

بحار الأنوار

BIHAR AL-ANWAAR

الجزء الثاني و التسعون

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

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CHAPTER 83 – THE SUPPLICATION FOR THE NECK LUMP, AND THE SWELLINGS, AND THE SWINE DISEASE

1- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ التَّمِيمِيِّ عَنْ عَمَّارِ بْنِ عَيْسَى الْكِلَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ اللَّهِ ع قَالَ: شَكَأَ إِلَيْهِ رَجُلٌ مِنَ الثَّبِيْعَةِ سَلْعَةً ظَهَرَتْ بِهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع صُمْ ثَلَاثَةَ أَيَّامٍ ثُمَّ اغْتَسِلْ فِي الْيَوْمِ الرَّابِعِ عِنْدَ زَوَالِ الشَّمْسِ وَ ابْرُزْ لِرَبِّكَ وَ لِيَكُنْ مَعَكَ خِرْقَةٌ نَظِيْفَةٌ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} –Muhammad Bin Aamir, from Muhammad Bin Uleyym Al Saqafy, from Ammar Bin Isa Al Kilaie, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man from the Shias complained to him^{-asws} of the neck lump which had appeared with him. Abu Abdullah^{-asws} said to him: 'Fast for three days, then bathe during the fourth day at decline of the sun (midday), and go out to your Lord^{-azwj} (to the wilderness), and let there be a clean cloth with you.

فَصَلِّ أَرْبَعَ رَكَعَاتٍ وَ اقْرَأْ فِيهَا مَا تيسَّرَ مِنَ الْقُرْآنِ وَ اخْضَعْ بِجُهِدِكَ فَإِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَأَلْقِ ثِيَابَكَ وَ ابْرُزْ بِالْحِرْقَةِ وَ الزَّقِ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ ثُمَّ قُلْ بِاتِّبَاهٍ وَ تَضَرُّعٍ وَ حُشُوعٍ

Pray four Cycles Salat and read in it whatever is easy from the Quran, and be humble in your efforts. When you are free from your Salat, cast your clothes and go out with the cloth and adhere your right cheek upon the ground, then say with the pleading and beseeching and fearfulness: -

يَا وَاحِدٌ يَا أَحَدٌ يَا كَرِيمٌ يَا حَنَّانٌ يَا قَرِيبٌ يَا مُجِيبٌ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكشِفْ مَا بِي مِنْ مَرَضٍ وَ أَلْبِسْنِي الْعَافِيَةَ الشَّافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ امْنُنْ عَلَيَّ بِتَمَامِ التَّعْمَةِ وَ أذهبْ مَا بِي فَقَدْ آذَانِي وَ عَمَّنِي

'O the One! O the First! O the Benevolent! O the Affectionate! O the Near! O the Responder! O the most Merciful of the merciful ones! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Remove what illness there is with me and Clothe me the well-being, the healing in the world and the Hereafter, and Confer upon me with the complete bounties, and Remove what is with me, for it is hurting me and has saddened me!"

وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُكَ حَتَّى لَا يُخَالِجَ فِي قَلْبِكَ خِلَافُهُ وَ تَعْلَمَ أَنَّهُ يَنْفَعُكَ

Abu Abdullah^{-asws} said: 'And know that it will not benefit you until there is no disagreement in your heart, and know (be certain) that it will surely benefit you!'

قَالَ فَعَلَّ الرَّجُلُ مَا أَمَرَهُ بِهِ جَعْفَرُ الصَّادِقُ ع فَعُوِيَ مِنْهَا.

He (the narrator) said, 'The man did what Ja'far Al-Sadiq^{-asws} had instructed him, and he recovered from it".¹

¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 1

2- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ الْوَلِيدِ عَنِ ابْنِ عَمْرِو أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ الْوَلِيدِ عَنِ ابْنِ أُسْبَاطٍ عَنِ الْحَكَمِ بْنِ سُلَيْمَانَ عَنِ مُسَيَّرٍ عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِنَّ هَذِهِ الْآيَةَ لِكُلِّ وَرَمٍ فِي الْجَسَدِ يَخَافُ الرَّجُلُ أَنْ يَقُولَ إِلَى شَيْءٍ فَإِذَا قَرَأَهَا فَاقْرَأَهَا وَ أَنْتَ طَاهِرٌ قَدْ أَغْدَدْتَ وُضُوءَكَ لِصَلَاةِ الْفَرِيضَةِ

(The book) 'Tibb Al-Aimma^{asws}', may the greetings be upon them^{asws} – Muhammad Bin Is'haq Bin Al Waleed, from a son of his paternal uncle Ahmad Bin Ibrahim Bin Al Waleed, from Ibn Asbaat, from Al Hakam Bin Suleyman, from Muyassir,

'From Abu Abdullah Al-Sadiq^{asws} having said: 'This Verse is for every swelling in the body the man fears that it might turn into something. When you read it, read it while you are clean, having prepared your Wudu for the obligatory Salat.

فَعَوَّذُ بِهَا وَرَمَكَ قَبْلَ الصَّلَاةِ وَ دُبُرَهَا وَ هِيَ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعاً مُتَصَدِّعاً مِنْ حَشْيَةِ اللَّهِ إِلَى آخِرِ السُّورَةِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ عَلَى مَا حَدَّثَ لَكَ سَكَنَ الْوَرَمُ.

Seek Refuge with it for your swelling before the Salat and after it, and it is: **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]** – up to end of the Chapter. You, when you have done that upon what has been defined for you, the swelling will settle".²

3- مكا، مكارم الأخلاق دَعَاوَاتِ الرَّاُوْنِدِيِّ، عَنِ الرِّضَا ع قَالَ: خَرَجَ بِجَارِيَةٍ لَنَا خَنَازِيرٌ فِي عُنُقِهَا فَأَتَى آتٍ وَ قَالَ يَا عَلِيُّ قُلْ لَهَا فَلْتَقُلْ يَا رُءُوفُ يَا رَحِيمُ يَا رَبِّ يَا سَيِّدِي تُكْرِهُهُ

(The books) 'Makarim Al-Akllaq', (and) 'Dawaat' of Al-Rawandy –

'From (Ali) Al-Reza^{asws} having said: 'Swine disease emerged with a maid of ours in her neck. A comer came and said, 'O Ali^{asws}! Tell her to say, 'O Kind, O Merciful! O Lord^{azwj}, O my Master!', repeatedly!

قَالَ فَقَالَتْ فَأَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ عَنْهَا.

He^{asws} said: 'She said that Allah^{azwj} Mighty and Majestic Removed it from her".³

4- مكا، مكارم الأخلاق دُعَاةٌ آخَرُ يُقْرَأُ عَلَيْهِ ثَلَاثَةَ أَيَّامٍ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ هُوَ يَأْمُرُكَ أَنْ لَا تُكْفِرُ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلْ ابْتَدِئْ بِاللَّيْصِ قَبْلَ أَنْ يَبْتَدِئَ بِكَ ثَلَاثَ مَرَّاتٍ وَ يَتَّفِقُ كُلَّ مَرَّةٍ فَإِنَّهُ يَجِفُّ.

(The book) 'Makarim Al Akhlaq' –

'Another supplication – 'He should read upon it for three days, 'In the Name of Allah^{azwj}, and by Allah^{azwj}! Allah^{azwj} is Greatest! Allah^{azwj} is Greatest and He^{azwj} Commands you not to be bigger!' - three times. Then say, 'Begin with the thief before he begins with you' – three times, and spit every time, for it will dry up".⁴ (Not a Hadeeth)

² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 2

³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 3

⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 83 H 4

باب 84 الدعاء للجذري**CHAPTER 84 – THE SUPPLICATION FOR THE SMALLPOX**

1- مكا، مكارم الأخلاق يُكْتَبُ وَ يُعَلَّقُ عَلَى عَضُدِهِ فَإِنَّهُ لَا يَخْرُجُ وَ إِنْ كَانَ قَدْ خَرَجَ فَلَا يَخْرُجُ أَكْثَرَ مِمَّا قَدْ خَرَجَ إِنْ شَاءَ اللَّهُ سِى سِى وَ بِالْقِرْعَةِ السَّرِ
السَّرِ نَاوِسِ اِرْنَوَسِ اِس

(The book) 'Makarim Al Akhlaq' –

'He should write and hand upon his forearm, for it will not emerge, and if it has already emerged, it will not emerge more than what has already emerged, if Allah^{-azwj} so Desires: (سى سى و بالقرعة السر السر ناولس ارنوس اس).

وَ مِثْلُهُ يُكْتَبُ هَذَا الشُّكْلُ الْأَرْبَعَةُ فِي الْأَرْبَعَةِ لِلْجُدْرِيِّ وَ يُعَلَّقُ عَلَيْهِ 16 3 2 13 5 10 11 8 9 6 7 12 4 15 14 1.

And similar to it, he should write these four forms in the four, for the smallpox, and hang upon him: 14 15 4 12 7 6 9 8 11 10 5 13 2 3 16".⁵ (not a Hadeeth)

باب 85 الدعاء لوجع الصدر**CHAPTER 85 – THE SUPPLICATION FOR THE CHEST PAIN**

1- مكا، مكارم الأخلاق وَ إِذْ قَتَلْتُمْ نَفْسًا فَاذْرَأْتُمْ فِيهَا إِلَى قَوْلِهِ لَعَلَّكُمْ تَعْقِلُونَ.

(The book) 'Makarim Al Akhlaq' –

'And when you killed a soul, so you disputed with regards to it, [2:72] – up to His^{-azwj} Words: **so that you may be minding [2:73]**'.⁶ (Not a Hadeeth)

رُوي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ شَكَا إِلَيْهِ رَجُلٌ وَجَعَ صَدْرِهِ فَقَالَ اسْتَشْفِ بِالْقُرْآنِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِيهِ شِفَاءٌ لِمَا فِي الصُّدُورِ.

It is reported from Abu Abdullah^{-asws}: 'A man complained to him of his chest pain. He^{-asws} said: 'Seek healing with the Quran, for Allah^{-azwj} Mighty and Majestic Says in it: **and a Healing for what is in the chests [10:57]**'.⁷

باب 86 الدعاء لوجع القلب**CHAPTER 86 - THE SUPPLICATION FOR THE HEART PAIN**

1- مكا، مكارم الأخلاق رُفِيَتْ لَوْجَعِ الْقَلْبِ تُقْرَأُ هَذِهِ الْآيَاتُ عَلَى الْمَاءِ وَ يَشْرَبُهَا لِيُنْجِيَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ سُبْحَانَ الْجَمْعِ وَ يُؤَلِّقُونَ الدُّبُرَ
إِلَى قَوْلِهِ أَدْهِى وَ أَمْرٌ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ عَفُوراً

⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 84 H 1

⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 85 H 1 a

⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 85 H 1 b

(The book) 'Makarim Al Akhlaq' –

'A Ruqya (Incantation) for the heart pain. You should recite these Verses upon the water and drink it: **'If He Rescues us from this, we would happen to be from the grateful ones [6:63] The crowd would soon be defeated, and they will turn back [54:45]** – up to His^{-azwj} Words: **more grievous, more bitter (for them) [54:46] Surely, Allah Withholds the skies and the earth** – up to His^{-azwj} Word: **'Forgiving' [35:41]!**

أَيْضاً تُقْرَأُ هَذِهِ الْآيَاتُ عَلَى الْمَاءِ وَ يَشْرَبُهَا وَ يَرْدُدُ عَلَى الْقَلْبِ وَ يُكْتَبُ أَيْضاً وَ يُعَلَّقُ عَلَى عُنُقِهِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبَّنَا لَا تُزِغْ قُلُوبَنَا إِلَى قَوْلِهِ لَا يُخْلِفُ الْمِيعَادَ الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ إِلَى قَوْلِهِ وَ حُسْنُ مَا بٍ - لَيْنٌ أُنْجِيَتْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ.

Also, you should read these Verses upon the water and drink it, and repeat it to the heart, and write as well and hang it upon his neck: 'By **"In the Name of Allah the Beneficent, the Merciful [1:1] 'Our Lord! Do not Let our hearts to deviate [3:8]** – up to His^{-azwj} Words: **does not break the Promise [3:9]; Those who believe and their hearts are reassured by the Zikr of Allah [13:28]** – up to His^{-azwj} Words: **an excellent resort [13:29] 'If He Rescues us from this, we would happen to be from the grateful ones [6:63]"**.⁸

[باب 87 الدعاء للسعال و السل](#)

CHAPTER 87 – THE SUPPLICATION FOR THE COUGH AND THE TUBERCULOSIS

1- طب، طب الأئمة عليهم السلام عبد الله بن محمد بن مهران عن أبيوب عن عمرو بن شمر عن جابر عن أبي جعفر محمد بن علي بن الحسين عن الحسين ع قال قال أمير المؤمنين ع من اشتكى حلقه و كثر سعاله و اشتد يبسه فليعود بهذه الكلمات و كان يسئرها الجامعة لكل شيء

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Abdullah Bin Muhammad Bin Mihran, from Ayoub, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far Muhammad Bin Ali Bin Al-Husayn, from Al-Husayn^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who has ailment of his throat and frequency of his coughing and its dryness has intensified, let him seek Refuge with these phrases, and it has been named as the comprehensive for all things: -

اللَّهُمَّ أَنْتَ رَجَائِي وَ أَنْتَ ثِقَتِي وَ عِمَادِي وَ غِيَاثِي وَ رَفْعَتِي وَ جَمَالِي وَ أَنْتَ مَفْرَعُ الْمُفْرَعِينَ لَيْسَ لِلْمَهَارِبِينَ مَهْرَبٌ إِلَّا إِلَيْكَ وَ لَا لِلْعَالَمِينَ مَعْوَلٌ إِلَّا عَلَيْكَ وَ لَا لِلرَّاغِبِينَ مَرْغَبٌ إِلَّا لَدَيْكَ

'O Allah^{-azwj}! You^{-azwj} are my hope, and You^{-azwj} are my trust, and my reliance, and my help, and my loftiness, and my beauty, and You^{-azwj} are Shelter for the alarmed ones. There isn't any escape for the fleeing ones except to You^{-azwj}, nor any hope for the hoping ones except to You^{-azwj}, nor any desire for the desiring ones except for You^{-azwj}!

وَ لَا لِلْمَظْلُومِينَ نَاصِرٌ إِلَّا أَنْتَ وَ لَا لِذِي الْحَوَائِجِ مَقْصَدٌ إِلَّا إِلَيْكَ وَ لَا لِلطَّالِبِينَ عَطَاءٌ إِلَّا مِنْ لَدُنْكَ وَ لَا لِلتَّائِبِينَ مَتَابٌ إِلَّا إِلَيْكَ وَ لَيْسَ الرِّزْقُ وَ الْحَيْرُ وَ الْفَتْحُ إِلَّا بِيَدِكَ

⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 86 H 1

Neither is there any helper for the oppressed except You^{-azwj}, nor any purpose for the one with needs except to You^{-azwj}, nor any award for the seekers except from You^{-azwj}, nor any Clemency for the repentant except to You^{-azwj}, and there isn't any sustenance and the goodness and the victories except in Your^{-azwj} Hand!

حَزَنْتَنِي الْأُمُورُ الْفَادِحَةُ وَ أَعْيَبَتْنِي الْمَسَالِكُ الضَّيِّقَةُ وَ أَحْوَشَتْنِي الْأَوْجَاعُ الْمُوجِعَةُ وَ لَمْ أَجِدْ فَتْحَ بَابِ الْفَرَجِ إِلَّا بِيَدِكَ فَأَقَمْتُ تِلْقَاءَ وَجْهِكَ وَ اسْتَفْتَحْتُ عَلَيْكَ بِالذُّعَاءِ إِغْلَافَهُ

The disastrous matters have grieved me, and the constricted ways have fatigued me, and the excruciating pains have terrified me and I could not find any door open for the relief except in Your^{-azwj} Hand, so I have stood facing Your^{-azwj} Face and seeking the opening to You^{-azwj} from its locks with the supplication!

فَأَفْتَحْ يَا رَبِّ لِلْمُسْتَفْتِحِ وَ اسْتَجِبْ لِلدَّاعِي وَ فَجِّ الْكَرْبَ وَ اكْشِفِ الضُّرَّ وَ سُدِّ الْفَقْرَ وَ أَجْلِ الْحَزْنَ وَ انْفِ الْمُمْ وَ اسْتَفْتِدْنِي مِنَ الْهَلَكَةِ فَإِنِّي قَدْ أَشْفَيْتُ عَلَيْهَا وَ لَا أَجِدُ لِخَلَاصِي مِنْهَا غَيْرَكَ

Open, O Lord^{-azwj}, for the one seeking the opening, and Respond to the supplicater and Relieve the distress, and Remove the harm, and Block the poverty, and Remove the grief, and Relieve the worries, and Save me from the destruction, for I have sought healing for it and I cannot find any rescuer from it apart from You^{-azwj}!

يَا اللَّهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ الرَّحْمَنِي وَ أَكْشِفْ مَا بِي مِنْ غَمٍّ وَ كَرْبٍ وَ وَجَعٍ وَ دَاءٍ رَبِّ إِنَّمَا تَفْعَلُ لَمْ أَرَجُ فَرَجِي مِنْ عِنْدِ غَيْرِكَ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, [27:62]!** Mercy me and Remove what is with me from the sadness, and distress, and pain, and illness. Lord^{-azwj}! If You^{-azwj} don't Do it, I will have no hope of relief from others, therefore Mercy me, O most Merciful of the merciful ones!"

هَذَا مَكَانُ الْبَائِسِ الْفَقِيرِ هَذَا مَكَانُ الْمُسْتَعِيثِ هَذَا مَكَانُ الْمُسْتَجِيرِ هَذَا مَكَانُ الْمَكْرُوبِ الضَّرِيرِ هَذَا مَكَانُ الْمَلْهُوفِ الْمُسْتَعِيدِ هَذَا مَكَانُ الْعَبْدِ الْمُشْفِقِ الْمَالِكِ الْفَرَقِ الْخَائِفِ الْوَجِلِ

This is the place of a destitute, the poor! This is the place of one crying out for help! This is the place of a shelter seeker! This is the place of a distressed, the harmed! This is the place of an anxious one seeking Refuge! This is the place of a fearful servant, the perishing, the drowning, the fearful, the apprehensive!

هَذَا مَكَانُ مَنْ انْتَبَهَ مِنْ رُقْدَتِهِ وَ اسْتَيْقَظَ مِنْ غَفْلَتِهِ وَ أَفْرَقَ مِنْ عِلَّتِهِ وَ شَدَّهَ وَجَعَهُ وَ حَافَ مِنْ حَاطِيَّتِهِ وَ اعْتَرَفَ بِذَنْبِهِ وَ أَحْبَتَ إِلَى رَبِّهِ وَ بَكَى مِنْ حَذَرِهِ وَ اسْتَعْفَرَ وَ اسْتَعْبَرَ وَ اسْتَقَالَ وَ اسْتَعْفَى وَ اللَّهُ إِلَى رَبِّهِ وَ رَهَبَ مِنْ سَطْوَتِهِ وَ أَرْسَلَ مِنْ عَزْبَتِهِ وَ رَجَا وَ بَكَى وَ دَعَا وَ نَادَى رَبِّ إِنِّي مَسْنِي الضُّرَّ فَتَلَّاقِنِي

This is the place of one who has awakened from his slumber and woken up from his heedlessness, and he has recovered from his illness, and his pain is severe, and he fears from his wrongdoings, and acknowledges with his sins, and is humble to his Lord^{-azwj}, and cries from his hazards, and seeks Forgiveness, and seeks to come across, and seeks to uproot, and seek

to Refuge, by Allah^{-azwj}, to his Lord^{-azwj}, and dreads from His^{-azwj} Strength, and flows his tears, and hopes, and cries, and calls out, 'Lord^{-azwj}, the harm has touched me, so Make me avoid it!'

قَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَعْلَمُ سَرَائِرِي وَ عَلَائِي وَ تَعْلَمُ حَاجَتِي وَ تُحِيطُ بِمَا عِنْدِي وَ لَا يُخْفِي عَلَيْكَ شَيْءٌ مِنْ أَمْرِي مِنْ عَلَائِي وَ سِرِّي وَ مَا أُبْدِي وَ مَا يُكْنِي صَدْرِي

You^{-azwj} have Seen my place, and have Heard my speech, and You^{-azwj} Know my secrets and my announcements, and You^{-azwj} Know my needs and You^{-azwj} Encompass whatever is in my possession, and there is nothing from my matters hidden unto You^{-azwj}, from my announcements and my secrets, and what I manifest and what I hide, and what my chest harbours!

فَأَسْأَلُكَ بِأَنَّكَ تَلِي التَّدْبِيرَ وَ تَقْبِلُ الْمَعَادِيرَ وَ تُمَضِي الْمَقَادِيرَ سُؤَالَ مَنْ أَسَاءَ وَ اعْتَرَفَ وَ ظَلَمَ نَفْسَهُ وَ اقْتَرَفَ وَ نَدِمَ عَلَى مَا سَلَفَ وَ أَنَابَ إِلَى رَبِّهِ وَ أَسَفَ وَ لَادَ بِفِنَائِهِ وَ عَكَفَ وَ أَنَاخَ رِجَاهُ وَ عَطَفَ وَ تَبَتَّلَ إِلَى مُقْبِلِ عَثْرَتِهِ وَ قَابِلِ تَوْبَتِهِ وَ غَافِرِ حَوْبَتِهِ وَ رَاحِمِ عَثْرَتِهِ وَ كَاشِفِ كُرْبَتِهِ وَ شَافِي عِلَّتِهِ

I ask You^{-azwj} because You^{-azwj} are in charge of the Management, and Accept the apologies, and Implement the Determinations! A request by the one who has done evil, and acknowledges, and has been unjust to himself, and has committed (sins) and has regretted upon what is past, and it penitent to his Lord^{-azwj}, and is sorry and seeks Refuge in His^{-azwj} Courtyard, and is devoted, and whispers his hopes, and is pitiful, and he pleads to the Eradicator of his stumbles, and Acceptor of his repentance, and Forgiver of his misdeeds, and Mercier of his tears, and Remover of his stress, and Healer of his illness!

أَنْ تَرْحَمَ تَجَاوِزِي بِكَ وَ تَضْرُعِي إِلَيْكَ وَ تَغْفِرَ لِي جَمِيعَ مَا أَحْطَأْتُهُ كُتَابَكَ وَ أَحْصَاهُ كِتَابَكَ وَ مَا مَضَى مِنْ عِلْمِكَ مِنْ دُنُوبِي وَ خَطَايَايَ وَ جَزَائِرِي فِي خَلَوَاتِي وَ فَجْرَاتِي وَ سَيِّئَاتِي وَ هَفَوَاتِي وَ هَنَاتِي

Mercy my excesses with You^{-azwj}, and my beseeching to You^{-azwj}, and Forgive for me entirety of what I have erred (recorded by) Your^{-azwj} recorders, and counted by Your^{-azwj} Book, and what has passed from Your^{-azwj} Knowledge of my sins, and my wrongdoings, and my crimes in my privacy, and my immoralities, and my evil deeds, and my lapses, and my whims!

وَ جَمِيعَ مَا تَشْهَدُ بِهِ حَفَظَتِكَ وَ كَتَبْتَهُ مَلَائِكَتُكَ فِي الصَّغَرِ وَ بَعْدَ الْبُلُوغِ وَ الشَّبَابِ وَ الشَّبَابِ بِاللَّيْلِ وَ النَّهَارِ وَ الْغُدُوِّ وَ الْأَصَالِ وَ بِالْعَشِيِّ وَ الْإِبْكَارِ وَ الضُّحَى وَ الْأَسْحَارِ فِي الْحَضَرِ وَ السُّقْرِ فِي الْحَلَا وَ الْمَلَا وَ أَنْ تَجَاوِزَ عَن سَيِّئَاتِي فِي أَصْحَابِ الْجَنَّةِ وَ عَدَدِ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

And entirety of what Your^{-azwj} recorders have witnessed with and Your^{-azwj} Angels have written during the young age, and after the adulthood, and the old age, and the youthfulness, by the night and the day, and the morning and the afternoon, and the evening and the early morning, and the noon and the pre-dawn, during the staying and the journey, and the seclusion and the assembly, and to Overlook my evil deeds, to be among companions of the Paradise, a truthful Promise which they have been Promised!

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِهِ أَنْ تُكْشِفَ عَنِّي الْعِلَلَ الْعَاشِيَةَ فِي جَسْمِي وَ فِي شَعْرِي وَ بَشْرِي وَ عُرُوقِي وَ عَصَبِي وَ جَوَارِحِي فَإِنَّ ذَلِكَ لَا يَكْشِفُهَا غَيْرُكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ.

O Allah-^{azwj}! By the right of Muhammad-^{saww} and his-^{saww} Progeny-^{asws}! Remove from me the illness overwhelming in my body, and in my hair, and my skin, and my veins, and my nerves, and my limbs, for that cannot be removed by anyone apart from You-^{azwj}, O the most Merciful of merciful ones, and O Responder to the supplication of the desperate ones!⁹

[باب 88 الدعاء للطحال](#)

CHAPTER 88 – SUPPLICATION FOR THE SPLEEN

1- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ الْكَرْخِيِّ عَنْ أَبِي يُونُسَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ مِنْ خُرَّاسَانَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ حَجَجْتُ وَ نَوَيْتُ عِنْدَ خُرُوجِي أَنْ أَقْصِدَكَ فَإِنَّ بِي وَجَعَ الطَّحَالِ وَ أَنْ تَدْعُو لِي بِالْفَرْجِ

(The book) 'Tibb Al-Aimma-^{asws}', may the greetings be upon them-^{asws} – Muhammad Bin Abdul Rahman Bin Mihran Al Karkhy, from Ayoun, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-^{asws} having said: 'A man came from Khurasan to Ali-^{asws} Bin Al-Husayn-^{asws}. He said, 'O son-^{asws} of Rasool-Allah-^{saww}! I have performed Hajj and I had intended during my going out that I shall aim to you-^{asws}, for there is pain of the spleen with me, and if you-^{asws} supplicate for me for the relief!'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ كَفَاكَ اللَّهُ ذَلِكَ وَ لَهُ الْحَمْدُ فَإِذَا أَحْسَسْتِ بِهِ فَاتَّكُبِي بِهِ هَذِهِ الْآيَةَ بِزَعْفَرَانٍ بِمَاءِ زَمْزَمَ وَ اشْرَبِيهِ فَإِنَّ اللَّهَ تَعَالَى يَدْفَعُ عَنْكَ ذَلِكَ الْوَجَعَ

Ali-^{asws} Bin Al-Husayn-^{asws} said to him: 'Allah-^{azwj} will Suffice that for you, and for Him-^{azwj} is the Praise. When you feel it, write these Verses with saffron in Zamzam water, and drink it, for Allah-^{azwj} the Exalted will Repel that pain from you: -

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُوا بِصَلَاتِكُمْ وَ لَا تَخَافُوا بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرَةً تَكْبِيرًا

Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110] And say: 'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]!

تَكْتُبُ عَلَى رَقِي ظَنِّي وَ عَلَّقَهَا عَلَى الْعَضُدِ الْأَيْسَرِ سَبْعَةَ أَيَّامٍ فَإِنَّهُ يَسْكُنُ وَ هِيَ هَذِهِ التَّرْجَمَةُ لاس س س ح ح دم كرم ل له و محيي حح لله صره و حجه سر ححجت عشره به هك بان عنها محتاح حل هوبوا امنوا مسعوف ثم.

⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 87H 1

Write upon deerskin (parchment) and hang it upon the left forearm for seven days, for it shall settle, and it is this translation: (لاس س س ح ح دم كرم ل له و محيي حح لله صره و حجه سر ححجت عشره به هك بان عنها)¹⁰. ”(محتاج حل هو بوا امنوا مسعوف ثم

2- مكا، مكارم الأخلاق يُقْبَهُ الطَّحَالِ فَأَقْرَأْ عَلَى كَفِّهِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ ثَلَاثَ مَرَّاتٍ ثُمَّ تَقْرَأُ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا إِلَى آخِرِ الْآيَةِ ثَلَاثَ مَرَّاتٍ ثُمَّ امْسَحْ بِيَمَانِكَ رَأْسَهُ سَبْعَ مَرَّاتٍ

(The book) ‘Makarim Al Akhlaq’ –

‘A Ruqa (incantation) for the spleen. Read upon his palm: **When Help of Allah comes and the victory [110:1]** – three times. Then read: **Surely, those who say, ‘Our Lord is Allah!’, then they are steadfast, [46:13]** – up to end of the Verse, three times. Then wipe his head with these two seven times!”¹¹

أُخْرَى يُكْتَبُ وَ يُعَلَّقُ عَلَى هَذَا الْمَوْضِعِ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ الْآيَةَ إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Another – He should write and hang upon this place, **Surely, Allah Withholds the skies and the earth [35:41]** – the Verse; **It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30]**”¹².

[باب 89 الدعاء لوجع المثانة و احتباس البول و عسره و لمن بال في النوم](#)

CHAPTER 89 – THE SUPPLICATION FOR THE BLADDER PAIN, AND THE URINE RETENTION, AND ITS SQUEEZE, AND FOR THE ONE URINATING DURING THE SLEEP

1- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَرْمَنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي زَيْنَبٍ قَالَ: شَكَأَ رَجُلٌ مِنْ إِخْوَانِنَا إِلَى أَبِي عَبْدِ اللَّهِ ع وَجَعَ الْمَثَانَةَ

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Muhammad Bin Ja’far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Muhammad Bin Ismail, from Abu Zainab who said,

‘A man from our brethren complained to Abu Abdullah^{-asws} of the bladder pain’.

قَالَ فَقَالَ لَهُ عَوِّذْ بِهَذِهِ آيَاتِ إِذَا نِمْتَ ثَلَاثًا وَ إِذَا انْتَبَهْتَ مَرَّةً وَاحِدَةً فَإِنَّكَ لَا تُحْسُ بِهِ بَعْدَ ذَلِكَ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ

He (the narrator) said, ‘He^{-asws} said to him: ‘Seek Refuge with these Verses when you sleep, three times, and when you wake up one time, you will not feel it after that: **Do you not know that Allah is Able upon all things? [2:106] Do you not know that Allah, for Him is the**

¹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 88 H 1

¹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 88 H 2 a

¹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 88 H 2 b

Kingdom of the skies and the earth? And there is none for you from besides Allah, from a Guardian nor a Helper [2:107]!

قَالَ الرَّجُلُ فَقَعَلْتُ ذَلِكَ فَمَا أَحْسَسْتُ بَعْدَ ذَلِكَ بِهَا.

The man said, 'I did that, and did not feel it after that'.¹³

2- مكا، مكارم الأخلاق لا يختبئ البول يغسل رجله و يكتب على ساقه اليسرى ففتحنا أبواب السماء بماء منهمر إلى قوله لمن كان كافر.

(The book) 'Makarim Al Akhlaq' –

'To retain the urine, he should write upon his left lower leg, **'So We Opened the gates of the sky with water pouring out [54:11]** – up to His^{-azwj} Words: **for who was denied [54:14]**'.¹⁴

عَنْ حُرَّانَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ النَّالِثِ ع جَعَلْتُ فِدَاكَ قِبَلِي رَجُلٌ مِنْ مَوَالِكَ بِه حَصْرُ الْبَوْلِ وَ هُوَ يَسْأَلُكَ الدُّعَاءَ لَهُ أَنْ يَلْبِسَهُ اللَّهُ الْعَاقِبَةَ وَ اسْمُهُ نَفِيسُ الْخَادِمِ

From Humran who said,

'I wrote to Abu Al Hassan^{-asws} the 3rd, 'May I be sacrificed for you^{-asws}! There is a man from your^{-asws} friends before me, the urine has been retained with him and he asks you^{-asws} for supplicating for him that Allah^{-azwj} should Clothe him with the well-being, and his name is Nafees Al Khadim'.

فَأَجَابَ كَشَفَ اللَّهُ صُرُوكَ وَ دَفَعَ عَنْكَ مَكَارَةَ الدُّنْيَا وَ الْآخِرَةِ وَ أَلْبَحَ عَلَيْهِ بِالْقُرْآنِ فَإِنَّهُ يُشْفَى إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{-asws} answered: 'May Allah^{-azwj} Remove your harm and Repel from you abhorrence of the world and the Hereafter, and insist upon him with the Quran for he will be healed, if Allah^{-azwj} the Exalted so Desires!'¹⁵

دُعَاءُ لِعُسْرِ الْبَوْلِ رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اللَّهُ اسْمُكَ فِي السَّمَاءِ وَ الْأَرْضِ اللَّهُمَّ كَمَا رَحِمْتَكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ اغْفِرْ لَنَا حَوْبَنَا وَ خَطَايَانَا أَنْتَ رَبُّ الْمُطِيبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَ شِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ فَلْيَبْرَأْ.

Supplication for the difficult (painful) urination – 'Our Lord^{-azwj} is Allah^{-azwj} Who is Holy in the sky! O Allah^{-azwj}! Your^{-azwj} Name is in the sky and the earth! O Allah^{-azwj}! Just as Your^{-azwj} Mercy is in the sky, Make Your^{-azwj} Mercy to be in the earth! Forgive for us our lapses and our wrongdoings, You^{-azwj} are Lord^{-azwj} of the good ones! Send down mercy from Your^{-azwj} Mercy, and healing from Your^{-azwj} Healing, upon this pain, so let him be cured!'¹⁶

3- مكا، مكارم الأخلاق لمن بال في النوم روي عنهم ع يؤخذ جزءين [جزءان] من سعد و جزء من زعفران و يدق كل واحد منهما على جده و ينخل السعد بجزيرة صفيقة و مخلطان جميعاً و يعجنان بعسل منروع الرعوة ثم يندق و يكتب في جام حديد يزعفران

¹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 1

¹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 2 a

¹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 2 b

¹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 2 c

of Adam^{-saww}, just as the Angels had done Sajdah to Adam^{-as} by the Permission of Allah^{-azwj}! It is an honourable daughter of an honourable, and son of so and so, son of so and so! (..... (سددت شدت بسورة بسورة صفه صفه). I have sealed with a seal of Suleyman Bin Dawood^{-as} for Allah^{-azwj}, Lord^{-azwj} of the worlds!’¹⁹

أُخْرَى لَهُ وَ لِمَنْ فَرَعَ فِي النَّوْمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ النَّبِيِّ الْأُمِّيِّ الْعَرَبِيِّ الْهَاشِمِيِّ الْمَدِينِيِّ الْأَبْطَحِيِّ التِّهَامِيِّ ص إِلَى مَنْ حَضَرَ الدَّارَ مِنَ الْعُمَّارِ

Another for him and for the one who panics during the sleep – ***'In the Name of Allah the Beneficent, the Merciful [1:1].*** From Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, the Prophet^{-saww}, the Ummi, the Arabian, the Hashemite, the Medinite, and one from Al Abtaah, the one from Al Tihama, to the ones attending the House, the oft-frequented!

أَمَّا بَعْدُ فَإِنَّ لَنَا وَ لَكُمْ فِي الْحَقِّ سَعَةً فَإِنْ يَكُنْ فَاجِراً مُفْتَحِماً أَوْ دَاعِي حَقِّ مُبْطِلاً أَوْ مَنْ يُؤْذِي الْوَلَدَانَ وَ يُفْرِغُ الصِّبْيَانَ وَ يُبَوِّهُمُ فِي الْفِرَاشِ فَلْيَمْضُوا إِلَى أَصْحَابِ الْأَصْنَامِ وَ إِلَى عِبَدَةِ الْأَوْثَانِ وَ لِيُحْلُوا عَنْ أَصْحَابِ الْقُرْآنِ فِي جِوَارِ الرَّحْمَنِ وَ مَخَازِي السَّيْطَانِ وَ عَنْ إِيْمَانِهِمُ الْقُرْآنَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ ص.

As for after, there is leeway for us and for you all regarding the truth. If he happens to be immoral one intruding, or a caller of truth falsely, or one who hurts the young boys and panics the children and makes them urinate in the bed, let him to companions of the idols and to worshippers of the images, and let him vacate from companions of the Quran in vicinity of the Beneficent, and the ambushes of the Satan^{-la}, and from their Eman is the Quran, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww} and his^{-saww} Progeny^{-asws}’.²⁰

[باب 90 الدعاء لوجع البطن و القولنج و رياح البطن و أوجاعها](#)

CHAPTER 90 – THE SUPPLICATION FOR PAIN OF THE BELLY, AND THE COLIC, AND THE FLATULENCE AND THEIR PAINS

1- مكا، مكارم الأخلاق للرياح في البطن يُؤنس بن يعقوب قال: فُلْتُ لِأبي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنِّي أَجِدُ وَجَعاً فِي بَطْنِي

(The book) ‘Makarim Al Akhlaaq’ –

For the wind in the belly (flatulence) – Yunus Bin Yaqoub said, ‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! I feel pain in my belly!’

فَقَالَ وَجَدِ اللَّهُ

He^{-asws} said: ‘Profess Oneness of Allah^{-azwj}!’

فَقُلْتُ كَيْفَ أَقُولُ

¹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 3 b

²⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 89 H 3 c

I said, 'How shall I say?'

قَالَ تَقُولُ يَا اللَّهُ يَا اللَّهُ يَا رَبِّي يَا رَحْمَانُ يَا رَبَّ الْأَرْيَابِ يَا سَيِّدَ السَّنَادَاتِ اشْفِنِي وَ عَافِنِي مِنْ كُلِّ دَاءٍ وَ سُمِّْ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَنْقَلِبْ فِي قَبْضَتِكَ

He^{-asws} said: 'You should say, 'O Allah^{-azwj}! O Allah^{-azwj}! O my Lord^{-azwj}! O Beneficent! O Lord^{-azwj} of the lords, and O Chief of the chiefs! Heal me and Grant me well-being from every illness and sickness, for I am Your^{-azwj} servant and son of Your^{-azwj} servant! I turn in Your^{-azwj} Grip!''²¹

لِلْمَعْصِ وَ التَّفَخِ فِي الْبَطْنِ بِسْمِ اللَّهِ الَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ كَلَّمَ مُوسَى تَكْلِيمًا وَ بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا

For the Colic and the bloating in the belly – 'In the Name of Allah^{-azwj} Who Took Ibrahim^{-as} as a friend, and Spoke to Musa^{-as} in conversation, and Sent Muhammad^{-sawww} with the truth as a Prophet^{-sawww}!'

ثُمَّ قُلْ يَا رِيحِ اخْرُجِي بِإِذْنِ اللَّهِ تَعَالَى ثَلَاثَ مَرَّاتٍ.

Then say, 'O wind, get out by the Permission of Allah^{-azwj} the Exalted!' – three times''²²

لِعِلَّةِ الْبَطْنِ عَنِ الْكَاطِمِ ع يَكْتُبُ أُمَّ الْقُرْآنِ وَ الْمُعَوَّدَاتِينَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَكْتُبُ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ عِزَّتِهِ الَّتِي لَا تُرَامُ وَ قُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهُ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ وَ مِنْ شَرِّ مَا أَخَذَرُ مِنْهُ

For illness of the belly – From Al-Kazim^{-asws}: 'He should write (Surahs) Al Fatiha, and Al Mawazateyn, and Al Tawheed, then he should write, 'I seek Refuge with the Magnificent Face of Allah^{-azwj} and His^{-azwj} Might which cannot be breached, and His^{-azwj} Power which cannot be prevented from, from evil of this pain and from evil of what is in it, and from evil of what I am cautious of!''²³

لِوَجَعِ الْبَطْنِ وَ غَيْرِهِ مِنَ الْأَلَامِ يَضَعُ يَدَهُ عَلَيْهِ وَ يَقُولُ سَبْعَ مَرَّاتٍ أَعُوذُ بِعِزَّةِ اللَّهِ وَ جَلَالِهِ مِنْ شَرِّ مَا أَجِدُ وَ يَضَعُ يَدَهُ الْيُمْنَى عَلَى الْأَمِّ وَ يَقُولُ بِسْمِ اللَّهِ ثَلَاثًا

For the belly pain and other pains – 'He should place his hand upon it and say seven times, 'I seek Refuge with the Might of Allah^{-azwj} and His^{-azwj} Majesty, from evil of what I feel!' And he should place his right hand upon the pain and say, 'In the Name of Allah^{-azwj} thrice''²⁴

لِوَجَعِ الْبَطْنِ يَكْتُبُ سُورَةَ الْإِحْلَاصِ وَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ خُلِّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا

For the belly pain – He should write Surah Al Ikhlaas, and '***In the Name of Allah the Beneficent, the Merciful [1:1] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] And even though the Quran is such, the mountain can be moved by it, or***

²¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 a

²² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 b

²³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 c

²⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 d

the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. [13:31]!

و يُعَلِّقُ عَلَيْهِ وَ هَذِهِ الْآيَاتُ تُفْرَأُ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And he should hang it upon him, and these Verses to be read upon him: **'In the Name of Allah the Beneficent, the Merciful [1:1] Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]!**

هَذَانِ حَصْمَانِ احْتَضَمُوا فِي رَبِّهِمْ فَأَلْدَيْنَ كَفَرُوا فَطَعَتْ هُمْ نِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُؤُسِهِمُ الْحَمِيمُ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

These are two disputants disputing regarding their Lord. As for those who are committing Kufir, there would be cut out for them clothes of fire, the boiling water would be pour from above their heads [22:19] Due to it would melt whatever is in their bellies and the skins [22:20].

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

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

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

There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Alive and does not die! The goodness is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!"²⁵

أُخْرَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ ذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِلَى آخِرِ الْآيَةِ وَ يُفْرَأُ فَاتِحَةُ الْكِتَابِ سَبْعَ مَرَّاتٍ جِدُّ مُجْرَبٌ

Another – **'In the Name of Allah the Beneficent, the Merciful [1:1] And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87], up to end of the Verse, and he should read Surah Al Fatiha seven times. It is good, experimented.**

أُخْرَى لَيْنٌ أُنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ وَ نُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ.

Another - **'If You Rescue us from this, we would become from the grateful ones' [10:22] Allah is Affectionate, Merciful with the people [2:143] And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]'**²⁶

²⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 e

²⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 f

لِلْمَوْلَجِ إِبْرَاهِيمَ بْنِ يَحْيَى عَنْهُمْ ع قَالَ: يَكْتُبُ لِلْمَوْلَجِ أَمْ الْقُرْآنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ وَ يَكْتُبُ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ بِعِزَّتِهِ الَّتِي لَا يُرَامُ وَ بِقُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ وَ مِنْ شَرِّ مَا أُجِدُّ مِنْهُ

For the Colic – Ibrahim Bin Yahya, from them^{-asws} having said: ‘He should write for the Colic, (Surahs) Al Fatiha, and Al Tawheed, and Al Mawazateyn, and he should write in the bottom of that, ‘I seek Refuge with the Magnificent Face of Allah^{-azwj} and by His^{-azwj} Might which cannot be breached, and by His^{-azwj} Power which nothing can prevent from it, from the evil of this pain, and from evil of what is in it, and from evil of what I feel from it!’

يَكْتُبُ هَذَا الْكِتَابَ فِي لَوْحٍ أَوْ كَتِفٍ وَ يَغْسِلُ بِمَاءِ السَّمَاءِ وَ يَشْرَبُ عَلَى الرَّبِيقِ عِنْدَ النَّوْمِ فَإِنَّهُ نَافِعٌ مُبَارَكٌ إِنْ شَاءَ اللَّهُ.

He should write this letter in a tablet, or shoulder bone and wash with water of the sky, and drink upon the empty stomach at the sleep time, for it shall be beneficial, Blessed, if Allah^{-azwj} so Desires!”²⁷

2- طب، طب الأئمة عليهم السلام لوجع البطن و المولنج الحسين بن بسطام عن محمد بن خلف عن الوشاء عن عبد الله بن سنان عن جعفر بن محمد عن أبيه عن جده ع قال: شكوا رجلاً إلى النبي ص فقال يا رسول الله إن لي أخاً يشتكي بطنه

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws}, for the belly pain and the colic – Al-Husayn Bin Bistam, from Muhammad Bin Khalaf, from Al Washa, from Abdullah Bin Sinan,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father, from his^{-asws} grandfather^{-asws} having said: ‘A man complained to the Prophet^{-saww}. He said, ‘O Rasool-Allah^{-saww}! There is a brother of mine who has an ailment of his belly’.

فَقَالَ مُرْ أَخَاكَ أَنْ يَشْرَبَ شَرْبَةَ عَسَلٍ بِمَاءٍ حَارٍّ

He^{-saww} said: ‘Instruct your brother to drink a drink of honey with hot water!’

فَانْصَرَفَ إِلَيْهِ مِنَ الْغَدِ وَ قَالَ يَا رَسُولَ اللَّهِ قَدْ أَشْفَيْتُهُ وَ مَا انْتَفَعَ بِهَا

He came to him^{-saww} the next morning and said, ‘O Rasool-Allah^{-saww}! I had quenched him and he did not benefit with it!’

فَقَالَ رَسُولُ اللَّهِ ص صَدَقَ اللَّهُ وَ كَذَبَ بَطْنُ أَخِيكَ اذْهَبْ فَأَسْقِ أَخَاكَ شَرْبَةَ عَسَلٍ وَ عَوِّدْهُ بِفَاتِحَةِ الْكِتَابِ سَبْعَ مَرَّاتٍ

Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Speaks the truth and the belly of your brother lies! Quench your brother a drink of honey and seek Refuge for him with Surah Al Fatiha seven times!’

فَلَمَّا أَذْبَرَ الرَّجُلُ قَالَ النَّبِيُّ ص يَا عَلِيُّ إِنَّ أَخَا هَذَا الرَّجُلِ مُنَافِقٌ فَمِنْ هَاهُنَا لَا تَنْفَعُهُ الشَّرْبَةُ

²⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 1 g

When the man turned around, the Prophet^{-saww} said: ‘O Ali^{-asws}! The brother of this man is a hypocrite, so from here, the drink does not benefit him’.²⁸

و شكا رجل إلى أمير المؤمنين ع وجع البطن فأمره أن يشرب ماء حاراً و يقول يا الله يا الله يا الله يا رحمان يا رحيم يا رب الأرباب يا إله الألهة يا ملك الملوك يا سيد السادات اشفي بيشفائك من كل داء و سقم فإني عبدك و ابن عبدك أتقلب في قبضتك.

And a man complained to Amir Al-Momineen^{-asws} of the belly pain. He^{-asws} instructed him to drink hot water and say, ‘O Allah^{-azwj}! O Allah^{-azwj}! O Beneficent! O Merciful! O Lord^{-azwj} of the lords! O God^{-azwj} of the gods! O King of the kings! O Chief of the chiefs! Heal me with Your^{-azwj} Healing, from every illness and sickness, for I am Your^{-azwj} servant, and son of Your^{-azwj} servant! I turn in Your^{-azwj} Grip!’²⁹

3- طب، طب الأئمة عليهم السلام أبو عبد الله الخواتيمي عن ابن يقطين عن حسن الصيقل عن أبي بصير قال: شكا رجل إلى أبي عبد الله الصادق ع وجع السرة فقال له اذهب فضع يدك على الموضع الذي تشتكي و قل و إنّه لكتاب عزيز لا يأتيه الباطل من بين يديه و لا من خلفه تنزيل من حكيم حميد ثلاثاً فإنك تُعافى بإذن الله تعالى.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Abu Abdullah Al Khawatimy, from Ibn Yaqteen, from Hassan Al Seyqal, from Abu Baseer who said,

‘A man complained to Abu Abdullah Al-Sadiq^{-asws} of the navel pain. He^{-asws} said to him: ‘Place your hand upon the place which you are complaining of and say, ‘And surely it is a Mighty Book! **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]**, thrice, for you will recover by the Permission of Allah^{-azwj} the Exalted’.³⁰

قال أبو عبد الله ع ما اشتكى أحد من المؤمنين شكاة قط فقال بإخلاص نية و مسح موضع العلة و نزل من القرآن ما هو شفاء و رحمة للمؤمنين و لا يزيد الظالمين إلا خساراً إلا عوفي من تلك العلة أئمة علة كانت و مصداق ذلك في الآية حيث يقول شفاء و رحمة للمؤمنين.

Abu Abdullah^{-asws} said: ‘No one from the Momineen will complains of an ailment at all so he says with the sincere intention and wipes the place of the illness: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82]**’, except he would be cured from that illness, whichever illness it may have been, and verification of that is in the Verse whereby He^{-azwj} Says: **and a Mercy for the Momineen**’.³¹

4- طب، طب الأئمة عليهم السلام موسى بن عمير بن يزيد عن أبيه عن الصادق ع قال: شكا إليه رجل من أوليائه القولنج فقال اكتب له أم القرآن و سورة الإخلاص و المعوذتين ثم تكتب ذلك أعود بوجهه الله العظيم و بعزته التي لا ترام و بقدرته التي لا تمتنع منها شيء من شر هذا الوجع و من شر ما فيه

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Musa Bin Umar Bin Yazeed, from his father,

²⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 2 a

²⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 2 b

³⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 3 a

³¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 3 b

'From Al-Sadiq^{-asws} having said: 'A man from his^{-asws} friends complained to him^{-asws} of the Colic. He^{-asws} said: 'Write for it Surah Al Fatiha, and Surah Al Ikhlās, and Al Mawazateyn, then write below that, 'I seek Refuge with the Magnificent Face of Allah^{-azwj}, and by His^{-azwj} Might which cannot be breached, and His^{-azwj} Power which nothing can prevent from, from the evil of this pain, and from evil of what is in it!'

ثُمَّ تَشْرَبُهُ عَلَى الرَّيْقِ بِمَاءِ الْمَطَرِ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

Then he should drink it upon the empty stomach with the rain water, he will be cured by the Permission of Allah^{-azwj}''³²

5- طب، طب الأئمة عليهم السلام هارون بن شعيب عن داود بن عبد الله عن إبراهيم بن أبي يحيى عن محمد بن إسماعيل بن أبي زينب عن الجعفي عن جابر عن أبي جعفر محمد بن علي بن الحسين بن علي بن أبي طالب ع قال: شكَا إِلَيْهِ رَجُلٌ الْحَامَ وَ الْإِبْرَدَةَ وَ رِيحَ الْفُولنج

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Haroun Bin Sheb, from Dawood Bin Abdullah, from Ibrahim Bin Abu Yahya, from Muhammad Bin Ismail Bin Abu Zainab, from Al Jufy, from Jabir,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, he (the narrator) said, 'A man complained to him^{-asws} of the indigestion, and the constipation, and the wind of colic.

فَقَالَ أَمَا الْفُولنج فَانْكُتْ لَهُ أَمْ الْقُرْآنِ وَ الْمُعَوَّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ انْكُتْ أَسْفَلَ مِنْ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ بِقُوَّتِهِ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ شَرِّ مَا فِيهِ وَ شَرِّ مَا أَخَذَرُ مِنْهُ

He^{-asws} said: 'As for the Colic, write for it (Surahs) Al Fatiha, and Al Mawazateyn, and Al Tawheed, and write lower than that, 'I seek Refuge with the Magnificent Face of Allah^{-azwj}, and by His^{-azwj} Strength which cannot be breached, and by His^{-azwj} Power which nothing can prevent from it, from the evil of this pain, and evil of what is in it, and evil of what I am cautious from!'

تَكْتُبُ هَذَا فِي كَتِفٍ أَوْ لَوْحٍ أَوْ جَامٍ بِسِنَّكٍ وَ زَعْفَرَانٍ ثُمَّ تَغْسِلُهُ بِمَاءِ السَّمَاءِ وَ تَشْرَبُهُ عَلَى الرَّيْقِ أَوْ عِنْدَ مَنَامِكَ.

Write this in a tablet, or jar of musk and saffron, then wash it with water of the sky and drink it upon the empty stomach, or at your sleep time''³³

6- طب، طب الأئمة عليهم السلام أحمد بن عبد الرحمن بن جميلة عن الحسن بن خالد قال: كتبت إلى أبي الحسن ع أشكو إليه علة في بطني و أسأله الدعاء

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Ahmad Bin Abdul Rahman Bin Jamila, from Al Hassan Bin Khalid who said,

'I wrote to Abu Al Hassan^{-asws} complaining to him^{-asws} of illness in my belly and I asked him^{-asws} for the supplication.

³² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 4

³³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 5

فَكُتِبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَكْتُبُ أَمْ الْقُرْآنِ وَالْمُعَوِّذَاتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ تَكْتُبُ أَسْفَلَ مِنْ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ عِزَّتِهِ الَّتِي لَا تُرَامُ وَ قُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجْعِ وَ شَرِّ مَا فِيهِ وَ مِمَّا أَخَذَرُ

He^{-asws} wrote: **'In the Name of Allah the Beneficent, the Merciful [1:1], Write: (Surahs) Al Fatiha, and Al Mawazateyn, and Al Tawheed, then write lower than that, 'I seek Refuge with the Magnificent Face of Allah^{-azwj}, and by His^{-azwj} Might which cannot be breached, and His^{-azwj} Power which nothing can prevent from it, from the evil of this pain, and evil of what is in it, and from what I am cautious of!'**

يَكْتُبُ ذَلِكَ فِي لَوْحٍ أَوْ كَتِيفٍ ثُمَّ تَعْبِلُهُ بِمَاءِ السَّمَاءِ ثُمَّ تَشْرِبُهُ عَلَى الرَّبِيقِ وَ عِنْدَ مَنَامِكَ وَ يَكْتُبُ أَسْفَلَ مِنْ ذَلِكَ جَعَلَهُ شِفَاءً مِنْ كُلِّ دَاءٍ.

Write that in a tablet, or a shoulder bone, then wash it with water of the sky, then drink it upon the empty stomach, and at your sleep time, and write lower than that, 'Make it a healing from every illness'.³⁴

[باب 91 الدعاء لوجع الخاصرة](#)

CHAPTER 91 – THE SUPPLICATION FOR THE WAIST/BACK PAIN

1- طب، طب الأئمة عليهم السلام حريز بن أبي أيوب عن أبي سُمَيْنَةَ عَنِ ابْنِ أَسْبَاطٍ عَنْ أَبِي حَمْرَةَ عَنْ حُرَيْرَانَ قَالَ: سَأَلَ رَجُلٌ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ فِي خَاصِرَتِي وَجَعًا شَدِيدًا وَ قَدْ عَالَجْتُهُ بِعِلَاجٍ كَثِيرَةٍ فَلَيْسَ يَبْرَأُ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Hareyz Bin Ayoub, from Abu Ibn Asbaat, from Abu Hamza, from Humran who said,

'A man asked Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! I feel severe pain in my waist, and I have treated it with many treatments, but it isn't cured!'

قَالَ أَيُّنَ أَنْتَ مِنْ عُوْدَةِ أَمِيرِ الْمُؤْمِنِينَ ع

He^{-asws} said: 'Where are you from the amulet of Amir Al-Momineen^{-asws}?'

قَالَ وَ مَا ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

He said, 'And what is that, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَضَعْ يَدَكَ عَلَى مَوْضِعِ السُّجُودِ ثُمَّ امْسَحْهُ وَ اقْرَأْ أَوْ فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ وَ مَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ وَ قُلْ رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ

He^{-asws} said: 'When you are free from your Salat, place your hand upon place of the Sajdah, then wipe (on the painful spot) and read, **'Did you reckon that rather We had Created you in vain and that you would not be returning to Us?' [23:115] Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116] And one who**

³⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 90 H 6

supplicates to another god along with Allah, there is no proof for him of it, then rather is account is in the Presence of his Lord. Indeed, the Kafirs will not be successful [23:117] And say: 'O Lord! Forgive and have Mercy, and You are the best of the Merciful ones!' [23:118]!

