Him<sup>-azwj</sup> nor sleep! **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; [2:255]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

I seek Protection with Allah<sup>-azwj</sup> Who there is no god except He<sup>-azwj</sup>, the Beneficent, upon the Throne He<sup>-azwj</sup> is Even! He<sup>-azwj</sup> Knows treachery of the eyes and what the chests conceal!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتِ الثَّرَى

<sup>778</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 31

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! For Him<sup>-azwj</sup> is whatever is in the skies and whatever is in the earth, and whatever is between the two, and whatever is beneath the soil!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ خَالِقُ مَا يُرَىٰ وَ مَا لَا يُرَىٰ وَ هُوَ بِالْمَنْظَرِ الْأَعْلَىٰ رَبِّ الْأَخِرَةِ وَ الْأُولَىٰ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, Creator of what is seen and what is not seen, and he<sup>-azwj</sup> is with the Exalted Scenario! Lord<sup>-azwj</sup> of the Hereafter and the former (world)!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي دَلَّ كُلُّ شَيْءٍ لِمُلْكِهِ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> Who, all things humble to His<sup>-azwj</sup> Kingdom!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِعِزَّتِهِ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, Who all things humble to His<sup>-azwj</sup> Might!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي هُوَ فِي عُلُوِّهِ دَانٍ وَ فِي دُنُوِّهِ عَالٍ وَ فِي سُلْطَانِهِ قَوِيٌّ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, Who is approachable in His<sup>-azwj</sup> Exaltedness, and in His<sup>-azwj</sup> Approach is Exalted, and is Strong in His<sup>-azwj</sup> Authority!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْبَدِيعُ الرَّفِيعُ الْحَيُّ الدَّائِمُ الْبَاقِي الَّذِي لَا يُرْوُلُ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the Initiator, the Lofty, the Living, the Permanent, the Ever-Lasting Who does not decline!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي لَا تَصِفُ الْأَلْسُنُ قُدْرَتَهُ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> Who, the tongues cannot describe His<sup>-azwj</sup> Power!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the Living, the Eternal! Neither does drowsiness seize Him<sup>-azwj</sup> nor sleep!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَنَّانُ الْمَنَّانُ الْقَدِيمُ ذُو الْجَلَالِ وَ الْإِكْرَامِ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> the Affectionate, the Bestower, the Ancient, with the Majesty and the Benevolence!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<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]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَكْرَمُ الْأَكْرَمِينَ الْكَبِيرُ الْأَكْبَرُ الْعَلِيُّ الْأَعْلَى

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the most Benevolent of the benevolent ones, the Greatest of the great ones, the most Exalted of the exalted ones!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ بِيَدِهِ الْخَيْرُ كُلُّهُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! In His<sup>-azwj</sup> Hand is the good, all of it, and He<sup>-azwj</sup> is Able upon all things!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَه قَانِثُونَ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! There glorified to Him<sup>-azwj</sup> **whatever is in the skies and the earth; all are devoutly obedient to Him [2:116]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْحَكِيمُ السَّمِيعُ الْعَلِيمُ الرَّحْمَنُ الرَّحِيمُ

I seek Protection with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> the Living, the Wise, the All-Hearing, the All-Knowing, the Beneficent, the Merciful!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I seek Protection with Allah<sup>-azwj</sup> Who, **there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]!**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَنْتَ أَعْلَمُ بِمَسْأَلَتِي وَأَطْلُبُ إِلَيْكَ وَأَنْتَ الْعَالِمُ بِحَاجَتِي وَأَرْغَبُ إِلَيْكَ وَأَنْتَ مُنْتَهَى رَغْبَتِي

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> although You<sup>-azwj</sup> are more Knowing with my request, and I seek to You<sup>-azwj</sup> although You<sup>-azwj</sup> are the Knower of my needs, and I desire to You<sup>-azwj</sup> although You<sup>-azwj</sup> are the ultimate of my desires!

فِيَا عَالَمِ الْخَفِيَّاتِ وَ سَامِعِ السَّمَاوَاتِ وَ رَافِعِ الْبَنَائَاتِ وَ مَطْلَبِ الْحَاجَاتِ وَ مُعْطِي السُّؤْلَاتِ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

O Knower of the hidden matters, and Builder of the skies and Raiser of the constructions, and sought for the needs, and Grantor of the requests! Send Salawaat upon Muhammad<sup>-saww</sup>, Last of the Prophets<sup>-as</sup>, and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, the goodly, the pure!

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَ إِسْرَافِي فِي أَمْرِي كُلِّهِ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

O Allah<sup>-azwj</sup>! Forgive my misdeeds for me and my extravagance in my affairs, all of it, and what You<sup>-azwj</sup> are more Knowing with than me!

اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَ عَمْدِي وَ جَهْلِي وَ هَزْلِي وَ جَدِّي وَ كُلُّ ذَلِكَ عِنْدِي

O Allah<sup>-azwj</sup>! Forgive my misdeeds for me, and my deliberate (actions), and my ignored, and my jesting and my serious, and all that is from me!

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Forgive for me that I have sent ahead and what I have delayed (not yet done), and what I have kept secret and what I have announced! You<sup>-azwj</sup> are the Advancer and You<sup>-azwj</sup> are the Delayer, and You<sup>-asws</sup> are Able upon all things!

وَ أَيُّ عَبْدٍ لَكَ إِلَّا لَمَّا

إِنْ تَغْفِرِ اللَّهُمَّ تَغْفِيرَ جَمًّا

(A couplet) *If You<sup>-azwj</sup> Forgive, O Allah<sup>-azwj</sup>, Forgive abundantly, and which servant of Yours<sup>-azwj</sup>, except he is blame-worthy?*

هَكَذَا وَجَدَ فِي الْأَصْلِ.

This is how I found in the original”<sup>779</sup>.

33- مهج، مهج الدعوات رُوِيَ عَنْ جَمَاعَةٍ يُسْنِدُونَ الْحَدِيثَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي الطَّوَافِ فِي لَيْلَةٍ دَبُوجِيَّةٍ قَلِيلَةَ النَّوْرِ وَ قَدْ خَلَا الطَّوَافُ وَ نَامَ الرُّؤَاةُ وَ هَدَّاتِ الْعُيُونُ إِذْ سَمِعَ مُسْتَعِينًا مُسْتَجِيرًا مُسْتَرْجِمًا بِصَوْتِ حَزِينٍ مَحْزُونٍ مِنْ قَلْبٍ مُوجِعٍ وَ هُوَ يَقُولُ

(The book) ‘Mahj Al Dawaat’ –

It is reported from a group attributing the Hadeeth to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘I<sup>-asws</sup> was with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> in the Tawaaf (of the Kabah) during a very dark night of little light, and the visitors had vacated the Tawaaf and were sleeping, and the eyes had calmed, when he<sup>-asws</sup> heard someone crying for Help, and seeking Shelter, seeking Mercy with a grief-stricken voice from a painful heart, and he was saying (a poem) –

يَا كَاشِفَ الضَّرِّ وَ الْبَلْوَى مَعَ السَّقَمِ  
يَدْعُو وَ عَيْنِكَ يَا قَيُّومُ لَمْ تَنَمْ  
يَا مَنْ أَشَارَ إِلَيْهِ الْخَلْقُ فِي الْحَرَمِ  
فَمَنْ يَجُودُ عَلَى الْعَاصِينَ بِالنِّعَمِ

يَا مَنْ يُجِيبُ دَعَا الْمُضْطَرِّ فِي الظُّلَمِ  
قَدْ نَامَ وَفَدَكَ حَوْلَ الْبَيْتِ وَ انْتَبَهُوا  
هَبْ لِي بِجُودِكَ فَضْلَ الْعَفْوِ عَنْ جُرْحِي  
إِنْ كَانَ عَفْوُكَ لَا يَلْفَاهُ دُو سَرَفِ

*‘O the One Who Answers supplication of the desperate in the darkness! O Remover of the harm and the affliction with the sickness! Your<sup>-azwj</sup> delegates are sleeping around the House and I am awake supplication, and Your<sup>-azwj</sup> Eye, O Eternal, does not sleep! Gift to me with Your<sup>-azwj</sup> Generosity the Grace of Pardon of my crimes! O the One the creatures Indicate to in the Sanctuary! If Your<sup>-azwj</sup> Pardon is not cast to the ones with extravagance, then who will be generous with the bounties upon the disobedient?’*

<sup>779</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 32

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ أَسَمِعْتَ الْمُنَادِيَ دُئِبَهُ الْمُسْتَعِيثَ رَبَّهُ

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: 'He<sup>-asws</sup> (Ali<sup>-asws</sup>) said to me<sup>-asws</sup>: 'O Abu Abdullah<sup>-asws</sup>! Did you<sup>-asws</sup> hear the caller of his sins crying out for Help to his Lord<sup>-azwj</sup>?'

فَقُلْتُ نَعَمْ قَدْ سَمِعْتُهُ

I<sup>-asws</sup> said: 'Yes, I<sup>-asws</sup> have heard him!'

فَقَالَ اَعْتَبِرْهُ عَسَى تَرَاهُ

He<sup>-asws</sup> said: 'Search, perhaps you<sup>-asws</sup> will see him!'

فَمَا زِلْتُ أَخْتَبِطُ فِي طَحِيَاءِ الظَّلَامِ وَ أَمْتَلُّ بَيْنَ النَّيَامِ فَلَمَّا صِرْتُ بَيْنَ الرَّكْنِ وَ الْمَقَامِ بَدَأَ لِي شَخْصٌ مُنْتَصِبٌ فَتَأَمَّلْتُهُ فَإِذَا هُوَ قَائِمٌ فَقُلْتُ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الْمُؤْمَرُ الْمُسْتَقِيمُ الْمُسْتَعْفِرُ الْمُسْتَجِيرُ أَحَبُّ بِاللَّهِ ابْنِ عَمِّ رَسُولِ اللَّهِ ص

I<sup>-asws</sup> did not cease investigating in the darkness of the night and making my way between the sleepers. When I came to be between the (Yemeni) corner and the Standing Place (of Ibrahim<sup>-as</sup>), a person appeared to me standing upright. I contemplated him, and there he was standing. I said, 'The greeting be upon you, O you servant, the acknowledging, the seeker of uprooting of sins, the seeker of Forgiveness, the seeker of Shelter! By Allah<sup>-azwj</sup>, answer the son<sup>-asws</sup> of uncle<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>!'

فَأَسْرَعَ فِي سُجُودِهِ وَ قُودِهِ وَ سَلَّمَ فَلَمْ يَتَكَلَّمْ حَتَّى أَشَارَ بِيَدِهِ بِأَنْ تَقْدَمَنِي

He quickened his Sajdah and his standing, and he performed Salaat. He did not talk until he indicated with his hand, 'If you could lead ahead of me!'

فَتَقَدَّمْتُهُ فَأَتَيْتُ بِهِ أَمِيرَ الْمُؤْمِنِينَ ع فَقُلْتُ دُونَكَ هَا هُوَ

I<sup>-asws</sup> went ahead of him. I<sup>-asws</sup> came with him to Amir Al-Momineen<sup>-asws</sup>. I<sup>-asws</sup> said: 'Beside you<sup>-asws</sup>, here he is!'

فَنظَرَ إِلَيْهِ فَإِذَا هُوَ شَابٌّ حَسَنُ الْوَجْهِ نَقِيُّ الثِّيَابِ فَقَالَ لَهُ مَنْ الرَّجُلُ

He<sup>-asws</sup> looked at him, and behold, he was a youth of a handsome face, of clean clothes. He<sup>-asws</sup> said to him: 'Who is the man?'

فَقَالَ لَهُ مِنْ بَعْضِ الْعَرَبِ

He said to him<sup>-asws</sup>, 'From one of the Arabs'.

فَقَالَ لَهُ مَا خَالِكَ وَ مِمَّ بُكَأُوكَ وَ اسْتِعَاثْتِكَ

He<sup>-asws</sup> said to him: 'What is your situation and what are you crying out for Help from?'

فَقَالَ مَا حَالُ مَنْ أُوْحِدَ بِالْعُقُوقِ فَهُوَ فِي ضَيْقِ ارْتَمَتْهُ الْمُصَابُ وَ عَمَرَهُ الْإِكْتِيَابُ فَارْتَابَ فِدْعَاؤُهُ لَا يُسْتَجَابُ

He said, 'What can be the state of the one seized for the disobedience so he is in constriction, pledged to the calamities, and the depression as immersed him, so he is suspicious and his supplications are not being Answered?'

فَقَالَ لَهُ عَلِيٌّ وَ لَمْ ذَلِكَ

Ali<sup>-asws</sup> said to him: 'And why is that so?'

فَقَالَ لِأَيِّ كُنْتُ مُلْتَهَمًا فِي الْعَرَبِ بِاللَّعِبِ وَ الطَّرَبِ أُدِيمُ الْعُصِيَانِ فِي رَجَبٍ وَ شَعْبَانَ وَ مَا أَرَاؤُكَ الرَّحْمَنَ وَ كَانَ لِي وَالِدٌ شَفِيقٌ زَفِيقٌ يُحَدِّثُنِي مَصَارِعَ الْحَدَثَانِ وَ يُخَوِّفُنِي الْعِقَابَ بِالنَّبْرَانِ وَ يَقُولُ كَمْ صَجَّ مِنْكَ النَّهَارُ وَ الظَّلَامُ وَ اللَّيَالِي وَ الْأَيَّامُ وَ الشُّهُورُ وَ الْأَعْوَامُ وَ الْمَلَائِكَةُ الْكَرَامُ

He said, 'Because I was distracted among the Arabs with the playing and the entertainment, being of constant disobedience in Rajab and Shaban, and I did not watch out for the Beneficent, and there was a father for me who was compassionate, gentle, cautioning me of being knocked down by the occurrences and scaring me of the Punishment with the fires (of Hell), and he said, 'How much noise there is from you in the day and the darkness, and the nights and the days and the months and the years, and the Angels are honourable!'

وَ كَانَ إِذَا أَلَحَّ عَلَيَّ بِالْوَعظِ رَجَزْتُهُ وَ انْتَهَرْتُهُ وَ وَثَبْتُ عَلَيْهِ وَ ضَرَبْتُهُ فَعَمَدْتُ يَوْمًا إِلَى شَيْءٍ مِنَ الْوَرَقِ فَكَانَتْ فِي الْحَبَاءِ فَذَهَبْتُ لِأَحْدَثِهَا وَ أَصْرَفْتُهَا فِيمَا كُنْتُ عَلَيْهِ فَمَانَعَنِي عَنْ أَحْدَثِهَا فَأَوْجَعْتُهُ ضَرْبًا وَ لَوَيْتُ يَدَهُ وَ أَحْدَثْتُهَا وَ مَضَيْتُ فَأَوْمَأَ بِيَدِهِ إِلَى رُكْبَتَيْهِ يَرُومُ التُّهُوسَ مِنْ مَكَانِهِ ذَلِكَ فَلَمْ يُطِقْ يُحْرِكْهَا مِنْ شِدَّةِ الْوَجَعِ وَ الْأَلَمِ

And when he was insistent upon me with the preaching, I scolded him and reproached him, and leapt upon him and struck him. One day I deliberated to something from the silver (Dirhams) which were in a pouch. I went to take these to spend them in what I was upon. He prevented me from taking these. I pained him with a strike, and twisted his hand, and I took them and went away. He gestured with his hand to his knees for getting up from that place of his, but he could not endure to move it from severity of the pain and the aches.

فَأَنْشَأَ يَقُولُ

جَرَتْ رَجَمٌ بَيْنِي وَ بَيْنَ مَنْزِلِ	سَوَاءٌ كَمَا يَسْتَنْزِلُ الْقَطْرُ طَالِيَهُ
وَ رَيْبَتْ حَتَّى صَارَ جُلْدًا سَمْرَدَلًا	إِذَا قَامَ سَاوَى غَارِبِ الْعِجْلِ غَارِيَهُ
وَ قَدْ كُنْتُ أُوْتِيَهُ مِنَ الرِّادِ فِي الصَّبَا	إِذَا جَاعَ مِنْهُ صَفْوُهُ وَ أَطَايِيَهُ
فَلَمَّا اسْتَوَى فِي عُقُوقَانِ شَبَابِهِ	وَ أَصْبَحَ كَالرُّمْحِ الرُّدِّيِّ حَاطِيَهُ
كَهَضَمَنِي مَالِي كَدًا وَ لَوَى يَدِي	لَوَى يَدَهُ اللَّهُ الَّذِي هُوَ غَالِيَهُ

He prosed (a poem) saying, 'Kinship flowed between me and Manazil (his son) evenly just as the drops descend for its seeker, and he was nourished until he became strong. When he stood tall, he equated to a stranger stallion, and I used to give him from the provisions in the childhood whenever there was hunger from him, its clean, and its delicacies. When he reached the peak of his youthfulness and he became like the double-edged spear addressing

me. He digested my wealth like that and twisted my hand. May his hand be Twisted by Allah<sup>-azwj</sup> Who will Overcome him!'

ثُمَّ خَلَفَ بِاللَّهِ لِيُقَدِّمَنِّي إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَيَسْتَعْدِي اللَّهَ عَلَيَّ فَصَامَ أَسَابِيعَ وَ صَلَّى رَكَعَاتٍ وَ دَعَا وَ حَرَجَ مُتَوَجِّهًا عَلَى عَيْرَانَةٍ يَتَقَطَّعُ بِالسَّيْرِ عَرْضَ الْفَلَاحَةِ وَ يَطْوِي الْأُودِيَةَ وَ يَغْلُو الْجِبَالَ حَتَّى قَدِمَ مَكَّةَ يَوْمَ الْحَجِّ الْأَكْبَرِ فَنَزَلَ عَنْ رَاحِلَتِهِ وَ أَقْبَلَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَسَعَى وَ طَافَ بِهِ وَ تَعَلَّقَ بِأَسْتَارِهِ وَ ابْتَهَلَ بِدَعَائِهِ وَ أَنْشَأَ يَقُولُ

Then he swore by Allah<sup>-azwj</sup> he will be proceeding to the Sacred House of Allah<sup>-azwj</sup> and seek His<sup>-azwj</sup> Assistance against me. He fasted for weeks and prayed Salat and supplicated, and he went out heading out upon his lean camel with the travel in the wilderness land, and crossing the valleys and ascending the mountains, until he arrived at Makkah on the day of the greatest Hajj. He descended from his ride and went to the Sacred House of Allah<sup>-azwj</sup>. He performed Sa'ee and Tawaaf with it, and he hung on to its curtains and pleaded with his supplication, and he prosed (a poem) saying,

فَوْقَ الْمَهَادِ مِنْ أَقْصَى عَايَةِ الْبُعْدِ	يَا مَنْ إِلَيْهِ أَتَى الْحُجَّاجُ بِالْمُجْهِدِ
يَدْعُوهُ مُبْتَهَلًا بِالْوَالِدِ الصَّمَدِ	إِنِّي أَتَيْتُكَ يَا مَنْ لَا يَخِيبُ مَنْ
فَخُذْ بِحَقِّي يَا جَبَّارُ مِنْ وَلَدِي	هَذَا مُنَازِلٌ مِنْ بَرْتَاغٍ مِنْ عَقَّتِي
يَا مَنْ تَقَدَّسَ لَمْ يُؤَلَّدْ وَ لَمْ يَلِدْ	حَتَّى تُشِلَّ بِعَوْنِ مَنْكَ جَانِيَهُ

'O the One to Whom come the pilgrims with the efforts above the land from the far remote outskirts! I have come to You<sup>-azwj</sup>, O the One Who does not disappoint the one who supplicates to Him<sup>-azwj</sup>, pleading with the One, the Solid. This is the stage of the one who fears disobeying me, so Take my rights, O Subdue, from my son, until You<sup>-azwj</sup> paralyse his side with Assistance from You<sup>-azwj</sup>! O the One Who is Holy, Who is not begotten and does not beget!'

قَالَ فَوَ الَّذِي سَمَكَ السَّمَاءَ وَ أَنْبَعَ الْمَاءَ مَا اسْتَمْتَمَ دُعَاؤُهُ حَتَّى نَزَلَ بِي مَا تَرَى

He (Manazil) said: 'By the One Who Built the sky and Burst the water! His (my father's) supplication had not completed until it befell with me what you<sup>-asws</sup> can see!'

ثُمَّ كَشَفَ عَنْ يَمِينِهِ فَإِذَا بِجَانِبِهِ قَدْ شَلَّ فَأَنَا مُنْذُ ثَلَاثِ سِنِينَ أَطْلُبُ إِلَيْهِ أَنْ يَدْعُوَ لِي فِي الْمَوْضِعِ الَّذِي دَعَا بِهِ عَلَيَّ فَلَمْ يُجِنِّي حَتَّى إِذَا كَانَ الْعَامُ أَنْعَمَ عَلَيَّ

Then, he uncovered from his right hand, and behold, his side had been paralysed. (He said), 'Since, three years I have been seeking to him that he should supplicate for me in the very place which he had supplicated with against me, but he did not respond to me until when it was this year, he conferred (deliberate) upon me.

فَمَحَرَجْتُ بِهِ عَلَيَّ نَاقَةَ عَشْرَاءَ أَجْدُ السَّيْرِ حَتَّى إِذَا كُنَّا عَلَى الْأَرَاكِ وَ حَطْمَةِ وَادِي السَّبْيَاكِ نَقَرَ طَائِرٌ فِي اللَّيْلِ فَتَفَرَّتْ مِنْهُ النَّاقَةُ الَّتِي كَانَتْ عَلَيْهَا فَأَلْقَتْهُ إِلَى قَرَارِ الْوَادِي فَارْتَضَّ بَيْنَ الْحَجْرَيْنِ فَقَبْرُهُ هُنَاكَ وَ أَعْظَمُ مِنْ ذَلِكَ أَيُّ لَا أَعْرِفُ إِلَّا الْمَأْخُودَ بِدَعْوَةِ أَبِيهِ

I went out with him upon a ten-month pregnant she-camel travelling swiftly hoping for the well-being until when we were upon the heights and rugged part of the valley, a bird flew in the night. The she-camel which he was upon, was startled from it, and it threw him to the bottom of the valley. He was smashed between two stone. I dug his grave over there, and

more grievous than that, I do not know, except I am the seized one, by the supplication of his father!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَتَاكَ الْعَوْتُ أَتَاكَ الْعَوْتُ أَلَا أَعْلَمُكَ دُعَاءَ عَلَمَنِيهِ رَسُولُ اللَّهِ ص وَ فِيهِ اسْمُ اللَّهِ الْأَكْبَرِ الْأَعْظَمِ الْعَزِيزِ الْأَكْرَمِ الَّذِي يُجِيبُ بِهِ مَنْ دَعَاهُ وَ يُعْطِي بِهِ مَنْ سَأَلَهُ وَ يُفْرَجُ بِهِ الْهَمُّ وَ يَكْشِفُ بِهِ الْكَرْبَ وَ يُذْهِبُ بِهِ الْعَمَّ وَ يُبْرِئُ بِهِ السُّقْمَ وَ يَجْبُرُ بِهِ الْكَسِيرَ وَ يُعْزِي بِهِ الْفَقِيرَ وَ يَقْضِي بِهِ الدَّيْنَ وَ يَرُدُّ بِهِ الْعَيْنَ وَ يَغْفِرُ بِهِ الذُّنُوبَ وَ يَسْتُرُ بِهِ الْغُيُوبَ وَ يُؤْمِنُ بِهِ كُلَّ خَائِفٍ مِنْ شَيْطَانٍ مَرِيدٍ وَ جَبَّارٍ عَنِيدٍ

Amir Al-Momineen<sup>-asws</sup> said to him: 'The Help will come to you! The Help will come to you! Shall I<sup>-asws</sup> teach you a supplication Rasool-Allah<sup>-saww</sup> had taught me<sup>-asws</sup>, and in it is the Greatest Name of Allah<sup>-azwj</sup>, the Most Magnificent, the Might, the most benevolent Who Answers the one who supplicates to Him<sup>-azwj</sup> with it, and Gives the one asking Him<sup>-azwj</sup> with it, and Relieves the worries with it, and Removes the distress with it, and Does away the sadness with it, and Cures the sickness with it, and Mends the broken with it, and Enriches the poor with it, and Pays off the debts with it, and Repels the (evil) eye with it, and Forgives the sins with it, and Conceals the defects with it, and Secures by it every one fearful from a renegade Satan<sup>-la</sup> and obstinate tyrant?

وَ لَوْ دَعَا بِهِ طَائِعٌ لِلَّهِ عَلَى جَبَلٍ لَزَالَ مِنْ مَكَانِهِ أَوْ عَلَى مَيِّتٍ لَأَحْيَاهُ اللَّهُ بَعْدَ مَوْتِهِ وَ لَوْ دَعَا بِهِ عَلَى الْمَاءِ لَمَشَى عَلَيْهِ بَعْدَ أَنْ لَا يَدْخُلُهُ الْعَجَبُ

And if it is supplicated with obediently for Allah<sup>-azwj</sup> upon a mountain, it would move from its place, or upon a deceased, Allah<sup>-azwj</sup> would Revive him after his death, and if supplicated with upon the water, he would walk upon it after it the self-conceit does not enter him.

فَاتَّقِ اللَّهَ أَيُّهَا الرَّجُلُ فَقَدْ أَدْرَكْتَنِي الرَّحْمَةُ لَكَ وَ لِيَعْلَمَ اللَّهُ مِنْكَ صِدْقَ النِّيَّةِ أَنَّكَ لَا تَدْعُو بِهِ فِي مَعْصِيَةٍ وَ لَا تُفِيدُهُ إِلَّا لِثِقَةٍ فِي دِينِكَ فَإِنْ أَخْلَصْتَ فِيهِ النِّيَّةَ اسْتَجَابَ اللَّهُ لَكَ وَ رَأَيْتَ نَبِيَّكَ مُحَمَّدًا ص فِي مَنَامِكَ يُبَشِّرُكَ بِالْجَنَّةِ وَ الْإِجَابَةِ

So, fear Allah<sup>-azwj</sup>, O you man, for the Mercy has come across to me<sup>-asws</sup> for you, and let Allah<sup>-azwj</sup> know from you the sincere intention that you are not supplicating with it in disobedience, nor divulge it except to one you trust in your religion. If you are sincere in it of the intention, Allah<sup>-azwj</sup> will Respond to you, and Show you your Prophet Muhammad<sup>-saww</sup> in your dream giving you glad tidings of the Paradise, and the Answer!'

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَكَانَ سُورِي بِفَائِدَةِ الدُّعَاءِ أَشَدَّ مِنْ سُورِ الرَّجُلِ بِعَافِيَتِهِ وَ مَا نَزَلَ بِهِ لِأَنِّي لَمْ أَكُنْ سَمِعْتُهُ مِنْهُ وَ لَا عَرَفْتُ هَذَا الدُّعَاءَ قَبْلَ ذَلِكَ

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'My<sup>-asws</sup> happiness with benefits of the supplication was more intense than happiness of the man with his well-being and what had befallen with him, because I<sup>-asws</sup> had not heard it from him<sup>-asws</sup> nor had recognises this supplication before that'.

ثُمَّ قَالَ آتِنِي بِدَوَاةٍ وَ بِيَاضٍ وَ اكْتُبْ مَا أُمْلِيهِ عَلَيْكَ

Then he<sup>-asws</sup> said: 'Bring me<sup>-asws</sup> ink and white (paper), and write what I<sup>-asws</sup> am dictating to you<sup>-asws</sup>!'

فَفَعَلْتُ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا مَنْ لَا يَعْلَمُ مَا هُوَ وَ لَا كَيْفَ هُوَ وَ لَا أَيْنَ هُوَ وَ لَا حَيْثُ هُوَ إِلَّا هُوَ

I-asws did so. He-asws said: 'O Allah-azwj! I ask You-azwj by Your-azwj Name 'In the Name of Allah-azwj the Beneficent, the Merciful'! O with the Majesty and the Benevolence! O Living! O Eternal! O Living! There is no god except You-azwj! O the One Who no one knows what He-azwj is, nor how He-azwj is, nor where He-azwj is, nor where He-azwj would be except He-azwj!

يَا دَا الْمُلْكِ وَ الْمَلَكُوتِ يَا دَا الْعِزَّةِ وَ الْجَبْرُوتِ يَا مَلِكُ يَا قُدُّوسُ يَا سَلَامُ يَا مُؤْمِنُ يَا مَهْمِيمُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ يَا مُفِيدُ  
يَا وَدُودُ يَا بَعِيدُ يَا قَرِيبُ يَا مُجِيبُ يَا رَقِيبُ يَا حَسِيبُ يَا بَدِيعُ يَا رَفِيعُ يَا سَمِيعُ يَا عَلِيمُ يَا حَكِيمُ يَا كَرِيمُ يَا حَلِيمُ يَا قَدِيمُ يَا عَلِيُّ يَا عَظِيمُ

O with the Kingdom and the domains! O with the Might and the Force! O King! O Holy! O Granter of Peace! O Grater of Security! O Dominant! O Mighty! O Subduer! O Supreme! O Creator! O Maker! O Shaper! O Beneficial! O Cordial! O Far! O Near! O Responder! O Watcher! O Reckoner! O Initiator! O Lofty! O Preventer! O All-Hearing! O All-Knowing! O Wise! O Benevolent! O Forbearing! O Ancient! O Exalted! O Magnificent!

يَا حَنَّانُ يَا مَنَّانُ يَا دَيَّانُ يَا مُسْتَنْعَانُ يَا حَلِيلُ يَا حَمِيلُ يَا وَكِيلُ يَا كَفِيلُ يَا مُقِيلُ يَا مُنِيلُ يَا نَبِيلُ يَا دَلِيلُ يَا هَادِي يَا بَادِي يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ  
يَا حَاكِمُ يَا قَاضِي يَا عَادِلُ يَا فَاضِلُ يَا وَاصِلُ يَا ظَاهِرُ يَا مُظَهِّرُ يَا قَادِرُ يَا مُفْتَدِرُ يَا كَبِيرُ يَا مُتَكَبِّرُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ  
كُفُوًا أَحَدٌ

O Affectionate! O Bestower! O Judge! O Assister! O Majestic! O Beautiful! O Protector! O Guarantor! O Uprooter! O Giver! O Noble! O Pointer! O Guide! O Initiator! O First! O Last! O Apparent! O Hidden! O Decider! O Decreeer! O Just! O Gracious! O Connector! O Pure! O Purifier! O Able! O Powerful! O Great! O Supreme! O the One! O the Firm! O the 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]!**

وَ لَمْ يَكُنْ لَهُ صَاحِبَةٌ وَ لَا كَانَ مَعَهُ وَزِيرٌ وَ لَا اتَّخَذَ مَعَهُ مُشِيرٌ وَ لَا اِخْتِاجَ إِلَى ظَهِيرٍ وَ لَا كَانَ مَعَهُ إِلَهٌ إِلَّا أَنْتَ فَتَعَالَيْتَ عَمَّا يَقُولُ الْجَاهِلُونَ  
الْجَاهِلُونَ غُلُوًّا كَبِيرًا

And there neither happens to be a female companion for Him-azwj nor was there a minister with Him-azwj, nor did He-azwj Take a consultant with Him-azwj, nor is He-azwj needy to a backer, nor was there a god with Him-azwj! There is no god except You-azwj! You-azwj are more Exalted than what the rejectors are saying, the ignorant ones, Lofty, Great!

يَا عَالِمُ يَا شَامِحُ يَا بَازِحُ يَا فَتَّاحُ يَا مُفَرِّجُ يَا نَاصِرُ يَا مُنْتَصِرُ يَا مُهْلِكُ يَا مُنْتَقِمُ يَا بَاعِثُ يَا وَارِثُ يَا أَوَّلُ يَا آخِرُ يَا طَالِبُ يَا غَالِبُ يَا مَنْ لَا يُغَوِّثُهُ هَارِبُ  
يَا تَوَّابُ يَا أَوَّابُ يَا وَهَّابُ يَا مُسَبِّبُ الْأَسْبَابِ يَا مُفْتِخُ الْأَبْوَابِ يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ يَا طَهُورُ يَا شُكُورُ يَا عَفُوُّ يَا عَفُورُ

O Knower! O Lofty! O Eminent! O Opener! O Reliever! O Helper! O Victorious! O Destroyer! O Avenger! O Resurrector! O Inheritor! O First! O Last! O Seeker! O Prevailer! O the One no fleer can escape! O Oft-Acceptor of repentance! O Oft-Turning (with Mercy)! O Bestower! O Causer of the causes! O Opener of the doors! O the One wherever called upon, Answers! O Purifier! O Appreciative! O Pardoner! O Forgiver!

يَا نُورَ النُّورِ يَا مُدَبِّرَ الْأُمُورِ يَا لَطِيفُ يَا حَبِيبُ يَا مُتَجَبِّرُ يَا مُبِيرُ يَا بَصِيرُ يَا ظَهِيرُ يَا كَبِيرُ يَا وَثَرُ يَا فَرْدُ يَا صَمَدُ يَا سَنَدُ يَا كَافِي يَا مُخْسِنُ يَا مُجْمِلُ يَا مُعَافِي  
يَا مُنْعِمُ يَا مُتَنْصِلُ يَا مُتَقَرِّدُ يَا مَنْ عَلَا فَفَهَرَ وَ يَا مَنْ مَلَكَ فَقَدَّرَ وَ يَا مَنْ بَطَنَ فَخَبَّرَ وَ يَا مَنْ عَبَدَ فَشَكَرَ وَ يَا مَنْ غَصِبَ فَغَفَرَ وَ سَتَرَ

O Noor of the Noor! O Manager of the affairs! O Gentle! O Informed! O Forceful! O Radiant! O Insightful! O Backer! O Great! O Single! O Individual! O Steadfast! O Supporter! O Sufficient! O Favourer! O Beautifier! O Excuser! O Conferrer! O Gracious! O Honourer! O Unique! O the One Who is Exalted so Subdues! O the One Who Owns so is Able, and O the One Who is Esoteric so is Informed, and O the One Who is worshipped so Appreciates, and O the One Who is disobeyed so Forgives and Covers!

يَا مَنْ لَا تَحْوِيهِ الْفِكْرُ وَلَا يُدْرِكُهُ بَصَرٌ وَلَا يَخْفَى عَلَيْهِ أَثَرُ يَا زَارِقَ الْبَشَرِ وَيَا مُفَدِّرَ كُلِّ قَدَرٍ يَا عَالِي الْمَكَانِ يَا شَدِيدَ الْأَرْكَانِ وَيَا مُبَدِّلَ الزَّمَانِ يَا قَابِلَ الْفُرْقَانِ يَا دَا الْمَمَرِ وَالْإِحْسَانِ يَا دَا الْعِزَّةِ وَالسُّلْطَانِ يَا رَحِيمًا يَا رَحْمَانًا يَا عَظِيمَ الشَّانِ يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي شَأْنٍ يَا مَنْ لَا يَشْغَلُهُ شَأْنٌ عَنِ شَأْنٍ

O the One Whom the thoughts cannot contain, nor can the sights realise, nor is any trace hidden from Him<sup>-azwj</sup>! O Sustainer of the mortals, and O Determiner of every determination! O Exalted of the Place! O Strong of the corner, and O Replacer of the times! O Acceptor of the offering! O with the Conferment and the Favours! O with the Might and the Authority! O Merciful! O Beneficent! O Might of the Glory! O the One Who is in Glory every day! O the One an occupation does not Pre-occupy Him<sup>-azwj</sup> from an occupation!

يَا سَامِعَ الْأَصْوَاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا مُنْجِحَ الطَّلِبَاتِ يَا قَاضِيَ الْحَاجَاتِ يَا مُنْزِلَ الْبَرَكَاتِ يَا رَاحِمَ الْعَبْرَاتِ يَا مُقْبِلَ الْعَثْرَاتِ يَا كَاشِفَ الْكُرْبَاتِ يَا وَليَّ الْحُسْنَاتِ يَا رَفِيعَ الدَّرَجَاتِ يَا مُعْطِيَ السُّؤَالَاتِ يَا مُجِيبَ الْأَمْرَاتِ يَا مُطَّلِعَ عَلَى النِّيَّاتِ يَا رَادًّا مَا قَدْ فَاتَ

O Listener of the voices! O Responder of the supplications! O Granter of the requests! O Fulfiller of the needs! O Descender of the Blessings! O Mercier of the tears! O Uprooter of the stumbles! O Remover of the distresses! O Guardian of the good deeds! O Lofty of the Ranks! O Granter of the requests! O Reviver of the dead! O Noticer upon the intentions! O Returner of what is lost!

يَا مَنْ لَا تَشْتَبِيهِ عَلَيْهِ الْأَصْوَاتُ يَا مَنْ لَا تُضْجِرُهُ الْمَسْأَلَاتُ وَلَا تَعْشَاهُ الظُّلُمَاتُ يَا نُورَ الْأَرْضِ وَالسَّمَاوَاتِ يَا سَابِعَ النِّعَمِ يَا دَافِعَ النِّقَمِ يَا بَارِيَّ النَّسَمِ يَا جَامِعَ الْأُمَّمِ يَا شَاقِيَّ السَّقَمِ يَا خَالِقَ النُّورِ وَالظُّلْمِ يَا دَا الْجُودِ وَالْكَرَمِ يَا مَنْ لَا يَطَأُ عَرْشَهُ قَدَمٌ

O the One the voices are not confusing to Him<sup>-azwj</sup>! O the One the requests do not fatigue Him<sup>-azwj</sup> nor do the darkness(es) do not overwhelm Him<sup>-azwj</sup>! O Noor of the earth and the skies! O Abundant of the bounties! O Repeller of the scourge! O Maker of the person! O Gatherer of the communities! O Healer of the sickness! O Creator of the light and the darkness! O with the Generosity and the Benevolence! O the One no foot has treaded on His<sup>-azwj</sup> Throne!

يَا أَجْوَدَ الْأَجْوَدِينَ يَا أَكْرَمَ الْأَكْرَمِينَ يَا أَسْمَعَ السَّامِعِينَ يَا أَبْصَرَ النَّاطِرِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَمَانَ الْحَائِفِينَ يَا ظَهِيرَ اللَّاجِحِينَ يَا وَليَّ الْمُؤْمِنِينَ يَا غِيَاثَ الْمُسْتَعِينِينَ يَا غَايَةَ الطَّالِبِينَ يَا صَاحِبَ كُلِّ قَرِيبٍ يَا مُوَسِّنَ كُلِّ وَحِيدٍ يَا مَلْجَأَ كُلِّ طَرِيدٍ يَا مَأْوَى كُلِّ شَرِيدٍ يَا حَافِظَ كُلِّ ضَالِّةٍ

O most Generous of the generous ones! O most Benevolent of the benevolent ones! O most Listening of the listening ones! O most Insightful of the beholders! O Shelter of the shelter seekers! O Security of the fearful ones! O Backer of the refugees! O Guardian of the Momineen! O Helper of the ones crying for Help! O Peak of the seekers! O Companion of every near one! O Comforter of every loner! O Shelter of every expelled! O Cave of every stray one! O Protector of every lost property!

يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا فَائِدَ كُلِّ أَسِيرٍ يَا مُغْنِيَ الْبَائِسِ الْفَقِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مَنْ لَهُ التَّدْيِيرُ  
وَ التَّقْدِيرُ يَا مَنْ الْعَسِيرُ عَلَيْهِ يَسِيرُ يَا مَنْ لَا يَحْتَاجُ إِلَى تَفْسِيرٍ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ بَصِيرٌ يَا  
مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Mercier of the aged old! O Sustainer of the young child! O Mender of the broken bones! O Freer of every captive! O Enricher of the destitute poor! O Fort of the fearful (and) the shelter seeker! O the One for Whom is the Management and the Destiny! O the One the difficult is easy upon Him<sup>-azwj</sup>! O the One Who is not need to interpretation! O the One Who is Able upon all things! O the One Who is Informed with all things! O the One Who is Insightful with all things! O the One Who is Able upon all things!

يَا مُرْسِلَ الرِّيحِ يَا فَالِقَ الْإِصْبَاحِ يَا بَاعِثَ الْأَرْوَاحِ يَا دَا الْجُودِ وَ السَّمَّاحِ يَا مَنْ بِيَدِهِ كُلُّ مِفْتَاحٍ يَا سَامِعَ كُلِّ صَوْتٍ يَا سَابِقَ كُلِّ فَوْتٍ يَا مُجِيبَ كُلِّ نَفْسٍ  
بَعْدَ الْمَوْتِ يَا عُدَّتِي فِي شِدَّتِي يَا حَافِظِي فِي غُرَّتِي يَا مُوَسِّسِي فِي وَحْدَتِي يَا وَلِيَّيَ فِي نِعْمَتِي يَا كَفِيَّ حِينَ تُغَيِّبِي الْمَذَاهِبَ وَ تُسَلِّمُنِي الْأَقَارِبَ وَ يُخَذِّلُنِي  
كُلُّ صَاحِبٍ

O Sender of the winds! O Splitter of the dawn! O Resurrector of the souls! O with the Generosity and the Pardon! O the One in Whose Hand is every key! O Listener of every voice! O Preceder of every loss! O Reviver of every soul after the death! O my Weapon during my adversity! O my Protector in my estrangement! O my Comfort in my loneliness! O my Guardian in my bounties! O my Protector when the paths exhaust me and the times submit me, and every companion abandons me!

يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا دُحْرَ مَنْ لَا دُحْرَ لَهُ يَا كَهْفَ مَنْ لَا كَهْفَ لَهُ يَا رَكْنَ مَنْ لَا رَكْنَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا جَارَ  
مَنْ لَا جَارَ لَهُ

O Pillar of the one having no pillar for him! O Support of the one having no support for him! O Store of the one having not store for him! O Cave of the one having no cave for him! O Strength of the one having no strength for him! O Helper of the one having no helper for him! O Shelter of the one having no shelter for him!

يَا جَارِي اللَّصِيقِ يَا رُحْمِي الْوَثِيقِ يَا إِلَهِي بِالْتَّحْقِيقِ يَا رَبَّ الْبَيْتِ الْعَتِيقِ يَا شَفِيقِي يَا رَفِيقِي فَكُنِّي مِنْ حَلْقِ الْمَضِيقِ وَ اصْرِفْ عَنِّي كُلَّ هَمٍّ وَ عَمٍّ وَ ضِيقٍ وَ  
أَكْفِنِي شَرَّ مَا لَا أُطِيقُ

O my close Neighbour! O my trusted Strength! O my God<sup>-azwj</sup> with the reality! O Lord<sup>-azwj</sup> of the Ancient House! O Compassionate! O my Friend! Release me from the constricted throat, and Turn away from me every worry, and sadness, and constriction, and Suffice me of evil of what I cannot endure!

يَا رَادَّ يُوسُفَ عَلَى يَعْقُوبَ يَا كَاشِفَ ضُرِّ أَيُّوبَ يَا عَافِرَ ذَنْبِ دَاوُدَ يَا رَافِعَ عِيسَى ابْنِ مَرْيَمَ مِنْ أَيْدِي الْيَهُودِ يَا مُجِيبَ نِدَاءِ يُونُسَ فِي الظُّلُمَاتِ يَا مُصْطَفِي  
مُوسَى بِالْكَلِمَاتِ يَا مَنْ عَفَرَ لَادَمَ حَظِيئَتَهُ وَ رَفَعَ إِدْرِيسَ بِرَحْمَتِهِ يَا مَنْ نَجَّى نُوحًا مِنَ الْعَرَقِ

O Returner of Yusuf<sup>-as</sup> to Yaqub<sup>-as</sup>! O Remover of the harm of Ayoub<sup>-as</sup>! O Forgiver of sin (offence) of Dawood<sup>-as</sup>! O Raiser of Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> from hands of the Jews! O Responder to the call of Yunus<sup>-as</sup> in the darkness(es)! O Chooser of Musa<sup>-as</sup> for the conversation! O the



أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي شَيْءٍ مِنْ كُتُبِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَ بِمَا لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامًا وَ الْبَحْرُ  
يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَمْجُرٍ مَا نَوَدْتُ كَلِمَاتُ اللَّهِ

I ask You<sup>-azwj</sup> with every Name You<sup>-azwj</sup> have Named Yourself<sup>-azwj</sup> with, or You<sup>-azwj</sup> Revealed in anything from Your<sup>-azwj</sup> Books, or You<sup>-azwj</sup> Preferred with in Knowledge of the unseen with You<sup>-azwj</sup>, and with what, if whatever trees there are in the earth were pens, and the oceans to ink these, seven oceans from after it, the Words of Allah<sup>-azwj</sup> will not be depleted!

وَ أَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى الَّتِي بَيَّنَّتَهَا فِي كِتَابِكَ فَفُلْتِ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَ فُلْتِ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ فُلْتِ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي  
فَأَيُّ قَرِيبٍ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ وَ فُلْتِ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> excellent Names which You<sup>-azwj</sup> have Manifested in Your<sup>-azwj</sup> Book, so You<sup>-azwj</sup> Said: **And for Allah are the most Beautiful Names, therefore supplicate by these, [7:180];** and You<sup>-azwj</sup> Said: **“Supplicate to Me, I will Answer you. [40:60];** and You<sup>-azwj</sup> Said: **And when My servants ask you about Me, I am near; I Answer the supplication of the supplicant when he supplicates to Me; [2:186];** and You<sup>-azwj</sup> Said: **Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, [39:53]!**

وَ أَنَا أَسْأَلُكَ يَا إِلَهِي وَ أَطْمَعُ فِي إِجَابَتِي يَا مَوْلَايَ كَمَا وَعَدْتَنِي وَ قَدْ دَعَوْتُكَ كَمَا أَمَرْتَنِي فَأَفْعَلْ بِي كَذَا وَ كَذَا وَ تَسْأَلُ اللَّهَ تَعَالَى مَا أُحِبُّنْتَ وَ تُسَمِّي  
حَاجَتَكَ وَ لَا تَدْعُ بِهِ إِلَّا وَ أَنْتَ طَاهِرٌ

And I ask You<sup>-azwj</sup>, O my God<sup>-azwj</sup>, and I am eager regarding my Answer, O my Master, just as You<sup>-azwj</sup> have Promised me, and I am supplicating to You<sup>-azwj</sup> just as You<sup>-azwj</sup> have Commanded me! Do such and such with me!’ – and ask Allah<sup>-azwj</sup> the Exalted for what you like, and specify your need, and do not supplicate with it except and you are clean’.

ثُمَّ قَالَ لِلْفَتَى إِذَا كَانَتِ اللَّيْلَةُ الْعَاشِرَةَ فَادْعُ بِهِ وَ أَنِّي مِنْ عَدِّ بِالْحَبْرِ

Then he<sup>-asws</sup> said to the youth: ‘When it would be the tenth of the night (remaining), supplicate with it and come to me tomorrow morning with the news’.

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ أَخَذَ الْفَتَى الْكِتَابَ وَ مَضَى فَلَمَّا كَانَ مِنْ عَدِّ مَا أَصْبَحْنَا حِينًا حَتَّى أَتَى الْفَتَى إِلَيْنَا سَلِيمًا مُعَاتٍ وَ الْكِتَابُ بِيَدِهِ وَ هُوَ يَقُولُ  
هَذَا وَ اللَّهُ الْأَعْظَمُ اسْتَجِيبْ لِي وَ رَبِّ الْكَعْبَةِ

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: ‘And the youth took the letter and went. When it was the next morning, we<sup>-asws</sup> had not woken up for a while until the youth came to us<sup>-asws</sup>, sound, recovered, and the letter was in his hand, and he said, ‘By Allah<sup>-azwj</sup> this is the most Magnificent Name! It has been Answered for my, by Lord<sup>-azwj</sup> of the Kabah!’

قَالَ لَهُ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ حَدَّثَنِي

Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘Narrate to me<sup>-asws</sup>!’

قَالَ لَمَّا هَدَاتِ الْعُيُونُ بِالرُّقَادِ وَ اسْتَحْلَكَ جَلْبَابَ اللَّيْلِ رَفَعَتْ يَدِي بِالْكِتَابِ وَ دَعَوْتُ اللَّهَ بِحُجَّتِهِ مَرَارًا فَأَجِيبْ فِي الثَّانِيَةِ حَسْبُكَ فَقَدْ دَعَوْتُ اللَّهَ بِاسْمِهِ  
الْأَعْظَمِ

He said, 'When the eyes had calmed with the sleep and the cloak of the night had darkened, I raised my hands with the letter and supplicated to Allah<sup>-azwj</sup> with its right, repeatedly. I was Answered in the second (attempt): 'It suffices you, for you have asked Allah<sup>-azwj</sup> by His<sup>-azwj</sup> most Magnificent Name!'

ثُمَّ اضْطَجَعْتُ فَرَأَيْتُ رَسُولَ اللَّهِ ص فِي مَنَامِي وَ قَدْ مَسَحَ يَدَهُ الشَّرِيفَةَ عَلَيَّ وَ هُوَ يَقُولُ اخْتَفِظْ بِاللَّهِ الْعَظِيمِ فَإِنَّكَ عَلَى خَيْرٍ

Then I lied down and I saw Rasool-Allah<sup>-saww</sup> in my dream, and he<sup>-saww</sup> caressed his<sup>-saww</sup> noble hand upon me and he<sup>-saww</sup> said: 'You have sought Protection with Allah<sup>-azwj</sup> the Magnificent, so you are upon good!'

فَأُنْتَبَهْتُ مُعَايًى كَمَا تَرَى فَجَزَاكَ اللَّهُ خَيْرًا.

I woke up having recovered just as you<sup>-asws</sup> can see, so may Allah<sup>-azwj</sup> Recompense you<sup>-asws</sup> goodly!''<sup>780</sup>

34- مهج، مهج الدعوات كَانَ يُدْعُو بِهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْبَاقِرُ وَ الصَّادِقُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ عُرِضَ هَذَا الدُّعَاءُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ قَدَّسَ اللَّهُ نَفْسَهُ فَقَالَ مَنْ مِثْلُ هَذَا الدُّعَاءِ وَ قَالَ الدُّعَاءُ كَفَضْلِ الْعِبَادَةِ وَ هُوَ هَذَا

(The book) 'Mahj Al Dawaat' –

'It was supplicated with by Amir Al-Momineen<sup>-asws</sup>, and Al-Baqir<sup>-asws</sup>, and Al-Sadiq<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, and this supplication was presented to Abu Ja'far Muhammad Bin Usman, may Allah<sup>-azwj</sup> Sanctify his soul. He said, 'Who can (supplicate) like this supplication?' And he said, 'The supplication is like merit of the worship, and it is this: -

اللَّهُمَّ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ آمَنْتُ بِكَ مُخْلِصاً لَكَ عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَتُوبُ إِلَيْكَ مِنْ سُوءِ عَمَلِي وَ أَسْتَغْفِرُكَ لِذُنُوبِي الَّتِي لَا يَغْفِرُهَا غَيْرُكَ

'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup> and I am Your<sup>-azwj</sup> servant! I believe in You<sup>-azwj</sup>, being sincere to You<sup>-azwj</sup> upon Your<sup>-azwj</sup> Covenant and Your<sup>-azwj</sup> Promise whatever I am capable of! I repent to You<sup>-azwj</sup> from my evil deeds and I seek Your<sup>-azwj</sup> Forgiveness for my sins which none can forgive these other than You<sup>-azwj</sup>!

أَصْبَحَ ذُلِّي مُسْتَجِيراً بِعِزَّتِكَ وَ أَصْبَحَ فَقْرِي مُسْتَجِيراً بِغِنَاكَ وَ أَصْبَحَ جَهْلِي مُسْتَجِيراً بِحِلْمِكَ وَ أَصْبَحْتُ قَلَّةُ حِيلِي مُسْتَجِيراً بِقُدْرَتِكَ وَ أَصْبَحَ خَوْفِي مُسْتَجِيراً بِأَمَانِكَ وَ أَصْبَحَ دَائِي مُسْتَجِيراً بِدَوَائِكَ

My humiliation has become seeking Shelter with Your<sup>-azwj</sup> Might, and my poverty has become seeking Shelter with Your<sup>-azwj</sup> Riches, and my ignorance has become seeking Shelter with Your<sup>-azwj</sup> Forbearance, and I have become of scarce means seeking Shelter with Your<sup>-azwj</sup> Power, and my fear has become seeking Shelter with Your<sup>-azwj</sup> Security, and my disease has become seeking Shelter with Your<sup>-azwj</sup> Medication!

<sup>780</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 33

وَ أَصْبَحَ سُفْمِي مُسْتَجِيرًا بِشَفَائِكَ وَ أَصْبَحَ حَيْثِي مُسْتَجِيرًا بِقَضَائِكَ وَ أَصْبَحَ ضَعْفِي مُسْتَجِيرًا بِقُوَّتِكَ وَ أَصْبَحَ ذَنْبِي مُسْتَجِيرًا بِمَغْفِرَتِكَ وَ أَصْبَحَ وَجْهِي  
الْقَائِي الْبَائِي مُسْتَجِيرًا بِوَجْهِكَ الْبَاقِي الدَّائِمِ الَّذِي لَا يَبْلَى وَ لَا يَفْنَى

And my sickness has become seeking Shelter with Your<sup>-azwj</sup> Healing, and my time has become seeking Shelter with Your<sup>-azwj</sup> Decree, and my weakness has become seeking Shelter with Your<sup>-azwj</sup> Strength, and my sin has become seeking Shelter with Your<sup>-azwj</sup> Forgiveness, and my perishing and decaying face has become seeking Shelter with Your<sup>-azwj</sup> remaining permanent Face which does not decay and does not perish!

يَا مَنْ لَا يُوَارِيهِ لَيْلٌ دَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا حُجُبٌ ذَاتُ انْتِجَاجٍ وَ لَا مَاءٌ نَجَاجٍ فِي قَعْرِ بَحْرِ عَجَاجٍ يَا دَافِعَ السَّطَوَاتِ يَا كَاشِفَ الْكُرْبَاتِ يَا مُنَزِّلَ  
الْبَرَكَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ

O the One Whom the dark night does not cover nor does a sky with constellations, nor veils with the quivering (shaking), nor the turbulent water in ocean's depths! O Repeller of the oppression! O Remover of the distresses! O Descender of the Blessings from above the seven skies!

أَسْأَلُكَ يَا فَتَّاحُ يَا نَفَّاحُ يَا مُرْتَاحُ يَا مَنْ بِيَدِهِ خَزَائِنُ كُلِّ مِفْتَاحٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ الطَّيِّبِينَ وَ أَنْ تُفْتِحَ لِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ  
وَ أَنْ تُحْجِبَ عَنِّي فِتْنَةَ الْمُؤَكَّلِ بِي وَ لَا تُسَلِّطَهُ عَلَيَّ فَيُهْلِكَنِي وَ لَا تَكِلْنِي إِلَى أَحَدٍ طَرْفَةَ عَيْنٍ فَيَعْجِزَ عَنِّي وَ لَا تُحْرِمَنِي الْجَنَّةَ وَ اِرْحَمْنِي وَ تَوَفَّنِي مُسْلِمًا وَ  
الْحَفْنِي بِالصَّالِحِينَ وَ اكْفُنِي بِالْحَلَالِ عَنِ الْحَرَامِ وَ بِالطَّيِّبِ عَنِ الرَّاحِمِ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You<sup>-azwj</sup>, O Opener! O Giver! O Reliever! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> Muhammad<sup>-saww</sup>, the pure, the goodly, and to Open for me from goodness of the world and the Hereafter and Veil from me Fitna allocated with me, and do not Cause it to prevail over me for it would destroy me, nor Allocate me to anyone for the blink of an eye lest he be unable to help me, nor Deprive me of the Paradise, and Mercy me, and Cause me to dies a Muslim and Join me with the righteous ones, and Suffice me with the Permissibles from the Prohibition, and with the good from the wicked, O most Merciful of the merciful ones!

اللَّهُمَّ خَلَقْتَ الْقُلُوبَ عَلَى إِرَادَتِكَ وَ فَطَرْتَ الْعُقُولَ عَلَى مَعْرِفَتِكَ فَتَمَلَّمَتِ الْأَفئِدَةُ مِنْ مَخَافَتِكَ وَ صَرَخَتِ الْقُلُوبُ بِالْوَلِيهِ وَ تَقَاصَرَ وَسْعُ قَدْرِ الْعُقُولِ عَنِ  
النَّاءِ عَلَيْكَ وَ انْقَطَعَتِ الْأَلْفَاظُ عَنْ مِقْدَارِ مَحَاسِنِكَ وَ كَلَّتِ الْأَلْسُنُ عَنْ إِحْصَاءِ نِعَمِكَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Created the hearts upon Your<sup>-azwj</sup> Will, and Natured the intellects upon recognising You<sup>-azwj</sup>. So the hearts tremble from fearing You<sup>-azwj</sup> and the minds scream with the bewilderment, and the intellects are deficient from measuring the Laudation upon You<sup>-azwj</sup>, and the words are cut off from measuring Your<sup>-azwj</sup> Favours, and the tongues fail from counting Your<sup>-azwj</sup> bounties!

وَ إِذَا وَجَّهَتْ بِطُرُقِ الْبُحْثِ عَنْ نِعْمَتِكَ بَهْرَتُهَا حَيْرَةُ الْعَجْزِ عَنْ إِدْرَاكِكَ وَ صَفِيكَ فَهِيَ تَتَرَدَّدُ فِي التَّقْصِيرِ عَنْ مُجَاوَزَةِ مَا حَدَدْتَ لَهَا إِذْ لَيْسَ لَهَا أَنْ تَتَجَاوَزَ مَا  
أَمَرَتْهَا

And when they enter the paths of searching for Your<sup>-azwj</sup> attributes, they are overwhelmed by the bewilderment of their inability to comprehend Your<sup>-azwj</sup> description. Thus, they waver in their shortcomings, unable to surpass what You<sup>-azwj</sup> have Set for them, for they cannot go beyond what You<sup>-azwj</sup> have Commanded.

فَهِيَ بِالْإِقْتِدَارِ عَلَى مَا مَكَّنْتَهَا تَحْمَدَكَ بِمَا أَهَيْتَ إِلَيْهَا وَ الْأَلْسُنُ مُنْبَسِطَةٌ بِمَا تُمَلِّي عَلَيْهَا وَ لَكَ عَلَى كُلِّ مَنْ اسْتَعْبَدْتَ مِنْ خَلْقِكَ

Thus, with the power over what You<sup>-azwj</sup> have Enabled them, they praise You<sup>-azwj</sup> for what You<sup>-azwj</sup> have Granted them, and the tongues are eloquent with what You<sup>-azwj</sup> Inspire them. You<sup>-azwj</sup> have Authority over all whom You<sup>-azwj</sup> have Subjugated among Your<sup>-azwj</sup> creation.

أَلَّا يَمَلُّوا مِنْ حَمْدِكَ وَ إِنْ قَصُرَتْ الْمَخَامِدُ عَنْ شُكْرِكَ عَلَى مَا أَسَدَيْتَ إِلَيْهَا مِنْ نِعَمِكَ فَحَمْدَكَ يَمْلِغُ طَاقَةَ حَمْدِهِمُ الْحَامِدُونَ وَ اعْتَصَمَ بِرِجَائِ عَفْوِكَ الْمُقْصِرُونَ وَ أَوْجَسَ بِالرُّبُوبِيَّةِ لَكَ الْحَائِفُونَ وَ قَصَدَ بِالرَّغْبَةِ إِلَيْكَ الطَّالِبُونَ وَ انْتَسَبَ إِلَى فَضْلِكَ الْمُحْسِنُونَ وَ كُلٌّ يَتَفَنَّى فِي ظِلَالِ تَأْمِيلِ عَفْوِكَ وَ يَتَضَاءَلُ بِالذَّلِّ لِحُؤْفِكَ وَ يَعْتَرِفُ بِالتَّفْصِيرِ فِي شُكْرِكَ

So, they do not tire of praising You<sup>-azwj</sup>, even if their praises fall short of thanking You<sup>-azwj</sup> for the blessings You<sup>-azwj</sup> have Bestowed upon them. Those who praise You<sup>-azwj</sup> do so to the best of their ability, the deficient seek refuge in the hope of Your<sup>-azwj</sup> Forgiveness, the fearful are mindful of Your<sup>-azwj</sup> Lordship, the seekers turn their desires towards You<sup>-azwj</sup>, the virtuous affiliate themselves with Your<sup>-azwj</sup> Grace, and all find shade in the hope of Your<sup>-azwj</sup> Pardon. They humble themselves in fear of You<sup>-azwj</sup> and acknowledge their shortcomings in thanking You<sup>-azwj</sup>.

فَلَمْ يَمَلُّوا صُدُوفُ مَنْ صَدَفَ عَنْ طَاعَتِكَ وَ لَا عُكُوفُ مَنْ عَكَفَ عَلَى مَعْصِيَتِكَ أَنْ أَسْعَتَ عَلَيْهِمُ النِّعَمَ وَ أَجْرَلَتْ لَهُمُ الْقِسَمَ وَ صَرَفَتْ عَنْهُمْ النَّقَمَ وَ حَوَّقَتْهُمْ عَوَاقِبَ النَّدَمِ وَ ضَاعَقَتْ لِمَنْ أَحْسَنَ وَ أَوْجَبَتْ عَلَى الْمُحْسِنِينَ شُكْرَ تَوْفِيقِكَ لِلْإِحْسَانِ وَ عَلَى الْمُسِيءِ شُكْرَ تَعَطُّفِكَ بِالْإِمْتِنَانِ وَ وَعَدَتْ مُحْسِنَهُمْ بِالزِّيَادَةِ فِي الْإِحْسَانِ مِنْكَ

So, the turning away of those who turn away from obeying You<sup>-azwj</sup>, and the persistence of those who persist in disobeying You<sup>-azwj</sup>, did not prevent You<sup>-azwj</sup> from Bestowing bounties upon them, Granting them abundant portions, Averting calamities from them, Warning them of the consequences of regret, and doubling the reward for those who do good. You<sup>-azwj</sup> Made it obligatory for the righteous to thank You<sup>-azwj</sup> for enabling them to do good, and for the wrongdoers to thank You<sup>-azwj</sup> for Your<sup>-azwj</sup> Graciousness and Generosity. You<sup>-azwj</sup> Promised the doers of good an increase in Your<sup>-azwj</sup> Favours.

فَمُبْحَانُكَ تُبَيِّبُ عَلَى مَا بَدَأَهُ مِنْكَ وَ انْتِسَابُهُ إِلَيْكَ وَ الْقُوَّةُ عَلَيْهِ بِكَ وَ الْإِحْسَانُ فِيهِ مِنْكَ وَ التَّوَكُّلُ فِي التَّوْفِيقِ لَهُ عَلَيْكَ

Glory be to You<sup>-azwj</sup>! You<sup>-azwj</sup> Reward for what originates from You<sup>-azwj</sup> (Your<sup>-azwj</sup> Favours) and is attributed to You<sup>-azwj</sup>, and the strength for it is from You<sup>-azwj</sup>, and the goodness in it is from You<sup>-azwj</sup>, and the reliance for its success is upon You<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ حَمْدٌ مَنْ عَلِمَ أَنَّ الْحَمْدَ لَكَ وَ أَنَّ بَدَأَهُ مِنْكَ وَ مَعَادَهُ إِلَيْكَ حَمْدًا لَا يَقْصُرُ عَنْ بُلُوغِ الرِّضَا مِنْكَ حَمْدٌ مَنْ قَصَدَكَ بِحَمْدِهِ وَ اسْتَحَقَّ الْمَزِيدَ لَهُ مِنْكَ فِي نِعْمِهِ وَ لَكَ مُؤَيَّدَاتٌ مِنْ عَزْوَنِكَ وَ رَحْمَةٌ تُخَصُّ بِهَا مَنْ أَحْبَبْتَ مِنْ خَلْقِكَ

For You<sup>-azwj</sup> is the Praise, Praise of the one who knows that the Praise is for You<sup>-azwj</sup>, and its origination is from You<sup>-azwj</sup>, and its return is to You<sup>-azwj</sup>! Praise not deficient from reaching the Satisfaction from You<sup>-azwj</sup>, Praise of the one aiming to You<sup>-azwj</sup> with his praise and deserving the increase in his bounties for him from You<sup>-azwj</sup>, and You<sup>-azwj</sup> have Supported him from your help, and the Mercy You<sup>-azwj</sup> Particularise with the one from Your<sup>-azwj</sup> creatures You<sup>-azwj</sup> Love!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْصِنَا مِنْ رَحْمَتِكَ وَ مُؤَيَّدَاتِ لُطْفِكَ بِأَوْجِبِهَا لِلْإِقَالَاتِ وَ أَعْصِمِهَا مِنَ الْإِضَاعَاتِ وَ أَنْجِهَا مِنَ الْهَلَكَاتِ وَ أَرْشِدْهَا إِلَى الْهُدَايَاتِ وَ أَوْقَاهَا مِنَ الْآفَاتِ وَ أَعْصِمِهَا مِنَ الْإِضَاعَاتِ وَ أَوْفِرْهَا مِنَ الْحَسَنَاتِ وَ أَنْزِلْهَا بِالْبَرَكَاتِ وَ أَزِيدْهَا فِي الْقِسْمِ وَ أَسْبِغْهَا لِلنِّعَمِ وَ أَسْتَرْهَا لِلْعُيُوبِ وَ أَعْفِرْهَا لِلذُّنُوبِ إِنَّكَ قَرِيبٌ مُجِيبٌ

Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Particularise them<sup>-asws</sup> from Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Assistances of Your<sup>-azwj</sup> Kindness, the most necessary for Pardoning, the most Protected from losses, the safest from destructions, the most Guided to righteousness, the most Safeguarded from afflictions, the most abundant in good deeds, the most Endowed (Gifted) with blessings, the greatest in portion, the most Generous in bounties, the best at Covering faults, and the most Forgiving of sins. Indeed, You<sup>-azwj</sup> are Near and Responsive.

فَصَلِّ عَلَى خَيْرَتِكَ مِنْ خَلْقِكَ وَ صَفْوَتِكَ مِنْ بَرِيَّتِكَ وَ أَمِينِكَ عَلَى وَحْيِكَ بِأَفْضَلِ الصَّلَوَاتِ وَ بَارِكْ عَلَيْهِمْ بِأَفْضَلِ الْبَرَكَاتِ بِمَا بَلَغَ عَنْكَ مِنَ الرِّسَالَاتِ وَ صَدَقَ بِأَمْرِكَ وَ دَعَا إِلَيْكَ وَ أَفْصَحَ بِالذَّلَائِلِ عَلَيْكَ بِالْحَقِّ الْمُبِينِ حَتَّى أَتَاهُ الْيَقِينُ

Send Salawaat upon Your<sup>-azwj</sup> Choice from Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> Elevated ones from Your<sup>-azwj</sup> Created beings, and Your<sup>-azwj</sup> faithful one<sup>-saww</sup> upon Your<sup>-azwj</sup> revelation with the best Salawaat, and Bless upon them<sup>-asws</sup> with most superior of the Blessings due to what he<sup>-saww</sup> delivered on Your<sup>-azwj</sup> behalf of the Messages, and proclaimed Your<sup>-azwj</sup> Command, and called to You<sup>-azwj</sup>, and clarified the evidence upon You<sup>-azwj</sup> with the manifest truth until the certainty (death) came to him<sup>-saww</sup>!

وَ صَلَّى اللَّهُ عَلَيْهِ فِي الْأَوَّلِينَ وَ صَلَّى اللَّهُ عَلَيْهِ فِي الْآخِرِينَ وَ عَلَى آلِهِ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ اخْلُفْهُ فِيهِمْ بِأَحْسَنِ مَا خَلَفْتَ بِهِ أَحَدًا مِنَ الْمُرْسَلِينَ بِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> among the former ones, and may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> among the latter ones, and upon his<sup>-saww</sup> Progeny<sup>-asws</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the pure, and Leave for him<sup>-saww</sup> among them<sup>-asws</sup> with the most excellent of what anyone from the Messengers<sup>-as</sup> had been replaced with by You<sup>-azwj</sup>, O most Merciful of the merciful ones!

اللَّهُمَّ لَكَ إِزَادَاتٌ لَا تُعَارِضُ دُونَ بُلُوغِهَا الْعَايَاتِ قَدْ انْقَطَعَ مُعَارَضَتُهَا بِعَجْزِ الْإِسْطِطَاعَاتِ عَنِ الرَّزِّ لَهَا دُونَ النَّهَائِيَاتِ فَأَيُّهُ إِزَادَةٌ جَعَلْتَهَا إِزَادَةً لِعُفُوكَ وَ سَبَباً لِنَبْلِ فَضْلِكَ وَ اسْتِنزَالاً بِخَيْرِكَ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> are the Wills that do not contradict reaching below the peaks. Its achievements have been cut off by the incapacity of the capabilities from the rebuttal to it below the ultimate conclusions. So, which Will You<sup>-azwj</sup> have Made it a Will of Your<sup>-azwj</sup> Pardon, and cause to attain Your<sup>-azwj</sup> Grace, and the descent of Your<sup>-azwj</sup> goodness!

فَصَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ صَلِّهَا اللَّهُمَّ بَدَواً وَ ابْتَدَها بِتَمَامِ إِنَّكَ وَاسِعَ الْحَبَاءِ كَرِيمُ الْعَطَاءِ مُجِيبُ الْبِدَاءِ سَمِيعُ الدُّعَاءِ.

Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of the Household of Muhammad<sup>-saww</sup>, and Connect it, O Allah<sup>-azwj</sup>, with constancy, and Begin it with completion! You<sup>-azwj</sup> are

Abundant of the gifts, Benevolent of the awards, Responder to the call, Listener of the supplication!"<sup>781</sup>

35- مهج، مهج الدعوات بإسنادنا إلى أبي المفضل الشيباني من الجزء الثالث من أماليه بإسناده نصه إلى مولانا الحسن بن مولانا علي بن أبي طالب ع عن أمه فاطمة بنت رسول الله ص

(The book) 'Mahj Al Dawaat' –

By our chain to Abu Al-Mufazzal Al-Shaybani, from the third volume of his 'Amaali', by his chain its text is to our Master Al-Hassan<sup>-asws</sup> son<sup>-asws</sup> of our Master Ali<sup>-asws</sup> Bin Abu Talib<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>!

وَجَدْنَاهُ بِإِسْنَادٍ صَحِيحٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِلزُّهْرَاءِ فَاطِمَةَ ع يَا بِنْتَةَ أ لَا أَعْلَمُكَ دُعَاءً لَا يَدْعُو بِهِ أَحَدٌ إِلَّا اسْتُجِيبَ لَهُ وَ لَا يَجُوزُ عَلَيْكَ سِحْرٌ وَ لَا سَمٌّ وَ لَا يَشْتَمُ بِكَ عَدُوٌّ وَ لَا يُعْرَضُ عَنْكَ الرَّحْمَنُ وَ لَا يَنْزِعُ [يَبْرِيحُ] قَلْبُكَ وَ لَا تُرَدُّ لَكَ دَعْوَةٌ وَ تُقْضَى حَوَائِجُكَ كُلُّهَا

We found it with a correct chain that Rasool-Allah<sup>-saww</sup> said to (Syeda) Al-Zahra Fatima<sup>-asws</sup>: 'O daughter<sup>-asws</sup>! Shall I<sup>-saww</sup> teach you<sup>-asws</sup> a supplication not one will supplicate with it except it will be Answered for him, nor will sorcery be allowed upon you<sup>-asws</sup>, nor poison, nor will an enemy gloat with you<sup>-asws</sup>, nor will the Beneficent Turn away from you<sup>-asws</sup>, not will your<sup>-asws</sup> heart deviate, nor will a supplication of yours<sup>-asws</sup> be rejected, and your<sup>-asws</sup> needs will be Fulfilled, all of them?'

قَالَتْ يَا أَبَتِ لَهَذَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا

She<sup>-asws</sup> said: 'O father<sup>-saww</sup>! It would be more beloved to me<sup>-asws</sup> than the world and whatever is in it!'

قَالَ تَقُولِينَ يَا أَعَزَّ مَدْكُورٍ وَ أَقْدَمَهُ قَدَمًا فِي الْعِزِّ وَ الْجَبْرُوتِ يَا رَحِيمَ كُلِّ مُسْتَرْحِمٍ وَ مُفْرَعِ كُلِّ مَلْهُوفٍ إِلَيْهِ يَا رَاحِمَ كُلِّ حَزِينٍ يَشْكُو بِنْتَهُ وَ حَزْنَهُ إِلَيْهِ يَا خَيْرَ مَنْ سُئِلَ الْمَعْرُوفُ مِنْهُ وَ أَسْرَعَهُ إِعْطَاءً يَا مَنْ يَخَافُ الْمَلَائِكَةُ الْمُتَوَقِّدَةُ بِالنُّورِ مِنْهُ

He<sup>-saww</sup> said: 'You<sup>-asws</sup> should say: 'O Mightiest of mentioned, and the most Ancient of the ancient ones in the Might and the Force! O Merciful! Be Merciful and a Shelter for every anxious one sheltering to! O Mercier of every grief-stricken complaining of his sorrow and his grief to! O Best of the one asked for the Act of Kindness from, and Quickest in Giving! O the One feared by the Angels of the Glow and the Noor from!

أَسْأَلُكَ بِالْأَسْمَاءِ الَّتِي يَدْعُوكَ بِهَا حَمَلَةُ عَرْشِكَ وَ مَنْ حَوْلَ عَرْشِكَ بِنُورِكَ يُسَبِّحُونَ شَفَقَةً مِنْ خَوْفِ عِقَابِكَ وَ بِالْأَسْمَاءِ الَّتِي يَدْعُوكَ بِهَا جَبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ إِلَّا أَجَبْتَنِي وَ كَسَفْتَنِي يَا إِلَهِي كُرْبَتِي وَ سَرَّتَنِي دُنُوبِي

I ask You<sup>-azwj</sup> by the Names which bearers of Your<sup>-azwj</sup> Throne and the ones around Your<sup>-azwj</sup> Throne had supplicated with, by Your<sup>-azwj</sup> Noor they are glorifying dreading from fear of Your<sup>-azwj</sup> Punishment, and by the Names which were supplicated with by Jibraeel<sup>-as</sup>, and

<sup>781</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 34

Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>! Please Respond to me and Remove my distress and Conceal my sins, O my God<sup>-azwj</sup>!

يَا مَنْ أَمَرَ بِالصَّبِيحَةِ فِي خَلْقِهِ فَإِذَا هُمْ بِالسَّاهِرَةِ مَحْشُورُونَ وَ بِذَلِكَ الْإِسْمِ الَّذِي أَحْيَيْتَ بِهِ الْعِظَامَ وَ هِيَ زَرِيمٌ أَحْيَى قَلْبِي وَ اشْرَحَ صَدْرِي وَ أَصْلَحَ شَأْنِي

O the One<sup>-azwj</sup> who Commanded soundness in His<sup>-azwj</sup> creation: **So then they would be at Al-Sahira [79:14]**, gathered, and with that Name which You<sup>-azwj</sup> will Revive the bones with and they would have decayed! Revive my heart and Expand my chest, and Correct my affairs!

يَا مَنْ خَصَّ نَفْسَهُ بِالْبَقَاءِ وَ خَلَقَ لِزَيْتِيهِ الْمَوْتَ وَ الْحَيَاةَ وَ الْفَنَاءَ يَا مَنْ فَعَلَهُ قَوْلٌ وَ قَوْلُهُ أَمْرٌ وَ أَمْرُهُ ماضٍ عَلَى مَا يَشَاءُ

O the One<sup>-azwj</sup> Who has Specialised Himself<sup>-azwj</sup> with the remaining, and Created the death and the annihilation for His<sup>-azwj</sup> created beings! O the One<sup>-azwj</sup> Whose Action is His<sup>-azwj</sup> Word, and His<sup>-azwj</sup> is a Command, and His<sup>-azwj</sup> Command is Implemented upon whatever He<sup>-azwj</sup> so Desires to!

أَسْأَلُكَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ خَلِيلُكَ حِينَ أُلْقِيَ فِي النَّارِ فَدَعَاكَ بِهِ فَاسْتَجَبْتَ لَهُ وَ قُلْتَ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ

I ask You<sup>-azwj</sup> by the Name which Your<sup>-azwj</sup> friend had supplicated with when he<sup>as</sup> was thrown into the fire, so he<sup>as</sup> called You<sup>-azwj</sup> with it and You<sup>-azwj</sup> Responded to him<sup>as</sup> and Said: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**!

وَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ فَاسْتَجَبْتَ لَهُ وَ بِالْإِسْمِ الَّذِي خَلَقْتَ بِهِ عِيسَى مِنْ رُوحِ الْقُدْسِ وَ بِالْإِسْمِ الَّذِي تُبِتُ بِهِ عَلَى دَاوُدَ وَ بِالْإِسْمِ الَّذِي وَهَبْتَ بِهِ لِيُزَكِّيَّا يَحْيَى

And by the Name which Musa<sup>as</sup> had called You<sup>-azwj</sup> with **from the right side of the (mount) Toor, [19:52]**, so You<sup>-azwj</sup> Responded to him<sup>as</sup>, and by the Name by which You<sup>-azwj</sup> Created Isa<sup>as</sup> from the Holy Spirit, and by the Name by which You<sup>-azwj</sup> Turned (with Mercy) to Dawood<sup>as</sup>, and by the Name by which You<sup>-azwj</sup> Gifted Yahya<sup>as</sup> to Zakariya<sup>as</sup>!

وَ بِالْإِسْمِ الَّذِي كَشَفْتَ بِهِ عَنَ أَيُّوبَ الضَّرَّ وَ تُبِتَ بِهِ عَلَى دَاوُدَ وَ سَحَرْتَ بِهِ لِسْلِيمَانَ الرِّيحَ تَجْرِي بِأَمْرِهِ وَ الشَّيَاطِينَ وَ عَلَّمْتَهُ مَنْطِقَ الطَّيْرِ وَ بِالْإِسْمِ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ وَ بِالْإِسْمِ الَّذِي خَلَقْتَ بِهِ الْكُرْسِيَّ

And by the Name by which You<sup>-azwj</sup> Removed the harm from Ayoub<sup>as</sup> and Turned (with Mercy) to Dawood<sup>as</sup> due to it, and by which You<sup>-azwj</sup> Subdued **for Suleyman, the raging wind flowing by his orders [21:81]**, and the Satan(s), and Taught him<sup>as</sup> the speech of birds; and by the Name by which You<sup>-azwj</sup> Created the Throne, and by the Name by which You<sup>-azwj</sup> Created the Chair!

وَ بِالْإِسْمِ الَّذِي خَلَقْتَ بِهِ الرُّوحَانِيَّاتِ وَ بِالْإِسْمِ الَّذِي خَلَقْتَ بِهِ الْجِنَّ وَ الْإِنْسَ وَ بِالْإِسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ الْخَلْقِ وَ بِالْإِسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ مَا أَرَدْتَ مِنْ شَيْءٍ وَ بِالْإِسْمِ الَّذِي قَدَرْتَ بِهِ عَلَى كُلِّ شَيْءٍ

And by the Name by which You<sup>-azwj</sup> Created the spiritual being, and by the Name by which You<sup>-azwj</sup> Created the Jinn and the humans, and by the Name by which You<sup>-azwj</sup> Gathered entirety of the creatures, and by the Name by which You<sup>-azwj</sup> Created entirety of what You<sup>-azwj</sup> Wanted from the things, and by the Name by which You<sup>-azwj</sup> Determined upon all things!

أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ إِلَّا مَا أُعْطَيْتَنِي سُؤْلِي وَ فَضَيْتَ حَوَائِجِي يَا كَرِيمُ فَإِنَّهُ يُقَالُ لَكَ يَا فَاطِمَةُ نَعَمْ نَعَمْ.

I ask You<sup>-azwj</sup> by the right of these Names, please Grant me my request and Fulfil my needs, O Benevolent!' – for He<sup>-azwj</sup> will Say to you<sup>-asws</sup>, O (Syeda) Fatima<sup>-asws</sup>: "Yes! Yes!"<sup>782</sup>

36- مهج، مهج الدعوات دُعَاءٌ آخَرُ عَنْ مَوْلَاتِنَا فَاطِمَةَ الزُّهْرَاءِ صَلَوَاتُ اللَّهِ عَلَيْهَا

(The book) 'Mahj Al Dawaat' –

Another supplication of our Chieftess Fatima Al-Zahra<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>: -

اللَّهُمَّ فَتَعْنِي بِمَا رَزَقْتَنِي وَ اسْتُرْنِي وَ عَافِنِي أَبَدًا مَا أَبْتَقِيْتَنِي وَ اغْفِرْ لِي وَ ارْحَمْنِي إِذَا تَوَفَّيْتَنِي

O Allah<sup>-azwj</sup>! Make me to be contented with what You<sup>-azwj</sup> have Graced me, and Cover me (my sins), and Grant me well-being for as long as You<sup>-azwj</sup> Make me live, and Forgive (sins) for me and Mercy me when You<sup>-azwj</sup> Cause me to die!

اللَّهُمَّ لَا تُعِينِي فِي طَلَبِ مَا لَمْ تُقَدِّرْ لِي وَ مَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيسَّرًا سهلاً

O Allah<sup>-azwj</sup>! Do not Fatigue me in searching for what You<sup>-azwj</sup> have not Determined for me and have not Pre-determined upon me, so Make it easy, facilitated!

اللَّهُمَّ كَافِ عَنِّي وَالِدَيَّْ وَ كُلِّ مَنْ لَهُ نِعْمَةٌ عَلَيَّ خَيْرٌ مُكَافَاةً

O Allah<sup>-azwj</sup>! Suffice my parents on my behalf and every one having a favour upon me with goodly reciprocation!

اللَّهُمَّ فَرِّغْنِي لِمَا خَلَقْتَنِي لَهُ وَ لَا تَشْغَلْنِي بِمَا تَكَلَّمْتَ لِي بِهِ وَ لَا تُعَذِّبْنِي وَ أَنَا أَسْتَغْفِرُكَ وَ لَا تُحْرِمْنِي وَ أَنَا أَسْأَلُكَ

O Allah<sup>-azwj</sup>! Free me for what You<sup>-azwj</sup> have Created me for and do not Pre-occupy me with what You<sup>-azwj</sup> have not Encumbered me for, and do not Punish me and I am seeking Your<sup>-azwj</sup> Forgiveness, and do not Deprive me and I am asking You<sup>-azwj</sup>!

اللَّهُمَّ ذَلِّلْ نَفْسِي وَ عَظِّمْ شَأْنَكَ فِي نَفْسِي وَ أَهْمِنِي طَاعَتَكَ وَ الْعَمَلِ بِمَا يُرْضِيكَ وَ التَّجَنُّبِ لِمَا يُسْخِطُكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Humiliate my soul and Magnify Your<sup>-azwj</sup> Glory in my soul, and Inspire me to obey You<sup>-azwj</sup> and the working with what Satisfies You<sup>-azwj</sup> and to shun what Annoys You<sup>-azwj</sup>, O the most Merciful of the merciful ones!<sup>783</sup>

37- مهج، مهج الدعوات رُوِيَ أَنَّ فَاطِمَةَ ع زَارَتْ النَّبِيَّ ص فَقَالَ لَهَا أَلَا أَرَوُودُكَ

(The book) 'Mahj Al Dawaat' –

<sup>782</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 35

<sup>783</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 36

It is reported that (Syeda) Fatima<sup>-asws</sup> visited the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said to her<sup>-asws</sup>: 'Shall I<sup>-saww</sup> provide (a supplication to) you<sup>-asws</sup>?'

قَالَتْ نَعَمْ

She<sup>-asws</sup> said: 'Yes'.

قَالَ قَوْلِي اللَّهُمَّ رَبَّنَا وَ رَبِّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَ الإِنْجِيلِ وَ المُرْقَانِ فَالِقَ الحَبِّ وَ النَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا أَنْتَ الأوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ أَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَ أَنْتَ البَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

He<sup>-asws</sup> said: 'Say: 'O Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of all things, Revealer of the Torah and the Evangel and the Furqan (Quran), Splitter of the seed and the kernel! I seek Refuge with You<sup>-azwj</sup> from evil of every animal You<sup>-azwj</sup> Seize by its forelock! You<sup>-azwj</sup> are the First, so there isn't anything before You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the Last, so there isn't anything after You<sup>-azwj</sup>, and You<sup>-azwj</sup> are Manifest so there isn't anything above You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the Hidden so there isn't anything beyond You<sup>-azwj</sup>!

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ اقْضِ عَنِّي الدَّيْنَ وَ اغْنِنِي مِنَ الْفَقْرِ وَ يَسِّرْ لِي كُلَّ الأَمْرِ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household! May the greetings be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, and Pay-off the debts on my behalf and Enrich me from the poverty, and Ease for me every matter, O most Merciful of the merciful ones!"<sup>784</sup>

38- ق، الكتاب العتيق الغروي دُعَاءُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ يَسِّرْ لِي الأَعْمَالَ الَّتِي تُحِبُّهَا وَ تُحِبُّ العَامِلِينَ لَهَا وَ أَعِيتِي عَلَيْهَا وَ اصْرِفْ عَنِّي الأَعْمَالَ الَّتِي تَكْرَهُهَا وَ تَكْرَهُ العَامِلِينَ لَهَا وَ أَعِيتِي عَلَى تَرْكِهَا

'Kitab Al Ateeq' of Al Garwy –

A supplication: - 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Ease for me the works which You<sup>-azwj</sup> Love and (let me) Love my working for it, and Assist me upon these, and Turn away from me the works which You<sup>-azwj</sup> Dislike and (let me) Dislike the working for it, and Assist me upon neglecting these!

اللَّهُمَّ أَوْصِلْنِي إِلَيْكَ مِنْ أَقْرَبِ الطَّرِيقِ إِلَيْكَ وَ أَسْهَلِهَا عَلَيَّ

O Allah<sup>-azwj</sup>! Connect me to You<sup>-azwj</sup> from the closest of the paths to You<sup>-azwj</sup> and its easiest upon me!

اللَّهُمَّ اعِزَّنِي بِالأَنْتِقَاعِ إِلَيْكَ بِلاَ ضُرُورَةٍ وَ أَحْسِنْ لِي الأَدَبَ بِلاَ عُقُوبَةٍ وَ أَجْزِلْ لِي الثَّوَابَ بِلاَ مُصِيبَةٍ وَ أَحْسِنْ لِي الإِخْتِيَارَ بِلاَ كَرَاهِيَةٍ

O Allah<sup>-azwj</sup>! Strengthen me with the cutting off (from others) to You<sup>-azwj</sup> without necessity, and Improve the discipline for me without Punishment, and Make abundant the Rewards for me without difficulty, and Improve for me the choice without abhorrence!

<sup>784</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 37

اللَّهُمَّ خِرْ لِي بِمَيَسُورِ الْأُمُورِ لَا بِمَعْسُورِهَا وَ اجْعَلْ لِي فِي ذَلِكَ مَا تُحِبُّ

O Allah<sup>-azwj</sup>! Choose for me the easy matters not their difficult ones, and Make for me in that what You<sup>-azwj</sup> Love!

اللَّهُمَّ اجْعَلْنِي لِلْخَيْرِ وَ يَسْرَتِي لَهُ وَ أَعْيِي عَلَيْهِ وَ اجْعَلْنِي مِنْ أَهْلِهِ وَ ارْزُقْنِي حُسْنَ الْأَدَبِ فِيمَا تَوَجَّهْتُ إِلَيْكَ فِيهِ

O Allah<sup>-azwj</sup>! Divert me to the good and Facilitate me for it, and Assist me upon it, and Make me from its rightful, and Grace me the excellent discipline in what I divert to You<sup>-azwj</sup> in!

اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِرًا وَ لَكَ ذَاكِرًا وَ لَكَ حَامِدًا وَ إِلَى طَاعَتِكَ غَامِدًا وَ بِقَضَائِكَ رَاضِيًا وَ عَنْ سَخَطِكَ نَائِبًا يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Make me thankful to You<sup>-azwj</sup>, and a mentioned of You<sup>-azwj</sup>, and a praiser of Your<sup>-azwj</sup>, and deliberating to obeying You<sup>-azwj</sup>, and satisfied with Your<sup>-azwj</sup> Decree, and remote from Your<sup>-azwj</sup> Wrath, O the most Merciful of the merciful ones!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ لَيْلِكَ وَ إِدْبَارِ نَهَارِكَ وَ حُضُورِ صَلَاتِكَ وَ أَصْوَاتِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ احْشُرْنَا فِي شَفَاعَةِ مُحَمَّدٍ وَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيَّ آلِهِ وَ سَلَّمَ تَسْلِيمًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the coming of the night You<sup>-azwj</sup> (Created) and turning back of the day by You<sup>-azwj</sup>, and presentation of Your<sup>-azwj</sup> Salat, and voices supplicating to You<sup>-azwj</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Resurrect us in the intercession of Muhammad<sup>-saww</sup>! And may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant Greetings!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى وُلْدِهِ الْحَسَنِ التَّقِيِّ وَ الْحُسَيْنِ الشَّهِيدِ وَ عَلَيَّ بِنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ وَ مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ النَّبِيِّينَ وَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْأَمِينِ وَ مُوسَى بْنِ جَعْفَرِ الْكَاطِمِ وَ عَلِيٍّ بْنِ مُوسَى الرِّضَا وَ مُحَمَّدِ بْنِ عَلِيٍّ الرَّكْبِيِّ وَ عَلِيٍّ بْنِ مُحَمَّدِ الْعَسْكَرِيِّ وَ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ وَ الْحُجَّةِ الْقَائِمِ الْخَلْفِ الْمَهْدِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Amir Al-Momineen<sup>-asws</sup> and upon his<sup>-asws</sup> children, Al-Hassan<sup>-asws</sup> the pious, and Al-Husayn<sup>-asws</sup> the martyr, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> adornment of the worshippers, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> expounder of knowledge of the Prophets<sup>-as</sup>, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> the truthful, the trustworthy, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> the restrainer (of anger), and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> the satisfactory, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> the pure, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> (with) the military camp, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> (with) the military camp, and the Divine Authority Al-Qaim<sup>-ajfj</sup>, the replacement, the Guided! May the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all!"<sup>785</sup>

39- مهج، مهج الدعوات بإسنادنا إلى أبي المفضل الشيباني عن رجاء بن يحيى أبي الحسن العبرتي قال: كتبت هذا الدعاء في دار سيدنا أبي محمد الحسن بن علي صاحب العسكر ع و هو دعاء الحسن بن علي ع لئلا أتى معاوية

(The book) 'Mahj Al Dawaat' – By our chain to Abu Al Mufazzal Al Shaybani, from Raja'a Bin Yahya Abu Al-Hassan Al Abartaie who said,

'I wrote this supplicating in the house of our Chief Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Master of the military camp (Al-Askar), and it is a supplication of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> when he<sup>-asws</sup> came to Muawiya: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْعَظِيمِ الْأَكْبَرِ اللَّهُمَّ سُبْحَانَكَ يَا قَيُّوْمُ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup> the Magnificent, the Greatest! O Allah<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> O Eternal, the Living Who does not die!

أَسْأَلُكَ كَمَا أَمْسَكْتَ عَنْ دَانِيَالَ أَفْوَاهِ الْأَسَدِ وَ هُوَ فِي الْجَبِّ فَلَا يَسْتَطِيعُونَ إِلَيْهِ سَبِيلًا إِلَّا بِإِذْنِكَ

I ask You<sup>-azwj</sup> just as You<sup>-azwj</sup> has Withheld mouths of the lions from Daniel<sup>-as</sup> while he<sup>-as</sup> was in the pit, so they were not able to (find) a way to him<sup>-as</sup> except by Your<sup>-azwj</sup> Permission!

أَسْأَلُكَ أَنْ تُمَسِكَ عَنِّي أَمْرَ هَذَا الرَّجُلِ وَ كُلَّ عَدُوِّ لِي فِي مَشَارِقِ الْأَرْضِ وَ مَعَارِبِهَا مِنَ الْإِنْسِ وَ الْجِنِّ لِحُدِّ بِأَذَانِهِمْ وَ أَسْمَاعِهِمْ وَ أَنْصَارِهِمْ وَ قُلُوبِهِمْ وَ جَوَارِحِهِمْ وَ أَخْفِي كَيْدَهُمْ بِحَوْلِ مَنْكَ وَ قُوَّةِ

I ask You<sup>-azwj</sup> to Withhold from me the matter of this man, and every enemy of mine in easts of the earth and its wests, from the humans and the Jinn! Seize their ears and their hearing, and their sights, and their hearts, and their limbs, and Suffice me of their plots by Might from You<sup>-azwj</sup> and Strength!

فَكُنْ لِي جَارًا مِنْهُمْ وَ مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Be for me a Shelter from them, and from every obstinate tyrant, and from every renegade Satan<sup>-la</sup> not believing in the Day of Reckoning! ***Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196] 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>786</sup>

40- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا الْحَسَنِ بْنِ عَلِيٍّ ع يَا مَنْ إِلَيْهِ يَفِرُّ الْهَارِبُونَ وَ بِهِ يَسْتَأْنِسُ الْمُسْتَوْجِحُونَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ أُنْسِي بِكَ فَقَدْ ضَاقَتْ عَنِّي بِلَادُكَ وَ اجْعَلْ تَوَكُّلِي عَلَيْكَ فَقَدْ مَالَ عَلَيَّ أَعْدَاؤُكَ

(The book) 'Mahj Al Dawaat' –

A supplication of our Master Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>: 'O the One the fleers flee to Him<sup>-azwj</sup>, and by Him<sup>-azwj</sup> the seekers of comfort are comforted! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Make me feel comfortable with Your<sup>-azwj</sup> (Decisions), for Your<sup>-azwj</sup>

<sup>786</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 39

country has become narrow for me, (but) I trust in You<sup>-azwj</sup> (for Safety) for Your<sup>-azwj</sup> enemies have turned against me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي بِكَ أَصُولٌ وَ بِكَ أَحْوَلٌ وَ عَلَيْكَ أَتَوَكَّلُ وَ إِلَيْكَ أُنِيبُ

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 to be connected with You<sup>-azwj</sup>, and Strengthened by You<sup>-azwj</sup>, and reliant upon You<sup>-azwj</sup>, and penitent to You<sup>-azwj</sup>!

اللَّهُمَّ وَ مَا وَصَفْتَنِي مِنْ صِفَةٍ أَوْ دَعَوْتِكَ مِنْ دَعَاءٍ يُؤَافِقُ ذَلِكَ مُحِبَّتَكَ وَ رِضْوَانَكَ وَ مَرْضَاتِكَ فَأَخْبِنِي عَلَى ذَلِكَ وَ أَمْنِي عَلَيْهِ وَ مَا كَرِهْتَ مِنْ ذَلِكَ فَخُذْ بِنَاصِيَتِي إِلَى مَا تُحِبُّ وَ تَرْضَى

O Allah<sup>-azwj</sup>, and whatever I have described of Your<sup>-azwj</sup> description or supplicated to You<sup>-azwj</sup> from a supplication that being compatible with Your<sup>-azwj</sup> Love, and Your<sup>-azwj</sup> Pleasure, and Your<sup>-azwj</sup> Approval, Cause me to live upon that and Cause me to die upon it, and whatever You<sup>-azwj</sup> Dislike from that, Seize me by my forelock to whatever You<sup>-azwj</sup> Love and are Pleased with!

أَتُوبُ إِلَيْكَ رَبِّي مِنْ ذُنُوبِي وَ أَسْتَغْفِرُكَ مِنْ جُرْئِي وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَلِيمُ الْكَرِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَكْفِنَا مُهِمَّ الدُّنْيَا وَ الْآخِرَةِ فِي عَافِيَةٍ يَا رَبَّ الْعَالَمِينَ.

I repent to You<sup>-azwj</sup> my Lord<sup>-azwj</sup>, from my sins, and I seek Your<sup>-azwj</sup> Forgiveness from my crimes, and there is neither might nor strength except with Allah<sup>-azwj</sup>! There is no god except He<sup>-azwj</sup> the Forbearing, the Benevolent! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Suffice us of important matters of the world and the Hereafter in well-being, O Lord<sup>-azwj</sup> of the worlds!”<sup>787</sup>

41- مهج، مهج الدعوات اعلم أن هذا دعاء عظيم من أسرار الدعوات و وجدت به ست روايات مختلفات ذكرنا منها روايتين واحدة في أدعية العروب و واحدة في تعقيب الصبح من كتاب عمل اليوم و الليلة من المهمات

(The book) ‘Mahj Al Dawaat’ –

Know that this supplication is mighty from the secretive supplication, and I found six different reports with it. We are mentioning two reports from it, one is regarding supplications at sunset and one in follow-up of the morning (Salat) from the book ‘Amal Al-Yawm Wa Al-Layla Min Al-Muhimmat’.

و رواية في تعقيب العصر من يوم الجمعة في الجزء الرابع من المهمات و رواية في آخر كتاب إغائة الداعي و إغائة الساعي و نذكر في هذا الكتاب الخامسة و السادسة استظهاراً لهذا الدعاء العظيم عند العارفين به من ذوي الألباب

And a report in follow up of Al-Asr (Salat) of the day of Friday in the fourth volume of ‘Al-Muhimmat’, and a report in the end of the book ‘Igasa Al-Daie Wa lana Al-Saie’, and we will mention in this book the fifth and the sixth as manifestation of this mighty supplication in the view of gnostic(s) from the ones with understanding.

<sup>787</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 40

الرَّوَايَةُ الْمُتَقَدِّمَةُ مِنْ دُعَاءِ الْعَشْرَاتِ رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنِ الْحَسَنِ بْنِ الْجُهْمِ عَمَّنْ حَدَّثَهُ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ

The foremost report is from 'Dua Al-Asharaat' we are reporting by our chain to Sa'ad Bin Abdullah who said, 'It is narrated to us by Ahmad bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal, from Al-Hassan Bin Al-Jahm, from the one who narrated it, from Al-Hassan Bin Mahboub, or someone else, from Muawiya Bin Wahab,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عِنْدَنَا مَا نَكْتُمُهُ وَ لَا نُعَلِّمُهُ غَيْرَنَا أَشْهَدُ عَلَى أَبِي أَنَّهُ حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا بُنَيَّ إِنَّهُ لَا بُدَّ مِنْ أَنْ تُخْضِيَ مَقَادِيرَ اللَّهِ وَ أَحْكَامَهُ عَلَى مَا أَحَبَّ وَ قَضَى وَ سَيُنْفِذُ اللَّهُ قَضَاءَهُ وَ قَدَرَهُ وَ حُكْمَهُ فِيكَ

'From Abu Abdullah<sup>-asws</sup> having said: 'In our<sup>-asws</sup> possession is what we<sup>-asws</sup> are concealing and not teaching to others. I<sup>-asws</sup> testify upon my<sup>-asws</sup> father<sup>-asws</sup> that he<sup>-asws</sup> had narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Surely, there is no escape from implementation of Pre-determinations of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Judgments upon whatever He<sup>-azwj</sup> Loves and Decrees, and Allah<sup>-azwj</sup> will be Implementing His<sup>-azwj</sup> Decrees, and His<sup>-azwj</sup> Pre-determinations, and His<sup>-azwj</sup> Judgments regarding you<sup>-asws</sup>!

فَعَاهِدْنِي أَنْ لَا تَلْفِظَ بِكَلَامٍ أُسِرُهُ إِلَيْكَ حَتَّى أَمُوتَ وَ بَعْدَ مَوْتِي بِأَثْنَيْ عَشَرَ شَهْرًا وَ أَحْبِرَكَ بِخَيْرِ أَمَلِهِ عَنِ اللَّهِ تَقُولُ عُذْوَةً وَ عَشِيَّةً فَتَشْغَلُ بِهِ أَلْفَ أَلْفِ مَلِكٍ يُعْطَى كُلُّ مَلِكٍ مِنْهُمْ قُوَّةَ أَلْفِ أَلْفِ كَاتِبٍ فِي سُرْعَةِ الْكِتَابَةِ

Make a pact with me<sup>-asws</sup> that you<sup>-azwj</sup> will not utter the speech I<sup>-asws</sup> am divulging to you<sup>-asws</sup> until I<sup>-asws</sup> die and after my<sup>-asws</sup> death by (at least) twelve months, and I<sup>-asws</sup> am informing you<sup>-asws</sup> with such news, its origin is from Allah<sup>-azwj</sup>! You<sup>-asws</sup> should say it morning and evening, so you will be pre-occupying a million Angels! Each Angel from them having been Given the strength of a million scribes in swiftness of the writing!

وَ يُؤَكِّلُ اللَّهُ بِالْأَسْعَفَارِ لَكَ أَلْفَ أَلْفِ مَلِكٍ يُعْطَى كُلُّ مُسْتَعْفِرٍ قُوَّةَ أَلْفِ أَلْفِ مُتَكَلِّمٍ فِي سُرْعَةِ الْكَلَامِ وَ يُبْنَى لَكَ فِي دَارِ السَّلَامِ أَلْفُ بَيْتٍ فِي مِائَةِ قَصْرِ يَكُونُ فِيهِ مِنْ جِيرَانِ أَهْلِهِ وَ يُبْنَى لَكَ فِي الْفِرْدَوْسِ أَلْفُ بَيْتٍ فِي مِائَةِ قَصْرِ يَكُونُ لَكَ جَارُ جَدِّكَ وَ يُبْنَى لَكَ فِي جَنَّاتِ عَدْنٍ أَلْفُ أَلْفِ مَدِينَةٍ

And Allah<sup>-azwj</sup> will Allocate a million Angels with seeking the Forgiveness for you. Each seeker of Forgiveness been Given the strength of a million speakers in swiftness of the speech, and there shall be built for you in the House of Peace a thousand houses in one hundred castles. In it would be from the neighbours of its people, and there will be built for you in Al-Firdows, a thousand houses in a hundred castles. There would be neighbour of your grandfather, and there shall be built for you in the Gardens of Eden a million cities!

وَ يُحْشَرُ مَعَكَ فِي قَبْرِكَ كِتَابٌ يَقُولُ هَائِدًا لَا سَبِيلَ عَلَيْكَ لِلْفَرَجِ وَ لَا لِلْخَوْفِ وَ لَا لِلزَّلْزَلِ وَ لَا زَلَّاتِ الصِّرَاطِ وَ لَا لِعَذَابِ النَّارِ

And a book will be Resurrected with you in your grave saying calming, 'There is no way to you for the panic, nor for the fear, nor for the shaking, nor slips of the Path, nor for Punishment of the Hellfire!'

وَلَا تَدْعُو بِدَعْوَةٍ فَتُجِبُّ أَنْ يُجَابَ فِي يَوْمِكَ فَيُمَسِّي عَلَيْكَ يَوْمَكَ إِلَّا أَنْتَكَ كَأَنَّكَ مَا كَانَتْ بِالْعَةِ مَا بَلَغَتْ فِي أَيِّ نَحْوٍ كَانَتْ وَ لَا تَمُوتُ إِلَّا شَهِيداً وَ نَحْيَا مَا حَيِّتَ وَ أَنْتَ سَعِيدٌ لَا يُصِيبُكَ فَقْرٌ أَبَداً وَ لَا جُنُونٌ وَ لَا بَلْوَى

And you<sup>-asws</sup> will not supplicate with a supplication so you<sup>-asws</sup> love it to be Answered during your very day, so your day will come to the evening except and it will come to you<sup>-asws</sup> whatever may happens, reaching whatever you reach, in whichever area you<sup>-asws</sup> may be, and you<sup>-asws</sup> will not die except as a martyr, and you<sup>-asws</sup> will live fortunate for as long as you<sup>-asws</sup> live! Neither will poverty afflict you, ever, nor insanity, nor calamity!

وَ يُكْتَبُ لَكَ فِي كُلِّ يَوْمٍ بِعَدَدِ التَّقْلِينَ كُلِّ نَفْسٍ أَلْفُ أَلْفِ حَسَنَةٍ وَ يُحَى عَنْكَ أَلْفُ أَلْفِ سَيِّئَةٍ وَ يُرْفَعُ لَكَ أَلْفُ أَلْفِ دَرَجَةٍ وَ يَسْتَعْفِرُ لَكَ الْعَرْشُ وَ الْكُرْسِيُّ حَتَّى تَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

And there shall be written for you<sup>-asws</sup> during every day, of the number of Al-Saqalayn (Jinn and humans), every soul, a million good deeds and a million evil deeds will be deleted from you, and a million ranks will be raised for you, and Forgiveness will be sought for you by the Throne and the Chair until you pause in front of Allah<sup>-azwj</sup> Mighty and Majestic!

وَ لَا تَطْلُبُ لِأَحَدٍ حَاجَةً إِلَّا فَضَاهَا وَ لَا تَطْلُبُ إِلَى اللَّهِ حَاجَةً لَكَ وَ لَا لِعَيْرِكَ إِلَى آخِرِ الدَّهْرِ فِي دُنْيَاكَ وَ آخِرَتِكَ إِلَّا فَضَاهَا فَعَاهِدْنِي كَمَا أَذْكَرُ لَكَ

And you will not seek a need for anyone except He<sup>-azwj</sup> will Fulfil it, nor will you seek to Allah<sup>-azwj</sup> a need of yours nor for others up to the end of times, regarding your world and your Hereafter except and He<sup>-azwj</sup> will Fulfil it! So, make a pact with me<sup>-asws</sup> just as I<sup>-asws</sup> mentioning to you<sup>-asws</sup>!

فَقَالَ لَهُ الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ عَاهِدْنِي يَا أَبَةَ عَلِيٍّ مَا أَحْبَبْتُ

Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said to him<sup>-asws</sup>: 'Make a pact with me<sup>-asws</sup>, O father<sup>-asws</sup>, upon what you<sup>-asws</sup> like!'

قَالَ أَعَاهِدُكَ عَلَى أَنْ تَكْتُمَ عَلَيَّ إِذَا بَلَغَ مَبِيَّتُكَ فَلَا تُعَلِّمَهُ أَحَدًا سِوَانَا أَهْلَ الْبَيْتِ أَوْ شِيعَتِنَا وَ أَوْلِيَانَا وَ مَوْلَانَا فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ طَلَبَ النَّاسُ إِلَى رَجْمِ الْحَوَاجِ فِي كُلِّ نَحْوٍ فَفَضَاهَا

He<sup>-asws</sup> said: 'I<sup>-asws</sup> make a pact with you<sup>-asws</sup> upon that you<sup>-asws</sup> will conceal upon me. When your<sup>-asws</sup> death reaches, you<sup>-asws</sup> will not teach it to anyone besides us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, or to our<sup>-asws</sup> Shias, or to our<sup>-asws</sup> friends and to ones in our<sup>-asws</sup> Wilayah. If you<sup>-asws</sup> do that the people will seek the needs to their Lord<sup>-azwj</sup> in every area, so these would be Fulfilled!

فَأَنَا أَحِبُّ أَنْ يُبَيِّنَ اللَّهُ بِكُمْ أَهْلَ الْبَيْتِ بِمَا عَلَّمَنِي بِمَا أَعَلَّمَكُمَا مَا أَنْتُمْ فِيهِ فَتُحْشَرُونَ لَا خَوْفٌ عَلَيْكُمْ وَ لَا أَنْتُمْ تَحْزَنُونَ

I<sup>-asws</sup> would love it if Allah<sup>-azwj</sup> would Complete what you, People<sup>-asws</sup> of the Household are in, with what He<sup>-azwj</sup> has Taught me<sup>-asws</sup> from what I<sup>-asws</sup> am teaching you<sup>-asws</sup>, so you<sup>-asws</sup> will be Resurrected having neither fear upon you<sup>-asws</sup> nor will you<sup>-asws</sup> be grieving!'

فَعَاهَدَ الْحُسَيْنُ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى ذَلِكَ ثُمَّ قَالَ إِذَا أَرَدْتَ أَنْ يَشَاءَ اللَّهُ ذَلِكَ فَقُلْ

Al-Husayn<sup>-asws</sup> made a pact with Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, upon that. Then he<sup>-asws</sup> said: 'Whenever you<sup>-asws</sup> want, if Allah<sup>-azwj</sup> so Desires that, say: -

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ سُبْحَانَ اللَّهِ فِي آتَاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ سُبْحَانَ اللَّهِ بِالْعُدُوِّ وَالْأَصَالِ  
سُبْحَانَ اللَّهِ بِالْعَشِيِّ وَالْإِبْكَارِ

'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, and there is neither might nor strength except with Allah<sup>-azwj</sup>! Glory be to Allah<sup>-azwj</sup> in times of the night and ends of the day! Glory be to Allah<sup>-azwj</sup>, **in the morning and evening [13:15]!** Glory be to Allah<sup>-azwj</sup>, **in the evening and the morning" [3:41]!**

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ

**Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]!**

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَ حِينَ تُظْهِرُونَ الْخَيْرِ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

**And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18] 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].**

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool's [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْعَظَمَةِ وَ الْجَبَرُوتِ سُبْحَانَ الْمَلِكِ الْحَقِّ الْقُدُّوسِ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَ تَعَالَى سُبْحَانَ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ

And there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! Glorious is the One with the Kingdom and the Domains! Glorious is the One with the Might and the Magnificent and the Force! Glorious is the King, the Truth, the Holy! Glorious is the King, the living Who does not die! Glorious is the Custodian, the Permanent! Glorious is the Living, the Eternal! Glorious is the Exalted, the most Exalted! Glorious is He<sup>-azwj</sup> and Exalted! Glorious, Holy, Lord<sup>-azwj</sup> of the Angels and the Spirit!

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَ عَافِيَةٍ فَأَتِمِّمْ عَلَيَّ نِعْمَتَكَ وَ عَافِيَتَكَ لِي بِالنَّجَاةِ مِنَ النَّارِ وَ ارزُقْنِي شُكْرَكَ وَ عَافِيَتَكَ أَبَدًا مَا أَبْقَيْتَنِي

O Allah<sup>-azwj</sup>! I have come to be in bounties from You<sup>-azwj</sup> and well-being, so Complete upon me with Your<sup>-azwj</sup> bounties and Your<sup>-azwj</sup> well-being with the salvation from the Hellfire and Grace me of thanking You<sup>-azwj</sup> in Your<sup>-azwj</sup> well-being, for ever, for as long as You<sup>-azwj</sup> Make me remain!

اللَّهُمَّ بِنُورِكَ اهْتَدَيْتُ وَ بِنِعْمَتِكَ أَصْبَحْتُ وَ أَمْسَيْتُ أَصْبَحْتُ أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا

O Allah-azwj! By Your-azwj Noor I am guided, and with Your-azwj bounties I come to a morning and I come to an evening! I have come to the morning keeping You-azwj as Witness and Suffice with You-azwj as Witness!

وَأَشْهَدُ مَلَائِكَتِكَ وَحَمَلَةَ عَرْشِكَ وَأَنْبِيَاءَكَ وَرُسُلَكَ وَجَمِيعَ خَلْقِكَ وَسَمَاوَاتِكَ وَأَرْضِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدُّكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا صَلَوَاتِكَ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ وَأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مُخْبِيٌّ وَتُخْبِيٌّ وَتُخْبِيٌّ

And I keep as witnesses Your-azwj Angels and bearers of Your-azwj Throne, and Your-azwj Prophets-as, and Your-azwj Messengers-as, and entirety of Your-azwj creatures, and Your-azwj skies and Your-azwj earth! Surely, You-azwj are Allah-azwj! There is no god except You-azwj Alone! There is no associate for You-azwj, and that Muhammad-saww, may Your-azwj Salawaat be upon him-saww and his-saww Progeny-asws is Your-azwj servant and Your-azwj Rasool-saww, and You-azwj are Able upon all things! You-azwj Cause to live and Cause to die, and Cause to die and Cause to live!

وَأَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And I testify that the Paradise is true, and the Hellfire is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the in the graves [22:7]!**

وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ وَالحَسَنَ وَالحُسَيْنَ وَ عَلِيَّ بْنَ الحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الحَسَنَ بْنَ عَلِيٍّ وَ الإمامَ مِنْ وُلْدِ الحَسَنِ بْنِ عَلِيٍّ الأئِمَّةَ المُهَدَّيَةَ المُهَدِّيُونَ غَيْرَ الضَّالِّينَ وَ المُضِلِّينَ

And I testify that Ali-asws Bin Abu Talib-asws, and Al-Hassan-asws, and Al-Husayn-asws, and Ali-asws Bin Al-Husayn-asws, and Muhammad-asws Bin Ali-asws, and Ja'far-asws Bin Muhammad-asws, and Musa-asws Bin Ja'far-asws, and Ali-asws Bin Musa-asws, and Muhammad-asws Bin Ali-asws, and Ali-asws Bin Muhammad-asws, and Al-Hassan-asws Bin Ali-asws, and the Imam-asws from the children of Al-Hassan-asws Bin Ali-asws, are the Imams-asws of guidance, the Guided, neither straying nor straying others!

وَأَتَمَّهُمْ أَوْلِيَاءُكَ الْمُصْطَفَوْنَ وَ حَزْبُكَ العَالِيُونَ وَ صَفْوَتُكَ وَ خَيْرَتُكَ مِنْ خَلْقِكَ وَ نُجَابَتُكَ الَّذِينَ انتَجَبْتَهُمْ لَوْلَا تَيْتِكَ وَ اخْتَصَصْتَهُمْ مِنْ خَلْقِكَ وَ اصْطَفَيْتَهُمْ عَلَى عِبَادِكَ وَ جَعَلْتَهُمْ حُجَّةً عَلَى خَلْقِكَ صَلَوَاتِكَ عَلَيْهِمْ وَ السَّلَامُ

And they-asws are Your-azwj friends the Chosen ones, and Your-azwj party the prevailing, and Your-azwj elites, and Your-azwj Choice from Your-azwj creatures, and Your-azwj captains, those You-azwj have Selected for Your-azwj Wilayah, and Particularised them-asws from Your-azwj creatures and Chosen them-asws upon Your-azwj servants, and Made them-asws as Divine Authorities upon Your-azwj creatures! May Your-azwj Salawaat be upon them-asws, and the Greetings!

اللَّهُمَّ اكْتُبْ لِي هَذِهِ الشَّهَادَةَ عِنْدَكَ حَتَّى تُلَقِّنِيهَا وَ أَنْتَ عَنِّي رَاضٍ يَوْمَ القِيَامَةِ وَ قَدْ رَضِيتَ عَنِّي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Write for me these testimonies in Your-azwj Presence until You-azwj Indoctrinate these to me and You-azwj are Satisfied with me on the Day of Qiyamah, and I am satisfied with You-azwj! You-azwj are Able upon all things!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا تَضَعُ لَكَ السَّمَاءُ أَكْنَافَهَا وَ تُسَبِّحُ لَكَ الْأَرْضُونَ وَ مَنْ عَلَيْهَا وَ لَكَ الْحَمْدُ حَمْدًا يَصْعَدُ وَ لَا يَنْفَدُ وَ حَمْدًا يَزِيدُ وَ لَا يَبِيدُ سَرْمَدًا  
مَدَدًا لَا انْقِطَاعَ لَهُ وَ لَا نَفَادَ أَبَدًا حَمْدًا يَصْعَدُ أَوَّلُهُ وَ لَا يَنْفَدُ آخِرُهُ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, a Praise the sky humbles its canopies for You<sup>-azwj</sup>, and the earths and the ones upon these glorify to You<sup>-azwj</sup>; and for You<sup>-azwj</sup> is the Praise, ascending and not depleting, and praise increasing and not diminishing, perpetual, constant, there neither being any termination for it nor depletion, forever. A Praise its beginning ascends and its end does not deplete!

وَ لَكَ الْحَمْدُ عَلَيَّ وَ مَعِيَ وَ بِيَّ وَ قَبْلِي وَ بَعْدِي وَ أَمَامِي وَ لَدَيَّ فَإِذَا مِتُّ وَ فَنَيْتُ وَ بَقَيْتَ

And for You<sup>-azwj</sup> is the Praise upon me, and with me, and within me, and before me, and after me, and in front of my, and near me, when I die and perish, and You<sup>-azwj</sup> remain!

يَا مَوْلَايَ فَلَكَ الْحَمْدُ إِذَا نُشِرْتُ وَ بُعِثْتُ وَ لَكَ الْحَمْدُ وَ الشُّكْرُ بِجَمِيعِ مَحَامِدِكَ كُلِّهَا عَلَى جَمِيعِ نِعَمَاتِكَ كُلِّهَا وَ لَكَ الْحَمْدُ عَلَى كُلِّ عِزِّي سَاكِنٍ وَ عَلَى  
كُلِّ أَكْلَةٍ وَ شَرِبَةٍ وَ بَطْشَةٍ وَ حَرَكَةٍ وَ نَوْمَةٍ وَ يَقْظَةٍ وَ لَحْظَةٍ وَ طَرْفَةٍ وَ نَفْسٍ وَ عَلَى كُلِّ مَوْضِعٍ شَعْرَةٍ

O my Master! For You<sup>-azwj</sup> is the Praise when I am Publicised and Resurrected; and for You<sup>-azwj</sup> is the Praise and the thanks with entirety of Your<sup>-azwj</sup> Praises, all of them, upon entirety of You<sup>-azwj</sup> bounties, all of them; and for You<sup>-azwj</sup> is the Praise upon every still vein, and upon every food and drink, and impact, and movement, and sleep, and wakefulness, and glance, and blink, and breath, and upon every place of hair!

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمُلْكُ كُلُّهُ وَ بِيَدِكَ الْحَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَتُهُ وَ سِرُّهُ وَ أَنْتَ مُنْتَهَى الشُّأْنِ كُلِّهِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, all of it, and for You<sup>-azwj</sup> is the Kingdom, all of it, and in Your<sup>-azwj</sup> Hand is the good, all of it, and to You<sup>-azwj</sup> return the affairs, all of it, its announced and its secretive, and You<sup>-azwj</sup> are ultimate of the Glory, all of it!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى حِلْمِكَ بَعْدَ عِلْمِكَ وَ لَكَ الْحَمْدُ عَلَى عَفْوِكَ بَعْدَ قُدْرَتِكَ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Forbearance after Your<sup>-azwj</sup> Knowledge, and for You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Pardon after Your<sup>-azwj</sup> Power!

اللَّهُمَّ لَكَ الْحَمْدُ بَاعِثَ الْحَمْدِ وَ وَارِثَ الْحَمْدِ وَ بَدِيعَ الْحَمْدِ وَ مُبْتَدِعَ الْحَمْدِ وَ وَائِيَ الْعَهْدِ وَ صَادِقَ الْوَعْدِ عَزِيزَ الْجُنْدِ قَدِيمَ الْمَجْدِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, Sender of the Praise, and Inheritor of the Praise, and Initiator of the Praise, and Beginner of the Praise, and Loyal of the Covenant, and Truthful of the Promise, Mighty of the army, Ancient of the Glory!

اللَّهُمَّ لَكَ الْحَمْدُ مُجِيبَ الدَّعَوَاتِ رَفِيعَ الدَّرَجَاتِ مُنْزِلَ الْآيَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ مُخْرِجَ النُّورِ مِنَ الظُّلُمَاتِ مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ وَ جَاعِلَ الْحَسَنَاتِ  
دَرَجَاتٍ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, Responder to the supplication, Raiser of the ranks, Descender of the signs from above the seven skies, Extractor of the light from the darkness, Replacer of the evil deeds with good deeds, and Maker of the good deeds into ranks!

اللَّهُمَّ لَكَ الْحَمْدُ غَافِرِ الدُّنْبِ وَ قَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي [ذَا] الطُّوْلِ لَا إِلَهَ إِلَّا أَنْتَ إِلَيْكَ الْمَصِيرُ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, Forgiver of the sins, and Acceptor of the repentance, Severer of the Punishment, with the Leniency! There is no god except You<sup>-azwj</sup>! To You<sup>-azwj</sup> is the destination!

اللَّهُمَّ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَى وَ لَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى وَ لَكَ الْحَمْدُ عَدَدُ كُلِّ نَجْمٍ وَ مَلَكٍ فِي السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدُ كُلِّ قَطْرَةٍ نَزَلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ لَكَ الْحَمْدُ عَدَدُ كُلِّ قَطْرَةٍ فِي الْبَحَارِ وَ الْعُيُونِ وَ الْأُودِيَةِ وَ الْأَنْهَارِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise in the night when it covers, and for You<sup>-azwj</sup> is the Praise in the day when it brightens, and for You<sup>-azwj</sup> is the Praise the number of all the stars and Angels in the sky, and for You<sup>-azwj</sup> is the Praise the number of every drop descending from the sky to the earth, and for You<sup>-azwj</sup> is the Praise the number of every drop in the oceans, and the springs, and the valleys, and the rivers!

وَ لَكَ الْحَمْدُ عَدَدَ الشَّجَرِ وَ الْوَرَقِ وَ الْحَصَى وَ التَّرَى وَ الْحَبِّ وَ الْجَبِّ وَ الْإِنْسِ وَ النَّبَاتِ وَ الطَّيْرِ وَ الْوُحُوشِ وَ الْأَنْعَامِ وَ السَّبَاعِ وَ الْهَوَامِّ وَ لَكَ الْحَمْدُ عَدَدَ مَا أَحْصَى كِتَابُكَ وَ أَحَاطَ بِهِ عِلْمُكَ حَمْدًا كَثِيرًا دَائِمًا مُبَارَكًا فِيهِ أَبَدًا

And for You<sup>-azwj</sup> is the Praise the number of trees, and the leaves, and the pebbles, and the soil, and the Jinn, and the humans, and the beasts, and the birds, and the wild (holding the) animals, and the livestock, and the predators, and the vermin; and for You<sup>-azwj</sup> is the number of what Your<sup>-azwj</sup> Book enumerates, and Your<sup>-azwj</sup> Knowledge contains, abundant Praise, constant, Blessings in it, forever!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيَاتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! He<sup>-azwj</sup> Causes to live and Causes to die, and He<sup>-azwj</sup> Causes to die and Causes to live, and He<sup>-azwj</sup> is Alive, not dying ever, the good is in His<sup>-azwj</sup> Hand, and He<sup>-azwj</sup> is Able upon all things! - ten times.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ عَشْرَ مَرَّاتٍ

'I seek Forgiveness of Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup> the Living, the Eternal, and I repent to Him<sup>-azwj</sup>!' – ten times.

يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ

'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>!' – ten times.

يَا رَحْمَانُ يَا رَحْمَانُ عَشْرَ مَرَّاتٍ

‘O Beneficent! O Beneficent!’ – ten times.

يَا رَحِيمُ يَا رَحِيمُ عَشْرًا

‘O Merciful! O Merciful!’ – ten times.

يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عَشْرًا

‘O Initiator of the skies and the earth! O with the Majesty and the Benevolence!’ – ten times.

يَا حَنَّانُ يَا مَنَّانُ عَشْرًا

‘O Affectionate! O Bestower!’ – ten times.

يَا حَيُّ يَا قَيُّوْمُ عَشْرًا

O Living! O Eternal!’ – ten times.

يَا لَا إِلَهَ إِلَّا أَنْتَ عَشْرًا

‘O there is no god except You<sup>-azwj!</sup>’ – ten times.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرًا

O Allah<sup>-azwj!</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww!</sup> – ten times.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَشْرًا

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!’ – ten times.

أَمِينَ أَمِينَ أَفْعَلْ بِي كَذَا وَكَذَا وَ تَقُولُ هَذَا بَعْدَ الصُّبْحِ مَرَّةً وَ بَعْدَ الْعَصْرِ أُخْرَى ثُمَّ تَدْعُو بِمَا شِئْتَ.

Ameen! Ameen! Do such and such with me!’ , and you should say this one after the morning, and another after Al-Asr, then supplicate with whatever you desire!’<sup>788</sup>

وَ مِنْ ذَلِكَ الرَّوَايَةُ الْمَتَأَخَّرَةُ مِنْ دُعَاءِ الْعَشْرَاتِ وَجَدْنَا إِسْنَادَهَا بِمَا دُونَ مَا قَدَّمْنَاهُ مِنَ الْفَضْلِ وَ كَانَ الْقَصْدُ لَفْظِ الدُّعَاءِ مِنْهَا لِمَا فِيهِ مِنَ الْإِخْتِلَافِ فِي النَّقْلِ وَ هُوَ أَيْضاً مَرْوِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ عَرَفْنَا [أَنَّهُ] مِنْ جَانِبِ اللَّهِ أَنَّهُ أَرْجَحُ مِنَ الَّذِي قَبْلَهُ

And from that is the report at the end of ‘Dua Al-Asharaat’. We found its chain of attribution with what is besides what we have advanced from the merits, and the purpose was wording of the supplication from it, due to what is in it of the differences in the copying, and it is also

<sup>788</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 41 a

reported from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and we knew [that] it was from Allah<sup>-azwj</sup>'s Side (Revelation) that it was more powerful than the one before it.: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! 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, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

سُبْحَانَ اللَّهِ بِالْعُدُوِّ وَالْأَصَالِ سُبْحَانَ اللَّهِ فِي آتَاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

Glory be to Allah<sup>-azwj</sup>, **in the morning and evening [13:15]!** Glory be to Allah<sup>-azwj</sup> in times of the night and ends of the day! **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]!**

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ نُخْرِجُونَ

**And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18] 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]!**

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool's [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

سُبْحَانَ رَبِّكَ رَبِّ الْعَرْشِ الْعَظِيمِ سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْمَجْرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الْقُدُّوسِ سُبْحَانَ الدَّائِمِ الْقَائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَهُ وَتَعَالَى وَ سُبْحَانَ اللَّهِ السُّبُّوحِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

Glorious is Your<sup>-azwj</sup> Lord<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Magnificent Throne! Glorious is Possessor of the kingdom and the Domains! Glorious is Possessor of the Mighty and the Magnificence and the Force! Glorious is the King, the Living, the Holy! Glorious is the Permanent, the Custodian! Glorious is the Living, the Eternal! Glorious is my Lord<sup>-azwj</sup> the Exalted! Glorious is the most Exalted! Glorious is the Exalted, and Glorious is Allah<sup>-azwj</sup>, the Glorified, the Holy, Lord<sup>-azwj</sup> of the Angels and the Spirit!

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ

O Allah<sup>-azwj</sup>! I have come to be in bounties and well-being from You<sup>-azwj</sup>!

فَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَمِّمْ عَلَيَّ نِعْمَتَكَ وَعَافِيَتَكَ وَارْزُقْنِي شُكْرَكَ

So, Send Salawaat, O Allah<sup>-azwj</sup>, upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Complete upon me Your<sup>-azwj</sup> bounties and Your<sup>-azwj</sup> well-being, and Grace me to thank You<sup>-azwj</sup>!

اللَّهُمَّ بِنُورِكَ اهْتَدَيْتُ وَ بِفَضْلِكَ اسْتَعْنَيْتُ وَ بِنِعْمَتِكَ أَصْبَحْتُ وَ أَمْسَيْتُ دُنُوبِي بَيْنَ يَدَيْكَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ لَا مَانِعَ لِمَا أُعْطَيْتَ وَ لَا مُعْطِي لِمَا مَنَعْتَ أَنْتَ الْجُدُّ لَا يَنْفَعُ ذَا الْجُدِّ مِنْكَ الْجُدُّ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah-azwj! With Your-azwj Noor I am guided, and with Your-azwj Grace I am enriched, and with Your-azwj bounties I come to morning and evening! My sins are in front of You-azwj! I seek Your-azwj Forgiveness and I repent to You-azwj! There is no preventer of what You-azwj Give nor any giver of what You-azwj Prevent! You-azwj are the Revered. The one with the reverence does not benefit. The reverence is from You-azwj! There is neither might nor strength except with Allah-azwj the Exalted, the Magnificent!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَلَائِكَتَكَ وَ حَمَلَةَ عَرْشِكَ وَ جَمِيعَ خَلْقِكَ فِي سَمَاوَاتِكَ وَ أَرْضِكَ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ خَدَّكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ ص

O Allah-azwj! I Keep You-azwj as Witness and I keep Your-azwj Angels as witness, and bearers of Your-azwj Throne, and entirety of Your-azwj creatures in Your-azwj skies and Your-azwj earth! Surely, You-azwj are Allah-azwj Who, there is no god except You-azwj Alone! There is no associate for You-azwj, and that Muhammad-saww is Your-azwj servant and Your-azwj Rasool-saww!

اللَّهُمَّ اكْتُبْ لِي هَذِهِ الشَّهَادَةَ عِنْدَكَ حَتَّى تُلَقِّنِيهَا يَوْمَ الْقِيَامَةِ وَ قَدْ رَضِيتَ بِهَا عَنِّي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Write for me these testimonies in Your-azwj Presence until You-azwj Indoctrinate these to me on the Day of Qiyamah and You-azwj are Pleased with these from me. You-azwj are Able upon all things!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا تَضَعُ لَكَ السَّمَاوَاتُ كَنَفِيهَا وَ تُسَبِّحُ لَكَ الْأَرْضُ وَ مَنْ عَلَيْهَا

O Allah-azwj! For You-azwj is the Praise, a Praise the skies humble their canopies to You-azwj, and the earth and the ones upon it glorify to You-azwj!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا يَصْعَدُ أَوَّلُهُ وَ لَا يَنْفَدُ آخِرُهُ حَمْدًا يَرِيدُ وَ لَا يَبِيدُ سَرْمَدًا أَبَدًا لَا انْقِطَاعَ لَهُ وَ لَا نَفَادَ حَمْدًا يَصْعَدُ وَ لَا يَنْفَدُ

O Allah-azwj! For You-azwj is the Praise, a Praise its beginning ascends and its end does not deplete, a Praise increasing and not diminishing, perpetual, forever, there being no termination for it nor depletion, a Praise ascending and not depleting!

اللَّهُمَّ لَكَ الْحَمْدُ بِيَّ وَ عَلَيَّ وَ مَعِي وَ قَبْلِي وَ بَعْدِي وَ أَمَامِي وَ وَرَائِي وَ خَلْفِي وَ إِذَا مِتُّ وَ فَنَيْتُ

O Allah-azwj! For You-azwj is the Praise in me, and upon me, and with me, and before me, and after me, and in front of me, and beyond me, and behind me, and when I die and perish!

يَا مَوْلَايَ وَ لَكَ الْحَمْدُ بِجَمِيعِ تَحَامِيدِكَ كُلِّهَا عَلَى جَمِيعِ نِعَمِكَ كُلِّهَا وَ لَكَ الْحَمْدُ فِي كُلِّ عَرِيقٍ سَاكِنٍ وَ عَلَى كُلِّ عَرِيقٍ ضَارِبٍ وَ لَكَ الْحَمْدُ عَلَى كُلِّ أَكْلَةٍ وَ شَرْبَةٍ وَ بَطْنَةٍ وَ نَشْطَةٍ وَ عَلَى كُلِّ مَوْضِعٍ شَعْرَةٍ

O my Master, and for You-azwj is the Praise with entirety of Your-azwj Praises, all of them, upon entirety of Your-azwj bounties, all of them, and for You-azwj is the Praise in every still veil, and

upon every striking vein, and for You<sup>-azwj</sup> is the Praise upon every food and drink, and impact, and activity, and upon every place of hair!

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمَنْ كُلُّهُ وَ لَكَ الْخَلْقُ كُلُّهُ وَ لَكَ الْمُلْكُ كُلُّهُ وَ لَكَ الْأَمْرُ كُلُّهُ وَ بِيَدِكَ الْخَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَةً وَ سِرُّهُ وَ أَنْتَ مُنْتَهَى الشَّأْنِ كُلِّهِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, all of it, and for You<sup>-azwj</sup> is the Conferment, all of it, and for You<sup>-azwj</sup> is the creation, all of it, and for You<sup>-azwj</sup> is the Kingdom, all of it, and for You<sup>-azwj</sup> is the Command, all of it, and in Your<sup>-azwj</sup> Hand is the good, and to You<sup>-azwj</sup> return the affairs, all of it, its announced and its secretive, and You<sup>-azwj</sup> are ultimate of the Glory, all of it!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى جَلْمِكَ بَعْدَ عِلْمِكَ فِيَّ وَ لَكَ الْحَمْدُ عَلَى عَمُوكَ عَنِّي بَعْدَ قُدْرَتِكَ عَلَيَّ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Forbearance after Your<sup>-azwj</sup> Knowledge regarding me, and for You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Pardoning me after Your<sup>-azwj</sup> Power over me!

اللَّهُمَّ لَكَ الْحَمْدُ صَاحِبِ الْحَمْدِ وَ وَارِثِ الْحَمْدِ وَ مَالِكِ الْحَمْدِ وَ وَارِثِ الْمُلْكِ بَدِيْعِ الْحَمْدِ وَ مُبْتَدِعِ الْحَمْدِ وَ فِي الْعَهْدِ صَادِقِ الْوَعْدِ عَزِيْرِ الْجُنْدِ قَدِيمِ الْمَجْدِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, Master of the Praise, and Inheritor of the Praise, and Owner of the Praise, and Inheritor of the Kingdom, Initiator of the Praise, and Beginner of the Praise, Loyal of the Covenant, Truthful of the Promise, Mighty of the army, Ancient of the Glory!

اللَّهُمَّ لَكَ الْحَمْدُ رَفِيعِ الدَّرَجَاتِ مُجِيبِ الدَّعَوَاتِ مُنْزِلِ الْآيَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ مُخْرِجِ النُّورِ مِنَ الظُّلُمَاتِ مُبَدِّلِ السَّيِّئَاتِ حَسَنَاتٍ وَ جَاعِلِ الْحَسَنَاتِ دَرَجَاتٍ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, Raiser of the ranks, Responder to the supplications, Descender of the signs from above the seven skies, Extractor of the light from the darkness, Replacer of the evil deeds with good deeds, and Maker of the good deeds as ranks!

اللَّهُمَّ لَكَ الْحَمْدُ غَافِرِ الذَّنْبِ وَ قَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا أَنْتَ إِلَيْكَ الْمَصِيرُ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, Forgiver of the sin, and Acceptor of the Repentance, Severer of the Punishing, with the Leniency! There is no god except You<sup>-azwj</sup>, to You<sup>-azwj</sup> is the destination!

اللَّهُمَّ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَى وَ فِي النَّهَارِ إِذَا تَجَلَّى وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ نُجُومٍ فِي السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ قَطْرَةٍ فِي السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ قَطْرَةٍ فِي الْبِحَارِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise in the night when it covers, and in the day when it brightens, and for You<sup>-azwj</sup> is the Praise the number of every star in the sky, and for You<sup>-azwj</sup> is the Praise the number of every drop in the sky, and for You<sup>-azwj</sup> is the Praise the number of

every drop descending from the sky, and for You<sup>-azwj</sup> is the Praise the number of every drop in the oceans!

وَلَكَ الْحَمْدُ عَدَدَ الشَّجَرِ وَالْوَزْقِ وَالْتَرَى وَالْمَدْرِ وَالْحَصَى وَالْحَيَّ وَالْإِنْسَ وَالطَّيْرَ وَالْبَهَائِمَ وَالسَّبَاعَ وَالْأَنْعَامَ وَالْهَوَاقِمَ وَ لَكَ الْحَمْدُ عَدَدَ مَا عَلَى وَجْهِ الْأَرْضِ وَ تَحْتَ الْأَرْضِ وَ مَا فِي الْهَوَاءِ وَالسَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ مَا أَحْصَى كِتَابُكَ وَ أَحَاطَ بِهِ عِلْمُكَ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ أَبَدًا

And for You<sup>-azwj</sup> is the Praise the number of trees, and the leaves, and the soil, and the mud, and the pebbles, and the Jinn, and the humans, and the birds, and the beasts, and the predators, and the livestock, and the vermin; and for You<sup>-azwj</sup> is the Praise the number of what is upon surface of the earth, and beneath the ground, and whatever is in the air and the sky; and for You<sup>-azwj</sup> is the Praise the number of what Your<sup>-azwj</sup> Book has enumerated, and Your<sup>-azwj</sup> Knowledge Encompasses with! Abundant Praise, goodly, Blessings in it, for ever!

ثُمَّ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّزُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

Then you should say, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone! There is no associate for Him<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! He<sup>-azwj</sup> Causes to live and He<sup>-azwj</sup> Causes to die, and He<sup>-azwj</sup> is Alive and does not die! The good is in His<sup>-azwj</sup> Hand, and He<sup>-azwj</sup> is Able upon all things!' – ten times.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ عَشْرَ مَرَّاتٍ

'I seek Forgiveness of Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the Living, the Eternal, and I repent to Him<sup>-azwj</sup>!' – ten times.

يَا اللَّهُ يَا اللَّهُ يَا اللَّهَ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحِيمَ يَا رَحِيمَ يَا رَحِيمَ يَا حَنَّانَ يَا حَنَّانَ يَا حَنَّانَ يَا مَنَّانَ يَا مَنَّانَ يَا حَيُّ يَا قَيُّومُ كُلُّ وَاحِدٍ عَشْرَ مَرَّاتٍ

'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! O Affectionate! O Affectionate! O Bestower! O Bestower! O Living! O Eternal!' – each one ten times!

يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عَشْرَ مَرَّاتٍ

'O Initiator of the skies and the earth! O with the Majesty and the Benevolence!' – ten times.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَشْرَ مَرَّاتٍ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!' – ten times.

يَا لَا إِلَهَ إِلَّا أَنْتَ عَشْرَ مَرَّاتٍ

'O there is no god except You<sup>-azwj</sup>!' – ten times.

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ

‘Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!’ – ten times.

آمِينَ آمِينَ عَشْرَ مَرَّاتٍ

‘Ameen! Ameen!’ – ten times.

ثُمَّ تَسْأَلُ حَوَائِجَكَ كُلَّهَا بَعْدَهُ لِذُنُوبِكَ وَ آخِرَتِكَ يُجَابُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then ask Your<sup>-azwj</sup> needs, all of them after it, for your world and your Hereafter, you will be Answered if Allah<sup>-azwj</sup> the Exalted so Desires!’<sup>789</sup>

ق، الكتاب العتيق الغروي روى أبو الجارود عن جابر الجعفي عن محمد بن علي بن الحسين عن أبيه الحسين بن علي صلوات الله عليهم أجمعين قال قال مولانا أمير المؤمنين صلوات الله عليه يا بني إنه لا بد أن تمضي مقادير الله وأحكامه على من أحب

(The book) ‘Al Kitab Al Ateeq’ of Al Garwy –

‘It is reported by Abu Al-Jaroud, from Jabir Al-Jufy, from Muhammad Bin Ali<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all, said: ‘Our Master Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! Surely, there is no escape from implementation of Determinations of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Judgments upon the one He<sup>-azwj</sup> Loves!’

و سَأَقِ الْحَدِيثَ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ فَعَاهِدْنِي يَا بَنِيَّ أَنْ لَا تُعَلِّمَ هَذَا الدُّعَاءَ أَحَدًا سِوَى أَهْلِ بَيْتِكَ وَ شِيعَتِكَ وَ مَوَالِيكَ فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ذَلِكَ وَ عَلَّمْتَهُ كُلَّ أَحَدٍ طَلَبُوا الْحَوَائِجَ إِلَى رَبِّهِمْ فِي كُلِّ نَحْوٍ وَ قَضَاهُ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ

And he<sup>-asws</sup> continued the Hadeeth similar to what has passed up to his<sup>-asws</sup> words: ‘Make a pact with me<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>, that you<sup>-asws</sup> will not teach this supplication to anyone besides people of your<sup>-asws</sup> Household, and to your<sup>-asws</sup> Shias, and to your<sup>-asws</sup> friends, for if you<sup>-asws</sup> don’t do that and do teach it to every one, they will seek their needs to their Lord<sup>-azwj</sup> in every area, and Allah<sup>-azwj</sup> Mighty and Majestic will Fulfil it for them!

فَإِنِّي أَحِبُّ أَنْ أُنِيمَ اللَّهُ مَا أَنْتُمْ عَلَيْهِ فَتُحْشَرُونَ وَ لَا خَوْفٌ عَلَيْكُمْ وَ لَا أَنْتُمْ تَحْزَنُونَ وَ لَا تَدْعُو بِهِ إِلَّا وَ أَنْتَ طَاهِرٌ وَ وَجْهَكَ مُسْتَقْبِلُ الْقِبْلَةِ ثُمَّ ذَكَرَ الدُّعَاءَ مِثْلَ الثَّانِي.

I<sup>-asws</sup> would love it if Allah<sup>-azwj</sup> would Complete what you all are upon, so you will be Resurrected and there will neither be fear upon you nor will you be grieving, and do not supplicate with it except and you are clean, and your face is facing the Qiblah!’ – then he<sup>-asws</sup> mentioned the supplication like the second one’<sup>790</sup>

42- ق، الكتاب العتيق الغروي دعاءً وَ اسْتِعْفَارًا اللَّهُمَّ إِنِّي أَرْجُو فَضْلَكَ وَ لَا أَرْجُو عَمَلِي وَ لَا أَحْسَنِي ظُلْمَكَ وَ أَحْسَنِي جَرِيرَتِي عَلَى نَفْسِي اللَّهُمَّ فَارْجَأْ لِمَا قَبْلَكَ وَ الْحَشِيئَةَ لِمَا قَبْلِي

<sup>789</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 41 b

<sup>790</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 41 c

(The book) 'Al Kitab Al Ateeq' of Al Garwy –

A supplication and seeking Forgiveness – 'O Allah-azwj! I hope for Your-azwj Grace and I do not hope on my works, and I do not fear Your-azwj Injustice and I fear my crimes upon myself! O Allah-azwj! The hope is for what is with You-azwj and the fear is for what is with me!

اللَّهُمَّ فَلَا يَغْلِبُ إِحْسَانَكَ صِعْرَ قُدْرَتِي اللَّهُمَّ إِنَّكَ تَفَضَّلْتَ عَلَيَّ بِعِلْمٍ أُوتَيْتُ بِهِ كَثِيرًا مِنْ مَصَالِحِي وَ خَوَائِجِي فَكَمِلْ بِالْعَوْنِ وَ التَّوْفِيقِ مَا قَصُرَ عَنْهُ عَمَلِي وَ طَاقَتِي

O Allah-azwj! Do not let the smallness of my worth overcome Your-azwj Favours! O Allah-azwj! You-azwj have Grace upon me with knowledge that I have been Given a lot from my betterment and my needs, so Perfect it with the Assistance and the Inclination what my works and my endurance has been deficient from!

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ بَصِيرَةٍ وَ نَفَادَ عَزِيمَةٍ وَ اسْتَوْهَابَكَ سُلْطَانًا عَلَى نَفْسِي وَ بَصِيرَةً فِي أَمْرِي وَ الشِّفَاءَ مِنْ أَمْرَاضِ جِسْمِي وَ قَلْبِي

O Allah-azwj! I ask You-azwj for excellent insight and strong determination, and I seek Your-azwj Bestowing authority upon myself and insight into my affairs, and the healing from sicknesses of my body and my heart!

اللَّهُمَّ لَا تَتْرُكْنِي وَ نَفْسِي فَإِنِّي أضعُفُ عَنْهَا وَ أَعْيِي عَلَيْهَا بِعِصْمَةٍ مِنْكَ وَ تَوْفِيقِ اللَّهُمَّ إِنِّي أضعُفُ عَنْ مُلْكِ نَفْسِي فَكَيْفَ أَصِلُ بِعَبْرٍ مَعُونَتِكَ قَدْرَهُ عَلَى عُيُوبِي

O Allah-azwj! Do not Neglect me and my soul for I am too weak from it, and Assist me upon it with Fortification from You-azwj and Inclination! O Allah-azwj! I am too weak from controlling myself, so how can I achieve control over my faults without Your-azwj Assistance?

اللَّهُمَّ فَالطُّفْ لِي فِي جَمِيعِ أَمْرِي وَ لَا تَكِلْنِي إِلَى حَوْلِي وَ أَحْسِنْ إِلَيَّ فِي دُنْيَايَ وَ آخِرَتِي اللَّهُمَّ إِنِّي أُرِيدُ الْحَيْرَ وَ يَصْنَعُ عَلَيَّ فِعْلَهُ فَأَعْيِي عَلَيَّ وَ وَفِّقْنِي لَهُ وَ أَكْرَهُ النَّشْرَ وَ يَجِدُنِي هَوَايَ إِلَيْهِ فَأَعْصِمْنِي مِنْهُ

O Allah-azwj! Be Gentle to me in entirety of my affairs and do not Allocate me to my own might, and be excellent to me in my world and my Hereafter! O Allah-azwj! I want the goodness and its action is difficult upon me, so Assist me upon it and Harmonise me for it, and I dislike the evil and my whims are pulling me to it, so Fortify me from it!

اللَّهُمَّ إِنَّكَ تَفَضَّلْتَ عَلَيَّ بِمَا عَلِمْتُ بِهِ صَلَاحِي وَ لَمْ أَسْأَلْكَ وَ لَا اسْتَحَقُّهُ مِنْكَ فَلَا يَمْنَعُكَ عَنْ إِجَابَتِي تَفْصِيرِي عَنْ اسْتِحْقَاقِ مَا أَسْأَلُكَ فِيهِ كَمَا لَمْ يَمْنَعُكَ مِنْ إِتِّدَائِي بِالْإِحْسَانِ أَيُّ مُسْتَحِقٍّ لَهُ

O Allah-azwj! You-azwj have Graced upon me with what You-azwj Know of my betterment, and I did not ask You-azwj nor do I deserve it from You-azwj! Do not let my deficiency of deserving it prevent You-azwj from Answering me of what I am asking regarding it just as my deserving of it did not prevent You-azwj from Initiating with the Favours!

اللَّهُمَّ إِنَّ الْمَخْلُوقَ يَأْمُلُ الْمَخْلُوقَ فَيَبْلُغُهُ أَمَلُهُ فِيمَا مَلَكَ وَ قَدْ أَمَلْتُكَ وَ أَنْتَ الْخَالِقُ فَيَلْبَغُنِي أَمَلِي فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّكَ مَالِكُهُمَا

O Allah-azwj! The created being places hope in the created being, so he reaches his hopes in what he owns, and I have hoped to You-azwj, and You-azwj are the Creator, so Make me reach my hopes in the world and the Hereafter, for You-azwj are the Owner of both!

اللَّهُمَّ إِنَّ الْمَخْلُوقَ يَسْأَلُ الْمَخْلُوقَ فَيَجُودُ عَلَيْهِ بِمَا يَنْقُصُ مِنْ قُدْرَتِهِ وَ قَدْ سَأَلْتُكَ فِيمَا لَا يَنْقُصُ مِنْ قُدْرَتِكَ فَجُدْ عَلَيَّ بِهِ

O Allah-azwj! The created being asks the created being, so he is generous upon him with what reduces him of his power, and I have asked You-azwj regarding what does not reduce from Your-azwj Power, so be Generous upon me with it!

اللَّهُمَّ إِنَّ الْمَخْلُوقَ يَعْطُو عَمَّا يَضُرُّهُ مِنْ مَخْلُوقٍ مِثْلِهِ فَاعْفُ لِي عَمَّا لَا يَضُرُّكَ مِنْ فِعْلِهِ

O Allah-azwj! The created being pardons of what has harmed him from a created being like him. Pardon me of what does not harm You-azwj from its action!

اللَّهُمَّ إِنَّ الْعَبْدَ يُعْتِقُ عِبِيدَهُ وَ أَنْتَ الْمَوْلَى وَ أَنَا عَبْدُكَ فَاعْتِقْ رَقَبَتِي مِنَ النَّارِ

O Allah-azwj! The servant liberates his slaves and You-azwj are the Master and I am Your-azwj slave, so Liberate my neck from the Hellfire!

اللَّهُمَّ إِنَّ الْكَرِيمَ يُتَوَسَّلُ إِلَيْهِ بِإِحْسَانِهِ وَ يُتَوَجَّهُ بِهِ عِنْدَهُ وَ لَا أَجِدُ أَكْرَمَ مِنْكَ وَ لَا إِحْسَانَ أَعْظَمَ مِنْ إِحْسَانِكَ وَ أَنَا أَتَوَسَّلُ إِلَيْكَ بِتَبَاتُحِ إِحْسَانِكَ وَ تَوَالِي نِعْمِكَ عَلَيَّ

O Allah-azwj! The benevolent one, means are sought to him due to his favours and is headed to due to what he possesses, and I cannot find anyone more benevolent than You-azwj, nor any favours mightier than Your-azwj Favours, and I seek means to You-azwj due to Your-azwj consecutive Favours, and Bestowal of Your-azwj bounties upon me!

يَا أَكْرَمَ الْأَكْرَمِينَ وَ يَا مَنْ نَقَصَ عَنْ إِحْسَانِهِ جَمِيعَ الْعَالَمِينَ فَاجْعَلْ نِعْمَتَكَ عِنْدِي شَفِيعاً لِي عِنْدَكَ وَ إِحْسَانَكَ إِلَيَّ وَسَبِيلاً لِي إِلَيْكَ

O the most Benevolent of the benevolent ones, and O One entirety of the worlds are deficient from His-azwj Favours! Make Your-azwj bounties in my presence to be a healing for me in Your-azwj Presence, and Your-azwj Favours to me a means for me to You-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَيْشَةً رَاضِيَةً وَ حِكْمَةً فَائِضَةً وَ عِزًّا فَسَيِّحاً وَ مُنْقَلَباً كَرِيماً يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-azwj! I ask You-azwj a pleasant life, and abundant wisdom, and ample honour, and a noble transfer, O the most Merciful of the merciful ones!"<sup>791</sup>

43- مِنْ أَصْلِ قَدِيمٍ مِنْ مُؤَلَّفَاتِ قَدَمَاءِ الْأَصْحَابِ دُعَاءُ الْإِحْلَاصِ بِاللَّهِ أَسْتَنْجِحُ وَ بِاللَّهِ أَسْتَنْجِحُ وَ بِاللَّهِ أَعْتَصِمُ وَ بِاللَّهِ أَتَوَكَّلُ وَ لَهُ أَعْبُدُ وَ إِلَيْهِ أَسْتَعِينُ وَ بِهِ أَعُوذُ وَ الْوُدُّ وَ بِمُحَمَّدٍ وَ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِمْ أَتَوَجَّهُ وَ بِحِمِّ أَتَقَرَّبُ

From an ancient original from ancient compilations of the companions, a supplication of the sincerity (Dua Al-Ikhlās): - 'With Allah-azwj I seek to begin, and with Allah-azwj I seek success,

<sup>791</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 42

and with Allah<sup>-azwj</sup> I hold on to, and with Allah<sup>-azwj</sup> I trust, and upon Him<sup>-azwj</sup> I rely, and to Him<sup>-azwj</sup> I worship, and to He<sup>-azwj</sup> I seek Assistance with, and with Him<sup>-azwj</sup> I refuge and shelter, and through 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>, I divert, and through them<sup>-asws</sup> I seek means, and through them<sup>-asws</sup> I draw closer!

وَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ بِسْمِ اللَّهِ بِسْمِ عَلِيمِ الْغَيْبِ وَ الشَّهَادَةِ بِاسْمِ مَنْ لَيْسَ فِي وَحْدَانِيَّتِهِ شَكٌّ وَ لَا رَيْبٌ

**'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]!** In the Name of Allah<sup>-azwj</sup>! In the Name of Knower of the unseen and the seen! By the Name of the one there is neither doubt in His<sup>-azwj</sup> Oneness nor any suspicion!

