

الكافي

AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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 (4)

TABLE OF CONTENTS

THE BOOK OF SUPPLICATION (4).....	1
Chapter 56 – The supplication for the illnesses and diseases	3
Chapter 57 – The protection and the seeking Refuge.....	10
Chapter 58 – The supplication during recitation of the Quran.....	17
Chapter 59 – The supplication regarding the memorisation of the Quran	20
Chapter 60 – Brief supplications for the entirety of the needs of the world and the Hereafter	23

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 الدُّعَاءِ لِلْعَلَلِ وَالْأَمْرَاضِ

Chapter 56 – The supplication for the illnesses and diseases

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ يَقُولُ عِنْدَ الْعَلَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Adul Rahman Bin Abu Najran and Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, 'He^{asws} used to say during an illness:

اللَّهُمَّ إِنَّكَ عَيَّرْتَ أَقْوَاماً فَقُلْتَ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّي وَلَا تَحْوِيلَهُ عَنِّي أَحَدٌ غَيْرُهُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَكَشِفْ ضُرِّي وَحَوْلُهُ إِلَى مَنْ يَدْعُو مَعَكَ إِلَهًا آخَرَ لَا إِلَهَ غَيْرُكَ

'O Allah^{azwj}! You^{azwj} have criticised certain nations saying: so You^{azwj} Said [17:56] **Say: Call on those whom you assume (to be gods) besides Him, so they shall not control the removal of distress from you nor change it.** So, O the One besides Whom one can control the Removal of my distress nor change it, apart from Him^{azwj}! Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and Remove my distress and Change it to the ones who are calling to a god along with You^{azwj}. There is no god other than You^{azwj},¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ قَالَ مَرَضْتُ بِالْمَدِينَةِ مَرَضًا شَدِيدًا فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عِلَّتُكَ فَاشْتَرِ صَاعًا مِنْ بُرٍّ ثُمَّ اسْتَلِقِ عَلَيَّ قَفَاكَ وَانْتَرَهُ عَلَيَّ صَدْرِكَ كَيْفَمَا أَنْتَرْتَهُ وَقُلْ

Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady, from Yunus Bin Abdul Rahman, from Dawood Bin Zurby who said,

'I fell sick at Al-Madina with an intense illness. So (the news of) that reached Abu Abdullah^{azwj}. So he^{asws} wrote to me: 'It has reached me^{asws} (news of) your illness. So buy a Sa'a (about 3kg.) of wheat, then lie down upon your back and scatter (the wheat) upon your chest, as it is done and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَ مَكَّنْتَ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَيَّ خَلُوكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعَافِيَنِي مِنْ عِلَّتِي

'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Name Which, when You^{azwj} are asked with by a desperate one, it would Remove whatever he is with, from the harm, and (matters) are enabled for him in the earth, and You^{azwj} would Make him to Your^{azwj} Caliph upon Your^{azwj} creatures, that You^{azwj} (please) Send *Salawāt* upon Muhammad^{saww} and the

¹ Al Kafi V 2 – The Book Of Supplication CH 56 H 1

Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} (please) Grant me good health during my illness’.

ثُمَّ اسْتَوَّ جَالِسًا وَ اجْمَعَ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقْسِمُهُ مَدًّا مَدًّا لِكُلِّ مَسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

Then sit up straight, and gather the wheat from around you, and say similar to that, and distribute it, one *Mudd* (750 gms.), one *Mudd* to each poor one and say similar to that’.

قَالَ دَاوُدُ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نُشِطْتُ مِنْ عَقَالٍ وَ قَدْ فَعَلَهُ غَيْرُ وَاحِدٍ فَانْتَفَعَ بِهِ .

Dawood (the narrator) said, ‘So I did that, and it was as if I was activated from inactivity, and someone else (also) had done it, and he benefited by it’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اشْتَكَيْتُ بَعْضَ وُلْدِهِ فَقَالَ يَا بُنَيَّ قُلْ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘One of his^{asws} sons complained to him^{asws}, so he^{asws} said: ‘O my^{asws} son! Say,

اللَّهُمَّ اشْفِنِي بِشِفَانِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ بَلَائِكَ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ

‘O Allah^{azwj}! Heal me with Your^{azwj} Healing, and Cure me with Your^{azwj} Cure, and Grant me good health from Your^{azwj} affliction, for I am Your^{azwj} servant and son of Your^{azwj} servant’.³

مُحَمَّدُ بْنُ بَحْيٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ هَذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَنْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ فَقَالَ لِي لَا لَقَدْ كَانَ مُؤْمِنٌ آلِ فِرْعَوْنَ مَكَّنَعَ الْأَصَابِعَ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَهُ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

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

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! This (illness) which has appeared in my face, the people are alleging that Allah^{azwj} Mighty and Majestic does not Afflict any servant with it for whom He^{azwj} has a need for’. So he^{asws} said to him: ‘No! It was so that a Momin of the people of the Pharaoh^{la} was paralysed of the fingers, so he was saying (gesturing) like this’ – and he^{asws} extended his^{asws} hand, and he was saying: **[36:20] O people! Follow the Rasools’.**

قَالَ ثُمَّ قَالَ إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ فَقُلْ

He (the narrator) said, ‘Then he^{asws} said: ‘When it is the last third of the night, during its beginning, perform ablution and stand to your *Salāt* which you tend to pray. So

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

³ Al Kafi V 2 – The Book Of Supplication CH 56 H 3

when you are in the last Sajdah of the first two Cycles, so say while you are in Sajdah,

وَأَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ وَيَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْظِمِي مِنَ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَاصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَادْهَبْ عَنِّي هَذَا الْوَجَعُ وَسَمِّهِ فَإِنَّهُ قَدْ غَاطَنِي وَأَحْزَنَنِي وَآلَحَ فِي الدُّعَاءِ

‘O Exalted! O Magnificent! O Beneficent! O Merciful! O Hearer of the supplications and O Giver of the goodness! Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Give me from the goodness of the world and the Hereafter, what You^{azwj} are Rightful of it, and Exchange from me from the evil of the world and the Hereafter what You^{azwj} are Rightful of it, and Remove from me this pain’ – and specify it – ‘for it has infuriated me and grieved me’, and be insistent in the supplication’.

قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ .

He (the narrator) said, ‘So I had not (even) arrive at Al-Kufa until Allah^{azwj} Removed it from me, all of it’.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَأَيْتَ الرَّجُلَ مَرَّ بِهِ الْبَلَاءُ فَقُلْ .

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, altogether from Hanan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Whenever you see a man who has been afflicted by the affliction, so say,

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ فَضَّلَنِي عَلَيْكَ وَ عَلَى كَثِيرٍ مِمَّنْ خَلَقَ وَ لَا تُسْمِعُهُ

‘The Praise is for Allah^{azwj} Who Granted me good health from that He^{azwj} Afflicted you with, and Preferred me over you, and from a lot of the people’ – but be sure not to make him hear what you said.’⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ بْنِ زُرَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ وَ تَقُولُ ثَلَاثَ مَرَّاتٍ

Muhammad Bin Yahya, from one of his companions, from Muhammad Bin Isa, from Dawood Bin Zurby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You should place your hand upon painful place, and you should be saying three times,

اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئاً اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ عَظِيمَةٍ فَفَرِّجْهَا عَنِّي .

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

⁵ Al Kafi V 2 – The Book Of Supplication CH 56 H 5

'Allah^{azwj}! Allah^{azwj} is my Lord^{azwj} truly. I do not associate anything with Him^{azwj}. O Allah^{azwj}! You^{azwj} are (the help) for it (the pain), and for all great troubles, so (please) Relieve it from me'.⁶

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

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

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

بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِرْقِ سَاكِنٍ وَ غَيْرِ سَاكِنٍ عَلَى عَبْدِ شَاكِرٍ وَ غَيْرِ شَاكِرٍ وَ تَأْخُذُ لِحْيَتَكَ بِيَدِكَ الَّتِي مَنَى بِهَا صَلَاةَ مَفْرُوضَةٍ وَ تَقُولُ اللَّهُمَّ فَرِّجْ عَنِّي كُرْبِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَّاتٍ وَ احْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ

'You should be saying, 'In the Name of Allah^{azwj}, and by Allah^{azwj}! How many Bounties of Allah^{azwj} are in the calm veins and agitated veins, upon a grateful servant and an ungrateful servant', and you should grab your beard by your right hand after the Obligatory *Salāt*, and you should be saying, 'Relieve from me my worries, and Hasten my good health, and Remove my harm', three times, and make sure that, that happens to be along with tears and weeping'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ رَجُلٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَشَكَوْتُ إِلَيْهِ وَجَعًا بِي فَقَالَ قُلْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from a man who said,

'I went over to Abu Abdullah^{asws} and I complained to him^{asws} of my pain. So he^{asws} said, 'Say,

بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ وَ

'In the Name of Allah^{azwj}, then wipe your hand over it and say,

قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَحْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُهَا سَبْعَ مَرَّاتٍ

'I seek Refuge by the Might of Allah^{azwj}, and I seek Refuge with the Power of Allah^{azwj}, and I seek Refuge with the Majesty of Allah^{azwj}, and I seek Refuge with the Magnificence of Allah^{azwj}, and I seek Refuge with the Hold of Allah^{azwj}, and I seek Refuge with Rasool-Allah^{saww}, and I seek Refuge with the Names of Allah^{azwj}, from the evil of what I am cautious of, and from the evil of what I fear upon myself'. You should be saying it seven times'.

قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَرِّي وَ جَلَّ بِهَا الْوَجَعُ عَنِّي .

⁶ Al Kafi V 2 – The Book Of Supplication CH 56 H 6

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

He (the narrator) said, 'So I did it, and Allah^{azwj} Mighty and Majestic Removed the pain by it'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ عَوْنٍ قَالَ أَمَرَ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ ثُمَّ قُلْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washha, from Abdullah Bin Sinan, from Awn,

He^{asws} said said: 'Pass your hand upon the place of the pain, then say,

بِسْمِ اللَّهِ وَبِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ ثُمَّ تَمِرْ يَدَكَ الْيُمْنَى وَ تَمْسَحْ مَوْضِعَ الْوَجَعِ ثَلَاثَ مَرَّاتٍ

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and Muhammad^{saww} Rasool-Allah^{saww}, and there is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent. O Allah^{azwj}! Wipe out from me what I find (the pain)'. Then you should pass your right hand and wipe the place of the pain, three times'.⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ أَخِي عَرَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَضَعْ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ ثُمَّ تَقُولُ.

From him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Akhy Gharam, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You should place your hand upon the place of the pain, then you should be saying,

بِسْمِ اللَّهِ وَبِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ وَ تَمْسَحْ الْوَجَعِ ثَلَاثَ مَرَّاتٍ

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and Muhammad^{saww} Rasool-Allah^{saww}, and there is neither Might nor Strength except with Allah^{azwj}. O Allah^{azwj}! Wipe out from me what I find (the pain)'. Then wipe the place of the pain, three times'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَيْسَى عَنْ عَمِّهِ قَالَ قُلْتُ لَهُ عَلَّمْنِي دُعَاءً أَدْعُو بِهِ لَوْجَعِ أَصَابِنِي قَالَ قُلْ وَ أَنْتَ سَاجِدٌ.

Ali Bin Ibrahim, from his father, from Amro Bin usman, from Ali Bin Isa, from his uncle who said,

'I said to him^{asws}, 'Teach me a supplication I can supplicate with for the pain which has hit me'. He^{asws} said: 'Say while you are performing *Sajdah*,

يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَبَّ الْأَرْبَابِ وَ إِلَهَ الْأَلْبَهَةِ وَ يَا مَلِكَ الْمُلُوكِ وَ يَا سَيِّدَ السَّادَةِ اشْفِنِي بِشِفَانِكَ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ فَإِنِّي عَبْدُكَ أَتَقَلَّبُ فِي قَبْضَتِكَ

⁸ Al Kafi V 2 – The Book Of Supplication CH 56 H 8

⁹ Al Kafi V 2 – The Book Of Supplication CH 56 H 9

¹⁰ Al Kafi V 2 – The Book Of Supplication CH 56 H 10

'O Allah^{azwj}! O Beneficent! O Lord^{azwj} of the lords and Sustainer of the Sustainers, and O King of the kings, and O Chief of the chiefs! Heal me by Your^{azwj} Healing, from every illness and disease, for I am Your^{azwj} servant, turning over in Your^{azwj} Grip".¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِذَا تَخَلَّطَ عَلَى مَرِيضٍ فَقُلْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th imam^{asws}) having said: 'Whenever you go over to a sick person, so say,

أُعِيْذُكَ بِاللهِ الْعَظِيْمِ رَبِّ الْعَرْشِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ تَفَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ .

'I seek Refuge with Allah^{azwj} the Magnificent, Lord^{azwj} of the Throne, from the evil of every swollen vein, and from the evil of the heat of the Fire', seven times'.¹²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا اسْتَكَى الْإِنْسَانُ فَلْيَقُلْ.

From him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu nasr, from Aban Bin Usman, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When a person has a complaint, so let him say,

بِسْمِ اللهِ وَ بِاللَّهِ وَ مُحَمَّدٌ رَسُوْلُ اللهِ (صلى الله عليه وآله) أَعُوْذُ بِعِزَّةِ اللهِ وَ أَعُوْذُ بِقُدْرَةِ اللهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and Muhammad^{saww} Rasool-Allah^{saww}! I seek Refuge by the Might of Allah^{azwj}, and I seek Refuge with the Power of Allah^{azwj} upon whatever He^{azwj} so Desires to from the evil of what I find'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ هِشَامِ الْجَوَالِيْقِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَام) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Hisham Al Jawaleynqi,

(It has been narrated) from Abu Abdullah^{asws} having said:

يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزِلْ عَلَى مَا بِي مِنْ دَاءٍ شِفَاءً .

'O (Who) Sends down the healing and Removes the illness, Send down a healing upon what is with me from the illness!'¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَبِي إِسْحَاقَ صَاحِبِ الشَّعْبِيِّ عَنْ حُسَيْنِ الْخُرَّاسَانِيِّ وَ كَانَ خَبْرًا قَالَ سَكَوْتُ إِلَى أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَام) وَجَعًا بِي فَقَالَ إِذَا صَلَّيْتَ فَضَعْ يَدَكَ مَوْضِعَ سُجُودِكَ ثُمَّ قُلْ.

¹¹ Al Kafi V 2 – The Book Of Supplication CH 56 H 11

¹² Al Kafi V 2 – The Book Of Supplication CH 56 H 12

¹³ Al Kafi V 2 – The Book Of Supplication CH 56 H 13

¹⁴ Al Kafi V 2 – The Book Of Supplication CH 56 H 14

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Muhammad Bin Isa, from Abu Is'haq, Sahid Al Shaeer, from Husay Al Khurasany, and he was a baker, who said,

'I complained to Abu Abdullah^{asws} of pains of mine, so he^{asws} said: 'When you pray *Salāt*, so place your hand upon the place of your *Sajdah*, then say,

بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ (صلى الله عليه وآله) اَشْفِنِي يَا شَافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُقْمًا شِفَاءً مِنْ كُلِّ دَاءٍ
وَسُقْمٍ

'In the Name of Allah^{azwj}, Muhammad^{saww} Rasool-Allah^{saww}! Heal me, O Healer! There is no healing except Your^{azwj} Healing. A healing which not leaving out a sickness, a healing from every illness and disease".¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَرَضَ عَلِيٌّ (صلوات الله عليه) فَأَتَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهُ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ وَصَبْرًا عَلَى بَلِيَّتِكَ وَخُرُوجًا إِلَى رَحْمَتِكَ .

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} fell sick, so Rasool-Allah^{saww} came over to him^{asws} and said to him^{asws}: 'Say: 'O Allah^{azwj}! I^{asws} ask You^{azwj} of quick recovery and patience upon Your^{azwj} affliction, and an exit into Your^{azwj} Mercy".¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) كَانَ يُنَشِّرُ بِهِدَا الدُّعَاءِ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَتَقُولُ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} used to seek cure with this supplication: 'You should place your hand upon the place of the pain, and you should be saying,

أَيُّهَا الْوَجَعُ اسْكُنْ بِسَكِينَةِ اللَّهِ وَفِرْ بِوَقَارِ اللَّهِ وَانْحَجِرْ بِحَاجِزِ اللَّهِ وَاهْدَأْ بِهَدْيِ اللَّهِ أُعِيدُكَ أَيُّهَا الْإِنْسَانُ بِمَا أَعَادَ اللَّهُ عَزَّ وَجَلَّ بِهِ عَرْشَهُ وَمَلَائِكَتَهُ يَوْمَ الرَّجْفَةِ وَالزَّلَازِلِ تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ وَلَا أَقَلَّ مِنَ الثَّلَاثِ .

'O you pain! Settle by the Tranquility of Allah^{azwj}, and cool down by the Dignity of Allah^{azwj}, and be barred by the Barrier of Allah^{azwj}, calm down by the Calmness of Allah^{azwj}. Seek Refuge, O human being, by what Refuge of Allah^{azwj} with Allah^{azwj} would be sought by His^{azwj} Throne, and His^{azwj} Angels on the Day of tremors and earthquakes'. You should say that seven times, and not less than three.¹⁷

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَمَّارِ بْنِ الْمُبَارَكِ عَنْ عَوْنِ بْنِ سَعْدٍ مَوْلَى الْجَعْفَرِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَتَقُولُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ammar Bin Al Mubarak, from Awn Bin Sa'ad, a slave of Al Ja'fary, from Muawiya Bin Ammar,

¹⁵ Al Kafi V 2 – The Book Of Supplication CH 56 H 15

¹⁶ Al Kafi V 2 – The Book Of Supplication CH 56 H 16

¹⁷ Al Kafi V 2 – The Book Of Supplication CH 56 H 17

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You should place your hand upon the place of the pain, and you should be saying,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَهُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلَيَّ حَكِيمٌ أَنْ تَشْفِيَنِي بِشِفَائِكَ وَتُدَاوِيَنِي بِدَوَائِكَ وَتُعَافِيَنِي مِنْ بَلَائِكَ ثَلَاثَ مَرَّاتٍ وَتُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ .

‘O Allah^{azwj}! I ask You^{azwj} by the right of the Magnificent Quran Which the Trustworthy Spirit descended with, and it is with You^{azwj} in the Mother of the Book, the Exalted, the Wise, that You^{azwj} should Heal me with Your^{azwj} Healing, and Treat me with Your^{azwj} Treatment, and Grant me well-being from Your^{azwj} afflictions’ – three times, and you should send *Salawāt* upon Muhammad^{saww} and his^{saww} Progeny^{asws}.¹⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعُوفِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ عَرَضَ بِي وَجَعٌ فِي رُكْبَتِي فَسَكَّوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ إِذَا أَنْتَ صَلَّيْتَ فَقُلْ

Ahmad Bin Muhammad, from Al Awfy, from Ali Bin Al Husayn, form Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘A pain appeared with me in my knee, so I complained about that to Abu Ja’far^{asws}. So he^{asws} said: ‘When you go to pray *Salāt*, so say,

يَا أَجْوَدَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحِمَ ارْحَمْ ضَعْفِي وَ قَلَّةَ حِيلَتِي وَ عَافِيَنِي مِنْ وَجَعِي

‘O the Most Benevolent of the ones who give, and O the Best of the ones who are asked from, and O the Most Benevolent of the ones who have mercy, have Mercy on my weakness and scarcity of my way out, and Grant me good health from my pain’.

قَالَ فَفَعَلْتُهُ فَعُورِفِيْتُ .

He (the narrator) said, ‘So I did it, and regained health’.¹⁹

بَابُ الْحِرْزِ وَالْعَوْدَةِ

Chapter 57 – The protection and the seeking Refuge

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنِ ابْنِ الْمُنْذِرِ قَالَ ذُكِرَتْ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْوَحْشَةُ فَقَالَ أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِذَا فُلْتُمُوهُ لَمْ تَسْتَوْجِحُوا بِلَيْلٍ وَ لَا نَهَارٍ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Ibn al Munzar who said,

‘The loneliness was mentioned in the presence of Abu Abdullah^{asws}, so he^{asws} said: ‘Shall I^{asws} inform you all with something, when you say it, you will not feel the loneliness at night or by the day? (Say),

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ تَوَكَّلْتُ عَلَى اللَّهِ وَ أَنَّهُ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا اللَّهُمَّ اجْعَلْنِي فِي كَنَفِكَ وَ فِي جِوَارِكَ وَ اجْعَلْنِي فِي أَمَانِكَ وَ فِي مَنَعِكَ

¹⁸ Al Kafi V 2 – The Book Of Supplication CH 56 H 18

¹⁹ Al Kafi V 2 – The Book Of Supplication CH 56 H 19

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and I rely upon Allah^{azwj}, and it is so that the one who relies upon Allah^{azwj}, so He^{azwj} would Suffice him. Allah^{azwj} would Accomplish His^{azwj} Command. Allah^{azwj} has Made an Ordainment for everything. O Allah^{azwj}! Make me to be in Your^{azwj} Patronage, and in Your^{azwj} Vicinity, and Make me to be in Your^{azwj} Security and in Your^{azwj} Interdiction'.

فَقَالَ بَلَّغْنَا أَنَّ رَجُلًا قَالَهَا ثَلَاثِينَ سَنَةً وَ تَرَكَهَا لَيْلَةً فَلَسَعَتْهُ عَقْرَبٌ .

So he (the narrator) said, 'It reached us that a man said it for thirty years and neglected it for one night, so a scorpion stung him'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
قُلْ .

Ali Bin Ibrahim, from his father, from Muhassin Bin Ahmad, from Yunus Bin Yaquob, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Say

أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعِظْمَةِ اللَّهِ وَ أَعُوذُ بِعَفْوِ اللَّهِ وَ أَعُوذُ بِمَغْفِرَةِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ الَّذِي هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَعُوذُ بِكَرَمِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ مِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ وَ كُلِّ شَيْطَانٍ مَرِيدٍ وَ شَرِّ كُلِّ قَرِيبٍ أَوْ بَعِيدٍ أَوْ ضَعِيفٍ أَوْ شَدِيدٍ وَ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْعَامَةِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ لَيْلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ

'I seek Refuge with the Might of Allah^{azwj}, and I seek Refuge by the Power of Allah^{azwj}, and I seek Refuge by the majesty of Allah^{azwj}, and I seek Refuge with the Magnificence of Allah^{azwj}, and I seek Refuge with the Pardon of Allah^{azwj}, and I seek Refuge with the Forgiveness of Allah^{azwj}, and I seek Refuge with the Mercy of Allah^{azwj}, and I seek Refuge with the Authority of Allah^{azwj} by which He^{azwj} is Able over everything, and I seek Refuge with the Benevolence of Allah^{azwj}, and I seek Refuge with the Hold of Allah^{azwj}, from the evil of every tenacious tyrant and every rebellious Satan^{la} and the evil of everything nearby, or remote, or weak, or difficult, and from the evil of the venomous (reptiles) and the insects, and the critical and the general, and from the evil of every animal be it small or large, at night or day, and from the evil of every mischievous Arab and the non-Arab, and from the evil of the mischief of the Jinn and the human beings".²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) (رَفَى النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَحَسْبُنَا) قَالَ

Ali Bin Ibrahim, from his father, from one of his companions, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The Prophet^{saww} lifted Hassan^{asws} and Husayn^{asws} and he^{saww} said:

أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ وَ أَسْمَانِهِ الْحُسْنَى كُلِّهَا عَامَةً مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَةٍ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

²⁰ Al Kafi V 2 – The Book Of Supplication CH 57 H 1

²¹ Al Kafi V 2 – The Book Of Supplication CH 57 H 2

'I^{saww} seek Refuge for the both of you^{asws} with the complete Words of Allah^{azwj} and the all the Good General Names of Allah^{azwj}, from the evil of the venomous (reptiles) and the insects, and from the evil of every eye bearing ill-will, and from the evil of every envious one'.

