

'Sadness, distress, depression and the Cure'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Sadness, distress, depression and the Cure’

Summary:

Sometimes we feel sad and distressed due to several worldly issues, but occasionally sadness enters into our hearts without any apparent reasons. Sadness erases our sins but prolonged distress is detrimental and for that we are taught supplications to overcome it. The grief and sadness due to the injustices committed against the Ahl Al-Bayt^{-asws} is a cure of distress (fulfilling) and is part of the worship. Below are some Ahadith to highlight the preceding points.

Ahadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا يَزَالُ أَهْمُ وَالْعَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ ذَنْبًا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abaas Bin Musa Al Warraq, from Ali Al Ahmasy, from a man, from;

Abu Ja’far^{-asws} narrates that Rasool-Allah^{-saww} said: ‘The worries and the grief do not cease to be with the believer (*Momin*) until no sin is left for him’.¹

يَا هَمَّ الْمُؤْمِنُ هُوَ الْكَيْسُ الْقَطْنُ بَشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا زَاجِرٌ عَنْ كُلِّ فَا نِ حَاضٌّ عَلَى كُلِّ حَسَنِ-

Amir-ul-momineen^{-asws} said, O Hammam (while describing qualities of a believer), a believer is a smart, intelligent one whose delight is on his face but whose sadness is in his heart, his chest is vastly open, his soul is most humble, he (abhors) leaning to every mortal, exhorts to go for everything good (an extract).²

فَأَمَّا الرَّاهِدُ فَقَدْ حَرَجَتْ الْأَحْزَانُ وَالْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا وَلَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَاتَهُ فَهُوَ مُسْتَرِيحٌ وَ أَمَّا الصَّابِرُ فَإِنَّهُ يَتَمَنَّاهَا بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوِّ عَاقِبَتَيْهَا وَ شَتَا نَحَا لَوْ اِطْلَعَتْ عَلَى قَلْبِهِ عَجِبَتْ مِنْ عَفْوِهِ وَ تَوَاضَعِهِ

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 7

² Al-Kafi, Vol. 2, H. 2269,

وَ حَزْمِهِ وَ أَمَّا الرَّاعِبُ فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ حِلِّهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عِرْضَهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مُرُوَّتَهُ فَهُمْ فِي عَمْرَةٍ يَضْطَرُّونَ

‘Once a man came to Amir-ul-Momineen^{-asws} and said, ‘O Amir-ul-Momineen^{-asws}, grant me good advice in the aspects of virtue so I may attain salvation’. (from the advice was)

‘From the hearts of restraining people sadness and happiness have moved out. He neither becomes happy for any of the worldly things (which come to him), nor he grieves over anything of the world that he may have missed, thus, he is comfortable. ‘To those who are inclined to worldly gains it does not matter wherefrom worldly gains come to them, lawful or unlawful as well as whether it throws filth over their honour or destroys their souls, or takes away their kindness. They are restless to achieve them’ (an extract).³

When one gets sad without any apparent reason:

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ تَقَضَّضْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فُقُلْتُ جُعِلْتُ فِدَاكَ زَيْمًا حَزِنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِهِ وَ صَدِيقِي فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَّةِ وَ أَجْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحًا مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حُزِنَ حَزِنْتُ هَذِهِ لِأَنَّهَا مِنْهَا

It is narrated from him (narrator of the Hadith above) from his father from Fadal ibn Ayyub from 'Amr ibn Aban from Jabir Al-Juhfi who has said:

‘Once I became depressed in the presence of Abu Jafar^{-asws} and asked him: ‘May Allah^{-azwj} keep my soul in service for your cause, why is it that sometimes I feel depressed without any apparent cause or incident? Even my family and friends notice it on my face.’ The Imam^{-asws} said, ‘Yes O Jabir, Allah^{-azwj} has Created the clay of the believers from the clay of paradise and has made the fragrance of His^{-azwj} Spirit flow through it; thus, a believer is a brother (in belief) of a believer from his father and mother. When a spirit of those spirits is distressed anywhere with a sadness, the other spirits also feel sad; this is from that (clay of paradise).’⁴

