

بحار الأنوار

BIHAR AL-ANWAAR

الجزء الثاني و التسعون

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

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باب 108 أدعية رفع الموموم و الأحران و المخاوف و كشف الشدائد و ما يناسب ذلك و هو قريب من الباب السابق

CHAPTER 108 – SUPPLICATION TO LIFT THE WORRIES, AND THE GREIFS, AND THE FEARS, AND REMOVAL OF THE ADVERSITIES, AND WHAT IS RELATED TO THAT, AND IT IS NEAR TO THE PREVIOUS CHAPTER

1- دَعَاؤُ الرَّاوِنْدِيِّ، قَالَ النَّبِيُّ ص مَا أَصَابَ أَحَدًا هَمٌّ وَ لَا حُزْنٌ فَقَالَ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَاصِبَتِي يَدِيكَ مَاضٍ فِي حُكْمِكَ عَدْلٍ فِي قَضَائِكَ

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{-saww} said: 'No one is hit by worry nor grief so he said, '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 (control)! Your^{-azwj} Judgment regarding me is continuously implemented, justice in Your^{-azwj} Decrees!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ وَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيبَعِ قَلْبِي وَ نُورَ صَدْرِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَبِّي إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَ أَنْزَلَ مَكَانَهُ فَرَحًا.

I ask You^{-azwj} with every Name You^{-azwj} have Named Yourself^{-azwj} with, and have Revealed it in Your^{-azwj} Book, or Taught it to anyone of Your^{-azwj} creatures, or Preferred with in Knowledge of the unseen with You^{-azwj}, to Make the Quran a nourisher of my heart, and Noor in my chest, and clearance of my grief, and remover of my worries', except Allah^{-azwj} is going to Clear his worries and Send down happiness in his place".¹

وَ عَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَيَّ نَفَرٌ مِنْ أَهْلِهِ فَقَالَ أَلَا أُحَدِّثُكُمْ بِمَا يَكُونُ لَكُمْ خَيْرًا مِنَ الدُّنْيَا وَ الْآخِرَةِ وَ إِذَا كُرِهْتُمْ وَ اعْتَمَمْتُمْ دَعَاؤُ اللَّهِ عَزَّ وَ جَلَّ فَفَرَّجَ عَنْكُمْ

And from Zayn Al-Abideen^{-asws} having said: 'Rasool-Allah^{-saww} entered towards a number of its people. He^{-saww} said: 'Shall I^{-saww} narrated to you all with what would be better for you than the world and the Hereafter, and whenever you are sad, you can supplicate to Allah^{-azwj} Mighty and Majestic, He^{-azwj} will Relieve you all?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ قُولُوا اللَّهُ اللَّهُ اللَّهُ رَبُّنَا رَبُّنَا لَا نُشْرِكُ بِهِ شَيْئًا ثُمَّ ادْعُوا بِمَا بَدَأَ لَكُمْ.

He^{-saww} said: 'Say, 'Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj}! Our Lord^{-azwj}! Our Lord^{-azwj}! We do not associate anything with Him^{-azwj}!' – then supplicate with whatever comes to you!"²

¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 1 a

² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 1 b

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَحْزَانُ أَسْقَامُ الْقُلُوبِ كَمَا أَنَّ الْأَمْرَاضَ أَسْقَامُ الْأَبْدَانِ فَمَنْ أَصَابَهُ حُزْنٌ أَوْ بَلَاءٌ فَلْيَقُلْ

And from Abu Abdullah^{asws} having said: 'The griefs are sicknesses of the hearts just as the diseases are sicknesses of the bodies! The one whom grief of affliction afflicts, let him say: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُفَجِّرَ الْأَنْهَارِ وَ مُطْعِمَ التَّمَارِ يَا مَنْ تُسَبِّحُ لَهُ ظِلْمَةُ اللَّيْلِ وَ ضَوْءُ النَّهَارِ وَ مَا عَلَى الْأَرْضِ وَ فَعْرَ الْبِحَارِ افْتَحْ لَنَا فِي هَذِهِ السَّاعَةِ وَ سَهِّلْ لَنَا صَالِحَ الْأَسْنَابِ وَ يَسِّرْ لَنَا التَّوْبَةَ يَا تَوَّابٌ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ يَا سَمِيعٌ يَا وَهَّابٌ

'O Allah^{azwj}! I ask You^{azwj}, O Burster of the rivers and Feeder of the fruits! O the One to Whom glorify darkness of the night, and illumination of the day, and whatever is upon the earth and bottom of the oceans! Open for us in this time, and Facilitate for us the righteous causes, and Ease for us the repentance, O Oft-Turner, and Send Salawaat upon Muhammad^{saww} and his^{saww} Progeny^{asws}! O All-Hearing, O Benefactor!'

وَ قَالَ ع إِذَا تَوَالَتِ الْهُمُومُ فَعَلَيْكَ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And he^{asws} said: 'When the worries prevail, upon you is with (saying), 'There is neither might nor strength except Allah^{azwj}!''³

2- الدُّرُّ الْمُنْتَوِّرُ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصَابَهُ هَمٌّ أَوْ حُزْنٌ فَلْيَقُلْ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمْتِكَ نَاصِبِي فِي يَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ

(The book) 'Al Durr Al Mansour' – From Abdullah Bin Masoud who said,

Rasool-Allah^{saww} said: 'One who is afflicted by worry or grief, let him say, '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. Your^{azwj} Judgment regarding me is continuously implemented, justice in Your^{azwj} Decrees!

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعُيُوبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيبَعًا قَلْبِي وَ نُورَ صَدْرِي وَ ذَهَابَ هَمِّي وَ جَلَاءَ حُزْنِي

I ask You^{azwj} by every Name of Yours^{azwj} which You^{azwj} have Named with Yourself^{azwj}, or Revealed it in Your^{azwj} Book, or Taught it to anyone of Your^{azwj} creatures, of Preferred it in knowledge of the unseen with You^{azwj}, to Make the Quran a nourisher of my heart, and Noor in my chest, and remover of my worries, and clearance of my grief!'

قَالَ رَسُولُ اللَّهِ ص مَا قَاهَنْ مَهْمُومٌ قَطُّ إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَ أَبْدَلَهُ بِحَمِّهِ فَرِحًا

Rasool-Allah^{saww} said: 'A worried one will not say these at all except Allah^{azwj} will Clear his worries, and Replace his worries with happiness!'

قَالُوا يَا رَسُولَ اللَّهِ أ فَلا تَتَعَلَّمُ هَذِهِ الْكَلِمَاتِ

³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 1 c

They said, 'O Rasool-Allah^{-saww}! Shall we not learn these phrases?'

قَالَ فَتَعَلَّمُوهُنَّ وَ عَلِّمُوهُنَّ.

He^{-saww} said: 'Learn them and teach them!'⁴

3- مهج، مهج الدعوات علي بن عبد الصمد قال أخبرني الإمام جدي و الشيخ أبو بكر عثمان بن إسماعيل بن أحمد الحاجي و الإمام أحمد بن علي بن أبي صالح المقرئ قراءة عليهم عن أبي بكر عبد العفار بن محمد بن الحسن بن محمد الدربندي عن عبد الرحمن بن عثمان اليمشقي عن أبي بكر محمد بن صالح بن الخلف الحوزاني عن أبيه عن موسى بن إبراهيم

(The book) 'Mahj Al Dawaat' – Ali Bin Abdul Samad who said, 'In was informed by the imam (prayer leader), my grandfather, and the sheykh Abu Bakr Usman Bin Ismail Bin Ahmad Al Hajy, and the imam (prayer leader) Ahmad Bin Ali Bin Abu Salih Al Muqry, read to them from Abu Bakt Abdul Gaffar Bin Muhammad Bin Al-Hassan Bin Muhammad Al Darbandy, from Abdul Rahman Bin Usman Al Damashqy, from Abu Bakr Muhammad Bin Salih Bin Al Khalaf Al Hawarany, from his father, from Musa Bin Ibrahim,

عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ إِذَا هَالَكَ أَمْرٌ أَوْ نَزَلَتْ بِكَ شِدَّةٌ فَعَلِّ

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! When a matter destroys you^{-asws}, or an adversity descends with you^{-asws}, then say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَجِّنِي مِنْ هَذَا أَلَمٍ.

'O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws}, and to Rescue from this sadness!'⁵

4- مهج، مهج الدعوات دعاء النبي ص وَ هُوَ دُعَاءُ الْفَرَجِ

(The book) 'Mahj Al Dawaat' –

'A supplication by the Prophet^{-saww}, and it is 'Dua Al-Faraj' (the supplication for relief): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا مَنْ عَلَا فَفَقَهَرَ وَ يَا مَنْ بَطَنَ فَفَخَبَرَ وَ يَا مَنْ مَلَكَ فَفَقَدَرَ وَ يَا مَنْ عُيِدَ فَفَشَكَرَ وَ يَا مَنْ عُصِيَ فَفَعَقَرَ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! I ask You^{-azwj}, O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O the One Who is Exalted so Subdues, and O the One Who is Esoteric so He^{-azwj} is Informed, and O the One Who is King so He^{-azwj} Determines, and O the One Who is worshipped so He^{-azwj} Appreciates, and O the One Who is disobeyed so He^{-azwj} Forgives!

يَا مَنْ لَا يُحِيطُ بِهِ الْفِكْرُ وَ يَا مَنْ لَا يُدْرِكُهُ بَصَرٌ وَ يَا مَنْ لَا يَحْفَى عَلَيْهِ أَثَرٌ يَا عَالِي الْمَكَانِ يَا شَدِيدَ الْأَرْكَانِ يَا مُنْزِلَ الْفُرْقَانِ يَا مُبَدِّلَ الزَّمَانِ يَا قَابِلَ الْقُرْبَانِ يَا نَيْرَ الْبُرْهَانِ يَا عَظِيمَ الشَّانِ يَا ذَا الْمَنْ وَ الْإِحْسَانِ وَ يَا ذَا الْعِزَّةِ وَ السُّلْطَانِ يَا رَحِيمًا يَا رَحْمَانًا

⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 2

⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 3

O the One Whom the thoughts cannot encompass with, and O the One sights cannot realise, and O the One no impacts are hidden unto Him^{-azwj}! O Exalted of the place! O Intense of the Pillars! O Descender of the Criterion (Quran)! O Replacer of the eras! O Acceptor of the offerings! O Illuminator of the proof! O Magnificence of the Glory! O with the Conferment and the Favour! O with the Might and the Authority! O Merciful! O Beneficent!

يَا رَبَّ الْأَرْبَابِ يَا تَوَّابُ يَا وَهَّابُ يَا مُعَيِّقَ الرِّقَابِ يَا مُنْشِئَ السَّحَابِ يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ يَا مُرْخِصَ الْأَسْعَارِ يَا مُنْزِلَ الْأَمْطَارِ يَا مُنْبِتَ الْأَشْجَارِ فِي الْأَرْضِ الْقَفَارِ وَ مُخْرِجَ التَّمَارِ يَا دَائِمَ النَّبَاتِ يَا مُخْرِجَ النَّبَاتِ يَا مُحْيِيَ الْأَمْوَاتِ يَا مُقْبِلَ الْعَثَرَاتِ يَا كَاشِفَ الْكُرْبَاتِ

O Lord^{-azwj} of the lords! O Oft Turner! O Benefactor! O Liberator of the necks! O Grower of the clouds! O the One wherever He^{-azwj} is supplicated, Responds! O Reducer of the prices! O Descender of the rains! O Grower of the trees in the earth and the desert and Extractor of the fruits! O Constantly Affirmed! O Extractor of the vegetation! O Reviver of the dead! O Uprooter of the stumbles! O Remover of the distresses!

يَا مَنْ لَا تُضْجِرُهُ الْأَصْوَاتُ وَ لَا تُشْتَبِهُ عَلَيْهِ اللَّغَاثُ وَ لَا تَغْشَاهُ الظُّلُمَاتُ يَا مُعْطِيَ السُّؤْلَاتِ يَا وَلِيَّ الْحَسَنَاتِ يَا دَافِعَ الْبَلِيَّاتِ يَا قَابِلَ الصَّدَقَاتِ يَا قَابِلَ التَّوْبَاتِ يَا عَالِمَ الْخَفِيَّاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا رَافِعَ الدَّرَجَاتِ يَا قَاضِيَ الْحَاجَاتِ يَا رَاحِمَ الْعَبْرَاتِ يَا مُنْجِحَ الطَّلِبَاتِ يَا مُنْزِلَ الْبَرَكَاتِ

O the One Whom the voices cannot rebuke nor are the languages confusing to Him^{-azwj}, nor do the darkness(es) overwhelm Him^{-azwj}! O Granter of the requests! O Guardian of the good deeds! O Repeller of the afflictions! O Acceptor of the charities! O Acceptor of the repentances! O Knower of the hidden matters! O Answerer of the supplications! O Raiser of the ranks! O Fulfiller of the needs! O Mercier of the tears! O Granter of success to the requests! O Descender of the Blessings!

يَا جَامِعَ الشَّتَاتِ يَا رَادَّ مَا كَانَ فَاتٍ يَا جَمَالَ الْأَرْضِيْنَ وَ السَّمَاوَاتِ يَا سَابِغَ التَّعَمِّ يَا كَاشِفَ الْأَلَمِ يَا شَافِيَ السَّمَمِ يَا مُعْدِنَ الْجُودِ وَ الْكَرَمِ يَا أَجْوَدَ الْأَجْوَدِيْنَ يَا أَحْرَمَ الْأَحْرَمِيْنَ يَا أَسْمَعَ السَّمَاعِيْنَ يَا أَبْصَرَ النَّاطِرِيْنَ يَا أَرْحَمَ الرَّاحِمِيْنَ يَا أَقْرَبَ الْأَقْرَبِيْنَ

O Gatherer of the scattered! O Returner of whatever was lost! O Beautifier of the earths and the skies! O Abundant (Giver) of the bounties! O Remover of the pains! O Healer of the sickness! O Mine of the Generosity and the Benevolence! O the most Generous of the generous ones! O the most Benevolent of the benevolent ones! O the most Listening of the listening ones! O the most Insightful of the beholders! O the most Merciful of the merciful ones! O Nearest of the near ones!

يَا إِلَهَ الْعَالَمِيْنَ يَا غِيَاثَ الْمُسْتَغِيثِيْنَ يَا جَارَ الْمُسْتَجِيرِيْنَ يَا مُتَجَاوِزاً عَنِ الْمُسِيْبِيْنَ يَا مَنْ لَا يَعْجَلُ عَلَى الْخَاطِئِيْنَ يَا فَكَأكَ الْمَأْسُورِيْنَ يَا مُفْرَجَ عَمِّ الْمَعْمُومِيْنَ يَا جَامِعَ الْمُتَفَرِّقِيْنَ يَا مُدْرِكَ الْهَارِبِيْنَ يَا غَايَةَ الطَّالِبِيْنَ يَا صَاحِبَ كُلِّ غَرِيْبٍ يَا مُوْنِسَ كُلِّ وَحِيْدٍ يَا رَاحِمَ الشَّيْخِ الْكَبِيْرِ يَا رَازِقَ الطِّفْلِ الصَّغِيْرِ

O God^{-azwj} of the worlds! O Helper of the ones crying out for help! O Shelter of the shelter seekers! O Overlooker from the evil deeds! O the One not Hasty upon the sinners! O Freer of the captives! O Reliever of sadness of the sad ones! O Uniter of the separated ones! O Catcher of the fleers! O Peak of the seekers! O Companion of every estranged one! O Comforter of every loner! O Mercier of the aged old! O Sustainer of the young child!

يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مَنْ لَهُ التَّدْبِيرُ وَإِلَيْهِ التَّقْدِيرُ يَا مَنْ الْعَسِيرُ عَلَيْهِ سَهْلٌ يَسِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا خَالِقَ الشَّمْسِ وَالْقَمَرِ الْمُنِيرِ يَا فَالِقَ الْإِصْبَاحِ يَا مُرْسِلَ الرِّيَّاحِ يَا بَاعِثَ الْأَرْوَاحِ يَا دَا الْجُودِ وَالسَّمَّاحِ

O Mender of the broken bones! O Protection of the fearful shelter seeker! O the One having the Management for him and to Him^{-azwj} is the destiny! O the One the difficult is very easy to Him^{-azwj}! O the One Who is Informed of all things! O the One Who is Able upon all things! O Creator of the sun and the moon! O Splitter of the mornings! O Sender of the winds! O Resurrector of the souls! O with the Generosity and the Pardon!

يَا مَنْ يَبْدِيهِ كُلُّ مِفْتَاحٍ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سِنْدَ مَنْ لَا سِنْدَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ يَا عِزَّ مَنْ لَا عِزَّ لَهُ يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ يَا حِزْرَ مَنْ لَا حِزْرَ لَهُ يَا عَوْزَ مَنْ لَا عَوْزَ لَهُ يَا رُكْنَ مَنْ لَا رُكْنَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ

O the One in Whose Hand is every key! O Reliance of one having no reliance for him! O Support of the one having no support for him! O Safe-guarder of one having nor depositor for him! O Might of the one having no might for him! O Treasure of one having no treasure for him! O Protection of one having no protection for him! O Support of one having no support for him! O Strength of one having no strength for him! O Helper of one having no helper for him!

يَا عَظِيمَ الْمَرْءِ يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مُبْتَدِئًا بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا دَا الْحُجَّةِ الْبَالِغَةِ يَا دَا الْمُلْكِ وَالْمَلَكُوتِ يَا دَا الْعِزَّةِ وَالْجَبْرُوتِ يَا مَنْ هُوَ حَيٌّ لَا يَمُوتُ

O Mighty of the Conferment! O Benevolent of the Pardon! O Excellent of the Overlooking! O Vast of the Forgiveness! O Extender with the Hands with the Mercy! O Initiator with the bounties before these are deserved! O with the extensive Arguments! O with the Kingdom and the Domains! O with the Might and the Force! O the One Who is Living not to die!

أَسْأَلُكَ بِعِلْمِكَ الْغُيُوبِ وَبِعَرَفَتِكَ مَا فِي صَمَائِرِ الْقُلُوبِ وَبِكُلِّ اسْمٍ هُوَ لَكَ اصْطَفَيْتَهُ لِنَفْسِكَ وَأَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ أَوْ اسْتَأْثَرْتَهُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَبِأَسْمَائِكَ الْحُسْنَى كُلِّهَا حَتَّى انْتَهَى إِلَى اسْمِكَ الْعَظِيمِ الْأَعْظَمِ الَّذِي فَضَّلْتَهُ عَلَى جَمِيعِ أَسْمَائِكَ

I ask You^{-azwj} by Your^{-azwj} Knowledge of the unseen, and by Your^{-azwj} Recognition of what is in consciences of the hearts, and with every Name which is for You^{-azwj}, You^{-azwj} have Chosen it for Yourself^{-azwj} and Revealed it in a Book from Your^{-azwj} Books, or Preferred it in Knowledge of the unseen with You^{-azwj}, and by Your^{-azwj} most excellent Names, all of them, until I end up to Your^{-azwj} Magnificent Name, the most Magnificent which You^{-azwj} have Merited it upon entirety of Your^{-azwj} Names!

أَسْأَلُكَ بِهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدَ وَآلِهِ وَأَنْ تُبَسِّرَ لِي مِنْ أَمْرِي مَا أَحَافُ عُسْرَهُ وَتُفَرِّجَ عَنِّي أَلْهَمَ وَالْعَمَّ وَالْكَرْبَ وَ مَا ضَاقَ بِهِ صَدْرِي وَعَيْلَ بِهِ صَدْرِي فَإِنَّهُ لَا يَقْدِرُ عَلَيَّ فَرَجِي سِوَاكَ وَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ

I ask You^{-azwj} by it to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Ease for me from my affairs what I am fearing of its difficulty, and to Relieve from me the worries, and the sadness, and the distress, and whatever my chest is constricted with, and my patience runs out with it, for no one is able upon my relief, apart from You^{-azwj}, and Do with me what You^{-azwj} are rightful of!

يَا أَهْلَ التَّمَوَى وَ أَهْلَ الْمُغْفَرَةِ يَا مَنْ لَا يَكْشِفُ الْكَرْبَ عَزِيْهُ وَ لَا يُجَلِّي الْحُزْنَ سِوَاهُ وَ لَا يُفْرِجُ عَنِّي إِلَّا هُوَ أَكْفِنِي شَرَّ نَفْسِي خَاصَّةً وَ شَرَّ النَّاسِ عَامَّةً وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَ أَصْلِحْ أُمُورِي وَ أَفْضِ لِي حَوَائِجِي وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O rightful of being feared and rightful of the Forgiving! O One no one can Remove the distress, nor clear the grief apart from Him^{-azwj}, nor relieve from me except He^{-azwj}! Suffice me of the evil of my own soul in particular, and evil of the people in general, and Rectify my concerns for me, all of it, and Rectify my affairs, and Fulfil my needs, and Make for me from my affairs, a relief and an outlet, for You^{-azwj} Know and I don't know, and You^{-azwj} are Able and I am not able, and You^{-azwj} are Able upon all things, by Your^{-azwj} Mercy, O the most Merciful of the merciful ones!"⁶

5- ق، الكتاب العتيق الغروي دُعَاءُ لِلْكَرْبِ وَ السُّلْطَانِ عَنِ النَّبِيِّ ع قَالَ ص إِذَا هَاجَ بِكُمْ كَرْبٌ أَوْ حَشِينَةٌ مِنْ سُلْطَانٍ أَوْ أَرْدْتُمْ حَاجَةً تَدْعُو بِهَذِهِ الدَّعَوَاتِ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا دَعَوْتُ بِهَا فِي وَجْهِهِ إِلَّا نَصِرْتُ وَ لَا عَلَى عَدُوٍّ إِلَّا ظَفِرْتُ وَ أَرَى مَا أُحِبُّ وَ تَقَرُّ بِهِ عَيْنِي وَ هُوَ هَذَا الدُّعَاءُ

(The book) 'Kitab Al Ateeq' of Al Garwy –

Supplication for the distress and the ruler, from the Prophet^{-saww}, he^{-saww} said: 'When you are afflicted by distress, or fear from a ruler, or you want a need, you should supplicate with this supplication. By the One Who Sent me with the truth as a Prophet^{-saww}! It will not be supplicated in his face except he will be Helped, nor against an enemy except he will win and see what he loves and the eyes will be delighted with it, and it is this supplication: -

يَا عَالِمَ الْغُيُوبِ وَ السِّرَائِرِ يَا مُطَاعَ يَا عَزِيْزَ يَا عَلِيْمَ يَا هَارِمَ الْأَحْزَابِ لِأَحْمَدَ يَا كَائِدَ فِرْعَوْنَ لِمُوسَى يَا مُنْجِيَّ عَيْسَى مِنْ أَيْدِي الظَّالِمَةِ يَا مُخْلِصَ نُوحٍ مِنَ الْعَرَقِ يَا قَاصِدَ كُلِّ حَيْرٍ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا خَالِقَ الْحَيْرِ يَا أَهْلَ الْحَيْرِ رَغِبْتُ إِلَيْكَ فِي كَذَا وَ كَذَا

'O Knower of the unseen and the secrets! O Obeyed! O Mighty! O All-Knowing! O Defeater of the confederates for Ahmad^{-saww}! O Planner against Pharaoh^{-la} for Musa^{-as}! O Rescuer of Isa^{-as} from hands of the oppressors! O Rescuer of Noah^{-as} from the drowning! O Aimed for every good! O with the Majesty and the Benevolence! O Creator of the good! O rightful of the good! I desire to you regarding such and such!

فَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ فَزِّجْ عَنِّي وَ اغْنِنِي وَ اسْتَجِبْ لِي وَ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Relieve from me, and Help me, and Respond to me, and Mercy me, O the most Merciful of the merciful ones!"⁷

6- مهج، مهج الدعوات زوي أَنَّ الْحَاجَّ أَصَابَهُمْ عَطَشٌ فِي بَعْضِ السَّنِينَ حَتَّى كَادُوا أَنْ يَهْلِكُوا فَجَلَسَ وَاجِدٌ مِنْهُمْ لِيَمُوتَ فَأَخَذَتْهُ سِنَّةُ النَّوْمِ فَرَأَى مَوْلَانَا عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ لَهُ مَا أَعْفَلَكَ عَنْ كَلِمَةِ النَّجَاةِ

(The book) 'Mahj Al Dawaat' –

⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 4

⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 5

'It is reported that the pilgrims (of Hajj) were afflicted with thirst in one of the years to the extent that they almost died. One of them sat down to die, and was seized by slumber of the sleep. He saw our Master Ali^{-asws} Bin Abu Talib^{-asws} saying to him: 'How heedless you are from the words of salvation!'

فَقُلْتُ وَ مَا كَلِمَةُ النَّجَاةِ

I said, 'And what are the words of salvation?'

فَقَالَ تَقُولُ إِلَهِي أَدِمَّ مُلْكَكَ عَلَى مُلْكِكَ بِطُغْيَانِ الْحَقِيصِيِّ وَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ

He^{-asws} said: 'You should say, 'My God^{-azwj}! Permanent is Your^{-azwj} Kingship over Your^{-azwj} Kingdom with Your^{-azwj} hidden Subtleness, and I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}!'

فَاسْتَيْقَظْتُ وَ قُلْتُهَا فَتَشَاءَ عَمَامٌ وَ أَعَاتَ النَّاسَ فِي الْحَالِ حَتَّى عَاشُوا وَ الْحَمْدُ لِلَّهِ وَحْدَهُ.

I woke up and said it, and the clouds grew and rained upon the people immediately until they lived, and the Praise is for Allah^{-azwj} Alone!''⁸

7- مهج، مهج الدعوات مِنْ كِتَابِ تَعْبِيرِ الرُّؤْيَا لِمُحَمَّدِ بْنِ يَعْقُوبَ الْكَلَيْبِيِّ وَ هَذَا لَفْظُهُ أَحْمَدُ عَنِ الْوَشَاءِ عَنِ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: رَأَيْتُ أَبِي ع فِي الْمَنَامِ فَقَالَ يَا بُنَيَّ إِذَا كُنْتَ فِي شِدَّةٍ فَأَكْثِرْ مِنْ أَنْ تَقُولَ يَا رَهْوفُ يَا رَجِيمُ وَ الَّذِي نَرَاهُ فِي النَّوْمِ كَمَا نَرَاهُ فِي الْيَقَظَةِ.

(The book) 'Mahj Al Dawaat', from the book 'Tabeer Al Ru'ya' of Muhammad Bin Yaqoub Al Kulayni, and this is its wording by Ahmad, from Al Washa,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'I^{-asws} saw my^{-asws} father^{-asws} in the dream. He^{-asws} said: 'O my^{-asws} son^{-asws}! Whenever you were to be in a hardship, frequent from saying: 'O Kind! O Merciful!', and the one we see him in the sleep would be just as we see him in the wakefulness''⁹.

8- مهج، مهج الدعوات بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ فِي كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى عُثْمَانَ بْنِ عَيْسَى عَنِ أَبِي حَمَزَةَ الثُّمَالِيِّ قَالَ: اسْتَأْذَنْتُ عَلَى أَبِي جَعْفَرٍ ع فَخَرَجَ وَ شَفْتَانَهُ يَتَحَرَّكَانِ قَالَ وَ بُحْتُ لِدَلِكِ يَا ثُمَالِيُّ

(The book) 'Mahj Al Dawaat' – By our chain to Muhammad Bin Al-Hassan Al Saffar in the book 'Fazl Al Dua', by his chain to Usman Bin Isa, from Abu Hamza Al Sumali who said,

'I sought permission to see Abu Ja'far^{-asws}. He^{-asws} came out and his^{-asws} lips were moving. He^{-asws} said: 'And you are astonished at that, O Sumali?'

قَالَ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

He said, 'I said, 'Yes, may I be sacrificed for you^{-asws}!'

⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 6

⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 7

قَالَ إِنِّي وَاللَّهِ تَكَلَّمْتُ بِكَلَامٍ مَا تَكَلَّمُ بِهِ أَحَدٌ قَطُّ إِلَّا كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ

He^{-asws} said: 'And I^{-asws}, by Allah^{-azwj}, was talking with a speech no one talks with at all except Allah^{-azwj} Suffices him of what worries him from matters of his world and his Hereafter!'

قَالَ فَعُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ فَأَخْبِرْنِي بِهِ

He said, 'I said to him^{-asws}, 'May Allah^{-azwj} Make me sacrificed for you^{-asws}, inform me with it!'

قَالَ نَعَمْ مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ

He^{-asws} said: 'Yes. One who says when he goes out from his house,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ مِنْ خَيْرِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ لِيُقْضَى مَا أَحْبَبْتُ.

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Allah^{-azwj} is Sufficient for me! I rely upon Allah^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} for goodness of my lifespan, all of it, and I seek Refuge with it from disgrace of the world and Punishment of the Hereafter', He^{-azwj} will Fulfil what he loves!"¹⁰

وَمِنْ ذَلِكَ دُعَاءُ آخِرُ عَنْ مَوْلَانَا الْبَاقِرِ ع وَجَدْتُهُ فِي أَصْلِهِ مِنْ كُتُبِ أَصْحَابِنَا عَنْ عَبَّاسِ بْنِ عَمْرِو بْنِ رَبِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَلَا أَعْلَمُكَ دُعَاءً نَدْعُو بِهِ أَهْلَ الْبَيْتِ إِذَا كَرِهْنَا أَمْرًا أَوْ تَخَوَّفْنَا شَرَّ السُّلْطَانِ أَوْ أَمْرًا لَا قِبَلَ لَنَا بِهِ

And from that is another supplication of our Master Al Baqir^{-asws}. I found it in the original from books of our companions, from Abbas Bin Aamir, from Rabie, from Abdullah Bin Abdul Rahman,

'From Abu Ja'far^{-asws} having said: 'Shall I teach you a supplication we^{-asws}, People^{-asws} of the Household, supplicate with whenever a matter distresses us, or we fear the evil of a ruler, or a matter there is no resistance for us^{-asws} with it?'

قُلْتُ بَلَى يَا أَبَايَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ

I said, 'Yes, by my father and my mother, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ قُلْ يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكَوَّنَ كُلِّ شَيْءٍ وَ يَا بَاقِي بَعْدَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا.

He^{-asws} said: 'Say, 'O Existent before all things, and O bringer into being of all things, and O remaining after all things! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and Do such and such with me!"¹¹

9- دَعَاؤُ الرَّاوُنْدِيَّةِ، يُرْوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ رَجُلًا عَلَى عَهْدِ عُمَرَ وَ لَهُ فِلاَةٌ بِنَاحِيَةِ آدْرَبَاجَانَ قَدِ اسْتَصْعَبَتْ عَلَيْهِ فَمَنْعَتْ جَانِبَهَا فَشَكَا إِلَيْهِ مَا قَدِ نَالَهَا قَالَ أَذْهَبَ فَاِسْتَعَثَّ بِاللَّهِ وَ كَتَبَ لَهُ رُقْعَةً فِيهَا الرُّقْبَةُ وَ مَضَى وَ اعْتَمَمَتْ لَهُ عَمَّا شَدِيدًا

¹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 8 a

¹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 8 b

(The book) 'Dawaat of Al Rawandy' –

'It is reported from Ibn Abbas that there was a man in the era of Umar who had young horses for him in an area of Azerbaijan which were difficult upon him. They refused their sides (backs for riding). He complained to him (Umar) of what he was facing. He said, 'Go and cry for Help with Allah^{-azwj}', and he wrote a note for him wherein was the incantation (Ruqya), and he went, and I was saddened with intense sadness.

فَلَقَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَأَخْبَرْتُهُ بِهِ فَقَالَ لَيُعُودَنَّ بِالْحَبِيبَةِ

I met Amir Al-Momineen^{-asws} and informed him with it. He^{-asws} said: 'He will be returning with the disappointment!'

فَهَذَا مَا بِي وَ طَالَتْ عَلَيَّ سَنَتِي فَإِذَا أَنَا بِالرَّجُلِ قَدْ وَاثَى وَ فِي جَبْهَتِهِ شَجَّةٌ تَكَادُ الْيَدُ تَدْخُلُ فِيهَا فَلَمَّا رَأَيْتُهُ بَادَرْتُ فَقُلْتُ مَا وَرَاكَ

It calmed down what was with me and my year was prolonged with me. Then I was with the man who had arrived and in his forehead was such a gash the hand could almost enter into it. When I saw him, I rushed. I said, 'What (news) is behind you?'

فَقَالَ إِنِّي صِرْتُ إِلَى الْمَوْضِعِ وَ رَمَيْتُ بِالرُّقْعَةِ فَحَمِلَ عِدَادًا مِنْهَا فَرَمَخَنِي أَحَدُهَا فِي وَجْهِهِ فَسَقَطْتُ وَ كَانَ مَعِيَ أَخٌ لِي فَحَمَلَنِي فَلَمَّ أَزَلُّ أُنْعَاجٍ حَتَّى صَلَّحْتُ

He said, 'I went to the place and pelted with the Ruqya, but a number of them attacked and one of them knocked me with its hoof in my face, so I fell down, and with me was a brother of mine. He carried me. I did not cease the treatment until I was healthy'.

فَصَارَ إِلَى عُمَرَ فَأَخْبَرَهُ بِمَا كَانَ فَرَبَّرَهُ وَ قَالَ لَهُ كَذَبْتَ لَمْ تَذْهَبْ بِكِتَابِي

He came to Umar and informed him with what had happened, but he scolded him and said to him, 'You are lying! You did not go with my letter!'

فَمَضَيْتُ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَتَبَسَّمَ وَ قَالَ أَمْ أَقُلُّ لَكَ

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

ثُمَّ أَقْبَلَ عَلَيَّ الرَّجُلُ فَقَالَ لَهُ إِذَا انصَرَفْتَ فَصِرْ إِلَى الْمَوْضِعِ الَّذِي فِيهِ وَ قُلِ اللَّهُمَّ إِنِّي أَتُوجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَحْرَمْتَهُمْ عَلَيَّ عِلْمًا عَلَى الْعَالَمِينَ فَذَلَّلْ لِي صُعُوبَتَهَا وَ حَزُونَتَهَا وَ أَحْضِنِي شَرَّهَا فَإِنَّكَ الْكَافِي الْمُعَانِي وَ الْعَالِبُ الْقَاهِرُ

Then he^{-asws} turned towards the man. He^{-asws} said to him: 'When you leave, go to the place which you were in and say, 'O Allah^{-azwj}! I divert to You^{-azwj} through Your^{-azwj} Prophet^{-sawww}, the Prophet^{-sawww} of Mercy, and People^{-asws} of his^{-sawww} Household, those whom You^{-azwj} have Chosen them^{-asws} based upon knowledge, over the worlds! Humble for me its difficulty and its grief, and Suffice me of its evil, for You^{-azwj} are the Sufficer, the Pardoner, and the Prevailer, the Subduer!'

فَانصَرَفَ الرَّجُلُ رَاجِعًا فَلَمَّا كَانَ مِنْ قَابِلِ قَدَمِ الرَّجُلِ وَ مَعَهُ جُمْلَةٌ مِنْ أُمَّتَانِهَا وَ كَانَ الرَّجُلُ يُحْجِ كُلَّ سَنَةٍ وَ قَدْ أَمَى اللَّهُ مَالَهُ

The man left returning. When it was the next year, the man arrived, and with him was a load from his goods, and it was so that the man performed Hajj every year, and Allah^{-azwj} Grown his wealth’.

قَالَ ابْنُ عَبَّاسٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ اسْتَصْعَبَ عَلَيْهِ شَيْءٌ مِنْ مَالٍ أَوْ أَهْلِ أَوْ وَلَدٍ أَوْ فِرْعَوْنٍ مِنَ الْفِرَاعِنَةِ فَلْيَبْتَهِلْ بِهَذَا الدُّعَاءِ فَإِنَّهُ يَكْفِي مَا يَخَافُ
إِنْ شَاءَ اللَّهُ.

Ibn Abbas said, ‘Amir Al Momineen^{-asws} said: ‘Every one, something is difficulty upon him, either from wealth, or family, or children, or a Pharaoh^{-la} from the Pharaohs^{-la} (tyrannical ruler), let him plead with this supplication, for he would be Sufficed of whatever he fears, if Allah^{-azwj} so Desires!’¹²

[باب 109 أدعية العافية و رفع المحنة و هو من البابين السابقين](#)

CHAPTER 109 – SUPPLICATION FOR THE WELL BEING, AND RAISING THE TRIALS, AND IT IS FROM THE TWO PREVIOUS CHAPTERS

1- دَعَاوَاتِ الرَّوَّانْدِيِّ، قَالَ الرِّضَا ع رَأَى عَلِيَّ بْنَ الْحُسَيْنِ ع رَجُلًا يَطُوفُ بِالْكَعْبَةِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Reza^{-asws} said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} saw a man performing Tawaaf of the Kabah, and he was saying, ‘O Allah^{-azwj}! I ask You^{-azwj} for the patience!’

قَالَ فَضْرَبَ عَلِيَّ بْنَ الْحُسَيْنِ ع عَلَى كَتِفِهِ قَالَ سَأَلْتَ الْبَلَاءَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ الشُّكْرَ عَلَى الْعَافِيَةِ.

Ali^{-asws} Bin Al-Husayn^{-asws} struck upon his shoulder. He^{-asws} said: ‘You have asked for the affliction! Say, ‘O Allah^{-azwj}! I ask You^{-azwj} for the well being and the thanking upon the well being!’¹³

وَ رُوِيَ أَنَّ النَّبِيَّ ص دَخَلَ عَلَى مَرِيضٍ فَقَالَ مَا شَأْنُكَ

And it is reported that the Prophet^{-saww} entered to (console a) sick person. He^{-saww} said: ‘What is your condition?’

قَالَ صَلَّيْتُ بِنَا صَلَاةَ الْمَغْرِبِ فَقَرَأْتُ الْقَارِعَةَ فَقُلْتُ اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ ذَنْبٌ تُرِيدُ أَنْ تُعَذِّبَنِي بِهِ فِي الْآخِرَةِ فَعَجِّلْ ذَلِكَ فِي الدُّنْيَا فَصِرْتُ كَمَا تَرَى

He said, ‘You^{-saww} prayed Al-Maghrib Salat with us. You^{-saww} read (Surah) Al-Qaria. So, I said, ‘O Allah^{-azwj}! If there a sin for me in Your^{-azwj} Presence You^{-azwj} Want to Punish me with in the Hereafter, Hasten that in the world!’ So, I became just as you^{-saww} see’.

¹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 108 H 9

¹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 1 a

He^{-saww} said: ‘Bad is what you have said. Why didn’t you say, **‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]?’**

فَقَالَ صِ بِسْمَا فُلْتِ أَلَا فُلْتِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ فَدَعَا لَهُ حَتَّى أَفَاقَ قَالَ وَ كَانَ دَاوُدُ ع يَقُولُ اللَّهُمَّ لَا مَرَضٌ يُضِنِّي وَ لَا صِحَّةٌ تُنْسِينِي وَ لَكِنْ بَيْنَ ذَلِكَ.

He^{-saww} supplicated for him until he recovered. He^{-saww} said: ‘And Dawood^{-as} had said: ‘O Allah^{-azwj}! Neither a relapsing sickness nor health making me forget (You^{-azwj}), but between that!’¹⁴

2- مهج، مهج الدعوات وَ مِنْ ذَلِكَ دُعَاءُ الْعَافِيَةِ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي وَ عِنْدَهُ رَجُلٌ قَدْ سَقَطَتْ إِخْدَى يَدَيْهِ مِنْ فَالِحٍ بِهِ وَ هُوَ يَطْلُبُ إِلَى أَبِي أَنْ يَدْعُوَ لَهُ دَعْوَةً وَ ذَكَرَ أَنَّ بِهِ حَصَاةً لَا يَقْدِرُ عَلَى الْبُولِ إِلَّا بِشِدَّةٍ فَعَلَّمَهُ أَبِي هَذَا الدُّعَاءَ

(The book) ‘Mahj Al Dawaat’ – And from that is a supplication for the well being we are reporting by our chain to Sa’ad Bin Abdullah, by his chain to,

Abu Abdullah^{-asws} said: ‘I^{-asws} was seated with my^{-asws} father^{-asws}, and in his^{-asws} presence was a man. His hand had fallen (become limp) from paralysis with him, and he was seeking to my^{-asws} father^{-asws} to supplicate to him a supplication, and he mentioned that there was a pebble (stone) with him he was not able upon the urination except with difficulty. My^{-asws} father^{-asws} taught him this supplication.

فَقَالَ لَهُ الرَّجُلُ امْسَحْ يَدَيْكَ الْمُبَارَكَتَيْنِ عَلَى بَدَنِي فَفَعَلَ

‘The man said to him^{-asws}: ‘Wipe your^{-asws} Blessed hands upon my body!’ He^{-asws} did so.

فَقَالَ لَهُ أَبِي قُلْ هَذَا الدُّعَاءَ حِينَ تُصَلِّي صَلَاةَ اللَّيْلِ وَ أَنْتَ سَاجِدٌ

My^{-asws} father^{-asws} said to him: ‘Say this supplication when you pray the night Salat while you are in Sajdah: -

اللَّهُمَّ إِنِّي أَدْعُوكَ دُعَاءَ الْعَلِيلِ الدَّلِيلِ الْفَقِيرِ أَدْعُوكَ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَ عَمَلُهُ مِنَ الْخَطِيئَةِ وَ الْبَلَاءِ دُعَاءَ مَكْرُوبٍ إِنْ لَمْ تَدَارِكْهُ هَلَكَ وَ إِنْ لَمْ تَسْتَنْقِذْهُ فَلَا حِيلَةَ لَهُ

‘O Allah^{-azwj}! I supplicate to You^{-azwj} a supplication by the sick, the humiliated, the poor! I supplicate to You^{-azwj} a supplication of one whose destitution has intensified, and his means are scarce, and his deeds are weak from the sins and the afflictions, a supplication of a distressed! If You^{-azwj} don’t Help him he is destroyed, and if You^{-azwj} don’t Save him, there will be no means for him!

فَلَا تُحِطْ بِهِ يَا سَيِّدِي وَ مَوْلَايَ وَ إِلَهِي مَكْرَكَ وَ لَا تُثَبِّتْ عَلَيَّ غَضَبَكَ وَ لَا تَضْطَرِّبْنِي إِلَى الْبِئْسِ مِنْ رَوْحِكَ وَ الْفُتُوْطِ مِنْ رَحْمَتِكَ وَ طُولِ الصَّبْرِ عَلَيَّ الْأَدَى

¹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 1 b

O my Chief, and O my Master, and my God^{-azwj}! Do not Surround him (me) with Your^{-azwj} Plan, nor let Your^{-azwj} Wrath be affirmed upon me, nor let me be desperate to the despairing from Your^{-azwj} Comfort, and the despondency from Your^{-azwj} Mercy, and lengthy patience upon the harm!

اللَّهُمَّ لَا طَاقَةَ لِي عَلَى بَلَاتِكَ وَلَا غِيَّ بِي عَنْ رَحْمَتِكَ وَ هَذَا ابْنُ نَبِيِّكَ وَ حَبِيبِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ بِهِ أَتَوَجَّهُ إِلَيْكَ فَإِنَّكَ جَعَلْتَهُ مُفْرَعًا لِلْخَائِفِ وَ اسْتَوْدَعْتَهُ عِلْمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ

O Allah^{-azwj}! There is no endurance for me upon Your^{-azwj} afflictions, nor am I needless of Your^{-azwj} Mercy, and this is a son^{-asws} of Your^{-azwj} Prophet^{-saww} and Your^{-azwj} Beloved. May Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}! I divert to You^{-azwj} through him^{-asws}, for You^{-azwj} have Made him^{-asws} a shelter for the fearful, and have Endowed him^{-asws} knowledge of what has happened, and what is to happen!

فَأَكْشِفْ ضُرِّي وَ خَلِّصْنِي مِنْ هَذِهِ الْبَلِيَّةِ إِلَى مَا قَدْ عَوَّدْتَنِي مِنْ عَافِيَتِكَ وَ رَحْمَتِكَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

Remove my harm and Rescue me from this affliction until You^{-azwj} Restore me to Your^{-azwj} well being and Your^{-azwj} Mercy. The hopes are cut off except from You^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}!

فَانصَرَفَ الرَّجُلُ ثُمَّ أَتَاهُ بَعْدَ أَيَّامٍ وَ مَا بِهِ شَيْءٌ مِمَّا كَانَ يَجِدُهُ

The man left, then came to him^{-asws} after some days and there was nothing with him, from what he had been feeling’.

قَالَ وَ أَمَرْنَا أَبُو عَبْدِ اللَّهِ ع أَنَّ نَكُتُمْ ذَلِكَ وَ قَالَ أَخْبَرْتُ أَبِي بِعَافِيَةِ الرَّجُلِ فَقَالَ يَا بُنَيَّ مَنْ كَتَمَ بَلَاءً ابْتُلِيَ بِهِ مِنَ النَّاسِ وَ شَكَا إِلَى اللَّهِ أَنْ يُعَافِيَهُ عَافَاهُ مِنْ ذَلِكَ الْبَلَاءِ عِنْدَ هَذَا الدُّعَاءِ.

He (the narrator) said, ‘And Abu Abdullah^{-asws} instructed us to conceal that and said, ‘I^{-asws} informed my^{-asws} father^{-asws} of the well being of the man. He^{-asws} said: ‘O my^{-asws} son^{-asws}! One who conceals an affliction he is afflicted with from the people and complains to Allah^{-azwj} to Recover him, He^{-azwj} will Recover him from that affliction, in this supplication!’¹⁵

3- مهج، مهج الدعوات وَ مِنْ ذَلِكَ وَجَدْتُ فِي مَجْمُوعِ أَنَّ عَقْبَةَ بْنِ إِسْمَاعِيلَ الْحَضْرَمِيِّ عَمِّي فَرَأَى فِي مَنَامِهِ قَائِلًا يَقُولُ يَا قَرِيبُ يَا مُجِيبُ يَا سَمِيعَ الدُّعَاءِ يَا لَطِيفاً لِمَا يَشَاءُ رُدَّ إِلَيَّ بَصْرِي فَقَالَ ذَلِكَ فَعَادَ إِلَيْهِ بَصْرُهُ.

(The book) ‘Mahj Al Dawaat’ –

‘And from that I found in a collection that Uqbah Bin Ismail Al-Hazramy, a blind man saw in his dream a speaker saying: ‘O Near One! O Near One! O Listener of the supplication! O Gentle to whatever He^{-azwj} Desires! Return my sigh to me!’ He said that and his sight returned to him’.¹⁶

¹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 2

¹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 3 a

وَرَأَيْتُ بِحِطِّ الرَّضِيِّ الْأَوْيِّ قَدَسَ اللَّهُ رُوحَهُ مَا هَذَا لَفْظُهُ دُعَاءُ عَلَّمَهُ النَّبِيُّ صَ أَعْمَى فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ يُصَلِّي رَكَعَتَيْنِ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَدْعُوكَ وَ أَرْعَبُ إِلَيْكَ وَ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِيُرِدَّ بِكَ عَلَيَّ نُورَ بَصَرِي

And I saw in the handwriting of Al-Razy Al-Alawy, may Allah^{-azwj} Sanctify his soul, what this was its wording, ‘A supplication the Prophet^{-saww} had taught a blind man, so Allah^{-azwj} Returned his sight to him. He should pray two units of Salat, then say, ‘O Allah^{-azwj}! I ask You^{-azwj} and supplicate to You^{-azwj}, and desire to You^{-azwj}, and divert to You^{-azwj} through Your^{-azwj} Prophet Muhammad^{-saww}, the Prophet^{-saww} of Mercy! O Muhammad^{-saww}! I divert through you^{-saww} to Allah^{-azwj}, your^{-saww} Lord^{-azwj} and my Lord^{-azwj}, for the light of my sight to be returned to me through you^{-saww}!’

فَمَا قَامَ الْأَعْمَى حَتَّى رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ.

The blind man had not stood up until Allah^{-azwj} had Returned his sight to him”.¹⁷

وَرَأَيْتُ فِي الْمَجْلَدِ الْأَوَّلِ مِنْ كِتَابِ التَّجْمُلِ فِي تَرْجَمَةِ مُحَمَّدٍ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ يَحْيَى بْنِ خَاقَانَ مَا سِعْنَاهُ أَنَّ إِنْسَانًا ضَعْفَ بَصَرُهُ فَرَأَى فِي مَنَامِهِ مَنْ يَقُولُ لَهُ قُلْ أُعِيدُ نُورَ بَصَرِي بِنُورِ اللَّهِ الَّذِي لَا يُطْفَأُ وَ امْسَحْ يَدَكَ عَلَى عَيْنَيْكَ وَ تَتَّبِعْهَا بِآيَةِ الْكُرْسِيِّ

And I saw in the first volume of the book ‘Al-Tajammul’ in a translation by Muhammad Bin Ja’far Bin Abdullah Bin Yahya Bin Khaqan what we heard that a person was of weak sight. He saw in his dream someone saying to him: ‘Say, ‘I seek Refuge for the light of my sight with the Noor of Allah^{-azwj} which will not extinguish!’, and wipe your hand upon your eyes and follow it with (reading) Ayat Al Kursy’.

فَقَالَ فَصَحَّ بَصَرُهُ وَ حُرِبَ ذَلِكَ فَصَحَّ لِي بِالتَّجْرِبَةِ.

He said, ‘His sight became healthy and I tried that, so it became healthy for me with the experimenting’”.¹⁸

4- ق، كتاب العتيق الغروي روي عن العالم عن جعفر بن محمد الصادق ع قال قال أمير المؤمنين علي بن أبي طالب صلوات الله عليه وعلى آله علمني حبيبي رسول الله ص دعاء ولا أحتاج معه إلى دواء الأطباء

(The book) ‘Kitab Al Ateeq’ of Al Garwy –

‘It is reported from the Scholar (Imam^{-asws}), from Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon his^{-asws} Progeny^{-asws}, said: ‘My^{-asws} beloved Rasool-Allah^{-saww} supplicated and although there was no need with him^{-saww} to medication of the doctors!’

قِيلَ وَ مَا هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ

It was said, ‘And what was it, O Amir Al-Momineen^{-asws}?’

¹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 3 b

¹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 3 c

قَالَ سَبْعٌ وَثَلَاثُونَ تَهْلِيلَةً مِنَ الْقُرْآنِ مِنْ أَرْبَعٍ وَعِشْرِينَ سُورَةً مِنَ الْبَقَرَةِ إِلَى الْمُرْقَلِ مَا قَالَهَا مَكْرُوبٌ إِلَّا فَرَّجَ اللَّهُ كَرْبَهُ وَ لَا مَدْيُونٌ إِلَّا قَضَى اللَّهُ دَيْنَهُ وَ لَا غَائِبٌ إِلَّا رَدَّ اللَّهُ غُرْبَتَهُ وَ لَا ذُو حَاجَةٍ إِلَّا قَضَى اللَّهُ حَاجَتَهُ وَ لَا خَائِفٌ إِلَّا آمَنَ اللَّهُ خَوْفَهُ

He^{-asws} said: 'Thirty-seven extollations of Oneness from the Quran, from twenty-four Chapters, from Surah Al Baqarah to Surah Al Muzzammil. No distressed one will say these except Allah^{-azwj} will Relieve his distress, nor one in debt except Allah^{-azwj} Fulfil his debt, nor an absentee except Allah^{-azwj} will Rid of his estrangement, nor one with need except Allah^{-azwj} will Fulfil his need, nor a fearful except Allah^{-azwj} will Secure his fear!

وَ مَنْ قَرَأَهَا فِي كُلِّ يَوْمٍ حِينَ يُصْبِحُ آمَنَ قَلْبُهُ مِنَ النِّفَاقِ وَ النِّفَاقِ وَ دَفَعَ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَتْهَا الْجُدَامُ وَ الْجُنُونُ وَ الْبَرَصُ وَ أَحْيَاهُ اللَّهُ رَبَّاناً وَ أَمَاتَهُ رَبَّاناً وَ أَدَخَلَهُ الْجَنَّةَ رَبَّاناً

And one who reads it during every day when it is morning, would secure his heart from the wretchedness and the hypocrisy, and seventy types from the types of afflictions will be repelled from him, the lease of these being the leprosy, and the insanity, and the vitiligo, and Allah^{-azwj} will Cause him to live as saturated, and dies as saturated, and Enter him into the Paradise as saturated!

