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ج 2

Volume 2

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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (2)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ 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.

بَابُ أَنْ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِرًا

Chapter 23 – The thunderbolt would not strike a *Zakir* (Oft-mentioner) of Allah^{azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيْتَةٍ إِلَّا الصَّاعِقَةَ لَا تَأْخُذُهُ وَهُوَ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A *Momin* could die with every (type of) death except the thunderbolt would not seize him while he is mentioning (doing *Zikr* of) Allah^{azwj} Mighty and Majestic’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الصَّوَاعِقَ لَا تُصِيبُ ذَاكِرًا قَالَ قُلْتُ وَمَا الذَّاكِرُ قَالَ مَنْ قَرَأَ مِائَةَ آيَةٍ .

Ali Bin Ibrahi, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya Bin Ijaly who said,

‘Abu Abdullah^{asws} said: ‘The thunderbolts will not hit a *Zakir* (mentioner of Allah^{azwj})’. I said, ‘And what is the *Zakir*?’ He^{asws} said: ‘The one who recites one hundred Verses’.²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ مَيْتَةِ الْمُؤْمِنِ قَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيْتَةٍ يَمُوتُ عَرَقًا وَ يَمُوتُ بِالْهَدْمِ وَ يُبْتَلَى بِالسَّبْعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكِرَ اللَّهِ عَزَّ وَجَلَّ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the death of a *Momin*. He^{asws} said: ‘The *Momin* would be dying with every (type of) death. He would be dying by drowning, and he would be dying by the crushing, and being afflicted (devoured) by the beasts, and he would be dying by the thunderbolt and it would not hit a *Zakir* (who mentions) Allah^{azwj} Mighty and Majestic’.³

¹ Al Kafi V 2 – The Book Of Supplication CH 23 H 1

² Al Kafi V 2 – The Book Of Supplication CH 23 H 2

³ Al Kafi V 2 – The Book Of Supplication CH 23 H 3

بَابُ إِشْتِغَالِ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ**Chapter 24 – The pre-occupation with the *Zikr* (mentioning) of Allah^{azwj} Mighty and Majestic**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَنْ شَغِلَ بِذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلَ مَا أُعْطِيَ مَنْ سَأَلَنِي .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Saying: “The one who is too pre-occupied by (doing) My^{azwj} *Zikr* (and) does not ask (for his needs), I^{azwj} shall Give him even more than the one who asks Me^{azwj} (his needs)”’.⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْعَبْدَ لَيَكُونُ لَهُ الْحَاجَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَيَبْدَأُ بِالتَّنَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ حَتَّى يَنْسَى حَاجَتَهُ فَيُقْضِيهَا اللَّهُ لَهُ مِنْ غَيْرِ أَنْ يَسْأَلَ إِيَّاهَا .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The servant happens to have the need for him to Allah^{azwj} Mighty and Majestic. So he begins with the Laudation upon Allah^{azwj} and the *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} until he forgets his need. So Allah^{azwj} would Fulfil it for him from without him having asked Him^{azwj} for it’.⁵

بَابُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ فِي السِّرِّ**Chapter 25 – *Zikr* (Oft-mentioning) of Allah^{azwj} Mighty and Majestic in the privacy**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ ذَكَرَنِي سِرًّا ذَكَرْتُهُ عَلَانِيَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibrahim Bin Abu Al Balaad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Says: “The one who mentions (does *Zikr* of) Me^{azwj} privately, I^{azwj} shall Mention him publicly”’.⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ أَبِي الْمَعْرَاءِ الْخَصَّافِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَنْ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ فِي السِّرِّ فَقَدْ ذَكَرَ اللَّهَ كَثِيرًا إِنَّ الْمُنَافِقِينَ كَانُوا يَذْكُرُونَ اللَّهَ عَلَانِيَةً وَ لَا يَذْكُرُونَهُ فِي السِّرِّ فَقَالَ اللَّهُ عَزَّ وَجَلَّ يُرَاوُنَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا .

⁴ Al Kafi V 2 – The Book Of Supplication CH 24 H 1

⁵ Al Kafi V 2 – The Book Of Supplication CH 24 H 2

⁶ Al Kafi V 2 – The Book Of Supplication CH 25 H 1

A number of our companions, from Ahmad Biin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro, from Abu Al Magra'a Al Khassaf, raising it, said,

'Amir Al-Momineen^{asws} said: 'The one who mentions (does *Zikr* of) Allah^{azwj} Mighty and Majestic in the privacy so he has mentioned Allah^{azwj} a lot. The hypocrites were doing *Zikr* of Allah^{azwj} publicly and they were not doing His^{azwj} *Zikr* during privacy. So Allah^{azwj} Mighty and Majestic Said **[4:142] they do it only to be seen of men and do not remember Allah except for a little**'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ رَفَعَهُ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ لِعِيسَى (عَلَيْهِ السَّلَامُ) يَا عِيسَى أَذْكَرُنِي فِي نَفْسِكَ أَذْكَرُكَ فِي نَفْسِي وَ أَذْكَرُنِي فِي مَلِكِكَ أَذْكَرُكَ فِي مَلَأِ خَيْرٍ مِنْ مَلَأِ الْأَدَمِيِّينَ يَا عِيسَى أَلِنُ لِي قَلْبَكَ وَ أَكْثُرُ ذِكْرِي فِي الْخُلُوتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنْ تُبْصِبَ إِلَيَّ وَ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَيِّتًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, raising it, said,

'Allah^{azwj} Mighty and Majestic Said to Isa^{as}: "O Isa^{as}! Mention Me^{azwj} within yourself^{as}, I^{azwj} will Mention you^{as} within Myself^{azwj}, and mention Me^{azwj} in your^{as} gathering, I^{azwj} shall Mention you^{as} in a gathering better than the gathering of the human beings. O Isa^{as}! Soften your^{as} heart for Me^{azwj} and frequent My^{azwj} Mention in the isolation, and know that My^{azwj} Gladness is that you^{as} compliment to Me^{azwj} and become lively during that and do not become (like) dead"⁸.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ لَا يَكْتُبُ الْمَلَكُ إِلَّا مَا سَمِعَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَذْكَرُ رَبِّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً فَلَا يَعْلَمُ ثَوَابَ ذَلِكَ الذِّكْرِ فِي نَفْسِ الرَّجُلِ غَيْرُ اللَّهِ عَزَّ وَ جَلَّ لِعَظَمَتِهِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The Angel does not write down except what he hears, and Allah^{azwj} Mighty and Majestic Says **[7:205] And remember your Lord within yourself humbly and fearing**. So no one would know the Reward of that *Zikr* in the self of the man apart from Allah^{azwj} Mighty and Majestic, due to its magnitude'.⁹

بَابُ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ فِي الْغَافِلِينَ

Chapter 26 – *Zikr* (Mention) of Allah^{azwj} Mighty and Majestic among the oblivious ones

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الذَّاكِرُ لِلَّهِ عَزَّ وَ جَلَّ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْمُحَارِبِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Al Mukhtar,

⁷ Al Kafi V 2 – The Book Of Supplication CH 25 H 2

⁸ Al Kafi V 2 – The Book Of Supplication CH 25 H 3

⁹ Al Kafi V 2 – The Book Of Supplication CH 25 H 4

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Abdullah^{asws} said: 'The *Zakir* (mentioner of Allah^{azwj}) among the oblivious (unmindful) ones is like the fighter among the battling ones'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَاكِرُ اللَّهِ عَزَّ وَجَلَّ فِي الْغَافِلِينَ كَالْمُقَاتِلِ مِنَ الْفَارِينَ وَ الْمُقَاتِلُ مِنَ الْفَارِينَ لَهُ الْجَنَّةُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'A *Zakir* (mentioner) of Allah^{azwj} Mighty and Majestic among the oblivious ones is like the fighter from (among) the fleeing ones, and the reward for a fighter from (among) the fleeing ones is the Paradise'.¹¹

بَابُ التَّحْمِيدِ وَ التَّمْجِيدِ

Chapter 27 – The Praise and the Glorification

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعِيدٍ الْقَمَاطِ عَنِ الْمُفَضَّلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ عَلَّمْنِي دُعَاءَ جَامِعاً فَقَالَ لِي أَحْمَدُ اللَّهُ فَإِنَّهُ لَا يَبْقَى أَحَدٌ يُصَلِّي إِلَّا دَعَا لَكَ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Saeed Al Qammat, from Al Mufazzal who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Teach me a comprehensive supplication'. So he^{asws} said to me: 'Praise Allah^{azwj}', for there would not remain anyone who prays *Salat* except he would be supplicating for you saying, 'Allah^{azwj} Hears the one who Praises Him^{azwj}' (the phrase spoken after *Ruku'u*)'.¹²

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ أَنْ تَحْمَدَهُ .

From him, from Ali Bin Al Husayn, from Sayf Bin Ameyra, from Muhammad Bin Marwan who said,

'I said to Abu Abdullah^{asws}, 'Which of the deeds is the most Beloved to Allah^{azwj} Mighty and Majestic?' So he^{asws} said: 'Your praising Him^{azwj}'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْأَنْبَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثِمِائَةَ مَرَّةٍ وَ سِتِّينَ مَرَّةً عَدَدَ عُرُوقِ الْجَسَدِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلَى كُلِّ حَالٍ .

Ali Bn Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Hassan Al Anbary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to praise Allah^{azwj} during every day, three hundred and sixty times (360), of the number

¹⁰ Al Kafi V 2 – The Book Of Supplication CH 26 H 1

¹¹ Al Kafi V 2 – The Book Of Supplication CH 26 H 2

¹² Al Kafi V 2 – The Book Of Supplication CH 27 H 1

¹³ Al Kafi V 2 – The Book Of Supplication CH 27 H 2

of the veins in the body, saying: 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, a lot, upon every state'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنِ يَعْقُوبَ بْنِ شَعْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ فِي أَيْنَ أَدَمَ ثَلَاثِمِائَةٍ وَ سِتِّينَ عِرْقاً مِنْهَا مِائَةٌ وَ تَمَانُونَ مُنْحَرِكَةٌ وَ مِنْهَا مِائَةٌ وَ تَمَانُونَ سَاكِنَةٌ فَلَوْ سَكَنَ الْمُنْحَرِكُ لَمْ يَنَمْ وَ لَوْ تَحَرَّكَ السَّاكِنُ لَمْ يَنَمْ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَصْبَحَ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلَى كُلِّ حَالٍ ثَلَاثِمِائَةٍ وَ سِتِّينَ مَرَّةً وَ إِذَا أَمْسَى قَالَ مِثْلَ ذَلِكَ .

Ali Bin Ibrahim, from his father, and Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, altogether from Ahmad Bin Al Hassan Al Maysami, from Yaqoub Bin Shuayb who said,

“I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘In the son of Adam^{as} there are three hundred and sixty veins – from these one hundred and eighty are moving and from these one hundred and eighty are still. If the moving ones were to stay still he would not (be able to) sleep, and if the still ones were to move, he would not (be able to) sleep; and it was so that Rasool-Allah^{saww}, whenever it was morning, said:

‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ’ ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, a lot, upon every state’, three hundred and sixty times, and whenever it was evening, said similar to that’.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ قَالَ حَدَّثَنِي أَبُو مَسْعُودٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَالَ أَرْبَعَ مَرَّاتٍ إِذَا أَصْبَحَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَ مَنْ قَالَهَا إِذَا أَمْسَى فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah who said, ‘Abu Masoud narrated to me,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says four times when it is the morning, ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ’ ‘The Praise is for Allah^{azwj} Lord^{azwj} of the worlds’, so he has paid the thanks for his day, and the one who says it when it is the evening, so he has paid his thanks for his night’.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَحْمِيدٌ فَهُوَ أَبْتَرُ إِنَّمَا التَّحْمِيدُ تَمَّ النَّتَاءُ فَلَنْتُ مَا أَدْرِي مَا يُجْزِي مِنَ التَّحْمِيدِ وَ التَّمْجِيدِ قَالَ يَقُولُ

Ali Bin Ibrahim, from his father, from Ali Bin Hassan, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Every supplication which does not happen to have a Praise before it, so it is cut-off. But rather, it is the Praise, then the Laudation’. I said, ‘What I don’t know is, what would suffice me from the Praise and the Glorification’. He^{asws} said: ‘One should be saying,

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ أَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ .

¹⁴ Al Kafi V 2 – The Book Of Supplication CH 27 H 3

¹⁵ Al Kafi V 2 – The Book Of Supplication CH 27 H 4

¹⁶ Al Kafi V 2 – The Book Of Supplication CH 27 H 5

‘O Allah^{azwj}! You^{azwj} are the Foremost, so there was nothing before You^{azwj}, and You^{azwj} are the Last, so there will be nothing after You^{azwj}, and You^{azwj} are the Manifest, so there is nothing above You^{azwj}, and You^{azwj} are the Hidden, so there is nothing besides You^{azwj}, and You^{azwj} are the Mighty, the Wise’.¹⁷

وَبِهَذَا الْإِسْنَادِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا أَدْنَى مَا يُجْزِي مِنَ التَّحْمِيدِ قَالَ تَقُولُ

And by this chain, said,

‘I asked Abu Abdullah^{asws}, ‘What is the least of what would suffice me, from the Praise?’ He^{asws} said: ‘You should be saying,

الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَفَهَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَفَدَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُمِيتُ الْأَحْيَاءَ وَ يُحْيِي الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

‘The Praise is for Allah^{azwj} Who is Exalted, so Subdues, and the Praise is for Allah^{azwj} Who is King, so is Able, and the Praise is for Allah^{azwj} Who is within, so is Knowing, and the Praise is for Allah^{azwj} Who Causes the living to die and Revives the dead, and He^{azwj} is Able upon everything’.¹⁸

بَابُ الْإِسْتِغْفَارِ

Chapter 28 – The seeking of Forgiveness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ الدُّعَاءِ الْإِسْتِغْفَارُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best of the supplications is the seeking of Forgiveness’.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِي جَمِيلَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا أَكْثَرَ الْعَبْدُ مِنَ الْإِسْتِغْفَارِ رُفِعَتْ صَاحِفَتُهُ وَ هِيَ تَنَلُّوهُ .

A number of our companions, from Ahmad Bin Muhammad, from Husayn Bin ssayf, from Abu Jameela, from Ubeyd Bin Zurara who said,

‘Abu Abdullah^{asws} said: ‘When the servant frequents in seeking the Forgiveness, his parchment (record of deeds) is raised and it would be gleaming’.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ يَاسِرِ بْنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ مَثَلُ الْإِسْتِغْفَارِ مَثَلُ وَرَقٍ عَلَى شَجَرَةٍ تَحْرُكُ فَيَبْتَأْتُهُ وَ الْمُسْتَغْفِرُ مِنْ ذَنْبٍ وَ يَفْعَلُهُ كَالْمُسْتَهْزِئِ بِرَبِّهِ .

Ali Bin Ibrahim, from his father, from Yasser,

¹⁷ Al Kafi V 2 – The Book Of Supplication CH 27 H 6

¹⁸ Al Kafi V 2 – The Book Of Supplication CH 27 H 7

¹⁹ Al Kafi V 2 – The Book Of Supplication CH 28 H 1

²⁰ Al Kafi V 2 – The Book Of Supplication CH 28 H 2

(It has been narrated) from Al Reza^{asws} having said: 'An example of the seeking of the Forgiveness is like an example of a leaf upon a tree you are shaking, so it falls off, and the Forgiven one from sins, and he (still) goes and does it (again), is like the one mocking with his Lord^{azwj}'²¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ لَا يَقُومُ مِنْ مَجْلِسٍ وَ إِنْ خَفَّ حَتَّى يَسْتَغْفِرَ اللَّهَ عَزَّ وَ جَلَّ خَمْسًا وَ عَشْرِينَ مَرَّةً .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{azwj} never used to arise from a gathering, and even if it was a small one, until he^{saww} sought Forgiveness of Allah^{azwj} Mighty and Majestic (on behalf of his^{saww} nation), twenty five times'²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَسْتَغْفِرُ اللَّهَ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً وَ يَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ سَبْعِينَ مَرَّةً قَالَ قُلْتُ كَانَ يَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ قَالَ كَانَ يَقُولُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was seeking Forgiveness of Allah^{azwj} Mighty and Majestic (on behalf of his^{saww} nation) seventy times during every day, and he^{saww} turned to Allah^{azwj} Mighty and Majestic seventy times (every day)'. I said, 'Was he^{saww} saying: 'I^{saww} seek Forgiveness of Allah^{azwj} and I^{saww} repent to Him^{azwj}?'. He^{asws} said: 'He^{saww} was saying:

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

'I^{saww} seek Forgiveness of Allah^{azwj}, I^{saww} seek Forgiveness of Allah^{azwj}', seventy times, and he^{saww} was saying, 'And I^{saww} turn to Allah^{azwj}, I^{saww} turn to Allah^{azwj}', seventy times'²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْإِسْتِغْفَارُ وَ قَوْلُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Husayn Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The seeking of Forgiveness and the words,

لَا إِلَهَ إِلَّا اللَّهُ خَيْرُ الْعِبَادَةِ قَالَ اللَّهُ الْعَزِيزُ الْجَبَّارُ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِدُنْيِكَ .

²¹ Al Kafi V 2 – The Book Of Supplication CH 28 H 3

²² Al Kafi V 2 – The Book Of Supplication CH 28 H 4

²³ Al Kafi V 2 – The Book Of Supplication CH 28 H 5

'There is no god except for Allah^{azwj}', is the best worship. Allah^{azwj}, the Mighty, the Compeller Says [47:19] **So know that there is no God but Allah, and, ask Forgiveness for your sin**.²⁴

بَابُ التَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّكْبِيرِ

Chapter 29 – The Glorification (*Tasbeeh*), and the Extollation of Oneness (*Tahleel*), and the Exclamation of Greatness (*Takbeer*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ أَبِي أَيُّوبَ الْخَزَّازِ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ الْأَغْنِيَاءَ لَهُمْ مَا يُعْتَقُونَ وَ لَيْسَ لَنَا وَ لَهُمْ مَا يَحُجُّونَ وَ لَيْسَ لَنَا وَ لَهُمْ مَا يَتَصَدَّقُونَ وَ لَيْسَ لَنَا وَ لَهُمْ مَا يُجَاهِدُونَ وَ لَيْسَ لَنَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Abu Ayoub Al Khazzaz, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The poor ones came over to Rasool-Allah^{saww} and they said, 'O Rasool-Allah^{saww}! The rich ones, for them is what they are enduring with, and it is not for us, and for them is what they are performing Hajj with and it is not for us, and for them is what they are giving in charity with, and it is not for us, and for them is what they are performing *Jihad* with, and it is not for us'.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَبَّرَ اللَّهَ عَزَّ وَ جَلَّ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ عَتَقَ مِائَةَ رَقَبَةٍ وَ مَنْ سَبَّحَ اللَّهَ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ سَبَّحَ مِائَةَ مَرَّةٍ وَ مَنْ حَمَدَ اللَّهَ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ حَمَلَانَ مِائَةَ فَرَسٍ فِي سَبِيلِ اللَّهِ بِسُرْجِهَا وَ لُجْمِهَا وَ رُكْبَتَيْهَا وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ النَّاسِ عَمَلًا ذَلِكَ الْيَوْمَ إِلَّا مَنْ زَادَ

So Rasool-Allah^{saww} said: 'The one who exclaims the Greatness of Allah^{azwj} (*Takbeer*) one hundred times, it would be superior than freeing one hundred necks; and the one who Glorifies Allah^{azwj} (*Tasbeeh*) one hundred times, it would be superior than ushering one hundred sacrificial animals; and the one who Praises Allah^{azwj} (*Tahmeed*) one hundred times, it would be superior than loading one hundred horses in the Way of Allah^{azwj} along with its saddles and its reins and its riders; and the one who says, 'There is no God except for Allah^{azwj}', one hundred times, he would be the most superior of the people during that day, except for the one who increases (upon that)'.

