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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi**

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CHAPTER 34 – SUPPLICATIONS OF THE TESTIMONIES AND THE BELIEFS

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: كَانَ مِنْ شَهَادَتِهِ عَلَيْهِ السَّلَامُ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّكَ كَمَا تَقُولُ وَ فَوْقَ مَا يَقُولُ الْفَائِلُونَ وَ أَشْهَدُ أَنَّكَ كَمَا شَهِدْتَ لِنَفْسِكَ وَ شَهِدْتَ لَكَ مَلَائِكَتُكَ وَ أُولُو الْعِلْمِ بِأَنَّكَ قَائِمٌ بِالْقِسْطِ لَا إِلَهَ إِلَّا أَنْتَ وَ كَمَا أَنْتَبَيْتَ عَلَى نَفْسِكَ سُبْحَانَكَ وَ بِحَمْدِكَ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sdaqa,

'From Al-Sadiq^{-asws} having said: 'It was from his^{-asws} testimonies, may the greetings be upon him^{-asws}: 'O Allah^{-azwj}! I^{-asws} testify You^{-azwj} are just as You^{-saww} Said, and above what the speaker are saying, and I^{-asws} testify You^{-azwj} are just as You^{-azwj} have Testified for Yourself^{-azwj} and Your^{-azwj} Angels and the people of knowledge have testified for You^{-azwj} that You^{-azwj} Stand with the fairness, there is no god except You^{-azwj}, and just as You^{-azwj} have Lauded upon Yourself^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} Praise!''¹

¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 1

2- يد، التوحيد ابنُ الْمُتَوَكَّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ: كَتَبَ أَبُو جَعْفَرٍ ع إِلَى رَجُلٍ بِحِطِّهِ وَ قَرَأْتُهُ فِي دُعَاءٍ كَتَبَ بِهِ أَنْ يَقُولَ

(The book) 'Al Tawheed' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash'ary, from Abdullah Bin Muhammad, from Ali Bin Mahziyar who said,

'Abu Ja'far^{-asws} wrote with his^{-asws} own handwriting to a man, and I read it in a supplication he^{-asws} wrote with that he should be saying: -

يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ ثُمَّ خَلَقَ كُلَّ شَيْءٍ وَ يُعْنَى كُلُّ شَيْءٍ وَ يَا ذَا الَّذِي لَيْسَ فِي السَّمَاوَاتِ الْعُلَى وَ لَا فِي الْأَرْضِينَ السُّفْلَى وَ لَا فَوْقَهُنَّ وَ لَا بَيْنَهُنَّ وَ لَا تَحْتَهُنَّ إِلَهٌ يُعْبَدُ غَيْرُهُ.

'O the One Who existed before all things, then he^{-azwj} Created all things, then He^{-azwj} shall remain while all things will perish, and O One Who there isn't in the high skies, nor in the low earths, nor above these nor between these nor beneath these, any god being worshipped apart from Him^{-azwj!}'²

3- يد، التوحيد الدَّقَاقُ عَنِ الْأَسَدِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنِ سَهْلِ بْنِ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: إِلَهِي تَاهَمَتْ أَوْهَامُ الْمُتَوَهِّمِينَ وَ قَصُرَ طَرْفُ الطَّارِفِينَ وَ تَلَاشَتْ أَوْصَافُ الْوَاصِفِينَ وَ اضْمَحَلَّتْ أَقَاوِيلُ الْمُبْطِلِينَ عَنِ الدَّرَكِ لِعَجِيبِ شَأْنِكَ أَوْ الْوُفُوعِ بِالْبُلُوغِ إِلَى غُلُوكَ

(The book) 'Al Tawheed' – Al Daqqaq, from Al Asady, from Muhammad Bin Ja'far Al Baghdady, from Sahl,

'From Al-Hassan Al-Askari^{-asws}, he^{-asws} said: 'My^{-asws} God^{-azwj}! The imaginations of the imaginers have strayed, and glance of the glancing ones are deficient, and descriptions of the describers are confusing, and words of the falsifies have faded from realising the marvels of Your^{-azwj} Glory or occurring with reaching to Your^{-azwj} Exaltedness!

فَأَنْتَ فِي الْمَكَانِ الَّذِي لَا تَنْتَاهَى وَ لَمْ يَفْعَ عَلَيْكَ عَيْونٌ بِإِشَارَةٍ وَ لَا عِنَاةَ هَيْهَاتَ ثُمَّ هَيْهَاتَ يَا أَوَّلِيَّ يَا وَحْدَانِيَّ يَا فَدْرَانِيَّ شَمَخْتَ فِي الْعُلُوِّ بِعِزِّ الْكِبَرِ وَ ارْتَفَعْتَ مِنْ وَرَاءِ كُلِّ عَوْرَةٍ وَ نَهَابَةِ بَجْرُوتِ الْفَخْرِ.

You^{-azwj} are in the place which there is no termination and eyes do not fall upon You^{-azwj} with an indication nor expression! Then far be it, O First, O Unique, O Single! You^{-azwj} are Peak in the exaltedness without arrogance and You^{-azwj} are Loftier from beyond every abyss and peak with the Force of Pride!'³

4- ن، عيون أخبار الرضا عليه السلام يد، التوحيد ابنُ عُبدُوسٍ عَنِ ابْنِ فُتَيْبَةَ عَنِ الْقُضَلِيِّ قَالَ سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ فِي دُعَائِهِ سُبْحَانَ مَنْ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ اتَّقَنَ مَا خَلَقَ بِحِكْمَتِهِ وَ وَضَعَ كُلَّ شَيْءٍ مِنْهُ مَوْضِعَهُ يَعْلَمُهُ

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Al Tawheed' – Ibn Ubdous, from Ibn Quteyba, from Al Fazl who said,

² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 2

³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 3

'I heard Al-Reza^{-asws} saying in his^{-asws} supplication: 'Glorious is the One Who Created the creation by His^{-azwj} Power, and was accurate by His^{-azwj} Wisdom in what He^{-azwj} Created, and He^{-azwj} Placed everything from it in its place by His^{-azwj} Knowledge!

سُبْحَانَ مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

Glorious is the One Who Knows treachery of the eyes and what the chests conceal, and there isn't anything like Him^{-azwj}, and He^{-azwj} is the All-Hearing, the All-Seeing!"⁴

5- ثواب الأعمال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْعُمَرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ص رَسُولًا وَ بِأَهْلِ بَيْتِهِ أَوْلِيَاءَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Amraky,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says, 'I am satisfied with Allah^{-azwj} as Lord^{-azwj}, and with Al-Islam as religion, and with Muhammad^{-saww} as Rasool^{-saww}, and with People^{-asws} of his^{-saww} Household as Guardians', would have a right upon Allah^{-azwj} that He^{-azwj} Pleases him on the Day of Qiyamah!"⁵

6- سنن المحاسن صالح بن السندي عن جعفر بن بشير عن هشيم بن عبد الله عن عبد المؤمن الأنصاري عن أبي عبد الله أو أبي جعفر ع قال: مَنْ قَالَ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيداً وَ أَشْهَدُ مَلَائِكَتَكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ بِأَنَّكَ أَنْتَ اللَّهُ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ مَرَّةً وَاحِدَةً أُعْتِقَ رُبْعَهُ وَ مَنْ قَالَ مَرَّتَيْنِ أُعْتِقَ نِصْفَهُ وَ مَنْ قَالَ ثَلَاثًا أُعْتِقَ ثُلُثَاهُ وَ مَنْ قَالَ أَرْبَعًا أُعْتِقَ كُلَّهُ.

(The book) 'Al Mahasin' – Salih Bin Al Sindy, from Ja'far Bin Bashir, from Husheym Bin Abdullah, from Abdul Momin Al Ansari,

'From Abu Abdullah^{-asws} or Abu Ja'far^{-asws} having said: 'I keep You^{-azwj} as witness and suffice with You^{-azwj} as a witness, and I keep Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as} and Your^{-azwj} entire creatures as witnesses that surely You^{-azwj} Allah^{-azwj} are One, there is no associate for You^{-azwj}, and that Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}', one time, a quarter of him would be liberated, and one says it twice, half of him would be liberated, and one who says it thrice, two-thirds of him would be liberated, and one who says it four times, the whole of him would be liberated!"⁶

7- ير، بصائر الدرجات إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانٍ وَ غَيْرِهِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَسْرَى بِي رَبِّي فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى وَ كَلَّمَنِي فَكَانَ مِمَّا كَلَّمَنِي أَنْ قَالَ يَا مُحَمَّدُ عَلَيَّ الْأَوَّلُ وَ عَلَيَّ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan and others, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: "My^{-saww} Lord^{-azwj} had ascended me^{-asws} and Revealed to me^{-saww} from behind the veil what He^{-azwj} Revealed, and Spoke to me^{-saww}. It was

⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 4

⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 5

⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 6

from what He^{-azwj} Spoke to me is that He^{-azwj} Said: “O Him^{-azwj}! Ali^{-asws} is the first and Ali^{-asws} is the last **and He is a Knower of all things [2:29]!”**

فَقَالَ يَا رَبِّ أَلَيْسَ ذَلِكَ أَنْتَ أَلَيْسَ ذَلِكَ أَنْتَ

He^{-saww} said: ‘O Lord^{-azwj}! Aren’t You^{-azwj} that? Aren’t You^{-azwj} that?’

فَقَالَ فَقَالَ يَا مُحَمَّدُ صَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He^{-saww} said: ‘He^{-azwj} Said: “I^{-asws} am Allah^{-azwj}. There is no god except I^{-azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ وَأَنَا الْعَزِيزُ الْحَكِيمُ

Surely, I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, **the Creator, the Maker, the Fashioner. His are the most Beautiful Names. [59:24].** For Him^{-azwj} are the ones in the skies and the earths, and I^{-azwj} am the Mighty, the Wise!

يَا مُحَمَّدُ صَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَوَّلُ وَلَا شَيْءَ قَبْلِي وَ أَنَا الْآخِرُ فَلَا شَيْءَ بَعْدِي وَ أَنَا الظَّاهِرُ فَلَا شَيْءَ فَوْقِي وَ أَنَا الْبَاطِنُ فَلَا شَيْءَ تَحْتِي وَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا بِكُلِّ شَيْءٍ عَلِيمٌ

O Him^{-azwj}! I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, the First, and there was nothing before Me^{-azwj}, and I^{-azwj} am the last, so there will be nothing after Me^{-azwj}, and I^{-asws} am the apparent, so there is nothing above Me^{-azwj}, and I^{-azwj} am the hidden, so there is nothing beneath Me^{-azwj}, and I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, **a Knower of all things [2:29].**

يَا مُحَمَّدُ صَ عَلِيٌّ الْأَوَّلُ أَوَّلُ مَنْ أَخَذَ مِيثَاقِي مِنَ الْأَيْمَةِ يَا مُحَمَّدُ صَ عَلِيٌّ الْآخِرُ آخِرُ مَنْ أَقْبَضَ مِنَ الْأَيْمَةِ وَ هِيَ الدَّابَّةُ الَّتِي تُكَلِّمُهُمْ

O Him^{-azwj}! Ali^{-asws} is the first, the first one^{-asws} from the Imams^{-asws} take my^{-saww} covenant. O Him^{-azwj}! Ali^{-asws} is the last, the one^{-asws} from the Imams^{-asws} to pass away, and it is the walker which will speak to them.

يَا مُحَمَّدُ عَلِيٌّ الظَّاهِرُ أَظْهَرُ عَلَيْهِ جَمِيعَ مَا أَوْصِيْتَهُ إِلَيْكَ لَيْسَ لَكَ أَنْ تُكْتَمَ مِنْهُ شَيْئاً

O Him^{-azwj}! Ali^{-asws} is the apparent, it is apparent upon him^{-asws} the entirety of what I^{-azwj} have Bequeathed to you^{-saww}. It isn’t for you^{-saww} to conceal anything from him^{-asws}.

يَا مُحَمَّدُ عَلِيٌّ الْبَاطِنُ أَبْطَنُ سِرِّ الَّذِي أَسْرَرْتَهُ إِلَيْكَ وَ لَيْسَ فِيمَا بَيْنِي وَ بَيْنَكَ سِراً أَرُوبِهِ عَنْ عَلِيٍّ مَا خَلَقْتُ مِنْ خَلَالٍ أَوْ خَرَامٍ عَلَيَّ عَلَيْهِ بِهِ.

O Him^{-azwj}! Ali^{-asws} is the hidden, hiding the secrets which I^{-azwj} have Divulged to you^{-saww}, and there aren’t any secrets in what is between Me^{-azwj} and you^{-saww}, that you^{-saww} should impeded

it from Ali-asws. Whatever I-azwj have Created from a Permissible or a Prohibition, Ali-asws is a knower of it!”⁷

8- شي، تفسير العياشي عن سماعة بن مهران قال قال أبو عبد الله ع أكثروا من أن تقولوا ربنا لا نزع قلوبنا بعد إذ هديتنا - و لا تأمنوا الزئج.

Tafseer Al Ayyashi – from Sama’at Bin Mihran,

‘Abu Abdullah-asws said: ‘Frequent from saying, **‘Our Lord! Do not Let our hearts to deviate after You have Guided us aright, [3:8],** and do not feel safe from the deviation’.⁸

9- ق، الكتاب العتيق الغروي دُعاء لِمَوْلَانَا الرِّضَا صَلَوَاتِ اللَّهِ عَلَيْهِ

The book ‘Al Ateeq’ of Al Garwy –

‘A supplication of our Master-asws Al-Reza-asws, may the Salawaat of Allah-azwj be upon him-asws:

إِلَهِي بَدَثَ فُذْرَتِكَ وَ لَمْ تَبْدُ هَيْئَةً لَكَ فَجَهَلُوكَ وَ قَدَّرُوكَ وَ التَّقْدِيرُ عَلَى غَيْرِ مَا بِهِ شَبَّهُوكَ

‘My-asws God-azwj! You-azwj Power manifested and no form for You-azwj appeared, so they were ignorant of You-azwj and estimated You-azwj, and the Determination is upon other than what they had resembled You-azwj with!

فَأَنَا بَرِيءٌ يَا إِلَهِي مِنَ الَّذِينَ بِالتَّشْبِيهِ طَلَبُوكَ لَيْسَ كَمِثْلِكَ شَيْءٌ وَ لَنْ يُدْرِكُوكَ ظَاهِرٌ مَا يَجْمُ مِنْ نِعْمَتِكَ ذَهَبٌ عَلَيْكَ لَوْ عَرَفُوكَ

O my-asws God-azwj! I-asws hereby disavow from what they have sought You-azwj with the resemblance. There isn’t anything like You-azwj, and they will never realise You-azwj apparently. Whatever bounties are with them points them to You-azwj, if only they would recognise You-azwj!

وَ فِي خَلْقِكَ يَا إِلَهِي مُنْذُوحَةٌ أَنْ يَتَنَاوَلُوكَ بَلْ شَبَّهُوكَ بِخَلْقِكَ فَمَنْ تَمَّ لَمْ يَعْرِفُوكَ وَ اتَّخَذُوا بَعْضَ آيَاتِكَ رَبًّا فَبَدَّلِكَ وَصَفُوكَ

O my-asws God-azwj, and among Your-azwj creation there is alternative (evidence) to attain You-azwj, but they are resembling You-azwj with Your-azwj creatures, so from there they did not recognise You-azwj and they took some of Your-azwj signs a lord and they described You-azwj with that!

فَتَعَالَيْتَ يَا إِلَهِي وَ تَقَدَّسْتَ عَمَّا بِهِ الْمُشَبِّهُونَ نَعْتُوكَ يَا سَامِعَ كُلِّ صَوْتٍ وَ يَا سَابِقَ كُلِّ فُوتٍ يَا مُخَيِّبَ الْعِظَامِ وَ هِيَ زَمِيمٌ وَ مُنْشِئَهَا بَعْدَ الْمَوْتِ

O my God-azwj! You-azwj are more Exalted and Holier than what the resembling ones are attributing You-azwj. O Hearer of every voice, and O Preceder to every loss, O Reviver of the bones and these have decayed and their Grower after the death!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي مِنْ كُلِّ هَمٍّ فَرْجاً وَ مَخْرَجاً وَ جَمِيعِ الْمُؤْمِنِينَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 7

⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 8

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make relief and outlet for me from every worry and for all the Momineen, You^{-azwj} are Able upon all things!⁹

10- أَعْلَامُ الدِّينِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَالَ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِمُحَمَّدٍ ص نَبِيًّا وَ بِعَلِيِّ وَ لِيبَا وَ إِمَامًا وَ بِوَلَدِهِ الْأَيْمَةِ أَئِمَّةً وَ سَادَةً وَ هُدَاةً كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'A'laam Al Deen' – from Abu Saeed Al Khudri,

'From the Prophet^{-saww} having said: 'One who is satisfied with Allah^{-azwj} as Lord^{-azwj}, and with Al-Islam as religion, and with the Quran as Book, and with Muhammad^{-saww} as Prophet^{-saww}, and with Ali^{-asws} as Guardian and an Imam^{-asws}, and with his^{-asws} sons^{-asws}, the Imams^{-asws}, as Imams^{-asws} and chiefs and guides, would have a right upon Allah^{-azwj} that He^{-azwj} Satisfied him on the Day of Qiyamah!¹⁰

11- ق، الكتاب العتيق الغروي مهج، مهج الدعوات دُعَاءُ الْإِعْتِقَادِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ يُوسُفَ الْحَرَّائِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ التُّعْمَانِيِّ عَنْ أَبِي عَلِيِّ بْنِ هَمَّامٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَائِنْدِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْأَهْوَازِيِّ عَنْ أَبِيهِ عَلِيِّ بْنِ مَهْزَبَانَ قَالَ: سَمِعْتُ مَوْلَايَ مُوسَى بْنَ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ يَدْعُو بِهَذَا الدُّعَاءِ وَ هُوَ دُعَاءُ الْإِعْتِقَادِ

In the books 'Al Ateeq' of Al Garwy, (and) 'Mahj Al Dawaat there is 'Dua Al Itiqaad' – Ali Bin Muhammad Bin Yusuf Al Harrany, from Muhammad Bin Abdullah Bin Ibrahim Al Numany, from Abu Ali Bin Hammam, from Ibrahim Bin Is'haq Al Nahawandy, from Al-Husayn Bin Ali Al Ahwazy, from his father Ali Bin Mahziyar who said,

'I heard my Master Musa^{-asws} Bin Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} supplicating with this supplication, and it is the supplication of beliefs: -

إِلَهِي إِنَّ دُنُوبِي وَ كَثْرَتَهَا قَدْ غَبَرَتْ وَجْهِي عِنْدَكَ وَ حَجَبْتَنِي عَنِ اسْتِيهِالِ رَحْمَتِكَ وَ بَعَدْتَنِي عَنِ اسْتِنْحَازِ مَغْفِرَتِكَ وَ لَوْ لَا تَعَلَّقِي بِأَلَانِكَ وَ تَمَسَّكِي بِالرَّجَاءِ لِمَا وَعَدْتَ أَفْتَالِي مِنَ الْمُسْرِفِينَ وَ أَشْبَاهِي مِنَ الْخَاطِئِينَ بِقَوْلِكَ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

'My God^{-azwj}! My sins and their large numbers have made my face dusty in Your^{-azwj} Presence, and have veiled me from receiving Your^{-azwj} Mercy, and have distanced me from obligating Your^{-azwj} Forgiveness, if only it had not been for my attachment with Your^{-azwj} Favours and my adhering with the hopes of what You^{-azwj} have Promised the likes of me from the extravagant ones, and from the erroneous ones resembling me, due to Your^{-azwj} Words: **'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53].**

وَ حَدَرْتُ الْقَانِطِينَ مِنْ رَحْمَتِكَ فَقُلْتُ وَ مَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ثُمَّ نَدَبْتَنَا بِرَحْمَتِكَ إِلَى دُعَائِكَ فَقُلْتُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And You^{-azwj} Cautioned the ones despondent from Your^{-azwj} Mercy. You^{-azwj} Said: **'And who would despair from Mercy of his Lord except for the straying ones?' [15:56].** Then You^{-azwj}

⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 9

¹⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 10

Called us to supplicate to You^{-azwj}. You^{-azwj} Said: **“Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].**

إِلَهِي لَقَدْ كَانَ ذُلُّ الْإِيَّاسِ عَلَيَّ مُشْتَمِلًا وَ الْفُئُوطُ مِنْ رَحْمَتِكَ بِي مُلْتَجِفًا

My God^{-azwj}! The humiliation of despair has overwhelmed me, and the despondency from Your^{-azwj} Mercy has surrounded me!

إِلَهِي قَدْ وَعَدْتَ الْمُحْسِنَ ظَنَّهُ بِكَ ثَوَابًا وَ أَوْعَدْتَ الْمُسِيءَ ظَنَّهُ بِكَ عِقَابًا

My God^{-azwj}! You^{-azwj} have Promised Rewards to the one whose thoughts are goodly with You^{-azwj}, and You^{-azwj} have Threatened Punishment to the one having evil thoughts with You^{-azwj}!

اللَّهُمَّ وَ قَدْ أَسْبَلُ دَمْعِي حُسْنُ ظَنِّي بِكَ فِي عَنَقِ رَبِّي مِنَ النَّارِ وَ تَعَمَّدَ زَلِّي وَ إِقَالَةَ عَثْرِي وَ قُلْتُ وَ قَوْلُكَ الْحَقُّ لَا خُلْفَ لَهُ وَ لَا تَبْدِيلَ يَوْمَ نَدْعُوا كُلَّ
أُنَاسٍ بِإِمَامِهِمْ ذَلِكَ يَوْمَ النُّشُورِ إِذَا نُفِخَ فِي الصُّورِ وَ بُعِثَتِ الْقُبُورُ

O Allah^{-azwj}, and my tears have flowed with my good thoughts with You^{-azwj} in liberation of my neck from the Hellfire, and Covering my disgrace, and Uprooting my stumbles, and You^{-azwj} Said and Your^{-azwj} Word is the truth, there is neither breaking for it nor replacement: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71].** That is the Day of Resurrection when the trumpet will be blown into and the graves will be upheaved!

اللَّهُمَّ إِنِّي أَقْبِرُ وَ أَشْهَدُ وَ اعْتَرَفُ وَ لَا أَجْحَدُ وَ أَسِرُّ وَ أَظْهَرُ وَ أَعْلَنُ وَ أَبْطِنُ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنْ مُحَمَّدًا عَبْدُكَ
وَ رَسُولُكَ

O Allah^{-azwj}! I accept, and testify, and acknowledge, and I do not reject, and I keep secret, and reveal, and announce, and hide, that You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, and Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}!

وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْوَصِيِّينَ وَ وَارِثَ عِلْمِ النَّبِيِّينَ وَ قَاتِلَ الْمُشْرِكِينَ وَ إِمَامَ الْمُتَّقِينَ وَ مُبِيرَ الْمُتَافِقِينَ وَ مُجَاهِدَ النَّكَائِبِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ
إِمَامِي وَ حَجَّتِي

And Ali^{-asws} is Emir of the Momineen, and chief of the successors, and inheritor of knowledge of the Prophets^{-as}, and killer of the Polytheists, and Imam^{-asws} of the pious, and amputator of the hypocrites, and fighter against the covenant breakers, and the deviants, and the renegades (and) is my Imam^{-asws} and my Divine Authority!

وَ مَنْ لَا أَتَقَى بِالْأَعْمَالِ وَ إِنْ رَكَتْ وَ لَا أَرَاهَا مُنْجِيَّةً وَ إِنْ صَلَّحْتُ إِلَّا بِوَلَايَتِهِ وَ الْإِيْتِمَامِ بِهِ وَ الْإِقْرَارِ بِفَضَائِلِهِ وَ الْقَبُولِ مِنْ حَمَلَتِهَا وَ التَّسْلِيمِ لِرِوَاغَتِهَا

And I am one who does not trust his own deeds and even if they are pure, nor do I see these as a means of salvation and even if these are righteous, except with his^{-asws} Wilayah and led by him^{-asws}, and the acceptance with his^{-asws} merits, and the acceptance of bearing these and the submission to their reports!

اللَّهُمَّ وَأُفِرُّ بِأَوْصِيَائِهِ مِنْ أُنْبَائِهِ أَيْمَةً وَ حُجَجاً وَ أَدِلَّةً وَ سُجُجاً وَ أَعْلَاماً وَ مَنَاراً وَ سَادَةً وَ أَبْرَاراً وَ أَدِينُ بِسِرِّهِمْ وَ جَهْرِهِمْ وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ حَيِّهِمْ وَ مَيِّتِهِمْ وَ شَاهِدِهِمْ وَ غَائِبِهِمْ لَا شَكَّ فِي ذَلِكَ وَ لَا اِزْتِيَابَ وَ لَا تَحْوُلَ عَنْهُمْ وَ لَا اِنْقِلَابَ

O Allah^{-azwj}, and I acknowledge his^{-asws} successors from his^{-asws} sons^{-asws} as Imams^{-asws}, and Divine Authorities, and guides, and lamps, and flags, and minarets, and chiefs, and righteous ones, and I make it a religion with their^{-asws} secrets, and their^{-asws} announcements, and with their^{-asws} esoteric, and their^{-asws} living ones and their^{-asws} expired, and their^{-asws} present ones and their^{-asws} absent, there being no doubt in that nor any suspicion, and neither turning away from them^{-asws} nor transfer!

اللَّهُمَّ فَادْعُنِي يَوْمَ حَشْرِي وَ حِينَ نَشْرِي بِإِمَامَتِهِمْ وَ اِحْشُرْنِي فِي زُمْرَتِهِمْ وَ اَكْتُبْنِي فِي أَصْحَابِهِمْ وَ اجْعَلْنِي مِنْ إِخْوَانِهِمْ وَ أَنْقِذْنِي بِهِمْ يَا مُؤَلَّيَّ مِنْ حَرِّ النَّيرانِ فَإِنَّكَ إِنْ أَعْفَيْتَنِي مِنْهَا كُنْتُ مِنَ الْفَائِزِينَ

O Allah^{-azwj}! Call me on the Day of my Gathering and when my rising would be with their^{-asws} Imamate and Gather me in their^{-asws} group, and Write as being among their^{-asws} companions, and Make me from their^{-asws} brethren, and Save me through them^{-asws}, O my Master^{-azwj} from the heat of fires, for You^{-azwj} were to Spare me from it, I would be from the successful ones!

اللَّهُمَّ وَ قَدْ أَصْبَحْتُ فِي يَوْمِي هَذَا لَا بَيْتَةَ لِي وَ لَا مَفْرَجَ وَ لَا مَلْجَأَ وَ لَا مُلْتَجَأَ غَيْرَ مَنْ تَوَسَّلْتُ بِهِمْ إِلَيْكَ مِنْ آلِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ عَلَيَّ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدَتِي فَاطِمَةَ الزَّهْرَاءِ وَ الْحُسَيْنِ وَ الْأَيِّمَةَ مِنْ وُلْدِهِمْ وَ الْحُجَجِ الْمَسْئُورَةِ مِنْ ذُرِّيَّتِهِمْ وَ الْمَرْجُوحِ لِلْأُمَّةِ مِنْ بَعْدِهِمْ وَ خَيْرَتِكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

O Allah^{-azwj}, and I have come to be in this morning of my having no trust for me, nor anywhere to flee to, nor any shelter, nor refuge apart from the ones I am seeking mediation through them^{-asws} to You^{-azwj}, from Progeny^{-asws} of Your^{-azwj} Rasool^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, Ali^{-asws}, Emir of the Momineen, and my Chieftess Fatima Al-Zahra^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the Imams^{-asws} from their^{-asws} sons^{-asws}, and the concealed Divine Authority from their^{-asws} offspring, and the one hoped for the community from after them^{-asws}, and Your^{-azwj} Choice, may the greetings be upon him^{-saww} and them^{-asws}!

اللَّهُمَّ فَاجْعَلْهُمْ حِصْنِي مِنَ الْمَكَارِهِ وَ مَعْقِلِي مِنَ الْمَخَافِ وَ نَجْنِي بِهِمْ مِنْ كُلِّ عَدُوٍّ وَ طَاغٍ وَ فَاسِقٍ وَ بَاغٍ وَ مِنْ شَرِّ مَا أَعْرِفُ وَ مَا أَنْكُرُ وَ مَا اسْتَشَرَّ عَنِّي وَ مَا أَبْصُرُ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي أَحَدٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah^{-azwj}! Make them^{-asws} my fortress from abhorrent matters, and my stronghold from the fears, and Rescue me through them^{-asws} from every enemy, and aggressor, and corrupter, and rebel, and from evil of I know and what I deny, and what is concealed from me and what I can see, and from evil of every animal my Lord^{-azwj}, You^{-azwj} Seize it by its forelock, surely my Lord^{-azwj} is upon the Straight Path!

اللَّهُمَّ تَوَسَّلْ لِي إِلَيْكَ بِهِمْ وَ تَقَرَّبْ بِمَحَبَّتِهِمْ افْتَحْ عَلَيَّ رَحْمَتَكَ وَ مَعْفِرَتَكَ وَ حَبِّبْنِي إِلَى خَلْقِكَ وَ حَبِّبْنِي عِدَاؤَهُمْ وَ بُعِضْهُمْ مِنْ شَيْءٍ قَدِيرٍ

O Allah^{-azwj}! I seek mediate to You^{-azwj} by them^{-asws}, and my closeness with their^{-asws} love. Open upon me Your^{-azwj} Mercy and Your^{-azwj} Forgiveness, and Make me beloved to Your^{-azwj} creatures, and Keep me aside from their enmity and their hatred, You^{-azwj} are Able upon all things!

اللَّهُمَّ وَ لِكُلِّ مُتَوَسِّلٍ نَوَابٌ وَ لِكُلِّ ذِي شَفَاعَةٍ حَقٌّ فَأَسْأَلُكَ بِمَنْ جَعَلْتَهُ إِلَيْكَ سَبِيًّا وَ قَدَّمْتَهُ أَمَامَ طَلِبَتِي أَنْ تُعَرِّفَنِي بِرَكَّةِ يَوْمِي هَذَا وَ عَامِي هَذَا وَ شَهْرِي هَذَا

O Allah^{-azwj}, and for every intermediary there is a Reward, and for every one with intercession there is a right. I ask You^{-azwj} by the one I have made my cause to You^{-azwj} and have advanced him^{-asws} in front of my request to acquaint me with Blessings of this day of mine, and this year of mine, and this month of mine!

اللَّهُمَّ فَهُمْ مُعَوَّلِي فِي شِدَّتِي وَ رَخَائِي وَ عَافِيَّتِي وَ بَلَائِي وَ نَوْمِي وَ يَقْظَتِي وَ طَغْيِي وَ إِقَامَتِي وَ عُسْرِي وَ يُسْرِي وَ صَبَاحِي وَ مَسَائِي وَ مُنْقَلَبِي وَ مَثْوَايَ

O Allah^{-azwj}! They^{-asws} are my reliance in my hardship, and my hope, and my well-being, and my afflictions, and my sleep, and my wakefulness, and my travel and my staying, and my difficulty and my ease, and my morning and my evening, and my transfer and my abode!

اللَّهُمَّ فَلَا تُخْلِنِي بِهِمْ مِنْ نِعْمَتِكَ وَ لَا تَقْطَعْ رَجَائِي مِنْ رَحْمَتِكَ وَ لَا تُغْلِقْ أَبْوَابَ الْأَرْزَاقِ وَ انْسُدِّدِ مَسَالِكَهَا وَ افْتَحْ لِي مِنْ لَدُنْكَ فَتْحًا يَسِيرًا وَ اجْعَلْ لِي مِنْ كُلِّ صَنْكٍ مَخْرَجًا وَ إِلَى كُلِّ سَعَةٍ مِنْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Do not Deprive me of Your^{-azwj} bounties through them^{-asws} nor Cut off my hopes from Your^{-azwj} Mercy, nor Test me by closing the doors of sustenance and blocking of its ways, and Open for me from Yourself^{-azwj} an easy opening, and Make for me an outlet from every constriction, and a way to every vastness by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ وَ اجْعَلِ اللَّيْلَ وَ النَّهَارَ مُخْتَلِفَيْنِ عَلَيَّ بِرَحْمَتِكَ وَ مُعَافَاتِكَ وَ مَنِّكَ وَ فَضْلِكَ وَ لَا تُفَقِّرْنِي إِلَى أَحَدٍ مِنْ خَلْقِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ إِنَّكَ عَلَى كُلِّ شَيْءٍ مُحِيطٌ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

O Allah^{-azwj}, and Make the night and the day to interchange upon me by Your^{-azwj} Mercy and Your^{-azwj} well-being, and Your^{-azwj} Conferment, and Your^{-azwj} Grace, and do not Make me needy to anyone from Your^{-azwj} creatures by Your^{-azwj} Mercy, O most Merciful of the merciful ones, You^{-azwj} are Able upon all things, Dominant! And Allah^{-azwj} Suffices us and is the Best Protector!¹¹

¹¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 11

باب 35 الأدعية المختصرة المختصة بكل إمام عليهم السلام بنوع خصوصية بكل واحد واحد منهم صلوات الله عليهم زائدا على ما سبق و سيجيء في أبواب أدعية كل واحد منهم عليهم السلام أيضا و إن كان الأدعية جلها بل كلها مأثورة عنهم عليهم السلام

CHAPTER 35 – THE BRIEF SUPPLICATION OF EACH IMAM^{-asws}, MAY THE GREETING BE UPON THEM^{-asws}, WITH A VARIETY OF SPECIFICS WITH EACH ONE BY ONE OF THEM^{-asws}, MAY THE SALWAAT OF ALLAH^{-azwj} BE UPON THEM^{-asws}, ADDITIONAL TO WHAT HAS PRECEDED AND WILL BE COMING IN THE CHAPTERS ON SUPPLICATIONS OF EACH ONE OF THEM^{-asws}, MAY THE GREETING BE UPON THEM^{-asws}, AS WELL, AND EVEN THOUGH MOST OF THESE SUPPLICATIONS, BUT ALL OF THEM ARE NARRATED FROM THEM^{-asws}, MAY THE GREETING BE IPON THEM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام أحمد بن ثابت الدواليبي عن محمد بن علي بن عبد الصمد عن علي بن عاصم عن أبي جعفر الثاني عن أبيه عن الحسين بن علي ع قال: دخلت على رسول الله ص و عنده أبي بن كعب فقال لي رسول الله ص مرحبا بك يا أبا عبد الله يا زين السماوات و الأرضين

(The book) 'Uyoun Akhbar Al Reza^{-asws}', may the greeting be upon him^{-asws} – Ahmad Bin Sabit Al Dawaliby, from Muhammad Bin Ali Bin Abdul Samad, from Ali Bin Aasim,

'From Abu Ja'far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'I entered to see Rasool-Allah^{-azwj} and in his^{-saww} presence was Ubay Bin Ka'ab. Rasool-Allah^{-saww} said to me: 'Welcome to you, O Abu Abdullah^{-asws}, O adornment of the skies and the earth!'

قال له أبي و كيف يكون يا رسول الله زين السماوات و الأرض أحد غيرك

Ubay said to him^{-saww}, 'O Rasool-Allah^{-saww}! How can anyone be adornment of the skies and the earth, apart from you^{-saww}?'

فقال يا أبي و الذي بعثني بالحق نبيا إن الحسين بن علي في السماء أكبر منه في الأرض و إنه لمكثوب عن يمين عرش الله مصباح هدى و سفينة نجاة و إمام غير وهن و عز و فخر و علم و دخر

He^{-saww} said: 'O Ubay! By the One Who Sent me with the truth as a Prophet^{-saww}! Al-Husayn^{-asws} Bin Ali^{-asws} is greater in the sky than he^{-asws} is in the earth, and he^{-asws} is inscribed on right of the Throne of Allah^{-azwj} as being 'lamp of guidance', and 'ship of salvation', 'Imam^{-asws} without weakness, and (with) honour, and pride', and as an 'asset'!

و إن الله عز و جل ركب في صلبه طينة مباركة زكية و لقد لقن دعوات ما يدعو بين مخلوق إلا حشره الله عز و جل معه و كان شفيعه في آخرته و فرج الله عنه كربته و قضى بها دينه و يسر أمره و أوضح سبيله و قواه على عدوه و لم يهتك ستره

And Allah^{-azwj} Mighty and Majestic Installed in his^{-asws} lineage a seed which was good, Blessed, pure, and supplication have been indoctrinate what no created being will supplicate with these except Allah^{-azwj} Mighty and Majestic would Gather him with him^{-asws}, and he^{-asws} would be his intercessor in his Hereafter, and Allah^{-azwj} will Relieve his distress from him, and Pay off his debts due to it, and Facilitate his affairs, and Clarify his way, and Strengthen him against his enemy, and will not violate his cover (expose him)!

فَقَالَ لَهُ أَبِيُّ بْنُ كَعْبٍ مَا هَذِهِ الدَّعَوَاتُ يَا رَسُولَ اللَّهِ

Ubay Bin Ka'ab said to him^{-saww}, 'What are these supplications, O Rasool-Allah^{-saww}?'

قَالَ تَقُولُ إِذَا فَرَغْتَ مِنْ صَلَاتِكَ وَأَنْتَ قَاعِدٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ وَمَعَاوِدِ عَرْشِكَ وَسُكَّانِ سَمَاوَاتِكَ وَأَنْبِيَاءِكَ وَرُسُلِكَ أَنْ تَسْتَجِيبَ لِي فَعَدَّ زَهْفِي مِّنْ أَمْرِي عَشْرًا فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ لِي مِنْ عَشْرِي يُسْرًا

He^{-saww} said: 'You should say when you are free from your Salat while you are seated, 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Phrases, and Seat of Your^{-azwj} Throne, and dwellers of Your^{-azwj} skies, and Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as}, to Respond to me, for difficulties of my affairs have exhausted me! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Make ease for me from my difficulties!'

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُسَهِّلُ أَمْرَكَ وَيُشْرِحُ صَدْرَكَ وَيُلَقِّنُكَ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ خُرُوجِ نَفْسِكَ

So, Allah^{-azwj} Mighty and Majestic would Ease your matter and Expand your chest, and Indoctrinate you the testimony that there is no god except Allah^{-azwj}, at the exit of your soul!'

قَالَ لَهُ أَبِيُّ يَا رَسُولَ اللَّهِ فَمَا هَذِهِ النُّطْفَةُ الَّتِي فِي صُلْبِ حَبِيبِي الْحُسَيْنِ

Ubay said to him^{-saww}, 'O Rasool-Allah^{-saww}! What is this seed which is in the lineage of my beloved Al-Husayn^{-asws}?'

قَالَ مَثَلُ هَذِهِ النُّطْفَةِ كَمَثَلِ الْقَمَرِ وَهِيَ نُطْفَةُ نَبِيِّنِ وَبَيَانٍ يَكُونُ مَنِ اتَّبَعَهُ رَشِيدًا وَمَنْ ضَلَّ عَنْهُ هَوِيًّا

He^{-saww} said: 'An example of this seed is like an example of the moon, and it is a seed of clarification and explanation. One who follows it becomes rightly guided and one who strays away from it, collapses!'

قَالَ فَمَا اسْمُهُ وَمَا دُعَاؤُهُ

He said, 'What is his name and what is his supplication?'

قَالَ اسْمُهُ عَلِيُّ وَدُعَاؤُهُ يَا دَائِمُ يَا دَهْمُومُ يَا حَيُّ يَا قَيُّومُ يَا كَاشِفَ الْعَمِّ وَيَا فَارِحَ الْهَمِّ وَيَا بَاعِثَ الرُّسُلِ وَيَا صَادِقَ الْوَعْدِ

He^{-saww} said: 'His^{-asws} name is 'Ali', and his^{-asws} supplication is: 'O Permanent, O Living, O Eternal, O Remover of sadness, and O Reliever of the worries, and O Sender of the Messengers^{-as}, and O truthful of the promise!'

مَنْ دَعَا بِحَدِّ الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ وَكَانَ قَائِدَهُ إِلَى الْجَنَّةِ

One who supplicates with this supplication, Allah^{-azwj} Mighty and Majestic would Gather him with Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} would be his guide to the Paradise!'

قَالَ لَهُ أَبِيُّ يَا رَسُولَ اللَّهِ فَهَلْ لَهُ مِنْ خَلْفٍ وَوَصِيٍّ

Ubay said to him^{-saww}, 'O Rasool-Allah^{-saww}! Is there any replacement for him^{-asws} and a successor?'

قَالَ نَعَمْ لَهُ مَوَارِيثُ السَّمَاوَاتِ وَالْأَرْضِ

He^{-saww} said: 'Yes, for him^{-asws} are inheritances of the skies and the earth!'

قَالَ مَا مَعْنَى مَوَارِيثِ السَّمَاوَاتِ وَالْأَرْضِ يَا رَسُولَ اللَّهِ

He said, 'What is the meaning of 'inheritances of the skies and the earth', O Rasool-Allah^{-saww}?'

قَالَ الْقَضَاءُ بِالْحَقِّ وَالْحُكْمُ بِالدِّينَانَةِ وَتَأْوِيلُ الْأَحْكَامِ وَبَيَانُ مَا يَكُونُ

He^{-saww} said: 'Judging with the truth, and ruling by the religion, and interpreting the rulings, and explanation of what will be happening!'

قَالَ فَمَا اسْمُهُ

He said: 'What is his name?'

قَالَ اسْمُهُ مُحَمَّدٌ وَإِنَّ الْمَلَائِكَةَ لَتَسْتَأْنِسُ بِهِ فِي السَّمَاوَاتِ وَيَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ رِضْوَانٌ وَوُدٌّ فَاعْفِرْ لِي وَ لِمَنْ تَبِعَنِي مِنْ إِخْوَانِي وَ شِيعَتِي وَ طَيْبِ مَا فِي صُلْبِي

He^{-saww} said: 'His^{-asws} name is 'Muhammad', and the Angels are comforted by him^{-asws} in the skies, and he^{-asws} will say in his^{-asws} supplication: 'O Allah^{-azwj}! If there was satisfaction and affection for me in Your^{-azwj} Presence, Forgive for me and for the ones following me^{-asws}, from my^{-asws} brethren and my^{-asws} Shias, and the goodness what is in my^{-asws} lineage!'

فَرَكَّبَ اللَّهُ عَزَّ وَ جَلَّ فِي صُلْبِهِ نُطْقَةً مُبَارَكَةً رَكْبَةً وَ أَحَبَّرَنِي عَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى طَيْبَ هَذِهِ النُّطْقَةِ وَ سَمَّاهَا عِنْدَهُ جَعْفَرًا وَ جَعَلَهُ هَادِيًا مُهْدِيًا رَاضِيًا مَرْضِيًا يَدْعُو رَبَّهُ فَيَقُولُ فِي دُعَائِهِ

Allah^{-azwj} Mighty and Majestic has Installed in his^{-asws} lineage a Blessed, pure seed, and he (Jibraeel^{-as}) informed me that Allah^{-azwj} Blessed and Exalted has Made this seed good and Name it in His^{-azwj} Presence as 'Ja'far', and Made him^{-asws} a guide, Guided, satisfactory, satisfying. He^{-asws} will supplicate in his^{-asws} supplication: -

يَا دَانَ غَيْرَ مُتَوَانٍ يَا أَرْحَمَ الرَّاحِمِينَ اجْعَلْ لِشِيعَتِي مِنَ النَّارِ وَقَاءً وَ هُمْ عِنْدَكَ رِضًا وَ اعْفِرْ ذُنُوبَهُمْ وَ يَسِّرْ أُمُورَهُمْ وَ افضِ ذُنُوبَهُمْ وَ اسْتُرْ عَوْرَاتِهِمْ وَ هَبْ لَهُمُ الْكِبَائِرَ الَّتِي بَيْنَكَ وَ بَيْنَهُمْ يَا مَنْ لَا يَخَافُ الضُّيْمَ وَ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ اجْعَلْ لِي مِنْ كُلِّ عَمٍّ فَرَجًا

'O Obeyed without weakness, O most Merciful of the merciful ones! Make for my^{-asws} Shias a prevention from the Hellfire, and Satisfaction for them in Your^{-azwj} Presence, and Forgive their sins, and Ease their affairs, and Pay off their debts, and Cover their defects, and Gift for them the major sins which are between You^{-azwj} and them! O One the injustice is not feared from nor does the slumber seize Him^{-azwj} nor sleep! Make relief for me^{-asws} from every sadness!'

مَنْ دَعَا بِهَذَا الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ أْبْيَضَ الْوَجْهِ مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَى الْجَنَّةِ

One who supplicates with this supplication, Allah^{-azwj} Mighty and Majestic will Gather him of brightest of faces with Ja'far^{-asws} Bin Muhammad^{-asws}, to the Paradise!

يَا أَيُّهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ عَلَيَّ هَذِهِ النُّطْفَةَ نُطْفَةً رَكِيَّةً مُبَارَكَةً طَيِّبَةً أَنْزَلَ عَلَيْهَا الرَّحْمَةَ وَ سَمَّاها عِنْدَهُ مُوسَى

O Ubay! Allah^{-azwj} Blessed and Exalted Installed upon this seed, a Blessed, pure seed, good. He^{-azwj} Sent down the Mercy upon it and Named it in His^{-azwj} Presence as 'Musa'!

قَالَ لَهُ أَيُّ يَا رَسُولَ اللَّهِ كَأَنَّهُمْ يَتَوَاصَفُونَ وَ يَتَنَاسَلُونَ وَ يَتَوَارَثُونَ وَ يَصِفُ بَعْضُهُمْ بَعْضاً

Ubay said to him^{-saww}, 'O Rasool-Allah^{-saww}! It is as if they^{-asws} will be describing and procreating and inheriting and describing each other!

فَقَالَ وَصَفَهُمْ لِي جِبْرَائِيلُ عَنْ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ

He^{-saww} said: 'Jibraeel^{-as} had described them^{-asws} to me^{-saww} on behalf of Lord^{-azwj} of the worlds, Majestic is His^{-azwj} Majesty!

قَالَ فَهَلْ لِمُوسَى مِنْ دَعْوَةٍ يَدْعُو بِهَا سِوَى دُعَاءِ آبَائِهِ

He said, 'Is there a supplication of Musa^{-asws} he^{-asws} was supplicating with, besides supplications of his^{-asws} forefathers^{-asws}?'

قَالَ نَعَمْ يَقُولُ فِي دُعَائِهِ يَا خَالِقَ الْخَلْقِ وَ بَاسِطَ الرَّزْقِ وَ فَالِقَ الْحَبِّ وَ بَارِئَ النَّسَمِ وَ مُحْيِيَ الْمَوْتَى وَ مُمَيِّتَ الْأَحْيَاءِ وَ دَائِمَ النَّبَاتِ وَ مُخْرِجَ النَّبَاتِ أَفْعَلُ لِي مَا أَنْتَ أَهْلُهُ

He^{-saww} said: 'Yes. He^{-asws} will say in his^{-asws} supplication: 'O Creator of the creation, and O Extender of the sustenance, and Splitter of the seed, and Maker of the person, and Reviver of the dead, and Causer of death of the living, and the Permanently affirmed, and Extractor of the vegetation! Do with me what You^{-azwj} are rightful of!'

مَنْ دَعَا بِهَذَا الدُّعَاءِ قَضَى اللَّهُ لَهُ حَوَائِجَهُ وَ حَشَرَهُ يَوْمَ الْقِيَامَةِ مَعَ مُوسَى بْنِ جَعْفَرٍ

One who supplicates with this supplication, Allah^{-azwj} will Fulfil his needs for him, and Gather him on the Day of Qiyamah with Musa^{-asws} Bin Ja'far^{-asws}!

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صَلْبِهِ نُطْفَةً مُبَارَكَةً طَيِّبَةً رَكِيَّةً مُرْضِيَةً وَ سَمَّاها عِنْدَهُ عَلِيًّا يَكُونُ لِلَّهِ فِي خَلْقِهِ رَضِيًّا فِي عِلْمِهِ وَ حَكْمِهِ وَ يَجْعَلُهُ حُجَّةً لِشِيعَتِهِ يَخْتَجُونَ بِهِ يَوْمَ الْقِيَامَةِ

And Allah^{-azwj} Blessed and Exalted Installed in his^{-asws} lineage a Blessed seed, good, pure, satisfactory, and Named it in His^{-azwj} Presence as 'Ali^{-asws}'. He^{-asws} would be satisfactory for Allah^{-azwj} among His^{-azwj} creatures in his^{-asws} knowledge and his^{-asws} rulings, and He^{-azwj} would Make him^{-asws} a Divine Authority for his^{-asws} Shias they will be arguing by him^{-asws} on the Day of Qiyamah.

وَلَهُ دُعَاءٌ يَدْعُو بِهِ اللَّهُمَّ أَعْطِنِي الْهُدَى وَ تَبَيَّنِي عَلَيْهِ وَ احْشُرْنِي عَلَيْهِ آمِنًا آمِنًا مَنْ لَا خَوْفَ عَلَيْهِ وَ لَا حَزَنَ وَ لَا جَزَعَ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

And for him^{-asws} there is a supplication he^{-asws} will supplicate with: 'O Allah^{-azwj}! Grant me^{-asws} the Guidance and Affirm me^{-asws} upon it, and Resurrect me^{-asws} upon it safely, safety of the one neither having fear upon him nor grief nor panic. You^{-azwj} are rightful of being feared and rightful of the Forgiving!'

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَكَّبَ فِي صَلْبِهِ نُطْقَةً مُبَارَكَةً رَكْبَةً مَرْضِيَّةً وَ سَمَّاها مُحَمَّدَ بْنَ عَلِيٍّ فَهُوَ شَفِيعٌ شِعْبَةٍ وَ وَارِثٌ عِلْمِ جَدِّهِ لَهُ عَلَامَةٌ بَيِّنَةٌ وَ حُجَّةٌ ظَاهِرَةٌ

And Allah^{-azwj} Mighty and Majestic Installed in his^{-asws} lineage a Blessed see, pure, satisfactory, and Named it as 'Muhammad^{-asws} Bin Ali^{-asws}'. He^{-asws} is an intercessor for his^{-asws} Shias, and inheritor of knowledge of his^{-asws} grandfather^{-saww}. For him^{-asws} there is a clear sign and an apparent proof.

إِذَا وُلِدَ يُقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ يَقُولُ فِي دُعَائِهِ يَا مَنْ لَا شَبِيهَ لَهُ وَ لَا مِثَالَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ لَا خَالِقَ إِلَّا أَنْتَ تُنْفِي الْمَخْلُوقِينَ وَ تَبْقَى أَنْتَ حُلْمَتُ عَمَّنْ عَصَاكَ وَ فِي الْمَغْفِرَةِ رِضَاكَ

When he^{-asws} is sent he^{-asws} shall say: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}!', and he^{-asws} will say in his^{-asws} supplication: 'O One there is neither resemblance for Him^{-azwj} nor example! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, nor any Creator except You^{-azwj}! The Created beings will perish and You^{-azwj} will remain. You^{-azwj} are Lenient to the ones disobeying You^{-azwj} and in the Forgiveness is Your^{-azwj} Satisfaction!'

مَنْ دَعَا بِحَدِّ الدُّعَاءِ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ شَفِيعَهُ يَوْمَ الْقِيَامَةِ

One who supplicates with this supplication, Muhammad^{-asws} Bin Ali^{-asws} would be his intercessor on the Day of Qiyamah!

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صَلْبِهِ نُطْقَةً لَا بَاعِيَةً وَ لَا طَاعِيَةً بَارَةً مُبَارَكَةً طَيِّبَةً ظَاهِرَةً سَمَّاها عِنْدَهُ عَلِيٌّ بْنُ مُحَمَّدٍ فَأَلْبَسَهَا السَّكِينَةَ وَ الْوَقَارَ وَ أَوْدَعَهَا الْعُلُومَ وَ كُلَّ سِرِّ مَكْتُومٍ مِنْ لَقِيهِ وَ فِي صَدْرِهِ شَيْءٌ أَنْبَأَهُ بِهِ وَ حَدَرَهُ مِنْ عَدُوِّهِ

And Allah^{-azwj} Blessed and Exalted Installed in his^{-asws} lineage a seed, neither rebellious nor arrogant, righteous, Blessed, good, clean. He^{-azwj} Name it in His^{-azwj} Presence as Ali^{-asws} Bin Muhammad^{-asws}. He^{-azwj} Clothed it in tranquillity and the dignity, and Entrusted it the knowledge(s) and every hidden secret. One who meets him^{-asws} and there is something in his chest, he^{-asws} will inform him and caution him of his enemy.

وَ يَقُولُ فِي دُعَائِهِ يَا نُورُ يَا بُرْهَانَ يَا مُبِينُ يَا رَبِّ اكْفِنِي شَرَّ الشُّرُورِ وَ آفَاتِ الدُّهُورِ وَ أَسْأَلُكَ النَّجَاةَ يَوْمَ يُنْفَخُ فِي الصُّورِ

And he^{-asws} will say in his^{-asws} supplication: 'O Noor, O Proof, O Radiant, O Manifest, O Lord^{-azwj}! Suffice me from evil of the evil ones, and afflictions of the times, and I ask You^{-azwj} for the salvation of the Day the trumpet will be blown into!'

مَنْ دَعَا بِحَدِّ الدُّعَاءِ كَانَ عَلِيُّ بْنُ مُحَمَّدٍ شَفِيعَهُ وَ قَائِدَهُ إِلَى الْجَنَّةِ

One who supplicates with this supplication, Ali^{-asws} Bin Muhammad^{-asws} will be his interceder and his guide to the Paradise!

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صُلْبِهِ نُطْفَةً وَ سَمَّاهَا عِنْدَهُ الْحَسَنَ فَجَعَلَهُ نُورًا فِي بِلَادِهِ وَ خَلِيفَةً فِي أَرْضِهِ وَ عِزًّا لِأُمَّةٍ جَدَّهِ وَ هَادِيًّا لِشِيعَتِهِ وَ شَفِيعًا لَهُمْ عِنْدَ رَبِّهِ وَ نَقِمَةً عَلَى مَنْ خَالَفَهُ وَ حُجَّةً لِمَنْ وَالَاهُ بِرُهَانًا لِمَنْ اتَّخَذَهُ إِمَامًا

And Allah^{-azwj} Blessed and Exalted Installed in his^{-asws} lineage a seed and Named it in His^{-azwj} Presence as 'Al-Hassan'. He^{-azwj} made him^{-asws} a Noor in His^{-azwj} Land, and a caliph in His^{-azwj} earth, and honour for the community of his^{-asws} grandfather^{-saww}, and a guide for his^{-asws} Shias, and an intercessor for them in the Presence of his^{-asws} Lord^{-azwj}, and vengeance upon the one opposing Him^{-azwj}, and a Divine Authority for the one befriending him^{-asws}, a proof for the one taking him^{-asws} as an Imam^{-asws}.

