

بحار الأنوار

BIHAR AL-ANWAAR

الجزء الخامس و التسعون

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

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CHAPTER ON WHAT IS RELATED WITH THE MONTH JUMADI AL-AAKHAR, THE ACTS OF WORSHIP AND THE SUPPLICATIONS

[باب 101 أدعية أول ليلة منه و أول يومه و أعمالهما](#)

HAPTER 101 – SUPPLICATIONS ON THE FIRST NIGHT OF IT, AND ITS FIRST DAY AND THEIR ACTS OF WORSHIP

أقول: قد مر عمل أول كل شهر في باب أول أبواب هذا الجزء فلا تغفل.

I say, 'There have passed, acts of worship of the first day of every month in the first chapters of this volume, so do not neglect'.

1- قل، إقبال الأعمال في كتاب المختصر من كتاب المنتخب الدعاء في غرة جمادى الآخرة تقول اللهم يا الله أنت الدائم القائم يا الله أنت الحي القيوم يا الله أنت العلي الأعلى يا الله أنت المتعالي في علوك

(The book) 'Iqbal Al-Amaal' – In the book 'Al-Mukhtasar Min Kitab Al-Muntakhab' is the supplication in the beginning of Jumadi Al-Aakhar. You should say, 'O Allah^{-azwj}! O Allah^{-azwj}, You^{-azwj} are the Permanent, the Established! O Allah^{-azwj}, You^{-azwj} are the Living, the Eternal! O Allah^{-azwj}, You^{-azwj} are the Exalted, the most Exalted! O Allah^{-azwj}, You^{-azwj} are the Lofty in Your^{-azwj} Exaltedness!

إله كل شيء و رب كل شيء و خالق كل شيء و صانع كل شيء القاضي الأكبر القدير المقتدر تباركت أسمائك و جل ثناؤك

God^{-azwj} of all things, and Lord^{-azwj} of all things, and Creator of all things, and Maker of all things! The Judge, the Greatest, and most Able, the All-Powerful! Blessed are Your^{-azwj} Names and Majestic is Your^{-azwj} Laudation!

اللهم صل على محمد و على آل محمد و عرفنا بركة شهرنا هذا و ارزقنا منه و نوره و نصره و خيره و بره و سهله لي فيه ما أحبه و يسر لي فيه ما أريد و أوصلني إلى بعثتي فيه - إنك على كل شيء قدير

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and Introduce us to Blessings of this month of ours, and Grace us its development, and its Noor, and its help, and its good, and its righteousness, and Facilitate for me in it what I love, and Ease for me in it what I want, and Make me arrive to my search in it, You^{-azwj} are Able upon all things!

اللهم إني أسألك يا من يملك خواجج السائلين و يعلم ضمير الصامتين و يا من لكل مسألة عنده سجع حاضِر و جواب عتيِد و كل صامت علم منه باطن مُحيط مواعيدك الصادقة و أبديك الناطقة و نعمك السابعة و أبديك الفاضلة و رحمتك الواسعة

O Allah^{-azwj}! I ask You^{-azwj}, O the One^{-azwj} Who Controls needs of the requesters and Knows the consciences of the silent ones; and O the One^{-azwj} who, for every request, has an Attentive Ear and a ready Answer! O the One^{-azwj} whose Knowledge encompasses the silent and the unseen.

Your^{-azwj} Promises are true, Your^{-azwj} bounties are abundant and apparent, Your^{-azwj} bounties are generous, and Your^{-azwj} Mercy is capacious!

إِلَهِي خَلَقْتَنِي وَ لَمْ أَكْ شَيْئاً مَذْكُوراً وَ أَنَا عَائِدٌ إِلَيْكَ وَ قَدْ ظَلَمْتُ نَفْسِي وَ أَنَا مُقِرٌّ لَكَ بِالْعُبُودِيَّةِ مُعْتَرِفٌ لَكَ بِالرُّبُوبِيَّةِ مُسْتَغْفِرٌ مِنْ ذُنُوبِي فَاسْأَلُكَ أَنْ تَعْفُرَ لِي يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا حَنَّانُ يَا مَنَّانُ-

My God^{-azwj}! You^{-azwj} Created me and I was not anything mentioned, and I am Your^{-azwj} refugee and seek refuge to You^{-azwj}, and I have been unjust to myself, and I am an acknowledger to You^{-azwj} with the servitude, acknowledging to You^{-azwj} with the Lordship, seeking Forgiveness of my sins! I ask You^{-azwj} to Forgive for me! O the One^{-azwj} there isn't anything like Him^{-azwj} and He^{-azwj} is the All-Hearing, the All-Seeing! O Possessor of the Majesty and the Benevolent! O Affectionate, O Bestower!