وَ مَنْ قَالَهَا وَ هُوَ عَلَى سَفَرٍ لَمْ يَرِ فِي سَفَرِهِ إِلَّا خَيْراً وَ مَنْ قَرَأَهَا كُلَّ لَيْلَةٍ حِينَ تَأْوِي إِلَى فِرَاشِهِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ مَلَكاً يَحْفَظُونَهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ حَتَّى يُصْبِحَ وَ كَانَ فِي نَهَارِهِ مِنَ الْمَحْفُوظِينَ وَ الْمَرْزُوقِينَ حَتَّى يُمْسِيَ

And one who says it while he is on a journey, will not see in his journey except goodness, and one who reads it every night when he shelters to his bed, Allah^{-azwj} will Allocate seventy Angels with him protecting him from Iblees^{-la} and his armies until morning, and in his day would be from the protected ones, and the sustained one until evening!

وَ مَنْ كَتَبَهَا وَ شَرِبَهَا بِمَاءِ الْمَطَرِ لَمْ يُصِبْهُ فِي بَدَنِهِ سُوءٌ وَ لَا خِصَاصَةٌ وَ لَا شَيْءٌ مِنْ أَعْيُنِ الْجِنِّ وَ لَا نَفْثُهُمْ وَ لَا سِحْرُهُمْ وَ لَا كَيْدُهُمْ وَ لَمْ يَزَلْ مَحْفُوظاً مِنْ كُلِّ آفَةٍ مَدْفُوعاً عَنْهُ كُلُّ بَلِيَّةٍ فِي الدُّنْيَا مَرْزُوقاً بِأَوْسَعِ مَا يَكُونُ آمِناً مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ وَ جَبَّارٍ عَنِيدٍ وَ لَمْ يَخْرُجْ عَنْ دَارِ الدُّنْيَا حَتَّى يُرِيَهُ اللَّهُ عَزَّ وَ جَلَّ فِي مَنَامِهِ مَقْعَدَهُ مِنَ الْجَنَّةِ

And one who writes it and drinks it with rain water, no evil will afflict him in his body, nor abject (hopeless) poverty, nor anything from (evil) eye of the Jinn, nor their puffings, nor their sorcery, nor their plots, and he will not cease to be protected from every affliction! Every affliction will be repelled from him in the world. He will be sustained with as expansive as can be, safe from every renegade Satan^{-la}, and obstinate tyrant, and he will not exit from house of the world until Allah^{-azwj} Mighty and Majestic will Show him in his dream, his seat from the Paradise!

وَ هَذَا أَوَّلُهُ مِنْ سُورَةِ الْبَقَرَةِ اثْنَتَانِ وَ الْهَيْكُلُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And this is its beginning: - Two from Surah Al Baqarah: **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163].**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ

Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep [2:255].

وَمِنْ آلِ عِمْرَانَ حَسْبُكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

And five from (Surah) Aal-e-Imran^{as}: **Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2] He Revealed unto you the Book with the Truth, [3:3] He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6].**

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

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

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ

The Religion in the Presence of Allah is Al-Islam; [3:19] Most surely this is the true narrative, and there is none from a god except Allah; and that Allah - He is the Mighty, the Wise [3:62].

وَمِنَ النِّسَاءِ وَاحِدَةً اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And one from Surah Al Nisaa: **Allah, there is no god but He - He will Gather you to the Day of Judgement, there is no doubt in it; and who is truer in narration than Allah? [4:87].**

وَمِنَ الْمَائِدَةِ وَاحِدَةً لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

And one from (Surah) Al Maidah: **They have committed Kufr, those who are saying, 'Allah is the third of the three', and there is none from a god except One God; and if they are not desisting from what they are saying, those who are committing Kufr from them would be afflicted by a painful Punishment [5:73].**

وَمِنَ الْأَنْعَامِ اثْنَتَانِ ذِكْرُ اللَّهِ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَاعْرَضْ عَنِ الْمُشْرِكِينَ

And two from (Surah) Al Anaam: **That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is upon all things a Protector [6:102] Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the associators [6:106].**

وَمِنَ الْأَعْرَابِ وَاحِدَةً قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا بِلِلَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

And one from (Surah) Al Araaf: **Say: 'O you people! I am a Rasool of Allah to you all, Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live**

and die. Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided' [7:158].

وَمِنْ بَرَاءَةِ اثْنَتَيْنِ أَخْبَارُهُمْ وَرُهْبَانَهُمْ أَزْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

And two from (Surah) Bara'at: **They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord), and they were not Comanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31].**

فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

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].

وَمِنْ يُونُسَ وَاحِدَةً حَتَّى إِذَا أَذْرَكَ الْعُرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتَ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

And one from (Surah) Yunus^{as}: **until when the drowning faced him, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90].**

وَمِنْ هُودٍ وَاحِدَةً فَإِلْمٌ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

And one from (Surah) Hud^{as}: **But if they are not responding to you then know, rather it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?' [11:14].**

وَمِنَ الرَّعْدِ وَاحِدَةً وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

And one from (Surah) Al Ra'ad: **and they are (still) committing Kufr with the Beneficent. Say: 'He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return' [13:30].**

وَمِنَ النَّحْلِ وَاحِدَةً يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

And one from (Surah) Al Nahl: **He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2].**

وَمِنْ طه ثَلَاثَةً يُعَلِّمُ الْبَيِّنَاتِ وَأَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

And three from (Surah) Ta Ha: **He Knows the secret and the concealed (matters) [20:7] Allah, there is no god except Him. For Him are the most Beautiful Names [20:8] And I have Chosen you, so listen intently to what is Revealed [20:13] I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14] But rather, your God is Allah, Who, there is no god except He; He Embraces all things in (His) Knowledge [20:98].**

And two from (Surah) Al Anbiya^{as}: **And We did not Send any Rasools except they were eating the food and walking in the markets, and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20].**

وَمِنَ الْأَنْبِيَاءِ اثْنَيْنِ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

And We did not Send before you any Rasool except We Revealed unto him that: “There is no god except Me, therefore worship Me!” [21:25] And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87].

وَمِنَ الْمُؤْمِنِينَ وَاحِدَةً فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

And one from (Surah) Al Momineen: **Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116].**

وَمِنَ النَّاسِ وَاحِدَةً وَ يَعْلَمُ مَا تُخْفُونَ وَ مَا تُعْلِنُونَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And from (Surah) Al Naml: **Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26].**

وَمِنَ الْقَصَصِ اثْنَانِ وَ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَ الْآخِرَةِ وَ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ

And two from (Surah) Al Qasas: **And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70].**

وَ لَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ

And do not supplicate to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning [28:88].

وَ مِنْ قَاطِرٍ وَاحِدَةً يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

O you people! Recall the Favour of Allah upon you. Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3].

وَ مِنَ الصَّافَّاتِ وَاحِدَةً إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

And one from (Surah) Al Safaat: **They, when it was said to them, ‘There is no god except Allah’, were being arrogant [37:35].**

وَمِنْ صَّاحِدَةٍ قُلْتُ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

And one from (Surah) Saad: **Say: 'But rather, I am a warner, and there is no god except Allah, the One, the Subduer (of all) [38:65].**

وَمِنْ غَافِرٍ اثْنَانِ ذَلِكَمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَيُّ تُوْفُكُونَ ذَلِكَمُ اللَّهُ رَبُّكُمْ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And two from (Surah) Ghafir: **That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62] That is Allah, your Lord. [40:64] He is the Living. There is no god except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65].**

وَمِنْ الدُّخَانِ وَاحِدَةٌ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

And one from (Surah) Al Dukhan: **There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8].**

وَمِنَ الْحَشْرِ اثْنَانِ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

And two from (Surah) Al Hashr: **He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22] He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

وَفِي التَّغَابُنِ وَاحِدَةٌ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And one in (Surah) Al Taghabun: **Allah, there is no god but He; and let the Momineen rely upon Allah [64:13].**

وَفِي الْمَزِيلِ وَاحِدَةٌ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلاً.

And one in (Surah) Al Muzzamil: **Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]**.¹⁹

5- كِتَابُ الْإِسْتِذْرَاكِ، بِإِسْنَادِهِ إِلَى الْأَعْمَشِ أَنَّ الْمَنْصُورَ حَيْثُ طَلَبَهُ فَتَطَهَّرَ وَتَكْفَّرَ وَحَنَطَ قَالَ لَهُ حَدِيثِي بِحَدِيثِ سَمِعْتُهُ أَنَا وَأَنْتَ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ فِي بَنِي حِمَانَ

(The book) 'Al Istidraak', by his chain to Al Amsh,

¹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 4

'Al-Mansour, when he sought him (Amsh), he (Amsh) purified and wore a shroud and embalmed. He (Al-Mansour) said to him, 'Narrated to me a Hadeeth I and you have heard from Ja'far^{-asws} Bin Muhammad^{-asws} regarding the clan of Haman'.

قَالَ قُلْتُ لَهُ أَيُّ الْأَحَادِيثِ

He (Amsh) said, 'I said to him, 'Which of the Ahadeeth?'

قَالَ حَدِيثُ أَرْكَانِ جَهَنَّمَ

He (Al-Mansour) said, 'Hadeeth of the pillars of Hell!'

قَالَ قُلْتُ أَوْ تُعْفِينِي

He said (Amsh), 'I said, 'Or can you excuse me?'

قَالَ لَيْسَ إِلَيَّ ذَلِكَ سَبِيلٌ

He (Al Mansour) said, 'There is no way to that'.

قَالَ قُلْتُ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِحَبِيبِهِمْ سَبْعَةُ أَبْوَابٍ وَ هِيَ الْأَرْكَانُ لِسَبْعَةِ فِرْعَوْنَ

He said, 'I said, 'It is narrated to us by Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said: 'For Hell there are seven doors, and these are seven pillars for seven Pharaohs^{-la}'.

ثُمَّ ذَكَرَ الْأَعْمَشُ مُرُودَ بْنِ كَنْعَانَ فِرْعَوْنَ الْحَلِيلِ وَ مُصْعَبَ بْنِ الْوَلِيدِ فِرْعَوْنَ مُوسَى وَ أَبَا جَهْلٍ بْنَ هِشَامٍ وَ الْأَوَّلَ وَ الثَّانِيَّ وَ السَّادِسَ يَزِيدَ قَاتِلَ وَلَدِي ثُمَّ سَكَتُ

Then Al-Amsh mention Namroud Bin Kanaan^{-la}, Pharaoh^{-la} (in the era of) the friend (Ibrahim^{-as}), and Mus'ab Bin Al-Waleed^{-la}, Pharaoh^{-la} (in the era of) Musa^{-as}, and Abu Jahl Bin Hashim^{-la}, and the first (Abu Bakr), and the second (Umar), and the sixth Yazeed^{-la}, killer of my son. Then he was silent.

فَقَالَ لِي الْفِرْعَوْنُ السَّابِعُ

He (Al-Mansour) said to me, 'The seventh Pharaoh^{-la}?'

قُلْتُ رَجُلٌ مِنْ وُلْدِ الْعَبَّاسِ يَلِي الْخِلَافَةَ يُلقَّبُ بِالِدَّوَانِيقِيِّ اسْمُهُ الْمَنْصُورُ

I (Amsh) said, 'A man from the sons of Al-Abbas in charge of the caliphate, titled as 'Al-Dawaneeqy', his name is Al-Mansour'.

قَالَ فَقَالَ لِي صَدَقْتَ هَكَذَا حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ

He (Al-Mansour) said, 'He said, 'You speak the truth! That is how Ja'far^{-asws} Bin Muhammad^{-asws} had narrated to us'.

قَالَ فَرَفَعَ رَأْسَهُ وَ إِذَا عَلَى رَأْسِهِ غُلَامٌ أَمْرُدٌ مَا رَأَيْتُ أَحْسَنَ وَجْهًا مِنْهُ فَقَالَ إِنْ كُنْتُ أَحَدَ أَبْوَابِ جَهَنَّمَ فَلَمْ أَسْتَبِقِ هَذَا وَ كَانَ الْغُلَامُ عَلَوِيًّا حَسَنِيًّا

He said, 'He raised his head, and there by (close to) his head there was a beardless boy I have not seen anyone of a more handsome face than him. He (Al-Mansour) said, 'If I was one of the doors of Hell, I will not precede this one!', and the boy was Alawite, Husayni (from the lineage) of Ali^{-asws} and Al-Husayn^{-asws}.

فَقَالَ لَهُ الْغُلَامُ سَأَلْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِحَقِّ آبَائِي إِلَّا عَفَوْتَ عَنِّي

The boy said to him, 'I ask you, O commander of the faithful, by the right of my forefathers^{-asws}, please pardon me!'

فَأَبَى ذَلِكَ وَ أَمَرَ الْمَرْبُوبَانَ بِهِ فَلَمَّا مَدَّ يَدَهُ حَرَكَ شَفَتَيْهِ بِكَلَامٍ لَمْ أَعْلَمْهُ فَإِذَا هُوَ كَأَنَّهُ طَيْرٌ قَدْ طَارَ مِنْهُ

But he (Al-Mansour) refused that and ordered the night with it, When he extended his hand, he (the boy) moved his lips with a speech I did not know. Behold, he was as if like a bird and flew away from him.

قَالَ الْأَعْمَشُ فَمَرَّ عَلَيَّ بَعْدَ أَيَّامٍ ففُلْتُ أَقْسَمْتُ عَلَيْكَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ لَمَّا عَلَّمْتَنِي الْكَلَامَ

Al-Amsh said, 'He (the boy) passed by me after some days. I said, 'I vow to you by the right of Amir Al-Momineen^{-asws}, teach me the speech!'

فَقَالَ ذَاكَ دُعَاءُ الْمِحْنَةِ لَنَا أَهْلَ الْبَيْتِ وَ هُوَ الدُّعَاءُ الَّذِي دَعَا بِهِ أَمِيرُ الْمُؤْمِنِينَ عَ لَمَّا نَامَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ هُوَ

He said, 'That is a supplicate of the trial for us^{-asws}, People^{-asws} of the Household, and it is the supplication which Amir Al-Momineen^{-asws} had supplicated with when he^{-asws} had slept upon the bed of Rasool-Allah^{-saww}, and it is: -

يَا مَنْ لَيْسَ مَعَهُ رَبٌّ يُدْعَى يَا مَنْ لَيْسَ فَوْقَهُ خَالِقٌ يُخْشَى يَا مَنْ لَيْسَ دُونَهُ إِلَهٌ يُتَّقَى يَا مَنْ لَيْسَ لَهُ وَزِيرٌ يُرْشَى يَا مَنْ لَيْسَ لَهُ نَدِيمٌ يَعْتَشَى يَا مَنْ لَيْسَ لَهُ حَاجِبٌ يُنَادَى يَا مَنْ لَا يَزْدَادُ عَلَى كَثْرَةِ السُّؤَالِ إِلَّا كَرَمًا وَ جُودًا يَا مَنْ لَا يَزْدَادُ عَلَى عَظَمِ الدُّنُوبِ إِلَّا رَحْمَةً وَ عَفْوًا وَ اسْأَلْهُ مَا أَحْبَبْتَ فَإِنَّهُ قَرِيبٌ مُجِيبٌ

'O the One there isn't any lord with Him^{-azwj} being supplicated to! O the One there isn't any creator above Him^{-azwj} to be fearful of! O the One there isn't any god besides Him^{-azwj} to fear! O the One there isn't any minister for Him^{-azwj} to bribe! O the One there isn't any intermediary to overcome! O the One there isn't any guard for him to call out! O the One Who isn't increased upon the frequency of requests except in Benevolence! O the One Who does not increase upon the mighty sins except Mercy and Pardon, and I ask Him^{-azwj} what I love, for He^{-azwj} is Near, Responding!'

قَالَ الْأَعْمَشُ وَ أَمَرَ الْمَنْصُورُ فِي رَجُلٍ بِأَمْرِ غَلِيظٍ فَخَسِبَ فِي بَيْتٍ لِيُنْفِذَ فِيهِ أَمْرَهُ ثُمَّ فُتِحَ عَنْهُ فَلَمْ يُوجَدْ فَقَالَ الْمَنْصُورُ أَسَمِعْتُمُوهُ يَقُولُ شَيْئًا

Al-Amsh said, 'And Al-Mansour ordered regarding a man with a harsh order, so he was imprisoned in a room for his order to be implemented regarding him. Then it was opened but he was not found. Al-Mansour said, 'Have you heard him say anything?'

فَقَالَ الْمُؤَكَّلُ سَمِعْتُهُ يَقُولُ يَا مَنْ لَا إِلَهَ غَيْرُهُ فَأَدْعُوهُ وَلَا رَبَّ سِوَاهُ فَأَرْجُوهُ نَجِّنِي السَّاعَةَ

The allocated (guard) said, 'I heard him saying, 'O the One there is no god apart from Him^{-azwj}, so I would worship him, nor is there any lord besides Him^{-azwj} I can hope to! Rescue me right now!'

فَقَالَ وَاللَّهِ لَقَدْ اسْتَعَاثَ بِكَرِيمٍ فَتَنَجَّاهُ.

He (Al-Mansour) said, 'By Allah^{-azwj}! He had cried out for Help with a Benevolent One, so He^{-azwj} Rescued him!''²⁰

6- مَشْكَاهُ الْأَنْوَارِ، مِنْ كِتَابِ الْمَحَاسِنِ عَنِ الرِّضَا ع قَالَ: مَرَّ عَلَيَّ بَنُ الْحُسَيْنِ ع بِرَجُلٍ وَهُوَ يَدْعُو اللَّهَ أَنْ يَرْزُقَهُ الصَّبْرَ فَقَالَ أَلَا لَا تَقُلْ هَذَا وَ لَكِنَّ سَأَلَ اللَّهَ الْعَافِيَةَ وَ الشُّكْرَ عَلَى الْعَافِيَةِ فَإِنَّ الشُّكْرَ عَلَى الْعَافِيَةِ خَيْرٌ مِنَ الصَّبْرِ عَلَى الْبَلَاءِ

(The book) 'Masharik Al Anwaar', from the book 'Al Mahasin',

'From Al-Reza^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} passed by a man and he was supplicating to Allah^{-azwj} to Grace him the patience. He^{-asws} said: 'Don't say this, but ask Allah^{-azwj} for the well being and the thanking upon the well being, for the thanking upon the bounty is better than the patience upon the affliction!

كَانَ مِنْ دُعَاءِ النَّبِيِّ ص

It was from a supplication of the Prophet^{-saww}:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ تَمَامَ الْعَافِيَةِ فِي الدُّنْيَا وَ الْآخِرَةِ.

'O Allah^{-azwj}! I ask You^{-azwj} for the well-being and the thanking upon the well being, and the complete well being in the world and the Hereafter!''²¹

وَ مِنْهُ قَالَ كَانَ النَّبِيُّ ص يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الدُّنْيَا فَإِنَّ الدُّنْيَا تَمْنَعُ الْآخِرَةَ.

And from him^{-asws}, said: 'The Prophet^{-saww} said: 'O Allah^{-azwj}! I seek Refuge with You^{-saww} from the world, for the world prevents the Hereafter!''²²

عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ

And from Abu Abdullah^{-asws}, he^{-asws} had said in his^{-asws} supplication:

²⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 5

²¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 6 a

²² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 6 b

اللَّهُمَّ مِنْ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ وَ التَّقْوِيضِ إِلَيْكَ وَ الرِّضَا بِقَدْرِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا قَدَّمْتَ يَا رَبَّ الْعَالَمِينَ.

'O Allah^{-azwj}! Confer upon me^{-asws} with the relying upon You^{-azwj}, and the inclining to You^{-azwj}, and being satisfied Your^{-azwj} Pre-determination, and the submitting to Your^{-azwj} Command until I^{-asws} don't love hastening of what You^{-azwj} have Delayed, nor delaying of what You^{-azwj} Bring forwards, O Lord^{-azwj} of the worlds!''²³

²³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 109 H 6 c

CHAPTER 110 – SUPPLICATION FOR THE SUSTENANCE

الآيات نوح فقلت استغفروا ربكم إنه كان غفاراً يُرسل السماء عليكم مدراراً وُمُددكم بأموالٍ و بين و يجعل لكم جناتٍ و يجعل لكم أنهاراً.

The Verses – (Surah) Nuh^{as}: **So I said: ‘Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12].**

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قال: إذا غدت في حاجتك بعد أن فصلت الغداة بعد التشهد فقل اللهم إني غدت ألتمس من فضلك كما أمرتني فأرزقني من فضلك رزقاً حلالاً طيباً و أعطني فيما ترزقني العافية تقول ذلك ثلاث مرات.

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

‘From his^{asws} father^{asws} having said: ‘When go regarding your need after having prayed the morning Salat after (performing) the Tashahhud, say, ‘O Allah^{azwj}! I am going to seek from Your^{azwj} Grace just as You^{azwj} have Commanded me, so Sustain me from Your^{azwj} Grace, Permissible sustenance, and Give me the well being in what You^{azwj} Sustain me!’ – saying it three times’²⁴.

قال: و سمعت جعفرًا يملئ على بعض التجار من أهل الكوفة في طلب الرزق فقال له صل ركعتين متى شئت فإذا فرغت من التشهد قلت توجهت بحول الله و قوته بلا حولٍ مِنِّي و لا قوة و لكن بحولك يا رب و قوتك أوبرأ إليك من الحول و القوة إلا ما قوتيني

He said, ‘And I heard Ja’far^{asws} dictating upon one the traders from the people of Al-Kufa, he had sought the sustenance. He^{asws} said to him: ‘Pray two units Salat whenever you desire to. When you are free from (performing) the Tashahhud, say, ‘I divert by the Might of Allah^{azwj} and His^{azwj} Strength without any might nor strength from me, but You^{azwj} Might, O Lord^{azwj} and Your^{azwj} Strength! I disavow (from all but) to You^{azwj} from the might and the strength except what You^{azwj} have Strengthened me (with)!

اللهم إني أسألك بركة هذا اليوم و أسألك بركة أهله و أسألك أن ترزقني من فضلك رزقاً واسعاً حلالاً طيباً مباركاً تسوفه إني في عافية بحولك و قوتك و أنا حافظ في عافية تقول ذلك ثلاث مرات.

O Allah^{azwj}! I ask You^{azwj} for Blessings of this day, and I ask You^{azwj} for Blessings of its people, and I ask You^{azwj} to Sustain me from Your^{azwj} vast Grace, Permissible, good, Blessed, Ushering it to me in well being, by Your^{azwj} Might and Your^{azwj} Strength, while I am dwelling in well being!’ – saying it three times’²⁵.

2- ما، الأمايلي للشيخ الطوسي الفخام عن عمه عن عبد الله بن أحمد عن أبيه أحمد بن عامر عن الرضا عن أبيه ع قال قال النبي ص من قال في كل يوم مائة مرة لا إله إلا الله الملك الحق المبين استجلب به العنى و استدفع به الفقر و سد عنه باب النار و استفتح له باب الجنة.

²⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 1 a

²⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 1 b

(The book) 'Al Amaali' of the sheykh Al Tusi- Al Fahham, from his uncle, from Abdullah Bin Ahmad, from his father Ahmad Bin Aamir,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'One who says one hundred times during every day, 'لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ' 'There is no god except Allah^{-azwj}, the King, the Manifest Truth!', he will attract the riches by it and repel the poverty by it, and the door of Hellfire will be closed from him, and the door of Paradise will be opened for him!''²⁶

3- ع، علل الشرائع السناني عن العلوبي عن الفزاري عن جعفر بن سليمان عن سليمان بن مفضل قال: قلت لأبي الحسن موسى ع لأبي علة يستحب لي أن أسمع الأذان أن يقول كما يقول المؤذن وإن كان على البول والعائط

(The book) 'Ilal Al Sharaie' – Al Sinany, from Al Alawy, from Al Fazary, from Ja'far Bin Suleyman, from Suleyman Bin Muqbil who said,

'I said to Abu Al-Hassan Musa^{-asws}, 'For which reason is it obligated for the person when he hears the Azaan, that he should be saying just as the Muezzin says, and even if he was upon the urination and the defecation?'

قَالَ إِنَّ ذَلِكَ يَزِيدُ فِي الرِّزْقِ.

He^{-asws} said: 'That increases in the sustenance''.²⁷

4- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن عمرو بن علي عن عمه محمد بن عمر رفته إلى أبي عبد الله ع قال: من كتب على حاتميه ما شاء الله لا قوة إلا بالله أستغفر الله آمن من الفقر المدقع.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Amro Bin Ali, from his uncle Muhammad Bin Umar,

'Raising it to Abu Abdullah^{-asws} having said: 'One who writes (engraves) upon his ring, 'ما شاء الله لا قوة إلا بالله أستغفر الله' 'Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}!' God willing, there is no power except in God, I ask forgiveness from God, would be secure from the extreme poverty''.²⁸

5- سن، المحاسن النوفلي عن السكوني عن الصادق عن آباءه ع قال قال رسول الله ص من ألح عليه الفقر فليكثر من قول لا حول ولا قوة إلا بالله ينفي الله عنه الفقر.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One the poverty is persistent upon him, let him frequent from the words, 'There is neither might nor strength except with Allah^{-azwj}', Allah^{-azwj} will Negate the poverty from him''.²⁹

²⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 2

²⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 3

²⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 4

²⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 5

6- شي، تفسير العياشي عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه ع قال قال النبي ص وقد فمد رجلاً فقال ما بطأ بك عنّا

Tafseer Al Ayyashi – From Al Nowfaly, from Al Sakuny,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Prophet^{-saww} said, and he^{-saww} was missing a man. He^{-saww} said: ‘What held you back from us?’

فَقَالَ السُّمُّمُ وَ الْعِيَالُ

He said, ‘The sickness and the dependants!’

فَقَالَ أ لَا أَعْلَمُكَ بِكَلِمَاتٍ تَدْعُو بِهِنَّ يُذْهِبِ اللَّهُ عَنْكَ السُّمُّمَ وَ يَنْفِي عَنْكَ الْفَقْرَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَ كَبَّرَهُ تَكْبِيرًا.

He^{-saww} said: ‘I^{-saww} shall teach you phrases you can supplicate with these, Allah^{-azwj} will Remove the sickness from you and Negate the poverty from you, ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! I rely upon Allah^{-azwj} the Living Who does not die. ***The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations’ [17:111]***’³⁰

7- مكا، مكارم الأخلاق في طلب الرزق عن الرضا ع قال: شكنا رجل إلى أبي عبد الله ع الفقير قال أذن كُلمًا سمعت الأذان كما يؤذن المؤذن.

(The book) ‘Makarim Al Akhlaaq’ –

Regarding seeking the sustenance, from Al-Reza^{-asws} having said: ‘A man complained to Abu Abdullah^{-asws} of poverty. He^{-asws} said: ‘Proclaim Azaan every time you hear the Azaan just as the Muezzin proclaims’³¹

عَنِ الصَّادِقِ ع اللَّهُمَّ إِنْ كَانَ رِزْقِي فِي السَّمَاءِ فَأَنْزِلْهُ وَ إِنْ كَانَ فِي الْأَرْضِ فَأُطَهِّرْهُ وَ إِنْ كَانَ بَعِيدًا فَاقْرَبْهُ وَ إِنْ كَانَ قَرِيبًا فَأَعْطِينِيهِ وَ إِنْ كَانَ قَدْ أُعْطِيْتَنِيهِ فَبَارِكْ لِي فِيهِ وَ جَبِّبْنِي عَلَيْهِ الْمَعَاصِي وَ الرَّذَى.

From Al-Sadiq^{-asws}: ‘O Allah^{-azwj}! If my sustenance was in the sky, Send it down, and if it was in the earth, Reveal it, and if it was remote, Draw it near, and if it was near, Give it, and if You^{-azwj} have Given it, then Bless for me in it, and Keep me aside from the disobedience and the regress!’³²

8- كا، الكافي العدة عن سهل عن يحيى بن المبارك عن إبراهيم بن صالح عن رجلٍ من الجعفرين قال: كان بالمدينة عندنا رجلٌ يُكْتَبُ أبا القمقام و كان محارفاً فأتى أبا الحسن ع فشكا إليه حِرْفَتَهُ وَ أَحْبَبَهُ أَنَّهُ لَا يَتَوَجَّهُ فِي حَاجَةٍ لَهُ فَتَقَضَى لَهُ

³⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 6

³¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 7 a

³² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 7 b

(The book) 'Al Kafi' – The number, from Sahl, from Yahya Bin Al Mubarak, from Ibrahim Bin Salih, from a man from Al Jafareyn wo said,

'At Al-Medina there was a man tekonnyed as 'Abu Al-Qamqam', and he was skilful. He came to Abu Al-Hassan^{-asws}. He complained to him^{-asws} of his craft and informed him^{-asws} that he does not head regarding any need of his and it gets fulfilled for him.

فَقَالَ لَهُ أَبُو الْحَسَنِ ع قُلْ فِي آخِرِ دُعَائِكَ مِنْ صَلَاةِ الْفَجْرِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ اسْتَغْفِرُ اللَّهَ وَآتُوبُ إِلَيْهِ وَ أَسْأَلُهُ مِنْ فَضْلِهِ عَشْرَ مَرَّاتٍ

Abu Al-Hassan^{-asws} said to him: 'Say in the end of your supplication of Al-Fajr Salat, 'Glory be to Allah^{-azwj} the Magnificent, and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}, and I ask Him^{-azwj} from His^{-azwj} Grace!' – ten times'.

قَالَ أَبُو الْقَمْقَمِ فَلَزِمْتُ ذَلِكَ فَوَ اللَّهُ مَا لَبِثْتُ إِلَّا قَلِيلًا حَتَّى وَرَدَ عَلَيَّ قَوْمٌ مِنَ الْبَادِيَةِ فَأَخْبَرُونِي أَنَّ رَجُلًا مِنْ قَوْمِي مَاتَ وَ لَمْ يُعْرِفْ لَهُ وَارِثٌ غَيْرِي فَأَنْطَلَقْتُ فَمَقْبَضْتُ مِيرَاثَهُ وَ أَنَا مُسْتَعْنٍ.

Abu Al-Qamqam said, 'I necessitated that. By Allah^{-azwj}! I did not wait except a little until a group arrive to me from the valleys. They informed me that a man from my people had died, and no inheritor had been recognised for him apart from me. So, I went and took possession of his inheritance, and I became rich"³³.

9-9، الكافي العدة عن سهل عن علي بن سليمان عن أحمد بن الفضل عن أبي عمرو الحذاء قال: ساءت حالي فكتبته إلى أبي جعفر ع فكتب إلي أديم قراءة إنا أرسلنا نوحاً إلى قومه

(The book) 'Al Kafi' – The number, from Sahl, from Ali Bin Suleyman, from Ahmad Bin Al Fazl, from Abu Amro Al Haza'a who said,

'My situation worsened, so I wrote to Abu Ja'far^{-asws}. He^{-asws} wrote to me: 'Constantly read Surah Nuh^{-as}!'

قَالَ فَقَرَأْتُهَا حَوْلًا فَلَمْ أَرَ شَيْئًا فَكَتَبْتُ إِلَيْهِ أَخْبِرُهُ بِشَوْءِ حَالِي وَ أَنِّي قَدْ قَرَأْتُهَا إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ حَوْلًا كَمَا أَمَرْتَنِي وَ لَمْ أَرَ شَيْئًا

He (the narrator) said, 'I read it for a year but did not see anything (change). I wrote to him^{-asws} informing him^{-asws} of my evil state, and that I had read Surah Nuh^{-as} for a year just as he^{-asws} had instructed me and did not see anything (change).

قَالَ فَكَتَبَ إِلَيَّ قَدْ وَفَى لَكَ الْحَوْلُ فَانْتَقِلْ مِنْهَا إِلَى قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ

He (the narrator) said, 'He^{-asws} wrote to me: 'A year has been fulfilled for you, so transfer from it to reading Surah Al Qadr'.

قَالَ فَفَعَلْتُ فَمَا كَانَ إِلَّا بَسِيرًا حَتَّى بَعَثَ إِلَيَّ ابْنُ أَبِي دَاوُدَ فَقَضَى عَنِّي دِينِي وَ أَجْرِي عَلَيَّ وَ عَلَى عِيَالِي وَ وَجَّهَنِي إِلَى الْبَصْرَةِ فِي وَكَالَتِهِ بِبَابِ [كَلَاءٍ] كَلْنَا وَ أَجْرِي عَلَيَّ حَمْسَمِائَةَ دِرْهَمٍ

³³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 8

He (the narrator) said, 'I did it. It was not except a little until Ibn Abu Dawood sent (someone) to me. He paid off my debts on my behalf, and flowed (wealth) upon me and upon my dependants, and diverted me to Al-Basrah in his protection at Baab Kala'a, and flowed upon me five hundred Dirhams.

وَكُنْتُ مِنَ الْبَصْرَةِ عَلَى يَدَيَّ عَلِيِّ بْنِ مَهْزَبَانَ إِلَى أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَبِي كُنْتُ سَأَلْتُ أَبَاكَ عَنْ كَذَا وَكَذَا وَشَكَوْتُ كَذَا وَكَذَا وَ أَبِي قَدْ
فُلْتُ الَّذِي أَحْبَبْتُ فَأَحْبَبْتُ أَنْ تُخْبِرَنِي يَا مَوْلَايَ كَيْفَ أَصْنَعُ فِي قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ أَفْتَصِرُ عَلَيْهَا وَخَدَّهَا فِي فَرَائِضِي وَ غَيْرِهَا أَمْ أَقْرَأُ مَعَهَا غَيْرَهَا أَمْ لَهَا حَدٌّ
أَعْمَلُ بِهِ

And I wrote from Al-Basra (sending the letter) upon the hands of Ali Bin Mahziyar to Abu Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, 'I had asked your^{-asws} father^{-asws} about such and such, and I had complained of such and such, and I had said which I loved. I would love it if you^{-asws} could inform me, O my Master, how I should deal regarding reading of Surah Al Qadr. Shall I shorter upon it alone in my obligatory salat and others, or should I regarding something else with it, or is there a limit I should be acting with?'

فَوَقَّعَ عَ وَ قَرَأْتُ التَّوْبِيعَ لَا تَدَعُ مِنَ الْقُرْآنِ قَصِيرَةً وَ لَا طَوِيلَةً وَ يُجْزِئُكَ مِنْ قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ يَوْمَكَ وَ لَيْلَتِكَ مِائَةَ مَرَّةٍ.

He^{-asws} signed, and I read the note: 'Do not leave from the Quran, neither short nor long, and it would suffice you from reading Surah Al Qadr one hundred times in your day and your night''³⁴

10- كا، الكافي علي عن أبيه عن التوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص من ظهرته عليه النعمة فليكثر ذكر الحمد لله و من
كثرت همومه فعليه بالاستغفار و من ألح عليه الفقر فليكثر من قول لا حول و لا قوة إلا بالله العلي العظيم ينفي عنه الفقر.

(The book) 'Al Kafi'- Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One upon whom the bounty appears, let him frequent mentioning the Praise of Allah^{-azwj}, and one whose worries a lot, upon him to seek Forgiveness, and one the poverty is persistent upon, let him frequent from the words, 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', the poverty will be negated from him''³⁵

وَ قَالَ: فَقَدَ النَّبِيُّ ص رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ مَا غَيَّبَكَ عَنَّا

And he said, 'The Prophet^{-saww} missed a man from the Helpers. He^{-saww} said: 'What made you absent from us?'

فَقَالَ الْفَقْرُ يَا رَسُولَ اللَّهِ وَ طُولُ السُّقْمِ

He said, 'The poverty, O Rasool-Allah^{-saww}, and the prolonged sickness!'

³⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 9

³⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 10 a

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَلَا أُعَلِّمُكَ كَلَاماً إِذَا قُلْتَهُ ذَهَبَ عَنْكَ الْفَقْرُ وَ السُّقْمُ

Rasool-Allah^{-saww} said to him: ‘Shall I teach you a phrase, when you said it, Allah^{-azwj} Remove the poverty and the sickness from you?’

فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

He said, ‘Yes, O Rasool-Allah^{-saww}!’

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرُهُ تَكْبِيْرًا

He^{-saww} said: ‘When it is morning and evening, say, ‘There is neither might nor strength except with Allah^{-azwj}! I rely upon the Living Who does not die, and ***‘The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations’ [17:111]’***.

فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا قُلْتُهُ إِلَّا ثَلَاثَةَ أَيَّامٍ حَتَّى ذَهَبَ عَنِّي الْفَقْرُ وَ السُّقْمُ.

The man said, ‘By Allah^{-azwj}! I had not said it except for three days until Allah^{-azwj} Removed the poverty and the sickness away from me!’³⁶

11- دَعَوَاتُ الرَّوَّانْدِيِّ، عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: مَنْ لَمْ يَسْأَلِ اللَّهَ مِنْ فَضْلِهِ افْتَقَرَ

(The book) ‘Dawaat’ of Al Rawandy –

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘One who does not ask Allah^{-azwj} from His^{-azwj} Grace will be impoverished!’

وَ مِنْ دُعَائِهِمْ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ الْوَاسِعِ الْفَاضِلِ الْمُفْضِلِ رِزْقاً وَاسِعاً حَلَالاً طَيِّباً بِلَاغاً لِلْآخِرَةِ وَ الدُّنْيَا هَنِيئاً مَرِيئاً صَبَّأً صَبَّأً مِنْ غَيْرِ مَنْ مِنْ أَحَدٍ إِلَّا سَعَةً مِنْ فَضْلِكَ وَ طَيِّباً مِنْ رِزْقِكَ وَ حَلَالاً مِنْ وَاسِعِكَ تُعِينِنِي بِهِ

And it is from their^{-asws} supplications: ‘O Allah^{-azwj}! I ask You^{-azwj} from You^{-azwj} vast Grace, the bountiful, the Gracious vast sustenance, Permissible, good, extensive, for the Hereafter and the world, welcoming, pleasant, pouring, pouring from without a conferment from anyone except vastness from Your^{-azwj} Grace, and goodly from Your^{-azwj} sustenance, and permissible from Your^{-azwj} Capaciousness, enriching me by it!

عَنْ فَضْلِكَ أَسْأَلُ وَ مِنْ يَدِكَ الْمَلَأَى أَسْأَلُ وَ مِنْ خَيْرَتِكَ أَسْأَلُ يَا مَنْ يَبْدِيهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

From Your^{-azwj} Grace I ask, and from Your^{-azwj} Full Hand I ask, and from Your^{-azwj} goodness I Ask! O One in Whose Hand is the goodness, and He^{-azwj} is Able upon all things!'

³⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 10 b

وَمِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عَ اللَّهُمَّ صُنْ وَجْهِي بِالْيُسَارِ وَلَا تَبْتَدِلْ جَاهِي بِالْإِقْتَارِ فَاسْتَرْزِقْ طَالِبِي رِزْقِكَ وَاسْتَعْظِفْ شِرَارَ خَلْقِكَ وَابْتَلِي بِمُحَمَّدٍ مَنْ أَعْطَانِي وَافْتَتَنَ بَدَمٍ مَنْ مَنَعَنِي وَ أَنْتَ مِنْ وَرَاءِ ذَلِكَ وَلِيُّ الْإِعْطَاءِ وَالْمَنْعِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And from a supplication of Amir Al-Momineen^{-asws}: ‘O Allah^{-azwj}! Fortify my face with the easiness and do not Abase my honour with the impoverishment so I would seek sustenance from a seeker of Your^{-azwj} sustenance, and seek compassion of Your^{-azwj} evil creatures, and please with praising the one who gives me, and be tempted to condemn the one who refuses me, while behind that You^{-azwj} are in charge of the giving and the refusing! You^{-azwj} are Able upon all things!

اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَنْتَرِعُهَا مِنْ كَرَائِمِي وَأَوَّلَ وَدِيعَةٍ تَرْجِعُهَا مِنْ وَدَائِعِ نَعْمِكَ عِنْدِي.

O Allah^{-azwj}! Make my soul to be the first noble thing You^{-azwj} Snatch from my noble things, and the first deposit Your^{-azwj} Return from my deposits of You^{-azwj} bounties with me!”³⁷

12- عُدَّةُ الدَّاعِي، عَنِ الصَّادِقِ عَ لَطَّبِ الرِّزْقِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَسْأَلُكَ بِحَقِّ مَنْ حَقَّهُ عَلَيْكَ عَظِيمٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تَرْزُقَنِي الْعَمَلِ بِمَا عَلَّمْتَنِي مِنْ مَعْرِفَةِ حَقِّكَ وَأَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ.

(The book) ‘Uddat Al Daie’ –

‘From Al-Sadiq^{-asws} for seeking the sustenance: ‘O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} by the right of the one whose right upon You^{-azwj} is might, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me to work with what You^{-azwj} have Taught me from recognising Your^{-azwj} right, and to Extend upon me what is present from Your^{-azwj} sustenance!’³⁸

13- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ عَ قَالَ: زَارَتْ فَاطِمَةُ رَسُولَ اللَّهِ صَ ذَاتَ يَوْمٍ فَقَالَ يَا بُنَيَّةُ أَلَا أُرْوِدُكَ

(The book) ‘Misbah Al Anwaar’ –

‘From Abu Ja’far^{-asws} having said: ‘(Syeda) Fatima^{-asws} visited Rasool-Allah^{-saww} one day. He^{-saww} said: ‘O daughter^{-asws}! Shall I^{-saww} provide you^{-asws}?’

قَالَتْ بَلَى يَا رَسُولَ اللَّهِ

She^{-asws} said: ‘Yes, O Rasool-Allah^{-saww}!’

فَقَالَ قَوْلِي اللَّهُ رَبُّنَا وَ رَبُّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ فَالِقِ الْحَبِّ وَ النَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آجِدُ بِنَاصِيئِهَا

He^{-saww} said: ‘Say: ‘Our Lord^{-azwj} and Lord^{-azwj} of all things! Revealer of the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)! Splitter of the seed and the kernel! I seek Refuge with You^{-azwj} from evil of every animal You^{-azwj} Seize with its forelock!

³⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 11

³⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 12

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ أَحَدٌ وَ أَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ أَحَدٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ أَحَدٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ أَحَدٌ أَفْضَى عَنِّي الدِّينَ وَ
أَعْنِي مِنَ الْفَقْرِ.

You^{-azwj} are the First, so there was anyone before You^{-azwj}, and You^{-azwj} are the Last, so there will not be anyone after You^{-azwj}, and You^{-azwj} are the apparent (exterior), so there isn't anyone above You^{-azwj}, and You^{-azwj} are the hidden (interior), so there isn't anyone inside You^{-azwj}! Pay off the debts of my behalf and Enrich me from the poverty!"³⁹

14- ق، الكتاب العتيق الغروي دُعَاءُ اللّٰهُمَّ كَمَا صُنْتَ وَجْهِي عَنِ السُّجُودِ إِلَّا لَكَ فَصُنَّهُ عَنِ طَلْبِ الرِّزْقِ إِلَّا مِنْكَ اللّٰهُمَّ قَوِّني عَلَى مَا خَلَقْتَنِي لَهُ وَ لَا تَشْغَلْنِي بِمَا تَكَلَّمْتَ لِي بِهِ وَ اغْصِنِي بِمَا تُعَاقِبُنِي عَلَيْهِ.

(The book) 'Kitab Al Ateeq' of Al Garwy –

'A supplication – 'O Allah^{-azwj}! Just as You^{-azwj} have Fortified my face from the Sajdah except to You^{-azwj}, Fortify it from seeking the sustenance except from You^{-azwj}! O Allah^{-azwj}! Strengthen me upon what You^{-azwj} have Created me for, and do not Pre-occupy me with what You^{-azwj} have already Guaranteed for me with, and Fortify me from what You^{-azwj} are to Punish me upon it!"⁴⁰

15- ق، الكتاب العتيق الغروي دُعَاءُ فِي سَجْدَةِ الشُّكْرِ لِطَلْبِ الرِّزْقِ يَا مَنْ لَا يَزِيدُ مُلْكُهُ حَسَنَاتِي وَ لَا تَشِينُهُ سَيِّئَاتِي وَ لَا يَنْقُصُ خَزَائِنَهُ غِنَايَ وَ لَا يَزِيدُ فِيهَا فَقْرِي

(The book) 'Kitab Al Ateeq' of Al Garwy –

'A supplication during Sajdah of thanks to seek the sustenance- 'O One Who my good deeds do not increase His^{-azwj} Kingdom, and my evil deeds do not disgrace it, nor does Enriching me reduce His^{-azwj} treasures nor does my poverty increase in it!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْتَبِ رَجَاءَكَ فِي قَلْبِي وَ افْطَعْ رَجَائِي عَمَّنْ سِوَاكَ حَتَّى لَا أَرْجُو إِلَّا إِيَّاكَ وَ لَا أَخَافُ إِلَّا مِنْكَ وَ لَا أَتَقَرُّ إِلَّا بِكَ وَ لَا أَتَكَلَّ إِلَّا عَلَيْكَ وَ أَجْرِي مِنْ تَحْوِيلِ مَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الدِّينِ وَ الدُّنْيَا وَ الْآخِرَةِ أَيَّامَ الدُّنْيَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Affirm in my heart hoping to You^{-azwj}, and Cut off my hopes from the ones besides You^{-azwj} until I do not hope except to You^{-azwj}, and I do not fear except from You^{-azwj}, and I don't trust except with You^{-azwj}, and I do not rely except upon You^{-azwj}, and Shelter me from transfer of what You^{-azwj} have Favoured with upon me in the religion and the world and the Hereafter, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁴¹

16- خنص، الإختصاص عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَمَلْتُ جُعَلْتُ فِدَاكَ قَدْ كَانَ الْحَالُ حَسَنًا وَ إِنَّ الْأَشْيَاءَ الْيَوْمَ مُتَعَبِّرَةٌ

³⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 13

⁴⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 14

⁴¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 15

(The book) 'Al Ikhtisaas' – from Al Qasim Bin Yazeed, from his father who said,

'I entered to see Abu Abdullah^{-asws}. I said, 'May I be sacrificed for you^{-asws}! I was of a good state and today the things have changed (for the worse)!'

فَقَالَ إِذَا قَدِمْتَ الْكُوفَةَ فَاطْلُبْ عَشْرَةَ دَرَاهِمٍ فَإِنْ لَمْ تُصِبْهَا فَبِعْ وَسَادَةً مِنْ وَسَائِدِكَ بِعَشْرَةِ دَرَاهِمٍ ثُمَّ ادْعُ عَشْرَةَ مِنْ أَصْحَابِكَ وَاصْنَعْ لَهُمْ طَعَاماً فَإِذَا أَكَلُوا فَاسْأَلْهُمْ فَيَدْعُوا اللَّهَ لَكَ

He^{-asws} said: 'When you proceed to Al-Kufa, seek ten Dirhams. If you cannot attain these, sell a pillow from your pillows for ten Dirhams, then invite ten of our companions and make a meal for them. When they have eaten, ask them so supplicate to Allah^{-azwj} for you!'

قَالَ فَقَدِمْتُ الْكُوفَةَ فَطَلَبْتُ عَشْرَةَ دَرَاهِمٍ فَلَمْ أَقْدِرْ عَلَيْهَا حَتَّى بَعْتُ وَسَادَةً لِي بِعَشْرَةِ دَرَاهِمٍ كَمَا قَالَ وَجَعَلْتُ لَهُمْ طَعَاماً وَدَعَوْتُ أَصْحَابِي عَشْرَةَ فَلَمَّا أَكَلُوا سَأَلْتُهُمْ أَنْ يَدْعُوا اللَّهَ لِي فَمَا مَكَّنْتُ حَتَّى مَالَتْ عَلَيَّ الدُّنْيَا.

He (the narrator) said, 'I arrived at Al-Kufa and sought ten Dirhams, but I was not able upon it until I had sold a pillow of mine for ten Dirhams just as he^{-asws} had said, and made a meal for them, and invited ten of my companions. When they had eating, I ask them to supplicate to Allah^{-azwj} for me. I did not wait (long) until the world inclined towards me".⁴²

17- ق، الكتاب العتيق العروي دُعَاةُ الرَّزْقِ مَرْوِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا اللَّهُمَّ سَأَلْتَ عِبَادَكَ قَرْضاً يَمَّا تَفَضَّلْتَ بِهِ عَلَيْهِمْ وَضَمِنْتَ لَهُمْ مِنْهُ خَلْفاً وَوَعَدْتَهُمْ عَلَيْهِ وَعُدّاً حَسَناً فَبِخَلُوا عَنْكَ فَكَيْفَ بِنَ هُوَ دُونَكَ إِذَا سَأَلْتَهُمْ فَأَلْوَيْلُ لِمَنْ كَانَتْ حَاجَتُهُ إِلَيْهِمْ

(The book) 'Kitab Al Garwy' –

A supplication for the sustenance reported from Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}: 'O Allah^{-azwj}! You^{-azwj} Asked Your^{-azwj} servants for a loan from what You^{-azwj} had Graced with upon them, and You^{-azwj} Guaranteed a replacement for them from it, and Promised upon them a goodly Promised. But they were stingy from You^{-azwj}, so how would it be from the one who is below You^{-azwj} when one asks them? So, the woe be for the one whose need was to them!

فَأَعُوذُ بِكَ يَا سَيِّدِي أَنْ تَكِلَنِي إِلَى أَحَدٍ مِنْهُمْ فَإِنَّهُمْ لَوْ يَمْلِكُونَ حَزَائِنَ رَحْمَتِكَ لَأَمْسَكُوا حَشِيئَةَ الْإِنْفَاقِ بِمَا وَصَفْتَهُمْ وَكَانَ الْإِنْسَانُ قَتُوراً

I seek Refuge with You^{-azwj}, O my Chief, from Your^{-azwj} Allocating me to anyone of them, for them, if they were controlling treasures of Your^{-azwj} Mercy, they would have withheld fearing the spending with what You^{-azwj} have Described them: **and the human being was always stingy [17:100]!**

اللَّهُمَّ اقْدِرْ فِي قُلُوبِ عِبَادِكَ حَبِيَّتِي وَصَمِّمِ السَّمَاوَاتِ وَالْأَرْضِ رِزْقِي وَالرُّعْبِ فِي قُلُوبِ أَعْدَائِكَ مِنِّي وَآبِسْنِي بِرَحْمَتِكَ وَآتِمِّمْ عَلَيَّ نِعْمَتَكَ وَاجْعَلْهَا مَوْصُولَةً بِكَرَامَتِكَ إِنِّي وَأَوْزِعْنِي شُكْرَكَ وَأَوْجِبْ لِي الْمَزِيدَ مِنْ لَدُنْكَ

O Allah^{-azwj}! Cast love for me in the hearts of Your^{-azwj} servants, and Cause the skies and the earth to guarantee my sustenance, and Cast the awe from me in the hearts of Your^{-azwj}

⁴² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 16

enemies, and Make Your^{-azwj} Mercy to comfort me, and Complete Your^{-azwj} bounties upon me, and Make these to be connected to me with Your^{-azwj} Benevolence, and Bestow on me thanking You^{-azwj}, and Obligated the increase for me from Yourself^{-azwj}!

وَلَا تُنْسِنِي وَلَا تُجْعَلْنِي مِنَ الْغَافِلِينَ أَجِبْنِي وَحَبِّبْنِي وَإِلَيَّ مَا تُحِبُّ مِنَ الْقَوْلِ وَالْعَمَلِ حَتَّىٰ أَدْخُلَ فِيهِ بِلَدَّةٍ وَأُخْرَجَ مِنْهُ بِشَاطِطٍ

And neither Forsake me nor Make me from the heedless ones! Love me and Make me Beloved, and Make beloved to me what You^{-azwj} Love from the words and the actions until I enter into it with pleasure, and come out from it with activity!

وَأَدْعُوكَ فِيهِ بِنَظَرِكَ مِنِّي لِأَدْرِكَ بِهِ مَا عِنْدَكَ مِنْ فَضْلِكَ الَّذِي مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَّائِكَ وَأَنَا لَبِهِ طَاعَتِكَ إِنَّكَ قَرِيبٌ مُجِيبٌ

And I supplicate to You^{-azwj} regarding it with Your^{-azwj} Consideration from me to it in order to realise with it what is in Your^{-azwj} Presence from Your^{-azwj} Grace which You^{-azwj} have Conferred with upon Your^{-azwj} friends, and achieve with it obedience to You^{-azwj}! You^{-azwj} are Near, Responding!

رَبِّ إِنَّكَ عَوَّدْتَنِي عَافِيَتِكَ وَعَوَّدْتَنِي بِنِعْمَتِكَ وَتَعَمَّدْتَنِي بِرَحْمَتِكَ تَعَدُّوْا وَتُرُوْخُ بِفَضْلِ ابْتِدَائِكَ لَا أَعْرِفُ غَيْرَهَا وَرَضِيَتْ مِنِّي بِمَا أَسَدَيْتَ إِلَيَّ أَنْ أَحْمَدَكَ بِمَا شُكِّرًا مِنِّي عَلَيْهَا

Lord^{-azwj}! You^{-azwj} Bestowed on me Your^{-azwj} well being, and Provided me Your^{-azwj} bounties, and Sheathed me with Your^{-azwj} Mercy, coming and going, with the Grace of Your^{-azwj} Initiating! I don't recognise other than it, and satisfaction from me with what You^{-azwj} have Bestowed to me, that I should praise You^{-azwj} with it being an appreciation from me upon it!