قَالَ الرَّجُلُ فَقَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي بِعَوْنِ اللَّهِ تَعَالَى.

The man said, 'I did that, and it went away from me by the Support of Allah^{-azwj} the Exalted"³⁵

2- دَعَاؤُ الرَّاوِنْدِيِّ، مَكَاءِ، مَكَارِمِ الْأَخْلَاقِ قَالَ رَسُولُ اللَّهِ ص يَنْبَغِي لِأَحَدِكُمْ إِذَا أَحَسَّ بِوَجَعِ الْخَاصِرَةِ أَنْ يَمْسَحَ يَدَهُ عَلَيْهَا ثَلَاثَ مَرَّاتٍ وَ لِيَقُلَّ كُلَّ مَرَّةٍ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَيَّ مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ فِي خَاصِرَتِي.

(The book) 'Dawaat' of Al Rawandy, (and) 'Makarim Al Akhlaq' –

'Rasool-Allah^{-saww} said: 'It is befitting for one of you when he feels the waist pain that he should wipe his hand upon it three times and let him say every time, 'I seek Refuge with the Might of Allah^{-azwj} and His^{-azwj} Power upon whatever He^{-azwj} Desires, from evil of what I feel in my waist"³⁶

3- مَكَاءِ، مَكَارِمِ الْأَخْلَاقِ وَ عَنِ الصَّادِقِ ع قَالَ: نَمِرُ يَدَكَ عَلَيَّ مَوْضِعِ الْوَجَعِ وَ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ فِي خَاصِرَتِي ثُمَّ نَمِرْ يَدَكَ عَلَيَّ مَوْضِعِ الْوَجَعِ ثَلَاثَ مَرَّاتٍ.

(The book) 'Makarim Al Akhlaq' –

'And from Al-Sadiq^{-asws} having said: 'Pass your hand upon the place of pain and say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! O Allah^{-azwj}! Wipe away from me what I am feeling in my waist!' Then pass your hand upon the place of pain three times"³⁷

باب 92 الدعاء و العوذة لما يعرض الصبيان من الرياح

CHAPTER 92 – THE SUPPLICATION AND THE AMULET FOR WHAT WINDS PRESENT TO THE CHILDREN

1- عُدَّةُ الدَّاعِي، كَتَبَ مُحَمَّدُ بْنُ هَارُونَ إِلَى أَبِي جَعْفَرٍ ع يَسْأَلُهُ عُوذَةَ لِلرِّيَّاحِ الَّتِي تَعْرِضُ لِلصَّبِيَّانِ فَكَتَبَ إِلَيْهِ بِحَظِّهِ

(The book) 'Uddat Al Daie' –

'Muhammad Bin Haroun wrote to Abu Ja'far^{-asws} asking him^{-asws} for an amulet for the winds which present to the children. He^{-asws} wrote to him in his^{-asws} handwriting: -

³⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 91 H 1

³⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 91 H 2

³⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 91 H 3

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

'Allah^{-azwj} is Greatest! I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj} and there is no Lord^{-azwj} for me except Allah^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! There is no associate for Him^{-azwj}! Glory be to Allah^{-azwj}! Whatever Allah^{-azwj} Desires happens, and whatever He^{-azwj} does not Desire, does not happen!

الهُمَّ ذَا الْجَلَالِ وَ الْإِكْرَامِ رَبِّ عِيسَى وَ مُوسَى وَ إِبْرَاهِيمَ الَّذِي وَفَى إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مَعَ مَا عَدَدْتَ مِنْ آيَاتِكَ وَ بِعَظَمَتِكَ وَ بِمَا سَأَلْتُكَ بِهِ النَّبِيُّونَ وَ بِأَنَّكَ رَبُّ النَّاسِ كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ بَعْدَ كُلِّ شَيْءٍ

O Allah^{-azwj}, with the Majesty and the Benevolence! Lord^{-azwj} of Isa^{-as}, and Musa^{-as}, and Ibrahim^{-as} who fulfilled! God^{-azwj} of Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as} and the tribes! There is no god except You^{-azwj}! Glory be to You^{-azwj} with what You^{-azwj} have Prepared of Your^{-azwj} Signs, and by Your^{-azwj} Magnificence, and with what the Prophets^{-as} had asked You^{-azwj} with, and that You^{-azwj} are Lord^{-azwj} of the people! You^{-azwj} Existed before all things, and You^{-azwj} will be after all things!

أَسْأَلُكَ بِكَلِمَاتِكَ الَّتِي تُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَ بِكَلِمَاتِكَ الَّتِي تُحْيِي بِهَا الْمَوْتَى أَنْ تُجِيرَ عَبْدَكَ فُلَانًا مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مَا يَخْرُجُ مِنَ الْأَرْضِ وَ مَا يَلِجُ فِيهَا وَ السَّلَامَ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

I ask You^{-azwj} by Your^{-azwj} Phrased by which You^{-azwj} Withhold the sky from falling upon the earth except by Your^{-azwj} Permission, and by Your^{-azwj} Phrases by which You^{-azwj} Revive the dead, to Rescue Your^{-azwj} servant so and so from evil what befalls from the sky and what ascends into it, and what emerges from the earth and what permeates into it, and may the greetings be upon the Messengers^{-as}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!³⁸

عَنْهُ عَ أَيُّضاً بِحَطِّهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ كَمَا شَاءَ اللَّهُ وَ بَعِزَّةِ اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ مَلَكُوتِ اللَّهِ هَذَا الْكِتَابَ اجْعَلْهُ يَا اللَّهُ شِفَاءً لِفُلَانِ بْنِ فُلَانٍ ابْنِ عَبْدِكَ وَ ابْنِ أُمَّتِكَ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ.

From him^{-asws} also in his^{-asws} handwriting: 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and to Allah^{-azwj}, and just as Allah^{-azwj} Desires, and by the Might of Allah^{-azwj}, and Force of Allah^{-azwj}, and Power of Allah^{-azwj}, and Domains of Allah^{-azwj}! O Allah^{-azwj}! Make this letter a healing for so and so, son of so and so, son of Your^{-azwj} servant and son of Your^{-azwj} maid, a servant of Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon Rasool-Allah^{-saww}!³⁹

³⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 92 H 1 a

³⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 92 H 1 b

CHAPTER 93 – THE SUPPLICATION FOR UNTYING THE KNOTS (OF SORCERY)

1- طب، طب الأئمة عليهم السلام أحمد بن بدير عن إسحاق الصَّحَّافِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: يَا صَحَّافُ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Ahmad Bin Badr, from Is'haq Al Sahhaf,

'From Musa^{-asws} Bin Ja'far^{-asws} having said: 'O Sahhaf!'

قُلْتُ لَيْتَكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, 'At your^{-asws} service, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ إِنَّكَ مَأْخُودٌ عَنْ أَهْلِكَ

He^{-asws} said: 'You have been seized from your family?'

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ مُنْذُ ثَلَاثِ سِنِينَ قَدْ عَلَّجْتُ بِكُلِّ دَوَاءٍ فَوَ اللَّهُ مَا نَفَعَنِي

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}, since three years! I have treated with every cure. By Allah^{-azwj}, it has not benefitted me!'

قَالَ يَا صَحَّافُ أَ فَلَا أَعْلَمْتَنِي

He^{-asws} said: 'O Sahhaf! Why didn't you let me^{-asws} know?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ اللَّهُ مَا خَفِيَ عَلَيَّ أَنْ كُلَّ شَيْءٍ عِنْدَكُمْ فَرَجُهُ وَ لَكِنْ أَسْتَحْيِيكَ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! By Allah^{-azwj}, it is no hidden unto me that relief of all things is with you^{-asws}, but I was too embarrassed from you^{-asws}!'

قَالَ وَيْحَكَ وَ مَا مَنَعَكَ الْحَيَاءُ فِي رَجُلٍ مَسْخُورٍ مَأْخُودٍ أَمَا إِنِّي أَرَدْتُ أَنْ أَفَاتِحَكَ بِذَلِكَ

He^{-asws} said: 'Woe be to you, and the shyness should not prevent a bewitched man, seized! But I wanted to open (free) you of that!

قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَذْرَأْتُمْ أَهْلِ السَّحَرَةِ عَنْ فُلَانِ بْنِ فُلَانَةَ بِاللَّهِ الَّذِي قَالَ لِإِبْلِيسَ اخْرُجْ مِنْهَا مَذْخُورًا خَرَجَ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

Say, '***In the Name of Allah the Beneficent, the Merciful [1:1]!*** I keep you away, O you sorcerers, from so and so, son of so and so, by Allah^{-azwj} Who Said to Iblees^{-la}: ***“Get out from it, disgraced, expelled! [7:18].*** Get out from it! ***and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones” [7:13]!***

أَبْطَلْتُ عَمَلَكُمْ وَ رَدَدْتُ عَلَيْكُمْ وَ نَقَضْتُهُ بِإِذْنِ اللَّهِ الْعَلِيِّ الْأَعْلَى الْأَعْظَمِ الْفُؤُوسِ الْعَزِيزِ الْعَلِيمِ الْقَدِيمِ رَجَعِ سِحْرَكُمْ كَمَا لَا يَجِئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ
كَمَا بَطَلَ كَيْدُ السَّحْرَةِ حِينَ قَالَ اللَّهُ تَعَالَى لِمُوسَى صَلَوَاتِ اللَّهِ عَلَيْهِ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ بِإِذْنِ اللَّهِ
أَبْطَلُ سِحْرَةَ فِرْعَوْنَ

I hereby invalidate your work and reject to you, and break it, by the Permission of Allah^{-azwj} the Exalted, the most Exalted, the Magnificent, the Holy, the Mighty, the All-Knowing, the Ancient, returning your sorcery just as, **and the evil plot does not affect any except its perpetrators [35:43]**, just as plots of the sorcerers was invalidated whereby Allah^{-azwj} the Exalted Said to Musa^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}: **“Cast your staff!” So, it went on to swallow what they were faking [7:117] So the truth was established, and what they were doing was falsified [7:118]**, by the Permission of Allah^{-azwj} the sorcerers of Pharaoh^{-la} were invalidated.

أَبْطَلْتُ عَمَلَكُمْ أَيُّهَا السَّحْرَةُ وَ نَقَضْتُهُ عَلَيْكُمْ بِإِذْنِ اللَّهِ الَّذِي أَنْزَلَ وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

I hereby invalidate your work, O sorcerers, and break it upon you by the Permission of Allah^{-azwj} Who Revealed: **And do not become like those who forgot Allah so He Made them forget themselves. [59:19]!**

وَ بِالَّذِي قَالَ وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ وَ قَالُوا لَوْ لَا أَنْزَلَ اللَّهُ عَلَيْكَ مَلَكًا
لَفُضِّي الْأُمْرُ ثُمَّ لَا يَنْظُرُونَ وَ لَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَ لَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

And by the One Who Said: **And had We Sent down upon you writing in a paper, then they would have touched it with their hands, those who committed Kufr would have said, ‘This is nothing except clear sorcery’ [6:7] And they are saying, ‘Why has not an Angel Sent down unto him?’ And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8] And had We Made it to be an Angel, We would have Made him a man and We would have Confused upon them what they are already confusing [6:9]!**

وَ بِإِذْنِ اللَّهِ الَّذِي أَنْزَلَ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا فَأَنْتُمْ تَنْتَحِرُونَ وَ لَا تَتَوَجَّهُونَ بِشَيْءٍ مِمَّا كُنْتُمْ فِيهِ وَ لَا تَرْجِعُونَ إِلَى شَيْءٍ مِنْهُ أَبَدًا قَدْ بَطَلَ بِحَمْدِ
اللَّهِ عَمَلَكُمْ وَ حَابِ سَعْيِكُمْ وَ هَمَّ كَيْدِكُمْ مَعَ مَنْ كَانَ ذَلِكَ مِنَ الشَّيَاطِينِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

And by the Permission of Allah^{-azwj} Who Revealed: **Then they both ate of it, and their evil inclinations were manifested to them [20:121]**. So, you are confused and are not concentrating with anything from what you have been in, nor will you be returning to anything from it, ever! Your work has been invalidated by the Praise of Allah^{-azwj}, and your striving has been disappointed, and your plots have been weakened with the ones who were from the Satans^{-la}! **surely the strategy of the Satan was always weak [4:76]!**

عَاثَبْتُمْ بِإِذْنِ اللَّهِ وَ هَزَمْتُ كَثْرَتَكُمْ بِجُودِ اللَّهِ وَ كَسَرْتُ قُوَّتَكُمْ بِسُلْطَانِ اللَّهِ وَ سَلَطْتُ عَلَيْكُمْ عَزَائِمَ اللَّهِ عَمِي بَصَرَكُمْ وَ ضَعَفْتُ قُوَّتَكُمْ وَ انْقَطَعَتْ أَسْبَابُكُمْ
وَ تَبَرَّأَ الشَّيْطَانُ مِنْكُمْ بِإِذْنِ اللَّهِ

I overcome you all by the Permission of Allah^{-azwj} and have defeated your large numbers by the armies of Allah^{-azwj}, and have broken your strength by the Authority of Allah^{-azwj}, and have prevailed upon you with the Determinations of Allah^{-azwj}! Your sights are blinded and your

strength has weakened, and your means are cut off, and the Satan^{-la} has disavowed from you, by the Permission of Allah^{-azwj}!

الَّذِي أَنْزَلَ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ

The One Who Revealed: ***Like the Satan when he says to the human being, 'Commit Kufr!' So, when he does commit Kufr, he says, 'I am disavowed from you. I fear Allah, Lord of the worlds' [59:16] So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17].***

وَ أَنْزَلَ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ زَاوُوا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبِعُ اللَّهُ مِمَّا كَذَلِكِ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

And Revealed: ***When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167].***

يَا ذِينَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْآيَةَ إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ تَعَالَى شَهَابٌ ثَابِتٌ

By the Permission of Allah^{-azwj} Who, ***Allah, there is no god except He, the Living, the Eternal; [2:255] – the Verse. Surely, your God is One [37:4] Lord of the skies and the earth [37:5] – up to Words of the Exalted: a shooting star [37:10].***

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ الْآيَةَ

In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190] and what Allah Sends down from the sky, from a water, [2:164] – the Verse.

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ الْآيَةَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ إِلَى آخِرِ السُّورَةِ

Surely, your Lord is Allah Who Created the skies and the earth in six days, [7:54] – the Verse. He is Allah. There is no god except He; the Knower of the unseen and the seen; [59:22] – up to end of the Chapter.

مَنْ أَرَادَ فَلَانَ بَنَ فَلَانَةَ بِسُوءٍ مِنَ الْجِنِّ وَ الْإِنْسِ أَوْ غَيْرِهِمْ بَعْدَ هَذِهِ الْغُودَةِ جَعَلَهُ اللَّهُ مِمَّنْ وَصَفَهُمْ فَقَالَ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ ثَلَاثَ آيَاتٍ

One who intends so and so, son of so and so with evil, from the Jinn and the humans, or others, after this amulet, may Allah^{-azwj} Make him from the ones He^{-azwj} has Described them. He^{-azwj} Said: ***They are those who are trading the Guidance with the error, [2:16], three Verses.***

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَ مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمُّ بِكُمْ عُنْفَى فَهُمْ لَا يَعْصِلُونَ

May Allah-azwj Make him from the ones He-azwj Said: **And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171].**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَ مَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّةٌ الْأَيَّةِ

And one who associates with Allah, so it is as if he has fallen from the sky, and the birds snatch him or is carried off by the wind in a remote place [22:31].

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا الْآيَةَ

May Allah-azwj Make him from the ones He-azwj Said: **The example of what they are spending during this life of the world [3:117] – the Verse.**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابُ الْآيَةَ

May Allah-azwj Make him from the ones He-azwj Said: **like an example of a smooth rock with soil upon it, [2:264] – the Verse.**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَ مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ أُزْبَعِ آيَاتِ

May Allah-azwj Make him from the ones He-azwj Said: **And an example of a wicked word is like a wicked tree [14:26] – four Verses (up to 14:29).**

جَعَلَهُ اللَّهُ مِمَّنْ قَالَ مَثَلُ الَّذِينَ كَفَرُوا يَرْجِمُهُمْ أَعْمَالُهُمْ إِلَى قَوْلِهِ فَمَا لَهُ مِنْ نُورٍ

May Allah-azwj Make him from the ones He-azwj Said: **And those who commit Kufr, their deeds [24:39] – up to His-azwj Words: no light for him [24:40]!**

اللَّهُمَّ فَاسْأَلْكَ بِصِدْقِكَ وَ عِلْمِكَ وَ حُسْنِ أَمْتَالِكَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ مَنْ أَرَادَ فَلَاناً بِسُوءِ أَنْ تَرُدَّ كَيْدَهُ فِي نَحْرِهِ وَ تَجْعَلَ حُدَّهُ الْأَسْفَلَ وَ تُرْكِسَهُ لِأَمِّ رَأْسِهِ فِي خَفِيرَةٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ يَسِيرٌ وَ مَا كَانَ ذَلِكَ عَلَى اللَّهِ يَعْزِيزٌ

O Allah-azwj! I ask You-azwj by Your-azwj Truthfulness, and Your-azwj Knowledge, and Your-azwj excellent Examples, and by the right of Muhammad-saww, and his-saww Progeny-asws! One who intends so and so with evil, Return his plot back into his throat, and Make his cheek (honour) to be the lowest, and Thrown his head in a pit! You-azwj are Able upon all things, and that is easy upon You-azwj, and that was never too mighty upon Allah-azwj!

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj (and his-saww Progeny-asws, and may the greetings be upon them-asws and Mercy of Allah-azwj and His-azwj Blessings!'

ثُمَّ تَقْرَأُ عَلَى طِينِ الْقَبْرِ وَ تَحْتِمُ وَ تُعَلِّقُهُ عَلَى الْمَأْخُودِ وَ تَقْرَأُ هُوَ اللَّهُ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ كَفَى بِاللَّهِ شَهِيداً وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاحِرِينَ.

Then read upon the clay of the grave (of Al-Husayn^{-asws}) and hang it upon the seized (bewitched), and read: 'He^{-azwj} is Allah^{-azwj} ***the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33] and suffice with Allah as a Witness [4:79] Thus they were overcome over there and they returned belittled [7:119]***'.⁴⁰

2- **عُدَّةُ الدَّاعِي، لِحَالِ الْمَرْبُوطِ يُكْتَبُ فِي رُفْعَةٍ وَ يُعَلَّقُ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ وَ يُنِمَّ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيكَ صِرَاطًا مُسْتَقِيمًا**

(The book) 'Uddat Al Daie' –

'For untying the knot – He should write in a not and hang it upon him, ***'In the Name of Allah the Beneficent, the Merciful [1:1]! Surely, We Opened for you a clear victory [48:1] For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2]!***

ثُمَّ يُكْتَبُ سُورَةُ النَّصْرِ ثُمَّ يُكْتَبُ وَ مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا فِيهَا وَ جَعَلَ بَيْنَكُمْ مَوَدَّةً وَ رَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Then write Surah Al Nasr, then write, ***And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made cordiality and mercy to be between you. Surely, in that there are Signs for a people who ponder [30:21].***

ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَمَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ

'Enter unto them by the gate, for when you enter it you will prevail [5:23] So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12].

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَ بَسِّرْ لِي أَمْرِي وَ احْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

He said: 'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28].

وَ تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَ نُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا كَذَلِكَ حَلَلْتُ فُلَانًا بِنَ فُلَانَةَ بِنْتِ فُلَانَةَ

And We will Forsake some of them on that Day surging among others, and We shall Blow in the Trumpet, so We will Gather them altogether [18:99]. Like that, I untie so and so, son of so and so (mother), daughter of so and so!

⁴⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 93 H 1

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128] But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]' ⁴¹

[باب 94 الدعاء لعسر الولادة](#)

CHAPTER 94 – SUPPLICATION FOR THE DIFFICULT BIRTH

1- طب، طب الأئمة عليهم السلام الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليمان بن قيس الهلالي عن أمير المؤمنين ع قال: إني لأعرف آيتين من كتاب الله المنزل يكتبان للمرأة إذا عسر عليها ولدها يكتبان في رقن طهي و يعلمه في حفونها

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Al Khawateemi, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Aslam, from Al Hassan Bin Muhammad Al Hashimy, from Aban Bin Abu Ayyash, from Suely Bin Qays Al Hilali,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} know of two Verses from the Revealed Book of Allah^{-azwj} which can be written for the woman when giving birth to her child is difficult upon her! These should be in a deerskin (parchment), and attached in her forelock: -

بِسْمِ اللَّهِ وَ بِاللَّهِ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا سَبْعَ مَرَّاتٍ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ يَوْمَ تَرَوْهَا تَدَاهُلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَلْيٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى وَ لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ مَرَّةً وَاحِدَةً

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! ***Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6]***, seven times. ***O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]*** – once.

يُكْتَبُ عَلَى وَرَقَةٍ وَ تُرْتَبُ بِحَبْطٍ مِنْ كَتَّانٍ غَيْرِ مَقْتُولٍ وَ يُشَدُّ عَلَى فَخْذِهَا الْأَيْسَرِ فَإِذَا وَلَدَتْهُ فَطَعْنَهُ مِنْ سَاعَتِكَ وَ لَا تَتَوَانَى عَنْهُ وَ يُكْتَبُ حَيٌّ وَ لَدَتْ مَرِيماً وَ مَرِيماً وَ لَدَتْ حَيٌّ يَا حَيُّ اهْبِطْ إِلَى الْأَرْضِ السَّاعَةَ بِإِذْنِ اللَّهِ تَعَالَى.

He should write upon a leave tied with a string of non-twisted cotton and fastened to her left thigh. When it is born, cut it (from her thigh) immediately and do not hesitate from him, and he should write: 'A living one given birth by Maryam^{-as}, and Maryam^{-as} was born alive! O living one, come down to the earth right now by the Permission of Allah^{-azwj} the Exalted!' ⁴²

⁴¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 93 H 2

⁴² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 1

2- طب، طب الأئمة عليهم السلام صالح بن إبراهيم عن ابن فضال عن محمد بن الجهم عن المنخل عن جابر بن يزيد الجعفي أن رجلاً أتى أبا جعفر محمد بن علي الباقر ع فقال يا ابن رسول الله أعطني

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Salih Bin Ibrahim., from Ibn Fazzal, from Muhammad Bin Al Jahm, from Al Munakkhal, from Jabir Bin Yazeed Al Jufy,

'A man came to Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}, help me!'

فَقَالَ وَ مَا ذَاكَ

He^{-asws} said, 'And what is that?'

قَالَ امْرَأَتِي قَدْ أَشْرَفَتْ عَلَى الْمَوْتِ مِنْ شِدَّةِ الطَّلْقِ

He said, 'My wife is overlooking upon the death from severity of the birth pangs!'

قَالَ اذْهَبِي وَ افْرَأْ عَلَيَّهَا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِثُّ قَبْلِ هَذَا وَ كُنْتُ نَسِيًّا مَنْسِيًّا فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا وَ هَزَيْ إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطَبًا جَنِيًّا

He^{-asws} said: 'Go and read upon her: ***'Then the (pangs of) labour brought her to the palm trunk. She said: 'I wish I had died before this, and was completely forgotten!' [19:23] So he (the child) called out to her from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24] And shake towards you the palm trunk, it would drop upon you ripe dates [19:25] [19:26]'***

ثُمَّ ارْفَعِي صَوْتَكَ بِهَذِهِ الْآيَةِ وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ كَذَلِكَ أَخْرَجَ إِلَيْهَا الطَّلْقَ أَخْرَجَ بِإِذْنِ اللَّهِ فَإِنَّمَا تَبْرَأُ مِنْ سَاعَتِهَا بِعَوْنِ اللَّهِ تَعَالَى.

Then raise your voice with this Verse: ***And Allah Extracted you from the bellies of your mothers, you were not knowing anything, and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78]***. Like that, come out O birth pangs! Come out by the Permission of Allah^{-azwj}! She will be free immediately by the Support of Allah^{-azwj} the Exalted".⁴³

3- طب، طب الأئمة عليهم السلام عبد الوهاب بن مهدي عن محمد بن عيسى عن ابن همام عن محمد بن سعيد عن أبي حمزة عن أبي جعفر ع أنه قال: إِذَا عَسَرَ عَلَى الْمَرْأَةِ وَلَا دَهْأَهَا نُكْتَبُ لَهَا هَذِهِ الْآيَاتُ فِي إِنَاءٍ نَظِيفٍ يَمْسُكُ وَ زَعْفَرَانٍ ثُمَّ يُغْسَلُ بِمَاءِ الْبَيْتْرِ وَ يُسْقَى مِنْهُ الْمَرْأَةُ وَ يُنْضَخُ بِطَنُهَا وَ فَرْجُهَا فَإِنَّمَا تَلِدُ مِنْ سَاعَتِهَا

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Abdul Wahhab Bin Mahdy, from Muhammad Bin Isa, from Ibn Hammam, from Muhammad Bin Saeed, from Abu Hamza,

'From Abu Ja'far^{-asws}, he^{-asws} said: 'When giving birth is difficult upon the woman, these Verses should be written for her in a clean utensil with Musk and Saffron. Then he should wash with

⁴³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 2

well water and quench the woman from it and sprinkle upon her belly and her private part with it, for she will give birth immediately!

يَكْتُبُ كَأَنَّهُمْ يَوْمَ يَرَوْهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ

He should write: ***On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35].***

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ.

There was a lesson in their stories for the people of understanding. It was not a fabricated narrative, but (it was) a verification of those before it and a detail of all things, and a Guidance and a Mercy for a believing people [12:111]''.⁴⁴

4- طب، طب الأئمة عليهم السلام عيسى بن داؤد عن موسى بن القاسم قال حَدَّثَنَا الْمُفَضَّلُ بْنُ عُمَرَ عَنْ أَبِي الظُّبْيَانِ عَنِ الصَّادِقِ ع قَالَ: تَكْتُبُ هَذِهِ الْآيَاتِ فِي قَرْطَاسٍ الْحَامِلِ إِذَا دَخَلَتْ فِي شَهْرِهَا الَّتِي تَلِدُ فِيهِ فَإِنَّهُ لَا يُصِيبُهَا طَلْقٌ وَلَا عُسْرٌ وَلَا دَاةٌ وَلَا لَيْلٌ عَلَى الْقَرْطَاسِ سَحَاةٌ لَفًّا خَفِيفًا وَلَا يَرْطَبُهَا وَلَا يَكْتُبُهَا

(The book) 'Tibb Al-Aimma^{asws}', may the greetings be upon them^{asws} – Isa Bin Dawood, from Musa Bin Al Qasim who said, 'It is narrated to us by Al Mufazzal Bin Umar, from Abu Al Zabyan,

'From Al-Sadiq^{asws} having said: 'These Verses should be written in a paper (for) the pregnant one when the month she will be giving birth in, enters, so she will neither be afflicted by birth pangs, nor difficulty of birth, and let he (husband) compile upon the paper of 'Sahaat' (a thorny plant), a light folding and not tie it, let him write: -

أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30].

وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37] And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38] And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39] The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40].

⁴⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 3

وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ وَ إِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَ لَا هُمْ يُنْقَدُونَ إِلَّا رَحْمَةً مِنَّا وَ مَتَاعاً إِلَىٰ حِينٍ وَ نُفِخْ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

And a Sign to them - We Carry their offspring in the laden ship [36:41] And We Created for them the like of it, what they are riding upon [36:42] And if We so Desire, We can Drown them, then there will be no responder to them, nor would they be rescued [36:43] But (it is) a Mercy from Us and an enjoyment for a while [36:44] And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord [36:51].

وَ نُكْتَبُ عَلَىٰ ظَهْرِ الْقُرْطَاسِ هَذِهِ الْآيَاتُ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ كَأَنَّهُمْ يَوْمَ يَرَوْهَا لَمْ يَلْبُثُوا إِلَّا عَنِينَةً أَوْ ضِحَاها وَ يُعَلَّقُ الْقُرْطَاسُ فِي وَسْطِهَا فَحِينَ يَقَعُ وَلَدُهَا يُفْطَعُ عَنْهَا وَ لَا يُتْرَكُ عَلَيْهَا سَاعَةً وَاحِدَةً.

And he should write these Verses on the surface of the paper: **On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35] On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46]**, and he should hang it in her waist. At the time her birth occurs, he should cut it from her and not leave it upon her for even an hour!"⁴⁵

5- طب، طب الأئمة عليهم السلام سَعْدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ صَدَقَةَ عَنْ مُحَمَّدِ بْنِ سِنَانَ الزَّاهِرِيِّ عَنْ يُونُسَ بْنِ طَبَّيَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي أُمَيَّةَ إِلَى أَبِي جَعْفَرٍ ع وَ كَانَ مُؤْمِناً مِنْ آلِ دُرْعَانَ يُوَالِي آلَ مُحَمَّدٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ جَارِيَتِي قَدْ دَخَلَتْ فِي شَهْرِهَا وَ لَيْسَ لِي وَلَدٌ فَادْعُ اللَّهَ أَنْ يَرْزُقَنِي ابْناً

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Sa'ad Bin Mihran, from Muhammad Bin Sadaqa, from Muhammad Bin Sinan Al Zahiry, from Yunus Bin Zabyan, from Muhammad bin Ismail, from Jabir Bin Yazeed Al Jufy who said,

'A man from the clan of Umayya came to Abu Ja'far^{-asws}, and he was a 'believer from the people of Pharaoh^{-la}', befriending Progeny^{-asws} of Muhammad^{-saww}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! My slave girl has entered into her month (of giving birth), and there isn't any son for me, so supplicate to Allah^{-azwj} to Grace me a son!'

فَقَالَ اللَّهُمَّ ارْزُقْهُ ابْناً ذَكَرًا سَوِيًّا

He^{-asws} said: 'O Allah^{-azwj}, Grace him a son, a complete male!'

ثُمَّ قَالَ إِذَا دَخَلَتْ فِي شَهْرِهَا فَانْكُتِبْ لَهَا إِنَّا أَنْزَلْنَاهَا وَ عَوَّدْهَا بِحِدْرِ الْعُوْدَةِ وَ مَا فِي بَطْنِهَا بِمِسْكِ وَ زَعْفَرَانٍ وَ اغْسِلْهَا وَ اسْقِهَا مَاءَهَا وَ انْضِخْ فَرْجَهَا وَ الْعُوْدَةَ هَذِهِ

Then he^{-asws} said: 'When she enters into her month, write for her Surah Al Qadr and seek her Refuge with this amulet and whatever is in her belly, with musk and saffron, and wash it and quench her its water, and sprinkle upon her private part, and the amulet is this: -

⁴⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 4

أَعِيذُ مُؤَلَّدِي بِسْمِ اللَّهِ بِسْمِ اللَّهِ وَ أَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَيَّتٍ حَرَسًا شَدِيدًا وَ شُهَبًا وَ أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

'I seek Refuge for my newborn in the Name of Allah^{-azwj}, with the Name of Allah^{-azwj}, **And we touched the sky, but we found it filled with strong guards and meteors [72:8] And we used to sit in (some of the) sittings from it. But, one who tries to listen in now, would find meteors waiting for him [72:9].**

ثُمَّ يَقُولُ بِسْمِ اللَّهِ بِسْمِ اللَّهِ اللَّهُ أَغْوَدُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ أَنَا وَ أَنْتَ وَ الْبَيْتُ وَ مَنْ فِيهِ وَ الدَّارُ وَ مَنْ فِيهَا نَحْنُ كُلُّنَا فِي حِزْرِ اللَّهِ وَ عِصْمَةِ اللَّهِ وَ حِيزَانِ اللَّهِ وَ جِوَارِ اللَّهِ آمِينَ مَحْفُوظِينَ

Then he should say, 'In the Name of Allah^{-azwj}! I seek Refuge with Allah^{-azwj} the All-Hearing, the All-Knowing from the Pelted Satan^{-la}! I, and you, and the room and the ones in it, and the house and the ones in it, all of us are in the Protection of Allah^{-azwj}, and Fortification of Allah^{-azwj}, and in the vicinity of Allah^{-azwj}, and neighbours of Allah^{-azwj}, safe, Protected!'

ثُمَّ تَقْرَأُ الْمُعَوِّذَاتَيْنِ وَ تَبْدَأُ بِفَاتِحَةِ الْكِتَابِ قَبْلَهُمَا ثُمَّ سُورَةَ الْإِحْلَاصِ ثُمَّ تَقْرَأُ فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ وَ مَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ وَ قُلْ رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ إِلَى آخِرِ السُّورَةِ

Then you should read Al-Mawazateyn and begin with Surah Al Fatiha before it, then Surah Al Ikhlaas, then you should recite: **Did you reckon that rather We had Created you in vain and that you would not be returning to Us?" [23:115] Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116] And one who supplicates to another god along with Allah, there is no proof for him of it, then rather is account is in the Presence of his Lord. Indeed, the Kafirs will not be successful [23:117] And say: 'O Lord! Forgive and have Mercy, and You are the best of the Merciful ones!' [23:118] Had We Revealed this Quran [59:21]!** – up to end of the Chapter.

ثُمَّ تَقُولُ مَدْحُورٌ مَنْ يَشَاقُ اللَّهَ وَ رَسُولَهُ أَقْسَمْتُ عَلَيْكَ يَا بَيْتُ وَ مَنْ فِيكَ بِالْأَسْمَاءِ السَّبْعَةِ وَ الْأَمْلاكِ السَّبْعَةِ الَّذِينَ يَخْتَلِفُونَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ مَحْجُوبًا عَنِ هَذِهِ الْمَرْأَةِ وَ مَا فِي بَطْنِهَا كُلِّ عَرَضٍ وَ اخْتِلَاسٍ أَوْ لَمَسٍ أَوْ لَمْعَةٍ أَوْ طَيْفٍ مَسٍّ مِنْ إِنْسٍ أَوْ جَانٍ

Then, he should say, 'Rejected is the one opposing Allah^{-azwj} and His^{-azwj} Rasool^{-saww}! I vow upon you, O house and the ones in it, with the seven Names and the seven Angels, those who are interchanging between the sky and the earth veiled from this woman and what is in her belly, (from) every exposure, and concealment, or touch, or gleam, or shadow touching from a human or Jinn!'

وَ إِنْ قَالَ عِنْدَ فَرَاغِهِ مِنْ هَذَا الْقَوْلِ وَ مِنَ الْعُوذَةِ كُلِّهَا أَعْنِي بِهَذَا الْقَوْلِ وَ هَذِهِ الْعُوذَةُ فُلَانًا وَ أَهْلَهُ وَ وَلَدَهُ وَ دَارَهُ وَ مَنْزِلَهُ فَلْيَسَمِ نَفْسَهُ وَ لَيْسَمِ دَارَهُ وَ مَنْزِلَهُ وَ أَهْلَهُ وَ وَلَدَهُ وَ لِيَلْفُظْ بِهِ وَ لِيَقُلْ أَهْلُ فُلَانٍ بِنِ فُلَانٍ وَ وَلَدَهُ فُلَانٍ بِنِ فُلَانٍ فَإِنَّهُ أَحْكَمُ لَهُ وَ أَجْوَدُ وَ أَنَا الضَّامِرُ عَلَى نَفْسِهِ وَ أَهْلِهِ وَ وَلَدِهِ أَنْ لَا يُصِيبَهُمْ آفَةٌ وَ لَا حَبَلٌ وَ لَا جُنُونٌ بِإِذْنِ اللَّهِ تَعَالَى.

And if he says at his being free from this word and from the amulet, all of it, I^{-asws} with this word and this amulet, 'So and so, and his family, and his children, and his house, and his dwelling' – let him name himself, and let him name his house, and his dwelling, and his family

members, and his children, and let him be expressive with it and let him say, 'Family of so and so, son of so and so, and children of so and so, son of so and so', it would be more decisive for him and better, and I^{asws} am the guarantor upon his self, and his family, and his children that neither a disaster will hit them, nor delusions, nor insanity by the Permission of Allah^{azwj} the Exalted".⁴⁶

6- سر، السرائر الحسن بن محبوب عن صالح بن زرين عن شهاب عن أبي عبد الله ع قال: إذا عسر على المرأة ولدها فاكْتُبْ لها في رقي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَأَنَّهُمْ يَوْمَ يَرُونَ ما يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نهارِ كَأَنَّهُمْ يَوْمَ يَرُونَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ ما فِي بَطْنِي مُحَرَّرًا

(The book) 'Al Saraair' – Al Hassan Bin Mahboub, from Salih Bin Razeyn, from Shihab,

'From Abu Abdullah^{asws} having said: 'When (giving birth to) her newborn is difficult upon the woman, write for her in a parchment, ***'In the Name of Allah the Beneficent, the Merciful [1:1] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35] In the Name of Allah the Beneficent, the Merciful [1:1]! On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46] When a wife of Imraan said: 'My Lord! I vow to You what is in my womb, to be devoted (to Your worship), [3:36].***

تَمَّ ارْبَطُهُ بِحَيْطٍ وَ شُدَّهُ عَلَى فَخِذِهَا الْأَيْمَنِ فَإِذَا وَضَعَتْ فَأَنْزَعُهُ.

Then tie it with a string and tie it upon her right thigh. When she has given birth, remove it".⁴⁷

7- مكارم، الأخلاق لعسر الولادة يُكْتُبُ وَ يُعَلَّقُ عَلَى سَاقِهَا الْيُسْرَى بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ كَأَنَّهُمْ يَوْمَ يَرُونَهَا الْآيَةَ

(The book) 'Makarim Al Akhlaq' –

'For difficult birth, he should write and hang upon her left lower leg: 'In the Name of Allah^{azwj} and by Allah^{azwj}! Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}! ***On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46]!***

إِذَا السَّمَاءُ انشَقَّتْ وَ أَدْنَتْ لِرَبِّهَا وَ حُكَّتْ وَ إِذَا الْأَرْضُ مُدَّتْ وَ أَلْقَتْ ما فِيهَا وَ تَخَلَّتْ وَ كَثُتْ فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اذْدَادُوا تَسْعًا

When the sky splits apart [84:1] And it would hearken to its Lord, and it would be Obligated so [84:2] And when the earth is Extended [84:3] And throws out whatever is within it and empties out [84:4] And they remained in their cave for three hundred years and an increase of nine [18:25].

اُخْرِجْ بِإِذْنِ اللَّهِ مِنَ الْبُطْنِ الطَّيِّبَةِ إِلَى الْأَرْضِ الطَّيِّبَةِ مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى بِإِذْنِ اللَّهِ وَ قُدْرَتِهِ وَ اسْمِهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ الْعَزِيزُ الْوَهَّابُ

⁴⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 5

⁴⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 6

Come out, by the Permission of Allah^{-azwj}, from the goodly belly to the goodly earth! **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**, by the Permission of Allah^{-azwj}, and His^{-azwj} Power, and His^{-azwj} Name with which nothing harms, neither in house of the world nor in the sky, and He^{-azwj} is the All-Hearing, the All-Knowing, the Mighty, the Bestower!

كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ أَوْ لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا إِلَى قَوْلِهِ أَفَلَا يُؤْمِنُونَ

On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35] ‘Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30].

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَالسُّورَةُ وَأُولَاتُ الْأَحْمَالِ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ.

But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be!”, so it comes into being [36:82] Therefore, Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83] When Help of Allah comes and the victory [110:1] – the Chapter. and those who are pregnant, their term is that they should place their burden (give birth) [65:4]!’⁴⁸

مِثْلَهُ يُكْتَبُ فِي رَقٍّ وَيُعَلَّقُ عَلَى فخذِهَا سَبْعَ مَرَّاتٍ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا وَمَرَّةً وَاحِدَةً يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ إِلَى قَوْلِهِ كُلُّ ذَاتٍ حَمْلٍ حَمْلُهَا.

Similar to it – He should write seven times in a note and hang it upon her thigh: **Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6]**, and one time: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] – up to His^{-azwj} Words: and everyone with a pregnancy would place her burden; [22:2]’⁴⁹.**

وَمِثْلَهُ يُكْتَبُ فِي جَنْبِهَا بِسْمِ اللَّهِ وَ بِاللَّهِ الْخُرُجُ بِإِذْنِ اللَّهِ مِنْهَا خَلْقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ.

And similar to it – He should write it in her side, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! Come out, by the Permission of Allah^{-azwj}, **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**’, and he should send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}’⁵⁰.

⁴⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 a

⁴⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 b

⁵⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 c

وَمِثْلُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْقًا وَ يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ رَشَدًا وَ عَلَى اللَّهِ فَضْلُ السَّبِيلِ وَ مِنْهَا جَائِزٌ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا الْآيَةَ.

And similar to it - ***In the Name of Allah the Beneficent, the Merciful [1:1] Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6] and He does not Want the difficulty with you, [2:185] and Dispose for you and ease your matter [18:16], and Dispose for you from your affairs, rightful guidance, And upon Allah is to Direct to the Way, and from these (some) are crooked, [16:9] 'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30] – the Verse'***.⁵¹

وَرُوِيَ يُكْتَبُ لَهَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ يُسْقَى مَاؤَهَا وَ يُنْضَخُ عَلَى فَرْجِهَا.

And it is reported, 'He should write for her Surah Al Qadr, and he should quench (her) its water and sprinkle upon her private part'.⁵²

وَرُوِيَ أَنَّهُ يُقْرَأُ عِنْدَهَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

And it is reported that he should read during it Surah Al Qadr".⁵³

وَمِثْلُهُ يُكْتَبُ عَلَى قِوْطَاسٍ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا إِلَى قَوْلِهِ أ فَلَا يُؤْمِنُونَ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

And similar to it – 'He should write upon a paper, "***Or do they not see, those who are committing Kufr, that the skies and the earth were joined up*** – up to His^{-azwj} Words: ***So, will they not believe? [21:30] And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37]***.

وَ تُفْتَحُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ وَ يُعَلَّقُ عَلَى وَسْطِهَا فَإِذَا وَضَعَتْ يَضَعُ وَ لَا يَبْرُكُ إِذْ شَاءَ اللَّهُ.

And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord [36:51] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day [46:35], and he should hang it upon her waist. When she has given birth, he should cut it off and not leave it, if Allah^{-azwj} so Desires'.⁵⁴

دُعَاءُ لِعُسْرِ الْوَالِدَةِ مِنْ عَسْرَتِ عَلَيَّهَا الْوَالِدَةُ يُقْرَأُ هَذِهِ الْأَدْعِيَةُ فِي كُوزٍ مَلِيٍّ مَاءً ثَلَاثَ مَرَّاتٍ وَ تَشْرَبُ الْمَرْأَةُ وَ يُصَبُّ بَيْنَ كَتِفَيْهَا وَ تُدَبِّبُهَا فَتَضَعُ الْوَالِدَةَ بِإِذْنِ اللَّهِ تَعَالَى

Supplication for the difficult birth – One the giving of birth is difficult upon her, he should read this amulet in a jug filled with water, three times, and the woman should drink, and he should

⁵¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 d

⁵² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 e

⁵³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 f

⁵⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 g

pour between her shoulder and her breasts, so she will give birth to the child by the Permission of Allah^{-azwj} the Exalted: -

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'In the Name of Allah^{-azwj} Who, there is no god except He^{-azwj} the Lenient, the Benevolent! Glory be to Allah^{-azwj}, Lord^{-azwj} of the skies and Lord^{-azwj} of the Magnificent Throne! The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

كَأَنَّكُمْ يَوْمَ يَرَوْهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا كَأَنَّكُمْ يَوْمَ تَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

In the Name of Allah the Beneficent, the Merciful [1:1]! On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46] On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. [46:35], and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} entire Progeny^{-asws!}"55

لِعُسْرِ الْوِلَادَةِ عَنِ الصَّادِقِ ع قَالَ: يُكْتَبُ لِلْمَرْأَةِ إِذَا عَسِرَ عَلَيْهَا وَلَادَتْهَا فِي رِقِّ أَوْ قِرْطَاسٍ اللَّهُمَّ فَارِحِ أَلَمَهُمْ وَ كَاشِفِ أَلَمَهُمْ وَ رَحِمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا اِرْحَمِ فُلَانَةَ بِنْتَ فُلَانَةَ رَحْمَةً تُغْنِيهَا بِهَا عَنْ رَحْمَةِ جَمِيعِ خَلْقِكَ

For the difficult birth, from Al-Sadiq^{-asws} having said: 'He should write for the woman when her giving of birth is difficult upon her, in a note, or paper, 'O Allah^{-azwj}! Reliever of the worries, and Remover of the sadness, and beneficent of the world and the Hereafter, and their Mercier! Mercy so and so, daughter of so and so, with such a Mercy, by it she can be needless from mercy of entirety of Your^{-azwj} creatures!

تُفْرَجُ بِهَا كُرْبَتُهَا وَ تُكَشَفُ بِهَا عَمَّهَا وَ تُبَسِّرُ وَلَادَتْهَا وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُونَ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Relieve her distress by it and Remove her sadness by it, and Ease her giving birth, ***it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]!"56***

وَ مِثْلُهُ مَنْ عَسِرَتْ عَلَيْهَا الْوِلَادَةُ مِنْ إِنْسَانٍ أَوْ دَابَّةٍ يُفْرَأُ عَلَيْهَا يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ أَخْلِصْهُ بِحَوْلِكَ وَ قُوَّتِكَ.

And similar to it – 'Whether from a human or an animal, if the giving of birth is difficult upon her, he should read upon her, 'O Creator of the soul from the soul, and Purifier of the soul from the soul! Purify it by Your^{-azwj} Might and Your^{-azwj} Strength!"57

وَ مِثْلُهُ يُكْتَبُ عَلَى خِرْقَتَيْنِ لَا يَمْسُهُمَا مَاءٌ وَ تُوَضَعُ تَحْتَ رِجْلَيْهَا فَإِنَّمَا تَلِدُ فِي مَكَانِهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

⁵⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 h

⁵⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 i

⁵⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 j

And similar to it – ‘He should write upon two rags which water has not touched them, and place it under her legs, for she will give birth in her place, if Allah^{-azwj} the Exalted so Desires’.⁵⁸

و فِي رِوَايَةٍ يَكْتُبُ هَذَا الشُّكْلَ وَ يُعَلِّقُهَا عَلَى فِخْذِهَا الْأَيْمَنِ وَ يَكْتُبُ عَلَى كَاعِدِ وَ يَشُدُّ عَلَى فِخْذِهَا الْأَيْسَرِ مِنْهَا خَلْفَنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ فَسَجِّعْنَا فَالْقَنَّةِ سَوِيًّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

And in a report – ‘He should write this outline and hang it upon her right thigh, and write upon a paper and tie it upon her left thigh: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]!** O Creator of the soul from the soul, and Purifier of the soul from the soul! Relieve from us!’ She will cast him complete by the Permission of Allah^{-azwj} Mighty and Majestic!’⁵⁹

وَ مِثْلُهُ يَكْتُبُ هَذِهِ الصُّورَةَ عَلَى ظَهْرِ قَمِيْزٍ وَ جَلَسَتْ فَوَفَّهَ الْمَرْأَةُ الَّتِي تُطَلِّقُ وَ لَدَتْ بِسُرْعَةٍ إِنْ شَاءَ اللَّهُ وَ مِنْ حَقِّ كِتَابَتِهَا أَنْ يُبَدَأَ بِالِائْتِنِينَ مِنَ السُّطْرِ الْفَوْقَانِيَّ ثُمَّ بِثَلَاثَةٍ ثُمَّ بِأَرْبَعَةٍ ثُمَّ بِثَلَاثَةٍ ثُمَّ بِالِائْتِنِينَ ثُمَّ بِأَرْبَعَةٍ لِتَمِّمَ خَاصِيَّتَهُ.

And similar to it – ‘He should write this form upon the surface of a bushel (of wheat) and the woman should sit above it, the one who is in birth pangs. She will give birth quickly, if Allah^{-azwj} so Desires; and from the right of its writing is that he should begin with the two lines above, then three, then four, then three, then two, then four, in order to complete its speciality’.⁶⁰

[باب 95 دعاء الآبق و الضالة و الدابة النافرة و المستصعبة](#)

CHAPTER 95 – SUPPLICATION FOR THE ABSCONDING SLAVE, AND THE LOST PROPERTY, AND THE FLEEING AND THE DIFFICULT RIDING ANIMAL

1- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ أَبِي إِسْمَاعِيلَ الْفَرَّاءِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَدْعُو لِلضَّالَّةِ اللَّهُمَّ إِنَّكَ إِلَهٌ مَنْ فِي السَّمَاءِ وَ إِلَهٌ مَنْ فِي الْأَرْضِ وَ عَدَلٌ فِيهِمَا وَ أَنْتَ الْهَادِي مِنَ الضَّالَّةِ وَ تَرُدُّ الضَّالَّةَ رُدَّ عَلَيَّ ضَالِّي فَإِنَّهَا مِنْ رِزْقِكَ وَ عَطِيَّتِكَ

(The book) ‘Al Mahasin – Muhammad Bin Ali, from Ubays Bin Hisham, from Abu Ismail Al Fara’a, from Zayd Al Shahaam,

‘From Abu Abdullah^{-asws} having said: ‘You should supplicate for the lost property – ‘O Allah^{-azwj}! You^{-azwj} are God^{-azwj} of the ones in the sky and God^{-azwj} of the ones in the earth, and are Just in these, and You^{-azwj} are the Guide from the straying and You^{-azwj} Return the strayer! Return unto me my lost property for it is from Your^{-azwj} sustenance and Your^{-azwj} Award!

اللَّهُمَّ لَا تَفْتِنِ بِهَا مُؤْمِنًا وَ لَا تُغْنِ بِهَا كَافِرًا

O Allah^{-azwj}! Do not try a Momin with it nor Enrich a Kafir by it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَى أَهْلِ بَيْتِهِ.

⁵⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 k

⁵⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 l

⁶⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 94 H 7 m

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and upon People^{-asws} of his^{-saww} Household!”⁶¹

2- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادِ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فَضَلَّ بَعِيرِي فَقَالَ صَلِّ رَكَعَتَيْنِ ثُمَّ قُلْ كَمَا أَقُولُ اللَّهُمَّ رَاذِ الضَّالَّةِ هَادِيًا مِنَ الضَّالَّةِ رُدَّ عَلَيَّ صَلَاتِي فَأَهْمَا مِنْ فَضْلِ اللَّهِ وَ عَطَائِهِ

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Yunus Bin Yaquob, from Abu Ubeyda Al Haza’a who said,

‘I was with Abu Ja’far^{-asws} and my camel was lost. He^{-asws} said: ‘Pray two Cycles Salat, then say just as I^{-asws} am saying: ‘O Allah^{-azwj}! Return the lost one Guiding from the straying! Return my lost property to me for it is from the Grace of Allah^{-azwj} and His^{-azwj} award!’

قَالَ ثُمَّ إِنَّ أَبَا جَعْفَرٍ ع أَمَرَ غُلَامَهُ فَشَدَّ عَلَيَّ بَعِيرٍ مِنْ إِبِلِهِ فَحَمَلَهُ ثُمَّ قَالَ يَا بَا عُبَيْدَةَ تَعَالَ فَارْكَبْ

He (the narrator) said, ‘Then Abu Ja’far^{-asws} instructed his slave, so he saddled upon a camel from his^{-asws} camels, and carried him^{-asws}. Then he^{-asws} said: ‘O Abu Ubeyda! Come, ride!’

فَرَكِبْتُ مَعَ أَبِي جَعْفَرٍ ع فَلَمَّا سِرْنَا إِذَا سَوَادٌ عَلَى الطَّرِيقِ فَقَالَ يَا بَا عُبَيْدَةَ هَذَا بَعِيرُكَ فَإِذَا هُوَ بَعِيرِي.

I rode with Abu Ja’far^{-asws}. When we travelled, there was darkness upon the road. He^{-asws} said: ‘O Abu Ubeyda! This (here) is your camel!’ Behold, it was my camel”^{.62}

3- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ نَفَرَتْ لَهُ ذَابَّةٌ فَقَالَ هَذِهِ الْكَلِمَاتِ يَا عِبَادَ اللَّهِ الصَّالِحِينَ أُنْسِكُوا عَلَيَّ رِجْمَكُمْ اللَّهُ بَانَ فِي ع و ح و مَاهِ ح ح ح

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Umar Bin Abdul Aziz, from his father, from Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘One whose animal flees, so he says these phrases, ‘O servants of Allah^{-azwj}, the righteous ones! Withhold for me, may Allah^{-azwj} Mercy you all! (بَانَ)!’

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْبَرَّ مُوَكَّلٌ بِهِ م فِي حَرَجٍ وَ الْبُخْرُ مُوَكَّلٌ بِهِ ه ح ح ح

He (the narrator) said, ‘Then Abu Ja’far^{-asws} said: ‘The land allocated with it is (م). In turbulence of the sea allocated with it is (ه ح ح)’.’

قَالَ عُمَرُ فَقُلْتُ أَنَا ذَلِكَ فِي بَعَالٍ ضَلَّتْ فَجَمَعَهَا اللَّهُ لِي.

Umar (the narrator) said, ‘I said, ‘I (did) that regarding lost mules, so Allah^{-azwj} Gathered these for me!’⁶³

⁶¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 1

⁶² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 2

⁶³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 3

4- مكارم الأخلاق رُوِيَ عَنِ الرِّضَا ع قَالَ: إِذَا ذَهَبَ لَكَ ضَالَّةٌ أَوْ مَتَاعٌ فُتِلَ وَ عِنْدَهُ مَفَاتِيحُ الْعَيْبِ إِلَى قَوْلِهِ فِي كِتَابِ مُبِينٍ

(The book) 'Makarim Al Akhlaq' –

'It is reported from Al-Reza^{-asws} having said: 'When a straying (animal) of yours or belongings are gone (lost), say, '**And with Him are the keys of the unseen** – up to His^{-azwj} Words - **in an apparent Book [6:59]**'.

ثُمَّ تَقُولُ اللَّهُمَّ إِنَّكَ تَهْدِي مِنَ الضَّالَّةِ وَ تُنَجِّي مِنَ الْعَمَى وَ تُرُدُّ الضَّالَّةَ صِلَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي وَ رُدِّ ضَالَّتِي وَ صِلَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلِّمْ.

Then you should say, 'O Allah^{-azwj}! You^{-azwj} Guide from the straying and You^{-azwj} Save from the blindness, and You^{-azwj} Return the lost property! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Forgive (my sins) for me, and Return my lost property, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and greetings!''⁶⁴

صَلَاةٌ لِرَدِّ الضَّالَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع تُصَلِّي رَجْعَتَيْنِ تَقْرَأُ فِيهِمَا بِسْ وَ تَقُولُ بَعْدَ فَرَاغِكَ مِنْهُمَا رَافِعاً يَدَكَ إِلَى السَّمَاءِ اللَّهُمَّ رَادِّ الضَّالَّةِ وَ الْهَادِي مِنَ الضَّالَّةِ صِلَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْ عَلَيَّ ضَالَّتِي وَ ارْزُدْهَا إِلَيَّ سَالِمَةً يَا أَرْحَمَ الرَّاحِمِينَ فَإِنَّهَا مِنْ فَضْلِكَ وَ عَطَائِكَ

Salat to return the lost property – From Amir Al-Momineen^{-asws}: 'You should pray two Cycles Salat regarding in these (Surah) Yaseen, and you should say after your being free from them, raising your hands towards the sky, 'O Allah^{-azwj}! Returner of the lost property and the Guide from the straying! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protect my lost property for me and Return it to me safely, O most Merciful of the Merciful ones, for it is from Your^{-azwj} Grace and Your^{-azwj} awards!