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ وَ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّرَّ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَعْفُورَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ وَ الْمَشِيئَةِ وَ الْقُدْرَةِ وَ الظُّلْمَاتِ وَ النُّورِ

O the One^{-azwj} Who Reveals the beautiful and Covers the ugliness and did not Seize for the crimes, and did not Tear down the veil! O Mighty of the Pardon, O Excellent of the Overlooking, O Capacious of the Forgiveness, O Extender of the Hands with the Mercy and the Desire, and the Power, and the darkness(es) and the light!

يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى وَ وِلِيَّ كُلِّ حَسَنَةٍ يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئَ النِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا غِيَاثَهُ يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غَايَةَ رَغْبَتِنَا

O Companions of every whisper, and End point of every complaint, and Guardian of every good deed! O Benevolent of the Excusing, O Mighty of the Conferment, O Initiator of the bounties before they are deserved! O Lord^{-azwj}, O Helper, O Chief, O Master, O Pear of the desires!

أَسْأَلُكَ بِكَ يَا اللَّهُ أَلَّا تُشَوِّهَ خَلْقِي بِالنَّارِ فَإِنِّي ضَعِيفٌ مِسْكِينٌ مَهِينٌ وَ آتِي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنِي بِرَحْمَتِكَ عَذَابَ النَّارِ يَا جَامِعَ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ اجْمَعْ لِي خَيْرَ الدُّنْيَا وَ الْآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I ask You^{-azwj} by You^{-azwj}, O Allah^{-azwj}, not to Grill my skin with the Hellfire, for I am weak, needy, insignificant, and Give me good in the world and good in the Hereafter and Save me by Your^{-azwj} Mercy, from Punishment of the Hellfire! O Gatherer of the people for a Day there is no doubt in it! Gather for me goodness of the world and the Hereafter by Your^{-azwj} Mercy, O the most Merciful of the merciful ones, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

وَ تَقْرَأُ اثْنَتَيْ عَشْرَةَ مَرَّةً قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا وَ اتَّبِعْ بَيْنَ ذَلِكَ سَبِيلاً وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَ لِيٍّ مِنَ الدَّلَالِ وَ كَبِيرَةٌ تَكْبِيراً

And you should read twelve times – **Say: ‘Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. And neither be loud with your Salat nor be silent with it, and seek a way between that’ [17:110]**

And say: 'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111].

اللَّهُمَّ هَبْنِي بِكَرَامَتِكَ وَ أَمِّمْ عَلَيَّ نِعْمَتَكَ وَ أَلْبِسْنِي عَفْوَكَ وَ عَافِيَتَكَ وَ أَمْنَكَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah-azwj! Gift to me Your-azwj Honours, and Complete upon me Your-azwj bounties, and Clothe me Your-azwj Pardon and Your-azwj well-being and Your-azwj Security in the world and the Hereafter!

اللَّهُمَّ لَا تُسَلِّمْني بِجُرْئِي وَ لَا تُخْزِنِي بِخَطِيئَتِي وَ لَا تُثْمِتْ بي أَعْدَائِي وَ لَا تَكِلْنِي إِلَى نَفْسِي فِي دُنْيَايَ وَ آخِرَتِي

O Allah-azwj! Do not Yield me due to my crimes, nor Disgrace me due to my misdeeds, nor let my enemies gloat with me, nor Allocate me to myself in my world and my Hereafter!

اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ وَ فِي قَبْضَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ بِي حُكْمُكَ عَدْلٌ بِي قَضَاؤُكَ

O Allah-azwj! I am Your-azwj servant and son of Your-azwj servant and son of Your-azwj maid, and my forelock is in Your-azwj Grip! Implemented regarding me is Your-azwj Judgment, Just regarding me is Your-azwj Decree!