قَالَ فَبَلَغَ ذَلِكَ الْأَغْنِيَاءَ فَصَنَعُوهُ قَالَ فَعَادَ الْفُقَرَاءُ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ بَلَغَ الْأَغْنِيَاءَ مَا قُلْتَ فَصَنَعُوهُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ .

He^{asws} said: 'So (news of) that reached the rich ones, and they (also) did it. So the poor ones returned to the Prophet^{saww} and they said, 'O Rasool-Allah^{saww}! What you^{saww} said reached the rich ones, so they are (also) doing it'. So Rasool-Allah^{saww} said: '**[62:4] That is Allah's Grace; He Grants it to whomsoever He Desires to**'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ فَضَيْلٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ أَكْثَرُوا مِنَ التَّهْلِيلِ وَ التَّكْبِيرِ فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنَ التَّهْلِيلِ وَ التَّكْبِيرِ .

²⁴ Al Kafi V 2 – The Book Of Supplication CH 28 H 6

²⁵ Al Kafi V 2 – The Book Of Supplication CH 29 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hammad, from Rabie, from Fuzayl,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I heard him^{asws} saying: 'Frequent from the *Tahleel* (extollation of the Oneness), and the *Takbeer* (Exclamation of the Greatness), for there is nothing more Beloved to Allah^{azwj} Mighty and Majestic than the *Tahleel* and the *Takbeer*'.²⁶

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) النَّسَبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمَلَأُ الْمِيزَانَ وَاللَّهُ أَكْبَرُ يَمَلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ .

Ali, from his father, from Al Nowfaly, from Al Sakyny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The *Tasbeeh* (Glorification) (would fill up) half the Scale, and 'The Praise is for Allah^{azwj} (*Tahmeed*)', would fill upon the (whole) Scale, and 'Allah^{asws} is the Greatest (*Takbeer*) would fill up what is between the sky and the earth'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ ضُرَيْبِ بْنِ كُنَاسَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَرَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِرَجُلٍ يَغْرُسُ غَرْسًا فِي حَائِطٍ لَهُ فَوَقَّفَ لَهُ وَقَالَ أَلَا أَدُلُّكَ عَلَى غَرْسٍ أَثْبَتَ أَصْلًا وَاسْرَعَ إِبْنَاعًا وَاطْيَبَ ثَمَرًا وَأَبْقَى قَالَ بَلَى فَدُلَّنِي يَا رَسُولَ اللَّهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Zureys Al Kunasy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} passed by a man planting a plant in a wall of his. So he^{saww} paused for him and said: 'Shall I^{saww} indicate to you upon a plant whose roots are firm, and its growth is quick, and its fruits are good, and it would remain (forever)?' He said, 'Yes, O Rasool-Allah^{saww}!'

فَقَالَ إِذَا أَصْبَحْتَ وَآمَسَيْتَ فَقُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ فَإِنَّ لَكَ إِنْ قُلْتَهُ بِكُلِّ تَسْبِيحَةٍ عَشْرَ شَجَرَاتٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ وَهُنَّ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ

So he^{saww} said: 'Whenever it is morning and evening, so say, 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no God except for Allah^{azwj}, and Allah^{azwj} is the Greatest', so for you would be for every Glorification, if you were to say it, ten trees in the Paradise from a variety of fruits, and these would be from the righteous good deeds'.

قَالَ فَقَالَ الرَّجُلُ فَإِنِّي أَشْهَدُكَ يَا رَسُولَ اللَّهِ أَنَّ حَائِطِي هَذَا صَدَقَةٌ مَقْبُوضَةٌ عَلَى فُقَرَاءِ الْمُسْلِمِينَ أَهْلِ الصَّدَقَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَاتٍ مِنَ الْقُرْآنِ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى .

He^{asws} said: 'So the man said, 'So I testify, O Rasool-Allah^{saww}, that his wall of mine is a charity held upon for the poor Muslims, the ones deserving of the charity'. So Allah^{azwj} Mighty and Majestic Revealed Verses from the Quran [92:5] **Then as for**

²⁶ Al Kafi V 2 – The Book Of Supplication CH 29 H 2

²⁷ Al Kafi V 2 – The Book Of Supplication CH 29 H 3

him who gives away and fears [92:6] And accepts the best, [92:7] We will facilitate for him the easy end'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ الْعِبَادَةِ قَوْلُ.

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of the (acts of) worship are the words,

لَا إِلَهَ إِلَّا اللَّهُ

'There is no god except for Allah^{azwj}'.²⁹

بَابُ الدُّعَاءِ لِلْأَخْوَانِ بِظَهْرِ الْعَيْبِ

Chapter 30 – The supplication for the brethren behind (them during their) absence

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَوْشَكَ دَعْوَةً وَاسْرَعَ إِجَابَتُهُ دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The most and quickest (of the Answered supplication) is the supplication of the man for his brother in his absence'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ (قَالَ دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ يُدْرُ الرِّزْقُ وَ يَدْفَعُ الْمَكْرُوهَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

from Abu Abdullah^{asws} having said: 'A supplication of the man for his brother in his absence would cause the sustenance to flow and repel misfortunes'.³¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَيْمَرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ قَالَ هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْعَيْبِ فَيَقُولُ لَهُ الْمَلِكُ آمِينَ وَ يَقُولُ اللَّهُ الْعَزِيزُ الْجَبَّارُ وَ لَكَ مِثْلًا مَا سَأَلْتَ وَ قَدْ أُعْطِيتَ مَا سَأَلْتَ بِحَبْكَ إِيَّاهُ .

From him, from Ahmad Bin Muhammad, from Ali Bn Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

²⁸ Al Kafi V 2 – The Book Of Supplication CH 29 H 4

²⁹ Al Kafi V 2 – The Book Of Supplication CH 29 H 5

³⁰ Al Kafi V 2 – The Book Of Supplication CH 30 H 1

³¹ Al Kafi V 2 – The Book Of Supplication CH 30 H 2

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Blessed and High [42:26] **And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace.** He^{asws} said: 'He is the *Momin* supplicating for his brother in his absence, so the Angels is saying, 'Ameen', to him, and Allah^{azwj} the Mighty, the Compeller is Saying: 'And for you is the like of what you asked for, and I^{azwj} have Given you what you asked for due to your love for him'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي خَالِدِ الْقَمَاطِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَسْرَعُ الدُّعَاءِ نَجْحًا لِلْإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بظَهْرِ الْعَيْبِ بِنِدَاءٍ بِالدُّعَاءِ لِأَخِيهِ فَيَقُولُ لَهُ مَلَكٌ مُوَكَّلٌ بِهِ آمِينَ وَ لَكَ مِثْلَاهُ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Ubeydullah Bin Abdullah Al Wasity, from Dorost Bin Abu Mansour, from Abu Khalid Al Qammat who said,

'Abu Ja'far^{asws} said: 'The supplication quickest to succeed for the Answering is a supplication of the brother for his brother in his absence. He begins by the supplication for his brother, so the Angel who is Allocated with him is saying, 'Ameen, and for you is the like of it'.³³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ عَنْ حُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا مِنْ مُؤْمِنٍ دَعَا لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِلَّا رَدَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ مِثْلَ الَّذِي دَعَا لَهُمْ بِهِ مِنْ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ الْقِيَامَةِ

Ali Bin Muhammad, from Muhammad Bin Suleyman, from Ismail Bin Ibrahim, from Ja'far Bin Muhammad Al Tameemy, from Husayn Bin Ulwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is none from a *Momineen* and the *Mominaat* (believing women), except Allah^{azwj} Mighty and Majestic would Return upon him the like of which he had supplicated for them with, from every *Momin* and *Momina* (beliving woman) of the past from the beginning of the time or the time coming up to the Day of Judgment.

إِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ فَيَسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ يَا رَبُّ هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَشَفَعْنَا فِيهِ فَيُشَفِّعُهُمُ اللَّهُ عَزَّ وَجَلَّ فِيهِ فَيَنْجُو .

The servant would be Commanded with to be dragged to the Fire on the Day of Judgment, so the *Momineen* and the *Mominaat* would be saying, 'O Lord^{azwj}! This is the one who was supplicating for us, so we are interceding with regards to him. So Allah^{azwj} Mighty and Majestic would (Accept) their intercession regarding him, so he would attain salvation'.³⁴

عَلِيُّ عَنْ أَبِيهِ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ جُنْدَبٍ فِي الْمَوْقِفِ فَلَمَّ أَرَّ مَوْقِفًا كَانَ أَحْسَنَ مِنْ مَوْقِفِهِ مَا زَالَ مَاذَا بِيَدِيهِ إِلَى السَّمَاءِ وَ دُمُوعُهُ تَسِيلُ عَلَى خَدَيْهِ حَتَّى تَبْلُغَ الْأَرْضَ فَلَمَّا صَدَرَ النَّاسُ قُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ مَا رَأَيْتُ مَوْقِفًا قَطُّ أَحْسَنَ مِنْ مَوْقِفِكَ

Ali, from his father who said,

³² Al Kafi V 2 – The Book Of Supplication CH 30 H 3

³³ Al Kafi V 2 – The Book Of Supplication CH 30 H 4

³⁴ Al Kafi V 2 – The Book Of Supplication CH 30 H 5

'I saw Abdullah Bin Jundab in the pausing stop (at Arafaat during Hajj), so I had not seen a pausing which was better than his pausing. He did not cease extending his hands towards the sky, and his tears were flowing upon his cheeks to the extent that they reached the ground. So when the people dispersed, I said to him, 'O Abu Muhammad! I have not see such a pausing better than your pausing at all'.

قَالَ وَاللَّهِ مَا دَعَوْتُ إِلَّا لِإِخْوَانِي وَ ذَلِكَ أَنَّ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) أَخْبَرَنِي أَنَّ مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْعُغَيْبِ نُودِيَ مِنَ الْعَرْشِ وَ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ فَكِرْهُتُ أَنْ أَدْعَ مِائَةَ أَلْفٍ مَضْمُونَةٍ لِوَاحِدَةٍ لَا أُدْرِي تُسْتَجَابُ أَمْ لَا .

He said, 'By Allah^{azwj}! I did not supplicate except for my brethren, and that is because Abu Al-Hassan Musa^{asws} informed me that the one who supplicates for his brother in his absence, a Call would come from the Throne: "And for you is the like of a hundred thousand multiple". Therefore, I disliked that I should leave the guaranteed one hundred thousand for the sake of one which I do not know whether it would be Answered or not'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ أَبِي عُيَيْدَةَ عَنْ تُوَيْبِ بْنِ سَمْعَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْمُؤْمِنَ يَدْعُو لِأَخِيهِ الْمُؤْمِنِ بِظَهْرِ الْعُغَيْبِ أَوْ يَذْكُرُهُ بِخَيْرٍ قَالُوا نَعَمْ الْأَخُ أَنْتَ لِأَخِيكَ تَدْعُو لَهُ بِالْخَيْرِ وَ هُوَ غَائِبٌ عَنْكَ وَ تَذْكُرُهُ بِخَيْرٍ قَدْ أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ مِثْلِي مَا سَأَلْتَ لَهُ وَ أَنْتَى عَلَيْكَ مِثْلِي مَا أَثْنَيْتَ عَلَيْهِ وَ لَكَ الْفَضْلُ عَلَيْهِ

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda, from Suweys who said,

'I heard Ali Bin Al-Husayn^{asws} saying: 'The Angels, when they hear the *Momin* supplicating for his brother in his absence, or mentioning him with goodness, they say, 'You are a good brother for your brother, supplicating for him with the goodness while he is absent from you, and you are mentioning him with goodness. Allah^{azwj} Mighty and Majestic has Given you double the like of what you asked for him, and Lauded upon you double of what you lauded upon him, and for you is the merit over him'.

وَ إِذَا سَمِعُوهُ يَذْكُرُ أَخَاهُ بِسُوءٍ وَ يَدْعُو عَلَيْهِ قَالُوا لَهُ بِئْسَ الْأَخُ أَنْتَ لِأَخِيكَ كُفَّ أَيُّهَا الْمُسْتَرُّ عَلَى ذُنُوبِهِ وَ عَوْرَتِهِ وَ ارْبَعٌ عَلَى نَفْسِكَ وَ أَحْمَدُ اللَّهِ الَّذِي سَنَّ عَلَيْكَ وَ أَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْلَمُ بِعَبْدِهِ مِنْكَ .

And when they hear him mentioning his brother with evil and supplicating against him, they say to him, 'You are an evil brother to your brother! Refrain, O you who is Veiled upon his sins and his private parts, and reduce the burden upon yourself, and Praise Allah^{azwj} Who Veiled upon you, and know that Allah^{azwj} Mighty and Majestic is more Knowing with His^{azwj} servant than you are'.³⁶

³⁵ Al Kafi V 2 – The Book Of Supplication CH 30 H 6

³⁶ Al Kafi V 2 – The Book Of Supplication CH 30 H 7

بَابٌ مِنْ تَسْتَجَابُ دَعْوَتُهُ**Chapter 31 – The one whose supplication is Answered**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ثَلَاثَةٌ دَعْوَتُهُمْ مُسْتَجَابَةٌ الْحَاجُّ فَاَنْظُرُوا كَيْفَ تَخْلُقُونَهُ وَالْعَازِي فِي سَبِيلِ اللَّهِ فَاَنْظُرُوا كَيْفَ تَخْلُقُونَهُ وَالْمَرِيضُ فَلَا تُغِيظُوهُ وَلَا تُصْجِرُوهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid, from Isa Bin Abdullah Al Qummy who said,

‘I heard Abu Abdullah^{asws} saying: ‘Three (people), their supplications are Answered – the Pilgrim (of Hajj), so consider how you could be his replacement (how you could look after his affairs in his absence), and the fighter (gone for a battle) in the Way of Allah^{azwj}, so consider how you could be his replacement (how you could look after his affairs in his absence), and the sick one, so you should neither enrage him nor bore him’.³⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبِي (عليه السلام) يَقُولُ خَمْسُ دَعَوَاتٍ لَا يُحْجِبُنَّ عَنِ الرَّبِّ تَبَارَكَ وَتَعَالَى دَعْوَةُ الْإِمَامِ الْمُفْسِطِ وَ دَعْوَةُ الْمَظْلُومِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَأَنْتَقِمَنَّ لَكَ وَ لَوْ بَعْدَ حِينٍ وَ دَعْوَةُ الْوَالِدِ الصَّالِحِ لِوَالِدِهِ وَ دَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ قِيْعُولُ وَ لَكَ مِثْلُهُ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} was saying: ‘Five supplications would not be Blocked from the Lord^{azwj} Blessed and High – A supplication of the equitable Imam^{asws}; and a supplication of an oppressed, Allah^{azwj} Mighty and Majestic is Saying: “I^{azwj} shall Exact Revenge for you and even though it may be after a while”; and a supplication of the child for its parents, and a supplication of the righteous father for his children, and a supplication of the *Momin* for his brother in his absence, so He^{azwj} would be Saying: “And for you is the like of it”’.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (إِيَّاكُمْ وَ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا تَرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْظُرَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهَا فَيَقُولُ ارْفَعُوهَا حَتَّى أَسْتَجِيبَ لَهُ وَ إِيَّاكُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّهَا أَحَدٌ مِنَ السَّيْفِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Beware of the supplication of the oppressed, for it would go up above the clouds until Allah^{azwj} Mighty and Majestic Considers it, so He^{azwj} would be Saying: “Raise it until I^{azwj} Answer to him”; and beware of the supplication of the father, for it is more punishing than the sword’.³⁹

³⁷ Al Kafi V 2 – The Book Of Supplication CH 31 H 1

³⁸ Al Kafi V 2 – The Book Of Supplication CH 31 H 2

³⁹ Al Kafi V 2 – The Book Of Supplication CH 31 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبِي يَقُولُ اتَّقُوا الظُّلْمَ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى السَّمَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zurara, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'Fear the injustice, for a supplication of the oppressed would ascend to the sky'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتُجِيبَ لَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who (supplicates for) forty from the *Momineen* (priorly), then supplicates (for himself), it will be Answered for him'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ النَّهْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرْبَعَةٌ لَا تُرَدُّ لَهُمْ دَعْوَةٌ حَتَّى تَفْتَحَ لَهُمْ أَبْوَابُ السَّمَاءِ وَ تَصِيرَ إِلَى الْعَرْشِ الْوَالِدِ لَوْلَاهُ وَ الْمَظْلُومُ عَلَى مَنْ ظَلَمَهُ وَ الْمُعْتَمِرُ حَتَّى يَرْجِعَ وَ الصَّائِمُ حَتَّى يُفْطِرَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Abdullah Bin Talha Al Nahdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Four (people), a supplication would not be rejected for them until the Doors of the sky are Opened and it comes to the Throne – the parent for his child, and the oppressed against the one who oppressed him, and the one gone to perform Umrah until he returns, and the Fasting one until he breaks (the Fast)'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'There is nothing quicker to an Answer than a supplication of an absentee for an absentee'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَعَا مُوسَى (عليه السلام) وَ أَمَّنْ هَارُونَ (عليه السلام) وَ أَمَّنَتْ الْمَلَائِكَةُ (عليها السلام) فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى قَدْ أُجِيبَتْ دَعْوَتُكُمْ فَاسْتَقِيمُوا وَ مَنْ غَزَا فِي سَبِيلِ اللَّهِ اسْتُجِيبَ لَهُ كَمَا اسْتُجِيبَ لَكُمْ يَوْمَ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

⁴⁰ Al Kafi V 2 – The Book Of Supplication CH 31 H 4

⁴¹ Al Kafi V 2 – The Book Of Supplication CH 31 H 5

⁴² Al Kafi V 2 – The Book Of Supplication CH 31 H 6

⁴³ Al Kafi V 2 – The Book Of Supplication CH 31 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Musa^{as} supplicated and Haroun^{as} said ‘Ameen’, and the Angels (also) said, ‘Ameen’. So Allah^{azwj} Blessed and High Said [10:89] **He said: I have Accepted the supplication of both of you, therefore be steadfast**, and (for) the one who fights in the Way of Allah^{azwj}, I^{azwj} shall Answer for him just as I^{azwj} Answered for both of you^{as}, up to the Day of Judgment”⁴⁴.