يَقُولُ فِي دُعَائِهِ يَا عَزِيزَ الْعَزِّ فِي عِزِّهِ مَا أَعَزَّ عَزِيزَ الْعَزِّ فِي عِزِّهِ يَا عَزِيزَ أَعَزِّي بِعِزِّكَ وَ أَيْدِي بِنَصْرِكَ وَ أَبْعِدْ عَنِّي هَمَزَاتِ الشَّيَاطِينِ وَ ادْفَعْ عَنِّي بِدَفْعِكَ وَ مَنِّعْ مِنِّي بِمَنِّعِكَ وَ اجْعَلْنِي مِنْ خِيَارِ خَلْقِكَ يَا وَاحِدُ يَا أَحَدُ يَا فَردُ يَا صَمَدُ

He^{-asws} will say in his^{-asws} supplication: 'O Mighty of the Might in His^{-azwj} Might. No mighty one is mightier in the might in comparison to His^{-azwj} Might! O Mighty! Strengthen me with Your^{-azwj} Might and Support me with Your^{-azwj} Help, and Distance from me the slanders of Satan^{-la}, and Repel from me with Your^{-azwj} Repelling, and Prevent from me with Your^{-azwj} Prevention, and Make me from Your^{-azwj} good creatures! O One! O First! O Individual! O Solid!'

مَنْ دَعَا بِحَدِّ الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَهُ وَ نَجَّاهُ مِنَ النَّارِ وَ لَوْ وَجِبَتْ عَلَيْهِ

O who supplicates with this supplication, Allah^{-azwj} Mighty and Majestic would Gather him with him^{-asws}, and Rescue him from the Hellfire, and even though it may have been obligated upon him.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صُلْبِ الْحَسَنِ نُطْفَةً مُبَارَكَةً رَكِبَتْ طَيْبَةً طَاهِرَةً مُطَهَّرَةً يَرْضَى بِهَا كُلُّ مُؤْمِنٍ مِمَّنْ قَدْ أَخَذَ اللَّهُ مِيثَاقَهُ فِي الْوَلَايَةِ وَ يَكْفُرُ بِهَا كُلُّ جَاحِدٍ فَهُوَ إِمَامٌ تَقِيٌّ نَقِيٌّ سَارٌّ مَرْضِيٌّ هَادٍ مَهْدِيٌّ يَحْكُمُ بِالْعَدْلِ وَ يَأْتُرُ بِهِ.

And Allah^{-azwj} Blessed and Exalted Installed in the lineage of Al-Hassan^{-asws} a Blessed seed, good, clean, Purified. Every Momin would be satisfied with him^{-ajfj}, from the ones Allah^{-azwj} had Taken his^{-ajfj} Covenant regarding the Wilayah, and every rejecter would deny it. He^{-ajfj} is an Imam^{-ajfj}, pious, pure, fortunate, satisfactory, guide, Guided. He^{-ajfj} will decide with the justice and instruct with it!"¹²

وَ رَوَى الشَّهِيدُ رَحِمَهُ اللَّهُ نَقْلًا مِنْ كِتَابِ الْإِسْتِذْرَاكِ لِبَعْضِ قُدَمَاءِ الْأَصْحَابِ عَنِ الشَّيْخِ عَبْدِ اللَّهِ الدُّورِيسْتِيِّ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ بَابُوَيْهِ عَنْ أَحْمَدَ بْنِ ثَابِتٍ إِلَى آخِرِ السَّنَدِ وَ ذَكَرَ الْأُدْعِيَةَ فَقَطُّ إِلَى أَنْ قَالَ: دُعَاءُ الْمَهْدِيِّ ع يَا نُورَ النُّورِ يَا مُدَبِّرَ الْأُمُورِ يَا بَاعِثَ مَنْ فِي الْقُبُورِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي وَ لِشِيعَتِي مِنْ كُلِّ ضَيْقٍ فَرَجًا وَ مِنْ كُلِّ هَمٍّ مَخْرَجًا وَ أَوْسِعْ لَنَا الْمُنْهَجَ وَ أَطْلِقْ لَنَا مِنْ عِنْدِكَ وَ أَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ يَا كَرِيمُ.

¹² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 1 a

And it is reported by the Shaheed, may Allah^{-azwj} Mercy him, copying from the book 'Al Istidrak' of one of the ancient companions, from the Sheykh Abdullah Al Doreysti, from his grandfather, from his father, from Muhammad Bin Babuwayh, from Ahmad Bin Sabit to end of the attribution,

'And he mentioned the supplication only, up to he^{-saww} said: 'Supplication of Al-Mahdi^{-ajfj}: 'O Light of the lights, O Manager of the affairs, O Resurrector of ones in the graves! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make for me^{-ajfj} and for my^{-ajfj} Shias relief from every constriction, and an outlet from every worry, and Expand the way for us, and Free for us from Your^{-azwj} Presence, and Do with us what You^{-azwj} are rightful of, O Benevolent!''¹³

2- ك، إكمال الدين الهمداني عن جعفر بن أحمد العلوي عن علي بن أحمد العقيقي عن أبي نعيم الأنصاري الزبدي قال: كنت بمكة عند المستجار و جماعة من المقصرة فيهم المخمودي و علاء الكلبي و أبو الهيثم الديلمي و أبو جعفر الأحمول و كنا زهاء من ثلاثين رجلاً و لم يكن فيهم مخلص علمته غير محمد بن القاسم العلوي العقيقي

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ja'far Bin Ahmad Al Alawy, from Ali Bin Ahmad Al Aqeeqy, from Abu Nueym Al Ansari Al Zaydi who said,

'I was at Makkah by 'Al-Mustajaar' (the Black Stone), and there was a group of the reducers (Muqassir), among them were Al-Mahmoudy, and Allan Al-Kulayni, and Abu Al-Haysam Al-Dinawary, and Abu Ja'far Al-Ahowl, and we were more than thirty men, and there did not happen to be among them any sincere one I knew apart from Muhammad Bin Al-Qasim Al-Alawy Al-Aqeeqy.

فبينما نحن كذلك في اليوم السادس من ذي الحجة سنة ثلاث و تسعين و مائتين من الهجرة إذ خرج علينا شاب من الطواف عليه إزازان محرم بيما و في يده نعلان فلما رأيناه فمنا جميعاً هيبه له فلم يبق منا أحد إلا قام و سلم عليه

While we were like that during the sixth day of Zulhijjah in the year two hundred and ninety-three from the Hijrah, when a youth came out to us from the Tawaaf. Upon him were two sheets of cloth he had worn as Ihraam with these, and in his hand were two slippers. When we saw him, we all stood up in prestige for him. There did not remain anyone of us except he stood up and greeted unto him.

ثم قعد و التفت يمينا و شمالاً ثم قال أ تذكرون ما كان أبو عبد الله ع يقول في دعاء الإلحاح

Then he sat down and turned right and left, then said: 'Are you knowing what Abu Abdullah^{-asws} was saying in the urging supplication?'

فلنا و ما كان يقول

We said: 'And what was he^{-asws} saying?'

قال كان يقول اللهم إني أسألك باسمك الذي به تقوم السماء و به تقوم الأرض و به تفرق بين الحق و الباطل و به تجمع بين المنفرد و به تفرق بين المجتمع و به أخصيت عدد الرمال و زنة الجبال و كئل البحار أن تصلني على محمد و آل محمد و أن تجعل لي من أمري فرجاً و مخرجاً

¹³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 1 b

He said: ‘He^{-asws} was saying: ‘O Allah^{-azwj}! I^{-asws} ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Established the sky, and by it You^{-azwj} Established the earth, and by it You^{-azwj} Differentiate between the truth and the falsehood, and by it You^{-azwj} Gather between the separated, and by it You^{-azwj} Separate between the gathered, and by it You^{-azwj} Count the number of grains of sand and weight of the mountains, and measure the ocean, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, to Make relief and outlet for me from my affairs!’

ثُمَّ حَضَّ فَدَخَلَ الطَّوَافَ فَثُمَّنَا لِقِيَامِهِ حِينَ انصَرَفَ وَ أَنْسِينَا أَنْ نَقُولَ لَهُ مَنْ هُوَ فَلَمَّا كَانَ مِنَ الْعَدِ فِي ذَلِكَ الْوَقْتِ خَرَجَ عَلَيْنَا مِنَ الطَّوَافِ فَثُمَّنَا كَقِيَامِنَا الْأَوَّلِ بِالْأَمْسِ ثُمَّ جَلَسَ فِي مَجْلِسِهِ وَ تَوَسَّطْنَا ثُمَّ نَظَرَ بَيْنَنَا وَ شِمَالًا ثُمَّ قَالَ أ تَدْرُونَ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي الدُّعَاءِ بَعْدَ صَلَاةِ الْفَرِيضَةِ

Then he got up and entered the Tawaaf. We stood up at his standing when he left, and we forgot what we should have said to him, who he was. When it was the next morning during that time, he came out to us from the Tawaaf. We stood up like our first standing the day before. Then he sat down in his seat and in our midst, then he looked right and left, then said: ‘Do you know what Amir Al-Momineen^{-asws} was saying in the supplication after the obligatory Salat?’

فَلَمَّا وَ مَا كَانَ يَقُولُ

We said, ‘And what was he^{-asws} saying?’

قَالَ كَانَ يَقُولُ إِلَيْنِكَ رُفِعَتِ الْأَصْوَاتُ وَ دُعِيَتِ الدَّعْوَةُ وَ لَكَ عَنَتِ الْوُجُوهُ وَ لَكَ حَضَعَتِ الرِّقَابُ وَ إِلَيْنِكَ التَّحَاكُمُ فِي الْأَعْمَالِ يَا خَيْرَ مَسْتَوِيلٍ وَ خَيْرَ مَنْ أَعْطَى يَا صَادِقٍ يَا بَارِئٍ يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ يَا مَنْ أَمَرَ بِالْأَعْمَالِ وَ تَكْفَلُ بِالْإِجَابَةِ

He said: ‘He^{-asws} was saying: ‘To You^{-azwj} the voices are raised and the supplication is supplicated, and to You^{-azwj} the faces are disgraced, and to You^{-azwj} the necks are humbled, and to You^{-azwj} is Judgment regarding the deeds! O Best of the ones asked, and Best of the ones giving! O truthful, O Maker, O One Who does not Break the Promise, O One who Commanded with the supplication and Encumbered (Himself^{-azwj}) with the Response!

يَا مَنْ قَالَ ادْعُونِي أُسْتَجِبْ لَكُمْ يَا مَنْ قَالَ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

O One Who Said: **“Supplicate to Me, I will Answer you. [40:60]!** O One Who Said: **And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]!**

يَا مَنْ قَالَ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

O One Who Said: **‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]’.**

ثُمَّ نَظَرَ بَيْنَنَا وَ شِمَالًا بَعْدَ هَذَا الدُّعَاءِ ثُمَّ قَالَ أ مَا تَدْرُونَ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي سَجْدَةِ الشُّكْرِ

Then he looked right and left after this supplication, then said: 'Are you knowing what Amir Al-Momineen^{-asws} was saying in the Sajdah of thanks?'

فَلْنَا وَ مَا كَانَ يَقُولُ

We said, 'And what was he^{-asws} saying?'

قَالَ كَانَ يَقُولُ يَا مَنْ لَا يَزِيدُهُ الْإِحْتِاجُ الْمُلْحِيحِينَ إِلَّا جُوداً وَ كَرَمًا يَا مَنْ لَهُ خَزَائِنُ السَّمَاوَاتِ وَ الْأَرْضِ يَا مَنْ لَهُ خَزَائِنُ مَا دَقَّ وَ جَلَّ لَا يَمْتَنِعُكَ إِسَاءَتِي مِنْ إِحْسَانِكَ إِلَيَّ أَسْأَلُكَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ وَ أَنْتَ أَهْلُ الْجُودِ وَ الْكَرَمِ وَ الْعَفْوِ

He said: 'He^{-asws} was saying: 'O One Whom the insistence of the insisting ones does not increase Him^{-azwj} except in Generosity and Benevolence! O One for Whom are treasures of the skies and the earth! O One for Whom are small and majestic! My evil deeds do not Prevent You^{-azwj} from Your^{-azwj} Favours! I ask You^{-azwj} to Do with me what You^{-azwj} are rightful of, and You^{-azwj} are rightful of the Generosity and the Benevolence and the Pardon!'

يَا اللَّهُ يَا اللَّهَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ أَنْتَ قَادِرٌ عَلَى الْعُقُوبَةِ وَ قَدِ اسْتَحَقَّقْتَهَا لَا حُجَّةَ لِي وَ لَا عُذْرَ لِي عِنْدَكَ أَبُوءُ إِلَيْكَ بِذُنُوبِي كُلِّهَا وَ اعْتَرَفْتُ بِمَا كُنْتُ تَعْفُو عَنِّي وَ أَنْتَ أَعْلَمُ بِمَا مَنِي بُؤْتُ إِلَيْكَ بِكُلِّ ذَنْبٍ أَذْنَبْتُهُ وَ بِكُلِّ خَطِيئَةٍ أَخْطَأْتُهَا وَ بِكُلِّ سَيِّئَةٍ عَمِلْتُهَا يَا رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

O Allah^{-azwj}! O Allah^{-azwj}! Do with me what You^{-azwj} are rightful of, and You^{-azwj} are Able upon the Punishing and I am deserving of it. There is neither any argument for me nor any excuse for me in Your^{-azwj} Presence! I am confessing to You^{-azwj} of my sins, all of them, and I acknowledge with these so that You^{-azwj} would Pardon me, and You^{-azwj} are more Knowing of these than I am! I have come to You^{-azwj} with every sin I have sinned, and with every wrongdoing I have erred in, and with every evil deed I have done! O Lord^{-azwj}! Forgive, and Mercy, and Overlook from what You^{-azwj} Know. You^{-azwj} are the Mightiest, the most Benevolent!"

وَ قَامَ فَدَخَلَ الطَّوَافَ فَفُئِنَّا لِقِيَامِهِ وَ عَادَ مِنْ عَدٍ فِي ذَلِكَ الْوَقْتِ فَفُئِنَّا لِإِقْبَالِهِ كَقِيَامِنَا فِيمَا مَضَى فَجَلَسَ مُتَوَسِّطاً وَ نَظَرَ يَمِيناً وَ شِمَالاً فَقَالَ كَانَ عَلِيٌّ بِنُ الْحُسَيْنِ سَيِّدَ الْعَابِدِينَ ع يَقُولُ فِي سُجُودِهِ فِي هَذَا الْمَوْضِعِ وَ أَشَارَ بِيَدِهِ إِلَى الْحِجْرِ نَحْوِ الْمِيزَابِ عُنَيْدَكَ بِفَنَائِكَ يَسْأَلُكَ مَا لَا يَقْدِرُ عَلَيْهِ سِوَاكَ

And he stood up and entered the Tawaaf. We stood to his standing, and he returned the next morning during that time. We stood up to welcome him like our standing in the past. He sat down in the midst and looked right and left. He said, 'Ali^{-asws} Bin Al-Husayn^{-asws}, chief of the worshipper was saying in his^{-asws} Sajdah in this place' – and he indicated with his hand towards the (Black) Stone, towards the spout – 'Your^{-azwj} servant is at Your^{-azwj} courtyard asking You^{-azwj} of what no one is able upon besides You^{-azwj}!'

فَمُ نَظَرَ يَمِيناً وَ شِمَالاً وَ نَظَرَ إِلَى مُحَمَّدِ بْنِ الْقَاسِمِ الْعَلَوِيِّ فَقَالَ يَا مُحَمَّدَ بْنَ الْقَاسِمِ أَنْتَ عَلَى خَيْرٍ إِنْ شَاءَ اللَّهُ وَ قَامَ فَدَخَلَ الطَّوَافَ

Then he looked right and left and looked at Muhammad Bin Al Qasim Al-Alawy. He said, 'O Muhammad Bin Al-Qasim! You are upon good, if Allah^{-azwj} so Desires!', and he stood up and entered the Tawaaf.

فَمَا بَقِيَ أَحَدٌ مِنَّا إِلَّا وَ قَدْ نَعَلِمَ مَا ذَكَرَ مِنَ الدُّعَاءِ وَ أَنْسِينَا أَنْ نَتَذَكَّرَ أَمْرَهُ إِلَّا فِي آخِرِ يَوْمٍ فَقَالَ لَنَا الْمُحْمُودِيُّ يَا قَوْمِ أ تَعْرِفُونَ هَذَا

There did not remain anyone of us except and he learned what he had mentioned from the supplication, and we forgot to mention his matter except in the end of the day. Al-Mahmoudy said to us, 'O people! Are you knowing this one?'

فُلْنَا لَا

We said, 'No!'

قَالَ هَذَا وَ اللَّهُ صَاحِبُ الزَّمَانِ

He said, 'By Allah^{-azwj}! This is Master^{-ajfj} of the Time!'

فَقُلْنَا وَ كَيْفَ ذَلِكَ يَا أَبَا عَلِيٍّ

We said, 'And how is that so, O Abu Ali?'

فَذَكَرَ أَنَّهُ مَكَثَ يَدْعُو رَبَّهُ وَ يَسْأَلُهُ أَنْ يُرِيَهُ صَاحِبَ الْأَمْرِ سَبْعَ سِنِينَ قَالَ فَبَيْنَا أَنَا يَوْمَ فِي عَشِيَّةٍ عَرَفَهُ فَإِذَا بِهَذَا الرَّجُلِ بَعِيثِهِ فَدَعَا بِدُعَائِهِ وَعَيْتُهُ فَسَأَلْتُهُ مَنْ هُوَ

He mentioned that he had remained supplicating to his Lord^{-azwj} and asking Him^{-azwj} to Show him Master of the Command, for seven years. He said, 'While I was in the evening of the day of Arafaat, there was this very man. He^{-ajfj} had supplicated with a supplication I retained it. I had asked him^{-ajfj} who he^{-ajfj} was from.

قَالَ مِنَ النَّاسِ

He^{-ajfj} said: 'From the people!'

فَقُلْتُ مِنْ أَيِّ النَّاسِ مِنْ عَرَبٍ أَوْ مِنْ مَوَالِيهَا

I said, 'From which people, from their Arabs or from their slaves?'

فَقَالَ مِنْ عَرَبٍ

He^{-ajfj} said: 'From their Arabs'.

فَقُلْتُ مِنْ أَيِّ عَرَبٍ

I said, 'From which of their Arabs?'

قَالَ مِنْ أَشْرَفِهَا وَ أَسْمَحِهَا

He^{-ajfj} said: 'From their noblest and their most tolerant!'

فَقُلْتُ وَ مَنْ هُمْ

I said, 'And who are they?'

فَقَالَ بَنُو هَاشِمٍ

He^{-ajfj} said: 'The clan of Hashim^{-as!}'

فَقُلْتُ مِنْ أَيِّ بَنِي هَاشِمٍ

I said, 'From which clan of Hashim^{-as?}'

فَقَالَ مِنْ أَعْلَاهَا ذُرْوَةً وَ أَسْفَلَهَا رِفْعَةً

He^{-ajfj} said: 'From its top peaks and its highest in elevation!

فَقُلْتُ بِمَنْ هُمْ

I said, 'From who are they?'

فَقَالَ بِمَنْ فَلَقَ الْهَامَ وَ أَطْعَمَ الطَّعَامَ وَ صَلَّى وَ النَّاسُ نِيَامٌ

He^{-ajfj} said: 'From the ones who split the skulls, and feed the food, and pray Salat while the people sleep!'

فَعَلِمْتُ أَنَّهُ عَلَوِيٌّ فَأَخْبَيْتُهُ عَلَى الْعَلَوِيَّةِ ثُمَّ افْتَقَدْتُهُ مِنْ بَيْنِ يَدَيَّ فَلَمْ أَدْرِ كَيْفَ مَضَى فِي السَّمَاءِ أَمْ فِي الْأَرْضِ فَسَأَلْتُ الْقَوْمَ الَّذِينَ كَانُوا حَوْلَهُ أ تَعْرِفُونَ هَذَا الْعَلَوِيَّ

So, I knew that he^{-ajfj} was an Alawite and I loved him^{-ajfj} upon being an Alawite. Then I lost him^{-asws} from in front of me. I did not know how he^{-ajfj} went, into the sky or into the ground. I asked the group of people, those who were around him^{-ajfj}, 'Do you recognise this Alawite?'

قَالُوا نَعَمْ يَحُجُّ مَعَنَا كُلَّ سَنَةٍ مَا شِئاً

They said, 'Yes, he^{-ajfj} performs Hajj with us every year, walking!'

فَقُلْتُ سُبْحَانَ اللَّهِ وَ اللَّهُ مَا أَرَى بِهِ أَتَرَ الْمَشْيِ

I said, 'Glory be to Allah^{-azwj!} By Allah^{-azwj}, I did not see with him^{-ajfj} the traces of walking!'

ثُمَّ انْصَرَفْتُ إِلَى الْمُزْدَلِفَةِ كَبِيباً حَزِيناً عَلَى فِرَاقِهِ وَ بَتُّ فِي لَيْلَتِي تِلْكَ فَرَأَيْتُ رَسُولَ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ رَأَيْتَ طَلِبَتَكَ

Then I left to go to Al-Muzdalifa, gloomy, grieving upon his^{-ajfj} separation, and I slept during that night of mine. I saw Rasool-Allah^{-saww} (in the dream). He^{-saww} said: 'O Muhammad^{-saww!} You have seen your request!'

فَقُلْتُ وَ مَنْ ذَلِكَ يَا سَيِّدِي

I said, 'And who is that, O my Chief!'

قَالَ الَّذِي رَأَيْتَهُ فِي عَشِيِّكَ هُوَ صَاحِبُ زَمَانِكُمْ

He^{-saww} said: 'The one you saw in your evening, he^{-ajfi} is Master of your time!'

فَلَمَّا سَمِعْنَا ذَلِكَ مِنْهُ عَاتَبْنَاهُ عَلَى أَنْ لَا يَكُونُ أَعْلَمَنَا ذَلِكَ فَذَكَرَ أَنَّهُ كَانَ نَاسِيًا أَمْرَهُ إِلَى وَقْتِ مَا حَدَّثَنَا بِهِ.

When we heard that from him, we reproached him upon that he had not let us know. He mentioned that he had forgotten his^{-ajfi} affair up to the time he had narrated to us with it!¹⁴

ق، الكتاب العتيق الغروي رَوَى أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ جَعْفَرِ النُّعْمَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامِ بْنِ سُهَيْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي نُعَيْمٍ مُحَمَّدِ بْنِ أَحْمَدَ الْأَنْصَارِيِّ قَالَ:

The book 'Al Ateeq' of Al Garwy – It is reported by Abu Abdullah Muhammad Bin Ibrahim Bin Ja'far Al Numany, may Allah^{-azwj} be Satisfied with him, said, 'We are informed by Abu Ali Muhammad Bin Hammam Bin Suheyli, from Ja'far Bin Muhammad Bin Alik Al Fazary, from Muhammad Bin Ja'far Bin Abdullah, from Abu Nueym Muhammad Bin Ahmad Al Ansary who said,

كُنْتُ حَاضِرًا عِنْدَ الْمُسْتَجَارِ بِمَكَّةَ وَ جَمَاعَةٌ مِنَ الْمِصْرِيِّينَ فِيهِمْ الْمُحْمُودِيُّ وَ ذَكَرَ نَحْوَهُ.

'I was present at 'Al-Mustajaar' (the Black Stone) at Makkah, and there was a group of Egyptians, among them was Al-Mahmoudy' – and he mentioned similar to it"¹⁵.

3- ق، الكتاب العتيق الغروي مهج، مهج الدعوات دُعَاءٌ لِمَوْلَانَا الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ اللَّهُمَّ إِنَّكَ الْخَلْفُ مِنْ جَمِيعِ خَلْقِكَ وَ لَيْسَ فِي خَلْقِكَ خَلْفٌ مِنْكَ

In the books 'Al Ateeq' of Al Garwy, (and) 'Mahj Al Dawaat' –

'A supplication of our Master Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}: 'O Allah^{-azwj}! You^{-azwj} are the Replacement from entirety of Your^{-azwj} creatures and there isn't any replace from You^{-azwj} among Your^{-azwj} creatures!

إِلَهِي مَنْ أَحْسَنَ فِرْحَمَتِكَ وَ مَنْ أَسَاءَ فَبِحَطِيئَتِهِ فَلَا الَّذِي أَحْسَنَ اسْتَعَى عَنْ رِفْدِكَ وَ مَعُونَتِكَ وَ لَا الَّذِي أَسَاءَ اسْتَبَدَلَ بِكَ وَ خَرَجَ مِنْ قُدْرَتِكَ

My God^{-azwj}! The one who does good, it is due to Your^{-azwj} Mercy, and one who does evil, it is his error! The one who does good is no needless from Your^{-azwj} Kindness and Your^{-azwj} Support, nor is the one who does evil deeds able to replace You^{-azwj} and exit from Your^{-azwj} Power!

إِلَهِي بِكَ عَرَفْتُكَ وَ بِكَ اهْتَدَيْتُ إِلَى أَمْرِكَ وَ لَوْ لَا أَنْتَ لَمْ أَذْرِ مَا أَنْتَ فَيَا مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي الْإِحْلَاصَ فِي عَمَلِي وَ السَّعَةَ فِي رِزْقِي

¹⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 2 a

¹⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 2 b

My God-azwj! By You-azwj I recognised You-azwj, and by You-azwj I was guided to Your-azwj Command, and had it not been for You-azwj I would not have known what You-azwj are! O One Who is like this and no one else is like this! Send Salawaat upon Muhammad-saww and Progeny-asws, and Grace me the sincerity in my deeds and the vastness in my sustenance!

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ وَ خَيْرَ عَمَلِي خَوَاتِمَهُ وَ خَيْرَ أَيَّامِي يَوْمَ أَلْفَاكَ

O Allah-azwj! Make best of my lifetime to be its end, and best of my deed their ending, and best of my days the Day I meet You-azwj!

إِلَهِي أَطَعْتُكَ وَ لَكَ الْمُنُّ عَلَيَّ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِيمَانُ بِكَ وَ التَّصَدِيقُ بِرَسُولِكَ وَ أَمُّ أَعْصَابِكَ فِي أْبْعَضِ الْأَشْيَاءِ الشِّرْكَ بِكَ وَ التَّكْذِيبُ بِرَسُولِكَ فَاعْفُرْ لِي مَا بَيْنَهُمَا يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا خَيْرَ الْعَافِرِينَ.

My God-azwj! I obey You-azwj and for You-azwj is the Conferment upon me in the most beloved of the things to You-azwj, the Eman with You-azwj and the ratification of Your-azwj Rasool-saww, and I have not disobeyed You-azwj in the most hateful of the things, the Shirk with You-azwj, and the belying Your-azwj Rasool-saww! Forgive for me what is between the two, O most Merciful of the merciful ones, and O Best of the forgivers!"¹⁶

4- مهج، مهج الدعوات دُعَاءَ عَلَّمَهُ أَمِيرُ الْمُؤْمِنِينَ لِأَبْنِهِ الْحَسَنِ ع يَا عُدَّتِي عِنْدَ كُرْبَتِي يَا غِيَاثِي عِنْدَ شِدَّتِي وَ يَا وَلِيَّيَ فِي نِعْمَتِي يَا مُنْجِحِي فِي حَاجَتِي يَا مُفْرِعِي فِي وَرْطَتِي يَا مُنْقِذِي مِنْ هَلَكَتِي يَا كَالِيَّيَ فِي وَحْدَتِي

Mahj Al Dawaat –

‘A supplication Amir Al-Momineen-asws had taught to his-asws son-asws Al-Hassan-asws: ‘O my Weapon during my distress! O my Helper during my adversity, and O my Guardian in my bounties! O my Rescuer in my need! O my Succour in my difficulties! O my Saviour from my destruction! O my Comforter in my solitude!

اغْفِرْ لِي خَطِيئَتِي وَ يَسِّرْ لِي أَمْرِي وَ اجْمَعْ لِي شَمْلِي وَ انْجِحْ لِي طَلِبَتِي وَ اصْلِحْ لِي شَأْنِي وَ اكْفِنِي مَا أَهْمَنِي وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَ الْعَافِيَةِ أَبَدًا مَا أَبْقَيْتَنِي وَ فِي الْآخِرَةِ إِذَا تَوَفَّيْتَنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Forgive my wrongful acts for me and Ease my matters for me, and Gather my family, and Make successful my request for me, and Rectify my affairs for me, and Suffice me of what worries me, and Make relief and outlet for me from my affairs, and do not Separate between me and the well-being, ever, for as long as You-azwj Cause me to remain, and in the Hereafter when You-azwj Cause me to expire, by Your-azwj Mercy, O most Merciful of the merciful ones!"¹⁷

5- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا الْحُسَيْنِ بْنِ عَلِيٍّ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَى وَ أَعْمَالَ أَهْلِ التَّقْوَى وَ مُنَاصِحَةَ أَهْلِ التَّوْبَةِ وَ عَزْمَ أَهْلِ الصَّبْرِ وَ حَذَرَ أَهْلِ الْحُشْيَةِ وَ طَلَبَ أَهْلِ الْعِلْمِ وَ زِينَةَ أَهْلِ الْوَرَعِ وَ حَذَرَ أَهْلِ الْجُرْعِ حَتَّى أَخَافَكَ

(The book) ‘Mahj Al Dawaat’ –

¹⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 3

¹⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 4

'A supplication of our Master Al-Husayn^{-asws} Bin Ali^{-asws}: 'O Allah^{-azwj}! I ask You^{-azwj} for inclination of the people of guidance, and deeds of the people of piety, and advice of the people of repentance, and determination of the people of patience, and precaution of the people of fearfulness, and request of the people of knowledge, and adornment of the people of devoutness, and carefulness of the people of panic until I fear You^{-azwj}!

اللَّهُمَّ خَافَهُ تَحْجُزُنِي عَنْ مَعَاصِيكَ وَ حَتَّى أَعْمَلَ بِطَاعَتِكَ عَمَلًا اسْتَحِقُّ بِهِ كِرَامَتَكَ وَ حَتَّى أَنْصَحَكَ فِي التَّوْبَةِ خَوْفًا لَكَ وَ حَتَّى أُخْلِصَ لَكَ فِي النَّصِيحَةِ حُبًّا لَكَ وَ حَتَّى أَتَوَكَّلَ عَلَيْكَ فِي الْأُمُورِ حُسْنِ ظَنِّي بِكَ سُبْحَانَ خَالِقِ النُّورِ وَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ.

O Allah^{-azwj}! Fear keeps me away from disobeying You^{-azwj} and until I act with obeying You^{-azwj} a deed deserving Your^{-azwj} Benevolence by it, and until I seek Your^{-azwj} Advice in the repentance out of fear for You^{-azwj}, and until I am sincere to You^{-azwj} in the advising (others) out of love for You^{-azwj}, and until I rely upon You^{-azwj} and matters having goodly thoughts with You^{-azwj}! Glorious is Creator of the Noor, and Glorious is Allah^{-azwj} the Magnificent, and with His^{-azwj} Noor!"¹⁸

¹⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 35 H 5

CHAPTER 36 – THE AMULETS OF THE IMAMS^{-asws} FOR THE PROTECTION, AND OTHER FROM THE BENEFITS

1- ن، عيون أخبار الرضا عليه السلام ابن المُنَوِّكِلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ يَاسِرِ الْخَادِمِ قَالَ: لَمَّا نَزَلَ أَبُو الْحَسَنِ الرِّضَا ع قَصَرَ حُمَيْدُ بْنُ قَحْطَبَةَ نَزَعَ ثِيَابَهُ وَ نَاوَلَهَا حُمَيْدًا فَاحْتَمَلَهَا وَ نَاوَلَهَا جَارِيَةً لَهُ لِتَغْسِلَهَا فَمَا لَبِثَتْ إِذْ جَاءَتْ وَ مَعَهَا رُفْعَةٌ فَنَاوَلَتْهَا حُمَيْدًا وَ قَالَتْ وَجَدْتُهَا فِي جَيْبِ أَبِي الْحَسَنِ ع

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', the greeting be upon him^{-asws} – Ibn Al Mutawakkil, from Ali, from his father, from Yasir Al Khadim who said,

'When Abu Al-Hassan Al-Reza^{-asws} descended at the house of Humeyd Bin Qahtaba, he^{-asws} changed his^{-asws} clothes and gave it to Humeyd. He carried it and gave it to a maid of his to wash it. It was not long before she came and there was a note with her. She gave it to Humeyd and said, 'I found it in a pocket of Abu Al-Hassan^{-asws}!'

قَالَ حُمَيْدٌ فَمَلْتُ جُعِلْتُ فِدَاكَ إِنَّ الْجَارِيَةَ وَجَدَتْ رُفْعَةً فِي جَيْبِ قَمِيصِكَ فَمَا هِيَ

Humeyd said, 'I said, 'May I be sacrificed for you^{-asws}! The maid found a note in a pocket of your^{-asws} shirt, what is it?'

قَالَ يَا حُمَيْدُ هَذِهِ عُودَةٌ لَا تُفَارِقُهَا

He^{-asws} said: 'O Humeyd! This is an amulet, we do not separate from it!

فَقَالَ لَوْ شَرَفْتَنِي بِهَا

He said, 'If you^{-asws} could ennoble me with it!'

قَالَ ع هَذِهِ عُودَةٌ مَنْ أَمْسَكَهَا فِي جَيْبِهِ كَانَ مَدْفُوعًا عَنْهُ وَ كَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ الرَّجِيمِ

He^{-asws} said: 'This amulet, one who withholds it in his pocket, would be defended from, and it would be a protection for him from the Pelted Satan^{-la}!'

ثُمَّ أَمَلَى عَلَيَّ حُمَيْدُ الْعُودَةَ وَ هِيَ

Then he^{-asws} dictated the amulet to Humeyd, and it is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ إِلَيَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَوْ غَيْرَ تَقِيٍّ أَحَدْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَيَّ سَمْعَكَ وَ بَصْرَكَ لَا سُلْطَانَ لَكَ عَلَيَّ وَ لَا عَلَيَّ سَمْعِي وَ لَا عَلَيَّ بَصْرِي وَ لَا عَلَيَّ شَعْرِي وَ لَا عَلَيَّ بَشْرِي وَ لَا عَلَيَّ لَحْمِي وَ لَا عَلَيَّ دَمِي وَ لَا عَلَيَّ عَظْمِي وَ لَا عَلَيَّ عِظَامِي وَ لَا عَلَيَّ مَالِي وَ لَا عَلَيَّ أَهْلِي وَ لَا عَلَيَّ مَا رَزَقَنِي رَبِّي

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, **'I seek Refuge with the Beneficent from you, if you were pious' [19:18]**, or not pious. I take with Allah^{-azwj} the Hearing, the Seeing upon your^{-la} hearing and your^{-la} seeing, there is no authority for you^{-la}

upon me, nor upon my hearing, nor upon my sight, nor upon my hair, nor upon my skin, nor upon my flesh, nor upon my blood, nor upon my brain, nor upon my nerves, nor upon my bones, nor upon my wealth, nor upon my family, nor upon what my Lord^{-azwj} has Graced me!

سَتَرْتُ بَيْنِي وَ بَيْنَكَ بِسِتْرِ النُّبُوَّةِ الَّذِي اسْتَتَرَ بِهِ أَنْبِيَاءُ اللَّهِ مِنْ سُلْطَانِ الْفِرَاعِيَّةِ جِبْرَائِيلَ عَنْ يَمِينِي وَ مِيكَائِيلَ عَنْ يَسَارِي وَ إِسْرَافِيلَ مِنْ وَرَائِي وَ مُحَمَّدًا صَ
أَمَامِي وَ اللَّهُ مُطَّلِعٌ عَلَيَّ بِمَنَعِكَ مِنِّي وَ يَمْنَعُ الشَّيْطَانَ مِنِّي

I cover between me and you^{-la} with a covering of the Prophet-hood which Prophets^{-as} of Allah^{-azwj} had covered with from the Pharaonic rulers. Jibraeel^{-as} on my right, and Mikaeel^{-as} on my left, and Israfeel^{-as} behind me, and Muhammad^{-saww} on my front, and Allah^{-azwj} is Hovering upon me preventing you (tyrannical ruler) from me, and preventing the Satan^{-la} from me!

اللَّهُمَّ لَا يَغْدِبُ جَهْلُهُ أَنَا تَاكَ أَنْ يَسْتَوْتِرَنِي وَ يَسْتَحْفِنِي اللَّهُمَّ إِلَيْكَ التَّجَاثُ اللَّهُمَّ إِلَيْكَ التَّجَاثُ.

O Allah^{-azwj}! Your^{-azwj} Patience Overcomes his^{-la} ignorance from him^{-la} provoking me and frightening me! O Allah^{-azwj}, to You^{-azwj} I seek Refuge! O Allah^{-azwj}, to You^{-azwj} I seek Refuge! O Allah^{-azwj}, to You^{-azwj} I seek Refuge!”¹⁹

2- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع أن علياً صلوات الله عليه سئل عن التَّعْوِيدِ يُعَلَّقُ عَلَى الصَّبِيَّانِ فَقَالَ عَلِّفُوا مَا شِئْتُمْ إِذَا كَانَ فِيهِ ذِكْرُ اللَّهِ.

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

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was asked about the amulet hung upon the children. He^{-asws} said: ‘Hang whatever you desire to, when there was a Mention of Allah^{-azwj} in it!’²⁰

3- مكا، مكارم الأخلاق جزأ لأمير المؤمنين صلوات الله عليه للمسحور و التَّوَابِعِ وَ الْمَصْرُوعِ وَ السَّمِّ وَ السُّلْطَانِ وَ الشَّيْطَانِ وَ جَمِيعِ مَا يَخَافُهُ الْإِنْسَانُ وَ مَنْ عَلَّقَ عَلَيْهِ هَذَا الْكِتَابَ لَا يَخَافُ اللَّصُوصَ وَ السَّارِقَ وَ لَا شَيْئاً مِنَ السَّبَاعِ وَ الْحَيَّاتِ وَ الْعَقَّارِبِ وَ كُلِّ شَيْءٍ يُؤْذِي النَّاسَ وَ هَذِهِ كِتَابَتُهُ

(The book) ‘Makarim Al Akhlaq’ –

‘A protection of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, for the bewitched and the followed (by Jinn), and the epileptic, and the poison, and the ruler, and the Satan^{-la}, and entirety of what the human being fears, and the one who hands this letter (writing) upon him will neither fear the thieves nor the robbers, nor anything from the predators, and the snakes, and the scorpions, and all thing hurting the people, and this is its writing: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَي كَنُوشِ أَي كَنُوشِ ارشش عطنينيطح يا ميظطرون فريالسنون ما و ما ساما سويا طيطشالوش خيطوش مشفقش مشاصعوش
أو طيعينوش ليطفيتكش

¹⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 1

²⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 2

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! (P.s.) the above words cannot be translated and are to be left as they are).

هَذَا هَذَا وَ مَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَ مَا كُنْتَ مِنَ الشَّاهِدِينَ الْخُرْجَ بِقُدْرَةِ اللَّهِ مِنْهَا أَيْهَا اللَّعِينُ بِعِزَّةِ رَبِّ الْعَالَمِينَ الْخُرْجَ مِنْهَا وَ
إِلَّا كُنْتَ مِنَ الْمَسْجُورِينَ

This! This! **And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44].** Get out from it, by the Power of Allah^{-azwj}, O Accursed, by the Might of Lord^{-azwj} of the worlds! Get out from it or else you would be from the imprisoned ones!

الْخُرْجَ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ الْخُرْجَ مِنْهَا مَذْمُومًا مَذْخُورًا مَلْعُونًا كَمَا لَعِنَ أَصْحَابَ السَّبْتِ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا

Get out from it, **and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones" [7:13] "Get out from it, disgraced, expelled! [7:18].** Accursed like what companions of the Sabbath were Cursed, **and the Command of Allah will always be carried out [4:47]!**

الْخُرْجَ يَا ذَوِي الْمَخْزُونِ الْخُرْجَ يَا سَوْرَسُورَ بِالْأَسْمِ الْمَخْزُونِ يَا مِطْطَرُونَ طَرْحُونَ مِرَاعُونَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Get out, O with the sorrows! Get out, O 'Sowrasour' with the treasured name! O 'Maytataroun, Tarhoun, Miraoun'! **Blessed is Allah, the best of the Creators [23:14]!**

يَاهِيَا شَرَاهِيَا حَيًّا قَيُومًا بِالْأَسْمِ الْمَكْتُوبِ عَلَى جَهَنَّمَ إِسْرَافِيلَ اطْرُدْ عَنْ صَاحِبِ هَذَا الْكِتَابِ كُلَّ جِنِّي وَ جِنِّيَّةٍ وَ شَيْطَانٍ وَ شَيْطَانَةٍ وَ تَابِعٍ وَ تَابِعَةٍ وَ سَاحِرٍ وَ سَاحِرَةٍ وَ غُولٍ وَ غُولَةٍ وَ كُلِّ مُتَعَبِّثٍ وَ غَابِثٍ يَعْثُثُ بِابْنِ آدَمَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

O Splendid, All-around, Ever-Living, Eternal, with the Name Inscribed upon the forehead of Israfeel^{-as}! Repel from the owner of this writing every male Jinn, and female Jinn, and male Satan^{-la} and female Satan^{-la}, and male (Jinn) pursuer and female (Jinn) pursuer, and male sorcerer and female sorcerer, and male Ghoul and female Ghoul, and every male player and female player, playing with a son of Adam^{-as}, and there is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the goodly, the Pure!"²¹

جَزْءُ زَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلَامُ

A protection of Zayn Al-Abideen^{-asws}, may the greeting be upon him^{-asws}:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ سَدَدْتُ أَفْوَاهَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّحَرَةِ وَ أَبْلَيْسَةَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّلَاطِينِ وَ مَنْ يَلُودُ بِهِمْ بِاللَّهِ الْعَزِيزِ الْأَعَزِّ وَ بِاللَّهِ الْكَبِيرِ الْأَكْبَرِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, and by Allah^{-azwj} I block the mouths of the Jinn, and the humans, and the Satans^{-la}, and the sorcerers,

²¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 a

and the devils of the Jinn and the humans, and the Satans^{-la}, and the rulers, and ones who seek refuge with them, with Allah^{-azwj} the Mightiest, and with Allah^{-azwj} the Great, the Greatest!

بِسْمِ اللَّهِ الظَّاهِرِ وَالْبَاطِنِ الْمَكْنُونِ الَّذِي آقَامَ السَّمَاوَاتِ وَالْأَرْضَ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

In the Name of Allah^{-azwj}, the apparent and the hidden, the concealed, the treasured (with) which He^{-azwj} Established the skies and the earth! **Then He Established upon the Throne, [13:2]. In the Name of Allah the Beneficent, the Merciful [1:1]. And the Word will occur against them due to their being unjust, so they would not be speaking [27:85].**

قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا وَ حَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

“Go away into it and do not speak to Me!” [23:108] And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111] and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].

وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَى أَدْبَارِهِمْ نُفُورًا

And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].

وَ إِذَا قُرَأَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45].

وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9] On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].

لَوْ أَنفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ.

And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63]”²²

حِزْبُ الرِّضَا ع وَ هُوَ رُفْعَةُ الْجَنِّبِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ

²² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 b

Protection of Al-Reza^{-asws}, and it is a note of the pocket: - 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! ***'I seek Refuge with the Beneficent from you, if you were pious' [19:18] "Go away into it and do not speak to Me!" [23:108].***

أَخَذْتُ بِسَمْعِكَ وَبَصَرِكَ بِسَمْعِ اللَّهِ وَبَصَرِهِ وَأَخَذْتُ قُوَّتَكَ وَسُلْطَانَكَ بِقُوَّةِ اللَّهِ وَسُلْطَانِ اللَّهِ الْحَاجِزِ بَيْنِي وَبَيْنَكَ بِمَا حَجَزَ بِهِ أَنْبِيَآءُهُ وَرُسُلُهُ وَ سَتَرْتَهُمْ مِنَ الْفِرَاعِنَةِ وَ سَطَوَاتِهِمْ

I seize with your^{-la} hearing and your^{-la} sight with the Hearing of Allah^{-azwj} and His^{-azwj} Sight, and I seize your^{-la} strength and your^{-la} authority with the Strength of Allah^{-azwj} and Authority of Allah^{-azwj}, as the barrier between me and you^{-la} with what was barriered with by His^{-azwj} Prophets^{-as} and His^{-azwj} Rasool^{-as}, and He^{-azwj} Concealed them^{-as} from the Pharaohs^{-la} and their^{-la} forces!

جِبْرَائِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ يَسَارِي وَ مُحَمَّدٌ أَمَامِي وَ اللَّهُ مُحِيطٌ بِي يَحْجُزُكَ عَنِّي وَ يُحَوِّلُ بَيْنَكَ وَ بَيْنِي بِحَوْلِهِ وَ قُوَّتِهِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

Jibraeel^{-as} on my right, and Mikaeel^{-as} on my left, and Muhammad^{-saww} in front of me, and Allah^{-azwj} Dominant with me, Withholding you^{-la} from me and being a barrier between you^{-la} and me, and by His^{-azwj} Might and His^{-azwj} Strength, and Allah^{-azwj} Suffices me and is the Best Protector! Whatever Allah^{-azwj} Desires happens, and whatever He^{-azwj} does not Desire does not happen!

وَ يُكْتَبُ آيَةُ الْكُرْسِيِّ عَلَى التَّنَزِيلِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ وَ يُحْمَلُهَا.

And write Ayat Al Kursi based upon the Revelation, and there is neither might nor strength except with Allah^{-azwj} the Magnificent!', and carry it".²³

حَرْزٌ آخَرٌ لِأَمِيرِ الْمُؤْمِنِينَ ع

Another protection of Amir Al-Momineen^{-asws}:

بِسْمِ اللَّهِ وَ بِاللَّهِ رَبِّ احْتَرَزْتُ بِكَ وَ تَوَكَّلْتُ عَلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ

'In the Name of Allah^{-azwj} and by Allah^{-azwj}! Lord^{-azwj}, I seek Protection with You^{-azwj} and have relied upon You^{-azwj}, and have delegated my affairs to You^{-azwj}!

رَبِّ الْجَنَاتِ صَعَفَ رُكْنِي إِلَى قُوَّةِ رُكْنِكَ مُسْتَجِيرًا بِكَ مُسْتَنْصِرًا لَكَ مُسْتَعِينًا بِكَ عَلَى ذَوِي التَّعْزُرِ عَلَيَّ وَ الْقَهْرِ لِي وَ الْقُوَّةِ عَلَيَّ صَبِيحِي وَ الْإِقْدَامِ عَلَيَّ ظَلْمِي

Lord^{-azwj}! I have turned the weakness of my pillar to the Strength of Your^{-azwj} Pillar seeking Shelter with You^{-azwj} seeking victory for You^{-azwj}, seeking Assistance with You^{-azwj} against the ones with might against me, and the coercion to me, and the strength against my offenders, and advancing upon oppressing me!

²³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 c

يَا رَبِّ إِنِّي فِي جَوَارِكِ فَإِنَّهُ لَا ضَيْمَ عَلَيَّ جَارِكَ رَبِّ فَأَفْهَرُ عَنِّي قَاهِرِي بِفُؤْتِكَ وَ أَهِنُّ عَنِّي مُسْتَوْهِنِي بِفُؤْتِكَ وَ أَفْصِمُ عَنِّي ضَائِمِي بِطَبْطِينِكَ رَبِّ وَ أَعِزِّنِي بِعِيَاذِكَ بِكَ ائْتَنَعُ عَائِدَكَ

O Lord^{-azwj}! I am in Your^{-azwj} neighbourhood, surely there will be no offending upon Your^{-azwj} neighbour! Force my attacker away from me with Your^{-azwj} Strength, and Weaken on my behalf the one weakening me, by Your^{-azwj} Strength, and Break from me my offender with Your^{-azwj} Power, Lord^{-azwj}, and Shelter me with Your^{-azwj} Refuge, with You^{-azwj}, (so) Your^{-azwj} refugee is defended!

رَبِّ وَ أَدْخِلْ عَلَيَّ فِي ذَلِكَ كَلِمَةَ سِتْرِكَ وَ مَنْ تَسَتَّرَ بِكَ فَهُوَ الْأَمِينُ الْمُحْفُوظُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبْرَهُ تَكْبِيرًا

Lord^{-azwj}, and Insert Your^{-azwj} Covering upon me during all of that, and one who is covered by You^{-azwj}, he is the secure, the protected! There is neither might nor strength except with Allah^{-azwj} Who **did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111].**

وَ مَنْ يَكُ ذَا حِيلَةٍ فِي نَفْسِهِ أَوْ حَوْلٍ فِي تَقْلِبِهِ أَوْ قُوَّةٍ فِي أَمْرِهِ فِي شَيْءٍ سِوَى اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ حَوْلِي وَ قُوَّتِي وَ كُلُّ حِيلَتِي بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And who is the one with a means regarding himself, or might regarding his transfer, or strength in his matter regarding anything, besides Allah^{-azwj} Mighty and Majestic? My might and my strength and all of my means are with Allah^{-azwj} the One, the First, the Solid Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

كُلُّ ذِي مَلِكٍ فَمَمْلُوكٌ لِلَّهِ وَ كُلُّ مُقْتَدِرٍ فُؤَاهُ لِقُدْرَةِ اللَّهِ وَ كُلُّ ظَالِمٍ فَلَا حَيْصَ لَهُ مِنْ عَدْلِ اللَّهِ وَ كُلُّ مُتَسَلِّطٍ فَهَامِدٌ لِسَطْوَةِ اللَّهِ وَ كُلُّ شَيْءٍ فِي فَيْئِ قَبْضَةِ اللَّهِ صَعُرَ كُلُّ جَبَّارٍ فِي عَظَمَةِ اللَّهِ ذَلَّ كُلُّ غَبِيذٍ لِيَطَّشَ اللَّهُ

Every one with a kingdom is an owned slave of Allah^{-azwj}, and every powerful one draws his strength from the Power of Allah^{-azwj}, and every oppressor, there is no escape for him from the Justice of Allah^{-azwj}, and every tyrant is humbled to the Force of Allah^{-azwj}, and all things are in the Grip of Allah^{-azwj}! Small is every tyrant in comparison to the Magnificence of Allah^{-azwj}, every obstinate one is humbled to the Prowess of Allah^{-azwj}!

اسْتَظْهَرْتُ عَلَى كُلِّ عَدُوٍّ وَ دَرَأْتُ فِي نَحْرِ كُلِّ عَاتٍ بِاللَّهِ صَرْنْتُ بِإِذْنِ اللَّهِ بَيْنِي وَ بَيْنَ كُلِّ مُتْرَفٍ ذِي سَطْوَةٍ وَ جَبَّارٍ ذِي نَحْوَةٍ وَ مُتَسَلِّطٍ ذِي قُدْرَةٍ وَ عَاتٍ ذِي مُهْلَةٍ وَ وَايٍ ذِي إِمْرَةٍ وَ حَاسِدٍ ذِي صَبِيحَةٍ وَ مَآكِرٍ ذِي مَكِيدَةٍ وَ كُلِّ مُعَانٍ أَوْ مُعِينٍ عَلَيَّ بِقَالَةٍ مُغْرِبَةٍ أَوْ حِيلَةٍ مُؤَدِّيَةٍ أَوْ سَعَايَةٍ مُشْلِيَةٍ أَوْ عَيْلَةٍ مُرْدِيَةٍ وَ كُلِّ طَاغٍ ذِي كِبْرِيَاءَةٍ أَوْ مُعْجَبٍ ذِي حَيْلَاءَةٍ عَلَى كُلِّ نَفْسٍ فِي كُلِّ مَذْهَبٍ

I have prevailed upon every enemy and I have struck in the throat of every transgressor with Allah^{-azwj}! By the Permission of Allah^{-azwj}, I have struck (a veil) between me and every indulgent person of authority, and every arrogant oppressor, and every tyrant with power, and every procrastinator, and every sworn enemy, and every envious plotter, and every deceitful schemer, and every supporter or assistant against me, be it through tempting bait, or harmful

stratagem, or cunning trickery, or enticing allure, or misleading strategy, or cunning deceit, or against every arrogant aggressor, or self-conceited one with delusions of grandeur on every soul, in every creed.

وَأَعَدَدْتُ لِنَفْسِي وَ ذُرِّيَّتِي مِنْهُمْ حِجَاباً بِمَا أَنْزَلْتَ فِي كِتَابِكَ وَ أَحْكَمْتَ مِنْ وَحْيِكَ الَّذِي لَا تُؤْتَى بِسُورَةٍ مِنْ مِثْلِهِ وَ هُوَ الْكِتَابُ الْعَدْلُ الْعَزِيزُ الْجَلِيلُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً وَ هُمْ عَنْ عَذَابٍ عَظِيمٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا.

I have prepared for myself and my offspring, a veil from them with what You^{-azwj} Revealed in Your^{-azwj} Book, and Judged from Your^{-azwj} Revelation which no one can bring a Chapter similar to it, and it is the Book of the Just, the Mighty, the Majestic which **neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42] Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a grievous Punishment [2:7],** and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings, many, many!²⁴

Amulet for curing of Fever:

حَزْرُ آخِرُ وَ رُوي أَنَّهُ يُكْتَبُ لِلْحَمَى

Another protection – and it is reported the he^{-asws} wrote for the feverish one:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ نُورُ النُّورِ بِسْمِ اللَّهِ نُورٌ عَلَى نُورٍ بِسْمِ اللَّهِ الَّذِي هُوَ مَدِيرُ الْأُمُورِ بِسْمِ اللَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ وَ أَنْزَلَ النُّورَ عَلَى الطُّورِ فِي كِتَابٍ مَسْطُورٍ بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيِّ مَحْبُورٍ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, Noor of the lights! In the Name of Allah^{-azwj} Noor upon Noor! In the Name of Allah^{-azwj} Who is Manager of the affairs! In the Name of Allah^{-azwj} Who Created the Noor from the Noor, and Sent down the Noor upon the (mount) Tour, in a written Book, with a measured measure, upon a Prophet^{-as} bringing joy!

الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعِزِّ مَذْكُورٌ وَ بِالْفَخْرِ مَشْهُورٌ وَ عَلَى السَّرَّاءِ وَ الضَّرَّاءِ مَشْكُورٌ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

The Praise is for Allah^{-azwj} Who, He^{-azwj} with the mentioned Might, and with the well-known Pride, and thanked upon the happiness and the harms; and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}!