قَالَ يُحِبُّ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يُحِبُّ لِأَعَزِّ أَهْلِهِ وَ يَكْرَهُ الْمَرْءَ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لِأَعَزِّ أَهْلِهِ وَ يُنَاصِحُهُ الْوَلَايَةَ فَبَكَى ابْنُ أَبِي يَعْفُورٍ وَ قَالَ كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ قَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِذَا كَانَ مِنْهُ بَتْلُكَ الْمَنْزِلَةَ بَتَّهَ هَمَّهُ فَفَرِحَ لِفَرَحِهِ إِنْ هُوَ فَرِحَ وَ حَزِنَ لِحُزْنِهِ إِنْ هُوَ حَزِنَ وَ إِنْ كَانَ عِنْدَهُ مَا يُفْرِحُ عَنْهُ فَرِحَ عَنْهُ وَ إِلَّا دَعَا اللَّهَ لَهُ

(In a Hadith, Imam^{-asws} said) ‘A man must love for his Muslim brother what he loves for the most beloved person of his family and dislike for his Muslim brother what he dislikes for the most beloved person of his family and enlighten him in Walayah.’⁵ Ibn Abu Yaphur then wept and asked: ‘How does he enlighten about Walayah?’ The Imam^{-asws} said: ‘O ibn Abu Yaphur, if he is of the same level (of belief), he should encourage him, show happiness in his happiness

³ Al-Kafi, Vol. 2, H. 3018.

الكافي ج : 2 ص : 456

⁴ Al-Kafi, vol, 2, H. 2031, Ch. 68, h 2 الكافي ص : 2 ج : 166

⁵ Submission to the Divine Authorities^{-asws}

and express sadness if he is sad. If he has the means to relieve (help) him, he should do so, if not, he should pray to Allah^{-azwj} for him (an extract).⁶

Sadness emanating from the love of the world:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ ابْنِ أَبِي يَعْمُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِقَلَاتِ حِصَالِ هِمٍّ لَا يَفْقَى وَ أَمَلٍ لَا يُدْرِكُ وَ رَجَاءٍ لَا يُنَالُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The one who attaches his heart with the world, his heart would be attached with three traits – Worries which will not end, work which will not be realised (completed), and the hopes which will not fulfil for him’.⁷

Grief and Sadness due to Injustices against Ahl Al-Bayt^{-asws} is Worship:

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمَهْمُومِ لَنَا الْمُغْتَمِّ لِظُلْمِنَا تَسْبِيحٌ وَ هُمَةٌ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئاً أَحْسَنَ مِنْهُ

Al-Husayn ibn Muhammad and Muhammad ibn Yahya all have narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Muhammad ibn Said ibn Ghazwan from Ali ibn al-Hakam from ‘Umar ibn Aban from ‘Isa ibn abu Mansur who said:

‘I heard Abu Abd Allah^{-asws} saying: ‘A breath with a sigh of concern and sadness due to injustice done to us^{-asws} is ‘Tasbih’⁸ and one’s concern about our^{-asws} cause is worship, his concealing our secret is the Jihad⁹’.

‘Muhammad ibn Said told me to write it down with gold. I then did not write anything better than that’.¹⁰

Prayers to Overcome Laziness and depression:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ بَعْضِ رِجَالِهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَدْعُو بِهَذَا الدُّعَاءِ فِي كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّ هَذَا شَهْرُ رَمَضَانَ وَ هَذَا شَهْرُ الصِّيَامِ وَ هَذَا شَهْرُ الْإِنَابَةِ وَ هَذَا شَهْرُ التَّوْبَةِ وَ هَذَا شَهْرُ الْمَغْفِرَةِ وَ الرَّحْمَةِ وَ هَذَا شَهْرُ الْعُقُوبِ مِنَ النَّارِ وَ الْقَوْزِ بِالْجَنَّةِ اللَّهُمَّ فَسَلِّمْهُ لِي وَ تَسَلِّمْهُ مِنِّي وَ أَعِني عَلَيْهِ بِأَفْضَلِ عَوْنِكَ وَ وَفِّقْني فِيهِ لِطَاعَتِكَ وَ فَرِّغْني فِيهِ لِعِبَادَتِكَ وَ دُعَائِكَ وَ تِلَاوَةِ كِتَابِكَ وَ أَعْظِمْ لِي فِيهِ الْبِرْكَةَ وَ أَحْسِنْ لِي فِيهِ الْعَاقِبَةَ وَ أَصِحِّ لِي فِيهِ بَدَنِي وَ أَوْسِعْ فِيهِ رِزْقِي وَ اكْفِني فِيهِ مَا أَهْمَنِي وَ اسْتَجِبْ لِي فِيهِ

⁶ Al-Kafi, vol, 2, H. 2052, Ch. 71, h 9 173 : ص 2 ج : الكافي

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 17

⁸ Praising Allah^{-azwj}.

