

بحار الأنوار

BIHAR AL-ANWAAR

الجزء الثاني و التسعون

Volume 92

Part 3 out of 5

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

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باب 106 أدعية الفرج و دفع الأعداء و رفع الشدائد و فيه أدعية يوسف ع في الحب و السجن و دعاء دانيال في الحب و أدعية سائر الأنبياء ع و ما يناسب ذلك من أدعية التحرز من الآفات و المهلكات

CHAPTER 106 – SUPPLICATION FOR THE RELIEF, AND REPELLING THE ENEMY, AND LIFTING OF THE ADVERSITIES, AND IN IT ARE SUPPLICATIONS OF YUSUF^{-as} IN THE WELL AND THE PRISON, AND SUPPLICATION OF DANIEL^{-as} IN THE PIT, AND SUPPLICATIONS OF REST OF THE PROPHETS^{-as} AND WHAT IS RELATED TO THAT FROM SUPPLICATIONS OF THE PROTECTION FROM DISASTERS AND THE DESTRUCTIONS

1- ما، الأماالي للشيخ الطوسي المفيدي عن أحمد بن الوليد عن أبيه عن الصقار عن ابن عيسى عن هارون عن ابن صدقة قال: سألت أبا عبد الله ع أن يعلمني دعاءً أدعوه به في المهمات فأخرج إليّ أوراقاً من صحيفة عتيقة

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Haroun, from Ibn Sadaqa who said,

'I asked Abu Abdullah^{-asws} to teach me a supplication I can supplicated with regarding the important matters. He^{-asws} brought out a note to me, being pages from an old parchment.

قال انتسخ ما فيها فهو دعاء جدّي عليّ بن الحسين زين العابدين ع للمهمات فكنت ذلك على وجهه فما كررتي شيء قط و أهمني إلا دعوت به ففرج الله همي و كشف كربّي و أعطاني سؤلّي و هو

He^{-asws} said, 'Make a copy of what is in it, for it is a supplication of my^{-asws} grandfather Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al-Abideen^{-asws} for the important matters. I^{-asws} wrote that upon its surface. Nothing distressed me^{-asws} at all except I^{-asws} have supplicated with it, so, Allah^{-azwj} Relieved my worries and Removed my stress and, Granted me^{-asws} my^{-asws} request. And it is:

اللهم هديتني فلّهوت و وعظت فقسوت و أنليت الجميل فعصيت و عرفت فأصررت ثم عرفت فاستعفرت فأقلت فعدت فسترت

'O Allah^{-azwj}! You^{-azwj} Guided me but I went astray, and You^{-azwj} Preached but I hardened, and You^{-azwj} Bestowed the beautiful but I disobeyed, and You^{-azwj} Made me recognised but I persisted, then You^{-azwj} Made me recognise, so I sought Forgiveness. You^{-azwj} Forgave but I repeated, so You^{-azwj} Concealed!

فلك الحمد إلهي تقممت أودية هلاكي و تحللت شعاب تلقي تعرضت فيها لسطواتك و بحلولها لغفوباتك و وسيلتي إليك التوحيد و ذريعتي

For You^{-azwj} is the Praise, my God^{-azwj}! I stormed into valleys of my destruction, and I traversed into the branches of my damage exposing myself therein to Your^{-azwj} Whips released for Your^{-azwj} Punishments, and my way and my means to You^{-azwj} is the Tawheed!

أني لم أشرك بك شيئاً و لم أخد معك إلهاً و قد فررت إليك من نفسي و إليك يفر المسيء أنت مفرغ المضيع خط نفسه

I did not associate anything with You^{-azwj} and did not take a god with You^{-azwj}, and I have fled to You^{-azwj} from myself, and to You^{-azwj} flees the evil doer! You^{-azwj} are Cave for the waster of his own self!

فَلَكَ الْحَمْدُ إِلَهِي فَكَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِي طَبَّةَ مُدْيَبِهِ وَ أَزْهَفَ لِي سَبَا حَدِيدِهِ وَ دَافَ لِي قَوَائِلَ سُومِهِ وَ سَدَّدَ نَحْوِي صَوَائِبَ سَهَامِهِ وَ لَمْ تَنْمِ عَيْنِي حِرَاسَتِهِ وَ أَطْهَرَ أَنْ يُسَيِّمَنِي الْمَكْرُوهَ وَ يُجْرِعَنِي دُعَافَ مَرَارَتِهِ

For You^{-azwj} is the Praise, my God^{-azwj}! How many an enemy has unsheathed to me the sword of his enmity, and sharpened for me the tip of his blade, and aimed to me the sharpness of his hatred, and prepared for me his fatal poisons, and directed towards me the heads of his arrows, and his watchful eye did not sleep from me, and manifested to me his abhorrence and make me gulp his bitter animosity!

فَنظَرْتُ يَا إِلَهِي إِلَى ضَعْفِي عَنِ احْتِمَالِ الْفَوَاحِشِ وَ عَجْزِي عَنِ الْإِنْتِصَارِ مِنْ قَصْدِي بِمُحَارَبَتِهِ وَ وَخْدِي فِي كَثِيرِ عَدَدٍ مِنْ نَاوِيهِ وَ أَرَصَدَ لِي الْبَلَاءَ فِيمَا لَمْ أُعْمَلْ فِيهِ فِكْرِي فَابْتَدَأْتَنِي بِنُصْرَتِكَ وَ شَدَّدْتَ أَرْزِي بِقُوَّتِكَ

You^{-azwj} have Observed, O my God^{-azwj}, at my weakness from enduring the calamities, and my inabilities from being victorious from the one aiming to me with his war, and my loneliness among the large number of the ones wanting to seize me, and unleashing the afflictions to me regarding what I had not worked my thoughts regarding it. So, Initiate me with Your^{-azwj} Help and Strengthen my back with Your^{-azwj} Strength!

ثُمَّ قَلَّتْ حِدَّةُ وَ صَبْرَتُهُ مِنْ بَعْدِ جَمْعِهِ وَحَدُّهُ وَ أَعْلَيْتَ كَعْبِي وَ جَعَلْتَ مَا سَدَّدَهُ مَزْدُوداً عَلَيْهِ فَرَدَّدْتَهُ لَمْ يَشْفِ عَلَيْهِهُ وَ لَمْ يَبْرُدْ حِرَارَةُ عَيْظِهِ قَدْ عَضَّ عَلَى شَوَاهُ وَ أَدْبَرَ مُؤَلِيّاً قَدْ أَخْلَفَ سَرَائِيَهُ

Then You^{-azwj} Blunted his sharpness and after his being (motivating a crowd against me) Made him to be alone, and You^{-azwj} Elevated my heels and whatever he had aimed for, but You^{-azwj} Made it to be returned to him. You^{-azwj} Returned him and his fury had not healed and his heat had not cooled. He bit upon his own lips and turned back retreating. His^{-azwj} strategies had been dismantled!

وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَايِدِهِ وَ نَصَبَ لِي أَشْرَاكَ مَصَايِدِهِ وَ وَكَّلَ بِي تَقْفُدَ رِعَايَتِهِ وَ أَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبْعِ لِمَصَايِدِهِ وَ انْتِظَارِ الْإِنْتِهَارِ لِقَرِيَسَتِهِ

And how many a rebel has rebelled against me with his plots and set up for me the thorns of his traps, and allocated with me the eye of his surveillance and unleashed to me the snares of his traps and awaited the awaiting for his opportunity!

فَنَادَيْتُكَ يَا إِلَهِي مُسْتَعِيناً بِكَ وَاثِقاً بِسُرْعَةِ إِجَابَتِكَ عَالِماً أَنَّهُ لَنْ يُضْطَهَدَ مَنْ أَوَى إِلَى ظِلِّ كَنْفِكَ وَ لَنْ يَفْرَعَ مَنْ لَجَأَ إِلَى مَعَاقِلِ انْتِصَارِكَ فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

So, I have called out to You^{-azwj}, O my God^{-azwj}, crying out for Help to You^{-azwj}, trusting with the quickness of Your^{-azwj} Response, knowing that he will not be persecuted, the one sheltering to the shade of Your^{-azwj} Canopy, and he will never panic, the one sheltering to the fortresses of Your^{-azwj} Help! Fortify me from its troubles by Your^{-azwj} Power!

وَ كَمْ مِنْ سَحَابٍ مَكْرُوهٍ جَلْبَتِهَا وَ غَوَاشِي كُرْبَاتٍ كَشَفَتْهَا لَا تُسْأَلُ عَمَّا تَفْعَلُ وَ قَدْ سُئِلَتْ فَأَعْطَيْتَ وَ لَمْ تُسْأَلْ فَابْتَدَأْتَ وَ اسْتَمِيحَ فَضْلِكَ فَمَا أَكْدَيْتَ أَبَيْتَ إِلَّا إِحْسَاناً وَ أَبَيْتَ إِلَّا تَقْحَمَ حُرْمَاتِكَ وَ تَعْدِي حُدُودِكَ وَ الْعَقْلَةَ عَنْ وَعِيدِكَ

And how many clouds of abhorrence You^{-azwj} have Cleared, and overwhelming distresses You^{-azwj} have Removed! You^{-azwj} cannot be question about what You^{-azwj} Do, and were asked and have Given, and You^{-azwj} were not asked, so You^{-azwj} Initiated, and I have sought Your^{-azwj} Grace, and You^{-azwj} did not Refuse except as a Favour and I refused except to storm into Your^{-azwj} Prohibitions and transgressing Your^{-azwj} Limits, and the heedlessness from Your^{-azwj} Threats!

فَلَكُمُ الْحَمْدُ إِلَهِي مِنْ مُفْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ هَذَا مَقَامٌ مَنْ اعْتَرَفَ لَكَ بِالتَّقْصِيرِ وَ شَهِدَ عَلَي نَفْسِهِ بِالتَّضْيِيعِ

For You^{-azwj} is the Praise, my God^{-azwj}, from being All-Powerful not being overcome, and being with the Patience, not being hasty. This is the position of the one who acknowledges to You^{-azwj} of the deficiency and testifies against himself of the wastage!

اللَّهُمَّ إِنِّي أَتَمَرَّبُ إِلَيْكَ بِالْمُحَمَّدِيَّةِ الرَّزِيعَةِ وَ أَتَوَجَّهُ إِلَيْكَ بِالْعَلَوِيَّةِ الْبَيْضَاءِ فَأَعِزَّنِي مِنْ شَرِّ مَا خَلَقْتَ وَ شَرِّ مَنْ يُرِيدُ بِي سُوءًا فَإِنَّ ذَلِكَ لَا يَضِيْقُ عَلَيْكَ فِي وَجْدِكَ وَ لَا يَنْكَأُذُكَ فِي فُؤَادِكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! I draw closer to You^{-azwj} through the lofty (path of) Muhammad^{-saww} and I divert to You^{-azwj} through the bright (path of) Ali^{-asws}, so Shelter me from evil of What You^{-azwj} have Created and evil of the one intending me with the evil, for that is not constricted in Your^{-azwj} Existence nor does it trouble You^{-azwj} in Your^{-azwj} Power, and You^{-azwj} are Able upon all things!

اللَّهُمَّ ارْحَمْنِي بِرَبِّكَ الْمَعَاصِي مَا أَبْتَغَيْتَنِي وَ ارْحَمْنِي بِرَبِّكَ تَكْلُفٍ مَا لَا يَغْنِينِي وَ ارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرِضِيكَ عَنِّي وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي

O Allah^{-azwj}! Mercy me with my leaving the disobedience for as long as You^{-azwj} Cause me to remain, and Mercy me with my leaving encumbrance of what does not concern me, and Grace me the excellent consideration regarding what Satisfies You^{-azwj} with me, and Necessitate my heart to memorise Your^{-azwj} Book just as You^{-azwj} have Taught me!

وَ اجْعَلْنِي أَنْلُوهُ عَلَي مَا يُرِضِيكَ بِهِ عَنِّي وَ نَوِّزْ بِهِ بَصْرِي وَ أَوْعِهِ سَمْعِي وَ اشْرَحْ بِهِ صَدْرِي وَ فَرِّجْ بِهِ قَلْبِي وَ أَطْلِقْ بِهِ لِسَانِي وَ اسْتَعْمِلْ بِهِ بَدَنِي وَ اجْعَلْ فِيَّ مِنَ الْحَوْلِ وَ الْقُوَّةِ مَا يُسَهِّلُ ذَلِكَ عَلَيَّ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

And Make me recite it based upon What You^{-azwj} are Satisfied with from me, and Irradiate my sight, and Make my ears retain it, and Expand my chest with it, and Relieve my heart with it, and Free my tongue with it, and Utilise my body with it, and Make within me the might and strength what would facilitate that upon me for there is neither might nor strength except with You^{-azwj}!

اللَّهُمَّ اجْعَلْ لَيْلِي وَ نَهَارِي وَ دُنْيَايَ وَ آخِرَتِي وَ مُنْقَلَبِي وَ مَثْوَايَ عَافِيَةً مِنْكَ وَ مُعَافَاةً وَ بَرَكَةً مِنْكَ

O Allah^{-azwj}! Make my night and my day, and my world and my Hereafter, and my transfer and my abode in well-being from You^{-azwj}, and Forgiveness and Blessings from You^{-azwj}!

اللَّهُمَّ أَنْتَ رَبِّي وَ مَوْلَايَ وَ سَيِّدِي وَ أَمَلِي وَ إِلَهِي وَ عِبَادِي وَ سَنَدِي وَ خَالِقِي وَ نَاصِرِي وَ تَقِي وَ رَجَائِي لَكَ مَخْيَايَ وَ مَمَاتِي وَ لَكَ سَمْعِي وَ بَصْرِي وَ يَدِي وَ رِجْلِي وَ إِلَيْكَ أَمْرِي فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah-azwj! You-azwj are my Lord-azwj, and my Master, and my Chief, and my Wish, and my God, and my Help, and my Support, and my Creator, and my Helper, and my Trust, and my Hope! For You-azwj is my life and my death, and for You-azwj is my hearing and my sight, and in Your-azwj Hand is my sustenance, and to You-azwj are my affairs in the world and the Hereafter!

مَلَكْتَنِي بِقُدْرَتِكَ وَ قَدَرْتَ عَلَيَّ بِسُلْطَانِكَ لَكَ الْقُدْرَةُ فِي أَمْرِي وَ نَاصِيَتِي بِيَدِكَ لَا يَحُولُ أَحَدٌ دُونَ رِضَاكَ بِرَأْفَتِكَ أَرْجُو رَحْمَتَكَ وَ بِرَحْمَتِكَ أَرْجُو رِضْوَانَكَ لَا أَرْجُو ذَلِكَ بِعَمَلِي فَقَدْ عَجَزْتُ عَنْ عَمَلِي فَكَيْفَ أَرْجُو مَا قَدْ عَجَزَ عَنِّي

You-azwj have Empowered me by Your-azwj Power, and Determines upon me with Your-azwj Authority! For You-azwj is the Power regarding my affairs and my forelocks are in Your-azwj Hand! Let no one be a barrier to Your-azwj Satisfaction by Your-azwj Kindness! I hope for Your-azwj Mercy, and by Your-azwj Mercy I hope for Your-azwj Satisfaction! I do not hope that due to my deeds, for I am incapable from my deeds. How can I hope what I am incapable of?

أَشْكُو إِلَيْكَ فَاقْتَبِي وَ ضَعْفَ قُوَّتِي وَ إِفْرَاطِي فِي أَمْرِي وَ كُلُّ ذَلِكَ مِنْ عِنْدِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَاقْنِي ذَلِكَ كُلَّهُ

I complain to You-azwj of my destitution and weakness of my strength, and my excesses in my affairs, and all that is from me, and what You-azwj are more Knowing with than I am, so Suffice me of that, all of it!

اللَّهُمَّ اجْعَلْنِي مِنْ رُفَقَاءِ مُحَمَّدٍ حَبِيبِكَ وَ إِبْرَاهِيمَ خَلِيلِكَ وَ يَوْمَ الْفَرَجِ الْأَكْبَرِ مِنَ الْأَمِينِينَ فَأَمِّتِي وَ بِيَسَارِكَ فَيَسِّرْني وَ بِأَطْلَالِكَ فَأَطِّلْني وَ مَقَارَةَ مِنَ النَّارِ فَتَجِّنِي وَ لَا تَسْمِنِي السُّوءَ وَ لَا تُخْزِنِي

O Allah-azwj! Make me from the friends of Muhammad-saww Your-azwj Beloved, and Ibrahim-as Your-azwj friend, and on the Day of the greatest panic to be from the secured ones. So, Secure me, and with Facilitate for me with Your-azwj Ease, and Shade me with Your-azwj Shade, and success with being saved from the Hellfire, and do not Name me with the evil nor Disgrace me!

وَ مِنَ الدُّنْيَا فَسَلِّمْنِي وَ حُجَّتِي يَوْمَ الْقِيَامَةِ فَلَقِّنِي وَ بِذِكْرِكَ فَذَكِّرْني وَ لِلْيُسْرَى فَيَسِّرْني وَ لِلْعُسْرَى فَجَيِّبْني وَ الصَّلَاةَ وَ الزَّكَاةَ مَا دُمْتُ حَيًّا فَأَهْمِنِي وَ لِعِبَادَتِكَ فَوَقِّفْنِي وَ فِي الْفِتْنَةِ وَ مَرْضَاتِكَ فَاسْتَعْمِلْنِي

And Keep me safe from the world, and Indoctrinate me my argument on the Day of Qiyamah, and Mention me with Your-azwj Mention, and Facilitate me for the ease, and Keep me aside from the difficulties, and Inspire me the Salat and the Zakat for as long as I live, and Harmonise me for worshipping You-azwj, and Utilise me in the understanding and Your-azwj Satisfaction!

وَ مِنْ فَضْلِكَ فَارْزُقْنِي وَ يَوْمَ الْقِيَامَةِ فَيَبِّضْ وَجْهِي وَ حَسَاباً يَسِيراً فَحَاسِبْنِي وَ بِمُبِيحِ عَمَلِي فَلَا تُفْضَحْنِي وَ بِهَذَاكَ فَاهْدِنِي وَ بِالْقَوْلِ النَّائِبِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ فَتَبِّئْنِي وَ مَا أَحْبَبْتَ فَحَبِّبْهُ إِلَيَّ وَ مَا كَرِهْتَ فَبَعْضْهُ إِلَيَّ

Sustain me from Your-azwj Grace, and Brighten my face on the Day of Qiyamah, and Reckon me with an easy Reckoning, and do not Expose me with my ugly deed, and Guide me with Your-azwj Guidance, and Affirm me with the firm word in the life of the world and in the Hereafter, and whatever I love, Make it beloved to me, and whatever I dislike, Make it hateful to me!

وَمَا أَهَمَّنِي مِنَ الدُّنْيَا وَالْآخِرَةِ فَأَكْفِنِي وَ فِي صَلَاتِي وَ صِيَامِي وَ دُعَائِي وَ سُكُوتِي وَ دُنْيَايَ وَ آخِرَتِي فَتَبَارَكَ لِي وَ الْمَقَامَ الْمَحْمُودَ فَابْعَثْنِي وَ سُلْطَانًا نَصِيرًا
فَأَجْعَلْ لِي وَ ظُلْمِي وَ جَهْلِي وَ إِسْرَافِي فِي أَمْرِي فَتَجَاوِزْ عَنِّي وَ مِنْ فِتْنَةِ الْمَخِيَا وَ الْمَمَاتِ فَخَلِّصْنِي

And Suffice me of what worries me from the world and the Hereafter, and Bless me in my Salat, and my Fast, and my supplication, and my rituals, and my world, and my Hereafter, and Resurrect me in the Praise-worthy position, and Make a persistent helper to be for me, and Overlook from me my injustices, and my ignorance, and my extravagance in my affairs, and Save me from Fitna of the life and the death!

وَ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ فَتَجَنَّبْنِي وَ مِنْ أَوْلِيَائِكَ يَوْمَ الْقِيَامَةِ فَاجْعَلْنِي وَ أَدَمِ صَالِحِ الَّذِي آتَيْتَنِي وَ بِالْحُلَالِ عَنِ الْحُرَامِ فَأَغْنِنِي وَ بِالطَّيِّبِ عَنِ الْحَبِيثِ فَأَكْفِنِي

And Save me from the immoralities, whatever is apparent from these and whatever is hidden, and Make me from Your^{-azwj} friends on the Day of Qiyamah, and Give me from the constant righteousness, and Enrich me with the Permissible away from the Prohibited, and Suffice me with the good and (Make me) away from the wicked!

أَقْبِلْ بِوَجْهِكَ الْكَرِيمِ إِلَيَّ وَ لَا تَصْرِفْهُ عَنِّي وَ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ فَاهْدِنِي وَ لِمَا تُحِبُّ وَ تَرْضَى فَوَفِّقْنِي

Turn with Your^{-azwj} Honourable Face towards me and do not Turn is away from me, and Guide me to the Straight Path, and Harmonise me to what You^{-azwj} Love and are Pleased with!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الْكِبْرِيَاءِ وَ التَّعَظُّمِ وَ الْحَبْلَاءِ وَ الْفُخْرِ وَ الْبَدَخِ وَ الْأَشْرِ وَ الْبَطْرِ وَ الإِعْجَابِ بِنَفْسِي وَ الْجَبَرِيَّةِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the showing off, and the reputation, and the arrogance, and the mightiness, and the pomp, and the pride, and the loftiness, and the pretence, and the pomp, and the self-fascination, and the coercion!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الْفُجْرِ وَ الْبُخْلِ وَ الشُّحِّ وَ الْحَسَدِ وَ الْحِرْصِ وَ الْمُنَافَسَةِ وَ الْعِشِّ

Lord^{-azwj}, and I seek Refuge with You^{-azwj} from the immorality, and the stinginess, and the avarice, and the envy, and the greed, and the rivalry, and the cheating!

وَ أَعُوذُ بِكَ مِنَ الطَّمَعِ وَ الطَّبَعِ وَ الْهَلَعِ وَ الْمَجْرَعِ وَ الرِّبْعِ وَ الْقَمْعِ

And I seek Refuge with You^{-azwj} from the coveting, and the vileness, and the greed, and the panic, and the crookedness, and the suppression!

وَ أَعُوذُ بِكَ مِنَ الْبُعْيِ وَ الظُّلْمِ وَ الإِعْتِدَاءِ وَ الْفُسَادِ وَ الْفُجُورِ وَ الْفُسُوقِ

And I seek Refuge with You^{-azwj} from the rebellion, and the injustice, and the transgression, and the corruption, and the immorality, and the mischief!

وَ أَعُوذُ بِكَ مِنَ الْخِيَانَةِ وَ الْغَدْوَانِ وَ الطُّغْيَانِ

And I seek Refuge with You^{-azwj} from the betrayal, and the aggression, and the despotism!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الْمَعْصِيَةِ وَالْقَطِيعَةِ وَالسَّيِّئَةِ وَالْفَوَاحِشِ وَالذُّنُوبِ

Lord^{-azwj}, and I seek Refuge with You^{-azwj} from the disobedience, and the cutting (relationships), and the evil deeds, and the immoralities, and the sins!

وَ أَعُوذُ بِكَ مِنَ الْإِثْمِ وَالْمَأْتَمِ وَالْحُرَامِ وَالْمُحَرَّمَ وَالْحَبْثِ وَكُلِّ مَا لَا تُحِبُّ

And I seek refuge with You^{-azwj} from the sin and the sinful, and the Prohibited and the Prohibition, and the wickedness, and all what You^{-azwj} don't Love!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الشَّيْطَانِ وَ مَكْرِهِ وَ بَغْيِهِ وَ ظُلْمِهِ وَ غَدْوَانِهِ وَ شَرِكِهِ وَ زَبَابِيَّتِهِ وَ جُنْدِهِ

Lord^{-azwj}, and I seek Refuge with You^{-azwj} from the Satan^{-la} and his^{-la} abhorrence, and his^{-la} rebellion, and his^{-la} injustice, and his^{-la} aggression, and his^{-la} association, and his^{-la} female slaves, and his^{-la} army!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا

And I seek refuge with You^{-azwj} from evil of what descends from the sky and what ascends into it!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ مِنْ دَابَّةٍ وَ هَامَّةٍ أَوْ جِنٍّ أَوْ إِنْسٍ مِمَّا يَتَحَرَّكُ

And I seek Refuge with You^{-azwj} from evil of what You^{-azwj} have Created, from an animal, and vermin, or Jinn or human from what moves!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا وَ مِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا

And I seek Refuge with You^{-azwj} from evil of what descends from the sky and what ascends into it, and from evil of what is scattered in the earth and what emerges from it!

وَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ كَاهِنٍ وَ سَاحِرٍ وَ زَاكِنٍ وَ نَافِثٍ وَ زَاقٍ

And I seek Refuge with You^{-azwj} from evil of every soothsayer, and sorcerer, and the shrews (harming people), and the blower and the puffer (into the knots)!

وَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ حَاسِدٍ وَ طَاغٍ وَ بَاغٍ وَ نَافِثٍ وَ ظَالِمٍ وَ مُعَانِدٍ وَ جَائِرٍ

And I seek Refuge with You^{-azwj} from evil of every envier, and despot, and rebel, and rival, and oppressor, and obstinate, and tyrant!

وَ أَعُوذُ بِكَ مِنَ الْعَمَى وَ الصَّمَمِ وَ الْبُكْمِ وَ الْبَرَصِ وَ الْجُدَامِ وَ الشُّكِّ وَ الرَّيْبِ

And I seek Refuge with You^{-azwj} from the blindness, and the deafness, and the muteness, and the vitiligo, and the leprosy, and the doubt, and the suspicion!

وَاعُوذُ بِكَ مِنَ الْكَسَلِ وَالْفَسَلِ وَالْعَجْزِ وَالْتَفْرِيطِ وَالْعَجَلَةَ وَالْتَضْيِيعَ وَالْإِبْطَاءَ

And I seek Refuge with Your^{-azwj} from the laziness, and the timidness, and the inability, and the negligence, and the haste, and the wastage, and the slowness!

وَاعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ التُّرَى

And I seek Refuge from evil of what You^{-azwj} have Created in the skies and the earth, and whatever is between the two, and what is beneath the soil!

وَاعُوذُ بِكَ مِنَ الْقِلَّةِ وَالذَّلَّةِ

And I seek Refuge with You^{-azwj} from the scarcity, and the humiliation!

وَاعُوذُ بِكَ مِنَ الضِّيْقِ وَالشَّدَّةِ وَالْقَيْدِ وَالْحَبْسِ وَالْوَتَاقِ وَالسُّجُونِ وَالْبَلَاءِ وَكُلِّ مُصِيبَةٍ لَا صَبْرَ لِي عَلَيْهَا آمِينَ رَبَّ الْعَالَمِينَ

And I seek Refuge with You^{-azwj} from the constriction, and the hardship, and the confinement, and the imprisonment, and the binding, and the prisons, and the afflictions, and every difficulty there is no patience for me upon it! Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ أَعْظِمْنَا كُلَّ الَّذِي سَأَلْنَاكَ وَزِدْنَا مِنْ فَضْلِكَ عَلَى قَدْرِ جَلَالِكَ وَعَظَمَتِكَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ.

O Allah^{-azwj}! Grant us all what we are asking You^{-azwj} for and Increase us from Your^{-azwj} Grace in accordance to Your^{-azwj} Majesty and Your^{-azwj} Magnificence, by the right of, There is no god except You^{-azwj}, the Mighty, the Wise!"¹

2- لي، الأماالي للصدوق العطار عن سعد عن ابن عبد الجبار عن ابن البطائني عن أبيه عن أبي بصير قال: قلت لأبي عبد الله ع ما كان دعاء يوسف ع في الجُبِّ فَإِنَّا قَدِ اخْتَلَفْنَا فِيهِ

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Ibn Abdul Jabbar, from Ibn Al Batainy, from his father, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'What was the supplication of Yusuf^{-as} in the well, for we are differing in it?'

فَقَالَ إِنَّ يُوسُفَ ع لَمَّا صَارَ فِي الْجُبِّ وَ أَيْسَ مِنَ الْحَيَاةِ قَالَ اللَّهُمَّ إِنْ كَانَتْ الْخَطَايَا وَالذُّنُوبُ قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَلَنْ تَرْفَعَ لِي إِلَيْكَ صَوْتًا وَ لَنْ تَسْتَجِيبَ لِي دَعْوَةً فَإِنِّي أَسْأَلُكَ بِحَقِّ الشَّيْخِ يَعْقُوبَ فَارْحَمْ ضَعْفَهُ وَ اجْمَعْ بَيْنِي وَ بَيْنَهُ فَقَدْ عَلِمْتُ رِقَّتَهُ عَلَيَّ وَ شَوْفِي إِلَيْهِ

He^{-asws} said: 'When Yusuf^{-as} came to be in the well and despaired from the living, he^{-as} said: 'O Allah^{-azwj}! If the misdeeds and the sins have disfigured my^{-as} face in Your^{-azwj} Presence, neither will a voice be raised to You^{-azwj} for me^{-asws} and You^{-azwj} will never Answer a supplication for me^{-as}, I^{-as} ask You^{-azwj} by the right of the Sheykh Yaqoub^{-as}! Mercy his^{-as} weakness and Gather

¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 1

between me^{-as} and him^{-as}, for You^{-azwj} have Known of his^{-as} tenderness upon me^{-as} and my^{-as} longing to him^{-as}!’

قَالَ ثُمَّ بَكَى أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَ ثُمَّ قَالَ وَ أَنَا أَقُولُ

He (the narrator) said, ‘The Abu Abdullah Al-Sadiq^{-asws} cried, then said: ‘And I^{-asws} am saying;

اللَّهُمَّ إِنْ كَانَتْ الْخَطَايَا وَالذُّنُوبُ قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَلَنْ تَرْفَعَ لِي إِلَيْكَ صَوْتًا فَإِنِّي أَسْأَلُكَ بِكَ فَلاَ يَسْ كَمِثْلِكَ شَيْءٌ وَ اتَّوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّكَ
نَبِيِّ الرَّحْمَةِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

‘O Allah^{-azwj}! If the misdeeds and the sins have disfigured my^{-asws} face in Your^{-azwj} Presence, a voice will never be raised to You^{-azwj} for me^{-asws}, for I^{-asws} ask You^{-azwj} by You^{-azwj}. There isn’t anything like You^{-azwj}, and I^{-asws} divert to You^{-azwj} through Muhammad^{-saww} Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy! O Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj}!’

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَ فُؤَلُوا هَذَا وَ أَكْثَرُوا مِنْهُ فَإِنِّي كَثِيرًا مَا أَقُولُهُ عِنْدَ الْكُرْبِ الْعِظَامِ.

He (the narrator) said, ‘Then Abu Abdullah^{-asws} said: ‘Say this and frequent from it, for I^{-asws} have frequently said it during the mighty distress!’²

3- لي، الأماالي للصدوق ابن المتوكل عن علي بن أبيه عن ابن أبي عمير عن سميع بن سيار يقول سمعت أبا عبد الله ع يقول جاء جبرئيل ع إلى يوسف ع وهو في السجن فقال قل في دبر كل صلاة مفروضة

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Ibn Abu Umeyr, from the one who heard Abu Sayyar saying,

‘I heard Abu Abdullah^{-asws} saying: ‘Jibraeel^{-as} came to Yusuf^{-as} while he^{-as} was in the prison. He^{-as} said: ‘Say in the end of every Obligatory Salat:

اللَّهُمَّ اجْعَلْ لِي مِنْ أَمْرِي فَرَجًا وَ مَخْرَجًا وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ ثَلَاثَ مَرَّاتٍ.

‘O Allah^{-azwj}! Make relief and an outlet to be for me in my affairs, and Grace me from where I am anticipating and from where I am not anticipating’, three times’³.

4- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع قال: لَمَّا طَرَحُوا يُوسُفَ فِي الْبُيُوتِ قَالَ يَا إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ ارْحَمْ ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ صِغَرِي.

Tafseer Al Qummi – In a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘When they dropped Yusuf^{-as} into the well, he^{-as} said: ‘O God^{-azwj} of Ibrahim^{-as} and Is’haq^{-as} and Yaqoub^{-as}! Mercy my^{-as} weakness and lack of my^{-as} means, and my^{-as} young age!’⁴

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

³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 3

⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 4

5- فس، تفسیر القمي الحسن بن علي عن أبيه عن إسماعيل بن عمرو عن شعيب العرقوبي عن أبي عبد الله ع قال: لَمَّا أُذِنَ لِيُوسُفَ ع فِي دُعَاءِ الْفَرَجِ وَصَعَّ خَدَّهُ عَلَى الْأَرْضِ ثُمَّ قَالَ اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِوَجْهِ آبَائِي الصَّالِحِينَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ فَفَرَّجَ اللَّهُ عَنْهُ

Tafseer Al Qummi – Al Hassan Bin Ali, from his father, from Ismail Bin Amro, from Shueyb Al Aqarquqy,

‘From Abu Abdullah^{-asws} having said: ‘When there was Permission for Yusuf^{-as} in supplicating for the relief, he^{-as} placed his^{-as} cheek upon the ground, then said: ‘O Allah^{-azwj}! If my^{-as} sins have disfigured my face in Your^{-azwj} Presence, I^{-as} hereby divert to You^{-azwj} through the faces of my^{-as} righteous forefathers^{-as}, Ibrahim^{-as} and Ismail^{-as} and Is’haq^{-as} and Yaqoub^{-as}!’ So, Allah^{-azwj} Relieved from him^{-as}’.

فُلْتُمْ جُعِلْتُ فِدَاكَ أ نَدْعُو نَحْنُ بِهَذَا الدُّعَاءِ

I said, ‘May I be sacrificed for you^{-asws}! Can we supplicate with this supplication?’

فَقَالَ ادْعُ بِمِثْلِهِ اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّ الرَّحْمَةِ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ ع.

He^{-asws} said: ‘Supplicate with similar to it, ‘If my sins have disfigured my face in Your^{-azwj} Presence, I hereby divert to You^{-azwj} through Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and the Imams^{-asws}’ 5

6- فس، تفسیر القمي قَالَ: لَمَّا وَى الرَّسُولُ إِلَى الْمَلِكِ بِكِتَابِ يَعْقُوبَ رَفَعَ يَعْقُوبُ يَدَهُ إِلَى السَّمَاءِ فَقَالَ يَا حَسَنَ الصُّحْبَةَ يَا كَرِيمَ الْمَعُونَةَ يَا خَيْرَ إِلَهٍ أَتِنِّي بِرُوحِ مَنْكَ وَ فَرِّجْ مِنْ عِنْدِكَ

Tafseer Al Qummi –

He said, ‘When the messenger went to the king with the letter of Yaqoub^{-as}, Yaqoub^{-as} raised his^{-as} hands towards the sky. He^{-as} said: ‘O Excellent of the companionship! O Benevolent of the Assistance! O Best God^{-azwj}! Bring me^{-as} the comfort from You^{-azwj} and relief from Your^{-azwj} Presence!’

فَهَبَطَ عَلَيْهِ جِبْرَائِيلُ ع فَقَالَ لَهُ يَا يَعْقُوبُ أ لَأُعَلِّمُكَ دَعَوَاتٍ يَرُدُّ اللَّهُ عَلَيْكَ بَصْرَكَ وَ ابْنَيْكَ

Jibraeel^{-as} came down to him^{-as}. He^{-as} said to him^{-as}: ‘O Yaqoub^{-as}! Shall I^{-as} teach you^{-as} such supplications Allah^{-azwj} will Return to you^{-as} your^{-as} sight and your^{-as} two sons^{-as} (Yusuf^{-as} and Benjamin^{-as})?’

قَالَ نَعَمْ

He^{-as} said: ‘Yes!’

⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 5

قَالَ قُلُ يَا مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ إِلَّا هُوَ يَا مَنْ سَدَّ السَّمَاءَ بِأَهْوَاءِ وَ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ اثْنَيْ بَرُوحٍ مِنْكَ وَ فَرَجٍ مِنْ عِنْدِكَ

He^{-as} said: ‘Say: ‘O One Who no one knows how He^{-azwj} is except He^{-azwj}! O One Who Blocked the sky with the air and Pressed the earth (ground) upon the water, and Chose for Himself^{-azwj} most excellent of the Names! Bring me comfort from You^{-azwj} and relief from Your^{-azwj} Presence!’

قَالَ فَمَا انْفَجَرَ عَمُودُ الصُّبْحِ حَتَّى أَتَى بِالْقَمِيصِ فَطَرَحَ عَلَيْهِ وَ رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ وَ وَلَدَهُ.

He (the narrator) said, ‘The pillars of the morning had not burst, until he^{-as} was brought the shirt (of Yusuf^{-as}). It was dropped upon him^{-asws} and Allah^{-azwj} Returned to him^{-as} his^{-as} sight and his^{-as} sons^{-as}!’⁶

شي، تفسير العياشي عَنْ مُقَرَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ فِيهِ يَا مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ وَ حَيْثُ هُوَ وَ قُدْرَتُهُ إِلَّا هُوَ.

Tafseer Al Ayyashi – From Muqarrin,

‘From Abu Abdullah^{-asws}, similar to it, and in it is, ‘O One Who no one knows how He^{-azwj} is, and where He^{-azwj} is, and His^{-azwj} Power, except He^{-azwj}!’⁷

7- فس، تفسير القمي أَبِي عَنِ ابْنِ مَجْبُوبٍ عَنِ الْحَسَنِ بْنِ عُمَارَةَ عَنْ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ قَالَ: لَمَّا طَرَحَ إِخْوَةُ يُوسُفَ فِي الْجُبِّ دَخَلَ عَلَيْهِ جَبْرَائِيلُ وَ هُوَ فِي الْجُبِّ فَقَالَ يَا غُلَامُ مَنْ طَرَحَكَ فِي هَذَا الْجُبِّ

Tafseer Al Qummi – My father, from Ibn Mahboub, from Al Hassan Bin Umarah, from Abu Sayyar,

‘From Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: ‘When the brothers of Yusuf^{-as} dropped Yusuf^{-as} in the well, Jibraeel^{-as} entered to see him^{-as} while he^{-as} was in the well. He^{-as} said: ‘O boy! Who dropped you^{-as} into this well?’

قَالَ لَهُ يُوسُفُ إِخْوَتِي لِمَنْزِلَتِي مِنْ أَبِي حَسَدُونِي وَ لِذَلِكَ فِي الْجُبِّ طَرَحُونِي

Yusuf^{-as} said to him^{-as}: ‘My^{-as} brothers did, due to my^{-as} status from my^{-as} father^{-as}. They envied me^{-as}, and for that they dropped me into the well’.

قَالَ فَتُحِبُّ أَنْ تُخْرَجَ مِنْهَا

He^{-as} said: ‘Would you^{-as} like to come out from it?’

فَقَالَ لَهُ يُوسُفُ ذَلِكَ إِلَى إِلَهِي إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

Yusuf^{-as} said to him^{-as}: ‘That is up to the God^{-azwj} of Ibrahim^{-as}, and Is’haq^{-as}, and Yaqoub^{-as}!’

⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 6 a

⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 6 b

قَالَ فَإِنَّ إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ يَقُولُ لَكَ قُلِّ

He^{-as} said: 'The God^{-azwj} of Ibrahim^{-as} and Is'haq^{-as} and Yaqoub^{-as} Says to you^{-as}: "Say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَإِنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ

'O Allah^{-azwj}! I ask You^{-azwj}, because for You^{-azwj} is the Praise! There is no god except You^{-azwj} the Affectionate, the Bestower! Initiator of the skies and the earth, with the Majesty and the Benevolence! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make relief and an outlet to be for me from my affair, and Grace me from where I am anticipating and from where I am not anticipating!"

فَدَعَا رَبَّهُ فَجَعَلَ اللَّهُ لَهُ مِنْ الْجَبِّ فَرْجاً وَ مِنْ كَيْدِ الْمَرْأَةِ مَخْرَجاً وَ آتَاهُ مَلِكٌ مِصْرَ مِنْ حَيْثُ لَمْ يَحْتَسِبُ.

He^{-as} supplicated to his^{-as} Lord^{-azwj}. Allah^{-azwj} Made for him^{-as} relief from the well, and an outlet from the plot of the woman, and Gave him the kingdom of Egypt from where he^{-as} had not anticipated".⁸

8- فس، تفسير القمي قَالَ جِبْرِئِيلُ ع لِيُوسُفَ ع فُلْنَ أَسْأَلُكَ بِمَنْكَ الْعَظِيمِ وَ إِحْسَانِكَ الْقَدِيمِ وَ لُطْفِكَ الْعَمِيمِ يَا رَحْمَنُ يَا رَحِيمُ

Tafseer Al Qummi –

'Jibraeel^{-as} said to Yusuf^{-as}: 'Say: 'I ask You^{-azwj} by Your^{-azwj} Mighty Conferment, and Your^{-azwj} Ancient Favours, and Your^{-azwj} generalised Gentleness! O Beneficent, O Merciful!"

فَقَالَهَا فَرَأَى الْمَلِكُ الرُّؤْيَا فَكَانَ فَرْجُهُ فِيهَا.

He^{-as} said it. The king saw the dream, and his^{-as} relief was in it".⁹

9- جاء، المجالس للمفيد ما، الأمايلي للشيخ الطوسي المُنْفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ الرَّيَّانِ قَالَ سَمِعْتُ الرَّضَا ع يَدْعُو بِكَلِمَاتٍ فَحَفِظْتُهَا عَنْهُ فَمَا دَعَوْتُ بِهَا فِي شِدَّةٍ إِلَّا فَرَّجَ اللَّهُ عَنِّي وَ هِيَ

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the Sheykh Al Tusi – From Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Al Rayyan who said,

'I heard Al-Reza^{-asws} supplicating with phrases, so I memorised these from him^{-asws}. I have not supplicated these during a hardship except Allah^{-azwj} has Relieved me, and it is: -

اللَّهُمَّ أَنْتَ تَقْنِي فِي كُلِّ كَرْبٍ وَ أَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَ عُدَّةٌ

⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 7

⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 8

‘O Allah-^{azwj}! You-^{azwj} are my Trust during every distress, and You-^{azwj} are my Hope during every hardship, and You-^{azwj} are for me a Trust and a Weapon regarding every matter befalling with me!

كَمْ مِنْ كَرْبٍ يَضْعَفُ عَنْهُ الْفَوَادُ وَ تَقَلُّ فِيهِ الْحِيلَةُ وَ تَعْيَا فِيهِ الْأُمُورُ وَ يَحْدُلُ فِيهِ الْبَعِيدُ وَ الْقَرِيبُ وَ الصَّدِيقُ وَ يَشْمَتُ فِيهِ الْعَدُوُّ

How many distressed the heart is weak from it, and the means are lacking regarding it, and the matters are tiring, and the far ones and the near ones and the friends abandon during it, and the enemies gloat in it!

أَنْزَلْتُهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَ لِي كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنْ فَاضِلاً بِنِعْمَتِكَ تَبْتَغِي الصَّالِحَاتُ

I have descended it with You-^{azwj} and have complained of it to You-^{azwj}, desiring to You-^{azwj} regarding it, from the ones besides you-^{azwj}, so Relieve it, and remove it, and Suffice it, for You-^{azwj} are Guardian of every bounty, and in Charge of every need, and Ultimate of every desire! For You-^{azwj} is the abundant Praise, and for You-^{azwj} is the Gracious Conferment! The righteous deeds are completed by Your-^{azwj} bounties!

يَا مَعْرُوفاً بِالْمَعْرُوفِ مَعْرُوفٌ وَ يَا مَنْ هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ أَنْ لِي مِنْ مَعْرُوفِكَ مَعْرُوفاً تُغْنِينِي بِهِ عَنْ مَعْرُوفٍ مِنْ سِوَاكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O well-known with the Acts of Kindness, and O One Who is described as being with the Acts of Kindness! Give me from Your-^{azwj} Acts of Kindness Making me needless by it from acts of kindness of the ones besides You-^{azwj}, by Your-^{azwj} Mercy, O most Merciful of the merciful ones!¹⁰

10- ما، الأماالي للشيخ الطوسي المفيدي عن ابن قولويه عن أبيه عن سعد بن ابن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن علي بن أبي حمزة عن أبي بصير قال: سألت أبا عبد الله ع عن دعاء يوسف ع ما كان

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from his father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah-^{asws} about the supplication of Yusuf-^{as}, ‘What was it?’

فَقَالَ إِنَّ دُعَاءَ يُوسُفَ ع كَانَ كَثِيراً لَكِنَّهُ لَمَّا اشْتَدَّ عَلَيْهِ الْحُبْسُ حَرَّ لِلَّهِ سَاجِداً وَ قَالَ اللَّهُمَّ إِنْ كَانَتْ الذُّنُوبُ قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَلَنْ تَرْفَعَ لِي إِلَيْكَ صَوْتاً فَأَنَا أَتَوَجَّهُ إِلَيْكَ بِوَجْهِ الشَّيْخِ يَعْقُوبَ-

He-^{asws} said: ‘The supplications of Yusuf-^{as} were many, but when the detention became severe upon him-^{as}, he-^{as} fell in Sajdah to Allah-^{azwj} and said; ‘O Allah-^{azwj}! If the sins have disfigured my-^{as} face in Your-^{azwj} Presence, a voice will never be raised to You-^{azwj} for me, so I-^{as} hereby divert to You-^{azwj} by the face of the Sheykh Yaqoub-^{as}!’

قَالَ ثُمَّ بَكَى أَبُو عَبْدِ اللَّهِ ع وَ قَالَ صَلَّى اللَّهُ عَلَى يَعْقُوبَ- وَ عَلَى يُوسُفَ وَ أَنَا أَقُولُ اللَّهُمَّ بِاللَّهِ وَ بِرَسُولِهِ ع.

¹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 9

He (the narrator) said, ‘Then Abu Abdullah^{-asws} cried and said: ‘May Allah^{-azwj} Send Salawaat upon Yaqoub^{-as}, and upon Yusuf^{-as}, and I^{-asws} am saying: ‘O Allah^{-azwj}! By Allah^{-azwj} and by His^{-azwj} Rasool^{-saww!}’¹¹

11- ما، الأماالي للشيخ الطوسي الفخام عن محمد بن عيسى بن هارون عن إبراهيم بن عبد الصمد عن أبيه عن جدّه قال قال سيدنا الصادق ع من أهتم لرزقه كتب عليه حطبة إن دانيال كان في زمن ملك جبّار عات أخذته فطرحه في جحرٍ و طرح معه السباع فلم تدنو منه ولم يخرجهُ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Fahham, from Muhammad Bin Isa Bin Haroun, from Ibrahim Bin Abdul Samad, from his father, from his grandfather who said,

‘Our Chief Al-Sadiq^{-asws} said: ‘One who accuses (Allah^{-azwj} for the delay) of his sustenance, and misdeed is written against him. Daniel^{-as} was in the era of a haughty tyrannous king. He seized him^{-as} and dropped him^{-as} in a pit and dropped the lions with him^{-as}. But they did not come near him^{-as} and he did not bring him^{-as} out.

فأوحى الله إلى نبي من أنبيائه أن ائت دانيال بطعام قال يا رب و أين دانيال

Allah^{-azwj} Revealed to a Prophet^{-as} from His^{-azwj} Prophets^{-as} to go to Daniel with some food. He^{-as} said; ‘O Lord^{-azwj}, and where is Daniel^{-as}?’

قال تخرج من القرية فيستقبلك صنع فاتبعه فإنه يدلك إليه

He^{-azwj} Said: “Go out from the town and a hyena will meet you. Follow it, for it will guide you to him^{-as}!”

فأتت به الضبع إلى ذلك الجحر فإذا فيه دانيال فأدلى إليه الطعام فقال دانيال الحمد لله الذي لا ينسى من ذكره و الحمد لله الذي لا يخيّب من دعاه الحمد لله الذي من توكل عليه كفاه الحمد لله الذي من وثق به لم يكله إلى غيره الحمد لله الذي يجزي بالاحسان إحساناً و بالصبر نجاة

The hyena came with him^{-as} to that pit, and Dainel^{-as} was in it. He^{-as} lowered the food to him^{-as}. Daniel^{-as} said: ‘The Praise is for Allah^{-azwj} Who does not Forget the one who remembers Him^{-azwj}, and the Praise is for Allah^{-azwj} Who does not Disappoint the one supplicating to Him^{-azwj}! The Praise is for Allah^{-azwj} Who, one who relies upon Him^{-azwj}, Suffices him! The Praise is for Allah^{-azwj} Who, one who trusts with Him^{-azwj} does not Allocate him to someone else! The Praise is for Allah^{-azwj} Who Rewards the Favours with the favours, and Salvation with the patience!’

ثم قال الصادق ع إن الله أرى إلا أن يجعل أرزاق المتقين من حيث لا يحتسبون و أن لا يقبل لأوليائه شهادة في دولة الظالمين.

Then Al-Sadiq^{-asws} said: ‘Allah^{-azwj} Refused except He^{-azwj} would Make sustenance of the pious ones to be from where they are not anticipating, and does not Accept for His^{-azwj} friends, testimony in the government of oppressors!’¹²

¹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 10

¹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 11

12- فس، تفسير القمي أبي عن النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ هَارُونَ بْنِ خَارِجَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي خَيْرِ طَوِيلٍ ذَكَرَ فِيهِ قِصَّةٌ مُخْتَصَّرَةٌ وَ دَانِيَالُ قَالَ: كَانَ دُعَاؤُهُ عِ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى إِلَى قَوْلِهِ بِالْإِحْسَانِ إِحْسَانًا

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Haroun Bin Kharjah,

‘From Abu Abdullah^{-asws} in a lengthy Hadeeth mentioning in it a brief story: ‘And Daniel^{-as} said, and his^{-as} supplication was: ‘The Praise is for Allah^{-azwj} Who does not Forget’ – up to his^{-as} words: ‘Favours with the favours!’

وَزَادَ فِيهِ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالصَّبْرِ نَجَاةً وَ الْحَمْدُ لِلَّهِ الَّذِي يَكْثِفُ ضُرَّتَنَا عِنْدَ كُرْبَتِنَا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ نِعْمَتُنَا حِينَ يَنْقَطِعُ الْحَيَاتُ مِنَّا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ رَجَاؤُنَا حِينَ سَاءَ ظَنُّنَا بِأَعْمَالِنَا.

And there is an increase in it: ‘The Praise for Allah^{-azwj} Who Rewards salvation for the patience, and the Praise for Allah^{-azwj} Who Removes our harm during our distress, and the Praise is for Allah^{-azwj} Who is our Trust when the means are cut off from us, and the Praise is for Allah^{-azwj} Who is our Hope when our thoughts are bad with our deeds!’¹³

13- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبُطَّائِيِّ عَنِ صَنْدَلِ بْنِ هَارُونَ بْنِ خَارِجَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ بِهِ قُلْ هُوَ اللَّهُ أَحَدٌ فَهُوَ مِنْ أَهْلِ النَّارِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Bin Al Attar, from Al Ash’ary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Sandal, from Haroun Bin Kharjah,

‘From Abu Abdullah^{-asws} having said: ‘One whom a sickness or hardship afflicts him but during his sickness or during that hardship which has befallen with him, he does not read **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed), he is from inhabitants of the Hellfire!’¹⁴

14- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنِ أَبِيهِ عَنِ سَعْدِ عَنِ ابْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ أَنَانَ بْنِ عُمَانَ عَنِ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَخْبَرَنِي أَبِي عَنْ جَدِّي عَنِ النَّبِيِّ ص عَنْ جَبْرِئِيلَ ع قَالَ: لَمَّا أَخَذَ مُرُودُ إِبْرَاهِيمَ ع لِيُلْقِيَهُ فِي النَّارِ قُلْتُ يَا رَبِّ عَبْدُكَ وَ خَلِيلُكَ لَيْسَ فِي أَرْضِكَ أَحَدٌ يَعْبُدُكَ غَيْرُهُ

(The book) ‘Qasas Al Anbiya^{-as}’, may the greetings be upon them^{-as} – By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman,

‘From Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He^{-asws} said: ‘My^{-asws} father^{-asws} informed me^{-asws} from my^{-asws} grandfather^{-asws}, from the Prophet^{-saww}, from Jibraeel^{-as} having said: ‘When Nimrod^{-la} seized Ibrahim^{-as} in order to kill him^{-as} in the fire, I^{-as} said: ‘O Lord^{-azwj}! Your^{-azwj} servant and Your^{-azwj} friend, there isn’t anyone in Your^{-azwj} earth to worship You^{-azwj} apart from him^{-as}!’

قَالَ اللَّهُ تَعَالَى هُوَ عَبْدِي أَحَدُهُ إِذَا شِئْتُ

¹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 12

¹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 13

Allah^{-azwj} the Exalted Said: “He^{-as} is My^{-azwj} servant! I^{-azwj} can Seize him^{-as} whenever I^{-as} Desire to!”

وَلَمَّا أُلْقِيَ إِبْرَاهِيمُ ع فِي النَّارِ تَلَقَّاهُ جِبْرَائِيلُ ع فِي الْهَوَاءِ وَ هُوَ يَهْوِي إِلَى النَّارِ فَقَالَ يَا إِبْرَاهِيمُ لَكَ حَاجَةٌ

And when Ibrahim^{-as} was thrown into the fire, Jibraeel^{-as} met him^{-as} in the air and he^{-as} was collapsing into the fire. He^{-as} said: ‘O Ibrahim^{-as}! Is there a need for you^{-as}?’

فَقَالَ أُمَّمَا إِلَيْكَ فَلَا

He^{-as} said: ‘As for to you^{-as}, so no!’

وَقَالَ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ نَجِّنِي مِنَ النَّارِ بِرَحْمَتِكَ

And he^{-as} said: ‘O Allah^{-azwj}! O First! O Firm! O One Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4]**! Rescue me^{-as} from the fire by Your^{-azwj} Mercy!’

فَأَوْحَى اللَّهُ تَعَالَى إِلَى النَّارِ كُورِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ.

Allah^{-azwj} the Exalted Revealed to the fire: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**.¹⁵

15- ص، قصص الأنبياء عليهم السلام بإِسْنَادٍ إِلَى الصَّدُوقِ عَنْ مَاجِلَوَيْهِ عَنْ عَمِّهِ عَنِ الرَّقِيِّ عَنِ الْبَزَنْطِيِّ عَنِ ابْنِ بِنِ عَثْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ دُعَاءُ إِبْرَاهِيمَ ع يَوْمَئِذٍ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ تَوَكَّلْتُ عَلَى اللَّهِ

(The book) ‘Qasas Al Anbiya^{-as}’, may the greetings be upon them^{-as} – By the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Al Bazanty, from Aban Bin Usman, from Muhammad Bin Marwan,

‘From Abu Ja’far^{-asws} having said: ‘On that day the supplication of Ibrahim^{-as} was: ‘O First! O Firm! O One Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4]**! Then I^{-as} have relied upon Allah^{-azwj}!’

فَقَالَ كُفَيْتَ.

He^{-azwj} Said: “You^{-as} are Sufficed!”¹⁶

16- ص، قصص الأنبياء عليهم السلام بإِسْنَادٍ إِلَى الصَّدُوقِ بِإِسْنَادِهِ إِلَى ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ عُمَارَةَ عَنْ أَبِي سَبَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أُلْقِيَ إِخْوَةُ يُوسُفَ ع فِي الْجُبِّ نَزَلَ عَلَيْهِ جِبْرَائِيلُ فَقَالَ يَا غُلَامُ مَنْ طَرَحَكَ فِي هَذَا الْجُبِّ

(The book) ‘Qasas Al Anbiya^{-as}’, may the greetings be upon them^{-as} – By the chain to Al Sadouq, by his chain to Ibn Mahboub, from Al Hassan Bin Umara, from Abu Sayyar,

¹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 14

¹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 15

'From Abu Abdullah^{-asws} having said: 'When the brothers of Yusuf^{-as} threw Yusuf^{-as} into the well, Jibraeel^{-as} descended to him^{-as}. He^{-as} said: 'O boy! Who has dropped you^{-as} into this well?'

فَقَالَ إِخْوَتِي لِمَنْزَلْتَنِي 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 أَتُحِبُّ أَنْ تُخْرَجَ مِنْ هَذَا الْبُئْرِ

He^{-as} said: 'Would you^{-as} like to come out from this well?'

قَالَ ذَلِكَ إِلَى إِلَهِي 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 فَإِنَّ اللَّهَ يَقُولُ لَكَ فُلُ اللّٰهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ تَرْزُقَنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ.

He^{-as} said: 'Allah^{-azwj} Says to you^{-as}: "Say: 'O Allah^{-azwj}! I^{-as} ask You^{-azwj} because for You^{-azwj} is the Praise! There is no god except You^{-azwj}, Initiator of the skies and the earth! O with the Majesty and the Benevolence! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, to Make relief and an outlet for me^{-as} in my^{-as} affairs, and to Sustain me^{-as} from where I^{-as} am anticipating and from where I^{-as} am not anticipating!"¹⁷

17- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن حمزة العلوّبي عن أحمد بن محمد بن الحسين بن علي بن يوشع عن علي بن محمد الجريدي عن حمزة بن يزيد عن عمر عن جعفر عن أبيه عن النبي ص قال: لَمَّا اجْتَمَعَتِ الْيَهُودُ إِلَى عِيسَى ع لِيَقْتُلُوهُ بِرِغْمِهِمْ أَنَّهُ جَبْرِيْلُ ع فَعَشَاهُ بِجَنَاحِهِ وَ طَمَحَ عِيسَى بِصَرِّهِ

(The book) 'Qasas Al Anbiya^{-as}', may the greetings be upon them^{-as} – by the chain from Al Sadouq, from Hamza Al Alawy, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yoshua, from Ali Bin Muhammad Al Jareery, from Hamza Bin Yazeed, from Umar,

'From Ja'far^{-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 covered him^{-as} with his^{-as} wing and aspired Isa^{-as} with his^{-as} sight.

فَإِذَا هُوَ بِجَنَاحِ فِي جَنَاحِ جَبْرِيْلِ اللّٰهُمَّ إِنِّي أَدْعُوكَ بِاسْمِكَ الْوَاحِدِ الْأَعَزِّ وَ أَدْعُوكَ اللّٰهُمَّ بِاسْمِكَ الصَّمَدِ وَ أَدْعُوكَ اللّٰهُمَّ بِاسْمِكَ الْعَظِيمِ الْوَتَرِّ وَ أَدْعُوكَ اللّٰهُمَّ بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي ثَبَّتَ أَرْكَانَكَ كُلَّهَا أَنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ وَ أَمْسَيْتُ فِيهِ

There was written in a wing of Jibraeel^{-as}: 'O Allah^{-azwj}! I supplicate to You^{-azwj} by Your^{-azwj} Name the One, the Mightiest, and I supplicate to You^{-azwj} O Allah^{-azwj} by Your^{-azwj} Name O Solid, and I supplicate to You^{-azwj} O Allah^{-azwj}, by Your^{-azwj} Name the Single, and I supplicate to You^{-azwj} O

¹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 16

Allah^{-azwj} by Your^{-azwj} Name the Great, the Exalted Which Affirmed Your^{-azwj} elements, all of them! Remove from me, what I have come to morning and evening in!

فَلَمَّا دَعَا بِهِ عَيْسَىٰ عَ أُوحِيَ اللَّهُ تَعَالَىٰ إِلَىٰ جِبْرَائِيلَ اِرْفَعُهُ إِلَيَّ عِنْدِي

When Isa^{-as} 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 بِهَؤُلَاءِ الْكَلِمَاتِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا دَعَا بِهِنَّ عَبْدٌ بِإِخْلَاصٍ وَ نِيَّةٍ إِلَّا اهْتَزَّتْ لَهُ الْعَرْشُ وَ إِلَّا قَالَ اللَّهُ لِمَلَائِكَتِهِ اشْهَدُوا أَنِّي قَدْ اسْتَجَبْتُ لَهُ بِهِنَّ وَ أَعْطَيْتُهُ سُؤْلَهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ

Then Rasool-Allah^{-sawww} said: ‘O sons of Abdul Muttalib^{-as}! Ask your Lord^{-azwj} with these phrases! By the One in Whose Hand is my^{-sawww} soul! No servant will supplicate with these with sincere intention except the Throne will shake for it or else Allah^{-azwj} will Say to His^{-azwj} Angels: “Be witnesses! I^{-azwj} have Answered for him due to these (phrases) and have Grant him his request in current of his world and future of his Hereafter!”

ثُمَّ قَالَ لِأَصْحَابِهِ سَلُوا بِهَا وَ لَا تَسْتَبْطِئُوا الْإِجَابَةَ.

Then he^{-sawww} said to his^{-sawww} companions: ‘Ask with these (phrases) and do not (think) the Answer would be delayed!’¹⁸

18- ص، قصص الأنبياء عليهم السلام الصدوق عن أبي حامد عن ابن سعدان عن أبي الخير بن بNDAR بن يعقوب عن جعفر بن دُرُسْتَوَيْهِ عَنِ الْيَمَانِ بْنِ سَعِيدٍ عَنِ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ عَنِ عَبْدِ الرَّزَّاقِ عَنِ مَعْمَرِ بْنِ الزُّهْرِيِّ عَنِ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ص إِذْ دَخَلَ أُعْرَابِيٌّ عَلَىٰ نَاقَةٍ حَمْرَاءَ فَسَلَّمَ ثُمَّ قَعَدَ فَقَالَ بَعْضُهُمْ إِنَّ النَّاقَةَ الَّتِي تَحْتَ الْأَعْرَابِيِّ سَرَقَهَا

(The book) ‘Qasas Al-Anbiya^{-as}’, may the greetings be upon them^{-as} – Al Sadouq, from Abu Hamid, from Ibn Sa’dan, from Abu Al Khayr Bin Bundar Bin Yaqoub, from Ja’far Bin Dorostwayh, from Al Yamani Bin Saeed, from Yahya Bin Abdullah, from Abdul Razzaq, from Ma’mar, from Al Zuhry, from Alim Bin Abdullah, from Ibn Umar who said,

‘We were seated in the presence of Rasool-Allah^{-sawww} when a Bedouin entered (riding) upon a she-camel. He greeted, then sat down. One of them said, ‘The she-camel which is under the Bedouin, he has stolen it!’

قَالَ أَقِمِ بَيْنَهُ

He^{-sawww} said: ‘Establish the proof!’

فَقَالَتِ النَّاقَةُ الَّتِي تَحْتَ الْأَعْرَابِيِّ وَ الَّذِي بَعَثَكَ بِالْكَرَامَةِ يَا رَسُولَ اللَّهِ إِنَّ هَذَا مَا سَرَقَنِي وَ لَا مَلَكَتْنِي أَحَدٌ سِوَاهُ

The she-camel which was under the Bedouin, said, ‘By the One Who Sent you^{-sawww} with the Honours, O Rasool-Allah^{-sawww}! This one has neither stolen me nor does anyone own me besides him!’

¹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 17

فَقَالَ رَسُولُ اللَّهِ ص يَا أَعْرَابِيُّ مَا الَّذِي قُلْتَ حَتَّى أَنْطَقَهَا اللَّهُ بِعُدْرِكَ

Rasool-Allah^{-saww} said: 'O Bedouin! What is that which you said until Allah^{-azwj} Caused it to speak with your excuse?'

قَالَ قُلْتُ اللَّهُمَّ إِنَّكَ لَسْتَ بِإِلَهٍ اسْتَحْدَثْنَاكَ وَ لَا مَعَكَ إِلَهٌ أَعَانَكَ عَلَى خَلْقِنَا وَ لَا مَعَكَ رَبٌّ فَبَشَّرَكَ فِي رُبُوبِيَّتِكَ أَنْتَ رَبُّنَا كَمَا تَقُولُ وَ فَوْقَ مَا يَقُولُ
الْقَائِلُونَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبْرِئَنِي بِبِرَائَتِي

He said, 'I said, 'O Allah^{-azwj}! You^{-azwj} aren't a god we have innovated nor is there any god with You^{-azwj} upon our creation, nor is there any lord with You^{-azwj} so he participates in Your^{-azwj} Lordship! You^{-azwj} are our Lord^{-azwj} just as You^{-azwj} Say, and above what the speakers are saying! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Acquit me with my innocence!'

فَقَالَ النَّبِيُّ ص وَ الَّذِي بَعَثَنِي بِالْكَرَامَةِ يَا أَعْرَابِيُّ لَقَدْ رَأَيْتُ الْمَلَائِكَةَ يَكْتُبُونَ مَقَالَاتِكَ أَلَا وَ مَنْ نَزَلَ بِهِ مِثْلُ مَا نَزَلَ بِكَ فَلْيُقْلُ مِثْلَ مَقَالَاتِكَ وَ لِيَكْثِرِ الصَّلَاةَ عَلَيَّ.

The Prophet^{-saww} said: 'By the One Who Sent me^{-saww} with the honours! O Bedouin! I^{-saww} have seen the Angels writing your words. Indeed, and the one on whom it befalls what has befallen with you, let him say similar to your worlds, and let him frequent the Salawaat upon me^{-saww}!''¹⁹

19- ضا، فقه الرضا عليه السلام وَ إِذَا حَزَنَكَ أَمْرٌ فَقُلْ سَبْعَ مَرَّاتٍ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'And when a matter grieves you, say seven times,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنْ كُفِّيتَ وَ إِلَّا أَنْتَمَّتْ سَبْعِينَ مَرَّةً

'In the name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!' Either it should suffice you, or else complete seventy times.

وَ إِذَا ابْتَلَيْتَ بِبَلْوَى أَوْ أَصَابَتْكَ مِحْنَةٌ أَوْ خِفْتَ أَمْرًا أَوْ أَصَابَكَ غَمٌّ فَاسْتَعِزْ بِبَعْضِ إِخْوَانِكَ وَ ادْعُ بِحَدَا الدُّعَاءِ وَ يُؤَمِّنُ الْأَخُ عَلَيْهِ فَإِنَّهُ نَرَوِي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ دَعَا وَ أَمَّنَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

And when you are Tried with a disaster or a Test hits you, or you fear a matter, or sadness hits you, seek assistance with one of your brothers and supplicate with this supplication, and the brother should say, 'Ameen' upon it, for we are reporting from Rasool-Allah^{-saww}, he^{-saww} had has supplicated and Ali^{-asws} Bin Abu Talib^{-asws} had said: 'Ameen' upon it.

فِي الْمُهْمَاتِ وَ قَالَ مَا دَعَا بِحَدَا الدُّعَاءِ أَحَدٌ قَطُّ ثَلَاثَ مَرَّاتٍ إِلَّا أُعْطِيَ مَا سَأَلَ إِلَّا أَنْ يَسْأَلَ مَا نَمَّا أَوْ قَطِيعَةً رَجِمَ وَ هُوَ أَنْ يَقُولَ

¹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 18

Regarding the important matters, and he said, 'No one will supplicate with this supplication three times at all except he would be Granted what he asks for, except if his request is sinful or cutting of kinship, and it is that he should be saying: -

يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ تَدْبِغُ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

'O Living, O Eternal, O Living Who does not die, O Living! There is no god except You^{-azwj}! I ask You^{-azwj} because for You^{-azwj} is the Praise! There is no god except You^{-azwj}, the Bestower, Initiator of the skies and the earth! O with the Majesty and the Benevolence!'

وَ إِذَا كُنْتَ مَجْهُوداً فَاسْجُدْ ثُمَّ اجْعَلْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ ثُمَّ خَدَّكَ الْأَيْسَرَ وَ قُلْ فِي كُلِّ وَاحِدٍ يَا مُذِلَّ كُلِّ جَبَّارٍ عَبِيدٍ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ حَقِّكَ بَلَّغَ مَجْهُودِي فَصَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ فَزِّجْ عَنِّي

And when you are fatigued, do Sajdah, then make your right cheek upon the ground, then your left cheek, and say during each one, 'O Humiliator of every obstinate tyrant! O Honourer of every humiliated! By Your^{-azwj} right! My fatigue has reached (the maximum), so Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and Relieve from me!'

وَ إِذَا كَرِهْتَ أَمْرًا فُتِّلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And you dislike a matter, say, 'Allah^{-azwj} Suffices me and is the Best Protector!''²⁰

20- بيج، الخرائج و الجرائح ذكر الرضي في كتاب خصائص الأئمة بإسناده عن ابن عباس قال: كَانَ رَجُلٌ عَلَى عَهْدِ عُمَرَ وَ لَهُ إِبِلٌ بِنَاحِيَةِ آذْرَبِيجَانَ قَدْ اسْتَصْعَبَتْ عَلَيْهِ فَشَكَا إِلَيْهِ مَا نَأَلُهُ وَ أَنَّ مَعَاشَهُ كَانَ مِنْهَا فَقَالَ لَهُ أَذْهَبْتَ فَاسْتَعْنَتْ بِاللَّهِ تَعَالَى

(The book) 'Al Kharaij Wa Al Jaraih' – Al Razy mention in the book 'Khasaais Al Aemma^{-asws}', by his chain from Ibn Abbas,

'In the era of Umar there was a man and for him was a camel in an area of Azerbaijan which was difficult upon him. So, he complained to him of what he faced, and his livelihood was from it. He said to him, 'Go and cry out for help with Allah^{-azwj} the Exalted!'

فَقَالَ الرَّجُلُ مَا زِلْتُ أَدْعُو اللَّهَ وَ أَتَوَسَّلُ إِلَيْهِ وَ كَلَّمَا قَرَبْتُ مِنْهَا حَمَلْتُ عَلَيَّ

The man said, 'I did not cease supplicating to Allah^{-azwj} seeking means to Him^{-azwj}, and every time I went near, it attacked upon me'.

فَكَتَبَ لَهُ عُمَرُ رُقْعَةً فِيهَا مِنْ عُمَرَ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَرْدَةِ الْجِنَّ وَ الشَّيَاطِينِ أَنْ يُذَلِّلُوا هَذِهِ الْمَوَاشِيَ لَهُ فَأَخَذَ الرَّجُلُ الرُّقْعَةَ وَ مَضَى

Umar wrote a note for him, 'From Umar, commander of the faithful, to the apostate Jinn and the Satans^{-la}! Subdue this domestic animal for him!' The man took the note and went.

²⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 19

فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَأَعْتَمَمْتُ شَدِيداً فَلَقِيْتُ عَلِيّاً فَأَخْبِرْتُهُ بِمَا كَانَ فَقَالَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لِيُعُودَنَّ بِالْحَبِيَّةِ

Abdullah Bin Abbas said, 'I was severely saddened. I met Ali^{-azwj} and informed him^{-asws} with what had happened. He^{-asws} said: 'By the One Who Split the seed and Formed the person! He will return with the disappointment'.

فَهَذَا مَا بِي وَ طَالَتْ عَلَيَّ شُقِّي وَ جَعَلْتُ أَرْقُبُ كُلَّ مَنْ جَاءَ مِنْ أَهْلِ الْجِبَالِ فَإِذَا أَنَا بِالرَّجُلِ قَدْ وَاى وَ فِي جَبْهَتِهِ شَجَّةٌ تَكَادُ الْيَدُ تَدْخُلُ فِيهَا فَلَمَّا رَأَيْتُهُ بَادَرْتُ إِلَيْهِ فَقُلْتُ مَا وَرَاكَ

It calmed what was with me, and my misery prolonged upon me, and I went on to watch out for every one from the mountain people coming. Then I was with the man who had arrived, and in his forehead was such a gash, a hand could almost enter into it. When I saw him, I rushed towards him. I said, 'What (news) is behind you?'

فَقَالَ إِنِّي صِرْتُ إِلَى الْمَوْضِعِ وَ رَمَيْتُ بِالرُّقْعَةِ فَحَمَلَ عَلَيَّ عِدَادٌ مِنْهَا فَهَالِكِي أَمْرُهَا وَ لَمْ يَكُنْ لِي قُوَّةٌ فَجَلَسْتُ فَرَحَمْتَنِي أَحَدُهَا فِي وَجْهِهِ فَقُلْتُ اللَّهُمَّ اكْفِنِيهَا وَ كُلُّهَا تَشُدُّ عَلَيَّ وَ تُرِيدُ قَتْلِي فَانصَرَفَتْ عَنِّي فَسَقَطْتُ فَجَاءَ أَخِي فَحَمَلَنِي وَ لَسْتُ أَغْقِلُ فَلَمْ أَزَلْ أَنْتَعِجْ حَتَّى صَلَحْتُ وَ هَذَا الْأَثَرُ فِي وَجْهِهِ

He said, 'I went to the place and pelted with the note. A number of them attacked upon me and its matter terrified me, and there did not happen to be any strength for me, so I sat down. One of them pelted me in my face! I said, 'O Allah^{-azwj}! Suffice me of it and all of it being hard upon me and intends to kill me!' It turned away from me. I fell down, so my brother came and carried me, and I did not understand. I have not ceased to treat until I was healthy, and this is the impact in my face!'

فَقُلْتُ لَهُ صَبْرٌ إِلَى عُمَرَ وَ أَعْلِمُهُ

I said to him, 'Come to Umar and let him know!'

فَصَارَ إِلَيْهِ وَ عِنْدَهُ نَفْرٌ فَأَخْبِرُهُ بِمَا كَانَ فَزَبَرَهُ فَقَالَ لَهُ كَذَبْتَ لَمْ تَذْهَبْ بِكِتَابِي فَحَلَفَ الرَّجُلُ لَقَدْ فَعَلَ فَأَخْرَجَهُ عَنْهُ

He went to him, and with him were a number (of people). He informed him with what had happened. He scolded him. He said to him, 'You have lied! You did not go with my letter!' The man swore on oath that he had done so. He threw him out from his presence.

قَالَ ابْنُ عَبَّاسٍ فَمَضَيْتُ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَتَبَسَّ ثُمَّ قَالَ أَمْ أَقُلُّ لَكَ

Ibn Abbas said, 'I went with him to Amir Al-Momineen^{-asws}. He^{-asws} smiled, then said: 'Did I^{-asws} not say to you?'

ثُمَّ أَقْبَلَ عَلَيَّ الرَّجُلُ فَقَالَ لَهُ إِذَا انصَرَفْتَ إِلَى الْمَوْضِعِ الَّذِي هِيَ فِيهِ فَعَلِ اللَّهُمَّ إِنِّي أَنْتَوَجُّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ أَهْلِ بَيْتِهِ الَّذِينَ اخْتَرْتَهُمْ عَلَيَّ عَلِيمٍ عَلَيَّ الْعَالَمِينَ اللَّهُمَّ دَلِّ لِي صُعُوتَهَا وَ اكْفِنِي شَرَّهَا فَإِنَّكَ الْكَافِي الْمُعَانِي وَ الْعَالِبُ الْقَاهِرُ

Then he^{-asws} turned to the man. He^{-asws} said to him: 'When you leave to go to the place which it is in, say, 'O Allah^{-azwj}! I divert to You^{-azwj} through Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, and People^{-asws} of his^{-saww} Household, those You^{-azwj} have Chosen them^{-asws} upon

knowledge of the worlds! O Allah-azwj! Humble to me its difficulty and Suffice me of its evil, for You-azwj are the Sufficient, the Pardoner, and the Prevailer, the Subduer!”

قَالَ فَانصَرَفَ الرَّجُلُ رَاجِعًا فَلَمَّا كَانَ مِنْ قَابِلِ قَدِيمِ الرَّجُلِ وَ مَعَهُ جُمْلَةٌ مِنَ الْمَالِ قَدْ حَمَلَهَا مِنْ أُمَّانِهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ صَارَ إِلَيْهِ وَ أَنَا مَعَهُ فَقَالَ ع
تُخْبِرُنِي أَوْ أَخْبِرَكَ

He (Ibn Abbas) said, ‘The man left to return. When is from the next year, the man arrived and with him was a load of wealth he had carried it from its price to Amir Al Momineen-asws, and he came to him-asws while I was with him-asws. He-asws said: ‘Will you inform me, or shall I-asws inform you?’

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ بَلْ تُخْبِرُنِي

The man said, ‘O Amir Al Momineen-asws! But, You-asws inform me!’

قَالَ كَأَنِّي بِكَ وَ قَدْ صِرْتَ إِلَيْهَا فَجَاءَتْكَ وَ لَادَتْ بِكَ حَاضِعَةً ذَلِيلَةً فَأَخَذَتْ بِبَوَاصِيهَا وَاحِدَةً وَاحِدَةً

He-asws said: ‘It is as if I-asws was with you, and you had gone to it. It came to you and sheltered with you humbly, disgraced. So, you grabbed it with its forelocks, one, by one!’

فَقَالَ الرَّجُلُ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ كَأَنَّكَ كُنْتَ مَعِي هَكَذَا كَانَ فَتَقَبَّلَ بِقَبُولِ مَا جِئْتُكَ بِهِ

The man said, ‘You-asws speak the truth, O Amir Al-Momineen-asws! It is as if You-asws had been with me. That is how it happened, so please accept what I have come to you-asws with!’

He-asws said: ‘Go rightfully guided! May Allah-azwj Bless you!’

فَقَالَ امضْ رَاشِدًا بَارَكَ اللَّهُ لَكَ وَ بَلَغَ الْخَيْرَ عُمَرَ فَعَمَّهُ ذَلِكَ وَ انصَرَفَ الرَّجُلُ وَ كَانَ يَبْحَثُ كُلَّ سَنَةٍ وَ قَدْ أُنْمِيَ اللَّهُ مَالُهُ

And the news reached Umar. That saddened him and the man left, and he used to perform Hajj every year and Allah-azwj Grew his wealth.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ اسْتَصْعَبَ عَلَيْهِ شَيْءٌ مِنْ مَالٍ أَوْ أَهْلِ أَوْ وَلَدٍ أَوْ أَمْرٍ فَلْيَبْتَهِلْ إِلَى اللَّهِ بِهَذَا الدُّعَاءِ فَإِنَّهُ يَكْفِي بِمَا يَخَافُ إِنْ شَاءَ اللَّهُ.

Amir Al-Momineen-asws said: ‘Every one, something is difficult upon him, from wealth, or family, of children, or any matter, let him plead to Allah-azwj with this supplication, for he would be Sufficed from what he fears, if Allah-azwj so Desires!’²¹

21- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع قال قال: الْكَلِمَاتُ الَّتِي تَلْقَاهُنَّ آدَمُ ع مِنْ رَبِّهِ فَتَنَابَ عَلَيْهِ وَ هَدَى

Tafseer Al Ayyashi – from Muhammad Bin Muslim, ‘

²¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 20

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘The phrases which Adam^{-as} received from his^{-as} Lord^{-azwj}, **so He Turned to him and Guided [20:122]**, he^{-as} had said: -

قَالَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ إِنِّي عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

‘Glory be to You^{-azwj} O Allah^{-azwj}, and with Your^{-azwj} Praise! I^{-as} have done evil, **‘My Lord! I have been unjust to myself, therefore Forgive (my deed) for me. [28:16]**. You^{-azwj} are the Forgiver, the Merciful!

اللَّهُمَّ إِنَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ إِنِّي عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ خَيْرُ الْغَافِرِينَ

O Allah^{-azwj}! Surely, 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^{-as}! Forgive for me^{-as}, surely You^{-azwj} are Best of the forgivers!

اللَّهُمَّ إِنَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ إِنِّي عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

O Allah^{-azwj}! Surely, there is no god except You^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} Praise! I^{-as} have done evil and **have been unjust to myself, therefore Forgive (my deed) for me. [28:16]**. Surely, You^{-azwj} are the Forgiver, the Merciful!”²²

22- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِي إِسْحَاقَ تَعَلَّبَهُ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّ خَالَئًا قَدْ تَعَيَّرَتْ

(The book) ‘Al Saraair’ – Muhammad Bin Mahboub, from Muhammad Bin Al-Husayn, from Al Hassan Bin Ali Bin Fazzal, from Abu Is’haq Sa’alba, from Abdullah Bin Hilal who said,

‘I said to Abu Abdullah^{-asws}, ‘Our situation has changed!’

قَالَ فَادْعُ فِي صَلَاتِكَ الْفَرِيضَةَ

He^{-asws} said: ‘Supplicate in your Obligatory Salat’.

قُلْتُ أَسْجُورُ فِي الْفَرِيضَةِ فَأَسْتَجِي حَاجَتِي لِلدِّينِ وَالدُّنْيَا

I said, ‘Is it allowed in the Obligatory Salat to specify my need for the religion and the world?’

قَالَ نَعَمْ فَإِنَّ رَسُولَ اللَّهِ ص قَدْ قَنَّتْ وَ دَعَا عَلَى قَوْمٍ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ عَشَائِرِهِمْ وَ فَعَلَهُ عَلِيُّ ع مِنْ بَعْدِهِ.

He^{-asws} said: ‘Yes, for Rasool-Allah^{-saww} had performed Qunout and supplicated against a group with their names and names of their father, and names of their clans, and Ali^{-asws} had done it from after him^{-saww}’.²³

²² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 21

²³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 22

23- شي، تفسير العياشي عن إسحاق بن يسار عن أبي عبد الله ع أنه قال: إن الله بعث إلى يوسف ع وهو في السجن يا ابن يعقوب ما أسكنتك مع الخطأين

Tafseer Al Ayyashi – From Is’haq Bin Yassar,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Send (an Angel) to Yusuf^{-as} while he^{-as} was in the prison: ‘O son^{-as} of Yaqoub^{-as}! What made you^{-as} dwell with the offenders?’

قَالَ جُزْمِي

He^{-as} said: ‘My^{-as} crime’.

قَالَ فَأَعْتَرَفَ بِجُزْمِهِ وَأُخْرِجَ فَأَعْتَرَفَ بِمَجْلِسِهِ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ أَهْلِهِ

He^{-asws} said, ‘He^{-as} confessed to his^{-as} crime and was taken out. He^{-as} acknowledged with his^{-as} sitting from her, sitting of them from his wife’.

فَقَالَ لَهُ ادْعُ بِهَذَا الدُّعَاءِ يَا كَبِيرَ كُلِّ كَبِيرٍ يَا مَنْ لَا شَرِيكَ لَهُ وَ لَا وَرِيرَ يَا خَالِقَ الشَّمْسِ وَ الْقَمَرِ الْمُنِيرِ يَا عِصْمَةَ الْمُضْطَرِّ الضَّرِيرِ يَا قَاصِمَ كُلِّ جَبَّارٍ عَنِيدٍ يَا مُغْنِيَ الْبَائِسِ الْفَقِيرِ يَا جَائِرَ الْعَظْمِ الْكَسِيرِ يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ

He said to him^{-as}, ‘Supplicate with this supplication: ‘O Great of every great one! O One neither having an associate for Him^{-azwj} nor minister! O Creator of the sun and the radiant moon! O Fortification of the desperate, and harmed! O Breaker of every obstinate tyrant! O Enricher of the destitute poor! O Mender of the broken bones! O Freer of the shackled captive!

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تَجْعَلَ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ تَرْزُقَنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ

I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, to Make for me relief and an outlet from my affairs, and Sustain me from where I am anticipating and from I am not anticipating!”

قَالَ فَلَمَّا أَصْبَحَ دَعَا بِهِ الْمَلِكُ فَحَلَّى سَبِيلَهُ وَ ذَلِكَ قَوْلُهُ وَ قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ.

He^{-asws} said: ‘When it was morning, the king called for him. He freed his^{-as} way, and that is His^{-azwj} Word: **and He was Good with me when they brought me out from the prison [12:100]**’.²⁴

24- مكا، مكارم الأخلاق قَالَ النَّبِيُّ ص مَنْ دَعَا بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَاؤِكَ

(The book) ‘Makarim Al Akhlaaq’ –

²⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 23

‘The Prophet^{-saww} said: ‘One who supplicates with this supplication – ‘O Allah^{-azwj}! I am Your^{-azwj} servant and son of Your^{-azwj} servant, and son of Your^{-azwj} maid! My forelock is in Your^{-azwj} Hand! The implementation of Your^{-azwj} Judgment regarding me is just in Your^{-azwj} Decree!

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَجِيبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَ نُورَ صَدْرِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي أَذْهَبَ اللَّهُ هَمَّهُ وَ أَبَدَلَهُ مَكَانَ حُزْنِهِ فَرِحًا.

I ask You^{-azwj} with every Name which is Yours^{-azwj}, You^{-azwj} Named Yourself^{-saww} with, or You^{-azwj} have Revealed it in Your^{-azwj} Book, or Taught it to anyone of Your^{-azwj} creatures, or You^{-azwj} Preferred with in Knowledge of the unseen in Your^{-azwj} Possession! Make the Quran to nourish my heart, and Noor of my chest, and Clearance of my grief, and removal of my worries!’, Allah^{-azwj} will Remove his worries and Replace it with joy in place of his grief!’²⁵

وَ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِعَلِيٍّ ع إِذَا وَقَعْتَ فِي وَرْطَةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعْبُدُكَ وَ إِنَّا بِكَ نَسْتَعِينُ فَإِنَّ اللَّهَ سُبْحَانَهُ يَدْفَعُ بِهَا الْبَلَاءَ.

And it is reported from the Prophet^{-saww} having said to Ali^{-asws}: ‘When you^{-asws} fall into trouble, say: ***In the Name of Allah the Beneficent, the Merciful [1:1]***. There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! O Allah^{-azwj}! ***(It is) You we worship and You do we seek Assistance (from) [1:5]***! Allah^{-azwj} the Glorious will Repel the affliction due to it’²⁶.

25- تم، فلاح السائل بإسنادي إلى جدِّي أبي جعفر الطوسي من كتاب الربيع بن محمد المسلمي بإسناده إلى ابن خزيمة زيادة في دعاء يوسف ع فقال شكوت إلى أبي عبد الله ع تغير حالي فقال لي فأين أنت عن دعاء يوسف

(The book) ‘Falah Al Saail’ – By my chain to my grandfather Abu Ja’far Al Tusi, from the book of Al Rabie Bin Muhammad Al Musly, by his chain to Ibn Kharjah,

‘There is an increase in a supplication of Yusuf^{-as}. He (the narrator) said, ‘I complained to Abu Abdullah^{-asws} of change in my situation. He^{-asws} said to me: ‘Where are you from a supplication of Yusuf^{-as}?’