يَا عِبَادَ اللَّهِ فِي الْأَرْضِ وَ يَا سَيَّارَةَ اللَّهِ فِي الْأَرْضِ رُدُّوا عَلَيَّ ضَالَّتِي فَإِنَّهَا مِنْ فَضْلِ اللَّهِ وَ عَطَائِهِ.

O servants of Allah^{-azwj} in the earth, and O travellers of Allah^{-azwj} in the earth! Return to me my lost property, for it is from the Grace of Allah^{-azwj} and His^{-azwj} awards!''⁶⁵

وَ مِثْلُهُ أَيْضاً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ لَكَ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَا بَيْنَهُمَا فَاجْعَلِ الْأَرْضَ عَلَيَّ كَمَا أَضَيَّقُ مِنْ جِلْدِ جَمَلٍ حَتَّى تُمَكِّنِي مِنْهُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And similar to it as well from Amir Al-Momineen^{-asws}: 'O Allah^{-azwj}! There is no god except You^{-azwj}! For are the skies and the earth and whatever is between the two! Make the earth to be more constricted than the skin of a camel upon such and such until You^{-azwj} Enable me from him, You^{-azwj} are Able upon all things!''⁶⁶

وَ فِي رِوَايَةٍ عَنِ الصَّادِقِ ع ادْعُ بِهَذَا الدُّعَاءِ لِلْأَبْقَى وَ اكْتُبْهُ فِي وَرَقَةٍ لِلَّهِمَّ إِنَّ السَّمَاءَ لَكَ وَ الْأَرْضَ لَكَ وَ مَا بَيْنَهُمَا لَكَ فَاجْعَلْ مَا بَيْنَهُمَا أَضْيَقَ عَلَيَّ فَلَا يَنْجِيكَ مِنْ جِلْدِ جَمَلٍ حَتَّى تُرُدَّهُ عَلَيَّ وَ تُظْفِرَنِي بِهِ

⁶⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 a

⁶⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 b

⁶⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 c

And in a report from Al-Sadiq^{-asws}: ‘Supplicate with this supplication for the absconding slave and write it in a note – ‘O Allah^{-azwj}! The sky is Yours^{-azwj} and the earth is Yours^{-azwj} and whatever is between the two is Yours^{-azwj}! Make whatever is between the two to be most constricted upon so and so than skin of a camel until You^{-azwj} Return him to me and Make me victorious with him!’

وَلْيَكُنْ حَوْلَ الْكِتَابِ آيَةُ الْكُرْسِيِّ مَكْتُوبَةً مُدَوَّرَةً ثُمَّ اذْفُنْهُ وَصَعْ فَوْقَهُ شَيْئاً ثَقِيلاً فِي مَوْضِعِهِ الَّذِي كَانَ يَأْوِي إِلَيْهِ فِيهِ بِاللَّيْلِ.

And let there be Ayat Al-Kursy written around the letter, encircling, then bury it and place something heavy upon it in its place which he used to shelter to in at night”^{.67}

أَيْضاً لِلْأَبْي: يُكْتَبُ أَوْ يُفْرَأُ اللَّهُمَّ أَنْتَ جَبَّارٌ فِي السَّمَاءِ وَ جَبَّارٌ فِي الْأَرْضِ وَ مَلِكٌ فِي السَّمَاءِ وَ مَلِكٌ فِي الْأَرْضِ وَ إِلَهٌ فِي السَّمَاءِ وَ إِلَهٌ فِي الْأَرْضِ تَرُدُّ الصَّلَاةَ وَ تَهْدِي مِنَ الضَّلَالَةِ رُدِّ عَلَى فُلَانٍ ضَلَاتَهُ وَ احْفَظْهُ.

Also, for the absconding slave – ‘He should write or read, ‘O Allah^{-azwj}! You^{-azwj} are Subduer in the sky and Subduer in the earth, and King in the sky and King in the earth, and God^{-azwj} in the sky and God^{-azwj} in the earth! You^{-azwj} Return the lost property and Guide from the straying! Return to so and so his lost property and Protect it!”⁶⁸

5- ط، الأمان من كتاب منبئ الداعي بإسناده قال قال رسول الله ص يا علي من استصعبت عليه دابته فليقرأ في أذنه اليسرى و له أسلم من في السماوات و الأرض طوعاً و كرهاً و إليه يرجعون.

(The book ‘Al Amaan’, from the book ‘Munyat Al Daie’ by his chain, said,

‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! One whom his riding animal is difficult upon him, let him read in its left ear, ‘**And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**’⁶⁹

[باب 96 الدعاء لدفع السحر و العين](#)

CHAPTER 96 – THE SUPPLICATION FOR REPELLING THE SORCERY AND THE (EVIL) EYE

الآيات يوسف و قال يا بني لا تدخلوا من باب واحد و ادخلوا من أبواب متفرقة و ما أعني عنكم من الله من شيء إلا الحكم إلا لله عليه توكلت و عليه فليتوكل المتوكلون

The Verses – (Surah) Yusuf^{-as}: **And he said: ‘O my sons! Do not be entering from one door, and enter by different doors and I cannot avail you of anything from Allah. The Judgment is only for Allah, on Him do I rely, and upon Him should the relying ones be reliant upon’ [12:67].**

⁶⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 d

⁶⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 e

⁶⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 95 H 4 f

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لُدُو عَلِيمٌ لِمَا عَلَّمْنَاهُ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

And when they entered from where their father had instructed them to, it was not going to avail them of anything from Allah except, it was a need of Yaqoub regarding himself he wanted fulfilled, and he was with knowledge of what We had Taught him, but most of the people do not know [12:68].

1- طب، طب الأئمة عليهم السلام عبدُ الله بنُ العلاء القزويني عن إبراهيم بن محمد بن حماد بن عيسى عن يعقوب بن شعيب عن عمران بن ميم عن عباية الأسدي أنه سمع أمير المؤمنين صلوات الله عليه يأمر بعض أصحابه و قد شكأ إليه السحر فقال أكثب في رق ظني و علقه عليك فإنه لا يضرك و لا يجوز كيدك فيك

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Abdullah Bin Al A'ala Al Qazwiny, from Ibrahim Bin Muhammad, from Hammad Bin Isa, from Yaqoub Bin Shueyb, from Imran Bin Maysam, from Abaya Al Asady,

'He heard Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, instructing one of his^{-asws} companions, and he had complained to him of the sorcery. He^{-asws} said: 'Write in a deer skin and hang it upon you, for it (sorcery) will not harm you nor will his plot regarding you be allowed (to work): -

بِسْمِ اللَّهِ وَ بِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ.

In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and whatever Allah^{-azwj} Desires! In the Name of Allah^{-azwj}! There is neither might nor strength except with Allah^{-azwj}! **Musa said: 'What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the corrupters [10:81] So the truth was established, and what they were doing was falsified [7:118]!'70**

2- طب، طب الأئمة عليهم السلام محمد بن موسى الربيعي عن محمد بن محبوب عن عبد الله بن غالب عن ابن طريف عن ابن نباتة عن أمير المؤمنين ع قال الأصبع أخذت هذه العودة منه فقال لي يا أصبع هذه عودة السحر و الخوف من السلطان تقولها سبع مرات

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Muhammad Bin Musa Al Rabie, from Muhammad Bin Mahboub, from Abdullah Bin Ghalib, from Ibn Zareyf, from Ibn Nubata,

'From Amir Al-Momineen^{-asws}, Al-Asbagh said, 'I took this amulet from him^{-asws}. He^{-asws} said to me: 'O Asbagh! This is an amulet for the sorcery and the fear from the ruler. You should say seven times,

بِسْمِ اللَّهِ وَ بِاللَّهِ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَ مَنْ اتَّبَعَكُمَا الْغَالِبُونَ

⁷⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 1

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! **"We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would prevail!" [28:35]!**

وَقَوْلُهُ فِي وَجْهِ السَّاحِرِ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ قَبْلَ أَنْ تَبْدَأَ بِصَلَاةِ النَّهَارِ سَبْعَ مَرَّاتٍ فَإِنَّهُ لَا يَضُرُّكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

And you should say in the face of the sorcerer when you are free from the night Salat, be for you begin with the day Salat, seven times, for he will not harm you, if Allah^{-azwj} the Exalted Desires!"⁷¹

3- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانِ بْنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ
أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ جِبْرَائِيلَ ع أَتَى النَّبِيَّ ص وَ قَالَ لَهُ يَا مُحَمَّدُ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Jibraeel^{-as} came to the Prophet^{-sawww} and said to him^{-sawww}: 'O Muhammad^{-sawww}!

قَالَ لَبَّيْكَ يَا جِبْرَائِيلُ

He^{-sawww} said: 'Here I^{-sawww} am, O Jibraeel^{-as}!

قَالَ إِنَّ فُلَانًا الْيَهُودِيَّ سَحَرَكَ وَ جَعَلَ السِّحْرَ فِي بَيْرِ بَنِي فُلَانٍ فَابْعَثْ إِلَيْهِ يَعْني إِلَى الْبَيْرِ أَوْثَقَ النَّاسِ عِنْدَكَ وَ أَعْظَمَهُمْ فِي عَيْنِكَ وَ هُوَ عَدِيلُ نَفْسِكَ
حَتَّى يَأْتِيكَ بِالسِّحْرِ

He^{-as} said: 'So and so the Jew has performed sorcery on you^{-sawww} and has made the sorcery to be in a well of so and so. Send to it, meaning to the well, the most trusted of the people in your^{-sawww} view and their mightiest in your^{-sawww} eyes, and he should be equal to yourself^{-sawww}, until he comes to you^{-sawww} with the sorcery!'

قَالَ فَبَعَثَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَالَ انْطَلِقْ إِلَى بَيْرِ [أَزْوَانَ] أَزْوَانَ فَإِنَّ فِيهَا سِحْرًا سَحَرَنِي بِهِ لَبِيدُ بْنُ أَعْصَمَ الْيَهُودِيَّ فَأْتِنِي بِهِ

He^{-asws} said: 'The Prophet^{-sawww} sent Ali^{-asws} Bin Abu Talib^{-asws} and said: 'Go to the well of Azwan, for in it is sorcery which has been performed by Labeed Bin Aasam the Jew, and come with it!'

قَالَ عَلِيُّ ع فَانْطَلَقْتُ فِي حَاجَةِ رَسُولِ اللَّهِ ص فَهَبَطْتُ فَإِذَا مَاءُ الْبَيْرِ قَدْ صَارَ كَأَنَّهُ مَاءُ الْحِنَاءِ مِنَ السِّحْرِ فَطَلَبْتُهُ مُسْتَعْجِلًا حَتَّى انْتَهَيْتُ إِلَى أَسْفَلِ
الْقَلْبِ فَلَمْ أَظْفَرْ بِهِ

⁷¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 2

Ali^{-asws} said: 'I^{-asws} went regarding the need of Rasool-Allah^{-saww}. I^{-asws} descended and behold, the water of the well had become as if it was water of Henna due to the sorcery. I searched for it hastily until I^{-asws} ended to the bottom of the well, but I^{-asws} was not successful with it!'

قَالَ الَّذِينَ مَعِيَ مَا فِيهِ شَيْءٌ فَاصْعُدْ

The one who was with me, said, 'There is nothing in it, so ascend!'

فَقُلْتُ لَا وَاللَّهِ مَا كَذَبْتُ وَ مَا كُذِّبْتُ وَ مَا نَفْسِي بِهِ مِثْلَ أَنْفُسِكُمْ يَعْنِي رَسُولَ اللَّهِ ص

I^{-asws} said: 'By Allah^{-azwj}! Neither do I^{-asws} lie nor have I been lied to, nor is my^{-asws} soul (certainty) like your souls (certainty)', meaning in Rasool-Allah^{-saww}!'

ثُمَّ طَلَبْتُ طَلَبًا بِلُطْفٍ فَاسْتَخْرَجْتُ حَقًّا فَأَتَيْتُ النَّبِيَّ ص فَقَالَ افْتَحْهُ

Then I^{-asws} searched a subtle search and I^{-asws} extracted a wooden container. I^{-asws} came with it to the Prophet^{-saww}. He^{-saww} said; 'Open it!'

فَفَتَحْتُهُ فَإِذَا فِي الْحَقِّ قِطْعَةُ كَرَبِ النَّخْلِ فِي حَوْفِهِ وَتَرَّ عَلَيْهَا إِحْدَى وَ عِشْرُونَ عُقْدَةً وَ كَانَ جِبْرَائِيلُ ع أَنْزَلَ يَوْمَئِذٍ الْمُعَوِّذَاتَيْنِ عَلَى النَّبِيِّ ص فَقَالَ النَّبِيُّ يَا عَلِيُّ اقْرَأْهَا عَلَى الْوَتْرِ

I^{-asws} opened it, and in the container was a piece of palm branch, in its interior was a string. Twenty ones knots had been tied upon it, and on that day Jibraeel^{-as} had descended with Al-Mawazateyn unto the Prophet^{-saww}. The Prophet^{-saww} said: 'O Ali^{-asws}! Read it upon the string!'

فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع كَلِمًا قَرَأَ آيَةً اُخْلَتْ عُقْدَةٌ حَتَّى فَرَعَ مِنْهَا وَ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْ نَبِيِّهِ مَا سَحَرَ بِهِ وَ عَافَاهُ.

Amir Al-Momineen^{-asws} went on to untie a knot every time he^{-asws} read a Verse, until he^{-asws} was free from it, and Allah^{-azwj} Mighty and Majestic Remove from His^{-azwj} Prophet^{-saww} what he^{-saww} had been bewitched with, and he^{-saww} recovered".⁷²

وَ رُوِيَ أَنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ ع أَتَيَا إِلَى النَّبِيِّ ص فَجَلَسَ أَحَدُهُمَا عَنْ يَمِينِهِ وَ الْآخَرُ عَنْ شِمَالِهِ فَقَالَ جِبْرَائِيلُ لِمِيكَائِيلَ مَا وَجَعَ الرَّجُلَ

And it is reported that Jibraeel^{-as} and Mikaeel^{-as} both came to the Prophet^{-saww}. One of them sat on his^{-saww} right and the other on his^{-saww} left. Jibraeel^{-as} said to Mikaeel^{-as}: 'What is the pain of the man?'

فَقَالَ مِيكَائِيلُ هُوَ مَطْبُوبٌ

Mikaeel^{-as} said: 'He^{-saww} is bewitched!'

فَقَالَ جِبْرَائِيلُ ع وَ مَنْ طَبَّهُ

⁷² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 3 a

Jibraeel^{as} said: 'And who has bewitched him^{-saww?}'

قَالَ لَبِيدُ بْنُ أَعْصَمِ الْيَهُودِيُّ

He^{as} said: 'Labeed Bin Aasim, the Jew!'

ثُمَّ ذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ.

Then he mentioned the Hadeeth up to its end".⁷³

4- طب، طب الأئمة عليهم السلام إبراهيم البيطار قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ يُقَالُ لَهُ يُونُسُ الْمُصَلِّي لِكَثْرَةِ صَلَاتِهِ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ السَّحْرَةَ لَمْ يُسَلِّطُوا عَلَى شَيْءٍ إِلَّا عَلَى الْعَيْنِ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Ibrahim Al Baytar said, 'It is narrated to us by Muhammad Bin Isa, from Yunus Bin Abdul Rahman, and he is called 'Yunus Al Musally' due to the frequency of his Salat, from Ibn Muskan, from Zurara who said,

'Abu Ja'far Al-Baqir^{-asws}, may the Salawaat and the greetings be upon him^{-asws}, said: 'The sorcery cannot overcome upon anything except upon the eye".⁷⁴

وَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الْمُعْوَدَّتَيْنِ أَهْمَا مِنَ الْقُرْآنِ

And from Abu Abdullah Al Sadiq^{-asws}, he^{-asws} was asked about Al Mawazateyn, 'Are these two (Chapters 113 & 114) from the Quran?'

فَقَالَ الصَّادِقُ ع نَعَمْ هُمَا مِنَ الْقُرْآنِ

Al-Sadiq^{-asws} said: 'Yes, these two are from the Quran'.

فَقَالَ الرَّجُلُ إِنَّمَا لَيْسَتَا مِنَ الْقُرْآنِ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ وَلَا فِي مُصْحَفِهِ

The man said, 'These two aren't from the Quran in the reading of Ibn Masoud nor in his (version of the) Quran!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَخْطَأَ ابْنُ مَسْعُودٍ أَوْ قَالَ كَذَبَ ابْنُ مَسْعُودٍ هُمَا مِنَ الْقُرْآنِ

Abu Abdullah^{-asws} said: 'Ibn Masoud had mistaken!' Or said: 'Ibn Masoud lied! These two are from the Quran'.

قَالَ الرَّجُلُ فَأَقْرَأْ بِمَا يَا ابْنَ رَسُولِ اللَّهِ فِي الْمَكْتُوبَةِ

The man said, 'O son^{-asws} of Rasool-Allah^{-saww!} Can I read this in the Prescribed (Salat)?'

⁷³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 3 b

⁷⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 4 a

قَالَ نَعَمْ وَ هَلْ تَرَى مَا مَعْنَى الْمُعَوِّذَتَيْنِ وَ فِي أَيِّ شَيْءٍ نَزَلْنَا إِنَّ رَسُولَ اللَّهِ ص سَحَرَهُ لَيْدُ بْنُ أَعْصَمَ الْيَهُودِيِّ

He^{-asws} said: ‘Yes, and do you see what is the meaning of Al Mawazateyn, and regarding which thing these two were Revealed?’ Rasool-Allah^{-sawww} had been bewitched by Labeed Bin Asim the Jew’.

فَقَالَ أَبُو بَصِيرٍ لِأَبِي عَبْدِ اللَّهِ ع وَ مَا كَادَ أَوْ عَسَى أَنْ يَبْلُغَ مِنْ سَحَرِهِ

Abu Baseer said to Abu Abdullah^{-asws}, ‘And what had he almost, or perhaps was the extent of his sorcery?’

قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ بَلَى كَانَ النَّبِيُّ ص يَرَى أَنَّهُ يُجَامِعُ وَ لَيْسَ يُجَامِعُ وَ كَانَ يُرِيدُ الْبَابَ وَ لَا يُبْصِرُهُ حَتَّى يَلْمَسَهُ بِيَدِهِ وَ السِّحْرُ حَقٌّ وَ مَا يُسَلِّطُ السِّحْرُ إِلَّا عَلَى الْعَيْنِ وَ الْفَرْجِ

Abu Abdullah Al-Sadiq^{-asws} said: ‘Yes. The Prophet^{-sawww} saw that he^{-sawww} intended to sleep with his^{-sawww} wife, and he^{-sawww} couldn’t, and he^{-sawww} wanted the door but could not see it until he^{-sawww} would touch it with his^{-sawww} hand, and the sorcery is true, and the sorcery does not overcome except upon the eye and the private part.

فَأَتَاهُ جَبْرِئِيلُ ع فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا ع وَ بَعَثَهُ لِيَسْتَخْرِجَ ذَلِكَ مِنْ بئرِ [أَزْوَانَ] أَرْوَانَ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى آخِرِهِ.

Jibraeel^{-as} came to him^{-sawww} and informed him^{-sawww} of that. He^{-sawww} called Ali^{-asws} and sent him^{-asws} to extract that from a well of Azwan’ – and he^{-asws} mentioned the Hadeeth with its length up to its end’.⁷⁵

5- طب، طب الأئمة عليهم السلام سهل بن محمد بن سهل عن عبد ربه بن محمد بن إبراهيم عن ابن أورمة عن ابن مسكان عن الحلبي قال: سألت أبا عبد الله ع عن النشرة للمسحور فقال ما كان أبي ع يرى بها بأساً.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Sahl Bin Muhammad Bin Sahl, from Abd Rabbih Bin Muhammad Bin Ibrahim, from Ibn Awrama, from Ibn Muskan, from Al Halby who said,

‘I asked Abu Abdullah^{-asws} about the ‘Al-Nushra’ (Ruqya - incantation) for the bewitched. He^{-asws} said: ‘My^{-asws} father^{-asws} did not see any problem with it’.⁷⁶

وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: هَذِهِ الْعُوذَةُ الَّتِي أَمَلَاهَا عَلَيْنَا أَبُو عَبْدِ اللَّهِ ع يَذْكُرُ أَهْمًا وَرَائَةً وَ أَهْمًا تُبْطِلُ السِّحْرَ تُكْتَبُ عَلَى وَرَقٍ وَ يُعَلَّقُ عَلَى الْمَسْحُورِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُضْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتِ

And from Muhammad Bin Muslim who said,

⁷⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 4 b

⁷⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 5 a

‘This is the amulet which Abu Abdullah^{-asws} had dictated to us. He^{-asws} mentioned that it is an inheritance and it invalidates the sorcery You should write on a paper and hung upon the bewitched: -

Musa said to them: ‘What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the corrupters [10:81] And Allah will Prove the Truth to be true by His Words, and even if the criminals dislike it [10:82] Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28].

فَوَفَّعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْقَى السَّحْرَهُ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ.

Thus they were overcome over there and they returned belittled [7:119] And the sorcerers fell down prostrating [7:120] They said, ‘We believe in the Lord of the Worlds, [7:121] Lord of Musa and Haroun [7:122]’.⁷⁷

6- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ سَلِيمَانَ بْنِ مَهْرَانَ عَنْ زِيَادِ بْنِ هَارُونَ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَبِي عُبَيْدِ اللَّهِ ع قَالَ: مَنْ أَعْجَبَهُ شَيْءٌ مِنْ أَخِيهِ الْمُؤْمِنِ فَلْيَكْبِرْ عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Muhammad Bin Suleyman Bin Mihran, from Ziyad Bin Haroun Al Abdy, from Abdullah Bin Muhammad Al Bajaly,

‘From Abu Abdullah^{-asws} having said: ‘One whom something from his Momin brother fascinates, let him exclaim Takbeer, for the (evil/envious) eye is true!’⁷⁸

7- مُحَمَّدُ بْنُ مَيْمُونِ الْمَكِّيِّ عَنْ عُمَانَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ صَفْوَانَ الْجَمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَوْ نَبَسَ لَكُمْ مِنَ الْقُبُورِ لَرَأَيْتُمْ أَنَّ أَكْثَرَ مَوْتَانِكُمْ بِالْعَيْنِ لِأَنَّ الْعَيْنَ حَقٌّ إِلَّا أَنَّ رَسُولَ اللَّهِ ص قَالَ الْعَيْنُ حَقٌّ فَمَنْ أَعْجَبَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَذْكُرِ اللَّهَ فِي ذَلِكَ فَإِنَّهُ إِذَا ذَكَرَ اللَّهُ لَمْ يَضُرَّهُ.

Muhammad Bin Maymoun Al Makky, from Usman Bin Usman, from Al Husayn Bin Al Mukhtar, from Safwan Al Jammaal,

‘From Abu Abdullah^{-asws} having said: ‘If there were exhumations for you from the graves, you would have seen that most of your deceased were due to (evil/envious) eye, because the (evil/envious) is true, except that Rasool-Allah^{-saww} had said: ‘The (evil/envious) eye is true, so the one whom something from his brother fascinates, let him do Zikr of Allah^{-azwj} during that, for when he does Zikr of Allah^{-azwj}, it will not harm him’.⁷⁹

8- طب، طب الأئمة عليهم السلام فِي الْعَيْنِ يَفْرَأُ أَوْ يَكْتُبُ وَ يُعَلِّقُ عَلَيْهِ سُورَةَ الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ [وَ] قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} –

⁷⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 5 b

⁷⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 6

⁷⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 7

‘Regarding the (evil/envious) eye – ‘He should read or write, and hang upon him Surahs Al Hamd and Al Mawazateyn, and Al Tawheed, and Ayat Al Kursy, and ‘O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj}! There is no god except You^{-azwj}! Upon You^{-azwj} I have relied, and You^{-azwj} are Lord^{-azwj} of the worlds, Lord^{-azwj} of the Magnificent Throne!

حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

Sufficient is Allah^{-azwj} and is the best Protector! Whatever Allah^{-azwj} Desires happens, and whatever He^{-azwj} does not Desire, does not happen! I testify that Allah^{-azwj} is Able upon all things **and that Allah has Encompassed with all things in Knowledge [65:12] and He Counts the number of all things [72:28]!**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْنَا فُتُلْنَا 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 animal You^{-azwj} Seize **it by its forelock. Surely, my Lord is upon the Straight Path [11:56] But if they turn back, say: ‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

بِسْمِ اللَّهِ رَبِّ عَيْسَى عَبَسَ عَابَسَ وَ حَجَرَ يَابَسَ وَ مَاءَ فَارِسَ وَ شَهَابَ قَابَسَ مِنْ نَفْسِي نَافِسٍ وَ عَيْنِ الْعَائِنِ رَدَدْتُ عَيْنَ الْعَائِنِ عَلَيْهِ وَ عَلَى أَحَبِّ النَّاسِ إِلَيْهِ فِي كَبِدِهِ وَ كَلْبَتِهِ دَمٌ رَفِيقِي وَ شَحْمٌ وَسِيقِي وَ عَظْمٌ دَقِيقِي فِي مَالِهِ يَلِيقِي

In the Name of Allah^{-azwj}! Lord^{-azwj} of Isa^{-as}, frown of a frowner, and dry stone, and flowing water, and shining shooting star, and breathing soul, and (evil) eye of the beholder! I return (evil) eye of the behold to him and to most beloved of the people to him in his liver and his kidneys, thin blood, and liquid fat, and brittle bones, in his related wealth!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَ الْعَيْنَ بِالْعَيْنِ وَ الْأَنْفَ بِالْأَنْفِ وَ الْأُذُنَ بِالْأُذُنِ وَ السِّنَّ بِالسِّنِّ وَ الْجُرُوحَ قِصَاصًا وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا وَ نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

In the Name of Allah the Beneficent, the Merciful [1:1] And We Prescribed upon them therein that the soul is for the soul, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and the injuries are subject to retaliation. [5:45]; and may Allah^{-azwj} Send Salawaat upon our chief and our Prophet Muhammad^{-saww}, and his^{-saww} Pure Progeny^{-asws!}⁸⁰

9- مكا، مكارم الأخلاق لِلْعَيْنِ مُعَمَّرٌ بِنُ خَلَادٍ قَالَ: كُنْتُ مَعَ الرِّضَا ع بِجُرَاسَانَ عَلَى نَفَقَاتِهِ فَأَمَرَنِي أَنْ أَخِذَ لَهُ غَالِيَةً فَلَمَّا اتَّخَذْتُهَا فَأَعْجَبَ بِهَا فَنَظَرَ إِلَيْهَا فَقَالَ لِي يَا مُعَمَّرُ إِنَّ الْعَيْنَ حَقٌّ فَأَكْتُبْ فِي رُفْعَةِ الْحَمْدِ لِلَّهِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ اجْعَلْهَا فِي غِلَافِ الْقَارُورَةِ.

(The book) ‘Makarim Al Akhlaq’ –

⁸⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 8

‘For the (evil) eye – Muammar Bin Khallad said, ‘I was with Al-Reza^{-asws} at Khurasan (in charge) upon his^{-asws} expenditure. He^{-asws} instructed me to take (buy some) expensive perfume for him^{-asws}. When I had taken it, I was fascinated by it. He^{-asws} looked at it. He^{-asws} said to me: ‘O Muammar! The (evil) eye is true, so write in a note paper, (Surahs) Al Fatiha, and Al Tawheed, and Al Mawazateyn, and Ayat Al Kursy, and make these to be in a wrapping of the bottle’.⁸¹

وَمِثْلُهُ وَرُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْعَيْنُ حَقٌّ وَ لَيْسَ تَأْمُنُهَا مِنْكَ عَلَى نَفْسِكَ وَ لَا مِنْكَ عَلَى غَيْرِكَ فَإِذَا خِفْتَ شَيْئاً مِنْ ذَلِكَ فَقُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثاً

And similar to it, and it is reported,

‘From Abu Abdullah^{-asws}, he^{-asws} said: ‘The (evil) eye is true and there is neither safety from you upon yourself nor from you upon others! Whenever you fear something from that, say, ‘Whatever Allah^{-azwj} Desires, and there is no strength except with Allah^{-azwj} the Exalted, the Magnificent!’ , thrice’.

وَ قَالَ إِذَا هَيَّأَ أَحَدُكُمْ هَيْبَةً تُعْجِبُهُ فَلْيَقْرَأْ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ الْمَعْوَدَتَيْنِ فَإِنَّهُ لَا يَضُرُّهُ بِإِذْنِ اللَّهِ.

And he^{-asws} said: ‘Whenever one of you prepares himself (in a manner) fascinating him, when he goes out from his house let him read Al Mawazateyn, it (evil eye) will not harm him, by the Permission of Allah^{-azwj}!’⁸²

وَ عَنْهُ ع قَالَ: مَنْ أَعْجَبَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَبَارِكْ عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ.

And from him^{-asws}, said: ‘One whom something from his brother fascinates him, let him Bless upon him, for the (evil) eye is true’.⁸³

وَ قَالَ النَّبِيُّ ص إِنَّ الْعَيْنَ لَيُدْخِلُ الرَّجُلَ الْقَبْرَ وَ الْجَمَلُ الْقِدْرَ

And the Prophet^{-sawww} said: ‘The (evil) eye enters the man into the grave, and the camel into the cooking pot’.

وَ قَالَ ص لَا رُقْيَةَ إِلَّا مِنْ حُمَةٍ وَ الْعَيْنِ.

And he^{-sawww} said: ‘There is no Ruqya (incantation) except from fever and the (evil) eye’.⁸⁴

بِئِ السِّحْرِ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ: سَأَلْتُ الرِّضَا ع عَنِ السِّحْرِ قَالَ هُوَ حَقٌّ وَ هُمْ يُضِرُّونَ بِإِذْنِ اللَّهِ فَإِذَا أَصَابَكَ ذَلِكَ فَارْفَعْ يَدَكَ بِجِدَاءٍ وَ حَبْكَ وَ اقْرَأْ عَلَيْهَا بِسْمِ اللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ إِلَّا ذَهَبَتْ وَ انْقَرَضَتْ

Regarding the sorcery, from Muhammad Bin Isa who said, ‘I asked Al-Reza^{-asws} about the sorcery. He^{-asws} said: ‘It is true, and they will be harming by the Permission of Allah^{-azwj}. Whenever that afflicts you, raise your hand parallel to your face and read upon it, ‘In the

⁸¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 1

⁸² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 2

⁸³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 3

⁸⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 4

Name of Allah^{-azwj} the Magnificent, Lord^{-azwj} of the Magnificent Throne!', except it will be gone and vanish!'

قَالَ وَ سَأَلَهُ رَجُلٌ عَنِ الْعَيْنِ فَقَالَ هُوَ حَقٌّ فَإِذَا أَصَابَكَ ذَلِكَ فَارْفَعْ كَفَيْتِكَ بِجَدَائِهِ وَجْهَكَ وَ اقْرَأْ الْحَمْدُ لِلَّهِ وَ قُلْ هُوَ اللَّهُ وَ الْمُعَوِّذَتَيْنِ وَ امْسُخْهُمَا عَلَي نَوَاصِيكَ فَإِنَّهُ نَافِعٌ بِإِذْنِ اللَّهِ.

He (the narrator) said, 'And a man asked him about the (evil) eye. He^{-asws} said: 'It is true! Whenever that afflicts you, raise your palms parallel to your face and read (Surahs) Al Hamd, and Al Tawheed, and Al Mawazateyn, and wipe these upon your forelocks, for it will benefit by the Permission on Allah^{-azwj}!'⁸⁵

رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْمُعَوِّذَتَيْنِ قَالَ إِنَّ رَسُولَ اللَّهِ ص سَحَرَهُ لَيْبَدُ بْنُ أَعْصَمِ الْيَهُودِيِّ فَأَتَاهُ جَبْرِئِيلُ بِالْمُعَوِّذَتَيْنِ فَدَعَا عَلِيًّا ع فَعَقَدَ لَهُ خَيْطًا فِيهِ اثْنَا عَشْرَةَ عُقْدَةً ثُمَّ قَالَ انْطَلِقْ إِلَى بئرِ دَرَوَانَ فَانزِلْ إِلَى الْقَلْبِ فَاقرأْ آيَةَ وَ حُلَّ عُقْدَةً

It is reported from Abu Abdullah^{-asws}, he^{-asws} was asked about Al Mawazateyn. He^{-asws} said: 'Rasool-Allah^{-saww} had been bewitched by Labeed Bin A'asam the Jew, so Jibraeel^{-as} came to him^{-saww} with Al Mawazateyn (Chapters 113 & 114). He^{-saww} called Ali^{-asws}. He^{-saww} tied a string for him^{-asws} have twelve knots for it, then said: 'Go to the well of Zarwan, descend into the well and read a Verse and until a knot (twelve times)'.
فَنَزَلَ عَلِيٌّ وَ اسْتَخْرَجَ مِنَ الْقَلْبِ فَتَحَالَكَ ذَلِكَ عَنِ رَسُولِ اللَّهِ ص.

Ali^{-asws} descended and extracted from the well and untied that on behalf of Rasool-Allah^{-saww}.⁸⁶

عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ لَيْبَدَ بْنَ أَعْصَمٍ سَحَرَ رَسُولَ اللَّهِ ص ثُمَّ دَسَّ ذَلِكَ فِي بئرِ لَيْبِي زُرَيْقٍ فَمَرَضَ رَسُولَ اللَّهِ ص فَبَيْنَا هُوَ نَائِمٌ إِذْ أَتَاهُ مَلَكَانِ فَعَقَدَا أَحَدُهُمَا عِنْدَ رَأْسِهِ وَ الْآخَرَ عِنْدَ رِجْلَيْهِ فَأَخْبَرَاهُ بِذَلِكَ وَ إِنَّهُ فِي بئرِ دَرَوَانَ فِي حُفِّ طَلْعَةٍ تَحْتِ رَاعُوفَةٍ وَ الْحُفُّ قِشْرُ الطَّلْعِ وَ الرَّاعُوفَةُ حَجَرٌ فِي أَسْفَلِ الْبئرِ يَقُومُ عَلَيْهِ الْمَاتِحُ

From Ibn Abbas who said, 'Labeed Bin A'asam bewitched Rasool-Allah^{-azwj}, then tucked that away in a well of the can of Zureyq. Rasool-Allah^{-saww} became sick. While he^{-saww} was sleeping, two Angels came to him^{-saww}. One of them sat by his^{-saww} head and the other by his^{-saww} legs, and informed him^{-saww} of that and that it was in a well of Zarwan in a narrow shaft beneath a boulder, (and the shaft is husk of the date palm and the boulder is a stone in the bottom of the well, the pulleys stand upon it.

فَانْتَبَهَ رَسُولُ اللَّهِ ص وَ بَعَثَ عَلِيًّا وَ الزُّبَيْرَ وَ عَمَّارًا فَنَزَحُوا مَاءَ تِلْكَ الْبئرِ ثُمَّ رَفَعُوا الصَّخْرَةَ وَ أَخْرَجُوا الْحُفَّ فَإِذَا فِيهِ مُشَاطَةٌ رَأْسِهِ وَ أَشْنَانٌ مِنْ مَشْطِهِ وَ إِذَا هُوَ مُعَقَّدٌ فِيهِ إِحْدَى عَشْرَةَ عُقْدَةً مَعْرُوزَةً بِالْإِبْرَةِ

Rasool-Allah^{-saww} woke up and sent Ali^{-asws} and Al-Zubeyr and Ammar^{-ra}. They displace the water of that well, then raised the stone and extracted the packet. Behold, in it were combings

⁸⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 5

⁸⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 6

(hair) of his^{-saww} head and teeth of his^{-saww} comb, and in it were eleven knots entangle, pierced with the needle.

فَنَزَلَتْ هَاتَانِ السُّورَتَانِ فَجَعَلَ كُلُّمَا يُقْرَأُ آيَةٌ الْحَلَّتْ عُقْدَةٌ وَ وَجَدَ رَسُولُ اللَّهِ ص حِقَّةً فَقَامَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ وَ جَعَلَ جِبْرَائِيلُ ع يَقُولُ بِسْمِ اللَّهِ أَزِيدُكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَاسِدٍ وَ عَيْنٍ وَ اللَّهُ يَشْفِيكَ.

Thus, these two Chapters were Revealed. Every time he^{-asws} read a Verse, he^{-asws} went on to untie a knot, and Rasool-Allah^{-saww} felt lightness. He^{-saww} stood up as it he^{-saww} had been activated from cramps, and Jibraeel^{-as} went on to say: ‘In the Name of Allah^{-azwj}! I^{-as} perform Ruqya (incantation) for you^{-saww} from all things hurting your, from an envier and (evil) eye, and Allah^{-azwj} will Heal you^{-saww}!’⁸⁷

أُخْرَى لِلْسِّحْرِ يُكْتَبُ فِي رِقِّ وَ يُعَلَّقُ عَلَيْهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِلَى قَوْلِهِ الْمُفْسِدِينَ وَ أَوْحَيْنَا إِلَى مُوسَى إِلَى قَوْلِهِ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلَبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ.

Another for the sorcery – ‘He should write in a note paper and hang it upon him: **Musa said to them: ‘What you have come with is the sorcery – up to His^{-azwj} Words - corrupters [10:81] And We Revealed to Musa [7:117] – up to His^{-azwj} Words: So the truth was established, and what they were doing was falsified [7:118] Thus they were overcome over there and they returned belittled [7:119]!’**⁸⁸

أُخْرَى يَتَكَلَّمُ بِهِ سَبْعَ مَرَّاتٍ سَنَشُدُّ عَضُدَكَ إِلَى قَوْلِهِ وَ مَنْ اتَّبَعَكُمْ مَا يُبْعَثُ.

Another – He should speak with it seven times: **“We will Strengthen your arm – up to His^{-azwj} Words - the ones who follow you two, would be victorious!” [28:35]’**⁸⁹

عَنِ الصَّادِقِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص سَأَلَتْهُ امْرَأَةٌ أَنَّ لِي زَوْجًا وَ بِهِ غِلْظَةٌ وَ إِنِّي صَنَعْتُ شَيْئًا لِأُعْطِفَهُ عَلَيَّ

From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww}, a woman asked him^{-saww}, ‘There is a husband for me and there is harshness with him, and I have done something to make him compassionate to me’.

فَقَالَ ص أَفَّ لَكَ كَدْرَتِ التِّجَارَةِ وَ كَدْرَتِ الْعَيْنِ وَ لَعْنَتِكَ الْمَلَائِكَةُ الْأَخْيَارُ وَ مَلَائِكَةُ السَّمَاءِ وَ الْأَرْضِ

He^{-saww} said: ‘Ugh to you! You have dirtied the trade and dirties the eye, and you are cursed by the Angels of the good ones, and Angels of the sky and the earth!’

فَصَامَتْ نَهَارَهَا وَ قَامَتْ لَيْلَهَا وَ حَلَقَتْ رَأْسَهَا وَ لَبَسَتْ الْمُسْوَحَ فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَقَالَ إِنَّ ذَلِكَ لَا يُقْبَلُ مِنْهَا

She fasted her day, and stood her night (in Salat), and shaved off her head, and wore the fur. (News of) that reached the Prophet^{-saww}. He^{-saww} said: ‘That is not acceptable from her!’

⁸⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 7

⁸⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 8

⁸⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 9

فَقِيلَ يَا رَسُولَ اللَّهِ لِمَ لَا يُقْتَلُ سَاحِرُ الْكُفَّارِ

It was said, 'O Rasool-Allah^{-sawww}! Why won't the Kafir sorcerer be killed?'

روى الصدوق في الفقيه ج 3 ص 371 عن السكوني، عن جعفر بن محمد، عن أبيه عن آبائه عليهم السلام قال: قال رسول الله: ساحر المسلمين يقتل، و ساحر الكفار لا يقتل، فقيل يا رسول الله لم لا يقتل ساحر الكفار؟

Note – It is reported by Al-Sadouq in (the book) 'Al-Faqeeh' V 3, P 371, from Al-Sakuny, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, may the greetings be upon them^{-asws}. He^{-asws} said: 'Rasool-Allah^{-sawww} said: 'Sorcerer of the Muslims, will be killed, and sorcerer of the Kafir will not be killed. It was said, 'O Rasool-Allah^{-sawww}! Why won't the Kafir sorcerer be killed?'

فَقَالَ لِأَنَّ الشِّرْكَ أَعْظَمُ مِنَ الْكُفْرِ وَ السِّحْرِ وَ الشِّرْكَ مَقْرُونَانِ.

He^{-sawww} said: 'Because the Shirk (Polytheism) is more grievous than the Kufr (disbelief), and the sorcery and the Shirk are paired!''⁹⁰

رُفِيَهُ الْعَيْنِ عَنْ زُرَّارَةَ قَالَتْ: يَنْفُثُ فِي الْمَنْجَرِ الْيُمْنَى أَرْبَعًا وَ الْيُسْرَى ثَلَاثًا ثُمَّ يَقُولُ بِسْمِ اللَّهِ لَا بَأْسَ أَذْهَبَ الْبَأْسَ رَبِّ النَّاسِ وَ اشْفِ أَنْتَ الشَّافِي وَ لَا يَكْشِفُ الْبَأْسَ إِلَّا أَنْتَ.

Ruqya (incantation) of the (evil) eye, from Zurara who said, 'He should puff into the right nostril four times, and the left three times, then he should say, 'In the Name of Allah^{-azwj}! There is no problem! The problem is removed by Lord^{-azwj} of the people and Healed! You^{-azwj} are the Healer, and no one removes the problem except You^{-azwj}!''⁹¹

عَنِ الصَّادِقِ ع قَالَ: لَوْ كَانَ شَيْءٌ يَشْفِي الْقُدْرَ سَبَقْتُهُ الْعَيْنُ لِمَنْ يُصِيبُهُ الْعَيْنُ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ يَكْتُبُ بِسْمِ اللَّهِ أُعِيدُ فَلَانَ بِنِ فُلَانَةَ بِكَلِمَاتِ اللَّهِ الثَّمَانِيَةِ مِنْ شَرِّ مَا خَلَقَ وَ دَرَأَ وَ بَرَأَ وَ مِنْ عَيْنٍ نَاطِرَةٍ وَ أُذُنٍ سَامِعَةٍ وَ لِسَانٍ نَاطِقٍ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ مِنْ شَرِّ الشَّيْطَانِ وَ عَمَلِ الشَّيْطَانِ وَ خِيَلِهِ وَ رَجَلِهِ

From Al-Sadiq^{-asws} having said: 'If there was anything preceding the Pre-determination, the (evil) eye precedes it! For the one whom the (evil) eye afflicts, he should read (Surah) Al Fatiha and write, 'In the Name of Allah^{-azwj}! I seek Refuge for so and so, son of so and so, by the complete Phrases of Allah^{-azwj}, from evil of what He^{-azwj} Created and Scattered, and from beholding eye, and listening ear, and speaking tongue! **Surely, my Lord is upon the Straight Path [11:56]**, and from the evil of Satan^{-la}, and the work of Satan^{-la} and his^{-la} cavalry and his^{-la} infantry!'

وَ قَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَ ادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ.

And he said: 'O my sons! Do not be entering from one door, and enter by different doors [12:67]''⁹²

⁹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 10

⁹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 11

⁹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 12

عُودَةُ الْعَيْنِ اللَّهُمَّ رَبِّ مَطَرٍ حَاسِبٍ وَ حَجَرٍ يَابِسٍ وَ لَيْلٍ دَامِسٍ وَ رَطْبٍ وَ يَابِسٍ رُدِّ عَيْنَ الْعَيْنِ عَلَيْهِ فِي كَبِدِهِ وَ نَحْرِهِ وَ مَالِهِ فَ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ حَاسِبًا وَ هُوَ حَسِيرٌ.

An amulet for the (evil) eye – ‘O Allah^{-azwj}! Lord^{-azwj} of withheld rain, and dry stone, and dark night, and dry dates! Return the (evil) eye back to him in his liver and his throat and his wealth! **Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]**’.⁹³

10- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَيْنَ لَتَدْخُلُ الرَّجُلَ الْقَبْرَ وَ تَدْخُلُ الْجَمَلَ الْقَدْرَ.

(The book) ‘Jamie Al Akhbar’ –

‘Rasool-Allah^{-saww} said: ‘The (evil) eye enters the man into the grave and enters the camel into the cooking pot!’⁹⁴

وَ جَاءَ فِي الْحَبَرِ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ قَالَتْ يَا رَسُولَ اللَّهِ ص إِنَّ بَنِي جَعْفَرٍ يُصِيبُهُمُ الْعَيْنُ أَ فَاسْتَرَيْتَنِي

And it has come in the Hadeeth that Asma Bint Umeyr said, ‘O Rasool-Allah^{-saww}! The sons of Ja’far^{-ra} have been afflicted by the (evil) eye! Shall I perform Ruqya (incantation) for them?’

هُمْ قَالَ نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدْرَ لَسَبَقَتْ الْعَيْنُ.

He^{-saww} said: ‘Yes! If there was anything to precede the Pre-determination, the (evil) eye would precede it!’⁹⁵

قَالَ الْحَسَنُ دَوَاءُ إِصَابَةِ الْعَيْنِ أَنْ يَقْرَأَ الْإِنْسَانُ هَذِهِ الْآيَةَ وَ إِنَّ يَكَادُ الَّذِينَ كَفَرُوا لَيُرْلِفُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا
ذِكْرٌ لِلْعَالَمِينَ.

Al-Hassan said, ‘A cure for affliction of the (evil) eye is that the person should read this Verse: **‘And those who commit Kufr would almost smite you with their eyes when they hear the Zikr, and they were saying, ‘He is insane!’ [68:51] And he is not, except a Zikr for the worlds [68:52]**’.⁹⁶

11- طاء، الأمان مِنْ كِتَابِ عُثَيْبَةَ الدَّاعِي تَأَلِيفِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَنْ خَافَ شَيْطَانًا أَوْ سَاحِرًا فَلْيَقْرَأْ
إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ إِلَى قَوْلِهِ تَعَالَى تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

(The book) ‘Al Amaan’, from the book ‘Guniyat Al Daie’ compiled by Ali Bin Muhammad Bin Abdul Samad, by his chain, said,

⁹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 9 / 13

⁹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 10 a

⁹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 10 b

⁹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 10 c

‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! One who fears a Satan^{-la} or a sorcerer, let him read, **Surely, your Lord is Allah Who Created the skies and the earth in six days**, - up to His^{-azwj} Words - **Blessed is Allah, Lord of the worlds [7:54]’**.⁹⁷

12- جُنَّةُ الْأَمَانِ، لِلْكَفَعَمِيِّ قَالَ ذَكَرَ عَبْدُ الْكَرِيمِ بْنُ مُحَمَّدٍ بْنِ الْمُظَفَّرِ السَّمْعَانِيُّ فِي كِتَابِهِ أَنَّ جَبْرَائِيلَ نَزَلَ عَلَى النَّبِيِّ ص فَرَأَهُ مُعْتَمِماً فَسَأَلَهُ عَنْ عَيْنِهِ فَقَالَ لَهُ إِنَّ الْحَسَنَيْنِ أَصَابَتْهُمَا عَيْنٌ

(The book) ‘Jannat Al Amaan’ of Al Kaf’amy who said, ‘

It is mentioned by Abdul Kareem Bin Muhammad Bin Al-Muzaffar Al-Sam’any in his book that Jibraeel^{-as} descended unto the Prophet^{-saww}. He^{-as} saw him^{-saww} gloomy. He^{-as} asked him^{-saww} about his^{-saww} sadness. He^{-saww} said to him^{-as}: ‘Al-Hassan^{-asws} and Al-Husayn^{-asws} have been afflicted by (evil) eye!’

فَقَالَ لَهُ يَا مُحَمَّدُ الْعَيْنُ حَقٌّ فَعَوِّذُهَا بِحَيْدِ الْعُوذَةِ اللَّهُمَّ يَا ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَرِّ الْقَدِيمِ وَالْوَجْهِ الْكَرِيمِ ذَا الْكَلِمَاتِ الثَّمَاتِ وَالِدَعَوَاتِ الْمُسْتَجَابَاتِ عَافِ الْحَسَنَ وَالْحُسَيْنَ مِنْ أَنْفُسِ الْجِنَّ وَالْأَعْيُنِ الْإِنْسِ.

He^{-as} said to him^{-saww}: ‘O Muhammad^{-saww}! The (evil) eye is true, so seek Refuge for them^{-asws} with this amulet – ‘O Allah^{-azwj}! O with the Magnificent Authority and the Ancient Conferment, and the Honourable Face with the complete Phrases and the Answered supplications! Cure Al-Hassan^{-asws} and Al-Husayn^{-asws} from the breath (evil eye) of the Jinn and (evil) eye of the humans!’⁹⁸

وَمِنْهُ قَالَ فِي خَطِّ الْوَزِيرِ مُوَيِّدِ الدِّينِ بْنِ الْعَلْقَمِيِّ رُقِيَّةَ الْمَغِينِ

And from him, said, ‘In handwriting of the minister Muwayyid Al-Deen Bin Al Ma’qamy there is a Ruqya (incantation) for the (evil) eyes: -

بِسْمِ اللَّهِ الْعَظِيمِ الشَّانِ الْقَوِيِّ السُّلْطَانِ الشَّدِيدِ الْأَرْكَانِ حَبْسِ حَابِسٍ وَحَجْرٍ نَابِسٍ وَشِهَابٍ قَائِسٍ وَ لَيْلٍ دَامِسٍ وَ مَاءٍ قَارِسٍ فِي عَيْنِ الْعَائِنِ وَ فِي أَحَبِّ خَلْقِ اللَّهِ إِلَيْهِ وَ فِي كَبِدِهِ وَ كُلَيْبَتَيْهِ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئاً وَ هُوَ حَسِيرٌ.

‘In the Name of Allah^{-azwj}, the Magnificent of Glory, the Strong of the Authority, the Intense of the Pillars! Withhold the withholder, and the dry stone, and the shining shooting star, and the dark night, and the flowing water (back) into the eye of the beholder, and in the most beloved of the creatures of Allah^{-azwj} to him, and in his liver and his kidneys! **Then return the sight, can you see any flaw? [67:3] Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]’**.⁹⁹

12- وَ فِي رُقِيَّةِ الْبَيَانِ أَنَّ جَبْرَائِيلَ ع رَفَى النَّبِيَّ ص وَ عَلَّمَهُ هَذِهِ الرُّقِيَّةَ لِلْعَيْنِ بِسْمِ اللَّهِ أَزْيَقُكَ مِنْ كُلِّ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ.

And in (the book) ‘Zubdat Al Bayan’ –

⁹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 11

⁹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 a

⁹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 b

'Jibraeel^{as} performed Ruqya (incantation) on the Prophet^{saww} and taught him^{saww} this Ruqya (incantation) for the (evil) eye – 'In the Name of Allah^{azwj}! I perform Ruqya on you from every eye of an envier! Allah^{azwj} will Heal you!'"¹⁰⁰

وَعَنِ الصَّادِقِ ع إِذَا هَبَّ أَحَدُكُمْ هَيْبَةً تُعْجِبُهُ فَلْيَقْرَأْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ الْمُعَوِّذَتَيْنِ فَإِنَّهُ لَا يَضُرُّهُ شَيْءٌ بِإِذْنِ اللَّهِ تَعَالَى.

And from Al-Sadiq^{asws}: 'Whenever one of you prepares himself (in a manner) fascinating him, when he goes out from his house let him read Al Mawazateyn, nothing will harm him, by the Permission of Allah^{azwj} the Exalted!'"¹⁰¹

13- الْجَوَامِعُ لِلطَّبْرَسِيِّ، عَنِ النَّبِيِّ ص مَنْ رَأَى شَيْئاً يُعْجِبُهُ فَقَالَ اللَّهُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ لَمْ يَضُرَّهُ شَيْءٌ.

(The book) 'Jawamie' of Al Tabarsee –

'From the Prophet^{saww}: 'One who sees something which fascinates him, so he says, 'Allah^{azwj}! Allah^{azwj}! Whatever Allah^{azwj} Desires! There is no strength except with Allah^{azwj}!', nothing will harm him!'"¹⁰²

وَعَنِ الْحَسَنِ أَنَّ دَوَاءَ الْإِصَابَةِ بِالْعَيْنِ أَنْ يُقْرَأَ وَإِنْ يَكَاذُ الَّذِينَ كَفَرُوا السُّورَةَ.

And from Al-Hassan, 'A cure for affliction of the (evil) eye is that the person should read this Verse: **'And those who commit Kufr [68:51]** – the Chapter.'"¹⁰³

[باب 97 معنى جهد البلاء والاستعاذة منه و من ضلع الدين و غلبة الرجال و بوار الأيم و طلب تمام النعمة و معناه و فضل قول يا ذا الجلال و الإكرام](#)

CHAPTER 97 – THE MEANING OF THE DEADLY AFFLICTION AND SEEKING THE REFUGE FROM IT, AND FROM THE CROOKEDNESS OF RELIGION AND OVERCOMING BY THE MEN, AND RUINATION OF THE UNMARRIED WIDOW, AND SEEKING THE COMPLETE BOUNTY AND ITS MEANING, AND MERIT OF THE WORD: 'O WITH THE MAJESTY AND THE BENEVOLENCE!'

1- ل، الخصال أبي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص جَهْدُ الْبَلَاءِ أَنْ يُقَدَّمَ الرَّجُلُ فَيَضْرِبَ عُنُقَهُ صَبْرًا وَ الْأَسِيرُ مَا دَامَ فِي وَثَاقِ الْعَدُوِّ وَ الرَّجُلُ يَجِدُ عَلَى بَطْنِ امْرَأَتِهِ رَجُلًا.

(The book) 'Al-Khisal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The deadly affliction is that the man advances so his neck is cut off in combat, and the captive for as long as he is in the binds of the enemy, and the man finds a man upon the belly of his wife'"¹⁰⁴

¹⁰⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 c

¹⁰¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 12 d

¹⁰² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 13 a

¹⁰³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 96 H 13 b

¹⁰⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 1

2- ل، الخصال الأرتعمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَلُوا اللَّهَ الْعَاقِبَةَ مِنْ جَهْدِ الْبَلَاءِ فَإِنَّ جَهْدَ الْبَلَاءِ ذَهَابُ الدِّينِ.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'Ask Allah^{-azwj} for the well-being, for the deadly affliction is the loss of religion!''¹⁰⁵

وَقَالَ ع اسْتَعِيدُوا بِاللَّهِ مِنْ ضَلَعِ الدِّينِ وَغَلْبَةِ الرِّجَالِ.