⁹ Striving in the Way of Allah^{-azwj}.

¹⁰ Al-Kafi, Vol. 2, H. 2268

دُعَائِي وَ بَلِّغْنِي فِيهِ رَجَائِي اللَّهُمَّ أَذْهَبْ عَنِّي فِيهِ النَّعَاسَ وَ الْكَسَلَ وَ السَّامَةَ وَ الْفُتْرَةَ وَ الْمُسْوَةَ وَ الْعَفْلَةَ وَ الْعُرَةَ اللَّهُمَّ جَنِّبْنِي فِيهِ الْعِلَلَ وَ الْأَسْقَامَ وَ الْهُمُومَ وَ الْأَحْزَانَ وَ الْأَعْرَاضَ وَ الْأَمْرَاضَ وَ الْخَطَايَا وَ الذُّنُوبَ وَ اصْرِفْ عَنِّي فِيهِ السُّوءَ وَ الْفَحْشَاءَ وَ الْجَهْدَ وَ الْبَلَاءَ وَ التَّعَبَ وَ الْعَنَاءَ إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ أَعِزَّنِي فِيهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ هَمَزِهِ وَ لَمَزِهِ وَ نَفَثِهِ وَ نَفْخِهِ وَ وَسْوَاسِهِ وَ كَيْدِهِ وَ مَكْرِهِ وَ حِيلِهِ وَ أَمَانِيهِ وَ خُدَعِهِ وَ غُرُورِهِ وَ فِتْنَتِهِ وَ رَجَلِهِ وَ شَرَكِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ أَخْدَانِهِ وَ أَشْيَاعِهِ وَ أَوْلِيَانِهِ وَ شُرَكَائِهِ وَ جَمِيعِ كَيْدِهِمْ اللَّهُمَّ ارْزُقْنِي فِيهِ تَمَامَ صِيَامِهِ وَ بُلُوعَ الْأَمَلِ فِي قِيَامِهِ وَ اسْتِكْمَالَ مَا يُرْضِيكَ فِيهِ صَبْرًا وَ إِيْمَانًا وَ يَقِينًا وَ احْتِسَابًا ثُمَّ تَقَبَّلْ ذَلِكَ مِنَّا بِالْأَضْعَافِ الْكَثِيرَةِ وَ الْأَجْرِ الْعَظِيمِ اللَّهُمَّ ارْزُقْنِي فِيهِ الْجِدَّ وَ الْاجْتِهَادَ وَ الْقُوَّةَ وَ الشَّطَاطَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ الرَّغْبَةَ وَ الرَّهْبَةَ وَ الْحُرْجَ وَ الرِّقَّةَ وَ صِدْقَ اللِّسَانِ وَ الْوَجَلَ مِنْكَ وَ الرَّجَاءَ لَكَ وَ التَّوَكُّلَ عَلَيْكَ وَ الثِّقَةَ بِكَ وَ الْوَرَعَ عَنْ مَحَارِمِكَ بِصَالِحِ الْقَوْلِ وَ مَثْبُورِ السَّعْيِ وَ مَرْفُوعِ الْعَمَلِ وَ مُسْتَجَابِ الدُّعَاءِ وَ لَا تُخَلِّ بَيْنِي وَ بَيْنَ شَيْءٍ مِنْ ذَلِكَ بَعْضٌ وَ لَا مَرَضٌ وَ لَا هَمٌّ وَ لَا عَمٌّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from Ja'far ibn Muhammad from Ali ibn Asbat from 'Abd al-Rahman ibn Bashir from certain individuals of his people who has said:

(Imam) Ali^{-asws} Ibn Al-Husayn^{-saww} would say this prayer every day during the month of Ramadan:

'Our Allah^{-azwj}, this is the month of Ramadan and the month of fasting. It is the month of prayer and repentance. It is the month of forgiveness and mercy. It is the month of freedom from hellfire, and the month to gain Paradise. Our Allah^{-azwj}, Give it to me and accept it from me, Help me in it with the best of Your^{-azwj} Help. Grant me the opportunity during this month to obey You^{-azwj}. Provide me with time to worship You^{-azwj}, pray to You^{-azwj} and recite Your^{-azwj} Book. Grant me in this month great blessings, good consequences, good health to my body and abundant sustenance. (Our Allah^{-azwj}) Suffice me in what is important to me, Accept my prayers and make my wishes come true.