فَقُلْتُ وَ مَا دُعَاءُ يُوسُفَ

I said, ‘And what is a supplication of Yusuf^{-as}?’

فَقَالَ كَانَ يَقُولُ سَكَنَ جِسْمِي مِنَ الْبَلْوَى وَ سَبَقَنِي لِسَانِي بِالْخَطِيئَةِ فَإِنْ يَكُنْ وَجْهِي خُلِقَ عِنْدَكَ وَ حَجَبَتِ الدُّنُوبُ صَوْتِي عَنْكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِوَجْهِ الشَّيْخِ يَعْقُوبَ

He^{-asws} said: ‘He^{-as} had said: ‘My^{-as} body has calmed down from calamity, and my tongue has preceded me in sin! If my^{-as} face has been disfigured in Your^{-azwj} Presence and the sins are

²⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 24 a

²⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 24 b

have veiled my^{-as} voice from You^{-azwj}, I^{-as} hereby divert to You^{-azwj} through the face of the Sheykh Yaqoub^{-as}!

قَالَ قُلْتُ فَإِنَّ يُوسُفَ يَقُولُ بِوَجْهِ الشَّيْخِ يَعْقُوبَ فَمَا أَقُولُ أَنَا

He (the narrator) said, 'I said, 'Yusuf^{-as} had said: 'Through the face of the Sheykh Yaqoub^{-as}, so what shall I say?'

قَالَ تَقُولُ بِوَجْهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ.

He^{-asws} said: 'You should say, 'Through the face of Muhammad^{-sawww}, may the Salawaat Allah^{-azwj} be upon him^{-sawww} and upon People^{-asws} of his^{-sawww} Household!''²⁷

26- نَوَادِرُ الرَّوَانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَطَاهَرَتْ نِعَمَ اللَّهِ عَلَيْهِ فَلْيُكْثِرِ الشُّكْرَ وَ مَنْ أَهَمَّ الشُّكْرَ لَمْ يُجْرِمِ الْمَرْيَدَ وَ مَنْ كَثُرَ هُمُومُهُ فَلْيُكْثِرِ مِنَ الْإِسْتِغْفَارِ وَ مَنْ أَحْلَحَ عَلَيْهِ الْفَقْرُ فَلْيُكْثِرِ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One upon whom the bounties of Allah^{-azwj} appear, let him frequent in the thanking (for it), and one who is inspired to thank will not be deprived of the increase; and one whose worries are a lot let him frequent from seeking the Forgiveness, and one the poverty is persistent upon him, let him frequent from the words, 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!''²⁸

27- نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ النَّبِيِّ ص مَا مِنْ عَبْدٍ يَخَافُ زَوَالَ نِعْمَةٍ أَوْ فَجَاءَهُ نِعْمَةٌ أَوْ تَغَيَّرَ عَافِيَةٌ وَ يَقُولُ يَا حَيُّ يَا قَيُّوْمُ يَا وَاحِدُ يَا حَمِيدُ يَا بَرُّ يَا كَرِيمُ يَا رَحِيمُ يَا عَزِيْزٌ تَمِّمْ عَلَيْنَا نِعْمَتَكَ وَ هَبْ لَنَا كِرَامَتَكَ وَ أَلْبِسْنَا عَافِيَتَكَ إِلَّا أَعْطَاهُ اللَّهُ تَعَالَى خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

Copying from the handwriting of Al-Shaheed, may Allah^{-azwj} Mercy him, from the Prophet^{-sawww}: 'There is none from a Momin servant who fears decline of his bounties, or a sudden scourge, or change in well-being, and he says, 'O Living! O Eternal! O One! O Glorious! O Righteous! O Benevolent! O Merciful! O Needless! Complete Your^{-azwj} bounties and Gift Your^{-azwj} Honours, and Clothe us Your^{-azwj} well-being!', except Allah^{-azwj} the Exalted will Give him goodness of the world and the Hereafter''²⁹.

28- ماء، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبد العزيز عن محمد بن عباد المكي عن حاتم بن إسماعيل عن محمد بن عجلان عن محمد بن كعب عن عبد الله بن شداد عن عبد الله بن جعفر قال: لَقِنِي عَلِيٌّ بْنُ أَبِي طَالِبٍ كَلِمَاتِ الْفَرَجِ وَ أَحْبَبَنِي أَنَّ رَسُولَ اللَّهِ ص لَقِنَهُنَّ إِيَّاهُ وَ أَمَرَهُ إِذَا نَزَلَ بِهِ كَرَبٌ أَوْ شِدَّةٌ أَنْ يَقُولَهُنَّ

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz, from Muhammad Bin Abbad Al Makky, from Hatim Bin Ismail, from Muhammad Ajlan, from Muhammad Bin Ka'ab, from Abdullah Bin Shaddad,

²⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 25

²⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 26

²⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 27

'From Abdullah son of Ja'far^{-ra} said, 'Ali^{-asws} Bin Abu Talib^{-asws} indoctrinated me the words of relief and informed me that Rasool-Allah^{-saww} had indoctrinated these to him^{-asws}, and had instructed him^{-asws} whenever a distress of an adversity befalls with him he^{-asws} should be saying these: -

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ وَ تَبَارَكَ اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

'There is no god except Allah^{-azwj} the Forbearing, the Benevolence! There is no god except Allah^{-azwj} the Exalted, the Magnificent! Glorious is Allah^{-azwj}, and Blessed is Allah^{-azwj} Lord^{-azwj} of the seven skies and Lord^{-azwj} of the Magnificent Throne, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!''³⁰

29- دَعَوَاتُ الرَّاؤُنْدِيَّةِ، عَنْ رَسُولِ اللَّهِ ص قَالَ: مَنْ أَصَابَهُ هَمٌّ أَوْ كَرْبٌ أَوْ بَلَاءٌ أَوْ حُزْنٌ فَلْيَقُلْ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

(The book) 'Dawaat' of Al Rawandy' –

'From Rasool-Allah^{-saww} having said: 'One who is afflicted by worries, or stress, or calamity, or grief, let him say, 'Allah^{-azwj}! Allah^{-azwj} is my Lord^{-azwj}! I do not associate anything with him^{-saww}! I have relied upon the Living Who does not die!''

وَ مِنْ دَعَاءِ الْفَرَجِ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ أَكْفِي مَا أَهَمَّنِي.

And from the supplication of relief – 'O One Sufficing from all things and nothing suffices from Him^{-azwj}! Suffice me of what worries me!''³¹

وَ عَنِ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا وَقَعْتَ فِي وَرْطَةٍ فُكِّلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّ اللَّهَ يَصْرِفُ بِهَا مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ.

And from Al-Sadiq^{-asws}: 'Rasool-Allah^{-saww} said to Amir Al-Momineen^{-asws}: 'Whenever you^{-asws} fall into trouble, say: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful, and there is neither might nor strength except with Allah^{-azwj}', for Allah^{-azwj} will Turn away from the types of afflictions, whatever He^{-azwj} Desires to, due to it''.³²

وَ فِي رَوَايَةِ أَحْمَدَ يُكَرَّرُهَا سَبْعَ مَرَّاتٍ فَإِنْ انْكَشَفَ ذَلِكَ الْبَلَاءُ وَ إِلَّا يُتِمُّهَا سَبْعِينَ مَرَّةً

And in a report of Ahmad, 'He should repeat it seven times. Either that affliction will be removed, or else he should complete it seventy times'.

وَ قَالَ أَعْلَفُوا أَبْوَابَ الْمُغْصَبَةِ بِالْإِسْتِعَاذَةِ وَ افْتَحُوا أَبْوَابَ الطَّاعَةِ بِالتَّسْمِيَةِ.

³⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 28

³¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 a

³² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 b

And he said, 'Lock the doors of disobedience by seeking the Refuge, and open the doors of obedience by the Naming (In the Name of Allah^{-azwj} the Beneficent, the Merciful)'.³³

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّ يَعْقُوبَ ع كَانَ اشْتَدَّ بِهِ الْحُزْنُ وَ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَقَالَ يَا حَسَنَ الصُّخْبَةَ يَا كَثِيرَ الْمَعُونَةِ يَا خَيْرَ كُلِّهِ اثْنِي بِرُوحِ مِنْكَ وَ فَرِّجِ مِنْ عِنْدِكَ

And from Abu Ja'far^{-asws}: 'Yaqoub^{-as} was such that the grief had intensified with him^{-as} and he^{-as} raised his^{-as} hands towards the sky and said: 'O Excellent of the companionship! O Frequent of the assistance! O the good, all of it You^{-azwj} Gave me with comfort from You^{-azwj}, and relief from Your^{-azwj} Presence!'

فَهَبَطَ جِبْرَائِيلُ ع فَقَالَ يَا يَعْقُوبُ أَلَا أَعْلَمُكَ دَعْوَاتٍ يُرَدُّ اللَّهُ عَلَيْكَ بِهَا بَصْرَكَ وَ وَلَدَيْكَ

Jibraeel^{-as} descended. He^{-as} said: 'O Yaqoub^{-saww}! Shall I^{-as} teach you^{-as} a supplication, Allah^{-azwj} will Return to you^{-as} your^{-as} sight and your^{-as} two sons^{-as} due to it?'

قَالَ نَعَمْ

He^{-as} said: 'Yes'.

قَالَ قُلْ يَا مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ وَ حَيْثُ هُوَ وَ قُدْرَتُهُ إِلَّا هُوَ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ اثْنِي بِرُوحِ مِنْكَ وَ فَرِّجِ مِنْ عِنْدِكَ

He^{-as} said: 'Say: 'O One no one know how He^{-azwj} is, and where He^{-azwj} is, and His^{-azwj} Power except He^{-azwj}! O One Who Blocked the air with the sky and Pressed the earth upon the water and Chose for Himself^{-saww} the most excellent of the Names! Bring me^{-as} comfort from You^{-azwj} and joy from Your^{-azwj} Presence!'

قَالَ فَمَا انْفَجَرَ عَمُودُ الصُّبْحِ حَتَّى آتَى بِالْقَمِيمِ يُطْرَحُ عَلَيْهِ وَ رَدَّ اللَّهُ عَلَيْهِ بَصْرَهُ وَ وَلَدَهُ.

He^{-asws} said: 'The pillars of morning had not burst until he^{-as} was brought the shirt (of Yusuf^{-as}). It was dropped upon him^{-as} and Allah^{-azwj} Returned to him^{-as} his^{-as} sight and his^{-as} sons^{-as}!'³⁴

وَعَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: ضَمَّنِي وَالِدِي ع إِلَى صَدْرِهِ يَوْمَ قُتِلَ وَ الدِّمَاءُ تَغْلِي وَ هُوَ يَقُولُ يَا بُنَيَّ اخْفِظْ عَنِّي دُعَاءَ عَلَمْتِيهِ فَاطِمَةٌ ع وَ عَلَمَهَا رَسُولُ اللَّهِ ص وَ عَلَمُهُ جِبْرَائِيلُ ع فِي الْحَاجَةِ وَ الْمُهِمِّ وَ الْعَمِّ وَ النَّازِلَةِ إِذَا نَزَلَتْ وَ الْأَمْرِ الْعَظِيمِ الْفَادِحِ

And from Zayn Al-Abideen^{-asws} having said: 'My^{-asws} father^{-asws} pressed me^{-asws} to his^{-asws} chest on the day he^{-asws} was killed, and the bloods boiled, and he^{-asws} said: 'O my^{-asws} son^{-asws}! Preserve on my^{-asws} behalf a supplication (Syeda) Fatima^{-asws} had taught me^{-asws}, and Rasool-Allah^{-saww} had taught her^{-asws}, and Jibraeel^{-as} had taught him^{-saww}, regarding the need, and the important matters, and the sadness, and the disaster when it befalls, and the great calamitous matter!'

³³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 c

³⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 d

قَالَ ادْعُ بِحَقِّ يَسِّ وَ الْقُرْآنِ الْحَكِيمِ وَ بِحَقِّ طِهِ وَ الْقُرْآنِ الْعَظِيمِ يَا مَنْ يَفْدِرُ عَلَى حَوَائِجِ السَّائِلِينَ يَا مَنْ يَعْلَمُ مَا فِي الضَّمِيرِ يَا مَنْفَسَ [مُنْقَسًا] عَنِ الْمَكْرُوبِينَ يَا مَفْرَجَ [مُفْرَجًا] عَنِ الْمَعْمُومِينَ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا مَنْ لَا يَحْتَاجُ إِلَى التَّفْسِيرِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا.

He^{-asws} said: ‘Supplicate: ‘By the right of **Ya Seen [36:1] By the Wise Quran [36:2]**! By the right of **Ta Ha [20:1]** and the Magnificent Quran! O One Able upon needs of the beggars! O One Who Knows what is in the consciences! O Reliever from the distressed ones! O Reliever from the saddened! O Mercier of the old man! O Sustainer of the young child! O the One who has no need to the interpretation! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do such and such with me!’³⁵

وَ قَالَ النَّبِيُّ ص قَالَ لِي جِبْرِئِيلُ أ لَا أَعْلَمُكَ الْكَلِمَاتِ الَّتِي قَالَهُنَّ مُوسَى ع حِينَ انْفَلَقَ لَهُ الْبَحْرُ

And the Prophet^{-saww} said: ‘Jibraeel^{-as} said to me^{-saww}: ‘Shall I^{-as} teach you^{-saww} phrases which Musa^{-as} had said when the sea was split for him^{-as}?’

قَالَ قُلْتُ بَلَى

He^{-saww} said: ‘I^{-saww} said: ‘Yes’.

قَالَ قُلِ اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُشْتَكَى وَ بِكَ الْمُسْتَعَاثُ وَ أَنْتَ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

He^{-as} said: ‘O Allah^{-azwj}! For You^{-azwj} is the Praise, and to You^{-azwj} is the complaint, and with You^{-azwj} is the crying for help, and You^{-azwj} as the Assister, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’³⁶

30- أَبْلَدُ الْأَمِينُ، ذَكَرَ صَاحِبُ كِتَابِ دَفْعِ الْهَمِّ وَ الْأَحْزَانِ وَ فَمَعَ الْعُمُومِ يَقُولُ الْمَحْبُوسُ ثَلَاثًا أَسْأَلُ اللَّهَ الْعَفْوَ وَ الْعَافِيَةَ وَ الْمَعَاوَةَ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Al-Balad Al-Ameen’ – The author of the book mentioned repelling the worries and the griefs and suppressing the sadness, ‘The detained one should say thrice, ‘I ask Allah^{-azwj} for the Pardon, and the well-being, and being spared in the world and the Hereafter!’³⁷

وَ قَالَ نُوبَةُ الْعَنْبَرِيُّ أَكْرَهَنِي السُّلْطَانُ عَلَى الْقِتَالِ فَأَبَيْتُ فَحَبَسَنِي حَتَّى لَمْ يَبْقَ فِي رَأْسِي شَعْرَةٌ فَأَتَانِي آتٍ فِي مَنَامِي عَلَيْهِ ثِيَابٌ بَيْضٌ وَ قَالَ يَا نُوبَةُ قَدْ أَطَالُوا حَبْسَكَ

And Nowbat Al-Anbari said, ‘The ruler coerced me upon the battle, but I refused so he imprisoned me until there did not remain any hair in my head. A comer came to me in my dream, having white clothes upon him, and he said, ‘O Nowbat! Your detention has prolonged!’

³⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 e

³⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 29 f

³⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 30 a

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ قُلْ أَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

He said, 'Say, 'I ask Allah^{-azwj} for the Pardon, and the well-being, and being spared in the world and the Hereafter!'

فَاسْتَبَيْضْتُ فَاكْتَبْتُ مَا قَالَهُ ثُمَّ تَوَضَّأْتُ وَصَلَّيْتُ مَا شَاءَ اللَّهُ وَ قُلْتُ ذَلِكَ حَتَّى صَلَّيْتُ صَلَاةَ الصُّبْحِ فَجَاءَ حَرَسِي وَ قَالَ أَيْنَ نُوبَةُ

I woke up. I wrote down what he had said, then I performed Wudu and prayed Salat for as long as Allah^{-azwj} Desired, and I said that until I had prayed the morning Salat. My guard came and said, 'Where is Nowbat?'

قُلْتُ نَعَمْ

I said, 'Yes (me)!'

فَحَمَلَنِي وَ أَدْخَلَنِي عَلَيْهِ وَ أَنَا أَتَكَلَّمُ بَيْنَ فَلَمَّا رَأَى أَنِّي بِإِطْلَاقِي

He carried me (on a riding animal) and took me to see him (the ruler), and I was speaking with it. When he saw me, he ordered with my release'.

قَالَ نُوبَةُ فَعَلَّمْتُهُ رَجُلًا فِي الْبَصْرَةِ قَالَ لَمْ أَقُلْهُنَّ فِي عَذَابٍ إِلَّا لِحَلِّي عَنِّي وَ عَذَّبْتُ يَوْمًا وَ لَمْ أَذْكَرْهُنَّ حَتَّى جُلِدْتُ مِائَةَ سَوْطٍ فَذَكَرْتُهُنَّ حِينَئِذٍ فَدَعَوْتُ بِهِنَّ فَحَلَّى عَنِّي.

Nowbat said, 'I taught it to a man in Al-Basra. He said, 'I did not say in during a torment except it was vacated from me, and I was tormented one day and did not mention these until I was whipped one hundred lashes. I remembered at that time, so I supplicated with these, and my way was freed for me'³⁸.

31- مِنْ كِتَابِ الرَّؤُوسَةِ، بِحَدْفِ الْإِسْنَادِ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: لَمَّا اسْتَوَيْتِ الْخِلَافَةَ لَهُ قَالَ يَا رَبِيعُ- ابْعَثْ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ مَنْ بَأْتِيَنِي بِهِ

From the book 'Al-Rawza' by a deleted chain, from Al-Rabie, companion of Al-Mansour (the caliph). He said, 'When the caliphate was stabilised for him, he said, 'O Rabie! Send someone to Ja'far^{-asws} Bin Muhammad^{-asws} to come to me with him^{-asws}!'

ثُمَّ قَالَ بَعْدَ سَاعَةٍ أَمْ أَقُلْ لَكَ أَنْ تَبْعَنَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ فَوَ اللَّهُ لَتَأْتِيَنِي بِهِ وَ إِلَّا فَتَلْتَأَنَّكَ

Then he said after a while, 'Did I not tell you to send someone to Ja'far^{-asws} Bin Muhammad^{-asws}? By Allah^{-azwj}! Either you will come to me with him^{-asws} or else I will kill you!'

³⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 30 b

فَلَمْ أَجِدْ بُدًّا فَذَهَبْتُ إِلَيْهِ فَقُلْتُ يَا أَبَا عَبْدِ اللَّهِ أَحَبُّ أُمِيرِ الْمُؤْمِنِينَ

I could not find any escape, for I went to him^{-asws}. I said, 'O Abu Abdullah^{-asws}, answer commander of the faithful!'

فَقَامَ مَعِيَ فَلَمَّا دَنَوْنَا مِنَ الْبَابِ رَأَيْتُهُ يُحَرِّكُ شَفَتَيْهِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَيَّ فَلَمْ يَرُدَّ عَلَيَّ وَ وَقَفَ فَلَمْ يُجْلِسْنِي ثُمَّ رَفَعَ إِلَيْهِ رَأْسَهُ فَقَالَ يَا جَعْفَرُ أَنْتَ الَّذِي أَلْبَيْتَ [الْبَيْتَ] عَلَيَّ وَ كَثُرْتَ فَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص قَالَ يُنْصَبُ لِكُلِّ عَادِرٍ لِيَوْمِ الْقِيَامَةِ يُعْرَفُ بِهِ

He^{-asws} stood up (to go) with me. When we were close to the door, I saw him^{-asws} move his lips, then he entered. He greeted unto him^{-asws}, but he^{-asws} did not respond to him and stood, and he did not (tell him^{-azwj}) to sit. Then he raised his head to him^{-asws}. He said, 'O Ja'far^{-asws}! You^{-asws} are the one who is inciting (the people) against me, and it is a lot. My father narrated to me from his father, from his grandfather that the Prophet^{-saww} said: 'A flag would be set up on the Day of Qiyamah for every betrayer, he would be recognised by it!'

فَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص قَالَ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ مِنْ بُطْنَانِ الْعَرْشِ أَلَا فَلَيْقُمْ كُلُّ مَنْ أَجْرُهُ عَلَيَّ فَلَا يَفْعَلُ إِلَّا مَنْ عَفَا عَنْ أَخِيهِ

Ja'far^{-azwj} Bin Muhammad^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that the Prophet^{-saww} said: 'A caller will call out on the Day of Qiyamah from interior of the Throne: "Indeed! Let every one whose Recompense is upon Me^{-azwj}, stand up!" No one will stand except one who has pardoned his brother!'

فَمَا زَالَ يَقُولُ حَتَّى سَكَنَ مَا بِهِ وَ لَانَ لَهُ فَقَالَ اجْلِسْ أَبَا عَبْدِ اللَّهِ

He^{-asws} did not cease saying until it calmed whatever was with him and was softened to him^{-asws}. He said, 'Be seated, Abu Abdullah^{-asws}!'

ارْتَفَعَ أَبَا عَبْدِ اللَّهِ ثُمَّ دَعَا يَدَيْهِ مِنَ الْعَالِيَةِ فَجَعَلَ يُعَلِّفُهُ بِيَدِهِ وَ الْعَالِيَةَ تَقَطُّرُ مِنْ نَبِيْنِ أَنْامِلِ أُمِيرِ الْمُؤْمِنِينَ ثُمَّ قَالَ انْصَرَفَ أَبَا عَبْدِ اللَّهِ فِي حِفْظِ اللَّهِ

He raised Abu Abdullah^{-asws}, then called for the expensive anointment. He went on to apply it (on him^{-asws}) with his own hand, and the perfume was dripping from between the nails of commander of the faithful. Then he said, 'Leave, Abu Abdullah^{-asws}, in the Protection of Allah^{-azwj}!'

وَ قَالَ لِي يَا رَبِيعُ أَتَبِعُ أَبَا عَبْدِ اللَّهِ جَائِزَتَهُ وَ أَضْعِفُهَا لَهُ

And he said to me, 'O Rabie! Follow Abu Abdullah^{-asws} with his^{-asws} reward and double it for him^{-asws}!'

قَالَ فَحَرَجْتُ فَقُلْتُ يَا أَبَا عَبْدِ اللَّهِ تَعْلَمُ حَبِيْبِي لَكَ

He said, 'I went out. I said, 'O Abu Abdullah^{-asws}! You^{-asws} know of my love for you^{-asws}!'

قَالَ نَعَمْ يَا رَبِيعُ أَنْتَ مِنَّا حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص قَالَ مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ فَأَنْتَ مِنَّا

He^{-asws} said: 'Yes, O Rabie, you are from us^{-asws}! My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from the Prophet^{-saww} having said: 'A friend of the people is from them!' So, you are from us^{-asws}!'

قُلْتُ يَا أَبَا عَبْدِ اللَّهِ شَهِدْتُ مَا لَمْ تَشْهَدْ وَ سَمِعْتُ مَا لَمْ تَسْمَعْ وَ قَدْ دَخَلْتَ عَلَيَّ وَ رَأَيْتُكَ تُحْرِكُ شَفَتَيْكَ عِنْدَ الدُّخُولِ عَلَيَّ

I said, 'O Abu Abdullah^{-asws}! I witness what I had not witnessed (before), and I heard what I had not heard (before), and you^{-asws} had entered to see him and I saw you^{-asws} moving your^{-asws} lips at the (time of) entry to see him!'

قَالَ نَعَمْ دُعَاءُ كُنْتُ أَدْعُو بِهِ

He^{-asws} said: 'Yes, a supplication I^{-asws} had supplicated with'.

فَقُلْتُ أَدُعَاءُ كُنْتُ تَلْفَعُهُ عِنْدَ الدُّخُولِ أَوْ بَشِيءٍ نَأْتِيهِ نَأْتِيهِ عَنْ آبَائِكَ الطَّيِّبِينَ

I said, 'Was it a supplication you^{-asws} indoctrinating (to be read) at the entry or was it something you^{-asws} are narrating as being from your^{-asws} goodly forefathers^{-asws}?'

فَقَالَ بَلْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص كَانَ إِذَا حَزَنَهُ أَمْرٌ دَعَا بِهَذَا الدُّعَاءِ وَ كَانَ يُقَالُ لَهُ دُعَاءُ الْفَرَجِ وَ هُوَ

He^{-asws} said: 'But, my^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that the Prophet^{-saww} was such, whenever a matter grieved him^{-saww}, supplicated with this supplication, and he^{-saww} had called it, 'Dua Al-Faraj', and it is: -

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْنُفْنِي بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ ارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ وَ لَا أَهْلِكَ وَ أَنْتَ رَجَائِي

'O Allah^{-azwj}! Guard me with Your^{-azwj} Eye which does not sleep, and Protect me with Your^{-azwj} Strength which cannot be breached, and Mercy me with Your^{-azwj} Power upon me, and I cannot be destroyed while You^{-azwj} are my hope!

فَكَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ بِهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي قَلَّ لَكَ بِهَا صَبْرِي فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرَمْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَحْدُلْنِي وَ يَا مَنْ رَأَى عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

How many bounties You^{-azwj} have Favoured upon me, my thanking for it has been little, and how many afflictions You^{-azwj} have Tried me with my patience with it has been little! O the One my thanking has been little for His^{-azwj} bounties but He^{-azwj} did not Deprive me, and O the One my patience has been little at His^{-azwj} afflictions but He^{-azwj} did not Abandon me, and the O One Who Saw me being upon the sins but did not Expose me! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

اللَّهُمَّ أَعِزِّي عَلَيَّ دِينِي بِالْدُّنْيَا وَ عَلَيَّ آخِرَتِي بِالتَّقْوَى وَ احْفَظْنِي فِيمَا غَيْبَتْ عَنْهُ وَ لَا تَكْلِنِي إِلَى نَفْسِي فِيمَا حَضَرْتُهُ

O Allah^{-azwj}! Assist me upon my religion with the world, and upon my Hereafter with the piety, and Protect me in what I am absent from and do not Allocate me to myself in what I am present with!

يَا مَنْ لَا تَضُرُّهُ الدُّنُوبُ وَ لَا تَنْقُصُهُ الْمَغْفِرَةُ هَبْ لِي مَا لَا يَنْقُصُكَ وَ اغْفِرْ لِي مَا لَا يَضُرُّكَ إِنَّكَ رَبُّ وَهَابٍ أَسْأَلُكَ فَرَجاً قَرِيباً وَ صَبْراً جَمِيلاً وَ رِزْقاً وَاسِعاً
وَ الْعَافِيَةَ مِنَ الْبَلَاءِ وَ شُكْرَ الْعَافِيَةِ

O the One Who, neither do the sins harm Him^{-azwj} nor does the Forgiveness reduce Him^{-azwj}! Gift to me what does not reduce You^{-azwj} and Forgive for me what does not harm You^{-azwj}, You^{-azwj} are the Bestowing Lord^{-azwj}! I ask You^{-azwj} for near happiness, and beautiful patience, and vast sustenance, and well-being from the afflictions, and thanking for the well-being!

وَ فِي رِوَايَةٍ وَ أَسْأَلُكَ تَمَامَ الْعَافِيَةِ وَ أَسْأَلُكَ دَوَامَ الْعَافِيَةِ وَ أَسْأَلُكَ الْعَيْنَ عَنِ النَّاسِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And in a report: 'And I ask You^{-azwj} for the complete well-being, and I ask You^{-azwj} for the permanent well-being, and I ask You^{-azwj} for the needlessness from the people, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!'

قَالَ الرَّبِيعُ فَكَتَبْتُهُ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي رُفْعَةٍ وَ هَا هُوَ دَا فِي جَيْبِي

Al-Rabie said, 'I wrote it in a paper from Ja'far^{-asws} Bin Muhammad^{-saww}, and here is it in my pocket!'

وَ قَالَ مُوسَى بْنُ سَهْلٍ كَتَبْتُهُ مِنَ الرَّبِيعِ وَ هَا هُوَ فِي جَيْبِي

And Musa Bin Sahl said, 'I wrote it from Al-Rabie, and here it is in my pocket!'

وَ قَالَ مُحَمَّدُ بْنُ هَارُونَ كَتَبْتُهُ مِنَ الْعَبْسِيِّ وَ هَا هُوَ فِي جَيْبِي

And Muhammad Bin Haroun said, 'I wrote it from Al-Absy, and here is it in my pocket!'

وَ قَالَ عَلِيُّ بْنُ أَحْمَدَ الْمُحْتَسِبِ كَتَبْتُهُ مِنْ مُحَمَّدِ بْنِ هَارُونَ وَ هَا هُوَ فِي جَيْبِي

And Ali Bin Ahmad Al-Mohtasib said, 'I wrote it from Muhammad Bin Haroun, and there is it in my pocket!'

وَ قَالَ عَلِيُّ بْنُ الْحَسَنِ كَتَبْتُهُ مِنَ الْمُحْتَسِبِ وَ هَا هُوَ فِي جَيْبِي

And Ali Bin Al-Hassan said, 'I wrote it from Al Mohtasan, and here it is in my pocket!'

وَ قَالَ السُّلَيْمِيُّ مِثْلَهُ وَ قَالَ أَبُو صَالِحٍ مِثْلَهُ وَ قَالَ الْحَافِظُ أَبُو مَنْصُورٍ مِثْلَهُ.

And Al-Sulamy said similar to it; and Abu Salih said similar to it; and Al-Hafiz Abu Mansour said similar to it".³⁹

32- عُدَّةُ الدَّاعِي، عُمَرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص أَنَّ جَبْرَيْلَ ع نَزَلَ عَلَيْهِ بِهَذَا الدُّعَاءِ مِنَ السَّمَاءِ وَ نَزَلَ عَلَيْهِ ضَاحِكاً مُسْتَبْشِراً فَقَالَ
السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ

³⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 31

(The book) 'Uddat Al Daie' – Umar Bin Shueyb, from his father, from his grandfather,

'From the Prophet^{-saww}. Jibraeel^{-as} descended unto him^{-saww} with this supplication from the sky, and he^{-as} descended to him^{-as} smiling, cheerful. He^{-as} said: 'The greeting be to you^{-saww}, O Muhammad^{-saww}!'

قَالَ وَ عَلَيْكَ السَّلَامُ يَا جِبْرِيْلُ

He^{-saww} said: 'And upon you^{-as} be the greeting, O Jibraeel^{-as}!'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ إِلَيْكَ بِهَدِيَّةٍ

He^{-as} said: 'Allah^{-azwj} Mighty and Majestic has Sent a gift to you^{-saww}!'

قَالَ وَ مَا تِلْكَ الْهَدِيَّةُ يَا جِبْرِيْلُ

He^{-saww} said: 'And what is that gift, O Jibraeel^{-as}?'

قَالَ كَلِمَاتٍ مِنْ كُنُوزِ الْعَرْشِ أَكْرَمَكَ اللَّهُ بِهَا

He^{-as} said: 'Phrases from treasures of the Throne! Allah^{-azwj} Honours you^{-saww} with these'.

قَالَ وَ مَا هُنَّ يَا جِبْرِيْلُ

He^{-saww} said: 'And what are these, O Jibraeel^{-as}?'

قَالَ فُلٌّ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيْحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرِيْمَةِ وَ لَمْ يَهْتِكِ السِّرَّ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنْ يَا مُبْتَدِئاً بِالْبَعْمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّنَا وَ يَا سَيِّدَنَا وَ يَا مَوْلَانَا وَ يَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ

He^{-as} said, 'Say: 'O One Who Reveals the beautiful! O One Who Conceals the ugliness! O One Who does not Seize for the crimes! O One Who does not Violate the privacy! O Mighty of the Pardon! O Excellent of the Overlooking! O Capacious of the Forgiveness! O Extender of the Hands with the Mercy! O Companion of every whisper! O Ultimate of every complaint! O Benevolent of the Pardon! O Mighty of the Conferment! O Initiator with the bounty before it is deserved! O Our Lord^{-azwj}, and O our Chief, and O our Master, and O Peak of our desires! I ask You^{-azwj}, O Allah^{-azwj} not to Grill my body with the Hellfire!''

فَقَالَ رَسُولُ اللَّهِ ص لِيِبْرِيْلُ مَا ثَوَابُ هَذِهِ الْكَلِمَاتِ

Rasool-Allah^{-saww} said to Jibraeel^{-as}: 'What is the Reward of these phrases?'

قَالَ هَيِّهَاتَ هَيِّهَاتَ انْقَطَعَ الْعَمَلُ لَوْ اجْتَمَعَ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ وَ سَبْعُ أَرْضِينَ عَلَى أَنْ يَصِفُوا ثَوَابَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ مَا وَصَفُوا مِنْ كُلِّ جُزْءٍ جُزْءاً وَاحِداً

He^{-as} said: 'Far more than (can be described)! Far more than (can be described)! The deeds are terminated (before it). Even if Angels of seven skies and seven earths gather upon describing the Rewards of that up to the Day of Qiyamah, they would not have described even on segment from all segments!

فَإِذَا قَالَ الْعَبْدُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ سَتَرَهُ اللَّهُ وَ رَحِمَهُ فِي الدُّنْيَا وَ جَمَّلَهُ فِي الْآخِرَةِ وَ سَتَرَ اللَّهُ عَلَيْهِ أَلْفَ سِتْرٍ فِي الدُّنْيَا وَ الْآخِرَةِ

When a servant says, 'O One Who Reveals the beautiful! O One Who Conceals the ugliness!', Allah^{-azwj} will Cover him and Mercy him in the world and Beautify him in the Hereafter, and Allah^{-azwj} will Cover upon him a thousand coverings in the world and the Hereafter.

وَ إِذَا قَالَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ لَمْ يُحَاسِبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ وَ لَمْ يَهْتِكِ سِتْرَهُ يَوْمَ تُهْتَكُ السُّتُورُ

And when he says, 'O One Who does not Seize for the crimes! O One Who does not Violate the privacy!', Allah^{-azwj} the Exalted will not Reckon him on the Day of Qiyamah and will not Violate his privacy on the Day the curtains (privacies) will be torn (violated).

وَ إِذَا قَالَ يَا عَظِيمَ الْعَمْرِ عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ حَاطِبَتُهُ مِثْلَ زَبَدِ الْبَحْرِ

And when he says, 'O Mighty of the Pardon!', Allah^{-azwj} will Forgive his sins for him, and even if his misdeeds were like foam of the sea.

وَ إِذَا قَالَ يَا حَسَنَ التَّجَاوُزِ تَجَاوَزَ اللَّهُ عَنْهُ حَتَّى السَّرْقَةِ وَ شُرْبِ الْخَمْرِ وَ أَهْوَابِ الدُّنْيَا وَ غَيْرَ ذَلِكَ مِنَ الْكَبَائِرِ

And when he says, 'O Excellent of the Overlooking!', Allah^{-azwj} will Overlook from him, even the theft, and drinking the wine, and mighty (crimes) of the world, and other than that from the major sins.

وَ إِذَا قَالَ يَا وَاسِعَ الْمَغْفِرَةِ فَتَحَ اللَّهُ تَعَالَى لَهُ سَبْعِينَ بَاباً مِنَ الرَّحْمَةِ فَهُوَ يُخَوِّضُ فِي رَحْمَةِ اللَّهِ تَعَالَى حَتَّى يَخْرُجَ مِنَ الدُّنْيَا

And when he says, 'O Capacious of the Forgiveness!', Allah^{-azwj} the Exalted will Open for him seventy doors of Mercy, so he will be immersed in the Mercy of Allah^{-azwj} the Exalted until he exits from the world.

وَ إِذَا قَالَ يَا نَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ بَسَطَ اللَّهُ يَدَهُ عَلَيْهِ لَهُ بِالرَّحْمَةِ

And when he says, 'O Extender of the Hands with the Mercy!', Allah^{-azwj} will Extend His^{-azwj} Hand towards him with the Mercy.

وَ إِذَا قَالَ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى أُعْطَاهُ اللَّهُ مِنَ الْأَجْرِ ثَوَابَ كُلِّ مُصَابٍ وَ كُلِّ سَالِمٍ وَ كُلِّ مَرِيضٍ وَ كُلِّ ضَرِيرٍ وَ كُلِّ مِسْكِينٍ وَ كُلِّ فَفِيرٍ وَ كُلِّ صَاحِبِ مُصِيبَةٍ إِلَى يَوْمِ الْقِيَامَةِ

And when he says, 'O Companion of every whisper! O Ultimate of every complaint!', 'Allah^{-azwj} will Give him from the Recompense, Rewards of every injured, and every healthy, and every sick, and every harmed, and every needy, and every poor, and every one afflicted with difficulty up to the Day of Qiyamah.

وَ إِذَا قَالَ يَا كَرِيمَ الصَّمْحِ أَكْرَمَهُ اللَّهُ كَرَامَةَ الْأَنْبِيَاءِ

And when he says, 'O Benevolent of the Pardon!', Allah^{-azwj} will Honour him with honours of the Prophets^{-as}.

وَ إِذَا قَالَ يَا عَظِيمَ الْمَنِّ أَعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُنْبِيَهُ وَ مُنْبِيَةَ الْخَلَائِقِ

And when he says, 'O Mighty of the Conferment!', Allah^{-azwj} Gives him on the Day of Qiyamah, his aspirations and aspirations of the creatures.

وَ إِذَا قَالَ يَا مُبْتَدِئًا بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ بَعْدَ مَنْ شَكَرَ نِعْمَاءَهُ

And when he says, 'O Initiator with the bounty before it is deserved!', Allah^{-azwj} Gives him from the Recompense of the number of ones having thanked for His^{-azwj} bounties.

وَ إِذَا قَالَ يَا رَبَّنَا وَ يَا سَيِّدَنَا قَالَ اللَّهُ تَعَالَى اشْهَدُوا مَلَائِكَتِي أَنِّي قَدْ عَفَرْتُ لَهُ وَ أَعْطَيْتُهُ مِنَ الْأَجْرِ بَعْدَ مَنْ خَلَقْتُهُ فِي الْجَنَّةِ وَ النَّارِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ قَطْرَ الْأَقْطَارِ وَ أَنْوَاعِ الْخَلْقِ وَ الْجِبَالِ وَ الْحَصَى وَ التَّرَى وَ غَيْرَ ذَلِكَ وَ الْعَرْشِ وَ الْكَرْسِيِّ

O Our Lord^{-azwj}, and O our Chief!', Allah^{-azwj} the Exalted Says: "Be witnesses, My^{-azwj} Angels! I^{-azwj} have Forgiven for him and have Given him from the Recompense of the number of the one I^{-azwj} Created in the Paradise and the Hellfire, and the seven skies and the seven earths, and the sun and the moon, and the stars, and the drops of rain, and variety of creatures, and the mountains, and the pebbles, and the grains of sand, and other than that, and the Throne, and the Chair!"

وَ إِذَا قَالَ يَا مَوْلَانَا مَلَأَ اللَّهُ قَلْبَهُ مِنَ الْإِيمَانِ

And when he says, 'O our Master!', Allah^{-azwj} will his heart from the Eman.

وَ إِذَا قَالَ يَا غَايَةَ رَغْبَتِنَا أَعْطَاهُ اللَّهُ تَعَالَى - يَوْمَ الْقِيَامَةِ رَغْبَتَهُ وَ مِثْلَ رَغْبَةِ الْخَلَائِقِ

And when he says, 'O Peak of our desires!', Allah^{-azwj} the Exalted will Give him on the Day of Qiyamah, his desires and similar to desires of the creatures.

وَ إِذَا قَالَ أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ قَالَ الْمَجْبُورُ اسْتَعْتَفَنِي عَبْدِي مِنَ النَّارِ اشْهَدُوا مَلَائِكَتِي أَنِّي قَدْ أَعْتَقْتُهُ مِنَ النَّارِ وَ أَعْتَقْتُ أَبَوَيْهِ وَ إِخْوَتَهُ وَ أَهْلَهُ وَ وُلْدَهُ وَ جِيرَانَهُ وَ شَمَعْتُهُ فِي أَلْفِ رَجُلٍ مِمَّنْ وَجِبَتْ لَهُ النَّارُ وَ آجُرْتُهُ مِنَ النَّارِ

And when he says, 'I ask You^{-azwj}, O Allah^{-azwj} not to Grill my body with the Hellfire!', the Subduer Says: "My^{-azwj} servant has sought from Me^{-azwj} for liberation from the Hellfire! Be witnesses My^{-azwj} Angels! I^{-azwj} have hereby Liberated him from the Hellfire, and Liberated his parents, and his brother, and his family members, and his children, and his neighbours, and Grant him to intercede regarding a thousand men from the ones the Hellfire has been Obligated for, and Shelter him from the Hellfire!"

فَعَلِمَهُنَّ يَا مُحَمَّدُ الْمُتَّقِينَ وَ لَا تُعَلِّمُهُنَّ الْمُنَافِقِينَ فَإِنَّهَا دَعْوَةٌ مُسْتَجَابَةٌ لِغَائِلِهِنَّ إِنْ شَاءَ اللَّهُ وَ هُوَ دُعَاءُ أَهْلِ الْبَيْتِ الْمَعْمُورِ حَوْلَهُ إِذَا كَانُوا يَطُوفُونَ بِهِ.

So, teach these, O Muhammad^{-saww}, to the pious ones and do not teach these to the hypocrites, for rather it is Answered for the speakers if Allah^{-azwj} so Desires, and it is a supplication of people of Al-Bayt Al-Mamour around it when they were performing Tawaaf with it!"⁴⁰

33- كِتَابُ الْإِمَامَةِ لِلطَّبْرِيِّ، أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيُّ قَالَ حَدَّثَنِي أَبُو الْحُسَيْنِ بْنُ أَبِي الْبَغَلِ الْكَاتِبُ قَالَ: تَفَلَّدْتُ عَمَلًا مِنْ أَبِي مَنْصُورِ بْنِ الصَّالِحَانِ وَجَزَى بَيْنِي وَبَيْنَهُ مَا أَوْجَبَ اسْتِتَارِي فَطَلَبَنِي وَ أَخَافَنِي فَمَكَّنْتُ مُسْتَتِرًا خَائِفًا

'Kitab Al Imamah' of Al Tabari – Abu Ja'far Muhammad Bin Haroun Bin Musa Al Tal'akburi who said, 'It is narrated to me by Abu Al Husayn Bin Al Bagl Al Katib who said,

'I was collared with a matter from Abu Mansour Bin Al-Sallaheen, and there flowed between me and him what obligated my concealment. He searched for me and frightening. So, I waited in concealment, fearful.

ثُمَّ قَصَدْتُ مَقَابِرَ قُرَيْشٍ لَيْلَةَ الْجُمُعَةِ وَ اعْتَمَدْتُ الْمَيْمَتِ هُنَاكَ لِلدُّعَاءِ وَ الْمَسْأَلَةِ وَ كَانَتْ لَيْلَةً رِيحٍ وَ مَطَرٍ فَسَأَلْتُ ابْنَ جَعْفَرِ الْقَيْمِ أَنْ يُغْلِقَ الْأَبْوَابَ وَ أَنْ يَجْتَهِدَ فِي خَلْوَةِ الْمَوْضِعِ لِأَحْلُو بِمَا أُرِيدُهُ مِنَ الدُّعَاءِ وَ الْمَسْأَلَةِ وَ آمَنَ مِنْ دُحُولِ إِنْسَانٍ بِمَا لَمْ أَمْنُهُ وَ خِفْتُ مِنْ لِقَائِي لَهُ

Then I went to the graveyard of Quraysh on the night of Friday and deliberated to spend the night over there for the supplication and the requesting (to Allah^{-azwj}), and it was a night of wind and rain. I asked Ibn Ja'far the custodian to lock the doors and to try to be in a secluded place for being alone with what I had intended from the supplication and the requesting, and be safe from any person entering from what I did not feel safe of and feared from my meeting him.

فَفَعَلَ وَ فَعَلَ الْأَبْوَابَ وَ انْتَصَفَ اللَّيْلَ وَ وَرَدَ مِنَ الرِّيحِ وَ الْمَطَرِ مَا قَطَعَ النَّاسَ عَنِ الْمَوْضِعِ وَ مَكَّنْتُ أَدْعُو وَ أُرُورُ وَ أَصَلِّي فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ سَمِعْتُ وَطْأَةً عِنْدَ مَوْلَانَا مُوسَى ع وَ إِذَا رَجُلٌ يَزُورُ

He did so and locked the doors, and the midnight came and there arrived from the wind and rain what cut the people away from the place, and I remained supplicating and performing Ziyaarat, and praying Salat. While I was like that when I heard footsteps by our Master Musa^{-asws}, and there was a man visiting (performing Ziyaarat).

فَسَلَّمْتُ عَلَى آدَمَ وَ أَوْلِي الْعَزْمِ ع ثُمَّ الْأَيْمَةَ وَاحِدًا وَاحِدًا إِلَى أَنْ انْتَهَى إِلَى صَاحِبِ الزَّمَانِ ع فَلَمْ يَذْكُرْهُ فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ نَسِيَ أَوْ لَمْ يَعْرِفْ أَوْ هَذَا مَذْهَبٌ هَذَا الرَّجُلِ

He greeted unto Adam^{-as}, and the Determined ones (from the Prophets^{-as}), then the Imams^{-asws} one by one, until he ended to Master of the Time^{-ajfj}. He did not mention him^{-ajfj}. I was surprised from that and said, 'Perhaps he forgot or did not recognise, or this is a doctrine of this man'.

فَلَمَّا فَرَغَ مِنْ زِيَارَتِهِ صَلَّى رُكْعَتَيْنِ وَ أَقْبَلَ إِلَى عِنْدِ مَوْلَانَا أَبِي جَعْفَرٍ ع فَزَارَ مِثْلَ الزِّيَارَةِ وَ ذَلِكَ السَّلَامَ وَ صَلَّى رُكْعَتَيْنِ وَ أَنَا خَائِفٌ مِنْهُ إِذْ لَمْ أَعْرِفْهُ وَ رَأَيْتُهُ شَابًا تَامًا مِنَ الرِّجَالِ عَلَيْهِ ثِيَابٌ بَيَاضٌ وَ عِمَامَةٌ مُحْتَنُكٌ بِهَا بَدْوَانِيَّةٌ وَرَدِي عَلَى كَتِفِهِ مُسْتَبَلٌ

⁴⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 32

When he was free from his Ziyaarat, he prayed two Cycles Salat and faced towards our Master Abu Ja'far^{-asws}. He performed Ziyaarat, a similar Ziyaarat, and that greetings, and he prayed two Cycles Salat, and I was fearful from him when I did not recognise him and I saw him being a complete youth from the men. Upon him were white clothes and a turban, he had wrapped under the child with it its end turning upon his shoulder, hanging.

فَقَالَ لِي يَا بَا الْحُسَيْنِ بْنِ أَبِي الْبَغَلِ أَيْنَ أَنْتَ عَنْ دُعَاءِ الْفَرَجِ

He said to me, 'O Abu Al-Husayn Bin Abu Al-Baag! Where are you from the supplication of relief (Dua Al Faraj)?'

فَقُلْتُ وَ مَا هُوَ يَا سَيِّدِي

I said, 'And what is it, O my chief?'

فَقَالَ تُصَلِّي رُغَبَتَيْنِ وَ تَقُولُ يَا مَنْ أَظْهَرَ الْجَمِيلِ وَ سَتَرَ الْقَبِيحِ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّرَّ يَا عَظِيمَ الْمَنْ يَا كَرِيمَ الصَّفْحِ يَا حَسَنَ النَّجَاوِزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مُنْتَهَى كُلِّ نَجْوَى يَا غَايَةَ كُلِّ شَكْوَى يَا عَوْنَ كُلِّ مُسْتَعِينٍ يَا مُبْتَدَأَ بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا

He said, 'You should pray two Cycles Salat and say, "Say: 'O One Who Reveals the beautiful! O One Who Conceals the ugliness! O One Who does not Seize for the crimes! O One Who does not Violate the privacy! O Mighty of the Conferment! O Benevolent of the Pardon! O Excellent of the Overlooking! O Capacious of the Forgiveness! O Extended of the Hands with the Mercy! O Ultimate of every whisper! O Peak of every complaint! O Assistance of every seeker of assistance! O Initiator with the bounty before it is deserved!

يَا رَبَّاهُ عَشْرَ مَرَّاتٍ يَا سَيِّدَاهُ عَشْرَ مَرَّاتٍ يَا مَوْلِيَاهُ عَشْرَ مَرَّاتٍ يَا غَايَتَاهُ عَشْرَ مَرَّاتٍ يَا مُنْتَهَى رُغَبَتَاهُ عَشْرَ مَرَّاتٍ أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ وَ بِحَقِّ مُحَمَّدٍ وَ إِلَيْهِ الطَّاهِرِينَ عِ إِلَّا مَا كَشَفْتَ كَرْبِي وَ نَفَسْتَ هَبِي وَ فَرَجْتَ عَنِّي وَ أَصْلَحْتَ حَالِي

O Lord^{-azwj}! (ten times) O Chief (ten times) O Master (ten times) O Peak (ten times) O Ultimate of desires! (ten times). I ask You^{-azwj} by these Names, and the by the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws} the Pure! Please Remove my distress and Wipe out my worries, and Relieve from me and Rectify my situation!'

وَ تَدْعُو بَعْدَ ذَلِكَ بِمَا شِئْتَ وَ تَسْأَلُ حَاجَتَكَ ثُمَّ تَضَعُ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةَ مَرَّةٍ فِي سُجُودِكَ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ أَكْفِيَانِي فَإِنِّي كَمَا كَافِيَانِي وَ انصُرَانِي فَإِنِّي كَمَا نَاصِرَانِي

And you should supplicate after that with whatever you desire to and ask your need. Then place your right cheek upon the ground and say one hundred times in your Sajdah, 'O Muhammad^{-saww}, O Ali^{-asws}, O Ali^{-asws}, O Muhammad^{-saww}! Suffice me, for you^{-asws} two are sufficient for me, and help me, for you^{-asws} are my helpers!'

وَ تَضَعُ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةَ مَرَّةٍ أَدْرَجِي وَ تُكْرِزُهَا كَثِيرًا وَ تَقُولُ الْغُوثُ الْغُوثُ حَتَّى يَنْقَطِعَ نَفْسُكَ وَ تَرْفَعُ رَأْسَكَ فَإِنَّ اللَّهَ بِكَرَمِهِ يَفْضِي حَاجَتَكَ إِنْ شَاءَ اللَّهُ تَعَالَى

And place your left cheek upon the ground and say one hundred times, 'Help me!', and repeat it many times, and say, 'The help! The help!', until your breath is cut, and raise your head, for Allah^{-azwj} will Fulfil your need by His^{-azwj} Benevolence, if Allah^{-azwj} the Exalted so Desires!

فَلَمَّا شَعِلْتُ بِالصَّلَاةِ وَالدُّعَاءِ خَرَجَ فَلَمَّا فَرَعْتُ خَرَجْتُ لِابْنِ جَعْفَرٍ لِأَسْأَلَهُ عَنِ الرَّجُلِ وَكَيْفَ دَخَلَ فَرَأَيْتُ الْأَبْوَابَ عَلَى حَالِهَا مُعَلَّقَةً مُقَلَّكَ فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ بَابٌ هَاهُنَا وَ لَمْ أَعْلَمْ

When I was pre-occupied with the Salat and the supplication, he went out. When I was free, I went out to Ibn Ja'far to ask him about the man and how he could have entered I saw the doors being upon their state, closed, locked. I was surprised from that and said, 'Perhaps there is a door over here and I don't know'.

فَأَنْبَهُتُ ابْنَ جَعْفَرٍ الْقَيْمِ فَخَرَجَ إِلَى عِنْدِي مِنْ بَيْتِ الرَّبِّتِ فَسَأَلْتُهُ عَنِ الرَّجُلِ وَ دُخُولِهِ فَقَالَ الْأَبْوَابُ مُقَلَّكَ كَمَا تَرَى مَا فَتَحْتُهَا فَحَدَّثْتُهُ بِالْحَدِيثِ

I woke up Ibn Ja'far the custodian. He came out to me from the oil room. I asked him about the man and his entry. He said, 'The doors are closed like what you see. I have not opened these!'

فَقَالَ هَذَا مَوْلَانَا صَاحِبِ الزَّمَانِ ص وَ قَدْ شَاهَدْتُهُ دَفْعَاتٍ فِي مِثْلِ هَذِهِ اللَّيْلَةِ عِنْدَ خُلُوقِهَا مِنَ النَّاسِ

I narrated to him with the narration. He said, 'This is our Master, Master of the Time^{-ajfj}, and I have witnessed him at times in a night similar to this at his^{-ajfj} seclusion from the people'.

فَتَأَسَّفْتُ عَلَى مَا قَاتَنِي مِنْهُ وَ خَرَجْتُ عِنْدَ قُرْبِ الْقَجْرِ وَ قَصَدْتُ الْكَرْخَ إِلَى الْمَوْضِعِ الَّذِي كُنْتُ مُسْتَتِرًا فِيهِ فَمَا أَضْحَى النَّهَارَ إِلَّا وَ أَصْحَابُ ابْنِ الصَّالِحَانِ يَلْتَمِسُونَ لِقَائِي وَ يَسْأَلُونَ عَنِّي أَصْدِقَائِي وَ مَعَهُمْ أَمَانٌ مِنَ الْوَيْدِ وَ رُقْعَةٌ بِحِطِّهَا كُلِّ جَمِيلٍ

I regretted upon what had been missed by me from him^{-ajfj}, and I went out close to the dawn and aimed to go to Al-Karkh to the very place which I had concealed in. The day had not brightened except and companions of Al-Saliheen were seeking to meet me, and they were asking my friends about me, and with them was (a deed of) amnesty from the minister and a not wherein was all beautiful (good).

فَحَضَرْتُ مَعَ ثِقَةٍ مِنْ أَصْدِقَائِي عِنْدَهُ فَعَامَ وَ التَّرْمِي وَ عَامَلَنِي بِمَا لَمْ أَغْهَدُهُ مِنْهُ وَ قَالَ انْتَهَتْ بِكَ الْحَالُ إِلَى أَنْ تَشْكُونِي إِلَى صَاحِبِ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ

I presented with a trusted one of my friends in his (minister's) presence. He stood up and hugged me and treated me in a manner I had not thought of from him, and he said, 'The situation ended with you to the extent that you complained of me to Master of the Time^{-ajfj}? May the Salawaat of Allah^{-azwj} be upon him^{-ajfj}'.

فَقُلْتُ قَدْ كَانَ مِنِّي دُعَاءٌ وَ مَسْأَلَةٌ

I said, 'It has happened from me, a supplication and a request'.

فَقَالَ وَنَحَاكَ رَأَيْتُ الْبَارِحَةَ مَوْلَايَ صَاحِبِ الزَّمَانِ فِي النَّوْمِ يَغْنِي لَيْلَةَ الْجُمُعَةِ وَ هُوَ بِأَمْرِي بِكُلِّ جَمِيلٍ وَ يَجْمُو عَلَيَّ فِي ذَلِكَ حِفْوَةً حَفَّتُهَا

He said, 'Woe be to you! Yesterday I saw my Master, Master of the Time^{-ajfi} in the sleep, meaning on the night of Friday, and he^{-ajfi} ordered me with every beautiful (thing to do), and he^{-ajfi} was dry upon me in that with a dryness I feared'.

فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّهُمُ الْحَقُّ وَ مُنْتَهَى الْحَقِّ رَأَيْتُ الْبَارِحَةَ مَوْلَانَا فِي الْبَيْظَةِ وَقَالَ لِي كَذَا وَ كَذَا وَ شَرَحْتُ مَا رَأَيْتُهُ فِي الْمَشْهَدِ

I said, 'There is no god except Allah^{-azwj}! I testify they^{-asws} are the truth and the peak of truth! Last night I saw our Master in the wakefulness, and he^{-ajfi} said such and such to me!' – and I explained what I had seen in the Shrine.

فَعَجِبَ مِنْ ذَلِكَ وَ جَرَتْ مِنْهُ أُمُورٌ عَظِيمَةٌ حَسَانٌ فِي هَذَا الْمَعْنَى وَ بَلَغَتْ مِنْهُ عَايَةٌ مَا لَمْ أَظُنُّهُ بِرِكَتِهِ مَوْلَانَا صَاحِبِ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

He was astonished from that and matters of might favours flowed from him in this meaning, and I reached from him the peak of what I had not thought of, due to the Blessing of our Master, Master of the Time^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}''⁴¹.

34- إِيخْتِيَارُ ابْنِ الْبَاقِي، عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: سَمِعْتُ الرَّضَا ع يَدْعُو بِكَلِمَاتٍ فَحَفِظْتُهَا عَنْهُ فَمَا دَعَوْتُ بِهَا فِي شِدَّةٍ إِلَّا فَرَجَ اللَّهُ عَنِّي وَ هِيَ هَذِهِ

(The book) 'Ikhtiyar' of Ibn Al Baqy, from Al Rayan Bin Al Salat who said,

'I heard Al-Reza^{-asws} supplicating with phrases, so I memorised these from him^{-asws}. I have not supplicated with these during an adversity except Allah^{-azwj} has Relieved from me, and these are it: -

اللَّهُمَّ أَنْتَ تَيْفِي فِي كُلِّ كَرْبَةٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَ عُدَّةٌ

'O Allah^{-azwj}! You^{-azwj} are my Trust in every distress, and You^{-azwj} are my Hope in every adversity, and You^{-azwj} are a Trust and a Weapon for me in every matter befalling with me!

كَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفَوَادُ وَ تَقَلُّ فِيهِ الْحِيلَةُ وَ تُعْيِينِي فِيهِ الْأُمُورُ وَ يَخْدُلُ فِيهِ الْقُرَيْبُ وَ الْبَعِيدُ وَ الصَّادِقُ وَ يَشْمَتُ فِيهِ الْعَدُوُّ أَنْزَلْتَهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ فَفَرَجْتَهُ وَ كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ

How many a distress the hearts are weakened from, and the means are lacking in it, and the matters have tired me in it, and the near ones and the far ones and the friends have abandoned during it, and the enemy has gloated in it! I have descended it with You^{-azwj} and have complained of it to You^{-azwj}, desiring to You^{-azwj} regarding it, away from the ones besides You^{-azwj}! Relieve is and Remove it and Suffice me for it, for You^{-azwj} are In Charge of every bounty and Fulfiller of every need, and Ultimate of every desire!

فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنْ قَاضِلاً وَ بِنِعْمَتِكَ تَتِمُّ الصَّالِحَاتُ يَا مَعْرُوفاً بِالْمَعْرُوفِ يَا مَنْ هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ آتِنِي مِنْ مَعْرُوفِكَ مَعْرُوفاً تُعِينَنِي بِهِ عَنْ مَعْرُوفٍ مِنْ سِوَاكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

For You^{-azwj} is the abundant Praise, and for You^{-azwj} is the Gracious Conferment, and the righteous deeds are completed by Your^{-azwj} bounties! O Well-Known with the Acts of

⁴¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 33

Release me from every affliction and Mercy me, O most Merciful of the merciful ones! O **Kaf Ha Ya Ayn Suad [19:1]**! Ameen! Ameen! O Holy! O Holy! O First of the first ones! O Last of the last ones! O Allah^{-azwj}! O Allah^{-azwj}! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! Do such and such with me!"⁴³ (p.s. – This is not a Hadeeth)

36- مهج، مهج الدعوات روي أن رجلاً كان محبوساً بالشام مدةً طويلةً مضيقاً عليه فرأى في منامه كأن الزهراء صلوات الله عليها أتته فقالت له ادع بهذا الدعاء فتعلمه و دعا به فتخلص و رجع إلى منزله و هو

(The book) 'Mahj Al Dawaat' –

'It is reported that a man was imprisoned in Syria for a long duration. There was constriction upon him. He saw in his dream as if Al-Zahra^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, came to him. She^{-asws} said to him: 'Supplicate with this supplication!' He learnt it and supplicated with it. He was rescued and returning to his home, and it is: -

اللَّهُمَّ بِحَقِّ الْعَرْشِ وَمَنْ عَلَيْهِ وَ بِحَقِّ الْوَحْيِ وَمَنْ أَوْحَاهُ وَ بِحَقِّ النَّبِيِّ وَمَنْ نَبَّأَهُ يَا سَامِعَ كُلِّ صَوْتٍ يَا جَامِعَ كُلِّ قَوْمٍ يَا بَارِيَ النَّفْسِ بَعْدَ الْمَوْتِ

'O Allah^{-azwj}! By the right of the Throne and the One on top of it, and by the right of the Revelation and the one Who Revealed it, and by the right of the Prophet^{-saww} and the One Who Granted him^{-saww} the Prophet-hood! O Listener of every voice! O Gatherer of every lost! O Maker of the souls after the death!

صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ آتِنَا وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا فَرَجاً مِنْ عِنْدِكَ عَاجِلاً بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا.

Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and Give us and entirety of the believing men and the believing women, in easts of the earth and its wests, relief from You^{-azwj}, immediately, by the testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}! May Allah^{-azwj} Send Salawaat upon him^{-saww} and upon his^{-saww} offspring, the goodly, the Pure, and abundant Greetings!"⁴⁴

37 جنة الأمان، رأيت في بعض كتب أصحابنا ما ملخصه: أن رجلاً جاء إلى النبي ص و قال يا رسول الله إني كنت غنياً فافتقرت و صحيحاً فمرضت و كنت مقبولاً عند الناس فصرت مبغوضاً و خفيفاً على قلوبهم فصرت ثقيلاً و كنت فرحاناً فاجتمعت عليّ الهوموم و قد صاقت عليّ الأرض بما رحبت و أجول طول تحاري في طلب الرزق فلا أجد ما أتقوت به كأن اسمي قد محي من ديوان الأرزاق

(The book) 'Junnat Al Amaan' –

'I saw in one of the books of our companions what it's summary is, a man came to the Prophet^{-saww} and said, 'O Rasool-Allah^{-saww}! I was rich and have become impoverished, and I was healthy and have become sick, and I was acceptable in presence of the people and have become hateful, and was light upon their hearts and have become heavy, and I was happy but the worries have gathered upon me, and the earth has become constricted upon me

⁴³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 35

⁴⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 36

despite its vastness, and I wander around the lengthy of my day in seeking the sustenance but I cannot find what I can be strengthened with. It is as if my name has been deleted from the register of sustenance(s)!

فَقَالَ لَهُ النَّبِيُّ ص يَا هَذَا لَعَلَّكَ تَسْتَعْمِلُ مِيرَاثَ الْهُمُومِ

The Prophet^{-saww} said to him: 'O you! Perhaps you are utilising what inherits the worries'.

فَقَالَ وَ مَا مِيرَاثُ الْهُمُومِ

He said, 'And what inherits the worries?'

قَالَ لَعَلَّكَ تَتَعَمَّمُ مِنْ فُعُودٍ أَوْ تَتَسَرَّوُلُ مِنْ قِيَامٍ أَوْ تَقْلِمُ أَظْفَارَكَ بِسِنِّكَ أَوْ تَمْسَحُ وَجْهَكَ بِدَبِيلِكَ أَوْ تُبُولُ فِي مَاءٍ رَاكِدٍ أَوْ تَنَامُ مُنْبِطِحاً عَلَى وَجْهِكَ

He^{-saww} said: 'Perhaps you are wearing a turban while seated, or a trouser while standing, or you are clipping your nails with your teeth, or wiping your face with ends of your cloth, or urinating in still water, or sleeping prone upon your face!'

فَقَالَ لَمْ أَفْعَلْ مِنْ ذَلِكَ شَيْئاً

He said, 'I do not do anything from that!'

فَقَالَ لَهُ النَّبِيُّ ص اتَّقِ اللَّهَ وَ أَحْلِصْ صَمِيرَكَ وَ ادْعُ بِهَذَا الدُّعَاءِ وَ هُوَ دُعَاءُ الْفَرَجِ

The Prophet^{-saww} said to him: 'Fear Allah^{-azwj} and purify your conscience (thoughts) and supplicate with this supplication, and it is the supplication of relief (Dua Al Faraj): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي طُمُوحُ الْأَمَالِ قَدْ خَابَتْ إِلَّا لَدَيْكَ وَ مَعَاكِفُ الْهُمَمِ قَدْ تَقَطَّعَتْ إِلَّا عِنْدَكَ وَ مَذَاهِبُ الْعُقُولِ قَدْ سَمَتْ إِلَّا إِلَيْكَ فَإِلَيْكَ الرَّجَاءُ وَ إِلَيْكَ الْمُنْتَجَى

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! My God^{-azwj}! The ambitious aspirations are disappointed except with You^{-azwj}, and the determinations have been cut off except to You^{-azwj}, and vanishing of the intellects have peaked except to You^{-azwj}! Thus, to You^{-azwj} is the Hope and to You^{-azwj} is the shelter!

يَا أَكْرَمَ مَقْصُودٍ وَ يَا أَجْوَدَ مَسْئُولٍ هَرَبْتُ إِلَيْكَ بِنَفْسِي يَا مَلْجَأَ الْهَارِبِينَ يَا نِقَالَ الدُّنُوبِ أَحْمِلْهَا عَلَيَّ ظَهْرِي وَ لَا أَجِدُ لِي شَافِعاً سِوَى مَعْرِفِي بِأَنَّكَ أَقْرَبُ مَنْ رَجَاهُ الطَّالِبُونَ وَ لَجَأُ إِلَيْهِ الْمُضْطَرُّونَ وَ أَمَلُ مَا لَدَيْهِ الرَّائِبُونَ

O most Benevolent Purpose, and O most Generous asked! I have fled to You^{-azwj} with myself, O Shelter of the fleers, with the weight of sins I am carrying upon my back, nor can I find any healing for me besides my recognition that You^{-azwj} the closest of the hopes for the seekers, and the desperate ones shelter to, and the most hopeful of what the desiring ones desires to!

يَا مَنْ فَتَقَ الْعُقُولَ بِمَعْرِفَتِهِ وَ أَطْلَقَ الْأَلْسُنَ بِحَمْدِهِ وَ جَعَلَ مَا امْتَنُّ بِهِ عَلَيَّ عِبَادِهِ كِفَاءً لِتَأْدِيبِهِ حَقِّهِ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ لَا يَجْعَلُ لِلْهُمُومِ [لِلْهُمُومِ] عَلَيَّ عَمَلِي سَبِيلاً وَ لَا لِلْبَاطِلِ عَلَيَّ عَمَلِي دَلِيلاً وَ افْتَحْ لِي بَحْرِ الدُّنْيَا وَ الْآخِرَةِ يَا وَليَّ الْحَيْرِ

O One Who Opened the intellects by His^{-azwj} Introduction, and Freed the tongues for His^{-azwj} Praise, and Made what He^{-azwj} Conferred with upon His^{-azwj} servants as being sufficient for His^{-azwj} rights to be fulfilled. Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and do not Make a way to be for the worries upon my intellect nor any evidence for the falsehood upon my deeds, and Open for me the goodness of the world and the Hereafter, O Guardian of the good!’

فَلَمَّا دَعَا بِهِ الرَّجُلُ وَ أَخْلَصَ نِيَّتَهُ عَادَ إِلَى أَحْسَنِ خَالَاتِهِ.

When the man supplicated with it and purified his sincerity, he returned to the most excellent of his situations”.⁴⁵

38- ق، الكتاب العتيق الغروي دُعَاءُ التَّحَرُّزِ مِنَ الْآفَاتِ وَ التَّعَوُّذِ مِنَ الْمَلَكَاتِ قَالَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ حَدَّثَنِي عُمَارَةُ بْنُ زَيْدٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَلَاءِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع يَقُولُ قَالَ: كُنْتُ مَعَ أَبِي مُحَمَّدٍ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ بَيْنَنَا قَوْمٌ مِنَ الْأَنْصَارِ إِذْ أَتَاهُ آتٍ فَقَالَ لَهُ الْحَقُّ فَقَدِ احْتَرَقَتْ دَارُكَ

(The book) ‘Al Kitab Al Ateeq’ of Al Garwy – a supplication of the protection from the disasters and the amulet from the destructions. Abu Muhammad Abdullah Bin Muhammad Al Marouzy said, ‘It is narrated to me by Umarah Bin Zayd who said, ‘It is narrated to me by Abdullah Bin Al A’ala,

‘From Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} saying, he^{-asws} said: ‘I^{-asws} was with my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} and between us^{-asws} there was a group from the Helpers when a comer came to him^{-asws}. He said to him^{-asws}, ‘The truth! Your^{-asws} house has burned down!’

فَقَالَ يَا بُنَيَّ مَا احْتَرَقَتْ فَذَهَبَ

He^{-asws} said: ‘O my^{-asws} son! It has not burned down, so go’.

ثُمَّ لَمْ يَلْبَثْ أَنْ عَادَ فَقَالَ قَدْ وَ اللَّهُ احْتَرَقَتْ دَارُكَ

Then it was not long before he returned. He said, ‘By Allah^{-azwj}, your^{-asws} house had burned down!’

فَقَالَ يَا بُنَيَّ وَ اللَّهُ مَا احْتَرَقَتْ فَذَهَبَ

He^{-asws} said: ‘O my^{-asws} son! By Allah^{-azwj}, it has not burned down, so go!’

ثُمَّ لَمْ يَلْبَثْ أَنْ عَادَ وَ مَعَهُ جَمَاعَةٌ مِنْ أَهْلِنَا وَ مَوَالِينَا يَبْكُونَ وَ يَقُولُونَ يَا أَبِي قَدْ احْتَرَقَتْ دَارُكَ

Then it was not long before he returned and with him was a group of our^{-asws} family members and our friends, crying and saying, ‘By my father! Your^{-asws} house has burned down!’

⁴⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 37

فَقَالَ كَلًّا وَاللَّهِ مَا اخْتَرَقْتُ وَلَا كَذَبْتُ وَأَنَا أَوْثَقُ بِمَا فِي يَدَيَّ مِنْكُمْ وَمِمَّا أَبْصَرْتُ أَعْيُنُكُمْ

He^{-asws} said: 'Never! By Allah^{-azwj}, it has not burned down nor have I^{-asws} lied, and I^{-asws} have more trust with what is in my^{-asws} hands than you are, and what your eyes have seen!'

وَقَامَ أَبِي وَفُئْتُ مَعَهُ حَتَّى انْتَهَوْا إِلَى مَنَازِلِنَا وَالنَّارُ مُشْتَعِلَةٌ عَنْ أَيْمَانِ مَنَازِلِنَا وَعَنْ شِمَالِهَا وَمِنْ كُلِّ جَانِبٍ مِنْهَا

And my^{-asws} father^{-asws} stood up and I^{-asws} stood up with him^{-asws} until we^{-asws} ended up to our^{-asws} dwelling and the fire was flaming on the right of our^{-asws} house and on its left, and from every side from it.

ثُمَّ عَدَلَ إِلَى الْمَسْجِدِ فَحَرَّ سَاجِدًا وَقَالَ فِي سُجُودِهِ وَعِزَّتِكَ وَجَلَالِكَ لَا رَفَعْتُ رَأْسِي مِنْ سُجُودِي أَوْ تُطْفِئَهَا

Then he^{-asws} turned to the Masjid. He^{-asws} fell in Sajdah and said in his^{-asws} Sajdah: 'By Your^{-azwj} Might and Your^{-azwj} Majesty! I^{-asws} will not raise my^{-asws} head from my^{-asws} Sajdah or (until) You^{-azwj} Extinguish it!'

قَالَ فَوَاللَّهِ مَا رَفَعْتُ رَأْسَهُ حَتَّى طَفِئَتْ وَصَارَتْ إِلَى جَارِهِ وَاخْتَرَقَتْ مَا حَوْلَهَا وَسَلِمَتْ مَنَازِلُنَا

He^{-asws} said: 'By Allah^{-azwj}! He^{-asws} did not raise his^{-asws} head until it extinguished and it came to his^{-asws} neighbour and burned down whatever was around it, and our^{-asws} house was safe'.

قَالَ فَقُلْتُ يَا أَبَتُ جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ هَذَا

He^{-asws} said: 'I^{-asws} said: 'O father^{-asws}, may I^{-asws} be sacrificed for you^{-asws}! Which thing is this?'

قَالَ يَا بُنَيَّ إِنَّا نَتَوَارَثُ مِنْ عِلْمِ رَسُولِ اللَّهِ ص كُنْزًا هُوَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَمِنَ الْمَالِ وَالْجَوَاهِرِ وَأَعَزُّ مِنَ الْجُمْهُورِ وَالسِّلَاحِ وَالْحَيْلِ وَالْعَدَدِ

He^{-asws} said: 'O my^{-asws} son^{-asws}! We^{-asws} have inherited it from the knowledge of Rasool-Allah^{-saww}, a treasure which is better than the world and whatever is in it, and (better) than the money, and the jewels, and mightier than the masses, and the weapons, and the horses and the (large) numbers!'

فَقُلْتُ يَا أَبَتُ جُعِلْتُ فِدَاكَ وَمَا هُوَ

I^{-asws} said: 'O father^{-asws}! May I^{-asws} be sacrificed for you^{-asws}, and what is it?'

قَالَ سِرٌّ مِنْ سِرِّ رَسُولِ اللَّهِ ص أَتَى جِبْرَائِيلُ مُحَمَّدًا ص وَعَلَّمَهُ مُحَمَّدٌ عَلِيًّا أَخَاهُ وَفَاطِمَةَ ع وَتَوَارَثْنَاهُ عَنْ آبَائِنَا

He^{-asws} said: 'A secret from secrets of Rasool-Allah^{-saww}! Jibraeel^{-as} came to Muhammad^{-saww}, and Muhammad^{-saww} taught it to his^{-saww} brother^{-asws} Ali^{-asws}, and (to Syeda) Fatima^{-asws}, and we^{-asws} have inherited it from our^{-asws} fathers^{-asws} .

وَهُوَ الدُّعَاءُ الْكَامِلُ الَّذِي مَنْ قَدَّمَهُ أَمَامَهُ فِي كُلِّ يَوْمٍ وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ مِائَةَ أَلْفِ مَلِكٍ يَحْفَظُونَهُ فِي مَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَسَدِهِ وَأَهْلِ عِنَابَتِهِ مِنْ الْعَرَقِ وَالْحَرَقِ وَالسَّرَقِ وَالْهَلْمِ وَالْحَسْفِ وَالْقَدْفِ وَزَجَرَ عَنْهُ الشَّيْطَانَ

And it is the perfect supplication which one who advances it in front of him during every day, Allah^{-azwj} Mighty and Majestic will Allocate one hundred thousand Angels protecting him regarding his wealth, and his soul, and his children, and his body, and people of his care, from the drowning, and the burning, and the theft, and the crushing, and the submergence, and the upheaval, and the Satan^{-la} would be rebuked away from him!

وَلَا يَحُلُّ بِهِ سِحْرٌ سَاحِرٍ وَلَا كَيْدٌ كَايِدٍ وَلَا حَسَدٌ حَاسِدٍ وَكَانَ فِي أَمَانِ اللَّهِ جَلٍّ وَعَزٍّ وَأَعْطَاهُ اللَّهُ ثَوَابَ أَلْفِ صِدِّيقٍ فَإِنْ مَاتَ مِنْ يَوْمِهِ دَخَلَ الْجَنَّةَ
إِنْ شَاءَ اللَّهُ تَعَالَى

And neither will sorcery of a sorcerer work with him, nor plots of a plotter, nor envy of an envier, and he would be in Security of Allah^{-azwj} Mighty and Majesty, and Allah^{-azwj} would Give him Rewards of a thousand truthful ones! If he dies in his day, he would enter the Paradise, if Allah^{-azwj} the Exalted so Desires!

I^{-asws} said: 'O father^{-asws}, may Allah^{-azwj} Make me^{-asws} sacrificed for you^{-asws}! Teach it to me^{-asws}!'

قُلْتُ يَا أَبَتَهُ جَعَلَنِي اللَّهُ فِدَاكَ عَلَّمَنِيهِ قَالَ نَعَمْ احْتَفِظْ بِهِ وَلَا تُعَلِّمَهُ إِلَّا لِمَنْ تَتَّقِي بِهِ فَإِنَّهُ دُعَاءٌ لَا يُسْأَلُ اللَّهُ عَزَّ وَجَلَّ شَيْئاً إِلَّا أَعْطَاهُ فَإِنَّهُ

He^{-asws} said: 'Yes. Memorise it and do not teach it except to the one you^{-asws} trust with, for it is such a supplication, Allah^{-azwj} Mighty and Majestic will not be asked for anything except He^{-azwj} would Give its speaker!

يَا بُنَيَّ إِذَا أَصْبَحْتَ قُلِ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَكَفَى بِكَ شَهِيداً وَأَشْهَدُ مَلَائِكَتَكَ وَحَمَلَةَ عَرْشِكَ وَسُكَّانَ سَمَاوَاتِكَ وَأَرْضِيكَ وَأَنْبِيَاءَكَ وَرُسُلَكَ وَالصَّالِحِينَ مِنْ عِبَادِكَ وَجَمِيعَ خَلْقِكَ

O my^{-asws} son^{-asws}! When you^{-asws} come to a morning, say: 'O Allah^{-azwj}, I have come to a morning keeping You^{-azwj} as Witness and sufficing with You^{-azwj} as Witness, and I keep Your^{-azwj} Angels as witnesses, and bearers of the Throne, and dwellers of Your^{-azwj} skies and Your^{-azwj} earth, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and the righteous ones from Your^{-azwj} servants, and entirety of Your^{-azwj} creatures!

بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَاكَ لَا شَرِيكَ لَكَ وَأَنْ كُلَّ مُعْبُودٍ مِنْ دُونِ عَرْشِكَ إِلَى قَرَارِ الْأَرْضِينَ السَّابِعَةِ السُّفْلَى نَاطِلٌ مَا خَلَا وَجْهَكَ الْكَرِيمَ فَإِنَّهُ
أَعَزُّ وَأَكْرَمُ وَأَجَلُّ مِنْ أَنْ يَصِفَ الْوَاصِفُونَ كُنْهَ جَلَالِهِ أَوْ تَحْتَدِي الْقُلُوبُ لِكُلِّ عَظَمَتِهِ

Surely, You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, and every deity from below Your^{-azwj} Throne up to bottom of the seventh lowest earth is false apart from Your^{-azwj} Honourable Face, for it is Mightier, and more Majestic than the essence of its Majesty can be described by the describers, or the hearts can be guided to its whole Magnificence!

يَا مَنْ فَاقَ مَدْحَ الْمَادِحِينَ فَخُرَّ مَدْحِهِ وَعَدَا وَصَفَ الْوَاصِفِينَ مَا تَزِي حَمْدِهِ وَجَلَّ عَنْ مَقَالَةِ النَّاطِقِينَ تَعْظِيمُ شَأْنِهِ تَقُولُ ذَلِكَ ثَلَاثاً

O One Who is above the praise of the praising ones and exceeds descriptions of the describers of the impacts of His^{-azwj}, and He^{-azwj} more Majestic than words of the speakers revering His^{-azwj} Splendour!' – you^{-asws} should say that thrice.

تُمْ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ يَدِيهِ الْحَيُزُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ تَقُولُ ذَلِكَ إِحْدَى عَشْرَةَ مَرَّةً

Then you^{-asws} should 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} Causes to live and Causes to die, and He^{-azwj} is Alive and does not die! The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!', and you^{-asws} should say that eleven times.

تُمْ تَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْحَلِيمِ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ الرَّحْمَنِ الرَّحِيمِ الْمَلِكِ الْحَقِّ الْمُبِينِ

Then you^{-asws} should 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! Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}, the Forbearing, the Benevolent, the Exalted, the Magnificent, the Beneficent, the Merciful, the King, the Truth, the Manifest Truth!

عَدَدَ خَلْقِ اللَّهِ وَ زِينَةِ عَرْشِهِ وَ مِائَةِ سَمَاوَاتِهِ وَ أَرْضِهِ وَ عَدَدَ مَا جَرَى بِهِ قَلَمُهُ وَ أَحْصَاهُ كِتَابُهُ وَ رِضَا نَفْسِهِ تَقُولُ ذَلِكَ إِحْدَى عَشْرَةَ مَرَّةً

(Praise) the number of creatures of Allah^{-azwj}, and weight of His^{-azwj} Throne and filling of His^{-azwj} skies and His^{-azwj} earth, and number of what His^{-azwj} Pen has flowed with, and His^{-azwj} Book has enumerated, and Satisfaction of Himself^{-saww}!' – saying that eleven times.

تُمْ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْمُبَارَكِينَ وَ صَلِّ عَلَى جِبْرِئِيلَ وَ ميكَائِيلَ وَ إِسْرَافِيلَ وَ حَمَلَةَ عَرْشِكَ وَ الْمَلَائِكَةَ الْمُقَرَّبِينَ صَلِّ اللَّهُمَّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُمُ الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

Then you^{-asws} should say: 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and the Blessed People^{-asws} of his^{-saww} Household, and Send Salawaat upon Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and bearers of Your^{-azwj} Throne, and the Angels of Proximity! O Allah^{-azwj}! Send Salawaat upon them until You^{-azwj} Make them^{-asws} reach the satisfaction, and Increase them^{-asws} after the satisfaction from what You^{-azwj} are rightful of, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مَلِكِ الْمَوْتِ وَ أَعْوَانِهِ وَ رِضْوَانَ وَ حَزَنَةَ الْجَنَانِ وَ صَلِّ عَلَى مَالِكٍ وَ حَزَنَةَ النَّيْرَانِ

O Allah^{-azwj}! Send Salawaat upon the Angel of death and his assistants, and Rizwaan, and the keeper of the Gardens, and Send Salawaat upon the keepers of the fires!

اللَّهُمَّ صَلِّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُمُ الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon them until You^{-azwj} Make them reach the satisfaction, and Increase them after the satisfaction what You^{-azwj} are rightful of, O most Merciful of the merciful ones!

اللَّهُمَّ وَ صَلِّ عَلَى الْكِرَامِ الْكَانِبِينَ وَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَ الْحَفَظَةِ لِبَنِي آدَمَ وَ صَلِّ عَلَى مَلَائِكَةِ السَّمَاوَاتِ الْعُلَى وَ مَلَائِكَةِ الْأَرْضِينَ السَّابِعَةِ السُّفْلَى وَ مَلَائِكَةِ النَّبْلِ وَ النَّهَارِ وَ الْأَرْضِينَ وَ الْأَقْطَارِ وَ الْبِحَارِ وَ الْأَنْهَارِ وَ الْبَرَارِيِّ وَ الْقَفَارِ وَ صَلِّ عَلَى مَلَائِكَتِكَ الَّذِينَ أَعْنَيْتَهُمْ عَنِ الطَّعَامِ وَ الشَّرَابِ بِتَقْدِيرِكَ

O Allah^{-azwj}, and Send Salawaat upon the Honourable Recorders, and the Honourable Ambassadors, the righteous, and the Protectors of the children of Adam^{-as}, and Send Salawaat upon Angels of the exalted skies and Angels of the seventh lowest earth, and Angels of the night and the day, and the lands, and the horizons, and the oceans, and the rivers, and the plains, and the deserts, and Send Salawaat upon Your^{-azwj} Angels, those You^{-azwj} have Made needless from the food and the drink by Your^{-azwj} Holiness!

اللَّهُمَّ صَلِّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُمُ الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon them until You^{-azwj} Make them reach the satisfaction and Increase them after the satisfaction from what You^{-azwj} are rightful of, O most Merciful of the Merciful ones!

اللَّهُمَّ وَ صَلِّ عَلَى أَبِي آدَمَ وَ أُمِّي حَوَاءَ وَ مَا وَلَدَا مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

O Allah^{-azwj}, and Send Salawaat upon my^{-asws} father^{-as} Adam^{-as}, and my^{-asws} mother^{-as} Hawwa^{-as}, and what they^{-as} begot, from the Prophets^{-as} and the truthful and the martyrs and the righteous ones!

صَلِّ اللَّهُمَّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُمُ الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon them^{-as} until You^{-azwj} Make them^{-as} reach the satisfaction and Increase them^{-as} after the satisfaction from what You^{-azwj} are rightful of, O most Merciful of the Merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ وَ عَلَى أَصْحَابِهِ الْمُتَّحِبِينَ وَ أَزْوَاجِهِ الْمُطَهَّرِينَ وَ عَلَى ذُرِّيَّةِ مُحَمَّدٍ وَ عَلَى كُلِّ نَبِيٍّ بَشَرٍ بِمُحَمَّدٍ وَ عَلَى كُلِّ نَبِيٍّ وَ لَدَ مُحَمَّدًا وَ عَلَى كُلِّ مَرْأَةٍ صَالِحَةٍ كَفَلَتْ مُحَمَّدًا وَ عَلَى كُلِّ مَنْ صَلَّاتِكَ عَلَيْهِ رِضًا لَكَ وَ رِضًا لِنَبِيِّكَ مُحَمَّدٍ ص

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of his^{-saww} Household, the goodly, and upon his^{-saww} selected companions, and his^{-saww} pure wives, and upon offspring of Muhammad^{-saww}, and upon every Prophet^{-saww} having given glad tidings of Muhammad^{-saww}, and upon every Prophet^{-saww} having begotten Muhammad^{-saww}, and upon every righteous woman who took care of Muhammad^{-saww}, and upon every one Your^{-azwj} Salawaat upon him is Satisfaction for You^{-azwj}, and satisfaction of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}!

صَلِّ اللَّهُمَّ عَلَيْهِمْ حَتَّى تُبَلِّغَهُمُ الرِّضَا وَ تَزِيدَهُمْ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon them until You^{-azwj} Make them reach the satisfaction and Increase them after the satisfaction from what You^{-azwj} are rightful of, O most Merciful of the Merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ رَحِمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Bless upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, just as You^{-azwj} had Sent Salawaat, and Blessed, and Mercied upon Ibrahim^{-as} and Progeny of Ibrahim^{-as}, surely You^{-azwj} are Praised, Glorified!