بَابُ مَنْ لَا تُسْتَجَابُ دَعْوَتُهُ

Chapter 32 – The one whose supplication is not Answered

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حُسَيْنِ بْنِ مُخْتَارٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ صَحْبَتُهُ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَجَاءَ سَائِلٌ فَأَمَرَ أَنْ يُعْطَى ثُمَّ جَاءَ آخَرَ فَأَمَرَ أَنْ يُعْطَى ثُمَّ جَاءَ آخَرَ فَأَمَرَ أَنْ يُعْطَى ثُمَّ جَاءَ الرَّابِعُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُشْبِعُكَ اللَّهُ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Husayn Bin Mukhtar, from Al Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I accompanied him^{asws} between Makkah and Al-Medina, and a beggar came over. So he^{asws} ordered that he should be given. Then another one came over, so he^{asws} ordered that he should be given. Then another one came over, so he^{asws} ordered that he should be given. Then the fourth one came over, so Abu Abdullah^{asws} said: ‘May Allah^{azwj} Satisfy you’.

ثُمَّ التَّفَتْنَا إِلَيْنَا فَقَالَ أَمَا إِنَّ عِنْدَنَا مَا نُعْطِيهِ وَ لَكِنْ أَخْشَى أَنْ نَكُونَ كَأَحَدِ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ دَعْوَةٌ رَجُلٌ أَعْطَاهُ اللَّهُ مَالًا فَأَنْفَقَهُ فِي غَيْرِ حَقِّهِ ثُمَّ قَالَ اللَّهُمَّ ارْزُقْنِي فَلَا يُسْتَجَابُ لَهُ

Then he^{asws} turned towards us and he^{asws} said: ‘But there is with us^{asws} what we^{asws} can give him, but I^{asws} fear lest we^{asws} would become like one of the three whose supplications are not Answered for them – a man whom Allah^{azwj} had Given wealth, so he spent it in other than its rightful place, then says, ‘O Allah^{azwj}! Grace me’, so it would not be Answered for him.

وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ أَنْ يُرِيحَهُ مِنْهَا وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ أَمْرَهَا إِلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى جَارِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ السَّبِيلَ إِلَى أَنْ يَتَحَوَّلَ عَنْ جِوَارِهِ وَ يَبِيعَ دَارَهُ .

And a man who I supplicating against his wife that he be freed from her, and Allah^{azwj} Mighty and Majestic has already Made her matter to him; and a man who is supplicating against his neighbour, and Allah^{azwj} Mighty and Majestic has already Made a way for him that he can move away from his neighbour and buy his house (somewhere else)⁴⁵.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَرْبَعَةٌ لَا تُسْتَجَابُ لَهُمْ دَعْوَةٌ رَجُلٌ جَالِسٌ فِي بَيْتِهِ يَقُولُ اللَّهُمَّ ارْزُقْنِي فَيَقَالَ لَهُ أَلَمْ أَمْرُكَ بِالطَّلَبِ وَ رَجُلٌ كَانَتْ لَهُ امْرَأَةٌ فَدَعَا عَلَيْهَا فَيَقَالَ لَهُ أَلَمْ أَجْعَلْ أَمْرَهَا إِلَيْكَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Ja'far Bin Ibrahim,

⁴⁴ Al Kafi V 2 – The Book Of Supplication CH 31 H 8

⁴⁵ Al Kafi V 2 – The Book Of Supplication CH 32 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Four (people), a supplication for not be Answered for them – a man who sits in his house saying, ‘O Allah^{azwj}! Grace me sustenance’. So He^{azwj} would Say to him: “Did I^{azwj} not Command you with the seeking (of the livelihood)?” and a man who has a wife for him, so he supplicates against her, so He^{azwj} would Say to him: “Did I^{azwj} not Make her matter to you?”.

وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ اللَّهُمَّ ارْزُقْنِي فَيَقَالُ لَهُ أَلَمْ أَمُرْكَ بِالْإِقْتِسَادِ أَلَمْ أَمُرْكَ بِالْإِصْلَاحِ ثُمَّ قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيَقَالُ لَهُ أَلَمْ أَمُرْكَ بِالشَّهَادَةِ .

And a man who had wealth for him, so he spoilt it, so He^{azwj} would Say to him: ‘Grace me sustenance’. So He^{azwj} would Say to him: “Did I^{azwj} not Command you with the moderation? Did I^{azwj} not Command you with the righteousness?”. Then He^{azwj} Says **[25:67] And they who when they spend, are neither extravagant nor stingy, and between that by stature**”; and a man who did have wealth for him, but he lent it without any evidence, so He^{azwj} would Say to him: “Did I^{azwj} not Command you with the witnessing?’

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عِمْرَانَ بْنِ أَبِي عَاصِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Imran Bin Abu Asim,

(It has been narrated) from Abu Abdullah^{asws} – similar to it.⁴⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُهُ يَقُولُ ثَلَاثَةٌ تُرَدُّ عَلَيْهِمْ دَعْوَتُهُمْ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا فَأَنْفَقَهُ فِي غَيْرِ وَجْهِهِ ثُمَّ قَالَ يَا رَبِّ ارْزُقْنِي فَيَقَالُ لَهُ أَلَمْ أَرَزُقْكَ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Al Waleed Bin Sabeeh who said,

‘I heard him^{asws} saying: ‘Three (people), their supplication would not be returned upon them – a man whom Allah^{azwj} had Graced wealth but he spent it in other than His^{azwj} ways, then says, ‘O Lord^{azwj}! Grace me sustenance’, so He^{azwj} would Say to him: “Did I^{azwj} not Grace you (before)?”.

وَ رَجُلٌ دَعَا عَلَى امْرَأَتِهِ وَ هُوَ لَهَا ظَالِمٌ فَيَقَالُ لَهُ أَلَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ وَ رَجُلٌ جَلَسَ فِي بَيْتِهِ وَ قَالَ يَا رَبِّ ارْزُقْنِي فَيَقَالُ لَهُ أَلَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى طَلَبِ الرِّزْقِ .

And a man who supplicates against his unjust wife, so He^{azwj} would Say to him: “Did I^{azwj} not Make her matter to be in your hands?”; and a man who sits in his house and says, ‘O Lord^{azwj}! Grace me sustenance’, so He^{azwj} would be Saying to him: “Did I^{azwj} not Make the way for you to seek the sustenance?”.⁴⁷

⁴⁶ Al Kafi V 2 – The Book Of Supplication CH 32 H 2

⁴⁷ Al Kafi V 2 – The Book Of Supplication CH 32 H 3

بَابُ الدُّعَاءِ عَلَى الْعَدُوِّ**Chapter 33 – The supplication against the enemy**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) جَاراً لِي وَ مَا أَلْقَى مِنْهُ قَالَ فَقَالَ لِي ادْعُ عَلَيْهِ

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I complained to Abu Abdullah^{asws} of a neighbour of mine and what I tend to face from him. So he^{asws} said to me: 'Supplicate against him'.

قَالَ فَفَعَلْتُ فَلَمْ أَرِ شَيْئاً فَعُدْتُ إِلَيْهِ فَشَكَوْتُ إِلَيْهِ فَقَالَ لِي ادْعُ عَلَيْهِ قَالَ فَقُلْتُ جُعَلْتُ فِدَاكَ قَدْ فَعَلْتُ فَلَمْ أَرِ شَيْئاً فَقَالَ كَيْفَ دَعَوْتُ عَلَيْهِ فَقُلْتُ إِذَا لَقَيْتُهُ دَعَوْتُ عَلَيْهِ قَالَ فَقَالَ ادْعُ عَلَيْهِ إِذَا أَدْبَرَ وَ إِذَا اسْتَدْبَرَ فَفَعَلْتُ فَلَمْ أَلْبَثْ حَتَّى أَرَاكَ اللهُ مِنْهُ .

He (he narrator) said, 'So I did, but I did not see anything'. So I returned to him^{asws} and complained to him^{asws}. So he^{asws} said to me: 'Supplicate against him'. So I said, 'May I be sacrificed for you^{asws}! I have done so, but I did not see anything'. So he^{asws} said: 'How did you supplicate against him?' So I said, 'When I met him, I supplicated against him'. So he^{asws} said: 'Supplicate against him when he turns around'; and when he did turn around so I did it, and it was not long before Allah^{azwj} Gave me rest from him'.⁴⁸

وَ رُوِيَ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ إِذَا دَعَا أَحَدُكُمْ عَلَى أَحَدٍ قَالَ .

And it is reported from Abu Al-Hassan^{asws} having said: 'Whenever one of you supplicates against anyone, he should say,

اللَّهُمَّ اطْرُقْهُ بِبَلِيَّةٍ لَا أُخْتَّ لَهَا وَ أَبْحِ حَرِيمَهُ

'O Allah^{azwj}! Strike him with an affliction there being no comparison for it, and crack his sanctity'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنْ لِي جَاراً مِنْ قُرَيْشٍ مِنْ آلِ مُحَرَّرٍ قَدْ نَوَّهَ بِاسْمِي وَ شَهْرَتِي كُلَّمَا مَرَّرْتُ بِهِ قَالَ هَذَا الرَّافِضِيُّ يَحْمِلُ الْأَمْوَالَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'I said to Abu Abdullah^{asws}: 'There is a neighbour of mine from Qureysh from the family of Muhriz, who has noted my name and publicises me every time I pass by him saying, 'This is the *Rafizi* (rejector). He carries the wealth to Ja'far Bin Muhammad^{asws}' (instead of the ruling authorities)'.⁴⁹

قَالَ فَقَالَ لِي فَادْعُ اللهُ عَلَيْهِ إِذَا كُنْتَ فِي صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ فِي السَّجْدَةِ الْأَخْيَرَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ فَاحْمَدِ اللهُ عَزَّ وَ جَلَّ وَ مَجِّدْهُ وَ قُلْ

⁴⁸ Al Kafi V 2 – The Book Of Supplication CH 33 H 1

⁴⁹ Al Kafi V 2 – The Book Of Supplication CH 33 H 2

He (the narrator) said, 'So he^{asws} said to me: 'So supplicate to Allah^{azwj} against him when you were in the night *Salat*, while you are prostrating during the last *Sajdah* from the first two Cycles. So Praise Allah^{azwj} Mighty and Majestic and Glorify Him^{azwj} and said,

اللَّهُمَّ إِنَّ فُلَانَ بْنِ فُلَانَ قَدْ شَهَرَنِي وَ نَوَّهَ بِي وَ غَاظَنِي وَ عَرَضَنِي لِلْمَكَارِهِ اللَّهُمَّ اضْرِبْهُ بِسَهْمٍ عَاجِلٍ تَسْغُلُهُ بِهِ عَنِّي اللَّهُمَّ وَ قَرِّبْ أَجَلَهُ وَ أَفْطَعْ أَثْرَهُ وَ عَجِّلْ ذَلِكَ يَا رَبَّ السَّاعَةِ السَّاعَةِ

'O Allah^{azwj}! So and so, son of so and so has publicised me and is being aggressive with me, and has angered me and exposed me to the harrassment. O Allah^{azwj}! Strike him with an arrow immediately for him to be too pre-occupied with it from me. O Allah^{azwj}! And Draw closer his death, and Cut-off his traces, and Hasten that, O Lord^{azwj}, this moment, this moment!'

قَالَ فَلَمَّا قَدِمْنَا الْكُوفَةَ قَدِمْنَا لَيْلًا فَسَأَلْتُ أَهْلَنَا عَنْهُ قُلْتُ مَا فَعَلَ فُلَانٌ فَقَالُوا هُوَ مَرِيضٌ فَمَا انْقَضَى آخِرُ كَلَامِي حَتَّى سَمِعْتُ الصِّيَاحَ مِنْ مَنْزِلِهِ وَ قَالُوا قَدْ مَاتَ .

He (the narrator) said, 'So when we proceeded to Al Kufa, we arrived at night, and I asked our family members about him. I said, 'What happened to so and so?' So they said, 'He is sick'. So the end of my speech had not passed until I heard a shriek from his house, and they said that he had died'.⁵⁰

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّبِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ الْعَلَاءُ بْنُ كَامِلٍ إِنَّ فُلَانًا يَفْعَلُ بِي وَ يَفْعَلُ فَإِنْ رَأَيْتَ أَنْ تَدْعُوَ اللَّهَ عَزَّ وَ جَلَّ فَقَالَ هَذَا ضَعْفٌ بِكَ قُلْ .

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Al Taymi, from Ali Bin Asbaat, from Yaqoub Bin Salim who said,

'I was in the presence of Abu Abdullah^{asws}, and Al-A'ala Bin Kamil said to him^{asws}, 'So and so goes against me, and goes against me. So if you^{asws} view proper, you^{asws} could supplicate to Allah^{azwj} Mighty and Majestic'. So he^{asws} said: 'This is weakness with you. Say,

اللَّهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فَكَفِّنِي أَمْرَ فُلَانٍ بِمِ شَيْئَةٍ وَ كَيْفَ شَيْئَةٍ وَ مِنْ حَيْثُ شَيْئَةٍ وَ آتَى شَيْئَةٍ

'O Allah^{azwj}! You^{azwj} Suffice me from everything and nothing can suffice from You^{azwj}, therefore Suffice me with the matter of so and so with whatever You^{azwj} so Desire to, and from wherever You^{azwj} so Desire to, and whenever You^{azwj} so Desire to".⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْمِسْمَعِيِّ قَالَ لَمَّا قَتَلَ دَاوُدُ بْنُ عَلِيٍّ الْمُعَلَّى بْنُ حُنَيْسٍ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِأَدْعُوَنَّ اللَّهَ عَلَى مَنْ قَتَلَ مَوْلَايَ وَ أَخَذَ مَالِي فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ إِنَّكَ لَتُنْهَدُنِي بِدَعَائِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Hammad Bin Usman, from Al Misma'a who said,

'When Dawood Bin Ali killed Al-Moalla Bin Khunays, Abu Abdullah^{asws} said: 'I^{asws} will be supplicating to Allah^{azwj} against the one who killed my^{asws} friend and seized my^{asws}

⁵⁰ Al Kafi V 2 – The Book Of Supplication CH 33 H 3

⁵¹ Al Kafi V 2 – The Book Of Supplication CH 33 H 4

wealth'. So Dawood Bin Ali said to him^{asws}, 'You^{asws} are threatening me with your^{asws} supplication?'

قَالَ حَمَادٌ قَالَ الْمُسَمَعِيُّ فَحَدَّثَنِي مُعْتَبٌ أَنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمْ يَزَلْ لَيْلَتَهُ رَاكِعًا وَ سَاجِدًا فَلَمَّا كَانَ فِي السَّحَرِ سَمِعْنَاهُ يَقُولُ وَ هُوَ سَاجِدٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقَوِيَّةِ وَ بِجَلَالِكَ الشَّدِيدِ الَّذِي كُلُّ خَلْقِكَ لَهُ دَلِيلٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ

Hammad (the second narrator) said, 'Al-Misma'a (the first narrator) said, 'Mo'tab (a narrator) narrated to me that Abu Abdullah^{asws} did not cease to be in *Ruku'u* and *Sajdah* during his^{asws} night. So when it was pre-dawn, I heard him^{asws} saying while he was in *Sajdah*: 'O Allah^{azwj}! I^{asws} ask You^{azwj} with Your^{azwj} Strength and with Your^{azwj} Intense Majesty which every creature is servile, that You^{azwj} Send *Salawat* upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and that You^{azwj} Seize him at the moment, at the moment!'

فَمَا رَفَعَ رَأْسَهُ حَتَّى سَمِعْنَا الصَّيْحَةَ فِي دَارِ دَاوُدَ بْنِ عَلِيٍّ فَرَفَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَأْسَهُ وَ قَالَ إِنِّي دَعَوْتُ اللَّهَ بِدَعْوَةٍ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ مَلَكًا فَضْرَبَ رَأْسَهُ بِمِرْرَازٍ مِنْ حَدِيدٍ انشَقَّتْ مِنْهَا مِثَانَتُهُ فَمَاتَ .

So he^{asws} had not raised his^{asws} head until we heard the shriek in the house of Dawood Bin Ali. So Abu Abdullah^{asws} raised his^{asws} head and said: 'I^{asws} supplicated to Allah^{azwj} with a supplication, Allah^{azwj} Mighty and Majestic Sent an Angel upon him, so he struck his head with an iron sledgehammer, his bladder split from it, so he died'.⁵²

بَابُ الْمُبَاهَلَةِ

Chapter 34 – The Imprecation (*Mubahila*)

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ إِنَّا نَكَلِّمُ النَّاسَ فَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أَمْرَاءِ السَّرَايَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Abu Masrouq,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'We speak to the people, so we argue against them by the Words of Allah^{azwj} Mighty and Majestic **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** But, they are saying, 'It was Revealed regarding the commanders of the battalions'.

فَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ وَ نَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

So we argue against them by the Words of the Mighty and Majestic **[5:55] But rather, only Allah is your Guardian and His Rasool** – up to the end of the Verse. But they are saying, 'It was Revealed regarding the *Momineen*'. And we are arguing against them by the Words of Allah^{azwj} Mighty and Majestic **[42:23] Say: I do not**

⁵² Al Kafi V 2 – The Book Of Supplication CH 33 H 5

ask of you any Recompense for it except for the cordiality for my near relatives. But they are saying, 'It was Revealed regarding the relatives of the Muslims'.

قَالَ فَلَمْ أَدْعُ شَيْئاً مِمَّا حَضَرَنِي ذِكْرُهُ مِنْ هَذِهِ وَ شِبْهِهِ إِلَّا ذَكَرْتُهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ قُلْتُ وَ كَيْفَ أَصْنَعُ

He (the narrator) said, 'So I did not leave anything for whatever presented to me, remembering it from these (arguments) and the likes of it, except that I mentioned it. So he^{asws} said to me: 'When it was like that, so call them to the (Mubahila) imprecation'. I said, 'And how should I deal with it?'

قَالَ أَصْلِحْ نَفْسَكَ ثَلَاثًا وَ أَظْنُهُ قَالَ وَ صُمْ وَ اغْتَسِلْ وَ ابْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَشَبِّكَ أَصَابِعَكَ مِنْ يَدِكَ الِئْمَنَى فِي أَصَابِعِهِ ثُمَّ أَنْصِفْهُ وَ ابْدَأْ بِنَفْسِكَ وَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ إِنْ كَانَ أَبُو مَسْرُوقٍ جَدًّا حَقًّا وَ ادَّعَى بَاطِلًا فَانزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

He^{asws} said: 'Correct soul for three (days)', and I think he^{asws} said: 'And Fast, wash, and you and him go to the mountain, so intertwine (crisscross) your fingers from your right hand in his fingers, then be fair with him, and begin with yourself and say, 'O Allah^{azwj}! Lord^{azwj} of the seven skies and Lord^{azwj} of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful. If Abu Masrouq (the narrator himself) is denying the Truth and is claiming falsehood, so Send down upon him a thunderbolt from the sky, or a painful Punishment'.