هَذَا بِمَا عَلَّمَتْ فَاطِمَةُ ع سَلْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ فَذَكَرَ سَلْمَانُ أَنَّهُ عَلَّمَ ذَلِكَ أَكْثَرَ مِنْ أَلْفِ رَجُلٍ مِنْ أَهْلِ مَكَّةَ وَ الْمَدِينَةَ يَمُنُّ بِهِمْ عَلَّ الْحَمَى فَكُلُّهُمْ بَرَّوْا بِإِذْنِ اللَّهِ

This is from what (Syeda) Fatima^{-asws} had taught Salman^{-ra}, may the Mercy of Allah^{-azwj} be upon him^{-ra}. Salman^{-ra} mention that he^{-ra} taught that to more than a thousand men from the people

²⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 d

of Makkah and Al-Medina, from the ones having the illness of fever with them. All of them were recovered by the Permission of Allah^{-azwj}!

مَا يُفْعَلُ لِلرَّهْصَةِ وَ التَّمَائِمِ تَأْخُذُ قِطْعَةً مِنْ صُوفٍ لَمْ يُصِبْهَا مَاءٌ فَتَنْفِثُهَا ثُمَّ تَعْقِدُهَا سَبْعَ عَقَدٍ وَ تَقُولُ كُلَّمَا عَقَدْتَ عَقْدَةً خَرَجَ عَيْسَى ابْنُ مَرْيَمَ عَلَى جِمَارٍ أَقْمَرَ لَمْ يَدْخَسْ وَ لَمْ يَرْهَصْ أَنَا أَرْزِيكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَشْفِيكَ يَشُدُّهُ عَلَى مَوْضِعِ الرَّهْصَةِ.

What is done for the boils, and the amulets – Take a piece of wool not been hit by water, spin it, then tie it in seven knots and say every time you tie a know, ‘Isa Ibn Maryam^{-as} emerged upon a bright donkey, not bridled and not girded. I hereby exorcise (purge) you, and Allah^{-azwj} Mighty and Majestic will Heal you!’ Tie it upon the place of the boil!’²⁵

4- مِنْ حَظِّ الشَّهِيدِ قُدْسٍ سَرَّهُ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعَوِّذُ الْحَسَنَ وَ الْحُسَيْنَ ع يَقُولُ أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ وَ يَقُولُ هَكَذَا كَانَ أَبِي إِبْرَاهِيمَ يُعَوِّذُ ابْنَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ.

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

‘Rasool-Allah^{-saww} had sought Refuge for Al-Hassan^{-asws} and Al Husayn^{-asws} saying, ‘I^{-saww} hereby seek Refuge for both of you^{-asws} with the complete Phrases of Allah^{-azwj} from every Satan^{-la} and vermin, and from every evil eye!’, and he^{-saww} said: Like this, my^{-saww} father Ibrahim^{-as} had sought Refuge for his^{-asws} sons Ismail^{-as} and Is’haq^{-as}’.²⁶

5- دَعَاؤُ الرَّاوُنْدِيِّ عَنِ رِبْعَةَ بِنِ كَعْبٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مِنْ عَبْدٍ يَقُولُ كُلَّ يَوْمٍ سَبْعَ مَرَّاتٍ أَسْأَلَ اللَّهَ الْجَنَّةَ وَ أَعُوذُ بِهِ مِنَ النَّارِ إِلَّا قَالَتِ النَّارُ يَا رَبِّ أَعِدْهُ مِنِّي.

(The book) ‘Dawaat’ of Al Rawandy – from Rabie Bin Ka’ab who said,

‘I heard Rasool-Allah^{-saww} saying: ‘There is none from a servant saying seven times during every day, ‘I ask Allah^{-azwj} for the Paradise, and I seek refuge with Him^{-azwj} from the Hellfire’, except the Hellfire says, ‘O Lord^{-azwj}! Shelter him from me!’²⁷

6- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَ هُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ وَ لَكِنْ مِنْ اسْتِعَاذَ فَلَيْسَتْ عِدَّةٌ مِنْ مَصَالِبِ الْفِتَنِ فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘Not one of you should say, ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the Fitna’, because there isn’t anyone except and he is included in the Fitna, but one who (wants to) seek Refuge, let him seek Refuge from the dilemmas of the Fitna, for Allah^{-azwj} the Glorious Says: **And know that rather your wealth and your children are a Fitna (strife), [8:28]**’.

²⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3 e

²⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 4

²⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 5

قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ وَ مَعْنَى ذَلِكَ أَنَّهُ سُبْحَانَهُ يَحْتَبِرُهُمْ بِالْأَمْوَالِ وَ الْأَوْلَادِ لِيَتَبَيَّنَ السَّخِطُ لِرِزْقِهِ وَ الرَّاضِي بِقِسْمِهِ وَ إِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ وَ لَكِنْ لِيُظَهَرَ الْأَفْعَالُ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَ الْعِقَابُ لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَ يَكْرَهُ الْإِنَاثَ وَ بَعْضُهُمْ يُحِبُّ تَتَمِيرَ الْمَالِ وَ يَكْرَهُ انْتِزَامَ الْحَالِ

Al-Seyyid Al-Razy, may Allah^{-azwj} be Satisfied with him, said, 'And the meaning of that is, He^{-azwj} Tests His^{-azwj} servants with the wealth and the children in order to clarify the one who is dissatisfied at His^{-azwj} sustenance and the one satisfied with His^{-azwj} Apportionment, and even though He^{-azwj} the Glorious is more Knowing with them than they are themselves, but to Reveal the deeds by which the Rewards and the Punishments are deserved, because, because some of them love the male (children) and dislike the females, and some of them love amassing the wealth and dislike the state of (financial) adversity.

وَ هَذَا مِنْ غَرِيبِ مَا سَمِعَ مِنْهُ ع فِي التَّفْسِيرِ.

And this is from the strange of what has been heard from him regarding the interpretation (of the Verse)".²⁸

²⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 36 H 6

CHAPTER 37 – AMULETS OF THE DAYS

أقول: قد مر كثير من عوذات الأيام و أدعيتها في كتاب الصلاة فارجع إليها.

I (Majlisi) am saying, 'Many of the amulets of the days and their supplication have already passed in the book of Salat, so refer to it'.

1- طب، طب الأئمة عليهم السلام عن الصادق ع

(The book) 'Tibb Al-Aimma^{-asws}', may the greeting be upon him^{-asws}, from Al-Sadiq^{-asws}: -

أولها عوذة يوم السبت

The first of these is an amulet for the day of Saturday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيذُ نَفْسِي أَوْ فُلَانٍ بِنِ فُلَانَةَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِلَى قَوْلِهِ وَ لَا الضَّالِّينَ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for myself (or for so and so, son of so and so) with Allah^{-azwj} Who, there is no god except He^{-azwj}, Lord^{-azwj} of the worlds! **The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4]** – up to His^{-azwj} Words: **nor of the straying ones [1:7]**.

وَ رَبِّ الْفَلَقِ وَ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ

And **with Lord of Al-Falaq [113:1] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6]**.

وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ إِلَى إِذَا حَسَدَ

And **from evil of darkness when it spreads [113:3]** – up to **when he envies [113:5]**.

وَ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى كُفُوءًا أَحَدٌ

And **Say: 'He, Allah, is One [112:1]** – up to: **anyone a match for Him' [112:4]**.

نُورُ النُّورِ مُدَبِّرِ الْأُمُورِ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Noor of the Noor(s), Manager of the affairs, **Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor**

western. Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35].

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ... قَوْلُهُ الْحَقُّ وَ لَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَال شَّهَادَةُ وَ هُوَ الْحَكِيمُ الْحَبِيرُ

And He is the One Who Created the skies and the earth with the Truth; . . . His word is the Truth, and for Him is the Kingdom on the day it shall be blown into the trumpet. Knower of the unseen and the seen; and He is the Wise, the Aware [6:73].

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these for you to know that Allah is Able upon all things, and that Allah has Encompassed with all things in Knowledge [65:12] and He Counts the number of all things [72:28].

مِنْ شَرِّ كُلِّ ذِي شَرٍّ يُعْلِنُ أَوْ يُسِرُّ وَ مِنْ شَرِّ الْجِنَّةِ وَالنَّبَشْرِ وَ مِنْ شَرِّ مَا يَطِيرُ بِاللَّيْلِ وَ يَسْكُنُ بِالنَّهَارِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ مَا يَسْكُنُ الْحِمَامَاتِ وَالْوَحُوشِ [الْحُشُوشِ] وَ الْحِرَابَاتِ وَ الْأُودِيَةِ وَ يَسْكُنُ الْبَرَارِي وَالْعِيَاضَ وَ الْأَشْجَارَ وَ مِمَّا يَكُونُ فِي الْأَنْهَارِ

From evil of every one with evil, announcing or keeping it a secret, and from evil of the Jinn and the humans, and from evil of what flies at night and is calm at daytime, and from evil of the knockers at night and day, and from evil of what settles the bathhouses, and the beasts, and the ruins, and the valleys, and settles in the prairies (grasslands), and the forests, and the trees, and from what the rivers come to be!

وَ أَعِيذُهُ بِاللَّهِ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ إِلَىٰ قَوْلِهِ بِعِزِّ حِسَابٍ

And I seek Refuge with Allah^{-azwj}, **Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire [3:26] – up to His^{-azwj} Words: without measure [3:27].**

لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ يَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

There isn't anything like Him, and He is the Hearing, the Seeing [42:11] For Him are the reins of the skies and the earth. He Extends the sustenance for one He so Desires to and Straitens. He is Knowing with all things [42:12].

وَ أَعِيذُهُ بِالَّذِي خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَىٰ وَإِنْ يَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

And I seek Refuge with **the One Who Created the earth and the skies above [20:4] The Beneficent, Established upon the Throne [20:5] For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6] And if you are loud with the speech, so He Knows the secret and the concealed**

(matters) [20:7] Allah, there is no god except Him. For Him are the most Beautiful Names [20:8].

أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ادْعُوا رَبَّكُمْ تَضَرُّعاً وَ خُفْيَةً إِلَىٰ قَوْلِهِ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54] Call your Lord beseeching and secretly, [7:55] – up to His^{-azwj} Words: surely the Mercy of Allah is close to the good doers [7:56].

وَ أُعِيدُهُ بِمَنْزِلِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ الْعَظِيمِ مِنْ شَرِّ كُلِّ طَاغٍ وَ بَاغٍ وَ شَيْطَانٍ وَ سُلْطَانٍ وَ سَاحِرٍ وَ كَاهِنٍ وَ نَاطِرٍ وَ طَارِقٍ وَ مُتَحَرِّكٍ وَ سَاكِنٍ وَ صَامِتٍ وَ مُتَخَبِّلٍ وَ مُتَمَلِّئٍ وَ مُتَلَوِّنٍ وَ مُخْتَلِفٍ

And I seek Refuge with the Revealer of the Torah, and the Evangel, and the Psalms, and the Furqan (Quran) the Mighty, from evil of every aggressor, and rebel, and Satan^{-la}, and ruler, and sorcerer, and soothsayer, and caster of the evil eyes, and knocker (at night), and mover, and still, and silent, and imagined, and resembled, and of different colours, and diverse!

سُبْحَانَ اللَّهِ جِزْرِكَ وَ نَاصِرِكَ وَ مُوْنِسِكَ وَ هُوَ يَدْفَعُ عَنْكَ لَا شَرِيكَ لَهُ وَ لَا مُعَزِّ لِمَنْ أَدَّلَ وَ لَا مُذَلِّ لِمَنْ أَعَزَّ وَ هُوَ الْوَاحِدُ الْقَهَّارُ وَ صَلَّى اللَّهُ عَلَىٰ مُحَمَّدٍ وَ آلِهِ

Glorious is Allah^{-azwj} your Protector, and your Helper, and your Comforter, and He^{-azwj} Defends you! There is no associate for Him^{-azwj} nor any honourer for the one He^{-azwj} Disgraces, nor any disgracer for the one He^{-azwj} Honours, and He^{-azwj} is the One, the Forceful! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws!} 29

عُودَةُ يَوْمِ الْأَحَدِ

Amulet on the day of Sunday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اسْتَوَى الرَّبُّ عَلَى الْعَرْشِ وَ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ بِحُكْمِهِ وَ هَدَّأَتِ النُّجُومُ بِأَمْرِهِ وَ رَسَّتِ الْجِبَالُ بِإِذْنِهِ لَا يُجَاوِزُ اسْمُهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ الَّذِي دَانَتْ لَهُ الْجِبَالُ وَ هِيَ طَائِعَةٌ وَ انْبَعَثَتْ لَهُ الْأَجْسَادُ وَ هِيَ بَالِيَةٌ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! The Lord^{-azwj} Evened upon the Throne, and Established the skies and the earth by His^{-azwj} Wisdom, and Calmed the stars by His^{-azwj} Command, and the mountains settled by His^{-azwj} Permission, and His^{-azwj} Name is not overlooked by ones in the skies and ones in the earth! The One Who the mountains stoop to, and it is the obedience, and the bodies are Resurrected to, and these are decayed!

أَحْسَبُ كُلَّ ضَارٍّ وَ حَاسِدٍ يَبْأَسِ اللَّهُ عَن فُلَانٍ بِنِ فُلَانَةٍ وَ بَيْنَ جَعَلِ بَيْنَ الْبَحْرَيْنِ حَاجِزاً وَ جَعَلَ فِي السَّمَاءِ بُرُوجاً وَ جَعَلَ فِيهَا سِرَاجاً وَ قَمَراً مُنِيراً

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I veil every harm and envier by the Power of Allah^{-azwj} on behalf of so and so, son of so and so, and with the One Who **Made a barrier to be between the two seas [27:61] Blessed is He Who Made the constellations in the skies and Made therein a lamp and a radiant moon [25:61]!**

وَ أَعِيذُهُ بِمَنْ زَيَّنَهَا لِلنَّاطِرِينَ وَ حَفِظَهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ أَعِيذُهُ بِمَنْ جَعَلَ فِي الْأَرْضِ رَوَاسِيَ جِبَالًا وَ أَوْتَادًا أَنْ يُوَصَلَ إِلَيْهِ بِسُوءٍ أَوْ فَاحِشَةٍ أَوْ بَلِيَّةٍ

And I seek Refuge with the One Who Adorned it for the beholders, and Protected it from every Pelted Satan^{-la}! And I seek Refuge with the One Who Made lofty mountains in the earth and pegs, that any evil should arrive to him, or immorality, or affliction!

حم حم حم عسق كذلك يُوحى إليك و إلى الذين من قبلك الله العزيز الحكيم

Ha Meem [42:1] Ha Meem [42:1] Ha Meem [42:1] Ayn Seen Qaf [42:2] Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3]!

حم حم حم تنزيل من الرحمن الرحيم و صلى الله على محمد النبي و آله و سلم تسليمًا

Ha Meem [41:1] Ha Meem [41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:2], and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww}, and his^{-saww} Progeny^{-asws}, and abundant greetings!³⁰

عُودَةُ يَوْمِ الْإِنْتِنِ

Amulet on the day of Monday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيذُ نَفْسَ فُلَانِ بْنِ فُلَانَةَ بِرَبِّي الْأَكْبَرِ مِنْ شَرِّ كُلِّ مَا خَفِيَ وَ ظَهَرَ وَ مِنْ شَرِّ كُلِّ أَنْثَى وَ ذَكَرٍ وَ مِنْ شَرِّ مَا رَأَتْ الشَّمْسُ وَ الْقَمَرُ
فُدُوسٌ فُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for the soul of so and so, son of so and so, with my Lord^{-azwj} the Greatest, from evil of all what is hidden and apparent, and from evil of every female and male, and from evil what sees the sun and the moon! Holy, Holy is Lord^{-azwj} of the Angels and the Spirit!

أَدْعُوكُمْ أَيُّهَا الْجِنُّ إِنْ كُنْتُمْ سَامِعِينَ مُطِيعِينَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ إِلَى اللَّطِيفِ الْخَبِيرِ وَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ وَ الْجِنُّ إِلَى الَّذِي دَانَتْ لَهُ الْخَلَائِقُ أَجْمَعِينَ خَتَمْتُهُ بِخَاتَمِ رَبِّ الْعَالَمِينَ وَ خَاتَمِ جَبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَ خَاتَمِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ سَيِّدِ النَّبِيِّينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ

I call you O Jinn, if you have been listening! I call you O humans to the Gentle^{-azwj}, the Informed^{-azwj}! I call you O humans and the Jinn to the One^{-azwj} to Whom, the creatures stoop to in their entirety! I seal it with the Seal of Lord^{-azwj} of the worlds, and seal of Jibraeel^{-as} and Mikaeel^{-as} and Israfeel^{-as}, and seal of Suleyman^{-as} Bin Dawood^{-as}, and seal of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-saww} Progeny^{-asws}, Chief of the

³⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 b

Prophets^{-saww}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the goodly, the Pure!

أَخَذْتُ عَنْ فُلَانِ بْنِ فُلَانَةَ كُلَّ تَابِعَةٍ ذِي رُوحٍ مَرِيدٍ جِيٍّ أَوْ عَفْرِيَةٍ أَوْ سَاحِرٍ مَرِيدٍ أَوْ سُلْطَانٍ عَنِيدٍ أَوْ شَيْطَانٍ رَجِيمٍ أَخَذْتُ عَنْ فُلَانِ بْنِ فُلَانَةَ مَا يُرَى
وَ مَا لَا يُرَى وَ مَا رَأَتْ عَيْنٌ نَائِمٍ أَوْ يَقْظَانَ بِإِذْنِ اللَّهِ اللَّطِيفِ الْحَبِيرِ

On behalf of so and so, son of so and so, I seek Refuge from every pursuer with a rebellious soul, be it Jinn, or demon, or an apostate sorcerer, or obstinate tyrant, or Pelted Satan^{-la}! I seek Refuge on behalf of so and so, son of so and so, from what is seen and what is not seen, and an eye of a sleeping ones sees or of a wakeful one, by the Permission of Allah^{-azwj} the Gentle, the Informed!

لَا سَبِيلَ لَكُمْ عَلَيْهِ وَ لَا عَلَى مَا يُخَافُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

There is no way for you upon him, nor upon what is feared upon him! Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj}! There is no associate for Him^{-azwj}, and my Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household!³¹

عُودَةُ يَوْمِ النَّارِ

Amulet on the day of Tuesday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيذُ نَفْسِي بِاللَّهِ الْأَكْبَرِ رَبِّ السَّمَاوَاتِ الْقَائِمَاتِ وَ بِالَّذِي خَلَقَهَا فِي يَوْمَيْنِ وَ قَضَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ
وَ قَدَّرَ فِيهَا أَقْوَامَهَا وَ جَعَلَ فِيهَا جِبَالًا وَ جَعَلَهَا فِجَاجًا وَ سُبُلًا وَ أَنْشَأَ السَّحَابَ الثَّقَالَ وَ سَحَّرَهُ وَ أَجْرَى الْفُلُكَ وَ سَحَّرَ الْبَحْرَ وَ جَعَلَ فِي الْأَرْضِ
رَوَاسِيَ وَ أَنْهَارًا

In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for myself with Allah^{-azwj} the Greatest, Lord^{-azwj} of the established skies, and by the One^{-azwj} Who Created these in two days, and Decreed in every sky its regulation, and Created the earth in two days and Determined its livelihoods in it, and Made mountains in it and Made these wide, and ways, and Grew the heavy cloud and Subdued it, and Flowed the ships, and Subdued the seas, and Made in the earth peaks and rivers!

مِنْ شَرِّ مَا يَكُونُ فِي اللَّيْلِ وَ النَّهَارِ وَ يَغْفِدُ عَلَى الْقُلُوبِ وَ تَرَاهُ الْعُيُوبُ مِنَ الْجِنَّ وَ الْإِنْسِ كَفَانَا اللَّهُ كَفَانَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا

(I seek Refuge) from evil what happens in the night and the day, and binds upon the hearts, and the eyes see from the Jinn and the humans! Allah^{-azwj} Suffices us! Allah^{-azwj} Suffices us! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}! May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings!³²

عُودَةُ يَوْمِ الْأَرْبَعَاءِ

³¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 c

³² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 d

Amulet on the day of Wednesday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيذُكَ يَا فُلَانُ بِنَ فُلَانَةَ بِالْأَحَدِ الصَّمَدِ مِنْ شَرِّ مَا نَفَثَ وَ عَقَدَ وَ مِنْ شَرِّ أَبِي مُرَّةٍ وَ مَا وُلِدَ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for you, O so and so, son of so and so, with the First, the Solid, from evil of what puffs, and binds, and from evil of Abu Murrah (Iblees^{-la}) and what he has begotten!

أُعِيذُكَ بِالْوَّاحِدِ الْأَعْلَى مِنْ مَا رَأَتْ عَيْنٌ وَ مَا لَا يُرَى وَ أُعِيذُكَ بِالْفَرْدِ الْكَبِيرِ مِنْ شَرِّ مَا أَرَادَكَ بِأَمْرِ الْمَلِكِ عَسِيرِ [الْعَسِيرِ] أَنْتَ يَا فُلَانُ بِنَ فُلَانَةَ فِي جَوَارِ اللَّهِ الْعَزِيزِ الْجَبَّارِ الْمَلِكِ الْفُؤُوسِ الْقَهَّارِ السَّلَامِ الْمُؤْمِنِ الْمُهَيَّبِ الْعَزِيزِ الْعَفَّارِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ

I seek Refuge with the One, the Exalted, from what an eye sees and what it does not see, and I seek Refuge with the Individual, the Great, from evil of what intends you with the difficult orders of the kind! You, O so and so, son of so and so, are in the Shelter of Allah^{-azwj} the Mighty, the Subduer, the King, the Holy, the Forceful, the Grantor of peace, the Securer, the Dominant, the Mighty, and Forgiver, Knower of the unseen and the seen, the Great, the Exalted!

هُوَ اللَّهُ لَا شَرِيكَ لَهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He^{-azwj} is Allah^{-azwj}, there is no associate for Him^{-azwj}. Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and Greet upon them the Greeting and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!’³³

عُودَةُ يَوْمِ الْحَمِيسِ

Amulet on the day of Thursday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيذُ نَفْسِي أَوْ فُلَانًا بِنَ فُلَانَةَ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَارِدٍ وَ قَائِمٍ وَ قَاعِدٍ وَ حَاسِدٍ وَ مُعَانِدٍ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for myself or for so and so, son of so and so, with Lord^{-azwj} of the easts and the wests, from evil of every renegade Satan^{-la}, and standing one, and seated one, and envier, and obstinate one!

وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ

and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the Satan from you, and to Bind your hearts and Affirm the feet by it [8:11].

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَ شَرَابٌ

“Walk toward it as this would be a cool washing-place and a drink” [38:42].

³³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 e

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَا سَيِّ كَثِيرًا

And We Send down clean water from the sky [25:48] In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49].

الآن خَفَّفَ اللَّهُ عَنْكُمْ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ فَمَنَّ اللَّهُ عَلَيْهِمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

For now, Allah has Lightened from you [8:66] That is a Lightning from your Lord and a Mercy [2:178] Allah Intends to Lighten (the burdens) from you [4:28] and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا غَالِبَ إِلَّا اللَّهُ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

There is neither might nor strength except with Allah^{-azwj}! There is no prevailer except Allah^{-azwj}, and Allah^{-azwj} Prevails upon His^{-azwj} Commands! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings!''³⁴

عُودَةٌ يَوْمَ الْجُمُعَةِ

Amulet on the day of Friday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ وَالتَّيَّبِينَ وَ الْمُرْسَلِينَ وَ قَاهِرُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ خَالِقُ كُلِّ شَيْءٍ وَ مَالِكُهُ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! Allah^{-azwj} is Lord^{-azwj} of the Angels, and the Spirit, and the Prophets^{-as}, and the Messengers^{-asws}, and Subduer of the ones in the skies and the earths, and Creator of all things and its Owner!

كُفَّ بَأْسَهُمْ وَ أَعْمَأَبْصَارَهُمْ وَ قُلُوبَهُمْ وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُمْ حَرَسًا وَ حِجَابًا وَ مَدْفَعًا إِنَّكَ رَبُّنَا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنْبْنَا وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Stop their forces, and Blind their sights and their hearts, and Make a guard and a veil and defence to be between us and them! You^{-azwj} are our Lord^{-azwj}! There is neither might nor strength except with You^{-azwj}! **Upon You we rely, and to You we are penitent, [60:4] You are the Mighty, the Wise [60:5]!**

عَافِ فُلَانٌ بَنَ فُلَانَةَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا وَ مِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ سُوءٍ آمِينَ يَا رَبَّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ وَ آلِهِ الطَّاهِرِينَ.

Extract so and so, son of so and so from evil of every creature You^{-azwj} Seize with its forelocks, and from evil of what settles in the night and the day, and from evil of every evil! Ameen, O

³⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 f

Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, the Prophet^{-saww} of Mercy, and his^{-saww} Pure Progeny^{-asws!}³⁵

2- الدَّعَوَاتُ لِلرَّوَانِدِيِّ،

(The book) 'Al Dawaat' of Al Rawandy –

عُودُ الْأُسْبُوعِ عُوْدَةُ يَوْمِ السَّبْتِ

Amulet on the day of Saturday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ رَبَّ الْمَلَائِكَةِ وَالرُّوحِ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَ قَاهِرَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except Allah^{-azwj} the Exalted, the Magnificent! O Allah^{-azwj}, Lord^{-azwj} of the Angels, and the Spirit, and the Prophets^{-as}, and the Messengers^{-as}, and Subduer of ones in the skies and the earths!

كُفَّ عَنِّي بَأْسَ الْأَشْرَارِ وَأَعْمَ أَبْصَارُهُمْ وَفُلُوحَهُمْ وَاجْعَلْ بَيْنِي وَبَيْنَهُمْ حِجَاباً إِنَّكَ أَنْتَ رَبُّنَا وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ تَوَكَّلْ عَائِدِ بِهِ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي أَخَذَ بِنَاصِيئِهَا وَمِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ سُوءٍ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

Stop from me forces of the evil ones, and Blind their sights and their hearths, and Make a veil to be between me and them! Surely, You^{-azwj} are our Lord^{-azwj} and there is no strength except with Allah^{-azwj}! I rely upon Allah^{-azwj} a reliance of one seeking Shelter with Him^{-azwj} from evil of every creature my Lord^{-azwj} Seizes by its forelock, and from evil of what settles in the night and the day, and from evil of every evil! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws!}³⁶

عُودَةُ يَوْمِ الْأَحَدِ

An amulet on the day of Sunday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اسْتَوَى الرَّبُّ عَلَى الْعَرْشِ وَقَامَتِ السَّمَاوَاتُ وَالْأَرْضُ بِحِكْمَتِهِ وَ مَدَّتِ الْبُحُورُ وَ ظَهَرَتِ النُّجُومُ بِأَمْرِهِ وَ رَسَتِ الْجِبَالُ بِإِذْنِهِ لَا يُجَاوِزُ اسْمُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! The Lord^{-azwj} is Evened upon the Throne and Established the skies and the earth by His^{-azwj} Wisdom, and Extended the oceans, and Revealed the stars by His^{-azwj} Command, and the mountains calmed by His^{-azwj} Permission. His^{-azwj} Name is not overlooked by ones in the skies and the earth!

الَّذِي دَانَتْ لَهُ الْجِبَالُ وَ هِيَ طَائِعَةٌ وَ انْبَعَثَتْ لَهُ الْأَجْسَادُ وَ هِيَ بَالِيَةٌ وَ بِهِ أَسْتَجِيبُ عَنْ ظُلْمِ كُلِّ بَاغٍ وَ طَاغٍ وَ عَادٍ وَ جَبَّارٍ وَ حَاسِدٍ

³⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 g

³⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 a

The One Who the mountains stoop to, and it is the obedience, and the bodies Resurrect to Him^{-azwj} and these are decayed, and by Him^{-azwj} I veil from injustice of every rebel, and aggressor, and obstinate, and tyrant, and envier!

و بِسْمِ اللَّهِ الَّذِي جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزاً وَ أَحْتَجِبُ بِاللَّهِ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجاً وَ جَعَلَ فِيهَا سِرَاجاً وَ قَمَراً مُنِيراً

And in the Name of Allah^{-azwj} Who **Made a barrier to be between the two seas [27:61] Blessed is He Who Made the constellations in the skies and Made therein a lamp and a radiant moon [25:61]!**

وَ زَيَّنَّا لِلنَّاطِقِينَ وَ حِفْظاً مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ جَعَلَ فِي الْأَرْضِ رَوَاسِيَ جِبَالاً أَوْ نَادِئاً أَنْ يُوَصَلَ إِلَيْهِ سَوْءٌ أَوْ فَاحِشَةٌ أَوْ بَلِيَّةٌ

And I seek Refuge with the One Who Adorned it for the beholders, and Protected it from every Pelted Satan^{-la}! And I seek Refuge with the One Who Made lofty mountains in the earth and pegs, that any evil should arrive to him, or immorality, or affliction!

حَمِّ حَمِّ حَمِّ تَنْزِيلٍ مِنَ الرَّحْمَنِ الرَّحِيمِ حَمِّ حَمِّ حَمِّ عَسَقٍ كَذَلِكَ يُوحِي إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

Ha Meem [41:1] Ha Meem [41:1] Ha Meem [412:1] A Revelation from the Beneficent, the Merciful [41:2] Ha Meem [42:1] Ha Meem [42:1] Ha Meem [42:1] Ayn Seen Qaf [42:2] Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3], and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws!}”³⁷

عُودَةُ يَوْمِ الْإِنْتِنِ

Amulet on the day of Monday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِرَبِّي الْأَكْبَرِ بِمَا يَخْفَى وَ مَا يَظْهَرُ وَ مِنْ شَرِّ كُلِّ أَنْثَى وَ ذَكَرٍ وَ مِنْ شَرِّ مَا وَارَتْ الشَّمْسُ وَ الْقَمَرُ قُدُوسٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for myself with my Lord^{-azwj} the Greatest, from what frightens me, and what prevails, and from evil of every female and male, and from evil of the sun and the moon see! Holy, Holy is Lord^{-azwj} of the Angels and the Spirit!

أَدْعُوكُمْ أَيُّهَا الْجِنُّ إِنْ كُنْتُمْ سَامِعِينَ مُطِيعِينَ وَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ إِلَى اللَّطِيفِ الْخَبِيرِ وَ أَدْعُوكُمْ أَيُّهَا الْجِنُّ وَ الْإِنْسُ إِلَى الَّذِي حَتَمْتُهُ بِخَاتَمِ رَبِّ الْعَالَمِينَ وَ خَاتَمِ جِبْرَائِيلَ وَ ميكائيلَ وَ إِسْرَافِيلَ وَ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ ع وَ خَاتَمِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ النَّبِيِّينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَيْهِمُ

I call you O Jinn, if you have been listening, obedient, and I call you O human to the Gentle, the Informed, and I call you O the Jinn and the humans to the One Who I seal with seal of Lord^{-azwj} of the worlds, and seal of Jibrael^{-as} and Mikaeel^{-as} and Israfeel^{-as} and seal of Suleyman^{-as} Bin Dawood^{-as} and seal of Muhammad^{-saww} Chief of the Messengers^{-as} and the

³⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 b

Amulet on the day of Wednesday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِالْأَحَدِ الصَّمَدِ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ ابْنِ فِطْرَةَ وَمَا وَلَدَ بِاللَّهِ الْوَاحِدِ الْفَرْدِ الْكَبِيرِ الْأَعْلَى مِنْ شَرِّ مَا رَأَتْ عَيْنِي وَمَا لَمْ تَرَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for myself with the First, the Solid, from evil of the ones blowing in the knots, and from evil of Ibn Fitrah and what he begets, with Allah^{-azwj} the One, the Individual, the Great, the Exalted, from evil of what my eyes see and they do not see!

أَسْتَعِيذُ بِاللَّهِ الْوَاحِدِ الْفَرْدِ مِنْ شَرِّ مَنْ أَرَادَنِي بِأَمْرِ عَسِيرٍ

I seek Refuge with Allah^{-azwj} the One, the Individual, from evil of the ones intending me with a difficult matter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنِي فِي جِوَارِكِ وَحِصْنِكَ الْحَصِينَ الْعَزِيزِ الْجَبَّارِ الْمَلِكِ الْفُؤُوسِ الْقَهَّارِ السَّلَامِ الْمُؤْمِنِ الْمُتَمَيِّنِ الْعَفَّارِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ هُوَ اللَّهُ هُوَ اللَّهُ لَا شَرِيكَ لَهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ سَلَّمَ كَثِيرًا دَائِمًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make me in Your^{-azwj} Shelter and Your^{-azwj} Invincible Fortress, the Mighty, the Subduer, the King, the Holy, the Forceful, the Granter of Peace, the Securer, the Dominant, the Forgiver, Knower of the unseen and the seen, the Great, the Exalted! He^{-azwj} is Allah^{-azwj}! He^{-azwj} is Allah^{-azwj}! He^{-azwj} is Allah^{-azwj}! There is no associate for Him^{-azwj}! Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and abundant Greetings, constantly!”⁴⁰

عُودَةُ يَوْمِ الْاَلْحَمِيسِ

Amulet on the day of Thursday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ مِنْ كُلِّ شَيْطَانٍ مَارِدٍ وَقَائِمٍ وَقَاعِدٍ وَعَدُوٍّ وَحَاسِدٍ وَمُعَانِدٍ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for myself with, Lord^{-azwj} of the easts and the west, from every renegade Satan^{-la}, and standing one and sitting one, and enemy, and envier, and obstinate one!

وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the Satan from you, and to Bind your hearts and Affirm the feet by it [8:11].

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

“Walk toward it as this would be a cool washing-place and a drink” [38:42].

⁴⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 e

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْ آسَى كَثِيرًا

And We Send down clean water from the sky [25:48] In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49].

الآن خَفَّفَ اللَّهُ عَنْكُمْ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ فَمَنَّ اللَّهُ وَاللَّهُ السَّمِيعُ الْعَلِيمُ

For now, Allah has Lightened from you [8:66] That is a Lightning from your Lord and a Mercy [2:178] Allah Intends to Lighten (the burdens) from you [4:28] and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].

لَا إِلَهَ إِلَّا اللَّهُ وَ لَا غَالِبَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ وَ سَلَّمَ تَسْلِيمًا

There is no god except Allah^{-azwj} nor any prevailer except Allah^{-azwj}! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and abundant Greetings!"⁴¹

عُودَةٌ يَوْمَ الْجُمُعَةِ

Amulet on the day of Friday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ رَبَّ الْمَلَائِكَةِ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ قَاهِرَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ خَالِقَ كُلِّ شَيْءٍ وَ مَالِكَةَ كُفَّ عَنِّي بَأْسَ أَغْدَائِنَا وَ مَنْ أَرَادَنَا بِسُوءٍ مِنْ الْجِنِّ وَ الْإِنْسِ وَ أَعْمِ أَبْصَارَهُمْ وَ قُلُوبَهُمْ وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُمْ حِجَابًا وَ حَرَسًا وَ مَدْفَعًا

O Allah^{-azwj}, Lord^{-azwj} of the Angels, and the Prophets^{-as}, and the Messengers^{-as}! Subduer of ones in the skies and the earths, and Creator of all things and its Owner! Stop from me forces of our enemies, and ones who intend us with evil, from the Jinn and the humans, and Blind their sights and their hearts, and Make a veil, and guard, and defence to be between us and them!

إِنَّكَ رَبُّنَا لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ أُنَبْنَا وَ هُوَ الْعَزِيزُ الْحَكِيمُ

You^{-azwj} are our Lord^{-azwj}! There is neither might nor strength except with Allah^{-azwj}! We rely upon Him^{-azwj} and are penitent to Him^{-azwj}, and He^{-azwj} is the Mighty, the Wise!

رَبَّنَا عَافِنَا مِنْ شَرِّ كُلِّ سُوءٍ وَ مِنْ شَرِّ كُلِّ دَائِبَةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا وَ مِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ سُوءٍ وَ مِنْ شَرِّ كُلِّ ذِي شَرِّ رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ

⁴¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 f

Our Lord^{-azwj}! Grant us well-being from every evil, and from evil of every creature You^{-azwj} Seize with its forelock, and from evil of what settles in the night and the day, and from evil of every evil, and from evil of every one with evil, Lord^{-azwj} of the worlds, and God^{-azwj} of the Messengers^{-as}!

وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَصَلَّى عَلَى أَوْلِيَائِكَ وَحُصِّ مُحَمَّدًا وَآلَهُ بِأَتَمِّ ذَلِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and all his^{-saww} Progeny^{-asws}, and Send Salawaat upon them^{-asws} and Particularise Muhammad^{-saww} and his^{-saww} Progeny^{-asws} with most complete of that, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

بِسْمِ اللَّهِ وَ بِاللَّهِ أُمِنُ بِاللَّهِ وَ بِاللَّهِ أَعُوذُ وَ بِاللَّهِ أَعْتَصِمُ وَ بِاللَّهِ أَسْتَجِيرُ وَ بِعِزَّةِ اللَّهِ وَ مَنَعَةِ اللَّهِ أَمْتَنُ مِنَ شَيْطَانِ الْإِنْسِ وَ الْجِنِّ رَجُلِهِمْ وَ خِيْلِهِمْ وَ رَكْبِهِمْ وَ عَطْفِهِمْ وَ رَجْعِهِمْ وَ كَيْدِهِمْ وَ شَرِّهِمْ وَ شَرِّ مَا يَأْتُونَ بِهِ تَحْتَ اللَّيْلِ وَ تَحْتَ النَّهَارِ مِنَ الْبُعْدِ وَ الْقُرْبِ

In the Name of Allah^{-azwj}, and with Allah^{-azwj} I believe, and with Allah^{-azwj} I seek Refuge, and with Allah^{-azwj} I hold onto, and with Allah^{-azwj} I seek Shelter, and by the Mighty of Allah^{-azwj}, and Defence of Allah^{-azwj} I defend from Satans^{-la} of the humans and the Jinn, their infantry, and their cavalry, and their runners, and their pushers, and their return, and their plots, and their evil and evil what they come with, under the night and under the day, from the far and the near!

وَ مِنْ شَرِّ الْغَائِبِ وَ الْحَاضِرِ وَ الشَّاهِدِ وَ الرَّائِرِ أَحْيَاءً وَ أَمْوَاتاً وَ أَعْمَى وَ بَصِيراً وَ مِنْ شَرِّ الْعَامَّةِ وَ الْخَاصَّةِ وَ مِنْ نَفْسِي وَ وَسْوَئِهَا وَ مِنْ شَرِّ الدَّيَاشِ وَ الْحِسِّ وَ اللَّمْسِ وَ اللَّبْسِ وَ مِنْ عَيْنِ الْجِنِّ وَ الْإِنْسِ وَ بِالْإِسْمِ الَّذِي اهْتَرَّ لَهُ عَرْشُ بَلْقَيْسِ

And from evil of the absent and the present, and the witness and visitor, and living and dead, and blind and seeing, and from the general evil and the special, and from my soul and its insinuations, and from evil of the wandering, and the senses, and the touch, and the confusion, and from evil eye of the Jinn and the humans, and by the Name which the throne of Bilquees was moved!

وَ أَعِيذُ دِينِي وَ نَفْسِي وَ جَمِيعَ مَا تَحُوْطُهُ عَيْنَاتِي مِنْ شَرِّ كُلِّ صُوْرَةٍ وَ حَيَالٍ وَ بَيَاضٍ أَوْ سَوَادٍ أَوْ مِثَالٍ أَوْ غَيْرِ مُعَاهِدٍ أَوْ غَيْرِ مُعَاهِدٍ مِمَّنْ يَسْكُنُ الْهَوَاءَ وَ السَّحَابَ وَ الظُّلُمَاتِ وَ النُّورَ وَ الظَّلَّ وَ الْحُرُوْرَ وَ الْبَرَّ وَ الْبُحُوْرَ وَ السَّهْلَ وَ الْوَعُوْرَ وَ الْحُرَابَ وَ الْعُمْرَانَ وَ الْأَكَامَ وَ الْأَجَامَ وَ الْمَعَايِضَ

And I seek refuge for my religion, and for myself, and entirety of what my mind encompasses, from evil of every image, and imagination, and white or black, or resemblance, or covenanted or non-covenanted, from the ones dwelling in the air and the clouds, and the darkness(es) and the light, and the shade and the heat, and the land and the oceans, and the coast and the rugged terrain, and the ruins, and the built-up areas, and the mountains, and the hills, and the deserts!

وَ الْكَنَائِسِ وَ النَّوَابِيسِ وَ الْقَلَوَاتِ وَ الْجَبَانَاتِ مِنَ الصَّادِرِينَ وَ الْوَارِدِينَ مِمَّنْ يَبْدُو بِاللَّيْلِ وَ يَنْتَشِرُ بِالنَّهَارِ وَ بِالْعَشِيِّ وَ الْإِبْكَارِ وَ الْعُدُوِّ وَ الْأَصَالِ وَ الْمُرِيْبِينَ وَ الْأَسَامِرَةَ وَ الْأَفَاتِنَةَ وَ الْفِرَاعِنَةَ وَ الْأَبَالِسَةَ وَ مِنْ جُنُوْدِهِمْ وَ أَرْوَاحِهِمْ وَ عَشَائِرِهِمْ وَ قَبَائِلِهِمْ وَ مِنْ هَمَزِهِمْ وَ لَمَزِهِمْ وَ نَفْتِهِمْ وَ وَقَاعِهِمْ وَ أَحْدِهِمْ وَ سَحْرِهِمْ وَ ضَرْبِهِمْ وَ عَيْبِهِمْ وَ لَمَجِهِمْ وَ اخْتِيَابِهِمْ وَ اخْتِلَافِهِمْ وَ أَحْلَافِهِمْ

And the Churches, and the bells, and the graveyards from the roamers and the arrivals, from the ones who appear at night and scatter at daytime, and in the dusk and early morning, and the morning and evening, and the arousers of suspicions, and the inciters, and the seducers, and the Pharaohs^{1a}, and the devils, and from their soldiers, and their spouses, and their clans, and their tribes, and from their slanders, and their defamations, and their puffings, and their bad talk, and their seizing, and their sorcery, and their striking, and their frowning, and their glances, and their deceit, and their differing, and their mannerisms!

مِنْ شَرِّ كُلِّ ذِي شَرٍّ مِنَ السَّحَرَةِ وَالْغِيلَانِ وَ أُمَّ الصَّبِيَّانِ وَ مَا وَلَدَا وَ مَا وَرَدْنَا وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ دَاخِلٍ وَ خَارِجٍ وَ عَارِضٍ وَ مُعْتَرِضٍ وَ سَاكِنٍ وَ مُتَحَرِّكٍ وَ ضَرْبَانٍ عِزْقٍ وَ صُدَاعٍ وَ شَقِيقَةٍ وَ أُمَّ مَلْدَمٍ وَ الْحُمَى وَ الْمُتَلَثِّمَةَ وَ الرَّبْعَ وَ الْعَبَّ وَ النَّافِضَةَ وَ الصَّالِيَةَ وَ الدَّاخِلَةَ وَ الخَارِجَةَ وَ مِنْ شَرِّ كُلِّ دَائِبَةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا

From evil of every one with evil, from the sorcerers, and the ghouls, and Umm Al-Sibyan and what they beget, and what arrives to us, and from evil of every one with evil, inside or outside, and incidental and objectionable, and still and moving, and striking of a vein, and headache, and migraine, and shivering, and fever, and the pleurisy, and the pneumonia, and the cold, and the flu, and the interior and the exterior, and from evil of every creature You^{-azwj} Seize by its forelock!

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا

Surely, my Lord^{-azwj} is upon the straight path, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and abundant Greetings!'

وَ هَذِهِ الْغُودَةُ الْأَخِيرَةُ كَتَبَهَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع لِأَبِيهِ أَبِي الْحَسَنِ ع وَ هُوَ صَبِيٌّ فِي الْمَهْدِ وَ كَانَ يُعَوِّدُهُ بِهَا رَوَاهَا عَبْدُ الْعَظِيمِ الْحُسَيْنِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْهُ ع.

And this amulet is the last one written by Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} for his^{-asws} son^{-asws} Abu Al-Hassan^{-asws}, while he^{-asws} was a child in the cradle, and he^{-asws} would seek Refuge for him^{-asws} by it. It is reported by Abdul Azeem Al-Hasany, may Allah^{-azwj} be Satisfied with him, on his^{-asws} behalf!''⁴²

3- الدَّعَوَاتُ لِلرَّأُوذِي، تَسَابِيحُ النَّبِيِّ وَ الْأَئِمَّةِ ع

(The book) 'Dawaat' of Al-Rawandy – Glorifications by the Prophet^{-saww} and the Imams^{-asws}: -

تَسْبِيحُ مُحَمَّدٍ ص فِي أَوَّلِ يَوْمٍ مِنَ الشَّهْرِ سُبْحَانَ اللَّهِ عَدَدَ رِضَاهُ سُبْحَانَ اللَّهِ مِلْءَ سَمَاوَاتِهِ سُبْحَانَ اللَّهِ مِلْءَ أَرْضِهِ سُبْحَانَ اللَّهِ وَمِثْلُ ذَلِكَ وَ الْحَمْدُ لِلَّهِ مِثْلُ ذَلِكَ وَ لَا إِلَهَ إِلَّا اللَّهُ مِثْلُ ذَلِكَ وَ اللَّهُ أَكْبَرُ مِثْلُ ذَلِكَ

Glorification by Muhammad^{-saww} in the first day of the month: 'Glory be to Allah^{-azwj} the number Satisfying Him^{-azwj}! Glory be to Allah^{-azwj} filling His^{-azwj} skies! Glory be to Allah^{-azwj} Filling His^{-azwj} earth! Glory be to Allah^{-azwj} similar to that, and 'The Praise is for Allah^{-azwj}, similar to

⁴² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 2 g

that, and ‘There is no god except Allah^{-azwj}’, similar to that, and ‘Allah^{-azwj} is the Greatest’, similar to that!’⁴³

تَسْبِيحُ عَلِيِّ ع فِي الْيَوْمِ الثَّانِي سُبْحَانَ مَنْ تَعَالَى جَدُّهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ سُبْحَانَ مَنْ هُوَ إِلَى غَيْرِ غَايَةٍ يَدُومُ بِقَاؤُهُ سُبْحَانَ مَنْ اسْتَنْتَارَ بِنُورِ حِجَابِهِ دُونَ سَمَائِهِ

Glorification by Ali^{-asws} during the second day: ‘Glory be to the One Exalted is His^{-azwj} Generosity, and Holy are His^{-azwj} Names! Glory be to the One^{-azwj} Who is not to an end, permanent is His^{-azwj} remaining! Glory be to the One Who Radiates with the Noor of His^{-azwj} veils below His^{-azwj} skies!

سُبْحَانَ مَنْ قَامَتْ لَهُ السَّمَاوَاتُ بِلَا عَمَدٍ سُبْحَانَ مَنْ تَعَظَّمَ بِالْكَبْرِيَاءِ وَ الثُّورِ سَنَاؤُهُ سُبْحَانَ مَنْ تَوَحَّدَ بِالْوَحْدَانِيَّةِ فَلَا إِلَهَ سِوَاهُ سُبْحَانَ مَنْ لَيْسَ الْبَهَاءُ وَ الْقَهْرُ رِدَاؤُهُ سُبْحَانَ مَنْ اسْتَوَى عَلَى عَرْشِهِ بِوَحْدَانِيَّتِهِ

Glory be to the One the skies stand for him without pillars! Glory be to the One Magnificent with the Greatness and the Noor is His^{-azwj} Splendour! Glory be to the One Who is Unique with the Oneness, so there is no god besides Him^{-azwj}! Glory be to the One Wearing the Splendour and the Pride is His^{-azwj} Robe! Glory be to the One Evened upon His^{-azwj} Throne with His^{-azwj} Oneness!’⁴⁴

تَسْبِيحُ فَاطِمَةَ ع فِي الْيَوْمِ الثَّلَاثِ سُبْحَانَ مَنْ اسْتَنْتَارَ بِالْحَتَوَلِ وَ الْقُوَّةِ سُبْحَانَ مَنْ احْتَجَبَ فِي سَبْعِ سَمَاوَاتٍ فَلَا عَيْنٌ تَرَاهُ سُبْحَانَ مَنْ أَدَلَّ الْخَلَائِقَ بِالْمَمُوتِ وَ أَعَزَّ نَفْسَهُ بِالْحَيَاةِ سُبْحَانَ مَنْ يَبْقَى وَ يَفْقَى كُلَّ شَيْءٍ سِوَاهُ سُبْحَانَ مَنْ اسْتَخْلَصَ الْحَمْدَ لِنَفْسِهِ وَ ارْتَضَاهُ

Glorification by (Syeda) Fatima^{-asws} during the third day: ‘Glory be to the One is Radiant with the Might and the Strength! Glory be to the One veiled in the seven skies so no eye can see Him^{-azwj}! Glorious is the One Humiliates the creatures with the death and Honours Himself^{-azwj} with the life! Glory be to the One shall remain while all things except Him^{-azwj} will perish! Glory be to the One the Praise is purely for Himself^{-azwj} and Satisfied Him^{-azwj}!

سُبْحَانَ الْحَيِّ الْعَلِيمِ سُبْحَانَ الْحَلِيمِ الْكَرِيمِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ الْعَلِيِّ الْعَظِيمِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glorious is the Living, the All-Knowing! Glorious is the Forbearing, the Benevolence! Glorious is the King, the Holy! Glorious is the Exalted, the Magnificent! Glorious is Allah^{-azwj} and with His^{-azwj} Praise!’⁴⁵

تَسْبِيحُ الْحَسَنِ بْنِ عَلِيٍّ ع فِي الْيَوْمِ الرَّابِعِ سُبْحَانَ مَنْ هُوَ مُطَّلِعٌ عَلَى حَوَازِنِ الْقُلُوبِ سُبْحَانَ مَنْ هُوَ مُحْصِي عَدَدِ الذُّنُوبِ سُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ سُبْحَانَ الْمُطَّلِعِ عَلَى السَّرَائِرِ عَالِمِ الْخَفِيَّاتِ سُبْحَانَ مَنْ لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ سُبْحَانَ مَنْ السَّرَائِرُ عِنْدَهُ عَلَانِيَةٌ وَ الْبُاطِنُ عِنْدَهُ ظَاهِرٌ سُبْحَانَ اللَّهِ بِحَمْدِهِ

Glorification by Al-Hassan^{-asws} Bin Ali^{-asws} during the fourth day: ‘Glory be to the One Who Notices upon treasures (secrets) of the hearts! Glory be to the One Who Counts the number of sins! Glory be to the One it is not hidden unto Him^{-azwj} hidden matters of the skies and the

⁴³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 a

⁴⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 b

⁴⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 c

earth! Glorious is the Noticer upon secrets of the world of hidden matters! Glory be to the One **Neither is the weight of a particle in the sky hidden from Him nor in the earth [34:3]**! Glory be to the One with Whom the secrets are announcements, and with Whom the hidden matters are apparent! Glory be to Allah^{-azwj} with His^{-azwj} Praise!"⁴⁶

تَسْبِيحُ الْحُسَيْنِ بْنِ عَلِيٍّ ع فِي الْيَوْمِ الْخَامِسِ سُبْحَانَ الرَّفِيعِ الْأَعْلَى سُبْحَانَ الْعَظِيمِ الْأَعْظَمِ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا يَكُونُ هَكَذَا غَيْرُهُ وَ لَا يَقْدِرُ أَحَدٌ قُدْرَتَهُ سُبْحَانَ مَنْ أَوْلَهُ عِلْمٌ لَا يُوصَفُ وَ آخِرُهُ عِلْمٌ لَا يَبِيدُ

Glorification by Al-Husayn^{-asws} Bin Ali^{-asws} during the fifth day: 'Glorious is the Lofty, the Exalted! Glorious is the Magnificent, the most Magnificent. One Who is like this and none other happens to be like this, nor is anyone able with His^{-azwj} Ability! Glorious is the One Whose first Knowledge cannot be described and Whose last Knowledge does not perish!

سُبْحَانَ مَنْ عَلَا فَوْقَ الْبَرِّيَّاتِ بِالْإِلَهِيَّةِ فَلَا عَيْنٌ تُدْرِكُهُ وَ لَا عَقْلٌ يُمَثِّلُهُ وَ لَا وَهْمٌ يُصَوِّرُهُ وَ لَا لِسَانٌ يَصِفُهُ بِعَايَةِ مَا لَهُ الْوُصْفُ سُبْحَانَ مَنْ عَلَا فِي الْهَوَاءِ سُبْحَانَ مَنْ قَضَى الْمَوْتَ عَلَى الْعِبَادِ سُبْحَانَ الْمَلِكِ الْقَادِرِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ الْبَاقِي الدَّائِمِ

Glorious is the One Exalted above the Created being with the Divinity so neither can an eye realise Him^{-azwj}, nor can intellect resemble Him^{-azwj}, nor can imagination image Him^{-azwj}, nor can a tongue describe Him^{-azwj}, being with a peak having not description for it! Glorious is One Exalted in the air! Glorious is the One Who Decreed the death upon the servant! Glorious is the King, the Powerful! Glorious is the King, the Holy! Glorious is the ever-lasting, the permanent!

تَسْبِيحُ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي الْيَوْمِ السَّادِسِ سُبْحَانَ مَنْ أَشْرَقَ نُورُهُ كُلَّ ظُلْمَةٍ سُبْحَانَ مَنْ قَدَرَ بِقُدْرَتِهِ كُلَّ قُدْرَةٍ سُبْحَانَ مَنْ اِخْتَجَبَ عَنِ الْعِبَادِ وَ لَا شَيْءٌ يَخْتَبِئُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glorification of Ali^{-asws} Bin Al-Husayn^{-asws} during the sixth day: 'Glorious is One Whose Noor shines every darkness! Glorious is One Able with His^{-azwj} Power every ability! Glorious is the one veiled from the servants and nothing is veiled from Him^{-azwj}! Glory be to Allah^{-azwj} and with His^{-azwj} Praise!"⁴⁷

تَسْبِيحُ مُحَمَّدِ بْنِ عَلِيٍّ ع فِي الْيَوْمِ السَّابِعِ سُبْحَانَ الْخَالِقِ الْبَارِي سُبْحَانَ الْقَادِرِ الْمُفْتَدِرِ سُبْحَانَ الْبَاعِثِ الْوَارِثِ سُبْحَانَ مَنْ خَضَعَتْ لَهُ الْأَشْيَاءُ سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ

Glorification by Muhammad^{-asws} Bin Ali^{-asws} during the seventh day: 'Glorious is the Creator, the Maker! Glorious is the Able, the Powerful! Glorious is the Resurrector, the Inheritor! Glorious is the One the things are humbled to! Glorious is the One **the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, [13:13]**! Glory be to Allah^{-azwj} the Magnificent and with His^{-azwj} Praise!"⁴⁸

⁴⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 d

⁴⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 e

⁴⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 f

تَسْبِيحُ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي الْيَوْمِ الثَّامِنِ سُبْحَانَ مَنْ هُوَ عَظِيمٌ لَا يُرَامُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو سُبْحَانَ مَنْ هُوَ حَافِظٌ لَا يَنْسَى سُبْحَانَ مَنْ هُوَ عَالِمٌ لَا يَسْهُو سُبْحَانَ مَنْ هُوَ مُحِيطٌ بِخَلْقِهِ لَا يَغِيبُ سُبْحَانَ مَنْ هُوَ مُحَجَّبٌ لَا يُرَى

Glorification by Ja'far^{-asws} Bin Muhammad^{-asws} during the eighth day: 'Glory be to the One Who is Mighty, Invincible! Glory be to One Who is Established, not playing! Glory be to One Who is a Memoriser, He^{-azwj} does not forget! Glory be to One Who is a Knower, He^{-azwj} does not omit! Glory be to One Who is Encompassing with His^{-azwj} creatures, not absent! Glory be to One Who is veiled, He^{-azwj} cannot be seen!