فَضَعُفَ شُكْرِي لِقَلَّةِ جُهْدِي فَأَفْتُنْ عَلَيَّ بِحَمْدِكَ كَمَا ابْتَدَأْتَنِي بِنِعْمَتِكَ فِيهَا تَيْمُّ الصَّالِحَاتِ فَلَا تَنْزِعْ مِنِّي مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ فَأَكُونَ مِنَ الْقَانِطِينَ فَإِنَّهُ لَا يَمُنُّطُ مِنْ رَحْمَتِكَ إِلَّا الضَّالُّونَ

But my thanking was weak due to lack of my efforts, so Confer upon me with Your^{-azwj} Praise just as You^{-azwj} had Initiated me with Your^{-azwj} bounties. The righteous deeds are completed by it, so do not Snatch from me what You^{-azwj} have Bestowed me of Your^{-azwj} Mercy so I would become from the despondent ones, for no one despairs from Your^{-azwj} Mercy except the straying ones!

رَبِّ إِنَّكَ قُلْتَ وَفِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ وَ قَوْلُكَ الْحَقُّ وَ أَتَّبَعْتَ ذَلِكَ مِنكَ بِالْيَمِينِ لِأَكُونَ مِنَ الْمُوقِنِينَ فَقُلْتَ فَو رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ لِحَقِّ مِثْلِ مَا أَنْتُمْ تَنْطِفُونَ

Lord^{-azwj}! You^{-azwj} Said: **And in the sky is your sustenance and what you are Promised (with) [51:22];** and Your^{-azwj} Word is the truth and You^{-azwj} Followed that from You^{-azwj} with the Oath so I would be from the convinced ones, so You^{-azwj} Said: **So, by the Lord of the sky and the earth! It is the Truth, similar to what you are talking about [51:23]!**

فَعَلِمْتُ ذَلِكَ عِلْمٌ مَنْ لَمْ يَنْتَفِعْ بِعِلْمِهِ حِينَ أَصْبَحْتُ وَ أَمْسَيْتُ وَ أَنَا مُهْتَمٌّ بَعْدَ ضَمَانِكَ لِي وَ حَلْفِكَ لِي عَلَيْهِ هَمًّا أَنَسَانِي ذِكْرَكَ فِي نَهَارِي وَ لَيْلِي النَّوْمِ فِي لَيْلِي

So learnt that knowledge as one who did not benefit with his knowledge when I came to a morning and an evening and I was worried, after You^{-azwj} Guaranteeing to me and Your^{-azwj} replacement for me upon it, making me forget Your^{-azwj} Zikr during my day and the sleep was negated from me during my night.

فَصَارَ الْفَقْرُ مُتَمَلِّئًا بَيْنَ عَيْنَيْيَ وَ مَلَأَ قَلْبِي أَقُولُ مِنْ أَيْنَ وَ إِلَى أَيْنَ وَ كَيْفَ أَخْتَالُ وَ مَنْ لِي وَ مَا أَصْنَعُ وَ مِنْ أَيْنَ أَطْلُبُ وَ أَيْنَ أَذْهَبُ وَ مَنْ يَعُودُ عَلَيَّ
أَخَافُ شِمَاتَةَ الْأَعْدَاءِ وَ أَكْرَهُ حُزْنَ الْأَصْدِقَاءِ

So, the poverty became installed in front of my eyes and filled my heart. I said, 'From where, and to where, and how will I do it, and what will I do, and from where should I seek, and where will I go, and who will be assisting upon me? I fear the gloating of the enemies and dislike the grief of the friends.

فَقَدِ اسْتَعْوَدَ الشَّيْطَانُ عَلَيَّ إِنْ لَمْ تُدَارِكْنِي مِنْكَ بِرَحْمَةٍ تُلْقِي بِهَا فِي نَفْسِي الْعَنَى وَ أَقْوَى بِهَا عَلَيَّ أَمْرَ الْآخِرَةِ وَ الدُّنْيَا فَارْضَنِي يَا مَوْلَايَ بِوَعْدِكَ كَيْ أُوْفِي
بِعَهْدِكَ وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ وَ اجْعَلْنِي مِنَ الْعَامِلِينَ بِطَاعَتِكَ حَتَّى أَلْقَاكَ سَيِّدِي وَ أَنَا مِنَ الْمُتَّقِينَ

The Satan^{-la} would have taken control of me if Mercy from You^{-azwj} had not have come across to me, casting the riches in my heart with it upon matters of the Hereafter and the world. Make me satisfied with Your^{-azwj} Promise, O my Master so that I can fulfil Your^{-azwj} Covenant, and Expand upon me from Your^{-azwj} sustenance, and Make me from the ones working in obedience to You^{-azwj} until I meet You^{-azwj}, my Chief, while I am from the pious ones!

اللَّهُمَّ اغْفِرْ لِي وَ أَنْتَ خَيْرُ الْغَافِرِينَ وَ انْحَنِي وَ أَنْتَ خَيْرُ الرَّاجِعِينَ وَ اعْفُ عَنِّي وَ أَنْتَ خَيْرُ الْعَافِينَ وَ ارْزُقْنِي وَ أَنْتَ خَيْرُ الرَّازِقِينَ وَ أَفْضَلُ عَلَيَّ وَ أَنْتَ
خَيْرُ الْمُفْضَلِينَ وَ تَوَفَّنِي مُسْلِمًا وَ الْحَقْنِي بِالصَّالِحِينَ وَ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ يَوْمَ يُبْعَثُونَ يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ يَا وَليُّ الْمُؤْمِنِينَ

O Allah^{-azwj}! Forgive for me, and You^{-azwj} are Best of the forgivers, and Mercy me, and You^{-azwj} are Best of the merciful ones, and Pardon me, and You^{-azwj} are Best of the pardoners, and Sustain me, and Your^{-azwj} are Best of the sustainers, and Grace upon me, and You^{-azwj} are Best of the gracing ones! **Cause me to die a submitter and join me with the righteous ones' [12:101] on the Day of Qiyamah, On a Day neither wealth nor sons would be of benefit [26:88].** O Guardian of the Momineen!

اللَّهُمَّ إِنَّهُ لَا عِلْمَ لِي بِمَوْضِعِ رِزْقِي وَ إِنَّمَا أَطْلُبُهُ بِخَطَرَاتٍ تَخْطُرُ عَلَيَّ قَلْبِي فَأَجُودُ فِي طَلْبِهِ فِي الْبُلْدَانِ وَ أَنَا بِمَا أَحَاوُلُ طَالِبٌ كَالْحَيْرَانِ لَا أَدْرِي فِي سَهْلٍ أَوْ فِي
جَبَلٍ أَوْ فِي أَرْضٍ أَوْ فِي سَمَاءٍ أَوْ فِي بَحْرٍ أَوْ فِي بَرٍّ وَ عَلَيَّ يَدِي مَنْ هُوَ وَ مَنْ قَبِلَ مِنْ وَ قَدْ عَلِمْتُ أَنَّ عِلْمَ ذَلِكَ كُلِّهِ عِنْدَكَ وَ أَنَّ أَسْبَابَهُ بِيَدِكَ وَ أَنْتَ
الَّذِي تَقْسِمُهُ بِطُغْفِكَ وَ تُسَبِّهُ بِرَحْمَتِكَ

O Allah^{-azwj}! Surely there is no knowledge for me with the place of my sustenance, and rather I am seeking it with thoughts occurring upon my heart, so I roam around in seeking it in the cities and from what I seek I am like the bewildered. I don't know whether it is in a coast, or in a mountain, or in land, or in sky, or in an ocean, or in land, and upon whose hand it is, and from before whom, and I do not know that the knowledge of that, all of it is with You^{-azwj}, and its causes are in Your^{-azwj} Hand (control), and You^{-azwj} are the One Who Distributes it with Your^{-azwj} Compassion and Cause it by Your^{-azwj} Mercy!

فَاجْعَلْ رِزْقَكَ لِي وَاسِعاً وَ مَطْلَبُهُ سَهْلاً وَ مَأْخُذُهُ قَرِيباً وَ لَا تُعَيْبِنِي بِطَلْبِ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً فَإِنَّكَ عَنِّي عَنِّ عَدَابِي وَ أَنَا إِلَى رَحْمَتِكَ قَعِيرٌ فَجُدْ عَلَيَّ بِفَضْلِكَ يَا مَوْلَايَ إِنَّكَ ذُو فَضْلٍ عَظِيمٍ.

So, Make Your^{-azwj} sustenance for me to be vast, and seeking it easy, and taking it near, and do not Tire me with seeking what sustenance has not been Pre-determined for me in. Surely, You^{-azwj} are needless from Punishing me and I am poor to Your^{-azwj} Mercy. So, Renew upon me with Your^{-azwj} Grace, O my Master, You^{-azwj} with the Mighty Grace!”⁴³

18- مهج، مهج الدعوات دُعَاءٌ لِمَوْلَانَا وَ مُقْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ ع يُعَلِّقُ عَلَيَّ الْإِنْسَانَ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَنْ تَعَدَّرَ عَلَيْهِ رِزْقُهُ وَ تَغَلَّقَتْ عَلَيْهِ مَذَاهِبُ الْمَطَالِبِ فِي مَعَاشِهِ ثُمَّ كَتَبَ لَهُ هَذَا الْكَلَامَ فِي رَقٍّ ظَنِّي أَوْ قِطْعَةً مِنْ أَدَمٍ وَ عَلَّقَهُ عَلَيْهِ أَوْ جَعَلَهُ فِي بَعْضِ ثِيَابِهِ الَّتِي يَلْبَسُهَا فَلَمْ يُفَارِقْهُ وَسِعَ اللَّهُ رِزْقَهُ وَ فَتَحَ عَلَيْهِ أَبْوَابَ الْمَطَالِبِ فِي مَعَاشِهِ مِنْ حَيْثُ لَا يَحْتَسِبُ

(The book) ‘Mahj Al Dawaat’ –

A supplication of our master and our leader Amir Al-Momineen^{-asws} to be hung upon the person, from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He^{-asws} said: ‘One whose sustenance is difficult upon him and the pathways of the seeking regarding his livelihood are closed, then write this speech in a deer skin or a piece of skin, and hang it upon him, or make it to be in part of his clothes which he is wearing. He should not separate from it. Allah^{-azwj} will Expand his sustenance and Open to him the doors of seeking regarding his livelihood from where he is not anticipating: -

اللَّهُمَّ لَا طَاقَةَ لِغُلَّانِ بْنِ فُلَانٍ بِالْجُهْدِ وَ لَا صَبْرَ لَهُ عَلَى الْبَلَاءِ وَ لَا قُوَّةَ لَهُ عَلَى الْفَقْرِ وَ الْفَاقَةِ

‘O Allah^{-azwj}! There is no endurance for so and so, so of so and on, with the efforts, nor is there patience for him upon the afflictions, nor strength for him upon the poverty and the destitution.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَحْظُرْ عَلَى فُلَانِ بْنِ فُلَانٍ رِزْقَكَ وَ لَا تُثَقِّرْ عَلَيْهِ سَعَةً مَا عِنْدَكَ وَ لَا تَحْرِمُهُ فَضْلَكَ وَ لَا تَحْسِبْهُ مِنْ جَزِيلِ قِسْمِكَ وَ لَا تَكِلْهُ إِلَى خَلْقِكَ وَ لَا إِلَى نَفْسِهِ فَيَعْجِزَ عَنْهَا وَ يَضْعُفَ عَنِ الْقِيَامِ فِيمَا يُصْلِحُهُ وَ يُصْلِحَ مَا قَبْلَهُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not Withhold upon so and so, son of so and so, of his sustenance, nor Constrict upon him the vastness of what is with You^{-azwj}, nor Deprive him of Your^{-azwj} grace, nor Reduce from the plentifulness of Your^{-azwj} Distribution, nor Allocate him to Your^{-azwj} creatures nor to himself so he would be frustrated from it and be weak from the standing regarding it to rectify what is before him!

بَلْ تُتَفَرَّدُ بِلَمَّ شَعْبِهِ وَ تَوَلَّى كَمَا يَتِيهِ وَ انْظُرْ إِلَيْهِ فِي جَمِيعِ أُمُورِهِ إِنَّكَ إِنْ وَكَلْتَهُ إِلَى خَلْقِكَ لَمْ يَنْفَعُوهُ وَ إِنْ أَلْجَأْتَهُ إِلَى أَقْرَبَائِهِ حَرَمُوهُ وَ إِنْ أَعْطَوهُ أُعْطُوهُ قَلِيلاً نَكِداً وَ إِنْ مَنَعُوهُ مَنَعُوهُ كَثِيراً وَ إِنْ بَخَلُوا بَخَلُوا وَ هُمْ لِلْبُخْلِ أَهْلٌ

But, You^{-azwj} Alone can Untangle his tangle affairs, and are in charge of his Sufficing, and Look are him in entirety of his matters. Surely, if You^{-azwj} were to Allocate him to Your^{-azwj} creatures, they will not benefit him, and if You^{-azwj} were to Shelter him to his kindred, they would deprive

⁴³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 17

him, and even if they give him, they would give him little grudgingly, and if they refuse him, they would refuse him a lot, and if they are stingy, they are rightful of the stinginess!

اللَّهُمَّ اغْنِ فُلَانًا بِنِ فُلَانٍ مِنْ فُضْلِكَ وَ لَا تُخْلِهِ مِنْهُ فَإِنَّهُ مُضْطَرٌّ إِلَيْكَ فَقِيرٌ إِلَى مَا بِي يَدِكَ وَ أَنْتَ غَنِيٌّ عَنْهُ وَ أَنْتَ بِهِ خَبِيرٌ عَلِيمٌ

O Allah-^{azwj}! Enrich so and so, son of so and so, from Your-^{azwj} Grace and do not Vacate it from him for he is desperate to You-^{azwj}, poor to what is in Your-^{azwj} Hand, and You-^{azwj} are Rich from him, and You-^{azwj} are All-Informed with him, All-Knowing!

وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا – إِنَّ مَعَ الْعُسْرِ يُسْرًا وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3] Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6] And one who fears Allah, He would Make an outlet for him [65:2]!⁴⁴

[باب 111 الأدعية للدين](#)

CHAPTER 111 – THE SUPPLICATIONS FOR THE DEBTS

1- لي، الأمايلي للصدوق النفاش عن أحمد الهمداني عن عبيد بن حماد عن حماد بن عمار عن عمرو بن شمر عن جابر عن الباقر عن أبيه عن جده عن علي ع قال: شكوت إلى رسول الله ص ديناً كان عليّ فقال يا عليّ قل اللهم اغني بحلالك عن حرامك و بفضلك عن سواك فلو كان عليك مثل صبير ديناً قضاها الله عنك

(The book) ‘Al Amaali’ of Al Sadouq – Al Naqqash, from Ahmad Al Hamdany, from Ubeyd Bin Hamdoun, from Husayn Bin Nasr, from his father, from Amro Bin Shimr, from Jabir,

‘From Al-Baqir-^{asws}, from his-^{asws} father-^{asws}, from his-^{asws} grandfather-^{asws}, from Ali-^{asws} having said: ‘I-^{asws} complained to Rasool-Allah-^{saww} of debts which were upon me-^{asws}. He-^{saww} said: ‘O Ali-^{asws}! Say: ‘O Allah-^{azwj}! Assist me with Your-^{azwj} Permissible from Prohibitions, and with Your-^{azwj} Grace from the ones besides You-^{azwj}!’ If there were to be debts upon you-^{asws} like ‘Sabeyr’, Allah-^{azwj} would Pay it off on your behalf!’

وَ صَبِيرٌ جَبَلٌ بِالْيَمَنِ لَيْسَ بِالْيَمَنِ جَبَلٌ أَجَلٌ وَ لَا أَغْظَمُ مِنْهُ.

And ‘Sabeyr’ is a mountain in Al-Yemen. There isn’t in Al-Yemen any mountain larger nor mightier than it!⁴⁵

2- مع، معاني الأخبار القطان عن ابن زكريا عن ابن حبيب عن ابن مفلح عن أبيه عن عبد الله بن الفضل الهاشمي قال: قلت لأبي عبد الله ع إن عليّ ديناً كثيراً و لي عيال و لا أقدر على الحج فعلمني دعاءً أدعوه به

⁴⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 110 H 18

⁴⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 1

(The book) 'Ma'any Al Akhbar' – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al Fazl Al Hashimy who said,

'I said to Abu Abdullah^{-asws}, 'Upon me there are many debts, and there are dependants for me, and I am not able upon performing the Hajj, so teach me a supplication I can be supplicating with!'

فَقَالَ قُلْ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِ عَنِّي دَيْنَ الدُّنْيَا وَدَيْنَ الآخِرَةِ

He^{-asws} said: 'Say in the end of every Prescribed Salat, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Pay off on my behalf debts of the world and debts of the Hereafter!'

فَقُلْتُ لَهُ أَمَا دَيْنُ الدُّنْيَا فَقَدْ عَرَفْتُهُ فَمَا دَيْنُ الآخِرَةِ

I said to him^{-asws}, 'As for debt of the world, I have recognised it, but what is debt of the Hereafter?'

فَقَالَ دَيْنُ الآخِرَةِ الْحُجُّ.

He^{-asws} said: 'Debt of the Hereafter is the (performing of) Hajj!'⁴⁶

3- ضا، فقه الرضا عليه السلام رُوِيَ أَنَّهُ شَكَاهُ رَجُلٌ إِلَى الْعَالِمِ عَ دَيْنًا عَلَيْهِ فَقَالَ لَهُ الْعَالِمُ عَ أَكْثَرَ مِنَ الصَّلَاةِ

(The book) 'Fiqh Al-Reza^{-asws}', the greeting be upon him^{-asws} – It is reported that a man complained to the Scholar (Imam^{-asws}) of debts upon him. The Scholar (Imam^{-asws}) said to him: 'Frequent from the Salat!'

وَ إِذَا كَانَ لَكَ دَيْنٌ عَلَى قَوْمٍ وَ قَدْ تَعَسَّرَ عَلَيْكَ أَخْذُهُ فَقُلِ اللَّهُمَّ خَطِّئْهُ مِنْ خَطِيئَاتِكَ تُبَسِّرْ عَلَيَّ غُرْمَائِي بِمَا الْقَضَاءُ وَ تُبَسِّرْ لِي بِمَا مِنْهُمْ الإِقْتِضَاءُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And when there was a debt for you upon a group of people and taking it was difficult upon you, then say, 'O Allah^{-azwj}! A Glance from Your^{-azwj} Glances would ease upon my debtors with paying it and ease for me the demanding from them, by it! You^{-azwj} are Able upon all things!'

وَ إِذَا وَقَعَ عَلَيْكَ دَيْنٌ فَقُلِ اللَّهُمَّ أَغْنِنِي بِحِلَالِكَ عَنْ حِرَامِكَ وَ أَغْنِنِي بِفَضْلِكَ عَنْ فَضْلِ مَنْ سِوَاكَ فَإِنَّهُ تَرَوِي عَنْ رَسُولِ اللَّهِ صَ لَوْ كَانَ عَلَيْكَ مِثْلُ صَبِيرٍ دَيْنًا قَضَاهُ عَنَّا وَ الصَّبِيرُ جَبَلٌ بِالْيَمَنِ يُقَالُ لَا يُرَى جَبَلٌ أَكْثَمَ مِنْهُ.

And when a debt falls upon you, then say, 'O Allah^{-azwj}! Enrich me with Your^{-azwj} Permissible from Your^{-azwj} Prohibition, and Enrich me with Your^{-azwj} Grace from grace of the ones besides You^{-azwj}, for we^{-asws} are reporting from Rasool-Allah^{-sawww}: 'Even if there were debts upon you like 'Sabeyr', He^{-azwj} will Fulfil it from you!' And 'Sabeyr' is a mountain in Al-Yemen. It is said no mountain has been seen being larger than it'.⁴⁷

⁴⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 2

⁴⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 3 a

و رُوِيَ أَكْثَرَ مِنَ الْإِسْتِعْفَارِ وَ أَرْطَبَ لِسَانَكَ بِقِرَاءَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ .

And it is reported: 'Frequent from seeking the Forgiveness and moisten your tongue with reading Surah Al Qadr'.⁴⁸

4- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أَعْلَمُكَ شَيْئاً إِذَا قُلْتَهُ فَضَى اللَّهُ دَيْنَكَ وَ أَنْعَشَ حَالَكَ

Tafseer Al Ayyashi, from Abdullah Bin Sinan who said,

'I complained to Abu Abdullah^{asws}. He said: 'Shall I teach you something, when you say it, Allah^{azwj} will Pay off your debts, and Refresh you and Refresh your situation?'

فَقُلْتُ مَا أَحْوَجُنِي إِلَى ذَلِكَ

I said, 'How needy I am to that!'

فَعَلَّمَهُ هَذَا الدُّعَاءَ قُلْ فِي ذُبْرِ صَلَاةِ الْفَجْرِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّلِّ وَ كَبِيرُهُ تَكْبِيراً

So, he^{asws} taught him this supplication: 'Say in the end of Al Fajr Salat, 'I rely upon the Living Who does not die, and ***The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations***' [17:111].

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُؤْسِ وَ الْفَقْرِ وَ مِنَ غَلَبَةِ الدَّيْنِ وَ السُّمِّ وَ أَسْأَلُكَ أَنْ تُعِينَنِي عَلَى آدَاءِ حَقِّكَ إِلَيْكَ وَ إِلَى النَّاسِ .

O Allah^{azwj}! I seek Refuge with You^{azwj} from the misery and the poverty, and from overwhelming debts and the sickness, and I ask You^{azwj} to Assist me upon fulfilling Your^{azwj} rights to You^{azwj} and to the people!"⁴⁹

5- مكا، مكارم الأخلاق عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: لَزِمَنِي دَيْنٌ بِيَعْدَادِ ثَلَاثِ مِائَةِ أَلْفٍ وَ كَانَ لِي دَيْنٌ أَرْبَعِمِائَةِ أَلْفٍ فَلَمْ يَدْعِنِي عُرْمَائِي أَنْ أَقْتَضِيَ دَيْنِي وَ أُعْطِيَهُمْ

(The book) 'Makarim Al Akhlaq' - from Al-Husayn Bin Khalid who said,

'I was necessitated (owed) debts in Baghdad of three hundred thousand, and there were debts (owed) to me of four hundred thousand, but my creditors did not leave me to demand my debts and give it to them'.

قَالَ وَ حَضَرَ الْمَوْسِمَ فَخَرَجْتُ مُسْتَبْرَراً وَ أَرَدْتُ الْوُضُوءَ إِلَى أَبِي الْحُسَيْنِ ع فَلَمْ أَقْدِرْ فَكَتَبْتُ إِلَيْهِ أَصِفُ لَهُ حَالِي وَ مَا عَلَيَّ وَ مَا لِي

⁴⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 3 b

⁴⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 4

He said, 'And the season (of Hajj) arrived, so I went out in concealment and wanted to arrive to Abu Al-Hassan^{-asws}, but was not able. So, I wrote to him^{-asws} describing my situation to him^{-asws} and whatever was upon me and what was for me.

فَكُنْتُ فِي عَرَضِ كِتَابِي فُلْنِ فِي دُبُرِ كُلِّ صَلَاةٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَرْحَمَنِي بِلَا إِلَهَ إِلَّا أَنْتَ

He wrote to me in reply to my letter: 'Say in the end of every Salat, 'O Allah^{-azwj}! I ask You^{-azwj}, O there is no god except You^{-azwj}! By the right of 'There is no god except You^{-azwj}', Mercy me with, 'There is no god except You^{-azwj}!'

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَرْضَى عَنِّي بِلَا إِلَهَ إِلَّا أَنْتَ

O Allah^{-azwj}! I ask You^{-azwj}, O there is no god except You^{-azwj}, by the right of 'There is no god except You^{-azwj}', to be Satisfied from me with, 'There is no god except Allah^{-azwj}!'

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَغْفِرَ لِي بِلَا إِلَهَ إِلَّا أَنْتَ

O Allah^{-azwj}! I ask You^{-azwj}, O there is no god except You^{-azwj}, by the right of, 'There is no god except You^{-azwj}', for Forgive for me with, 'There is no god except You^{-azwj}!'

أَعِدْ ذَلِكَ ثَلَاثَ مَرَّاتٍ فِي دُبُرِ كُلِّ صَلَاةٍ فَرِيضَةً فَإِنَّ حَاجَتَكَ تُقْضَى إِنْ شَاءَ اللَّهُ تَعَالَى

Repeat that three times in the end of every Obligatory Salat, for your need would be fulfilled, if Allah^{-azwj} the Exalted so Desires!

قَالَ الْحُسَيْنُ فَأَدْمُنْتُهَا فَوَ اللَّهُ مَا مَضَتْ بِي إِلَّا أَرْبَعَةُ أَشْهُرٍ حَتَّى اقْتَضَيْتُ دَيْنِي وَ قَضَيْتُ مَا عَلَيَّ وَ افْتَضَلْتُ مِائَةَ أَلْفِ دِرْهَمٍ.

Al-Husayn (the narrator) said, 'I was constant with it. By Allah^{-azwj}, four months had not passed by me until my debts (owed to me) were paid and I paid off what was upon me, and I had a surplus of one hundred thousand Dirhams!'⁵⁰

6- كا، الكافي العدة عن سهل عن منصور بن العباس عن إسماعيل بن سهل قال: كتبت إلى جعفر ع أبي قد لزمني دين فادخ

(The book) 'Al Kafi' – The number, from Sahl, from Mansour Bin Al Abbas, from Ismail Bin Sahl who said,

'I wrote to Ja'far^{-asws}, 'I have incurred heavy debts'.

فَكُنْتُ أَكْثَرَ مِنَ الاسْتِعْقَارِ وَ رَطَبْتُ لِسَانَكَ بِقِرَاءَةِ إِنَّا أَنْزَلْنَاهُ.

He^{-asws} wrote: 'Frequent from seeking the Forgiveness and moisten your lips with reading Surah Al Qadr'⁵¹.

⁵⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 5

⁵¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 111 H 6

CHAPTER 112 – SUPPLICATION FOR THE JOURNEY

أقول: قد أوردنا عمدة الآداب و الأعمال و الأدعية للسفر في عدة أبواب من كتاب الحج و في كتاب العشرة و كتاب الآداب و السنن و لنذكر هنا أيضا نبذا منها تيمنا و تبركا بذلك إن شاء الله تعالى.

I say: 'We have included the main etiquettes, deeds, and supplications for travel in several chapters of the Book of Hajj, in the Book of Social Relations, and in the Book of Etiquette and Sunnah. We will also mention here some excerpts from them for blessings and good fortune, if Allah^{-azwj} the Exalted so Desires'.

1- مهج، مهج الدعوات دُعَاءُ عَلَّمَهُ النَّبِيُّ ص عَلَيَّ ع حِينَ وَجَّهَهُ إِلَى الْيَمَنِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمَا بَعَيْتَكَ وَ لَا رَجَاءَ بَأْوِي بِي إِلَّا إِلَيْكَ وَ لَا قُوَّةَ أَتَكِلُ عَلَيْهَا وَ لَا حِيلَةَ الْجَأُ إِلَيْهَا إِلَّا طَلَبَ فَضْلِكَ وَ التَّعَرُّضَ لِرَحْمَتِكَ وَ السُّكُونََ إِلَى أَحْسَنِ عَادَتِكَ وَ أَنْتَ أَعْلَمُ بِمَا سَبَقَ لِي فِي وَجْهِ هَذَا بِمَا أُحِبُّ وَ أَكْرَهُ فَإِنَّمَا أَوْقَعْتَ عَلَيَّ فِيهِ قُدْرَتَكَ

(The book) 'Mahj AlDawaat' –

A supplication taught by the Prophet^{-saww} to Ali^{-asws} when he^{-saww} diverted him^{-asws} to Al-Yemen: 'O Allah^{-azwj}! I divert him^{-asws} to You^{-azwj} without any my trusting others, nor hoping for shelter with me^{-saww} except to You^{-azwj}, nor any strength I can rely upon nor any means I can shelter to except seeking Your^{-azwj} Grace, and be exposed to Your^{-azwj} Mercy, and the tranquillity to the best of Your^{-azwj} Norms, and You^{-azwj} are more Knowing with what has preceded in this direction of mine from what I like and dislike, for rather You^{-azwj} Pre-determination falls upon me in it.

فَمَحْمُودٌ فِيهِ بِأَلَاؤِكَ مُتَضَيِّحٌ فِيهِ فَضَاؤُكَ وَ أَنْتَ تَمَّخُو مَا تَشَاءُ وَ تُنْبِتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

Praise-worthy in it is Your^{-azwj} afflictions, and clear in it are Your^{-azwj} Decrees, and You^{-azwj} Delete whatever You^{-azwj} Desire and Affirm, and With You^{-azwj} is Mother of the Book!

اللَّهُمَّ فَاصْرِفْ عَنِّي مَقَادِيرَ كُلِّ بَلَاءٍ وَ مَقَاصِرَ كُلِّ لَأْوَاءٍ وَ ابْسُطْ عَلَيَّ كَنْفًا مِنْ رَحْمَتِكَ وَ سَعَةً مِنْ فَضْلِكَ وَ لَطْفًا مِنْ عَفْوِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ

O Allah^{-azwj}! Turn away from me Pre-determinations of every affliction, and consequence of every hardship, and Extend upon me the canopy of Your^{-azwj} Mercy, and vastness of Your^{-azwj} Grace, and Compassion of Your^{-azwj} Pardon until I don't like hastening of what You^{-azwj} have Delayed nor delaying of what You^{-azwj} have Hastened!

وَ ذَلِكَ مَعَ مَا أَسْأَلُكَ أَنْ تُخَلِّفِي فِي أَهْلِي وَ وُلْدِي وَ صُرُوفِ حُرَاتِي بِأَحْسَنِ مَا خَلَقْتَ بِهِ غَائِبًا مِنَ الْمُؤْمِنِينَ فِي تَحْصِينِ كُلِّ عَوْرَةٍ وَ سِتْرِ كُلِّ سَبِيَّةٍ وَ حِطِّ كُلِّ مَعْصِيَةٍ وَ كِفَايَةِ كُلِّ مَكْرُوهٍ وَ ارْزُقْنِي عَلَى ذَلِكَ شُكْرَكَ وَ ذِكْرَكَ وَ حُسْنَ عِبَادَتِكَ وَ الرِّضَا بِقَضَائِكَ يَا وَلِيَّ الْمُؤْمِنِينَ

And that is along with what I have asked You^{-azwj} to Replace me regarding my family, and my children, and Turn away my griefs with best of what You^{-azwj} have Replaced with in absence from the Momineen in Fortifying every defect and Concealing every evil deed, and Removing

every disobedience, and Sufficing of every abhorrence, and Grace me upon that of thanking You^{-azwj}, and doing Your^{-azwj} Zikr, and Your^{-azwj} Excellent Norm, and being satisfied with Your^{-azwj} Decrees, O Guardian of the Momineen!

وَاجْعَلِي وَوُلْدِي وَ مَا حَوَّلْتِي وَ رَزَقْتِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي حِمَاكَ الَّذِي لَا يُسْتَبَاحُ وَ ذِمَّتِكَ الَّتِي لَا تُخْفَرُ وَ جِوَارِكَ الَّذِي لَا يُرَامُ وَ أَمَانِكَ الَّذِي لَا يَنْقُضُ وَ سِتْرِكَ الَّذِي لَا يَهْتِكُ

And Make me and my children, and whatever You^{-azwj} have Bestowed me and Grace me, from the believing men and the believing women in Your^{-azwj} Protection which cannot be violated, and Your^{-azwj} Shield which cannot be pierced, and Your^{-azwj} Shelter which cannot be breached, and Your^{-azwj} Safety cannot be broken, and Your^{-azwj} Veil which cannot be torn!

فَإِنَّهُ مَنْ كَانَ فِي حِمَاكَ وَ ذِمَّتِكَ وَ جِوَارِكَ وَ أَمَانِكَ وَ سِتْرِكَ كَانَ آمِنًا مَحْمُوطًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Surely, the one who was in Your^{-azwj} Protection, and Your^{-azwj} Shield, and Your^{-azwj} Shelter, and Your^{-azwj} Safety would be safe, Protected, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the most Magnificent!"⁵²

أَقُولُ قَالَ مُحَمَّدُ بْنُ الْمَشْهَدِيِّ فِي مَزَارِهِ رُوي عَنْ مَوْلَانَا أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ ع الْخُرُوجَ إِلَى الْيَمَنِ قَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ صَلِّ رَكَعَتَيْنِ وَ أَقْبِلْ إِلَيَّ حَتَّى أُعَلِّمَكَ دُعَاءَ يَجْمَعُ اللَّهُ بِهِ لَكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

I am saying, ‘Muhammad Bin Al-Mashady said in his ‘Mazaar’, ‘It is reported from our master Abu Abdullah^{-asws} having said: ‘When Amir Al-Momineen^{-asws} wanted to go out to Al-Yemen, Rasool-Allah^{-saww} said to him^{-asws}: ‘O Ali^{-asws}! Pray two units Salat and come to me^{-saww} until I^{-saww} teach you^{-asws} a supplication, by it Allah^{-azwj} will Gather for you^{-asws} goodness of the world and the Hereafter!’

قَالَ مَوْلَايَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَصَلَّيْتُ وَ أَقْبَلْتُ إِلَيْهِ فَقَالَ لِي ع قُلِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ وَ سَأَقُ الدُّعَاءَ كَمَا مَرَّ وَ زَادَ فِي آخِرِهِ وَ صَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ.

My master, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘I^{-asws} prayed Salat and went to him^{-saww}. He^{-saww} said to me^{-asws}: ‘Say: ‘O Allah^{-azwj}! I am diverting to You^{-azwj}’ – and continued the supplication just as has already passed, and there is an increase in it end: ‘And may Allah^{-azwj} Send Salawaat upon our Chief Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!’⁵³

⁵² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 112 H 1 a

⁵³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 112 H 1 b

CHAPTER 113 – SUPPLICATIONS OF GOING OUT FROM THE HOUSE

أقول: و قد أوردت أكثر تلك الأدعية و الآداب في كتاب الآداب و السنن و كتاب العشرة و غيرها و لنذكر هنا أيضا نبذا يسيرا منها.

I say: have included most of those supplications and etiquettes in the Book of Etiquette and Sunnahs, the Book of Social Relations, and others. Here, I will also mention a few excerpts from these’.

1- كِتَابُ زَيْدِ الزَّرَّادِ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع قَدْ خَرَجَ مِنْ مَنْزِلِهِ فَوَقَفَ عَلَى عَتَبَةِ بَابِ دَارِهِ فَلَمَّا نَظَرَ إِلَى السَّمَاءِ رَفَعَ رَأْسَهُ وَ حَرَّكَ إصْبَعَهُ السَّبَّابَةَ يُدِيرُهَا وَ يَتَكَلَّمُ بِكَلَامٍ خَفِيِّ لَمْ أَسْمَعُهُ فَسَأَلْتُهُ

The book of Zayd Al-Zarrad who said, ‘I saw Abu Abdullah^{-asws} going out from his^{-asws} house. He^{-asws} paused at the threshold of the door of his^{-asws} house. When he^{-asws} looked at the sky, he^{-asws} raised his^{-asws} head and moved his^{-asws} index finger rotating it and talking with a low speech I could not hear. I asked him^{-asws}.

فَقَالَ نَعَمْ يَا زَيْدُ إِذَا أَنْتَ نَظَرْتَ إِلَى السَّمَاءِ فُئِلَ يَا مَنْ جَعَلَ السَّمَاءَ سَقْفًا مَرْفُوعًا يَا مَنْ رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ يَا مُنْزِلَ الْبَرَكَاتِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَا مَنْ فِي السَّمَاءِ مُلْكُهُ وَ عَرْشُهُ وَ فِي الْأَرْضِ سُلْطَانُهُ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ هُوَ بِالْأَفُقِ الْأَمِينِ يَا مَنْ زَيَّنَ السَّمَاءَ بِالْمَصَابِيحِ وَ جَعَلَهَا رُجُومًا لِلشَّيَاطِينِ

He^{-asws} said: ‘Yes, O Zayd! When you look at the sky, say, ‘O One Who Made the sky as a raised ceiling! O One Who Raised the sky without pillars! O One Who Blocked the air with the sky! O Descender of the Blessings from the sky to the earth! O One in the sky is His^{-azwj} Kingdom, and His^{-azwj} Throne, and in the earth is His^{-azwj} Authority! O One Who is with the exalted Scenario! O One Who is with the manifest horizon! O One Who Adorned the sky with the lamps and Made these as pelting for the Satans^{-la}!

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ اجْعَلْ فِكْرِي فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ

Send Salawaat upon Muhammad^{-sawww} and upon Progeny^{-asws} of Muhammad^{-sawww}, and Make my thinking to be regarding Creation of the skies and the earth, and interchange of the night and the day, and do not Make me from the heedless ones!

وَ أَنْزِلْ عَلَيَّ بَرَكَاتٍ مِنَ السَّمَاءِ وَ افْتَحْ لِي الْبَابَ الَّذِي إِلَيْكَ يَصْعَدُ مِنْهُ صَالِحُ عَمَلِي حَتَّى يَكُونَ ذَلِكَ إِلَيْكَ وَاصِلًا وَ قَبِيحُ عَمَلِي فَاعْفِرْهُ وَ اجْعَلْهُ هَبَاءً مَنْثُورًا مَثَلًا شَيْئًا وَ افْتَحْ لِي بَابَ الرَّوْحِ وَ الْفَرَجِ وَ الرَّحْمَةِ وَ انشُرْ عَلَيَّ بَرَكَاتِكَ وَ كَفَلْنِي مِنْ رَحْمَتِكَ

And Send down upon me Blessings from the sky, and Open for me the door from which ascend my righteous deeds until that would arrive to You^{-azwj}, and my ugly deed, Forgive it and Make it as scattered dust, fading away, and Open for me the door of comfort, and the relief, and Mercy, and Sprinkle Your^{-azwj} Blessings upon me, and two portions of Your^{-azwj} mercy!

فَاتْنِي وَ أَغْلِقْ عَلَيَّ الْبَابَ الَّذِي تُنْزِلُ مِنْهُ نِقْمَتَكَ وَ سَخَطَكَ وَ عَذَابَكَ الْأَذَى وَ عَذَابَكَ الْأَكْبَرَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ إِلَى آخِرِ الْآيَةِ

So, Grant me and Lock from me the door from which descend Your^{-azwj} Vengeance, and Your^{-azwj} Wrath, and Your^{-azwj} least Punishment and Your^{-azwj} greatest Punishment! ***Surely in the Creation of the skies and the earth, and the interchange of the night and the day, [2:164]*** – up to end of the Verse.

ثُمَّ تَقُولُ اللَّهُمَّ عَافِنِي مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ مِنْ شَرِّ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقاً يَطْرُقُنِي بِخَيْرٍ

Then you should say, ‘O Allah^{-azwj}! Grant me well being from evil of what descends from the sky to the earth, and from evil of what ascends into it, and from evil of is scattered in the earth and what emerges from it, and from evil of intruder of the night and the day except one knocking (on my door) with goodness!

اطْرُقْنِي بِرَحْمَةٍ مِنْكَ تَعُونِي وَ تَعْمُ دَارِي وَ أَهْلِي وَ وُلْدِي وَ أَهْلَ حُرَاتِي وَ لَا تَطْرُقْنِي بِبَلَاءٍ يَعْصِي بِرَيْقِي وَ يَشْعَلُنِي عَنْ مُقَادِي فَإِنَّ رَحْمَتَكَ سَبَقَتْ غَضَبَكَ وَ عَافِيَتَكَ سَبَقَتْ بَلَاءَكَ

Cover me with Mercy from You^{-azwj}, Generalise me, and Generalise my house, and my family, and my children, and people of my grief, and do not Knock me with afflictions choking me with my own saliva, and pre-occupying me from my sleeping. Your^{-azwj} Mercy precedes Your^{-azwj} Anger, and Your^{-azwj} well-being precedes Your^{-azwj} affliction!’

وَ تَقْرَأُ حَوْلَ نَفْسِكَ وَ وُلْدِكَ آيَةَ الْكُرْسِيِّ وَ أَنَا ضَامِنٌ لَكَ أَنَّ تُعَافَى مِنْ كُلِّ طَارِقٍ سَوِّءٍ وَ مِنْ كُلِّ أَنْوَاعِ الْبَلَاءِ.

And read Ayat Al Kursy around yourself and your children, and I^{-asws} guarantee for you that you will be excused from every one knocking with evil, and from every type of affliction!’⁵⁴

2- كِتَابُ زَيْدِ الزَّرَّادِ، قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا خَرَجَ أَحَدُكُمْ مِنْ مَنْزِلِهِ فَلْيَتَصَدَّقْ بِصَدَقَةٍ وَ لِيُقَلِّ اللَّهُمَّ أَظْلَمِي مِنْ تَحْتِ كَنْفِكَ وَ هَبْ لِي السَّلَامَةَ فِي وَجْهِ هَذَا الْبَيْعَاءِ السَّلَامَةِ وَ الْعَافِيَةِ وَ الْمَغْفِرَةِ وَ صَرَفَ أَنْوَاعِ الْبَلَاءِ

The book of Zayd Al Zarrad who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Whenever one of your goes out from his house, let him donate charity and let him say, ‘O Allah^{-azwj}! Shade me from being under Your^{-azwj} Canopy, and Gift to me the safety in this heading of mine, seeking the safety and the well being and the Forgiveness, and Turn away a variety of the afflictions!

اللَّهُمَّ فَاجْعَلْ لِي أَمَانًا فِي وَجْهِ هَذَا وَ حِجَابًا وَ سِتْرًا وَ مَانِعًا وَ حَاجِرًا مِنْ كُلِّ مَكْرُوهٍ وَ مُخْذَرٍ وَ جَمِيعِ أَنْوَاعِ الْبَلَاءِ إِنَّكَ وَهَّابٌ جَوَادٌ مَاجِدٌ كَرِيمٌ

O Allah^{-azwj}! Make is a safety for me in this heading of mine, and a veil and a curtain, and prevention, and cut off from every abhorrence and hazard, and entirety of the afflictions! You^{-azwj} are Benefactor, Generous, Glorious, Benevolent!’

⁵⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 113 H 1

فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ وَ قُلْتَهُ لَمْ تَزَلْ فِي ظِلِّ صَدَقَاتِكَ مَا نَزَلَ بَلَاءٌ مِنَ السَّمَاءِ إِلَّا وَ دَفَعَهُ عَنْكَ وَ لَا اسْتَقْبَلَكَ بَلَاءٌ فِي وَجْهِكَ إِلَّا وَ صَدَمَهُ عَنْكَ وَ لَا أَرَادَكَ مِنْ هَوَامِ الْأَرْضِ شَيْءٌ مِنْ تَحْتِكَ وَ لَا عَنْ يَمِينِكَ وَ لَا عَنْ يَسَارِكَ إِلَّا وَ قَمَعَتَهُ الصَّدَقَةُ.

When you do that and say it, you will not cease to be in the shade of your charities for whatever afflictions befall from the sky, except and it will be repelled from you, and no affliction will face you in your face except and He^{-azwj} will Block it from you, nor will vermin of the earth intend you with anything from under you, nor on your right, nor on your left, except and the charity will suppress it!’⁵⁵

باب 114 في أدعية السر المروية عن النبي ص عن الله تعالى و هي من جملة الأحاديث القدسية و فيها أدعية لكثير من المطالب أيضا

CHAPTER 114 – SECRET SUPPLICATION REPORTED FROM THE PROPHET^{-saww} FROM ALLAH^{-azwj} THE EXALTED, AND IT IS FROM HOLY AHADITH, AND IN IT ARE SUPPLICATION FOR MANY NEEDS AS WELL

1- لد، بلد الأمين أدعية السر رواية عن أبي جعفر الباقر ع عن أمير المؤمنين ع قال: كان لرسول الله ص سر لا يعلمه إلا قليل قلما غير عليه و كان يقول و أنا أقول لعنة الله و ملائكته و أنبيائه و رسله و صالح خلقه على منشي سر رسول الله ص إلى غير ثقة

(The book) ‘Balad Al Ameen’ –

‘The secret supplication reported from Abu Ja’far Al-Baqir^{-asws} from Amir Al-Momineen^{-asws} having said: ‘There was a secret for Rasool-Allah^{-saww} he^{-saww} did not let anyone know except for a few, it was rarely stumbled upon, and he^{-saww} had said, and I^{-asws} am saying: ‘May the Curse of Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as}, and His^{-azwj} righteous creatures be upon the discloser of secret of Rasool-Allah^{-saww} to other than a trusted one!’

فَأَكْتُمُوا سِرَّ رَسُولِ اللَّهِ ص فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ إِنِّي وَ اللَّهُ مَا أَحَدَيْتُكَ إِلَّا مَا سَمِعْتَهُ أُذُنَايَ وَ وَعَاهُ قَلْبِي وَ نَظَرُهُ بَصَرِي إِنْ لَمْ يَكُنْ مِنَ اللَّهِ فَمِنْ رَسُولِهِ بَعْنِي جِبْرَائِيلَ ع

Therefore, conceal the secret of Rasool-Allah^{-saww}, for I^{-asws} have heard Rasool-Allah^{-saww} saying: ‘O Ali^{-asws}! By Allah^{-azwj} I^{-saww} am not narrating to you^{-asws} except what my^{-saww} ears have heard, and my^{-saww} heart has retained, and my^{-saww} eyes have seen, and if it does not happen to be from Allah^{-azwj}, then it is from His^{-azwj} Messenger (meaning Jibraeel^{-as}).

فَإِيَّاكَ يَا عَلِيُّ أَنْ تُضَيِّعَ سِرِّي هَذَا فَإِنِّي قَدْ دَعَوْتُ اللَّهَ تَعَالَى أَنْ يُدَيِّقَ مِنْ أَضَاعِ سِرِّي هَذَا جَرَائِمَ جَهَنَّمَ

So beware, O Ali^{-asws}, of wasting this secret of mine^{-saww}, for I^{-saww} have supplicated to Allah^{-azwj} the Exalted to Make the one who broadcasts this secret of mine^{-saww} taste the germs of Hell!

اعْلَمُ أَنَّ كَثِيرًا مِنَ النَّاسِ وَ إِنْ قَلَّ تَعْبُدُهُمْ إِذَا عَلِمُوا مَا أَقُولُ لَكَ كَانُوا فِي أَشَدِّ الْعِبَادَةِ وَ أَفْضَلِ الْجَهَادِ وَ لَوْ لَا طَعَاةُ هَذِهِ الْأُمَّةِ لَبَشَّتْ هَذَا السِّرَّ وَ لَكِنْ قَدْ عَلِمْتُ أَنَّ الدِّينَ إِذَا بَضِيعٌ وَ أَحْبَبْتُ أَنْ لَا يَنْتَهِيَ ذَلِكَ إِلَّا إِلَى ثِقَةٍ

⁵⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 113 H 2

Know that many of the people, and even if their acts of worship are few, when they come to know what I^{-saww} am saying to you^{-asws}, they would be engaging in the most intense acts of worship and the most superior of the struggles, and had it not been for tyrants of this community, I^{-saww} would have spread out this secret, but I^{-saww} know that the religion would be wasted, and I^{-saww} would love it if that does not end up except to a trusted one!

إِنِّي لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ فَانْتَهَيْتُ إِلَى السَّمَاءِ السَّابِعَةِ فُتِحَ لِي بَصْرِي إِلَى فُرْجَةٍ فِي الْعَرْشِ تَعُورُ كَعُورِ الْقُدُورِ فَلَمَّا أَرَدْتُ الْإِنْصِرَافَ أَفْعَدْتُ عِنْدَ تِلْكَ الْفُرْجَةِ ثُمَّ تُودِثُ

I^{-saww}, when there was an ascension with me^{-saww} to the sky, I^{-saww} ended up to the seventh sky. My^{-saww} vision was opened for me^{-as} to a crevice (opening) in the Throne, bubbling like bubbling of the cauldron. When I^{-saww} wanted to leave, I^{-saww} sat by that crevice. Then I^{-saww} was called at:

يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ أَنْتَ أَكْرَمُ خَلْقِهِ عَلَيْهِ وَعِنْدَهُ عِلْمٌ قَدْ زَوَاهُ عَنْ جَمِيعِ الْأَنْبِيَاءِ وَ جَمِيعِ أُمَّمِهِمْ عَيْرِكَ وَ غَيْرِ أُمَّتِكَ لِمَنْ ارْتَضَيْتَ لِلَّهِ مِنْهُمْ أَنْ يَنْشُرُوهُ لِمَنْ بَعَدَهُمْ لِمَنْ ارْتَضَوْا لِلَّهِ مِنْهُمْ

‘O Muhammad^{-saww}! Your^{-azwj} Lord^{-azwj} Conveys the Greetings to you^{-saww} and Says: you^{-saww} are the most honourable of His^{-azwj} creatures to Him^{-azwj}, and with Him^{-azwj} there is knowledge He^{-azwj} has Impeded it from entirety of the Prophets^{-as} and entirety of their^{-as} communities apart from you^{-saww} and apart from your^{-saww} community, for ones from them you^{-saww} are pleased with, that they should spread it to the ones after them for the ones from them they are pleased for Allah^{-azwj}!

أَنَّهُ لَا يَضُرُّهُمْ بَعْدَ مَا أَقُولُ لَكَ ذَنْبٌ كَانَ قَبْلَهُ وَ لَا مَخَافَةٌ مَا يَأْتِي مِنْ بَعْدِهِ وَ لِذَلِكَ أُمِرْتُ بِكَيْفِيَّتِهِ لِقَوْلِ الْعَالَمُونَ حَسْبُنَا هَذَا مِنَ الطَّاعَةِ

It will not harm them, after I^{-azwj} am Saying to you^{-saww}, neither any sins which was before it nor any scare what would be coming from after it, and for that I^{-azwj} am Commanding you^{-saww} with concealing it lest the (people of the) worlds say, ‘This suffices us from the acts of obedience!’

يَا مُحَمَّدُ قُلْ لِمَنْ عَمِلَ كَبِيرَةً مِنْ أُمَّتِكَ فَأَرَادَ مَحْوَهَا وَ الطَّهَارَةَ مِنْهَا فَلْيُطَهِّرْ لِي بَدَنَهُ وَ ثِيَابَهُ ثُمَّ لِيُخْرِجْ إِلَى بَرِّيَّةٍ أَرْضِي فَلْيَسْتَقْبِلْ وَجْهِي بِغِيِّ الْقِبْلَةِ حَيْثُ لَا يَرَاهُ أَحَدٌ ثُمَّ لِيَرْفَعْ يَدَيْهِ إِلَيَّ فَإِنَّهُ لَيْسَ بَيْنِي وَ بَيْنَهُ حَائِلٌ وَ لِيَقُلْ

O Muhammad^{-saww}! Say to the one from your^{-saww} community who works a major sin and he wants it to be deleted and to be purified from it, let him cleanse his body and his clothes for Me^{-azwj}, then let him go out to a wilderness land and let him face in My^{-azwj} Direction (meaning the Qiblah) where no one can see him, then let him raise his hands towards Me^{-azwj}, for there will not be a barrier between him and Me^{-azwj}, and let him say: -

يَا وَاسِعاً جُحْشِنَ عَائِدَتِهِ وَ يَا مُلْبَسَنَا فَضْلَ رَحْمَتِهِ وَ يَا مَهِيْباً لِبَشَادَةِ سُلْطَانِهِ وَ يَا رَاجِئاً بِكُلِّ مَكَانٍ ضَرِيحاً أَصَابَهُ الضَّرُّ فَخَرَجَ إِلَيْكَ مُسْتَعِيناً بِكَ آيماً إِلَيْكَ هَائِئِذَا لَكَ يَقُولُ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي وَ لِمَغْفِرَتِكَ حَرَجْتُ إِلَيْكَ أَسْتَجِيرُ بِكَ فِي خُرُوجِي مِنَ النَّارِ

‘O Capacious with His^{-azwj} excellent repeats, and O Who Cloaks us with the Grace of His^{-azwj} Mercy, and O Awed due to the intensity of His^{-azwj} Authority, and O Merciful in every place to a harmed one by the harm so he comes out to You^{-azwj} crying out for Help with You^{-azwj},

returning to You^{-azwj} dreading to You^{-azwj} saying, 'I have worked evil and have been unjust to myself and for Your^{-azwj} Forgiveness I have come out to You^{-azwj} seeking Shelter with You^{-azwj} in my coming out from the fire!