ثُمَّ رُدَّ الدَّعْوَةَ عَلَيْهِ قُلُّ وَ إِنْ كَانَ فُلَانٌ جَدًّا حَقًّا وَ ادَّعَى بَاطِلًا فَانزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Then return the supplication upon him, so say, 'And if so and so is denying the truth and claiming falsehood, so Send down upon him a thunderbolt from the sky or a painful Punishment'.

ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبِثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهُ مَا وَجَدْتُ خَلْقًا يُجِيبُنِي إِلَيْهِ .

Then he^{asws} said to me: 'So it won't be long before you see that in him, for by Allah^{azwj}, I^{asws} have not found any creature who will answer me^{asws} to it (the imprecation)'.⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ أَبِي الشُّكْرِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ السَّاعَةَ الَّتِي تُبَاهِلُ فِيهَا مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ .

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Mukhlad Abu Al Shahr, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The timing during which the imprecation is to be performed is what is between the emergence of the dawn up to the emergence of the sun'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ أَبِي الشُّكْرِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مِثْلَهُ .

⁵³ Al Kafi V 2 – The Book Of Supplication CH 34 H 1

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail, from Makhlad Abu Al Shakr, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} – similar to it.⁵⁴

أَحْمَدُ عَنْ بَعْضِ أَصْحَابِنَا فِي الْمُبَاهَلَةِ قَالَ تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ ثُمَّ تَقُولُ اللَّهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ أَقْرَّ بِبَاطِلٍ فَأَصِبْهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ وَ تَلَاعِنَهُ سَبْعِينَ مَرَّةً .

Ahmad, from one of our companions,

'Regarding the imprecation, he^{asws} said: 'Intertwine your fingers into his fingers, then you should be saying, O Allah^{azwj}! If it was so that so and so has denied a truth and acknowledge with a falsehood, so either Hit him by a thunderbolt from the sky or with a Punishment from Your^{azwj} Presence', and you should curse him seventy times'.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ مَخْبُوبٍ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْمُبَاهَلَةِ قَالَ تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ ثُمَّ تَقُولُ اللَّهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ أَقْرَّ بِبَاطِلٍ فَأَصِبْهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ وَ تَلَاعِنَهُ سَبْعِينَ مَرَّةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} 'Regarding the imprecation, he^{asws} said: 'Intertwine your fingers into his fingers, then you should be saying, O Allah^{azwj}! If it was so that so and so has denied a truth and acknowledge with a falsehood, so either Hit him by a thunderbolt from the sky or with a Punishment from Your^{azwj} Presence', and you should curse him seventy times'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ إِذَا جَحَدَ الرَّجُلُ الْحَقَّ فَإِنْ أَرَادَ أَنْ تَلَاعِنَهُ قُلْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abdul Hameed, from Abu Jameela, from one of his companions,

'He^{asws} said: 'When the man denies the truth and if you intend to curse him, say,

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ رَبَّ الْعَرْشِ الْعَظِيمِ إِنْ كَانَ فُلَانٌ جَحَدَ الْحَقَّ وَ كَفَرَ بِهِ فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

'O Allah^{azwj}, Lord^{azwj} of the seven skies and Lord^{azwj} of the seven earths, and Lord^{azwj} of the Magnificent Throne! If it was that so and so has denied the truth and disbelieved in it, so Send down upon him a thunderbolt from the sky or a painful Punishment'.⁵⁷

⁵⁴ Al Kafi V 2 – The Book Of Supplication CH 34 H 2

⁵⁵ Al Kafi V 2 – The Book Of Supplication CH 34 H 3

⁵⁶ Al Kafi V 2 – The Book Of Supplication CH 34 H 4

⁵⁷ Al Kafi V 2 – The Book Of Supplication CH 34 H 5

بَابُ مَا يُمَجِّدُ بِهِ الرَّبُّ تَبَارَكَ وَتَعَالَى نَفْسَهُ

Chapter 35 – What the Lord^{azwj} Blessed and High Glorified Himself^{azwj} with

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ ثَلَاثَ سَاعَاتٍ فِي اللَّيْلِ وَثَلَاثَ سَاعَاتٍ فِي النَّهَارِ يُمَجِّدُ فِيهِنَّ نَفْسَهُ فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ هَذَا الْجَانِبِ يَعْنِي مِنَ الْمَشْرِقِ مِقْدَارَهَا مِنَ الْعَصْرِ يَعْنِي مِنَ الْمَغْرِبِ إِلَى الصَّلَاةِ الْأُولَى وَ أَوَّلُ سَاعَاتِ اللَّيْلِ فِي الثَّلَاثِ الْبَاقِي مِنَ اللَّيْلِ إِلَى أَنْ يَنْفَجِرَ الصُّبْحُ

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are four timings during the night, and three timings during the day in which He^{azwj} Glorifies Himself^{azwj}. So the first timing of the day is when the sun happens to be on this side, meaning from the east its measurement from Al-Asr, meaning from the west, up to the first *Salat*; and the first timing of the night during the remaining third from the night up to the morning breaking forth.

يَقُولُ إِنِّي

He^{azwj} is Saying:

أَنَا اللَّهُ رَبُّ الْعَالَمِينَ إِنِّي أَنَا اللَّهُ الْعَلِيُّ الْعَظِيمُ إِنِّي أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ إِنِّي أَنَا اللَّهُ الْعَفُورُ الرَّحِيمُ إِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ إِنِّي أَنَا اللَّهُ مَالِكُ يَوْمِ الدِّينِ إِنِّي أَنَا اللَّهُ لَمْ أَزَلْ وَ لَا أَزَالُ إِنِّي أَنَا اللَّهُ خَالِقُ الْخَيْرِ وَ الشَّرِّ إِنِّي أَنَا اللَّهُ خَالِقُ الْجَنَّةِ وَ النَّارِ إِنِّي أَنَا اللَّهُ بَدِيءُ كُلِّ شَيْءٍ وَ إِلَيَّ يَعُودُ

“I^{azwj} am Allah^{azwj}! Lord^{azwj} of the worlds. I^{azwj} am Allah^{azwj}, the Mighty, the Wise! I^{azwj} am Allah^{azwj}, the Forgiver, the Merciful! I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful! I^{azwj} am Allah^{azwj} Allah^{azwj}, the Master of the Day of the Religion (Judgment). I^{asws} Allah^{azwj}, I^{azwj} neither do I^{azwj} decline nor will I^{azwj} cease to be. I^{azwj} am Allah^{azwj}, Creator of the good and the evil. I^{azwj} am Allah^{azwj}, Creator of the Paradise and the Fire. I^{azwj} am Allah^{azwj}, the Initiator of everything, to Me^{azwj} it would all return.

إِنِّي أَنَا اللَّهُ الْوَاحِدُ الصَّمَدُ إِنِّي أَنَا اللَّهُ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ إِنِّي أَنَا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ إِنِّي أَنَا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَسْمَاءُ الْحُسْنَى إِنِّي أَنَا اللَّهُ الْكَبِيرُ الْمُتَعَالَى

I^{azwj} am Allah^{azwj}, the Alone, the Last. I^{azwj} am Allah^{azwj} the Knower of the unseen and the seen. I^{azwj} am Allah^{azwj} the King, the Holy, the Source of safety, the Securer, the Controller, the Mighty, the Compeller, the Supreme. I^{azwj} am Allah^{azwj} the Creator, the Evolver, the Designer. For Me^{azwj} are the Good Names. I^{azwj} am Allah^{azwj}, the Greatest, the Exalted”.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ عِنْدِهِ وَ الْكُبْرِيَاءُ رِدَاؤُهُ فَمَنْ نَزَعَ عَنْهُ شَيْئاً مِنْ ذَلِكَ أَكْبَهُ اللَّهُ فِي النَّارِ

He (the narrator) said, ‘Abu Abdullah^{asws} said from himself^{asws}: ‘And the Greatness is His^{azwj} Robe, so the one who snatches anything from that, Allah^{azwj} would Fling him into the Fire’.

ثُمَّ قَالَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُو بِهَيْئَةٍ مُقْبِلًا قَلْبُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا قَضَى حَاجَتَهُ وَ لَوْ كَانَ شَقِيًّا رَجَوْتُ أَنْ يُحَوَّلَ سَعِيدًا .

Then he^{asws} said: 'There is none from a *Momin* servant who supplicates with these being attentive with his heart towards Allah^{azwj} Mighty and Majestic, except his need would be Fulfilled, and if he was unfortunate, hoping, he would be transformed to be a fortunate one'.⁵⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُمَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فَمَنْ مَجَّدَ اللَّهَ بِمَا مَجَّدَ بِهِ نَفْسَهُ ثُمَّ كَانَ فِي حَالٍ شَقِيَّةٍ حَوَّلَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى سَعَادَةٍ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Bukeyr, from Abdullah Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Glorifies Himself^{saww} three times during every day and night. So the one who Glorifies Allah^{azwj} with what He^{azwj} Glorified Himself^{azwj} with, then he was in a state of complaint, Allah^{azwj} Mighty and Majestic would Transform him to a fortunate state.

يَقُولُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْعَلِيُّ الْكَبِيرُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ يَوْمِ الدِّينِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَفُورُ الرَّحِيمُ

He should be Saying: 'You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, Lord^{azwj} of the worlds! You^{azwj} are Allah^{azwj} the Beneficent, the Merciful! You^{azwj} are Allah^{azwj}, there is no God except for You^{azwj}, the Mighty, the Great. You^{azwj} are Allah^{azwj}, there is no God except for You^{azwj}, the Master of the Day of the Religion (Judgment). You^{azwj} are Allah^{azwj}! There is no God except You^{azwj}, the Forgiving, the Merciful.

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ بَدَأَ الْخَلْقُ وَ إِلَيْكَ يُعُودُ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَ لَا تَزَالُ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَيْرِ وَ الشَّرِّ

You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, the Mighty, the Wise! You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, The Creation began with You^{azwj} and to You^{azwj} it will return. You^{azwj} are Allah^{azwj} Who, there is no God except You^{azwj}, neither do You^{azwj} decline nor will You^{azwj} Cease to be. You^{azwj} are Allah^{azwj}, Who there is no God except You^{azwj}, the Creator of the good and the evil.

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْجَنَّةِ وَ النَّارِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, Creator of the Paradise and the Fire. You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, One, Last, neither do You^{azwj} beget nor are You^{azwj} begotten, nor will anyone be a match for You^{azwj}. You^{azwj} are Allah^{azwj}, there is no god except for You^{azwj}, the King, the Holy, the the Source of safety, the Securer, the Controller, the Mighty, the Compeller, the Supreme.

⁵⁸ Al Kafi V 2 – The Book Of Supplication CH 35 H 1

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ إِلَى آخِرِ السُّورَةِ

Glory be to Allah^{azwj} from what they are associating. He^{azwj} is Allah^{azwj}, the Creator, the Originator, the Designer. For Him^{azwj} are the Good Names. There Glorifies to Him^{azwj} whatever is in the skies and the earth, and He^{azwj} is the Mighty, the Wise' – up to the end of the Chapter (59).

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ وَالْكَبْرِيَاءُ رِدَاؤُكَ .

You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Great, and the Greatness is Your^{azwj} Robe".⁵⁹

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

Chapter 36 – The one says, 'There is no God except Allah^{azwj}'

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا مِنْ شَيْءٍ أَعْظَمَ ثَوَابًا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْدِلُهُ شَيْءٌ وَلَا يَشْرِكُهُ فِي الْأُمُورِ أَحَدٌ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'There is none from a thing of greater Rewards than the testimony that there is no god except Allah^{azwj} Mighty and Majestic. Nothing can equate to Him^{azwj} nor can anyone participate with Him^{azwj} in the affairs'.⁶⁰

عَنْهُ عَنِ الْفُضَيْلِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِسْحَاقَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلَيْدِ الْوَصَّافِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ قَالَ

From him, from Al Fuzayl Bin Abdul Wahhabv, from Is'haq Bin Ubeydullah, from Ubeydullah Bin Al Waleed WI Wassafy, raising it, said,

'Rasool-Allah^{saww} said: 'The who says

لَا إِلَهَ إِلَّا اللَّهُ

'There is no god except Allah^{azwj}' ,

عُرِسَتْ لَهُ شَجَرَةٌ فِي الْجَنَّةِ مِنْ يَافُوتَةَ حَمْرَاءَ مَنِيئُهَا فِي مِسْكِ أَيْبُضَ أَحْلَى مِنَ الْعَسَلِ وَ أَشَدَّ بَيَاضاً مِنَ النَّلْجِ وَ أَطْيَبَ رِيحاً مِنَ الْمِسْكِ فِيهَا أَمْثَالُ ثُدَيِّ الْأَبْكَارِ تَعْلُو عَنْ سَبْعِينَ حُلَّةً

A tree of red sapphire would be planted for him in the Paradise, its growth being in white musk, being sweeter than honey, and more intensely whiter than the snow, and more aromatic of fragrance than the musk. Therein would be (fruits) the like of virgin breasts emerging from seventy coverings'.

⁵⁹ Al Kafi V 2 – The Book Of Supplication CH 35 H 2

⁶⁰ Al Kafi V 2 – The Book Of Supplication CH 36 H 1

وَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ الْعِبَادَةِ قَوْلُ

And Rasool-Allah^{saww} said: ‘The best of the (acts of) worship are the words,

لَا إِلَهَ إِلَّا اللَّهُ

‘There is no god except Allah^{azwj}’.

وَقَالَ خَيْرُ الْعِبَادَةِ الْإِسْتِغْفَارُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْيِكَ .

And he^{saww} said: ‘The best of the (acts of worship) is the seeking of Forgiveness, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [47:19] **So know that there is no god but Allah, and, ask Forgiveness for your sin**’.⁶¹

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

Chapter 37 – The who says, ‘There is no God except Allah^{azwj}’, and Allah^{azwj} is the Greatest

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى رَفَعَهُ عَنْ حَرِيْزٍ عَنْ يَعْقُوبَ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَمَنُّ الْجَنَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising it, from Hareyz, from Yaquob Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The price of the Paradise is (saying of),

لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

‘There is no god except Allah^{azwj} and Allah^{azwj} is the Greatest’.⁶²

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَخَذَهُ وَخَذَهُ وَخَذَهُ

Chapter 38 – The one who says, ‘There is no god except Allah^{azwj}’, Alone, Alone, Alone

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Jibrael^{as} said to Rasool-Allah^{saww}: ‘Tooba (a tree in the Paradise), is for the ones from your^{saww} community who say,

⁶¹ Al Kafi V 2 – The Book Of Supplication CH 36 H 2

⁶² Al Kafi V 2 – The Book Of Supplication CH 37 H 1

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ

‘There is no god except Allah^{azwj}, Alone, Alone, Alone’⁶³.

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ عَشْرًا

Chapter 39 – The one who says, ‘There is no god except Allah^{azwj}, Alone, there being nor associate for Him^{azwj}’, ten (times)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ أَيْتِ الْمُرَادِيَّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُنْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ عَشْرَ مَرَّاتٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَ قَبْلَ غُرُوبِهَا.

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, and Ali Bin Ibrahim, from his father, altogether from Abdullah Bin Al Mugheira, from Ibn Muskan, from Abu Baseer Lays Al Murady, from Abdul Kareem Bin Utba,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The one who says ten times, before the emergence of the sun, and before its setting,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is no God except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is Living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able upon every thing’,

كَانَتْ كَفَّارَةً لِدُنُوبِهِ ذَلِكَ الْيَوْمَ

It would be an expiation for his sins of that day’⁶⁴.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَمْرِو بْنِ زَكَرِيَّا عَنْ عَمْرِو بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ صَلَّى الْعَدَاةَ فَقَالَ قَبْلَ أَنْ يَنْفُضَ رُكْبَتَيْهِ عَشْرَ مَرَّاتٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from the one who mentioned it, from Umar Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{azwj} said: ‘The one who prays the morning *Salat* and he says before raising his knees, ten times,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is

⁶³ Al Kafi V 2 – The Book Of Supplication CH 38 H 1

⁶⁴ Al Kafi V 2 – The Book Of Supplication CH 39 H 1

living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able upon everything’,

و فِي الْمَغْرِبِ مِثْلَهَا لَمْ يَلِقَ اللَّهُ عَزَّ وَ جَلَّ عَبْدٌ بِعَمَلٍ أَفْضَلَ مِنْ عَمَلِهِ إِلَّا مَنْ جَاءَ بِمِثْلِ عَمَلِهِ

And during the evening (says) similar to it, a servant would not (be able to) meet Allah^{azwj} Mighty and Majestic with a deed more superior than his deed, except for the one who comes with similar to his deeds’.⁶⁵

بَابُ مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

Chapter 40 – The one who says, ‘I testify that there is no god except for Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The one who says, ‘I testify that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, Allah^{azwj} would Write for him, a thousand thousand (million) good deeds’.⁶⁶

بَابُ مَنْ قَالَ عَشْرَ مَرَّاتٍ فِي كُلِّ يَوْمٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا

Chapter 41 – The one says ten timed during every day, ‘I testify that there is no God except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, One God, First, Last, neither having taken a female companion nor a son’.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا كَتَبَ اللَّهُ لَهُ خَمْسَةَ وَ أَرْبَعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ خَمْسَةَ وَ أَرْبَعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ خَمْسَةَ وَ أَرْبَعِينَ أَلْفَ دَرَجَةٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Abu Najran, from Abdul Aziz Al abdy, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says during every day, ten times, ‘I testify that there is no god except for Allah^{azwj}, Alone, there being no associate for Him^{azwj}, One God, First, Last, neither having taken a female companion nor a son’, Allah^{azwj} would Write for him forty five thousand good deeds, and Delete from him forty five thousand sins, and Raise for him forty five thousand Levels’.

⁶⁵ Al Kafi V 2 – The Book Of Supplication CH 39 H 2

⁶⁶ Al Kafi V 2 – The Book Of Supplication CH 40 H 1

و فِي رِوَايَةٍ أُخْرَى وَ كُنَّ لَهُ حِرْزاً فِي يَوْمِهِ مِنَ السُّلْطَانِ وَ الشَّيْطَانِ وَ لَمْ تُحِطْ بِهِ كَبِيرَةً مِنَ الذُّنُوبِ .