And he^{-asws} said: 'I^{-asws} seek Refuge from Allah^{-azwj} from the crookedness of religion and overcoming by the men''.¹⁰⁶

(The book) 'Ma'any Al Akhbaar' – Ibn Al Mutawakkil, from Al Astarabady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abdul Malik Bin Abdullah Al Qummi who said,

'Abu Abdullah^{-asws} was asked by Al-Kahily while I was in his^{-asws} presence, 'Had Ali^{-asws} sought Refuge from the ruination of the widow?'

3- مع، معاني الأخبار ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ عَبْدِ الْمَلِكِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَ الْكَاهِلِيَّ وَ أَنَا عِنْدَهُ أَكَانَ عَلَيَّ ع يَتَعَوَّذُ مِنْ بَوَارِ الْأَيْمِ فَقَالَ نَعَمْ وَ لَيْسَ حَيْثُ تَذْهَبُ إِذَا كَانَ يَتَعَوَّذُ مِنَ الْعَاهَاتِ وَ الْعَامَّةُ يَقُولُونَ بَوَارِ الْأَيْمِ وَ لَيْسَ كَمَا يَقُولُونَ.

He^{-asws} said: 'Yes, and it isn't where you are going (with it). But rather, he^{-asws} had sought Refuge from the disabilities, and the general Muslims are saying, 'ruination of the widows', and it isn't like what they are saying''.¹⁰⁷

4- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ بْنِ تَمِيمٍ عَنِ مُحَمَّدِ بْنِ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ مُهَاجِرٍ عَنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ عَنِ أَبِي الْوَرْدِ بْنِ يَمَامَةَ عَنِ الْجَلَّاجِ عَنِ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ص فَمَرَّ رَجُلٌ يَدْعُو وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ

(The book) 'Ma'any Al Akhbaar' – Muhammad Bin Ahmad Bin Tameem, from Muhammad Bin Idris, from Muhammad Bin Muhajir, from Ismail Bin Ibrahim, from Jareery, from Abu Al Ward Bin Yamama, from Al Lajaj, from Muaz Bin Jabal who said,

'I was with the Prophet^{-saww}. He^{-saww} passed by a man who was supplicating and saying, 'O Allah^{-azwj}! I ask You^{-azwj} for the complete bounties!'

فَقَالَ ابْنُ آدَمَ وَ هَلْ تَدْرِي مَا تَمَامُ النِّعْمَةِ الْخَالِصُ مِنَ النَّارِ وَ دُخُولُ الْجَنَّةِ

He^{-saww} said: 'Son of Adam^{-as}! Do you know what is the complete bounty? (It is), to be saved from the Hellfire and entering the Paradise!'

وَ مَرَّ ع بِرَجُلٍ وَ هُوَ يَدْعُو وَ يَقُولُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

¹⁰⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 2 a

¹⁰⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 2 b

¹⁰⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 3

And he^{-saww} passed by a man and he was supplicating and saying, 'O with the Majesty and the Benevolence!'

فَقَالَ لَهُ قَدِ اسْتَجِيبَ لَكَ فَسَأَلْ.

He^{-saww} said: 'It will be Answered for you, so ask!'¹⁰⁸

5- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَرَادَ أَحَدُكُمْ الْحَاجَةَ فَلْيُبَكِّرْ فِي طَلِبِهَا يَوْمَ الْحَمِيسِ وَ لِيُقْرَأَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ آخِرَ سُورَةِ آلِ عِمْرَانَ وَ آيَةَ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ أَمَّ الْكِتَابِ فَإِنَّ فِيهَا قَضَاءَ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Whenever one of you wants the need, let him exclaim Takbeer in seeking it on the day of Thursday, and when he goes out from his house, let him read end of the Surah Aal-e-Imran, and Ayat Al Kursy, and Surah Al Qadr, and Al Fatiha, for in these is fulfilment of needs of the world and the Hereafter''¹⁰⁹.

ل، الخصال الأربعة عن أمير المؤمنين ع مثله و فيه بعد يوم الخميس فإن رسول الله ص قال اللهم بارك لأمتي في بكورها يوم الخميس و ليقرأ إذا خرج من بيته الآيات من آل عمران.

(The book) 'Al Khisaal' –

'The Four hundred (Ahadeeth) – from Amir Al-Momineen^{-asws}, similar to it and in it after (the words), 'The day of Thursday', it is, 'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Bless for my^{-saww} community during its early morning on the day of Thursday', and when he goes out from his house let him read the Verses from Surah Aal-e-Imran^{-as}'¹¹⁰.

7- مع، معاني الأخبار أبي عن سعد عن أحمد بن محمد عن أبيه عن صفوان عن حكيم الحنظلي عن الشحام عن أبي عبد الله ع قال: النعيم في الدنيا الأمن و صحته الجسم و تمام النعمة في الآخرة دخول الجنة و ما تمت النعمة على عبد قط لم يدخل الجنة.

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Ahmad Bin Muhammad, from his father, from Safwan, from Hakam Al Hannat, from Al Shahham,

'From Abu Abdullah^{-asws} having said: 'The bounties in the world are the safety and health of the body, and the bounty in the Hereafter is entering the Paradise, and the bounty upon a servant is not complete at all if he does not enter the Paradise!''¹¹¹

¹⁰⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 4

¹⁰⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 5

¹¹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 6

¹¹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 97 H 7

CHAPTER 98 – THE SUPPLICATION FOR REPELLING THE INSINUATIONS OF SATAN^{-la}

1- ل، الخصال الأربعة مائة قال أمير المؤمنين ع إذا وسوس الشيطان إلى أحدكم فليتعوذ بالله و ليقل آمن بالله و برسوله مخلصاً له الدين.

(The book) 'Al Khisaal' –

'The Four hundred (Ahadeeth)' – Amir Al-Momineen^{-asws} said: 'Whenever the Satan^{-la} insinuates to anyone of you, let him seek Refuge with Allah^{-azwj} and let him say, 'I believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, being sincere to Him^{-azwj} in the religion!''¹¹²

2- لي، الأماالي للصدوق ابن شادويه عن محمد الحميري عن أبيه عن ابن يزيد عن ابن أبي عمير عن أبان بن عثمان عن أبان بن تغلب عن عكرمة عن ابن عباس قال: لما أن بعث الله عيسى ع تعرض له الشيطان فوسوسه فقال عيسى ع سبحان الله من آسمانه وأرضه ومداد كلماته وزنة عرشه ورضاً نفسه

(The book) 'Al Amaali' of Al Sadouq – Ibn Shazawayh, from Muhammad Al Himeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrima (Bin Abu Jahl^{-la}), from Ibn Abbas who said,

'When Allah^{-azwj} Sent Isa^{-as}, the Satan^{-la} presented to him^{-as}. He^{-la} insinuated to him^{-as}. Isa^{-as} said: 'Glory of Allah^{-azwj} Fills His^{-azwj} skies, and His^{-azwj} earth, and the ink of His^{-azwj} Words, and weight of His^{-azwj} Throne, and His^{-azwj} Satisfaction!'

قال فلما سمع إنليس ذلك ذهب على وجهه لا يملك من نفسه شيئاً حتى وقع في اللجة الخضراء.

He (Ibn Abbas said), 'When Iblees^{-la} heard that, he^{-la} went upon his^{-la} direction, not being in control of himself^{-la} of anything, until he^{-la} fell into the green deep (sea)'.¹¹³

3- مكا، مكارم الأخلاق لوسوسة القلب يقول فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم و يقرأ المعوذتين.

(The book) 'Makarim Al Akhlaaq' –

'For insinuation of the heart, he should say, **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]**, and he should read Al Mawazateyn''¹¹⁴

و قال أمير المؤمنين ع إذا وسوس الشيطان لأحدكم فليتعوذ بالله و ليقل بلسانه و قلبه آمن بالله و رسوله مخلصاً له الدين

And Amir Al-Momineen^{-asws}: 'When the Satan^{-la} insinuates to anyone of you, let him seek Refuge with Allah^{-azwj} and let him say with his tongue and his heart, 'I believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, being sincere to Him^{-azwj} in the religion!'

¹¹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 1

¹¹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 2

¹¹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 3 a

لِيُضِيقَ الْقَلْبَ يُقْرَأُ سَبْعَةَ عَشَرَ يَوْمًا أَلَمْ نَشْرَحْ إِلَى آخِرِهِ كُلَّ يَوْمٍ مَرَّتَيْنِ مَرَّةً بِالْعَدَاةِ وَ مَرَّةً بِالْعِشَاءِ.

For constriction of the heart, he should read for seventeen days Surah Al Inshirah up to its end, twice every day in the morning and once in the evening”¹¹⁵.

4- نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحْمَةُ اللَّهِ عَنِ النَّبِيِّ صَلَّى ص أَنَّ الشَّيْطَانَ اثْنَانِ شَيْطَانُ الْجِنِّ وَ يَبْعُدُ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ شَيْطَانُ الْإِنْسِ وَ يَبْعُدُ بِالصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ.

It is copied from the handwriting of Al-Shaheed, may Allah^{-azwj} Mercy him, from the Prophet^{-saww}: ‘The Satan^{-la} are two (types), Satan^{-la} of the Jinn, and he^{-la} is distanced by, ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’; and Satan^{-la} of the humans, he^{-la} is distance with the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}”¹¹⁶.

وَ مِنْهُ عَنْ أَبِي زُمَيْلٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَمَّا يَجِدُ الْإِنْسَانُ فِي صَدْرِهِ مِنَ الشَّاكِّ فَقَالَ مَا نَجَا مِنْ ذَلِكَ أَحَدٌ وَ قَدْ أَنْزَلَ اللَّهُ فَإِنْ كُنْتَ فِي شَاكٍ إِذَا وَجَدْتَ ذَلِكَ فُتِلْ هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

And from him, from Abu Zumejl who said,

‘I asked Ibn Abbas about what the human being feels in his chest, from the doubt. He said, ‘No one is saved from that, and Allah^{-azwj} has Revealed that whenever you are in doubt, when you feel that, then say, **He is the First and the Last, and the Apparent and the Hidden, and He is a Knower of all things [57:3]**”¹¹⁷ (Not a Hadeeth)

وَ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قُلْتُ يَا رَسُولَ اللَّهِ خَالَ الشَّيْطَانُ بَيْنَ صَلَاتِي وَ قِرَاءَتِي

And from Usman Bin Abu Al-Aas, ‘I said, ‘O Rasool-Allah^{-saww}! The Satan^{-la} is a barrier between my Salat and my recitation!’

قَالَ ذَلِكَ شَيْطَانٌ يُقَالُ لَهُ خَيْرِبٌ فَإِذَا أَحْسَسْتِ بِهِ فَتَعَوَّذِي بِاللَّهِ مِنْهُ وَ انْقُلْ عَنْ يَسَارِكَ ثَلَاثًا.

He^{-saww} said: ‘That is a Satan^{-la} called ‘Khayrab’. When you sense him^{-la}, seek Refuge with Allah^{-azwj} from him^{-la} and spit on your left three times”¹¹⁸.

¹¹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 3 b

¹¹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 4 a

¹¹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 4 b

¹¹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 98 H 4 c

CHAPTER 99 – THE SUPPLICATION FOR INSINUATIONS OF THE CHEST (ANXIETY) AND ITS DISTURBANCE, AND FOR RAISING THE LONELINESS

1- طب، طب الأئمة عليهم السلام أَبُو الْقَاسِمِ التَّفْلَيْسِيُّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ بَلَابِلَ فِي صَدْرِي وَ وَسَاوِسَ فِي فُؤَادِي حَتَّى لَرُبَّمَا قَطَعَ صَلَاتِي وَ شَوَّشَ عَلَيَّ قِرَاءَتِي

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Abu Al Qasim Al Tafleesy, from Hammad Bin Isa, from Hareyz Bin Abdullah Al Sijistany,

'From Abu Abdullah Al-Sadiq^{-asws}, he (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I find disturbance in my chest and insinuations in my heart to the extent sometimes my Salat and my recitation is cut off upon me!'

قَالَ وَ أَتَيْتُ أَنْتَ مِنْ عُوْدَةِ أَمِيرِ الْمُؤْمِنِينَ ع

He^{-asws} said: 'And where are you from the amulet of Amir Al-Momineen^{-asws}?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ عَلَّمَنِي

I said, 'O son^{-asws} of Rasool-Allah^{-saww}, teach me!'

قَالَ إِذَا أَحْسَسْتَ بِشَيْءٍ مِنْ ذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ مَنَنْتَ عَلَيَّ بِالْإِيمَانِ وَ أَوْدَعْتَنِي الْقُرْآنَ وَ رَزَقْتَنِي صِيَامَ شَهْرِ رَمَضَانَ فَأَمَنْتَنِي عَلَيَّ بِالرَّحْمَةِ وَ الرِّضْوَانِ وَ الرَّأْفَةِ وَ الْعَفْوَانِ وَ تَمَّامَ مَا أَوْلَيْتَنِي مِنَ النِّعَمِ وَ الْإِحْسَانِ

He^{-asws} said: 'Whenever you sense something from that, place your hand upon it and say, 'In the Name of Allah^{-azwj} and by Allah^{-azwj}! You^{-azwj} Conferment upon me with the Eman and Your^{-azwj} Entrusted me the Quran, and Graced me Fasting the month of Ramazan, so Confer upon me with the Mercy, and the Satisfaction, and the Kindness, and the Forgiveness, and Complete what You^{-azwj} have Bestowed upon me of the bounties and the Favours!

يَا حَنَّانُ يَا مَنَّانُ يَا دَائِمُ يَا رَحْمَانُ سُبْحَانَكَ وَ لَيْسَ لِي أَحَدٌ سِوَاكَ سُبْحَانَكَ أَعُوذُ بِكَ بَعْدَ هَذِهِ الْكِرَامَاتِ مِنَ الْهُوَانِ وَ أَسْأَلُكَ أَنْ تُجَلِّيَ عَنِّي قَلْبِي الْأَخْزَانَ تَقْوَهُنَّ ثَلَاثًا فَإِنَّكَ تُعَاقِبُ مِنْهَا بِعَوْنِ اللَّهِ تَعَالَى ثُمَّ تُصَلِّيْ عَلَيَّ النَّبِيِّ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ.

O Affectionate! O Bestower! O Permanent! O Beneficent! Glory be to You^{-azwj}, and there isn't anyone besides You^{-azwj}! Glory be to You^{-azwj}! I seek Refuge with You^{-azwj} after these Honours from the insignificance, and I ask You^{-azwj} to Remove the griefs from my heart!' – saying it thrice, for you will recover from it by the Assistance of Allah^{-azwj} the Exalted Then send Salawaat upon the Prophet^{-saww}, and the greetings upon them^{-asws}, and Mercy of Allah^{-azwj}!"¹¹⁹

بيان: قوله ع وضع يدك عليه أي على الفؤاد كما يظهر من الخبر الآتي أيضا و لما كان الصدر محلا للفؤاد فينبغي وضع اليد على الصدر.

¹¹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 99 H 1

Explanation of his^{-asws} words: 'Place your hand upon it' -i.e. upon the heart just as is apparent from the Hadeeth which will be coming as well, and due to the chest being the place for the heart, it is befitting to place the hand upon the chest.

2- طب، طب الأئمة عليهم السلام عليّ بن مَاهَانَ عَنْ سَرَّاجِ مَوْلَى الرِّضَا ع عَنْ جَعْفَرِ بْنِ دَيْلَمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَلْبِيِّ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع إِنِّي إِذَا خَلَوْتُ بِنَفْسِي تَدَاخَلَنِي وَخَشَنَةٌ وَهَمٌّ وَإِذَا خَالَطْتُ النَّاسَ لَا أَحْسُنُ بِشَيْءٍ مِنْ ذَلِكَ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Ali Bin Mahan, from Sarraj a slave of Al-Reza^{-asws}, from Ja'far Bin Daylam, from Ibrahim Bin Abdul Hameed, from Al Halby who said,

'A man said to Abu Abdullah Al-Sadiq^{-asws}, 'When I am alone with myself, loneliness and worries enter into me, and when I mingle with the people, I am not good with anything from that!'

فَقَالَ ضَعَّ يَدَكَ عَلَى فُؤَادِكَ وَ قُلْ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَى فُؤَادِكَ وَ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعِظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخْذَرُ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ

He^{-asws} said: 'Place your hand upon your heart and say, 'In the Name of Allah^{-azwj}! In the Name of Allah^{-azwj}! In the Name of Allah^{-azwj}! Then wipe your hand upon your heart and say, 'I seek Refuge with the Might of Allah^{-azwj}, and I seek Refuge with the Power of Allah^{-azwj}, and I seek Refuge with the Majesty of Allah^{-azwj}, and I seek Refuge with the Magnificence of Allah^{-azwj}, and I seek Refuge with the Whole of Allah^{-azwj}, and I seek refuge with Rasool-Allah^{-saww}, and I seek Refuge with the Names of Allah^{-azwj}, from evil of what I am cautious of, and from evil of what I fear upon myself!', saying that seven times.

قَالَ فَعَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَنِّي الْوَحْشَةَ وَ أَبَدَلَنِي الْإِنْسَ وَ الْأَمْنَ.

He (the narrator) said, 'I did that. Allah^{-azwj} Removed the loneliness from me and Replaced for me (with) the humans and safety'¹²⁰

3- طب، طب الأئمة عليهم السلام الحسين بن سَطَّامٍ عَنْ مُحَمَّدِ بْنِ خَلْفِ بْنِ عَلِيِّ بْنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: شَكَأَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع كَثْرَةَ التَّمَنِّيِّ وَ الْوَسْوَسةِ فَقَالَ أَمْرٌ يَدُكَ عَلَى صَدْرِكَ ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَخْذَرُ ثُمَّ أَمْرٌ يَدُكَ عَلَى بَطْنِكَ وَ قُلْ ثَلَاثَ مَرَّاتٍ فَإِنَّ اللَّهَ تَعَالَى يَمْسَحُ عَنْكَ وَ يَصْرِفُ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Al Husayn Bin Bistaam, from Muhammad Bin Khalaf, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan who said,

'A man complained to Abu Abdullah^{-asws} of the abundance of wishes and the insinuations. He^{-asws} said: 'Place your hand upon your chest, then say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! O Allah^{-azwj}! Wipe away from me what I am cautious of!' Then pass your hand upon your belly and say (it) three times, for Allah^{-azwj} will Wipe away from you and Exchange (it)'.

¹²⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 99 H 2

قَالَ الرَّجُلُ فَكُنْتُ كَثِيرًا مَا أَقْطَعُ صَلَاتِي مِمَّا يُفْسِدُ عَلَيَّ التَّمَتِّي وَ الْوَسْوَسَةَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ سَيِّدِي وَ مَوْلَايَ ثَلَاثَ مَرَّاتٍ فَصَرَفَ اللَّهُ عَنِّي وَ عُوِفْتُ مِنْهُ فَلَمْ أَحْسَ بِهِ بَعْدَ ذَلِكَ.

The man said, 'I used to frequently cut my Salat from what corrupted upon the wishes and the insinuations. I did what my Chief and my Master had instructed me with, three times, so Allah^{-azwj} Turned it away from me and I recovered from it, and I have not felt it after that'.¹²¹

باب 100 ما يتعلق بأدعية السيف

CHAPTER 100 – WHAT IS RELATED WITH SUPPLICATIONS OF THE SWORD

1- ق، الكتاب العتيق الغروي رُفِعَهُ السَّيْفُ وَجَدْتُ فِي قَائِمِ سَيْفِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ كَانَتْ أَيْضًا فِي قَائِمِ سَيْفِ رَسُولِ اللَّهِ ص وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِاللَّهِ بِاللَّهِ بِأَللَّهِ أَسْأَلُكَ يَا مَلِكَ الْمُلُوكِ الْأَوَّلِ الْقَدِيمِ الْأَبَدِيِّ الَّذِي لَا يَزُولُ وَ لَا يَحُولُ أَنْتَ اللَّهُ الْعَظِيمُ الْكَافِي كُلَّ شَيْءٍ الْمُحِيطُ بِكُلِّ شَيْءٍ

(The book) 'Al Ateeq' of Al Garwy –

'A Ruqya (incantation) of the sword found in the sheath of a sword of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and it was also in a sword of Rasool-Allah^{-saww}, and it is: - 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! By Allah^{-azwj}! By Allah^{-azwj}! By Allah^{-azwj}! I ask You^{-azwj}, O King of the kings! The First! The Ancient! The Forever Who neither declines not transfers! You^{-azwj} are Allah^{-azwj} the Magnificent, the Sufficient! The Dominant with all things!

اللَّهُمَّ احْفَظْنِي بِاسْمِكَ الْأَعْظَمِ الْأَجَلِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ احْجُبْ عَنِّي شُرُورَهُمْ وَ شُرُورَ الْأَعْدَاءِ كُلِّهِمْ وَ سُيُوفِهِمْ وَ بَأْسَهُمْ وَ اللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

O Allah^{-azwj}! Suffice me with Your^{-azwj} Name, the most Magnificent, the most Majestic, the First, the Solid, the One Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!** Veil from me their evils, and evils of the enemies, all of them, and their swords, and their troubles, **And Allah is Dominant from behind them [85:20]!**

اللَّهُمَّ احْجُبْ عَنِّي شَرَّ مَنْ أَرَادَنِي بِسُوءٍ بِحِجَابِكَ الَّذِي احْتَجَبْتَ بِهِ فَلَمْ يَنْظُرْ إِلَيْهِ أَحَدٌ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ سِلَاحِهِمْ وَ مِنَ الْحَدِيدِ وَ مِنْ شَرِّ كُلِّ مَا تَتَحَوَّفُ وَ تَحْذَرُ وَ مِنْ شَرِّ كُلِّ شِدَّةٍ وَ بَلِيَّةٍ وَ مِنْ شَرِّ مَا أَنْتَ بِهِ أَعْلَمُ وَ عَلَيْهِ أَقْدَرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Veil from me evil of the one who intends me with evil, by Your^{-azwj} Veil which You^{-azwj} are Veiled with so no one can look at him, from mischief makers of the Jinn and the humans, and from evil of their weapons and from the iron, and from evil of all what we fear and are cautious of, and from evil of every adversity and affliction, and from evil of what You^{-azwj} are more Knowing of and more Able upon. You^{-azwj} are Able upon all things!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

¹²¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 99 H 3

And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} His^{-azwj} Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and abundant Greetings!"¹²²

[باب 101 ما يدفع الحرق و الهدم](#)

CHAPTER 101 – WHAT REPELS THE BURNING AND THE CRUSHING

1- كشف، كشف الغمة من كتاب عبد العزيز الجنايدي عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص إذا رأيتم الحريق فكبروا فإن الله تعالى يُطفئيه.

(The book) 'Kashf Al Ghumma', from the book of Abdul Aziz Al Janabizy,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When you see the fire exclaim Takbeer, for Allah^{-azwj} the Exalted will Extinguish it''.¹²³

[باب 102 الدعاء لمن يخاف السرقة أو الهدم أو الحرق](#)

CHAPTER 102 – THE SUPPLICATION FOR THE ONE WHO FEARS THE THEFT, OR THE CRUSHING, OR THE BURNING

1- مكا، مكارم الأخلاق فيمن يخاف السارق يقرأ على الخلق و القفل قل ادعوا الله أو ادعوا الرحمن إلى آخر السورة.

(The book) 'Makarim Al Akhlaaq' –

'Regarding the one who fears the theft, he should read upon the chain and the lock: **Say: 'Supplicate to Allah or supplicate to the Beneficent. [17:110] – up to end of the Chapter''.**¹²⁴

[باب 103 الدعاء لدفع السموم و الموزيات و السباع و معنى السامة و الهامة و العامة و اللامة](#)

CHAPTER 103 – THE SUPPLICATION TO REPEL THE POISONS, AND THE HARMFUL CREATURES, AND THE PREDATORS, AND MEANING 'AL-SAMMA', AND 'AL-HAMMA', AND 'AL-AMMA', AND 'AL-LAMMA'

1- لي، الأماي للصديق ابن المتوكل عن السعد آبادي عن البرقي عن أبيه عن أحمد بن النضر عن أبي جميلة عن أبي طريف عن ابن نبتة عن علي ع قال: إن اليهود أتت امرأة منهم يقال لها عبدة فقالوا يا عبدة قد علمت أن محمداً قد هلك ركن بني إسرائيل و هدم اليهودية و قد غالى الملام من بني إسرائيل بهذا السم له و هم جاعلون لك جغلاً على أن تسميه [تسممه] في هذه الشاة

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Abu Jameela, from Abu Tareyf, from Ibn Nubata,

¹²² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 100 H 1

¹²³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 101 H 1

¹²⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 102 H 1

'From Ali^{-asws} having said: 'The Jews came to a woman from them call Abdah. They said, 'O Abdah! You do know that Muhammad has destroyed the pillars of the children of Israel and demolished the Judaism, and the assembly of the children of Israel has concocted this expensive poison for him^{-saww}, and they have made an ingredient for you to poison him^{-saww} in this sheep!'

فَعَمَدَتْ عَبْدَهُ إِلَى الشَّاةِ فَشَوَّهَتْهُمُ جَمَعَتِ الرُّؤَسَاءَ فِي بَيْتِهَا وَ أَنْتَ رَسُولَ اللَّهِ ص فَقَالَتْ يَا مُحَمَّدُ قَدْ عَلِمْتَ مَا تُوجِبُ لِي مِنْ حَقِّ الْجَوَارِ وَ قَدْ حَضَرَنِي
رُؤَسَاءُ الْيَهُودِ فَرَبَّيْتِي بِأَصْحَابِكَ

Abdah deliberated to a sheep and grilled. Then she gathered the chiefs in her house, and Rasool-Allah^{-saww} came. She said, 'O Muhammad^{-saww}! You^{-saww} do know what is obligated for me, from the neighbourly rights, and the chiefs of the Jews have presented to me, so adorn me with your^{-saww} companions!'

فَقَامَ رَسُولُ اللَّهِ ص وَ مَعَهُ عَلِيُّ ع وَ أَبُو دُجَانَةَ وَ أَبُو أَيُّوبَ وَ سَهْلُ بْنُ حُنَيْفٍ وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ فَلَمَّا دَخَلُوا وَ أَخْرَجَتِ الشَّاةَ سَدَّتِ الْيَهُودُ
أَنَافِهَا بِالصُّوفِ وَ قَامُوا عَلَى أَرْجُلِهِمْ وَ تَوَكَّثُوا عَلَى عَصِيَّتِهِمْ

Rasool-Allah^{-saww} stood up, and with him^{-saww} were Ali^{-asws}, and Abu Dajjana, and Abu Ayoub, and Sahl Bin Huneyf, and a group of Emigrants. When they entered and she brought the (grilled) sheep, the Jews blocked their noses with the wool and stood upon their feet and reclined upon their walking sticks.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص اقْعُدُوا

Rasool-Allah^{-saww} said to them: 'Be seated!'

فَقَالُوا إِنَّا إِذَا زَارْنَا نَبِيًّا لَمْ يَتَّعِدْ مِنَّا أَحَدٌ وَ كَرِهْنَا أَنْ يَصِلَ إِلَيْهِ مِنْ أَنْفَاسِنَا مَا يَتَأَذَى بِهِ

They said, 'We are such, whenever we visit a Prophet^{-saww}, no one from us sits down, and we dislike for our breaths to arrive to him^{-as} what he^{-as} might be bothered with!'

وَ كَذَبَتِ الْيَهُودُ عَلَيْهَا لَعْنَةُ اللَّهِ إِنَّمَا فَعَلْتَ ذَلِكَ خِيفَةَ سَوْرَةِ السِّمِّ وَ دُخَانِهِ

And the Jews lied, may Allah^{-azwj} Curse them! But rather, they had done that fearing the toxic smell and its smoke.

فَلَمَّا وُضِعَتِ الشَّاةُ بَيْنَ يَدَيْهِ تَكَلَّمَ كَتِفُهَا فَقَالَتْ مَهْ يَا مُحَمَّدُ لَا تَأْكُلْنِي فَإِنِّي مَسْمُومَةٌ

When the sheep was placed in front of him^{-saww}, its shoulder spoke. It said, 'No, O Muhammad^{-saww}! Do not eat me, for I am poisoned!'

فَدَعَا رَسُولُ اللَّهِ ص عَبْدَهُ فَقَالَ مَا حَمَلَكِ عَلَى مَا صَنَعْتَ

Rasool-Allah^{-saww} called Abdah. He^{-saww} said: 'What carried you upon what you did?'

فَقَالَتْ فُلْتُ إِنْ كَانَ نَبِيًّا لَمْ يَضُرَّهُ وَ إِنْ كَانَ كَاذِبًا أَوْ سَاجِرًا أَرَحْتُ قَوْمِي مِنْهُ

She said, 'I said, 'If he was a Prophet^{-saww}, it would not harm him^{-saww}, and if he^{-saww} was a liar or a sorcerer, my people would be rested from him^{-saww}!'

فَهَبَطَ جَبْرَائِيلُ ع فَقَالَ السَّلَامُ يُفْرِتُكَ السَّلَامُ وَ يَقُولُ قُلْ بِسْمِ اللَّهِ الَّذِي يُسْتَعِيهِ بِهِ كُلُّ مُؤْمِنٍ وَ بِهِ عَزَّ كُلُّ مُؤْمِنٍ وَ بُنُورِ الَّذِي أَضَاءَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُ وَ يُفَدِّرَتِهِ الَّتِي خَضَعَ لَهَا كُلُّ جَبَّارٍ عَنِيدٍ وَ انْتَكَسَ كُلُّ شَيْطَانٍ مَرِيدٍ مِنْ شَرِّ السَّمِّ وَ السِّحْرِ وَ اللَّعْنِ بِسْمِ الْعَلِيِّ الْمَلِكِ الْفَزْدِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ نُنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَرِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Jibraeel^{-as} came down. He^{-as} said: 'The 'Salaam' (Grantor of peace) Conveys the Greetings to you^{-saww} and Says: "Say: 'In the Name of Allah^{-azwj} Who every believer names Him^{-azwj} with, and every believer is honoured with it, and by His^{-azwj} Noor which the skies and the earth have been illuminated by, and by His^{-azwj} Power which every obstinate tyrant is humbled to, and every renegade Satan^{-la} is set back, from evil of the poison, and the sorcery, and the insanity! In the Name of the Exalted, the King, the Individual Who, there is no god except He^{-azwj}, **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**"

فَقَالَ النَّبِيُّ ص ذَلِكَ وَ أَمَرَ أَصْحَابَهُ فَتَكَلَّمُوا بِهِ ثُمَّ قَالَ قُلُوا ثُمَّ أَمَرَهُمْ أَنْ يَحْتَجِمُوا.

The Prophet^{-saww} said that, and instructed his^{-saww} companions, so they spoke with it. Then he^{-saww} said: 'Eat!' Then he^{-saww} instructed them to get cupping done".¹²⁵

2- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ رَسُولِ اللَّهِ ص أَعُوذُ بِكَ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْعَامَةِ وَ اللَّامَةِ فَقَالَ السَّامَةُ الْقَرَابَةُ وَ الْهَامَةُ هَوَامُ الْأَرْضِ وَ اللَّامَةُ لَمَمُ الشَّيَاطِينِ وَ الْعَامَةُ عَامَةُ النَّاسِ.

(The book) 'Ma'any Al Akhbaar' – My father, from Muhammad Al Attar, from Al Ash'ary, from Musa Bin Ja'far, from someone else from our companions, from Suleyman Bin Khalid,

'From Abu Abdullah^{-asws}, he^{-asws} was asked about words of Rasool-Allah^{-saww}, 'I^{-saww} seek Refuge from evil of 'Al-Samma', and 'Al-Hamma', and 'Al-Amma', and 'Al-Lamma'. He^{-saww} said: 'Al-Samma' is the (poisonous/bad) relative, and 'Al-Hamma' are vermin of the earth, and 'Al-Lamma' is the touch of Satan^{-la}, and 'Al-Amma' is the general public".¹²⁶

3- ل، الخصال الأربعة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ خَافَ مِنْكُمْ الْأَسَدَ عَلَى نَفْسِهِ وَ عَنَمِهِ فَلْيَخُطْ عَلَيْهَا حِطَّةً وَ لِيُقِلَّ اللَّهُمَّ رَبِّ دَانِيَالِ وَ الْجُبِّ رَبِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ أَحْفَظْنِي وَ أَحْفَظْ عَنَمِي

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'One from you who fears the lion upon himself and his sheep, let him draw a line upon it, and let him say, 'O Allah^{-azwj}! Lord^{-azwj} of Daniel^{-as} and the pit! Lord^{-azwj} of every preying lion! Protect me and Protect my sheep!'

¹²⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 1

¹²⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 2

وَمَنْ خَافَ مِنْكُمْ الْعُقْرَبَ فَلْيَقْرَأْ هَذِهِ الْآيَاتِ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نُجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ.

And one from your who fears the scorpion, let him read these Verses: **Greetings be upon Noah among the nations [37:79] Surely, like that do We Recompense the good doers [37:80] He was from Our Momineen servants [37:81]!**¹²⁷

4- ص، قصص الأنبياء عليهم السلام الصدوق عن أحمد بن الحسين عن جعفر بن شاذان عن جعفر بن علي بن نجيح عن إبراهيم بن محمد بن ميمون عن مضعب عن عكرمة عن ابن عباس قال: كان رسول الله ص إذا أراد حاجة أبعد في المشي فأتى يوماً وأدياً لحاجة فنزع حقه و قضى حاجته ثم توضأ وأراد لبس حقه فجاء طائر أحضر فحمل الحف فارتفع به ثم طرحه فخرج منه أسود

(The book) 'Qasas Al Anbiya^{-as}', may the greetings be upon them^{-as} – Al Sadouq, from Ahmad Bin Al Husayn, from Ja'far Bin Shazan, from Ja'far bin Ali Bin Najeeh, from Ibrahim Bin Muhammad Bin Maymoun, from Mus'ab, from Ikrimah, from Ibn Abbas who said,

'It was so that whenever Rasool-Allah^{-saww} wanted to fulfil a need, he^{-saww} would walk far away. One day he^{-saww} came to a valley for a need. He^{-saww} removed his shoes and fulfilled his^{-saww} need, then performed Wud'u and wore his^{-saww} shoes. A green bird came and carried the shoe and arose with it, then dropped it. A black snake emerged from it.

فَقَالَ رَسُولُ اللَّهِ ص هَذِهِ كَرَامَةٌ أَكْرَمَنِي اللَّهُ بِهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى بَطْنِهِ وَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى رِجْلَيْهِ وَ مِنْ شَرِّ مَنْ يَمْشِي عَلَى أَرْبَعٍ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Rasool-Allah^{-saww} said: 'This is an honour Allah^{-azwj} has Honoured me with! O Allah^{-azwj}! I^{-saww} seek Refuge with You^{-azwj} from evil of **one who walks upon its belly**, and evil of, **one who walks upon two legs**, and from evil of, **one who walks upon four [24:45]**, and from evil of every one with evil, and from evil of every animal You^{-azwj} Seize **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**'.¹²⁸

5- بيح، الخرائج و الجرائح روي عن عبد الله بن يحيى الكاهلي قال قال أبو عبد الله ع إذا رأيت السبع ما تقول له

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abdullah Bin Yahya Al Kahily who said,

'Abu Abdullah^{-asws} said: 'Whenever you see the predatory wild animal, what will you say to it?'

قُلْتُ لَا أَدْرِي

I said, 'I don't know'.

قَالَ إِذَا لَقَيْتَهُ فَأَقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ وَ قُلْ عَزَمْتُ عَلَيْكَ بِعَزْمَةِ اللَّهِ وَ عَزْمَةِ رَسُولِ اللَّهِ وَ عَزْمَةِ سُلَيْمَانَ بْنِ دَاوُدَ وَ عَزْمَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ مِنْ بَعْدِهِ إِلَّا تَنَحَّيْتَ عَنْ طَرِيقِنَا وَ لَمْ تُؤْذِنَا فَإِنَّا لَا نُؤْذِيكَ

¹²⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 3

¹²⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 4

He^{-asws} said: ‘When you face it, read Ayat Al Kursy in its face, and said, ‘I determine upon you by the Determination of Allah^{-azwj}, and determination of Rasool-Allah^{-saww}, and determination of Suleyman^{-as} Bin Dawood^{-as}, and determination of Amir Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}, only keep aside from our path and do not hurt us, and we are not hurting you!’

قَالَ فَتَنَظَّرْتُ إِلَيْهِ وَ قَدْ طَاطَأَ رَأْسَهُ وَ أَدْخَلَ ذَنْبَهُ بَيْنَ رِجْلَيْهِ وَ رَكِبَ الطَّرِيقَ رَاجِعاً مِنْ حَيْثُ جَاءَ.

He (the narrator) said, ‘I looked at it, and it lowered its head and inserted its tail between its legs and it went on the path returning from where it had come’’.¹²⁹

6- سن، المحاسن موسى بن القاسم عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد عن أبي عبد الله عن آتائه ع قال قال رسول الله ص من نزل منزلاً يتخوف عليه السبع فقال أشهد أن لا إله إلا الله وحده لا شريك له له الملك وله الحمد بيده الخير وهو على كل شيء قدير من شر كل سبع آمن من شر ذلك السبع حتى يرحل من ذلك المنزل بإذن الله إن شاء الله.

(The book) ‘Al Mahasin’ – Musa Bin Al Qasim, from Ibn Abu Umeyr, from Al-Hassan Bin Atiya, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who descends at a place fearing the predatory animals upon him, so he says, ‘I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things! (seeking Refuge) from every predatory animal’, would be safe from that predatory animal until he departs from that place, by the Permission of Allah^{-azwj}, if Allah^{-azwj} Desires’’.¹³⁰

7- سن، المحاسن ابن فضال عن أبي جميلة عن ثوير بن أبي فاختة عن أبيه قال: كان جعد بن أبي هبيرة يبعثني إلى سورا فدكرت ذلك لأبي الحسن ع فقال سأعلمك ما إذا قلته لم يضرك الأسد فلأعود برب دانيال و الجب من شر هذا الأسد ثلاث مرات

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Abu Jameela, from Suweyr Bin Abu Fakhta, from his father who said,

‘Ja’da Bin Abu Hubeyra sent me to Sowra, so I mentioned that to Abu Al-Hassan^{-asws}. He^{-asws} said: ‘I^{-asws} shall teach you what, when you say it, the predatory animal will not harm you! Say, ‘I seek Refuge by the Lord^{-azwj} of Daniel^{-as} and the pit, from evil of this predator!’ – three times’.

قَالَ فَخَرَجْتُ فَإِذَا هُوَ بَاسِطٌ ذِرَاعَيْهِ عِنْدَ الْجِسْرِ فَلَمْ يَعْزِضْ لِي وَ مَرَّتْ بَقَرَاتٌ فَعَرَضَ هُنَّ وَ ضَرَبَ بَقْرَةً وَ قَدْ سَمِعْتُ أَنَا مِنْ يَمِينِ اللَّهِ رَبِّ دَانِيالَ وَ الْجُبِّ اصْرَفُهُ عَنِّي.

He (the narrator) said, ‘I went out, and there it was (a lion) having spread out its arms by the bridge. But, it did not present to me, and some cows passed by, and it presented to them and struck a cow, and I had heard someone saying, ‘O Allah^{-azwj}, Lord^{-azwj} of Daniel^{-as} and the pit, Turn it away from me!’’¹³¹

¹²⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 5

¹³⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 6

¹³¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 7

8- سن، المحاسن بَكْرُ بْنُ صَالِحٍ عَنِ الْجَعْفَرِيِّ قَالَ: قَالَ لِأَبِي الْحَسَنِ ع رَجُلًا إِنِّي صَاحِبُ صَيْدٍ سَبْعٍ وَ أَيْبُتُ بِاللَّيْلِ فِي الْحُرَابَاتِ وَ الْمَكَانِ الْوَحْشِ

(The book) 'Al Mahasin' – Bakr Bin Salih, from Al Ja'fari who said,

'A man said to Abu Al-Hassan^{-asws}, 'I am a hunter and I tend to go at night in the ruins and the lonely place!'

فَقَالَ إِذَا دَخَلْتَ فُلْنَ بِسْمِ اللَّهِ وَ أَدْخِلْ رِجْلَكَ الْيُمْنَى وَ إِذَا خَرَجْتَ فَأَخْرِجْ رِجْلَكَ الْيُسْرَى وَ قُلْ بِسْمِ اللَّهِ فَإِنَّكَ لَا تَرَى مَكْرُوهًا إِذْ شَاءَ اللَّهُ.

He^{-asws} said: 'When you enter (such a place), say, 'In the Name of Allah^{-azwj}!', and enter your right leg (first), and when you exit, exit your left leg (first), and say, 'In the Name of Allah^{-azwj}', so you will not see any abhorrence, if Allah^{-azwj} so Desires'.¹³²

9- ضا، فقه الرضا عليه السلام فَإِذَا رَأَيْتَ الْأَسَدَ فَكَبِّرْ فِي وَجْهِهِ ثَلَاثَ تَكْبِيرَاتٍ وَ قُلِ اللَّهُ أَعَزُّ وَ أَكْبَرُ وَ أَجَلٌ مِنْ كُلِّ شَيْءٍ وَ أَعُوذُ بِاللَّهِ جَمًّا أَخَافُ وَ أَخْذَرُ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'When you see the lion (predatory animal), exclaim Takbeer in its face, three exclamations, and say, 'Allah^{-azwj} is Mightier, and Greater, and more Majestic than all things, and I seek Refuge with Allah^{-azwj} from what I fear and am cautious of!'

فَإِذَا نَبَحَكَ الْكَلْبُ فَأَقْرَأْ يَا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِلَى آخِرِهَا وَ إِذَا نَزَلْتَ مِنْزَلًا تَخَافُ فِيهِ السَّبْعَ فَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْزُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَعُوذُ بِاللَّهِ مِنْ شَرِّ كُلِّ سَبْعٍ

When the dog barks at you, read, '**O communities of the Jinn and the humans! [55:33]** – up to its end; and when you descend at a place you are fearing the wild animal in, say, 'There is no god except Allah^{-azwj} Alone! There is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Caused to live and Causes to die, and He^{-azwj} is Alive and does not die! The goodness is in His^{-azwj} Hand, all of it, and He^{-azwj} is Able upon all things! I seek Refuge with Allah^{-azwj} from evil of every wild animal!'

وَ إِنْ خِفْتَ عَقْرَبًا فَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ كُلِّ ذِي شَرٍّ بَشَرَةٍ وَ مِنْ شَرِّ مَا دَرَأَ وَ بَرَأَ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ أَحَدٌ بِنَاصِيئَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And if you fear a scorpion, say, 'I seek Refuge with the complete Phrases of Allah^{-azwj} Which neither a righteous nor an immoral can surpass, from evil of every one with evil, and from evil of what He^{-azwj} Scattered, and Formed, and from evil of every animal, You^{-azwj} Seize **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**'.¹³³

10- طب، طب الأئمة عليهم السلام عَلِيُّ بْنُ عَزْوَةَ الْأَهْوَازِيِّ عَنِ الدَّبَلِيِّ عَنِ دَاوُدَ الرَّزِيِّ عَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ كَانَ فِي سَفَرٍ وَ خَافَ اللَّصُوصَ وَ السَّبْعَ فَلْيَكْتُبْ عَلَى عُرْفِ دَابَّتِهِ لَا تَخَافُ دَرَكًا وَ لَا تَخْشَى فَإِنَّهُ يَأْمَنُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

¹³² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 8

¹³³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 9

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Ali Bin Urwah Al Ahwazy, from Al Daylami, from Dawood Al Raqqy,

'From Musa^{-asws} Bin Ja'far^{-asws} having said: 'One who was in a journey and fears the robbers and the wild animals, let him write upon the mane of his riding animal, **'Do not fear of being overtaken, nor be scared" [20:77]**', so he will be safe by the Permission of Allah^{-azwj} Mighty and Majestic'.

قَالَ دَاوُدُ الرَّقِّيُّ فَحَجَّجْتُ فَلَمَّا كُنَّا بِالْبَادِيَةِ جَاءَ قَوْمٌ مِنَ الْأَعْرَابِ فَقَطَعُوا عَلَيَّ الْقَافِلَةَ وَأَنَا فِيهِمْ فَكَتَبْتُ عَلَى عُرْفِ جَمَلِي لَا تَخَافُ دَرَكًا وَلَا تَخْشَى فَوَ الَّذِي بَعَثَ مُحَمَّدًا صَ بِالنَّبِيَِّّةِ وَحَصَّهُ بِالرِّسَالَةِ وَشَرَّفَ أَمِيرَ الْمُؤْمِنِينَ بِالْإِمَامَةِ مَا نَارَعَنِي أَحَدٌ مِنْهُمْ أَعْمَاهُمْ اللَّهُ عَنِّي.

Dawood Al-Raqqy said, 'I performed Hajj. When we were in the desert, a group came from the mountains. They cut upon the caravan (as bandits), and I was with them. I wrote upon the mane of my camel, **'Do not fear of being overtaken, nor be scared" [20:77]**'. By the One Who Sent Muhammad^{-saww} with the Prophet-hood and Specialises him^{-saww} with the Message, and Ennobled Amir Al-Momineen^{-asws} with the Imamate! Not one of them snatched (anything) from me. Allah^{-azwj} Blinded them from me".¹³⁴

11- طب، طب الأئمة عليهم السلام عن أبي حمزة الثمالي عن أبي جعفر ع قال: عَوِّذُ نَفْسِكَ مِنَ الْهُوَامِ بِحَذِيهِ الْكَلِمَاتِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ صَ أَعُوذُ بِعِزَّةِ اللَّهِ أَعُوذُ بِقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ كُلِّ هَامَةٍ تَدِبُ بِاللَّيْلِ وَالنَّهَارِ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws} having said: 'Seek refuge for yourself from the vermin with these Phrases: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful!' In the Name of Allah^{-azwj}, and by Allah^{-azwj}! Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}! I seek refuge with the Might of Allah^{-azwj}! I seek Refuge with the Power of Allah^{-azwj} upon whatever Allah^{-azwj} Desires, from evil of every vermin crawling by the night and day, **Surely, my Lord is upon the Straight Path [11:56]**'.¹³⁵

12- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ الْأَسْوَدِ الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ فَضَالَةَ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ يَحْيَى قَالَ: لَدَعْتَنِي فَعَلَّهُ النَّسْرُ وَدَخَلَتْ فِي جِلْدِي فَأَصَابَنِي وَجَعٌ شَدِيدٌ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Muhammad Bin Al Aswad Al Attar, from Muhammad Bin Isa, from Fazalat, from Ibrahim Bin Al Husayn, from his father, Al Husayn Bin Yahya who said,

'I was stung by an eagle louse and it (toxin) entered into my skin and I was afflicted by severe pain. I complained of that to Abu Abdullah^{-asws}.

فَقَالَ ضَعَّ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي يُوجِعُكَ فَاَمْسَحْهُ ثُمَّ ضَعَّ يَدَكَ عَلَى مَوْضِعِ سُجُودِكَ إِذَا فَرَعْتَ مِنْ صَلَاةِ الْفَجْرِ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص

¹³⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 10

¹³⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 11

He^{-asws} said: ‘Place your hand upon the place which pains you. Wipe it, then place your hand upon the place of your Sajdah when you are free from Al-Fajr Salat, and say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!’

ثُمَّ تَرَفَعْ يَدَكَ فَتَضَعْهَا عَلَى مَوْضِعِ الدَّاءِ وَ تَقُولُ اشْفِ يَا شَافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُمْماً تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ.

Then raise your hand and place it upon the place of illness and say, ‘Heal me, O Healer! There is no healing except Your^{-azwj} Healing, by such a healing, not leaving behind any sickness!’ – saying that seven times”¹³⁶.

13- طب، طب الأئمة عليهم السلام للتمل للندى الكراويا و ثلجي في جحر التمل و تكتب في شيء و تعلق في زوايا الدار بسم الله الرحمن الرحيم إن كنتم تؤمنون بالله و اليوم الآخر و بالنبين و ما أنزل إليهم فأسألكم بحق الله و بحق نبيكم و نبينا و ما أنزل عليهما إلا تحولتم عن مسكننا.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} –

‘For the ants – Grind Caraway (Persian cumin) seeds and throw into the ant-hole, and write in something and hang it in a corner of the house, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! If you are believers in Allah^{-azwj} and the Last Day, and in the Prophets^{-as} and what had been Revealed to them^{-as}, I ask you by the right of Allah^{-azwj}, and by the right of your Prophet^{-saww}, and our Prophet^{-saww}, and what had been Revealed to them^{-as}, only transfer away from our dwelling!’¹³⁷

14- أقول أوردنا في باب جوامع معجزات الرسول ص عن تفسير الإمام ع أن النبي ص وضع يده على الذراع المسمومة و نفث فيه و قال

I am saying, ‘We have referred in the chapter ‘Summary of miracles of the Rasool^{-saww}’, from Tafseer of the Imam (Hassan Al-Askari^{-asws}), that the Prophet^{-saww} place his^{-saww} hand upon the poisoned arm (of a grilled sheep) and puffed into it and said:

بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمُعَافِي بِسْمِ اللَّهِ الْإِنْفِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ لَا دَاءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

‘In the Name of Allah^{-azwj} the Healer! In the Name of Allah^{-azwj} the Sufficient! In the Name of Allah^{-azwj} the Pardoner! In the Name of Allah^{-azwj} Who, with His^{-azwj} Name, nothing harms, neither an illness in the earth nor in the sky, and He^{-azwj} is the All-Hearing, the All-Knowing!’

ثُمَّ قَالَ كُلُوا عَلَى اسْمِ اللَّهِ فَأَكَلَ رَسُولُ اللَّهِ ص وَ أَكَلُوا حَتَّى شَبِعُوا وَ لَمْ يَضُرَّهُمْ شَيْئاً.

Then he^{-saww} said: ‘Eat in the Name of Allah^{-azwj}!’ So Rasool-Allah^{-saww} ate, and they (companions) ate until they were satiated, and nothing harmed them”¹³⁸.

15- مكا، مكارم الأخلاق عن أبي جعفر ع قال: مَنْ قَالَ هَذِهِ الْكَلِمَاتِ فَأَنَا ضَامِنٌ أَنْ لَا يُصِيبَهُ عَقْرَبٌ وَ لَا هَامَّةٌ حَتَّى يُصْبِحَ أَعُوذُ بِكَلِمَاتِ اللَّهِ الثَّامَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا دَرَأَ وَ مِنْ شَرِّ مَا تَبَرَّ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

¹³⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 12

¹³⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 13

¹³⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 14 a

(The book) 'Makarim Al Akhlaq' –

'From Abu Ja'far^{-asws} having said: 'One who says these phrases, I^{-asws} am a guarantor that he will neither be hit by a scorpion nor vermin until morning – 'I seek Refuge with the complete Phrases of Allah^{-azwj} which neither a righteous nor an immoral can surpass, from evil of what He^{-azwj} has Scattered, and from evil of what He^{-azwj} has Formed, and from evil of every animal He^{-azwj} Seizes **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]!**'¹³⁹

كَانَ أَبُو الْحَسَنِ الرِّضَا ع إِذَا نَظَرَ إِلَى هَذِهِ الْكَوَكِبِ الَّذِي يُقَالُ لَهَا السُّهَاءُ فِي بَنَاتِ نَعَشٍ قَالَ اللَّهُمَّ رَبِّ هُودِ بْنِ آسِيَةَ آمِينَ شَرِّ كُلِّ عَقْرَبٍ وَ حَيَّةٍ

It was so, whenever Abu Al-Hassan Al-Reza^{-asws} looked at this star which is called 'Al-Suha' among the daughters of 'Na'ash' (the star Alcor in Ursa Major), he^{-asws} said: 'O Allah^{-azwj}! Lord^{-azwj} of Hud Bin Aasiya^{-asws}! Secure me from evil of every scorpion and snake'.

قَالَ وَ كَانَ يَقُولُ مَنْ تَعَوَّدَ بِهَا ثَلَاثَ مَرَّاتٍ حِينَ يَنْظُرُ إِلَيْهَا بِاللَّيْلِ لَمْ يُصِبْهُ عَقْرَبٌ وَ لَا حَيَّةٌ.

He (the narrator) said, 'And he^{-asws} had said: 'One who seeks Refuge with it three times when he looks at it at night, neither scorpion nor snake will hit (sting) him!'¹⁴⁰

أَخْبَرَ لَأَبِي عَبْدِ اللَّهِ ع قَالَ لَهُ إِسْحَاقُ بْنُ عَمَّارٍ إِنِّي خِفْتُ الْعَقْرَابَ

Another of Abu Abdullah^{-asws} – Is'haq Bin Ammar said to him^{-asws}, 'I fear the scorpions!'

فَقَالَ لَهُ انْظُرْ إِلَى بَنَاتِ نَعَشِ الْكَوَاكِبِ الثَّلَاثَةِ الْاَوْسَطِ مِنْهَا بِجَنِبِهِ كَوْكَبٌ صَغِيرٌ قَرِيبٌ مِنْهُ تُسَمِّيهِ الْعَرَبُ السُّهَاءَ وَ تُسَمِّيهِ نَحْنُ اَسْلَمَ تُحَدِّدُ النَّظَرَ إِلَيْهِ كُلَّ لَيْلَةٍ وَ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ رَبِّ اَسْلَمَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ سَلِّمْنَا مِنْ شَرِّ كُلِّ ذِي شَرٍّ

He^{-asws} said to him: 'Look at the daughters of Na'ash (Ursa Major), the three stars in the middle of it. By its side there is small one the Arabs name it as 'Al-Suha' (Alcor), and we name it as 'Aslam'. Gaze the looking at it every night and say three times, 'O Allah^{-azwj}! Lord^{-azwj} of 'Aslam' (the star Alcor)! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Hasten their^{-asws} relief, and Keep us safe from evil of every one with evil!'

قَالَ إِسْحَاقُ فَمَا تَرَكْتُهُ فِي دَهْرِي إِلَّا مَرَّةً فَضَرَبَنِي الْعَقْرَبُ.

Is'haq' said, 'I did not neglect it during my lifetime except once, and the scorpion stung me!'¹⁴¹

دَعَاؤُ الرَّاوُنْدِيِّ، مِثْلُهُ وَ فِيهِ أَحَدُ النَّظَرِ إِلَيْهِ ثَلَاثًا وَ لَيْسَ فِيهِ مِنْ شَرِّ كُلِّ ذِي شَرٍّ.

(The book) 'Dawaat' offal Rawandy –

¹³⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 14 b

¹⁴⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 15 a

¹⁴¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 15 b

Similar to it, and in it, ‘Gaze the looking at it three times’, and there isn’t in it, ‘From evil of every one with evil’¹⁴².

16- مكا، مكارم الأخلاق عن أبي عبد الله ع قال: مَنْ خَافَ الْأَسَدَ عَلَى نَفْسِهِ أَوْ عَلَى غَنَمِهِ فَلْيُحِطْ عَلَيْهَا بِحِطِّ وَ لِيُثَلِّ اللّهُمَّ رَبِّ دَانِيَالٍ وَ الْجُبِّ وَ رَبِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ احْفَظْ عَلَيَّ وَ احْفَظْ عَلَيَّ غَنَمِي.