وَ بَعِزِّ جَلَالِكَ نَجَاوِزْتُ نَجَاوِزُ يَا كَرِيمُ وَ بِاسْمِكَ الَّذِي تَسَمَّيْتَ بِهِ وَ جَعَلْتَهُ فِي كُلِّ عَظْمَتِكَ وَ مَعَ كُلِّ قُدْرَتِكَ وَ فِي كُلِّ سُلْطَانِكَ وَ صَبْرَتِهِ فِي قَبْضَتِكَ وَ نَوَازِغِهِ بِكِتَابِكَ وَ أَلْبَسْتَهُ وَقَاراً مِنْكَ

And by the Might of Your^{-azwj} Majesty! I have transgressed excessively, O Benevolent, and by Your^{-azwj} Name which You^{-azwj} have Named with and Made it in all Your^{-azwj} Magnificence, and with all Your^{-azwj} Power, and in all Your^{-azwj} Authority, and Made it to be in Your^{-azwj} Grip, and Irradiated it with Your^{-azwj} Book and Clothed it with Dignity from You^{-azwj}!

يَا اللَّهُ يَا اللَّهُ أَطْلُبُ إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَمْحُوَ عَنِّي مَا أَتَيْتُكَ بِهِ وَ أَنْزِعْ بَدَنِي عَنْ مِثْلِهِ فَإِنِّي بِكَ لَا إِلَهَ إِلَّا أَنْتَ أَعْتَصِمُ وَ بِاسْمِكَ الَّذِي فِيهِ تَفْصِيلُ الْأُمُورِ كُلِّهَا مُؤَمِّنٌ هَذَا اعْتِرَافِي لَكَ

O Allah^{-azwj}! O Allah^{-azwj}! I seek to You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Delete from me what I have committed with, and to Remove my body from similar to it. I am holding on to You^{-azwj}, there is no god except You^{-azwj}, and with Your^{-azwj} Name in which is detail of the affairs, all of them, believing this, acknowledging to You^{-azwj}!

فَلَا تَخْذَلْنِي وَ هَبْ لِي عَافِيَةً وَ أُنْجِي مِنَ الدَّنْبِ الْعَظِيمِ هَلَكْتُ فَتَلَاَفَنِي بِحَقِّ حُفُوفِكَ كُلِّهَا يَا كَرِيمُ

Do not Abandon me and Grant well-being to me and Rescue me from the mighty sins I am destroyed in, so Make me avoid it by the right of Your^{-azwj} rights, all of them, O Benevolent!

فَإِنَّهُ إِنْ لَمْ يَرُدَّ بِمَا أَمَرْتَنِي بِهِ غَيْرِي خَلَصْتُهُ مِنْ كَبِيرَتِهِ تِلْكَ حَتَّى أَغْفِرَهَا لَهُ وَ أَطَهِّرُهُ الْأَبَدَ مِنْهَا لِأَنِّي قَدْ عَلَّمْتَنِي أَسْمَاءَ أَجِيبَ بِهَا الدَّاعِي

If, with what I^{-azwj} am Commanding you^{-saww} with, he does not intend other than Me^{-azwj}, I^{-azwj} would Rescue him from that major sin of his until I^{-azwj} Forgive him for him, and Purify him forever from it, because I^{-azwj} am Teaching you^{-saww} Name I^{-azwj} Answer the beseecher with!

يَا مُحَمَّدُ وَ مَنْ كَثُرَتْ ذُنُوبُهُ مِنْ أُمَّتِكَ فِيمَا دُونَ الْكِبَائِرِ حَتَّى يَشْهَرَ بِكَثْرَتِهَا وَ يُبْعَثَ عَلَى اتِّبَاعِهَا فَلْيَعْتَمِدْنِي عِنْدَ طُلُوعِ الْفَجْرِ أَوْ قَبْلَ أَقْوَالِ الشَّفَقِ وَ لِيُنْصَبَ وَجْهُهُ إِلَيَّ وَ لِيَقُلَّ

O Muhammad^{-saww}, and the one from your^{-saww} community whose sins are many, among what is below the major sin, until he becomes well-known due to their frequency and it becomes hateful for having pursued these, let him deliberate to me at the emergence of dawn, or before the fading of twilight, and let him install his face towards Me^{-azwj} and let him say: -

يَا رَبِّ يَا رَبِّ فَلَانُ بِنُ فُلَانٍ عَبْدُكَ شَدِيدٌ حَيَاؤُهُ مِنْكَ لَتَعْرُضَهُ لِرَحْمَتِكَ لِإِصْرَارِهِ عَلَيَّ مَا هَيَّبَتْ عَنْهُ مِنَ الدَّنْبِ الْعَظِيمِ

'O Lord^{-azwj}! O Lord^{-azwj}! So and so, son of so and so, Your^{-azwj} servant, his embarrassment from You^{-azwj} is intense for exposing for Your^{-azwj} Mercy due to his persistence upon what You^{-azwj} have Prohibited from, of the mighty sins!

يَا عَظِيمُ إِنَّ عَظِيمَ مَا أَتَيْتُ بِهِ لَا يَعْلَمُهُ غَيْرُكَ قَدْ سَمِعْتَ بِي فِيهِ الْقَرِيبَ وَ الْبَعِيدَ وَ اسْلَمْتَنِي فِيهِ الْعَدُوُّ وَ الْحَيْبُ وَ الْفَيْتُ بِيَدِي إِلَيْكَ طَمَعاً لِأَمْرٍ وَاحِدٍ وَ طَمَعِي ذَلِكَ فِي رَحْمَتِكَ فَارْحَمْنِي يَا ذَا الرَّحْمَةِ الْوَاسِعَةِ وَ تَلَاَفَنِي بِالْمَغْفِرَةِ وَ الْعِصْمَةِ مِنَ الدُّنُوبِ

O Almighty! The mighty sins what I have committed, no one knows of apart from You^{-azwj}, I have been gloated upon regarding it by the near ones and the far ones, and they have yielded me, the enemy and the loved ones, and I am casting my hands to You^{-azwj} coveting one Command, and that greed of mine is regarding Your^{-azwj} Mercy! O with the vast Mercy, and Make me avoid the sins with Your^{-azwj} Forgiveness and the Protection!

إِنِّي إِلَيْكَ مُتَضَرِّعٌ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُرْسِلُ أَقْدَامَ حَمَلَةِ عَرْشِكَ ذِكْرَهُ وَ تُرْعِدُ لِسْمَاعِهِ أَرْكَانَ الْعَرْشِ إِلَى أَسْفَلِ التُّخُومِ

I am beseeching to You^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name which moved the feet of bearers of Your^{-azwj} Throne at its mention, and shook the pillars of the Throne at hearing it to the lowest earth!

إِنِّي أَسْأَلُكَ بِعِزِّ ذَلِكَ الْإِسْمِ الَّذِي مَلَأَ كُلَّ شَيْءٍ دُونَكَ إِلَّا رَحْمَتِي يَا رَبِّ بِاسْتِحْجَارِي إِلَيْكَ بِاسْمِكَ هَذَا يَا عَظِيمُ أَتَيْتُكَ بِكَذَا وَ كَذَا وَ يُسَمِّي الْأَمْرَ الَّذِي أَتَى بِهِ فَاغْفِرْ لِي تَبِعْتَهُ وَ عَافِنِي مِنْ إِشَاعَتِهِ بَعْدَ مَقَامِي هَذَا يَا رَحِيمُ

I ask You^{-azwj} by the Might of that Name which fills all things below You^{-azwj}, please Mercy me, O Lord^{-azwj}, by Sheltering me to You^{-azwj} by this Name of Yours^{-azwj}! O Almighty, I have come to You^{-azwj} with such and such! (and he should name the matter which he has come with) Forgive me its consequences and Pardon me for having pursued it after this place of mine, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ بَدَّلَتْ دُنُوبُهُ إِحْسَاناً وَ رَفَعَتْ دُعَاءَهُ مُسْتَجَاباً وَ غَلَبَتْ لَهُ هَوَاهُ يَا مُحَمَّدُ وَ مَنْ كَانَ كَافِراً وَ أَرَادَ التَّوْبَةَ وَ الْإِيمَانَ فَلْيُطَهِّرْ لِي بَدَنَهُ وَ ثِيَابَهُ ثُمَّ لِيَسْتَقْبِلْ قِبْلَتِي وَ لِيَضَعْ حُرَّ جَبِينِهِ لِي بِالسُّجُودِ فَإِنَّهُ لَيْسَ بَيْنِي وَ بَيْنَهُ حَائِلٌ

When he says that, I^{-azwj} will Replace his sins into good deeds, and Raise his supplication as Answered, and Overcome his whims for him! O Muhammad^{-saww}, and the one who was a Kafir, and he intends the repentance and the Eman, let him cleanse his body and his clothes for Me^{-azwj}, then let him face towards My^{-azwj} Qiblah, and let him place the top of his forehead in the Sajdah to Me^{-azwj}, for there won't be any barrier between Me^{-azwj} and him!

وَ لِيَقُلْ يَا مَنْ تَعَشَّى لِيَسَ النَّوْرَ السَّاطِعِ الَّذِي اسْتَضَاءَ بِهِ أَهْلُ سَمَاوَاتِهِ وَ أَرْضِهِ وَ يَا مَنْ حَزَنَ رُؤْيَتَهُ عَنْ كُلِّ مَنْ هُوَ دُونَهُ وَ كَذَلِكَ يَنْبَغِي لَوَجْهِهِ الَّذِي عَنَتْ وَجُوهُ الْمَلَائِكَةِ الْمُقَرَّبِينَ لَهُ

And let him say, 'O the One Covered in the clothing of shining Light by which are illuminated people of His^{-azwj} skies and His^{-azwj} earth! And O the One Seeing Him^{-azwj} is treasured from all the ones who are below Him^{-azwj}, and like that it is befitting for His^{-azwj} Face which the faces of Angels of Proximity turn to!

إِنَّ الَّذِي كُنْتُ لَكَ فِيهِ مِنْ عَظَمَتِكَ جَاحِداً أَشَدُّ مِنْ كُلِّ نَفَاقٍ فَاغْفِرْ لِي جُحُودِي فَإِنِّي أَتَيْتُكَ تَائِباً وَ هَا أَنَا ذَا أَعْتَرَفْتُ لَكَ عَلَى نَفْسِي بِالْفَرْيَةِ عَلَيْكَ

Indeed, regarding that which I had rejected Your^{-azwj} Magnificence is severer than all hypocrisy, so Forgive my denial for I have come to You^{-azwj} repentant, and here I am with acknowledgment to You^{-azwj} upon myself with the fabrication upon You^{-azwj}!

فَإِذَا أَمَهَلْتْ لِي فِي الْكُفْرِ ثُمَّ حَلَصْتَنِي مِنْهُ فَطَوَّقَنِي حُبَّ الْإِيمَانِ الَّذِي أَطْلَبُهُ مِنْكَ بِحَقِّ مَا لَكَ مِنَ الْأَسْمَاءِ الَّتِي مَنَعْتَ مِنْ ذُنُوبِكَ عِلْمَهَا لِعِظَمِ شَأْنِهَا وَشِدَّةِ جَلَالِهَا وَبِالْأَسْمِ الْوَاحِدِ الَّذِي لَا يَبْلُغُ أَحَدٌ صِفَةَ كُنْهِهِ وَبِحَقِّهَا كُلِّهَا أَجْرَنِي أَنْ أَعُودَ إِلَى الْكُفْرِ بِكَ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ غُفْرَانَكَ إِنِّي مِنَ الظَّالِمِينَ

If You^{-azwj} have Respited for me regarding the Kufr, then Rescue me from it. Bestow me the love of Eman which I am seeking from You^{-azwj} by the right of what Names are for You^{-azwj} the knowledge of which is prevented from the ones apart from You^{-azwj} due to Magnificence of its Glory, and intensity of its Majesty, and by the one Name which the description of its essence has not reached anyone, and by all of its rights, Shelter me with You^{-azwj} from returning to the Kufr! Glory be to You^{-azwj}! There is no god except You^{-azwj}! Your^{-azwj} Forgiveness! I have been from the unjust ones!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَرْفَعْ رَأْسَهُ إِلَّا عَنْ رِضَىٰ مِنِّي وَ هَذَا لَهُ قَبُولٌ يَا مُحَمَّدُ وَ مَنْ كَثُرَتْ هُمُومُهُ مِنْ أَمْتِكَ فَلْيَدْعُنِي سِرًّا وَ لِيُثَلِّقْ

When he says that, he will not raise his head except from Satisfaction from Me^{-azwj}, and this is Acceptance for him. O Muhammad^{-sawww}, and the one from Your^{-azwj} community whose worries are a lot, let him supplicate to Me^{-azwj} in secret, and let him say: -

يَا جَلِيلِي الْأَحْزَانِ وَ يَا مُوسِعَ الصِّبْقِ وَ يَا أَوَّلِي بَخْلَقِهِ مِنْ أَنْفُسِهِمْ وَ يَا فَاطِرَ تِلْكَ النَّفُوسِ وَ مُلْهِمَهَا فُجُورَهَا وَ تَقْوَاهَا نَزَلْ بِي يَا فَارِحَ الْهَمِّ هَمِّ ضِيقَتْ بِهِ دَرَعًا وَ صَدْرًا حَتَّىٰ خَشِيبَتْ أَنْ أَكُونَ غَرَضَ فِتْنَةٍ

'O Clearer of the griefs, and O Expander of the constriction, and O First with His^{-azwj} creation than themselves, and O Originator of those souls, and Inspirer of these, their immoral and their pious! O Reliever! There has descended with me the worries, such worries the heart and the chest are constricted by it until I am fearing that I might be exposed to Fitna!

يَا اللَّهُ وَ بِذِكْرِكَ تَطْمَئِنُّ الْقُلُوبُ يَا مَقَلِّبَ الْقُلُوبِ وَ الْأَبْصَارِ قَلِّبْ قَلْبِي مِنَ الْهَمُومِ إِلَى الرَّوْحِ وَ الدَّعَةِ وَ لَا تَشْغَلْنِي عَنْ ذِكْرِكَ بِتَرْكِكَ مَا بِي مِنَ الْهَمُومِ إِنِّي إِلَيْكَ مُتَضَرِّعٌ

O Allah^{-azwj}, and by the Zikr the hearts are reassured! O Turner of the hearts and the sights! Turn my heart from the worries to the comfort and the gentleness, and do not Pre-occupy me from Your^{-azwj} Zikr by neglecting what worries there are with me, I am beseeching to You^{-azwj}!

أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يُوصَفُ إِلَّا بِالْمَعْنَىٰ لِجِنْمَانِكَ هُوَ فِي غُيُوبِكَ ذَاتِ النُّورِ اجْلُ بِحَقِّهِ أَحْزَانِي وَ اشْرَحْ صَدْرِي بِكُشُوطِ مَا بِي مِنَ الْهَمِّ يَا كَرِيمُ

I ask You^{-azwj} by Your^{-azwj} Name which cannot be described except with the meaning due to its concealment of it in Your^{-azwj} unseen with the Noor! Clear my grief due to its right and Expand my chest by Scraping out whatever worries there are with me, O Benevolent!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ تَوَلَّيْتُهُ فَجَلَّوْتُ هُمُومَهُ فَلَنْ تَعُودَ إِلَيْهِ أَبَدًا يَا مُحَمَّدُ وَ مَنْ نَزَلَتْ بِهِ قَارِعَةٌ مِنْ قَعْرِ فِي دُنْيَاهُ فَأَحَبَّ الْعَاقِبَةَ مِنْهَا فَلْيَنْزِلْ بِي فِيهَا وَ لِيُثَلِّقْ

When he says that, I^{-azwj} will Take charge of him and Clear away his worries, so he will never return to it, ever! O Muhammad^{-sawww}, and the one with whom befall the disasters of the

poverty in his world and he loves the well-being, let him descend with Me^{-azwj} during it and let him say: -

يَا مَحَلَّ كُنُوزِ أَهْلِ الْغِنَىٰ وَ يَا مُعْجِي أَهْلِ الْفَاقَةِ مِنْ سَعَةِ تِلْكَ الْكُنُوزِ بِالْعَائِدَةِ إِلَيْهِمْ وَ النَّظَرَ لَهُمْ يَا اللَّهُ لَا يُسَمَّىٰ غَيْرَكَ إِلَّا بِمَا آتَيْتَهُ كُلَّهَا مَعْبُودَةٌ دُونَكَ بِالْفِرْيَةِ وَ الْكُذْبِ لَا إِلَهَ إِلَّا أَنْتَ

‘O Place of treasure of the people of riches, and O Enricher of the people of destitution from vastness of those treasures with the Repeating to them and the consideration for them! O Allah^{-azwj}! No one apart from You^{-azwj} is named as ‘God’. But rather all the other gods apart from You^{-azwj} are being worshipped by the fabrication and the lies! There is no god except You^{-azwj}!

يَا سَادَّ الْفَقْرِ وَ يَا جَابِرَ الْكُسْرِ وَ يَا كَاشِفَ الضَّرِّ وَ يَا عَالِمَ السَّرَائِرِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ هَرَبِي إِلَيْكَ مِنْ فَقْرِي

O Blocker of the poverty, and O Mender of the broken, and O Remover of the harm, and O Knower of the secrets! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Mercy my fleeing to You^{-azwj} from my poverty!

أَسْأَلُكَ بِاسْمِكَ الْحَالِ فِي غِنَاكَ الَّذِي لَا يَفْتَقِرُ ذَاكِرُهُ أَبَدًا أَنْ تُعِيدَنِي مِنْ لُزُومِ فَقْرٍ أَنْسَىٰ بِهِ الدِّينَ أَوْ يَسُوءِ عَنِّي أَفْتَنَتْ بِهِ عَنِ الطَّاعَةِ بِحَقِّ نُورِ أَسْمَائِكَ كُلِّهَا أَطْلُبُ إِلَيْكَ مِنْ رِزْقِكَ كَفَافًا لِلدُّنْيَا تَعْصِمُ بِهِ الدِّينَ لَا أَجِدُ لِي غَيْرَكَ مَقَادِيرُ الْأَرْزَاقِ عِنْدَكَ فَانْفَعْنِي مِنْ قُدْرَتِكَ فِيهَا بِمَا تَنْزِعُ بِهِ مَا نَزَلَ بِي مِنَ الْفَقْرِ يَا عَنِّي يَا مُجِيبُ

I ask You^{-azwj} by Your^{-azwj} Name residing in Your^{-azwj} riches which its mentioner is not impoverished, to Shelter me from persistent poverty causing me to forget the religion, or with evil riches I would be tempted away from the obedient! By the right of the Noor of Your^{-azwj} Names, all of them! I seek to You^{-azwj} from Your^{-azwj} sustenance, sufficiency for the world I can be fortified of the religion! I cannot find for me other than You^{-azwj}. The reins of sustenance are with You^{-azwj}, so Benefit me from Your^{-azwj} power during it by which can be removed what poverty has befallen with me! O Rich, O Responder!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ نَزَعَتْ الْفَقْرَ مِنْ قَلْبِهِ وَ عَشَّيْتُهُ الْغِنَىٰ وَ جَعَلْتُهُ مِنْ أَهْلِ الْقَنَاعَةِ يَا مُحَمَّدُ وَ مَنْ نَزَلَتْ بِهِ مُصِيبَةٌ فِي نَفْسِهِ أَوْ دِينِهِ أَوْ دُنْيَاهُ أَوْ أَهْلِهِ أَوْ مَالِهِ فَأَحَبَّ فَرَجَهَا فَلْيُنْزِلْهَا بِي وَ لِيُقَلِّمْ

When he says that, I^{-azwj} shall Remove the poverty from his heart and Overwhelm him with the riches and Make him from the contented people! O Muhammad^{-saww}, and the one there befalls with him a difficulty regarding himself, or his religion, or his world, or his family, or his wealth, and he loves its relief, let him descend it with me and let him say: -

يَا مُتَنَّا عَلَىٰ أَهْلِ الصَّبْرِ بِتَطْوِيفِكُمْ بِالِدَّعَةِ الَّتِي أَدْخَلْتَهَا عَلَيْنِهِمْ بِطَاعَتِكَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ فَدَخَنْتِي مُصِيبَةٌ قَدْ فَتَنَّتْنِي وَ أَعْيَبْتَنِي الْمَسَالِكَ لِلْخُرُوجِ مِنْهَا وَ اضْطَرَّنِي إِلَيْكَ الطَّمَعُ فِيهَا مَعَ حُسْنِ الرَّجَاءِ لَكَ فِيهَا

‘O Bestower upon the people of patience by Surrounding them with the gentleness which You^{-azwj} Enter upon them due to their obeying You^{-azwj}! There is neither might nor strength except with You^{-azwj}! A difficulty has overwhelmed me, tempted me and fatigued me to ask

You^{-azwj} for the exiting from it, and made me desperate to You^{-azwj} the expectations in it with the goodly hoping to You^{-azwj} regarding it!

فَهَرَيْتُ إِلَيْكَ بِنَفْسِي وَ انْقَطَعْتُ إِلَيْكَ لِضُرِّي وَ رَجَوْتُكَ لِدَعَائِي قَدْ هَلَكْتُ فَأَعْنِي وَ اجْبُرْ مُصِيبَتِي بِجَلَاءِ كَرَمِكَ وَ إِدْخَالِكَ الصَّبْرَ عَلَيَّ فِيهَا فَإِنَّكَ إِنِ
خَلَيْتَ بَيْنِي وَ بَيْنَ مَا أَنَا فِيهِ هَلَكْتُ فَلَا صَبْرَ لِي يَا ذَا الاسْمِ الْجَامِعِ الَّذِي فِيهِ عَظِيمُ الشُّعُورِ كُلِّهَا بِحَقِّكَ وَ أَعْنِي بِتَفْرِيجِ مُصِيبَتِي عَنِّي يَا كَرِيمُ

I have fled to You^{-azwj} with myself and have cut off (from others) to You^{-azwj} due to my harms, and have hoped to You^{-azwj} for my supplication! I am being destroyed, so Help me and Mend my difficulties with Clearing its distress and Your^{-azwj} Entering the patience upon me during it, for it You^{-azwj} were to Vacate between me and what I am in, I would be destroyed! There is no patience for me, O with the Comprehensive Name in which are Mighty Glories, all of them, by Your^{-azwj} right, and Help me by Your^{-azwj} Relieving my difficulty away from me, O the Benevolent!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَهْمَتُهُ الصَّبْرَ وَ طَوْقَتُهُ الشُّكْرَ وَ فَرَجَتْ عَنْهُ مُصِيبَتُهُ بِجُرَائِحِهَا يَا مُحَمَّدُ وَ مَنْ خَافَ شَيْئاً دُونِي مِنْ كَيْدِ الْأَعْدَاءِ وَ اللُّصُوصِ فَلْيُقُلْ فِي
الْمَكَانِ الَّذِي يَخَافُ فِيهِ

When he says that, I^{-azwj} shall Inspire him the patience and Incline him to thank and Relieve his difficulty from him, Mending it! O Muhammad^{-saww}, and one who fears something besides Me^{-azwj}, from plots of the enemies and the thieves, let him say in the place which he fears in:

يَا آخِذاً بِتَوَاصِي خَلْقِهِ وَ السَّافِعَ بِمَا إِلَى قَدْرِهِ وَ الْمُنْفِذَ فِيهَا حُكْمَهُ وَ خَالِقَهَا وَ جَاعِلَ قَضَائِهِ لَهَا غَالِباً وَ كُلُّهُمْ ضَعِيفٌ عِنْدَ غَلَبَتِهِ وَثَقْتُ بِكَ يَا سَيِّدِي
عِنْدَ قُوَّتِهِمْ إِنِّي مَكْبُودٌ لِضَعْفِي وَ لِقُوَّتِكَ عَلَيَّ مِنْ كَادِي تَعَرَّضْتُ لَكَ فَسَلِّمْنِي مِنْهُمْ

'O Seizer of His^{-azwj} creatures by the forelocks, and the Director with it to His^{-azwj} Pre-determination, and the Implementer of His^{-azwj} Judgment in it, and its Creator and Maker of His^{-azwj} Decree to prevail for it, and all of them are weak against its prevalence! I am trusting with You^{-azwj}, O my Chief, at their strength! I am being plotted against due to my weakness and due to Your^{-azwj} Strength against the ones plotting against me! I am exposing to You^{-azwj}, so Keep me safe from them!

اللَّهُمَّ فَإِنْ خُلْتُ بَيْنَهُمْ وَ بَيْنِي فَذَلِكَ أَرْجُوهُ مِنْكَ وَ إِنْ أَسَلَمْتَنِي إِلَيْهِمْ عَيَّرُوا مَا بِي مِنْ نِعْمِكَ يَا خَيْرَ الْمُنْعِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلَ
تَغْيِيرَ نِعْمَتِكَ عَلَيَّ يَدَ أَحَدٍ سِوَاكَ وَ لَا تُغَيِّرْهَا أَنْتَ بِي فَقَدْ تَرَى الَّذِي يُرَادُ بِي فَخُلْ بَيْنِي وَ بَيْنَ شَرِّهِمْ بِحَقِّ مَا بِهِ تَسْتَجِيبُ الدُّعَاءَ يَا اللَّهُ يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! If You^{-azwj} are a Barrier between them and me, so that is what I am hoping for from You^{-azwj}, and if You^{-azwj} Yield me to them it would change whatever Your^{-azwj} bounties there are with me, O Best of the Bestowers! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not Make the change of Your^{-azwj} bounties to be upon the hand of anyone besides You^{-azwj}, and You^{-azwj} don't Change these with me, for You^{-azwj} have Seen what is being intended with me. So Be a Barrier between me and their evil, by the right of what, by it the supplication would be Answered! O Allah^{-azwj}, O Lord^{-azwj} of the worlds!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ نَصَرْتُهُ عَلَى أَعْدَائِهِ وَ حَفِظْتُهُ يَا مُحَمَّدُ وَ مَنْ خَافَ شَيْئاً بِمَا فِي الْأَرْضِ مِنْ سَبْعٍ أَوْ هَامَةٍ فَلْيُقُلْ فِي الْمَكَانِ الَّذِي يَخَافُ ذَلِكَ فِيهِ

When he says that, I-^{azwj} shall Help him against his enemies and Protect him! O Muhammad-^{sawww}, and one who fears anything from what is in the earth, from a predator or vermin, let him say in the place which he is fearing that: -

يَا ذَارِي مَا فِي الْأَرْضِ كُلِّهَا بَعْلِمِهِ بَعْلِمِكَ يَكُونُ بِمَا ذَرَأْتَ لَكَ السُّلْطَانُ عَلَى مَا ذَرَأْتَ وَ لَكَ السُّلْطَانُ الْقَاهِرُ عَلَى كُلِّ شَيْءٍ مِنْ دُونِكَ

'O Scatterer of whatever is in the earth, all of it with His-^{azwj} Knowledge! By Your-^{azwj} Knowledge exists what exists from what the Authority is established for You-^{azwj} upon what is scattered, and for You-^{azwj} is the Subduing Authority upon all things from besides You-^{azwj}!

يَا عَزِيزُ يَا مَنِيغُ إِنِّي أَعُوذُ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ مِنْ كُلِّ شَيْءٍ يَصْرُ مِنْ سَبْعٍ أَوْ هَامَّةٍ أَوْ عَارِضٍ مِنْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بِفِطْرَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اذْرَأْهَا عَنِّي وَ احْمِزْهَا وَ لَا تُسَلِّطْهَا عَلَيَّ وَ عَافِنِي مِنْ شَرِّهَا وَ بِأَسْهَأ يَا اللَّهُ ذَا الْعِلْمِ الْعَظِيمِ احْمِطْنِي بِحِمْلِكَ مِنْ خَوَافِي يَا رَحِيمُ

O Mighty, O Invincible! I seek Refuge with You-^{azwj}, with Your-^{azwj} Power over all things, and from all things harmful, from a predator, or vermin, or opposer from rest of the animals! O Its Creator of its nature! Send Salawaat upon Muhammad-^{sawww} and Progeny-^{asws} of Muhammad-^{sawww} and Rotate it away from me, and detach it and do not let it prevail upon me, and Grant me well-being from its evil and its trouble! O Allah-^{azwj}, with the Mighty Knowledge! Protect me with Your-^{azwj} Protection from the scares, O Merciful!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ تَصْرُهُ دَوَابُّ الْأَرْضِ الَّتِي تُرَى وَ الَّتِي لَا تُرَى يَا مُحَمَّدُ وَ مَنْ خَافَ بِمَا فِي الْأَرْضِ جَانًّا أَوْ شَيْطَانًا فَلْيُثَلِّحْ حِينَ يَدْخُلُهُ الرُّوعُ

When he says that, animals of the earth will not harm him, those which you can see and those which you cannot see! O Muhammad-^{sawww}, and the one who fears from what is in the earth, be it Jinn or Satan-^{la}, let him say when the dread enters him: -

يَا اللَّهُ إِلَهَ الْأَكْبَرِ الْقَاهِرُ بِقُدْرَتِهِ جَمِيعَ عِبَادِهِ وَ الْمَطَاعُ لِعَظَمَتِهِ عِنْدَ كُلِّ خَلِيقَتِهِ وَ الْمُمْضَى مَمْنُونُهُ لِسَابِقِ قَدْرِهِ

'O Allah-^{azwj}! The Greatest God-^{azwj}! The Subduer with His-^{azwj} Power over entirety of His-^{azwj} servants, and the obeyed due to His-^{azwj} Magnificence in the presence of all His-^{azwj} creation, and the Implementer of His-^{azwj} Desire due to His-^{azwj} Preceded Pre-determination!

أَنْتَ تَكَلَّمْتَ مَا خَلَقْتَ بِاللَّيْلِ وَ النَّهَارِ وَ لَا يَمْتَنِعُ مَنْ أَرَدْتَ بِهِ سُوءاً بِشَيْءٍ مِنْ دُونِكَ مِنْ ذَلِكَ السُّوءِ وَ لَا يَجُولُ أَحَدٌ دُونَكَ بَيْنَ أَحَدٍ وَ مَا تُرِيدُ بِهِ مِنَ الْخَيْرِ كُلُّهُ مَا يُرَى وَ لَا يُرَى فِي قَبْضَتِكَ وَ جَعَلْتَ قَبَائِلَ الْجِنِّ وَ الشَّيَاطِينِ يَرُونَنَا وَ لَا نَرَاهُمْ وَ أَنَا لِكَيْدِهِمْ خَائِفٌ فَأَمِّي مِنْ شَرِّهِمْ وَ بِأَسْهَمِ حَقِّ سُلْطَانِكَ الْعَزِيزِ يَا عَزِيزُ

You-^{azwj} Protect whatever You-^{azwj} have Created, by the night and day, and are not prevented by one besides You-^{azwj} intending something with evil from that evil, and there is no might for anyone besides You-^{azwj} between anyone what You-^{azwj} Want the good with, all what is seen and what is not seen, is in Your-^{azwj} Grip, and You-^{azwj} Made tribes of the Jinn and the Satans-^{la}! They can see us and we cannot see them, and I am fearful of their plots, so Secure me from their evil and their trouble, by the right of Your-^{azwj} Mighty Authority, O Almighty!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَصِلْ إِلَيْهِ مِنَ الْجِنِّ وَ الشَّيَاطِينِ سُوءٌ أَبَدًا يَا مُحَمَّدُ وَ مَنْ خَافَ سُلْطَانًا أَوْ أَرَادَ إِلَيْهِ طَلَبَ حَاجَةً فَلْيُثَلِّحْ حِينَ يَدْخُلُ عَلَيْهِ

When he says that, no evil will arrive to him from the Jinn and the Satans^{-la}, ever! O Muhammad^{-saww}, and the one who fears a ruler or wants him to seek a need, let him say when he enters to see him: -

يَا مُمَكِّنَ هَذَا بِمَا فِي يَدَيْهِ وَ مُسَلِّطَهُ عَلَى كُلِّ مَنْ دُونَهُ وَ مُعَرِّضَهُ فِي ذَلِكَ لِامْتِحَانِ دِينِهِ عَلَى كُلِّ مَنْ دُونَهُ إِنَّهُ يَسْطُو بِمَرْجِهِ فِيمَا آتَيْتَهُ مِنَ الْمَلِكِ وَ يَجُورُ فِينَا وَ يَتَجَبَّرُ بِافْتِخَارِهِ بِالَّذِي ابْتَلَيْتَهُ بِهِ مِنَ التَّعْظِيمِ عِنْدَ عِبَادِكَ

‘O Enabler of this from what is in his hands, and Prevailing him over every one below him, and Exposing him during that to the Trial of his religion upon every one below him! Indeed, he oppresses with his arrogance in what kingdom You^{-azwj} have Given him, and he is tyrannous among us, and he subdues by his pride, by that which You^{-azwj} have Tried him with, from being reverent with Your^{-azwj} servants!

أَسْأَلُكَ أَنْ تَسْلُبَهُ مَا هُوَ فِيهِ أَنْتَ بِقُوَّةٍ لَا امْتِنَاعَ لَهُ مِنْهَا عِنْدَ إِزَادَتِكَ فِيهَا إِلَيَّ أَمْتِنِعُ مِنْ شَرِّ هَذَا بِحَبْرِكَ وَ أَعُوذُ مِنْ قُوَّتِهِ بِقُدْرَتِكَ

I ask You^{-azwj} to Strip him of what he is in by strength! There is no prevention (defence) for him from it at Your^{-azwj} Will regarding it! I prevent from evil of this with Your^{-azwj} goodness, and I seek Refuge from his strength with Your^{-azwj} Power!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اذْفَعُهُ عَنِّي وَ آمِنِّي مِنْ حَذَارِي مِنْهُ بِحَبْرِي وَ وَجْهِكَ وَ عَظَمَتِكَ يَا عَظِيمُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Repel him from me and Secure me from my hazard from him, by the right of Your^{-azwj} Face and Your^{-azwj} Magnificence, O Magnificence!

يَا مُحَمَّدُ وَ لِيُثْمَلُ إِذَا أَرَادَ طَلَبَ حَاجَةَ إِلَيْهِ

O Muhammad^{-saww}, and let him say when he wants to seek a need: -

يَا مَنْ هُوَ أَوْلَى بِحَدَا مِنْ نَفْسِهِ وَ يَا أَقْرَبَ إِلَيْهِ مِنْ قَلْبِهِ وَ يَا أَعْلَمَ بِهِ مِنْ غَيْرِهِ وَ يَا زَارِقَهُ بِمَا هُوَ فِي يَدَيْهِ بِمَا أَسْتَأْجِزُ إِلَيْهِ إِلَيْكَ أَطْلُبُ وَ بِكَ أَتَشْفَعُ لِتَجَاحِ حَاجَتِي

‘O the One Who is First with this one than himself, and O Closer to him than his own heart, and O most Knowing with him than others are, and O his Sustainer from what is in his hands from what he is needy to! I seek to You^{-azwj} and with You^{-azwj} I seek intercession to fulfil my needs!

فَحُدِّ لِي حِينَ أُكَلِّمُهُ بِقَلْبِهِ فَاعْلِبْنِي لِي حَتَّى أَبْتَرَّ مِنْهُ حَوَائِجِي كُلَّهَا بِلَا امْتِنَاعٍ مِنْهُ وَ لَا مَنٍّ وَ لَا رَدٍّ وَ لَا فَظَاظَةَ يَا حَيًّا فِي غَيِّ لَا تَمُوتُ وَ لَا تَبْلَى أَمِثْ قَلْبَهُ عَن رَدِّي بِلَا قَضَاءِ الْحَاجَةِ وَ أَفْضِ لِي طَلْبَتِي فِي الَّذِي قَبْلَهُ وَ حُدِّ لِي فِي ذَلِكَ أَحَدَ عَزِيْزٍ مُقْتَدِرٍ بِحَقِّي قُدْرَتِكَ الَّتِي غَلَبْتَ بِهَا الْعَالَمِيْنَ

Seize his heart for me when I speak to him until I obtain my needs from him, all of them, without any prevention from him nor any reproach, nor rejection, nor harshness! O Living in richness not dying, nor decaying! Deaden his heart from regress without fulfilment of the need, and Fulfil my requests for me regarding that which is before him, and Seize it for me in that a might Seizing, Powerful, by the right of Your^{-azwj} Power which You^{-azwj} Prevail with over the worlds!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ فَصَبَّحَتْ حَاجَتُهُ وَ لَوْ كَانَتْ فِي نَفْسِ الْمُطْلُوبِ إِلَيْهِ يَا مُحَمَّدُ وَ مَنْ هَمَّ بِأَمْرَيْنِ فَأَحَبَّ أَنْ أختارَ أَرْضَاهُمَا إِلَيَّ فَأَلْزِمَهُ إِلَيَّ فَلْيُفْعَلْ حِينَ يُرِيدُ ذَلِكَ

When he says that, I^{-azwj} shall Fulfil his need and even if it within the soul of the seeker of it (i.e., unspoken)! O Muhammad^{-saww}, and the one who is thinking of two matters and he loves Me^{-azwj} to Choose the most satisfactory of the two to Me^{-azwj}, I^{-azwj} will Necessitate it him, so let him say when he wants that: -

اللَّهُمَّ اِخْتَرْ لِي بِعِلْمِكَ وَ وَقَفِّي بِعِلْمِكَ لِرِضَاكَ وَ مَحَبَّتِكَ اللَّهُمَّ اِخْتَرْ لِي بِعُدْرَتِكَ وَ جَنَّتِي بِعُدْرَتِكَ وَ قُدْرَتِكَ مِنْ مَقْتِكَ وَ سَخَطِكَ

‘O Allah^{-azwj}! Choose for me with Your^{-azwj} Knowledge and Harmonise me with Your^{-azwj} Knowledge to Your^{-azwj} Satisfaction and Your^{-azwj} Love! O Allah^{-azwj}! Choose for me by Your^{-azwj} Power and Keep me aside with Your^{-azwj} Might away from Your^{-azwj} Hatred and Your^{-azwj} Wrath!

اللَّهُمَّ اِخْتَرْ لِي فِيمَا أُرِيدُ مِنْ هَذَيْنِ الْأَمْرَيْنِ وَ تَسَمِّيهِمَا أَحَبُّهُمَا إِلَيْكَ وَ أَرْضَاهُمَا لَكَ وَ أَقْرَبُهُمَا مِنْكَ

O Allah^{-azwj}! Choose for me regarding what I want, from these two matters (and name the two) whichever of the two is more Beloved to You^{-azwj} and more Satisfactory to You^{-azwj}, and closer of the two to You^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمُدْرَةِ الَّتِي زَوَيْتَ بِهَا عِلْمَ الْأَشْيَاءِ عَنْ جَمِيعِ خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْلِبْ بَالِي وَ هَوَايَ وَ سَرِيرَتِي وَ عَلَانِيَتِي بِأَخْذِكَ وَ اسْتَعْفُ بِتَاصِيَتِي إِلَى مَا تَرَاهُ لَكَ رِضَى وَ لِي صَلَاحاً فِيمَا اسْتَخِيرُكَ فِيهِ حَتَّى تُلْزِمَنِي مِنْ ذَلِكَ أَمراً

O Allah^{-azwj}! I ask You^{-azwj} by the Power with which You^{-azwj} Impeded the things from entirety of Your^{-azwj} creatures, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Overcome my mind and my whims, and my secret and my announcement, by Your^{-azwj} Taking and Divert with my forelock to what You^{-azwj} see as Satisfactory for You^{-azwj} and rectifying for me in what I am seeking Your^{-azwj} Choice in until You^{-azwj} Necessitate me that matter!

أَرْضَى فِيهِ بِحُكْمِكَ وَ أَتَكَلَّفُ فِيهِ عَلَى قَضَائِكَ وَ أَكْتَفِي فِيهِ بِعُدْرَتِكَ وَ لَا تَقْلِبْنِي وَ هَوَايَ هَوَاكَ مُخَالِفٌ وَ لَا مَا أُرِيدُ لِمَا تُرِيدُ لِي مُجَانِبٌ اغْلِبْ بِعُدْرَتِكَ الَّتِي تَقْضِي بِهَا مَا أَحْبَبْتَ بِهَوَاكَ هَوَايَ

My satisfaction being in it, and regarding it I rely upon Your^{-azwj} Decree, and I suffice with Your^{-azwj} Power, and Turn me and my desire to Your^{-azwj} Desire, whether it is opposite or not to what I want, to what You^{-azwj} Want for me. Overcome my desires with Your^{-azwj} Power that executes whatever I love by Your^{-azwj} Desire over my desire!

وَ يَسِّرْ لِي لِلسَّرِيِّ الَّتِي تَرْضَى بِهَا عَنْ صَاحِبِهَا وَ لَا تَخْذُلْنِي بَعْدَ تَقْوِيضِي إِلَيْكَ أَمْرِي بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ اللَّهُمَّ أَوْقِعْ خَيْرَتَكَ فِي قَلْبِي وَ افْتَحْ قَلْبِي لِلزُّومِهَا يَا كَرِيمُ آمِينَ

And Facilitate me to the ease which You^{-azwj} are Satisfied with from its owner, and do not Abandon me after my delegating my affair to You^{-azwj} by Your^{-azwj} Mercy which is capacious of all things! O Allah^{-azwj}! Cause Your^{-azwj} Choice to occur in my heart and Open my heart for necessitating it, O Benevolent One! Ameen!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ اخْتَرْتُ لَهُ مَنَافِعَهُ فِي الْعَاجِلِ وَالْأَجَلِ يَا مُحَمَّدُ وَمَنْ أَصَابَهُ مَعَارِضُ بَلَاءٍ مِنْ مَرَضٍ فَلْيُنزِلْ بِي فِيهِ وَ لِيُقَلِّمْ

When he says that, I^{-azwj} shall Choose for his benefit for him in the current and the future! O Muhammad^{-saww}, and the one afflicted by the exposure to the afflictions of sickness, let him descend with Me^{-azwj} regarding it, and let him say: -

يَا مُصَيِّحَ أَبْدَانِ مَلَائِكَتِهِ وَ يَا مُفَرِّغَ تِلْكَ الْأَبْدَانِ لِطَاعَتِهِ وَ يَا خَالِقَ الْأَدَمِيِّينَ صَحِيحاً وَ مُبْتَلَى وَ يَا مُعْرِضَ أَهْلِ السُّقْمِ وَ أَهْلِ الصِّحَّةِ لِلْأَجْرِ وَ الْبَلِيَّةِ وَ يَا مُدَاوِيَ الْمَرْضَى وَ شَافِيَهُمْ وَ يَا مُصَيِّحَ أَهْلِ السُّقْمِ بِالْبَاسِهِمْ عَافِيَتَهُ بِطِبِّهِ وَ يَا مَفْرَجَ [مُفَرِّجاً] عَنْ أَهْلِ الْبَلَاءِ بَلَايَاهُمْ بِجَلِيلِ رَحْمَتِهِ

'O Rectifier of the bodies of His^{-azwj} Angels, and O Freer of those bodies for obedience to Him^{-azwj}, and O Creator of the Adamites (human beings) are healthy and afflicted, and O Exposer of the people of sickness and the people of health to the Recompense and the affliction, and O Medicator of the sick and their Healer, and O Rectifier of the people of sickness of their trouble into well-being by His^{-azwj} Medicine, and O Reliever of the people of affliction of their afflictions by His^{-azwj} Majestic Mercy!

قَدْ نَزَلَ بِي مِنَ الْأَمْرِ مَا رَفَضَنِي فِيهِ أَقَارِبِي وَ أَهْلِي وَ الصَّدِيقُ وَ الْبَعِيدُ وَ مَا سَمَيْتَ بِي فِيهِ أَعْدَائِي حَتَّى صِرْتُ مَذْكُوراً بِبَلَائِي فِي أَفْوَاهِ الْمُخْلُوقِينَ وَ أَعْيُنِي أَقَابِيلِ أَهْلِ الْأَرْضِ لِقِلَّةِ عِلْمِهِمْ بِدَوَاءِ دَائِي وَ طِبِّ دَوَائِي فِي عِلْمِكَ عِنْدَكَ مُثَبَّتٌ

There has befallen with from the matter what has made me to be rejected by my relatives and my family members, and the friends and the distant ones, and what my enemies are gloating with until I have become mentioned with my afflictions in the mouths of the adversaries, and I am tired by words of people of the earth due to their little knowledge with medication of my illness, while the medicine of my illness is Affirmed in the Knowledge with You^{-azwj}!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْتَفِعْ بِطِبِّكَ فَلَا طَبِيبَ أُنْجِي عِنْدِي مِنْكَ وَ لَا حَمِيمَ أَشَدُّ تَعَطُّفاً مِنْكَ عَلَيَّ قَدْ غَيَّرْتَ بِلَيْسَتِكَ نِعْمَكَ عَلَيَّ فَحَوَّلَ ذَلِكَ عَنِّي إِلَى الْفَرَجِ وَ الرَّخَاءِ فَإِنَّكَ إِنْ لَمْ تَفْعَلْ لَمْ أَرْجُهُ مِنْ غَيْرِكَ فَانْتَفِعْ بِطِبِّكَ وَ دَاوِنِي بِدَوَائِكَ يَا رَحِيمَ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Benefit me with Your^{-azwj} Medicine, for there is no doctor more hoped by me than You^{-azwj} are, nor any intimate one more intensely Compassionate than You^{-azwj} are upon me! You^{-azwj} Affliction have changed Your^{-azwj} bounties upon me, so Transform that from me to the relief and the hope, for if You^{-azwj} Don't Do so, I will not hope from others, therefore benefit me with Your^{-azwj} Medicine and Medicate me with Your^{-azwj} Medicine, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ صَرَفْتُ عَنْهُ ضَرَّةً وَ عَافَيْتُهُ مِنْهُ يَا مُحَمَّدُ وَ مَنْ نَزَلَ بِهِ الْفَحْطُ مِنْ أُمَّتِكَ فَإِنِّي إِتَمَّا أَبْتَلِي بِالْفَحْطِ أَهْلَ الدُّنُوبِ فَلْيَجْأُوا إِلَيَّ جَمِيعاً وَ لِيُجَازَ إِلَيَّ جَائِزُهُمْ وَ لِيُقَلِّمْ

When he says that, I^{-azwj} shall Turn his harm away from him and Make him well from it! O Muhammad^{-saww}, and the one from your^{-saww} community, the drought descends with him, So, rather I^{-azwj} Try with the drought people of the sins! Let him shelter to Me^{-azwj} entirely and let their seekers of shelter, shelter to Me^{-azwj}, and let him say: -

يَا مُعِينِنَا عَلَى دِينِنَا بِإِحْيَائِهِ أَنْفُسَنَا بِالَّذِي نَشَرَّ عَلَيْنَا مِنْ رِزْقِهِ نَزَلَ بِنَا أَمْرٌ عَظِيمٌ لَا يَقْدِرُ عَلَى تَفْرِيجِهِ عَنَّا غَيْرُ مُنْزِلِهِ يَا مُنْزِلُهُ عَجَزَ الْعِبَادُ عَنْ فَرَجِهِ فَقَدْ
أَشْرَفَتِ الْأَبْدَانُ عَلَى الْهَلَاكِ وَإِذَا هَلَكَتِ الْأَبْدَانُ هَلَكَ الدِّينُ

‘O our Aider upon our religion by Reviving our souls with that which He^{-azwj} has Spread upon us of His^{-azwj} sustenance! A mighty matter has befallen with us, no one is able upon relieving it from us other than its descender, O its Descender! The servants are incapable from relieving it, for the bodies are overlooking upon the destruction, and when the bodies are destroyed, the religion is destroyed!

يَا دَيَانَ الْعِبَادِ وَ مَدِيرَ أُمُورِهِمْ بِتَقْدِيرِ أَرْزَاقِهِمْ لَا تُحَوِّلَنَّ بَيْنِي وَ بَيْنَ رِزْقِكَ وَ هَيِّئْنَا مَا أَصْبَحْنَا فِيهِ مِنْ كَرَامَتِكَ لَكَ مُتَعَرِّضِينَ قَدْ أُصِيبَ مَنْ لَا ذَنْبَ
لَهُ مِنْ خَلْقِكَ بِذُنُوبِنَا فَارْحَمْنَا بِمَنْ جَعَلْتَهُ أَهْلًا لِدَلِيكَ حِينَ تُسْأَلُ بِهِ يَا رَحِيمَ

O Judge of the servants, and Manager of their affairs by Determining their sustenance(s)! Do not let there be a barrier between us and Your^{-azwj} sustenance, and Make pleasant for us what we have come to the morning in, from exposure to Your^{-azwj} Benevolence! He has been afflicted, one who has no sin for him due to our sins, so Mercy us with the ones You^{-azwj} have Made him as rightful for that when You^{-azwj} are asked with, O Merciful!

لَا تَحْسِبَنَّ عَنْ أَهْلِ الْأَرْضِ مَا فِي السَّمَاءِ وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ وَ ابْسُطْ عَلَيْنَا كَنَفَكَ وَ عُدْ عَلَيْنَا بِقُبُولِكَ وَ عَافِنَا مِنَ الْفِتْنَةِ فِي الدِّينِ وَ الدُّنْيَا وَ ثَمَاتَةِ الْقَوْمِ
الْكَافِرِينَ يَا ذَا النِّعَمِ وَ الضَّرِّ

Do not Withhold what is in the sky from people of the earth, and Spread Your^{-azwj} Mercy upon, and Extend Your^{-azwj} Canopy upon us, and Repeat upon us with Your^{-azwj} Acceptance, and Grant us well-being from the Fitna in the religion and the world, and gloating by the Kafir people, O with the benefit and the harm!

إِنَّكَ إِنْ أَنْجَيْتَنَا فَبِلَا تَقْدِيرِهِ مِنَّا لِأَعْمَالِ حَسَنَةٍ وَ لَكِنْ لِإِتْمَامِ مَا بِنَا مِنَ الرَّحْمَةِ وَ التَّعَمُّةِ وَ إِنْ رَدَدْتَنَا فَبِلَا ظَلَمٍ مِنْكَ لَنَا وَ لَكِنْ بِجِنَايَتِنَا فَاعْفُ عَنَّا قَبْلَ
انْصِرَافِنَا وَ اقْلِبْنَا بِإِنجَاحِ الْحَاجَةِ يَا عَظِيمَ

Surely, if You^{-azwj} were to Rescue us, it would be before sending the good deeds from us, but for completion of what is with us, from the Mercy and the bounty, and if You^{-azwj} were to reject us, it would be without any injustice from You^{-azwj} to us, but it would be due to out offences! Therefore, Pardon us before our leaving and Accept us by making successful the needs, O Magnificent!’

فَإِنَّهُ إِنْ لَمْ يُرِدْ بِمَا أَمَرْتُكَ أَحَدًا غَيْرِي حَوْلْتُ لِأَهْلِ تِلْكَ الْبَلَدَةِ بِالْبَيْدَةِ رِخَاءً وَ بِالْحَوْفِ أَمْنًا وَ بِالْعُسْرِ يُسْرًا وَ ذَلِكَ لِأَنِّي قَدْ عَلَّمْتُكَ دُعَاءَ عَظِيمًا

Surely, even if no one else wants from what I^{-azwj} have Commanded you^{-saww}, I^{-azwj} will transform for the people of that land with the adversity into prosperity, and with the fear into security, and with the difficulty into ease, and that is because I^{-azwj} have Taught you^{-saww} a mighty supplication!

يَا مُحَمَّدُ وَ مَنْ أَرَادَ الْخُرُوجَ مِنْ أَهْلِهِ لِلْحَاجَةِ أَوْ سَفَرٍ فَأَحَبُّ أَنْ أُؤَدِّبَهُ سَالِمًا مَعَ قَضَائِي لَهُ الْحَاجَةُ فَلْيُفْلِحْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ

O Muhammad^{-saww}, and the one who wants to go out from his family for a need or journey, so he loves Me^{-azwj} to Return him safely along with fulfilment for him of the need, let him say when he goes out from his house: -

بِسْمِ اللَّهِ مَخْرَجِي وَ بِإِذْنِهِ خَرَجْتُ وَ قَدْ عَلِمَ قَبْلَ أَنْ أَخْرَجَ خُرُوجِي وَ قَدْ أَحْصَى عِلْمُهُ مَا فِي مَخْرَجِي وَ مَرْجِعِي

'In the Name of Allah^{-azwj} is my going out, and by His^{-azwj} Permission I have gone out, and He^{-azwj} Knew of my going out before I went out, and He^{-azwj} has Enumerate in His^{-azwj} Knowledge what is in my going out, and my return!