Our Allah^{-azwj}, remove from me during this month slumbering, laziness, lack of interest, lack of energy, hard heartedness, negligence and being deceived. Our Allah^{-azwj}, Protect me from illnesses, disease, anxiety, sadness, incidents, sicknesses, mistakes and sins. Keep away from me evil things, disgrace, strenuousness, misfortune, tiredness and exhaustion; You hear all prayers, Our Allah^{-azwj}, Grant me protection against Satan, the condemned one by stoning, and against his temptations and whispers, evil words and expressions, seductions, evil plans, cunning and wicked devices, false hopes, deceptions, misleading, chaotic deeds of his helpers on foot, his partners, helpers, followers, friends, his associates, friends, companions, and all of his evil plans. Our Allah^{-azwj}, Grant me the opportunity to complete fasting therein, to achieve my wishes to worship during the nights therein, to complete what will Please You^{-azwj}. Grant me patience, belief, certainty and expectation of good rewards from You^{-azwj} during this month. Accept this from us with many multiples and great reward. Our Allah^{-azwj}, Grant me the ability to strive, to work hard with energy and vitality, to pray wholeheartedly, to repent with interest and fear, to express great concerns tender heartedly with truthfulness and fear of You^{-azwj} and having hope in You^{-azwj}, to leave matters with You^{-azwj} and trust You^{-azwj}. (Our Allah^{-azwj}, Help us to) refrain (stay away from sins) from prohibited matters with virtuous words, accepted efforts, high degree deeds, and accepted prayers; do not allow anything to come between us and any such matters in the form of incidents, illnesses, anxieties, and sadness through Your^{-azwj} Mercy, Our most Merciful and most Beneficent."¹¹

¹¹ الكافي ج : 4 : ص : 75 ، 7

Supplications for relieving sadness and depression:

الأُمَالِي لِلصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُثَنَّى بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ مَا تَحْزَنُ أَمْ مَا تَحْتَمُّ
أَمْ مَا تَأْتُمُّ

(The book) 'Al Amaali' of Al Sadouq – from his father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Musanna Bin Al Waleed, from Abu Baseer who said,

'Abu Abdullah^{-asws} said to me: 'Don't you feel sad? Don't you feel worried? Don't you feel pain?'

فُلْتُ بَلَى وَ اللَّهُ

I said, 'Yes, by Allah^{-azwj!}'

قَالَ فَإِذَا كَانَ ذَلِكَ مِنْكَ فَادْكُرِ الْمَوْتَ وَ وَحْدَتَكَ فِي قَبْرِكَ وَ سَيْلَانَ عَيْنَيْكَ عَلَى خَدَيْكَ وَ تَقَطُّعَ أَوْصَالِكَ وَ أَكْلَ الدُّودِ مِنْ لَحْمِكَ وَ بَلَكَ وَ انْقِطَاعَكَ
عَنِ الدُّنْيَا فَإِنَّ ذَلِكَ يَحْتُنُّكَ عَلَى الْعَمَلِ وَ يَزِدُّكَ عَنْ كَثِيرٍ مِنَ الْحِرْصِ عَلَى الدُّنْيَا.

He^{-asws} said: 'When that were to happen from you, then remember the death, and your loneliness in your grave, and flow your eyes (tears) upon your cheeks, and cutting of your (limbs) connections, and the insects eating from your flesh, and your calamity, and your being cut off from the world, so that will urge you upon the (good) deeds, and deter you from many of the greed's upon the world".¹²

وَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَنْ وَجَدَ هَمًّا فَلَا يَدْرِي مَا هُوَ فَلْيَغْسِلْ رَأْسَهُ-

And Abu Abdullah^{-asws} said: 'O who feels worries and he does not know what it is (that worries him), let him wash his head'.