(The book) ‘Makarim Al Akhlaq’ –

‘From Abu Abdullah^{-asws} having said: ‘One who fears the lion upon himself or upon his sheep, let him draw a line upon it (marking the territory of his sheep), and let him say, ‘O Allah^{-azwj}! Lord^{-azwj} of Dainel^{-as} and the pit, and Lord^{-azwj} of every preying lion! Protect me and Protect my sheep for me!’¹⁴³

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ يَا عَلِيُّ إِذَا رَأَيْتَ أَسَدًا أَوْ اشْتَدَّ بِكَ أَمْرٌ فَكَبِّرْ ثَلَاثًا وَ قُلِ اللَّهُ أَكْبَرُ وَ أَجَلُ وَ أَعَزُّ وَ أَعْظَمُ مِنْ كُلِّ شَيْءٍ وَ أَكْبَرُ وَ أَعَزُّ مِنْ خَلْقِهِ وَ أَقْدَرُ أَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ تُكْفَسُ سُوءُهُ إِنْ شَاءَ اللَّهُ تَعَالَى

From the Prophet^{-saww} having said to Ali^{-asws}: ‘O Ali^{-asws}! When you see a lion or a matter is severe with you, exclaim three times and say, ‘Allah^{-azwj} is Greater, and most Majestic, and Mightier, and more Magnificent than all things, and Greater and Mightier than His^{-azwj} creatures, and more Able! I seek Refuge with Allah^{-azwj} than evil of what I fear and am cautious of!’ You will stop his evil, if Allah^{-azwj} the Exalted Desires’.

فِي مَنْ خَافَ الْكِلَابَ وَ السَّبَاعَ فَلْيُقِلْ قُلْ لِلَّذِينَ آمَنُوا يُغْفَرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ

Regarding the one who fears the dogs and the wild animals – ‘Let him say, **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14].**

وَ إِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

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

وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِنْ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ.

And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, and even if they see every Sign, they will not be believing in it, until they come to you disputing with you. Those committing Kufr are saying, ‘These are nothing but stories of the former ones [6:25]’¹⁴⁴

¹⁴² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 15 c

¹⁴³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 a

¹⁴⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 b

لِلْعَقَّارِبِ وَ الْحَيَّاتِ عَنِ الصَّادِقِ ع قَالَ: يُقْرَأُ عِنْدَ الْمَسَاءِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَخَذْتُ الْعَقَّارِبَ وَ الْحَيَّاتِ كُلَّهَا بِإِذْنِ اللَّهِ تَبَارَكَ وَ تَعَالَى بِأَفْوَاهِهَا وَ أذْنَائِهَا وَ أَسْمَاعِهَا وَ أَبْصَارِهَا وَ فُؤَادِهَا عَنِّي وَ عَمَّنْ أَحْبَبْتُ إِلَى ضَحْوَةِ النَّهَارِ إِنْ شَاءَ اللَّهُ تَعَالَى.

For the scorpions and the snakes – from Al-Sadiq^{-asws} having said: ‘He should read in the evening, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and my Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}! I seize the scorpions and the snakes, all of them, by the Permission of Allah^{-azwj} the Blessed and Exalted, by their mouths, and their tails, and their hearings, and their sights, and strengths away from me and from the one I love, up to brightness of the day, of Allah^{-azwj} the Exalted so Desires’’.¹⁴⁵

أُخْرَى عَنْهُ ع أَيضاً بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ اللَّهُمَّ اجْعَلْنِي فِي كَنْفِكَ وَ فِي جِوَارِكَ وَ اجْعَلْنِي فِي حِفْظِكَ وَ اجْعَلْنِي فِي أَمْنِكَ.

Another from him^{-asws} as well: ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! I have relied upon Allah^{-azwj}, **and one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command [65:3]**’’.¹⁴⁶

أُخْرَى عَنْهُ ع أَيضاً قَالَ: أَتَى رَسُولَ اللَّهِ قَوْمٌ يَشْكُونَ الْعَقَّارِبَ وَ مَا يَلْفُونَ مِنْهَا فَقَالَ قُولُوا إِذَا أَصْبَحْتُمْ وَ أَمْسَيْتُمْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ الَّذِي لَا يُخْفَرُ جَاؤُهُ مِنْ شَرِّ مَا دَرَأَ وَ مِنْ شَرِّ مَا بَرَأَ وَ مِنْ شَرِّ الشَّيَاطِينِ وَ شَرِّكَهِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ سَبْعَ مَرَّاتٍ

Another from him^{-asws} as well. He^{-asws} said: ‘A group came to Rasool-Allah^{-saww} complaining of the scorpions and what they were facing from these. He^{-saww} said: ‘When you come to a morning and evening, say, ‘I seek Refuge with the complete Phrases of Allah^{-azwj}, all of them, which neither nor an immoral can surpass, which its neighbour does not see, from evil of what He^{-azwj} has Scattered, and from evil of what He^{-azwj} has Formed, and from the evil of Satan^{-la} and his^{-la} associates, and from evil of every animal, He^{-azwj} Seizes **it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**!’ – seven times’.

وَ قَالَ أَبُو جَعْفَرٍ ع مَنْ قَالَ هَذِهِ الْكَلِمَاتُ حِينَ يُمَسِّي فَأَنَا ضَامِنٌ أَنْ لَا يُصِيبَهُ عَقْرَبٌ وَ لَا هَامَةٌ حَتَّى يُصْبِحَ.

And Abu Ja’far^{-asws} said: ‘On who says these phrases when it is evening, I^{-asws} am a guarantor that neither scorpion nor vermin will hit (bite) him until morning’’.¹⁴⁷

رُقِيَةُ الْحَيَّاتِ رُقِيَةُ سُلَيْمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ وَ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ أَح و ملائكة هبوا سبوا ماروادار وَ إِذَا قَوَى فَوَادَى مَرْيَمَ هِنْدَبَا بِسْمِ اللَّهِ خَاتَمَ وَ بِاللَّهِ الْخَاتَمَ تُفْرَأُ ثَلَاثًا فَإِنَّمَا تَقِفُ وَ تُخْرَجُ لِسَانَهَا فَحُدَّهَا عِنْدَ ذَلِكَ.

A Ruqya (incantation) for the snakes – A Ruqya (incantation) of the Prophet Suleyman^{-as}, may Allah^{-azwj} Send Salawaat upon our Prophet^{-saww} Muhammad^{-saww} and his^{-saww} Progeny^{-asws}: - ‘And upon it, In the Name of Allah^{-azwj} the Beneficent, the Merciful, is the seal of Suleyman Bin Dawood^{-as}, Aah, Aah, and the Angels Habou, Sabou, Harwadar, and when the heart of

¹⁴⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 c

¹⁴⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 d

¹⁴⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 e

Maryam^{as} is strong, in the Name of Allah^{azwj}, a seal, and by Allah^{azwj} the seal!’ – read it three times, for it shall stop and bring out its tongue, so grab it during that”.¹⁴⁸

وَ إِذَا أَرَدْتَ أَنْ لَا تَدْخُلَ الْحَيَّةُ مَنْزِلَكَ تَكْتُبُ أَرْبَعَ رِقَاعٍ وَ تَدْفُنُ فِي زَوَايَا بَيْتِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَجَهُ وَ مَهَجَهُ وَ يَهُودِ مَحْنًا وَ اطْرَدَ.

And if you want that a snake should not enter your house, write four notes and bury these in a corner of your house:- ‘In the Name of Allah^{azwj} the Beneficent, the Merciful! Destroy it and divert it, and Jews to be expelled!’¹⁴⁹

رُقِيَّةٌ لِلْعُقْرَبِ يُكْتُبُ بِكُرَّةِ يَوْمِ الْخَامِسِ مِنْ إِسْفَنْدَارِ مَذْمَاهُ وَ يَكُونُ عَلَى وَضُوءٍ وَ لَا يَتَكَلَّمُ حَتَّى يَفْرُغَ مِنَ الْكِتَابَةِ وَ يَحْفَظُهُ وَ لَا تَلْدَعُهُ عُقْرَبٌ

A Ruqya (incantation) for the scorpion – ‘He should write in early morning of the day of Thursday of ‘Isfander Mazmah’, and he should be upon Wud’u and he should not talk until he is free from the writing and preserve it, and a scorpion will not sting him: -

بِسْمِ اللَّهِ سَجَهَ سَجَهَ قَرْنِيهِ بَرْنِيهِ مَلَحَهُ بِحَرْقَعِيَا بِرَقَعِيَا تَعَطَا قَطَعَهُ

‘In the Name of Allah^{azwj}! (بِسْمِ اللَّهِ سَجَهَ سَجَهَ قَرْنِيهِ بَرْنِيهِ مَلَحَهُ بِحَرْقَعِيَا بِرَقَعِيَا تَعَطَا قَطَعَهُ)’.

تُرْوَى هَذِهِ الرُّقِيَّةُ لِلْحَيَّةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَكْتُبُهُ وَ تَضَعُهُ فِي شَقِّ حَائِطِ الْبَيْتِ فَإِنَّهُ يَسْقُطُ وَ يَنْشَقُّ بِنِصْفَيْنِ.

This Ruqya (incantation) has been reported for the snakes, from the Prophet^{saww} having said: ‘Write it and place it in a crevice of a wall of the house, for it (snake) will fall and split into two halves’.¹⁵⁰

وَ قَالَ إِبْرَاهِيمُ النَّخَعِيُّ لَسَعَنِي حَيَّةٌ عَلَى عُنُقِي فَرَقَانِي الْأَسْوَدُ بْنُ يَزِيدَ فَبَرَأْتُ.

And Ibrahim Al Nakhaie –

‘A snake bit me upon my neck, so Al-Aswad Bin Yazeed performed Ruqya (incantation) on me, and I recovered’.¹⁵¹

رُقِيَّةٌ لِلْبَرَاغِيثِ يُقُولُ أَيُّهَا الْأَسْوَدُ الْوَتَّابُ الَّذِي لَا يُبَالِي غَلَقًا وَ لَا بَابًا عَزَمْتُ عَلَيْكَ بِأَمِّ الْكِتَابِ أَنْ لَا تُؤْذِنِي وَ لَا أَصْحَابِي إِلَى أَنْ يَنْقَضِيَ اللَّيْلُ وَ يَجِيءَ الصُّبْحُ بِمَا جَاءَ بِهِ وَ الَّذِي تَعْرِفُهُ إِلَى أَنْ يَأْتِيَ الصُّبْحُ بِمَا آتَى.

A Ruqya (incantation) for the fleas – He should say, ‘O black leapers who don’t care about locks nor doors! I determine upon you with Mother of the Book (Surah Al Fatiha) not to bother me nor my companions up to termination of the night, and the morning comes with whatever it comes with which you recognise, up to the coming of dawn with what it would!’¹⁵²

¹⁴⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 f

¹⁴⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 g

¹⁵⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 h

¹⁵¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 i

¹⁵² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 j

17- دَعَاؤُ الرَّاوَدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ النَّبِيَّ ص لَسَعَتْهُ الْعُقْرَبُ وَ هُوَ قَائِمٌ يُصَلِّي فَقَالَ لَعَنَ اللَّهُ الْعُقْرَبَ لَوْ تَرَكَ أَحَدًا لَتَرَكَ هَذَا الْمُصَلِّيَ بَعْنِي نَفْسَهُ ص

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen^{-asws} said: 'The Prophet^{-saww} was stung by a scorpion while he^{-saww} was standing, praying Salat. He^{-saww} said: 'May Allah^{-azwj} Curse the scorpion! Had it neglected anyone, it would have neglected this praying one!' – meaning himself^{-saww}.

ثُمَّ دَعَا بِمَاءٍ وَ قَرَأَ عَلَيْهِ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ ثُمَّ جَرَعَ مِنْهُ جُرْعًا ثُمَّ دَعَا بِمِلْحٍ وَ دَافَهُ فِي الْمَاءِ وَ جَعَلَ يَدْلُكُ ص ذَلِكَ الْمَوْضِعَ حَتَّى سَكَنَ

Then he^{-saww} called for water and read (Surahs) Al Hamd and Al Mawazateyn upon it, then gulped a gulp from it. Then he^{-saww} called for water and warmed it in the water and went on to rub that place until it settled.

وَ لَمَّا رَكِبَ نُوحٌ ع فِي السَّفِينَةِ أَبِي أَنْ يَحْمِلَ الْعُقْرَبَ مَعَهُ فَقَالَ غَاهِدْتُكَ أَنْ لَا أَلْسَعُ أَحَدًا يَقُولُ سَلَامٌ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى نُوحٍ فِي الْعَالَمِينَ.

And when Noah^{-as} sailed in the ship, he^{-as} refused to carry the scorpion with him^{-as}. He^{-as} said: 'I^{-as} make a pact with you that you will not sting anyone saying greetings upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and **upon Noah among the nations [37:79]**'.¹⁵³

باب 104 الدعاء لدفع الجن و المخاوف و أم الصبيان و الصرع و الخبل و الجنون

CHAPTER 104 – THE SUPPLICATION TO REPEL THE JINN AND THE SCARES, AND UMM AL-SIBYAN, AND THE EPILEPTIC FIT, AND THE INSANITY

1- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عن أبي الحسن الثالث عن آتائه ع قَالَ: دَخَلَ أَشْجَعُ السُّلَمِيُّ عَلَى الصَّادِقِ ع وَ قَالَ يَا سَيِّدِي أَنَا كَثِيرُ الْأَسْفَارِ وَ أَخْضَلُ فِي الْمَوَاضِعِ الْمُفْرَعَةِ فَتُعَلِّمُنِي مَا آمَنُ بِهِ عَلَى نَفْسِي

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'Ashja'a Al-Aslamy entered to see Al-Sadiq^{-asws}. He said, 'O my Chief! I am a frequent traveller and I arrive in places of alarm, so teach me what I can be safe with upon myself!'

قَالَ فَإِذَا خِفْتَ أَمْرًا فَاتْرِكْ يَمِينَكَ عَلَى أَمِّ رَأْسِكَ وَ اقْرَأْ بِرَفِيعِ صَوْتِكَ أَوْ فَعِزِّ دِينِ اللَّهِ يَبْتَغُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ

He^{-asws} said: 'When you fear a matter, leave your right hand on top of your head and read raising your voice, **'Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'.

¹⁵³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 103 H 16 k

قَالَ أَشْجَعُ فَحَصَلْتُ فِي وَادٍ نَعْتَتْ فِيهِ الْجِنُّ فَسَمِعْتُ قَائِلًا يَقُولُ خُذُوهُ فَفَرَأْتُهُمْ فَقَالَ قَائِلٌ كَيْفَ نَأْخُذُهُ وَ قَدْ احْتَجَزَ بِآيَةِ طَيْبَةٍ.

Ashja'a said, 'I arrived in a valley the Jinn were described to be in it. I heard a speaker saying, 'Seize him! So I read it. A speaker said, 'How can I seize him and he has cut off by a good Verse?''¹⁵⁴

2- سن، المحاسن قَالَ رَسُولُ اللَّهِ ص إِذَا تَعَوَّلَتِ الْغِيْلَانُ فَأَذِّنُوا بِأَذَانِ الصَّلَاةِ.

(The book) 'Al Mahasin' –

'Rasool-Allah^{-sawww} said: 'When the ghouls roam, proclaim Azaan, Azaan of the Salat!''¹⁵⁵

3- طب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ زُهَيْرٍ الْعَابِدُ وَكَانَ مِنْ زُهَادِ الشَّيْبَعَةِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنْ أَبِيهِ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فَقَالَ إِنَّ لِي صَبِيًّا زَيْمًا أَخَذَهُ رِيحٌ أُمِّ الصَّبِيَّانِ فَأَيْسُ مِنْهُ لِشِدَّةِ مَا يَأْخُذُهُ فَإِنْ رَأَيْتَ يَا ابْنَ رَسُولِ اللَّهِ أَنْ تَدْعُو اللَّهَ عَزَّ وَجَلَّ لَهُ بِالْعَافِيَةِ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Abdullah Bin Zuheyr Al Aabid, and he was from the ascetic Shias, from Abdullah Bin Al Fazl Al Nowfaly, from his father who said,

'A man complained to Abu Abdullah Al-Sadiq^{-asws}. He said, 'There is a child of mine, sometimes wind of Umm Al-Sibyan seizes him, so I despair from him due to the severity of what seizes him. If you^{-asws} see fit, O son^{-asws} of Rasool-Allah^{-sawww}, of you^{-asws} could supplicate to Allah^{-azwj} Mighty and Majestic for him, for the well-being!'

قَالَ فَدَعَا اللَّهَ عَزَّ وَجَلَّ لَهُ ثُمَّ قَالَ أَكْتُبْ لَهُ سَبْعَ مَرَّاتِ الْحَمْدِ بِرَعْفَرَانٍ وَ مِسْكِ ثُمَّ اغْسِلْهُ بِالْمَاءِ وَ لِيَكُنْ شَرَابُهُ مِنْهُ شَهْرًا وَاحِدًا فَإِنَّهُ يُعَافَى مِنْهُ

He (the narrator) said, 'He^{-asws} supplicated to Allah^{-azwj} Mighty and Majestic for him, then said: 'Write (Surah) Al Hamd for him seven times with saffron and musk, the wash it with the water, and let him be drinking from it for one month, for he will recover from it'.

قَالَ فَمَفَعَلْنَا بِهِ لَيْلَةً وَاحِدَةً فَمَا عَادَتْ إِلَيْهِ وَ اسْتَرَاحَ وَ اسْتَرَخْنَا.

He (the narrator) said, 'We did so with him for one night, and it did not return to him, and he rested and we rested''.¹⁵⁶

وَ عَنْهُ ع أَنَّهُ قَالَ: مَا قُرِئَ سُورَةُ الْحَمْدِ عَلَى وَجَعٍ مِنَ الْأَوْجَاعِ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ بِإِذْنِ اللَّهِ تَعَالَى.

And from him^{-asws}, he^{-asws} said: 'Surah Al Hamd will not be recited seventy times upon a pain from the pains except it will settle down by the Permission of Allah^{-azwj} the Exalted''.¹⁵⁷

¹⁵⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 1

¹⁵⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 2

¹⁵⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 3 a

¹⁵⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 3 b

4- طب، طب الأئمة عليهم السلام إبراهيم بن المُنْذِرِ الخُزَاعِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نُعَوِّذُ الْمَصْرُوعَ وَ نَقُولُ عَزَمْتُ عَلَيْكَ يَا رِيحُ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع رَسُولُ رَسُولِ اللَّهِ ص عَلَى جِنِّ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أُجِبْتُ وَ أَطَعْتُ وَ خَرَجْتُ عَنْ فُلَانٍ بْنِ فُلَانَةَ السَّاعَةَ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Ibrahim Bin Al Munzir Al Khuzaie, from Ahmad Bin Muhammad Bin Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amulet of the epileptic – 'And you should say, 'I determine upon you, O wind, with the determination which Rasool-Allah^{-sawww} had determined Ali^{-asws} Bin Abu Talib^{-asws} with upon the Jinn of the valley of Al-Sabra, so they answered and obeyed! Answer, and obey and exit from so and so, son of so and so, right now!'¹⁵⁸

5- طب، طب الأئمة عليهم السلام عثمان بن سعيد القطان عن سعدان بن مسلم عن محمد بن إبراهيم قال: دخل رجل إلى أبي عبد الله ع و قد عرض له حبل فقال له أبو عبد الله ع ادع بهذا الدعاء إذا أوتيت إلى فراشك

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Usman Bin Saeed Al Qattan, from Sa'dan Bin Muslim, from Muhammad Bin Ibrahim who said,

'A man entered to see Abu Abdullah^{-asws} said, and mental derangement had presented to him. Abu Abdullah^{-asws} said to him: 'Supplicate with this supplication when you shelter to your bed:

بِسْمِ اللَّهِ وَ بِاللَّهِ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالطَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَ يَقْظِي أَعُوذُ بِعِزَّةِ اللَّهِ وَ جَلَالِهِ بِمَا أَجِدُ وَ أَخْذَرُ

'In the Name of Allah^{-azwj} and by Allah^{-azwj}! I have believed in Allah^{-azwj} and I have disbelieved in the false gods! O Allah^{-azwj}! Protect me in my sleep and my wakefulness! I seek Refuge with the Mighty of Allah^{-azwj} and His^{-azwj} Majesty, from what I feel and am cautious of!'

قَالَ الرَّجُلُ فَفَعَلْتُهُ فَعُوْفِيْتُ بِإِذْنِ اللَّهِ تَعَالَى.

The man said, 'I did it, and I recovered by the Permission of Allah^{-azwj} the Exalted'¹⁵⁹.

وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ أَصَابَهُ الْحَبْلُ فَلْيَعُوذْ نَفْسَهُ لَيْلَةَ الْجُمُعَةِ بِهَذِهِ الْعُوذَةِ النَّافِعَةِ الشَّافِيَةِ

And from him^{-asws} having said: 'One whom the mental derangement afflicts him, let him seek Refuge himself on the night of Friday with this amulet, the beneficial, the healing'.

ثُمَّ ذَكَرَ نَحْوَ الْحَدِيثِ الْأَوَّلِ وَ قَالَ لَا يُعَوِّذُ إِلَيْهِ أَبَدًا وَ لِيُفْعَلَ ذَلِكَ عِنْدَ السِّحْرِ بَعْدَ الْإِسْتِغْفَارِ وَ فَرَاغِهِ مِنْ صَلَاةِ اللَّيْلِ.

Then he^{-asws} mentioned approximate to the first Hadeeth, and said: 'No one should seek Refuge to (for) him, ever, and let him do that at pre-dawn after seeking the Forgiveness and his being free from the night Salat'¹⁶⁰.

¹⁵⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 4

¹⁵⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 5 a

¹⁶⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 5 b

6- طب، طب الأئمة عليهم السلام جَعْفَرُ بْنُ حَنَانِ الطَّائِفِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ مِنْ أَوْلِيَائِهِ وَ قَدْ سَأَلَهُ الرَّجُلُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي بِنْتًا وَ أَنَا أَرُقُّ لَهَا وَ أَشْفِقُ عَلَيْهَا وَ إِذَا تَفَزَعُ كَثِيرًا لَيْلًا وَ نَهَارًا فَإِنْ رَأَيْتَ أَنْ تَدْعُو اللَّهَ بِالْعَافِيَةِ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Ja'far Bin Hanan Al Taie, from Muhammad Bin Abdullah Bin Masoud, from Ibn Muskan, from Al Halby who said,

'Abu Abdullah^{-asws} said to a man from his^{-asws} friends, and the man had asked him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a daughter for me and I perform Ruqya (incantation) for her, and I am fearful upon her and she panics a lot, night and day. If you^{-asws} see fit if you^{-asws} can supplicate to Allah^{-azwj} for the well-being!'

قَالَ فَدَعَا لَهَا ثُمَّ قَالَ مُرَّهَا بِالْفَصْدِ فَإِنَّهَا تَنْتَفِعُ بِذَلِكَ.

He (the narrator) said, 'He^{-asws} supplicated for her, then said: 'Instruct her with the cupping, for she will benefit with that''¹⁶¹.

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع أَنَّهُ شَكَا إِلَيْهِ رَجُلٌ مِنَ الْمُؤْمِنِينَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي جَارِيَةً يَتَعَرَّضُ لَهَا الْأَرْوَاحُ

And from Ja'far^{-asws} Bin Muhammad Al-Baqir^{-asws}, a man from the Momineen complained to him. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a girl of mine, the winds (gasses) present to her!'

فَقَالَ عَوِّذُهَا بِفَاتِحَةِ الْكِتَابِ وَ الْمُعَوِّذَاتَيْنِ عَشْرًا عَشْرًا ثُمَّ اكْتُبْهُ لَهَا فِي جَارٍ بِمِسْكِ وَ زَعْفَرَانٍ فَاسْقِهَا إِيَّاهُ يَكُونُ فِي شَرَابِهَا وَ وَضُوئِهَا وَ غُسْلِهَا

He^{-asws} said: 'Seek Refuge for her with (Surahs) Al Fatiha and Al Mawazateyn, ten, ten (times). Then write it for her in a jar with musk and saffron and quench it to her. It should be in her drink, and her Wudu, and her washing'.

فَفَعَلْتُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ فَذَهَبَ اللَّهُ بِهِنَّ عَنْهَا.

(He said), 'I did that for three days, and Allah^{-azwj} Removed it from her due to it''¹⁶².

7- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ بُكَيْرٍ عَنْ صَفْوَانَ بْنِ الْيَسَعِ عَنِ الْمُنْدَبِرِ بْنِ هَامَانَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ وَ سَعْدِ الْمَوْلَى قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَامَّةَ هَذِهِ الْأَرْوَاحِ مِنَ الْمُرَّةِ الْعَالِيَةِ أَوْ الدَّمِ الْمُحْتَرِقِ أَوْ بَلْغَمِ غَالِبٍ فَلْيَشْتَعِلِ الرَّجُلُ بِمِرَاعَاةِ نَفْسِهِ قَبْلَ أَنْ يَغْلِبَ عَلَيْهِ شَيْءٌ مِنْ هَذِهِ الطَّبَائِعِ فَيُهْلِكُهُ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – Muhammad Bin Bukeyr, from Safwan Bin Al Yas'ua, from Al Munzir Bin Haman, from Muhammad Bin Muslim and Sa'ad Al Mowla, both said,

'Abu Abdullah^{-asws} said: 'Generally these winds (gasses) are from the prevailing bile, or the burning blood (hot), or the prevailing phlegm, so let the man pre-occupy with his taking care

¹⁶¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 6 a

¹⁶² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 6 b

of himself before something overcomes upon him from these natures so it would destroy him”¹⁶³.

وَعَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ رَأَى مَضْرُوعاً فَدَعَا لَهُ بِقَدْحٍ فِيهِ مَاءٌ ثُمَّ قَرَأَ عَلَيْهِ الْحَمْدَ وَالْمُعَوِّذَتَيْنِ وَ نَفَثَ فِي الْقَدْحِ ثُمَّ أَمَرَ فَصُبَّ الْمَاءُ عَلَى رَأْسِهِ وَ وَجْهِهِ فَأَقَاقَ وَ قَالَ لَهُ لَا يَعُودُ إِلَيْكَ أَبَدًا.

And from Abu Al-Hassan Al-Reza^{-asws}, he^{-asws} saw a man with an epileptic fit, so he^{-asws} called for him a cup having water in it. Then he^{-asws} read (Surahs) Al Hamd and Al Mawazateyn upon it and puffed into the cup. Then he^{-asws} instructed, so the water was poured upon his head and his face. He awakened. He^{-asws} said to him: ‘It will not return to you, ever!’¹⁶⁴

8- طب، طب الأئمة عليهم السلام الْمُظْفَرُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدِينِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رُمِيَ أَوْ رَمَتْهُ الْجِنَّ فَلْيَأْخُذِ الْحَجَرَ الَّذِي رُمِيَ بِهِ فَلْيَرْمِ مِنْ حَيْثُ رُمِيَ وَ لْيَقُلْ حَسْبِيَ اللَّهُ وَ كَفَى وَ سَمِعَ اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ مُنْتَهَى.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Al Muzaffar Bin Muhammad Bin Abdul Rahman, from Ibn Abu Najran, from Suleyman Bin Ja’far, from Ibrahim Bin Abu Yahya Al Madany who said,

‘Rasool-Allah^{-saww} said: ‘One who is thrown or pelted by the Jinn, let him take the stone which he had been pelted with, let him throw from whenever he had been thrown at, and let him say, ‘Allah^{-azwj} Suffices me and is Sufficient, and Allah^{-azwj} Listens to the one who supplicates! There is no ultimate point beyond Allah^{-azwj}!’¹⁶⁵

وَ قَالَ ص أَكْثَرُوا مِنَ الدَّوَّاجِنِ فِي بُيُوتِكُمْ تَتَشَاغَلُ بِهَا الشَّيَاطِينُ عَنْ صِبْيَانِكُمْ.

And he^{-saww} said: ‘Increase from the poultry animals (livestock etc.) in your houses. The Satans^{-la} would be too pre-occupied with these from your children”¹⁶⁶.

9- طب، طب الأئمة عليهم السلام أَبُو عُبَيْدَةَ بْنُ مُحَمَّدٍ بْنِ عُبَيْدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْيُسْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي جَارِيَةً يَكْثُرُ فَرَعُهَا فِي الْمَنَامِ وَ رُبَّمَا اشْتَدَّ بِهَا الْحَالُ فَلَا تَهْدَأُ وَ يَأْخُذُهَا حَدَرٌ فِي عَضُدِهَا وَ قَدْ رَأَاهَا بَعْضُ مَنْ يُعَالِجُ فَقَالَ إِنَّ بِهَا مَسًا [مَسًا] مِنْ أَهْلِ الْأَرْضِ وَ لَيْسَ يُمَكِّنُ عِلَاجُهَا

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Abu Ubeyda Bin Muhammad Bin Ubeyd, from his father, from Al Nazr, from Al Yusr,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘A man said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! There is a girl of mine who frequently panics during the sleep, and somethings the state is intense with her. So, she does not calm down and numbness seizes her in her arm, and someone who treats (doctor) has seen her. He said, ‘With her is a touch from inhabitants of the earth and it isn’t possible to treat her!’

¹⁶³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 7 a

¹⁶⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 7 b

¹⁶⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 8 a

¹⁶⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 8 b

فَقَالَ ع مُرَّهَا بِالْفَصْدِ وَ خُذْ لَهَا مَاءَ الشَّيْبِ الْمَطْبُوحِ بِالْعَسَلِ وَ تُسْقَى ثَلَاثَةَ أَيَّامٍ

He^{-asws} said: ‘Instruct her with the moderation and take some dill water for her cooked with the honey and quench her for three days’.

قَالَ فَفَعَلْتُ ذَلِكَ فَعُوَيْثُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

He said, ‘I did that, and she recovered by the Permission of Allah^{-azwj} Mighty and Majestic’.¹⁶⁷

10- مكا، مكارم الأخلاق للصَّريح وَ مَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ الْآيَةِ.

(The book) ‘Makarim Al Akhlaq’ –

‘For the epileptic fit - **And it is not for us except that we should be relying upon Allah, [14:12]** – Verse’.¹⁶⁸

لَقَرَعَ الصَّبِيَّانِ إِذَا نُزِّلَتْ السُّورَةُ فَصَرَّيْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا إِلَى قَوْلِهِ أَمَدًا وَ آيَةُ شَهِدَ اللَّهُ وَ قُلِ ادْعُوا اللَّهَ إِلَى آخِرِ السُّورَةِ وَ لَقَدْ جَاءَكُمْ إِلَى آخِرِ السُّورَةِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ.

For the panic of children - **When the earth is shaken with its earthquake [99:1]** – the Chapter; **So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]** – up to His^{-azwj} Words: **the period they had remained [18:12]**; and the Verse: **Allah Testifies [3:18]**; **Say: ‘Supplicate to Allah [17:110]** – up to end of the Chapter; **There has come to you [9:128]** – up to end of the Chapter, **and one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command [65:3]**’.¹⁶⁹

11- نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحْمَةُ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ أَنَّ الشَّيَاطِينَ تَحَدَّرَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ص مِنَ الْجِبَالِ وَ الْأُودِيَةِ مَعَهُمْ شَيْطَانٌ مَعَهُ شُعْلَةٌ مِنْ نَارٍ يُرِيدُ أَنْ يُحْرِقَ رَسُولَ اللَّهِ ص فَفَرَعَ مِنْهُمْ فَأَتَاهُ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ قُلْ

Copied from handwriting of Al Shaheed, may Allah^{-azwj} Mercy him, from Abdul Rahman,

‘The Satans^{-la} rolled down from the mountain and the valleys in the era of Rasool-Allah^{-saww}! With them was a Satan^{-la}, with him^{-la} was a flame of fire. He^{-la} intended to burn Rasool-Allah^{-saww}! He^{-saww} was alarmed from it. So, Jibraeel^{-as} came to him^{-saww}. He^{-as} said: ‘O Muhammad^{-saww}, say!’

قَالَ وَ مَا أَقُولُ

He^{-saww} said: ‘And what shall I^{-saww} say?’

¹⁶⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 9

¹⁶⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 10 a

¹⁶⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 10 b

قَالَ قُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأً وَ بَرَأً وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مِنْ شَرِّ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا يَلِجُ فِي الْأَرْضِ وَ مِنْ شَرِّ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ فِتَنِ اللَّيْلِ وَ النَّهَارِ وَ شَرِّ الطَّوَارِقِ إِلَّا طَارِقاً يَطْرُقُ بِحَيْرٍ يَا رَحْمَانُ

He^{as} said: 'Say: 'I seek Refuge with the complete Phrases of Allah^{azwj} which neither a righteous nor an immoral can surpass, and from evil of what He^{azwj} has Created and Scattered, and from evil of what descends from the sky and from evil of what ascends into it, and from evil of what permeates into the earth and from evil of what emerges from it, and from evil of Fitna of the night and day, and from evil of the intruder except a knocker knocking with good, O Beneficent!'

قَالَ فَطَفَعَتْ وَ هَزَمَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

He (the narrator) said, 'It extinguished, and Allah^{azwj} Mighty and Majestic Defeated them"¹⁷⁰

12- دَعَوَاتِ الرَّوَّانِدِيِّ، كَتَبَ إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع بَعْضُ مَوْلَاهِ فِي صَبِيٍّ لَهُ يَشْتَكِي بِرِيحِ أُمِّ الصَّبِيِّانِ

(The book) 'Dawaat' of Al Rawandy –

'One of the friends of Abu Al-Hassan Al Askari^{asws} wrote to him^{asws} regarding a child of his, complaining of the wind (gasses) of Umm Al-Sibyan.

فَقَالَ أَكْتُبْ فِي رِقٍّ وَ عَلِّقْهُ عَلَيْهِ

He^{asws} said: 'Write in a note and hang it upon him!'

فَفَعَلَ فَعُوفِي بِإِذْنِ اللَّهِ وَ الْمَكْتُوبُ هَذَا بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ الْحَلِيمِ الْكَرِيمِ الْقَدِيمِ الَّذِي لَا يُؤُولُ أَعُوذُ بِعِزَّةِ الْحَيِّ الَّذِي لَا يَمُوتُ مِنْ شَرِّ كُلِّ حَيٍّ يَمُوتُ.

He did so, and he recovered by the Permission of Allah^{azwj}, and the written was this: - 'In the Name of Allah^{azwj}, the Exalted, the Magnificent, the Forbearing, the Benevolent, the Ancient Who does not decline! I seek Refuge with the Might of the Living Who does not die, from evil of every living being who dies!"¹⁷¹

13- كِتَابِ زَيْدِ الرَّزَّادِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ الْجِنُّ يَخْطَفُونَ الْإِنْسَانَ

(The book) 'Kitab Zayd Al Zawwad' –

'I asked Abu Abdullah^{asws}. I said, 'The Jinn can abduct the human?'

فَقَالَ مَا لَهُمْ إِلَى ذَلِكَ سَبِيلٌ لِمَنْ يُكَلِّمُ بَهْدِهِ الْكَلِمَاتِ إِذَا أَمْسَى وَ أَصْبَحَ يَا مَعْشَرَ الْجِبِّيِّ وَ الْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفَعُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ الْأَرْضِ فَانْفَعُوا لَا تَنْفَعُونَ إِلَّا بِسُلْطَانٍ لَا سُلْطَانَ لَكُمْ عَلَيَّ وَ لَا عَلَيَّ دَارِي وَ لَا عَلَيَّ أَهْلِي وَ لَا عَلَيَّ وَلَدِي

He^{asws} said: 'There is no way for them to do that, for the one who speaks with these phrases when it is evening and morning: **O communities of the Jinn and the humans! If you are able**

¹⁷⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 11

¹⁷¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 12

to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]. There is no authority for you all upon me, nor upon my house, nor upon my family, nor upon my children!

يَا سُكَّانَ السَّمَاوَاتِ وَ يَا سُكَّانَ الْأَرْضِ عَزَمْتُ عَلَيْكُمْ بِعَزْمَةِ اللَّهِ الَّتِي عَزَمَ بِهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى جَنِّ وَاذِي الصَّبْرَةِ أَنْ لَا سَبِيلَ لَكُمْ عَلَيَّ وَ لَا عَلَى شَيْءٍ مِنْ أَهْلِ حُزَانَتِي

O dwellers of the air, and O dwellers of the earth! I have determined upon you with the Determination of Allah^{-azwj} which Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} had determined with upon the Jinn of the valley of Al-Sabra, that there is no way for you all upon me nor upon anything from the people beloved to me!

يَا صَالِحِي الْجِنِّ يَا مُؤْمِنِي الْجِنِّ عَزَمْتُ عَلَيْكُمْ بِمَا أَخَذَ اللَّهُ عَلَيْكُمْ مِنَ الْمِيثَاقِ بِالطَّاعَةِ لِفُلَانِ بْنِ فُلَانٍ حُجَّةَ اللَّهِ عَلَى جَمِيعِ الْبَرِيَّةِ وَ الْخَلِيفَةِ وَ تُسَمِّي صَاحِبِكَ أَنْ تَمْنَعُوا عَنِّي شَرَّ فَسَقَتِكُمْ حَتَّى لَا يَصِلُوا إِلَيَّ بِسُوءِ

O the righteous Jinn! O the believer Jinn! I have determined upon you with what Covenant Allah^{-azwj} has Taken upon you with obedience to so and so, son of so and so, Divine Authorities of Allah^{-azwj} upon entirety of the Created beings and the creatures' (and you should name your Master^{-asws}), to prevent from me the evil of your mischief, until they will not reach to me with evil!

أَخَذْتُ بِسَمْعِ اللَّهِ عَلَى أَسْمَاعِكُمْ وَ بَعَيْنِ اللَّهِ عَلَى أَعْيُنِكُمْ وَ ائْتَنَعْتُ بِقَوْلِ اللَّهِ وَ قُوَّتِهِ عَلَى حَبَائِلِكُمْ وَ مَكْرِكُمْ إِنْ تَمَكَّرُوا بِمَكْرِ اللَّهِ بِكُمْ وَ هُوَ خَيْرُ الْمَاكِرِينَ

I have seized by the Hearing of Allah^{-azwj} upon your hearings, and by the Eye of Allah^{-azwj} upon your eyes, and I defend by the Might of Allah^{-azwj} and His^{-azwj} Strength upon your ropes (trickery) and your plots! If you plot against me, Allah^{-azwj} will Plan with you all and He^{-azwj} is Best of the planners!

وَ جَعَلْتُ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ جَمِيعَ حُزَانَتِي فِي كَنَفِ اللَّهِ وَ سِتْرِهِ وَ كَنَفِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ ص وَ كَنَفِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

And I have made myself, and my family, and my children, and entirety of my loving ones, in the Care of Allah^{-azwj}, and His^{-azwj} Veil, and the care of Muhammad^{-saww} Bin Abdullah^{-as}, Rasool^{-saww} of Allah^{-azwj}, and care of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}!

اسْتَتَرْتُ بِاللَّهِ وَ بِيَمَانِهِ وَ ائْتَنَعْتُ بِاللَّهِ وَ بِيَمَانِهِ وَ ائْتَنَعْتُ بِاللَّهِ وَ بِيَمَانِهِ مِنْ شَرِّ فَسَقَتِكُمْ وَ مِنْ شَرِّ فَسَقَةِ الْإِنْسِ وَ الْعَرَبِ وَ الْعَجَمِ فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I conceal with Allah^{-azwj} and with them^{-asws} both, and I defend with Allah^{-azwj} and with them^{-asws}, and I veil with Allah^{-azwj} and with them^{-asws}, from evil of your mischief, and from evil of mischief of the humans, and the Arabs and the non-Arabs. **But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]!**

لَا سَبِيلَ لَكُمْ وَ لَا سُلْطَانَ فَهَزَتْ سُلْطَانَكُمْ بِسُلْطَانِ اللَّهِ وَ بَطَشَكُمْ بِبَطْشِ اللَّهِ وَ فَهَزَتْ مَكْرُكُمْ وَ حَبَائِلَكُمْ وَ كَيْدَكُمْ وَ رَجْلَكُمْ وَ خَيْلَكُمْ وَ سُلْطَانَكُمْ وَ بَطَشَكُمْ بِسُلْطَانِ اللَّهِ وَ عِزَّهُ وَ مُلْكِهِ وَ عَظَمَتِهِ وَ عَزِيمَتِهِ الَّتِي عَزَمَ بِهَا أَمِيرُ الْمُؤْمِنِينَ عَ عَلِيٌّ جِنَّ وَادِي الصَّبْرَةِ لَمَّا طَعَوْا وَ بَعَوْا وَ تَمَرَّدُوا

There is no way for you all, nor any authority! Your authority has been Subdued by the Authority of Allah^{-azwj}, and your power by the Power of Allah^{-azwj}, and your plots and your tricks, and your schemes, and your infantry and your cavalry, and your authority, and your power has been Subdued by the Authority of Allah^{-azwj}, and His^{-azwj} Mighty, and His^{-azwj} Kingdom, and His^{-azwj} Magnificence, and His^{-azwj} Determination which Amir Al-Momineen^{-asws} had determined with upon the Jinn of the valley of Al-Sabra when they had been arrogant and rebelled and were tyrannical!

فَادْعُوا لَهُ صَاغِرِينَ مِنْ بَعْدِ قُوَّتِهِمْ فَلَا سُلْطَانَ لَكُمْ وَ لَا سَبِيلَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Thus, they submitted to him^{-asws} belittled from after their strength. So there is neither any authority for you, nor way, nor might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent!¹⁷²

وَ مِنْهُ قَالَ: حَجَجْنَا سَنَةً فَلَمَّا صِرْنَا فِي خَرَابَاتِ الْمَدِينَةِ بَيْنَ الْحَيْطَانِ افْتَقَدْنَا رَيفًا لَنَا مِنْ إِخْوَانِنَا فَطَلَبْنَاهُ فَلَمْ نَجِدْهُ فَقَالَ لَنَا النَّاسُ بِالْمَدِينَةِ إِنَّ صَاحِبَكُمْ اخْطَفْتُهُ الْجِنُّ

And from him who said, ‘We performed Hajj in a year. When we came to be in ruins of Al-Medina, between the walls, we missed a friend of ours, from our brethren. We could not find him. The people said to us at Al-Medina, ‘Your companion, the Jinn have abducted him!’

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ أَخْبَرْتُهُ بِحَالِهِ وَ يَقُولُ أَهْلُ الْمَدِينَةِ فَقَالَ لِي اخْرُجْ إِلَى الْمَكَانِ الَّذِي اخْطَفْتَ أَوْ قَالَ افْتَقَدْتَ فَقُلْ بِأَعْلَى صَوْتِكَ يَا صَالِحُ بْنُ عَلِيٍّ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ أَهَكَذَا عَاهَدْتَ وَ عَاقَدْتَ الْجِنُّ عَلَيَّ بِنِ أَبِي طَالِبٍ اطْلُبْ فَلَانَا حَتَّى تُؤَدِّيَهُ إِلَيَّ وَفَاقِهِ

I entered to see Abu Abdullah^{-asws} and informed him^{-asws} of his state, and (what) the people of Al-Medina had said. He^{-asws} said to me: ‘Go out to the place which he has abducted’, or said: ‘Missed’ – and say at the top of your voice, ‘O Salih Bin Ali! Ja’far^{-asws} Bin Muhammad^{-asws} says to you, is it like this the Jinn had covenanted and agreed with Ali^{-asws} Bin Abu Talib^{-asws}? Search for so and so until you deliver him to his friends!’

ثُمَّ قُلْ يَا مَعْشَرَ الْجِنِّ عَزَمْتُ عَلَيْكُمْ بِمَا عَزَمَ عَلَيْكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ لَمَّا خَلَيْتُمْ عَنْ صَاحِبِي وَ أُرْسَدْتُمُوهُ إِلَى الطَّرِيقِ

Then say, ‘O community of the Jinn! I have determined upon you with what Ali^{-asws} Bin Abu Talib^{-asws} had determined upon you all! Release my companion and guide him to the road!’

قَالَ فَعَمَلْتُ ذَلِكَ فَلَمْ أَلْبَسْ إِذَا بِصَاحِبِي قَدْ خَرَجَ عَلَيَّ مِنْ بَعْضِ الْخَرَابَاتِ فَقَالَ إِنَّ شَخْصًا تَرَاءَى لِي مَا رَأَيْتُ صُورَةً إِلَّا وَ هُوَ أَحْسَنُ مِنْهَا فَقَالَ يَا فَتَى أَطْنُكَ تَتَوَلَّى آلَ مُحَمَّدٍ

He (the narrator) said, ‘I did that. It was not long before there was my companion emerging to me from one of the ruins. He said, ‘A person appeared to me. I have not seen any face

¹⁷² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 13 a

except and his was more excellent than it! He said, 'O youth! I think you befriend the Progeny^{-asws} of Muhammad^{-saww}!

فَقُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ إِنَّ هَاهُنَا رَجُلٌ [رَجُلًا] مِنْ آلِ مُحَمَّدٍ هَلْ لَكَ أَنْ تُؤَجِّزَ وَ تُسَلِّمَ عَلَيْهِ

He said, 'Over here there is a man from the Progeny^{-asws} of Muhammad^{-saww}. Is it okay for you if you were to come and greet unto him?'

فَقُلْتُ بَلَى

I said, 'Yes'.

فَأَدْخَلَنِي بَيْنَ هَذِهِ الْحِيطَانِ وَ هُوَ يَمْشِي أَمَامِي فَلَمَّا أَنْ سَارَ غَيْرَ بَعِيدٍ نَظَرْتُ فَلَمْ أَرِ شَيْئًا وَ عُشِّي عَلَيَّ فَبَقِيتُ مَعْشِيًا عَلَيَّ لَا أَدْرِي أَيْنَ أَنَا مِنْ أَرْضِ اللَّهِ حَتَّى كَانَ الْآنَ فَإِذَا قَدْ أَتَانِي آتٍ وَ حَمَلَنِي حَتَّى أَخْرَجَنِي إِلَى الطَّرِيقِ

He made me enter into these walls and he was walking in front of me. When he had not walked far, I looked, but could not see anything and there was unconsciousness upon me. The unconsciousness remained upon me. I did not know where I was from the earth of Allah^{-azwj}, until now! Then a comer came to me and carried me until he brought me out to the road!'

فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ عَ بِذَلِكَ فَقَالَ ذَلِكَ الْمَوْءَلُ أَوْ الْعَوْلُ نَوْعٌ مِنَ الْجِنِّ يَغْتَالُ الْإِنْسَانَ فَإِذَا رَأَيْتَ الشَّخْصَ الْوَاحِدَ فَلَا تَسْتَرْشِدْهُ وَ إِنْ أَرَشَدَكُمُ فَخَالِفُوهُ وَ إِذَا رَأَيْتَهُ فِي خَرَابٍ وَ قَدْ خَرَجَ عَلَيْكَ أَوْ فِي فَلَاةٍ مِنَ الْأَرْضِ فَأَذِّنْ فِي وَجْهِهِ وَ اذْفَعْ صَوْتَكَ وَ قُلْ سُبْحَانَ اللَّهِ الَّذِي جَعَلَ فِي السَّمَاءِ نُجُومًا رُجُومًا لِلشَّيَاطِينِ

I informed Abu Abdullah^{-asws} with that. He^{-asws} said: 'That is the ghouls, a type of Jinn, abducting the humans. Whenever you see the one person, do not seek his guidance, and if he were to guide you, oppose him, and when you see him in the ruins and he is emerging to you, or in a wilderness of the earth, then proclaim Azaan in his face and raise your voice and say, 'Glory be to Allah^{-azwj} Who Make stars in the sky as pellets for the Satans^{-la}!

عَزَمْتُ عَلَيْكَ يَا حَبِيبُ بِعَزْمَةِ اللَّهِ الَّتِي عَزَمَ بِهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَ وَ رَمَيْتُ بِسَهْمِ اللَّهِ الْمُصِيبِ الَّذِي لَا يُخْطِئُ وَ جَعَلْتُ سَمْعَ اللَّهِ عَلَيَّ سَمْعَكَ وَ بَصَرَكَ وَ ذَلَّلْتُكَ بِعِزَّةِ اللَّهِ وَ فَهَرْتُ سُلْطَانَكَ بِسُلْطَانِ اللَّهِ

I have determined upon you, O wicked, by the Determination of Allah^{-azwj} which was determined by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and I have shot with an arrow of Allah^{-azwj}, the accurate which does not miss, and I have made the Hearing of Allah^{-azwj} over your hearing and your sight, and have humbled you by the Might of Allah^{-azwj}, and subdued your authority by the Authority of Allah^{-azwj}!

يَا حَبِيبُ لَا سَبِيلَ لَكَ عَلَيَّ فَإِنَّكَ تَمَهَّرُهُ إِنْ شَاءَ اللَّهُ وَ تَصْرِفُهُ عَنْكَ

O wicked! There is no way for you upon me, for you will be subdued, if Allah^{-azwj} so Desires!', and turn him away from you.

فَإِذَا ضَلَلْتَ الطَّرِيقَ فَأَذِّنْ بِأَعْلَى صَوْتِكَ وَ قُلْ يَا سَيَّارَةَ اللَّهِ دُلُّونَا عَلَى الطَّرِيقِ يَرْحَمُكُمُ اللَّهُ أَرْشِدُونَا يُرْشِدُكُمُ اللَّهُ

If you lose the way, then proclaim Azaan at the top of your voice and say, 'O travellers of Allah^{-azwj}! Point us to the road! May Allah^{-azwj} Mercy you all! Guide us aright, may Allah^{-azwj} Guide you aright!'

فَإِنْ أَصَبْتَ وَ إِلَّا فَنَادِ يَا عُنَاةَ الْحَيِّ وَ يَا مَرَدَّةَ الشَّيَاطِينِ أَرْشِدُونِي وَ دُلُّونِي عَلَى الطَّرِيقِ وَ إِلَّا أَسْرَعْتُ لَكُمْ بِسَهْمِ اللَّهِ الْمُصِيبِ إِيَّاكُمْ عَزِيمَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ يَا مَرَدَّةَ الشَّيَاطِينِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ الْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ مُبِينٍ

Either you find the way, or else call out, 'O obstinate Jinn, and O renegade Satans^{-la}! Guide me aright and point me upon the road or else I shall be quick to you with the accurate arrow of Allah^{-azwj}! Beware of the determination of Ali^{-asws} Bin Abu Talib^{-asws}, O renegade Satans^{-la}! **If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with -clear - authorisation [55:33]!**

اللَّهُ غَالِبُكُمْ بِجُنْدِهِ الْغَالِبِ وَ قَاهِرُكُمْ بِسُلْطَانِهِ الْقَاهِرِ وَ مُدَلِّلُكُمْ بِعِزَّةِ الْمُتَمِينِ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah^{-azwj} will Overcome you all with His^{-azwj} prevailing armies, and Subdue you with His^{-azwj} Forceful Authority, and Humble you by His^{-azwj} Invincible Might! **But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]!**

وَ ارْفَعْ صَوْتَكَ بِالْأَذَانِ تُرْشِدُ وَ تُصِيبِ الطَّرِيقَ إِنْ شَاءَ اللَّهُ.

And raise your voice with the Azaan, you will be rightly guided and find the road, if Allah^{-azwj} so Desires".¹⁷³

[باب 105 الأدعية لقضاء الحوائج و فيه أدعية الإلحاح أيضا و ما يناسب ذلك من الأدعية](#)

CHAPTER 105 - THE SUPPLICATIONS FOR FULFILMENT OF THE NEEDS, AND IN IT ARE INSISTENT SUPPLICATIONS AS WELL, AND WHAT IS RELATED TO THAT FROM THE SUPPLICATIONS

1- **أَقُولُ قَدْ مَرَّ بِي خَبْرُ الْأَعْرَابِيِّ وَ النَّاقَةِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ رَأَى الْأَعْرَابِيَّ مُتَعَلِّقًا بِأَسْتَارِ الْكَعْبَةِ وَ هُوَ يَقُولُ يَا صَاحِبَ الْبَيْتِ الْبَيْتُ بَيْنَكَ وَ الضَّيْفُ ضَيْفُكَ وَ لِكُلِّ ضَيْفٍ مِنْ ضَيْفِهِ [مُضَيِّفِهِ] قَرَى فَاجْعَلْ قَرَايَ مِنْكَ اللَّيْلَةَ الْمَغْفِرَةَ**

I am saying, 'It has passed in a Hadeeth of the Bedouin and the she-camel that Amir Al-Momineen^{-asws} saw the Bedouin hanging on to curtains of the Kabah and he was saying, 'O Owner of the House! The House is Your^{-azwj} House, and the guest is Your^{-azwj} guest, and for

¹⁷³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 104 H 13 b

2- ب، قرب الإسناد هارون عن ابن صدقة قال: قال للصديق ع قائل علمني دعاء

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadawa who said,

'He said to Al-Sadiq^{asws}, 'A speaker has taught me a supplication!'

فَقَالَ لَهُ أَيُّنَ أَنْتَ مِنْ دُعَاءِ الْإِلْحَاحِ

He^{asws} said: 'Where are you from the insistent supplication (Dua Al Ilhah)?'

فَقَالَ لَهُ الطَّالِبُ وَ مَا دُعَاءُ الْإِلْحَاحِ

The seeker said to him^{asws}, 'And what is the insistent supplication?'

فَقَالَ لَهُ تَقُولُ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

He^{asws} said to him: 'You should say, 'O Allah^{azwj}! Lord^{azwj} of the seven skies and whatever is within them, and Lord^{azwj} of the seven earths and whatever is within them, and Lord^{azwj} of the Magnificent Throne, and Lord^{azwj} of Muhammad^{saww}, Seal of the Prophets^{as}!

أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تَقُومُ السَّمَاءُ وَ بِهِ تَقُومُ الْأَرْضُ وَ بِهِ تُفَرِّقُ الْجَمْعَ وَ بِهِ تَجْمَعُ الْمُتَفَرِّقَ وَ بِهِ تَرْزُقُ الْأَحْيَاءَ وَ بِهِ أَحْصَيْتَ عَدَدَ النَّبِيِّ وَ الرَّمْلِ وَ وَرَقِ الْأَشْجَارِ وَ قَطْرِ الْبُحُورِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I ask You^{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} Separate the crowds, and by it You^{azwj} Gather the separated, and by it You^{azwj} Separate the loved ones, and by it You^{azwj} Enumerate the number of grains of sand of the soil and the desert, and leaves of the trees, and the drops of rain, to Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}!

وَ تَسْأَلُ حَاجَتَكَ وَ أَلْحِ فِي الطَّلَبِ فَإِنَّهُ يُحِبُّ الْإِلْحَاحَ الْمُلِحِينَ مِنْ عِبَادِهِ الْمُؤْمِنِينَ.

And ask your need and be insistent in the requesting for He^{azwj} Answers the insistence by the insisting ones from His^{azwj} Momineen servants".¹⁷⁵

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ هَذَا مِنْ دُعَاءِ الْإِلْحَاحِ وَ هَذَا مِنْهُ يَا مَنْ لَا يَحْجُبُهُ سَمَاءٌ عَنْ سَمَاءٍ وَ لَا أَرْضٌ عَنْ أَرْضٍ وَ لَا جَنْبٌ عَنْ قَلْبٍ وَ لَا سِتْرٌ عَنْ كَيْفٍ وَ لَا جَبَلٌ عَمَّا فِي أَصْلِهِ وَ لَا بَحْرٌ عَمَّا فِي قَعْرِهِ

He said, 'And Abu Abdullah^{asws} said: 'And this is from 'Dua Al Ilhah' (The Insistent supplication), and this is from it: 'O One Whom a sky does not veil Him^{azwj} from a sky, nor an earth from an earth, nor a side from a heart, nor a curtain from a corner, nor a mountain from what is in its base, nor a sea from its bottom!