تَوَكَّلْتُ عَلَى إِلَهِ الْأَكْبَرِ تَوَكَّلْتُ مَفْوِضٍ إِلَيْهِ أَمْرُهُ وَ مُسْتَعِينٍ بِهِ عَلَى شُغُونِهِ مُسْتَرْيِدٍ مِنْ فَضْلِهِ مُبْرئٍ نَفْسَهُ مِنْ كُلِّ حَوْلٍ وَ مِنْ كُلِّ قُوَّةٍ إِلَّا بِهِ

I have relied upon the Greatest God^{-azwj}, reliance of one who has delegated his affair to Him^{-azwj}, and seek Assistance with Him^{-azwj} upon his concerns, seeking increase from His^{-azwj} Grace, detaching his soul from every might and from every strength except with Him^{-azwj}!

خُرُوجِ ضَرِيرٍ خَرَجَ بِضَرِّهِ إِلَى مَنْ يَكْشِفُهُ وَ خُرُوجِ فَاقِرٍ خَرَجَ بِفَقْرِهِ إِلَى مَنْ يَسُدُّهُ وَ خُرُوجِ عَائِلٍ خَرَجَ بِعَيْلَتِهِ إِلَى مَنْ يُغْنِيهَا وَ خُرُوجِ مَنْ رُبُّهُ أَكْبَرُ نَفْتِهِ وَ أَعْظَمُ رَجَائِهِ وَ أَفْضَلُ أَمْنِيَّتِهِ

A going out by a harmed (weak one) going out with his harm to the One Who will Remove it, and going out by a poor one going out to the One Who will Block it, and going out by a needy one going out with his dependants to the One Who will Enrich them, and going out by the one whose Lord^{-azwj} is greatest his trust and is mightiest of his hopes, and most superior of his wishes!

اللَّهُ ثِقَتِي فِي جَمِيعِ أُمُورِي كُلِّهَا بِهِ فِيهَا جَمِيعاً أَسْتَعِينُ وَ لَا شَيْءَ إِلَّا مَا شَاءَ اللَّهُ فِي عِلْمِهِ أَسْأَلُ اللَّهَ خَيْرَ الْمَخْرَجِ وَ الْمُدْخَلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

Allah^{-azwj} is my Trust in entirety of my affairs, all of these, with Him^{-azwj} entirely! I seek Assistance and there is nothing except what Allah^{-azwj} Desires in His^{-azwj} Knowledge! I ask Allah^{-azwj} for goodness of the exit and entry! There is no god except He^{-azwj}! To Him^{-azwj} is the destination!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ وَجَّهْتُ لَهُ فِي مَدْخَلِهِ وَ مَخْرَجِهِ السُّرُورَ وَ أَدْبَيْتُهُ سَالِماً يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أَمْتِكَ أَلَّا يَحُولَ بَيْنَ دُعَائِهِ وَ بَيْنِي حَائِلٌ وَ أَنْ أُجِيبَهُ لِأَمْرِي أَمْرٍ شَاءَ عَظِيماً كَانَ أَوْ صَغِيراً فِي السِّرِّ وَ الْعَلَانِيَةِ إِلَيَّ أَوْ إِلَى غَيْرِي فَلْيَقُلْ آخِرَ دُعَائِهِ

When he says that, I^{-azwj} shall Divert the cheerfulness to him during his entry and his exit, and Return him safely! O Muhammad^{-saww}, and the one from your^{-saww} community wants that there should be no barrier between his supplication and me^{-azwj}, and I^{-azwj} should Answer him for whichever matter he so desires, whether it was mighty or small in the secret and the open, to Me^{-azwj} or to others, let him say in the end of his supplication: -

يَا اللَّهُ الْمَانِعُ بِقُدْرَتِهِ خَلْقَهُ وَ الْمَالِكُ بِمَا سُلْطَانَتُهُ وَ الْمُسَلِّطُ بِمَا فِي يَدَيْهِ كُلُّ مَرْجُوٍّ دُونَكَ يُحْتَبُ رَجَاءً رَاجِعِهِ وَ رَاجِعِكَ مَسْرُورٌ لَا يَحِيبُ

'O Allah^{-azwj}! The Preventer of His^{-azwj} creatures with His^{-azwj} Power, and the Owner of His^{-azwj} Authority with it, and the Distributor with what is in His^{-azwj} Hand (control)! Every one besides

You^{-azwj} hoped to disappoint his hoper while one hoping to You^{-azwj} is cheerful, not disappointed!

أَسْأَلُكَ بِكُلِّ رِضَى لَكَ مِنْ كُلِّ شَيْءٍ أَنْتَ فِيهِ وَبِكُلِّ شَيْءٍ تُحِبُّ أَنْ تُذَكَّرَ بِهِ وَبِكَ يَا اللَّهُ فَلَيْسَ يَغْدِلُكَ شَيْءٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَ أَنْ تُحَوِّطَنِي وَ وَالِدَيَّْ وَ وُلْدِي وَ إِخْوَانِي وَ أَخَوَاتِي وَ مَالِي بِحِفْظِكَ وَ أَنْ تُفَضِّلَنِي حَاجَتِي فِي كَذَا وَ كَذَا

I ask You^{-azwj} for every Satisfaction of Yours^{-azwj} from all things You^{-azwj} are in, and with all things You^{-azwj} Love to be mentioned with, and with You^{-azwj}, O Allah^{-azwj}! There isn't anything equating You^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-aswvs}, and to Protect me, and my parents, and my children, and my brothers, and my sisters, and my wealth with Your^{-azwj} Protection, and to Fulfil my needs regarding such and such!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ فَصَبَّحَتْ حَاجَتُهُ قَبْلَ أَنْ يُزُولَ مِنْ مَكَانِهِ يَا مُحَمَّدُ وَ مَنْ أَرَادَ طَلَبَ شَيْءٍ مِنَ الْخَيْرِ الَّذِي يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَيَّ وَ أَنْ أَفْتَحَ لَهُ كَاتِبًا مَا كَانَ فَلْيُفْلِحْ حِينَ يُرِيدُ ذَلِكَ

When he says that, I^{-azwj} shall Fulfil his need before he moves from his place! O Muhammad^{-sawww}, and the one who wants to seek something from the goodness which the servants can draw closer to Me^{-azwj}, so I^{-azwj} would Open for him whatever it may be, so let him say when he wants that: -

يَا دَالِّئًا عَلَيَّ الْمَنَافِعِ لِأَنْفُسِنَا مِنْ نُزُومِ طَاعَتِهِ وَ يَا هَادِيئًا لِعِبَادَتِهِ الَّتِي جَعَلَهَا سَبِيلًا إِلَى دَرْكِ رِضَاهُ إِنَّمَا يَفْتَحُ الْخَيْرَ وَبِهِ يَا وَلِيَّ الْخَيْرِ قَدْ أَرَدْتُ مِنْكَ كَذَا وَ كَذَا وَ يُسَمِّي ذَلِكَ الْأَمْرَ وَ لَمْ أَجِدْ إِلَيْهِ تَابَ سَبِيلٍ مَفْتُوحًا وَ لَا نَاهِجَ طَرِيقٍ وَاضِحٍ وَ لَا تَهَيِّئَةَ سَبَبٍ تَيْسَّرَ أَغْيَثُنِي فِيهِ جَمِيعُ أُمُورِي كُلُّهَا فِي الْمَوَارِدِ وَ الْمَصَادِرِ

'O our Pointer upon the benefit for ourselves of necessitating obedience to Him^{-azwj}, and O our Guide to worship Him^{-azwj} which He^{-azwj} Made it a way to achieve His^{-azwj} Satisfaction. But rather he Opens the good, (one who is) its guardian! O Guardian of the good, I want such and such from You^{-azwj} (and name that matter), and I cannot find a door to it, nor an open way, nor a profitable clear path, nor a welcoming easy cause, tiring in it are entirety of my affairs, all of it in the sources and the outcomes!

وَ أَنْتَ وَ لِيَّ الْفَتْحِ لِي بِذَلِكَ لِأَنَّكَ دَلَلْتَنِي عَلَيْهِ فَلَا تُحْظَرُهُ عَنِّي وَ لَا تَجْهَنِي عَنْهُ بَرِّدْ قَلْبِي بِغَدْرِ عَلَيْهِ أَحَدٌ غَيْرَكَ وَ لَيْسَ عِنْدَ أَحَدٍ إِلَّا عِنْدَكَ

And You^{-azwj} are Guardian of the opening for me with that because You^{-azwj} Pointed me upon it. So, neither Block it from me nor Veil me from it, for no one is able upon it other than You^{-azwj}, and it isn't with anyone except with You^{-azwj}!

أَسْأَلُكَ بِمَقَاتِحِ غُيُوبِكَ كُلِّهَا وَ جَلَالِ عِلْمِكَ كُلِّهِ وَ عَظِيمِ شُؤْنِكَ كُلِّهَا إِفْرَارَ عَنِّي وَ إِفْرَاحَ قَلْبِي وَ تَهْنِئَتِكَ إِتَابِي بِإِسْبَاغِ نِعْمِكَ عَلَيَّ بِتَسْبِيرِ قَضَاءِ حَوَائِجِي وَ نَسْجِكِهَا فِي حَوَائِجِ مَنْ نَسَحَتْ حَاجَتُهُ مَفْضِيئَةً

I ask You^{-azwj} for the keys of goodness, all of these, and majestic of Your^{-azwj} Knowledge, all of it, and Magnificence of Your^{-azwj} Glory, all of it! Delight my eyes and Rejoice my heart, and Your^{-azwj} Congratulations to me with abundance of Your^{-azwj} bounties upon me, facilitating fulfilment of my needs, and Inscribe these to be among the needs of the one whose needs are to be Fulfilled!

لَا تُقَلِّبْنِي بِحَقِّكَ عَنِ اعْتِمَادِي لَكَ إِلَّا بِمَا فَإِنَّكَ أَنْتَ الْفَتَّاحُ بِالْحَيَّرَاتِ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَيَا فَتَّاحُ يَا مُدَبِّرُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَهَبْنِي لِي تَيْسِيرَ سَبِيلِهَا وَسَهْلَ عَلَى بَابِ طَرِيقِهَا وَافْتَحْ لِي مِنْ غَنَّاكَ بَابَ مَدْخَلِهَا وَتَيْسِّرْ لِي جَارِي بِكَ فِيهَا يَا رَحِيمُ

By Your^{-azwj} right! Do not Turn me away from my relying upon You^{-azwj} except with it, for You^{-azwj} are the Opener of the goodness, and You^{-azwj} are Able upon all things! O Opener! O Manager! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Facilitate for me the easing of its causes, and Make easy upon me the door of its path, and Open for me from Your^{-azwj} riches, a door I can enter into, and Let my neighbour benefit with You^{-azwj} in it, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ فَتَحَتْ لَهُ بَابَ الْحَيَّرِ بِرِضَائِي عَنْهُ وَجَعَلْتُهُ لِي وَلِيًّا يَا مُحَمَّدُ وَمَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ أَعَاقِبَهُ مِنَ الْعِلِّ وَالْحَسَدِ وَالرِّيَاءِ وَالْفُجُورِ فَلْيَقُلْ حِينَ يَسْمَعُ تَأْذِينَ السَّحَرِ

When he says that, I^{-azwj} shall Open for him the door of goodness with My^{-azwj} Satisfaction with him, and Make him a friend of Mine^{-azwj}! O Muhammad^{-saww}, and the one from your^{-saww} community who wants Me^{-azwj} to Grant him well-being from the malice, and the envy, and the showing off, and the immorality, let him say when he hears the Azaan of the pre-dawn: -

يَا مُطْفِئَ الْأَنْوَارِ بِنُورِهِ وَ يَا مَانِعَ الْأَبْصَارِ مِنْ رُؤْيِيهِ وَ يَا مُحَيِّرَ الْقُلُوبِ فِي شَأْنِهِ إِنَّكَ طَاهِرٌ مُطَهَّرٌ بِطَهْرِكَ مَنْ طَهَّرْتَهُ بِهَا وَ لَيْسَ مِنْ دُونِكَ أَحَدٌ أَحْوَجُ إِلَيَّ تَطَهَّرِكَ إِيَّاهُ مِنِّي لِذِينِي وَ بَدَنِي وَ قَلْبِي

‘O Extinguisher of the lights with His^{-azwj} Noor, and O Preventer of the sights from seeing Him^{-azwj}, and O Who Baffles the hearts regarding His^{-azwj} Glory! Surely, You^{-azwj} are Pure, Purifier Purifying with Your^{-azwj} Purity, one whom You^{-azwj} Purify with it, and there isn’t anyone apart from You^{-azwj} who is needier to Your^{-azwj} Purification than me, for my religion, and my body, and my heart!

فَأَيُّهُ حَالٌ كُنْتُ فِيهَا مُجَانِبًا لَكَ فِي الطَّاعَةِ وَ الْهُوَى فَالْزَمْنِي وَ إِنْ كَرِهْتُ حُبَّ طَاعَتِكَ بِحَقِّ تَحَلُّ جَلَالِكَ مِنْكَ حَتَّى أَنَالَ فَضِيلَةَ الطُّهْرَةِ مِنْكَ لِجَمِيعِ شُؤْنِي

Whichever state I happen to be in, shunning to You^{-azwj} regarding the obedience and the whims, Necessitate me, and even if I dislike love of obeying You^{-azwj}, by the right of the place of Your^{-azwj} Majesty from You^{-azwj} until I attain the Grace of the Purification from You^{-azwj} for entirety of my concerns!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ مَا طَهَّرَ مِنْ طَهْرَتِكَ عَلَى بَدَنِي طَهْرَةً خَيْرٍ حَتَّى تُطَهَّرَ بِهِ مِنِّي مَا أَكْرَهْتُ فِي صَدْرِي وَ أُخْفِيهِ فِي نَفْسِي وَ اجْعَلْنِي عَلَى ذَلِكَ أَحَبِّتُ أَمْ كَرِهْتُ وَ اجْعَلْ مَحَبَّتِي تَابِعَةً لِمَحَبَّتِكَ وَ اشْغَلْنِي بِنَفْسِي عَنْ كُلِّ مَنْ دُونِكَ شُغْلًا يَدُومُ فِيهِ الْعَمَلُ بِطَاعَتِكَ وَ اشْغَلْ غَيْرِي عَنِّي لِلْمُعَافَاةِ مِنْ نَفْسِي وَ مِنْ جَمِيعِ الْمَخْلُوقِينَ

Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make purity from Your^{-azwj} Purification upon my body to be good purity until I purify with it from me what happens to be in my chest and hidden within myself, and Make me to be upon that whether I like it or dislike it, and Make my love to follow Your^{-azwj} Love, and Pre-occupy myself from all what is besides You^{-azwj}, to be busy in constantly working in Your^{-azwj} obedience, and Pre-occupy others from me for the recovery from myself and from entirety of the created beings!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَلْزَمْتُهُ حُبَّ أَوْلِيَائِي وَ بُغْضَ أَعْدَائِي وَ كَفَيْتُهُ كُلَّ الَّذِي أُكْفِي عِبَادِي الصَّالِحِينَ يَا مُحَمَّدُ وَ مَنْ كَانَتْ لَهُ حَاجَةٌ سِرًّا بِالْعَمَّةِ مَا بَلَغَتْ إِلَيَّ
أَوْ إِلَى غَيْرِي فَلْيَدْعُنِي فِي جَوْفِ اللَّيْلِ خَالِيًّا وَ لَيْثُلًا وَ هُوَ عَلَى طَهْرٍ

When he says that, I^{-azwj} shall Necessitate him love of My^{-azwj} friends and hatred of My^{-azwj} enemies, and I^{-azwj} shall Suffice him of all which I^{-azwj} Suffice My^{-azwj} righteous servants! O Muhammad^{-saww}, and one who has a secretive need for him, reaching whatever it reaches, whether to Me^{-azwj} or to others, let him supplicate to Me^{-azwj} in the middle of the night in solitude, and let him say while he is upon cleanliness: -

يَا اللَّهُ مَا أَجِدُ أَحَدًا إِلَّا وَ أَنْتَ رَجَاؤُهُ وَ مِنْ أَرْجَى خَلْقِكَ لَكَ أَنَا يَا اللَّهُ وَ لَيْسَ شَيْءٌ مِنْ خَلْقِكَ إِلَّا وَ هُوَ وَائِقٌ وَ مِنْ أَوْثَقِ خَلْقِكَ بِكَ أَنَا

‘O Allah^{-azwj}! I cannot find anyone except and You^{-azwj} are his Hope, and I am the most hoping of Your^{-azwj} creatures to You^{-azwj}! O Allah^{-azwj}, and there isn’t anything from Your^{-azwj} creatures except and he is trusting (You^{-azwj}), and I am from the most trusting of the creatures with You^{-azwj}!

يَا اللَّهُ وَ لَيْسَ أَحَدٌ مِنْ خَلْقِكَ إِلَّا وَ هُوَ لَكَ فِي حَاجَتِهِ مُعْتَمِدٌ وَ فِي طَلِبَتِهِ سَائِلٌ وَ مِنْ أَحْفَهِمْ سُؤَالَكَ لَكَ أَنَا وَ مِنْ أَشَدِّهِمْ اعْتِمَادًا لَكَ أَنَا لِأَنِّي أَمْسَيْتُ
شَدِيدًا نَفْتِي فِي طَلِبَتِي إِلَيْكَ وَ هِيَ كَذَا وَ كَذَا وَ سَمَّيْتُهَا

O Allah^{-azwj}, and there isn’t anyone of Your^{-azwj} creatures except and he is relying to You^{-azwj} regarding his needs and a requester in seeking it, and from their group a beggar to You^{-azwj}, and I am from their most intense in relying to You^{-azwj}, because I have come to an evening and my trust is intense in my seeking to You^{-azwj}, and it is such and such! (name these)!

فَإِنَّكَ إِنْ قَضَيْتَهَا قَضَيْتَ وَ إِنْ لَمْ تُقْضِهَا لَمْ تُقْضِ أَبَدًا وَ قَدْ لَرَمْتَنِي مِنَ الْأَمْرِ مَا لَا بُدَّ لِي مِنْهَا فَلِذَلِكَ طَلَبْتُ إِلَيْكَ يَا مُنْفِذَ أَحْكَامِهِ بِإِمضَائِهَا

If You^{-azwj} were to Fulfil these, Fulfil, and if You^{-azwj} don’t Fulfil these, do not Fulfil ever, and it has necessitated me from the matter what there is no escape for me from it. For that (reason) I have sought to You^{-azwj}, O Implementer of His^{-azwj} Decisions by Decreeing these!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امضِ قَضَاءَ حَاجَتِي هَذِهِ بِإِثْبَانِهَا فِي غُيُوبِ الْإِجَابَةِ حَتَّى تَقْلِبَنِي بِهَا مُنْجِحًا حَيْثُ كَانَتْ تَعْلُبُ لِي فِيهَا أَهْوَاءُ جَمِيعِ عِبَادِكَ
وَ امضُ عَلَيَّ بِإِمضَائِهَا وَ تَبْسِيرِهَا وَ نَجَاحِهَا فَيَسِّرْهَا لِي فَإِنِّي مُضْطَرٌّ إِلَى قَضَائِهَا وَ قَدْ عَلِمْتُ ذَلِكَ فَكَشِفْ مَا بِي مِنَ الضَّرِّ بِحَقِّكَ الَّذِي تَقْضِي بِهِ مَا
تُرِيدُ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Decree the Fulfilment of these needs of mine by Affirming these in the unseen (realms) of the Answering until You^{-azwj} Turn me with it as successful wherever I may be. Overcome for me in it the whims of entirety of Your^{-azwj} creatures and Confer upon me with Decreeing it and Facilitating it, and Making it successful. Facilitate it for me for I am desperate to its fulfilment, and You^{-azwj} Know that! Remove whatever is with me of the harm by Your^{-azwj} right by which You^{-azwj} Fulfil whatever You^{-azwj} Want!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ قَضَيْتَ حَاجَتَهُ قَبْلَ أَنْ يَرْوَلَ فَلْيَطِبْ بِذَلِكَ نَفْسَهُ يَا مُحَمَّدُ إِنَّ لِي عِلْمًا أُبَلِّغُ بِهِ مَنْ عِلْمَهُ رِضَايَ مَعَ طَاعَتِي وَ أُغَلِّبُ لَهُ هَوَاهُ إِلَى حَبَّتِي
فَمَنْ أَرَادَ ذَلِكَ فَلْيُثَلِّ

When he says that, I^{-azwj} shall Fulfil his need before he moves (from his place), so let him seek with that himself! O Muhammad^{-saww}! There is Knowledge for Me^{-azwj} I^{-azwj} Deliver it to the one I^{-azwj} Teach him My^{-azwj} Satisfaction with obedience to Me^{-azwj}, and I^{-azwj} Overcome his whims for him to My^{-azwj} Love! So, the one who wants that, let him say: -

يَا مُزِيلَ قُلُوبِ الْمُخْلُوقِينَ عَنْ هَوَاهُمْ إِلَى هَوَاهُ وَ يَا قَاصِرَ أَفِيدَةِ الْعِبَادِ لِإِمْضَاءِ الْقَضَاءِ بِنِقَازِ الْقَدْرِ تَبَيَّنْتُ قَلْبِي عَلَى طَاعَتِكَ وَ مَعْرِفَتِكَ وَ رُؤُوبِيَّتِكَ وَ أَنْبَيْتُ فِي قَضَائِكَ وَ قَدْرِكَ الْبَرَكَاتِ فِي نَفْسِي وَ أَهْلِي وَ مَالِي فِي لَوْحِ الْحِفْظِ الْمَحْفُوظِ بِحِفْظِكَ

‘O Mover of hearts of the created being from their whims to His^{-azwj} Desire, and O Binder of hearts of the servants to Implement the Decree with Implementing the Pre-determination! Affirm my heart upon obedience to You^{-azwj} and recognising You^{-azwj} and Your^{-azwj} Lordship, and Affirm in Your^{-azwj} Decree and Your^{-azwj} Pre-determination the Blessings regarding myself, and family, and my wealth in the Guarded Tabled with Your^{-azwj} Protection!

يَا حَفِيزَ الْحَافِظِ حِفْظُهُ احْفَظْنِي بِالْحِفْظِ الَّذِي جَعَلْتَ مِنْ حِفْظَتِهِ بِهِ مَحْفُوظاً وَ صَبَّرَ شُؤُنِي كُلَّهَا بِمَشِيئَتِكَ فِي الطَّاعَةِ لَكَ مِنِّي مُؤَاتِبَةً وَ حَبَبْتُ إِلَيْ حُبِّ مَا نُحِبُّ مِنْ مَحَبَّتِكَ إِلَيَّ فِي الدِّينِ وَ الدُّنْيَا وَ أَحْبَبْتَنِي عَلَى ذَلِكَ فِي الدُّنْيَا وَ تَوَقَّيْتُ عَلَيْهِ وَ اجْعَلْنِي مِنْ أَهْلِهِ عَلَى كُلِّ حَالٍ أَخْبَيْتُ أُمَّ كَرِهْتُ يَا رَحِيمُ

O Preserver whose Protection is Absolute! Protect me with the Protection which You^{-azwj} have Made the one whom You^{-azwj} Protect, to be Protected with, and Make my affairs, all of them with Your^{-azwj} Desire Enabling the obedience to You^{-azwj} from me, and Cause to be beloved to me the love of what You^{-azwj} Love, from Your^{-azwj} Love to me, in the religion and the world, and Cause me to live upon that in the world, and Cause me to die upon it, and Make me from its people upon all situations, whether I like or dislike, O Merciful!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ أَرِهِ فِي دِينِهِ فِتْنَةً وَ لَمْ أُكْرَهْ إِلَيْهِ طَاعَتِي وَ مَرْضَاتِي أَبَداً يَا مُحَمَّدُ وَ مَنْ أَحَبَّ مِنْ أُمَّتِكَ رَحْمَتِي وَ بَرَكَاتِي وَ رِضْوَانِي وَ تَعَطُّفِي وَ قَبُولِي وَ وِلَايَتِي وَ إِحَابَتِي فَلْيُفْعَلْ حِينَ تَزُولُ الشَّمْسُ أَوْ يَزُولُ اللَّيْلُ

When he says that, I^{-azwj} will not Show him any Fitna in his religion, and I^{-azwj} Cause obedience to me and My^{-azwj} Satisfaction to be abhorrent to him, ever! O Muhammad^{-saww}, and the one from your^{-saww} community who loves My^{-azwj} Mercy, and My^{-azwj} Blessings, and My^{-azwj} Satisfaction, and My^{-azwj} Compassion, and My^{-azwj} Acceptance, and My^{-azwj} Wilayah, and My^{-azwj} Response, let him say when the sun declines (midday), or the night declines (midnight): -

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ كُلُّهُ جَمَلُهُ وَ تَفْصِيلُهُ كَمَا اسْتَحَمَدْتَ بِهِ إِلَى أَهْلِ الدِّينِ خَلَقْتَهُمْ لَهُ

‘O Allah^{-azwj}, our Lord^{-azwj}! For You^{-azwj} is the Praise, all of it, its whole and its detail, just as You^{-azwj} have Recommended with to its people, those You^{-azwj} have Created them for it!

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ حَمداً كَمَا يَحْمَدُكَ مَنْ بِالْحَمْدِ رَضِيَتْ عَنْهُ لِيُشْكِرَ مَا بِهِ مِنْ نِعَمِكَ

O Allah^{-azwj}, our Lord^{-azwj}! For You^{-azwj} is the Praise, a Praise just as he praises You^{-azwj}, one whom You^{-azwj} are Satisfied with for thanking for what is with him from Your^{-azwj} bounties!

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ كَمَا رَضِيَتْ بِهِ لِنَفْسِكَ وَ قَضَيْتَ بِهِ عَلَى عِبَادِكَ حَمداً مَرغوباً فِيهِ عِنْدَ أَهْلِ الْخَوْفِ مِنْكَ لِمَهَابَتِكَ وَ مَرغوباً عِنْدَ أَهْلِ الْعِزَّةِ بِكَ لِسَطْوَاتِكَ وَ مَشْهُوداً عِنْدَ أَهْلِ الْإِنْعَامِ مِنْكَ لِإِنْعَامِكَ

O Allah-azwj, our Lord-azwj! For You-azwj is the Praise just as You-azwj are Satisfied with for Yourself-azwj, and have Decreed with upon Your-azwj servants, a Praise desired in with the people fearing from You-azwj to Your-azwj Awe, and fearfulness with the people of might with You-azwj to Your-azwj Prowess, and testified with the people of bounties from You-azwj for Your-azwj Favours!

سُبْحَانَكَ مُتَكَبِّراً فِي مَنْزِلَةٍ تَدْبِدْبَتْ أَبْصَارُ النَّاطِرِينَ وَ تَحَيَّرَتْ عُقُولُهُمْ عَنْ بُلُوغِ عِلْمِ جَلَالِهَا تَبَارَكْتَ فِي مَنَازِلِكَ الْعُلَى كَلِمَتَا وَ تَقَدَّسَتْ فِي الْأَلَاءِ الَّتِي أَنْتَ فِيهَا أَهْلُ الْكِبَرِيَاءِ

Glory be to You-azwj, Exalted in a station where the eyes of those who look are dazzled and their minds are bewildered from comprehending the knowledge of its Majesty. Blessed are You in-azwj all Your-azwj high stations, and Sanctified are You-azwj in the Blessings where You-azwj are the One Worthy of Grandeur.

لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْأَكْبَرُ لِقِنَاءِ خَلْقَتَنَا وَ أَنْتَ الْكَائِنُ لِلْبَقَاءِ فَلَا تَفْنَى وَ لَا تَبْئِى وَ أَنْتَ الْعَالِمُ بِنَا وَ نَحْنُ أَهْلُ الْعِزَّةِ بِكَ وَ الْعَقْلَةَ عَنْ شَأْنِكَ وَ أَنْتَ الَّذِي لَا تَعْفُلُ بِسِنَّةٍ وَ لَا نَوْمٍ بِحَقِّكَ يَا سَيِّدِي أَجْرِي مِنْ تَحْوِيلِ مَا أَنْعَمْتَ عَلَيَّ بِهِ فِي الدِّينِ وَ الدُّنْيَا فِي أَيَّامِ الدُّنْيَا يَا كَرِيمُ

There is no god except You-azwj, the Great! The Greatest! For the annihilation You-azwj Created us while You-azwj are Existing for the remaining, so You-azwj will neither be annihilated nor will we remain; and You-azwj are the Knower with us and we are the people of dignity through You-azwj and heedless from Your-azwj Glory, and You-azwj are the One Who are not heedless, neither by drowsiness nor sleep! O my Chief! Shelter me from transference of what You-azwj have Favoured with upon me, in the religion and the world, during the days of the world, O Benevolent!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ كَعَفَيْتُهُ كُلِّ الَّذِي أُخْفِي عِبَادِي الصَّالِحِينَ الْحَامِدِينَ الشَّاكِرِينَ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ حِفْظِي وَ كِلَاءَتِي وَ مَعُونَتِي فَلْيُثَلِّمْ عِنْدَ صَبَاحِهِ وَ مَسَائِلِهِ وَ نَوْمِهِ

When he says that, I-azwj shall Suffice him of all which I-azwj Suffice my righteous servants, the praising ones, the thanking ones! O Muhammad-saww, and the one from your-saww community who want My-azwj Protection and My-azwj Care, and My-azwj Assistance, let him say at his morning and his evening, and his sleep time:

أَمَنْتُ بِرَبِّي وَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهٌ كُلُّ شَيْءٍ وَ مُنْتَهَى كُلِّ عِلْمٍ وَ وَارِثُهُ وَ رَبُّ كُلِّ رَبٍّ وَ أَشْهَدُ اللَّهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَ الدَّلِّ وَ الصَّعَارِ وَ اعْتَرَفْتُ بِجُسْنِ صَنَائِعِ اللَّهِ إِلَيَّ وَ أَبُوءُ عَلَى نَفْسِي بِقِلَّةِ الشُّكْرِ

'I believe in my Lord-azwj, and He-azwj is Allah-azwj Who, there is no god except He-azwj! God-azwj of all things, and Ultimate of all knowledge and its inheritor, and Lord-azwj of every lord, and I keep Allah-azwj as Witness upon myself with the servitude, and the humiliation, and the belittling, and I acknowledge with the excellent Dealing of Allah-azwj to me, and I blame upon myself for the lack of gratitude!

وَ أَسْأَلُ اللَّهَ فِي يَوْمِي هَذَا أَوْ فِي لَيْلَتِي هَذِهِ بِحَقِّ مَا بَرَّاهُ لَهُ حَقًّا عَلَى مَا بَرَّاهُ مِنِّي لَهُ رِضَى وَ إِيمَانًا وَ إِخْلَاصًا وَ رِزْقًا وَاسِعًا وَ يَقِينًا خَالِصًا بِلَا شَكِّ وَ لَا اِزْتِيَابٍ حَسْبِي إِلَهِي مِنْ كُلِّ مَنْ هُوَ دُونَهُ وَ اللَّهُ وَ كِبَلِي مِنْ كُلِّ مَنْ سِوَاهُ

And I ask Allah^{-azwj} in this day of mine, or during this night of mine, by the right of what He^{-azwj} Sees it as being a right for Him^{-azwj} upon what He^{-azwj} Sees from me as Satisfaction for Him^{-azwj}, and Eman, and sincerity, and vast sustenance, and pure certainty without doubt nor suspicion! My God^{-azwj} Suffices me from every one apart from Him^{-azwj}, and Allah^{-azwj} is my Protector from every one besides Him^{-azwj}!

أَمَنْتُ بِسِرِّ عِلْمِ اللَّهِ كُلِّهِ وَ عَالَمِيَّتِهِ وَ أَعُوذُ بِمَا فِي عِلْمِ اللَّهِ كُلِّهِ مِنْ كُلِّ سُوءٍ وَ مِنْ كُلِّ شَرٍّ سُبْحَانَ الْعَالَمِ بِمَا خَلَقَ اللَّطِيفِ فِيهِ الْمُحْصِي لَهُ الْقَادِرِ عَلَيْهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ هُوَ إِلَيْنِ الْمَصِيرُ

I believe in the secret Knowledge of Allah^{-azwj} and its announced, and I seek Refuge with what Knows, all of it, from every evil act and from every evil! Glorious is the Knower with what He^{-azwj} the Subtle has Created in, the Enumerator of it, the Able upon it! Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}! I seek Forgiveness of Allah^{-azwj}, He^{-azwj} to whom is the destination!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ جَعَلْتُ لَهُ فِي خَلْقِي جِهَةً وَ عَطَفْتُ عَلَيْهِ قُلُوبَهُمْ وَ جَعَلْتُهُ فِي دِينِهِ مَحْفُوظًا يَا مُحَمَّدُ إِنَّ السِّحْرَ لَمْ يَزَلْ قَدِيمًا وَ لَيْسَ يَضُرُّ شَيْئًا إِلَّا بِإِذْنِي فَمَنْ أَحَبَّ أَنْ يَكُونَ مِنْ أَهْلِ عَاقِبَتِي مِنَ السِّحْرِ فَلْيُتَّقِ

When he says that, I^{-azwj} shall Make for him a special position among My^{-azwj} creatures, and Cause their hearts to be compassionate to him, and Make him protected in his religion! O Muhammad^{-saww}! The sorcery has not ceased to be (exist) anciently, and it doesn't harm anything except by My^{-azwj} Permission. The one who loves to be from the people of My^{-azwj} well-being from the sorcery, let him say: -

اللَّهُمَّ رَبِّ مُوسَى وَ حَاصِئَةَ بَكْلَامِهِ وَ هَارِمَ مَنْ كَادَهُ بِسِحْرِهِ بِعَصَاهُ وَ مُعِيدَهَا بَعْدَ الْعَوْدِ تُعْبَانًا وَ مُلْقِفَهَا إِفْكِ أَهْلِ الْإِفْكِ وَ مُفْسِدَ عَمَلِ السَّاحِرِينَ وَ مُبْطِلَ كَيْدِ أَهْلِ الْفَسَادِ مَنْ كَادَنِي بِسِحْرٍ أَوْ بَضْرٍ غَامِداً أَوْ غَيْرِ غَامِداً أَعْلَمُهُ أَوْ لَا أَعْلَمُهُ وَ أَخَافُهُ أَوْ لَا أَخَافُهُ

'O Allah^{-azwj}, Lord^{-azwj} of Musa^{-as}, and Specialised him^{-saww} with His^{-azwj} Speech, and Defeater of the one who plotted against him^{-as} with his sorcery by his^{-as} walking stick, and its Transformer into a serpent after it being a stick, and its devouring the lies of the people of lies, and spoilt the work of sorcerers, and invalidate the plots of the corrupt people, ones who are plotting against me either with sorcery or deliberate harm, or indeliberate, whether I know it nor don't know, and whether I fear it or don't fear it!

فَاقْطَعْ مِنْ أَسْبَابِ السَّمَاوَاتِ عَمَلَهُ حَتَّى تُرْجِعَهُ عَنِّي غَيْرَ نَافِلٍ وَ لَا ضَارِّ لِي وَ لَا شَامِتٍ لِي بِإِذْنِي أَدْرَأُ بِعِظَمَتِكَ فِي نُحُورِ الْأَعْدَاءِ فَكُنْ لِي مِنْهُمْ مُدَافِعًا أَحْسَنَ مُدَافِعَةٍ وَ أَمَّهًا يَا كَرِيمُ

Cut off his work from causes of the skies until You^{-azwj} Return him from me without implementation, nor harm to me, nor gloating with me! I hereby rotate (his evil) by Your^{-azwj} Magnificence into the throats of the enemies, so Be for me a Defender from them, with excellent defence, and Complete it, O Benevolent!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ سِحْرٌ سَاحِرٍ جِنِّيٍّ وَ لَا إِنْسِيٍّ أَبَدًا يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ تَقْبُلَ الْفَرَائِضِ وَ النَّوَافِلِ مِنْهُ فَلْيُتَّقِ خَلْفَ كُلِّ فَرِيضَةٍ أَوْ تَطَوُّعٍ

When he says that, sorcery of a sorcerer will not harm him, whether by a Jinn or a human, ever! O Muhammad^{-saww}, and the one from your^{-saww} community who want Acceptance of the

obligatory and the optional (Salat) from him, let him say after every obligatory or voluntary (Salat): -

يَا شَارِعاً لِمَلَائِكَتِهِ الَّذِينَ الْقِيمَ دِيناً رَاضِياً بِهِ مِنْهُمْ لِنَفْسِهِ وَ يَا خَالِقاً مِنْ سِوَى الْمَلَائِكَةِ مِنْ خَلْقِهِ لِلْإِنْبَاءِ بِدِينِهِ وَ يَا مُسْتَحْصِصاً مِنْ خَلْقِهِ لِدِينِهِ رُشْلاً
إِلَى مَنْ دُوْنَهُمْ

‘O Legislator for the Angels the upright religion, Satisfied with it from them for Himself^{-azwj}, and O Creator of the ones other than the Angels from His^{-azwj} creature for the Trial with His^{-azwj} religion, and O Specialiser of Messengers^{-as} from His^{-azwj} creatures for His^{-azwj} religion to the ones besides them^{-as}!

وَ يَا مُجَازِيَّ أَهْلِ الدِّينِ بِمَا عَمَلُوا فِي الدِّينِ اجْعَلْنِي بِحَقِّ اسْمِكَ الَّذِي كُلُّ شَيْءٍ مِنَ الْخَيْرَاتِ مَنْسُوبٌ إِلَيْهِ مِنْ أَهْلِ دِينِكَ الْمُؤْتِرِ بِهِ بِإِلْزَامِكُمْ حَقَّهُ وَ تَفْرِيعِكَ
قُلُوبَهُمْ لِلرَّغْبَةِ فِي آدَاءِ حَقِّكَ فِيهِ إِلَيْكَ

And O Rewarder of the religious people for what they have worked in the religion! By the right of Your^{-azwj} Name which is attributed to all things from the goodness! Make me from people of Your^{-azwj} religion who prefer it by their necessitating its right, and Your^{-azwj} Freeing their hearts for the desiring in Fulfilling Your^{-azwj} rights in it to You^{-azwj}!

لَا تَجْعَلْ بِحَقِّ اسْمِكَ الَّذِي فِيهِ تَفْصِيلُ الْأُمُورِ كُلِّهَا شَيْئاً سِوَى دِينِكَ عِنْدِي أُبَيِّنُ فَضْلاً وَ لَا إِلَيَّ أَشَدُّ تَحِيُّباً وَ لَا بِي لِاصِفاً وَ لَا أَنَا إِلَيْهِ مُنْقَطِعاً وَ اغْلِبْ
بَالِي وَ هَوَايَ وَ سِرِّي وَ عَلَائِي وَ اسْفَعْ بِنَاصِيَتِي إِلَى كُلِّ مَا تَرَاهُ لَكَ مِنِّي رِضًى مِنْ طَاعَتِكَ فِي الدِّينِ

By the right of Your^{-azwj} Name in which is detail of the matters, all of it, anything besides Your^{-azwj} religion is evident, meritorious with me, nor is there anything more intensely beloved to me, nor more attached with me, nor am I cut off to it, and more overcoming my mind, and my whims, and my secrets and my announcements, and Lead me by my forelock to all what You^{-azwj} See Satisfaction for You^{-azwj} from me, from obedience to You^{-azwj} in the religion!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ تَقَبَّلْتُ مِنْهُ التَّوْفِيقَ وَ الْفَرَائِضَ وَ عَصَمْتُهُ فِيهَا مِنَ الْعُجْبِ وَ حَبَّبْتُ إِلَيْهِ طَاعَتِي وَ ذَكَرْتِي يَا مُحَمَّدُ وَ مَنْ مَلَأَهُ هَمٌّ دِينٍ مِنْ أُمَّتِكَ فَلْيُنْزِلْ
بِي وَ لِيُقَلِّ

When he says that, I^{-azwj} shall Accept from him the optional and the obligatory (Salat), and Fortify him in it from the self-pride and Cause obedience to Me^{-azwj} and My^{-azwj} Zikr beloved to him! O Muhammad^{-saww}, and the one from your^{-saww} community whom the worries fill him, let him descend with me and let him say: -

يَا مُبْتَلِيَّ الْفَرِيقَيْنِ أَهْلَ الْفَقْرِ وَ أَهْلَ الْغِنَى وَ جَازَتْهُمْ بِالصَّبْرِ فِي الَّذِي ابْتَلَيْتَهُمْ بِهِ وَ يَا مُزَيِّنَ حَبِّ الْمَالِ عِنْدَ عِبَادِهِ وَ مُلْهِمَ الْأَنْفُسِ الشُّحَّ وَ السَّخَاءَ

O Tester of the two group, the people of poverty and the people of riches, and Rewarding them for the patience in that which You^{-azwj} have Tried them with, and O Adorner of the love of wealth with His^{-azwj} servants, and Inclining of the souls to the greed and the generosity!

وَ يَا فَاطِرَ الْخُلُقِ عَلَى الْفُطَاظَةِ وَ اللَّيْنِ عَمِّي دِينَ فُلَانٍ بِنِ فُلَانٍ وَ فَضَّحَنِي بِمَنِّي عَلَيَّ بِهِ وَ أَعْيَانِي بَابَ طَلْبَتِهِ إِلَّا مِنْكَ يَا خَيْرَ مَطْلُوبٍ إِلَيْهِ الْحَوَائِجُ يَا مُفْرَجَ
الْأَهْوَالِ فَرَّجْ هَمِّي وَ أَهْوَالِي فِي الَّذِي لَرَمَنِي مِنْ دِينِ فُلَانٍ بِتَيْسِيرِكَ لِي مِنْ رِزْقِكَ فَاقْضِهِ

And O Originator of the creation upon the harshness and the softness! The debt of so and so son of so and so had saddened me, and he has exposed me with his conferment upon me with it, and the door of seeking it has fatigued me except from You^{-azwj}! O Best of the ones sought for the needs! O Reliever of the horrors! Relieve my worries and my horrors regarding which has necessitated me from the debts of so and so! Facilitate it for me from Your^{-azwj} sustenance, so I can pay it off!

يَا قَدِيرُ وَلَا تُهَيِّئْ بِنَأْخُرِ آدَائِهِ وَلَا بِتَضْيِيقِهِ عَلَيَّ وَ يَسِّرْ لِي آدَاءَهُ فَإِنِّي بِهِ مُسْتَرْقٍ فَأَفْكَرُكَ رَقِي مِنْ سَعَتِكَ الَّتِي لَا تَبِيدُ وَلَا تَغِيضُ أَبَدًا

O All-Powerful, and do not let me be demeaned by the delay of its payment, nor Make it difficult upon me, and Ease its payment for me for I am enslaved with it, so Liberate my neck from Your^{-azwj} vastness which neither perishes nor diminishes!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ صَرَفْتُ عَنْهُ صَاحِبَ الدِّينِ وَ أَدَيْتُهُ إِلَيْهِ عَنْهُ يَا مُحَمَّدُ وَ مِنْ أَصَابِهِ تَزْوِيعٌ فَأَحَبُّ أَنْ أُنِّمَ عَلَيْهِ النِّعْمَةُ وَ أُهَيِّئَهُ الكِرَامَةَ وَ أَجْعَلْهُ وَجِيهًا عِنْدِي فَلْيُنْصِرْ

When he says that, I^{-azwj} shall Turn owner of the debt away from him and Pay it to him on his behalf! O Muhammad^{-saww}, and the one whom intimidation afflicts, so he loves for Me^{-azwj} to Complete the bounties upon him, and Congratulate him with the Benevolence and Make him a (reputable) face in My^{-azwj} Presence, let him say:

يَا حَاشِيَ الْعَرِزِ قُلُوبَ أَهْلِ التَّقْوَى وَ يَا مُتَوَلِّيَهُمْ بِحُسْنِ سَرَائِرِهِمْ وَ يَا مُؤَمِّنَهُمْ بِحُسْنِ تَعَبُدِهِمْ أَسْأَلُكَ بِكُلِّ مَا قَدْ أَرْتَمْتَهُ إِخْصَاءً مِنْ كُلِّ شَيْءٍ قَدْ أَنْقَضْتَهُ عِلْمًا أَنْ تَسْتَجِيبَ لِي بِتَثْبِيْتِ قَلْبِي عَلَى الطَّمَأْنِينَةِ وَ الْإِيمَانِ وَ أَنْ تُتَوَلِّيَنِي مِنْ قَبُولِكَ مَا تُبَلِّغُنِي بِهِ شِدَّةَ الرِّغْبَةِ فِي طَاعَتِكَ حَتَّى لَا أَبَالِي أَحَدًا سِوَاكَ وَ لَا أَخَافُ شَيْئًا مِنْ دُونِكَ يَا رَحِيمَ

‘O Filler of the honour into hearts of the pious, and O their Guardian with their goodly secretive thoughts, and O Securer of their goodly worship! I ask You^{-azwj} with all what You^{-azwj} have Accomplished in enumerating of all things and Made it precisely in Knowledge, to Answer for me with Affirming my heart upon reassurance and the Eman, and to Bestow me from Your^{-azwj} Acceptance of what You^{-azwj} have Made me reach with the intense desire in obeying You^{-azwj} until I don’t care of anyone besides You^{-azwj}, nor do I fear anything from besides You^{-azwj}, O Merciful!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ آمَنَتْهُ مِنْ رَوَائِعِ الْخَدَتَانِ فِي نَفْسِهِ وَ دِينِهِ وَ نِعْمِهِ يَا مُحَمَّدُ قُلْ لِلَّذِينَ يُرِيدُونَ التَّقَرُّبَ إِلَيَّ اعْلَمُوا عِلْمًا يَقِينًا أَنَّ هَذَا الْكَلَامَ أَفْضَلُ مَا أَنْتُمْ مُتَقَرِّبُونَ بِهِ إِلَيَّ بَعْدَ الْفَرَائِضِ وَ ذَلِكَ أَنْ تَقُولَ

When he says that, I^{-azwj} shall Secure him from the dread of occurrences regarding himself, and his religion and his bounties! O Muhammad^{-saww}! Say to those who are intending to draw closer to Me^{-azwj}: ‘Know that the certain knowledge in this speech is most superior of what you would be drawing closer to Me^{-azwj} with, after the obligatory (Salat), and that is that you should be saying:

اللَّهُمَّ إِنَّهُ لَمْ يَمَسَّ أَحَدٌ مِنْ خَلْقِكَ أَنْتَ أَحْسَنُ إِلَيْهِ صَنِيعًا مِنِّي وَ لَا لَهُ أَدْوَمُ كِرَامَةً وَ لَا عَلَيْهِ أَيْبُنُ فَضْلًا وَ لَا بِهِ أَشَدُّ تَرْفَعًا وَ لَا عَلَيْهِ أَشَدُّ حِيَاظَةً وَ لَا عَلَيْهِ أَشَدُّ تَعْطُفًا مِنْكَ عَلَيَّ وَ إِنْ كَانَ جَمِيعُ الْمَخْلُوقِينَ يُعَدِّدُونَ مِنْ ذَلِكَ مِثْلَ تَعْدِيدِي

'O Allah-^{azwj}! No one from Your-^{azwj} creatures has been Done good to by You-^{azwj} more than me, nor it there constant Benevolence for him, nor is there more manifest Grace upon him, nor have You-^{azwj} been Kinder with him, nor more Protective upon him, nor more Compassionate upon him from You-^{azwj} than upon me, and even though entire of the created beings are enumerating from that like my enumerating!

فَاشْهَدْ يَا كَافِيَ الشَّهَادَةِ بَائِي أَشْهَدُكَ بَيْنِي صِدْقِي بِأَنَّ لَكَ الْفَضْلَ وَالطَّوْلَ فِي إِتْعَامِكَ عَلَيَّ وَ قَلَّةِ شُكْرِي لَكَ فِيهَا يَا فَاعِلَ كُلِّ إِزَادَةٍ

So Be Witness, O Sufficient Witness, that I keep You-^{azwj} as Witness with sincere intention that the Grace is for You-^{azwj}, and there is prolongation in Your-^{azwj} Favours upon me, and lack of my appreciation to You-^{azwj} regarding it, O Doer of all His-^{azwj} Intentions!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ طَوْفِي أَمَاناً مِنْ حُلُولِ السُّحُطِ فِيهِ لِقَلَّةِ الشُّكْرِ وَ أَوْجِبْ لِي زِيَادَةً مِنْ إِتْمَامِ التَّعَمُّةِ بِسَعَةِ الْمَغْفِرَةِ

Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and Collar me with security from the release of Your-^{azwj} Wrath in it due to the lack of appreciation, and Obligate for an increase from the complete bounties due to the vastness of the Forgiveness!

أَنْظِرْنِي خَيْرِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تُقَابِسْنِي بِسِرِّي وَ امْتَحِنْ قَلْبِي لِرِضَاكَ وَ اجْعَلْ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ فِي دِينِكَ لَكَ خَالِصاً وَ لَا تَجْعَلْهُ لِلرُّومِ شُهَةً أَوْ فَخْرٍ أَوْ رِئَاءٍ أَوْ كِبْرٍ يَا كَرِيمُ

Let me look at Your-^{azwj} goodness, and Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and do not Measure me with my secretive thoughts, and Test my heart of what I can draw closer to You-^{azwj} with it in Your-^{azwj} religion, for You-^{azwj} purely, and do not Make it to necessitate suspicion, or pride, or showing off, or arrogance, O Benevolent!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَحَبَّهُ أَهْلُ سَمَاوَاتِي وَ سَمَّوَهُ الشُّكُورَ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَلَّا يَكُونَ لِأَحَدٍ عَلَيْهِ سُلْطَانٌ بِكَيْفَاتِي إِيَّاهُ الشُّرُورَ فَلْيَقُلْ

When he says that, the people of My-^{azwj} skies will love him and name him as 'The grateful'! O Muhammad-^{saww}, and the one from your-^{saww} community who loves that there should not be for any one authority upon him, with My-^{azwj} Sufficing him of the evil, let him say: -

يَا قَابِضاً عَلَى الْمُلْكِ لِمَا دُونَهُ وَ مَانِعاً مَنْ دُونَهُ نَبِيلَ شَيْءٍ مِنْ مُلْكِهِ يَا مُعَيَّنِي أَهْلَ التَّقْوَى بِإِمَاطَتِهِ الْأَدَى فِي جَمِيعِ الْأُمُورِ عَنْهُمْ لَا تَجْعَلْ وَلَايَتِي فِي الدِّينِ وَ الدُّنْيَا إِلَى أَحَدٍ سِوَاكَ وَ اسْمَعْ بِنَوَاصِي أَهْلِ الْخَيْرِ كُلِّهِمْ إِلَيَّ حَتَّى أَنَالَ مِنْ خَيْرِهِمْ خَيْرُهُ

'O Grasper upon the kingdom of what is below Him-^{azwj}, and Preventer of the ones below Him-^{azwj} to attain anything from His-^{azwj} Kingdom! O Enricher of the pious people by Negating the harms from them in entirety of the affairs! Do not Make my Wilayah (governance) in the religion and the world to anyone besides You-^{azwj}, and Lead the people of good, all of them by the forelocks to me until I attain from their good, its goodness!

وَ كُنْ لِي عَلَيْهِمْ فِي ذَلِكَ مُعِيناً وَ خُذْ لِي بِنَوَاصِي أَهْلِ الشَّرِّ كُلِّهِمْ وَ كُنْ لِي مِنْهُمْ فِي ذَلِكَ حَافِظاً وَ عَنِّي مُدَافِعاً وَ لِي مَانِعاً حَتَّى أَكُونَ آمِناً بِأَمَانِكَ لِي بِوَلَايَتِكَ لِي مِنْ شَرِّ مَنْ لَا يُؤْمِنُ شَرُّهُ إِلَّا بِأَمَانِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And be an Assister for me against them in that, then Seize the evil people, all of them by the forelocks, and Be a Protector for me from them, and a Defender of mine, and Preventer for

me until I become safe with Your^{-azwj} Security for me, with Your^{-azwj} Wilayah (Governance) for me from evil of the one there is no safety from his evil, O most Merciful of the merciful ones!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ كَيْدُ كَائِدٍ أَبَدًا يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ تَرْتَحِبَ بِجَارَتِهِ فَلْيُقْلَمِ حِينَ يَبْتَدِي بِهَا

When he says that, the plotting by a plotter will not harm him, ever! O Muhammad^{-saww}, and the one from your community who wants to profit in his trading, let him say when he begins with it:

يَا مُرَبِّي نَفَقَاتِ أَهْلِ التَّقْوَى وَ مُضَاعِفَهَا وَ يَا سَائِقِ الْأَرْزَاقِ سَحًّا إِلَى الْمَخْلُوقِينَ وَ يَا مُفْضِلَنَا بِالْأَرْزَاقِ بَعْضَنَا عَلَى بَعْضٍ سُفِي وَ وَجْهِي فِي تِجَارَتِي هَذِهِ إِلَى وَجْهِ غَنَى عَاصِمِ شُكْرِ أَخْذِهِ بِحُسْنِ شُكْرِ لِنَنْفَعَنِي بِهِ وَ تَنْفَعُ بِهِ مَتِي يَا مُرَبِّحَ تِجَارَاتِ الْعَالَمِينَ بِطَاعَتِهِ

‘O Nourisher of the expense monies of the pious people and its Multiplier, and O Usher of the abundant sustenance(s) to the created beings, and O our Preferer with the sustenance(s), some of us over others! Usher me and Direct me in this trading of mine to a direction of secure riches, grateful, I can take it with excellent thanking so benefit me by it and (others can) benefit with it from me! O Profiter of trades of the worlds, being in His^{-azwj} obedience!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَقِّ لِي فِي تِجَارَتِي هَذِهِ رِزْقًا تَرْتُقِنِي فِيهِ حُسْنَ الصَّنْعِ فِيمَا ابْتَلَيْتَنِي بِهِ وَ تَمْنَعْنِي فِيهِ مِنَ الطَّغْيَانِ وَ الْفُتُونِ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Usher to me in this trading of mine sustenance You^{-azwj} Grace me in excellent Dealing in what You^{-azwj} Try me with, and Prevent me in it from the aggression and the despondency!