وَ قَالَ إِذَا تَوَالَتِ الْهُمُومُ فَعَلَيْكَ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And he^{-asws} said: 'When the worries continue, upon you is with (saying),

'There is neither might nor strength except with Allah^{-azwj}'.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صَلَّيْتَ الْمَغْرِبَ فَأَمِّرْ يَدَكَ عَلَى جَبْهَتِكَ
وَ قُلْ.

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Saeed Bin Yasaar who said,

'Abu Abdullah^{-asws} said: 'Whenever you pray Al-Maghrib *Salāt*, so pass your hand upon your face and say,

¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 5

¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 8 b

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَدْهَبْ عَنِّي الْهَمَّ وَالْغَمَّ وَالْحَزْنَ ثَلَاثَ مَرَّاتٍ

‘In the Name of Allah^{-azwj} Who, there is no god except Him, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah^{-azwj}! Remove from me, the worries, and the gloom, and the grief’, three times.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَنَانَ بْنِ أَبِي سَعِيدٍ الْمُكَارِيِّ وَعَبْدِ اللَّهِ بْنِ أَبِي عُبَيْدٍ اللَّهُ (عليه السلام) قَالَ عَلَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) هَذَا الدُّعَاءَ يَا زَارِقَ الْمُقْبِلِينَ يَا رَاحِمَ الْمَسَاكِينِ يَا وَلِيَّ الْمُؤْمِنِينَ يَا دَا الْعُقُورَةِ الْعَتِينَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ ارْزُقْنِي وَ عَافِنِي وَ اكْفِنِي مَا أَهَمَّنِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Aban, from Abu Saeed Al Mukary, and someone else,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} taught this supplication: ‘O Sustainer of the ones with scarcity! O Merciful to the needy ones! O Guardian of the *Momineen*! O the One^{-azwj} with the Strong Strength! Send *Salawāt* upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household, and Grace me, Grant me good health, and Suffice me for what worries me’’.¹⁵

اللَّهُمَّ مَنْ كَادَنِي فَكِدْهُ وَ مَنْ أَرَادَنِي فَأَرِدْهُ وَ فُلَّ عَنِّي حَدَّ مَنْ نَصَبَ لِي حَدَّهُ وَ أَطْفَ عَنِّي نَارَ مَنْ شَبَّ لِي وَفُودَهُ وَ اكْفِنِي مَكْرَ الْمَكْرَةِ وَ افْعَأْ عَنِّي عُيُونَ الْكُفْرَةِ وَ اكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ ادْفَعْ عَنِّي شَرَّ الْحُسَدَةِ وَ اغْصِنِي مِنْ ذَلِكَ بِالسُّكَيْنَةِ وَ أَلْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ احْتَبَأْنِي فِي سِتْرِكَ الْوَاقِي وَ أَصْلِحْ لِي حَالِي وَ صَدِّقْ قَوْلِي بِفَعَالِي وَ بَارِكْ لِي فِي أَهْلِي وَ مَالِي

(in another supplication) O Allah^{-azwj}! The one who plots against me^{-asws}, Plan against him, and the one intends (to harm) me^{-asws}, so Harm him, and Neutralise from me a limit from the one who establishes a limitation to me^{-asws}, and Extinguish from me^{-asws} the fire of the one who lights it to me and fuels it; and Suffice me for the plots of the plotters, and Divert from me^{-asws} the spying eyes of the disbelievers, and Suffice me^{-asws} for the worries of the one who enters the worries upon me^{-asws}, and Repel from me^{-asws} the evil of the envy and Rescue me^{-asws} from that with the tranquillity, and Clothe me^{-asws} with Your^{-azwj} Fortified Shield, and Hide me^{-asws} in Your^{-azwj} Defensive Veil, and Correct my^{-asws} situation for me^{-asws}, and Verify my^{-asws} words with my^{-asws} deeds, and Bless for me^{-asws} in my^{-asws} family and my^{-asws} wealth’’ (an extract).¹⁶

Additional supplications to relieve from the sadness and worries are included in the Appendix.