ثُمَّ التَفَتَ النَّبِيُّ (صلى الله عليه وآله) إِلَيْنَا فَقَالَ هَكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَ إِسْحَاقَ (عليهم السلام) .

Then the Prophet^{saww} turned towards us and he^{saww} said: 'This is how Ibrahim^{as} used to seek Refuge for Ismail^{as} and Is'haq^{as}'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بُكَيْرٍ عَنْ سَلِيمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ إِذَا أَمْسَيْتَ فَانظُرْتُ إِلَى الشَّمْسِ فِي غُرُوبٍ وَ إِدْبَارٍ فَقُلْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Bukeyr, from Suleyman Al Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying: 'When it is evening, so look towards the sun during the setting and disappearing, so say,

بِسْمِ اللَّهِ وَ بِإِلَهِهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَاثِقًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَ كَبِيرُهُ تَكْبِيرًا

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and the Praise is for Allah^{azwj} Who neither Took a female companion, nor a son, and there does not happen to be a match for Him^{azwj} in the Kingdom, and there does not happen to be a guardian for him from the disgrace, and His^{azwj} Greatness is the Greatest.

وَ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَ لَا يُوصَفُ وَ يَعْلَمُ وَ لَا يُعْلَمُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَ بِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا بَرَأَ وَ ذَرَأَ وَ مِنْ شَرِّ مَا تَحْتِ الثَّرَى وَ مِنْ شَرِّ مَا بَطَّنَ وَ ظَهَرَ وَ مِنْ شَرِّ مَا وَصَفَتْ وَ مَا لَمْ أَصِفْ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the Praise is for Allah^{azwj} Who Describes while He^{azwj} cannot be described, and He^{azwj} Knows while He^{azwj} cannot be known. He^{azwj} Knows the betrayal of the eyes and what the chests conceal. And I seek Refuge by His^{azwj} Benevolent Face, and by the Magnificent Name of Allah^{azwj}, from the evil of what is spread and inseminated, and from the evil of what is beneath the ground, and from the evil of what is hidden and apparent, and from the evil of what can be described and what cannot be described. And the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds.

ذَكَرَ أَنَّهَا أَمَانٌ مِنْ كُلِّ سَبْعٍ وَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ ذُرِّيَّتِهِ وَ كُلِّ مَا عَضَّ أَوْ لَسَعَ وَ لَا يَخَافُ صَاحِبُهَا إِذَا تَكَلَّمَ بِهَا لِصَأً وَ لَا غَوْلًا

He^{asws} mentioned: 'It is a security from every predatory wild animals, and from the Pelted Satan^{la} and his^{la} offspring, and everything what bites or stings, and its reciter, when he speaks with it, would neither fear a thief nor a devil'.

قَالَ قُلْتُ لَهُ إِنَّي صَاحِبُ صَيْدِ السَّبْعِ وَ أَنَا أَبَيْتُ فِي اللَّيْلِ فِي الْخَرَابَاتِ وَ اتَّوَحَّشْتُ فَقَالَ لِي قُلْ إِذَا دَخَلْتَ

²² Al Kafi V 2 – The Book Of Supplication CH 57 H 3

He (the narrator) said, 'I said to him^{asws}, 'I am a hunter of the wild animals and I tend to spend the night among the ruins and I am alone'. So he^{asws} said to me: 'Say when you enter (the hunting),

بِسْمِ اللَّهِ أُدْخِلُ وَ أُدْخِلُ رِجْلَكَ الْيُمْنَى وَ إِذَا خَرَجْتَ فَأَخْرِجْ رِجْلَكَ الْيُسْرَى وَ سَمَّ اللَّهُ فَإِنَّكَ لَا تَرَى مَكْرُوهًا.

'In the Name of Allah^{azwj} I enter', and enter your right leg; and when you exit, so exit your left leg (first) and Name Allah^{azwj} (*Bismillah*), so you will not be seeing an abhorrence'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ عَلَّمَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Quteyba Al A'asha who said,

'Abu Abdullah^{asws} taught me saying: 'Say,

بِسْمِ اللَّهِ الْجَلِيلِ أُعِيدُ فَلَانًا بِاللَّهِ الْعَظِيمِ مِنَ الْهَامَةِ وَ السَّامَةِ وَ اللَّامَةِ وَ الْعَامَةِ وَ مِنَ الْجِنِّ وَ الْإِنْسِ وَ مِنَ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ نَفْسِهِمْ وَ بَعْضِهِمْ وَ نَفْسِهِمْ وَ بَأْيَةِ الْكُرْسِيِّ ثُمَّ تَقْرُوهَا

'In the Name of Allah^{azwj} the Majestic! I seek refuge for so and so, with Allah^{azwj} the Magnificent, from the insects and the venomous (reptiles), and the evil eyes, and the generality (of creatures), and from the Jinn and the human beings, and from the Arabs and the non-Arabs, and from their sorcery and their rebellions, and their spells, and by the Ayat Al Kursy (2:255)' – then recite it.

ثُمَّ تَقُولُ فِي التَّانِيَةِ بِسْمِ اللَّهِ أُعِيدُ فَلَانًا بِاللَّهِ الْجَلِيلِ حَتَّى تَأْتِيَ عَلَيْهِ .

Then you should be saying during the second (time), 'In the Name of Allah^{azwj}! I seek Refuge with Allah^{azwj} the Majestic' until you overcome upon it'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ الْعَقَّارِبَ فَقَالَ أَنْظِرْ إِلَى بَنَاتِ نَعَشِ الْكَوَاكِبِ الثَّلَاثَةِ الْوَسْطَى مِنْهَا بَجَنِبِهِ كَوْكَبٌ صَغِيرٌ قَرِيبٌ مِنْهُ تُسَمِّيهِ الْعَرَبُ السُّهًا وَ نَحْنُ نُسَمِّيهِ أَسْلَمَ أَحَدُ النَّظَرِ إِلَيْهِ كُلَّ لَيْلَةٍ وَ قُلْ ثَلَاثَ مَرَّاتٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I fear the scorpions'. So he^{asws} said: 'Look at the daughters of the little bear (Ursa Minor), the three stars, (at) the middle one from it, by the side of it is a small star near to it, named by the Arabs as Al-Suha, and we call it as Aslam, with a solitary gaze at it every night, and say three times,

اللَّهُمَّ رَبَّ أَسْلَمَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ سَلِّمْنَا

'O Allah^{azwj}! Lord^{azwj} of Aslam! Send *Salawat* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Hasten their^{asws} relief and Keep us safe'.

²³ Al Kafi V 2 – The Book Of Supplication CH 57 H 4

²⁴ Al Kafi V 2 – The Book Of Supplication CH 57 H 5

قَالَ إِسْحَاقُ فَمَا تَرَكَتُهُ مُنْذُ دَهْرِي إِلَّا مَرَّةً وَاحِدَةً فَضَرَبْتَنِي الْعَقْرَبُ .

Is'haq said, 'So I did not neglect it since my time (of having learnt that) except for once, so the scorpion stung me'.²⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ الْإِسْكَافِ قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ فَأَنَا ضَامِنٌ لَهُ أَلَّا يُصِيبَهُ عَقْرَبٌ وَ لَا هَامَةٌ حَتَّى يُصْبِحَ .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, from Abu Jameela, from Sa'd Al Iskaf who said,

'I heard him^{asws} saying: 'The one who says these words, so I^{asws} guarantee to him that a scorpion would not bite him, nor an insect until morning,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا ذَرَأَ وَ مِنْ شَرِّ مَا بَرَأَ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

'I seek Refuge with the complete Words of Allah^{azwj} Which neither a righteous one nor an immoral one can exceed, from the evil what is inseminated, and from the evil of what is spread, and from the evil of every animal being Seized by its forelocks, that my Lord^{azwj} is upon the Straight Path".²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي بَعْضِ مَغَازِيهِ إِذَا شَكَّرُوا إِلَيْهِ الْبَرَاعِيثَ أَنَّهُا تُؤَدِّيهِمْ فَقَالَ إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ فَلْيُقُلْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Rasool-Allah^{saww} was in one of his^{saww} military expedition when they (soldiers) complained to him^{saww} of the fleas that they are hurting them. So he^{saww} said: 'Whenever one of you takes to his bed, so let him say,

أَيُّهَا الْأَسْوَدُ الْوَتَّابُ الَّذِي لَا يُبَالِي غَلَقًا وَ لَا بَابًا عَزَمْتُ عَلَيْكَ بِأَمِّ الْكِتَابِ أَلَّا تُؤَدِّيَنِي وَ أَصْحَابِي إِلَى أَنْ يَذْهَبَ اللَّيْلُ وَ يَجِيءَ الصُّبْحُ بِمَا جَاءَ وَ الَّذِي

'O you black leaping one who does not care about the locked door nor about the greatness of a door! Upon you is with the Mother of the Book, that you shall neither hurt me or my companions up to the departure of the night and the coming of the morning, with whatever it comes with'.

تَعْرِفُهُ إِلَى أَنْ يَأْتِيَ الصُّبْحُ مَتَى مَا آتَى .

(The narrator said), 'We recognise the coming of the morning, when it comes".²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا لَقِيتَ السَّبْعَ فَقُلْ .

²⁵ Al Kafi V 2 – The Book Of Supplication CH 57 H 6

²⁶ Al Kafi V 2 – The Book Of Supplication CH 57 H 7

²⁷ Al Kafi V 2 – The Book Of Supplication CH 57 H 8

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'When you come across a predatory wild animal, so say,

أَعُوذُ بِرَبِّ دَانِيَالٍ وَ الْجَبِّ مِنْ شَرِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ

'I seek Refuge with the Lord^{azwj} of Daniel and the Pit, from the evil of every ferocious lion'.²⁸

مُحَمَّدُ بْنُ جَعْفَرِ أَبِي الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ هَارُونَ أَنَّهُ كَتَبَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَسْأَلُهُ عُوذَةَ لِلرِّيَّاحِ الَّتِي تَعْرِضُ لِلصَّبِيَّانِ فَكَتَبَ إِلَيْهِ بِحَطِّهِ بِهَاتَيْنِ الْعُوذَتَيْنِ وَ زَعَمَ صَالِحٌ أَنَّهُ أَنْفَذَهُمَا إِلَى إِبْرَاهِيمَ بِحَطِّهِ

Muhammad Bin Ja'far Abu Al Abbas, from Muhammad Bin Isa, from Salih Bin Saeed,

(It has been narrated) from Ibrahim Bin Muhammad Bin Haroun that he wrote to Abu Ja'far^{asws} asking him^{asws} for an amulet for the winds which bother the children. So he^{asws} wrote to him in his^{asws} own handwriting with these two amulets, and Salih alleged that 'These two were implemented by Ibrahim to me in his handwriting': -

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا رَبَّ لِي إِلَّا اللَّهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ لَا شَرِيكَ لَهُ سُبْحَانَ اللَّهِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! I testify that there is no God except Allah^{azwj}. I testify that Muhammad^{saww} is Rasool-Allah^{saww}. Allah^{azwj} is the Greatest! There is no god except Allah^{azwj} and there is no Lord^{azwj} for me except Allah^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. There is no associate for Him^{azwj}. Glorious is Allah^{azwj}. Whatever Allah^{azwj} so Desires occurs, and whatever He^{azwj} does not Desire, does not occur.

اللَّهُمَّ ذَا الْجَلَالِ وَ الْإِكْرَامِ رَبُّ مُوسَى وَ عِيْسَى وَ إِبْرَاهِيمَ الَّذِي وَفَى إِلَهُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مَعَ مَا عَدَدْتَ مِنْ آيَاتِكَ وَ بِعَظَمَتِكَ وَ بِمَا سَأَلْتُكَ بِهِ النَّبِيُّونَ وَ بِأَنَّكَ رَبُّ النَّاسِ

O Allah^{azwj}! One^{azwj} with the Majesty and the Benevolence. Lord^{azwj} of Musa^{as}, and Isa^{as}, and Ibrahim^{as} who fulfilled it. God of Ibrahim^{as}, and Ismail^{as}, and Is'haq^{as}, and Yaqoub^{as} and the chiefs. There is no god except You^{azwj}. Glory be to You^{azwj} along with what You^{azwj} Numbered from Your^{azwj} Signs, and by Your^{azwj} Magnificence, and with what You^{azwj} were asked with by the Prophets^{as}, and that You^{azwj} are the Lord^{azwj} of the people.

كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ بَعْدَ كُلِّ شَيْءٍ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُمَسِّكُ بِهِ السَّمَاوَاتِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَ بِكَلِمَاتِكَ النَّامَاتِ الَّتِي تُحْيِي بِهَا الْمَوْتَى أَنْ تُجِيرَ عَبْدَكَ فُلَانًا مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ إِلَيْهَا وَ مَا يَخْرُجُ مِنَ الْأَرْضِ وَ مَا يَلِجُ فِيهَا وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

You^{azwj} were before everything, and You^{azwj} will be after everything. I ask You^{azwj} by Your^{azwj} Name Which the skies attach with from falling to the earth except by Your^{azwj} Permission, and by the complete Words by which You^{azwj} Revive the dead, that

²⁸ Al Kafi V 2 – The Book Of Supplication CH 57 H 9

You^{azwj} should Rescue Your^{azwj} servant, so and so, from the evil of what descends from the sky, and that what raises to it, and what comes out from the ground, and what penetrates into it. And greetings be upon the *Mursil* Prophets^{as}, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’.

وَ كَتَبَ إِلَيْهِ أَيْضاً بِحَطِّهِ.

And he^{asws} wrote to him as well in his^{asws} own handwriting:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ كَمَا شَاءَ اللَّهُ وَ أُعِيذُهُ بِعِزَّةِ اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ مَلَكُوتِ اللَّهِ هَذَا الْكِتَابُ مِنَ اللَّهِ شِفَاءً لِفُلَانِ بْنِ فُلَانٍ ابْنِ عَبْدِكَ وَ ابْنِ أَمَتِكَ عَبْدِي اللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and to Allah^{azwj}, and just as Allah^{azwj} so Desires, and I seek Refuge with the Might of Allah^{azwj}, and the Compulsion of Allah^{azwj}, and the Power of Allah^{azwj}, and the Kingdom of Allah^{azwj}. This writing is a Healing from Allah^{azwj} for so and so, son of so and so, son of Your^{azwj} servant and son of Your^{azwj} maid, both servants of Allah^{azwj}. May Allah^{azwj} Send *Salawāt* upon Muhammad^{saww} and his^{saww} Progeny^{asws}.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا لَقَيْتَ السَّبْعَ فَأَقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ وَ قَالَ لَهُ عَزَمْتُ عَلَيْكَ بِعَزِيمَةِ اللَّهِ وَ عَزِيمَةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ عَزِيمَةِ سُلَيْمَانَ بْنِ دَاوُدَ (عَلَيْهِ السَّلَامُ) وَ عَزِيمَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَ الْأَيْمَةِ الطَّاهِرِينَ مِنْ بَعْدِهِ فَإِنَّهُ يَنْصَرِفُ عَنْكَ إِنْ شَاءَ اللَّهُ قَالَ فَخَرَجْتُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Muhammad, from Abdullah Bin Yahya Al Kahily who said,

‘Abu Abdullah^{asws} said: ‘When you come across a predatory wild animal, so recite Ayat Al-Kursy (2:255) in its face, and say to it: ‘I am determined against you by the Determination of Allah^{azwj}, and determination of Muhammad^{saww}, and determination of Suleyman Bin Dawood^{as}, and determination of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and the Purified Imams^{asws} from after him^{asws}’, so it would be exchanged from him, Allah^{azwj} Willing.

فَإِذَا السَّبْعُ قَدِ اعْتَرَضَ فَعَزَمْتُ عَلَيْهِ وَ قُلْتُ لَهُ إِلا تَنَحَّيْتَ عَنْ طَرِيقِنَا وَ لَمْ تُؤَدِّنَا قَالَ فَتَنَطَّرْتُ إِلَيْهِ قَدْ طَاطَأَ بِرَأْسِهِ وَ أَدْخَلَ ذَنْبَهُ بَيْنَ رِجْلَيْهِ وَ انْصَرَفَ .

So a wild animal presented itself, so I was determined against it and said it to it so it step aside from our way and did not harm us. So I looked at it and it had bowed its head and entered its tail between its legs and left’.³⁰

عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَالَ فِي دُبْرِ الْفَرِيضَةِ.

From him, from Ja’far Bin Muhammad, from Yunus, from one of our companions, from Abu Al Jaroud,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says at the end of the Obligatory (*Salāt*),

²⁹ Al Kafi V 2 – The Book Of Supplication CH 57 H 10

³⁰ Al Kafi V 2 – The Book Of Supplication CH 57 H 11

أَسْتَوْدِعُ اللَّهَ الْعَظِيمَ الْجَلِيلَ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ مَنْ يَعْينِي أَمْرُهُ وَ أَسْتَوْدِعُ اللَّهَ الْمَرْهُوبَ الْمَخُوفَ الْمُتَضَعِّعَ لِعَظَمَتِهِ كُلُّ شَيْءٍ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ يَعْينِي أَمْرُهُ حَفَّ بِجَنَاحٍ مِنْ أَجْنَحَةِ جِبْرَائِيلَ (عليه السلام) وَ حُفِظَ فِي نَفْسِهِ وَ أَهْلِهِ وَ مَالِهِ

'I entrust to Allah^{azwj} the Magnificent, myself, and my family, and my wealth, and the one whose matters are meaningful to me; and I entrust to Allah^{azwj}, the One hoped to, the One feared to, the One broken to His^{azwj} Determination, everything, myself, and my family, and my wealth, and my children, and the ones who matters are meaningful to me', would be saved by a wing from the wings of Jibraeel^{as}, and would be protected regarding himself, and his family, and his wealth'.³¹

عَنْهُ رَفَعَهُ قَالَ مَنْ بَاتَ فِي دَارٍ وَ بَيْتٍ وَ حَذَهُ فَلْيُقْرَأْ آيَةَ الْكُرْسِيِّ وَ لَيُقَلِّ

From him, raising it,

'He^{asws} said: 'The one spends the night in a house and a room alone, so let him recited Ayat Al-Kursy (2:255), and let him say,

اللَّهُمَّ أَنْسِ وَحْشَتِي وَ آمِنْ رَوْعَتِي وَ اعْنِي عَلَى وَحْدَتِي .

'O Allah^{azwj}! Comfort my loneliness, and Secure my awe, and Assist me upon my loneliness".³²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ يَزِيدَ بْنِ مَرْةٍ عَنْ بُكَيْرٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ قَالَ لِي رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ أَلَا أَعَلَمُكَ كَلِمَاتٍ إِذَا وَقَعَتْ فِي وَرْطَةٍ أَوْ بَلِيَّةٍ فَقُلْ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Umro Bin Shimr, from Yazeed Bin Murra, from Bukeyr who said,

'I heard Amir Al-Momineen^{asws} saying: 'Rasool-Allah^{saww} said to me: 'O Ali^{asws}! Shall^{saww} let you^{asws} know of certain words? Whenever you^{asws} fall into a predicament or an affliction, so say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَصْرِفُ بِهَا عَنْكَ مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ

'In the Name of Allah^{azwj} the Beneficent, the Merciful, and there is neither Might nor Strength except with Allah^{azwj} the Exalted, the Magnificent', for Allah^{azwj} Mighty and Majestic would Exchange it from you^{asws} by it, whatever He^{azwj} so Desires from a variety of afflictions'.³³

بَابُ الدُّعَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

Chapter 58 – The supplication during recitation of the Quran

قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَدْعُو عِنْدَ قِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

³¹ Al Kafi V 2 – The Book Of Supplication CH 57 H 12

³² Al Kafi V 2 – The Book Of Supplication CH 57 H 13

³³ Al Kafi V 2 – The Book Of Supplication CH 57 H 14

He (the narrator) said,

'It was so that Abu Abdullah^{asws} would supplicate during the recitation of the Book of Allah^{azwj} Mighty and Majestic:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ أَنْتَ الْمُتَوَحِّدُ بِالْقُدْرَةِ وَالسُّلْطَانَ الْمَتِينِ وَ لَكَ الْحَمْدُ أَنْتَ الْمُتَعَالِي بِالْعِزِّ وَالْكَبِيرَاءِ وَ فَوْقَ السَّمَاوَاتِ وَ الْعَرْشِ الْعَظِيمِ رَبَّنَا

'O Allah^{azwj}! Our Lord^{azwj}! For You^{azwj} is the Praise. You^{azwj} are the only One with the Power and the Strong Authority, and for You^{azwj} is the Praise. You^{azwj} are Exalted with the Might and the Greatness, and above the skies and the Magnificent Throne.

وَ لَكَ الْحَمْدُ أَنْتَ الْمُكْتَفِي بِعِلْمِكَ وَ الْمُحْتَاجُ إِلَيْكَ كُلُّ ذِي عِلْمٍ رَبَّنَا وَ لَكَ الْحَمْدُ يَا مُنْزِلَ الْآيَاتِ وَ الذِّكْرِ الْعَظِيمِ رَبَّنَا فَلَكَ الْحَمْدُ بِمَا عَلَّمْتَنَا مِنَ الْحِكْمَةِ وَ الْقُرْآنِ الْعَظِيمِ الْمُبِينِ اللَّهُمَّ أَنْتَ عَلَّمْتَنَا قَبْلَ رَغْبَتِنَا فِي تَعَلُّمِهِ وَ اخْتَصَصْتَنَا بِهِ قَبْلَ رَغْبَتِنَا بِنَفْعِهِ

And for You^{azwj} is the Praise. You^{azwj} are the Sufficer with Your^{azwj} Knowledge and needy to You^{azwj} as everyone with knowledge. Our Lord^{azwj}! And for You^{azwj} is the Praise, O Revealer of the Verses and the Magnificent Reminder. Our Lord^{azwj}! So, for You^{azwj} is the Praise with what You^{azwj} Taught us^{asws} from the Wisdom, and the Magnificent Quran, the Evident. You^{azwj} Taught us^{asws} before we wished to be in its teaching, and You^{azwj} Specialised us^{asws} with it before we wished to be benefited by it.