سُبْحَانَ مَنْ اسْتَتَرَ بِالضِّيَاءِ فَلَا شَيْءٌ يُدْرِكُهُ سُبْحَانَ مَنْ النُّورُ مَنَارُهُ وَ الضِّيَاءُ مَهَاوُهُ وَ الْبَهْجَةُ جَمَالُهُ وَ الْجَلَالُ عِزُّهُ وَ الْعِزَّةُ قُدْرَتُهُ وَ الْقُدْرَةُ صِفَتُهُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glory be to One Who is Concealed with the illumination, so nothing can realise Him^{-azwj}! Glory be to One the Noor is His^{-azwj} Minaret, and the illumination is His^{-azwj} Splendour, and His^{-azwj} Splendour is His^{-azwj} Beauty, and the Majesty is His^{-azwj} Honour, and the Honour is His^{-azwj} Power, and the Power is His^{-azwj} Attribute! Glory be to Allah^{-azwj} and with His^{-azwj} Praise!"⁴⁹

تَسْبِيحُ مُوسَى بْنِ جَعْفَرٍ ع فِي الْيَوْمِ التَّاسِعِ سُبْحَانَ مَنْ مَلَأَ الدَّهْرَ قُدْسُهُ سُبْحَانَ مَنْ لَا يَعْشَى الْأَمَدُ نُورُهُ سُبْحَانَ مَنْ أَشْرَقَ كُلُّ ظُلْمَةٍ بِضَوْوِهِ سُبْحَانَ مَنْ يَدِينُ لِذِيهِ كُلُّ دِينٍ سُبْحَانَ مَنْ قَدَّرَ كُلَّ شَيْءٍ بِقُدْرَتِهِ سُبْحَانَ مَنْ لَيْسَ لِحَالِقِيَّتِهِ حُدٌّ وَ لَا لِقَادِرِيَّتِهِ نَفَادٌ سُبْحَانَ اللَّهِ الْعَظِيمِ

Glorification by Musa^{-asws} Bin Ja'far^{-asws} during the ninth day: 'Glorious is One Whose Holiness fills the times! Glorious is the One the times do not fade His^{-azwj} Noor! Glorious is the One every darkness shines with His^{-azwj} Illumination! Glorious is the One every religious one makes it a religion to His^{-azwj} religion! Glorious is the One Who Determined all things with His^{-azwj} Determination! Glorious is the One there isn't any limit to His^{-azwj} Creativity nor any depletion for His^{-azwj} Power! Glorious is Allah^{-azwj} the Magnificent!"⁵⁰

تَسْبِيحُ عَلِيِّ بْنِ مُوسَى ع فِي الْعَاشِرِ وَ الْحَادِي عَشَرَ سُبْحَانَ خَالِقِ النُّورِ سُبْحَانَ خَالِقِ الظُّلْمَةِ سُبْحَانَ خَالِقِ الْمِيَاهِ سُبْحَانَ خَالِقِ السَّمَاوَاتِ سُبْحَانَ خَالِقِ الْأَرْضِينَ سُبْحَانَ خَالِقِ الرِّيَاحِ وَ النَّبَاتِ سُبْحَانَ خَالِقِ الْحَيَاةِ وَ الْمَوْتِ سُبْحَانَ خَالِقِ النَّرِيِّ وَ الْقَلَوَاتِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glorification by Ali^{-asws} Bin Musa^{-asws} during the tenth and eleventh (day): 'Glorious is Creator of the Noor! Glorious is Creator of the darkness! Glorious is Creator of the waters! Glorious is Creator of the skies! Glorious is Creator of the earth! Glorious is Creator of the winds and the vegetation! Glorious is Creator of the life and the death! Glorious is Creator of the soil and the wilderness! Glory be to Allah^{-azwj} and with His^{-azwj} Praise!"⁵¹

تَسْبِيحُ مُحَمَّدِ بْنِ عَلِيٍّ ع فِي الثَّانِي عَشَرَ وَ الثَّلَاثِ عَشَرَ سُبْحَانَ مَنْ لَا يَعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ سُبْحَانَ مَنْ لَا يُؤَاخِذُ أَهْلَ الْأَرْضِ بِاللَّوَانِ الْعَذَابِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glorification by Muhammad^{-asws} Bin Ali^{-asws} during the twelfth and the thirteenth (day): 'Glorious is the One not Transgressing upon people of His^{-azwj} Kingdom! Glorious is the One

⁴⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 g

⁵⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 h

⁵¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 i

not Seizing people of the earth with various Punishments! Glory be to Allah^{-azwj} and with His^{-azwj} Praise!’⁵²

تَسْبِيحُ عَلِيِّ بْنِ مُحَمَّدٍ ع فِي الرَّابِعِ عَشَرَ وَالْحَامِسَ عَشَرَ سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَسْهُو سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَفْتَقِرُ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glorification by Ali^{-asws} Bin Muhammad^{-asws} during the fourteenth and the fifteenth (day):
‘Glorious is One Who is permanent, He^{-azwj} does not omit! Glorious is One Who is Established, not playing! Glorious is One Who is Rich, not impoverished! Glory be to Allah^{-azwj} and with His^{-azwj} Praise!’⁵³

تَسْبِيحُ الْحَسَنِ بْنِ عَلِيٍّ ع فِي السَّادِسَ عَشَرَ وَالسَّابِعَ عَشَرَ سُبْحَانَ مَنْ هُوَ فِي عُلُوِّهِ دَائِمٌ وَفِي دُنُوِّهِ عَالٍ وَفِي إِشْرَاقِهِ مُنِيرٌ وَفِي سُلْطَانِهِ قَوِيٌّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glorification by Al-Hassan^{-asws} Bin Ali^{-asws} during the sixteenth and the seventeenth (day):
‘Glorious is the One Who is close in His^{-azwj} Exaltedness, and Exalted in His^{-azwj} closeness, and Radiant in His^{-azwj} Shining, and Strong in His^{-azwj} Authority! Glory be to Allah^{-azwj} and with His^{-azwj} Praise!’⁵⁴

تَسْبِيحُ صَاحِبِ الزَّمَانِ ع مِنَ الْيَوْمِ الثَّامِنَ عَشَرَ إِلَى آخِرِ الشَّهْرِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ.

Glorification by Master^{-ajfj} of the Time from the eighteenth day up to end of the month: ‘Glory be to Allah^{-azwj} the number of His^{-azwj} creatures! Glory be to Allah^{-azwj} to Satisfaction of Himself^{-azwj}! Glory be to Allah^{-azwj} to extent of His^{-azwj} Words! Glory be to Allah^{-azwj} of the weight of His^{-azwj} Throne, and the Praise of Allah^{-azwj} similar to that!’⁵⁵

⁵² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 j

⁵³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 k

⁵⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 l

⁵⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 3 m

أبواب أحراز النبي و الأئمة و عوداتهم و أدعيتهم ع زائدا على ما سبق و يأتي

CHAPTERS ON PROTECTION BY THE PROPHET^{-saww} AND THE IMAMS^{-asws}, AND THEIR^{-asws} AMULETS, AND THEIR^{-asws} SUPPLICATIONS, ADDITIONAL TO WHAT HAS PRECEDED AND WILL BE COMING

باب 38 أحراز النبي صلى الله عليه و آله و أزواجه الطاهرات و عوداته و بعض أدعيته ع أيضا

CHAPTER 38 – PROTECTIONS BY THE PROPHET^{-saww}, MAY THE SALAWAAT OF ALLH^{-azwj} BE UPON HIM^{-saww} AND HIS^{-saww} PROGENY^{-asws}, AND HIS^{-saww} PURE WIVES, AND HIS^{-saww} AMULETS, AND ONE OF HIS^{-asws} SUPPLICATIONS AS WELL

1- مهج، مهج الدعوات علي بن محمد بن علي بن عبد الصمد عن الثقفى عن محمد بن مظفر البغدادي عن جعفر بن محمد المؤصلي عن أبي عمرو الدوري عن محمد بن عبد الرحمن القرشي عن أبي سعيد عمرو بن سعيد المؤدب عن الفضل بن العباس عن أبي كرز المؤصلي عن عقيل بن أبي عقيل عن أمينة أم النبي ص أنها لما حملت به ص أنها آتت في منامها فقال لها حملت سيّد البرية فسّميه محمداً اسمه في التوراة أحمد و عليّ عليه هذا الكتاب

(The book) 'Mahj Al Dawaat' – Ali Bin Muhammad Bin Ali Bin Abdul Samad, from Al Saqafy, from Muhammad Bin Al Muzaffar Al Baghdadi, from Ja'far Bin Muhammad al Mawsily, from Abu Amro Al Dowry, from Muhammad Bin Abdul Rahman Al Qurshy, from Abu Saeed Amro Bin Saeed Al Muwaddib, from Al Fazl Bin Al Abbas, from Abu Kuriz Al Mowsily, from Aqeel Bin Abu Aqeel,

'From Aamina^{-as}, mother^{-as} of the Prophet^{-saww}, when she^{-as} was expecting him^{-saww}, a comer came to her^{-as} during her^{-as} sleep. He said to her^{-as}: 'You^{-as} are carrying Chief of the Created beings, so name him^{-saww} as 'Muhammad'. His^{-saww} name is in the Torah as 'Ahmad', and hang this letter upon him^{-saww}!'

فَأَسْتَيْقَظَتْ مِنْ مَنَامِهَا وَ عِنْدَ رَأْسِهَا فَصَبَّةٌ حَدِيدٍ فِيهَا رَقٌّ فِيهِ كِتَابٌ

She^{-as} woke up from her^{-as} sleep and by her^{-as} head was an iron reed wherein was a note, in it was writing: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَسْتَزْعِمُكَ رَبَّنَا وَ أَعُوذُكَ بِالْوَجْدِ مِنْ شَرِّ كُلِّ حَاسِدٍ قَائِمٍ أَوْ قَاعِدٍ وَ كُلِّ خَلْقٍ زَائِدٍ فِي طُرُقِ الْمَوَارِدِ وَ لَا تَضُرُّهُ فِي بَقْطَةٍ وَ لَا مَنَامٍ وَ لَا فِي ظُغْنٍ وَ لَا فِي مَقَامٍ سَجِسَنِ اللَّيَالِي وَ أَوَاجِرِ الْأَيَّامِ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ وَ حِجَابُ اللَّهِ فَوْقَ عَادِيهِمْ.

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I entrust you in the care of your Lord^{-azwj}, and I seek refuge for you with the One, from evil of every envier, standing or sitting, and every creature arriving in the ways of coming, and will not harm him during wakefulness nor sleep, nor in an open place nor in a dark space of the nights, and ends of the days. The Hand of Allah^{-azwj} is above their hands, and Veil of Allah^{-azwj} is above their norms!'⁵⁶

⁵⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 1

2- جَزَزَ آخِرُ عَنِ النَّبِيِّ ص، قصص الأنبياء عليهم السلام مهج، مهج الدعوات علي بن عبد الصمد عن جدّه و عثمان بن إسماعيل بن أحمد و أحمد بن علي بن أبي صالح قراءة عليهم عن عبد الغفار بن محمد عن الحسن بن محمد الدرندي عن عبد الرحمن بن عثمان الدمشقي عن محمد بن صالح بن خلف عن أبيه عن موسى بن إبراهيم

Another protection from the Prophet^{-saww}: -

(The book) 'Qasas Al Anbiya^{-as}', may the greeting be upon them^{-as}, (and) 'Mahj Al Dawaat' – Ali Bin Abdul Samad, from his grandfather, and Usman Bin Ismail Bin Ahmad, and Ahmad Bin Ali Bin Abu Salih and read to them from Abdul Gaffar Bin Muhammad, from Al Hassan Bin Muhammad al Darbandy, from Abdul Al Rahman Bin Usman Al Damashqy, from Muhammad Bin Salih Bin Khalaf, from his father, from Musa Bin Ibrahim,

عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ إِذَا هَالَكَ أَمْرٌ أَوْ نَزَلَتْ بِكَ شِدَّةٌ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُنَجِّنِي مِنْ هَذَا الْعَمَلِ.

'From Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! When a matter is destroying you^{-asws} or an adversity befalls you^{-asws}, then say: 'O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Rescue me from this sadness!''⁵⁷

جَزَزَ آخِرُ لِرَسُولِ اللَّهِ ص وَجَدَ فِي مَهْدِهِ تَحْتِ كَرِيمِهِ الشَّرِيفِ فِي خَرِيصَةٍ بَيْضَاءَ مَكْتُوبٌ أُعِيدُ مُحَمَّدَ بْنَ آمِنَةَ بِالْوَالِدِ مِنْ شَرِّ كُلِّ حَابِسٍ قَائِمٍ أَوْ قَاعِدٍ أَوْ نَافِثٍ عَلَى الْفَسَادِ جَاهِدٍ وَ كُلِّ خَلْقٍ مَارِدٍ يَأْخُذُ بِالْمَرَاصِدِ فِي طُرُقِ الْمَوَارِدِ

Another protection for Rasool-Allah^{-saww} – It was found in his^{-saww} cradle under his^{-saww} noble head, written in white silk (cloth): 'I seek refuge for Muhammad^{-saww} son^{-saww} of Aamina^{-as} with the One, from evil of every envier, standing or sitting, puffing upon the mischief, rejective, and every creature rebelling seizing by the ambush in the pathways of travel!

أَدُّهُمْ عَنْهُ بِاللَّهِ الْأَعْلَى وَ أَحْوَطُهُ مِنْهُمْ بِالْكَتْفِ الَّذِي لَا يُؤْدَى أَنْ لَا يَضُرُّهُ وَ لَا يَطِيرُوهُ فِي مَشْهَدٍ وَ لَا مَنَامٍ وَ لَا مَسِيرٍ وَ لَا مَقَامٍ سَجِسِ اللَّيَالِي وَ آخِرِ الْأَيَّامِ

I seek Refuge for him^{-saww} with Allah^{-azwj} the most Exalted, and I surround him^{-saww} from them with the protective covering from which cannot be impeded so he^{-saww} will neither be harmed nor will he^{-saww} be disoriented in the witnessing, nor sleep, nor journey, nor a place in darkness of the night, and ends of the days!

لَا إِلَهَ إِلَّا اللَّهُ تَبَدَّدَ أَعْدَاءُ اللَّهِ وَ بَقِيَ وَجْهَ اللَّهِ لَا يُعْجِزُ اللَّهُ شَيْءٌ اللَّهُ أَعَزُّ مِنْ كُلِّ شَيْءٍ حَسْبُهُ اللَّهُ وَ كَفَى وَ سَمِعَ اللَّهُ لِمَنْ دَعَا

There is no god except Allah^{-azwj}! Dispersed are enemies of Allah^{-azwj} and the Face of Allah^{-azwj} remains. Nothing frustrates Allah^{-azwj}! Allah^{-azwj} is Sufficient for him^{-saww} and Suffices, and Allah^{-azwj} Listens to the one supplicating!

وَ أُعِيدُهُ بِعِزَّةِ اللَّهِ وَ نُورِ اللَّهِ وَ بَعِزَّةِ مَا يَحْمِلُ الْعَرْشَ مِنْ جَلَالِ اللَّهِ وَ بِالْإِسْمِ الَّذِي يُفَرِّقُ بَيْنَ النُّورِ وَ الظُّلْمَةِ وَ احْتَجَبَ بِهِ دُونَ خَلْقِهِ

⁵⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 a

And I seek Refuge for him^{-saww} with the Might of Allah^{-azwj}, and Noor of Allah^{-azwj}, and with the Might carrying the Throne, from the Majesty of Allah^{-azwj}, and by the Name which He^{-azwj} Differentiates between the light and the darkness, and is veiled with from His^{-azwj} creatures!

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].

وَ أَعُوذُ بِاللَّهِ الْمُحِيطِ بِكُلِّ شَيْءٍ وَ لَا يُحِيطُ بِهِ شَيْءٌ وَ هُوَ بِكُلِّ شَيْءٍ مُّحِيطٌ لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ ص.

And I seek Refuge with Allah^{-azwj} the Encompassing with all things, and nothing encompasses Him^{-azwj}, and He^{-azwj} Encompasses all things! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!''⁵⁸

حَرْزٌ آخَرَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ بِرِوَايَةِ أُخْرَى

Another protection on behalf of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws} by another report: -

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ عَذَابِكَ وَ شَرِّ عِبَادِكَ وَ أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! I seek Refuge with Your^{-azwj} Name and Your^{-azwj} Complete Words, from evil of the poisons and the vermin, and I seek Refuge with You^{-azwj} and Your^{-azwj} Complete Words from evil of Your^{-azwj} Punishment, and evil of Your^{-azwj} servants, and I seek Refuge with Your^{-azwj} Name and Your^{-azwj} Complete Words from evil of the Pelted Satan^{-la}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ خَيْرٍ مَا تُعْطِي وَ مَا تُسْأَلُ وَ خَيْرٍ مَا تُخْفِي وَ مَا تُبْذِي

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name and Your^{-azwj} Complete Words, from goodness of what You^{-azwj} Give, and what You^{-azwj} are asked for, and goodness of what You^{-azwj} have hidden and what You^{-azwj} have Revealed!

اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا يَجْرِي بِهِ اللَّيْلُ وَ النَّهَارُ إِنَّ رَبِّي اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ مَا شَاءَ اللهُ كَانَ

O Allah^{-azwj}! O seek Refuge with Your^{-azwj} Name, from evil what the night and the day flows with! My Lord^{-azwj} is Allah^{-azwj} Who, there is no god except He^{-azwj}! I rely upon Him^{-azwj} and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne! Whatever Allah^{-azwj} Desires, happens!

⁵⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 b

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيَّ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ فَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj}! There is no god except You^{-azwj}! I rely upon You^{-azwj}, and You^{-azwj} are Lord^{-azwj} of the Magnificent Throne! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! Whatever Allah^{-azwj} Desires happens, and whatever He^{-azwj} does not Desire does not happen! Know that Allah^{-azwj} is Able upon all things, and that Allah^{-azwj} Encompasses all things in Knowledge and Counts everything in number!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْنَا فُتُنًا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of myself, and from evil of every creature You^{-azwj} Seize by its forelock. My Lord^{-azwj} is upon the Straight Path. If they turn around, then say: ‘Sufficient for me is Allah^{-azwj}, there is no god except He^{-azwj}! I rely upon Him^{-azwj}, and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne!’⁵⁹

جَزْءُ خَدِيجَةَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ يَا حَافِظُ يَا حَفِيطُ يَا رَقِيبُ.

Protection by (Syeda) Khadeeja^{-as}: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! O Protector! O Guardian! O Watcher!’⁶⁰

جَزْءُ آخَرَ لِحَدِيجَةَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ فَأَعِزَّنِي وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ.

Another protection by (Syeda) Al-Khadeeja^{-as}: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Living! O Eternal! With Your^{-azwj} Mercy I cry for Help, so Help me, and do not Allocate me to myself for the blink of an eye, ever, and Rectify my affairs for me, all of it!’⁶¹

مهج، مهج الدعوات جزء آخر عن رسول الله ص برواية أخرى بسم الله الرحمن الرحيم اللهم إني أعوذ باسمك و كلماتك التامة من شر السامة و الهامة
و أعوذ باسمك و كلماتك التامة من شر عذابك و شر عبادك و شر عبادك و أعوذ باسمك و كلماتك التامة من شر الشيطان الرجيم

(The book) ‘Mahj Al Dawaat’ –

Another protection from Rasool-Allah^{-azwj} by another report: ‘O Allah^{-azwj}! I seek Refuge with Your^{-azwj} Name and Your^{-azwj} Complete Words, from evil of the poisons and the vermin, and I seek Refuge with Your^{-azwj} Name and Your^{-azwj} Complete Words from evil of Your^{-azwj} Punishment, and I seek Refuge with Your^{-azwj} Complete Words from evil of the Pelted Satan^{-la}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ وَ كَلِمَاتِكَ التَّامَّةِ مِنْ خَيْرِ مَا تُعْطِي وَ مَا تُسْأَلُ وَ خَيْرِ مَا تُخْفِي وَ مَا تُبْذِرُ

⁵⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 c

⁶⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 d

⁶¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 e

O Allah-azwj! I ask you-azwj by Your-azwj Name and Your-azwj Complete Words, from goodness of what You-azwj Give and what You-azwj are asked for, and goodness of what You-azwj have Hidden and what You-azwj have Revealed!

اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا يَجْرِي بِهِ اللَّيْلُ وَ النَّهَارُ إِنَّ رَبِّي اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ

O Allah-azwj! I seek Refuge with Your-azwj Name and Your-azwj Complete Words, from evil of the night and the day flow with! My Lord-azwj is Allah-azwj Who, there is no god except He-azwj! I rely upon Him-azwj and He-azwj is Lord-azwj of the Magnificent Throne! Whatever Allah-azwj Desires, happens!

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيَّ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ فَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

O Allah-azwj! You-azwj are my Lord-azwj! There is no god except You-azwj! I have relied upon You-azwj and Your-azwj are Lord-azwj of the Magnificent Throne! There is neither might nor strength except with Allah-azwj the Exalted, the Magnificent! Whatever Allah-azwj Desires, happens, and whatever He-azwj does not Desire, does not happen! Know that Allah-azwj is Able upon all things, and that Allah-azwj Encompasses all things in Knowledge, and Counts all things in number!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْنَا فَقُلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

O Allah-azwj! I seek Refuge with You-azwj from evil of myself, and from evil of every creature You-azwj Seize with its forelock! My Lord-azwj is upon the straight path. If they turn around, then say: 'My Lord-azwj is Sufficient for me! There is no god except He-azwj! I rely upon Him-azwj and He-azwj is Lord-azwj of the Magnificent Throne!''⁶²

3- ق، الكتاب العتيق الغروي عوداً عوداً بما جبرئيل ع لرسول الله ص لقا عانه إنساناً يهودياً و هي كلمات أرسلها رب العزة إلى رسول الله ص

The book 'Al Ateeq' of Al Garwy –

'An amulet Jibraeel^{as} had sought Refuge with for Rasool-Allah^{saww} when a Jewish person had made him^{saww} suffer, and these are phrases Lord^{azwj} of the Might had Sent these to Rasool-Allah^{azwj}: -

أَعِيذُكَ بِكَلِمَاتِ اللَّهِ التَّامَّةِ وَ أَسْمَائِهِ كُلِّهَا مِنْ شَرِّ كُلِّ عَيْنٍ لَامَةٍ وَ مِنْ شَرِّ أَبِي قَتْرَةَ وَ أَبِي عُرْوَةَ وَ دَهْشَنَ وَ مَا وَلَدُوا وَ مِنْ شَرِّ الطَّيَّارَاتِ الْمَرْدَةِ وَ مِنْ شَرِّ مَنْ يَعْْمَلُ الْخَطِيئَةَ وَ يَهُمُّ بِهَا وَ مِنْ شَرِّ النَّقَّاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَ مِنْ شَرِّ الْحَقِيئَاتِ فِي الرِّصْدِ اللَّائِي يُحْطَنُ الْإِنْسَانُ كَالْبَلْدِ بَعْدَ مَا كَانَ كَالْأَسَدِ.

'I seek Refuge with the Complete Words of Allah-azwj, and all His-azwj Names, from evil of every evil eye, and from evil of Abu Qitrah (Satan^{la}), and Abu Urwah, and Danhash, and what they begot, and from evil of the evil omens of the renegades, and from evil of the ones working

⁶² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 2 f

with the sins and intending (evil) by it, **And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5]**, and from evil of the hidden ones in the observation, those who degrade the strong man after he had been like the lion".⁶³

4- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص يَوْمَ بَدْرٍ اللَّهُمَّ أَنْتَ تَعَيَّنِي فِي كُلِّ كَرْبٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَ عُدَّةٌ

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet^{-saww} on the Day of (battle of) Badr: 'O Allah^{-azwj}! You^{-azwj} are my Trust in every distress, and You^{-azwj} are my hope in every adversity, and You^{-azwj} are trusted with me during every matter befalling me and a weapon!

كَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْعَوَادُ وَ تَقِلُّ فِيهِ الْحِيلَةُ وَ يَخْذُلُ فِيهِ الْقَرِيبُ وَ يَشْمَتُ بِهِ الْعَدُوُّ وَ تُعَيَّنِي فِيهِ الْأُمُورُ أَنْزَلْتَهُ بِكَ وَ شَكَرْتَهُ إِلَيْكَ رَاغِباً فِيهِ إِلَيْكَ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ عَنِّي وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمُنُّ فَاصْبِرْ.

How many a distress the hearts are weak from it and the means are heavy regarding it, and the near one abandons during it, and the enemy gloats with it, and the matters are exhausting me during it! I descend it with You^{-azwj} and complain of it to You^{-azwj}, desiring during it to You^{-azwj} away from the ones besides You^{-azwj}! Relieve it and Remove it from me and Suffice it. You^{-azwj} are in Charge of every bounty and Master of every need, and Ultimate of every desire. For You^{-azwj} is the Praise abundantly, and for You^{-azwj} is the meritorious Conferment!"⁶⁴

5- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص يَوْمَ أُحُدٍ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع وَ عَنِ غَيْرِهِ أَنَّهُ لَمَّا تَفَرَّقَ النَّاسُ عَنِ النَّبِيِّ ص يَوْمَ أُحُدٍ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet^{-saww} on the Day of (battle of) Ohad, we are reporting by our chain to Muhammad Bin Al Hassan Al-Saffar, by his chain from Al-Sadiq^{-asws}, and from others, when the people separated (fled) from the Prophet^{-saww} on the Day of Ohad, he^{-saww} said: 'O Allah^{-azwj}! For You^{-azwj} is the Praise, and to You^{-azwj} is the complaint, and You^{-azwj} are the Assister!'

فَنَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ وَ قَالَ يَا مُحَمَّدُ لَقَدْ دَعَوْتَ بِدُعَاءِ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ وَ دَعَا بِهِ يُؤَسُّ حِينَ صَارَ فِي بَطْنِ الْحَوْتِ

Jibraeel^{-as}, may the greeting be upon him^{-as}, descended and said: 'O Muhammad^{-saww}! You^{-saww} have supplicated with a supplication of Ibrahim^{-as} when he^{-as} was thrown into the fire, and Yunus^{-as} had supplicated with it when he^{-as} came to be in the belly of the whale!'

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَدْعُو فِي دُعَائِهِ اللَّهُمَّ اجْعَلْنِي صَبُوراً وَ اجْعَلْنِي شَكُوراً وَ اجْعَلْنِي فِي أَمَانِكَ.

⁶³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 3

⁶⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 4

He^{-asws} said: ‘And Rasool-Allah^{-saww} had supplication in his^{-saww} supplication: ‘O Allah^{-azwj}! Make me^{-saww} patient, and Make me thankful, and Make me to be in Your^{-azwj} Security!’⁶⁵

6- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص لَيْلَةَ الْأَحْزَابِ رَوَيْنَاهُ عَنْ كِتَابِ الدُّعَاءِ وَ الدِّكْرِ تَأْلِيفِ الْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِنَا إِلَيْهِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ دُعَاءُ النَّبِيِّ ص لَيْلَةَ الْأَحْزَابِ

(The book) ‘Mahj Al Dawaat’ –

‘A supplication by the Prophet^{-saww} on the night of (battle of) Al-Ahzaab, we are reporting from ‘Kitab Al-Dua Wa Al-Zikr’ compiled by Al-Husayn Bin Saeed, by our chains to him, from Safwaan, from Al-A’ala, from Muhammad Bin Muslim, from Abu Ja’far^{-asws} having said: ‘A supplication by the Prophet^{-saww} on the night of (the battle of) Al-Ahzaab was: -

يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ مَفْرَجَ [مُفْرَجًا] عَنِ الْمُعْمُومِينَ اَكْشِفْ عَنِّي هَمِّي وَ عَمِّي وَ كُرْبَتِي فَإِنَّكَ تَعْلَمُ حَالِي وَ حَالَ أَصْحَابِي فَاكْفِنِي هَؤُلَاءِ عَدُوِّي

‘O Hearer of the distressed, and O Responder to supplications of the desperate, and Reliever from the sorrowful! Remove from me my worries, and my sorrows, and my stress! Surely, You^{-azwj} Know my^{-saww} state and state of my^{-saww} companions, so Suffice me^{-saww} of the terror of my^{-saww} enemies!’

قَالَ فَقَالَ فِي حَدِيثِهِ فَإِنَّهُ لَا يَكْشِفُ ذَلِكَ غَيْرُهُ.

He^{-asws} said: ‘He^{-saww} said in his^{-saww} Hadeeth: ‘Surely, no one can Remove that apart from You^{-azwj}!’⁶⁶

7- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص يَوْمَ الْأَحْزَابِ وَ فِيهِ زِيَادَةٌ يَا صَرِيحَ الْمَكْرُوبِينَ وَ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ مَفْرَجَ [مُفْرَجًا] عَنِ الْمُعْمُومِينَ اَكْشِفْ عَنِّي هَمِّي وَ عَمِّي وَ كُرْبَتِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي

(The book) ‘Mahj Al Dawaat’ –

‘A supplication by the Prophet^{-saww} on the day of (battle of) Al-Ahzaab, and in it there is an increase: ‘O Hearer of the distressed, and Responded to supplications of the desperate, and Reliever from the sorrowful! Remove from me my worries, and my sorrows, and my stress, for You^{-azwj} can See my^{-saww} state and state of my^{-saww} companions!’

اللَّهُمَّ ارْزُقْنِي الصَّلَاةَ وَ الصَّوْمَ وَ الْحَجَّ وَ الْعُمْرَةَ وَ صَلَاةَ الرَّجْمِ وَ عَظْمَ رِزْقِي وَ رِزْقَ أَهْلِ بَيْتِي فِي عَافِيَةٍ

O Allah^{-azwj}! Grace me the Salat, and the fasting, and the Haj, and the Umrah, and connection the kinship, and Magnify my sustenance and sustenance of my household in well-being!

اللَّهُمَّ أَنْتَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ اللَّهُ بَعْدَ كُلِّ شَيْءٍ وَ أَنْتَ اللَّهُ تَبَعِي وَ يَفَعِي كُلِّ شَيْءٍ

⁶⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 5

⁶⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 6

O Allah-azwj! You-azwj are Allah-azwj before all things, and You-azwj are Allah-azwj after all things, and You-azwj are Allah-azwj, You-azwj will remain and all things will perish!

إلهي أنت الحكيم الذي لا يجهل و أنت الجواد الذي لا يبخل و أنت العدل الذي لا يظلم و أنت الحكيم الذي لا يجوز و أنت المنيع الذي لا يرام و أنت العزيز الذي لا يستندل و أنت الرفيع الذي لا يبرى و أنت الدائم الذي لا يفنى و أنت الذي أحطت بكل شيء علماً و أحصيت كل شيء عدداً

My God-azwj! You-azwj are the Forbearing Who does not ignore, and You-azwj are the Generous Who is not stingy, and You-azwj are the Just Who does not oppress, and You-azwj are the Ruler Who is not tyrannous, and You-azwj are the Fortress which cannot be breached, and You-azwj are the Mighty Who cannot be humbled, and You-azwj are the Lofty Who cannot be seen, and You-azwj are the permanent Who will not perish, and You-azwj are the One Who Encompasses all things in Knowledge and Counts all things in number!

أنت البديع قبل كل شيء و الباقي بعد كل شيء خالق ما يرى و خالق ما لا يرى عالم كل شيء بعير تعليم أنت الذي تُعطي العلبة من شئت تُهلك مُلوفاً و تملك آخرين بيدك الخير و أنت على كل شيء قدير

You-azwj are the Initiator before all things, and the remaining after all things, Creator of what is seen and Creator of what is not seen, Knower of all things without learning! You-azwj are the One Who Gives the prevalence to one You-azwj Desire to! You-azwj Destroy the kings and Grant kingship to others! The goodness is in Your-azwj Hands (control), and You-azwj are Able upon all things!

أنت مولانا فأنصرتنا على القوم الكافرين و أدخلنا برحمتك في عبادك الصالحين و احتم لي بالسعادة و اجعلني من عتقائك و طلقاءك من النار آمين رب العالمين.

You are our Master, therefore Help us against the Kafir people', and Include us by Your-azwj Mercy among Your-azwj righteous servants, and End for me with being fortunate, and Make me from Your-azwj Liberated ones and Your-azwj Freed ones from the Hellfire! Ameen, Lord-azwj of the worlds!''⁶⁷

8- دُعَاءُ آخَرَ لِلنَّبِيِّ ص فِي يَوْمِ الْأَحْزَابِ رَوَيْنَاهُ مِنْ كِتَابِ الدُّعَاءِ

Another supplication of the Prophet-saww during the day of (battle of) Al-Ahzaab, we are reporting it from 'Kitab Al-Dua': -

اللَّهُمَّ إِنِّي أَعُوذُ بِنُورِ قُدْسِكَ وَ عَظَمَةِ طَهَارَتِكَ وَ بَرَكَةِ جَلَالِكَ مِنْ كُلِّ آفَةٍ وَ عَاهَةٍ مِنْ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ

'O Allah-azwj! I seek Refuge with Noor of Your-azwj Holiness, and Magnificence of Your-azwj Purity, and Blessings of Your-azwj Majesty, from every affliction and disability, from knockers of the night and day, except knockers knocking with goodness!

اللَّهُمَّ أَنْتَ غِيَاثِي فَبِكَ أَسْتَعِيثُ وَ أَنْتَ مَلَاذِي فَبِكَ أَلُوذُ وَ أَنْتَ مَعَاذِي فَبِكَ أَعُوذُ

⁶⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 7

O Allah-azwj! You-azwj are my Helper, so I cry out for Help to You-azwj, and You-azwj are my Shelter so I seek Shelter with You-azwj, and You-azwj are my Refuge so I seek Refuge with You-azwj!

يَا مَنْ ذَلَّتْ لَهُ رِقَابُ الْجَبَابِرَةِ وَ خَضَعَتْ لَهُ مَقَالِيدُ الْفِرْعَانَةِ أَعُوذُ بِكَ مِنْ خِزْيِكَ وَ مِنْ كَشْفِ سِتْرِكَ وَ مِنْ نَسْيَانِ دِكْرِكَ وَ الْإِنْصِرَافِ مِنْ شُكْرِكَ

O One the necks of the tyrants are disgraced to, and reins of the Pharaohs^{la} are humbled to! I seek Refuge with You-azwj from Your-azwj Disgracing, and from Your-azwj Covering being Removed, and from forgetting Your-azwj Zikr, and the turning away from thanking You-azwj!

أَنَا فِي حِزْبِكَ فِي لَيْلِي وَ نَهَارِي وَ ظُعْنِي وَ أَسْفَارِي وَ نَوْمِي وَ قَرَارِي دِكْرِكَ شِعَارِي وَ تَنَاوُكِ دِنَارِي لَا إِلَهَ إِلَّا أَنْتَ تَعْظِيمًا لَوْجْهِكَ وَ تَكْرِيماً لِسُبْحَاتِ نُورِكَ

I am in Your-azwj Protection during my nights and my days, and my staying and my journey, and my sleep, and my settlement! Your-azwj Zikr is done by my hair, and Your-azwj Praise by my skin! There is no god except You-azwj, in reverence to Your-azwj Face and honouring to Glory of Your-azwj Noor!

أَجْرِي مِنْ حِزْبِكَ وَ مِنْ كَشْفِ سِتْرِكَ وَ سُوءِ عِقَابِكَ وَ اضْرِبْ عَلَيَّ سُرَادِقَاتِ حِفْظِكَ وَ أَدْخِلْنِي فِي حِفْظِ عِنَايَتِكَ وَ عِدْنِي بِخَيْرِ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Shelter me from Your-azwj Disgracing, and from Removal of Your-azwj covering, and evil of Your-azwj Punishment, and Strike Your-azwj upon me pavilions of Your-azwj Protection, and Include me in preservation of Your-azwj Care, and Count me with goodness from You-azwj, O most Merciful of the merciful ones!⁶⁸

9- مهج، مهج الدعوات دُعَاءٌ آخَرَ لِلنَّبِيِّ ص يَوْمَ الْأَحْزَابِ نَقَلْتُهُ مِنَ الْجُزْءِ الْخَامِسِ مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَعَا اللَّهَ عَزَّ وَ جَلَّ يَوْمَ الْأَحْزَابِ فَقَالَ

(The book) 'Mahj Al Dawaat' –

'Another supplication of the Prophet^{saww} on the day of (battle of) Al-Ahzaab, we are transmitting from the fifth volume from the book of Abdullah Bin Hammad Al-Ansari, from Ibn Sinan, from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} supplicated to Allah-azwj Mighty and Majestic on the day of Al-Ahzaab. He^{saww} said: -

الْحَمْدُ لِلَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ الْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ فَيُعِيبُنِي وَ إِنْ كُنْتُ بَطِيئًا حِينَ يَدْعُونِي

'The Praise is for Allah-azwj Alone, there is no associate for Him-azwj! The Praise is for Allah-azwj Who I call out to, so He-azwj Responds to me and even though I delay when He-azwj Calls me!

وَ الْحَمْدُ لِلَّهِ الَّذِي أَسْأَلُهُ فَيُعْطِينِي وَ إِنْ كُنْتُ بَخِيلاً حِينَ يَسْتَفْرِضُنِي

And the Praise is for Allah-azwj Who I ask, so He-azwj Gives me and even though I am miserly when He-azwj Asks me to Lend him (a goodly loan)!

⁶⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 8

وَ الْحَمْدُ لِلَّهِ الَّذِي أَسْتَعِينُهُ فَيُعَافِينِي وَإِنْ كُنْتُ مُتَعَرِّضاً لِلَّذِي نَهَانِي عَنْهُ

And the Praise is for Allah^{-azwj} Who I seek Him^{-azwj} to Grant me well-being, so He^{-azwj} Grants me well-being, and even though I keep exposing to that which He^{-azwj} has Prohibited me from!

وَ الْحَمْدُ لِلَّهِ الَّذِي أَخْلُو بِهِ كَمَا شِئْتُ فِي سِرِّي وَ أَضَعُ عِنْدَهُ مَا شِئْتُ مِنْ أَمْرِي مِنْ غَيْرِ شَفِيعٍ فَيَقْضِي لِي رَبِّي حَاجَتِي

And the Praise is for Allah^{-azwj} Who I seclude with all what I desire regarding my secrets, and I place in His^{-azwj} Presence whatever I desire of my matters from without an intercessor, so my Lord^{-azwj} Fulfils my needs for me!

وَ الْحَمْدُ لِلَّهِ الَّذِي وَكَّلَنِي إِلَيْهِ النَّاسُ فَأَكْرَمَنِي وَ لَمْ يَكِلْنِي إِلَيْهِمْ فَيُهَيِّبُونِي وَ كَفَانِي رَبِّي بِرَفْقِي وَ لَطْفِي بِي رَبِّي لَمَّا جَمَعُوا ذَلِكَ فَكَانَ الْحَمْدُ رَضِيحاً بِلَطْفِكَ رَبِّي لَطِيفاً وَ رَضِيحاً بِكَفْنِكَ رَبِّي حَلْفاً.

And the Praise is for Allah^{-azwj} Who the people allocated me to Him^{-azwj} so He^{-azwj} Honoured me, and he^{-azwj} did not Allocate me to them so they would disgrace me, and my Lord^{-azwj} Suffices me with Kindness and my Lord^{-azwj} is Gentle with me whenever they forsake that! For You^{-azwj} is the Praise! I am satisfied with Your^{-azwj} Gentleness my Lord^{-azwj} as gentleness, and I am satisfied with Your^{-azwj} protective Covering my Lord^{-azwj}, as a replacement!"⁶⁹

10- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص يَوْمَ حُنَيْنٍ رَبِّ كُنْتُ وَ تَكُونُ حَيًّا لَا تَمُوتُ تَنَامُ الْعُيُونُ وَ تَنَكْدِرُ النُّجُومُ وَ أَنْتَ حَيٌّ قِيَوْمٌ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ.

(The book) 'Mahj Al Dawaat' -

'A supplication of the Prophet^{-saww} on the day of (battle of) Hunayn: 'Lord^{-azwj}! You^{-azwj} were and You^{-azwj} will be alive, not dying! The eyes sleep and the stars dim, and You^{-azwj} are Alive, Eternal! Neither does drowsiness seize You^{-azwj} nor sleep!"⁷⁰

وَ عَنْهُ عَ أَمَانٌ مِنَ الْجِنَّ وَ الْإِنْسِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

And from him^{-asws}, safety from the Jinn and the humans: 'In the name of Allah^{-azwj} the Beneficent, the Merciful! There is no god except Allah^{-azwj}! I have relied upon Him^{-azwj} and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne! Whatever Allah^{-azwj} Desires happens and whatever He^{-azwj} does not Desire, does not happen!

أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

⁶⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 9

⁷⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 10 a

I testify that Allah^{-azwj} is Able upon All things, and that Allah^{-azwj} Encompasses all things in Knowledge! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of my soul, and evil of every creatures You^{-azwj} Seize by its forelock! Surely, my Lord^{-azwj} is upon the straight path!"⁷¹

11- مهج، مهج الدعوات دُعَاءُ رُوِيَ أَنَّهُ نَزَلَ بِهِ جِبْرَائِيلُ عَ عَلَى النَّبِيِّ ص يَوْمَ حُنَيْنِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ وَ صَبْرًا عَلَى نَبَاتِكَ وَ خُرُوجًا مِنَ الدُّنْيَا إِلَى رَحْمَتِكَ.

(The book) 'Mahj Al Dawaat' –

'A supplication has been reported that Jibraeel^{-as} descended with it unto the Prophet^{-saww} on the day of (battle of) Hunayn (Khyber): 'O Allah^{-azwj}! I ask you^{-azwj} to Hasten Your^{-azwj} well-being and patience upon Your^{-azwj} afflictions, and exit from the world to Your^{-azwj} Mercy!"⁷²

12- مهج، مهج الدعوات دُعَاءُ رُوِيَ أَنَّ النَّبِيَّ ص عَلَّمَهُ لِبَعْضِ أَصْحَابِهِ فَأَرَادَ الْحَجَّاجُ قَتْلَهُ فَلَمَّا قَرَأَهُ لَمْ يَسْتَطِعْ صَاحِبٌ سِنْفِهِ أَنْ يَقْتُلَهُ وَ هُوَ

(The book) 'Mahj Al Dawaat' –

'A supplication reported that the Prophet^{-saww} taught it to one of his^{-saww} companions, so Al-Hajjaj intended to kill him. When he read it, the owner of the sword (executioner) was not able upon killing him, and it is: -

يَا سَامِعَ كُلِّ صَوْتٍ يَا مُحْيِيَ النُّفُوسِ بَعْدَ الْمَوْتِ يَا مَنْ لَا يُعْجَلُ لِأَنَّهُ لَا يَخَافُ الْفَوْتَ يَا دَائِمَ النَّبَاتِ يَا مُخْرِجَ النَّبَاتِ يَا مُحْيِيَ الْعِظَامِ الرَّمِيمِ الدَّارِسَاتِ

'O Hearer of every voice! O Reviver of the souls after the death! O One Who is not hasty because He^{-azwj} does not fear the loss (of opportunity)! O Constant of the Firmness! O Extractor of the vegetation! O Reviver of the decayed bones!

بِسْمِ اللَّهِ اعْتَصَمْتُ بِاللَّهِ وَ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ رَمَيْتُ كُلَّ مَنْ يُؤْذِينِي بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

In the Name of Allah^{-azwj}! I have held on to Allah^{-azwj} and relied upon the Living Who will not be dying, and I throw away every one hurting me with there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!"⁷³

13- مهج، مهج الدعوات عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ التَّمِيمِيِّ عَنِ النَّقْفِيِّ عَنِ مُحَمَّدِ بْنِ الْمُطَفَّرِ بْنِ مُوسَى الْبَغْدَادِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْمُؤَصِّلِيِّ عَنِ أَبِي عَمْرٍو الدُّورِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْفَرَشِيِّ عَنِ عَمْرٍو بْنِ سَعِيدِ الْمُؤَدَّبِ عَنِ الْمُضَلِّ بْنِ الْعَبَّاسِ عَنِ أَبِي كُرْزِ الْمُؤَصِّلِيِّ عَنِ عَقِيلِ بْنِ أَبِي عَقِيلِ

(The book) 'Mahj Al Dawaat' – Ali Bin Muhammad Bin Ali Bin Abdul Samad Al Tameemi, from Al Saqafy, from Muhammad Bin Al Muzaffar Bin Musa Al Baghdadi, from Ja'far Bin Muhammad Al Mowsily, from Abu Amro Al Dowry, from Muhammad Bin Abdul Rahman Al Qureyshi, from Amro Bin Saeed Al Muwaddib, from Al Fazl Bin Al Abbas, from Abu Kurzi Al Mawsily, from Aqeel Bin Abu Aqeel,

⁷¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 10 b

⁷² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 11

⁷³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 12

عَنْ أَمِنَةَ أُمِّ النَّبِيِّ ص أَنَّهَا لَمَّا حَمَلَتْ بِهِ ص أَتَاهَا آتٍ فِي مَنَامِهَا فَقَالَ لَهَا حَمَلْتِ سَيِّدَ الْبَرِيَّةِ فَسَمِّيهِ مُحَمَّدًا اسْمُهُ فِي التَّوْرَةِ أَحْمَدُ وَ عَلَيَّ عَلَيْهِ هَذَا الْكِتَابُ فَاسْتَيْقَظَتْ مِنْ مَنَامِهَا وَ عِنْدَ رَأْسِهَا قَصَبَةٌ حَدِيدٍ فِيهَا رَقٌّ فِيهِ كِتَابٌ

‘From Aamina^{as}, mother^{as} of the Prophet^{saww}, when she^{as} was expecting him^{saww}, a comer came to her^{as} during her^{as} sleep. He said to her^{as}: ‘You^{as} are carrying Chief of the Created beings, so name him^{saww} as ‘Muhammad’. His^{saww} name in the Torah is ‘Ahmad’, and hang this letter upon him^{saww}!’ She^{as} woke up from her^{as} sleep and by her^{as} head was an iron reed wherein was a note, in it was written:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اسْتَرْعِيكَ رَبِّكَ وَ أَعُوذُكَ بِالْوَالِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ قَائِمٍ أَوْ قَاعِدٍ وَ كُلِّ خَلْقٍ رَائِدٍ فِي طُرُقِ الْمَوَارِدِ لَا تَضُرُّهُ فِي يَبْقَظَةٍ وَ لَا مَنَامٍ وَ لَا فِي ظَعْنٍ وَ لَا فِي مُقَامٍ سَجِيسِ اللَّيَالِي وَ أَوَاخِرِ الْأَيَّامِ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ وَ حِجَابُ اللَّهِ فَوْقَ عَادِيَتِهِمْ.

‘In the Name of Allah^{azwj} the Beneficent, the Merciful! I place you^{saww} in the Care of your^{saww} Lord^{azwj} and I seek Refuge for You^{azwj} with the One, from evil of every envier, standing or sitting, and every creature coming in the path of arrival. He will neither harm him^{saww} in wakefulness, nor sleep, nor in an open place nor in a dark space of the nights, and ends of the days. The Hand of Allah^{azwj} is above their hands, and Veil of Allah^{azwj} is above their norms!’⁷⁴

(The book) ‘Mahj Al Dawaat’ –

‘Another protection for Rasool-Allah^{saww} found in his^{saww} cradle beneath his^{saww} noble head in white silk, written: -

14- مهج، مهج الدعوات جزأ آخر لرسول الله ص وَجَدَ فِي مَهْدِهِ تَحْتِ كَرِيمِهِ الشَّرِيفِ فِي حَرِيرَةٍ بَيْضَاءَ مَكْتُوبٌ أُعِيدَ مُحَمَّدُ بْنُ أَمِنَةَ بِالْوَالِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ قَائِمٍ أَوْ قَاعِدٍ أَوْ نَافِثٍ عَلَى الْفَسَادِ جَاهِدٍ وَ كُلِّ خَلْقٍ مَارِدٍ يَأْخُذُ بِالْمَرَاصِدِ فِي طُرُقِ الْمَوَارِدِ

‘It was found in his^{saww} cradle under his^{saww} noble head, written in white silk (cloth): ‘I seek refuge for Muhammad^{saww} son^{saww} of Aamina^{as} with the One, from evil of every envier, standing or sitting, puffing upon the mischief, rejective, and every creature rebelling seizing by the ambush in the pathways of travel!

أَدُّهُمْ عَنْهُ بِاللَّهِ الْأَعْلَى وَ أَحُوْطُهُ مِنْهُمْ بِالْكَتْفِ الَّذِي لَا يُؤْدَى أَنْ لَا يُضْرُّهُ وَ لَا يَطْرُقُهُ فِي مَشْهَدٍ وَ لَا مَنَامٍ وَ لَا مَسِيرٍ وَ لَا مَقَامٍ سَجِيسِ اللَّيَالِي وَ آخِرِ الْأَيَّامِ

I seek Refuge for him^{saww} with Allah^{azwj} the most Exalted, and I surround him^{saww} from them with the protective covering from which cannot be impeded so he^{saww} will neither be harmed nor will he^{saww} be disoriented in the witnessing, nor sleep, nor journey, nor a place in darkness of the night, and ends of the days!

لَا إِلَهَ إِلَّا اللَّهُ تَبَدَّدَ أَعْدَاءُ اللَّهِ وَ بَقِيَ وَجْهُ اللَّهِ لَا يُعْجِزُ اللَّهُ شَيْءٌ اللَّهُ أَعَزُّ مِنْ كُلِّ شَيْءٍ حَسْبُهُ اللَّهُ وَ كَفَى وَ سَمِعَ اللَّهُ لِمَنْ دَعَا

⁷⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 13

There is no god except Allah^{-azwj}! Dispersed are enemies of Allah^{-azwj} and the Face of Allah^{-azwj} remains. Nothing frustrates Allah^{-azwj}! Allah^{-azwj} is Sufficient for him^{-saww} and Suffices, and Allah^{-azwj} Listens to the one supplicating!

وَأَعِيذُهُ بِعِزَّةِ اللَّهِ وَ نُورِ اللَّهِ وَ بَعِزَّةِ مَا يَحْمِلُ الْعَرْشَ مِنْ جَلَالِ اللَّهِ وَ بِالِاسْمِ الَّذِي يُفَرِّقُ بَيْنَ النُّورِ وَ الظُّلْمَةِ وَ اخْتَجَبَ بِهِ دُونَ خَلْقِهِ

And I seek Refuge for him^{-saww} with the Might of Allah^{-azwj}, and Noor of Allah^{-azwj}, and with the Might carrying the Throne, from the Majesty of Allah^{-azwj}, and by the Name which He^{-azwj} Differentiates between the light and the darkness, and is veiled with from His^{-azwj} creatures!

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].

وَ أَعُوذُ بِاللَّهِ الْمُحِيطِ بِكُلِّ شَيْءٍ وَ لَا يُحِيطُ بِهِ شَيْءٌ وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص.

And I seek Refuge with Allah^{-azwj} the Encompassing with all things, and nothing encompasses Him^{-azwj}, and He^{-azwj} Encompasses all things! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!''75

15- مهج، مهج الدعوات دُعَاءُ النَّبِيِّ ص جِبْنَ عَابَيْنِ الْعَفْرِيتِ وَ مَعَهُ شُعْلَةٌ نَارٍ فَانْكَبَّ الشَّيْطَانُ لَوَجْهِهِ رُوي عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ ص وَ جِبْرَائِيلُ مَعَهُ ع فَجَعَلَ النَّبِيُّ ص يَقْرَأُ فَإِذَا بِعَفْرِيتٍ مِنْ مَرْدَةِ الْجِنِّ قَدْ أَقْبَلَ وَ فِي يَدِهِ شُعْلَةٌ مِنْ نَارٍ وَ هُوَ يَقْرُبُ مِنَ النَّبِيِّ ص

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet^{-saww} when he^{-saww} witnessed the demon and with him was a torch of fire, so the Devil^{-la} fell to his^{-la} face. It is reported from Abdullah Bin Masoud who said, 'I was with Rasool-Allah^{-saww} and Jibraeel^{-as} was with him^{-saww}. The Prophet^{-saww} went on to read (Verses), and there was a demon from the apostate Jinn coming over, and in his hand was a torch of fire and he was close to the Prophet^{-saww}.

فَقَالَ جِبْرَائِيلُ ع يَا مُحَمَّدُ أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُوهُنَّ فَيَنْكَبُّ الْعَفْرِيتُ لَوَجْهِهِ وَ تَطْفَأُ شُعْلَتُهُ

Jibraeel^{-as} said: 'O Muhammad^{-saww}! Shall I^{-as} teach you^{-saww} phrases you^{-saww} can be saying, so the demon would fall upon his face and his torch would be extinguished?'

قَالَ نَعَمْ يَا حَبِيبِي جِبْرَائِيلُ

He^{-saww} said: 'Yes, O my^{-saww} beloved Jibraeel^{-as}!'

75 Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 14

قَالَ قُلْ أَعُوذُ بِنُورِ وَجْهِ اللَّهِ وَكَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا وَ مِنْ شَرِّ فِتَنِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

He^{as} said: 'Say: 'I seek Refuge with Noor of the Face of Allah^{-azwj} and His^{-azwj} Complete words which neither overlook a righteous nor an immoral, from evil of what is scattered in the earth and what emerges from it, and from evil of what descends from the sky and what ascends into it, and from evil of Fitna of the night and the day except a knocker knocking with good, O Beneficent!'