بِاسْمِ مَنْ لَا فَوْقَ عَلَيْهِ وَ لَا رَغْبَةَ إِلَّا إِلَيْهِ بِاسْمِ الْمَعْلُومِ غَيْرِ الْمَجْهُودِ وَ الْمَعْرُوفِ غَيْرِ الْمَوْصُوفِ بِاسْمِ الْمُتَكَلِّفِ يَرْزُقُ مَنْ أَطَاعَ وَ عَصَى

By the Name of the One, there is none above Him<sup>-azwj</sup>, nor any desire except to Him<sup>-azwj</sup>! By the Name, the known without the rejection, and the famous without the description! By the Name of the Guarantor of sustenance to the one who obeys and disobeys!

بِاسْمِ مَنْ أَمَاتَ وَ أَحْيَا بِاسْمِ مَنْ لَهُ الْآخِرَةُ وَ الْأُولَى بِاسْمِ الْعَلِيِّ الْأَعْلَى وَ الْجَلِيلِ الْأَجَلِ بِاسْمِ الْمَحْمُودِ الْمَعْبُودِ الْمُسْتَحَقِّ هُمَا عَلَى السَّرَّاءِ وَ الضَّرَّاءِ

By the Name of the One Who Causes to die and Causes to live! By the Name of the One for Whom is the Hereafter and the former (world)! By the Name of the most Exalted, the most Majestic! By the Name, the most Praised, the worshipped, the deserving of these upon the prosperity and the harm!

بِاسْمِ الْمَدْكُورِ فِي السِّنَّةِ وَ الرَّحَاءِ بِاسْمِ الْمُهَيَّبِينَ الْجَبَّارِ بِاسْمِ الْحَنَّانِ الْمَنَّانِ بِاسْمِ الْعَزِيزِ عَنْ غَيْرِ تَعَزُّرٍ وَ الْقَدِيمِ مِنْ غَيْرِ تَقَادُرٍ بِاسْمِ الَّذِي لَمْ يَزَلْ وَ لَا يَزَالُ بِاسْمِ مَنْ يَزِيلُ وَ لَا يَزُولُ

By the Name mentioned during the adversity and the prosperity! By the Name, the Dominant, the Subduer! By the Name, the Affectionate, the Bestower! By the Name, the Mighty from without having been strengthened, and the Ancient from without having been pre-determined! By the Name Which did not cease nor will cease to be! By the Name of One Who Causes the declines and He<sup>-azwj</sup> does not decline!

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا إِلَهَ إِلَّا اللَّهُ إلهًا واحدًا وَ نَحْنُ لَهُ مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

In the Name of Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the Living, the Eternal! There is no god except Allah<sup>-azwj</sup>, One God<sup>-azwj</sup> and we are submitting to Him<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, and we do not worship except Him<sup>-azwj</sup>, being sincere to Him<sup>-azwj</sup> in the religion, and even if the Polytheists dislike it!

لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god except Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of our forefathers<sup>-asws</sup>, the former ones! There is no god except Allah<sup>-azwj</sup> Alone, Alone! He<sup>-azwj</sup> Fulfilled His<sup>-azwj</sup> Promise and Helped His<sup>-azwj</sup> servant and Defeated the confederates Alone!

فَلَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَزِيزُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْغَفُورُ الرَّحِيمُ لَا إِلَهَ إِلَّا اللَّهُ مَلِكُ يَوْمِ الدِّينِ

For Him<sup>-azwj</sup> is the Kingdom, and He<sup>-azwj</sup> is Able upon all things! There is no god except Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds! There is no god except Allah<sup>-azwj</sup> the Exalted, the Magnificent! There is no god except Allah<sup>-azwj</sup> the Mighty, the Wise! There is no god except Allah<sup>-azwj</sup> the Forgiver, the Merciful! There is no god except Allah<sup>-azwj</sup> King of the Day of Religion (Reckoning)!

لَا إِلَهَ إِلَّا اللَّهُ لَمْ يَزَلْ وَ لَا يَزَالُ لَا إِلَهَ إِلَّا اللَّهُ الْخَالِقُ الْبَارِئُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

There is no god except Allah<sup>-azwj</sup>, He<sup>-azwj</sup> did not cease not will cease to be! There is no god except Allah<sup>-azwj</sup> the Creator of the good and the evil! There is no god except Allah<sup>-azwj</sup> Creator of the Paradise and the Hellfire! There is no god except Allah<sup>-azwj</sup> the First, the Solid, the Individual Who, **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

لَا إِلَهَ إِلَّا اللَّهُ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

There is no god except Allah<sup>-azwj</sup>, **Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22] 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]!**

لَا إِلَهَ إِلَّا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ وَ الْكَبِيرُ الرَّبُّ الْعَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيقُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

There is no god except Allah<sup>-azwj</sup>, **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]!** There is no god except Allah<sup>-azwj</sup>, and the Greatness is His<sup>-azwj</sup> Robe! There is no god except Allah<sup>-azwj</sup> the Forbearing, the Benevolent! There is no god except Allah<sup>-azwj</sup> the Exalted, the Magnificent!

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ لَا إِلَهَ إِلَّا اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِينَ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ لَا إِلَهَ إِلَّا اللَّهُ الْفَرْدُ الْوَحِيدُ لَا إِلَهَ إِلَّا اللَّهُ الْمَتَّوَجِدُ بِالصَّمَدِيَّةِ لَا إِلَهَ إِلَّا اللَّهُ الْمَتَّوَجِدُ بِالْوَحْدَانِيَّةِ

There is no god except Allah<sup>-azwj</sup>, the King, the Truth, the Manifest! There is no god except Allah<sup>-azwj</sup> Noor of the skies and the earths! There is no god except Allah<sup>-azwj</sup> the One, the First! There is no god except Allah<sup>-azwj</sup> the Individual, the Single! There is no god except Allah<sup>-azwj</sup> the Unique with the Uniqueness! There is no god except Allah<sup>-azwj</sup> the Individualised with the Oneness!

لَا إِلَهَ إِلَّا اللَّهُ الْأَوَّلُ لَا بَأُولِيَّةَ لَا إِلَهَ إِلَّا اللَّهُ الْآخِرُ بِلا نَهَائَةٍ بِلا قَدِيمٍ بِلا غَايَةٍ لَا إِلَهَ إِلَّا اللَّهُ لَا صِدْقَ لَهُ وَ لَا نِدْ وَ لَا مِثْلَ لَا إِلَهَ إِلَّا اللَّهُ لَا كُفُوَ لَهُ وَ لَا شَبِيهَ وَ لَا شَرِيكَ

There is no god except Allah<sup>-azwj</sup> the First, not by firstness! There is no god except Allah<sup>-azwj</sup> the Last without end point! There is no god except Allah<sup>-azwj</sup> the Ancient without a peak! There is no god except Allah<sup>-azwj</sup>, there is no opponent to Him<sup>-azwj</sup> nor any equal, nor likeness! There is no god except Allah<sup>-azwj</sup>, there is neither a match for Him<sup>-azwj</sup>, nor resemblance, nor associate!

لَا إِلَهَ إِلَّا اللَّهُ لَا يَسْتَعِينُهُ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ لَا إِلَهَ إِلَّا اللَّهُ كَمَا هَلَّلَ شَيْءٌ وَكَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَكَمَا يَتَّبِعِي لِكَرَمِ وَجْهِهِ وَعِزِّ جَلَالِهِ

There is no god except Allah<sup>-azwj</sup>, there isn't anything like Him<sup>-azwj</sup> and He<sup>-azwj</sup> is the Hearing, the Seeing! There is no god except Allah<sup>-azwj</sup> just as anything extols His<sup>-azwj</sup> Oneness, and just as Allah<sup>-azwj</sup> Loves His<sup>-azwj</sup> Oneness to be extolled, and just as is befitting for the Honour of His<sup>-azwj</sup> Face and Might of His<sup>-azwj</sup> Majesty!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise! He<sup>-azwj</sup> Causes to live and Causes to die, and He<sup>-azwj</sup> is Alive, not dying! The goodness is in His<sup>-azwj</sup> Hand and He<sup>-azwj</sup> is Able upon all things!

سُبْحَانَ مَنْ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مَنْ يُعَدُّ سُبْحَانَ مَنْ لَا تُحْصَى نِعْمَتُهُ وَ لَا تُعَدُّ أَيَادِيهِ سُبْحَانَ مَنْ فِي مَنَّتِهِ أَثَقَلَتْ وَ بِعَفْوِهِ أَثِقُ وَ إِلَى حُكْمِهِ أَسْكُنُ سُبْحَانَ الْجَمِيلِ الْعَادَةِ وَ الْبَلَاءِ مُسْتَحَقِّ الشُّكْرِ وَ التَّنَاءِ

Glorious is the One, for Allah<sup>-azwj</sup> is the Command from before, and from after! Glorious is the One Whose bounties cannot be counted nor can His<sup>-azwj</sup> Favours be enumerated! Glorious is the One I turn in His<sup>-azwj</sup> Conferment, and I trust in His<sup>-azwj</sup> Pardon, and I am reassured to His<sup>-azwj</sup> Judgment! Glorious is the Beautiful of the norm, and the affliction, deserving to be thanked and to be lauded!

سُبْحَانَ مَنْ إِلَيْهِ الرَّغْبَةُ وَ مِنْهُ الْحَوْفُ وَ الرَّهْبَةُ سُبْحَانَ الرَّافِعِ الْوَاضِعِ سُبْحَانَ الْمُعْطِي الْمَانِعِ سُبْحَانَ مَنْ لَا تُدْرِكُهُ الصِّفَاتُ وَ لَا تَبْلُغُهُ الْأَوْقَاتُ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْعِظَمَةِ وَ الْجَبْرُوتِ

Glorious is the One to Him<sup>-azwj</sup> is the desire, and from Him<sup>-azwj</sup> is the fear and the awe! Glorious is the Raiser, the Dropper! Glorious is the Giver, the Preventer! Glorious is the One the descriptions cannot realise nor do the timings reach! Glorious is the One with the Kingdom and the Domains! Glorious is the One with the Might and the Magnificence and the Force!

سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَهُ وَ تَعَالَى سُبْحَانَ الْوَاحِدِ الَّذِي لَا إِلَهَ غَيْرُهُ سُبْحَانَ الْقَدِيمِ الَّذِي لَا بَدَأَ لَهُ سُبْحَانَ الْعَالِمِ بِعَيْرِ تَعْلِيمِ سُبْحَانَ مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا سُبْحَانَ الْوَاحِدِ الْأَحَدِ سُبْحَانَ الْبَاعِثِ الْوَارِثِ

Glorious is the King, the Living Who does not die! Glorious is the most Exalted, Glorious and Exalted! Glorious is the One Who there is no god other than Him<sup>-azwj</sup>! Glorious is the Ancient Who there is no beginning for Him<sup>-azwj</sup>! Glorious is the Knower without learning! Glorious is the One Encompassing all things in Knowledge! Glorious is the One, the First! Glorious is the Resurrector, the Inheritor!

سُبْحَانَ الْحَقِّ الْمُبِينِ سُبْحَانَ الَّذِي يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ سُبْحَانَ ذِي الْجَلَالِ وَ الْإِكْرَامِ سُبْحَانَ ذِي الْفَوَاضِلِ وَ النَّعَمِ الْجِسَامِ الْعِظَامِ سُبْحَانَ الَّذِي لَا يَبْلُغُ الْأَعْمَالُ شُكْرَهُ وَ لَا تَصِفُ الْأَلْسُنُ قُدْرَهُ وَ لَا تُحِيطُ بِكُنْهِ صِفَتِهِ وَ لَا تَهْتَدِي الْقُلُوبُ بِجَمِيعِ نَعْمِهِ

Glorious is the Truth, the Manifest! Glorious is the One Who Revives the bones and these have decayed! Glorious is the One with the Majesty and the Benevolence, with the Graciousness and the immense bounties, the might! Glorious is the One Who the deeds cannot reach thanking Him<sup>-azwj</sup>, nor can the tongues describe His<sup>-azwj</sup> Power, nor can the essence of His<sup>-azwj</sup> description can be encompassed, nor can the hearts be guided with entirety of His<sup>-azwj</sup> bounties!

سُبْحَانَ الْمَلِكِ ذِي الْعِزِّ الشَّامِخِ وَ السُّلْطَانِ الْبَازِخِ وَ الْمَجْدِ الْكَامِلِ وَ الْعَطَاءِ الْفَاضِلِ وَ الْفَضْلِ السَّابِغِ سُبْحَانَ الْمُجْمِلِ الْمُحْسِنِ سُبْحَانَ الْمُنْعِمِ الْمُفْضِلِ سُبْحَانَ ذِي الْجَلَالِ وَ الْإِكْرَامِ

Glorious is the King with the Lofty Might, and the Supreme Authority, and the Perfect Glory, and the Gracious awards, and the abundant Grace! Glorious is the Beautifier, the Favourer! Glorious is the Bestower, the Gracious! Glorious is the Possessor of the Majestic and the Benevolence!

سُبْحَانَ اللَّهِ آتَاءَ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ سُبْحَانَ اللَّهِ بِالْعُدُوِّ وَ الْأَصَالِ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ الْبُحْرَى مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

Glory be to Allah<sup>-azwj</sup> in times of the night and ends of the day! Glory be to Allah<sup>-azwj</sup>, ***in the morning and evening [13:15] 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] 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].***

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

***Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool's [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].***

سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لَهُ مِنَ التَّسْبِيحِ وَ كَمَا هُوَ أَهْلُهُ وَ مُسْتَحَقُّهُ عَلَى مَا أَحَبَّ وَ رَضِيَ وَ يَكُلُّ مَا أُبْلِى وَ أُعْطِيَ

Glorious is Allah<sup>-azwj</sup> just as is befitting for Him<sup>-azwj</sup> from the glorifications, and just as He<sup>-azwj</sup> is rightful of, and deserving it upon what He<sup>-azwj</sup> Loves and is Satisfied, and with all what He<sup>-azwj</sup> has Bestowed and Granted!

سُبْحَانَ اللَّهِ الَّذِي عَلَا فَدَنَا وَ سَمِعَ وَ رَأَى وَ عَلِمَ وَ أَحْصَى وَ قَدَّرَ وَ قَضَى وَ أَنْفَذَ مَا شَاءَ وَ أَعْنَى وَ أَقْنَى وَ أَمَاتَ وَ أَحْيَا وَ هُوَ بِالْمَنْظَرِ الْأَعْلَى رَبُّ الْأَجْرَةِ وَ الْأُولَى

Glorious is Allah<sup>-azwj</sup> Who is Exalted and is approachable, and Hears, and Sees, and Knows, and Counts, and Determines, and Decrees, and Implements whatever He<sup>-azwj</sup> Deserves, and

Enriches, and Saves, and Causes to die, and Causes to live, and He<sup>-azwj</sup> is with the Exalted Scenario, Lord<sup>-azwj</sup> of the Hereafter and the former (world)!

سُبْحَانَ الَّذِي لَا عِدْلَ لَهُ وَلَا نِدَّ وَلَا ضِدَّ وَلَا وَلَدَ وَلَا كُفُوَ وَلَا صَاحِبَةَ وَلَا شِبْهَ وَلَا نَظِيرَ وَلَا شَرِيكَ وَلَا إِلَهَ غَيْرُهُ تَعَالَى وَجَلَّ عَمَّا يَقُولُ  
الظَّالِمُونَ غُلُوًّا كَبِيرًا

Glorious is the One Who there is neither any equal for Him<sup>-azwj</sup>, nor rival nor opponent, nor son, nor match, nor female companion, nor likeness, nor peer, nor associate, nor god apart from Him<sup>-azwj</sup>! Exalted and Majestic is He<sup>-azwj</sup> from what the unjust ones are saying, Exalted, Great!

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ أَهْلَ الْجَبُرُوتِ وَالْعِزَّةِ اللَّهُ أَكْبَرُ وَبِي الْعَيْثِ وَالرَّحْمَةِ اللَّهُ أَكْبَرُ مَلِكُ الدُّنْيَا وَالْآخِرَةِ اللَّهُ أَكْبَرُ عَظِيمُ الْمَلَكُوتِ  
اللَّهُ أَكْبَرُ شَدِيدُ الْجَبُرُوتِ اللَّهُ أَكْبَرُ عَزِيزُ الْقُدْرَةِ لَطِيفٌ لِمَا يَشَاءُ

Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! There is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest, rightful of the Force and the Might! Allah<sup>-azwj</sup> is Greatest, Guardian of the Rain and the Mercy! Allah<sup>-azwj</sup> is Greatest, King of the world and the Hereafter! Allah<sup>-azwj</sup> is Greatest, Magnificent of the Domains! Allah<sup>-azwj</sup> is Greatest, Intense of the Force! Allah<sup>-azwj</sup> is Greatest, Mighty of the Power, Gentle to whatever He<sup>-azwj</sup> Desires!

اللَّهُ أَكْبَرُ مُدَبِّرُ الْأُمُورِ اللَّهُ أَكْبَرُ نُجِيِّ الْعِظَامِ وَ هِيَ رَمِيمٌ اللَّهُ أَكْبَرُ مُبْدِئُ الْخَلْقَاتِ اللَّهُ أَكْبَرُ مُعْلِنُ السَّرَائِرِ اللَّهُ أَكْبَرُ أَوَّلُ كُلِّ شَيْءٍ وَ آخِرُهُ اللَّهُ أَكْبَرُ بَدِيعُ  
كُلِّ شَيْءٍ وَ مُنْتَهَاهُ اللَّهُ أَكْبَرُ مُدْرِكُ كُلِّ شَيْءٍ وَ مَصِيرُهُ إِلَيْهِ

Allah<sup>-azwj</sup> is Greatest, Manager of the affairs! Allah<sup>-azwj</sup> is Greatest, Reviver of the bones and these have crumbled! Allah<sup>-azwj</sup> is Greatest Manifester of the hidden matters! Allah<sup>-azwj</sup> is Greatest, Revealer of the secrets! Allah<sup>-azwj</sup> is Greatest, First of every thing and its last! Allah<sup>-azwj</sup> is Greatest, Initiator of all things and its ultimate! Allah<sup>-azwj</sup> is Greatest, Realiser of all things and their destination is to Him<sup>-azwj</sup>!

اللَّهُ أَكْبَرُ خَالِقُ كُلِّ شَيْءٍ وَ مَوْلَاهُ اللَّهُ أَكْبَرُ أَمَامَ كُلِّ شَيْءٍ وَ خَلْفَ كُلِّ شَيْءٍ اللَّهُ أَكْبَرُ مُبْتَدِئُ كُلِّ شَيْءٍ وَ وَارِثُهُ اللَّهُ أَكْبَرُ بَدَأَ كُلَّ شَيْءٍ وَ مُعِيدُهُ اللَّهُ أَكْبَرُ  
رَازِقُ كُلِّ شَيْءٍ وَ مُغِيثُهُ اللَّهُ أَكْبَرُ رَبُّ كُلِّ شَيْءٍ وَ مُخْصِيهِ

Allah<sup>-azwj</sup> is Greatest, Creator of all things and its Master! Allah<sup>-azwj</sup> is Greatest, in front of all things and behind all things! Allah<sup>-azwj</sup> is Greatest, Beginner of all things and its Inheritor! Allah<sup>-azwj</sup> is Greatest, Initiator of all things and its repeater! Allah<sup>-azwj</sup> is Greatest, Sustainer of all things and its Helper! Allah<sup>-azwj</sup> is Greatest, Lord<sup>-azwj</sup> of all things and its Counter!

اللَّهُ أَكْبَرُ رَبُّ كُلِّ شَيْءٍ وَ مُنْجِيهِ اللَّهُ أَكْبَرُ لَمْ يَكُ قَبْلَهُ شَيْءٌ اللَّهُ أَكْبَرُ كُلُّ شَيْءٍ بِيَدِهِ اللَّهُ أَكْبَرُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ اللَّهُ أَكْبَرُ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ  
اللَّهُ أَكْبَرُ لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكَ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلِّ وَ كَبِيرُهُ تَكْبِيرًا

Allah<sup>-azwj</sup> is Greatest, Lord<sup>-azwj</sup> of all things and its success! Allah<sup>-azwj</sup> is Greatest, there was nothing before Him<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Greatest, all things are in His<sup>-azwj</sup> Hand! Allah<sup>-azwj</sup> is Greatest, all things will be destroyed except His<sup>-azwj</sup> Face! Allah<sup>-azwj</sup> is Greatest, He<sup>-azwj</sup> does not do what other's desire! Allah<sup>-azwj</sup> is Greatest, He<sup>-azwj</sup> neither took 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]!**

اللَّهُ أَكْبَرُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ اللَّهُ أَكْبَرُ مُكَبَّرًا مُعْظَمًا مُفَدَّسًا كَبِيرًا اللَّهُ أَكْبَرُ وَ لَا شَرِيكَ لَهُ فِي تَكْبِيرِي إِيَّاهُ بَلْ أَقُولُ مُخْلِصًا وَجْهَتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Allah<sup>-azwj</sup> is Greatest! He<sup>-azwj</sup> **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!** Allah<sup>-azwj</sup> is Greatest, greatly exclaimed, greatly revered, greatly sanctified, Great! Allah<sup>-azwj</sup> is Greatest, and there is no associate for Him in my extolling His<sup>-azwj</sup> Greatness, but I am saying sincerely, **I turn my face towards the One Who Originated the skies and the earth, being upright,- submitting - and I am not from the associaters' [6:79]!**

اللَّهُ أَكْبَرُ لَا نِدَّ لَهُ وَ لَا ضِدَّ وَ لَا شَبِيهَ وَ لَا شَرِيكَ ذُو الْجَلَالِ وَ الْإِكْرَامِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قُوَّةَ كُلِّ ضَعِيفٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عِزَّ كُلِّ ذَلِيلٍ

Allah<sup>-azwj</sup> is Greatest! There is neither rival for Him<sup>-azwj</sup>, nor opponent, nor resemblance, nor associate! Possessor of the Majesty and the Benevolent! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! There is neither might nor strength except with Allah<sup>-azwj</sup>, Strength of every weak one! There is neither might nor strength except with Allah<sup>-azwj</sup>, Might of every humble!

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ غِنَى كُلِّ فَقِيرٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَرَجَ كُلِّ مُكْرَبٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَلِيَّ كُلِّ نِعْمَةٍ وَ صَاحِبَ كُلِّ حَسَنَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ كَاشِفَ كُلِّ كَرْبَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْمُطَّلِعِ عَلَى كُلِّ خَفِيَّةٍ

There is neither might nor strength except with Allah<sup>-azwj</sup>, Enricher of every poor! There is neither might nor strength except with Allah<sup>-azwj</sup>, Reliever of every distressed! There is neither might nor strength except with Allah<sup>-azwj</sup> Guardian of every bounty and Master of every good deed! There is neither might nor strength except with Allah<sup>-azwj</sup>, Remover of every distress! There is neither might nor strength except with Allah<sup>-azwj</sup>, the Noticer upon every hidden matter!

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْمُحِيطِ بِكُلِّ سَرِيَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الشَّاهِدِ لِكُلِّ نَجْوَى لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّطِيفِ بَعَادِهِ عَلَى فَرْهِمٍ وَ غِنَاءِ عَنْهُمْ وَ مَلَكِيهِ إِيَّاهُمْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَمُوبِضًا إِلَى اللَّهِ وَ لَجَأً إِلَيْهِ

There is neither might nor strength except with Allah<sup>-azwj</sup>, the Encompasser of every secret! There is neither might nor strength except with Allah<sup>-azwj</sup>, the Witness of every whisper! There is neither might nor strength except with Allah<sup>-azwj</sup>, the Gentle with His<sup>-azwj</sup> servants upon their poverty and their Enricher, and Controller of theirs! There is neither might nor strength except with Allah<sup>-azwj</sup>, delegating to Allah<sup>-azwj</sup> and sheltering to Him<sup>-azwj</sup>!

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اغْتِنَارًا وَ تَوَكُّلاً عَلَيْهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اسْتِعَاثَةً بِاللَّهِ وَ غِنَاءً عَنْ كُلِّ أَحَدٍ سِوَاهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَمَسُّكًا بِاللَّهِ وَ اغْتِصَامًا بِحَبْلِهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ الْحَلِيمِ الْكَرِيمِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

There is neither might nor strength except with Allah<sup>-azwj</sup>, being strengthened and relying upon Him<sup>-azwj</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>, crying out for help with Allah<sup>-azwj</sup>, and needless from every one besides Him<sup>-azwj</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>, adhering with Allah<sup>-azwj</sup> and holding on to His<sup>-azwj</sup> rope! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, the Forbearing, the Benevolent, the Beneficent, the Merciful Who, there isn't anything like Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the Hearing, the Seeing!

مَا شَاءَ اللَّهُ تَضَرَّعاً إِلَى اللَّهِ وَ إِخْلَاصاً لَهُ مَا شَاءَ اللَّهُ اسْتِكَانَةً إِلَى اللَّهِ وَ عِبَادَةً لَهُ مَا شَاءَ اللَّهُ تَوَجُّهاً إِلَى اللَّهِ وَ إِقْرَاراً بِهِ مَا شَاءَ اللَّهُ إِلْحَاحاً عَلَى اللَّهِ وَ فَاقَةً إِلَيْهِ مَا شَاءَ اللَّهُ اسْتِغَاثَةً إِلَى اللَّهِ وَ حُسْنَ ظَنٍّ بِهِ مَا شَاءَ اللَّهُ خُضُوعاً لَهُ وَ ذُلّاً مَا شَاءَ اللَّهُ خُضُوعاً وَ تَلَطُّفاً وَ اعْتِمَاداً عَلَيْهِ

Whatever Allah<sup>-azwj</sup> Desires, beseeching to Allah<sup>-azwj</sup> and being sincere to Him<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires, compliant to Him<sup>-azwj</sup> and worshipping to Him<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires, diverting to Allah<sup>-azwj</sup> and accepting Him<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires, insisting upon Allah<sup>-azwj</sup> and being destitute to Him<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires, crying out for Help to Allah<sup>-azwj</sup> and keeping goodly thoughts with Him<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> Desires, humbling to Him<sup>-azwj</sup> and humiliating! Whatever Allah<sup>-azwj</sup> Desires, humbling and lowering, and relying upon Him<sup>-azwj</sup>!

وَ أَشْهَدُ وَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً وَ أَحْصَى كُلَّ شَيْءٍ عَدْداً

And I testify and know that Allah<sup>-azwj</sup> is Able upon all things, and Allah<sup>-azwj</sup> Encompasses all things in Knowledge, and Count all things in number!

اللَّهُمَّ إِنِّي أَنِّي عَلَيْكَ بِأَحْسَنِ مَا أَقْدِرُ عَلَيْهِ وَ أَشْكُرُكَ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَشْكُرُكَ وَ أَعْتَرِفُ لَكَ بِدُنُوِي وَ أَدْكُرُ حَاجَتِي وَ أَشْكُو إِلَيْكَ مَسْكَنتِي وَ فَاقَتِي فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ

O Allah<sup>-azwj</sup>! I laud upon You<sup>-azwj</sup> with the most excellent of what I am able upon, and I thank You<sup>-azwj</sup> with what You<sup>-azwj</sup> have Conferred with upon me! I thank You<sup>-azwj</sup> and acknowledge to You<sup>-azwj</sup> of my sins, and I mention me needs, and I complain to You<sup>-azwj</sup> of my neediness and my destitution, for You<sup>-azwj</sup> have Said, and Your<sup>-azwj</sup> Worth is the Truth: **and they are not being humble to their Lord and are not beseeching [23:76]!**

وَ هَا أَنَا ذَا يَا إِلَهِي قَدْ اسْتَجَرْتُ بِكَ وَ مَثَلْتُ بَيْنَ يَدَيْكَ وَ هَرَبْتُ إِلَيْكَ وَ لَجَأْتُ إِلَيْكَ مُسْتَكِيناً لَكَ مُتَضَرَّعاً إِلَيْكَ رَاجِئاً لِمَا لَدَيْكَ

And here I am my God<sup>-azwj</sup> having sought shelter with You<sup>-azwj</sup> and standing in front of You<sup>-azwj</sup>, and I have fled to You<sup>-azwj</sup> and seek shelter to You<sup>-azwj</sup>, yielding to You<sup>-azwj</sup>, beseeching to You<sup>-azwj</sup>, hoping of what is with You<sup>-azwj</sup>!

تَرَانِي وَ تَعْلَمُ مَا فِي نَفْسِي وَ تَسْمَعُ كَلَامِي وَ تَعْرِفُ حَاجَتِي وَ مَسْكَنتِي وَ حَالِي وَ مُنْقَلَبِي وَ مَثْوَايَ وَ مَا أُرِيدُ أَنْ أُبْدِيَ بِهِ مِنْ مَنْطِقِي وَ الَّذِي أَرْجُو مِنْكَ فِي عَاقِبَةِ أُمُورِي وَ أَنْتَ مُحْصٍ لِمَا أُرِيدُ التَّفَوُّهُ بِهِ مِنْ مَقَالِي

You<sup>-azwj</sup> See me and Know what is within my soul, and You<sup>-azwj</sup> Hear my speech and You<sup>-azwj</sup> Know my needs and my neediness and my state, and my transfer, and my abode, and what I want to begin with from my speaking, and that which I am hoping from You<sup>-azwj</sup> in the end-result of my affairs, and You<sup>-azwj</sup> Purify what I want to utter with from my words!

جَرَتْ مَقَادِيرُكَ يَا سَيِّدِي فِيَّ وَ بِمَا يَكُونُ مِنِّي فِي أَيَّامِي مِنْ سَرِيرَتِي وَ عَلَانِيَتِي وَ بِيَدِكَ لَا يَبْدُ غَيْرُكَ زِيَادَتِي وَ نَقْصَانِي

O my Master! Your<sup>-azwj</sup> Pre-determinations flow in me and with what would be happening from me during my days, from my secrets and my announcements! In Your<sup>-azwj</sup> Hand, not in hands of others is my increase and my decrease!

فَأَحَقُّ مَا أَقْدِمُ إِلَيْكَ يَا سَيِّدِي قَبْلَ ذِكْرِ حَاجَتِي وَ التَّغَوُّهُ بِطَلْبَتِي وَ بُعْيِي الشَّهَادَةَ بِوَحْدَانِيَّتِكَ وَ الإِقْرَارُ مِنِّي بِرُبُوبِيَّتِكَ الَّتِي ضَلَّتْ عَنْهَا الْأَرَاءُ وَ تَاهَتْ فِيهَا الْعُقُولُ وَ قَصُرَتْ عَنْهَا الْأَوْهَامُ

O my Master! The most appropriate thing for me to present to You<sup>-azwj</sup>, before mentioning my need and voicing my request and desire, is the testimony of Your<sup>-azwj</sup> Oneness and my acknowledgment of Your<sup>-azwj</sup> Lordship, which has been missed by opinions, confused by intellects, fallen short of understanding, perplexed by comprehension, and beyond the grasp of imaginations.

وَ حَارَتْ عِنْدَهَا الْأَفْهَامُ وَ عَجَزَتْ لَهَا الْأَحْلَامُ وَ انْقَطَعَ مَنْطِقُ الْخَلَائِقِ دُونَ كُنْهِ نَعْتِهَا وَ كَلَّتِ الْأَلْسُنُ عِنْدَ غَايَةِ وَصْفِهَا فَلَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَبْلُغَ شَيْئاً مِنْ وَصْفِكَ وَ لَا يَعْرِفُ شَيْئاً مِنْ نَعْتِكَ إِلَّا مَا حَدَّثْتَهُ لَهُ وَ وَفَّقْتَهُ إِلَيْهِ وَ بَلَّغْتَهُ إِيَّاهُ

The reasoning of creatures is bewildered, failing to encompass the essence of its description, and tongues fall short of reaching its ultimate description. No one can attain anything of Your<sup>-azwj</sup> description, nor know anything of Your<sup>-azwj</sup> Attributes, except what You<sup>-azwj</sup> have Defined for them, Guided them to, and Enabled them to reach.

وَ أَنَا مُقِرٌّ يَا سَيِّدِي إِنِّي لَا أَبْلُغُ مَا أَنْتَ أَهْلُهُ مِنْ تَعْظِيمِ جَلَالِكَ وَ تَفْهِيسِ مَجْدِكَ وَ تَمْجِيدِ كَلَامِكَ وَ الثَّنَاءِ عَلَيْكَ وَ الْمَدْحِ لَكَ وَ الذِّكْرِ لَكَ لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

And I acknowledge, O my Master, I reach the reverence of Your<sup>-azwj</sup> Majesty what You<sup>-azwj</sup> are rightful of, and Sanctification of Your<sup>-azwj</sup> Glory and Glorification of Your<sup>-azwj</sup> Speech, and the Laudation upon You<sup>-azwj</sup>, and the Praise for You<sup>-azwj</sup>, and the Zikr of Yours<sup>-azwj</sup>, because You<sup>-asws</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>!

وَ الذِّكْرِ لِأَلَانِكَ وَ الْحَمْدُ عَلَى تَعَاهُدِكَ بِنِعْمَاتِكَ وَ الشُّكْرُ عَلَى بِلَانِكَ لِأَنَّ الْأَلْسُنَ تَكَلُّ عَنْ وَصْفِكَ وَ تَعْجِزُ الْأَبْدَانُ عَنْ آدَاءِ شُكْرِكَ وَ لِعَظِيمِ جُرْمِي وَ كَبِيرِ حَطَايَايَ وَ مَا اخْتَطَبْتُ عَلَى نَفْسِي مِنْ مُوبِقَاتِ ذُنُوبِي الَّتِي أُوْبِقْتَنِي وَ أَخْلَقْتَ عِنْدَكَ وَجْهِي

And the mention of Your<sup>-azwj</sup> Favours, and the Praise is upon Your<sup>-azwj</sup> Care with Your<sup>-azwj</sup> bounties, and the thanking upon Your<sup>-azwj</sup> Trials, because the tongues fail from describing You<sup>-azwj</sup> and the bodies are incapable of fulfilling Your<sup>-azwj</sup> thanks, and due to my mighty crimes and my great sins and what surround upon my soul of my destructive sins which has destroyed me, and I have disgraced my face in Your<sup>-azwj</sup> Presence!

هَرَبْتُ إِلَيْكَ رَبِّ وَ مَثَلْتُ بِبَيْتِ يَدَيْكَ وَ تَضَرَّعْتُ إِلَيْكَ سَيِّدِي لِأَقْرَبِ لَكَ بِوَحْدَانِيَّتِكَ وَ رُبُوبِيَّتِكَ وَ أَنَّنِي عَلَيْكَ بِمَا أَنْتَبَيْتَ بِهِ عَلَيَّ نَفْسِكَ وَ أَصْفَكَ بِمَا يَلِيْقُ بِكَ مِنْ صِفَاتِكَ وَ أَدَّكَ لَكَ مَا أَنْعَمْتَ بِهِ عَلَيَّ مِنْ مَعْرِفَتِكَ

I have fled to You<sup>-azwj</sup>, Lord<sup>-azwj</sup>, and stand in front of You<sup>-azwj</sup>, and beseech to You<sup>-azwj</sup>, my Master, to acknowledged to You<sup>-azwj</sup> of Your<sup>-azwj</sup> Oneness and Your<sup>-azwj</sup> Lordship, and Laud upon You<sup>-azwj</sup> with what You<sup>-azwj</sup> have Lauded with upon Yourself<sup>-azwj</sup>, and I describe You<sup>-azwj</sup> with what is related with You<sup>-azwj</sup> from Your<sup>-azwj</sup> Own Description, and I mention to You<sup>-azwj</sup> what You<sup>-azwj</sup> have Favoured with upon me of Your<sup>-azwj</sup> recognition!

فَأَشْهَدُ يَا رَبِّ أَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَا وَلِدًا وَلَا يُولَدُ وَلَا يُولَدُ وَلَا يَكُنْ لَهُ كُفُوًا أَحَدٌ

I testify, O Lord<sup>-azwj</sup>, You<sup>-azwj</sup> are the One, the First, the Solid, the Single Who did not Take a female companion, nor a son, **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

وَأَنَّكَ الَّذِي لَمْ تَزَلْ وَلَا تَزَالُ وَلَا يُعْيَبُكَ الدُّهُورُ وَلَا تُفْنِيكَ الْأَزْمَانُ وَلَا تُبْيِئُكَ الْأَعْصَارُ وَلَا تُدَاوِلُكَ الْأَيَّامُ وَلَا تُخْتَلِفُ عَلَيْكَ اللَّيَالِي وَلَا تُحَارِبُكَ الْأَقْدَارُ وَلَا تُبْلِعُكَ الْأَجَالَ وَلَا يَجْلُو مِنْكَ مَكَانٌ وَلَا فَنَاءٌ لِمَلِكِكَ وَلَا زَوَالٌ لِسُلْطَانِكَ وَلَا انْقِطَاعٌ لِلذِّكْرِ وَلَا تَبْدِيلٌ لِكَلِمَاتِكَ وَلَا تَحْوِيلٌ لِسُنَّتِكَ وَلَا لِحُلْفَ لَوْعِدِكَ وَلَا تَأْلُحُذُكَ سِنَّةٌ وَلَا نَوْمٌ

And You<sup>-azwj</sup> are Who did not cease nor will cease to be, nor do the ages change You<sup>-azwj</sup>, nor do the eras annihilate You<sup>-azwj</sup>, nor do the times decay You<sup>-azwj</sup>, not do the days rotate You<sup>-azwj</sup>, nor do the nights alternate You<sup>-azwj</sup>, nor does the death reach You<sup>-azwj</sup>, nor is any place vacant from You<sup>-azwj</sup>, nor is there annihilation for Your<sup>-azwj</sup> Kingdom, nor any decline to Your<sup>-azwj</sup> Authority, nor any termination of Your<sup>-azwj</sup> Zikr, nor replacement for Your<sup>-azwj</sup> Words, nor transformation of Your<sup>-azwj</sup> Conducts, nor breaking of Your<sup>-azwj</sup> Promise, nor does slumber seize You<sup>-azwj</sup> nor sleep!

أَشْهَدُ أَنَّكَ رَبُّنَا الَّذِي إِيَّاهُ نَعْبُدُ كُنْتَ قَبْلَ الْأَيَّامِ وَاللَّيَالِي وَقَبْلَ الْأَزْمَانِ وَاللَّيَالِي وَاللَّيَالِي وَقَبْلَ كُلِّ شَيْءٍ وَكَوْنَتْ كُلُّ شَيْءٍ فَأَحْسَنْتَ كَوْنَهُ

I testify that You<sup>-azwj</sup> are our Lord<sup>-azwj</sup> Who, we worship Him<sup>-azwj</sup>! You<sup>-azwj</sup> were before the days and the nights, and before the eras and the ages, and before all things, and You<sup>-azwj</sup> Brought into being all things, so You<sup>-azwj</sup> were excellent in its creation!

فَأَنْتَ حَيٌّ قَيُّومٌ مَلِكٌ قُدُّوسٌ دَائِمٌ مُتَعَالٍ بِلَا فَنَاءٍ وَلَا زَوَالٍ وَلَا غَايَةٍ وَلَا مُنْتَهَى وَلَا إِلَهَ فِي السَّمَاءِ وَلَا فِي الْأَرْضِ إِلَّا أَنْتَ الْمَعْبُودُ الْمَحْمُودُ الْعَلِيُّ الْمُتَعَالَى غَيْرٌ مَوْصُوفٍ وَلَا مَحْدُودٍ تَعْظُمْتَ حَمِيداً وَتَجَبَّرْتَ خَلِيماً وَتَكَبَّرْتَ رَحِيماً وَتَعَالَيْتَ عَزِيزاً وَتَعَزَّزْتَ كَرِيماً وَتَقَدَّسْتَ مَجِيداً وَتَمَجَّدْتَ مَلِكاً وَتَبَارَكْتَ قَدِيراً وَتَوَخَّذْتَ رَبّاً إِلَهاً

You<sup>-azwj</sup> are Living, Eternal, King, Holy, Permanent, Exalted, without annihilation nor decline nor peak nor end point, and there is neither god in the sky nor in the sky except You<sup>-azwj</sup> the Deity, the Praised, the Exalted, the Lofty without description, nor limited! You<sup>-azwj</sup> Exalted as Praise-worthy, and Forceful yet Lenient, and Great yet Merciful, and Exalted as Mighty, and Honoured as Benevolent, and Sanctified as Glorious, and Glorified as King, and Blessed as All-Powerful, and Declared Your<sup>-azwj</sup> Oneness as Lord<sup>-azwj</sup>, God<sup>-azwj</sup>!

حَيّاً قَيُّوماً عَظِيماً جَلِيلاً حَمِيداً عَلِيماً كَبِيراً وَتَقَرَّرْتَ بِخَلْقِ الْخَلْقِ كُلِّهِمْ فَمَا مِنْ بَارِيٍّ مُصَوِّرٍ صَانِعٍ مُتَقِنٍ غَيْرِكَ وَتَفَضَّلْتَ قَوِيّاً قَادِراً مَحْمُوداً غَالِباً قَاهِراً مَحْسَباً مَعْبُوداً مَدْكُوراً مُبْدِئاً مُعِيداً مُجِيباً مُمِيتاً بَاعِناً وَارِثاً

Living, Eternal, Majestic, Praise, Exalted, Great, and You<sup>-azwj</sup> Individualised by Creating the creatures, all of them, so there is no maker, fashioner, Crafter, Precise apart from You<sup>-azwj</sup>, and You<sup>-azwj</sup> are Merited, Strong, Able, Praise, Prevailer, Subduer, Favourer, Deity, Mentioned, Initiator, Repeater, Causer of life, Causer of death, Inheritor!

و تَطَوَّلَتْ عَفْوَاً وَعُفُوراً وَهَاباً تَوَّاباً بَرّاً رَحِيماً رَهُوفاً وَدُوداً قَرِيماً مُجِيباً سَمِيحاً بَصِيراً حَلِيماً حَكِيماً حَنَّاناً مَنَّاناً وَ أَشْهَدُ أَنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِكَ لَا يَمْلِكُونَ  
مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ لَا أَصْغَرَ مِنْ ذَلِكَ وَ لَا أَكْبَرَ وَ مَا لَكَ فِيهِمَا شَرِيكَ وَ مَا لَكَ فِيهِمَا نَظِيرٌ وَ مَا لَكَ مِنْهُمْ مِنْ ظَهِيرٍ كَفَى بِكَ لِخَلْقِكَ  
وَاحِداً ظَهيراً

You<sup>-azwj</sup> Favoured by being a Pardoner, Forgiver, Bestower, Turner, Merciful, Kind, Cordial, Near, Responder, Hearing, Seeing, Forbearing, Wise, Affectionate, Bestower, and I testify that those who are supplicating to the ones other than You<sup>-azwj</sup> can neither control the weight of a particle in the skies nor on the earth, nor smaller than that nor larger, there is no associate for You<sup>-azwj</sup> in these, and there is no peer for You<sup>-azwj</sup> in these, and there is no backer for You<sup>-azwj</sup> from them. It suffices for Your<sup>-azwj</sup> creatures of You<sup>-azwj</sup> being One Backer!

وَ أَشْهَدُ أَنَّ لَكَ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتِ الثَّرَى وَ بِيَدِكَ مَلَكُوتُ كُلِّ شَيْءٍ وَ خَزَائِنُهُ تُعْطِي مِنْ سَعَةٍ وَ تَمْنَعُ مِنْ قُدْرَةٍ وَ  
مَا مِنْ مَدْعٍ غَيْرِكَ وَ لَا مُجِيبٍ إِلَّا أَنْتَ

And I testify that for You<sup>-azwj</sup> are the skies and the earths and whatever is within these, and whatever is between these, and whatever is beneath the soil, and in Your<sup>-azwj</sup> Hand (control) are all things, its treasures You<sup>-azwj</sup> Give from vastness and Prevent from Power, and there is no one to call nor any Responder apart from You<sup>-azwj</sup>!

وَ أَشْهَدُ أَنَّ الَّذِينَ اتَّخَذُوا مِنْ دُونِكَ آلِهَةً أَنْ أَهْتَهُمْ لَا يُخْلِفُونَ شَيْئاً وَ هُمْ يُخْلِفُونَ وَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرّاً وَ لَا نَفْعاً وَ لَا يَمْلِكُونَ مَوْتاً وَ لَا حَيَاةً وَ لَا  
نُشُوراً وَ لَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْهُمْ وَ لَا تَحْوِيلاً

And I testify that those who are taking gods from besides You<sup>-azwj</sup>, their gods **are not creating anything while they are Created, nor are they controlling for themselves a harm nor a benefit, and are neither controlling death nor life nor Resurrection [25:3]**, nor are they controlling the removal of harm from them nor alteration!

وَ أَشْهَدُ أَنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِكَ لَا يُنْزِلُونَ قَطْرَةً مِنَ السَّمَاءِ وَ لَا يُنْبِتُونَ حَبَّةً وَ لَا شَجَرَةً مِنَ الْأَرْضِ وَ لَا حُضْرَةً وَ لَا يَخْلُقُونَ ذَبَاباً وَ لَوْ اجْتَمَعُوا لَهُ  
وَ إِنْ يَسْتَلْبِئُهُمُ الذَّبَابُ شَيْئاً لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعْفَ الطَّالِبِ وَ الْمَطْلُوبِ

And I testify that those who are supplicating to the ones besides You<sup>-azwj</sup> are not descending even a drop from the sky nor growing a seed nor a tree from the earth, nor greenery, nor are they creating a fly, **and even if they were to gather for it; and if the fly were to snatch something, they will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73]!**

تَبَارَكَتَ يَا سَيِّدِي وَ تَجَبَّرْتَ وَ تَقَدَّسْتَ وَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوّاً كَبِيراً

O my Master! Blessed are You<sup>-azwj</sup>, and Forceful, and Sanctified, and more Exalted than what the unjust ones are saying, Lofty, Great!

وَ أَحْمَدُكَ اللَّهُمَّ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ وَ أَشْكُرُكَ وَ أَنْتَ لِلشُّكْرِ أَهْلٌ عَنْ حُسْنِ صَنِيعِكَ إِلَيَّ وَ سَوَابِغِ نِعَمِكَ عَلَيَّ وَ خَزَائِلِ عَطَائِكَ لَدَيَّ وَ عَلَيَّ كُلِّ مَا فَضَّلْتَنِي بِهِ مِنْ رَحْمَتِكَ وَ أَسْبَغْتَ عَلَيَّ مِنْ نِعَمَتِكَ

O Allah<sup>-azwj</sup>, and I praise You<sup>-azwj</sup> and Your<sup>-azwj</sup> are rightful of the Praise, and I thank You<sup>-azwj</sup> and Your<sup>-azwj</sup> are rightful to be thanked due to Your<sup>-azwj</sup> excellent Dealings, and Your<sup>-azwj</sup> abundant bounties upon me, and Your<sup>-azwj</sup> plentiful awards to me, and upon all what You<sup>-azwj</sup> have Grace me with from Your<sup>-azwj</sup> Mercy and have been plentiful with upon me of Your<sup>-azwj</sup> bounties!

فَأِنَّكَ قَدْ اصْطَنَعْتَ عِنْدِي مَا يَحِقُّ لَكَ بِهِ شُكْرِي وَ ذِكْرِي مِنْ حُسْنِ وَلَا تَيْتِكَ إِثَائِي وَ لَطْفِكَ بِالصَّلَاحِ لِي وَ مَا لَا غِنَى بِي عَنْهُ وَ لَا يُؤَافِقُنِي غَيْرُهُ وَ لَا بُدَّ لِي مِنْهُ وَ لَا أَصْلَحُ إِلَّا عَلَيْهِ

Surely, You<sup>-azwj</sup> have Dealt with me what deserves my thanking You<sup>-azwj</sup> for it, and my Zikr due to excellence of Your<sup>-azwj</sup> Governance of me, and Your<sup>-azwj</sup> Gentleness with the betterment for me and what there is not needlessness with me from, nor are others compatible for me, nor is there any escape for me from it, nor can I be correct except upon it!

وَ لَوْ لَا حُسْنُ صَنِيعِكَ إِلَيَّ وَ تَعَطُّفِكَ عَلَيَّ مَا بَلَغْتُ إِخْرَازَ حَظِّي وَ لَا صَلَاحَ نَفْسِي وَ لَكِنَّكَ ابْتَدَأْتَنِي مِنْكَ بِالْإِحْسَانِ وَ وَلَّيْتَنِي فِي أُمُورِي كُلِّهَا بِالْكَفَايَةِ وَ صَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ وَ مَنَعْتَ عَنِّي الْمَحْدُورَ مِنَ الْقَضَاءِ

And had it not been for excellence of Your<sup>-azwj</sup> Dealings with me and Your<sup>-azwj</sup> Compassion upon me, I would not have reached protection of my share, nor betterment for me, but You<sup>-azwj</sup> Initiated me from You<sup>-azwj</sup> with the Favour and Took charge of me in my affairs, all of them, with the sufficiency, and You<sup>-azwj</sup> Turned away from me the struggles of the afflictions, and Prevented from me the hazards from the Decrees!

اللَّهُمَّ كَمْ مِنْ بَلَاءٍ جَاهِدِ صَرَفْتَهُ عَنِّي وَ أَبْلَيْتَ بِهِ غَيْرِي وَ كَمْ مِنْ نِعْمَةٍ أَفْرَزْتَ بِهَا عَيْنِي وَ كَمْ مِنْ صَنِيعَةٍ لَكَ عِنْدِي

O Allah<sup>-azwj</sup>! How many a struggling affliction You<sup>-azwj</sup> have Turned away from me and Tried others with it, and how many bounties You<sup>-azwj</sup> have Delighted my eyes with, and how many goodly Dealings there are from You<sup>-azwj</sup> to me!

إِلَهِي أَنْتَ الَّذِي أَجَبْتَ فِي الْإِضْطِرَارِ دَعْوَتِي وَ أَقَلْتَ عِنْدَ الْعِتَارِ زَلَّتِي وَ أَحَدْتَ مِنَ الْأَعْدَاءِ ظَلَامَتِي فَمَا وَجَدْتُكَ بَجِيلاً حِينَ دَعْوَتِكَ وَ لَا مُتَقَبِّضاً حِينَ أَرَدْتُكَ وَ لَكِنِّي وَجَدْتُكَ لِدَعَائِي سَامِعاً وَ عُدْتَ عَلَيَّ بِالْتَعَمُّ مُسْبِعاً فِي كُلِّ شَأْنٍ مِنْ شَأْنِي وَ كُلِّ زَمَانٍ مِنْ زَمَانِي وَ أَنْتَ عِنْدِي مُخْمُودٌ وَ صَنِيعُكَ عِنْدِي مُؤَجُّودٌ بِحَمْدِكَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> are the One<sup>-azwj</sup> Who Answered my supplication during the desperation, and Uprooted my slips during the stumbles, and You<sup>-azwj</sup> Took my grievances from the enemies! I have not found You<sup>-azwj</sup> as ungenerous whenever I had supplicated to You<sup>-azwj</sup>, nor Withholding whenever I wanted You<sup>-azwj</sup>, but I found You<sup>-azwj</sup> a Listener to my supplication, and You<sup>-azwj</sup> Repeated upon me with the abundant bounties in every affair from my affairs, and every time from my times, and in my presence You<sup>-azwj</sup> are Praise-worthy, and Your<sup>-azwj</sup> goodly Dealings are existent, praising You<sup>-azwj</sup>!

سَيِّدِي نَفْسِي وَ عَقْلِي وَ لِسَانِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ نُحْيِي وَ نُحْيِي وَ عَصَبِي وَ عِظَامِي وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي حَمداً يَكُونُ مُبَلِّغاً رِضَاكَ مُنْجِياً مِنْ سَخَطِكَ

My Master! My soul, and my intellect, and my tongue, and my hair, and my skin, and my flesh, and my blood, and my brain, and my nerves, and my bones, and whatever the earth carries from me are praising to be reaching Your<sup>-azwj</sup> Satisfaction, rescuing from Your<sup>-azwj</sup> Wrath!

الْحَمْدُ لِلَّهِ الَّذِي اسْتَوْجَبَ عَلَيَّ أَنْ أحمدهُ بِمَا عَرَفَنِي مِنْ نَفْسِهِ بِفَضْلِهِ عَلَيَّ وَ إِحْسَانِهِ إِلَيَّ وَ لَمْ أَكُ شَيْئاً الْحَمْدُ لِلَّهِ الَّذِي عَدَّلَنِي بِنِعْمَتِهِ وَ أَسْبَغَ عَلَيَّ فَضْلَهُ وَ ابْتَدَأَنِي بِرِزْقِهِ الطَّيِّبِ مِنْ غَيْرِ أَنْ أَسْأَلَهُ وَ لَا بِعَمَلٍ صَالِحٍ اسْتَوْجَبْتُ مَا ابْتَدَأَنِي بِهِ

The Praise is for Allah<sup>-azwj</sup> Who Obligated upon me that I should praise Him<sup>-azwj</sup> due to what He<sup>-azwj</sup> has Introduced of Himself<sup>-azwj</sup> with His<sup>-azwj</sup> Grace upon me, and His<sup>-azwj</sup> Favours to me and I was not anything! The Praise is for Allah<sup>-azwj</sup> Who Provided me with His<sup>-azwj</sup> bounties and His<sup>-azwj</sup> Grace is abundant upon me, and He<sup>-azwj</sup> Initiated me with His<sup>-azwj</sup> goodly sustenance from without my having asked Him<sup>-azwj</sup>, and it was not due to righteous deeds that I was obligated what He<sup>-azwj</sup> has Initiated me with!

إِلَهِي وَ أَوْجَبَ عَلَيَّ مِنْ شُكْرِهِ كَمَا لَا اسْتَحِقُّ بِهِ الْمَزِيدَ مِنْ لَدَيْهِ مَعَ مَا عَرَفَنِي مِنْ دِينِهِ وَ دَلَّنِي عَلَى نَفْسِهِ وَ أَكْرَمَنِي بِرَسُولِهِ وَ وِلَاةِ أَمْرِهِ وَ أَلْقَى فِي قَلْبِي مَحَبَّتَهُ وَ شَاطِئَ لَحْمِي وَ دَمِي بِحُبِّهِ وَ لِسَانِي بِذِكْرِهِ

My God<sup>-azwj</sup>, and He<sup>-azwj</sup> has Obligated upon me of thanking Him<sup>-azwj</sup> even though I do not deserve the increase with it from Him<sup>-azwj</sup>, along with what He<sup>-azwj</sup> has Introduced to me of His<sup>-azwj</sup> religion and Pointed me to Himself<sup>-azwj</sup>, and Honoured me with His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Guardians of His<sup>-azwj</sup> Command, and Cast His<sup>-azwj</sup> Love into my heart, and Intertwined my flesh and my blood with His<sup>-azwj</sup> Love, and my tongue with His<sup>-azwj</sup> Zikr!

وَ أَمَرَنِي بِمَسْأَلَتِهِ وَ دَعَانِي إِلَى عِبَادَتِهِ وَ رَعْبَنِي فِيمَا عِنْدَهُ وَ حَتَّنِي عَلَى طَاعَتِهِ وَ زَهَدَنِي فِي مَعْصِيَتِهِ وَ شَوَّقَنِي إِلَى حَتَّتِهِ وَ حَدَّرَنِي عِقَابَهُ رَحْمَةً مِنْهُ لِي وَ مِنْتَهُ وَ اجِبْتُ شُكْرَهَا عَلَيَّ

And He<sup>-azwj</sup> Commanded me with asking Him<sup>-azwj</sup>, and Called me to worship Him<sup>-azwj</sup>, and Encouraged me regarding what is in His<sup>-azwj</sup> Presence, and Urged me upon obeying Him<sup>-azwj</sup>, and Abstained me is disobeying Him<sup>-azwj</sup>, and Made me yearn for His<sup>-azwj</sup> Paradise, and Cautioned me of His<sup>-azwj</sup> Punishment out of Mercy from Him<sup>-azwj</sup> for me, and as Conferment obligating upon me of thanking for it!

لَوْ أَنَّ الدُّنْيَا وَ مَا فِيهَا أَصْبَحَ وَ أَمْسَى فِي مَلَكْتِي وَ أَنَا مُنْسَلِحٌ مِنَ الدِّينِ الَّذِي أَنَا بِهِ مُتَمَسِكٌ مَا كَانَ ذَلِكَ عَوْضاً مِنْ بَعْضِهِ فَلَرَبِّي الْحَمْدُ عَلَى نِعْمِهِ الَّتِي لَا تُحْصَى بِعَدَدٍ وَ لَا تُجَازَى بِعَمَلٍ

Even if the world and whatever is in it were to be in my control morning and evening, and I was stripped off from the religion which I am adhering with, that would not be a compensation of part of it, so Necessitate me the praising upon His<sup>-azwj</sup> bounties which cannot be counted in number nor can it be recompensed with deeds!

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِينَ الْعَالِمِ بِمَا كَانَ وَ يَكُونُ الْأَوَّلِ بِلاَ ابْتِدَاءٍ وَ الْآخِرِ بِلاَ انْتِهَاءٍ أَوَّلَ كُلِّ شَيْءٍ وَ مُبْدِي كُلِّ شَيْءٍ وَ مُعِيدِهِ

The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, Lord<sup>-azwj</sup> of the skies and the earths, the Knower of what has happened and will be happening! The First without a beginning, and Last

without an end-point! First of every thing and its destiny, and Initiator of every thing and its Repeater!

خَصَعَتْ لَهُ الرِّقَابُ وَ خَشَعَتْ لَهُ الْأَصْوَاتُ وَ ضَلَّتْ فِيهِ الْأَخْلَامُ وَ كَلَّتْ دُونَهُ الْأَبْصَارُ لَا يَقْضِي فِي الْأُمُورِ غَيْرَهُ وَ لَا يُدِيرُ مَقَادِيرَهَا سِوَاهُ وَ لَا يَصِيرُ مُنْتَهَى شَيْءٍ مِنْهَا إِلَى غَيْرِهِ وَ لَا يَنْتَمِ شَيْءٌ مِنْهَا دُونَهُ

The necks are humbled to Him<sup>-azwj</sup>, and the voices are fearful to Him<sup>-azwj</sup>, and the intellects are lost in Him<sup>-azwj</sup>, and the sights fail below Him<sup>-azwj</sup>! Neither do others decree regarding the matters, nor are the determinations managed by other than Him<sup>-azwj</sup>, not is the destiny of a thing from it is to someone else! Nothing from it is completed by other than Him<sup>-azwj</sup>!

لَهُ الْحَمْدُ وَ الْعِظَمَةُ وَ لَهُ الْمُلْكُ وَ الْقُدْرَةُ وَ لَهُ الْإِيدُ وَ الْحِجَّةُ وَ لَهُ الْحَوْلُ وَ الْقُوَّةُ وَ لَهُ الدُّنْيَا وَ الْآخِرَةُ

For Him<sup>-azwj</sup> is the Praise and the Magnificence, and for Him<sup>-azwj</sup> is the Kingdom and the Power, and for Him<sup>-azwj</sup> is the Favour and the Argument, and for Him<sup>-azwj</sup> is the Might and the Strength, and for Him<sup>-azwj</sup> is the world and the Hereafter!

أَمْرُهُ قَضَاءٌ وَ رِضَاؤُهُ رَحْمَةٌ وَ سَخَطُهُ عَذَابٌ وَ كَلَامُهُ نُورٌ يَقْضِي بِعِلْمٍ وَ يَعْفُو بِحِلْمٍ وَ أَسِعَ الْمَغْفِرَةَ شَدِيدُ التَّقَمَّةِ قَرِيبُ الرَّحْمَةِ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمُهُ وَ وَسِعَ بِكُلِّ شَيْءٍ حِفْظُهُ

His<sup>-azwj</sup> Command is Decree, and His<sup>-azwj</sup> Satisfaction is Mercy, and His<sup>-azwj</sup> Wrath is Punishment, and His<sup>-azwj</sup> Speech is Noor! He<sup>-azwj</sup> Decrees with Knowledge and Pardons with Forbearance! He<sup>-azwj</sup> of vast Forgiveness, Severe of the Vengeance, Near of the Mercy Encompassing with all things in His<sup>-azwj</sup> Knowledge, and Capacious of all things in His<sup>-azwj</sup> Protection!

كَانَ عِلْمُهُ قَبْلَ كُلِّ شَيْءٍ وَ يَكُونُ بَعْدَ هَلَاكِ كُلِّ شَيْءٍ لَا يُعْجِزُهُ شَيْءٌ وَ لَا يَتَوَارَى عَنْهُ شَيْءٌ وَ لَا يَقْدِرُ أَحَدٌ قَدْرَهُ وَ لَا يَشْكُرُهُ أَحَدٌ حَقَّ شُكْرِهِ وَ لَا تَهْتَدِي الْقُلُوبُ لِصِفَتِهِ وَ لَا تَبْلُغُ الْعُقُولُ نَعْتَهُ

His<sup>-azwj</sup> Knowledge existed before all things and it would be (existing) after destruction of all things! Nothing frustrates Him<sup>-azwj</sup> nor is anything concealed from Him<sup>-azwj</sup>, nor is anyone able of His<sup>-azwj</sup> Ability, nor can anyone thank as is His<sup>-azwj</sup> right to be thanked, nor can the hearts be guided to describe Him<sup>-azwj</sup>, nor can the intellects reach His<sup>-azwj</sup> Attributes!

حَارَبَتِ الْأَبْصَارُ دُونَهُ وَ كَلَبَتِ الْأَلْسُنُ عَنْهُ لَمْ تَرَهُ عَيْنٌ وَ لَمْ يَنْتَهَ إِلَيْهِ نَظَرٌ وَ لَا يُدْرِكُهُ بَصَرٌ حَيٌّ قَبِيحٌ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ وَسِعَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا وَ مَلَأَ كُلَّ شَيْءٍ عِظَمَةً وَ عَدَلًا وَ أَحَدَ كُلَّ شَيْءٍ بِسُلْطَانٍ وَ قُدْرَةٍ

The sights are bewildered below Him<sup>-azwj</sup>, and the tongues fail from (describing) Him<sup>-azwj</sup>! No eye has seen Him<sup>-azwj</sup>, and no look (glance) has ended to Him<sup>-azwj</sup>, nor can a sight realise Him<sup>-azwj</sup>! He<sup>-azwj</sup> is Living, Eternal! Neither does slumber seize Him<sup>-azwj</sup> nor Sleep! He<sup>-azwj</sup> is Capacious of all things in Mercy and Knowledge, and He<sup>-azwj</sup> Fills all things in Magnificence and Justice, and He<sup>-azwj</sup> Seizes all things with Authority and Power!

لَا يُعْجِزُهُ مَا طَلَبَ وَ لَا يُبْرِدُ مَا أَمَرَ وَ لَا يَنْقُصُ سُلْطَانَهُ مِنْ عَصَاهُ وَ لَا يَسْتَعْنِي عَنْهُ مَنْ تَوَلَّى غَيْرَهُ كُلِّ سِرٍّ عِنْدَهُ عَلَانِيَةٌ وَ كُلِّ غَيْبٍ عِنْدَهُ شَهَادَةٌ فَلَيْسَ يُسْتَرُّ عَنْهُ شَيْءٌ وَ لَا يَسْتَعْلَهُ شَيْءٌ عَنْ شَيْءٍ

It is not beyond Him<sup>-azwj</sup> whatever He<sup>-azwj</sup> Seeks, nor is there a rebuttal to what He<sup>-azwj</sup> Commands, nor is His<sup>-azwj</sup> Authority reduced by the one disobeying Him<sup>-azwj</sup>, nor is he needless of Him<sup>-azwj</sup> the one who turns to others! Every secret is an announcement with Him<sup>-azwj</sup>, and every hidden matter is witnessed with Him<sup>-azwj</sup>! Nothing is concealed from Him<sup>-azwj</sup>, nor does a thing pre-occupy Him<sup>-azwj</sup> from a thing!

قُلُوبُ الْعِبَادِ بِيَدِهِ وَ أَجَاهُهُمْ بِعِلْمِهِ وَ مَصِيرُهُمْ إِلَيْهِ لَا يَخْفَى عَلَيْهِ شَيْءٌ مِمَّا هُمْ فِيهِ أَحْصَى عَدَدَهُمْ مِنْ قَبْلِ خَلْقِهِمْ وَ عَلِمَ أَعْمَالَهُمْ مِنْ قَبْلِ عَمَلِهِمْ وَ كَتَبَ آثَارَهُمْ وَ سَمَّى أَسْمَاءَهُمْ وَ عَلَا كُلَّ شَيْءٍ قُدْرَتُهُ

Hearts of the servant are in His<sup>-azwj</sup> Hand (control), and their terms (of lifespan) are with His<sup>-azwj</sup> Knowledge, and their destination is to Him<sup>-azwj</sup>! Nothing is hidden unto Him<sup>-azwj</sup> from what they are in! He<sup>-azwj</sup> Counted their numbers from before He<sup>-azwj</sup> had Created them, and Knew of their deeds from before they had worked them, and He<sup>-azwj</sup> Wrote their impacts and Specified their terms, and His<sup>-azwj</sup> Power is higher than all things!

لَا يَقَعُ وَهُمْ كَيْفَ هُوَ حَيٌّ لَا يَمُوتُ صَمَدٌ لَا يَطْعَمُ قِيُومٌ لَا يَنَامُ مَلِكٌ لَا يُرَامُ عَزِيزٌ لَا يُضَامُ جَبَّارٌ لَا يُرَى سَمِيعٌ لَا يَشَاكُ بَصِيرٌ لَا يَرْتَابُ عَظِيمُ الشَّأْنِ شَدِيدُ السُّلْطَانِ خَبِيرٌ بِكُلِّ مَكَانٍ يَعْلَمُ وَهُمْ الْأَنْفُسِ وَ هَمْسِ الْأَلْسِنِ وَ رَجْعِ الشِّفَاهِ وَ حَاثِنَةِ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

Imaginations cannot occur on how He<sup>-azwj</sup> is! He<sup>-azwj</sup> is Alive, not dying, Solid not eating, Eternal not sleeping, a King not to be breached, Mighty not to be violated, a Hearing not being seen. There is neither doubt nor suspicion He<sup>-azwj</sup> is Seeing, being of Magnificent Glory, Strong of the Authority, Informed with every place! He<sup>-azwj</sup> Knows imaginations of the souls, and whispering of the tongues, and movement of the lips, and treachery of the eyes and whatever the chests are hiding!

لَا تَفْتِي عَجَائِبُهُ وَ لَا يَنْقُضِي مَدْحُهُ وَ لَا تَنْفَدُ حَزَائِبُهُ وَ لَا تُخْصَى نِعْمُهُ وَ لَوْ كَانَ الْبَحْرُ مِدَاداً لِكَلِمَاتِ رَبِّي لَتَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جُنَّا يَمْتَلِئُهُ مِدَاداً وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَ الْبَحْرُ بَمَدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا تَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

His<sup>-azwj</sup> Wonder never perish nor is His<sup>-azwj</sup> Glorification reduced, nor do His<sup>-azwj</sup> treasures deplete, nor can His<sup>-azwj</sup> bounties be counted! **Say: 'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109] and even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]!**

وَ لَكَ الْحَمْدُ يَا سَيِّدِي وَ مَوْلَايَ عَلَى نِعْمَاتِكَ وَ آلائِكَ كَثِيراً وَ حُسْنِ بَلَاغِكَ مَا عَرَفْتُ مِنْهُ وَ مَا لَمْ أَعْرِفْ وَ مَا دَكَّرْتُ مِنْهُ وَ مَا لَمْ أَذْكَرْ وَ عَلَى مَا أَوْلَيْتَنِي وَ أَوْلَيْتَنِي وَ أَعْطَيْتَنِي وَ شَرَّفْتَنِي وَ فَضَّلْتَنِي وَ كَرَّمْتَنِي وَ هَدَيْتَنِي لَدَيْكَ وَ سَلَكْتَ بِي فَهَجَ الْحَقِّ وَ سَبِيلَ الصِّدْقِ وَ طَرِيقَكَ الْوَاضِحَ الْمَحَجَّةَ وَ سَوَاءَ الصِّرَاطِ

And for You<sup>-azwj</sup> is the Praise, my Chief and my Master, upon Your<sup>-azwj</sup> bounties, and Your<sup>-azwj</sup> many Favours, and Your<sup>-azwj</sup> excellent Trials, what I know of and what I don't know, and what I have mentioned from it and what I have not mentioned, and upon what You<sup>-azwj</sup> have Bestowed me, and Tried me, and Granted me, and Ennobled me, and Graced me, and Honoured me, and Guided me to Your<sup>-azwj</sup> religion, and You<sup>-azwj</sup> Travelled with me on the

manifesto of truth, and the truthful way, and Your<sup>-azwj</sup> clear path, the proven and the even Path!

وَعَرَّفْتَنِي مِنْ إِحْسَانِكَ إِلَيَّ وَ إِنْعَامِكَ عَلَيَّ وَ حَفِظْتَ لِي فِي جَمِيعِ مَا حَوَّلْتَنِي وَ ابْتَدَأْتَكَ إِلَيَّ بِمَا بِهِ ابْتَدَأْتَنِي مِمَّا يَعْجُزُ عَنْهُ صِفَتِي وَ تَكِلُ عَنْهُ لِسَانِي وَ يَغَيَا عَنْهُ فَهْمِي وَ يَقْضُرُ ذُوْنَهُ فَهْمِي وَ عِلْمِي وَ يَنْقَطِعُ قَبْلَ كُنْهِهِ عَدْدِي وَ لَا يُحِيطُ بِهِ إِخْصَائِي

And You<sup>-azwj</sup> Introduced me of Your<sup>-azwj</sup> Favours to me, and of Your<sup>-azwj</sup> bounties upon me, and Your<sup>-azwj</sup> Protection for me in entirety of what You<sup>-azwj</sup> had Empowered me, and Your<sup>-azwj</sup> Initiating me with what You<sup>-azwj</sup> Initiated me with, from what my description is incapable of, and my tongues fails from, and my understanding is fatigued from, and my understanding and my knowledge falls short below it, and my numbering terminates before His<sup>-azwj</sup> Essence, and my counting cannot encompass with it!

وَ لَكَ الْحَمْدُ عَلَى مَا سَوَّيْتَ مِنْ خَلْقِي وَ أَلَزَمْتَ مِنَ الْعَنَى نَفْسِي وَ أَدْخَلْتَ مِنَ الْيَقِينِ قَلْبِي وَ أَمَلْتَ إِلَى طَاعَتِكَ هَوَايَ وَ لَمْ تَحُلْ بَيْنِي وَ بَيْنَ شَهْوَاتِي وَ لَمْ تَأْتِعْ هَوَايَ بِغَيْرِ هُدَى مِنْكَ

And for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Made of my creation, and Necessitated enrichment of my soul, and Inserted the certainty in my heart, and I have inclined my desires to obey You<sup>-azwj</sup>, and You<sup>-azwj</sup> did not come between me and my lustful desires, and I did not pursue my whims without Guidance from You<sup>-azwj</sup>!

وَ لَكَ الْحَمْدُ عَلَى مَا بَصَّرْتَنِي مِمَّا أَعْمَيْتَ مِنْهُ غَيْرِي وَ أَسْمَعْتَنِي مِمَّا أَصَمَّمْتَ مِنْهُ غَيْرِي وَ أَفْهَمْتَنِي مِمَّا أَدْهَلْتَ عَنْهُ غَيْرِي وَ أَطَّلَعْتَنِي عَلَى مَا حَجَبْتَهُ عَنْ غَيْرِي وَ أَدَبْتَنِي فَأَحْسَنْتَ أَدَبِي وَ عَلَّمْتَنِي فَلَطَّفْتَ لِتَعْلِيمِي

And for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> Caused me to see from what others had been blinded from, and Caused me to listen from what others were deafened from, and Caused me to understand from what others were stupefied from, and Notified me upon what others had been veiled from, and Disciplined me, and excellent was my disciplining, and You<sup>-azwj</sup> Taught me and were Gentle in Teaching me!

فَأَيُّ النَّعْمِ يَا سَيِّدِي لَمْ تُنْعَمْ بِهَا عَلَيَّ وَ أَيُّ الْأَيَادِي يَا إِلَهِي لَمْ تَسْتَوْجِبْهَا عَلَيَّ وَ لَكَ الْحَمْدُ عَلَى مَا عَصَمْتَنِي مِنْ مَهَاوِي الْهَلَكَةِ وَ التَّمَسُّكِ بِحَبْلِ الظُّلْمَةِ وَ الْحُجُودِ لِطَاعَتِكَ وَ التَّوَجُّهِ إِلَى غَيْرِكَ وَ الرُّهْدِ فِيمَا عِنْدَكَ وَ الرَّغْبَةِ فِيمَا عِنْدَ سِوَاكَ مِمَّا مِنْكَ وَ فَضْلاً مَنْتَ بِهِ عَلَيَّ وَ رَحْمَةً

So, which bounty, O my Master, You<sup>-azwj</sup> did not Confer with upon me, and which Favour, O my God<sup>-azwj</sup> You<sup>-azwj</sup> did not Obligate it upon me? And for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Fortified me from the perils of destruction, and holding on to the rope of darkness, and rejecting obedience to You<sup>-azwj</sup> and diverting to others, and the abstention regarding what is in Your<sup>-azwj</sup> Presence, and the desire regarding with is with others, as a Conferment from You<sup>-azwj</sup> and Grace You<sup>-azwj</sup> have Conferred with upon me and Mercy!

رَحْمَتِي بِهَا مِنْ غَيْرِ عَمَلٍ سَالِفٍ مِنِّي وَ لَا اسْتِحْفَاقِي لِمَا صَنَعْتَ بِي ثُمَّ اسْتَوْجَبْتَ عَلَيَّ الْحَمْدَ بِاتِّبَاعِ أَهْلِ الْفَضْلِ وَ الْمَعْرِفَةِ لِلْحَقِّ وَ الْبَصْرِ بِأَبْوَابِ الْهُدَى وَ لَوْ لَا أَنْتَ رَبِّي مَا اهْتَدَيْنَا إِلَى طَاعَتِكَ وَ لَا عَرَفْنَا أَمْرَكَ وَ لَا سَلَكْنَا سَبِيلَكَ

You<sup>-azwj</sup> Mercied me with it from without there being a prior deed from me nor deserving of what You<sup>-azwj</sup> have Dealt with me. Then You<sup>-azwj</sup> Obligated upon me the praising by following

the people of merit, and recognition of the truth, and seeing the doors of guidance, and if You<sup>-azwj</sup> had not been my Lord<sup>-azwj</sup>, You<sup>-azwj</sup> would not have Guided us to obey You<sup>-azwj</sup> nor Made us recognise Your<sup>-azwj</sup> Command, nor Travelled us Your<sup>-azwj</sup> way!

وَ لَكَ الْحَمْدُ يَا سَيِّدِي عَلَى آلائِكَ الَّتِي اسْتَوْجَبْتَ بِهَا أَنْ تُعْبَدَ وَ عَلَى حُسْنِ بَلَائِكَ الَّتِي اسْتَحَقَّقْتَ بِهَا أَنْ تُحْمَدَ وَ عَلَى نِعَمِكَ الْقَدِيمَةِ وَ أَبَائِدِكَ الْكَثِيرَةِ الَّتِي لَا تُحْصَى بِعَدَدٍ وَ لَا تُكَاثَى بِعَمَلٍ إِلَّا فِي سَعَةِ رَحْمَتِكَ وَ تَتَابِعِ نِعَمِكَ وَ عَظِيمِ شَأْنِكَ وَ كَرِيمِ صَنَائِعِكَ وَ حُسْنِ أَبَائِدِكَ

And for You<sup>-azwj</sup> is the Praise, O my Master, upon Your<sup>-azwj</sup> Favours by which it obligates You<sup>-azwj</sup> to be worshipped, and upon excellence of Your<sup>-azwj</sup> Trials by which it obligates You<sup>-azwj</sup> to be praised, and upon Your<sup>-azwj</sup> ancient bounties and Your<sup>-azwj</sup> many Favours which cannot be counted by number, nor reciprocated by a deed except in vastness of Your<sup>-azwj</sup> Mercy, and Magnificence of Your<sup>-azwj</sup> Glory, and Benevolence of Your<sup>-azwj</sup> Dealings, and excellence of Your<sup>-azwj</sup> Favours!