اللَّهُمَّ فَإِذَا كَانَ ذَلِكَ مَنَّا مِنْكَ وَ فَضْلاً وَ جُوداً وَ لُطْفاً بِنَا وَ رَحْمَةً لَنَا وَ امْتِنَاناً عَلَيْنَا مِنْ غَيْرِ حَوْلِنَا وَ لَا حِيلَتِنَا وَ لَا قُوَّتِنَا اللَّهُمَّ فَحَبِّبْ إِلَيْنَا حُسْنَ تِلَاوَتِهِ وَ حِفْظَ آيَاتِهِ وَ إِيمَاناً بِمُنْتَشَابِهِ وَ عَمَلاً بِمُحْكَمِهِ وَ سَبَباً فِي تَأْوِيلِهِ وَ هُدًى فِي تَنْبِيهِهِ وَ بَصِيرَةً بِنُورِهِ

O Allah^{azwj}! So when it was that from us^{asws}, from You^{azwj}, and Preference, and Generosity, and Kindness with us^{asws}, and Mercy for us^{asws}, and Gratitude upon us^{asws} from without any might for us^{asws}. Nor a strategy for us^{asws}, nor any strength of ours^{asws}. O Allah^{azwj}! Therefore, Bestow to us the excellent recitation of it, and the memorisation of its Verses, and *Eman* its Allegorical (Verses), and acting upon its Decisive (Verses), and reasoning in its interpretation, and Guidance in its arrangement, and insight into its Light.

اللَّهُمَّ وَ كَمَا أَنْزَلْتَهُ شِفَاءً لِأَوْلِيَانِكَ وَ شِفَاءً عَلَى أَعْدَائِكَ وَ عَمَى عَلَى أَهْلِ مَعْصِيَتِكَ وَ نُوراً لِأَهْلِ طَاعَتِكَ اللَّهُمَّ فَاجْعَلْهُ لَنَا حِصْناً مِنْ عَذَابِكَ وَ حِرْزاً مِنْ غَضَبِكَ وَ حَاجِزاً عَنِ مَعْصِيَتِكَ وَ عِصْمَةً مِنْ سَخَطِكَ وَ دَلِيلاً عَلَى طَاعَتِكَ وَ نُوراً يَوْمَ نَلْقَاكَ نَسْتَضِيءُ بِهِ فِي خَلْقِكَ وَ نَجُوزُ بِهِ عَلَى صِرَاطِكَ وَ نُهْتَدِي بِهِ إِلَى جَنَّتِكَ

O Allah^{azwj}! And it is as if You^{azwj} have Revealed it as a Healing to Your^{azwj} friends, and a misery to Your^{azwj} enemies, and a blindness upon the people disobedient to You^{azwj}, and a Light for the people obedient to You^{azwj}. O Allah^{azwj}! So Make it to be a fortress for us^{asws} from Your^{azwj} Punishment and a Protection from Your^{azwj} Wrath, and Barrier from disobeying You^{azwj}, and a Preservation from Your^{azwj} Harshness, and a Pointer towards obeying You^{azwj}, and a Light on the Day we^{asws} meet You^{azwj} we^{asws} can shine with among Your^{azwj} creatures, and we^{asws} can cross by it upon Your^{azwj} Bridge, and we^{asws} can be Guided with to Your^{azwj} Paradise.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الشَّقْوَةِ فِي حَمَلِهِ وَ الْعَمَى عَنْ عَمَلِهِ وَ الْجَوْرِ عَنْ حُكْمِهِ وَ الْعُلُوَّ عَنْ قَصْدِهِ وَ التَّقْصِيرِ دُونَ حَقِّهِ اللَّهُمَّ احْمِلْ عَنَّا ثِقْلَهُ وَ أَوْجِبْ لَنَا أَجْرَهُ وَ أَوْزِعْنَا شُكْرَهُ وَ اجْعَلْنَا نَرَاعِيهِ وَ نَحْفَظْهُ

O Allah^{azwj}! We^{asws} seek Refuge by it from the misfortune in bearing it, and the blindness from its actions, and the tyranny from its decision, and higher from its Meanings and being deficient below its rights. O Allah^{azwj}! Unload its weight from us^{asws} and Obligate its Recompense for us^{asws}, and Apportion is gratefulness upon us^{asws}, and Make us^{asws} to be its caretakers and its preservers.

اللَّهُمَّ اجْعَلْنَا نَتَّبِعُ حَلَالَهُ وَ نَجْتَنِبُ حَرَامَهُ وَ نُقِيمُ حُدُودَهُ وَ نُؤَدِّي فَرَائِضَهُ اللَّهُمَّ ارْزُقْنَا حَلَاوَةً فِي تِلَاوَتِهِ وَ نَشَاطًا فِي قِيَامِهِ وَ وَجَلًا فِي تَرْجِيهِهِ وَ قُوَّةً فِي اسْتِعْمَالِهِ فِي آتَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ اللَّهُمَّ وَ اشْفِنَا مِنَ النَّوْمِ بِالْيَسِيرِ وَ أَيَقْظَنَا فِي سَاعَةِ اللَّيْلِ مِنْ رُقَادِ الرَّاقِدِينَ وَ نَبْهَنَا عِنْدَ الْأَحْيَاءِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ مِنْ سِنَةِ الْوَسْطَانِينَ

O Allah^{azwj}! Make us^{asws} to follow its Permissible and keep aloof from its Prohibitions, and establish its Limits, and fulfil its Impositions. O Allah^{azwj}! Grace us^{asws} its sweetness during its recitation, and vigour in establishing it, and respect in reading it slowly, and strength in utilizing it at night and the two ends of the day. O Allah^{azwj}! And Comfort us^{asws} with the little sleep, and Wake us^{asws} up during a time of the night from the sleep of the sleeping ones, and Wake us^{asws} during the events in which the supplications are Answered from the slumber of the ones in slumber.

اللَّهُمَّ اجْعَلْ لِقُلُوبِنَا ذِكَاءً عِنْدَ عَجَائِبِهِ الَّتِي لَا تَنْقُضِي وَ لِدَادَةً عِنْدَ تَرْبِيدِهِ وَ عِبْرَةً عِنْدَ تَرْجِيهِهِ وَ نَفْعًا بَيْنًا عِنْدَ اسْتِفْهَامِهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ تَخَلُّفِهِ فِي قُلُوبِنَا وَ تَوَسُّدِهِ عِنْدَ رُقَادِنَا وَ نَبْذِهِ وَرَاءَ ظَهْرِنَا وَ نَعُوذُ بِكَ مِنْ قَسَاوَةِ قُلُوبِنَا لِمَا بِهِ وَ عَظْمَتِنَا

O Allah^{azwj}! Make intelligence to be for our^{asws} hearts during its (Holy Quran's) wonderments which do not expire, and pleasures during its repeating, and lessons during its reviews, and clear benefits during its understanding. O Allah^{azwj}! We^{asws} seek Refuge with You^{azwj} from opposing it in our^{asws} hearts, and neglecting it during our^{asws} sleep and throwing it behind our^{asws} backs. And we^{asws} seek Refuge from the harshness of our^{asws} hearts when it is Advised to us^{asws} with it.

اللَّهُمَّ انْفَعْنَا بِمَا صَرَفْتَ فِيهِ مِنَ الْآيَاتِ وَ ذَكَّرْنَا بِمَا صَرَبْتَ فِيهِ مِنَ الْمَثَلَاتِ وَ كَفَّرْ عَنَّا بِتَأْوِيلِهِ السَّيِّئَاتِ وَ ضَاعِفْ لَنَا بِهِ جَزَاءً فِي الْحَسَنَاتِ وَ ارْفَعْنَا بِهِ تَوَابًا فِي الدَّرَجَاتِ وَ لَقْنَا بِهِ الْبَشْرَى بَعْدَ الْمَمَاتِ

O Allah^{azwj}! Benefit us^{asws} with what You^{azwj} Served in it from the Verses and Mentioned us^{asws} with what You^{azwj} Struck in it from the examples, and Expiated the evil deeds (of our^{asws} Shias) from us^{asws} by its interpretation, and Multiplied for us^{asws} by it the Recompense regarding the good deeds, and Raised the Rewards by us^{asws} by it in the Levels, and Made us^{asws} face glad tidings after the deaths.

اللَّهُمَّ اجْعَلْهُ لَنَا زَادًا تُقْوِينَا بِهِ فِي الْمَوْقِفِ بَيْنَ يَدَيْكَ وَ طَرِيقًا وَاضِحًا نَسْأَلُكَ بِهِ الْبَيْتِكَ وَ عِلْمًا نَافِعًا نَشْكُرُ بِهِ نِعْمَاءَكَ وَ تَخَشُّعًا صَادِقًا نَسْبُحُ بِهِ أَسْمَاءَكَ فَإِنَّكَ اتَّخَذْتَ بِهِ عَلَيْنَا حُجَّةً قَطَعْتَ بِهِ عِزَّنَا وَ اصْطَلَعْتَ بِهِ عِنْدَنَا نِعْمَةً قَصَرَ عَنْهَا شُكْرُنَا اللَّهُمَّ اجْعَلْهُ لَنَا وَلِئَامِ يَتَّبِعُنَا مِنَ الرَّزْلِ وَ دَلِيلًا يَهْدِينَا لِصَالِحِ الْعَمَلِ وَ عَوْنًا هَادِيًا يَقُومُنَا مِنَ الْمَيْلِ وَ عَوْنًا يُقْوِينَا مِنَ الْمَلِّ حَتَّى يَبْلُغَ بِنَا أَفْضَلَ الْأَمَلِ

O Allah^{azwj}! Make it (Holy Quran) to be an increase in our^{asws} strength by it during the pausing in front of You^{azwj} and a clear way we^{asws} can travel by towards You^{azwj}, and a beneficial knowledge we^{asws} can be grateful with for You^{azwj} Bounties, and Makes us^{asws} to be humble, truthful, we^{asws} can Glorify Your^{azwj} Name with, for You^{azwj} will be Taking it as an Argument upon us^{asws}, Cutting-off our^{asws} excuses by it, and Loaded it

with us^{asws} such Bounties that we^{asws} are deficient in thanking for it. O Allah^{azwj}! Make it to be a friend for us^{asws} affirming us^{asws} from wavering, and a pointer guiding us^{asws} to the righteous deeds, and an aiding guide strengthening us^{asws} from other religions, and aiding us^{asws} from the fatigue, until it reaches with us^{asws} the best deeds.

اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعاً يَوْمَ اللَّقَاءِ وَ سِلَاحاً يَوْمَ الْإِرْتِقَاءِ وَ حَجِجاً يَوْمَ الْقَضَاءِ وَ نُوراً يَوْمَ الظُّلَمَاءِ يَوْمَ لَا أَرْضَ وَ لَا سَمَاءَ يَوْمَ يُجْزَى كُلُّ سَاعٍ بِمَا سَعَى

O Allah^{azwj}! Make it to be a healing for us^{asws} on the Day of the Meeting and a weapon on the Day of Raising (of matters), and an argument on the Day of the Judgments, and a Light on the Day of the darkness there being neither an earth nor a sky, the Day every strivers would be Sufficed for what he strove for.

اللَّهُمَّ اجْعَلْهُ لَنَا رِيّاً يَوْمَ الظُّمَاءِ وَ فَوْزاً يَوْمَ الْجَزَاءِ مِنْ نَارِ حَامِيَةِ قَلِيلَةِ الْبُقْيَا عَلَى مَنْ بِهَا اصْطَلَى وَ بَحْرَهَا تَلْطَّى اللَّهُمَّ اجْعَلْهُ لَنَا بُرْهَاناً عَلَى رُءُوسِ أَمَلٍ يَوْمَ يُجْمَعُ فِيهِ أَهْلُ الْأَرْضِ وَ أَهْلُ السَّمَاءِ اللَّهُمَّ ارْزُقْنَا مَنَازِلَ الشُّهَدَاءِ وَ عَيْشَ السُّعَدَاءِ وَ مُرَافَقَةَ الْأَنْبِيَاءِ إِنَّكَ سَمِيعُ الدُّعَاءِ .

O Allah^{azwj}! Make it (Holy Quran) to be a quenching for us^{asws} on the Day of thirst, and a success on the Day of the Recompense from the Blazing Fire, giving little survival upon the ones who are with it, uprooting by its oceans of fire. O Allah^{azwj}! Make it to be a Proof for us^{asws} against the chiefs of the nations on the Day in which would be gathered the inhabitants of the earth and the inhabitants of the sky. O Allah^{azwj}! Grace us^{asws} the status of the martyrs and a life of happiness, and the friendship of the Prophets^{as}. You^{azwj} are the Hearer of the supplications'.³⁴

بَابُ الدُّعَاءِ فِي حِفْظِ الْقُرْآنِ

Chapter 59 – The supplication regarding the memorisation of the Quran

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي بِنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَمْ يَسْأَلِ الْعِبَادُ مِثْلَكَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَ رَسُولِكَ وَ إِبْرَاهِيمَ خَلِيلِكَ وَ صَفِيكَ وَ مُوسَى كَلِيمِكَ وَ نَجِيكَ وَ عِيسَى كَلِمَتِكَ وَ رُوحِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from the one who mentioned it, from Abu Abdullah Bin Sinan, from Aban Bin Taghlib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You should be saying, 'O Allah^{azwj}! I ask You^{azwj} and do not ask the servants like I ask You^{azwj}. I ask You^{azwj} by the right of Muhammad^{saww} Your^{saww} Prophet^{saww} and Your^{azwj} Rasool^{saww}, and Ibrahim^{as} Your^{azwj} friend and Your^{azwj} elite, and Musa^{as} Your^{azwj} speaker and Your^{azwj} whisperer, and Isa^{as} Your^{azwj} Word and Your^{azwj} Spirit.

وَ أَسْأَلُكَ بِصُحُفِ إِبْرَاهِيمَ وَ تَوْرَةِ مُوسَى وَ زَبُورِ دَاوُدَ وَ إِنْجِيلِ عِيسَى وَ قُرْآنِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ يَكُلِّ وَحِيٍّ وَ أُوحِيَّتِهِ وَ قَضَاءِ أَمْضِيَّتِهِ وَ حَقِّ قَضِيَّتِهِ وَ عَنِّي أَعْنِيَّتِهِ وَ ضَالِّ هَدْيِيَّتِهِ وَ سَائِلِ أَعْطِيَّتِهِ

And I ask You^{azwj} by the Parchments of Ibrahim^{as}, and the Torah of Musa^{as}, and the Psalms of Dawood^{as}, and the Evangel of Isa^{as}, and Quran of Muhammad^{saww}, and by

³⁴ Al Kafi V 2 – The Book Of Supplication CH 58 H 1

every Revelation You^{azwj} Revealed, and every Judgment You^{azwj} Passed, and right You^{azwj} Fulfilled, and rich one You^{azwj} Enriched, and straying one You^{azwj} Guided, and begging one You^{azwj} Gave to.

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى اللَّيْلِ فَأَظْلَمَ وَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ فَاسْتَنَارَ وَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ وَ دَعَمْتَ بِهِ السَّمَاوَاتِ فَاسْتَقَلَّتْ وَ وَضَعْتَهُ عَلَى الْجِبَالِ فَرَسَتْ

And I ask You^{azwj} by Your^{azwj} Name which You^{azwj} Placed upon the night, so it turned dark, and by Your^{azwj} Name which You^{azwj} Placed upon the day so it shone, and by Your^{azwj} Name which You^{azwj} Placed upon the earth so it settled and the skies were underpinned by it so (became) upheld, and Placed it upon the mountains, so were anchored.

وَ بِاسْمِكَ الَّذِي بَنَيْتَ بِهِ الْأَرْزَاقَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُحْيِي بِهِ الْمَوْتَى وَ أَسْأَلُكَ بِمَعَايِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ

And by Your^{azwj} Name by which the sustenance are Sent with, and I ask You^{azwj} by Your^{azwj} Name by which the dead are revived with, and I ask You^{azwj} by the Bond of the Might from Your^{azwj} Throne and the limit of the Mercy from Your^{azwj} Book.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرزُقَنِي حِفْظَ الْقُرْآنِ وَ أَصْنَافَ الْعِلْمِ وَ أَنْ تُنَبِّئَهَا فِي قَلْبِي وَ سَمْعِي وَ بَصَرِي وَ أَنْ تُخَالِطَ بِهَا لَحْمِي وَ دَمِي وَ عِظَامِي وَ مُخِي وَ تَسْتَعْمِلَ بِهَا لَيْلِي وَ نَهَارِي بِرَحْمَتِكَ وَ فَضْلِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ يَا حَيُّ يَا قَيُّوْمُ

I ask You^{azwj} that You^{azwj} should Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and that You^{azwj} should Grace me the memorisation of the Quran, and the varieties of the knowledge, and that You^{azwj} affirm it in my^{asws} heart and my^{asws} hearing and my sight, and that You^{azwj} mingle it with my^{asws} flesh and my^{asws} blood and my^{asws} bones and my^{asws} brain, and that You^{azwj} Utilise by it my^{asws} night and my^{asws} day by Your^{azwj} Mercy and Your^{azwj} Power, for there is neither Might nor Strength except with You^{azwj}. O Living! O Eternal!

قَالَ وَ فِي حَدِيثٍ آخَرَ زِيَادَةٌ

He (the narrator) said, 'And in another Hadeeth there is more: -

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عِبَادُكَ الَّذِينَ اسْتَجَبْتَ لَهُمْ وَ أَنْبِيَائُوكَ فَعَفَرْتَ لَهُمْ وَ رَحِمْتَهُمْ

'And I^{asws} ask You^{azwj} by Your^{azwj} Name by which Your^{azwj} servants supplicate with so it is Answered for them, and Your^{azwj} Prophets, so it is Forgiven for them^{as} and there is Mercy upon them^{as}.

وَ أَسْأَلُكَ بِكُلِّ اسْمٍ أَنْزَلْتَهُ فِي كِتَابِكَ وَ بِاسْمِكَ الَّذِي اسْتَقَرَّ بِهِ عَرْشُكَ وَ بِاسْمِكَ الْوَاحِدِ الْوَاحِدِ الْفَرْدِ الْوَحِيدِ الْمُنْتَعَالِ الَّذِي يَمْلَأُ الْأَرْكَانَ كُلَّهَا الطَّاهِرِ الطَّاهِرِ الْمُبَارَكِ الْمُبَارَكِ الْحَيِّ الْقَيُّومِ نُورِ السَّمَاوَاتِ وَ الْأَرْضِ الرَّحْمَنِ الرَّحِيمِ الْكَبِيرِ الْمُنْتَعَالِ وَ كِتَابِكَ الْمُنَزَّلِ بِالْحَقِّ وَ كَلِمَاتِكَ النَّامَاتِ وَ نُورِكَ النَّامِ وَ بِعِظْمَتِكَ وَ أَرْكَانِكَ .

And I^{asws} ask You^{azwj} by every Name You^{azwj} Revealed in Your^{azwj} Book, and by Your^{azwj} Name which Your^{azwj} Throne is stabilized, and by Your^{azwj} Name, the Single, the One, the Individual, the Solitary, the Exalted which Fills up the corners, all of them, the Immaculate, the Clean, the Blessed, the Holy, the Living, the Eternal, Light

of the skies and the earth, the Beneficent, the Merciful, the Greatest, and Exalted, and Your^{azwj} Revealed Book with the Truth, and the Perfect Words of Yours^{azwj}, and Your^{azwj} Perfect Light, and by Your^{azwj} Magnificence and Your^{azwj} Elements’.

وَقَالَ فِي حَدِيثٍ آخَرَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَرَادَ أَنْ يُوعِيَهُ اللَّهُ عَزَّ وَجَلَّ الْقُرْآنَ وَالْعِلْمَ فَلْيَكْتُبْ هَذَا الدُّعَاءَ فِي إِنَاءٍ نَظِيفٍ بَعْسِلٍ مَادِيٍّ ثُمَّ يَغْسِلُهُ بِمَاءِ الْمَطَرِ قَبْلَ أَنْ يَمَسَّ الْأَرْضَ وَيَسْرُبُهُ ثَلَاثَةَ أَيَّامٍ عَلَى الرَّيْقِ فَإِنَّهُ يَحْفَظُ ذَلِكَ إِنْ شَاءَ اللَّهُ .

And he^{asws} said in another Hadeeth: ‘Rasool-Allah^{saww} said: ‘The one who wants Allah^{azwj} Mighty and Majestic should Cause him to retain (memorise) the Quran and the Knowledge, so let him write this supplication in a clean container with white honey, then wash it with rain water before it touches the ground, and drink it for three days upon the empty stomach, for it would make him memorise that, Allah^{azwj} Willing’.³⁵

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَعْلَمُكَ دُعَاءً لَا تَنْسَى الْقُرْآنَ اللَّهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ أَبَدًا مَا أَبْقَيْتَنِي وَارْحَمْنِي مِنْ تَكْلُفٍ مَا لَا يُعِينُنِي وَارْزُقْنِي حُسْنَ الْمُنَظَرِ فِيمَا يُرْضِيكَ عَنِّي وَالْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي

From him, from his father, from Hammad Bin Isa,

(It has been narrated) raising it to Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} shall teach you a supplication, (by which) you will not forget the Quran, ‘O Allah^{azwj}! Have Mercy on me so I neglect disobeying You^{azwj} for ever what it my remaining (life), and have Mercy on me from encumbering what is not befitting for me, and Grace me the good scenery in what would Please You^{azwj} from me, and Impose the memorisation of Your^{azwj} Book in my heart just as You^{azwj} Taught me and Graced me that I recite it upon as which would Please You^{azwj} from me.

اللَّهُمَّ نَوِّرْ بِكِتَابِكَ بَصِيرَتِي وَاشْرَحْ بِهِنَّ صَدْرِي وَفَرِّحْ بِهِ قَلْبِي وَاطْلُقْ بِهِ لِسَانِي وَاسْتَعْمِلْ بِهِ بَدَنِي وَ قَوِّنِي عَلَى ذَلِكَ وَ أَعْنِي عَلَيْهِ إِنَّهُ لَا مُعِينَ عَلَيْهِ إِلَّا أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ .

O Allah^{azwj}! Illuminate my vision by Your^{azwj} Book and Expand my chest by it, and Cause my heart to be happy with it, and Loosen my tongue by it, and Utilise my body by it, and Strengthen me upon that, and Assist me upon it, (for) there is no Aider upon it except You^{azwj}. There is no god except You^{azwj}’.

قَالَ وَ رَوَاهُ بَعْضُ أَصْحَابِنَا عَنْ وَليدِ بْنِ صَبِيحٍ عَنْ حَفْصِ الْأَعْوَرِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) .