فَقَالَهَا النَّبِيُّ ص فَأَنْكَبَ الْعَفْرِيثُ لِيُوجِهُهُ وَ طَفِئَتْ شُعْلَتُهُ.

The Prophet^{-sawww} said it, and the demon fell to his face and his torch was extinguished!''⁷⁶

16- مهج، مهج الدعوات ذكِرَ رِوَايَةٌ أُخْرَى بِدُعَاءِ النَّبِيِّ ص عِنْدَ رُؤْيَةِ الْعَفْرِيثِ اللَّيْلِيِّ إِنَّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَ حَوَاتِيمَهُ وَ أَسْأَلُكَ دَرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ

(The book) 'Mahj Al Dawaat' –

'Mention of another report of a supplication of the Prophet^{-sawww} at seeing the demon: 'O Allah^{-azwj}! I ask You^{-azwj} for the beginnings of the good and its endings, and I ask You^{-azwj} for the exalted ranks of the Paradise!

بِاللَّهِ أَعُوذُ وَ بِاللَّهِ أَعْتَصِمُ وَ بِاللَّهِ أُمْتِنِعُ وَ بِعِزَّةِ اللَّهِ وَ سُلْطَانِهِ وَ مَلَكُوتِهِ وَ اسْمِهِ الْعَظِيمِ أَسْتَجِيرُ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ عَمَلِهِ وَ رِجْلِهِ وَ خَيْلِهِ وَ شَرْكِهِ

With Allah^{-azwj} I seek Refuge, and with Allah^{-azwj} I hold on, and with Allah^{-azwj} I defend, and with the Might of Allah^{-azwj}, and His^{-azwj} Authority, and His^{-azwj} Domains, and His^{-azwj} Magnificent Name I seek Shelter from the Pelted Satan^{-la}, and from his^{-la} actions, and his^{-la} infantry and his^{-la} cavalry, and his^{-la} associates!

وَ بِاللَّهِ أَعُوذُ وَ بِكَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ الْعَامَّةِ وَ الْخَاصَّةِ إِنَّ رَبِّي سَمِيعُ الدُّعَاءِ

And with Allah^{-azwj} I seek Refuge, and with His^{-azwj} Complete Words which neither overlook a righteous nor immoral, from evil of what descends from the sky and what ascends into it, and what roams in the earth and what emerges from it, and from evil of every one with evil, and from evil of the general and the specific, surely my Lord^{-azwj} is Hearer of the supplication!

أَعُوذُ بِاللَّهِ مِنْ شَرِّ كُلِّ ذِي عَيْنٍ نَاطِقَةٍ وَ مِنْ شَرِّ كُلِّ ذِي أُذُنٍ سَامِعَةٍ وَ مِنْ شَرِّ كُلِّ ذِي أَلْسِنٍ نَاطِقَةٍ وَ مِنْ شَرِّ أَيْدٍ بَاطِشَةٍ وَ مِنْ شَرِّ أَرْجُلٍ مَاشِيَةٍ وَ مِنْ شَرِّ مَا أَحْفَيْتُ فِي نَفْسِي وَ أَعْلَنْتُ بِاللَّيْلِ وَ النَّهَارِ

I seek Refuge with Allah^{-azwj} from evil of every one with a looking eye, and from evil of every one with a hearing ear, and from evil of every one with a speaking tongue, and from evil of a

⁷⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 15

violent hand, and from a walking leg, and from evil of I have that which hidden in my soul and have announced by the night and the day!

اللَّهُمَّ مِنْ أَرَادَنِي مِنْ خَلِيفَتِكَ بَغِيًّا أَوْ عَطْبًا أَوْ عَيْبًا أَوْ مَكْرُوهًا أَوْ سُوءًا أَوْ مَسَاءَةً مِنْ إِنْسِيٍّ أَوْ جَنِّيٍّ صَغِيرًا أَوْ كَبِيرًا فَاسْأَلُكَ أَنْ تُخْرِجَ صَدْرَهُ وَ أَنْ تُفَجِّمَ لِسَانَهُ وَ أَنْ تُقَصِّرَ يَدَهُ وَ أَنْ تُدْفَعَ فِي صَدْرِهِ وَ أَنْ تُكْفَى يَمِينَهُ وَ أَنْ تُجْعَلَ كَيْدُهُ فِي نَحْوِهِ وَ أَنْ تُنْذِرَ بَصَرَهُ وَ أَنْ تُفْتَحَ رَأْسَهُ وَ أَنْ تُؤَمِّتَهُ بِعَيْطِهِ وَ أَنْ تُجْعَلَ لَهُ شُغْلًا فِي نَفْسِهِ وَ أَنْ تُكْفِيَنِيهِ بِحَوْلِكَ وَ قُوَّتِكَ إِنَّكَ أَنْتَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

O Allah^{-azwj}! One from Your^{-azwj} creatures intending me (with harm), either by rebelling, or faulting, or abhorrence, or evil, or evil deed, from humans or Jinn, young or old, I ask You^{-azwj} to Constrain his chest, and to Seal his tongue, and to Shorten his hand (influence), and to Push in his chest (Weaken it), and to Restrain his right hand (its ability to harm), and to Make his plot to be in his own throat, and to Blind his sight, and to Suppress his head, and to Cause him to die in his rage, and to Make him pre-occupied with himself, and to Suffice him with Your^{-azwj} Might and Your^{-azwj} Strength, surely You^{-azwj} are Allah^{-azwj} the Mighty, the Wise!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَاحِبِ سَوْءٍ فِي الْمَغِيبِ وَ الْمُحْضَرِ قَلْبُهُ يَرَانِي وَ عَيْنَاهُ تَبْصُرَانِي وَ أُذُنَاهُ تَسْمَعَانِي إِنْ رَأَى حَسَنَةً أَحْفَاهَا وَ إِنْ رَأَى فَاحِشَةً أَبْدَاهَا

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from an evil companion in the absence and the presence. His heart perceives me, and his eyes see me, and his ears hear me. If he sees a good deed (from me) he hides it, and if he sees an immorality he reveals it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مَنْطَعٍ يُرْدُّ إِلَى طَبَعٍ وَ أَعُوذُ بِكَ مِنْ هَوَى يُزِدُنِي وَ غِيٍّ يُطْغِينِي وَ فَقْرٍ يُنْسِينِي وَ مِنْ حَظِيئَةٍ لَا تَوْبَةَ لَهَا وَ مِنْ مَنْطَرٍ سَوَّوْ فِي أَهْلِ أَوْ مَالٍ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from greed leading to evil conduct, and I seek Refuge with You^{-azwj} from whims regressing me, and riches making me aggressive, and poverty making me forgetful, and from sins having no repentance for it, and from evil scenario regarding family or wealth!"⁷⁷

17- مهج، مهج الدعوات عُوذَةُ النَّبِيِّ ص يَوْمَ وَادِي الْقُرَى تَصْلُحُ لِكُلِّ شَيْءٍ مَنْ كَتَبَهَا وَ عَلَّقَهَا عَلَيْهِ كَانَ فِي أَمَانٍ اللَّهُ وَ كَنَفِهِ وَ حِجَابِهِ وَ عِزِّهِ وَ مَنْعِهِ وَ كَانَتْ الْمَلَائِكَةُ تَحْفَظُهُ وَ هِيَ

(The book) 'Mahj Al Dawaat' –

'Amulet of the Prophet^{-saww} on the day of 'Wady Al-Qurra' rectification of all things. One who writes it and hangs it upon him would be in Security of Allah^{-azwj} and His^{-azwj} Protection, and His^{-azwj} Veil, and His^{-azwj} Might, and His^{-azwj} Defence, and the Angels would guard him, and it is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ

'In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4] (It is) You we worship and You do we seek Assistance (from) [1:5] Guide us to the Straight Path

⁷⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 16

[1:6] The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon nor of the straying ones [1:7].

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهًا وَاحِدًا أَحَدًا قَدْراً صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدَّلِّ وَ كَبِيرَةً تَكْبِيرًا

He^{-azwj} is Allah^{-azwj} Who, there is no god except He^{-azwj}, One God^{-azwj}, First, Individual, Solid! He^{-azwj} did not Take a female companion nor a son, ***and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]!***

وَ هُوَ اللَّهُ الَّذِي لَا نَعْرِفُ لَهُ سَمِيًّا وَ هُوَ الرَّجَاءُ وَ الْمُرْتَجَى وَ الْمُلتَجَى وَ إِلَيْهِ الْمُشْتَكَى وَ مِنْهُ الْفَرَجُ وَ الرَّجَاءُ:

And He^{-azwj} is Allah^{-azwj} Who we do not know any namesake for Him^{-azwj}, and He^{-azwj} is the Hope, and the Desire, and the Shelter, and complaint is to Him^{-azwj} and from Him^{-azwj} is the Relief and the Hope!

وَ أَسْأَلُكَ يَا اللَّهُ بِحَقِّ هَذِهِ الْأَسْمَاءِ الْجَلِيلَةِ الرَّفِيعَةِ عِنْدَكَ الْعَالِيَةِ الْمَنْبِغَةِ الَّتِي اخْتَرْتَهَا لِنَفْسِكَ وَ اخْتَصَصْتَهَا لِذِكْرِكَ وَ مَنَعْتَهَا جَمِيعَ خَلْقِكَ وَ أَوْفَدْتَهَا عَنْ كُلِّ شَيْءٍ دُونَكَ وَ جَعَلْتَهَا دَلِيلَةً عَلَيْكَ وَ سَبَبًا إِلَيْكَ

And I ask You^{-azwj}, O Allah^{-azwj}, by the right of these Names, the Majestic, the Lofty in Your^{-azwj} Presence, the Exalted, the Invincible which You^{-azwj} have Chosen it for Himself^{-azwj} and Specialised it for Your^{-azwj} Zikr, and Refused it (for) entirety of Your^{-azwj} creatures, and Individualised is from all things besides You^{-azwj}, and Made it evidence upon You^{-azwj} and a cause to You^{-azwj}!

فَهِيَ أَعْظَمُ الْأَسْمَاءِ وَ أَجَلُّ الْأَقْسَامِ وَ أَفْخَرُ الْأَشْيَاءِ وَ أَكْبَرُ الْعَزَائِمِ وَ أَوْثَقُ الدَّعَائِمِ وَ لَا تَرُدُّ دَاعِيكَ بِهَا وَ لَا تُخَيِّبُ رَاجِيكَ وَ الْمُتَوَسِّلَ إِلَيْكَ وَ لَا يَذِلُّ مَنْ اعْتَمَدَ عَلَيْكَ وَ لَا يُضَامُ مَنْ لَجَأَ إِلَيْكَ

Thus, it is most Magnificent of the Names, and most Majestic of the divisions, and most Pride-worthy of the things, and Greatest of the Determinations, and most trusting of the pillars, and Your^{-azwj} supplicant is not returned by it, nor is he disappointed the one hoping to You^{-azwj} and seeking the mediation to You^{-azwj}, nor is he disgraced one relying upon You^{-azwj}, nor is he blocked the one seeking shelter to You^{-azwj}!

وَ لَا يَفْتَقِرُ سَائِلُكَ وَ لَا يَنْقَطِعُ رَجَاءُ مُؤَمِّلِكَ وَ لَا تُخْفَرُ ذِمَّتُهُ وَ لَا تُضَيِّعُ حُرْمَتُهُ فَبِمَا مِنْ لَا يُعَانُ وَ لَا يُضَامُ وَ لَا يُعَالَبُ وَ لَا يُنَارَعُ وَ لَا يُقَاوَمُ اغْفِرْ لِي دُنُوبِي كُلَّهَا وَ اصْلِحْ لِي شُئُونِي كُلَّهَا

Your^{-azwj} beggar will not be impoverished, nor the one hoping to You^{-azwj} will have his hopes cut off, nor is his pledge broken, nor is his sanctity wasted! O One Who is neither helped, nor co-exists, nor overcome, nor disputed, nor resisted! Forgive my sins for me, all of them, and Rectify my affairs for me, all of them!

وَ اكْفِنِي الْمُوْهَمَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ عَافِنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ احْفَظْنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ اسْتُرْنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ قَرِّبْ جَوَارِي مِنْكَ

The book 'Dalaail Al Aimmah^{-asws}' of Al Tabari – from Abu Al Mufazzal Muhammad Bin Abdullah, from Ja'far Bin Muhammad Bin Ja'far Al Alawy, from Musa Bin Abdullah Bin Musa, from his father, from his grandfather Musa Bin Abdullah Bin Al Hassan, from his grandfather Abdullah Bin Al Hassan, from his father,

'From his grandfather Al-Hassan^{-asws} Bin Ali^{-asws}, from his^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, she^{-asws} said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Fatima^{-asws}! Shall I^{-saww} teach you^{-asws} a supplication, no one will supplicate with it except it would be Answered for him, and its supplicater will neither be affected by poison, nor sorcery, nor will Satan^{-la} present to him with evil, nor will a supplication be returned for him, and all of his need will be Fulfilled which he had been desiring to Allah^{-azwj} regarding these, its immediate ones and its future ones?'

قُلْتُ أَجَلٌ يَا أَبَةَ هَذَا وَ اللَّهُ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا

I^{-asws} said: 'Yes, O father^{-asws}! By Allah^{-azwj}, this is more beloved to me^{-asws} than the world and whatever is in it!'

قَالَ تَقُولِينَ

He^{-saww} said: 'You^{-asws} should say:

يَا اللَّهُ يَا أَعَزَّ مَدْكُورٍ وَأَقْدَمَهُ قَدَمًا فِي الْعِزَّةِ وَالْجَبْرُوتِ يَا اللَّهُ يَا رَحِيمَ كُلِّ مُسْتَرْحِمٍ وَمَفْرَعِ كُلِّ مَلْهُوفٍ يَا اللَّهُ يَا رَاحِمَ كُلِّ حَزِينٍ يَشْكُو بَنَّهُ وَ حُزْنَهُ إِلَيْهِ

'O Allah^{-azwj}! O most Honourable of the mentioned ones, and most Advanced in being ahead in the Honour and the Force! O Allah^{-azwj}! O Merciful to every one seeking mercy, and Shelter to every anxious! O Allah^{-azwj}! O Mercier of every grief-stricken complaining of his sorrow and his grief to Him^{-azwj}!

يَا اللَّهُ يَا حَيْرَ مَنْ طَلِبَ الْمَعْرُوفُ مِنْهُ وَأَسْرَعَهُ إِعْطَاءً يَا اللَّهُ يَا مَنْ تَخَافُ الْمَلَائِكَةُ الْمُتَوَقِّدَهُ بِالنُّورِ مِنْهُ أَسْأَلُكَ بِالْأَسْمَاءِ الَّتِي تَدْعُو بِهَا حَمَلَةُ عَرْشِكَ وَ مَنْ حَوَّلَ عَرْشِكَ يُسَبِّحُونَ بِهَا شَفَقَةً مِنْ خَوْفِ عَذَابِكَ وَ بِالْأَسْمَاءِ الَّتِي يَدْعُونَكَ بِهَا جَبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ إِلَّا أَجَبْتَنِي وَ كَشَفْتَ يَا إِلَهِي كُرْبَتِي وَ سَتَرْتَ دُنُوبِي يَا مَنْ يَأْمُرُ بِالصَّيْحَةِ فِي خَلْقِهِ فَإِذَا هُمْ بِالسَّاهِرَةِ

O Allah^{-azwj}! O Best of the ones act of kindness is sought from, and quickest in Giving! O Allah^{-azwj}! O One feared by the Angels ignited by the Noor from Him^{-azwj}! I ask You^{-azwj} by the Names which Bearers of Your^{-azwj} Throne supplicate with, and one around Your^{-azwj} Throne are glorifying with, dreading from fear of Your^{-azwj} Punishment, and by the Names which was supplicated with by Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, please Respond to me and Remove my distress, O my God^{-azwj}, and Conceal my sins! O One Commanding with the Shout among His^{-azwj} creatures, **So then they would be at Al-Sahira [79:14]!**

أَسْأَلُكَ بِذَلِكَ الْإِسْمِ الَّذِي تُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ أَنْ تُحْيِيَ قَلْبِي وَ تُشْرِحَ صَدْرِي وَ تُصَلِّحَ شَأْنِي يَا مَنْ حَصَّ نَفْسَهُ بِالْبَقَاءِ وَ خَلَقَ لِزَيْتِيهِ الْمَوْتَ وَ الْحَيَاةَ يَا مَنْ فَعَلَهُ قَوْلٌ وَ قَوْلُهُ أَمْرٌ وَ أَمْرُهُ مَاضٍ عَلَى مَا يَشَاءُ

I ask You^{-azwj} by that Name which You^{-azwj} Revive the bones and these are ashes, to Revive my heart and Expand my chest and Rectify my affairs! O One Who Specialised Himself^{-azwj} with the remaining and Created the death and life for His^{-azwj} Created beings! O One Whose Action

is a Word, and His^{-azwj} Word is a Command, and His^{-azwj} Command is implemented upon whatever He^{-azwj} Desires!

أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ خَلِيلُكَ حِينَ أُلْقِيَ فِي النَّارِ فَاسْتَجَبْتَ لَهُ وَ قُلْتَ يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ وَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ مُوسَىٰ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ فَاسْتَجَبْتَ لَهُ دُعَاؤُهُ

I ask You^{-azwj} by the Name which was supplicated with by Your^{-azwj} friend when he^{-as} was thrown into the fire, so You^{-azwj} Responded to him^{-saww} and said: **We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]**, and by the Name which was supplicated with by Musa^{-as} **from the right side of the (mount) Toor [19:52]**, so You^{-azwj} Answered his^{-saww} supplication for him^{-as}.

وَ بِالاسْمِ الَّذِي كَشَفْتَ بِهِ عَنَّا أُيُوبَ الضُّرِّ وَ ثَبَّتَ عَلَيَّ دَاوُدَ وَ سَخَّرْتَ لِسُلَيْمَانَ الرِّيحَ تَجْرِي بِأَمْرِهِ وَ الشَّيَاطِينَ وَ عَلَّمْتَهُ مَنْطِقَ الطَّيْرِ

And by the Name by which You^{-azwj} Removed the harm from Ayoub, and You^{-azwj} Turned (with Mercy) to Dawood^{-as}, and You^{-azwj} Subdued the wind for Suleyman^{-as} to flow by his^{-as} orders and (subdued) the Satans^{-la}, and You^{-azwj} Taught him^{-as} speech of the birds!

وَ بِالاسْمِ الَّذِي وَهَبْتَ لِزَكَرِيَّا يَحْيَىٰ وَ خَلَقْتَ عِيسَىٰ مِنْ رُوحِ الْقُدُسِ مِنْ غَيْرِ أَبِي وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ وَ الْكُرْسِيَّ وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الرُّوحَانِيَّينَ وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْجِنَّ وَ الْإِنْسَ

And by the Name by which You^{-azwj} Gifted Yahya^{-as} to Zakariya^{-as}, and You^{-azwj} Created Isa^{-as} from the Holy Spirit from without a father, and by the Name by which You^{-azwj} Created the Throne and the Chair, and by the Name by which You^{-azwj} Created the spiritual beings, and by the Name by which You^{-azwj} Created the Jinn and the humans!

وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ الْخَلْقِ وَ جَمِيعَ مَا أَرَدْتَ مِنْ شَيْءٍ وَ بِالاسْمِ الَّذِي قَدَرْتَ بِهِ عَلَيَّ كُلَّ شَيْءٍ أَسْأَلُكَ بِهَذِهِ الْأَسْمَاءِ لَمَّا أَعْطَيْتَنِي سُؤْلِي وَ قَضَيْتَ بِهَا حَوَائِجِي فَإِنَّهُ يُقَالُ لَكَ يَا فَاطِمَةُ نَعَمْ نَعَمْ.

And by the Name by which You^{-azwj} Created entirety of the creatures and entirety of what You^{-azwj} Wanted from things, and by the Name by which You^{-azwj} Determined upon all things! I ask You^{-azwj} by these Names, please Grant me my request and Fulfil my needs by these!', for He^{-azwj} would Say to you^{-asws}: "O Fatima^{-asws}, yes, yes!"⁷⁹

19- أَقُولُ وَ مِنَ الْأَحْزَانِ الْمَشْهُورَةِ الْمَرْوِيَّةِ عَنِ النَّبِيِّ ص الْحَزْرُ الْمَعْرُوفُ بِحَزْرِ أَبِي دُجَانَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ لِدَفْعِ الْجِنَّ وَ السِّحْرِ

I (Majlisi) am saying, 'And from the famous protection reported from the Prophet^{-saww} is the well-known protection for Abu Dujana Al-Ansari, may Allah^{-azwj} be Satisfied with him, to repel the Jinn and the sorcery.

⁷⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 18

وَقَدْ رَأَيْتُ فِي بَعْضِ الْكُتُبِ مَا صَوَّرْتُهُ حَدَّثَنَا الشَّيْخُ الْفَقِيهُ أَبُو مُحَمَّدٍ بْنُ الْحُسَيْنِ بْنِ جَامِعٍ بْنِ أَبِي سَاحٍ رَحِمَهُ اللَّهُ عَنْ أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ أَبِي الْعَبَّاسِ الشَّقَائِي قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ بْنِ خَلْفِ الْمَغْرِبِيِّ قَالَ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مُوسَى السُّلَمِيِّ مِنْ أَصْلِ كِتَابِهِ قِرَاءَةً عَلَيْنَا بِلَفْظِهِ

And I have seen in one of the book what its outline is, 'It is narrated to us by the Sheykh, the jurist Abu Muhammad Bin Al-Husayn Bin Jamie Bin Abu Saaj, may Allah^{-azwj} be Satisfied with him, from Abu Al-Fazl Al-Abbas Bin Abu Al-Abbas Al-Shaqany, 'It is narrated to us by Ahmad Bin Mansour Bin Khalaf Al-Maghriby who said, 'It is narrated to us by Abu Abdul Rahman Muhammad Bin Al-Husayn Bin Muhammad Bin Musa Al-Sulamy from the original of his book read to us with his wording.

قَالَ حَدَّثَنَا أَبُو الْفَتْحِ يُوسُفُ بْنُ عَمَرَ بْنِ مَسْرُوقِ الْقَوَّاسِ الرَّاهِدِ بَعْدَادَ قَالَ حَدَّثَنَا أَبُو بَكْرٍ عُمَرُ بْنُ مُحَمَّدٍ بْنِ الصَّبَّاحِ الْمُفْرِي قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ غَالِبِ غُلَامِ الْخَلِيلِ قَالَ حَدَّثَنَا يَزِيدُ بْنُ صَالِحٍ قَالَ حَدَّثَنَا ابْنُ الْحَجَّاجِ حَدَّثَنَا بِهِ عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ مَرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ

He said, 'It is narrated to us by Al-Al Fat'h Yusuf Bin Umar Bin Masrouqy Al-Qawwas the ascetic as Baghdad. He said, 'It is narrated to us by Abu Bakr Umar Bin Muhammad Bin Al Sabbah Al-Muqry who said, 'It is narrated to us by Abdullah Ahmad Bin Muhammad Bin Ghalib, slave of Al-Khaleel who said, 'It is narrated to us by Yazeed Bin Salih who said, 'It is narrated to us by Ibn Al-Hajjaj, narrated to us by Umar Bin Muhammad, from Amro Bin Murrah, from Abdullah Bin Salma. He said, 'I heard Ali^{-asws} Bin Abu Talib^{-asws}.

حَدَّثَنِي الشَّيْخُ عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْحَاجِّ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ أَحْمَدَ السَّمَرَقَنْدِيُّ قَالَ حَدَّثَنَا أَبُو يَسْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ هَارُونَ بْنِ عَبْدِ اللَّهِ النَّيْشَابُورِيُّ قَالَ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ السُّلَمِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ سَلَمَةَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ خَالِدِ بْنِ أَبِي دُجَانَةَ

It is narrated to me by the Sheykh Usman Bin Ismail Bin Ahmad Al Haaj who said, 'It is narrated to us by Abu Muhammad Al Hassan Bin Ahmad Al Samarqandy who said, 'Abu Bashr Abdullah Bin Muhammad Bin Haroun Bin Abdullah Al Neshapuri who said, 'It is narrated to us by Abu Abdul Rahman Bin Muhammad Bin Al Husayn Al Sulamy who said, 'It is narrated to us by Muhammad Bin Mahmoud Bin Ahmad Bin Salama Bin Yahya Bin Salama Bin Abdullah Bin Zayd Bin Khalid Bin Abu Dujana.

قَالَ حَدَّثَنِي أَبُو دُجَانَةَ قَالَ حَدَّثَنَا أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ سَلَمَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ خَالِدِ بْنِ أَبِي دُجَانَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ شَكَاَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ يَا بَنِي أُمَّتٍ وَ أُمِّي يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ فِي بَعْضِ اللَّيْلِ فَإِذَا طَارِقٌ يَطْرُقُ فَمَسِسْتُ جِلْدَهُ فَإِذَا هُوَ جِلْدُ الْهَنْظُودِ

He said, 'It is narrated to me by Abu Dujana who said, 'It is narrated to us by my father, from his grandfather Salama, from his father, from his grandfather Khalid, from Abu Dujana, may Allah^{-azwj} be Satisfied with him, he complained to the Prophet^{-sawww}. He said to him^{-sawww}, 'May my father and my mother be (sacrificed for) you^{-sawww}, O Rasool-Allah^{-sawww}! I went out in one of the nights, and there was a knocker knocking on the door. I touched his skin, and it was the skin of the hedgehog!'

فَأَلْتَمَسْتُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ فَقَالَ أَكْتُبْ لِي مِنْ دُجَانَةَ الْأَنْصَارِيِّ وَ لِمَنْ بَعْدَهُ مِنْ أُمَّتِي مَنْ يَخَافُ الْعَوَارِضَ وَ التَّوَابِعَ

He^{-sawww} turned to Ali^{-asws} Bin Abu Talib^{-asws}. He^{-sawww} said: 'Write a protection for Abu Dujana Al-Ansari and for the ones from my^{-sawww} community after him, one who fears the obstructers and the pursuers!'

فَقَالَ عَلِيٌّ عَ وَ مَا أَكْتُبُ يَا رَسُولَ اللَّهِ

Ali^{-asws} said: 'And what shall I^{-asws} write, O Rasool-Allah^{-saww}?'

قَالَ أَتُنْبِ يَا عَلِيُّ

He^{-saww} said: 'Write, O Ali^{-asws} —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! **The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufir are setting up equals with their Lord [6:1].**

هَذَا كِتَابٌ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ صِ الْعَرَبِيِّ الْهَاشِمِيِّ الْمَكِّيِّ الْمَدِينِيِّ الْأَبْطَحِيِّ الْأُمِّيِّ صَاحِبِ النَّجَّاحِ وَالْأُرَاوَةِ وَالْقَضِيبِ وَ النَّاقَةِ صَاحِبِ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ إِلَى مَنْ طَرَقَ الدَّارَ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ

This is a letter from Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, the Arabian, the Hashemite, the Meccan, the Medinite, the one of Bat'ha, the 'Ummiy', owner of the crown and the saddle, and the staff, and the she-camel, owner of the word, 'There is no god except Allah^{-azwj}', to the one knocking the house, except a knocker knocking with goodness.

أَمَّا بَعْدُ فَإِنَّ لَنَا وَ لَكُمْ فِي الْحَقِّ سَعَةً فَإِنْ لَمْ يَكُنْ طَارِقًا مُوَلَعًا أَوْ دَاعِيًا مُبْطَلًا أَوْ مُؤَدِيًا مُفْتَصِمًا فَاتْرُكُوا حِمْلَةَ الْقُرْآنِ وَ انْطَلِفُوا إِلَى عِبْدَةِ الْأَوْثَانِ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَ نُحَاسٌ فَلَا تَنْتَصِرَانِ

As for after, there is leeway for us and for you all in the truth. If he does not happen to be a determined knocker, or false claimant, or a harmful antagonist, leave alone bearers of the Quran and go to the idol worshippers. **Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].**

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ لَا غَالِبَ إِلَّا اللَّهُ وَ لَا أَحَدَ سِوَى اللَّهِ وَ لَا أَحَدَ مِثْلَ اللَّهِ وَ أَسْتَعِينُ بِاللَّهِ وَ أَتَوَكَّلُ عَلَى اللَّهِ صَاحِبِ كِتَابِي هَذَا فِي حَرْزِ اللَّهِ حَيْثُ مَا كَانَ وَ حَيْثُ مَا تَوَجَّهَ

In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and there is no prevailer except Allah^{-azwj}, and there is no one besides Allah^{-azwj}, nor anyone like Allah^{-azwj}, and I begin with Allah^{-azwj} and rely upon Allah^{-azwj}, owner of this letter of mine in Protection of Allah^{-azwj} wherever he may be, and whatever he may be headed!

لَا تَقْرُبُوهُ وَ لَا تَفْرَعُوهُ وَ لَا تُضَارُّوهُ فَاعِدًا وَ لَا فَائِمًا وَ لَا فِي أَكْلِ وَ لَا فِي شَرْبٍ وَ لَا فِي اغْتِسَالٍ وَ لَا فِي جِنَابٍ وَ لَا بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ كَلَّمَا سَمِعْتُمْ دِكْرَ كِتَابِي هَذَا فَادْبُرُوا عَنْهُ بِلَا إِلَهَ إِلَّا اللَّهُ غَالِبَ كُلِّ شَيْءٍ وَ هُوَ أَعْلَى مِنْ كُلِّ شَيْءٍ وَ هُوَ أَعَزُّ مِنْ كُلِّ شَيْءٍ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Neither go near him, nor alarm him, nor harm him, seated nor standing, nor in eating nor drinking, nor in washing, nor in a mountain, nor at night, nor at daytime, and every time you hear mention of this letter of mine, turn around from him, with 'There is no god except Allah^{-azwj} Prevailer of all things, and He^{-azwj} is more Exalted than all things, and He^{-azwj} is Mightier than all things, and He^{-azwj} is Able upon all things!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِغَلِيٍّ بِنِ أَبِي طَالِبٍ ع يَا أَبَا الْحَسَنِ اكْتُبِ اللَّهْمَّ احْفَظْ يَا رَبِّ مَنْ عَلَّقَ عَلَيْهِ كِتَابِي هَذَا بِالاسْمِ الَّذِي هُوَ مَكْتُوبٌ عَلَى سُرَادِقِ الْعَرْشِ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْغَالِبُ الَّذِي لَا يَغْلِبُهُ شَيْءٌ وَلَا يَنْجُو مِنْهُ هَارِبٌ

Then Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: 'O Abu Al-Hassan^{-asws}! Write: 'O Allah^{-azwj}! Guard O Lord^{-azwj}, the one this letter of mine is hung upon, by the Name which it Inscribed upon pavilions of the Throne! Surely, there is no god except Allah^{-azwj} the Prevaler Whom nothing prevails upon, nor can a fleeing ones escape from Him^{-azwj}!

وَ أُعِيذُهُ بِالْحَيِّ الَّذِي لَا يَمُوتُ وَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالْكُرْسِيِّ الَّذِي لَا يُرْوَلُ وَ بِالْعَرْشِ الَّذِي لَا يُصَامُ

And I seek Refuge with the Living Who does not die, and with the Eye which does not sleep, and with the Chair which does not decline, and with the Throne which cannot be breached!

وَ أُعِيذُهُ بِالاسْمِ الْمَكْتُوبِ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ بِالاسْمِ الَّذِي هُوَ مَكْتُوبٌ فِي الزَّبُورِ وَ بِالاسْمِ الَّذِي هُوَ مَكْتُوبٌ فِي الْفُرْقَانِ

And I seek Refuge with the Name Written in the Torah and the Evangel, and by the Name which is Written in the Psalms, and by the Name which is Written in the Furqan!

وَ أُعِيذُهُ بِالاسْمِ الَّذِي حُجِلَ بِهِ عَرْشُ بَلْقَيْسَ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ ع قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرْفُهُ وَ بِالاسْمِ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ ع إِلَى مُحَمَّدٍ ص فِي يَوْمِ الْإِنْتِزِيقِ وَ بِالْأَسْمَاءِ الثَّمَانِيَةِ الْمَكْتُوبَةِ فِي قَلْبِ الشَّمْسِ وَ بِالاسْمِ الَّذِي يَسِيرُ بِهِ السَّحَابُ الثَّقَالُ

And I seek Refuge with the Name which the throne of Bilquees was carried with to Suleyman Bin Dawood^{-as} before his^{-as} glance had returned to him^{-as}, and by the Name which Jibraeel^{-as} had descended with to Muhammad^{-saww} during the day of Monday, and by the eight Names which are Inscribed in the heart of the sun, and by the Name which the heavy cloud travels with!

وَ بِالاسْمِ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيْفَتِهِ وَ بِالاسْمِ الَّذِي بَحَلَّى الرَّبُّ عَزَّ وَ جَلَّ لِمُوسَى بْنِ عِمْرَانَ فَتَفَطَّعَ الْجَبَلُ مِنْ أَصْلِهِ وَ حَرَّ مُوسَى صَعِقًا

And by the Name which the thunder glorifies with His^{-azwj} Praise, and the Angels from fearing Him^{-azwj}, and by the Name which the Lord^{-azwj} Mighty and Majestic Flashed to Musa^{-as} Bin Imran^{-as}, so the mountain crumbled into pieces from its roots and Musa^{-as} fell unconscious!

وَ بِالاسْمِ الَّذِي كُتِبَ عَلَى وَرَقِ الزَّيْتُونِ وَ أُلْقِيَ فِي النَّارِ فَلَمْ يَحْتَرِقْ وَ بِالاسْمِ الَّذِي يَمْشِي بِهِ الْخَضِرُ ع عَلَى الْمَاءِ فَلَمْ تَبْتَلْ قَدَمَاهُ وَ بِالاسْمِ الَّذِي نَطَقَ بِهِ عِيسَى ع فِي الْمَهْدِ صَبِيًا وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ وَ أَخْيَا الْمَوْتَى بِإِذْنِ اللَّهِ

And by the name which is Inscribed upon leaves of the olive (tree), and cast into the fire but did not burn, and by the Name which Al-Khizr^{-as} walked with upon the water but his^{-as} feet did not get wet, and by the Name which Isa^{-as} had spoken with in the cradle as a child, and he^{-as} cured the blind and the one with vitiligo, and revived the death by the Permission of Allah^{-azwj}!

وَ أُعِيذُهُ بِالاسْمِ الَّذِي نَجَا بِهِ يُوسُفُ ع مِنَ الْجُبِّ وَ بِالاسْمِ الَّذِي نَجَا بِهِ يُوسُفُ ع مِنَ الظُّلْمَةِ وَ بِالاسْمِ الَّذِي فُلِقَ بِهِ الْبَحْرُ لِمُوسَى ع وَ بِنِي إِسْرَائِيلَ فَكَانَ كُلُّ فِرْقٍ كَالطُّودِ الْعَظِيمِ

And I seek Refuge for him by the Name which Yusuf^{-as} was rescued by from the well, and by the Name which Yunus^{-as} was rescued by from the darkness, and by the Name which the sea was split with for Musa^{-as}, and the children of Israel were such each sect was like the mighty mountain!

وَأُعِيدُهُ بِالسَّنْعِ آيَاتِ الَّتِي نَزَلَتْ عَلَى مُوسَى بِطُورِ سَيْنَاءَ وَأُعِيدُهُ صَاحِبِ كِتَابِي هَذَا مِنْ كُلِّ عَيْنٍ نَاطِرَةٍ وَ آذَانٍ سَامِعَةٍ وَ أَلْسِنٍ نَاطِقَةٍ وَ أَقْدَامٍ مَاشِيَةٍ وَ قُلُوبٍ وَاعِيَةٍ وَ صُدُورٍ خَاطِرَةٍ وَ أَنْفُسٍ كَافِرَةٍ وَ عَيْنٍ لَازِمَةٍ ظَاهِرَةٍ وَ بَاطِنَةٍ

And I seek Refuge for him with the nine signs which were Sent down upon Musa^{-as} at (mount) Toor of Sinai, and I seek Refuge for owner of this letter of mine from every eye of a beholder, and hearing ears, and speaking tongue, and walking feet, and retaining hearts, and containing chests, and disbelieving souls, and necessitating (evil) eye, apparent and hidden!

وَأُعِيدُهُ مِمَّنْ يَعْمَلُ السُّوءَ وَ يَعْمَلُ الْخَطَايَا وَ يَهُمُّ لَهَا مِنْ ذَكَرٍ وَ أَنْثَى

And I seek Refuge for him from the ones working with the evil, and working the sins, and the plotting for it, from male and female!

وَأُعِيدُهُ مِنْ شَرِّ كُلِّ عَقْدِهِمْ وَ مَكْرِهِمْ وَ سِلَاحِهِمْ وَ تَرِيْقِ أَعْيُنِهِمْ وَ حَرِّ أَجْسَادِهِمْ وَ مِنْ شَرِّ الْجِنَّ وَ الشَّيَاطِينِ وَ التَّوَابِعِ وَ السَّحْرَةِ وَ مِنْ شَرِّ مَنْ يَكُونُ فِي الْجِبَالِ وَ الْعِيَاضِ وَ الْحَرَابِ وَ الْعُمُرَانِ وَ مِنْ شَرِّ سَاكِنِ الْعُيُونِ أَوْ سَاكِنِ الْبِحَارِ أَوْ سَاكِنِ الطَّرِيقِ

And I seek Refuge for him from evil of all their knots, and their plots, and their weapons, and the gleam of their eyes, and heat of their bodies, and from evil of the Jinn, and the Satans^{-la}, and the pursuers, and the sorcerers, and from evil of the ones being in the mountains, and the desolate places, and the ruins, and the built-up areas, and from evil of dwellers of the springs or dwellers of the sea, or dwellers of the roads!

وَأُعِيدُهُ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ كُلِّ غَوْلٍ وَ غَوْلَةٍ وَ سَاجِرٍ وَ سَاجِرَةٍ وَ سَاكِنٍ وَ سَاكِنَةٍ وَ تَابِعٍ وَ تَابِعَةٍ وَ مِنْ شَرِّهِمْ وَ شَرِّ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ مِنْ شَرِّ الطَّيَّارَاتِ

And I seek Refuge for him from evil of the Satans^{-la}, and from evil of every male ghou and female ghou, and male sorcerer and female sorcerer, and male dweller and female dwellers, and male pursuer and female pursuer, and from their evil and evil of their fathers and their mothers, and from evil of the omens!

وَأُعِيدُهُ بِنَا آهِيًا شَرَاهِيًا

And I seek Refuge for him with the Splendid, the All-around!

وَأُعِيدُهُ صَاحِبِ كِتَابِي هَذَا مِنْ شَرِّ الدَّيَاهِشِ وَ الأَبَالِسِ وَ مِنْ شَرِّ الْقَابِلِ وَ الْقَاعِلِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ سَاجِرَةٍ وَ حَاطِبَةٍ وَ مِنْ شَرِّ الدَّاخِلِ وَ الخَارِجِ وَ مِنْ شَرِّ كُلِّ طَارِقٍ وَ مِنْ شَرِّ كُلِّ عَادٍ وَ تَاغٍ وَ مِنْ شَرِّ كُلِّ عَفَارِيْتِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ الرِّيَاحِ وَ مِنْ شَرِّ كُلِّ عَجْجِيٍّ وَ نَائِمٍ وَ يَقْظَانَ

And I seek Refuge for the owner of this letter of mine from evil of the wandering and the demons, and from the evil of the accepter and the doer, and from evil of every eye bewitching and erring, and from evil of the inside and the outside, and from evil of every knocker, and

from evil of every transgressor and aggressor, and from evil of every audacious ones of the Jinn and the humans, and from evil of the winds, and from evil of every non-Arab, and sleeping and awake!

وَ أُعِيدُ صَاحِبَ كِتَابِي هَذَا مِنْ شَرِّ سَاكِنِ الْأَرْضِ وَ مِنْ شَرِّ سَاكِنِ الْبُيُوتِ وَ الرُّوَايَا وَ الْمَزَابِلِ وَ مِنْ شَرِّ مَنْ يَصْنَعُ الْخَطِيئَةَ أَوْ يُؤَلِّعُ بِهَا

And I seek Refuge for owner of this letter of mine from evil of dwellers of the earth and from evil of dwellers of the houses, and the corners, and the rubbish dumps, and from evil of the ones making the sins or inciting these!

وَ أُعِيدُهُ مِنْ شَرِّ مَا تَنْظُرُ إِلَيْهِ الْأَبْصَارُ وَ أُضْمِرَتْ عَلَيْهِ الْقُلُوبُ وَ أُخْدِتْ عَلَيْهِ الْعُهُودُ وَ مِنْ شَرِّ مَنْ يُؤَلِّعُ بِالْفِرَاشِ وَ الْمُهُودِ وَ مِنْ شَرِّ مَنْ لَا يَقْبَلُ الْعَزِيمَةَ وَ مِنْ شَرِّ مَنْ إِذَا ذَكَرَ اللَّهُ ذَابَ كَمَا يَذُوبُ الرِّصَاصُ وَ الْحَدِيدُ

And I seek Refuge for him from evil of the sights look at, and the hearts conceal upon, and the pacts are taken upon, and from evil of the ones who incite in the beds and the cradles, and from evil of the one who does not accept the determination, and from evil of the one when Allah^{-azwj} is mentioned, he melts like melting of the lead and the iron!

وَ أُعِيدُ صَاحِبَ كِتَابِي هَذَا مِنْ شَرِّ إِبْلِيسَ وَ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ يَعْمَلُ الْعُقَدَ وَ مِنْ شَرِّ مَنْ يَسْكُنُ الْمَوَاءَ وَ الْجِبَالَ وَ الْبِحَارَ وَ مَنْ فِي الظُّلُمَاتِ وَ مَنْ فِي النُّورِ وَ مِنْ شَرِّ مَنْ يَسْكُنُ الْعُيُونَ وَ مِنْ شَرِّ مَنْ يَمْشِي فِي الْأَسْوَاقِ وَ مَنْ يَكُونُ مَعَ الدَّوَابِّ وَ الْمَوَاشِي وَ الْوُحُوشِ وَ مِنْ شَرِّ مَنْ يَكُونُ فِي الْأَرْحَامِ وَ الْأَجَامِ وَ مِنْ شَرِّ مَنْ يُوسَّوِسُ فِي صُدُورِ النَّاسِ وَ يَسْتَرْقُ السَّمْعَ وَ الْبَصَرَ:

And I seek Refuge for owner of this letter of mine from evil of Iblees^{-la}, and from the evil of Satans^{-la}, and from evil of the ones working the knots, and from evil of the ones dwelling in the air and the mountains and the oceans, and from evil of the darkness(es) and from the light, and from evil of the ones dwelling in the springs, and from evil of the ones walking in the markets, and ones being with the animals, and the livestock, and the beasts, and from evil of the ones being in the wombs and the non-Arabs, and from evil of the one insinuating in chests of the people, and steals the hearing and the sight!

وَ أُعِيدُ صَاحِبَ كِتَابِي هَذَا مِنْ النَّظَرِ وَ اللَّمْحَةِ وَ الْخُطْوَةِ وَ الْكُفْرَةِ وَ النَّفْخَةِ وَ أَعْيُنِ الْإِنْسِ وَ الْجَنِّ الْمُنْمَرِدَةِ وَ مِنْ شَرِّ الطَّائِفِ وَ الطَّارِقِ وَ الْعَاسِقِ وَ الْوَاقِبِ

And I seek Refuge for owner of this letter of mine from the fleeting look and the glance, and the step and the stumble, and the puffing, and (evil) eye of the humans and the Jinn, the rebellious ones, and from evil of the wanderer, and the knocker, and the dust-storm, and the ambusher!

وَ أُعِيدُهُ مِنْ شَرِّ كُلِّ عُقْدٍ أَوْ سِحْرِ أَوْ اسْتِيحَاشٍ أَوْ هَمٍّ أَوْ حُزْنٍ أَوْ فِكْرٍ أَوْ وَسْوَاسٍ وَ مِنْ دَاءٍ يُفْتَرَى لِبَنِي آدَمَ وَ بَنَاتِ حَوَاءَ مِنْ قَبْلِ الْبَلْعَمِ أَوْ الدَّمِ أَوْ الْحِمَّةِ السَّوْدَاءِ وَ الْمِرَّةِ الْحُمْرَاءِ وَ الصَّفْرَاءِ أَوْ مِنَ التَّقْصَانِ وَ الزِّيَادَةِ وَ مِنْ كُلِّ دَاءٍ دَاخِلٍ فِي جِلْدٍ أَوْ لَحْمٍ أَوْ دِمٍّ أَوْ عِزْقٍ أَوْ عَصَبٍ أَوْ فِي نُطْفَةٍ أَوْ فِي رُوحٍ أَوْ فِي سَمْعٍ أَوْ فِي بَصَرٍ أَوْ فِي شَعْرٍ أَوْ فِي بَشَرٍ أَوْ ظَهْرٍ أَوْ نَاطِقٍ

And I seek Refuge from evil of every knot, or sorcery, or infertility, or worry, or grief, or thinking, or insinuation, and from disease fabricated for the son of Adam^{-as} and daughters of Hawwa^{-as}, from direction of the phlegm, or the blood, or the black bile, and the red bile, and

the yellow (jaundice), or from the deficiency and the increase, and from every disease entering in the skin, or flesh, or blood, or vein, or nerve, or in a sperm, or in soul, or in hearing, or in sight, or in hair, or in skin, or nail, or apparent or hidden!

وَأَعِيذُهُ بِمَا اسْتَعَاذَ بِهِ آدَمُ عَ أَبِي الْبَشَرِ وَ شَيْبِ وَ هَابِيلَ وَ إِدْرِيسَ وَ نُوحَ وَ لُوطَ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ وَ عِيسَى وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ دَاوُدَ وَ سُلَيْمَانَ وَ زَكَرِيَّا وَ يَحْيَى وَ هُودَ وَ شُعَيْبَ وَ إِيْلَاسَ وَ صَالِحَ وَ الْبَيْسَعَ وَ لَقْمَانَ وَ ذُو الْكِفْلِ وَ ذُو الْقَرَيْنَيْنِ وَ طَالُوتَ وَ عِزْرَائِيلَ وَ الْحَضِرَ عَ وَ مُحَمَّدَ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ وَ كُلِّ مَلَكٍ مُقَرَّبٍ وَ نَبِيٍّ مُرْسَلٍ إِلَّا مَا تَبَاعَدْتُمْ وَ تَفَرَّقْتُمْ وَ تَنَحَّيْتُمْ عَمَّنْ عَلَّقَ عَلَيْهِ كِتَابِي هَذَا

And I seek Refuge for him with what was sought by Adam^{-as}, father^{-as} of mankind, and Shees^{-as}, and Habel^{-as}, and Idrees^{-as}, and Noah^{-as}, and Lut^{-as}, and Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as} and the tribes, and Isa^{-as}, and Ayoub^{-as}, and Yusuf^{-as}, and Musa^{-as}, and Haroun^{-as}, and Dawood^{-as}, and Suleyman^{-as}, and Zakariya^{-as}, and Yahya^{-as}, and Hud^{-as}, and Shueyb^{-as}, and Ilyas^{-as}, and Salih^{-as}, and Al-Yas'a^{-as}, and Luqman^{-as}, and Zulkifl^{-as}, and Zulqarnayn^{-as}, and Talut^{-as}, and Uzayr^{-as}, and Izraeel^{-as}, and Al-Khizr^{-as}, and Muhammad^{-saww}! May the Salawaat of Allah^{-azwj} be upon him^{-as} and his^{-saww} Progeny^{-asws} in their entirety, and every Angel of Proximity, and Mursil Prophet^{-as}, distance from him, and separate from him, and keep aside from him, from the one this letter of mine is hung upon!

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْجَلِيلِ الْجَمِيلِ الْمُحْسِنِ الْفَعَالِ لِمَا يُرِيدُ وَ أُعِيذُهُ بِاللَّهِ وَ بِمَا اسْتَنَارَ بِهِ الشَّمْسُ وَ أَضَاءَ بِهِ الْقَمَرُ وَ هُوَ مَكْتُوبٌ تَحْتَ الْعَرْشِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful, the Majestic, the Beautiful, the Favourer, the Doer of whatever He^{-azwj} Wants, and I seek Refuge with Allah^{-azwj} and with what the sun irradiates with, and the moon illuminates with, and it is Inscribed beneath the Throne!

لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ فَسَبِّحْهُمْ اللهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ نَقَدْتُ حُجَّةَ اللهِ وَ ظَهَرَ سُلْطَانُ اللهِ وَ تَفَرَّقَ أَعْدَاءُ اللهِ وَ بَقِيَ وَجْهُ اللهِ

There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon him^{-asws} and his^{-saww} Progeny^{-asws} in their entirety! **Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**. The Argument of Allah^{-azwj} is implemented, and the Authority of Allah^{-azwj} has appeared, and the enemies of Allah^{-azwj} have dispersed, and the Face of Allah^{-azwj} remains!

وَ أَنْتَ يَا صَاحِبَ كِتَابِي هَذَا فِي جِزْرِ اللهِ وَ كَنْفِ اللهِ تَعَالَى وَ جِوَارِ اللهِ وَ أَمَانِ اللهِ جَارِكَ وَ وَثِيكَ وَ حَادِرِكَ اللهُ مَا شَاءَ اللهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

And you, O owner of this letter of mine, are in Protection of Allah^{-azwj}, and Cover of Allah^{-azwj} the Exalted, and Shelter of Allah^{-azwj}, and Security of Allah^{-azwj}! Allah^{-azwj} is Your^{-azwj} Shelter and Your^{-azwj} Guardian, and Allah^{-azwj} Watches over you! Whatever Allah^{-azwj} Desires, happens, and what He^{-azwj} does not Desire, does not happen!

أَشْهَدُ أَنَّ اللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللهُ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا وَ أَحَاطَ بِالْبَرِيَّةِ خُبْرًا إِنَّ اللهُ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

I testify that Allah^{-azwj} is Able upon all things, and that Allah^{-azwj} Encompasses all things in Knowledge, and Counts all things in number, and Encompasses the Created being in information! **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].**

خَتَمْتُ هَذَا الْكِتَابَ بِخَاتَمِ اللَّهِ الَّذِي خَتَمَ بِهِ أَقْطَارَ السَّمَاوَاتِ وَالْأَرْضِ وَخَاتَمِ اللَّهِ الْمُنْبِعِ وَخَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَخَاتَمِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَجْمَعِينَ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ وَكُلٌّ مَلَائِكَةٌ مُقَرَّبُونَ أَوْ نَبِيِّ مُرْسَلٍ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I seal this letter with a Seal of Allah^{-azwj} by which He^{-azwj} Sealed the skies and the earth, and Seal of Allah^{-azwj} the invincible, and seal of Suleyman^{-as} Bin Dawood^{-as}, and seal of Muhammad^{-sawww}, may Allah^{-azwj} Send Salawaat upon him^{-sawww} and his^{-sawww} Progeny^{-asws} in their entirety! **Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]**, and every Angel of Proximity, or Mursil Prophet^{-azwj}, by Allah^{-azwj} Who, there is no god except He^{-azwj}, Lord^{-azwj} of the Magnificent Throne!

ثُمَّ دَفَعَهُ إِلَى أَبِي دُجَانَةَ الْأَنْصَارِيِّ فَوَضَعَهُ فِي وَسْطِ الْبَيْتِ فَقَالَ لَهُ أَخْرَجْتَنَا بِالْكِتَابِ وَالَّذِي قَالَ لِمُحَمَّدٍ قُمْ فَأَنْذِرْ

Then he^{-sawww} handed it to Abu Dujana Al-Ansari. He placed it in middle of the house. He (a demon) said to him, 'You are burned us with the letter, by the One Who had Said to Muhammad^{-sawww}, **Arise, so warn (others) [74:2]!**'

قَالَ فَلَمَّا أَصْبَحَ أَبُو دُجَانَةَ جَاءَ إِلَى النَّبِيِّ ص فَقَصَّ عَلَيْهِ الْقِصَّةَ فَقَالَ لَهُ النَّبِيُّ ص ازْعِ الْكِتَابَ وَ احْرُزْهُ فَإِنْ عَادَ فَضَعُهُ فِي الدَّارِ

He (the narrator) said, 'When it was morning, Abu Dujana came to the Prophet^{-sawww}. He narrated the story to him^{-sawww}. The Prophet^{-sawww} said to him: 'Raise the letter and protect it. If he (demon) returns, place it in the house!'

فَقَالَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ فَوَ اللَّهُ مَا رَأَيْتُ فِرْعَانَ لِأَهْلِي وَلَا وَدَيْ وَلَا عَادَ حَتَّى قُبِضَ رَسُولُ اللَّهِ ص.

Abu Dujana Al-Ansari said, 'By Allah^{-azwj}! I did not see alarm for my family, nor my children, nor did he (demon) return until Rasool-Allah^{-sawww} passed away!'⁸⁰

20- مهج، مهج الدعوات جزرٌ حَدِيثٌ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ يَا حَافِظُ يَا حَفِيفُ يَا رَقِيبُ

(The book) 'Mahj Al Dawaat' –

Protection by (Syeda) Khadeeja^{-as}: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! O Protector! O Guardian! O Watcher!'

جزرٌ آخِرٌ لِحَدِيثِهَا عَلَيْهَا السَّلَامُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ فَأَعِثْنِي وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ.

Another protection of (Syeda) Khadeeja^{-as}, may the greeting be upon her^{-as}: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Living! O Eternal! With Your^{-azwj} Mercy, I seek Refuge,

⁸⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 19

so Help me and do not Allocate me to myself for the blink of an eye, ever, and Rectify my affairs for me, all of them!”⁸¹

⁸¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 38 H 20

باب 39 أحرار مولانا فاطمة الزهراء صلوات الله عليها و بعض أذاعتها و عوداتها

CHAPTER 39 – PROTECTION BY OUR CHIEFTESS FATIMA AL ZAHRA^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HER^{-asws}, AND SOME OF HER^{-asws} SUPPLICATIONS AND HER^{-asws} AMULETS

1- اخْتِيَارُ ابْنِ الْبَاقِيِّ، دُعَاءُ عَنْ سَيِّدَتِنَا فَاطِمَةَ الزَّهْرَاءِ عَ اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَ قُدْرَتِكَ عَلَى الْخَلْقِ أَخْبِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَ تَوَفِّي إِذَا كَانَتْ الْوَفَاةَ خَيْرًا لِي

(The book) 'Ikhtiyar' of Ibn Al Baqy –

A supplication from our chieftess (Syeda) Fatima Al Zahra^{-asws}: 'O Allah^{-azwj}! By Your^{-azwj} Knowledge of the unseen, and Your^{-azwj} Power upon the creatures! Make me live for as long as the life is good for me, and Cause me to die when the death is better for me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ كَلِمَةَ الْإِحْلَاصِ وَ حُسْنِيَّتِكَ فِي الرِّضَا وَ الْعَضْبِ وَ الْقَصْدِ فِي الْغِنَى وَ الْفَقْرِ وَ أَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَ أَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَ أَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَ أَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَ أَسْأَلُكَ النَّظَرَ إِلَى وَجْهِكَ وَ الشَّوْقَ إِلَى لِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَ لَا فِتْنَةٍ مُظْلِمَةٍ

O Allah^{-azwj}! I ask You^{-azwj} for the sincere word, and I fear You^{-azwj} regarding the Satisfaction and the Anger, and the moderation during the riches and the poverty, and I ask You^{-azwj} for bounties not to deplete, and I ask You^{-azwj} for delight of eyes not to terminate, and I ask You^{-azwj} for being satisfied with the Decree, and I ask You^{-azwj} for the life after the death, and I ask You^{-azwj} for the looking at Your^{-azwj} Face, and the yearning to meet You^{-azwj} from without harmful adversities nor dark Fitna!

اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَ اجْعَلْنَا هُدَاةً مَهْدِيَيْنَ يَا رَبَّ الْعَالَمِينَ.

O Allah^{-azwj}! Adorn us with adornment of the Eman, and Make us guides, guided, O Lord^{-azwj} of the worlds!''⁸²

وَ مِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ جَعْفَرٍ عَ اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَ تَرَى مَكَانِي وَ تَعْلَمُ سِرِّي وَ عَلَانِيَتِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَ أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُسْتَفِيقُ الْمُقَرُّ الْمُعْتَرِفُ بِذَنْبِهِ

And from him, from Abdullah Bin Ja'far,

'From Ja'far^{-asws}: 'O Allah^{-azwj}! You^{-azwj} Hear my speech, and You^{-azwj} See my place, and You^{-azwj} Know my secrets and my announcements, and nothing from my affairs is hidden from You^{-azwj}, and I am the wretched poor, the crier for Help, the seeker of Shelter, the dreading, the fearful, the accepter, the acknowledger with his sins!

أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِينِ وَ أُبْتَهِلُ إِلَيْكَ ابْتِهَالِ الْمُدْنِبِ الدَّلِيلِ وَ أَدْعُوكَ دُعَاءَ الْخَائِفِ الصَّرِيرِ دُعَاءً مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ وَ فَاضَتْ لَكَ عَرَبَتُهُ وَ دَلَّ لَكَ خِيَمَتُهُ وَ رَغِمَ لَكَ أَنْفُهُ

⁸² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 1 a

I ask You^{-azwj} a request by the needy, and I implore to You^{-azwj} an imploring by the disgraceful sinner, and I supplicate to You^{-azwj} a supplication by the fearful, the blind, a supplication of one who has humbled his neck to You^{-azwj} and poured out his tears to You^{-azwj}, and has humbled his fears to You^{-azwj}, and is rubbing his nose to You^{-azwj}!

اللَّهُمَّ لَا تَجْعَلْنِي بَدْعَانِكَ شَقِيئاً وَكُنْ لِي رَءُوفاً رَحِيماً يَا خَيْرَ الْمَسْئُولِينَ وَ يَا خَيْرَ الْمُعْطِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Allah^{-azwj}! Do not Make me wretched with supplicating to You^{-azwj}, and Be Kind, Merciful to me, O Best of the asked ones, and O Best of the givers, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!''⁸³

وَ مِنْهُ عَنِ عَلِيٍّ ع اللَّهُمَّ إِنَّكَ أَشْكُو ضَعْفَ قُوَّتِي وَ قِلَّةَ حِيلَتِي وَ هَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ إِلَى مَنْ تَكَلَّمْتُ إِلَى عَدُوِّ يَتَجَهَّمُنِي أَمْ إِلَى قَرِيبٍ مَلَكَتُهُ أَمْرِي إِنْ لَمْ تَكُنْ سَاخِطاً عَلَيَّ فَلَا أَتَابِي غَيْرَ أَنْ عَافَيْتَكَ أَوْ سَعَّ عَلَيَّ

And from him^{-asws}, from Ali^{-asws}: 'O Allah^{-azwj}! I complain to You^{-azwj} of weakness of my strength, and scarcity of my means, and my insignificant to the people! O most Merciful of the merciful ones! To whom are You^{-azwj} Allocating me, to an enemy You^{-azwj} have Empowered over me, or to a near one in charge of my affairs? If You^{-azwj} don't happen to be Annoyed with me, I don't care, apart from that Your^{-azwj} well-being is more capacious upon me!

أَعُوذُ بِنُورِ وَجْهِكَ الْكَرِيمِ الَّذِي أَضَاءَتْ لَهُ السَّمَاوَاتُ وَ أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَ الْآخِرَةِ أَنْ تَحُلَّ عَلَيَّ غَضَبُكَ أَوْ تَنْزِلَ عَلَيَّ سَخَطُكَ لَكَ الْعُنْتَى حَتَّى تَرْضَى وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ.

I seek Refuge with Noor of Your^{-azwj} Benevolent Face which the skies are illuminated for it, and the darkneses shine for it, and matters of the world and the Hereafter are Rectified upon it, from Your^{-azwj} Wrath to be released upon me, or Your^{-azwj} Annoyance to befall upon me! For You^{-azwj} is the Censure until You^{-azwj} are Satisfied, and there is neither might nor strength except with You^{-azwj}!''⁸⁴

وَ مِنْهُ دُعَاءُ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُصْبِحْ يَوْمَئِذٍ وَ لَا سَقِيماً وَ لَا مَضْرُوباً عَلَى عُرْوَتِي بِسُوءٍ وَ لَا مَأْخُوداً بِسُوءِ عَمَلِي وَ لَا مَقْطُوعاً دَابِرِي وَ لَا مُرْتَدّاً عَن دِينِي وَ لَا مُنْكَرّاً لِرَبِّي وَ لَا مُسْتَوْحِشاً مِنْ إِيْمَانِي وَ لَا مُلْتَبِئاً عَلَى عُنُقِي وَ لَا مُعَدَّاباً بِعَذَابِ الْأَمَمِ مِنْ قَبْلِي

And from him^{-asws}, a supplication of our Master Amir Al-Momineen^{-asws} – 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Praise is for Allah^{-azwj} Who did not Bring me to the morning, neither as dead, nor sick, nor been struck upon my veins with evil, nor Seized for my evil deeds, nor my tail (lineage) being terminated, nor reneging from my religion, nor denial of my Lord^{-azwj}, nor lonely from my Eman, nor any rope upon my neck, nor punished with a punishment of the communities before me!

أَصْبَحْتُ عَبْدًا مَمْلُوكًا ظَالِمًا لِنَفْسِي لَكَ الْحُجَّةُ عَلَيَّ وَ لَا حُجَّةَ لِي لَا أَسْتَطِيعُ أَنْ أَخُذَ إِلَّا مَا أَعْطَيْتَنِي وَ لَا أَنْتَقِي إِلَّا مَا وَقَيْتَنِي

⁸³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 1 b

⁸⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 1 c

I have become a servant, a slave, unjust to myself! For You^{-azwj} is the Argument upon me and there is no argument for me! I am not capable of taking except what You^{-azwj} Give me, nor can I save myself except of what You^{-azwj} Save me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أُضَامَ فِي سُلْطَانِكَ أَوْ أَضْطَهَدَ وَ الْأَمْرُ لَكَ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being impoverished in Your^{-azwj} riches, or straying in Your^{-azwj} Guidance, or violating in Your^{-azwj} Authority, or being persecuted, and the Command is for You^{-azwj}!

اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَرْجِعُهَا مِنْ وَدَائِعِكَ

O Allah^{-azwj}! Make my soul to be the first honourable one You^{-azwj} Return to Your^{-azwj} Depository!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذْهَبَ عَنْ قَوْلِكَ أَوْ نَفْتِنَ عَنْ دِينِكَ أَوْ تَتَّبِعَ بِنَا أَهْوَاءَنَا دُونَ الْهُدَى الَّذِي جَاءَ مِنْ عِنْدِكَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from going away from Your^{-azwj} Word, or to be tempted away from Your^{-azwj} religion, or our whims to pursue us besides the Guidance which has come from Your^{-azwj} Presence, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws!}⁸⁵

2- الدلائل للطبري، قَالَ رَوَى عَلِيُّ بْنُ الْحَسَنِ الشَّافِعِيُّ عَنْ يُونُسَ بْنِ يَعْقُوبَ الْقَاضِي عَنْ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُحَمَّدِ بْنِ عَوْنِ الطَّائِي عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ ابْنِ أَبِي عَرِينَةَ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ حَارِجاً مِنْ مَنْزِلِي ذَاتَ يَوْمٍ بَعْدَ وَقَاةِ رَسُولِ اللَّهِ ص إِذْ لَقَيْتَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ
ع

(The book) 'Al Dalaail' of Al Tabari – He said, 'It is reported by Ali Bin Al Hassan Al Shafief, from Yusuf Bin Yaqoub the judge, from Muhammad Bin Al Ash'as, from Muhammad Bin Awn Al Taie, from Dawood Bin Abu Hind, from Ibn Aban,

'From Salman^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, said: 'One day I^{-ra} was outside my^{-ra} house after the expiry of Rasool-Allah^{-sawww}, when Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} met me^{-ra}.

فَقَالَ مَرْحَباً يَا سَلْمَانُ صِرْ إِلَى مَنْزِلِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ فَإِنَّهَا إِلَيْكَ مُسْتَأْنَفَةٌ وَ إِهْمَا قَدْ أُتِحَّتْ بِتُحْفَةٍ مِنَ الْجَنَّةِ تُرِيدُ أَنْ تُنْحِمَكَ مِنْهَا

He^{-asws} said: 'Welcome O Salman^{-ra}! Go to the house of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-sawww}, for she^{-asws} is yearning to see you^{-ra}, and she^{-asws} has been gifted with a gift from Paradise. She^{-asws} wants to gift to you^{-ra} from it!'

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَمَضَيْتُ إِلَيْهَا فَطَرَقْتُ الْبَابَ وَ اسْتَأْذَنْتُ فَأَذِنَتْ لِي بِالْدُخُولِ فَدَخَلْتُ فَإِذَا هِيَ جَالِسَةٌ فِي صَحْنِ الْحِجْرَةِ عَلَيْهَا قِطْعَةٌ عِبَادَةٍ
قَالَتْ اجْلِسْ فَجَلَسْتُ

⁸⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 1 d

Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, 'I^{-ra} went to see her^{-asws}. I^{-ra} knocked the door and sought permission. She^{-asws} permitted for me to enter. I^{-ra} entered and there she^{-asws} was seated in courtyard of the room! Upon her^{-asws} was a piece of cloak. She^{-asws} said: 'Be seated!' I^{-ra} sat down.

فَقَالَتْ كُنْتُ بِالْأَمْسِ جَالِسَةً فِي صَحْنِ الْحُجْرَةِ شَدِيدَةَ الْعَمِّ عَلَى النَّبِيِّ أَنْبِيَهُ وَ أَنْدَبُهُ وَ كُنْتُ رَدَدْتُ بَابَ الْحُجْرَةِ بِيَدِي إِذَا انْفَتَحَ الْبَابُ وَ دَخَلَ عَلَيَّ ثَلَاثُ جَوَارِي لَمْ أَرَ كَحُسْنِهِنَّ وَ لَا نَضَارَةَ وَجُوهُهِنَّ فَمَمْتُ إِلَيْهِنَّ مُنْكَرَةً لِشَأْنِهِنَّ وَ قُلْتُ مِنْ أَيْنَ أَنْتُنَّ مِنْ مَكَّةَ أَوْ مِنَ الْمَدِينَةِ

She^{-asws} said: 'Yesterday I^{-asws} seated in the courtyard of the room being of intense sadness upon the Prophet^{-saww}, crying and lamenting him^{-saww}, and I returned the door of the room with my^{-asws} hand, when the door opened and three girls entered to see me^{-asws}. I^{-asws} had not seen like their beauty nor bliss of their faces. I^{-asws} stood to them disliking their affair, and I^{-asws} said: 'Where are you from, from Makkah or from Al-Medina?'

فَقُلْنَ لَا مِنْ أَهْلِ مَكَّةَ وَ لَا مِنْ أَهْلِ الْمَدِينَةِ نَحْنُ مِنْ أَهْلِ دَارِ السَّلَامِ بَعَثَ بِنَا إِلَيْكَ رَبُّ الْعَالَمِينَ يُسَلِّمُ عَلَيْكَ وَ يُعَزِّيكَ بِأَبِيكَ مُحَمَّدٍ ص

They said, 'Neither from people of Makkah nor from people of Al-Medina. We are from the House of Peace! We have been Sent to you^{-asws} by Lord^{-azwj} of the worlds to greet unto you^{-asws} and to console you^{-asws} of your^{-asws} father^{-saww} Muhammad^{-saww}!'

قَالَتْ فَاطِمَةُ فَجَلَسْتُ أَمَامَهُنَّ وَ قُلْتُ لِلَّتِي أُظُنُّ أَنَّهَا أَكْبَرُهُنَّ مَا اسْمُكَ

(Syeda) Fatima^{-asws} said: 'I^{-asws} sat in front of them and said to the one, I^{-asws} though she was their eldest: 'What is your name?'

قَالَتْ ذَرَّةٌ

She said, 'Zarrah!'

قُلْتُ وَ لِمَ سُمِّيَتْ ذَرَّةٌ

I said, 'And why are you named as 'Zarrah'?'

قَالَتْ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنِي لِأَبِي ذَرِّ الْعِفَارِيِّ

She said, 'Because Allah^{-azwj} Mighty and Majestic has Created me for Abu Zarr Al-Ghifary^{-ra}!'

وَ قُلْتُ لِأَخْرَى مَا اسْمُكَ

And I^{-asws} said to the other: 'What is your name?'

قَالَتْ مِقْدَادَةٌ

She said, 'Miqdadah!'

فَقُلْتُ وَ لِمَ سُمِّيَتْ مِقْدَادَةٌ

I^{-asws} said: 'And why are you named as 'Miqdadah'?'

قَالَتْ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَنِي لِمِغْدَادَ

She said, 'Because Allah^{-azwj} Mighty and Majestic has Created me for Miqdad^{-ra}!'

وَقُلْتُ لِلثَّالِثَةِ مَا اسْمُكَ

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

قَالَتْ سَلْمَى

She said, 'Salma!'

قُلْتُ وَ لِمَ سُمِّيَتْ سَلْمَى

I said: 'And why are you named as 'Salma'?'

قَالَتْ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَنِي لِسَلْمَانَ

She said, 'Because Allah^{-azwj} Mighty and Majestic has Created me for Salman^{-ra}!'

وَقَدْ أَهْدَوْا إِلَيَّ هَدِيَّةً مِنَ الْجَنَّةِ وَ قَدْ حَبَّأْتُ لَكَ مِنْهَا

And they gifted to me a gift from the Paradise and I have kept for you from it'.

فَأَخْرَجَتْ إِلَيَّ طَبَقًا مِنْ رُطَبٍ أَبْيَضَ مَا يَكُونُ مِنَ الثَّلْجِ وَ أَرْكَى رَائِحَةً مِنَ الْمِسْكِ فَدَفَعَتْ إِلَيَّ خَمْسَ رُطَبَاتٍ وَ قَالَتْ لِي كُلْ يَا سَلْمَانُ هَذَا عِنْدَ إِفْطَارِكَ

She^{-asws} brought out to me^{-ra} a tray of dates, as white as can be than the snow, and purer of the aroma than the musk. She^{-asws} handed five dates to me^{-ra} and said to me^{-ra}: 'Eat this O Salman^{-ra}, at your^{-ra} Iftaar (fast breaking time)!'

وَ أَقْبَلْتُ أُرِيدُ الْمَنْزِلَ فَوَ اللَّهُ مَا مَرَزْتُ بِمَالٍ مِنَ النَّاسِ إِلَّا قَالُوا تَحْمِلُ الْمِسْكَ يَا سَلْمَانُ حَتَّى آتَيْتُ الْمَنْزِلَ فَلَمَّا كَانَ وَقْتُ الْإِفْطَارِ أَفْطَرْتُ عَلَيْهِمْ فَلَمْ أَجِدْ لَهُنَّ نَوَى وَ لَا عَجْمًا حَتَّى إِذَا أَصْبَحْتُ بَكَرْتُ إِلَى مَنْزِلِ فَاطِمَةَ فَأَخْبَرْتُهُمَا

And I^{-ra} came back intending the house. By Allah^{-azwj}! I did not pass by any assembly of the people except they said: 'You^{-ra} are carrying the musk, O Salman^{-ra}?', until I ended to the house. When it was time of Iftaar, I broke fast upon these. I^{-ra} did not find any kernel being for them nor a pip until when it was morning, I^{-ra} went early to the house of (Syeda) Fatima^{-asws}. I^{-ra} informed her^{-asws}.

فَتَبَسَّمَتْ ضَاحِكَةً وَ قَالَتْ يَا سَلْمَانُ مِنْ أَيْنَ يَكُونُ لَهُ نَوَى وَ إِنَّمَا هُوَ عَزَّ وَجَلَّ خَلَقَهُ لِي تَحْتِ عَرْشِهِ بِدَعْوَاتِ كَانَ عَلَّمِيهَا النَّبِيُّ ص

She^{-asws} smiled laughing, and said: 'O Salman^{-ra}! From when would be any kernel for it, and rather He^{-azwj} Mighty and Majestic Created it for me^{-asws} beneath His^{-azwj} Throne due to supplications which the Prophet^{-saww} had taught me^{-asws}!'

فَقُلْتُ حَبِيبِي عَلِّمْنِي تِلْكَ الدَّعَوَاتِ

I^{-ra} said, 'My^{-ra} beloved, teach me^{-ra} those supplications!'

فَقَالَتْ إِنَّ أَحْبَبْتَ أَنْ تَلْقَى اللَّهَ وَ هُوَ عَنكَ غَيْرُ غَضَبَانَ فَوَاطِبْ عَلَى هَذَا الدُّعَاءِ وَ هُوَ

Syeda^{-asws} said: 'If you^{-ra} love to meet Allah^{-azwj} and He^{-azwj} is not Wrathful upon you^{-ra}, then be persistent upon this supplication, and it is: -

بِسْمِ اللَّهِ نُورِ بِسْمِ اللَّهِ الَّذِي يَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ بِسْمِ اللَّهِ الَّذِي يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ بِسْمِ اللَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ بِسْمِ اللَّهِ الَّذِي هُوَ بِالْمَعْرُوفِ مَذْكُورٌ بِسْمِ اللَّهِ الَّذِي أَنْزَلَ النُّورَ عَلَى الطُّورِ يَقْدَرُ مَقْدُورٌ فِي كِتَابٍ مَسْطُورٍ عَلَى نَبِيِّ حَبِيبٍ.

'In the Name of Allah^{-azwj} the Noor! In the Name of Allah^{-azwj} Who Says to the thing: "Be!", so it comes into being! In the Name of Allah^{-azwj} Who Knows treachery of the eyes and what the chests conceal! In the Name of Allah^{-azwj} Who Created the Noor from the Noor! In the Name of Allah^{-azwj} Who is mentioned with the Acts of Kindness! In the Name of Allah^{-azwj} Who Sent down the Noor upon the (mount) Toor, with a Determined measure, in a written Book, upon a Prophet^{-saww} bringing joy!'⁸⁶

⁸⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 39 H 2

باب 40 أحرار مولانا أمير المؤمنين صلوات الله عليه و بعض أدعيته و عوداته و من حملتها دعاء الصباح و المساء له عليه السلام و ما يناسب ذلك المعنى و في مطاوبها بعض أدعية النبي صلى الله عليه و آله أيضا

CHAPTER 40 - THE PROTECTIONS BY OUR MASTER AMIR AL-MOMINEEN^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND SOME OF HIS^{-asws} SUPPLICATION, AND HIS^{-asws} AMULETS, AND FROM ITS SUMMAY – SUPPLICATION OF THE MORNING AND THE EVENING OF HIS^{-asws}, MAY THE GREETINGS BE UPON HIM^{-asws}, AND WHAT IS APPROPRIATE OF THAT MEANING, AND IN ITS FOLD IS SOME SUPPLICATION BY THE PROPHET^{-saww}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-saww}, AS WELL

1- مهج، مهج الدعوات جزؤ مولانا أمير المؤمنين علي بن أبي طالب صلوات الله عليه يكتب و يُشَدُّ عَلَى الْعَضُدِ الْأَيْمَنِ وَ هُوَ

(The book) 'Mahj Al Dawaat' –

'Protection by our Master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, to be written and tied upon the right arm, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَي كَنُوشِ أَي كَنُوشِ أَرِهْ شَشْ عَطِيطَسَفِيخِ يَأْ مَطِيطَرُونَ قِرْبَالَسِيُونَ مَا وَ مَا سَامَا سَوْمَا طِيسَطَالُوسِ حَنْطُوسِ مَسْفَلَسِ مَسَاوَسُوسِ
اقرطيعوس لطفيكس

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! (P.s., the above cannot be translate and therefore has been left as it is)

هَذَا وَ مَا كُنْتُ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْتُنَا إِلَى مُوسَى الْأَمْرَ وَ مَا كُنْتُ مِنَ الشَّاهِدِينَ الْخُرُجِ بِقُدْرَةِ اللَّهِ مِنْهَا أَيْهَا اللَّعِينُ بِقُوَّةِ رَبِّ الْعَالَمِينَ الْخُرُجِ مِنْهَا وَ إِلَّا كُنْتُ مِنَ الْمَسْجُونِينَ

This! ***And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44].*** Get out from it, by the Power of Allah^{-azwj}, O Accursed, by the Strength of Lord^{-azwj} of the worlds! Get out from it or else I would be from the imprisoned ones!

الْخُرُجِ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ الْخُرُجِ مِنْهَا مَذْمُومًا مَذْخُورًا مَلْعُونًا كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا

Get out from it, ***and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones" [7:13] "Get out from it, disgraced, expelled! [7:18]*** Accursed like what companions of the Sabbath were Cursed, ***and the Command of Allah will always be carried out [4:47]!***

الْخُرُجِ يَا ذَا الْمَحْزُونِ الْخُرُجِ يَا سَوْرًا يَا سَوْرَسُورُ بِالِاسْمِ الْمَحْزُونِ يَا طَطْرُونَ طَرَعُونَ مِرَاعُونَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Get out, O with the sorrows! Get out, O 'Sowrasour' with the treasured name! O 'Tataroun, Tarhoun, Miraoun'! ***Blessed is Allah, the best of the Creators [23:14]!***

يَاهِيَا يَاهِيَا شَرَاهِيَا حَيَا فَيُومًا بِالْأَسْمِ الْمَكْتُوبِ عَلَى جَبْهَةِ إِسْرَافِيلَ اطْرُدُوا عَنْ صَاحِبِ هَذَا الْكِتَابِ كُلَّ جِنِّيٍّ وَ جِنِّيَّةٍ وَ شَيْطَانٍ وَ شَيْطَانَةٍ وَ تَابِعٍ وَ تَابِعَةٍ وَ سَاحِرٍ وَ سَاحِرَةٍ وَ غُولٍ وَ غُولَةٍ وَ كُلِّ مُتَعَبِّثٍ وَ غَابِثٍ يَعْثُثُ بِابْنِ آدَمَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

O Splendid, All-around, Ever-Living, Eternal, with the Name Inscribed upon the forehead of Israfeel^{as}! Repel from the owner of this writing every male Jinn, and female Jinn, and male Satan^{la} and female Satan^{la}, and male (Jinn) pursuer and female (Jinn) pursuer, and male sorcerer and female sorcerer, and male Ghoul and female Ghoul, and every male player and female player playing with a son of Adam^{as}, and there is neither might nor strength except with Allah^{azwj} the Exalted the Magnificent, and may Allah^{azwj} Send Salawaat upon Muhammad^{saww} and his^{saww} Progeny^{asws}, the goodly, the Pure!”⁸⁷

2- ق، الكتاب العتيق الغروي مهج، مهج الدعوات جزر آخر عن مولانا و غزوتنا أمير المؤمنين علي بن أبي طالب ع اللهم بتألق نور نساء عرشك من أعدائي استترت و بسطوة الجزوت من كمال عزك بمن يكيدني احتجبت و بسطوانك العظيم من شر كل سلطان و شيطان استعدت و من فرائض نعمتك و جزيل عطيتك

The book ‘Al Ateeq’ of Al Garwy, (and) ‘Mahj Al Dawaat’ –

‘Another protection from our Master and our handhold Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}: - ‘O Allah^{azwj}! By the Noor of brilliance of Your^{azwj}, I seek cover from my enemies, and by power of the Force of perfection of Your^{azwj} Might, I veil from the ones plotting against me, and by Your^{azwj} Mighty Authority I seek Refuge from evil of every ruler and Satan^{la}, and from obligations of Your^{azwj} bounties and Your^{azwj} plentiful Awards!

يا مولاي طلبت كيف أخاف و أنت أمني و كيف أضام و عليك متكلي أسلمت إليك نفسي و فوضت إليك أمري و توكلت في كل أحوالي عليك

O my Master, I have sought. How can I fear and You^{azwj} are my hope? And how can I be defeated and my reliance is upon You^{azwj}? I have submitted myself to You^{azwj}, and have delegated my affairs to You^{azwj}, and have relied upon You^{azwj} in all my situations!

صلى على محمد و آل محمد و اشفي و اشفي و اغلب لي من غلبي يا غاليا غير مغلوب

Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and Heal me, and Suffice me, and Prevail for me the ones prevailing upon me, O Prevailer not to be prevailed!

رجزت كل راصد رصد و مارد مرد و حامد حسد و عدو كند و عاند عند ب بسم الله الرحمن الرحيم قل هو الله أحد الله الصمد لم يلد و لم يولد و لم يكن له كفوا أحد كذلك الله ربنا كذلك الله ربنا عز و جل حسبنا الله و نعم الوكيل إنه أقوى معين.

I have admonished every vigilant being vigilant, and rebel rebelling, and envier envying, and enemy being hostile, and obstinate one being obstinate with, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful! **Say: ‘He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for**

⁸⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 1

Him' [112:4]. Like that is our Lord^{-azwj}! Like that is our Lord^{-azwj}! Like that is our Lord^{-azwj} Mighty and Majestic! Allah^{-azwj} Suffices us and is the best Protector, He^{-azwj} is Strongest supporter!"⁸⁸

3- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كَلِمَاتٍ كَانَ يَدْعُو بِهَا ع

(The book) 'Nahj Al Balagah' –

'And from the phrases he^{-asws} used to supplicate with: -

اللَّهُمَّ اغْفِرْ لِي مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَإِنْ عُدْتُ فَعُدَّ عَلَيَّ بِالْمَغْفِرَةِ

'O Allah^{-azwj}! Forgive for me^{-asws} what You^{-azwj} are more Knowing with than I^{-asws} am. If I^{-asws} were to repeat, then Repeat unto me^{-asws} with the Forgiveness.

اللَّهُمَّ اغْفِرْ لِي مَا وَابَيْتُ مِنْ نَفْسِي وَ لَمْ يَجِدْ لَهُ وَفَاءً عِنْدِي

O Allah^{-azwj}! Forgive for me^{-asws} what I^{-asws} had promised from myself^{-asws} and You^{-azwj} did not Find any loyalty for it with me^{-asws}.

اللَّهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ بِلِسَانِي ثُمَّ خَالَفَهُ قَلْبِي

O Allah^{-azwj}! Forgive for me^{-asws} what I^{-asws} had drawn closer to You^{-azwj} by my^{-asws} tongue, then my^{-asws} heart had opposed it.

اللَّهُمَّ اغْفِرْ لِي زَمَزَاتِ الْأَلْحَاظِ وَ سَقَطَاتِ الْأَلْفَاظِ وَ شَهَوَاتِ الْجَنَانِ وَ هَفَوَاتِ اللِّسَانِ

O Allah^{-azwj}! Forgive for me^{-asws}, indications of the eyes, and the vain words, and desires of the hearts, and slips of the tongue".⁸⁹

4- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ دُعَائِهِ كَانَ يَدْعُو بِهِ ع كَثِيرًا

(The book) 'Nahj Al Balagah' –

And from his^{-asws} supplication he^{-asws} used to frequently supplicate with: -

الْحَنْدُ لِلَّهِ الَّذِي لَمْ يُصْبِحْ بِي مَيْتًا وَ لَا سَقِيمًا وَ لَا مَضْرُوبًا عَلَى عُرْوِي بِشَيْءٍ وَ لَا مَأْخُودًا بِأَسْوِ عَمَلِي وَ لَا مَقْطُوعًا دَابِرِي وَ لَا مُزْتَدًّا عَنْ دِينِي وَ لَا مُنْكَرًا لِرَبِّي وَ لَا مُسْتَوْحِشًا مِنْ إِيْمَانِي وَ لَا مُلْتَبِسًا عَقْلِي وَ لَا مُعَدَّبًا بِعَذَابِ الْأُمَمِ مِنْ قَبْلِي

'The Praise is for Allah^{-azwj} Who neither Caused me^{-asws} to die, nor sick, nor with evil afflicting upon my veins, nor Seized for my^{-asws} evil deeds, nor Cut off my^{-asws} roots, nor as reneging from my^{-asws} religion, nor a denier of my^{-asws} Lord^{-azwj}, nor estranged from my^{-asws} Eman, nor is my^{-asws} mind confused, nor Punished with Punishment of the communities before me^{-asws}.

⁸⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 2

⁸⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 3

أَصْبَحْتُ عَبْدًا مَمْلُوكًا ظَالِمًا لِنَفْسِي لَكَ الْحُجَّةُ عَلَيَّ وَ لَا حُجَّةَ لِي وَ لَا اسْتَطِيعُ أَنْ أَخَذَ إِلَّا مَا أُعْطَيْتَنِي وَ لَا أَتَّقِي إِلَّا مَا وَقَيْتَنِي

I^{-asws} have become an owned slave, unjust to myself^{-asws}. For You^{-azwj} is the Argument against me^{-asws} and there is no argument for me^{-asws} nor am I^{-asws} capable to taking (anything) except what You^{-azwj} have Given me^{-asws}, nor can I^{-asws} save myself^{-asws} except what You^{-azwj} Save me^{-asws} from.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أُضَامَ فِي سُلْطَانِكَ أَوْ أُضْطَهَدَ وَ الْأَمْرُ لَكَ

O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being impoverished in Your^{-azwj} riches, or straying in Your^{-azwj} Guidance, or being oppressed in Your^{-azwj} Authority, or being persecuted while the Command is for You^{-azwj}.

اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَنْتَرِعُهَا مِنْ كَرَائِمِي وَ أَوَّلَ وَدِيعَةٍ تَرْجِعُهَا مِنْ وَدَائِعِ نِعْمِكَ عِنْدِي

O Allah^{-azwj}! Make my^{-asws} soul to be the first honourable thing from my^{-asws} honourable things You^{-azwj} Take from me^{-asws}, and the first deposit from the deposits of Your^{-azwj} bounties You^{-azwj} Take back.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذْهَبَ عَنْ قَوْلِكَ أَوْ أَنْ نُفْتَقِرَ عَنْ دِينِكَ أَوْ تَتَابَعِ [تَتَابَعِ] بِنَا أَهْوَاؤُنَا دُونَ الْهُدَى الَّذِي جَاءَ مِنْ عِنْدِكَ

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from going away from Your^{-azwj} Word, or from being tempted away from Your^{-azwj} religion, or from pursuing our whims rather than the Guidance which has come from Your^{-azwj} Presence!''⁹⁰

5- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ دُعَاءِ لَهُ عَ اللَّهُمَّ صُنْ وَجْهِي بِالْيَسَارِ وَ لَا تَبَدَّلْ جَاهِي بِالْإِفْتَارِ فَاسْتَرْزِقْ طَالِبِي رِزْقِكَ وَ اسْتَعْطِفْ شِرَارَ خَلْقِكَ وَ أَبْتَلِي بِحَمْدِ مَنْ أُعْطَانِي وَ أَفْتِنِ بِدَمِّ مَنْ مَنَعَنِي وَ أَنْتَ مِنْ وَرَاءِ ذَلِكَ كُلِّهِ وَلِيُ الْإِعْطَاءِ وَ الْمَنْعِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

(The book) 'Nahj Al Balagah' -

From a supplication of his^{-asws}: 'O Allah^{-saww}! Protect my^{-asws} face with the self-sufficiency and do not let my^{-asws} status fall with the impoverishment, so I^{-asws} have to seek sustenance with the one seeking sustenance from You^{-azwj}, and seek compassion from the evil ones of Your^{-azwj} creatures, and engage in praising the one who gives me^{-asws}, and be tempted is condemning the one who prevents me^{-asws}, while You^{-azwj} are the one behind that, all of it, in charge of the Giving and the Preventing, **You are Able upon all things!**' [66:8]'.⁹¹

6- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ دُعَاءِ لَهُ عَ

(The book) 'Nahj Al Balagah' -

And from a supplication of his^{-asws}: '

⁹⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 4

⁹¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 5

اللَّهُمَّ إِنَّكَ أَنْسُ الْأَنْسِينَ لِأَوْلِيَانِكَ وَ أَحْضَرُهُمْ بِالْكَفَايَةِ لِلْمُتَوَكِّلِينَ عَلَيْكَ تُشَاهِدُهُمْ فِي سَرَائِرِهِمْ وَ تَطَّلِعُ عَلَيْهِمْ فِي صَمَائِرِهِمْ وَ تَعْلَمُ مَبْلَغَ بَصَائِرِهِمْ فَأَسْرَأَهُمْ لَكَ مَكْشُوفَةً وَ قُلُوبُهُمْ إِلَيْكَ مَلْهُوفَةً

‘O Allah^{-azwj}! You are the most comforting of the comforters with Your^{-azwj} friends and Present them with the sufficiency for the ones reliant upon You^{-azwj}. You^{-azwj} are Present with them in their privacy and Notify upon them in their consciences, and You^{-azwj} Know the extent of their insights. So, their secrets are uncovered to You^{-azwj} and their hearts are yearning to You^{-azwj}.

إِنْ أَوْحَشَتْهُمْ الْغُرْبَةُ أَنْسَهُمْ ذِكْرُكَ وَ إِنْ صَبَّتْ عَلَيْهِمُ الْمَصَائِبُ لَجُّوا إِلَى الْإِسْتِجَارَةِ بِكَ عِلْمًا بِأَنَّ أَرْيَمَةَ الْأُمُورِ بِيَدِكَ وَ مَصَادِرَهَا عَنْ قَضَائِكَ

If loneliness makes them estranged, Your^{-azwj} Zikr comforts them, and if the calamities are difficult upon them, they shelter to seek Shelter with You^{-azwj} knowing that the reins of the matters are in Your^{-azwj} Hands, and their implementation is from Your^{-azwj} Decrees.

اللَّهُمَّ إِنْ فَهَيْتُ عَنْ مَسْأَلَتِي أَوْ عَمِيتُ عَنْ طَلْبَتِي فَدُلَّنِي عَلَى مَصَالِحِي وَ حُذِّ بِقَلْبِي إِلَى مَرَاشِدِي فَلَيْسَ ذَلِكَ بِنُكْرٍ مِنْ هِدَايَاتِكَ وَ لَا يَبْدَعُ مِنْ كِفَايَاتِكَ

O Allah^{-azwj}! If I am unable to express my request or am blinded from my demands, then Point me upon my betterment and Seize me with my heart to my rightful guidance, for that isn't a denial of Your^{-azwj} Gifts, nor innovative from Your^{-azwj} Sufficiency.

اللَّهُمَّ اجْمَلْنِي عَلَى عَفْوِكَ وَ لَا تَحْمِلْنِي عَلَى عَذَابِكَ

O Allah^{-azwj}! Carry me upon Your^{-azwj} Pardon and do not Carry me upon Your^{-azwj} Justice”.⁹²

7- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُحْسِنَ فِي لَامِعَةِ الْعُيُونِ عَلَانِيَتِي وَ تُقَبِّحَ فِيمَا أَبْطُنُ لَكَ سِرِّي نَحِيفًا عَلَى رِئَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي

(The book) ‘Nahj Al Balagah’ –

He^{-asws} said: ‘O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being shiny in the eyes (of people) and being ugly in what I^{-asws} am hiding to You^{-azwj} of my^{-asws} secrets, and am guarding upon my sins to show off to the people from myself^{-asws}, with entirety of what You^{-azwj} are notified upon from me^{-asws}.

فَأُبْدِي لِلنَّاسِ حُسْنَ ظَاهِرِي وَ أَفْضِي إِلَيْكَ بِسُوءِ عَمَلِي تَقَرُّبًا إِلَى عِبَادِكَ وَ تَبَاعُدًا مِنْ مَرَضَاتِكَ.

Thus, it is appearing to the people the excellence of my^{-asws} apparent, and I^{-asws} am placing to You^{-azwj} my^{-asws} evil deed to draw closer to Your^{-azwj} servants and distancing from Your^{-azwj} Satisfaction”.⁹³

8- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ

⁹² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 6

⁹³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 7

(The book) 'Mahj Al Dawaat' –

A supplication of our Master Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} -

الْحَمْدُ لِلَّهِ أَوَّلَ مَحْمُودٍ وَ آخِرَ مَعْبُودٍ وَ أَقْرَبَ مَوْجُودٍ الْبَدِيءِ بِلَا مَعْلُومٍ لِأَزَلِيَّتِهِ وَ لَا آخِرٍ لِأَوْلِيَّتِهِ وَ الْكَائِنِ قَبْلَ الْكَوْنِ بِغَيْرِ كَيْفَانٍ وَ الْمَوْجُودِ فِي كُلِّ مَكَانٍ بِغَيْرِ عَيَانٍ وَ الْقَرِيبِ مِنْ كُلِّ نَجْوَى بِغَيْرِ تَدَانٍ عَلَنَتْ عِنْدَهُ الْعُيُوبُ وَ ضَلَّتْ فِي عَظَمَتِهِ الْقُلُوبُ

'The Praise is for Allah^{-azwj}, first most Praised, and last worshipped, and closets existing! The Beginning with known eternity nor is there an end to His^{-azwj} eternity, and the Bringer into existence before the universe without existence, and the existing in every place without being visible, and the near from every whisper without approaching! The hidden matters are exposed in His^{-azwj} Presence, and the hearts are lost in His^{-azwj} Grandeur!

فَلَا الْأَبْصَارُ تُدْرِكُ عَظَمَتَهُ وَ لَا الْقُلُوبُ عَلَى اخْتِجَابِهِ تُنَكِّرُ مَعْرِفَتَهُ تَمَثَّلَ فِي الْقُلُوبِ بِغَيْرِ مِثَالٍ تَحُدُّهُ الْأَوْهَامُ أَوْ تُدْرِكُهُ الْأَحْلَامُ ثُمَّ جَعَلَ مِنْ نَفْسِهِ دَلِيلًا عَلَى تَكْبِيرِهِ عَنِ الضِّدِّ وَ النَّدِّ وَ الشَّكْلِ وَ الْمِثْلِ

The sights do not realise His^{-azwj} Grandeur nor are the hearts in denial of His^{-azwj} recognition upon His^{-azwj} being veiled. He^{-azwj} is resembled in the hearts without any likeness the imaginations can find, or the dream can realise. Then He^{-azwj} Made evidence from Himself^{-azwj} upon His^{-azwj} being too Great from the opposite, and the equal, and the form, and the resemblance.

فَالْوَحْدَانِيَّةُ آيَةُ الرَّبُّوبِيَّةِ وَ الْمَوْثُ الْأَبِيِّ عَلَى خَلْقِهِ مُخْبِرٌ عَنْ خَلْقِهِ وَ قُدْرَتِهِ ثُمَّ خَلَقَهُمْ مِنْ نُطْفَةٍ وَ لَمْ يَكُونُوا شَيْئًا دَلِيلًا عَلَى إِعَادَتِهِمْ خَلْقًا جَدِيدًا بَعْدَ فَنَائِهِمْ كَمَا خَلَقَهُمْ أَوَّلَ مَرَّةٍ

The Oneness is a sign of the Lordship and the death will be coming upon His^{-azwj} creatures, informing about His^{-azwj} creation and his^{-azwj} Power. Then He^{-azwj} Created them from a seed and there was not anything, as evidence upon their return to a new creation after their annihilation, just as He^{-azwj} had Created them the first time.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي لَمْ يَضُرَّهُ بِالْمَعْصِيَةِ الْمُتَكَبِّرُونَ وَ لَمْ يَنْفَعُهُ بِالطَّاعَةِ الْمُتَعَبِّدُونَ الْحَلِيمِ عَنِ الْجَبَابِرَةِ الْمُدَّعِينَ وَ الْمُمَهِّلِ الرَّاعِمِينَ لَهُ شَرِيكَاً فِي مَلَكُوتِهِ

And the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds Who is not harmed by the disobedience of the arrogant ones, and is not benefitted by the obedience of the worshippers. The Lenient from the tyrannical claimants, and Respites the ones asserting there being an associate for Him^{-azwj} in His^{-azwj} Kingdom.

الدَّائِمِ فِي سُلْطَانِهِ بِغَيْرِ أَمَدٍ وَ الْبَاقِي فِي مَلِكِهِ بَعْدَ انْقِضَاءِ الْأَبَدِ وَ الْفَرْدِ الْوَاحِدِ الصَّمَدِ وَ الْمُتَكَبِّرِ عَنِ الصَّاحِبَةِ وَ الْوَالِدِ رَافِعِ السَّمَاءِ بِغَيْرِ عَمَدٍ وَ مُجْرِي السَّحَابِ بِغَيْرِ صَفَدٍ فَاهِرِ الْخَلْقِ بِغَيْرِ عَدَدٍ لَكِنَّ اللَّهَ الْأَخَذُ الْفَرْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

The Permanent in His^{-azwj} Authority without a term, and the remaining in His^{-azwj} Kingdom after termination of the forever, and the Individual, the One, the Solid, , and the One too Great from having a female companion and a son. Raiser of the sky without pillars, and Flower of the cloud without shackles, Subduer of the creation without number. But, Allah^{-azwj} is the One,

the Individual, the Solid Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

وَ الْحَنَدُ لِلَّهِ الَّذِي لَمْ يَخْلُ مِنْ فَضْلِهِ الْمُقِيمُونَ عَلَى مَعْصِيَتِهِ وَ لَمْ يُجَازِهِ لِأَصْغَرِ نِعَمِهِ الْمُجْتَهِدُونَ فِي طَاعَتِهِ الْعَبِيدُ الَّذِي لَا يَضُرُّ بِرِزْقِهِ عَلَى جَاحِدِهِ وَ لَا يَنْقُصُ عَطَايَاهُ أَرْزَاقَ خَلْقِهِ

And the Praise is for Allah^{-azwj} Who, from His^{-azwj} Grace, does not Forsake the ones staying upon disobeying Him^{-azwj}, and does not Overlook the smallest of His^{-azwj} bounties the ones striving in obeying Him^{-azwj}. The Rich Who does not hold back His^{-azwj} sustenance from His^{-azwj} rejector, nor does He^{-azwj} Reduce His^{-azwj} Awarding the sustenance of His^{-azwj} creatures!

خَالِقِ الْخَلْقِ وَ مُعِينِهِ وَ مُعِيدُهُ وَ مُبْدِيهِ وَ مُعَافِيهِ عَالِمٍ مَا أَكْتَنَّهُ السَّرَائِرُ وَ أَخْبَيْتُهُ الضَّمَائِرُ وَ اخْتَلَفَتْ بِهِ الْأَلْسُنُ وَ أَنْتَسَهُ الْأَزْمُنُ الْحَيُّ الَّذِي لَا يَمُوتُ وَ الْقَائِمُ الَّذِي لَا يَنَامُ وَ الدَّائِمُ الَّذِي لَا يَزُولُ وَ الْعَدْلُ الَّذِي لَا يَجُورُ وَ الصَّافِحُ عَنِ الْكِبَائِرِ بِفَضْلِهِ وَ الْمَعْدِبُ مَنْ عَدَّبَ بَعْدَهُ

Creator of the creation and its Enricher, and its Repeater, and its Initiator, and its Grantor of well-being! Knower of what the secrets conceal and the consciences hide, and the tongues differ with Him^{-azwj} and the times forget the Living Who does not die, and the Eternal Who does not sleep, and the Permanent Who does not cease to be, and the Just Who is not tyrannous, and the Pardoner of the major sins with His^{-azwj} Grace, and the Punisher of the one He^{-azwj} Punishes with His^{-azwj} Justice!

لَمْ يَخَفِ الْفُوتَ فَحَلَمَ وَ عَلِمَ الْفُقْرَ فَرَحِمَ وَ قَالَ فِي مُحْكَمِ كِتَابِهِ وَ لَوْ يُوَاجِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِا مِنْ دَابَّةٍ

He^{-azwj} does not fear the loss (of opportunity) so He^{-azwj} Forbears, and Knows the poverty so He^{-azwj} Mercies, and He^{-azwj} Said in the Decisive of His^{-azwj} Book: **And if Allah were to seize the people for what they earn, He would not leave any creature on its (earth's) surface [35:45]!**

أَحْمَدُهُ حَمْدًا اسْتَزِيدُهُ فِي نِعْمَتِهِ وَ اسْتَجِيرُ بِهِ مِنْ نِقْمَتِهِ وَ أَتَقَرَّبُ إِلَيْهِ بِالتَّضَدِيقِ لِتَبِيَّتِهِ الْمُصْطَفَى لِوَحْيِهِ الْمُتَّخِرِ لِرِسَالَتِهِ الْمُحْتَصِ بِشَفَاعَتِهِ الْقَائِمِ بِحَقِّهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى أَصْحَابِهِ وَ عَلَى التَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ أَجْمَعِينَ وَ سَلَّمَ تَسْلِيمًا

I praise Him^{-azwj} a praise seeking increase in His^{-azwj} bounties, and I seek shelter with Him^{-azwj} from His^{-azwj} Vengeance, and I draw closer to Him^{-azwj} with ratification of His^{-azwj} Prophet^{-sawww}, the Chosen one for His^{-azwj} Face, the Selected for His^{-azwj} Message, the Specialised with His^{-azwj} Intercession, the standing with His^{-azwj} rights, Muhammad^{-sawww}, may the Salawaat of Allah^{-azwj} be upon him^{-sawww} and his^{-sawww} Progeny^{-asws}, and upon his^{-sawww} companions, and upon the Prophets^{-as}, and the Messengers^{-as}, and the Angels in their entirety, and abundant Greetings!

إِلَهِي دَرَسَتِ الْأَمَالَ وَ تَعَيَّرَتِ الْأَحْوَالَ وَ كَذَبَتِ الْأَلْسُنُ وَ أُخْلِفَتِ الْعِدَاتُ إِلَّا عِدَّتَكَ فَإِنَّكَ وَعَدْتَ مَعْفِرَةً وَ فَضْلًا

My God^{-azwj}! The hopes have been Tested, and the situations have changed, and the tongues have belied, and the norms have been broken except Your^{-azwj} Norms, for You^{-azwj} have Promised Forgiveness and Grace!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ فَضْلِكَ وَ أَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ سُبْحَانَكَ وَ بِحَمْدِكَ مَا أَعْظَمَكَ وَ أَخْلَمَكَ وَ أَكْرَمَكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Give me from Your-azwj Grace, and Shelter me from the Pelted Satan-la! Glory be to You-azwj and with Your-azwj Praise! How Great is Your-azwj Magnificent, and Your-azwj Forbearance, and how Great is Your-azwj Benevolence!

وَسِعَ بِفَضْلِكَ جِلْمَكَ تَمَرُّدُ الْمُسْتَكْبِرِينَ وَ اسْتَعْرِفَتْ نِعْمَتُكَ شُكْرَ الشَّاكِرِينَ وَ عَظُمَ جِلْمُكَ عَنِ إِخْصَاءِ الْمُخْصِيينَ وَ جَلَّ طَوْلُكَ عَنِ وَصْفِ الْوَاصِفِينَ

Your-azwj Forbearance is capacious with Your-azwj Grace rebellion of the arrogant ones, and Your-azwj bounties drown the thanking by the thanking ones, and Your-azwj Forbearance is Mightier from being counted by the enumerators, and Your-azwj Leniency is more Majestic from being described by the describers!

كَيْفَ لَوْ لَا فَضْلُكَ حُلِمْتَ عَمَّنْ حَلَقْتَهُ مِنْ نُطْفَةٍ وَ لَمْ يَكُ شَيْئاً قَرِيبَةً بِطِيبِ رِزْقِكَ وَ أَنْشَأْتَهُ فِي تَوَاتُرِ نِعْمَتِكَ وَ مَكَّنْتَ لَهُ فِي مِهَادِ أَرْضِكَ وَ دَعَوْتَهُ إِلَى طَاعَتِكَ فَاسْتَنْجَدَ عَلَى عِصْيَانِكَ بِإِحْسَانِكَ وَ جَحَدَكَ وَ عَبَدَ غَيْرَكَ فِي سُلْطَانِكَ

How? Had it not been for Your-azwj Grace, You-azwj would not have been Lenient from the one You-azwj Created from a seed, and he was not anything, so You-azwj Nourished him with Your-azwj goodly sustenance, and Grew him in Your-azwj consecutive bounties, and Enabled for him in the cradle of Your-azwj earth, and Called him to obey You-azwj, but he sought help upon disobeying You-azwj, with Your-azwj Favours, and he rejected You-azwj and worshipped others in Your-azwj Authority!

كَيْفَ لَوْ لَا جِلْمُكَ أَمَهَلْتَنِي وَ قَدْ شَمَلْتَنِي بِسِرِّكَ وَ أَكْرَمْتَنِي بِمَعْرِفَتِكَ وَ أَطَلَقْتَ لِسَانِي بِشُكْرِكَ وَ هَدَيْتَنِي السَّبِيلَ إِلَى طَاعَتِكَ وَ سَهَّلْتَنِي الْمَسْلَكَ إِلَى كِرَامَتِكَ وَ أَحْضَرْتَنِي سَبِيلَ فُرَيْتِكَ

How? Had it not been for Your-azwj Leniency, You-azwj would not have Respited me, and Included me in Your-azwj Covering, and Honoured me with Your-azwj recognition, and Freed my tongue for thanking You-azwj, and Guided me the way to obey You-azwj, and Facilitated me the way to Your-azwj Honours, and Presented me the way to Your-azwj nearness.

فَكَانَ جَزَاؤُكَ مِنِّي أَنْ كَافَأْتَنِي عَنِ الْإِحْسَانِ بِالْإِسَاءَةِ خَرِيصاً عَلَى مَا أَسْخَطَكَ مُتَّبِعاً فِيمَا اسْتَحَقُّ بِهِ الْمَزِيدَ مِنْ نِعْمَتِكَ سَرِيعاً إِلَى مَا أَبْعَدَ مِنْ رِضَاكَ مُغْتَبِطاً بَعْرَةَ الْأَمَلِ مُعْرِضاً عَنِ زَوَاجِرِ الْأَجْلِ لَمْ يَنْفَعْنِي جِلْمُكَ عَنِّي وَ قَدْ أَنَانِي تَوَعُّدُكَ بِأَخْذِ الْقُوَّةِ مِنِّي حَتَّى دَعَوْتُكَ عَلَى عَظِيمِ الْخَطِيئَةِ

But, recompensing You-azwj from me was, I reciprocated Your-azwj Favours with the evil deeds, eager upon what Annoys You-azwj, quickly transferring away from deserving what would increase Your-azwj bounties to what distances from Your-azwj Satisfaction, elated with the deception of hopes, turning away from rebukes of the death. Your-azwj Leniency to me did not benefit me and Your-azwj Threat had come to me with seizure of the strength from me until I supplicated to You-azwj upon the mighty sins!

اسْتَبْرَدْتُكَ فِي نِعْمَتِكَ غَيْرَ مُتَأَهِّبٍ لِمَا قَدْ أَشْرَفْتُ عَلَيْهِ مِنْ نِعْمَتِكَ مُسْتَبْطِئاً لِمَزِيدِكَ وَ مُتَسَخِّطاً لِمَيْسُورِ رِزْقِكَ مُقْتَضِياً جَوَائِزَكَ بِعَمَلِ الْفُجَّارِ كَالْمُرَاصِدِ رَحْمَتِكَ بِعَمَلِ الْأَبْرَارِ مُجْتَهِداً أَتَمَّتْ عَلَيْكَ الْعِظَائِمَ كَالْمُدْبِلِ الْأَمِينِ مِنْ قِصَاصِ الْجَرَائِمِ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مُصِيبَةً عَظِيمَةً رَزُوْهَا وَ جَلَّ عَمَّا مَحَا

I seek the increase in Your-azwj bounties, not fearing You-azwj for what I have incurred of Your-azwj Retribution, rather in anticipation of Your-azwj Abundance. I am hopeful for more, yet distressed by the ease of Your-azwj sustenance, seeking Your-azwj Rewards through the deeds

of the wicked, like one seeking Your^{-azwj} Mercy through the actions of the righteous. I earnestly implore You^{-azwj} for great things, like one safely sheltered from the retribution of crimes. So, we are for Allah^{-azwj} and are returning to Him^{-azwj}! A disaster of great magnitude and its punishment is mighty!

بَلْ كَيْفَ لَوْ لَا أَمَلِي وَوَعْدِكَ الصُّفْحَ عَنْ زَلَلِي أَرْجُو إِفَالْتِكَ وَ قَدْ جَاهَرْتُكَ بِالْكَبَائِرِ مُسْتَحْفِيًا عَنْ أَصَاغِرِ خَلْقِكَ فَلَا أَنَا رَاقِبْتُكَ وَ أَنْتَ مَعِي وَ لَا رَاعَيْتَ حُرْمَةَ سِتْرِكَ عَلَيَّ

But how can I not have my hopes and Your^{-azwj} Promise is of Pardoning my slips. I am hopeful of Your^{-azwj} Forgiveness although I have been open with the major sins, in concealment from Your^{-azwj} small creatures! So, neither did I watch out for You^{-azwj} and You^{-azwj} were with me, nor did I care of the sanctity of Your^{-azwj} Covering upon me!