And in another report, 'And it would happen to be for him, a protection during his day from the ruling authority, and the Satan^{la}, and he would not be engulfed by a major one from the sins'.⁶⁷

بَابُ مَنْ قَالَ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ

Chapter 42 – The one who says, 'O Allah^{azwj!} O Allah^{azwj!}' - ten times

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَيُّوبَ بْنِ الْحُرِّ أَخِي أُدَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ قِيلَ لَهُ لَتَبَيْتِكَ مَا حَاجَّتْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from Ayoub Bin Al Hurr, a brother of Adeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says, 'O Allah^{azwj!} O Allah^{azwj!}', ten times, it would be said to him: 'At your service, what is your need?'.⁶⁸

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا

Chapter 43 – The one who says, 'There is no god except for Allah^{azwj}, truly, truly'

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْأَرْمِينِيِّ عَنْ أَبِي عَمْرَانَ الْخَرَّاطِ عَنِ الْأَوْزَاعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ فِي كُلِّ يَوْمٍ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ صِدْقًا أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ وَ لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَدْخُلَ الْجَنَّةَ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Isa Al Armeeniy, from Abu Imran Al Kharrat, from al Awzai'y,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says during every day, 'There is no god except Allah^{azwj}, truly, truly. There is no god except Allah^{azwj} for worship and to be enslaved to. There is no god except Allah^{azwj} to believe in and ratify', Allah^{azwj} would Turn His^{azwj} Face towards him and will not Turn His^{azwj} Face away from him until he enters the Paradise'.⁶⁹

بَابُ مَنْ قَالَ يَا رَبِّ يَا رَبِّ

Chapter 44 – The one who says, 'O Lord^{azwj!} O Lord^{azwj!}'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَيُّوبَ بْنِ الْحُرِّ أَخِي أُدَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ عَشْرَ مَرَّاتٍ يَا رَبِّ يَا رَبِّ قِيلَ لَهُ لَتَبَيْتِكَ مَا حَاجَّتْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Ayoub Bin Al Hurr, a brother of Adeym,

⁶⁷ Al Kafi V 2 – The Book Of Supplication CH 41 H 1

⁶⁸ Al Kafi V 2 – The Book Of Supplication CH 42 H 1

⁶⁹ Al Kafi V 2 – The Book Of Supplication CH 43 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says ten times, ‘O Lord^{azwj}! O Lord^{azwj}!’, it would be said to him: ‘At your service! What is your need?’⁷⁰.

أَحْمَدُ بْنُ مُحَمَّدٍ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ مَرَضَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قُلْ يَا رَبِّ يَا رَبِّ عَشْرَ مَرَّاتٍ فَإِنَّ مِنْ قَوْلِكَ ذَلِكَ نُودِيَ لَتَيْبِكَ مَا حَاجَتُكَ .

Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether, from Ibn Abu Umeyr, from Muhammad Bin Humran who said,

‘Ismail, son of Abu Abdullah^{asws} fell sick, so Abu Abdullah^{asws} said him: ‘Say, ‘O Lord^{azwj}! O Lord^{azwj}!’, ten times, for the one who says that, would be called out: ‘At your service! What is your need?’⁷¹.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مَعَاوِيَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ نَفْسُهُ قِيلَ لَهُ لَتَيْبِكَ مَا حَاجَتُكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Muawiya, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says, ‘O Lord^{azwj}! O Lord^{azwj}!’, until his breath is cut off, it would be said to him, ‘At your service! What is your need?’⁷².

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً

Chapter 45 – The one who says, ‘There is no god except Allah^{azwj}’, sincerely

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَعَدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي الْحَسَنِ السَّوَّاقِ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَا أَبَانَ إِذَا قَدِمْتَ الْكُوفَةَ فَارْوِ هَذَا الْحَدِيثَ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً وَجَبَتْ لَهُ الْجَنَّةُ قَالَ قُلْتُ لَهُ إِنَّهُ يَأْتِينِي مِنْ كُلِّ صِنْفٍ مِنَ الْأَصْنَافِ أَرَاوِي لَهُمْ هَذَا الْحَدِيثَ قَالَ نَعَمْ يَا أَبَانَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فَتَسَلَّبَ لَا إِلَهَ إِلَّا اللَّهُ مِنْهُمْ إِلَّا مَنْ كَانَ عَلَى هَذَا الْأَمْرِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Al Hassan Al Sawwaq, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘O Aban! When you proceed to Al-Kufa, so report this Hadeeth: ‘The one who testifies that there is no god except Allah^{azwj}, sincerely, the Paradise would be Obligated for him’. I said to him^{asws}, ‘There would be coming to me from every type (of people) from the types (of people), so shall I report to (all of) them this Hadeeth?’ He^{asws} said: ‘Yes, O Aban! When it will be the Day of Judgment, and Allah^{azwj} will Gather the former ones and

⁷⁰ Al Kafi V 2 – The Book Of Supplication CH 44 H 1

⁷¹ Al Kafi V 2 – The Book Of Supplication CH 44 H 2

⁷² Al Kafi V 2 – The Book Of Supplication CH 44 H 3

the latter ones, so (the phrase) ‘There is no god except Allah^{azwj}’, would be Confiscated from them except from the one who was upon this matter (*Al-Wilyah*)’.⁷³

بَابُ مَنْ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Chapter 46 – The one who says, ‘Whatever Allah^{azwj} so Desires, there is neither Might nor Strength except with Allah^{azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا دَعَا الرَّجُلُ فَقَالَ بَعْدَ مَا دَعَا مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ اسْتَنْبَسَلْ عَبْدِي وَ اسْتَسَلِّمْ لِأَمْرِي أَفْضُوا حَاجَتَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When a man supplicates and he says after having supplicated, ‘Whatever Allah^{azwj} so Desires. There is neither Mighty nor Strength except with Allah^{azwj}, Allah^{azwj} Mighty and Majestic Says: “My^{azwj} servant is striving and submitting to My^{azwj} Command. Fulfil his need!”’.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ سَبْعِينَ مَرَّةً صَرَفَ عَنْهُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُ ذَلِكَ الْخَنْقُ فَلْتُ جَعَلْتُ فِدَاكَ وَ مَا الْخَنْقُ قَالَ لَا يَعْثُلُ بِالْجُنُونِ فَيُخَنَّقُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The one who says, ‘Whatever Allah^{azwj} so Desires. There is neither Might nor Strength except with Allah^{azwj}, seventy times, there would be exchanged away from him seventy types from the types of afflictions, the least of that being the suffocation’. I said, ‘May I be sacrificed for you^{asws}! And what is the suffocation?’ He^{asws} said: ‘He will not fall sick with the insanity, so he would suffocate’.⁷⁵

بَابُ مَنْ قَالَ اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ

Chapter 47 – The one who says, ‘I seek Forgiveness of Allah^{azwj}, Who, there is no God except Him^{azwj}, the Living, with Majesty and the Benevolence, and I repent to Him^{azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَبْدِ الصَّمَدِ عَنِ الْحُسَيْنِ بْنِ حَمَادٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ فِي دُبْرِ صَلَاةِ الْفَرِيضَةِ قَبْلَ أَنْ يَنْتَبِي رَجُلِيهِ اسْتَغْفِرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa,, from Abdul Samad, from Al Husayn Bin Hammad,

⁷³ Al Kafi V 2 – The Book Of Supplication CH 45 H 1

⁷⁴ Al Kafi V 2 – The Book Of Supplication CH 46 H 1

⁷⁵ Al Kafi V 2 – The Book Of Supplication CH 46 H 2

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who says at the end of the Obligatory *Salāt*, before he bends his legs,

اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ

'Allah^{azwj} is Who, there is no God except Him^{azwj}. He^{azwj} is the Living, the Everlasting, with Majesty and the Benevolence, and I repent to Him^{azwj}', three times.

عَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذُنُوبُهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Allah^{azwj} Mighty and Majestic would Forgive his sins for him, and even if they were the likes of the foam of the sea (numerous).⁷⁶

بَابُ الْقَوْلِ عِنْدَ الْإِصْبَاحِ وَالْإِمْسَاءِ

Chapter 48 – The words (to be spoken) during the morning and the evening

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ غَالِبِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ ظِلَالُهُمْ بِالْعُدُودِ وَالْأَصَالِ قَالَ هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَ هِيَ سَاعَةٌ إِجَابَةٌ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Ghalib Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High [13:15] and their shadows (too) by the morning and the evening. He^{asws} said: 'It is the supplication before the emergence of the sun, and before its setting, and it is the time for the Answering'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ إِبْلِيسَ عَلَيْهِ لَعْنَةُ اللَّهِ يَبِيتُ جُنُودَ اللَّيْلِ مِنْ حَيْثُ تَغِيَّبُ الشَّمْسُ وَ تَطْلُعُ فَأَكْتَرُوا ذِكْرَ اللَّهِ عَزَّ وَجَلَّ فِي هَاتَيْنِ السَّاعَتَيْنِ وَ تَعَوَّدُوا بِاللَّهِ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ عَوَّدُوا صِغَارَكُمْ فِي تِلْكَ السَّاعَتَيْنِ فَإِنَّهُمَا سَاعَتَا غَفْلَةٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Iblees^{la}, upon him^{la} be the Curse of Allah^{azwj}, sends the armies of the night from when the sun sets and emerges, therefore frequent the Mention of Allah^{azwj} Mighty and Majestic during these two timings, and seek Refuge with Allah^{azwj} from the evil of Iblees^{la} and his^{la}. Shelter you young ones during these two timings, for these two are timings of negligence'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ رَزِينِ صَاحِبِ الْأَنْمَاطِ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ مَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَشْهَدُ مَلَائِكَتَكَ الْمُقَرَّبِينَ وَ حَمَلَةَ عَرْشِكَ الْمُصْطَفِينَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَ أَنْ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ أَنْ فَلَانَ بْنِ فَلَانَ إِمَامِي وَ وَلِيِّي وَ أَنْ أَبَاهُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فَلَانًا وَ فَلَانًا حَتَّى يَنْتَهِيَ إِلَيْهِ أَيْمَانِي وَ

⁷⁶ Al Kafi V 2 – The Book Of Supplication CH 47 H 1

⁷⁷ Al Kafi V 2 – The Book Of Supplication CH 48 H 1

⁷⁸ Al Kafi V 2 – The Book Of Supplication CH 48 H 2

أُولِيَّائِي عَلَى ذَلِكَ أَحْيَا وَ عَلَيْهِ أَمُوتُ وَ عَلَيْهِ أُبْعَثُ يَوْمَ الْقِيَامَةِ وَ أَبْرَأُ مِنْ فَلَانٍ وَ فَلَانٍ وَ فَلَانٍ فَإِنْ مَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Razeyn Sahib Al Anmaat,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The one who says, 'O Allah^{azwj}! I keep You^{azwj} as a Witness, and I keep Your^{azwj} Angels of Proximity as witnesses, and the bearers of the Throne, the Chosen ones, that You^{azwj} are Allah^{azwj}. There is no god except for You^{azwj}, the Beneficent, the Merciful, and that Muhammad^{saww} is Your^{azwj} servant and Your^{azwj} Rasool^{saww}, and that so and so, and so and so are my Imams^{asws} and my Guardians^{asws}, and that their^{asws} father^{saww} is Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and so and so, and so and so' until you end up to him (Al-Qaim^{asws}) 'are my Imams^{asws} and my Guardians^{asws}. Upon that do I live, and upon it I will be dying, and upon it I will be Resurrected on the Day of Judgment. And I disavow from so and so, and so and so, and so and so'. So if he was to die during his night, would enter the Paradise'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ وَ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي إِسْحَاقَ الشَّعْبِيِّ عَنْ يَزِيدَ بْنِ كَثْمَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ تَقُولُ إِذَا أَصْبَحْتَ أَصْبَحْتَ بِاللهِ مُؤْمِنًا عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ دِينِ عَلِيِّ وَ سُنَّتِهِ وَ دِينِ الْأَوْصِيَاءِ وَ سُنَّتِهِمْ أَمَنْتُ بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ شَاهِدِهِمْ وَ غَائِبِهِمْ وَ أَعُوذُ بِاللهِ مِمَّا اسْتَعَاذَ مِنْهُ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَ عَلِيِّ (عَلَيْهِ السَّلَامُ) وَ الْأَوْصِيَاءِ وَ أَرْغَبُ إِلَى اللهِ فِيمَا رَغِبُوا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Hajjal and Bakr Bin Muhammad, from Abu Is'haq Al Shaery, from Yazeed Bin Kalsamat,

(It has been narrated) from Abu Abdullah^{asws}, or from Abu Ja'far^{asws} having said: 'When you wake up in the morning, do so as a believer in Allah^{azwj}, upon the Religion of Muhammad^{saww} and his^{saww} Sunnah, and the Religion of Ali^{asws} and his^{asws} Sunnah, and the Religion of the successors^{asws} and their^{asws} Sunnah. Believe in their^{asws} secrets, and their public (matters), and their seen (matters) and their unseen, and seek Refuge with Allah^{azwj} from whatever Rasool-Allah^{saww} sought Refuge from, and (so did) Ali^{asws}, and the successors^{asws}, and desire to Allah^{azwj} regarding whatever they^{asws} desired to Him^{azwj}, and there is neither Might nor Strength except with Allah^{azwj}'.⁸⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ إِبرَاهِيمَ بْنِ عَثْمَانَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (صَلَوَاتُ اللهِ عَلَيْهِ) كَانَ إِذَا أَصْبَحَ قَالَ أَتَيْدِي يَوْمِي هَذَا بَيْنَ يَدَيَّ نَسْبَانِي وَ عَجَلْتِي بِسْمِ اللهِ وَ مَا شَاءَ اللهُ فَإِذَا فَعَلَ ذَلِكَ الْعَبْدُ أَجْرَاهُ مِمَّا نَسَبِي فِي يَوْمِهِ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub Ibrahim Bin usman Al Khazzaz, from Muhamamd Bin Muslim, who said,

'Abu Abdullah^{asws} said: 'It was so that whenever it was morning, Ali^{asws} Bin Al-Husayn^{asws} said: 'I^{asws} begin this day of mine^{asws} before my^{asws} forgetfulness and my^{asws} haste, in the Name of Allah^{azwj}, and whatever Allah^{azwj} so Desires'. So

⁷⁹ Al Kafi V 2 – The Book Of Supplication CH 48 H 3

⁸⁰ Al Kafi V 2 – The Book Of Supplication CH 48 H 4

whenever the servant does that, it would suffice him from whatever he forgets during his day'.⁸¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ شِهَابٍ وَ سُلَيْمِ الْفَرَّاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ هَذَا حِينَ يُمَسِّي حُفَّ بِجَنَاحٍ مِنْ أجنحةِ جِبْرَائِيلَ (عَلَيْهِ السَّلَام) حَتَّى يُصْبِحَ اسْتَوْدَعَ اللَّهُ الْعَلِيِّ الْأَعْلَى الْجَلِيلَ الْعَظِيمَ نَفْسِي وَمَنْ يَعْنِينِي أَمْرُهُ اسْتَوْدَعَ اللَّهُ نَفْسِي الْمَرْهُوبِ الْمَخُوفِ الْمُتَضَعِّعِ لِعِظَمَتِهِ كُلُّ شَيْءٍ ثَلَاثَ مَرَّاتٍ .

From him, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Umar Bin Shihab and Suleym Al Fara'a, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says this when it is evening, would be wrapped up by a wing from the wings of Jibraeel^{as} until the morning, 'I entrust to Allah^{azwj} the Exalted, the Supreme, the Majestic, the Magnificent, myself and the ones whose matters are meaningful (important) to me. I entrust myself to Allah^{azwj}, whom everything fears, and is awed by, and trembles to' – three times'.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ غَالِبِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَمْسَيْتَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ وَ إِدْبَارِ نَهَارِكَ وَ حُضُورِ صَلَوَاتِكَ وَ أَصْوَاتِ دَعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْعُ بِمَا أَحْبَبْتَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Ali Bin Uqba, and Ghalib Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever it is evening, say, 'O Allah^{azwj}! I ask You^{azwj} at the approaching of Your^{azwj} night and the departure of You^{azwj} day, and the presence of You^{azwj} Salawāts, and the sounds of supplications to You^{azwj}, that You^{azwj} Send Salawāts upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and (then) supplicate with whatever you like to'.⁸³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ يَوْمٍ يَأْتِي عَلَيَّ ابْنِ آدَمَ إِلَّا قَالَ لَهُ ذَلِكَ الْيَوْمَ يَا ابْنَ آدَمَ أَنَا يَوْمٌ جَدِيدٌ وَ أَنَا عَلَيْكَ شَهِيدٌ فَقُلْ فِي خَيْرٍ وَ اعْمَلْ فِي خَيْرٍ أَشْهَدُ لَكَ بِهِ يَوْمَ الْقِيَامَةِ فَإِنَّكَ لَنْ تَرَانِي بَعْدَهَا أَبَدًا

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from the days which comes to the son of Adam^{as} except, that day would say: 'O son of Adam^{as}! I am a new day, and I am a witness upon you, therefore speak good during me, and do good deeds during me, I shall testify with it on the Day of Judgment, for you will not be seeing me (again) afterwards, ever".

قَالَ وَ كَانَ عَلَيَّ (عَلَيْهِ السَّلَام) إِذَا أَمْسَى يَقُولُ مَرْحَبًا بِاللَّيْلِ الْجَدِيدِ وَ الْكَاتِبِ الشَّهِيدِ اكْتُبْنَا عَلَى اسْمِ اللَّهِ ثُمَّ يَذْكُرُ اللَّهُ عَزَّ وَ جَلَّ .

⁸¹ Al Kafi V 2 – The Book Of Supplication CH 48 H 5

⁸² Al Kafi V 2 – The Book Of Supplication CH 48 H 6

⁸³ Al Kafi V 2 – The Book Of Supplication CH 48 H 7

He^{asws} said: 'And it was so that whenever it was evening, Ali^{asws} was saying: 'Welcome to the new night and the recording witnesses who both write by the Name of Allah^{azwj}'. Then he^{asws} would mention (do *Zikr* of) Allah^{azwj} Mighty and Majestic'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا تَغَيَّرَتِ الشَّمْسُ فَادْكُرِ اللَّهَ عَزَّ وَجَلَّ وَ إِنْ كُنْتَ مَعَ قَوْمٍ يَسْغُلُونَكَ فَقُمْ وَ ادْعُ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja'far^{asws} Bin Bashir, from Abdullah Bin Bukeyr, from Shihad Bin Abd Rabbih who said,

'I heard Abu Abdullah^{asws} saying: 'Whenever the sun changes (midday), so mention Allah^{azwj} Mighty and Majestic; and if you are with a group of people pre-occupying you, so arise and supplicate'.⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي فُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ ثَلَاثٌ تَنَاسَخَهَا الْأَنْبِيَاءُ مِنْ آدَمَ (عَلَيْهِ السَّلَام) حَتَّى وَصَلْنَا إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَصْبَحَ يَقُولُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three (things) have come successively among the Prophets^{as}, from Adam^{as} until these arrived to Rasool-Allah^{saww}. Whenever it was morning, he^{saww} was saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَاطِرُ بِهِ قَلْبِي وَ يَقِينًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَ رَضِيَنِي بِمَا قَسَمْتَ لِي .