He (the narrator) said, ‘Some of our companions have reported from Waleed Bin Sabeeh, from Hafs Al-Awr, from Abu Abdullah^{asws},³⁶

³⁵ Al Kafi V 2 – The Book Of Supplication CH 59 H 1

³⁶ Al Kafi V 2 – The Book Of Supplication CH 59 H 2

بَابُ دَعَوَاتِ مُوجَزَاتٍ لِجَمِيعِ الْحَوَائِجِ لِلدُّنْيَا وَالْآخِرَةِ

Chapter 60 – Brief supplications for the entirety of the needs of the world and the Hereafter

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلِ اللَّهُمَّ اجْعَلْنِي أَحْشَاكَ كَأَنِّي أَرَاكَ وَ أَسْعِدْنِي بِتَقْوَاكَ وَ لَا تُشَقِّتِي بِنَشْطِي لِمَعَاصِيكَ وَ خِرْ لِي فِي قَضَائِكَ وَ بَارِكْ لِي فِي قَدْرِكَ حَتَّى لَا أَحِبَّ تَأْخِيرَ مَا عَجَّلْتَ وَ لَا تَعْجِلْ مَا أَخَّرْتَ وَ اجْعَلْ غِنَايَ فِي نَفْسِي وَ مَعْنِي بِسَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ انصُرْنِي عَلَى مَنْ ظَلَمَنِي وَ ارْنِي فِيهِ فُذْرَتَكَ يَا رَبَّ وَ أَقِرَّ بِذَلِكَ عَيْنِي .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ismail Bin Sahl, from Abdullah Bin Jundab, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Say, ‘O Allah^{azwj}! Make me to fear You^{azwj} as if I can see You^{azwj}, and Assist me with being pious to You^{azwj}, and do not Cause me to be miserable by my practicing to disobeying You^{azwj}, and Choose for me in Your^{azwj} Judgment, and Bless for me in Your^{azwj} Ordainment until I do not love the delay of what You^{azwj} Hasten nor hastening of what You^{azwj} Delay; and Make self-sufficiency in myself, and Cause me to enjoy with my hearing and my vision, and Make them both as the inheritors from me, and Help me against the ones who oppress me, and Show me Your^{azwj} Power in it, O Lord^{azwj}, and my eyes to be delighted with that”³⁷.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي سُلَيْمَانَ الْجَصَّاصِ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اللَّهُمَّ اعْنِي عَلَى هَوْلِ يَوْمِ الْقِيَامَةِ وَ أَخْرِجْنِي مِنَ الدُّنْيَا سَالِمًا وَ زَوْجِنِي مِنَ الْحَوْرِ الْعَيْنِ وَ اكْفِنِي مَوْتِنِي وَ مَوْتَةَ عِيَالِي وَ مَوْتَةَ النَّاسِ وَ ادْخُلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Suleyman Al Jassas, from Ibrahim Bin Maymoun who said,

‘I heard Abu Abdullah^{asws} saying: ‘O Allah^{azwj}! Assist me upon the terror of the Day of Judgment and Extract me safely from the world, and Pair me with the Maiden Houries, and Suffice me for my livelihood and the livelihood of my dependants, and livelihood of the people, and by Your^{azwj} Mercy Enter me to be among the righteous servants”³⁸.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ سُوءٍ أَحَاطَ بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَاقِبَتِكَ فِي أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الآخِرَةِ .

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Say, ‘O Allah^{azwj}! I ask You^{azwj} from every goodness Your^{azwj} Knowledge is Encompassing with, and I seek Refuge with You^{azwj} from every evil Your^{azwj} Knowledge is Encompassing with. O Allah^{azwj}! I

³⁷ Al Kafi V 2 – The Book Of Supplication CH 60 H 1

³⁸ Al Kafi V 2 – The Book Of Supplication CH 60 H 2

ask You^{azwj} for Your^{azwj} good health to be in my life-time, all of it, and I seek Refuge with You^{azwj} from every disgrace of the world and the Punishment of the Hereafter”.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ حَمِيحاً عَنْ عَلِيِّ بْنِ زِيَادٍ قَالَ كَتَبَ عَلِيُّ بْنُ بَصِيرٍ يَسْأَلُهُ أَنْ يَكْتُبَ لَهُ فِي أَسْفَلِ كِتَابِهِ دُعَاءً يُعَلِّمُهُ إِيَّاهُ يَدْعُو بِهِ فَيُعَصِّمُ بِهِ مِنَ الذُّنُوبِ جَامِعاً لِلدُّنْيَا وَالْآخِرَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ali Bin Ziyad who said,

‘Ali Bin Baseer wrote to him^{asws}, asking him^{asws} that he^{asws} write to him at the bottom of his^{asws} letter, teaching him a supplication he can supplicate with, so he can be saved from the comprehensive sins of the world and the Hereafter.

فَكَتَبَ (عَلَيْهِ السَّلَام) بِخَطِّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ وَ لَمْ يَهْتِكِ السُّنْنَ عَنِّي يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنْ يَا مُبْتَدِئَ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا

So he^{asws} wrote in his^{asws} own handwriting: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. O the One^{azwj} Who Manifest the beauty and Veils the ugliness, and does not Tear down the Veil from me. O Benevolent, the Pardon, O Excellent Overlooker! O Extensive of Forgiveness! O Most Extensive of the Hands with the Mercy! O Companion of every conversation, and O the End-point of every complaint! O the Benevolent Excuser! O the Magnifier of the Favours! O the Initiator of every Bounty it is being deserved!

يَا رَبِّاهُ يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غِيَاثَاهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ ثُمَّ تَسْأَلُ مَا بَدَا لَكَ .

O Lord^{azwj}! O Chief! O Master! O Rescuer! Send *Salawat* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}; and I ask You^{azwj} that You^{azwj} do not Make me to be in the Fire’. Then ask whatever comes to you’.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ وَ أَبِي طَالِبٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اللَّهُمَّ أَنْتَ تَقْتَبِي فِي كُلِّ كَرْبَةٍ وَ أَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي بَعْثٌ وَ عِدَّةٌ كَمَ مِنْ كَرَبٍ يَضْعُفُ عَنْهُ الْفَوَادُ وَ تَقُولُ فِيهِ الْحِيلَةُ وَ يَخْذُلُ عَنْهُ الْقَرِيبُ وَ الْبَعِيدُ وَ يَسْمَتُ بِهِ الْعَدُوُّ وَ تَعِينِي فِيهِ الْأُمُورُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Barqy, and Abu Talib, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘(Say), ‘O Allah^{azwj}! You^{azwj} are my reliance during every worry, and You^{azwj} are my hope during every difficulty, and Your^{azwj} are for me during every matter which descends with me, as a Trustworthy and the Resource. And how many worries were such that the heart was weakened from it, and the plans were scarce with regards to it, and the end near ones and the far ones abandoned from it, and the enemies gloated with it, and the life-time was exhausted in it.

أَنْزَلْتَهُ بِكَ وَ شَكْوَتُهُ إِلَيْكَ رَاغِباً فِيهِ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيٌّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَاكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمُنُّ فَاضِلاً .

³⁹ Al Kafi V 2 – The Book Of Supplication CH 60 H 3

⁴⁰ Al Kafi V 2 – The Book Of Supplication CH 60 H 4

I revealed it to You^{azwj} and complained of it to You^{azwj}, turning away from the ones besides You^{azwj}. Therefore, Relieve it and Remove it and Suffice for it, for You^{azwj} are the Patron of every Bounty and a Companion of every need, and the End-point of every desire. So, for You^{azwj} is the abundant Praise, and for You^{azwj} is the extra Favours (to Grant)'.⁴¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَجَمَالِكَ وَكَرَمِكَ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Isa Bin Abdullah Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Say, 'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Majesty and Your^{azwj} Beauty and Your^{azwj} benevolence that You^{azwj} Do for me such and such'.⁴²

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي أَكْثَرَ مِنْ أَنْ تَقُولَ اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ قُلْتُ أَمَا الْمُعَارِينَ فَقَدْ عَرَفْتُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

From him, from Ibn Mahboub, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'He^{asws} said to me: 'You should frequent in saying, 'O Allah^{azwj}! Do not Make me to be from the ones of temporary *Eman*, nor Exit me from the deficiency (*Taqseer*)'. I said, 'As for the ones of temporary *Eman*, so I have recognised, but what is the meaning of 'Do not Exit me from the deficiency (*Taqseer*)?'

قَالَ كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقْصِراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِي مَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مُقْصِرُونَ .

He^{asws} said: 'Every deed you perform intending the Face of Allah^{azwj} Mighty and Majestic by it, so become a deficient one (*Muqassir*) within yourself, for the people, all of them, in their deeds regarding what is between them and Allah^{azwj} Mighty and Majestic, are (all) deficient (*Muqassireen*)'.⁴³

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لَقَدْ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لِرَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ بِكَلِمَتَيْنِ دَعَا بِهِمَا قَالَ اللَّهُمَّ إِنَّ تُعَذِّبْنِي فَأَهْلُ لِدَاكِ أَنَا وَ إِنْ تَغْفِرْ لِي فَأَهْلُ لِدَاكِ أَنْتَ فَغَفَرَ اللَّهُ لَهُ .

From him, from Ibn Mahboub, from Aban, from Abdul Rahman Bin Ayn who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} Mighty and Majestic had Forgiven a man from the people of the valleys due to two phrases he supplicated with. He said, 'O Allah^{azwj}! If You^{azwj} were to Punish me, so I am deserving of that, and if You^{azwj} were to Forgive me, so You^{azwj} are Rightful with it'. So Allah^{azwj} Forgave him'.⁴⁴

⁴¹ Al Kafi V 2 – The Book Of Supplication CH 60 H 5

⁴² Al Kafi V 2 – The Book Of Supplication CH 60 H 6

⁴³ Al Kafi V 2 – The Book Of Supplication CH 60 H 7

⁴⁴ Al Kafi V 2 – The Book Of Supplication CH 60 H 8

عَنْهُ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ عَنْ عَمِّهِ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ يَا مَنْ دَلَّنِي عَلَى نَفْسِيهِ وَ دَلَّلَ قَلْبِي بِتَصَدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ فِي الدُّنْيَا وَالْآخِرَةِ .

From him, from Yahya Bin Al Mubarak, from Ibrahim Bin Abu Al Balaad, from his uncle,

(It has been narrated) from Al-Reza^{asws} having said: ‘(Say), ‘O the One Who Pointed me upon myself and Humbled my heart by Ratifying Him^{azwj}! I ask You^{azwj} for the security, and the *Eman* in the world and the Hereafter’⁴⁵.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فِي فِنَاءِ الْكَعْبَةِ فِي اللَّيْلِ وَهُوَ يُصَلِّي فَأَطَالَ الْقِيَامَ حَتَّى جَعَلَ مَرَّةً يَتَوَكَّأُ عَلَى رِجْلِهِ الْيُمْنَى وَ مَرَّةً عَلَى رِجْلِهِ الْيُسْرَى ثُمَّ سَمِعْتُهُ يَقُولُ بِصَوْتٍ كَأَنَّهُ بَاكِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from his father who said,

‘I saw Ali^{asws} Bin Al-Husayn^{asws} in the courtyard of the Kabah during the night and he^{asws} was praying *Salāt*, and he^{asws} prolonged the standing until he repeatedly leaned upon his^{asws} right leg, and at times upon his^{asws} left leg. Then I heard him^{asws} saying in a voice as if he^{asws} was crying. (The supplication is):

يَا سَيِّدِي تُعَذِّبُنِي وَ حُبُّكَ فِي قَلْبِي أَمَا وَ عِزَّتِكَ لَئِن فَعَلْتَ لَتَجْمَعَنَّ بَيْنِي وَ بَيْنَ قَوْمٍ طَالَ مَا عَادَيْتُهُمْ فِيكَ .

‘O my Master! Will You^{azwj} Punish me while Your^{azwj} Love is in my^{asws} heart? But, by Your^{azwj} Mighty, if You^{azwj} Do so, You^{azwj} would be Gathering between me^{asws} and the group of people with whom I^{asws} have prolonged being their enemy for Your^{azwj} Sake’⁴⁶.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ دَاوُدَ الرَّقِّيِّ قَالَ إِنِّي كُنْتُ أَسْمَعُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَكْثَرَ مَا يُلِحُّ بِهِ فِي الدُّعَاءِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from one of our companions, from Dawood Al Raqyy who said,

‘I used to frequently hear Abu Abdullah^{asws} what he^{asws} would frequently supplicate to Allah^{azwj},

عَلَى اللَّهِ بِحَقِّ الْخَمْسَةِ يَعْنِي رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرَ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ (صَلَوَاتُ اللَّهِ عَلَيْهِمْ)

By the right of the (Holy) Five – meaning Rasool-Allah^{saww}, and Amir Al Momineen^{asws}, and Fatima^{asws}, and Al Hassan^{asws} and Al Husayn^{asws},⁴⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ عَلَّمَنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) دُعَاءً وَ أَمَرَنَا أَنْ نَدْعُو بِهِ يَوْمَ الْجُمُعَةِ اللَّهُمَّ إِنِّي تَعَمَّدْتُ الْبَيْتَ بِحَاجَتِي وَ أَنْزَلْتَ بِكَ الْيَوْمَ فَقْرِي وَ مَسَكَنْتَنِي فَأَنَا الْيَوْمَ لِمَغْفِرَتِكَ أَرْجَى مِنِّي لِعَمَلِي وَ لِمَغْفِرَتِكَ وَ رَحْمَتِكَ أَوْسَعُ مِنْ ذُنُوبِي

⁴⁵ Al Kafi V 2 – The Book Of Supplication CH 60 H 9

⁴⁶ Al Kafi V 2 – The Book Of Supplication CH 60 H 10

⁴⁷ Al Kafi V 2 – The Book Of Supplication CH 60 H 11

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Ibrahim Al Karkhy who said,

‘Abu Abdullah^{asws} taught us a supplication and instructed us that we should be supplicating with it on the day of Friday: ‘(Say), ‘O Allah^{azwj}! I have deliberated to You^{azwj} with my need and revealed to You^{azwj} today, my poverty and my destitution. Thus, today, I am hoping for Your^{azwj} Forgiveness for my deeds, and for Your^{azwj} Forgiveness and Your^{azwj} Mercy which is more Capacious than my sins.

فَقَوْلَ قَضَاءٍ كُلِّ حَاجَةٍ هِيَ لِي بِقُدْرَتِكَ عَلَيْهَا وَ تَبَسُّبِ ذَلِكَ عَلَيْكَ وَ لِفَقْرِي إِلَيْكَ فَإِنِّي لَمْ أُصِْبْ خَيْرًا قَطُّ إِلَّا مِنْكَ وَ لَمْ يَصْرِفْ عَنِّي أَحَدٌ شَرًّا قَطُّ غَيْرُكَ وَ لَيْسَ أَرْجُو لِأَخْرَجِي وَ دُنْيَايَ سِوَاكَ وَ لَا لِيَوْمِ فَقْرِي وَ يَوْمِ يَفْرُدُنِي النَّاسُ فِي حُفْرَتِي وَ أَفْضِي إِلَيْكَ يَا رَبِّ بِفَقْرِي .

So Undertake the fulfilment of every need which is for me, by Your^{azwj} Power over it, and that is Easy upon You^{azwj} and my poverty to You^{azwj}, for I cannot attain goodness at all except from You^{azwj}, and no one can exchange evil from me at all apart from You^{azwj}, and I do not hope for my Hereafter and my world (to anyone) besides You^{azwj}, nor for my day of poverty and the day of my isolation from the people in my pit (grave), and I am panicking to You^{azwj}, O Lord^{azwj}, with my poverty’.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ زَيْدِ الصَّائِغِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ادْعُ اللَّهَ لَنَا فَقَالَ اللَّهُمَّ ارْزُقْهُمْ صِدْقَ الْحَدِيثِ وَ آدَاءَ الْأَمَانَةِ وَ الْمَحَافِظَةَ عَلَى الصَّلَوَاتِ اللَّهُمَّ إِنَّهُمْ أَحَقُّ خَلْقِكَ أَنْ تَفْعَلَهُ بِهِمْ اللَّهُمَّ وَ أَفْعَلَهُ بِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Atiyya, from Zayd Al Saig who said,

‘I said to Abu Abdullah^{asws}, ‘Supplicate to Allah^{azwj} for us’. So he^{asws} said: ‘O Allah^{azwj}! Grace them the truthful narrations, and payment of the entrustment, and the preservation upon the *Salāt*. O Allah^{azwj}! They are the most deserving of Your^{azwj} creatures that You^{azwj} Grant them (Favours). O Allah^{azwj}, and Grant them (Favours)’.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص يَقُولُ اللَّهُمَّ مَنْ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ وَ التَّفْوِيضِ إِلَيْكَ وَ الرِّضَا بِقُدْرِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخْرَجْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا رَبَّ الْعَالَمِينَ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘O Allah^{azwj}! Bestow upon me^{asws} with the reliance upon You^{azwj}, and the delegation to You^{azwj} (of the affairs), and the pleasure with Your^{azwj} Ordainment, and the submission to Your^{azwj} Command, until I^{asws} do not love the hastening of whatever You^{azwj} Delay, nor the delay of what You^{azwj} Hasten, O Lord^{azwj} of the worlds’.⁵⁰

⁴⁸ Al Kafi V 2 – The Book Of Supplication CH 60 H 12

⁴⁹ Al Kafi V 2 – The Book Of Supplication CH 60 H 13

⁵⁰ Al Kafi V 2 – The Book Of Supplication CH 60 H 14

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ سُهَيْمٍ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَهُوَ رَافِعٌ يَدَهُ إِلَى السَّمَاءِ رَبِّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا لَا أَقَلَّ مِنْ ذَلِكَ وَلَا أَكْثَرَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Suheyim, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying while he^{asws} was raising his^{asws} hand towards the sky: 'O Lord^{azwj}! Do not Leave me to myself (even) for the blink of an eye, ever, neither less than that nor more'.

قَالَ فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ تَحَدَّرَ الدُّمُوعُ مِنْ جَوَانِبِ لِحْيَتِهِ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا ابْنَ أَبِي يَعْفُورِ إِنَّ يُونُسَ بْنَ مَتَّى وَكَلَّهُ اللَّهُ عَزَّ وَجَلَّ إِلَى نَفْسِهِ أَقَلَّ مِنْ طَرْفَةِ عَيْنٍ فَأُحْدِثَ ذَلِكَ الذَّنْبَ قُلْتُ قَبْلَ أَنْ يَكْفُرَ أَصْلَحَكَ اللَّهُ قَالَ لَا وَ لَكِنَّ الْمَوْتَ عَلَى تِلْكَ الْحَالِ هَلَاكٌ .

He (the narrator) said, 'So it was with immediate flow of the tears from the sides of his^{asws} beard. Then he^{asws} turned towards me and he^{asws} said: 'O Ibn Abu Yafour! Yunus Bin Matta^{ra}, Allah^{azwj} Mighty and Majestic Left him^{as} to himself^{as} for less than the blink of an eye, so he^{as} committed that sin'. I said, 'So did he^{as} reach disbelief with it, may Allah^{azwj} Keep you^{asws} well!?' He^{asws} said: 'No, but the death upon that state is destruction'⁵¹.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ رَفَعَهُ قَالَ أَتَى جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهُ إِنَّ رَبَّكَ يَقُولُ لَكَ إِذَا أَرَدْتَ أَنْ تَعْبُدَنِي يَوْمًا وَ لَيْلَةً حَقَّ عِبَادَتِي فَارْفَعْ يَدَيْكَ إِلَيَّ وَ قُلْ

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

'He^{asws} said: 'Jibraeel^{as} came over to the Prophet^{as} and said to him^{saww}: 'Your^{saww} Lord^{azwj} is Saying to you^{saww}. "Whenever you^{saww} to worship Me^{azwj} for a day and night as is the right of My^{azwj} worship, so raise your^{saww} hands towards Me^{azwj} and say: -

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا مُنْتَهَى لَهُ دُونَ عِلْمِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَمَدَ لَهُ دُونَ مَشِيئَتِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا جَزَاءَ لِقَائِهِ إِلَّا رِضَاكَ

'O Allah^{azwj}! For You^{azwj} is the Praise, eternal Praise along with Your^{azwj} Eternality; and for You^{azwj} is the Praise, a Praise with no end to it besides Your^{azwj} Knowledge; and for You^{azwj} is the Praise, a Praise having not extension for it besides Your^{azwj} Desire; and for You^{azwj} is the Praise, a Praise having no Recompense for its speaker except Your^{azwj} Pleasure.

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمَنْ كُلُّهُ وَ لَكَ الْفَخْرُ كُلُّهُ وَ لَكَ الْبَهَاءُ كُلُّهُ وَ لَكَ النُّورُ كُلُّهُ وَ لَكَ الْعِزَّةُ كُلُّهَا وَ لَكَ الْجَبْرُوتُ كُلُّهَا وَ لَكَ الْعِظَمَةُ كُلُّهَا وَ لَكَ الدُّنْيَا كُلُّهَا وَ لَكَ الْآخِرَةُ كُلُّهَا وَ لَكَ اللَّيْلُ وَ النَّهَارُ كُلُّهُ وَ لَكَ الْخَلْقُ كُلُّهُ وَ بِيَدِكَ الْخَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَةً وَ سِرُّهُ

O Allah^{azwj}! For You^{azwj} is the Praise, all of it, and for You^{azwj} is the Favour, all of it, and for You^{azwj} is the Beauty, all of it, and for You^{azwj} is the Light, all of it, and for You^{azwj} is the Might, all of it, and for You^{azwj} is the Grandeur, all of it, and for You^{azwj} is the Magnificence, all of it, and for You^{azwj} is the world, all of it, and for You^{azwj} is the Hereafter, all of it, and for You^{azwj} is the night and the day, all of it, and for You^{azwj} is

⁵¹ Al Kafi V 2 – The Book Of Supplication CH 60 H 15

the creation, all of it, and in Your^{azwj} Hand is the goodness, all of It, and to You^{azwj} do the matters return, all of them, its public and its private.

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا أَبَدًا أَنْتَ حَسَنُ الْبَلَاءِ جَلِيلُ الثَّنَاءِ سَابِغُ النِّعَمَاءِ عَدْلُ الْقَضَاءِ جَزِيلُ الْعَطَاءِ حَسَنُ الْإِلَاءِ إِلَهُ مَنْ فِي الْأَرْضِ وَ إِلَهُ مَنْ فِي السَّمَاءِ

O Allah^{azwj}! The Praise is for You^{azwj}, an everlasting Praise. You^{azwj} are the Good affliction, the One of Majestic Laudation, the concealed Bounty Giver, the Just Judge, the abundant Giver, the Good Rewarder, Lord^{azwj} of the one in the earth and Lord^{azwj} of the ones in the sky.

اللَّهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشَّدَادِ وَ لَكَ الْحَمْدُ فِي الْأَرْضِ الْمِهَادِ وَ لَكَ الْحَمْدُ طَاقَةَ الْعِبَادِ وَ لَكَ الْحَمْدُ سَعَةَ الْبِلَادِ وَ لَكَ الْحَمْدُ فِي الْجِبَالِ الْأَوْتَادِ وَ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَى وَ لَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى وَ لَكَ الْحَمْدُ فِي الْأَخِرَةِ وَ الْأُولَى وَ لَكَ الْحَمْدُ فِي الْمُنَابِي وَ الْقُرْآنِ الْعَظِيمِ

O Allah^{azwj}! For You^{azwj} is the Praise in the seven mighty (skies), and for You^{azwj} is the Praise in the earth spread out, and for You^{azwj} is the Praise of the endurance of the servants, and for You^{azwj} is the Praise at the times of the afflictions, and for You^{azwj} is the Praise in the mountains (like) pegs, and for You^{azwj} is the Praise in the night when it cover, and for You^{azwj} is the Praise in the day when it brightens, and for You^{azwj} is the Praise in the Hereafter, and the former (life in the earth), and for You^{azwj} is the Praise in the doubles (Imams^{asws} and the Magnificent Quran.

وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ وَ الْأَرْضُ جَمِيعًا قَبِضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ سُبْحَانَكَ رَبَّنَا وَ تَعَالَيْتَ وَ تَبَارَكْتَ وَ تَقَدَّسَتْ

And Glory be to Allah^{azwj}, and with His^{azwj} Praise, and the earth, all of it would be in His^{azwj} Grip on the Day of Judgment, and the skies would be (like) leaflets in His^{azwj} Right Hand. Glorious is He^{azwj} and Exalted from what they (people) are associating. Glory be to Him^{azwj} and with His^{azwj} Praise. Everything will perish except for His^{azwj} Face. Glory be to You^{azwj}, our Lord^{azwj}, and You^{azwj} are more Exalted, and more Blessed, and Holier.

خَلَقْتَ كُلَّ شَيْءٍ بِقُدْرَتِكَ وَ قَهَرْتَ كُلَّ شَيْءٍ بِعِزَّتِكَ وَ عَلَوْتَ فَوْقَ كُلِّ شَيْءٍ بَارْتِفَاعِكَ وَ غَلَبْتَ كُلَّ شَيْءٍ بِقُوَّتِكَ وَ ابْتَدَعْتَ كُلَّ شَيْءٍ بِحِكْمَتِكَ وَ عَلِمْتَ كُلَّ شَيْءٍ بِرُسُلِكَ بِكُنُوتِكَ وَ هَدَيْتَ الصَّالِحِينَ بِإِدْنِكَ وَ أَيْدَتَ الْمُؤْمِنِينَ بِنَصْرِكَ وَ قَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ

You^{azwj} Created everything by Your^{azwj} Power, and Compelled everything by Your^{azwj} Mighty, and Exalted above everything by Your^{azwj} Loftiness, and Overcame everything by Your^{azwj} Strength, and Initiated everything by Your^{azwj} Wisdom and Your^{azwj} Knowledge, and Sent the Rasools^{as} with Your^{azwj} Books, and Guided the righteous ones by Your^{azwj} Permission, and Aided the Momineen by Your^{azwj} Help, and Coerced Your^{azwj} creatures by Your^{azwj} Authority.

لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَا تَعْبُدُ غَيْرَكَ وَ لَا نَسْأَلُ إِلَّا إِيَّاكَ وَ لَا نَرْعُبُ إِلَّا إِلَيْكَ أَنْتَ مَوْضِعُ شُكْرَانَا وَ مُنْتَهَى رَغْبَتِنَا وَ إِلَهْنَا وَ مَلِكُنَا .

There is no god except You^{azwj}, Alone. There is no associate for You^{azwj}. Neither do we worship any apart from You^{azwj}, nor do we ask except You^{azwj}, nor do we turn

towards except to You^{azwj}. You^{azwj} are the place of (placing) our complaints, and the end-point of our hopes, and (You^{azwj} are) our God^{azwj} and our King”.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ابْتِدَاءً مِنْهُ يَا مُعَاوِيَةُ أَمَا عَلِمْتَ أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَشَكَاَ الْإِبْطَاءَ عَلَيْهِ فِي الْجَوَابِ فِي دُعَائِهِ فَقَالَ لَهُ أَيْنَ أَنْتَ مِنَ الدُّعَاءِ السَّرِيعِ الْإِجَابَةِ فَقَالَ لَهُ الرَّجُلُ مَا هُوَ

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

‘Abu Abdullah^{asws} said to me, initiating from himself^{asws}: ‘O Muawiya! Do you not know that a man came over to Amir Al-Momineen^{asws}, so he complained of the slowness upon him regarding the Answer of his supplication. So he^{asws} said to him: ‘Where are you from the supplication of the quick response?’ So the man said to him, ‘What is it?’

قَالَ قُلِ

He^{asws} said: ‘Say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْأَجَلِّ الْأَكْرَمِ الْمَخْزُونِ الْمَكْنُونِ النُّورِ الْحَقِّ الْبُرْهَانِ الْمُبِينِ الَّذِي هُوَ نُورٌ مَعَ نُورٍ وَ نُورٌ مِنْ نُورٍ وَ نُورٌ فِي نُورٍ وَ نُورٌ عَلَى نُورٍ وَ نُورٌ فَوْقَ كُلِّ نُورٍ وَ نُورٌ يُضِيءُ بِهِ كُلُّ ظُلْمَةٍ وَ يُكْسِرُ بِهِ كُلُّ شِدَّةٍ وَ كُلُّ شَيْطَانٍ مَرِيدٍ وَ كُلُّ جَبَّارٍ عَنِيدٍ

‘O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Magnificent Name, the most Magnificent, and most Majestic, the most Benevolent, the most Treasured, the Light, the Truth, the Manifest Proof which it is a Light with a Light, and a light from a Light, and a Light in a Light, and a Light upon a Light, and a Light above every Light, and a Light by which every darkness is illuminated, and by which everything is broken down, and every Expelled Satan^{la}, and every tenacious tyrant.

لَا تَقْرُبُ بِهِ أَرْضٌ وَ لَا تَقُومُ بِهِ سَمَاءٌ وَ يَأْمَنُ بِهِ كُلُّ خَائِفٍ وَ يَبْطُلُ بِهِ سِحْرُ كُلِّ سَاحِرٍ وَ بَغْيُ كُلِّ بَاغٍ وَ حَسَدُ كُلِّ حَاسِدٍ وَ يَبْصَدُّعُ لِعَظَمَتِهِ الْبُرِّ وَ الْبَحْرِ وَ يَسْتَقِلُّ بِهِ الْفَلَاحُ حِينَ يَتَكَلَّمُ بِهِ الْمَلَكُ فَلَا يَكُونُ لِلْمَوْجِ عَلَيْهِ سَبِيلٌ وَ هُوَ اسْمُكَ الْأَعْظَمُ الْأَعْظَمُ الْأَجَلُّ الْأَجَلُّ النُّورُ الْأَكْبَرُ الَّذِي سَمَّيْتَ بِهِ نَفْسَكَ وَ اسْتَوَيْتَ بِهِ عَلَى عَرْشِكَ

Neither can the earth bear it nor can the sky stand by it; and every fearful ones is secured by it; and there is invalidated by it the magic of every magician, and the rebellion of every rebel, and the envy of every envying one; and the land and the sea crack up due to its Magnificence, and the ships sail by it when the Angels speak with it, so there does not happen to be a way for the waves upon it, and it is Your^{azwj} most Magnificent Name and the most Majestic, the Great Light which You^{azwj} Named Yourself^{azwj} with and Established Yourself^{azwj} upon the Throne with it.

وَ أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ أَهْلِ بَيْتِهِ أَسْأَلُكَ بِكَ وَ بِهِمْ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا .

And I divert to You^{azwj} by Muhammad^{saww} and the People^{asws} of his^{saww} Household. I ask You^{azwj} by You^{azwj} and by them^{asws} that You^{azwj} Send *Salawāt* upon

⁵² Al Kafi V 2 – The Book Of Supplication CH 60 H 16

Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} (please) Resolve such and such with me”.⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَمْرٍو بْنِ أَبِي الْمُقْدَامِ قَالَ أَمَلَى عَلَيَّ هَذَا الدُّعَاءَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَهُوَ جَامِعٌ لِلدُّنْيَا وَالْآخِرَةِ تَقُولُ بَعْدَ حَمْدِ اللَّهِ وَالتَّائِبِ عَلَيْهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Amro Bin Abu Al Miqdam who said,

‘This supplication was dictated upon me by Abu Abdullah^{azwj}, and it is comprehensive for the world and the Hereafter. You should be saying after the Praise of Allah^{azwj} and the Laudation upon Him^{azwj}. -

اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْقَهَّارُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْجَبَّارُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحِيمُ الْغَفَّارُ

O Allah^{azwj}! You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forbearing, the Benevolent; and You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Mighty, the Wise. And You^{azwj} are Allah^{azwj}. There Is no god except You^{azwj}, the Alone, the Subduer. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the King, the Compeller. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Merciful, the Forgiver.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ شَدِيدُ الْمَحَالِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ السَّمِيعُ الْبَصِيرُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنِيغُ الْقَدِيرُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الشَّكُورُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَمِيدُ الْمَجِيدُ

And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj} the intensely unimaginable. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Great, the Exalted. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Hearing, the Seeing. You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Invincible, the all-Powerful. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forgiver, the Grateful. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the most Praised, the most Glorified.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْوَدُودُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الدِّيَّانُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْجَوَادُ الْمَاجِدُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ

And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forgiver, the Cordial. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Affectionate, the Benefactor. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Forbearing, the Recompensing. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Generous, the Glorious. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Alone, the One.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَائِبُ الشَّاهِدُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الظَّاهِرُ الْبَاطِنُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ بِكُلِّ شَيْءٍ عَلِيمٌ تَمَّ نُورُكَ فَهَدَيْتَ وَبَسَطْتَ يَدَكَ فَأَعْطَيْتَ رَبَّنَا وَجْهَكَ أَكْرَمَ أَوْجُوهِهِ وَجْهَتِكَ خَيْرُ الْجِهَاتِ وَعَطَيْتَكَ أَفْضَلَ الْعَطَايَا وَأَهْنَوْنَا

⁵³ Al Kafi V 2 – The Book Of Supplication CH 60 H 17

And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Unseen, the Witness. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Manifest, the Hidden. And You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, Knower of everything. Your^{azwj} Light is Perfect, so You^{azwj} Guide, and Your^{azwj} Hand Extends, so You^{azwj} Give. Our Lord^{azwj}! Your^{azwj} Face is Benevolent, and Your^{azwj} Perspective is the best of the perspectives, and Your^{azwj} Gift is the most superior of the Gifts and the most welcoming.

تَطَاعُ رَبَّنَا فَتَشْكُرُ وَ تُعْصِي رَبَّنَا فَتَعُورُ لِمَنْ شِئْتَ تُجِيبُ الْمُضْطَرِّينَ وَ تَكْشِفُ السُّوءَ وَ تَقْبَلُ التَّوْبَةَ وَ تَعْفُو عَنِ الذُّنُوبِ لَا تُجَازِي أَيَادِيكَ وَ لَا تُحْصَى نِعْمَتُكَ وَ لَا يَبْلُغُ مَذْحِكُكَ قَوْلُ قَائِلٍ

You^{azwj} are obeyed, our Lord^{azwj}, so You^{azwj} are Grateful, and You^{azwj} are disobeyed, our Lord^{azwj}, so You^{azwj} Forgive the one You^{azwj} so Desire to. You^{azwj} Answer the desperate ones, and Remove the evil, and Accept the repentance, and Pardon from the sins. Your^{azwj} Aid cannot be exceeded (by anyone else), nor can Your^{azwj} Bounties be counted, nor can Your^{azwj} Eulogy cannot be reached by the words of the speaker.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ رُوْحَهُمْ وَ رَاحَتَهُمْ وَ سُرُورَهُمْ وَ أَذِقْنِي طَعْمَ فَرَجِهِمْ وَ أَهْلِكَ أَعْدَاءَهُمْ مِنَ الْجِنِّ وَ الْإِنْسِ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ اجْعَلْنَا مِنَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

O Allah^{azwj}! Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, and Hasten their^{asws} relief, and their^{asws} comfort, and their^{asws} rest, and their^{asws} joy, and Cause me to taste the food (pleasure) of their^{asws} relief, and Destroy their^{asws} enemies from the Jinn and the human beings, and Give us goodness in the world and goodness in the Hereafter, and Save us from the Punishment of the Fire, and Make us to be from those who **[2:62] there would be no fear for them, nor shall they be grieving.**

وَ اجْعَلْنِي مِنَ الَّذِينَ صَدَرُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ وَ تَبَيَّنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ بَارِكْ لِي فِي الْمَحْيَا وَ الْمَمَاتِ وَ الْمَوْفِقِ وَ النُّشُورِ وَ الْحِسَابِ وَ الْمِيزَانَ وَ أَهْوَالَ يَوْمِ الْقِيَامَةِ وَ سَلِّمْ عَلَيَّ عَلَى الصِّرَاطِ وَ أَجْزِنِي عَلَيْهِ وَ ارْزُقْنِي عِلْمًا نَافِعًا وَ يَفِينًا صَادِقًا وَ نَقَى وَ بَرًّا وَ وِرْعًا وَ خَوْفًا مِنْكَ وَ فَرَقًا يَبْلُغُنِي مِنْكَ رُفْقَى وَ لَا يُبَاعِدُنِي عَنْكَ

And Make me to be from **[16:42] Those who are patient and upon their Lord they are relying**, and Affirm me **[14:27] with the firm Word** in the life of the world and in the Hereafter, and Bless for me in the life, and the death, and the Pausing, and the Resurrection, and the Reckoning, and the Scale, and the Horrors on the Day of Judgment, and Secure me upon the Bridge, and Allow me (to pass) upon it, and Grace me beneficial knowledge, and sincere conviction, and piety, and righteousness, and devoutness, and fear from You^{azwj}, and a separation (from others) making me reach closer to You^{azwj} and not distancing me from You^{azwj}.

وَ أَحِبِّبْنِي وَ لَا تُبْغِضْنِي وَ تَوَلَّنِي وَ لَا تَخْذُلْنِي وَ أَعْطِنِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ أَجْزِنِي مِنَ السُّوءِ كُلِّهِ بِحَدَافِيرِهِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ

And Love me and do not Hate me, and Befriend me and do not Abandon me, and Give me from the entirety of the goodness of the world and the Hereafter, what I

know of and what I do not know of, and Rescue me from the evil, all of it, by its strictness, what I know from it and what I do not know”.⁵⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَلَا تَخْصُنِي بِدُعَاءٍ قَالَ بَلَى

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘Can you^{asws} specialise me with a supplication?’ He^{asws} said: ‘Yes’.

قَالَ قُلْ يَا وَاجِدُ يَا مَاجِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا عَزِيزُ يَا كَرِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا سَامِعَ الدَّعَوَاتِ يَا أَجْوَدَ مَنْ سُئِلَ وَ يَا خَيْرَ مَنْ أُعْطِيَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ قُلْتُ وَ لَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ

He^{asws} said: ‘Say, ‘O the One, O Glorified, O the First, O the Last, O the One Who does not beget and is not begotten and there does not happen anyone to be a match for Him^{azwj}! O the Mighty, O the Benevolent, O the Affectionate, O the Benefactor, O the Hearer of the supplications, O the most Generous of the asked ones, and O the Best of the ones who give. O Allah^{azwj}! O Allah^{azwj}!’. I said, ‘**[37:75] And Nuh did call upon Us, so the most excellent Responders are We**’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُولُ نَعَمْ لِنِعْمَ الْمُجِيبُ أَنْتَ وَ نِعْمَ الْمَدْعُو وَ نِعْمَ الْمَسْئُولُ

Then Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} was saying: ‘Yes, You^{azwj} are the Best of the Responders, and the best of the ones supplicated to, and best of the ones asked from’.

أَسْأَلُكَ بِنُورِ وَجْهِكَ وَ أَسْأَلُكَ بِعِزَّتِكَ وَ قُدْرَتِكَ وَ جَبْرُوتِكَ وَ أَسْأَلُكَ بِمَلَكُوتِكَ وَ بِرِعَاكَ الْحَصِينَةَ وَ بِجَمْعِكَ وَ أَرْكَانِكَ كُلَّهَا وَ بِحَقِّ مُحَمَّدٍ وَ بِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا .

(Say), ‘I ask You^{azwj} by the Light of Your^{azwj} Face, and I ask You^{azwj} by Your^{azwj} Might, and Your^{azwj} Power, and Your^{azwj} Compulsion, and I ask You^{azwj} by Your^{azwj} Kingdom, and Your^{azwj} Fortified Shield, and by Your^{azwj} Grip, and Your^{azwj} Elements, all of them, and by the right of Muhammad^{saww}, and by the right of the successors^{as} after Muhammad^{saww}, that You^{azwj} should Send *Salawat* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} should Do such and such with me”⁵⁵.

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ عُمَارَةَ عَنْ حُسَيْنِ بْنِ أَبِي سَعِيدٍ الْمُكَارِيِّ وَ جَهْمِ بْنِ أَبِي جَهْمَةَ عَنْ أَبِي جَعْفَرٍ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ كَانَ يُعْرِفُ بِكُنْيَتِهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فَقَالَ نَعَمْ قُلْ

From him, from one of his companions, from Husayn Bin Umara, from Husayn Bin Abu Saeed Al Mukary and Jahm Bin Abu Jahma, from Abu Ja’far, a man from the people of Al Kufa who is well-known by his teknonym, said,

⁵⁴ Al Kafi V 2 – The Book Of Supplication CH 60 H 18

⁵⁵ Al Kafi V 2 – The Book Of Supplication CH 60 H 19

'I said to Abu Abdullah^{asws}, 'Teach me a supplication I can supplicate with'. So he^{asws} said: 'Yes, say,

يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَ يَا مَنْ أَمِنُ سَخَطَهُ عِنْدَ كُلِّ عَثْرَةٍ وَ يَا مَنْ يُعْطِي بِالْقَلِيلِ الْكَثِيرَ يَا مَنْ أَعْطَى مَنْ سَأَلَهُ تُحْنُنًا مِنْهُ وَ رَحْمَةً يَا مَنْ أَعْطَى مَنْ لَمْ يَسْأَلْهُ وَ لَمْ يُعْرِفْهُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطَانِي بِمَسْأَلَتِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَ جَمِيعِ خَيْرِ الْآخِرَةِ فَإِنَّهُ غَيْرُ مَنْقُوصٍ مَا أَعْطَيْتَنِي وَ زِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ .

'O the One I can hope to for every goodness, and O the One I can be safe from His^{azwj} Wrath during every stumble, and O the One Who Gives a lot due to a little, O the One Who Give to the one who asks Him^{azwj} as a Compassion from Him^{azwj} and a Mercy. O the One who Gives to the one who does not (even) ask Him^{azwj} and does not know Him^{azwj}! Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Give me due to my asking, from the entirety of goodness of the world and the entirety of the goodness of the Hereafter, for it is without a deficient what You^{azwj} have already Given me, and Increase it for me from the Expansiveness of Your^{azwj} Grace, O Benevolent!"⁵⁶

وَ عَنْهُ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ عَلَّمَ أَخَاهُ عَبْدَ اللَّهِ بْنِ عَلِيٍّ هَذَا الدُّعَاءَ .

And from him,

(It has been narrated) raising it to Abu Ja'far^{asws} that he^{asws} taught his brother Abdullah Bin Ali, this supplication:

اللَّهُمَّ ارْفَعْ ظَنِّي صَاعِدًا وَ لَا تُطْمِعْ فِيَّ عُدُوًّا وَ لَا حَاسِدًا وَ احْفَظْنِي قَائِمًا وَ قَاعِدًا وَ يَقْظَانًا [يَقْظَان] وَ رَاقِدًا اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اهْدِنِي سَبِيلَكَ الْأَقْوَمَ وَ قِنِي حَرَّ جَهَنَّمَ وَ احْطُطْ عَنِّي الْمَعْرَمَ وَ الْمَأْتَمَ وَ اجْعَلْنِي مِنْ خَيْرِ خِيَارِ الْعَالَمِ

'O Allah^{azwj}! Raise my thinking upwards and do not Let them covet me, neither an enemy nor an envying one, and Protect me standing, and sitting, and Wake us up (awake) and sleeping. O Allah^{azwj}! Forgive (my sins) for me, and have Mercy on me, and Guide me to Your^{azwj} Way, the Straight, and Save me from the heat of Hell, and Shake off the creditors and the sins from me, and Make me to be from the best of choicest of the world'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى وَ هَارُونَ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Usman Bin Isa and Haroun Bin Kharjat who said,

'I heard Abu Abdullah^{asws} saying:

ارْحَمْنِي مِمَّا لَا طَاقَةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَيْهِ

'Have Mercy on me^{asws} from what there is no strength for me with I, nor any patience for me^{asws} upon it'.⁵⁸

⁵⁶ Al Kafi V 2 – The Book Of Supplication CH 60 H 20

⁵⁷ Al Kafi V 2 – The Book Of Supplication CH 60 H 21

⁵⁸ Al Kafi V 2 – The Book Of Supplication CH 60 H 22

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ ابْنِ سِنَانٍ عَنْ حَفْصِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ قُلْتُ لَهُ عَلَّمَنِي دُعَاءَ فَقَالَ فَأَيْنَ أَنْتَ عَنْ دُعَاءِ الْإِلْحَاحِ قَالَ قُلْتُ وَ مَا دُعَاءُ الْإِلْحَاحِ

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from mlbn Sinan, from Hafs, from Muhammad Bin Muslim who said,

'I said to him^{asws}, 'Teach me a supplication'. So he^{asws} said: 'So where are you from the supplication of the urgency?' I said, 'And what is the supplication of the urgency?'

فَقَالَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ جِبْرَائِيلَ وَ ميكائيلَ وَ إسرَائِيلَ وَ رَبَّ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ إِنِّي أَسْأَلُكَ بِالَّذِي تَقُومُ بِهِ السَّمَاءُ وَ بِهِ تَقُومُ الْأَرْضُ وَ بِهِ تَفْرُقُ بَيْنَ الْجَمْعِ وَ بِهِ تَجْمَعُ بَيْنَ الْمُفْرَقِ وَ بِهِ تَرْزُقُ الْأَحْيَاءَ وَ بِهِ أَحْصَيْتَ عَدَدَ الرَّمَالِ وَ وَزْنَ الْجِبَالِ وَ كَيْلَ الْبُحُورِ

So he^{asws} said: '(say), 'O Allah^{azwj}! Lord^{azwj} of the seven skies and what is between these, and Lord^{azwj} of the Magnificent Throne, and Lord^{azwj} of Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Lord^{azwj} of the Magnificent Quran, and Lord^{azwj} of Muhammad^{saww}, the last of the Prophets^{as}! I ask You^{azwj} by which You^{azwj} are Regulating the sky, and by which You^{azwj} are Regulating the earth, and by it You^{azwj} are Separating the gathered ones, and by it You^{azwj} are Gathering the separated ones; and by it You^{azwj} are Sustaining the living beings, and by it You^{azwj} are Counting the grains of sand, and the weight of the mountains, and the measurement of the oceans'.

ثُمَّ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ تَسْأَلُهُ حَاجَتَكَ وَ أَلِجَ فِي الطَّلَبِ .

Then you should send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. Then you should ask Him^{azwj} your need, and be insistent in the seeking'.⁵⁹

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Karram, from Ibn Abu Yafour,

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ كَرَامٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ

(It has been narrated) from Abu Abdullah^{asws}, that he^{asws} used to recite (the following supplication):

اللَّهُمَّ اْمَلَأْ قَلْبِي حُبًّا لَكَ وَ خَشْيَةً مِنْكَ وَ تَصَدِيقًا وَ إِيمَانًا بِكَ وَ فِرْقًا مِنْكَ وَ شَوْقًا إِلَيْكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

'O Allah^{azwj}! Fill my heart with love for You^{azwj}, and humbleness from You^{azwj}, and ratification and *Eman* in You^{azwj}, and distinction from You^{azwj}, and desire to You^{azwj}, O the One with the Majesty and the Benevolence!

اللَّهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ وَ اجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَ الْبِرَكَةِ وَ أَلْحِقْنِي بِالصَّالِحِينَ وَ لَا تُؤَخِّرْني مَعَ الْأَشْرَارِ وَ أَلْحِقْنِي بِصَالِحِ مَنْ مَضَى وَ اجْعَلْنِي مَعَ صَالِحِ مَنْ بَقِيَ وَ خذْ بي سَبِيلَ الصَّالِحِينَ وَ أعْنِي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ وَ لَا تُرَدِّدْنِي فِي سُوءِ اسْتِنْفَذْتَنِي مِنْهُ

O Allah^{azwj}! Cause me to love meeting You^{azwj}, and Make for me, during Your^{azwj} meeting, best of the Mercy and the Blessings, and Join me with the righteous ones and do not Delay me with the evil ones, and Join me with the righteous ones of the

⁵⁹ Al Kafi V 2 – The Book Of Supplication CH 60 H 23

past and Make me to be with the righteous ones who remain, and Take me to the way of the righteous ones, and Assist me upon myself with what You^{azwj} Assisted the righteous ones upon themselves, and do not Repel me to be in evil but You^{azwj} would be Rescuing me from it.

يَا رَبَّ الْعَالَمِينَ أَسْأَلُكَ إِيْمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ تُحِبُّبِي وَ تُمَيِّبُنِي عَلَيْهِ وَ تَبْعُنْتَنِي عَلَيْهِ إِذَا بَعْتَنِي وَ اِبْرَأَ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشُّكِّ فِي دِينِكَ اللَّهُمَّ أَعْطِنِي نَصْرًا فِي دِينِكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ فَهْمًا فِي خَلْقِكَ وَ كِفْلَيْنِ مِنْ رَحْمَتِكَ وَ بَيِّضْ وَجْهِي بِنُورِكَ وَ اجْعَلْ رَغْبَتِي فِيْمَا عِنْدَكَ وَ تَوَقَّفِي فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَ مِلَّةَ رَسُولِكَ

O Lord^{azwj} of the worlds! I ask You^{azwj} for *Eman* there being nor reason for it except Meeting You^{azwj}, Causing me to live, and Causing me to die upon it, and Resurrecting me upon it when You^{azwj} do Resurrect me, and free my heart from the show-off, and to be heard of, and the doubts in Your^{azwj} Religion. O Allah^{azwj}! Give me victory in Your^{azwj} Religion, and strength to be in Your^{azwj} worship, and understanding in Your^{azwj} creation, and two portion from Your^{azwj} Mercy (57:28), and Whiten my face with Your^{azwj} *Noor* (Light), and Make my desire to be in what is with You^{azwj}, and Cause me to pass away being in Your^{azwj} Way, upon Your^{azwj} Religion, and Religion of Your^{azwj} Rasool^{saww}.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَ الْهَرَمِ وَ الْجُبْنِ وَ الْبُخْلِ وَ الْعَفْلَةِ وَ الْقَسْوَةِ وَ الْفَنْرَةِ وَ الْمُسْكَنَةِ وَ أَعُوذُ بِكَ يَا رَبِّ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أَعِيذُ بِكَ نَفْسِي وَ أَهْلِي وَ دَرِيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah^{azwj}! I seek Refuge with You^{azwj} from the laziness, and the infirmity (of old age), and the cowardice, and the stinginess, and the neglect-fullness, and the cruelty, and the weakness, and the destitution. And I seek Refuge with You^{azwj}, O Lord^{azwj}, from a self not being satiated, and from a heart not fearing, and from a supplication not being heard, and from a *Salāt* not being beneficial. And I seek Refuge with You^{azwj} for myself^{asws}, and my^{asws} family, and my^{asws} offspring, from the Pelted Satan^{la}.

اللَّهُمَّ إِنَّهُ لَا يُجِبِرُنِي مِنْكَ أَحَدٌ وَ لَا أَجِدُ مِنْ دُونِكَ مُلْتَحِدًا فَلَا تَخْذُلْنِي وَ لَا تُرْدِنِي فِي هَلَكَةٍ وَ لَا تُرْدِنِي بَعْدَابٍ أَسْأَلُكَ النَّبَاتَ عَلَى دِينِكَ وَ التَّصَدِيقَ بِكِتَابِكَ وَ اتِّبَاعَ رَسُولِكَ اللَّهُمَّ اذْكُرْنِي بِرَحْمَتِكَ وَ لَا تَذْكُرْنِي بِخَطِيئَتِي وَ تَقَبَّلْ مِنِّي وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah^{azwj}! It is such that no one can Rescue me from You^{azwj}, and I cannot find anyone as a Shelter besides You^{azwj}. Therefore, do not Abandon me, and do not Repel me to be in destruction, nor Repel me to be in a Punishment. I ask You^{azwj} of the steadfastness upon Your^{azwj} Religion, and the ratification of Your^{azwj} Book, and following of Your^{azwj} Rasool^{saww}. O Allah^{azwj}! Remember me by Your^{azwj} Mercy, and do not Remember me with my mistakes, and Accept from me, and increase for me from Your^{azwj} Grace, I am being hopeful to You^{azwj}.

اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَ ثَوَابَ مَجْلِسِي رِضَاكَ عَنِّي وَ اجْعَلْ عَمَلِي وَ دُعَائِي خَالِصًا لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةَ بِرَحْمَتِكَ وَ اجْمَعْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah^{azwj}! Make the Reward of my^{asws} speaking, and the Reward for my sitting as being Your^{azwj} Pleasure from me, and Make my deeds and my supplication to be sincerely for You^{azwj}, and Make my Reward to be the Paradise by Your^{azwj} Mercy,

and Make to be for me the entirety of what I am asking You^{azwj} for, and Increase it for me from Your^{azwj} Grace, I am being hopeful to You^{azwj}.

اللَّهُمَّ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا يُوَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا بَحْرٌ لَجِيٌّ وَ لَا ظِلْمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ تُدْلِحُ الرَّحْمَةَ عَلَى مَنْ تَشَاءُ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

O Allah^{azwj}! The stars have disappeared, and the eyes are sleeping, and You^{azwj} are the Living, the Eternal. Neither is the dark night hidden from You^{azwj}, nor is the sky with the constellations, nor the earth with the flatness, nor the unfathomable ocean, nor the darkness on top of each other. You^{azwj} Bestow the Mercy upon the one whom You^{azwj} so Desire to from Your^{azwj} creatures. You^{azwj} Know the betrayal of the eyes and what the chests conceal.

أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ مَلَائِكَتُكَ وَ أَوْلُو الْعِلْمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ مَنْ لَمْ يَشْهَدْ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ مَلَائِكَتُكَ وَ أَوْلُو الْعِلْمِ فَانْتَبِ شَهَادَتِي مَكَانَ شَهَادَتِهِمْ

I testify with what You^{azwj} Testified with upon Yourself^{azwj}, and Your^{azwj} Angels testified with, and the ones with the knowledge, that, there is no god except You^{azwj}, the Mighty, the Wise; and the ones who do not testify with what You^{azwj} Testified with upon Yourself^{azwj} and (what) Your^{azwj} Angels testified with, and (what) the ones with the knowledge (testified with), so Write my testimony in place of their testimonies.

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ أَسْأَلُكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُفَكَّ رَقَبَتِي مِنَ النَّارِ .

O Allah^{azwj}! You^{azwj} are the (source of) the Peace and from You^{azwj} is the Peace. I ask You^{azwj}, O One with the Majesty and the Benevolence, that You^{azwj} Liberate my neck from the Fire'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَنْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَبَا ذَرٍّ أَتَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَعَهُ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) فِي صُورَةِ دَحْيَةَ الْكَلْبِيِّ وَ قَدْ اسْتَخْلَاهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمَّا رَأَاهُمَا أَنْصَرَفَ عَنْهُمَا وَ لَمْ يَقْطَعْ كَلَامَهُمَا فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) يَا مُحَمَّدُ هَذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَ لَمْ يُسَلِّمْ عَلَيْنَا أَمَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ يَا مُحَمَّدُ إِنَّ لَهُ دُعَاءً يَدْعُو بِهِ مَعْرُوفًا عِنْدَ أَهْلِ السَّمَاءِ فَسَلِّمْ لَهُ إِذَا عَرَجْتَ إِلَى السَّمَاءِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Yahya Al Khas'amy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Zarr^{ra} came over to the Prophet^{saww}, and with him^{saww} was Jibraeel^{as} in the image of Dihyat Al Kalby (name of a man), and Rasool-Allah^{saww} had isolated with him^{as}. So when he (Abu Zarr^{ra}) saw them^{asws}, he^{ra} turned away from the two of them^{asws}, and did not cut off their^{asws} conversation. So Jibraeel^{as} said: 'O Muhammad^{saww}! This is Abu Zarr^{ra} who has passed by us^{asws} and did not greet upon us^{asws}. But, had he^{ra} greeted, we^{asws} would have returned the greeting upon him^{ra}. O Muhammad^{saww}! For him^{ra} there is a supplication he^{ra} tends to supplicate with which is well-known among the inhabitants of the sky, therefore ask him^{ra} about it, when I^{ra} ascend to the sky'.

⁶⁰ Al Kafi V 2 – The Book Of Supplication CH 60 H 24

فَلَمَّا ارْتَفَعَ جِبْرَائِيلُ جَاءَ أَبُو ذَرٍّ إِلَى النَّبِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا مَنَعَكَ يَا أَبَا ذَرٍّ أَنْ تَكُونَ سَلَمَتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا فَقَالَ طَنَنْتُ يَا رَسُولَ اللَّهِ أَنْ الَّذِي كَانَ مَعَكَ بِحَيْهَةِ الْكَلْبِيِّ قَدْ اسْتَحْلَيْتَهُ لِبَعْضِ شَأْنِكَ فَقَالَ ذَلِكَ جِبْرَائِيلُ (عليه السلام) يَا أَبَا ذَرٍّ وَ قَدْ قَالَ أَمَا لَوْ سَلَّمْ عَلَيْنَا لَرَدَدْنَا عَلَيْهِ

So when Jibraeel^{as} ascended, Abu Zarr^{ra} came over to the Prophet^{saww}. So Rasool-Allah^{saww} said to him^{as}: ‘What prevented you^{ra}, O Abu Zarr^{ra}, from greeting upon us^{asws} when you^{ra} passed by us^{asws}?’ So he^{ra} said: ‘I^{ra} thought, O Rasool-Allah^{saww}, that who was with you^{saww}, Dihyat Al-Kalby, you^{saww} had isolated with him for one of your^{saww} matters’. So he^{saww} said: ‘That was Jibraeel^{as}, O Abu Zarr^{ra}, and he^{as} said: ‘But, had he^{ra} greeted, we^{asws} would have returned the greeting upon him^{ra}’.

فَلَمَّا عَلِمَ أَبُو ذَرٍّ أَنَّهُ كَانَ جِبْرَائِيلَ (عليه السلام) دَخَلَهُ مِنَ النَّدَامَةِ حَيْثُ لَمْ يُسَلِّمْ عَلَيْهِ مَا شَاءَ اللَّهُ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا هَذَا الدُّعَاءُ الَّذِي تَدْعُو بِهِ فَقَدْ أَخْبَرَنِي جِبْرَائِيلُ (عليه السلام) أَنَّ لَكَ دُعَاءً تَدْعُو بِهِ مَعْرُوفاً فِي السَّمَاءِ

So when Abu Zarr^{ra} came to know that it was Jibraeel^{as}, regret entered upon him^{ra} why he^{ra} did not greet upon him^{as}, for as long as Allah^{azwj} so Desired. So Rasool-Allah^{saww} said to him: ‘What is this supplication which you^{ra} tend to supplicate with, for Jibraeel^{as} informed me^{saww} that there is a supplication with you^{ra}, which you^{as} tend to supplicate with which is well-known in the sky?’

فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَقُولُ.

So he^{ra} said: ‘Yes, O Rasool-Allah^{saww}! I^{ra} say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ بِكَ وَ التَّصَدِيقَ بِنَبِيِّكَ وَ الْعَاقِبَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى الْعَاقِبَةِ وَ الْعِنَى عَنِ شِرَارِ النَّاسِ

‘O Allah^{azwj}! I^{as} ask You^{azwj} for the safety and the *Eman* in You^{azwj}, and the ratification with Your^{azwj} Prophet^{saww}, and the well-being from the entirety of the affliction, and the gratefulness upon the well-being, and the needlessness from the evil people’.⁶¹

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ قَالَ أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ (عليه السلام) قَالَ وَ كَانَ أَبُو جَعْفَرٍ يُسَمِّيهِ الْجَامِعَ

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Hamza who said, ‘I took this supplication from Abu Ja’far^{asws} Muhammad Bin Ali^{asws}, and Abu Ja’far^{asws} used to call it, ‘The Comprehensive’.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ آمَنْتُ بِاللَّهِ وَ بِجَمِيعِ رَسُولِهِ وَ بِجَمِيعِ مَا أَنْزَلَ بِهِ عَلَى جَمِيعِ الرُّسُلِ وَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لِقَاءَهُ حَقٌّ وَ صَدَقَ اللَّهُ وَ بَلَغَ الْمُرْسَلُونَ

In the Name of Allah^{azwj} the Beneficent, the Merciful. I testify that there is no god except 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}. I believe in Allah^{azwj} and in the entirety of His^{azwj} Rasool^{as}, and in the entirety of what He^{azwj} Revealed with upon the entirety of the Rasools^{as}, and that the Promise of Allah^{azwj} is True, and His^{azwj}

⁶¹ Al Kafi V 2 – The Book Of Supplication CH 60 H 25

Meeting is True, and Allah^{azwj} Spoke the Truth and the Mursil Prophets^{as} delivered (the Message).

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحَمَدَ وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ

And the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and Glory be to Allah^{azwj} every time something Glorifies Allah^{azwj}, and just as Allah^{azwj} Loves that He^{azwj} be Glorified. And the Praise is for Allah^{azwj} every time something praises Him^{azwj}, and just as He^{azwj} Loves that He^{azwj} be Glorified. And there is no god except Allah^{azwj} every time something Extols the Oneness of Allah^{azwj}, and just as Allah^{azwj} Loves that He^{azwj} be Extolled. And Allah^{azwj} is the Greatest, every time something exclaims the Greatness of Allah^{azwj} and just as Allah^{azwj} Loves that His^{azwj} Greatness be exclaimed.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَ خَوَاتِيمَهُ وَ سَوَابِغَهُ وَ فَوَائِدَهُ وَ بَرَكَاتِهِ وَ مَا بَلَغَ عِلْمُهُ عِلْمِي وَ مَا قَصَرَ عَنْ إِحْصَائِهِ حِفْظِي اللَّهُمَّ أَنْهَجْ إِلَيَّ أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ غَشِّنِي بِبَرَكَاتِ رَحْمَتِكَ وَ مِّنْ عَلَيَّ بِعِصْمَةٍ عَنِ الْإِزَالَةِ عَن دِينِكَ

O Allah^{azwj}! I ask You^{azwj} for the opening of the goodness, and for its completion, and for its pleasures, and its benefits, and I Blessings, and what my knowledge reaches it, and what my memory falls short of its counting. O Allah^{azwj}! Draw closer to me the causes for its recognition, and Open its doors for me, and Overwhelm me with the Blessings of Your^{azwj} Mercy, and Bestow upon me the infallibility from the decline from Your^{azwj} Religion.

وَ طَهَّرْ قَلْبِي مِنَ الشُّكِّ وَ لَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَنِ أَجْلِ ثَوَابِ آخِرَتِي وَ اشْغَلْ قَلْبِي بِحِفْظِ مَا لَا تَقْبَلُ مِنِّي جَهْلُهُ وَ دَلَّلْ لِكُلِّ خَيْرٍ لِّسَانِي وَ طَهَّرْ قَلْبِي مِنَ الرِّيَاءِ وَ لَا تُجْرِهِ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصاً لَكَ

And Purify my heart from the doubts, and do not Let my heart be pre-occupied with my world and my immediate life from the deferred Rewards of my Hereafter, and Pre-occupy my heart with the preservation of what is not Acceptable from me from being ignorant of it, and Humble my tongue for every goodness, and Purify my heart from the showing off, and do not Cause it (showing off) to flow in my joints, and Make my deeds to be sincerely for You^{azwj}.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَ بَاطِنِهَا وَ عَفَلَاتِهَا وَ جَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَ مَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَنِيدُ مِمَّا أَحْطَتْ بِعِلْمِهِ وَ أَنْتَ الْقَادِرُ عَلَيَّ صَرَفِهِ عَنِّي

O Allah^{azwj}! I seek Refuge with You^{azwj} from the evil and the varieties of the immoralities, all of them, its apparent ones and its hidden ones, and its neglectful ones, and the entirety of what the Pelted Satan^{la} intends me with, and what the obstinate ruling authorities intend me with from what his knowledge encompasses, and You^{azwj} are Able upon Exchanging it from me.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَ الْإِنْسِ وَ زَوَابِعِهِمْ وَ بَوَائِقِهِمْ وَ مَكَايِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَنْ أَسْتَنْزَلَ عَنِّي دِينِي فَتَفْسُدَ عَلَيَّ آخِرَتِي وَ أَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرَرًا عَلَيَّ فِي مَعَاشِي أَوْ يَعْزِضَ بِلَاءً يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَى احْتِمَالِهِ

O Allah^{azwj}! I seek Refuge with You^{azwj} from the ways of the Jinn and the human beings, and their furies, and their noisy disputes, and their plots, and facing the

mischief from the Jinn and the human beings and that they would waver me from my Religion so they would spoil my Hereafter upon me, and that would happen to be harmful upon me during my life-time, or they would present an affliction to hit me from them, there neither being any strength for me with it nor patience for me upon bearing it.

فَلَا تَبْتَلْنِي يَا إِلَهِي بِمُقَاسَاتِهِ فَيَمْنَعَنِي ذَلِكَ عَنْ ذِكْرِكَ وَ يَشْغَلَنِي عَنْ عِبَادَتِكَ أَنْتَ الْعَاصِمُ الْمَانِعُ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ
أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَبْقَيْتَنِي مَعِيشَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ وَ أَبْلُغْ بِهَا رِضْوَانَكَ وَ أَصِيرُ بِهَا إِلَى دَارِ
الْحَيَوَانِ غَدًا

Therefore, do not Try me, O my God, with its sizes so that would prevent me from remembering You^{azwj} and pre-occupy me from worshipping You^{azwj}. You^{azwj} are the Rescuer, the Defender, the Repeller, the Saver from all of that. I ask You^{azwj}, O Allah^{azwj}, for the ease in my living for what remains of my life-time, I can strengthen by being upon Your^{azwj} obedience, and reach Your^{azwj} Pleasure by it, and by it I can come to the House of (eternal) living tomorrow.

وَ لَا تَرْزُقْنِي رِزْقًا يُطْغِينِي وَ لَا تَبْتَلْنِي بِفَقْرٍ أَشْقَى بِهِ مُضَيِّقًا عَلَيَّ أَعْطِنِي حَظًّا وَافِرًا فِي آخِرَتِي وَ مَعَاشًا وَاسِعًا هَنِينًا
مَرِينًا فِي دُنْيَايَ وَ لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْنًا وَ لَا تَجْعَلِ فِرَاقَهَا عَلَيَّ حُزْنًا أَجْرَنِي مِنْ فِتْنَتِهَا وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولًا وَ
سَعْيِي فِيهَا مَشْكُورًا

And do not Grace me with such a sustenance which would cause me to transgress, and nor Try me with poverty which I would be miserable with, being constrained upon me. Give me an abundant share in my Hereafter, and a capacious living, welcoming, pleasant in my world, and do not Make the world to be a prison upon me, nor Making its separation upon me to be a grief. Rescue me from its strife and Make my deeds therein to be Acceptable, and my striving in it to be grateful.

اللَّهُمَّ وَ مَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ بِمِثْلِهِ وَ مَنْ كَادَنِي فِيهَا فَكُدْهُ وَ اصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ امْكُرْ بِمَنْ مَكَرَ بِي
فَأَنْتَ خَيْرُ الْمَاكِرِينَ وَ أَفْقًا عَنِّي عَيْونَ الْكُفْرَةِ الظُّلْمَةِ وَ الطُّغَاةِ وَ الْحَسَدَةِ

O Allah^{azwj}! And the one who intends evil with me, Return it to him with the like of it, and the one who plots against me therein, so Plot (against) him, and Exchange from me its worries from entering upon me, and Plan against the one who plans against me, for You^{azwj} are the Best of the planners, and Blind from me the eyes of the disbelievers, and the oppressors, and the arrogant ones, and the envious ones.

اللَّهُمَّ وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ أَلْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ احْفَظْنِي بِسِتْرِكَ الْوَاقِي وَ جَلِّئْنِي عَافِيَتِكَ النَّافِعَةَ وَ صَدِّقْ قَوْلِي
وَ فَعَالِي وَ بَارِكْ لِي فِي وُلْدِي وَ أَهْلِي وَ مَالِي

O Allah^{azwj}! And Send down the tranquillity upon me, from You^{azwj}, and Clothe me with Your^{azwj} Fortified Shield, and Protect me with Your^{azwj} Defensive Veil, and Wrap me with Your^{azwj} goodly beneficial health, and Ratify my words and my deeds, and Bless for me regarding my children, and my family, and my wealth.

اللَّهُمَّ مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَغْفَلْتُ وَ مَا تَعَمَّدْتُ وَ مَا تَوَانَيْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَرْتُ فَاعْفِرْهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah^{azwj}! Whatever I have sent forward, and whatever I have delayed, and whatever I neglected, and whatever I deliberated, and whatever I slackened, and

whatever I (did) publicly, and whatever I (did) privately, so Forgive it for me, O Most Merciful of the merciful ones!"⁶²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلِ اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ أَمُدُّ لِي فِي عُمْرِي وَ اغْفِرْ لِي ذُنُوبِي وَ اجْعَلْ لِي مِنْ تَنْتَصِرُ بِهِ لِإِذِينِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Say, 'O Allah^{azwj}! Expand upon me regarding my sustenance, and Extend to me regarding my life-span, and Forgive my sins for me, and Make me to be from the one whom You^{azwj} would be Helping Your^{azwj} Religion with"⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَانَ يَقُولُ يَا مَنْ يَشْكُرُ الْيُسَيْرَ وَ يَغْفُو عَنِ الْكَثِيرِ وَ هُوَ الْغَفُورُ الرَّحِيمُ اغْفِرْ لِي الذُّنُوبَ الَّتِي ذَهَبَتْ لَدُنَّهَا وَ بَقِيَتْ تَبِعَتْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws}, that he^{asws} was saying: 'O the One Who Thanks for the less, and Forgives from the more, and He^{azwj} is the Forgiving, the Merciful. Forgive my sins for me whose pleasure has (already) gone, and there remains its consequence"⁶⁴

وَ بِهَذَا الْإِسْنَادِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ مِنْ دُعَائِهِ يَقُولُ يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ الْأَوَّلِينَ وَ يَا آخَرَ الْآخِرِينَ يَا رَحْمَانُ يَا رَحِيمُ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَغَيِّرُ النِّعَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُحِلُّ النِّقَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَنْزِلُ الْبَلَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُبَدِّلُ الْأَعْدَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَكْشِفُ الْعِطَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَرُدُّ غَيْثَ السَّمَاءِ .