بِأَيِّ وَجْهِ أَلْفَاكَ وَ بِأَيِّ لِسَانٍ أَنَا جِئْتُكَ وَ قَدْ نَقَضْتُ الْعُهُودَ وَ الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ جَعَلْتُكَ عَلَيَّ كَفِيلًا ثُمَّ دَعَوْتُكَ مُتَّجِمًا فِي الْخَطِيئَةِ فَأَجَبْتَنِي وَ دَعَوْتَنِي وَ إِلَيْكَ فَفَرِي فَلَمْ أَجِبْ

With which face will I meet You^{-azwj}, and with which tongue shall I whisper to You^{-azwj} and I have broken the pacts and the Eman after its emphasis, and I have made You^{-azwj} a Guarantor upon me, then I supplicate to you^{-azwj}, while storming into the sins, yet You^{-azwj} Respond to me and Call me, and to You^{-azwj} is my need, but I did not respond!

فَوَا سَوَاتَاهُ وَ فُتِحَ صَنِيعَاهُ أَيُّهُ جُرْأُو بَحْرَاتٍ وَ أَيُّ تَعْرِيرٍ غَرَزْتُ نَفْسِي سُبْحَانَكَ فَبِكَ أَتَقَرَّبُ إِلَيْكَ وَ بِحَقِّكَ أَقْسِمُ عَلَيْكَ وَ مِنْكَ أَهْرُبُ إِلَيْكَ

O its evil, and O its ugliness! What audacity I had to dare, and what deception I deceived myself with! Glory be to You^{-azwj}! It is through You^{-azwj} that I seek closeness to You^{-azwj}, and by Your^{-azwj} right I swear upon You^{-azwj}. From You^{-azwj}, I seek Refuge to You^{-azwj}!

بِنَفْسِي اسْتَحْفَفْتُ عِنْدَ مَعْصِيَتِي لَا بِنَفْسِكَ وَ بِجَهْلِي اعْتَرَزْتُ لَا بِجَلْمِكَ وَ حَقِّي أَضَعْتُ لَا عَظِيمَ حَقِّكَ وَ نَفْسِي ظَلَمْتُ وَ لِرَحْمَتِكَ الْآنَ رَحُوتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أَنْبْتُ وَ تَضَرَّعْتُ فَارْحَمْ إِلَيْكَ فَفَرِي وَ فَاقْتِي وَ كَبَوْتِي لِحِرِّ وَجْهِهِ وَ حَبْرَتِي فِي سَوَاءِ دُنُوبِي إِنَّكَ أَرْحَمُ الرَّاحِمِينَ:

I have taken lightly with myself during my disobedience, not with Yourself^{-azwj}, and I have been deceived due to my ignorance not due to Your^{-azwj} Forbearance, and I have placed my rights not the mightiness of Your^{-azwj} rights, and I have been unjust to myself, and now I am hoping for Your^{-azwj} Mercy, and have believed in You^{-azwj} and have relied upon You^{-azwj}, and in You^{-azwj} I put my trust and beseech, so have Mercy! To You^{-azwj} is my poverty and destitution, and my cover of my face for heat, and my confusion regarding my evil sins! You^{-azwj} are most Merciful of the merciful ones!

يَا أَسْمَعَ مَدْعُوٍّ وَ حَبِيرَ مَرْجُوٍّ وَ أَحْلَمَ مَقْضٍ [مُعْضِي] وَ أَقْرَبَ مُسْتَعَاثٍ أَدْعُوكَ مُسْتَعِينًا بِكَ اسْتِعَاثَةَ الْمُسْتَحِيرِ الْمُسْتَيْسِسِ مِنْ إِغَاثَةِ خَلْقِكَ فَعُدْ بِلُطْفِكَ عَلَيَّ صَغْفِي وَ اغْفِرْ بِسَعَةِ رَحْمَتِكَ كَبَائِرَ دُنُوبِي وَ هَبْ لِي عَاجِلَ صُنْعِكَ إِنَّكَ أَوْسَعُ الْوَاهِبِينَ

O Hearer of the supplicater, and Best of hopes, and most Lenient of the decreeing ones, and closest of the helpers! I supplicate to You^{-azwj} crying out for Help with You^{-azwj}, and crying of the confused, the despaired from help of Your^{-azwj} creatures, so Repeat Your^{-azwj} Gentleness upon my weakness and Forgive by vastness of Your^{-azwj} Mercy my major sins, and Gift to me Your^{-azwj} immediate Dealing, You^{-azwj} are most Capacious of the bestowers!

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَا اللَّهُ يَا أَحَدًا يَا اللَّهَ يَا صَمَدًا يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]. O Allah^{-azwj}, O First! O Allah^{-azwj}, O Solid! O One Who *does not beget and is not begotten* [112:3] And there does not happen to be anyone a match for Him' [112:4]!

اللَّهُمَّ أَعْيَيْتَنِي الْمَطْلَبَ وَ ضَاقَّتْ عَلَيَّ الْمَذَاهِبُ وَ أَقْضَيْتَنِي الْأَبَاعِدَ وَ مَلَّنِي الْأَقَارِبَ وَ أَنْتَ الرَّجَاءُ إِذَا انْقَطَعَ الرَّجَاءُ وَ الْمُسْتَعَانُ إِذَا عَظُمَ الْبَلَاءُ وَ اللَّجَأُ فِي الشِّدَّةِ وَ الرَّجَاءُ فَنَفْسٌ كَرْبَةٌ نَفْسٌ إِذَا ذَكَرَهَا الْفُئُوتُ مَسَاوِيهَا أَيَّاسَتْ مِنْ رَحْمَتِكَ لَا تُؤَيِّسُنِي مِنْ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! The demands have fatigued me and the paths have narrowed upon me, and the far ones have distanced me and the near ones are fed-up with me, and You^{-azwj} are the hope when the (other) hopes are cut off, and the Assister when the affliction is might, and the Shelter during the adversity and the prosperity! Remove the distress of my soul when the despondency reminds it of its evil deeds, despairing it from Your^{-azwj} Mercy! Do not let me despair from Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁹⁴

9- مهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع رُوِيَ أَنَّهُ دَعَا بِهِ يَوْمَ الْجَمَلِ قَبْلَ الْوَأَقِعَةِ

(The book) 'Mahj Al Dawaat' –

'A supplication of our Master Amir Al-Momineen^{-asws}. It is reported that he^{-asws} had supplicated with it, on the day of (battle of) Jamal before the event: -

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَى حُسْنِ صُنْعِكَ إِلَيَّ وَ تَعَطُّفِكَ عَلَيَّ وَ عَلَى مَا وَصَلْتَنِي بِهِ مِنْ نُورِكَ وَ تَدَارَكْتَنِي بِهِ مِنْ رَحْمَتِكَ وَ أَسْبَعْتَ عَلَيَّ مِنْ نِعْمَتِكَ

'O Allah^{-azwj}! I am praising You^{-azwj} are rightful of the Praise based upon Your^{-azwj} excellent Dealing, and your^{-azwj} Compassion upon me and upon what You^{-azwj} have Graced me with of Your^{-azwj} Noor, and You^{-azwj} Made me come across Your^{-azwj} Mercy, and Showered upon me of Your^{-azwj} bounties!

فَقَدْ اصْطَنَعْتَ عِنْدِي يَا مَوْلَايَ مَا يَحِقُّ لَكَ بِهِ جُهْدِي وَ شُكْرِي لِحُسْنِ عَمَلِكَ وَ بَلَاءَتِكَ الْقَدِيمِ عِنْدِي وَ تَطَاهُرِ نِعْمَاتِكَ عَلَيَّ وَ تَتَابَعِ أَيَادِيكَ لَدَيَّ لَمْ أَبْلُغْ إِحْرَارَ حَظِّي وَ لَا إِصْلَاحَ نَفْسِي

My Master! You^{-azwj} have Dealt with me what is rightful for You^{-azwj} of my efforts with it and my gratitude for Your^{-azwj} excellent Pardon, and Your^{-azwj} ancient Trials with me, and Manifesting Your^{-azwj} bounties upon me, and Your^{-azwj} successive Favours to me. I have not reached the achievement of my share nor rectification of myself!

وَ لَكِنَّكَ يَا مَوْلَايَ بَدَأْتَنِي أَوْلَا بِإِحْسَانِكَ فَهَدَيْتَنِي لِدِينِكَ وَ عَرَّفْتَنِي نَفْسَكَ وَ نَبَّيْتَنِي فِي أُمُورِي كُلِّهَا بِالْكَفَايَةِ وَ الصَّنْعَ لِي فَصَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ وَ مَنَعْتَ مِنِّي مَخْدُورَ الْفَضَاءِ فَلَسْتُ أَذْكَرُ مِنْكَ إِلَّا جَمِيلًا وَ لَمْ أَرْ مِنْكَ إِلَّا تَفْضِيلًا

But, O my Master, You^{-azwj} initiated me first with Your^{-azwj} Favours, so You^{-azwj} Guided me to Your^{-azwj} religion, and Introduced me to Yourself^{-azwj} and Affirmed me in all my affairs with the

⁹⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 8

sufficiency and the goodly Dealings to me! You^{-azwj} Turned away from me the hardships of the afflictions and Prevented from me the hazards of the Decrees, so I don't remember from You^{-azwj} except beauty and I did not see from You^{-azwj} except Graciousness!

يَا إِلَهِي كَمْ مِنْ بَلَاءٍ وَ جَهْدٍ صَرَفْتَهُ عَنِّي وَ أَرْتَيْتَنِيهِ فِي غَيْرِي وَ كَمْ مِنْ نِعْمَةٍ أَفْرَزْتَ بِهَا عَيْنِي وَ كَمْ مِنْ صَنِيعَةٍ شَرِيفَةٍ لَكَ عِنْدِي

O my God^{-azwj}! How many from afflictions and hardships You^{-azwj} have Turned away from me and I have seen these in others, and how many bounties my eyes have been delighted with, and how many noble dealings there are from You^{-azwj} with me!

إِلَهِي أَنْتَ الَّذِي تُجِيبُ عِنْدَ الْإِضْطِرَارِ دَعْوَتِي وَ أَنْتَ الَّذِي تُنْقِصُ عِنْدَ الْعُمُومِ كُرْبَتِي وَ أَنْتَ الَّذِي تَأْخُذُ لِي مِنَ الْأَعْدَاءِ بِظُلَامَتِي فَمَا وَجَدْتُكَ وَ لَا أَجِدُكَ بَعِيداً مِنِّي حِينَ أُرِيدُكَ وَ لَا مُتَقَبِضاً عَنِّي حِينَ أَسْأَلُكَ وَ لَا مُعْرِضاً عَنِّي حِينَ أَدْعُوكَ

My God^{-azwj}! You^{-azwj} are the One Who Answers my supplication during the desperation, and You^{-azwj} are the One Who Relieves my distress during the sadness, and You^{-azwj} are the One Who Takes for me my grievances from the enemies! I have not found You^{-azwj} nor do I find You^{-azwj} distant from me whenever I want You^{-azwj}, nor Withdrawn from me when I ask You^{-azwj}, nor Turning away from me when I supplicate to You^{-azwj}!

فَأَنْتَ إِلَهِي أَجِدُ صَنِيعَكَ عِنْدِي مُحْتَمُوداً وَ حُسْنَ بَلَائِكَ عِنْدِي مُوجُوداً وَ جَمِيعَ فِعْلِكَ عِنْدِي جَمِيلاً يَحْمَدُكَ لِسَانِي وَ عَقْلِي وَ جَوَارِحِي وَ جَمِيعَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي

You^{-azwj} are my God^{-azwj}! I find Your^{-azwj} Dealings with me as praise-worthy, and Your^{-azwj} good Trials with me existent, and entirety of Your^{-azwj} Actions with me as beautiful! My tongue praises You^{-azwj} and so does my intellect, and my limbs, and entirety of what the earth carries from me!

يَا مَوْلَايَ أَسْأَلُكَ بِنُورِكَ الَّذِي اسْتَفْقَمْتَهُ مِنْ عَظَمَتِكَ وَ عَظَمَتِكَ الَّتِي اسْتَفْقَمْتَهَا مِنْ مَبِيتِكَ

O my Master! I ask You^{-azwj} by Your^{-azwj} Noor which You^{-azwj} Derived from Your^{-azwj} Magnificence, and Your^{-azwj} Magnificence which You^{-azwj} Derived from Your^{-azwj} Desire!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي عَلَا أَنْ تَمُنَّ عَلَيَّ بِوَجْهِ شُكْرِي نِعْمَتَكَ رَبِّ مَا أَحْرَصَنِي عَلَى مَا زَهَدْتَنِي فِيهِ وَ حَسْبْتَنِي عَلَيْهِ إِنْ لَمْ تُعْجِبْ عَلَيَّ دُنْيَايَ بِزُهْدٍ وَ عَلَيَّ آخِرَتِي بِتَقْوَى هَلَكْتُ

And I ask You^{-azwj} by Your^{-azwj} Name which is Exalted, to Confer upon me obligating my thanking for You^{-azwj} bounties! Lord^{-azwj}, how much is my eagerness upon what You^{-azwj} have Made me ascetic regarding it and Urged me upon it! If You^{-azwj} don't Assist me upon my world with asceticism, and upon my Hereafter with piety, I will be destroyed!

رَبِّي دَعْتَنِي دَوَاعِي الدُّنْيَا مِنْ حَزْبِ الْبَسَاءِ وَ الْبَيْنِ فَأَجَبْتُنِي سَرِيعاً وَ رَكَنْتُ إِلَيْهَا طَائِعاً وَ دَعْتَنِي دَوَاعِي الْآخِرَةِ مِنَ الزُّهْدِ وَ الْإِجْتِهَادِ فَكَبَّرْتُ لَهَا وَ لَمْ أَسَارِعْ إِلَيْهَا مُسَارِعَتِي إِلَى الْحَطَامِ الْهَامِدِ وَ الْهَشِيمِ الْبَائِدِ وَ السَّرَابِ الدَّاهِبِ عَنْ قَلِيلٍ

My Lord^{-azwj}! Attractions of the world have called me, from wealth, the women and the sons, so I responded to these swiftly and inclined to these willingly, and attractions of the Hereafter

called me, from the asceticism and the striving, but I hesitated to these and was not quick to these as my quickness was to the crumbling debris, and the distant wildfire, and the mirage vanishing shortly!

رَبِّ خَوْفَتْنِي وَ شَوْقَتْنِي وَ اِحْتَجَجْتْ عَلَيَّ فَمَا جِئْتُكَ حَقَّ خَوْفِكَ وَ اَخَافُ اَنْ اَكُونُ قَدْ تَنَبَّطْتُ عَنِ السَّعْيِ لَكَ وَ تَهَاوَنْتُ بِشَيْءٍ مِنْ اِحْتِجَابِكَ

Lord-azwj! You-azwj Frightened me and Excited me, and You-azwj Veiled upon me, but I did not fear You-azwj as is right to fear You-azwj, and I fear that I might be sluggish from striving for You-azwj, and been deficient with something from Your-azwj Arguments!

اللَّهُمَّ فَاجْعَلْ فِي هَذِهِ الدُّنْيَا سَعْيِي لَكَ وَ فِي طَاعَتِكَ وَ اِمْلَأْ قَلْبِي خَوْفَكَ وَ حَوْلْ تَثْبِيطِي وَ تَهَاوُنِي وَ تَفْرِيطِي وَ كُلَّ مَا اَخَافُهُ مِنْ نَفْسِي فَرَقًا مِنْكَ وَ صَبْرًا عَلَيَّ طَاعَتِكَ وَ عَمَلًا بِهِ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ وَ اجْعَلْ جُنَّتِي مِنَ الْخَطَايَا حَصِينَةً وَ حَسَنَاتِي مُضَاعَفَةً فَإِنَّكَ تُضَاعِفُ لِمَنْ تَشَاءُ

O Allah-azwj! Make my striving in this world to be for You-azwj and in obedience to You-azwj, and Fill my heart with fear of You-azwj, and Transfer my slackness, and my taking it easy, and my excessiveness, and all what I fear from myself separating from You-azwj, and to be patient upon obedience to You-azwj and working with it, O with the Majesty and the Benevolence, and Make my shield from the sins a fortress, and my good deeds multiplied, surely, You-azwj Multiply for the one You-azwj Desire to!

اللَّهُمَّ اجْعَلْ دَرَجَاتِي فِي الْجَنَانِ رَفِيعَةً وَ اَعُوذُ بِكَ رَبِّي مِنْ رَفِيعِ الْمَطْعَمِ وَ الْمَشْرَبِ وَ اَعُوذُ بِكَ مِنْ شَرِّ مَا اَعْلَمُ وَ مِنْ شَرِّ مَا لَا اَعْلَمُ

O Allah-azwj! Make my ranks in the Gardens to be lofty, and I seek Refuge with You-azwj, my Lord-azwj, the food and the drinks to be raised away, and I seek Refuge from evil what I know and from evil of what I don't know!

وَ اَعُوذُ بِكَ مِنْ الْفَوَاحِشِ كُلِّهَا مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ اَعُوذُ بِكَ رَبِّي اَنْ اَشْتَرِيَ الْجُهْلَ بِالْعِلْمِ كَمَا اشْتَرَى غَيْرِي اَوْ السَّقْفَةَ بِالْحِلْمِ اَوْ الْجُرْعَ بِالصَّبْرِ اَوْ الضَّلَالََةَ بِالْهُدَى اَوْ الْكُفْرَ بِالْاِيْمَانِ

And I seek Refuge with You-azwj from all the immoralities, whatever are apparent from these and what are hidden, and I seek Refuge with You-azwj, my Lord-azwj, from buying the ignorance with (selling) the knowledge like what others have bought, or (buying) the foolishness for the forbearance, or (buying) the panic for the patience, or (buying) the straying for the Guidance, or (buying) the Kufir for the Eman!

يَا رَبِّ مَنْ عَلَيَّ بِذَلِكَ فَإِنَّكَ تَتَوَلَّى الصَّالِحِينَ وَ لَا تُضِيعُ أَجْرَ الْمُحْسِنِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Lord-azwj! Confer upon me with that, for You-azwj are in Charge of the righteous ones, and do not Waste the Recompense of the good doers, and the Praise is for Allah-azwj, Lord-azwj of the worlds!⁹⁵

وَ مِنْ ذَلِكَ دُعَاءٌ لِمَوْلَانَا وَ مُقْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عِنْدَ اِثْبَاءِ الْقِتَالِ يَوْمَ صِفِّينَ مِنْ كِتَابِ صِفِّينَ لِعَبْدِ الْعَزِيزِ الْجُلُودِيِّ مِنْ أَصْحَابِنَا رَحِمَهُ اللهُ تَعَالَى

⁹⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 a

And from that –

A supplication of our Master and our leader Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} at the beginning of the fighting on the day of (battle of) Siffeen, from ‘Kitab Siffeen’ of Abdul Aziz Jaloudy, from our companions, may Allah^{-azwj} the Exalted Mercy him.

قَالَ فَلَمَّا زَحَفُوا بِاللَّوَاءِ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He said, ‘When they marched with the flags Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} Progeny^{-asws}, said: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ إِنَّا نَعْبُدُكَ وَ إِنَّا نَسْتَعِينُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا أَحَدُ يَا صَمَدُ يَا إِلَهَ مُحَمَّدٍ إِنَّكَ تَقْلَتِ الْأَقْدَامَ وَ أَفْضَتِ الْقُلُوبَ وَ شَخَّصَتِ الْأَبْصَارَ وَ مَدَّتِ الْأَعْنَاقَ وَ طَلَبَتِ الْحَوَائِجَ وَ رَفَعَتِ الْأَيْدِي

O Allah^{-azwj}! ***(It is) You we worship and You do we seek Assistance (from) [1:5].*** O Allah^{-azwj}! O Beneficent! O Merciful! O First! O Solid! O God^{-azwj} of Muhammad^{-saww}! To You^{-azwj} the feet are walking, and the hearts are pouring, and the sights are gazing, and the necks are extended, and the needs are sought, and the hands are raised!

اللَّهُمَّ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

O Allah^{-azwj}! ***‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]!***

ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ ثَلَاثًا.

Then he^{-asws} said: ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’ – thrice”⁹⁶

وَ مِنْ ذَلِكَ فِي رِوَايَةٍ مِنْ كِتَابِ الْجُلُودِيِّ قَالَ: كَانَ عَلِيٌّ نُبُّ أَبِي طَالِبٍ ع إِذَا سَارَ إِلَى الْقِتَالِ ذَكَرَ اسْمَ اللَّهِ تَعَالَى حَتَّى يَرْكَبَ ثُمَّ يَقُولُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ الْحَمْدُ لِلَّهِ عَلَى نِعْمِهِ عَلَيْنَا وَ فَضْلِهِ الْعَظِيمِ عِنْدَنَا

And from that, in a report from the book of Al Jaloudy who said,

‘It so happened, whenever Ali^{-asws} Bin Abu Talib^{-asws} travelled to the battle, he^{-asws} mentioned the Name of Allah^{-azwj} the Exalted until he^{-asws} rode, then he^{-asws} said: ***‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14]!*** The Praise is for Allah^{-azwj} upon His^{-azwj} bounties upon us and His^{-azwj} Mighty Grace with us!

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ بِعَلَّةِ رَسُولِ اللَّهِ ص وَ يَرْفَعُ يَدَيْهِ وَ يَدْعُو الدُّعَاءَ الْأَوَّلَ وَ فِيهِ تَقْدِيمٌ وَ تَأْخِيرٌ.

⁹⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 b

Then he^{-asws} faced the Qiblah with the mule of Rasool-Allah^{-saww} and raised his^{-asws} hands and supplicated the first supplication, and in it there is advancement and delaying (of the words”^{.97}

فَصَلَّى: وَجَدْتُ فِي آخِرِ كِتَابِ قَالِيهِ نَصْفُ ثَمَنِ الْوَرَقِ بِحِطِّ ابْنِ الْبَاقِلَانِيِّ الْمُنْكَلِمِ النَّحْوِيِّ مَنَاماً بَعَثَ خَطِّهِ هَذَا لَفْظُهُ حَدَّثَنِي السَّيِّدُ الْأَجَلِيُّ الْأَوْحَدُ الْعَالِمُ مُؤَيَّدُ الدِّينِ شَرَفُ الْقَضَاةِ عَبْدُ الْمَلِكِ أَدَامَ اللَّهُ عُلُوَّهُ أَنَّهُ كَانَ مَرِيضاً فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ ع وَكَأَنَّهُ قَدْ نَزَلَ مِنَ الْهَوَاءِ فَأَرَادَ أَنْ يَسْأَلَهُ الدُّعَاءَ لِكُونِهِ مَرِيضاً فَلَمْ يَسْأَلْهُ

Detail – I found in end of a book, covering half of eight pages in handwriting of Ibn Al Baqilany, the speaker of syntax with another of his handwriting, this wording,

‘It is narrated to me by the Seyyid, the most majestic, the foremost scholar, supporter of religion, nobility of the judgments, Abdul Malik, may Allah^{-azwj} Makes his exaltedness permanent. He was sick, so Amir Al-Momineen^{-asws} came and it was as if he^{-asws} had descended from the air. He wanted to ask him^{-asws} the supplication for his being sick, but did not ask him^{-asws}.

فَقَالَ لَهُ الشِّفَاءَ وَ مَرَّ يَدُهُ عَلَى ذِرَاعِهِ الْأَيْمَنِ ثُمَّ قَالَ لَهُ قُلْ ثَلَاثَ مَرَّاتٍ يَحْفَظُكَ اللَّهُ بِهَا

He^{-asws} said to him: ‘The healing!’, and passed his^{-asws} hand upon his right arm, then said to him: ‘Say three times, Allah^{-azwj} will Protect you due to it! Say: -

قُلْ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَوْضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

‘I seek Refuge of Allah^{-azwj} from the Pelted Satan^{-la}! **Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173].** I seek Refuge from the Pelted Satan^{-la}, **and I entrust my matters to Allah, surely Allah Sees the servants’ [40:44]**’.

قُلْ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَ مَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

Say, ‘I seek Refuge from the Pelted Satan^{-la}! **Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, and He is the Mighty, the Wise [35:2]**!’

وَ إِذَا قُلْتِ الَّذِينَ آيَاتُ اللَّهِ تَعَالَى فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ

And when you say the Verse: **Those [3:173], Allah^{-azwj} Exalted Says: So they returned with a Favour from Allah and (His) Grace. No evil touched them [3:174].**

وَ إِذَا قُلْتِ أَوْضُ أَمْرِي إِلَى اللَّهِ قَالَ اللَّهُ تَعَالَى فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكْرُوهًا وَ حَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

⁹⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 c

And when you say: **and I entrust my matters to Allah, [40:44]**, Allah^{-azwj} the Exalted Says: **So Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45].**

وَ إِذَا قُلْتُمْ مَا يَفْتَحُ اللَّهُ الْآيَةَ وَ هَذَا الْإِيمَانُ النَّامُ

And when you say the Verse: **Whatever Mercy Allah Opens [35:2]**, and this is the complete Eman'.

هَذَا تَفْسِيرُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ

This is interpretation by Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws!}

أَقُولُ أَنَا وَ قَدْ سَقَطَ تَمَامُ تَفْسِيرِ الْآيَةِ الْآخِرَةِ.

I am saying, 'And the complete interpretation of the last Verse has been dropped'⁹⁸

وَ مِنْ ذَلِكَ دُعَاؤُ مَوْلَانَا وَ مُقْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمَ الْهَرِيرِ بِصِفِّينَ رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ فِي كِتَابِ الدُّعَاءِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمَسْمَعِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ وَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرِ بْنِ وَهْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحُسَيْنِ بْنِ شَمُونِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ التُّعْمَانِ الْأَحْوَلِ

And from that is a supplication of our Master and our leader Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} on the day of Al-Hareer at Siffeen, by our chain to Sa'ad Bin Abdullah in 'Kitab Al Dua'. He said, 'It is narrated to me by Muhammad Bin Abdullah Al-Masmaie, from Abdullah Bin Abdul Rahman Al-Asamma, and it is narrate to me by Musa Bin Ja'far Bin Wahb Al-Baghdady, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abu Ja'far Muhammad Bin Al-Numan Al-Ahowl,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَعَا أَمِيرَ الْمُؤْمِنِينَ ع يَوْمَ الْهَرِيرِ حِينَ اشْتَدَّ عَلَى أَوْلِيَائِهِ الْأَمْرُ دُعَاءُ الْكَرْبِ مِنْ دَعَا بِهِ وَ هُوَ فِي أَمْرِ قَدْ كَرِهَهُ وَ عَمَّهُ نَجَّاهُ اللَّهُ مِنْهُ وَ هُوَ

'From Abu Abdullah^{-asws} having said: 'A supplication of Amir Al-Momineen^{-asws} on the day of Al-Hareer when the matter intensified upon his^{-asws} friends, the supplication of distress. One who supplicates with it while he is in a matter which has distressed him and saddened him, Allah^{-azwj} would Rescue him from it, and it is: -

اللَّهُمَّ لَا تُحِبِّبْ إِلَيَّ مَا أَبْغَضْتَ وَ لَا تُبْغِضْ إِلَيَّ مَا أَحْبَبْتَ

O Allah^{-azwj}! Do not Make it beloved to Me^{-azwj} what You^{-azwj} Hate, nor Make it hateful to me what You^{-azwj} Love!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَرْضَى سَخَطَكَ أَوْ أَسْخَطَ رِضَاكَ أَوْ أَرُدَّ قِضَاءَكَ أَوْ أَعْدُو قَوْلَكَ أَوْ أَنْصَحَ أَعْدَاءَكَ أَوْ أَعْدُو أَمْرَكَ فِيهِمْ

⁹⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 d

O Allah-azwj! I seek Refuge with You-azwj from exposing to Your-azwj Annoyance or from my being annoyed with Your-azwj Satisfaction, or rejecting Your-azwj Decree, or opposing Your-azwj Word, or advising Your-azwj enemies, or opposing Your-azwj Command regarding them!

اللَّهُمَّ مَا كَانَ مِنْ عَمَلٍ أَوْ قَوْلٍ يُقْرَبُنِي مِنْ رِضْوَانِكَ وَ يُبَاعِدُنِي مِنْ سَخَطِكَ فَصَيِّرْ لِي وَ اِحْمِلْنِي عَلَيْهِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Whatever action or word drawing me closer to Your-azwj Satisfaction and distancing me from Your-azwj Annoyance, Make me come to it and Carry me upon it, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ لِسَانًا ذَاكِرًا وَ قَلْبًا شَاكِرًا وَ يَقِينًا صَادِقًا وَ إِيمَانًا خَالِصًا وَ حَسَدًا مُتَوَاضِعًا وَ ارْزُقْنِي مِنْكَ حُبًّا وَ ادْخُلْ قَلْبِي مِنْكَ رُغْبًا

O Allah-azwj! I ask You-azwj for a tongue doing Zikr, and a thankful heart, and truthful certainty, and sincere Eman, and humble body, and Grace me Love from You-azwj and Insert into my hear Awe from You-azwj!

اللَّهُمَّ فَإِنْ تَرَحَّمْتَنِي فَقَدْ حَسُنَ ظَنِّي بِكَ وَ إِنْ تَعَذَّبْتَنِي فَبِظُلْمِي وَ جُورِي وَ جُرْمِي وَ إِسْرَافِي عَلَى نَفْسِي فَلَا عُذْرَ لِي إِنْ اعْتَذَرْتُ وَ لَا مُكَافَأَةَ أَحْتَسِبُ بِهَا

O Allah-azwj! If You-azwj Mercy me, my thoughts with You-azwj are good, and if You-azwj Punish me, it would be due to my injustices and my tyranny and my crimes and my extravagance upon myself. So, there is no excuse for me that I can apologise to You-azwj with, nor are reciprocation I can be anticipating with!

اللَّهُمَّ إِذَا حَضَرَتِ الْأَجَالَ وَ تَفِدَّتِ الْأَيَّامُ وَ كَانَ لَا بُدَّ مِنْ لِقَائِكَ فَأَوْجِبْ لِي مِنَ الْجَنَّةِ مَنْزِلًا يَعْطِينِي بِهِ الْأَوْلُونَ وَ الْأَجْرُونَ لَا حَسْرَةَ بَعْدَهَا وَ لَا زَفِيقَ بَعْدَ رَفِيقِهَا فِي أَكْرَمِهَا مَنْزِلًا

O Allah-azwj! When the deaths present and the days deplete, and there was no escape from meeting You-azwj, Obligate a dwelling for me from the Paradise, (to which) the former ones and the latter ones would envy me with it, there being no regret after it nor any friend after its friends in most honourable of dwellings!

اللَّهُمَّ أَلْبِسْنِي حُشُوعَ الْإِيمَانِ بِالْعَزِّ قَبْلَ حُشُوعِ الدَّلِّ فِي النَّارِ أَنِّي عَلَيْكَ رَبِّ أَحْسَنَ النَّتَاءِ لِأَنَّ بَلَاءَكَ عِنْدِي أَحْسَنُ الْبَلَاءِ

O Allah-azwj! Clothe me with fearfulness of the Eman with the honour before fearfulness of the humiliation in the Hellfire! I laud upon You-azwj Lord, the most excellent of the laudation, because Your-azwj afflictions (trials) in my view are most excellent of the trials!

اللَّهُمَّ فَأَذِقْنِي مِنْ عَوْنِكَ وَ تَأْيِيدِكَ وَ تَوْفِيقِكَ وَ رِفْدِكَ وَ ارْزُقْنِي شَوْقًا إِلَى لِقَائِكَ وَ نَصْرًا فِي نَصْرِكَ حَتَّى أَجِدَ حَلَاوَةَ ذَلِكَ فِي قَلْبِي وَ اغْرِمْ لِي عَلَى أَشَدِّ أُمُورِي فَقَدْ تَرَى مَوْقِفِي وَ مَوْقِفَ أَصْحَابِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي

O Allah-azwj! Make me taste from Your-azwj Assistance, and Your-azwj Support, and Your-azwj Inclination, and Your-azwj provision, and Grace me yearning to meeting You-azwj, and help from Your-azwj Help until the sweetness of that is in my heart, and Determine for me upon Guiding my affairs! You-azwj can See my pausing and pausing of my companions, and nothing from my affairs is hidden from You-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّصْرَ الَّذِي نَصَرْتَ بِهِ رَسُولَكَ وَفَرَّقْتَ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ حَتَّى أَقْمَتَ بِهِ دِينَكَ وَأَفْلَجْتَ بِهِ حُجَّتَكَ يَا مَنْ هُوَ لِي فِي كُلِّ مَقَامٍ

O Allah^{-azwj}! I ask You^{-azwj} for the victory which You^{-azwj} Granted to Your^{-azwj} Rasool^{-saww} and You^{-azwj} Differentiated by it between the truth and the falsehood until I established Your^{-azwj} religion with it, and clarify Your^{-azwj} Arguments with it! O One Who is for me in every place!

وَدَكَرَ سَعْدُ بْنُ عَبْدِ اللَّهِ أَنَّ هَذَا الدُّعَاءَ دَعَا بِهِ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ قَبْلَ رَفْعِ الْمَصَاحِفِ الشَّرِيفَةِ

And Sa'd Bin Abdullah mentioned, 'This supplication, Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, supplicated with it before the noble Qurans were raised (in the battle of Siffeen)'.
 ثُمَّ قَالَ مَا مَعْنَاهُ أَنَّ إِبْلِيسَ صَرَخَ صَرْخَةً سَمِعَهَا بَعْضُ الْعَسْكَرِ يُشِيرُ عَلَى مُعَاوِيَةَ وَأَصْحَابِهِ بِرَفْعِ الْمَصَاحِفِ الْجَلِيلَةِ لِلْحَيْلَةِ فَأَجَابَهُ الْخَوَارِجُ لِمُعَاوِيَةَ إِلَى شُبُهَاتِهِ فَرَفَعُوهَا فَاخْتَلَفَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَ كَمَا اخْتَلَفُوا فِي طَاعَةِ رَسُولِ اللَّهِ ص فِي حَيَاتِهِ فَدَعَا عَ فَقَالَ

Then he said, 'What it means that Iblees^{-la} shouted a shout that some of the soldiers hears, indicating to Muawiya and his companions to raise the majestic Qurans as a trick. The Kharijites responded to him^{-la} for Muawiya to his confusion. The companions of Amir Al-Momineen Ali^{-asws} differed just as they had differed in obedience to Rasool-Allah^{-saww} during his^{-saww} lifetime. So, he^{-asws} supplicated saying: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ مِنْ جَهْدِ الْبَلَاءِ وَمِنْ ثَمَاتِهِ الْأَعْدَاءِ

'O Allah^{-azwj}! I ask You^{-azwj} for the well-being from hardship of the afflictions and from gloating by the enemies!

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَزَكِّ عَمَلِي وَاغْسِلْ خَطَايَايَ فَإِنِّي ضَعِيفٌ إِلَّا مَا قُوِّتُ وَأَقْسِمُ لِي جَلْمًا تَسُدُّ بِهِ بَابَ الْجَهْلِ وَعِلْمًا تُفَرِّجُ بِهِ الْجَهْلَاتِ وَبِقِيْنًا تُذْهِبُ بِهِ الشُّكَّ عَنِّي وَفَهْمًا تُخْرِجُنِي بِهِ مِنَ الْفِتَنِ الْمُعْضِلَاتِ وَنُورًا أَمْشِي بِهِ فِي النَّاسِ وَأَهْتَدِي بِهِ فِي الظُّلُمَاتِ

O Allah^{-azwj}! Forgive my sins for me and Purify my deeds, and Wash my sins, for I am weak except what You^{-azwj} have Strengthened, and Apportion forbearance for me to close the ignorance, and knowledge to relieve the ignorance, and certainty to remove the doubts from me, and understanding to extract me from the dilemmas of the Fitna, and Noor I can walk with among the people, and be guided by it in the darknesses!

اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصْرِي وَشَعْرِي وَبَشْرِي وَقَلْبِي صَلَاحًا بَاقِيًا تَصْلُحُ بِهَا مَا بَقِيَ مِنْ جَسَدِي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ

O Allah^{-azwj}! Rectify for me my hearing, and my sight, and my hair, and my skin, and my heart, a lasting rectification rectifying by it what remains from my body! I ask You^{-azwj} for the rest at the death, and Pardon during the Reckoning!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَيَّ عَمَلٍ كَانَ أَحَبَّ إِلَيْكَ وَأَقْرَبَ لَدَيْكَ أَنْ تُسْتَعْمِلَنِي فِيهِ أَبَدًا ثُمَّ لَقِّنِي أَشْرَفَ الْأَعْمَالِ عِنْدَكَ وَآتِنِي فِيهِ قُوَّةً وَصِدْقًا وَجِدًّا وَعَزْمًا مِنْكَ وَنَشَاطًا ثُمَّ اجْعَلْنِي أَعْمَلُ ابْتِغَاءَ وَجْهِكَ وَمَعَاشَةً فِيمَا آتَيْتَ صَالِحِي عِبَادِكَ

O Allah-azwj! I ask You-azwj, whichever deed was more Beloved to You-azwj and closest to You-azwj, to Utilise me in it, for ever, then Teach me the noblest of deeds with You-azwj, and Grant me strength, truthfulness, and effort, and determination from You-azwj, and activity in it, then Make me work seeking Your-azwj Face, and livelihood in what I do being betterment of Your-azwj servants!

ثُمَّ اجْعَلْنِي لَا أَشْتَرِي بِهِ ثَمَنًا قَلِيلًا وَلَا أَتَبْتَغِي بِهِ بَدَلًا وَلَا تُعَيِّرُهُ فِي سَرَاءٍ وَلَا ضَرَاءٍ وَلَا كَسَلًا وَلَا نِسْيَانًا وَلَا رِيَاءً وَلَا سُمْعَةً حَتَّى تَتَوَقَّأَنِي عَلَيْهِ وَارْزُقْنِي أَشْرَفَ الْقَتْلِ فِي سَبِيلِكَ أَنْصُرَكَ وَ أَنْصُرُ رَسُولَكَ أَشْتَرِي الْحَيَاةَ الْبَاقِيَةَ بِالدُّنْيَا وَ أُغْنِي بِمَرْضَاةٍ مِنْ عِنْدِكَ

Then Make me not to take a small price for it, nor seek replacement with it, nor to change it neither during prosperity nor harm, nor have laziness, nor forgetfulness, nor showing off, nor reputation until You-azwj Cause me to die upon it, and Grace me noblest of killings in Your-azwj way helping You-azwj and helping Your-azwj Rasool-sawww, buying the ever-lasting life by (selling) the world, and Enrich me with Satisfaction from Your-azwj Presence!

اللَّهُمَّ وَ أَسْأَلُكَ قَلْبًا سَلِيمًا حَفِيظًا مُبِينًا يَعْرِفُ الْمَعْرُوفَ فَيَسْتَبِهُهُ وَ يُنْكِرُ الْمُنْكَرَ فَيَجْتَنِبُهُ لَا فَاجِرًا وَلَا شَقِيًّا وَلَا مُرْتَابًا يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مَنْ سَبَقَتْ رَحْمَتُهُ غَضَبَهُ

O Allah-azwj, and I ask You for a sound heart, guarding, penitent, recognising the acts of kindness to is pursues it, and denies the evil so it shuns it, not immoral, nor wretched, nor suspicious! O Extender of the Hands with the Mercy! O One Whose Mercy Drops His-azwj Anger!

أَسْأَلُكَ أَنْ تَجْعَلَ حَيَاتِي زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَ اجْعَلَ الْوَفَاةَ نَجَاةً لِي مِنْ كُلِّ شَرٍّ وَ احْتِمِ لِي عَمَلِي بِالشَّهَادَةِ يَا عُدَّتِي فِي كُرْبَتِي وَ يَا صَاحِبِي فِي حَاجَتِي وَ وَلِيِّي فِي نِعْمَتِي

I ask You-azwj to Make an increase in my life for me and in every goodness, and Make the death as salvation for me from every evil, and End my deeds for me with the martyrdom! O my weapon in my distress, and O my Companion in my need and my Guardian regarding my bounties!

وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي شُكْرَ نِعْمَتِكَ وَ صَبْرًا عَلَى بَلِيَّتِكَ وَ رِضًا بِقَدْرِكَ وَ تَصَدِيقًا بِوَعْدِكَ وَ حِفْظًا لِوَعْدِيكَ وَ وَرَعًا وَ تَوَكُّلاً عَلَيْكَ وَ اعْتِصَامًا بِجَنَابِكَ وَ تَمَسُّكًا بِكِتَابِكَ وَ مَعْرِفَةً بِحَقِّكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ نَشَاطًا لِذِكْرِكَ مَا اسْتَعْمَرْتَنِي فِي أَرْضِكَ

And I ask You-azwj to Grace me thanking for Your-azwj bounties, and patience upon Your-azwj Afflictions, and satisfaction with Your-azwj Determination, and ratification of Your Promise, and guardian for Your-azwj Advice, and devoutness, and reliance upon You-azwj, and holding on to Your-azwj rope, and adhering with Your-azwj Book, and recognition of Your-azwj rights, and strength among Your-azwj servants, and activeness for Your-azwj Zikr for as long are You-azwj Cause me to live in Your-azwj earth!

فَإِذَا كَانَ مَا لَا بُدَّ مِنْهُ الْمَوْتُ فَاجْعَلْ مَنِيَّتِي قَتْلًا فِي سَبِيلِكَ بِيَدِ شَرِّ خَلْقِكَ وَ اجْعَلْ مَصِيرِي فِي الْأَحْيَاءِ الْمَرْزُوقِينَ عِنْدَكَ فِي دَارِ الْحَيَاةِ:

When the death was what there is no escape from it, Make my wish to be killed in Your-azwj way by the hand of an evil one of your-azwj creatures, and Make my destination in the life being sustained in Your-azwj Presence in the House of life!

اللَّهُمَّ اجْعَلِ النُّورَ فِي بَصْرِي وَ الْيَقِينَ فِي قَلْبِي وَ خَوْفَكَ فِي نَفْسِي وَ ذِكْرَكَ عَلَى لِسَانِي

O Allah-azwj! Make the Noor to be in my sight, and the certainty to be in my heart, and Your-azwj fear to be in my soul, and Your-azwj Zikr upon my tongue!

اللَّهُمَّ اجْعَلْ رَغْبَتِي فِي مَسْأَلَتِي إِيَّاكَ رَغْبَةً أَوْلِيَاءِكَ فِي مَسْأَلِهِمْ وَ اجْعَلْ رَهْبَتِي إِيَّاكَ فِي اسْتِحْجَارَتِي مِنْ عَذَابِكَ رَهْبَةً أَوْلِيَاءِكَ

O Allah-azwj! Make my desire to be in my asking You-azwj, (like) desire by Your-azwj friends in their asking, and Make my fear of You-azwj in my seeking shelter from Your-azwj Punishment, (like) fear by Your-azwj friends!

اللَّهُمَّ وَ اسْتَعْمِلْنِي فِي مَرْضَاتِكَ وَ طَاعَتِكَ عَمَلًا لَا أَتْرُكُ شَيْئًا مِنْ مَرْضَاتِكَ وَ طَاعَتِكَ مَخَافَةَ أَحَدٍ مِنْ خَلْقِكَ دُونَكَ

O Allah-azwj, and Utilise me to work in Your-azwj Pleasure and Your-azwj obedience, not leaving out anything from Your-azwj Satisfaction and Your-azwj obedience, not fearing anyone of Your-azwj creatures, apart from You-azwj!

اللَّهُمَّ مَا آتَيْتَنِي مِنْ خَيْرٍ فَآتِنِي مَعَهُ شُكْرًا تُحْدِثُ بِهِ لِي ذِكْرًا وَ أَحْسِنْ لِي بِهِ ذُخْرًا وَ مَا زَوَيْتَ عَنِّي مِنْ عَطَاءٍ آتَيْتَنِي عَنْهُ غَنًى فَاجْعَلْ لِي فِيهِ أَجْرًا وَ آتِنِي عَلَيْهِ صَبْرًا

O Allah-azwj! Whatever good You-azwj Give me, Give me thanking You-azwj with it, to initiate for me doing Zikr due to it, and Make storage for me to be excellent due to it, and whatever You-azwj Impede from me of an award, Grant me needlessness from it and Make Recompense for me in it, and Give me patience upon it!

اللَّهُمَّ سُدِّ قَفْرِي فِي الدُّنْيَا وَ لَا تُلْهِئَنِي عَنْ عِبَادَتِكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُقْصِرْ رَغْبَتِي فِيمَا عِنْدَكَ

O Allah-azwj! Block my poverty in the world and do not Let me be distracted from worshipping You-azwj, nor forgetting Your-azwj Zikr, nor Cut short my desires regarding what is with You-azwj!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْغَمِّ وَ الْحَزَنِ وَ الْعَجْزِ وَ الْكَسَلِ وَ الْجُبْنِ وَ الْبُخْلِ وَ سُوءِ الْخُلُقِ وَ ضَلَعِ الدِّينِ وَ غَلْبَةِ الرِّجَالِ وَ غَلْبَةِ الْعُدُوِّ وَ تَوَالِي الْأَيَّامِ وَ مِنْ شَرِّ مَا يَعْمَلُ الظَّالِمُونَ فِي الْأَرْضِ وَ مِنْ بَلِيَّةٍ لَا أَسْتَطِيعُ عَلَيْهَا صَبْرًا

O Allah-azwj! I seek Refuge with You-azwj from the sadness, and the grief, and the incapability, and the laziness, and the cowardice, and the miserliness, and the evil manners, and heavy burden of debts, and prevailing by the men, and prevailing by the enemy, and turning around of the days, and from evil of what the unjust ones are working in the earth, and from affliction I am not able to have patience upon it!

وَ أَعُوذُ بِكَ مِنْ كُلِّ شَيْءٍ رَزَخَ بَيْنِي وَ بَيْنَكَ أَوْ بَاعَدَ مِنْكَ أَوْ صَرَفَ عَنِّي وَجْهَكَ أَوْ نَقَصَ بِهِ مِنْ حَظِّي عِنْدَكَ

And I seek Refuge with You-azwj from every thing creating a barrier between me and You-azwj, or distancing from You-azwj, or Turning Your-azwj Face away from me, or reducing by it from my share in Your-azwj Presence!

وَأَعُوذُ بِكَ أَنْ تَحُولَ خَطَايَايَ وَ ظُلْمِي أَوْ إِسْرَافِي عَلَى نَفْسِي وَ اتِّبَاعُ هَوَايَ وَ اسْتِعْمَالُ شَهْوَي دُونَ رَحْمَتِكَ وَ بَرَكَاتِكَ وَ مَوْعُودِكَ عَلَى نَفْسِكَ

And I seek Refuge with You^{-azwj} from turning to my sins and my injustices, or my extravagance upon myself and following the whims, and using my lustful desires rather than Your^{-azwj} Mercy and Your^{-azwj} Kindness, and Your^{-azwj} Grace, and Your^{-azwj} Blessings, and Your^{-azwj} Promises upon myself!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَاحِبِ سُوءٍ فِي الْمَغِيبِ وَ الْمَحْضَرِ فَإِنَّ قَلْبَهُ يَرَعَانِي وَ عَيْنَاهُ تَنْظُرَانِي وَ أُذُنَاهُ تَسْمَعَانِي إِنْ رَأَى حَسَنَةً أَطْفَأَهَا وَ إِنْ رَأَى سَيِّئَةً أَبْدَاهَا

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from a companion being evil in the absence and the presence, for his heart cares for me and his eyes are looking at me, and his ears listening to me. If he sees a good deed, he extinguishes (hides) it, and if he sees an evil deed, he reveals it!

وَ أَعُوذُ بِكَ مِنْ طَمَعٍ يُدِينِي إِلَى طَبَعٍ

I seek Refuge with You^{-azwj} from greed leading to impurity!

وَ أَعُوذُ بِكَ مِنْ ضَلَالَةٍ تُرِيدُنِي وَ مِنْ فِتْنَةٍ تَعْرِضُ لِي وَ مِنْ خَطِيئَةٍ لَا تُوْبَةُ مَعَهَا وَ مِنْ مَنْظَرٍ سُوءٍ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَالِدِ وَ عِنْدَ غَضَاةِ الْمَوْتِ

And I seek Refuge with You^{-azwj} straying regressing me, and from Fitna presenting to me, and from sins having no repentance with it, and from an evil scenario in the wife, and the wealth, and the children, and at the pangs of death!

وَ أَعُوذُ بِكَ مِنَ الْكُفْرِ وَ الشُّكِّ وَ الْبَغْيِ وَ الْحَمِيَّةِ وَ الْعَصَبِ

And I seek Refuge with You^{-azwj} from the Kufr, and the doubt, and the rebellion, and being zealous, and the anger!

وَ أَعُوذُ بِكَ مِنْ غِيٍّ يُطْعِمُنِي وَ مِنْ فَقْرٍ يُنْسِينِي وَ مِنْ هَوَى يُرِيدُنِي وَ مِنْ عَمَلٍ يُخْزِينِي وَ مِنْ صَاحِبٍ يُغْوِينِي

And I seek Refuge with You^{-azwj} from riches making me aggressive, and from poverty making me forgetful, and from whims regressing me, and from deed disgracing me, and from a companion deviating me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ يَوْمٍ أَوَّلُهُ فَرَعٌ وَ أَوْسَطُهُ وَجَعٌ وَ آخِرُهُ جَزَعٌ تَسْوَدُ فِيهِ الْوُجُوهُ وَ تَبْخَفُ فِيهِ الْأَكْبَادُ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of a Day, its beginning is panic, and its middle is painful, and its end is panic. The faces would be darkened during it, and the livers would be dry during it!

وَ أَعُوذُ بِكَ أَنْ أَعْمَلَ ذَنْبًا مُحِيطًا لَا تَغْفِرُهُ أَبَدًا وَ مِنْ ذَنْبٍ يَمْتَنِعُ خَيْرَ الْآخِرَةِ وَ مِنْ أَمَلٍ يَمْتَنِعُ خَيْرَ الْعَمَلِ وَ حَيَاةٍ تَمْتَنِعُ خَيْرَ الْمَمَاتِ

And I seek Refuge with You^{-azwj} from working a disappointing sin there being no Forgiveness for it, ever, and from a sin preventing the goodness of the Hereafter, and from wishes preventing the good deed, and life preventing the goodly death!

وَ أَعُوذُ بِكَ مِنَ الْجَهْلِ وَ الْهَزْلِ وَ مِنْ شَرِّ الْقَوْلِ وَ الْفِعْلِ وَ مِنْ سَقَمٍ يَشْغَلُنِي وَ مِنْ صِحَّةٍ تُلهِيَنِي

And I seek Refuge with You^{-azwj} from the ignorance, and the frivolities, and from the evil word and action, and from sickness pre-occupying me, and from good health distracting me!

وَ أَعُوذُ بِكَ مِنَ التَّعَبِ وَ النَّصَبِ وَ الْوَصَبِ وَ الضَّبْيِ وَ الضَّلَالَةِ وَ الْقَائِلَةِ وَ الذَّلَّةِ وَ الْمَسْكَنَةِ وَ الرِّبَاءِ وَ السُّمْعَةِ وَ النَّدَامَةِ وَ الْحَزْنَ وَ الْحُشُوعِ وَ الْبَغْيِ وَ الْفَيْتَنِ وَ مِنْ جَمِيعِ الْأَفَاتِ وَ السَّيِّئَاتِ وَ بَلَاءِ الدُّنْيَا وَ الْآخِرَةِ

And I seek Refuge with You^{-azwj} from the exhaustion, and the toil, and the chronic illness, and the constriction, and the straying, and the false word, and the humiliation, and the neediness, and the showing off, and the reputation, and the remorse, and the grief, and the humility, and the rebellion, and the Fitna, and from entirety of the afflictions and the evil deeds, and afflictions of the world and the Hereafter!

وَ أَعُوذُ بِكَ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

And I seek Refuge with You^{-azwj} from the immoralities, whatever is apparent from it and whatever is hidden!

وَ أَعُوذُ بِكَ مِنْ وَسْوَاسَةِ الْأَنْفُسِ بِمَا لَا تُحِبُّ مِنَ الْقَوْلِ وَ الْفِعْلِ وَ الْعَمَلِ

And I seek refuge with You^{-azwj} from insinuations of the soul from what You^{-azwj} don't Like, from the word, and the action, and the deed!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الْحَسِّ وَ اللَّبْسِ وَ مِنْ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ أَنْفُسِ الْجِنَّ وَ أَعْيُنِ الْإِنْسِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the Jinn, and the humans, and the hiss, and the touch, and from knockers at night and day, and breath of the Jinn and (evil) eye of the humans!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ لِسَانِي وَ مِنْ شَرِّ سَمْعِي وَ مِنْ شَرِّ بَصَرِي

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of my soul, and from evil of my tongue, and from evil of my hearing, and from evil of my sight!

وَ أَعُوذُ بِكَ مِنْ بَطْنٍ لَا يَشْبَعُ وَ مِنْ قَلْبٍ لَا يَجْشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ صَلَاةٍ لَا تُرْفَعُ

And I seek Refuge with You^{-azwj} from a belly not getting satiated, and from a heart not fearing, and from a supplication not being Heard, and Salat nor being raised!

اللَّهُمَّ لَا تَجْعَلْنِي فِي شَيْءٍ مِنْ عَذَابِكَ وَ لَا تَرُدَّنِي فِي ضَلَالَةٍ

O Allah-azwj! Do not Make me into anything from Your-azwj Punishment, nor Let me return into straying!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِشِدَّةِ مُلْكِكَ وَ عِزَّةِ قُدْرَتِكَ وَ عَظَمَةِ سُلْطَانِكَ وَ مِنْ شَرِّ خَلْقِكَ أَجْمَعِينَ

O Allah-azwj! I ask You-azwj by Intensity of Your-azwj Kingdom, and Might of Your-azwj Power, and Magnificence of Your-azwj Authority, and (I seek Refuge) from evil of all Your-azwj creatures!