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَالْمُضِيلَةَ وَالذَّرَجَةَ الرَّيْعَةَ

O Allah^{-azwj}! Give Muhammad^{-saww} the mediation, and the Grace, and the Merit, and the lofty rank!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} like what You^{-azwj} have Commanded us to send Salawaat upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, of the number of ones sending Salawaat upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ كُلِّ صَلَاةٍ صَلَّيْتَ عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} of the number of every Salawaat having been sent upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ كُلِّ حَرْفٍ فِي صَلَاةٍ صَلَّيْتَ عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} of the number of every letter in Salat having been sent upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ شَعْرٍ مَنْ صَلَّى عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad of the number of hairs of the one sending Salawaat upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ نَفْسٍ مَنْ صَلَّى عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} of the number of breaths of the one sending Salawaat upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ نَفْسٍ مَنْ لَمْ يُصَلِّ عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} of the number of the ones who do not send Salawaat upon him^{-as}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ سُكُونٍ مَنْ صَلَّى عَلَيْهِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww of the number of stillness of the ones sending Salawaat upon him-saww!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ سُكُونِ مَنْ لَمْ يُصَلِّ عَلَيْهِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww of the number of the stillness of the ones not sending Salawaat upon him-saww!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ حَرَكَةِ مَنْ صَلَّى عَلَيْهِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww of the number of movements of the ones sending Salawaat upon him-saww!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ حَرَكَاتِهِمْ وَ صِفَاتِهِمْ وَ دَقَائِقِهِمْ وَ سَاعَاتِهِمْ وَ عَدَدِ زَيْدٍ ذَرٍّ مَا عَمِلُوا أَوْ لَمْ يَعْمَلُوا أَوْ كَانَ مِنْهُمْ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww of the number of their movements, and their descriptions, and their minutes, and their hours, and number of weight of particles, what they have not or did not do, or it was from them or will be happening up to the Day of Qiyamah!

اللَّهُمَّ لَكَ الْحَمْدُ وَ الشُّكْرُ وَ الْمَنُّ وَ الْفَضْلُ وَ الطُّوْلُ وَ الْبَعْمَةُ وَ الْعِظَمَةُ وَ الْجَبْرُوتُ وَ الْمُلْكُ وَ الْمَلَكُوتُ وَ الْقَهْرُ وَ الْقَهْرُ وَ السُّؤْدُودُ وَ السُّلْطَانُ وَ الْإِمْتِنَانُ وَ الْكِرْمُ وَ الْجَلَالُ وَ الْجَبْرُ وَ التَّوْحِيدُ وَ التَّمْجِيدُ وَ التَّهْلِيلُ وَ التَّكْبِيرُ وَ التَّقْدِيسُ وَ الْعِظَمَةُ وَ الرَّحْمَةُ وَ الْمَغْفِرَةُ وَ الْكِبْرِيَاءُ

O Allah-azwj! For You-azwj is the Praise, and the thanks, and the Conferment, and the Grace, and the Leniency, and the bounties, and the Magnificence, and the Force, and the Kingdom, and the Domains, and the Subduing, and the Pride, and the Guiding, and the Authority, and the Patience, and the Benevolence, and the Majesty, and the Compulsion, and the Tawheed, and the Glorification, and the Sanctification, and the Greatness, and the Holiness, and the Magnificence, and the Mercy, and the Forgiveness, and the Greatness!

وَ لَكَ مَا رَزَا وَ طَابَ مِنَ النَّاءِ الطَّيِّبِ وَ الْمَدْحِ الْفَاجِرِ وَ الْقَوْلِ الْحَسَنِ الْجَمِيلِ الَّذِي تَرْضَى بِهِ عَنْ قَائِلِهِ وَ تَرْضَى بِهِ بِمَنْ قَالَهُ وَ هُوَ رِضًا لَكَ

And for You-azwj is what is Pure, and good from the goodly laudation, and the pride-worthy Glorification, and the excellent word, the beautiful which You-azwj are Satisfied with from its speakers and are Satisfied with from the ones saying it, and it is Satisfactory for You-azwj!

فَتَقَبَّلَ حَمْدِي بِحَمْدِ أَوْلِ الْحَامِدِينَ وَ ثَنَائِي بِنَاءِ أَوْلِ الْمُثَنِّينَ وَ تَهْلِيلِي بِتَهْلِيلِ أَوْلِ الْمُهْلِلِينَ وَ تَكْبِيرِي بِتَكْبِيرِ أَوْلِ الْمُكْبِرِينَ وَ قَوْلِي الْحَسَنِ الْجَمِيلِ بِقَوْلِ أَوْلِ الْقَائِلِينَ الْمُجْمِلِينَ الْمُثَنِّينَ عَلَى رَبِّ الْعَالَمِينَ مُتَّصِلًا ذَلِكَ كَذَلِكَ مِنْ أَوْلِ الدَّهْرِ إِلَى يَوْمِ الْقِيَامَةِ

Accept my praise with praise of first of the praising ones, and my laudation with laudation of the first of the lauding ones, and my extolling Oneness with extollations of the first of the extollers of the Oneness, and exclamation of my Takbeer with first of the ones exclaiming Takbeer, and by good beautiful word with word of the first of the speakers beautifying, the lauders upon Lord-azwj of the worlds! Connect all that like that, from beginning of the times up to the Day of Qiyamah!

وَ عَدَدِ زَيْتِ دَرِّ الرِّمَالِ وَ التَّلَالِ وَ الجِبَالِ وَ عَدَدِ جُرْحِ مَاءِ البِحَارِ وَ عَدَدِ فَطْرِ الأمْطَارِ وَ وَرَقِ الأشْجَارِ وَ عَدَدِ التُّجُومِ وَ عَدَدِ زَيْتِ ذَلِكَ وَ عَدَدِ النَّوَى وَ النَّوَى وَ الحَصَى وَ عَدَدِ زَيْتِ دَرِّ السَّمَاوَاتِ وَ الأَرْضِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ مَا بَيْنَ ذَلِكَ وَ مَا فَوْقَ ذَلِكَ مِنْ لَدُنِ العَرْشِ إِلَى قَرَارِ الأَرْضِ السَّابِعَةِ السُّفْلَى

And of the number of weight of particles of the grains of sand, and the hills, and the mountains, and number of gulps of water of the oceans, and number of drops of rains, and leaves of the trees, and number of stars, and number of weight of that, and number of soil, and the seeds, and the pebbles, and number of weight of particles of the skies and the earth, and whatever is within these, and whatever is between these, and whatever is beneath these, and whatever is between that, and whatever is above that, from the Throne up to bottom of the seventh lowest earth!

وَ عَدَدِ حُرُوفِ الأَقَاظِ أَهْلِيهِمْ وَ عَدَدِ أَرْزَانِهِمْ وَ دَقَائِقِهِمْ وَ سُكُونِهِمْ وَ حَرَكَاتِهِمْ وَ أَشْعَارِهِمْ وَ أَبْشَارِهِمْ وَ عَدَدِ زَيْتِ مَا عَمِلُوا أَوْ لَمْ يَعْمَلُوا أَوْ كَانَ مِنْهُمْ أَوْ يَكُونُ إِلَى يَوْمِ القِيَامَةِ

And of the number of letters of the words of its people and number of their eras, and their minutes, and their minutes, and their stillness, and their movements, and their hair, and their skins, and number of weights of what they have worked, or did not work, or happened from them or will be happening up to the Day of Qiyamah!

أَعِيذُ أَهْلَ بَيْتِ مُحَمَّدٍ ص وَ نَفْسِي وَ مَالِي وَ ذُرِّيَّتِي وَ أَهْلِي وَ وُلْدِي وَ قَرَاتِبِي وَ أَهْلَ بَيْتِي وَ كُلِّ ذِي رَحِمٍ لِي دَخَلَ فِي الإِسْلَامِ وَ حِرَابِي وَ إِخْوَانِي وَ مَنْ قَلَّدَنِي دُعَاءً أَوْ أَسَدَى إِلَيَّ بَرًّا أَوْ اتَّخَذَ عِنْدِي يَدًا مِنْ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

I seek Refuge (for) People^{-asws} of the Household of Muhammad^{-saww}, and myself, and my wealth, and my offspring, and my family members, and my children, and my relatives, and people of my household, and every one with kinship for me in Al-Islam, and my neighbours, and my brothers, and one who has collared me of a supplication, or favoured an act of righteousness to me, or taken a favour with me, from the believing men and the believing women!

بِاللَّهِ وَ بِأَسْمَائِهِ التَّامَّةِ الشَّامِلَةِ الْكَامِلَةِ الْفَاضِلَةِ الْمُبَارَكَةِ الْمُتَعَالِيَةِ الرَّكْبَةِ الشَّرِيفَةِ الْمُنِيعَةِ الْكَرِيمَةِ الْعَظِيمَةِ الْمَكْنُونَةِ الْمَخْرُوجَةِ الَّتِي لَا يُجَاوِزُهَا بَرٌّ وَ لَا فَاجِرٌ

(Refuge) with Allah^{-azwj} and with His^{-azwj} complete Names, and inclusive, the perfect, the meritorious, the Blessed, the Exalted, the Pure, the Noble, the Invincible, the Honourable, the Magnificent, the Hidden, the Treasured which neither a righteous nor an immoral can surpass!

وَ بِأَمِّ الْكِتَابِ وَ خَاتَمَتِهِ وَ مَا بَيْنَهُمَا مِنْ سُورَةِ شَرِيفَةٍ وَ آيَةٍ مُحْكَمَةٍ وَ شِفَاءٍ وَ رَحْمَةٍ وَ عُوْدَةٍ وَ بَرَكَتٍ وَ بِالتَّوْرَةِ وَ الإِنْجِيلِ وَ الزُّبُورِ وَ بِصُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ بِكُلِّ كِتَابٍ أَنْزَلَ اللَّهُ وَ بِكُلِّ رَسُولٍ أَرْسَلَ اللَّهُ

And with Mother (opening) of the Book and its ending, and whatever is between the two, from a Noble Chapter, and Decisive Verse, and Healing, and Mercy, and Refuge, and Blessing, and with the Torah, and the Evangel, and the Psalms, and with Parchments of Ibrahim^{-as} and Musa^{-as}, and with every Book Allah^{-azwj} has Revealed, and with every Messenger^{-as} Allah^{-azwj} has Sent!

وَبِكُلِّ حُجَّةٍ أَقَامَهَا اللَّهُ وَبِكُلِّ بُرْهَانٍ أَظْهَرَهُ اللَّهُ وَبِكُلِّ نُورٍ أَنَارَهُ اللَّهُ وَبِكُلِّ آيَةٍ آتَاهُ اللَّهُ وَبِكُلِّ عَظَمَةٍ

And with every Argument Allah^{-azwj} has Established, and with every Proof Allah^{-azwj} has Manifested, and with every Noor Allah^{-azwj} has Irradiated, and with every Favour of Allah^{-azwj} and His^{-azwj} Magnificence!

أَعِيدُ وَاسْتَعِيدُ بِاللَّهِ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ مَا أَخَافُ وَأُحْذِرُ وَمِنْ شَرِّ مَا رَبِّي تَبَارَكَ وَتَعَالَى مِنْهُ أَكْبَرُ وَمِنْ شَرِّ فَسَمَةِ الْحَيِّ وَالْإِنْسِ وَالشَّيَاطِينِ وَالسَّلَاطِينِ وَإِبْلِيسَ وَجُنُودِهِ وَأَشْيَاعِهِ وَأَتْبَاعِهِ

I seek Refuge and Protection with Allah^{-azwj} from evil of every one with evil, and from evil of what I fear and am cautious of, and from evil of what my Lord^{-azwj}, the Blessed and Exalted, is Greater than it, and from evil of the mischief of the Jinn and the humans, and the Satans^{-la}, and the rulers, and Iblees^{-la} and his^{-la} armies, and his^{-la} adherents, and his^{-la} followers!

وَمِنْ شَرِّ مَا فِي النُّورِ وَالظُّلْمَةِ وَمِنْ شَرِّ مَا دَهَمَ أَوْ هَجَمَ وَمِنْ شَرِّ كُلِّ هَمٍّ وَغَمٍّ وَآفَةٍ وَنَدَمٍ وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَمِنْ شَرِّ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا

And from evil of what is in the light and the darkness, and from evil of what invades or attacks, and from evil of every worry, and sadness, and disaster, and regret, and from evil of what descends from the sky and what ascends into it, and from evil of what permeates into the earth and what emerges from it!

وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي أَحَدٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

And from evil of every animal my Lord^{-azwj} Seizes **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]'**.⁴⁶

39 عُدَّةُ الدَّاعِي، رَوَى ابْنُ مُسْكَانَ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: يَا بَا حَمَزَةَ مَا لَكَ إِذَا تَابَكَ أَمْرٌ تَخَافُهُ أَنْ لَا تَتَوَجَّهَ إِلَى بَعْضِ زَوَايَا بَيْتِكَ يَعْني الْقِبْلَةَ فَتُصَلِّيَ رُكْعَتَيْنِ ثُمَّ تَقُولَ يَا أَبْصَرَ النَّاطِرِينَ وَيَا أَسْمَعَ السَّامِعِينَ وَيَا أَسْرَعَ الْحَاسِبِينَ وَيَا أَرْحَمَ الرَّاحِمِينَ سَبْعِينَ مَرَّةً كُلَّمَا دَعَوْتَ اللَّهَ مَرَّةً بِهَذِهِ الْكَلِمَاتِ سَأَلْتَ حَاجَتَكَ.

(The book) 'Uddat Al Daie' – It is reported by Ibn Muskaan, from Abu Hamza who said,

'Muhammad^{-asws} Bin Ali^{-asws} said: 'O Abu Hamza! What is the matter with you, whenever a matter attacks you, you do not head to one of the corners of your house, meaning the Qiblah, so you pray two Cycles Salat, then you say, 'O most Insightful of the beholders, and O most Listening of the listening ones, and O Swiftest of the Reckoners, and O most Merciful of the merciful ones!' – seven times? Every time you supplicate to Allah^{-azwj} once with these phrases, you should ask your need".⁴⁷

⁴⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 38

⁴⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 a

وَعَنْ عَاصِمِ بْنِ مُهَيْبٍ عَنْ أَسْمَاءَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص: مَنْ أَصَابَهُ هَمٌّ أَوْ عَمٌّ أَوْ كَرْبٌ أَوْ بَلَاءٌ أَوْ لَأْوَاءٌ فَلْيَقُلْ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ:.

And from Aasim Bin Humeyd, from Asmaa who said,

‘Rasool-Allah^{-saww} said: ‘One is afflicted by worry, or sadness, or stress, or affliction, or adversity, let him say, ‘Allah^{-azwj} is my Lord^{-azwj}! I do not associate anything with Him^{-azwj}! I rely upon the Living Who does not die!’⁴⁸

وَعَنْ عَلِيِّ بْنِ مَهْرَبَانَ قَالَ: كَتَبَ مُحَمَّدُ بْنُ حَمَزَةَ الْعَلَوِيُّ إِلَيَّ يَسْأَلُنِي أَنْ أَكْتُبَ إِلَيْ أَبِي جَعْفَرٍ ع فِي دُعَاءٍ يُعَلِّمُهُ يَرْجُو بِهِ الْفَرَجَ

And from Ali Bin Mahziyar who said,

‘Muhammad Bin Hamza Al-Alawy wrote to me asking me to write to Abu Ja’far^{-asws} regarding a supplication he^{-asws} had taught him he can hope for the relief with.

فَكَتَبْتُ إِلَيْهِ أَمَا مَا سَأَلَ مُحَمَّدُ بْنُ حَمَزَةَ الْعَلَوِيُّ مِنْ تَعْلِيمِهِ دُعَاءً يَرْجُو بِهِ الْفَرَجَ فَقُلْ لَهُ يَلْزِمُ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ أَكْفِي مَا أَهْبَى فَإِنِّي أَرْجُو أَنْ يَكْفَى مَا هُوَ فِيهِ مِنَ الْغَمِّ إِنْ شَاءَ اللَّهُ.

He^{-asws} wrote to me, ‘As for what Muhammad Bin Hamza Al-Alawy has asked from his learning a supplication he can be hoping for the relief with, say to him to necessitate, ‘O One Who Suffices from all things and nothing suffices from Him^{-azwj}! Suffice me of what is worrying me!’ I^{-asws} am hopeful that he would be Sufficed of what sadness he is in, if Allah^{-azwj} Desires!’⁴⁹

وَقَالَ الصَّادِقُ ع: أَلَا أَعْلَمُكَ كَلِمَاتٍ إِذَا وَقَعَتْ فِي وَرْطَةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّ اللَّهَ يَصْرِفُ بِمَا عَنكَ مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ.

And Al-Sadiq^{-asws} said: ‘Shall I^{-asws} teach you phrases, whenever you fall into trouble, say, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj}!’ Due to it, Allah^{-azwj} will Turn away from you a variety of afflictions, whatever He^{-azwj} Desires to’⁵⁰.

باب 107 الأدعية و الأحرار لدفع كيد الأعداء زاندا على ما سبق و ما يناسب هذا المعنى و فيه دعاء الحزب اليماني المعروف بالدعاء السيفي أيضا و دعاء العلوي المصري و نحوها

CHAPTER 107 – THE SUPPLICATIONS AND THE PROTECTIONS TO REPEL PLOTS OF THE ENEMIES, ADDITIONAL TO WHAT HAS PRECEDED AND WHAT IS RELATED TO THIS MEANING, AND IN IT IS A SUPPLICATION OF ‘THE YEMENI PROTECTION’ WELL KNOWN AS THE SUPPLICATION ‘AL-SAYFI’ AS WELL, AND SUPPLICATION ‘AL-ALAWY AL-MISRY’, AND APPROXIMATE TO IT

⁴⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 b

⁴⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 c

⁵⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 39 d

1- لي، الأماالي للصدوق ابن المَتَوَكَّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقُطِيبٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ: وَقَعَ الْحَبْرُ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَهْلِ بَيْتِهِ بِمَا عَزَمَ عَلَيْهِ مُوسَى بْنُ الْمَهْدِيِّ فِي أَمْرِهِ فَقَالَ لِأَهْلِ بَيْتِهِ بِمَا تُشِيرُونَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Al-Hassan Bin Ali Bin Yaqteen, from his father Al-Husayn, from his father who said,

'The news came to Musa^{-asws} Bin Ja'far^{-asws}, and in his^{-asws} presence was a group of his^{-asws} family members, with what Musa Bin Al-Mahdi (caliph) had determined regarding his^{-asws} matter. He^{-asws} said to his^{-asws} family members: 'What are you indicating (advising)?'

قَالُوا نَرَى أَنْ تَتَبَاعَدَ عَنْ هَذَا الرَّجُلِ وَأَنْ تُعَيِّبَ شَخْصَكَ مِنْهُ فَإِنَّهُ لَا يُؤْمِنُ شَرَّهُ

They said, 'We view that you^{-asws} should distance from this man, and you^{-asws} should hide yourself^{-asws} from him, for there is no safety from his evil!'

فَتَبَسَّمَ أَبُو الْحَسَنِ عَ ثُمَّ قَالَ

وَلْيُعْلَبَنَّ مُعَلِّبُ [مُعَالِبِ] الْغَلَابِ

زَعَمَتْ سَخِينَةٌ أَنْ سَتُعْلَبُ رَجُلًا

Abu Al-Hassan^{-asws} smiled, then said (a couplet): '*Sakheena claims that she will overcome her master, and the Overcomer will Overcome the one attempting to overcome!*'

ثُمَّ رَفَعَ عَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ إِلَهِي كَمْ مِنْ عَدُوٍّ شَحَدَ لِي طَبَّةَ مُدِينَتِهِ وَ أَزْهَفَ لِي سِنَانَ حِدْيِهِ وَ دَافَ لِي قَوَائِلَ سُومِهِ وَ لَمْ تَنْمَ عَنِّي عَيْنُ حِرَاسَتِهِ

Then he^{-asws} raised his hands towards the sky and said: 'My God^{-azwj}! How many an enemy has sharpened the blade of his sword for me, and sharpened the blade of his hostility, and mixed for me his fatal poisons, and the eyes of his guard does not sleep from me!

فَلَمَّا رَأَيْتَ ضَعْفِي عَنِ اخْتِمَالِ الْفَوَاحِ وَ عَجْزِي عَنِ مِلِمَاتِ الْجَوَائِحِ صَرَفْتَ ذَلِكَ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ لَا بِحَوْلِي وَ لَا بِقُوَّتِي فَأَلْقَيْتُهُ فِي الْخُفَيْرِ الَّذِي اخْتَفَرَهُ لِي خَائِبًا بِمَا أَمَلْتُ فِي دُنْيَاهُ فَمَتَّبَعِدًا بِمَا رَجَاهُ فِي آخِرَتِهِ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ قَدْرَ اسْتِحْقَاقِكَ سَيِّدِي

When You^{-azwj} Saw my weakness from bearing the calamities, and my inability from causes of pandemics, You^{-azwj} Turned that away from me by Your^{-azwj} Might and Your^{-azwj} Strength, not by any might from me nor strength. You^{-azwj} Threw him into the pit which he had dug for me, disappointed from what he had hoped for in the world, remote from what he had expected in the Hereafter. For You^{-azwj} is the Praise upon that according to Your^{-azwj} deserving, my Chief!

اللَّهُمَّ فَخُذْهُ بِعِزَّتِكَ وَ أَفْلُلْ حِدَّةَ عَنِّي بِعُدْرَتِكَ وَ اجْعَلْ لَهُ شُغْلًا فِيمَا يَلِيهِ وَ عَجْرًا عَمَّنْ يُنَاوِيهِ

O Allah^{-azwj}! Seize him by Your^{-azwj} Might, and Blunt his sharpness from me by Your^{-azwj} Power, and Make a pre-occupation to be for him in what follows him, and frustration from what he is intending!

اللَّهُمَّ وَ أَعِدْ لِي عَدُوِّي حَاضِرَةً تَكُونُ مِنْ عَبْطِي شِقَاءً وَ مِنْ حَقِّي عَلَيْهِ وَفَاءً

O Allah^{-azwj}, and Assist me upon it against the present enemy for there to be healing from my rage, and loyalty to be from my resentment towards him!

وَ صِلِ اللَّهُمَّ دُعَائِي بِالْإِجَابَةِ وَ انْظِمْ شِكَايَتِي بِالتَّغْيِيرِ وَ عَرِّفْهُ عَمَّا قَلِيلٍ مَا وَعَدْتَ الظَّالِمِينَ وَ عَرِّفْنِي مَا وَعَدْتَ فِي إِجَابَةِ الْمُضْطَرِّينَ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَ الْمَنِّ الْكَرِيمِ

And O Allah^{-azwj}, Connect my supplication with the Answer, and Systemise my complaint with the change, and Make him recognise very soon what You^{-azwj} have Prepared for the oppressors, and Make me recognise what You^{-azwj} have Promised in Response to the desperate ones, You^{-azwj} are with the Mighty Grace, and the Benevolent Conferment!

قَالَ ثُمَّ تَفَرَّقَ الْقَوْمُ فَمَا اجْتَمَعُوا إِلَّا لِقِرَاءَةِ الْكِتَابِ الْوَارِدِ بِمَوْتِ مُوسَى بْنِ الْمَهْدِيِّ.

He (the narrator) said, 'Then the group dispersed. They did not gather except to read the letter (mentioning) the death of Musa Bin Al-Mahdi'.⁵¹

2- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ماجيلويه عن علي بن إبراهيم قال سمعت رجلاً من أصحابنا يقول لما حبس هارون الرشيد موسى بن جعفر ع جن عليه الليل فحاف ناحية هارون أن يقتله فجدد موسى ع طهوره و استقبل بوجهه القبلة و صلى لله عز و جل أربع ركعات ثم دعا بهذه الدعوات

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, (and) 'Al Amaali' of Al Sadouq – Majaylawiua, from Ali Bin Ibrahim who said, '

'I heard a man from our companions saying, 'When Haroun Al-Rasheed detained Imprisoning Musa^{-asws} Bin Ja'far^{-asws}, the night shaded upon him^{-asws}, he^{-asws} feared that a faction of Haroun might kill him^{-asws}. So, Musa^{-asws} renewed his^{-asws} cleansing and turned to the Qiblah with his^{-asws} face and prayed Salat to Allah^{-azwj} Mighty and Majestic, four units, then supplicated with this supplication: -

فَقَالَ يَا سَيِّدِي نَجِّنِي مِنْ حَبْسِ هَارُونَ وَ خَلِّصْنِي مِنْ يَدِهِ يَا مُخْلِصَ الشَّجَرِ مِنْ بَيْنِ رَمْلٍ وَ طِينٍ وَ مَاءٍ وَ يَا مُخْلِصَ اللَّبَنِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ وَ يَا مُخْلِصَ الْوَلَدِ مِنْ بَيْنِ مَشِيمَةٍ وَ رَحِمٍ وَ يَا مُخْلِصَ النَّارِ مِنْ بَيْنِ الْحَدِيدِ وَ الْحُجْرِ وَ يَا مُخْلِصَ الرُّوحِ مِنْ بَيْنِ الْأَحْشَاءِ وَ الْأَمْعَاءِ خَلِّصْنِي مِنْ يَدَيْ هَارُونَ

'O my Master^{-azwj}! Rescue me^{-asws} from the prison of Haroun and Save me from his hand! O Extractor of the tree from sand and clay and water, and O Extractor of the milk from between the intestines and the blood, and O Extractor of the child from between placenta and the womb, and O Extractor from between the iron and the stone, and O Extractor of the soul from between the viscera and the intestines, Extract me from the hands of Haroun!'

قَالَ فَلَمَّا دَعَا مُوسَى ع بِهَذِهِ الدَّعَوَاتِ رَأَى هَارُونَ رَجُلًا أَسْوَدَ فِي مَنَامِهِ وَ بِيَدِهِ سَيْفٌ قَدْ سَلَّهُ وَاقِفًا عَلَى رَأْسِ هَارُونَ وَ هُوَ يَقُولُ يَا هَارُونَ أَطْلِقْ عَنِّي مُوسَى بْنَ جَعْفَرٍ وَ إِلَّا ضَرَبْتُ عِلَاوَتَكَ بِسَيْفِي هَذَا

He (the narrator) said, 'When Musa^{-asws} supplicated with these supplications, Haroun saw a black man in his dream and in his hand was a sword he had unsheathed, standing by the head

⁵¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 1

of Haroun, and he was saying, 'O Haroun! Free Musa^{-asws} Bin Ja'far^{-asws} or else I will strike your head with this sword of mine!'

فَخَافَ هَارُونُ مِنْ هَيْبَتِهِ ثُمَّ دَعَا الْحَاجِبَ فَجَاءَ الْحَاجِبُ فَقَالَ لَهُ اذْهَبْ إِلَى السِّجْنِ وَأَطْلِقْ عَنْ مُوسَى بْنِ جَعْفَرٍ

Haroun feared from his awe, then called for the guard. The guard came. He said to him, 'Go to the prison and free Musa^{-asws} Bin Ja'far^{-asws}!'

قَالَ فَخَرَجَ الْحَاجِبُ فَفَرَعَ بَابَ السِّجْنِ فَأَجَابَهُ صَاحِبُ السِّجْنِ فَقَالَ مَنْ ذَا

He (the narrator) said, 'The guard went out and knocked the door of the prison. The warden of the prison answered him. He said, 'Who is that?'

قَالَ إِنَّ الْخَلِيفَةَ يَدْعُو مُوسَى بْنَ جَعْفَرٍ فَأَخْرِجْهُ مِنْ سِجْنِكَ وَأَطْلِقْ عَنْهُ

He said, 'The caliph is summoning Musa^{-asws} Bin Ja'far^{-asws}, so bring him^{-asws} our from your prison and free him^{-asws}!'

فَصَاحَ السَّجَانُ يَا مُوسَى إِنَّ الْخَلِيفَةَ يَدْعُوكَ

The warden shouted, 'O Musa^{-asws}! The caliph is summoning you^{-asws}!'

فَقَامَ مُوسَى بْنُ جَعْفَرٍ مَدْعُوراً فَرِعاً وَهُوَ يَقُولُ لَا يَدْعُونِي فِي جَوْفِ هَذِهِ اللَّيْلَةِ إِلَّا لِيَسْتَرِيْرِيْدُ بِي

Musa^{-asws} Bin Ja'far^{-asws} stood up terrified, alarmed, and he^{-asws} said: 'He is not summoning me^{-asws} in the middle of this night except for an evil he intends with me^{-asws}!'

فَقَامَ تَاكِيّاً حَزِيناً مَغْمُوماً آيساً مِنْ حَيَاتِهِ فَجَاءَ إِلَى عِنْدِ هَارُونِ وَهُوَ يَرْتَعِدُ فَرَائِصُهُ فَقَالَ سَلَامٌ عَلَى هَارُونِ

He^{-asws} stood up weeping, grief-stricken, sad, despairing from his^{-asws} life. He^{-asws} came to the presence of Haroun and his^{-asws} limbs were trembling. He^{-asws} said: 'Greetings be upon Haroun!'

فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ لَهُ هَارُونُ نَاشِدْتُكَ بِاللَّهِ هَلْ دَعَوْتَ فِي جَوْفِ هَذِهِ اللَّيْلَةِ بِدَعَوَاتٍ

He responded the greeting to him^{-asws}, then Haroun said to him^{-asws}, 'I adjure you^{-asws} with Allah^{-azwj}! Have you^{-asws} supplicated in the middle of this night with supplications?'

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes!'

قَالَ وَ مَا هُنَّ

He said, 'And what are these?'

قَالَ جَدَّدْتُ طَهُورًا وَ صَلَّيْتُ لِلَّهِ عَزَّ وَ جَلَّ أَرْبَعَ رَكَعَاتٍ وَ رَفَعْتُ طَرْفِي إِلَى السَّمَاءِ وَ قُلْتُ يَا سَيِّدِي خَلِّصْنِي مِنْ يَدَيِ هَارُونَ وَ شَرِّهِ وَ ذَكَرَ لَهُ مَا كَانَ مِنْ دُعَائِهِ

He^{-asws} said: 'I^{-asws} renewed cleansing (Wud'u) and prayed to Allah^{-azwj} four units of Salat and raised my^{-asws} eyes towards sky and said: 'O my Master^{-azwj}! Extract me from the hands of Haroun and his evil' – and he^{-asws} mention to him^{-asws} what had happened from his^{-asws} supplication.

فَقَالَ هَارُونُ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ يَا حَاجِبُ أَطْلِقْ عَنْ هَذَا

Haroun said, 'Allah^{-azwj} has Answered your^{-asws} supplications! O Guard, free this one!'

ثُمَّ دَعَا بِجَلْعٍ فَجَلَعَ عَلَيْهِ ثَلَاثًا وَ حَمَلَهُ عَلَى فَرَسِهِ وَ أَكْرَمَهُ وَ صَيَّرَهُ نَدِيمًا لِنَفْسِهِ

Then he called for garments and clothed three upon him^{-asws}, and carried him^{-asws} upon his own horse, and honoured him^{-asws}, and appointed him^{-asws} as a confidant for himself.

ثُمَّ قَالَ هَاتِ الْكَلِمَاتِ حَتَّى أَثْبِتَهَا

Then he said, 'Give the phrases until I affirm these!'

ثُمَّ دَعَا بِدَوَاوٍ وَ قِرْطَاسٍ وَ كَتَبَ هَذِهِ الْكَلِمَاتِ

Then he called for ink and paper and wrote these phrases.

قَالَ فَأَطْلَقْ عَنْهُ وَ سَلِّمْهُ إِلَى حَاجِبِهِ لِيُسَلِّمَهُ إِلَى الدَّارِ فَصَارَ مُوسَى بْنُ جَعْفَرٍ عَ كَرِيمًا عِنْدَ هَارُونَ وَ كَانَ يَدْخُلُ عَلَيْهِ فِي كُلِّ خَمِيسٍ.

He (the narrator) said, 'He freed him^{-asws} and submitted him^{-asws} to his guard to take him^{-asws} safely to the house. So, Musa^{-asws} Bin Ja'far^{-asws} became honourable in the presence of Haroun, and he^{-asws} used to enter to see him during every Thursday'.⁵²

3- أَقُولُ قَدْ أُورِدْنَا فِي احْتِجَاجِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتِ اللَّهِ عَلَيْهِمَا عَلَى مُعَاوِيَةَ وَ أَصْحَابِهِ لَعْنَهُمُ اللَّهُ أَكْثَمَ لَمَّا دَعَوْهُ ع

I am saying, 'We have referred in argumentation by Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, against Muawiya and his companions, may Allah^{-azwj} Curse them, when they had summoned him^{-asws}.

قَالَ اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي خُورِهِمْ وَ أَعُوذُ بِكَ مِنْ شُرُورِهِمْ وَ أَسْتَعِينُ بِكَ عَلَيْهِمْ فَكَفِّنِيهِمْ بِمَا شِئْتَ وَ أَنَّى شِئْتَ مِنْ حَوْلِكَ وَ قُوَّتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

He^{-asws} said: 'O Allah^{-azwj}! I rotate by You^{-azwj} (their evil) back into their throats, and I seek Refuge with You^{-azwj} from their evils, and I seek Assistance with You^{-azwj} against, so, Suffice them with whatever You^{-azwj} Desire from Your^{-azwj} Might and Your^{-azwj} Strength, O most Merciful of the merciful ones!'

⁵² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 2

ثُمَّ قَالَ لِلرَّسُولِ هَذَا كَلَامُ الْفَرَجِ.

Then he^{-asws} said to the messenger: ‘Then is the speech of relief!’⁵³

4- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِ مَا أَبَالِي إِذَا أَنَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْجِنُّ وَالْإِنْسُ مَعَ الْقَضَاءِ بِالنُّصْرَةِ تَقُولُ

(The book) ‘Qurb Al Isnaad’ – Haroun from Ibn Sadaqa,

‘From Al-Sadiq^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘When I have said these phrases, I^{-asws} don’t care even if the jinn and mankind were to come together against me^{-asws}’ the Decree would be the victory. You should say: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لِلَّهِ وَ فِي سَبِيلِ اللَّهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص

‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and for Allah^{-azwj}, and in the Way of Allah^{-azwj}! In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-saww}!

اللَّهُمَّ إِنِّي أَسَلَمْتُ نَفْسِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ وَ وَجَّهْتُ وَجْهِي إِلَيْكَ وَ أَلْجَأْتُ ظَهْرِي إِلَيْكَ

O Allah^{-azwj}! I have submitted myself to You^{-azwj}, and have delegated my affairs to You^{-azwj}, I divert my face to You^{-azwj}, and shelter my back to You^{-azwj}!

اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيْ وَ مِنْ خَلْفِي وَ عَن يَمِينِي وَ عَن شِمَالِي وَ مِنْ قُوَّتِي وَ مِنْ تَحْتِي فَادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Allah^{-azwj}! Protect me with the protection of Eman from my front, and from behind me, and on my right, and on my left, and from above me, and from beneath me. Defend me, by Your^{-azwj} Mighty and Your^{-azwj} Strength, and there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’⁵⁴

5- ن، عيون أخبار الرضا عليه السلام الأحمدي عن علي بن إبراهيم عن محمد بن الحسين المدني عن عبد الله بن الفضل عن أبيه قال: كُنْتُ أَحْجُبُ الرَّشِيدَ فَأَقْبَلَ عَلَيَّ يَوْمًا غَضَبَانًا وَ بِيَدِهِ سَيْفٌ يُقَلِّبُهُ فَقَالَ لِي يَا فَضْلُ بَعْرَاتِي مِنْ رَسُولِ اللَّهِ ص لَيْسَ لَمْ تَأْتِنِي بِإِنِّي بَابِنِ عَمِّي لَأُحَدِّثَ الَّذِي فِيهِ عَيْنَاكَ

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greeting be upon him^{-asws} – Al Hamdany, from Ali Bin Ibrahim, from Muhammad Bin Al-Husayn Al Madany, from Abdullah Bin Al Fazl, from his father having said,

‘I used to guard Al-Rasheed (caliph). One day he turned towards me angrily and his hand was upon a sword he was turning. He said to me, ‘O Fazl! By my relationship from Rasool-Allah^{-saww}, if you don’t come to me with the son^{-asws} of my uncle^{-as}, I shall take that which is in your eyes!’

⁵³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 3

⁵⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 4

فَقُلْتُ بِمَنْ أَجِيئُكَ

I said, 'With whom shall I come to you?'

فَقَالَ هَذَا الْحِجَازِيُّ

He said, 'With this 'Hijazy' (inhabitant of Al-Medina)!'

قُلْتُ وَ أَيُّ الْحِجَازِيِّينَ

I said, 'And which 'Hijazy'?'

قَالَ مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ

He said, 'Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}!'

قَالَ الْفَضْلُ فَخِفْتُ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ جِئْتُ بِهِ إِلَيْهِ ثُمَّ فَكَّرْتُ فِي التَّعَمَّةِ فَقُلْتُ لَهُ أَفْعَلُ

Al-Fazl said, 'I feared from Allah^{-azwj} Mighty and Majestic to come to him with him^{-asws}. Then I thought regarding the bounty (reward). I said to him, 'I will do so!'

فَقَالَ اثْنِي بِسَوْطَيْنِ وَ هَبْنَازِينَ وَ جَلَادَتَيْنِ

He said, 'Bring me two whippers, and two strong crushers, and two executioners!'

قَالَ فَأَتَيْتُهُ بِذَلِكَ وَ مَضَيْتُ إِلَى مَنْزِلِ أَبِي إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرٍ عَ فَأَتَيْتُ إِلَى خَرَبَةٍ فِيهَا كُوْحٌ مِنْ حِرَائِدِ النَّخْلِ فَإِذَا أَنَا بِعِلَامٍ أَسْوَدَ فَقُلْتُ لَهُ اسْتَأْذِنْ لِي عَلَى مَوْلَاكَ يَرْحَمُكَ اللَّهُ

He said, 'I came to him with that and went to the house of Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws}. I came to ruins wherein was a reed house without skylight, from branches of the palm tree. There I was with a black slave. I said to him, 'Seek permission for me to your master, may Allah^{-azwj} Mercy you!'

فَقَالَ لِي لَيْسَ لَهُ حَاجِبٌ وَ لَا بَوَّابٌ

He said to me, 'Enter! There is neither a guard for him^{-asws} nor a doorkeeper!'

فَوَجَّتُ إِلَيْهِ فَإِذَا أَنَا بِعِلَامٍ أَسْوَدَ يَبْدُو مَقْصُؤًا يَأْخُذُ اللَّحْمَ مِنْ جَبِينِهِ وَ عِزِينَ أَنْفِهِ مِنْ كَثْرَةِ سُجُودِهِ فَقُلْتُ لَهُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ أَجِبِ الرَّشِيدَ

I entered to see him^{-asws}, and there I was with a black slave with scissors in his hand clipping the flesh from his^{-asws} forehead and tip of his^{-asws} nose due to the frequency of his^{-asws} Sajdah(s). I said to him^{-asws}, 'The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Answer (the summons of) Al-Rasheed!'

فَقَالَ مَا لِلرَّشِيدِ وَمَا لِي أَمَا تَشْغَلُهُ نِعْمَتُهُ عَنِّي

He^{-asws} said: 'What is for Al-Rasheed and what is for me^{-asws} (i.e., what has he to do with me^{-asws})? Don't his bounties pre-occupy him from me^{-asws}?'

ثُمَّ قَامَ مُسْرِعًا وَهُوَ يَقُولُ لَوْ لَا أَبِي سَمِعْتُ فِي خَيْرٍ عَن جَدِّي رَسُولِ اللَّهِ ص أَنَّ طَاعَةَ السُّلْطَانِ لِلتَّقِيَّةِ وَاجِبَةٌ إِذَا مَا جِئْتُ

Then he^{-asws} stood up and he^{-asws} was saying: 'Had it not been for my^{-asws} having heard in a Hadeeth from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} that obedience to the ruler is obligatory due to the Taqiyya (dissimulation), then I^{-asws} would not come (with you)!'

فَقُلْتُ لَهُ اسْتَعِدَّ لِلْعُقُوبَةِ يَا أَبَا إِبْرَاهِيمَ رَحِمَكَ اللَّهُ

I said to him^{-asws}, 'Be prepared for the punishment, O Abu Ibrahim^{-asws}, may Allah^{-azwj} Mercy you^{-asws}!'

فَقَالَ عَ أَلَيْسَ مَعِيَ مَنْ يَمْلِكُ الدُّنْيَا وَالْآخِرَةَ وَ لَنْ يَقْدِرَ الْيَوْمَ عَلَى سُوءٍ بِي إِنْ شَاءَ اللَّهُ

He^{-asws} said: 'Isn't there One with me^{-asws} Who Controls the world and the Hereafter? And today he will never be able upon me^{-asws} with being evil to me, if Allah^{-azwj} Desires!'

قَالَ الْفَضْلُ بْنُ الرَّبِيعِ فَرَأَيْتُهُ وَقَدْ أَدَارَ يَدَهُ يَلُوحُ بِهَا عَلَى رَأْسِهِ ثَلَاثَ مَرَّاتٍ فَدَخَلْتُ إِلَى الرَّشِيدِ فَإِذَا هُوَ كَأَنَّهُ امْرَأَةٌ تَكْلِي قَائِمٌ حَيْرَانٌ فَلَمَّا رَأَى قَالَ لِي يَا فَضْلُ

Al-Fazl Bin Al-Rabie said, 'I saw him^{-asws} and he^{-asws} was rotating his^{-asws} hand wiping with it upon his^{-asws} head three times. I entered to see Al-Rasheed, and there he was as if he was a bereaved woman, standing, bewildered. When he saw me, he said to me, 'O Fazl!'

فَقُلْتُ لِيَبَاكَ

I said, 'At your service!'

فَقَالَ جِئْتَنِي بِابْنِ عَمِّي

He said, 'You have come to me with the son^{-asws} of my uncle^{-asws}?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ لَا تَكُونُ أَرْعَجْتَهُ

He said, 'You had not alarmed him^{-asws}?'

فَقُلْتُ لَا

I said, 'No'.

قَالَ لَا تَكُونُ أَعْلَمْتَهُ أَبِي عَلَيْهِ غَضَبَانُ فَإِنِّي قَدْ هَيَّجْتُ عَلَى نَفْسِي مَا لَمْ أُرِدْهُ إِذْ دُنْتُ لَهُ بِالذُّخُولِ

He said, 'Do not let him^{-asws} know that I was angry upon him^{-asws}, for I have stirred upon myself what I did not want! Permit for him^{-asws} to enter!'

فَأَذِنْتُ لَهُ فَلَمَّا رَأَاهُ وَثَبَ إِلَيْهِ فَأَيْمَأً وَعَانَقَهُ وَقَالَ لَهُ مَرْحَباً بِابْنِ عَمِّي وَأُخِي وَوَارِثِ نِعْمَتِي

I permitted for him^{-asws}. When he saw him^{-asws}, he leapt to him^{-asws} standing and hugged him^{-asws}, and said to him^{-asws}, 'Welcome to the son^{-asws} of my uncle^{-asws}, and inheritor of my bounties!'

ثُمَّ أَجْلَسَهُ عَلَى فِخْرِهِ وَقَالَ لَهُ مَا أَلَدِي قَطَعَكَ عَن زِيَارَتِنَا

Then he seated him^{-asws} close to him and said to him^{-asws}, 'What is that which cut you^{-asws} off from visiting us?'

فَقَالَ سَعَةُ مَمْلِكِكَ وَحُبُّكَ لِلدُّنْيَا

He^{-asws} said: 'Vastness of your kingdom and your love for the world!'

فَقَالَ ائْتُونِي بِخَفَّةِ الْعَالِيَةِ

He said, 'Bring to me the container of expensive perfume!'

فَأَتِي بِهَا فَعَلَّمَهُ بِيَدِهِ ثُمَّ أَمَرَ أَنْ يُحْمَلَ بَيْنَ يَدَيْهِ خَلْعٌ وَبَدْرَتَانِ دَنَانِيرُ

He was brought with it. He applied it on his^{-asws} beard with his own hand, then ordered for garments to be carried in front of him and two pouches of Dinars.

فَقَالَ مُوسَى بْنُ جَعْفَرٍ ع وَاللَّهِ لَوْ لَا أَنِّي أَرَى مِنْ أَرْوَجِهِ بِحَا مِنْ غُرَابِ بَنِي أَبِي طَالِبٍ لَقَالَا يَنْتَقِعُ نَسْلُهُ أَبَدًا مَا قَبِلْتُمَا

Musa^{-asws} Bin Ja'far^{-asws} said: 'Had I^{-asws} not viewed that I can get bachelors of the clan of Abu Talib^{-as} lest his lineage be cut off for ever, I^{-asws} would not accept it!'

ثُمَّ تَوَلَّى ع وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The he^{-asws} turned around and he^{-asws} was saying: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!'

فَقَالَ الْفَضْلُ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَدْتِ أَنْ تُعَاقِبَهُ فَحَلَمْتَ عَلَيْهِ وَ أَكْرَمْتَهُ

Al-Fazl said, 'O commander of the faithful! You intended to punish him^{-asws}, but you presented garments to him^{-asws} and honoured him^{-asws}!'

فَقَالَ لِي يَا فَضْلُ إِنَّكَ لَمَّا مَضَيْتَ لِتَجِيفَنِي بِهِ رَأَيْتُ أَقْوَاماً قَدْ أَحَدَقُوا بِدَارِي بِأَيْدِيهِمْ جِرَابٌ قَدْ عَرَسُوهَا فِي أَصْلِي الدَّارِ يَقُولُونَ إِنَّ آدَى ابْنَ رَسُولِ اللَّهِ
ص حَسَفْنَا بِهِ وَ إِنَّ أَحْسَنَ إِلَيْهِ انْصَرَفْنَا عَنْهُ وَ تَرَكْنَاهُ

He said to me, ‘O Fazl! When you went to come to me with him^{-asws}, I saw a people staring at my house, having spearheads in their hands, and installed them in the base of the door saying, ‘If you hurt the son^{-asws} of Rasool-Allah^{-saww}, we shall make it collapse, and if you are good to him, we shall go away from it and leave it!’

فَتَبِعْتُهُ عَ فَعُلْتُ لَهُ مَا الَّذِي قُلْتَ حَتَّى كُنَيْتَ أَمْرَ الرَّشِيدِ فَقَالَ دُعَاءُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ كَانَ إِذَا دَعَا بِهِ مَا بَرَزَ إِلَى عَسْكَرٍ إِلَّا هَزَمَهُ وَ لَا إِلَى
فَارِسٍ إِلَّا قَهَرَهُ وَ هُوَ دُعَاءُ كِفَايَةِ الْبَلَاءِ قُلْتُ وَ مَا هُوَ

I followed him^{-asws} and said to him^{-asws}, ‘What is that which you^{-asws} said until you^{-asws} were sufficed the matter of Al-Rasheed?’ He^{-asws} said: ‘A supplication of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}. It was so that whenever he^{-saww} supplicated with it, he^{-saww} did not go to any soldier except he^{-saww} defeated him, nor to any horseman, except subdued him, and it is a supplication (called) ‘Kifayat Al-Bala’a’ (sufficiency for the affliction)’. I said, ‘And what is it?’

قَالَ قُلْتُ اللَّهُمَّ بِكَ أَسَاوِرُ وَ بِكَ أُحَاوِلُ وَ بِكَ أَصُولُ وَ بِكَ أُمُوتُ وَ بِكَ أَحْيَا أَسَلَمْتُ نَفْسِي إِلَيْكَ وَ فَوَضَّضْتُ أَمْرِي إِلَيْكَ لَا حَوْلَ وَ لَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He^{-asws} said: ‘I^{-asws} had said: ‘O Allah^{-azwj}! By You^{-azwj} I^{-asws} am rising, and by You^{-azwj} I^{-asws} am trying, and by You^{-azwj} I^{-asws} am arriving, and by You^{-azwj} I^{-asws} am Helped, and by You^{-azwj} I^{-asws} shall be dying, and by You^{-azwj} I^{-asws} am living! I^{-asws} submit myself to You^{-azwj} and am delegating my^{-asws} affairs to You^{-azwj}, and there is neither any Might nor Strength except with Allah^{-azwj} the Magnificent.

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي وَ رَزَقْتَنِي وَ سَرَّتَنِي وَ عَنَ الْعِبَادِ بَلُطْفٍ مَا حَوَّلْتَنِي أَعْنَيْتَنِي إِذَا هَوَيْتُ رَدَدْتَنِي وَ إِذَا عَثَرْتُ فَوَيْتَنِي وَ إِذَا مَرَضْتُ شَفَيْتَنِي وَ إِذَا دَعَوْتُ
أَجَبْتَنِي يَا سَيِّدِي ارْضَ عَنِّي فَقَدْ أَرْضَيْتَنِي.

O Allah^{-azwj}! You^{-azwj} Created me^{-asws}, and Sustained me^{-asws}, and Covered me^{-asws} from the servants by the Kindness of what You^{-azwj} empowered me^{-asws} and Caused me^{-asws} to be needless, and when I^{-asws} collapse, You^{-azwj} Return me^{-asws}, and when I stumble, You^{-azwj} Straighten me, and when I^{-asws} am sick, You^{-azwj} Heal me^{-asws}, and when I^{-asws} supplicate, You^{-azwj} Answer me^{-asws}! O my Master^{-azwj}! Be Pleased with me^{-asws}, for You^{-azwj} have Pleased me^{-asws}!⁵⁵

6- ن، عيون أخبار الرضا عليه السلام أحمد بن محمد بن الصَّغَرِ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ مَهْرَوَيْهِ مَعَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ
الْفَضْلِ عَنِ الرِّضَا عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: أَرْسَلَ أَبُو جَعْفَرٍ الدَّوَانِقِيُّ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَ لِيَقْتُلَهُ وَ طَرَحَ لَهُ سَيْفًا وَ نَطْعًا وَ قَالَ يَا رَبِّعُ إِذَا أَنَا
كَلَّمْتُهُ ثُمَّ صَرَنْتُ بِإِحْدَى يَدَيَّ عَلَى الْأُخْرَى فَاصْرَبْ عَنْهُ

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon them^{-asws} – Ahmad Bin Muhammad Bin Al Saqr, and Ali Bin Muhammad Bin Mahrawiya, both together from Abdul Rahman Bin Abu Hatim, from his father, from Al-Hassan Bin Al Fazl,

⁵⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 5

‘From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘Abu Ja’far Al-Dawaniqy (caliph) sent someone to kill Ja’far^{-asws} Bin Muhammad^{-asws} and gave to him a sword and a spear, and he said, ‘O Rabie! When I speak to him^{-asws}, then I strike with my one hand upon the other, strike off his^{-asws} neck!’

فَلَمَّا دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ وَنَظَرَ إِلَيْهِ مِنْ بَعِيدٍ تَحَرَّكَ أَبُو جَعْفَرٍ عَلَى فِرَاشِهِ وَ قَالَ مَرْحَبًا وَ أَهْلًا بِكَ يَا أَبَا عَبْدِ اللَّهِ مَا أَرْسَلْنَا إِلَيْكَ إِلَّا رَجَاءً أَنْ نَقْضِي دَيْنَكَ وَ نَقْضِي ذِمَامَكَ

When Ja’far^{-asws} Bin Muhammad^{-asws} entered and he looked at him^{-asws} from afar, Abu Ja’far moved upon his couch and said, ‘Welcome, and hello to you^{-asws}, O Abu Abdullah^{-asws}! I did not send to you^{-asws} except a man except that we would pay off your^{-asws} debts and fulfil your^{-asws} rights!’

ثُمَّ سَأَلَهُ مُسَاءَلَةً لَطِيفَةً عَنْ أَهْلِ بَيْتِهِ وَ قَالَ قَدْ قَضَى اللَّهُ حَاجَتَكَ وَ دَيْنَكَ وَ أَخْرَجَ جَائِزَتَكَ يَا رَبِيعُ لَا تَمْضِينَ ثَالِثَةً حَتَّى يَرْجِعَ جَعْفَرٌ إِلَى أَهْلِهِ

Then he asked him^{-asws} gentle questions about his^{-asws} family members, and said, ‘And Allah^{-azwj} has Fulfilled your^{-asws} needs and your^{-asws} debts, and I shall bring out your^{-asws} awards. O Rabie! Three days should not pass until Ja’far^{-asws} should return to his^{-asws} family!’

فَلَمَّا خَرَجَ قَالَ لَهُ الرَّبِيعُ يَا أَبَا عَبْدِ اللَّهِ رَأَيْتَ السَّيْفَ إِنَّمَا كَانَ وَضَعَ لَكَ وَ النَّطْعَ فَأَيُّ شَيْءٍ رَأَيْتَكَ تُحْرِكُ بِهِ شَفَتَيْكَ

When he^{-asws} went out, Al-Rabie said to him^{-asws}, ‘O Abu Abdullah^{-asws}! I saw the sword, and rather it was placed for you^{-asws}, and (so was) the spear. So which thing did I see you^{-asws} moving your^{-asws} lips with?’

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ نَعَمْ يَا رَبِيعُ لَمَّا رَأَيْتَ الشَّرَّ فِي وَجْهِهِ قُلْتُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ وَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ وَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ وَ حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ حَسْبِيَ مَنْ هُوَ حَسْبِي حَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Yes, O Rabie! When I^{-asws} saw the evil in his face, I^{-asws} said: ‘Sufficient for me^{-asws} is the Lord^{-azwj} from the lords, and Sufficient for me^{-asws} is the Creator from the created beings, and Sufficient for me^{-asws} is the Sustainer from the sustained ones, and Sufficient for me^{-asws} is Allah^{-azwj} Lord^{-azwj} of the worlds! Sufficient for me^{-asws} is the One Who Suffices me^{-asws}! Sufficient for me^{-asws} is the One Who does not cease to Suffice me^{-asws}! Sufficient for me^{-asws} is Allah^{-azwj}! There is no god except He^{-azwj}! Upon Him^{-azwj} I^{-asws} have relied, and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne!’⁵⁶

7- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجِعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ حَاقَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُحَمَّدِ بْنِ أَعْيَنَ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ كَانَ عَلَيَّ بْنُ الْحُسَيْنِ عَ يَقُولُ مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَ الْحَيُّ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – from Al Jiaby, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Khaqan, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Ayn,

⁵⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 6

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'When I^{-asws} have said these phrases, I^{-asws} don't care if the humans and the Jinn were to unite against me^{-asws}: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ إِلَيْكَ اللَّهُمَّ إِلَيْكَ أَسَلْتُ نَفْسِي وَ إِلَيْكَ وَجْهِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي فَاحْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ وَ إِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and in the Way of Allah^{-azwj} O Allah^{-azwj}! To You^{-azwj} I have submitted myself, and to You^{-azwj} I have diverted my face, and to You^{-azwj} I have delegated my affairs, so Protect me with Protection of the Eman from my front, and from behind me, and on my right, and on my left, and from above me, and from beneath me, and Defend me with Your^{-azwj} Might and Your^{-azwj} Strength, and surely, there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!''⁵⁷

8- ما، الأماالي للشيخ الطوسي الفخام عن المنصور بن عم أبيه عن أبي الحسن العسكري عن آتائه ع قال: جاء رجل إلى سيدنا الصادق جعفر بن محمد ع فشكا إليه رجلاً يظلمه قال له أين أنت عن دعوة المظلوم التي علمها النبي ع لأمر المؤمنين ع ما دعا بها مظلوم على ظالمه إلا نصره الله تعالى عليه وكفاه إياه و هو

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'A man came to our chief Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. He complained to him^{-asws} of a man. He^{-asws} said to him: 'Where are you from supplication of the oppressed which the Prophet^{-saww} had taught to Amir Al-Momineen^{-asws}? An oppressed one will not supplicate with it against his oppressors except Allah^{-azwj} the Exalted will Help him against him, and Suffice him of him, and it is: -

اللَّهُمَّ طُمَّه بِالْبَلَاءِ طَمَّأَ وَ عُمَهُ بِالْبَلَاءِ عَمَّأَ وَ فَمَّهُ بِالْأَذَى قَمَّأَ وَ ازَمَهُ بِيَوْمٍ لَا مَعَادَ لَهُ وَ سَاعَةَ لَا مَرَدَّ لَهَا وَ أَبْخَ حَرِيمَةً وَ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ أَكْفَيْنِي أَمْرَهُ وَ قَبِي شَرَّهُ وَ اصْرِفْ عَنِّي كَيْدَهُ وَ أَخْرِجْ قَلْبَهُ وَ سُدَّ فَاهُ عَنِّي

'O Allah^{-azwj}! Immerse him with the affliction with an immersion, and Blind him with the afflictions with a blindness, and Suppress him with the harm with a suppression, and Hurl him to a day having not having a return for it, and a time having no recurrence for it, and Legalise his sanctity, and Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, may the greeting be upon him^{-saww} and upon them^{-asws}, and Suffice me of his matter, and Save me from his evil, and Turn his plots away from me, and Trouble his heart, and Block his mouth from me!

وَ حَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا احْسُوا فِيهَا وَ لَا تُكَلِّمُونِ صَهْ صَهْ سَبْعَ مَرَّاتٍ.

And the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108] And the faces shall be humbled to the Living, the Eternal, and he will be

⁵⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 7

disappointed, one who bore injustice [20:111] : “Go away into it and do not speak to Me!” [23:108]. Shh! Shh! – seven times”⁵⁸

9- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن عيسى العزاد عن محمد بن الحسن بن شيمون عن الحسن بن الفضل بن الربيع عن أبيه عن جدّه الربيع قال: دعاني المنصور يوماً فقال يا ربيع أخضر جعفر بن محمد والله لأقتلنه

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Isa Al Arrad, from Muhammad Bin Al-Hassan Bin Shamoun, from Al-Hassan Bin Al Fazl Bin Al Rabie, from his father, from his grandfather Al Rabie who said,

‘Al-Mansour summoned me one day. He said, ‘O Rabie, present Ja’far^{-asws} Bin Muhammad^{-asws}! By Allah^{-azwj}, I shall kill him^{-asws}!’

فَوَجَّهْتُ إِلَيْهِ فَلَمَّا وَاقَى قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ كَانَ لَكَ وَصِيَّةٌ أَوْ عَهْدٌ تَعَاهِدُهُ فَأَفْعَلْ

I head to him^{-asws}. When I arrived, I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! If there was any bequest for you^{-asws} or a pact you^{-asws} want to pact it, then do so!’

فَقَالَ اسْتَأْذِنْ لِي عَلَيْهِ

He^{-asws} said: ‘Seek permission for me^{-asws} to see him!’

فَدَخَلْتُ إِلَى الْمَنْصُورِ فَأَعْلَمْتُهُ مَوْضِعَهُ فَقَالَ أَدْخُلْهُ

I entered to see Al-Mansour. I let him know of his^{-asws} place. He said, ‘Let him^{-asws} enter!’

فَلَمَّا وَقَعَتْ عَيْنُ جَعْفَرٍ عَلَى الْمَنْصُورِ رَأَيْتُهُ يُحْرِكُ شَفْتَيْهِ بَشِيٍّ لَمْ أَفْهَمْهُ وَ مَضَى فَلَمَّا سَلَّمَ عَلَى الْمَنْصُورِ حَضَّ إِلَيْهِ فَأَعْتَنَّمَهُ وَ أَجْلَسَهُ إِلَى جَانِبِهِ وَ قَالَ لَهُ ارْفَعْ حَوَائِجَكَ

When an eye of Ja’far^{-asws} fell upon Al-Mansour, I saw him^{-asws} move his^{-asws} lips with something I did not understand, and he^{-asws} continued. When he^{-asws} had greeted unto Al-Mansour, he got up to him^{-asws}. He hugged him^{-asws} and had him^{-asws} seated to his side and said to him^{-asws}, ‘Raise your^{-asws} needs!’

فَأَخْرَجَ رِقَاعاً لِأَقْرَابٍ وَ سَأَلَ فِي آخِرِينَ فُقِضِيَتْ حَوَائِجُهُ فَقَالَ الْمَنْصُورُ ارْفَعْ حَوَائِجَكَ فِي نَفْسِكَ

He^{-asws} brought out a note from a group and asked regarding others. His^{-asws} needs were fulfilled. Al-Mansour said, ‘Raise your^{-asws} needs regarding yourself^{-asws}!’

فَقَالَ لَهُ جَعْفَرٌ لَا تَدْعُنِي حَتَّى أَجِيْبَكَ

Ja’far^{-asws} said to him: ‘You will not summon me^{-asws} until I^{-asws} come to you^{-asws}!’

⁵⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 8

فَقَالَ لَهُ الْمَنْصُورُ مَا لِي إِلَى ذَلِكَ سَبِيلٌ وَأَنْتَ تَزْعُمُ لِلنَّاسِ يَا بَا عَبْدِ اللَّهِ أَنْكَ تَعْلَمُ الْغَيْبَ

Al-Mansour said to him^{-asws}, 'There is no way for me to (do) that, and O Abu Abdullah^{-asws}, you^{-asws} are claiming to the people that you^{-asws} know the unseen matters (Ghayb)!'

فَقَالَ جَعْفَرُ ع مَنْ أَحْبَرَكَ بِهَذَا

Ja'far^{-asws} said: 'Who informed you with this?'

فَأَوْمَأَ الْمَنْصُورُ إِلَى شَيْخٍ قَاعِدٍ بَيْنَ يَدَيْهِ

Al-Mansour gestured to a sheykh seated in front of him.

فَقَالَ جَعْفَرُ ع لِلشَّيْخِ أَنْتَ سَمِعْتَنِي أَقُولُ هَذَا

Ja'far^{-asws} said to the sheykh: 'Did you hear me^{-asws} saying this?'

قَالَ الشَّيْخُ نَعَمْ

The sheykh said, 'Yes!'

قَالَ جَعْفَرُ ع لِلْمَنْصُورِ أَلْخَلْفُ يَا أَمِيرَ الْمُؤْمِنِينَ

Ja'far^{-asws} said to Al-Mansour, 'Can he swear an oath, O commander of the faithful?'

فَقَالَ لَهُ الْمَنْصُورُ اخْلِفْ

Al-Mansour said to him, 'Swear an oath!'

فَلَمَّا بَدَأَ الشَّيْخُ فِي الِئْمِينِ قَالَ جَعْفَرُ ع لِلْمَنْصُورِ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّ الْعَبْدَ إِذَا خَلَفَ بِالِئْمِينِ الَّتِي يَبْرُهُ اللَّهُ عَزَّ وَ جَلَّ فِيهَا وَ هُوَ كَاذِبٌ امْتَنَعَ اللَّهُ عَزَّ وَ جَلَّ مِنْ عُقُوبَتِهِ عَلَيْهَا فِي عَاجِلَتِهِ لِمَا بَرَّ اللَّهُ عَزَّ وَ جَلَّ وَ لَكِنِّي أَنَا اسْتَحْلِفُهُ

When the sheykh began in the oath, Ja'far^{-asws} said to Al Mansour: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Amir Al-Momineen^{-asws} that when the servant swears with the oath which Allah^{-azwj} Mighty and Majestic will Justify him in it, and he is a liar, Allah^{-azwj} Mighty and Majestic Prevents His^{-azwj} Punishment it in its current (time) due to Justification by Allah^{-azwj} Mighty and Majestic, but I^{-asws} shall make him swear an oath!'

فَقَالَ الْمَنْصُورُ ذَلِكَ لَكَ

Al-Mansour said, 'That is for you^{-asws}!'

فَقَالَ جَعْفَرُ ع لِلشَّيْخِ قُلْ أَتَبَرُّ إِلَى اللَّهِ مِنْ حَوْلِهِ وَ قُوَّتِهِ وَ أَلْجَأُ إِلَى حَوْلِي وَ قُوَّتِي إِنْ لَمْ أَكُنْ سَمِعْتَكَ تَقُولُ هَذَا الْقَوْلَ

Ja'far^{-asws} said to the sheykh: 'Say, 'I disavow to Allah^{-azwj} from His^{-azwj} Might and His^{-azwj} Strength, and seek shelter to my own might and my own strength, if I have not heard you^{-asws} saying this word!''

فَتَلَكَّأَ الشَّيْخُ فَرَفَعَ الْمَنْصُورُ عُمُودًا كَانَ فِي يَدِهِ فَقَالَ وَ اللَّهُ لَئِن لَّمْ تَخْلِفْ لِأَعْلُوَتِكَ بِهَذَا الْعُمُودِ

The sheykh hesitated. Al-Mansour raised a rod in his hand. He said, 'By Allah^{-azwj}, if you don't swear, I will pain you with this rod!'

فَحَلَفَ الشَّيْخُ فَمَا أَمَّ الْيَمِينِ حَتَّى دَلَعَ لِسَانَهُ كَمَا يَدْلَعُ الْكَلْبُ وَ مَاتَ لَوْفَتِهِ وَ نَحَصَ جَعْفَرٌ ع

The sheykh swore the oath. The oath had not even completed until his tongue rolled out like what the dog tends to roll out, and he died at his very time, and Ja'far^{-asws} got up.

قَالَ الرَّبِيعُ فَقَالَ لِي الْمَنْصُورُ وَبَلَّكَ أَكْثَمَهَا النَّاسَ لَا يَفْتَنُونَ

Al-Rabie said, 'Al-Mansour said to me, 'Woe be unto you! Conceal it from the people so they won't be in tribulation!'

قَالَ الرَّبِيعُ فَحَلَفْتُ جَعْفَرًا عَ فُؤَلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ مَنْصُورًا كَانَ قَدْ هَمَّ بِأَمْرِ عَظِيمٍ فَلَمَّا وَقَعَتْ عَيْنُكَ عَلَيْهِ وَ عَيْنُهُ عَلَيْكَ زَالَ ذَلِكَ

A- Rabie said, 'I caught up with Ja'far^{-asws}. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Mansour had thought of a mighty matter. When your^{-asws} eye fell upon him^{-asws} and his eye upon you^{-asws}, that declined!'

فَقَالَ يَا رَبِيعُ إِنِّي رَأَيْتُ الْبَارِحَةَ رَسُولَ اللَّهِ ص فِي النَّوْمِ فَقَالَ لِي يَا جَعْفَرُ خِفْتُهُ

He^{-asws} said: 'O Rabie! Last night I^{-asws} saw Rasool-Allah^{-azwj} during the sleep. He^{-saww} said to me^{-asws}: 'O Ja'far^{-asws}, you^{-asws} fear him?'

فُؤَلْتُ نَعَمَ يَا رَسُولَ اللَّهِ

I^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ لِي إِذَا وَقَعَتْ عَيْنُكَ عَلَيْهِ فُؤَلْ بِبِسْمِ اللَّهِ اسْتَفْتِحْ وَ بِبِسْمِ اللَّهِ اسْتَنْجِحْ وَ بِمُحَمَّدٍ ص اتَّوَجَّهُ إِلَيْهِمْ ذَلِيلٌ لِي صُعُوبَةٌ أَمْرِي وَ كُلُّ صُعُوبَةٍ وَ سَهْلٌ لِي حُزُونَةٌ أَمْرِي وَ كُلُّ حُزُونَةٍ وَ أَكْفِيْنِي مَثُونَةَ أَمْرِي وَ كُلُّ مَثُونَةٍ.

He^{-saww} said to me^{-asws}: 'When your^{-asws} eye falls upon him, then say: 'In the Name of Allah^{-azwj} I begin, and in the Name of Allah^{-azwj} I am successful, and by Muhammad^{-saww} I divert (to Allah^{-azwj})! O Allah^{-azwj}! Humble for me my difficult matters and every difficulty and Ease for me the grief of my matter and every grief, and Suffice me the provision of my matter and every provision!''⁵⁹

⁵⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 9 a

قَالَ أَبُو الْمُفَضَّلِ حَدَّثَنِي إِبرَاهِيمُ بْنُ عَبْدِ الصَّمَدِ الْهَاشِمِيِّ بِسُرٍّ مَنْ رَأَى بِإِسْنَادٍ عَنْ أَهْلِهِ لَا أَحْفَظُهُ فَذَكَرَ هَذَا الْحَدِيثَ وَ ذَكَرَ أَنَّ الْمُنْصُورَ قَامَ إِلَيْهِ فَاعْتَنَقَهُ فَقَالَ لِي الْمُنْصُورُ خَلِيفَةٌ وَ لَا يَنْبَغِي لِلْخَلِيفَةِ أَنْ يَقُومَ إِلَى أَحَدٍ وَ لَا إِلَى عُمُومَتِهِ وَ مَا قَامَ الْمُنْصُورُ إِلَّا إِلَى أَبِي عَبْدِ اللَّهِ ع.

Abu Al Mufazzal said,

‘It is narrated to me by Ibrahim Bin Abdul Samad Al-Hashimy at Surmanray, by a chain from his people I did not memorise it. He mentioned this Hadeeth and mentioned that Al-Mansour stood up to him^{-asws} and hugged him^{-asws}. He said to me, ‘Al-Mansour is a caliph, and it is not befitting for the caliph that he should stand to anyone nor to any of his generality, and Al-Mansour did not stand except to Abu Abdullah^{-asws}’.⁶⁰

10- ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنِ إِبرَاهِيمَ بْنِ مُهْرَمٍ عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ ع يَقُولُ مَنْ قَدَّمَ قُلَّ هُوَ اللَّهُ أَحَدٌ بَيْنَهُ وَ بَيْنَ جَبَّارٍ مَنَعَهُ اللَّهُ مِنْهُ يَقْرَأُهَا بَيْنَ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ فَإِذَا فَعَلَ ذَلِكَ رَزَقَهُ اللَّهُ حَيْرَهُ وَ مَنَعَهُ شَرَّهُ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Al-Hassan Bin Jahm, from Ibrahim Bin Mihzam,

‘From a man who heard Abu Al-Hassan^{-asws} saying: ‘One who advances **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) between him and a tyrant, Allah^{-azwj} will Prevent him from him. He should read it in front of him, and from behind him, and on his right, and of his left. When he does that, Allah^{-azwj} will Grace him his goodness and Prevent him of his evil’.

وَ قَالَ إِذَا خَفْتَ أَمْرًا فَاقْرَأْ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتَ ثُمَّ قُلِ اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ ثَلَاثَ مَرَّاتٍ.

And he^{-asws} said: ‘When you fear a matter, then read one hundred Verses from the Quran, from wherever you so desire to, then say, ‘O Allah^{-azwj}! Remove the affliction from me!’ – three times’.⁶¹

11- ص، قصص الأنبياء عليهم السلام بِإِسْنَادٍ إِلَى الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ الْوَشَاءِ عَنِ أَبِي جَبِيلَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْعَبْدِ الصَّالِحِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: كَانَ مِنْ قَوْلِ مُوسَى ع حِينَ دَخَلَ عَلَى فِرْعَوْنَ اللَّهُمَّ إِنِّي أَذْرَأُ إِلَيْكَ فِي نَحْرِهِ وَ أَسْتَجِيرُ بِكَ مِنْ شَرِّهِ وَ أَسْتَعِينُ بِكَ

(The book) ‘Qasas Al-Anbiya^{-as}’, may the greetings be upon them^{-asws} – By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa, from Jameela, from Muhammad Bin Marwan,

‘From Al Abd Al Salih^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: ‘It was from the word of Musa^{-as} when he^{-as} entered to see Pharaoh^{-la}: ‘O Allah^{-azwj}! I^{-as} rotate by You^{-azwj} (evil) back into his^{-la} throat, and I^{-as} seek shelter with You^{-azwj} from his^{-la} evil, and I^{-as} seek Assistance with You^{-azwj}!’

فَحَوَّلَ اللَّهُ مَا كَانَ فِي قَلْبِ فِرْعَوْنَ مِنَ الْأَمْنِ خَوْفًا.

⁶⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 9 b

⁶¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 10

So, Allah^{-azwj} Transformed what had been in the heart of Pharaoh^{-la} of the security, into fear”.⁶²

12- يج، الخراج و الجرائح روي أن عبد الله بن أبي ليلى قال: كنت بالربذة مع أبي الدوانيق وكان قد وجه إلى أبي عبد الله ع وكان يقول عليّ به سقى الله الأرض دمي إن لم أَسْقِهَا دمه عجلوا عجلوا

(The book) ‘Al Kharaj Wa Al Jaraih’ –

It is reported that Abdullah Bin Abu Layli said, ‘I was at Al-Rabza with Abu Al-Dawaneeq (caliph), and he was heading to Abu Abdullah^{-asws}, and he was saying to me, ‘To me, with him^{-asws}! May Allah^{-azwj} Quench the earth my blood if I don’t quench it his^{-asws} blood! Hasten! Hasten!’

قَالَ فَلَمَّا دَخَلَ جَعَفَرٌ قَالَ لَهُ مَرْحَبًا مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, ‘When Ja’far^{-asws} entered, he said to him^{-asws}, ‘Welcome! Welcome, O son^{-asws} of Rasool-Allah^{-saww}!’

فَمَا زَالَ يَرْفَعُهُ حَتَّى أَجْلَسَهُ عَلَى وَسَادَتِهِ ثُمَّ دَعَا بِالطَّعَامِ وَ قَضَى حَوَائِجَهُ وَ أَمَرَهُ بِالانْصِرَافِ فَلَمَّا رَأَتْ لَهُ أَنَّ رَأَيْتَ أَنْ تُعَلِّمَنِي فَقَدْ رَأَيْتَكَ تُحَرِّكُ شَفَتَيْكَ إِذْ دَخَلْتَ

He did not cease to raise him^{-asws} until he seated him^{-asws} upon his pillow. Then he called for the meal and fulfilled his^{-asws} needs, and instructed him^{-asws} to leave. I said to him^{-asws}, ‘If you^{-asws} see fit if you^{-asws} could teach me. I had seen you^{-asws} move your^{-asws} lips when you^{-asws} entered’.

قَالَ فَلَمَّا مَا شَاءَ اللَّهُ لَا يَأْتِي بِالْخَيْرِ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

He^{-asws} said: ‘I^{-asws} said: ‘Whatever Allah^{-azwj} Desires! No one comes with the goodness except Allah^{-azwj}! Whatever Allah^{-azwj} Desires! No one Turns the evil away except Allah^{-azwj}! Whatever Allah^{-azwj} Desires! Every bounty is from Allah^{-azwj}! Whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}!’⁶³

كشفت، كشف الغمة من كتاب الدلائل للحميري عن عبد الله بن أبي ليلى مثله و فيه ما شاء الله ما شاء الله لا يأتي بالخير إلا الله ما شاء الله ما شاء الله لا يصرِفُ السُّوءَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ فَمِنَ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) ‘Kashf Al Ghumma’, from the book ‘Al Dalaail’ of Al Himeyri,

‘From Abdullah Bin Abu Layli – similar to it, and in it is: ‘Whatever Allah^{-azwj} Desires! Whatever Allah^{-azwj} Desires! No one comes with the goodness except Allah^{-azwj}! Whatever Allah^{-azwj} Desires! Whatever Allah^{-azwj} Desires! No one turns the evil away except Allah^{-azwj}! Whatever

⁶² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 11

⁶³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 12

Allah^{-azwj} Desires! Whatever Allah^{-azwj} Desires! Every bounty is from Allah^{-azwj}! Whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}!''⁶⁴

14- **يج، الخراج و الجرائح روي أن النبي ص كان يصلي مقابل الحجر الأسود و يستقبل الكعبة و يستقبل بيت المقدس فلا يرى حتى يفرغ من صلاته و كان يستتر بقوله و إذا قرأت القرآن جعلنا بينك و بين الذين لا يؤمنون بالآخرة حجاباً مستوراً**

(The book) 'Al Kharaj Wa Al Jaraih' –

'It is reported that the Prophet^{-saww} had prayed Salat parallel to the Black Stone and he faced the Kabah and faced Bayt Al-Maqdids. He^{-saww} was not seen until he^{-saww} was free from his^{-saww} Salat, and he^{-saww} had concealed by His^{-azwj} Words: **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].**

و بقوله أولئك الذين طبع الله على قلوبهم

And by His^{-azwj} Words: **They are those Allah Sealed upon their hearts [16:108].**

و جعلنا على قلوبهم أكنة أن يفقهوه و في آذانهم وقراً

And by His^{-azwj} Words: **We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. [18:57].**

و بقوله أقرأيت من اتخذ إلهه هواه و أضله الله على علم و ختم على سمعه و قلبه و جعل على بصره غشاوة.

And by His^{-azwj} Words: **So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? [45:23]''**.⁶⁵

15- **ضاء، فقه الرضا عليه السلام إذا فرغت من سلطان أو غيره فقل حسبي الله لا إله إلا هو عليه توكلت و هو رب العرش العظيم أمتنع بحول الله و قوته من حولهم و قوتهم أمتنع برب الفلق من شر ما خلق و أقول ما شاء الله لا قوة إلا بالله**

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'When you are free from a ruler or someone else, 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].** I defend by the Might of Allah^{-azwj} and His^{-azwj} Strength, from their might and their strength! I defend by **Lord of Al Falaq [113:1] From evil of what He Created [113:2]**, and I am saying, 'Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}!'

و إذا دخلت على سلطان تخاف شره فقل اللهم إني أسألك خير فلان و أعوذ بك من شره و أسألك بركته و أعوذ بك من فتنته اللهم اجعل حاجتي أولها صلاحاً و أوسطها فلاحاً و آخرها نجاحاً.

⁶⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 13

⁶⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 14

And when you enter to see a ruler you fear his evil, say, ‘O Allah^{-azwj}! I ask You^{-azwj} for goodness of so and so, and I seek Refuge with You^{-azwj} from his evil, and I ask You^{-azwj} for his blessings and I seek Refuge from his temptations! O Allah^{-azwj}! Make my needs, its beginning to be righteous, and its middle to be successful, and its end to be profitable!’⁶⁶

16- طب، طب الأئمة عليهم السلام الأشعث بن عبد الله عن محمد بن عيسى عن أبي الحسن الرضا ع عن موسى بن جعفر قال: لقا طلب أبو الدوانيق أبا عبد الله ع و هم يقتله فأخذه صاحب المدينة و وجهه به إليه و كان أبو الدوانيق استعجله و استبسطاً فدومه جرساً منه على قتله

(The book) ‘Tibb Al Aimmah^{-asws}’, may the greetings be upon them^{-asws} – Al Ash’as Bin Abdullah, from Muhammad Bin Isa,

‘From Abu Al-Hassan Al-Reza^{-asws} from Musa^{-asws} Bin Ja’far^{-asws} having said: ‘When Abu Al-Dawaneeq (caliph) sought Abu Abdullah^{-asws} and thought of killing him^{-asws}. The governor of Al-Medina seized him^{-asws} and headed with him^{-asws} to him, and his^{-asws} arrival had been delayed, and Abu Al-Dawaneeq had hastened him, out of eagerness upon killing him^{-asws}.

فلما مثل بين يديه ضحك في وجهه ثم رحب به و أجلسه عنده و قال يا ابن رسول الله و الله لقد وجهت إليك و أنا عارم على قتلك و لقد نظرت فألقي إلي محبة لك فو الله ما أجد أحداً من أهل بيتي أعز منك و لا أتر عندي و لكن يا أبا عبد الله ما كلام يبلغني عنك ثمجنا فيه و تذكرنا بسوء

When he^{-asws} stood in front of him, he smiled in his^{-asws} face, then was welcoming with him^{-asws}, and seated him^{-asws} nearby him, and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! By Allah^{-azwj} I had diverted to you^{-asws} and I was determined upon killing you^{-asws}, and I have looked and love for you^{-asws} has been cast to me! By Allah^{-azwj}! I cannot find anyone from my family members dearer than you^{-asws} nor more preferred in my view! But, O Abu Abdullah^{-asws}! What talk has reached me from you^{-asws}, you are attacking us in it and mentioning us with evil?’

فقال يا أمير المؤمنين ما ذكرتك قط بسوء فتبسم أيضاً

He^{-asws} said: ‘O commander of the faithful! I^{-asws} have not mentioned you with evil at all!’

و قال و الله أنت أصدق عندي من جميع من سعى بك إلي هذا مجلسي بين يديك و خاتمي فانبسط و لا تخشني في جليل أمرك و صغيره فلست أزدك عن شيء

He smiled again and said, ‘By Allah^{-azwj}! You^{-asws} are more truthful in my presence than entirety of the ones who have strived with you^{-asws} to me. This gathering of mine is in front of you^{-asws}, and my seal, so proceed and do not fear me regarding your^{-asws} important matters and its trivial, for I will not reject you^{-asws} about anything!’

ثم أمره بالانصراف و حباه و أعطاه فأبى أن يقبل شيئاً و قال يا أمير المؤمنين أنا في عناية و كفاية و خير كثير فإذا هممت ببري فعليك بالمتخلفين من أهل بيتي فارفع عنهم القتل

Then he instructed him^{-asws} to leave, and gifted him^{-asws} and awarded him^{-asws}, but he^{-asws} refused to accept anything and said: ‘O commander of the faithful! I^{-asws} am in richness and

⁶⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 15

sufficiency and a lot of good! Since you have thought of being righteous with me^{-asws}, upon you is with my^{-asws} family members staying back. Raise the killing (orders) from them!’

قَالَ قَدْ قَبِلْتُ يَا أَبَا عَبْدِ اللَّهِ وَ قَدْ أَمَرْتُ بِمِائَةِ أَلْفٍ دِرْهَمٍ فَفَرَّقْتُ بَيْنَهُمْ

He said, ‘I have done so, O Abu Abdullah^{-asws}, and I have ordered with one hundred thousand Dirhams to be distributed between them!’

فَقَالَ وَصَلَّتِ الرَّحْمَ يَا أَمِيرَ الْمُؤْمِنِينَ

He^{-asws} said: ‘You have connected the kinship, O commander of the faithful!’

فَلَمَّا خَرَجَ مِنْ عِنْدِهِ مَشَى بَيْنَ يَدَيْهِ مَشَايِخَ قُرَيْشٍ وَ شُبَّانَهُمْ وَ مِنْ كُلِّ قَبِيلَةٍ وَ مَعَهُ عَيْنٌ أَبِي الدَّوَانِيقِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ نَظَرْتُ نَظْرًا شَافِيًا جِئْتُ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَمَا أَنْكَرْتُ مِنْكَ شَيْئًا غَيْرَ الَّذِي نَظَرْتُ إِلَى شَفَتَيْكَ وَ قَدْ حَرَّكْتُهُمَا بِشَيْءٍ فَمَا كَانَ ذَلِكَ

When he^{-asws} exited from his presence, elders of Quraysh and their youths from every tribe walked in front of him^{-asws}, and a spy of Abu Al-Dawaneeq was with him^{-asws}. He said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! I had looked a healing look when you entered to see commander of the faithful. I did not dislike anything from you apart from that I looked at your^{-asws} lips and you^{-asws} have moved them with something. What was that?’

قَالَ إِنِّي لَمَّا نَظَرْتُ إِلَيْهِ قُلْتُ يَا مَنْ لَا يُضَامُ وَ لَا يُرَامُ وَ بِهِ يُوَصَّلُ الْأَرْحَامُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَخْفِنِي شَرَّهُ بِحَوْلِكَ وَ قُوَّتِكَ وَ اللَّهُ مَا زِدْتُ عَلَى مَا سَمِعْتُ

He^{-asws} said: ‘When I^{-asws} looked at him, I said, ‘O One Who cannot be breached and cannot be violated, and by Him^{-azwj} the kinships are connected! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Suffice men of his evil by Your^{-azwj} Mighty and Your^{-azwj} Strength!’ By Allah^{-azwj}, I^{-asws} had not increased upon what you heard!’

قَالَ فَرَجَعَ الْعَيْنُ إِلَى أَبِي الدَّوَانِيقِ فَأَخْبَرَهُ بِقَوْلِهِ فَقَالَ وَ اللَّهُ مَا اسْتَمَمَّ مَا قَالَ حَتَّى دَهَبَ مَا كَانَ فِي صَدْرِي مِنْ غَائِلَةٍ وَ شَرٍّ.

He (the narrator) said, ‘The spy returned to Abu Al-Dawaneeq and informed him of his^{-asws} words. He said, ‘By Allah^{-azwj}! What he^{-asws} said had not completed until what had been in my chest of malice and evil, was gone!’⁶⁷

17- طب، طب الأئمة عليهم السلام عبد الله بن يحيى البرزازی عن علي بن مسكين عن عبد الله بن الفضل التوفلي عن أبيه عن الحسين بن علي قال: كَلِمَاتٌ إِذَا قُلْتُهُنَّ مَا أَتَالِي عَمَّنْ اجْتَمَعَ عَلَيَّ مِنَ الْجِنَّ وَ الْإِنْسِ

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Abdullah Bin Yahya Al Bazzaz, from Ali Bin Miskeen, from Abdullah Bin Al Fazl Al Nowfaly, from his father,

‘From Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘The phrases, when I^{-asws} have said these, I^{-asws} don’t care about the ones uniting against me, from the Jinn and the humans: -

⁶⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 16

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ اكْفِنِي بِقُوَّتِكَ وَ حَوْلِكَ وَ قُدْرَتِكَ مِنْ شَرِّ كُلِّ مُعْتَدِلٍ وَ كَيْدِ الْفَجَّارِ فَإِنِّي أُحِبُّ الْأَبْرَارَ وَ أُوَالِي الْأَخْيَارَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ.

In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-sawww}! O Allah^{-azwj}! Suffice me with Your^{-azwj} Strength and Your^{-azwj} Might, and Your^{-azwj} Power, from evil of every assassination, and plot of the immoral ones, for I love the righteous and befriend the good ones, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-sawww} the Prophet^{-sawww}, and his^{-sawww} Progeny^{-asws}, and Greetings!⁶⁸

18- طب، طب الأئمة عليهم السلام سعيد بن محمد بن سعيد عن موسى بن عيسى الحنّاط عن محمد بن سعيد وهو والد سعيد بن محمد الشّعيري عن جعفر بن محمد الصادق ع قال قال رسول الله ص من أراد أن يسوء فأراد أن يحجز الله بينه وبينه فليقل حين يراه

(The book) 'Tibb Al Aaima^{-asws}', may the greetings be upon them^{-asws} – Saeed Bin Muhammad Bin Saeed, from Musa Bin Isa Al Hannat, from Muhammad Bin Saeed, and he is father of Saeed Bin Muhammad Al Shaeery,

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One whom a person intends him with evil, so he wants Allah^{-azwj} to Separate between him and him, let him say when he sees him: -

أَعُوذُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِ خَلْقِهِ وَ قُوَّتِهِمْ وَ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ

'I seek Refuge with the Might of Allah^{-azwj} and His^{-azwj} Strength from might of His^{-azwj} creatures and their strengths! And ***I seek Refuge with Lord of Al Falaq [113:1] From evil of what He Created [113:2]***.'