Appendix: Supplication for the distress, the worries, the grief, and the fear

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِسْمَاعِيلَ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) يَا أَبَا حَمْرَةَ مَا لَكَ إِذَا أَتَى بِكَ أَمْرٌ تَخَافُهُ أَنْ لَا تَتَوَجَّهَ إِلَى بَعْضِ رِوَايَا بَيْتِكَ يَعْنِي الْقِبْلَةَ فَتُصَلِّيَ رَجْعَتَيْنِ ثُمَّ تَقُولَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi’e, from Abu Ismail Al Sarraj, from Ibn Muskan, from Abu Hamza who said,

¹⁴ Al Kafi V 2 – The Book Of Supplication CH 52 H 10

¹⁵ Al Kafi V 2 – The Book Of Supplication CH 53 H 7

¹⁶ Al Kafi V 2 – The Book Of Supplication CH 53 H 13

'Muhammad^{asws} Bin Ali^{asws} said: 'O Abu Hamza! What is the matter with you that whenever a fearful matter comes to you, you do not divert to one of the corners of your house, meaning (facing) the Qiblah, so you pray two Cycles of *Salāt*, then you could be saying,

يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعِينَ مَرَّةً كُلَّمَا دَعَوْتَ بِهَذِهِ الْكَلِمَاتِ مَرَّةً سَأَلْتُ حَاجَةً

'O Most Insightful of the lookers, and O Most hearing of the listeners, and O Quickest of the reckoners, and O Most Merciful of the merciful ones', seventy times. Every time you supplicate with these words, ask for a need'.¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ ثَابِتٍ عَنْ أَسْمَاءَ قَالَتْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَصَابَهُ هَمٌّ أَوْ عَمٌّ أَوْ كَرْبٌ أَوْ بَلَاءٌ أَوْ لَأَوَاءٌ فَلْيُعَلِّ

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Sabit, from Asma'a who said,

'Rasool-Allah^{saww} said: 'The one who is hit by worries, or sadness, or distress, or an affliction, or adversity, so let him say:

اللَّهُ رَبِّي وَ لَا أُشْرِكُ بِهِ شَيْئاً تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ .

'Allah^{azwj} is my Lord^{azwj} and I do not associate anything with Him^{azwj}. I rely upon the Living Who will not be dying''.¹⁸

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا نَزَلَتْ بِرَجُلٍ نَارِلَةٌ أَوْ شَدِيدَةٌ أَوْ كَرْبَةٌ أَمْرٌ فَلْيَكْشِفْ عَنْ رُكْبَتَيْهِ وَ ذِرَاعَيْهِ وَ لْيُلْصِقْهُمَا بِالْأَرْضِ وَ لْيُلْزِقْ حُجُوجَهُ بِالْأَرْضِ ثُمَّ لْيَدْعُ بِحَاجَتِهِ وَ هُوَ سَاجِدٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever a descending (affliction) descends with a man, or a difficulty, or a matter distresses him, so let him uncover from his knees, and his forearms, and paste them with the ground, and let him adhere his chest with the ground, then let him supplicate with his needs while he is in *Sajdah*'.¹⁹

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْحُسَيْنِ بْنِ عَمَّارٍ الدَّهَّانِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا طَرَحَ إِخْوَةُ يُوسُفَ يُوسُفَ فِي الْجُبِّ أَنَا جَبْرَيْلُ (عليه السلام) فَدَخَلَ عَلَيْهِ فَقَالَ يَا غُلَامُ مَا تَصْنَعُ هَاهُنَا فَقَالَ إِنَّ إِخْوَتِي الْفُؤُونِي فِي الْجُبِّ قَالَ فَتَحِبُّ أَنْ تُخْرَجَ مِنْهُ قَالَ ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِنْ شَاءَ أَخْرَجَنِي

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al Hassan Bin Ammar Al-Dahhan, from Misma'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the brothers of Yusuf^{as} threw Yusuf^{as} into the well, Jibraeel^{as} came over to him^{as} and said: 'O boy^{as}! What are you'

¹⁷ Al Kafi V 2 – The Book Of Supplication CH 55 H 1

¹⁸ Al Kafi V 2 – The Book Of Supplication CH 55 H 2

¹⁹ Al Kafi V 2 – The Book Of Supplication CH 55 H 3

as doing over here?' He^{-as} said: 'My^{-as} brothers threw me^{-as} into the well'. He^{-as} said: 'So would you^{-as} like me^{-as} to take you^{-as} out from it?' He^{-as} said: 'That is up to Allah^{-azwj} Mighty and Majestic. If He^{-azwj} so Desires to, He^{-azwj} will Extract me^{-as}'.