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا الدُّعَاءُ وَ هُوَ لِكُلِّ أَمْرٍ مُهِمٍّ شَدِيدٍ وَ كَرِبٍ وَ هُوَ دُعَاءٌ لَا يُرَدُّ مَنْ دَعَا بِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then Abu Abdullah-asws said: ‘This is the supplication, and it is for every important matter and distress, and it is a supplication not rejected from the one supplication with it, of Allah-azwj the Exalted so Desires!’⁹⁹

دُعَاءُ آخَرَ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ يَوْمَ صِفِّينَ وَ جَدْنَاهُ وَ رَوَيْنَاهُ مِنْ كِتَابِ الدُّعَاءِ وَ الذِّكْرِ تَصْنِيفِ الْحُسَيْنِ بْنِ سَعِيدِ الْأَهْوَازِيِّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ

Another supplication of our Master Amir Al-Momineen-asws, may the Salawaat and the greeting be upon him-asws, on the day of (battle of) Siffeen. We found it and are reporting it from ‘Kitab Al-Dua Wa Al-Zikr’ authored by Al-Husayn Bin Saeed Al-Ahwazy, may Allah-azwj Mercy him, by his chain from Yaqoub Bin Shueyb,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَوْمَ صِفِّينَ

‘From Abu Abdullah-asws having said: ‘It was from a supplication by Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, on the day of Siffeen: -

اللَّهُمَّ رَبِّ هَذَا السُّقُوفِ الْمَكْفُوفِ الْمَحْفُوظِ الَّذِي جَعَلْتَهُ مَغِيضَ اللَّيْلِ وَ النَّهَارِ وَ جَعَلْتَ فِيهَا تَجَارِي الشَّمْسِ وَ الْقَمَرِ وَ مَنَازِلَ الْكَوَاكِبِ وَ النُّجُومِ وَ جَعَلْتَ سَاكِنَةَ سَبْطًا مِنَ الْمَلَائِكَةِ لَا يَسْأَمُونَ الْعِبَادَةَ

‘O Allah-azwj! Lord-azwj of this raised ceiling (sky), the Withheld, the Preserved which You-azwj have Made it a shelter for the night and the day, and made in it flowing of the sun and the moon, and stages of the planets and the stars, and You-azwj Made its dwellers tribes of Angels not getting tired of the worship!

وَ رَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَارًا لِلنَّاسِ وَ الْأَنْعَامِ وَ الْهَوَامِّ وَ مَا نَعْلَمُ وَ مَا لَا نَعْلَمُ بِمَا يُرَى وَ بِمَا لَا يُرَى مِنْ خَلْقِكَ الْعَظِيمِ

And Lord-azwj of this earth which You-azwj Made it a settlement for the people, and the cattle, and the vermin, and what we know and what we don’t know, from what is seen and from what is not seen from Your-azwj mighty creatures!

وَ رَبِّ الْجِبَالِ الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَادًا وَ لِلخَلْقِ مَتَاعًا وَ رَبِّ الْبَحْرِ الْمَسْجُورِ الْمُحِيطِ بِالْعَالَمِ وَ رَبِّ السَّحَابِ الْمُسْحَرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رَبِّ الْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

⁹⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 e

And Lord^{-azwj} of the mountains which Your^{-azwj} Made these as pegs for the earth, and enjoyment for the people; and Lord^{-azwj} of the swelling sea surrounding the world; and Lord^{-azwj} of the cloud subdued between the sky and the earth; and Lord^{-azwj} of the ships which flow in the sea with what benefits the people!

إِنْ أَطْفَرْتَنَا عَلَى عَدُونَا فَجَبِّبْنَا الْكِبْرَ وَ سَدِّدْنَا لِلرُّشْدِ وَإِنْ أَطْفَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اعْصِمْ بَقِيَّةَ أَصْحَابِي مِنَ الْفِتْنَةِ

If You^{-azwj} Make us victorious against our enemies, then Keep us aside from the arrogance and Guide us to the rightful guidance, and if You^{-azwj} Make them victorious upon us, Grace us the martyrdom, and Protect remainder of my^{-asws} companions from the Fitna!

رَأَيْتُ فِي آخِرِ جَمْعٍ لِأَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سُلَيْمَانَ مَا هَذَا لَفْظُهُ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

I saw in another collection of Ahmad Bin Al-Husayn Bin Suleyman, what this is its wording from Supplication of the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and Greetings: -

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أُذِلَّ فِي عِزِّكَ أَوْ أُضَامَ فِي سُلْطَانِكَ أَوْ أُضْطَهَدَ وَ الْأَمْرُ إِلَيْكَ

‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being impoverished (by others while being) in Your^{-azwj} riches, or from straying (by others while being) in Your^{-azwj} Guidance, or humiliated (by others while being) in Your^{-azwj} Honour, or from being overpowered (by others while being) in Your^{-azwj} Authority, or from being oppressed (by others while) the Command is up to You^{-azwj}!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَقُولَ زُورًا أَوْ أَغْشَى فُجُورًا أَوْ أَنْ أَكُونَ بِكَ مَعْرُورًا.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from saying a falsity, or from committing an immorality, or from being deluded by You^{-azwj} (Your^{-azwj} Leniency)!¹⁰⁰

وَ مِنْ ذَلِكَ دُعَاءُ لِمَوْلَانَا وَ مُقْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فِي صِفِّينَ وَجَدْتُهُ فِي الْجُزْءِ الرَّابِعِ مِنْ كِتَابِ دَفْعِ الْهَمُومِ وَ الْأَخْزَانِ لِأَحْمَدَ بْنِ دَاوُدَ النُّعْمَانِ قَالَ ابْنُ عَبَّاسٍ قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ ع لَيْلَةَ صِفِّينَ أَمَا تَرَى الْأَعْدَاءَ قَدْ أَحْدَقُوا بِنَا

And from that is a supplication of our Master and our leader Amir Al-Momineen Ali^{-asws} in Siffeen. I found it in the fourth volume of the book ‘Daf’a Al Humoum Wal Ahzaan’ of Ahmad Bin Dawood Al Numan - ‘Ibn Abbas said, ‘I said to Amir Al-Momineen^{-asws} on the night of Siffeen, ‘What is your^{-asws} view of the enemies having come closer to us?’

فَقَالَ وَ قَدْ رَاعَكَ هَذَا

He^{-asws} said: ‘And this has made you dread?’

قُلْتُ نَعَمْ

¹⁰⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 f

I said, 'Yes'.

فَقَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضَامَ فِي سُلْطَانِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ فِي هُدَاكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصَيِّعَ فِي سَلَامَتِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُغْلَبَ وَ الْأَمْرُ إِلَيْكَ.

He^{-asws} said: 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being overcome (by others while being) in Your^{-azwj} Authority! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from straying (by others while being) in Your^{-azwj} Guidance! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being impoverish (while being in) Your^{-azwj} riches! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being wasted (by others while being) in Your^{-azwj} safety! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being overcome, and the Command is up to You^{-azwj}!"¹⁰¹

10- ق، الكتاب العتيق الغروي روي عن أمير المؤمنين ع أنه رأى رجلاً يدعو من دفتر دعاء طويلاً فقال له يا هذا الرجل إن الذي يسمع الكثير هو يجيب عن القليل

(The book) 'Kitab Al Ateeq' of Al Garwy –

It is reported from Amir Al-Momineen^{-asws} that he^{-asws} saw a man supplicating from a long scroll of supplication. He^{-asws} said to him: 'O you man! The One Who Hears the much, He^{-azwj} Responds to the little!'

فَقَالَ الرَّجُلُ يَا مَوْلَايَ فَمَا أَصْنَعُ

The man said, 'O my Master! What shall I do?'

قَالَ قُلِ الْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ وَأَسْأَلُ اللَّهَ مِنْ كُلِّ خَيْرٍ وَ أَعُوذُ بِاللَّهِ مِنْ كُلِّ شَرٍّ وَ أَسْتَغْفِرُ اللَّهَ مِنْ كُلِّ ذَنْبٍ.

He^{-asws} said: 'Say, 'The Praise is for Allah^{-azwj} upon every bounty, and I ask Allah^{-azwj} of every good, and I seek Refuge with Allah^{-azwj} from every evil, and I seek Forgiveness of Allah^{-azwj} from every sin!"¹⁰²

11- إختيار السيد بن الباقي دعاء الصباح لمولانا أمير المؤمنين ع

Selection by the Seyyid Bin Al-Baqy, supplication of the morning by our Master Amir Al-Momineen^{-asws}: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ يَا مَنْ دَلَعَ لِسَانَ الصَّبَاحِ بِطُوقِ تَبْلُجِهِ وَ سَرَّحَ قِطْعَ اللَّيْلِ الْمُظْلِمِ بِعِيَابِهِ تَلْجُلُجِهِ وَ أَنْقَنَ صُنْعَ الْفَلَكَ الدَّوَارِ فِي مَقَادِيرِ تَبْرُجِهِ وَ شَعَشَعَ ضِيَاءَ الشَّمْسِ بِنُورِ تَأْجُجِهِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! O One Who Extended tongue of the morning with speaking of its brightness, and dispatched dark segments of the

¹⁰¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 9 g

¹⁰² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 10

night with flashes of it stammering, and precisely Make the rotation of the spheres in measurement of its glory, and beamed illumination of the sun with Noor of its blazing!

يَا مَنْ دَلَّ عَلَى ذَاتِهِ بِدَاتِهِ وَ تَنَزَّ عَنْ مُجَانَسَةِ مَخْلُوقَاتِهِ وَ جَلَّ عَنْ مُلَائِمَةِ كَيْفِيَّاتِهِ

O One Who Pointed upon His^{-azwj} Own Self by Himself^{-azwj}, and Removed Himself^{-azwj} from species of His^{-azwj} Created beings, and is more Majestic from compatibility of His^{-azwj} Qualitative State!

يَا مَنْ قَرَّبَ مِنْ حَظَرَاتِ الظُّنُونِ وَ بَعُدَ عَنْ مُلَاخِظَةِ الْعُيُونِ وَ عَلِمَ بِمَا كَانَ قَبْلَ أَنْ يَكُونَ

O One Who is close to the occurrence of thoughts and remote from glances of the eyes, and Knows of what is to exist before it comes into being!

يَا مَنْ أَرْقَدَنِي فِي مَهَادِ أَمْنِهِ وَ أَمَانِهِ وَ أَيْقَظَنِي إِلَى مَا مَنَحَنِي بِهِ مِنْ مَنَنِهِ وَ إِحْسَانِهِ وَ كَفَّ أَكُفَّ السُّوءِ عَنِّي بِيَدِهِ وَ سُلْطَانِهِ

O One Who Laid me down in the cradle of His^{-azwj} Security and His^{-azwj} Safety, and Awakened me to what He^{-azwj} has Bestowed me with of His^{-azwj} Conferment and His^{-azwj} Favours, and Stopped the claws of evil from me by His^{-azwj} Hand and His^{-azwj} Authority!

صَلِّ اللَّهُمَّ عَلَى الدَّلِيلِ إِلَيْكَ فِي اللَّيْلِ الْأَثَلِ وَ الْمُتَمَسِّكِ مِنْ أَسْبَابِكَ بِجَبَلِ الشَّرَفِ الْأَطْوَلِ وَ النَّاصِعِ الْحَسْبِ فِي ذُرُوءِ الْكَاهِلِ الْأَعْبَلِ وَ الثَّابِتِ الْقَدَمِ عَلَى زَحَالِفِهَا فِي الرِّمَنِ الْأَوَّلِ وَ عَلَى إِلَيْهِ الْأَخْبَارِ الْمُصْطَفَيْنِ الْأَبْرَارِ

O Allah^{-azwj}! Send Salawaat upon the guide to You^{-azwj} during the darkest of nights, and the holder on to Your^{-azwj} Causes with the longest noble rope, and the spotless lineage in the peak stout shoulders, and the steadfast of feet upon its stirrups in the earlier times, and upon his^{-saww} goodly Progeny^{-asws}, the Chosen ones, the righteous!

وَ افْتَحِ اللَّهُمَّ لَنَا مَصَارِيحَ الصَّبَاحِ بِمَفَاتِيحِ الرَّحْمَةِ وَ الْفَلَاحِ

And O Allah^{-azwj}, Open for us shutters of the morning by the keys of Mercy and the success!

وَ أَلْبَسْنِي اللَّهُمَّ مِنْ أَفْضَلِ خَلَعِ الْهُدَايَةِ وَ الصَّلَاحِ

And O Allah^{-azwj}, Clothe me from the most superior garments of guidance and the righteousness!

وَ اغْرِسِ اللَّهُمَّ بِعَظْمَتِكَ فِي شَرِبِ جَنَانِي بِنَابِيعِ الْخُشُوعِ وَ أَجْرِ اللَّهُمَّ لِهَيْبَتِكَ مِنْ أَمَاقِي زَفَرَاتِ الدُّمُوعِ

And O Allah^{-azwj}, Plant with Your^{-azwj} Magnificence, the springs of humility in the watering place of my gardens, and O Allah^{-azwj}, Flow the tears for Your^{-azwj} Awe from the corners of my eyes!

وَ أَدِّبِ اللَّهُمَّ نَزَقَ الحُرْقِ مَنِّي بِأَزْمَةِ الْعُنُوعِ

And O Allah^{-azwj}, Discipline the unruliness of mine with the determination of the contentment!

إِلَهِي إِنْ لَمْ تَبْتَدِئْهُنِي الرَّحْمَةَ مِنْكَ بِحُسْنِ التَّوْفِيقِ فَمَنْ السَّالِكُ بِي إِلَيْكَ فِي وَاضِحِ الطَّرِيقِ وَ إِنْ أَسْلَمْتَنِي أَنْتَ لِقَائِدِ الْأَمَلِ وَ الْمُنَى

My God^{-azwj}! If You^{-azwj} do not Initiate me the Mercy from You^{-azwj} with the excellent inclination, then who will travel through me to You^{-azwj} in the clear path, and if Your^{-azwj} Deliberations Submit me to the guide of hopes and aspirations!

فَمَنْ الْمُقْبِلُ عَثْرَاتِي مِنْ كِبَوَاتِ الْهُوَى وَ إِنْ خَذَلَنِي نَصْرَكَ عِنْدَ مُحَارَبَةِ النَّفْسِ وَ الشَّيْطَانِ فَقَدْ وَكَلَنِي خِذْلَانُكَ إِلَى حَيْثُ النَّصَبِ وَ الْحِرْمَانِ

Who will uproot my stumbles from the pitfalls of the whims, and if Your^{-azwj} Help abandons me at the battle of the soul and the Satan^{-la}, Your^{-azwj} Abandonment has allocated me to where would be the toil and the deprivation!

إِلَهِي أَتَرَانِي مَا أَتَيْتُكَ إِلَّا مِنْ حَيْثُ الْأَمَالِ أَمْ عَلَّقْتُ بِأَطْرَافِ جِبَالِكَ إِلَّا حِينَ بَاعَدْتَ بِي دُنُوبِي عَنْ دَارِ الْوَصَالِ فَبَيْسَ الْمَطِيئَةِ الَّتِي امْتَطَطَتْ نَفْسِي مِنْ هَوَاهَا فَوَاهَا لَهَا لِمَا سَوَّلَتْ لَهَا طُنُوبُهَا وَ مَنَاهَا وَ تَبَّأَ لَهَا جِرْأَتُهَا عَلَى سَيِّدِهَا وَ مَوْلَاهَا

My God^{-azwj}! Do You^{-azwj} See me what I have come to You^{-azwj} except from where the hopes ae, or cling to the edges of Your^{-azwj} rope except when my sins distance me from the house of arrival? Evil is the ride which I should have rode upon of its personal desires! Alas due to what its thoughts and its wishes have led it, and curse to be it for its audacity upon its Chief and its Master!

إِلَهِي فَزَعْتُ بَابَ رَحْمَتِكَ بِيَدِ رَجَائِي وَ هَرَبْتُ إِلَيْكَ لِأَجْتَأُ مِنْ فَرْطِ أَهْوَائِي وَ عَلَّقْتُ بِأَطْرَافِ جِبَالِكَ أَنْأَمِلَ وَأَلَانِي

My God^{-azwj}! I have knocked on the door of Your^{-azwj} Mercy by the hand of my hopes, and I have fled to You^{-azwj} as a refugee from excesses of my personal desires, and I have clung my loyalty to edges of Your^{-azwj} rope!

فَاصْفَحِ اللَّهُمَّ عَمَّا كُنْتُ أَجْرَمُهُ مِنْ زَلَلِي وَ حَطَائِي وَ أَقْلِي مِنْ صَرَعَةِ دَائِي إِنَّكَ سَيِّدِي وَ مَوْلَايَ وَ مُعْتَمِدِي وَ رَجَائِي وَ أَنْتَ غَايَةُ مَطْلُوبِي وَ مُنَايَ فِي مُنْقَلَبِي وَ مَتَوَايَ

O Allah^{-azwj}! Pardon me of what I have committed of my slips, and my sins, and Uproot me from the pains of my ailments. You^{-azwj} are my Chief, and my Master, and my reliance, and my hope, and You^{-azwj} are peak of my purpose and my wishes during my transfer and my abode!

إِلَهِي كَيْفَ تَطْرُدُ مَسْكِينًا اتَّجَأَ إِلَيْكَ مِنَ الدُّنُوبِ هَارِبًا أَمْ كَيْفَ تُحِبُّ مُسْتَشْهِدًا فَصَدَّ إِلَى جَنَابِكَ سَاعِيًا أَمْ كَيْفَ تَرُدُّ ظَمَانَ وَرَدَّ عَلَى جِيَاضِكَ شَارِبًا كَلًّا وَ جِيَاضُكَ مُتْرَعَةً فِي صَنْكِ الْمُحْوَلِ وَ بَابِكَ مَفْتُوحٌ لِلطَّلَبِ وَ الْوُعُولِ وَ أَنْتَ غَايَةُ السُّئُولِ وَ هَيَاةُ الْمَأْمُولِ

My God^{-azwj}! How will You^{-azwj} Repel a needy one sheltering to You^{-azwj} fleeing from the sins? Or how will You^{-azwj} disappoint a seeker of rightful guidance, striving in aiming to Your^{-azwj} Side? Or how will You^{-azwj} reject a thirsty one arriving to Your^{-azwj} fountain to drink? Never, and Your^{-azwj} fountain is overflowing in narrowness of the despair, and Your^{-azwj} door is open for the seeking and the begging, and You^{-azwj} are the Peak of asking and Ultimate of the wishes!

إِلَهِي هَذِهِ أَرْزَمَةُ نَفْسِي عَقَلْتُهَا بِعَقَالِ مَشِيئَتِكَ وَ هَذِهِ أَعْبَاءُ دُنُوبِي دَرَأْتُهَا بِعَفْوِكَ وَ رَحْمَتِكَ وَ هَذِهِ أَهْوَائِي الْمُضِلَّةُ وَكَلَّتْهَا إِلَى جَنَابِ لُطْفِكَ وَ رَأْفَتِكَ

My God^{-azwj}! This is a crisis of my soul I have uprooted with uprooting by Your^{-azwj} Desire, and these are burdens of my sins I am pushing away with Your^{-azwj} Pardon and Your^{-azwj} Mercy, and these are my misguided whims I am entrusting to the side of Your^{-azwj} Gentleness and Your^{-azwj} Kindness!

فَجْعَلِ اللَّهُمَّ صَبَاحِي هَذَا نَارًا عَلَيَّ بِضِيَاءِ الْهُدَى وَ بِالسَّلَامَةِ فِي الدِّينِ وَ الدُّنْيَا وَ مَسَائِي جَنَّةً مِنْ كَيْدِ الْأَعْدَاءِ وَ وَقَايَةً مِنْ مُزْدِيَّاتِ الْهَوَى إِنَّكَ قَادِرٌ عَلَيَّ مَا تَشَاءُ

O Allah^{-azwj}! Make this morning of mine sending down upon me with the illumination of guidance, and with the safety in the religion and the world, and my evening as a shield from plots of the enemies, and a saving from pursuit of whims, You^{-azwj} are Able upon whatever You^{-azwj} Desire!

تُوْفِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعْرِضُ مَنْ تَشَاءُ وَ تُدِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ وَ تُخْرِجُ الْمَمِيَّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ لَا إِلَهَ إِلَّا أَنْتَ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27]! There is no god except Allah^{-azwj} You^{-azwj}!

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ مَنْ ذَا يَعْرِفُ قَدْرَكَ فَلَا يَخَافُكَ وَ مَنْ ذَا يَعْلَمُ مَا أَنْتَ فَلَا يَهَابُكَ أَلْقَتْ بِقُدْرَتِكَ الْفِرْقَ وَ فَلَقْتَ بِطُفُفِكَ الْفَلَقَ وَ أَنْزَلْتَ بِكَرَمِكَ دِيَّاجِي الْعَسْقَى وَ أَهْرَزْتَ الْمِيَاءَ مِنَ الصَّمِّ الصَّيَاحِيْدِ عَذْبًا وَ أَجَاجًا

Glory be to You^{-azwj}!, O Allah^{-azwj}, and with Your^{-azwj} Praise! Who is that who recognises Your^{-azwj} Worth so he does not fear You^{-azwj}? And who is that who knows what You^{-azwj} are so he does not fear You^{-azwj}? You^{-azwj} Brought together the separated, and by Your^{-azwj} Subtlety You^{-azwj} Split the dawn, and by Your^{-azwj} Benevolence You^{-azwj} Irradiated the darkness of dusk, and You^{-azwj} Flowed the waters of the rivers from the solid rocks, sweet and salty!

وَ أَنْزَلْتَ مِنَ الْمُعْصِرَاتِ مَاءً تَجَاجًا وَ جَعَلْتَ الشَّمْسَ وَ الْقَمَرَ لِلْبَرِيَّةِ سِرَاجًا وَهَاجًا مِنْ غَيْرِ أَنْ تُمَارَسَ فِيمَا ابْتَدَأْتَ بِهِ لُغُوبًا وَ لَا عِلَاجًا

And We Send down from the clouds abundant water [78:14], and You^{-azwj} Made the sun and the moon for the Created beings as **a burning lamp [78:13]**, from without any (prior) practice regarding what You^{-azwj} Initiated with neither fatigue nor experimentation!

فَيَا مَنْ تَوَخَّذَ بِالْعِزِّ وَ الْبِقَاءِ وَ فَهَرَّ الْعِبَادَ بِالْمَوْتِ وَ الْفَنَاءِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَنْفِيَاءِ وَ اسْمِعْ نِدَائِي وَ اسْتَجِبْ دُعَائِي وَ حَقِّقْ بِفَضْلِكَ أَمَلِي وَ رَجَائِي

O One Who is Singular with the Might and the remaining, and Subdues the servants with the death and the annihilation! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws},

the pious ones, and Listen to my call, and Answer my supplication, and by Your-^{azwj} Grace Make my hopes and my desires a reality!

يَا خَيْرَ مَنْ انْتَجَعَ لِكَشْفِ الضَّرِّ وَالْمَأْمُولِ لِكُلِّ عُسْرٍ وَ يُسِّرْ بِكَ أَنْزَلْتُ حَاجَتِي فَلَا تَرُدَّنِي مِنْ سِنِّي مَوَاهِبِكَ حَائِباً يَا كَرِيمُ يَا كَرِيمُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ

O Best of the ones listening for the removal of harm, and the hoped to for every difficulty and east! I have descended my needs with You-^{azwj}, so do not Reject me to be disappointed from best of Your-^{azwj} gifts! O Benevolent! O Benevolent, by Your-^{azwj} Mercy, O most Merciful of the merciful ones! And may Allah-^{azwj} Send Salawaat upon best of His-^{azwj} creatures, Muhammad-^{saww} and all of his-^{saww} Progeny-^{asws}!

ثُمَّ يَسْجُدُ وَ يَقُولُ إِلَهِي قَلْبِي مَحْجُوبٌ وَ نَفْسِي مَعْيُوبٌ وَ عَقْلِي مَغْلُوبٌ وَ هَوَائِي غَالِبٌ وَ طَاعَتِي قَلِيلٌ وَ مَعْصِيَتِي كَثِيرٌ وَ لِسَانِي مُقِرٌّ وَ مُعْتَرِفٌ بِالذُّنُوبِ فَكَيْفَ حِيلَتِي يَا سِتَارَ الْغُيُوبِ وَ يَا عَلَامَ الْغُيُوبِ وَ يَا كَاشِفَ الْكُرُوبِ

Then he-^{asws} performed Sajdah saying: ‘My God-^{azwj}! My heart is veiled, and my soul is faulty, and my intellect is overcome, and my whims prevail, and my obedience is little, and my disobedience is a lot, and my tongue is accepting and acknowledging with the sins, so how are my means, O Concealer of the faults, and O Knower of the hidden matters, and O Remover of the distress!

اغْفِرْ ذُنُوبِي كُلَّهَا بِحُرْمَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ يَا عَفَّارُ يَا عَفَّارُ يَا عَفَّارُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Forgive my sins, all of them, by the sanctity of Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, O Forgiver, O Forgiver, O Forgiver, by Your-^{azwj} Mercy, O most Merciful of the merciful ones!”¹⁰³

¹⁰³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 40 H 11

باب 41 أحرار مولانا الإمامين الهمامين الحسن و الحسين صلوات الله عليهما و بعض أدعيتهما و عوذاتهما عليهما السلام

CHAPTER 41 – PROTECTION BY OUR MASTERS, THE TWO IMPORTANT IMAMS^{-asws}, AL-HASSAN^{-asws} AND AL-HUSAYN^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON THEM^{-asws}, AND SOME OF THEIR SUPPLICATION AND THEIR AMULETS, MAY THE GREETING BE UPON THEM^{-asws} BOTH

1- مهج، مهج الدعوات جزؤ للإمامين الهمامين الحسن و الحسين ع علي بن عبد الصمد عن علي بن عبد الصمد التميمي عن والده أبي الحسن عن علي بن محمد المعاذي عن أبي جعفر محمد بن علي عن ابن الوليد عن الصفار عن البرقي عن القاسم بن يحيى عن جده الحسن بن راشد عن أبي بصير و محمد بن مسلم

(The book) 'Mahj Al Dawaat' –

Protection by the two important Imams^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws} –

Ali Bin Abdul Samad, from Ali Bin Abdul Samad Al Tameemi, from his father Abu Al-Hassan, from Ali Bin Muhammad Al Muazy, from Abu Ja'far Muhammad Bin Ali, from Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer and Muhammad Bin Muslim,

عن الصادق عن أبيه عن آبيه ع قال: كان النبي ص يُعوذُ الحسن و الحسين ع بجزء العوذة و كان يأمر ع بذلك أصحابه و هو هذا الدعاء

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, he^{-asws} said: 'The Prophet^{-saww} had sought Refuge for Al-Hassan^{-asws} and Al-Husayn^{-asws} with this amulet, and he^{-saww} had instructed his^{-saww} companions with that, and it is this supplication: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيذُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ حَوَائِمَ عَمَلِي وَ مَا رَزَقَنِي رَبِّي وَ حَوْلِي بِعِزَّةِ اللَّهِ وَ عِزْمَةِ اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ رَحْمَةِ اللَّهِ وَ رَأْفَةِ اللَّهِ وَ عِزَّةِ اللَّهِ وَ عُفْرَانِ اللَّهِ وَ قُوَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ بِلَاءِ اللَّهِ وَ بَصِينِ اللَّهِ وَ بِأَرْكَانِ اللَّهِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge for myself and my religion, and my wife, and my wealth, and my children, and ending of my deeds, and whatever my Lord^{-azwj} has Graced me and Bestowed me, with the Might of Allah^{-azwj}, and Magnificent of Allah^{-azwj}, and Force of Allah^{-azwj}, and Authority of Allah^{-azwj}, and Mercy of Allah^{-azwj}, and Kindness of Allah^{-azwj}, and Honour of Allah^{-azwj}, and Forgiveness of Allah^{-azwj}, and Strength of Allah^{-azwj}, and Power of Allah^{-azwj}, and with Favours of Allah^{-azwj}, and with Dealing of Allah^{-azwj}, and with Pillars of Allah^{-azwj}!

وَ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ وَ يَرْسُولُ اللَّهُ ص وَ قُدْرَةُ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ السَّمَاءِ وَ الْأَرْضِ وَ الْإِنْسِ وَ مِنْ شَرِّ مَا دَبَّ فِي الْأَرْضِ وَ مِنْ شَرِّ مَا يُخْرُجُ مِنْهَا وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يُعْرَجُ فِيهَا وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي أَحَدٌ يَنْصِيحُهَا

And with the Gathering of Mighty and Majestic of Allah^{-azwj}, and with Rasool-Allah^{-saww}, and Power of Allah^{-azwj} upon whatever He^{-azwj} Desires, (seeking Refuge) from evil of the poisons, and the vermin, and from evil of the Jinn and the humans, and from evil of what crawls in the earth, and from evil of what emerges from it, and from evil of what descends from the sky and what ascends into it, and from evil of every creature my Lord^{-azwj} Seizes with its forelock!

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

Surely, my Lord^{-azwj} is upon the Straight Path, and He^{-azwj} is Able upon all things, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and may Allah^{-azwj} Send Salawaat upon our Chief Muhammad^{-saww} and his^{-saww} entire Progeny^{-asws!}”¹⁰⁴

2- مهج، مهج الدعوات جزؤ للإمام الحسن ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَكَانِكَ وَ مَعَاقِدِ عَرْكَ وَ سُكَّانِ سَمَاوَاتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ أَنْ تَسْتَجِيبَ لِي فَقَدْ رَهَقَنِي مِنْ أَمْرِي عُسْرٌ

(The book) ‘Mahj Al Dawaat’ –

A protection by the Imam^{-asws} Al-Hassan^{-asws}: - ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Position, and Seat of Your^{-azwj} Honour, and dwellers of Your^{-azwj} skies, and Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as}, to Respond to me, for I am distressed from my matters!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي مِنْ عُسْرِي يُسْرًا.

O Allah^{-azwj}! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make ease for me from my difficulty!”¹⁰⁵

3- مهج، مهج الدعوات جزؤ للإمام الحسين ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا دَائِمُ يَا دَائِمُ يَا دَائِمُ يَا دَائِمُ يَا دَائِمُ يَا دَائِمُ يَا قَيُّوْمُ يَا كَاشِفَ الْعَمِّ يَا فَارِحَ الْهَمِّ يَا بَاعِثَ الرُّسُلِ يَا صَادِقَ الْوَعْدِ

(The book) ‘Mahj Al Dawaat’ –

A protection by the Imam^{-asws} Al-Husayn^{-asws}: - ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Permanent! O Ever-lasting! O Living! O Eternal! O Remover of the sadness! O Reliever of the worries! O Dispatcher of the Messengers^{-as}! O Truthful of the Promise!

اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ رِضْوَانٌ وَ وُدٌّ فَاعْفُرْ لِي وَ مَنْ اتَّبَعَنِي مِنْ إِخْوَانِي وَ شِيعَتِي وَ طَيْبَ مَا فِي صُلْبِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

O Allah^{-azwj}! If there was Satisfaction and Affection for me with You^{-azwj}, Forgive (sins) for me, and (for) one from my brethren who follows me, and my Shias, and the good ones in my lineage, by Your^{-azwj} Mercy, O most Merciful of the merciful ones! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} entirety Progeny^{-asws!}”¹⁰⁶

¹⁰⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 41 H 1

¹⁰⁵ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 41 H 2

¹⁰⁶ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 41 H 3

باب 42 أحراز السجود صلوات الله عليه و بعض أدعيته و عوداته

CHAPTER 42 – PROTECTIONS BY AI SAJJAD^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND ONE OF HIS^{-asws} SUPPLICATIONS AND HIS^{-asws} AMULETS

1- مهج، مهج الدعوات جزأ الإمام زين العابدين ع بسم الله الرحمن الرحيم يا أسمع السامعين يا أبصر الناظرين يا أسرع الحاسبين يا أحكم الحاكمين يا خالق المخلوقين يا رازق المرزوقين يا ناصر المنصورين يا أرحم الراحمين يا دليل المتحيرين يا غياث المستغيثين أغثني

(The book) 'Mahj Al-Dawaat' –

'Protect by the Imam^{-asws} Zayn Al-Abideen^{-asws}: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O most Listening of the listening ones! O Judge of the judges! O Creator of the created beings! O Sustainers of the sustained! O Helper of the helped ones! O most Merciful of the merciful ones! O Evidence of the confused ones! O Helper of the criers for help, Help me!

يا مالك يوم الدين إياك نعبد و إياك نستعين يا صريح المكروبين يا محبوب دعوة المضطرين أنت الله رب العالمين أنت الله لا إله إلا أنت الملك الحق المبين الكبرياء رداؤك

O Owner of the Day of Religion (Reckoning)! You^{-azwj} do we worship and You^{-azwj} we seek Assistance from! O Reliever of the distressed! O Responder to supplication of the desperate! You^{-azwj} are Lord^{-azwj} of the worlds! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, the King, the Manifest Truth! Great is Your^{-azwj} Robe!

اللهم صل على محمد المصطفى و على علي المرتضى و فاطمة الزهراء و خديجة الكبرى و الحسن المجتبي و الحسين الشهيد بكرتلاء و علي بن الحسين زين العابدين و محمد بن علي الباقر و جعفر بن محمد الصادق

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} the Chosen one, and upon Ali^{-asws} the Selected ones, and (Syeda) Fatima^{-asws} the blossom, and (Syeda) Khadeeja^{-as} the elder, and Al-Hassan^{-asws} the selected, and Al-Husayn^{-asws} the martyr at Karbala, and Ali^{-asws} Bin Ali Husayn^{-asws} adornment of the worshippers, and Muhammad^{-asws} Bin Ali^{-asws} the expounder (of knowledge), and Ja'far^{-asws} Bin Muhammad^{-asws} the truthful!

و موسى بن جعفر الكاظم و علي بن موسى الرضا و محمد بن علي التقي و علي بن محمد النقي و الحسن بن علي العسكري و الحجة القائم المهدي الإمام المنتظر صلوات الله عليهم أجمعين

And Musa^{-asws} Bin Ja'far^{-asws} the swallower (of rage), and Ali^{-asws} Bin Musa the satisfactory, and Muhammad^{-asws} Bin Ali^{-asws} the pious, and Ali^{-asws} Bin Muhammad^{-as} the pure, and Al-Hassan^{-asws} Bin Ali^{-asws} the one with the military, and the Divine Authority Al-Qaim^{-ajfi}, the Guided Imam^{-ajfi}, the awaited! May the Salawaat of Allah^{-azwj} be upon them^{-asws} in their^{-asws} entirety!

اللهم وال من والاهم و عاد من عاداهم و أنصر من نصرهم و اخذل من خذلهم و العن من ظلمهم و عجل فرج آل محمد و أنصر شيعة آل محمد و أهلك أعداء آل محمد و ارزقني مؤنة قائم آل محمد و اجعلني من أتباعه و أشياعه و الراضين بفعله برحمتك يا أرحم الراحمين.

O Allah^{-azwj}! Befriend the one befriending them^{-asws}, and be inimical to the one being inimical to them^{-asws}, and Help the one helping them^{-asws}, and Abandon the one abandoning them^{-asws}, and Curse the one oppressing them^{-asws}, and Hasten relief of Progeny^{-asws} of Muhammad^{-saww}, and help Shias of Progeny^{-asws} of Muhammad^{-asws}, and Destroy enemies of Progeny^{-asws} of Muhammad^{-asws} and Grace me to see Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-asws}, and Make me from his^{-ajfj} followers, and his^{-ajfj} Shias, and the ones satisfied with his^{-ajfj} actions, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"¹⁰⁷

¹⁰⁷ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 42 H 1

باب 43 أحراز الباقر عليه السلام و بعض أدعيته و عوداته صلوات الله عليه

CHAPTER 43 – PROTECTIONS BY AL-BAQIR^{-asws}, MAY THE GREETING BE UPON HIM^{-asws}, AND SOME OF HIS^{-asws} SUPPLICATIONS AND HIS^{-asws} AMULETS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- مهج، مهج الدعوات جزأ الإمام محمد بن علي الباقر صلوات الله عليه يكتب و يشد على العضد

(The book) 'Mahj Al Dawaat' –

Protection by the Imam Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, to be written and tied upon the arm: -

أَعِيذُ نَفْسِي بِرَبِّي الْأَكْبَرِ مِمَّا يَخْفَى وَ يَظْهَرُ وَ مِنْ شَرِّ كُلِّ أَنْثَى وَ ذَكَرٍ وَ مِنْ شَرِّ مَا رَأَتْ الشَّمْسُ وَ الْقَمَرُ قُدُوسٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

'I seek Refuge with my Lord^{-azwj} the Greatest from what is hidden and apparent, and from evil of every female and male, and from evil of the sun and the moon see! Holy! Holy is Lord^{-azwj} of the Angels and the Spirit!

أَدْعُوكُمْ أَيُّهَا الْجِنُّ وَ الْإِنْسُ إِلَى اللَّطِيفِ الْخَبِيرِ وَ أَدْعُوكُمْ أَيُّهَا الْجِنُّ وَ الْإِنْسُ إِلَى الَّذِي خَتَمْتُهُ بِخَاتَمِ رَبِّ الْعَالَمِينَ وَ بِخَاتَمِ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ بِخَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَ خَاتَمِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ

I call you all, O Jinn and the humans, to the Subtle, the Informed, and I call you all, O Jinn and the humans, to the one whose seal is seal of Lord^{-azwj} of the worlds, and seal of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and with seal of Suleyman^{-as} Bin Dawood^{-as}, and seal of Muhammad^{-saww} Chief of the Messengers^{-as} and the Prophets^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon them^{-asws} all!

احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ احْسَبُوا عَنْ فُلَانٍ بِنِ فُلَانٍ كُلَّمَا يَعْذُو وَ يَرُوغُ مِنْ ذِي حَيٍّ أَوْ عَقْرَبٍ أَوْ سَاحِرٍ أَوْ شَيْطَانٍ رَجِيمٍ أَوْ سُلْطَانٍ عَنِيدٍ أَخَذْتُ عَنْهُ مَا يُرَى وَ مَا لَا يُرَى وَ مَا رَأَتْ عَيْنٌ نَائِمٍ أَوْ يَفْطَانٍ

Be humbled in it and do not be talking! Depart from so and so, son of so and so, all what comes and goes, from ones with life, or scorpion, or sorcerer, or the Pelted Satan^{-la}, or an obstinate ruler! Seize from him what is seen and what is not seen, and what the eye of a sleeping ones sees or a wakeful one!

تَوَكَّلْتُ عَلَى اللَّهِ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ الرَّسُولِ النَّبِيِّ الْأُمِّيِّ سَيِّدِنَا مُحَمَّدٍ وَ إِلَيْهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

I have relied upon Allah^{-azwj}, there is no associate for Him^{-azwj}, and Send Salawaat upon Muhammad^{-azwj} the Rasool^{-saww}, the Ummi Prophet^{-as}, our Chief Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the Pure, and abundant greetings, a lot!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعدِلُونَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159].**

أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ الطَّاهِرَةِ الْمُطَهَّرَةِ أَنْ تَدْفَعَ عَنِّي صَاحِبَ هَذَا الْكِتَابِ جَمِيعَ الْبَلَاءِ وَ تَقْضِي حَوَائِجَهُ إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ صَلَوَاتُ اللَّهِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

I ask You^{-azwj} by the right of these Name, the pure, the Purified, to Repel from owner of this letter, entirety of the afflictions, and Fulfil his needs, surely You^{-azwj} are most Merciful of the merciful ones, and may the Salawaat of Allah^{-azwj} be upon Muhammad^{-saww}, and his^{-saww} pure Progeny^{-asws}!

اللَّهُمَّ كَهَيْجِ هَسَطِ مَهْجِهَا مَسَلَعُ دَوْرِهِ مَهْفَتَامٍ وَ يَعُونُكَ إِلَّا مَا أَخَذْتَ لِسَانَ جَمِيعِ بَنِي آدَمَ وَ بَنَاتِ حَوَاءَ عَلَى فُلَانِ بْنِ فُلَانٍ إِلَّا بِالْخَيْرِ يَا أَرْحَمَ الرَّاحِمِينَ فَسَبِّحْهُمْ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

O Allah^{-azwj}! Make the splendour plentiful, and its dawn abundant, and by Your^{-azwj} Support except what is taken by the tongues of entirety of sons of Adam^{-as} and daughters of Hawwa^{-as}, upon so and so, son of so and so, except with the goodness, O most Merciful of the merciful ones! **Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}!''¹⁰⁸

2- مهج، مهج الدعوات جزؤ آخر للباقر ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا دَانَ غَيْرَ مُتَوَانٍ يَا أَرْحَمَ الرَّاحِمِينَ اجْعَلْ لِشِبَعِي مِنَ النَّارِ وَقَاءً وَ لَهُمْ عِنْدَكَ رِضًا فَاعْفِرْ ذُنُوبَهُمْ وَ يَسِّرْ أُمُورَهُمْ وَ أَقْضِ دِيُونَهُمْ وَ اسْتُرْ عَوْرَاتِهِمْ وَ هَبْ لَهُمُ الْكِبَائِرَ الَّتِي بَيْنَكَ وَ بَيْنَهُمْ

(The book) 'Mahj Al Dawaat' –

A protection by Al-Baqir^{-asws} – 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Near, not weak! O most Merciful of the merciful ones! Make a saving to be for my^{-asws} Shias from the Hellfire, and Satisfaction for them in Your^{-azwj} Presence! Forgive their sins, and Ease their affairs, and Pay off their debts, and Conceal their defects, and Gift (Forgive) to them the major sins which are between You^{-azwj} and them!

يَا مَنْ لَا يَخَافُ الضُّبْمَ وَ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ اجْعَلْ لِي مِنْ كُلِّ غَمٍّ فَرَجًا وَ مَخْرَجًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O One Who the injustice is not feared, nor does slumber seize Him^{-azwj} nor sleep! Make a relief and outlet for me from every sadness, You^{-azwj} are Able upon all things!''¹⁰⁹

3- مهج، مهج الدعوات دعاء آخر عن الباقر محمد بن علي ع رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ فِي كِتَابِ فَضْلِ الدُّعَاءِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمِيلَةَ عَنْ جَابِرِ

(The book) 'Mahj Al Dawaat' –

'Another supplication from Al-Baqir Muhammad^{-asws} Bin Ali^{-asws} – We are reporting it by our chain to Muhammad Bin Al-Hassan Al-Saffar in the book 'Fazl Al-Dua', from Ahmad Bin

¹⁰⁸ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 1

¹⁰⁹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 2

Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzal, and Ali Bin Al-Hakam, from Abu Jameela, from Jabir,

عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ جِبْرَائِيلُ يَا نَبِيَّ اللَّهِ اعْلَمْ أَنِّي لَمْ أُحِبَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ كَحُبِّي إِيَّاكَ فَأَكْبِرُ أَنْ تَقُولَ

‘From Abu Ja’far^{-asws} having said: ‘Jibraeel^{-as} said: ‘O Prophet^{-saww} of Allah^{-azwj}! (Allah^{-azwj} Said): ‘Know that I^{-azwj} do not Love any Prophet^{-as} from the Prophets^{-as} like My^{-azwj} Love for You^{-azwj}, therefore frequent from saying:

اللَّهُمَّ إِنَّكَ تَرَى وَلَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى وَ أَنَّ إِلَيْكَ الْمُنْتَهَى وَ الرَّجْعَى وَ أَنَّ لَكَ الْأَجْرَةَ وَ الْأُولَى وَ أَنَّ لَكَ الْمَمَاتَ وَ الْمَحْيَا رَبِّ أَعُوذُ بِكَ أَنْ أَدِلَّ أَوْ أُخْرَى.

‘O Allah^{-azwj}! You^{-azwj} can See but You^{-azwj} cannot be seen, and You^{-azwj} are with the exalted scenario, and to You^{-azwj} is the end-point and the return, and for You^{-azwj} is the Hereafter and the former, and for You^{-azwj} is the Causing to die and the Causing to live! Lord^{-azwj}, I seek Refuge with You^{-azwj} from humiliation or being disgraced!’¹¹⁰

وَ مِنْ ذَلِكَ دُعَاءُ آخَرَ عَنِ الْبَاقِرِ ع وَ كَانَ يُسَمِّيهِ الْجَامِعَ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ كَانَ يُسَمِّيهِ الْجَامِعَ وَ رَوَيْنَاهُ أَيْضاً بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع

And from that is another supplication from Al-Baqir^{-asws}, and he^{-asws} had named it as ‘Al-Jamie’. We are reporting it by our chain to Sa’ad Bin Abdullah who said, ‘It is narrated to us by Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Al-Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Hamza Al-Sumali who said, ‘I have taken this supplication from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws}, and he^{-asws} had named it as ‘Al-Jamie’, and we are reporting as well with our chain to Muhammad Bin Yaqoub Al-Kulayni, by his chain to Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws}: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ آمَنْتُ بِاللَّهِ وَ بِجَمِيعِ رُسُلِ اللَّهِ وَ بِجَمِيعِ مَا أُرْسِلَ بِهِ رُسُلُ اللَّهِ وَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ 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 is 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 entirety of Messengers^{-as} of Allah^{-azwj}, and in entirety of what the Messengers^{-as} of Allah^{-azwj} had been Sent with, and that the Promise of Allah^{-azwj} is true, and meeting Him^{-azwj} is true, and Allah^{-azwj} Spoke the truth, and the Messengers^{-as} delivered!

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمَدَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ

And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and Glory is to Allah^{-azwj} every time something glorifies Allah^{-azwj}, and just as Allah^{-azwj} Loves to be glorified; and the Praise is for

¹¹⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 a

Allah^{-azwj} every time something praises Allah^{-azwj}, and just as Allah^{-azwj} Loves to be glorified, and there is no god except Allah^{-azwj} every time something extols Holiness of Allah^{-azwj} and just as Allah^{-azwj} Loves to be extolled, and Allah^{-azwj} is Greatest every time something exclaims Greatness of Allah^{-azwj}, and just as Allah^{-azwj} Loves His^{-azwj} Greatness to be exclaimed!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَخَوَاتِيمَهُ وَشَرَائِعَهُ وَسَوَابِعَهُ وَفَوَائِدَهُ وَبَرَكَاتِهِ وَ مَا بَلَغَ عِلْمُهُ عِلْمِي وَ مَا قَصُرَ عَنْ إِحْصَائِهِ حِفْظِي

O Allah^{-azwj}! I ask You^{-azwj} for the beginnings of the goodness and its endings, and its start, and its abundance, and its benefits, and its Blessings, and what my knowledge reaches its knowledge, and what my memory is deficient from counting it!

اللَّهُمَّ أَهْجِ لِي أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ عَشِّتَنِي بِرَكَاتِ رَحْمَتِكَ وَ مَنْ عَلِمَ بِعِصْمَةٍ عَنِ الْإِزَالَةِ عَنْ دِينِكَ وَ طَهَّرَ قَلْبِي مِنَ الشَّكِّ وَ لَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَنِ آجَلِ ثَوَابِ آخِرَتِي وَ اشْغَلْ قَلْبِي بِحِفْظِ مَا لَا تُقْبَلُ مِنِّي جَهْلُهُ وَ دَلِّلْ لِكُلِّ خَيْرٍ لِسَانِي وَ طَهَّرْ قَلْبِي مِنَ الرِّيَاءِ وَ لَا تُجْرِهِ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصاً لَكَ

O Allah^{-azwj}! Facilitate for me the causes of recognising it, and Open its doors for me, and Overwhelm me with Blessings of Your^{-azwj} Mercy, and Confer upon me with fortification from the slips from Your^{-azwj} religion, and Purify my heart from the doubt, and do not Pre-occupy my heart with my world (worldly matters), and my current life from the future Rewards of my Hereafter, and Pre-occupy my heart with preserving what its ignorance will not be Accepted from me, and Humble my tongue for every goodness, and Purify my heart from the showing off, and do not Flow it in my joints, and Make my deeds to be sincerely for You^{-azwj}!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَ بَاطِنِهَا وَ عَفْلَانَهَا وَ جَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَ مَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَبِيدُ بِمَا أَحْطَتْ بِعِلْمِهِ وَ أَنْتَ الْقَادِرُ عَلَى صَرْفِهِ عَنِّي

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the evil and variety of the immoralities, all of these, their apparent and their hidden, and their inattentiveness, and entirety of what the Pelted Satan^{-la} intends me with, and what the obstinate ruler intends me with from what I encompass of its knowledge, and You^{-azwj} are the Able upon Turning it away from me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَ الْإِنْسِ وَ زَوَابِعِهِمْ وَ تَوَابِعِهِمْ وَ بَوَائِقِهِمْ وَ مَكَائِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَنْ أَسْتَزَلَّ عَنْ دِينِي فَتَفْسَدَ عَلَيَّ آخِرَتِي وَ يَكُونَ ذَلِكَ مِنْهُمْ ضَرراً عَلَيَّ فِي مَعَاشِي أَوْ يَعْزُضُ بَلَاءٌ يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَى احْتِمَالِهِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the pathways of the Jinn and the humans, and their storms, and their pursuits, and their disasters, and their plots, and the spectacles of the corruption, from the Jinn and the humans, and lest I slip from my religion so my Hereafter would be spoilt upon me, and that would be harmful upon me from them in my life, or being exposed to an affliction hitting me from them, there is no strength for me with it, nor any patience for me upon enduring it!

فَلَا تَبْتَلْنِي يَا إِلَهِي بِمُقَاسَاتِهِ فَيَمْنَعَنِي ذَلِكَ مِنْ ذِكْرِكَ وَ يَشْغَلَنِي عَنْ عِبَادَتِكَ أَنْتَ الْعَاصِمُ الْمَانِعُ وَ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ

So, O my God^{-azwj}! do not Try me its comparison, so that would prevent me from Your^{-azwj} Zikr, and pre-occupy me from worshiping You^{-azwj}! You^{-azwj} are the Protector, the Prevented, and the Defender, the Saviour from that, all of it!

أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَبْقَيْتَنِي فِي مَعِيشَةِ أَقْوَى بِهَا عَلَيَّ طَاعَتِكَ وَ أَبْلُغْ بِهَا رِضْوَانَكَ وَ أَصْبِرْ بِهَا مِنْكَ إِلَى دَارِ الْحَيَاةِ غَدًا وَ لَا تَرْزُقْنِي رِزْقًا يُطْعِنِي وَ لَا تَبْتَلِنِي بِفَقْرٍ أَشْقَى بِهِ مُضَيِّقًا عَلَيَّ

I ask You^{-azwj}, O Allah^{-azwj}, of the prosperity in my livelihood for as long as You^{-azwj} Let me live in a life I can be strengthened with it upon obeying You^{-azwj} and I can reach Your^{-azwj} Pleasure with it, and I can come by it from You^{-azwj} to the house of living tomorrow, and do not Grace me sustenance corrupting me and do not Try me with poverty making me wretched by it, constricting upon me!

أَعْطِنِي حَظًّا وَافِرًا فِي آخِرَتِي وَ مَعَاشًا وَاسِعًا هَنِيئًا مَرِيئًا فِي دُنْيَايَ وَ لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْنًا وَ لَا تَجْعَلْ فِرَاقَهَا عَلَيَّ حُزْنًا أَجْرِنِي مِنْ فِتْنَتِهَا مَرْضِيًّا عَلَيَّ وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولًا وَ سَعْيِي فِيهَا مَشْكُورًا

Give me a plentiful share in my Hereafter, and in this world a capacious life, welcoming, pleasant, and do not Make the world a prison upon me and do not Make its separation a grief upon me. Shelter me from its Fitna, satisfying me, and Make my deeds in it Acceptable, and my striving in it, appreciated!

اللَّهُمَّ مَنْ أَرَادَنِي بِسُوءٍ فَأَرُدْهُ بِئِلَيْهِ وَ مَنْ كَادَنِي فِيهَا فَكِدْهُ وَ اصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ افكُرْ بِنِي مَكْرٍ بِي فَإِنَّكَ خَيْرُ الْمَكْرِبِينَ وَ افْعَأْ عَنِّي عُيُونَ الْكُفْرَةِ الظَّلْمَةِ الطُّغَاةِ الْحَسَدَةِ

O Allah^{-azwj}! One who intends me with evil, Intend him with similar to it, and one who plots against me in it, Plan against him, and Turn away from me worries of the one who enters his worries upon me, and Plan with the one planning with me for You^{-azwj} are best of the planners, and Blind on my behalf eyes of the Kafirs, the oppressors, the aggressors, the enviers!

اللَّهُمَّ وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ الْوَقَارَ وَ الْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ احْفَظْنِي بِسِتْرِكَ الْوَاقِي وَ جَلِّنِي عَافِيَتِكَ النَّافِعَةَ وَ صَدِّقْ قَوْلِي وَ فَعَالِي وَ بَارِكْ لِي فِي وُلْدِي وَ أَهْلِي وَ مَالِي وَ مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَغْفَلْتُ وَ مَا تَعَمَّدْتُ وَ مَا تَوَانَيْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَرْتُ فَاعْفُزْ لِي يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}, and Send down the tranquillity and the dignity upon me from You^{-azwj}, and Clothe me You^{-azwj} fortifying shield, and Guard me by Your^{-azwj} saving veil, and Grant me Your^{-azwj} beneficial well-being, and Ratify my words and my actions, and Bless for me in my children, and my family, and my wealth, and what I have sent ahead and what I have delayed, and what I was heedless of and what I deliberated and what I procrastinated, and what I announced and what I kept secret! Forgive (these) for me, O most Merciful of the merciful ones!"¹¹¹

أَقُولُ هَذَا آخِرُ رَوَايَتِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ وَ رُوِيَاهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ بِإِسْنَادِهِ عَنِ الْبَاقِرِ ع أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ مَنْ كَانَتْ لَهُ حَاجَةٌ هَاهُنَا وَ هَاهُنَا فَإِنَّ حَاجَتِي إِلَيْكَ وَحَدَّكَ لَا شَرِيكَ لَكَ.

I (Majlisi) am saying, 'This is last of our reports from Sa'ad Bin Abdullah, from the book 'Fazl Al-Dua', and we are reporting it from Muhammad Bin Al-Hassan Al-Saffar, from Al-Baqir^{-asws}, he^{-asws} had said: 'O Allah^{-azwj}! One who has a need for him over here and over there (fine), my need is to You^{-azwj} Alone, there is no associate for You^{-azwj}!"¹¹²

¹¹¹ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 b

¹¹² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 c

حِرْزٌ آخِرٌ لِمَوْلَانَا الصَّادِقِ ع بِرِوَايَةِ أُخْرَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا خَالِقَ الْخَلْقِ وَ يَا بَاسِطَ الرِّزْقِ يَا فَالِقَ الْحَبِّ وَ يَا بَارِئَ النَّسَمِ وَ مُحْيِيَ الْمَوْتَى وَ مُمِيتَ الْأَحْيَاءِ وَ دَائِمَ الثَّبَاتِ وَ مُخْرِجَ النَّبَاتِ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ وَ أَنْتَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

Another protection by our Master Al-Sadiq^{asws} by another report – ‘In the Name of Allah^{azwj} the Beneficent, the Merciful! O Creator of the creation, and O Extender of the sustenance! O Splitter of the seed and O Maker of the person, and Reviver of the dead, and Causer of death to the living, and permanent of the affirmation, and Extractor of the vegetation! Do with me what You^{azwj} are rightful of and do not Do with me what I am rightful (deserving) of, and You^{azwj} are rightful of being feared and rightful of the Forgiving!’

انْتَهَى كَلَامُ ابْنِ طَاوُسٍ فِي الْمَهْجِ.

End of the speech of Ibn Tawoos in (the book) ‘Al-Mahj’¹¹³.

¹¹³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 43 H 3 d