وَ لَكَ الْحَمْدُ يَا سَيِّدِي عَلَى نِعَمِكَ السَّابِعَةِ وَ حُجْجِكَ الْبَالِغَةِ وَ مَنِّكَ الْمُتَوَاتِرَةِ الَّتِي بِهَا دَافَعْتَ عَنِّي مَكَارِهِ الْأُمُورِ وَ آتَيْتَنِي بِهَا مَوَاهِبَ السُّرُورِ مَعَ تَمَادِيٍّ فِي الْعُقْلَةِ وَ تَنَاهَيْتَنِي فِي الْفُسُوءَةِ

And for You<sup>-azwj</sup> is the Praise, O my Master, upon Your<sup>-azwj</sup> abundant bounties, and Your<sup>-azwj</sup> conclusive Arguments, and Your<sup>-azwj</sup> consecutive Conferment(s) by which abhorrent matters are repelled from me, and by which gifts of happiness are Given to me despite my deliberating in the heedlessness and my indulgence in cruelty!

فَلَمْ يَمْتَعِكَ ذَلِكَ مِنْ فِعْلِي إِنْ عَفَوْتَ عَنِّي وَ سَتَرْتَ عَلَيَّ قَبِيحَ عَمَلِي وَ سَوَّعْتَنِي مَا فِي يَدَيَّ مِنْ نِعَمَتِكَ عَلَيَّ وَ إِحْسَانِكَ إِلَيَّ وَ صَفَحْتَ لِي عَنْ قَبِيحِ مَا أَفْضَيْتَ بِهِ إِلَيْكَ وَ أَنْتَهَكْتَهُ مِنْ مَعَاصِيكَ

But that from my deeds did not prevent You<sup>-azwj</sup> from Pardoning me, and You<sup>-azwj</sup> Covered from me my ugly deeds, and You<sup>-azwj</sup> Made plentiful Your<sup>-azwj</sup> bounties upon me what are in my hands, and Your<sup>-azwj</sup> Favours to me, and You<sup>-azwj</sup> Forgave for me the ugliness of what I have perpetrated with to You<sup>-azwj</sup>, and I violated from acts of disobedience to You<sup>-azwj</sup>!

وَ لَكَ الْحَمْدُ يَا سَيِّدِي عَلَى النِّعَمِ الْكَثِيرَةِ الَّتِي أَصْبَحْتُ وَ أَمْسَيْتُ أَنْتَعَرُفُهَا مِنْكَ وَ أَعْلَمُ أَنَّكَ وَلِيُّهَا وَ مُجْرِبُهَا بِعَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ يَا أَرْحَمَ الرَّاحِمِينَ

And for You<sup>-azwj</sup> is the Praise, O my Master, upon the many bounties which I am in the morning and evening! I recognise these are from You<sup>-azwj</sup> and know that You<sup>-azwj</sup> are in charge of these, and flowing it without any might from me nor strength, O most Merciful of the merciful!

فَيَا رَبِّ لَكَ الْحَمْدُ عَلَى عَافِيَتِكَ إِتَائِي مِنْ أَلْوَانِ الْبَلَاءِ الَّتِي أَصْبَحُ وَ أَمْسَى فِيهَا كَثِيرٌ مِنْ عِبَادِكَ فَكَمْ مِنْ عَبْدٍ يَا إِلَهِي أَمْسَى وَ أَصْبَحَ سَقِيمًا مُوجِعًا مُذْنِبًا فِي أَنْبِيٍّ وَ عَوِيلٍ يَنْقَلِبُ فِي عَتَمِهِ لَا يَجِدُ مَخِيصًا وَ لَا يُسِيعُ طَعَامًا وَ لَا شَرَابًا وَ أَنَا فِي صِحَّةٍ مِنَ الْبَدَنِ وَ سَلَامَةٍ مِنَ الْعَيْشِ كُلِّ ذَلِكَ مِنْكَ يَا رَبِّ

O Lord<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Granting well-being to me from the variety of the afflictions which I come to a morning and evening. In these are many of Your<sup>-azwj</sup> servants, O my God<sup>-azwj</sup>, they come to evening and morning as sick, in pain, suffering, groaning, and wailing, turning in its sadness! They can neither find escape nor can they swallow food nor drink, while I am in good health of the body and safety of the livelihood. All that is from You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَصْبَحَ وَأَمْسَى فِي كَرْبِ الْمَوْتِ وَ عُصَّةٍ وَ حَشْرَجَةٍ وَ نَظَرَ إِلَى مَا تَفْشَعُرُ مِنْهُ الْجُلُودُ وَ تَفْرَعُ لَهُ وَ أَنَا فِي عَافِيَةٍ مِنْ ذَلِكَ يَا رَبِّ

For You<sup>-azwj</sup> is the Praise, and how many a servant is coming to morning and evening in the stress of death, and its choking, and its agony, and looking at what makes the skin crawl and panics to, while I am in well-being from that, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ خَائِفاً مَرْغُوباً مُشْفِيقاً وَجَلاً هَارِباً طَرِيداً مُتَحَيِّراً فِي مَضِيْقِ الْمَخَابِي قَدْ ضَاقَتْ عَلَيْهِ الْأَرْضُ بِرُحْبِهَا لَا يَجِدُ حِيلَةً وَ لَا مَلْجَأً وَ لَا مَأْوَى وَ أَنَا فِي أَمْنٍ وَ طُمَأْنِينَةٍ وَ عَافِيَةٍ مِنْ ذَلِكَ يَا رَبِّ

For You<sup>-azwj</sup> is the Praise, and how many a servant is coming to evening and morning fearful, in awe, dreading, in trepidation, fleeing, expelled, confused, in the constriction of the hiding! The earth is narrowed upon him with its welcome. He cannot find any means, nor shelter, nor refuge, while I am in security, and reassurance, in well-being from that, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فِي ضَنْكٍ مِنَ الْعَيْشِ وَ صَيْقِ الْمَكَانِ قَدْ أَثْقَلَ حَدِيداً مِنْ قَيْدٍ أَوْ غَلٍّ أَوْ مُرْتَقٍ جِلْدُهُ وَ بُصِّحَ لَحْمُهُ أَوْ لَوْنٌ عَلَيْهِ الْعَذَابِ أَوْ يَتَوَقَّعُ الْقَتْلَ صَبَاحاً وَ مَسَاءً وَ أَنَا فِي رَاحَةٍ وَ رُحْبٍ وَ سَعَةٍ وَ عَافِيَةٍ مِنْ ذَلِكَ يَا رَبِّ

For You<sup>-azwj</sup> is the Praise, and how many a servant is coming to a morning and even in constriction from the livelihood and the narrow space! The iron of the shackles is heavy, or handcuffs, or his skin is torn and his flesh is cut, or upon him are a variety of torments, or he is anticipating being killed morning and evening, while I am in comfort, and profits, and vastness, and the well-being from that, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ أَسيراً مَغْلُوباً مُكْتَبِلاً بِالْحَدِيدِ بِأَيْدِي الْعَدَاةِ الَّذِينَ لَا يَرْتَحِمُونَهُ مُفْرَداً عَنْ أَهْلِهِ وَ وُلْدِهِ مُنْقَطِعاً عَنْ بِلَادِهِ وَ إِخْوَانِهِ يَتَوَقَّعُ فِي كُلِّ سَاعَةٍ بَأْتِيَةً قَتْلَهُ يُفْتَلُ وَ آتِيَةً مُثَلَّةً يُمْتَلُ وَ أَنَا فِي عَافِيَةٍ وَ سَلَامَةٍ مِنْ ذَلِكَ

For You<sup>-azwj</sup> is the Praise, and how many a servant is coming to evening and morning as captive, shackled, chained with the iron in the hands of the enemies, those who are not showing him mercy. He is away from his wife and his children, cut off from his city and his brothers, anticipating all the time by which killing he would be killed, and by which torture he would be tortured, while I am in well-being and safety from that!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ يَبَاشِرُ الْقِتَالَ وَ يُقَاسِي الْحُرُوبَ قَدْ عَشِيَتْهُ الْأَعْدَاءُ بِالسُّيُوفِ وَ الرِّمَاحِ وَ النَّبْلِ وَ آلَةِ الْحَرْبِ مُتَقَنَّعٍ بِالْحَدِيدِ قَدْ بَلَغَ مَجْهُودَهُ لَا يَعْرِفُ حِيلَةً وَ لَا يَجِدُ مَهْرَباً قَدْ أُذِنَ بِالْجِرَاحَاتِ أَوْ مُتَشَحِّطٌ بِدَمِهِ تَحْتَ السِّنَابِكِ وَ الْأَرْجُلِ يَتَمَنَّى شَرْبَةَ مَاءٍ يَشْرُبُهَا أَوْ نَظَرَةً إِلَى أَهْلِ وَ وُلْدٍ وَ أَنَا فِي عَافِيَةٍ مِنْ ذَلِكَ يَا رَبِّ

For You<sup>-azwj</sup> is the Praise, and who many a servant is coming to evening and morning embracing the battle, and the cruelty of wars. The enemies have overwhelmed him with the swords, and the spears, and the arrows, and the weapons of war. He is clad in iron (and) his struggles do not know any means nor can he find (a place) to flee to. He is covered with the injuries or wallowing in his blood beneath the hooves and the legs. He wishes for a drink of water he can drink, or looking at wife and children, while I am in well-being from that, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ غَرِيباً مُسَافِراً شَاخِصاً عَنْ أَهْلِهِ وَ وَلَدِهِ مُتَحَيِّراً فِي الْمَقَاوِرِ نَائِهاً مَعَ الْوُحُوشِ وَ الْبَهَائِمِ وَ الْهُوَامِ جَائِعاً  
ظَلْمَانَ وَحِيداً فَرِيداً لَا يَعْرِفُ حِيلَةً وَ لَا يَهْتَدِي سَبِيلاً أَوْ فِي جَزَعٍ أَوْ جُوعٍ أَوْ غُرْيٍ أَوْ غَيْرِهِ مِنَ الشَّدَائِدِ وَ أَنَا بِمَا هُوَ فِيهِ خَلُوٌّ فِي عَاقِبَةِ مِنْ ذَلِكَ يَا رَبِّ

For You<sup>-azwj</sup> is the Praise, and how many a servant is coming to evening and morning, estranged, travelling, away from his wife and his children, confused in the wilderness, wandering in it with the wild animals, and the beasts, and the vermin, hungry, thirsty, alone, not knowing any means, nor guided to the way, or in panic, or hunger, or bare, or something else from the adversities, while I, from what he is in, am vacated, in well-being from that, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فِي ظُلُمَاتِ الْبِحَارِ وَ عَوَاصِفِ الرِّيحِ وَ أَهْوَالِ الْأَمْوَاجِ يَتَوَقَّعُ الْعَرَقَ وَ الْهَلَكَ لَا يَقْدِرُ عَلَى حِيلَةٍ أَوْ مُبْتَلَى  
بِصَاعِقَةٍ أَوْ هَدْمٍ أَوْ حَرِّ أَوْ شَرِّ أَوْ غَرَقٍ أَوْ حَسْفٍ أَوْ مَسْحٍ أَوْ قَذْفٍ وَ أَنَا مِنْ ذَلِكَ فِي عَاقِبَةِ يَا رَبِّ

For You<sup>-azwj</sup> is the Praise, and how many a servant is coming to an evening and morning in darkness of the sea, and the stormy winds, and horrors of the waves anticipating the drowning and the destruction, not able upon any means, or afflicted by thunderbolt, or being crushed, or burning, nor choking, or drowning, or submergence, or morphing, or upheaval, while I am in well-being from that, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فَقِيراً غَائِلاً مَحْزُوناً غَارِياً جَائِعاً ظَلْمَانَ يَنْتَظِرُ مَنْ يَعُودُ عَلَيْهِ بِفَضْلِ أَوْ عَبْدٍ لَكَ هُوَ أَوْجَهُ مِنِّي عِنْدَكَ وَ أَشَدُّ  
عِبَادَةً مَمْلُوكٍ مَمْهُورٍ قَدْ حَمَلَ ثِقْلاً مِنْ تَعَبِ الْعَنَاءِ وَ شِدَّةِ الْعُبُودِيَّةِ وَ ثِقَلِ الضَّرِيَّةِ أَوْ مُبْتَلَى بِبَلَاءٍ شَدِيدٍ وَ أَنَا الْمَخْدُومُ الْمُنْعَمُ عَلَيْهِ فِي عَاقِبَةِ بِمَا هُوَ فِيهِ يَا  
رَبِّ

For You<sup>-azwj</sup> is the Praise, and how many a servant is coming to an evening and morning, poor, destitute, grieving, bare, hungry, thirsty, awaiting someone who might bestow grace upon him, or a servant of Yours<sup>-azwj</sup> more honourable in Your<sup>-azwj</sup> Presence than I am, and more intense worship, yet he is a slave, coerced, carrying heavy load, and exhausted from the efforts, and severity of the servitude, and heavily struck, or afflicted with severe affliction, while I am the served, the Favoured upon in well-being from what he is in, O Lord<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ إِلَهِي وَكَمْ مِنْ عَبْدٍ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِي ظُبَاةَ مُدْبِيَّتِهِ وَ أَزْهَفَ لِي شِبَاةَ حَدِّهِ وَ دَافَ لِي قَوَاتِلَ سُومِهِ وَ سَدَّدَ إِلَيَّ صَوَابَ  
سِهَامِهِ وَ لَمْ تَنْمَ عَيْ عَيْنُ حِرَاسَتِهِ وَ أَضْمَرَ عَلَيَّ أَنْ يَسُومَنِي الْمَكْرُوهَ وَ يُجْرِعَنِي دُعَافَ مَرَارَتِهِ

For You<sup>-azwj</sup> is the Praise, and how many an enemy has drawn the sword of his enmity upon me, and sharpened for me the edges of his blade, and prepared the points of his weapons for me, and mixed for me his fatal poisons, and aimed to me his accurate arrows, and the eyes of his watchfulness does not sleep from me, and he harbours against me that he will afflict me with abhorrence, and make me gulp the bitterness of his malice!

فَنَظَرْتُ إِلَى ضَعْفِي عَنِ الْخِتْمَالِ الْفَوَاحِجِ وَ عَجْزِي عَنِ الْإِنْتِصَارِ مِمَّنْ قَصَدَ لِي بِمُحَارَبَتِهِ وَ وَخَدَتِي فِي كَثِيرٍ مِمَّنْ نَاولِي وَ إِضَادِهِ لِي فِيمَا لَمْ أَعْمَلْ فِكْرِي فِي  
الْإِضَادِ لَهُ بِمِثْلِهِ

You<sup>-azwj</sup> Looked at my weakness from bearing the calamities and my incapability from being victorious over the one aiming to me with his attack, and my being alone among large

numbers of the ones opposing me, and his waiting in ambush for me in what my thoughts have not worked in waiting in ambush for him with the likes of it!

فَأَيْدِي بَقْوَتِكَ وَ شَدَّدْتَ أَرْزِي بِنَصْرِكَ وَ صَيَّرْتَهُ بَعْدَ جَمْعِ عَدِيدٍ وَخَدَهُ وَ أَعْلَيْتَ كَعْبِي عَلَيْهِ وَ وَجَّهْتَ مَا سَدَّدَ إِلَيَّ مِنْ مَكَائِدِهِ إِلَيْهِ فَرَدَّدْتَهُ وَ لَمْ يَشْفِ عَلَيْهِ وَ لَمْ يَبْرُدْ حَرَارَاتِ غَيْوِطِهِ قَدْ عَضَّ عَلَى شَوَاهِ وَ أَدْبَرَ مُؤَلِيًّا قَدْ أَخْلَفَتْ سَرَائِيَاهُ

So, You<sup>-azwj</sup> Supported me with Your<sup>-azwj</sup> Strength, and You<sup>-azwj</sup> Strengthened my back with Your<sup>-azwj</sup> Help, and Turned him after gathering of large numbers, into one, and You<sup>-azwj</sup> Exalted my position over him, and You<sup>-azwj</sup> Diverted what plots he had guided to me and Returned it, and his rage did not heal and the heat of his fury did not cool. He has bit upon his own flesh and turned back retreating, his battalion having been broken!

فَلَمَّا الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَائِدِهِ وَ نَصَبَ لِي أَشْرَاكَ مَصَائِدِهِ وَ أَضْبَأَ إِضْبَاءَ السَّبْعِ لِطَرِيدَتِهِ انْتِظَارًا لِانْتِهَازِ فُرْصَتِهِ وَ هُوَ يُظْهِرُ بِشَاشَةِ الْمَلِكِ وَ يَكْشِرُ لِي سِنَّهُ وَ يَنْسَطُ لِي وَجْهَهُ مِنْ غَيْرِ طَلْقٍ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, from All-Powerful not overcome, and with the Forbearance not being hasty! How many a rebel has rebelled against me with his plots, and set up for me the snares of his traps, and waited the waiting of the predator waiting for his prey, awaiting to seize his opportunity, while he manifests the façade of friendliness, and uncovers for me teeth (smile), and extends to me his face without being genuine!

فَلَمَّا رَأَيْتَ دَعَلَ سَرِيرَتِهِ وَ قُبِحَ مَا انطَوَى عَلَيْهِ بِشْرِكِهِ أَبْطَلْتَ مَا أَصْبَحَ مُجْلِبًا بِهِ لِي فِي بُعْيِيهِ وَ أَرَكَسْتَهُ لِأَمِّ رَأْسِهِ فِي رُئْبِيهِ وَ رَدَّيْتَهُ فِي مَهْوَى حُفْرَتِهِ وَ رَمَيْتَهُ بِحَجْرِهِ وَ رَمَيْتَهُ بِمَشَاقِصِهِ وَ كَبَيْتَهُ لِمَنْخَرِهِ وَ حَنَقْتَهُ بِوَتْرِهِ وَ رَفَقْتَهُ بِبِنْدَامَتِهِ وَ رَدَّدْتَ كَيْدَهُ فِي نَحْرِهِ

When You<sup>-azwj</sup> Saw his buried secrets what he had harboured upon his schemes, You<sup>-azwj</sup> Invalidated what he had prepared to pull me with into his pursuit, and You<sup>-azwj</sup> Overturned the top of his head into his own pitfall, and Returned him to collapse into his own pit, and Pelted him with his own stone, and Shot him with his own arrow, and Flung him on his nostrils, Strangled him with his own string, and Joined him with his own remorse, and Returned his plots into his own throat!

فَاسْتَحْلَى وَ تَضَاعَلَ بَعْدَ نُحُوتِهِ وَ انْتَمَعَ بَعْدَ اسْتِطَالَتِهِ ذَلِيلًا مَأْشُورًا فِي رَيْتِي حَبَالَتِهِ الَّتِي كَانَ يُؤَمِّلُ أَنْ يَرَانِي فِيهَا فِي يَوْمِ سَطْوَتِهِ وَ قَدْ كِدْتُ يَا رَبِّ لَوْ لَا رَحْمَتِكَ أَنْ يَجُلَّ بِي مَا خَلَّ بِسَاحَتِهِ

He sweetened and diminished after his pride, and was Suppressed after his arrogance, humbled, captive in the net of his own ropes which he had hoped to see me being in it during the day of his power, and I almost did, O Lord<sup>-azwj</sup>, had it not been for Your<sup>-azwj</sup> Mercy, it would have been released with me what had been released in his courtyard!

فَلَمَّا الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ وَ كَمْ مِنْ حَاسِدٍ أَشْرَقَ بِحَسَدِهِ وَ شَجِي مَتِي بِعَنْظِهِ وَ سَلَقَنِي بِحَدِّ لِسَانِهِ وَ وَخَزَنِي وَ جَعَلَ عِرْضِي غَرَضًا لِمَرَامِيهِ وَ قَلَّدَنِي خِلَالًا لَمْ تَنْزَلْ فِيهِ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, of being Powerful not overcome, and with the Patience not being hasty, and how many an envier shone with his envy and darkened from me with his

rage, and he stung me with the sharpness of his tongue, and disgraced me, and made my honour a target for his shootings, and collared me with traits I have not ceased to be in!

فَأَتَيْتُكَ يَا رَبِّ مُسْتَجِيرًا بِكَ وَائْتِقًا بِسُرْعَةِ إِجَابَتِكَ مُتَوَكِّلًا عَلَىٰ مَا لَمْ أَزَلْ أُتَعَرِّفُهُ مِنْ حَسَنِ دِفَاعِكَ عَالِمًا أَنَّهُ لَمْ يُضْطَهَدْ مِنْ أَوْىٰ إِلَىٰ ظِلِّ كِفَايَتِكَ وَ لَمْ تَفْرَحِ الْفَوَارِغُ مِنْ لَجَأٍ إِلَىٰ مَغْفِلِ الْإِنْتِصَارِ بِكَ فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

I have come to You<sup>-azwj</sup> O Lord<sup>-azwj</sup>, seeking Shelter with You<sup>-azwj</sup>, trusting with the swiftness 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 the one who shelters to the shade of Your<sup>-azwj</sup> Sufficing is not persecuted, and he is not knocked down by a calamity the one who shelters to the stronghold of the Help with You<sup>-azwj</sup>, so Fortify me from his troubles by Your<sup>-azwj</sup> Power!

فَلَيْكَ الْحَمْدُ يَا رَبِّ مِنْ مُفْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يُعْجَلُ وَ كَمْ مِنْ سَحَابٍ مَكْرُوهٍ أَجْلَيْتَهَا وَ سَمَاءٍ نِعْمَةٍ أَمْطَرْتَهَا وَ جَدَاوِلٍ كَرَامَةٍ أَجْرَيْتَهَا وَ أَعْيُنٍ أَجْدَاثٍ طَمَسْتَهَا وَ نَاشِئَةٍ رَحِمَةٍ نَشَرْتَهَا وَ جُنَّةٍ عَافِيَةٍ أَلْبَسْتَهَا وَ عَوَاشِي كُرْبَاتٍ كَشَفْتَهَا وَ أُمُورٍ حَادِثَةٍ قَدَرْتَهَا لَمْ تُعْجِزْكَ إِذْ طَلَبْتَهَا وَ لَمْ تَمْنَعْ مِنْكَ إِذْ أَرَدْتَهَا

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, of being Powerful not overcome, and with the Patience not being hasty, and how may a cloud of abhorrence You<sup>-azwj</sup> have Cleared and sky of bounties You<sup>-azwj</sup> have Rained, and streams of honour You<sup>-azwj</sup> have Flowed, and eyes of the graves You<sup>-azwj</sup> have closed, and the emerging Mercies You<sup>-azwj</sup> have Spread, and shields of well-being You<sup>-azwj</sup> have Clothed, and covering of distresses You<sup>-azwj</sup> have Removed, and newly occurring matters You<sup>-azwj</sup> determined did not incapacitate You<sup>-azwj</sup>, and cannot be prevented from You<sup>-azwj</sup> when You<sup>-azwj</sup> Want these!

فَلَيْكَ الْحَمْدُ مِنْ مُفْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يُعْجَلُ وَ كَمْ مِنْ ظَنٍّ حَسَنِ حَقَّقْتَ وَ مِنْ عُدْمِ إِمْلَاقِي جَبَرْتَ وَ مِنْ صَرَعَةٍ نَعَشْتِ وَ مِنْ مَسْكَنَةٍ حَوَّلْتَ لَا تُسْأَلُ عَمَّا يَفْعَلُ [تَفْعَلُ] وَ لَا يَنْقُصُكَ مَا أَنْفَقْتَ

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, of being Powerful not overcome, and with the Patience not being hasty, and how many goodly thoughts You<sup>-azwj</sup> have Made a reality, and how many a constant poverty You<sup>-azwj</sup> have Broken, and how many a fallen one You<sup>-azwj</sup> have Raised, and how many a neediness You<sup>-azwj</sup> have Transformed! You<sup>-azwj</sup> cannot be asked about what You<sup>-azwj</sup> Do nor does it reduce You<sup>-azwj</sup> what You<sup>-azwj</sup> Spend!

وَ لَقَدْ سُئِلْتَ فَأَعْطَيْتَ وَ لَمْ تُسْأَلْ فَابْتَدَيْتَ وَ اسْتُمِيعَ فَضْلُكَ فَمَا أَحْكَدَيْتَ أَبَيْتَ إِلَّا إِعْظَامًا وَ امْتِنَاعًا وَ تَطَوُّلًا وَ أَبَيْتَ إِلَّا تَفْحُمَ حُرْمَاتِكَ وَ انْتِهَاجَ مَعَاصِيكَ وَ تَعَدَّى حُدُودَكَ وَ عَقَلَهُ عَنْ وَعْدِكَ وَ وَعِيدِكَ وَ طَاعَةً لِعَدُوِّي وَ عَدُوِّكَ وَ لَمْ يَمْتَنِعْ إِخْلَالِي بِالشُّكْرِ مِنْ إِتْمَامِ إِحْسَانِكَ وَ لَا حَجْرِي ذَلِكَ عَنِ ازْتِكَابِ مَسَاجِطِكَ

And You<sup>-azwj</sup> are asked so You<sup>-azwj</sup> Give, and You<sup>-azwj</sup> are not asked so You<sup>-azwj</sup> Initiate, and Your<sup>-azwj</sup> Grace is sought, so You<sup>-azwj</sup> never denied except Gifting, and Preventing, and Leniency, while I refused except to storm into You<sup>-azwj</sup> Prohibitions and violation of acts of disobedience to You<sup>-azwj</sup>, and exceeding Your<sup>-azwj</sup> Limits, and heedlessness from Your<sup>-azwj</sup> Promises and Your<sup>-azwj</sup> Threats, and obedience to Your<sup>-azwj</sup> enemies, and my failure to thank You<sup>-azwj</sup> did not prevent You<sup>-azwj</sup> from Completing Your<sup>-azwj</sup> Favours, nor did that dissuade me from indulging in what Annoys You<sup>-azwj</sup>!

فَلَا الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ وَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ تَبَارَكْتَ وَ تَجَبَّرْتَ وَ تَعَالَيْتَ وَ تَقَدَّسْتَ وَ تَكَبَّرْتَ وَ تَعَظَّمْتَ  
عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا

For You<sup>-azwj</sup> is the Praise, O Lord<sup>-azwj</sup>, of being Powerful not overcome, and with the Patience not being hasty, and Glory be to You<sup>-azwj</sup> O Allah<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Praise! You<sup>-azwj</sup> are more Blessed, and Forceful, and Exalted, and Holier, and Greater, and more Magnificent than what the unjust ones are saying, Exalted, Great!

اللَّهُمَّ وَ أَنَا الدَّاعِي الَّذِي أَجَبْتَ فَلَاكَ الْحَمْدُ وَ أَنَا السَّائِلُ الَّذِي أَعْطَيْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الضَّالُّ الَّذِي هَدَيْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الضَّعِيفُ الَّذِي قَوَّيْتَهُ  
فَلَاكَ الْحَمْدُ وَ أَنَا الْفَقِيرُ الَّذِي أَغْنَيْتَهُ

O Allah<sup>-azwj</sup>, and I am the supplicater whom You<sup>-azwj</sup> Answered! For You<sup>-azwj</sup> is the Praise and I am the beggar whom You<sup>-azwj</sup> have Given! For You<sup>-azwj</sup> is the Praise, and I was the lost, whom You<sup>-azwj</sup> have Guided! For you<sup>-azwj</sup> is the Praise and I am the weak whom You<sup>-azwj</sup> have Strengthened! For You<sup>-azwj</sup> is the Praise and I am the poor whom You<sup>-azwj</sup> have Enriched!

فَلَاكَ الْحَمْدُ وَ أَنَا الْغَارِي الَّذِي كَسَوْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا السَّقِيمُ الَّذِي شَفَيْتَهُ فَلَاكَ الْحَمْدُ أَجَلٌ وَ عَزَبْتَكَ لَقَدْ فَعَلْتَ فَلَاكَ الْحَمْدُ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى  
آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, and I am the bare whom You<sup>-azwj</sup> have Clothed! For You<sup>-azwj</sup> is the Praise, and I am the sick whom You<sup>-azwj</sup> have Healed! For You<sup>-azwj</sup> is the Praise, indeed and by Your<sup>-azwj</sup> Might You<sup>-azwj</sup> have Done it! For You<sup>-azwj</sup> is the Praise, Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Make me to be from the ones thanking You<sup>-azwj</sup>!

اللَّهُمَّ وَ أَنَا الطَّرِيدُ الَّذِي رَدَدْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الْمُسَافِرُ الَّذِي صَحَبْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الْمُسِيءُ الَّذِي أَحْسَنْتَ إِلَيْهِ فَلَاكَ الْحَمْدُ وَ أَنَا الْمَهْمُومُ الَّذِي  
فَرَّجْتَ هَمَّهُ فَلَاكَ الْحَمْدُ وَ أَنَا الْمَكْرُوبُ الَّذِي نَفَسْتُ كَرْبَهُ فَلَاكَ الْحَمْدُ أَجَلٌ وَ عَزَبْتَكَ لَقَدْ فَعَلْتَ فَلَاكَ الْحَمْدُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي لَكَ مِنَ  
الشَّاكِرِينَ

O Allah<sup>-azwj</sup>, and I am the exiled whom You<sup>-azwj</sup> have Returned! For You<sup>-azwj</sup> is the Praise, and I am the traveller whom You<sup>-azwj</sup> have Accompanied! For You<sup>-azwj</sup> is the Praise, and I am the evil doer whom You<sup>-azwj</sup> have been Good to! For You<sup>-azwj</sup> is the Praise, and I am the worried whom You<sup>-azwj</sup> have Relieved from! For You<sup>-azwj</sup> is the Praise, and I am the distressed whose distress You<sup>-azwj</sup> Relieved! For You<sup>-azwj</sup> is the Praise, indeed and by Your<sup>-azwj</sup> Might You<sup>-azwj</sup> have Done it! For You<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Make me to be from the ones thanking You<sup>-azwj</sup>!

اللَّهُمَّ وَ أَنَا الدَّلِيلُ الَّذِي أَعَزَّنْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الْمَحْذُولُ الَّذِي كَفَيْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الْمُبْعِيُّ عَلَيْهِ الَّذِي نَصَرْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الْوَضِيعُ الَّذِي رَفَعْتَهُ  
فَلَاكَ الْحَمْدُ وَ أَنَا الْهَالِكُ الَّذِي حَلَّصْتَهُ فَلَاكَ الْحَمْدُ وَ أَنَا الْغَرِيبُ الَّذِي جَجَيْتَهُ

O Allah<sup>-azwj</sup>, and I am the humiliated whom You<sup>-azwj</sup> have Made honourable. For You<sup>-azwj</sup> is the Praise, and I am the abandoned whom You<sup>-azwj</sup> have Sufficed! For You<sup>-azwj</sup> is the Praise, and I am the rebelled against whom You<sup>-azwj</sup> have Helped! For You<sup>-azwj</sup> is the Praise, and I am the lowly whom You<sup>-azwj</sup> have Raised! For You<sup>-azwj</sup> is the Praise, and I am the destroyed whom You<sup>-azwj</sup> Rescued! For You<sup>-azwj</sup> is the Praise, and I am the drown whom You<sup>-azwj</sup> Rescued!

فَلَكَ الْحَمْدُ وَ أَنَا الْمُهَانُ الَّذِي كُرِمْتَهُ فَكَ الْحَمْدُ وَ أَنَا الرَّاجِلُ الَّذِي حَمَلْتَهُ فَكَ الْحَمْدُ أَجَلَ وَ عَزَّيْتَ لَقَدْ فَعَلْتَ فَكَ الْحَمْدُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, and I am the insulted whom You<sup>-azwj</sup> Honoured! For You<sup>-azwj</sup> is the Praise, and I am walker whom You<sup>-azwj</sup> Carried! For You<sup>-azwj</sup> is the Praise, and indeed and by Your<sup>-azwj</sup> Might You<sup>-azwj</sup> have Done it! For You<sup>-azwj</sup> is the Praise! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny, and Make me to be from the thankful ones!

اللَّهُمَّ وَ أَنَا الْمَرِيضُ الَّذِي نَعَشْتَهُ فَكَ الْحَمْدُ وَ أَنَا الْمُبْتَلَى الَّذِي عَافَيْتَهُ فَكَ الْحَمْدُ وَ أَنَا الْمَسْجُونُ الَّذِي أَخْرَجْتَهُ فَكَ الْحَمْدُ وَ أَنَا الْأَسِيرُ الَّذِي فَكَّكْتَهُ فَكَ الْحَمْدُ وَ أَنَا الْأَعْرَبُ الَّذِي رَوَّجْتَهُ فَكَ الْحَمْدُ وَ أَنَا الَّذِي لَمْ أَكُ شَيْئاً حَتَّى جَعَلْتَهُ

O Allah<sup>-azwj</sup>, and I am the sick whom You<sup>-azwj</sup> Activated! For You<sup>-azwj</sup> is Praise, and I am the afflicted whom You<sup>-azwj</sup> Granted well-being! For You<sup>-azwj</sup> is the Praise! And I am the imprisoned whom You<sup>-azwj</sup> have Extracted! For You<sup>-azwj</sup> is the Praise, and I am the captive whom You<sup>-azwj</sup> Freed! For You<sup>-azwj</sup> is the Praise, and I am the celibate whom You<sup>-azwj</sup> got married! For You<sup>-azwj</sup> is the Praise! For You<sup>-azwj</sup> is the Praise and I am the one who was nothing until You<sup>-azwj</sup> Made him (respectable)!

فَلَكَ الْحَمْدُ أَجَلَ وَ عَزَّيْتَ لَقَدْ فَعَلْتَ فَكَ الْحَمْدُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ

For You<sup>-azwj</sup> is the Praise, indeed and by Your<sup>-azwj</sup> Might You<sup>-azwj</sup> have Done it! For You<sup>-azwj</sup> is the Praise! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Make me to be from the ones thankful to You<sup>-azwj</sup>!

رَبِّ تَبَارَكْتَ وَ تَعَالَيْتَ لَكَ الْحَمْدُ عَلَى مَا أَسَدَيْتَ وَ أَوْلَيْتَ وَ لَكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَ وَ أَوْلَيْتَ وَ لَكَ الْحَمْدُ عَلَى مَشِيئِكَ فِينَا مَا أَمَرَ مِنْهَا وَ مَا خَلَا وَ لَكَ الْحَمْدُ عَلَى الْإِمْتِهَالِ وَ الْإِبْتِلَاءِ وَ لَكَ الْحَمْدُ عَلَى مَا أَطَلَّتْ مِنْ عُمْرِي

Lord<sup>-azwj</sup>, Blessed and Exalted! For You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Bestowed and Granted; and for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Given and Tried; and for You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Desire regarding us, whatever is bitter from it and whatever is sweet; and for You<sup>-azwj</sup> is the Praise upon the Respite and the Afflictions; and for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Prolonged of my age!

وَ لَكَ الْحَمْدُ عَلَى مَا أَنْسَأْتَهُ مِنْ أَجْلِي وَ لَكَ الْحَمْدُ عَلَى حَسَنِ قَسْمِكَ لِي مَا لَمْ أَهْتَدِ إِلَى مَسْأَلَتِكَ إِيَّاهُ وَ لَكَ الْحَمْدُ عَلَى مَا لَمْ أُحِطْ بِمَعْرِفَتِهِ فِي وَ لَكَ الْحَمْدُ عَلَى إِسْبَالِ سُرُوكِ عَلَيَّ وَ لَمْ أَكُ أَهْلَهُ مِنْكَ وَ عَلَى آثَارِ نِعْمِكَ عَلَيَّ وَ لَمْ أَنْبَغْ شُكْرَهَا إِلَّا بِكَ

And for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> have Postponed of my death; and for You<sup>-azwj</sup> is the Praise upon the excellence of Your<sup>-azwj</sup> apportionment for me what I had not been guided to ask You<sup>-azwj</sup> for it; and for You<sup>-azwj</sup> is the Praise upon what I could not recognise regarding myself; and for You<sup>-azwj</sup> is the Praise upon Drawing Your<sup>-azwj</sup> veils upon me although I was not rightful for it from You<sup>-azwj</sup>, and upon impacts of Your<sup>-azwj</sup> bounties upon me, and I did not reach thanking for these except by You<sup>-azwj</sup>!

وَ لَكَ الْحَمْدُ عَلَى تَجَدُّدِهَا عَلَيَّ وَ لَكَ الْحَمْدُ عَلَى تَطَوُّلِكَ بِهَا عَلَيَّ الْحَالَتَيْنِ وَ لَكَ الْحَمْدُ عَلَى نِعْمَةِ الْإِسْلَامِ الَّذِي رَضِيْتَهُ لَنَا دِيناً وَ النَّبِيِّ الْأَمِيِّ الَّذِي ارْتَضَيْتَهُ لَنَا أَمِيناً وَ لَكَ الْحَمْدُ عَلَى مَا نَدَبْتَنَا إِلَيْهِ وَ أَنْقَدْتَنَا مِنْهُ بِهِ وَ جَعَلْتَهُ خَيْرَ نَبِيٍّ ابْتَعَثَ وَ جَعَلْتَنَا خَيْرَ أُمَّةٍ أُخْرِجَتْ

And for You<sup>-azwj</sup> is the Praise upon its renewal upon me; and for You<sup>-azwj</sup> is the Praise upon You<sup>-azwj</sup> Prolonging with it upon the two states; and for You<sup>-azwj</sup> is the Praise upon bounty of Al-Islam which You<sup>-azwj</sup> were Satisfied with for us as religion, and the Prophet<sup>-saww</sup>, the Ummy whom You<sup>-azwj</sup> had Selected as trustworthy; and for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> had Called us to and Saved us from through him<sup>-saww</sup>, and Made him<sup>-saww</sup> the best Prophet<sup>-saww</sup> You<sup>-azwj</sup> had Sent, and Made us best of the communities brought forth!

وَلَكَ الْحَمْدُ عَلَى لُطْفِكَ بِنَا فِي تَمْيِيزِكَ إِيَّانَا مِنْ أَصْلَابِ الْمُشْرِكِينَ وَ أَرْحَامِ الْمُشْرِكَاتِ سَلَالَةً مِنْ سَلَالَةٍ حَتَّى أَلْحَقْتَنَا بِعَصْرِهِ وَ أَنْقَذْتَنَا مِنَ الْهَلَكَةِ بِهِ فَلَكَ الْحَمْدُ عَدَدَ الْحُصَى وَ الْقَرَى وَ لَكَ الْحَمْدُ مِائَةَ الْأَخْزَةِ وَ الدُّنْيَا وَ لَكَ الْحَمْدُ حَسَبَ مَا تَسْتَحِقُّ وَ تَرْضَى

And from You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Gentleness with us distinguishing us from loins of the Polytheist men and wombs of the Polytheist women, generation from generation until You<sup>-azwj</sup> Joined us with his<sup>-saww</sup> era, and Saved us from the destruction through him<sup>-saww</sup>! For You<sup>-azwj</sup> is the Praise of the number of pebbles, and the sand; and for You<sup>-azwj</sup> is the Praise fill the Hereafter and the world; and for You<sup>-azwj</sup> is the Praise in accordance to what You<sup>-azwj</sup> deserve and are Satisfied with!

اللَّهُمَّ يَا سَيِّدِي أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِتَحْمِيدِكَ وَ تَمَجِيدِكَ وَ الثَّنَاءِ عَلَيْكَ وَ الشُّكْرِ لَكَ وَ كُلُّ هَذَا يَا مُؤَلَّيْ مَعَ سَائِرِ إِعْنَامِكَ وَ مَنِّكَ وَ أَيَادِيكَ الَّتِي لَا أُحْصِيهَا وَ لَا أُطِيقُ تَعْدَادَهَا أَوَّلُ ذَلِكَ

O Allah<sup>-azwj</sup>, O Our<sup>-azwj</sup> Master! You<sup>-azwj</sup> are the One Who Conferred upon me with praising You<sup>-azwj</sup>, and glorifying You<sup>-azwj</sup>, and the laudation upon You<sup>-azwj</sup>, and the thanking to You<sup>-azwj</sup>, and all this, O my Master, is with rest of Your<sup>-azwj</sup> Benefits, and Your<sup>-azwj</sup> Conferment, and Your<sup>-azwj</sup> Favours which cannot be counted, nor can I endure numbering these, the first of that!

يَا سَيِّدِي وَ أَشْرَفِي وَ أَفْضَلِي وَ أَعْظَمِي وَ أَكْثَرِي وَ أَجَلِّي الْإِمْتِنَانُ عَلَيَّ بِمَعْرِفَةِ زُبُوبِيَّتِكَ وَ قُدْرَتِكَ وَ عَظَمَتِكَ وَ مَعْرِفَةِ رَسُولِكَ وَ الْإِقْرَارُ بِهِ ص وَ مَعْرِفَةِ أَوْلِيَانِكَ وَ حُجَجِكَ وَ أَصْفِيَانِكَ وَ الْإِيْتِمَامُ بِحِمِّهِ وَ التَّصْدِيقُ لَهُمْ وَ التَّسْلِيمُ لِقَوْلِهِمْ وَ الْإِيْمَانُ بِكُنْيَتِكَ وَ رُسُلِكَ ثُمَّ عَافِيَتِكَ وَ سَعَةِ رِزْقِكَ وَ فَضْلِكَ وَ جَمِيعِ صَنِيْعِكَ الْحَسَنِ الْجَمِيلِ

O my Master, and its noblest, and its most superior, and its most magnificent, and its most abundant, and its most majestic is the Bestowing upon me with recognition of Your<sup>-azwj</sup> Lordship<sup>-azwj</sup>, and Your<sup>-azwj</sup> Power, and Your<sup>-azwj</sup> Magnificent, and recognition of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the acceptance of him<sup>-saww</sup>, and recognition of Your<sup>-azwj</sup> guardians, and Your<sup>-azwj</sup> Divine Authorities, and Your<sup>-azwj</sup> elites, and with being led by them<sup>-asws</sup>, and the ratification for them<sup>-asws</sup>, and the submission to their<sup>-asws</sup> words, and the Eman with Your<sup>-azwj</sup> Books and Your<sup>-azwj</sup> Rasool(s)<sup>-as</sup>, then Your<sup>-azwj</sup> Grant of well-being, and vastness of Your<sup>-azwj</sup> sustenance, and Your<sup>-azwj</sup> Grace, and entirety of Your<sup>-azwj</sup> Dealings, the excellent, the beautiful!

فَلَكَ الْحَمْدُ يَا إِلَهِي وَ مُؤَلَّيْ وَ لَكَ التَّسْبِيْحُ وَ التَّقْدِيسُ وَ التَّهْلِيلُ وَ الشُّكْرُ وَ الْمِنَّةُ كَمَا يَنْبَغِي لِكْرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ وَ عَظَمَتِكَ وَ كَمَا أَنْتَ أَهْلُهُ

For You<sup>-azwj</sup> is the Praise, O my God<sup>-azwj</sup> and my Master, and for You<sup>-azwj</sup> is the glorification, and the extollations of Holiness, and the extollations of Oneness, and the thanking, and the wishing just as is befitting for the Honour of Your<sup>-azwj</sup> Face and Might of Your<sup>-azwj</sup> Majesty and Your<sup>-azwj</sup> Magnificence, and just as You<sup>-azwj</sup> are rightful of!

يَا حَيُّ يَا قَيُّوْمُ وَ لَكَ الْحَمْدُ بِكُلِّ نِعْمَةٍ أَنْعَمْتَهَا عَلَيَّ وَ عَلَى أَحَدٍ مِنْ خَلْقِكَ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا خَلَقْتَ وَ سَمَّيْتَ وَ قَدَّرْتَ وَ كَتَبْتَ أَوْ أَنْتَ فَاعِلُهُ فِي الدُّنْيَا وَ الْآخِرَةِ

O Living, O Eternal, and for You<sup>-azwj</sup> is the Praise for every bounty You<sup>-azwj</sup> have Favoured with upon me, and upon anyone of Your<sup>-azwj</sup> creatures, having existed or will be existing up to the Day of Qiyamah! Allah<sup>-azwj</sup> is Greatest, and the Praise is for Allah<sup>-azwj</sup>, and Glory be to Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>, the number of what You<sup>-azwj</sup> Creates, and Specified, and Determined, and Wrote, or You<sup>-azwj</sup> have Done it in the world and the Hereafter!

يَا سَامِعَ كُلِّ صَوْتٍ وَ يَا جَامِعَ كُلِّ قَوْتٍ يَا بَارِيَّ النَّفْسِ بَعْدَ الْمَوْتِ يَا مَنْ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ وَ يَا مَنْ لَا تَشَابَهُ عَلَيْهِ الْأَصْوَاتُ وَ لَا تَعْشَاهُ الظُّلُمَاتُ يَا مَنْ لَا يَنْسَى شَيْئاً لِشَيْءٍ يَا مَنْ لَا يُدْعَى مِنْ لَدُنْ عَرْشِهِ إِلَى فِرَارِ سَمَاوَاتِهِ وَ أَرْضِهِ إِلَّا غَيْرُهُ

O Listener of every voice, and O Gatherer of every loss! O Maker of the souls after death! O the One<sup>-azwj</sup> a concern does not pre-occupy Him<sup>-azwj</sup> from a concern, and O the One<sup>-azwj</sup> the voices are not confusing upon Him, and the darkness do not cover Him<sup>-azwj</sup>! O the One<sup>-azwj</sup> Who does not forget a thing for a thing! O the One<sup>-azwj</sup> Who, from His<sup>-azwj</sup> Throne up to bottom of His<sup>-azwj</sup> skies and His<sup>-azwj</sup> earth, no god is claimed apart from Him<sup>-azwj</sup>!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ عَبْدِكَ وَ رَسُولِكَ وَ حَبِيبِكَ وَ خَلِيلِكَ وَ نَبِيِّكَ وَ نَجِيِّكَ وَ أَمِينِكَ وَ صِفْوَتِكَ وَ خَاصَّتِكَ [خَاصَّتِكَ] وَ خَالِصَّتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ الَّذِي هَدَيْتَنَا بِهِ مِنَ الضَّلَالَةِ وَ الْعَمَى

Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and Your<sup>-azwj</sup> beloved, and Your<sup>-azwj</sup> friend, and Your<sup>-azwj</sup> Prophet<sup>-as</sup>, and Your<sup>-azwj</sup> captain, and Your<sup>-azwj</sup> trustees, and Your<sup>-azwj</sup> elite, and Your<sup>-azwj</sup> special, and Your<sup>-azwj</sup> pure, and Your<sup>-azwj</sup> Choice from Your<sup>-azwj</sup> creatures whom You<sup>-azwj</sup> have Guided us through him<sup>-sawww</sup> from the straying and the blindness!

وَ بَصَّرْتَنَا بِهِ مِنَ الْعَمَى وَ عَلَّمْتَنَا بِهِ مِنَ الْجُهَالَةِ وَ أَقَمْتَنَا بِهِ عَلَى الْمَحَجَّةِ الْعُظْمَى وَ سَبِيلِ التَّقْوَى وَ أَخْرَجْتَنَا بِهِ مِنَ الْعَمْرَاتِ وَ أَنْقَدْتَنَا بِهِ مِنْ شَفَا جُرْفِ الْهَلَكَاتِ

And Caused us to see from the covering through him<sup>-sawww</sup> and Taught us from the ignorance through him<sup>-asws</sup>, and Made us stand upon the mighty manifesto through him<sup>-sawww</sup>, and the way of piety, and Extracted us from the immersions through him<sup>-sawww</sup>, and Saved us through him<sup>-sawww</sup> from the precipice of destruction!

أَمِينِكَ عَلَى وَحْيِكَ وَ مَوْضِعِ سِرِّكَ وَ رَسُولِكَ إِلَى خَلْقِكَ وَ حُجَّتِكَ عَلَى عِبَادِكَ وَ مُبَلِّغِ أَمْرِكَ وَ مُؤَدِّي عَهْدِكَ

Your<sup>-azwj</sup> trustee upon Your<sup>-azwj</sup> Revelation, and place of Your<sup>-azwj</sup> secrets, and Your<sup>-azwj</sup> Messenger<sup>-sawww</sup> to Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> Divine Authority upon Your<sup>-azwj</sup> servants, and Deliverer of Your<sup>-azwj</sup> Commands, and fulfiller of Your<sup>-azwj</sup> Covenant!

جَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ وَ نُوراً يَسْتَضِيءُ بِهِ الْمُؤْمِنُونَ بِشَيْراً بِالْجَزِيلِ مِنْ ثَوَابِكَ وَ يُنْدِرُ بِالْأَلِيمِ مِنْ عِقَابِكَ أَنْتَجِبْتَهُ لِرِسَالَتِكَ وَ اسْتَخْلَصْتَهُ لِدِينِكَ وَ اسْتَرْعَيْتَهُ عِبَادَكَ وَ اتَّمَمْتَهُ عَلَى وَحْيِكَ وَ جَعَلْتَهُ الشَّاهِدَ لَكَ وَ الدَّلِيلَ عَلَيْكَ وَ الدَّاعِيَ إِلَيْكَ

You<sup>-azwj</sup> Made him<sup>-saww</sup> as mercy to the worlds, and light the believers can be illuminated with, giver of glad tidings of Your<sup>-azwj</sup> plentiful Rewards, and warner of Your<sup>-azwj</sup> painful Punishment! You<sup>-azwj</sup> Selected him<sup>-saww</sup> for Your<sup>-azwj</sup> Messages, and You<sup>-azwj</sup> Specialised for Your<sup>-azwj</sup> religion, and Entrusted him<sup>-saww</sup> care of Your<sup>-azwj</sup> servants, and Entrusted him<sup>-saww</sup> upon Your<sup>-azwj</sup> servants, and Made him<sup>-saww</sup> as a witness of Yours<sup>-azwj</sup>, and the pointer upon You<sup>-azwj</sup>, and the caller to You<sup>-azwj</sup>!

وَالْحُجَّةَ عَلَىٰ بَرِّيَّتِكَ وَالسَّبَبَ فِيمَا بَيْنَكَ وَبَيْنَ عِبَادِكَ وَالشَّاهِدَ لَهُمْ وَالْمُهَيِّمِينَ عَلَيْهِمْ وَعَلَىٰ أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَتْ عَنْهُمْ الرِّجْسَ وَطَهَّرْتَهُمْ تَطْهِيراً

And the Divine Authority upon You<sup>-azwj</sup> Created beings, and the means in what is between You<sup>-azwj</sup> and Your<sup>-azwj</sup> servants, and the witness for them, and the dominant upon them and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> Kept the uncleanness away from them and Purified them<sup>-asws</sup> a Purification!

أُولَئِكَ الطَّيِّبُونَ الْمُبَارَكُونَ الطَّاهِرُونَ الْمُطَهَّرُونَ الْهُدَاةُ الْمُهْتَدُونَ غَيْرِ الضَّالِّينَ وَلَا الْمُضِلِّينَ أُمَّتَاؤُكَ فِي أَرْضِكَ وَعُمْدُكَ فِي خَلْقِكَ الَّذِينَ اسْتَنْقَذْتَ بِهِمْ مِنَ الْهَلَكَةِ وَنَوَّزْتَ بِهِمْ مِنَ الظُّلْمَةِ

They are the goodly, the Blessed, the Pure, the Purified, the guides, the guiding ones without straying nor straying others! Your<sup>-azwj</sup> trustees in Your<sup>-azwj</sup> earth and Your<sup>-azwj</sup> pillars among Your<sup>-azwj</sup> creatures, those by whom You<sup>-azwj</sup> Save from the destruction, and by them<sup>-asws</sup> You<sup>-azwj</sup> Irradiated from the darkness!

شَجَرَةُ النَّبُوَّةِ وَمَوْضِعُ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلَائِكَةِ وَمَعْدِنُ الْعِلْمِ ارْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ وَشُهَدَاءَ عَلَىٰ خَلْقِكَ وَقَوَامِينَ بِأَمْرِكَ وَأَمْنَاءَ حَفَظَةَ لِسْرِكَ وَمَوْضِعَ رَحْمَتِكَ وَمُسْتَوْدِعَ حِكْمَتِكَ وَتَرَاجِمَةَ وَحْيِكَ وَأَعْلَاماً لِعِبَادِكَ وَمَنَاراً فِي بِلَادِكَ

The tree of Prophet-hood, and place of the Message, and interchange of the Angels, and the mine of knowledge! You<sup>-azwj</sup> Selected them as helpers of Your<sup>-azwj</sup> religion, and as witnesses upon Your<sup>-azwj</sup> creatures, and the ones standing with Your<sup>-azwj</sup> Command, and trustees, guardians of Your<sup>-azwj</sup> secrets, and place of Your<sup>-azwj</sup> Mercy, and depository of Your<sup>-azwj</sup> Wisdom, and interpreters of Your<sup>-azwj</sup> revelation, and flags for Your<sup>-azwj</sup> servants, and minarets in Your<sup>-azwj</sup> land!

صَلِّ عَلَيْهِمُ اللَّهُمَّ أَشْرَفَ وَأَفْضَلَ وَأَكْثَرَ وَأَعْظَمَ وَأَحْسَنَ وَأَجْمَلَ وَأَنْفَعَ وَأَكْمَلَ وَأَزْكَىٰ وَأَطْهَرَ وَأَجْمَىٰ وَأَطْيَبَ وَأَرْضَىٰ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ وَأَصْفِيَائِكَ وَأَوْلِيَائِكَ وَأَهْلِ الْمَنْزِلَةِ لَدَيْكَ وَالْكَرَامَةِ عَلَيْكَ

Send Salawaat upon them<sup>-asws</sup>, O Allah<sup>-azwj</sup>, noblest, and most superior, and most abundant, and mightiest, and most excellent, and most beautiful, and most beneficial, and most perfect, and purest, and cleanest, and most glorious, and best, and most satisfactory of what You<sup>-azwj</sup> Sent upon anyone of Your<sup>-azwj</sup> Prophets<sup>-saww</sup>, and Your<sup>-azwj</sup> Messengers<sup>-as</sup>, and Your<sup>-azwj</sup> elites, and Your<sup>-azwj</sup> guardians, and people of status with You<sup>-azwj</sup> and the honourable to You<sup>-azwj</sup>!

وَصَلِّ اللَّهُمَّ عَلَيْهِمُ بِالصَّلَاةِ الَّتِي تُحِبُّ أَنْ تُصَلِّيَ بِهَا عَلَيْهِمْ أَنْتَ وَمَلَائِكَتُكَ وَرُسُلُكَ وَخَلْقُكَ وَكَمَا مُحَمَّدٌ وَآلُهُ أَهْلُهُ مِنْكَ

And O Allah<sup>-azwj</sup>, Send Salawaat upon them<sup>-asws</sup> with the Salawaat which You<sup>-azwj</sup> Love to Send with upon them<sup>-asws</sup>, You<sup>-azwj</sup>, and Your<sup>-azwj</sup> Angels, and Your<sup>-azwj</sup> Rasool(s)<sup>-as</sup>, and Your<sup>-azwj</sup> creatures, and just as Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> are rightful of from You<sup>-azwj</sup>!

اللَّهُمَّ اجْعَلْ يَا سَيِّدِي مُحَمَّدًا وَ آلَ مُحَمَّدٍ سَبِيَّ إِلَيْكَ وَ طَرِيقِي إِلَى طَاعَتِكَ وَ الْبَابَ الَّذِي آتَيْكَ مِنْهُ وَ الدَّرَجَةَ الَّتِي أَرْتَفِعُ مِنْهَا وَ الْوَجْهَ الَّذِي أَتَوَجَّهُ إِلَيْكَ بِهِ وَ اللِّسَانَ الَّذِي أَنْطِقُ بِهِ وَ الْمَفْرَعِ وَ الرُّكْنَ وَ الدُّخْرَ وَ الْمَلْجَأَ وَ الْمَأْوَى مِنْ دُنُوبِي أَفْرَزْتُ هُمْ بِذَلِكَ وَ بِمَا أَمَرْتَنِي بِهِ عَلَى أَلْسِنَتِهِمْ

O Allah<sup>-azwj</sup>! O my Chief! Make Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> as my means to You<sup>-azwj</sup>, and my path to obey You<sup>-azwj</sup>, and the door which You<sup>-azwj</sup> can be accessed from, and the rank which You<sup>-azwj</sup> Raise from, and the direction which I can divert to You<sup>-azwj</sup> with, and the tongues I can speak with, and the cave, and the corner, and the store, and the shelter, and the refuge from my sins I accept to them<sup>-asws</sup> with that, and with what You<sup>-azwj</sup> Have Commanded me with upon their<sup>-asws</sup> tongues!

وَ أَشْهَدُ وَ أَعْلَمُ أَنَّ ذَلِكَ مِنْ عِنْدِكَ فَبِرِضَاءِ مُحَمَّدٍ وَ آلِهِ أَرْجُو رِضَاكَ وَ بِسَخَطِهِمْ أَخَافُ عِقَابَكَ وَ اجْعَلْنِي يَا مَوْلَايَ مِنْ تَخَلَّصَ مَعَهُمْ يَوْمَ الْقِيَامَةِ يَوْمَ الدَّوَابِرِ مِنْ عَظَمِ الْبَلَاءِ وَ هُنَاكَ السَّتَائِرِ وَ نَجِّنِي مِنْ هَوْلِ الشَّدَائِدِ

And I testify and know that is from Your<sup>-azwj</sup> Presence, so by satisfaction of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> I hope for Your<sup>-azwj</sup> Satisfaction, and by their<sup>-asws</sup> annoyance I fear Your<sup>-azwj</sup> Punishment, and Make me, O my Master, from the ones You<sup>-azwj</sup> will be Saving through them<sup>-asws</sup> on the Day of Qiyamah, the Day of rotations of mighty calamities, and violation of the veils, and Shield me from the horrors of the adversities!

اللَّهُمَّ وَ أَنْتَ يَا سَيِّدِي الْمَلِكُ الْحَقُّ الَّذِي لَا جُورَ فِي حُكْمِكَ وَ لَا حَيْفَ فِي عَدْلِكَ وَ لَا تُسْأَلُ عَمَّا تَفْعَلُ خَلَقْتَ الْخَلْقَ عَلَى مَا سَبَقَ فِي عِلْمِكَ مِنْ مَشِيئَتِكَ لِتَصِيرَ إِلَيْهِمْ إِلَى مَصَائِرِهِمْ وَ إِنزَالِهِمْ مَنَازِلَهُمْ مِنْ نَوَابِكَ وَ عِقَابِكَ

O Allah<sup>-azwj</sup>, and You<sup>-azwj</sup> are my Chief, the King, the Truth Who is not tyrannous in His<sup>-azwj</sup> Decisions, nor is there any unfairness in Your<sup>-azwj</sup> Justice, and You cannot be asked about what You<sup>-azwj</sup> Do! You<sup>-azwj</sup> Created the creatures based upon what had preceded in Your<sup>-azwj</sup> Knowledge from Your<sup>-azwj</sup> Desire for You<sup>-azwj</sup> to Make them come to their destinies, and Descended them at their descents of Your<sup>-azwj</sup> Rewards and Your<sup>-azwj</sup> Punishments!

وَ قَدْ حَصَصْتَنِي يَا إِلَهِي بِالرَّحْمَةِ الَّتِي أَرْجُو أَنْ يَكُونَ قَدْ سَبَقَتْ لِي بِهَا السَّعَادَةُ بِمَا أَهْمْتَنِي مِنَ الْإِيمَانِ بِكَ وَ بِرَسُولِكَ وَ بِأَهْلِ بَيْتِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِمْ وَ النَّصِيبِ بِمَا جَاءَ مِنْ عِنْدِكَ

And You<sup>-azwj</sup> have Particularised me, O my God<sup>-azwj</sup>, with the Mercy which I am hoping that it would have preceded with the good fortune for me with what You<sup>-azwj</sup> have Inspired me of the Eman with You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and with People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat be upon them<sup>-asws</sup>, and the ratification with what has come from Your<sup>-azwj</sup> Presence!

فَإِنَّهُ لَيْسَ فِي مَعْرِفَتِي بِهِ شَكٌّ وَ لَا فِيْمَا مَنَنْتَ بِهِ عَلَيَّ مِنْ عِلْمِي جَهْلٌ وَ لَا فِي بَصِيرَتِي بِهِ وَهْنٌ وَ لَا ضَعْفٌ مَلَأَتْ مِنْهُ سَمْعِي وَ بَصَرِي وَ أَشْرَبَتْ حُبَّهُ قَلْبِي وَ أَوْلَجَتْهُ جَمِيعَ جَوَارِحِي

There isn't any doubt in my recognition of him<sup>-saww</sup>, nor any ignorance in what You<sup>-azwj</sup> have Conferred with upon me of my knowledge, nor is there any infirmity in my insight with him<sup>-saww</sup>, nor is there any weakness filling from it my ears and my sight, and my heart has drunk his<sup>-saww</sup> love, and has permeated into entirety of my limbs!

فَلَا أَعْرِفُ غَيْرَهُ وَ لَا أَلْتَمِسُ سِوَاهُ رِضَى بِهِ وَ اقْتِصَاراً عَلَيْهِ مِنْ كُلِّ أَمْرٍ سِوَاهُ ثُمَّ مَنَنْتَ عَلَيَّ بِالذِّكْرِ الْحَكِيمِ كِتَابِكَ فَاسْتَوْدَعْتَهُ صَدْرِي وَ أَنْطَقْتَ بِهِ لِسَانِي وَ جَعَلْتَهُ فُرَّةً عَيْنِي لِي ثُمَّ دَلَلْتَنِي عَلَى مَعْرِفَةِ رُبُوبِيَّتِكَ وَ عَظَمَتِكَ وَ اقْتِدَارِكَ فِي مُلْكِكَ وَ سُلْطَانِكَ وَ كَرَمِكَ فِي فِعَالِكَ وَ مَنَحْتَنِي مِنْ ذَلِكَ كَثِيراً

I don't know anyone else nor do I seek anyone other than him<sup>-saww</sup> to be satisfied with, and cut short of every matter to him<sup>-saww</sup> from others! Then You<sup>-azwj</sup> Conferred upon me with the Wise Zikr, Your<sup>-azwj</sup> Book, so You<sup>-azwj</sup> Took care of my chest and my tongue spoke with it, and Your<sup>-azwj</sup> Made is a delight of eyes for me. Then You<sup>-azwj</sup> Pointed me upon recognising Your<sup>-azwj</sup> Lordship, and Your<sup>-azwj</sup> Magnificent, and Your<sup>-azwj</sup> Power in Your<sup>-azwj</sup> Kingdom, and Your<sup>-azwj</sup> Authority, and Your<sup>-azwj</sup> Benevolence in Your<sup>-azwj</sup> Actions, and You<sup>-azwj</sup> Granted to me a lot from that!

فَأَسْأَلُكَ اللَّهُمَّ يَا مَانِحَ النِّعَمِ قَبْلَ أَنْ نَسْتَحِقَّ وَ يَا مُبْتَدِئاً بِالرِّحْمَةِ قَبْلَ أَنْ نَسْأَلَ لَمَّا جَعَلْتَ مَا أَكْرَمْتَنِي بِهِ مِنْ ذَلِكَ وَ مَنَنْتَ بِهِ عَلَيَّ مُسْتَتِماً مِنْكَ مَوْصُولاً وَ حَتْمًا عَلَى نَفْسِكَ وَاجِباً

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! O Bestower of the bounties before we deserve, and O Initiator with the Mercy before we ask, due to what You<sup>-azwj</sup> have Made what You<sup>-azwj</sup> have been Benevolent with from that, and Conferred with upon me, as a completion from You<sup>-azwj</sup>, connected and Ordained upon Yourself<sup>-azwj</sup>, obligatory!

وَ أَنْ لَا يَشُوبَ إِخْلَاصِي وَ صِدْقَ نِيَّتِي وَ صِحَّةَ الضَّمِيرِ مِنِّي شَكٌّ وَ لَا وَهْنٌ وَ لَا تَقْصِيرٌ وَ لَا تَفْرِيطٌ حَتَّى تُمِيتَنِي عَلَى الإِخْلَاصِ بِهِ وَ تَبْعُثَنِي عَلَى اسْتِجَابِ رِضَاكَ وَ لَمَّا جَعَلْتَهُ نُوراً وَ حُجَّةً وَ حِجَاباً وَ لَمَّا لَمْ تَجْعَلْهُ وَبِأَلَى عَلَيَّ بِتَقْصِيرِ كَانِ مِنِّي وَ ضَعْفًا مِنْ شُكْرِي فَأَكُونُ وَ مَنْ عَصَاكَ وَ خَالَفَ أَمْرَكَ وَ جَحَدَكَ بِمَنْزِلَةٍ سِوَايَ فِي عَضْبِكَ

And there is no stain on my sincerity, and sincerity of my intention, and clearness of the conscience from me of doubt, nor infirmity, nor deficiency, nor excess until You<sup>-azwj</sup> Cause me to die being upon the sincerity with it, and You<sup>-azwj</sup> Affirm me upon obligating Your<sup>-azwj</sup> Satisfaction, and due to what You<sup>-azwj</sup> having Made him<sup>-saww</sup> Noor, and Divine Authority, and veil, and due to what You<sup>-azwj</sup> not Making him<sup>-saww</sup> a scourge/trial upon me due to deficiency which happens from me, and weakness of my thanking, so then I and the ones who disobey You<sup>-azwj</sup> and oppose Your<sup>-azwj</sup> Command and reject You<sup>-azwj</sup> would be of the same in Your<sup>-azwj</sup> Wrath!

اللَّهُمَّ وَ أَنَا يَا سَيِّدِي وَ مَوْلَايَ الْمُذْنِبِ عَبْدُكَ الْمُسِيءُ الْمُعْتَرِفُ بِخَطَايَايَ الْمُقَرُّ بِذُنُوبِي أَقْبَلْتَ إِلَيْكَ تَائِباً مِنْ جَمِيعِ مَا أَذْنَبْتُكَ وَ أَنْحْتُ بِفِنَائِكَ نَادِماً عَلَى مَا أَذْنَبْتُ وَ أَتَيْتُكَ مُقِرّاً بِجَمِيعِ مَا أَجْنَبْتُ جَوَارِحِي مُسْتَعْفِراً لَكَ مِنْهَا مُسْتَعْصِماً بِكَ مِنَ الْعَوْدِ فِي مِثْلِهَا رَاجِئاً لِرَحْمَتِكَ

O Allah<sup>-azwj</sup>, O my Chief and my Master! I am the sinner, Your servant the evil doer, the acknowledger of my misdeeds, the accepter of my sins! I turn to You<sup>-azwj</sup> as repentant from entirety of what I have committed, and I am kneeling in Your<sup>-azwj</sup> Courtyard remorseful upon what the crimes my limbs have committed, seeking Forgiveness of Yours<sup>-azwj</sup> from it, seeking Fortification with you from the repeating the likes of it, hopeful for Your<sup>-azwj</sup> Mercy!

سَأَكُنُ إِلَى حُسْنِ عِبَادَتِكَ مُعَوِّلاً عَلَى جُودِكَ وَ كَرَمِكَ وَ اتِّقاً لِحُسْنِ الظَّنِّ بِكَ وَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ لِأَجِباً مُسْتَعْفِئاً مُسْتَعِيناً بِكَ عَلَى طَاعَتِكَ مُنْقَطِعاً رَجَائِي إِلَّا مِنْكَ رَبِّمَاءِ إِلَيْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ وَ الْقُدْرَةِ مُقِرّاً بِأَنَّ مَا بِي مِنْ نِعْمَةٍ فَمِنْكَ خَاضِعاً لَكَ ذَلِيلًا بَيْنَ يَدَيْكَ

I am tranquil to the excellence of worshipping You<sup>-azwj</sup>, trusting upon Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence, trusting of having the goodly thoughts with You<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Mercy which is capacious of all things, sheltering, crying out for Hell, seeking Assistance with You<sup>-azwj</sup>, being upon obedience to You<sup>-azwj</sup>! My hopes are cut off except from You<sup>-azwj</sup>! I am disavowing to You<sup>-azwj</sup> from the might and the strength and the power, accepting that whatever bounties there are with me, are from You<sup>-azwj</sup>, humbling to You<sup>-azwj</sup> in humiliation in front of You<sup>-azwj</sup>!

لَا أَعْرِفُ مِنْ نَفْسِي إِلَّا كَلَّ الَّذِي يَسُوؤُنِي وَ لَا أَعْرِفُ مِنْكَ إِلَّا كَلَّ الَّذِي يَسُرُّنِي لِأَنَّكَ أَحْسَنْتَ إِلَيَّ وَ أَجْمَلْتَ وَ أَنْعَمْتَ فَأَسْبَعْتُ وَ زَرَقْتَ فَوَقَرْتُ وَ  
أَعْطَيْتَ فَأَجْزَلْتُ بِمَا اسْتَحَقَّقَ لِذَلِكَ بِعَمَلٍ مَيِّ وَ لَا لِشَيْءٍ مِمَّا أَنْعَمْتَ بِهِ عَلَيَّ بَلْ تَفَضَّلًا مِنْكَ وَ كَرَمًا

I don't know from myself except all which worsens me, and I don't know from You<sup>-azwj</sup> excel all which cheers me, because You<sup>-azwj</sup> have been excellent to me, and You<sup>-azwj</sup> Beautified, and Bestowed and Made abundant, and Graced and were plentiful with it, and You<sup>-azwj</sup> Granted and were immense, without being deserving of that with any work from me, nor for anything from what You<sup>-azwj</sup> have Favoured with upon me, but it was Grace from You<sup>-azwj</sup> and Benevolence!

فَأَنْفَعْتُ نِعْمَكَ فِي مَعَاصِيكَ وَ تَقَوَّيْتُ بِرِزْقِكَ عَلَيَّ سَخَطَكَ وَ أَفْنَيْتُ عُمْرِي فِيهَا لَا تُحِبُّ فَلَمْ يَمْنَعْكَ ذَلِكَ مِنِّي أَنْ سَتَرْتَ عَلَيَّ قَبَائِحَ عَمَلِي وَ أَظْهَرْتَ  
مِنِّي الْحُسْنَ الْجَمِيلَ الَّذِي أَنْتَ أَهْلُهُ لَا مَا أَنَا أَهْلُهُ

But I spent Your<sup>-azwj</sup> bounties in disobedience to You<sup>-azwj</sup>, and I was strengthened with Your<sup>-azwj</sup> sustenance upon annoying You<sup>-azwj</sup>, and I finished my lifetime in what You<sup>-azwj</sup> don't Like! But, that from me did not prevent You<sup>-azwj</sup> to Conceal upon me my ugly deeds, and You<sup>-azwj</sup> Revealed from me the good, the beautiful which You<sup>-azwj</sup> are more rightful of, not what I am rightful of!

وَ سَوَّغْتَنِي مَا فِي يَدَيَّ مِنْ نِعْمِكَ وَ لَمْ يَمْنَعْني ذَلِكَ مِنْ فِعْلِكَ أَنْ اذْدَدْتُ فِي مَعَاصِيكَ تَمَادِيًا وَ لَمْ يَمْنَعْكَ تَمَادِيَّ فِي مَعَاصِيكَ عَنْ إِدَامَةِ سِرِّكَ وَ مَدَافِعَتِكَ  
عَنِّي الْبَلَاءَ وَ إِحْسَانِكَ وَ إِجْمَالِكَ وَ إِعْطَائِكَ مَرَّةً مِنْ بَعْدِ مَرَّةٍ وَ مِرَارًا

And You<sup>-azwj</sup> Made abundant what bounties there are in my hands, and that Action from You<sup>-azwj</sup> did not prevent me in increasingly disobey You<sup>-azwj</sup> deliberately, and my deliberation in disobedience did not prevent You<sup>-azwj</sup> from constant Covering and Your<sup>-azwj</sup> Defending me from the afflictions, and Your<sup>-azwj</sup> Favours, and Your<sup>-azwj</sup> Beautifying, and Your<sup>-azwj</sup> Bestowing, and Your<sup>-azwj</sup> Grace time after time, and repeatedly.

لَا تُحْصَى كَثِيرَةٌ وَ فِي كُلِّ طَرْفَةٍ وَ لِحْظَةٍ وَ نَوْمَةٍ وَ يَقْظَةٍ أَنَا مُتَقَلِّبٌ فِي مَعَاصِيكَ وَ سِرِّكَ دَائِمٌ عَلَيَّ وَ نِعْمُكَ شَامِلَةٌ لِي سَابِعَةٌ لَدَيَّ فِي جَمِيعِ حَالَاتِي

It cannot be counted how many times, and in every blink of an eye, and moment, and sleep and wakefulness! I am turning in disobedience to You<sup>-azwj</sup> and Your<sup>-azwj</sup> constant covering, and Your<sup>-azwj</sup> inclusive bounties to me, plentiful with me in entirety of my situation!

فَأَنْتَ يَا سَيِّدِي الْعَوَّادُ بِالنِّعَمِ وَ أَنَا الْعَوَّادُ بِالْمَعَاصِي وَ أَنْتَ يَا سَيِّدِي خَيْرُ الْمَوَالِي وَ أَنَا شَرُّ الْعَبِيدِ أَدْعُوكَ فَتُجِيبُنِي وَ أَسْأَلُكَ فَتُعْطِينِي وَ أَسْتَرْيِدُكَ فَتَرْيِدُنِي  
وَ أَسْكُتُ عَنْكَ فَتَبْتَدِينِي

O my Chief! You<sup>-azwj</sup> are the Repeater with the bounties and I am the repeater with the acts of disobedience; and You<sup>-azwj</sup>, my Chief, are best of the masters and I am evilest of the slaves! I am supplicating to You<sup>-azwj</sup>, so (please) Answer me, and I am asking You<sup>-azwj</sup>, so Give me, and I am seeking Your<sup>-azwj</sup> Increase, so Increase for me, and I am silent from You<sup>-azwj</sup> so Initiate me!

فَلَسْتُ أَجِدُ شَافِعاً أَوْكَدَ وَ لَا أَعْظَمَ وَ لَا أَكْرَمَ وَ لَا أَجْوَدَ مِنْكَ أَمْلِكُ اللَّهُمَّ بِطَلْبَتِي وَ أَتَوَجَّهُ إِلَيْكَ سَيِّدِي بِسَأَلَتِي وَ أَخْضِرُكَ يَا مُؤَلَّي رَغْبَتِي وَ أُبْتُكَ إِلَهِي مَا أَنْتَ أَعْلَمُ بِهِ مِنْ شَأْنِي

I have not found any healer more reliable, nor mightier, nor more benevolent, nor more generous than You<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! I hope to You<sup>-azwj</sup> with my seeking, and I turn to You<sup>-azwj</sup>, my Chief, with my request, and O my Master, I present my desires to You<sup>-azwj</sup>, and my God<sup>-azwj</sup>, and I broadcast to You<sup>-azwj</sup> what You<sup>-azwj</sup> already know of my concerns!