يَا خَيْرَ نَاشِرٍ رِزْقَهُ لَا تُشْمِتْ بِي بَرِّدِكَ عَلَيَّ دُعَائِي بِالْحُسْرَانِ عَدُوًّا لِي وَ أَسْعِدْنِي بِطِبَّتِي مِنْكَ وَ بَدْعَائِي إِيَّاكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Best Spreader of His^{-azwj} sustenance! Do not let me be gloated with by enemies of mine, by Rejecting my supplication to me with the losses, and Assist me with my seeking from You^{-azwj} and with my supplicating to You^{-azwj}, O most Merciful of the merciful ones!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَرْبَحْتُ بِجَارَتِهِ وَ أَزِيئْتُهَا لَهُ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ الْأَمَانَ مِنْ بَلِيَّتِي وَ الْإِسْتِجَابَةَ لِدَعْوَتِهِ فَلْيُقْلَمِ حِينَ يَسْمَعُ تَأْذِينَ الْمَعْرِبِ

When he says that, I^{-azwj} shall Cause his trading to be profitable and Nourish it for him! O Muhammad^{-saww}, and the one from your^{-saww} community who wants the security from My^{-azwj} Trials and the Response to his supplication, let him say when he hears the Maghrib Azaan: -

يَا مُسَلِّطَ نَقْمِهِ عَلَى أَعْدَائِهِ بِالْحِدْلَانِ هُمْ فِي الدُّنْيَا وَ الْعَذَابِ هُمْ فِي الْآخِرَةِ وَ يَا مُوسِعًا فَضْلَهُ عَلَى أَوْلِيَائِهِ بِعِصْمَتِهِ إِيَّاهُمْ فِي الدُّنْيَا وَ حُسْنَ عَائِدَتِهِ وَ يَا شَدِيدَ النَّكَالِ بِالِاتِّقَامِ

‘O Prevailer of His^{-azwj} Vengeance upon His^{-azwj} enemies with the Abandonment for them in the world, and the Punishment for them in the Hereafter, and O Expander of His^{-azwj} Grace upon His^{-azwj} friends with His^{-azwj} Fortifying them in the world, and His^{-azwj} excellent Repeats, and O severe of the Punishment with the Revenge!

وَ يَا حَسَنَ الْمُجَازَاةِ بِالنَّوَابِ وَ يَا بَارِئَ خَلْقِ الْجَنَّةِ وَ النَّارِ وَ مُلَزِمَ أَهْلِيهِمَا عَمَلُهُمَا وَ الْعَالِمِ بِمَنْ يَصِيرُ إِلَى جَنَّتِهِ وَ نَارِهِ يَا هَادِي يَا مُضِلَّ يَا كَاتِبِي يَا مُعَافِي
يَا مُعَاقِبُ

And O excellent of the Recompensing with the Rewards, and O Maker, Creator of the Paradise and the Hellfire, and Necessitator of their inhabitant with their works, and the Knower of the ones going to His^{-azwj} Paradise and His^{-azwj} Fire! O Guide! O Gracious! O Sufficer! O Pardoner! O Punisher!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اهْدِنِي بِجَدَاكَ وَ عَافِنِي بِمُعَافَاتِكَ مِنْ سُكْنَى جَهَنَّمَ مَعَ الشَّيَاطِينِ وَ ارْحَمْنِي فَإِنَّكَ إِنْ لَمْ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ وَ أَعْذِنِي مِنَ
الْحُسْرَانِ بِدُخُولِ النَّارِ وَ حِرْمَانِ الْجَنَّةِ بِحَقِّي لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْفَضْلِ الْعَظِيمِ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Guide me with Your^{-azwj} Guidance, and Pardon me with Your^{-azwj} Pardons from my dwelling in Hell with the Satans^{-la}, and Mercy me for if You^{-azwj} don't Mercy me, I would be from the losers, and Refuge me from the losses of entering the Fire and deprivation of the Paradise, by the right of 'There is no god except Allah^{-azwj}', O with the Mighty Grace!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ تَعَمَّدَتْهُ فِي ذَلِكَ الْمَقَامِ الَّذِي يَقُولُ فِيهِ بِرَحْمَتِي يَا مُحَمَّدُ وَ مَنْ كَانَ غَائِباً فَأَحَبُّ أَنْ أُؤَدِّيَهُ سَالِماً مَعَ قَضَائِي لَهُ الْحَاجَّةَ فَلْيُثَلِّثْ فِي غُرْبَتِهِ

When he says that, I^{-azwj} shall Sheathe him in that place in which he said, by My^{-azwj} Mercy! O Muhammad^{-sawww}, and the one who was absent and loves that I^{-azwj} should Return him safety with My^{-azwj} Fulfilling the needs for him, let him say in his estrangement: -

يَا جَامِعاً بَيْنَ أَهْلِ الْجَنَّةِ عَلَى تَأَلُّفٍ مِنَ الْقُلُوبِ وَ شِدَّةِ تَوَاجُدٍ فِي الْمَحَبَّةِ وَ يَا جَامِعاً بَيْنَ طَاعَتِهِ وَ بَيْنَ مَنْ خَلَقَهُ لَهَا وَ يَا مُفْرِجاً عَنِ كُلِّ مَحْزُونٍ وَ يَا مُؤَلِّماً بَيْنَ
كُلِّ غَرِيبٍ وَ يَا رَاحِمِي فِي غُرْبَتِي بِحُسْنِ الْحِفْظِ وَ الْكِلَافَةِ وَ الْمُعُونَةِ لِي وَ يَا مُفْرَجَ مَا بِي مِنَ الضِّيقِ وَ الْحُزْنِ بِالْجُمُعِ بَيْنِي وَ بَيْنَ أَجَبَّتِي وَ يَا مُؤَلِّماً بَيْنَ
الْأَجْبَاءِ

'O Gatherer between the people of Paradise based upon the unity of hearts, and intensity of the feeling of love, and O Gatherer between His^{-azwj} obedience and the ones He^{-azwj} Created for it, and O Reliever of every grief, and O Shelter of every estranged one, and O my Mercier in my estrangement with the excellent Protection and the Care and the provision for me, and O Reliever of what is with him of the constriction and the grief by Gathering between me and my loved ones, and O Uniter between the loved ones!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَفْجَعْنِي بِانْقِطَاعِ أُوبَةِ أَهْلِي وَ وَلَدِي عَنِّي وَ لَا تَفْجَعْ أَهْلِي بِانْقِطَاعِ أُوبَتِي عَنْهُمْ بِكُلِّ مَسْأَلَةٍ أَدْعُوكَ فَاسْتَجِبْ لِي
فَذَلِكَ دُعَائِي إِيَّاكَ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and do not Sadden me with being cut off from seeing my family, and my children from me, and do not Sadden my family of being cut off from my going to them with all of my requests to You^{-azwj}, I am supplicating to You^{-azwj}, so Answer for me that supplication of mine to You^{-azwj}, and Mercy me, O most Merciful of the merciful ones!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ آتَسَّنَّهُ فِي غُرْبَتِهِ وَ حَفِظْتُهُ فِي الْأَهْلِ وَ أَدَيْتُهُ سَالِماً مَعَ قَضَائِي لَهُ الْحَاجَّةَ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ أَرْفَعُ صَلَاتَهُ مُضَاعَفَةً فَلْيُثَلِّثْ
خَلْفَ كُلِّ صَلَاةٍ افْتَرَضْتُ عَلَيْهِ وَ هُوَ زَافِعٌ يَدِيهِ آخِرَ كُلِّ شَيْءٍ

When he says that, I^{-azwj} shall Comfort him during his estrangement, and Protect him regarding the family, and Return him safely with My^{-azwj} Fulfilling the needs for him! O Muhammad^{-saww}, and the one from your^{-saww} community who wants his Salat to be raised as a multiple, let him say after every Salat I^{-azwj} have Imposed upon him while he is raising his hands at the end of all things: -

يَا مُبْدِيَ الْأَسْرَارِ وَ مُبَيِّنَ الْكُتْمَانِ وَ شَارِعَ الْأَحْكَامِ وَ ذَارِيَ الْأَنْعَامِ وَ خَالِقَ الْأَنْبَامِ وَ فَارِضَ الطَّاعَةِ وَ مُلْزِمَ الدِّينِ وَ مُوجِبَ التَّعْبُدِ

‘O Manifester of the secrets and Revealer of the concealed matters, and Legislator of the rulings, and Spreader of the Favours, and Creator of the animals, and Imposer of the obedience, and Necessitator of the religion, and Obligator of the servitude!

أَسْأَلُكَ بِحَقِّ تَرْكِيبَةِ كُلِّ صَلَاةٍ رَزَقْتَهَا وَ بِحَقِّ مَنْ رَزَقْتَهَا لَهُ وَ بِحَقِّ مَنْ رَزَقْتَهَا بِهِ أَنْ تَجْعَلَ صَلَاتِي هَذِهِ زَاكِيَةً مُتَقَبَّلَةً بِتَقَبُّلِكَهَا وَ رَفْعَكَهَا وَ تَصْرِيحِكَ [تَضْيِيرِكَ] بِهَا دِينِي زَاكِيًا وَ إِيْمَانِي قَلْبِي حُسْنَ الْمُحَافَظَةِ عَلَيْهَا حَتَّى تَجْعَلَنِي مِنْ أَهْلِهَا الَّذِينَ ذَكَرْتَهُمْ بِالْحُشُوعِ فِيهَا

I ask You^{-azwj} by the right of purification of every Salat You^{-azwj} Purify, and by the right of the one whom You^{-azwj} Purify it with, to Make this Salat of mine pure, acceptable by Your^{-azwj} Acceptance, and its raising, and Your^{-azwj} Making my religion pure by it, and Your^{-azwj} Inspiring my heart excellent Protection upon it until You^{-azwj} Make me from its rightful ones, those You^{-azwj} have Mentioned as being with the fearfulness in it!

أَنْتَ وَ لِي الْحَمْدُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ الْحَمْدُ كُلُّهُ بِكُلِّ حَيْدٍ أَنْتَ لَهُ وَ لِي

You^{-azwj} are Guardian of the Praise, all of it! So, there is no god except You^{-azwj}! For You^{-azwj} is the Praise, all of it, with all Praise You^{-azwj} are a Guardian of!

وَ أَنْتَ وَ لِي التَّوْحِيدُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّوْحِيدُ كُلُّهُ بِكُلِّ تَوْحِيدٍ أَنْتَ لَهُ وَ لِي

And You^{-azwj} are Guardian of the Tawheed, all of it! So, there is no god except You^{-azwj}! For You^{-azwj} is the Tawheed, all of it, with all Tawheed You^{-azwj} are a Guardian of!

وَ أَنْتَ وَ لِي التَّهْلِيلُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّهْلِيلُ كُلُّهُ بِكُلِّ تَهْلِيلٍ أَنْتَ لَهُ وَ لِي

And You^{-azwj} are Guardian of the extollations of Oneness, all of it! So, there is no god except You^{-azwj}! For You^{-azwj} is the extollations of Oneness, all of it, with all extollations of Oneness You^{-azwj} are a Guardian of!

وَ أَنْتَ وَ لِي التَّسْبِيحُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّسْبِيحُ كُلُّهُ بِكُلِّ تَسْبِيحٍ أَنْتَ لَهُ وَ لِي

And You^{-azwj} are Guardian of the Glorification! So, there is no god except You^{-azwj}! For You^{-azwj} is the Glorification, all of it with all Glorifications You^{-azwj} are a Guardian of!

وَ أَنْتَ وَ لِي التَّكْبِيرُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّكْبِيرُ كُلُّهُ بِكُلِّ تَكْبِيرٍ أَنْتَ لَهُ وَ لِي

And You^{-azwj} are Guardian of the exclamation of Greatness (Takbeer)! So, there is no god except You^{-azwj}! For You^{-azwj} is the Takbeer, all of it, with all Takbeer You^{-azwj} are a Guardian of!

رَبِّ عُدَّ عَلَيَّ فِي صَلَاتِي هَذِهِ بِرُفْعِهَا زَاكِيَةً مُتَقَبَّلَةً إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Lord^{-azwj}! Repeat upon me in this Salat of mine, by Raising it as pure, acceptable, surely You^{-azwj} are the All-Hearing, the All-Knowing!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ رَفَعَتْ لَهُ صَلَاتَهُ مُضَاعَفَةً فِي اللَّوْحِ الْمَحْفُوظِ.

When he says that, I^{-azwj} shall Raise his Salat for him as a multiple in the Guarded Tablet!''⁵⁶

[باب 115 ما ينبغي أن يدعى به في زمان الغيبة](#)

CHAPTER 115 – WHAT IS BEFITTING TO SUPPLICATE WITHIN THE TIME OF OCCULTATION

1- ك، إكمال الدين الْمُظْفَرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِ عَنِ أَبِيهِ عَنْ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنِ الْعَسْكَرِيِّ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَتُصِيبُكُمْ شُبُهَةٌ فَتَبْتَقُونَ بِهَا عِلْمَ يُرَى وَلَا إِمَامٍ هُدَى لَا يَنْجُو مِنْهَا إِلَّا مَنْ دَعَا بِدُعَاءِ الْعَرِيقِ

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashy, from his father, from Jibraeel Bin Ahmad, from Al Askari Bin Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'You will be afflicted with suspicions, so you will remain with a flag to be seen nor an Imam^{-asws} of guidance, nor will he be rescued from it except the one supplication with 'Dua Al-Ghareeq' (Supplication of the drowning one)!'

قُلْتُ وَ كَيْفَ دُعَاءُ الْعَرِيقِ

I said, 'And how is 'Dua Al-Ghareeq'?'

قَالَ تَقُولُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

He^{-asws} said: 'You should say, 'O Allah^{-azwj}! O Beneficent! O Merciful! O Turner of the hearts! Affirm my heart upon Your^{-azwj} religion!'

فَقُلْتُ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

I said, 'O Turner of the hearts and the sights! Affirm my heart upon Your^{-azwj} religion!'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مُقَلِّبُ الْقُلُوبِ وَالْأَبْصَارِ وَ لَكِنَّ قُلَّ كَمَا أَقُولُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

He^{-asws} said: 'Surely, Allah^{-azwj} Mighty and Majestic is Turner of the hearts and the sights, but say just as I^{-asws} am saying: 'O Turner of the hearts! Affirm my heart upon Your^{-azwj} religion!''⁵⁷

⁵⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 114 H 1

⁵⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 1

2- ك، إكمال الدين العطار عن سعد بن عيسى عن خالد بن نجيح عن زرارة عن أبي عبد الله ع في حديث ذكر فيه غيبة القائم ع قال زرارة
فقلت جعلت فداك فإن أدركت ذلك الزمان فأبى شيء أعمل

(The book) 'Ikmal Al Deen' – Al Attar, from Sa'ad, from Ibn Isa, from Khalid Bin Najeeh, from Zurara,

'From Abu Abdullah^{-asws} in a Hadeeth mentioning in it occultation of Al-Qaim^{-ajfj}. Zurara said, 'I said, 'May I be sacrificed for you^{-asws}! If I come across that time, which thing should I do?'

قَالَ يَا زُرَّارَةُ إِنَّ أُدْرِكْتَ ذَلِكَ الزَّمَانَ فَالْتَمِمْ هَذَا الدُّعَاءَ

He^{-asws} said: 'O Zurara! If you come across that time, then necessitate this supplication –

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

'O Allah^{-azwj}! Introduce Yourself^{-azwj}, for it You^{-azwj} don't Introduce Yourself^{-azwj} to me, I will not recognise Your^{-azwj} Prophet^{-saww}! O Allah^{-azwj}! Introduce Your^{-azwj} Rasool^{-saww} to me, for if You^{-azwj} don't Introduce Your^{-azwj} Rasool^{-saww} to me, I will not recognise Your^{-azwj} Divine Authority! O Allah^{-azwj}! Introduce Your^{-azwj} Divine Authority, I will stray from my religion!"⁵⁸

3- ك، إكمال الدين أبو محمد الحسن بن أحمد المكتتب قال حدثنا أبو علي بن همام بهذا الدعاء و ذكر أن الشيخ قدس الله روحه أملاه عليه و أمره أن يدعو به و هو الدعاء في غيبة القائم ع

(The book) 'Ikmal Al Deen' – Abu Muhammad Al Hassan Bin Ahmad Al Mukattib who said,

'Abu Ali Bin Hammam narrated to us with this supplication, and he mentioned that the Sheykh (Al-Amry), may Allah^{-azwj} Sanctify his soul, had dictated it to him, and instructed him to supplicate with it, and it is the supplication during the occultation of Al-Qaim^{-ajfj}: -

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ رَسُولَكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

'O Allah^{-azwj}! Introduce Yourself^{-azwj}, for it You^{-azwj} don't Introduce Yourself^{-azwj} to me, I will not recognise Your^{-azwj} Prophet^{-saww}! O Allah^{-azwj}! Introduce Your^{-azwj} Rasool^{-saww} to me, for if You^{-azwj} don't Introduce Your^{-azwj} Rasool^{-saww} to me, I will not recognise Your^{-azwj} Divine Authority! O Allah^{-azwj}! Introduce Your^{-azwj} Divine Authority, I will stray from my religion!

اللَّهُمَّ لَا تُمِتَّنِي مِيتَةَ الْجَاهِلِيَّةِ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

O Allah^{-azwj}! Do not Cause me to die the death of the pre-Islamic era, nor let my heart deviate after having Guided me!

⁵⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 2

اللَّهُمَّ فَكَمَا هَدَيْتَنِي بِوِلَايَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وُلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ حَتَّى وَآلَيْتَ وُلَاةَ أَمْرِكَ أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ
وَ عَلِيًّا وَ مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ عَلِيًّا وَ مُحَمَّدًا وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

O Allah^{-azwj}! Just as You^{-azwj} have Guided me by the Wilayah of the one You^{-azwj} have Imposed obedience to him^{-asws} upon me, from Guardians of Your^{-azwj} Command after Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, until I befriend the Guardians of Your^{-azwj} Command (who are) Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws}, and Muhammad^{-saww}, and Ja'far^{-asws}, and Musa^{-asws}, and Ali^{-asws}, and Muhammad^{-asws}, and Ali^{-asws}, and Al-Hassan^{-asws}, and the Divine Authority Al-Qaim^{-ajfj}, Al-Mahdi^{-ajfj}, may Your^{-azwj} Salawaat be upon them^{-asws} all!

اللَّهُمَّ فَتَبَيَّنْ عَلَيَّ دِينِكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ لَيْتَ قَلْبِي لَوْلِيٍّ أَمْرِكَ وَ عَافِنِي بِمَا امْتَحَنْتَ بِهِ خَلْقَكَ وَ تُبَيِّنْ عَلَيَّ طَاعَةَ وَلِيِّ أَمْرِكَ الَّذِي سَرَّجْتَهُ عَنْ خَلْقِكَ

O Allah^{-azwj}! Affirm me upon Your^{-azwj} religion and Utilise me in Your^{-azwj} obedience, and Soften my heart for the Guardian of Your^{-azwj} Command, and Excuse me from what You^{-azwj} have Tried Your^{-azwj} creatures with, and Affirm me upon obedience to the Guardian of Your^{-azwj} Command whom You^{-azwj} have Concealed from Your^{-azwj} creatures!

فَيُؤَدِّنُكَ غَابَ عَنْ بَرِيَّتِكَ وَ أَمْرِكَ يَنْتَظِرُ وَ أَنْتَ الْعَالِمُ غَيْرُ مُعَلِّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرٍ وَلَيْتَكَ فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَ كَشْفِ سِرِّهِ

By Your^{-azwj} Permission he^{-ajfj} is hidden from Your^{-azwj} created beings, and You^{-azwj} Commanded with awaiting, and You^{-azwj} are the Knower without being taught of the time in which the command of Your^{-azwj} Guardian will be correct in the Permitting for him with revealing his^{-ajfj} command, and uncover his^{-ajfj} veil!

وَ صَبَّرْنِي عَلَيَّ ذَلِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَحْرَزْتُ وَ لَا تَأْخِيرَ مَا عَجَلْتُ وَ لَا أَكْشِفَ عَمَّا سَرَّجْتَهُ وَ لَا أُبْحَثَ عَمَّا كَتَمْتَهُ وَ لَا أَنْزِعَكَ فِي تَدْبِيرِكَ وَ لَا أَقُولُ لِمَ وَ كَيْفَ وَ مَا بَالُ وَلِيِّ أَمْرِ اللَّهِ لَا يَظْهَرُ وَ قَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ وَ أَفْوُضُ أُمُورِي كُلَّهَا إِلَيْكَ

And Grant me patience upon that until I don't love hastening of what You^{-azwj} have Delayed nor delaying of what You^{-azwj} have Hastened, nor removal of what You^{-azwj} have Concealed, nor search about what You^{-azwj} have Concealed, nor contend You^{-azwj} in Your^{-azwj} Management, nor say, 'Why?', and, 'How?', and 'What is the matter the Guardian of the Command of Allah^{-azwj} does not appear, and the earth has already been filled from the tyranny?' And I delegate my affairs, all of these to You^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِيَنِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِذًا لِأَمْرِكَ مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَ الْقُدْرَةَ وَ الْبُرْهَانَ وَ الْحُجَّةَ وَ الْمَشِيئَةَ وَ الْإِرَادَةَ وَ الْحَوْلَ وَ الْقُوَّةَ

O Allah^{-azwj}! I ask You^{-azwj} to Show me the Guardian of Your^{-azwj} Command apparently, implementing Your^{-azwj} Command, along with my knowledge that for You^{-azwj} is the Authority, and the Power, and the Proof, and the Argument, and the Desire, and the Will, and the Might, and the Strength!

فَاعْمَلْ ذَلِكَ بِي وَ بِجَمِيعِ الْمُؤْمِنِينَ حَتَّى نَنْظُرَ إِلَى وَلِيِّكَ ظَاهِرَ الْمَقَالَةِ وَاضِحَ الدَّلَالَةِ هَادِيًا مِنَ الضَّلَالَةِ شَافِيًا مِنَ الْجَهَالَةِ أَتْرُزُ يَا رَبِّ مَشَاهِدَهُ وَ تَبَيَّنَ قَوَاعِدَهُ وَ اجْعَلْنَا مِمَّنْ تَقَرُّ عَيْنُنَا بِرُؤْيَيْهِ وَ أَفْمَنَّا بِخِدْمَتِهِ وَ تَوَقَّنَا عَلَيَّ مِلَّتِهِ وَ اخْشَرْنَا فِي زُمْرَتِهِ

So, Do that with me and with entirety of the Momineen until we look at Your^{-azwj} Guardian talking apparently, clarifying the evidence, guiding away from the straying, healing from the ignorance! O Lord^{-azwj}! Bring forth his appearance and Affirm his^{-ajfj} foundations, and Made us from the ones whose eyes are delighted with seeing him^{-ajfj}, and Establish us in his^{-ajfj} service, and Cause us to die upon his^{-ajfj} religion and Resurrect us in his^{-ajfj} group!

اللَّهُمَّ أَعِزَّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ ذَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيغُ مِنْ حِفْظَتِهِ بِهِ وَ احْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ

O Allah^{-azwj}! Shelter him^{-ajfj} from evil of entirety of what You^{-azwj} have Created, and Made, and Scattered, and Grown, and Formed, and Protect him^{-ajfj} from his^{-ajfj} front, and from behind him^{-ajfj}, from on his^{-ajfj} right, and on his^{-asws} left, and from above him^{-ajfj}, and from beneath him^{-ajfj} with Your^{-azwj} Protection which does not waste the one You^{-azwj} Protect him with, and Protect Your^{-azwj} Rasool^{-saww} in it and successor^{-asws} of Your^{-azwj} Rasool^{-saww}!

اللَّهُمَّ وَ مُدِّ فِي عُمرِهِ وَ زِدْ فِي أَجَلِهِ وَ أَعِنَهُ عَلَى مَا أَوْلَيْتَهُ وَ اسْتَرْعَيْتَهُ وَ زِدْ فِي كَرَامَتِكَ لَهُ فَإِنَّهُ الْهَادِي الْمُهْدِي الْقَائِمُ الْمُتَهَدِي الطَّاهِرُ التَّقِيُّ الرَّكِيُّ الرَّضِيُّ الْمَرْضِيُّ الصَّابِرُ الْمُجْتَهِدُ الشُّكُورُ

O Allah^{-azwj}, and Extend in his^{-ajfj} lifespan, and Increase in his^{-ajfj} term, and Assist him^{-ajfj} upon what You^{-azwj} have Made him^{-ajfj} in charge of and Placed in his^{-ajfj} care, and Increase in Your^{-azwj} Benevolence to him^{-ajfj}, for he^{-ajfj} is the guide, the Guided, the Custodian, the rightly guided, the clean, the pious, the pure, the virtuous, the satisfactory, the satisfied, the patient, and struggler, the thankful!

اللَّهُمَّ وَ لَا تَسْلُبْنَا الْيَقِينَ لِطُولِ الْأَمَدِ فِي غَيْبِهِ وَ انْقِطَاعِ خَبْرِهِ عَنَّا وَ لَا تُنْسِنَا ذِكْرَهُ وَ انْتِظَارَهُ وَ الْإِيمَانَ بِهِ وَ قُوَّةَ الْيَقِينِ فِي ظُهُورِهِ وَ الدُّعَاءَ لَهُ وَ الصَّلَاةَ عَلَيْهِ حَتَّى لَا يَقْطِنَا طَوْلُ غَيْبِهِ مِنْ ظُهُورِهِ وَ قِيَامِهِ وَ يَكُونَ يَقِينًا فِي ذَلِكَ كَيْفِيْنَا فِي قِيَامِ رَسُولِ اللَّهِ ص وَ مَا جَاءَ بِهِ مِنْ وَحْيِكَ وَ تَنْزِيلِكَ

O Allah^{-azwj}, and do not Strip us the certainty due to the prolonged term of his occultation, and termination of his^{-ajfj} news from us, and do not let us forget his^{-ajfj} mention, and awaiting him^{-ajfj}, and the belief in him^{-ajfj}, and strength of the certainty in his^{-ajfj} appearance, and the supplicating for him^{-ajfj}, and the Salawaat upon him^{-ajfj} until the length of his^{-ajfj} occultation does not despair us from his^{-ajfj} appearance and his^{-ajfj} standing, and our certainty in that would be like our certainty in the standing by Rasool-Allah^{-saww} and whatever he^{-saww} had come with from Your^{-azwj} Revelation, and Your^{-azwj} Scripture!

قَوِّ قُلُوبَنَا عَلَى الْإِيمَانِ بِهِ حَتَّى تَسْلُكَ بِنَا عَلَى يَدِهِ مِنْهَاجِ الْهُدَى وَ الْمَحَجَّةِ الْعُظْمَى وَ الطَّرِيقَةَ الْوَسْطَى وَ قَوِّنَا عَلَى طَاعَتِهِ وَ تَبَتُّنَا عَلَى مُشَايَعَتِهِ وَ اجْعَلْنَا فِي حِزْبِهِ وَ أَعْوَانِهِ وَ أَنْصَارِهِ وَ الرَّاعِبِينَ بِفِعْلِهِ

Strengthen our hearts upon the belief in him^{-ajfj} until You^{-azwj} Make us travel upon the manifesto of guidance upon his^{-ajfj} hand, and the might argument, and the wide path; and Strengthen us upon obeying him^{-ajfj}, and Affirm us upon his^{-ajfj} desires, and Make us to be in his^{-ajfj} party, and his^{-ajfj} supporters, and his^{-ajfj} helpers, and the ones desirous in his^{-ajfj} actions!

وَ لَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَ لَا عِنْدَ وَفَاتِنَا حَتَّى تَوْفَاتَنَا وَ نَحْنُ عَلَى ذَلِكَ غَيْرُ شَاكِينَ وَ لَا نَاكِبِينَ وَ لَا مُزْتَابِينَ وَ لَا مُكَدِّبِينَ

And do not Strip us of that during our lives nor at our deaths until You^{-azwj} Cause us to die while we are upon that, neither doubtful, nor as breakers (of the Covenant), nor suspicious, nor beliers!

اللَّهُمَّ عَجِّلْ فَرَجَهُ وَ أَيْدُهُ بِالنَّصْرِ وَ انصُرْ ناصِرِيهِ وَ اخذُلْ خاذِلِيهِ وَ دَمِدْمِ عَلَى مَنْ نَصَبَ لَهُ وَ كَذَّبَ بِهِ وَ أَظْهَرَ بِهِ الْحَقَّ وَ أَمِثْ بِهِ الْجُورَ وَ اسْتَنْقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الدُّلِّ وَ انْعَشْ بِهِ الْبِلَادَ وَ اقْتُلْ بِهِ الْجَبَابِرَةَ الْكَفْرَةَ وَ اقْصِمْ بِهِ رُؤُوسَ الصَّالِحِينَ وَ دَلِّلْ بِهِ الْمُجْتَابِينَ وَ الْكَافِرِينَ

O Allah^{-azwj}! Hasten his^{-ajfj} relief and Aid him^{-ajfj} with the Help, and Help his^{-ajfj} helpers, and Abandon ones abandoning him^{-ajfj}, and Pulverise the ones being hostile to him^{-ajfj} and belying him^{-ajfj}, and Reveal the truth through him^{-ajfj} and Kill off the tyranny through him^{-ajfj}, and by him^{-ajfj} Save Your^{-azwj} Momineen servants from the humiliation, and Refresh the lands by him^{-ajfj}, and Kill the Kafir tyrants by him^{-ajfj}, and by him^{-ajfj} Break the chiefs of straying, and Humiliate the tyrants and the Kafirs by him^{-ajfj}!

وَ أْبِرْ بِهِ الْمُنَافِقِينَ وَ النَّكَايِينَ وَ جَمِيعَ الْمُخَالِفِينَ وَ الْمُلْحِدِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَحْرِيهَا وَ بَرِّيهَا وَ سَهْلَيْهَا وَ جَبَلَيْهَا حَتَّى لَا تَدَعُ مِنْهُمْ دِيَاراً وَ لَا تُبْقِي لَهُمْ آثَاراً وَ نُظْهِرْ مِنْهُمْ بِأَدَاكَ وَ اشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ

And by him^{-ajfj}, Crush the hypocrites, and the covenant breakers, and entirety of the adversaries, and the apostates in easts of the earth and its wests, and its seas and its lands, and its coasts and its mountains, until You^{-azwj} neither leave for them a house, nor let any trace of their to remain, and Purify You^{-azwj} land from them, and Heal from them the chests of Your^{-azwj} servants!

وَ جَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَ اصْلِحْ بِهِ مَا بُدِّلَ مِنْ حُكْمِكَ وَ غَيِّرْ مِنْ سُنَّتِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَ عَلَى يَدِهِ عَصاً جَدِيداً صَاحِحاً لَا عَوْجَ فِيهِ وَ لَا بَدْعَةَ مَعَهُ حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ الْكَافِرِينَ

And Renew by him^{-ajfj} what has been erased from Your^{-azwj} religion, and Rectify by him^{-asws} what has been replaced from You^{-azwj} rulings, and changes from Your^{-azwj} Sunnah until Your^{-azwj} religion returns by him^{-ajfj} and upon his^{-ajfj} hands as fresh, new, correct, there being no crookedness in it, nor having any innovations with it, until You^{-azwj} Extinguish by his^{-ajfj} justice the first of the Kafirs!

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَحْلَصْتَهُ لِنَفْسِكَ وَ ارْتَضَيْتَهُ لِصُرَّةِ دِينِكَ وَ اصْطَفَيْتَهُ بِعِلْمِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ مِنَ الْعُيُوبِ وَ أَطْلَعْتَهُ عَلَى الْعُيُوبِ وَ أَنْعَمْتَ عَلَيْهِ وَ طَهَّرْتَهُ مِنَ الرِّجْسِ وَ نَقَيْتَهُ مِنَ الدَّنَسِ

He^{-ajfj} is Your^{-azwj} servant whom You^{-azwj} have Extracted for Yourself^{-azwj}, and Selected him^{-ajfj} to help Your^{-azwj} religion, and Chosen him^{-ajfj} with Your^{-azwj} Knowledge, and Fortified him^{-ajfj} from the sins, and Disassociated him^{-ajfj} from the defects, and Notified him^{-ajfj} upon the unseen, and Favoured upon him^{-ajfj} and Purified him^{-asws} from the uncleanness and Purified him^{-ajfj} from the filth!

اللَّهُمَّ فَصِّلْ عَلَيْهِ وَ عَلَى آبَائِهِ الْأَيْمَةِ الطَّاهِرِينَ وَ عَلَى شِبَعَتِهِمُ الْمُتَّجِبِينَ وَ بَلِّغْهُمْ مِنْ آمَالِهِمْ أَفْضَلَ مَا يَأْمُلُونَ وَ اجْعَلْ ذَلِكَ مِنَّا خَالِصاً مِنْ كُلِّ شَكٍّ وَ شُبُهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا نُرِيدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبُ بِهِ إِلَّا وَجْهَكَ

O Allah-azwj! Send Salawaat upon him-ajfi and upon his-ajfi forefathers-asws, the Pure, and upon their-asws Shias, the selected ones, and Make them reach from their aspirations, best of what they are wishing for, and Make that pure from us from every doubt and suspicion, and showing off and reputation, until we do not want with it other than You-azwj and we do not seek by it except Your-azwj Face!

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبِينَا وَعَبِيَّةَ وَوَلِيَّنَا وَشِدَّةَ الزَّمَانِ عَلَيْنَا وَوُفُوعَ الْفِتَنِ بِنَا وَتَظَاهِرَ الْأَعْدَاءِ وَكَثْرَةَ عَدُوِّنَا وَقِلَّةَ عَدَدِنَا

O Allah-azwj! We are complaining to You-azwj of the loss of our Prophet-saww and occultation of our Guardian, and severity of the times upon us, and occurrence of the Fitna with us, and prevalence of the enemies, and large numbers of our enemies, and our small numbers!

اللَّهُمَّ فَافْرِجْ ذَلِكَ بِفَتْحِ مَنَّا تَعَجَّلْهُ وَبِصَبْرِ مَنَّا تُبَسِّرْهُ وَإِمَامِ عَدَلٍ تُظْهِرْهُ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ

O Allah-azwj! Relieve that with a victory from You-azwj Hastening it, and with patience from You-azwj Facilitating it, and a just Imam-ajfi Revealing him-ajfi, God-azwj of the truth, Lord-azwj of the worlds!

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذَنَ لِرُؤْيَاكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ وَفِتْلِ أَعْدَائِكَ فِي بِلَادِكَ حَتَّى لَا تَدَعَ لِلْجُورِ دِعَامَةً إِلَّا قَصَدْتَهَا وَلَا بَنِيَّةً إِلَّا أَفْتِنْتَهَا وَلَا قُوَّةً إِلَّا أَوْهَنْتَهَا وَلَا رُجْحًا إِلَّا هَدَدْتَهُ وَلَا حَدًّا إِلَّا فَكَلْتَهُ وَلَا سِلَاحًا إِلَّا كَلَلْتَهُ وَلَا رَايَةً إِلَّا نَكَسْتَهَا وَلَا شُجَاعًا إِلَّا قَتَلْتَهُ وَلَا حُبًّا إِلَّا حَذَلْتَهُ

O Allah-azwj! We ask You-azwj to Permit for Your-azwj Guardian in manifesting Your-azwj Justice among Your-azwj servants, and kill Your-azwj enemies in Your-azwj land until You-azwj do not Leave any pillar of the tyranny except You-azwj Break it, nor any construction except You-azwj Annihilate it, nor any strength except You-azwj Weaken it, nor any pillar except You-azwj Demolish it, nor any sharpness except You-azwj Blunt it, nor any weapon except You-azwj Dull it, nor any flag except You-azwj Overturn it, nor any brave one except You-azwj Kill him, nor any loved one except You-azwj Abandon him!

أَزْمِهِمْ يَا رَبِّ بِحَجْرِكَ الدَّمَاعِ وَاضْرِبْهُمْ بِسِنْفِكَ الْقَاطِعِ وَبِتَأْسِكِ الْوَدِيِّ لَا يُرْدُّ عَنِ الْقَوْمِ الْمُخْرِمِينَ وَعَذِّبْ أَعْدَاءَكَ وَأَعْدَاءَ دِينِكَ وَأَعْدَاءَ رَسُولِكَ بِيَدِي وَلِيَّتِكَ وَأَيْدِي عِبَادِكَ الْمُؤْمِنِينَ

O Lord-azwj! Pelt them with Your-azwj solid stone, and Strike them with Your-azwj cutting sword, and with Your-azwj Prowess which cannot be repelled from the criminal people, and Punish Your-azwj enemies, and enemies of Your-azwj religion, and enemies of Your-azwj Rasool-saww by the hand of Your-azwj Guardian and hand of Your-azwj Momineen servants!

اللَّهُمَّ أَحْفِ وَلِيَّتِكَ وَحُجَّتَكَ فِي أَرْضِكَ هَوَّلَ عَدُوِّهِ وَكَيْدَ مَنْ كَادَهُ وَامْكُرْ بِمَنْ مَكَرَ بِهِ وَاجْعَلْ دَائِرَةَ السُّوءِ عَلَى مَنْ أَرَادَ بِهِ سُوءًا وَأَفْطَعْ عَنْهُ مَا دَهَمَهُ وَأَرْعِبْ بِهِ قُلُوبَهُمْ وَزَلِّلْ لَهُ أَقْدَامَهُمْ وَخُذْهُمْ جَهْرَةً وَبَعْتَةً

O Allah-azwj! Suffice Your-azwj Guardian and Your-azwj Divine Authority from might of his-ajfi enemies, and plots of his-ajfi plotters, and Plan with the ones planning (evil) with him-ajfi, and Make the circle of evil upon the one intending evil with him-ajfi, and Cut off from him-ajfi their substances, and Cause the hearts to be desirous with him-ajfi, and Shake their feet for him-ajfi, and Seize them openly and suddenly!

شَدَّدْ عَلَيْهِمْ عِقَابَكَ وَ أَخْرِهِمْ فِي عِبَادِكَ وَ الْعُنُتُمْ فِي بِلَادِكَ وَ أَسْكِنُهُمْ أَسْفَلَ نَارِكَ وَ أَحِطْ بِهِمْ أَشَدَّ عَذَابِكَ وَ أَصْلِبِهِمْ نَاراً وَ احْشُ فُجُورَ مَوْتَاهُمْ نَاراً وَ أَصْلِبِهِمْ حَرَّ نَارِكَ فَإِنَّهُمْ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ وَ أَذَلُّوا عِبَادَكَ

Intensify Your^{-azwj} Punishment upon them, and Disgrace them among Your^{-azwj} servants, and Curse them in Your^{-azwj} Land, and Settle them in the lowest of Your^{-azwj} Fire, and Surround them with severest of Your^{-azwj} Punishment, and Make them arrive to a fire, and Fill the graves of their dead with fire, and Cause the heat of Your^{-azwj} fire to arrive to them, for they have wasted the Salat and pursued the lustful desires, and have strayed Your^{-azwj} servants!

اللَّهُمَّ وَ أَحْيِ بِيُولِيكَ الْقُرْآنَ وَ أَرِنَا نُورَهُ سَرْمِداً لَا ظُلْمَةَ فِيهِ وَ أَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ وَ اشْفِ بِهِ الصُّدُورَ الْوَعْرَةَ وَ اجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ وَ أقمْ بِهِ الْحُدُودَ الْمُعْطَلَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَ لَا عَدْلٌ إِلَّا زَهَرَ

O Allah^{-azwj}, and Revive the Quran through Your^{-azwj} Guardian, and Show us his^{-ajfj} light continuously there being nor darkness in it, and through him^{-ajfj} Revive the dead hearts, and Heal the malicious chests by him^{-ajfj}, the differing upon the truth, and Establish the suspended legal penalties by him^{-asws} and the neglected rulings until there does not remain any right except it is revealed, nor any justice except it blossoms!

وَ اجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَ مِمَّنْ يَفْوَى بِسُلْطَانِهِ وَ الْمُؤْتَمِرِينَ لِأَمْرِهِ وَ الرَّاظِينَ بِفِعْلِهِ وَ الْمُسْلِمِينَ لِأَحْكَامِهِ وَ مِمَّنْ لَا حَاجَةَ بِهِ إِلَى التَّعَيُّبِ مِنْ خَلْقِكَ

O Lord^{-azwj}, and Make us from his^{-ajfj} supporters and from the ones his^{-ajfj} authority would be strengthened with, and the ones obeying his^{-ajfj} orders, and the ones agreeing with his^{-ajfj} actions, and the submitters to his^{-ajfj} rulings, and from the ones there is no need with it to the dissimulation from Your^{-azwj} creatures!

أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ السُّوءَ وَ تُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَ تُنَجِّي مِنَ الْكُزْبِ الْعَظِيمِ فَاتَّكِنِ الضُّرَّ عَنْ وَلِيِّكَ وَ اجْعَلْهُ خَلِيفَةً فِي أَرْضِكَ كَمَا ضَمِنْتَ لَهُ

You^{-azwj}, O Lord^{-azwj}, are the One Who Removes the evil and Responds to the desperate when he supplicates to You^{-azwj}, and You^{-azwj} Rescue from the mighty distress! Remove the harm from Your^{-azwj} Guardian and Make him^{-ajfj} a caliph in Your^{-azwj} earth just as You^{-azwj} had Guaranteed to him^{-ajfj}!

اللَّهُمَّ وَ لَا تَجْعَلْنَا مِنْ حُصَمَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنَا مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنِي مِنْ أَهْلِ الْحَقِّ وَ الْعَظِيمِ عَلَى آلِ مُحَمَّدٍ فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِزَّنِي وَ أَسْتَجِيرُ بِكَ فَأَجِرْنِي

O Allah^{-azwj}, and do not Make us from the disputers to the Progeny^{-asws} of Muhammad^{-saww} nor Make us from the enemies of the Progeny^{-asws} of Muhammad^{-saww}, nor make me from the people of fury and rage at the Progeny^{-asws} of Muhammad^{-saww}, for I seek Refuge with You^{-azwj} from that, so Refuge me, and I seek Shelter with You^{-azwj}, so Shelter me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي بِهِمْ فَائِزاً عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ.

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make me successful through them-asws with You-azwj, in the world and the Hereafter, and from the ones of proximity!''⁵⁹

4- جم، جمال الأسبوع جماعة بإسنادهم إلى جدِّي أبي جعفر الطوسي عن ابن أبي جبر عن محمد بن الحسن بن سعيد بن عبد الله و الحميري و علي بن إبراهيم و الصفار كلهم عن إبراهيم بن هاشم عن إسماعيل بن مؤيد و صالح بن السندي عن يونس بن عبد الرحمن و رواه جدِّي أبو جعفر الطوسي فيما يرويه عن يونس بن عبد الرحمن بعدة طرق تركت ذكرها كراهية للإطالة في هذا المكان يروي عن يونس بن عبد الرحمن

(The book) 'Jamal Al Usbou' – A group, by their chains from my grandfather Abu Ja'far Al Tusi, from Ibn Abu Jeyyid, from Muhammad Bin Al Hassan Bin Saeed Bin Abdullah, and Al Himeyri, and Ali Bin Ibrahim, and Al Saffar, all of them from Ibrahim Bin Hashim, from Ismail Bin Mawlid, and Salih Bin Al Sindy, from Yunus Bin Abdul Rahman, and it is reported by my grandfather Abu Ja'far Al Tusi among what he reported from Yunus Bin Abdul Rahman, by a number of paths, I am neglecting its mention in this place due to the prolongation, reporting from Yunus Bin Abdul Rahman,

أَنْ الرِّضَا ع كَانَ يَأْمُرُ بِاللُّعَاءِ لِصَاحِبِ الْأَمْرِ بِهَذَا اللَّهُمَّ ادْفَعْ عَنِّي وَإِلَيْكَ وَ خَلِيقَتِكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ وَ لِسَانِكَ الْمُعَبِّرِ عَنكَ بِإِذْنِكَ النَّاطِقِ بِحُكْمِكَ وَ عَيْنِكَ النَّاطِرَةِ عَلَى بَرِّيَّتِكَ وَ شَاهِدِكَ عَلَى عِبَادِكَ الْجُحَّاحِ الْمُجَاهِدِ الْعَائِدِ بِكَ عِنْدَكَ

'Al-Reza-asws had instructed with the supplication for Master of the Command (Al-Qaim-ajfj), with this: - 'O Allah-azwj! Defend Your-azwj Guardian, and Your-azwj Caliph, and Your-azwj Divine Authority upon Your-azwj creatures, and Your-azwj Tongue expressing on Your-azwj behalf, the speaker with Your-azwj Permission with Your-azwj Judgments, and Your-azwj observing Eye upon Your-azwj created beings, and Your-azwj witness upon Your-azwj servants, the excelling in good deeds, the fighter, the sheltering with You-azwj, in Your-azwj Presence!

وَ أَعِدُّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ أَحْفَظُهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَن يَمِينِهِ وَ عَن شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ وَ أَحْفَظْ فِيهِ رَسُولَكَ وَ آتَاءَهُ أَيْمَتَكَ وَ دَعَائِمَ دِينِكَ

And Shelter him-ajfj from evil of entirety of what You-azwj have Created, and Made, and Spread, the Formed, and Protect him-ajfj from his-ajfj front, and from behind him-la, and on his-ajfj right, and on his-ajfj left, and from above him-asws, and from beneath him-ajfj, with Your-azwj Protection which does not waste the one You-azwj Protect him with, and Protect in it Your-azwj Rasool-saww, and his-ajfj forefathers-asws, Your-azwj Imams-asws, and pillars of Your-azwj religion!

وَ اجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا تَضِيعُ وَ فِي جِوَارِكَ الَّذِي لَا يُخْفَرُ وَ فِي مَنَعِكَ وَ عَزِّكَ الَّذِي لَا يُفْهَرُ وَ آمِنُهُ بِأَمَانِكَ الْوَثِيقِ الَّذِي لَا يُخَدَّلُ مِنْ أَمْنَتِهِ بِهِ وَ اجْعَلْهُ فِي كَنْفِكَ الَّذِي لَا يُرَامُ مِنْ كَانَ فِيهِ

And Make him-ajfj to be in Your-azwj depository which does not waste, and in Your-azwj shelter which cannot be pierced, and in Your-azwj Prevention, and Your-azwj Might which cannot be subdued, and Secure him-ajfj with Your-azwj trusted security which does not abandon the one You-azwj Secure him with it, and Make him-ajfj to be in Your-azwj Canopy which cannot be breached for the one who was in it!

⁵⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 3

وَأَيْدُهُ بِبَصْرِكَ الْعَزِيزِ وَ أَيْدُهُ بِجُنْدِكَ الْغَالِبِ وَ قَوِّهِ بِمُؤَيَّتِكَ وَ أَرِدْفُهُ بِمَلَائِكَتِكَ وَ وَالٍ مِنْ وَّلَاةٍ وَ عَادٍ مِنْ عَادَاهُ وَ أَلْبَسُهُ دِرْعَكَ الْحَصِينَةَ وَ حَفَّهُ بِالْمَلَائِكَةِ حَقًّا

And Aid him^{-ajfj} with Your^{-azwj} Mighty Help, and Aid him^{-ajfj} with Your^{-azwj} Prevailing army, and Strengthen him^{-ajfj} with Your^{-azwj} Strength, and Back him^{-ajfj} with Your^{-azwj} Angels, and Befriend the one befriending him^{-ajfj} and be Inimical to the one being inimical to him^{-ajfj}, and Clothe him^{-ajfj} with Your^{-azwj} fortifying armour, and Surround him^{-ajfj} with the Angels around him^{-ajfj}!

اللَّهُمَّ وَ بَلِّغْهُ أَفْضَلَ مَا بَلَغْتَ الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ

O Allah^{-azwj}, and Make him^{-ajfj} reach the best of what the ones standing with Your^{-azwj} Fairness have reached from following the Sunnah!

اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَ ارْتُقْ بِهِ الْفُتُقَ وَ أَمِثْ بِهِ الْجُوزَ وَ أَطْهِّرْ بِهِ الْعُدْلَ وَ زَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ وَ أَيْدُهُ بِالنَّصْرِ وَ انصُرْهُ بِالرُّعْبِ وَ قَوِّ نَاصِرِيهِ وَ اخْدُلْ خَادِلِيهِ وَ دَمِدِمِ عَلَى مَنْ نَصَبَ لَهُ وَ دَمَّرْ مِنْ عَشْتِهِ وَ اقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَ عُمُدَهُ وَ دَعَائِمَهُ

O Allah^{-azwj}! Mend the crack by him^{-ajfj}, and Sew the split by him^{-ajfj}, and Kill the tyranny by him^{-ajfj}, and Reveal the justice by him^{-ajfj}, and Adorn the earth by prolonging his^{-ajfj} remaining, and Aid him^{-ajfj} with the Help, and Help him^{-ajfj} with the awe, and Strengthen his^{-la} helpers, and Abandon his^{-ajfj} abandoners, and Pulverise the one hostile to him^{-ajfj}, and Destroy the one deceiving him^{-ajfj}, and Kill the tyrants of Kufr by him^{-ajfj}, and its pillars, and its supports!

وَ اقْصِمْ بِهِ رُءُوسَ الضَّالَّةِ وَ شَارِعَةَ الْبِدْعِ وَ مُبْتِئَةَ السُّنَّةِ وَ مُقْوِيَةَ الْبَاطِلِ وَ دَلِّلْ بِهِ الْجُبَّارِينَ وَ أَبْرْ بِهِ الْكَافِرِينَ وَ جَمِيعَ الْمُلْحِدِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ سَهْلَيْهَا وَ جَبَلَيْهَا حَتَّى لَا تَدَعُ مِنْهُمْ دَبَّارًا وَ لَا تُبْقِيَ لَهُمْ آثَارًا

And Break the heads of straying by him^{-ajfj}, and legislators of the innovation, and killers of the Sunnah, and strengtheners of the falsehood, and Humiliate the tyrants by him^{-ajfj}, and Crush the Kafirs by him^{-ajfj}, and entirety of the atheists in easts of the earth and its wests, and its lands and its oceans, and its coasts and its mountains, until You^{-azwj} do not leave any houses for them, nor remain any traces of theirs!

اللَّهُمَّ طَهِّرْ مِنْهُمْ بِلَادَكَ وَ اشْفِ مِنْهُمْ عِبَادَكَ وَ أَعِزِّ بِهِ الْمُؤْمِنِينَ وَ أَحْيِ بِهِ سُنَنَ الْمُرْسَلِينَ وَ دَارِسَ حِكْمَةِ النَّبِيِّينَ وَ جَلِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَ بُدِّلْ مِنْ حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَ عَلَى يَدَيْهِ جَدِيداً غَضّاً مُخَضَّاً صَاحِحاً لَا عَوَجَ فِيهِ وَ لَا بَدْعَةَ مَعَهُ وَ حَتَّى تُبَيِّرَ بَعْدْلِهِ ظُلْمَ الْجُورِ وَ تُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَ تُوضِحَ بِهِ مَعَاقِدَ الْحَقِّ وَ مَجْهُولَ الْعُدْلِ

O Allah^{-azwj}! Purify Your^{-azwj} land from them and Heal Your^{-azwj} servants from them, and Strengthen the Momineen by him^{-ajfj}, and Revive the Sunnah of the Messengers^{-as} by him^{-ajfj}, and Teach the wisdom of the Prophets^{-as} and Renew by him^{-ajfj} what has been erased from Your^{-azwj} religion and replaced from Your^{-azwj} Judgment until Your^{-azwj} religion returns by him^{-ajfj} and upon his^{-ajfj} hand be new, fresh, pure, correct, there being no crookedness in it nor having any innovations with it, and until You^{-azwj} Irradiate by his^{-ajfj} justice the darkness of tyranny, and Extinguish by him^{-la} the fires of Kufr, and Clarify by him^{-azwj} the seats of truth, and the unknown justice!