'O Allah^{azwj}! I ask You^{azwj} for *Eman* to accompany my^{saww} heart with, and such conviction that I^{saww} would know that nothing would hit me except what has been Ordained for me^{saww}, and Cause me^{saww} to be pleased with whatever has been Apportioned for me^{saww}.'.

وَ رَوَاهُ بَعْضُ أَصْحَابِنَا وَ زَادَ فِيهِ حَتَّى لَا أُحِبُّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

And some of our companions have reported, and there is an increase in it, 'Until I^{saww} do not love the hastening of what has been Delayed, nor the delay of what has been Hastened with. O Living, O Eternal! By Your^{azwj} Mercy I^{saww} cry for Help. Correct for me^{saww}, my^{as} affairs, all of it and do not Leave me^{saww} to myself^{saww} even for the blink of an eye, ever, and Send *Salawāts* upon Muhammad^{saww} and his^{saww} Progeny^{asws}.'⁸⁶

وَ رَوَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْحَمْدُ لِلَّهِ الَّذِي أَصْبَحْنَا وَ الْمَلَكُ لَهُ وَ أَصْبَحْتُ عَبْدَكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ فِي قَبْضَتِكَ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ رِزْقًا مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ وَ أَحْفَظْنِي مِنْ حَيْثُ أَحْتَفِظُ وَ مِنْ حَيْثُ لَا أَحْتَفِظُ

⁸⁴ Al Kafi V 2 – The Book Of Supplication CH 48 H 8

⁸⁵ Al Kafi V 2 – The Book Of Supplication CH 48 H 9

⁸⁶ Al Kafi V 2 – The Book Of Supplication CH 48 H 10

And it is reported from Abu Abdullah^{asws} (having said: 'You should be saying): 'The Praise is for Allah^{azwj} Who Caused us to wake up in the morning, and the Kingdom is for Him^{azwj}; and Your^{azwj} servant, and son of Your^{azwj} servant, and son of Your^{azwj} maid woke up in Your^{azwj} Grip. O Allah^{azwj}! Sustain me from Your^{azwj} Grace from where I have reckoned it and from where I have not reckoned it, and Protect me from where I can protect (myself) and from where I cannot protect (myself).

اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ وَ لَا تَجْعَلْ لِي حَاجَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ اللَّهُمَّ أَلْبِسْنِي الْعَافِيَةَ وَ ارْزُقْنِي عَلَيْهَا الشُّكْرَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا اللَّهَ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مَالِكُ الْمُلْكِ وَ رَبُّ الْأَرْبَابِ وَ سَيِّدُ السَّادَاتِ وَ يَا اللَّهُ يَا لَا إِلَهَ إِلَّا أَنْتَ اشْفِنِي بِشَفَائِكَ مِنْ كُلِّ دَاءٍ وَ سَقَمٍ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ .

O Allah^{azwj}! Sustain me from Your^{azwj} Grace and do not Make a need to be for me to anyone from Your^{azwj} creatures. O Allah^{azwj}! Clothe me with the good health, and Grace me the gratefulness upon it. O One, O First, O Last! O Allah^{azwj} Who does not beget nor is He^{azwj} begotten and there does not happen to be a match for Him^{azwj}. O Allah^{azwj}! O Beneficent! O Merciful! O Owner of the Kingdom and Lord^{azwj} of the worlds and Chief of the chiefs, and O Allah^{azwj}, O One there is no God except You^{azwj}! Intercede for me with Your^{azwj} Intercession from every illness and disease, for I am Your^{azwj} servant and son of Your^{azwj} servant, and I turn in Your^{azwj} Grip'.⁸⁷

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ إِنِّي وَ هَذَا النَّهَارَ خَلَقَانِ مِنْ خَلْقِكَ اللَّهُمَّ لَا تَبْتَلِنِي بِهِ وَ لَا تَبْتَلِهِ بِي اللَّهُمَّ وَ لَا تُرِهْ مِنِّي جُرْأَةً عَلَى مَعْاصِيكَ وَ لَا رُكُوبًا لِمَحَارِمِكَ اللَّهُمَّ اصْرِفْ عَنِّي الْأَرْزَلَ وَ اللَّأْوَاءَ وَ الْبُلُوبَى وَ سُوءَ الْفَضَاءِ وَ شِمَاتَةَ الْأَعْدَاءِ وَ مَنْظَرَ السُّوءِ فِي نَفْسِي وَ مَالِي

From him, from Muhammad Bin Ali,

(It has been narrated) raising it to Amir Al-Momineen^{asws} that he^{asws} was saying: 'You should be saying), 'O Allah^{azwj}! I^{asws} and this day are two creations from Your^{azwj} creations. O Allah^{azwj}! Neither Involve me with it nor involve it with me, and let not me be seen as audacious upon disobeying You^{azwj}, nor as indulging in Your^{azwj} Prohibitions. O Allah^{azwj}! Exchange from me the doom, and the adversities, and the afflictions, and the evil decisions, and the gloating of the enemies, and the evil scenes within myself and my wealth'.

قَالَ وَ مَا مِنْ عَبْدٍ يَقُولُ حِينَ يُمَسِّي وَ يُصْبِحُ رَضِيئُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) نَبِيًّا وَ بِالْقُرْآنِ بَلَاغًا وَ بَعَلِيٍّ إِمَامًا ثَلَاثًا إِلَّا كَانَ حَقًّا عَلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ أَنْ يُرَضِيَهُ يَوْمَ الْقِيَامَةِ

He^{asws} said: 'And there is none from a servant saying when it is evening and morning, 'I am pleased with Allah^{azwj} as Lord^{azwj}, and with Al-Islam as Religion, and with Muhammad^{saww} as a Prophet^{saww}, and with the Quran as notification, and with Ali^{asws} as an Imam^{asws}', three times, except that he would have a right upon Allah^{azwj}, the Mighty, the Compeller that He^{azwj} Pleases him on the Day of Judgment'.

قَالَ وَ كَانَ يَقُولُ (عَلَيْهِ السَّلَام) إِذَا أَمْسَى أَصْبَحْنَا لِلَّهِ شَاكِرِينَ وَ أَمْسَيْنَا لِلَّهِ حَامِدِينَ فَلَاكَ الْحَمْدُ كَمَا أَمْسَيْنَا لَكَ مُسْلِمِينَ سَالِمِينَ

⁸⁷ Al Kafi V 2 – The Book Of Supplication CH 48 H 11

He^{asws} said: 'And he^{asws} was saying when it was evening, 'In the morning we are grateful to Allah^{azwj}, and in the evening we are praising ones. So for You^{azwj} is the Praise just as we have come to You^{azwj} in the evening as submitters, safe'.

قَالَ وَ إِذَا أَصْبَحَ قَالَ أَمْسَيْنَا لِلَّهِ شَاكِرِينَ وَ أَصْبَحْنَا لِلَّهِ حَامِدِينَ وَ الْحَمْدُ لِلَّهِ كَمَا أَصْبَحْنَا لَكَ مُسْلِمِينَ سَالِمِينَ .

He^{asws} said: 'And when it was evening, he^{asws} said: 'We have come to the evening as ones grateful to Allah^{azwj}, and we have come to the morning has ones praising to Allah^{azwj}, just as we had come to You^{azwj} as submitters, safe'.⁸⁸

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَام) يَقُولُ إِذَا أَصْبَحَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي وَ عَلَيْكَ تَوَكَّلْتُ يَا رَبَّ الْعَالَمِينَ

From him, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father was saying when it was morning: 'In the Name of Allah^{azwj}, and by 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^{asws} submit myself^{asws}, and to You^{azwj} I^{asws} delegate my^{asws} affairs, and upon You^{azwj} do I^{asws} rely, O Lord^{azwj} of the worlds!.

اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ قَوْفِي وَ مِنْ تَحْتِي وَ مِنْ قِبَلِي لَا إِلَهَ إِلَّا أَنْتَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ نَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَ شَرٍّ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ

O Allah^{azwj}! Protect me^{asws} with the preservation of the Eman from in front of me^{asws}, and from behind me^{asws}, and from my^{asws} right, and from my^{asws} left, and from above me^{asws}, and from beneath me^{asws}, and from my^{asws} face. There is no god except You^{azwj}. There is neither Might nor Strength except with Allah^{azwj}. We^{asws} ask You^{azwj} of the Pardon and the well being from every evil and the mischief in the world and the Hereafter.

إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ ضَعْفَةِ الْقَبْرِ وَ مِنْ ضَيْقِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ سَطَوَاتِ اللَّيْلِ وَ النَّهَارِ اللَّهُمَّ رَبَّ الْمَشْعَرِ الْحَرَامِ وَ رَبَّ الْبَلَدِ الْحَرَامِ وَ رَبَّ الْجَلِّ وَ الْحَرَامِ أُنْبِغِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ عَنِّي السَّلَامَ اللَّهُمَّ

I^{asws} seek Refuge with You^{azwj} from the Punishment of the grave, and from the compression of the grave, and from the narrowness of the grave; and I^{asws} seek Refuge with You^{azwj} from the assaults of the night and the day. O Allah^{azwj}! Lord of the Sanctimonious Monuments, and Lord^{azwj} of the Sanctimonious city, and Lord of the Permissible and the Prohibitions! Deliver then greetings from me^{asws} to Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}.

إِنِّي أَعُوذُ بِدِرْعِكَ الْحَصِينَةِ وَ أَعُوذُ بِجَمْعِكَ أَنْ تُمَيِّتَنِي عَرَقًا أَوْ حَرَقًا أَوْ شَرَقًا أَوْ قَوْدًا أَوْ صَبْرًا أَوْ مَسَمًا أَوْ تَرْدِيًا فِي بئرٍ أَوْ أَكِيلِ السُّبُعِ أَوْ مَوْتِ الْفَجْأَةِ أَوْ بِشْيءٍ مِنْ مَبَاتِ السُّوءِ وَ لَكِنْ أَمْتِنِي عَلَى فِرَاشِي فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُصِيبًا لِلْحَقِّ غَيْرَ مُخْطِئٍ أَوْ فِي الصَّفِّ الَّذِي نَعْتُهُمْ فِي كِتَابِكَ كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ

I seek Refuge with Your^{azwj} Fortified Shield, and I seek Refuge with Your Grip of Causing me to die by drowning, or burning, or choking, or in retaliation, or bound, or

⁸⁸ Al Kafi V 2 – The Book Of Supplication CH 48 H 12

poisoned, or thrown in a well, or eaten by the predatory animals, or the sudden death, or with anything from the evil deaths, but Cause me to die upon my bed being in Your^{azwj} obedience and obedience of Your^{azwj} Rasool^{saww}, rightful for the Truth without being erroneous, or in the row which You^{azwj} Attributed to them in Your^{azwj} Book as **[61:4] as if they were a solid structure.**

أُعِذُ نَفْسِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي بِقُلِّ أَعُوذُ بِرَبِّ الْفَلَقِ حَتَّى يَخْتِمَ السُّورَةَ وَ أُعِذُ نَفْسِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي بِقُلِّ أَعُوذُ بِرَبِّ النَّاسِ حَتَّى يَخْتِمَ السُّورَةَ

I seek Refuge for myself and my children and whatever You^{azwj} have Graced me, my Lord^{azwj}, by **[113:1] Say: I seek refuge in the Lord of Al-Falaq** – until he^{asws} completed the Chapter – ‘and I seek Refuge for myself and my children and whatever You^{azwj} have Graced me with, my Lord^{azwj}, by **[114:1] Say: I seek refuge in the Lord of the people** – until he^{asws} completed the Chapter.

وَ يَقُولُ الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِثْلَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِلءَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِدَادَ كَلِمَاتِهِ وَ الْحَمْدُ لِلَّهِ زِينَةَ عَرْشِهِ وَ الْحَمْدُ لِلَّهِ رِضًا نَفْسِهِ

And he^{asws} was saying: ‘The Praise is for Allah^{azwj}, to the number of what Allah^{azwj} Created, and the Praise is for Allah^{azwj} similar to what Allah^{azwj} Created, and the Praise is for Allah^{azwj} to the fill of what Allah^{azwj} Created, and the Praise is for Allah^{azwj} to the extent of His^{azwj} Speech, and the Praise is for Allah^{azwj} of the weight of His^{azwj} Throne, and the Praise is for Allah^{azwj} to the Pleasure of His^{azwj} Self.

وَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ وَ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَا بَيْنَهُمَا وَ رَبِّ الْعَرْشِ الْعَظِيمِ

And there is no god except for Allah^{azwj}, the Forbearing, the Benevolent, and there is no god except Allah^{azwj}, the Exalted, the Magnificent. Glory be to Allah^{azwj}, Lord^{azwj} of the skies and the earths and whatever is between the two, and Lord^{azwj} of the Magnificent Throne.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شَمَاتَةِ الْأَعْدَاءِ وَ أَعُوذُ بِكَ مِنَ الْفَقْرِ وَ الْوَقْرِ وَ أَعُوذُ بِكَ مِنْ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَ الْأَمْالِ وَ الْوَالِدِ وَ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ .

O Allah^{azwj}! I seek Refuge with You^{azwj} from the lowliness of the wretchedness, and from the gloating of the enemies; and I seek Refuge with You^{azwj} from the poverty and the deafness; and I seek Refuge with You^{azwj} from the evil scenes regarding the family, and the wealth, and the children’. And he^{asws} send *Salawāts* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww},⁸⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ عَبْدٍ يَقُولُ إِذَا أَصْبَحَ قَبْلَ طُلُوعِ الشَّمْسِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ كَبِيراً وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أَصِيلاً وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ إِلَّا ابْتَدَرَهُنَّ مَلَكٌ وَ جَعَلَهُنَّ فِي جَوْفِ جَنَاحِهِ وَ صَعِدَ بِهِنَّ إِلَى السَّمَاءِ الدُّنْيَا

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al Sumaly,

⁸⁹ Al Kafi V 2 – The Book Of Supplication CH 48 H 13

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a servant saying when it is morning before the emergence of the sun, 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest of all, and Glory be to Allah^{azwj} morning and evening, and the abundant Praise is for Allah^{azwj} Lord^{azwj} of the worlds. There is no associate for Him^{azwj}, and *Salawāts* of Allah^{azwj} be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, except that an Angel would initiate and make these to be in the middle of his wings, and ascend with these to the sky of the world.

فَقَوْلُ الْمَلَائِكَةِ مَا مَعَكَ فَيَقُولُ مَعِيَ كَلِمَاتُ قَالَهُنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَ هِيَ كَذَا وَ كَذَا فَيَقُولُونَ رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَ غَفَرَ لَهُ

So the Angels would be saying: 'What is with you?' So he would be Saying: 'With me are words which were spoke by a man from the *Momineen*, and these are such and such'. So they would be saying: 'May Allah^{azwj} have Mercy on the one who said these words, and Forgive (his sins) for him'.

قَالَ وَ كَلَّمَا مَرَّ بِسَمَاءٍ قَالَ لِأَهْلِهَا مِثْلَ ذَلِكَ فَيَقُولُونَ رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَ غَفَرَ لَهُ حَتَّى يَنْتَهِيَ بِهِنَّ إِلَى حَمَلَةِ الْعَرْشِ فَيَقُولُ لَهُمْ إِنَّ مَعِيَ كَلِمَاتٍ تَكَلَّمَ بِهِنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَ هِيَ كَذَا وَ كَذَا فَيَقُولُونَ رَحِمَ اللَّهُ هَذَا الْعَبْدُ وَ غَفَرَ لَهُ أَنْطَلِقْ بِهِنَّ إِلَى حَفْظَةِ كُنُوزِ مَقَالَةِ الْمُؤْمِنِينَ فَإِنَّ هَؤُلَاءِ كَلِمَاتِ الْكُنُوزِ حَتَّى تَكْتَبُهُنَّ فِي دِيْوَانِ الْكُنُوزِ .

He^{asws} said: 'And every time he passes by a sky, he would say similar to that to its inhabitants, so they would be saying: 'May Allah^{azwj} have Mercy on the one who said these words, and Forgive (his sins) for him', until he would end up with these to the Bearers of the Throne. So he would be saying to them: 'With me are words which were spoke by a man from the *Momineen*, and these are such and such'. So they would be saying: 'May Allah^{azwj} have Mercy on this servant, and Forgive (his sins) for him. Go with these to the guardians of the treasures of the speeches of the *Momineen*, for these words are the treasure, until they write these down in the Register of the Treasures"⁹⁰.

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَصْبَحْتَ فَقُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ وَ ذَرَأْتَ وَ بَرَأْتَ فِي بِلَادِكَ وَ عِبَادِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَ جَمَالِكَ وَ حِلْمِكَ وَ كَرَمِكَ كَذَا وَ كَذَا .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else from his companions, from Aban Bin Usman, from Isa Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you wake up in the morning, so say, 'O Allah^{azwj}! I seek Refuge with You^{azwj} from the evil of what You^{azwj} Created, and Spread and Released in Your^{azwj} Country, and among Your^{azwj} servants. O Allah^{azwj}! I ask You^{azwj} with Your^{azwj} Majesty and Your^{azwj} Beauty, and Your^{azwj} Forbearance, and Your^{azwj} Benevolence, such and such"⁹¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَقُولُ إِذَا أَصْبَحَ سُبْحَانَ اللَّهِ الْمَلِكِ الْفُذُوسِ ثَلَاثًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَاقِبَتِكَ وَ مِنْ فَجَاءَةِ نِقْمَتِكَ وَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شَرِّ مَا سَبَقَ فِي اللَّيْلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَ شِدَّةِ قُوَّتِكَ وَ بِعَظِيمِ سُلْطَانِكَ وَ بِقُدْرَتِكَ عَلَى خَلْقِكَ ثُمَّ سَلَّ حَاجَتَكَ .

⁹⁰ Al Kafi V 2 – The Book Of Supplication CH 48 H 14

⁹¹ Al Kafi V 2 – The Book Of Supplication CH 48 H 15

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} was saying whenever it was morning: 'Glory be to Allah^{azwj}, the King, the Holy', three times. 'O Allah^{azwj}! I seek Refuge with You^{azwj} from the decline of Your^{azwj} Bounties, and from the changes in the Good Health (from) You^{azwj}, and from sudden affliction, and from lowliness of the misery, and from the evil of what precedes in the night. O Allah^{azwj}! I ask You^{azwj} by the Mighty of Your^{azwj} Kingdom, and the Intensity of Your^{azwj} Strength, and by the Greatness of Your^{azwj} Authority, and by Your^{azwj} Power over Your^{azwj} creatures'. Then ask your need'.⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَ أَذْكَرُ رَبِّكَ فِي نَفْسِكَ تَضَرُّعاً وَ خَيْفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ عِنْدَ الْمَسَاءِ لَا إِلَهَ إِلَّا اللَّهُ وَ حُدَّهُ لَا شَرِيكَ لَهُ لَهُ الْمَلِكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Ali Bin Ibrahim, from his father, from Hammad, from Al Husayn Bin Al Mukhtar, from Al A'ala Bin Kaamil who said,

'I heard Abu Abdullah^{asws} saying: 'And mention your Lord^{azwj} within yourself, humbly and fearfully and without being loud from the speech during the evening, 'There is no god except Allah^{azwj}, Alone, there being no Associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Causes to live and Causes to die, and He^{azwj} Causes to die and Causes to live, and He^{azwj} is Able upon everything'.