And by this chain, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws}, said: 'It was from his^{asws} supplications, that he^{asws} was saying: 'O Light! O Holy! O First of the foremost ones and O Last of the latter ones! O Beneficent! O Merciful! Forgive for me the sins which change the Bounties, and Forgive for me the sins which bring down the calamities, and Forgive for me the sins which rupture the defences, and Forgive for me the sins which bring down the afflictions, and Forgive for me the sins which assist the enemies, and Forgive for me the sins which hasten the perishing, and Forgive for me the sins which cut-off the hopes, and Forgive for me the sins which darken the atmosphere, and Forgive for me the sins which uncover the cover, and Forgive for me the sins which repel the supplications, and Forgive for me the sins which repel the rains of the sky"⁶⁵

⁶² Al Kafi V 2 – The Book Of Supplication CH 60 H 26

⁶³ Al Kafi V 2 – The Book Of Supplication CH 60 H 27

⁶⁴ Al Kafi V 2 – The Book Of Supplication CH 60 H 28

⁶⁵ Al Kafi V 2 – The Book Of Supplication CH 60 H 29

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) يَا عُدَّتِي فِي كُرْبَتِي وَ يَا صَاحِبِي فِي شِدَّتِي وَ يَا وَلِيِّي فِي نِعْمَتِي وَ يَا غِيَاثِي فِي رَعْبَتِي

From him, from Muhammad Bin Sinan, from Yaoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘O my^{asws} Aider during my^{asws} complains, and my^{asws} Companions during my^{asws} difficulties, and O my^{asws} Guardian in my^{asws} Bounties, and O my^{asws} Helper during my^{asws} wishes!’.

قَالَ وَ كَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) اللَّهُمَّ كَتَبْتَ الْأَثَارَ وَ عَلِمْتَ الْأَخْبَارَ وَ أَطَّلَعْتَ عَلَى الْأَسْرَارِ فَحُلَّتْ بَيْنَنَا وَ بَيْنَ الْقُلُوبِ فَالسرُّ عِنْدَكَ عَلَانِيَةً وَ الْقُلُوبُ إِلَيْكَ مُفْضَاةٌ وَ إِنَّمَا أَمْرُكَ لِشَيْءٍ إِذَا أَرَدْتَهُ أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

He^{asws} said: ‘And it was from the supplications of Amir Al-Momineen^{asws}: ‘(Say), ‘O Allah^{azwj}! You^{azwj} Write down the impacts, and Know the information, and are Notified upon the secrets. You^{azwj} are Situated between us and the hearts, therefore the secret with You^{azwj} is open, and the hearts are broken up to You^{azwj}, and rather Your^{azwj} Command for something when You^{azwj} Intend it is that You^{azwj} are Saying to it: “Be”, so it comes into being.

فَقُلْ بِرَحْمَتِكَ لِطَاعَتِكَ أَنْ تَدْخُلَ فِي كُلِّ غُضُو مِنْ أَعْضَائِي وَ لَا تُفَارِقْنِي حَتَّى أَلْقَاكَ وَ قُلْ بِرَحْمَتِكَ لِمَعْصِيَتِكَ أَنْ تَخْرُجَ مِنْ كُلِّ غُضُو مِنْ أَعْضَائِي فَلَا تُقَرِّبَنِي حَتَّى أَلْقَاكَ وَ ارزُقْنِي مِنَ الدُّنْيَا وَ زَهِّدْنِي فِيهَا وَ لَا تَزُوها عَنِّي وَ رَغِّبْنِي فِيهَا يَا رَحْمَانُ .

So, Say with Your^{azwj} Mercy to Your^{azwj} obedience to enter into every part of my body parts, and not to separate from me until I meet You^{azwj}. And Say with Your^{azwj} Mercy to Your^{azwj} disobedience that it should exit from every part of my body parts, so it would not come near me until I meet You^{azwj}; and Grace me from the world, and Cause me to be ascetic therein, and not to impede me and my wishes therein, O Beneficent!’⁶⁶.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ أَعْطَانِي أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا الدُّعَاءَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Abdul Rahman Bin Sayaba who said,

‘Abu Abdullah^{asws} gave me this supplication:

الْحَمْدُ لِلَّهِ وَلِيِّيَ الْحَمْدُ وَ أَهْلِهِ وَ مُنْتَهَاهُ وَ مَحَلُّهُ أَخْلَصَ مِنْ وَحْدِهِ وَ اهْتَدَى مِنْ عَبْدِهِ وَ فَازَ مِنْ أَطَاعَةٍ وَ آمِنَ الْمُعْتَصِمُ بِهِ

‘The Praise is for Allah^{azwj} the Sovereign of the Praise, and its Rightful, and its End-point, and its (rightful) Place. He (became) sincere, the one who professed His^{azwj} Oneness, and Guided was the one who worshipped Him^{azwj}, and successful was the one who obeyed Him^{azwj}, and secured was the one who attached himself with Him^{azwj}.

اللَّهُمَّ يَا ذَا الْجُودِ وَ الْمَجْدِ وَ التَّنَائِ الْجَمِيلِ وَ الْحَمْدُ أَسْأَلُكَ مَسْأَلَةَ مَنْ خَضَعَ لَكَ بِرَقَبَتِهِ وَ رَغِمَ لَكَ أَنْفُهُ وَ عَفَرَ لَكَ وَجْهُهُ وَ دَلَّلَ لَكَ نَفْسَهُ وَ فَاصَتْ مِنْ خَوْفِكَ دُمُوعُهُ وَ تَرَدَّدَتْ عِبْرَتُهُ وَ اعْتَرَفَ لَكَ بِذُنُوبِهِ وَ فَضَحَتْهُ عِنْدَكَ حَاطِيَّتُهُ وَ شَانَتْهُ عِنْدَكَ

⁶⁶ Al Kafi V 2 – The Book Of Supplication CH 60 H 30

جَرِيرَتُهُ وَ ضَعْفَتُ عِنْدَ ذَلِكَ قُوَّتُهُ وَ قَلَّتْ حِيلَتُهُ وَ انْقَطَعَتْ عَنْهُ أَسْبَابُ خَدَائِعِهِ وَ اضْمَحَلَّ عَنْهُ كُلُّ بَاطِلٍ وَ أَلْجَأَتْهُ ذُنُوبُهُ إِلَى ذَلِّ مَقَامِهِ بَيْنَ يَدَيْكَ وَ خُضُوعِهِ لَدَيْكَ وَ انْتِهَالِهِ إِلَيْكَ

O Allah^{azwj}! O One with the Benevolence, and the Glory, and the Laudation, and the Beauty, and the Praise! I ask You^{azwj} by a (manner of) asking of the one who has humbled to You^{azwj} with his neck, and rubbed his nose (in the ground) for You^{azwj}, and covered his face (in dust) for You^{azwj}, and disgraced himself to You^{azwj}, and his tears flowed from Your^{azwj} fear, and repeatedly was his crying, and acknowledged to You^{azwj} of his sins, and exposed his mistakes in Your^{azwj} Presence, and reflected his audacity in Your^{azwj} Presence, and his strength weakend during that in Your^{azwj} Presence, and scarce were his strategies, and the reasons of his deception were cut off from him, and every falsehood has wasted away from him, and his sins have compelled him to a lowly place in front of You^{azwj}, and his humbleness to You^{azwj}, and his invocation to You^{azwj}.

أَسْأَلُكَ اللَّهُمَّ سُؤَالَ مَنْ هُوَ بِمَنْزِلَتِهِ أَرْغَبُ إِلَيْكَ كَرَّغَبْتِهِ وَ أَنْصَرَّعُ إِلَيْكَ كَتَضَرُّعِهِ وَ أَنْتَهَلُ إِلَيْكَ كَأَشَدَّ انْتِهَالِهِ اللَّهُمَّ فَارْحَمِ اسْتِكْنَانَةَ مَنْطِقِي وَ ذَلِّ مَقَامِي وَ مَجْلِسِي وَ خُضُوعِي إِلَيْكَ بِرَقَبَتِي أَسْأَلُكَ اللَّهُمَّ الْهُدَى مِنَ الضَّلَالَةِ وَ الْبَصِيرَةَ مِنَ الْعَمَى وَ الرُّشْدَ مِنَ الْعَوَايَةِ

I ask You^{azwj}, O Allah^{azwj}, a (manner of) asking of the one who is at his status of wishing to You^{azwj} like his desire and is desperate to You^{azwj} like his desperation, and is invoking to You^{azwj} with intense invocation. O Allah^{azwj}! Have Mercy on the complacency of my speaking, and the lowliness of my position and my sitting, and by humbleness to You^{azwj} with my neck. I ask You^{azwj}, O Allah^{azwj}, for the Guidance from the straying, and the insight from the blindness, and the righteous Guidance from the temptations.

وَ أَسْأَلُكَ اللَّهُمَّ أَكْثَرَ الْحَمْدِ عِنْدَ الرَّخَاءِ وَ أَجْمَلَ الصَّبْرِ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلَ الشُّكْرِ عِنْدَ مَوْضِعِ الشُّكْرِ وَ النَّسْلِيمَ عِنْدَ السُّبُهَاتِ وَ أَسْأَلُكَ الْقُوَّةَ فِي طَاعَتِكَ وَ الضَّعْفَ عَنِ مَعْصِيَتِكَ وَ الْهَرَبَ إِلَيْكَ مِنْكَ وَ التَّقَرُّبَ إِلَيْكَ رَبِّ لِتَرْضَى وَ التَّحَرِّيَ لِكُلِّ مَا يُرْضِيكَ عَنِّي فِي إِسْخَاطِ خَلْقِكَ التَّمَاسَا لِرِضَاكَ

And I ask You^{azwj} for the frequency of the Praise during the prosperity and the beautiful patience during the difficulties, and the best gratefulness during the place of the thankfulness, and the submission during the confusioin. And I ask You^{azwj} for the strength in obeying You^{azwj}, and the weakness from disobeying You^{azwj}, and the fleeing towards You^{azwj} from You^{azwj}, and the nearness to You^{azwj} Lord^{azwj}, in order for me to be pleased and investigate for everything what would Please You^{azwj} from me in ageing Your^{azwj} creatures seeking Your^{azwj} Pleasure.

رَبِّ مَنْ أَرْجُوهُ إِنْ لَمْ تَرْحَمْنِي أَوْ مَنْ يَعُودُ عَلَيَّ إِنْ أَقْصَيْتَنِي أَوْ مَنْ يَنْفَعُنِي عَفْوُهُ إِنْ عَاقَبْتَنِي أَوْ مَنْ أَمَلُ عَطَايَاهُ إِنْ حَرَمْتَنِي أَوْ مَنْ يَمْلِكُ كَرَامَتِي إِنْ أَهَنْتَنِي أَوْ مَنْ يَضُرُّنِي هَوَانُهُ إِنْ أَكْرَمْتَنِي

Lord^{azwj}! Whom can I hope to if You^{azwj} do not have Mercy on me, or who would be cordial upon me if You^{azwj} were to Exclude me, or whose pardon would benefit me if You^{azwj} were to Punish me, or whose gifts can I have expectancy for if You^{azwj} were to Deprive me, or who could control my prestige if You^{azwj} were to Degrade me, or whose degradation would harm me if You^{azwj} were to Honour me.

رَبِّ مَا أَسْأَلُ فِعْلِي وَ أَفْبَحَ عَمَلِي وَ أَفْسَى قَلْبِي وَ أَطْوَلَ أَمَلِي وَ أَفْصَرَ أَجْلِي وَ أَجْرَأَنِي عَلَى عِصْيَانٍ مِنْ خَلْقِي

Lord^{azwj}! How evil are my deeds, and how ugly are my deeds, and how harsh is my heart, and how long-term are my works and how short is my term (life-span), and these have made me to be audacious upon disobeying the One^{azwj} Who Created me.

رَبِّ وَمَا أَحْسَنَ بِلَاءِكَ عِنْدِي وَ أَظْهَرَ نِعْمَاءَكَ عَلَيَّ كَثُرَتْ عَلَيَّ مِنْكَ النِّعْمُ فَمَا أَحْصَيْتَهَا وَ قَلَّ مِنِّي الشُّكْرُ فِيمَا أَوْلَيْتَنِيهِ
فَبَطِرْتُ بِالنِّعْمِ وَ تَعَرَّضْتُ لِلنِّقَمِ وَ سَهَوْتُ عَنِ الذِّكْرِ وَ رَكِبْتُ الْجَهْلَ بَعْدَ الْعِلْمِ وَ جَزْتُ مِنَ الْعَدْلِ إِلَى الظُّلْمِ وَ جَاوَزْتُ الْبِرَّ
إِلَى الْإِثْمِ وَ صِرْتُ إِلَى الْهَرَبِ مِنَ الْخَوْفِ وَ الْحُزَنِ

Lord^{azwj}! And how good is Your^{azwj} affliction with me, and the manifestation of Your^{azwj} Bounties upon me. Abundant upon me are the the Bounties from You^{azwj}, and I cannot (even) count them, and the gratefulness from me is little regarding what I have been Given, so I was exulted with the Bounties and exposed myself to the afflictions, and forgot from the Remembrance, and rode the ignorance after having the knowledge, and panicked from the justice to the oppression, and exceeded the righteousness to the sinning, and came to be in the fleeing from the fear and the grief.

فَمَا أَصْغَرَ حَسَنَاتِي وَ أَقَلَّهَا فِي كَثْرَةِ ذُنُوبِي وَ مَا أَكْثَرَ ذُنُوبِي وَ أَعْظَمَهَا عَلَى قَدْرِ صِغَرِ خَلْقِي وَ ضَعْفِ رُكْنِي

So how small are my good deeds and its scarcity regarding the abundance of my sinning, and how more are my sins and grievous upon the measurement of the smallness of my stature, and weakness of my limbs.

رَبِّ وَمَا أَطْوَلَ أَمَلِي فِي قِصَرِ أَجَلِي وَ أَقْصَرَ أَجَلِي فِي بُعْدِ أَمَلِي وَ مَا أَفْتَحَ سِرِّي وَ عَلَانِيَتِي

Lord^{azwj}! And how long-term are my works during the shortness of my term (life-span), and short is my term regarding the remoteness of (the completion) of my works, and how ugly is my secretive deeds and my public ones.

رَبِّ لَا حُجَّةَ لِي إِذَا حُجِّبْتُ وَ لَا عُذْرَ لِي إِذَا عُدَّتْ وَ لَا شُكْرَ عِنْدِي إِذَا ابْتُلِيْتُ وَ أَوْلَيْتُ إِذَا لَمْ تُعْنِي عَلَيَّ شُكْرِي مَا
أَوْلَيْتُ

Lord^{azwj}! There is no argument (left) for me that I can argue with, nor is there any excuse for me that I can offer as an excuse, nor is there any gratefulness with me if I were to be Tried and Given if You^{azwj} do not Assist upon the thanking of what I have been Given.

رَبِّ مَا أَحَفَّ مِيزَانِي عَدَاً إِذَا لَمْ تُرَجِّحْهُ وَ أَزَلَ لِسَانِي إِذَا لَمْ تُنْبِئْهُ وَ أَسْوَدَ وَجْهِي إِذَا لَمْ تُبَيِّضْهُ

Lord^{azwj}! How light would be my scale tomorrow if You^{azwj} do not Toggle it (in my favour), and how wavering is my tongue if You^{azwj} do not Affirm it, and how black is my face if You^{azwj} do not Whiten it.

رَبِّ كَيْفَ لِي بِذُنُوبِي الَّتِي سَلَفَتْ مِنِّي قَدْ هَدَّتْ لَهَا أَرْكَانِي

Lord^{azwj}! How would it be for me with my sins which have have been committed in the past from me, that have crushed my limbs?

رَبِّ كَيْفَ أَطْلُبُ شَهَوَاتِ الدُّنْيَا وَ أَبْكِي عَلَى خَيْبَتِي فِيهَا وَ لَا أَبْكِي وَ تَشْتَدُّ حَسْرَاتِي عَلَى عِصْيَانِي وَ تَفْرِيظِي

Lord^{azwj}! How can I seek the lustful desires of the world and cry upon my defeat regarding (achieving) these, and I do not cry while my regrets have intensified upon my disobedience and my audaciousness?

رَبِّ دَعْنِي دَوَاعِي الدُّنْيَا فَأَجِبْنَهَا سَرِيعاً وَرَكْنْتُ إِلَيْهَا طَائِعاً وَدَعْنِي دَوَاعِي الآخِرَةِ فَتَنَّبْتُ عَنْهَا وَأَبْطَأْتُ فِي الإِجَابَةِ وَالمُسَارَعَةِ إِلَيْهَا كَمَا سَارَعْتُ إِلَى دَوَاعِي الدُّنْيَا وَحُطَامِهَا الهَامِدِ وَهَشِيمِهَا البَائِدِ وَسَرَابِهَا الدَّاهِبِ

Lord^{azwj}! The temptations of the world invited me, so I responded to these quickly and turned towards these willingly, and the temptations of the Hereafter invited me, so I stayed steadfastly away from these and was complacent in the response and being quick towards these, just as I had quickly gone to the temptations of the world and its lifeless debris, and its transitory vanities, and its disappearing mirages.

رَبِّ خَوَّفْتَنِي وَشَوَّقْتَنِي وَاحْتَجَجْتَ عَلَيَّ بِرِقِّي وَكَفَلْتَ لِي بِرِزْقِي فَأَمَنْتُ مِنْ خَوْفِكَ وَتَنَبَّطْتُ عَنْ تَشْوِيقِكَ وَ لَمْ أَتَّكِلْ عَلَى ضَمَانِكَ وَ تَهَاوَنْتُ بِأَحْتِجَاجِكَ

Lord^{azwj}! You^{azwj} Frightened me, and Argued against me of my slavery, and Guaranteed for me with my sustenance, but I felt safe from Your^{azwj} fear, and remained steadfast from Your Encouragement and did not rely upon Your^{azwj} Guarantee and took lightly with Your^{azwj} Arguments.

اللَّهُمَّ فَاجْعَلْ أَمْنِي مِنْكَ فِي هَذِهِ الدُّنْيَا خَوْفاً وَ حَوْلَ تَنَبُّطِي شَوْقاً وَ تَهَاوُونِي بِحُجَّتِكَ فِرَقاً مِنْكَ ثُمَّ رَضِّنِي بِمَا قَسَمْتَ لِي مِنْ رِزْقِكَ

O Allah^{azwj}! Hasten my security from You^{azwj} in this world from the fear and horrors which have demoralized my desires and made me take lightly with Your^{azwj} Arguments separating from You^{azwj}, then (Please Help) me with what You^{azwj} have Apportioned for me from Your^{azwj} sustenance.

يَا كَرِيمُ يَا كَرِيمُ أَسْأَلُكَ بِاسْمِكَ العَظِيمِ رِضَاكَ عِنْدَ السَّخَطَةِ وَ الفُرْجَةَ عِنْدَ الكُرْبَةِ وَ النُّورَ عِنْدَ الظُّلْمَةِ وَ البَصِيرَةَ عِنْدَ تَسْبُهِ الفِتْنَةِ

O Benevolent! O Benevolent! I ask You^{azwj} by Your^{azwj} Magnificent Name, of Your^{azwj} Pleasure during the anger, and the relief dueing the worries, and the Light during the darkness, and the insight during the confusion of the strife.

رَبِّ اجْعَلْ جُنَّتِي مِنْ خَطَايَايَ حَصِينَةً وَ دَرَجَاتِي فِي الجَنَانِ رَفِيعَةً وَ أَعْمَالِي كُلَّهَا مُتَقَبَّلَةً وَ حَسَنَاتِي مُضَاعَفَةً زَاكِيَةً وَ أَعُوذُ بِكَ مِنَ الفِتَنِ كُلِّهَا مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ مِنَ رَفِيعِ المَطْعَمِ وَ المَشْرَبِ وَ مِنَ شَرِّ مَا أَعْلَمُ وَ مِنَ شَرِّ مَا لَا أَعْلَمُ وَ أَعُوذُ بِكَ مِنْ أَنْ أُسْتَرَى الجَهْلَ بِالعِلْمِ وَ الجَفَاءَ بِالحِلْمِ وَ الجَوْرَ بِالعَدْلِ وَ الفُطْيَعَةَ بِالبِرِّ وَ الجَزَعَ بِالصَّبْرِ وَ الهُدَى بِالصَّلَاةِ وَ الكُفْرَ بِالإِيمَانِ .

Lord^{azwj}! Make my shield to be fortified from my mistakes, and my Levels in the Gardens to be elevated, and my works, all of them, as being Acceptable, and my good deeds to be multiplied, purifying. And I seek Refuge with You^{azwj} from the strife, all of them, what is apparent from it and what is hidden, and from the lifting of the foods and the drinks, and from the evil of what I know and from the evil of what I do not know. And I seek Refuge with You^{azwj} from buying the ignorance with the knowledge, and the disloyalty with the forbearance, and the tyranny with the justice, and the cutting off of relationships with the righteousness, and the panic with the patience, and the Guidance with the straying, and the disbelief with the *Eman*".

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ أَنَّهُ ذَكَرَ أَيْضاً مِثْلَهُ وَ ذَكَرَ أَنَّهُ دُعَاءُ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) وَ زَادَ فِي آخِرِهِ آمِينَ رَبَّ الْعَالَمِينَ .

Ibn Mahboub, from Jameel Bin Salih, that he mentioned as well (a Hadeeth) similar to it, and mentioned that is it a supplication of Ali^{asws} Bin Al-Husayn^{asws}, and there was an increase at the end of it of, 'Ameen, Lord^{azwj} of the worlds'⁶⁷.

ابْنُ مَحْبُوبٍ قَالَ حَدَّثَنَا نُوحُ أَبُو الْيَظَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ ادْعُ بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي لَا تُنَالُ مِنْكَ إِلَّا بِرِضَاكَ وَالْخُرُوجِ مِنْ جَمِيعِ مَعَاصِيكَ وَ الدُّخُولِ فِي كُلِّ مَا يُرْضِيكَ وَ النِّجَاةِ مِنْ كُلِّ وَرْطَةٍ وَ الْمَخْرَجِ مِنْ كُلِّ كَبِيرَةٍ أَتَى بِهَا مِنِّي عَمْدٌ أَوْ زَلٌّ بِهَا مِنِّي خَطَأٌ أَوْ خَطَرَ بِهَا عَلَيَّ خَطَرَاتُ الشَّيْطَانِ

Ibn Mahboub said, 'Nuh Abu Al Yaqzan narrated to us,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Supplicate with this supplication, 'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Mercy which cannot be attained from You^{azwj} except by Your^{azwj} Pleasure, and the exiting from the entirety of Your^{azwj} disobedience, and the entering into every thing what Pleases You^{azwj}, and the salvation from every predicament, and the exiting from every major sin indulged in by me deliberately, or an error by me as a mistake, or there was a faltering with it upon by by the insinuations of the Satan^{la}'.