قَالَ فَقَالَ لَهُ إِنَّ اللَّهَ تَعَالَى يَقُولُ لَكَ ادْعُنِي بِهَذَا الدُّعَاءِ حَتَّى أُخْرِجَكَ مِنَ الْجُبِّ فَقَالَ لَهُ وَمَا الدُّعَاءُ فَقَالَ قُلِ

He^{-asws} said: 'He (Jibraeel^{-as}) said to him^{-as}: 'Allah^{-azwj} the Exalted is Saying to you^{-as}: "Supplicate to Me^{-azwj} with this supplication until I^{-azwj} Extract you^{-as} from the well'. He (Yusuf^{-as}) said to him: 'And what is the supplication?' So, he^{-as} said: 'Say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُجْعَلَ لِي
بِمَا أَنَا فِيهِ فَرَجًا وَخُرْجًا

'O Allah^{-azwj}! I^{-as} ask You^{-azwj} with, for You^{-azwj} is the Praise. There is no god except You^{-azwj}, the Benefactor, Initiator of the skies and the earth, One with the Majesty and the Benevolence, that You^{-azwj} Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and that You^{-azwj} Make a relief to be for me^{-as} from what I^{-as} am (trapped) in, and an exit'.

قَالَ تَمَّ كَانَ مِنْ قِصَّتِهِ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ .

He^{-asws} said: 'Then it was from his^{-as} story what Allah^{-azwj} Mentioned in His^{-azwj} Book'.²⁰

عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أُعَيْنَ عَنْ بَشْرِ بْنِ مَسْلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقُولُ مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَالْجِنُّ

Ali Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Bishr Bin Maslama,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: 'I^{-asws} don't' care, when I^{-asws} say these words, if (all) the human beings and the Jinn were to gather against me^{-asws}:

بِسْمِ اللَّهِ وَبِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ إِنَّكَ أَسَلَمْتُ نَفْسِي وَ إِيَّاكَ وَجْهْتُ وَجْهِي وَ
إِيَّاكَ أَلْجَأْتُ ظَهْرِي وَ إِيَّاكَ فَوَضْتُ أَمْرِي

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the Religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! To You^{-azwj} I submit myself, and to You^{-azwj} I divert my face, and to You^{-azwj} I seek my backing, and to You^{-azwj} I delegate my affairs.

اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قِبَلِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا
حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ .

O Allah^{-azwj}! Protect me by the protection of the *Eman* from in front of me, and from behind me, and from my right, and from my left, and from above me, and from beneath me, and

²⁰ Al Kafi V 2 – The Book Of Supplication CH 55 H 4

from my face, and Repel from me by Your^{-azwj} Might and Your^{-azwj} Strength, for there is neither Mighty nor Strength except with You^{-azwj}’.²¹

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ عَنْ مُفَضَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِلْأَوْجَاعِ تَقُولُ .

From him, from Muhammad Bin Isa, from Dawood, from Mufazzal,

(It has been narrated) from Abu Abdullah^{-asws} for the pains:

بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِرْقِي سَاكِنٍ وَ عَيْرٍ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ عَيْرٍ شَاكِرٍ وَ تَأْخُذُ لِحْيَتِكَ بِيَدِكَ الْيُمْنَى بَعْدَ صَلَاةٍ مَغْرُوضَةٍ وَ تَقُولُ اللَّهُمَّ فَرِّجْ عَنِّي كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَّاتٍ وَ احْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ

‘You should be saying, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! How many Bounties of Allah^{-azwj} are in the calm veins and agitated veins, upon a grateful servant and an ungrateful servant’, and you should grab your beard by your right hand after the Obligatory *Salāt*, and you should be saying, ‘Relieve from me my worries, and Hasten my good health, and Remove my harm’, three times, and make sure that, that happens to be along with tears and weeping’.²²

²¹ Al Kafi V 2 – The Book Of Supplication CH 55 H 10

²² Al Kafi V 2 – The Book Of Supplication CH 56 H 7