وَ بِكَ رَبِّ اسْتِعَانَتِي وَ إِلَيْكَ هَمِّي وَ اسْتِكَانَتِي وَ أَنْتَ ثِقَتِي وَ رَجَائِي وَ بَدْعَايَكَ تَحْرُمِي وَ بِحُرْمَتِكَ تَوَسَّلِي وَ بِمُحَمَّدٍ وَ آلِهِ تَقَرَّبِي مِنْ غَيْرِ مَا اسْتِجَابٍ مِنِّي وَ لَا اسْتِحْقَاقٍ لِإِجَابَتِكَ بِسَطِّ يَدِي إِلَى طَاعَتِكَ أَوْ قُبْضِ قَدَمِي مِنْ مَعْصِيَتِكَ أَوْ اتِّعَاطِي بِزَجْرِكَ أَوْ إِحْجَامِي عَنْ تَهْنِئِكَ إِلَّا لَجْمِي إِلَى تَوْجِيدِكَ

And with You<sup>-azwj</sup>, Lord<sup>-azwj</sup>, is my cry for Help, and to You<sup>-azwj</sup> is my longing and my submission, and You<sup>-azwj</sup> are my Trust, and my Hope, and with my supplicating to You<sup>-azwj</sup> is my being Mercied, and by Your<sup>-azwj</sup> Sanctity is my means, and through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> is my drawing closer from without obligation from me nor deserving of Your<sup>-azwj</sup> Response by extending a hand to obey You<sup>-azwj</sup>, or withdrawing a leg from disobeying You<sup>-azwj</sup>, heeding Your<sup>-azwj</sup> rebuke, or refraining from Your<sup>-azwj</sup> Prohibition, except my refuge to Your<sup>-azwj</sup> Oneness!

وَ تَوَجَّهِي إِلَيْكَ بِمُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ تَمَسَّكِي بِهِمْ وَ مَعْرِفَتِكَ بِمَعْرِفَتِي أَنْ لَا رَبَّ لِي سِوَاكَ وَ لَا عَوْتَ إِلَّا عِنْدَكَ وَ رُكُونِي إِلَى أَمْرِكَ فِي كِتَابِكَ وَ رَجَائِي لِمَا سَبَقَ فِيهِ مِنْ لَطِيفِ عِدَّتِكَ وَ كَرِيمِ عَفْوِكَ

And my turning to You<sup>-azwj</sup> is through Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and my adhering with them<sup>-asws</sup>, and Your<sup>-azwj</sup> recognition with my understanding is that there is no Lord<sup>-azwj</sup> for me besides You<sup>-azwj</sup>, nor any help except with You<sup>-azwj</sup>, and my inclination is to Your<sup>-azwj</sup> Command in Your Book, and my hope is to what has preceded in it from the subtleness of Your<sup>-azwj</sup> Preparation, and Benevolence of Your<sup>-azwj</sup> Padron!

إِذْ تَقُولُ يَا سَيِّدِي لِمَسْرُوعِي عِبَادِكَ يَا عِبَادِي الَّذِينَ اسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

When, O my Master, You<sup>-azwj</sup> Said to Your<sup>-azwj</sup> extravagant servants: ***'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 تَقُولُ إِفْهَاماً وَ عِدَّةً وَ تَكْرِيماً وَ مَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَ تُعْرِفُهُمْ جُودَكَ وَ سَعَةَ فَضْلِكَ حِينَ تَقُولُ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ

And You<sup>-azwj</sup> Said Clearly, and as a Promise, and Repeatedly: ***and who Forgives the sins except Allah? [3:135]***, and You<sup>-azwj</sup> Introduced them to Your<sup>-azwj</sup> Generosity and vastness of Your<sup>-azwj</sup> Grace when You<sup>-azwj</sup> Said: ***and ask Allah from His Grace. [4:32]!***

وَ تُخْبِرُهُمْ بِكَرَمِكَ وَ قَبْضِ عَطَايِكَ بِقَوْلِكَ وَ مَا كَانَ عَطَاءَ رَبِّكَ مَخْطُوراً وَ تَأْمُرُهُمْ بِدُعَائِكَ وَ تَعُدُّهُمْ إِجَابَتَكَ فَتَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ

And You<sup>-azwj</sup> Informed them of Your<sup>-azwj</sup> Benevolence and Your<sup>-azwj</sup> plentiful awards by You<sup>-azwj</sup>  
Words: **and the Grants of your Lord would not be restricted [17:20]!** And You<sup>-azwj</sup>  
Commanded them with supplicating to You<sup>-azwj</sup> and Promised them Your<sup>-azwj</sup> Answer. You<sup>-azwj</sup>  
Said: **“Supplicate to Me, I will Answer you. [40:60];**

و تُخَبِّرُهُمْ بِعُزْرِكَ مِنْ دُعَاؤِ دَاعِيكَ وَ إِجَابَتِكَ إِيَّاهُ فَقُلْتُ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي  
لَعَلَّهُمْ يَرْشُدُونَ

And You<sup>-azwj</sup> Informed them of Your<sup>-azwj</sup> Nearness from the supplication of a supplication and  
Your<sup>-azwj</sup> Answering of it. You<sup>-azwj</sup> 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]!**

وَ دَلَّلْتُهُمْ عَلَى حُسْنِ مُنَاجَاتِكَ وَ مَا بِهِ يَدْعُونَكَ فَقُلْتُ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى

And You<sup>-azwj</sup> Pointed them upon Your<sup>-azwj</sup> excellent Munajaat (whispering/monologue), and  
what they should be supplicating to You<sup>-azwj</sup> with: **Say: ‘Supplicate to Allah or supplicate to  
the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent  
Names. [17:110]!**

وَ أَسَأَلْتُكَ اللَّهُمَّ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ يَا دَا الْأَسْمَاءِ الْحُسْنَى وَ الْأَمْثَالِ الْعُلْيَا وَ الْأَلَاءِ وَ الْكِبْرِيَاءِ نَاجِيْتُكَ مُسْرِفًا عَلَى نَفْسِي مُفْتَقِرًا  
مُحْتَاجًا إِلَى فَضْلِكَ فَقِيرًا إِلَى سَعَتِكَ وَائْتِمًا بِمَعْفُورَتِكَ وَ عَفْوِكَ رَاجِيًا لِرَحْمَتِكَ

And I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Beneficent, O Merciful, O with Majesty and the  
Benevolence, O with the most excellent Names, and the Lofty Examples, and the Favours, and  
the Greatness! I whisper to You<sup>-azwj</sup> having been extravagant upon myself, impoverished,  
needy to You<sup>-azwj</sup> Grace, needy to Your<sup>-azwj</sup> vastness, trusting with Your<sup>-azwj</sup> Forgiveness and  
Your<sup>-azwj</sup> Pardon, hoping for Your<sup>-azwj</sup> Mercy!

وَ أَسَأَلْتُكَ اللَّهُمَّ بِكُلِّ دَعْوَةٍ اسْتَجَبْتَ بِهَا لِأَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَصْفِيَاءِكَ وَ أَهْلِ الرِّفْقَةِ عِنْدَكَ وَ بِمَا فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ مُحَمَّدٍ ص مِنْ  
فَاتِحَتِهِ إِلَى خَاتَمَتِهِ فَبِهِ اسْمُكَ الْأَعْظَمُ وَ كَلِمَاتُكَ النَّامَةُ وَ مَا يُخَافُ وَ يُرْجَى

And I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, with every supplication Answered with for anyone of Your<sup>-azwj</sup>  
Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> Rasool(s)<sup>-as</sup>, and Your<sup>-azwj</sup> elites, and the people of Proximity in  
Your<sup>-azwj</sup> Presence, and with what is in Your<sup>-azwj</sup> Book Revealed unto Your<sup>-azwj</sup> Prophet<sup>-as</sup>  
Muhammad<sup>-saww</sup>, from its beginning up to its end, for therein is Your<sup>-azwj</sup> most Magnificent  
Name, and Your<sup>-azwj</sup> Complete Words, and what is to be feared (from) and hoped (for)!

وَ أَسَأَلْتُكَ يَا سَيِّدِي بِمَا آلَيْتَ بِهِ عَلَى نَفْسِكَ وَ دَعَوْتَ إِلَيْهِ مِنْ رَحْمَتِكَ وَ اسْتِجَابَتِكَ وَ وَعَدْتَ مِنْ قُرْبِكَ وَ نَدَبْتَ إِلَيْهِ مِنْ عَفْوِكَ وَ أَمَرْتَ بِهِ مِنْ دُعَائِكَ  
وَ قَبِلْتَ مِنْ تَوْبَةٍ مَنْ تَابَ إِلَيْكَ

And I ask You<sup>-azwj</sup>, O my Chief, with what You<sup>-azwj</sup> have Sworn with upon Yourself<sup>-azwj</sup> and  
Claimed to of Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Response, and Promised of Your<sup>-azwj</sup> Nearness, and  
Called to of Your<sup>-azwj</sup> Pardon, and Commanded with of Your<sup>-azwj</sup> supplication, and Accepted  
from repentance of the one repenting to You<sup>-azwj</sup>!

أَسْأَلُكَ اللَّهُمَّ بِكُلِّ دَعْوَةٍ تَوَسَّلَ بِهَا إِلَيْكَ رَاجٍ بَلَّغْتَهُ أَمَلُهُ وَ صَارِحٍ أَعْنَتْ صِرَاحَتَهُ وَ مُلْهُوفٍ رَحِمْتَ لَهْفَتَهُ وَ مَكْرُوبٍ رَوَّحْتَ عَنْ قَلْبِهِ وَ وَجِلٍ مُرْتَاكِحٍ أَمَنْتَ رُوَعْتَهُ وَ مُخْتَاكِحٍ سَدَدْتَ بِفَضْلِكَ خَلَّتَهُ وَ فَقِيرٍ نَفَيْتَ بِغِنَاكَ وَ سَعَتِكَ فَفَرَّهُ

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, with every supplication utilised as means with to You<sup>-azwj</sup>, hopeful of reaching his wishes, and a crier crying out for Help with his cry, and distressed one You<sup>-azwj</sup> have Mercied his distress, and a stressed one You<sup>-azwj</sup> Comforted his heart, and a fearful one You<sup>-azwj</sup> Secured his dread, and a needy one You<sup>-azwj</sup> Blocked his need with Your<sup>-azwj</sup> Grace, and a poor one You<sup>-azwj</sup> Benefitted his poverty with Your<sup>-azwj</sup> richness and vastness!

وَ مُبْتَلَى أَهْدَيْتَ عَافِيَتَكَ إِلَيْهِ وَ مُعَاقَى أَتَمَمْتَ نِعْمَتَكَ عَلَيْهِ وَ مُذْنِبٍ خَاطِئٍ عَفَرْتَ ذَنْبَهُ وَ زَلَّاتِهِ وَ أَقَلَّتْ عَثْرَتُهُ وَ مُقْتُونٍ عَصَمْتَهُ وَ مُخْبِوسٍ مَأْسُورٍ أَطَلَمْتِ أَسْرَهُ وَ مُرَهَقٍ مَطْلُوبٍ حَفِظْتَهُ وَ أَجْرَتَهُ وَ وَقَيْتَهُ

And an afflicted one You<sup>-azwj</sup> Gifted Your<sup>-azwj</sup> well-being and Your<sup>-azwj</sup> Recovery to him Completing Your<sup>-azwj</sup> bounties upon him, and a sinner, a wrongdoer You<sup>-azwj</sup> Forgave his sins and his slips and Uprooted his stumbles, and a tempted one You<sup>-azwj</sup> Fortified, and a detained captive You<sup>-azwj</sup> Freed from his captivity, and a coerced one sought Your<sup>-azwj</sup> Protected and Freed him and Saved him!

وَ دَاعِي [دَاعٍ] مُبْتَهَلٍ اسْتَجَبْتَ دَعْوَتَهُ وَ مُسْتَعِيثٍ مَكْرُوبٍ أَعْنَيْتَهُ وَ فَرَجْتِ عَنْهُ وَ مُضْطَهَدٍ مَقْهُورٍ نَصَرْتَهُ وَ مُكْتَنَفٍ مَغْلُوبٍ عَلَبْتِ لَهُ وَ مُسْتَهَانٍ ذَلِيلٍ أَعَزَّزْتَهُ وَ غَرِيبٍ نَاجِحٍ أَذْنَيْتَهُ وَ حَائِفٍ مُتَرَقِّبٍ أَعْتَمْتَهُ وَ أَمَنْتَ رُوَعْتَهُ وَ خَوْفَهُ وَ صَرِيحٍ ضَعِيفٍ رَفَعْتِ صَرَعَتَهُ وَ قَوَّيْتَهُ

And a supplicater pleading, You<sup>-azwj</sup> Answered his supplication, and a crier for help, distressed You<sup>-azwj</sup> Assisted and Relieved him, and a desperate coerced one You<sup>-azwj</sup> Helped, and an oppressed overcome You<sup>-azwj</sup> Overcame for him, and an infirm humiliated You<sup>-azwj</sup> Strengthened, and a displaced stranger You<sup>-azwj</sup> Drew near, and a fearful watchful one You<sup>-azwj</sup> Helped and Secured his dread and his fear, and a knocked down weak one You<sup>-azwj</sup> Raised and Strengthened!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُعْزِرُ النَّعَمَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُحْدِثُ النَّعَمَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُحْبِسُ الْقِسَمَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُهَيِّئُ الْعِصَمَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تَمْنَعُ الْعَطَاءَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-asws</sup> Progeny<sup>-asws</sup>, and Forgive the sins for me which changed the bounties, and Forgive the sins for me which Make the scourges to occur, and Forgive the sins for me which withhold the apportionment, and Forgive the sins for me which violate the protection, and Forgive the sins for me which prevent the awards, and Forgive the sins for me which bring down the afflictions!

وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُحْبِسُ الدُّعَاءَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُقَطِّعُ الرَّجَاءَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُورِثُ السَّقَمَاءَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُظْلِمُ الْهُوَاءَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُكْشِفُ الْعَطَاءَ وَ تُعْفِرَ لِي الذُّنُوبَ الَّتِي تُحْبِسُ قَطْرَ السَّمَاءِ

And Forgive the sins for me which bar the supplication, and Forgive the sins for me which hasten the annihilation, and Forgive the sins for me which cut off the hope, and Forgive the sins for me which inherit the misery, and Forgive the sins for me which darken the atmosphere, and Forgive the sins for me which uncover the covering, and Forgive the sins for me which withhold drops of the sky!

يَا مُلْجَأَ كُلِّ لَاجٍ وَ رَجَاءَ كُلِّ رَاجٍ عَافِنِي مِنْ شَرِّ مَا يَجْرِي بِهِ الْقَدَرُ وَ آمِنْ حَوْيِي وَ قَرِيبِي مِنْكَ وَ وَفِّقْنِي لِذِعَانِكَ وَ افْعَلْ مِثْلَ ذَلِكَ بِوَالِدَيْ وَ أَهْلِي وَ  
وُلْدِي وَ إِخْوَانِي فِي دِينِي وَ إِخْوَانِي وَ إِخْوَانِي الْمُؤْمِنِينَ وَ أَهْلَ وَ لَاتِي وَ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَ ارْزُقْنِي خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

O Refuge of every refugee, and hope of every hoper! Recover me from evil of what the Pre-determination flows with, and Secure my fear and Draw me closer to You<sup>-azwj</sup>, and Harmonise me to Your<sup>-azwj</sup> supplication, and Do similar to that with my parents, and my wife, and my children, and my brethren in my religion, and my sisters, and sisters of the Momineen, and people of my friendship, and open the hearing of my heart for Your<sup>-azwj</sup> Zikr, and Grace me goodness of the world and the Hereafter!

يَا خَيْرَ مَنْ خَلُوتُ بِهِ فِي وَحْدَتِي وَ يَا خَيْرَ مَنْ نَاجَيْتُهُ فِي سِرِّي وَ يَا خَيْرَ مَنْ شَخَّصْتُ إِلَيْهِ بَصَرِي وَ يَا خَيْرَ مَنْ أَشْرْتُ إِلَيْهِ بِكَفِّي وَ يَا خَيْرَ مَنْ مَدَدْتُ  
إِلَيْهِ يَدِي يَا خَيْرَ [لِي] مِنْ أَبِي وَ أُمِّي وَ مِنَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ

O best of the ones secluding with, and O best of the ones whispered to regarding my secrets, and O best of the one my sight gazes to, and O best of the ones I gesture to with my hand, and O best of the ones my hand can be extended to! O the One<sup>-azwj</sup> better for me than my father and my mother, and all the people in their entirety!

يَا سَيِّدِي وَ رَجَائِي قَدْ مَدَّ الْخَاطِئُ الْمَذْنِبُ إِلَيْكَ يَدَهُ يُحْسِنُ ظَنَّهُ بِكَ قَدْ جَلَسَ الْمُسْرِفُ عَلَى نَفْسِهِ بَيْنَ يَدَيْكَ مُقْبِرًا لَكَ بِسُوءِ عَمَلِهِ قَدْ رَفَعَ الظَّالِمُ لِنَفْسِهِ  
الْكَفْمِينَ إِلَيْكَ وَ قَدْ جَاءَ الْعَوَادُ بِالْمَعَاصِي بَيْنَ يَدَيْكَ خَوْفًا مِنْ يَوْمٍ يَجْتُمِعُو الْخَلَائِقُ بَيْنَ يَدَيْكَ فَرِعًا مُشْفِقًا حَذِرًا مِنْ أَنْ تُجَازِيَهُ بِعَمَلِهِ أَوْ تَبْعَثَ شَاهِدًا عَلَيْهِ  
مِنْ نَفْسِهِ

O my Chief and my hope! The wrongdoer, the sinner has extended his hand to You<sup>-azwj</sup> with his good thoughts with You<sup>-azwj</sup>! The extravagant upon himself is seated in front of You<sup>-azwj</sup> acknowledging to You<sup>-azwj</sup> of his evil deeds! The unjust one has the two palms to You<sup>-azwj</sup> for himself, and the repeater with the acts of disobedience has knelt in front of You<sup>-azwj</sup> out of fear from a Day the creatures will be kneeling in front of You<sup>-azwj</sup> in panic, fearful, cautious whether his deeds have been excessive, or You<sup>-azwj</sup> might Send a witness from him against himself!

قَدْ قَلَبَ الْمُشْفِقُ يَدَيْهِ الْمُتَبَكِّلِي بِجَنَابَتِهِ الْمُسْتَخْفِي مِنْ عِبَادِكَ وَ إِمَائِكَ بِجُزْمِهِ الْمُبَارِئُ لَكَ بِعَظِيمِ ذُنُوبِهِ قَدْ رَفَعَ الْمُجْتَرِحُ السَّيِّمَاتِ رَأْسَهُ قَدْ أَشَارَ إِلَيْكَ  
الْعَاصِي وَ تَضَرَّعَ بِإِصْبَعِهِ قَدْ مَدَّ إِلَيْكَ طَرْفَهُ وَ فَاضَتْ عَيْنُهُ قَدْ نَطَقَ لِسَانُهُ مُسْتَغْفِرًا نَادِمًا تَائِبًا بِمَا أَخْصَيْتَ عَلَيْهِ

The afflicted one, sorrowful over his misdeed, has wrung (pressed) his hands; the one from Your<sup>-azwj</sup> servants and Your<sup>-azwj</sup> maid because of his crime, openly defying You<sup>-azwj</sup> with his mighty sins, has raised his head. The sinner burdened with misdeeds has pointed towards You<sup>-azwj</sup> and supplicated with his finger, raised his gaze to You<sup>-azwj</sup> and his tears flowed. His tongue has spoken seeking forgiveness, regretful, repentant for what You<sup>-azwj</sup> have Counted against him!

يَا سَيِّدِي أَعُوذُ بِكَ وَ بِكَ أَلُوذُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي ذُنُوبِي يَا رَبِّ وَ اغْفِرْ لِي مَا نَطَرْتُ إِلَيْهِ عَيْنَايَ وَ مَا مَسَّتُ إِلَيْهِ قَدَمِي وَ أَصَعَى إِلَيْهِ  
سَمْعِي وَ بَاشَرُهُ جَلْدِي

O my Chief! I Seek Refuge with You<sup>-azwj</sup>, and with You<sup>-azwj</sup> I shelter! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Forgive my sins for me, O Lord<sup>-azwj</sup>, and Forgive

for me what my eyes have looked at, and what my feet have walked to, and my ears have heard, and what my skin has embraced!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ بِمَا أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَهُ مَا لَيْسَ لَكَ وَ أَسْتَغْفِرُكَ بِمَا هَمَّتَنِي عَنْهُ فَأَتَيْتُهُ اتِّبَاعَ مَرْضَاةِ عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ وَ تَعَرَّضْتُ فِيهِ لِسَخَطِكَ

O Allah<sup>-azwj</sup>! I seek Your<sup>-azwj</sup> Forgiveness from what I have intended Your<sup>-azwj</sup> Face with, and I mingled it with what isn't for You<sup>-azwj</sup>; and I seek Forgiveness from what You<sup>-azwj</sup> had Prohibited from, but I committed it in pursuit of satisfaction of a servant from You<sup>-azwj</sup> servants, or a maid from Your<sup>-azwj</sup> maids, and I exposed myself to Your<sup>-azwj</sup> Annoyance in it!

وَ أَسْتَغْفِرُكَ بِمَا أَعْطَيْتُكَ مِنْ نَفْسِي ثُمَّ لَمْ أَفِ بِهِ لَكَ وَ أَسْتَغْفِرُكَ بِمَا أَطْلَعْتَ عَلَيَّ مِنْ الْقَبِيحِ الَّذِي بَارَزْتُكَ بِهِ وَ خَفَيْتُ عَلَى خَلْقِكَ وَ أَسْتَغْفِرُكَ اللَّهُمَّ بِمَا أَطْلَعْتَ عَلَيَّ مِنْ سُوءِ السَّرِيرَةِ وَ حُبِّ الطَّوَيْتِ فِي التَّقْصِيرِ فِي عِبَادَتِكَ وَ تَسْبِيحِكَ وَ تَقْدِيرِكَ

And I seek Your<sup>-azwj</sup> Forgiveness from what I had given (vowed) from myself then I was not loyal with it; and I seek Your<sup>-azwj</sup> Forgiveness from what You<sup>-azwj</sup> have Noticed upon from me, from the ugliness which I had duelled against You<sup>-azwj</sup> with, and is hidden unto Your<sup>-azwj</sup> creatures, O Allah<sup>-azwj</sup>, from what You<sup>-azwj</sup> Noticed upon from me of the evil secrets, and wicked intention in deficiencies in worshipping You<sup>-azwj</sup>, and Glorifying You<sup>-azwj</sup> and extolling Your<sup>-azwj</sup> Holiness!

وَ أَسْتَغْفِرُكَ اللَّهُمَّ مِنْ مَظَالِمَ كَثِيرَةٍ بَيْنِي وَ بَيْنَ عِبَادِكَ

And I seek Your<sup>-azwj</sup> Forgiveness, O Allah<sup>-azwj</sup>, from many grievances between me and Your<sup>-azwj</sup> servants!

اللَّهُمَّ فَأَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ كَانَتْ لَهُ عِنْدِي وَ قَبْلِي مَظْلَمَةٌ أَوْ تَبِعَةٌ ظَلَمْتُهُ بِهَا بَعْدَ مَوْتِي أَوْ خَطَأٌ أَوْ حَطَأٌ حَتَّى وَصَلَ ذَلِكَ إِلَيْهِ فِي مَالِهِ أَوْ بَدَنِهِ أَوْ عَرْضِهِ لَمْ أَخْرِجْ إِلَيْهِ مِنْ مَظْلَمَتِهِ وَ لَا مِنْ تَبِعَتِهِ مَاتَ أَوْ غَابَ أَوْ حَضَرَ وَ تَرَكْتُ تَحْلِيلَ ذَلِكَ مِنْهُ وَ لَمْ أُرْضِهِ مِنْ حَقِّهِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَرْضِهِ عَنِّي بِمَا عِنْدَكَ فَإِنَّ عِنْدَكَ يَا سَيِّدِي مَا تُرْضِيهِ وَ لَيْسَ عِنْدِي مَا أُرْضِيهِ بِهِ فَهَبْ لِي يَا سَيِّدِي حَقَّكَ وَ أَرْضِ عَنِّي خَلْقَكَ

O Allah<sup>-azwj</sup>! Whichever servant from Your<sup>-azwj</sup> servant, or maid from Your<sup>-azwj</sup> maids who has a grievance for him before me, or pursuant injustice to him deliberated with from me, or a mistake I had mistaken with until that arrived to You<sup>-azwj</sup>, regarding his wealth or his body or his honour, I did not bring out to him of his grievance nor of his pursuit, whether he has died or is absent or present, and I neglected to accept that from him and did not satisfy him of his rights, Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Satisfy him on my behalf from what is in Your<sup>-azwj</sup> Presence, so O my Master, there is in Your<sup>-azwj</sup> Possession what You<sup>-azwj</sup> can Satisfy him and there isn't with me what I can satisfy him with! Gift to me, O my Master, Your<sup>-azwj</sup> right, and Satisfy Your<sup>-azwj</sup> creatures on my behalf!

رَبِّ أَسْرَفْتُ عَلَى نَفْسِي وَ فَرَطْتُ فِي جَنبِكَ وَ حَلَّتْ أَيَّامِي بِتَقْصِيرِي فِي حَقِّكَ وَ لَيْسَ عِنْدِي مَا أُدْرَأُ بِهِ عَنْ نَفْسِي حُجَّتَكَ وَ لَا عِنْدِي مَا أَتَلَاقِي بِهِ مَا فَرَطَ مِنِّي إِلَّا الرَّجَاءُ لِعَفْوِكَ الَّذِي أَكْدَتَهُ فِي كِتَابِكَ حَيْثُ تَقُولُ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Lord<sup>-azwj</sup>! I have been extravagant upon myself, and I have been excessive in Your<sup>-azwj</sup> Side, and spent my days in my deficiency regarding Your<sup>-azwj</sup> rights, and there isn't with me what I

can ward off Your<sup>-azwj</sup> Argument from me, nor is there anything with me what has been neglected with from me, except hoping for Your<sup>-azwj</sup> Pardon which You<sup>-azwj</sup> have Emphasised in Your<sup>-azwj</sup> Book whereby You<sup>-azwj</sup> 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]!***

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي فِيمَا بَقِيَ مِنْ عُمْرِي سَيِّدًا مِنْ عَمَلِي أَنَالُ بِهِ رِضَاكَ وَ أَسْتَجِئُ بِهِ صَفْحَكَ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ وَ يَا أَهْلَ الْعَمْرِ وَ الصَّفْحِ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Make for me in what remains of my lifetime, such deeds I can achieve Your<sup>-azwj</sup> Satisfaction with and deserve Your<sup>-azwj</sup> Pardon! O rightful of being feared, and rightful of the Forgiving, and O rightful of the Pardon and the Excusing!

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ تَبْتَغُوا مِنَّا مَا لَمْ يَرْفَعُوا إِلَيْنَا مِنْ عَمَلٍ نَكْتُمُ لَهُمْ جَنَّاتٍ مَوْجِدَةٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُدْخَلُونَ فِيهَا مِنْ غَيْرِ حِسَابٍ وَ الَّذِينَ تَبَتَّغُوا مِنَّا الْبُغْيَ وَ كَانُوا يَكْفُرُونَ لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مِنْ ذَلِكَ الَّذِي كَانُوا يَعْمَلُونَ وَ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مِنْ ذَلِكَ الَّذِي كَانُوا يَعْمَلُونَ وَ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مِنْ ذَلِكَ الَّذِي كَانُوا يَعْمَلُونَ وَ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مِنْ ذَلِكَ الَّذِي كَانُوا يَعْمَلُونَ

***Surely those for whom the good has preceded from Us, they would be remote from it [21:101]***, as a Bestowing from You<sup>-azwj</sup> upon them, not due to their deeds, and You<sup>-azwj</sup> Harmonised them to obey You<sup>-azwj</sup> and Shielded them from disobeying You<sup>-azwj</sup>, and Facilitate for them the way of what would Draw them closer in Your<sup>-azwj</sup> Presence! If I don't happen to be from them, then Include me among them due to Your<sup>-azwj</sup> Leniency, for You<sup>-azwj</sup> can find one whom You<sup>-azwj</sup> can Make miserable and I cannot find one who can make me fortunate (apart from You<sup>-azwj</sup>)!

يَا أَهْلَ التَّقْوَى وَ يَا أَهْلَ الْمَغْفِرَةِ وَ يَا أَهْلَ الْعَمْرِ وَ الصَّفْحِ لَمْ أَعْصِكَ اسْتِخْفَافًا بِنَهْيِكَ وَ لَكِنِّي تَقِيَّ بِعَمَلِكَ وَ لَمْ أُطِيعَكَ إِلَّا خَوْفًا مِنْكَ وَ لَمْ يَذْهَبْ بِي عَنْكَ إِلَّا رَجَاءُ نَيْلِكَ وَ لَوْ كُنْتُ تُعَجَّلُ وَ لَا تُمَهَّلُ إِذَا مَا نَدَّ عَنْكَ نَادًا وَ لَا كُنْتُ نَزَعُ ذِي عِنَادٍ

O rightful of being feared and O rightful of the Forgiving, and O rightful of the Pardoning and the excusing! I did not disobey You<sup>-azwj</sup> fearing Your<sup>-azwj</sup> Prohibitions, but my trust in Your<sup>-azwj</sup> pardoning, and I did not obey You<sup>-azwj</sup> except fear from You<sup>-azwj</sup> and I did not go against You<sup>-azwj</sup> by hope in Your<sup>-azwj</sup> Grants, and had You<sup>-azwj</sup> Hastened and not Respited, then a caller would not have called from You<sup>-azwj</sup> nor would a stubborn one be discouraged!

يَا نِعْمَ الْمَوْلَى وَ الْمَوْلُودَ وَ الْمَلْجَأَ وَ الْمَعْقِلَ لَا وَزَرَ مِنْكَ إِلَّا بِطَاعَتِكَ وَ لَا سَبِيلَ إِلَيْكَ إِلَّا بِتَرْكِ مَعْصِيَتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَهْلِي طَاعَتِكَ وَ اعْصِمْنِي عَنْ مَعْصِيَتِكَ فَإِنَّكَ إِنْ تَخَذَلْتَنِي أَحْفَ عَنْ الرُّشْدِ وَ إِنْ تُرْشِدْتَنِي لَمْ يُخْفِنِي أَحَدٌ

O best Master, and Refuge, and Shelter, and Stronghold! There is no burden from You<sup>-azwj</sup> except with obedience to You<sup>-azwj</sup>, nor is there a way to You<sup>-azwj</sup> except by neglecting disobedience to You<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Inspire me to obey You<sup>-azwj</sup> and Fortify me from disobeying You<sup>-azwj</sup>, for if You<sup>-azwj</sup> Abandon me, I will stray from the rightful guidance, and if You<sup>-azwj</sup> were to Guide me, no one can stray me!

يَا نِعْمَ الْمَوْلَىٰ وَ مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ لَيْسَ وَرَاكَ مَذْهَبٌ وَلَا عَنْكَ مُرْغَبٌ أَعْطِنِي مَا سَأَلْتُ وَ مَا لَمْ أَسْأَلْكَ وَ لَا مَنَعْنِي مَا أَبْتَهَلُ إِلَيْكَ فِيهِ وَ أَوْلِيَّيَ مَا لَا  
أَعْقِلُهُ وَ لَا يَجْجُبُ عَنِّي مَا أُسِرُّهُ فِيهِ إِلَيْكَ

O the best Master, and One having the most excellent Names for Him <sup>-azwj</sup>! There is no path beyond You <sup>-azwj</sup> nor is there any turning away from You <sup>-azwj</sup>! Give me what I am asking for and what I have not asked for, and not prevent me what I am pleading to You <sup>-azwj</sup> for, and Bestow me what I don't understand, nor Veil from me what I am keeping a secret to You <sup>-azwj</sup>!

تَقَادَمَتْ سِنِّي وَ وَهَنْ عَظْمِي وَ ذُلُّ مَيِّ مَا كَانَ مُسْتَحْصِداً وَ عَدِمْتُ مَا كَانَ عِنْدِي مُؤْجِداً مِنْ بِنَاعَةِ الْفَنَاءِ وَ شَرِّحِ الْحَدَاثَةَ وَ حُسْنَهَا

My years have advanced, and my bones are infirm, and it is frail what had been strong from me, and it is lost what had been existing with me of the youthful vigour and the youthfulness and its beauty!

فَبَوَّئِنِي رُشْدَكَ بَعْدَ غَوَايِي وَ جَبِّئِنِي مَعْصِيَتَكَ فِيمَا بَقِيَ مِنْ عُمْرِي وَ ارْضَ مِنْ عَمَلِي بِسِيرِهِ وَ مِنْ اجْتِهَادِي بِقَلْبِيهِ وَ كَثِّرْ لِي الَّذِي لَوْ لَا كَرَمُكَ لَقَلَّ وَ تَعَمَّدِ  
الَّذِي لَوْ لَا عَفْوُكَ لَحَلَّ وَ تَرَقَّقْ بِالَّتِي مَنْ تَرَقَّقَهَا سَعِدَ فَإِنِّي أَعْشَىٰ عَنْهَا إِنْ لَمْ تُكُنْ دَلِيلِي إِلَيْهَا وَ مُخْبِرِي عَلَيْهَا وَ أَوْزِعْنِي الْحَلْوَةَ وَ اشْغَلْنِي بِالْعِبَادَةِ وَ اسْتَقْبِلْ  
بِي مَا اسْتَدْبَرْتُ مِنْ أَيَّامٍ مُهْلَتِي

Bestow me Your <sup>-azwj</sup> rightful Guidance after my errors and Keep me aside from disobeying You <sup>-azwj</sup> in what remains of my lifetime, and be Satisfied with my little deeds and of my struggling with its few and many which had it not been for Your <sup>-azwj</sup> Benevolence, would have been less, and Sheathed that which had it not been for Your <sup>-azwj</sup> Pardon, would be exposed, and Elevate with that which One You <sup>-azwj</sup> Elevate is fortunate, and I would have been blinded from it if You <sup>-azwj</sup> had not been my Pointer to it, and my Informant upon it, and Grant me the solitude, and Pre-occupy me with the worship, and let me make the best of the remaining days of my time!

فَإِنْ كَانَ الْبَاقِي مِنْ عُمْرِي قَلِيلاً فَإِنَّ الْيَوْمَ مِنْ أَيَّامِ طَاعَتِكَ يُنْتَفَعُ بِهِ لِلْحَوْلِ مِنْ أَحْوَالِ مَعْصِيَتِكَ وَ كَثِّرْ حَوِيَّيَ بِمَا اسْتَفْجِمُ عَنْ مَسْأَلَتِكَ إِتَاهُ وَ أَعْظِي عَن  
مَعْرِفَتِهِ وَ هُوَ لَا يَكُونُ مِنْكَ إِلَّا تَطَوُّلاً وَ أَنْتَ لَا تُكَدِّرُهُ إِذَا تَطَوَّلْتَ بِهِ يَا نِعْمَ مَنْ فُرِعَ إِلَيْهِ وَ تُتَوَكَّلَ عَلَيْهِ

So, if the remaining part of my life is short, let today be among the days of obeying You <sup>-azwj</sup>, which are beneficial for avoiding the states of disobedience to You <sup>-azwj</sup>. Expiate my sins for which I am too tongue-tied to ask, and Enrich me with knowledge that I am unaware of, which can only come from Your <sup>-azwj</sup> Grace. And when You <sup>-azwj</sup> Bestow it, You <sup>-azwj</sup> Do so Generously without any diminishing. O how Excellent is the One to Whom one turns for Refuge and on whom one relies upon!

أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ لَمَزَاتِهِمُ الَّتِي تَضِلُّ بَعْدَ الْهُدَىٰ وَ تَبْدَلُ بَعْدَ النَّهْيِ وَ تَحْجُبُ عَنِ سَبِيلِ الرُّشْدِ وَ التَّقْوَىٰ آمِينَ رَبَّ الْعَالَمِينَ

I seek Refuge from the slander of Satans<sup>-la</sup> and their<sup>-la</sup> defamations which strays after the Guidance, and change after the intellect, and bars from the way of righteous guidance and the piety! Ameen, Lord <sup>-azwj</sup> of the worlds!

اللَّهُمَّ إِنَّكَ اسْتَعْتَبْتَ عَنِّي وَ افْتَقَرْتُ إِلَيْكَ فَأَنَا الْبَائِسُ الْفَقِيرُ الْمُسْكِينُ الْمُسْتَكِينُ إِلَيْكَ الْمُحْتَاجُ إِلَىٰ رَحْمَتِكَ وَ أَنْتَ الْعَلِيُّ عَنِّي وَ عَنِّ عَدَائِي وَ عِقَابِي وَ  
قَدْ تَعَرَّضْتُ لِرَحْمَتِكَ وَ رِضَاكَ وَ طَمِعْتُ فِيمَا عِنْدَكَ

O Allah-azwj! You-azwj are Needless of me and I am poor to You-azwj, for I am the destitute, the poor, the needy, the submissive to You-azwj, the needy to Your-azwj Mercy and You-azwj are the Needless of me and from Punishing me and my Retribution, and I have exposed myself to Your-azwj Mercy and Your-azwj Satisfaction, and am coveting regarding what is in Your-azwj Presence!

وَ أَحْسَنْتُ يَا إِلَهِي وَ مَوْلَايَ الظَّنَّ بِكَ فَلَا تُخَيِّبْ يَا سَيِّدِي طَمَعِي وَ لَا تُحَقِّقْ حَدْرِي فَقَدْ لُدْتُ بِجُودِكَ وَ كَرَمِكَ وَ مَغْفِرَتِكَ فَلَا تُرَدِّدْنِي خَائِباً حَاسِراً وَ اسْتَجِبْ دُعَائِي وَ اعْطِنِي مَنَائِي

And O my God-azwj and my Master! I have excellent thoughts of You-azwj! O my Chief! Do not disappoint my eagerness nor Make my hazards a reality so I have sought Refuge with Your-azwj Generosity and Your-azwj Benevolence and Your-azwj Forgiveness! Do not Return me as disappointed, loser, and Answer my supplication and Grant me my wishes!

وَ اجْعَلْ جَمِيعَ أَهْوَايَ لِي سَخَطاً إِلَّا مَا رَضَيْتَ وَ جَمِيعَ طَاعَتِكَ لِي رِضًى وَ إِنْ خَالَفَ مَا هَوَيْتُ عَلَى مَا أَحْبَبْتَ وَ كَرِهْتَ حَتَّى أَكُونَ لَكَ فِي جَمِيعِ مَا أَمَرْتَنِي بِهِ تَابِعاً وَ لَكَ سَامِعاً مُطِيعاً وَ عَنِ كُلِّ مَا كَهَيْتَنِي عَنْهُ مُنْتَهياً وَ بِكُلِّ مَا قَضَيْتَ عَلَيَّ رَاضِياً وَ عَلَى كُلِّ نِعْمَةٍ لَكَ شَاكِراً وَ لَكَ فِي جَمِيعِ خَالَاتِي ذَاكِراً

And Make entirety of my personal desires as dislikeable to me except what You-azwj are Satisfied with, and entirety of acts of obedience to You-azwj as agreeable to me, and even if it opposes what I have desired upon what I love and dislike until I become a follower of You-azwj in entirety of what You-azwj have Commanded me with, listening, obeying, and desisting from all what You-azwj have Prohibited me from, and satisfied with all what You-azwj have Decreed upon me, and thankful upon every bounty of Yours-azwj, and doing Your-azwj Zikr in entirety of my situations!

وَ احْفَظْنِي يَا سَيِّدِي مِنْ حَيْثُ أَخْتَفِظُ وَ مِنْ حَيْثُ لَا أَخْتَفِظُ وَ احْرُسْنِي مِنْ حَيْثُ أَحْرُسُ وَ مِنْ حَيْثُ لَا أَحْرُسُ وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ وَ ارْزُقْنِي مِنْ حَيْثُ أَرْجُو وَ مِنْ حَيْثُ لَا أَرْجُو وَ اسْتُرْنِي وَ وُلْدِي وَ وَالِدِي وَ إِخْوَانِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي دُنْيَايَ وَ آخِرَتِي بِالْعَنَى وَ الْعَافِيَةِ وَ الشُّكْرِ عَلَيْهَا حَتَّى تَرْضَى وَ بَعْدَ الرِّضَى

And Protect me, O my chief, from where I am protected, and from where I am not protected, and Guard me from where I am guarded and from where I am not guarded, and Grace from where I am anticipating and from where I am not anticipating, and Grace me from where I am hoping and from where I am not hoping, and Cover me and my children, and my parents, and my brothers from the believing men and the believing women, in my world and my Hereafter, with the riches, and the well-being, and the thanking upon these until You-azwj are Satisfied and after the Satisfaction!

وَ لَا تُجْعَلْ لِي فَاقَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ فَإِنَّكَ يَا سَيِّدِي تَقِي وَ رَجَائِي وَ مُعْتَمِدِي وَ مَوْلَايَ وَ هَذَا مَقَامٌ مَنِ اعْتَرَفَ لَكَ بِالتَّقْصِيرِ فِي آدَاءِ حَقِّكَ وَ شَهِدَ لَكَ عَلَى نَفْسِهِ بِسُبُوغِ نِعْمَتِكَ

And do not Make destitution with me to anyone of Your-azwj creatures, for You-azwj, O my Chief, are my Trust, and my Hope, and my Reliance, and my Master, and it is apposition of the one who acknowledges to You-azwj of the deficiency in fulfilling Your-azwj rights, and testifies for You-azwj against himself of the abundance of Your-azwj bounties!

فَهَبْ لِي يَا سَيِّدِي مِنْ فَضْلِكَ مَا أَتَكَلُّ بِهِ عَلَى رَحْمَتِكَ وَ أَتَّخِذُهُ سُلْمًا أَعْرُجُ فِيهِ إِلَى مَرْضَاتِكَ وَ آمَنْ بِهِ مِنْ عِقَابِكَ إِنَّكَ تَحْكُمُ مَا تَشَاءُ وَ تَفْعَلُ مَا تُرِيدُ

O my Chief! Gift to me from Your<sup>-azwj</sup> Grace what I can rely with upon Your<sup>-azwj</sup> Mercy, and I can take it as a ladder to ascend with to Your<sup>-azwj</sup> Satisfaction, and be Secured with it from Your<sup>-azwj</sup> Retribution! Surely, You<sup>-azwj</sup> Judge whatever You<sup>-azwj</sup> Desire and Do whatever You<sup>-azwj</sup> Want!

اللَّهُمَّ إِنِّي مُسْتَبْطِئٌ لِنَفْسِي مُسْتَقِلٌّ لِعَمَلِي مُعْتَرِفٌ بِذُنُوبِي مُعْتَرِئٌ بِخَطَايَا أَهْلَكْنِي عَمَلِي وَ أَرْدَانِي هَوَايَ وَ حَرَمْتَنِي شَهَوَاتِي فَاسْأَلُكَ يَا سَيِّدِي سُؤَالَ مَنْ آمَنَ بِكَ وَ وَحَدَّكَ وَ أَتَقَنَّ بِقُدْرَتِكَ وَ صَدَّقَ رُسُلَكَ وَ خَافَ عَذَابَكَ وَ طَمَعَ فِي رَحْمَتِكَ

O Allah<sup>-azwj</sup>! I am delaying for myself, preoccupied with my work, confessing my sin, admitting my mistakes. My deeds have destroyed me, my desires have misled me, and my lustful desires have deprived me! So, I ask You<sup>-azwj</sup>, O my Chief, a request of the one believing in You<sup>-azwj</sup>, and professing Your<sup>-azwj</sup> Oneness, and convinced of Your<sup>-azwj</sup> Power, and truthfulness of Your<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and fears Your<sup>-azwj</sup> Punishment, and covets regarding Your<sup>-azwj</sup> Mercy!

سُؤَالَ مَنْ نَفْسُهُ لَاهِيَةٌ لِطُولِ أَمَلِهِ وَ بَدَنُهُ غَافِلٌ بِسُكُونِ عُرُوقِهِ وَ ذِكْرُهُ قَلِيلٌ لِمَا هُوَ صَائِرٌ إِلَيْهِ

A request of the one whose soul is distracted due to the length of his wishes, and his body is heedless due to the stillness of his veins, and his Zikr is little due to what it has come to be!

سُؤَالَ مَنْ قَدْ غَلَبَ عَلَيْهِ الْأَمَلُ وَ فَنَتَهُ الْهَوَى وَ اسْتَمَكَّنَتْ مِنْهُ الدُّنْيَا وَ أَظْلَمَهُ الْأَجَلُ

A request of the one prevailed upon by the long hopes, and temptations of the desires, and the world has enabled itself from him, and the death is shading him!

سُؤَالَ مَنْ اسْتَكْتَفَرَ ذُنُوبَهُ وَ اعْتَرَفَ بِخَطِيئَتِهِ

A request of the one whose sins have become many and he is acknowledging with his misdeeds!

سُؤَالَ مَنْ لَا رَبَّ لَهُ غَيْرَكَ وَ لَا وِلِيَّ لَهُ دُونَكَ وَ لَا مُنْفَعِدَ لَهُ مِنْكَ وَ لَا مَلْجَأَ لَهُ مِنْكَ إِلَّا إِلَيْكَ وَ لَا مَوْلَى لَهُ سِوَاكَ

A request of the one having no lord for him other than You<sup>-azwj</sup>, nor any guardian for him besides You<sup>-azwj</sup>, nor any saviour for him from You<sup>-azwj</sup>, nor any shelter for him from You<sup>-azwj</sup> except to You<sup>-azwj</sup>, nor any Master for him besides You<sup>-azwj</sup>!

أَسْأَلُكَ اللَّهُمَّ أَنْ تَأْخُذَ بِقَلْبِي وَ نَاصِيَتِي وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي إِلَى حَبِيبِكَ وَ لَا تُجْعَلْ لَشَيْءٍ مِنِّي مِنْ ذَلِكَ مَذْهَبًا عَنكَ وَ لَا مُنْتَهَى دُونَكَ

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup> to Seize me with my heart and my forelock and whatever the ground carries from me, to Your<sup>-azwj</sup> love, and do not Make for anything from that a path away from You<sup>-azwj</sup> nor ending to below You<sup>-azwj</sup>!

وَ أَسْأَلُكَ يَا رَبِّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِهِ وَ أَنْ تُرْزُقَنِي هَيْبَةً لَكَ وَ حَشِيئَةً مِنْكَ تَشْعُلُنِي بِهَيَا عَنِ كُلِّ شَيْءٍ غَيْرِكَ حَشِيئَةً أَنَا لِي بِهَا حَتَّتَكَ وَ كَرَامَتَكَ وَ جُودَكَ حَشِيئَةً تُجَاهِدُ بِهَا نَفْسِي وَ تَشْعَلُ بِهَا قَلْبِي وَ تُبَلِّي جِسْمِي وَ تَصَوِّرُ بِهَا لُونِي وَ تُطِيلُ بِهَا فِي رِضَاكَ لَبْلِي وَ تُفَرِّجُ بِهَا بَعْدَ عَيْنِي

And I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and to Grace me awe for You<sup>-azwj</sup> and fearfulness from You<sup>-azwj</sup>, pre-occupying me with these two from every thing other than You<sup>-azwj</sup>, fearfulness I can attain Your<sup>-azwj</sup> Paradise with it, and Your<sup>-azwj</sup> Benevolence and Your<sup>-azwj</sup> Generosity, fearfulness exerting myself with it, and pre-occupying my heart with it, and wearing out by body and paling my complexion with it, and to prolong my night with it in Your<sup>-azwj</sup> Satisfaction, and delighting my eyes afterwards!

اللَّهُمَّ اغْنِنِي عَنْ كُلِّ شَيْءٍ بِعِبَادَتِكَ وَ سَلِّ نَفْسِي عَنْ كُلِّ شَيْءٍ مِنَ الدُّنْيَا بِمَخَافَتِكَ وَ آتِنِي الْخَيْرَ مِنْ كِرَامَتِكَ بِرَحْمَتِكَ فَإِنَّكَ أَفْرُ وَ مِنْكَ إِلَيْنِكَ أَهْرُبُ وَ بِكَ أَسْتَعِيثُ وَ بِكَ أُوْمِنُ وَ عَلَيْكَ أَتَوَكَّلُ وَ عَلَى رَحْمَتِكَ وَ جُودِكَ أَتَكَلِّ

O Allah<sup>-azwj</sup>! Make me needless of all things with Your<sup>-azwj</sup> worship, and Strip my soul of all things of the world by my fearing You<sup>-azwj</sup>, and Give me the goodness of Your<sup>-azwj</sup> Benevolence by Your<sup>-azwj</sup> Mercy. To You<sup>-azwj</sup> I flee and I escape from You<sup>-azwj</sup> to You<sup>-azwj</sup>, and I cry for help with You<sup>-azwj</sup>, and I believe in You<sup>-azwj</sup>, and I rely upon You<sup>-azwj</sup>, and I depend upon You<sup>-azwj</sup> and Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Generosity!

وَ أَنْتَظِرُ يَا سَيِّدِي عَفْوَكَ كَمَا يَنْتَظِرُ الْمُذْنِبُونَ وَ لَسْتُ بِأَيْسٍ مِنْ رَحْمَتِكَ الَّتِي يَتَوَقَّعُهَا الْمُحْسِنُونَ

And O my Chief, I await Your<sup>-azwj</sup> Pardon just as the sinners are awaiting, and I haven't despaired from Your<sup>-azwj</sup> Mercy which the good doers are anticipating!

إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ وَ رَجَائِي وَ مُنْتَهَى رَجَائِي وَ مُعْتَمِدِي دَعْوَتِكَ بِالْأَدْعَاءِ الَّتِي عَلَّمْتَنِيهَا فَلَا تُخْرِمْنِي مِنْ جَزَائِكَ الَّتِي عَرَّفْتَنِيهَا

My God<sup>-azwj</sup>, and my Chief, and my Master, and my Hope, and my Ultimate desire, and my Reliance! I supplicate to You<sup>-azwj</sup> with the supplication which You<sup>-azwj</sup> have Taught me, so do not Deprive me of Your<sup>-azwj</sup> Rewards which You<sup>-azwj</sup> have Introduce me to.

فَمِنْ التَّعَمَّةِ يَا سَيِّدِي أَنْ هَدَيْتَنِي لِحُسْنِ دُعَائِكَ وَ مِنْ تَمَامِهَا يَا مَوْلَايَ أَنْ تُوجِبَ لِي حُجُودَ جَزَائِكَ

From the bounties, O my Chief, is Your<sup>-azwj</sup> Guiding me to excellently supplicating to You<sup>-azwj</sup>, and from its completion, O my Master, it is Your<sup>-azwj</sup> Blessings that you Granted me Your<sup>-azwj</sup> praise-worthy Rewards!

يَا خَيْرَ مَنْ دَعَا دَاعٍ وَ أَفْضَلَ مَنْ رَجَاهُ رَاجٍ بِدِمَّةِ الْإِسْلَامِ أَتَوَسَّلُ إِلَيْكَ وَ بِقَدْرِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ وَ بِمُحَمَّدٍ وَ إِلَيْهِ أَتَقَرَّبُ إِلَيْكَ

O best of the ones supplicated to by a supplicater, and the most superior of the ones hoped to by a hoper! I seek means to You<sup>-azwj</sup> by responsibility of Al-Islam! I seek means to You<sup>-azwj</sup> by the worth of the Quran! I depend upon You<sup>-azwj</sup> and I draw closer through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

فَاعْرِفْ لِي يَا سَيِّدِي دِمَّتِي الَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي

Introduce to me, O my Chief, my responsibility by which I can hope for fulfilment of my needs!

إِلَهِي أَدْعُوكَ دُعَاءَ مُلِيحٍ لَا يَمَلُّ دُعَاءَ مَوْلَاهُ وَ أَضْرَعُ إِلَيْكَ ضَرَاعَةً مِّنْ أَقْرَبٍ عَلَى نَفْسِهِ بِالْحُجَّةِ فِي دَعْوَاهُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي ذَنْبِي بِالْإِغْتِرَافِ  
وَ لَا تُسَوِّدْ وَجْهَ طَلِبَتِي عِنْدَ الْإِنْصِرَافِ

My God<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> a supplication by an insisting one who does not get fed up of supplication to his Master, and I beseech to You<sup>-azwj</sup> a beseeching by the one who acknowledges upon himself with the argument in his supplication! Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup> and Grant to me my sins' (forgiveness) due to the acknowledgment and do not darken the face of my request at the departure!

إِلَهِي سَعَتْ نَفْسِي إِلَيْكَ لِنَفْسِي تَسْتَوْهِنُهَا وَ انْفَتَحَتْ أَفْوَاهُ أَمَالِهَا نَحْوَ نَظَرَةٍ مِنْكَ لَا تَسْتَوْجِبُهَا فَهَبْ لَنَا يَا سَيِّدِي مَا سَأَلْتُ فَإِنَّ أَمَلَهَا مِنْكَ الْبَدَلُ لِمَا  
طَلَبْتُ

My God<sup>-azwj</sup>! I strive myself to You<sup>-azwj</sup> for myself so Grant it, and the mouths of its hopes have opened towards a Glance from You<sup>-azwj</sup> although not deserving it! So, Grant to it, O my Chief, what I have asked, for its hopes are from You<sup>-azwj</sup> of the Generosity for what it has sought!

إِلَهِي إِنْ كُنْتُ لَا تَرْحَمُ إِلَّا أَهْلَ طَاعَتِكَ فَإِلَى مَنْ يَفْرَعُ الْمُدْنِيُونَ وَ إِنْ كُنْتُ لَا تُكْرِمُ إِلَّا أَهْلَ وَفَائِكَ فَبِمَنْ يَسْتَعِينُ الْمُسِيئُونَ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> were not to Mercy except the obedient people, then to whom will the sinners, and if You<sup>-azwj</sup> were not to Honour except people loyal to You<sup>-azwj</sup>, then with whom will the evil doers cry out for help?

إِلَهِي قَدْ أَصَبْتُ مِنَ الذُّنُوبِ مَا نَعْرِفُهُ يَا عَلَّامَ الْغُيُوبِ فَوَقِّفْنِي لِطَاعَتِكَ وَ نَجِّنِي مِنْ مَعْصِيَتِكَ وَ اجْعَلْنِي إِمَّا عَبْدًا مُطِيعًا فَأَكْرَمْتَنِي وَ إِمَّا عَاصِبًا فَرَحْمْتَنِي

My God<sup>-azwj</sup>! I have committed from sins what You<sup>-azwj</sup> Know of, O Knower of the hidden matters! Harmonise me to obey You<sup>-azwj</sup> and Keep me aside from disobeying You<sup>-azwj</sup>, and either Make me an obedience servant so You<sup>-azwj</sup> will Honour me, or a disobedient one, so You<sup>-azwj</sup> will Mercy me!

اللَّهُمَّ إِنْ عَرَّضْتَنِي لِعِقَابِكَ فَقَدْ أَذْنَابِي رَجَائِي لِحُسْنِ تَوَابِكَ فَإِنْ عَفَوْتَ يَا سَيِّدِي فَبِعِزَّتِكَ وَ إِنْ عَذَّبْتَ فَبِعَدْلِكَ

O Allah<sup>-azwj</sup>! If You<sup>-azwj</sup> Present me for Your<sup>-azwj</sup> Retribution, so my hopes have drawn me closer to Your<sup>-azwj</sup> excellent Rewards! So if You<sup>-azwj</sup> were to Pardon, O my Chief, 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!

يَا مَنْ لَا يُرْجَى إِلَّا فَضْلُهُ وَ لَا يُخَافُ إِلَّا عَدْلُهُ اغْنُنْ عَلَيْنَا بِفَضْلِكَ وَ لَا تَسْتَفْصِ عَلَيْنَا فِي عَدْلِكَ

O the One<sup>-azwj</sup> not hope for except His<sup>-azwj</sup> Grace, nor feared except His<sup>-azwj</sup> Justice! Confer upon us with Your<sup>-azwj</sup> Grace (and) do not Investigate us thoroughly upon us in Your<sup>-azwj</sup> Justice!

إِلَهِي أَتَنَبَّأُ عَلَيْكَ بِمَا أَنْتَ أَهْلُهُ بِمَا مَعُونَتِكَ نَلْتُ النَّيِّءَ بِهِ عَلَيْكَ وَ أَقْرَرْتُ عَلَى نَفْسِي بِمَا أَنَا أَهْلُهُ وَ الْمُسْتَوْجِبُ لَهُ فِي قَدْرِ فَسَادِ نَبِيِّ وَ ضَعْفِ يَتِيمِي

My God<sup>-azwj</sup>! I laud upon You<sup>-azwj</sup> are rightful of from what, by Your<sup>-azwj</sup> Assistance, I attained (the inclination to) laud with upon You<sup>-azwj</sup>, and have acknowledged upon myself with what I

am rightful of, and obligated for it in accordance to my intention and weakness of my certainty!

إِلَهِي نِعْمَ إِلَهِ أَنْتَ وَ نِعْمَ الْمَالُوهُ أَنَا وَ نِعْمَ الرَّبُّ أَنْتَ وَ نِعْمَ الْمَرْبُوبُ أَنَا وَ نِعْمَ الْمَوْلَى أَنْتَ وَ نِعْمَ الْمَمْلُوكُ أَنَا فَذُ أَذْنِبْتُ فَعَفَوْتَ عَنِّي دُنُوبِي وَ اجْتَرَمْتُ فَصَفَحْتَ عَنِّي جُرْمِي وَ أَحْطَأْتُ فَلَمْ تُؤَاخِذْنِي وَ تَعَمَّدْتُ فَتَجَاوَزْتَ عَنِّي وَ عَثَرْتُ فَأَقْلَنْتَنِي

My God<sup>-azwj</sup>! Best God<sup>-azwj</sup> You<sup>-azwj</sup> are and evil worshipper I am, and best Lord<sup>-azwj</sup> You<sup>-azwj</sup> are and evil servant I am, and best Master You<sup>-azwj</sup> are and evil slave I am! I have sinned so Pardon my sins, and I have committed crimes so Excuse my crimes, and I have made mistakes so do not Seize me, and I have been deliberate so Overlook from me, and I have stumbled so Pick me up!

وَ أَسَأْتُ فَتَأَنَّبْتَنِي فَأَنَا الظَّالِمُ الخَاطِئُ الْمُسِيءُ الْمُعْتَرِفُ بِذُنُوبِي الْمُتَرَفِّ بِخَطِيئَتِي يَا عَفَّارَ الذُّنُوبِ اسْتَغْفِرْكَ الْيَوْمَ لِدُنُوبِي وَ اسْتَقْبَلْكَ عَثْرَتِي لِمَا كُنْتُ فِيهِ مِنَ الرَّهْوِ وَ الْإِسْطِطَالَةِ

And I did wrong but You<sup>-azwj</sup> Respited me, so I am the wrongdoer, the acknowledger of my sins, the accepter of my misdeeds! O Forgiver of sins! I seek Your<sup>-azwj</sup> Forgiveness today for my sins, and I seek Your<sup>-azwj</sup> Uprooting of my stumbles of what I have been in due to the arrogance and the pride.

فَرَضِيْتُ بِمَا إِلَيْهِ صَيَّرْتَنِي وَ إِنْ كَانَ الضَّرُّ قَدْ مَسَّنِي وَ الْفَقْرُ قَدْ أَذَلَّنِي وَ الْبَلَاءُ قَدْ جَاءَنِي وَ إِنْ ذَلِكَ مِنْ سَخَطِ مَنْكَ عَلَيَّ فَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ يَا سَيِّدِي وَ إِنْ كُنْتُ أَرَدْتُ أَنْ تَبْلُغَنِي فَقَدْ عَرَفْتُ ضَعْفِي وَ قَلَّةَ حِيلَتِي

I am satisfied with what You<sup>-azwj</sup> have Made me come to, and even though the harm has touched me and the poverty has disgraced me, and the affliction have come to me, and if that is due to Annoyance from You<sup>-azwj</sup> upon me, I seek Refuge with Your<sup>-azwj</sup> Satisfaction from Your<sup>-azwj</sup> Annoyance! O my Chief, and if You<sup>-azwj</sup> had Wanted to Try me, so You<sup>-azwj</sup> have Known of my weakness and lack of my means!

إِذْ قُلْتُ إِنَّ الْإِنْسَانَ خَلِيقٌ هَلُوعاً إِذَا مَسَّهُ الشَّرُّ جُرُوعاً وَ إِذَا مَسَّهُ الْخَيْرُ مَنُوعاً

When You<sup>-azwj</sup> 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 قُلْتُ 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: ***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 قُلْتُ إِنَّ الْإِنْسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى

And You<sup>-azwj</sup> Said: ***Because he sees himself as needless [96:7].***

وَقُلْتُ وَ إِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِيْدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ 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 إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَلَهُ نِعْمَةٌ مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ

And You<sup>-azwj</sup> Said: **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 يَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَ كَانَ الْإِنْسَانُ عَجُولًا

And You<sup>-azwj</sup> Said: **And the human being supplicates for the evil as he ought to supplicate for good, and the human being was always hasty [17:11].**

صَدَقْتُ وَ بَرَزْتُ يَا سَيِّدِي فَهَذِهِ صِفَاتِي الَّتِي أَعْرِفُهَا مِنْ نَفْسِي فَقَدْ مَضَى تَقْدِيرُكَ فِيَّ

You<sup>-azwj</sup> Spoke the truth and Justified, O my Chief! These are my characteristics which I know of from myself! Your<sup>-azwj</sup> Pre-determination has Passed regarding me!

يَا مَوْلَايَ وَ وَعَدْتَنِي مِنْ نَفْسِكَ وَعَدًّا حَسَنًا أَنْ أَدْعُوكَ فَتَسْتَجِيبَ لِي وَ أَنَا أَدْعُوكَ كَمَا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي وَ ارْزُدْ عَلَيَّ نِعْمَتَكَ وَ انْقُلْنِي بِمَا أَنَا فِيهِ إِلَى مَا هُوَ أَفْضَلُ مِنْهُ حَتَّى أَبْلُغَ فِيْمَا أَنَا فِيهِ رِضَاكَ وَ أَنَالَ بِهِ مَا عِنْدَكَ بِمَا أَعَدَدْتَهُ لِأَوْلِيَانِكَ إِنَّكَ سَمِيعٌ عَلِيمٌ.

O my Master, and You<sup>-azwj</sup> Promised me from Yourself<sup>-azwj</sup> a goodly Promise that if I supplicate to You<sup>-azwj</sup>, You<sup>-azwj</sup> will Answer me, and I am supplicating to You<sup>-azwj</sup> just as You<sup>-azwj</sup> have Commanded me, so Answer for me just as You<sup>-azwj</sup> have Promised me, and Repeat Your<sup>-azwj</sup> bounties upon me, and Transfer me from what (predicament)I am in to what is better than it until I reach Your<sup>-azwj</sup> Satisfaction regarding what I am in, and I can attain by it what is in Your<sup>-azwj</sup> Presence from what You<sup>-azwj</sup> have Prepared for Your<sup>-azwj</sup> friends! You<sup>-azwj</sup> are All-Hearing, All-Knowing!<sup>792</sup>

44- وَ مِنْ ذَلِكَ دُعَاءُ عَظِيمِ الشَّانِ وَ حَدَّثَهُ مَرْوِيًّا عَنْ مَوْلَانَا الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And from that is a supplication of mighty glory I found reported from our Master Al-Sadiq<sup>-asws</sup> may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: -

قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُطَلِّعُوا هَذَا الدُّعَاءَ وَ التَّسْبِيحَ إِلَّا مَنْ اجْتَمَعَتْ فِيهِ خَمْسَةٌ خِصَالٍ الْهُدَى وَ التَّقَى وَ الْوَرَعُ وَ الصِّيَانَةُ وَ الرُّهْدُ وَ لَا تُعَلِّمُوهَا سَفَهَاءَكُمْ

‘Abu Abdullah<sup>-asws</sup> said: ‘Do not notify this supplication and the glorification except to the one in whom five qualities are gathered in – the guidance, and the piety, and the devoutness, and the self-protection, and the ascetism, and do not teach it to your foolish ones!

<sup>792</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 43

إِنَّهُ مَنْ قَالَ فِي عُمْرِهِ هَذَا الدُّعَاءَ مَرَّةً وَاحِدَةً كَانَ لَهُ ثَوَابٌ مِنْ خَلْقِ اللَّهِ مِنَ الْمَلَائِكَةِ وَ بَنِي آدَمَ وَ الْجِنِّ وَ الْإِنْسِ وَ سُكَّانِ الْبِحَارِ وَ الْجَنَّةِ وَ النَّارِ وَ الْعَرْشِ وَ الْكُرْسِيِّ وَ مَا فِيهَا وَ الْأَرْضِ وَ مَا عَلَيْهَا وَ كَانَ فِي أَمَانِ اللَّهِ عَزَّ وَ جَلَّ إِلَى أَنْ يَلْقَاهُ اللَّهُ

Surely, the one says this supplication one time during his lifetime, for him would be Rewards of the ones Allah<sup>-azwj</sup> has Created, from the Angels, and the children of Adam<sup>-as</sup>, and the Jinn, and the humans, and dwellers of the oceans, and the Paradise, and the Fire, and the Throne, and the Chair, and whatever is within these, and the earth and whatever is in it, and whatever is upon it, and he would be in the Security of Allah<sup>-azwj</sup> Mighty and Majestic up to his meeting Allah<sup>-azwj</sup>!

فَإِنْ زَادَ عَلَى مَرَّةٍ فَقَدْ انْقَطَعَ عِلْمُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ مِنَ الْجِنِّ وَ الْإِنْسِ عَلَى وَصْفِ ثَوَابِ ذَلِكَ فَإِنْ قَالَهُمَا كَلَّ جُمُعَةً مَرَّةً كُتِبَ عِنْدَ اللَّهِ مِنَ الْآمِنِينَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ فَإِنْ قَالَ ذَلِكَ فِي كُلِّ يَوْمٍ مَرَّةً مَشَى عَلَى الْأَرْضِ مَغْفُورًا لَهُ وَ هُوَ هَذَا

If he increases upon once, the knowledge of inhabitants of the skies and the earth, from the Jinn and the humans, would be cut (deficient) to describe the Rewards of that. If he says it once every Friday, he would be Written in the Presence of Allah<sup>-azwj</sup> as being from the secured ones, those there will neither be grief upon them nor will they be grieving. If he says that one during every day, he will walk upon the ground as having been Forgiven for, and it is this (supplication): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ لَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَ اللَّهُ بِهِ نَفْسَهُ وَ لَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ خَلْقُهُ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! There is no god except Allah<sup>-azwj</sup>, then there is no god except Allah<sup>-azwj</sup> with what Allah<sup>-azwj</sup> has Extolled Himself<sup>-azwj</sup> with, and there is no god except Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> has Extolled His<sup>-azwj</sup> creatures with!

وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ خَلْقُهُ وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ خَلْقُهُ وَ الْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ عَرْشُهُ وَ مَنْ تَحْتَهُ

And there is no god except Allah<sup>-azwj</sup> and Allah<sup>-azwj</sup> is Greatest with what His<sup>-azwj</sup> creatures have exclaimed His<sup>-azwj</sup> Greatness with, and Glory be to Allah<sup>-azwj</sup> with what His<sup>-azwj</sup> creatures have glorified Him<sup>-azwj</sup> with, and the Praise is for Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> has been praised with by His<sup>-azwj</sup> Throne and the ones beneath it!

وَ لَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ عَرْشُهُ وَ مَنْ تَحْتَهُ وَ اللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ عَرْشُهُ وَ مَنْ تَحْتَهُ وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ عَرْشُهُ وَ مَنْ تَحْتَهُ

And there is no god except Allah<sup>-azwj</sup> with what His<sup>-azwj</sup> Oneness is extolled with by His<sup>-azwj</sup> Throne and the ones beneath it, and Allah<sup>-azwj</sup> is Greatest with what His<sup>-azwj</sup> Greatness is exclaimed with by His<sup>-azwj</sup> Throne and the ones beneath it, and Glory be to Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> is glorified with by His<sup>-azwj</sup> Throne and the ones beneath it!

وَ الْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ سَمَاوَاتُهُ وَ أَرْضُهُ وَ مَنْ فِيهَا وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ مَلَائِكَتُهُ وَ اللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ مَلَائِكَتُهُ

And the Praise is for Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> is Praise with by His<sup>-azwj</sup> skies and His<sup>-azwj</sup> earth and the ones within these, and Allah<sup>-azwj</sup> is Greatest with what His<sup>-azwj</sup> Greatness is exclaimed by His<sup>-azwj</sup> skies and His<sup>-azwj</sup> earth and the ones within these, and Glory be to Allah<sup>-azwj</sup> with

what His<sup>-azwj</sup> Angels glorify with, and Allah<sup>-azwj</sup> is Greatest with what His<sup>-azwj</sup> Angels have exclaimed His<sup>-azwj</sup> Greatness with!

وَ الْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ عَرْشُهُ وَ اللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ كُرْسِيُّهُ وَ أَحَاطَ بِهِ عِلْمُهُ

And the Praise is for Allah<sup>-azwj</sup> with what His<sup>-azwj</sup> Throne has Praised Him<sup>-azwj</sup> with, and Allah<sup>-azwj</sup> is Greatest with what His<sup>-azwj</sup> Chair has exclaimed His<sup>-azwj</sup> Greatness with and His<sup>-azwj</sup> Knowledge Encompasses with!

وَ الْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ بِحَاؤُهُ وَ مَا فِيهِمْ وَ لَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ بِحَاؤُهُ وَ مَا فِيهَا وَ اللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ بِحَاؤُهُ وَ مَا فِيهَا

And the Praise is for Allah<sup>-azwj</sup> with what His<sup>-azwj</sup> oceans and whatever is within these have praised Him<sup>-azwj</sup> with! And there is no god except Allah<sup>-azwj</sup> with what His<sup>-azwj</sup> oceans and whatever is in these have extolled His<sup>-azwj</sup> Oneness with, and Allah<sup>-azwj</sup> is Greatest with what His oceans and whatever is in these have exclaimed His<sup>-azwj</sup> Greatness with!

وَ الْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ الْآخِرَةُ وَ الدُّنْيَا وَ مَا فِيهَا وَ لَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ الْآخِرَةُ وَ الدُّنْيَا وَ مَا فِيهَا وَ اللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ الْآخِرَةُ وَ الدُّنْيَا وَ مَا فِيهَا  
وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ أَهْلُ الْآخِرَةِ وَ الدُّنْيَا وَ مَا فِيهَا

And the Praise is for Allah<sup>-azwj</sup> with what the Hereafter and the world and whatever is in these have praised Him<sup>-azwj</sup> with, and there is no god except Allah<sup>-azwj</sup> with what the Hereafter and the world and whatever is in these have extolled His<sup>-azwj</sup> Oneness with, and Allah<sup>-azwj</sup> is Greatest with what the Hereafter and the world and whatever is in these have exclaimed His<sup>-azwj</sup> Greatness with, and Glory be to Allah<sup>-azwj</sup> with what the Hereafter and the world and whatever is within these have glorified Him<sup>-azwj</sup> with!

وَ الْحَمْدُ لِلَّهِ مَبْلَغَ رِضَاهُ وَ زِنَةَ عَرْشِهِ وَ مُنْتَهَى رِضَاهُ وَ مَا لَا يَعْدِلُهُ وَ الْحَمْدُ لِلَّهِ قَبْلَ كُلِّ شَيْءٍ وَ مَعَ كُلِّ شَيْءٍ وَ عَدَدَ كُلِّ شَيْءٍ وَ سُبْحَانَ اللَّهِ قَبْلَ كُلِّ شَيْءٍ وَ مَعَ كُلِّ شَيْءٍ وَ عَدَدَ كُلِّ شَيْءٍ وَ الْحَمْدُ لِلَّهِ عَدَدَ آيَاتِهِ وَ أَسْمَائِهِ وَ مِلْءَ جَنَّتِهِ وَ نَارِهِ

And the Praise is for Allah<sup>-azwj</sup> to the extent of His<sup>-azwj</sup> Satisfaction, and weight of His<sup>-azwj</sup> Throne, and ultimate of His<sup>-azwj</sup> Satisfaction, and what cannot equate it, and the Praise is for Allah<sup>-azwj</sup> before all things, and with all things, and number of all things, and Glory be to Allah<sup>-azwj</sup> the number of His<sup>-azwj</sup> Signs, and filling His<sup>-azwj</sup> Paradise and His<sup>-azwj</sup> Fire!

وَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ آيَاتِهِ وَ أَسْمَائِهِ وَ مِلْءَ جَنَّتِهِ وَ نَارِهِ وَ اللَّهُ أَكْبَرُ عَدَدَ آيَاتِهِ وَ أَسْمَائِهِ وَ مِلْءَ جَنَّتِهِ وَ نَارِهِ

There is no god except Allah<sup>-azwj</sup>, the number of His<sup>-azwj</sup> Signs, and His<sup>-azwj</sup> Names, and filling of His<sup>-azwj</sup> Paradise and His<sup>-azwj</sup> Fire, and Allah<sup>-azwj</sup> is Greatest the number of His<sup>-azwj</sup> Signs, and His<sup>-azwj</sup> Names, and filling of His<sup>-azwj</sup> Paradise and His<sup>-azwj</sup> Fire!

وَ الْحَمْدُ لِلَّهِ جُمْلَةً لَا تُحْصَى بِعَدَدٍ وَ لَا بِقُوَّةٍ وَ لَا بِحِسَابٍ وَ سُبْحَانَ اللَّهِ وَ اللَّهُ أَكْبَرُ جُمْلَةً لَا تُحْصَى بِعَدَدٍ وَ لَا بِقُوَّةٍ وَ لَا بِحِسَابٍ

And the Praise is for Allah<sup>-azwj</sup> in total which can neither be counted by number nor by strength, nor can it be calculated; and Glory be to Allah<sup>-azwj</sup> and Allah<sup>-azwj</sup> is Greatest, in total which can neither be counted by number nor by strength nor can it be calculated!

وَ الْحَمْدُ لِلَّهِ عَدَدَ النُّجُومِ وَ الْمِيَاهِ وَ الْأَشْجَارِ وَ الشَّعْرِ وَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ النُّجُومِ وَ الْمِيَاهِ وَ الشَّعْرِ

And the Praise is for Allah<sup>-azwj</sup> the number of stars, and the waters, and the trees, and the hair, and there is no god except Allah<sup>-azwj</sup> the number of stars and the waters and the trees!

وَ الْحَمْدُ لِلَّهِ عَدَدَ الْحَصَى وَ النَّوَى وَ التُّرَابِ وَ الْجِنِّ وَ الْإِنْسِ وَ اللَّهُ أَكْبَرُ عَدَدَ الْحَصَى وَ النَّوَى وَ التُّرَابِ وَ الْجِنِّ وَ الْإِنْسِ سُبْحَانَ اللَّهِ عَدَدَ الْحَصَى وَ النَّوَى وَ التُّرَابِ وَ الْجِنِّ وَ الْإِنْسِ

And the Praise is for Allah<sup>-azwj</sup> the number of pebbles and the seeds and the sand, and the Jinn and the humans; and Allah<sup>-azwj</sup> is Greatest the number of pebbles and the seeds and the sand, and the Jinn and the humans; Glory be to Allah<sup>-azwj</sup> the number of pebbles and the seeds and the sand, and the Jinn and the humans!