ثُمَّ يَقُولُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّ مُحَمَّدٍ ص فَإِنْ تَوَلَّوْا فَمَنْ حَسْبِي اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ إِلَّا صَرَفَ اللَّهُ عَنْهُ كَيْدَ كُلِّ كَاذِبٍ وَ مَكْرَ كُلِّ مَكْرٍ وَ حَسَدَ كُلِّ حَاسِدٍ وَ لَا يَقُولَنَّ هَذِهِ الْكَلِمَاتِ إِلَّا فِي وَجْهِهِ فَإِنَّ اللَّهَ يَكْفِيهِ بِحَوْلِهِ.

Then he should say what Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-sawww} Muhammad^{-sawww}: ***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]; Allah^{-azwj} will Turn away from him plots of every plotter, and plan of every planner, and envy of every envier, and these phrases should not be said except in his face, so Allah^{-azwj} will Suffice him by His^{-azwj} Might!***⁶⁹

19- شا، الإرشاد أبو محمد الحسن بن محمد عن جدّه عن داود بن القاسم عن الحسين بن زيد عن عمّه عمّر بن عليّ عن أبيه عليّ بن الحسين ع أنّه كان يقول لم أر مثل التّقدم في الدّعاء فإنّ العبد ليس تحضّره الإجابة في كلّ وقت

(The book) 'Al Irshad – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Dawood Bin Al Qasim, from Al-Husayn Bin Zayd, from Umar Bin Ali,

⁶⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 17

⁶⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 18

‘From his father Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} had said: ‘I^{-asws} have not seen like the advancement in the supplication, for the servant is such, the Answer does not present to him during every time’.

وَكَانَ إِذَا حُفِظَ عَنْهُ عَمَّنِ الدُّعَاءِ حِينَ بَلَغَهُ تَوَجُّهُ مُسْرِفِ بْنِ عُقْبَةَ إِلَى الْمَدِينَةِ

And it was from what supplication has been preserved from him^{-asws} when it (news) reached him of the coming of Musrif Bin Uqbah (commander sent by Yazeed^{-la}) to (attack) Al-Medina (the event of Al-Hira): -

رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يُخْرِمْنِي وَ قَلَّ عِنْدَ بَلَايِهِ صَبْرِي فَلَمْ يُخَذِّلْنِي

‘Lord^{-azwj}! How many a bounty You^{-azwj} have Favoured with upon me, my thanking has been little at it, and how many an affliction You^{-azwj} have Tried me with, my patience has been little at it! O One my thanking has been little at His^{-azwj} bounties but He^{-azwj} did not Deprive me, and little has been my patience at His^{-azwj} afflictions but He^{-azwj} did not Abandon me!

يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُطِعُ أَبَدًا وَ يَا ذَا النِّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْفَعْ عَنِّي شَرَّهُ فَإِنِّي أَدْرَأُ بِكَ فِي نَحْوِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ

O with the Acts of Kindness which do not terminate, ever, and O with the bounties which cannot be counted in number! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Repel its evil from me, for I rotate (the evil) by You^{-azwj} back into his throat, and I^{-asws} seek Refuge with You^{-azwj} from its evil!’

فَقَدِمَ مُسْرِفُ بْنُ عُقْبَةَ الْمَدِينَةَ وَ كَانَ يُقَالُ لَا يُرِيدُ غَيْرَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَسَلَّمَ عَلَيْهِ وَ أَكْرَمَهُ وَ حَبَّاهُ وَ وَصَلَهُ.

Musrif Bin Uqbah arrived at Al-Medina, and it is said he did not intend any other than Ali^{-asws} Bin Al-Husayn^{-asws}, but (instead) he greeted unto him^{-asws}, and honoured him^{-asws}, and gifted him^{-asws}, and connected with him^{-asws}. 70

20- عم، إعلام الوری شا، الإرشاد وَ رُوِيَ أَنَّ دَاوُدَ بْنَ عَلِيٍّ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَتَلَ الْمُعَلَّى بْنَ الْحُنَيْنِ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَخَذَ مَالَهُ فَدَخَلَ عَلَيْهِ جَعْفَرٌ وَ هُوَ يَجُرُّ رِذَاءَهُ فَقَالَ لَهُ قَتَلْتَ مَوْلَايَ وَ أَخَذْتَ مَالِي أَمَا عَلِمْتَ أَنَّ الرَّجُلَ يَنَامُ عَلَى التَّكْلِ وَ لَا يَنَامُ عَلَى الْحَرْبِ أَمَا وَ اللَّهُ لَأَدْعُونَ اللَّهَ عَلَيْكَ

(The book) ‘Ilam Al Wara’, (and) ‘Al Irshad’ –

‘And it is reported that Dawood Bin Ali Bin Abdullah Bin Al-Abbas killed Al-Moalla Bin Al-Khuneys, a slave of Ja’far^{-asws} Bin Muhammad^{-asws} and seized his^{-asws} wealth. Ja’far entered to see him and he^{-asws} was dragging his^{-asws} robe. He^{-asws} said to him: ‘You killed my slave and seized my wealth! Don’t you know that the man sleeps upon the bereavement and he does

⁷⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 19

not sleep upon the ‘Harb’ (complete plunder of wealth)? But, by Allah^{-azwj}! I^{-asws} shall supplicate to Allah^{-azwj} against you!’

فَقَالَ لَهُ دَاوُدُ مُخَدِّدًا بِدُعَائِكَ كَالْمُسْتَهْزِئِ بِقَوْلِهِ

Dawood said to him, ‘You^{-asws} are threatening us with your^{-asws} supplication?’, like mocking his^{-asws} words.

فَرَجَعَ أَبُو عَبْدِ اللَّهِ ع إِلَى دَارِهِ فَلَمْ يَزَلْ لَيْلَهُ كُلَّهُ قَائِمًا وَ قَاعِدًا حَتَّى إِذَا كَانَ السَّحْرُ سَمِعَ وَ هُوَ يَقُولُ فِي مُنَاجَاتِهِ يَا ذَا الْقُوَّةِ الْقَوِيَّةِ وَ يَا ذَا الْمِحَالِ الشَّدِيدَةِ وَ يَا ذَا الْعِزَّةِ الَّتِي كُلُّ خَلْقِكَ لَهَا ذَلِيلٌ أَكْفِيي هَذَا الطَّغْيَةَ وَ انْتَقِمْ لِي مِنْهُ

Abu Abdullah^{-asws} returned to his^{-asws} house. He^{-asws} did not cease standing and sitting the whole night until when it was pre-dawn, he^{-asws} Named (Bismillah) and he^{-asws} said in his^{-asws} Munajaat: ‘O with the Strong Strength, and O with the severe calamities, and O with the Might which all of Your^{-azwj} creatures are humbled to! Suffice me of this tyrant and Take revenge for me from him!’

فَمَا كَانَ إِلَّا سَاعَةً حَتَّى ارْتَفَعَتِ الْأَصْوَاتُ بِالصَّبَاحِ وَ قِيلَ قَدْ مَاتَ دَاوُدُ بْنُ عَلِيٍّ السَّاعَةَ.

It was not except an hour until the voices were raised with the shrieking, and it was said, ‘Dawood Bin Ali has died just now!’⁷¹

21- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ قَالَ رَسُولُ اللَّهِ ص إِذَا خِفْتَ امْرَأً فَأَرَدْتَ أَنْ تُكْفِيَ أَمْرَهُ وَ شَرَّهُ فَاغْتَمِدْ طَلِبَةَ الْهِلَالِ فِي أَوَّلِ الشَّهْرِ فَإِذَا رَأَيْتَهُ فَقُمْ قَائِمًا عَلَى قَدَمَيْكَ وَ قُلْ كَأَنَّكَ تُؤْمِي إِلَيْهِ بِالْحُطَّابِ

(The book) ‘Makarim Al Akhlaq’ –

‘Rasool-Allah^{-sawww} said: ‘When you fear a matter and want to be sufficed of its matter and its evil, deliberate to seek the crescent in the beginning of the month. When you see it, arise standing upon your feet and say as if you are gesturing to him (the evil person) with the address: -

أَيُّ يَوْذُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ حَنَّةٌ مِنْ نَجِيلٍ وَ أَعْنَابٌ بَجْرِيٍّ مِنْ تَحْتِهَا الْأَهْزَارُ لَهُ فِيهَا مِنْ كُلِّ النَّمْرَاتِ وَ أَصَابُهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ تُؤْمِي بِهَذِهِ الْكَلِمَاتِ نَحْوَ دَارِ الرَّجُلِ الَّذِي تَخَافُهُ

‘Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated [2:266]’, and gesture with these phrases towards the house of the man whom you fear.

تُمْ تَقُولُ فَاحْتَرَقَتْ فَاحْتَرَقَتْ فَاحْتَرَقَتْ اللَّهُمَّ طَمَّةً بِالْبَلَاءِ طَمًّا وَ عُمَّهُ بِالْعَمَاءِ عَمًّا وَ ازِمَّهُ بِحِجَارَةٍ مِنْ سَجَّيلٍ وَ طَبِّكَ الْأَبَابِيلِ يَا عَلِيُّ يَا عَظِيمُ

⁷¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 20

Then you should say, 'So it burnt! So, it burnt! So, it burnt! O Allah^{-azwj}! Immerse him with the affliction an immersion, and Blind him with the blindness a blinding, and Pelt him with stones of clay and Your^{-azwj} flock of birds! O Exalted, O Magnificent'

ثُمَّ تَقُولُ مِثْلَ ذَلِكَ فِي اللَّيْلَةِ الثَّانِيَةِ مِنَ الشَّهْرِ وَ فِي اللَّيْلَةِ الثَّلَاثَةِ فَإِنْ أَنْجَعَكَ وَ بَلَغَ مَا تُرِيدُ فِي الشَّهْرِ الْأَوَّلِ وَ إِلَّا فَعَلْتَ فِي الشَّهْرِ الثَّانِي تَلْتَمِسُ الْهَلَالَ اللَّيْلَةَ الْأُولَى وَ تَقُولُ مَا تَقَدَّمَ ذِكْرَهُ وَ الثَّانِيَةِ وَ الثَّلَاثَةِ فَإِنْ نَجَّحَكَ وَ إِلَّا فَمِثْلَ ذَلِكَ فِي الشَّهْرِ الثَّلَاثِ وَ لَنْ تَحْتَاجَ بَعْدَ ذَلِكَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Then you should say similar to that during the second night of the month, and during the third night. If it words and reaches what you want during the first month, (fine) or else do so in the second month seeking the crescent of the first night and say what its mention has preceded, and the second, and the third. If it works, (fine) or else similar to that in the third month, and you will never need after that, by the Permission of Allah^{-azwj} Mighty and Majestic".⁷²

أَخْرَجَ جَاءَ رَجُلٌ إِلَى الصَّادِقِ ع فَشَكَا إِلَيْهِ ظَالِمًا يَظْلِمُهُ فَقَالَ لَهُ قُلْ يَا نَاصِرَ الْمَظْلُومِ الْمُنْبَغِيِّ عَلَيْهِ إِنْ كَانَ فُلَانٌ بِنُ فُلَانٍ يَظْلِمُنِي فَابْتَلِهِ بِفَقْرٍ لَا يَجْبُرُهُ وَ بِلَاءٍ لَا تَسْتُرُهُ

Another – 'A man came to Al-Sadiq^{-asws}. He complained to him of an oppressor oppressing him. He^{-asws} said to him: 'Say, 'O Helper of the oppressed, the one rebelled against! If so and so, son of so and so has been unjust to me, Try him with the poverty not to be mended, and afflictions not to be concealed!'

فَمَا دَعَا الرَّجُلَ عَلَى ظَالِمِهِ بِهَذَا الدُّعَاءِ إِلَّا ثَلَاثَ مَرَّاتٍ حَتَّى أَصَابَهُ وَضَحٌّ فِي جَبْهَتِهِ ثُمَّ افْتَقَرَ مِنْ بَعْدِهِ.

The man supplication against his oppressor with this supplication except three times until whiteness afflicted him in his forehead, then he was impoverished from after it".⁷³

أَخْرَجُ وَ إِذَا دَخَلْتَ عَلَى سُلْطَانٍ فَقُلْ خَيْرُكَ بَيْنَ عَيْنَيْكَ وَ شَرُّكَ تَحْتَ قَدَمَيْكَ وَ أَنَا أَسْتَعِينُ بِاللَّهِ عَلَيْكَ.

Another – 'And when you enter to see a ruler, say, 'Your goodness is in front of your eyes, and your evil is under my feet, and I seek Assistance with Allah^{-azwj} against you!'"⁷⁴

أَخْرَجُ عَنِ الرِّضَا ع قَالَ: إِذَا دَعَا أَحَدُكُمْ عَلَى عَدُوِّهِ فَلْيَقُلْ اللَّهُمَّ أَطْرِفُهُ بِلَيْلَةٍ لَا أُحْتِ لَهَا وَ أَبْحِ حَرِيحَهُ.

Another – From Al-Reza^{-asws} having said: 'When one of you supplicates against his enemy, let him say, 'O Allah^{-azwj}! Knock him with an affliction having not counterpart (match) for it, and Legalise his sanctity!'"⁷⁵

أَخْرَجُ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَكْفِي مُؤَنَّتَهُ بِلَاءٍ مُؤَنَّتِهِ.

⁷² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 a

⁷³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 b

⁷⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 c

⁷⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 d

Another – ‘O One Who Suffices from all things and nothing suffices from Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Suffice me of his provision without any provision!’⁷⁶

أَخْرُ إِذَا فَرِعْتَ رَجُلًا فُغْلَنَ حَسْبِي اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ أَمْتَنِعْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِهِمْ وَ قُوَّتِهِمْ وَ أَمْتَنِعْ بِرَبِّ الْعَلَقِ [و] مِنْ شَرِّ مَا خَلَقَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.

Another – ‘When you are alarmed by a man, say, ‘Allah^{-azwj} is Sufficient for me! There is no god except He^{-azwj}! Upon Him^{-azwj} I have relied and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne! I defend by the Might of Allah^{-azwj} and His^{-azwj} Strength, from their might and their strengths, and I defend by **Lord of Al Falaq [113:1] From evil of what He Created [113:2]**. Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}’⁷⁷

دُعَاءُ أَخْرُ عَنِ الصَّادِقِ ع دَعَا بِهِ عِنْدَ دُخُولِهِ عَلَى الْمَنْصُورِ وَ هُوَ فِي شِدَّةٍ غَضَبِهِ فَسَكَنَ غَضَبُهُ يَا عُدِّي عِنْدَ شِدَّتِي وَ يَا عَوْثِي عِنْدَ كُرْبَتِي اخْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ ائْتِنِي بِرَبِّكَ الَّذِي لَا يُرَامُ.

Another supplication from Al-Sadiq^{-asws} he^{-asws} had supplicated with against Al-Mansour (caliph), and he was in his intense anger, so his anger subsided: ‘O my Weapon during my adversity, and O my Helper during my distress! Guard me with Your^{-azwj} Eye which does not sleep, and Suffice me with Your^{-azwj} Strength which cannot be breached!’⁷⁸

22- كشف، كشف الغمة من كتاب مُحَمَّدِ بْنِ طَلْحَةَ قَالَ حَدَّثَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ قَالَ: حَجَّ الْمَنْصُورُ سَنَةَ سَبْعٍ وَ أَرْبَعِينَ وَ مِائَةٍ فَاقْدَمَ الْمَدِينَةَ وَ قَالَ لِلرَّبِيعِ ابْعَثْ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ مَنْ يَأْتِينَا بِهِ مُتَعَبًا فَتَلْبِي اللَّهُ إِنْ لَمْ أَقْتُلْهُ

(The book) ‘Kashf Al Ghumma’- from the book of Muhammad Bin Talha. He said, ‘It is narrated by Abdullah Bin Al Fazl Bin Al-Rabie, from his father who said,

‘Al-Mansour performed Hajj in the year two hundred and forty-seven. He arrived at Al-Medina and said to Al-Rabie, ‘Send someone to Ja’far^{-asws} Bin Muhammad^{-asws} to come to us with him^{-asws} as fatigued! May Allah^{-azwj} Kill me if I don’t kill him^{-asws}!’

فَتَعَاوَلَ الرَّبِيعُ عَنْهُ لِيَسْنَاهُ ثُمَّ أَعَادَ ذِكْرَهُ لِلرَّبِيعِ وَ قَالَ ابْعَثْ مَنْ يَأْتِي بِهِ مُتَعَبًا فَتَعَاوَلَ عَنْهُ ثُمَّ أَرْسَلَ إِلَى الرَّبِيعِ رِسَالَةً قَبِيحَةً أَعْلَطَ عَلَيْهِ فِيهَا وَ أَمَرَهُ أَنْ يَبْعَثَ مَنْ يُخْضِرُ جَعْفَرًا فَفَعَلَ.

Al-Rabie ignored him so he might forget it. Then he repeated his^{-asws} mention to Al-Rabie and said, ‘Send someone who can bring him^{-asws}!’ He ignored him. Then he sent a message to Al-Rabie being harsh upon him in it and ordered him to send someone to present Ja’far^{-asws}, so he did.

فَلَمَّا أَنَا قَالَ لَهُ الرَّبِيعُ يَا عَبْدَ اللَّهِ اذْكُرِ اللَّهَ فَإِنَّهُ أَرْسَلَ إِلَيْكَ بِمَا لَا دَافِعَ لَهُ عِزُّ اللَّهِ

⁷⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 e

⁷⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 f

⁷⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 21 g

When he came to him^{-asws}, Al-Rabie said to him^{-asws}, 'O Abu Abdullah^{-asws}! Do Zikr of Allah^{-azwj} for he (Al-Mansour) has sent to you^{-asws} with what there is no defence for it other than Allah^{-azwj}!'

فَقَالَ جَعْفَرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Ja'far^{-asws} said: 'There is neither might nor strength except with Allah^{-azwj}!'

ثُمَّ إِنَّ الرَّبِيعَ أَعْلَمَ الْمَنْصُورَ بِمُحْضَرِهِ فَلَمَّا دَخَلَ جَعْفَرٌ عَلَيْهِ أَوْعَدَهُ وَاعْلَظَ وَقَالَ أَيُّ عَدُوِّ اللَّهِ اتَّخَذَكَ أَهْلُ الْعِرَاقِ إِمَامًا يَبْعَثُونَ إِلَيْكَ زَكَاةَ أَمْوَالِهِمْ وَتُلْحِدُ فِي سُلْطَانِي وَتَبْغِيهِ الْعَوَائِلَ فَتَلْبِي اللَّهَ إِنْ لَمْ أَقْتُلْكَ

Then Al-Rabie let Al-Mansour know of his^{-asws} attendance. When Ja'far^{-asws} entered to see him, he threatened him^{-asws} and was harsh, and he said, 'Yes, enemy of Allah^{-azwj}! The people of Al-Iraq have taken you^{-asws} as an Imam^{-asws}! They are sending Zakat of their wealth to you^{-asws} and you^{-asws} are undermining my authority and are seeking the massacres! May Allah^{-azwj} Kill me if I don't kill you^{-asws}!'

فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ أُعْطِيَ فَشَكَرَ وَإِنَّ أَيُّوبَ ابْتُلِيَ فَصَبَرَ وَإِنَّ يُوسُفَ ظَلِمَ فَعَفَرَ وَأَنْتَ مِنْ ذَلِكَ السِّبْخِ.

He^{-asws} said to him, 'O commander of the faithful! Suleyman^{-as} was Given, so he^{-as} thanked, and Ayoub^{-as} was Tried and he^{-as} was patient, and Yusuf^{-as} was oppressed, he^{-as} forgave, and you are from that origin!'

فَلَمَّا سَمِعَ الْمَنْصُورُ ذَلِكَ مِنْهُ قَالَ لَهُ إِلَيَّ وَعِنْدِي أَبَا عَبْدِ اللَّهِ أَنْتَ الْبَرِيُّ السَّاحَةِ السَّلِيمِ النَّاجِيَةِ الْقَلِيلِ الْعَائِلَةِ جَزَاكَ اللَّهُ مِنْ ذِي رَحْمٍ أَفْضَلَ مَا جَزَى دَوِي الْأَرْحَامِ عَنِ أَرْحَامِهِمْ

When Al-Mansour heard that from him, he said to him^{-asws}, '(Come) to me, and O Abu Abdullah^{-asws}, in my presence you^{-asws} are the innocent, the righteous, the safe-haven, the honourable, of little malice! May Allah^{-azwj} Reward you from ones with kinship, best of what He^{-azwj} Recompenses ones with kingship on behalf of their kindred!'

ثُمَّ تَنَاوَلَ يَدَهُ فَأَجْلَسَهُ مَعَهُ فِي فَرْشِهِ ثُمَّ قَالَ عَلَيَّ بِالطَّيِّبِ

Then he took his^{-asws} hand and seated him^{-asws} with him in his throne, then said, 'To me with the perfume!'

فَأَتَى بِالْغَالِيَةِ فَجَعَلَ يُعَلِّفُ لِحْيَةَ جَعْفَرٍ بِيَدِهِ حَتَّى تَرَكَهَا يَقْطُرُ ثُمَّ قَالَ قُمْ فِي حِفْظِ اللَّهِ وَكِلاَةِتِهِ

He was brought the expensive perfume. He went on to apply it on Ja'far^{-asws}'s beard with his hand until he left it dripping, then he said, 'Stand in the Protection of Allah^{-azwj} and His^{-azwj} Care!'

ثُمَّ قَالَ يَا رَبِيعُ الْحَقُّ أَبَا عَبْدِ اللَّهِ جَائِزَتُهُ وَكِسْوَتُهُ انْصَرَفَ أَبَا عَبْدِ اللَّهِ فِي حِفْظِهِ وَكَنْفِهِ فَانْصَرَفَ.

Then he said, 'O Rabie! Give Abu Abdullah^{-asws} his^{-asws} awards and his^{-asws} garments! Leave, Abu Abdullah^{-asws}, in His^{-azwj} Protection and His^{-azwj} Care!' So, he^{-asws} left.

قَالَ الرَّبِيعُ وَ لَحِقْتُهُ فَمُلْتُ إِلَيَّ قَدْ رَأَيْتُ قَبْلَكَ مَا لَمْ تَرَهُ وَ رَأَيْتُ بَعْدَكَ مَا لَا رَأَيْتُهُ فَمَا قُلْتَ يَا أَبَا عَبْدِ اللَّهِ حِينَ دَخَلْتَ

Al-Rabie said, 'And I caught up with him^{-asws}. I said, 'I have seen before you^{-asws} what I have not seen, and saw after you^{-asws} what I have not seen, so what did you^{-asws} say, O Abu Abdullah^{-asws} when you^{-asws} entered?'

قَالَ قُلْتُ اللَّهُمَّ اخْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْتَفِنِي بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ اغْفِرْ لِي بِقُدْرَتِكَ عَلَيَّ وَ لَا أَهْلِكَ وَ أَنْتَ رَجَائِي

He^{-asws} said: 'I^{-asws} said: 'O Allah^{-azwj}! Guard me with Your^{-azwj} Eye which does not sleep, and Suffice me with Your^{-azwj} Strength which cannot be breached, and Forgive for me by Your^{-azwj} Power over me and do not Destroy (me) and You^{-azwj} are my Hope!

اللَّهُمَّ أَنْتَ أَكْبَرُ وَ أَجَلُّ بِمَا أَخَافُ وَ أَخَذُرُّ

O Allah^{-azwj}! You^{-azwj} are Greater, and most Majestic than what I fear and am cautious of!

اللَّهُمَّ بِكَ أَدْفَعُ فِي نَحْوِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ

Allah^{-azwj}! By You^{-azwj} I repel (evil back) into his throat, and I seek Refuge with You^{-azwj} from his evil!

فَفَعَلَ اللَّهُ بِي مَا رَأَيْتُ.

So, Allah^{-azwj} Did with me what you saw".⁷⁹

وَ مِنْ كِتَابِ الْحَافِظِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَى أَبِي جَعْفَرٍ الْمَنْصُورِ فَتَكَلَّمَ فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ أَرْسَلَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ فَرَدَّهُ فَلَمَّا رَجَعَ حَزَّكَ شَمْتَبِيهِ بِشَيْءٍ فَقِيلَ لَهُ مَا قُلْتَ

And from the book of Al Hafiz Abdul Aziz, from Muhammad Bin Is'haq,

'Son of Ja'far^{-asws}, from his father^{-asws}, he said, 'Ja'far^{-asws} Bin Muhammad^{-asws} entered to see Abu Ja'far Al-Mansour (the caliph). They talked. When they went out from his presence, he sent a message to Ja'far^{-asws} Bin Muhammad^{-asws} and had him^{-asws} return. When he^{-asws} returned, he^{-asws} moved his^{-asws} lips with something. It was said to him^{-asws}, 'What did you^{-asws} say?'

قَالَ قُلْتُ اللَّهُمَّ أَنْتَ تَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فَكَفَّنِيهِ.

He^{-asws} said: 'I^{-asws} said: 'O Allah^{-azwj}! You^{-azwj} Suffice from all things and nothing suffices from You^{-azwj}, so suffice me^{-asws} of him!"⁸⁰

⁷⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 22 a

⁸⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 22 b

23- كَش، رَجَالُ الْكَاشِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ خُرَزَادَ عَنْ يُونُسَ بْنِ الْقَاسِمِ الْبُلْعَجِيِّ عَنْ رِزَامِ مَوْلَى خَالِدِ الْقَسْرِيِّ قَالَ: كُنْتُ أُعَذَّبُ بِالْمَدِينَةِ بَعْدَ مَا خَرَجَ مِنْهَا مُحَمَّدُ بْنُ خَالِدٍ فَكَانَ صَاحِبُ الْعَذَابِ يُعَلِّقُنِي بِالسَّقْفِ وَيَرْجِعُ إِلَى أَهْلِهِ وَيُعَلِّقُ عَلَيَّ الْبَابَ وَكَانَ أَهْلُ الْبَيْتِ إِذَا انْصَرَفَ إِلَى أَهْلِهِ خَلَوْا الْحَبْلَ عَنِّي وَيَجْلُؤُونِي وَاقْعُدُوا عَلَى الْأَرْضِ حَتَّى إِذَا دَنَا مَجِيئُهُ عَلَّقُونِي

(The book) 'Rijal' of Al Kashy – Muhammad Bin Al-Husayn, from Al Hassan Bin Khurzad, from Yunus Bin Al Qasim Al Balkhy, from Razim, a slave of Khalid Al Qasry who said,

'I was tormented at Al-Medina after Muhammad Bin Khalid had gone out from it. The tormenter would suspend me with the ceiling and returning to his family, and he would lock the door upon me, but (my) family members, when he had gone to his family, would untie the rope from me and release me and I could sit on the ground, until when his coming would be near, they would (again) suspend me.

قَالَ اللَّهُ إِنِّي كَذَلِكَ ذَاتَ يَوْمٍ إِذَا رُفِعَتْ وَقَعَتْ مِنَ الْكُوَّةِ إِلَيَّ مِنَ الطَّرِيقِ فَأَخَذْتُهَا فَإِذَا هِيَ مَشْدُودَةٌ بِحَصَاةٍ فَتَنَظَّرْتُ فِيهَا حَطَّ أَبِي عَبْدَ اللَّهِ عَ إِذَا فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ يَا رِزَامُ يَا كَاتِبًا قَبْلَ كُلِّ شَيْءٍ وَ يَا كَاتِبًا بَعْدَ كُلِّ شَيْءٍ وَ يَا مُكَوِّنَ كُلِّ شَيْءٍ أَلْسِنِي دِرْعَكَ الْحَصِينَةَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ

By Allah^{-azwj}! One day I was like that when a note fell to me from the skylight, from the road. I took it and it was tied with a pebble. I looked into it as being handwriting of Abu Abdullah^{-asws}. Therein was (written): 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Say, O Rizam, 'O Existing before all things, and O Existing after all things, and O Bringer into being of all things! Clothe me Your^{-azwj} fortifying armour from evil of entirety of Your^{-azwj} Creatures!'

قَالَ رِزَامٌ فَمُلْتُ ذَلِكَ فَمَا عَادَ إِلَيَّ شَيْءٌ مِنَ الْعَذَابِ بَعْدَ ذَلِكَ.

Rizam said, 'I said that, and I nothing from the torment returned to me after that'.⁸¹

24- كَش، رَجَالُ الْكَاشِي عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ النَّابِ عَنِ الْمِسْمَعِيِّ عَنْ مُعْتَبِرٍ قَالَ: لَمَّا قَتَلَ دَاوُدُ بْنُ عَلِيٍّ مَعْلَى بْنَ حُنَيْسٍ لَمْ يَزَلْ أَبُو عَبْدِ اللَّهِ عَ لَيْلَةً سَاجِدًا وَ قَائِمًا

(The book) 'Rijal' of Al Kashy – from Ibn Abu Najran, from Hammad Al Naab, from Al Mismaie, from Muattib who said,

'When Dawood Bin Ali killed Moalla Bin Khuneys, Abu Abdullah^{-asws} did not cease to spend the night in Sajdah and standing'.

قَالَ فَسَمِعْتُهُ فِي آخِرِ اللَّيْلِ وَ هُوَ سَاجِدٌ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقَوِيَّةِ وَ بِمَخَالِكَ الشَّدِيدِ وَ بِعِزَّتِكَ الَّتِي جُلُّ خَلْقِكَ لَهَا دَلِيلٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ

He said, 'I heard him^{-asws} saying at the end of the night while he^{-asws} was in Sajdah: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} by Your^{-azwj} Strong Strength, and Your^{-azwj} Intense Power, and by Your^{-azwj} Might which all Your^{-azwj} creatures are humbled to, to Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, to Seize him, now, now!'

⁸¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 23

قَالَ قَوْ اللَّهِ مَا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ حَتَّى سَمِعْنَا الصَّائِحَةَ فَقَالُوا مَاتَ دَاوُدُ بْنُ عَلِيٍّ

He (the narrator) said, 'By Allah^{-azwj}! He^{-asws} had not raised his^{-asws} head from his^{-asws} Sajdah until we heard the shrieks. They said, 'Dawood Bin Ali died!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّي دَعَوْتُ اللَّهَ عَلَيْهِ بِدَعْوَةٍ بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا فَضْرَبَ رَأْسَهُ بِرِزْقَةٍ انْشَقَّتْ مَنَائِنُهُ.

Abu Abdullah^{-asws} said: 'I^{-asws} had supplicated against him with a supplication. Allah^{-azwj} Sent an Angel to him who struck his head with a bayonet, his bladder ruptured".⁸²

25- نُقِلَ مِنْ حِطِّ الشَّهِيدِ قُدْسٍ سِرُّهُ نَقْلًا مِنَ الْجَعْفَرِيَّاتِ بِإِسْنَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع لَمَّا وَضَحَ لِمُوسَى ع وَجْهَهُ فِرْعَوْنَ قَالَ مُوسَى اللَّهُمَّ إِنِّي أُدْرَأُ بِكَ فِي نَحْرِهِ وَاسْتَعِينُ بِكَ عَلَيْهِ فَكَفِّنِي شَرَّهُ

Copied from the handwriting of Al Shaheed, may his soul be sanctified, copying from 'Al Jafariyaat',

'By the chain to Amir Al-Momineen^{-asws}: 'When the face of Pharaoh^{-la} has appeared to Musa^{-as}, Musa^{-as} said: 'O Allah^{-azwj}! I^{-as} rotate by You^{-azwj} (his^{-la} evil back) into his^{-la} throat, so Suffice me^{-as} of his^{-la} evil!'

قَالَ جَعْفَرُ الصَّادِقُ ع وَهُوَ دُعَاؤُنَا أَهْلَ الْبَيْتِ عِنْدَ سُلْطَانٍ نَحَافُ ظَلْمَهُ.

Ja'far Al-Sadiq^{-asws} said: 'And it is our^{-asws} supplication, of People^{-asws} of the Household, in the presence of a ruler we^{-asws} fear his injustice".⁸³

26- مهج، مهج الدعوات بإسنادنا إلى ابن الوليد عن أبيه عن الصفار عن ابن عيسى عن هارون بن مسلم عن ابن صدقة قال: سألت أبا عبد الله جعفر بن محمد ع أن يعلمني دعاءً أدعو به في المهمات فأخرج إلي أوراقاً من صحيفة عتيقة فقال انتسخ ما فيها فهو دعاء جدي علي بن الحسين ع للمهمات فكتبت ذلك على وجهه فما كررتي شيء قط وأهمني إلا دعوت به فمرج الله كرتي وهبي وأعطاني سؤلي

(The book) 'Mahj Al Dawaat' – By our chains to Ibn Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Haroun Bin Muslim, from Ibn Sadaqah who said,

'I asked Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} to teach me a supplication I can be supplicating with regarding the important matters. There emerged pages to me from old parchments. He^{-asws} said: 'Copy what is in it, for it is a supplication of my^{-asws} grandfather Ali^{-asws} Bin Al-Husayn^{-asws} for the important matters! I^{-asws} have written that upon its surface. Nothing stressed me^{-asws} at all or worried me except I^{-asws} have supplicated with it, so Allah^{-azwj} Relieved my^{-asws} distress and my^{-asws} worries, and Gave me^{-asws} my^{-asws} request!'

وَ هُوَ اللَّهُمَّ هَدَيْتَنِي فَلَهَوْتُ وَ وَعَظْتَنِي فَفَسَسْتُ وَ أَنْتَ الْجَمِيلُ فَعَصَيْتُ وَ عَرَفْتَنِي فَأَصْرَرْتُ ثُمَّ عَرَفْتَنِي فَاسْتَعْفَرْتُ وَ أَقْلَعْتُ فُعِدْتُ فَسَتَرْتُ

And it is: - 'O Allah^{-azwj}! You^{-azwj} Guided me but I went astray, and You^{-azwj} Preached but I hardened, and You^{-azwj} Bestowed the beautiful but I disobeyed, and You^{-azwj} Made me

⁸² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 24

⁸³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 25

recognised but I persisted, then You^{-azwj} Made me recognise, so I sought Forgiveness. You^{-azwj} Forgave but I repeated, so You^{-azwj} Concealed!

فَلَكَ الْحَمْدُ إِلَهِي تَفَحَّمْتُ أُودِيَّةً هَلَاكِي وَ تَحَلَّلْتُ شِعَابَ تَلْفِي تَعَرَّضْتُ فِيهَا لِسَطَوَاتِكَ وَ بِحُلُومِهَا لِعُقُوبَاتِكَ وَ وَسَّيَلَتِي إِلَيْكَ التَّوْحِيدُ وَ دَرَيْعِي

For You^{-azwj} is the Praise, my God^{-azwj}! I stormed into valleys of my destruction, and I traversed into the branches of my damage exposing myself therein to Your^{-azwj} Whips released for Your^{-azwj} Punishments, and my way and my means to You^{-azwj} is the Tawheed!

أَنِّي لَمْ أَشْرِكْ بِكَ شَيْئاً وَ لَمْ أَخُذْ مَعَكَ إِهْلاً وَ قَدْ فَرَزْتُ إِلَيْكَ مِنْ نَفْسِي وَ إِلَيْكَ تَفَرُّ الْمَسِيءِ أَنْتَ مَفْرَعُ الْمُضِيغِ حَظَّ نَفْسِي

I did not associate anything with You^{-azwj} and did not take a god with You^{-azwj}, and I have fled to You^{-azwj} from myself, and to You^{-azwj} flees the evil doer! You^{-azwj} are Cave for the waster of his own self!

فَلَكَ الْحَمْدُ إِلَهِي فَكَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عِدَاوَتِهِ وَ شَحَدَ لِي طَبَّةَ مُدْيَبِهِ وَ أَزْهَفَ لِي شَبَابَ حَدِيدِهِ وَ دَافَ لِي قَوَائِلَ سُمُومِهِ وَ سَدَّدَ نَحْوِي صَوَائِبَ سِهَامِهِ وَ لَمْ تَنْمَ عَيْنِي حِرَاسَتِهِ وَ أَظْهَرَ أَنَّ يُسَيِّمَنِي الْمَكْرُوهَ وَ يُجْرِعَنِي دُعَافَ مَرَارَتِهِ

For You^{-azwj} is the Praise, my God^{-azwj}! How many an enemy has unsheathed to me the sword of his enmity, and sharpened for me the tip of its blade, and aimed to me the sharpness of his hatred, and prepared for me his fatal poisons, and directed towards me the heads of his arrows, and his watchful eye did not sleep from me, and manifested to me his abhorrence and make be gulp his bitter animosity!

فَنظَرْتُ يَا إِلَهِي إِلَى ضَعْفِي عَنِ احْتِمَالِ الْفُؤَادِجِ وَ عَجْزِي عَنِ الْإِنْتِصَارِ مِمَّنْ قَصَدَنِي بِمُحَارَبَتِهِ وَ وَخَدَتِي فِي كَثِيرِ عَدَدٍ مِنْ نَاوِيهِ وَ أَرَصَدَ لِي الْبَلَاءَ فِيمَا لَمْ أُعْمَلْ فِيهِ فِكْرِي فَابْتَدَأْتَنِي بِنُصْرَتِكَ وَ شَدَدْتَ أَرْزِي بِفُؤَاتِكَ

You^{-azwj} have Observed, O my God^{-azwj}, at my weakness from enduring the calamities, and my inabilities from being victorious from the one aiming to me with his war, and my loneliness among the large number of the ones wanting to seize me, and unleashing the afflictions to me regarding what I had not worked my thoughts regarding it. So, Initiate me with Your^{-azwj} Help and Strengthen by back with Your^{-azwj} Strength!

تَمَّ فَلَلَّتْ حَدَّهُ وَ صَبَّرَتْهُ مِنْ بَعْدِ جَمْعِهِ وَحَدَّهُ وَ أَعْلَيْتْ كَعْبِي وَ جَعَلْتُ مَا سَدَدَهُ مَرْدُوداً عَلَيْهِ فَرَدَدْتَهُ لَمْ يَشْفِ غَلِيلَهُ وَ لَمْ يَبْرُدْ حَرَارَةُ غَيْظِهِ قَدْ عَصَّ عَلَى شَوَاهُ وَ أَدْبَرَ مُؤَلِيّاً قَدْ أَحْلَفَ سَرَائِيَهُ

Then You^{-azwj} Blunted his sharpness and after his being (a crowd) Made him to be alone, and You^{-azwj} Elevated my heels and whatever he had aimed for You^{-azwj} Made it to be returned to him. You^{-azwj} Returned him and his fury had not healed and his heat had not cooled. He bit upon his own lips and turned back retreating. His^{-azwj} strategies had been dismantled!

وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَائِدِهِ وَ نَصَبَ لِي أَشْرَاكَ مَصَايِدِهِ وَ وَكَّلَ بِي تَفَقُّدَ رِعَايَتِهِ وَ أَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبْعِ لِمَصَايِدِهِ وَ انْتِظَارَ الْإِنْتِهَارِ لِقَرِيْبَتِهِ

And how many a rebel has rebelled against me with his plots and set up for me the thorns of his traps, and allocated with me the eye of his surveillance and unleashed to me the snares of his traps and awaited the awaiting for his opportunity!

فَنَادَيْتُكَ يَا إِلَهِي مُسْتَعِينًا بِكَ وَاتِقًا بِسُرْعَةِ إِجَابَتِكَ عَالِمًا أَنَّهُ لَنْ يُضْطَهَدَ مَنْ أَوَى إِلَى ظِلِّ كَنْفِكَ وَ لَنْ يُفْرَعَ مَنْ لَجَأَ إِلَى مَعَاوِلِ انْتِصَارِكَ فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

So, I have called out to You^{-azwj}, O my God^{-azwj}, crying out for Help to You^{-azwj}, trusting with the quickness of Your^{-azwj} Response, knowing that he will not be persecuted, the one sheltering to the shade of Your^{-azwj} Canopy, and he will never panic, the one sheltering to the fortresses of Your^{-azwj} Help! Fortify me from its troubles by Your^{-azwj} Power!

وَ كَمْ مِنْ سَحَابٍ مَكْرُوهٍ جَلَبَتْهَا وَ غَوَاشِي كُرْبَاتٍ كَشَفَتْهَا لَا تُسْأَلُ عَمَّا تَفْعَلُ وَ قَدْ سُئِلَتْ فَأَعْطَيْتِ وَ لَمْ تُسْأَلْ فَأَبْتَدَأْتِ وَ اسْتُمِيعَ فَضْلُكَ فَمَا أَكْذَبْتَ أَبَيْتَ إِلَّا إِحْسَانًا وَ أَبَيْتَ إِلَّا تَقْحُمَ حُرْمَاتِكَ وَ تَعْدِي حُدُودِكَ وَ الْعُقْلَةَ عَنْ وَعِيدِكَ

And how many clouds of abhorrence You^{-azwj} have Cleared, and overwhelming distresses You^{-azwj} have Removed! You^{-azwj} cannot be question about what You^{-azwj} Do, and were asked and have Given, and You^{-azwj} were not asked, so You^{-azwj} Initiated, and I have sought Your^{-azwj} Grace, and You^{-azwj} did not Refuse except as a Favour and I refused except to storm into Your^{-azwj} Prohibitions and transgressing Your^{-azwj} Limits, and the heedlessness from Your^{-azwj} Threats!

فَلَكَ الْحَمْدُ إِلَهِي مِنْ مُقْتَدِرٍ لَا يُعْلَبُ وَ ذِي أُنَاةٍ لَا يُعْجَلُ هَذَا مَقَامٌ مَنِ اعْتَرَفَ لَكَ بِالتَّقْصِيرِ وَ شَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيعِ

For You^{-azwj} is the Praise, my God^{-azwj}, from being All-Powerful not being overcome, and being with the Patience, not being hasty. This is the position of the one who acknowledges to You^{-azwj} of the deficiency and testifies against himself of the wastage!

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِالمُحَمَّدِيَّةِ الرَّبِّيَّةِ وَ أَتَوَجَّهُ إِلَيْكَ بِالعَلَوِيَّةِ البَيْضَاءِ فَأَعِدْنِي مِنْ شَرِّ مَا خَلَقْتَ وَ شَرِّ مَنْ يُرِيدُ بِي سُوءًا فَإِنَّ ذَلِكَ لَا يَضِيْقُ عَلَيْكَ فِي وُجْدِكَ وَ لَا يَتَكَادُكَ فِي قُدْرَتِكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! I draw closer to You^{-azwj} through the lofty (path of) Muhammad^{-saww} and I divert to You^{-azwj} through the bright (path of) Ali^{-asws}, so Shelter me from evil of What You^{-azwj} have Created and evil of the one intending me with the evil, for that is not constricted in Your^{-azwj} Existence nor does it trouble You^{-azwj} in Your^{-azwj} Power, and You^{-azwj} are Able upon all things!

اللَّهُمَّ ارْحَمْنِي بِرَحْمَتِكَ المَعَاصِي مَا أَبَيْتَنِي وَ ارْحَمْنِي بِرَحْمَتِكَ تَكْلُفِ مَا لَا يَغْنِبُنِي وَ ارزُقْنِي حُسْنَ النِّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي

O Allah^{-azwj}! Mercy me with my leaving the disobedience for as long as You^{-azwj} Cause me to remain, and Mercy me with my leaving encumberment of what does not concern me, and Grace me the excellent consideration regarding what Satisfies You^{-azwj} with me, and Necessitates my heart to memorise Your^{-azwj} Book just as You^{-azwj} have Taught me!

وَ اجْعَلْنِي أَتْلُوهُ عَلَى مَا يُرْضِيكَ بِهِ عَنِّي وَ نَوِّزْ بِهِ بَصَرِي وَ أَوْعِ سَمْعِي وَ اشْرَحْ بِهِ صَدْرِي وَ فَرِّجْ بِهِ قَلْبِي وَ أَطْلِقْ بِهِ لِسَانِي وَ اسْتَعْمِلْ بِهِ بَدَنِي وَ اجْعَلْ فِيَّ مِنَ الحَوْلِ وَ القُوَّةِ مَا يُسَهِّلُ ذَلِكَ عَلَيَّ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

And Make me recite it based upon What You^{-azwj} are Satisfied with from me, and Irradiate my sight, and Make my ears retain it, and Expand my chest with it, and Relieve my heart with it, and Free my tongue with it, and Utilise my body with it, and Make within me the might and

strength what would facilitate that upon me for there is neither might nor strength except with You^{-azwj}!

اللَّهُمَّ اجْعَلْ لَيْلِي وَ نَهَارِي وَ دُنْيَايَ وَ آخِرَتِي وَ مُنْقَلَبِي وَ مَتَوَايَ عَافِيَةً مِنْكَ وَ مُعَافَاةً وَ بَرَكَهً مِنْكَ

O Allah^{-azwj}! Make my night and my day, and my world and my Hereafter, and my transfer and my abode in well-being from You^{-azwj}, and Forgiveness and Blessings from You^{-azwj}!

اللَّهُمَّ أَنْتَ رَبِّي وَ مَوْلَايَ وَ سَيِّدِي وَ أَمَلِي وَ إِلَهِي وَ غِيَاثِي وَ سَنَدِي وَ خَالِقِي وَ نَاصِرِي وَ ثِقَتِي وَ رَجَائِي لَكَ مَخْيَايَ وَ تَمَاتِي وَ لَكَ سَمْعِي وَ بَصَرِي وَ يَدِيكَ رِزْقِي وَ إِلَيْكَ أَمْرِي فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj}, and my Master, and my Chief, and my Wish, and my God, and my Help, and my Support, and my Creator, and my Helper, and my Trust, and my Hope! For You^{-azwj} is my life and my death, and for You^{-azwj} is my hearing and my sight, and in Your^{-azwj} Hand is my sustenance, and to You^{-azwj} are my affairs in the world and the Hereafter!

مَلَكْتَنِي بِقُدْرَتِكَ وَ قَدَرْتَ عَلَيَّ بِسُلْطَانِكَ لَكَ الْقُدْرَةُ فِي أَمْرِي وَ نَاصِيَتِي بِيَدِكَ لَا يَحْوُلُ أَحَدٌ دُونَ رِضَاكَ بِرَأْفَتِكَ أَرْجُو رَحْمَتَكَ وَ بِرَحْمَتِكَ أَرْجُو رِضْوَانَكَ لَا أَرْجُو ذَلِكَ بِعَمَلِي فَقَدْ عَجَزْتُ عَنْ عَمَلِي فَكَيْفَ أَرْجُو مَا قَدْ عَجَزَ عَنِّي

You^{-azwj} have Empowered me by Your^{-azwj} Power, and Determines upon me with Your^{-azwj} Authority! For You^{-azwj} is the Power regarding my affairs and my forelocks are in Your^{-azwj} Hand! Let no one be a barrier to Your^{-azwj} Satisfaction by Your^{-azwj} Kindness! I hope for Your^{-azwj} Mercy, and by Your^{-azwj} Mercy I hope for Your^{-azwj} Satisfaction! I do not hope that due to my deeds, for I am incapable from my deeds. How can I hope what I am incapable of?

أَشْكُو إِلَيْكَ فَاقْتَبِي وَ صَغَفْتُ قُورِي وَ إِفْرَاطِي فِي أَمْرِي وَ كُلُّ ذَلِكَ مِنْ عِنْدِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَاقْفِنِي ذَلِكَ كُلَّهُ

I complain to You^{-azwj} of my destitution and weakness of my strength, and my excesses in my affairs, and all that is from me, and what You^{-azwj} are more Knowing with than I am, so Suffice me of that, all of it!

اللَّهُمَّ اجْعَلْنِي مِنْ رُفَقَاءِ مُحَمَّدٍ حَبِيبِكَ وَ إِبْرَاهِيمَ خَلِيلِكَ وَ يَوْمَ الْفَرَجِ الْأَكْبَرِ مِنَ الْأَمِينِينَ قَامِيَّتِي وَ بَيْسَارِكِ فَيْسِرَتِي وَ بِأَطْلَالِكَ فَأَطْلِبْنِي وَ مَقَارِزِ مِنَ النَّارِ فَتَجَنَّبْنِي وَ لَا تَسْمِنِي السُّوءَ وَ لَا تُخْزِنِي

O Allah^{-azwj}! Make me from the friends of Muhammad^{-saww} Your^{-azwj} Beloved, and Ibrahim^{-as} Your^{-azwj} friend, and on the Day of the greatest panic to be from the secured ones. So Secure me, and with Facilitate for me with Your^{-azwj} Ease, and Shade me with Your^{-azwj} Shade, and success with being saved from the Hellfire, and do not Name me with the evil nor Disgrace me!

وَ مِنَ الدُّنْيَا فَسَلِّمْنِي وَ حُجَّتِي يَوْمَ الْقِيَامَةِ فَلَقِّنِي وَ بَدِّعْكَ فِدَكْرِي وَ لَيْسِرِي فَيْسِرَتِي وَ لِعُسْرِي فَجَبِّتِي وَ الصَّلَاةَ وَ الرِّكَاهَةَ مَا دُمْتُ حَيًّا فَأَلْهِمْنِي وَ لِعِبَادَتِكَ فَوَقِّفْنِي وَ فِي الْفِتْنَةِ وَ مَرْضَاتِكَ فَاسْتَعْمَلْنِي

And Keep me safe from the world, and Indoctrinate me my argument on the Day of Qiyamah, and Mention me with Your^{-azwj} Mention, and Facilitate me for the ease, and Keep me aside

from the difficulties, and Inspire me the Salat and the Zakat for as long as I live, and Harmonise me for worshipping You^{-azwj}, and Utilise me in the understanding and Your^{-azwj} Satisfaction!

وَمِنْ فَضْلِكَ فَارْزُقْنِي وَ يَوْمَ الْقِيَامَةِ فَبَيِّضْ وَجْهِي وَ حَسَاباً يَسِيراً فَحَاسِبْنِي وَ بِمَبِيعِ عَمَلِي فَلَا تَفْضُخْنِي وَ بِمُحَدَاكَ فَاهْدِنِي وَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَ فِي الْآخِرَةِ فَتَثْبِتْنِي وَ مَا أَحْبَبْتُ فَحَبِّبْهُ إِلَيَّ وَ مَا كَرِهْتُ فَبَعْضْهُ إِلَيَّ

Sustain me from Your^{-azwj} Grace, and Brighten my face on the Day of Qiyamah, and Reckon me with an easy Reckoning, and do not Expose me with my ugly deed(s), and Guide me with Your^{-azwj} Guidance, and Affirm me with the firm word in the life of the world and in the Hereafter, and whatever I love, Make it beloved to me, and whatever I dislike, Make it hateful to me!

وَ مَا أَهْمَنِي مِنَ الدُّنْيَا وَ الْآخِرَةِ فَكَفِّنِي وَ فِي صَلَاتِي وَ صِيَامِي وَ دُعَائِي وَ سُكُوتِي وَ دُنْيَايَ وَ آخِرَتِي فَبَارِكْ لِي وَ الْمَقَامَ الْمَحْمُودَ فَابْعَثْنِي وَ سُلْطَاناً نَصِيراً
فَاجْعَلْ لِي وَ ظَلْمِي وَ جَهْلِي وَ إِسْرَافِي فِي أَمْرِي فَتَجَاوَزْ عَنِّي وَ مِنْ فِتْنَةِ الْمُخْيَا وَ الْمَمَاتِ فَخَلِّصْنِي

And Suffice me of what worries me from the world and the Hereafter, and Bless me in my Salat, and my Fast, and my supplication, and my rituals, and my world, and my Hereafter, and Resurrect me in the Praise-worthy position, and Make a persistent helper to be for me, and Overlook from me my injustices, and my ignorance, and my extravagance in my affairs, and Save me from Fitna of the life and the death!

وَ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ فَتَجَنَّبْنِي وَ مِنْ أَوْلِيَائِكَ يَوْمَ الْقِيَامَةِ فَاجْعَلْنِي وَ أَدَمَ صَالِحِ الَّذِي آتَيْتَنِي وَ بِالْحَالِلِ عَنِ الْحَرَامِ فَأَعْنِينِي وَ بِالطَّيِّبِ عَنِ
الْحَبِيثِ فَكَفِّنِي

And Save me from the immoralities, whatever is apparent from these and whatever is hidden, and Make me from Your^{-azwj} friends on the Day of Qiyamah, and Give me from the constant righteousness, and Enrich me with the Permissible away from the Prohibited, and Suffice me with the good away from the wicked!

أَقْبِلْ بِوَجْهِكَ الْكَرِيمِ إِلَيَّ وَ لَا تَصْرِفْهُ عَنِّي وَ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ فَاهْدِنِي وَ لِمَا تُحِبُّ وَ تَرْضَى فَوَفِّقْنِي

Turn with Your^{-azwj} Honourable Face towards me and do not Turn away from me, and Guide me to the Straight Path, and Harmonise me to what You^{-azwj} Love and are Pleased with!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الْكِبْرِيَاءِ وَ التَّعَظُّمِ وَ الْحِيَلَاءِ وَ الْفُخْرِ وَ الْبُدْخِ وَ الْأَشْرِ وَ الْبَطْرِ وَ الْإِعْجَابِ بِنَفْسِي وَ الْحَبْرِيَّةِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the showing off, and the reputation, and the arrogance, and the mightiness, and the pomp, and the pride, and the loftiness, and the pretence, and the pomp, and the self-fascination, and the coercion!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الْفُخْرِ وَ الْبُخْلِ وَ الشُّحِّ وَ الْحَسَدِ وَ الْحِرْصِ وَ الْمُنَافَسَةِ وَ الْعِشِّ

Lord^{-azwj}, and I seek Refuge with You^{-azwj} from the immorality, and the stinginess, and the avarice, and the envy, and the greed, and the rivalry, and the cheating!

وَ أَعُوذُ بِكَ مِنَ الطَّمَعِ وَ الطَّبَعِ وَ الْهَلَعِ وَ الْجَزَعِ وَ الرِّبَعِ وَ الْقَمَعِ

And I seek Refuge with You^{-azwj} from the coveting, and the vileness, and the greed, and the panic, and the crookedness, and the suppression!

وَ أَعُوذُ بِكَ مِنَ الْبَغْيِ وَ الظُّلْمِ وَ الإِعْتِدَاءِ وَ الْفُسَادِ وَ الْفُجُورِ وَ الْفُسُوقِ

And I seek Refuge with You^{-azwj} from the rebellion, and the injustice, and the transgression, and the corruption, and the immorality, and the mischief!

وَ أَعُوذُ بِكَ مِنَ الْخِيَانَةِ وَ الْغَدْوَانِ وَ الطُّغْيَانِ

And I seek Refuge with You^{-azwj} from the betrayal, and the aggression, and the despotism!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الْمَعْصِيَةِ وَ الْقَطِيعَةِ وَ السَّيِّئَةِ وَ الْفَوَاحِشِ وَ الدُّنُوبِ

Lord^{-azwj}, and I seek Refuge with You^{-azwj} from the disobedience, and the cutting (relationships), and the evil deeds, and the immoralities, and the sins!

وَ أَعُوذُ بِكَ مِنَ الإِثْمِ وَ الْمَأْتَمِ وَ الْحَرَامِ وَ الْمُحَرَّمِ وَ الْحَبْثِ وَ كُلِّ مَا لَا تُحِبُّ

And I seek refuge with You^{-azwj} from the sin and the sinful, and the Prohibited and the Prohibition, and the wickedness, and all what You^{-azwj} don't Love!

رَبِّ وَ أَعُوذُ بِكَ مِنَ الشَّيْطَانِ وَ مَكْرِهِ وَ بَغْيِهِ وَ ظُلْمِهِ وَ غَدْوَانِهِ وَ شَرِكِهِ وَ زَبَابِيَّتِهِ وَ جُنْدِهِ

Lord^{-azwj}, and I seek Refuge with You^{-azwj} from the Satan^{-la} and his^{-la} abhorrence, and his^{-la} rebellion, and his^{-la} injustice, and his^{-la} aggression, and his^{-la} association, and his^{-la} female slaves, and his^{-la} army!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا

And I seek refuge with You^{-azwj} from evil of what descends from the sky and what ascends into it!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ مِنْ دَابَّةٍ وَ هَامَّةٍ أَوْ جِنٍّ أَوْ إِنْسٍ مِمَّا يَتَحَرَّكُ

And I seek Refuge with You^{-azwj} from evil of what You^{-azwj} have Created, from an animal, and vermin, or Jinn or human from what moves!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا

And I seek Refuge with You^{-azwj} from evil of what descends from the sky and what ascends into it, and from evil of what is scattered in the earth and what emerges from it!

وَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ سَاهِنٍ وَ سَاحِرٍ وَ زَاكِنٍ وَ نَافِثٍ وَ زَاقِي

And I seek Refuge with You^{-azwj} from evil of every soothsayer, and sorcerer, and the shrews (harming people), and the blower and the puffer (into the knots)!

وَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ حَاسِدٍ وَ طَاغٍ وَ بَاغٍ وَ نَافِسٍ وَ ظَالِمٍ وَ مُعَانِدٍ وَ جَائِرٍ

And I seek Refuge with You^{-azwj} from evil of every envier, and despot, and rebel, and rival, and oppressor, and obstinate, and tyrant!

وَ أَعُوذُ بِكَ مِنَ الْعَمَى وَ الصَّمَمِ وَ الْبُكْمِ وَ الْبَرَصِ وَ الْجَذَامِ وَ الشَّكِّ وَ الرَّئِبِ

And I seek Refuge with You^{-azwj} from the blindness, and the deafness, and the muteness, and the vitiligo, and the leprosy, and the doubt, and the suspicion!

وَ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْفُسْهِلِ وَ الْعَجْزِ وَ التَّفْرِيطِ وَ الْعَجَلَةِ وَ التَّضْيِيعِ وَ الْإِنْبَاءِ

And I seek Refuge with You^{-azwj} from the laziness, and the timidness, and the inability, and the negligence, and the haste, and the wastage, and the slowness!

وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التَّرَى

And I seek Refuge from evil of what You^{-azwj} have Created in the skies and the earth, and whatever is between the two, and what is beneath the soil!

وَ أَعُوذُ بِكَ مِنَ الْقِلَّةِ وَ الدَّلَّةِ

And I seek Refuge with You^{-azwj} from the scarcity, and the humiliation!

وَ أَعُوذُ بِكَ مِنَ الضَّبِقِ وَ الشَّدَةِ وَ الْقَيْدِ وَ الْحَبْسِ وَ الْوَتَاقِ وَ السُّجُونِ وَ الْبَلَاءِ وَ كُلِّ مُصِيبَةٍ لَا صَبْرَ لِي عَلَيْهَا آمِينَ رَبَّ الْعَالَمِينَ

And I seek Refuge with You^{-azwj} from the constriction, and the hardship, and the confinement, and the imprisonment, and the binding, and the prisons, and the afflictions, and every difficulty there is no patience for me upon it! Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ أَعْظِمْنَا كُلَّ الَّذِي سَأَلْنَاكَ وَ زِدْنَا مِنْ فَضْلِكَ عَلَى قَدْرِ جَلَالِكَ وَ عَظَمَتِكَ بِحَقِّي لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ.

O Allah^{-azwj}! Grant us all what we are asking You^{-azwj} for and Increase us from Your^{-azwj} Grace in accordance to Your^{-azwj} Majesty and Your^{-azwj} Magnificence, by the right of, There is no god except You^{-azwj}, the Mighty, the Wise!"⁸⁴

27- مهج، مهج الدعوات أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ هِشَامِ الْأَصْبَعِيِّ عَنِ النَّسَبِ بْنِ خَمْرَةَ الْقَمِيَّيِّ قَالَ أَخْبَرَنِي عَمْرُو بْنُ مَسْعَدَةَ وَزِيرُ الْمُعْتَصِمِ الْخَلِيفَةِ أَنَّهُ جَاءَ عَلَيَّ بِالْمَكْرُوهِ الْفُطَيْعِ حَتَّى تَخَوَّفْتُ عَلَى إِرَاقَةِ دَمِي وَ فُقْرِ عَقْبِي فَكَتَبْتُ إِلَى سَيِّدِي أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَ أَشْكُو إِلَيْهِ مَا حَلَّ بِي

⁸⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 26

(The book) 'Mahj Al Dawaat' – We are informed by Muhammad Bin Ja'far Bin Hisham Al Asbahy, from Al Yas'a Bin Hamza Al Qummi who said,

'I was informed by Amro Bin Mas'ada, minister of the caliph Al-Mutasim (who said), 'There came upon me such terrible calamities until I feared upon my blood being shed, and poverty of my posterity. I wrote to my Master Abu Al-Hassan Al-Askari^{-asws} complaining to him^{-asws} of what situation was with me.

فَكَتَبَ إِلَيَّ لَا رَوْعَ عَلَيْكَ وَ لَا نَأْسَ قَادِعُ اللَّهِ بِحَذِيهِ الْكَلِمَاتِ يُخَلِّصُكَ اللَّهُ وَشَيْكاً بَمَا وَقَعَتْ فِيهِ وَ يَجْعَلُ لَكَ فَرَجاً فَإِنَّ آلَ مُحَمَّدٍ يَدْعُونَ بِمَا عِنْدَ إِشْرَافِ الْبَلَاءِ وَ ظُهُورِ الْأَعْدَاءِ وَ عِنْدَ تَخَوُّفِ الْفَقْرِ وَ ضَيْقِ الصَّدْرِ

He^{-asws} wrote to me: 'There will neither be dread upon you nor problems. Supplicate with these phrases, Allah^{-azwj} will Rescue you imminently from what you have fallen into and Make relief to be for you, for the Progeny^{-asws} of Muhammad^{-saww} are supplicating with it at the emergence of the afflictions, and appearance of the enemies, and at fear of the poverty and constriction of the chest!'

قَالَ السُّعَيْبُ بْنُ حَزْمَةَ فَدَعَا اللَّهَ بِالْكَلِمَاتِ الَّتِي كَتَبَ إِلَيَّ سَيِّدِي بِهَا فِي صَدْرِ النَّهَارِ فَوَ اللَّهُ مَا مَضَى شَطْرُهُ حَتَّى جَاءَنِي رَسُولُ عَمْرٍو بْنِ مَسْعَدَةَ فَقَالَ لِي أَجِبِ الْوَزِيرَ

Al-Yas'a Bin Hamza (the narrator) said, 'I supplicated to Allah^{-azwj} with the phrases which my Master had written to me with, in the middle of the day. By Allah^{-azwj}, its end had not passed until there came a messenger of Amro Bin Mas'ada. He said to me, 'Answer the minister!'

فَنَهَضْتُ وَ دَخَلْتُ عَلَيْهِ فَلَمَّا بَصُرَ بِي تَبَسَّمَ إِلَيَّ وَ أَمَرَ بِالْحَدِيدِ فَنَفَكَ عَنِّي وَ بِالْأَغْلَالِ فَخَلَّتْ مِنِّي وَ أَمَرَنِي بِخَلْعَةٍ مِنْ فَاخِرِ ثِيَابِهِ وَ أَنْحَفَنِي بِطِيبٍ ثُمَّ أَذْنَانِي وَ قَرَّبَنِي وَ جَعَلَ يُحَدِّثُنِي وَ يَغْتَلِدُنِي إِلَيَّ وَ رَدَّ عَلَيَّ جَمِيعَ مَا كَانَ اسْتَخْرَجَهُ مِنِّي وَ أَحْسَنَ رِفْدِي وَ رَدَّنِي إِلَى النَّاحِيَةِ الَّتِي أَتَقَلَّدُهَا وَ أَضَافَ إِلَيْهَا الْكُورَةَ الَّتِي تَلِيهَا

I got up and entered to see him. When he sighted me, he smiled at me and ordered with the iron (chains), so these were removed from me, and with the shackles, so there were released from me, and he ordered for me with the garments from his pride-worthy clothes, and gifted me perfumes. Then he came near me and drew me near, and went on to discuss with me and apologising to me, and returned to me entirety of what he had seized from me, and was excellent in gifting to me, and returned to me the area which I had possessed and added to it the village which was next to it!'

قَالَ وَ كَانَ الدُّعَاءُ يَا مَنْ نُحِلُّ بِأَسْمَائِهِ عُقْدَ الْمَكَارِهِ وَ يَا مَنْ يُغْلِقُ بِدِكْرِهِ حَدَّ الشَّدَائِدِ وَ يَا مَنْ يُدْعَى بِأَسْمَائِهِ الْعِظَامِ مِنْ ضَيْقِ الْمُخْرَجِ إِلَى تَحْلِ الْفَرْجِ ذَلَّتْ لِقُدْرَتِكَ الصَّعَابُ وَ تَسَبَّبَتْ لِبُطْفِكَ الْأَسْبَابُ وَ جَرَى بِطَاعَتِكَ الْقَضَاءُ وَ مَضَتْ عَلَى ذَلِكَ الْأَشْيَاءُ

He (the narrator) said, 'And the supplication was: - 'O One by Whose Name the knots of abhorrence is untied, and O One by Whose Mention the adversities are limited, and O One supplicated to by His^{-azwj} Magnificent Names from constricted outlets to the place of relief! The difficulties are humbled to Your^{-azwj} Power, and the causes are caused by Your^{-azwj} Compassion, and the Decrees flow in Your^{-azwj} obedience and the things are implemented based upon that!

فَهِيَ بِمَشِيئَتِكَ دُونَ قَوْلِكَ مُؤَمَّرَةٌ وَ بِإِرَادَتِكَ دُونَ وَحْيِكَ مُنْزَجَةٌ وَ أَنْتَ الْمُرْجُوُّ لِلْمِهْمَاتِ وَ أَنْتَ الْمَفْرَعُ لِلْمَلِمَاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ وَ لَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ

These are implemented by Your^{-azwj} Desire without Your^{-azwj} Word, and Directed by Your^{-azwj} Word without Your^{-azwj} Revelation, and You^{-azwj} are the One Hoped to for the important matters, and You^{-azwj} are the One panicked to in the adversities. Nothing is repelled from it except what You^{-azwj} Repel, nor uncovered from it except what You^{-azwj} have uncover!

وَ قَدْ نَزَلَ بِي مِنَ الْأَمْرِ مَا قَدْ فَدَخَنِي نِقْلُهُ وَ حَلَّ بِي مِنْهُ مَا بَحْظَنِي حَمْلُهُ وَ بِقُدْرَتِكَ أُورِدْتُ عَلَيَّ ذَلِكَ وَ بِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ فَلَا مُصَدِرَ لِمَا أُورِدْتُ وَ لَا مُبَسِّرَ لِمَا عَسَّرْتُ وَ لَا صَارِفَ لِمَا وَجَّهْتُ وَ لَا فَانِخَ لِمَا أَعْلَقْتُ وَ لَا مُعْلِقَ لِمَا فَتَحْتُ وَ لَا نَاصِرَ لِمَنْ خَذَلْتُ إِلَّا أَنْتَ

And there has befallen with me from the matters what its weight has burdened me, and released with me from it what carrying it has overwhelmed me, and that has arrived to me by Your^{-azwj} Power and have diverted to me by Your^{-azwj} Authority. So, there is no source for what has arrived, nor any ease of what You^{-azwj} have Made difficult, nor any diverter of what You^{-azwj} have Sent, nor any opener of what You^{-azwj} have Locked, nor any locker of what You^{-azwj} have Opened, nor any helper for the one You^{-azwj} have Abandoned except You^{-azwj}!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي بَابَ الْفَرَجِ بِطَوْلِكَ وَ اصْرِفْ عَنِّي سُلْطَانَ الْهَمِّ بِحَوْلِكَ وَ أَبْلِي حُسْنَ النَّظَرِ فِيهَا شَكْوَتِي وَ ازْرِقْنِي حَلَاوَةَ الصَّنْعِ فِيهَا سَأَلْتُكَ وَ هَبْ لِي مِنْ لَدُنْكَ فَرْجاً وَجِيباً وَ اجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجاً هَنِيئاً وَ لَا تَشْغَلْنِي بِالْإِهْتِمَامِ عَنِ تَعَاهُدِ فَرَائِضِكَ وَ اسْتِعْمَالِ سُنَّتِكَ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Open for me the door of relief by Your^{-azwj} Leniency, and Turn away from me the authority of worries by Your^{-azwj} Might, and Grant me the excellent Consideration regarding what I have complained of, and Grace me the sweetness of Dealing regarding what I have asked You^{-azwj}, and Gift to me from Yourself^{-azwj} a near relief, and Make a welcoming outlet for me from Your^{-azwj} Presence, and do not pre-occupy me with the distraction from fulfilling Your^{-azwj} Obligation, and utilising Your^{-azwj} Sunnah!

فَقَدْ ضِيقْتُ بِمَا نَزَلَ بِي دَرْعاً وَ ائْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَيَّ جَزَعاً وَ أَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا بُلِيتُ بِهِ وَ دَفْعِ مَا وَقَعْتُ فِيهِ فَافْعَلْ بِي ذَلِكَ وَ إِنْ كُنْتُ غَيْرَ مُسْتَوْجِبِهِ مِنْكَ

I am constricted with what has befallen with me, and I am filled with panic with enduring what has occurred upon me, and You^{-azwj} are Able upon Removing what I have been Tried with and Repelling what I have fallen into. Do such and such with me and even though I don't deserve it from You^{-azwj}!

يَا ذَا الْعَرْشِ الْعَظِيمِ وَ ذَا الْمَمَنِ الْكَرِيمِ فَأَنْتَ قَادِرٌ يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

O with the magnificent Throne, and O with the Benevolence Conferment! You^{-azwj} are Able, O most Merciful of the merciful ones! Ameen, Lord^{-azwj} of the worlds!"⁸⁵

28- مهج، مهج الدعوات قال أبو حمزة الثمالي رحمه الله انكسرت يد ابني مرة فأتيت به يحيى بن عبد الله المجبر فنظر إليه فقال أرى كسراً قبيحاً

⁸⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 27

(The book) 'Mahj Al Dawaat' –

'Abu Hamza Al-Sumali, may Allah^{-azwj} Mercy him, said, 'Once a hand of my son broke, so I came with him to Yahya Bin Abdullah the mender (of bones). He looked at it. He said, 'I see an ugly break'.

ثُمَّ صَعِدَ عُرْفَتَهُ لِيَجِيءَ بِعِصَابَةٍ وَرِقَادَةٍ فَذَكَرْتُ فِي سَاعَتِي تِلْكَ دُعَاءَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع فَأَخَذْتُ يَدَ ابْنِي فَقَرَأْتُ عَلَيْهِ وَ مَسَحْتُ الْكَسْرَ فَاسْتَوَى الْكَسْرُ بِإِذْنِ اللَّهِ تَعَالَى

Then he ascended his room in order to come with a stick and bandage. I remembered in that time of mine, a supplication of Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al-Abideen^{-asws}. I took the hand of my son and read upon it and caressed the broke, and the fracture was evened by the Permission of Allah^{-azwj} the Exalted.

فَقَرَلَ يَحْيَى بْنُ عَبْدِ اللَّهِ فَلَمْ يَرَ شَيْئاً فَقَالَ نَاولني اليد الأخرى فلم ير كسراً فقال سبحان الله أ ليس عهدي به كسراً فيبوحاً فما هذا أما إنه ليس بعجب من سحركم معاشر الشيعة

Yahya Bin Abdullah descended but did not see anything, so he said, 'Give me the other hand!' He did not see any fracture. He said, 'Glory be to Allah^{-azwj}! Didn't I see an ugly break being with him? So, what is this? Surely, it isn't surprising from your sorceries, O community of Shias!'

فَقُلْتُ ثَكِلْتَنكَ أُمُّكَ لَيْسَ هَذَا سِحْرٌ بَلْ إِنِّي ذَكَرْتُ دُعَاءَ سَمِعْتُهُ مِنْ مَوْلَايَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَدَعَوْتُ بِهِ

I said, 'May you mother be bereft of you! This isn't sorcery, but I remembered a supplication I had heard from my Master Ali^{-asws} Bin Al-Husayn^{-asws}, so I supplicated with it!'

فَقَالَ عَلَيْنِيهِ

He said, 'Teach it to me!'

فَقُلْتُ أ بَعْدَ مَا سَمِعْتُ مَا قُلْتَ لَا وَ لَا نُعْمَةَ عَيْنٍ لَسْتُ مِنْ أَهْلِهِ

I said, 'After what I heard what you said? No, nor will I delight your eyes (with it). You aren't from its rightful ones!'

قَالَ حُمْرَانُ بْنُ أَعْيَنٍ فَقُلْتُ لِأَبِي حَمْرَةَ نَسَدْتُكَ بِاللَّهِ إِلَّا مَا أوردتناه

Humran Bin Ayn said, 'I said to Abu Hamza, 'I adjure you with Allah^{-azwj}, please refer it to me!'

فَقَالَ سُبْحَانَ اللَّهِ مَا ذَكَرْتُ مَا قُلْتُ إِلَّا وَ أَنَا أُفِيدُكُمْ أَكْتُبُوا

He said, 'Glory be to Allah^{-azwj}! Whatever I had mentioned of what I said, except and I shall benefit you (from it). Write: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ قَبْلَ كُلِّ حَيٍّ يَا حَيُّ بَعْدَ كُلِّ حَيٍّ يَا حَيُّ مَعَ كُلِّ حَيٍّ يَا حَيُّ حِينَ لَا حَيٍّ يَا حَيُّ بَيْنَهُ وَبَيْنَهُ كُلُّ حَيٍّ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ يَا كَرِيمٌ يَا مُحْيِي الْمَوْتَى يَا قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Living before all living beings! O Living after all living beings! O Living with all living beings! O Living when there were no living beings! O Living Who will remain and all things will perish! O Living! There is no god except Allah^{-azwj}! You^{-azwj} are the Living, O Benevolent! O Reviver of the dead! O Custodian upon every living soul with what it has earned!

إِنِّي أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ رَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

I divert to You^{-azwj} and seek mediation to You^{-azwj} by Your^{-azwj} Generosity, and Your^{-azwj} Benevolence, and Your^{-azwj} Mercy which is Capacious of all things!

وَ أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ بِحُزْمَةِ هَذَا الْقُرْآنِ وَ بِحُزْمَةِ الْإِسْلَامِ وَ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَ حُدُوكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ

And I divert to You^{-azwj} and seek mediation to You^{-azwj} by sanctity of this Quran, and sanctity of Al-Islam, and testimony that there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, and that Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}!

وَ أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ وَ أَسْتَشْفِعُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ فَاطِمَةَ الزَّهْرَاءِ وَ الْحُسَيْنِ وَ الْحُسَيْنِ عَبْدَيْكَ وَ أَمِينَيْكَ وَ حُجَّتَيْكَ عَلَى الْخَلْقِ أَجْمَعِينَ

And I divert to You^{-azwj} and seek mediation to You^{-azwj}, and seek intercession to You^{-azwj} by Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws} and abundant Greetings, and by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and (Syeda) Fatima Al-Zahra^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} Your^{-azwj} two servants, and Your^{-azwj} Trustees, and Your^{-azwj} Divine Authorities upon entirety of Your^{-azwj} creatures!

وَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ وَ نُورِ الرَّاهِدِينَ وَ وَارِثِ عِلْمِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ إِمَامِ الْخَاشِعِينَ وَ وَلِيِّ الْمُؤْمِنِينَ وَ الْقَائِمِ فِي خَلْقِكَ أَجْمَعِينَ

And Ali^{-asws} Bin Al-Husayn^{-asws} adornment of the worshippers and light of the ascetics and inheritor of knowledge of the Prophets^{-as} and the Messengers^{-as} and Imam^{-asws} of the fearful ones, and guardian of the Momineen, and the custodian among Your^{-azwj} entirety creatures!

وَ بَاقِرِ عِلْمِ الْأَوْلِيَاءِ وَ الْأَخِيرِينَ وَ الدَّلِيلِ عَلَى أَمْرِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمُقْتَدِي بِآبَائِهِ الصَّالِحِينَ وَ كَهْفِ الْخَلْقِ أَجْمَعِينَ

And Baqir^{-asws} (Expounder) of knowledge of the former ones and the latter ones, and the evidence upon matter of the Prophets^{-as} and the Messengers^{-as}, and led by his^{-asws} forefathers^{-asws}, the righteous, and cave of the entire creatures!

وَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ مِنْ أَوْلَادِ النَّبِيِّينَ وَ الْمُقْتَدِي بِآبَائِهِ الصَّالِحِينَ وَ الْبَارِ مِنْ عَثَرَةِ الْبَرَّةِ الْمُتَّقِينَ وَ وَلِيِّ دِينِكَ وَ حُجَّتِكَ عَلَى الْعَالَمِينَ

And Ja'far^{-asws} Bin Muhammad^{-asws}, the truthful from children of the Prophets^{-as}, and led by his^{-asws} forefathers^{-asws}, the righteous, and the virtuous from his^{-asws} righteous family, the pious ones, and guardian of Your^{-azwj} religion and Your^{-azwj} Divine Authority upon the worlds!

وَ مُوسَىٰ بْنِ جَعْفَرِ الْعَبْدِ الصَّالِحِ مِنْ أَهْلِ بَيْتِ الْمُرْسَلِينَ وَ لِسَانِكَ فِي خَلْقِكَ أَجْمَعِينَ وَ النَّاطِقِ بِأَمْرِكَ وَ حُجَّتِكَ عَلَىٰ بَرِيَّتِكَ

And Musa^{-asws} Bin Ja'far^{-asws}, the righteous servant from People^{-asws} of the Household of the Messengers^{-as}, and Your^{-azwj} Tongue among Your^{-azwj} entire creatures, and the speaker with Your^{-azwj} Command, and Your^{-azwj} Divine Authority upon Your^{-azwj} Created beings!

وَ عَلِيِّ بْنِ مُوسَىٰ الرِّضَا الْمُتَّصِي الرُّكْبِيِّ الْمُصْطَفَى الْمَخْصُوصِ بِكَرَامَتِكَ وَ الدَّاعِي إِلَى طَاعَتِكَ وَ حُجَّتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ

And Ali^{-asws} Bin Musa Al-Reza^{-asws}, the Selected, the Pure, the Chosen, the Specialised with Your^{-azwj} Honours, and the caller to Your^{-azwj} obedience, and Your^{-azwj} Divine Authority upon entirety of the creatures!

وَ مُحَمَّدِ بْنِ عَلِيٍّ الرَّشِيدِ الْقَائِمِ بِأَمْرِكَ النَّاطِقِ بِحُكْمِكَ وَ حَقِّكَ وَ حُجَّتِكَ عَلَىٰ بَرِيَّتِكَ وَ وَلِيِّكَ وَ ابْنِ أَوْلِيَائِكَ وَ حَبِيبِكَ وَ ابْنِ أَجْبَائِكَ

And Muhammad^{-asws} Bin Ali^{-asws}, the rightful guide, the one standing with Your^{-azwj} Command, the speaker with Your^{-azwj} wisdom and Your^{-azwj} right, and Your^{-azwj} Divine Authority upon Your^{-azwj} Created beings, and Your^{-azwj} Guardian and son^{-asws} of Your^{-azwj} Guardians, and Your^{-azwj} Beloved and son^{-asws} of Your^{-azwj} Beloved!

وَ عَلِيِّ بْنِ مُحَمَّدِ السِّرَاجِ الْمُنِيرِ وَ الرُّكْنِ الْوَثِيقِ الْقَائِمِ بِعَدْلِكَ وَ الدَّاعِي إِلَى دِينِكَ وَ دِينَ نَبِيِّكَ وَ حُجَّتِكَ عَلَىٰ بَرِيَّتِكَ

And Ali^{-asws} Bin Muhammad^{-asws}, the radiant lantern, and the strong corner, the one standing with Your^{-azwj} Justice, and the caller to Your^{-azwj} religion and religion of Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} Divine Authority upon Your^{-azwj} Created beings!

وَ الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَ وَلِيِّكَ وَ خَلِيفَتِكَ الْمُؤَدِّي عَنْكَ فِي خَلْقِكَ عَنْ آبَائِهِ الصَّادِقِينَ

And Al-Hassan^{-asws} Bin Ali^{-asws} Your^{-azwj} servant, and Your^{-azwj} Guardian, and Your^{-azwj} caliph, the fulfiller of Your^{-azwj} behalf among Your^{-azwj} creatures, from his^{-asws} forefathers^{-asws}, the truthful!

وَ بِحَقِّ خَلْفِ الْأَيْمَةِ الْمَاضِيْنَ وَ الْإِمَامِ الرَّكْبِيِّ الْهَادِي الْمَهْدِي وَ الْحُجَّةِ بَعْدَ آبَائِهِ عَلَى خَلْقِكَ الْمُؤَدِّي عَنْ عِلْمِ نَبِيِّكَ وَ وَارِثِ عِلْمِ الْمَاضِيْنَ مِنَ الْوَصِيِّينَ الْمَخْصُوصِ الدَّاعِي إِلَى طَاعَتِكَ وَ طَاعَةِ آبَائِهِ الصَّالِحِينَ

And by the right of the last of the past Imams^{-asws}, and the Imam^{-asws}, the Pure, the Guide, the Guided, and the Divine Authority after his^{-asws} forefathers^{-asws} over Your^{-azwj} creatures, the fulfiller of knowledge of Your^{-azwj} Prophet^{-saww}, and inheritor of knowledge of the past ones from the successors^{-asws}, the Specialised, the caller to Your^{-azwj} obedience, and obedience of his^{-asws} forefathers^{-asws} the righteous ones!

يَا مُحَمَّدُ يَا أَبَا الْقَاسِمَاءِ بَأبي أَنْتَ وَ أُمِّي إِلَى اللَّهِ أَتَشْفَعُ بِكَ وَ بِالْأَيْمَةِ مِنْ وُلْدِكَ وَ بِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَىٰ بْنِ عَلِيٍّ وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحَسَنَ بْنِ عَلِيٍّ وَ الْخَلْفَ الْقَائِمَ الْمُتَنْظِرَ

O Muhammad^{-saww}, O Abu Al-Qasim^{-saww}! May my father and my mother (be sacrificed) for you^{-saww}! I seek intercession to Allah^{-azwj} by you^{-saww}, and with the Imams^{-asws} from you^{-saww}, and with Ali^{-asws} Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the replacement Al-Qaim^{-ajfj}, the awaited!

اللَّهُمَّ فَصَلِّ عَلَيْهِمْ وَ عَلَى مَنْ اتَّبَعَهُمْ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةَ الْمُرْسَلِينَ وَ الصَّالِحِينَ صَلَاةَ لَا يَقْدِرُ عَلَى إِخْصَائِهَا غَيْرُكَ

O Allah^{-azwj}! Send Salawaat upon them^{-asws}, and upon the ones following them^{-asws}, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws}, Salawaat of the Messengers^{-as}, and the truthful, and the righteous, Salawaat no one having ability upon counting these other than You^{-azwj}!

اللَّهُمَّ الْحَقُّ أَهْلَ بَيْتِ نَبِيِّكَ وَ ذُرِّيَّتِهِمْ وَ شَبَعَتِهِمْ بِنَبِيِّكَ سَيِّدِ الْمُرْسَلِينَ وَ الْحَقُّنَا بِهِمْ مُؤْمِنِينَ مُخْتَبِينَ فَائِزِينَ مُتَّقِينَ صَالِحِينَ حَاشِعِينَ عَابِدِينَ مُؤَقِّعِينَ مُسَدِّدِينَ عَامِلِينَ زَاكِينَ مُرَكَّبِينَ نَائِبِينَ سَاجِدِينَ رَاكِعِينَ شَاكِرِينَ حَامِدِينَ صَابِرِينَ مُتَحَسِّبِينَ مُبِينِينَ مُصِيبِينَ

O Allah^{-azwj}! Join People^{-asws} of the Household of Your^{-azwj} Prophet^{-as} and their^{-asws} offspring, and their^{-asws} Shias with Your^{-azwj} Prophet^{-saww}, Chief of the Messengers^{-as}, and join us with them^{-asws} as Momineen, joyful, successful, pious, righteous, fearful, worshippers, compatible, rightfully guided, workers, pure, purifiers, penitent, performers of Sajdah and Ruk'u, grateful, praising, patient, anticipating, penitent, correct!

اللَّهُمَّ إِنِّي أَتَوَلَّى وَلِيَّهُمْ وَ أَتَقَرَّبُ إِلَيْكَ مِنْ عُدُوِّهِمْ وَ أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ مُوَالَاتِهِمْ وَ طَاعَتِهِمْ فَارْزُقْنِي بِهِمْ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي بِهِمْ أَهْوَالَ يَوْمِ الْقِيَامَةِ

O Allah^{-azwj}! I befriend their friends and I disavow to You^{-azwj} from their^{-asws} enemies, and I draw closer to You^{-azwj} with their^{-asws} love and their^{-asws} friendship, and their^{-asws} obedience, so Grace me through them^{-asws}, goodness of the world and the Hereafter, and Turn away from me through them^{-asws} horrors of the Day of Qiyamah!

اللَّهُمَّ إِنِّي أَشْهَدُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَّ مُحَمَّدًا وَ عَلِيًّا وَ زَوْجَتَهُ وَ وَلَدَيْهِ عِبِيدُكَ وَ إِمَائُوكَ وَ أَنْتَ وَلِيُّهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ هُمْ أَوْلِيَاؤُكَ وَ الْأَوْلِيَاءُ [الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ مِنْ بَرِيَّتِكَ]

O Allah^{-azwj}! I testify with You^{-azwj} that You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, and that Muhammad^{-saww} and Ali^{-asws} and his^{-asws} wife^{-asws} and his^{-asws} sons^{-asws} are Your^{-azwj} servants and Your^{-azwj} maid, and You^{-azwj} are their^{-asws} Guardian in the world and the Hereafter, and they^{-asws} are Your^{-azwj} friends and foremost with the believing men and the believing women, and the Muslim men and the Muslim women from Your^{-azwj} Created beings!