أَسْأَلُكَ خَوْفًا تُوقِنِي بِهِ عَلَى حُدُودِ رِضَاكَ وَ تَشْعَبُ بِهِ عَلَيَّ كُلَّ شَهْوَةٍ خَطَرَ بِهَا هَوَايَ وَ اسْتَنْزَلَ بِهَا رَأْيِي لِجَبَاوَزِ حَدِّ حَلَالِكَ

I ask You^{azwj} for the fear which I could stop with upon the limits of Your^{azwj} Pleasure, and I can diverge by it from every lustful desire insinuated by my desires, and my opinions would falter by it to exceed the Limit if Your^{azwj} Permissibles.

أَسْأَلُكَ اللَّهُمَّ الْأَخَذَ بِأَحْسَنِ مَا نَعْلَمُ وَ تَرَكَ سَيِّئِي كُلِّ مَا نَعْلَمُ أَوْ أَخْطَأُ مِنْ حَيْثُ لَا أَعْلَمُ أَوْ مِنْ حَيْثُ أَعْلَمُ

I ask You^{azwj}, O Allah^{azwj}, for my taking with the good deeds what You^{azwj} Know of and neglecting of my evil deeds all of which You^{azwj} Know of, or my mistakes from where I do not (even) know of, or from where I do know of.

أَسْأَلُكَ السَّعَةَ فِي الرِّزْقِ وَ الزُّهْدَ فِي الْكَفَافِ وَ الْمَخْرَجَ بِالْبَيَانِ مِنْ كُلِّ شُبْهَةٍ وَ الصَّوَابَ فِي كُلِّ حُجَّةٍ وَ الصِّدْقَ فِي جَمِيعِ الْمَوَاطِنِ وَ إِنْصَافَ النَّاسِ مِنْ نَفْسِي فِيمَا عَلَيَّ وَ لِي وَ التَّذَلُّلَ فِي إِعْطَاءِ النِّصْفِ مِنْ جَمِيعِ مَوَاطِنِ السَّخَطِ وَ الرِّضَا وَ تَرَكَ قَلِيلَ الْبُغْيِ وَ كَثِيرِهِ فِي الْقَوْلِ مِنِّي وَ الْفِعْلِ وَ تَمَامَ نِعْمَتِكَ فِي جَمِيعِ الْأَشْيَاءِ وَ الشُّكْرَ لَكَ عَلَيْهَا لِكَيْ تَرْضَى وَ بَعْدَ الرِّضَا

I ask You^{azwj} of the Expansion in the sustenance, and the ascetism in the subsistence, and the coming out from every confusion by the clarity, and the correctness in every argument, and the truthfulness in the entirety of the places, and being fair with the people from myself regarding whatever is against me or for me, and the subservience in the giving of the justice from the entirety of the situations, the anger and the pleasures, and neglecting the lesser rebellions and its more, in the words from me and the deeds, and the completion of Your^{azwj} Bounties in the entirety of the things, and the thanking to You^{azwj} upon it, perhaps You^{azwj} would be Pleased, and after the Pleasure (as well).

⁶⁷ Al Kafi V 2 – The Book Of Supplication CH 60 H 31

وَ أَسْأَلُكَ الْخَيْرَةَ فِي كُلِّ مَا يَكُونُ فِيهِ الْخَيْرَةُ بِمَيْسُورِ الْأُمُورِ كُلِّهَا لَا بِمَعْسُورِهَا يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ وَ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْعَافِيَةُ وَ الْفَرَجُ وَ افْتَحْ لِي بَابَهُ وَ يَسِّرْ لِي مَخْرَجَهُ

And I ask You^{azwj} of the goodness during everythin what is to happen wherein is the goodness with the easy matters, all of them, not by its difficult ones. O Benevolent! O Benevolent! O Benevolent! And Open a door of the matter for me in which is the good health, and the relief; and Open its door for me, and Ease its exit for me.

وَ مَنْ قَدَّرْتَ لَهُ عَلَيَّ مَفْدَرَةً مِنْ خَلْقِكَ فَخُذْ عَنِّي بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ وَ خُذْهُ عَنِ يَمِينِهِ وَ عَنِ يَسَارِهِ وَ مِنْ خَلْفِهِ وَ مِنْ قُدَامِهِ وَ أَمْنَعُهُ أَنْ يَصِلَ إِلَيَّ بِسُوءٍ

And the one from Your^{azwj} creatures for whom You^{azwj} have Empowered upon me, so Seize him from me by his hearing, and his sight, and his tongue, and his hands, and Seize him from his right, and from his left, and from behind him, and from his front, and Prevent him from arriving to me with evil.

عَزَّ جَارُكَ وَ جَلَّ تَنَاءُ وَجْهِكَ وَ لَا إِلَهَ غَيْرُكَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ

Mighty is Your^{azwj} Vicinity, and Majestic is Your^{azwj} Laudation of Your^{azwj} Face, and there is no God apart from You^{azwj} my Lord^{azwj}, and I am Your^{azwj} servant.

اللَّهُمَّ أَنْتَ رَجَائِي فِي كُلِّ كُرْبَةٍ وَ أَنْتَ تَقْتَبِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي تَقَةٌ وَ عُدَّةٌ فَكَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفَوَادُ وَ تَوَلَّى فِيهِ الْحِيلَةَ وَ يَشْتُمُتُ فِيهِ الْعَدُوُّ وَ تَعْيَا فِيهِ الْأُمُورُ

O Allah^{azwj}! You^{azwj} are my hope in every distress, and You^{azwj} are my reliance in every difficulty, and You^{azwj} are a Reliable one and One can count upon during every matter which descends with me. So how many worries has my heart been weakend from, and the strategies were scarce with regards to it, and the enemies gloated regarding it, and the matters exhausted me during it.

أَنْزَلْتَهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ قَدْ فَرَجْتَهُ وَ كَفَيْتَهُ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَالْحَمْدُ كَثِيراً وَ لَكَ الْمُنُّ فَاضِلاً .

I present them with You^{azwj} and complain of it to You^{azwj}, hoping to You^{azwj} regarding it from the ones besides You^{azwj}, so You^{azwj} Relieve it and Suffice for it, for You^{azwj} are the Guardian of every Bounty, and Owner of every need, and End-point of every wish. So for You^{azwj} is the abundant Praise, and for You^{azwj} is the (Giving of) extra Favours'.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ النَّوَابِيِّنَ وَ عَمَلَهُمْ وَ نُورَ الْأَنْبِيَاءِ وَ صِدْقَهُمْ وَ نَجَاةَ الْمُجَاهِدِينَ وَ تَوَابَهُمْ وَ شُكْرَ الْمُصْطَفِيِّينَ وَ نَصِيحَتَهُمْ وَ عَمَلَ الذَّاكِرِينَ وَ يَفِيئَتَهُمْ وَ إِيْمَانَ الْعُلَمَاءِ وَ فِفْهَتَهُمْ وَ تَعَبُدَ الْخَاشِعِينَ وَ تَوَاضُعَهُمْ وَ حُكْمَ الْفُقَهَاءِ وَ سِيرَتَهُمْ وَ خَشْيَةَ الْمُتَّقِينَ وَ رَغْبَتَهُمْ وَ تَصَدِيقَ الْمُؤْمِنِينَ وَ تَوَكُّلَهُمْ وَ رَجَاءَ الْمُحْسِنِينَ وَ بَرَّهُمْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Say, 'O Allah^{azwj}! I ask You^{azwj} for the words of the repentants and their deeds, and Light of the Prophets^{as}

⁶⁸ Al Kafi V 2 – The Book Of Supplication CH 60 H 32

and their^{as} truthfulness, and the salvation of the Mujahideen (soldiers) and their Rewards, and the gratefulness of the Chosen ones and their advice, and the deeds of the *Zakireen* (Oft-mentioners of Allah^{azwj}) and their conviction, and *Eman* of the scholar and their understanding, and the worship of the fearful ones and their humbleness, and wisdom of the jurists and their ways, and fear of the pious ones and their wishes, and the ratification of the Momineen and their reliance (upon Allah^{azwj}), and hopes of the good doers and their righteousness.

اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ وَ مَنزِلَةَ الْمُقَرَّبِينَ وَ مُرَافَقَةَ النَّبِيِّينَ

O Allah^{azwj}! I ask You^{azwj} for the Rewards of the grateful ones, and the status of the ones of Proximity, and the friendship of the Prophets^{as}.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَوْفَ الْعَامِلِينَ لَكَ وَ عَمَلَ الْخَائِفِينَ مِنْكَ وَ خُشُوعَ الْعَابِدِينَ لَكَ وَ يَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ تَوَكَّلَ الْمُؤْمِنِينَ بِكَ

O Allah^{azwj}! I ask You^{azwj} for the fear of the workers for You^{azwj}, and the deeds of the ones fearful from You^{azwj}, and the humbleness of the worshippers to You^{azwj}, and the conviction of the ones relying upon You^{azwj}, and the reliance of the Momineen with You^{azwj}.

اللَّهُمَّ إِنَّكَ بِحَاجَتِي عَالِمٌ غَيْرُ مُعَلِّمٍ وَ أَنْتَ لَهَا وَاسِعٌ غَيْرُ مُتَكَلِّفٍ وَ أَنْتَ الَّذِي لَا يُحْفِيكَ سَائِلٌ وَ لَا يَنْفُصُكَ نَائِلٌ وَ لَا يَبْلُغُ مَدْحَتَكَ قَوْلٌ قَائِلٌ أَنْتَ كَمَا تَقُولُ وَ فَوْقَ مَا نَقُولُ

O Allah^{azwj}! You^{azwj} are Knowing of my needs without these being made known, and You^{azwj} are Capacious for these without any encumbrance, and You^{azwj} are such that no beggar can Exhaust You^{azwj}, and not attainer can reduce You^{azwj} (of Your^{azwj} resources), and no word of a speaker can reach Your^{azwj} (Rightful) Praise. You^{azwj} are just as You^{azwj} are Saying, and above what we are saying.

اللَّهُمَّ اجْعَلْ لِي فَرَجاً قَرِيباً وَ أَجْراً عَظِماً وَ سِتْراً جَمِيلاً اللَّهُمَّ إِنَّكَ تَعْلَمُ أَيَّ عَلِيٍّ ظَلَمِي لِنَفْسِي وَ إِسْرَافِي عَلَيْهَا لَمْ أَتَّخِذْ لَكَ ضِيداً وَ لَا نَيْدأً وَ لَا صَاحِبَةً وَ لَا وِلداً

O Allah^{azwj}! Make a relief for me to be close-by, and a great Recompense, and a beautiful Veiling. O Allah^{azwj}! You^{azwj} Know that I am upon doing injustice to myself, and my extravagance upon it. I have neither taken to be for You^{azwj}, an opposite, nor a match, nor a female companion nor a son.

يَا مَنْ لَا تَغْلُطُهُ الْمَسَائِلُ يَا مَنْ لَا يَسْغَلُهُ شَيْءٌ عَنِ شَيْءٍ وَ لَا سَمْعٌ عَنْ سَمْعٍ وَ لَا بَصَرٌ عَنْ بَصَرٍ وَ لَا يَبْرُمُهُ الْحَاحُ الْمُلْحِبِينَ أَسْأَلُكَ أَنْ تُفَرِّجَ عَنِّي فِي سَاعَتِي هَذِهِ مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ إِنَّكَ تُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ وَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O the One Whom the questions do make Him^{azwj} to err! O the One Whom nothing can pre-occupy from anything, nor a hearing from Hearing, nor a sight from Seeing, nor does the insistence of the insisting ones Tire Him^{azwj}. I Ask You^{azwj} that You^{azwj} Relieve from me during this time of mine, from where I an expecting and from where I am not expecting. You^{azwj} will Revive the bones when they are dust, and You are Able upon every thing.

يَا مَنْ قَلَّ شُكْرِي لَهُ فَلَمْ يَحْرَمْنِي وَ عَظَمْتَ خَطِيئَتِي فَلَمْ يَفْضَحْنِي وَ رَأَيْتَنِي عَلَى الْمَعَاصِي فَلَمْ يَجْبِهْنِي وَ خَلَقَنِي لِلَّذِي خَلَقَنِي لَهُ فَصَنَعْتَ غَيْرَ الَّذِي خَلَقَنِي لَهُ فَنِعَمَ الْمَوْلَى أَنْتَ يَا سَيِّدِي وَ بِنَسِّ الْعَبْدِ أَنَا وَجَدْتَنِي وَ نِعَمَ الطَّالِبِ أَنْتَ رَبِّي وَ بِنَسِّ الْمَطْلُوبِ أَنَا أَلْفَيْتَنِي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ بَيْنَ يَدَيْكَ مَا شِئْتَ صَنَعْتَ بِي

O the One Who received little thanks of mine but did not Deprive me, and grievous were my sins but did not Expose me, and Saw me to be upon the disobedience but did not Confront me, and Created me for which I was Created for, but I did other than what I was Created for. So the Best Master are You^{azwj}, O my Master, and the most evil worshipper am I. You^{azwj} Found me and the Best Seeker are You^{azwj} my Lord^{azwj} and the most evil of the sought ones am I, as You^{azwj} Know me, I am Your^{azwj} servant, and son of Your^{azwj} servant, and son of Your^{azwj} maid, in front of You^{azwj}. Do whatever You^{azwj} so Desire to with me.

اللَّهُمَّ هَدَأْتَ الْأَصْوَاتَ وَ سَكَنْتَ الْحَرَكَاتَ وَ خَلَا كُلُّ حَبِيبٍ بِحَبِيبِهِ وَ خَلَوْتُ بِكَ أَنْتَ الْمَحْبُوبُ إِلَيَّ فَاجْعَلْ خَلْوَتِي مِنْكَ اللَّيْلَةَ الْعُنُقَ مِنَ النَّارِ

O Allah^{azwj}! The voices have subsided, and the movements have settled, and every beloved is alone with his beloved, and You^{azwj} are Alone with me. You^{azwj} are the Beloved to me, therefore Make my being Alone with You^{azwj} at night to be an Emancipation from the Fire.

يَا مَنْ لَيْسَتْ لِعَالَمٍ فَوْقَهُ صِفَةٌ يَا مَنْ لَيْسَ لِمَخْلُوقٍ دُونَهُ مَنَعَةٌ يَا أَوَّلَ قَبْلِ كُلِّ شَيْءٍ وَ يَا آخِرَ بَعْدِ كُلِّ شَيْءٍ يَا مَنْ لَيْسَ لَهُ غَنْصٌ وَ يَا مَنْ لَيْسَ لِآخِرِهِ فَنَاءٌ وَ يَا أَكْمَلَ مَنْعُوتٍ وَ يَا أَسْمَحَ الْمُعْطِينَ وَ يَا مَنْ يَفْقَهُ بِكُلِّ لُغَةٍ يُدْعَى بِهَا وَ يَا مَنْ عَفُوهُ قَدِيمٌ وَ بَطْشُهُ شَدِيدٌ وَ مُلْكُهُ مُسْتَقِيمٌ

O the One Who, there is none above Him^{azwj} to describe for the Knowledge! O the One Who, there is no Defender for the creatures besides Him^{azwj}! O the First One before everything, and O the last One after everything! O the One Who there are no ingredients for Him^{azwj}! O the One Who there is no perishing for His^{azwj} End, and O the One of Complete Attributes, and O Pardoner of the obeying ones, and O the One Who Surpasses with every language supplicated with, and O the One Whose Pardoning is ancient, and His^{azwj} Grip is intense, and His^{azwj} Kingdom is straight.

أَسْأَلُكَ بِاسْمِكَ الَّذِي شَافَهْتَ بِهِ مُوسَى يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمَ يَا لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ أَنْتَ الصَّمَدُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ .

I ask You^{azwj} by Your^{azwj} Name Which You^{azwj} Faced Musa^{as} with, O Allah^{azwj}, O Beneficent, O Merciful! There is no god except You^{azwj}. O Allah^{azwj}! You^{azwj} are the Last. I ask You^{azwj} that You^{azwj} Send *Salawat* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} Enter me into the Paradise by Your^{azwj} Mercy'.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَام) عَلَّمَنِي دُعَاءً وَ أَوْجَزُ فَقَالَ قُلْ يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ وَ دَلَّلَ قَلْبِي بِتَصَدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Waleed, from Yunus who said,

⁶⁹ Al Kafi V 2 – The Book Of Supplication CH 60 H 33

'I said to Al-Reza^{asws}, 'Teach me a supplication and be brief'. So he^{asws} said: 'Say, 'O One^{azwj} Who Pointed me to Himself^{saww} and Humbled my heart with ratifying Him^{azwj}! I ask You^{azwj} for the safety and the *Eman*'⁷⁰.

عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَانَتْ لِي مَالٌ وَرَثْتُهُ وَلَمْ أَنْفِقْ مِنْهُ دِرْهَمًا فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ ثُمَّ اكْتَسَبْتُ مِنْهُ مَالًا فَلَمْ أَنْفِقْ مِنْهُ دِرْهَمًا فِي طَاعَةِ اللَّهِ فَعَلَّمَنِي دُعَاءً يُخَلِّفُ عَلَيَّ مَا مَضَى وَيَغْفِرُ لِي مَا عَمَلْتُ أَوْ عَمَلًا أَعْمَلُهُ

Ali Bin Hamza, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} that a man came over to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! There used to be wealth for me. I had inherited it and did not spend a Dirham from it in the obedience of Allah^{azwj} Mighty and Majestic. Then I earned wealth from it, but I did not spend Dirham from it in the obedience of Allah^{azwj}. So teach me a supplication replacing upon me what is past and He^{azwj} would Forgive me what I have done or work that I am doing'.

قَالَ قُلْ قَالَ وَ أَيِّ شَيْءٍ أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْ كَمَا أَقُولُ يَا نُورِي فِي كُلِّ ظُلْمَةٍ وَ يَا أَنْسِي فِي كُلِّ وَحْشَةٍ وَ يَا رَجَائِي فِي كُلِّ كَرْبَةٍ وَ يَا نَفْتِي فِي كُلِّ شِدَّةٍ وَ يَا دَلِيلِي فِي الضَّلَالَةِ أَنْتَ دَلِيلِي إِذَا انْقَطَعَتْ دَلَالَةُ الْإِدْيَاءِ فَإِنَّ دَلَالَتَكَ لَا تَنْقَطِعُ وَ لَا يَضِلُّ مَنْ هَدَيْتَ

He^{asws} said: 'Say!' He said, 'And which thing should I be saying, O Amir Al-Momineen^{asws}?' He^{asws} said: 'Say just as I^{asws} am saying: 'O my Light in every darkness, and O my Comfort in every loneliness, and O my Hope in every distress, and of My Reliance in every difficulty, and O my Direction during the straying! You^{azwj} are my Guidance when the guidance of the guides is cut off, for Your^{azwj} Guidance doe not get cut off, nor does he go astray, the one whom You^{azwj} Guide.

أَنْعَمْتَ عَلَيَّ فَأَسْعَيْتَ وَ رَزَقْتَنِي فَوَفَّرْتَ وَ عَذَّبْتَنِي فَأَحْسَنْتَ غَدَائِي وَ أَعْطَيْتَنِي فَأَجْرَلْتْ بِلَا اسْتِحْقَاقِي لِذَلِكَ بِفِعْلِي مَنِّي وَ لَكِنْ ابْتِدَاءً مِنْكَ لِكِرْمِكَ وَ جُودِكَ

You^{azwj} Bestowed upon me, so You^{azwj} were Liberal, and You^{azwj} Graced me sustenance, so You^{azwj} were Ample in provision, and You^{azwj} Fed me with excellent of my food, and You Gave to me, so You^{azwj} (Chose) the best without me being deserving of that by any deed from me, but Initiated from You^{azwj} due to Your^{azwj} Benevolence and Your^{azwj} generosity.

فَتَقَوَّيْتُ بِكَرَمِكَ عَلَيَّ مَعَاصِيكَ وَ تَقَوَّيْتُ بِرِزْقِكَ عَلَيَّ سَخَطِكَ وَ أَفْنَيْتَ عُمْرِي فِيْمَا لَا تُحِبُّ فَلَمْ يَمْنَعْكَ جُرْأَتِي عَلَيَّكَ وَ رُكُوبِي لِمَا نَهَيْتَنِي عَنْهُ وَ دُخُولِي فِيْمَا حَرَّمْتَ عَلَيَّ أَنْ عُدْتُ عَلَيَّ بِفَضْلِكَ وَ لَمْ يَمْنَعْني حِلْمُكَ عَنِّي وَ عَوْدُكَ عَلَيَّ بِفَضْلِكَ أَنْ عُدْتُ فِي مَعَاصِيكَ

Thus, I was strengthened upon my disobedience due to Your^{azwj} Benevolence, and was strengthened upon Your^{azwj} Wrath by Your^{azwj} sustenance, and I finished my life regarding what You^{azwj} do not Love, but You^{azwj} did not Deprive me despite my audacity to You^{azwj} and my indulging in what You^{azwj} had Forbidden from and my entering into what You^{azwj} had Prohibited upon me, You^{azwj} (still) Returned upon me with Your^{azwj} Grace, and did not Deprive me of Your^{azwj} Forbearance from me and

⁷⁰ Al Kafi V 2 – The Book Of Supplication CH 60 H 34

Your^{azwj} Cordiality upon me with Your^{azwj} Grace even when I returned to be in Your^{azwj} disobedience.

فَأَنْتَ الْعَوَّادُ بِالْفَضْلِ وَ أَنَا الْعَوَّادُ بِالْمَعَاصِي فَيَا أَكْرَمَ مَنْ أَقْرَّ لَهُ بِذَنْبِي وَ أَعَزَّ مَنْ خُضِعَ لَهُ بِدُلِّ لِكِرْمِكَ أَقْرَرْتُ بِذَنْبِي وَ لِعِزِّكَ خَضَعْتُ بِذُلِّي فَمَا أَنْتَ صَانِعٌ بِي فِي كِرْمِكَ وَ إِقْرَارِي بِذَنْبِي وَ عِزِّكَ وَ خُضُوعِي بِذُلِّي أَفْعَلُ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلُ بِي مَا أَنَا أَهْلُهُ

So You^{azwj} are the Liberal with the Grace and I am the liberal in my disobedience. So O Benevolent to the one who acknowledges with Him^{azwj}, and Honourable to the one who succumbs to Him^{azwj} with humiliation to Your^{azwj} Benevolence, I hereby acknowledge with my sins and I humble myself to Your^{azwj} Might with my humbleness. So whatever You^{azwj} Do with me in Your^{azwj} Benevolence and my acknowledgement with my sins, and Your^{azwj} Mighty and my subservience with my humiliation, Treat me with what You^{azwj} are Rightful of and do not Treat with me what I am deserving of'.⁷¹

⁷¹ Al Kafi V 2 – The Book Of Supplication CH 60 H 35