وَ الْحَمْدُ لِلَّهِ حَمْدًا لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ حَمْدٌ وَ لَا إِلَهَ إِلَّا اللَّهُ هَمْلِيلاً لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ هَمْلِيلاً وَ اللَّهُ أَكْبَرُ تَكْبِيرًا لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ تَكْبِيرٌ وَ سُبْحَانَ اللَّهِ تَسْبِيحًا لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ تَسْبِيحٌ

And the Praise is for Allah<sup>-azwj</sup>, Praise there not being any Praise after it in His<sup>-azwj</sup> Knowledge; and there is no god except Allah<sup>-azwj</sup>, extollations of Oneness, there not being any extollations of Oneness in His<sup>-azwj</sup> Knowledge; and Allah<sup>-azwj</sup> is Greatest, exclamation of Greatness there not being any exclamation of Greatness after it in His<sup>-azwj</sup> Knowledge, and Glory be to Allah<sup>-azwj</sup> a Glorification there not being any Glorification after it in His<sup>-azwj</sup> Knowledge!

وَ الْحَمْدُ لِلَّهِ أَبَدَ الْأَبَدِ وَ بَعْدَ الْأَبَدِ وَ قَبْلَ الْأَبَدِ وَ اللَّهُ أَكْبَرُ أَبَدَ الْأَبَدِ وَ بَعْدَ الْأَبَدِ وَ قَبْلَ الْأَبَدِ

And the Praise is for Allah<sup>-azwj</sup> for ever and ever, and after the forever, and before the forever; and Allah<sup>-azwj</sup> is Greater for ever and ever, and after the forever, and before the forever, and before the forever; Glory be to Allah<sup>-azwj</sup> for ever and ever, and after the forever, and before the forever!

وَ الْحَمْدُ لِلَّهِ عَدَدَ هَذَا وَ أَضْعَافِهِ وَ أَمْثَالِهِ وَ ذَلِكَ لِلَّهِ قَلِيلٌ وَ اللَّهُ أَكْبَرُ عَدَدَ هَذَا وَ أَضْعَافِهِ وَ أَمْثَالِهِ وَ ذَلِكَ لِلَّهِ قَلِيلٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَدَدَ هَذَا كَلِّهِ

And the Praise is for Allah<sup>-azwj</sup> the number of this, and its multiple, and its like, and that is little for Allah<sup>-azwj</sup>; and Allah<sup>-azwj</sup> is Greatest the number of this and its multiple, and its like, and that is (still) little (praise) for Allah<sup>-azwj</sup>; and there is neither might nor strength except with Allah<sup>-azwj</sup>, the number of this, all of it!

وَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ عَدَدَ هَذَا كَلِّهِ وَ أَتُوبُ إِلَى اللَّهِ مِنْ كُلِّ حَطِيئَةٍ ارْتَكَبْتُهَا وَ مِنْ كُلِّ ذَنْبٍ عَمِلْتُهُ وَ لِكُلِّ فَاحِشَةٍ سَبَقَتْ مِنِّي عَدَدَ هَذَا كَلِّهِ وَ مُنْتَهَى عِلْمِهِ وَ رِضَاؤُهُ

And I seek Forgiveness of Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the Living, the Eternal, the number of this, all of it, and I repent to Allah<sup>-azwj</sup> from every misdeed I have perpetrated, and from every sin I have worked, and for every immorality that has preceded from me, the number of this, all of it and ultimate of His<sup>-azwj</sup> Knowledge and His<sup>-azwj</sup> Satisfaction!

يَا اللَّهُ الْمُعِينُ الْخَالِقُ الْعَلِيمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ يَا اللَّهُ الْجَمِيلُ الْجَلِيلُ يَا اللَّهُ الرَّبُّ الْكَرِيمُ يَا اللَّهُ الْمُبْدِي الْمُعِيدُ يَا اللَّهُ الْوَاسِعُ الْعَلِيمُ يَا اللَّهُ الْخَنَّانُ الْمَنَّانُ يَا اللَّهُ الْعَلِيمُ الْقَدِيمُ يَا اللَّهُ الْعَظِيمُ الْكَرِيمُ

O Allah<sup>-azwj</sup>! The Aider, the Creator, the All-Knowing, the Mighty, the Subduer, the Great! Glorious is Allah<sup>-azwj</sup> from that they are associating! O Allah<sup>-azwj</sup>, the Beautiful, the Majestic! O Allah<sup>-azwj</sup>, the Lord<sup>-azwj</sup> the Benevolent! O Allah<sup>-azwj</sup>, the Initiator the repeater! O Allah<sup>-azwj</sup>, the Capacious, the All-Knowing! O Allah<sup>-azwj</sup>, the Affectionate the Bestower! O Allah<sup>-azwj</sup>, the All-Knowing, the All-Powerful! O Allah<sup>-azwj</sup> the Magnificent, the Benevolent!

يَا اللَّهُ اللَّطِيفُ الْخَبِيرُ يَا اللَّهُ الْعَظِيمُ الْجَلِيلُ يَا اللَّهُ الْقَوِيُّ الْأَمِينُ يَا اللَّهُ الْعَبْدِيُّ الْحَمِيدُ يَا اللَّهُ الْقَرِيبُ الْمُجِيبُ يَا اللَّهُ الْعَزِيزُ الْحَكِيمُ يَا اللَّهُ الْخَلِيمُ الْكَرِيمُ يَا اللَّهُ الرَّءُوفُ الرَّحِيمُ يَا اللَّهُ الْعَفُورُ الشَّكُورُ

O Allah<sup>-azwj</sup>, the Subtle, the Informed! O Allah<sup>-azwj</sup> the Magnificent, the Majestic! O Allah<sup>-azwj</sup>, the Strong, the Trustworthy! O Allah<sup>-azwj</sup> the Needless, the Praise-worthy! O Allah<sup>-azwj</sup> the Near, the Responder! O Allah<sup>-azwj</sup> the Mighty, the Wise! O Allah<sup>-azwj</sup> the Forbearing, the Benevolence! O Allah<sup>-azwj</sup> the Kind, the Merciful! O Allah<sup>-azwj</sup> the Forgiver, the Appreciative!

يَا اللَّهُ الرَّاضِي بِالْيَسِيرِ يَا اللَّهُ السَّاتِرُ بِالْفَيْحِ يَا اللَّهُ الْمُعْطِي الْجَزِيلُ يَا اللَّهُ الْغَافِرُ الذَّنْبِ الْعَظِيمِ يَا اللَّهُ الْفَعَّالُ لِمَا يُرِيدُ يَا اللَّهُ الْجَبَّارُ الْمُتَجَبَّرُ يَا اللَّهُ الْكَبِيرُ الْمُتَكَبِّرُ يَا اللَّهُ الْعَظِيمُ الْمُتَعَزِّمُ يَا اللَّهُ الْعَلِيُّ الْمُتَعَالِي يَا اللَّهُ الرَّفِيعُ الْمُنِيعُ

O Allah<sup>-azwj</sup>, the Satisfied with the little! O Allah<sup>-azwj</sup> the Coverer of the ugliness! O Allah<sup>-azwj</sup> the Giver of plentiful! O Allah<sup>-azwj</sup> the Forgiver of the mighty sin! O Allah<sup>-azwj</sup> the Doer of whatever He<sup>-azwj</sup> Wants! O Allah<sup>-azwj</sup> the Subduer, the Forceful! O Allah<sup>-azwj</sup> the Great, the most Great! O Allah<sup>-azwj</sup> the Magnificent, the most Magnificent! O Allah<sup>-azwj</sup> the Exalted, the most Exalted! O Allah<sup>-azwj</sup> the Lofty, the Invincible!

يَا اللَّهُ الْقَائِمُ الدَّائِمُ يَا اللَّهُ الْقَادِرُ الْمُقْتَدِرُ يَا اللَّهُ الْقَاهِرُ يَا اللَّهُ الْمُعَايِي يَا اللَّهُ الْوَاحِدُ الْمَاجِدُ يَا اللَّهُ الْقَائِضُ الْبَاسِطُ يَا اللَّهُ الْخَالِقُ الرَّازِقُ يَا اللَّهُ الْبَاعِثُ الْوَارِثُ يَا اللَّهُ الْمُنْعَمُ الْمُفْضِلُ يَا اللَّهُ الْمُحْسِنُ الْمُجْمِلُ يَا اللَّهُ الطَّالِبُ الْمُدْرِكُ يَا اللَّهُ الْمُتَهَيِّ الرَّغْبَةِ مِنَ الرَّغَائِبِ

O Allah<sup>-azwj</sup>, the Eternal, the Permanent! O Allah<sup>-azwj</sup> the Able, the All-Powerful! O Allah<sup>-azwj</sup> the Forceful! O Allah<sup>-azwj</sup> the Excuser! O Allah<sup>-azwj</sup> the One, the Glorious! O Allah<sup>-azwj</sup> the Withdrawer, the Extender! O Allah<sup>-azwj</sup> the Creator, the Sustainer! O Allah<sup>-azwj</sup> the Resurrector, the Inheritor! O Allah<sup>-azwj</sup> Bestower, the Gracious! O Allah<sup>-azwj</sup> the Favourer, the Beautifier! O Allah<sup>-azwj</sup>, the Seeker, the Finder! O Allah<sup>-azwj</sup> the Ultimate desire of the desiring ones!

يَا اللَّهُ جَارَ الْمُسْتَجِيرِينَ يَا اللَّهُ يَا أَقْرَبَ الْمُحْسِنِينَ يَا اللَّهُ يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ غِيَاثَ الْمُسْتَغِيثِينَ يَا اللَّهُ مُعْطِي السَّائِلِينَ يَا اللَّهُ مُنْقِصَ عَنِ الْمَهْمُومِينَ يَا اللَّهُ الْمُفْرَجَ عَنِ الْمَكْرُوبِينَ يَا اللَّهُ الْمُفْرَجَ الْكَرْبِ الْعَظِيمِ يَا اللَّهُ التَّوْرَ مِنْكَ التَّوْرَ يَا اللَّهُ الْخَيْرَ مِنْ عِنْدِكَ الْخَيْرَ

O Allah<sup>-azwj</sup>, Shelter of the seekers of shelter! O Allah<sup>-azwj</sup>, O nearest of the good doers! O Allah<sup>-azwj</sup>, O the most Merciful of the merciful ones! O Allah<sup>-azwj</sup>, Helpers of the criers of help! O Allah<sup>-azwj</sup>, Giver to the beggars! O Allah<sup>-azwj</sup> the Reliever of the worried! O Allah<sup>-azwj</sup> Reliever of the distressed! O Allah<sup>-azwj</sup> the Reliever of the mighty distress! O Allah<sup>-azwj</sup>, the Noor from You<sup>-azwj</sup> is the Noor! O Allah<sup>-azwj</sup> the goodness from Your<sup>-azwj</sup> Presence is the goodness!

يَا اللَّهُ يَا رَحْمَانُ أَسْأَلُكَ بِأَسْمَائِكَ الْبَالِغَةِ الْمُبْلَغَةِ يَا اللَّهُ يَا رَحْمَانُ أَسْأَلُكَ بِأَسْمَائِكَ الْعَزِيْزَةِ الْحَكِيْمَةِ يَا اللَّهُ يَا رَحْمَانُ أَسْأَلُكَ بِأَسْمَائِكَ الرَّضِيَّةِ الرَّفِيْعَةِ الشَّرِيْفَةِ يَا اللَّهُ يَا رَحْمَانُ أَسْأَلُكَ بِأَسْمَائِكَ الْمَخْرُوْجَةِ الْمَكْنُوْنَةِ التَّامَّةِ الْجَزِيْلَةِ

O Allah<sup>-azwj</sup>, O Beneficent! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Names the extensive, the far reaching! O Allah<sup>-azwj</sup> the Beneficent! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Names, the Mighty, and Wise! O Allah<sup>-azwj</sup> the Beneficent! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Names, the Satisfactory, the Lofty, the Noble! O Allah<sup>-azwj</sup> O Beneficent! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Names, the Treasured, the Hidden, the Complete, the Immense!

يَا اللَّهُ يَا رَحْمَانُ أَسْأَلُكَ بِمَا هُوَ رَضِيَ لَكَ يَا اللَّهُ يَا رَحْمَانُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ قَبْلَ كُلِّ شَيْءٍ وَ عَدَدِ كُلِّ شَيْءٍ صَلَاةً لَا يَفْعُو عَلَيَّ إِخْصَائِهَا إِلَّا أَنْتَ وَ بَعْدَ مَا أَحْصَاهُ كِتَابُكَ وَ أَحَاطَ بِهِ عِلْمُكَ وَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ لَا مَا أَنَا أَهْلُهُ

O Allah<sup>-azwj</sup>! O Beneficent! I ask You<sup>-azwj</sup> with what is Satisfying for You<sup>-azwj</sup>! O Allah<sup>-azwj</sup>, O Beneficent! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> before all things, and number of all things, a Salawaat no one is strong upon counting it except You<sup>-azwj</sup>, and the number of what Your<sup>-azwj</sup> Book enumerates, and Your<sup>-azwj</sup> Knowledge Encompasses with, and Do such and such with me what You<sup>-azwj</sup> are Rightful of, not what I am rightful of!

وَ أَسْأَلُكَ حَوَائِجِي لِلدُّنْيَا وَ الْآخِرَةِ إِنْ شَاءَ اللَّهُ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ.

And I ask You<sup>-azwj</sup> for my needs of the world and the Hereafter! If Allah<sup>-azwj</sup> so Desires, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Greetings!''<sup>793</sup>

[باب 130 في ذكر بعض الأدعية المستجابات و الدعاء بعد ما استجاب الدعاء و ما يناسب ذلك](#)

## CHAPTER 130 – MENTION OF SOME OF THE ANSWERED SUPPLICATION, AND THE SUPPLICATION AFTER THE SUPPLICATION IS ANSWERED, AND WHAT IS RELATED TO THAT

1- ق، الكتاب العتيق الغروي دعاء مستجاب يروى أنه لمولانا أبي إبراهيم موسى بن جعفر الصادق صلوات الله عليه ما دعا به معموماً إلا فرج الله عنه و لا مكروب إلا نفس الله عنه كزبه و وقى عذاب القبر و وسع في رزقه و حشر يوم القيامة في زمرة الصديقين و الشهداء

(The book) 'Kitab Al-Ateeq' – An Answered supplication reported that it is of our Master Abu Ibrahim Musa<sup>-asws</sup> Bin Ja'far Al-Sadiq<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: 'No sorrowful will supplicate with it except Allah<sup>-azwj</sup> will Relieve (his sadness) from him, nor by a distressed one except Allah<sup>-azwj</sup> will Relieve his stress from him, and Save him from punishment of the grave, and Expand in his sustenance, and he will be Resurrected on the Day of Qiyamah in the group of the truthful and the martyrs!

وَ كَانَ لَهُ مِنَ الْقَوَابِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ عَدَدٌ مَنْ يَدْعُو اللَّهَ سُبْحَانَهُ وَ لَا يَسْأَلُهُ شَيْئاً إِلَّا أَعْطَاهُ وَ عَفَرَ لَهُ كُلَّ ذَنْبٍ وَ لَوْ كَانَتْ دُنُوْبُهُ مِثْلَ رَمْلِ عَالِجٍ بِهِ

<sup>793</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 44

And there would be for him the Rewards in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, the number of the ones who supplicate to Allah<sup>-azwj</sup> the Glorious, and he will not ask Him<sup>-azwj</sup> anything except He<sup>-azwj</sup> would Give it, and Forgive all the sins for him and even if his sins were like the grains of sand covering him up!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَتَىٰ عَلَيْكَ وَمَا عَسَىٰ أَنْ يَبْلُغَ مِنْ ثَنَائِي عَلَيْكَ وَبِحَمْدِكَ مَعَ قَلَّةِ عَمَلِي وَفَصْرِ ثَنَائِي

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Glory be to Allah<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Praise, and I laud upon You<sup>-azwj</sup>, whatever of my laudation reaches to You<sup>-azwj</sup>, and Your<sup>-azwj</sup> Glory with littleness of my word and deficiency of my laudation!

وَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ وَ أَنْتَ الرَّبُّ وَ أَنَا الْمَرْتُوبُ وَ أَنَا الضَّعِيفُ إِلَيْكَ وَ أَنْتَ الْقَوِيُّ وَ أَنَا السَّائِلُ وَ أَنْتَ الْغَنِيُّ

And You<sup>-azwj</sup> are the Creator and I am the created, and You<sup>-azwj</sup> are the Sustainer and I am the sustained, and You<sup>-azwj</sup> are the Lord<sup>-azwj</sup> and I am the worshipper, and I am the weak to You<sup>-azwj</sup> and You<sup>-azwj</sup> are the Strong, and I am the beggar and You<sup>-azwj</sup> are the Rich!

لَا يَزُولُ مُلْكُكَ وَ لَا يَبِيدُ عَرْكَ وَ لَا تَمُوتُ وَ أَنَا خَلَقْتُ أَمْوَتَ وَ أَرْوُلُ وَ أَفْتَىٰ وَ أَنْتَ الصَّمَدُ الَّذِي لَا يُطْعَمُ وَ الْفَرْدُ الْوَاحِدُ بَعْدَ شَبِيهِ وَ الدَّائِمُ بِلَا مُدَّةٍ وَ الْبَاقِي إِلَىٰ غَيْرِ عَايَةٍ وَ الْمُتَوَخِّدُ بِالْمُدْرَةِ وَ الْعَالِبُ عَلَىٰ الْأُمُورِ بِلَا زَوَالٍ وَ لَا فَنَاءٍ

Your<sup>-azwj</sup> Kingdom does not decline nor does Your<sup>-azwj</sup> Might get annihilated, nor will You<sup>-azwj</sup> die while I am a creation, I will be dying, and I will decline and perish; and You<sup>-azwj</sup> are the Solid Who does not consume, and the Individual, the One<sup>-azwj</sup> without resemblance, and the permanent without a period, and the remaining without absence, and the Unique with the Power, and the Prevailing upon the matters without declining nor perishing!

تُعْطِي مَنْ تَشَاءُ كَمَا تَشَاءُ الْمَعْبُودُ بِالْعِبُودِيَّةِ وَ الْمُحْمُودُ بِالرِّعْمِ الْمَرْهُوبُ بِالرِّعْمِ حَتَّىٰ لَا يَمُوتَ صَمَدٌ لَا يُطْعَمُ وَ قِيَوْمٌ لَا يَنَامُ وَ حَبَّارٌ لَا يَظْلَمُ وَ مُخْتَجِبٌ لَا يُرَىٰ سَمِيعٌ لَا يَسْتَكْبِرُ بِصَبْرِ لَا يَرْتَابُ عَيْنٌ لَا يَحْتَاجُ عَالِمٌ لَا يَجْهَلُ حَبِيرٌ لَا يَدْهَلُ

You<sup>-azwj</sup> Give the one You<sup>-azwj</sup> Desire just as the Deity Desires with the servitude, and the most Praised one with the bounties, the fearful with the retributions! (You<sup>-azwj</sup> are) Living not dying, Solid not consuming, and Eternal not sleeping, and Subduer not being oppressed, and Veiled cannot be seen, All-Hearing not doubting, Seeing not suspicious, Rich not needy, Knower not ignorant, Informed not heedless!

ابْتَدَأْتَ الْمَجْدَ بِالْعِزِّ وَ تَعَطَّفْتَ الْفَخْرَ بِالْكَرِيمِيَّةِ وَ تَجَلَّلْتَ الْبَهَاءَ بِالْمَهَابَةِ وَ الْجَمَالَ وَ النُّورَ وَ اسْتَشْعَرْتَ الْعِظَمَةَ بِالسُّلْطَانِ الشَّامِخِ وَ الْعِزَّ الْبَادِخِ وَ الْمَلِكَ الظَّاهِرِ وَ الشَّرْفَ الْقَاهِرِ وَ الْكَرَمَ الْفَاجِرِ وَ النُّورَ السَّاطِعِ وَ الْأَلَاءَ الْمُتَظَاهِرَةَ وَ الْأَسْمَاءَ الْحُسْنَىٰ وَ النِّعَمَ السَّابِغَةَ وَ الْمِنَّةَ الْمُتَقَدِّمَةَ وَ الرَّحْمَةَ الْوَاسِعَةَ

You<sup>-azwj</sup> Initiated the Glory with the Might, and You<sup>-azwj</sup> Clothed the Pride with the Grandeur, and You<sup>-azwj</sup> Flashed the Splendour with the Awe and the Beauty and the Noor, and You<sup>-azwj</sup> Indicated the Magnificence with the Supreme Authority, and the Eminent Might, and the Apparent Kingdom, and the Subduing Nobility, and the Priding Benevolence, and the Radiant Noor, and the apparent Favours, and the most excellent Names, and the abundant bounties, and the ancient Conferment, and the vast Mercy!

كُنْتُ إِذْ لَمْ يَكُنْ شَيْءٌ فَكَانَ عَرْشُكَ عَلَى الْمَاءِ إِذْ لَا أَرْضٌ مَدْحِيَّةٌ وَ لَا سَمَاءٌ مَبْنِيَّةٌ وَ لَا شَمْسٌ يُضِيءُ وَ لَا قَمَرٌ يَجْرِي وَ لَا نُجْمٌ يَسْرِي وَ لَا كَوْكَبٌ دَرِيٌّ  
وَ لَا سَحَابَةٌ مُنْشَأَةٌ وَ لَا دُنْيَا مَعْلُومَةٌ وَ لَا آخِرَةٌ مَفْهُومَةٌ

You<sup>-azwj</sup> Existed when nothing existed. Your<sup>-azwj</sup> Throne was upon the water when there was neither a spread earth, nor a built-up sky, nor an illuminating sun, nor a flowing moon, nor a travelling star, nor a shining planet, nor a growing cloud, nor a known world, nor a Hereafter understood!

وَ تَبَقَّى وَحْدَكَ وَحْدَكَ كَمَا كُنْتَ وَحْدَكَ عَلِمْتَ مَا كَانَ قَبْلَ أَنْ يَكُونَ وَ حَفِظْتَ مَا كَانَ بَعْدَ أَنْ يَكُونَ لَا مُنْتَهَى لِإِعْمَتِكَ نَقَدَ عِلْمُكَ فِيمَا تُرِيدُ وَ مَا  
تَشَاءُ مِنْ تَبْدِيلِ الْأَرْضِ وَ السَّمَاوَاتِ وَ مَا ذَرَأْتَ فِيهِنَّ وَ خَلَقْتَ وَ بَرَأْتَ مِنْ شَيْءٍ

And You<sup>-azwj</sup> remained Alone, Alone just as You<sup>-azwj</sup> were Alone. You<sup>-azwj</sup> Know what is to happen before it happens, and You<sup>-azwj</sup> Preserve what happens after it happens. There is no end point for Your<sup>-azwj</sup> bounties. Your<sup>-azwj</sup> Knowledge is Implemented in whatever You<sup>-azwj</sup> Want and whatever You<sup>-azwj</sup> Want from changes in the earth and the skies, and what You<sup>-azwj</sup> have Scattered in these, and Created, and anything You<sup>-azwj</sup> have Made!

وَ أَنْتَ تَقُولُ لَهُ كُنْ فَيَكُونُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ أَنْتَ اللَّهُ اللَّهُ الْعَلِيُّ الْعَظِيمُ الْحَيُّ الْقَيُّومُ اللَّهُ اللَّهُ الْحَلِيمُ الْكَرِيمُ اللَّهُ اللَّهُ الْفَرْدُ  
الصَّمَدُ اللَّهُ اللَّهُ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ

And You<sup>-azwj</sup> Said to it: “Be!” And it came into being. There is no god except You<sup>-azwj</sup> Alone! There is no associate for You<sup>-azwj</sup>! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> the Exalted, the Magnificent, the Living, the Eternal! Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> the Living, the Eternal! Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> the Individual, the Solid! Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>, Initiator of the skies and the earth!

عَرْكَ عَزِيزٌ وَ جَاهِلٌ مَنِيعٌ وَ أَمْرُكَ عَالِبٌ وَ أَنْتَ مَلِكٌ قَاهِرٌ عَزِيزٌ قَاهِرٌ

Your<sup>-azwj</sup> Might is Mighty, and Your<sup>-azwj</sup> Shelter is Invincible, and Your<sup>-azwj</sup> Will is Prevailing, and You<sup>-azwj</sup> are King, Subduer, Mighty, Pride-worthy!

لَا إِلَهَ إِلَّا أَنْتَ خَلُوتَ فِي الْمَلَكُوتِ وَ اسْتَوْتِ بِالْجَبُوتِ وَ حَارَتْ أَبْصَارُ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ دَهَلَتْ عُقُولُهُمْ فِي فِكْرِ عَظَمَتِكَ

There is no god except You<sup>-azwj</sup>! You<sup>-azwj</sup> are Alone in the Kingdoms, and Concealed with the Forbearance, and sights of Your<sup>-azwj</sup> Angels of Proximity are bewildered, and their intellects are stunned in thinking about Your<sup>-azwj</sup> Magnificent!

لَا إِلَهَ إِلَّا أَنْتَ تَرَى مِنْ بَعْدِ ابْتِفَاعِكَ وَ عَلُوَ مَكَانِكَ مَا تَحْتِ النَّوَى وَ مُنْتَهَى الْأَرْضِينَ السُّفْلَى مِنْ عِلْمِ الْآخِرَةِ وَ الْأُولَى وَ الظُّلُمَاتِ وَ الْهُوَى وَ تَرَى بَشَّ  
الدَّرِّ فِي النَّوَى وَ تَرَى قُوَامَ النَّمْلِ عَلَى الصَّفَا وَ تَسْمَعُ حَقَقَانَ الطَّيْرِ فِي الْهُوَاءِ وَ تَعْلَمُ تَقَلُّبَ النَّيَّارِ فِي الْمَاءِ

There is no god except You<sup>-azwj</sup>! You<sup>-azwj</sup> See from after Your<sup>-azwj</sup> Loftiness and Your<sup>-azwj</sup> Exalted Place, what is beneath the soil and end-points of the lowest earths, from Knowledge of the Hereafter and the Former, and the darkness(es) and the air, and You<sup>-azwj</sup> See scattering of the particles in the soil, and You<sup>-azwj</sup> See legs of the ants upon the rock, and You<sup>-azwj</sup> Hear flapping

of the birds in the air, and You<sup>-azwj</sup> Know, and You<sup>-azwj</sup> Know turning of the currents in the water!

تُعْطِي السَّائِلَ وَ تَنْصُرُ الْمَظْلُومَ وَ تُجِيبُ الْمُضْطَرَّ وَ تُؤْمِنُ الْخَائِفَ وَ تَهْدِي السَّبِيلَ وَ تُجَبِّرُ الْكَسِيرَ وَ تُعْزِي الْفَقِيرَ

You<sup>-azwj</sup> Give the beggar, and You<sup>-azwj</sup> Help the oppressed, and You<sup>-azwj</sup> Answer the desperate, and You<sup>-azwj</sup> Secure the fearful, and You<sup>-azwj</sup> Guide to the way, and You<sup>-azwj</sup> Mend the broken, and You<sup>-azwj</sup> Enrich the poor!

فَصَاؤُكَ فَضْلٌ وَ حُكْمُكَ عَدْلٌ وَ أَمْرُكَ حَزْمٌ وَ وَعْدُكَ صِدْقٌ وَ مَشِيئَتُكَ عَزِيمَةٌ وَ قَوْلُكَ حَقٌّ وَ كَلَامُكَ نُورٌ وَ طَاعَتُكَ نَجَاةٌ

Your<sup>-azwj</sup> Decree is Decisive, and Your<sup>-azwj</sup> Judgment is Just, and Your<sup>-azwj</sup> Command is Determining, and Your<sup>-azwj</sup> Promise is Truthful, and Your<sup>-azwj</sup> Desire is Mighty, and Your<sup>-azwj</sup> Word is True, and Your<sup>-azwj</sup> Speech is Noor, and obedience to You<sup>-azwj</sup> is salvation!

لَيْسَ لَكَ فِي الْخَلْقِ شَرِيكٌ وَ لَوْ كَانَ لَكَ شَرِيكٌ لَتَشَابَهَ عَلَيْنَا وَ لَدَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَ لَعَلَّا غُلُوبًا كَبِيرًا جَلَّ قَدْرُكَ عَنِ مُجَاوَزَةِ الشُّرَكَاءِ وَ تَعَالَيْتَ عَنِ مَخَالِطَةِ الْخُلَطَاءِ وَ تَقَدَّسَتْ مِنْ مَلَامَسَةِ النِّسَاءِ

There isn't any associate for You<sup>-azwj</sup> in the creation, and even had there been an associate for You<sup>-azwj</sup>, it would have been confusing upon us, **then each god would have gone away with what it had created, [23:91]**. Exalted, Great is the Majesty of Your<sup>-azwj</sup> Power from proximity of the associates, and You<sup>-azwj</sup> are more Exalted than mingling of the mingling ones, and You<sup>-azwj</sup> Sanctify Yourself<sup>-azwj</sup> from touching women (having a wife)!

فَلَا وَلَدَ لَكَ وَ لَا وَالِدَ كَذَلِكَ وَ صَفَتْ نَفْسُكَ فِي كِتَابِكَ الْمُكْنُونِ الْمُطَهَّرِ الْمُنْزَلِ الْبُرْهَانِ الْمُضِيِّ الَّذِي أَنْزَلْتَ عَلَى مُحَمَّدٍ ص نَبِيِّ الْهُدَى نَبِيِّ الرَّحْمَةِ الْفَرَشِيِّ الرَّكْبِيِّ النَّقِيِّ الْأَبْطَحِيِّ الْمَضْرَبِيِّ الْهَاشِمِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ وَ رَحِمَ وَ كَرَّمَ

There is neither a son for You<sup>-azwj</sup> nor a father! Like that You<sup>-azwj</sup> have Described Yourself<sup>-azwj</sup> in Your<sup>-azwj</sup> Hidden Book, the Pure, the Revealed, the Proof, the Illuminating which You<sup>-azwj</sup> Revealed unto Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Guidance, the Prophet<sup>-saww</sup> of Mercy, the Qureyshi, the pure, the pious, the virtuous of Al-Bat'ha, the one of Muzar, the Hashemite! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Greetings, and Mercy, and Benevolence!

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<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 Him' [112:4]!**

فَلَا إِلَهَ إِلَّا أَنْتَ دَلَّ كُلُّ عَرَبٍ لِعَرْبِكَ وَ صَعُرَتْ كُلُّ عَظْمَةٍ لِعَظْمَتِكَ لَا يُفْرِعُكَ لَيْلٌ دَامِسٌ وَ لَا قَلْبٌ هَاجِسٌ وَ لَا جَبَلٌ بَادِخٌ وَ لَا غُلُوبٌ شَامِخٌ وَ لَا سَمَاءٌ دَاثٌ أَبْرَاجٌ وَ لَا بَحَارٌ دَاثٌ أَمْوَاجٌ وَ لَا حُجُبٌ دَاثٌ إِزْنَاجٌ وَ لَا أَرْضٌ دَاثٌ فِجَاجٌ وَ لَا لَيْلٌ دَاثٌ أَدْعَاجٌ وَ لَا سَهْلٌ وَ لَا جَبَلٌ وَ لَا بَرٌّ وَ لَا بَحْرٌ وَ لَا شَجَرٌ وَ لَا مَدْرٌ

There is no god except You<sup>-azwj</sup>, every mighty one is humble to Your<sup>-azwj</sup> Might, and every large is belittled to Your<sup>-azwj</sup> Magnificence! Neither does a dark night alarm You<sup>-azwj</sup>, nor a whispering heart, nor a towering mountain, nor a lofty height, nor a sky with constellations, nor oceans with waves, nor veils with locks, nor land with vast expanses, nor a dark night, nor darkness with layers, nor coast, nor mountain, nor sea, nor tree, nor mud!

وَلَا يُسْتَتَرُ مِنْكَ شَيْءٌ وَلَا يُحُولُ دُونَكَ سِتْرٌ وَلَا يَقُوْتُكَ شَيْءٌ السِّرُّ عِنْدَكَ عَلَانِيَةٌ وَالْعَيْبُ عِنْدَكَ شَهَادَةٌ تَعْلَمُ وَهَمَّ الْقُلُوبِ وَ رَجَمَ الْعُيُوبِ وَ رَجَعَ الْأَلْسُنِ وَ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

Nothing is concealed from You<sup>-azwj</sup> nor is there a barrier of a veil below You<sup>-azwj</sup>, nor can anything escape You<sup>-azwj</sup>! The secret is an announcement with You<sup>-azwj</sup>, and the absence is present with You<sup>-azwj</sup>! You<sup>-azwj</sup> Know imaginations of the hearts, and pits of the unseen, and returns of the tongues, and treachery of the eyes and what the chests conceal!

وَ أَنْتَ رَجَاؤُنَا عِنْدَ كُلِّ شِدَّةٍ وَ غِيَاثُنَا عِنْدَ كُلِّ مَحَلٍّ وَ سَيِّدُنَا فِي كُلِّ كَرِيهَةٍ وَ نَاصِرُنَا عِنْدَ كُلِّ ظَلَمٍ وَ قُوَّتُنَا عِنْدَ كُلِّ ضَعِيفٍ وَ بِلَاغُنَا فِي كُلِّ عَجْرٍ

And You<sup>-azwj</sup> are our Hope in every adversity, and our Help in every place, and our happiness in every abhorrence, and our Helper in every injustice, and our Strength in every weakness, and our Extensiveness in every incapability!

كَمْ مِنْ كَرِيهَةٍ وَ شِدَّةٍ ضَعُفَتْ فِيهَا الْقُوَّةُ وَ قَلَّتْ فِيهَا الْحِيلَةُ أَسْلَمْنَا فِيهَا الرَّفِيقُ وَ خَذَلْنَا فِيهَا الشَّفِيقُ أَنْزَلْتَهَا بِكَ يَا رَبِّ وَ لَمْ نَرْجِعْ غَيْرَكَ فَفَرَجْتَهَا وَ حَقَّقْتَ ثَقَلَهَا وَ كَشَفْتَ عَمْرَتَهَا وَ كَفَيْتَنَا إِيَّاهَا عَمَّنْ سِوَاكَ

How many an abhorrence and adversity there has been, the strength was weakened in it, and the means were lacking in it! The friend submitted us in it, and the compassionate one abandoned us in it! I have descended it with You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, and we do not hope for others, so Relieve it and Lighten its weight, and Uncover its darkness, and Suffice us of it from the ones other than You<sup>-azwj</sup>!

فَلَكَ الْحَمْدُ أَفْلَحَ سَائِلُكَ وَ انْجَحَ طَالِبُكَ وَ عَزَّ جَارُكَ وَ رَجَحَ مُتَاجِرُكَ وَ جَلَّ ثَنَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ وَ عَلَا مُلْكُكَ وَ غَلَبَ أَمْرُكَ وَ لَا إِلَهَ غَيْرُكَ

For You<sup>-azwj</sup> is the Praise! Successful is Your<sup>-azwj</sup> beggar, and successful is Your<sup>-azwj</sup> seeker, and Mighty is Your<sup>-azwj</sup> Shelter, and profitable is Your<sup>-azwj</sup> trader, and Majestic is Your<sup>-azwj</sup> Laudation, and Holy are Your<sup>-azwj</sup> Names, and Exalted is Your<sup>-azwj</sup> Kingdom, and Prevailing is Your<sup>-azwj</sup> Command, and there is no god other than You<sup>-azwj</sup>!

أَسْأَلُكَ يَا رَبِّ بِأَسْمَائِكَ الْمُتَعَالِيَاتِ الْمُكْرَمَةِ الْمُطَهَّرَةِ الْمُقَدَّسَةِ الْعَزِيزَةِ وَ بِاسْمِكَ الْعَظِيمِ الَّذِي بَعَثْتَ بِهِ مُوسَى ع حِينَ قُلْتَ إِنِّي أَنَا اللَّهُ فِي الدَّهْرِ الْبَاقِي وَ يَعْلَمُكَ الْغَيْبُ وَ قُدْرَتِكَ عَلَى الْخَلْقِ وَ بِاسْمِكَ الَّذِي هُوَ مَكْتُوبٌ حَوْلَ كُرْسِيِّكَ وَ بِكَلِمَاتِكَ التَّامَّاتِ

I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, by Your<sup>-azwj</sup> Names, the Exalted, the Honourable, the Pure, the Holy, the Mighty, and by Your<sup>-azwj</sup> Magnificent Name which You<sup>-azwj</sup> had Sent Musa<sup>-as</sup> with whereby You<sup>-azwj</sup> Said: "Surely I<sup>-azwj</sup> am Allah<sup>-azwj</sup> in the times, the remaining!", and with Your<sup>-azwj</sup> Knowledge of the unseen, and Your<sup>-azwj</sup> Power upon the creatures, and by Your<sup>-azwj</sup> Name which it Written around Your<sup>-azwj</sup> Chair, and with Your<sup>-azwj</sup> Complete Words!

يَا أَعَزَّ مَدْكُورٍ وَ أَدْوَمَهُ فِي الْعِزِّ وَ أَدْوَمَهُ فِي الْمُلْكِ وَ الْجَبْرُوتِ يَا رَحِيمًا بِكُلِّ مُسْتَرْجِمٍ وَ يَا رَهُوْفًا بِكُلِّ مُشْكِينٍ وَ يَا أَقْرَبَ مَنْ دُعِيَ وَ أَسْرَعَهُ إِجَابَةً وَ يَا مُفْرَجًا عَنِ كُلِّ مَلْهُوفٍ وَ يَا خَيْرَ مَنْ طُلِبَ مِنْهُ الْحَيَّرُ وَ أَسْرَعَهُ عَطَاءً وَ نَجَّاحًا وَ أَحْسَنَهُ عَطْفًا وَ تَفَضُّلاً

O the most Honoured of the mentioned, and its oldest in the Honour, and its permanent in the Kingdom and the Force! O Merciful with ever seeker of mercy, and O Kind with every needy, and O nearest of the ones supplicated to, and Quickest in Response, and O Reliever from every distressed, and O best of the ones the goodness is sought from, and quickest of Giving, and success, and His<sup>-azwj</sup> Favour is Compassionate and Gracious!

يَا مَنْ خَافَتِ الْمَلَائِكَةُ مِنْ نُورِهِ الْمُتَوَقِّدِ حَوْلَ كُرْسِيِّهِ وَ عَرْشِهِ صَافُونَ مُسَبِّحُونَ طَائِفُونَ خَاضِعُونَ مُدْعِنُونَ

O the One<sup>-azwj</sup> Angels fear from His<sup>-azwj</sup> Light Ignited around His<sup>-azwj</sup> Chair, and His<sup>-azwj</sup> Throne! They are in rows, glorifying, performing Tawaaf, humble, obedient!

يَا مَنْ يُشْتَكَى إِلَيْهِ مِنْهُ وَ يُرْتَعَبُ مِنْهُ إِلَيْهِ خَافَةَ عَذَابِهِ فِي سَهْرِ اللَّيَالِي يَا فَعَالَ الْحَيَّرُ فَعَالَهُ يَا صَالِحَ خَلْقِهِ يَوْمَ يَبْعَثُ خَلْقَهُ وَ عِبَادَهُ بِالسَّاهِرَةِ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

O the One<sup>-azwj</sup> complained to from Him<sup>-azwj</sup>, and desired from to Him<sup>-azwj</sup> fearing His<sup>-azwj</sup> Punishment in vigils of the nights! O Doer of the good and the goodness does not cease! O Rectifier of His<sup>-azwj</sup> creatures on the Day He<sup>-azwj</sup> Resurrects His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> servants at 'Al-Sahira' **so they shall stand up looking around [39:68].**

يَا مَنْ إِذَا هُمْ بِشَيْءٍ أَمَّضَاهُ يَا مَنْ قَوْلُهُ فَعَالَهُ يَا مَنْ يَفْعَلُ مَا يَشَاءُ كَيْفَ يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ يَا مَنْ حَصَّ نَفْسَهُ بِالْحُلْدِ وَ الْبَقَاءِ وَ كَتَبَ عَلَى جَمِيعِ خَلْقِهِ الْمَوْتَ وَ الْقِنَاءَ

O the One<sup>-azwj</sup> when He<sup>-azwj</sup> Considers something, Implements it! O the One<sup>-azwj</sup> Whose Word is His<sup>-azwj</sup> Action! O the One<sup>-azwj</sup> Who Does whatever He<sup>-azwj</sup> Desires to and does not Do what others desires! O the One<sup>-azwj</sup> Who has Specialised Himself<sup>-azwj</sup> with the eternity and the remaining, and has Written the death and the annihilation upon entirety of His<sup>-azwj</sup> creatures!

يَا مَنْ يُصَوِّرُ فِي الْأَرْحَامِ مَا يَشَاءُ كَيْفَ يَشَاءُ يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا لَا شَرِيكَ لَكَ فِي الْمُلْكِ وَ لَا وِلِيٌّ لَكَ مِنَ الدَّلِّ تَعَزَّزْتَ بِالْجَبْرُوتِ وَ تَفَدَّسْتَ بِالْمَلَكُوتِ وَ أَنْتَ حَيٌّ لَا يَمُوتُ وَ أَنْتَ عَزِيزٌ دُوَّ ائْتِفَامٍ قِيَوْمٌ لَا تَنَامُ قَاهِرٌ لَا تُغْلَبُ وَ لَا تُرَامُ دُوَّ الْبَأْسِ الَّذِي لَا يُسْتَضَامُ

O the One<sup>-azwj</sup> Who Shapes in the wombs whatever He<sup>-azwj</sup> Desires, however He<sup>-azwj</sup> Desires! O the One<sup>-azwj</sup> Who Encompasses all things in Knowledge, and Counts all things in number! There is no associate for You<sup>-azwj</sup> in the Kingdom nor is there any guardian for You<sup>-azwj</sup> from the disgrace! You<sup>-azwj</sup> are Mighty with the Force, and You<sup>-azwj</sup> are Holy with the Domains, and You<sup>-asws</sup> are Alive, not dying, and You<sup>-azwj</sup> are Mighty with the Vengeance! Eternal, not sleeping, Subduer not prevailed upon nor breached, with the Prowess Who cannot be violated!

أَنْتَ مَالِكُ الْمُلْكِ وَ مُجْرِي الْمُلْكِ تُعْطِي مَنْ سَعَى وَ تَمْنَعُ بِعُدْرَةٍ وَ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْحَيَّرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You<sup>-azwj</sup> are Owner of the Kingdom, and Flower of the ships! You<sup>-azwj</sup> Give from vastness and You<sup>-azwj</sup> Prevent with Power! **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 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].**

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مَوْلَانَا وَ سَيِّدِنَا وَ رَسُولِكَ مُحَمَّدٍ حَبِيبِكَ الْخَالِصِ وَ صَفِيَّتِكَ الْمُسْتَحْصِنِ الَّذِي اسْتَحْصَنَتْهُ بِالْحَيَاةِ وَ التَّقْوِيضِ وَ ائْتَمَّنَتْهُ عَلَيَّ وَ حَيِّكَ وَ مَكُونِ سِرِّكَ وَ خَفِيِّ عِلْمِكَ

I ask You<sup>-azwj</sup> to Send Salawaat upon our master and our chief and our Rasool<sup>-saww</sup>, Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> pure Beloved, and Your<sup>-azwj</sup> Specialised elite whom You<sup>-azwj</sup> Specialised with the life and the delegating, and Entrusted him<sup>-saww</sup> upon Your<sup>-azwj</sup> Revelation, and Your<sup>-azwj</sup> hidden Secrets, and Your<sup>-azwj</sup> hidden Knowledge!

وَ فَضَّلْتُهُ عَلَيَّ مَنْ خَلَقْتَ وَ قَرَّبْتَهُ إِلَيْكَ وَ احْتَرْتَهُ مِنْ بَرِيَّتِكَ التَّذِيرِ الْبَشِيرِ السَّرَاحِ الْمُنِيرِ الَّذِي أَيْدَتْهُ بِسُلْطَانِكَ وَ اسْتَحْلَصْتَهُ لِنَفْسِكَ

And You<sup>-azwj</sup> Merited him<sup>-saww</sup> upon Your<sup>-azwj</sup> creatures and Drew him<sup>-saww</sup> closer to You<sup>-azwj</sup>, and You<sup>-azwj</sup> Selected him<sup>-saww</sup> from Your<sup>-azwj</sup> created beings as the warner, the giver of glad tidings, the radiant lamp whom You<sup>-azwj</sup> Aided with Your<sup>-azwj</sup> Authority, and You<sup>-azwj</sup> Specialised him<sup>-saww</sup> for Yourself<sup>-azwj</sup>!

وَ عَلَيَّ أَحِبِّيهِ وَ وَصِيَّهُ وَ صِهْرِهِ وَ وَاثِرِهِ وَ الْخَلِيفَةَ لَكَ مِنْ بَعْدِهِ فِي أَرْضِكَ وَ خَلْقَكَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ

And upon his<sup>-saww</sup> brother<sup>-asws</sup>, and his<sup>-saww</sup> successor, and his<sup>-saww</sup> son in-law, and his<sup>-saww</sup> inheritor, and the Caliph of Yours<sup>-azwj</sup> from after him<sup>-saww</sup> in Your<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> creature, Emir of the Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>!

وَ عَلَيَّ ابْنَتِهِ الْكَرِيمَةَ الطَّاهِرَةَ الْفَاضِلَةَ الرَّهْرَاءَ الْعَرَاءَ فَاطِمَةَ وَ عَلَيَّ وَلَدَيْهِمَا الْحُسَيْنَ وَ الْحُسَيْنَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْفَاضِلِينَ الرَّاجِحِينَ الرَّكِيْبِينَ التَّقِيْبِينَ الشَّهِيدِيْنَ الْحَيْرِيْنَ

And upon his<sup>-saww</sup> daughter<sup>-asws</sup>, the honourable, the clean, the meritorious, the virtuous, the esteemed (Syeda) Fatima<sup>-saww</sup>, and upon her<sup>-asws</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two chiefs of youths of the inhabitants of Paradise, both meritorious, pleasant, pure, pious, martyrs, goodly!

وَ عَلَيَّ عَلِيَّ بْنَ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ وَ سَيِّدِهِمْ ذِي الثَّنَاتِ وَ عَلَيَّ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرِ وَ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقِ وَ مُوسَى بْنَ جَعْفَرِ الْكَاطِمِ وَ عَلِيَّ بْنَ مُوسَى الرِّضَا وَ مُحَمَّدَ بْنَ عَلِيٍّ الْجَوَادِ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحُسَيْنَ بْنَ عَلِيٍّ الْعَسْكَرِيِّينَ

And upon Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> adornment of the worshippers and their chief, with the callouses, and upon 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, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> the swallower of anger, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> the content, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> the generous, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> two 'Al-Askaris'!

وَالْمُنْتَظِرِ لِأَمْرِكَ الْقَائِمِ فِي أَرْضِكَ بِمَا يُرْضِيكَ وَ الْحُجَّةِ عَلَى خَلْقِكَ وَ الْحَلِيفَةِ لَكَ عَلَى عِبَادِكَ الْمَهْدِيِّ ابْنِ الْمَهْدِيِّينَ الرَّشِيدِ ابْنِ الْمُرْشِدِينَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And the one awaiting for You<sup>-azwj</sup> Command, Al-Qaim<sup>-ajfi</sup> (the custodian) in Your<sup>-azwj</sup> earth with what Satisfies You<sup>-azwj</sup>, and the Divine Authority upon Your<sup>-azwj</sup> creatures, and the Caliph of Yours<sup>-azwj</sup> upon Your<sup>-azwj</sup> servants, the Guided one, the son<sup>-ajfi</sup> of the Guided ones, the rightful guide son<sup>-asws</sup> of the rightful guides to the Straight Path!

صَلَاةٌ تَامَّةٌ عَائِمَةٌ دَائِمَةٌ نَامِيَةٌ بَاقِيَةٌ شَامِلَةٌ مُتَوَاصِلَةٌ وَ أَنْ تُغْفِرَ لَنَا وَ تَرْحَمَنَا وَ تُفْرَجَ عَنَّا كَرْبَنَا وَ هَمَمْنَا وَ عَمَمْنَا

A complete Salawaat, general, permanent, growing, remaining, inclusive, connected, and for You<sup>-azwj</sup> to Forgive for us, and Mercy us, and Relieve from us our distress, and our worries, and our sadness!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَا أَسْأَلُ غَيْرَكَ وَ أَرْغَبُ إِلَيْكَ وَ لَا أَرْغَبُ إِلَى سِوَاكَ أَسْأَلُكَ بِجَمِيعِ مَسَائِلِكَ وَ أَحِبَّهَا إِلَيْكَ وَ أَدْعُوكَ وَ أَتَضَرَّعُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ بِأَحَبِّ أَسْمَائِكَ إِلَيْكَ وَ أَحْظَاهَا عِنْدَكَ وَ كُلِّهَا حَظِّي عِنْدَكَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> and I do not ask others, and I desire to You<sup>-azwj</sup> and do not desire to anyone other than You<sup>-azwj</sup>! I ask You<sup>-azwj</sup> with all Your<sup>-azwj</sup> requests and their most Beloved to You<sup>-azwj</sup>, and I supplicate to You<sup>-azwj</sup> and beseech to You<sup>-azwj</sup>, and I seek mediation to You<sup>-azwj</sup> with the most Beloved of Your<sup>-azwj</sup> Names to You<sup>-azwj</sup> and their most privileged in Your<sup>-azwj</sup> Presence, and all of these are Privileged in Your<sup>-azwj</sup> Presence!

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَرْزُقَنِي الشُّكْرَ عِنْدَ التَّعَمُّاءِ وَ الصَّبْرَ عِنْدَ الْبَلَاءِ وَ النَّصْرَ عَلَيَّ الْأَعْدَاءِ وَ أَنْ تُعْطِيَنِي خَيْرَ السَّفَرِ وَ الْحَضْرَ وَ الْقَضَاءِ وَ الْقَدْرَ وَ خَيْرَ مَا سَبَقَ فِي أُمَّ الْكِتَابِ وَ خَيْرَ اللَّيْلِ وَ النَّهَارِ

Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Grace me the appreciation at the bounties, and the patience at the afflictions, and the Help against enemies, and to Grant me goodness of the journey and the residence, and the Destiny and the Pre-destination, and goodness of what has preceded in Mother of the Book, and goodness of the night and the day!

اللَّهُمَّ ارْزُقْنِي حُسْنَ ذِكْرِ الدَّاكِرِينَ يَا رَبَّ الْعَالَمِينَ وَ ارْزُقْنِي حُسْنَ عَمَلِ الصَّالِحِينَ وَ صَبْرَ الصَّابِرِينَ وَ أَجْرَ الْمُحْسِنِينَ وَ سَعَادَةَ الْمُتَّقِينَ وَ قَبُولَ الْفَائِزِينَ وَ حُسْنَ عِبَادَةِ الْعَابِدِينَ وَ تَوْبَةَ النَّائِبِينَ وَ إِجَابَةَ الْمُحْلِصِينَ وَ يَقِينَ الصَّابِقِينَ

O Allah<sup>-azwj</sup>! Grace me the excellent Zikr of the performers of Zikr! O Lord<sup>-azwj</sup> of the worlds, and Grace me fearfulness of the fearful ones, and work of the righteous ones, and patience, and Recompense of the good doers, and good fortune of the pious, and acceptance of the successful ones, and excellent worship of the worshippers, and repentance of the penitent ones, and response of the sincere ones, and certainty of the truthful ones!

وَ أَلْسِنِي مَحَبَّتَكَ وَ أَهْمِيهِ الْحَشِيئَةَ لَكَ وَ اتَّبَاعَ أَمْرِكَ وَ طَاعَتَكَ وَ نَجِّنِي مِنْ سَخَطِكَ وَ اجْعَلْ لِي إِلَى كُلِّ خَيْرٍ سَبِيلًا وَ لَا تَجْعَلَ لِلشَّيْطَانِ عَلَيَّ سَبِيلًا وَ لَا لِلسُّلْطَانِ وَ أَكْفِنِي شَرَّهُمَا وَ سِرِّ ذَلِكَ كُلَّهُ وَ عَلَانِيَتَهُ

And Clothe me Your<sup>-azwj</sup> Love, and Inspire me the fearfulness of You<sup>-azwj</sup>, and following Your<sup>-azwj</sup> Command, and obedience to You<sup>-azwj</sup>, and Save me from Your<sup>-azwj</sup> Wrath, and Make for me a way to every good, and do not Make a way for the Satan<sup>-la</sup> against me, nor for the ruler, and Suffice of their evil, and secretive of all of that and its announced!

اللَّهُمَّ ارْزُقْنِي الإِسْتِعْدَادَ عِنْدَ الْمَوْتِ وَ احْتِسَابَ الْحَيْرِ قَبْلَ الْفَوْتِ حَتَّى تَجْعَلَ ذَلِكَ عُذَّةً لِي فِي آخِرَتِي وَ أَنْسَأَ لِي فِي وَحْشَتِي يَا وَلِيَّ نِعْمَتِي اغْفِرْ لِي خَطِيئَتِي وَ تَجَاوَزْ عَنِّي زَلَّتِي وَ أَقْلِنِي عَثْرَتِي وَ فَرِّجْ عَنِّي كُرْبَتِي وَ أَبْرِدْ بِإِحَابَتِكَ حَرَّ عِلَّتِي

O Allah<sup>-azwj</sup>! Grace me the preparation at the death, and earning the good (deeds) before the expiry until You<sup>-azwj</sup> Make that a weapon for me in my Hereafter, and a comfort for me in my loneliness, O Guardian of my bounties! Forgive my misdeeds for me and Overlook my slips, and Uproot my stumbles, and Relieve my stress, and Cool down the heat of my heart with Your<sup>-azwj</sup> Response!

وَ أَفْضِ لِي حَاجَتِي وَ سُدِّ بِعِنَاكَ فَاقَتِي وَ أَعِزِّي فِي الدُّنْيَا وَ الآخِرَةِ وَ أَحْسِنْ مَعُونَتِي وَ ارْحَمْ فِي الدُّنْيَا عُرْبَتِي وَ عِنْدَ الْمَوْتِ صُرْعَتِي وَ فِي الْقُبُورِ وَحْشَتِي وَ بَيْنَ أَطْبَاقِ التُّرَى وَ حُدُودِي وَ لَقِيَّ عِنْدَ الْمُسَاءَلَةِ حُجَّتِي وَ اسْتُرْ عَوْرَتِي وَ لَا تُؤَاخِذْنِي عَلَى زَلَّتِي وَ طَيِّبْ لِي مَضْجِعِي وَ هَبِّئْنِي مَعِيشَتِي

And Fulfil my needs for me and Block my poverty with Your<sup>-azwj</sup> riches, and Assist me in the world and the Hereafter, and Improve my provisions, and Mercy my estrangement (alienation) in the world, and my imploring at the death, and my loneliness in the grave, and my being alone between layers of the soil, and Indoctrinate me my arguments during the questioning, and Cover my defects, and do not Seize me upon my slips, and Make good my lying place for me, and Make my life pleasant for me!

يَا صَاحِبِي الشَّفِيقِ وَ يَا سَيِّدِي الرَّفِيقِ وَ يَا مُونِسِي فِي كُلِّ طَرِيقٍ وَ يَا مَخْرُجِي مِنَ خَلْقِ الْمُضْطَرِّقِ وَ يَا غِيَاثَ الْمُسْتَغِيثِينَ وَ يَا مُفْرَجَ كُرْبِ الْمَكْرُوبِينَ وَ يَا حَبِيبَ التَّائِبِينَ وَ يَا قُرَّةَ عَيْنِ الْعَابِدِينَ يَا نَاصِرَ أَوْلِيَائِهِ الْمُتَّقِينَ

O my Compassionate Companion, and O my Chief, the Friend, and O my Comforter in every road, and O my Extractor from the narrow circle, and O Helper of the criers for help, and O Reliever of stress of the distressed ones, and O beloved of the penitent, and O Delight of the eyes of the worshippers, O Helper of His<sup>-azwj</sup> friends the pious ones!

يَا مُونِسَ أَجْبَائِهِ الْمُسْتَوْحِشِينَ وَ يَا مَلِكَ يَوْمِ الدِّينِ يَا رَبَّ الْعَالَمِينَ وَ يَا إِلَهَ الْأَوَّلِينَ وَ الْآخِرِينَ بِكَ اعْتَصَمْتُ وَ بِكَ وَثِقْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أَنْبْتُ وَ بِكَ انْتَصَرْتُ وَ بِكَ احْتَجَزْتُ وَ إِلَيْكَ هَرَبْتُ

O Comforter of His<sup>-azwj</sup> Loved ones, the lonely, and O King of the Day of religion (Reckoning)! O Lord<sup>-azwj</sup> of the worlds, and O God<sup>-azwj</sup> of the former ones and the latter ones! I hold on to You<sup>-azwj</sup>, and Trust with You<sup>-azwj</sup>, and have relied upon You<sup>-azwj</sup>, and to You<sup>-azwj</sup> I repent, and with You<sup>-azwj</sup> I am victorious, and with You<sup>-azwj</sup> am Protected, and to You<sup>-azwj</sup> I have fled!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَعْطِنِي الْحَيْرَ فِيمَنْ أَعْطَيْتَ وَ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ أَكْفِنِي فِيمَنْ كَفَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ

Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Grant me the goodness among the ones You<sup>-azwj</sup> have Given to, and Guide me among the ones You<sup>-azwj</sup> have Guided, and Grant me well-being among the ones You<sup>-azwj</sup> have Granted well-being to, and Suffice me among the ones You<sup>-azwj</sup> have Sufficed, and Save me evil of what You<sup>-azwj</sup> have Decreed, for You<sup>-azwj</sup> Decree and cannot be decreed against!

لَا مَانِعَ لِمَا أَعْطَيْتَ وَ لَا مُضِلَّ لِمَنْ هَدَيْتَ وَ لَا مُذِلَّ لِمَنْ وَآلَيْتَ وَ لَا نَاصِرَ لِمَنْ عَادَيْتَ وَ لَا مُلْجَأَ وَ لَا مُلْتَجَى مِنْكَ إِلَّا إِلَيْكَ فَوَضَّحْتُ أُمُورِي إِلَيْكَ  
أَرْزُقْنِي الْقِسْمَةَ مِنْ كُلِّ بَرٍّ وَ السَّلَامَةَ مِنْ كُلِّ وَرٍ

There is no preventer of what You<sup>-azwj</sup> Give nor any strayer for the one You<sup>-azwj</sup> Guide, nor any humiliator of the one You<sup>-azwj</sup> Befriend, nor any helper for the one You<sup>-azwj</sup> are Inimical to, nor is there any refuge nor any fleeing from You<sup>-azwj</sup> except to You<sup>-azwj</sup>, so I have delegated my affairs to You<sup>-azwj</sup>! Grace me the apportionment of every righteousness, and the safety from every burden (sin)!

يَا سَامِعَ كُلِّ صَوْتٍ يَا مُخَيِّجَ كُلِّ نَفْسٍ بَعْدَ الْمَوْتِ يَا مَنْ لَا يَخَافُ الْقَوْتَ صَلَّى عَلَيَّ مُحَمَّدٌ وَ آلِهِ وَ اجْلِبْ لِي الرِّزْقَ جَلْبًا فَلَيْتَ لَا أَسْتَطِيعُ لَهُ طَلْبًا وَ لَا  
تَضْرِبُ بِالطَّلَبِ وَجْهِي وَ لَا تُحْرِفِي رِزْقِي وَ لَا تُحْبِسْ عَنِّي إِجَابَتِي وَ لَا تُوقِفْ مَسْأَلَتِي وَ لَا تُطِلْ حَزْبَتِي

O Listener of every voice! O Reviver of every self after the death! O the One not fearing the escape (by anyone)! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Pull the sustenance to me attractively for I am not capable of seeking for it nor turn my face with the seeking, and do not Deprive me of my sustenance nor Withhold my Response from me, nor pause for my questioning, nor Prolong my confusion!

وَ شَفِّعْ وَلَا تَيْتِي وَ وَسِّيلَتِي بِمُحَمَّدٍ نَبِيِّكَ وَ صَفِيَّتِكَ وَ خَالِصَتِكَ وَ خَالِصَتِكَ وَ رَسُولِكَ النَّبِيرِ الطَّيِّبِ الطَّاهِرِ وَ أَخِيهِ أَمِيرِ الْمُؤْمِنِينَ وَ قَائِدِ الْمُؤْمِنِينَ  
إِلَى جَنَّاتِ النَّعِيمِ وَ بِقَاطِمَةِ الْكَرِيمَةِ الرَّهَاءِ الْعَرَاءِ الطَّاهِرَةِ وَ الْأَيْمَةِ مِنْ دُرِّيهِمُ الطَّاهِرِينَ الْأَخْيَارِ

And Intercede for my Wilayah and my way through Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> elite, and Your<sup>-azwj</sup> special, and Your<sup>-azwj</sup> sincere, and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, the warner who warns, the goodly, the clean, and his<sup>-saww</sup> brother Amir Al-Momineen<sup>-asws</sup> and guide of the resplendent to the Gardens of bliss, and through (Syeda) Fatima<sup>-asws</sup> the honourable, the Blossom, the esteemed, the clean, and the Imams<sup>-asws</sup> from their<sup>-asws</sup> offspring, the pure, the goodly!

صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَ ارْزُقْنِي رِزْقًا وَاسِعًا وَ أَنْتَ حَيْرُ الرَّازِقِينَ فَقَدْ قَدَّمْتُ وَسِيلَتِي بِهِمْ إِلَيْكَ وَ تَوَجَّهْتُ بِكَ إِلَيْكَ يَا بَرُّ يَا رُؤُوفُ يَا رَحِيمُ يَا اللَّهُ يَا اللَّهُ  
يَا ذَا الْمَعَارِجِ يَا ذَا الْمَعَارِجِ فَإِنَّكَ تَرزُقُ مَنْ تَشَاءُ بِعَبْرٍ حَسَابٍ

May the Salawaat upon them<sup>-asws</sup> all, and Grace me a vast sustenance, and You<sup>-azwj</sup> are best of the sustainers! I have advanced my means through them<sup>-asws</sup> to You<sup>-azwj</sup>, and I divert through You<sup>-azwj</sup> to You<sup>-azwj</sup>, O Righteous! O Kind! O Merciful! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O with the (ways of) ascent! O with the (ways of) ascent, and You<sup>-azwj</sup> Grace the one You<sup>-azwj</sup> Desire to, without measure!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْنَا وَ أَعِزَّنَا مِنَ النَّارِ وَ احْتِمِ لَنَا بِخَيْرِ إِنْكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

O Allah-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>saww</sup> and his-<sup>saww</sup> Progeny-<sup>asws</sup>, and Mercy us and Liberate us from the Hellfire and End for us with goodness, You-<sup>azwj</sup> are Able upon all things! Ameen! Ameen, Lord-<sup>azwj</sup> of the worlds!''<sup>794</sup>

2- مهج، مهج الدعوات وَجَدْتُ فِي مَجْمُوعِ أَدْعِيَةِ [الْأَدْعِيَةِ] الْمُسْتَجَابَاتِ عَنِ النَّبِيِّ وَالْأَيِّمَةِ عَ قَالِبِهِ أَقَلُّ مِنَ الثُّمْنِ نَحْوِ السُّدُسِ أَوْلُهُ دُعَاءُ مُسْتَجَابٍ  
اللَّهُمَّ اقْذِفْ فِي قَلْبِي رَجَاءَكَ

(The book) 'Mahj Al-Dawaat' – I found in a collection of the Answered supplications, from the Prophet-<sup>saww</sup> and the Imams-<sup>asws</sup>. It's mould is less than the eight, approximately the sixth. Its beginning is an Answered supplication: 'O Allah-<sup>azwj</sup>! Cast into my heart hope for You-<sup>azwj</sup>!'

وَ فِي آخِرِهِ مَا هَذَا لَقَطُهُ دُعَاءُ الْإِيمَانِ الْحَجَّةِ عَ إِبْرَاهِيمَ بْنِ حَبِشَةَ وَ بِحَقِّ مَنْ نَاجَاكَ وَ بِحَقِّ مَنْ دَعَاكَ فِي الْبَرِّ وَ الْبَحْرِ تَفَصَّلَ عَلَيَّ فُقَرَاءُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالْغِنَى وَ  
الْفُرْقَةِ وَ عَلَيَّ مَرْضَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالشِّقَاءِ وَ الصِّحَّةِ

And in its end is what is this wording, and supplication of the Imam Al-Hujjat-<sup>ajfj</sup>: 'O my God-<sup>azwj</sup>! By the right of the one whispering to You-<sup>azwj</sup>, and by the right of the one supplicating to You-<sup>azwj</sup> in the land and the sea! Grace upon the poor believing men and the believing women with the riches and the wealth, and upon the sick believing men and the believing women with the healing and the health!

وَ عَلَيَّ أَحْيَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِاللُّطْفِ وَ الْكَرَمِ وَ عَلَيَّ أَمْوَاتِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالْمَعْفُورَةِ وَ الرَّحْمَةِ وَ عَلَيَّ غُرَبَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالرِّدِّ إِلَى  
أَوْطَانِهِمْ سَالِمِينَ غَانِينَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

And upon the living believing men and the believing women with the Gentleness and the Benevolence, and upon the deceased believing men and the believing women with the Forgiveness and the Mercy, and upon estranged believing men and the believing women with the return to their homeland safely, having profited, by the right of Muhammad-<sup>saww</sup> and his-<sup>saww</sup> entire Progeny-<sup>asws</sup>!''<sup>795</sup>

3- دَعَوَاتُ الرَّوَّانِدِيِّ، وَ كَانَ زَيْنُ الْعَابِدِينَ عَلِيٌّ عَ يَدْعُو بِهَذَا الدُّعَاءِ عِنْدَ اسْتِجَابَةِ دُعَائِهِ اللَّهُمَّ قَدْ أَكْذَى الطَّلَبُ وَ أَعْيَبَ الْحِيلُ إِلَّا عِنْدَكَ وَ ضَاقَتِ  
الْمَذَاهِبُ وَ امْتَنَعَتِ الْمَطَالِبُ وَ عَسِرَتِ الرَّغَائِبُ وَ انْقَطَعَتِ الطُّرُقُ إِلَّا إِلَيْكَ وَ تَصَرَّمَتِ الْأَمَالُ وَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ وَ حَابَتِ النِّقْمَةُ وَ أَخْلَفَ الطُّرُقُ  
إِلَّا بِكَ

(The book) 'Dawaat' of Al Rawandy –

And Zayn Al-Abideen Ali-<sup>asws</sup> had supplicated with this supplication at his-<sup>asws</sup> supplication having been Answered: 'O Allah-<sup>azwj</sup>! Efforts have failed and the means are ineffective except with You-<sup>azwj</sup>, and the paths are constricted, and the objectives are attainable, and the desires are difficult, and the paths are cut off except to You-<sup>azwj</sup>, and the hopes are severed, and the hopes are cut off except from You-<sup>azwj</sup>, and the trust is disappointed, and the assumptions are falsified except with You-<sup>azwj</sup>!'

<sup>794</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 1

<sup>795</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 2

اللَّهُمَّ إِنِّي أجدُ سُبُلَ الْمُطَالِبِ إِلَيْكَ مُنْهَجَةً وَ مَنَاهِلَ الرَّجَاءِ إِلَيْكَ مُفْتَحَةً وَ أَعْلَمُ أَنَّكَ لِمَنْ دَعَاكَ لَمْ يُضِعْ إِجَابَةً وَ لِلصَّارِحِ إِلَيْكَ لَمْ يَصُدْ إِعَانَةٌ وَ إِنَّ الْفَاصِدَ لَكَ لَقَرِيبَ الْمَسَافَةِ مِنْكَ وَ مُنَاجَاةَ الْعَبْدِ إِلَيْكَ عَيْرٌ مَحْجُوبَةٌ عَنِ اسْتِمَاعِكَ

O Allah<sup>-azwj</sup>! I find the ways to seek to You<sup>-azwj</sup> to open the manifesto and the springs of hope to You<sup>-azwj</sup>, and I know that You<sup>-azwj</sup> are the Place of Response for the one supplicating to You<sup>-azwj</sup>, and Relief for the crier to You<sup>-azwj</sup> for help, and to the one aiming to You<sup>-azwj</sup>, the distance from You<sup>-azwj</sup> would be near, and for a whispering by the servant to You<sup>-azwj</sup> would not be veiled from Your<sup>-azwj</sup> Listening!

وَ إِنَّ فِي اللَّهْفِ إِلَى جُودِكَ وَ الرِّضَا بِعِدَّتِكَ وَ الإِسْتِرَاحَةَ إِلَى ضَمَانِكَ عِوَضاً عَنِ مَنَعِ الْبَاطِلِينَ وَ مَنُودُوْحَةً عَمَّا قَبِلَ الْمُسْتَأْثِرِينَ وَ دَرَكاً مِنْ خَيْرِ الْوَارِثِينَ

And in the yearning for Your<sup>-azwj</sup> Generosity and the satisfaction with Your<sup>-azwj</sup> Promise, and being comfortable to Your<sup>-azwj</sup> Guarantee, there is a compensation from refusal by the stingy, and sufficiency from what is held by the possessors, and an attainment from best of the inheritors!

فَاغْفِرْ بِلَا إِلَهَ إِلَّا أَنْتَ مَا مَضَى مِنْ ذُنُوبِي وَ اغْصِنِي فِيْمَا بَقِيَ مِنْ عُمْرِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ جُودِكَ الَّتِي لَا تُغْلَقُهَا عَنْ أَحِبَّائِكَ وَ أَصْفِيَاءِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Forgive for me with, 'There is no god except You<sup>-azwj</sup>', whatever has passed from my sins, and Fortify me in what remains of my lifetime, and Open for me the doors of Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Generosity. Do not Lock it from Your<sup>-azwj</sup> Loved ones and Your<sup>-azwj</sup> elites, O most Merciful of the merciful ones!<sup>796</sup>

وَ رُوِيَ عَنْهُمْ ع أَنَّهُ يُسْتَحَبُّ أَنْ يُصَلِّيَ صَلَاةَ الشُّكْرِ عِنْدَ اسْتِجَابَةِ الدُّعَاءِ.

And it is reported from them<sup>-asws</sup> that it is recommended that one should pray the Salat of thanks at the supplication being Answered!<sup>797</sup>

وَ قَالَ النَّبِيُّ ص إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ نِعْمَةً فَصَلِّ رُكْعَتَيْنِ يقرأ [تقرأ] فِي الْأُولَى فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَقُولُ فِي الرَّكْعَةِ الْأُولَى فِي رُكُوعِكَ وَ سُجُودِكَ الْحَمْدُ لِلَّهِ شُكْرًا شُكْرًا وَ حَمْدًا حَمْدًا سَبْعَ مَرَّاتٍ

And the Prophet<sup>-saww</sup> said: 'Whenever Allah<sup>-azwj</sup> Confers a bounty upon you, pray two units Salat, reciting in the first Surah Al Fatiha and Surah Al Ikhlāas, and in the second Surah Al Fatiha and Surah Al Kafiroun, and you should say in the first unit in your Ruk'u and your Sajdah, 'The Praise is for Allah<sup>-azwj</sup>, thanks, thanks, and Praise, Praise!' – seven times.

وَ تَقُولُ فِي الرَّكْعَةِ الثَّانِيَةِ فِي رُكُوعِكَ وَ سُجُودِكَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَجَابَ دُعَائِي وَ أَعْطَانِي مَسْأَلَتِي وَ قَضَى حَاجَتِي.

And you should say in the second unit in your Ruk'u and your Sajdah, 'The Praise is for Allah<sup>-azwj</sup> Who Answered my supplication and Granted me my request, and Fulfilled my need!<sup>798</sup>

<sup>796</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 3 a

<sup>797</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 3 b

<sup>798</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 3 c

## CHAPTER 131 – MISCELLANEOUS SUPPLICATIONS

1- مكا، مكارم الأخلاق نُسخة رُفَعَة نُكْتَبُ بِقَلَمٍ لَا شَيْءَ فِيهِ بَيْنَ سَطُورِ الْكِتَابِ أَوْ الرُّفْعَةِ الْمُشْتَمَلَةِ عَلَى الْحَاجَةِ حَتَّى لَا يُجَلَّوْ سَطْرٌ مِنْهَا مِنْ حَرْفٍ مِنْ هَذِهِ الْحُرُوفِ مُحَمَّدٌ وَعَلِيٌّ وَ الْخَظِرُ عَ أَبُو تُرَابٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْمَلِكِ الْحَقِّ الْمُبِينِ

(The book) 'Makarim Al Akhlaaq' –

'In a copy of a note with a pen, there being nothing in it between the lines of the book, or the nor inclusive upon the need until no line is vacant from it, from a letter from these letters, 'Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Khizr<sup>-as</sup>, Abu Turab<sup>-asws</sup>! In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The King, the Truth, the Manifest!

إِنَّ اللَّهَ وَعَدَ الصَّابِرِينَ مَخْرَجًا مِمَّا يَكْرَهُونَ وَ رِزْقًا مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ اللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Allah<sup>-azwj</sup> Promises the patient ones of an outlet from what they are disliking, and sustenance from where they are not anticipating, and Allah<sup>-azwj</sup>, He<sup>-azwj</sup> is the All-Seeing, the All-Knowing! May Allah<sup>-azwj</sup> Make us and you all to be from those there will neither be fear upon them nor will they be grieving!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيٍّ إِلَى أَنْ تَقُولَ وَ الْخَلْفِ الْحُجَّةِ الْقَائِمِ الْمُنتَظَرِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامٌ تَسْلِيمًا

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> – up to your saying, 'The replacement, the Divine Authority, the Custodian, the Awaited! May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfi</sup> and abundant greetings!

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبَسِّرَ أَمْرِي وَ تُسَهِّلَهُ وَ تَعْلِبَهُ لِي وَ تَرْزُقَنِي خَيْرَهُ وَ تُصْرِفَ عَنِّي شَرَّهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad<sup>-saww</sup>, and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Easy my matters and Overcome it for me, and Grace me its goodness and Turn away from me its evil, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!<sup>799</sup>

خاتمة

## IT'S CONCLUSION

اعلم أن أدعية الصحيفة الكاملة السجادية أيضا من أجل الأدعية و هي مشتملة على أدعية كثيرة معروفة في أكثر المطالب و قد رأيت منها عدة نسخ و روايات مختلفات و طرق متباينات بعضها مشهورة و بعضها غير مشهورة و لكننا عرضنا عن إيرادها في هذا الكتاب إلا ما شذ منها تعويلا على شهرة بعض نسخها و اعتمادا على تعرضنا لسائرنا في شرحنا على الصحيفة الكاملة الموسوم بالكلمات الطريفة في شرح الصحيفة.

<sup>799</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 131 H 1

*Know that the supplications of Al-Sahifa Al-Kamilah Al-Sajjadiyah are among the finest supplications. They include many well-known supplications for most needs. I have seen several different copies, versions, and varied paths of transmission—some famous and some not. However, we have refrained from including them in this book except for a few, relying on the widespread recognition of some copies and our detailed commentary on the rest in our explanation of Al-Sahifa Al-Kamilah, titled 'Al-Kalimat Al-Tarifah fi Sharh Al-Sahifa.*

ثم أقول قد وجدت نسخة من صحيفة إدريس النبي ع مما أنزله الله تعالى عليه و قد نقله ابن متويه من اللغة السريانية إلى اللغة العربية و لما لم يكن خالية من لطافة و طرافة أحببت إيرادها في هذا المقام

Then I am saying, I have found a copy of a Parchment of Idrees<sup>as</sup> the Prophet<sup>as</sup>, from what Allah<sup>azwj</sup> the Exalted had Revealed unto him<sup>as</sup>, and Ibn Mutawayh translated it from the Syriac language to the Arabic language. Since it is not devoid of elegance and charm, I wished to present it in this context: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله على نعمته و صلواته على محمد و عترته

'In the Name of Allah<sup>azwj</sup> Beneficent, the Merciful! The Praise is for Allah<sup>azwj</sup> upon His<sup>azwj</sup> bounties, and may His<sup>azwj</sup> Salawaat be upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Family.