وَ أَشْهَدُ أَنَّهُمْ عِبَادُكَ الْمُؤْمِنُونَ لَا يَسْبِقُونَكَ بِالْقَوْلِ وَ هُمْ بِأَمْرِكَ يَعْمَلُونَ

And I testify they^{-asws} are Your^{-azwj} servants, the Momineen! They^{-asws} are not preceding You^{-azwj} with the word, and they^{-asws} are working by Your^{-azwj} Command!

اللَّهُمَّ إِنِّي أَتُوسَّلُ إِلَيْكَ بِهِمْ وَأَتَشْفَعُ بِهِمْ إِلَيْكَ أَنْ تُحْيِيَنِي بِحَيَاهُمْ وَتُمِيتَنِي عَلَى طَاعَتِهِمْ وَتَمُنِّعَنِي مِنْ طَاعَةِ عَدُوِّهِمْ وَتَمُنِّعَ عَدُوَّكَ وَعَدُوَّهُمْ مِنِّي وَتُعِينَنِي بِكَ وَبِأَوْلِيَانِكَ عَمَّنْ أَعْنَيْتَهُ عَنِّي

O Allah^{-azwj}! I seek mediation to You^{-azwj} through them^{-asws}, and I seek intercession with them^{-asws} to You^{-azwj}, to Cause me to live their^{-asws} lives and Cause me to die while being upon their^{-asws} obedience, and their^{-asws} religion, and Prevent me from obeying their^{-asws} enemies, and Prevent Your^{-azwj} enemy and their^{-asws} enemies from me, and Assist me by You^{-azwj} and by Your^{-azwj} friends from the ones You^{-azwj} have Made needless of me!

وَتُسَهِّلَنِي لِمَنْ أَحْوَجَهُمْ إِلَيَّ وَأَنْ تَجْعَلَنِي فِي حِفْظِكَ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ وَتُلَبِّسَنِي الْعَافِيَةَ حَتَّى تُهَيِّبَنِي الْمَعِيشَةَ وَالْحِطْيَةَ بِلِحْطَاتِكَ الْكَرِيمَةِ الرَّحِيمَةِ الشَّرِيفَةِ تَكْشِفُ بِهَا عَنِّي مَا قَدْ ابْتَلَيْتُ بِهِ وَدَرَّبَنِي بِهَا إِلَى أَحْسَنِ عَادَاتِكَ وَأَجْمَلِهَا عِنْدِي

And Facilitate me for the for the neediest of them to me, and to Make me in Your^{-azwj} Protection in the religion, and the world, and the Hereafter, and to Clothe me the well-being until You^{-azwj} Grant me a pleasant life, and Glance at me with a Glance from Your^{-azwj} Glances, the Honourable, the Merciful, the Noble, Removing from me by it what I am being Tried with, and Turn me by it to most excellent of Your^{-azwj} Norms and the most beautiful with me!

وَقَدْ ضَعُفَتْ قُوَّتِي وَقَلَّتْ حِيلَتِي وَنَزَلَ بِي مَا لَا طَاقَةَ لِي بِهِ فَرُدَّنِي إِلَيَّ أَحْسَنَ عَادَاتِكَ فَقَدْ أُبْسِئُ بِمَا عِنْدَ خَلْقِكَ فَلَمْ يَبْقَ إِلَّا رَجَاؤُكَ فِي قَلْبِي وَقَدِيمًا مَا مَنَنْتَ عَلَيَّ

And my strength has weakened, and my means are lacking, and it has befallen with me what there is no endurance for me with it, so Return me to most excellent of Your^{-azwj} norms, for I have despaired from what is in the possession of Your^{-azwj} creatures, so there does not remain except Your^{-azwj} hope in my heart, for a long time You^{-azwj} have Conferred upon me!

وَقُدْرَتُكَ يَا سَيِّدِي وَرَبِّي وَخَالِقِي وَمَوْلَايَ وَرَازِقِي عَلَى إِذْهَابِ مَا أَنَا فِيهِ كَقُدْرَتِكَ عَلَيَّ حَيْثُ ابْتَلَيْتَنِي بِهِ

And O my Chief, and my Lord^{-azwj}, and my Creator, and my Master, and my Sustainer, Your^{-azwj} Power upon removal of what (predicament) I am in, is like Your^{-azwj} Power upon me wherever You^{-azwj} Try me with!

إِلَهِي ذَكَرْتُ عَوَائِدِكَ يُؤْنِسُنِي وَرَجَاءَ إِعْصَامِكَ يُفَرِّئُنِي وَلَمْ أَخْلُ مِنْ نِعْمَتِكَ مُنْذُ خَلَقْتَنِي فَأَنْتَ يَا رَبَّ تَعَالَى وَرَجَائِي وَإِلَهِي وَسَيِّدِي وَالذَّابُّ عَنِّي وَالرَّاحِمُ بِي وَالْمُتَكَفِّلُ بِرِزْقِي

My God^{-azwj}! Remembering Your^{-azwj} awards comforts me, and hoping for Your^{-azwj} bounties draws me closer, and I have not been devoid of Your^{-azwj} bounties since You^{-azwj} Created me. You^{-azwj}, O Lord^{-azwj}, are my Trust, and my Hope, and my God^{-azwj}, and my Chief, and the Defender on my behalf, and the Merciful with me, and the Guarantor of my sustenance!

فَأَسْأَلُكَ يَا رَبَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ تَجْعَلَ رُشْدِي بِمَا قَضَيْتَ مِنَ الْحَيْرِ وَحَمَمَتَهُ وَقَدْرَتَهُ وَأَنْ تَجْعَلَ خَلَاصِي بِمَا أَنَا فِيهِ فَإِنِّي لَا أَقْدِرُ عَلَى ذَلِكَ إِلَّا بِكَ وَخَدَاكَ لَا شَرِيكَ لَكَ وَلَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْنِكَ

I ask You^{-azwj}, O Lord^{-azwj} of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Make my rightful guidance to be with what You^{-azwj} have Decreed of the good, and Seal it, and

Determine it, and Make my rescue be from what I am in, for I am not able upon that except through You^{-azwj} Alone. There is no associate for You^{-azwj}, nor am I relying regarding it except upon You^{-azwj}!

فَكُنْ يَا رَبَّ الْأَرْبَابِ وَ يَا سَيِّدَ السَّادَاتِ عِنْدَ حُسْنِ ظَنِّي بِكَ وَ أَعْطِنِي مَسْأَلَتِي يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَقْدَرَ الْقَادِرِينَ وَ يَا أَقْفَهَرَ الْقَاهِرِينَ وَ يَا أَوْلَى الْأَوْلَى وَ يَا آخِرَ الْآخِرِينَ

O Lord^{-azwj} of the lords, and O Chief of the chiefs! Be with my good thoughts with You^{-azwj}, and Grant me my request, O most Listening of the listeners, and O most Insightful of the beholders, and O Wisest of wise ones, and O Quickest of the reckoners, and O most Able of the able ones, and O most Subduing of the subduers, and O First of the first ones, and O Last of the last ones!

وَ يَا حَبِيبَ مُحَمَّدٍ ص وَ عَلِيٍّ وَ جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ الْمُتَّخِجِينَ حَبِيبَ مُحَمَّدٍ ص وَ أَوْصِيَاءِهِ وَ أَنْصَارِهِ وَ حُلَفَائِهِ وَ أَجْبَائِهِ الْمُؤْمِنِينَ وَ حُجَجِكَ الْبَالِغِينَ مِنْ أَهْلِ بَيْتِ الرَّحْمَةِ الْمُطَهَّرِينَ الرَّاهِدِينَ أَجْمَعِينَ

O Beloved of Muhammad^{-saww} and Ali^{-asws} and entirety of the Prophets^{-as} and the Messengers^{-as}, and the successors^{-as}, the Selected! Beloved of Muhammad^{-saww} and his^{-saww} successors^{-asws}, and his^{-saww} helpers, and his^{-saww} caliphs, and his^{-saww} loved ones, the Momineen, and Your^{-azwj} Divine Authorities from People^{-asws} of the Household of Mercy, the Purified, the ascetics in their entirety!

صَلِّ عَلَى عَلِيٍّ مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and Do with me what You^{-azwj} are rightful of, O most Merciful of the merciful ones!"⁸⁶

29- مهج، مهج الدعوات نَقَلَ مِنْ مَجْمُوعِ عَتِيقٍ قَالَ: كَتَبَ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ إِلَى صَالِحِ بْنِ عَبْدِ اللَّهِ الْمُرِّيِّ عَامِلِهِ عَلَى الْمَدِينَةِ أَبْرَزَ الْحَسَنَ بْنَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ كَانَ مَحْبُوساً فِي حَبْسِهِ وَ اضْرَبَهُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص مِائَةً سَوْطٍ

(The book) 'Mahj Al Dawaat' –

Copying from an ancient collection. He said, 'Al-Waleed Bin Abdul Malik wrote to Salih Bin Abdullah Al-Murry, his governor upon Al-Medina, 'Bring out Al-Hassan Bin Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}! (and he was imprisoned in his prison), and strike him five hundred lashes in the Masjid of Rasool-Allah^{-saww}!'

فَأَخْرَجَهُ صَالِحٌ إِلَى الْمَسْجِدِ وَ اجْتَمَعَ النَّاسُ وَ صَعِدَ صَالِحُ الْمِنْبَرِ يَفْرَأُ عَلَيْهِمُ الْكِتَابَ ثُمَّ يَنْزِلُ فَيَأْمُرُ بِضَرْبِ الْحَسَنِ فَيَبْنِمَا هُوَ يَقْرَأُ الْكِتَابَ إِذْ دَخَلَ عَلَيَّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَفْرَجَ النَّاسُ عَنْهُ حَتَّى انْتَهَى إِلَى الْحَسَنِ بْنِ الْحَسَنِ

Salih brought him out to the Masjid, and the people gathered, and Salih ascended the pulpit reading the letter to them. Then he descended and ordered with striking Al-Hassan. While he

⁸⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 28

was reading the letter, when Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} entered. The people made way for him^{-asws} until he^{-asws} ended to Al-Hassan son of Al Hassan^{-asws}.

فَقَالَ لَهُ يَا ابْنَ عَمِّ ادْعُ اللَّهَ بِدَعَاةِ الْكَرْبِ يُفْرِجْ عَنْكَ

He^{-asws} said to him: ‘O son of uncle^{-asws}! Supplicate to Allah^{-azwj} with supplication of the distress, He^{-azwj} will Relieve you!’

فَقَالَ مَا هُوَ يَا ابْنَ عَمِّ

He said, ‘And what is it, O son^{-asws} of uncle^{-asws}?’

فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He^{-asws} said: ‘Say, ‘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 Lord^{-azwj} of the seven earths, and Lord^{-azwj} of the Magnificent Throne, and Praise be to Allah^{-azwj}, Lord^{-azwj} of the worlds!’

قَالَ وَ انصرفت علي بن الحسين ع و أقبل الحسن يكرهها فلما فرغ صالح من قراءة الكتاب و نزل قال أرى سجيئة رجلٍ مظلومٍ أجزوا أمره و أنا راجع أمير المؤمنين فيه

He (the narrator) said, ‘Ali^{-asws} Bin Al-Husayn^{-asws} left, and Al-Hassan went on repeating it. When Salih was free from reading the letter and descended, he said, ‘I see characteristics of an oppressed man! Delay his matter and I shall refer to commander of the faithful regarding him!’

و كتبت صالح إلى الوليد في ذلك فكتب إليه أطلقه.

And Salih wrote to Al-Waleed regarding that. He wrote to him, ‘Free him!’⁸⁷

30- مهج، مهج الدعوات وجدنا في نسخة عتيقة هذا لفظها حدثنني الشريف أبو الحسن محمد بن محمد بن الحسين بن يحيى بن الرضا أدام الله تأييده يوم الجمعة لخمس بقين من ذي الحجة سنة أربع و أربعين بمشهد مقابر قرين على ساكنه السلام

(The book) ‘Mahj Al-Dawaat’- We found in an ancient copy, this wording, ‘It is narrated to me by the noble Abu Al-Hassan Muhammad Bin Muhammad Bin Al-Muhsin Bin Yahya Bin Al-Reza, may Allah^{-azwj} permanently Support him, on the day Friday, five (days) remaining from Zil Hijjah of the year four hundred and four at the shrine of graveyard of Quraysh (Al-Kazimiyya), may the greetings be upon its dweller.

⁸⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 29

قَالَ حَدَّثَنِي أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صَدَقَةَ يَوْمَ السَّبْتِ لِثَلَاثٍ بَقِيْنَ مِنْ صَفَرٍ سَنَةِ ائْتَيْنِ وَ سِتِّينَ وَ ثَلَاثِمِائَةٍ بِمَشْهَدِ مَقَابِرِ قُرَيْشٍ عَلَى سَاكِنِهِ السَّلَامُ مِنْ حِفْظِهِ

He said, 'It is narrated to me by my father, may Allah^{-azwj} be satisfied with him, said, 'It is narrated to us by Abu Abdullah Muhammad Bin Ibrahim Bin Sadaqa Bin Ibrahim Bin Sadaqa on the day of Saturday of three (days) remaining from Safar of the year three hundred sixty-two, at the shrine of the graveyard of Quraysh, may the greeting be upon its dweller, from his memory.

قَالَ أَخْبَرَنَا سَلَامَةُ بْنُ مُحَمَّدٍ الْأَزْدِيُّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ بْنُ عَبْدِ اللَّهِ الْعُقَيْلِيُّ وَ حَدَّثَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ بُرَيْكَ الرَّهَاقِيُّ قَالَ أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ الْوَاحِدِ الْمُؤَصِّلِيُّ إِجَازَةً قَالَ حَدَّثَنِي أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ عَقِيلِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ قَالَ حَدَّثَنِي أَبُو زَوْجِ النَّسَائِيُّ

He said, 'We are informed by Salama Bin Muhammad Al-Azdy who said, 'It is narrated to me by Abu Ja'far Bin Muhammad Bin Abdullah Uqeyli, and it is narrated to me by Abu Al-Hassan Muhammad Bin Bureyk Al-Ruhawy who said, 'We are informed by Abu Al-Qasim Abdul Wahid Al-Mawsily authorising. He said, 'It is narrated to me by Abu Muhammad Ja'far Bin Aqeel Bin Abdullah Bin Aqeel Bin Muhammad Bin Abdullah, son of Aqeel son of Abu Talib^{-as} who said, 'It is narrated to me by Abu Rawh Al-Nasaie,

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع أَنَّهُ دَعَا عَلَى الْمُتَوَكَّلِ فَقَالَ بَعْدَ أَنْ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ اللَّهُمَّ إِنِّي وَ فُلَانًا عَبْدَانِ مِنْ عِبِيدِكَ إِلَى آخِرِ الدُّعَاءِ الَّذِي تَأْتِي دِكْرُهُ وَ وَحَدَّثَ هَذَا الدُّعَاءَ مَذْكُورًا بِطَرِيقٍ آخَرَ هَذَا لَفْظُهُ دَكَرَ بِإِسْنَادِهِ عَنْ زُرَّافَةَ حَاجِبِ الْمُتَوَكَّلِ وَ كَانَ شِيعِيًّا أَنَّهُ قَالَ:

'Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, he^{-asws} had supplicated against Al-Mutawakkil (caliph). He^{-asws} said after he^{-asws} had praised Allah^{-azwj} and lauded upon Him^{-azwj}: 'O Allah^{-azwj}! I^{-asws} and so and so are two servants from Your^{-azwj} servants' - up to end of the supplication, its mention will come later, and I found this supplication mentioned by another path (chain), this is its wording. He mentioned by his chain from Zarafa, guard of Al-Mutawakkil, and he was Shias. He said,

كَانَ الْمُتَوَكَّلُ لِحُظْوَةِ الْفَتْحِ بْنِ خَاقَانَ عِنْدَهُ وَ قُرْبِهِ مِنْهُ دُونَ النَّاسِ جَمِيعاً وَ دُونَ وُلْدِهِ وَ أَهْلِهِ أَرَادَ أَنْ يُبَيِّنَ مَوْضِعَهُ عِنْدَهُمْ فَأَمَرَ جَمِيعَ مَمْلُوكِيهِ مِنَ الْأَشْرَافِ مِنْ أَهْلِهِ وَ غَيْرِهِمْ وَ الْوُزَرَاءَ وَ الْأَمَرَاءَ وَ الْفُؤَادَ وَ سَائِرِ الْعَسَاكِرِ وَ وُجُوهَ النَّاسِ أَنْ يُزَيِّنُوا بِأَحْسَنِ التَّزْيِينِ وَ يَظْهَرُوا فِي أَفْخَرِ عُدَدِهِمْ وَ دَحَايِرِهِمْ وَ يَحْرُجُوا مُشَاهَةً بَيْنَ يَدَيْهِ وَ أَنْ لَا يَرَكَبَ أَحَدٌ إِلَّا هُوَ وَ الْفَتْحُ بْنُ خَاقَانَ خَاصَّةً بِسَرٍّ مَنْ رَأَى

'Al-Mutawakkil (caliph) had presented Al-Fat'h Bin Khawan in his presence, and drew him closer to him rather than all the people and his sons and his family members. He intended to make clear his position in their presence. He ordered entirety of his citizen, from the nobles from his family members and others, and the ministers, and the rich, and the leaders, and rest of the soldiers, and faces of the people to adorn themselves it most excellent of adornments, and appear in most pride-worthy of their preparations, and their ornaments, and walk in front of him, and no one should ride except him, and especially Al-Fat'h Bin Khaqan at Surmanrayy.

وَ مَشَى النَّاسُ بَيْنَ أَيْدِيهِمَا عَلَى مَرَاتِبِهِمْ رَجَالَةً وَ كَانَ يَوْمًا قَائِظًا شَدِيدَ الْحَرِّ وَ أَخْرَجُوا فِي جُمْلَةِ الْأَشْرَافِ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ ع وَ شَقَّ مَا لَقِيَهُ مِنَ الْحَرِّ وَ الرَّحْمَةِ

And the people walked in front of them based upon their ranks, on foot, and it was a day of sweltering heat, and they brought out Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} among all the nobles, and it was grievous what he^{-asws} faced of the heat and the crowds.

قَالَ زَرَّافُهُ فَأَقْبَلْتُ إِلَيْهِ وَ قُلْتُ لَهُ يَا سَيِّدِي يَعْزُ وَاللَّهِ عَلَيَّ مَا تَلْقَى مِنْ هَذِهِ الطَّعَاةِ وَ مَا قَدْ تَكَلَّفْتَهُ مِنَ الْمَشَقَّةِ وَ أَخَذْتُ بِيَدِهِ فَتَوَكَّأَ عَلَيَّ وَ قَالَ يَا زَرَّافُهُ مَا نَافَهُ صَالِحٍ عِنْدَ اللَّهِ بِأَكْرَمٍ مِنِّي أَوْ قَالَ بِأَعْظَمَ قَدْرًا مِنِّي

Zarafa said, 'I faced towards him^{-asws} and said to him^{-asws}, 'O my Chief! By Allah^{-azwj} it is hurtful upon me what you^{-asws} are facing from this tyrant and what you^{-asws} have been encumbered of the hardship!', and I held his^{-asws} hand. He^{-asws} leant upon me and said: 'O Zarafa! The she-camel of Salih^{-as} was not more prestigious in the Presence of Allah^{-azwj} than me^{-asws}! (Or said: 'Of mightier worth than me^{-asws}!'

وَ لَمْ أَزَلْ أَسْأَلُهُ وَ أَسْتَفِيدُ مِنْهُ وَ أَحَادِيثُهُ إِلَى أَنْ نَزَلَ الْمُتَوَكِّلُ مِنَ الرُّكُوبِ وَ أَمَرَ النَّاسَ بِالْإِنْصِرَافِ فَقَدِمْتُ إِلَيْهِمْ دَوَائِحُهُمْ فَرَكِبُوا إِلَى مَنَازِلِهِمْ وَ قَدِمْتُ بَعْلَةً لَهُ فَرَكِبَهَا وَ رَكِبْتُ مَعَهُ إِلَى دَارِهِ فَتَزَلَّ وَ دَعَعْتُهُ وَ أَنْصَرَفْتُ إِلَى دَارِي

And I did not cease asking him^{-asws} and benefitting from him^{-asws} and discussing with him^{-asws} until Al-Mutawakkil descended from the riding and ordered the people with leaving. I forwarded their riding animals to them, so they rode to go to their homes, and I forwarded a mule to him^{-asws}. He^{-asws} rode it and I rode with him to his^{-asws} house. He^{-asws} descended and I bade him^{-asws} farewell and I left to go to my house.

وَ لَوْلَيْدِي مُؤَدَّبٌ يَتَشَبَّهُ مِنْ أَهْلِ الْعِلْمِ وَ الْفَضْلِ وَ كَانَتْ لِي عَادَةٌ بِإِحْضَارِهِ عِنْدَ الطَّعَامِ فَحَضَرَ عِنْدَ ذَلِكَ وَ تَجَارَيْنَا الْحَدِيثَ وَ مَا جَرَى مِنْ رُكُوبِ الْمُتَوَكِّلِ وَ الْفَتْحِ وَ مَشِيِ الْأَشْرَافِ وَ دَوِي الْأَقْدَارِ بَيْنَ أَيْدِيهِمَا وَ ذَكَرْتُ لَهُ مَا شَاهَدْتُهُ مِنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَ مَا سَمِعْتُهُ مِنْ قَوْلِهِ مَا نَافَهُ صَالِحٍ عِنْدَ اللَّهِ بِأَعْظَمَ قَدْرًا مِنِّي

And for my children was a teacher, a Shia from people of knowledge and merit, and there was a norm for me with presenting him at mealtime. So, he presented during that and the discussion flowed and what had flowed, from riding by Al-Mutawakkil Al-Fat'h, and walking by the nobles and the ones with worth, in front of them, and I mentioned to him^{-asws} what I had witnessed from Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} and what I had heard from his^{-asws} words: 'The she-camel of Salih was not of mightier worth in the Presence of Allah^{-azwj} than me^{-asws}'.

وَ كَانَ الْمُؤَدَّبُ يَأْكُلُ مَعِي فَرَفَعَ يَدَهُ وَ قَالَ بِاللَّهِ إِنَّكَ سَمِعْتَ هَذَا اللَّفْظَ مِنْهُ

And the teacher was eating with me. He raised his hand and said, 'By Allah^{-azwj}! You heard this wording from him^{-asws}!?'

فَقُلْتُ لَهُ وَ اللَّهُ إِلَيَّ سَمِعْتُهُ يَقُولُهُ

I said to him, 'By Allah^{-azwj}! I did hear him^{-asws} saying it!'

فَقَالَ لِي اعْلَمْ أَنَّ الْمُتَوَكِّلَ لَا يَنْتَهِي فِي مَمْلَكَتِهِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ وَ يَهْلِكُ فَانْطَرُ فِي أَمْرِكَ وَ أَحْرَزْ مَا تُرِيدُ إِحْرَازَهُ وَ تَأَلَّهَبْ لِأَمْرِكَ سَيِّئًا لَا يَفْجَأُكُمْ هَلَاكُ هَذَا الرَّجُلِ فَتَهْلِكَ أَمْوَالُكُمْ بِحَادِثَةٍ تَخْذُثُ أَوْ سَبَبٍ يَجْرِي

He said to me, 'Know! Al-Mutawakkil will not remain in his kingdom more than three days and he will be destroyed, so look into your affair and protect what you want to protect and prepare for your affair in case death of this man does not surprise you, so your wealth would be destroyed with an event occurring or a cause arising!'

فَقُلْتُ لَهُ مِنْ أَيْنَ لَكَ ذَلِكَ

I said to him, 'From where is that (information) for you?'

فَقَالَ أَمَا قَرَأْتَ الْقُرْآنَ فِي قِصَّةِ صَالِحٍ وَ النَّاقَةِ وَ قَوْلَهُ تَعَالَى تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدَّ غَيْرَ مَكْدُوبٍ وَ لَا يَجُوزُ أَنْ تُبْطَلَ قَوْلُ الْإِمَامِ

He said, 'Have you not read the Quran in the story of Salih^{as} and the she-camel, and Words of the Exalted: **'Enjoy yourselves in your houses for three days, that is a Promise not to be belied' [11:65]**? And it is not allowed that the word of an Imam^{asws} be invalidated'.

قَالَ زَرَّافَةُ قَوْلَ اللَّهِ مَا جَاءَ الْيَوْمَ الثَّلَاثُ حَتَّى هَجَمَ الْمُتَنَصِّرُ وَ مَعَهُ بَعَا وَ وَصِيفٌ وَ الْأَنْزَاكُ عَلَى الْمُتَوَكَّلِ فَفَتَلَوْهُ وَ قَطَعُوهُ وَ الْفَتْحُ بْنُ خَاقَانَ جَمِيعاً قَطْعاً حَتَّى لَمْ يُعْرِفْ أَحَدُهَا مِنَ الْآخِرِ وَ أَرَاكَ اللَّهُ نِعْمَتَهُ وَ مَمْلَكَتَهُ

Zarafa said, 'By Allah^{azwj}! The third day had not come until Al-Muntasir attacked upon Al-Mutawakkil, and with him were rebels, and servants, and the Turks. They killed him and cut him and Al-Fat'h Bin Khawan, both of them into pieces, until one of them was not recognised from the other, and Allah^{azwj} Removed his bounties and his kingdom.

فَلَقِيْتُ الْإِمَامَ أَبَا الْحَسَنِ عَ بَعْدَ ذَلِكَ وَ عَرَفْتُهُ مَا جَرَى مَعَ الْمُؤَدَّبِ وَ مَا قَالَ فَقَالَ صَدَقَ إِنَّهُ لَمَّا بَلَغَ مِنِّي الْجُهْدَ رَجَعْتُ إِلَى كُنُوزِ نَتَوَارِثِهَا مِنْ آبَائِنَا هِيَ أَعَزُّ مِنَ الْحُصُونِ وَ السِّلَاحِ وَ الْجُنِّينِ وَ هُوَ دُعَاءُ الْمَظْلُومِ عَلَى الظَّالِمِ فَدَعَوْتُ بِهِ عَلَيْهِ فَأَهْلَكَهُ اللَّهُ

I met the Imam Abu Al-Hassan^{asws} after that and I let him^{asws} know what had flowed with Al-Muwaddib and what he had said. He^{asws} said: 'He spoke the truth! When the fatigue reached (the limit) from me^{asws}, I referred to the treasure we^{asws} have inherited from our fathers! It is mightier than the fortress, and the weapons, and the shields, and it is a supplication of the oppressed against the oppressor. So, I^{asws} supplicated with it against him, and Allah^{azwj} Destroyed him'.

فَقُلْتُ يَا سَيِّدِي إِنْ رَأَيْتَ أَنْ تُعَلِّمَنِيهِ

I said, 'O my Chief! If you^{asws} see fit to teach it to me!'

فَعَلِّمَنِيهِ وَ هُوَ

He^{asws} taught it to me, and it is:

اللَّهُمَّ إِنِّي وَ فُلَانًا عَبْدَانِ مِنْ عِبِيدِكَ نَوَاصِبِنَا بِيَدِكَ تَعَلَّمَ مُسْتَقَرَّنَا وَ مُسْتَوَدَعْنَا وَ تَعَلَّمْ مُنْقَلَبِنَا وَ مَثْوَانَا وَ سِرَّنَا وَ عَلَانِيَتَنَا وَ تَطَّلِعْ عَلَى بَيِّنَاتِنَا وَ مُحِيطُ بِضَمَانِنَا عَلِمْتُكَ بِمَا تُبْدِيهِ كَعِلْمِكَ بِمَا تُخْفِيهِ وَ مَعْرِفَتُكَ بِمَا تُبْطِنُهُ كَمَعْرِفَتِكَ بِمَا تُظْهِرُهُ وَ لَا يَنْطَوِي عَلَيْكَ شَيْءٌ مِنْ أُمُورِنَا وَ لَا يُسْتَتِرُ دُونَكَ حَالٌ مِنْ أَحْوَالِنَا

'O Allah^{-azwj}, I and so and so are two servants from Your^{-azwj} servants. Our forelocks are in Your^{-azwj} Hand. You^{-azwj} Know our stable (permanent Eman) and our deposited (temporary Eman), and You^{-azwj} our transfer and our abode, and our secrets and our announcements, and You^{-azwj} Notice our intentions and Encompass our conscience in Your^{-azwj} Knowledge with what is manifest is like Your^{-azwj} Knowledge of what is hidden, and You^{-azwj} Recognise with what we confide is like Your^{-azwj} Recognition of what we reveal, and nothing from our affairs is hidden unto You^{-azwj}, nor is any situation from our situations concealed from You^{-azwj}!

وَلَا لَنَا مِنْكَ مَعْقَلٌ يُحَصِّنُنَا وَلَا حِزْبٌ يُجْرِنُنَا وَلَا مَهْرَبٌ يُفُوتُكَ مِنَّا وَلَا يَمْتَنِعُ الظَّالِمُ مِنْكَ بِسُلْطَانِهِ وَلَا يُجَاهِدُكَ عَنْهُ جُنُودُهُ وَلَا يُعَالِيكَ مُعَالِيَتُ بِمَنْعِهِ
وَلَا يُعَارِزُكَ مُتَعَارِزٌ بِكَثْرَتِهِ

And there is no fortress for us fortifying us from You^{-azwj}, nor is there any protection (for us) protecting us (from You^{-azwj}), nor any fleeing from us to escape You^{-azwj}, nor can the oppressor prevent from You^{-azwj} by his authority, nor can he fight against You^{-azwj} with his armies, nor can any overcomer overcome You^{-azwj} with his defence, nor can a mighty one confront you with his abundance!

أَنْتَ مُدْرِكُهُ أَيْنَ مَا سَلَكَ وَ قَادِرٌ عَلَيْهِ أَيْنَ لَجَأَ فَمَعَاذُ الْمَظْلُومِ مِنَّا بِكَ وَ تَوَكَّلُ الْمَقْهُورِ مِنَّا عَلَيْكَ وَ رُجُوعُهُ إِلَيْكَ وَ يَسْتَعِيثُ بِكَ إِذَا خَذَلَهُ الْمُغِيثُ وَ يَسْتَضْرِكُكَ إِذَا قَعَدَ عَنْهُ النَّصِيرُ وَ يَلُودُ بِكَ إِذَا نَفَثَهُ الْأَفِيئَةُ وَ يَطْرُقُ بَابَكَ إِذَا غَلَقْتَ ذُوْنَهُ الْأَبْوَابَ الْمُرْتَجَّةَ وَ يَصِلُ إِلَيْكَ إِذَا اخْتَجَبَتْ عَنْهُ الْمُلُوكُ الْعَاقِلَةُ

You^{-azwj} will Catch him wherever he may travel, and be Able upon him wherever he may shelter. So, the oppressed one from us shelters with You^{-azwj}, and the coerced ones from us relies upon You^{-azwj} and his return is to You^{-azwj}! He cries for help with You^{-azwj} when the helpers abandon him, and he cries out to You^{-azwj} when the helper sits back from him, and he shelters with You^{-azwj} when annihilators annihilate him, and he knocks on Your^{-azwj} door when doors of the hope are closed from him, and he arrives to You^{-azwj} when the heedless kings veil from him!

تَعْلَمُ مَا حَلَّ بِهِ قَبْلَ أَنْ يَشْكُوهُ إِلَيْكَ وَ تَعْرِفُ مَا يُصْلِحُهُ قَبْلَ أَنْ يَدْعُوكَ لَهُ فَلَكَ الْحَمْدُ سَمِيعاً بَصِيراً لَطِيفاً قَدِيراً

You^{-azwj} Know what is released with him before he complains of it to You^{-azwj}, and You^{-azwj} Recognise when would rectify him before he supplicates to You^{-azwj} for it. For You^{-azwj} is the Praise, All-hearing, All-seeing, Gentle, Able!

اللَّهُمَّ إِنَّهُ قَدْ كَانَ فِي سَابِقِ عِلْمِكَ وَ قَضَائِكَ وَ مَاضِي حُكْمِكَ وَ نَافِذِ مَشِيئَتِكَ فِي خَلْقِكَ أَجْمَعِينَ سَعِيدِهِمْ وَ شَقِيْبِهِمْ وَ فَاجِرِهِمْ وَ بَرِّهِمْ أَنْ جَعَلْتَ لِفُلَانٍ بِنِ فُلَانٍ عَلَيَّ قُدْرَةً فَظَلَمْتَنِي بِهَا وَ بَعَى عَلَيَّ لِمَكَانَهَا وَ تَعَزَّزَ عَلَيَّ بِسُلْطَانِهِ الَّذِي حَوَّلْتَهُ إِلَيَّ وَ تَجَبَّرَ عَلَيَّ بِعُلُوِّ حَالِهِ الَّتِي جَعَلْتَهَا لَهُ وَ غَرَّهُ إِمْلَاؤُكَ لَهُ وَ أَطْعَاهُ جَلْمَكَ عَنْهُ فَقَصَدَنِي بِمَكْرُوهِهِ

O Allah^{-azwj}! It has already happened in Your^{-azwj} preceding Knowledge and Your^{-azwj} Decree of Your^{-azwj} Decision, and Implementation of Your^{-azwj} Desire among Your^{-azwj} entirety creatures, their fortunate and their miserable, and their immoral and their righteous, to Make power to be for so and so, son of so and so, upon me, so he would oppress me by it and rebel against me due to its place, and his authority would be mighty against me which You^{-azwj} will be Bestowing it to him, and he would be coercive upon me with his exalted state which You^{-azwj} will Make for him, and Your^{-azwj} Respiting to him has deceived him and Your^{-azwj} Leniency to him has made him arrogant, so he aimed at me^{-asws} with his abhorrence.

عَجَزْتُ عَنِ الصَّبْرِ عَلَيْهِ وَ تَعَمَّدَنِي بِشَرِّ ضَعْفِي عَنِ احْتِمَالِهِ وَ لَمْ أَقْدِرْ عَلَى الْإِنْتِصَارِ لِضَعْفِي وَ الْإِنْتِصَافِ مِنْهُ لِذَلِيلِي فَوَكَّلْتُهُ إِلَيْكَ وَ تَوَكَّلْتُ فِي أَمْرِهِ عَلَيْكَ وَ تَوَاعَدْتُهُ بِعُقُوبَتِكَ وَ حَدَّرْتُهُ سَطُوتَكَ وَ خَوَّفْتُهُ نِقْمَتَكَ

I^{-asws} am unable from being patient upon it, and he deliberated me with evil I was too weak from enduring it, and I^{-asws} was unable to overcome my weakness or recover from him for my^{-asws} humiliation. So, I hereby allocate him to You^{-azwj} and have relied upon You^{-azwj} regarding his matter, and entrust him to Your^{-azwj} Punishment, and caution him of Your^{-azwj} Force, and Frightened him with Your^{-azwj} Vengeance.

فَطَنَّ أَنَّ جَلْمَكَ عَنْهُ مِنْ ضَعْفٍ وَ حَسَبَ أَنَّ إِمْلَأُوكَ لَهُ مِنْ عَجْزٍ وَ لَمْ تَنْهَهُ وَاجِدَةً عَنْ أُخْرَى وَ لَا انْتَجَرَ عَنْ ثَانِيَةٍ بِأُولَى وَ لَكِنَّهُ تَمَادَى فِي غَيْبِهِ وَ تَتَابَعَ فِي ظُلْمِهِ وَ لَجَّ فِي عِدَاوَتِهِ وَ اسْتَشْرَى فِي طُغْيَانِهِ جُرْأَةً عَلَيْكَ

He thinks that Your^{-azwj} Leniency to him is from weakness, and he reckons that Your^{-azwj} Respite to him is from incapability, and neither one or the other desisted him and he was not rebuked from the second immediately, but he deliberated into his error and followed in his darkness and immersed in his enmity, and was widespread in his aggression of his audacity upon You^{-azwj}!

يَا سَيِّدِي وَ تَعْرُضاً لِسَخَطِكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الظَّالِمِينَ وَ قِلَّةِ أَكْثَرَاتِ بِنَاسِكَ الَّذِي لَا تَحْسِبُهُ عَنِ الْبَاغِينَ

O my Chief, and he exposed to You^{-azwj} Wrath which cannot be repelled from the unjust people, and is of little concern of Your^{-azwj} Prowess which does not withhold him from the rebellion.

فَهَا أَنَا ذَا يَا سَيِّدِي مُسْتَضْعَفٌ فِي يَدَيْهِ مُسْتَضَامٌ تَحْتَ سُلْطَانِهِ مُسْتَدَلٌّ بِعِقَابِهِ مَغْلُوبٌ مَبْعِيٌّ عَلَيَّ مَقْصُودٌ وَجَلَّ خَائِفٌ مُرَوَّعٌ مَقْهُورٌ قَدْ قَلَّ صَبْرِي وَ ضَاقَتْ حِيلِي وَ انْغَلَقَتْ عَلَيَّ الْمَذَاهِبُ إِلَّا إِلَيْكَ وَ انْشَدْتُ عَلَيَّ الْمَجَاهِدَاتُ إِلَّا جَهَّتْكَ وَ التَّبَسَّتْ عَلَيَّ أُمُورِي فِي رَفْعِ مَكْرُوهِهِ عَلَيَّ

O my Chief! Here I am with weakness in his hands, under his authority, being humiliated with his punishment, overcome, rebelled against, sought, fearful, dreading, coerced. My patience has waned and my means are constricted and the paths have closed upon me, except to You^{-azwj}, and the directions are blocked to me except Your^{-azwj} direction, and my affairs are confusing upon me in raising away his abhorrence from me!

وَ اسْتَشَيْتُ عَلَيَّ الْآرَاءَ فِي إِزَالَةِ ظُلْمِهِ وَ حَدَلْنِي مِنْ اسْتَنْصَرْتُهُ مِنْ عِبَادِكَ وَ أَسْلَمْنِي مَنْ تَعَلَّقْتُ بِهِ مِنْ خَلْقِكَ طَرّاً وَ اسْتَشَرْتُ نَصِيحِي فَأَشَارَ عَلَيَّ بِالرَّغْبَةِ إِلَيْكَ وَ اسْتَشَرْتُ ذَلِيلِي فَلَمْ يَدُلَّنِي إِلَّا عَلَيْكَ

And the views are confusing upon me in removal of his injustice, and the ones from Your^{-azwj} servants I sought help with have abandoned me, and the ones from Your^{-azwj} creatures I clung to have yielded me completely, and I sought consultation for my advice and he indicated to with the desiring to You^{-azwj}, and I sought guidance of my guide and he did not guide me except to You^{-azwj}!

فَرَجَعْتُ إِلَيْكَ يَا مَوْلَايَ صَاحِراً رَاغِماً مُسْتَنْكِبِناً عَالِماً أَنَّهُ لَا فَرَجَ لِي إِلَّا عِنْدَكَ وَ لَا خَلَاصَ لِي إِلَّا بِكَ أَنْتَجِرُ وَعَدَدَكَ فِي نُصْرَتِي وَ إِجَابَةِ دُعَائِي فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ وَ مَنْ بُعِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ

So, I have returned to You^{-azwj}, O my Master, belittled, compelled, and needy, knowing that there is no relief for me except with You^{-azwj}, nor any rescue for me except with You^{-azwj}! Will You^{-azwj} Fulfil Your^{-azwj} Promised in Helping me and Answering my supplication, for You^{-azwj} Said, and Your^{-azwj} Word is the truth, which can neither be returned nor replaced: **The one who is rebelled against, Allah will Help him [22:60]!**

وَقُلْتُ جَلَّ جَلَالُكَ وَتَقَدَّسَتْ أَسْمَاؤُكَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَأَنَا فَاعِلٌ مَّا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي وَإِنِّي لَأَعْلَمُ يَا سَيِّدِي أَنَّ لَكَ يَوْمًا تَنْتَقِمُ فِيهِ مِنَ الظَّالِمِ لِلْمَظْلُومِ وَآتَيْتَنِي أَنَّ لَكَ وَقْتًا تَأْخُذُ فِيهِ مِنَ الغَاظِبِ لِلْمَعْضُوبِ

And You^{-azwj}, Majestic is Your^{-azwj} Majesty, Said, and Your^{-azwj} Names are Holy: **“Supplicate to Me, I will Answer you [40:60]”,** and I am a doer of what You^{-azwj} have Commanded me, so answer for me just as You^{-azwj} had Promised me, and I do know, O my Master, that there is a Day for You^{-azwj}, You^{-azwj} will be Avenging in for the oppressed from the oppressor, and I am certain that for You^{-azwj} there is a time You^{-azwj} Seize in for the usurped from the usurper!

لَأَنَّكَ لَا يَسْبِقُكَ مُعَانِدٌ وَلَا يَخْرُجُ عَنْ قَبْضَتِكَ مُنَابِدٌ وَلَا تَخَافُ قُوَّةَ قَائِمٍ وَ لَكِنَّ جَزْعِي وَ هَلْعِي لَا يُبْلِغَانِي الصَّبْرَ عَلَى أَنَاتِكَ وَ أَنْتَظِرُ جِلْمَكَ

(This is) because no stubborn person will precede You^{-azwj}, no outcast will escape from Your^{-azwj} grip, , nor do You^{-azwj} Fear losing a lost one, but my panic and my anxiousness are such, that patience does not reach with me upon Your^{-azwj} Trials and awaiting Your^{-azwj} Forbearance!

فَقُدْرَتُكَ يَا مَوْلَايَ فَوْقَ كُلِّ قُدْرَةٍ وَ سُلْطَانُكَ غَالِبُ كُلِّ سُلْطَانٍ وَ مَعَادُ كُلِّ أَحَدٍ إِلَيْكَ وَ إِنَّ أَمَهْلَتَهُ وَ رُجُوعُ كُلِّ ظَالِمٍ إِلَيْكَ وَ إِنَّ أَنْظَرْتَهُ

O my Master! Your^{-azwj} Power is above every power, and Your^{-azwj} Authority prevails upon every authority, and the end of every one is to You^{-azwj}, and even if You^{-azwj} were to Respite him, and the return of every oppressor is to You^{-azwj} and even if You^{-azwj} Respire him!

وَ قَدْ أَضْرَبَنِي يَا رَبِّ جِلْمَكَ عَنْ فُلَانٍ بِنِ فُلَانٍ وَ طُولَ أَنَاتِكَ لَهُ وَ إِمَهَالِكَ إِيَّاهُ وَ كَادَ الْغَنُوطُ يَسْتَوِي عَلَيَّ لَوْ لَا التِّيْقَةُ بِكَ وَ الْبَيْقِينُ بِوَعْدِكَ

And it has hurt me, O Lord^{-azwj}, Your^{-azwj} Leniency to so and so, son of so and so, and the length of Your^{-azwj} Patience for him, and Your^{-azwj} Respite him, and the despondency had almost prevailed upon me had it not been for the trusting with You^{-azwj} and the certainty with Your^{-azwj} Promise!

فَإِن كَانَ فِي قَضَائِكَ النَّافِدِ وَ قُدْرَتِكَ الْمَاضِيَةِ أَنْ يُنِيبَ أَوْ يَتُوبَ أَوْ يَرْجِعَ عَنْ ظُلْمِي أَوْ يَكْفَى مَكْرُوهُهُ عَنِّي وَ يَنْتَقِلَ عَنْ عَظِيمِ مَا رَكِبَ مِنِّي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْقِعْ ذَلِكَ فِي قَلْبِهِ السَّاعَةَ السَّاعَةَ قَبْلَ إِزَالَتِهِ نِعْمَتِكَ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ تَكْدِيرِهِ مَعْرُوفَكَ الَّذِي صَنَعْتَهُ عِنْدِي

And if it was in Your^{-azwj} Implemented Decree and Your^{-azwj} past Pre-determination that he would be penitent, or repent, or return from oppressing me, or he would refrain from being abhorrent to me, and he would transfer away from the grievousness what he is perpetrating with me, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Cause that to occur in his heart right now, now, before it is removed by Your^{-azwj} bounty which You^{-azwj} have Favoured with upon me, and the act of Kindness which You^{-azwj} have Done to me disturbs him!

وَ إِنْ كَانَ فِي عِلْمِكَ بِهِ غَيْرُ ذَلِكَ مِنْ مَقَامٍ عَلَى ظُلْمِي فَأَسْأَلُكَ يَا نَاصِرَ الْمَظْلُومِ الْمُبْعِثِ عَلَيْهِ إِجَابَةَ دَعْوَتِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خُدُّهُ مِنْ مَأْمِيهِ أَخَذَ عَزِيْزٍ مُقْتَدِرٍ وَ أَفْجَأَهُ فِي غَفْلَتِهِ مَفْاجَأَةً مِثْلِكَ مُنْتَصِرٍ

And if it was in Your^{-azwj} Knowledge with him other than that, from a position upon oppressing me, I hereby ask You^{-azwj}, O Helper of the oppressed, the one rebelled against, to Answer my supplication. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Seize him from his safety by a Mighty Seizure, Powerful, and Attack him in his heedlessness with an attack of a victorious king!

وَ اسْلُبْهُ نِعْمَتَهُ وَ سُلْطَانَهُ وَ قُلْ عَنْهُ جُنُودَهُ وَ أَعْوَانَهُ وَ مَرِّقْ مُلْكَهُ كُلَّ مَرِّقٍ وَ فَزِّقْ أَنْصَارَهُ كُلَّ مَفْرِقٍ وَ أَعْرِهِ مِنْ نِعْمَتِكَ الَّتِي لَمْ يُقَابِلْهَا بِالشُّكْرِ وَ انزِعْ عَنْهُ سِرِّيَالَ عَزِيْهِ الَّذِي لَمْ يُجَازِهِ بِالْإِحْسَانِ

And Strip him of his bounties and his authority, and Break his armies and his supporters, and Tear down his kingdom with every tearing, and Separate his helpers with every separation, and Bare him from Your^{-azwj} bounties which he has not accepted it with the thanking, and Snatch away from him the clothing of his honour which he has not rewarded with the favours!

وَ اْقْصِمْهُ يَا قَاصِمَ الْجَبَابِرَةِ وَ أَهْلِكْهُ يَا مُهْلِكَ الْقُرُونِ الْحَالِيَةِ وَ أَبْرُدْهُ يَا مُبِيرَ الْأُمَمِ الظَّالِمَةِ وَ اخْذَلْهُ يَا خَاذِلَ الْفِئَاتِ الْبَاغِيَةِ وَ أَبْتَرِدْهُ عُمْرَهُ وَ ابْتَرِدْهُ مُلْكَهُ وَ عِنْفَ أَثَرِهِ وَ اِقْطَعْ خَبْرَهُ وَ أَطْفِئْ نَارَهُ وَ أَظْلِمْ نَهَارَهُ وَ كَوِّرْ شَمْسَهُ وَ اهْشِمِ شِدَّتَهُ وَ جُدِّ سَنَامَهُ وَ أَرْغِمِ أَنْفَهُ

And Crush him, O Crusher of the tyrants, and Destroy him, O Destroyer of the past generations, and Repel him, O Repeller of the unjust communities, and Abandon him, O Abandoner of the rebellious groups, and Cut short his lifespan, and Cut short his kingdom, and Keep away his impacts, and Cut off his news, and Extinguish his fire, and Darken his day, and Dim his sun, and Shatter his severity, and Segment (Break) his hump, and Rub his nose (pride)!

وَ لَا تَدَعْ لَهُ جُنَّةً إِلَّا هَتَكْتَنَهَا وَ لَا دِعَامَةً إِلَّا قَصَمْتَهَا وَ لَا كَلِمَةً مُجْتَمِعَةً إِلَّا فَزَّقْتَهَا وَ لَا قَائِمَةً عَلُوًّا إِلَّا وَضَعْتَهَا وَ لَا رُكْنًا إِلَّا وَهَنْتَهُ وَ لَا سَبَبًا إِلَّا قَطَعْتَهُ وَ أَرِهْ أَنْصَارَهُ وَ جُنْدَهُ عِبَادِيْدَ بَعْدَ الْأَلْفَةِ وَ شَتَّى بَعْدَ اجْتِمَاعِ الْكَلِمَةِ وَ مَقْبَعِي الرُّؤُوسِ بَعْدَ الظُّهُورِ عَلَى الْأُمَّةِ

Neither leave any shield for him except Breach it, nor any pillar except Crush it, nor any collective word except Separate it, nor any exalted standing except Drop it, nor any corner except Weaken it, nor any Cause except Cut it, and Show him his helpers and his army as divided after the unity, and scattered after the gathering of the word, and persuaders of the heads after the revealing to the community!

وَ اشْفِ بِرِوَالِ أَمْرِهِ الْقُلُوبَ الْمُنْقَلِبَةَ الْوَجِلَةَ وَ الْأَفْعِدَةَ اللَّهْفَةَ وَ الْأُمَّةَ الْمُنْتَحِرَةَ وَ الْبَرِيَّةَ الضَّائِعَةَ وَ أَذِلْ بِبَوَارِهِ الْحُدُودَ الْمُعْطَلَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ وَ السُّنَنَ الدَّائِرَةَ وَ الْمَعَالِمَ الْمُغَيَّرَةَ وَ الْآيَاتِ الْمَحْرَفَةَ وَ الْمَدَارِسَ الْمُهْجُورَةَ وَ الْمَحَارِبَ الْمُجْفُوعَةَ وَ الْمَسَاجِدَ الْمُهْدُومَةَ

And by the decline of his command, heal the anxious, trembling hearts, and the longing souls, and the confused community, and the wasted Created beings, and by his ruination Straighten the suspended legal penalties, and the neglected rulings, and rotated Sunnah, and the changed landmarks, and the distorted signs, and abandoned schools, and desolated houses, and the demolished Masjids!

وَأَشْبِعْ بِهِ الْخَمَاصَ السَّاعِبَةَ وَ أَرُو بِهِ اللَّهَوَاتِ الْأَاعِبَةَ وَ الْأَكْبَادَ الطَّامِمَةَ وَ أَرِخْ بِهِ الْأَفْدَامَ الْمُتَعَبَةَ وَ اطْرُقْهُ بِلَيْلَةٍ لَا أُحْتِ لَهَا وَ سَاعَةَ لَا شِفَاءَ مِنْهَا وَ
بِنَكْبَةٍ لَا انْتِعَاشَ مَعَهَا وَ بَعَثَرَةٍ لَا إِقَالَهَ مِنْهَا وَ أْبِخْ حَرِيمَهُ وَ نَعِصْ نِعْمَتَهُ

And by it Satiated the hungry empty stomachs and by it Saturate the vanished desires and the thirsty livers, and Rest by it the tired feet, and Knock him with a night having no counterpart for it, and a time having no healing from it, and with a calamity having no recovery with it, and with a stumble having no uprooting from it, and Legalise his sanctity and Spoil his bounties!

وَ أَرِهْ بِطُشَّتِكَ الْكُبْرَى وَ تَقَمَّتِكَ الْمُثَلَّى وَ قُدْرَتِكَ الَّتِي هِيَ فَوْقَ كُلِّ قُدْرَةٍ وَ سُلْطَانِكَ الَّذِي هُوَ أَعَزُّ مِنْ سُلْطَانِهِ وَ اَغْلِبْهُ لِي بِقُوَّتِكَ الْعَوِيَّةِ وَ مِحَالِكَ
الشَّدِيدِ وَ اَمْنَعْنِي بِمَنْعَتِكَ الَّتِي كُلُّ خَلْقٍ فِيهَا دَلِيلٌ وَ اِبْتَلِهِ بِفَقْرٍ لَا تَجْبُرُهُ وَ بِسُوءٍ لَا تَسْتُرُهُ وَ كِلَهُ إِلَى نَفْسِهِ فِيمَا يُرِيدُ إِنَّكَ فَعَالٌ لِمَا تُرِيدُ

And Show him, Your^{-azwj} Great Prowess, and Your^{-azwj} Absolute Vengeance, and Your^{-azwj} Power which is above every power, and Your^{-azwj} Authority which is mightier than his authority, and Overcome him for me with Your^{-azwj} Strong Strength, and Your^{-azwj} Intense Force, and Defend me with Your^{-azwj} Defence which every creature is humbled to, and Afflict him with poverty not to be mended, and with evil not to be concealed, and Allocate him to himself in what he wants! You^{-azwj} are a Doer of whatever You^{-azwj} Want!

وَ اَبْرِئْهُ مِنْ حَوْلِكَ وَ قُوَّتِكَ وَ اُخْوِجْهُ إِلَى حَوْلِهِ وَ قُوَّتِهِ وَ اَدِلْ مَكْرَهُ بِمَكْرِكَ وَ اَدْفَعْ مَشِيئَتَهُ بِمَشِيئَتِكَ وَ اَسْقِمْ جَسَدَهُ وَ اَتِمِّمْ وُلْدَهُ وَ اَنْفِصْ اَجَلَهُ وَ حَبِّبْ
أَمَلَهُ وَ اَدِلْ دَوْلَتَهُ وَ اَطِيعْ عَوَلَتَهُ وَ اجْعَلْ شُغْلَهُ فِي بَدَنِهِ وَ لَا تَفْكُهُ مِنْ حُزْنِهِ

And Disavow (Transfer) him from Your^{-azwj} Might and Your^{-azwj} Strength to his own might and his own strength, and Humble his plot with Your^{-azwj} Plan, and Repel his desires with Your^{-azwj} Desire, and Sicken his body, and Orphan his children, and Reduce his lifespan, and Disappoint his hopes, and Bring down his government, and Prolong his suffering, and Make his pre-occupation to regarding his body, and do not Relieve him from his grief!

وَ صَيِّرْ كَيْدَهُ فِي ضَلَالٍ وَ أَمْرَهُ إِلَى زَوَالٍ وَ نِعْمَتَهُ إِلَى انْتِقَالٍ وَ جَدَّهُ فِي سَفَالٍ وَ سُلْطَانَتَهُ فِي اَضْمِحْلَالٍ وَ عَاقِبَةَ أَمْرِهِ إِلَى شَرِّ حَالٍ وَ اَمْتَهُ بِعَبْطِهِ إِذَا أَمَّتَهُ وَ
أَبْقِهِ لِحُزْنِهِ إِنْ أَبْقَيْتَهُ وَ قَبِي شَرَّهُ وَ هَمَزَهُ وَ لَمَزَهُ وَ سَطَوْتَهُ وَ عَدَاوَتَهُ وَ اَلْمَحَةَ لَمَحَةً تُدْمِرُ بِهَا عَلَيْهِ فَإِنَّكَ أَشَدُّ بَأْسًا وَ أَشَدُّ تَنْكِيلاً.

And Turn his plots into straying, and his command into decline, and his bounties to transfer away, and his dignity into lowliness, and his authority into downfall, and end result of his matters to an evil state, and Cause him to die in his rage when You^{-azwj} Cause him to die, and Cause him to remain for his grief if You^{-azwj} Cause him to remain, and Save me from his evil, and his slander, and his defamation, and his tyranny, and his enmity, and Obliterate him a destructive obliteration. Surely You^{-azwj} **and Allah is strongest in Prowess and severe of Punishment [4:84]!**⁸⁸

أقول و من الأدعية المشهورة دعاء الحرز اليماني المعروف بالدعاء السيفي أيضا و قد رأيت في ذلك عدة طرق و روايات مختلفات و لنذكر هنا المهم منها
إن شاء الله تعالى.

⁸⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 30

NOTE – I am saying, ‘And from the famous supplications is the supplication ‘Al-Hirz Al-Yamani’, also well-known as ‘Dua Al-Sayfi’, and I have seen in that a number of ways (chains), and different reports, and we shall mention over here the important from these, if Allah^{-azwj} the Exalted so Desires’.

31- مهج، مهج الدعوات الدُّعَاءُ الْمَعْرُوفُ بِالْيَمَانِيِّ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ إِبرَاهِيمَ بْنِ عَلِيٍّ الْقَمِيّ الْمَعْرُوفُ بِابْنِ الْحَيَّاطِ عَنْ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ بْنِ يُوسُفَ الْمُؤَصِّلِيِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ بْنِ زِيَادٍ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ بَيْنَمَا نَحْنُ عِنْدَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ ذَاتَ يَوْمٍ إِذْ دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَبَا رَجُلٍ يَسْتَأْذِنُ عَلَيْكَ يَنْفَخُ مِنْهُ رِيحَ الْمِسْكِ

(The book) ‘Mahj Al Dawaat’ – The supplication well known as ‘Al Yamani’ – We are informed by Abdullah Al Husayn Bin Ibrahim Bin Ali Al Qummi, well known as Ibn Khayyat, from Haroun Bin Musa Al Tal’akburi, from Abdul Wahid Bin Abdullah Bin Yunus Al Mowsuli, from Ali Bin Muhammad Bin Ahmad Al Alawy, from Abdul Rahman Bin Ali Bin Ziyad who said,

‘Abdullah Bin Abbas and Abdullah Bin Ja’far said, ‘While we were in the presence of our Master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, one day, when Al-Hassan^{-asws} Bin Ali^{-asws} entered. He^{-asws} said: ‘O Amir Al-Momineen^{-asws}! There is a man at the door seeking permission to see you^{-asws}. The aroma of musk is effusing from him!’

قَالَ لَهُ ائْذَنْ لَهُ

He^{-asws} said to him^{-asws}: ‘Permit for him!’

فَدَخَلَ رَجُلٌ حَسِيمٌ وَسِيمٌ لَهُ مَنْظَرٌ رَائِعٌ وَ طَرَفٌ فَاضِلٌ فَصَبَحَ اللِّسَانَ عَلَيْهِ لِيَأْسُ الْمُلُوكِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ إِنِّي رَجُلٌ مِنْ أَقْصَى بِلَادِ الْيَمَنِ وَ مِنْ أَشْرَافِ الْعَرَبِ مِمَّنْ انْتَسَبَ إِلَيْكَ

A man entered, big, handsome, having a comforting scenario for him and fluttering eyes, eloquent of tongue, having kingly clothes upon him. He said, ‘The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I am a man from a remote city of Al-Yemen, and from nobles of the Arabs from the ones attributed to you^{-asws}!

وَ قَدْ خَلَّفْتُ وَرَائِي مُلْكًا عَظِيمًا وَ نِعْمَةً سَابِعَةً وَ إِنِّي لَفِي غَضَارَةٍ مِنَ الْعَيْشِ وَ حَفْضٍ مِنَ الْحَالِ وَ ضِيَاعٍ نَاشِئَةٍ وَ قَدْ عَجَمْتُ الْأُمُورَ وَ دَرَبْتَنِي الدُّهُورُ وَ لِي عَدُوٌّ مُشِخٌّ وَ قَدْ أُرْهَقْتَنِي وَ غَلَبَنِي بِكُثْرَةِ نَفِيرِهِ وَ قُوَّةِ نَصِيرِهِ وَ تَكَانُفِ جَمْعِهِ وَ قَدْ أَعْيَبْتَنِي فِيهِ الْحَيْلُ

And I have left behind me a mighty kingdom and abundant bounties, and I was in a luxury living, and I am (now) is a lower state and surrounded by losses. The matters have become foreign to me and the times have trained me, and for me a disgraceful enemy, and he has overcome me with frequent mobilisations and strength of his helpers, and his crowds have become thicker and the means have fatigued me!

وَ إِنِّي كُنْتُ رَاقِدًا ذَاتَ لَيْلَةٍ حَتَّى أَتَانِي الْآتِي فَهَتَفَ بِي أَنْ قُمْ يَا رَجُلُ إِلَى خَيْرِ خَلْقِ اللَّهِ بَعْدَ نَبِيِّهِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ عَلَى آلِهِمَا فَاسْأَلْهُ أَنْ يُعَلِّمَكَ الدُّعَاءَ الَّذِي عَلَّمَهُ حَبِيبُ اللَّهِ وَ خَيْرُهُ وَ صَفْوَتُهُ مِنْ خَلْقِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آلِهِ فَفِيهِ اسْمُ اللَّهِ الْأَعْظَمُ عَزَّ وَ جَلَّ فَادْعُ بِهِ عَلَى عَدُوِّكَ الْمَنَاصِبِ لَكَ

And one day I was snoozing until a comer came to me. He called out to me, 'Arise O Man, to the best creation of Allah^{-azwj} are His^{-azwj} Prophet^{-saww}, Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} and upon their^{-asws} Progenies! Ask him^{-asws} to teach you the supplication which the Beloved of Allah^{-azwj} and His^{-azwj} Choice, and His^{-azwj} elite from His^{-azwj} Creatures, Muhammad^{-saww} Bin Abdullah^{-asws} Bin Abdul Muttalib^{-as} Bin Hisham^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, has Taught him^{-asws}! In it is the most Magnificent Name of Allah^{-azwj} Mighty and Majestic. Supplicate with it against your enemies being hostile to you!'

فَأَنْتَبَهْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ لَمْ أَعْرِجْ عَلَى شَيْءٍ حَتَّى شَخَّصْتُ فِي أَرْبَعِ مِائَةٍ عَبْدٍ نَحْوَكَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُ رَسُولَهُ وَأَشْهَدُكَ أَنْهُمْ أَحْرَارٌ وَ قَدْ أَعْنَيْتُهُمْ لَوَجْهِ اللَّهِ جَلَّتْ عَظَمَتُهُ

I became alert, O Amir Al-Momineen^{-asws}, and I did not pay attention to anything until I mustered four hundred slaves towards you^{-asws}. I keep Allah^{-azwj} as Witness, and I keep His^{-azwj} Rasool^{-saww} as witness, and I keep you^{-asws} as witness, they are hereby free, and I have liberated them for the Face of Allah^{-azwj}, Majestic is His^{-azwj} Magnificence!

وَ قَدْ جِئْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ فَجٍّ عَمِيقٍ وَ بَلَدٍ شَاسِعٍ قَدْ ضَلَّ جِزْمِي وَ نَجَلِ جِسْمِي فَاثْمُنْ عَلَيَّ يَا أَمِيرَ الْمُؤْمِنِينَ بِفَضْلِكَ وَ بِحَقِّ الْأُبُوَّةِ وَ الرَّحْمِ الْمَاسَةِ عَلَيَّ الدُّعَاءَ الَّذِي رَأَيْتُ فِي مَنَامِي وَ هَتَفَ بِي أَنْ أُرْحَلَ فِيهِ إِلَيْكَ

And I have come to you^{-asws}, O Amir Al-Momineen^{-asws}, from a deep valley and a vast land. Loudness of my voice has diminished, and my body has thinned. Confer upon me, O Amir Al-Momineen^{-asws}, by Your^{-azwj} Grace, and by the right of the fathers and the sparkling kinship. Teach me the supplication which I saw in my sleep and was called out to me that I should depart to you^{-asws} regarding it!'

فَقَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ نَعَمْ أَفْعَلُ ذَلِكَ إِنْ شَاءَ اللَّهُ وَ دَعَا بِدَوَاةٍ وَ قِرْطَاسٍ وَ كَتَبَ لَهُ هَذَا الدُّعَاءَ وَ هُوَ

Our Master Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Yes, I^{-asws} shall do that, if Allah^{-azwj} so Desires!', and he^{-asws} called for ink and paper and wrote for him this supplication, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَنْتَ اللَّهُ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَا عَبْدُكَ وَ أَنْتَ رَبِّي

In the Name of Allah^{-azwj} the Beneficent, the Merciful! You^{-azwj} are Allah^{-azwj}, the King of Truth Who, there is no god except You^{-azwj}, and I am Your^{-azwj} servant and You^{-azwj} are my Lord^{-azwj}!

ظَلَمْتُ نَفْسِي وَ اعْتَرَفْتُ بِذُنُوبِي وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي يَا عَفُورُ يَا شَكُورُ

I have been unjust to myself and have acknowledged my sins, and no one forgives the sins except You^{-azwj}, for Forgive for me, O Forgiver, O Appreciative!

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَى مَا خَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرِّغَائِبِ وَ مَا وَصَلَ إِلَيَّ مِنْ فَضْلِكَ السَّابِغِ وَ مَا أَوْلَيْتَنِي بِهِ مِنْ إِحْسَانِكَ إِلَيَّ وَ بَوَّأْتَنِي بِهِ مِنْ مَطْنَةِ الْعَدْلِ وَ أَنْتَلْتَنِي مِنْ مَنِّكَ الْوَاصِلِ إِلَيَّ وَ مِنَ الدَّفَاعِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حَتَّى أَنَاجِيكَ دَاعِيًا وَ أَدْعُوكَ مُضَامًا

O Allah-^{azwj}! I praise You-^{azwj} and Your-^{azwj} are rightful of the Praise, upon what You-^{azwj} have Particularised me with of the desirable gifts, and whatever has arrived to me from Your-^{azwj} abundant Grace, and what You-^{azwj} Conferred with to me from Your-^{azwj} Favours, and have Endowed me with from the scales of justice, and Given to me from Your-^{azwj} continuous Conferment, and from the Defending on my behalf, the Inclining to me and the Answering to my supplications until I whisper to You-^{azwj} constantly and supplicate to You-^{azwj} persistently!

وَ أَسْأَلُكَ فَأَجِدَكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَابِراً وَ فِي الْأُمُورِ نَاطِراً وَ لِدُنُوبِي غَافِراً وَ لِعُزْرَاتِي سَاتِراً لَمْ أَعْدَمْ خَيْرَكَ طَرْفَةَ عَيْنٍ مُذْ أَنْزَلْتَنِي دَارَ الْإِخْتِبَارِ لِيَنْظُرُ مَا أَقْدِمُ لِدَارِ الْقَرَارِ

And I ask You-^{azwj} for I find You-^{azwj} as a Shelter in all of the places, and a Considerer in the affairs, and Forgiver of my sins, and Concealer of my defects. I have not lacked Your-^{azwj} Goodness for the blink of an eye since You-^{azwj} Sent me down to the house of Trials (World) in order to Look at what I forward for the house of settlement!

فَأَنَا عَتِيفُكَ مِنْ جَمِيعِ الْأَفَاتِ وَ الْمَصَائِبِ فِي اللَّوَاظِبِ وَ الْعُمُومِ الَّتِي سَاوَرْتَنِي فِيهَا الْهُمُومُ بِمَعَارِضِ أَصْنَافِ الْبَلَاءِ وَ مَصْرُوفِ جُهْدِ الْقَضَاءِ لَا أَذْكَرُ مِنْكَ إِلَّا الْجَمِيلَ

I am Your-^{azwj} Liberated one from entirety of the disasters and the difficulties during the misfortunes, and the clouds which the worries surround me in with exposure to a variety of the afflictions, and struggles of the Destiney, I do not mention except the beautiful from You-^{azwj}!

وَ لَا أَرَى مِنْكَ غَيْرَ التَّفْضِيلِ خَيْرِكَ لِي شَامِلٍ وَ فَضْلِكَ عَلَيَّ مُتَوَاتِرٍ وَ نِعْمَتِكَ عِنْدِي مُتَّصِلَةٌ وَ سَوَابِقِ [سَوَابِقِ] لَمْ تُحَقِّقْ حِدَارِي بَلْ صَدَقْتَ رَجَائِي وَ صَاحَبْتَ أَسْفَارِي وَ أَكْرَمْتَ أَحْضَارِي وَ شَفَيْتَ أَمْرَاضِي وَ أَوْصَايَ وَ عَافَيْتَ مُنْقَلَبِي وَ مَثْوَايَ وَ لَمْ تُشْمِتْ بِي أَعْدَائِي وَ رَمَيْتَ مِنْ رَمَانِي وَ كَفَيْتَنِي مَثْوَنَةً مِنْ عَادَائِي

And I do not see from You-^{azwj} apart from the Preference of Your-^{azwj} Inclusive goodness to me and Your-^{azwj} consecutive (continues) of Your-^{azwj} Grace upon me, and Your-^{azwj} connected bounties with me, and abundance not realising my cautions. But You-^{azwj} Ratified my hopes, and Accompanied my journeys, and Honoured my presence, and Healed my sicknesses and my pangs, and Made well being my transfer and my abode, and did not Let my enemies to gloat with me, and You-^{azwj} Pelted the one who pelted me, and Sufficed me of assistance of the one hostile to me!

فَحَمْدِي لَكَ وَاصِلٌ وَ ثَنَائِي لَكَ دَائِمٌ مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِاللَّوَانِ التَّسْبِيحِ خَالِصاً لِدِكْرِكَ وَ مَرْضِيّاً لَكَ بِنَاصِعِ التَّوْحِيدِ وَ إِحْضَاضِ التَّمْجِيدِ بِطُولِ التَّعْبِيدِ وَ مَرِيَّةِ أَهْلِ الْمَرِيدِ

My praise to You-^{azwj} is continuous and my laudation to You-^{azwj} is constant, from the ages to the ages, with a variety of glorification, purely for Your-^{azwj} Zikr, and Satisfaction for You-^{azwj} with bright Tawheed, and highest praise, with lengthy enumeration, and advantage of the people seeking an increase!

لَمْ تُعْنِ فِي قُدْرَتِكَ وَ لَمْ تُشَارِكْ فِي إِهْلِيَّتِكَ وَ لَمْ تُعَلِّمْ إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْعَرَائِزِ وَ لَا حَرَقْتَ الْأَوْهَامَ حُجْبِ الْعُيُوبِ

You^{-azwj} are not assisted in Your^{-azwj} Power, and are not participated in Your^{-azwj} Divinity, and did not learn when You^{-azwj} Withheld the things upon the instincts, and the imaginations could not pierce the veils of the unseen!

فَتَعْتَقِدُ فِيكَ مَحْدُوداً فِي عَظَمَتِكَ فَلَا يَبْلُغُكَ بَعْدُ اِهْمَمٌ وَ لَا يَبَالُغُكَ غَوْصُ الْفِكْرِ وَ لَا يَنْتَهِي إِلَيْكَ نَظَرُ نَاطِرٍ فِي مَجْدِ جَبَرُوتِكَ

So, these (imaginations) believed in You^{-azwj} as being limited in Your^{-azwj} Magnificence, so the vastness of aspirations would not reach You^{-azwj} nor could the immersion of thoughts attain You^{-azwj}, nor could the gaze of a beholder end up to You^{-azwj} in the Glory of Your^{-azwj} Forcefulness!

اِرْتَفَعَتْ عَنْ صِفَةِ الْمُخَلُوقِينَ صِفَاتِ قُدْرَتِكَ وَ عَلَا عَنْ ذَلِكَ كِبَرِيَاءُ عَظَمَتِكَ لَا يَنْقُصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْقُصَ

You^{-azwj} are Loftier than for the descriptions by the Created beings to describe Your^{-azwj} Power, and more Exalted is the Greatness of Your^{-azwj} Magnificence! It cannot be reduced whatever You^{-azwj} Want to Increase, nor can it be increased what You^{-azwj} Want to reduce!

وَ لَا أَحَدٌ حَضَرَكَ حِينَ بَرَأْتَ النُّفُوسَ كُلَّهَا الْأَوْهَامُ عَنْ تَفْسِيرِ صِفَتِكَ وَ ائْتَسَرَتْ الْعُقُولُ عَنْ كُنْهِ عَظَمَتِكَ وَ كَيْفَ تُوصَفُ

And no one was present when You^{-azwj} Made the souls. The imaginations (understandings) falter from interpreting Your^{-azwj} Description, and the intellects are fatigued from the essence of Your^{-azwj} Magnificence, and the qualitative state of Your^{-azwj} description!

وَ أَنْتَ الْجَبَّارُ الْفُدُوسُ الَّذِي لَمْ تَنْزَلْ أَرْزَلِيّاً دَائِماً فِي الْغُيُوبِ وَ خَدَكَ لَيْسَ فِيهَا عَيْزٌكَ وَ لَمْ يَكُنْ لَهَا سِوَاكَ حَارٍ فِي مَلَكُوتِكَ عَمِيقاتِ مَذَاهِبِ التَّفَكِيرِ

And You^{-azwj} are the Subduer, the Holy Who has not ceased to be permanently Alone for eternity in the unseen. There isn't anyone in it apart from You^{-azwj}, and there did not happen to be for it apart from You^{-azwj}. The depths of the doctrines are confused in the thinking!

فَتَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَنَتِ الْوُجُوهُ بِذِلِّ الْإِسْتِكَانَةِ لَكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَتْ لَكَ الرِّقَابُ وَ كَلَّ دُونَ ذَلِكَ تَحْيِيرُ اللَّعَاتِ وَ ضَلَّ هُنَالِكَ التَّدْبِيرُ فِي تَصَارِيفِ الصِّمَاتِ فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيراً وَ عَقَلَهُ مَبْهُوراً وَ تَفَكَّرَهُ مُتَحَيِّراً

The kings humbled to Your^{-azwj} Awe and the faces bowed with humbleness of the submission to you^{-azwj}, and all things bowed to Your^{-azwj} Magnificence, and all things are submissive to Your^{-azwj} Power, and the necks humbled to You^{-azwj}, and all things besides that the languages fail, and over there the management is lost in the intricacies of the descriptions! The one contemplates regarding that, his glance would return back to him fatigues, and his intellect would be bewildered, and his thoughts confused!

اللَّهُمَّ فَلِكِ الْحَمْدُ مُتَوَاتِراً مُتَوَالِياً مُتَسِفِفاً مُسْتَوْتِفاً يَدُومُ وَ لَا يَبِيدُ غَيْرَ مَفْقُودٍ فِي الْمَلَكُوتِ وَ لَا مَطْمُوسٍ فِي الْعَالَمِ وَ لَا مُنْتَفِصٍ فِي الْعِرْفَانِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Neither lost in the domains nor obscured in the world, nor diminished in the gnosis!

وَلَكَ الْحَمْدُ مَا لَا تُحْصَى مَكَارِمُهُ فِي اللَّيْلِ إِذَا أَدْبَرَ وَ الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الْبَرَارِيِّ وَ الْبِحَارِ وَ الْغُدُوقِ وَ الْأَصَالِ وَ الْعَشِيِّ وَ الْإِبْكَارِ وَ فِي الطَّهَائِرِ وَ الْأَسْحَارِ

And For You^{-azwj} is the praise and its honours cannot be counted during the night when it departs, and the morning when it breaks, and in the plains, and the oceans, and the morning and the late afternoon, and the evening and the early morning, in the midday and the pre-dawn!

اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي الرَّغْبَةَ وَ جَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ فَلَمْ أُبْرَحْ فِي سُوءِ نِعْمَائِكَ وَ تَتَابَعِ آيَاتِكَ مَحْفُوظاً لَكَ فِي الْمَنْعَةِ وَ الدِّفَاعِ مَحْطُوباً بِكَ فِي مَثْوَايَ وَ مُنْقَلَبِي وَ لَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي إِذْ لَمْ تَرْضَ مِنِّي إِلَّا طَاقَتِي

O Allah^{-azwj}! By Your^{-azwj} Inclination, the desires have presented to me, and have made me to be from You^{-azwj} in the Wilayah of infallibility. So, I have not ceased to be in the abundance of Your^{-azwj} bounties, and Your^{-azwj} successive Favours, Protected in the defence of Yours^{-azwj}, and the Defence is Dominant in my abode and my transfer, and You^{-azwj} did not Encumber me above my endurance when You^{-azwj} were not Satisfied from me except (up to) my endurance!

وَ لَيْسَ شُكْرِي وَ إِن بَالَعْتُ فِي الْمَقَالِ وَ بَالَعْتُ فِي الْفَعَالِ بِبَالِغِ آدَاءِ حَقِّكَ وَ لَا مُكَافِئاً لِفَضْلِكَ لِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَعْبُ وَ لَا تَغِيبُ عَنْكَ غَائِبَةٌ وَ لَا تَخْفَى عَلَيْكَ خَافِيَةٌ وَ لَمْ تَضِلَّ لَكَ فِي ظِلْمِ الْحَقِيقَاتِ ضَالَّةٌ إِذَا أَرَدْتَ شَيْئاً أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

And my appreciation, and even if I were to express it extensively in words and extensively in deeds, wouldn't reach fulfilment of Your^{-azwj} rights, nor reciprocation of Your^{-azwj} Grace, because You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj}! Neither are You^{-azwj} hidden, nor is an absentee hidden from You^{-azwj}, nor is any hidden matters hidden unto You^{-azwj}, nor is any lost property lost for You^{-azwj} in the darkness of the hidden matters! But rather, Your^{-azwj} Command, whenever You^{-azwj} Want anything, You^{-azwj} Say to it: "Be!", so it comes into being!

اللَّهُمَّ لَكَ الْحَمْدُ مِثْلَ مَا حَمَدْتَ بِهِ نَفْسَكَ وَ أضعَافَ مَا حَمَدَكَ بِهِ الْحَامِدُونَ وَ مَجْدَكَ بِهِ الْمُمَجِّدُونَ وَ كِبْرَكَ بِهِ الْمُكَبِّرُونَ وَ عَظَمَتَكَ بِهِ الْمُعَظِّمُونَ حَتَّى يَكُونَ لَكَ مِنِّي وَحْدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَ أَقَلِّ مِنْ ذَلِكَ مِثْلَ حَمْدِ الْحَامِدِينَ وَ تَوْحِيدِ أَصْنَافِ الْمُخْلِصِينَ وَ تَفْهِيمِ أَجْنَاسِ الْعَارِفِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ مِثْلَ مَا أَنْتَ بِهِ عَارِفٌ مِنْ رَزْقِكَ اعْتِبَاراً وَ فَضْلاً

O Allah^{-azwj}! For You^{-azwj} is the Praise similar to what You^{-azwj} have Praised with Yourself^{-azwj}, and a multiple of what the praising ones have Praised You^{-azwj} with, and the glorifiers have glorified You^{-azwj} with, and the exclaimers of Greatness have exclaimed to You^{-azwj} with, and the Magnifiers have magnified You^{-azwj} with until it happens to You^{-azwj} from me alone during every blink of an eye and less than that, similar to the praise of the praising ones, and Oneness of a variety of the sincere ones, and extollations of Holiness by types of the gnostic, laudation by entirety of the extollers of Oneness, and similar to what You^{-azwj} are a Recogniser of Your^{-azwj} sustenance, consideration and Grace!

وَ سَأَلْتَنِي مِنْهُ يَسِيراً صَغِيراً وَ أَعْفَيْتَنِي مِنْ جَمِيعِ خَلْقِكَ مِنَ الْحَيَوَانِ وَ أَرَعَبْتُ إِلَيْكَ فِي رَغْبَةٍ مَا أَنْطَقْتَنِي بِهِ مِنْ حَمْدِكَ

And You^{-azwj} have Asked me of little from it, small, and Excuse me from entirety of Your^{-azwj} creatures from the animals, and desiring to You^{-azwj} is desire of what You^{-azwj} have Caused me to speak with, of Your^{-azwj} Praise!

فَمَا أَيْسَرَ مَا كَلَّفْتَنِي بِهِ مِنْ حَقِّكَ وَ أَعْظَمَ مَا وَعَدْتَنِي عَلَى شُكْرِكَ ابْتَدَأْتَنِي بِالْبَعْمِ فَضْلاً وَ طَوْلاً وَ أَمَرْتَنِي بِالشُّكْرِ حَقّاً وَ عَدَلًا وَ وَعَدْتَنِي عَلَيْهِ أضعافاً وَ مَرِيداً وَ أَعْطَيْتَنِي مِنْ رِزْقِكَ اعْتِبَاراً وَ فَضْلاً

How easy is what You^{-azwj} have encumbered me with of Your^{-azwj} rights, and mightier than what You^{-azwj} have Promised me upon thanking You^{-azwj}! You^{-azwj} have Initiated me with the bounties, Grace, Leniency, and You^{-azwj} Commanded me with the thanking rightly, justly, and You^{-azwj} have Promised me of double upon it and more, and Gave me from Your^{-azwj} sustenance, in Consideration and Grace!

وَ سَأَلْتَنِي مِنْهُ يَسِيراً صَغِيراً وَ أَعْظَيْتَنِي مِنْ جَهْدِ الْبَلَاءِ وَ لَمْ تُسَلِّمْنِي لِلْسُّوءِ مِنْ بَلَائِكَ مَعَ مَا أَوْلَيْتَنِي مِنَ الْعَافِيَةِ وَ سَوَّغْتَ مِنْ كَرَامَتِ التُّخْلِ وَ ضَاعَفْتَ لِي الْفَضْلَ مَعَ مَا أَوْدَعْتَنِي مِنَ الْحُجَّةِ الشَّرِيفَةِ وَ يَسَّرْتَ لِي مِنَ الدَّرَجَةِ الرَّفِيعَةِ وَ اصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَ أَفْضَلِهِمْ شَفَاعَةً مُحَمَّدٍ ص

And You^{-azwj} Asked me from it, easy, little, and Excused me from struggle of the affliction, and did not Submit me to the evil from Your^{-azwj} afflictions along with what You^{-azwj} Conferred me from the well-being, and have been Abundant with from the honourable awards, and Multiplied for me the Grace along with what You^{-azwj} have Promised me of the noble Divine Authority for me, from the lofty ranks, and Chosen for me the mightiest of the Prophets^{-as} of calling, and their^{-as} most superior, intercession of (Prophet) Muhammad^{-saww}!

اللَّهُمَّ اغْفِرْ لِي مَا لَا يَسْعُهُ إِلَّا مَغْفِرَتُكَ وَ لَا يَمْحُوهُ إِلَّا عَفْوُكَ وَ لَا يَكْفُرُهُ إِلَّا فَضْلُكَ وَ هَبْ لِي فِي يَوْمِي هَذَا يَقِيناً هُوَ عَلَيَّ بِهِ مُصِيبَاتِ الدُّنْيَا وَ آخِرَاتِهَا بِشَوْقِي إِلَيْكَ وَ رَغْبَةٍ فِيمَا عِنْدَكَ وَ ائْتِبْ لِي عِنْدَكَ الْمَغْفِرَةَ وَ بَلِّغْنِي الْكَرَامَةَ وَ ازْرِقْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ

O Allah^{-azwj}! Forgive for me what nothing is capacious of except Your^{-azwj} Forgiveness, nor can anything delete it except Your^{-azwj} Pardon, nor Expiate it except Your^{-azwj} Grace, and Gift to me certainty in this day of mine so that difficulties of the world would be deemed to be insignificant to me, and our griefs would be yearning to You^{-azwj} and desiring in what is in Your^{-azwj} Presence, and Write for me in Your^{-azwj} Presence, the Forgiveness, and Make me reach the honours, and Grace me appreciation for what You^{-azwj} have Favoured with upon me!

فَإِنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الرَّفِيعُ الْبَدِيءُ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَ لَا عَنْ قَضَائِكَ مُتَّبِعٌ أَشْهَدُ أَنَّكَ رَبِّي وَ رَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَلِيِّ الْكَبِيرِ

Surely, You^{-azwj} are Allah^{-azwj} the One, the Lofty, the Originator, the Initiator, the All-Hearing, the All-Knowing Who there isn't any defence to Your^{-azwj} Command, nor any preventer from Your^{-azwj} Decree! You^{-azwj} are my Lord^{-azwj} and Lord^{-azwj} of all things, Originator of the skies and the earth, Knower of the unseen and the seen, the Exalted, the Great!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَ الْعَزِيمَةَ عَلَى الرُّشْدِ وَ الشُّكْرَ عَلَى نِعْمَتِكَ وَ أَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَ بَغْيِ كُلِّ بَاغٍ وَ حَسَدِ كُلِّ حَاسِدٍ

O Allah^{-azwj}! I ask You^{-azwj} for being steadfast in the matters, and the determination upon the rightful guidance, and the thanking upon Your^{-azwj} bounties, and I seek Refuge with You^{-azwj} from tyranny of every tyrant, and rebellion every rebel, and envy of every envier!

بِكَ أَصُولُ عَلَى الْأَعْدَاءِ وَ بِكَ أَرْجُو وَآيَةَ الْأَجْنَاءِ مَعَ مَا لَا أَسْتَطِيعُ إِحْصَاءَهُ وَ لَا تُعَدِّدُهُ مِنْ عَوَائِدِ فَضْلِكَ وَ طَرْفِ رِزْقِكَ وَ الْوَانَ مَا أَوْلَيْتَ مِنْ إِزْفَادِكَ

By You^{-azwj} I prevail upon the enemies, and with You^{-azwj} I hope for friendship of the loved ones along with what I am not capable of counting it nor enumerate it from awards of Your^{-azwj} Grace, and portion of Your^{-azwj} sustenance, and a variety of what You^{-azwj} Conferred from Your^{-azwj} Kindness!

فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْفَاشِي فِي الْخَلْقِ رَفْدُهُ الْبَاسِطُ بِالْحَقِّ يَدُكَ وَ لَا تُضَادُّ فِي حُكْمِكَ وَ لَا تُنَازِعُ فِي أَمْرِكَ تَمْلِكُ مِنَ الْأَنْامِ مَا تَشَاءُ وَ لَا يَمْلِكُونَ إِلَّا مَا تُرِيدُ

Surely, You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj} Whose Kindness is widespread among the creatures. Your^{-azwj} Hand is extended with the truth (generosity), and there is opposer in Your^{-azwj} Decision nor any contender in Your^{-azwj} Command. You^{-azwj} Control from the animals whatever You^{-azwj} Desire to, and they are not control except what You^{-azwj} Want!

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُفِي الْمُلْكَ مَنْ تَشَاءُ وَ تُنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ وَ تُخْرِجُ الْمَمِيَّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

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

أَنْتَ الْمُنْعِمُ الْمُفْضِلُ الْخَالِقُ الْبَارِئُ الْقَادِرُ الْقَاهِرُ الْمُقَدَّسُ فِي نُورِ الْقُدْسِ تَرَدَّدَتْ بِالْمَجْدِ وَ الْعِزِّ وَ تَعَظَّمَتْ بِالْكَرِيمَاتِ وَ تَعَشَّيْتَ بِالنُّورِ وَ الْبَهَاءِ وَ تَجَلَّلْتَ بِالْمَهَابَةِ وَ السَّنَاءِ

You^{-azwj} are the Bestower, the Gracious, the Creator, the Maker, the Able, the Forceful, the Holy in the Noor of Holiness! You^{-azwj} are Robed with the Glory and the Mighty, and are Magnified with the Greatness, and Covered with the Noor and the Splendour, and You^{-azwj} are Shining with the Majesty and the Splendour!