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ أَوْ سَمَّاكَ بِهِ أَحَدٌ مِنْ خَلْقِكَ أَوْ مَلَائِكَتِكَ وَ رُسُلِكَ وَ بِاسْمِكَ الْمَخْزُونِ الْمَرْفُوعِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الَّذِي هُوَ حَقٌّ عَلَيْكَ أَنْ تَسْتَجِيبَ لِمَنْ دَعَاكَ بِهِ

I ask You-azwj by every Name of Yours-azwj which You-azwj have Named Yourself-azwj with, or anyone from Your-azwj creatures has named You-azwj with, or by Your-azwj Angels, and Your-azwj Messengers-as, and by Your-azwj Name, the Treasured, the Raised in Knowledge of the unseen in Your-azwj Possession, and by Your-azwj Name the most Magnificent, the most Magnificent which has a right upon You-azwj to Respond to the one who supplicates to You-azwj with it!

وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُوسَى وَ بِكُلِّ دَعْوَةٍ دَعَاكَ بِهَا أَحَدٌ مِنْ خَلْقِكَ وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى مُحَمَّدٍ نَبِيِّكَ أَنْ تَسْتَجِيبَ لِي وَ أَنْ تَجْعَلَنِي فِي عِيَادِكَ وَ حِفْظِكَ وَ كَنْفِكَ وَ سِتْرِكَ وَ جِصْنِكَ وَ فِي فَضْلِكَ

And by every letter You-azwj Revealed upon Your-azwj Prophet Musa-as, and with every supplication supplicated with by anyone of Your-azwj creatures, and with every letter You-azwj Revealed upon Muhammad-saww Your-azwj Prophet-saww, to Answer for me and to Make me among Your-azwj Refuge, and Your-azwj Protection, and Your-azwj Canopy, and Your-azwj Cover, and Your-azwj Fortress, and in Your-azwj Grace!

إِنَّكَ أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَ أَنَا خَلِقٌ فَأَعْفُزْ لِي وَ ارْحَمْنِي وَ أَعْطِنِي سُؤْلِي فِي دُنْيَايَ وَ آخِرَتِي وَ اعْفُزْ لِي وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ - الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ

Surely, You-azwj are the Living Who does not die while I am a created being, I will die, so Forgive for me, and Mercy me, and Grant me my request in my world and my Hereafter, and Forgive for me and for the entirety of the believing men and the believing women, and the Muslim men and the Muslim women, the living from them and the dead!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَاجْعَلْ عَبْدَكَ وَرَسُولَكَ أَكْرَمَ خَلْقِكَ عَلَيْكَ وَ أَفْضَلَهُمْ لَدَيْكَ وَ أَغْلَاهُمْ مَنْزِلَةً عِنْدَكَ وَ أَشْرَفَهُمْ مَكَاناً وَ أَسْخَهُمْ فِي الْجَنَّةِ مَنْزِلاً وَ آتِنِي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قَبِي بِرَحْمَتِكَ عَذَابَ النَّارِ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Make Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww} the most honourable of Your^{-azwj} creatures to You^{-azwj}, and their most superior before You^{-azwj}, and their most exalted of status in Your^{-azwj} Presence, and their noblest of position, and their vastest of dwelling in the Paradise, and Give me good in the world and good in the Hereafter, and Save me by Your^{-azwj} Mercy, from Punishment of the Hellfire, for there is neither might nor strength except with You^{-azwj}, O Possessor of the Majesty and the Benevolent!¹

2- قل، إقبال الأعمال رأيت في كتاب روضة العابدین و مأنس الراغبین لإبراهيم بن فرج الواسطي حديثاً في كتاب جمادى الآخرة و لم يذكر أي وقت منه فنذكرها في أوله اغتنماً للعبادة و استظهاراً للسعادة و هي

(The book) 'Iqbal Al-Amaal' – I was in the book 'Rowza Al-Abideen Wa Ma' nas Al-Raghibeen' of Ibrahim Bin Faraj Al-Wasity, a Hadeeth in the book 'Jumadi Al-Aakhar', and he did not mention which timing from it, so we are mentioning it in its beginning to gains for the worship and revealing of the good fortune and it is: -

أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ الْحَمْدَ فِي الْأُولَى مَرَّةً وَ آيَةَ الْكُرْسِيِّ مَرَّةً وَ سُورَةَ إِنَّا أَنْزَلْنَاهُ حَمْساً وَ عَشْرِينَ مَرَّةً وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ سُورَةَ الْهَاجِمِ التَّكَاثُرِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ حَمْساً وَ عَشْرِينَ مَرَّةً وَ فِي الثَّلَاثَةِ الْحَمْدَ مَرَّةً وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ مَرَّةً وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ حَمْساً وَ عَشْرِينَ مَرَّةً وَ فِي الرَّابِعَةِ الْحَمْدَ مَرَّةً وَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ مَرَّةً وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ حَمْساً وَ عَشْرِينَ مَرَّةً

You should pray four units Salat regarding Surah Al-Hamd once in the first, and Ayat Al Kursi once, and Surah Al Qadr twenty-five times, and in the second (unit) Surah Al Hamd once, and Surah Al Takasur once, and Surah Al Tawheed twenty-five times, and in the third (unit), Surah Al Hamd once, and Surah Al Kafiroun once, and Surah Al Falaq twenty-five times, and in the fourth (unit) Surah Al Hamd once, and Surah Al Fat'h once, and Surah Al Naas twenty-five times.

فَإِذَا سَلَّمْتَ فَقُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ سَبْعِينَ مَرَّةً وَ صَلِّ عَلَى النَّبِيِّ ص سَبْعِينَ مَرَّةً ثُمَّ قُلْ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

When you have performed Salaam, say, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!' seventy times, and send Salawaat upon the Prophet^{-saww} seventy times. Then say three times, 'O Allah^{-azwj} Forgive for the believing men and the believing women!'

ثُمَّ تَسْجُدْ وَ تَقُولُ فِي سُجُودِكَ ثَلَاثَ مَرَّاتٍ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ

Then do Sajdah and say in your Sajdah three times, 'O Living, O Eternal, O Possessor of the Majesty and the Benevolence! O Allah^{-azwj}, O Beneficent, O Merciful, O the most Merciful of the merciful ones!'

¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 101 H 1

ثُمَّ تَسْأَلُ اللَّهَ تَعَالَى حَاجَتَكَ مَنْ فَعَلَ ذَلِكَ فَإِنَّهُ تُصَانُ نَفْسُهُ وَ مَالُهُ وَ أَهْلُهُ وَ وُلْدُهُ وَ دِينُهُ وَ دُنْيَاهُ إِلَى مِثْلِهَا فِي السَّنَةِ الْقَابِلَةِ وَ إِنْ مَاتَ فِي تِلْكَ السَّنَةِ مَاتَ عَلَى الشَّهَادَةِ.

Then ask Allah^{-azwj} the Exalted your needs. One who does that, he will fortify himself, and his wealth, and his family, and his children, and his religion, and his world up to its similar in the following year, and if he dies during that year, he would have died upon the martyrdom".²

[باب 102 أعمال بقية هذا الشهر و ليليه و ما يتعلق بها](#)

CHAPTER 102 – ACTS OF WORSHIP FOR REMAINDER OF THIS MONTH AND ITS NIGHTS AND WHAT IS RELATED WITH IT

أقول: قد مر في باب أعمال أيام مطلق الشهر و ليليه و أدعيتهما ما يتعلق بذلك.

I say, 'It has passed in the chapter of acts of worship relating to the month and its nights and their supplication what is related to that'.

1 قل، إقبال الأعمال رويانا عن جماعة من أصحابنا ذكرناهم في كتاب التعريف للمولود الشريف أن وفاة فاطمة صلوات الله عليها كانت يوم ثالث جمادى الآخرة فينبغي أن يكون أهل الوفاء محزونين على ما جرى عليها من المظالم الباطنة و الظاهرة و تزار بما قدمناه.

(The book) 'Iqbal Al-Amaal' – 'We are reporting from a group of our companions. We have mentioned them in 'Kitab Al-Tareef Al-Mowlud Al-Shareef', that the expiry of Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, happened on the third day of Jumadi Al-Aakhar, so it is befitting for the people of loyalty to be grieve-stricken upon what had flowed upon her^{-asws}, from the injustices, the hidden and the apparent, and visitation with what we are forwarding'.³

أقول: قد أوردنا زيارتها صلوات الله عليها في كتاب المزار ..

I say, 'We have referred to her^{-asws} visitation, may the Salawaat of Allah^{-azwj} be upon her^{-asws} in 'Kitab Al Mazaar'.