يَا مَنْ لَا تَشْتَبِيهِ عَلَيْهِ الْأَصْوَاتُ وَ لَا تَغْلِبُهُ كَثْرَةُ الْحَاجَاتِ وَ لَا يُرْمِيهِ الْإِلْحَاحُ الْمُلِحِينَ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ سَأَلَ حَاجَتَكَ.

¹⁷⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 2 a

O One the voices are not confusing to Him^{-azwj}, nor do the frequency of needs overwhelm Him^{-azwj}, nor does insistent of the insisting ones troubles Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Then ask your need".¹⁷⁶

3- ل، الخصال هاني بن محمود بن هاني عن أبيه عن محمد بن محمد بن الحسن بن عبدوس بن محمد عن منصور بن أسد عن أحمد بن عبد الله عن إسحاق بن يحيى عن حذيفة بن عبد الرحمن عن سعيد بن جبير عن ابن عباس قال: أقبل علي بن أبي طالب ع إلى النبي ص فسأله شيئاً فقال النبي يا علي و الذي بعثني بالحق نبياً ما عندي قليل و لا كثير و لكني أعلمك شيئاً أتاني به جبرئيل خليلي

(The book) 'Al Khisaal – Hany Bin Mahmoud Bin Hany, from his father, from Muhammad Bin Muhammad Bin Al-Hassan, from Ubdous Bin Muhammad Bin Mansour Bin Asad, from Ahmad Bin Abdullah, from Is'haq Bin Yahya, from Khuseyb Bin Abdul Rahman, from Saeed Bin Jubeyr, from Ibn Abbas who said,

Ali^{-asws} Bin Abu Talib^{-asws} turned towards the Prophet^{-saww}. He^{-asws} asked him^{-saww} for something. The Prophet^{-saww} said: 'O Ali^{-asws}! By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! There is neither little nor more in my^{-saww} possession, but I^{-saww} shall teach you^{-asws} something my^{-saww} friend Jibraeel^{-as} had come to me^{-saww} with.

فَقَالَ يَا مُحَمَّدُ هَذِهِ هَدِيَّةٌ لَكَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ أَكْرَمَكَ اللَّهُ بِهَا لَمْ يُعْطَهَا أَحَدًا قَبْلَكَ مِنَ الْأَنْبِيَاءِ وَ هِيَ تِسْعَةٌ عَشَرَ حَرْفًا لَا يَدْعُو بِحِينَ مَلْهُوفٍ وَ لَا مَكْرُوبٍ وَ لَا مَحْزُونٍ وَ لَا مَعْمُومٍ وَ لَا عِنْدَ سَرَقٍ وَ لَا حَرْقٍ وَ لَا يَقُولُهُنَّ عَبْدٌ يَخَافُ سُلْطَانًا إِلَّا فَزَحَّ اللَّهُ عَنْهُ

He^{-as} said: 'O Muhammad^{-saww}! This is a gift for you^{-saww} from the Presence of Allah^{-azwj} Mighty and Majestic! Allah^{-azwj} has Honoured you^{-saww} with it. He^{-azwj} had not Given it to anyone from the Prophets^{-saww} before you^{-saww}, and it is of nineteen phrases. It will neither be supplicated with by an anxious one, nor distressed, nor grief-stricken, nor sad, nor at the theft, nor burning, nor will a servant say it fearing a ruler, except Allah^{-azwj} will Relieve from him!

وَ هِيَ تِسْعَةٌ عَشَرَ حَرْفًا أَرْبَعَةٌ مِنْهَا مَكْتُوبَةٌ عَلَى جَبْهَةِ إِسْرَافِيلَ وَ أَرْبَعَةٌ مِنْهَا مَكْتُوبَةٌ عَلَى جَبْهَةِ مِيكَائِيلَ وَ أَرْبَعَةٌ مَكْتُوبَةٌ حَوْلَ الْعَرْشِ وَ أَرْبَعَةٌ مِنْهَا مَكْتُوبَةٌ عَلَى جَبْهَةِ جِبْرَائِيلَ وَ ثَلَاثَةٌ مِنْهَا حَيْثُ شَاءَ اللَّهُ

And it is of nineteen phrases, four of these are written upon the forehead of Israfeel^{-as}, and four of these are written upon the forehead of Mikaeel, and four are written around the Throne, and four of these are written upon the forehead of Jibraeel, and three of these are wherever Allah^{-azwj} so Desires!'

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَيْفَ يَدْعُو بِهَا يَا رَسُولَ اللَّهِ

Ali^{-asws} Bin Abu Talib^{-asws} said: 'How should one supplicate with it, O Rasool-Allah^{-saww}?'

قَالَ قُلْ

He^{-saww} said: 'Say,

يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ وَ يَا دُحْرَ مَنْ لَا دُحْرَ لَهُ وَ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ وَ يَا حِزْرَ مَنْ لَا حِزْرَ لَهُ وَ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ

¹⁷⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 2 b

‘O Reliance of the one having no reliance for him, and O Treasure of one having no treasure for him, and O Support of one having not support for him, and O Protection of one having no protection for him, and O Helper of the one having no helper for him!

وَ يَا كَرِيمَ الْعَفْوِ وَ يَا حَسَنَ الْبَلَاءِ وَ يَا عَظِيمَ الرَّجَاءِ يَا عِزَّ الضُّعْفَاءِ يَا مُنْقِذَ الْغَرَقَىٰ يَا مُنْجِيَ الْمَلَكِي يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعَمُ يَا مُفْضِلُ

And O Benevolent of the Pardon, and O Excellent of the Trials, and O Magnificent of the hope! O Mighty of the weak! O Saviour of the drowning! O Rescuer of the ones being destroyed! O Favourer! O Beautifier! O Bestower! O Gracious!

أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَ نُورُ النَّهَارِ وَ ضَوْءُ الْقَمَرِ وَ شُعَاعُ الشَّمْسِ وَ دَوِيُّ الْمَاءِ وَ خَفِيفُ الشَّجَرِ

You are the One to whom the blackness of the night and the light of the day prostrate as well as light of the day, and illumination of the moon, and rays of the sun, and the sound of water, and rustle of the trees!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! You^{-azwj} are Alone, there is no associate for You^{-azwj}!

ثُمَّ قُلِ اللَّهُمَّ افْعَلْ بِي كَذَا وَ كَذَا فَإِنَّكَ لَا تَقُومُ مِنْ مَجْلِسِكَ حَتَّىٰ يُسْتَجَابَ لَكَ إِنْ شَاءَ اللَّهُ.

Then say, ‘O Allah^{-azwj}! Do such and such with me!’ for you will not stand from your seat until it will be Answered for you, if Allah^{-azwj} so Desires’¹⁷⁷

قَالَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَ أَبُو صَالِحٍ لَا تَعَلِّمُوا السُّفَهَاءَ ذَلِكَ.

Ahmad Bin Abdullah said, ‘Abu Salih said, ‘Do not teach that to the foolish!’¹⁷⁸

4- ما، الأماالي للشيخ الطوسي الفحام عن المنصوري عن عم أبيه قال: قلت للإمام علي بن محمد ع علمني يا سيدي دعاء أتقرب إلى الله عز وجل به

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father who said,

‘I said to the Imam Ali^{-asws} Bin Muhammad^{-asws}, ‘Teach me, O my Chief, a supplication I can draw closer to Allah^{-azwj} Mighty and Majestic with it!’

فَقَالَ لِي هَذَا دُعَاءٌ كَثِيرًا مَا أَدْعُو بِهِ وَ قَدْ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ لَا يُحِبِّبَ مِنْ دَعَا بِهِ فِي مَشْهَدِي بَعْدِي وَ هُوَ

He^{-asws} said to me: ‘This is a supplication I^{-asws} frequently supplicate with, and I^{-asws} had asked Allah^{-azwj} Mighty and Majestic not to Disappoint the one supplicate with it in my^{-asws} Shrine after me^{-asws}, and it is: -

¹⁷⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 3 a

¹⁷⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 3 b

يَا عُدَّتِي عِنْدَ الْعُدَدِ وَ يَا رَجَائِي وَ الْمُعْتَمِدُ وَ يَا كَهْفِي وَ السُّنْدُ وَ يَا وَاحِدًا يَا أَحَدًا وَ يَا قُلَّ هُوَ اللَّهُ أَحَدًا أَسْأَلُكَ اللَّهُمَّ بِحَقِّ مَنْ خَلَقْتَهُ مِنْ خَلْقِكَ وَ لَمْ
تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَدًا صَلَّى عَلَى جَمَاعَتِهِمْ وَ أَفْعَلْ بِي كَذَا وَ كَذَا.

‘O my Resort at the return, and O my Hope and the Reliance, and O my Cave and the Support, and O One, O First, and O **Say: ‘He, Allah, is One [112:1]!** O Allah^{-azwj}! By the right of the one You^{-azwj} Created from Your^{-azwj} creatures and did not Make anyone among Your^{-azwj} creatures the likes of them, and Do such and such with me!’¹⁷⁹

5- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن إبراهيم بن حبيب عن الحسن بن محمد بن عبد الواحد عن الحسن بن الحسين
عن علي بن القاسم الكندي عن عمرو بن خالد عن زيد بن علي عن أبيه عن علي بن أبي طالب ع قال: كَانَ النَّبِيُّ ص إِذَا نَزَلَ بِهِ كَرِبَتْ أَوْ هَمَّ دَعَا
يَا حَيُّ يَا قَيُّوْمُ يَا حَيًّا لَا يَمُوتُ لَا إِلَهَ إِلَّا أَنْتَ كَاشِفُ الْهَمِّ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Hassan Bin Ibrahim Bin Habeeb, from Al-Hassan Bin Muhammad Bin Abdul Wahid, from Al-Hassan Bin Al Husayn, from Ali Bin Al Qasim Al Kindy, from Amro Bin Khalid,

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘The Prophet^{-saww} was such, whenever a distress or sadness befell him^{-saww}, supplicated: ‘O Living! O Eternal! O Living Who does not die! There is no god except You^{-azwj}, Remover of the worries, Responder to supplications of the desperate!

أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ دُو الْجَلَالِ وَ الْإِكْرَامِ رَحْمَانُ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمُهُمَا اِزْحَمِي رَحْمَةً تُغْنِينِي بِهَا
عَنْ رَحْمَةِ مَنْ سِوَاكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj} by, for You^{-azwj} is the Praise! There is no god except You^{-azwj}, the Bestower, Initiator of the skies and the earth, with the Majesty and the Benevolence! Beneficent of the world and the Hereafter and their Mercier! Mercy me with a Mercy Making me needless by it from mercy of the ones besides You^{-azwj}, O most Merciful of the merciful ones!’

قَالَ رَسُولُ اللَّهِ ص مَا دَعَا أَحَدٌ مِنَ الْمُسْلِمِينَ بِحَيْدِهِ ثَلَاثَ مَرَّاتٍ إِلَّا أُعْطِيَ مَسْأَلَتَهُ إِلَّا أَنْ يَسْأَلَ مَا تَمَّا أَوْ قَطِيعَةَ رَجِيمٍ.

Rasool-Allah^{-saww} said: ‘No one from the Muslims will supplicate with this three times except he would be Granted his request, except if he asks for a sinful matter or termination of kinship’.¹⁸⁰

6- سن، المحاسن جعفر بن محمد الأشعري عن القداح عن جعفر عن أبيه ع عن عبد الله بن جعفر قال: قَالَ لِي عَمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلَا أَحْبُوكَ
كَلِمَاتٍ وَ اللَّهُ مَا حَدَّثْتُ بِهَا حَسَنًا وَ لَا حُسَيْنًا إِذَا كَانَتْ لَكَ إِلَى اللَّهِ حَاجَةٌ تُجِبُ قَضَاءَهَا فَقُلْ

(The book) ‘Al Mahasin’ – Ja’far Bin Muhammad Al Ash’ary, from Al Qaddah, from Ja’far, from his father, form Abdullah Bin Ja’far who said,

¹⁷⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 4

¹⁸⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 5

'My uncle Ali^{-asws} Bin Abu Talib^{-asws} said: 'Shall I^{-asws} gift to you phrases, by Allah^{-azwj}, I^{-asws} have neither narrated these to Hassan^{-asws} nor Husayn^{-asws}? When there was a need for you to Allah^{-azwj} you love it to be Fulfilled, say: -

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'There is no god except Allah^{-azwj}, the Forbearing the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! Glorious is Allah^{-azwj} Lord^{-azwj} of the seven skies and whatever it within these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ مُفْتَدِرٌ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مَا تَشَاءُ مِنْ كُلِّ شَيْءٍ يَكُونُ ثُمَّ تَسْأَلُ حَاجَتَكَ.

O Allah^{-azwj}! I ask You^{-azwj} by You^{-azwj} being the Powerful King, and You^{-azwj} are Able upon all things! Whatever You^{-azwj} Desires from all things, happens!' Then ask your need"¹⁸¹

7- غط، الغيبة للشيخ الطوسي أحمد بن علي الرازي عن علي بن عايد الرازي عن الحسن بن وجناء التميمي عن أبي نعيم محمد بن أحمد الأنصاري عن القائم صلوات الله عليه قال: كان أبو عبد الله ع يقول في دعاء الإلحاح اللهم إني أسألك باسمك الذي به تقوم السماء و به تقوم الأرض و به تفرق بين الحق و الباطل و به تجتمع بين المتفرق و به تفرق بين المجتمع و به أخصيت عدد الزمان و زنة الجبال و كتيل البحار أن تُصلي علي محمد و آل محمد و أن تجعل لي من أمري فرجاً و مخرجاً.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Ali Al Razy, from Ali Bin Aaiz Al Razy, from Al-Hassan Bin Wajna Al Naseebi, from Abu Nueym Muhammad Bin Al Hamad Al Ansari,

'From Al Qaim^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}, said: 'Abu Abdullah^{-asws} had said in the insistent supplication (Dua Al Ilhah): 'O Allah^{-azwj}! I 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} Differentiated 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 the weight of mountains, and the weight of oceans, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make relief and an outlet for me from my affairs!"¹⁸²

8- ضا، فقه الرضا عليه السلام إذا كان لك إلى رجل حاجة فقل خيرك بين عينيك و شركك تحت قدميك فأنا أستعين بالله عليك تقول ذلك مراراً.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws}: 'When there was a need for you to a man, say, 'Your goodness is between your eyes, and your evil is beneath your feet, for I seek Assistance with Allah^{-azwj} upon you!', saying that repeatedly"¹⁸³

9- قب، المناقب لابن شهر آشوب الكلواذاني في الأمالي و عمرة [الملا] الولاء في الوسيلة جاء في حديث الليث بن سعد أنه رأى رجلاً جالساً على أبي فبس و هو يقول يا رب يا رب حتى انقطع نفسه ثم قال يا أرحم الراحمين حتى انقطع نفسه ثم قال يا رباه يا رباه حتى انقطع نفسه ثم قال يا الله يا الله

¹⁸¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 6

¹⁸² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 7

¹⁸³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 8

حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ يَا حَيُّ يَا حَيُّ حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ يَا أَرْحَمَ الرَّاحِمِينَ حَتَّى انْقَطَعَ نَفْسُهُ سَبْعَ مَرَّاتٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Kalwazaty in (the book) 'Al Amaali', and Umar Al Wala in 'Al Waseela', in a Hadeeth by Al Lays Bin Sa'd,

'He saw a man seated upon (mount) Abu Qubeys, and he was saying, 'O Lord-azwj! O Lord-azwj!', until his breath was cut. Then he said, 'O most Merciful of the merciful ones!', until his breath was cut. Then he said, 'O Lord-azwj! O Lord-azwj!', until his breath was cut. Then he said, 'O Allah-azwj! O Allah-azwj!' until his breath was cut. Then he said, 'O Living, O Living!', until his breath was cut. Then he said, 'O Merciful! O Merciful!', until his breath was cut. Then he said, 'O most Merciful of the merciful ones!', until his breath was cut, seven times.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْتَهِي مِنْ هَذَا الْعَيْبِ فَأَطْعِمْنِيهِ اللَّهُمَّ وَإِنَّ بُرْدَايَ قَدْ خُلِفَا فَأَكْسِنِي

Then he said, 'O Allah-azwj! I crave for these grapes, so Feed these to me! O Allah-azwj, and my cloak has worn out, so Clothe me!'

قَالَ اللَّيْثُ فَوَ اللَّهُ مَا اسْتَتَمَّ كَلَامُهُ حَتَّى نَظَرْتُ إِلَى سَلَّةٍ مَمْلُوءَةٍ عِنْبًا وَ لَيْسَ عَلَى وَجْهِ الْأَرْضِ يَوْمَئِذٍ عِنْبَةٌ وَ بُرْدَيْنِ مَصْبُوعَيْنِ فَفَرَّطْتُ مِنْهُ وَ أَكَلْتُ مَعَهُ وَ لَبِسَ الْبُرْدَيْنِ ثُمَّ نَزَلْنَا فَلَقِي فَقِيرًا فَأَعْطَاهُ بُرْدِيهِ الْخَلْفَيْنِ

Al-Lays said, 'By Allah-azwj! His speech had not completed until I looked at a tray filled with grapes, and on that day, there weren't any grapes upon surface of the earth, and two excellent cloaks. I went near him and ate with him and he wore the two cloaks. Then we descended. Then he met a poor person and gave him his worn-out cloak. Then he left.

ثُمَّ انْصَرَفَ فَسَأَلْتُ عَنْهُ فَقِيلَ هَذَا جَعْفَرُ الصَّادِقِ.

I asked about him. It was said, 'This is Ja'far Al-Sadiq-asws'.¹⁸⁴

أَقُولُ رَوَاهُ فِي كَشْفِ الْعُقْمَةِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ وَ عَمْرٍو بِأَسَانِيدٍ وَ فِيهِ فَقَالَ: يَا رَبِّ يَا رَبِّ حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ رَبِّ رَبِّ حَتَّى انْقَطَعَ نَفْسُهُ ثُمَّ قَالَ يَا اللَّهُ يَا اللَّهُ حَتَّى انْقَطَعَ نَفْسُهُ إِلَى آخِرِ الدُّعَاءِ.

I am saying, 'It is reported in 'Kashf Al-Ghumma', from Muhammad Bin Talha and others, and in it he said, 'O Lord-azwj O Lord-azwj!', until his breath was cut, then said, 'O Lord-azwj! O Lord-azwj!', until his breath was cut. Then said, 'O Allah-azwj! O Allah-azwj!', until his breath was cut' – up to end of the supplication".¹⁸⁵

10- مَكَارِمُ الْأَخْلَاقِ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْحَاجَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَلِيُّ الْعَظِيمُ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَبَتُّ الصَّالِحَاتُ يَا هُوَ يَا مَنْ هُوَ هُوَ يَا مَنْ لَيْسَ هُوَ إِلَّا هُوَ يَا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ.

(The book) 'Makarim Al Akhlaq' –

¹⁸⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 9 a

¹⁸⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 9 b

‘From a supplication of Amir Al-Momineen^{-asws} regarding the need: ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! The Forbearing, the Benevolent! There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! The Exalted, the Magnificent! The Praise is for Allah^{-azwj} Who by His^{-azwj} Conferment Completes the righteous deeds! O He, O One Who is He, He, O One there isn’t He except He^{-azwj}! O He^{-azwj}, O One there is no He except He^{-azwj}!’¹⁸⁶

أَيْضاً فِي طَلْبِ الْحَاجَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي إِذَا أَلَمَّتْ بِهِ الْحَاجَةُ يَسْجُدُ مِنْ غَيْرِ قِرَاءَةٍ وَ لَا رُكُوعٍ ثُمَّ يَقُولُ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعَ مَرَّاتٍ وَ مَا قَالَهَا مُؤْمِنٌ إِلَّا قَالَ اللَّهُ جَلَّ جَلَالُهُ هَا أَنَا ذَا أَرْحَمَ الرَّاحِمِينَ سَلِّ حَاجَتَكَ.

As well in seeking the need, from Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} was such, whenever the need was painful with him^{-asws}, he^{-asws} did Sajdah from without any recitation nor any Ruk’u, then he^{-asws} said: ‘O most Merciful of the merciful ones!’ – seven times, and no Momin will say it except Allah^{-azwj}, Majestic is His^{-azwj} Majesty Says: “Here I^{-azwj} am the most Merciful of the merciful ones, ask your need!”¹⁸⁷

قَالَ النَّبِيُّ ص لِعَلِيٍّ يَا عَلِيُّ إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ تُرِيدُ حَاجَةً فَاقْرَأْ آيَةَ الْكُرْسِيِّ فَإِنَّ حَاجَتَكَ تُقْضَى إِنْ شَاءَ اللَّهُ.

The Prophet^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! Whenever you^{-asws} go out from your^{-asws} house intending a need, read Ayat Al Kursy, for your^{-asws} need will be Fulfilled, if Allah^{-azwj} so Desires!’¹⁸⁸

عَنِ الصَّادِقِ ع قَالَ: مَنْ ذَهَبَ فِي حَاجَةٍ عَلَى غَيْرِ وُضُوءٍ فَلَمْ يُقْضَ حَاجَتُهُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

From Al-Sadiq^{-asws} having said: ‘One who goes regarding a need not being upon Wudu, so his need is not fulfilled, so he should not blame except himself’.¹⁸⁹

مِنْ كِتَابِ عُيُونِ الْأَخْبَارِ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ قَالَ: إِذَا أَرَادَ أَحَدُكُمْ الْحَاجَةَ فَلْيَبْتَكَرْ فِي طَلْبِهَا يَوْمَ الْحَمِيسِ وَ لِيَقْرَأْ إِذَا خَرَجَ مِنْ مَنْزِلِهِ آخِرَ سُورَةِ آلِ عِمْرَانَ وَ آيَةَ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ أَمَّ الْكِتَابِ فَإِنَّ فِيهَا قَضَاءَ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ.

From the book ‘Uyoun Al Akhbar’ –

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, he^{-asws} said: ‘He^{-asws} said: ‘Whenever one of you wants the need, let him exclaim Takbeer in seeking it on the day of Thursday, and let him read when he goes out from his house, end of Surah Aal-e-Imran^{-as}, and Ayat Al Kursi, and Surah Al Qadr, and Surah Al Fatiha, for in these is fulfilment of needs of the world and the Hereafter’.¹⁹⁰

فِي الْمُهَمَّاتِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَصَابَ الرَّجُلُ كُرْبَةً أَوْ شِدَّةً فَلْيَبْكُشِفْ عَنْ رُكْبَتَيْهِ وَ ذِرَاعَيْهِ وَ لِيُلْصِقْهَا بِالْأَرْضِ وَ لِيُلْصِقْ حُجُوجَهُ بِالْأَرْضِ ثُمَّ يَدْعُو.

¹⁸⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 a

¹⁸⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 b

¹⁸⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 c

¹⁸⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 d

¹⁹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 e

Regarding the important needs, from Abu Abdullah^{-asws} having said: ‘When the man is hit by distress or adversity, let him uncover from his knees and his forearms, and let him adhere these with the ground and let him adhere his forehead with the ground, then supplicate’.¹⁹¹

أَخْرَجَ قَالَ عَلِيُّ ع لِأَبِيهِ إِذَا نَزَلَ بِكَ أَمْرٌ عَظِيمٌ فِي دِينٍ أَوْ دُنْيَا فَتَوَضَّأْ وَارْفَعْ يَدَيْكَ وَ قُلْ يَا اللَّهُ يَا اللَّهُ سَبْعَ مَرَّاتٍ فَإِنَّهُ يُسْتَجَابُ لَكَ.

Another – Ali^{-asws} said to his^{-asws} son^{-asws}: ‘Whenever a mighty matter befalls with you^{-asws}, either regarding religion or world, perform Wud’u and raise your^{-asws} hands and say: ‘O Allah^{-azwj}! O Allah^{-azwj}!’, seven times, for it shall be Answered for you!’¹⁹²

أَخْرَجُ وَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع مَا مِنْ أَحَدٍ ذَهَبَ دِهْمُهُ أَمْزَرَ يَعْزُهُ أَوْ كَرِهَتْهُ كُرْبَةٌ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ ثَلَاثَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَّا فَرَّجَ اللَّهُ كُرْبَتَهُ وَ أَذْهَبَ عَمَّهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Another – And from Abu Al-Hassan^{-asws} the 1st: ‘There is no one who is crushed by a matter saddening him, or distress stressing him, he should raise his head towards the sky and say three times: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful!’, except Allah^{-azwj} will Relieve his distress, and his sadness will be gone, if Allah^{-azwj} the Exalted so Desires!’¹⁹³

11- مكا، مكارم الأخلاق إِذَا أَرَدْتَ حَاجَةً فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَكْبَرِ الْأَعَزِّ الْأَجَلِّ الْأَعْظَمِ الْأَكْرَمِ أَنْ تَفْعَلَ بِي كَذَا فَإِنَّهُ لَا يُرَدُّ.

(The book) ‘Makarim Al Akhlaq’ –

‘Whenever you want a need, say, ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name, the most Exalted, the Greatest, the Mightiest, the most Majestic, and most Magnificent, the most Benevolent, to Do such and such with me’, is will not be rejected’.¹⁹⁴

12- كشف، كشف الغمة مِنْ كِتَابِ الدَّلَائِلِ لِلْجَمَيْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع جَاءَ مُحَمَّدُ بْنُ الْحَنُفِيَّةِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ لَهُ يَا ابْنَ أَخِي أَنَا عَمُّكَ وَ صِنُّو أَبِيكَ وَ أَسَلْتُ مِنْكَ فَأَنَا أَحَقُّ بِالْإِمَامَةِ وَ الْوَصِيَّةِ فَادْفَعْ إِلَيَّ سِلَاحَ رَسُولِ اللَّهِ

(The book) ‘Kashf Al Ghumma’, the book ‘Al Dalaail’ of Al Himeyri –

‘From Abu Ja’far^{-asws} having said: ‘When Al-Husayn^{-asws} Bin Ali^{-asws} had been killed, Muhammad Bin Al-Hanafiya came to Ali^{-asws} Bin Al Husayn^{-asws}. He said to him^{-asws}, ‘O son^{-asws} of my brother^{-asws}! I am your^{-asws} uncle and a match of your^{-asws} father^{-asws}, and older than you^{-asws}. Thus, I am more rightful with the Imamate and the successorship, so hand over to me the weapon of Rasool-Allah^{-saww}!’

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَا عَمَّ اتَّقِ اللَّهَ وَ لَا تَدَّعِ مَا لَيْسَ لَكَ فَإِنَّي أَخَافُ عَلَيْكَ نَقْصَ الْعُمُرِ وَ شَتَاتِ الْأُمُورِ

Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘O uncle! Fear Allah^{-azwj} and do not claim what isn’t for you, for I^{-asws} fear upon you of reduction of the lifespan and scattering of the matters!’

¹⁹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 f

¹⁹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 g

¹⁹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 10 h

¹⁹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 11

فَقَالَ لَهُ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ

Muhammad Bin Al-Hanafiya said to him^{-asws}, 'I am more rightful with this command than you^{-asws} are!'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَا عَمَّ فَهَلْ لَكَ إِلَى حَاكِمٍ نَحْتَكِمُ إِلَيْهِ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O Uncle! Is it okay for you to go to a judge we can take the judgment to him?'

فَقَالَ وَ مَنْ هُوَ

He said, 'And who is he?'

قَالَ الْحَجْرُ الْأَسْوَدُ

He^{-asws} said: 'The Black Stone (Al-Hajr Al-Aswad)!'

قَالَ فَتَحَاكَمَا إِلَيْهِ فَلَمَّا وَقَفَا عِنْدَهُ قَالَ لَهُ يَا عَمَّ تَكَلَّمْ فَأَنْتَ الْمُطَالِبُ

He (Abu Ja'far^{-asws}) said: 'They took the case to it. When they paused by it, he^{-asws} said to him: 'O Uncle! Speak, for you are the claimant!'

قَالَ فَتَكَلَّمَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ فَلَمْ يُجِبْهُ

He said, 'Muhammad Bin Al-Hanafiya spoke, but it did not answer him.

قَالَ فَتَقَدَّمَ عَلِيُّ بْنُ الْحُسَيْنِ فَوَضَعَ يَدَهُ عَلَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْبَهَاءِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعُظْمَةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْقُوَّةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْجَلَالِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ السُّلْطَانِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ السَّرَائِرِ

He (Abu Ja'far^{-asws}) said: 'Ali^{-asws} Bin Al-Husayn^{-asws} went forward and placed his^{-asws} hand upon it and said: 'O Allah^{-azwj}! I ask You^{-azwj} by Your Name Inscribed in the pavilions of Splendour! And I ask You^{-azwj} by Your^{-azwj} Name inscribed in the pavilions of Magnificence! And I ask You^{-azwj} by Your^{-azwj} Name inscribed in the pavilions of Strength! And I ask You^{-azwj} by Your^{-azwj} Name in the pavilions of Majesty! And I ask You^{-azwj} by Your^{-azwj} Name inscribed in the pavilions of Authority! And I ask You^{-azwj} by Your^{-azwj} Name inscribed in the pavilions of Secrets!

وَ أَسْأَلُكَ بِاسْمِكَ الْفَائِقِ الْخَبِيرِ الْبَصِيرِ رَبِّ الْمَلَائِكَةِ النَّمَانِيَةِ وَ رَبِّ جِبْرِئِيلَ وَ ميكَائِيلَ وَ إِسْرَافِيلَ وَ رَبِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ لَمَّا أَنْطَقْتَ هَذَا الْحَجْرَ بِلِسَانِ عَرَبِيٍّ فَصِيحٍ يُخْبِرُ لِمَنِ الْإِمَامَةُ وَ الْوَصِيَّةُ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ

And I ask You^{-azwj} by Your^{-azwj} Name, the Superior, the Informed, the Insightful! Lord^{-azwj} of the eight Angels, and Lord^{-azwj} Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Lord^{-azwj} of Muhammad^{-saww}, Seal of the Prophets^{-as}! Make this stone to speak in eloquent Arabic tongue

(language) informing for whom is the Imamate and the successorship after Al-Husayn^{-asws} Bin Ali^{-asws}!

قَالَ ثُمَّ أَقْبَلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَى الْحَجَرِ فَقَالَ أَسْأَلُكَ بِالَّذِي جَعَلَ فِيكَ مَوَاتِيْقَ الْعِبَادِ وَ الشَّهَادَةَ لِمَنْ وَاقَاكَ إِلَّا أَحْبَبْتَ لِمَنْ الْإِمَامَةَ وَ الْوَصِيَّةَ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ

He (Abu Ja'far^{-asws}) said: 'Then Ali^{-asws} Bin Al-Husayn^{-asws} turned towards the Stone. He^{-asws} said: 'I ask You^{-azwj} by the One Who Make Covenant of the servant within you, and the testimony for the ones arriving to you, except inform for whom is the Imamate and the successorship after Al-Husayn^{-asws} Bin Ali^{-asws}!'

فَتَرَعَزَعَ الْحَجَرُ حَتَّى كَادَ أَنْ يَزُولَ مِنْ مَوْضِعِهِ وَ تَكَلَّمَ بِلسَانٍ عَرَبِيٍّ فَصَبَحَ يَقُولُ يَا مُحَمَّدُ سَلِّمْ وَسَلِّمْ إِنَّ الْإِمَامَةَ وَ الْوَصِيَّةَ بَعْدَ الْحُسَيْنِ لِعَلِيِّ بْنِ الْحُسَيْنِ

The Stone shook until it almost moved from its place, and spoke with eloquent Arabic tongue saying: 'O Muhammad! Submit that the Imamate and the successorship after Al-Husayn^{-asws} is for Ali^{-asws} Bin Al-Husayn^{-asws}!'

قَالَ أَبُو جَعْفَرٍ عَ فَرَجَعَ مُحَمَّدُ بْنُ عَلِيٍّ ابْنُ الْحَنَفِيَّةِ وَ هُوَ يَقُولُ بِأَبِي عَلِيٍّ.

Abu Ja'far^{-asws} said: 'Muhammad son of Ali^{-asws} son of Al-Hanafiya returned and he was saying, 'By my father Ali^{-asws}!''¹⁹⁵

13- كشف، كشف الغمة من كتاب دلائل الحميمي عن مؤلفي لأبي عبد الله ع قال: كُنَّا مَعَ أَبِي الْحَسَنِ ع حِينَ قَدِمَ بِهِ الْبَصْرَةَ فَلَمَّا أَنْ كَانَ قُرْبَ الْمَدَائِنِ رَكِبْنَا فِي أَمْوَاجٍ كَثِيرَةٍ وَ خَلَفْنَا سَفِينَةً فِيهَا امْرَأَةٌ تُزْفُ إِلَى زَوْجِهَا وَ كَانَتْ لَهُمْ جَلْبَةٌ فَقَالَ مَا هَذِهِ الْجَلْبَةُ

(The book) 'Kashf Al Ghumma' – from 'Kitab Al Dalaail' of Al Himeyri,

'From a slave of Abu Abdullah^{-asws} having said: 'We were with Abu Al-Hassan^{-asws} we arrived with him^{-asws} at Al-Basra. When he^{-asws} was nearby Al-Madainy, we sailed in a lot of waves. We left in the ship wherein was a woman being escorted to her husband, and there were different voices (languages) for them. He^{-asws} said: 'What is this differing?'

قُلْنَا عَرُوسٌ

We said, 'A bride'.

فَمَا لَبِئْنَا أَنْ سَمِعْنَا صَيْحَةً فَقَالَ مَا هَذَا

We did not wait long before we heard a shriek. He^{-asws} said: 'What is this?'

فَقَالُوا ذَهَبَتْ الْعُرُوسُ لِتَغْتَرِفَ مَاءً فَوَقَعَ مِنْهَا سِوَاؤٌ مِنْ ذَهَبٍ فَصَاحَتْ

We said, 'The bride went to scoop water and bangle of gold fell from her, so she shouted'.

¹⁹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 12

فَقَالَ أَحْبِسُوا وَ قُولُوا لِمَلاَحِهِمْ تَحْبِسُ

He^{-asws} said: 'Withhold and tell their navigator to withhold!'

فَحَبَسْنَا وَ حَبَسَ مَلاَحُهُمْ فَأَتَكَأ عَلَى السَّفِينَةِ وَ هَمَسَ قَلِيلاً وَ قَالَ قُولُوا لِمَلاَحِهِمْ يَتَرَّرُ بِفُوطَةٍ وَ يَنْزِلُ فَيَتَنَاوَلُ السِّوَارَ

We withheld and their navigator withheld. He^{-asws} reclined upon the ship and whispered a little and said: 'Tell their navigator to wrap in a towel and descend and take the bangle!'

فَنَظَرْنَا فَإِذَا السِّوَارُ عَلَى وَجْهِ الأَرْضِ وَ إِذَا مَاءٌ قَلِيلٌ فَتَرَلَ المَلاَحُ فَأَخَذَ السِّوَارَ فَقَالَ أَعْطَهَا وَ قُلْ لَهَا فَتُحَمِّدِ اللهُ رَحْمَةً

We looked, and behold the bangle was upon surface of the ground and the water was little. The navigator descended and took the bangle. He^{-asws} said: 'Give it to her, and tell her to praise Allah^{-azwj}, her Lord^{-azwj}!'

ثُمَّ سَرْنَا فَقَالَ لَهُ أَحُوهُ إِسْحَاقُ جُعِلْتُ فِدَاكَ الدُّعَاءُ الَّذِي دَعَوْتَ بِهِ عَلَيْنِيهِ

Then we travelled. His^{-asws} brother Is'haq said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The supplication which you^{-asws} supplicated with, teach it to us!'

قَالَ نَعَمْ وَ لَا تُعَلِّمُهُ مَنْ لَيْسَ لَهُ بِأَهْلٍ وَ لَا تُعَلِّمُهُ إِلاَّ مَنْ كَانَ مِنْ شِيَعَتِنَا

He^{-asws} said: 'Yes, but do not teach it to the one who isn't rightful for it nor teach it except to the one was from our^{-asws} Shias!'

ثُمَّ قَالَ اكْتُبْ

Then he^{-asws} said: 'Write!'

فَأَمَلَى عَلَيَّ إِشْنَاءً يَا سَابِقَ كُلِّ قُوْتٍ يَا سَامِعاً لِكُلِّ صَوْتٍ قَوِيٍّ أَوْ خَفِيٍّ يَا مُحْيِي النُّفُوسِ بَعْدَ المَوْتِ لَا تَعْشَاكَ الظُّلُمَاتُ الحِنْدِسِيَّةُ وَ لَا تَشَابَهُ عَلَيْكَ اللُّغَاتُ المُخْتَلِفَةُ وَ لَا يَسْغَلُكَ شَيْءٌ عَن شَيْءٍ

He^{-asws} dictated to me inspiring: 'O Preceder to every lost! O Listener of every voice, whether strong or low! O Reviver of the souls after the death! The darkness(es) of the depths do not overwhelm You^{-azwj}, nor are the different languages confusing to You^{-azwj}, nor does a thing pre-occupy You^{-azwj} from a thing!

يَا مَنْ لَا يَسْغَلُهُ دَعْوَةُ دَاعٍ دَعَاهُ مِنَ السَّمَاءِ يَا مَنْ لَهُ عِنْدَ كُلِّ شَيْءٍ مِنْ خَلْقِهِ سَمْعٌ سَامِعٌ وَ بَصَرٌ نَافِذٌ يَا مَنْ لَا تُغْلَطُهُ كَثْرَةُ المَسْأَلِ وَ لَا يَبْرُمُهُ إِحْتِاجُ المُلْبِحِينَ يَا حَيُّ حِينَ لَا حَيَّ فِي دِمُومَةِ مُلْكِهِ وَ بَقَائِهِ

O One Whom a supplication by a supplicater does not pre-occupy Him^{-azwj} by a supplicater from the sky! O One for Whom, with all things from His^{-azwj} creatures, a Listening Ear and Implemented Sight! O One, frequency of the requests does not err Him^{-azwj}, nor does the insistence of the insisting ones trouble Him^{-azwj}! O Living when there was no living being in the Permanence of His^{-azwj} Kingdom and His^{-azwj} Remaining!

يَا مَنْ سَكَنَ الْعُلَى وَ اخْتَجَبَ عَنْ خَلْقِهِ بِنُورِهِ يَا مَنْ أَشْرَقَتْ لِنُورِهِ دُجَى الظُّلْمِ أَسْأَلُكَ بِاسْمِكَ الْوَاحِدِ الْأَخْدِ الْفَرْدِ الصَّمَدِ الَّذِي هُوَ مِنْ جَمِيعِ أَرْكَانِكَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ثُمَّ سَلِّ حَاجَتَكَ.

O One Who is settled in the Exaltedness and is veiled from His^{-azwj} creatures by His^{-azwj} Noor!
O One the darkness of the night shines to His^{-azwj} Noor! I ask You^{-azwj} by Your^{-azwj} Name, the One, the First, the Individual, the Solid which is from entirety of Your^{-azwj} elements! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household!’ – then ask your need!’¹⁹⁶

14- تم، فلاح السائل روى أبو محمد الحسن بن محمد المقرئ عن محمد بن أحمد المنصورى عن عم أبيه موسى بن عيسى بن أحمد عن الإمام أبي الحسن علي بن محمد ع صاحب العسكر عن أبيه ع قال: من قدم هذا الدعاء أمام دعائه استجيب له

(The book) ‘Falah Al Saail’ – It is reported by Abu Muhammad Al-Hassan Bin Muhammad Al Muqry, from Muhammad Bin Ahmad Al Mansoury, from an uncle of his father Musa Bin Isa Bin Ahmad,

‘From the Imam Ali^{-asws} Bin Muhammad^{-asws}, Master of Al-Asker, from his^{-asws} forefathers^{-asws} having said: ‘One who advances this supplication before his own supplication, it will be Answered for him’.¹⁹⁷

قال و حدثنا مرة أخرى فقال حدثني عمي عن يزيد بن داود عن إبراهيم بن عبد الله الكحجي عن عاصم النبيل عن أبي عبد الله ع قال: من أحب أن لا يرد دعأؤه فليقدم هذا الدعاء أمام دعائه و هو

He said, ‘And we have narrated it another time, so he said, ‘It is narrated to me by my uncle, from Yazeed Bin Dawood, from Ibrahim Bin Abdullah Al Kajy, from Aasim Al Nabeel,

‘From Abu Abdullah^{-asws} having said: ‘One who loves that his supplication is not rejected, let him advance this supplication before his own supplication, and it is: -

ما شاء الله توجهاً إلى الله ما شاء الله تعبداً لله ما شاء الله تلطفاً لله ما شاء الله تدللاً لله ما شاء الله استنصاراً بالله ما شاء الله استيكانة لله ما شاء الله تضرعاً إلى الله ما شاء الله استعانة بالله ما شاء الله استغاثة بالله ما شاء الله لا حول و لا قوة إلا بالله العلي العظيم.

‘Whatever Allah^{-azwj} Desires! I divert to Allah^{-azwj}! Whatever Allah^{-azwj} Desires! Servitude to Allah^{-azwj}! Whatever Allah^{-azwj} Desires! Expressing to Allah^{-azwj}! Whatever Allah^{-azwj} Desires! Humbling to Allah^{-azwj}! Whatever Allah^{-azwj} Desires! I seek victory with Allah^{-azwj}! Whatever Allah^{-azwj} Desires! I seek submission of Allah^{-azwj}! Whatever Allah^{-azwj} Desires! Beseeching to Allah^{-azwj}! Whatever Allah^{-azwj} Desires! I seek Assistance with Allah^{-azwj}! Whatever Allah^{-azwj} Desires! I seek help with Allah^{-azwj}! Whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’¹⁹⁸

15- ق، الكتاب العتيق الغروي روى محمد بن أحمد بن عبد الله المنصورى عن عمه عن أبيه قال: فلت لسيدنا أبي الحسن علي صاحب العسكر ع علمني دعاء و حصني به

¹⁹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 13

¹⁹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 14 a

¹⁹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 14 b

The book 'Al Ateeq' of Al Garwy – It is reported by Muhammad Bin Ahmad Bin Abdullah Al Mansoury, from his uncle, from his father who said,

'I said to our Chief Abu Al-Hassan Ali^{-asws} Master of Al-Asker, 'Teach me a supplication and specialise me with it!'

فَقَالَ قُلْ يَا يَا مُوسَى يَا عُدَّتِي دُونَ الْعَدَدِ يَا رَجَائِي وَالْمُعْتَمِدُ يَا كَهْفِي وَالسَّنْدُ يَا وَاجِدُ يَا أَحَدُ يَا مَنْ هُوَ اللَّهُ أَحَدٌ أَسْأَلُكَ بِحَقِّ مَنْ خَلَقْتَهُ مِنْ خَلْقِكَ وَ لَمْ تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَدًا أَنْ تُصَلِّيَ عَلَيَّ جَمَاعَتِهِمْ وَ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنِّي قَدْ سَأَلْتُ اللَّهَ سُبْحَانَهُ أَنْ لَا يُجِيبَ مَنْ دَعَا بِهِ.

He^{-asws} said: 'Say, O Abu Musa, 'O my Weapon without the number! O my hope and the reliance! O my Cave and the Support, and O One, O First! O One! He^{-azwj} is Allah^{-azwj} the One! I ask You^{-azwj} by the right of the ones You^{-azwj} Created from Your^{-azwj} creatures and did not Make anyone the likes of them^{-asws} among Your^{-azwj} creatures, to Send Salawaat upon their^{-asws} group and Do such and such with me!', for I^{-asws} have already asked Allah^{-azwj} the Glorious not to Disappoint the one who supplicates with!'¹⁹⁹

16- ما، الأمايلي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن محمد بن الربير عن علي بن الحسن بن فضال عن العباس بن عامر عن أحمد بن رزق عن يحيى بن العلاء عن أبي جعفر ع قال: قال لي ادع بهذا الدعاء و أنا ضامن لك حاجتك على الله اللهم أنت ولي نعمتي و أنت القادر على طلبتي قد تعلم حاجتي فأسألك بحق محمد و آل محمد لما قضيتها.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubduon, from Ali Bin Muhammad Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin Al A'ala,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'Supplicate with this supplication, and I^{-asws} am a guarantor for you of your need, upon Allah^{-azwj}: 'O Allah^{-azwj}! You^{-azwj} are Guardian of my bounties, and You^{-azwj} are the Able upon my request! You Know of my need, so I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, please Fulfil it!'²⁰⁰

17- دَعَوَاتُ الرَّوَانْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ قَرَأَ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ أَيِّ الْقُرْآنِ شَاءَ ثُمَّ قَالَ يَا اللَّهُ سَبْعَ مَرَّاتٍ فَلَوْ دَعَا عَلَى الصَّخْرَةِ لَقَلَعَهَا إِنْ شَاءَ اللَّهُ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen^{-asws} said: 'One who reads one hundred Verses from the Quran, from whichever (Chapter of the) Quran he desires, then he says seven times, 'O Allah^{-azwj}!', even if he supplicates upon the rock, it would be uprooted if Allah^{-azwj} so Desires!'²⁰¹

وَعَنِ الرِّضَا ع قَالَ: اغْتَمَمْتُ فِي بَعْضِ الْأُمُورِ فَأَتَانِي أَبُو جَعْفَرٍ ع فَقَالَ يَا بُنَيَّ ادْعُ اللَّهَ وَ أَكْثِرْ مِنْ يَا رِءُوفُ يَا رَحِيمُ.

¹⁹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 15

²⁰⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 16

²⁰¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 a

And from Al-Reza^{-asws} having said: ‘I was saddened regarding one of the matters. Abu Ja’far^{-asws} came to me^{-asws}. He^{-asws} said: ‘O my^{-asws} son^{-asws}! Supplicate to Allah^{-azwj} and frequent from (saying): ‘O Kind, O Merciful!’²⁰²

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ يَا مَنْ يَفْعَلُ مَا يَشَاءُ وَلَا يَفْعَلُ مَا يَشَاءُ أَحَدٌ غَيْرُهُ ثَلَاثَ مَرَّاتٍ اسْتَجِيبَ لَهُ وَهُوَ الدُّعَاءُ الَّذِي لَا يُرَدُّ

And Abu Abdullah^{-asws} said: ‘One who says, ‘O One Who Does whatever He^{-azwj} so Desires, and does not Do what anyone else desires!’ – three times, it will be Answered for him, and it is the supplication which is not rejected.

وَإِنَّ مِنْ أَوْجِبِ الدُّعَاءِ وَابْلُغِهِ أَنْ يُقُولَ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا

And from the most distinguished and far-reaching supplication is that he should say, ‘O Allah^{-azwj} Who, there isn’t anything like Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household and Do such and such with me!’

وَكَانَ أَبِي ع يَحْتَرُّ هَذَا الدُّعَاءَ وَ يُحِبُّهُ وَ لَا يُطْلِعُ عَلَيْهِ أَحَدًا أَعُوذُ بِدِنِّ اللَّهِ الْحَصِينَةِ الَّتِي لَا تُرَامُ وَ أَعُوذُ بِجَمْعِ اللَّهِ مِنْ كَذَا وَ كَذَا وَ قَوْلُوا كَلِمَاتِ الْفَرَجِ.

And my^{-asws} father^{-asws} had treasured this supplication and hidden it and did not notify anyone upon it: ‘I^{-asws} seek Refuge with the fortifying Armour of Allah^{-azwj} which cannot be breached, and I seek Refuge with the Whole of Allah^{-azwj}!, from such and such and say the phrases of relief’²⁰³.

وَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنْ أَلْحِ الدُّعَاءِ أَنْ يَقُولَ الْعَبْدُ مَا شَاءَ اللَّهُ وَ إِنَّ مِنْ أَجْمَعِ الدُّعَاءِ أَنْ يَقُولَ الْعَبْدُ الْإِسْتِعْفَارَ وَ سَيِّدُ كَلَامِ الْأَوَّلِينَ وَ الْآخِرِينَ لَا إِلَهَ إِلَّا اللَّهُ.

And Abu Abdullah^{-asws} said: ‘From the most insistent supplication is that the servant should say, ‘Whatever Allah^{-azwj} Desires, happens!’ and from the most comprehensive supplications is that the servant should say the seeking of Forgiveness, and chief of the speech of the former ones and the latter ones is, ‘There is no god except Allah^{-azwj}!’

وَ قَدِيمِ رَجُلٍ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ هَلْ مِنْ دُعَاءٍ لَا يُرَدُّ

And a man had proceeded to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! Is there any supplication which does not get Rejected?’

قَالَ نَعَمْ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعْظَمِ رَدِّدَهَا ثُمَّ سَلْ حَاجَتَكَ.

He^{-saww} said: ‘Yes, ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name the most Exalted, the most Majestic, the most Magnificent!’ Repeat it, then ask your need’²⁰⁴.

²⁰² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 b

²⁰³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 c

²⁰⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 d

وَعَنِ السُّمَالِيِّ قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع عَلِّمْنِي دُعَاءً

And from Al-Sumali who said, 'I said to Ali^{-asws} Bin Al Husayn^{-asws}, 'Teach me a supplication!'

فَقَالَ يَا ثَابِتُ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا

He^{-asws} said: 'O Sabit! Say, 'O Allah^{-azwj}! I ask You^{-azwj} by, for You^{-azwj} is the Praise! There is no God^{-azwj} except You^{-azwj}, the Benefactor, Initiator of the skies and the earth, with the Majesty and the Benevolence! Do such and such with me!'

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص هُوَ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ.

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'It is which, whenever it is supplicated with, is Answered, and whenever asked with, is Granted''²⁰⁵

وَعَنِ النَّبِيِّ ص قَالَ: دَفَعَ إِلَيَّ جَبْرِئِيلُ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى هَذِهِ الْمُنَاجَاةَ لَطَلَبِ الْحَاجَةِ

And from the Prophet^{-saww} having said: 'Jibraeel^{-as} handed to me^{-saww} this Munajaat from Allah^{-azwj} the Exalted to seek the need: -

اللَّهُمَّ جَدِيدٍ مَنْ أَمَرْتَهُ بِالْدُعَاءِ أَنْ يَدْعُوكَ وَمَنْ وَعَدْتَهُ بِالِاسْتِجَابَةِ أَنْ يَرْجُوكَ

'O Allah^{-azwj}! Worthy is the one whom You^{-azwj} have Commanded him with the supplication that he should be supplicating to You^{-azwj}, and one whom You^{-azwj} have Promised him the Answer that he should be hoping to You^{-azwj}!

وَإِلَى اللَّهُمَّ حَاجَةٌ قَدْ عَجَزَتْ عَنْهَا حِيلَتِي وَكَلَّتْ مِنْهَا طَاقَتِي وَضَعُفَتْ عَنْ مَرَامِهَا قُوَّتِي وَ سَوَّلَتْ لِي نَفْسِي الْأَمَّارَةَ بِالسُّوءِ وَ عَدُوِّي الْعُرُورُ الَّذِي أَنَا مِنْهُ وَمِنْهَا مَبْلُؤٌ أَنْ أَرْعَبَ إِلَى ضَعِيفٍ مِثْلِي وَمَنْ هُوَ فِي التَّكْوَلِ شَكْلِي

O Allah^{-azwj}, and there is a need for me my means are frustrated from it, and my endurance is little from it, and my strength has weakened from dealing with it, and my soul, the instructor with the evil, has questioned me, and my enemy the arrogance which I am weary from it and fed up from it, is inclining me to desire to a weak one like myself and one who is in like my negligence!

حَتَّى تَدَارِكْتَنِي رَحْمَتُكَ وَ بَادَرْتَنِي بِالتَّوْفِيقِ رَأْفَتُكَ وَ رَدَدْتَ عَلَيَّ بِتَطَوُّلِكَ وَ أَلْهَمْتَنِي رُشْدِي بِتَفْضُلِكَ وَ أَجَلَيْتَ بِالرَّجَاءِ لَكَ قَلْبِي وَ أَزَلْتَ خُدْعَةَ عَدُوِّي عَنْ لُبِّي وَ صَحَّحْتَ فِي التَّأَمُّلِ فِكْرِي وَ شَرَحْتَ بِالرَّجَاءِ لِإِسْعَافِكَ صَدْرِي وَ صَوَّرْتَ لِي الْعُزْرَ بِبُلُوغِ مَا رَجَوْتُهُ وَ الْوُصُولَ إِلَى مَا أَمَلْتُهُ فَوَقَّفْتَ

Until Your^{-azwj} Mercy comes across me, You^{-azwj} Rushed me with the inclination by Your^{-azwj} Kindness, and You^{-azwj} Returned my intellect with Your^{-azwj} Leniency, and Inspired me my rightful guidance with Your^{-azwj} Grace, and You^{-azwj} Hastened my heart with the hoping to You^{-azwj}, and Removed the deception of my enemy from my mind, and You^{-azwj} Rectified in the pondering of my thinking, and Expanded my chest with the hoping for Your^{-azwj} Assistance,

²⁰⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 e

and You^{-azwj} Depicted to me the success of reaching what I am hoping for, and the arrival to what I am wishing for, so I stopped!

اللَّهُمَّ رَبِّ بَيْنَ ذَلِكَ سَائِلًا لَكَ بِمَا دَعَا إِلَيْكَ وَاتَّقَا بِكَ مُتَوَكِّلًا عَلَيْكَ فِي قَضَاءِ حَاجَتِي وَتَحْقِيقِ أُمْنِيَّتِي وَتَصْدِيقِ رَغْبَتِي فَأَعِدْنِي

O Allah^{-azwj}! Lord^{-azwj}, between that the beggar to You^{-azwj} is from supplicating to You^{-azwj} trusting with You^{-azwj}, is relying upon You^{-azwj} in fulfilment of my needs, and realising my wishes, and ratification of my desires!

اللَّهُمَّ رَبِّ بِكَرَمِكَ مِنَ الْحَيْبَةِ وَالْفُتُوهِ وَالْأَنَاءَةِ وَالتَّشْبِيطِ بَحْيِيءِ إِجَابَتِكَ وَ سَابِعِ مَوْهَبَتِكَ إِنَّكَ وَلِيُّيَّ وَ بِالْمَنَائِحِ الْجُرَيْلَةِ مَلِيٌّ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِكُلِّ شَيْءٍ مُحِيطٌ.