لَكَ الْمَنْ الْقَدِيمُ وَ السُّلْطَانُ الشَّامِخُ وَ الْجُودُ الْوَاسِعُ وَ الْقُدْرَةُ الْمُقْتَدِرَةُ جَعَلْتَنِي مِنْ أَفْضَلِ بَنِي آدَمَ وَ جَعَلْتَنِي سَمِيعاً بَصِيراً صَاحِباً سَوِيّاً مُعَايَ وَ لَمْ تَشْغَلْنِي نَفْسَاناً فِي بَدَنِي وَ لَمْ تَمْنَعْكَ كَرَامَتِكَ إِيَّايَ وَ حُسْنُ صَنِيعِكَ عِنْدِي وَ فَضْلُ إِعْطَائِكَ عَلَيَّ

For You^{-azwj} is the Ancient Conferment, and the Lofty Authority, and the Vast Generosity, and the absolute Power! You^{-azwj} have Made me from the best sons of Adam^{-azwj} and Made me hearing, seeing, healthy, balanced, of well being, and You^{-azwj} did not pre-occupy me with deficiencies in my body, and did not Prevent me of Your^{-azwj} Benevolence from me, and Your^{-azwj} excellent Dealings with me, and Grace of Your^{-azwj} bounties upon me!

إِنْ وَسَّعَتْ عَلَيَّ فِي الدُّنْيَا وَفَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ أَهْلِهَا فَجَعَلْتَ لِي سَمْعًا وَفُؤَادًا يَعْرِفَانِ عَظَمَتَكَ وَ أَنَا بِفَضْلِكَ حَامِدٌ وَ بِجَهْدِ نَفْسِي لَكَ شَاكِرٌ وَ بِحَقِّكَ شَاهِدٌ

You^{-azwj} have been Capacious upon me in the world and have Graced me upon many of its inhabitants. You^{-azwj} have Made for me hearing and heart. They both recognise Your^{-azwj} Magnificence, and I am a praising one with Your^{-azwj} Grace, and appreciative to You^{-azwj} with the efforts of my soul, and a witness of Your^{-azwj} rights!

فَإِنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ حَيٍّ وَ حَيٌّ تَرْتُ الْحَيَاةَ لَمْ تَقْطَعْ حَيْرَكَ عَنِّي طَرْفَةَ عَيْنٍ فِي كُلِّ وَقْتٍ وَ لَمْ تُنْزِلْ بِي عُقُوبَاتِ النَّعَمِ وَ لَمْ تُعَيِّرْ عَلَيَّ دَفَائِقَ الْعَصَمِ

Surely, You^{-azwj} were Alive before every living being, and will be Alive after every living being, and Alive inheriting the life! Your^{-azwj} Goodness was not terminated from me for the blink of an eye during every time, and Your^{-azwj} Vengeful Punishments did not befall with me, and You^{-azwj} did not Change upon me intricacies of fortification.

فَلَوْ لَمْ أَدْكُرْ مِنْ إِحْسَانِكَ إِلَّا عُفُوكَ وَ إِجَابَةَ دُعَائِي حِينَ رَفَعْتُ رَأْسِي بِتَحْمِيدِكَ وَ تَمْجِيدِكَ وَ فِي قِسْمَةِ الْأَرْزَاقِ حِينَ قَدَّرْتَ

So, why should I not mention from Your^{-azwj} Favours except Your^{-azwj} Pardon and Answering of my supplication when I raised my head with Your^{-azwj} Praise and Your^{-azwj} Glorification, and regarding apportionment of the sustenance when You^{-azwj} Pre-determined?

فَلَكَ الْحَمْدُ عَدَدَ مَا حَفِظَ عِلْمُكَ وَ عَدَدَ مَا أَحَاطَتْ بِهِ قُدْرَتُكَ وَ عَدَدَ مَا وَسَّعَتْهُ رَحْمَتُكَ

For You^{-azwj} is the Praise, the number of what Your^{-azwj} Knowledge preserves, and the number of what Your^{-azwj} Power encompasses, and the number of what Your^{-azwj} Mercy is capacious of!

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ فِيمَا بَقِيَ كَمَا أَحْسَنْتَ فِيمَا مَضَى فَإِنِّي أَنُوسِلُ بِتَوْحِيدِكَ وَ تَمْجِيدِكَ وَ تَحْمِيدِكَ وَ تَهْلِيلِكَ وَ تَكْبِيرِكَ وَ تَعْظِيمِكَ وَ بُرُوكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ وَ عُلُوكَ وَ جَمَالِكَ وَ جَلَالِكَ وَ بَهَائِكَ وَ سُلْطَانِكَ وَ قُدْرَتِكَ وَ مُخْتَمَدٍ وَ آلِهِ الطَّاهِرِينَ

O Allah^{-azwj}! Complete Your^{-azwj} Favours in what remains just as You^{-azwj} have Favour in what has passed, for I seek mediation with Your^{-azwj} Oneness, and Your^{-azwj} Glorification, and Your^{-azwj} Praise, and extollations of Your^{-azwj} Oneness, and exclamations of Your^{-azwj} Greatness, and Your^{-azwj} Reverence, and with Your^{-azwj} Noor, and Your^{-azwj} kindness, and Your^{-azwj} Mercy, and Your^{-azwj} Exaltedness, and Your^{-azwj} Beauty, and Your^{-azwj} Majesty, and Your^{-azwj} Splendour, and Your^{-azwj} Authority, and Your^{-azwj} Power, and through Muhammad^{-saww} and his^{-saww} Progeny^{-asws} the Pure!

أَلَّا تَحْرَمَنِي رِفْدَكَ وَ فَوَائِدَكَ فَإِنَّهُ لَا يَعْزُبُكَ لِكثْرَةِ مَا يَنْدَفِقُ بِهِ عَوَائِقُ الْبُهْلِ وَ لَا يَنْقُصُ جُودَكَ تَقْصِيرٌ فِي شُكْرِ نِعْمَتِكَ وَ لَا تُفْنِي خَزَائِنَ مَوَاهِبِكَ النَّعَمِ وَ لَا تَخَافُ ضَيْمَ إِمْلَاقِ فِتْكَدِي وَ لَا يَلْحَقُكَ خَوْفُ عَدَمٍ فَيَنْقُصَ فَيْضُ فَضْلِكَ

Do not Deprive me of Your^{-azwj} Provisions and Your^{-azwj} Benefits, for it does not hinder You^{-azwj} what obstacles of the stinginess obstruct with, nor does Your^{-azwj} Generosity reduce by the reduction in the thanking for Your^{-azwj} bounties, nor do the treasures of Your^{-azwj} gifts deplete

the bounties, nor do You^{-azwj} fear the constriction of poverty of my losses, nor are You^{-azwj} joined with fear of lacking so it would reduce the abundance of Your^{-azwj} Grace!

اللَّهُمَّ ارْزُقْنِي قَلْبًا خَاشِعًا وَ يَقِينًا صَادِقًا وَ لِسَانًا ذَاكِرًا وَ لَا تُؤَمِّمِي مَكْرَكَ وَ لَا تَكْشِفْ عَنِّي سِتْرَكَ وَ لَا تُنْسِي ذِكْرَكَ وَ لَا تَبَاعِدْنِي مِنْ جِوَارِكَ وَ لَا تَقْطَعْ عَنِّي مِنْ رَحْمَتِكَ وَ لَا تُؤَيِّسْنِي مِنْ رُوحِكَ وَ كُنْ لِي أَنْسًا مِنْ كُلِّ وَحْشَةٍ وَ اعْصِمْنِي مِنْ كُلِّ هَلَكَةٍ وَ نَجِّنِي مِنْ كُلِّ بَلَاءٍ فَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah^{-azwj}! Grace me a fearful heart, and truthful certainty, and a tongue doing Zikr, and do not let me feel safe from Your^{-azwj} Place, nor Remove Your^{-azwj} cover from me, nor let me forget Your^{-azwj} Zikr, nor Distance me from Your^{-azwj} vicinity, nor Cut me off from Your^{-azwj} Mercy, nor let me despair from Your^{-azwj} comfort, and Be a Comfort for me from every loneliness, and Fortify me from every destruction, and Rescue me from every affliction, for You^{-azwj} do not Break the Promise!

اللَّهُمَّ ارْزُقْنِي وَ لَا تَضَعْ عَنِّي وَ زِدْنِي وَ لَا تَنْقُصْنِي وَ ارْحَمْنِي وَ لَا تُعَذِّبْنِي وَ انصُرْنِي وَ لَا تُخْذَلْنِي وَ آثِرْنِي وَ لَا تُؤَيِّرْ عَلَيَّ وَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلِّمْ تَسْلِيمًا

O Allah^{-azwj}! Raise me and do not Drop me, and Increase me and do not Reduce me, and Mercy me and do not Punish me, and Help me and do not Abandon me, and Prefer me and do not Prefer (others) over me, and Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the goodly, the Pure, and abundant Greetings!

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ ثُمَّ قَالَ لَهُ انظُرْ أَنْ خُفِظَ لَكَ وَ لَا تَدَعَنَّ قِرَاءَتَهُ يَوْمًا وَاحِدًا فَإِنِّي أَرْجُو أَنْ تَوَافِي بِلَدِكَ وَ قَدْ أَهْلَكَ اللَّهُ عَدُوَّكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ أَنَّ رَجُلًا قَرَأَ هَذَا الدُّعَاءَ بِنِيَّةٍ صَادِقَةٍ وَ قَلْبٍ خَاشِعٍ ثُمَّ أَمَرَ الْجِبَالَ أَنْ تَسِيرَ مَعَهُ لَسَارَتْ وَ عَلَى الْبَحْرِ لَمَشَى عَلَيْهِ

Ibn Abbas, may Allah^{-azwj} be Satisfied with him, said, ‘Then he^{-asws} said to him: ‘Look that it is preserve for you, and do not leave reading it for even one day, for I^{-asws} am hopeful that you will arrive at your city and Allah^{-azwj} would have Destroyed your enemy, for I^{-asws} have heard Rasool-Allah^{-sawww} saying; ‘If a man were to read this supplication with a truthful intention and fearful heart, then he ordered the mountain to travel with him, it would travel, and upon the ocean for him to walk upon it, he would!’

وَ خَرَجَ الرَّجُلُ إِلَى بِلَادِهِ فَوَرَدَ كِتَابُهُ عَلَى مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ أَرْبَعِينَ يَوْمًا إِنَّ اللَّهَ قَدْ أَهْلَكَ عَدُوَّهُ حَتَّى إِنَّهُ لَمْ يَبْقَ فِي نَاحِيَّتِهِ رَجُلٌ وَاحِدٌ

And the man went out to his city. His letter arrived to our Master Amir Al-Momineen^{-asws} after forty days that Allah^{-azwj} had Destroyed his enemy to the extent that there does not remain even one man in his area.

فَقَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ قَدْ عَلِمْتُ ذَلِكَ وَ لَقَدْ عَلَّمَنِي رَسُولُ اللَّهِ ص وَ مَا اسْتَعَسَرَ عَلَيَّ أَمْرٌ إِلَّا اسْتَيْسَرَ بِهِ.

Our Master Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} Progeny^{-asws}, said: ‘I^{-asws} learned that, and Rasool-Allah^{-sawww} had taught it, and no matter had been difficult upon me^{-asws}, except it was eased by it’.⁸⁹

⁸⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 31

32- مهج، مهج الدعوات دُعَاءُ الْيَمَانِيِّ بِرِوَايَةِ أُخْرَى حَدَّثَنَا زَيْدُ بْنُ جَعْفَرٍ الْعَلَوِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْبَسَاطِ عَنِ الْمُغِيرَةِ بْنِ عُمَرَ بْنِ الْوَلِيدِ الْعَزْرَمِيِّ الْمَكِّيِّ عَنْ مُفَضَّلِ بْنِ مُحَمَّدِ الْحُسَيْنِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الشَّافِعِيِّ وَ مُحَمَّدِ بْنِ يَحْيَى بْنِ أَبِي عَمَرَ الْعَبْدِيِّ عَنْ فَضَيْلِ بْنِ عِيَّاضٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ طَاوُسِ بْنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ ذَاتَ يَوْمٍ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ تَتَذَكَّرُ فَدَخَلَ ابْنُهُ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَبَا فَارِسٍ يَطْلُبُ الْإِذْنَ عَلَيْكَ فَدَسَطَعَ مِنْهُ رَائِحَةُ الْمِسْكِ وَالْعَنْبَرِ

(The book) 'Mahj Al Dawaat' -Supplication of Al Yamani by another report – It is narrated to by Zayd Bin Ja'far Al Alaway, from Muhammad Bin Abdullah Bin Al Bisaat, from Al Mugheira Bin Umar Bin Al Waleed Al Aazramy Al Makky, from Mufazzal Bin Muhammad Al Husayni, from Ibrahim Bin Muhammad Al Shafie, and Muhammad Bin Yahya Bin Abu Umar Al Abdy, from Fuzeyl Bin Iyaz, from Ata'a Bin Al Sa'aib, from Tawoos,

From Ibn Abbas who said, 'One day I was seated in the presence of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, discussing. His^{-asws} son^{-asws} Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, entered. He^{-asws} said: 'O Amir Al-Momineen^{-asws}! There is a horseman at the door seeking permission to see you^{-asws}! The aroma of musk and ambergris is effusing from him'.

فَقَالَ أَذْنُ لَهُ

He^{-asws} said: 'Permit for him!'

فَدَخَلَ رَجُلٌ جَسِيمٌ وَسِيمٌ حَسَنُ الْوَجْهِ وَالْهَيْئَةِ عَلَيْهِ لِبَاسُ الْمُلُوكِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

A man entered, bid, handsome, excellent of face and the prestige. Upon him were kingly clothes. He said, 'The greeting be to you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

فَقَالَ عَلِيٌّ ع وَ عَلَيْكَ السَّلَامُ

Ali^{-asws} said: 'And upon you be the greeting!'

ثُمَّ أَذْنَاهُ وَ قَرَّبَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي صِرْتُ إِلَيْكَ مِنْ أَقْصَى بِلَادِ الْيَمَنِ وَ أَنَا رَجُلٌ مِنْ أَشْرَافِ الْعَرَبِ وَ مِمَّنْ يُنْسَبُ إِلَيْكَ وَ قَدْ حَلَفْتُ وَرَائِي مَمْلَكَةً عَظِيمَةً وَ نِعْمَةً سَابِعَةً وَ ضِبَاعًا نَاشِقَةً وَ إِنِّي لَفِي غَضَابَةٍ مِنَ الْعُشِيِّ وَ خَفَضِي مِنَ الْحَالِ وَ بِإِزَائِي عَدُوٌّ يُرِيدُ الْمُرَايَلَةَ وَ الْمُغَالَبَةَ عَلَيَّ نِعْمَتِي هَيْئَةُ التَّحَصُّنِ وَ الْمُخَاتَلَةِ لِي وَ قَدْ نَشَرْتُ لِمِحَارِبِي وَ مُنَاوَشْتِي مُنْذُ حَجَجٍ وَ أَعْوَامٍ وَ قَدْ أَعْيَيْتَنِي فِيهِ الْحَيْلَةَ

Then he^{-asws} let him approach and drew him closer. He said, 'O Amir Al-Momineen^{-asws}! I have come to you^{-asws} from a remote city of Al-Yemen, and I am a man from the nobles of the Arabs and from the ones attributed to you^{-asws}, and I have left behind me a mighty kingdom and abundant bounties, and I am surrounded by losses and I was in a luxurious life, and am in a lowly state, and facing me is an enemy intending the decline and the prevailing upon my bounties. His concern is the fortification and the contention to me, and he has spread his skirmishes and his tactics to me since many years, and the means regarding him have fatigues me!

وَ كُنْتُ يَا أَمِيرَ الْمُؤْمِنِينَ نِمْتُ لَيْلَةً فَهَتَفَ بِي هَاتِفٌ أَنْ قُمْ وَ ارْحَلْ إِلَى خَلِيفَةِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ اسْأَلْهُ أَنْ يُعَلِّمَكَ الدُّعَاءَ الَّذِي عَلَّمَهُ رَسُولُ اللَّهِ ص فَبَدَأَ اسْمُ اللَّهِ الْأَعْظَمُ وَ كَلِمَاتُهُ التَّامَّاتُ فَإِنَّكَ تَسْتَجِيبُ بِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْإِجَابَةَ وَ النَّجَاةَ مِنْ عَدُوِّكَ هَذَا الْمُنَاصِبِ لَكَ

And O Amir Al-Momineen^{-asws}! I was sleeping one night and caller called out at me: 'Arise and depart to go to the caliph of Allah^{-azwj}, Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and ask him^{-asws} to teach you the supplication which Rasool-Allah^{-saww} had taught him^{-asws}, for therein is the most Magnificent Name of Allah^{-azwj} and His^{-azwj} Complete Word, for you are deserving with it from Allah^{-azwj} Mighty and Majestic of the Answer, and the salvation from your enemy, this one hostile to you!'

فَلَمَّا انْتَبَهْتُ لَمْ أَمَّاكَ وَ لَا عَرَجْتُ عَلَى شَيْءٍ حَتَّى شَخَصْتُ نَحْوَكَ فِي أَرْبَعِمِائَةِ عَبْدٍ وَإِنِّي أَشْهَدُ اللَّهَ عَزَّ وَ جَلَّ وَ أَشْهَدُكَ أَنِّي قَدْ أَعْتَمْتُهُمْ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّهُمْ أَحْرَارٌ وَ قَدْ أَرَلْتُ عَنْهُمْ الرِّقَّ وَ الْمَلَكَةَ

When I woke up, I could not control myself nor did I incline towards anything until I headed towards you^{-asws} among four hundred slaves, and I keep Allah^{-azwj} Mighty and Majestic as Witness, and I keep you^{-asws} as witness, I have hereby liberated them for the Face of Allah^{-azwj} Mighty and Majestic, so they are hereby free, and I have removed from them the slavery and the ownership!

وَ قَدْ جِئْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ بَلَدٍ شَاسِعٍ وَ مَوْضِعٍ شَاحِطٍ وَ فَجٍّ عَمِيقٍ قَدْ تَضَاءَلْتُ فِي الْبَلَدِ بَدَنِي وَ نَحَلْتُ فِيهِ جِسْمِي فَأَمُنُّنُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِحَقِّ الْأُبُورَةِ وَ الرَّحِمِ الْمَاسَةِ وَ عَلِمْتَنِي هَذَا الدُّعَاءَ الَّذِي رَأَيْتُ فِي نَوْمِي أَنَّ أَرْجُلِي فِيهِ إِلَيْكَ

And I have come to you^{-asws}, O Amir Al-Momineen^{-asws}, from a distant city and a remote place, and a deep valley. My body has diminished in the land and my physique has slimmed during it, therefore confer upon me, O Amir Al-Momineen^{-asws}, by the right of the fathers and the sparkling kinship, and teach me this supplication which I have seen in my sleep that I should depart to you^{-asws} regarding it!'

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes'.

ثُمَّ دَعَا بِدَوَاوٍ وَ قِرْطَاسٍ فَكَتَبَ فِيهِ وَ كَتَبْتُ أَنَا أَيْضاً وَ هُوَ هَذَا الدُّعَاءُ

Then he^{-asws} called for ink and paper. He^{-asws} wrote in it, and I wrote as well, and it is this supplication: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ أَجْمَعِينَ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and the end-result is for the pious, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, Seal of the Prophets^{-as}, and upon People^{-asws} of his^{-saww} entire Household!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَى مَا خَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرِّغَائِبِ وَ وَصَلْتَ إِلَيَّ مِنْ فَضَائِلِ الصَّنَائِعِ وَ مَا أَوْلَيْتَنِي بِهِ مِنْ إِحْسَانِكَ وَ بَوَّأْتَنِي بِهِ مِنْ مَقَرَّةِ الصِّدْقِ وَ أَنْتَلْتَنِي بِهِ مِنْ مَنِّكَ الْوَاصِلِ إِلَيَّ وَ مِنَ الدَّفَاعِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حِينَ أَنَا جِيكَ رَاغِباً وَ أَدْعُوكَ مُصَافِئاً وَ حَتَّى أَرْجُوكَ

O Allah-azwj! I praise You-azwj and You-azwj rightful for the praise, upon what You-azwj have Particularised me with, from the desirable gifts, and Connected to me of the meritorious Dealings, and what You-azwj have Conferred to me with of Your-azwj Favours, and Surrounded me with it from the habitat of truth, and Given to me by it from Your-azwj Conferment arriving to me, and from the defending on my behalf, and the Inclining to me, and the Answering of my supplication when I whisper to You-azwj desirously, and I supplicate to You-azwj, and I supplicate to You-azwj clearly and until I hope in You-azwj!

وَ أَحَدَكَ فِي الْمَوَاضِعِ كُلِّهَا لِي جَابِراً وَ فِي الْمَوَاطِنِ نَاطِراً وَ عَلَى الْأَعْدَاءِ نَاصِراً وَ لِلذُّنُوبِ سَاتِراً لَمْ أَغْدَمْ فَضْلَكَ طَرْفَةَ عَيْنٍ مُذْ أَنْزَلْتَنِي دَارَ الْإِحْتِبَارِ لِيَنْظُرَ مَا أَقْدِمُ لِدَارِ الْقَرَارِ

And I find You-azwj in all the places as a Shelter for me, and a Considerer in the places, and a Helper against the enemies, and a Concealer of the sins. Your-azwj Grace did not lack even for the blink of an eye since You-azwj Sent me down to the house of Trials in order to look at what I send ahead for the house of settlement.

فَأَنَا عَيْتُكَ مِنْ جَمِيعِ الْمَصَائِبِ وَ اللَّوَابِ وَ الْعُومِ الَّتِي سَاوَرْتَنِي فِيهَا اهُمُومٌ بِعَارِضِ أَصْنَافِ الْبَلَاءِ وَ مَصْرُوفِ جُهْدِ الْقَضَاءِ لَا أَذْكَرُ مِنْكَ إِلَّا الْجَمِيلَ وَ لَا أَرَى مِنْكَ إِلَّا التَّفْضِيلَ خَيْرَكَ لِي شَامِلاً وَ فَضْلَكَ عَلَيَّ مُتَوَاتِراً وَ نِعْمَتَكَ عِنْدِي مُتَّصِلاً

I am Your-azwj Liberated from entirety of the difficulties and the misfortunes, and the sadness which the worries have surrounded me in with exposure of a variety of afflictions, and the struggles of destiny! I do not remember from You-azwj except the beautiful and have not seen from You-azwj except the preference of Your-azwj inclusive goodness for me and Your-azwj consecutive of Your-azwj Grace upon me, and Your-azwj connected bounties with me.

لَمْ تُحَقِّقْ حَذَائِرِي وَ صَدَقْتَ رَجَائِي وَ صَاحَبْتَ أَسْفَارِي وَ أَكْرَمْتَ أَحْضَارِي وَ شَقَيْتَ أَمْرَاضِي وَ عَافَيْتَ مُنْعَلِي وَ مَتَوَاتَرَ لِي أَعْدَائِي وَ رَمَيْتَ مَنْ رَمَانِي وَ كَفَيْتَنِي شَتَانَ مَنْ عَادَانِي

You-azwj did not Make my cautions to be a reality, and You-azwj Ratified my hopes, and Accompanied in my journeys, and Honoured my presence, and Healed my sickness, and Granted well being for my transfer and my abode, and did not let my enemies to gloat with me, and You-azwj Pelted the ones pelting me, and You-azwj Sufficed me of hostility of my enemies!

فَحَنَدِي لَكَ وَاصِلاً وَ ثِنَائِي عَلَيْكَ دَائِماً مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِأَلْوَانِ التَّسْبِيحِ خَالِصاً لِدِكْرِكَ وَ مَرْضِيّاً لَكَ بِنَاصِعِ التَّحْمِيدِ وَ إِخْلَاصِ التَّوْحِيدِ وَ إِخْتِصَافِ التَّمْجِيدِ بِطَوْلِ التَّعْدِيدِ فِي إِكْدَابِ أَهْلِ التَّنْذِيرِ

My praise for You-azwj continuous, and my lauding upon You-azwj is constant from the ages to the ages with a variety of the glorification purely for Your-azwj Zikr and Satisfaction for You-azwj with pure praise, and sincere Tawheed, and complete glorification with prolonged enumeration in belying the denouncing people!

لَمْ تُعْنِ فِي قُدْرَتِكَ وَ لَمْ تُشَارِكْ فِي إِهْيَابِكَ وَ لَمْ تُعَايِنْ إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْعَرَائِرِ الْمُخْتَلِفَاتِ وَ لَا حَرَقْتَ الْأَوْهَامَ حُجْبِ الْعُيُوبِ إِلَيْكَ

You^{-azwj} were not assisted in Your^{-azwj} Power, and were not participated in Your^{-azwj} Divinity, and were not supported when You^{-azwj} Withheld the things upon the different determinations, nor can the imaginations pierce the veils of the unseen to You^{-azwj}!

فَاعْتَقَدْتُ مِنْكَ مَحْدُوداً فِي عَظَمَتِكَ لَا يَبْلُغُكَ بَعْدُ أَهْمَمٍ وَ لَا يَنَالُكَ غَوْصُ الْفِطْنِ وَ لَا يَنْتَهِي إِلَيْكَ نَظَرُ النَّاطِرِ فِي مَجْدِ حَبْرَتِكَ

So (these imaginations) believed of You^{-azwj} as being limited in Your^{-azwj} Magnificence. Neither do the vastness of aspirations reach You^{-azwj} nor do the immersions of discernments attain You^{-azwj}, nor can the glance of the beholder end up to You^{-azwj} in the Glory of Your^{-azwj} Force!

ارْتَفَعَتْ عَنْ صِفَةِ الْمَحْلُوفِينَ صِفَاتُ قُدْرَتِكَ وَ عَلَا عَنْ ذَلِكَ كَيْبَرُ عَظَمَتِكَ لَا يَنْقُصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْقُصَ لَا أَحَدٌ شَهِدَكَ حِينَ فَطَرْتَ الْخَلْقَ وَ لَا نِدُّ حَضْرِكَ حِينَ بَدَأْتَ النُّفُوسَ

Loftier from descriptions of the Created beings is the description of Your^{-azwj} Power, and more Exalted than that, Greater is Your^{-azwj} Magnificent! It cannot decrease what You^{-azwj} Want to increase, nor can it increase what You^{-azwj} Want to be decreased! There is no one who witnessed You^{-azwj} when You^{-azwj} Origination the creation, nor was an opponent present when You^{-azwj} Initiated (Formed) the souls.

كَلَّتِ الْأَلْسُنُ عَنْ تَفْسِيرِ صِفَتِكَ وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِكَ وَ كَيْفَ تُوصَفُ وَ أَنْتَ الْجَبَّارُ الْقُدُّوسُ الَّذِي لَمْ تَنْزَلْ أَرْبَاباً دَائِماً فِي الْعُيُوبِ وَ حَدَكَ لَيْسَ فِيهَا غَيْرُكَ وَ لَمْ يَكُنْ لَهَا سِوَاكَ

The tongues falter from interpreting Your^{-azwj} Attributes, and the intellects fail to grasp the essence of Your^{-azwj} recognition, and how can You^{-azwj} be described and You^{-azwj} are the Subduer, the Holy Who did not cease to exist Alone eternally in the unseen in which there was no one apart from You^{-azwj}, nor was there anyone for it besides You^{-azwj}?

وَ لَا هَجَمَتِ الْعُيُونُ عَلَيْكَ فَتُدْرِكَ مِنْكَ إِشْنَاءً وَ لَا تَهْتَدِي الْقُلُوبُ لِصِفَتِكَ وَ لَا تَبْلُغُ الْعُقُولُ جَلَالَ عِزَّتِكَ حَارَتْ فِي مَلَكُوتِكَ عَمِيقَاتِ مَذَاهِبِ التَّفَكِيرِ

Neither did the eyes fall upon You^{-azwj} so they would realise the Creation from You^{-azwj}, nor can the hearts be guided to Your^{-azwj} description, nor can the intellects reach the Majesty of Your^{-azwj} Might! Bewildered are the paths of contemplation in the Domains of Your^{-azwj} depths.

فَتَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَنَتِ الْوُجُوهُ بِذِلَّةِ الْإِسْتِكَانَةِ لَكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَتْ لَكَ الرِّقَابُ وَ كَلَّ دُونَ ذَلِكَ تَحْيِيرُ اللُّغَاتِ وَ ضَلَّ هُنَالِكَ التَّدْبِيرُ فِي تَضَاعِيفِ الصِّفَاتِ

The kings are humbled to Your^{-azwj} Awe, and the faces are stooped with humbleness of the submission to You^{-azwj}, and all things are submissive to Your^{-azwj} Magnificence, and all things submit to Your^{-azwj} Power, and humbled to You^{-azwj} are the necks, and beyond that all languages fall short, and over there the management falters in the multiple descriptions!

فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيراً وَ عَقْلُهُ مَبْهُوثاً وَ تَفَكَّرَهُ مُتَحَيِّراً

The one ponders regarding that, his eyes would return to him fatigued, and his intellect would be bewildered, and his thoughts would be confused.

اللَّهُمَّ فَلِكَ الْحَمْدُ مُتَوَاتِرًا مُتَوَالِيًا مُتَسَفِّحًا مُسْتَوْسِقًا يَدُومُ وَلَا يَبْدُ [يَبِيدُ] غَيْرَ مَقْمُودٍ فِي الْمَلَكُوتِ وَلَا مَطْمُوسٍ فِي الْعَالَمِ وَلَا مُتَنَقِّصٍ فِي الْعِرْفَانِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Neither lost in the domains nor obscured in the world, nor diminished in the gnosis!

وَلَكَ الْحَمْدُ فِيمَا لَا تُحْصَى مَكَارِمُهُ فِي اللَّيْلِ إِذْ أَدْبَرَ وَ الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الْبَرِّ وَ الْبَحْرِ وَ الْعُدُوِّ وَ الْأَصْنَالِ وَ الْعَيْشِيِّ وَ الْإِبْكَارِ وَ الظُّهَيْرَةِ وَ الْأَسْحَارِ

And For You^{-azwj} is the praise and its honours cannot be counted during the night when it departs, and the morning when it breaks, and in the plains, and the oceans, and the morning and the late afternoon, and the evening and the early morning, in the midday and the pre-dawn!

اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي النَّجَاةَ وَ جَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ فَلَمْ أَبْرَحْ فِي سُبُوغِ نِعْمَاتِكَ وَ تَتَابِعِ آيَاتِكَ مُحْفُوظًا لَكَ فِي الْمَنَعَةِ وَ الدِّفَاعِ لَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي إِذْ لَمْ تَرْضَ مِنِّي إِلَّا طَاعَتِي

O Allah^{-azwj}! By Your^{-azwj} Inclination, the salvation has presented to me, and have made me to be, from You^{-azwj} in the Wilayah of infallibility. So, I have not ceased to be in the abundance of Your^{-azwj} bounties, and Your^{-azwj} successive Favours, Protected in the defence of Yours^{-azwj}, and the Defence, and You^{-azwj} did not Encumber me above my endurance when You^{-azwj} were not Satisfied from me except (up to) my obedience!

فَلَيْسَ شُكْرِي وَ لَوْ دَأْبَتْ مِنْهُ فِي الْمَقَالِ وَ بَالَعَتْ فِي الْفَعَالِ يَبْلُغُ أَدْنَى حَقِّكَ وَ لَا مُكَافِئَ فَضْلِكَ لِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَعْبُ وَ لَا يَغِيبُ عَنْكَ غَائِبَةٌ وَ لَا تُخْفَى فِي عَوَاضِلِ الْوَلَايَةِ عَلَيْكَ خَافِيَةٌ وَ لَمْ تُضِلَّ لَكَ فِي ظُلْمِ الْحَقِيقَاتِ ضَالَّةٌ إِذَا شِئْتَ أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

And my appreciation, and even if I were to express it extensively in words and extensively in deeds, wouldn't reach fulfilment of Your^{-azwj} least rights, nor reciprocation of Your^{-azwj} Grace, because You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj}! Neither are You^{-azwj} hidden, nor is an absentee hidden from You^{-azwj}, nor is any hidden matters hidden unto You^{-azwj}, nor is any lost property lost for You^{-azwj} in the darkness of the hidden matters! But rather, Your^{-azwj} Command, whenever You^{-azwj} Want anything, You^{-azwj} Say to it: "Be!", so it comes into being!

اللَّهُمَّ فَلِكَ الْحَمْدُ مِثْلُ مَا حَمِدْتَ بِهِ نَفْسَكَ وَ حَمِدَكَ بِهِ الْحَامِدُونَ وَ مَجَّدَكَ بِهِ الْمُتَمَجِّدُونَ وَ كَبَّرَكَ بِهِ الْمُكَبِّرُونَ وَ عَظَّمَكَ بِهِ الْمُعَظِّمُونَ حَتَّى يَكُونَ لَكَ مِنِّي وَحْدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَ أَقَلِّ مِنْ ذَلِكَ مِثْلُ حَمْدِ الْحَامِدِينَ وَ تَوْحِيدِ أَصْنَافِ الْمُخْلِصِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ تَقْدِيسِ أَجْبَانِكَ الْعَارِفِينَ

O Allah^{-azwj}! For You^{-azwj} is the Praise similar to what You^{-azwj} have Praised Yourself^{-azwj} with, and the praising ones have praised You^{-azwj} with, and the glorifying ones have glorified You^{-azwj} with, and the exclamer of greatness have exclaimed Your^{-azwj} Greatness with, and the magnifiers have magnified Your^{-azwj} Magnificence with until there happens for You^{-azwj} from me along, during every blink of an eye, and less than that, similar to praise of the praising ones, and Oneness of a variety of sincere ones, and laudation of entirety of the extollers of Oneness, and sanctification by the gnostic(s) loving You^{-azwj}!

وَ مِثْلُ مَا أَنْتَ عَارِفٌ بِهِ وَ مَحْمُودٌ بِهِ فِي جَمِيعِ خَلْقِكَ مِنَ الْحَيَوَانِ وَ أَرْعَبَ إِلَيْكَ فِي الْبَرَكَةِ مَا أَنْطَقْتَنِي بِهِ مِنْ حَمْدِكَ

And similar to what You^{-azwj} are a Recogniser with, and being praised with among entirety of Your^{-azwj} creatures from the animals, and I desire to You^{-azwj} regarding the Blessings what You^{-azwj} have Caused me to speak with of praising You^{-azwj}!

فَمَا أَيْسَرَ مَا كَلَّفْتَنِي مِنْ حَمْدِكَ وَ أَعْظَمَ مَا وَعَدْتَنِي عَلَى شُكْرِكَ مِنْ ثَوَابِهِ ابْتِدَاءً لِلنَّعَمِ فَضْلاً وَ طَوْلاً وَ أَمَرْتَنِي بِالشُّكْرِ حَقّاً وَ عَدَلًا وَ وَعَدْتَنِي أضعافاً وَ مَزِيداً وَ أَعْطَيْتَنِي مِنْ رِزْقِكَ اعْتِبَاراً وَ فَرَضاً وَ سَأَلْتَنِي مِنْهُ صَغِيراً

How easy it is what You^{-azwj} have Encumbered me with of praising You^{-azwj}, and how mighty are its rewards what You^{-azwj} have Promised me upon thanking You^{-azwj}! You^{-azwj} initiated me with the bounties as Grace and Leniency, and You^{-azwj} Commanded me with the thanking as a right and justice, and You^{-azwj} Promised me a multiple and additional increase, and You^{-azwj} have Given me from Your^{-azwj} sustenance as a lesson and obligation, and You^{-azwj} have Asked me of little from it!

وَ أَعْفَيْتَنِي مِنْ جَهْدِ الْبَلَاءِ وَ لَمْ تُسَلِّمْ لِي لِلسُّوءِ مِنْ بَلَاتِكَ وَ جَعَلْتَ بِلِيَّتِي الْعَافِيَةَ وَ أَوْلَيْتَنِي بِالْبَسِيطَةِ وَ الرَّخَاءِ وَ شَرَعْتَ لِي أَيْسَرَ الْفَضْلِ مَعَ مَا وَعَدْتَنِي مِنْ الْمَحَجَّةِ الشَّرِيفَةِ وَ يَسَّرْتَ لِي مِنَ الدَّرَجَةِ الرَّفِيعَةِ وَ اصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَ أَفْضَلِهِمْ شَمَاعَةً مُحَمَّدٍ ص

And You^{-azwj} Granted me well being from struggles of the afflictions and did not Yield me to the evil of Your^{-azwj} afflictions, and You^{-azwj} Made my Trials as the well being, and Conferred upon me with the opulence, and the prosperity, and Started for me the easy Grace along with what You^{-azwj} Promised me of the noble arguments, and Facilitated for me from the lofty ranks and Chose me with the mightiest of the Prophets^{-as} in call, and their^{-as} most superior, intercession of Muhammad^{-sawww}!

اللَّهُمَّ فَاعْفِرْ لِي مَا لَا يَسْعُهُ إِلَّا مَعْفِرُكَ وَ لَا يَمْحَاهُ إِلَّا مَحْوَعٌ [محوع] إِلَّا عَفْوُكَ وَ لَا يُكَفِّرُهُ إِلَّا فَضْلُكَ وَ هَبْ لِي فِي يَوْمِي هَذَا يَقِيناً يَهْدُونُ عَلَيَّ مُصِيبَاتِ الدُّنْيَا وَ آخِرَتِهَا وَ شَوْقاً إِلَيْكَ وَ رَغْبَةً فِيمَا عِنْدَكَ

O Allah^{-azwj}! Forgive for me what nothing is capacious for it except Your^{-azwj} Forgiveness, nor can anything delete it except Your^{-azwj} Pardon, nor expiate it except Your^{-azwj} Grace, and Gift to me in this day of mine such certainty due to which would deem insignificant to me difficulties of the world and its Hereafter, and yearning to You^{-azwj}, and desiring regarding what is in Your^{-azwj} Presence!

وَ ائْتُبْ لِي مِنْ عِنْدِكَ الْمَعْفُورَةَ وَ بَلِّغْنِي الْكِرَامَةَ مِنْ عِنْدِكَ وَ ارزُقْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ فَإِنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الرَّفِيعُ الْبَدِيءُ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَ لَا عَن فَضْلِكَ مَمْنَعٌ

And Write the Forgiveness for me from Your^{-azwj} Presence and Make me reach the honours from You^{-azwj}, and Grace me to thank for what You^{-azwj} have Favoured upon me, for You^{-azwj} are Allah^{-azwj}, the One, the Lofty, the Originator, the Initiator, the All-Hearing, the All-Knowing Who there is neither any defender to Your^{-azwj} Command nor any preventer from Your^{-azwj} Grace!

وَ أَشْهَدُ أَنَّكَ رَبِّي وَ رَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَلِيِّ الْكَبِيرِ

And I testify that You^{-azwj} are my Lord^{-azwj} and Lord^{-azwj} of all things, Originator of the skies and the earth, Knower of the unseen and the seen, the Exalted, the Great!

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ وَالشُّكْرَ عَلَى نِعْمَتِكَ وَأَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَبُعْيِ كُلِّ بَاغٍ وَحَسَدِ كُلِّ حَاسِدٍ

O Allah^{-azwj}! I ask You^{-azwj} for being steadfast in the matters, and for the determination upon the rightful guidance, and the thanking upon Your^{-azwj} bounties, and I seek Refuge with You^{-azwj} from tyranny of every tyrant, and rebellion of every rebel, and envy of every envier!

بِكَ أَصُولُ عَلَى الْأَعْدَاءِ وَإِيَّاكَ أَرْجُو الْوَلَايَةَ لِلْأَجْبَاءِ مَعَ مَا لَا أَسْتَطِيعُ إِحْصَاءَهُ وَلَا تَعْدِيدَهُ وَمِنْ فَوَائِدِ فَضْلِكَ وَطَرْفِ رِزْقِكَ وَالْوَانِ مَا أَوْلَيْتَنِي مِنْ إِزْفَادِكَ

By You^{-azwj} I prevail upon the enemies, and with You^{-azwj} I hope for friendship of the loved ones along with what I am not capable of counting it nor enumerate it, and from of Your^{-azwj} Grace, is portion of Your^{-azwj} sustenance, and a variety of what You^{-azwj} Conferred from Your^{-azwj} Kindness!

فَأَنَا مُعَرِّ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْفَاشِي فِي الْخَلْقِ حَمْدُكَ الْبَاسِطُ بِالْجُودِ يَدُكَ لَا تُضَادُّ فِي حُكْمِكَ وَلَا تُنَازِعُ فِي أَمْرِكَ تَمْلِكُ مِنَ الْأَنَامِ مَا تَشَاءُ وَلَا تَمْلِكُونَ إِلَّا مَا تُرِيدُ

I am an acknowledger with You^{-azwj} that You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}! Your^{-azwj} Praise is widespread among Your^{-azwj} creatures! Your^{-azwj} Hand is Extended with the Generosity. There is no opponent in Your^{-azwj} Decision, nor is there any contender in Your^{-azwj} Command! You^{-azwj} Control from the animals whatever You^{-azwj} Desire to and they are not controlling except what You^{-azwj} Want!

أَنْتَ الْمُنْعِمُ الْمُفْضِلُ الْفَادِرُ الْفَاهِرُ الْمُقْسِسُ فِي نُورِ الْقُدْسِ تَرَدَّدَتِ الْمَجْدُ بِالْعِزِّ وَتَعَطَّنَتِ الْعِزُّ بِالْكَرْبَاءِ وَتَعَشَّيْتَ النُّورَ بِالْبَهَاءِ وَتَجَلَّيْتَ بِالْمَهَابَةِ

You^{-azwj} are the Bestower, the Gracious, the Able, the Subduer, the Holy in the Noor of Holiness! You^{-azwj} are Robed by the Glory with the Might, and You^{-azwj} are Magnificent by the Might with the Greatness, and You^{-azwj} Overwhelmed the Noor with the Splendour, and You^{-azwj} Shone the Splendour with the Prestige!

لَكَ الْمَنْ الْقَدِيمُ وَالسُّلْطَانُ الشَّامِعُ وَالْحَوْلُ الْوَاسِعُ وَالْقُدْرَةُ الْمُتَنَدِّرَةُ إِذْ جَعَلْتَنِي مِنْ أَفَاضِلِ بَنِي آدَمَ وَجَعَلْتَنِي سَمِعاً بَصِيراً صَحِيحاً سَوِيئاً مُعَانِي لَمْ تَشْغَلْنِي فِي نُفْصَانٍ فِي بَدَنِي ثُمَّ لَمْ تَمْنَعْكَ كِرَامَتُكَ إِتَائِي وَحُسْنُ صَنِيعِكَ عِنْدِي وَفَضْلُ نِعْمَاتِكَ عَلَيَّ

For You^{-azwj} is the Ancient Conferment, and the Lofty Authority, and the Vast Generosity, and the absolute Power! You^{-azwj} have Made me from the best sons of Adam^{-azwj} and Made me hearing, seeing, healthy, balanced, of well being, and You^{-azwj} did not pre-occupy me deficiencies in my body, and did not Prevent me of Your^{-azwj} Benevolence from me, and Your^{-azwj} excellent Dealings with me, and Grace of Your^{-azwj} bounties upon me!

إِنْ وَسَعَتْ عَلَيَّ فِي الدُّنْيَا وَفَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ أَهْلِهَا فَجَعَلْتَ لِي سَمْعاً يَفْقَهُ آيَاتِكَ وَبَصَراً يَرَى قُدْرَتَكَ وَفُؤَاداً يَعْرِفُ عَظَمَتَكَ فَأَنَا لِقَضِيكَ عَلَيَّ حَامِداً وَتَحْمِداً لَكَ نَفْسِي وَبِحَقِّكَ شَاهِداً

You^{-azwj} have been Capacious upon me in the world and have Preferred me over many of its inhabitants. You^{-azwj} Made ears for me to understand Your^{-azwj} Verses, and sight to see Your^{-azwj}

Power, and a heart to recognise Your^{-azwj} Magnificence. I am a praiser of Your^{-azwj} Grace upon me, and praise it to You^{-azwj} myself, and a witness of Your^{-azwj} rights.

لَأَنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ مَيِّتٍ وَ حَيٌّ تَرِثُ الْحَيَاةَ لَمْ تَنْقَطِعْ عَنِّي خَيْرِكَ فِي كُلِّ وَقْتٍ وَ لَمْ تُنْزَلْ بِي عُقُوبَاتِ التَّقْصِيرِ وَ لَمْ تُغَيِّرْ عَلَيَّ وَثَاقِقَ الْعِصْمِ

(This is) because You^{-azwj} were Alive before all living beings, and will be Alive after all are dead, and Alive inheriting the life! Your^{-azwj} goodness was not terminated from me during all times, and Your^{-azwj} Punishments of Your^{-azwj} Vengeance did not befall with me, and the fortifications of the intricacies did not change upon me!

فَلَوْ لَمْ أَذْكَرْ مِنْ إِحْسَانِكَ إِلَّا عُفُوكَ عَنِّي وَ الْإِسْتِجَابَةَ لِدُعَائِي حِينَ رَفَعْتُ رَأْسِي وَ انْطَلَقْتُ لِسَانِي بِتَحْمِيدِكَ وَ تَمْجِيدِكَ لَا فِي تَغْيِيرِكَ خَطَاءً حِينَ صَوَّرْتَنِي وَ لَا فِي قِسْمَةِ الْأَرْزَاقِ حِينَ قَدَّرْتَ

So, why should I not mention from Your^{-azwj} Favours except Your^{-azwj} Pardoning me, and the Answering of my supplications when I raised my head, and my tongue speaks with Your^{-azwj} Praise and Your^{-azwj} Glorification? There was no error in Your^{-azwj} Determination when You^{-azwj} Formed me, nor in distribution of the sustenance(s) when You^{-azwj} Determined!

فَلَاكَ الْحُمْدُ عَدَدَ مَا حَفِظْتَهُ عَلْمُكَ فَعَدَدَ مَا أَحَاطَتْ بِهِ قُدْرَتُكَ وَ عَدَدَ مَا وَسِعَتْ رَحْمَتُكَ

For You^{-azwj} is the Praise of the number of what Your^{-azwj} Knowledge preserves! So, Enumerate what Your^{-azwj} Power encompasses with, and number of what Your^{-azwj} Mercy is capacious of!

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ فِيمَا بَقِيَ كَمَا أَحْسَنْتَ إِلَيَّ فِيمَا مَضَى فَإِنِّي أَتَوَسَّلُ إِلَيْكَ بِتَوْجِيدِكَ وَ تَمْجِيدِكَ وَ تَحْمِيدِكَ وَ تَهْلِيلِكَ وَ تَكْبِيرِكَ وَ تَعْظِيمِكَ وَ تَنْوِيرِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ وَ عُلُوكَ وَ جِبَاطَتِكَ وَ وَقَائِكَ وَ مَنِّكَ وَ جَلَالِكَ وَ جَمَالِكَ وَ بَهَائِكَ وَ سُلْطَانِكَ وَ قُدْرَتِكَ

O Allah^{-azwj}! Complete Your^{-azwj} Favour in what remains just as You^{-azwj} have Favoured to me in what has passed, for I seek mediation to You^{-azwj} with Your^{-azwj} Tawheed, and Your^{-azwj} Glorification, and Your^{-azwj} Praise, and Your^{-azwj} Holiness, and Your^{-azwj} Greatness, and Your^{-azwj} Magnificence, and Your^{-azwj} Radiance, and Your^{-azwj} Kindness, and Your^{-azwj} Mercy, and Your^{-azwj} Exaltedness, and Your^{-azwj} Protection, and Your^{-azwj} Saving, and Your^{-azwj} Conferment, and Your^{-azwj} Majesty, and Beauty, and Your^{-azwj} Splendour, and Your^{-azwj} Authority, and Your^{-azwj} Power!

أَلَا تَحْرَمُنِي رُفْدَكَ وَ فَوَائِدَ كَرَامَتِكَ فَإِنَّهُ لَا يَغْتَرِبُكَ لِكثْرَتِهِ مَا يَنْدَفِقُ مِنْ سُيُوبِ الْعَطَايَا عَوَاقِقُ الْبُخْلِ وَ لَا يَنْقُصُ جُودَكَ التَّقْصِيرُ فِي شُكْرِ نِعْمَتِكَ وَ لَا يَجْمُ خَزَائِنُكَ الْمُنْعُ وَ لَا يُؤَثِّرُ فِي جُودِكَ الْعَظِيمِ مَنْحُكَ الْفَائِقِ الْجَلِيلِ وَ تَخَافَ ضَمِيمِ إِمْلَاقِي فُتُكْدِي وَ لَا يَلْحَقُكَ خَوْفٌ عَدَمٍ فَتَنْفِيصَ فَيْضِ فَضْلِكَ

Do not Deprive me of Your^{-azwj} Kindness and benefits of Your^{-azwj} honours, for You^{-azwj} are not hindered from the limitations of the stinginess from the frequency of the abundant awards, nor is Your^{-azwj} Generosity reduced by the reduction in thanking for Your^{-azwj} bounties, nor does the prevention deplete Your^{-azwj} treasures, nor is Your^{-azwj} Generosity diminished by the mightiness of Your^{-azwj} Majestic Generosity, nor do You^{-azwj} fear the constriction of poverty of my losses, nor are You^{-azwj} joined with fear of lacking so it would reduce the abundance of Your^{-azwj} Grace!

و تَرْزُقْنِي قَلْبًا خَاشِعًا وَ يَقِينًا صَادِقًا وَ لِسَانًا ذَاكِرًا وَ لَا تُؤْمِنِي مَكْرَكَ وَ لَا تَكْشِفْ عَنِّي سِتْرَكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُنْزِعْ مِنِّي بَرَكَتَكَ وَ لَا تُقْطِعْ مِنِّي رَحْمَتَكَ وَ لَا تُبَاعِدْنِي مِنْ جِوَارِكَ وَ لَا تُؤْيِسْنِي مِنْ رَوْحِكَ وَ كُنْ لِي أُنَيْسًا مِنْ كُلِّ وَحْشَةٍ وَ اعْصِمْنِي مِنْ كُلِّ هَلَكَةٍ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

And Grace me a fearful heart, and a truthful certainty, and a tongue doing Zikr, and do not let me feel safe from Your^{-azwj} Plan, nor Uncover Your^{-azwj} Covering from me, nor let me forget Your^{-azwj} Zikr, nor Remove Your^{-azwj} Blessings from me, nor Cut off Your^{-azwj} Mercy from me, nor Distance me from Your^{-azwj} Vicinity, nor let me despair from Your^{-azwj} Comfort, and Be for me a Comfort from every loneliness, and Fortify me from every destruction. Surely, You^{-azwj} do not Break the Promise, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}!

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ حَقَّقْتَ الظَّنَّ وَ صَدَقْتَ الرَّجَاءَ وَ أَدَّبْتَ حَقَّ الأَبُوَّةِ فَجَزَاكَ اللَّهُ جَزَاءَ الْمُحْسِنِينَ

The man said, 'O Amir Al-Momineen^{-asws}! You^{-azwj} have proven the thoughts and have ratified the hopes, and you^{-asws} have fulfilled the rights of the fathers! May Allah^{-azwj} Recompense you^{-asws}, Recompense of the good doers!'

ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أُرِيدُ أَنْ أَتَصَدَّقَ بِعَشْرَةِ أَلْفِ دِينَارٍ فَمَنْ المُسْتَحِقُّ لِذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Then he said, 'O Amir Al-Momineen^{-asws}! I want to donate in charity with a ten thousand Dinars, so who is the deserving of that, O Amir Al-Momineen^{-asws}?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ فَرَّقْ ذَلِكَ فِي أَهْلِ الوَرَعِ مِنْ حَمَلَةِ الْفُرَّانِ فَمَا تَرَكُوا الصَّبِيْعَةَ إِلاَّ عِنْدَ أُمَّتَالِهِمْ فَيَتَّقُوْنَ بِهَا عَلَى عِبَادَةِ رَبِّهِمْ وَ تِلَاوَةِ كِتَابِهِ

Amir Al-Momineen^{-asws} said: 'Distribute that among the devout people from bearers of the Quran, for the goodly dealings are not purified except with their similar ones, so they would be strengthened by it upon worshipping their Lord^{-azwj} and recitation of His^{-azwj} Book!'

فَأَنْتَهَى الرَّجُلُ إِلَى مَا أَشَارَ بِهِ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ.

The man ended to what he had been indicated to by Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and His^{-azwj} Greeting!⁹⁰

33- أَمْرٌ قَدْ اشْتَهَرَ الْحِرْزُ الْيَمَانِيُّ بِوَجْهِ آخَرَ وَ لَمْ أَرَهُ فِي الكُتُبِ الْمَأْتُورَةِ لَكِنَّهُ مِنَ الأَدْعِيَةِ الْمَشْهُورَةِ وَ لَهُ فَوَائِدٌ مُجَرَّبَةٌ فَأوردُهُ أَيضاً وَ لَهُ افْتِتَاحٌ يُقْرَأُ قَبْلَ الدُّعَاءِ وَ هُوَ فَاتِحَةُ الْكِتَابِ وَ آيَةُ الْكُرْسِيِّ وَ الأَسْمَاءُ التِّسْعَةُ وَ التِّسْعِينَ [التِّسْعُونَ] بِإِخْدَى الرِّوَايَاتِ الَّتِي سَبَقَ ذِكْرُهَا

I am saying, 'The 'Hirz Al-Yamani' (Protection of the Yemeni) by another direction, and I did not see it in the impactful books, but it is from the famous supplications, and for it there are experienced benefits, so I have referred it as well, and for it there is a beginning to be read before the supplication itself, and it is Surah Fatiha, and Ayat Al Kursi, and the ninety-name Names with one of the reports the mention of which has preceded.

⁹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 32

تُمْ يَقُولُ اللَّهُمَّ يَا لَطِيفُ أَعْنِي وَ أَدْرِكْنِي بِحَقِّ لُطْفِكَ الْخَفِيِّ إِلَهِي كَفَى عِلْمُكَ عَنِ الْمَقَالِ وَ كَفَى كَرَمُكَ عَنِ السُّؤَالِ يَا إِلَهَ الْعَالَمِينَ وَ يَا خَيْرَ النَّاصِرِينَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Then he should say, 'O Allah^{-azwj}! O Compassionate, Help me, and Rescue me by the right of Your^{-azwj} the hidden Subtlety! My God^{-azwj}, Your^{-azwj} Knowledge suffices from the (other) words, and Your^{-azwj} Benevolence Suffices from the asking! O God^{-azwj} of the worlds, and O Best of the helpers, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

أَسْتَعِيثُ إِلَهِي مَنْ ذَا الَّذِي دَعَاكَ فَلَمْ تُجِبْهُ وَ مَنْ ذَا الَّذِي اسْتَجَارَكَ فَلَمْ تُجِرْهُ وَ مَنْ ذَا الَّذِي اسْتَعَاثَ بِكَ فَلَمْ تُعِثْهُ وَ غَوَاثُهُ وَ غَوَاثُهُ وَ غَوَاثُهُ أَغِثْنِي يَا
غِيَاثَ الْمُسْتَغِيثِينَ

I seek Your^{-azwj} Help, my God^{-azwj}! Who is that who had supplicated to You^{-azwj} but You^{-azwj} did not Answer him? And who is that who has sought Your^{-azwj} Shelter but You^{-azwj} did not Shelter him? And who is that who sought Help with You^{-azwj} but You^{-azwj} did not Help him? O Helper! O Helper! O Helper! Help me, O Helper of the ones seeking the Help!'

الدُّعَاءُ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي وَ اعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ يَا عَفُورُ يَا رَحِيمُ يَا شَكُورُ يَا حَلِيمُ يَا كَرِيمُ

The supplication: - 'O Allah^{-azwj}! You^{-azwj} the King, the Truth Who there is no god except You^{-azwj}! You^{-azwj} are my Lord^{-azwj} and I am Your^{-azwj} servant! I have worked evil, and I have been unjust to myself, and I have acknowledged with my sins, for Forgive my sins for me, for no one forgives the sins except You^{-azwj}, O Forgive, O Merciful, O Appreciative, O Lenient, O Benevolent!'

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَيَّ مَا احْتَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرِّعَائِبِ وَ أَوْصَلْتَ إِلَيَّ مِنْ فَضَائِلِ الصَّنَائِعِ وَ أَوْلَيْتَنِي بِهِ مِنْ إِحْسَانِكَ إِلَيَّ وَ
بَوَّأْتَنِي بِهِ مِنْ مَطْنَةِ الصِّدْقِ وَ أَنْتَلْتَنِي بِهِ مِنْ مَبْنَى الْوَأَصِلَةِ إِلَيَّ وَ أَحْسَنْتَ إِلَيَّ مِنْ انْدِفَاعِ الْبَلِيَّةِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حِينَ أَنْادِيكَ دَاعِيًا وَ
أُنَاجِيكَ رَاغِبًا وَ أَدْعُوكَ ضَارِعًا مُتَضَرِّعًا مُصَافِيًا وَ حِينَ أَرْجُوكَ رَاجِيًا

O Allah^{-azwj}! I praise You^{-azwj} and You^{-azwj} are rightful of the Praise upon what You^{-azwj} have Particularised me with from the desirable gifts and have Connected to me from the meritorious dealings, and have Conferred me with from Your^{-azwj} Favours to me, and Surrounded me with it from the habitat of truth, and Given to me by it from Your^{-azwj} Conferment arriving to me, and from the defending on my behalf, and the Inclining to me, and the Answering of my supplication when I call out to You^{-azwj} calling, and I whisper to you desiring, and I supplicate to You^{-azwj}, pleading, beseeching clearly, and when I hope to you eagerly!

فَأَجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَارًا حَاضِرًا خَفِيًّا بَارًا وَ فِي الْأُمُورِ نَاصِرًا وَ نَاطِرًا وَ لِلْخَطَايَا وَ الذُّنُوبِ غَافِرًا وَ لِلْعُيُوبِ سَاتِرًا لَمْ أَعْدَمْ عَوْنَكَ وَ بِرِّكَ وَ
إِحْسَانِكَ وَ خَيْرِكَ لِي طَرَفَةً عَنِّي مُذْ أَنْزَلْتَنِي دَارَ الْإِحْتِبَارِ وَ الْفِكْرِ وَ الْإِعْتِبَارِ لِنَتَنظُرَ فِيمَا أُقَدِّمُ إِلَيْكَ لِدَارِ الْقَرَارِ

I find in all of the places as a present Shelter for me, Surrounding, Righteous, and in the affairs as a Helper and a Considerer, and for the wrongdoing and the faults as a Forgiver, and for the faults as a Concealer! Your^{-azwj} Support and Your^{-azwj} Righteousness and Your^{-azwj} Favour, and Your^{-azwj} Goodness to me did not lack for me for the blink of an eye since You^{-azwj} Sent me

down to the house of Trials and contemplation and reflection for You^{-azwj} at What I am sending ahead to You^{-azwj} for the house of settlement!

فَأَنَا عَيْتُكَ يَا إِلَهِي مِنْ جَمِيعِ الْمَضَالِّ وَالْمَضَارِّ وَالْمَصَابِ وَالْمَعَابِ وَاللَّوَابِ وَاللَّوَارِمِ وَالْهُمُومِ الَّتِي قَدْ سَاوَرْتَنِي فِيهَا الْغُومُ بِمَعَارِضِ أَصْنَافِ
الْبَلَاءِ وَضُرُوبِ جَهْدِ الْقَضَاءِ

I am Your^{-azwj} Liberated one, O my God^{-azwj}, from entirety of the straying, and the harms, and the difficulties, and the flaws, and the misfortunes, and the necessities, and the worries in which the sorrows have surrounded me in, with exposure to a variety of afflictions, and types of struggles of the destiny!

وَلَا أَدُّكُرُ مِنْكَ إِلَّا الْجَمِيلَ وَمَا أَرَى مِنْكَ إِلَّا التَّفْضِيلَ حَيْثُكَ لِي شَامِلٌ وَصُنْعُكَ لِي كَامِلٌ وَلَطْفُكَ لِي كَافِلٌ وَفَضْلُكَ عَلَيَّ مُتَوَاتِرٌ وَنِعْمَتُكَ عِنْدِي مُتَّصِلَةٌ
وَ أَيْدِيكَ لَدَيَّ مُنْتَظَاهِرَةٌ

And I do not remember from You^{-azwj} except the beautiful, and I did not see from You^{-azwj} except the Preference! Your^{-azwj} goodness to me is inclusive, and Your^{-azwj} Dealing with me is perfect, and Your^{-azwj} Gentleness to me is Caring, and Your^{-azwj} Grace upon me is consecutive, and Your^{-azwj} bounties with me are continuous, and Your^{-azwj} Favours to me are apparent!

لَمْ تَخْفُرْ لِي جَوَارِي وَصَدَقْتَ رَجَائِي وَصَاحَبْتَ أَسْفَارِي وَأَكْرَمْتَ أَحْضَارِي وَحَقَّقْتَ آمَالِي وَشَفَيْتَ أَمْرَاضِي وَعَافَيْتَ مُنْقَلَبِي وَمَتَوَاتَرِي وَمَا تَشْمِثُ
بِي أَعْدَائِي وَرَمَيْتَ مِنْ رَمَائِي بِسُوءٍ وَكَفَيْتَنِي شَرَّ مَنْ عَادَانِي

You^{-azwj} did not Make hardship for me, and Ratified my hopes, and Accompanied in my journeys, and Honoured my presence, and Realised my hopes, and Healed my sickness, and Granted me well being of my transfer and my abode, and did not let my enemies to gloat with me, and You^{-azwj} Pelted the ones pelting at me with evil, and You^{-azwj} Sufficed me of the evil from my enemies!

فَعِنْدِي لَكَ وَاصِبٌ وَثَنَائِي عَلَيْكَ مُتَوَاتِرٌ دَائِمٌ مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِأَلْوَانِ التَّسْبِيحِ لَكَ وَالتَّحْمِيدِ وَالتَّمْجِيدِ خَالِصاً لِذِكْرِكَ وَمَرْضِيّاً لَكَ بِنَاصِعِ
التَّوْحِيدِ وَإِحْلَاصِ التَّقْرِيدِ وَإِحْضَاصِ التَّمْجِيدِ وَالتَّحْمِيدِ بِطُولِ التَّعْبُدِ وَالتَّعْدِيدِ

So, my praise for You^{-azwj} is continuous, and my laudation upon You^{-azwj} is consecutive, constant from the age to the age with a variety of Glorifications for You^{-azwj}, and the Praise, and the Magnification, purely for Your^{-azwj} Zikr and Satisfaction for You^{-azwj} with sincere Tawheed, and pure Uniqueness, and endless Glorification and the Praise with lengthy servitude and the enumeration!

لَمْ نَعْنُ فِي قُدْرَتِكَ وَمَا تَشَارَكَ فِي إِهْتِكَ وَمَا نَعْلَمُ لَكَ مَايَّةً وَمَاهِيَّةً فَتَكُونُ لِلْأَشْيَاءِ الْمُحْتَلِفَةِ مُجَانِساً وَمَا نَعَانِي إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْعَزَائِمِ
الْمُحْتَلِفَاتِ وَلَا حَرَقْتَ الْأَوْهَامَ حُجُبِ الْعُيُوبِ إِلَيْنَا

You^{-azwj} were not assisted in Your^{-azwj} Power and not participated in Your^{-azwj} Divinity, and Your^{-azwj} essence and reality were not known, so You^{-azwj} could be a species for the different things, and You^{-azwj} were not seen when You^{-azwj} Confined the things upon the determined differences, nor can the imaginations pierce the veils of unseen to You^{-azwj}!

فَأَعْتَقَ مِنْكَ مَخْدُوداً فِي عَظَمَتِكَ لَا يَبْلُغُكَ بَعْدَ الْهَمَمِ وَ لَا يَنَالُكَ غَوْصُ الْفُطْنِ وَ لَا يَنْتَهِي إِلَيْكَ بَصَرُ النَّاطِرِينَ فِي مَجْدِ جَبْرُوتِكَ

So, the (imagination) can neither limit You^{-azwj} regarding Your^{-azwj} Magnificence. Neither do the vastness of aspirations reach You^{-azwj} nor do the immersions of discernments attain You^{-azwj}, nor can the glance of the beholders end up to You^{-azwj} in the Glory of Your^{-azwj} Force!

ارْتَفَعَتْ عَنْ صِفَةِ الْمُخْلُوفِينَ صِفَاتُ قُدْرَتِكَ وَ عَلَا عَنْ ذِكْرِ الدَّاكِرِينَ كِبْرِيَاءُ عَظَمَتِكَ فَلَا يَنْتَقِصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْتَقِصَ وَ لَا ضِدٌّ شَهِدَكَ حِينَ فَطَرْتَ الْخَلْقَ وَ لَا يَدُّ حَضْرَكَ حِينَ بَرَأْتَ النُّفُوسَ

You^{-azwj} are Loftier than the Created beings to describe the attributes of Your^{-azwj} Power, and more Exalted from the mentioners to mention the Greatness of Your^{-azwj} Magnificence! Thus, nothing can reduce what You^{-azwj} Want to Increase, nor can it increase what You^{-azwj} Wanted to be reduced, nor did any opponent witness You^{-azwj} when You^{-azwj} Originated the creation, nor was any rival present when You^{-azwj} Formed the souls!

كَلَّتِ الْأَلْسُنُ عَنْ تَفْسِيرِ صِفَتِكَ وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِكَ وَ كَيْفَ يُوصَفُ كُنْهُ صِفَتِكَ يَا رَبِّ وَ أَنْتَ اللَّهُ الْمَلِكُ الْجَبَّارُ الْقُدُّوسُ الَّذِي لَمْ تَزَلْ أَرْزُلِيّاً أَبَدِيّاً سَرْمَدِيّاً دَائِماً فِي الْعُيُوبِ وَ خَدَكَ لَا شَرِيكَ لَكَ لَيْسَ فِيهَا أَحَدٌ غَيْرَكَ وَ لَمْ يَكُنْ إِلَهٌ سِوَاكَ

The tongues falter from interpreting Your^{-azwj} Attributes, and the intellects fail to grasp the essence of Your^{-azwj} recognition, and how can the essence of Your^{-azwj} Attributes be described, O Lord^{-azwj}, and You^{-azwj} are Allah^{-azwj}, the King, the Subduer, the Holy Who did not cease to be Alone for ever, perpetually, constantly? There is no associate for You^{-azwj}. There isn't anyone in it apart from You^{-azwj}, and there cannot be any god apart from You^{-azwj}!

خَارَتْ فِي بَحَارِ مَلَكُوتِكَ عَمِيقَاتِ مَذَاهِبِ التَّفَكِيرِ وَ تَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَدَّتِ الْوُجُوهُ بِذِلَّةِ الْإِسْتِكَانَةِ لَكَ لِعِزَّتِكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ حَضَعَتْ لَكَ الرِّقَابَ وَ كُلَّ دُونَ ذَلِكَ تَخْبِيرُ اللَّعَاتِ وَ ضَلَّ هُنَالِكَ التَّدْبِيرُ فِي تَصَاريفِ الصِّفَاتِ

Bewildered are the paths of contemplation in the depths of the oceans of Your^{-azwj} Domain, and the Kings are humbled to Your^{-azwj} Prestige, and the faces stood with humiliation submitting to You^{-azwj} for Your^{-azwj} Might, and all things are submissive to Your^{-azwj} Magnificence, and all things submit to Your^{-azwj} Power, and the necks are humbled to You^{-azwj}, and beyond that, the languages fall short, and over there the management falters in the multiple descriptions!

فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيراً وَ عَقْلُهُ مِنْهُوتاً وَ تَفَكَّرُهُ مَتَحِيراً أَسِيراً

The one who contemplates in that, his eyes would return to him fatigued, and his intellect bewildered, and his thoughts confused, wandering!

اللَّهُمَّ لَكَ الْحَمْدُ حَمداً كَثِيراً دَائِماً مُتَوَالِياً مُتَوَاتِراً مُتَسَبِّحاً مُسْتَوْثِقاً يَدُومُ وَ يَتَضَاعَفُ وَ لَا يَبِيدُ غَيْرَ مَفْقُودٍ فِي الْمَلَكُوتِ وَ لَا مَطْمُوسٍ فِي الْمَعَالِمِ وَ لَا مُنْتَقِصٍ فِي الْعُرْفَانِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Nether lost in the domains nor obscured in the worlds, nor diminished in the gnosis!

فَلَمَّا الْحُمْدُ عَلَى مَكَارِمِكَ الَّتِي لَا تُحْصَى فِي اللَّيْلِ إِذْ أَدْبَرَ وَ الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الرِّبِّ وَ الْبَحْرِ وَ الْعُدْوِ وَ الْأَصَالِ وَ الْعَشِيِّ وَ الْإِبْكَارِ وَ الظَّهِيرَةِ وَ الْأَسْحَارِ وَ فِي كُلِّ جُزْءٍ مِنْ أَجْزَاءِ اللَّيْلِ وَ النَّهَارِ

For You^{-azwj} is the Praise upon Your^{-azwj} Benevolence which cannot be counted, during the night when it departs and the morning when it brightens, and in the land, and the sea, and the morning and the afternoon, and the evening and the early morning, and the noon and the pre-dawn, and in every segment from segments of the night and the day!

اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي النَّجَاةَ وَ جَعَلْتَنِي مِنْكَ فِي وَلايَةِ الْعِصْمَةِ فَلَمْ أُبْرَحْ مِنْكَ فِي سُبُوغِ نِعْمَاتِكَ وَ تَتَابِعِ آيَاتِكَ مَحْرُوساً لَكَ فِي الرِّدِّ وَ الْإِمْتِنَاعِ مَحْفُوظاً لَكَ فِي الْمَنَعَةِ وَ الدِّفَاعِ عَنِّي وَ لَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي وَ لَمْ تَرْضَ عَنِّي إِلَّا طَاعَتِي

O Allah^{-azwj}! By Your^{-azwj} Inclination the salvation has presented to me, and You^{-azwj} Made me from You^{-azwj} to be in the Wilayah of the infallibility. So, I did not depart from You^{-azwj} but being in abundance of Your^{-azwj} bounties, and Your^{-azwj} successive Favours, and guarded for You^{-azwj} in the Repelling and the Prevention, and Preserved for You^{-azwj} in the Prevention and the Defence on my behalf, and You^{-azwj} did not Encumber me above my endurance, and were not Satisfied from me except for my obedience!

فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَغِبْ وَ لَا تَغِيبْ عَنْكَ غَائِبَةٌ وَ لَا تُخْفَى عَلَيْكَ خَافِيَةٌ وَ لَنْ تَضِلَّ عَنْكَ فِي ظُلْمِ الْخَفِيَّاتِ ضَالَّةٌ إِذَا أَرَدْتَ شَيْئاً أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

Surely, You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj}! You^{-azwj} are not hidden, nor is any absentee hidden from You^{-azwj}, nor is any hidden loss hidden unto You^{-azwj} in the darkness of the hidden matters. But rather, Your^{-azwj} Command whenever You^{-azwj} Want something is that You^{-azwj} Say to it: "Be!", so it comes into being!

اللَّهُمَّ إِنِّي أَحْمَدُكَ فَلكَ الْحُمْدُ مِثْلُ مَا حَمَدْتَ بِهِ نَفْسَكَ وَ أضعَافَ مَا حَمَدَكَ بِهِ الْحَامِدُونَ وَ مَجْدَكَ بِهِ الْمُمَجِّدُونَ وَ كَبْرَكَ بِهِ الْمُكَبِّرُونَ وَ سَبَّحَكَ بِهِ الْمُسَبِّحُونَ وَ هَلَّلَكَ بِهِ الْمُهَلِّلُونَ وَ عَظَمَكَ بِهِ الْمُعْظِمُونَ وَ وَحَدَكَ بِهِ الْمُوَحِّدُونَ

O Allah^{-azwj}, I praise You^{-azwj}! For You^{-azwj} is the Praise similar to what You^{-azwj} have Praise with Yourself^{-azwj}, and a multiple of the praising ones have praised You^{-azwj} with, and the magnifying ones have Magnified You^{-azwj} with, and the exclamers of the Greatness have exclaimed Your^{-azwj} Greatness with, and the glorifying ones have glorified You^{-azwj} with, and the extollers of Oneness have extolled Your^{-azwj} Oneness with, and the revering ones have revered Your^{-azwj} Reverence with, and the unitarians have professed Your^{-azwj} Oneness with!

حَتَّى يَكُونَ لَكَ مِنِّي وَخَدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَ أَقَلِّ مِنْ ذَلِكَ مِثْلُ حَمْدِ جَمِيعِ الْحَامِدِينَ وَ تَوْجِيدِ أَصْنَافِ الْمُؤَجِّدِينَ وَ الْمُخْلِصِينَ وَ تَقْدِيرِ أَجْنَاسِ الْعَارِفِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ الْمُصَلِّينَ وَ الْمُسَبِّحِينَ وَ مِثْلُ مَا أَنْتَ بِهِ عَلِيمٌ وَ عَارِفٌ وَ هُوَ مَحْمُودٌ مَحْبُوبٌ وَ مَحْجُوبٌ مِنْ جَمِيعِ خَلْقِكَ كُلِّهِمْ مِنَ الْحَيَوَانَاتِ

To the extent that there happens for You^{-azwj} from me alone, during every blink of an eyes, and less than that, similar praise of entirety of the praising ones, and Tawheed of a variety of the unitarians and the sincere ones, and sanctification of types of gnostic(s), and laudation of entirety of the proclaimers of Oneness, and the praying ones, and glorifiers, and similar to

what You^{-azwj} are Knowing with and Recognising, and he is praised, and beloved, and veiled from entirety of Your^{-azwj} creatures, all of them from the animals!

وَأَرْغَبُ إِلَيْكَ فِي بَرَكَةٍ مَا أَنْطَقْتَنِي بِهِ مِنْ حَيْدِكَ فَمَا أَيْسَرَ مَا كَلَّفْتَنِي بِهِ مِنْ حَيْدِكَ وَ أَعْظَمَ مَا وَعَدْتَنِي بِهِ عَلَى شُكْرِكَ ابْتَدَأْتَنِي بِالْبَعْمِ فَضْلاً وَ طَوْلاً وَ
أَمَرْتَنِي بِالشُّكْرِ حَقّاً وَ عَدلاً وَ وَعَدْتَنِي عَلَيْهِ أضعافاً وَ مزيداً

And I desire to You^{-azwj} in Blessings of what You^{-azwj} have Made me to speak with of Your^{-azwj} Praise. How easy is what You^{-azwj} have Encumbered me with of Your^{-azwj} right, and how Mighty is what You^{-azwj} have Promised me with upon thanking You^{-azwj}! You^{-azwj} Initiated me with the bounties as Grace and Leniency, and You^{-azwj} Commanded me with the thanking as a right and justice, and You^{-azwj} Promised me upon it a multiple and an increase!

وَ أَعْطَيْتَنِي مِنْ رِزْقِكَ وَاسِعاً اخْتِياراً وَ رِضاً وَ سَأَلْتَنِي مِنْهُ شُكْراً بَسِيراً صَغِيراً إِذْ نَجَّيْتَنِي وَ عَافَيْتَنِي مِنْ جَهْدِ الْبَلَاءِ وَ لَمْ تُسَلِّخْنِي لِسُوءِ قَضَائِكَ وَ بَلَائِكَ وَ
جَعَلْتَ مَلْبَسِي الْعَافِيَةَ وَ أَوْلَيْتَنِي الْبَسْطَةَ وَ الرِّخَاءَ

And You^{-azwj} Gave me from Your^{-azwj} sustenance, vast, out of Choice and Satisfaction, and You^{-azwj} Asked me for the easy, little thanking when You^{-azwj} Rescued me and Granted me well being from struggles of the afflictions, and did not Yield me to the evil of Your^{-azwj} Decrees and Your^{-azwj} calamities! You^{-azwj} made the well being to be my clothing, and Conferred me the extensive, and the prosperity!

وَ شَرَعْتَ لِي مِنَ الدِّينِ أَيْسَرَ الْقَوْلِ وَ الْفِعْلِ وَ سَوَّغْتَ لِي أَيْسَرَ الصِّدْقِ وَ ضَاعَفْتَ لِي أَشْرَفَ الْفَضْلِ وَ الْمَزِيدَ مَعَ مَا وَعَدْتَنِي بِهِ مِنَ الْمَحَجَّةِ الشَّرِيفَةِ
وَ بَشَّرْتَنِي بِهِ مِنَ الدَّرَجَةِ الرَّابِعَةِ وَ اصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَ أَفْضَلِهِمْ شَفَاعَةً وَ أَوْضَحِهِمْ حُجَّةً وَ أَرْفَعِهِمْ دَرَجَةً وَ أَقْرَبَهُمْ مَنْزِلَةً مُحَمَّدٍ ص وَ عَلَى
جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

And You^{-azwj} Legislated from the religion, the easy word and action, and Made plausible for me the easiest of the moderations, and Multiplied for me noblest of the Grace and the increase along with what You^{-azwj} had Promised me with of the noble arguments, and gave me glad tidings with it, from the lofty ranks, and Chose me with the mightiest of the Prophets^{-saww} in call, and their^{-as} most superior in intercession, and their^{-as} clearest of argument, and their^{-as} loftiest in rank, and their^{-as} closest of status, Muhammad^{-saww}, and over entirety of the Prophets^{-as} and the Messengers^{-as}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي مَا لَا يَسَعُهُ إِلَّا مَغْفِرَتُكَ وَ لَا يَحْفَهُ إِلَّا عَفْوُكَ وَ لَا يُكَفِّرُهُ إِلَّا تَجَاوُزُكَ وَ فَضْلُكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me what nothing is capacious of except Your^{-azwj} Forgiveness, nor can anything delete it except Your^{-azwj} Pardon, nor expiate it except Your^{-azwj} Overlooking and Your^{-azwj} Grace!

وَ هَبْ لِي فِي سَاعَتِي هَذِهِ وَ يَوْمِي هَذَا وَ لَيْلَتِي هَذِهِ وَ شَهْرِي هَذَا وَ سَنَتِي هَذِهِ يَقِيناً صَادِقاً يُهَوِّنُ عَلَيَّ مَصَائِبَ الدُّنْيَا وَ الْآخِرَةِ وَ أَحْزَانَهُمَا وَ يُسَوِّفُنِي
إِلَيْكَ وَ يُرَغِّبُنِي فِيمَا عِنْدَكَ وَ أَكْتُبْ لِي عِنْدَكَ الْمَغْفِرَةَ وَ بَلِّغْنِي الْكِرَامَةَ مِنْ عِنْدِكَ وَ أَوْرَعْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ

And Gift to me in this time of mine, and this day of mine, and this night of mine, and this month of mine, and this year of mine, truthful certainty so the difficulties of the world and

the Hereafter and their griefs would be insignificant to me, and Make me yearn to You^{-azwj} and desire regarding what is in Your^{-azwj} Presence, and Write for me the Forgiveness in Your^{-azwj} Presence, and Make me reach the honours from You^{-azwj}, and Compensate me for thanking for what You^{-azwj} had Favoured with upon me!

فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ الْمُبْدِيُّ الرَّيِّعُ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَلَا عَنْ قَضَائِكَ مُنْتَعَجٌ

Surely, You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj} the One, the First, the Initiator, the Lofty, the Originator, the All-Hearing, the All-Knowing, Who there isn't any repeller to Your^{-azwj} Command, nor any preventer from Your^{-azwj} Decree!

اللَّهُمَّ وَ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ رَبِّي وَ رَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ

O Allah^{-azwj}, and I testify that surely You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj}, my Lord^{-azwj} and Lord^{-azwj} of all things! Originator of the skies and the earth, Knower of the unseen and the seen, the Great, the most Exalted!

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّبَاتِ فِي الْأَمْرِ وَ الْعَزِيمَةَ عَلَى الرَّشْدِ وَ الشُّكْرَ عَلَى نِعَمِكَ وَ أَسْأَلُكَ حُسْنَ عِبَادَتِكَ وَ أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Allah^{-azwj}! I ask You^{-azwj} for being steadfast in the matters, and be determined upon the rightful guidance, and the thanking upon Your^{-azwj} bounties, and I ask You^{-azwj} for excellently worshipping You^{-azwj}, and I ask You^{-azwj} from every goodness You^{-azwj} Know and I don't know, and I seek Refuge with You^{-azwj} from every evil You^{-azwj} Know and I don't know, and You^{-azwj} are Knower of the unseen!

وَ أَسْأَلُكَ أَمْنًا مِنْ جَوْرِ كُلِّ جَائِرٍ وَ بَعِي كُلِّ بَاغٍ وَ حَسَدِ كُلِّ حَاسِدٍ وَ ظُلْمِ كُلِّ ظَالِمٍ وَ مَكْرَ كُلِّ مَكْرٍ وَ كَيْدِ كُلِّ كَائِدٍ وَ عَدْرِ كُلِّ عَادِرٍ وَ سِحْرِ كُلِّ سَاحِرٍ وَ سَمَاتَةِ كُلِّ كَاثِبٍ بِكَ أَصُولٌ عَلَى الْأَعْدَاءِ وَ إِيَّاكَ أَرْجُو وَ لَا يَأْتِي الْأَجْبَاءُ وَ الْأَوْلِيَاءُ وَ الْفُرْنََاءُ وَ الْأَقْرَبَاءُ

And I ask You^{-azwj} for safety from tyranny of every tyranny, and rebellion of every rebel, and envy of every envying one, and injustice of every unjust one, and plot of every plotter, and scheme of every schemer, and betrayal of every betrayer, and sorcery of every sorcery, and gloating of every critic! By You^{-azwj} I prevail upon the enemies, and to You^{-azwj} I hope for the friendship of the loved ones, and the pairs, and the near relatives!

فَلَكَ الْحَمْدُ عَلَى مَا لَا أَسْتَطِيعُ إِحْصَاءَهُ وَ لَا تَعْدِيدَهُ مِنْ عَوَائِدِ فَضْلِكَ وَ عَوَارِفِ رِزْقِكَ وَ أَلْوَانِ مَا أَوْلَيْتَنِي بِهِ مِنْ إِزْفَادِكَ فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ

For You^{-azwj} is the Praise upon what I am not capable of counting, nor enumerating it, from the awards of Your^{-azwj} Grace and repeats of Your^{-azwj} Grace, and a variety of what You^{-azwj} have Conferred me with from Your^{-azwj} Kindness, for surely, You^{-azwj} are Allah^{-azwj} Who there is no god except You^{-azwj}!

الْفَاشِي فِي الْخَلْقِ حَمْدُكَ الْبَاسِطُ بِالْجُودِ يَدُكَ لَا تُضَادُّ فِي حُكْمِكَ وَ لَا تُنَازِعُ فِي سُلْطَانِكَ وَ مُلْكِكَ وَ أَمْرِكَ تَمْلِكُ مِنَ الْأَنْهَامِ مَا تَشَاءُ وَ لَا يَمْلِكُونَ مِنْكَ إِلَّا مَا تُرِيدُ

Your^{-azwj} Praise is widespread among the creatures! Your^{-azwj} Hand is Extended with the Generosity! There is no opponent in Your^{-azwj} Decision nor any contender in Your^{-azwj} Authority and Your^{-azwj} Kingdom and Your^{-azwj} Command! You^{-azwj} Control from the animals whatever You^{-azwj} Desire and they are not controlling from You^{-azwj} except what You^{-azwj} Want!

اللَّهُمَّ أَنْتَ الْمُنْعِمُ الْمُفْضِلُ الْقَادِرُ الْفَاهِرُ الْمُتَنَبِّهُ الْقُدُّوسُ فِي نُورِ الْقُدْسِ تَرَدَّدْتَ بِالْمَجْدِ وَالْبَهَاءِ وَتَعَطَّمْتَ بِالْعِزِّ وَالْعَلَاءِ وَتَأَزَّزْتَ بِالْعِظَمَةِ وَالْكَرْبَاءِ وَتَعَشَّيْتَ بِالنُّورِ وَالصِّيَاءِ وَتَجَلَّلْتَ بِالْمَهَابَةِ وَالْبَهَاءِ

O Allah^{-azwj}! You are the Bestower, the Gracious, the Able, the Subduer, the Powerful, the Holy in the Noor of Holiness, Robed with the Glory and the Splendour, and Magnified with the Might and the Exaltedness, and Wrapped with the Magnificence and the Greatness, and Covered with the Radiance and the Illumination, and Shining with the Prestige and the Splendour!

اللَّهُمَّ لَكَ الْمَنْ الْقَدِيمُ وَالسُّلْطَانُ الشَّامِخُ وَالْمَلِكُ الْبَادِخُ وَالْجُودُ الْوَاسِعُ وَالْقُدْرَةُ الْكَامِلَةُ وَالْحِكْمَةُ الْبَالِغَةُ وَالْعِزَّةُ الشَّامِلَةُ

O Allah^{-azwj}! For You^{-azwj} is the Ancient Conferment, and the Lofty Authority, and the Luxurious Kingdom, and the vast Generosity, and the Perfect Power, and the Extensive Wisdom, and the Inclusive Might!

فَلَكَ الْحَمْدُ عَلَى مَا جَعَلْتَنِي مِنْ أُمَّةٍ مُحَمَّدٍ صَ وَهُوَ أَفْضَلُ نَبِيِّ آدَمَ الَّذِينَ كَرَّمْتَهُمْ وَحَمَلْتَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْتَهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْتَهُمْ عَلَيَّ كَثِيرًا مِمَّنْ خَلَقْتَهُمْ مِنْ أَهْلِهَا تَفْضِيلًا

For You^{-azwj} is the Praise upon what You^{-azwj} have Made me to be from the community of Muhammad^{-sawww}, and he^{-sawww} is most superior of the children of Adam^{-as}, those You^{-azwj} have Honour and Carried in the land and the sea, and Graced them from the goodly things, and Preferred them over many of the ones You^{-azwj} have Created from its inhabitants with a preference!