قال أحمد بن حسين بن محمد المعروف بابن متويه وجدت هذه الصحف بالسورية مما أنزلت على إدريس النبي أختوخ صلى الله على محمد و عليه و كانت ممزقة و مندرسة فتحررت الأجر في نقلها إلى العربية بعد أن استقصيت في وضع كل لفظة من العربية موضع معناها من السورية

Ahmad Bin Husayn Bin Muhammad, well known as Ibn Mutawayh, said, 'I found this Parchment in the Syriac (language) from what had been Revealed unto Idrees<sup>as</sup> the Prophet<sup>as</sup> Akhnoukh<sup>as</sup>. May Allah<sup>azwj</sup> Send Salawaat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and it was torn and worn out, so I sought the Reward of translating it into Arabic after thoroughly ensuring that each word in Arabic was placed accurately in its meaning from Syriac.

و تجنبت الزيادة و النقصان و لم أغير معنى لتحسين لفظ أو تقدير سجع بل توخيت إيراده كهيفته من غير نقص و لا زيادة و على الله التوكل و به الاستعانة و له الحول و القوة و حسنبنا الله و نعم الوكيل

I avoided adding or omitting anything and did not change the meaning to improve the wording or create rhymes. Rather, I aimed to present it exactly as it was, without any additions or omissions. On Allah<sup>azwj</sup> I rely, and with Him<sup>azwj</sup> I seek help, for He<sup>azwj</sup> has the Power and Strength. And Allah<sup>azwj</sup> Suffices us and is the best Protector!

الصحيفة الأولى و هي صحيفة الحمد الحمد لله الذي ابتدأ خلقه بنعمته و أسع عليهم ظلال رحمته ثم فرض عليهم شكر ما أدى إليهم و وقفهم بميته لأدائهم ما فرض عليهم

The first scroll, and it is the scroll of Praise – “The Praise is for Allah<sup>azwj</sup> Who Initiated His<sup>azwj</sup> creatures with His<sup>azwj</sup> bounties, and was Abundant upon them with the shade of His<sup>azwj</sup> Mercy! Then He<sup>azwj</sup> Imposed the thanking upon them of what He<sup>azwj</sup> had Given to them, and He<sup>azwj</sup> Made them understand His<sup>azwj</sup> Conferment for performing of what He<sup>azwj</sup> have Imposed upon them.

وَنَحَّجْهُمْ مِنْ سَبِيلِ هِدَايَتِهِ مَا يَسْتَوْجِبُونَ بِهِ وَاسِعَ مَغْفِرَتِهِ فَيَتَوَفَّقِيهِ فَاَمَّ الْقَائِمُونَ بِطَاعَتِهِ وَبِعِصْمَتِهِ اَمْتَنَعَ الْمُؤْمِنُونَ مِنْ مَعْصِيَتِهِ وَبِنِعْمَتِهِ اَدَّى الشَّاكِرُونَ حَقَّ نِعْمَتِهِ وَبِرَحْمَتِهِ وَصَلَ الْمُسْلِمُونَ اِلَى رَحْمَتِهِ

And He<sup>-azwj</sup> Paved for them of the way of His<sup>-azwj</sup> Guidance by what they would be obligated the vastness of His<sup>-azwj</sup> Forgiveness by His<sup>-azwj</sup> Inclination! The standing one stand with obedience to Him<sup>-azwj</sup>, and His<sup>-azwj</sup> Fortification the Momineen are prevented from disobeying Him<sup>-azwj</sup>, and by His<sup>-azwj</sup> bounties they fulfil the grateful ones fulfil the right of His<sup>-azwj</sup> bounties, and by His<sup>-azwj</sup> Mercy the Muslims correct to His<sup>-azwj</sup> Mercy!

فَسُبْحَانَ مَنْ لَا يُسْتَجَارُ مِنْهُ اِلَّا بِهِ وَ لَا يُهْرَبُ مِنْهُ اِلَّا اِلَيْهِ وَ تَبَارَكَ الَّذِي خَلَقَ الْحَيَوَانَ مِنْ مَاءٍ مَهِينٍ وَ جَعَلَهُمْ فِي قَرَارٍ مَكِينٍ ثُمَّ صَرَّفَهُمْ مُتَبَايِنِينَ فِي الْخَلْقِ وَ الْاَخْلَاقِ وَ قَدَّرَ لَهُمْ مَا لَا مُعَيَّرَ لَهُ مِنَ الْاَجَالِ وَ الْاَزْزَاقِ لَهُ

Glory be to the One there is no sheltering from Him<sup>-azwj</sup> except with Him<sup>-azwj</sup>, nor any fleeing except to Him<sup>-azwj</sup>; and Blessed is the One<sup>-azwj</sup> Who Created the living beings from despicable water, and Made them to be in a settled place. Then He<sup>-azwj</sup> Made them diverse among the creatures and the characteristics, and Determined for them what there is no changing for it of the terms, and the sustenance for him!

سَبَّحَتِ السَّمَاوَاتُ الْعُلَى وَ الْأَرْضُونَ السُّفْلَى وَ مَا بَيْنَهُمَا وَ مَا تَحْتِ النَّوَى بِاللَّسَنِ فُصِّحَ وَ عُجِمَ وَ اَثَارِ نَاطِقَةٍ وَ بُكْمِ تَلُوخِ اللَّعَافِينَ مَوَاقِعَ تَسْبِيحِهَا وَ لَا يَخْفَى عَلَى الْمُؤْمِنِينَ سَوَاطِعُ تَقْدِيسِهَا

To Him<sup>-azwj</sup> Glorify the exalted skies and the lowest earths, and what is between the two and what is beneath the soil, with the eloquent tongues and muted, and the speaking monuments, and clear silence of the gnostic(s) in places of glorifications, and it is not hidden from the Momineen the shine of its sanctities!

فَلَهُ فِي كُلِّ نَظْرَةٍ نِعْمٌ لَا تُحَدُّ وَ فِي كُلِّ طَرْفَةٍ آدَاءٌ لَا تُعَدُّ ضَلَّتِ الْأَفْهَامُ فِي جَبْرَوْتِهِ وَ تَحَيَّرَتِ الْأَوْهَامُ فِي مَلَكُوتِهِ فَلَا وُصُولَ اِلَيْهِ اِلَّا بِهِ وَ لَا مَلْجَأَ مِنْهُ اِلَّا اِلَيْهِ ذَلِكَ اللهُ رَبُّ الْعَالَمِينَ

For Him<sup>-azwj</sup> there are unlimited bounties in every Glance, and in every Blink there are uncountable Favours! The understandings are lost regarding His<sup>-azwj</sup> Force, and the imaginations are perplexed regarding His<sup>-azwj</sup> Dominion. There is no connecting to Him<sup>-azwj</sup> except through Him<sup>-azwj</sup>, nor is there any shelter from Him<sup>-azwj</sup> except to Him<sup>-azwj</sup>! That is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!"

الصحيفة الثانية صحيفة الخلق فَازَ يَا اَخْنُوخُ مَنْ عَرَفْتَنِي وَ هَلَكَ مَنْ اُنْكُرْتَنِي عَجَباً لِمَنْ ضَلَّ عَنِّي وَ لَيْسَ يَخْلُو فِي شَيْءٍ مِنَ الْاَوْقَاتِ مَعِيَ كَيْفَ يَخْلُو وَ اَنَا اَقْرَبُ اِلَيْهِ مِنْ كُلِّ قَرِيبٍ وَ اَدْنَى اِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

The second scroll, is the scroll of creation – “Successful, O Akhnoukh<sup>as</sup>, is the one recognising Me<sup>-azwj</sup>, and destroyed is the one who denies Me<sup>-azwj</sup>! Surprised at the one who strays away from Me<sup>-azwj</sup> while he isn’t devoid of Me<sup>-azwj</sup> in anything from the timings, how can he be alone and I<sup>-azwj</sup> am closer to him than every close one, and nearer to him than the jugular vein.

أَلَسْتُ أَهْيَأُ الْإِنْسَانَ الْعَظِيمَ عِنْدَ نَفْسِهِ فِي بِنْيَانِهِ الْقَوِي لَدَى هِمَّتِهِ فِي أَرْكَانِهِ مَخْلُوقاً مِنَ النُّطْفَةِ الْمَذْرُوعَةِ وَ مُخْرَجاً مِنَ الْأَمَّاكِنِ الْقَادِرَةِ تَنْحَطُّ مِنْ أَصْلَابِ الْآبَاءِ كَالنُّخَاعَةِ إِلَى أَرْحَامِ النِّسَاءِ ثُمَّ يَأْتِيكَ أَمْرِي فَتَصْبِرُ عَلَقَةً لَوْ رَأَيْتَ الْعُيُونَ لَا سَتَقْدَرْتَنِي وَ لَوْ تَأَمَّلْتَنِي لَعَافْتَنِي

O you human being who is mighty in his own view due to his strong built and determined in his concerns! Aren't you a creation from a despised seed emerging from the filthy places? You have dropped from loins of the forefathers like mucus to the wombs of the women. Then My<sup>-azwj</sup> Command came to you so You<sup>-azwj</sup> became a clot! Had the eyes seen you, they would have seen you as repulsive, and had the souls contemplated you, they would have considered you abhorrent!

ثُمَّ تَصِيرُ بِقُدْرَتِي مُضَعَّةً لَا حَسَنَةً فِي الْمُنْظَرِ وَلَا نَافِعَةً فِي الْمَخْرَجِ ثُمَّ أُبْعَثُ إِلَيْكَ أَمْرًا مِنْ أَمْرِي فَتُخْلَقُ عَضْوًا عَضْوًا وَ تُقَدَّرُ مَفْصَلًا مَفْصَلًا مِنْ عِظَامٍ مَغْشِيَّةٍ وَ عُرْوِي مَلْتَوِيَّةٍ وَ أَعْصَابٍ مُتَنَاسِبَةٍ وَ رِبَاطَاتٍ مَاسِكَةٍ ثُمَّ يَكْسُوكَ لَحْمًا وَ يُلْبِسُكَ جِلْدًا مُجَامِعٌ مِنْ أَشْيَاءٍ مُتَبَايِنَةٍ وَ تُخْلَقُ مِنْ أَصْنَافٍ مُخْتَلِفَةٍ

Then you became a lump of flesh by My<sup>-azwj</sup> Power, not good in the appearance nor beneficial in the inquiry. Then I<sup>-azwj</sup> Sent to you a Command from My<sup>-azwj</sup> Commands. Then were created limb by limb, and formed joint by joint of covered bones, and intertwined veins, and proportionate nerves, and binding ligaments! Then flesh covered you and skin clothed you, a gathering of disconnected things, and you have been created from a variety of substances!

فَتَصِيرُ بِقُدْرَتِي خَلْقًا سَوِيًّا لَا رُوحَ فِيكَ مُحَرِّكَ وَ لَا قُوَّةَ لَكَ تُثَقِّلُكَ أَعْضَاؤُكَ صَوًّا بِلَا مِرْيَةَ وَ جُنَّتْ بِلَا مِرْرِيَّةٍ

So, you became, by My Power, a complete creature, there being no soul in you to move you nor any strength for you to lift you. Your limbs were soft without structure and bodies without vitality!

فَأَنْفُخُ فِيكَ الرُّوحَ وَ أَهْبُ لَكَ الْحَيَاةَ فَتَصِيرُ بِإِذْنِي إِنْسَانًا لَا تَمْلِكُ نَفْعًا وَ لَا ضَرًّا وَ لَا تَفْعَلُ خَيْرًا وَ لَا شَرًّا مَكَانَكَ مِنْ أُمَّكَ تَحْتَ السُّرَّةِ كَأَنَّكَ مَصْرُورٌ فِي صُرَّةٍ إِلَى أَنْ يَلْحَقَكَ مَا سَبَقَ مِنِّي مِنَ الْقَضَاءِ

I<sup>-azwj</sup> Breathed the soul into you and Gifted the life to you, so you became, by My<sup>-azwj</sup> Permission, a human being. You<sup>-azwj</sup> could neither benefit nor harm, nor could you do any good nor evil! Your place from your mother was beneath the navel. It is as if you were wrapped in a bundle until there came to you from the Decree what had preceded from Me<sup>-azwj</sup>!

فَتَصِيرُ مِنْ هُنَاكَ إِلَى وَسْعِ الْقَضَاءِ فَتَلْقَى مَا قَدَّرَكَ مِنَ السَّعَادَةِ أَوْ الشَّقَاءِ إِلَى أَجَلٍ مِنَ الْبَقَاءِ مُتَعَقِّبٌ لَا شَكَّ بِالْقَنَاءِ

Then from there, you moved into the vastness of space and encounter what had been destined for you, whether happiness or misery, until a period of existence that is inevitably followed by extinction, without any doubt.

أَأَنْتَ خَلَقْتَ نَفْسَكَ وَ سَوَّيْتَ جِسْمَكَ وَ نَفَخْتَ رُوحَكَ إِنَّ كُنْتَ فَعَلْتَ ذَلِكَ وَ أَنْتَ التُّطْفَةُ الْمَهِينَةُ وَ الْعَلَقَةُ الْمُسْتَضْعَفَةُ وَ الْجَبِينُ الْمَصْرُورُ فِي صُرَّةٍ

Did you create yourself, shape your body, and breathe your own spirit, if you did that and you were a despised drop of fluid, a weak clot of blood, and a foetus wrapped in a bundle!

فَأَنْتَ الْآنَ فِي كَمَالِ أَعْضَائِكَ وَ طَرَاءَةِ مَائِكَ وَ تَمَامِ مَفَاصِلِكَ وَ رِيْعَانِ شَبَابِكَ أَقْوَى وَ أَقْدَرُ فَاخْلُقْ لِنَفْسِكَ عَضْوًا آخَرَ وَ اسْتَجْلِبْ قُوَّةً إِلَى قُوَّتِكَ

You are now in the perfection of your limbs, the freshness of your fluid, the completeness of your joints, and the prime of your youth. You are stronger and more capable. So, create another limb for yourself, and bring more strength to your strength.

وَإِنْ كُنْتَ أَنْتَ دَفَعْتَ عَنْ نَفْسِكَ فِي تِلْكَ الْأَحْوَالِ طَارِقَاتِ الْأَوْجَاعِ وَالْأَعْلَالَ فَادْفَعْ عَنْ نَفْسِكَ الْآنَ أَسْقَامَكَ وَ نَزْهَ عَنْ بَدَنِكَ الْآمَنَ وَإِنْ كُنْتَ أَنْتَ تَفَحَّتْ الرُّوحُ فِي بَدَنِكَ وَ حَلَبْتَ الْحَيَاةَ الَّتِي تُمَسِّكُكَ فَادْفَعْ الْمَوْتَ إِذَا حَلَ بِكَ وَ ابْقِ يَوْمًا وَاحِدًا عِنْدَ حُضُورِ أَجَلِكَ

If you were the one who warded off the attacks of pain and illness in those conditions, then ward off your ailments now, and cleanse your body of pains. If you were the one who breathed the spirit into your body and brought the life that sustains you, then repel death when it befalls you and remain for even a single day when your appointed time comes!

فَإِنْ لَمْ تَقْدِرْ أَيُّهَا الْإِنْسَانُ عَلَى شَيْءٍ مِنْ ذَلِكَ وَ عَجَزْتَ عَنْهُ كُلِّهِ فَاعْلَمْ أَنَّكَ حَقًّا مَخْلُوقٌ وَ أَنِّي أَنَا الْخَالِقُ وَ أَنَّكَ أَنْتَ الْعَاجِزُ وَ أَنِّي أَنَا الْقَوِيُّ الْقَادِرُ

So, if you, O human, are unable to do any of that and are incapable of all of it, then know that you are truly created, and I<sup>-azwj</sup> am the Creator, and you are the incapable, while I<sup>-azwj</sup> am the Strong, the Able!

فَاعْرِفْنِي حِينَئِذٍ وَ اعْبُدْنِي حَقَّ عِبَادَتِي وَ اشْكُرْ لِي نِعْمَتِي أُرِدُّكَ مِنْهَا وَ اسْتَعِدُّ بِي مِنْ سَخَطِي أُعِدُّكَ مِنْهَا فَإِنِّي أَنَا اللَّهُ الَّذِي لَا أَعْبَأُ بِمَا أَخْلُقُ وَ لَا أَتَعَبُ وَ لَا أَنْصَبُ فِيهَا أَرْزُقُ وَ لَا أَلْعُبُ إِيمًا أَمْرِي إِذَا أُرِدْتُ شَيْئًا أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ

So recognise Me<sup>-azwj</sup> and worship Me<sup>-azwj</sup> as is the right of worshipping Me<sup>-azwj</sup>, and thank Me<sup>-azwj</sup> for my bounties I<sup>-azwj</sup> shall Increase from these, and seek Refuge with Me<sup>-azwj</sup> from My<sup>-azwj</sup> Wrath, I<sup>-azwj</sup> shall Refuge you from it, for I<sup>-azwj</sup> am Allah<sup>-azwj</sup> Who, I<sup>-azwj</sup> do not get tired of what I<sup>-azwj</sup> Create, nor do I<sup>-azwj</sup> toil in what I<sup>-azwj</sup> Grace, nor Fatigued! But rather My<sup>-azwj</sup> Command when I<sup>-azwj</sup> Want something is that I<sup>-azwj</sup> Say to it: “Be!” And it comes into being!”

الصحيفة الثالثة صحيفة الرزق يَا أَيُّهَا الْإِنْسَانُ انظُرْ وَ تَدَبَّرْ وَ اعْقَلْ وَ تَفَكَّرْ هَلْ لَكَ رَازِقٌ سِوَايَ بَرَزُوقِكَ أَوْ مُنْعَمٌ غَيْرِي يُنْعِمُ عَلَيْكَ

The third scroll, is scroll of sustenance – “O you human being! Look, and ponder, and reflect, and think! Is there any provider for you other than Me<sup>-azwj</sup> to sustain You<sup>-azwj</sup>, or any bestower other than me to bestow upon You<sup>-azwj</sup>?

أَمْ أَلَمْ أُخْرِجْكَ مِنْ ضَيْقِ مَكَانِكَ فِي الرَّحِمِ إِلَى أَنْوَاعٍ مِنَ النِّعَمِ أُخْرِجْتُكَ مِنَ الضَّيْقِ إِلَى السَّعَةِ وَ مِنَ التَّعَبِ إِلَى الدَّعَةِ وَ مِنَ الظُّلْمَةِ إِلَى النُّورِ

Did I<sup>-azwj</sup> not Extract you from a constricted place in the womb to a variety of bounties? I<sup>-azwj</sup> Extracted you from the narrowness to the vastness, and from the fatigue to the rest, and from the darkness to the light!

ثُمَّ عَرَفْتُ ضَعْفَكَ عَمَّا يُقِيمُكَ وَ عَجْزَكَ عَمَّا يُقَوِّمُكَ فَأَدْرَرْتُ لَكَ مِنْ صَدْرِ أُمِّكَ عَيْنَيْنِ مِنْهُمَا طَعَامُكَ وَ شَرَابُكَ وَ فِيهِمَا غِذَاؤُكَ وَ نَمَاؤُكَ

Then I<sup>-azwj</sup> Knew of your weakness of what would stand you, and your incapability from what you miss, so I<sup>-azwj</sup> Flowed for you from the chest of your mother, two springs. From these was your food and your drink, and in these was your feed and your growth!

ثُمَّ عَطَفَتْ بِقَلْبِهَا عَلَيْكَ وَ صَرَفَتْ بِوُدِّهَا إِلَيْكَ كَيْ لَا تَنْبَرَّمَ بِكَ مَعَ إِبْدَانِكَ لَهَا وَ لَا تَطْرَحَكَ مَعَ إِضْجَارِكَ إِيَّاهَا وَ لَا تُفَرِّزَكَ مَعَ كَثْرَةِ عَاهَاتِكَ وَ لَا تَسْتَفْزِرَكَ مَعَ تَوَالِي آفَاتِكَ وَ قَادُورَاتِكَ بِجُوعٍ لِشَبْعِكَ وَ تَطْمَأً لِلرَّوَيْتِكَ وَ تَسَهْرُ لِلرَّوَيْدِكَ وَ تَنْصَبُ لِلرِّيحِكَ وَ تَنْعَبُ لِلرُّفْدِكَ وَ تَتَفَدَّرُ لِلشَّطْفِكَ

Then I<sup>-azwj</sup> Softened her heart towards you and Directed her affection towards you, so that she wouldn't be repulsed by your hurtful actions towards her, nor cast you away despite your neglect, nor despise you despite the abundance of your infirmities, nor was she disgusted by your filth with her in charge of your infirmities. She went hungry to feed you, and thirsty to saturate you, and stayed awake to put you to sleep, and toiled to rest you, and fatigued herself to nourish you and to clean you!

لَوْ لَا مَا أَلْقَيْتُ عَلَيْهَا مِنَ الْمَحَبَّةِ لَكَ لَأَلْفَنُكَ فِي أَوَّلِ آدَى يَلْحُقُهَا مِنْكَ فَضْلاً عَنْ أَنْ تُؤْزِرَكَ فِي كُلِّ حَالٍ وَ لَا تُخَلِّبِكَ لَهَا مِنْ بَالٍ

Had it not been for the love I<sup>-azwj</sup> instilled in her for you, she would have cast you away at the first harm you caused her, let alone prefer you in every circumstance. She wouldn't have given you any care.

وَ لَوْ وَكَلْتُكَ إِلَى وَكَدِكَ وَ جَعَلْتُ قُوَّتَكَ وَ قِيَامَكَ مِنْ جَهْدِكَ لَمِثَّ سَرِيعاً وَ فُتَّ ضَائِعاً هَذِهِ عَادَتِي فِي الْإِحْسَانِ إِلَيْكَ وَ الرَّحْمَةِ لَكَ إِلَى أَنْ تَبْلُغَ أَشَدَّكَ وَ بَعْدَ ذَلِكَ إِلَى مُنْتَهَى أَجَلِكَ

If I<sup>-azwj</sup> had Entrusted you to your own strength and Made your ability and stability reliant on your efforts, you would have quickly faltered and be lost. This is My<sup>-azwj</sup> Norm of Benevolence towards you and Mercy upon you until you reach your utmost and thereafter until the end of your term.

أَهْيَيْ لَكَ فِي كُلِّ وَقْتٍ مِنْ عُمْرِكَ مَا فِيهِ صَلَاحٌ أَمْرِكَ مِنْ زِيَادَةٍ فِي خَلْقِكَ وَ تَبْسِيرٍ لِرِزْقِكَ أَقْدَرُ مُدَّةَ حَيَاتِكَ قَدَرِ كِفَايَتِكَ مَا لَا تَتَجَاوِزُهُ وَ إِنْ أَكْثَرْتَ مِنَ التَّعَبِ وَ لَا يَمُوتُكَ وَ إِنْ قَصُرْتَ فِي الطَّلَبِ فَإِنَّ ظَنَنْتَ أَنَّكَ الْجَالِبُ لِرِزْقِكَ

I<sup>-azwj</sup> Arrange for you throughout your life what is conducive to your well-being, whether through an Increase in your qualities or Facilitation of your sustenance. I<sup>-azwj</sup> Determine the span of your life according to your sufficiency, no more and no less, even if you exert yourself excessively or fall short in seeking, if you think that you are the one bringing about your own sustenance!

فَمَا لَكَ تَرُومُ أَنْ تَرِيدَ فِيهِ وَ لَا تَقْدِرُ أَمْ مَا لَكَ تَتَّعَبُ فِي طَلَبِ الشَّيْءِ فَلَسْتَ تَنَالُهُ وَ يَأْتِيكَ غَيْرُهُ عَفْواً بِمَا لَا تَتَفَكَّرُ فِيهِ وَ لَا تَتَنَعَّى لَهُ

So, what is the matter with you viewing that you can increase in it and you are not able? Or what is the matter with you exhausting yourself in seeking something you cannot attain, and something else comes to you spontaneously from what you had not thought regarding it nor had you aimed for it?

أَمْ مَا لَكَ تَرَى مَنْ هُوَ أَشَدُّ مِنْكَ عَقْلاً وَ أَكْثَرُ طَلَباً مَحْزُوماً مَحْذُوداً وَ مَنْ هُوَ أضعَفُ مِنْكَ عَقْلاً وَ أَقَلُّ طَلَباً مَحْزُوراً مَحْذُوداً

Or what is the matter with you seeing the one who is stronger than you in intellect, and of more seeking, is deprived, destitute, and the one who is weaker than you in intellect and of less seeking is successful, prosperous?

أ تَرَكَ أَنْتَ الَّذِي هَيَّأْتَ لِمَشْرَبِكَ وَ مَطْعَمِكَ سِقَاءَيْنِ فِي صَدْرِ أُمِّكَ أَمْ تَرَكَ سَلْطَتَ عَلَى نَفْسِكَ وَ قَتَ السَّلَامَةَ الدَّاءَ أَوْ جَلَبْتَ لَهَا وَ قَتَ السُّمَّ الشِّفَاءَ

Do you see yourself as being the one who prepared your own drink and your food to be quenched in your mother's chest, or do you see as being in charge of yourself in times of health and sickness, or pulled the healing for it in the time of sickness?

أ لَا تَنْظُرُ إِلَى الطَّيْرِ الَّتِي تَغْدُو جِمَاصاً وَ تَرُوحُ بِطَاناً أَلَمْ تَزْرَعْ تَزْرَعُهُ أَوْ مَالٌ يَجْمَعُهُ أَوْ كَسَبٌ تَسْعَى فِيهِ أَوْ اِخْتِيَالٌ تَتَوَسَّمُ بِتَعَاطِيهِ

Don't you look at the birds which are hungry in the morning and they return with full bellies? Are there any crops they have planted, or wealth they have amassed, or earnings they have striven for, or tricks they have utilised to be given it?

اعْلَمْ أَيُّهَا الْغَائِلُ أَنَّ ذَلِكَ كُلَّهُ بِتَقْدِيرِي لَا أَنَا أَوْ لَا أُضَادُّ فِي تَدْبِيرِي وَ لَا يُنْقِصُ وَ لَا يُزَادُّ مِنْ تَقْدِيرِي ذَلِكَ أَيُّ أَنَا اللَّهُ الرَّحِيمُ الْحَكِيمُ

Know, O you heedless one, all of that is due to My<sup>-azwj</sup> Determination. I<sup>-azwj</sup> am neither opposed nor contradicted in My<sup>-azwj</sup> Management, nor is there any reduction nor increase from My<sup>-azwj</sup> Determination of that! Surely, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, the most Merciful of the merciful ones!"

الصحيفة الرابعة صحيفة المعرفة مَنْ عَرَفَ الخَلْقَ عَرَفَ الخَالِقَ وَ مَنْ عَرَفَ الرِّزْقَ عَرَفَ الرَّاغِقَ وَ مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

The fourth scroll is the scroll of recognition – “One who recognises the created beings will recognise the Creator, and one who recognises the sustenance will recognise the Sustainer, and one who recognises himself will recognise his Lord<sup>-azwj</sup>!

وَ مَنْ خَلَصَ إِيمَانُهُ أَمِنْ دِينِهِ كَيْفَ تَحْفَى مَعْرِفَةُ اللَّهِ وَ الدَّلَائِلُ وَاضِحَةٌ وَ البراهينُ عَلَى وَحْدَانِيَّتِهِ لَا يَحْتَجُّ

One who purifies his Eman secures his religion. How can the recognition of Allah<sup>-azwj</sup> be hidden and the evidence(s) are clear and the proofs upon His<sup>-azwj</sup> Oneness are manifest!

عَجَباً لِمَنْ غَنِيَ عَنِ اللَّهِ وَ فِي مَوْضِعِ كُلِّ قَدَمٍ وَ مَطْرَفِ عَيْنٍ وَ مَلْمَسِ يَدٍ دَلَالَةٌ ساطِعَةٌ وَ حُجَّةٌ صادِغَةٌ عَلَى أَنَّهُ تَبَارَكَ وَاحِدٌ لَا يُشَارِكُ وَ جَبَّارٌ لَا يُقَاوَمُ وَ عَالِمٌ لَا يَجْهَلُ وَ عَزِيزٌ لَا يَدُلُّ وَ قَادِرٌ لطيفٌ وَ صَانِعٌ حكيمٌ فِي صُنْعِهِ كَانَ أبدأً وَ خدَهُ وَ يَبْقَى مِنْ بَعْدُ وَ خدَهُ

Surprise at the one who is indifferent to Allah<sup>-azwj</sup> while in the place of every foot, and blink of an eye, and touch of a hand there is shining evidence and stunning arguments upon that He<sup>-azwj</sup> the Blessed is One, having no associates, and a Subduer Who cannot be resisted, and a Knower nor ignorant, and Mighty not humiliated, and the Able, Subtle, and a Maker Wise in His<sup>-azwj</sup> Making! He was always Alone, and will remain Alone from afterwards!

هُوَ الباقِي عَلَى الحَقِيقَةِ وَ بقاءُهُ عَزَّ بِجَارٍ وَ هُوَ الغَنِيُّ وَ عَنَى عَدُوَّهُ صَائِرٌ إِلَى فِقْرٍ وَ إِعْوَاذٍ وَ هُوَ الَّذِي جَرَتِ الأَفْلاكُ الدَّائِرَةُ وَ النُّجُومُ السَّائِرَةُ بِأَمْرِهِ

He<sup>-azwj</sup> is the Everlasting upon the reality, and His<sup>-azwj</sup> remaining is not metaphorical; and He<sup>-azwj</sup> is the Rich and richness of others comes to poverty and need; and He<sup>-azwj</sup> is the One Who Flows the revolving spheres and the travelling stars by His<sup>-azwj</sup> Command!

وَ اسْتَقَلَّتِ السَّمَاوَاتُ وَ اسْتَقَرَّتِ الْأَرْضُونَ بِعَظَمَتِهِ وَ خَضَعَتِ الْأَصْوَاتُ وَ الْأَعْنَاقُ لِمَلَكُوتِهِ وَ سَجَدَتِ الْأَطْلَالُ وَ الْأَشْبَاحُ لِجَبْرُوتِهِ بِإِذْنِهِ أَنْزَلَتِ الشَّمْسُ  
وَ الْقَمَرُ وَ نَزَلَ الْعَيْثُ وَ الْمَطَرُ وَ أَنْبَتَتِ الْأَرْضُ الْمَيْتَةُ نَبَاتاً حَيّاً وَ أَخْرَجَتِ الْعَيْدَانَ الْيَابِسَةَ وَرَقاً رَطْباً وَ نَبَعَتِ الصُّخُورُ الصَّلَادُ مَاءً مَيِّراً وَ أَوْرَقَتِ  
الْأَشْجَارُ الْحُضِرَةَ نَاراً ضَوْءاً مُبِيناً

The skies stand firm and the earths are settled due to His<sup>-azwj</sup> Magnificence, and the voices and the necks are humbled to His<sup>-azwj</sup> Dominion, and the shadows and the resemblances prostrate to His<sup>-azwj</sup> Force! By His<sup>-azwj</sup> Permission the sun and the moon shine, and the showers and the rains fall, and the dead land grows living vegetation, and the dry branches sprout wet leaves, and the solid rocks burst out fresh water, and the green tress produce illuminating, radiant fire!

طُوبَى لِمَنْ آمَنَ بِهِ وَ صَدَّقَ بِرُسُلِهِ وَ كُتِبَ وَ وَقَفَ عِنْدَ طَاعَتِهِ وَ انْتَهَى عَنِ مَعْصِيَتِهِ وَ بُؤْسَى لِمَنْ جَحَدَ آيَاهُ وَ كَفَرَ نِعْمَاهُ وَ حَادَّ أَوْلِيَاءَهُ وَ عَاوَدَ  
أَعْدَاءَهُ

Beatitude is for the one believing in Him<sup>-azwj</sup>, and ratifies His<sup>-azwj</sup> Messengers<sup>-as</sup> and His<sup>-azwj</sup> Books, and pauses at obedience to Him<sup>-azwj</sup> and desists from disobeying Him<sup>-azwj</sup>; and Misery be to the one who rejects His<sup>-azwj</sup> Favours and denies His<sup>-azwj</sup> bounties, and opposes His<sup>-azwj</sup> friends, and supports His<sup>-azwj</sup> enemies!

إِنَّ أَوْلِيكَ الْأَقْلُونَ الْأَذَلُّونَ عَلَيْهِمْ فِي الدُّنْيَا سِيمَاءٌ وَ لَهُمْ فِي الْآخِرَةِ مَهَادُ النَّارِ دَوْلَتُهُمْ إِمْلَاءٌ وَ اسْتِدْرَاجٌ وَ عَاقِبَةُ غَنَائِمِهِمْ اخْتِجَاجٌ وَ مَوَئِلُ سُورِهِمْ عَمٌّ وَ  
النَّرِجَاجُ وَ مَصِيرُهُمْ فِي الْآخِرَةِ إِلَى جَهَنَّمَ خَالِدِينَ بِلَا إِخْرَاجٍ

They are the minority, the lowly. There is a mark upon them in the world and for them in the Hereafter is the abode of Hellfire! Their governance is temporal and a gradual deception. The end result of their riches is the neediness, and the end of their happiness is sadness and distress, and their destination in Hereafter is to Hell, eternally without coming out!

فَأَمَّا الْمُؤْمِنُونَ الصَّادِقُونَ فَلَهُمْ الْعِزَّةُ بِاللَّهِ وَ الْإِعْتِزَاءُ إِلَيْهِ وَ الْقُوَّةُ بِنَصْرِهِ وَ التَّوَكُّلُ عَلَيْهِ وَ لَهُمْ الْعَاقِبَةُ فِي الدُّنْيَا وَ الْفُلُجُ عَلَى أَعْدَائِهِمْ بِإِطْفَاقٍ

As for the believers and the truthful, for them is the honour with Allah<sup>-azwj</sup> and the solace to Him<sup>-azwj</sup>, and the strength with His<sup>-azwj</sup> Help, and the reliance upon him, and for them is the well-being in the world, and the triumphing over their enemies with the victory!

فَوْ عِزِّي لِأُصْرِي الْأَرْضِ وَ لَا يُعْبَدُ عَلَيْهَا سِوَايَ وَ لَا يُدَانَ لِإِلَهِ غَيْرِي وَ لِأَجْعَلَنَّ مَنْ نَصَرَنِي مُنْصُوراً وَ مَنْ كَفَرَنِي ذَلِيلاً مُفْهُوراً وَ لَيُلْحَقَنَّ الْجَاهِلِينَ لِي  
أَعْظَمُ النَّدَامَةِ فِي هَذِهِ الدُّنْيَا وَ فِي يَوْمِ الْقِيَامَةِ

By my Might! I<sup>-azwj</sup> will Make the earth such and no one will be worshipped upon it other than Me<sup>-azwj</sup>, not will any god be bowed to apart from Me<sup>-azwj</sup>, and I<sup>-azwj</sup> will Ensure the one who helps Me<sup>-azwj</sup> to be victorious, and the one who denies Me<sup>-azwj</sup> would be disgraced, coerced, and the rejecters of Me<sup>-azwj</sup> will face the mightiest of regret in this world and during the Day of Qiyamah!

وَ لِأُخْرِجَنَّ مِنْ دُرِّيَّةِ آدَمَ مَنْ يَنْسُخُ الْأَدْيَانَ وَ يَكْسِرُ الْأَوْثَانَ فَأَنْبِرُ بُرْهَانَهُ وَ أُؤَيِّدُ سُلْطَانَهُ وَ أُوطِيهِ الْأَعْقَابَ وَ أَمْلِكُهُ الرِّقَابَ فَيَدِينُ النَّاسُ لَهُ طَوْعاً وَ كَرْهاً  
وَ تَصْديقاً وَ قَسراً

And I<sup>-azwj</sup> will Extract from the offspring of Adam<sup>-as</sup>, one who will abrogate the religions and break the idols, so I<sup>-azwj</sup> will Irradiate his<sup>-saww</sup> proofs, and Support his<sup>-saww</sup> authority, and Grant him<sup>-saww</sup> the posterity, and Make him control the necks. The people will submit to him<sup>-saww</sup> willingly and unwillingly, and ratifying and by coercion!

هَذِهِ عَادَتِي فِيمَنْ عَرَفَنِي وَ عِبَادَتِي وَ لَهْمُ فِي الْآخِرَةِ دَارُ الْخُلُودِ فِي نَعِيمٍ لَا يَبِيدُ وَ سُورٍ لَا يَشُوهُنَّ عَمٌّ وَ خُبُورٍ لَا يَحْتَلِطُ بِهِ هَمٌّ وَ حَيَاةٍ لَا تَنْعَمُّ بِهَا وَفَاةٌ وَ نِعْمَةٍ لَا يَغْتَوِرُهَا نِقَمَةٌ

This is My<sup>-azwj</sup> Norm among the ones who recognise Me<sup>-azwj</sup> and worship me, and for them in the Hereafter is the eternal house in bliss not to end, and joy not tainted by sadness, and exultation nor mingled with worries, and a life nor having expiry as a consequence, and bounties not marked by scourge!

فَسُبْحَانِي وَ طُوبَى لِمَنْ سَبَّحَنِي وَ قُدُّوسٌ أَنَا وَ طُوبَى لِمَنْ قَدَّسَنِي جَلَّتْ عَظَمَتِي فَلَا تُحَدُّ وَ كَثُرَتْ نِعْمَتِي فَلَا تُعَدُّ وَ أَنَا الْقَوِيُّ الْعَزِيزُ

Glory be to Me<sup>-azwj</sup>! Glory be to Me<sup>-azwj</sup>, and beatitude before the one who glorifies Me<sup>-azwj</sup>, and Holy I<sup>-azwj</sup> am, and beatitude is for the one who sanctified Me<sup>-azwj</sup>! My<sup>-azwj</sup> Might is Majestic, so there is no limitation, and My<sup>-azwj</sup> bounties are abundant, so they cannot be counted, and I<sup>-azwj</sup> am the Strong, the Mighty!”

الصحيفة الخامسة صحيفة العظمة يَا أَخْنُوخُ أَ عَجِبْتَ لِمَنْ رَأَيْتَ مِنَ الْمَلَائِكَةِ وَ اسْتَبَدَّعْتَ الصُّورَ وَ اسْتَهَلَّتْ الْخُلُقَ وَ اسْتَكْثَرْتَ الْعَدَدَ وَ مَا رَأَيْتَ مِنْهُمْ كَالْقَطْرَةِ الْوَاحِدَةِ مِنْ مَاءِ الْبِحَارِ وَ الْوَرَقَةِ الْوَاحِدَةِ مِنْ وَرَقِ الْأَشْجَارِ أَ تَتَعَجَّبُ بِمَا رَأَيْتَ مِنْ عَظَمَةِ اللَّهِ

The fifth scroll, the scroll of Magnificence – “O Akhnoukh<sup>-as</sup>! Are you surprised at the one from the Angels you<sup>-as</sup> have seen, and amazed at their forms, and overwhelmed by the appearances, and considered their large numbers, and what you<sup>-as</sup> have seen from them are like a drop of water from the oceans, and the one leaf from leaves of the trees! Are you marvelling from what you<sup>-as</sup> have seen of the Magnificence of Allah<sup>-azwj</sup>?”

فَلَمَّا غَابَ عَنْكَ أَكْبَرُ وَ تَسْتَبْدِعُ صَنْعَةَ اللَّهِ فَلَمَّا لَمْ تُبْصِرْهُ عَنْكَ أَهْوَلُ وَ أَكْبَرُ مَا يُحِيطُ حَظُّ كُلِّ بَنَانٍ وَ لَا يَحْوِي نُطْقُ كُلِّ لِسَانٍ مُذِ ابْتَدَأَ اللَّهُ خَلْقَهُ إِلَى آتِيَاءِ الْعَالَمِ أَقَلُّ جُزْءٍ مِنْ بَدَائِعِ فَطْرَتِهِ وَ أَدْنَى شَيْءٍ مِنْ عَجَائِبِ صَنْعَتِهِ

When what is hidden from you<sup>-as</sup> is greater and are marvelling what Allah<sup>-azwj</sup> had Created and what you<sup>-as</sup> have not seen is mightier, and greater, no writing of a hand can write it, nor can the talk of every tongue describe it. Since Allah<sup>-azwj</sup> Began His<sup>-azwj</sup> creation up to end of the world (universe) is less than a part of the beginning of nature, and least of things from the wonders of His<sup>-azwj</sup> Making!

إِنَّ لِلَّهِ مَلَائِكَةً لَوْ نَشَرَ الْوَاحِدُ جَنَاحَهُ لَمَلَأَ الْأَفَاقَ وَ سَدَّ الْأَمَاقَ وَ إِنَّ لَهُ لَمَلَكًا يَضْفَعُهُ مِنْ تَلْجِ جَمْدٍ وَ يَضْفَعُهُ مِنْ هَبِّ مُتَّقَدٍ لَا حَاجِرَ بَيْنَهُمَا فَلَا النَّارُ تُذِيبُ الْجَمَدَ وَ لَا التَّلْجُ تُطْفِئُ اللَّهَبَ الْمُتَّقَدَ

For Allah<sup>-azwj</sup> there are such Angels, if one of them were to spread his wings it would fill up the horizons and block the views, and for Him<sup>-azwj</sup> there is such an Angel, half of it is frozen ice and half of it is of igniting flame, there being no barrier between the two (halves)! Neither does the fire melt the freeze nor does the ice extinguish the igniting flame!

لِهَذَا الْمَلَكِ ثَلَاثُونَ أَلْفَ رَأْسٍ فِي كُلِّ رَأْسٍ ثَلَاثُونَ أَلْفَ وَجْهِ فِي كُلِّ وَجْهِ ثَلَاثُونَ أَلْفَ فَمٍ فِي كُلِّ فَمٍ ثَلَاثُونَ أَلْفَ لِسَانٍ يَخْرُجُ مِنْ كُلِّ لِسَانٍ ثَلَاثُونَ أَلْفَ لُغَةٍ تَقْدِّسُ اللَّهُ بِتَقْدِيسَاتِهِ وَ تُسَبِّحُهُ بِتَسْبِيحَاتِهِ وَ تُعْظِمُهُ بِعُظْمَاتِهِ وَ تَذْكُرُ لَطَائِفَ فِطْرَاتِهِ

For this Angel there are thirty thousand heads, in each head there are thirty thousand faces, in each face there are thirty thousand mouths, in each mouth there are thirty thousand tongues. Thirty thousand languages emerge from each tongue sanctifying Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Holiness, and glorifying Him<sup>-azwj</sup> with His<sup>-azwj</sup> Glorification, and magnifying Him<sup>-azwj</sup> with His<sup>-azwj</sup> Magnificence, and mentioning the subtleties of His<sup>-azwj</sup> Originations!

وَ كَمْ فِي مُلْكِهِ تَعَالَى جَدُّهُ مِنْ أَمْثَالِهِ وَ مَنْ أَعْظَمَ مِنْهُ يَجْتَهُدُونَ فِي التَّسْبِيحِ فَيَقْصُرُونَ وَ يَدَّابُونَ فِي التَّقْدِيسِ فَيَحْسُرُونَ وَ هَذَا مَا حَلَا شَيْءٌ مِنْ آيَاتِي وَ جَلَالِي

And how many there are in His<sup>-azwj</sup> Dominion, Exalted is His<sup>-azwj</sup> Majestic, there are similar to it and mightier than it. They are striving in the glorification but they are (still) being deficient, and they are being diligent in extolling the Holiness but they are regrettably falling short! And this is nothing compared to My<sup>-azwj</sup> signs and My<sup>-azwj</sup> Majesty!

إِنَّ فِي الْبُعُوضَةِ الَّتِي تَسْتَحْفِرُهَا وَ الذَّرَّةَ الَّتِي تَسْتَضَعِرُهَا مِنَ الْعَظَمَةِ لِمَنْ تَدَبَّرَهَا مَا فِي أَعْظَمِ الْعَالَمِينَ وَ مِنَ اللَّطَائِفِ لِمَنْ تَتَفَكَّرُ فِيهَا مَا فِي الْخَلْقِ أَجْمَعِينَ مَا يَخْلُو صَغِيرٌ وَ لَا كَبِيرٌ مِنْ بُرْهَانِ عَلِيِّ وَ آيَةٍ فِيَّ

Surely, in the mosquito which you<sup>-as</sup> deem as insignificant, and the particle which you are belittling are from the magnificent (creations) for the ones who contemplates it, comparable to the mighty (things) in the worlds, and from the subtleties for the one who ponders in it of what is in the creatures, all of them! Nothing from the small or large is devoid of proof upon Me<sup>-azwj</sup> and a sign regarding Me<sup>-azwj</sup>!

عَظُمْتُ عَنْ أَنْ أُوصَفَ وَ كَثُرْتُ عَنْ أَنْ أُكَيَّفَ حَارَتِ الْأُنْبَابِ فِي عَظَمَتِي وَ كَلَّتِ الْأَلْسُنُ عَنْ تَقْدِيرِ صِفَتِي ذَلِكَ أَيُّ أَنَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْعَلِيُّ الْعَظِيمُ

I<sup>-azwj</sup> am more Magnificent than to be described, and Greater than to be defined! The minds are confounded regarding My<sup>-azwj</sup> Grandeur, and the tongues falters from determining My<sup>-azwj</sup> Attributes! That is because I<sup>-azwj</sup> am Allah<sup>-azwj</sup> Who, there isn't anything like Me<sup>-azwj</sup>, and I<sup>-azwj</sup> the Exalted, the Magnificent!"

الصحيفة السادسة صحيفة القربة سألت يا أخنوخ عمّا يُقربك من الله ذلك أن تؤمن بربك من كل قلبك و توبه بدنبك و بعد ذلك تلزم رحمة الخلق و حسن الخلق و إيتار الصدق و أداء الحق و الجود مع الرضا بما يأتيك من الرزق

The sixth scroll is the scroll of nearness – “You<sup>-as</sup> asked, O Akhnoukh<sup>-as</sup>, about what would draw you<sup>-as</sup> closer to Allah<sup>-azwj</sup>! That is, you<sup>-saww</sup> should believe in your<sup>-as</sup> Lord<sup>-azwj</sup> from the whole of your<sup>-as</sup> heart, and admit your<sup>-as</sup> sin, and after that you<sup>-azwj</sup> should necessitate mercy to the creatures and the good manners, and prefer the truthfulness, and fulfil the right, and the generosity along with the satisfaction with what sustenance I<sup>-azwj</sup> Give you<sup>-saww</sup>!

وَ إِكْتِفَارِ التَّسْبِيحِ بِالْعَشَائَا وَ الْأَسْحَارِ وَ أَطْرَافِ اللَّيْلِ وَ النَّهَارِ وَ مُجَانَبَةِ الْأَوْزَارِ وَ التَّوْبَةِ مِنْ جَمِيعِ الْأَصَارِ وَ إِقَامَةِ الصَّلَوَاتِ وَ إِتَاءِ الرِّكَوَاتِ وَ الرِّفْقِ بِالْأَيَامِي وَ الْأَيْتَامِ وَ الْإِحْسَانِ إِلَى جَمِيعِ الْخَلْقِ وَ الْأَتَامِ وَ أَنْ يُجَارَ إِلَى اللَّهِ بِتَذَلُّلٍ وَ حُشُوعٍ وَ تَضَرُّعٍ

And frequent the glorification in the evening and the pre-dawn, and ends of the night and the day, and avoid the sins, and the repenting from entirety of the limbs, and establish the Salat, and give the Zakat, and be kindness with children and the orphans, and the favours to entirety of the creatures and the animals, and if you<sup>as</sup> shelter to Allah<sup>azwj</sup> He<sup>azwj</sup> will Shade, and fearfulness, and beseeching!

وَتَقُولُ بِاللِّسَانِ النَّاطِقِ عَنِ الْإِيمَانِ الصَّادِقِ اللَّهُمَّ أَنْتَ الرَّبُّ الْقَوِيُّ الْكَرِيمُ الْجَلِيلُ الْعَظِيمُ عَلَوْتَ وَدَنَوْتَ وَ تَأَيْتَ وَ قَرُبْتَ لَمْ يَخُلْ مِنْكَ مَكَانٌ وَ لَمْ يُقَاوِمَكَ سُلْطَانٌ جَلَلْتَ عَنِ التَّحْدِيدِ وَ كَثُرَتْ عَنِ الْمِثْلِ وَ التَّدْبِيدِ بِكَ التَّجَاهُ مِنْكَ وَ إِلَيْكَ الْمَهْرَبُ عَنْكَ

And you<sup>as</sup> should say with the speaking tongue from the sincere Eman: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> are the Lord<sup>azwj</sup>, the Strong, the Benevolent, the Majestic, the Magnificent! You<sup>azwj</sup> are Exalted, and Near, and Distant, and Close! There is no place empty from You<sup>azwj</sup>, and no authority can resist You<sup>azwj</sup>! You<sup>azwj</sup> are too Majestic from the limitations, and too Great from the resemblance and the rival to You<sup>azwj</sup>! The salvation is from You<sup>azwj</sup> and to You<sup>azwj</sup> is the fleeing from You<sup>azwj</sup>!

إِيَّاكَ نَسْأَلُ إِلَهْنَا أَنْ تُكْتَفِنَا بِرَحْمَتِكَ وَ تُشْمِلَنَا بِرَأْفَتِكَ وَ تَجْعَلَ أَمْوَالَنَا فِي دَوِي السَّمَاخَةِ وَ الْفَضْلِ وَ سُلْطَانَنَا فِي دَوِي الرِّشَادِ وَ الْعَدْلِ وَ لَا تُخَوِّجَنَا إِلَّا إِلَيْكَ فَقَدْ أَتَكَلْنَا اللَّهُمَّ عَلَيْكَ إِلَيْكَ

It is You<sup>azwj</sup> we ask, our God<sup>azwj</sup>! Suffice us with Your<sup>azwj</sup> Mercy and Include in Your<sup>azwj</sup> Kindness, and Make our wealth to be with the people of tolerance and the merit, and our authority with the people of rightful guidance and the justice, and do not Make us to be needy except to You<sup>azwj</sup>, for we are relying upon You<sup>azwj</sup>, O Allah<sup>azwj</sup>! We flee to You<sup>azwj</sup>.

نَبْرًا مِنْ الْحَوْلِ وَ الْإِحْتِيَالِ وَ نُوجِهُ عَنَّا الرَّغْبَةَ وَ السُّؤَالَ فَأَجِبْنَا اللَّهُمَّ إِلَى مَا نَدْعُو وَ حَقِّقْ فِي فَضْلِكَ وَ كَرَمِكَ مَا نَأْمُلُ وَ نَرْجُو وَ آمِنًا مِنْ مُوَبِقَاتِ أَعْمَالِنَا وَ مُحْطَاتِ أَعْمَالِنَا بِرَحْمَتِكَ يَا إِلَهَ الْعَالَمِينَ

We disassociate from the might and the cunningness, and we direct the reins of desires and the requests, so Answer us, O Allah<sup>azwj</sup>, to what we are supplicating, and in Your<sup>azwj</sup> Grace and Your<sup>azwj</sup> Benevolence we realise what we are wishing and hoping for, and safety from our destructive works, and nullification of our deeds, by Your<sup>azwj</sup> Mercy, O God<sup>azwj</sup> of the worlds!

يَا أَخْنُوحُ مَا أَعْظَمَ مَا يَدَّخِرُ فَاعِلُ ذَلِكَ مِنَ الثَّوَابِ وَ مَا أَثْقَلَ هَذِهِ الْكَلِمَاتِ فِي الْمِيزَانِ يَوْمَ الْحِسَابِ فَأَنْبِئِ النَّاسَ بِمَا مَوْلِ رَحْمَتِي الْوَاسِعَةِ وَ مَخَشِي سَخَطِي الصَّاقِعَةِ وَ ذَكِّرْهُمْ آلَائِي وَ احْضُرْهُمْ عَلَى دُعَائِي فَحَقِّقْ عَلَيَّ إِجَابَةَ الدَّاعِينَ وَ نَصْرَ الْمُؤْمِنِينَ وَ أَنَا ذُو الطَّوْلِ الْعَظِيمِ

O Akhnoukh! How mighty is the Reward what is stored for the one who does that, and how heavy will these phrases be in the scale of Reckoning on the Day of Qiyamah! So, inform the people to be hoping for My<sup>azwj</sup> vast Mercy, and fearing My<sup>azwj</sup> Overwhelming Wrath, and remind them of My<sup>azwj</sup> Favours, and urge them to supplicate to Me<sup>azwj</sup>! There is a right upon Me<sup>azwj</sup> to Answer the supplicaters and Help the believers, and I<sup>azwj</sup> am with the Mighty bounties!"

الصحيفة السابعة صحيفة الجبارة يَا أَخْنُوحُ كَمْ مِنْ جَبْرُوتٍ جَبَّارٍ فَصَمَّتْهَا وَ كَمْ مِنْ قَوِيٍّ ظَنَّ أَلَّا مُعَالِبَ لَهُ فَتَجَجَّرَ وَ عَنَّا وَ تَمَرَّدَ وَ طَعَا أَرِيئُهُ فُذِرْتِي وَ أَدْفَنَتْهُ وَ نَالَ سَطَوْتِي وَ أَوْرَدَتْهُ حِيَاضَ الْمَيْبَةِ فَشَرِبَ كَأْسَهَا وَ ذَاقَ بِأَسْفَلِهَا

The seventh scroll, the scroll of tyrants – “O Akhnoukh! How many a forceful tyrant I<sup>-azwj</sup> have Broken, and how many a strong one thought that I<sup>-azwj</sup> will not Overcome him, so he became tyrannous, and arrogant, and defiant, and rebellious! I<sup>-azwj</sup> Showed him My<sup>-azwj</sup> Power and Made him taste the misfortune of My<sup>-azwj</sup> Wrath, and Returned him to the fountain of death. He drank its cup and tasted its severity!

وَ حَطَّطْتُهُ مِنْ عَالِي حُصُونِهِ وَ وَثِيقَ قَلَاعِهِ وَ أَخْرَجْتُهُ مِنْ غَامِرِ دُورِهِ وَ مُونِقَ رَبَاعِهِ إِلَى الْمُبُورِ الْمَلْحُودَةِ وَ الْحُمْرَةِ الْمَخْدُودَةِ فَاضْطَجَعَ فِيهَا وَجِيداً وَ سَالَ مِنْهُ فِيهَا صَدِيداً وَ أُطْعِمَ حَرِيشَاتٍ وَ دُوداً وَ صَارَ مِنْ مَالِهِ وَ جُمُوعِهِ بَعِيداً وَ فِي مَلَاقَاتِ الْمُحَاسَبَةِ فَرِيداً لَمْ يَنْفَعَهُ مَا عَدَّدَ وَ لَمْ يَخْلِدْهُ مَا خَلَّدَ وَ لَمْ يَتَّبِعْهُ إِلَّا تَبِعَاتُ الْحَسَابِ وَ لَمْ يَصْحَبْهُ مِنْ أَحْوَالِ دُنْيَاهُ إِلَّا مُوجِبَاتُ النَّوَابِ أَوْ الْعَدَابِ

I<sup>-azwj</sup> Dropped him from his exalted fortress and his secure castle, and I<sup>-azwj</sup> Extracted him from his prosperous home and his beautiful dwelling to the entombed graves and the dug out pits. He lied down in it alone, and the pus flowed from him, and was eaten by worms and insects, and he became distant from his wealth and his collections, and individual in the Reckoning! It did not benefit him what he had counted and it did not last eternally what he had considered eternal, and nothing followed him except the followed good deeds, and nothing accompanied him from situations of his world except obligated Rewards of Punishments!

ثُمَّ أُورِثْتُ مَا حَازَ مِنَ الْبَاطِلِ وَ جَمَعَ وَ صَدَّ عَنِ الْحَقِّ مَنْ لَمْ يَشْكُرْهُ عَلَى مَا صَنَعَ وَ لَا دَعَا لَهُ وَ لَا نَفَعَ شَقِيَّ ذَاكَ بِجَمْعِهِ وَ فَازَ هَذَا الْوَارِثُ بِنَفْعِهِ

Then he inherited what he had acquired from the falsities and had gathered, and hindered from the truth one who did not thank him upon what he had done, nor supplicated for him, nor did that wretch benefit from his collection, and the inheritor succeeded with his benefit!

قَدْ رَأَى الْغَايِرُ عَاقِبَةَ مَنْ مَضَى فَلَا يَتَذَكَّرُ وَ أَبْصَرَ الْبَاقِي مَصِيرَ مَنْ انْقَضَى فَلَا يَنْزَجُرُ وَ لَا يَنْفَعُ مَا لَمْ أَعْيُنْ فُتْبِصِرَ أَوْ فُلُوبٌ فَتَتَفَكَّرَ أَوْ عُقُولٌ فَتَدَبَّرَ

The successor saw the consequence of the one in the past, but he did not take heed and remaining one saw the fate of the one who had expired but he was not deterred nor suppressed. Are there no eyes for them to see, or hearts to ponder, or intellects to ponder with?

كَذَّبُوا بِي فَصَدَقْتُهُمْ سَخَطِي وَ نَامُوا عَنِّي فَتَبَّهْتُهُمْ عُثُوبِي أَدِّ إِلَيْهِمْ رَسُولِي وَ عَرَّفْتُهُمْ نَصِيحِي وَ أَكَيْدَ عَلَيَّهِمْ حُجَّتِي وَ أَنْفَجَ لَهُمْ حَدَّ حُجَّتِي

They belied Me<sup>-azwj</sup> so My<sup>-azwj</sup> Wrath became true for them, and they slept from (ignored) My<sup>-azwj</sup> rights, so My<sup>-azwj</sup> Punishment alerted me! Deliver My<sup>-azwj</sup> Message and introduce them to My<sup>-azwj</sup> Advice, and emphasise My<sup>-azwj</sup> Argument upon them, and pave for them the limits of My<sup>-azwj</sup> Path.

ثُمَّ كَلَّمْتُهُمْ إِلَى مُحَاسَبَتِي فَوَ عَزَّتِي لَا يَتَعَدَّانِي ظَلَمٌ وَ لَا يَخْفِقُ عِنْدِي مَظْلُومٌ وَ سَأَفْتَضُ لِلْكَالِ مِنَ الْكُلِّ وَ أَنَا الْحَكِيمُ الْعَدْلُ

Then leave them to My<sup>-azwj</sup> Reckoning! By My<sup>-azwj</sup> Might! Neither will any unjust one escape Me<sup>-azwj</sup> nor is they oppressed one hidden in My<sup>-azwj</sup> Presence, and I<sup>-azwj</sup> shall Retaliate from all, and I<sup>-azwj</sup> am the Wise, the Just!”

الصَّحِيفَةُ الْتَامِنَةُ صَحِيفَةُ الْحَوْلِ دَلَّ مِنَ ادَّعَى الْحَوْلَ وَ الْقُوَّةَ مِنْ دُونِي وَ زَعَمَ أَنَّهُ يَمْدُرُ عَلَى مَا يَرِيدُ لَوْ كَانَ دَعَاؤُهُ حَقًّا وَ قَوْلُهُ صِدْقًا لَتَسَاوَتْ الْأَقْدَامُ وَ تَعَادَلَتْ فِي جَمِيعِ الْأُمُورِ الْأَنْتَانِمْ فَإِنَّ الْكُلَّ يَطْلُبُ مِنَ الْخَيْرِ الْغَايَةَ وَ يَرُومُ مِنَ السَّعَادَةِ الْبِهَائَةَ

The eighth scroll, the scroll of Might – “Humiliated is the one who claims the might and the strength from besides Me<sup>-azwj</sup>, and alleges that he is able upon what is more! If his claim was true and his word was true, the feet would have been the same and the people would have been equal in entirety of the affairs, for there is a peak for all what is sought from the goodness, and the ultimate of what they want from the happiness!

فَلَوْ كَانَتْ تَصَارِيفُ الْأُمُورِ وَ مَوَاقِعِ الْمَقْدُورِ عَلَى مَا يَرُومُونَ وَ مَوَكَّلًا مِنْ قُوَاهُمْ وَ اسْتِطَاعَاتِهِمْ إِلَى مَا يَقْدِرُونَ وَ الْجَمَاعَةُ تَطْلُبُ نَجَايَةَ الْخَيْرِ وَ تَتَجَنَّبُ  
أَذَى مَوَاقِعِ الضَّرِّ لَمَّا رُئِيَ فَقِيرٌ وَ لَا مُسْكِينٌ ضَرِيرٌ وَ لَمَّا احتَاجَ أَحَدٌ إِلَى أَحَدٍ وَ لَا افْتَقَرَتْ يَدٌ إِلَى يَدٍ وَ أَنْتَ الْآنَ تَرَى السَّيِّدَ وَ الْمَسُودَ وَ الْمَجْدُودَ وَ  
الْمَجْدُودَ وَ الْعَيْيَ الْحُجْلَ وَ الْفَقِيرَ الْمُدْفِعَ

If the changes of affairs and the occurrence of destiny were based upon what they want, and dependent upon their strengths and their capabilities to what they are able upon, and the community sought the ultimate good and shunned the least occurrence of harm, no one would have been seen as poor, nor needy destitute, and no one would have needed anyone nor would a hand be poor to a hand, and now you<sup>-as</sup> are seeing the chief and the servant, and the cut off and the favoured, and the rich one ashamed, and the poor as miserable!

ذَلِكَ أُيُّهَا الْإِنْسَانُ دَلِيلٌ عَلَى أَنَّ الْأَمْرَ لِعَازِلِكَ وَ مَوْكُولٌ إِلَى سِوَاكَ وَ أَنَّكَ مَفْهُورٌ مُدَبَّرٌ وَ لِمَا يُرَادُ مِنْكَ مُقَدَّرٌ وَ مُبَسَّرٌ لِأَنَّكَ تُرِيدُ الْأَمْرَ الْبَاسِرَ بِاللَّعَبِ  
الْكَثِيرِ فَيَمْنَعُ عَلَيْكَ وَ يَتَأَيُّ وَ تَعْفُلُ عَنِ الْأَمْرِ الْكَبِيرِ وَ يُسَهِّلُ لَكَ مِنْ غَيْرِ تَعَبٍ

That, O you human being, is evidence upon that the Command is for someone else, and is dependent upon other than you, and you are the coerced, managed, and what is wanted from you is Pre-determined and Facilitated, because you want the small matter with a lot of fatigue, but it is prevented upon you and refused, while you are heedless from the great matter and it has been Eased for you from without fatigue!

اعْتَرَفَ أُيُّهَا الْعَبْدُ بِالْعَجْزِ يُصْنَعُ لَكَ وَ لَا تَدْعُ الْحَوْلَ وَ الْقُوَّةَ فَتَهْلِكَ وَ اعْلَمْ أَنَّكَ الضَّعِيفُ وَ أَيُّ الْقَوِيِّ

Acknowledge, O you servant, of the incapability, and it will be Done for you and do not claim the might and the strength, for you will be destroyed, and know that you are the weak and I<sup>-azwj</sup> am the Strong!”

الصحيفة التاسعة صحيفة الانتقال إلهي أنت تعرف حاجتي و تعلم فاقتي و أنت عالم الغيوب و كاشف الكروب تعلم الكائنات قبل وقوعها و تحيط  
بالأشياء قبل وقوعها و أنت عني عن العالمين و هم فقراء إليك

The ninth scroll, the scroll of transfer – ‘My God<sup>-azwj</sup>! You<sup>-azwj</sup> Know my need and You<sup>-azwj</sup> Know of my destitution, and You<sup>-azwj</sup> are a Knower of the unseen and the Remover of distress! You<sup>-azwj</sup> Know occurrences before they occur, and Encompass the things before their occur, and You<sup>-azwj</sup> are Needless of the worlds, and they are poor to You<sup>-azwj</sup>!

أَمَرْتَنِي فَعَصَيْتُ وَ نَهَيْتَنِي فَأَتَيْتُ وَ بَصَّرْتَنِي فَعَمَيْتُ وَ أَسْعَدْتَنِي فَشَقِيتُ

You<sup>-azwj</sup> Commanded me but I disobeyed, and You<sup>-azwj</sup> Prohibited me but I committed, and You<sup>-azwj</sup> Enlightened me but I (acted) blind, and You<sup>-azwj</sup> Made me fortunate but I was wretched!

تَعْرِفُ ذُنُوبِي فَلَا سِتْرَ دُونِكَ فَلَا تَفْضَحْنِي بِهَا فِي الدُّنْيَا وَ لَا فِي الآخِرَةِ وَ لَا فِي الْمَحْشَرِ وَ فِي عَرَصَةِ السَّاهِرَةِ

You<sup>-azwj</sup> Know my sins so there is no cover apart from You<sup>-azwj</sup>. Do not Expose me with it in the world nor in the world, nor in the gathering nor in the plains of Resurrection!

اللَّهُمَّ فَكَمَا سَتَرْتَهَا عَلَيَّ فَاعْفِرْ لِي وَ كَمَا لَمْ تُظْهِرْهَا عَلَيَّ فَحُطِّهَا عَلَيَّ وَ قِنِي مُنَاقَشَةَ الْحِسَابِ وَ مُكَابِدَةَ الْعَذَابِ وَ يَسِّرْ الْخَيْرَ لِي فِي عَاجِلِي وَ آجَلِي وَ مَخَيَايَ وَ مَمَاتِي وَ اقْضِ حَاجَاتِي الَّتِي أَنْتَ عَالِمٌ بِهَا مِنِّي وَ اصْرِفْ شَرَّ جَمِيعِ مَا خَلَقْتَ عَلَيَّ وَ وَفِّقْنِي مِنْ مَنَافِعِ الدُّنْيَا وَ الآخِرَةِ

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Concealed upon me, Forgive for me, and just as You<sup>-azwj</sup> did not Reveal upon me, Drop it from me and Save me from the scrutiny of the Reckoning and the hardship of Punishment, and Ease the good for me in my current and my future, and my life and my death, and Fulfil my needs which You<sup>-azwj</sup> are more Knowing with it than me, and Turn away from me evil of all what You<sup>-azwj</sup> have Created, and Harmonise me to benefits of the world and the Hereafter!

لِمَا تَعَلَّمَ فِيهِ صَلَاحِي وَ تَعْرِفُ فِيهِ فَالَاحِي وَ أَنَا عَنْهُ عَلَيَّ غَافِلٌ وَ بِوَجْهِهِ اسْتِجَالِيهِ جَاهِلٌ فَقَدْ بَسَطْتُ يَدِي بِالْإِيْتِهَالِ إِلَيْكَ وَ وَفَّقْتَ بِدَلِّ الْمُدْنِيِّينَ وَ حُشُوعِ الرَّاعِيينَ وَ تَضَرُّعِ الْمُحْتَاجِينَ بَيْنَ يَدَيْكَ

Due to what You<sup>-azwj</sup> Know my betterment in it, and You<sup>-azwj</sup> Know my success in it, and I am unaware and heedless from it and ignorant of the aspects of betterment, so I am extending my hands with the pleading to You<sup>-azwj</sup>, and I am standing with humility of the sinners, fearful of the desiring ones, and beseeching of the needy ones in front of You<sup>-azwj</sup>!

وَ أَنْتَ أَنْتَ أَهْلُ الإِجَابَةِ وَ إِنْ كُنْتُ أَنَا أَهْلًا لِلْخَبِيَةِ فَأَنْتَ وَ لِي الإِسْعَافِ وَ الإِطْلَابِ وَ إِنْ كُنْتُ أَنَا الْمُسْتَحِقُّ لِعَظِيمِ الْعَذَابِ

And You<sup>-azwj</sup>, You<sup>-azwj</sup> are rightful of the Response and even though I am deserving of the disappointment. You<sup>-azwj</sup> are Guardian of the Granting and the requests, and even though I am deserving of mighty Punishment!

فَأَنْتَ مَوْضِعُ الرَّغْبَةِ وَ مُنْتَهَى السُّؤْلِ وَ الطَّلِبَةِ وَ أَنَا لَا أَهْتَدِي إِلاَّ إِلَيْكَ وَ لَا أَعْوِلُ إِلاَّ عَلَيْكَ وَ لَا أَفْرَعُ إِلاَّ بَابَكَ وَ لَا أَرْجُو إِلاَّ نَوَابِكَ وَ لَا أَخَافُ إِلاَّ عَذَابَكَ وَ لَا أَحْشَى إِلاَّ عِقَابَكَ

You<sup>-azwj</sup> are the Place of desires, and the Ultimate point of the requests, and the seeking while I am not guided except through You<sup>-azwj</sup>, nor do I rely except upon You<sup>-azwj</sup>, nor do I knock except on Your<sup>-azwj</sup> Door, nor do I hope except for Your<sup>-azwj</sup> Rewards, nor do I fear except Justice, nor do I dread except Your<sup>-azwj</sup> Retribution!

قَرِّدْنِي اللَّهُمَّ هِدَايَةَ إِلَيْكَ وَ يَسِّرْ لِي مَا عَوَّلْتُ فِيهِ وَ افْتَحْ لِي بَابَكَ وَ أَجِرْ لِي مِنْ رَحْمَتِكَ نَوَابِكَ وَ آمِنِّي بِمَا اسْتَحْتَجُّهُ بِذُنُوبِي مِنْ عَذَابِكَ وَ أَلِيمِ عِقَابِكَ إِنَّكَ أَنْتَ الرَّؤُوفُ الرَّحِيمُ

Increase for me, O Allah<sup>-azwj</sup>, Guidance to You<sup>-azwj</sup>, and Ease for me what I have relied upon You<sup>-azwj</sup> in, and Open Your<sup>-azwj</sup> Door for me, and Make Your<sup>-azwj</sup> Rewards plentiful for me from Your<sup>-azwj</sup> Mercy, and Secure me from the Punishment what I deserve due to my sins and the pain of Your<sup>-azwj</sup> Retribution, surely You<sup>-azwj</sup> are the Kind, the Merciful!

الصحيفة العاشرة و هي صحيفة التوكل من توكل على الله كفاه و من استرعاه رعاه و من فرغ بابه افتتح و من سأله أنجح و من كان الله معه لم يهدر  
الناس له على ضرر و من أتى الأمر ممتبراً من حوله و قوته استكثر الخير و أمن من توابع الشر

**The tenth scroll, and it is the scroll of reliance – “One who relies upon Allah<sup>-azwj</sup>, He<sup>-azwj</sup> would Suffice him; and one who seeks His<sup>-azwj</sup> Care, He<sup>-azwj</sup> will Take care of him; and one who knocks His<sup>-azwj</sup> Door, He<sup>-azwj</sup> would Open it; and one who asks Him<sup>-azwj</sup> will succeed; and the one (in whose support) Allah<sup>-azwj</sup>, the people will not be able upon harming him; and one who comes to a matter disavowing from his own might and his own strength will attain abundant good and will be safe from the evil pursuing him!**

و من تاب تيب عليه و من أناب عُفِرَ له و الأعمال بالمؤافاة و الاستدراك قبل الموت و الوفاة و لن يضيع فعل أحد من صحيفته و لا يتوفى بل يحاسب  
على القطمير و يجازى

And one who repents, He<sup>-azwj</sup> will Turn to him; and one who is penitent, He<sup>-azwj</sup> will Forgive (sins) for him, and deeds are judged by their completion, and there is a chance to make amends before it is too late and before death. No one's good deeds (with faith) will be lost from their record; they will not be neglected but will be accounted for even to the smallest measure, and they will be Recompensed!

فَو رَبِّ السَّمَاءِ لِيُقْتَصَّ مِنَ الْقُرْآنِ لِلْجَمَاءِ وَ لَتَسْتَوِينَ يَوْمَ الْقِيَامَةِ فِي الْمَدَائِنَةِ الْأَقْدَامِ وَ لِيَجَازِيَنَّ كُلُّ امْرِئٍ عَلَى مَا اعْتَرَفَ مِنْ حَسَنَاتٍ وَ آثَامٍ عِنْدَ مَنْ  
لَا يَخْفَى عَلَيْهِ الضَّمَائِرُ وَ لَا يَغِيبُ عَنْهُ السَّرَائِرُ وَ لَا يَتَعَاطَمُهُ شَيْءٌ لِكِبْرِهِ وَ لَا يَنْكُتُهُ شَيْءٌ لِحِقَارَتِهِ وَ صِعْرِهِ وَ لَا يَتَكَاؤُهُ الْإِحْصَاءُ وَ لَا يَدْهَبُ عَلَيْهِ  
الْجُزْءُ

By the Lord of the sky! Retribution will be Taken from the generations for the amassing, and they will be of the same standing on the Day of Qiyamah for the Judgment, and every person will be Recompensed based upon what he has acknowledged of the good deeds and sins in the Presence of the One<sup>-azwj</sup> the conscience(s) are not hidden unto Him<sup>-azwj</sup> nor are the secrets hidden from Him<sup>-azwj</sup>, nor is anything too big for His<sup>-azwj</sup> Greatness, nor is anything hidden unto Him<sup>-azwj</sup> due to its insignificance and its smallness, and the enumerating does not toil Him<sup>-azwj</sup> nor does the Recompensing upon it escape Him<sup>-azwj</sup>!

ذَلِكُمْ اللَّهُ رَبُّ الْعَالَمِينَ فَدَرَّ كُلَّ شَيْءٍ وَ قَضَاهُ وَ عَدَّهُ وَ أَحْصَاهُ فَلَا يَخْفَى عَلَيْهِ خَافِيَةٌ إِلَّا رَحْمَتُهُ ثُمَّ الْعَمَلُ الصَّالِحُ

That is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds! He<sup>-azwj</sup> Determined every thing and Decreed it, and Counted it, and Enumerated it, so no hidden matter is hidden unto Him<sup>-azwj</sup> except His<sup>-azwj</sup> Mercy, then (strive for) the righteous deeds!”

الصحيفة الحادية عشر لا غنى لمن استغنى عني و لا فقر بمن افتقر إلي و لا يضيع عمل أحد عندي من خير و شر فأما الخير فأنا أجزي و عدلاً غير  
مكذوب و أما الشر فإلي إن شئت عفو و إن شئت عقاب و أنا العفو الرحيم

**The eleventh scroll – “There is no richness for the one who considers himself needless of Me<sup>-azwj</sup>, nor is there any poverty with the one who is poor (needy) to Me<sup>-azwj</sup>, nor will the work of anyone be wasted in My<sup>-azwj</sup> Presence, from good and evil! As for the good, I<sup>-azwj</sup> shall Fulfil a Promise without belying, and as for the evil, it is up to Me<sup>-azwj</sup>. If I<sup>-azwj</sup> so Desire I<sup>-azwj</sup> will Pardon, and if I<sup>-azwj</sup> so Desire I<sup>-azwj</sup> will Punish, and I<sup>-azwj</sup> am the Forgiver, the Merciful!”**

الصحيفة الثانية عشر صحيفة البعث يا أيها الناس إن كنتم في مرتبة من البعث فتفكروا أن الذي أوجدكم عن عدم و خلقكم من غير قدم و خلقكم في الأرحام نطفاً و مضعاً ثم صوركم و أخرجكم من بطون أمهاتكم ضعفاء

**The twelfth scroll, the scroll of Resurrection – “O you people! If you are suspicious of the Resurrection, think that the One Who Brought You<sup>-azwj</sup> into existence from non-existence, and Created you from without precedent, and Created you in the wombs as a seed and lump of flesh, then Fashioned you, and Extracted you from bellies of your mothers as weak!**

فَقَوَّكُمْ وَ أَقَدَّبَكُمْ وَ غَيَّرَكُمْ مِنْ حَالٍ إِلَى حَالٍ وَ صَيَّرَكُمْ فِي كُلِّ الْأُمُورِ ذَوِي زَوَالٍ وَ انْتَقَالَ قَادِرٌ عَلَى أَنْ يُعِيدَكُمْ كَمَا بَدَأَكُمْ وَ يُبْعَثُكُمْ كَمَا خَلَقَكُمْ وَ ذَلِكَ فِي عُشُولِ النَّاسِ أَهْوَنُ وَ أَقْرَبُ

He<sup>-azwj</sup> Strengthened you and Enabled you, and Changed you from a state to a state, and Made you become with decline in every matter and transfer. He<sup>-azwj</sup> is Able upon Repeating you just as He<sup>-azwj</sup> had Initiated you, and He<sup>-azwj</sup> will Resurrect you just as He<sup>-azwj</sup> had Created, and in intellects of the people that is easier and closer!