O Allah^{-azwj}! Lord^{-azwj}, by Your^{-azwj} Benevolence from the disappointment and the despondency, and the laziness and the procrastination, with the joy of Your^{-azwj} Answer, and excellence of Your^{-azwj} Gifts You^{-azwj} are Guardian of, and with the plentiful Conferment(s) are Generous, and You^{-azwj} are Able upon all things, and Dominant with all things!"²⁰⁶

وَ مِنْ دُعَاءِ النَّبِيِّ ص يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ عَلَيَّ الْقَبِيحَ يَا مَنْ لَمْ يَهْتِكِ السِّرَّ وَ لَمْ يُؤَاخِذْ بِالْجُرَيْدَةِ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى يَا مُقْبِلَ الْعَنَّتَاتِ يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئًا بِالْبَيْعِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهَ يَا سَيِّدَاهُ يَا أَمَلَاهُ يَا غَايَةَ رَغْبَتَاهُ

And from supplication of the Prophet^{-sawww}: 'O One Who Reveals the beautiful and Conceals the ugliness! O One Who does not Tear down the veil and does not Seize for the crimes! O Mighty of the Pardon! O Excellent of the Overlooking! O Capacious of the Forgiveness! O Extender of the hand with the Mercy! O Companion of every whisper and Ultimate (end point) of every complaint! O Uprooter of the stumbles! O Benevolent of the Pardoning! O Mighty of the Conferment! O Initiator with the bounty before it is deserved! O Lord^{-azwj}! O Chief! O Hope! O Peak of desires!

أَسْأَلُكَ بِكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ وَأَنْ تُفْضِي لِي حَوَائِجَ آخِرَتِي وَ دُنْيَايَ وَ تَفْعَلَ بِي كَذَا وَ كَذَا وَ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَدْعُوَ بِنَا بَدَا لَكَ.

I ask You^{-azwj}, by You^{-azwj} O Allah^{-azwj}, not to Grill my skin with the Hellfire, and to fulfil for me deeds of my Hereafter and my world, and Do such and such with me, and to Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}! – and supplicate with whatever comes to you".²⁰⁷

وَ رُوِيَ أَنَّ فِي الْعَرْشِ تِمثَالًا لِكُلِّ عَبْدٍ إِذَا اسْتَعَلَ الْعَبْدُ بِالْعِبَادَةِ رَأَتْ الْمَلَائِكَةُ تِمثَالَهُ وَ إِذَا اسْتَعَلَ بِالْمَعْصِيَةِ أَمَرَ اللَّهُ بَعْضَ الْمَلَائِكَةِ حَتَّى يَحْجُبُوهُ بِأَجْبَحَتِهِمْ لِقَلَّ تَرَاهُ الْمَلَائِكَةُ فَذَلِكَ مَعْنَى قَوْلِهِ ص يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ.

And it is reported that in the Throne there are resemblances of every servant. Whenever the servant pre-occupies with the worship, the Angels see his resemblance, and when he pre-occupies with the disobedience, Allah^{-azwj} Commands one of the Angels until they veil him

²⁰⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 f

²⁰⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 g

with their wings lest the Angels see him. So that is the meaning of his^{-saww} words: ‘O One Who Reveals the beautiful and Conceals the ugliness’.²⁰⁸

18- الْبَلَدُ الْأَمِينُ، نَقَلًا مِنْ كِتَابِ الْإِحْتِسَابِ عَلَى الْأَنْبَاءِ لِابْنِ طَاوُوسٍ رَحِمَهُ اللَّهُ إِنَّ الصَّادِقَ ع كَانَ إِذَا أَحْتَبَّ بِهِ الْحَاجَّةُ يَسْجُدُ مِنْ غَيْرِ صَلَاةٍ وَلَا رُكُوعٍ ثُمَّ يَقُولُ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعًا ثُمَّ يَسْأَلُ حَاجَتَهُ

(The book) ‘Al Balad Al Ameen’ – Copying from the book ‘Al Ihtisaab Ala Albaab’ of Ibn Tawoos, may Allah^{-azwj} Mercy him,

‘Al-Sadiq^{-asws} was such, whenever the need was persistent with him^{-asws}, he^{-asws} performed Sajdah from without a Salat nor Ruk’u, then said: ‘O most Merciful of the merciful ones!’ Then he^{-asws} asked his^{-asws} need.

ثُمَّ قَالَ ع مَا قَالَ أَحَدٌ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعًا إِلَّا قَالَ اللَّهُ تَعَالَى لَهُ هَا أَنَا أَرْحَمُ الرَّاحِمِينَ سَلْ حَاجَتَكَ.

Then he^{-asws} said: ‘No one will say, ‘O most Merciful of the merciful ones’, seven times, except Allah^{-azwj} the Exalted Says to him: “Here I^{-azwj} am, the most Merciful of the merciful ones! Ask, what is your need?”²⁰⁹

وَ فِي كِتَابِ الْمَشِيخَةِ تَأْلِيفِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ لَمْ يَقُلْ مُؤْمِنٌ يَا اللَّهُ عَشْرَ مَرَّاتٍ مُتَتَابِعَاتٍ إِلَّا قَالَ اللَّهُ تَعَالَى لَبَّيْكَ عَبْدِي سَلْ حَاجَتَكَ.

And in the book ‘Al Masheykha’ compiled by Al-Hassan Bin Mahboub,

‘From Abu Ja’far^{-asws}: ‘No Momin says, ‘O Allah^{-azwj}’, ten times consecutively except Allah^{-azwj} the Exalted Says: “Here I^{-azwj} am, My^{-azwj} servant! Ask your need!”²¹⁰

وَ فِي كِتَابِ الصَّلَاةِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ ع مَنْ قَالَ عَشْرَ مَرَّاتٍ يَا رَبِّ يَا رَبِّ قِيلَ لَهُ لَبَّيْكَ سَلْ حَاجَتَكَ.

And in the book ‘Al Salat’ of Muhammad Bin Ali Bin Mahboub,

‘From Al-Sadiq^{-asws}: ‘One who says ten times, ‘O Lord^{-azwj}! O Lord^{-azwj}!’ He^{-azwj} Says to him: “Here I^{-azwj} am! Ask your need!”²¹¹

وَ فِي كِتَابِ الْكَافِي لِلْكُلَيْنِيِّ عَنِ الرِّضَا ع دَعْوَةَ الْعَبْدِ سِرًّا دَعْوَةً وَاحِدَةً تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

And in the book ‘Al Kafi’ of Al Kulayni –

‘From Al-Reza^{-asws}: ‘The supplication of a servant in private, one supplication equates to seventy supplication openly!’²¹²

²⁰⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 17 h

²⁰⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 a

²¹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 b

²¹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 c

²¹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 d

وَعَنِ الصَّادِقِ عِ أَنَّ اللَّهَ تَعَالَى لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ قَاسٍ.

And from Al-Sadiq^{asws}: ‘Allah^{azwj} the Exalted does not Answer supplication from an apparently hardened (cruel) heart!’²¹³

وَفِي عُدَّةِ الدَّاعِي أَنَّهُ لَمْ يَقُلْ أَحَدٌ يَا رَبَّاهُ يَا رَبَّاهُ عَشْرًا إِلَّا قَبِلَ لَهُ لَيْتِكَ سَلَّ حَاجَتَكَ وَ مِثْلَ ذَلِكَ يَا سَيِّدَاهُ يَا سَيِّدَاهُ.

And in ‘Uddat Al-Daie’ – ‘No one says, ‘O Lord^{azwj}! O Lord^{azwj}’, ten times except He^{azwj} Says to him: “Here I^{azwj} am! Ask your need!’ And similar to that is (saying of), ‘O Master! O Master!’”²¹⁴

وَرُوي أَنَّهُ مَنْ قَالَ فِي سَجْدَتِهِ يَا رَبَّاهُ يَا سَيِّدَاهُ ثَلَاثًا أُجِيبَ بِمِثْلِ ذَلِكَ.

And it is reported that the one who says in his Sajdah, ‘O Lord^{azwj}! O Master!’ thrice, he is Answered similar to that (above)’.²¹⁵

وَعَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ عِ إِذَا كَانَ لَكَ عِنْدَ اللَّهِ تَعَالَى حَاجَةٌ فَقُلِ اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ فَإِنَّ لُحْمًا عِنْدَكَ شَأْنًا مِنَ الشَّئَانِ وَ قَدْرًا مِنَ الْقَدْرِ أَسْأَلُكَ بِحَقِّ ذَلِكَ الشَّئَانِ وَ بِحَقِّ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفْعَلَ بِي كَذَا وَ كَذَا

And from Sama’at,

‘From Abu Al-Hassan^{asws}: ‘When there was a need for you with Allah^{azwj} the Exalted, say, ‘O Allah^{azwj}! By the right of Muhammad^{saww} and Ali^{asws}! For them^{asws} is a glory from the glory in Your^{azwj} Presence, and a worth from the worth! I ask You^{azwj} by the right of that glory, and by the right of that worth, to Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and to Do such and such with me!’

فَإِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا عَبْدٌ مُؤْمِنٌ اِمْتَحَنَ اللَّهُ تَعَالَى قَلْبَهُ لِلْإِيمَانِ إِلَّا وَ هُوَ مُخْتِاجٌ إِلَيْهِمَا فِي ذَلِكَ الْيَوْمِ.

When it will be the Day of Qiyamah, there will neither remain any Angel of Proximity nor a Messenger Prophet^{saww}, nor a Momin servant whose heart Allah^{azwj} has Tested for the Eman, except and he will be need to them^{asws} both during that Day’.²¹⁶

وَمِنْهُ عَنْ عَلِيِّ عِ قَالَ: مَنْ قَرَأَ مِائَةَ آيَةٍ مِنْ آيِ الْقُرْآنِ شَاءَ ثُمَّ قَالَ يَا اللَّهُ سَبْعًا فَلَوْ دَعَا عَلَى صَخْرَةٍ لَقَلَعَهَا اللَّهُ تَعَالَى.

And from him, from Ali^{asws} having said: ‘One who reads one hundred Verses from whichever Verses of the Quran he so desires to, then says, ‘O Allah^{azwj}’ seven times, even if he supplicates upon a rock, Allah^{azwj} the Exalted will Uproot it’.²¹⁷

19- مهج، مهج الدعوات دعاء علمه أمير المؤمنين لآئنه الحسن ع إذا قصدت إنساناً لحاجة فأكثب ذلك و أمسكه في يدك اليمنى و تذهب أين شئت

²¹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 e

²¹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 f

²¹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 g

²¹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 h

²¹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 18 i

(The book) 'Mahj Al Dawaat' –

'A supplication Amir Al-Momineen^{-asws} taught to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'When a person aims for a need, write that and hold it in your^{-asws} right hand, and go wherever you^{-asws} desire to: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا وَاحِدٌ يَا أَحَدٌ يَا وَتَرٌ يَا نُورٌ يَا صَمَدٌ يَا مَنْ مَلَأَتْ أَرْكَائُهُ السَّمَاوَاتِ وَالْأَرْضُ أَسْأَلُكَ أَنْ تُسَخِّرَ لِي قَلْبَ فُلَانِ بْنِ فُلَانٍ كَمَا
سَخَّرْتَ الْحَيَّةَ لِمُوسَى ع

'O Allah^{-azwj}! I ask You^{-azwj}, O Allah^{-azwj}, O One, O First, O Noor, O Solid, O One Whose elements fill up the skies and the earth! I ask You^{-azwj} to Subdue to me the heart of so and so, son of so and so, just as You^{-azwj} Subdued the snakes for Musa^{-as}!

وَأَسْأَلُكَ أَنْ تُسَخِّرَ لِي قَلْبَهُ كَمَا سَخَّرْتَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ وَأَسْأَلُكَ أَنْ تُكَلِّمَ لِي قَلْبَهُ كَمَا كَلَّمْتَ الْحَدِيدَ لِدَاوُدَ ع
وَأَسْأَلُكَ أَنْ تُذَلِّلَ قَلْبَهُ كَمَا ذَلَّلْتَ نُورَ الْقَمَرِ لِنُورِ الشَّمْسِ

And I ask You^{-azwj} to Subdue for me his heart just as Your^{-azwj} Subdued for Suleyman^{-as} his^{-as} armies from the Jinn and the humans and the bird so they were distributed! And I ask You^{-azwj} to Soften his heart for me just as You^{-azwj} Softened the iron for Dawood^{-as}! And I ask You^{-azwj} to Humble his heart just as You^{-azwj} have Humbled the light of the moon to the light of the sun!

يَا اللَّهُ هُوَ عَبْدُكَ ابْنُ أُمَّتِكَ وَأَنَا عَبْدُكَ ابْنُ أُمَّتِكَ أَحَدْتُ بِقَدَمَيْهِ وَنَاصِيئِهِ فَسَخَّرَهُ لِي حَتَّى يَقْضِيَ حَاجَتِي هَذِهِ وَمَا أُرِيدُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ
هُوَ عَلَى مَا هُوَ فِيهَا هُوَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ.

O Allah^{-azwj}! He is Your^{-azwj} servant, son of Your^{-azwj} maid, and I am Your^{-azwj} servant son of Your^{-azwj} Maid! Seize him by his feet and his forelocks and Subdue him to me until he fulfills this need of mine and what I want. You^{-azwj} are Able upon all things, and he is upon what he is, in what he is. There is no god except He^{-azwj}, the Living, the Eternal!"²¹⁸

20- مهج، مهج الدعوات رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمَنْصُورِيُّ عَنْ عَمِّ أَبِيهِ قَالَ: قُلْتُ لِسَيِّدِنَا أَبِي الْحَسَنِ عَلِيِّ صَاحِبِ الْعَشْرَةِ ع عَلَّمَنِي دُعَاءً
وَ حُصِّنِي بِهِ

(The book) 'Mahj Al Dawaat' – It is reported by Muhammad Bin Ahmad Bin Ubeydullah Al Mansoury, from an uncle of his father who said,

'I said to our Chief Abu Al-Hassan Ali^{-asws}, Master of Al-Asker, 'Teach me a supplication and Specialise me with it!'

فَقَالَ قُلْ يَا بَا مُوسَى يَا عِدَّتِي دُونَ الْعُدَدِ وَيَا رَجَائِي وَالْمُعْتَمِدُ وَيَا كَهْفِي وَالسَّنْدُ يَا وَاحِدٌ يَا أَحَدٌ يَا مَنْ هُوَ اللَّهُ أَحَدٌ

He^{-asws} said: 'Say O Abu Musa, 'O my Weapon without the number, and O my hope and the reliance, and O my Cave and the Support! O One, O First, O One He^{-azwj} Allah^{-azwj} is One!

²¹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 19

أَسْأَلُكَ بِحَقِّ مَنْ خَلَقْتَهُ مِنْ خَلْقِكَ وَ لَمْ تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَدًا أَنْ تُصَلِّيَ عَلَيَّ جَمَاعَتِهِمْ وَ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنِّي قَدْ سَأَلْتُ اللَّهَ سُبْحَانَهُ وَ تَعَالَى أَنْ لَا يُخَيِّبَ مَنْ دَعَا بِهِ.

I ask You^{-azwj} by the ones whom You^{-azwj} Created from Your^{-azwj} created and did not make anyone the likes of them^{-asws} among Your^{-azwj} creatures, to Send Salawaat upon their^{-asws} group, and Do such and such with me!', for I^{-asws} have already asked Allah^{-azwj} the Glorious and Exalted not to Disappoint the one who supplicates with it!"²¹⁹

21- مهج، مهج الدعوات رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِهِ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْبَصْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْمُفَضَّلِ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الَّذِي دَعَا بِهِ عَلِيُّ بْنُ الْحُسَيْنِ ع عِنْدَ مُحَاكَمَتِهِ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ إِلَى الْحَجْرِ الْأَسْوَدِ أَنْ قَالَ

(The book) 'Mahj Al Dawaat' – We are reporting by our chains to Sa'ad Bin Abdullah from his book, said, 'It is narrated to me by Al-Hassan Bin Ali Bin Abdullah, from Al Husayn Bin Sayf, from Muhammad Bin Suleyman Al Basry, from Ibrahim Bin Al Mufazzal, from Aban Bin Taghlib,

'From Abu Abdullah^{-asws} having said: 'That which Ali Bin Al Husayn^{-asws} had supplicated with when tried by Muhammad Bin Al-Hanafiya at the Black Stone (Al-Hajr Al-Aswad) is that he^{-asws} said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْمَجْدِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْبُهَاءِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعُظْمَةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْجَلَالِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعِزَّةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْقُدْرَةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ السَّرَائِرِ السَّابِقِ الْفَاتِقِ الْحَسَنِ النَّصِيرِ

'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name written in pavilions of the Glory, and I ask You^{-azwj} by Your^{-azwj} Name written in pavilions of Splendour, and I ask You^{-azwj} by Your^{-azwj} Name written in the pavilions of Magnificence, and I ask You^{-azwj} by Your^{-azwj} Name the written in pavilions of Majesty, and I ask You^{-azwj} by Your^{-azwj} Name written in the pavilions of Might, and I ask You^{-azwj} by Your^{-azwj} Name written in the pavilions of Power, and I ask You^{-azwj} by Your^{-azwj} Name written in the pavilions of Secrets, the Preceding, the Superior, the Excellent, the Peer!

رَبِّ الْمَلَائِكَةِ الثَّمَانِيَةِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالِاسْمِ الْأَكْبَرِ الْأَكْبَرِ الْأَكْبَرِ وَ بِالِاسْمِ الْأَعْظَمِ الْأَعْظَمِ الْمُحِيطِ بِمَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ بِالِاسْمِ الَّذِي أَشْرَقَتْ بِهِ الشَّمْسُ وَ أَضَاءَ بِهِ الْقَمَرُ وَ سُجِرَتْ بِهِ الْبِحَارُ وَ نُصِبَتْ بِهِ الْحِيَالُ

Lord^{-azwj} of the eight Angels, and Lord^{-azwj} of the Magnificent Throne, and by the Eye which does not Sleep, and by the Greatest Name, the Greatest, the Greatest, and by the Name, the most Magnificent, the most Magnificent, the most Magnificent, and Dominant with kingdoms of the skies and the earth, and by the Name by which You^{-azwj} Shone the sun, and by it the moon illuminated, and by it the oceans swelled, and by it the mountains were set up!

وَ بِالِاسْمِ الَّذِي قَامَ بِهِ الْعَرْشُ وَ الْكُرْسِيُّ وَ بِاسْمَائِكَ الْمُقَدَّسَاتِ الْمُكَرَّمَاتِ الْمُكُونَاتِ الْمُخْرُونَاتِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَسْأَلُكَ بِذَلِكَ كُلِّهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

²¹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 20

And by the Name by which the Throne and the Chair were established, and by Your^{-azwj} Names, the Holy, the Honourable, the Hidden, the Treasured in the knowledge of unseen matters with You^{-azwj}! I ask You^{-azwj} with all of that to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!

قَالَ أَبَانُ بْنُ تَغْلِبٍ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَانُ إِنِّي كُنْتُ أَنْ تَدْعُوا بِحَدَا الدُّعَاءِ إِلَّا لِأَمْرٍ مُهِمٍّ مِنْ أَمْرِ الْآخِرَةِ وَ الدُّنْيَا فَإِنَّ الْعِبَادَ مَا يَدْرُونَ مَا هُوَ هُوَ مِنْ مَخْرُوجِ عِلْمِ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ.

Aban Bin Taghlib said, ‘Abu Abdullah^{-asws} said: ‘O Aban! Beware of supplicating with this supplication except for an important matter from matters of the Hereafter and the world, for the servant do not know what it is! It is from treasured knowledge of Progeny^{-asws} of Muhammad^{-saww}, may the greetings be upon them^{-asws}!’²²⁰

22- مهج، مهج الدعوات رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْكَلِمَاتُ الَّتِي تَلَّقَى بِهَا آدَمُ رَبَّهُ هِيَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَعْفُرُ الذُّنُوبَ إِلَّا أَنْتَ

(The book) ‘Mahj Al Dawaat’ – We are reporting by our chains to Sa’ad Bin Abdullah, from the book ‘Fazl Al Dua’ by his chain to Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘The Phrases which were cast with to Adam^{-as} by his^{-as} Lord^{-azwj}, these were: ‘O Allah^{-azwj}! There is no god except You^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} Praise! I have done evil and have been unjust to myself, so Forgive for me, for no one forgives the sins except You^{-azwj}!

اللَّهُمَّ إِنِّي عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ خَيْرُ الْغَافِرِينَ.

O Allah^{-azwj}! I have done evil, and have been unjust to myself, so Forgive for me, You^{-azwj} are best of the forgivers!’²²¹

وَ مِنْ ذَلِكَ مَا عَلَّمَهُ اللَّهُ جَلَّ جَلَالُهُ لِآدَمَ ع لِدَفْعِ حَدِيثِ النَّفْسِ رَوَيْنَا ذَلِكَ بِإِسْنَادِنَا أَيْضاً إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأَ آدَمُ ع إِلَى اللَّهِ حَدِيثَ النَّفْسِ فَتَرَلَّ عَلَيْهِ جِبْرَائِيلُ فَقَالَ قُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And from that is what Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Taught Adam^{-as} to repel self-discussion, we are reporting as well to Sa’ad Bin Abdullah from the book ‘Fazl Al-Dua’, by his chain to Hisham Bin Salim, from Abu Abdullah^{-asws} having said: ‘Adam^{-as} complained to Allah^{-azwj} of the self-discussion, so Jibraeel^{-as} descended unto him^{-as}. He^{-as} said: ‘Say: ‘There is neither might nor strength except with Allah^{-azwj}!’²²²

وَ مِنْ ذَلِكَ دُعَاءُ آدَمَ ع بِرَوَايَةِ أُخْرَى لَمَّا تَلَّقَى مِنْ رَبِّهِ كَلِمَاتٍ وَ لَعَلَّهُ ع دَعَا بِهَا وَ هُوَ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ لَا يَزِيدُ غَضَبَكَ إِلَّا جَلْمَكَ وَ لَا يُنْجِي مِنْ عَثُوبَتِكَ إِلَّا التَّصَرُّعُ إِلَيْكَ

²²⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 21

²²¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 1

²²² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 2

And from that is supplication of Adam^{-as} by another report: ‘When Adam^{-as} received Phrases from his^{-as} Lord^{-azwj}, and perhaps he^{-as} had supplicated with, and it is: ‘O Lord^{-azwj}! O Lord^{-azwj}! O Lord^{-azwj}! Nothing can return Your^{-azwj} Wrath except Your^{-azwj} Forbearance, nor is there any saviour from Your^{-azwj} Punishment except the beseeching to You^{-azwj}!

حَاجَتِي الَّتِي إِنْ أُعْطِيْتِنِيهَا لَمْ يَضُرَّنِي مَا حَرَمْتَنِي وَإِنْ حَرَمْتَنِيهَا لَمْ يَنْفَعْنِي مَا أُعْطِيْتَنِي

My needs are which, if You^{-azwj} were to Grant these will not harm me what You^{-azwj} Deprive me, and if You^{-azwj} were to Deprive me, what You^{-azwj} Grant me will not benefit me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقُوَّةَ بِالْحَقِّ وَأَعُوذُ بِكَ مِنَ النَّارِ يَا ذَا الْعَرْشِ الشَّامِخِ الْمُنِيفِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ الْبَازِخِ الْعَظِيمِ يَا ذَا الْمُلْكِ الْفَاحِشِ الْقَدِيمِ يَا إِلَهَ الْعَالَمِينَ يَا صَرِيحَ الْمُسْتَضْرِحِينَ وَيَا مَثْرُولًا بِهِ كُلُّ حَاجَةٍ

O Allah^{-azwj}! I ask You^{-azwj} for the success with the Paradise, and I seek Refuge with You^{-azwj} from the Hellfire! O with the Throne, the Lofty, the Noble! O with the Majesty and the Benevolence, the Lofty, the Mighty! O with the Kingdom, the Prideworthy, the Ancient! O God^{-azwj} of the worlds! O Helpers of the ones crying out for help, and O One every need is descended with!

إِنْ كُنْتُ قَدْ رَضِيتَ عَنِّي فَأَزِدْ عَنِّي رِضَى وَ قَرِّبْنِي مِنْكَ زُلْفَى وَ إِلَّا تَكُنْ رَضِيتَ عَنِّي فَبِحَقِّ مُحَمَّدٍ وَ آلِهِ وَ بِفَضْلِكَ عَلَيْهِمْ لَمَّا رَضِيتَ عَنِّي إِنَّكَ أَنْتَ التَّوَّابُ

If You^{-azwj} are Satisfied with me, then Increased the Satisfaction with me and Draw me closer to You^{-azwj}, or else Be Satisfied with me! By the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and by Your^{-azwj} Grace upon them^{-asws}, please be Satisfied with me, surely You^{-azwj} are the Clement!’

قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا الدُّعَاءُ الَّذِي تَلَقَّى آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ فَقَالَ يَا آدَمُ سَأَلْتَنِي بِمُحَمَّدٍ وَ لَمْ تَرَهُ

Abu Abdullah^{-asws} said: ‘This is the supplication which Adam^{-as} had received from his^{-as} Lord^{-azwj}, so He^{-azwj} Turned to him^{-as}. He^{-azwj} Said: “O Adam^{-as}! You^{-asws} asked Me^{-azwj} through Muhammad^{-saww} and you^{-as} have not seen him^{-saww}!”

فَقَالَ رَأَيْتُ عَلَى عَرْشِكَ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

He^{-as} said: ‘I^{-as} have seen written upon Your^{-azwj} Throne, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!’”²²³

فَقَالَ زَاوِي الْحَدِيثِ فَوَ اللَّهُ مَا دَعَوْتُ بِهِنَّ فِي سِرٍّ وَ لَا عَلَانِيَةٍ فِي شِدَّةٍ وَ لَا رَخَاءٍ إِلَّا اسْتَجَابَ اللَّهُ لِي.

Note – The reporter of the Hadeeth said, ‘By Allah^{-azwj}! I have not supplicated with these (phrases), neither in private nor open, neither in adversity nor ease, except Allah^{-azwj} has Answered for me!’

²²³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 3

وَمِنْ ذَلِكَ دُعَاءُ نُوحٍ ع وَجَدْتُ فِي الْجُزْءِ الرَّابِعِ مِنْ كِتَابِ دَفْعِ الْهُمُومِ وَ الْأَخْرَانِ تَأْلِيفِ أَحْمَدَ بْنِ دَاوُدَ النُّعْمَانِيِّ قَالَ: وَ لَمَّا نَظَرَ نُوحٌ ع إِلَى هَوْلِ الْمَاءِ وَ الْمَوْجِ وَ الْأَمْوَاجِ دَخَلَهُ الرَّعْبُ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ فُلًا لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ أُجْحَكَ

And from that is supplication of Noah^{as} I have found in the fourth volume of the book ‘Daf’a Al Humoum Wa Al Ahzaan’, compiled by Ahmad Bin Dawood Al Numani who said,

‘And when Noah^{as} looked at the horrors of the water and the turbulence and the waves, the dread entered into him^{as}. Allah^{azwj}, Majestic and Mighty Revealed to him^{as}: “Say: ‘There is no god except Allah^{azwj}’ a thousand times, I^{azwj} will Rescue you^{as}!”

قَالَ فَدَخَلَتْ الرِّيحُ فِي الشَّرَاحِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ أَلْفًا فَجَاءَهُ اللَّهُ بِمَا قَالَهُ.

He (the narrator) said, ‘The wind entered into the sails, so he^{as} said: ‘There is no god except Allah^{azwj}, thousands and thousands!’ Allah^{azwj} Rescued him^{as} due to what he^{as} said’.²²⁴

وَمِنْ ذَلِكَ دُعَاءُ إِدْرِيسَ ع وَجَدْنَاهُ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: لَمَّا بَعَثَ اللَّهُ إِدْرِيسَ ع إِلَى قَوْمِهِ عَلَّمَهُ هَذِهِ الْأَسْمَاءَ وَ أَوْحَى إِلَيْهِ أَنْ قُلْهُنَّ سِرًّا فِي نَفْسِكَ وَ لَا تُبْدِهِنَّ لِلْقَوْمِ فَيَدْعُونِي بِهِنَّ

And from that is supplication of Idrees^{as} we found from Al-Hassan Al Basry who said,

‘When Allah^{azwj} Sent Idrees^{as} to his^{as} people, Taught him^{as} these Names and Revealed unto him^{as}: ‘Say these in secrecy within yourself^{as} and do not manifest these to the people, so they would be supplicating to Me^{azwj} with these!’

قَالَ وَ بَيْنَ دَعَا فَرَعَهُ اللَّهُ مَكَانًا عَلِيًّا ثُمَّ عَلَّمَهُنَّ اللَّهُ تَعَالَى مُوسَى ثُمَّ عَلَّمَهُنَّ اللَّهُ تَعَالَى مُحَمَّدًا ص وَ بَيْنَ دَعَا فِي عَزْوَةِ الْأَخْرَابِ

He (the narrator) said, ‘And he^{as} supplicated with these, so Allah^{azwj} Raised him^{as} to an exalted place. Then Allah^{azwj} Taught these to Musa^{as}! Then Allah^{azwj} the Exalted Taught these to Muhammad^{saww} and he^{saww} supplicated with these in the military expedition of Al-Ahzaab’.

قَالَ الْحَسَنُ وَ كُنْتُ مُسْتَخْفِيًّا مِنَ الْحَجَّاجِ فَأَدْعُو اللَّهَ عَزَّ وَ جَلَّ بَيْنَ فَحَسَبَهُ عَنِّي وَ لَقَدْ دَخَلُوا عَلَيَّ سِتَّ مَرَّاتٍ فَأَدْعُو بَيْنَ فَأَحَدَ اللَّهُ سُبْحَانَهُ أَبْصَارَهُمْ عَنِّي

Al-Hassan said, ‘And I was fearing from Al-Hajjaj (the caliph), so I supplicated to Allah^{azwj} Mighty and Majestic with these. He^{azwj} Withheld him from me, and they had entered to (seize) me six times, and I had supplicated with these, so Allah^{azwj} the Glorious Seized their sights from me.

فَادْعُ بَيْنَ فِي التَّمَاسِ الْمَغْفِرَةَ لِجَمِيعِ الذُّنُوبِ ثُمَّ اسْأَلْ حَاجَتَكَ مِنْ أَمْرِ آخِرَتِكَ وَ دُنْيَاكَ فَإِنَّكَ تُعْطَاهُ إِنْ شَاءَ اللَّهُ عَزَّ وَ جَلَّ فَإِنَّهُنَّ أَرْبَعُونَ أَسْمَاءً عَدَدَ أَيَّامِ النَّوِيَّةِ وَ هِيَ

Supplicate with these in seeking the Forgiveness for entirety of the sins, the ask your need from matters of your Hereafter and your world, for you will be Given, if Allah^{azwj} Mighty and

²²⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 4

Majestic so Desires. These are forty Name, the number of the days of repentance, and these are: -

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ يَا رَبَّ كُلِّ شَيْءٍ وَ وَّارِثُهُ يَا إِلَهَ الْأَلْهَةِ الرَّفِيعِ جَلَالُهُ يَا اللَّهُ الْمَخْمُودُ فِي كُلِّ فَعَالِهِ يَا رَحْمَانَ كُلِّ شَيْءٍ وَ رَاحِمَهُ يَا حَيُّ حِينَ لَا حَيَّ فِي دَبْمُومِيَّةٍ مُلْكِهِ وَ بَقَائِهِ

'Glory be to You^{-azwj}! There is no god except You^{-azwj}! O Lord^{-azwj} of all things and Inheritor! O God^{-azwj} of the gods, the Lofty is His^{-azwj} Majesty! O Allah^{-azwj} the Praise in all of His^{-azwj} Deeds! O Beneficent to all things and its Mercier! O Living when there was no living being in the permanence of His^{-azwj} Kingdom and His^{-azwj} Remaining!

يَا قَيُّومُ فَلَا شَيْءَ يُفُوتُ عِلْمَهُ وَ لَا يُبْذُوهُ يَا وَاحِدُ الْبَاقِي أَوَّلُ كُلِّ شَيْءٍ وَ آخِرُهُ يَا دَائِمٌ بِلَا فَنَاءٍ وَ لَا زَوَالٍ لِمُلْكِهِ يَا صَمَدٌ مِنْ غَيْرِ شَبِيهِهِ وَ لَا شَيْءَ كَمِثْلِهِ يَا بَارِيُّ فَلَا شَيْءَ كُفُوهُ وَ لَا إِمْكَانَ لِيُوصِفِهِ

O Eternal, so nothing is missed out by His^{-azwj} Knowledge nor does it overwhelm Him^{-azwj}! O One, the Remaining! First of all, things and its Last! O Permanent without annihilation nor is there decline for His^{-azwj} Kingdom! O Firm without any resemblance nor is there anything like Him^{-azwj}! O Maker, so there is nothing a match for Him^{-azwj} nor is there any possibility to describe Him^{-azwj}!

يَا كَبِيرُ أَنْتَ الَّذِي لَا تَهْتَدِي الْقُلُوبُ لِيُوصِفَ عَظَمَتِهِ يَا بَارِيُّ التُّفُوسِ بِلَا مِثَالٍ خَلَا مِنْ غَيْرِهِ يَا زَاكِي الطَّاهِرُ مِنْ كُلِّ آفَةٍ يُقَدِّسُهُ يَا كَافِي الْمَوْسِعِ لِمَا خَلَقَ مِنْ عَطَايَا فَضْلِهِ

O Great! You^{-azwj} are the One Who, the hearts are not guided to describe His^{-azwj} Magnificence! O Maker of the souls without a prior example created from something else! O Purifier, O Pure from every affliction by His^{-azwj} Holiness! O Sufficient! O Capacious of what He^{-azwj} has Created from the awards of His^{-azwj} Grace!

يَا تَقِيُّ مِنْ كُلِّ جَوْرٍ وَ لَمْ يَرُوضَهُ وَ لَمْ يُحَالِطُهُ فَعَالُهُ يَا حَنَّانُ أَنْتَ الَّذِي وَسِعَتْ كُلَّ شَيْءٍ رَحْمَتُهُ وَ عِلْمُهُ يَا مَنَّانُ ذَا الْإِحْسَانِ قَدْ عَمَّ الْخَلَائِقَ مِنْهُ يَا دَيَّانُ الْعِبَادِ كُلِّ يَفُومُ خَاضِعاً لِرِغْبَتِهِ وَ رَغْبَتِهِ يَا خَالِقُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ كُلِّ إِلَهٍ مَعَادُهُ

O Negator from every tyranny and is not Satisfied with it and His^{-azwj} Deeds do not mingle with it! O Affectionate Who is Capacious of all things in Mercy and Knowledge! O Bestower with the Favours having Generalised His^{-azwj} creatures with His^{-azwj} Conferment! O Judge of the servants, all stand humbly to His^{-azwj} awe and desires! O Creator of the ones in the skies and the earth, and all are returning to Him^{-azwj}!

يَا رَحِيمُ كُلِّ صَرِيحٍ وَ مَكْرُوبٍ وَ غِيَاثُهُ وَ مَعَادُهُ يَا تَامُّ فَلَا تَصِفُ الْأَلْسِنَةُ كُنْهَ جَلَالِ مُلْكِهِ وَ عِزِّهِ يَا مُبْدِي الْبَدَائِعِ لَمْ يَبْغِ فِي إِنْشَائِهَا عَوْنًا مِنْ خَلْقِهِ يَا عَلَامُ الْغُيُوبِ فَلَا يُبْذُوهُ شَيْءٌ مِنْ حِفْظِهِ يَا حَلِيمُ ذَا الْأَنَاءَةِ فَلَا يَعْذِلُهُ شَيْءٌ مِنْ خَلْقِهِ

O Mercier of every crier for help and distressed, and its Helper and its Shelter! O Complete, so the tongues cannot describe His^{-azwj} Essence, the Majesty of His^{-azwj} Kingdom and His^{-azwj} Might! O Beginner of the beginnings Who did not Seek in its Creation assistance from His^{-azwj} creatures! O Knower of the unseen so nothing overwhelms Him^{-azwj} from Preserving it! O Forbearing with the Patience, so nothing from His^{-azwj} creation equates to Him^{-azwj}!

يَا مُعِيدَ مَا أَفْتَاهُ إِذَا بَرَزَ الْخَلَائِقُ لِدَعْوَتِهِ مِنْ مَخَافَتِهِ يَا حَمِيدَ الْفَعَالِ ذَا الْمَرِّ عَلَى جَمِيعِ خَلْقِهِ بِلُطْفِهِ يَا عَزِيزَ الْمَنِيْعِ الْغَالِبِ عَلَى أَمْرِهِ فَلَا شَيْءَ يَعْدِلُهُ يَا قَاهِرَ ذَا الْبَطْشِ الشَّدِيدِ أَنْتَ الَّذِي لَا يُطَاقُ انْتِقَامُهُ

O Repeater of what is annihilated, when the creatures come out to His^{-azwj} Call from fearing Him^{-azwj}! O Praise-worthy of the Deeds with the Conferment upon entirety of His^{-azwj} creatures by His^{-azwj} Gentleness! O Mighty of the Defence, the Prevailing upon His^{-azwj} Command, so there is nothing equating to Him^{-azwj}! O Subduer with the intense Prowess! You^{-azwj} are the One Whose Vengeance cannot be endured!

يَا قَرِيبَ الْمُتَعَالِي فَوْقَ كُلِّ شَيْءٍ عُلُوُّ ارْتِفَاعِهِ يَا مُدَلِّ كُلِّ جَبَّارٍ عَنِيْدٍ بِقَهْرٍ عَزِيزٍ سُلْطَانِهِ يَا نُورَ كُلِّ شَيْءٍ وَ هِدَاةً أَنْتَ الَّذِي فَلَقَ الظُّلُمَاتِ نُورَهُ يَا قُدُّوسَ الطَّاهِرِ مِنْ كُلِّ سُوءٍ فَلَا شَيْءَ يُعَادِلُهُ مِنْ خَلْقِهِ يَا قَرِيبَ الْمُجِيبِ الْمُتَدَانِي دُونَ كُلِّ شَيْءٍ قُرْبُهُ

O Near, the Exalted above all things, Exalted in His^{-azwj} Loftiness! O Humiliator of every obstinate tyrant by the Force of His^{-azwj} Mighty Authority! O Noor of all things and its Guide! You^{-azwj} are the One Whose Light Split the darkness(es)! O Holy, the Pure from every evil, so there is nothing from His^{-azwj} creatures equating Him^{-azwj}! O Near, the Responder, the Approachable besides all things in His^{-azwj} Nearness!

يَا عَالِي السَّمَاوِحِ فَوْقَ كُلِّ شَيْءٍ عُلُوُّ ارْتِفَاعِهِ يَا مُبْدِئَ الْبَدَايَا وَ مُعِيدَهَا بَعْدَ فَنَائِهَا بِقُدْرَتِهِ يَا حَلِيلَ الْمُتَكَبِّرِ عَلَى كُلِّ شَيْءٍ فَالْعَدْلُ أَمْرُهُ وَ الصِّدْقُ قَوْلُهُ وَ وَغَدُهُ يَا حَمُودٌ فَلَا تَسْتَطِيعُ الْأَوْهَامُ كُلَّ شَأْنِهِ وَ تَحْدِيهِ

O Exalted, the Lofty above all things, Exalted in His^{-azwj} Loftiness! O Beginner of the beginnings and their Repeater after their annihilation by His^{-azwj} Power! O Majesty, the Great upon all things! The Justice is His^{-azwj} Command, and the truthfulness is His^{-azwj} Word and His^{-azwj} Promise! O most Praised, so the imaginations are incapable of imagining all His^{-azwj} Splendour and His^{-azwj} Glory!

يَا كَرِيمَ الْعَفْوِ ذَا الْعَدْلِ أَنْتَ الَّذِي مَلَكَ كُلَّ شَيْءٍ عَدْلُهُ يَا عَظِيمَ ذَا التَّنَائِي الْفَاجِرِ وَ ذَا الْعَزِّ وَ الْمَجْدِ وَ الْكِبْرِيَاءِ فَلَا يَذِلُّ عِزُّهُ يَا مُجِيبَ فَلَا تَنْطِقُ الْأَلْسِنَةُ بِكُلِّ آيَةٍ وَ تَنَائِيهِ وَ نِعْمَائِهِ

O Benevolent of the Pardon with the Justice! You^{-azwj} are the One Whose Justice fill all things! O Magnificent with the Laudation, the Pride-worthy, and with the Might and the Glory and the Greatness, so His^{-azwj} Might is not humiliated! O Responder, so the tongues cannot speak with all His^{-azwj} Favour and His^{-azwj} Laudation and His^{-azwj} bounties!

أَسْأَلُكَ يَا غِيَاثِي عِنْدَ كُلِّ كُرْبَةٍ وَ يَا مُجِيبِي عِنْدَ كُلِّ دَعْوَةٍ وَ مَعَاذِي عِنْدَ كُلِّ شِدَّةٍ

I ask You^{-azwj}, O my Helper during every distress, and O my Responder during every supplication, and my Shelter during every adversity!

أَسْأَلُكَ اللَّهُمَّ يَا رَبَّ الصَّلَاةِ عَلَى نَبِيِّكَ مُحَمَّدٍ ص وَ أَمَانًا مِنْ عُقُوبَاتِ الدُّنْيَا وَ الْآخِرَةِ وَ أَنْ تَحْسِبَ عَنِّي أَبْصَارَ الظُّلْمَةِ الْمُرِيدِينَ بِي السُّوءِ وَ أَنْ تَصْرِفَ قُلُوبَهُمْ عَنْ شَرِّ مَا يُضْمِرُونَ إِلَيَّ خَيْرٍ مَا لَا يَمْلِكُهُ غَيْرُكَ

I ask You^{-azwj}, O Allah^{-azwj}, O Lord^{-azwj}, for the Salawaat upon Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and security from torments of the World and the Hereafter, and to Withhold

from me sights of the oppressors, the intenders of evil with me, and to Turn away their hearts from evil of what they are harbouring, to goodness of what no one controls apart from You^{-azwj}!

اللَّهُمَّ هَذَا الدُّعَاءُ وَمِنْكَ الإِجَابَةُ وَهَذَا الْحَمْدُ وَعَلَيْكَ التُّكْلَانُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Allah^{-azwj}! This is the supplication and the Answering is from You^{-azwj}, and this is the Praise and upon You^{-azwj} is the reliance, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!"²²⁵

وَمِنْ ذَلِكَ دُعَاءُ إِبْرَاهِيمَ ع وَ قَدْ قَدَّمْنَا بِهِ رِوَايَةً عِنْدَ دُعَاءِ النَّبِيِّ ص يَوْمَ أُحُدٍ وَ رَأَيْتُ رِوَايَةً أُخْرَى فِي دُعَاءِ إِبْرَاهِيمَ ع لَمَّا دَخَى بِهِ إِلَى النَّارِ فَتَجَاءَهُ اللَّهُ بِهِ وَ ذَكَرَ الرِّوَايَةَ أَنَّهُ مِنَ السَّرَائِرِ الْعَظِيمَةِ وَ الْقَدْرِ الْكَبِيرِ عِنْدَ اللَّهِ سُبْحَانَهُ وَ تَعَالَى فَقَالَ هَذَا مَا لَفِظُهُ

And from that is a supplication of Ibrahim^{-as}, and we have preceded with it in a report of supplication of the Prophet^{-saww} on the day of (battle of) Ohad, and I saw another report regarding supplication of Ibrahim^{-saww} when he^{-saww} was thrown with towards the fire, so Allah^{-azwj} Rescued him^{-as} due to it, and the report mentioned that it is from the mighty secrets and great worth in the Presence of Allah^{-azwj} the Glorious and Exalted. He said, these are its wordings –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الْمَرْهُوبُ يَرْهَبُ مِنْكَ جَمِيعُ خَلْقِكَ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I ask You^{-azwj}, O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! The feared, entirety of Your^{-azwj} creatures fear from You^{-azwj}!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الرَّفِيعُ عَرْشُكَ مِنْ فَوْقِ جَمِيعِ سَمَاوَاتِكَ وَ أَنْتَ الْمُطَّلُ عَلَى كُلِّ شَيْءٍ لَا يُطْلُ شَيْءٌ عَلَيْكَ

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! You^{-azwj} are such, Lofty is Your^{-azwj} Throne from above entirety of Your^{-azwj} skies, and You^{-azwj} are Towering over all things, nothing towers upon You^{-azwj}!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ أَعْظَمُ مِنْ كُلِّ شَيْءٍ فَلَا يَصِلُ أَحَدٌ عَظَمَتَكَ

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! You^{-azwj} are Mightier than all things, so no one can arrive to Your^{-azwj} Might!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا نُورِ النُّورِ قَدْ اسْتَضَاءَ بِنُورِكَ أَهْلُ سَمَاوَاتِكَ وَ أَرْضِكَ

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Light of the Lights! They have been illuminated by Your^{-azwj} Light, inhabitants of Your^{-azwj} skies and Your^{-azwj} earth!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا إِلَهَ إِلَّا أَنْتَ تَعَالَيْتَ أَنْ يَكُونَ لَكَ شَرِيكَ وَ تَكَبَّرْتَ أَنْ يَكُونَ لَكَ ضِدٌّ

²²⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 5

فَقَالَ إِخْوَتِي لِمَنْزِلَتِي مِنْ أَبِي حَسَدُونِي

He^{-as} said: 'My^{-as} brothers did due to my^{-as} status from my^{-as} father^{-as}. They envied me^{-as}!'

قَالَ أَ تُحِبُّ أَنْ تَخْرُجَ مِنْ هَذَا الْجُبِّ

He^{-as} said: 'Would you^{-as} like to come out from this well?'

قَالَ ذَلِكَ إِلَى إِلَهِ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

He^{-as} said: 'That is up to the God^{-azwj} of Ibrahim^{-as} and Is'haq^{-as} and Yaqoub^{-as}!'

قَالَ جِبْرَائِيلُ فَإِنَّ اللَّهَ يَقُولُ لَكَ قُلْ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ تَرْزُقَنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ.

Jibraeel^{-as} said: 'Allah^{-azwj} Says to you^{-as}: "Say: 'O Allah^{-azwj}! I ask You^{-azwj} by, for You^{-azwj} is the Praise! There is no god except You^{-azwj}, the Affectionate, the Bestower! Initiator of the skies and the earth! O with the Majesty and the Benevolence, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make from my affairs, a relief and an outlet for me, and Grace me from where I am anticipating, and from where I am not anticipating!'"²²⁷

وَ رَأَيْتُ فِي الْمَجْلَدِ الْخَامِسِ مِنْ حَلِيَّةِ الْأَوْلِيَاءِ لِأَبِي نُعَيْمٍ فِي حَدِيثِ الْخُرَّاسَانِيِّ أَنَّ دَاوُدَ ع قَالَ: يَا رَبِّ مَا لَيْتِي إِسْرَائِيلَ إِذَا نَزَلَ بِهِمْ كَرْبٌ أَوْ شِدَّةٌ قَالُوا يَا إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

And I saw in the fifth volume of 'Hilyat Al Awliya' of Abu Nueym, in a Hadeeth of Al-Khurasany that Dawood^{-as} said: 'O Lord^{-azwj}! What is the matter that the children of Israel^{-as}, whenever a distress or an adversity befalls with them they are saying, 'O God^{-azwj} of Ibrahim^{-as}, and Is'haq^{-as}, and Yaqoub^{-as}!?'

فَأَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع أَنَّ إِبْرَاهِيمَ لَمْ يُخَيَّرْ بَيْنِي وَ بَيْنَ شَيْءٍ إِلَّا اخْتَارَنِي عَلَيْهِ وَ أَنَّ إِسْحَاقَ جَادَ لِي بِمُهْجَتِهِ وَ أَنَّ يَعْقُوبَ ابْتَلَيْتُهُ بِبَلَاءٍ فَمَا أَسَاءَنِي ظَنّاً فِي ذَلِكَ الْبَلَاءِ حَتَّى فَرَّجْتُهُ عَنْهُ أَوْ كَشَفْتُهُ.

Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: "Ibrahim^{-as} did not get a choice between Me^{-azwj} and anything except He^{-azwj} he^{-as} chose Me^{-azwj}, and Is'haq^{-as} made efforts with his^{-as} soul, and Yaqoub^{-as}, I^{-azwj} had Tried him^{-as} affliction be he^{-as} did not have evil thoughts with Me^{-azwj} during that affliction until I^{-azwj} Relieved it from him^{-as}, or Removed it!"²²⁸

وَ مِنْ ذَلِكَ رِوَايَةٌ أُخْرَى وَجَدْنَاهَا بِدَعَايِ يُوسُفَ ع فِي الْجُبِّ وَ لَعَلَّهُ دَعَا بِهِمَا وَ هِيَ

And from that is another report we found with a supplication of Yusuf^{-as} in the well, and perhaps he^{-as} had supplicated with both of these, and it is: -

²²⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 7

²²⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 8

يَا صَرِيحَ الْمُسْتَضْرِحِينَ وَ يَا عَوْتَ الْمُسْتَعِينِينَ وَ يَا مُفْرَجَ كُرْبِ الْمَكْرُوبِينَ قَدْ تَرَى مَكَانِي وَ تَعْرِفُ حَالِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي.

‘O Aider of the ones screaming for assistance, and O Helper of the ones crying out for help, and O Reliever of the distress of the distressed ones! You^{-azwj} are Seeing my position and You^{-azwj} Know of my state, and nothing from my matters is hidden unto You^{-azwj}!’²²⁹

وَ مِنْ ذَلِكَ دُعَاءُ يُوسُفَ ع فِي بَعْضِ أَوْقَاتِ بَلْوَاهُ يَا رَاحِمَ الْمَسَاكِينِ وَ يَا رَازِقَ الْمُتَكَلِّمِينَ يَا رَبَّ الْعَالَمِينَ وَ يَا مَالِكَ يَوْمِ الدِّينِ وَ يَا غِيَاثَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا خَيْرَ الْمُسْتَوْثِينَ وَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And from is supplication of Yusuf^{-as} in one of the timings of his^{-as} calamities: ‘O Mercier of the poor, and O Sustainer of the speakers! O Lord^{-azwj} of the worlds, and O King of the Day of Reckoning, and O Helper of the distressed, and O Responder to supplication of the desperate, and O most Merciful of the merciful ones, and O Judge of all judges, and O Quickest of the reckoners, and O best of the ones asked, and O with the Majesty and the Benevolence!

يَا كَبِيرَ كُلِّ كَبِيرٍ يَا مَنْ لَا شَرِيكَ لَهُ وَ لَا وَزِيرَ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ هُوَ عَلِيمٌ خَبِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ بَصِيرٌ يَا خَالِقَ الشَّمْسِ وَ الْقَمَرِ الْمُنِيرِ يَا جَابِرَ الْعَظْمِ الْكَبِيرِ يَا مُعْنِيَ الْبَائِسِ الْفَقِيرِ يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ يَا مُدَبِّرَ الْأَمْرِ ثُمَّ إِلَيْهِ الْمَصِيرُ

O Great of all great ones! O One there is no associate for Him^{-azwj} nor any minister! O One Who is Able upon all things! O One Who is All-Knowing, All-Informed! O One Who is Insightful of all things! O Creator of the sun and the moon! O mender of the broken bones! O Enricher of the destitute, the poor! O Freer of the shackled captive! O Manager of the matters, then to Him^{-azwj} is the destination!

يَا مَنْ لَا يُجَارُ عَلَيْهِ وَ هُوَ يُجِيرُ يَا مَنْ يُحْيِي الْمَوْتَى وَ هُوَ عَلَيْهِ يَسِيرٌ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مُعْنِيَ الْفَقِيرِ الضَّرِيرِ يَا حَافِظَ الطِّفْلِ الصَّغِيرِ يَا رَاحِمَ الشَّبَّاحِ الْكَبِيرِ يَا مَنْ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ يَا غَافِرَ الذُّنُوبِ يَا عَلَامَ الْعُيُوبِ يَا سَاتِرَ الْعُيُوبِ

O One there is shelter against Him^{-azwj} and He^{-azwj} Shelters! O One Who Revives the dead and it is easy upon Him^{-azwj}! O Fortification of the fearful, the shelter seeker! O Enricher of the poor, the blind! O Protector of the young child! O Mercier of old man! O One no hidden matter is hidden from Him^{-azwj} in the skies and the earth! O Forgive of the sins! O Knower of the unseen! O Coverer of the faults!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَعْفُوَ لِي وَ لِوَالِدَيَّ وَ تَجَاوَزَ عَنَّا فِيمَا نَعْلَمُ فَإِنَّكَ الْأَعَزُّ الْأَكْرَمُ.

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Forgive for me and for my parents and Overlook from us regarding what You^{-azwj} Know, for You^{-azwj} are the Mightiest, the most Benevolent!’²³⁰

وَ مِنْ ذَلِكَ دُعَاءُ يُوسُفَ ع لَمَّا أَهْمَهُ الْعَزِيرُ بِزَلِيخَا وَ هُوَ أَنَّهُ صَلَّى رَكَعَتَيْنِ ثُمَّ دَعَا وَ هُوَ مَرْفُوعٌ رَأْسُهُ إِلَى السَّمَاءِ فَقَالَ

²²⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 9

²³⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 10

And from that is a supplication of Yusuf^{as} when the ruler (of Egypt) accused him^{as} with Zuleykha, and it is that he^{as} prayed two Cycles of Salat, then supplicated, and he^{as} raised his^{as} head towards the sky. He^{as} said: -

اللَّهُمَّ ارْحَمْ صَعْرَ سَبِيٍّ وَ ضَعْفَ زُرْنِي وَ فَلَءَ جِبَلِي فَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَادْكُرْنِي بِصَلَاةِ يَعْقُوبَ وَ صَبْرِ إِسْحَاقَ وَ يَقِينِ إِسْمَاعِيلَ وَ شَبَابَةِ إِبْرَاهِيمَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

‘O Allah^{azwj}! Mercy my^{as} young age, and my^{as} weak strength, and my^{as} lack of means, for You^{azwj} are Able upon all things! Come across me^{as} with the weapon of Yaqoub^{as}, and the patience of Is’haq^{as}, and conviction of Ismail^{as}, and old age of Ibrahim^{as} by Your^{azwj} Mercy, O most Merciful of the merciful ones!’

فَبَكَتْ لِيُكَاتِهِ الْمَلَائِكَةُ فِي السَّمَاوَاتِ.

The Angels in the skies cried at his^{as} crying”.²³¹

وَ مِنْ ذَلِكَ دُعَاؤُ يَعْقُوبَ عَ لَمَّا رَدَّ اللَّهُ جَلَّ جَلَالُهُ عَلَيْهِ يُوسُفَ

And from that is supplication of Yaqoub^{as} when Allah^{azwj}, Majestic is His^{azwj} Majesty Returned Yusuf^{as} to him^{as}: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ خَلَقَ الْخَلْقَ بِغَيْرِ مِثَالٍ وَ يَا مَنْ بَسَطَ الْأَرْضَ بِغَيْرِ أَعْوَانٍ وَ يَا مَنْ دَبَّرَ الْأُمُورَ بِغَيْرِ وَزِيرٍ وَ يَا مَنْ يَزُقُّ الْخَلْقَ بِغَيْرِ مُشِيرٍ وَ يَا مَنْ يُخْرِبُ الدُّنْيَا بِغَيْرِ اسْتِئْذَانٍ

‘In the Name of Allah^{azwj} the Beneficent, the Merciful! O the One Who Created the creation without a prior example, and O One Who Spread the earth without assistants, and O the One Who Manages the affairs without a minister, and O the One Who Sustains the creation without consultants, and the O One Who Ruins the world without permission!’

ثُمَّ تَدْعُو بِمَا شِئْتُمْ تُسْتَجَابُ.