وَ خَلَقْتَنِي سَمِيعًا بَصِيرًا صَاحِبًا سَوِيًّا سَالِمًا مُعَاقٍ وَ لَمْ تَشْغَلْنِي بِنُفُصَانٍ فِي بَدَنِي عَنْ طَاعَتِكَ وَ لَمْ تَمْنَعْنِي كِرَامَتَكَ إِيَّايَ وَ حُسْنَ صَنِيعِكَ عِنْدِي وَ فَضْلَ مَنَائِحِكَ لَدَيَّ وَ نِعْمَائِكَ عَلَيَّ

And You^{-azwj} Created me hearing, seeing, sound, safe, healthy, and did not Pre-occupy me with deficiencies in my body from being able to obey You^{-azwj}, and Your^{-azwj} Benevolence did not prevent me from it nor did Your^{-azwj} goodly Dealings with me, and the Grace of Your^{-azwj} Favours to me, and Your^{-azwj} bounties upon me!

أَنْتَ الَّذِي أَوْسَعْتَ عَلَيَّ فِي الدُّنْيَا وَالْآخِرَةِ وَ فَضَّلْتَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقْتَ مِنْ خَلْقِكَ تَفْضِيلًا فَجَعَلْتَ لِي سَمْعًا يَسْمَعُ آيَاتِكَ وَ عَقْلًا يَفْهَمُ إِيمَانَكَ وَ بَصَرًا يَرَى قُدْرَتَكَ وَ فُؤَادًا يَعْرِفُ عَظَمَتَكَ وَ قَلْبًا يَعْتَقِدُ تَوْحِيدَكَ فَإِنِّي لِفَضْلِكَ عَلَيَّ حَامِدٌ وَ لَكَ نَفْسِي شَاكِرَةٌ وَ بِحَقِّكَ شَاهِدَةٌ

You^{-azwj} are the One Who are Capacious upon me in the world and the Hereafter, and Preferred me over many of the ones You^{-azwj} Created from Your^{-azwj} creatures. You^{-azwj} Made for me ears I can listen to Your^{-azwj} Verses, and intellect I can understand Your^{-azwj} Eman, and sight I can see Your^{-azwj} Power, and a soul recognising Your^{-azwj} Magnificence, and a heart believing in Your^{-azwj} Tawheed! Thus, I am praising for Your^{-azwj} Grace upon me, and my self is thankful to You^{-azwj}, and a witness of Your^{-azwj} rights!

فَإِنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ مَيِّتٍ وَ حَيٌّ لَمْ تَرِثِ الْحَيَاةَ مِنْ حَيٍّ وَ لَمْ تَقْطَعْ حَيْرَكَ عَنِّي طَرْفَةَ عَيْنٍ فِي كُلِّ وَقْتٍ وَ لَمْ تَقْطَعْ رِجَائِي وَ لَمْ تُنْزِلْ بِي عُقُوبَاتِ النَّعَمِ وَ لَمْ تُنْعَمْ عَنِّي دَقَائِقَ الْعِصَمِ وَ لَمْ تُغَيِّرْ عَلَيَّ وَثَائِقَ النَّعَمِ

Surely, You^{-azwj} were Alive before all living beings, and will be Alive after all living beings, and Alive after all dead, and Alive not having inherited the life from any living being, and Your^{-azwj} Goodness was not cut off from me for the blink of an eye during all times, and my hopes were not cut off, and Your^{-azwj} Vengeance of Your^{-azwj} Punishment did not descend with me, and the fortifications of the intricacies did not change upon me, and the trusted bounties did not change with me!

فَلَوْ لَمْ أَذْكَرْ مِنْ إِحْسَانِكَ إِلَّا عَفْوَكَ عَنِّي وَ التَّوْفِيقَ لِي وَ الإِسْتِجَابَةَ لِدُعَائِي حِينَ رَفَعْتُ صَوْتِي وَ رَفَعْتُ رَأْسِي وَ انْطَلَقْتُ لِسَانِي وَ رَغِبْتُ إِلَيْكَ بِأَنْوَاعِ حَوَائِجِي فَفَضَيْتَهَا

So, why should I not mention from Your^{-azwj} Favours except Your^{-azwj} Pardoning me, and the Answering of my supplications when I raised my voice and raise my head, and my tongue speaks, and I desire to You^{-azwj} with a variety of my needs so You^{-azwj} Fulfilled these!

وَ أَسْأَلُكَ بِتَمَجِيدِكَ وَ تَحْمِيدِكَ وَ تَوْحِيدِكَ وَ تَعْظِيمِكَ وَ تَفْضِيلِكَ وَ تَكْبِيرِكَ وَ تَهْلِيلِكَ وَ إِلَّا بِي تَقْدِيرِكَ خَلَقِي حِينَ صَوَّرْتَنِي فَأَحْسَنْتَ صُورَتِي وَ إِلَّا بِي قِسْمَةِ الْأَرْزَاقِ حِينَ قَدَّرْتَهَا لِي لَكَانَ فِي ذَلِكَ مَا يَشْغَلُ شُكْرِي عَنْ جَهْدِي فَكَيْفَ إِذَا فَكَرْتُ فِي النِّعَمِ الْعِظَامِ الَّتِي أَتَقَلَّبْتُ فِيهَا أَوْ لَا أَتَلْعُ شُكْرَ شَيْءٍ مِنْهَا

And I ask You^{-azwj} by Your^{-azwj} Glorification, and Your^{-azwj} Praise, and Your^{-azwj} Oneness, and Your^{-azwj} Reverence, and Your^{-azwj} Greatness, and exclamations of Your^{-azwj} Oneness, or else in Your^{-azwj} Pre-determination when You^{-azwj} Formed me, so You^{-azwj} were Excellent in Imaging me, or else in distribution of the sustenance(s) when You^{-azwj} Determined these for me, in that is what pre-occupies my appreciation from my struggle! So how, when I pondered regarding the mighty bounties which I am turning in, or I cannot reach thanking for anything from it?

فَلَاكَ الْحَمْدُ عَدَدَ مَا حَفِظَهُ عِلْمُكَ وَ عَدَدَ مَا وَسِعَتْهُ رَحْمَتُكَ وَ عَدَدَ مَا أَحَاطَتْ بِهِ قُدْرَتُكَ وَ أَضْعَافَ مَا تَسْتَوْجِبُهُ مِنْ جَمِيعِ خَلْقِكَ

For You^{-azwj} is the Praise the number of what Your^{-azwj} Knowledge preserves, and number of what Your^{-azwj} Mercy is capacious of, and number of what Your^{-azwj} Power encompasses with, and a multiple of what You^{-azwj} deserve from entirety of Your^{-azwj} creatures!

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ إِلَيَّ فِيمَا بَقِيَ مِنْ عُمْرِي كَمَا أَحْسَنْتَ إِلَيَّ فِيمَا مَضَى مِنْهُ

O Allah^{-azwj}! Complete Your^{-azwj} Favours to me in what remains of my lifetime just as You^{-azwj} had Favoured to me in what has passed from it!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَتَوَسَّلُ إِلَيْكَ بِتَوْحِيدِكَ وَ تَمَجِيدِكَ وَ تَحْمِيدِكَ وَ تَهْلِيلِكَ وَ كِبْرِيَانِكَ وَ كَمَالِكَ وَ تَعْظِيمِكَ وَ نُورِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ وَ عِلْمِكَ وَ جَلْمِكَ وَ عُلُوكَ

O Allah^{-azwj}! I ask You^{-azwj}, and I seek mediation to You^{-azwj} through Your^{-azwj} Tawheed, and Your^{-azwj} Glory, and Your^{-azwj} Praise, and Your^{-azwj} Oneness, and Your^{-azwj} Greatness, and

Your^{-azwj} Perfection, and Your^{-azwj} Reverence, and Your^{-azwj} Noor, and Your^{-azwj} Kindness, and Your^{-azwj} Mercy, and Your^{-azwj} Knowledge, and Your^{-azwj} Forbearance, and Your^{-azwj} Exaltedness!

وَقَارِكَ وَمَنَّا وَ جَمَالِكَ وَ جَلَالِكَ وَ سُلْطَانِكَ وَ عَظَمَتِكَ وَ قُوَّتِكَ وَ قُدْرَتِكَ وَ إِحْسَانِكَ وَ عَفْوَانِكَ وَ اِمْتِنَانِكَ وَ رَحْمَتِكَ وَ نَبِيَّتِكَ وَ وَلِيَّتِكَ وَ عِزَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

And Your^{-azwj} Dignity, and Your^{-azwj} Conferment, and Your^{-azwj} Beauty, and Your^{-azwj} Majesty, and Your^{-azwj} Authority, and Magnificence, and Your^{-azwj} Strength, and Your^{-azwj} Power, and Your^{-azwj} Favours, and Your^{-azwj} Forgiveness, and Your^{-azwj} Prevention, and Your^{-azwj} Mercy, and Your^{-azwj} Prophet^{-sawww}, and Your^{-azwj} Guardian^{-asws} and his^{-asws} family^{-asws}, the goodly, the Pure!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تُحْرِمَنِي رَفْدَكَ وَ فَضْلَكَ وَ جَمَالَكَ وَ جَلَالَكَ وَ فَوَائِدَ كَرَامَاتِكَ فَإِنَّهُ لَا يَعْزُبُكَ لِكَثْرَةِ مَا قَدْ نَشَرْتُ بِهِ مِنَ الْعَطَايَا عَوَاقِبُ الْبُحْلِ وَ لَا يَنْقُصُ جُودَكَ التَّقْصِيرُ فِي شُكْرِ نِعْمَتِكَ وَ لَا تَنْقُذُ خَزَائِنَكَ مَوَاهِبُكَ الْمُسْتَسْعَةُ وَ لَا تُؤَيِّرُ فِي جُودِكَ الْعَظِيمِ مِنْحَكَ الْفَائِقَةُ الْجَمِيلَةُ الْجَلِيلَةُ وَ لَا تَخَافُ ضَيْمَ إِمْلَاقٍ فَتُكْرِدِي وَ لَا يَلْحَقُكَ خَوْفٌ عَدَمٍ فَيَنْتَقِصَ مِنْ جُودِكَ فَيُضْضِ فَضْلَكَ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and do not Deprive me of Your^{-azwj} Kindness, and Your^{-azwj} Grace, and Your^{-azwj} Beauty, and Your^{-azwj} Majesty, and benefits of Your^{-azwj} Benevolence, for You^{-azwj} are not hindered from the limitations of the stinginess from the frequency of the abundant awards, nor is Your^{-azwj} Generosity reduced by the reduction in thanking for Your^{-azwj} bounties, nor does the prevention deplete Your^{-azwj} treasures, nor is Your^{-azwj} Generosity diminished by the mightiness of Your^{-azwj} Majestic Generosity, nor do You^{-azwj} fear the constriction of poverty of my losses, nor are You^{-azwj} joined with fear of lacking so it would reduce the abundance of Your^{-azwj} Grace!

اللَّهُمَّ ارْزُقْنِي قَلْبًا خَاشِعًا خَاضِعًا صَاحِبًا وَ بَدَنًا صَابِرًا وَ لِسَانًا ذَاكِرًا خَامِدًا وَ نَبِيْنًا صَادِقًا وَ رِزْقًا وَاسِعًا وَ عِلْمًا نَافِعًا وَ وَدَادًا صَالِحًا وَ سِنًا طَوِيلًا وَ امْرَأَةً صَالِحَةً وَ عَمَلًا صَالِحًا وَ عَيْنًا بَاكِيَةً وَ تَوْبَةً مَقْبُولَةً

And Grace me a fearful heart, humble, invoking, and a patient body, and a tongue doing Zikr, praising, and a truthful certainty, and vast sustenance, and beneficial knowledge, and righteous children, and long age, and righteous wife, and righteous deeds, and crying eyes, and Accepted repentance!

وَ أَسْأَلُكَ رِزْقًا حَلَالًا طَيِّبًا وَ لَا تُؤَيِّرِي مَكْرَكَ وَ لَا تُنْسِي دِحْرَكَ وَ لَا تَكْشِفْ عَنِّي سِتْرَكَ وَ لَا تُقْصِطِي مِنْ رَحْمَتِكَ وَ لَا تُبْعِدِي مِنْ كَنَفِكَ وَ جِوَارِكَ وَ أَعِزِّي وَ لَا تُؤَيِّسِي مِنْ رَحْمَتِكَ وَ رَوْحِكَ وَ كُنْ لِي أُنَيْسًا مِنْ كُلِّ رَوْعَةٍ وَ وَحْشَةٍ وَ اعْصِمِي مِنْ كُلِّ هَلَكَةٍ

And I ask You^{-azwj} for Permissible sustenance, good, and do not let me feel safe from Your^{-azwj} Place, nor let me forget Your^{-azwj} Zikr, nor Uncover from me Your^{-azwj} Covering, nor let me be despondent from Your^{-azwj} Mercy, and do not Distance me from Your^{-azwj} Patronage and Your^{-azwj} Shelter, and Refuge me and do not let me despair from Your^{-azwj} Mercy and Your^{-azwj} Comfort, and be a Comforter for me from every dread, and loneliness, and Protect me from every destruction!

وَ نَجِّنِي مِنْ كُلِّ بَلِيَّةٍ وَ آفَةٍ وَ عَاهَةٍ وَ إِهَانَةٍ وَ ذِلَّةٍ وَ عِلَّةٍ وَ قَلَّةٍ وَ مَرَضٍ وَ بَرَصٍ وَ فَقْرٍ وَ فَاقَةٍ وَ وَبَاءٍ وَ بَلَاءٍ وَ زَلْزَلَةٍ وَ غَرَقٍ وَ حَرَقٍ وَ شَرَقٍ وَ سَرَقٍ وَ حَرٍّ وَ بَرَدٍ وَ جُوعٍ وَ عَطَشٍ وَ عَيٍّْ وَ ضَلَالَةٍ وَ عُصَّةٍ وَ حِجَّةٍ وَ شِدَّةٍ فِي الدَّارَيْنِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

And Rescue me from every affliction, and affliction, and disability, and weakness, and humiliation, and illness, and scarcity, and sickness, and vitiligo, and poverty, and destitution, and plague, and calamity, and earthquake, and drowning, and burning, and choking, and theft, and heat, and cold, and hunger, and thirst, and error, and straying, and suffocation, and tribulation, and adversity in the two houses (world and Hereafter)! Surely You^{-azwj} do not Break the Promise!

اللَّهُمَّ ارْزُقْنِي وَ لَا تَضْعِي وَ ادْفَعْ عَنِّي وَ لَا تَدْفَعْنِي وَ اعْطِنِي وَ لَا تَحْرِمْنِي وَ اَكْرِمْنِي وَ لَا تُهَيِّبْ وَ زِدْنِي وَ لَا تَنْقُصْنِي وَ ارْحَمْنِي وَ لَا تُعَذِّبْنِي وَ انصُرْنِي وَ لَا تَخْذُلْنِي وَ اسْتُرْنِي وَ لَا تَفْضَحْنِي وَ آتِرْنِي وَ لَا تُؤْتِرْ عَلَيَّ اَحَدًا فِي اَمْرِ الدُّنْيَا وَ الْاٰخِرَةِ وَ فَرِّجْ هَيْبِي وَ اَكْشِفْ عَمِّي وَ اَهْلِكْ عَدُوِّي وَ احْفَظْنِي وَ لَا تُضَيِّعْنِي
فَ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

O Allah^{-azwj}! Raise me and do not Drop me, and Defend me and do not Repel me, and Give me and do not Deprive me, and Honour me and do not Demean me, and Increase me and do not Reduce me, and Mercy me and do not Punish me, and Help me and do not Abandon me, and Cover me and do not Expose me, and Prefer me and do not Prefer anyone (else) over me in matters of the world and the Hereafter, and Relieve my worries and Remove my sadness, and Destroy my enemies, and Protect me and do not Waste me, for You^{-azwj} are Able upon all things!

وَ صَلَّى اللهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ اَجْمَعِيْنَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ

And may Allah^{-azwj} Send Salawaat upon our Chief Muhammad^{-saww} and his^{-saww} entirety Progeny^{-asws}, O with the Majesty and the Benevolence!

اللَّهُمَّ مَا قَدَّرْتَ لِيْ مِنْ اَمْرٍ وَ شَرَعْتَ فِيْهِ بِتَوْفِيْقِكَ وَ تَدْبِيْرِكَ فَتَمِّمْنَهُ لِيْ بِاِحْسَنِ الْوُجُوْهِ كُلِّهَا وَ اَصْلِحْهَا وَ اَصْوِّبْهَا فَاِنَّكَ عَلٰى مَا تَشَاءُ قَدِيْرٌ وَ بِالْاِجَابَةِ
جَدِيْرٌ

O Allah^{-azwj}! Whatever You^{-azwj} have Pre-determined for me of a matter, and Started in it with Your^{-azwj} Inclination and Your^{-azwj} Management (Facilitation), complete it for me with the most excellent of aspects, all of them, and Rectify these and Make these correct, for You^{-azwj} are Able upon whatever You^{-azwj} Desire, and Worthy with the Answering!

يَا مَنْ قَامَتِ السَّمَاوَاتُ وَ الْاَرْضُونَ بِاَمْرِهِ يَا مَنْ يُنْسِكُ السَّمَاءَ اَنْ تَقَعَ عَلٰى الْاَرْضِ اِلَّا بِاِذْنِهِ

O One Who Established the skies and the earths by His^{-azwj} Command, **and He Withholds the sky from falling upon the earth, except by His Permission [22:65]!**

يَا مَنْ اَمْرُهُ اِذَا اَرَادَ شَيْئًا اَنْ يَقُوْلَ لَهُ كُنْ فَيَكُوْنُ فَسُبْحَانَ الَّذِيْ بِيَدِهِ مَلَكُوْتُ كُلِّ شَيْءٍ وَ اِلَيْهِ تُرْجَعُوْنَ

O One Whose Command, **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]!**

وَ صَلَّى اللهُ عَلٰى مُحَمَّدٍ وَ آلِهِ اَجْمَعِيْنَ وَ سَلَّمَ تَسْلِيْمًا دَائِمًا اَبَدًا فَضْلًا كَثِيْرًا وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} entire Progeny^{-asws}, and abundant Greetings, constantly, forever, abundant Grace, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!⁹¹

34- مهج، مهج الدعوات دُعَاءٌ لِمَوْلَانَا وَ مُعْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ ع فِي الشَّدَائِدِ وَ نُزُولِ الْحَوَادِثِ وَ هُوَ سَرِيعُ الْإِجَابَةِ مِنَ اللَّهِ تَعَالَى

(The book) 'Mahj Al Dawaat' –

A supplication of our Master and our leader Amir Al-Momineen^{-asws} regarding the adversities and descents of the events, and it is swift Response from Allah^{-azwj} the Exalted: -

اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَ اعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي الذُّنُوبَ لَا إِلَهَ إِلَّا أَنْتَ يَا عَفُورُ

'O Allah^{-azwj}! You^{-azwj} are the King, the Truth Who, there is no god except You^{-azwj}, and I am Your^{-azwj} servant! I have been unjust to myself and I acknowledge my sins, so Forgive the sins for me! There is no god except You^{-azwj}, O Forgiver!

اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَيَّ مَا حَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرَّغَائِبِ وَ وَصَلْتَ إِلَيَّ مِنْ فَضَائِلِ الصَّنَائِعِ وَ عَلَيَّ مَا أَوْلَيْتَنِي بِهِ وَ تَوَلَّيْتَنِي بِهِ مِنْ رِضْوَانِكَ وَ أَنْتَنِي مِنْ مَيْتِكَ الْوَاصِلِ إِلَيَّ وَ مِنَ الدَّفَاعِ عَنِّي وَ التَّوْفِيقِ لِي وَ الْإِجَابَةِ لِدُعَائِي حَتَّىٰ أَنَاجِيكَ رَاغِبًا وَ أَدْعُوكَ مُصَافِيًا وَ حَتَّىٰ أَرْجُوكَ

O Allah^{-azwj}! I praise You^{-azwj} and You^{-azwj} are rightful of the Praise upon what You^{-azwj} have Particularised me with, from the desirable gifts, and have Connected to me from the Gracious Dealings, and upon what You^{-azwj} have Conferred me with and have Bestowed with of Your^{-azwj} Satisfaction, and Given me from Your^{-azwj} continuous Conferment to me, and from Defending me and the Inclining to me, and Responding to my supplication until I have whispered to You^{-azwj} desirously, and I supplicate to You^{-azwj} clearly, and until I hope to You^{-azwj}!

فَأَجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَابِرًا وَ فِي أُمُورِي نَاطِرًا وَ لِدُنُوبِي غَافِرًا وَ لِعَوْرَاتِي سَاتِرًا لَمْ أَعْدَمْ خَيْرَكَ طَرْفَةَ عَيْنٍ مُذْ أَنْزَلْتَنِي دَارَ الْإِحْتِبَارِ لِنْتَظُرَ مَاذَا أَقْدَمَ لِي دَارَ الْقَرَارِ

I find You^{-azwj} in all of the places as a Subduer (Shelter) for me, and a Considerer in my affairs, and Forgiver of my sins, and Concealer of my defects! I have not lacked Your^{-azwj} goodness for the blink of an eye since You^{-azwj} Sent me down to the house of trials (world) in order to Observe what I am sending ahead for the house of settlement (Hereafter).

فَأَنَا عَيْتُكَ اللَّهُمَّ مِنْ جَمِيعِ الْمَصَائِبِ وَ اللَّوَابِ وَ الْعُومِ الَّتِي سَاوَرْتَنِي فِيهَا الْهُمُومُ بِمَعَارِضِ الْقَضَاءِ وَ مَصْرُوفِ جَهْدِ الْبَلَاءِ لَا أَدْكُرُ مِنْكَ إِلَّا الْجَمِيلَ وَ لَا أَرَىٰ مِنْكَ غَيْرَ التَّفْضِيلِ خَيْرِكَ لِي شَامِلٌ وَ فَضْلُكَ عَلَيَّ مُتَوَاتِرٌ وَ نِعْمَكَ عِنْدِي مُتَّصِلَةٌ سَوَابِغٌ

O Allah^{-azwj}! I am Your^{-azwj} Liberated one from entirety of the difficulties and the disasters, and the sorrows which the worries have surrounded me in with exposures to the Decree, and the changing struggles of the afflictions. I do not remember from You^{-azwj} except the beautiful nor have I seen from You^{-azwj} other than the Preference of Your^{-azwj} inclusive goodness for me, and successive Grace upon me, and Your^{-azwj} bounties with me are connected, abundant!

⁹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 33

لَمْ تُحَقِّقْ حِدَارِي بَلْ صَدَّقْتَ رَجَائِي وَ صَاحَبْتَ أَسْفَارِي وَ أَكْرَمْتَ أَحْصَارِي وَ شَفَيْتَ أَمْرَاضِي وَ عَافَيْتَ أَوْصِيَائِي وَ أَحْسَنْتَ مُنْقَلَبِي وَ مَثَوَيْي وَ لَمْ تُثْمِمِ
بِي أَعْدَائِي وَ رَمَيْتَ مِنْ رَمَائِي وَ كَفَيْتَنِي شَرَّ مَنْ عَادَانِي

You^{-azwj} did not Make my hazards a reality, but You^{-azwj} Ratified my hopes, and Accompanied in my journeys, and Honoured my presence, and Healed my sickness, and Granted well being to my limbs, and Made excellent my transfer and my abode, and did not let my enemies to gloat with me, and Pelted the ones who pelted me, and Sufficed me of the evil from my enemies!

اللَّهُمَّ كَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِقَتْلِي طَبْعَةَ مُدْبِيَّتِهِ وَ أَزْهَفَ لِي شَبَابَ حَيِّهِ وَ دَافَ لِي قَوَائِلَ مُمُومِهِ وَ سَدَّدَ لِي صَوَائِبَ سِهَامِهِ وَ
أَضْمَرَ أَنْ يَسْتُوْمِي الْمَكْرُوهَ وَ يُجْرِعَنِي دُعَاةَ مَرَارَتِهِ

O Allah^{-azwj}! How many an enemy has unsheathed upon me the sword of his enmity and sharpened the tip of his spear to kill me, and sharpened the edge of his sword, and prepared for me his fatal poisons, and guided to me his accurate arrows, and he harboured that he would afflict me the abhorrence(s), and make me gulp his bitter animosity!

فَنظَرْتَ يَا إِلَهِي إِلَى ضَعْفِي عَنِ اخْتِمَالِ الْفَوَاحِشِ وَ عَجَزِي عَنِ الْإِنْتِصَارِ مِنْ قَصْدِي بِمُحَارَبَتِهِ وَ وَخَدِي فِي كَثِيرٍ مِنْ نَاوَانِي وَ أَرْصَدَ لِي فِيْمَا لَمْ أَعْمَلْ فِكْرِي
فِي الْإِنْتِصَارِ مِنْ مِثْلِهِ فَأَيَّدْتَنِي يَا رَبِّ بِعَوْنِكَ وَ شَدَّدْتَ أَيْدِي بِنَصْرِكَ

O my God^{-azwj}! You^{-azwj} have Looked at my weakness from enduring the disasters and my inability from being victorious from the ones aiming me with his battles, and my being alone among large numbers of the ones attacking me, and unleashing the afflictions to me regarding what I had not worked my thoughts regarding the victory from the likes of him! So, Aid me, O Lord^{-azwj}, with Your^{-azwj} Support, and Strengthen my hands with Your^{-azwj} Help!

ثُمَّ فَلَلْتَ لِي حِدَّهُ وَ صَيَّرْتَهُ بَعْدَ جَمْعِ عَدِيدِهِ وَخَدَهُ وَ أَعْلَيْتَ كَعْبِي عَلَيَّ وَ رَدَدْتَهُ حَسِيرًا لَمْ يَشْفِ غَلِيْلَهُ وَ لَمْ تَبْرُدْ خَزَاثَاتِ غَيْظِهِ وَ قَدْ غَضَ [عَضْنَ] عَلَيَّ
شَوَاهُ وَ آتَ مُؤَلِّيًّا قَدْ أَخْلَفْتَ سَرَائِيهِ وَ أَخْلَفْتَ آمَالَهُ

Then You^{-azwj} Blunted his sharpness and after his being (strengthen by a crowd) Made him to be alone, and You^{-azwj} Elevated my heels and whatever he had aimed for (but) You^{-azwj} Made it to be returned to him. You^{-azwj} Returned him and his fury had not healed and his heat had not cooled. He bit upon his own lips and turned back retreating. His^{-azwj} strategies had been dismantled and his aspirations broken!

اللَّهُمَّ وَ كَمْ مِنْ بَاغٍ بَغَى عَلَيَّ بِمَكَائِدِهِ وَ نَصَبَ لِي شَرَكَ مَصَائِدِهِ وَ أَضْبَأَ إِلَيَّ ضُبُوءَ السَّبْعِ لِطَرِيدَتِهِ وَ انْتَهَزَ فُرْصَتَهُ وَ اللَّحَاقَ لِغَيْرِيَّتِهِ وَ هُوَ مُظْهِرٌ بِشَاشَةِ
الْمَلَقِ وَ يَبْسُطُ إِلَيَّ وَجْهًا طَلْقًا

And how many a rebel has rebelled against me with hit-plots and set up for me the thorns of his traps, and allocated with me the eye of his surveillance and unleashed to me the snares of his traps and awaited the awaiting for his opportunity, and he reveals the smiles of the flatterer and extends to me a friendly face.

فَلَمَّا رَأَيْتَ يَا إِلَهِي دَعَلَ سَرِيرَتِهِ وَ فُتِحَ طَوْبِيهِ أَنْكَسَتْهُ لِأَمِّ رَأْسِهِ فِي زُبْنِيهِ وَ أَرَكَسَتْهُ فِي مَهْوَى حَفِيرَتِهِ وَ أَنْكَصَتْهُ عَلَى عَقْبِهِ وَ رَمَيْتُهُ بِحَجْرِهِ وَ نَكَأَتْهُ بِمَشْفِصِهِ
وَ خَنَفَتْهُ بِوَتْرِهِ

O my God^{-azwj}! When You^{-azwj} Saw the dishonesty of his secrets and ugliness, You^{-azwj} Folded him Overturning him on top of his head in his pit and Threw him into the depths of his grave, and Toppled him upon his heels, and Pelted him with his own stone, and Pierced him with his own dagger and Strangled him with his own rope.

وَرَدَدَتْ كَيْدَهُ فِي نَحْرِهِ وَرَبَّقَتْهُ بِنَدَامَتِهِ وَاسْتَحْدَلَتْ وَتَضَاعَلَتْ بَعْدَ نُحُوتِهِ وَبَجَعَ وَانْقَمَعَ بَعْدَ اسْتِطَالَتِهِ ذَلِيلًا مَأْسُورًا فِي حَبَائِلِهِ الَّتِي كَانَ يُحِبُّ أَنْ يَرَانِي فِيهَا وَفَدَّ كَيْدَتْ لَوْ لَا رَحْمَتُكَ أَنْ يَخْلَى بِي مَا حَلَّ بِسَاحَتِهِ

And You^{-azwj} Returned his plot into his own throat, and Drowned him in his own remorse, and he was humbled and diminished after his pride, and he grovelled and crumbled after his defiance, disgraced, ensnared in his own ropes (traps) which he had loved to see me being in it, and I almost was. Had it not being for Your^{-azwj} Mercy, it would have been affect me what had been released in his courtyard.

فَالْحَمْدُ لِرَبِّ مُقْتَدِرٍ لَا يُنَازَعُ وَلَا يُولَىٰ ذِي أَنَاةٍ لَا يَعْجَلُ وَفِيَوْمٍ لَا يَعْطَلُ وَخَلِيمٍ لَا يَجْهَلُ

So, the Praise for the Powerful Lord^{-azwj} not contended, and for the Guardian with Patience not being hasty, and Custodian not being heedless, and Forbearing not ignoring!

نَادَيْتُكَ يَا إِلَهِي مُسْتَجِيرًا بِكَ وَإِنْقَاءً بِسُرْعَةٍ إِجَابَتِكَ مُتَوَكِّلًا عَلَىٰ مَا لَمْ أَزَلْ أَعْرِفُهُ مِنْ حُسْنِ دِفَاعِكَ عَنِّي عَالِمًا أَنَّهُ لَمْ يُضْطَهَدْ مَنْ أَوَىٰ إِلَىٰ ظِلِّ كِفَايَتِكَ وَ لَا تَفْرُقُ الْقَوَارِغُ مِنْ لَجَأٍ إِلَىٰ مَعْقَلِ الْإِنصَارِ بِكَ فَحَلَّصْتَنِي يَا رَبِّ بِقُدْرَتِكَ وَ نَجَّيْتَنِي مِنْ بَأْسِهِ بِتَطَوُّلِكَ وَ مَنَّاكَ

I call out to You^{-azwj} O my God^{-azwj}, seeking Shelter with You^{-azwj}, and trusting with swiftness of Your^{-azwj} Response, relying upon what I have not ceased to recognise of Your^{-azwj} excellent Defending me, knowing that he will not be persecuted, one who shelters to the shade of Your^{-azwj} Sufficiency, and will not be knocking at the doors, one who shelters to the fortress of victory with You^{-azwj}! Save me, O Lord^{-azwj}, by Your^{-azwj} Power, and Rescue me from its troubles by Your^{-azwj} Leniency and Your^{-azwj} Conferment!

اللَّهُمَّ وَكَمْ مِنْ سَحَابٍ مَكْرُوهٍ جَلَيْتَهَا وَ سَمَاءٍ نِعْمَةٍ أَمْطَرْتَهَا وَ جَدَاوِلِ كَرَامَةٍ أَجْرَيْتَهَا وَ أَعْيُنِ أَجْدَاثٍ طَمَسْتَهَا وَ نَاشِي رَحْمَةٍ نَشَرْتَهَا وَ غَوَاشِي كُرْبٍ فَرَجْتَهَا وَ عُمَمٍ بَلَاءٍ كَشَفْتَهَا وَ حُنَّةٍ عَافِيَةٍ أَلْبَسْتَهَا وَ أُمُورٍ حَادِثَةٍ قَدَّرْتَهَا لَمْ تُعْجِزْكَ إِذْ طَلَبْتَهَا وَ لَمْ تَمْنَعْ مِنْكَ إِذْ أَرَدْتَهَا

O Allah^{-azwj}, and how many clouds of abhorrence You^{-azwj} have Dispersed, and Caused the sky to rain bounties, and streams of honours You^{-azwj} have Flowed, and eyes of events You^{-azwj} have Blinded, and widespread bounties You^{-azwj} have Spread out, and the depths of distress You^{-azwj} have Relieved, and clouds of afflictions You^{-azwj} have Removed, and shield of well being You^{-azwj} have Clothed (me) with, and newly occurring events You^{-azwj} had Pre-determined did not incapacitate You^{-azwj} when You^{-azwj} Sought it, and did not refuse from You^{-azwj} when You^{-azwj} Wanted it!

اللَّهُمَّ وَكَمْ مِنْ حَاسِدٍ سُوءٍ تَوَلَّىٰ بِحَسَدِهِ وَ سَلَفَنِي بِحَدِّ لِسَانِهِ وَ وَخَزَنِي بِعُرْبٍ عَيْنِيهِ وَ جَعَلَ عَرَضِي غَرَضًا لِمَرَامِيهِ وَ قَلَّدَنِي خِلَالًا لَمْ تَزَلْ فِيهِ كَفَيْتَنِي أَمْرُهُ

O Allah^{-azwj}, and how many an evil envier has afflicted me with his envy, and hurt me with sharpness of his tongue, and poked me with the tip of his eye, and Made my honour a target of his shooting, and collared me interference, and You^{-azwj} did not cease to Suffice me in it of his matter!

اللَّهُمَّ وَكَمْ مِنْ ظَنٍّ حَسَنٍ حَقَّقْتَ وَ عُدْمِ إِمْلَاقٍ صَرَّيْتِ جَبَرْتِ وَأَوْسَعْتَ وَ مِنْ صِرْعَةِ أَقَمْتِ وَ مِنْ كُرْبَةِ نَفَسْتِ وَ مِنْ مَسْكَنَةِ حَوَّلْتِ وَ مِنْ نِعْمَةٍ حَوَّلْتِ

O Allah^{-azwj}, and how many goodly thoughts You^{-azwj} have Made me realise, and looming dangers You^{-azwj} have Subdued and constrictions You^{-azwj} have Expanded, and stumbling blocks You^{-azwj} have Suppressed, and distresses You^{-azwj} have relieved, and neediness You^{-azwj} have Transformed, and bounties You^{-azwj} have Transformed!

لَا تُسْأَلُ عَمَّا تَفْعَلُ وَلَا بِمَا أُعْطِيتَ تَبَحَّلُ وَ لَقَدْ سُئِلْتَ فَبَدَّلْتَ وَ لَمْ تُسْأَلْ فَأَبْتَدَأْتَ وَ اسْتُمِيعَ فَضَّلْتَ

You^{-azwj} cannot be asked about what You^{-azwj} Do, nor due to what You^{-azwj} have Given sparingly, and You^{-azwj} had been asked so You^{-azwj} were liberal in giving, and were not asked so You^{-azwj} Initiated, and I seek Your^{-azwj} Grace.

فَمَا أَكْذَبْتَ أَبَيْتَ إِلَّا إِنْعَامًا وَ امْتِنَانًا وَ تَطَوُّلاً وَ أَبَيْتَ إِلَّا تَقْحُمًا عَلَى مَعْاصِيكَ وَ انْتِهَاكَ لِإِيمَانِكَ وَ تَعَدِيًا لِجُدُودِكَ وَ غَفْلَةً عَنِ وَعِيدِكَ وَ طَاعَةً لِعُدُوبِي وَ عَدُوِّكَ لَمْ تَمْنَعْ عَنِ إِتْمَامِ إِحْسَانِكَ وَ تَتَابِعِ امْتِنَانِكَ وَ لَمْ يَجْزِنِي ذَلِكَ عَنِ ارْتِكَابِ مَسَاحِطِكَ

I have almost not spent any night except in Favours, and Conferment, and Leniency, and I refused except storming to disobey You^{-azwj} and violating Your^{-azwj} Sanctity, and transgressing Your^{-azwj} limits, and heedlessness from Your^{-azwj} Promise, and obedience to my enemy and Your^{-azwj} enemy! You^{-azwj} did not Prevent from Completing Your^{-azwj} Favour and continuing Your^{-azwj} Favours, and that did not deter me from in perpetrating in what Annoys You^{-azwj}!

اللَّهُمَّ فَهَذَا مَقَامُ الْمُعْتَرِفِ لَكَ بِالتَّقْصِيرِ عَنِ آدَاءِ حَقِّكَ الشَّاهِدِ عَلَى نَفْسِهِ بِسُبُوغِ نِعْمَتِكَ وَ حُسْنِ كِفَايَتِكَ

O Allah^{-azwj}! This is the position of one acknowledging to You^{-azwj} with the deficiency from fulfilling Your^{-azwj} right, the testifier upon himself with abundance of Your^{-azwj} bounties, and excellence of Your^{-azwj} Sufficing!

فَهَبْ لِي اللَّهُمَّ يَا إِلَهِي مَا أَصِلُ بِهِ إِلَى رَحْمَتِكَ وَ أَخْذُهُ سَلْمًا أَعْرُجُ فِيهِ إِلَى مَرْضَاتِكَ وَ آمَنْ بِهِ مِنْ عِقَابِكَ فَإِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Gift to me, O Allah^{-azwj}, my God^{-azwj}, what I can arrive with to Your^{-azwj} Mercy, and take it as a ladder to ascend in to Your^{-azwj} Satisfaction, and be safe with it from You^{-azwj} Punishment, for You^{-azwj} Do whatever You^{-azwj} Desire and Decide whatever You^{-azwj} Want, and You^{-azwj} are Able upon all things!

اللَّهُمَّ حَمْدِي لَكَ مُتَوَاصِلٌ وَ ثَنَائِي عَلَيْكَ دَائِمٌ مِنَ الدَّهْرِ إِلَى الدَّهْرِ بِاللَّوْنِ السَّيِّحِ وَ فُتُونِ التَّقْدِيسِ خَالِصًا لِلذِّكْرِ وَ مَرْضِيًّا لَكَ بِبِصَاحِ التَّوْحِيدِ وَ مَخْضِ السُّحُودِ وَ طَوْلِ التَّعْدِيدِ فِي إِكْدَابِ أَهْلِ التَّنَادِيدِ

O Allah^{-azwj}! My praise to You^{-azwj} continuous, and my laudation upon You^{-azwj} is constant, from the age to the age, with a variety of glorifications, and artful sanctification purely for Your^{-azwj} Zikr, and Satisfaction for You^{-azwj}, and clear Tawheed, and pure praise, and lengthy enumeration in belying the people of denunciation!

لَمْ تُعْنِ فِي شَيْءٍ مِنْ قُدْرَتِكَ وَ لَمْ تُشَارِكْ فِي إِهْيَابِكَ وَ لَمْ تُعَايِنِ إِذْ حَبَسْتَ الْأَشْيَاءَ عَلَى الْعَرَائِزِ الْمُخْتَلِفَاتِ وَ فَطَرْتَ الْخَلَائِقَ عَلَى صُنُوفِ الْهَيْبَاتِ وَ لَا حَرَقْتَ الْأَوْهَامَ حُجُبِ الْغُيُوبِ إِلَيْكَ

You^{-azwj} were not Aided in anything from Your^{-azwj} Power, and were not participated in Your^{-azwj} Divinity, and were not witnessed when You^{-azwj} Withheld the things upon the different instincts, and Natured the creatures upon the types of bodies, and the imaginations cannot pierce to Your^{-azwj} veils of the unseen!

فَاعْتَقَدْتُ مِنْكَ مُحَمَّدًا فِي عَظَمَتِكَ وَ لَا كَيْفِيَّةً فِي أَرْبَابِيكَ وَ لَا مُمَكِّنًا فِي قَدَمِكَ وَ لَا يَبْلُغُكَ بَعْدُ الْهَمَمِ وَ لَا يَبَالُغُكَ غَوْصُ الْفُطْنِ وَ لَا يَنْتَهِي إِلَيْكَ نَظْرُ النَّاطِرِينَ فِي تَجْدِيدِ جَبْرُوتِكَ وَ عَظِيمِ قُدْرَتِكَ

I believed in You^{-azwj} as being Praise-worthy in Your^{-azwj} Magnificence, not Your^{-azwj} Qualitative State in Your^{-azwj} eternity, nor possibility in Your^{-azwj} ancientness, nor can the depths of thought reach You^{-azwj}, nor that the immersions of the discernments attain You^{-azwj}, nor can the glance of the beholders end to You^{-azwj} in the Glory of Your^{-azwj} Force, and Might of Your^{-azwj} Power!

ارْتَفَعْتَ عَنْ صِفَةِ الْمَخْلُوقِينَ صِفَةَ قُدْرَتِكَ وَ عَلَا عَنْ ذَلِكَ كِبْرِيَاءُ عَظَمَتِكَ وَ لَا يَنْتَقِصُ مَا أَرَدْتَ أَنْ يَزْدَادَ وَ لَا يَزْدَادُ مَا أَرَدْتَ أَنْ يَنْتَقِصَ وَ لَا أَحَدٌ شَهِدَكَ حِينَ فَطَرْتَ الْخَلْقَ وَ لَا ضِدًّا حَضَرَكَ حِينَ بَرَأْتَ النُّفُوسَ

You^{-azwj} are too Exalted from the descriptions by the Created beings describing Your^{-azwj} Power, and more Exalted than that is the Greatness of Your^{-azwj} Magnificence! Neither can it reduce what You^{-azwj} Want to increase, nor can it increase what You^{-azwj} Want to be reduced, nor did anyone witness You^{-azwj} when You^{-azwj} Originated the creation, nor was any opponent present with You^{-azwj} when You^{-azwj} Made (Created) the souls!

كَلَّتِ الْأَلْسُنُ عَنْ تَبْيِينِ صِفَتِكَ وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِكَ وَ كَيْفِ تَذَرِكِكَ الصِّمَاتِ أَوْ تَحْوِيلِكَ الْجِهَاتِ وَ أَنْتَ الْجَبَّارُ الْقُدُّوسُ الَّذِي لَمْ تَزَلْ أَرْبَابًا دَائِمًا فِي الْغُيُوبِ وَ خَدَكَ لَيْسَ فِيهَا غَيْرُكَ وَ لَمْ يَكُنْ لَهَا سِوَاكَ

The tongues falter from interpreting Your^{-azwj} Attributes, and the intellects fail to grasp the essence of Your^{-azwj} recognition, and how can the essence of Your^{-azwj} Attributes be described, O Lord^{-azwj}, and You^{-azwj} are Allah^{-azwj}, the King, the Subduer, the Holy Who did not cease to be Alone for ever, perpetually, constantly? There is no associate for You^{-azwj}. There isn't anyone in it apart from You^{-azwj}, and there cannot be any god for it apart from You^{-azwj}!

خَارَتْ فِي مَلَكُوتِكَ عَمِيقَاتِ مَذَاهِبِ التَّفَكِيرِ وَ حَسَرَ عَنْ إِدْرَاكِكَ بَصَرُ الْبَصِيرِ وَ تَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ وَ عَنَتِ الْوُجُوهُ بِذَلِّ الْإِسْتِكَانَةِ لِعِزَّتِكَ وَ انْقَادَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِغُدْرَتِكَ وَ خَضَعَتِ الرِّقَابُ لِسُلْطَانِكَ فَضَلَّ هُنَالِكَ التَّدْبِيرُ فِي تَصَارِيفِ الصِّمَاتِ لَكَ

Bewildered are the paths of contemplation in the depths of the oceans of Your^{-azwj} Domain, and the Kings are humbled to Your^{-azwj} Prestige, and the faces stood with humiliation submitting to You^{-azwj} for Your^{-azwj} Might, and all things are submissive to Your^{-azwj} Magnificence, and all things submit to Your^{-azwj} Power, and the necks are humbled to You^{-azwj}, and beyond that, the languages fall short, and over there the management falters in the multiple descriptions for You^{-azwj}!

فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيراً وَ عَقْلُهُ مَبْهُوتاً مَبْهُوراً وَ فِكْرُهُ مُتَحَيِّراً

The one who ponders regarding that, his mind will return to him feeling sad, and his intellect bewildered, dazzled, and his thoughts confused.

اللَّهُمَّ فَكَ الْحَمْدُ حَمداً مُتَوَاتِراً مُتَوَالِياً مُتَّسِقاً مُسْتَوْسِقاً يَدُومُ وَ لَا يَبِيدُ عَزِيْرَ مَقُودٍ فِي الْمَلَكُوتِ وَ لَا مَطْمُوسٍ فِي الْعَالَمِ وَ لَا مُنْتَقَصٍ فِي الْعَرَفَانِ

O Allah-azwj! For You-azwj is the Praise, continuous, consecutive, harmonious, assured, constant and not fading. Neither lost in the domains nor obscured in the world, nor diminished in the gnosis!

فَلَكَ الْحَمْدُ حَمداً لَا تُحْصَى مَكَارِمُهُ فِي اللَّيْلِ إِذْ أَدْبَرَ وَ فِي الصُّبْحِ إِذَا أَسْفَرَ وَ فِي الْبَرِّ وَ الْبَحْرِ وَ بِالْعُدُوِّ وَ الْأَصَالِ وَ الْعَشِيِّ وَ الْإِبْكَارِ وَ الظَّهِيرَةِ وَ الْأَسْحَارِ

For You-azwj is the Praise upon Your-azwj Benevolence which cannot be counted, during the night when it departs and the morning when it brightens, and in the land, and the sea, and the morning and the afternoon, and the evening and the early morning, and the noon and the pre-dawn!

اللَّهُمَّ بِتَوْفِيقِكَ أَحْضَرْتَنِي النَّجَاةَ وَ جَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ لَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي إِذْ لَمْ تَرْضَ مِنِّي إِلَّا بِطَاعَتِي

O Allah-azwj! By Your-azwj Inclination, the salvation has presented to me, and have made me to be facing You-azwj in the Wilayah of infallibility. You-azwj did not Encumber me above my endurance when You-azwj were not Satisfied from me except (up to) my obedience!

فَلَيْسَ شُكْرِي وَ إِنْ دَأْبْتُ مِنْهُ فِي الْمَقَالِ وَ بَالَعْتُ مِنْهُ فِي الْفَعَالِ يَبَالِغُ آدَاءَ حَقِّكَ وَ لَا مُكَافٍ فَضْلِكَ لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَغِبْ عَنْكَ غَائِبَةٌ وَ لَا تُخْفَى عَلَيْكَ خَافِيَةٌ وَ لَا تَضِلُّ لَكَ فِي ظُلْمِ الْخَفِيَّاتِ صَالَةٌ إِئْمَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئاً أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

So, my appreciation, and even if I were to express it extensively in words and extensively in deeds, wouldn't reach fulfilment of Your-azwj least rights, nor reciprocation of Your-azwj Grace, because You-azwj are Allah-azwj Who, there is no god except You-azwj! Neither are You-azwj hidden, nor is an absentee hidden from You-azwj, nor is any hidden matters hidden unto You-azwj, nor is any lost property lost for You-azwj in the darkness of the hidden matters! But rather, Your-azwj Command, whenever You-azwj Want anything, You-azwj Say to it: "Be!", so it comes into being!

اللَّهُمَّ لَكَ الْحَمْدُ مِثْلَ مَا حَمَدْتَ بِهِ نَفْسَكَ وَ حَمَدَكَ بِهِ الْحَامِدُونَ وَ مَجَّدَكَ بِهِ الْمَمَجِّدُونَ وَ كَبَّرَكَ بِهِ الْمُكَبِّرُونَ وَ عَظَّمَكَ بِهِ الْمُعَظِّمُونَ حَتَّى يَكُونَ لَكَ مِنِّي وَحْدِي فِي كُلِّ طَرْفَةِ عَيْنٍ وَ أَقَلِّ مِنْ ذَلِكَ

O Allah-azwj! For You-azwj is the Praise similar to what You-azwj have Praised Yourself-azwj with, and the praising ones have praised You-azwj with, and the glorifying ones have glorified You-azwj with, and the exclamer of greatness have exclaimed Your-azwj Greatness with, and the magnifiers have magnified Your-azwj Magnificence with, until Your-azwj (Mercy Protects) me (when I am) alone, in every blink of an eye, or less than that!

مِثْلُ حَمْدِ جَمِيعِ الْحَامِدِينَ وَ تَوْحِيدِ أَصْنَافِ الْمُخْلِصِينَ وَ تَقْدِيسِ أَجْبَانِكَ الْعَارِفِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ مِثْلُ مَا أَنْتَ عَارِفٌ بِهِ وَ مَحْمُودٌ بِهِ مِنْ جَمِيعِ خَلْقِكَ مِنَ الْحَيَوَانِ وَ الْجُمَادِ وَ أَرْغَبُ إِلَيْكَ اللَّهُمَّ فِي شُكْرِ مَا أَنْطَقْتَنِي بِهِ مِنْ حَمْدِكَ

Similar to praise of the praising ones, and Oneness of a variety of sincere ones, and laudation of entirety of the extollers of Oneness, and sanctification by the gnostic(s) loving You^{-azwj}, and laudation of entirety of the commending ones, and similar to what You^{-azwj} are recognised with and praised with from entirety of Your^{-azwj} creatures, from the animals, and the stones, and I desire to You^{-azwj}, O Allah^{-azwj}, in thanking for what You^{-azwj} have Caused me to speak with of Your^{-azwj} Praise!

فَمَا أَيْسَرَ مَا كَلَّفْتَنِي مِنْ ذَلِكَ وَ أَعْظَمَ مَا وَعَدْتَنِي عَلَى شُكْرِكَ ابْتِدَأْتَنِي بِالْبَعْمِ فَضْلاً وَ طَوَّلاً وَ أَمَرْتَنِي بِالشُّكْرِ حَقّاً وَ عَدَلًا وَ وَعَدْتَنِي عَلَيْهِ أضعافاً وَ مَزِيداً وَ أَعْطَيْتَنِي مِنْ رِزْقِكَ اغْتِبَاراً وَ امْتِحَاناً وَ سَأَلْتَنِي مِنْهُ قَرْضاً يَسِيراً صَغِيراً

How easy it is what You^{-azwj} have Encumbered me with of praising You^{-azwj}, and how mighty are its rewards what You^{-azwj} have Promised me upon thanking You^{-azwj}! You^{-azwj} Initiated me with the bounties as Grace and Leniency, and You^{-azwj} Commanded me with the thanking as a right and justice, and You^{-azwj} Promised me upon it a multiple and additional increase, and You^{-azwj} have Given me from Your^{-azwj} sustenance as a lesson and obligation, and You^{-azwj} have Asked me of little from it!

وَ وَعَدْتَنِي عَلَيْهِ أضعافاً وَ مَزِيداً وَ عطاءً كثيراً وَ عافيتني من جهد البلاء وَ لم تُسَلِّمَنِي لِلسُّوءِ مِنْ بَلَاءِكَ وَ مَنَحْتَنِي الْعَافِيَةَ وَ أَوْلَيْتَنِي بِالْبَسْطَةِ وَ الرَّخَاءِ وَ ضَاعَفْتَ لِي الْفَضْلَ مَعَ مَا وَعَدْتَنِي بِهِ مِنْ الْمَحَلَّةِ الشَّرِيفَةِ وَ بَشَّرْتَنِي بِهِ مِنَ الدَّرَجَةِ الرَّفِيعَةِ الْمُنْبَعَةِ وَ اصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً وَ أَفْضَلِهِمْ شَفَاعَةً مُحَمَّدٍ
ص

And You^{-azwj} Promised me a multiple upon it and an increase and Gave me a lot, and You^{-azwj} Granted me well being from struggles of the afflictions and did not Yield me to the evil of Your^{-azwj} afflictions, and You^{-azwj} Made my Trials as the well being, and Conferred upon me with the opulence, and the prosperity, and Started for me the easy Grace along with what You^{-azwj} Promised me of the noble arguments, and Facilitated for me from the lofty ranks and Chose me with the mightiest of the Prophets^{-as} in call, and their^{-as} most superior, intercession of (Prophet) Muhammad^{-saww}!

اللَّهُمَّ اغْفِرْ لِي مَا لَا يَسْعُهُ إِلَّا مَغْفِرَتُكَ وَ لَا يَحْفَهُ إِلَّا عَفْوُكَ وَ هَبْ لِي فِي يَوْمِي هَذَا وَ سَاعَتِي هَذِهِ يَقِيناً يَهْوُونَ عَلَيَّ مُصِيبَاتِ الدُّنْيَا وَ آخِرَتِهَا وَ يُشَوِّفُنِي إِلَيْكَ وَ يُرْعِبُنِي فِيمَا عِنْدَكَ

O Allah^{-azwj}! Forgive for me, what nothing is capacious for it, except Your^{-azwj} Forgiveness, nor can anything delete it except Your^{-azwj} Pardon, and Gift to me in this day of mine, and this time of mine, such certainty due to which would deem insignificant to me difficulties of the world and its Hereafter, and yearning to You^{-azwj}, and desiring regarding what is in Your^{-azwj} Presence!

وَ احْتَسِبْ لِي الْمَغْفُورَةَ وَ بَلِّغْنِي الْكَرَامَةَ وَ ارْزُقْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ فَإِنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الرَّفِيعُ الْبَدِيُّ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ وَ لَا عَنْ قَضَائِكَ مُنْتَعَجٌ

And Write the Forgiveness for me and Make me reach the honours from You^{-azwj}, and Grace me to thank for what You^{-azwj} have Favoured upon me, for You^{-azwj} are Allah^{-azwj}, the One, the

Lofty, the Originator, the Initiator, the All-Hearing, the All-Knowing Who there is neither any defender to Your^{-azwj} Command nor any preventer from Your^{-azwj} Decree!

وَأَشْهَدُ أَنَّكَ رَبِّي وَرَبُّ كُلِّ شَيْءٍ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَلِيِّ الْكَبِيرِ الْمُتَعَالِ

And I testify You^{-azwj} are my Lord^{-azwj}, and Lord^{-azwj} of all things, Originator of the skies and the earth, Knower of the unseen and the seen, the Exalted, the Great, the Exalted!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ فِي الرُّشْدِ وَالْإِهْتِمَامَ الشُّكْرَ عَلَى نِعْمَتِكَ وَأَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَبِعِي كُلِّ بَاغٍ وَحَسَدِ كُلِّ حَاسِدٍ

O Allah^{-azwj}! I ask You^{-azwj} for being steadfast in the matters and being determined in the rightful guidance, and Inspire the thanking upon Your^{-azwj} bounties, and I seek Refuge with You^{-azwj} from tyranny of every tyrant, and rebellion of every rebel, and envy of every envier!

اللَّهُمَّ بِكَ أَصُولٌ عَلَى الْأَعْدَاءِ وَإِيَّاكَ أَرْجُو وَلَا يَبَةُ الْأَجْبَاءِ وَمَعَ مَا لَا أَسْتَطِيعُ إِحْصَاءَهُ مِنْ فَوَائِدِ فَضْلِكَ وَأَصْنَافِ رِفْدِكَ وَأَنْوَاعِ رِزْقِكَ

By You^{-azwj} I prevail upon the enemies, and with You^{-azwj} I hope for friendship of the loved ones along with what I am not capable of counting it, and from benefits of Your^{-azwj} Grace, and a variety of what You^{-azwj} Conferred from Your^{-azwj} Kindness and variety of Your^{-azwj} sustenance!

فَإِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْفَاشِي فِي الْخَلْقِ حَمْدُكَ الْبَاسِطُ بِالْحَقِّ يَدُكَ لَا تُضَادُّ فِي حُكْمِكَ وَلَا تُنَازِعُ فِي مُلْكِكَ وَلَا تُرَاجِعُ فِي أَمْرِكَ تَمْلِكُ مِنَ الْأَنْعَامِ مَا شِئْتَ وَلَا يَمْلِكُونَ إِلَّا مَا تُرِيدُ

Surely, You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}! Your^{-azwj} Praise is widespread among Your^{-azwj} creatures! Your^{-azwj} Hand is Extended with the truth. There is no opponent in Your^{-azwj} Decision, nor is there any contender in Your^{-azwj} Kingdom, nor is there a returner of Your^{-azwj} Command! You^{-azwj} Control from the animals whatever You^{-azwj} Desire to and they are not controlling except what You^{-azwj} Want!

اللَّهُمَّ أَنْتَ الْمُنْعِمُ الْمُفْضِلُ الْقَادِرُ الْفَاهِرُ الْمُقَدَّسُ فِي نُورِ الْقُدْسِ تَرَدَّدْتَ بِالْعِزَّةِ وَالْمَجْدِ وَتَعَطَّيْتَ بِالْقُدْرَةِ وَالْكَرِيمِيَّةِ وَعَشَّيْتَ الثُّورَ بِالْبَهَاءِ وَجَلَّلْتَ الْبَهَاءَ بِالْمَهَابَةِ

You^{-azwj} are the Bestower, the Gracious, the Able, the Subduer, the Holy in the Noor of Holiness! You^{-azwj} are Robed by the Might and the Glory, and You^{-azwj} are Magnificent by the Might with the Power and the Greatness, and You^{-azwj} Overwhelmed the Noor with the Splendour, and You^{-azwj} Shone the Splendour with the Prestige!

اللَّهُمَّ لَكَ الْحَمْدُ الْعَظِيمُ وَالْمَنْ الْقَدِيمُ وَالسُّلْطَانُ الشَّامِخُ وَالْحَوْلُ الْوَاسِعُ وَالْقُدْرَةُ الْمُفْتَدِرَةُ وَالْحَمْدُ الْمُتَبَاعِ الَّذِي لَا يَنْقُذُ بِالشُّكْرِ سَرْمَدًا وَلَا يَنْقُضِي أَبَدًا إِذْ جَعَلْتَنِي مِنْ أَفَاضِلِ بَنِي آدَمَ وَجَعَلْتَنِي سَمِيحًا بَصِيرًا صَحِيحًا سَوِيًّا مُعَاقٍ

O Allah^{-azwj}! For You^{-azwj} is the Mighty Praise, and the Ancient Conferment, and the Lofty Authority, and the vast Might, and the Powerful Dominance, and the consecutive Praise which does not deplete with the thanking, perpetual and does not terminate, ever, when You^{-azwj} Made me from the meritorious children of Adam^{-as}, and Made me hearing, seeing, healthy, sound, and well!

لَمْ تَشْغَلْنِي بِنُقْصَانٍ فِي بَدَنِي وَ لَا بِأَفَةٍ فِي جَوَارِحِي وَ لَا عَاهَةَ فِي نَفْسِي وَ لَا فِي عَقْلِي وَ لَمْ يَمْتَعِكْ كِرَامَتُكَ إِيَّايَ وَ حُسْنُ صُنْعِكَ عِنْدِي وَ فَضْلُ نِعْمَاتِكَ عَلَيَّ إِذْ وَسَّعْتَ عَلَيَّ فِي الدُّنْيَا وَ فَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ أَهْلِهَا تَفْضِيلًا

You^{-azwj} neither pre-occupied me with deficiencies in my body nor with afflictions in my limbs, nor disabilities within myself nor in my intellect, and Your^{-azwj} Benevolence did not prevent You^{-azwj} of it, and Your^{-azwj} excellent Dealings with me, and Grace of Your^{-azwj} bounties upon me, when You^{-azwj} Expanded upon me in the world and Preferred me over many of its inhabitants in preference!

وَ جَعَلْتَنِي سَمِيعًا أَعْي مَا كَلَّفْتَنِي بَصِيرًا أَرَى قُدْرَتَكَ فِيمَا ظَهَرَ لِي وَ اسْتَرْعَيْتَنِي وَ اسْتَوْدَعْتَنِي قَلْبًا يَشْهَدُ لِعَظَمَتِكَ وَ لِسَانًا نَاطِقًا بِتَوْحِيدِكَ

And You^{-azwj} Made me hearing to retain what You^{-azwj} have Encumbered me with, seeing so I can see Your^{-azwj} Power in what is apparent to me, and You^{-azwj} Took Care of me and Entrusted me a heart to testify to Your^{-azwj} Magnificence, and a tongue speaking with Your^{-azwj} Oneness!

فَإِنِّي لَعَضْلِكَ عَلَيَّ حَامِدٌ وَ لَتَوْفِيقِكَ إِيَّايَ بِحَمْدِكَ شَاكِرٌ وَ بِحَقِّكَ شَاهِدٌ وَ إِلَيْكَ فِي مَلَمِي وَ مُهَمِّي صَارِعٌ لِأَنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ مَيِّتٍ وَ حَيٌّ تَرِثُ الْأَرْضَ وَ مَنْ عَلَيْهَا وَ أَنْتَ خَيْرُ الْوَارِثِينَ

So, I am a praising one for You^{-azwj} Grace upon me, and for Your^{-azwj} Inclining me for it with Your^{-azwj} Praise, thankful, and a testifier of Your^{-azwj} rights, and a beseecher to You^{-azwj} regarding my information and my important matters, because You^{-azwj} were Alive before all things, and will be Alive after all are dead, and Alive Inheriting the earth and the ones upon it, and You^{-azwj} are Best of the inheritors!

اللَّهُمَّ لَا تَقْطَعْ عَنِّي حَبْرَكَ فِي كُلِّ وَقْتٍ وَ لَمْ تُنْزِلْ بِي عُقُوبَاتِ التَّعْمِ وَ لَمْ تُعَيِّرْ مَا بِي مِنَ النِّعَمِ وَ لَا أَخْلَبْتَنِي مِنْ وَثِيقِ الْعِصَمِ

O Allah^{-azwj}! Your^{-azwj} goodness was not terminated from me during all times, and Your^{-azwj} Punishments of Your^{-azwj} Vengeance did not befall with me, and You^{-azwj} did not Change what bounties there were for me, nor did You^{-azwj} Vacate me from and the fortifications of the intricacies did not change upon me!

فَلَوْ لَمْ أَذْكَرْ مِنْ إِحْسَانِكَ إِلَيَّ وَ إِنْعَامِكَ عَلَيَّ إِلَّا عَفْوُكَ عَنِّي وَ الْإِسْتِجَابَةَ لِدُعَائِي حِينَ رَفَعْتُ رَأْسِي بِتَحْمِيدِكَ وَ تَمْجِيدِكَ

So why should I not mention from Your^{-azwj} Favours to me, and Your^{-azwj} bounties upon me except Your^{-azwj} Pardoning me, and Responding to my supplication when I raised my head with Your^{-azwj} Praise and Your^{-azwj} Glorification!

لَا فِي تَقْدِيرِكَ جَزِيلٍ حَظِّي حِينَ وَقَفْتَهُ انْتِقَاصَ مُلْكِكَ وَ لَا فِي قِسْمَةِ الْأَرْزَاقِ حِينَ قَفَّرْتَ عَلَيَّ تَوْفِيرُ مُلْكِكَ

In Your^{-azwj} Pre-determination the plentifulness of my share when You^{-azwj} Bestowed it did not reduce Your^{-azwj} Kingdom, nor was there in the distribution of the sustenance(s), when You^{-azwj} Restricted upon me, any increase in Your^{-azwj} kingdom!

اللَّهُمَّ لَكَ الْحَمْدُ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُكَ وَ عَدَدَ مَا أَدْرَكَهُ قُدْرَتُكَ وَ عَدَدَ مَا وَسَّعَتْهُ رَحْمَتُكَ وَ أَضْعَافَ ذَلِكَ كُلِّهِ حَمْدًا وَاصِلًا مُتَوَاتِرًا مُتَوَازِيًا لِأَنَّكَ وَ أَسْمَاتُكَ

O Allah-azwj! For You-azwj is the Praise of the number of what Your-azwj Knowledge Contains, and the number of what Your-azwj Power realises, and number of what Your-azwj Mercy is capacious of, and a multiple of that, all of it, a continuous praise, successive, in parallel to Your-azwj Favours and Your-azwj Names!

اللَّهُمَّ فَتَعَمَّ إِحْسَانَكَ إِلَيَّ فِيمَا بَقِيَ مِنْ عُمْرِي كَمَا أَحْسَنْتَ إِلَيَّ مِنْهُ فِيمَا مَضَى فَإِنِّي أَتَوَسَّلُ إِلَيْكَ بِتَوْحِيدِكَ وَ تَهْلِيلِكَ وَ تَمَجِيدِكَ وَ تَكْبِيرِكَ وَ تَعْظِيمِكَ

O Allah-azwj! Complete Your-azwj Favour in what remains just as You-azwj have Favoured to me in what has passed, for I seek mediation to You-azwj with Your-azwj Tawheed, and Your-azwj Glorification, and Your-azwj Praise, and Your-azwj Holiness, and Your-azwj Greatness, and Your-azwj Reverence!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَهُ مِنْ ذَلِكَ فَلَا يَخْرُجُ مِنْكَ إِلَّا إِلَيْكَ

And I ask You-azwj by Your-azwj Name by which You-azwj Created (all things) from that, so there is no leaving from You-azwj except to You-azwj!

وَ أَسْأَلُكَ بِاسْمِكَ الرُّوحِ الْمَكْنُونِ الْحَيِّ الْحَيِّ وَ بِهِ وَ بِهِ وَ بِهِ وَ بِهِ وَ بِهِ وَ بِهِ وَ بِهِ وَ بِهِ وَ بِهِ

And I ask You-azwj by Your-azwj Name, the hidden, 'The Living', 'The Living', 'The Living', and by it, and by it, and by it, and by You-azwj, and by You-azwj, and by You-azwj!

أَلَّا تُخْرِمَنِي رِفْدَكَ وَ فَوَائِدَ كَرَامَتِكَ وَ لَا تُؤَلِّيَنَّ غَيْرَكَ وَ لَا تُسَلِّفَنِي إِلَى عَدُوِّي وَ لَا تَكَلِّفَنِي إِلَى نَفْسِي وَ أَحْسِنْ إِلَيَّ أُمَّ الْإِحْسَانِ عَاجِلًا وَ آجَلًا وَ حَسِنٌ فِي الْعَاجِلَةِ عَمَلِي وَ بَلِّغْنِي فِيهَا أَمَلِي وَ فِي الْآجِلَةِ وَ الْخَيْرُ فِي مُنْقَلَبِي

Do not Deprive me of Your-azwj Kindness and benefits of Your-azwj Benevolence, and do not Allocate me to others nor Submit me to my enemy, nor Allocate me to myself, and Be excellent to me of completing the Favours currently and in the future, and Make my actions to be excellent in the current, and Make me reach my aspirations in it, and in the future, and the goodness in my transfer!

فَإِنَّهُ لَا تُفْقِرُكَ كَثْرَةُ مَا يَنْدَفِقُ بِهِ فَضْلُكَ وَ سَمِيبُ الْعَطَايَا مِنْ مَنَّاكَ وَ لَا يَنْقُصُ جُودَكَ تَقْصِيرِي فِي شُكْرِ نِعْمَتِكَ وَ لَا تُجِمُّ حَزَائِنُ نِعْمَتِكَ الْبَعَمَ وَ لَا يَنْقُصُ عَظِيمَ مَوَاهِبِكَ مِنْ سَعَتِكَ الْإِعْطَاءُ

Surely, it will not impoverish You-azwj, the abundance of what You-azwj Bestow with from Your-azwj Grace, and the abundant awards from Your-azwj Conferment, nor will Your-azwj Generosity be reduced due to my deficiency in thanking for Your-azwj bounties, nor will the treasures of Your-azwj bounties be Withheld, nor will Your-azwj mighty gifts from the vastness of the awards be reduced!

وَ لَا يُؤَثِّرُ فِي جُودِكَ الْعَظِيمِ الْفَاضِلِ الْجَلِيلِ مَنَحُكَ وَ لَا تَخَافُ ضَيْمَ إِفْلَاقِ فُتُكُدِي وَ لَا يَلْحَقُكَ خَوْفٌ عَدَمٍ فَيَنْقُصَ فَيْضُ مُلْكِكَ وَ فَضْلِكَ

nor does Your-azwj Generosity impacted by the mightiness of Your-azwj Majestic Generosity, nor do You-azwj fear the constriction of poverty of my losses, nor are You-azwj joined with fear of lacking so it would reduce the abundance of Your-azwj Kingdom and Your-azwj Grace!

اللَّهُمَّ ارْزُقْنِي قَلْبًا خَاشِعًا وَبَقِينًا صَادِقًا وَبِالْحَقِّ صَادِعًا وَ لَا تُؤْمِي مَكْرَكَ وَ لَا تُنْسِي دِكْرَكَ وَ لَا تَهْتِكْ عَنِّي سِرَّكَ وَ لَا تُؤَلِّي عِيْرَكَ وَ لَا تُفْطِنِي مِنْ رَحْمَتِكَ

O Allah^{-azwj}! And Grace me a fearful heart, and a truthful certainty, and with the sincere truth, and do not let me feel safe from Your^{-azwj} Plan, nor let me forget Your^{-azwj} Zikr, nor Remove Your^{-azwj} Blessings from me, nor Uncover Your^{-azwj} Covering from me, and do not Place me in charge of others nor Cut off Your^{-azwj} Mercy from me!

بَلِّ تَعَمَّدَنِي بِفَوَائِدِكَ وَ لَا تَمْنَعْنِي جَمِيلَ عَوَائِدِكَ وَ كُنْ لِي فِي كُلِّ وَحْشَةٍ أُنَيْسًا وَ فِي كُلِّ جَزَعٍ حَصِينًا وَ مِنْ كُلِّ هَلَكَةٍ غِيَاثًا وَ نَجِّي مِنْ كُلِّ بَلَاءٍ وَ اعْصِمْنِي مِنْ كُلِّ زَلَلٍ وَ خَطَاٍ وَ تَمِّمْ لِي فَوَائِدَكَ وَ قِنِي وَعِيدَكَ وَ اصْرِفْ عَنِّي أَلِيمَ عَذَابِكَ وَ تَدْمِيرَ تَنْكِيْلِكَ

But, Sheathe (Wrap) me with Your^{-azwj} benefits, and do not Prevent me Your^{-azwj} beautiful awards, and Be a Comforter for me during every loneliness, and a Fortress during every panic, and a Helper in every destruction, and Rescue me from every affliction, and Fortify me from every slip and mistake, and Complete Your^{-azwj} benefits for me, and Save me from Your^{-azwj} Threat and Turn away from me the pain of Your^{-azwj} Punishment and crushing of Your^{-azwj} Torment!

وَ شَرِّفْنِي بِحِفْظِ كِتَابِكَ وَ أَصْلِحْ لِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ أَهْلِي وَ وُلْدِي وَ وَسِّعْ رِزْقِي وَ أَدْرُهُ عَلَيَّ وَ أَقْبِلْ عَلَيَّ وَ لَا تُعْرِضْ عَنِّي

And Ennoble me with memorising Your^{-azwj} book, and Rectify for me my religion and my world and my Hereafter, and my family, and my children, and Expand my sustenance, and Rotate it towards me, and Turn to me and do not Turn away from me!

اللَّهُمَّ ارْزُقْنِي وَ لَا تَضَعْنِي وَ ارْحَمْنِي وَ لَا تُعَذِّبْنِي وَ انصُرْنِي وَ لَا تُخْذَلْنِي وَ آثِرْنِي وَ لَا تُؤْثِرْ عَلَيَّ وَ اجْعَلْ لِي مِنْ أَمْرِي يُسْرًا وَ فَرْجًا وَ عَجَلًا إِيْجَابِي وَ اسْتَنْقِذْنِي بِمَا قَدْ نَزَلَ بِكَ عَلَيَّ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ يَسِيرٌ وَ أَنْتَ الْجَوَادُ الْكَرِيمُ.

O Allah^{-azwj}! Raise me and do not Drop me, and Mercy me and do not Punish me, and Help me and do not Abandon me, and Prefer me and do not Prefer (others) over me, and Make ease for me from my affairs and a relief, and Hasten my Response, and Save me from what has befallen with me. You^{-azwj} are Able upon all things, and that is easy upon You^{-azwj}, and You^{-azwj} are the Generous, the Benevolent!⁹²

35 أقول و لنا سند آخر عال جدا لهذا الدعاء و لا يخلو من غرابة فإني أرويه عن والدي عن بعض الصالحين عن مولانا القائم ع بلا واسطة و شرح ذلك أن

I am saying, and for use there is another attribution, very strong, for this supplication, and it is not devoid of strangeness, for I am reporting it from my father, from one of the righteous ones, from our Master Al-Qaim^{-ajfj} without intermediaries, and the commentary of that is:

هاهنا بياض في نسخة الأصل، و في هامشه: لا بد أن يكتب الباقي من هذه القصة من النسخة التي هي الآن عند الامير محمد صالح أو يؤخذ من ملا ذو الفقار أو ملا محمد رضا إنشاء الله

⁹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 34

Over here there is blank space in the original copy, and in its note – ‘It is inevitable that the remainder of this story is written from the copy which, at the moment is in the possession of the Emir Muhammad Salih, or obtained from assembly of Zulfiqar or assembly of Muhammad Reza, if Allah^{-azwj} so Desires’⁹³.

36- ق، الكتاب العتيق الغروي مهج، مهج الدعوات دكر ما نختار لمولانا المهدي ع و عنه صلوات الله عليه برواية اخرى فمن ذلك الدعاء المعروف بدعاء العلوي المصري لكل شديده و عظيمة

(The books) ‘Kitab Al Ateeq’ of Al Garwy, (and) ‘Mahj Al Dawaat’ –

‘It is mentioned what we have chosen for our Master Al-Mahdi^{-ajfi}, and from him^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}, by another report. From that is the supplication well known as ‘Dua Al-Alawy Al-Misry’, for every adversity and grievous matter.

أخبرهم أبو الحسن علي بن حماد المصري قال أخبرني أبو عبد الله الحسين بن محمد العلوي قال حدثني محمد بن علي العلوي الحسيني المصري قال: أصابني غم شديد و ذهني أمر عظيم من قبل رجل من أهل بلدتي من ملوكه فخشيتُه خشية لم أجد لنفسي منها خلاصاً

They were informed by Abu Al-Hassan Ali Bin Hammad Al-Misry who said, ‘I am informed by Abu Abdullah Al-Husayn Bin Muhammad Al-Alawy who said, ‘It is narrated to me by Muhammad Bin Ali Al-Alawy Al-Husayny Al-Misry who said, ‘Severe sadness afflicted me and a grievous matter attacked me from the direction of a man from my city, from his kings. I feared him such a fear I did not anticipate any rescue from it for myself.

فصددت مشهد سادتي و آبائي صلوات الله عليهم بالخائر لايندا بهم و عابداً بقبورهم و مستجيراً من عظيم سطوة من كنت أخافه و أقمت بها خمسة عشر يوماً أدعو و أتضرع ليلاً و نهاراً

I aimed for the shrine of my Chiefs and my forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} at Al-Haair seeking shelter with them and taking refuge with their graves, and seeking shelter from mighty force of the one was fearing, and I stayed at it for fifteen days, supplicating and beseeching, night and day.

فترأى لي قائم الزمان و ولي الرحمن عليه و على آبائه أفضل التحيه و السلام فأتاني و أنا بين النائم و اليقظان فقال لي يا بني خفت فلاناً

Then there appeared to me Custodian of the Time and Guardian of the Beneficent, (Al-Qaim^{-ajfi}), upon him^{-ajfi} and upon his^{-ajfi} forefathers^{-asws} be the most superior of the salutations and the greetings. He^{-ajfi} came to me while I was between the sleep and the wakefulness. He^{-ajfi} said to me: ‘O my^{-ajfi} son! Are you fearing so and so?’

فقلت نعم أرادني بكيه و كيت فالتجأت إلى سادتي ع أشكو إليهم ليخلصوني منه

I said, ‘Yes. He intends me with such and such, so I have sought shelter to my Chiefs complaining to them^{-asws}, for them^{-asws} to rescue me from him!’

⁹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 35

فَقَالَ لِي هَلَّا دَعَوْتُ اللَّهَ رَبَّكَ وَرَبَّ آبَائِكَ بِالْأَدْعِيَةِ الَّتِي دَعَا بِهَا أَجْدَادِي الْأَنْبِيَاءُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ حَيْثُ كَانُوا فِي الشَّدَّةِ فَكَشَفَ اللَّهُ عَزَّ وَجَلَّ عَنْهُمْ ذَلِكَ

He^{-ajfi} said to me: 'Why don't you supplicate to Allah^{-azwj}, your Lord^{-azwj} and Lord^{-azwj} of your forefathers^{-asws}, with the supplication which was supplicated with by my^{-ajfi} ancestors, the Prophets^{-as}, may the Salawaat of Allah^{-azwj} be upon them^{-as}, whenever they^{-as} were in the adversities? So, Allah^{-azwj} Mighty and Majestic Removed that from them^{-as}'.

فُلْتُ وَ بِمَاذَا دَعَوُهُ لِأَدْعُوهُ بِهِ

I said, 'And what is that supplication what I should be supplicating with?'

قَالَ ع إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَتَمَّ وَ اغْتَسَلْ وَ صَلِّ صَلَاتَكَ فَإِذَا فَرَعْتَ مِنْ سَجْدَةِ الشُّكْرِ قُمْ وَ أَنْتَ بَارِكْ عَلَى رُكْبَتَيْكَ وَ ادْعُ بِهَذَا الدُّعَاءِ مُبْتَهَلًا

He^{-ajfi} said: 'When it would be the night of Friday, stand and wash and pray your Salat. When you are free from Sajdah of thanks, say while you are kneeling upon your knees and supplicate with this supplication, pleading!'

قَالَ وَ كَانَ يَأْتِينِي خَمْسَ لَيَالٍ مُتَوَالِيَاتٍ يُكْرِرُ عَلَيَّ الْقَوْلَ وَ هَذَا الدُّعَاءَ حَتَّى حَفِظْتُهُ وَ انْقَطَعَ مَجِيئُهُ لَيْلَةَ الْجُمُعَةِ

He (the narrator) said, 'And he^{-ajfi} was coming to me for five nights consecutively, repeating the word to me and this supplication until I memorised it, and his^{-ajfi} coming was terminated on the night of Friday.'

فَقُمْتُ وَ اغْتَسَلْتُ وَ غَيَّرْتُ ثِيَابِي وَ تَطَيَّبْتُ وَ صَلَّيْتُ مَا وَجِبَ عَلَيَّ مِنْ صَلَاةِ اللَّيْلِ وَ جَنَوْتُ عَلَى رُكْبَتَيْ فَدَعَوْتُ اللَّهَ تَعَالَى بِهَذَا الدُّعَاءِ فَأَتَانِي ع لَيْلَةَ السَّبْتِ كَهَيْئَتِهِ الَّتِي يَأْتِينِي فِيهَا فَقَالَ لِي قَدْ أُجِيبَتْ دَعْوَتُكَ يَا مُحَمَّدُ وَ قُتِلَ عَدُوُّكَ وَ أَهْلَكَهُ اللَّهُ عَزَّ وَجَلَّ عِنْدَ فَرَاغِكَ مِنَ الدُّعَاءِ

I stood up and washed, and I changed my clothes and perfumed, and prayed Salats what had been obligated upon me, from the night Salat, and I knelt upon my knees. I supplicate to Allah^{-azwj} the Exalted with this supplication. He^{-ajfi} came to me on the night of Saturday in his^{-ajfi} appearance which he^{-ajfi} used to come to me in. He^{-ajfi} said to me: 'Your supplication has been Answered, O Muhammad, and your enemy has been killed, and Allah^{-azwj} Mighty and Majestic Destroyed him as you were being free from the supplication!'

قَالَ فَلَمَّا أَصْبَحْتُ لَمْ يَكُنْ لِي هَمٌّ عَيْرٌ وَدَاعٍ سَادَاتِي صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ الرِّحْلَةَ نَحْوَ الْمَنْزِلِ الَّذِي هَرَبْتُ مِنْهُ فَلَمَّا بَلَغْتُ بَعْضَ الطَّرِيقِ إِذَا رَسُولُ أَوْلَادِي وَ كُتُبُهُمْ بِأَنَّ الرَّجُلَ الَّذِي هَرَبْتُ مِنْهُ جَمَعَ قَوْمًا وَ اتَّخَذَ لَهُمْ دَعْوَةً فَأَكَلُوا وَ شَرَبُوا وَ تَفَرَّقَ الْقَوْمُ وَ نَامَ هُوَ وَ غَلَمَانُهُ فِي الْمَكَانِ

He (the narrator) said, 'When I came to the morning, there was no concern for me apart from bidding farewell to my Chiefs, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and the departing towards the dwelling which I had fled from. When I reached one of the roads, there was a messenger of my children and their letters that the man whom I had fled from, had gathered a group of people and took an invitation (meal) for them. So, they ate and drank and the group had dispersed, and he and his servants slept in the place.'

فَأَصْبَحَ النَّاسُ وَ لَمْ يُسْمِعْ لَهُ حِسًّا فَكَشَفَ عَنْهُ الْغِطَاءَ فَإِذَا هُوَ مَذْبُوحٌ مِنْ قَفَاهُ وَ دِمَاهُ تَسِيلٌ وَ ذَلِكَ فِي لَيْلَةِ الْجُمُعَةِ وَ لَا يَدْرُونَ مَنْ فَعَلَ بِهِ ذَلِكَ وَ يَأْمُرُونِي بِالْمُبَادَرَةِ نَحْوِ الْمَنْزِلِ فَلَمَّا وَافَيْتُ إِلَى الْمَنْزِلِ وَ سَأَلْتُ عَنْهُ وَ فِي آيٍ وَقْتِ كَانَ قَتْلُهُ فَإِذَا هُوَ عِنْدَ فَرَاغِي مِنَ الدُّعَاءِ وَ هَذَا الدُّعَاءُ

The people came to the morning and did not hear any hiss (sound) being for him. They removed the cover from him, and there he was having been slaughtered from his shoulder, and his blood was flowing, and that was during the night of Friday, and they did not know who had done that with him, and they instructed me with rushing towards the house. When I arrived to the house and asked about him, and in which time he had been killed, it turned out it was during my being free from the supplication, and this is the supplication: -

رَبِّ مَنْ ذَا الَّذِي دَعَاكَ فَلَمْ تُجِبْهُ وَ مَنْ ذَا الَّذِي سَأَلَكَ فَلَمْ تُغْطِهِ وَ مَنْ ذَا الَّذِي نَاجَاكَ فَحَضَيْتَهُ أَوْ تَقَرَّبَ إِلَيْكَ فَأَبْعَدْتَهُ

'Lord^{-azwj}! Who is that who had supplicated to You^{-azwj} but You^{-azwj} did not Answer him? And who is that who had asked You^{-azwj} but You^{-azwj} did not Give him? And who is that who had whispered to You^{-azwj} but You^{-azwj} Disappointed him, or drew closer to You^{-azwj} but You^{-azwj} Distanced him?

رَبِّ هَذَا فِرْعَوْنُ ذُو الْأَوْتَادِ مَعَ عِبَادِهِ وَ كُفْرِهِ وَ عُتُوِّهِ وَ ادِّعَائِهِ الرَّئُوبِيَّةَ لِنَفْسِهِ وَ عِلْمِكَ بِأَنَّهُ لَا يَتُوبُ وَ لَا يَرْجِعُ وَ لَا يَتُوبُ وَ لَا يُؤْمِنُ وَ لَا يَخْشَعُ اسْتَجَبْتَ لَهُ دُعَاءَهُ وَ أَعْطَيْتَهُ سُؤْلَهُ كَرَمًا مِنْكَ وَ جُودًا وَ قِلَّةَ مِقْدَارٍ لِمَا سَأَلَكَ عِنْدَكَ مَعَ عَظَمَةِ عِنْدِهِ أَخْذًا بِمُحِبَّتِكَ عَلَيْهِ

Lord^{-azwj}! This Pharaoh^{-la}, with the pegs, along with his^{-la} obstinacy and his^{-la} Kufr and his^{-la} stubbornness had claimed the lordship for himself^{-la}, and (it is in) Your^{-azwj} Knowledge that he^{-la} will neither repent, nor return, nor be penitent, nor believe, nor fear. You^{-azwj} (still) Answered his^{-la} supplications for him^{-la} and Granted him^{-la} his^{-la} request as a Benevolence from You^{-azwj} and Generosity, and little worth of what he^{-la} has asked You^{-azwj} of what is with You^{-azwj}, along with the magnitude of what was with him^{-la}.

وَ تَأْكِيدًا لَهَا حِينَ فَجَرَ وَ كَفَرَ وَ اسْتَطَالَ عَلَى قَوْمِهِ وَ تَجَبَّرَ وَ بِكُفْرِهِ عَلَيْهِمْ افْتَحَرَ وَ يَظْلِمُهُ لِنَفْسِهِ تَكَبَّرَ وَ بِحِلْمِكَ عَنْهُ اسْتَكْبَرَ فَكَتَبَ وَ حَكَمَ عَلَى نَفْسِهِ جَزَاءً مِنْهُ أَنَّ جَزَاءَ مِثْلِهِ أَنْ يُعْرَقَ فِي الْبَحْرِ فَجَزَيْتَهُ بِمَا حَكَمَ بِهِ عَلَى نَفْسِهِ

And he^{-la} emphasised for it whereby he^{-la} was immoral, and committed Kufr, and towered upon his^{-la} people, and subdued, and due to his^{-la} Kufr upon them, he^{-la} prided, and by his^{-la} being unjust to himself^{-la}, he^{-la} was arrogant, and due to Your^{-azwj} Leniency to him^{-la}, he^{-la} became arrogant, so he^{-la} wrote and judged upon himself^{-la} as audacity from him^{-la} that a recompense of someone similar to him^{-la} was that he should drown in the sea. So, You^{-azwj} Recompensed him^{-la} with what he^{-la} had judged with upon himself^{-la}!