فَأَمَّا اللَّهُ فَلَا يَتَعَاظَمُهُ كَبِيرٌ لِكِبْرِهِ وَ لَا يَتَعَدَّرُ عَلَيْهِ صَغِيرٌ لِصِغَرِهِ وَ كُلُّ الْأُمُورِ بِيَدِهِ هَيِّنٌ لَا يَنْصَبُ فِيهَا وَ لَا يَتَعَبُ وَ لَا يَعْيَا وَ لَا يَلْعَبُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ذَلِكَ اللَّهُ خَالِقُ الْخَلْقِ أَجْمَعِينَ

As for Allah<sup>-azwj</sup>, nothing is too great for His<sup>-azwj</sup> Greatness, nor is anything small difficult due to its smallness, and all affairs are easy in His<sup>-azwj</sup> Hand (control)! Neither does He<sup>-azwj</sup> Toil regarding it, nor get Tired, nor Exhausted, nor overcome! But rather whenever He<sup>-azwj</sup> Wants something, He<sup>-azwj</sup> Says to it: “Be!” So it comes into being. That is Allah<sup>-azwj</sup>, Creator of the whole creation!

الصحيفة الثالثة عشر صحيفة سهم الجبابة يا أخنوخ قد أهمل الناس عبادتي فأضربوا عن طاعتي و أصروا على العصيان و اتهمكوا في الطغيان و آثروا طاعة الشيطان و همالكوا في البغي و العُدوان

**The thirteenth scroll, the scroll of the tyrant's arrow – “O Akhnoukh<sup>-as</sup>! People have neglected worshipping Me<sup>-azwj</sup>, abandoned obedience to Me<sup>-azwj</sup>, persisted in disobedience, indulged in tyranny, preferred the obedience of Satan<sup>-la</sup>, and plunged into rebellion and aggression!**

كَأَنَّهُمْ لَمْ يَرَوْا مَصَارِعَ الطُّغَاةِ قَبْلَهُمْ وَ لَمْ يَنْظُرُوا إِلَى دِيَارِهِمْ الْخَالِوِيَّةِ وَ حُدُورِهِمْ وَ حُلُوقِ قُصُورِهِمُ الْمُسْتَبَدَّةِ وَ اتِّصَاحِ أَسْمَائِهِمُ الْعَالِيَةِ لَمْ تَدْفَعْ عَنْهُمْ سَخَطِي لَمَّا حَلَّتْ مُوْتِقِ الْقِلَاعِ وَ مُوْتِقِ الرِّبَاعِ وَ لَمْ تُجِرْهُمْ الْجُنُودُ الْمُجَنَّدَةُ وَ الْعَدَدُ الْمَعْدَدَةُ وَ الْأَمْوَالُ الْجَمَّةُ وَ الْمَمَالِكُ الْعَظِيمَةُ

It is as if they have not seen the tyrants before them having been knocked down, and they are not looking at their desolate dwellings and their rooms, and their empty magnificent palaces, and the dropping of their exalted names. My<sup>-azwj</sup> Wrath could not be repelled from them when it was released, nor their fortified strongholds, and the beautiful estates, and the conscripted army, and their countless numbers, and the amassed wealth, and the magnificent kingdoms!

بَلْ تَضَعُضَعُوا لِمَوَاقِعِ النِّقْمَةِ إِذْ لَمْ يَشْكُرُوا سَابِعَ النِّعْمَةِ وَ تَزَعَزَعُوا لِحُلُولِ السَّخَطَةِ لَمَّا تَنَاسَوْا حَقِّي عَلَيْهِمْ عِنْدَ الْمُهْلَةِ فَبَادُوا وَ هَلَكُوا وَ طَرِيقَ الْحَزِي فِي الدُّنْيَا وَ الْآخِرَةِ سَلَكُوا حَتَّى كَانَتْهُمْ لَمْ يَرَوْا قَرِيباً مَصَارِعَ سَهْمِ الْجَبَّارِ وَ أَصْحَابِهِ

But, they crumbled at the befalling Retribution when they did not thank for the abundant bounties, and they trembled at the approach of the Wrath, when they forgot My<sup>-azwj</sup> right upon them at the respiting. So, they perished and were destroyed and they travelled the path of disgrace in the world and the Hereafter until it was as if they did not see the imminent knock down by the arrow of the tyrant and his companions!

الْجَبَابِرَةُ لَمَّا أَصْرُوا عَلَى الْكُفْرِ وَالْجُحُودِ وَ اسْتَمَرُّوا عَلَى الْبَغْيِ وَالْعُنُودِ وَ اسْتَعْبَدُوا عِبَادِي وَ حَرَبُوا بِلَادِي وَ اسْتَحَقَرُّوا الْخَلْقَ وَ غَمَطُوا الْحَقَّ وَ أَحْيَا سُنَنَ الْأَشْرَارِ وَ عَطَلُوا سُنَنَ الْأَحْيَارِ وَ وَضَعُوا الْمُكُوسَ وَ أَزْهَقُوا النَّفُوسَ وَ تَرَكُوا مَا كَانَ عَلَيْهِمْ فَرَضاً وَ رَكَّضُوا فِي الْبَاطِلِ رَكْضاً وَ سَقَّوْا الدِّمَاءَ حَتَّى أَبْكُوا بِأَفْعَالِهِمُ الْأَرْضَ وَالسَّمَاءَ

The tyrants, when they persisted upon the Kufr and the rejection, and they were perpetually upon the rebellion and the obstinacy, and they enslaved My<sup>-azwj</sup> servants, and they ruined My<sup>-azwj</sup> Land, and they demeaned the creatures, and they disdained the truth, and they revived the conducts of the evil people, and they suspended the conducts of the good people, and they placed the burdens, and they vanished the souls, and they neglected whatever was Imposed upon them, and they sprinted into the falsehood, and they shed the bloods until the earth and the sky cried at their actions!

مُفْتَحِرِينَ مُغْتَبِينَ بِأَجْسَامِهِمُ الْعِظَامَ وَ جُنْتِهِمُ الْكِبَارِ وَ فُوتِهِمُ الشَّدِيدَةَ وَ أَمْوَالِهِمُ الْعَنِيدَةَ وَ لَمَّا انْقَضَتْ أَيَّامُهُمْ وَ تَمَّتْ آثَامُهُمْ أَجْهَشَتِ الْبِلَاقُ وَ بَكَتِ الرَّوَابِي وَ التَّلَاقُ بَيْنَ فِيهَا مِنْ أَصْنَافِ الْحَيَوَانِ إِلَى الْحَتَّانِ الْمَنَانِ

Proud and deluded by their robust bodies, their towering frames, their mighty strength, and their abundant wealth. When their days came to an end and their sins reached their peak, the lands wailed, the plains wept, and the mountains and valleys mourned for those within them, of various kinds of creatures, to the Affectionate, the Bestower!

فَرَحِمْنَا تَضَرُّعَهُمْ وَ اسْتَجَبْنَا دَعْوَهُمْ وَ انْتَصَرْنَا لِلْمُؤْمِنِينَ مِمَّنِ اسْتَضَعَّهُمْ فَجَعَلْنَاهُمْ أَرْبَاباً لِمَنْ كَانَ اسْتَعْبَدَهُمْ وَ أَمْرَاءَ عَلَى مَنْ اسْتَرَدَّهُمْ وَ أَلْقَيْنَا بَيْنَ الْجَبَابِرَةِ الْبَأْسَ وَ أَرْحَمْنَا مِنْهُمْ جَمَاعَةَ النَّاسِ

So, We<sup>-azwj</sup> Mercied their beseeching and We<sup>-azwj</sup> Answered their supplication, and We<sup>-azwj</sup> Granted victory to the Momineen from the ones who had weakened, so We<sup>-azwj</sup> Made them lords (leaders) for the ones who had enslaved them, and as governors upon the ones who had debased them, and We<sup>-azwj</sup> Cast the despair between the tyrants, and Rested a group of people from them!

فَتَحَارَبَتِ الْجَبَابِرَةُ وَ تَحَارَبُوا وَ تَكَادَوْحُوا وَ تَجَادَبُوا حَتَّى أَهْلَكُوا بَعْضُهُمْ بَعْضاً وَ قَتَلُوا نَفْسَهُمْ بِأَيْدِيهِمْ وَ قَطَعُوا أَيْدِيَهُمْ بِسُيُوفِهِمْ وَ إِنْ كَانَ أَقْوَاهُمْ وَ أَعْتَاهُمْ وَ أَمَّتَّهُمْ قَامَةً وَ أَشَدَّهُمْ بَسْطَةً سَهْمَ قَيْصَرَ عَلَيْهِمْ

So, the tyrants fought each other, aligned themselves in factions, clashed, and struggled against one another until they destroyed each other. They killed themselves with their own hands and cut down their own bodies with their own swords. Even the strongest, most defiant, and tallest among them was struck down by Caesar's arrow.

وَبَقِيَ بَعْدَهُمْ قَرِيحاً جَرِيحاً لَا يَسُوغُ شَرَاباً وَ لَا طَعَاماً وَ لَا يَجِدُ قَرَاراً وَ لَا يَلْتَذُّ مَنَاماً مِنَ الَّذِي أَصَابَهُ فِي حُرُوبِ سَائِرِ الْجَبَابِرَةِ مِنْ ضَرْبِ السُّيُوفِ وَ طَعْنِ الرِّمَاحِ وَ شُدُخِ الْجُنَادِلِ وَ وَقَعِ السِّهَامِ فَبَعَلَ بِنَفْسِهِ وَ مَهَّدَ بِيَدِهِ مَوْضِعَ رَمْسِهِ وَ انْحَنَى عَلَى سَيْفِهِ وَ لَقِيَ خَنْقَهُ بِكَفِّهِ وَ كَانَ آخِرَهُمْ مَوْتاً وَ عَقِيْبَهُمْ قُوْتاً وَ وَرَثَ الْمُسْتَضْعَفُونَ أَمْوَالَهُمْ وَ دِيَارَهُمْ وَ وَطَنُوا أَعْقَابَهُمْ

Afterward, he remained suffering, wounded, unable to enjoy drink nor food, finding no peace nor pleasure in sleep because of what he endured in the wars with the other tyrants—from sword strikes, spear thrusts, the crashing of stones, and the impact of arrows. He became distraught with himself, prepared his own grave with his hands, bent over his sword, and met his death by his own hand. He was the last of them to die, following the others in demise. The oppressed inherited their wealth and homes and walked over their ruins.

فَإِنْ شَكَرْتُمْ يَا أَيُّهَا النَّاسُ نِعْمَتِي عَلَيْكُمْ زِدْكُمْ وَ إِنْ أَطَعْتُمُونِي أَمْدَدْتُكُمْ وَ إِنْ أَفْتَدَيْتُمْ بِالْعَصَاةِ وَ فَعَلْتُمْ فِعْلَ الْبُعَاةِ لَمْ تَكُونُوا أَعَزَّ عَلَيَّ وَ أَجَلَ لَدَيَّ بِمَنْ تَقَدَّمَكُمْ

So, if you were to appreciate My<sup>-azwj</sup> bounties, O you people, I<sup>-azwj</sup> will Increase them upon you, and if you obey Me<sup>-azwj</sup>, I<sup>-azwj</sup> will Support you, and if you follow the disobedient ones and do the actions of the rebels, you will not become more honourable unto Me<sup>-azwj</sup> and more majestic than the ones who had preceded you!

وَ كُفُلُكُمْ خُلُقِي وَ أَكِلَ رِزْقِي لَا نَسَبَ بَيْنِي وَ بَيْنَكُمْ لَا حَاجَةَ بِي إِلَى أَحَدٍ مِنْكُمْ كَمَا لَمْ يَكُنْ بِي حَاجَةٌ إِلَى مَنْ قَبْلَكُمْ فَوَ عِرِّي لِأَهْلِكَنَّ الطَّاغِيْنَ وَ لِأَنْتَصِرَنَّ لِلْمَظْلُومِيْنَ مِنَ الظَّالِمِيْنَ وَ أَنَا الْعَلَّابُ الْمَتِيْنُ

And all of you are My<sup>-azwj</sup> creatures and consuming My<sup>-azwj</sup> sustenance! There is no affiliation (kinship) between Me<sup>-azwj</sup> and you all, nor is there any need with me to anyone of you just as there did not happen to be any need with me to the ones before you! By My<sup>-azwj</sup> Might! I<sup>-azwj</sup> will Destroy the tyrants and I<sup>-azwj</sup> will Grant victory to the oppressed ones from the oppressors, and I<sup>-azwj</sup> am the Prevailer, the Invincible!”

الصحيفة الرابعة عشر صورة صحيفة المن يا أيها الناس ما عرَّكم بربكم الذي سوى خلقكم و قدَّر رزقكم و أوزى لكم من الشجر الأخضر ناراً و الصخر الجلمد ناراً تجلبون به المنافع و النور و الضياء و تستدفعون به الظلمة و البرد و الأذى و هو جعل لكم من جلود الأنعام و أوبارها ريشاً يُوارى السَّوَوَاتِ وَ يَدْفَعُ الْأَقَاتِ

The fourteenth scroll, the scroll of conferment – “O you people! What has deceived you concerning your Lord<sup>-azwj</sup> Who Fashioned your physique and Determined your provision? He<sup>-azwj</sup> Kindled for you fire from green trees and from solid rocks, bringing you benefits, light, and illumination. You repel darkness, cold, and harm with it. He<sup>-azwj</sup> Made for you coverings from the skins and wool of livestock, which conceal your shame and protect you from calamities!

وَ هُوَ الَّذِي أَخْرَجَ عُيُوناً يَتَابِعُ نُتْبُ الرِّزْقِ وَ تَنْفَعُ الظَّمَاءَ وَ أَجْرَى فِي السَّمَاءِ مَصَابِيحَ يُهْتَدَى بِهَا فِي مَهَامِهِ اللَّيْلِ وَ لُحُجِ الْبَحْرِ وَ عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ مِنْ كَتَبِ الْكِتَابِ وَ نَسَجَ الثِّيَابِ وَ تَدْلِيلِ الدَّوَابِّ وَ هُوَ الَّذِي أَدَّرَ لَكُمْ الضُّرُوعَ وَ أَنْبَتَ الْأَشْجَارَ وَ الرُّوْعَ وَ أَجْرَى الْفُلْكَ فِي الْبِحَارِ وَ هَدَاكُمْ فِي سَبَابِ الْفَقَارِ

And He<sup>-azwj</sup> is the One who Brought forth springs of water producing crops and quenching thirst. He<sup>-azwj</sup> Placed lamps in the sky, by which you are guided in the wilderness and the

depths of the sea. He<sup>-azwj</sup> Taught you what you did not know—writing, weaving fabrics, taming animals. He<sup>-azwj</sup> is the One Who filled the udders for you, made the trees and crops grow, enabled ships to sail the seas, and guided you through vast deserts.

أ إِلَهَ غَيْرُهُ يُقَدِّرُ عَلَى شَيْءٍ مِنْ ذَلِكَ أَوْ أَنْتُمْ إِلَى مِثْلِهِ تَهْتَدُونَ فَسُبْحَانَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ الْمَنَّانُ الْكَرِيمُ

Is there a god other than Him<sup>-azwj</sup> who can do any of this, or do you find guidance to such things without Him<sup>-azwj</sup>? Exalted is He<sup>-azwj</sup>, Who is unlike anything else and is the Benevolent Bestower!”

الصحيفة الخامسة عشر صحيفة النجاة لَيْسَ النَّجَاةُ بِالْقُوَّةِ وَ لَا الْخَلَاصُ بِالْجُبُوتِ وَ لَا تُسْتَحَقُّ اسْمَ الصِّدِّيقِيَّةِ بِالْمُلْكِ الْعَظِيمِ وَ لَا يُوصَلُ إِلَى مَلَكُوتِ السَّمَاءِ بِالْعَمَلِ الْجَسِيمِ وَ لَا يَنْفَعُ فِي الْآخِرَةِ كَثْرَةُ الرِّجَالِ وَ ثَرْوَةُ الْأَمْوَالِ

The fifteenth scroll, the scroll of salvation – “The salvation is not (achieved) by strength, nor is deliverance attained by force, nor is the name ‘Truthful’ deserved by the mighty kingdom, nor can the kingdoms of the sky arrived to by the immense might, nor can the Hereafter be benefitted with the large numbers of men and the abundant wealth!

وَ لَا يُنْجِي يَوْمَ الْحِسَابِ الْخُدْفُ فِي الصَّنَائِعِ وَ الْكَيْسُ فِي الْمَكَاسِبِ لَكِنَّ الْبِرَّ الَّذِي يُنْجِي وَ الطَّهَارَةَ الَّتِي تُنْقِذُ وَ بِالتَّوَّابَةِ مِنَ الذُّنُوبِ تُسْتَحَقُّ الصِّدِّيقِيَّةُ وَ بِالْعَمَلِ الصَّالِحِ يُنَالُ مَلَكُوتُ السَّمَاءِ مَا يَنْفَعُ فِي الْمِيزَانِ إِلَّا اللَّيْتَةُ الصَّادِقَةُ وَ الْأَعْمَالُ الطَّاهِرَةُ وَ كَفُّ الْأَذَى وَ النَّصِيحَةُ لِجَمِيعِ الْوَرَى وَ اجْتِنَابُ الْمَحَارِمِ وَ الْهَرَبُ مِنَ الْمَآثِمِ

And it will not save on the Day of Qiyamah, skill in crafts and astuteness in acquisitions. Rather, it is piety that saves, and purity that delivers. Righteousness earns the title of the truthful, and good deeds secure the kingdoms of the sky. What weighs heavily in the scale are sincere intentions, pure actions, refraining from harming, advising all people, avoiding forbidden acts, and fleeing from sins.

فَاعْبُدُوا اللَّهَ الَّذِي فَطَرَكُمْ وَ سَوَّى صُورَكُمْ وَ أَيْبُوا إِلَيْهِ وَ تَوَكَّلُوا عَلَيْهِ يُسَهِّلْ لَكُمْ فِي دُنْيَاكُمْ الْمَطْلِبَ وَ يُجِزِّكُمْ فِي مَعَادِكُمْ مِنَ الْمَعَاطِبِ وَ اعْلَمُوا أَنَّ الْخَيْرَ يَبْدِيهِ وَ الْأُمُورَ كُلَّهَا إِلَيْهِ وَ هُوَ الْعَزِيزُ الْعَلَّابُ

So, worship Allah<sup>-azwj</sup> Who created you and shaped you, turn to Him<sup>-azwj</sup>, and rely on Him<sup>-azwj</sup>. He<sup>-azwj</sup> will Ease your pursuits in this world and protect you from harm in the Hereafter. Know that all good is in His<sup>-azwj</sup> Hand (control), and all matters return to Him<sup>-azwj</sup>. He<sup>-azwj</sup> is the Mighty, the Prevailer!”

الصحيفة السادسة عشر صحيفة الأفلاك يَا أَكْهُنُوحُ أَمَا تَفَكَّرْتِ فِي بَدَائِعِ فِطْرَةِ اللَّهِ الَّذِي بَصَّرَكَ عَجَائِبَهَا وَ أَرَاكَ مَرَاتِبَهَا مِنْ هَذِهِ الْأَفْلَاكِ الدَّوَّارَةِ وَ النُّجُومِ السَّيَّارَةِ الَّتِي تَطْلُعُ وَ تَأْفَلُ وَ تَسْتَقِرُّ أَحْيَانًا وَ تَرْتَحِلُ وَ تُضِيءُ فِي الظُّلَمِ وَ الدَّادِي وَ تُهْتَدَى بِهَا فِي اللَّجَجِ وَ الْقِيَابِي تَنْجُمُ وَ تَعُورُ وَ تُدَبِّرُ عَجَائِبِ الْأُمُورِ لَا زِمَةَ مَجَارِي مَنَاطِقِهَا عَانِيَةً خَاضِعَةً لِأَمْرِ خَالِقِهَا

The sixteenth scroll, the scroll of the celestial spheres – “O Akhnoukh<sup>-as</sup>! Have you not considered the marvels of Allah’s creation, which He has shown you in all their wonders and levels? From these revolving celestial spheres and wandering stars that rise and set, sometimes remain stationary and sometimes move, illuminating the darkness and desolate

places, guiding in the depths and wilderness, emerging and submerging, managing the wonders of affairs, adhering to their paths, submissive to the command of their Creator?

أَمَا نَظَرْتِ إِلَى هَذِهِ الشَّمْسِ الْمُنِيرَةِ الْمُفَرِّقَةِ بَيْنَ اللَّيْلِ وَالنَّهَارِ الْمُعَاقِبَةِ بَيْنَ الْأُضْلَامِ وَالْأَسْفَارِ الْمُغَيَّرَةِ فُصُولِ السَّنَةِ إِسْحَانًا وَتَبْرِيدًا وَتَغْدِيدًا وَتَغْدِيدًا  
الْمُرْتَبَةِ لِيَمَارِ الْأَشْجَارِ وَجَوَاهِرِ الْمَعَادِنِ فِي الْأَبَارِ الَّتِي إِنْ دَامَتْ عَلَى حَالٍ وَاحِدَةٍ لَمْ يَبْتُثْ زَرْعٌ وَ لَمْ يَدِرْ صَرْعٌ وَ لَا حَيٌّ حَيَّوَانٌ وَ لَا اسْتَقَرَّ زَمَانٌ وَ  
مَكَانٌ

Have you not observed this radiant sun that separates day from night, alternating between darkness and light, changing the seasons, warming and cooling, intensifying and moderating, nurturing the fruits of trees and the jewels of minerals in the wells? If it remained in one state, no crop would grow, no milk would flow, no creature would live, and no time or place would remain steady.

أَمَا عَلِمْتِ أَنَّ ذَلِكَ بِفِطْرَةِ حَكِيمٍ وَسِعَ عِلْمُهُ الْأَشْيَاءَ وَ خَلَقَ قَوِيٌّ لَا يَسْتَقْبِلُ الْأَعْبَاءَ وَ أَمْرٌ عَلِيمٌ لَا يَتَكَأَذُهُ الْإِحْصَاءُ وَ حَكِيمٌ قَادِرٌ لَا يَلْحَقُهُ نَصَبٌ وَ  
لَا إِعْيَاءٌ وَ تَدْبِيرٌ عَالٍ لَا مُعَالِبَ لِحُكْمِهِ وَ أَنَّ ذَلِكَ لِعِنَابَتِهِ بِضِعَافِ الْخُلُقِ وَ كَرَمِهِ فِي إِذْرَارِ الرِّزْقِ وَ أَنَّهُ تَعَالَى الْعَالَمِ الْحَقُّ الَّذِي لَا يَغِيبُ عَنْهُ مَا كَانَ وَ لَا  
مَا يَكُونُ

Do you not know that this is by the nature of a Wise Creator Whose Knowledge encompasses all things, a Powerful Being Who does not Find burdens heavy, a Knowing Commander for Whom enumeration is not difficult, a Judging Master Who does not Experience fatigue or weariness, and an Exalted Planner whose Rule none can overpower? All of this is due to His<sup>-azwj</sup> Care for the weak of creation and His<sup>-azwj</sup> Generosity in providing sustenance. Indeed, He<sup>-azwj</sup> is the All-Knowing Truth who is aware of all that was and all that will be!”

الصحيفة السابعة عشر صحيفة المعاصي يَا أَخْنُوخُ قَدْ كَثُرَتِ الْمَعَاصِي وَ نُبِدَتِ الطَّاعَاتُ وَ نَسِيَتِي خَلْقِي كَأَنَّهُمْ لَيْسَ يَأْكُلُونَ رِزْقِي وَ لَا يَسْتَوْطِنُونَ أَرْضِي  
وَ لَا تُكَلِّمُهُمْ سَمَائِي

The seventeenth scroll, the scroll of disobedience – “O Akhnoukh<sup>-as</sup>! Sins have increased and acts of obedience have been cast aside. My<sup>-azwj</sup> creatures have forgotten Me<sup>-azwj</sup> as if they do not consume My<sup>-azwj</sup> provision, do not inhabit My<sup>-azwj</sup> land, and are not sheltered by My<sup>-azwj</sup> sky!

مَا الَّذِي يُؤْمِنُهُمْ أَنْ أَشْؤَهُ خَلَقَهُمْ أَوْ أَطْمَسَ وَجُوهَهُمْ أَوْ أَحْبَسَ الْأَمْطَارَ عَنْهُمْ أَوْ أَصَلَدَ الْأَرْضِينَ فَلَا تُنْبِتُ لَهُمْ أَوْ أَسْقَطَ السَّمَاءَ عَلَيْهِمْ وَ أَرْسَلَ سُورًا  
مِنَ الْعَذَابِ إِلَيْهِمْ

What makes them feel secure from Me<sup>-azwj</sup> Distorting their forms, Obliterating their faces, Withholding rain from them, Hardening the lands so they produce nothing for them, or Dropping the sky upon them and sending forth a scorching Punishment against them?

عَرَّيْتُمْ جِلْمِي فَشَكُّوا فِي عِلْمِي وَ رَأَوْا إِفْهَالِي وَ أَمَلُوا إِفْهَالِي لَا وَ عَزَّيْتِي لَيْسَ الْأَمْرُ كَمَا يَظُنُّونَ إِنِّي لَأَعْلَمُ التَّقِيرَ وَ الْفُطَيْرَ وَ لَيْسَ يَخْفَى عَلَيَّ شَيْءٌ مِنْ  
الْأُمُورِ لَكِنِّي لِكِرْمِي أَنْتَظِرُ بَعْدِي الْإِنَابَةَ وَ أَوْخِرُ مُعَاقِبَتَهُ تَرْفَعًا رَجَاءً لِلتَّوْبَةِ إِذْ كَانَ لَا حَاجَةَ بِي إِلَى عَذَابِ أَحَدٍ مِنَ الْعَالَمِينَ وَ رَحْمَتِي تَسْعُ الْخَلَائِقَ أَجْمَعِينَ

My<sup>-azwj</sup> Forbearance has deceived them, leading them to doubt My<sup>-azwj</sup> Knowledge. They observed My<sup>-azwj</sup> Delay and hoped for My<sup>-azwj</sup> Neglect. No, by My<sup>-azwj</sup> Might! Matters are not as they think. Indeed, I<sup>-azwj</sup> Know even the tiniest speck and the smallest detail. Nothing is

hidden from Me<sup>-azwj</sup> among all matters. Yet, out of My<sup>-azwj</sup> Generosity, I<sup>-azwj</sup> Await My<sup>-azwj</sup> servant's repentance and Delay punishment in Kindness, hoping for their return in repentance. I<sup>-azwj</sup> have no need to Punish anyone from the worlds, and My<sup>-azwj</sup> Mercy encompasses all creation.

فَمَنْ تَابَ ثُبُثَ عَلَيْهِ وَ مَنْ أَنَابَ عَفْرُتُ لَهُ وَ مَنْ عَمِيَ عَنْ رُشْدِهِ وَ لَمْ يُبْصِرْ سَبِيلَ قَصْدِهِ لَمْ يُفْنِي وَ لَا يَعْتَاصُ عَلَيَّ كَبِيرٌ لِكَبْرِهِ وَ لَا يَجْفَى لَدَيَّ صَغِيرٌ لِّصِغَرِهِ فَأَنَا الْخَبِيرُ الْعَلِيمُ

So, whoever repents, I<sup>-azwj</sup> Accept their repentance. Whoever returns to Me<sup>-azwj</sup>, I<sup>-azwj</sup> Forgive them. However, whoever remains blind to guidance and does not see the straight path does not escape Me<sup>-azwj</sup>. No one is too great for Me<sup>-azwj</sup> due to his greatness, and no one is too small for Me<sup>-azwj</sup> due to his smallness. For I am the Informed, the All-Knowing!”

الصحيفة الثامنة عشر صحيفة الإنذار يَا أَخْنُوخَ أَنْذِرِ النَّاسَ عَذَابًا قَدْ أَظْلَمَهُمْ وَ طُوفَانًا قَدْ آذَنَّا أَنْ يَشْمَلَهُمْ يُسَوِّي بَيْنَ الْوَهَادِ وَ التَّجَادِ وَ يَغْمُ النَّجْوَاتِ وَ الْعُقُوتِ وَ تُعْرِقُ الْأَرْضُ بِأَقْفَارِهَا وَ تَبْلَعُ مُنْتَهَى أَقْطَارِهَا وَ أَعْمَاقِهَا وَ تَسْحَطُ لِسَحْطِي وَ تَنْتَقِمُ لِي مِنْ نَبْدِ طَاعَتِي

The eighteenth scroll, the scroll of warning – “O Akhnoukh<sup>-as</sup>! Warn the people of a punishment that looms over them, and a flood that is about to encompass them, levelling the valleys and the heights, and covering the lowlands and the highlands. The earth will be submerged in its expanse, reaching its furthest horizons and deepest depths. It will be angered due to My<sup>-azwj</sup> Wrath and will take vengeance on those who have discard obedience to Me<sup>-azwj</sup>!

وَ لَا أَفْعَلُ ذَلِكَ إِلَّا بَعْدَ أَنْ أَسْتَظْهِرَ عَلَيْهِمُ بِالْحُجَجِ اللَّوَامِعِ وَ أَنْذِرَهُمْ بِالْآيَاتِ السَّوَاطِعِ وَ أَنْتَظِرُ بِهِمْ قَرْنًا بَعْدَ قَرْنٍ كَعَادَتِي فِي الْإِنهَالِ وَ الْحَلْمِ فَإِذَا أَصْرُوا عَلَيَّ طُغْيَانِهِمْ وَ اسْتَمْرُوا عَلَيَّ غُدُونِهِمْ وَ عَمَّ الْكُفْرُ وَ قَلَّ الْإِيمَانُ فَتَحَتْ بِنَائِبِيعِ الْأَرْضِ عِزَالِي السَّمَاءِ وَ مَلَأَتْ الصَّوَاحِي وَ الْأَكْتِنَافَ مِنَ الْمَاءِ

However, I<sup>-azwj</sup> will not Do this without first Establishing clear and compelling evidence against them and warning them with manifest signs. I<sup>-azwj</sup> will Give them time, century after century, as is My<sup>-azwj</sup> Norm with Forbearance and Patience. But if they persist in their transgression and continue in their aggression, and disbelief becomes widespread while faith becomes scarce, I<sup>-azwj</sup> will Open the springs of the earth and the downpours of the sky, filling the outskirts and surroundings with water!

وَ نَجِّيْتُ الْمُؤْمِنِينَ وَ قَلِيلًا عَدَدُهُمْ وَ أَهْلَكْتُ الطَّغْيَانِ وَ كَثِيرًا مَا هُمْ وَ ذَلِكَ دَائِبِي فِيَمَنْ عَبْدَ سِوَايَ أَوْ جَعَلَ لِي شُرَكَاءَ وَ أَنَا مَعَ ذَلِكَ رَؤُوفٌ رَحِيمٌ

I<sup>-azwj</sup> will Save the believers, though their number are few, and destroy the tyrants, though they are many. This is My<sup>-azwj</sup> Norm with those who worship others besides Me<sup>-azwj</sup> or attribute partners to Me<sup>-azwj</sup>. Yet, despite this, I am Kind, Merciful!”

الصحيفة التاسعة عشر صحيفة الحق لَا قَبِيحَ إِلَّا الْمَعْصِيَةَ وَ لَا حَسَنَ إِلَّا الطَّاعَةَ وَ لَا وُصُولَ إِلَّا بِالْعَقْلِ إِلَى الْمَعْرِفَةِ بِالْحَقِّ عَرَفَ الْحَقُّ وَ بِالنُّورِ أَهْتَدِي إِلَى النُّورِ وَ بِالشَّمْسِ أُبْصِرَتِ الشَّمْسُ وَ بِضَوْءِ النَّارِ رُئِيَ النَّارُ

The nineteenth scroll, the scroll of truth – “There is no ugliness except disobedience, nor any good except the obedience! There is no attainment except through intellect to the recognition of the truth. The truth is known by the truth, by the Noor is the guidance to the Noor, and by the (light of) sun, the sun is seen, and by the illumination of the fire, the fire is seen!

وَلَنْ يَسَعَّ صَغِيرٌ مَا هُوَ أَكْبَرُ مِنْهُ وَلَا يَقِلُّ صَعِيفٌ مَا هُوَ أَقْوَى مِنْهُ وَلَا يُجْتَاخُ فِي الدَّلَالَةِ عَلَى الشَّيْءِ الْمُنِيرِ بِمَا هُوَ دُونَهُ وَلَا يَضِلُّ عَنِ الطَّرِيقِ إِلَّا الْمَأْخُودُ بِهِ عَنِ التَّوْفِيقِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

And a small cannot contain what is larger than it, nor can a weak carry what is stronger than it, nor is a radiant needy regarding the evidence upon the thing with what is lesser than it, nor will he stray from the path except the one whose inclination has been Seized, and Allah<sup>-azwj</sup> is Able upon all things!”

الصحيفة العشرون صحيفة المحبة طوبى لِقَوْمٍ لِقَوْمٍ عَبْدُونِي حُبًّا وَ اتَّخَذُونِي إِلَهًا وَ رَبًّا سَهَرُوا اللَّيْلَ وَ دَأَبُوا النَّهَارَ طَلَبًا لِيُوجِهِي مِنْ غَيْرِ رَهْبَةٍ وَ لَا رَغْبَةٍ وَ لَا لِنَارٍ وَ لَا جَنَّةٍ بَلْ لِلْمَحَبَّةِ الصَّحِيحَةِ وَ الْإِرَادَةِ الصَّرِيحَةِ وَ الْإِنْقِطَاعِ عَنِ الْكُلِّ إِلَّايَّ وَ الْإِتِّكَالِ مِنْ بَيْنِ الْجَمِيعِ عَلَيَّ

The twentieth scroll, the scroll of love – “Blessed are the people who worship Me<sup>-azwj</sup> out of love and have taken Me<sup>-azwj</sup> as their God<sup>-azwj</sup> and Lord<sup>-azwj</sup>! They stay awake at night and toil during the day seeking My<sup>-azwj</sup> Presence, not out of fear or desire, nor for the sake of Hell or Paradise, but for true love, sincere will, and complete devotion to Me<sup>-azwj</sup>, relying on Me<sup>-azwj</sup> Alone from among all others.

فَحَقُّ عَلَيَّ أَنْ أَسْبِرَهُمْ طَوِيلًا وَ أُحْمِلَهُمْ مِنْ حُبِّي عِبَاءً تَقِيلاً وَ أَسْتَبِكُهُمْ سَبْكَ الذَّهَبِ فِي النَّارِ فَإِذَا اسْتَوَى مِنْهُمْ الْإِغْلَانُ وَ الْإِسْرَارُ وَ انْقَطَعَتْ مِنْ إِخْوَانِهِمْ وَ صَائِلِهِمْ وَ تَصَرَّمَتْ مِنَ الدُّنْيَا عِلَاتُهُمْ وَ وَصَائِلُهُمْ هُنَالِكَ أَرْفَعُ مِنَ الرَّيِّ حُدُودَهُمْ وَ أُغْلِي فِي السَّمَاءِ جُدُودَهُمْ أَنْصُرُ مَعَادَهُمْ وَ أَبْلِغُهُمْ مُرَادَهُمْ وَ أُجْعَلُ جَزَاءَهُمْ أَنْ أَحْقِقَ رَجَاءَهُمْ وَ أُعْطِيَهُمْ مَا كَانَتْ عِبَادَتُهُمْ مِنْ أَجْلِهِ وَ أَنَا صَادِقُ الْوَعْدِ لَا أُخْلِفُ

Therefore, it is incumbent upon Me<sup>-azwj</sup> to Test them for a long time and to burden them with a heavy load of My<sup>-azwj</sup> Love, and to Refine them as gold is refined in the fire. When their outward and inward selves are in harmony, and they are severed from their worldly attachments and distractions, then I<sup>-azwj</sup> will Raise their faces from the dust and Elevate their fortunes in the skies. I<sup>-azwj</sup> will Brighten their Hereafter and fulfil their desires. I<sup>-azwj</sup> will Make their Reward the realisation of their hopes and Grant them what they worshipped Me<sup>-azwj</sup> for. I<sup>-azwj</sup> am Truthful in My<sup>-azwj</sup> Promise and do not break it!

الصحيفة الحادية و العشرون صحيفة المعاد سُبْحَانَ مَنْ خَلَقَ الْإِنْسَانَ مِنْ مَاءٍ مَهِينٍ ثُمَّ جَعَلَ حَيَاتَهُ فِي مَاءٍ مَعِينٍ وَ تَبَارَكَ الَّذِي رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ تُقْلَعُهَا وَ لَا مَعَالِيْقَ تَرْفَعُهَا

The twenty-first scroll, the scroll of Return – Glorious is the One Who Created the human being from despicable water, then Made his life to be in fresh water; and Blessed is the One<sup>-azwj</sup> Who Raise the sky without pillars carrying it, nor any supports to hold it up!

إِنَّ لَكُمْ أَيْهَا النَّاسُ فِي الشَّجَرِ الَّذِي يَكْتَسِي بَعْدَ تَحَاتِّ الْوَرَقِ وَرَقًا نَاضِرًا وَ يَلْبَسُ بَعْدَ الْفُحُولِ زَهْرًا زَاهِرًا وَ يَعُودُ بَعْدَ الْهَرَمِ شَابًا وَ بَعْدَ الْمَوْتِ حَيًّا وَ يَسْتَبْدِلُ بِالْفَحْلِ نَضَارَةً وَ بِالذُّبُولِ غَضَارَةً لِأَعْظَمِ دَلِيلٍ عَلَى مَعَادِكُمْ

Indeed, for you, O you people, in the tree that regains its leaves after they have fallen, and adorns itself with bright blossoms after barrenness, and becomes youthful after aging, and alive after death, and replaces its dryness with freshness, and its withering with vitality, there is the greatest evidence upon your return (Resurrection).

فَمَا لَكُمْ تَمْتَرُونَ أَمْ لَمْ تَوْتَقُوا فِي الْأَطْلَالِ وَالْأَشْبَاحِ وَأَخَذِ الْعَهْدِ عَلَيْكُمْ فِي الدَّرِّ وَالنُّشُورِ وَتَرَدُّدْتُمْ فِي الصُّورِ وَتَعَيَّرْتُمْ فِي الْخُلُقِ وَانْحَطَّطْتُمْ مِنَ الْأَصْلَابِ  
وَ حَلَلْتُمْ فِي الْأَرْحَامِ

So, what is the matter you are doubting? Did you not covenant in the (realm of the) shadows and the resemblances, I<sup>-azwj</sup> Took the Covenant upon you all in the (realm of the) particles, and the Resurrection, and You<sup>-azwj</sup> will be Returned in the images, and You<sup>-azwj</sup> will be changed in the physique, and I<sup>-azwj</sup> Took you out from the loins and Released you into the wombs?

فَمَا تَنْكُرُونَ مِنْ بَعَثَةِ الْأَجْدَاثِ وَ قِيَامِ الْأَرْوَاحِ وَ كَوْنِ الْمَعَادِ وَ كَيْفَ تَشْكُونَ فِي رُبُوبِيَّةِ خَالِقِكُمْ الَّذِي بَدَأَكُمْ ثُمَّ يُعِيدُكُمْ وَ أَخَذَ الْمَوَاقِيقَ وَ الْعُهُودَ عَلَيْكُمْ  
وَ أَيْدَاءَ آيَاتِهِ لَكُمْ وَ أَسْبَغَ نِعْمَهُ عَلَيْكُمْ

What are you denying from the scattering of the graces, and rising of the souls, and the existence of the Resurrection? And how can you doubt regarding the Lordship of Your<sup>-azwj</sup> Creator Who Began you, then He<sup>-azwj</sup> will be Repeating you, and He<sup>-azwj</sup> Took the Covenants and the Pacts upon you all, and Manifest His<sup>-azwj</sup> signs to You, and Made abundant His<sup>-azwj</sup> bounties upon you!

فَلَهُ فِي كُلِّ طَرْفَةِ نِعْمَةٍ وَ فِي كُلِّ حَالٍ آيَةٌ يُؤَكِّدُهَا حُجَّةٌ عَلَيْكُمْ وَ يُؤَنِّقُ مَعَهَا إِنْدَارًا إِلَيْكُمْ وَ أَنْتُمْ فِي غَفْلَةٍ سَامِدُونَ وَ عَنَّا حَلْفُكُمْ لَهُ وَ نُدْبِئْتُمْ إِلَيْهِ لَاهُونَ  
كَأَنَّ الْمُحَاطَبَ سِوَاكُمْ وَ كَأَنَّ الْإِنْدَارَ بِمَنْ عَدَاكُمْ

For Him<sup>-azwj</sup> there is a bounty in every blink (moment), and in every state, there is a sign, confirming it as proof against you and binding it as a warning to you. Yet you are heedless, indulgent, and distracted from what you were Created for and Invited to, as if the message is addressed to someone else, and the warning is meant for the ones inimical to you!

أَمْ تَطَّوُّونَ آيَاتِي هَازِلًا أَوْ عَنْكُمْ غَافِلًا أَوْ أَنَّ عِلْمِي بِأَفْعَالِكُمْ غَيْرٌ مُحِيطٌ أَوْ مَا تَأْتُونَ بِهِ مِنْ حَيْرٍ وَ شَرٍّ يَضِيغُ كَمَا حَابَ مَنْ ظَنَّ ذَلِكَ وَ حَسِرَ وَ اللَّهُ هُوَ الْعَلِيُّ  
الْأَكْبَرُ

Do you think I<sup>-azwj</sup> am Jesting, or Unaware of you, or that My<sup>-azwj</sup> Knowledge of your deeds is not encompassing, or that what you do of good or evil will go to waste? Never! Disappointed is the one who thinks that and incurs loss, and Allah<sup>-azwj</sup>, He<sup>-azwj</sup> is the Exalted, the Greatest!"

الصحيفة الثانية و العشرون صحيفة الدنيا تفكروا في هذه الدنيا التي تفتن بزهر زخارفها و تتخدع بحلاوة تصاريفها و لدائها شبهة بنور الورد المحفوف  
بالشوك الكثير فهو ما دام زاهراً يروى العيون و يسر النفوس و هو مع ذلك ممتنع بالشوك المفرح يد متناول له فإذا مضت ساعات قليلة انتثر الزهر و بقي  
الشوك

The twenty-second scroll, the scroll of the world – “Reflect upon this world, which entices with its embellished decorations and deceives with the sweetness of its changing pleasures. Its delights are like the radiance of a rose surrounded by many thorns. As long as it remains in bloom, it pleases the eyes and gladdens the hearts. Yet, at the same time, it is guarded by the thorns that prick the hand that reaches for it. After a few short hours, the flowers scatter and only the thorns remain!

كَذَلِكَ الدُّنْيَا خَائِنَةٌ فَإِنَّ حَيَاتَهَا مُتَعَقِّبٌ بِالْمَوْتِ وَ شَبَابَهَا صَائِرٌ إِلَى الْمُرْمِ وَ صِحَّتْهَا مَحْفُوفَةٌ بِالْمَرَضِ وَ غِنَاهَا مُتَبَوِّعٌ بِالْفَقْرِ وَ مُلْكُهَا مَعْرُضٌ لِلزَّوَالِ وَ عِزُّهَا مَقْرُونٌ بِالذُّلِّ وَ لَذَائِهَا مُكَدَّرَةٌ بِالسَّوَابِ وَ شَهَوَاتِهَا مُتَمَرِّجَةٌ بِمَضَضِ النَّوَابِ شَرُّهَا مُحَضٌّ وَ خَيْرُهَا مُتَمَرِّجٌ مِنْ حَيِّ مِنْهَا بِشَيْءٍ مِنْ شَهَوَاتِهَا لَمْ يَخُلْ مِنْ غُصَصِ مَرَازِقِهَا وَ حَوْفِ عُقُوبَاتِهَا وَ خَشْيَةِ تَبَعَاتِهَا وَ مَا يَعْرِضُ فِي الْحَالِ مِنْ آفَاتِهَا هَذِهِ خَالٌ فَازَ مَنْ سَعِدَ بِهَا

Such is the treacherous and fleeting world. Its life is inevitably followed by death, its youth is destined for old age, its health is surrounded by illness, its wealth is accompanied by poverty, its power is subject to decline, its honour is linked with humiliation, its pleasures are tainted with impurities, and its desires are mixed with the bitterness of calamities. It's evil is pure, and its good is mixed. Whoever loves it for its desires is not free from the pangs of its bitterness, the fear of its punishments, and the anxiety of its consequences, along with the misfortunes that may occur in these situations. Succeeded is the one fortunate with it!

فَمَا تَقُولُ يَمِينٌ لَمْ يَحْظُ بِطَائِلٍ مِنْهَا الصَّحِيحُ فِيهَا يَخَافُ السُّمْمَ وَ الْعَيْئُ يَخْشَى الْفَقْرَ وَ الشَّابُّ يَتَوَقَّعُ الْهَرَمَ وَ الْحَيُّ يَنْتَظِرُ الْمَوْتَ مِنْ اعْتَمَدَ عَلَيْهَا وَ اسْتَنَامَ إِلَيْهَا كَانَ مِثْلَ الْمُسْتَبِدِّ إِلَى جَبَلٍ شَاهِقٍ مِنَ التَّلْحِ يَعْظُمُ فِي الْعُيُونِ عَرْضُهُ وَ طُولُهُ وَ سَمَكُهُ فَإِذَا أَشْرَقَتْ شَمْسُ الصَّبْفِ عَلَيْهِ ذَابَ غُفْلَةً وَ سَالَ وَ بَقِيَ الْمُسْتَبِدُّ إِلَيْهِ وَ الْمُسْتَذَرِيُّ لَهُ بِالْعَرَاءِ

What can be said about one who gains nothing from this world? The healthy fear sickness, the wealthy dread poverty, the young anticipate old age, and the living await death. Whoever relies on it and feels secure with it is like one leaning on a lofty mountain of snow - its width, height, and thickness may seem impressive to the eye, but when the summer sun rises upon it, it melts carelessly and drips away, leaving the one leaning on it and seeking its shade exposed.

فَكَذَلِكَ مَصِيرُ هَذِهِ الدُّنْيَا إِلَى زَوَالٍ وَ اضْمِحْلَالٍ وَ انْتِقَالٍ إِلَى دَارٍ غَيْرِهَا لَا يُقْبَلُ فِيهَا إِلَّا الْإِيمَانُ وَ لَا يَنْفَعُ فِيهَا إِلَّا الْعَمَلُ الصَّالِحُ وَ لَا يُتَخَلَّصُ فِيهَا إِلَّا بِرَحْمَةِ اللَّهِ مَنْ هَلَكَ فِيهَا هَوَى وَ مَنْ فَازَ فِيهَا عَلَا وَ هِيَ مُخْتَلِفَةٌ دَائِمَةً

Like that, the fate of this world is to vanish, dissolve, and transition to another abode where only Eman is Accepted, only good deeds are beneficial, and salvation is attainable only by the Mercy of Allah<sup>-azwj</sup>. Those who perish in it fall, and those who succeed in it rise. It is constantly changing!"

الصحيفة الثالثة و العشرون صحيفة البقاء سَيَعُودُ كُلُّ شَيْءٍ إِلَى غُصْرِهِ وَ يَضْمَحِلُّ كُلُّ مَا تَرَوْنَ بِأَسْرِهِ وَ يَشْمَلُ الْفَنَاءَ وَ يُرْوِلُ الْبَقَاءَ فَلَا يَبْقَى بَاقٍ إِلَّا مَنْ كَانَ بَقَاؤُهُ بِلَا اِبْتِدَاءٍ فَإِنَّ مَا كَانَ بِلَا اِبْتِدَاءٍ فَهُوَ بِلَا اِنْتِهَاءٍ وَ يَخْلُصُ الْأَمْرُ لِرَبِّهِ الْأَمْرُ وَ يَرْجِعُ الْخَلْقُ إِلَى بَارِي الْخَلْقِ وَ تَقُومُ الْقِيَامَةُ وَ طُوبَى لِلنَّاجِينَ وَ وَدَّ لِلْهَالِكِينَ

The twenty-third scroll, the scroll of the remaining – “Everything will return to its origin, and everything you see will entirely perish. Extinction will encompass all, and permanence will vanish. There will not remain any remaining one except One<sup>-azwj</sup> whose remaining was without a beginning. Whatever existed without a beginning, it is without end, and the command will result for the Guardian of the Command, and the creatures will return to the Maker of the creatures, and the Qiyamah will be Establish, and beatitude is for the saved, and woe be to the destroyed ones!”

الصحيفة الرابعة و العشرون صحيفة الطريق يَا أَخْنُوخَ الطَّرِيقُ طَرِيقَانِ إِذَا الْهَدَى وَ الْإِيمَانُ وَ إِذَا الضَّلَالَةُ وَ الطُّغْيَانُ فَأَمَّا الْهَدَى فَطَاهِرَةٌ مَنَازِلُهَا لَا يَحِجُّهَا آثَارُهَا مُسْتَقِيمٌ سَنَنُهَا وَاضِحٌ نَجْهٌ وَ هُوَ طَرِيقٌ وَاحِدٌ لَا حَبَّ لَا شِعْبَ فِيهَا وَ لَا مَضَلَّاتٍ تَعْتَوِرُهَا

The twenty-fourth scroll, the scroll of the path – “O Akhnoukh<sup>as</sup>! The paths are two paths – either the Guidance and the Eman or the straying and the tyranny! As for the guidance, its markings are apparent, its traces are evidence, its course is straight, and its manifesto is clear, and it is one path! There is neither any obstacle nor potholes in it, nor any dilemmas to lead astray!

فَلَا يَعْمَى عَنْهَا إِلَّا مَنْ عَمِيَتْ عَيْنُ قَلْبِهِ وَ طَمَسَ نَاطِرُ لُبِّهِ مَنْ لَزِمَهَا فَعَصِمَ لَمْ يَضِلَّ عَنْهَا وَ لَمْ يَرْتَبْ بِمَنَارِهَا وَ لَمْ يَمْتَرِ فِي وَاضِحِ آثَارِهَا وَ هِيَ تَهْدِي إِلَى السَّلْمِ وَ النَّجَاةِ وَ دَائِمِ الرَّاحَةِ وَ الْحَيَاةِ

None will be blinded to it except those whose heart's eyes are blinded and whose inner vision is obscured. Whoever adheres to it is protected, does not go astray, does not doubt its markers, and is not perplexed by its clear signs. It leads to peace, salvation, eternal comfort, and life.

وَ أَمَّا طَرِيقُ الضَّلَالَةِ فَأَعْلَامُهَا مُسْتَبْهَمَةٌ وَ آثَارُهَا مُسْتَعْجِمَةٌ وَ شُعْبُهَا كَثِيرَةٌ تَكْتَنِفُ طَرِيقَ الْهُدَى مِنْ يَمِينِهَا وَ شِمَالِهَا مِنْ رَبِيعِهَا نَاهٍ وَ مَنْ سَلَكَهَا حَارَ وَ جَارَ وَ هِيَ تُفْطَعُ بِرَاكِبِهَا وَ تُبَدَعُ بِسَالِكِهَا وَ تُؤَدِّي السَّائِرَ فِيهَا إِلَى الْمَوْتِ الْأَبَدِيِّ الَّذِي لَا سُكُونَ مَعَهُ وَ لَا رَاحَةَ فِيهِ

As for the path of misguidance, its signs are unclear, its traces ambiguous, and its branches numerous, surrounding the path of guidance from the right and the left. Whoever takes it will be lost, and whoever follows it will be confused and deviate. It leads its traveller to eternal death, which has neither peace nor comfort.

فَادْعُ يَا أَخْنُوخَ عِبَادِي إِلَيَّ وَ قِفْ بِهَمِّ عَلَى طَرِيقِي ثُمَّ كُلُّهُمْ إِلَيَّ فَوَ جَلَالِي لَا أُضِيعُ عَمَلَ مُحْسِنٍ وَ إِنْ خَفَّفَ وَ لَا يَذْهَبُ عَلَيَّ عَمَلُ مُسِيءٍ وَ إِنْ قَلَّ وَ أَنَا الْحَاسِبُ الْعَلِيمُ

O Akhnoukh<sup>as</sup>! Call My<sup>azwj</sup> servants to Me<sup>azwj</sup>, and paused with them upon My<sup>azwj</sup> Path, then leave them to Me<sup>azwj</sup>! By My<sup>azwj</sup> Majesty! I<sup>azwj</sup> will not waste the work of a good doer and even if these are light (few), nor will the work of an evil doer escape Me<sup>azwj</sup>, and even if they are little, and I<sup>azwj</sup> am the All-Knowing Reckoner!”

الصَّحِيفَةُ الْخَامِسَةُ وَ الْعِشْرُونَ صَحِيفَةُ الظُّلْمَةِ مَنْ رَأَى ظُلْمًا ظَالِمًا فَأَمَّا كُنْهُ التَّكْبِيرِ فَلَمْ يَفْعَلْ فَهُوَ ظَالِمٌ وَ مَنْ أَتَى الظُّلْمَ أَوْ رَضِيَ بِهِ فَهُوَ يَوْمَ الْقِيَامَةِ لَا شَكَّ نَادِمٌ

The twenty-fifth scroll, the scroll of the injustice – “Whoever witnesses the oppression of a tyrant and has the ability to object but does not do so is himself an oppressor! And whoever commits oppression or is contented with it will undoubtedly regret it on the Day of Qiyamah!

وَ عِزِّي إِنَّ الْإِنْتِقَامَ عَلَى الظُّلْمِ أَمْرٌ مِنَ الظُّلْمِ عَلَى الْمَظْلُومِ وَ لَيْسَ يَظْلِمُ الظُّلْمُ إِلَّا نَفْسَهُ وَ لَا يَبْحَسُ الْبَاحِسُ إِلَّا حَظَّهُ وَ سَأَنْتَقِمَ لِلْكَلِّ مِنَ الْكُلِّ وَ حَسْبُكَ يَمَنْ أَنْتَقِمَ مِنْهُ مَشْهُورًا وَ يَمَنْ أَنَا أَنْتَقِمَ لَهُ مَنْصُورًا فَلَا ظَهْرَ عَلَى الظَّالِمِينَ سِوَمَا الْحِزْبِيِّ وَ الصَّعَاذِرِ ...

By My Might! The Retribution upon the oppressor is more bitter than the oppression upon the oppressed! The oppressor only wrongs himself, and the one who deprives only diminishes his own portion! I<sup>azwj</sup> will Take Retribution for everyone against everyone, and it suffices to say that those from whom I<sup>azwj</sup> take Retribution will be subdued, and those for whom I<sup>azwj</sup>

take Retribution will be victorious. I<sup>-azwj</sup> will, surely, Expose the oppressors, and they will face shame and belittling! . . . . .”

بباض في جميع النسخ و الساقط تنمة الخامسة و العشرين و صدر السادسة و العشرين

**Note** – There is a blank page in all the copies, and the dropped (sentences) complete the twenty-fifth (scroll) and beginning of the twenty-sixth (scroll).

وَ رَبُّ الْعَالَمِينَ وَ هَلْ تَبُورُ بِجَارَةٍ مَعَ أَحْكَمِ الْحَاكِمِينَ وَ أَرْحَمِ الرَّاحِمِينَ وَ طُوبَى لِمَنْ طَعِمَ الصَّرِيكَ وَ كَسَا الصُّعْلُوكَ وَ اكْتَنَفَ الْأَزْمَلَةَ وَ التَّيِّمَ وَ جَادَ عَلَى ابْنِ السَّبِيلِ وَ أَعَانَ أَخَاهُ فِي النَّوَائِبِ وَ وَاسَأَهُ مِنْ نِعَمِ اللَّهِ عِنْدَهُ وَ مَوَاهِبِهِ

“And Lord<sup>-azwj</sup> of the worlds! And will a trade with the Wisest of the wise ones and most Merciful of the merciful ones? Beatitude is for one who tastes the hardship, and clothes the bare, and shelters the widows and the orphans, and is generous upon the wayfarer, and assists his brother during the disasters, and consoles him from the bounties of Allah<sup>-azwj</sup> which are in his possession and gifts it to him!

فَإِنَّ ذَلِكَ حَقٌّ عَلَى اللَّهِ أَنْ يُضَاعِفَ لَهُ مَا فَعَلَ وَ يُمَيِّزُهُ فِي الْمَعَادِ مِمَّنْ بَخِلَ وَ يُجَاوِزُهُ عَلَى إِحْسَانِهِ الْجَزَاءَ الْأَفْضَلَ وَ يُنَوِّلُهُ مِنْ رِضْوَانِهِ الْعَطَاءَ الْأَكْمَلَ الْأَجْرَلِ وَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ

That is a right upon Allah<sup>-azwj</sup> to Multiply for him what he has done (from good deeds), and to Distinguish him in the Hereafter from the ones who were miserly, and to Reward him upon his favours, the superior Rewards, and Give him the awards from His<sup>-azwj</sup> Satisfaction the perfect awards, the plentiful, and Allah<sup>-azwj</sup> does not Break the Promise!”

الصحيفة السابعة و العشرون صحيفة الويل بالبرِّ وَ عَمَلِ الْخَيْرِ اطْلُبُوا النَّجَاةَ وَ انظُرُوا وَ تَدَبَّرُوا فَإِنَّ سَبِيلَ الصِّدْقِيَّةِ قَاصِدَةٌ لِاجِبَةٍ وَ هِيَ مَمْلُوءَةٌ سُورًا وَ مُؤَدِّيَةٌ إِلَى الْفَوْزِ وَ النَّجَاةِ وَ سَبِيلِ الضَّلَالَةِ زَائِقَةٌ مَائِلَةٌ مَخْمُوفَةٌ بِالْمَلَادِ وَ هِيَ مُؤَدِّيَةٌ إِلَى الْبَوَارِ وَ الْهَلَاكِ فَانصَرَفُوا عَنْ سَبِيلِ الضَّلَالَةِ الْمَمْلُوءَةِ مَوْتًا وَ لَا تَسْلُكُوهَا لِقَلًّا تَبِيهًا بَلْ آتَرُوا الْبِرَّ وَ عَمَلِ الْخَيْرِ تَنَالُوا الرَّاحَةَ الْأَبَدِيَّةَ فِي دَارِ السَّلَامِ

**The twenty-seventh scroll, the scroll of woe** – “Seek salvation through righteousness and good deeds, and reflect and contemplate, for the path of the righteous is straight and clear, filled with joy and leading to success and salvation. The path of misguidance is deceptive, crooked, and surrounded by pleasures, leading to ruin and destruction. So, turn away from the path of misguidance, filled with death, and do not tread it lest you go astray. Instead, choose righteousness and good deeds to attain eternal rest in the abode of peace!

الْوَيْلُ لِمَنْ يَسِيثُ وَ يَنْشُءُ مَوْفُوفَةً عَلَى عَمَلِ الْخَطَايَا يَتَفَكَّرُ كَيْفَ يَقْتُلُ وَ كَيْفَ يَسْلُبُ وَ كَيْفَ يَزْنِي وَ كَيْفَ يَعْصِي فَإِنَّ ذَلِكَ مَهْدُومٌ الْقَوَاعِدِ عَاجِلُ الْهَلَاكِ

The woe be for the one who sleeps with intentions cantered on committing sins, contemplating how to kill, steal, commit adultery, and disobey. Such a foundation is doomed to destruction and swift destruction.

الْوَيْلُ لِمَنْ يَقْتَنِي الدَّهَبَ وَ الْفِضَّةَ بِالْمَكْرِ وَ الْفَسَادِ وَ الظُّلْمِ فَإِنَّهُ يَهْلِكُ عَنْ ذَلِكَ وَشَيْكًا وَ تَبَقَى عَلَيْهِ التَّبَعَاتُ

Woe be to those who acquire gold and silver through deceit, corruption, and oppression, for they will soon perish, leaving behind their liabilities!

الْوَيْلُ لِلْعَبِيِّ الَّذِي يَتَكَبَّرُ بِعِزِّهِ الْإِلَهِيِّ وَ لَكِنَّهُ يَطْلُبُ بِعِزِّهِ الْخَطِيئَاتِ وَ يَبْقِي الذُّنُوبَ فَإِنَّهُ مُعَدُّ لَهُ فِي الْعَاقِبَةِ مِقَاسَةُ الضُّبَابِ وَ الظُّلْمَةُ فِي يَوْمِ الدِّينِ وَ لَا يُصَابُ بِالرَّحْمَةِ مِنَ الدِّيَانِ الْعَظِيمِ وَ لَا يُرْحَمُ مِنْ جَهَنَّمَ الْهَاطِيَةِ إِلَّا مَنْ طَابَ وَ اذْعَوَى وَ عَاوَدَ الرُّشْدَ

Woe be to the wealthy who, despite acknowledging the Exalted God<sup>-azwj</sup>, seek sins and accumulate transgressions with their wealth. They are destined to endure fog and darkness on the Day of Qiyamah, devoid of Mercy from the Great Judge and salvation from the depths of Hell, unless they repent, reform, and return to righteousness!

الْوَيْلُ لِمَنْ يُعَسِّرُ الْمُؤْمِنِينَ وَ يُؤْذِيهِمْ وَ يَبْغِي الْعَوَائِلَ لَهُمْ وَ يَصُدُّهُمْ عَنِ إِقَامَةِ فَرَائِضِهِمْ وَ إِحْبَاءِ شَرَائِعِهِمْ فَإِنَّ مَصِيرَهُمْ وَ مَصِيرَ مَنْ عَاوَنَهُمْ إِلَى النَّارِ الْمُتَهَيَّبَةِ الَّتِي لَا تُطْفَأُ وَ الْعَذَابِ الشَّدِيدِ الَّذِي لَا يَنْهَدُ

Woe be to those who burden and harm the believers, seeking to cause them distress and hinder them from fulfilling their obligations and reviving their Laws. Their fate, along with those who support them, is the blazing Fire which does not extinguish, and the severe Punishment which is not limited!

الْوَيْلُ لِشَاهِدِ كَاتِمِ الشَّهَادَةِ فَإِنَّهُ مُعَدُّ لَهُ الْحَزَنُ الدَّائِمُ وَ الْوَيْلُ الشَّدِيدُ فِي الْآخِرَةِ

Woe to the witnesses who conceals their testimony, for they are destined for eternal sorrow and severe woe in the Hereafter.

الْوَيْلُ لِمَنْ أَكَلَ طَيِّبَ الطَّعَامِ وَ شَرِبَ لَذِيذَ الشَّرَابِ وَ لَمْ يُؤَدِّ شُكْرَ الْوَهَّابِ وَ إِنَّهُ مُحَاسَبٌ عَلَى الْحُرْدَلَةِ وَ مَدِينٌ بِمَا صَنَعَ

Woe to those who consume fine food and drink delicious beverages but fail to show gratitude to the Giver. They will be held accountable for even the smallest deeds and indebted for their actions.

الْوَيْلُ كُلُّ الْوَيْلِ لِلْمُفْتَخِرِ بِمِرَادَتِهِ الطَّاعِي فِي جَبْرُوتِهِ الْمُسْتَدَلِّ لِلْخَيْرِينَ اللَّيِّنِينَ مِنَ الْمُؤْمِنِينَ الْمُهَيَّبِينَ لِلصُّلَحَاءِ السَّاكِينِ فَإِنَّهُ صَائِرٌ إِلَى هَلَاكِ الْأَبَدِ وَ بَوَارِ الْحُلْدِ حُكْمًا مِنْ دِيَانِ عَادِلٍ وَ حَكِيمٍ قَادِرٍ

Woe of all woes be to those who take pride in their arrogance, are oppressive in their might, belittling the virtuous, gentle believers, and disrespecting the peaceful righteous ones. They are headed for eternal destruction and perpetual ruin, Decreed by a Just and Wise Judge and Able Ruler!

عَجَبًا لِمَنْ يَقُولُ لِمَنْ مَاتَ مِنَ الْأَيْمَةِ الْخَطَاةِ طُوبَى لَهُ فَقَدْ عَاشَ عُمُرًا طَوِيلًا وَ نَالَ خَيْرًا جَزِيلًا وَ سُورُوا عَظِيمًا وَ مُلْكًا جَسِيمًا وَ تَمَتَّعَ بِالْأَهْلِ وَ الْوَالِدِ وَ السَّعَةِ وَ الْعَيْشِ ثُمَّ مَاتَ كَرِيمًا وَادِعًا وَ لَمْ يُبَلِّغْ هَوَانًا

Surprise at the one saying for one from the sinful leaders who has died, 'Beatitude be for him for he has lived a long life, and achieved plenty of goodness, and mighty joy, and immense power, and enjoyed with the family, and children, and prosperity, and wealth. Then he died peacefully and honourably, without facing disgrace.

أَ مَا عَلِمْتُمْ أَنَّهُ تَمَتَّعَ قَلِيلًا وَ خَلَّفَ وَرَاءَهُ حِسَابًا طَوِيلًا وَ اخْتَمَلَ مِنْ أَوْزَارِهِ عَيْنًا تَقِيلاً وَ كَانَتْ أَيَّامُهُ فِي سُورِهِ وَ عِنَاةٍ وَ مُلْكِهِ وَ ذُنْيَاهُ كَحُلْمِ النَّائِمِ وَ جَجْرَى الشَّرَابِ لَمْ يَحْضُلْ مِنْهُ عِنْدَ انْقِضَائِهِ إِلَّا عَلَى تَبِعَةٍ حِسَابٍ وَ مُكَابَدَةِ حُلُودِ الْعَذَابِ

Do you not know that he enjoyed for a short time but behind him is a long Reckoning, bearing a heavy burden of his sins? His days of joy, wealth, power, and worldly life were like a dream to a sleeper or like the flow of a mirage. In the end, all that remains is the burden of Reckoning and enduring eternal Punishment.

أَمْ مَا عَلِمْتُمْ أَنَّهُ انْتَقَلَ مِنَ الْفَانِي إِلَى الْبَاقِي الَّذِي لَا يَبِيدُ وَ أَنَّهُ مُحَاسَبٌ عَلَى النَّقِيرِ وَ الْقَطْمِيرِ وَ مُلَاقٍ حُزْناً عَظِيماً وَ خَوْفاً شَدِيداً وَ صَائِرٌ إِلَى إِغْوَارِ جَهَنَّمَ الْمُمَلَّوَةِ ظُلْمَةً وَ حَرِيقاً وَ مُكَابِدَ هُنَاكَ عَشْرًا وَ ضِيقاً

Do you not know that he has moved from the perishable to the everlasting which never ceases, and that he is accountable for even the smallest deeds? He will face great sorrow and severe fear, destined for the depths of Hell, filled with darkness and flames, where he will endure hardship and constriction!

فَمَا تَعْبُطُونَ الْمُسْكِينَ عَلَى قَلِيلٍ مَا نَالَ مِنْ دُنْيَاهُ فِي جَنبٍ عَظِيمٍ مَا نَالَ مِنْ تَبِعَتِهِ وَ أَدَاهُ فِي دَارٍ دَائِمَةٍ خَالِدَةٍ غَيْرِ فَانِيَةٍ وَ لَا بَائِدَةٍ

So, why do you envy the unfortunate man for the little he has attained in his worldly life, compared to the great suffering he would have gained in the Hereafter, an eternal abode that does not perish?

أَيُّهَا الْأَيْمَةُ الْخَطَاةُ الظَّلْمَةُ لَا تَتَطَنَّزَنَّ أَنْكُمْ غَيْرُ مَطْلُوبِينَ أَوْ غَيْرُ مُحَاسِبِينَ وَ مُعَاقِبِينَ عَلَى مَا ارْتَكَبْتُمْ مِنَ الْمَآثِمِ وَ آتَيْتُمْ مِنَ الْعَطَائِمِ وَ فَعَلْتُمْ مِنَ الظُّلْمِ وَ سَنَنْتُمْ مِنَ الْفَسَادِ فَإِنَّ جَمِيعَ آثَامِكُمْ وَ سَيِّئَاتِكُمْ مَكْتُوبٌ بَيْنَ يَدَيِ الدَّيَّانِ وَ مَحْفُوظٌ عَلَيْكُمْ وَ غَيْرُ مَنْسِيٍّ وَ لَا مَثْرُوكٍ

O you sinful, sinful leaders! Don't think that you will not be held Accountable or that you will not be Punished for the sins you have committed, the enormities you have perpetrated, and the injustices you have practiced, or for the corruption you have spread? All your sins and misdeeds are recorded before the Just Judge, preserved against you, neither forgotten nor neglected.

وَ أَنْتُمْ مَدِينُونَ وَ عَلَى مَا آتَيْتُمْ مُعَاقِبُونَ وَ دِيَانُكُمْ عَالِمٌ بِالسَّرَائِرِ عَارِفٌ بِالضَّمَائِرِ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ وَ لَا تَقِي مِنْ سَخَطِهِ وَاقِيَةٌ وَ هُوَ الْفَتَّاحُ الْفَعَّالُ الْعَلِيمُ

You are indebted and will be Punished for what you have done. Your<sup>-azwj</sup> Judge knows all secrets, is Aware of all consciences. Nothing is hidden from Him<sup>-azwj</sup>, and no protection can shield from His<sup>-azwj</sup> Wrath. He<sup>-azwj</sup> is the All-Knowing, the All-Powerful, the All-Wise.

الصحيفة الثامنة و العشرون صحيفة القرون يَا أَخْنُوحُ قُلْ لِلنَّاسِ أَ تَقْدِرُونَ أَنَّ اللَّهَ لَمْ يَخْلُقْ سِوَاكُمْ أَوْ لَيْسَ لَهُ عَالِمٌ مَا عَدَاكُمْ لَقَدْ خَلَقْتُ قَبْلَكُمْ قُرُونًا وَ بَادَتْ قِبَائِلُ وَ بَطُونٌ فَمَا نَقَضُوا اللَّهَ سُلْطَانَهُ

The twenty-eighth scroll, the scroll of generations – “O Akhnoukh<sup>-as</sup>! Say to the people: ‘Are you thinking that Allah<sup>-azwj</sup> has not Created anyone other than you? Or there isn't any world apart from yours? Generations before you have passed, and tribes and clans have perished, and they could not reduce Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Authority!’”

الصحيفة التاسعة و العشرون صحيفة العباد عُدَّ بِاللَّهِ مِنَ الْأَسْقَامِ وَ الْعَلَلِ مِنَ الدَّقَعِ وَ الْحَجَلِ مِنَ الرَّبْعِ فِي الدِّينِ وَ مِنَ التَّهَالِكِ فِي الْهُوَى وَ مِنَ الشَّيْطَانِ الطَّاغِيِ وَ السُّلْطَانِ الْبَاغِيِ وَ الدِّينِ الْمُحْجَفِ وَ الْعَرِيمِ الْمُلْجَفِ

The twenty-ninth scroll, the scroll of Refuge – “Seek refuge in Allah<sup>-azwj</sup> from diseases and ailments, from disgrace and embarrassment, from deviation in religion, from perishing in desires, from the tyrant devil, from the oppressive ruler, from unjust religion, and from the persistent creditor.

وَ اغْسِلْ قَلْبَكَ بِالتَّقْوَى كَمَا تَغْسِلُ ثِيَابَكَ بِالمَاءِ وَ إِن أَحْبَبْتَ رُوحَكَ فَاجْتَهِدْ فِي العَمَلِ لَهَا وَ نَقِي مِنَ الدَّعَلِ طَرِيقَهَا وَ شُكِّ بِهَا مِنَ السُّفْلِ إِلَى العُلُوِّ وَ مِنَ المَوْتِ إِلَى الحَيَاةِ وَ اتَّعِبْ تَسْتَرْخِ وَ انْجِرْ مَعَ العَنِيِّ الوَقِي تَرَبِّحْ وَ اسْتَهِنْ تَمْلِكِ الدُّنْيَا زُخْرُفَهَا الَّتِي تُشْرِعُ إِلَى الزَّوَالِ وَ هِيَ بَعْرُضُ الإِنْتِقَالِ وَ لَا نَفْعَ بِغِنَاهَا المُوَدِّي إِلَى الفَقْرِ وَ عِمَارَاتَهَا الصَّائِرَةَ إِلَى الفَقْرِ

Cleanse your heart with piety as you wash your clothes with water. If you love your soul, strive in works for its sake, and clear its path of corruption. Lift it from the lowly to the sublime, from death to life. Struggle so you may find rest. Trade with the Faithful, Generous One, and you will profit. Dismiss the allure of this world's fleeting riches, for they swiftly vanish and are subject to change. Do not be deceived by its wealth which leads to poverty and its constructions which turn into desolation!

وَ اسْتَخِفْ بِالأَنْسَابِ الوِلَادِيَّةِ وَ الأَسْبَابِ الدُّنْيَوِيَّةِ الَّتِي تَنْقَطِعُ فِي الآخِرَةِ وَ لَا تَثْبُتْ وَ لَا تَتَصَرَّمُ فِي المَعَادِ وَ لَا تَنْفَعُ وَ لِيَكُنْ عَمَلَكَ لِلَّهِ العَلِيِّ المَالِكِ مَلَكَوَتِ السَّمَاءِ وَ نُحْلُلُ دَرَجَاتِ العُلَى نَأْمُنُ بِوَأَقِيقِ الدَّمَارِ وَ نَحْلُلُ مِنْ حَبَائِلِ الإِسَارِ

Disregard worldly lineages and relationships that will be severed in the Hereafter, neither will they remain nor benefit in the final return. Let your actions be for the Allah<sup>-azwj</sup> the Exalted, the Owner of Dominions of the skies, and you will achieve the highest ranks. You will be safe from the perils of destruction, freed from the traps of bondage.

وَ اسْتَعِنْ بِاللَّهِ يُعِينَكَ وَ اسْتَهْدِهِ يَهْدِكَ وَ اعْلَمْ أَنَّكَ بِهِ تَنْجُو وَ بِتَقْوَاهُ تَرْتَفِعُ وَ تَعْلُو وَ لَا تَكُنْ كَمَنْ يَنْظُرُ وَ لَا يَتَفَكَّرُ.

Seek Assistance with Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Assist you, and seek His<sup>-azwj</sup> Guidance and He<sup>-azwj</sup> will Guide you. Know that by Him<sup>-azwj</sup> you will be saved, and by His<sup>-azwj</sup> fear, you will rise and elevate. Do not be like those who look but do not reflect!”<sup>800</sup>

هذا آخر ما بلغ إلينا من هذه الصحيفة الشريفة المباركة الإدرسية التي أنزل الله عليه سلام الله على نبينا و عليه و على جميع الأنبياء و المرسلين و آل سيدنا محمد و أئمة المعصومين وَ الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ

This is the last part that has reached us from this Blessed and Noble Idreesian scroll (of Prophet Idrees<sup>-as</sup>), which Allah<sup>-azwj</sup> Revealed. Greeting be upon our Prophet<sup>-sawww</sup>, upon him<sup>-sawww</sup>, and upon all the Prophets<sup>-as</sup> and Messengers<sup>-as</sup>, and the family of our Master Muhammad<sup>-sawww</sup> and the Infallible Imams<sup>-asws</sup>, and praise be for Allah<sup>-azwj</sup>, Lord of the worlds.

<sup>800</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 131 H 1 b