Then supplicate with whatever you desire to, it will be Answered”.²³²

وَ مِنْ ذَلِكَ دُعَاؤُ أَيُّوبَ عَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ الْيَوْمَ فَأَعِدَّنِي وَ أَسْتَجِيرُ بِكَ الْيَوْمَ مِنْ جَهْدِ الْبَلَاءِ فَأَجِدْنِي وَ أَسْتَعِينُ بِكَ الْيَوْمَ فَأَعِنِّي وَ أَسْتَنْصِرُكَ الْيَوْمَ فَأَنْصُرْنِي وَ أَسْتَعِينُ عَلَى أَمْرِي فَأَعِنِّي وَ أَتَوَكَّلُ عَلَيْكَ فَأَكْفِنِي وَ أَعْتَصِمُ بِكَ فَاعْصِمْنِي وَ أَمْنُ بِكَ فَأَمِّتْنِي

And from that is supplication of Ayoub^{as}: ‘O Allah^{azwj}! I seek Refuge with You^{azwj} today so Grant me Refuge, and I seek Shelter with You^{azwj} today from the exertion of affliction, so Shelter me, and I seek Help with You^{azwj} today, so Help me, and I seek Your^{azwj} victory today, so Grant me victory, and I seek Assistance with You^{azwj} today upon my affairs, so Assist me, and I rely upon You^{azwj}, so Suffice me, and I hold on to You^{azwj}, so Hold me, and I believe in You^{azwj} so Secure me!

²³¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 11

²³² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 12

وَأَسْأَلُكَ فَأَعْطِنِي وَاسْتَرْزُقْكَ فَارْزُقْنِي وَاسْتَعْفِرْكَ فَاعْفِرْ لِي وَادْعُوكَ فَادْكُرْنِي وَاسْتَرْجِمْكَ فَارْحَمْنِي.

And I ask You^{-azwj}, so Give me, and I seek Your^{-azwj} sustenance, so Sustain me, and I seek Your^{-azwj} Forgiveness, so Forgive (my sins) for me, and I supplicate to You^{-azwj}, so Remember me, and I seek Your^{-azwj} Mercy, so Mercy me!"²³³

وَمِنْ ذَلِكَ دُعَاءُ مُوسَى ع لَمَّا وَقَفَ عَلَى فِرْعَوْنَ اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِينَ الَّذِي نَوَاصِي الْعِبَادِ بِيَدِكَ فَإِنَّ فِرْعَوْنَ وَجَمِيعَ أَهْلِ السَّمَاوَاتِ وَأَهْلِ الْأَرْضِ وَمَا بَيْنَهُمَا عِبِيدُكَ وَنَوَاصِيهِمْ بِيَدِكَ وَأَنْتَ تَصْرِفُ الْقُلُوبَ حَيْثُ شِئْتَ

And from that is supplication of Musa^{-as} when he^{-as} stood up to Pharaoh^{-la}: 'O Allah^{-azwj}! Initiator of the skies and the earths Who, forelocks of the servants are in Your^{-azwj} Hand (control), for Pharaoh^{-la} and entire people of the skies and people of the earth, and whatever is between the two are Your^{-azwj} servants and their forelocks in in Your^{-azwj} Hand, and You^{-azwj} Turn the hearts wherever You^{-azwj} Desire!'

اللَّهُمَّ إِنِّي أَعُوذُ بِخَيْرِكَ مِنْ شَرِّهِ وَأَسْأَلُكَ بِخَيْرِكَ مِنْ خَيْرِهِ عَزَّ جَارُكَ وَجَلَّ تَنَاوُكَ وَلَا إِلَهَ غَيْرُكَ كُنْ لَنَا جَارًا مِنْ فِرْعَوْنَ وَجُنُودِهِ

O Allah^{-azwj}! I seek Refuge with Your^{-azwj} Good from his evil, and I ask You^{-azwj} for Your^{-azwj} Good from his good! Mighty is Your^{-azwj} Shelter and Majesty is Your^{-azwj} Laudation, and there is no god apart from You^{-azwj}! Be a Shelter for us from Pharaoh^{-la} and his^{-la} armies!'

ثُمَّ دَخَلَ عَلَيْهِ وَقَدْ أَلْبَسَهُ اللَّهُ جُنَّةً مِنْ سُلْطَانِهِ لَنْ يَصِلَ إِلَيْهِ بِعَوْنِ اللَّهِ.

Then he^{-as} entered to see him^{-la}, and Allah^{-azwj} had Clothed him^{-as} a shield from His^{-azwj} Authority. He^{-la} never arrived to him^{-as} by the Support of Allah^{-azwj}"²³⁴

وَمِنْ ذَلِكَ دُعَاءُ آخَرَ لِمُوسَى ع لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And from that is another supplication of Musa^{-as}: 'There is no god except Allah^{-azwj} the Forbearing, the Benevolent! Glorious is Allah^{-azwj} Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven earths, and Lord^{-azwj} of the Magnificent Throne, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!'

اللَّهُمَّ إِنِّي أُدْرَأُ بِكَ فِي نَحْرِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَأَسْتَعِينُكَ عَلَيْهِ فَكَفِّنِيهِ بِمَا شِئْتَ.

O Allah^{-azwj}! I rotate by You^{-azwj} (his evil) back into his throat, and I seek Refuge with You^{-azwj} from his evil, and I seek Your^{-azwj} Assistance against him, so Suffice me of him with whatever You^{-azwj} Desire!"²³⁵

²³³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 13

²³⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 14

²³⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 15

وَمِنْ ذَلِكَ دُعَاءُ يُوشَعَ بْنِ نُونٍ وَصِيٍّ مُوسَى ع رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى الرِّضَا ع قَالَ: وَجَدَ رَجُلٌ مِنَ الصَّخَابَةِ صَحِيفَةً فَأَتَى بِهَا رَسُولَ اللَّهِ ص فَتَادَى الصَّلَاةَ جَامِعَةً فَمَا تَخَلَّفَ أَحَدٌ دَكَّرَ وَلَا أَنْتَى فَرَقَا الْمُنْبَرِ فَفَرَّهَا فَإِذَا كِتَابُ يُوشَعَ بْنِ نُونٍ وَصِيٍّ مُوسَى وَإِذَا فِيهَا

And from that is a supplication of Yoshua Bin Noun^{as}, successor^{as} of Musa^{as}. We are reporting it by our chain not Sa'ad Bin Abdullah, from the book 'Fazl Al-Dua', by his chain to Al-Reza^{asws} having said: 'A man from the companions found a parchment, so he came with it to Rasool-Allah^{saww}. He^{saww} called for the congregational Salat, so no one stayed behind, neither male nor female. He^{saww} ascended the pulpit and read it, and it was a letter of Yoshua^{as} Bin Noun^{as}, successor^{as} of Musa^{as}, and it is was: -

وَ إِنَّ رَبَّكُمْ لَرُؤُفٌ رَحِيمٌ أَلَا إِنَّ خَيْرَ عِبَادِ اللَّهِ التَّقِيُّ الْحَقِيُّ وَ إِنَّ شَرَّ عِبَادِ اللَّهِ الْمُشَارُ إِلَيْهِ بِالْأَصَابِعِ

'And your Lord^{azwj} is Kind, Merciful! Indeed, the best of servants of Allah^{azwj} is the pious, the fearing, and the evillest of servants of Allah^{azwj} is the one indicated to by the fingers.

فَمَنْ أَحَبَّ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى وَ أَنْ يُؤَدِّيَ الْحُقُوقَ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيْهِ فَلْيُقْلَمْ فِي كُلِّ يَوْمٍ سُبْحَانَ اللَّهِ كَمَا يُتَّبَعِي لِلَّهِ وَ الْحَمْدُ لِلَّهِ كَمَا يُتَّبَعِي لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ كَمَا يُتَّبَعِي لِلَّهِ وَ اللَّهُ أَكْبَرُ كَمَا يُتَّبَعِي لِلَّهِ

The one who loves to be weighed a full measure and to fulfil the rights which Allah^{azwj} has Favoured with upon him, let him say during every day, 'Glory be to Allah^{azwj} just as is befitting for Allah^{azwj}, and the Praise is for Allah^{azwj} just as is befitting for Allah^{azwj}, and there is no god except Allah^{azwj} just as is befitting for Allah^{azwj} and Allah^{azwj} is Greatest just as is befitting for Allah^{azwj}!

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِ النَّبِيِّ وَ عَلَى جَمِيعِ الْمُرْسَلِينَ حَتَّى يَرْضَى اللَّهُ

And there is neither might nor strength except with Allah^{azwj}, and may Allah^{azwj} Send Salawaat upon Muhammad^{saww} and upon People^{asws} of the Household of the Prophet^{saww}, and upon entirety of the Messengers^{as} until Allah^{azwj} is Pleased!

وَ نَزَلَ رَسُولُ اللَّهِ ص وَ قَدْ أَحْوَا فِي الدُّعَاءِ فَصَبَرَ هُنَيْئَةً ثُمَّ رَقَا الْمُنْبَرِ فَقَالَ مَنْ أَحَبَّ أَنْ يَعْلُو ثَنَاؤُهُ عَلَى ثَنَاءِ الْمُجَاهِدِينَ فَلْيُقْلَمْ هَذَا الْقَوْلَ فِي كُلِّ يَوْمٍ فَإِنْ كَانَتْ لَهُ حَاجَةٌ فَضِيَتْ أَوْ عَدُوٌّ كُتِبَتْ أَوْ دَيْنٌ قُضِيَ أَوْ كَرْبٌ كُشِفَ وَ حَرَقَ كَلَامُهُ السَّمَاوَاتِ حَتَّى يُكْتَبَ فِي اللُّوحِ الْمَحْضُوطِ.

And Rasool-Allah^{saww} descended and he^{saww} was insistent in the supplication. He^{saww} was patient for a while, then ascended the pulpit. He^{saww} said: 'One who loves to his laudation to be exalted upon laudation of the fighters, let him says this word during every day, for if there was a need for him, it would be fulfilled, or an enemy, he would be suppressed, and or debts, it would be fulfilled, or distress, it would be removed, and his speech would pierce through the skies until it is written in the Guarded Tablet'.²³⁶

وَ مِنْ ذَلِكَ دُعَاءُ الْحَضِرِ وَ الْبَاسِ ع زُوي أَنَّ الْحَضِرَ وَ الْبَاسَ يَجْتَمِعَانِ فِي كُلِّ مَوْسِمٍ فَيَقْتَرِفَانِ عَنْ هَذَا الدُّعَاءِ وَ هُوَ

²³⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 16

And from that is supplication of Al-Khizr^{as} and Ilyas^{as}. It is reported that Al-Khizr^{as} and Ilyas^{as} used to gather during every season (of Hajj) and they^{as} would separate upon this supplication, and it is: -

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ مَا شَاءَ اللَّهُ الْخَيْرُ كُلُّهُ بِيَدِ اللَّهِ عَزَّ وَجَلَّ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ

‘In the Name of Allah^{azwj}! Whatever Allah^{azwj} Desires! There is no strength except with Allah^{azwj}! Whatever Allah^{azwj} Desires! Every bounty is from Allah^{azwj}! Whatever Allah^{azwj} Desires! The goodness, all of it is in the Hand of Allah^{azwj} Mighty and Majestic! Whatever Allah^{azwj} Desires! No one can turn the evil away except Allah^{azwj}!’

قَالَ فَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَمِنَ مِنَ الْحَرْقِ وَالسَّرِقِ وَالْعَرَقِ.

He said, ‘The one who says it three times when it is morning would be safe from the burning and the theft and the drowning’.²³⁷

وَمِنْ ذَلِكَ دُعَاءُ آخَرَ لِلْخَضِرِ ع يَا شَاحِجاً فِي عُلُوِّهِ يَا قَرِيباً فِي دُنُوِّهِ يَا مُدَانِياً فِي بُعْدِهِ يَا رءُوفاً فِي رَحْمَتِهِ يَا مُخْرِجَ النَّبَاتِ يَا دَائِمَ النَّبَاتِ يَا مُحْيِيَ الْأَمْوَاتِ يَا ظَهَرَ اللَّاجِئِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَسْمَعَ السَّمَاعِينَ يَا أَبْصَرَ النَّاطِقِينَ

And from that is another supplication of Al-Khizr^{as}: ‘O High in His^{azwj} Exaltedness! O Near in His^{azwj} closeness! O Approachable in His^{azwj} remoteness! O Kind in His^{azwj} Mercy! O Extractor of the vegetation! O Constant of the Rewarding! O Reviver of the dead! O Support of the refugees! O Shelter of the seekers of shelter! O most Listening of the listeners! O most Insightful of the beholders!

يَا صَرِيحَ الْمُسْتَصْرِحِينَ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ يَا جِزْرَ مَنْ لَا جِزْرَ لَهُ يَا كَنْزَ الضُّعَفَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْغَرَقَى يَا مُنْجِيَ الْهَلْكَى يَا مُحْيِيَ الْمَوْتَى

O Helper of the ones crying out for help! O Reliance of the one having not reliance for him! O support of the one having not support for him! O Treasure of the one having no treasure for him! O Protection for the one having not protection for him! O Treasure of the weak! O Mighty of the hope! O Saviour of the drowning! O Rescuer of the ones being destroyed! O Reviver of the dead!

يَا أَمَانَ الْخَائِفِينَ يَا إِلَهَ الْعَالَمِينَ يَا صَانِعَ كُلِّ مَصْنُوعٍ يَا جَابِرَ كُلِّ كَسِيرٍ يَا صَاحِبَ كُلِّ غَرِيبٍ يَا مُؤْنِسَ كُلِّ وَحِيدٍ يَا قَرِيباً غَيْرَ بَعِيدٍ يَا شَاهِداً غَيْرَ غَائِبٍ يَا غَالِباً غَيْرَ مَغْلُوبٍ يَا حَيَّ حِينَ لَا حَيَّ يَا مُحْيِيَ الْمَوْتَى يَا حَيَّ لَا إِلَهَ إِلَّا أَنْتَ

O Security of the fearful! O God^{azwj} of the worlds! O Maker of every made! O Mender of every broken! O Companion of every estranged! O Comforter of every lonely! O near not far! O Witness not being absent! O Prevailer not being prevailed! O Living when there was no living being! O Reviver of the dead! O Living! There is no god except You^{azwj}!!’

مَنْ قَالَهُ قَوْلًا أَوْ سَمِعَهُ سَمْعًا أَمِنَ الْوَسْوَسةَ أَرْبَعِينَ سَنَةً.

²³⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 17

One who says it in words, or hears it from a speaker would be safe from the insinuations for forty years".²³⁸

وَمِنْ ذَلِكَ دُعَاءُ يُونُسَ بْنِ مَتَّى ع وَهُوَ يَا رَبِّ مِنَ الْجِبَالِ أَنْزَلْتَنِي وَمِنَ الْمَسْكَنِ أَخْرَجْتَنِي وَفِي الْبِحَارِ صَيَّرْتَنِي وَفِي بَطْنِ الْحُوتِ حَبَسْتَنِي فَلا إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَأَنْجَاهُ اللَّهُ مِنَ الْعَمَى.

And from that is supplication of Yunus^{-as} Bin Matta^{-as} and it is – ‘O Lord^{-azwj}! You^{-azwj} Brought me^{-as} down from the mountains, and Extracted me^{-as} from the dwelling, and Made me come to the seas and Withheld me^{-as} in the belly of a whale, so **‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87]**, so Allah^{-azwj} Rescued him^{-as} from the sadness".²³⁹

وَمِنْ ذَلِكَ دُعَاءُ آخَرَ لِيُونُسَ بْنِ مَتَّى ع وَهُوَ يَا رَبِّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْحُسْنَى وَالْأَلَمِ الْغَلِيْبَا وَأَسْأَلُكَ يَا رَبِّ يَا اللَّهُ يَا اللَّهُ يَا كَبِيرُ يَا جَلِيلُ يَا حَنَّانُ يَا مَنَّانُ يَا فَزْدُ يَا دَائِمُ يَا وَثْرُ يَا أَحَدُ يَا صَمَدُ يَا اللَّهُ يَا لا إِلَهَ إِلاَّ أَنْتَ

And from that is another supplication of Yunus^{-as} Bin Matta^{-as}, and it is – ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} most excellent Name, and Your^{-azwj} Exalted Favours, and I ask You^{-azwj}, O Lord^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Great! O Majestic! O Affectionate, O Bestower! O Individual! O Permanent! O Single! O One! O Solid! O Allah^{-azwj}! There is no god except You^{-azwj}!

أَسْأَلُكَ يَا إِلَهَ إِلاَّ أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُغْفِرَ لِي ذُنُوبِي وَأَنْ تُحَرِّمَ جَسَدِي عَلَى النَّارِ

I ask You^{-azwj} with, there is no god, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and for Forgive my sins for me, and to Prohibit my body unto the Hellfire!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى مُوسَى أَلا تَرُدُّوا السَّائِلِينَ عَنْ أَبْوَابِكُمْ وَنَحْنُ عَلَى بَابِكَ فَلا تَرُدُّنَا

O Allah^{-azwj}! You^{-azwj} Said in Your^{-azwj} Book Revealed unto Musa^{-as}: “Indeed you shall not return the beggars from your doors!”, and we are beggars at Your^{-azwj} Door, so do not Return us!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى نَبِيِّكَ مُوسَى أَنْ اغْفِرُوا لِلظَّالِمِينَ وَنَحْنُ الظَّالِمُونَ عَلَى بَابِكَ فَاعْفِرْ لَنَا

O Allah^{-azwj}! You^{-azwj} Said in Your^{-azwj} Book Revealed unto Your^{-azwj} Prophet^{-as} Musa^{-as} to forgive the unjust ones, and are the unjust ones at Your^{-azwj} Door, so Forgive for us!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى مُوسَى بْنِ عِمْرَانَ أَنْ اعْتِقُوا الْأَرْقَاءَ وَنَحْنُ عِبِيدُكَ فَاعْتِقْنَا مِنَ النَّارِ.

O Allah^{-azwj}! You^{-azwj} Said in Your^{-azwj} Book Revealed unto Musa Bin Imran^{-as}, to liberate the slaves, and we are Your^{-azwj} slaves, so Liberate us from the Hellfire!"²⁴⁰

وَمِنْ ذَلِكَ دُعَاءُ دَاوُدَ ع عَلَى وَصْفِ التَّحْمِيدِ رُوِيَ أَنَّ دَاوُدَ ع لَمَّا قَالَ هَذَا التَّحْمِيدَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ تَعْبَتَ الْحَفْظَةَ وَهُوَ

²³⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 18

²³⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 19

²⁴⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 20

And from that is a supplication of Dawood^{as} based upon description of the Praises. It is reported that when Dawood^{as} said this Praise, Allah^{azwj} the Exalted Revealed to him^{as}: ‘Fatigue the recorders (Angels)!', and it is –

اللَّهُمَّ لَكَ الْحَمْدُ دَائِمًا مَعَ دَوَامِكَ وَ لَكَ الْحَمْدُ بَاقِيًا مَعَ بَقَائِكَ وَ لَكَ الْحَمْدُ خَالِدًا مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ.

‘O Allah^{azwj}! For You^{azwj} is the Praise, constantly with Your^{azwj} Permanence, and for You^{azwj} is the Praise, remaining with Your^{azwj} Remaining, and for You^{azwj} is the Praise eternally with Your^{azwj} eternality, and for You^{azwj} is the Praise just as is befitting for the Honour of Your^{azwj} Face, and Might of Your^{azwj} Majesty, O with the Majesty and the Benevolence!’²⁴¹

وَ مِنْ ذَلِكَ دُعَاءُ آصَفَ وَ زَيْرِ سُلَيْمَانَ بْنِ دَاوُدَ عَ رُؤْيَى أَنَّهُ أَتَى بِهِ عَرْشَ بَلْقَيْسَ وَ أَنَّهُ الدُّعَاءُ الَّذِي كَانَ عِيسَى عَ يُحْيِي بِهِ الْمَوْتَى وَ هُوَ

And from that is supplication of Aasif^{as}, minister of Suleyman Bin Dawood^{as}. It is reported that he^{as} brought him^{as} the throne of Bilquees, and it is the supplication by which Isa^{as} had revived the dead, and it is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ الطَّاهِرُ الْمُطَهَّرُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِينَ.

‘O Allah^{azwj}! I ask You^{azwj} by, You^{azwj} are Allah^{azwj}! There is no god except You^{azwj}! The Living, the Eternal, the Pure, the Purifier, Noor of the skies and the earths!’²⁴²

وَ فِي رِوَايَةٍ أُخْرَى رَبُّ السَّمَاوَاتِ وَ الْأَرْضِينَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ الْحَنَّانُ الْمَنُنُّ ذُو الْجَلَالِ وَ الْإِكْرَامِ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا وَ تَجْعَلَهُ أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنَّهُ يُسْتَجَابُ لَكَ إِنْ شَاءَ اللَّهُ هَذَا لَفْظُهُ كَمَا وَجَدْنَاهُ.

And in another report – ‘Lord^{azwj} of the skies and the earths, Knower of the unseen and the seen, the Great, the Exalted, the Affectionate, the Bestower, with the Majesty and the Benevolence, to Do such and such with me, and You^{azwj} Make it to Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and to Do such and such with me!', for it would Answered for you if Allah^{azwj} Desires’. – This is the wording we have found’²⁴³

وَ مِنْ ذَلِكَ دُعَاءُ عِيسَى عَ رُؤْيَاهُ بِإِسْنَادِنَا إِلَى سَعِيدِ بْنِ هَبَةَ اللَّهِ الرَّؤُونَدِيِّ رَحِمَهُ اللَّهُ مِنْ كِتَابِ قِصَصِ الْأَنْبِيَاءِ بِإِسْنَادِهِ إِلَى الصَّادِقِ عَ عَنْ آبَائِهِ عَ عَنِ النَّبِيِّ صَ قَالَ: لَمَّا اجْتَمَعَتِ الْيَهُودُ إِلَى عِيسَى عَ لِيَقْتُلُوهُ بِرَعْمِهِمْ أَنَّهُ جَبْرَائِيلُ عَ فَعَشَاهُ بِجَنَاحِهِ فَطَمَحَ عِيسَى بِبَصَرِهِ فَإِذَا هُوَ بِكِتَابٍ فِي بَاطِنِ جَنَاحِ جَبْرَائِيلَ عَ وَ هُوَ

And from that is supplication of Isa^{as}. We are reporting it by our chain to Saeed Bin Hibtullah Al-Rawandy, may Allah^{azwj} Mercy him, from the book ‘Qasas Al-Anbiya^{as}’, by his chain to Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: ‘When the Jews gathered to Isa^{as} in order to kill him^{as}, they claimed that Jibraeel^{as} came to him^{as}, and

²⁴¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 21

²⁴² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 22

²⁴³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 23

covered him^{-as} with his^{-as} wings. He^{-azwj} Inspired Isa^{-as} with His^{-azwj} Insight, so there he^{-as} was with a Book in the interior of wings of Jibraeel^{-as}, and it is: -

اللَّهُمَّ إِنِّي أَدْعُوكَ بِاسْمِكَ الْوَاحِدِ الْأَعَزِّ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الصَّمَدِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْعَظِيمِ الْوَتَرِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي تَبَيَّنَتْ بِهِ أَرْكَانُكَ كُلُّهَا أَنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ وَ أَصْبَحْتُ فِيهِ

‘O Allah^{-azwj}! I supplicate to You^{-azwj} with Your^{-azwj} Name, the Mightiest, and I supplicate to You^{-azwj}, O Allah^{-azwj}, with Your^{-azwj} Name, the Solid, and I supplicate to You^{-azwj}, O Allah^{-azwj}, by Your^{-azwj} Name the Magnificent, the Single, and I supplicate to You^{-azwj} O Allah^{-azwj} by Your^{-azwj} Name the Great, the Exalted by which You^{-azwj} Affirmed Your^{-azwj} pillars, all of them, to Remove from me, what I have come to the morning and evening in!’

فَلَمَّا دَعَا بِهِ عَ أُوحِيَ اللَّهُ تَعَالَى إِلَى جِبْرَائِيلَ أَنْ أَرْفَعَهُ إِلَى عِنْدِي

When he^{-as} had supplicated with it, Allah^{-azwj} the Exalted Revealed to Jibraeel^{-as}: “Raise him^{-as} to My^{-azwj} Presence!”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ فَوَ اللَّهُ الَّذِي نَفْسِي بِيَدِهِ مَا دَعَا بِهِنَّ عَبْدٌ بِإِحْلَاصٍ نِيَّةٍ إِلَّا اهْتَزَّتْ لَهْنُ الْعَرْشِ وَ إِلَّا قَالَ اللَّهُ لِلْمَلَائِكَةِ اشْهَدُوا أَنِّي قَدْ اسْتَجَبْتُ لَهُ بِهِنَّ وَ أَعْطَيْتُهُ سَوْأَهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ

Then Rasool-Allah^{-saww} said: ‘O clan of Abdul Muttalib^{-as}! Ask your Lord^{-azwj} with these phrases! By Allah^{-azwj} in Whose Hand is my^{-saww} soul! No servant will supplicate with these with sincere intention except the Throne will shake for these, or else Allah^{-azwj} will Say to the Angels: “Be witnesses that I^{-azwj} have Answered for him due to these and have Granted him his request, in the current of his world and future of his Hereafter!”

ثُمَّ قَالَ لِأَصْحَابِهِ سَلُوا وَ لَا تَسْتَبْطِنُوا الْإِجَابَةَ.

Then he^{-saww} said to his^{-saww} companions: ‘Ask by it and do not think the Answer would be delayed!’²⁴⁴

وَ مِنْ ذَلِكَ دُعَاؤُ عِيسَى ع بِرِوَايَةِ غَيْرِ هَذِهِ وَ هِيَ أَنَّ النَّبِيَّ ص رَأَى فِي بَاطِنِ جِبْرَائِيلَ الدُّعَاءَ فَعَلَّمَهُ عَلَيْهِ وَ الْعَبَّاسَ وَ قَالَ يَا عَلِيُّ يَا خَيْرَ بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ

And from that is supplication of Isa^{-as} by a report other than this, and it is: - ‘The Prophet^{-saww} saw the supplication in the interior of Jibraeel^{-as}, so he^{-saww} taught it to Ali^{-asws} and Al-Abbas, and he^{-saww} said: ‘O Ali^{-asws}! O best ones of the clan of Hashim^{-as}! O clan of Abdul Muttalib^{-as}! Ask your Lord^{-azwj} with these phrases!

فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا دَعَا بِهِنَّ مُؤْمِنٌ بِإِحْلَاصٍ إِلَّا اهْتَزَّتْ لَهْنُ الْعَرْشِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضُونَ وَ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ اشْهَدُوا أَنِّي قَدْ اسْتَجَبْتُ لِلدَّاعِي بِهِنَّ وَ أَعْطَيْتُهُ سَوْأَهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ

By the One in Whose Hand is my soul! No Momin will supplicate with these with the sincerity except the earth will shake for these, and (so will) the seven skies and the earths, and Allah^{-azwj}

²⁴⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 24

the Exalted Said to His^{-azwj} Angels: “Be witnesses that I^{-saww} have Answered for the supplicant due to these and have Granted him his request in the current of his world and future of his Hereafter!”

وَزَعُمُوا أَنَّهُ الدُّعَاءُ الَّذِي دَعَا بِهِ عِيسَى ابْنُ مَرْيَمَ فَرَفَعَهُ اللَّهُ وَ هُوَ هَذَا الدُّعَاءُ

And they claimed that it is the supplication which Isa^{-as} Ibn Maryam^{-as} had supplicated with it, so Allah^{-azwj} Raise him^{-saww}, and it is this supplication: -

اللَّهُمَّ إِنِّي أَعُوذُ بِاسْمِكَ الْوَاحِدِ الْأَحَدِ وَالْأَعُوذُ بِاسْمِكَ الْأَحَدِ الصَّمَدِ وَأَعُوذُ بِكَ بِاسْمِكَ اللَّهُمَّ الْعَظِيمِ الْوَتَرِ وَأَعُوذُ اللَّهُمَّ بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي مَلَأَ الْأَرْكَانَ كُلَّهَا أَنْ تَكْشِفَ عَنِّي غَمًّا مَا أَصْبَحْتُ فِيهِ وَ أَمْسَيْتُ.

‘O Allah^{-azwj}! I seek Refuge with Your^{-azwj} Name the One, the First, and I seek Refuge with Your^{-azwj} Name the First, the Firm, and I seek Refuge with Your^{-azwj} Name, O Allah^{-azwj} the Mighty, the Single, and I seek Refuge, O Allah^{-azwj}, with Your^{-azwj} Name the Great, the Exalted Who Fills the elements, all of them, to Remove from me sadness of what I have come to the morning and evening with’²⁴⁵.

وَمِنْ ذَلِكَ دُعَاءُ لِعِيسَى ابْنِ مَرْيَمَ ع بِرِوَايَةِ أُخْرَى وَ هُوَ اللَّهُمَّ خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْرِجَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ فَرَّجَ عَنَّا وَ خَلِّصْنَا مِنْ شِدَّتِنَا.

And from that is a supplication of Isa^{-as} Ibn Maryam^{-as} by another report, and it is: - O Allah^{-azwj}! Creator of the soul from the soul, and Extractor of the soul, and Rescuer of the soul from the soul! Relieve from us and Rescue us from our adversities!’²⁴⁶

23- مهج، مهج الدعوات وَ مِنْ ذَلِكَ دُعَاءُ سَلْمَانَ الْفَارِسِيِّ رِضْوَانَ اللَّهِ عَلَيْهِ الَّذِي عَلَّمَهُ النَّبِيُّ ص وَ يُرْوَى أَنَّ سَلْمَانَ كَانَ مِنْ بَقَايَا أُوصِيَاءِ عِيسَى ع وَ رُوِيَ عَنْ أَحَدِ الْأَثَمَةِ ص أَنَّ سَلْمَانَ أَدْرَكَ الْعِلْمَ الْأَوَّلَ وَ الْآخِرَ وَجَدْتُهُ فِي أَصْلِ عَتَبِيِّ تَارِيخِ كِتَابِيهِ رَبِيعَ الْآخِرِ سَنَةَ أَرْبَعَةَ عَشَرَ وَ ثَلَاثِمِائَةَ قَالَ:

(The book) ‘Mahj Al-Dawaat’ – And from that is supplication of Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, which the Prophet^{-saww} taught him^{-ra}, and it is reported that Salman^{-ra} was from the remaining successors^{-as} of Isa^{-as}, and it is reported from one of the Imams^{-asws} that Salman^{-ra} had realised the knowledge of the former ones and the Latter ones. I found it in the original ancient history of his book, in Rabbi Al-Aakhir of the year three hundred and fourteen.

قَالَ رَسُولُ اللَّهِ ص لِسَلْمَانَ الْفَارِسِيِّ أَلَا أُخْبِرُكَ بِمَا هُوَ خَيْرٌ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ خَيْرٌ مِنَ الدُّنْيَا وَ زَهْرَتِهَا

He^{-ra} said, ‘Rasool-Allah^{-saww} said to Salman Al-Farsi^{-ra}: ‘Shall I^{-saww} inform you^{-ra} with what is better than the world than the gold and the silver, and better than the world and its blossoms?’

فَقَالَ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ

²⁴⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 25

²⁴⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 22 / 26

He^{-ra} said, 'Yes, O Rasool-Allah^{-saww}! May Allah^{-azwj} Send Salawaat upon you^{-saww} and upon your^{-saww} Progeny^{-asws}!'

قَالَ فُئِلَ اللَّهُمَّ إِنَّ الْأَمْرَ قَدْ خَلَصَ إِلَى نَفْسِي وَ هِيَ أَعَزُّ الْأَنْفُسِ عَلَيَّ وَ أَهْمُهَا إِلَيَّ وَ قَدْ عَلِمْتَ رَبِّي وَ عِلْمُكَ أَفْضَلُ مِنْ عِلْمِي إِنَّكَ تَعْلَمُ مِنِّي مَا لَا أَعْلَمُ مِنْ نَفْسِي

He^{-saww} said: 'Say: 'O Allah^{-azwj}! The matter has ended to myself, and it is dearest of the souls to me and more important of the two to me, and You^{-azwj} Know, my Lord^{-azwj}, and Your^{-azwj} Knowledge is superior to my knowledge! You^{-azwj} Know from me, what I don't know from myself!

لَكَ حَيَاتِي وَ مَمَاتِي وَ دُنْيَايَ وَ آخِرَتِي إِلَيْكَ مَرْجِعِي وَ مُنْقَلَبِي لَا أَمْلِكُ إِلَّا مَا أَعْطَيْتَنِي وَ لَا أَتَّقِي إِلَّا مَا وَقَيْتَنِي وَ لَا أَتَّقِي إِلَّا مَا رَزَقْتَنِي

For You^{-azwj} is my life and my death, and my world and my Hereafter! To You^{-azwj} is my return and my transfer! I do not own except what You^{-azwj} have Given me, nor can I save except what You^{-azwj} Save me (from), nor can I spend except what You^{-azwj} have Graced me!

بُنُورِكَ اهْتَدَيْتُ وَ بِفَضْلِكَ اسْتَعْنَيْتُ وَ بِبِعَمَلِكَ أَصْبَحْتُ وَ أَمْسَيْتُ مَلَكَتَنِي بِهُدْرَتِكَ وَ قَدَّرْتَ عَلَيَّ بِسُلْطَانِكَ تَقْضِي فِيمَا أَرَدْتَ لَا يَحُولُ أَحَدٌ دُونَ قَضَائِكَ

By Your^{-azwj} Noor I am guided, and by Your^{-azwj} Grace I am enriched, and by Your^{-azwj} bounties I come to a morning and an evening! You^{-azwj} Made me own by Your^{-azwj} Power, and You^{-azwj} Determined upon me with Your^{-azwj} Authority! Decree regarding whatever You^{-azwj} Want. No one can hinder from what You^{-azwj} Decree!

أَوْفَرْتَنِي نِعْمًا وَ أَوْفَرْتَ نَفْسِي دُنُوبًا كَثُرَتْ خَطَايَايَ وَ عَظُمَ جُرْمِي وَ اكْتَفَيْتَنِي شَهَوَاتِي فَقَدْ ضَاقَ بِهَا دَرْعِي وَ عَجَزَ عَنْهَا عَمَلِي وَ ضَعُفَ عَنْهَا شُكْرِي وَ قَدْ كِدْتُ أَنْ أَقْنَطَ مِنْ رَحْمَتِكَ

You^{-azwj} have Bestowed bounties upon me and I have perpetrated the sins for myself! My wrongdoings are many and my crimes are mighty, and my lustful desires have covered me, so my chest is constricted due to it, and my deeds are frustrated from it, and my gratefulness is weak for it, and I have almost despaired (lost hope) from Your^{-azwj} Mercy!

إِلَهِي وَ أَنْ أَلْقِي إِلَى التَّهْلُكَةِ بِيَدِي الَّتِي أَيْلَسُ مِنْهُ عُنْدِي وَ ذِكْرِي مِنْ دُنُوبِي وَ مَا أَسْرَفْتُ بِهِ عَلَى نَفْسِي وَ لَكِنَّ رَحْمَتَكَ رَبِّ الَّتِي تُنْهَضُنِي وَ تُقَوِّبِي وَ لَوْ لَا هِيَ لَمْ أَرْفَعْ رَأْسِي وَ لَمْ أَقِمْ صُلْبِي مِنْ ثِقَلِ دُنُوبِي

My God^{-azwj}, and if I were to cast myself into the destruction with my own hands which my excuses have despaired from, and my Zikr from my sins, and what I have been extravagant with upon myself, but Your^{-azwj} Mercy, Lord^{-azwj}, is which has uplifted me and strengthened me, and had it not been for it, I would not have raised my head and would not have straightened my back from the weight of my sins!

فَإِيَّاكَ أَرْجُو إِلَهِي أَنْتَ أَرْجَى عِنْدِي مِنْ عَمَلِي الَّتِي أَخْخَفُهُ وَ أَشْفِقُ مِنْهُ عَلَى نَفْسِي إِلَهِي وَ كَيْفَ لَا أَشْفِقُ مِنْ دُنُوبِي وَ قَدْ خِفْتُ أَنْ تَكُونَ أَوْبَقْتَنِي وَ قَدْ أَحَاطَتْ بِي وَ أَهْلَكْتَنِي

In You^{-azwj} I hope, my God, You^{-azwj} are my hope! With me are from my deeds which I am fearing and am dreading from upon myself. My God^{-azwj}, and how can I not dread from my sins and I am fearing that it would crush me and these have surrounded me and destroyed me!

وَأَنَا أَدُّكُرُ مِنْ تَضْيِيعِ أَمَانَتِي وَ مَا قَدْ تَكَلَّفْتُ بِهِ عَلَى نَفْسِي مَا لَمْ تَحْمِلْهُ الْجِبَالُ قَبْلِي وَ لَا السَّمَاوَاتُ وَ الْأَرْضُونَ وَ هِيَ أَقْوَى مِنِّي وَ حَمَلَتْهَا بِعِلْمِكَ بِهَا وَ قَلَّةِ عِلْمِي

And I do remember from the wastage of my entrustment, and what I have been encumbered with upon myself what neither the mountain before me had endured, nor the skies and the earth, and (although) these are stronger than me, and I have carried these with Your^{-azwj} Knowledge with it and lack of my knowledge!

فَلَوْ كَانَ لِي عِلْمٌ يَنْفَعُنِي لَمْ تَقَرَّ فِي الدُّنْيَا عَيْنِي وَ أَصَارَتْ [لِصَارَتْ] حَلَاوَتُهَا مَرَاةً عِنْدِي وَ لَقَرَزْتُ هَارِباً مِنْ دُؤُوبِي لَا بَيْتَ بَأُوْبِي وَ لَا ظِلَّ يُكْنِي مَعَ الْوُحُوشِ مَقْعَدِي وَ مَقِيلِي وَ لَوْ فَعَلْتُ ذَلِكَ لَكَانَ يَحِقُّ لِي أَنْ أَخْتَوِّفَ عَلَى نَفْسِي

Had there been for me knowledge benefitting me, my eyes would not have been delighted in the world, and its sweetness would have become bitterness in my view, and I would have fled fleeing from my sins! There would have neither been any house to shelter me nor any shade to cover me, and my sitting and my sleeping would have been with the beasts, and had I done that, it would have been rightful for me that I fear upon myself!

وَ الْمَوْتُ يَطْلُبُنِي حَيْنِئاً دَائِباً يَفْصُ أَثْرِي مُوَكَّلٌ بِي كَأَنَّهُ لَا يُرِيدُ أَحداً غَيْرِي لَيْسَ يَنْظُرُنِي سَاعَةً إِذَا جَاءَ أَجَلِي كَأَنِّي أَرَانِي صَرِيحاً بَيْنَ يَدَيْهِ وَ كَأَنِّي بِالْمَوْتِ لَيْسَ أَحَدٌ مِنَ الْمَوْتِ يَمْنَعُنِي وَ لَا يَدْفَعُ كَرْبَهُ عَنِّي وَ لَا أَسْتَطِيعُ امْتِناعاً يُؤَخِّرُنِي وَ يَكْأَسُ الْمَوْتُ يَسْقِينِي وَ لَا مَنَعَةَ عِنْدِي مَقْلُوبَةً بِكَرْبِ الْمَوْتِ طَرْفِي جَزَعاً

And the death is seeking me eagerly, constantly, erasing my traces. It is allocated with me as if it does not intend anyone apart from me. It does not respite me for a moment. When my term comes (to an end), it is as if it sees me knocked down in front of it, and it is as if I am with the death, there isn't anyone who can prevent me from the death, nor repel its distress from me, nor am I capable of prevention to delay (respite) me, and quenching me with the cup of death, nor is there any defence with me to overturn the distress of death for the blink of an eye of panic!

فَيَا لَكَ مِنْ مَصْرَعٍ مَا أَقْطَعُهُ عِنْدِي مَقْلُوبَةً بِكَرْبِ الْمَوْتِ نَفْسِي تَخْتَلِجُ لَهَا أَعْضَائِي وَ أَوْصَالِي وَ كُلُّ عِزِّ سَاكِنٍ مِنِّي فَكَأَنِّي بِمَلِكِ الْمَوْتِ يَسْتَلُّ رُوحِي مُسْتَسْلِمٌ لَهُ بَلْ عَلَى الْكَرَاهَةِ مِنِّي كَذَا رُسُلُ رَبِّي يَقْبِضُونَ فِي الْحَرِّ رُوحِي

So, alas from the terror of what overcomes with me with the distress of death! My soul shivers, and my limbs and my joints, and every still vein from me convulses. It is asked if I am with the Angel of death extracting, my soul is submitting to it, but upon the abhorrence from me! Such are Messengers of my Lord^{-azwj}, capturing my soul in the heat!

فَعِنْدَهَا يَنْقَطِعُ مِنَ الدُّنْيَا أَثْرِي وَ أَعْلَقَ بَابُ تَوَاتِي وَ رُفِعَتْ كَتْفِي وَ طُوِبَتْ صَحِيفَتِي وَ عَفَا ذِكْرِي وَ رُفِعَ عَمَلِي وَ أَدْخَلْتُ فِي هَوْلِ آخِرَتِي وَ صِرْتُ جَسداً بَيْنَ أَهْلِي

During it, my impacts are cut off from the world and the door of my repentance is locked, and my book (register of deeds) is raised, and my parchment is folded, and my mention is excused, and my deeds are raised, and I have entered into the horrors of my Hereafter, and I have become (just) a body between my family.

يَصْرُخُونَ وَ يَبْكُونَ حَوْلِي وَ قَدْ اسْتَوْحَشُوا مِنِّي وَ أَحْبَبُوا فُرْقَتِي وَ عَجَلُوا إِلَى كَفْنِي وَ حَمَلُونِي إِلَى خُفْرَتِي فَأَلْفَيْتُ فِيهَا لِحْتِي وَ سُويتِ الْأَرْضُ عَلَيَّ مِنْ فَوْقِي وَ سَلَّمُوا عَلَيَّ وَ دَدَعُونِي وَ أَفْنَتْ فِي مُنْتَهَا مَنْ كَانَ قَبْلِي مِنْ حَيْرَانٍ لَا يُؤَانِسُونِي وَ لَا أُرْوَاهُمْ وَ لَا يَزُورُونِي وَ فِي عَسْكَرِ الْمَوْتِ خَلْفُونِي

They are shouting and crying around me, and they are lonely from me and love my nearness, and they hasten to enshroud me and carry me to my grave. I am cast into it to my side and the earth (soil) is evened upon me from above me, and they greet unto me and bid me farewell, and I stay among the ones who were before me who have already ended in it, being neighbours who neither comfort me nor do they visit me, and they have left me behind among the soldiers of death!

فِيهِ مَضْجَعِي وَ مَنَامِي وَ حُشٌّ قَفْرٌ مَكَانِي قَدْ ذَهَبَ الْأَهْلُونَ عَنِّي وَ أَبْقَيْتُنَا بِالتَّفَرُّقَةِ مِنِّي لَا يَرْجُوَنِي آخِرَ الدَّهْرِ لَيْسَ أَحَدٌ مِنْهُمْ يُؤْنِسُنِي فِي وَحْشَتِي وَ لَا يَحْمِلُ ذَنْبًا مِنْ دُنُوبِي وَ كُلُّ قَدْ ذَهَلَ عَنِّي وَ تَرَكُونِي وَجِيداً فِي قَبْرِي وَ أَنَا صَاحِبُ نَفْسِي لَا يَبْرَانِي أَحَدٌ مِنَ النَّاسِ مَا يُفْعَلُ بِي

In it is my lying place, and my sleeping, and loneliness occupies my place. The family members have gone from me, and they are certain of the separation from me. They will not be hoping up to the end of times. There isn't anyone of them comforting me in my loneliness nor carry a (single) sin from my sins, and all have been distracted from me and have left me alone in my grave, and I am a companion to myself. No one from the people can see me what is being done with me!

فَإِنْ تَكُ رَبِّي رَاضِياً عَنِّي فَطُوبَى لِي ثُمَّ طُوبَى لِي وَ إِنْ تَكُنِ الْأُخْرَى قَبِيَا حَسْرَتِي وَ يَا نَدَامَتَا عَلَيَّ مَا فَرَطْتُ فِي جَنْبِ رَبِّي

So, if my Lord^{-azwj} happens to be Pleased with me, then beatitude, then beatitude is for me, and if He^{-azwj} happens to be other (than Pleased), and O my regret, and O my remorse upon what I have missed regarding the Side of my Lord^{-azwj}!

وَ كَيْفَ أَذْكَرُ هَذَا الْأَمْرَ ثُمَّ لَا تَدْمَعُ لَهُ عَيْنِي وَ لَا يَفْرَعُ لِدِكْرِهِ قَلْبِي وَ لَا تُزْعَدُ لَهُ فَرَائِصِي وَ لَا أَحْمِلُ عَلَى ثِقَلِهِ نَفْسِي وَ لَا أَقْصُرُ عَلَى هَوَايَ وَ شَهَوَاتِي مَعْرُورٌ فِي دَارِ غُرُورٍ قَدْ خَفْتُ أَنْ لَا يَكُونَ هَذَا الصِّدْقُ مِنِّي فَأَشْكُو إِلَيْكَ يَا رَبِّ قَسْوَةَ قَلْبِي وَ تَقْصِيرِي وَ إِنْطَائِي وَ قَلَّةَ شُكْرِ رَبِّي

And how can I mention this matter, then my eyes do not shed tears for it, nor does my heart panic to its mention, nor do my limbs tremble for it, nor can I endure its load upon myself, nor cut short upon my whims and my lustful desires! Deceived in the house of deception! I had feared that this truthfulness would not be from me, so I complain to You^{-azwj}, O Lord^{-azwj}, of the hardness of my heart, and my deficiency, and my delaying, and lack of my thanks, my Lord^{-azwj}!

رَبِّ جَعَلْتَ لِي جَوَارِحَ لَا سَنِيْنَهُمُ الْبَعْمُ مِنْكَ يَحِقُّ بِي لَكَ الشُّكْرُ عَلَى جَوَارِحِي وَ أَعْضَائِي وَ أَوْصَالِي بِالَّذِي يَحِقُّ لَكَ عَلَيْهَا مِنَ الْعِبَادَةِ بِخُشُوعِ نَفْسِي وَ بَصَرِي وَ جَمِيعِ أَرْكَائِي

Lord^{-azwj}! You^{-azwj} have made for me limbs for appreciating the bounties from you^{-azwj} proving with me to be thankful to You^{-azwj} upon my limbs, and my body parts, and my joints, with that

which is Deserving for You^{-azwj} upon it from the servants, by the fearfulness of my soul, and my sight, and entirety of my faculties!

فَبِهِمْ عَصَيْتُكَ رَبِّي وَ لَمْ يَكُنْ ذَلِكَ جَزَاءَكَ وَ لَا شُكْرَكَ مِنِّي وَ قَدْ خِفْتُ أَنْ أَكُونَ قَدْ أُوْبَقْتُ نَفْسِي وَ اسْتَهْلَكْتُهَا بِجُرْمِي فَاسْتَوْجِبْتُ الْعُقُوبَةَ مِنْكَ لَيْسَ دُونَكَ أَحَدٌ يَأْوِينِي وَ لَا يُطِيقُ مَلْجئِي وَ لَا مِنْ عُقُوبَتِكَ يُنْجِينِي وَ لَا يَعْفُرُ ذَنْباً مِنْ دُنُوبِي وَ كُلُّ قَدْ شُغِلَ بِنَفْسِهِ عَنِّي

With these I have disobeyed You^{-azwj} my Lord^{-azwj}, and that cannot be reward for You^{-azwj} nor appreciation from me for You^{-azwj}, and I am fearing that I might have crushed my soul and destroyed it with my crimes, so I have been obligated the Punishment from You^{-azwj}! There isn't anyone besides You^{-azwj} who can shelter me, nor endure sheltering me, nor can he rescue me from Your^{-azwj} Punishment, from forgive any sins from my sins, and every one is pre-occupied with himself away from me!

بَارَزْتُكَ بِسُوءَاتِي وَ بَاشَرْتُ الْخَطَايَا وَ أَنْتَ تَرَانِي فِي سِرِّي مِنْهَا وَ عَلَانِيَتِي وَ أَظْهَرْتُ لَكَ مَا أَحْفَيْتُ مِنَ النَّاسِ فَاسْتَتَرْتُ مِنْ دُنُوبِي وَ لَا يَرُونِي فَيَعِيبُونِي اسْتَحْيَاءً مِنْهُمْ وَ لَمْ أَسْتَحْيِكَ

I have duelled You^{-azwj} with my evil deeds, and have embraced the sins, and You^{-azwj} have Seen me in my secrecy from it and my openness, and I have revealed to You^{-azwj} what I have hidden from the people. Thus, I seek Your^{-azwj} Concealment of my sins and they have not seen me, so they would fault me! I am embarrassed from them and I was not embarrassed from You^{-azwj}!

إِلَهِي قَدْ أَنْسَيْتُ إِلَى نَفْسِي وَ قَدَفْتَنِي فِي الْمَهَالِكِ شَهَوَاتِي وَ تَعَاطَيْتُ مَا تَعَاطَتْ وَ طَاوَعْتُهَا فِيمَا مَضَى مِنْ عُمْرِي وَ لَا أَجِدُهَا تُطِيعُنِي أَدْعُوهَا إِلَى رُشْدِهَا فَتَأْتِي أَنْ تُطِيعَنِي وَ أَشْكُو إِلَيْكَ رَبِّ مَا أَشْكُو لِتُصْرِحَنِي وَ تَسْتَنْقِذَنِي

My God^{-azwj}! I had forgotten my souls and my lustful desires have thrown me into the destruction, and I obeyed (it) what I obeyed, and I have obeyed in it what has passed from my life, and I cannot find it obeying me. I call to its rightful guidance, but it refuses to obey me, and I complain to You^{-azwj}, Lord^{-azwj}, of what I have complained, to Respond to my cry and Save me!

ثُمَّ تَسْأَلُ حَاجَتَكَ.

Then ask your^{-ra} need!²⁴⁷

أَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْعِيِّ رَحِمَهُ اللَّهُ قَالَ قَالَ الشَّيْخُ الشَّهِيدُ ابْنُ مَكِّيٍّ قَدَّسَ اللَّهُ رُوحَهُ نَقَلْتُ مِنْ حِطِّ مَعْرِيٍّ حَدَّثَ مُعَاوِيَةَ بْنَ الْمُتَوَكِّلِ عَنِ الْإِسْكَندَرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنِ ثِقَةٍ

I am saying, 'I found in the handwriting of the Sheykh Muhammad Bin Ali Al-Jubaie, may Allah^{-azwj} Mercy him. He said, 'The Sheykh Al-Shaheed Ibn Makky, may Allah^{-azwj} Sanctify his soul, said, 'I have copied from the handwriting of Maghriby narrated by Muafa Bin Al-Mutawakkil, from Al-Askandarany, from Abdullah Bin Al-Mubarak, from a trusted one,

²⁴⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 105 H 23 a

أَنَّ عَلِيًّا ع لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِلْحَسَنِ ابْنِهِ ع أَعْلَمَكَ شَيْئاً أَصْلُهُ مِنْ كِتَابِ اللَّهِ عَلَّمَنِيهِ النَّبِيُّ ص فَإِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ بِهِ فَادْعُ بِهِ بَعْدَ صَلَاةِ الْغَدَاةِ
أَوْ بَعْدَ صَلَاةِ الْعَصْرِ ثُمَّ سَمَّ مَا أَرَدْتَ مِنْ حَوَائِجِكَ

'Ali^{-asws}, when the expiry presented to him^{-asws}, he^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}:
'I^{-asws} Shall teach you^{-asws} something, its origin is from the Book of Allah^{-azwj}. The Prophet^{-saww}
had taught it. Whenever you^{-asws} want to supplicate to Allah^{-azwj} with it, supplicated with it
after the morning Salat, or after Al-Asr Salat, then specify from your needs what you want.

وَ اعْلَمْ أَنَّكَ إِذَا ابْتَدَأْتَ بِهِ وَكَلَّ اللَّهُ بِكَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَكَ وَ أُعْطِيَ كُلُّ مَلَكٍ قُوَّةَ أَلْفِ مَلَكٍ فِي سُرْعَةِ الْإِسْتِغْفَارِ وَ بِنِي لَكَ أَلْفَ قَصْرِ فِي الْجَنَّةِ

And know that when you^{-asws} have begun with it, Allah^{-azwj} will Allocate a thousand Angels with
you^{-asws} seeking Forgiveness for you^{-asws}, and each Angel would be Given the strength of a
thousand Angels in quickness of seeking the Forgiveness, and He^{-azwj} will Build a thousand
castles for you^{-asws} in the Paradise!

وَ عِشْتَ مَا عِشْتَ فِي الدُّنْيَا مُنْعَمًا وَ لَا يُصِيبُكَ فِيهَا قَتْرٌ وَ لَا حَلَّةٌ وَ لَا تَسْأَلُ أَحَدًا مِنَ الدُّنْيَا كَاتِبًا مَا كَانَ إِلَّا قَضَى لَكَ

And for as long as you^{-asws} live in the world, you^{-asws} will a bountiful life neither (financial)
constriction nor (physical) injury will hit you, and you will not ask anyone from the world,
whatever it may be, except it will be fulfilled for you!

قُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Say: 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj},
and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj}!

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

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

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings
be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

سُبْحَانَ اللَّهِ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ اللَّهِ ذِي الْعِزَّةِ وَ الْعَظَمَةِ وَ الْجَبْرُوتِ سُبْحَانَ اللَّهِ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَ
وَ تَعَالَى سُبْحَانَ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ

Glorious is Allah^{-azwj} with the Kingdom and the Domains! Glorious is Allah^{-azwj} with the Might
and the Magnificence and the Force! Glorious is Allah^{-azwj} the King, the Living Who does not

dies! Glorious is the most Exalted of the exalted ones! Glorious and Exalted! Glorious is the King, the Holy, Lord^{-azwj} of the Angels and the Spirit!

اللَّهُمَّ لَكَ الْحَمْدُ خَمْدًا يَصْعَدُ وَلَا يَنْقُذُ وَ لَكَ الْحَمْدُ عَلَيَّ وَ مَعِيَ وَ قُدَّامِي وَ خَلْفِي يَا اللَّهُ عَشْرًا يَا رَحْمَانُ عَشْرًا يَا رَحِيمُ عَشْرًا

O Allah^{-azwj}! For You^{-azwj} is the Praise! Ascending Praise and not depleting, and for You^{-azwj} is the Praise, upon me, and with me, and in front of me, and behind me! O Allah^{-azwj}! (ten times) O Beneficent! (ten times) O Merciful! (ten times).

يَا رَبِّ مِثْلَهُ يَا حَيُّ يَا قَيُّوْمُ مِثْلَهُ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلَهُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ مِثْلَهُ يَا حَنَّانُ يَا مَنَّانُ مِثْلَهُ

O Lord^{-azwj}! (similar to it)! O Living, O Eternal! (similar to it) O Initiator of the skies and the earth! (similar to it) O with the Majesty and the Benevolence (similar to it) O Affectionate, O Bestower! (similar to it).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرًا وَ سَلِّ حَاجَتَكَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! (ten times)', and ask your need''^{.248}