إِلَهِي وَ أَنَا عَبْدُكَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ مُعْتَرِفٌ لَكَ بِالْعُبُودِيَّةِ مُقِرٌّ بِأَنَّكَ أَنْتَ اللَّهُ خَالِقِي لَا إِلَهَ لِي غَيْرُكَ وَ لَا رَبَّ لِي سِوَاكَ مُقِرٌّ بِأَنَّكَ رَبِّي وَ إِلَيْكَ إِيَابِي عَالِمٌ بِأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

My God^{-azwj}, and I am Your^{-azwj} servant, son of Your^{-azwj} servant and son of Your^{-azwj} maid, acknowledging to You^{-azwj} with the servitude, accepting that You^{-azwj} are Allah^{-azwj}, my Creator! There is no god for me apart from Your^{-azwj} nor any Lord^{-azwj} for me besides You^{-azwj}, accepting that You^{-azwj} are my Lord^{-azwj} and to You^{-azwj} is my return, knowing that You^{-azwj} are Able upon all things!

تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ لَا مُعَقَّبَ لِحُكْمِكَ وَ لَا رَادَّ لِقَضَائِكَ وَ أَنْتَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ لَمْ تَكُنْ مِنْ شَيْءٍ وَ لَمْ تَبْنِ عَنْ شَيْءٍ
كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ الْكَائِنُ بَعْدَ كُلِّ شَيْءٍ وَ الْمَكُونُ لِكُلِّ شَيْءٍ خَلَقْتَ كُلَّ شَيْءٍ بِتَقْدِيرٍ وَ أَنْتَ السَّمِيعُ الْبَصِيرُ

You^{-azwj} Do whatever You^{-azwj} Desire, and Decide whatever You^{-azwj} Want! There is neither any critic for Your^{-azwj} Decision nor any repeller to Your^{-azwj} Decree, and You^{-azwj} are the First and the Last, and the Apparent and the Hidden! You^{-azwj} did not come into being from any thing, and were not built from a thing. You^{-azwj} were before all things and You^{-azwj} will be existing after all things, and are the Bringer into being of all things! You^{-azwj} Created all things by a Determination and You^{-azwj} are the All-Hearing, the All-Seeing!

وَ أَشْهَدُ أَنَّكَ كَذَلِكَ كُنْتَ وَ تَكُونُ وَ أَنْتَ حَيٌّ قَيُّومٌ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ وَ لَا تُوصَفُ بِالْأَوْهَامِ وَ لَا تُدْرِكُ بِالْحَوَاسِّ وَ لَا تُقَاسُ بِالْمِثَالِ وَ لَا تُشَبَّهُ
بِالنَّاسِ وَ إِنَّ الْخَلْقَ كُلَّهُمْ عِبِيدُكَ وَ إِمَاؤُكَ وَ أَنْتَ الرَّبُّ وَ نَحْنُ الْمَرْبُوبُونَ وَ أَنْتَ الْخَالِقُ وَ نَحْنُ الْمَخْلُوقُونَ وَ أَنْتَ الرَّازِقُ وَ نَحْنُ الْمَرْزُوقُونَ

And I testify You^{-azwj} are like that, You^{-azwj} were, and You^{-azwj} will be, and You^{-azwj} are Living, Eternal! Neither does slumber seize You^{-azwj} nor sleep, nor can You^{-azwj} be described by the imaginations nor can You^{-azwj} be realised by the sensory perceptions, nor can You^{-azwj} be compared by the comparers, nor can You^{-azwj} be compared with the people, and the people, all of them are Your^{-azwj} servants and Your^{-azwj} maids, and You^{-azwj} are the Lord^{-azwj} and we are the nourished, and You^{-azwj} are the Creator and we are the Created beings, and You^{-azwj} are the Sustainer and we are the sustained!

فَلَاكَ الْحَمْدُ يَا إِلَهِي إِذْ خَلَقْتَنِي بَشَرًا سَوِيًّا وَ جَعَلْتَنِي عَنِيًّا مَكْفِيًّا بَعْدَ مَا كُنْتُ طِفْلًا صَبِيًّا تُفَوِّتُنِي مِنَ الثَّدْيِ لَبَنًا مَرِيغًا وَ عَدَيْتَنِي غَدَاءً طَيِّبًا هَنِيئًا وَ جَعَلْتَنِي
ذَكَرًا مِثْلًا سَوِيًّا

For You^{-azwj} is the Praise O my God^{-azwj}, when You^{-azwj} Created me as a complete person, and Made me rich, sufficed for as long as I was a young child. You^{-azwj} Strengthened me from pleasant breast milk, and Provided me a goodly provision, welcoming, and Made me a male, a perfect example!

فَلَاكَ الْحَمْدُ خَدًّا إِنَّ عَدَّ لَمْ يُحْصَ وَ إِنَّ وُضِعَ لَمْ يَتَسَعْ لَهُ شَيْءٌ خَدًّا يُفَوِّقُ عَلَى جَمِيعِ حَمْدِ الْحَامِدِينَ وَ يُعْلُو عَلَى حَمْدِ كُلِّ شَيْءٍ وَ يُعْظَمُ عَلَى
ذَلِكَ كُلِّهِ وَ كُلَّمَا حَمِدَ اللَّهُ شَيْءٌ

For You^{-azwj} is the Praise, its count cannot be enumerated, and if placed nothing is capacious for it! A Praise surpassing over praise of the praising ones, and exalted over praise of all things, and exaggerated and magnified upon that, all of it, and every time something praises Allah^{-azwj}!

وَ الْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ وَ زِنَةَ مَا خَلَقَ وَ زِنَةَ أَجَلِ مَا خَلَقَ وَ بوزنة [بِرِنَّة] أَحْفَبَ مَا خَلَقَ وَ بَعْدَ أَصْعَرِ مَا خَلَقَ وَ
الْحَمْدُ لِلَّهِ حَتَّى يَرْضَى رُبُّنَا وَ بَعْدَ الرِّضَا

And the Praise is for Allah^{-azwj} just as Allah^{-azwj} Loves to be praise, and the Praise is for Allah^{-azwj} the number of what He^{-azwj} has Created, and weight of what large (things) He^{-azwj} Created, and what light (things) He^{-azwj} Created, and number of small (things) what He^{-azwj} Created, and the Praise is for Allah^{-azwj} until He^{-azwj}, our Lord^{-azwj}, is Satisfied and after the Satisfaction!

وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ يُعْفِرَ لِي رَبِّي وَأَنْ يُحَمَّدَ لِي أَمْرِي وَيُثَوِّبَ عَلَيَّ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

And I ask Him^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws}, and to Forgive (my sins) for me, my Lord^{-azwj}, and to Praise my affairs for me, and Turn to me, surely He^{-azwj} is the Oft-Turning, the Merciful!

إِلَهِي وَإِنِّي أَنَا أَذْعُوكَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ صَفْوَتُكَ أَبُوْنَا آدَمُ ع وَهُوَ مُسِيءٌ ظَالِمٌ حِينَ أَصَابَ الْحُطَيْبَةَ فَعَفَرْتَ لَهُ حُطَيْبَتَهُ وَثُبْتَ عَلَيْهِ وَاسْتَجَبْتَ دَعْوَتَهُ وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ

My God^{-azwj}, and I am supplicating to You^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which was supplicated with by Your^{-azwj} Elite, our father^{-as} Adam^{-as}, and he^{-as} was a wrong-doer, unjust when he^{-as} had committed the mistake. You^{-azwj} Forgave his^{-as} mistake for him^{-as} and Turned to him^{-as}, and Answered his^{-as} supplication, and You^{-azwj} were near to him^{-as} O the Near One^{-azwj}

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَعْفِرَ لِي حُطَيْبَتِي وَتَرْضَى عَنِّي فَإِنْ لَمْ تَرْضَ عَنِّي فَاعْفُ عَنِّي فَإِنِّي مُسِيءٌ ظَالِمٌ حَاطِئٌ عَاصٍ وَقَدْ يَعْفُو السَّيِّدُ عَنْ عَبْدِهِ وَلَيْسَ بِرَاضٍ عَنْهُ وَأَنْ تُرْضِيَ عَنِّي خَلْقَكَ وَتُمِيطَ عَنِّي حَقْمَكَ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Forgive my sins for me and be Satisfied with me. If You^{-azwj} are not Satisfied with me, then Pardon me, for I am an evil doer, unjust, sinner, disobedience, and the master tends to pardon his slave, and although he is not pleased with him, and Please Your^{-azwj} creatures on my behalf, and Extend Your^{-azwj} rights from me!

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ إِدْرِيسُ فَجَعَلْتَهُ صِدِّيقاً نَبِيّاً وَرَفَعْتَهُ مَكَاناً عَلِيّاً وَاسْتَجَبْتَ دُعَاءَهُ وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُجْعَلَ مَا بِي إِلَى جَنَّتِكَ وَتَحَلِّيَ فِي رَحْمَتِكَ وَتُسَكِّنِي فِيهَا بِعَفْوِكَ وَتُزَوِّجَنِي مِنْ حُورِهَا بِقُدْرَتِكَ يَا قَدِيرُ

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name Idrees^{-as} had supplicated with, so You^{-azwj} Made him^{-as} a truthful, a Prophet^{-saww}, and Raise him^{-as} to an exalted place, and Answered his^{-as} supplication, and You^{-azwj} were near to him^{-as}! O the Near One! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make my Hereafter to be to Your^{-azwj} Paradise, and my place to be in Your^{-azwj} Mercy, and to Settle me in it by Your^{-azwj} Pardon, and get me married to its Houries by Your^{-azwj} Power, O All-Able!

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ نُوحٌ إِذْ نَادَى رَبَّهُ وَهُوَ آتِيٌّ مَغْلُوبٌ فَانْتَصِرَ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَفَجَّرْنَا الْأَرْضَ عُيُوناً فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَلْوَابِ وَدُسِّرَ فَاسْتَجَبْتَ دُعَاءَهُ وَكُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I asked You^{-azwj} by Your^{-azwj} Name which Noah^{-as} had supplicated with when he^{-as} called out to his^{-as} Lord^{-azwj}, and it is: **'I am overcome, so Help!' [54:10] 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] And We Carried - and Rescued - him upon (a ship) of panels and nails [54:13].** You^{-azwj} Answered his^{-as} supplication, and You^{-azwj} were near to him^{-saww}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَجِّنِي مِنْ ظُلْمٍ مَنْ يُرِيدُ ظُلْمِي وَ تُكْفَ عَنِّي شَرَّ كُلِّ سُلْطَانٍ جَائِرٍ وَ عَدُوِّ قَاهِرٍ وَ مُسْتَحْفِ قَادِرٍ وَ
جَبَّارٍ عَنِيدٍ وَ كُلِّ شَيْطَانٍ مَرِيدٍ وَ إِنْسِي شَدِيدٍ وَ كَيْدِ كُلِّ مَكِيدٍ يَا حَلِيمٍ يَا وَدُودٍ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Rescue me from injustice of the one intending to oppress me, and Stop, on my behalf, the evil of every tyrannous ruler, and subduing enemy, and from an able one taking me lightly, and obstinate tyrant, and every renegade Satan^{-la}, human, and plot of every plotter, O Lenient, O Affectionate!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيِّكَ صَالِحٍ عَ فَنَجَّيْتَهُ مِنَ الْحُسْفِ وَ أَعْلَيْتَهُ عَلَيَّ عَدُوَّهُ وَ اسْتَجَبْتَ دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which Your^{-azwj} servant and Your^{-azwj} Prophet Salih^{-as} had supplicated with, so You^{-azwj} Rescued him^{-as} from the submergence and Prevailed him^{-as} over his^{-as} enemies, and Answered his^{-as} supplication, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُخَلِّصَنِي مِنْ شَرِّ مَا يُرِيدُ بِي أَعْدَائِي بِهِ وَ يَبْغِي لِي حُسَادِي وَ تُكْفِينِيهِمْ بِكِفَائِكَ وَ تَتَوَلَّأَنِي بِوَلَايَتِكَ وَ
تَهْدِي قَلْبِي بِهَذَاكَ وَ تُؤَيِّدَنِي بِتَفْوَاكَ وَ تُبَصِّرَنِي بِمَا فِيهِ رِضَاكَ وَ تُغْنِيَنِي بِعِنَاكَ يَا حَلِيمٍ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and to Rescue me from evil of my enemies (who) are intending (evil) me with, and my enviers are seeking to me, and Suffice them with Your^{-azwj} Sufficing, and Govern me with Your^{-azwj} Governance (Wilayah), and Guide my heart with Your^{-azwj} Guidance, and Support me with Your^{-azwj} Piety, and Make me insightful with what is Your^{-azwj} Satisfaction in it, with Your^{-azwj} riches, O Forbearing!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيِّكَ وَ خَلِيلِكَ إِبْرَاهِيمَ عَ حِينَ أَرَادَ نَمْرُودُ الْإِقْدَاءُ فِي النَّارِ فَجَعَلْتَ النَّارَ عَلَيْهِ بَرْداً وَ سَلَاماً وَ اسْتَجَبْتَ
دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which Your^{-azwj} servant and Your^{-azwj} Prophet^{-as} and Your^{-azwj} friend Ibrahim^{-as} when Nimrod^{-la} wanted to throw him^{-as} into the fire. You^{-azwj} Made the fire to be cool and safe upon him^{-as}, and Answered his^{-as} supplication, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبْرِدَ عَنِّي حَرَّ نَارِكَ وَ تُطْفِئَ عَنِّي لَهيبَهَا وَ تُكْفِينِي حَرَمَهَا وَ تُجْعَلَ نَائِرَةً أَعْدَائِي فِي شَعَارِهِمْ وَ دِنَارِهِمْ وَ تَرُدُّ
كَيْدَهُمْ فِي نَحْرِهِمْ وَ تُبَارِكْ لِي فِي مَا أَعْطَيْتَنِيهِ كَمَا بَارَكْتَ عَلَيَّ وَ عَلَيَّ إِلَهِي إِنَّكَ أَنْتَ الْوَهَّابُ الْحَمِيدُ الْمَجِيدُ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Cool down from me heat of Your^{-azwj} Fire, and Extinguish from me its flames, and Suffice me of its heat, and Make fires of my enemies to be in their hair and their skins, and Return their plots into their throats, and Bless for me in what You^{-azwj} have Given me just as You^{-azwj} had Blessed upon him^{-sawww} and his^{-sawww} Progeny^{-asws}! Surely, You^{-azwj} are the Bestower, the Praised, the Glorified!

إِلَهِي وَ أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ إِسْمَاعِيلُ عَ فَجَعَلْتَهُ نَبِيّاً وَ رَسُولاً وَ جَعَلْتَ لَهُ حَرَمَكَ مَسْكاً وَ مَسْكناً وَ مَاوِي وَ اسْتَجَبْتَ لَهُ دُعَاءَهُ رَحْمَةً مِنْكَ
وَ كُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by the Name which Ismail^{-as} had supplicated with, so You^{-azwj} Made him a Prophet^{-as}, a Rasool^{-as}, and Made Your^{-azwj} Sanctuary a ritual for him^{-as} and a dwelling, and an abode, and Answered his^{-as} supplication for him as Mercy from You^{-azwj}, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَسِّحَ لِي فِي قَبْرِي وَ تَحُطَّ عَنِّي وَزْرِي وَ تَشُدَّ لِي أَرْزِي وَ تَغْفِرَ لِي ذَنْبِي وَ تَرْزُقَنِي التَّوْبَةَ بِحِطِّ السَّيِّئَاتِ وَ تَضَاعِفَ الْحَسَنَاتِ وَ كَشْفِ الْبَلِيَّاتِ وَ رِنِحِ التَّجَارَاتِ وَ دَفْعِ مَعْرَةِ السَّعَايَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ وَ مُنْزِلُ الْبَرَكَاتِ وَ قَاضِي الْحَاجَاتِ وَ مُعْطِي الْخَيْرَاتِ وَ جَبَّارُ السَّمَاوَاتِ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and to Expand for me in my grave, and Drop-off my burden from me, and Strengthen my back for me, and Forgive my sins for me, and Grace me the repentance by Moving away the evil deeds, and Multiply the good deeds, and Remove the afflictions, and Make the trades profitable, and Repel the harm of the adversities! Surely, You^{-azwj} are Responder to the supplication, and Descender of the Blessings, and Fulfiller of the needs, and Giver of the bounties, and Subduer of the skies!

إِلَهِي وَ أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ ابْنُ خَلِيلِكَ الَّذِي نَجَّيْتَهُ مِنَ الذَّبْحِ وَ فَدَيْتَهُ بِذَبْحٍ عَظِيمٍ وَ قَلَبْتَ لَهُ الْمِشْقَصَ حَتَّى نَاجَاكَ مُوقِنًا بِذُجْبِهِ رَاضِيًا بِأَمْرِ وَالِدِهِ وَ اسْتَجَبْتَ لَهُ دُعَاؤُهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God^{-azwj}, and I ask You^{-azwj} with what the son^{-as} (Ismail) of Your^{-azwj} friend (Prophet Ibrahim^{-as}) asked You^{-azwj} with. You^{-azwj} Rescued him^{-as} from the slaughter and Ransomed him^{-as} with a mighty slaughter and Overturned the knife for him^{-as} until he^{-as} whispered to You^{-azwj} (when) convinced of his^{-as} slaughter, satisfied with the order of his^{-as} father^{-as}, and You^{-azwj} Answer his^{-as} supplication for him^{-as}, and You^{-azwj} were Near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَجِّبَنِي مِنْ كُلِّ سُوءٍ وَ بَلِيَّةٍ وَ تَصْرِفَ عَنِّي كُلَّ ظَلْمَةٍ وَ حِيْمَةٍ وَ تَكْفِيَنِي مَا أَهَمَّنِي مِنْ أُمُورِ دُنْيَايَ وَ آخِرَتِي وَ مَا أَحَاذِرُهُ وَ أَحْشَاهُ وَ مِنْ شَرِّ خَلْقِكَ أَجْمَعِينَ بِحَقِّ آلِ بَيْتِ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to Rescue me from every evil and affliction, and Turn away from me every dreadful injustice, and Suffice me of what is worrying me from matters of my world and my Hereafter, and what I am cautious of and am fearful of, and from evil of Your^{-azwj} entirety creatures, by the right of Family of Yaseen^{-sawww}!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ لُوطٌ فَتَجَبَّيْتَهُ وَ أَهْلَهُ مِنَ الْحَسْفِ وَ الْهَدْمِ وَ الْمَثَلِ وَ الشِّدَّةِ وَ الْجَهْدِ وَ أَحْرَجْتَهُ وَ أَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ وَ اسْتَجَبْتَ دُعَاؤُهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which was supplicated with by Lut^{-as}, so You^{-azwj} Rescued him^{-as} and his^{-as} family from the submergence, and the crushing, and the trampling, and the hardship, and the struggle, and Extracted him^{-as} and his^{-as} family from the mighty distress, and Answered his^{-as} supplication, and You^{-azwj} were Near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَأْذَنَ بِجَمْعِ مَا شِئْتِ مِنْ شَمْلِي وَ تُفَرِّعَنِي بِوَالِدِي وَ أَهْلِي وَ مَالِي وَ تُصَلِّحَ لِي أُمُورِي وَ تُبَارِكَ لِي فِي جَمِيعِ أَحْوَالِي وَ تُبَلِّغَنِي فِي نَفْسِي آمَالِي وَ تُجَبِّرَنِي مِنَ النَّارِ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to Permit the gathering of what has been scattered from my family members, and to delight my eyes with my children and my family members, and my wealth, and to Rectify my affairs, and Bless for me in my entire situations, and to Make me reach my aspirations regarding myself, and to Shelter me from the Hellfire!

وَ تَكْفِيَنِي شَرَّ الْأَشْرَارِ بِالْمُصْطَفَيْنِ الْأَخْيَارِ الْأَيُّمَةِ الْأَبْرَارِ وَ نُورِ الْأَنْوَارِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَيُّمَةِ الْمَهْدِيِّينَ وَ الصَّوْفَةَ الْمُسْتَجِيبِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ تَرْزُقِي مَجَالِسَتَهُمْ وَ تَمُنَّ عَلَيَّ بِمُرَافَقَتِهِمْ وَ تُوفِّقْ لِي صُحْبَتَهُمْ مَعَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَهْلِ طَاعَتِكَ أَجْمَعِينَ وَ حَمَلَةَ عَرْشِكَ وَ الْكَرْوِيِّينَ

And Suffice me of evil of the evil people through the Chosen ones, the best, the righteous Imams^{-asws}, and Noor of the Noor(s), Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, the goodly, the Pure, the best, the Imams^{-asws}, the Guided, and the selected elites, may the Salawaat of Allah^{-azwj} be upon them^{-asws} in their^{-asws} entirety, and Grace me their^{-asws} gatherings, and Confer upon me with their^{-asws} friendship, and Harmonise for me their^{-asws} accompaniment with Your^{-azwj} Prophets^{-as}, the Messengers^{-as}, and Your^{-azwj} Angels of Proximity, and Your^{-azwj} righteous servants, and people obedient to You^{-azwj}, in their entirety, and bearers of the Throne, and cherubim (Angels)!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي سَأَلْتُكَ بِهِ يَعْقُوبُ وَ قَدْ كُفَّ بَصَرُهُ وَ سُتِّتَ جَمْعُهُ وَ فَقَدَ فُرَّغَ عَيْنَهُ ابْنَهُ فَاسْتَجَبْتَ لَهُ دُعَاءَهُ وَ جَمَعْتَ شِئْلَهُ وَ أَقْرَبْتَ عَيْنَهُ وَ كَشَفْتَ ضُرَّهُ وَ كُنْتُ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which was supplicated with by (Prophet) Yaqoub^{-as}, and his^{-as} sight had been blinded, and his^{-as} gathering had scattered, and so had his^{-as} son^{-as}, the delight of his^{-as} eyes. You^{-azwj} Answered his^{-as} supplication for him^{-sawww} and Gathered his^{-as} family, and Delighted his^{-as} eyes, and Removed his^{-as} harm, and You^{-azwj} were Near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَأْذَنَ لِي بِجَمْعِ مَا تَبَدَّدَ مِنْ أَمْرِي وَ تَقَرَّرَ عَيْنِي بِوَالِدِي وَ أَهْلِي وَ مَالِي وَ تُصَلِّحَ لِي شَأْنِي كُلَّهُ وَ تُبَارِكَ لِي فِي جَمِيعِ أَحْوَالِي وَ تُبَلِّغَنِي فِي نَفْسِي آمَالِي وَ تُصَلِّحَ لِي أَفْعَالِي وَ تَمُنَّ عَلَيَّ يَا كَرِيمُ يَا ذَا الْمَعَالِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Permit for me with gathering of whatever has dissipated from my affairs, and Delight my eyes with my children and my family, and with wealth, and Rectify my affairs for me, all of it, and Bless for me in entirety of my situations, and Make me reach my aspiration regarding myself, and Correct my actions for me, and Confer upon me, O Benevolent! O with the Exaltedness, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ يُوسُفُ عَ فَتَجَنَّبْتَهُ مِنْ غِيَابَتِ الْحُبِّ وَ كَشَفْتَ ضُرَّهُ وَ كَفَيْتَهُ كَيْدَ إِخْوَتِهِ وَ جَعَلْتَهُ بَعْدَ الْعُبُودِيَّةِ مَلِكاً وَ اسْتَجَبْتَ دُعَاءَهُ وَ كُنْتُ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} were supplicated with by Your^{-azwj} servant and Your^{-azwj} Prophet Yusuf^{-as}, so You^{-azwj} Rescued him^{-as} from the bottom of the well, and Removed his^{-as} harm, and Sufficed him^{-as} the plots of his^{-as} brothers, and Made

him^{-as} a king after the slavery, and Answered his^{-as} supplication, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تَدْفَعَ عَنِّي كَيْدَ كُلِّ كَائِدٍ وَ شَرَّ كُلِّ حَاسِدٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Repel from me the plot of every plotter, and evil of every envier. You^{-azwj} are Able upon all things!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ مُوسَى بْنُ عِمْرَانَ إِذْ قُلْتَ تَبَارَكْتَ وَ تَعَالَيْتَ وَ نَادَيْتَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَ قَرَّبْتَهُ حَيًّا وَ صَرَبْتَهُ لَهُ طَرِيقاً فِي الْبَحْرِ يَبَساً وَ نَجَّيْتَهُ وَ مَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ وَ أَعْرَفْتَ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا وَ اسْتَجَبْتَ لَهُ دُعَاؤَهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which was supplicated with by Your^{-azwj} servant and Your^{-azwj} Prophet Musa^{-as} Bin Imran^{-as} when You^{-azwj}, Blessed and Exalted, Said: **And We Called to him from the right side of the (mount) Toor, and We Drew him closer, whispering [19:52]**, and You^{-azwj} Struck for him^{-as}, **a dry pathway in the sea [20:77]**, and Rescued him^{-as} and the ones from the children of Israel, following him^{-as}, and You^{-azwj} Drowned Pharaoh^{-la}, and Haman^{-la} and their^{-la} armies, and You^{-azwj} Answered his^{-as} supplication for him^{-as}, and You^{-azwj} were Near to him^{-as}!

يَا قَرِيبَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُعِيدَنِي مِنْ شَرِّ خَلْقِكَ وَ تُفَرِّقَنِي مِنْ عَفْوِكَ وَ تَنْشُرَ عَلَيَّ مِنْ فَضْلِكَ مَا تُغْنِينِي بِهِ عَنْ جَمِيعِ خَلْقِكَ وَ يَكُونُ لِي بَلَاغاً أَنَا لَهُ بِهِ مَغْفِرَتِكَ وَ رِضْوَانِكَ يَا وَلِيَّ الْمُؤْمِنِينَ

O the Near One! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to Shelter me from evil of Your^{-azwj} creatures, and Draw me closer to Your^{-azwj} Pardon, and Scatter upon me from Your^{-azwj} Grace what You^{-azwj} would Make me needless from entirety of Your^{-azwj} creatures, and there would be for me extensiveness I can attain Your^{-azwj} Forgiveness by it, and Your^{-azwj} Satisfaction! O my Guardian, and Guardian of the Momineen!

إِلَهِي وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ دَاوُدُ فَاسْتَجَبْتَ لَهُ دُعَاؤَهُ وَ سَخَّرْتَ لَهُ الْجِبَالَ يُسَبِّحْنَ مَعَهُ بِالْعَشِيِّ وَ الْإِبْكَارِ وَ الطَّيْرَ مَحْشُورَةً كُلُّهُنَّ لَهُ أَوَابٌ وَ شَدَّدْتَ مُلْكَهُ وَ آتَيْتَهُ الْحِكْمَةَ وَ فَضَّلَ الْخِطَابَ وَ أَلَنْتَ لَهُ الْحَدِيدَ وَ عَلَّمْتَهُ صِنْعَةَ لِبُوسٍ لَهُمْ وَ عَفَّرْتَ ذَنْبَهُ وَ كُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by the Name which was supplicated with by Your^{-azwj} servant and Your^{-azwj} Prophet^{-as} Dawood^{-as}, so You^{-azwj} Answered his^{-as} supplication for him^{-as} and Subdued the mountains for him^{-as}. They glorified with him^{-as} in the evening and the early morning, **And the birds gathered, all responding to him [38:19]**, and You^{-azwj} Strengthened his^{-as} kingdom, and Gave him^{-as} the wisdom, and the decisive address, and Softened the iron for him^{-as}, and Taught him^{-as} (how to) make the clothing (armour) for them, and Forgave his^{-as} sins, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُسَخِّرَ لِي جَمِيعَ أُمُورِي وَ تُسَهِّلَ لِي تَقْدِيرِي وَ تَزِيلَنِي مَغْفِرَتِكَ وَ عِبَادَتِكَ وَ تَدْفَعَ عَنِّي ظُلْمَ الظَّالِمِينَ وَ كَيْدَ الْمُعَانِدِينَ وَ مَكْرَ الْمَاكِرِينَ وَ سَطَوَاتِ الْفِرَاعِيَةِ الْجَبَّارِينَ وَ حَسَدَ الْحَاسِدِينَ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Subdue for me entirety of my affairs and Facilitate my destiny, and Grace me Your^{-azwj}

Forgiveness and Your^{-azwj} worship, and Repel from me injustice of the unjust ones, and plots of the stubborn ones, and schemes of the schemers, and coercions of the Pharaohs^{-la}, the tyrants, and envy of the envious ones!

يَا أَمَانَ الْخَائِفِينَ وَ جَارَ الْمُسْتَجِيرِينَ وَ ثِقَّةَ الْوَاتِقِينَ وَ دَرِيْعَةَ الْمُؤْمِنِينَ وَ رِجَاءَ الْمُتَوَكِّلِينَ وَ مُعْتَمَدَ الصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

O Security of the fearful, and Shelter of the shelter seekers, and Trust of the trusting ones, and means of the believers, and hope of the relying ones, and Reliance of the righteous, O most Merciful of the merciful ones!

إِلَهِي وَ أَسْأَلُكَ اللَّهُمَّ بِالاسْمِ الَّذِي سَأَلَكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ سُلَيْمَانُ بْنُ دَاوُدَ ع إِذْ قَالَ رَبِّ هَبْ لِي مَلْكَاً لَا يُبْغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

My God^{-azwj}, and I ask You^{-azwj}, O Allah^{-azwj}, by the Name which was asked by Your^{-azwj} servant and Your^{-azwj} Prophet Suleyman^{-as} Bin Dawood^{-as} when he^{-as} said: 'Lord^{-azwj}! **Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower**' [38:35].

فَأَسْتَجِبْتَ لَهُ دُعَاءَهُ وَ أَطَعْتَ لَهُ الْخَلْقَ وَ حَمَلْتَهُ عَلَى الرِّيحِ وَ عَلَّمْتَهُ مَنْطِقَ الطَّيْرِ وَ سَخَّرْتَ لَهُ الشَّيَاطِينَ مِنْ كُلِّ بَنَاءٍ وَ عَوَاصٍ وَ آخِرِينَ مُقَرَّبِينَ فِي الْأَصْفَادِ هَذَا عَطَاؤُكَ لَا عَطَاءَ غَيْرِكَ وَ كُنْتَ مِنْهُ قَرِيباً

You^{-azwj} Answered his^{-as} supplication for him^{-as} and Made the creatures to obey him^{-as}, and Carried him^{-as} upon the wind, and Taught him^{-as} speech of the birds, and Subdued for him the Satans^{-la} from **all builders and divers [38:37] And others fettered in the chains [38:38]**! This is Your^{-azwj} award, not an award of others, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَهْدِيَ لِي قَلْبِي وَ تَجْمَعَ لِي لُبِّي وَ تَكْفِينِي هَيْبِي وَ تُؤْمِنَ خَوْفِي وَ تُفَكَّ أَسْرِي وَ تُشَدَّ أَرْزِي وَ تُمَهِّلَنِي وَ تُنْقِصَنِي وَ تَسْتَجِيبَ دُعَائِي وَ تَسْمَعَ نِدَائِي وَ لَا تُجْعَلَ فِي النَّارِ مَأْوَايَ وَ لَا الدُّنْيَا أَكْبَرَ هَيْبِي وَ أَنْ تُوسِعَ عَلَيَّ رِزْقِي وَ تُحَسِّنَ خَلْقِي وَ تُعْتِقَ رَقَبَتِي فَإِنَّكَ سَيِّدِي وَ مَوْلَايَ وَ مُؤْمَلِي

O the Near One! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Guide my heart of me, and Gather my mind (family) for me, and Suffice me of my worries, and Secure my fear, and Release my captivity, and Strengthen my back, and Respite me and Relieve me, and Answer my supplication, and Listen to my call, and do not Make my abode to be in the Hellfire, nor the world to be my greatest worry, and Expand upon me in my sustenance, and Better my physical well being, and Liberate my neck, for You^{-azwj} are my Chief, and my Master and my Hope!

إِلَهِي وَ أَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ أَيُّوبُ لَمَّا خَلَّ بِهِ الْبَلَاءُ بَعْدَ الصَّحَّةِ وَ نَزَلَ السُّمُّ مِنْهُ مِنْزِلَ الْعَاقِبَةِ وَ الصَّبِيُّ بَعْدَ السَّعَةِ

My God^{-azwj}, and I ask You^{-azwj}, O Allah^{-azwj}, by Your^{-azwj} Name which Ayoub^{-as} had asked with when You^{-azwj} Released the afflictions from him^{-as} after the health, and Descended the sickness from him^{-as} at the descend of the well being, and the constriction after the capaciousness.

فَكَشَفْتَ ضُرَّهُ وَ رَدَدْتَ عَلَيْهِ أَهْلَهُ وَ مَثَلَهُمْ مَعَهُمْ حِينَ نَادَاكَ دَاعِياً لَكَ رَاغِباً إِلَيْكَ رَاجِئاً لِقَضَاكَ شَاكِياً إِلَيْكَ رَبِّ إِنِّي مَسْنِي الضُّرَّ وَ أَنْتَ أَرْحَمَ الرَّاحِمِينَ فَاسْتَجِبْتَ لَهُ دُعَاءَهُ وَ كَشَفْتَ ضُرَّهُ وَ كُنْتَ مِنْهُ قَرِيباً

You^{-azwj} Removed his^{-as} harm and Returned his^{-as} family to him^{-as}, and similar to them when he^{-as} called out to You^{-azwj}, calling out to You^{-azwj}, desiring to You^{-azwj}, hopeful of Your^{-azwj} Grace, complaining to You^{-azwj}: 'Lord^{-azwj}! ***'I am touched by the harm and You are the most Merciful of the merciful ones'*** [21:83]! So, You^{-azwj} Answered his supplication for him^{-as} and Removed his^{-as} harm, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَأَنْ تُكْشِفَ ضُرِّي وَ تُعَافِيَنِي فِي نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي فِيكَ عَافِيَةً بَاقِيَةً شَافِيَةً كَافِيَةً وَافِرَةً
هَادِيَةً نَامِيَةً مُسْتَعِينَةً عَنِ الْأَطِبَّاءِ وَ الْأَدْوِيَةِ وَ تُجْعَلَهَا شِعَارِي وَ دِنَارِي وَ تُمَتِّعَنِي بِسَمْعِي وَ بَصَرِي وَ تُجْعَلَهُمَا الْوَارِثَيْنِ مِنِّي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Remove my harm and Recover me regarding myself, and my family, and my wealth, and my children, and my brothers for Your^{-azwj} Sake, a lasting well being, healing, sufficing, plentiful, guiding, comforting, needless of the doctors and the medications, and Make it my slogan and my shield, Cause me to enjoy my hearing and my sight, and Make these the inheritance from me. You^{-azwj} are Able upon all things!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ يُونُسُ بْنُ مَتَّى فِي بَطْنِ الْحُوتِ حِينَ نَادَاكَ فِي ظُلُمَاتٍ ثَلَاثٍ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَ
أَنْتَ أَرْحَمُ الرَّاحِمِينَ فَاسْتَجِبْتَ لَهُ دُعَاءَهُ وَ أَنْبَتَ عَلَيْهِ شَجَرَةً مِنْ يَطْفِينٍ وَ أَرْسَلْتَهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ وَ كُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which Yunus^{-as} Bin Matta^{-as} has supplicated with in the belly of a whale when he^{-as} supplicated to You^{-azwj} in triple darkness: ***'There is no god except Allah! Glorious are You, I was of the unjust ones!'*** [21:87], and You^{-azwj} are most Merciful of the merciful ones!' You^{-azwj} Answered his^{-as} supplication for him^{-as}, and ***Grew a gourd plant to grow for him*** [37:146], and ***Sent him to a hundred thousand, or more*** [37:147], and You^{-azwj} were near to him^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَأَنْ تَسْتَجِيبَ دُعَائِي وَ تُنَادِرَكُنِي بِعَفْوِكَ فَقَدْ عَرَفْتُ فِي بَحْرِ الظُّلْمِ لِنَفْسِي وَ رَكِبْتَنِي مَظْلَمٌ كَثِيرَةٌ لِخَلْقِكَ عَلَيَّ وَ
صَلَّيْتُ عَلَيَّ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَ اسْتُرْتَنِي مِنْهُمْ وَ أَعْتَفْتَنِي مِنَ النَّارِ وَ اجْعَلْنِي مِنْ عَتَقَائِكَ وَ طَلْقَائِكَ مِنَ النَّارِ فِي مَقَامِي هَذَا بِمَنِّكَ يَا مَنَّانُ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and Answer my supplication and Help me with Your^{-azwj} Pardon for I am drowning in the sea of injustice to myself, and I have indulged in many grievance for Your^{-azwj} creatures upon me, and Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Conceal me from them, and Liberate me from the Hellfire, and Make me to be from Your^{-azwj} Liberated ones, and Your^{-azwj} Freed ones from the Hellfire, in this position of mine by Your^{-azwj} Conferment, O Bestower!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ عِيسَى ابْنُ مَرْيَمَ إِذْ أُبْدَتْهُ بِرُوحِ الْقُدُسِ وَ أَنْطَقْتَهُ فِي الْمَهْدِ فَأَخْبَا بِهِ الْمَوْتَى وَ أَبْرَأَ بِهِ الْأَكْمَةَ وَ
الْأَبْرَصَ بِإِذْنِكَ وَ خَلَقَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَصَارَ طَائِراً بِإِذْنِكَ وَ كُنْتَ مِنْهُ قَرِيباً

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which was supplicated with by Your^{-azwj} servant and Your^{-azwj} Prophet Isa^{-as} Ibn Maryam^{-as}, when You^{-azwj} Aided him^{-as} with the Holy Spirit, and Caused him^{-as} to speak in the cradle, so he^{-as} revived the dead with it, and cured the blindness by it, and the vitiligo by Your^{-azwj} Permission, and he^{-sawww} created from the clay a form of a bird, so it became a bird by Your^{-azwj} Permission, and You^{-azwj} were near to Him^{-azwj}!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُفَرِّغَنِي لِمَا خَلَقْتَ لَهُ وَ لَا تُشْغَلَنِي بِمَا تَكَلَّمْتَ لِي وَ تَجْعَلَنِي مِنْ عَبَادِكَ وَ زُهَادِكَ فِي الدُّنْيَا وَ يَمِّنْ خَلْقَتَهُ
لِلْعَاقِبَةِ وَ هِنَأْتَهُ بِمَا مَعَ كَرَامَتِكَ يَا كَرِيمُ يَا عَلِيُّ يَا عَظِيمُ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Free me for what I have been Created for, and do not Pre-occupy me with what You^{-azwj} have already Guaranteed it for me, and Make me from Your^{-azwj} worshippers, and Your^{-azwj} ascetics in the world, and from the ones You^{-azwj} Created for the well being, and Made it pleasant, along with Your^{-azwj} Benevolence, O Benevolent, O Exalted, O Magnificent!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ آصَفُ بْنُ بَرْحِيَا عَلَى عَرْشِ مَلَكَهَ سَبَا فَمَا كَانَ أَقَلَّ مِنْ لِحْطَةِ الطَّرْفِ حَتَّى كَانَ مُصَوَّرًا بَيْنَ يَدَيْهِ فَلَمَّا رَأَاهُ قِيلَ أَ هَكَذَا
عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ فَاسْتَجَبَتْ دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which was supplicated with by Aasif^{-as} Bin Barkhiya^{-as} upon the throne of the queen of Saba (Sheba), so it came in less than a blink of an eye until it was appeared in front of him^{-as}. When she saw it, he^{-as} said: 'Is your throne like this?' She said, 'It is as if it is! So, You^{-azwj} Answered his^{-as} supplication and You^{-azwj} were near to him^{-as}!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُكْفِّرَ عَنِّي سَيِّئَاتِي وَ تَقْبَلَ مِنِّي حَسَنَاتِي وَ تَقْبَلَ تَوْبَتِي وَ تَتُوبَ عَلَيَّ وَ تُعْنِي فَقْرِي وَ تَجْبُرَ كَسْرِي وَ تُحْيِي
فُؤَادِي بِذِكْرِكَ وَ تُحْيِيَنِي فِي عَافِيَةٍ وَ تُمَيِّنَنِي فِي عَافِيَةٍ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and Expiate my evil deeds on my behalf, and Accept my good deeds from me, and Accept my repentance, and Turn to me, and Enrich my poverty, and Mend my brokenness, and Revive my heart with Your^{-azwj} Zikr, and Revive me in well-being and Cause me to enjoy in well being!

إِلَهِي وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ زَكَرِيَّا حِينَ سَأَلَكَ دَاعِيًا رَاجِيًا لِفَضْلِكَ فَقَامَ فِي الْمِحْرَابِ يُنَادِي نِدَاءً خَفِيًّا فَقَالَ رَبِّ هَبْ لِي مِنْ
لُدُنْكَ وَلِيًّا يَرْتُدُّ وَ يَرْتُّ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا فَوَهَبْتَ لَهُ بَيْتِي وَ اسْتَجَبْتَ لَهُ دُعَاءَهُ وَ كُنْتَ مِنْهُ قَرِيبًا

My God^{-azwj}, and I ask You^{-azwj} by the Name which was supplicated with by Your^{-azwj} servant and Your^{-azwj} Prophet^{-as} Zakariya^{-as} when he^{-as} asked You^{-azwj} calling, hopeful for Your^{-azwj} Grace. He^{-as} stood in the prayer niche calling out a soft call. He^{-as} said: 'Lord^{-azwj}! **Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with' [19:6]!** You^{-azwj} Gifted Yahya^{-as} to him^{-as} and Answered his^{-as} supplication for him^{-as}, and You^{-azwj} were near to him^{-as}!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُبْقِيَ لِي أَوْلَادِي وَ أَنْ تُتَبِّعَنِي بِهِمْ وَ تَجْعَلَنِي وَإِيَّاهُمْ مُؤْمِنِينَ لَكَ رَاجِينَ فِي تَوَابِكَ خَائِفِينَ مِنْ عِقَابِكَ
رَاجِينَ لِمَا عِنْدَكَ آيِسِينَ بِمَا عِنْدَ غَيْرِكَ حَتَّى تُحْيِيَنَا حَيَاةً طَيِّبَةً وَ تُمَيِّنَنَا مَيِّتَةً طَيِّبَةً إِنَّكَ فَعَالٌ لِمَا تُرِيدُ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to let my children to remain for me, and to let me enjoy with them, and Make me and them as believers to You^{-azwj}, desirous regarding Your^{-azwj} Reward, fearful from Your^{-azwj} Punishment, hopeful to what is in Your^{-azwj} Presence, despairing from what is in the possession of others until You^{-azwj} Cause us to live a good life, and Cause us to die a good death. You^{-azwj} are a Doer of whatever You^{-azwj} Want!

إِلَهِي وَ أَسْأَلُكَ بِالاسْمِ الَّذِي سَأَلْتَكَ بِهِ امْرَأَةٌ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ نَجِّنِي مِنْ فِرْعَوْنَ وَ عَمَلِهِ وَ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ فَاسْتَجَبْنَا لَهَا دُعَاءَهَا وَ كُنْتُ مِنْهَا قَرِيبًا

My God^{-azwj}, and I ask You^{-azwj} by the Name which was asked with by the wife of Pharaoh^{-la}, **'Lord! Build for me in Your Presence a house in the Paradise and Rescue me from Pharaoh and his deeds and Rescue me from the unjust people!'** [66:11]. So, You^{-azwj} Answered to her of her supplication, and You^{-azwj} were near to her!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُقَرَّ عَيْنِي بِالنَّظَرِ إِلَى جَنَّتِكَ وَ أَوْلِيَائِكَ وَ تُفَرِّحَنِي بِمُحَمَّدٍ وَ آلِهِ وَ تُؤَسِّنِي بِهِ وَ بِآلِهِ وَ بِمُصَاحِبَتِهِمْ وَ مُرَافَقَتِهِمْ وَ تُمَكِّنَ لِي فِيهَا وَ تُنَجِّنِي مِنَ النَّارِ وَ مَا أُعِدَّ لِأَهْلِهَا مِنَ السَّلَاسِلِ وَ الْأَغْلَالِ وَ الشَّدَائِدِ وَ الْأَنْكَالِ وَ أَنْوَاعِ الْعَذَابِ بِعَفْوِكَ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Delight my eyes with the looking at Your^{-azwj} Paradise and Your^{-azwj} Guardians^{-asws}, and Make me joyful with Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Comfort me with him^{-sawww} and his^{-sawww} Progeny^{-asws} and with their^{-asws} accompaniment and their^{-asws} friendship, and Enable for me regarding it, and Rescue me from the Hellfire, and whatever has been prepared for its inhabitants, from the chains, and the shackles, and the hardships, and the torments, and variety of Punishments, by Your^{-azwj} Pardon!

إِلَهِي وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ عَبْدُكَ وَ صِدِّيقُكَ مَرْيَمَ ابْنَتِ الْمَسِيحِ الرَّسُولِ عِ إِذْ قَالَتْ - وَ مَرْيَمَ ابْنَتِ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَ صَدَقْتَ بِكَلِمَاتِ رَبِّهَا وَ كُنْتِ مِنَ الْقَائِمِينَ فَاسْتَجَبْنَا دُعَاءَهَا وَ كُنْتُ مِنْهَا قَرِيبًا

My God^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which was supplicated with by Your^{-azwj} maid and Your^{-azwj} truthful one, Maryam^{-as} the Chaste, and mother^{-as} of the Messiah^{-as}, the Rasool^{-as} when You^{-azwj} Said: **And (an example of) Maryam, daughter of Imran, who guarded her chastity, so We Breathed into it (her body) from Our Spirit and she ratified the Words of her Lord and His Books, and she was from the obedient ones** [66:12]! You^{-azwj} Answered her^{-as} supplication, and You^{-azwj} were near to her^{-as}!

يَا قَرِيبَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُحَصِّنِي بِحَصْنِكَ الْحَصِينِ وَ تَحْجُبَنِي بِحِجَابِكَ الْمُنِيعِ وَ تُحَرِّزَنِي بِحِرْزِكَ الْوَثِيقِ وَ تُكْفِنَنِي بِكَفَايَتِكَ الْكَافِيَةِ مِنْ شَرِّ كُلِّ طَاغٍ وَ ظَلَمٍ كُلِّ بَاغٍ وَ مَكْرٍ كُلِّ مَآكِرٍ وَ غَدْرٍ كُلِّ غَادِرٍ وَ سِحْرِ كُلِّ سَاحِرٍ وَ جُورٍ كُلِّ سُلْطَانٍ فَاجِرٍ بِمَنِّعِكَ يَا مَنِيعُ

O the Near One! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to Fortify me with Your^{-azwj} fortifying Fortress, and Veil me with Your^{-azwj} Invincible veil, and Protect me with Your^{-azwj} trusted Protection, and Suffice me with Your^{-azwj} Sufficing Sufficiency, from evil of every tyrant, and injustice of every rebel, and plot of every plotter, and betrayal of every betrayer, and sorcery of every sorcerer, and tyranny of every immoral ruler, by Your^{-azwj} Prevention, O Preventer!

إِلَهِي وَ أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَ نَبِيُّكَ وَ صَفِيُّكَ وَ خَيْرُكَ مِنْ خَلْقِكَ وَ أَمِينُكَ عَلَيَّ وَ حِيَاكَ وَ بَعِيثُكَ إِلَى بَرِيَّتِكَ وَ رَسُولُكَ إِلَى خَلْقِكَ مُحَمَّدًا خَاصُّكَ وَ خَالِصُّكَ ص

My God^{-azwj}, and I ask You^{-azwj} by the Name which was supplicated with by Your^{-azwj} servant, and Your^{-azwj} Prophet^{-sawww}, and Your^{-azwj} Elite from Your^{-azwj} creatures, and Your^{-azwj} Trustee

upon Your^{-azwj} Revelation, and Your^{-azwj} Sent to Your^{-azwj} Created beings, and Your^{-azwj} Messenger to Your^{-azwj} creatures, Muhammad^{-saww} Your^{-azwj} special, and Your^{-azwj} Pure!

فَاسْتَجَبْتُ دُعَاءَهُ وَ أَيْدَتَهُ بِجُنُودٍ لَمْ يَرَوْهَا وَ جَعَلْتُ كَلِمَتَكَ الْعُلْيَا وَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَ كُنْتُ مِنْهُ قَرِيباً

You^{-azwj} Answered his^{-saww} supplication and Aided him^{-saww} with armies which could not be seen, and Made Your^{-azwj} Word the higher, and the word of those who committed Kufr, lower, and You^{-azwj} were near to him^{-saww}!

يَا قَرِيبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً زَاكِيَةً طَيِّبَةً نَامِيَةً بَاقِيَةً مُبَارَكَةً كَمَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ بَارَكْتَ عَلَيْهِمْ كَمَا بَارَكْتَ عَلَيْهِمْ وَ سَلَّمْتَ عَلَيْهِمْ كَمَا سَلَّمْتَ عَلَيْهِمْ وَ زِدْهُمْ فَوْقَ ذَلِكَ كُلِّهِ زِيَادَةً مِنْ عِنْدِكَ

O the Near One! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, Salawaat which is pure, good, blissful, lasting, Blessed, just as You^{-azwj} had Sent upon their^{-asws} father^{-as} Ibrahim^{-as} and Progeny of Ibrahim^{-as}, and Bless upon them^{-asws} just as You^{-azwj} had Blessed upon them^{-as}, and Greet upon them^{-asws} just as You^{-azwj} has Greeted to them^{-as}, and Increase them^{-asws} above all of that with an Increase from You^{-azwj}!

وَ الْخُلَطْبِيِّ بِحِمِّ وَ اجْعَلْنِي مِنْهُمْ وَ احْشُرْنِي مَعَهُمْ وَ فِي زُمْرَتِهِمْ حَتَّى تَسْقِيَنِي مِنْ حَوْضِهِمْ وَ تُدْخِلْنِي فِي جُمَّلَتِهِمْ وَ تَجْمَعَنِي وَ إِيَاهُمْ وَ تُقَرِّ عَيْنِي بِحِمِّ وَ تُعْطِيَنِي سُؤْلِي وَ تُبَلِّغَنِي آمَالِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ مَحْيَايَ وَ مَمَاتِي وَ تُبَلِّغَهُمْ سَلَامِي وَ تُرَدِّدْ عَلَيَّ مِنْهُمْ السَّلَامَ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And Mingle me (as a slave) with them^{-asws}, and Make me from (slave of) them^{-asws}, and Resurrect me (as a slave) with them^{-asws}, and in their^{-asws} group until You^{-azwj} Quench me from their^{-asws} fountain, and Enter me (as a slave) among all of them^{-asws}, and Gather me and them^{-asws}, and Delight my eyes with them, and Grant me my request, and Make me reach my aspirations in my religion and my world and my Hereafter, and my life and my death, and Deliver to them^{-asws} my greeting and Respond the greetings to me from them^{-asws}, and upon them^{-asws} be the Greeting and Mercy of Allah^{-azwj} and His^{-azwj} Blessing!

إِلَهِي أَنْتَ الَّذِي تُنَادِي فِي أَنْصَابِ كُلِّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ أَمْ هَلْ مِنْ دَاعٍ فَأُجِيبَهُ أَمْ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ أَمْ هَلْ مِنْ رَاجٍ فَأُبَلِّغَهُ رَجَاءَهُ أَمْ هَلْ مِنْ مُؤَمِّلٍ فَأُبَلِّغَهُ أَمَلَهُ

My God^{-azwj}! You^{-azwj} are the One Who Calls out in the middle of every night: "Is there any one asking so I^{-azwj} can Give him? Or is there anyone one supplicating so I^{-azwj} can Answer him? Or is there anyone seeking Forgiveness so I^{-azwj} can Forgive him? Or is there anyone hoping so I^{-azwj} Make him reach his hopes? Or is there anyone wishing so I can Make him reach his wishes?

هَذَا أَنَا سَأَلْتُكَ بِفِتْنَاتِكَ وَ مَسْكِينُكَ بِبَابِكَ وَ ضَعِيفُكَ بِبَابِكَ وَ فَقِيرُكَ بِبَابِكَ وَ مُؤَمِّلُكَ بِفِتْنَاتِكَ أَسْأَلُكَ نَائِلُكَ وَ أَرْجُو رَحْمَتَكَ وَ أُؤَمِّلُ عَفْوَكَ وَ أَلْتَمِسُ عَفْرَانَكَ

Here I am, asking You^{-azwj} in Your^{-azwj} Courtyard, and Your^{-azwj} beggar at Your^{-azwj} Door, and Your^{-azwj} guest at Your^{-azwj} Door, and Your^{-azwj} Poor one at Your^{-azwj} Door, and Your^{-azwj} hoping one at Your^{-azwj} Courtyard! I ask You^{-azwj} for Your^{-azwj} awards, and hope for Your^{-azwj} Mercy, and wish for Your^{-azwj} Pardon, and seek Your^{-azwj} Forgiveness!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَعْطِنِي سُؤْلِي وَبَلِّغْنِي أَمَلِي وَاجْبُرْ فَقْرِي وَارْحَمْ عَصِيَانِي وَاعْفُ عَن ذُنُوبِي وَفُكِّ رَقَبَتِي مِنْ مَظَالِمِ لِعِبَادِكَ رَكِبْتَنِي وَفَوِّضْ عَنِّي وَاعِزِّ مَسْكِنَتِي وَتَبِّتْ وَطْأَتِي وَاعْفِرْ جُرْمِي وَأَنْعِمْ بَالِي وَأَكْثِرْ مِنَ الْخَلَالِ مَالِي وَخِرْ لِي فِي جَمِيعِ أُمُورِي وَأَفْعَلْ لِي مَا رَضَيْتَنِي بِهَا

Send Salawat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grant me my request, and Make me reach my aspirations, and Mend my poverty, and Mercy my disobedience, and Pardon my sins, and Liberate my neck from grievance of Your^{-azwj} servants which I have committed, and Strengthen my weakness, and Honour my neediness, and Affirm my steps, and Forgive my crimes, and Ease my mind, and Increase from my Permissible wealth, and Choose for me in entirety of my matters and actions and be Satisfied with these!

وَارْحَمْنِي وَوَالِدَيَّ وَمَا وَلَدَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ سَمِيعُ الدَّعَوَاتِ وَالْأَهْمَنِي مِنْ بَرِيهَمَا مَا أَسْتَجِئُ بِهِ نَوَابِكَ وَالْجَنَّةَ وَتَقَبَّلْ حَسَنَاتِيهَا وَاعْفِرْ سَيِّئَاتِيهَا وَاجْزِهِمَا بِأَحْسَنِ مَا فَعَلَا بِي نَوَابِكَ وَالْجَنَّةَ

And Mercy me, and my parents, and when they had begotten from the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead, You^{-azwj} are Listener of the supplications, and Inspire me to be righteous with them what would deserve Your^{-azwj} Rewards with, and the Paradise, and Accept their good deeds and Forgive their evil deeds, and Recompense them Your^{-azwj} Rewards for best of what they have done with me, and the Paradise (for them)!

إِلَهِي وَقَدْ عَلِمْتُ بِقِيَامِكَ أَنْتَ لَا تَأْتُرُ بِالظُّلْمِ وَلَا تَرْضَاهُ وَلَا تَمِيلُ إِلَيْهِ وَلَا تَهْوَاهُ وَلَا تُحِبُّهُ وَلَا تَعْشَاهُ وَتَعْلَمُ مَا فِيهِ هَوْلًا الْقَوْمِ مِنْ ظُلْمِ عِبَادِكَ وَبَغْيِهِمْ عَلَيْنَا وَتَعْدِيهِمْ بَعْدَ حَقِّي وَلَا مَعْرُوفٍ بِلِ ظُلْمًا وَعُدْوَانًا وَزُورًا وَهَيْبَتَانَا

My God^{-azwj}, and I have known with certainty that You^{-azwj} do not Command with the injustice nor are You^{-azwj} Pleased with it, nor do You^{-azwj} Incline to it, nor Wish it, nor Love it, nor Cover it, and You^{-azwj} Know what these people are in, from oppressing Your^{-azwj} servants, and their rebelling against us, and their excesses without right, and not acts of kindness, but (only) injustice and aggression, and falsities, and accusations!

فَإِنْ كُنْتُ جَعَلْتُ لَهُمْ مَدَّةً لَا بَدَّ مِنْ بُلُوغِهَا أَوْ كَتَبْتُ لَهُمْ آجَالًا يَنَالُوهَا فَقَدْ قُلْتُ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الصِّدْقُ يَخْوَعُ اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

If You^{-azwj} have Made an interval for them it is inevitable of their reaching it, or You^{-azwj} have Written a term for them they will be attaining it, so You^{-azwj} have Said, and Your^{-azwj} Word is the Truth, and Your^{-azwj} Promise is the True: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]!**

فَأَنَا أَسْأَلُكَ بِكُلِّ مَا سَأَلْتُكَ بِهِ أَنْبِيَائِكَ وَرُسُلِكَ وَأَسْأَلُكَ بِمَا سَأَلْتُكَ بِهِ عِبَادُكَ الصَّالِحُونَ وَمَلَائِكَتِكَ الْمُقَرَّبُونَ أَنْ تَمْحُو مِنْ أُمِّ الْكِتَابِ ذَلِكَ وَتَحْتَبِ لَهُمُ الْإِضْمَحَالُ وَالْمَحْقُ حَتَّى تُقَرَّبَ آجَاهُمْ وَتَقْضَى مَدَّتَهُمْ وَتَذْهَبَ أَيَّامُهُمْ وَتَبْتُرَ أَعْمَارُهُمْ وَتُهْلِكَ فُجَارَهُمْ وَتُسَلِّطَ بَعْضَهُمْ عَلَى بَعْضٍ حَتَّى لَا يُبْقِيَ مِنْهُمْ أَحَدًا وَلَا تُنْجِي مِنْهُمْ أَحَدًا

I hereby ask You^{-azwj} with all what has been asked with by Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and I ask You^{-azwj} with what has been asked with by Your^{-azwj} righteous servants, and Your^{-azwj} Angels of Proximity, to Delete that from Mother of the Book and Write for them (my enemies) the deterioration and the obliteration, until their deaths draw near and their

term expire, and the days go by, and their lifespans are amputated, and their immoral ones are destroyed, and they prevail over each other until there does not remain anyone of them, nor is anyone of them rescued!

وَتُفَرِّقُ جُمُوعَهُمْ وَ تُكَلِّمُ سِلَاحَهُمْ وَ تُبَدِّدُ سَمْتَهُمْ وَ تُقَطِّعُ آجَالَهُمْ وَ تُقْصِرُ أَعْمَارَهُمْ وَ تُزِيلُ أَقْدَامَهُمْ وَ تُطَهِّرُ بِلَادَكَ مِنْهُمْ وَ تُظَهِّرُ عِبَادَكَ عَلَيْهِمْ فَقَدْ
عَبَرُوا سُنَّتَكَ وَ نَقَضُوا عَهْدَكَ وَ هَتَكُوا حَرَمَكَ وَ أَتَوْا مَا هَيْبَتُهُمْ عَنْهُ وَ عَتَوْا عُنُوقًا كَبِيرًا وَ ضَلُّوا ضَلَالًا بَعِيدًا

And Separate their (my enemies) groups, and Degrade their weapons, and Dissipate their families, and Terminate their terms, and Shorten their ages, and Shake their feet, and Purify Your^{-azwj} Land from them, and Prevail Your^{-azwj} servants upon them, for they have changed Your^{-azwj} Sunnah, and broken Your^{-azwj} Covenant, and violated Your^{-azwj} Sanctity, and committed what You^{-azwj} have Prohibited them from, and they have exceeded a great excess and have strayed a far straying!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ آذِنْ لِحُجْمِهِمْ بِالسِّنَاتِ وَ لِحِيَّتِهِمْ بِالْمَمَاتِ وَ لِأَزْوَاجِهِمْ بِالنَّهْبَاتِ وَ خَلِّصْ عِبَادَكَ مِنْ ظُلْمِهِمْ وَ اقْبِضْ أَيْدِيَهُمْ عَنْ هَضْمِهِمْ
وَ طَهِّرْ أَرْضَكَ مِنْهُمْ وَ آذِنْ بِحُصْدِ نَبَاتِهِمْ وَ اسْتِئْصَالَ شَأْفَتِهِمْ وَ شَتَاتِ سَمْتِهِمْ وَ هَدْمِ بُنْيَانِهِمْ يَا دَا الْجَلَالَ وَ الْإِكْرَامِ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-aswsws} of Muhammad^{-sawww}, and Permit for their gatherings to be separated, and for their livings to be dead, and their spouses to be plundered, and Rescue Your^{-azwj} servants from their oppression, and Grip their hands from the harming, and Purify Your^{-azwj} earth from them, and Permit with harvesting their vegetation, and uprooting of their wickedness, and scattering of their families, and demolishing their constructions, O with the Majesty and the Benevolence!

وَ أَسْأَلُكَ يَا إِلَهِي وَ إِلَهَ كُلِّ شَيْءٍ وَ رَبِّي وَ رَبَّ كُلِّ شَيْءٍ وَ أَدْعُوكَ بِمَا دَعَاكَ بِهِ عَبْدُكَ وَ رَسُولُكَ وَ نَبِيَّكَ وَ صَفِيَّكَ مُوسَى وَ هَارُونَ ع حِينَ قَالَا دَاعِيَيْنِ
لَكَ رَاجِعَيْنِ لِقَضَلِكَ

And I ask You^{-azwj}, O my God^{-azwj} and God^{-azwj} of all things, and my Lord^{-azwj} and Lord^{-azwj} of All things, and I supplicate to You^{-azwj} with what had been supplicated with by Your^{-azwj} two servants, and Your^{-azwj} two Messengers^{-as}, and Your^{-azwj} two elites Musa^{-as} and Haroun^{-as} when they^{-as} were calling out to You^{-azwj} hoping for Your^{-azwj} Grace:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَ مَلَأَهُ زِينَةً وَ أَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمَسِنَا عَلَى أَمْوَالِهِمْ وَ اشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا
الْعَذَابَ الْأَلِيمَ

'Our Lord! You Gave Pharaoh and his chiefs adornments and the wealth in the life of the world. Our Lord! They are straying (people) away from Your Way. Our Lord! (Bring) destruction upon their wealth and hardness upon their hearts, for they will not believe until they see the painful Punishment [10:88]!

فَمَنْنَتْ وَ أَنْعَمْتَ عَلَيْهِمَا بِالْإِجَابَةِ هُمَا إِلَى أَنْ فَرَعْتَ سَمْعَهُمَا بِأَمْرِكَ اللَّهُمَّ رَبِّ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَ لَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

You^{-azwj} Bestowed and Favoured upon them^{-as} with the Answer to them^{-as} until You^{-azwj} Knocked their^{-as} ears with Your^{-azwj} Command, O Allah^{-azwj}, Lord^{-azwj}: ***"I have Accepted the supplication of both of you, therefore be steadfast and do not follow the way of those who don't know" [10:89].***

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَطْمِسَ عَلَى أَمْوَالِ هَؤُلَاءِ الظَّالِمَةِ وَ أَنْ تُشَدِّدَ عَلَى قُلُوبِهِمْ وَ أَنْ تُخَسِّفَ بِهِمْ بَرَكَ وَ أَنْ تُغْرِقَهُمْ فِي بَحْرِكَ فَإِنَّ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا فِيهِنَّ لَكَ وَ أَرِ الْخَلْقَ قُدْرَتَكَ فِيهِمْ وَ بَطْنَتَكَ عَلَيْهِمْ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Obscure upon the wealth of these oppressors, and Harder upon their hearts, and Cause Your^{-azwj} land to submerge with them, and Drown them in Your^{-azwj} sea, for the skies and the earth and whatever is between these two, and the creatures are in Your^{-azwj} Power upon them, and Your^{-azwj} Prowess upon them!

فَاعْمَلْ ذَلِكَ بِهِمْ وَ عَجِّلْ ذَلِكَ لَهُمْ يَا خَيْرَ مَنْ سئِلَ وَ خَيْرَ مَنْ دُعِيَ وَ خَيْرَ مَنْ تَدَلَّلَتْ لَهُ الْوُجُوهُ وَ رُفِعَتْ إِلَيْهِ الْأَيْدِي وَ دُعِيَ بِالْأَلْسُنِ وَ شَخَّصَتْ إِلَيْهِ الْأَبْصَارُ وَ أَمَّتْ إِلَيْهِ الْقُلُوبُ وَ ثَقَلَتْ إِلَيْهِ الْأَقْدَامُ وَ تَحَوَّكَمَ إِلَيْهِ فِي الْأَعْمَالِ

Do that with them, and Hasten that for them, O Best of the ones asked, and Best of the ones supplicated to, and Best of the ones the faces are humbled to, and the hands are raised to, and supplicated with the tongues, and the sights are gazing towards, and the hearts are devoted to, and the feet are transferred to, and incline to in the deeds!

إِلَهِي وَ أَنَا عَبْدُكَ أَسْأَلُكَ مِنْ أَسْمَائِكَ بِأَجْمَلِهَا وَ كُلِّ أَسْمَائِكَ بِهَيِّ بَلْ أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُرَكِّسَهُمْ عَلَى أَمِّ رُؤُوسِهِمْ فِي رُئُوسِهِمْ وَ تُزِدْنَهُمْ فِي مَهْوَى خُفْرَتِهِمْ وَ أَرْهَمِهِمْ بِحَجَرِهِمْ وَ ذَكَّيْهِمْ بِمَشَاقِصِهِمْ وَ اكْتَبِبْهُمْ عَلَى مَنَاخِرِهِمْ

My God^{-azwj}, and I am Your^{-azwj} servant! I ask You^{-azwj} from Your^{-azwj} Names from Your^{-azwj} Names with their Splendour, and all Your^{-azwj} Splendid Names. But, I ask You^{-azwj} by Your^{-azwj} Names, all of them, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Smash them (my enemies) on top of their heads in their enclosures, and Return them in the depths of their graves, and Pelt them with their stones, and Confound them with their own destructions, and fling them upon their nostrils!

وَ احْتُمُّهُمْ بِوَتْرِهِمْ وَ ارْزُدْ كَيْدَهُمْ فِي نُحُورِهِمْ وَ أَوْبِقْهُمْ بِنَدَامَتِهِمْ حَتَّى يُسْتَحْدِلُوا وَ يَتَضَاءَلُوا بَعْدَ نَحْوَتِهِمْ وَ يَنْقَمِعُوا وَ يَخْشَعُوا بَعْدَ اسْتِطْوَائِهِمْ أَدْلَاءَ مَأْسُورِينَ فِي رِيقِ حَبَائِلِهِمْ الَّتِي كَانُوا يُؤْتَمَلُونَ أَنْ يَرَوْنَا فِيهَا وَ تُرِينَا قُدْرَتَكَ فِيهِمْ وَ سُلْطَانَكَ عَلَيْهِمْ وَ تَأْخُذْهُمْ أَخْذَ الْقَرَى وَ هِيَ ظَالِمَةٌ إِنْ أَخَذَكَ الْأَلِيمُ الشَّدِيدُ أَخْذَ عَزِيزٍ مُقْتَدِرٍ فَإِنَّكَ عَزِيزٌ مُقْتَدِرٌ شَدِيدُ الْعِقَابِ شَدِيدُ الْمِحَالِ

And Strangle them with their ropes, and Return their plots into their own throats, and Drown them in their regrets until they are abandoned and diminished after their pride, and they are suppressed and are fearful after their haughtiness, disgraced, captured in the clutches of their own ropes which they were hoping that they would be seeing us in it, and Show us Your^{-azwj} Power in them, and Your^{-azwj} Authority upon them, and Seize them the Seizing of the town which was unjust! Surely, Your^{-azwj} Seizure is severely painful, a mighty powerful Seizure, for You^{-azwj} are Mighty, Powerful, Severe of the Punishment, Severe of the Retribution!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ إِبْرَادَهُمْ عَذَابَكَ الَّذِي أَعَدَدْتَهُ لِلظَّالِمِينَ مِنْ أُمَّتَالِهِمْ وَ الطَّاعِينَ مِنْ نَظَرَانِهِمْ وَ ارْزُقْ حِلْمَكَ عَنْهُمْ وَ اخْلُفْ عَلَيْهِمْ عَضْبَكَ الَّذِي لَا يَقُومُ لَهُ شَيْءٌ وَ أُمِّرْ فِي تَعْجِيلِ ذَلِكَ بِأَمْرِكَ الَّذِي لَا يُرَدُّ وَ لَا يُؤَخَّرُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Hasten their^{-asws} reappearance as Your^{-azwj} Punishment which You^{-azwj} have Prepared for the oppressors from their likes and the aggressors from their peers, and Raise Your^{-azwj}

Forbearance away from them, and Release Your^{-azwj} Wrath upon them which nothing can stand to it, and Command in Hastening that with Your^{-azwj} Command which cannot be repelled, nor can it be delayed!

فَإِنَّكَ شَاهِدٌ كُلِّ نَجْوَى وَ عَالِمٌ كُلِّ فَحْوَى وَ لَا تَخْفَى عَلَيْكَ مِنْ أَعْمَالِهِمْ خَافِيَةٌ وَ لَا يَذْهَبُ عَنْكَ مِنْ أَعْمَالِهِمْ خَائِنَةٌ وَ أَنْتَ عَالِمُ الْعُيُوبِ عَالِمٌ مَا فِي الصُّمَائِرِ وَ الْقُلُوبِ

You^{-azwj} are a Witness of every whisper, and Knower of every intent, and it is not hidden unto You^{-azwj} any hidden matter from their deeds, nor is any treachery from their deeds escapes from You^{-azwj}, and You^{-azwj} are a Knower of the unseen, Knower of what is in the consciences and the hearts!

اللَّهُمَّ وَ أَسْأَلُكَ وَ أُنَادِيكَ بِمَا نَادَاكَ بِهِ سَيِّدِي وَ سَأَلْتُكَ بِهِ نُوحٌ إِذْ قُلْتَ تَبَارَكْتَ وَ تَعَالَيْتَ وَ لَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ أَجَلَ اللَّهُمَّ يَا رَبَّ أَنْتَ نِعْمَ الْمُجِيبُ وَ نِعْمَ الْمَدْعُوُّ وَ نِعْمَ الْمَسْتَوْجِبُ وَ نِعْمَ الْمُعْطِي

O Allah^{-azwj}, and I ask You^{-azwj} and call out to You^{-azwj} with what had been called out with by my Chief, and asked with by Noah^{-as} when You^{-azwj}, Blessed are You^{-azwj} and Exalted, Said: **And Noah had called out to Us, and We are the best of the responders [37:75]**. Yes, O Allah^{-azwj}, O Lord^{-azwj}! You^{-azwj} are Best of the responders, and Best of the ones supplicated to, and Vest of the ones asked, and Best of the givers!

أَنْتَ الَّذِي لَا تُخَيِّبُ سَائِلَكَ وَ لَا تُبْلِغُ دُعَاءَ مَنْ أَمَلَكَ وَ لَا تَتَبَرَّمُ بِكَثْرَةِ حَوَائِجِهِمْ إِلَيْكَ وَ لَا بِقَضَائِهَا لَهُمْ

You^{-azwj} are the One Who does not Disappoint Your^{-azwj} beggar, and do not Get weary of supplications of the one hoping to You^{-azwj}, nor do You^{-azwj} get tired due to the large number of their needs to You^{-azwj} nor with Fulfilling these for them!

فَإِنَّ قَضَاءَ حَوَائِجِ جَمِيعِ خَلْقِكَ إِلَيْكَ فِي أَسْرَعِ لَحْظٍ مِنْ لَمَحِ الطَّرْفِ وَ أَحْفُ عَيْنِكَ وَ أَهْوَى مِنْ جَنَاحِ بُعُوضَةٍ وَ حَاجَتِي يَا سَيِّدِي وَ مُؤَلَايَ وَ مُعْتَمِدِي وَ رَجَائِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُغْفِرَ لِي ذُنُوبِي

The fulfilment of need of entirety of Your^{-azwj} creatures are to You^{-azwj} in quicker than a moment from the blink of the eye, and it is lighter upon You^{-azwj} and more insignificant than a wing of a mosquito, and my need, O my Chief and my Master and my Reliance and my Hope, is that You^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and for Forgive my sins for me!

فَقَدْ جِئْتُكَ تَقِيلاً الظَّهِيرِ بِعَظِيمٍ مَا بَارَزْتُكَ بِهِ مِنْ سَيِّئَاتِي وَ رَكِبْتَنِي مِنْ مَظَالِمِ عِبَادِكَ مَا لَا يَكْفِينِي وَ لَا يُخَلِّصُنِي مِنْهُ غَيْرُكَ وَ لَا يَقْدِرُ عَلَيْهِ وَ لَا يَمْلِكُهُ سِوَاكَ

I have come to You^{-azwj} with a back heavy with mighty (sins) what I have duelled with from my evil deeds, and my perpetration of grievance of Your^{-azwj} servants what nothing can atone me from nor rescue me from it other than You^{-azwj}, nor is anyone able upon it nor control it besides You^{-azwj}!

فَأَمُحُ يَا سَيِّدِي كَثْرَةَ سَيِّئَاتِي بِسَبْرِ عِبْرَاتِي بَلْ بِسَاوَةِ قَلْبِي وَ جُمُودِ عَيْنِي لَا بَلْ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ وَ أَنَا شَيْءٌ فَلْتَسْعِنِي رَحْمَتَكَ يَا رَحْمَانُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ

O my Chief! Delete my many sins due to my few tears, but with hardness of my heart and my frozen eyes! No, but by Your^{-azwj} Mercy which is capacious of all things, and I am a (worthless) thing, so let Your^{-azwj} Mercy be capacious of me, O Beneficent, O Merciful, O most Merciful of the merciful ones!

لَا تُتَّحَتِّي فِي هَذِهِ الدُّنْيَا بِشَيْءٍ مِنَ الْمِحْنِ وَلَا تُسَلِّطْ عَلَيَّ مَنْ لَا يَرْحَمُنِي وَلَا تُهْلِكُنِي بِدُئُوبِي وَعَجَلِ خَلَاصِي مِنْ كُلِّ مَكْرُوهٍ وَادْفَعْ عَنِّي كُلَّ ظَلَمٍ وَلَا تَهْتِكْ سِرِّي وَلَا تَفْضُخْنِي يَوْمَ جَمْعِكَ الْخَلَائِقَ لِلْحِسَابِ يَا جَزِيلَ الْعَطَاءِ وَالنُّوَابِ

Do not Try me in this world with anything from the Trials, nor Prevail upon be someone will not mercy me, and do not Destroy me for my sins, and Hasten my rescue from every abhorrence, and Repel from me every injustice, and Do not Violate my secrets nor Expose me on the Day You^{-azwj} will Gather the creatures for the Reckoning, O Abundant of the awards and the Rewards!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُحْيِيَنِي حَيَاةَ السُّعْدَاءِ وَتُمِيتَنِي مِيتَةَ الشُّهَدَاءِ وَتَقْبَلَنِي قَبُولَ الْأَوْدَاءِ وَتَحْفَظَنِي فِي هَذِهِ الدُّنْيَا الدَّيْبَةَ مِنْ شَرِّ سَلَاطِينِهَا وَفَجَارِهَا وَشَرَارِهَا وَمُحِبِّهَا وَالْعَامِلِينَ لَهَا فِيهَا

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Cause me to live a life of the fortunate ones, and Cause me to die the death of the martyrs, and Accept me the Acceptance of the loved ones, and Protect me in this lowly world from evil of its rulers, and its immoral ones, and its evil ones, and its loving ones, and the workers for it in it.

وَ قِنِي شَرَّ طُعَاثِهَا وَ حُسَادِهَا وَ بَاغِي الشِّرْكِ فِيهَا حَتَّى تَكْفِينِي مَكْرَ الْمَكْرَةِ وَ تَقْفَأَ عَنِّي أَعْيُنَ الْكَافِرَةِ وَ تُفْحِمَ عَنِّي أَلْسِنَ الْفَجْرَةِ وَ تَقْبِضَ لِي عَلَى أَيْدِي الظَّالِمَةِ وَ تُؤَمِّنَ لِي كَيْدَهُمْ وَ تُمِيتَهُمْ بِعَيْظِهِمْ وَ تَشْعَلُهُمْ بِأَسْمَاعِهِمْ وَ أَبْصَارِهِمْ وَ أَفْئِدَتِهِمْ

And from evil of its tyrants, and its enviers, and rebellion of the Shirk in it until You^{-azwj} Suffice me of plots of the plotters, and Blind the eyes of the Kafirs on my behalf, and Burn the tongues of the immoral ones on my behalf, and Grip for me upon hands of the oppressors, and Secure for me of their plots, and Cause them to dies in their rage, and Pre-occupy them with their hearing and their sights, and their hearts!

وَ جَعِّلْنِي مِنْ ذَلِكَ كُلِّهِ فِي أَمْنِكَ وَ أَمَانِكَ وَ جِزْكَ وَ سُلْطَانِكَ وَ حِجَابِكَ وَ كَنْفِكَ وَ عِيَادِكَ وَ جَارِكَ إِنَّ وَلِيَّيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ

And Make me from that, all of it, in Your^{-azwj} Safety, and Your^{-azwj} Security, and Your^{-azwj} Authority, and Your^{-azwj} Veil, and Your^{-azwj} Patronage, and Your^{-azwj} Refuge, and Your^{-azwj} Shelter. **Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]!**

اللَّهُمَّ بِكَ أَعُوذُ وَ بِكَ أَلُوذُ وَ لَكَ أَعْبُدُ وَ إِلَيْكَ أَرْجُو وَ بِكَ أَسْتَعِينُ وَ بِكَ أَسْتَكْفِي وَ بِكَ أَسْتَعِيثُ وَ بِكَ أَسْتَقْدِرُ وَ مِنْكَ أَسْأَلُ

O Allah^{-azwj}! I seek Refuge with You^{-azwj}, and I seek Shelter with You^{-azwj}, and I worship You^{-azwj}, and I hope to You^{-azwj}, and seek Assistance with You^{-azwj}, and I seek sufficiency with You^{-azwj}, and I cry out for Help with You^{-azwj}, and I seek ability with You^{-azwj}, and I ask from You^{-azwj}!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُرَدِّدَنِي إِلَّا بِدَنْبٍ مَغْفُورٍ وَ سَعْيٍ مُشْكُورٍ وَ تِجَارَةٍ لَنْ تَبُورَ وَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلَ بِي مَا أَنَا أَهْلُهُ
فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ وَ أَهْلُ الْفَضْلِ وَ الرَّحْمَةِ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and do not Return me except with Forgiven sins, and Appreciated striving, and trading never to be ruined, and to Do with me what You^{-azwj} are rightful of, and do not Do with me what I am rightful of, for You^{-azwj} are rightful of being feared, and rightful of Forgiving, and rightful of the Grace and the Mercy!

إِلَهِي وَ قَدْ أَطَلْتُ دُعَائِي وَ أَكْثَرْتُ خِطَابِي وَ ضِيقُ صَدْرِي حَدَائِي عَلَى ذَلِكَ كُفْلِي وَ حَمَلِي عَلَيْهِ عِلْمًا مَبِيَّ بِأَنَّهُ يُجْزِيكَ مِنْهُ قَدْرُ الْمِلْحِ فِي الْعَجِينِ بَلْ
يَكْفِيكَ عَزْمُ إِزَادَةٍ وَ أَنْ يَقُولَ الْعَبْدُ بِنَيْتِهِ صَادِقَةً وَ لِسَانٍ صَادِقٍ

My God^{-azwj}, and I have prolonged my supplication and have increased my addressing, and constriction of my chest has overwhelmed me upon that, all of it, and knowledge from me has carried me upon it that He^{-azwj} will Reward you from it a measurement of the salt in the dough, but rather the determination of the will suffices you, and the servant should be saying with his sincere intention and truthful tongue!

يَا رَبِّ فَتَكُونُ عِنْدَ ظَنِّ عَبْدِكَ بِكَ وَ قَدْ نَاجَاكَ بِعَزْمِ الْإِزَادَةِ قَلْبِي فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَقْرَنَ دُعَائِي بِالْإِجَابَةِ مِنْكَ وَ تُبَلِّغَنِي
مَا أَمَلْتُهِ فِيكَ مِنْهُ مِنْكَ وَ طَوْلًا وَ قُوَّةً وَ حَوْلًا

O Lord^{-azwj}! Be with the thoughts of the servant with You^{-azwj}, and I have whispered to You^{-azwj} with the determined will of my heart! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to Link my supplication with the Answer from You^{-azwj}, and Make me reach what I am wishing regarding You^{-azwj}, Conferment from You^{-azwj}, and Leniency, and strength, and might!

وَ لَا تُقِيمَنِي مِنْ مَقَامِي هَذَا إِلَّا بِقَضَائِكَ جَمِيعَ مَا سَأَلْتُكَ فَإِنَّهُ عَلَيْكَ يَسِيرٌ وَ حِطُّهُ عِنْدِي جَلِيلٌ كَثِيرٌ وَ أَنْتَ عَلَيْهِ قَدِيرٌ يَا سَمِيعُ يَا بَصِيرُ

And do not let me stand from this position of this except with Your^{-azwj} Fulfilling entirety of what I have asked You^{-azwj}, for it is easy upon You^{-azwj}, and its worth with me is majestic, a lot, and You^{-azwj} are Able upon it, O All-Hearing, O All-Seeing!

إِلَهِي وَ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ وَ الْهَارِبِ مِنْكَ إِلَيْكَ مِنْ ذُنُوبٍ هَمَّجَمْتُهُ وَ عُيُوبٍ فَضَحْتُهُ

My God^{-azwj}, and this is a position of the one seeking refuge with You^{-azwj} from the Hellfire, and the fleer from You^{-azwj} to You^{-azwj} from sins attacking him, and faults exposing him!

فَصَلِّ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْظُرْ إِلَيَّ نَظْرَةَ رَحْمَةٍ أَقْوَرُ بِهَا إِلَى جَنَّتِكَ وَ اعْطِفْ عَلَيَّ عَطْفَةً أَنْجُو بِهَا مِنْ عِقَابِكَ فَإِنَّ الْجَنَّةَ وَ النَّارَ لَكَ وَ بِيَدِكَ وَ
مَفَاتِيحُهُمَا وَ مَعَالِيَهُمَا إِلَيْكَ وَ أَنْتَ عَلَى ذَلِكَ قَادِرٌ وَ هُوَ عَلَيْكَ هَيِّنٌ يَسِيرٌ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and Look at me with a Look of Mercy, I can be successful with it to Your^{-azwj} Paradise, and be Compassionate upon me with such Compassion I can be rescued by it from Your^{-azwj} Punishment, for the Paradise and the Hellfire are up to You^{-azwj}, and in Your^{-azwj} Hand (control), and their keys and

their locks are to (with) You^{-azwj}, and You^{-azwj} are Able upon that, and it is insignificant, easy upon You^{-azwj}!

وَ افْعَلْ بِي مَا سَأَلْتُكَ يَا قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And Do with me what I have asked You^{-azwj}, O Able, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and Allah^{-azwj} is Sufficient for us and is the Best protector!⁹⁴

قال علي بن حماد أخذت هذا الدعاء من أبي الحسن بن علي العلوي العريضي و اشترط علي أن لا أبدله لمخالف و لا أعطيه إلا لمن أعلم مذهبه و أنه من أولياء آل محمد ع و كان عندي أدعو به و إخواني

Ali Bin Hamid said, 'I took this supplication from Abu Al-Hassan Bin Ali Al-Alawy Al-Areyzi, and he stipulated to me that I should neither disclose it to an adversary, nor give it except to the one I know of his doctrine, and if he is from the friends of Progeny^{asws} of Muhammad^{saww}, and it was in my possession, and I was supplicating with it, and (so were) my brothers.

ثم قدم علي إلى البصرة بعض قضاة الأهواز كان مخالفا و له علي أباد و كنت أحتاج إليه في بلده و أنزل عليه فقبض عليه السلطان فصادر و أخذ حظه بعشرين ألف درهم فرقت له و رحمته و دفعت إليه هذا الدعاء فدعا به فما استتم أسبوعا حتى أطلقه السلطان ابتداء و لم يلزمه شيئا مما أخذ به حظه و رده إلى بلده مكرما و شيعته إلى الأبله و عدت إلى البصرة.

Then one of the judged of Al-Ahwaz arrive to me at Al-Basra. He was an adversary and there was a favour for him upon me, and I had been needy to him in his city, and had descended to him. The ruler captured upon him and issued (an order), and seized his share for twenty thousand Dirhams. I felt pity for him and mercied him, and handed this supplication to him. He supplicated with it. A week had not completed until the ruler freed him, initiating, and did not necessitate him (to pay) anything from what had been seized with of his share, and returned him to his city honourably, and I escorted him to Al-Ablah and returned to Al-Basra.

فلما كان بعد أيام طلبت الدعاء فلم أجده و فتشيت كتبي كلها فلم أر له أثرا فطلبت من أبي المختار الحسيني و كانت عنده نسخة بها فلم يجده في كتبه

When it was after some days, I searched for the supplication but could not find it, and searched my books, all of them, but I could not see any trace of it. I sought it from Abu Al-Mukhtar Al-Husayni, and in his possession there was a copy he had copied, but he could not find it in his books.

فلم نزل نطلبه في كتبنا فلا نجده عشرين سنة فعلمت أن ذلك عقوبة من الله جل و عز لما بذلته لمخالف

We did not cease searching for it in our books but we could not find it for twenty years. I knew, that was a Punishment from Allah^{-azwj} Majestic and Mighty due to my having disclosed it to an adversary.

⁹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 107 H 36

فلما كان بعد العشرين سنة وجدناه في كتبنا و قد فتشناها مرارا لا تحصى فأليت على نفسي ألا أعطيه إلا لمن أثق بدينه ممن يعتقد ولاية آل الرسول صلى الله عليه و عليهم

When it was after twenty years, we found it in our books, and although we had searched it repeatedly, uncountable times. So, I swore upon myself that I will not give it except to the one I trust him with his religion, from the ones who believe in the Wilayah of Progeny^{-asws} of the Rasool^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon them^{-asws}.

بعد أن آخذ عليه العهد ألا يبذله إلا لمن يستحقه و بالله نستعين و عليه نتوكل.

Afterwards I took the oath upon it that I will not disclose it except to the one who deserves it, and we seek Assistance with Allah^{-azwj} and we rely upon Him^{-azwj!}