قَالَ قُلْتُ بِيَدِهِ الْحَبِيرُ قَالَ إِنَّ بِيَدِهِ الْخَيْرَ وَ لَكِنْ قُلْ كَمَا أَقُولُ لَكَ عَشْرَ مَرَّاتٍ وَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ حِينَ تَطْلُعُ الشَّمْسُ وَ حِينَ تَغْرُبُ عَشْرَ مَرَّاتٍ .

He (the narrator) said, 'I said, 'In His^{azwj} Hand is the goodness'. He^{asws} said: 'In His^{azwj} Hand is the goodness, but say just as I^{asws} am saying it to you, ten times, and, 'I seek Refuge with Allah^{azwj}, the Hearing, the Knowing', when the sun emerges and when it sets, ten times'.⁹³

عَلِيُّ بْنُ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَقُولُ بَعْدَ الصُّبْحِ الْحَمْدُ لِلَّهِ رَبِّ الصَّبَاحِ الْحَمْدُ لِلَّهِ فَالِقِ الْإِصْبَاحِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْيُسْرُ وَ الْعَاقِبَةُ اللَّهُمَّ هَبْ لِي سَبِيلَهُ وَ بَصِّرْني مَخْرَجَهُ اللَّهُمَّ إِنْ كُنْتَ قَضَيْتَ لِأَحَدٍ مِنْ خَلْقِكَ عَلَيَّ مَقْدَرَةً بِالشَّرِّ فَخُذْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ تَحْتِ قَدَمَيْهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ أَكْفِنِيهِ بِمَا شِئْتَ وَ مِنْ حَيْثُ شِئْتَ وَ كَيْفَ شِئْتَ .

Ali, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: '(You) should be saying after the morning, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the morning. The Praise is for Allah^{azwj}, the Splitter of the morning', three times. 'O Allah^{azwj}! Open up for me the door of the Command which wherein is the prosperity and the good health. O Allah^{azwj}! Prepare its way for me and show me its exit. O Allah^{azwj}! If You^{azwj} have Ordained for anyone from Your^{azwj} creatures capability upon me with the evil, so Seize him from his front, and his back, and from his right, and from his left, and from beneath his feet, and from above his head, and Enshroud him with whatever You^{azwj}

⁹² Al Kafi V 2 – The Book Of Supplication CH 48 H 16

⁹³ Al Kafi V 2 – The Book Of Supplication CH 48 H 17

so Desire to, from wherever You^{azwj} so Desire to, and however You^{azwj} so Desire to".⁹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَالَ إِذَا أَصْبَحَ اللَّهُمَّ إِنِّي أَصْبَحْتُ فِي ذِمَّتِكَ وَجِوَارِكَ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَنَفْسِي وَدُنْيَايَ وَآخِرَتِي وَ أَهْلِي وَ مَالِي وَ أَعُوذُ بِكَ يَا عَظِيمُ مِنْ شَرِّ خَلْقِكَ جَمِيعاً وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يُبْلِسُ بِهِ الْبَلِيسُ وَ جُنُودُهُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Al Husayn Bin Al Mukhtar, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who says whenever it is morning, 'O Allah^{azwj}! I woke up in the morning in Your^{azwj} Guarantee and Your^{azwj} Proximity. O Allah^{azwj}! I entrust to You^{azwj}, my Religion, and myself, and my world, and my Hereafter, and my family, and my wealth; and I seek Refuge with You^{azwj}, O Magnificent, from the evil of Your^{azwj} creatures altogether, and I seek Refuge from the evil of what Iblees^{la} and his^{la} army confuse with'.

إِذَا قَالَ هَذَا الْكَلَامَ لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْءٌ وَ إِذَا أَمْسَى فَقَالَ لَمْ يَضُرَّهُ تِلْكَ اللَّيْلَةُ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى .

When he says this speech, nothing of that day of his would harm him; and when it is evening and he says this, nothing from that night would harm him, Allah^{azwj} Willing'.⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا صَلَّيْتَ الْمَغْرِبَ وَ الْعِدَاةَ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جُدَامٌ وَ لَا بَرَصٌ وَ لَا جُنُونٌ وَ لَا سَبْعُونَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you pray the Maghrib *Salat* and the morning ones, so say, 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. There is neither Mighty nor Strength except with Allah^{azwj}, the Exalted, the Magnificent', seven times, for the one who says it, he would neither be hit by the leprosy, nor vitiligo, nor insanity, nor seventy types from the types of afflictions'.

قَالَ وَ تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِفَالِقِ الْإِصْبَاحِ مَرَّتَيْنِ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ بِرَحْمَتِهِ وَ نَحْنُ فِي عَافِيَةٍ وَ يُفْرَأُ آيَةُ الْكُرْسِيِّ وَ آخِرَ الْحَشْرِ وَ عَشْرَ آيَاتٍ مِنَ الصَّافَاتِ وَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He^{asws} said: 'And you should be saying when it is morning and evening, 'The Praise is for the Splitter of the morning', twice, 'The Praise is for Allah^{azwj} Whom Removed the night by His^{azwj} Power and Came with the day by His^{azwj} Mercy and we are in good health'. And recite the Verse of the Chair (Ayat Al Kursy -2:255), and the end (last Verse) of (Surah) Al Hashr (Chapter 59), and ten Verses from (Surah) Al Saffat (Chapter 37), and **[37:180] Glory be to your Lord, the Lord of Honour, from what**

⁹⁴ Al Kafi V 2 – The Book Of Supplication CH 48 H 18

⁹⁵ Al Kafi V 2 – The Book Of Supplication CH 48 H 19

they are describing [37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds’.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

[30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30:18] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:19] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and thus shall you be coming out.

سُبْحُوحُ فُؤُوسٍ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاعْفُورِ لِي وَ ارْحَمْنِي وَ ثَبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ .

Glorious, Holy is the Lord of the Angels and the Spirit! Your^{azwj} Mercy precedes Your^{azwj} Anger. There is no god except You^{azwj}. Glory be to You^{azwj}! I have done evil and been unjust to myself, therefore Forgive (my sins) for me and be Merciful to me, and Turn towards me, You^{azwj} are the Oft-Turning, the Merciful”⁹⁶.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اللَّهُمَّ لَكَ الْحَمْدُ أَحْمَدُكَ وَ أَسْتَعِينُكَ وَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ أَصْبَحْتُ عَلَى عَهْدِكَ وَ وَعَدِكَ وَ أُمِرْتُ بِوَعْدِكَ وَ أَوْفِي بِعَهْدِكَ مَا اسْتَطَعْتُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}: ‘(You should be saying), ‘O Allah^{azwj}! For You^{azwj} is the Praise. I praise You^{azwj} and seek Your^{azwj} Assistance, and You^{azwj} are my Lord^{azwj} and I am Your^{azwj} servant. I woke up in the morning upon Your^{azwj} Covenant and Your^{azwj} Promise, and I believe in Your^{azwj} Promise and am loyal with Your^{azwj} Covenant to what is my capacity. And there is neither Might nor Strength except with Allah^{azwj}, Alone, there being no associate for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}’.

أَصْبَحْتُ عَلَى فِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ وَ مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ عَلَى ذَلِكَ أَحْيَا وَ أَمُوتُ إِنْ شَاءَ اللَّهُ اللَّهُمَّ أَحْيِنِي مَا أَحْيَيْتَنِي بِهِ وَ أَمُتْنِي إِذَا أَمُتْنِي عَلَى ذَلِكَ وَ ابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ أَبْنِعْنِي بِذَلِكَ رِضْوَانِكَ وَ اتَّبِعْ سَبِيلَكَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي

I woke up in the morning upon the nature of Al-Islam, and the sincere *Kalima* (phrase), and the Nation of Ibrahim^{as}, and Religion of Muhammad^{saww}. Upon that I live and would be dying, Allah^{azwj} Willing. O Allah^{azwj}! Cause me to live with what I am living with, and Cause me to die when You^{azwj} Cause me to die, to be upon that, and Resurrect me when You^{azwj} Resurrect me, to be upon that, seeking Your^{azwj} Pleasure with that, and seeking Your^{azwj} Way to You^{azwj} and seek my Backing, and to You^{azwj} I delegate my affairs.

إِلَّا مُحَمَّدٍ أَنْمَتْنِي لَيْسَ لِي أَنْمَةٌ غَيْرُهُمْ بِهِمْ أَنْتُمْ وَ إِيَّاهُمْ أَنْتَوَالِي وَ بِهِمْ أَقْتَدِي اللَّهُمَّ اجْعَلْهُمْ أَوْلِيَانِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ اجْعَلْنِي أَوْلِيَّ أَوْلِيَاءِهِمْ وَ أَعْدَاءَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الْحَقْنِي بِالصَّالِحِينَ وَ آبَائِي مَعَهُمْ .

⁹⁶ Al Kafi V 2 – The Book Of Supplication CH 48 H 20

The Progeny^{asws} of Muhammad^{saww} are my Imams^{asws}, there being no Imams^{asws} for me apart from them. By them^{asws} I follow and it is them^{asws} I befriend, and by them I am Guided. O Allah^{azwj}! Make them as my Guardians^{asws} in the world and the Hereafter, and Make me a friend of their^{asws} friends, and an enemy of their^{asws} enemies in the world and the Hereafter, and Join me up with the righteous ones, and my forefathers with them'.⁹⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ عَلَّمَنِي شَيْئاً أَقُولُهُ إِذَا أَصْبَحْتُ وَ إِذَا أَمْسَيْتُ فَقَالَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ الْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحَمِّدَ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Teach me something I can say when it is morning and when it is evening'. So he^{asws} said: 'Say, 'The Praise is for Allah^{azwj} Who Does whatever He^{azwj} so Desires to, and does not Do what others desire. The Praise is for Allah^{azwj} just as Allah^{azwj} Loves to be praised. The Praise is for Allah^{azwj} just as He^{azwj} is Rightful of it.

اللَّهُمَّ ادْخُلْنِي فِي كُلِّ خَيْرٍ ادْخَلْتَ فِيهِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ أَخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ صَلِّ اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ .

O Allah^{azwj}! Enter me into every goodness wherein You^{azwj} Entered Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} into, and Keep me away from every evil which You^{azwj} Kept Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} away from, and Send *Salawāts* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}.⁹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادِ الْكُوفِيِّ عَنْ عَمْرِو بْنِ مُصْعَبٍ عَنْ فُرَاتِ بْنِ الْأَحْنَفِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَهْمَا تَرَكْتَ مِنْ شَيْءٍ فَلَا تَنْتَرِكُ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هَذَا الصَّبَاحِ وَ فِي هَذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ وَ أَبْرَأُ إِلَيْكَ مِنْ أَهْلِ لَعْنَتِكَ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَبْرَأُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَ فِي هَذَا الصَّبَاحِ مِمَّنْ نَحْنُ بَيْنَ ظَهْرَانَيْهِمْ مِنَ الْمُشْرِكِينَ وَ مِمَّا كَانُوا يَعْبُدُونَ إِنَّهُمْ كَانُوا قَوْمَ سُوءٍ فَاسْقِينِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Rahman Bin Hammad Al Kufy, from Amro Bin Mus'ab, from Furat Bin Al Ahnaf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From whatever you leave out from anything, so do not leave out saying during every morning and evening, 'O Allah^{azwj}! I come to be seeking Your^{azwj} Forgiveness in this morning and in this day of those deserving of Your^{azwj} Mercy, and disavow to You^{azwj} from the ones deserving of Your^{azwj} Curse. O Allah^{azwj}! I come to be disavowing from the ones we are among apparently, from the Polytheists and from whatever they are worshipping, to Your^{azwj} (presence) during this day and during this morning. They were an evil people, wicked.

اللَّهُمَّ اجْعَلْ مَا أَنْزَلْتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الصَّبَاحِ وَ فِي هَذَا الْيَوْمِ بَرَكَهَةً عَلَيَّ وَ أَوْلِيَائِكَ وَ عِقَاباً عَلَيَّ أَعْدَائِكَ اللَّهُمَّ وَ آلِ مَنْ وَ آلَاكَ وَ عَادِ مَنْ عَادَكَ اللَّهُمَّ اخْتِمْ لِي بِالْأَمْنِ وَ الْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ اللَّهُمَّ اغْفِرْ لِي وَ لِرِجَالِي وَ لِحَمَّتِي كَمَا رَبَّيْتَنِي صَغِيرًا

⁹⁷ Al Kafi V 2 – The Book Of Supplication CH 48 H 21

⁹⁸ Al Kafi V 2 – The Book Of Supplication CH 48 H 22

O Allah^{azwj}! Make whatever You^{azwj} Send down from the sky to the earth during this morning and during this day, to be a Blessing upon Your^{azwj} friends, and a Punishment upon Your^{azwj} enemies. O Allah^{azwj}! I befriend the one befriends You^{azwj} and am an enemy to the one who is inimical to You^{azwj}. O Allah^{azwj}! Cause it to end for me with the safety and the Eman every time the sun emerges or sets. O Allah^{azwj}! Forgive (my sins) for me, and for my parents, **[17:24] Have Mercy upon them, as they brought me up (when I was) little.**

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ اللَّهُمَّ إِنَّكَ تَعْلَمُ مُنْقَلَبَهُمْ وَ مَنَوَاهُمْ اللَّهُمَّ احْفَظْ إِمَامَ الْمُسْلِمِينَ بِحِفْظِ الْإِيمَانِ وَ انصُرْهُ نَصْرًا عَزِيزًا وَ افْتَحْ لَهُ فَتْحًا يَسِيرًا وَ اجْعَلْ لَهُ وَ لَنَا مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

O Allah^{azwj}! Forgive (the sins of) the *Momineen*, and the *Mominaat* (female Believers), and the Muslim men and the Muslim women, the living ones from them and the deceased. O Allah^{azwj}! You^{azwj} Know their activities and their dwellings. O Allah^{azwj}! Protect the Imam^{asws} of the Muslims with the protection of the *Eman*, and Help him^{asws} with a Strong Help, and Grant an easy victory for him^{asws}, and Make for him^{asws} and for us, from You^{azwj}, a persistence helper'.

اللَّهُمَّ الْعَنْ فُلَانًا وَ فُلَانًا وَ الْوَرَقَ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَ وُلَاةَ الْأَمْرِ بَعْدَ رَسُولِكَ وَ الْأَيْمَةَ مِنْ بَعْدِهِ وَ شَبِيعَتَهُمْ وَ أَسْأَلُكَ الزِّيَادَةَ مِنْ فَضْلِكَ وَ الْإِفْرَارَ بِمَا جَاءَ مِنْ عِنْدِكَ وَ التَّسْلِيمَ لِأَمْرِكَ وَ الْمُحَافَظَةَ عَلَى مَا أَمَرْتَ بِهِ لَا أُبْتَغِي بِهِ بَدَلًا وَ لَا أَسْتُرِي بِهِ تَمَنًا قَلِيلًا

O Allah^{azwj}! Curse so and so, and so and so, and the group which differed upon Your^{azwj} Rasool^{saww}, and the Masters^{asws} of the Command after Your^{azwj} Rasool^{saww} and the Imams^{asws} from after him^{saww}, and their^{asws} Shias. And I ask You^{azwj} of the increase from Your^{azwj} Grace, and the acknowledgement with whatever has come from Your^{azwj} Presence, and the submission to Your^{azwj} Command and the preservation upon whatever You^{azwj} have Commanded with. I neither seek an exchange with it nor sell it for a little price.

اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ وَ لَا يَدُلُّ مِنْ وَ الْآيَةَ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبِّ الْبَيْتِ تَقَبَّلْ مِنِّي دُعَائِي وَ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ مِنْ خَيْرٍ فَضَاعِفْهُ لِي أضعافاً مضاعفةً كثيرةً وَ آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ أَجْرًا عَظِيمًا

O Allah^{azwj}! Guide me among the ones You^{azwj} Guided, and Save me from the evil of what You^{azwj} have Ordained. You^{azwj} Ordained and there is no Ordainment upon You^{azwj}, nor would the one who befriends You^{azwj} be humiliated. You^{azwj} are Blessed and Exalted. Glory be to You^{azwj}, Lord^{azwj} of the House (Kabah). Accept my supplication from me and what I can be closer to You^{azwj} with from goodness, and Multiply it for me with a huge multiple, and Give us from You^{azwj}, Mercy and a great Recompense.

رَبِّ مَا أَحْسَنَ مَا ابْتَلَيْتَنِي وَ أَعْظَمَ مَا أَعْطَيْتَنِي وَ أطولَ مَا عَافَيْتَنِي وَ أَكْثَرَ مَا سَنَنْتَ عَلَيَّ فَالْحَمْدُ يَا إِلَهِي كَثِيرًا طَيِّبًا مُبَارَكًا عَلَيْهِ مِنْ السَّمَاوَاتِ وَ مِنَ الْأَرْضِ وَ مِنْ شَاءَ رَبِّي كَمَا يُحِبُّ وَ يَرْضَى وَ كَمَا يَنْبَغِي لِوَجْهِ رَبِّي ذِي الْجَلَالِ وَ الْإِكْرَامِ .

Lord^{azwj}! How excellent is what You^{azwj} Tried me with, and how great was what You^{azwj} Gave me and Prolonged my good health, and how frequently You^{azwj} Veiled upon me. So, for You^{azwj} is the Praise, O my God, abundant, good, Blessed upon the communities of the skies and the communities of the earth, and whatever my Lord^{azwj}

so Desires, just as He^{azwj} Loves, and is Pleased with, and just as it is befitting for the Face of my Lord^{azwj}, the One with Majesty and the Benevolence”.⁹⁹

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ قَالَ مَا شَاءَ اللَّهُ كَانَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ حِينَ يُصَلِّي الْفَجْرَ لَمْ يَرِ يَوْمَهُ ذَلِكَ شَيْئًا يَكْرَهُهُ .

From him, from Ismail Bin Mihran, from Hammad Bin Usman who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who says, ‘Whatever Allah^{azwj} so Desires happens, there is neither Mighty nor Strength except with Allah^{azwj}, the Exalted, the Magnificent’, one hundred times when he prays the Fajr *Salat*, would not see during that day of his, anything he would dislike’.¹⁰⁰

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَ دُبُرِ صَلَاةِ الْمَغْرِبِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَنُهَا الرِّيحُ وَ الْبَرَصُ وَ الْجُنُونُ وَ إِنْ كَانَ شَقِيحًا مُجِيًّا مِنَ الشَّقَاءِ وَ كُتِبَ فِي السُّعْدَاءِ .