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَ اصْطَفَيْتَهُ مِنْ خَلْقِكَ وَ اصْطَفَيْتَهُ عَلَى عَيْنِكَ وَ ائْتَمَمْتَهُ عَلَى عَيْنِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ مِنَ الْعُيُوبِ وَ طَهَّرْتَهُ مِنَ الرَّجْسِ وَ سَلَّمْتَهُ مِنَ الدَّنَسِ

He^{-ajfi} is Your^{-azwj} servant whom You^{-azwj} have Extracted for Yourself^{-azwj}, and Chosen him^{-ajfi} from Your^{-azwj} creatures, and Made him^{-ajfi} upon Your^{-azwj} Eyes, and Entrusted him^{-ajfi} upon Your^{-azwj} unseen matters, and Fortified him^{-ajfi} the sins, and Disassociated him^{-ajfi} from the defects, and Purified him^{-ajfi} from the uncleanness, and Kept him^{-ajfi} safe from the filth!

اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ وَ يَوْمَ حُلُولِ الطَّامَةِ أَنَّهُ لَمْ يُذْنِبْ ذَنْبًا وَ لَا أَتَى حُوبًا وَ لَمْ يَرْتَكِبْ مَعْصِيَةً وَ لَمْ يُضَيِّعْ لَكَ طَاعَةً وَ لَمْ يَهْتِكْ لَكَ حُرْمَةً وَ لَمْ يُبَدِّلْ لَكَ فَرِيضَةً وَ لَمْ يُعَيِّرْ لَكَ شَرِيعَةً وَ أَنَّهُ الْهَادِي الْمَهْدِيُّ الطَّاهِرُ النَّقِيُّ الرَّضِيُّ الرَّكِيُّ

O Allah^{-azwj}! We shall testify for him^{-ajfi} on the Day of Qiyamah and the day of befalling calamities that he^{-ajfi} had not committed any sin, nor committed a misdeed, and had not indulged in an act of disobedience, and had not wasted any obedience to You^{-azwj}, and had not violated any sanctity of Yours^{-azwj}, and had not replaced any obligator of Yours^{-azwj}, and had not changed any Law of Yours^{-azwj}, and he^{-ajfi} is the guide, the Guided, the clean, the pious, the virtuous, the satisfied, the pure!

اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَ أَهْلِهِ وَ وُلْدِهِ وَ ذُرِّيَّتِهِ وَ أُمَّتِهِ وَ جَمِيعَ رَعِيَّتِهِ مَا تُقَرُّ بِهِ عَيْنُهُ وَ تَسُرُّ بِهِ نَفْسُهُ وَ تَجْمَعُ لَهُ مُلْكُ الْمَمْلُوكَاتِ كُلِّهَا قَرِيبًا وَ بَعِيدًا وَ عَرِيزًا وَ ذَلِيلًا حَتَّى يَجْرِيَ حُكْمُهُ عَلَى كُلِّ حُكْمٍ وَ يُغْلَبَ بِحُكْمِهِ كُلُّ بَاطِلٍ

O Allah^{-azwj}! Give him^{-ajfi} regarding himself^{-ajfi}, and his^{-ajfi} family, and his^{-ajfi} children, and his^{-ajfi} offspring, and entirety of his^{-ajfi} citizens what his^{-ajfi} eyes would be delighted with, and his^{-ajfi} soul would be cheered with, and Gather for him^{-ajfi} kingdom of the kingdoms, all of them, their near ones and their far ones, and their mighty and their humble, until his^{-ajfi} judgment flows upon all judgments, and every falsehood is overcome by his^{-ajfi} right!

اللَّهُمَّ اسْلُكْ بِنَا عَلَى يَدَيْهِ مِنْهَاجَ الْهَدَى وَ الْمَحْجَةَ الْعُظْمَى وَ الطَّرِيقَةَ الْوَسْطَى الَّتِي يَرْجِعُ إِلَيْهَا الْقَالِي وَ يُلْحَقُ بِهَا التَّالِي وَ فُوفَاً عَلَى طَاعَتِهِ وَ تَبَتُّنًا عَلَى مُشَايَعَتِهِ وَ امْتُنْ عَلَيْنَا بِمَتَابَعَتِهِ وَ اجْعَلْنَا فِي حَزْبِهِ الْقَوَامِينَ بِأَمْرِهِ الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضَاكَ بِمَنَاصِحَتِهِ حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَ أَعْوَانِهِ مَقَرَّةٍ سُلْطَانِهِ

O Allah^{-azwj}! I ask You^{-azwj} to Build upon his^{-ajfi} hand the manifesto of guidance, and the mighty argument, and the middle path which the forward ones return to it and the lagging one catches up with it, pausing upon obedience to him^{-ajfi}, and Affirm us upon supporting him^{-ajfi}, and Confer upon us with following him^{-ajfi}. and Make us to be in his^{-ajfi} party, the ones standing with his^{-ajfi} orders, the ones patient with him^{-ajfi}, the seekers of Your^{-azwj} Satisfaction with his^{-ajfi} advice until You^{-azwj} Resurrect us on the Day of Qiyamah among his^{-ajfi} helpers and his^{-ajfi} supporters, and strengtheners of his^{-ajfi} authority!

اللَّهُمَّ وَ اجْعَلْ ذَلِكَ لَنَا خَالِصًا مِنْ كُلِّ شَكٍّ وَ شُبْهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا نَعْتَمِدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبَ بِهِ إِلَّا وَجْهَكَ وَ حَتَّى نُحَلِّنَا حَلَّةً وَ نُجْعَلْنَا فِي الْجَنَّةِ مَعَهُ

O Allah^{-azwj}, and Make that for us pure from every doubt, and suspicion, and showing off, and reputation until we do not rely on others with it, nor seek with it except Your^{-azwj} Face, and until You^{-azwj} Place us in his^{-la} place, and Make us to be in the Paradise with him^{-ajfi}!

وَ أَعِدْنَا مِنَ السَّامَةِ وَ الْكَسَلِ وَ الْفَتْرَةِ وَ اجْعَلْنَا مِمَّنْ تَنْتَصِرُ بِهِ لِذِينِكَ وَ نُعِزُّ بِهِ نَصْرَ وَ لِيكَ وَ لَا تَسْتَبْدِلْ بِنَا غَيْرَنَا فَإِنَّ اسْتِبْدَالَكَ بِنَا غَيْرَنَا عَلَيْكَ يَسِيرٌ وَ هُوَ عَلَيْنَا عَسِيرٌ

And Shelter us from the lethargy, and the laziness, and lack of enthusiasm, and Make us from the ones who help Your^{-azwj} religion with him^{-ajfj}, and Strengthen by it the Help of Your^{-azwj} Guardian, and do not Replace us with others, for Your^{-azwj} Replacing us with others is easy upon You^{-azwj}, and it is difficult upon us!

اللَّهُمَّ صَلِّ عَلَى وُلَاةِ عَهْدِهِ وَ الْأَيْمَةِ مِنْ بَعْدِهِ وَ بَلِّغْهُمْ أَمَانَتَهُمْ وَ زِدْ فِي آجَالِهِمْ وَ أَعِزَّ نَصْرَهُمْ وَ تَمِّمْ لَهُمْ مَا أَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِكَ لَهُمْ وَ ثَبِّتْ دَعَائِمَهُمْ وَ اجْعَلْنَا لَهُمْ أَعْوَاناً وَ عَلَى دِينِكَ أَنْصَاراً

O Allah^{-azwj}! Send Salawaat upon his^{-saww} heir apparent, and the Imams^{-asws} from after him^{-asws}, and Make them reach their^{-asws} aspirations, and Increase in their^{-asws} lifespans, and Strengthen their^{-asws} help, and Complete for them^{-asws} what You^{-azwj} have Attributed to them^{-asws} from Your^{-azwj} Command for them^{-asws}, and Affirm their^{-asws} supports, and Make us as supporters for them^{-asws} and helpers upon Your^{-azwj} religion!

فَأَيْمَهُمْ مَعَادِنُ كَلِمَاتِكَ وَ أَزْكَانُ تَوْحِيدِكَ وَ دَعَائِمُ دِينِكَ وَ وُلَاةُ أَمْرِكَ وَ خَالِصَتُكَ بَيْنَ عِبَادِكَ وَ صَفْوَتُكَ مِنْ خَلْقِكَ وَ أَوْلِيَاؤُكَ وَ سَلَابِلُ أَوْلِيَاؤِكَ وَ صَفْوَةُ أَوْلَادِ رُسُلِكَ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

They^{-asws} are the mines of Your^{-azwj} Words, and elements of Your^{-azwj} Tawheed, and supports of Your^{-azwj} religion, and Masters of Your^{-azwj} Command, and Your^{-azwj} special ones between Your^{-azwj} servants, and Your^{-azwj} elites from Your^{-azwj} creatures, and Your^{-azwj} Guardians, and offspring of Your^{-azwj} Guardians, and elites of children of Your^{-azwj} Messengers^{-as}, and the greetings be upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!''⁶⁰

5- قَالَ السَّيِّدُ وَ وَجَدْتُ هَذَا الدُّعَاءَ بِرِوَايَةِ أُخْرَى وَ هِيَ مَا حَدَّثَتْ بِهِ زَيْدُ بْنُ جَعْفَرٍ الْعَلَوِيُّ عَنْ إِسْحَاقَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ هَمَّامِ بْنِ سُهَيْلٍ وَ مُحَمَّدِ بْنِ شُعَيْبِ بْنِ أَحْمَدَ مَعَا عَنْ شُعَيْبِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَوْلَانَا أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع أَنَّهُ كَانَ يَأْمُرُ بِالدُّعَاءِ لِلْحُجَّةِ صَاحِبِ الزَّمَانِ ع فَكَانَ مِنْ دُعَائِهِ لَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

The Seyyid said, 'And I found this supplication by another report, and it is what is narrated with by Zayd Bin Ja'far Al Alawy, from Is'haq Bin Al Hassan, from Muhammad Bin Hammam Bin Suheyl, and Muhammad Bin Shueyb Bin Ahmad, both together from Shueyb Bin Ahmad Al Maliky, from Yunus Bin Abdul Rahman,

'From our Master Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, he^{-asws} had instructed with the supplication for the Divine Authority, Master of the Time (Al-Qaim^{-ajfj}). It was from his^{-asws} supplication for him^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْفَعْ عَنِّي وَ لِيكَ وَ خَلِيقَتِكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ وَ لِسَانِكَ الْمُعَبَّرِ عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحُكْمَتِكَ وَ عَيْنِكَ النَّاطِقَةِ فِي بَرِّيَّتِكَ وَ شَاهِدَا [شَاهِدِكَ] عَلَى عِبَادِكَ الْجَحْجَاحِ الْمُجَاهِدِ الْمُجْتَهِدِ عَبْدِكَ الْعَائِدِ بِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Defend Your^{-azwj} Guardian, and Your^{-azwj} Caliph, and Your^{-azwj} Divine Authority upon Your^{-azwj} creatures, and Your^{-azwj} Tongue expressing on Your^{-azwj} behalf, speaking with Your^{-azwj}

⁶⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 4

Permission with Your^{-azwj} Wisdom, and Your^{-azwj} observing eye among Your^{-azwj} created beings, and a witness upon Your^{-azwj} servants, excelling in the good deeds, the fighter, the struggler, Your^{-azwj} servant seeking Refuge with You^{-azwj}!

اللَّهُمَّ وَ أَعَدَّهُ مِنْ شَرِّ مَا خَلَقْتَ وَ ذَرَأْتَ وَ بَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ أَحْفَظُهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيغُ مَنْ حَفِظْتَهُ بِهِ وَ أَحْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ وَ آبَاءَهُ أَيْمَتَكَ وَ دَعَائِمَ دِينِكَ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ وَ اجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا تَضِيغُ وَ فِي جِوَارِكِ الَّذِي لَا يُخْفَرُ وَ فِي مَنَعِكَ وَ عِزِّكَ الَّذِي لَا يُفْهَرُ

O Allah^{-azwj}, and Shelter him^{-ajfj} from evil of what You^{-azwj} have Created, and Scattered, and Made, and Grown, and Formed, and Protect him from his^{-ajfj} front, and from behind him^{-ajfj}, and on his^{-ajfj} right, and on his^{-ajfj} left, and from above him^{-ajfj} and from beneath him^{-ajfj} with Your^{-azwj} Protection which does not waste the one You^{-azwj} Protect him with, and Protect in it Your^{-azwj} Rasool^{-sawww}, and successor^{-asws} of Your^{-azwj} Rasool^{-sawww}, and his^{-ajfj} forefathers^{-asws}, Your^{-azwj} Imams^{-asws}, and pillars of Your^{-azwj} religion. May Your^{-sawww} Salawaat be upon them^{-asws} all, and Make him^{-ajfj} in Your^{-azwj} depository which does not waste, and in Your^{-azwj} Shelter which is not pierced, and in Your^{-azwj} Prevention and Your^{-azwj} Mighty which is not subdued!

اللَّهُمَّ وَ آمَنَهُ بِأَمَانِكَ الْوَالِيَّ الَّذِي لَا يُجْدَلُ مِنْ أَمْنَتِهِ بِهِ وَ اجْعَلْهُ فِي كَنْفِكَ الَّذِي لَا يُضَامُ مَنْ كَانَ فِيهِ وَ انصُرْهُ بِنَصْرِكَ الْعَزِيزِ وَ أَيِّدْهُ بِجُنْدِكَ الْعَالِبِ وَ قُوِّهِ بِقُوَّتِكَ وَ أَرْدِفْهُ بِمَلَائِكَتِكَ

O Allah^{-azwj}, and Secure him^{-ajfj} with Your^{-azwj} trusted security which does not abandon the one You^{-azwj} Secure him with it, and Make him^{-ajfj} in Your^{-azwj} canopy which the one who was in it cannot be breached, and Help him^{-ajfj} with Your^{-azwj} Mighty Haled, and Aid him^{-ajfj} with Your^{-azwj} prevailing army, and Strengthen him^{-ajfj} with Your^{-azwj} Strength, and Back him^{-ajfj} with Your^{-azwj} Angels!

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَلْبَسْهُ دِرْعَكَ الْحَصِينَةَ وَ حُمَّهُ بِمَلَائِكَتِكَ حَقًّا

O Allah^{-azwj}! Befriend the one befriending him^{-ajfj}, and Be Inimical to the one being inimical to him^{-azwj}, and Clothe him^{-ajfj} Your^{-azwj} fortifying shield and Surround him^{-ajfj} with Your^{-azwj} Angels around him^{-ajfj}!

اللَّهُمَّ وَ بَلِّغْهُ أَفْضَلَ مَا بَلَغَتْ الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ

O Allah^{-azwj}, and Make him^{-ajfj} reach the best of what the ones standing with Your^{-azwj} Fairness have reached from following the Prophets^{-as}!

اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَ ارْتُقْ بِهِ الْفُتْقَ وَ أَمِتْ بِهِ الْجُورَ وَ أَطْهِرْ بِهِ الْعَدْلَ وَ زَيِّنْ بِطَوْلِ نِقَائِهِ الْأَرْضَ وَ أَيِّدْهُ بِالنَّصْرِ وَ انصُرْهُ بِالرُّعْبِ وَ افْتَحْ لَهُ فَتْحًا يَسِيرًا وَ اجْعَلْ لَهُ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ وَ عَدُوِّهِ سُلْطَانًا نَصِيرًا

O Allah^{-azwj}! Mend the crack by him^{-ajfj}, and Sew the split by him^{-ajfj}, and Kill the tyranny by him^{-ajfj}, and Reveal the justice by him^{-ajfj}, and Adorn the earth by prolonging his^{-ajfj} remaining in the earth, and Aid him^{-ajfj} with the Help, and Help him^{-ajfj} with the awe, Grant victory to him^{-ajfj} an easy victory, and Make for him^{-ajfj} a persistent helpers from You^{-azwj} against Your^{-azwj} enemy and his^{-ajfj} enemy!

اللَّهُمَّ اجْعَلْهُ الْقَائِمَ الْمُنتَظَرَ وَ الْإِمَامَ الَّذِي بِهِ تَنْتَصِرُ وَ أَيْدُهُ بِنَصْرِ عَزِيزٍ وَ فَتْحٍ قَرِيبٍ وَ وَرَثَةَ مَشَارِقِ الْأَرْضِ وَ مَعَارِجِهَا اللَّائِي بَارَكْتَ فِيهَا وَ أَحْيِي بِهِ سُنَّةَ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ وَ قَوِّ نَاصِرَهُ وَ اخْذُلْ خَادِلَهُ وَ دَمِدْمِ عَلَى مَنْ نَصَبَ لَهُ وَ دَمَّرْ عَلَى مَنْ عَشَّهُ

O Allah^{-azwj}! Make him^{-ajfj} the 'Rising one' (Al-Qaim), the awaited, and the Imam^{-ajfj} by whom You^{-azwj} will be victorious, and Aid him^{-ajfj} with a Mighty Help, and a near victory, and Cause him^{-ajfj} to inherit easts of the earth and its wests, those which You^{-azwj} have Blessed in, and Revive by him^{-ajfj} the Sunnah of Your^{-azwj} Prophet^{-sawww}, may Your^{-azwj} Salawaat be upon him^{-sawww} and his^{-sawww} Progeny^{-asws}, until nothing from the truth stays hidden in fear from the creatures, and Strengthen his^{-ajfj} helpers, and Abandon his^{-ajfj} abandoners, and Crush the one hostile to him^{-ajfj}, and destroy the one who deceives him^{-ajfj}!

اللَّهُمَّ وَ اقْتُلْ بِهِ جَبَايِرَةَ الْكُفْرِ وَ عُمُدَهُ وَ دَعَائِمَهُ وَ الْقَوَامَ بِهِ وَ اقْصِمْ بِهِ رُؤُوسَ الصَّالَاةِ وَ شَارِعَةَ الْبِدْعَةِ وَ مُبَيِّنَةَ السُّنَّةِ وَ مُقَوِّبَةَ الْبَاطِلِ وَ أَذِلُّهُ بِهِ الْجَبَّارِينَ وَ أَيْزِ بِهِ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا وَ أَيْنُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَعَارِجِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ سَهْلِهَا وَ جَبَلِهَا حَتَّى لَا تَدَعُ مِنْهُمْ دِسَاراً وَ لَا تُبْقِيَ لَهُمْ آثَاراً

O Allah^{-azwj}, and Kill the tyrants of Kufr by him^{-ajfj}, and its pillars and its columns, and the supports by Him^{-ajfj}, and Break the heads of straying by him^{-ajfj}, and legislators of the innovations, killers of the Sunnah, and strengtheners of the falsehood, and Humiliate the tyrants by him^{-ajfj}, and Crush the Kafirs and the hypocrites by him^{-ajfj}, and entirety of the atheists wherever they may be, and whenever it may be, from easts of the earth and its wests, and its lands and its seas, and its coasts and its mountains, until You^{-azwj} neither leave any anchor for them nor any trace to remain for them!

اللَّهُمَّ وَ طَهَّرْ مِنْهُمْ بِلَادَكَ وَ اشْفِ مِنْهُمْ عِبَادَكَ وَ أَعِزِّ بِهِ الْمُؤْمِنِينَ وَ أَحْيِي بِهِ سُنَنَ الْمُرْسَلِينَ وَ دَارِسَ حُكْمِ النَّبِيِّينَ وَ جَدِّدْ بِهِ مَا مَحَى مِنْ دِينِكَ وَ بَدِّلْ مِنْ حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَ عَلَى يَدَيْهِ غَضّاً جَدِيداً صَاحِبِياً مَحْضاً لَا عِوَجَ فِيهِ وَ لَا بَدْعَةَ مَعَهُ حَتَّى تُبَيِّنَ [تُبَيِّرَ] بِعَدْلِهِ ظُلْمَ الْجَوْرِ وَ تُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَ تُطَهِّرَ بِهِ مَعَايِدَ الْحَقِّ وَ مَجْهُولَ الْعَدْلِ وَ تُوضِحَ بِهِ مُشْكِلَاتِ الْحُكْمِ

O Allah^{-azwj}, and Purify Your^{-azwj} land from them, and Heal Your^{-azwj} servants from them, and Strengthen the Momineen by him^{-ajfj}, and Revive the Sunnah of the Messengers^{-as} by him^{-ajfj} and Teach the rulings of the Prophets^{-as}, and Renew by him^{-ajfj} what has been erased from Your^{-azwj} Religion, and replaced from Your^{-azwj} Judgments until You^{-azwj} Return Your^{-azwj} religion by him^{-asws}, and upon his^{-ajfj} hands as fresh, news, correct, pure, there being no crookedness in it nor having any innovation with it until by his^{-ajfj} knowledge the darkness of the tyranny is irradiated by it, and Extinguish by him^{-asws} the fires of Kufr, and Purify by him^{-ajfj} the seat of truth and the unknown justice, and clarify the baffling rulings by him^{-ajfj}!

اللَّهُمَّ وَ إِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَ اصْطَفَيْتَهُ مِنْ خَلْقِكَ وَ اصْطَفَيْتَهُ عَلَى عِبَادِكَ وَ اثْتَمَنْتَهُ عَلَى غَيْبِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ مِنَ الْعُيُوبِ وَ طَهَّرْتَهُ مِنَ الرَّجْسِ وَ صَرَفْتَهُ عَنِ الدَّنَسِ وَ سَلَّمْتَهُ مِنَ الرَّيْبِ

O Allah^{-azwj}, and he^{-ajfj} is Your^{-azwj} servant whom You^{-azwj} have Extracted for Yourself^{-azwj}, and have Chosen him^{-ajfj} from Your^{-azwj} creatures, and Chosen him^{-ajfj} upon Your^{-azwj} servants, and Entrusted him^{-ajfj} upon Your^{-azwj} unseen, and Fortified him^{-ajfj} from the (attack of) sins, and Disassociated him^{-ajfj} from the defects, and Purified him^{-ajfj} from the uncleanness, and Turned away the filth from him^{-ajfj}, and Kept him^{-ajfj} safe from the suspicions!

اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ وَ يَوْمَ حُلُولِ الطَّامَةِ أَنَّهُ لَمْ يُذْنِبْ وَ لَمْ يَأْتِ حُوباً وَ لَمْ يَرْتَكِبْ لَكَ مَعْصِيَةً وَ لَمْ يُضَيِّعْ لَكَ طَاعَةً وَ لَمْ يَهْتِكْ لَكَ حُرْمَةً وَ لَمْ يُبَدِّلْ لَكَ فَرِيضَةً وَ لَمْ يُغَيِّرْ لَكَ شَرِيعَةً وَ أَنَّهُ الْإِمَامُ النَّقِيُّ الْهَادِي الْمَهْدِيُّ الطَّاهِرُ النَّقِيُّ الْوَقِيُّ الرَّضِيُّ الرَّكِيُّ

O Allah-azwj! We shall testify for him-ajfi on the Day of Qiyamah and the day of befalling calamities that he-ajfi had not committed any sin, nor committed a misdeed, and had not indulged in an act of disobedience, and had not wasted any obedience to You-azwj, and had not violated any sanctity of Yours-azwj, and had not replaced any obligatory (act) of Yours-azwj, and had not changed any Law of Yours-azwj, and he-ajfi is the guide, the Guided, the clean, the pious, the virtuous, the content, the pure!

اللَّهُمَّ فَصَلِّ عَلَيْهِ وَ عَلَى آبَائِهِ وَ أَعْطِهِ فِي نَفْسِهِ وَ وُلْدِهِ وَ أَهْلِهِ وَ ذُرِّيَّتِهِ وَ أُمَّتِهِ وَ جَمِيعَ رَعِيَّتِهِ مَا تَقَرُّ بِهِ عَيْنُهُ وَ تَسُرُّ بِهِ نَفْسُهُ وَ يَجْمَعُ لَهُ مُلْكَ الْمَمْلُكَاتِ كُلِّهَا قَرِيبَهَا وَ بَعِيدَهَا وَ غَرِيبَهَا وَ ذَلِيلَهَا حَتَّى يَجْرِيَ حُكْمُهُ عَلَى كُلِّ حُكْمٍ وَ يُغْلَبَ بِحَقِّهِ عَلَى كُلِّ بَاطِلٍ

O Allah-azwj! Send Salawaat upon him-ajfi and his-ajfi forefathers-asws, and Give him-ajfi regarding himself-ajfi, and his-ajfi family, and his-ajfi children, and his-ajfi offspring, and his-ajfi community, and entirety of his-ajfi citizens what his-ajfi eyes would be delighted with, and his-ajfi soul would be cheered with, and Gather for him-ajfi kingdom of the kingdoms, all of them, their near ones and their far ones, and their mighty and their humble, until his-ajfi judgment flows upon all judgments, and his-ajfi right prevails over every falsehood!

اللَّهُمَّ وَ اسْأَلُكَ بِنَا عَلَى يَدَيْهِ مِنْهَاجِ الْهُدَى وَ الْمَحَجَّةِ الْعُظْمَى وَ الطَّرِيقَةِ الْوَسْطَى الَّتِي يَرْجِعُ إِلَيْهَا الْعَالِي وَ يُلْحَقُ بِهَا النَّالِي

O Allah-azwj, and Make us travel upon the manifesto of guidance upon his-ajfi hand, and the mighty argument, and the middle path which the exaggerator would return to and the lagging one would catch up with it!

اللَّهُمَّ وَ قَوِّنَا عَلَى طَاعَتِهِ وَ نُبِّئْنَا عَلَى مُشَايَعَتِهِ وَ ائْتِنَّا عَلَيْنَا بِمُتَابَعَتِهِ وَ اجْعَلْنَا فِي حَزْبِهِ الْقَوَامِينَ بِأَمْرِهِ الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضَاكَ بِمُنَاصَحَتِهِ حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَ أَعْوَانِهِ وَ مُقَوِّتِي سُلْطَانِهِ

O Allah-azwj, and Strengthen us upon obedience to him-la, and Affirm us upon supporting him-ajfi, and Confer upon us with following him-ajfi and Make us to be in his-ajfi party, the ones standing by his-ajfi orders, the ones patient with him-ajfi, the seekers of Your-azwj Satisfaction with his-ajfi advice until You-azwj Resurrect us on the Day of Qiyamah among his-ajfi helpers and his-ajfi supporters, and strengtheners of his-ajfi authority!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ ذَلِكَ كُلَّهُ مِنَّا لَكَ خَالِصاً مِنْ كُلِّ شَكٍّ وَ شُبُهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا نَعْتَمِدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبَ بِهِ إِلَّا وَجْهَكَ وَ حَتَّى نُحَلِّقَ مَحَلَّهُ وَ نَجْعَلَنَّا فِي الْجَنَّةِ مَعَهُ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make that, all of it from us to You-azwj, pure from every doubt and suspicion, and showing off and reputation, until we don't rely upon others with it, nor seek with it except Your-azwj Face, and until You-azwj Place us (in the vicinity) in his-ajfi place and Make us to be with him-ajfi in the Paradise!

وَلَا تَبْتَلِنَا فِي أَمْرِهِ بِالسَّامَةِ وَالْكَسَلِ وَالْفُتُورِ وَالْفُسْخِ وَاجْعَلْنَا مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَتُعِزُّ بِهِ نَصْرَ وَلِيِّكَ وَ لَا تَسْتَبْدِلْ بِنَا غَيْرَنَا فَإِنَّ اسْتِبْدَالَكَ بِنَا
غَيْرَنَا عَلَيْكَ يَسِيرٌ وَ هُوَ عَلَيْنَا كَبِيرٌ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And do not Try us regarding his^{-ajfi} orders with the lethargy (tiredness), and the laziness, and the lack of enthusiasm, and Make from the ones Your^{-azwj} will be victorious with for Your^{-azwj} religion, and Strengthen by him^{-ajfi} the Help of Your^{-azwj} Guardian, and do not Replace us with others, for Your^{-azwj} Replacing us with others is easy upon You^{-azwj}, and it is grievous upon us! You^{-azwj} are Able upon all things!

اللَّهُمَّ وَ صَلِّ عَلَى وُلَاةِ عَهْدِهِ وَ بَلِّغْهُمْ آمَانَهُمْ وَ زِدْ فِي آجَالِهِمْ وَ انصُرْهُمْ وَ تَمِّمْ لَهُ مَا أَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِ دِينِكَ وَ اجْعَلْنَا لَهُمْ أَعْوَانًا وَ عَلَى دِينِكَ أَنْصَارًا
وَ صَلِّ عَلَى آبَائِهِ الطَّاهِرِينَ الْأَيْمَةَ الرَّاشِدِينَ

O Allah^{-azwj}, and Send Salawaat upon the governors of his^{-ajfi} covenants, and Make them reach their aspiration, and Increase in their lifespans, and Help them, and Complete for him^{-ajfi} what You^{-azwj} Attributed to them from the matters of Your^{-azwj} religion, and Make us supporters for them, and helpers upon Your^{-azwj} religion, and Send Salawaat upon his^{-ajfi} forefathers^{-asws}, the Pure, the rightly guiding Imams^{-asws}!

اللَّهُمَّ فَإِنَّهُمْ مَعَادُنُ كَلِمَاتِكَ وَ حُرُزُ أَعْيُنِكَ وَ وُلَاةُ أَمْرِكَ وَ خَالِصَتُكَ مِنْ عِبَادِكَ وَ خَيْرَتُكَ مِنْ خَلْقِكَ وَ أَوْلِيَاؤُكَ وَ سَلَائِلُ أَوْلِيَانِكَ وَ صِفْوَتُكَ وَ أَوْلَادُ
أَصْفِيَانِكَ صَلَوَاتِكَ وَ رَحْمَتِكَ وَ بَرَكَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

O Allah^{-azwj}! They^{-asws} are mines of Your^{-azwj} Words, and treasurers of Your^{-azwj} Knowledge, and Guardians of Your^{-azwj} Command, and Your^{-azwj} special ones from Your^{-azwj} servants, and Your^{-azwj} Choice from Your^{-azwj} creatures, and Your^{-azwj} Guardians and offspring of Your^{-azwj} Guardians, and Your^{-azwj} elites and children of Your^{-azwj} elites! May Your^{-azwj} Salawaat, and Your^{-azwj} Mercy, and Your^{-azwj} Blessings be upon them^{-asws} all!

اللَّهُمَّ وَ شَرِكَاؤُهُ فِي أَمْرِهِ وَ مُعَاوَنُوهُ عَلَى طَاعَتِكَ الَّذِينَ جَعَلْتَهُمْ حِصْنَهُ وَ سِلَاحَهُ وَ مَفْرَعَهُ وَ أُنْسَهُ الَّذِينَ سَلَوُا عَنِ الْأَهْلِ وَ الْأَوْلَادِ وَ تَجَافَوْا الْوَطْنَ وَ
عَطَلُوا الْوَتِيرَ مِنَ الْمَهَادِ قَدْ رَفَضُوا تَجَارَاتِهِمْ وَ أَضْرَبُوا بِعَايَشِهِمْ

O Allah^{-azwj}, and his^{-ajfi} associates in his^{-ajfi} matter, and his^{-ajfi} supporters upon obedience to You^{-azwj}, those whom You^{-azwj} have Made them his^{-ajfi} fortress, and his^{-ajfi} weapon, and his^{-ajfi} shelter, and his^{-ajfi} comfort, those who were detached from the family and the children, and they forsook the homeland, and they gave up the comfort of their beds, rejected their businesses and harmed their livelihoods!

وَ فَقَدُوا فِي أُنْدِيَّتِهِمْ بَعِيرَ غَيْبَةٍ عَنْ مَضْرِبِهِمْ وَ خَالَفُوا الْبَعِيدَ مِمَّنْ عَاذَهُمْ عَلَى أَمْرِهِمْ وَ خَالَفُوا الْقَرِيبَ مِمَّنْ صَدَّ عَنْ وَجْهِتِهِمْ وَ ائْتَلَفُوا بَعْدَ التَّدَابُرِ وَ
التَّقَاطُعِ فِي ذَهْرِهِمْ وَ قَطَعُوا الْأَسْبَابَ الْمُتَّصِلَةَ بِعَاجِلِ حُطَامٍ مِنَ الدُّنْيَا

And they were missed in their gatherings without absence from their cities, and they allied with the remote ones from the ones who supported them upon their matters, and they opposed the near ones from the ones who opposed their perspectives, and they united after the discord, and cut-off in their times and cut-off the causes of the connection with the current debris of the world!

فَجَعَلَهُمُ اللَّهُمَّ فِي حِرْزِكَ وَ فِي ظِلِّ كَنْفِكَ وَ رُدَّ عَنْهُمْ بَأْسَ مَنْ قَصَدَ إِلَيْهِمْ بِالْعَدَاوَةِ مِنْ خَلْقِكَ وَ أَجْرَلَهُمْ مِنْ دَعْوَتِكَ مِنْ كِفَايَتِكَ وَ مَعُونَتِكَ لَهُمْ وَ تَأْيِيدِكَ وَ نَصْرِكَ إِيَّاهُمْ مَا تُعِينُهُمْ بِهِ عَلَى طَاعَتِكَ وَ أَزْهَقْ بِحَقِّهِمْ بَاطِلَ مَنْ أَرَادَ إِطْفَاءَ نُورِكَ

O Allah^{-azwj}! Make them to be in Your^{-azwj} Protection and in the shade of Your^{-azwj} canopy, and Repel from them troubles of the one from Your^{-azwj} creatures aiming to them with the enmity, and Bestow plentifully to them from Your^{-azwj} Generosity, from Your^{-azwj} Sufficiency, and Your^{-azwj} Provision for them, and Your^{-azwj} Assistance and Your^{-azwj} Helping them what You^{-azwj} had Assisted them upon obeying You^{-azwj}, and Vanish by their^{-asws} rights, the falsehood of the ones intending to extinguish Your^{-azwj} Noor!

وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَمَلًا بِهِمْ كُلِّ أَفْقٍ مِنَ الْأَفَاقِ وَ قَطْرٍ مِنَ الْأَفْطَارِ قِسْطًا وَ عَدْلًا وَ مَرْحَمَةً وَ فَضْلًا وَ اشْكُرْ لَهُمْ عَلَى حَسَبِ كَرَمِكَ وَ جُودِكَ وَ مَا مَنَنْتَ بِهِ عَلَى الْعَالَمِينَ بِالْقِسْطِ مِنْ عِبَادِكَ وَ ادْخِرْ لَهُمْ مِنْ ثَوَابِكَ مَا تَرْفَعُ لَهُمْ بِهِ الدَّرَجَاتِ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ آمِينَ رَبَّ الْعَالَمِينَ.

And Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Fill with them^{-asws} every horizon from the horizons, and drop from the drops (or rain), with fairness and justice, and mercy and grace, and Thank to them^{-asws} in accordance to Your^{-azwj} Benevolence and Your^{-azwj} Generosity and what You^{-azwj} have Conferred with upon the worlds with the fairness from Your^{-azwj} servants, and Store for them^{-asws} from Your^{-azwj} Rewards what would raise the ranks for them^{-asws} by it! Surely, You^{-azwj} Do whatever You^{-azwj} Desire, and Decide whatever You^{-azwj} Want! Ameen, Lord^{-azwj} of the worlds!⁶¹

6- مهج، مهج الدعوات بإسنادنا إلى مُحَمَّدِ بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْجَعْفِيِّ الْمَعْرُوفِ بِالصَّابُونِيِّ فِي جُمْلَةِ حَدِيثِ إِسْنَادِهِ وَ ذَكَرَ فِيهِ عَيْبَةَ الْمُهَدِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ قُلْتُ كَيْفَ تَصْنَعُ شِيعَتُكَ

(The book) ‘Mahj Al-Dawaat’ – By our chains to Muhammad Bin Ahmad Bin Ibrahim Al-Jufy, well known as Al-Sabouny, in a summary of a Hadeeth by his chain, and he mentioned in it occultation of Al Mahdi^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, ‘I said, ‘How (what) should your^{-ajfj} Shias do?’

قَالَ عَلَيْكُمْ بِالِدُعَاءِ وَ انْتَظَارِ الْفَرَجِ وَ إِنَّهُ سَيَبْدُو لَكُمْ عِلْمٌ فَإِذَا بَدَأَ لَكُمْ فَاحْمَدُوا اللَّهَ وَ تَمَسَّكُوا بِمَا بَدَأَ لَكُمْ

He^{-ajfj} said: ‘Upon you all is with the supplication and awaiting the relief, and a flag will be manifested to you! When it is manifested to you, then praise Allah^{-azwj} adhere to whatever comes to you!’

قُلْتُ فَمَا نَدْعُو بِهِ

I said, ‘So what should we be supplicating with?’

قَالَ تَقُولُ اللَّهُمَّ أَنْتَ عَرَفْتَنِي نَفْسَكَ وَ عَرَفْتَنِي رَسُولَكَ وَ عَرَفْتَنِي مَلَائِكَتَكَ وَ عَرَفْتَنِي وِلَاةَ أَمْرِكَ

⁶¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 5

He^{-ajfj} said: 'You should say, 'O Allah^{-azwj}! You^{-azwj} Introduced me to Yourself^{-azwj}, and Introduced Your^{-azwj} Rasool^{-sawww} to me, and Introduced Your^{-azwj} Angels to me, and Introduced the Guardians of Your^{-azwj} Command, to me!

اللَّهُمَّ لَا تَأْخُذْ إِلَّا مَا أَعْطَيْتَ وَ لَا آفِي إِلَّا مَا وَقَيْتَ

O Allah^{-azwj}! I cannot find except what You^{-azwj} have Given, nor can I save except what You^{-azwj} Save (me from)!

اللَّهُمَّ لَا تُعَيِّنِي عَنْ مَنَازِلِ أَوْلِيَائِكَ وَ لَا تُرِعْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

O Allah^{-azwj}! Do not let me be absent from the ranks of Your^{-azwj} friends, nor let my heart deviate after Your^{-azwj} have Guided me!

اللَّهُمَّ اهْدِنِي لِرِوَايَةِ مَنْ افْتَرَضْتَ طَاعَتَهُ.

O Allah^{-azwj}! Guide me to the Wilayah of the one You^{-azwj} have Imposed obedience to!''⁶²

(The book) 'Mahj Al Dawaat' –

And I saw in the dream someone teaching me a supplication correct for the days of occultation, and this is its wording: -

7- مهج، مهج الدعوات وَ رَأَيْتُ أَنَا فِي الْمَنَامِ مَنْ يُعَلِّمُنِي دُعَاءَ يَصْلُحُ لِأَيَّامِ الْعَبِيَّةِ وَ هَذِهِ الْفَاطَةُ يَا مَنْ فَضَّلَ آلَ إِبْرَاهِيمَ وَ آلَ إِسْرَائِيلَ عَلَى الْعَالَمِينَ بِاخْتِيَارِهِ وَ أَظْهَرَ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ عِزَّةَ اِقْتِدَارِهِ وَ أَوْدَعَ مُحَمَّدًا ص وَ أَهْلَ بَيْتِهِ غَرَائِبَ أَسْرَارِهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي مِنْ أَغْوَانِ حُجَّتِكَ عَلَى عِبَادِكَ وَ أَنْصَارِهِ.

'O One Who Merited the Progeny of Ibrahim^{-as}, and Progeny of Israeel (Yaqoub^{-as} over the worlds by His^{-azwj} Choice, and Revealed in the kingdoms of the skies and the earth and Might of His^{-azwj} Power, and Entrusted Muhammad^{-sawww} and People^{-asws} of his Household His^{-azwj} strange secrets! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Make me from the supporters of Your^{-azwj} Divine Authority and his^{-ajfj} helpers against Your^{-azwj} servants!''⁶³ (Not a Hadeeth)

وَ حَدَّثَنِي صَدِيقُنَا الْمَلِكُ مَسْعُودٌ حَتَمَ اللَّهُ جَلَّ جَلَالُهُ لَهُ بِإِنْجَارِ الْوَعُودِ أَنَّهُ رَأَى فِي مَنَامِهِ شَخْصًا يُكَلِّمُهُ مِنْ وَرَاءِ حَائِطٍ وَ لَمْ يَرَ وَجْهَهُ وَ يَقُولُ يَا صَاحِبَ الْقُدْرِ وَ الْأَقْدَارِ وَ الْهَيْمِ وَ الْمَهَامِ عَجَّلْ فَرَجَ عَبْدِكَ وَ وَلِيِّكَ وَ الْحُجَّةِ الْقَائِمِ بِأَمْرِكَ فِي خَلْقِكَ وَ اجْعَلْ لَنَا فِي ذَلِكَ الْخَيْرَةَ.

And it is narrated to me by our friend, Al-Malik Masoud, may Allah^{-azwj}, Majestic is His^{-azwj} Majesty, End for him with fulfilment of the Promise, that he saw a person in his dream talking to him from behind a wall, and he did not see his face, and he said, 'O Master of the Power and the Pre-determinations, and the worries and the important matters! Relieve Your^{-azwj}

⁶² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 6

⁶³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 7 a

servant and Your^{-azwj} Guardian, and the Divine Authority Al-Qaim^{-ajfj} with Your^{-azwj} Command among Your^{-azwj} creatures, and Make for us the goodness in that!"⁶⁴ (Not a Hadeeth)

8- مهج، مهج الدعوات حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ دَقَّاقٍ الْقُمِّيُّ أَبُو جَعْفَرٍ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شاذَانَ الْقُمِّيِّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَابَوَيْهِ الْقُمِّيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ

(The book) 'Mahj Al Dawaat' – It is narrated to us by Muhammad Bin Ali Bin Daqqaq Al Qummi Abu Ja'far who said, 'It is narrated to us by Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Hassan Bin Shazan Al Qummi who said, 'It is narrated to us by Abu Ja'far Muhammad Bin Ali Bin Babuwayh Al Qummi, from his father, from Abdullah Bin Ja'far, from Al Abbas Bin Marouf, from Abdul Salam Bin Salim, who said, 'It is narrated to us by Sinan, from Yunus Bin Zabyan, from Jabir Bin Yazeed Al Jufy who said,

قَالَ أَبُو جَعْفَرٍ ع مَنْ دَعَا بِهَذَا الدُّعَاءِ مَرَّةً وَاحِدَةً فِي دَهْرِهِ كُتِبَ فِي رِقِّ الْعُبُودِيَّةِ وَ زُفِعَ فِي دِيْوَانِ الْقَائِمِ ع فَإِذَا قَامَ قَائِمُنَا نَادَى بِاسْمِهِ وَ اسْمِ أَبِيهِ ثُمَّ يُدْفَعُ إِلَيْهِ هَذَا الْكِتَابُ وَ يُقَالُ لَهُ خُذْ هَذَا كِتَابَ الْعَهْدِ الَّذِي عَاهَدْتَنَا فِي الدُّنْيَا

'Abu Ja'far^{-asws} said: 'One who supplicates with this supplication one time in his life, would be written being in the slavery of servitude and would be raised in the register of Al-Qaim^{-ajfj}. When our^{-asws} Qaim^{-ajfj} rises, he would be called by his name and name of his father, then this letter would be handed to him, and it would be said to him, 'Take this letter of the Covenant which You^{-azwj} had covenanted with Us^{-azwj} in the world!'

وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا وَ ادَّعَى بِهِ وَ أَنْتَ طَاهِرٌ تُقُولُ

And that is the Word of Mighty and Majestic: **except one who takes a Pact with the Beneficent [19:87]**, and supplicate with it while you are clean. You should say: -

اللَّهُمَّ يَا إِلَهَ الْأَلْهَةِ يَا وَاحِدًا يَا أَحَدًا يَا آخِرَ الْأَخِيرِينَ يَا قَاهِرَ الْقَاهِرِينَ يَا عَلِيُّ يَا عَظِيمُ أَنْتَ الْعَلِيُّ الْأَعْلَى عَلَوْتَ فَوْقَ كُلِّ عُلُوٍّ

'O Allah^{-azwj}! O God^{-azwj} of the gods! O One! O First! O Last of the last ones! O Subduer of the subduers! O Exalted! O Magnificent! You^{-azwj} are the most Exalted, Exalted above every exaltedness!

هَذَا يَا سَيِّدِي عَهْدِي وَ أَنْتَ مُنْجِرٌ وَعَدِي فَصِلْ يَا مَوْلَايَ وَعَدِي وَ أَنْجِرْ وَعَدِي آمَنْتُ بِكَ وَ أَسْأَلُكَ بِحِبَابِكَ الْعَرَبِيِّ وَ بِحِبَابِكَ الْعَجَمِيِّ وَ بِحِبَابِكَ الْعَبْرَانِيِّ وَ بِحِبَابِكَ السُّرْيَانِيِّ وَ بِحِبَابِكَ الرُّومِيِّ وَ بِحِبَابِكَ الْهِنْدِيِّ وَ أَنْتَبِتْ مَعْرِفَتِكَ بِالْعِنَايَةِ الْأُولَى

This, O my Chief, is my pact, and You^{-azwj} are Fulfiller of my Promise! O my Master, Connect my Promise and Fulfil my Promise! I have believed in You^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Arabian veil and by Your^{-azwj} non-Arab veil, and Your^{-azwj} Hebrew veil, and by Your^{-azwj} Assyrian veil, and by Your^{-azwj} Roman veil, and by Your^{-azwj} Indian veil, and Affirm Your^{-azwj} Recognition with the foremost Patronage!

فَإِنَّكَ أَنْتَ اللَّهُ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى وَ أَتَقَرَّبُ إِلَيْكَ بِرَسُولِكَ الْمُنْدَرِ ص وَ بِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ الْهَادِي

⁶⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 7 b

Surely, You^{-azwj} are Allah^{-azwj}! You^{-azwj} cannot be seen and You^{-azwj} are with the Exalted scenario, and I draw closer to You^{-azwj} by Your^{-azwj} Rasool^{-saww}, the warner, and by Ali^{-asws}, Emir of the Momineen! May the Salawaat of Allah^{-azwj} be upon him^{-asws}, the guide!

وَ بِالْحَسَنِ السَّيِّدِ وَ بِالْحُسَيْنِ الشَّهِيدِ سِبْطِي نَبِيِّكَ وَ بِقَاطِمَةَ الْبُتُولِ وَ بِعَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ذِي الْقَفَاتِ وَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ عَلِمِكَ وَ بِجَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الَّذِي صَدَقَ بِمِثَاقِكَ وَ بِمِعَادِكَ

And by Al-Hassan^{-asws} the Chief, and with Al-Husayn^{-asws} the martyr, two grandsons of Your^{-azwj} Prophet^{-saww}, and by (Syeda) Fatima^{-asws} the Chaste, and by Ali^{-asws} Bin Al-Husayn^{-asws} adornment of the worshippers with the calluses, and by Muhammad^{-asws} Bin Ali^{-asws}, the expounder of Your^{-azwj} Knowledge, and by Ja'far^{-asws} Bin Muhammad^{-asws} the truthful who ratified Your^{-azwj} Covenant and Your^{-azwj} Promise!

وَ بِمُوسَى بْنِ جَعْفَرِ الْخُصُورِ الْقَائِمِ بِعَهْدِكَ وَ بِعَلِيِّ بْنِ مُوسَى الرِّضَا الرَّاظِي بِحُكْمِكَ وَ بِمُحَمَّدِ بْنِ عَلِيٍّ الْحَبْرِ الْفَاضِلِ الْمُرْتَضَى فِي الْمُؤْمِنِينَ وَ بِعَلِيِّ بْنِ مُحَمَّدٍ الْأَمِينِ الْمُؤْتَمَنِ هَادِي الْمُسْتَشْدِيدِينَ وَ بِالْحَسَنِ بْنِ عَلِيٍّ الطَّاهِرِ الرَّكْبِيِّ خِزَانَةَ الْوَصِيَّةِ

And by Musa^{-asws} Bin Ja'far^{-asws}, the detained, the standing with Your^{-azwj} Pact, and by Ali^{-asws} Bin Musa Al-Reza^{-asws}, the satisfied with Your^{-azwj} Judgment, and by Muhammad^{-asws} Bin Ali^{-asws} the virtuous and the Selected among the Momineen, and by Ali^{-asws} Bin Muhammad^{-asws} the secure trusted guide of the ones seeking rightful guidance, and by Al-Hassan^{-asws} Bin Ali^{-asws} the clean, the pure treasure of the successors^{-asws}!

وَ اتَّقَرْتُ إِلَيْكَ بِالْإِمَامِ الْقَائِمِ الْعَدْلِ الْمُنْتَظَرِ الْمَهْدِيِّ إِمَامِنَا وَ ابْنِ إِمَامِنَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

And I draw closer to You^{-azwj} with the Imam^{-ajfj}, Al-Qaim^{-ajfj}, the just, the awaited, the Guided, our Imam^{-ajfj} and son^{-ajfj} of our Imam^{-asws}! May the Salawaat of Allah^{-azwj} be upon them all!

يَا مَنْ جَلَّ فِعْظُكُمْ وَ هُوَ أَهْلُ ذَلِكَ فَعَفَا وَ رَحِمَ يَا مَنْ قَدَرَ فَلَطَفَ أَشْكُو إِلَيْكَ ضَعْفِي وَ مَا قَصُرَ عَنْهُ عَمَلِي مِنْ تَوْجِيدِكَ وَ كُنْهَ مَعْرِفَتِكَ وَ أَنْوَجُهُ إِلَيْكَ بِالتَّسْمِيَةِ الْبَيْضَاءِ وَ بِالْوَحْدَانِيَّةِ الْكُبْرَى الَّتِي قَصُرَ عَنْهَا مَنْ أَدْبَرَ وَ تَوَلَّى

O One Who is Majestic, so is Magnificent, and He^{-azwj} is rightful of that, so He^{-azwj} Pardons and Mercies! O One Who Determined so is Compassionate! I complain to You^{-azwj} of my weakness and what I am deficient of in my deeds, from Your^{-azwj} Tawheed and essence of Your^{-azwj} recognition, and I diver to You^{-azwj} with the bright Naming (Bismillah), and with the Great Oneness which one who goes back and turns away is deficient from it!

وَ آمَنْتُ بِجَبَابِكَ الْأَعْظَمِ وَ بِكَلِمَاتِكَ التَّامَّةِ الْعُلْيَا الَّتِي خَلَقْتَ مِنْهَا دَارَ الْبَلَاءِ وَ أَحَلَلْتَ مَنْ أَحْبَبْتَ جَنَّةَ الْمَأْوَى آمَنْتُ بِالسَّابِقِينَ وَ الصِّدِّيقِينَ أَصْحَابِ الْيَمِينِ مِنَ الْمُؤْمِنِينَ وَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا

And I believe in Your^{-azwj} the most Magnificent veil, and in Your^{-azwj} Complete Words, the Exalted from which You^{-azwj} Created the house of afflictions (world), and Legalise for the one You^{-azwj} Love, the Garden of Al-Mawa! I believe in the foremost, and the truthful companions of the right hand from the Momineen, and those mingle a righteous deed and another evil deed!

أَلَا تُؤَيِّنِي غَيْرَهُمْ وَلَا تُفَرِّقَ بَيْنِي وَبَيْنَهُمْ عَدَاً إِذَا قَدَّمْتُ الرِّضَا بِفَضْلِ الْقَضَاءِ آمَنْتُ بِسِرِّهِمْ وَعَلَانِيَتِهِمْ وَخَوَاتِيمِ أَعْمَالِهِمْ فَإِنَّكَ تَحْتِمُ عَلَيْهَا إِذَا شِئْتَ

Do not let others be in charge of me, nor separate between me and them^{-asws} tomorrow when I proceed, satisfied with the decision of the Decrees! I believe in their^{-asws} secrets and their^{-asws} announcements, and the ending of their^{-asws} words, for You^{-azwj} Seal upon these whenever You^{-azwj} Desire to!

يَا مَنْ أَحْتَفِي بِالْإِفْرَارِ بِالْوَحْدَانِيَّةِ وَحَبَانِي بِمَعْرِفَةِ الرُّبُوبِيَّةِ وَحَلَّصَنِي مِنَ الشُّكِّ وَالْعَمَى رَضِيْتُ بِكَ رَبّاً وَبِالْأَصْفِيَاءِ حُجْجاً وَبِالْمَحْجُوبِينَ أَنْبِيَاءَ وَبِالرُّسُلِ أَدْلَاءَ وَبِالْمُتَّقِينَ أَمْرَاءَ وَسَامِعاً لَكَ مُطِيعاً

O the One Who has Endowed me with the acceptance of the Oneness, and Granted me the recognition of the Lordship, and Rescued me from the doubt and the blindness! I am satisfied with You^{-azwj} as Lord^{-azwj}, and with the elites are Divine Authorities, and with the veiled ones as Prophets^{-as}, and with the Rasools^{-as} as guides, and with the pious ones as governors, and I am a listener to You^{-azwj}, (as) obedient (slave)!

هَذَا آخِرُ الْعَهْدِ الْمَذْكُورِ.

This is last of the mentioned pact!”⁶⁵

[باب 116 ما يسكن الغضب](#)

CHAPTER 116 – WHAT CALMS THE ANGER

1- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: أَيُّمَا رَجُلٍ غَضِبَ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنَّهُ يَذْهَبُ عَنْهُ رَجُزُ الشَّيْطَانِ وَ مَنْ غَضِبَ عَلَى رَجْمٍ مَاسَةٍ فَلْيَمْسَهُ يَسْكُنْ عَنْهُ الْعُضْبُ.

(The book) ‘Makarim Al Akhlaaq’ –

‘From Al-Sadiq^{-asws} having said: ‘But rather, a man gets angry while he is standing, let him sit down, for it will eliminate the rebuke of Satan^{-la} from him, and one who gets angry upon a close relative, let him touch him, the anger will be calmed from him”^{.66}

وَ عَنْهُ ع قَالَ: قُلْ عِنْدَ الْغَضَبِ اللَّهُمَّ أَذْهِبْ عَنِّي غَيْظَ قَلْبِي وَ اغْفِرْ لِي ذَنْبِي وَ أَجْزِنِي مِنْ مَضَلَّاتِ الْفِتَنِ أَسْأَلُكَ رِضَاكَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ أَسْأَلُكَ جَنَّتِكَ وَ أَعُوذُ بِكَ مِنْ نَارِكَ وَ أَسْأَلُكَ الْخَيْرَ كُلَّهُ وَ أَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ

And from him^{-asws} having said: ‘Say at the anger, ‘O Allah^{-azwj}! Remove from me the rage of my heart, and Forgive my sins for me and Shelter me from the dilemmas of Fitna! I ask You^{-azwj} for Your^{-azwj} Satisfaction and I seek Refuge from Your^{-azwj} Wrath! I ask You^{-azwj} for Your^{-azwj} Paradise and I seek Refuge with You^{-azwj} from Your^{-azwj} Hellfire, and I ask You^{-azwj} for the good, all of it, and I seek Refuge with You^{-azwj} from the evil, all of it!

⁶⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 115 H 8

⁶⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 a

اللَّهُمَّ تَبْنِنِي عَلَى الْهُدَى وَ الصَّوَابِ وَ اجْعَلْنِي رَاضِيًا مَرْضِيًّا غَيْرَ ضَالٍّ وَ لَا مُضِلٍّ.

O Allah^{-azwj}! Affirm me upon the Guidance and the correctness, and Make me satisfied, satisfying, without straying (myself) nor straying (others)!⁶⁷

وَ قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ اذْكُرْنِي حِينَ تَغْضَبُ اذْكُرْكَ حِينَ أُغْضَبُ فَلَا أَحَقَّكَ فِيمَنْ أُحَقُّ.

And he^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Said: “O son of Adam^{-as}! Remember (Mention) Me^{-azwj} when you are angry, I^{-azwj} will Remember (Mention) you when I^{-azwj} am Angry, so I^{-azwj} will not Obliterate you among the ones I^{-azwj} Obliterate!”⁶⁸

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ غَضَبَهُ يَوْمَ الْقِيَامَةِ أَيضاً فِي الْغَضَبِ يُصَلِّي عَلَى النَّبِيِّ ص وَ يَقُولُ وَ يَذْهَبُ غَيْظُ قُلُوبِهِمْ

And Abu Abdullah^{-asws} said: ‘One who restrains his anger from the people, Allah^{-azwj} will restrain His^{-azwj} Anger from him on the Day of Qiyamah! Also, during the anger he should send Salawaat upon the Prophet^{-saww}, and he should say, **And he would Remove the rage of their hearts [9:15].**

اللَّهُمَّ اغْفِرْ دُنُوبِي وَ اذْهَبْ غَيْظَ قَلْبِي وَ اجْزِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Allah^{-azwj}! Forgive my sins and Remove the rage of my heart and Shelter me from the Pelted Satan^{-la}, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!⁶⁹

2- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ الصَّادِقُ ع لَوْ قَالَ أَحَدُكُمْ إِذَا غَضِبَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ عَنْهُ غَضَبُهُ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq^{-asws} said: ‘If one of you says when he is angry, ‘I seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}, his anger would go away from him’.⁷⁰

وَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوْصِنِي

And a man said, ‘O Rasool-Allah^{-saww}, advise me!’

فَقَالَ ص أُوصِيكَ أَنْ لَا تَغْضَبَ.

He^{-saww} said: ‘I^{-saww} advise you not to get angry’.⁷¹

وَ قَالَ: إِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

⁶⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 b

⁶⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 c

⁶⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 1 d

⁷⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 2 a

⁷¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 2 b

And he^{-asws} said: ‘Whenever one of you is angry, let him perform Wudu’.⁷²

[باب 117 ما يوجب التذكر إذا نسي شيئا](#)

CHAPTER 117 – WHAT OBLIGATES THE REMBERANCE WHEN ONE FORGETS SOMETHING

1- مكا، مكارم الأخلاق عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَنْسَاكَ الشَّيْطَانُ شَيْئًا فَضَعْ يَدَكَ عَلَى جَبْهَتِكَ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُدَكِّرَ الْخَيْرِ وَ فَاعِلَهُ وَ الْأَمْرَ بِهِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُدَكِّرَنِي مَا أَنْسَانِيهِ الشَّيْطَانُ.

(The book) ‘Makarim Al Akhlaaq’ – From Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘When the Satan^{-la} makes you forget something, place your hand upon your forehead and say, ‘O Allah^{-azwj}! I ask You^{-azwj} O Reminder of the good and its Doer and the Commander of it, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Remind me of what the Satan^{-la} has made me forget!’⁷³

[باب 118 ما يوجب دفع الوحشة و ما يناسب ذلك في الوحشة](#)

CHAPTER 118 - WHAT OBLIGATES REPELLING THE LONELINESS AND WHAT IS APPROPRIATE TO THAT DURING THE LONELINESS

1- مكا، مكارم الأخلاق رُوِيَ أَنَّ النَّبِيَّ ص شَكَكَ إِلَيْهِ رَجُلٌ الْوَحْشَةَ فَقَالَ أَكْثِرْ مِنْ أَنْ تَقُولَ هَذَا

(The book) ‘Makarim Al Akhlaaq’ –

‘It is reported that the Prophet^{-saww}, a man had complained to him^{-saww} of the loneliness, so he^{-saww} said: ‘Frequent from saying this!’

فَقَالَهُنَّ فَأَذْهَبَ اللَّهُ عَنْهُ الْوَحْشَةَ وَ هُوَ سُبْحَانَ رَبِّيَ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ خَالِقِ السَّمَاوَاتِ وَ الْأَرْضِ ذِي الْعِزَّةِ وَ الْجَبَرُوتِ.

He said these, and Allah^{-azwj} Removed the loneliness from him, and it is – ‘Glorious is my Lord^{-azwj} the King, the Holy, Lord^{-azwj} of the Angels and the Spirit, Creator of the skies and the earth, with the Might and the Force!’⁷⁴

[باب 119 ما يدفع قلة الحفظ](#)

CHAPTER 119 – WHAT REPELS THE REDUCTION OF MEMORY

1- أقول و رأيتُ مَنْثُولًا مِنْ حَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجَبْعِيِّ نَقْلًا مِنْ حَظِّ الشَّهِيدِ قَدَسَ سِرُّهُمَا عَنِ ابْنِ عَبَّاسٍ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ص مَا أَتَقَوَّى بِهِ عَلَى الْحِفْظِ حِينَ شَكُوتُ إِلَيْهِ قَلَّةَ الْحِفْظِ فَقَالَ أَلَا أَهْدِي لَكَ هَدِيَّةً يَا ابْنَ عَبَّاسٍ عَلَّمَنِي إِيَّاهَا جَبْرَائِيلُ ع

⁷² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 116 H 2 c

⁷³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 117 H 1

⁷⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 118 H 1

I say, 'And I saw transmitted from handwriting of the Sheykh Muhammad Bin Ali Al Jubaie, copying from handwriting of the Shaheed, may their souls be sanctified, from Ibn Abbas who said,

'Rasool-Allah^{-saww} taught me what I can be strengthened with upon the memory when I had complained to him^{-saww} of the lack of memory. He^{-saww} said: 'Shall I gift to you a gift, O Ibn Abbas, Jibraeel^{-as} had taught it to me^{-saww}?'

فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ

I said, 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ لِي تَكْتُبُ فِي طَسْتٍ بِرَعْفَرَانٍ وَ مَاءِ الْوَرْدِ فَاتِحَةَ الْكِتَابِ وَ التَّوْحِيدَ وَ الْمُعَوِّذَتَيْنِ وَ يَسَ وَ الْحَشَرَ وَ الْوَاقِعَةَ وَ الْمُلْكَ ثُمَّ تَصُبُّ عَلَيْهِ مَاءَ زَمْزَمٍ أَوْ مَاءِ السَّمَاءِ وَ تَشْرَبُ عَلَى الرَّيْقِ وَ قَتَّ السَّحَرِ وَ ذَلِكَ مَعَ ثَلَاثِ مَتَاقِيلِ لُبَانٍ وَ عَشْرٍ مَتَاقِيلِ عَسَلٍ وَ عَشْرٍ مَتَاقِيلِ سُكَّرٍ

He^{-saww} said to me: 'You should write in a tray with saffron and rose water, Surahs Al Fatiha, and Al Tawheed, and Mawazateyn, and Yaseen, and Al Hashr, and Al Waqia, and Al Mulk, then pour Zamzam water or water of the sky (rain water), and drink upon the empty stomach at the time of pre-dawn, and that is with ounces of milk, and ten ounces of honey, and ten ounces of sugar.

ثُمَّ تُصَلِّي بَعْدَ شَرْبِهِ عَشْرَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ بِفَاتِحَةِ الْكِتَابِ عَشْرَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ تُصْبِحُ صَائِمًا ذَلِكَ الْيَوْمَ فَمَا تَأْتِي عَلَيْكَ أَرْبَعُونَ يَوْمًا حَتَّى تَكُونَ حَافِظًا بِإِذْنِ اللَّهِ تَعَالَى.

Then after drinking it, you should pray two units Salat reading in each unit Surah Al Fatiha and Al Tawheed, then become fasting on that day. Forty days would not come to you until you would be a memorised by the Permission of Exalted".⁷⁵

قيل و كان الزهري يكتبها لأولاده و يسقيهم إياها قال ابن عاصم: كتبها كثيرا و كنت ابن اثنتين و خمسين سنة فما أتى علي شهر حتى صرت حافظا بإذن الله تعالى.

Note – It is said, 'And (Syeda) Al-Zahra^{-asws} had written it for her^{-asws} children and quenched it to them. Ibn Aasim said, 'I wrote it frequently and I was fifty-two years. There did not come a month until I became a memoriser by the Permission of Allah^{-azwj} the Exalted'.

[باب 120 الدعاء لحفظ القرآن](#)

CHAPTER 120 – THE SUPPLICATION FOR MEMORISING THE QURAN

1- ب، قرب الإسناد هارون عن ابن صدقة قال حدثني جعفر عن أبيه ع أَنَّ هَذَا مِنْ دُعَاءِ النَّبِيِّ ص اللَّهُمَّ ارحمني بِرَبِّكَ مَعَاصِيكَ أَبَدًا مَا أَبْقَيْتَنِي وَ ارزُقني حَسَنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ اجْعَلْني أَنَلُوهُ عَلَى التَّحْوِ الَّذِي يُرْضِيكَ عَنِّي

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa who said,

⁷⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 119 H 1

‘This is from a supplication of the Prophet^{-saww}: ‘O Allah^{-azwj}! Mercy me with (Causing me to) leave the disobedience for ever for as long as You^{-azwj} Make me remain, and Grace me goodly consideration in what Satisfies You^{-azwj} with me, and Necessitate Your^{-azwj} Book in my heart just as You^{-azwj} have Taught me, and Make me recite it upon that which Satisfies You^{-azwj} with me!

اللَّهُمَّ نَوِّرْ بِكِتَابِكَ بَصْرِي وَاشْرَحْ بِهِ صَدْرِي وَفَرِّجْ بِهِ قَلْبِي وَأَطْلِقْ بِهِ لِسَانِي وَاسْتَعْمِلْ بِهِ بَدَنِي وَقَوِّنِي عَلَى ذَلِكَ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

O Allah^{-azwj}! Irradiate my sigh with Your^{-azwj} Book, 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 Strengthen me upon that for surely there is neither might nor strength except with You^{-azwj}!''⁷⁶

[باب 121 الدعاء لتبغات العباد](#)

CHAPTER 121 – THE SUPPLICATION FOR PURSUITS (CLAIMS AND GRIEVANCES) BY THE PEOPLE

1- ب، قرب الإسناد ابن سعد عن الأزدی عن أبي الحسن الأول ع قال كان يقول اللهم إنك أخذت بناصيتي وقلبي فلم تملكني منهما فإذ فعلت ذلك يهما فأنت وليهما فأدبهما إلى سواء السبيل يا رب يا رب ما أقدرك ما أقدرك ما أقدرك على تعويض كل من كانت له قبلي تبعه و تغفر لي فإن مغفرتك للظالمين.

(The book) ‘Qurb Al Isnaad’ – Ibn Sa’ad, from Al Azdy,

‘From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said: ‘He^{-asws} had said: ‘O Allah^{-azwj}! You^{-azwj} Seize my forelock and my heart! You Control me from these. When You^{-azwj} have Done that with these, so You^{-azwj} are its Guardian so Lead them to the even way! O Lord^{-azwj}! O Lord^{-azwj}! O Lord^{-azwj}! How Able You^{-azwj} are! How Able You^{-azwj} are! How Able You^{-azwj} are upon Compensating every one who has a claim (grievant) for him against me, and Forgive me, for Your^{-azwj} Forgiveness is for the unjust ones!’⁷⁷

2- ما، الأماالي للشيخ الطوسي الثمار عن أحمد بن محمد عن أبي عثمان عن العتيبي قال: سمعت أعرابياً يدعو فيقول في دعائه اللهم إن لك علي حشوقاً فتصدق بما علي و للناس علي تبعات فتحملها عني و قد أوجبت لكل ضيف قري و أنا ضيفك فاجعل قراي اللبنة الجنة.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Tammar, from Ahmad Bin Muhammad, from Abu Usman, from Al Utby who said,

‘I heard a Bedouin supplicating saying in his supplication, ‘O Allah^{-azwj}! If for You^{-azwj} there are rights upon me, so Donate these upon me, and for the people there are claims (grievances) upon me, Carry these on my behalf, and You^{-azwj} have Obligated hospitality for every guest and I am Your^{-azwj} guest, so Make the Paradise to be my hospitality tonight!’⁷⁸

⁷⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 120 H 1

⁷⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 121 H 1

⁷⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 121 H 1

CHAPTER 122 – THE SUPPLICATION AT THE TIME DEATH PRESENTS

1- ما، الأماالي للشيخ الطوسي المفيدي عن محمد بن الحسين بن علي بن محمد بن علي بن الحسين بن علي بن يوسف عن زكريا المؤمن عن سعيد بن يسار عن أبي عبد الله ع قال: إن رسول الله ص حضر شاباً عند وفاته فقال له قل لا إله إلا الله

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn, from Ali Bin Muhammad, from Ali Bin Al-Husayn, from Al-Hassan Bin Ali Bin Yusuf, from Zakariya Al Momineen, from Saeed Bin Yasaar,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} attended a youth at his expiry. He^{-saww} said to him: 'Say, 'There is no god except Allah^{-azwj!}'

قَالَ فَأَعْتَقَل لِسَانَهُ مِرَارًا فَقَالَ لِامْرَأَةٍ عِنْدَ رَأْسِهِ هَلْ لِهَذَا أُمٌّ

He^{-asws} said: 'His tongue was restrained repeatedly. He^{-saww} said to a woman by his head: 'Is there a mother for this one?'

قَالَتْ نَعَمْ أَنَا أُمُّهُ

She said, 'Yes, I am his mother!'

قَالَ أَفَسَاخِطَةٌ أَنْتِ عَلَيْهِ

He^{-saww} said: 'Are you angry upon him?'

قَالَتْ نَعَمْ مَا كَلَّمْتُهُ مُنْذُ سِتِّ حَجَجٍ

She said, 'Yes! I have not spoken to him for six Pilgrimages (years)'.
'

قَالَ لَهَا ارْضِي عَنْهُ

He^{-saww} said: 'Be pleased with him'.

قَالَتْ رَضِيَ اللَّهُ عَنْهُ بِرِضَاكَ يَا رَسُولَ اللَّهِ

She said, 'May Allah^{-azwj} be Please with him, due to Your^{-azwj} pleasure, O Rasool-Allah^{-saww!}'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص قُلْ لَا إِلَهَ إِلَّا اللَّهُ

Rasool-Allah^{-saww} said to him: 'Say, 'There is no god except Allah^{-azwj!}'

قَالَ فَقَالَهُمَا فَقَالَ النَّبِيُّ ص مَا تَرَى

He^{-asws} said: 'He said it. The Prophet^{-saww} said: 'What do you see?'

فَقَالَ أَرَى رَجُلًا أَسْوَدَ قَبِيحَ الْمَنْظَرِ وَسَخَّ الثِّيَابِ مُنِينَ الرِّيحِ قَدْ وَلَّيَنِي السَّاعَةَ فَأَخَذَ بِكَطْمِي

He said, 'I see a black man of ugly appearance, dirty clothes, stinking smell. He is in charge of me at the moment, seizing me by my throat!'

فَقَالَ لَهُ النَّبِيُّ ص قُلْ يَا مَنْ يَقْبَلُ النَّبِيْرَ وَيَعْفُو عَنِ الْكَثِيْرِ أَقْبَلْ مِنِّي النَّبِيْرَ وَ اعْفُ عَنِّي الْكَثِيْرَ إِنَّكَ أَنْتَ الْعَفُوْرُ الرَّحِيْمُ

The Prophet^{-saww} said to him: 'Say, 'O One Who Accepts the little and Pardons a lot, Accept the little from me and Pardon the lot from me, surely You^{-azwj} are the Forgiven, the Merciful!''

فَقَالَهَا الشَّابُّ فَقَالَ لَهُ النَّبِيُّ ص انْظُرْ مَا تَرَى

The youth said it. The Prophet^{-saww} said to me: 'Look at what you see!'

قَالَ أَرَى رَجُلًا أَبْيَضَ اللَّوْنِ حَسَنَ الْوَجْهِ طَيِّبَ الرِّيحِ حَسَنَ الثِّيَابِ قَدْ وَلَّيَنِي وَ أَرَى الْأَسْوَدَ قَدْ تَوَلَّى عَنِّي

He said, 'I see a man of bright colour, handsome face, good aroma, excellent clothes in charge of me, and I see the black one to have turned away from me'.

قَالَ أَعِدْ فَأَعَادَ

He^{-saww} said: 'Repeat!' He repeated.

قَالَ مَا تَرَى

He^{-saww} said: 'What do you see?'

قَالَ لَسْتُ أَرَى الْأَسْوَدَ وَ أَرَى الْأَبْيَضَ قَدْ وَلَّيَنِي

He said, 'I don't see the dark one, and I see the bright one in charge of me'.

ثُمَّ طَفَا عَلَيَّ بَلَدُ الْحَالِ.

Then he extinguished (died) upon that state".⁷⁹

[باب 123 الدعاء لطلب الولد](#)

CHAPTER 123 – THE SUPPLICATION FOR SEEKING THE SON

1- ما، الأمامي للشيخ الطوسي المفيد الحسن بن علي التميمي عن محمد بن القاسم الأنباري عن محمد بن أحمد الطائي عن علي بن محمد الصنبري قال: تزوجت ابنة جعفر بن محمد الكاتب فأحببها حباً لم يحب أحدٌ أحداً مثله و أنبطاً علي الولد فصرث إلى أبي الحسن علي بن محمد بن الرضا ع فدكرت ذلك له

⁷⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 122 H 1

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed Al-Hassan Bin Ali Al Nahwy, from Muhammad Bin Al Qasim Al Anbary, from Muhammad Bin Ahmad al Taie, from Ali Bin Muhammad Al Seymiry who said,

'I married a daughter of Ja'far Bin Mahmood, the scribe. I love her with such love no one had loved anyone similar to it, and the (birth of) a son was delayed upon me. I went to Abu Al-Hassan Ali^{-asws} Bin Muhammad Al-Reza^{-asws} and mentioned that to him^{-asws}.

فَتَبَسَّمَ وَ قَالَ اتَّخِذْ خَاتماً فَصُهُ فَيُرْوَجْ وَ اَكْتُبْ عَلَيْهِ رَبِّ لَا تَذَرْنِي فَرْداً وَ اَنْتَ خَيْرُ الْوَارِثِينَ

He^{-asws} smiled and said: 'Take a ring whose stone is turquoise and write upon it: **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]'**.

قَالَ فَعَمَلْتُ ذَلِكَ فَمَا أَتَى عَلَيَّ حَوْلٌ حَتَّى رَزِقْتُ مِنْهَا وَلِداً ذَكَراً.

He (the narrator) said, 'I did that. A year did not come upon me until I was graced a male child from her''⁸⁰.

[باب 124 الدعاء لرؤية الهلال](#)

CHAPTER 124 – THE SUPPLICATION FOR SIGHTING THE CRESENT

1- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آبائه ع قال: كَانَ رَسُولُ اللَّهِ ص إِذَا رَأَى الْهَيْلَالَ قَالَ أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُتَصَرِّفُ فِي مَلَكُوتِ الْجَبُرُوتِ بِالتَّقْدِيرِ رَبِّي وَ رَبُّكَ اللَّهُ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the chain to Darim, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'It was so, whenever Rasool-Allah^{-saww} saw the crescent, said: 'O you obedient creation, the persevering, the swift, moving in the kingdoms of force with the Pre-determination of my^{-azwj} Lord^{-azwj} and your^{-azwj} Lord^{-azwj}!

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْإِحْسَانِ وَ كَمَا بَلَّغْتَنَا أَوْلَاهُ فَبَلِّغْنَا آخِرَهُ وَ اجْعَلْهُ شَهْراً مُبَارَكاً تَمُخُّ فِيهِ السَّيِّئَاتِ وَ تُنْبِثُ لَنَا فِيهِ الْحَسَنَاتِ وَ تَرْفَعُ فِيهِ الدَّرَجَاتِ يَا عَظِيمَ الْخَيْرَاتِ.

O Allah^{-azwj}! Let the crescent rise upon us with the security, and the Eman, and the safety, and the Islam, and the excellence, and just as You^{-azwj} have Made us reach its (month's) beginning, Make us reach its end, and Make it a Blessed month Deleting the evils deeds during it, and Affirm the good deeds for us during it, and Raise the ranks during it, O Mighty of the goodness!''⁸¹

2- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد العلوي عن علي بن الحسن بن علي بن عمر بن علي عن الحسين بن زيد عن عمه عمر بن علي عن أبيه علي بن الحسين عن محمد بن الحنفية عن أمير المؤمنين ع قال: كَانَ النَّبِيُّ ص إِذَا نَظَرَ إِلَى الْهَيْلَالَ رَفَعَ يَدَيْهِ ثُمَّ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ رَبِّي وَ رَبُّكَ اللَّهُ.

⁸⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 123 H 1

⁸¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 1

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali, from Al-Husayn Bin Zayd, from his uncle Umar Bin Ali,

'From his father Ali^{-asws} Bin Al-Husayn^{-asws}, from Muhammad Bin Al-Hanafiyya, from Amir Al-Momineen^{-asws} having said: 'It was so, whenever the Prophet^{-saww} looked at the crescent, raised his^{-saww} hands, then said: 'In the Name of Allah^{-azwj}! O Allah^{-azwj}! Emerge it upon us with the security, and the Eman, and the safety, and Al-Islam by my^{-saww} Lord^{-azwj} and your Lord^{-azwj}, Allah^{-azwj}!''⁸²

3- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن هذفة عن النّهائدي عن عبد الله بن حماد عن أبي مريم عبد العفّار بن القاسم عن أبي جعفر عن أبيه ع قال: كان رسول الله ص إذا رأى الهلال استقبل القبلة وكبر ثم قال هلال رُشدِ اللهم أهله علينا بيمين و إيمان و سلام و إسلام و هدى و مغفرة و عافية مجللة و رزق واسع إنك على كل شيء قدير

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Abu Maryam Abdul Gaffar Bin Al Qasim,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'It was so, whenever Rasool-Allah^{-saww} saw the crescent, he^{-saww} faced the Qiblah and exclaimed Takbeer, then said: 'Crescent of rightful guidance! O Allah^{-azwj}, emerge it upon us with security, and Eman, and safety, and Islam, and guidance, and Forgiveness, and respectful well being, and vast sustenance. You^{-azwj} are Able upon all things!'

قال أبو مريم فقلت هذا الكلام فرأيت خيراً.

Abu Maryam (narrator) said, 'I said this speech, and I saw goodness''⁸³.

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن الحسين العلوي عن جدّه الحسين بن إسحاق عن أبيه إسحاق بن جعفر عن أخيه موسى عن أبيه عن جدّه الباقر ع قال: بينا أنا مع أبي علي بن الحسين ع في طريق أو مسير إذ نظر إلى هلال شهر رمضان

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Al-Husayn Al Alawy, from his grandfather Al-Hassan Bin Is'haq, from his father,

'Is'haq son of Ja'far^{-asws}, from his brother Musa^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Al-Baqir^{-asws} having said: 'While I was with my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} in a road, or travel, when he^{-asws} looked at the crescent of a month of Ramazan.

فوقف ثم قال أيها الخلق المطيع الدائب السريع المتردد في منازل التدبير المتصرف في فلك التدبير أمنت بمن نور بك الظلم و أوضح بك البهم و جعلك آية من آيات ملكه و علامة من علامات سلطانه

He^{-asws} paused, then said: 'O you obedient creature, the persevering, the swift, the moving in the Pre-determined stages in the rotating orbits! I believe in the One^{-azwj} Irradiated the darkness by you, and illuminated the beasts by You^{-azwj}, and Made you a sign from the signs of His^{-azwj} Kingdom, and a mark from the marks of His^{-azwj} Authority!

⁸² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 2

⁸³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 3

فَحَدِّ بِكَ الزَّمَانَ وَ امْتَهَنَكَ بِالْكَمَالِ وَ النُّفُصَانَ وَ الطُّلُوعَ وَ الْأُفُولَ وَ الْإِنَارَةَ وَ الْكُشُوفَ فِي كُلِّ ذَلِكَ أَنْتَ لَهُ مُطِيعٌ وَ إِلَى إِزَادَتِهِ سَرِيعٌ

The times are limited by you, and you are tested with the perfection and the deficiency, and the emerging and the declining, and the illuminating and the eclipse. In all that you are obedient to Him^{-azwj} and to His^{-azwj} Will, swiftly!

سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَّرَ أَمْرَكَ وَ أَلْطَفَ مَا صَنَعَ فِي شَأْنِكَ جَعَلَكَ مِفْتَاحَ شَهْرِ لِحَادِثِ أَمْرِ جَعَلَكَ اللهُ هِلَالَ بَرَكَةٍ لَا يَمْحُفُهَا الْأَيَّامُ وَ طَهَّرَ لَهَا لَا تُدْبَسُهَا الْأَنْثَامُ هِلَالَ أَمْنَةٍ مِنَ الْأَفَاتِ وَ سَلَامَةٍ مِنَ السَّيِّئَاتِ هِلَالَ سَعْدٍ لَا نَحْسَ فِيهِ وَ بُحْنٍ لَا نَكْدَ فِيهِ وَ يُسْرٍ لَا يُمَارِجُهُ عُسْرٌ وَ خَيْرٍ لَا يَشُوْبُهُ شَرٌّ هِلَالَ أَمْنٍ وَ إِيمَانٍ وَ نِعْمَةٍ وَ إِحْسَانٍ

Glorious is He^{-azwj}! How marvellous is how He^{-azwj} Manages your matter, and how Subtle is what He^{-azwj} has Done regarding your affair! He^{-azwj} Made you a key (beginning) of a month as a newly occurrence. Allah^{-azwj} has Made you a crescent of Blessings the days cannot delete, and a cleansing the sins cannot dirty! A crescent of safety from the calamities and safety from the evil deeds, and crescent of happiness having not inauspiciousness in it, a crescent of fortune having no ill-fortune in it, and ease having not mingled with difficulty, and goodness not tainted by evil, a crescent of security and Eman, and bounties, and Favours!

اللَّهُمَّ اجْعَلْنَا مِنْ أَرْضِي مَنْ طَلَعَ عَلَيْهِ وَ أَرْجَى مَنْ نَظَرَ إِلَيْهِ وَ أَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ

O Allah^{-azwj}! Make us from a land of the ones it emerges upon, and Purify the one who looks at it, and makes fortunate the one who worships to you during it!

وَ وَفَّقْنَا اللَّهُمَّ فِيهِ لِلطَّاعَةِ وَ التَّوْبَةِ وَ اغْصِمْنَا مِنَ الْأَنْثَامِ وَ الْحَوْبَةِ وَ أَوْزَعْنَا شُكْرَ النِّعْمَةِ وَ اجْعَلْ لَنَا فِيهِ عَوْنًا مِنْكَ عَلَى مَا تَدِينُنَا إِلَيْهِ مِنْ مُفْتَرَضِ طَاعَتِكَ وَ نَفَلِيهَا إِنَّكَ الْأَكْرَمُ مِنْ كُلِّ كَرِيمٍ وَ الْأَرْحَمُ مِنْ كُلِّ رَحِيمٍ آمِينَ آمِينَ رَبِّ الْعَالَمِينَ.

And O Allah^{-azwj}, Harmonise us during it to the obedience and the repentance, and Fortify us from the sins and the misdeeds, and Distribute to us gratefulness for the bounties, and Make for us during it Assistance from You^{-azwj} upon what we are obeying to, from Your^{-azwj} obligatory acts of obedience and its optional! You^{-azwj} are more benevolent than every benevolent one, and more Merciful than every merciful one(s)! Ameen! Ameen, Lord^{-azwj} of the worlds!''⁸⁴

5- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ التَّعَبُّدُ عِنْدَ رُؤْيَةِ الْهِلَالِ تَكْتُبُ عَلَى يَدِكَ الْيُسْرَى بِسَبَابَةِ يَمِينِكَ مُحَمَّدٌ عَلِيٌّ فَاطِمَةُ الْحَسَنُ وَ الْحُسَيْنُ إِلَى آخِرِهِمْ وَ تَكْتُبُ فُلَانُ هُوَ اللهُ أَحَدٌ إِلَى آخِرِهَا

(The book) 'Makarim Al Akhlaaq' –

'The act of worship at sighting the crescent – You should write upon your left hand by your right index finger (gesturing), 'Ali^{-asws}, (Syeda) Fatima^{-asws}, Al-Hassan^{-asws}, Al-Husayn^{-asws}', up to their^{-asws} last one, and write (Surah) Al Tawheed up to its end.

تُمْ تَقُولُ اللَّهُمَّ النَّاسُ إِذَا نَظَرُوا إِلَى الْهِلَالِ نَظَرُوا بَعْضُهُمْ إِلَى وُجُوهِ بَعْضٍ وَ تَبَرَّكَ بَعْضُهُمْ بِبَعْضٍ وَ إِنِّي نَظَرْتُ إِلَى أَسْمَائِكَ وَ اسْمِ نَبِيِّكَ وَ وَلِيِّكَ وَ أَوْلِيَائِكَ ع وَ إِلَى كِتَابِكَ

⁸⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 4

Then you should say, 'O Allah^{-azwj}! When the people look at the crescent, they should look at each other's faces and be Blessed by each other, and I am looking at Your^{-azwj} Names and name of Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} Guardian, and Your^{-azwj} Guardians, and to Your^{-azwj} Book!

فَأَعْطِنِي كُلَّ الَّذِي أُحِبُّ أَنْ تُعْطِينِيهِ مِنَ الْخَيْرِ وَاصْرِفْ عَنِّي كُلَّ الَّذِي أُحِبُّ أَنْ تُصْرِفَهُ عَنِّي مِنَ الشَّرِّ وَزِدْنِي مِنْ فَضْلِكَ مَا أَنْتَ أَهْلُهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Grant me all that which I love to be Given from the goodness, and Turn away from me all which I love to be Turned away from me, and Increase me from Your^{-azwj} Grace what You^{-azwj} are rightful of, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!⁸⁵ (Its unclear whether it is a Hadeeth or not)

6- تم، فلاح السائل عن النبي ص إذا خفت أحداً و أردت أن تُكفَى شَرَّهُ فَانظُرْ إِلَى الْهِلَالِ أَوَّلَ لَيْلَةٍ مِنَ الشَّهْرِ وَ أَوْمِئْ بِبَيْدِكَ إِلَى نَحْوِ دَارِ مَنْ تَخَافُهُ وَ قُلْ أَيْدُؤُاْ أَحَدَكُمْ أَنْ تَكُونَ لَهُ جَنَّةً مِنْ نَجِيلٍ وَ أَعْنَابٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ أَصَابُهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

(The book) 'Falah Al Saail' –

'Whenever you fear anyone and want to be sufficed of his evil, look at the crescent on the first night of the month and gesture with your hand towards the house of the one you fear, and say, **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].**

تُمْ تَقُولُ اللَّهُمَّ طُمَّهً بِالْبَلَاءِ طَمَّاً وَ عُمَّهً بِالْبَلَاءِ عَمَّاً وَ اِزْمِهِ بِجِحَارَةٍ مِنْ سَجِيلٍ وَ طَيْرِكَ الْأَبَابِيلِ يَا عَلِيُّ يَا عَظِيمُ

Then you should say, 'O Allah^{-azwj}! Inundate him with the afflictions overwhelmingly, and Anguish him with the afflictions distressingly, and Pelt him with stones of clay and Your^{-azwj} birds 'Al-Ababeel'! O Exalted, O Magnificent!

تُمْ تَقُولُ فِي اللَّيْلَةِ الثَّانِيَةِ وَ الثَّلَاثَةِ كَذَلِكَ فَإِنْ نَجَعَ وَ بَلَغَتْ مَا تُرِيدُ وَ إِلَّا فَعَلْتَهُ ذَلِكَ فِي الشَّهْرِ الثَّانِي مَا فَعَلْتَهُ فِي الْأَوَّلِ فَإِنْ نَجَعَ وَ إِلَّا فَعَلْتَهُ ذَلِكَ فِي الشَّهْرِ الثَّلَاثِ فَإِنَّكَ تُكْفَى شَرَّ مَنْ تُرِيدُ إِنْ شَاءَ اللَّهُ.

Then you should say during the second night, and the third night like that. Either it works and your reach what you want, or else do that during the second month what you had done in the first. Either it works, or else do that during the third month, for you will be sufficed of the evil of the one who you intend, if Allah^{-azwj} so Desires!⁸⁶

7- ما، الأمامي للشيخ الطوسي الحسين بن عبيد الله عن التلعكبري عن محمد بن أحمد عن سفيان بن زياد عن عباد بن صهيب عن جعفر بن محمد عن أبيه عن آبائه ع قال: كان إذا رأى الهلال قال اللهم ارزقنا خيره و نصره و بركته و فتحه و تعوذ بك من شره و شر ما بعده.

⁸⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 5

⁸⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 6

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tal'akburi, from Muhammad Bin Ahmad, from Sufyan Bin Ziyad, from Abbad Bin Suheyb,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} from his^{-asws} forefathers^{-asws} having said: 'It was such, whenever he^{-asws} saw the crescent, he^{-asws} said: 'O Allah^{-azwj}! Grace us its good, and its help, and its blessing, and its opening, and we seek refuge with You^{-azwj} from its evil and evil of what is after it!''⁸⁷

8- دَعَوَاتُ الرَّوَّانِدِيِّ، كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَأَى الْهَيْلَالَ يَقُولُ اللَّهُمَّ إِنَّ النَّاسَ إِذَا نَظَرُوا إِلَى الْهَيْلَالِ نَظَرُوا بَعْضُهُمْ فِي وَجْهِ بَعْضٍ وَ رَجَا بَعْضُهُمْ بَرَكَةَ بَعْضٍ

(The book) 'Al Rawandy' –

'Amir Al-Momineen^{-asws} was such, whenever he^{-asws} saw the crescent, he^{-asws} said: 'O Allah^{-azwj}! The people, when they look at the crescent, some of them look into faces of others and some of them hope for blessings of some!

اللَّهُمَّ إِنِّي أَنْظُرُ إِلَى وَجْهِكَ جَلَّ تَنَاؤُهُ وَ وَجْهِ نَبِيِّكَ وَ وَجْهِ أَوْلِيَايَكَ أَهْلِ بَيْتِ نَبِيِّكَ ص فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْطِنِي مَا أَحْبَبْتُ أَنْ تُعْطِيَنِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي مَا أَحْبَبْتُ أَنْ تَصْرِفَهُ عَنِّي فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! I look at Your^{-azwj} Face, Majestic is its laudation, and face of Your^{-azwj} Prophet^{-saww}, and faces of Your^{-azwj} Guardians, People^{-asws} of the Household of the Prophet^{-saww}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Give me what I love to be Given in the world and the Hereafter, and Turn away from me what I love it to be turned away from me, in the world and the Hereafter!

وَ أَحْبَبْنَا عَلَى طَاعَتِكَ وَ طَاعَةِ أَوْلِيَايَكَ وَ طَاعَةِ وَلِيِّكَ صَلَوَاتِكَ وَ رَحْمَتِكَ عَلَيْهِمْ وَ التَّسْلِيمِ لِأَمْرِكَ وَ تَوَقُّفَنَا عَلَيْهِ وَ لَا تَسْلُبْنَا وَ تَفَضَّلْ عَلَيْنَا بِرَحْمَتِكَ

And Cause us to live upon obedience to You^{-azwj} and obedience of Your^{-azwj} Guardians, and obedience of Your^{-azwj} Guardian, may Your^{-azwj} Salawaat and Your^{-azwj} Mercy be upon them^{-asws}, and the submission to Your^{-azwj} Command, and Cause us to die upon it, and do not Strip us of it, and Grace upon us by Your^{-azwj} Mercy!'

تُمْ يَقُولُ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَشْرًا

Then he^{-asws} said: 'Whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!' – ten times.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرًا

'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!' – ten times.

⁸⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 7

ثُمَّ كَانَ يُؤَيِّدُهُ طَهْرُهُ وَ يَقُولُ رَبِّي وَ رَبُّكَ اللَّهُ رَبُّ الْعَالَمِينَ اللَّهُمَّ تَنَبَّأْنَا عَلَى السَّلَامِ وَ الْإِسْلَامِ وَ الْأَمْنِ وَ الْإِيمَانِ وَ دَفَعِ الْأَسْقَامَ وَ الْمُسَارَعَةَ فِيمَا نُحِبُّ وَ تَرْضَى مِنْ طَاعَتِنَا لَكَ.

Then he^{-asws} turned his^{-asws} back and said: ‘My^{-asws} Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}, Lord^{-azwj} of the worlds! O Allah^{-azwj}! Affirm us upon the peace, and Al-Islam, and the security, and the Eman, and Repel the sicknesses, and the swiftness regarding what You^{-azwj} Love and are Satisfied from our obedience to You^{-azwj}!’⁸⁸

[باب 125 الدعاء إذا نظر إلى السماء](#)

CHAPTER 125 – THE SUPPLICATION WHEN ONE LOOKS AT THE SKY

1- كِتَابُ زَيْدِ الزَّرَادِ، قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا نَظَرَ إِلَى السَّمَاءِ قَرَأَ هَذِهِ الْآيَةَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ لآيَاتٍ لِلأُولَى الْأَلْبَابِ

(The book) ‘Zayd Al Zarrad’ –

‘It was so, whenever Abu Abdullah^{-asws} looked at the sky, he^{-asws} read this Verse: ***In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190].***

وَ قَرَأَ آيَةَ السُّحْرَةِ إِنَّ رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثاً وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

And he^{-asws} read ‘Ayat Al Sakhra’: ***Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54].***

ثُمَّ يَقُولُ اللَّهُمَّ إِنَّكَ جَعَلْتَ فِي السَّمَاءِ نُجُوماً نَاقِيَةً وَ شُهُباً أُخْرَسَتْ بِهِ السَّمَاءُ مِنْ سُرَّاقِ السَّمْعِ مِنْ مَرَدَةِ الشَّيَاطِينِ

Then he^{-asws} said: ‘O Allah^{-azwj}! You^{-azwj} have Made in the sky piercing stars and meteors to guard the sky with from eavesdroppers from the renegade Satans^{-la}!

اللَّهُمَّ فَاحْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ احْتَفِنِي بِرَبِّكَ الَّذِي لَا يُرَامُ وَ اجْعَلْنِي فِي وَدِيعَتِكَ الَّتِي لَا تُصْبَعُ وَ فِي دِرْعِكَ الْحَصِينَةِ وَ مَنْعِكَ الْمَنِيَعِ وَ فِي جِوَارِكَ عَرَّ جَارِكَ وَ جَلَّ نَنَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ.

O Allah^{-azwj}! Guard me with Your^{-azwj} Eye which does not sleep, and Make me to be in Your^{-azwj} depository which does not waste, and Your^{-azwj} fortified armour, and Your^{-azwj} invincible Prevention, and in Your^{-azwj} Shelter! Mighty is Your^{-azwj} Shelter, and Majestic is Your^{-azwj} Laudation, and Sanctimonious are Your^{-azwj} Names, and there is no god other than You^{-azwj}!’⁸⁹

⁸⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 124 H 8

⁸⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 125 H 1

CHAPTER 126 – THE SUPPLICATION AT SMELLING THE BASILS AND SEEING THE NEW FRUITS

1- لي، الأماالي للصدوق ابنُ الْمُتَوَكَّلِ عَنِ السُّعْدِ أَبَادِي عَنِ الرَّبِيعِيِّ عَنِ أَبِيهِ عَنِ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا رَأَى الْفَاكِهَةَ الْجَدِيدَةَ قَبَّلَهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ وَ فِيهِ ثُمَّ قَالَ اللَّهُمَّ كَمَا أَرَيْتَنَا أَوْلَهَا فِي عَافِيَةٍ فَأَرِنَا آخِرَهَا فِي عَافِيَةٍ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'It was so, whenever Rasool-Allah^{-saww} saw the new fruits, kissed it and placed it upon his^{-saww} eyes and his^{-saww} mouth, then said: 'O Allah^{-azwj}! Just as You^{-azwj} have Shown us its first in well being, Show us its last in well being!''⁹⁰

2- لي، الأماالي للصدوق حمزةُ الْعَلَوِيُّ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَالِكِ الْجُهَنِيِّ قَالَ: نَأَوَلْتُ أَبَا عَبْدِ اللَّهِ ع شَيْئاً مِنَ الرِّيَاحِينِ فَأَخَذَهُ فَشَمَّهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ ثُمَّ قَالَ مَنْ تَنَاوَلَ رِيحَانَةً فَشَمَّهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ

(The book) 'Al Amaali' of Al Sadouq – Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Malik Al Juhanny who said,

'I gave Abu Abdullah^{-asws} something from the basils. He^{-asws} smelt it and place it upon his^{-asws} eyes, then said: 'One who takes basil, let him smell it and place it upon his eyes!'

ثُمَّ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمْ تَفْعَ عَلَى الْأَرْضِ حَتَّى يُعْفَرَ لَهُ.

Then he^{-asws} said: 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, will not fall upon the ground until Allah^{-azwj} Forgives for him!''⁹¹

باب 127 نادر و فيه ذكر الدعاء إذا سمع نباح الكلب و تحيق الحمار و عند سماع صوت الرعد و ما يناسب ذلك أيضا

CHAPTER 127 – MISCELLANEOUS, AND IT IS MENTION OF THE SUPPLICATION WHEN ONE HEARS BARKING OF THE DOG, AND BRAYING OF THE DONKEY, AND AT HEARING THE SOUND OF THUNDER, AND WHAT IS RELATED TO THAT AS WELL

1- ع، علل الشرائع أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الرَّبِيعِيِّ عَنِ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنِ عَمِيهِ يَعْقُوبَ رَفَعَهُ إِلَى عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا سَمِعْتُمْ نُبَاحَ الْكَلْبِ وَ نَحِيْقَ الْحِمَارِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُمْ يَرَوْنَ وَ لَا تَرَوْنَ فَافْعَلُوا مَا تُؤْمَرُونَ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Al Barqy, from a man from Ibn Asbat, from his uncle Yaqoub raising it to,

⁹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 126 H 1

⁹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 126 H 2

‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘When you hear barking of the dog and braying of the donkey, seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}, for they are seeing what you are not seeing, and they are doing what they have been Commanded to!’⁹²

2- مع، معاني الأخبار ابنُ المُنَوَّكِلِ عَنِ الحِمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً قَالَ رِضْوَانُ اللَّهِ فِي الْجَنَّةِ وَالسَّعَةِ فِي الرِّزْقِ وَالْمَعَاشِ وَ حُسْنُ الخُلُقِ فِي الدُّنْيَا.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih,

‘From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **‘Our Lord! Grant us good in the world [2:201].** He^{-asws} said: ‘Satisfaction of Allah^{-azwj} in the Paradise, and the vastness in the sustenance and the livelihood, and good manners in the world’.⁹³

3- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن القُرْطَاسِ تَكُونُ فِيهِ الكِتَابَةُ فِيهِ ذِكْرُ اللَّهِ أ يَصْلُحُ إِخْرَافُهُ بِالنَّارِ

(The book) ‘Qurb Al Isnaad’ –

Ali, from his brother (Musa^{-asws}), said, ‘I ask him^{-asws} about the paper having writing in it mentioning Allah^{-azwj}, ‘Is it correct to burn it with the fire?’

فَقَالَ إِنَّ نَحْوَفَتَ فِيهِ شَيْئاً فَأَخْرَفُهُ فَلَا بَأْسَ.

He^{-asws} said: ‘If you fear something in it so you burn it, there is no problem’.⁹⁴

4- شي، تفسير العياشي عن يونس بن عبد الرحمن أن داود قال: كنا عنده ع فارتعدت السماء فقال هو سبحان من يستبخ الرعد بحمده و الملائكة من خيفته.

Tafseer Al Ayyashi – From Yunus Bin Abdul Rahman, ‘Dawood said,

‘We with in his^{-asws} presence, and there was thunder in the sky. He^{-asws} said: ‘He^{-azwj} is Glorious, the One Whom **the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, [13:13]**’.⁹⁵

[باب 128 الملاعة و المبالهة](#)

CHAPTER 128 – THE MUTUAL CURSING AND THE IMPRECATION

1- ما، الأماي للشيخ الطوسي العَضَائِرِيُّ عَنِ التَّلَعُكْرِيِّ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الحِمَيْرِيِّ عَنِ الطَّبَالِسِيِّ عَنِ زُرَيْقِ الخُلُقَائِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا تَلَاعَنَ اثْنَانِ فِتْبَاعَدَ مِنْهُمَا فَإِنَّ ذَلِكَ مَجْلِسٌ تَنْفِرُ عَنْهُ المَلَائِكَةُ ثُمَّ قُلِ اللَّهُمَّ لَا تَجْعَلْ لَهَا إِلِيَّ مَسَاعاً وَ اجْعَلْهَا بِرَأْسِ مَنْ يُكَابِدُ دِينَكَ وَ يُضَادُّ وِلْيَتَكَ وَ يَسْعَى فِي الأَرْضِ فُسَاداً.

⁹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 1

⁹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 2

⁹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 3

⁹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 127 H 4

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Gazairy, from Al Tal'akburi, from Muhammad Bin Hammam, from Al Himeyri, from Al Tayalisy, from Zureyq Al Khulqany who said,

'Abu Abdullah^{-asws} said: 'When two (persons) curse each other, distance from the two, for that is a gathering the Angels flee from, then say, 'O Allah^{-azwj}! Do not Make any impact for it to me, and Make it on the head of the one who plots against Your^{-azwj} religion, and contradicts Your^{-azwj} Guardian, and strives for corruption in the earth!''⁹⁶

2- عُدَّةُ الدَّاعِي، عَنْ أَبِي حَمَزَةَ التَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّاعَةُ الَّتِي تُبَاهَلُ فِيهَا مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ.

(The book) 'Uddat Al Daie' – From Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws} having said: 'The time which you should imprecate in is what is between the emergence of dawn up to emergence of the sun!''⁹⁷

وَعَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّا نَكَلِّمُ النَّاسَ فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أَمْرَاءِ السَّرَايَا

And from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Masrouq,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'We talk to the people and we argue against them with Words of Allah^{-azwj} Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. They say, 'It was Revealed regarding commanders of the brigades!'

فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ

So, we argue against them with Words of Allah^{-azwj} the Exalted: **But rather, only Allah is your Guardian [5:55]** – up to end of the Verse. They say, 'It was Revealed regarding the Momineen!'

فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

So, we argue against them with Words of Allah^{-azwj}: '**Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**. They say, 'It was Revealed regarding relatives of the Muslims!''⁹⁸

قَالَ فَلَمْ أَدْعُ شَيْئًا مِمَّا حَضَرَنِي دَعْوَةً مِنْ هَذَا وَ شِبْهِهِ إِلَّا دَعَوْتُهُ لَهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ

He (the narrator) said, 'I did not leave out anything from what its mentioned presented to me, from this and its like, except I mentioned it to him^{-asws}. He^{-asws} said to me: 'When that happens, call them to the imprecation'.

⁹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 1

⁹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 a

⁹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 b

فُلْتُ وَكَيْفَ أَصْنَعُ

I said, 'And how should I do it?'

فَقَالَ أَصْلِحْ نَفْسَكَ ثَلَاثًا وَ أَظْنُهُ قَالَ صُمْ وَ اغْتَسِلْ وَ اْبْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَتَبِتِكَ أَصَابِعَكَ مِنْ يَدِكَ الِئْمَنَى فِي أَصَابِعِهِ وَ ابْدَأْ بِنَفْسِكَ

He^{-asws} said: 'Correct yourself of three (things)!' And I think he^{-asws} said: 'Fast, and bathe, and go out, you and him to the graveyard. Intertwine your fingers of your right hand into his fingers and begin with yourself.

فَقُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَلِيمِ الْغَيْبِ وَ الشَّهَادَةِ ... الرَّحْمَنُ الرَّحِيمُ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Say, 'O Allah^{-azwj}, Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven earths! Knower of the unseen and the seen, the Beneficent, the Merciful! If Abu Masrouq (the narrator) has rejected a right and claimed a falsity, Send down upon him a calamity from the sky or a painful punishment!'

ثُمَّ رَدَّ الدَّعْوَةَ عَلَيْهِ فُقُلْ وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Then rotate the supplication against him. Say, 'And if so and so has rejected a right and claimed a falsity, Send down a calamity upon him from the sky or a painful punishment!'

ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبَثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهُ مَا وَجَدْتُ خَلْفًا يُجِيبُنِي عَلَيْهِ.

Then he^{-asws} said to me: 'You will not wait for long before you see that in him. By Allah^{-azwj}! I^{-asws} have not seen any person answer me^{-asws} upon it!'⁹⁹

وَ عَنْ أَبِي الْعَبَّاسِ تُسَبِّحُ أَصَابِعَكَ فِي أَصَابِعِهِ ثُمَّ تَقُولُ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا أَوْ أَقَرَّ بِبَاطِلٍ فَأَصِبهُ حُسْبَانًا مِنَ السَّمَاءِ أَوْ بَعْدَابٍ مِنْ عِنْدِكَ وَ تُلَاعِنُهُ سَبْعِينَ مَرَّةً.

And from Abu Al-Abbas, 'Intertwine your fingers into his fingers, then say, 'If so and so has rejected a right or accepted a falsity, Hit him with a calamity from the sky or punishment from You^{-azwj}, and Curse him seventy times'¹⁰⁰ (Not a Hadeeth)

⁹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 c

¹⁰⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 128 H 2 d