From him, from Ismail Bin Mihran, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says at the end of the Fajr *Salat* and at the end of the Maghrib *Salat*, seven times, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent’, Allah^{azwj} Mighty and Majestic would repel from him seventy types from the types of afflictions, the easiest of it being the wind (hurricane), and the vitiligo, and the insanity. And he if was a wretch, the wretchedness would be Deleted from him, and he would be Written in to be among the fortunate ones’.¹⁰¹

وَ فِي رِوَايَةٍ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ إِلَّا أَنَّهُ قَالَ أَهْوَنُهُ الْجُنُونُ وَ الْجُدَامُ وَ الْبَرَصُ وَ إِنْ كَانَ شَقِيحًا رَجَوْتُ أَنْ يُحَوَّلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى السُّعْدَاءِ .

And in a report of Sa’dan from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, similar to it, except that he^{asws} said: ‘The easiest of it being the insanity, and the leprosy, and the vitiligo. And if he was a wretch, it would be imminent that Allah^{azwj} Mighty and Majestic would Transform him to be the fortunate one’.¹⁰²

عَنْهُ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ إِلَّا أَنَّهُ قَالَ يَقُولُهَا ثَلَاثَ مَرَّاتٍ حِينَ يُصْبِحُ وَ ثَلَاثَ مَرَّاتٍ حِينَ يُمَسِي لَمْ يَخَفْ شَيْطَانًا وَ لَا سُلْطَانًا وَ لَا بَرَصًا وَ لَا جُدَامًا وَ لَمْ يَقُلْ سَبْعَ مَرَّاتٍ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَقُولُهَا مِائَةَ مَرَّةٍ .

From him, from Ibn Fazzal, from Al Hassan Bin Al Jaham,

⁹⁹ Al Kafi V 2 – The Book Of Supplication CH 48 H 23

¹⁰⁰ Al Kafi V 2 – The Book Of Supplication CH 48 H 24

¹⁰¹ Al Kafi V 2 – The Book Of Supplication CH 48 H 25

¹⁰² Al Kafi V 2 – The Book Of Supplication CH 48 H 26

(It has been narrated) from Abu Al-Hassan^{asws}, similar to it, except that he^{asws} said: 'Saying it three times when it is morning, and three times when it is evening, he would neither fear a Satan^{la}, nor a ruling authority, nor vitiligo, nor leprosy', and he^{asws} did not say it 'seven times'. Abu Al-Hassan^{asws} said: 'And I^{asws} say it one hundred times'.¹⁰³

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَلَّيْتَ الْعَدَاةَ وَالْمَغْرِبَ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جُنُونٌ وَلَا جُدَامٌ وَلَا بَرَصٌ وَلَا سَبْعُونَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ .

From him, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you pray the morning *Salat* and the Maghrib, so say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{azwj} with Allah^{azwj} the Exalted, the Magnificent', seven times, for the one who says it would not be hit by insanity, nor leprosy, nor vitiligo, nor seventy types from the types of afflictions'.¹⁰⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَعْدِ بْنِ زَيْدٍ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِذَا صَلَّيْتَ الْمَغْرِبَ فَلَا تَبْسُطُ رِجْلَكَ وَلَا تُكَلِّمُ أَحَدًا حَتَّى تَقُولَ مِائَةَ مَرَّةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ مِائَةَ مَرَّةٍ فِي الْعَدَاةِ فَمَنْ قَالَهَا دَفَعِ اللَّهُ عَنْهُ مِائَةَ نَوْعٍ مِنْ أَنْوَاعِ الْبَلَاءِ أَدْنَى نَوْعٍ مِنْهَا الْبَرَصُ وَالْجُدَامُ وَالشَّيْطَانُ وَالسُّلْطَانُ .

From him, from Muhammad Bin Abdul Hameed, from Sa'ad Bin Zayd who said,

'Abu Al-Hassan^{asws} said: 'Whenever you pray Al-Maghrib *Salāt*, so do not extend your legs and do not speak to anyone until you say ten times, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent', and one hundred times during the morning (*Salat*). So the one who says it, Allah^{azwj} would Repel from him, one hundred types from the types of afflictions, the least from it being the vitiligo, and the leprosy, and the Satan^{la}, and the ruling authority'.¹⁰⁵

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا أَمْسَيْتَ فَانظُرْ إِلَى الشَّمْسِ فِي غُرُوبِهَا وَإِدْبَارِهَا فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَلَا يُوصَفُ وَ يَعْلَمُ وَلَا يُعْلَمُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

From him, from Abdul Rahman Bin Hammad, from Abdullah Bin Ibrahim Al Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying: 'Whenever evening comes, so look at the sun in the west and its setting, so say, 'In the Name of Allah^{azwj} the Beneficent, the merciful. The Praise is for Allah^{azwj} Who did not Take a son and there does not happen to be an associate for Him^{azwj} in the Kingdom. The Praise is for Allah^{azwj} Who Describes and cannot be described, and He^{azwj} Knows and cannot be known. He^{azwj} Knows the treachery of the eyes and what the chests conceal.

¹⁰³ Al Kafi V 2 – The Book Of Supplication CH 48 H 27

¹⁰⁴ Al Kafi V 2 – The Book Of Supplication CH 48 H 28

¹⁰⁵ Al Kafi V 2 – The Book Of Supplication CH 48 H 29

أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَ بِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا ذَرَأَ وَ مَا بَرَأَ وَ مِنْ شَرِّ مَا تَحْتِ الثَّرَى وَ مِنْ شَرِّ مَا ظَهَرَ وَ مَا بَطَنَ وَ مِنْ شَرِّ مَا كَانَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ أَبِي مُرَّةٍ وَ مَا وَلَدَ وَ مِنْ شَرِّ الرَّسَيْسِ وَ مِنْ شَرِّ مَا وَصَفْتُ وَ مَا لَمْ أَصِفْ فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ذَكَرَ أَنَّهَا أَمَانٌ مِنَ السَّبْعِ وَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ ذُرِّيَّتِهِ

I seek Refuge with the Benevolent Face of Allah^{azwj}, and by the Magnificent Name of Allah^{azwj}, from the evil of what is spread and settled, and the evil of what is beneath the surface, and from the evil of what is apparent and what is hidden, and from the evil of what was in the night and the day, and from the evil of Abu Murra (Satan^{la}) and what he^{la} begot, and from the evil of the allurements, and from the evil of what can be described and what cannot be described. So the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'. He^{asws} mentioned that it is a safety from the predatory animals and from the Pelted Satan^{la}, and from his^{la} offspring^{la}.

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ إِذَا أَصْبَحَ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ ثَلَاثًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ فَجَاءَةِ نِقْمَتِكَ وَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شَرِّ مَا سَبَقَ فِي الْكِتَابِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَ شِدَّةِ قُوَّتِكَ وَ بِعَظِيمِ سُلْطَانِكَ وَ بِقُدْرَتِكَ عَلَى خَلْقِكَ .

He^{asws} said: 'And it was so that Amir Al-Momineen^{asws} was saying: 'Whenever it is morning, (say), 'Glory be to Allah^{azwj}, the King, the Holy', three times. 'O Allah^{azwj}! I seek Refuge with You^{azwj} from the decline of Your^{azwj} Bounties, and from the changing of my good health, and from the sudden afflictions, and from the lowliness of the wretchedness, and from the evil of what preceded in the Book. O Allah^{azwj}! I ask You^{azwj} by the Mightt of Your^{azwj} Kingdom and the Intensity of Your^{azwj} Strength, and by the Magnificence of Your^{azwj} Authority, and by You^{azwj} power over Your^{azwj} creatures'.¹⁰⁶

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الدُّعَاءَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا سُنَّةٌ وَاجِبَةٌ مَعَ طُلُوعِ الْفَجْرِ وَ الْمَغْرِبِ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

From him, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: The supplication before the emergence of the sun and before its setting is a Sunnah, an Obligation with the emergence of the dawn and the Maghrib. You should be saying, 'There is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}. The Kingdom is for Him^{azwj}, and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is Living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able over everything', ten times.

وَ تَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ عَشْرَ مَرَّاتٍ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ فَإِنْ نَسِيتَ قَضَيْتَ كَمَا تَقْضِي الصَّلَاةَ إِذَا نَسِيتَهَا .

And you should be saying, 'I seek Refuge with Allah^{azwj}, the Hearing, the Knowing, from the suggestion of the Satan^{la}; and I seek Refuge with You^{azwj}, Lord^{azwj}, that they would be approaching me. Allah^{azwj}, He^{azwj} is the Hearing, the Knowing', ten times

¹⁰⁶ Al Kafi V 2 – The Book Of Supplication CH 48 H 30

before the emergence of the sun and before the setting. So if you were to forget, so make up for it just as you make up for the *Salat* when you forget it'.¹⁰⁷

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْ أَسْتَغِيذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَأَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ

From him, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Say, 'I seek Refuge with Allah^{azwj} from the Pelted Satan^{la}, and I seek Refuge with Allah^{azwj}, that he^{la} would approach me, and that Allah^{azwj}, He^{azwj} is the Hearing, the Knowing'.

وَقُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And say, 'There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} is Able upon every thing'.

قَالَ فَقَالَ لَهُ رَجُلٌ مَفْرُوضٌ هُوَ قَالَ نَعَمْ مَفْرُوضٌ مَحْدُودٌ تَقُولُهُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ عَشْرَ مَرَّاتٍ فَإِنْ فَاتَكَ شَيْءٌ فَأَقْضِهِ مِنَ اللَّيْلِ وَالنَّهَارِ .

He (the narrator) said, 'So a man said to him^{asws}, 'Is it an Obligation?' He^{asws} said: 'Yes, an Obligation, Limited. You should be saying before the emergence of the sun and before the setting, ten times. So if something is missed by you, so make up for it, from the night and the day'.¹⁰⁸

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ مِنَ الدُّعَاءِ مَا يَنْبَغِي لِصَاحِبِهِ إِذَا نَسِيَهُ أَنْ يَقْضِيَهُ يَقُولُ بَعْدَ الْعَدَاةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَيُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ وَ يَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ عَشْرَ مَرَّاتٍ فَإِذَا نَسِيَ مِنْ ذَلِكَ شَيْئاً كَانَ عَلَيْهِ قَضَاؤُهُ .

From him, from Ismail Bin Mihran, from a man, from Is'haq Bin Ammar, from Al A'ala Bin Kamil who said,

'Abu Abdullah^{asws} said: 'From the supplication what is befitting for its performer when he forgets it, that he should make up for it, is that he should be saying after the morning (*Salat*), 'There is no god except Allah^{azwj}, Alone, there being no associates for him. For Him^{azwj} is the Kingdom and for Him is the Praise. He^{azwj} Causes to like and He^{azwj} Causes to die, and He^{azwj} is Living and will not be dying. In His Hand is the goodness, all of it, and He^{azwj} is Able upon everything', ten times. And he should be saying, 'I seek Refuge with Allah^{azwj}, the Hearing, the Knowing', ten times. So if he forgets anything from that, it would be upon him to make up for it'.¹⁰⁹

عَنْهُ عَنْ ابْنِ مَجْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ التَّسْبِيحِ فَقَالَ مَا عَلِمْتُ شَيْئاً مَوْظَعاً غَيْرَ تَسْبِيحِ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ عَشْرَ مَرَّاتٍ بَعْدَ الْفَجْرِ تَقُولُ .

From him, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

¹⁰⁷ Al Kafi V 2 – The Book Of Supplication CH 48 H 31

¹⁰⁸ Al Kafi V 2 – The Book Of Supplication CH 48 H 32

¹⁰⁹ Al Kafi V 2 – The Book Of Supplication CH 48 H 33

'I asked Abu Ja'far^{asws} about the Glorification (*Tasbeeh*). So he^{asws} said: 'I^{asws} do not know of anything other than the *Tasbeeh* of Fatima^{asws}; and ten times after *Al-Fajr* (*Salat*) you should be saying,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'There is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise; and He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} is Able upon everything'.

وَ يُسَبِّحُ مَا شَاءَ تَطَوُّعاً

And then you can Glorify whatever you so desire to, voluntarily'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَنْ قَالَ حِينَ يَطْلُعُ الْفَجْرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abu Ubeyda Al Haza'a who said,

'Abu Ja'far^{asws} said: 'The one who says when the dawn emerges, 'There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is Living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able upon everything', ten times'

وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ وَ سَبَّحَ خَمْساً وَ ثَلَاثِينَ مَرَّةً وَ هَلَّلَ خَمْساً وَ ثَلَاثِينَ مَرَّةً وَ حَمِدَ اللَّهَ خَمْساً وَ ثَلَاثِينَ مَرَّةً لَمْ يُكْتَبْ فِي ذَلِكَ الصَّبَاحِ مِنَ الْعَافِلِينَ وَ إِذَا قَالَهَا فِي الْمَسَاءِ لَمْ يُكْتَبْ فِي تِلْكَ اللَّيْلَةِ مِنَ الْعَافِلِينَ .

And send *Salawāts* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} ten times, and Glorify (Subhan-Allah^{azwj}) thirty five times, and Extol the Oneness (La Ilaha Illa Allah^{azwj}) thirty five times, and Praise Allah^{azwj} (Al Hamd Lil Allah^{azwj}) thirty five times, would not be Written during that morning as being from the neglectful ones. And when he says it during the evening, he would not be Written during that night as being from the neglectful ones'.¹¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ النَّانِي (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ أَنْ يُعَلِّمَنِي دُعَاءً فَكَتَبَ إِلَيَّ تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husay Bin Saeed, from Muhammad Bin Al Fuzayl who said,

'I wrote to Abu Ja'far^{asws} the 2nd asking him^{asws} to teach me a supplication. So he^{asws} wrote to me: 'You should be saying when it is morning and evening,

اللَّهُ اللَّهُ رَبِّي الرَّحْمَنُ الرَّحِيمُ لَا أُشْرِكُ بِهِ شَيْئاً

¹¹⁰ Al Kafi V 2 – The Book Of Supplication CH 48 H 34

¹¹¹ Al Kafi V 2 – The Book Of Supplication CH 48 H 35

'Allah^{azwj}! Allah^{azwj}! Allah^{azwj}! My Lord^{azwj}, the Beneficent, the Merciful. I do not associate anything with Him^{azwj}'.

وَإِنْ زِدْتَ عَلَى ذَلِكَ فَهُوَ خَيْرٌ ثُمَّ تَدْعُو بِمَا بَدَأَ لَكَ فِي حَاجَتِكَ فَهُوَ لِكُلِّ شَيْءٍ بِإِذْنِ اللَّهِ تَعَالَى يَفْعَلُ اللَّهُ مَا يَشَاءُ .

And if you were to increase upon that, so it is better. Then you should supplicate with whatever comes to you regarding your need. So it is for everything, by the Permission of Allah^{azwj} the Exalted. Allah^{azwj} Does whatever He^{azwj} so Desires to".¹¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَدْعُ أَنْ تَدْعُو بِهَذَا الدُّعَاءِ ثَلَاثَ مَرَّاتٍ إِذَا أَصْبَحْتَ وَ ثَلَاثَ مَرَّاتٍ إِذَا أَمْسَيْتَ اللَّهُمَّ اجْعَلْنِي فِي دِرْعِكَ الْحَصِينَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ فَإِنَّ أَبِي (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ هَذَا مِنَ الدُّعَاءِ الْمَخْزُونِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not leave supplicating with this supplication, three times, when it is morning, and three times when it is evening – 'O Allah^{azwj}! Make me to be in Your^{azwj} Fortified Shield which You^{azwj} Cause to be in it the one You^{azwj} Want to', for my^{asws} father^{asws} was saying: 'This is from the treasured supplications'.¹¹³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي سَعِيدِ الْمُكَارِبِيِّ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ مَا عَنَى بِقَوْلِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَى قَالَ كَلِمَاتٍ بَالِغٍ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ وَ رَبِّي مُحَمَّدٌ أَصْبَحْتُ لَا أَشْرِكُ بِاللَّهِ شَيْئاً وَ لَا أَدْعُو مَعَهُ إِلَهاً وَ لَا آتُخِذُ مِنْ دُونِهِ وَلِيّاً ثَلَاثاً وَ إِذَا أَمْسَى قَالَهَا ثَلَاثاً قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَى

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'What is the Meaning of His^{azwj} Words **[53:37] And (of) Ibrahim who fulfilled it?**' He^{asws} said: 'Certain words he^{asws} used to express these with'. I said, 'And what were these?' He^{asws} said: 'It was so that when it was morning, he^{as} said: 'I wake up in the morning and my Lord^{azwj} is the most Praise One. I wake up in the morning and I do not associate anything with Allah^{azwj}, and I do not supplicate to a (another) god along with Him^{azwj}, and I do not take a Guardian besides Him^{azwj}, three (times). And when it is evening, say it three (times)'. He^{asws} said: 'Thus Allah^{azwj} Mighty and Majestic Revealed in His^{azwj} Book **[53:37] And (of) Ibrahim who fulfilled it**'.

قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا قَالَ كَلِمَاتٍ بَالِغٍ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتُ بِي مِنْ نِعْمَةٍ أَوْ عَاقِبَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَالْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيراً كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثاً وَ إِذَا أَمْسَى ثَلَاثاً

I said, 'And what is the Meaning of His^{azwj} Words regarding Nuh^{as} **[17:3] surely he was a grateful servant?**' He^{asws} said: 'Certain words he^{as} expressed with'. I said, 'And what were these?' He^{asws} said: 'It was so that when it was morning, he^{as} said: 'In the morning I^{as} testify to You^{azwj} what has come to me^{as} from the Bounties or the

¹¹² Al Kafi V 2 – The Book Of Supplication CH 48 H 36

¹¹³ Al Kafi V 2 – The Book Of Supplication CH 48 H 37

good health regarding religion of the world, is from You^{azwj}, Alone, there being no associates for You^{azwj}. So for You^{azwj} is the Praise upon that, and for You^{azwj} is the abundant thanks'. He^{as} used to say it when it was morning, three (times), and when it was evening three (times)'.
 قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي يَحْيَى وَ حَنَاناً مِنْ لَدُنَّا وَ زَكَاةً قَالَ تَحَنُّنٌ اَللّٰهُ قَالَ قُلْتُ فَمَا بَلَغَ مِنْ تَحَنُّنِ اَللّٰهِ عَلَيْهِ قَالَ كَاَنَ اِذَا قَالَ يَا رَبِّ قَالَ اَللّٰهُ عَزَّ وَ جَلَّ لَتُبِكَ يَا يَحْيَى .

I said, 'So what is the Meaning of His^{azwj} Words regarding Yahya^{as} **[19:13] And tenderness from Us and purity, and he was pious?**' He^{asws} said: 'Allah^{azwj} Made him^{as} tender (hearted)'. I said, 'So what Tenderness of Allah^{azwj} Reached upon him^{as}?' He^{asws} said: 'Whenever he^{as} said 'O Lord^{azwj}!' Allah^{azwj} Said: "Here I^{azwj} am, O Yahya^{as}".¹¹⁴

¹¹⁴ Al Kafi V 2 – The Book Of Supplication CH 48 H 38