2 قل، إقبال الأعمال ذكر محمد بن بابويه رضوان الله عليه في كتاب النبوة حديث أن الحمل بسيدنا رسول الله ص كان ليلة الجمعة لاثنتي عشرة ليلة بقيت من جمادى الآخرة و إذا كان الأمر كذلك فينبغي تعظيم تلك الليلة الباهرة و إحيائها بالعبادات الباطنة و الظاهرة.

(The book) 'Iqbal Al-Amaal' – It is mentioned by Muhammad Bin Babuwayh, may the Pleasure of Allah^{-azwj} be upon him, in 'Kitab Al Nubuwwa' there is a Hadeeth that the conception of our chief Rasool-Allah^{-saww} occurred on the night of Friday of the 12th night remaining from Jumadi Al-Aakhar, and if the matter happened like that it is befitting to revere that dazzling night and revive it with the acts of worship, the esoteric and the apparent'.⁴

² Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 101 H 2

³ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 102 H 1

⁴ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 102 H 2

3 قل، إقبال الأعمال قال شيخنا المفيد ره في حدائق الرياض يوم العشرين من جمادى الآخرة كان مولد السيدة الزهراء سنة اثنتين من المبعث و هو يوم شريف يتجدد فيه سرور المؤمنين و يستحب صيامه و التطوع فيه بالخيرات و الصدقة على أهل الإيمان قال السيد ره يستحب زيارتها في هذا اليوم.

(The book) 'Iqbal Al-Amaal' – Our Sheykh Al-Mufeed said in 'Hadaaiq Al-Riyaz' on the 20th day of Jumadi Al-Aakhar was the coming to the world of Al-Zahra^{-asws} in the year two from the Prophet-hood, and it is a noble day, the cheerfulness of the Momineen is renewed in it, and it is recommended to fast it, and volunteer in it with the good deeds and the charity to the people of Eman. The Seyyid said it is recommended to visit her^{-asws} during this day".⁵

أقول أوردنا زيارتها في كتاب المزار صلوات الله عليها و على أبيها و بعلمها و ذريتها الأبرار.

I say, 'We have referred to her^{-asws} Ziyaaraat in 'Kitab Al-Mazaar', may the Salawaat of Allah^{-azwj} be upon her^{-asws} and upon her^{-asws} father^{-saww}, and her^{-asws} husband^{-asws}, and her^{-asws} offspring, the righteous ones'.

⁵ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 102 H 3

أبواب ما يتعلق بشهر رجب المرجب من الصلوات و الأدعية و الأعمال و ما شاكلها

CHAPTERS ON WHAT IS RELATED WITH THE MONTH OF RAJAB THE MIGHTY, FROM THE SALAT(S), AND THE SUPPLICATIONS, AND THE ACTS OF WORSHIP, AND WHAT IS SIMILAR

و اعلم أنا أوردنا كثيرا مما يناسب هذه الأبواب في كتاب الطهارة و الصلاة و الدعاء و الصيام و المزار و غيرها فليرجع إليها.

And know we have referred to many from what is related with these chapters in 'Kitab Al-Tahara, Wa Al-Salat, Wa Al-Dua, Wa Al-Siyam, Wa Al-Mazar', and other such, so refer to it'.

باب 103 الأعمال المتعلقة بأول يوم من هذا الشهر و أول ليلة منه زائدا على ما يأتي

CHAPTER 103 – THE ACTS OF WORSHIP RELATED TO THE FIRST OF THIS MONTH AND THE FIRST NIGHT OF IT, ADDITIONAL TO WHAT FOLLOWS

أقول: قد سبق عمل أول كل شهر في الباب الأول من أبواب هذا الجزء فتذكر.

I say, 'It has preceded, acts of worship on the first day of every month in the first chapter of the chapters of this volume, so recall'.

1 قل، إقبال الأعمال عمل أول ليلة من رجب فمن ذلك الدعاء عند هلال رجب وجدناه في كتب الدعوات.

(The book) 'Iqbal Al-Amaal' – Acts of worship for the first night of Rajab. From that is the supplication at the crescent of Rajab we found in the books of supplications: -

فَرُوِيَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ عَزَّ وَجَلَّ.

'It is reported from Rasool-Allah^{-saww}, he^{-saww} had said: 'O Allah^{-azwj}! Release it upon us with the security, and the Eman, and the safety, and Al-Islam! My^{-saww} Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj} Mighty and Majestic!''⁶

و رُوِيَ أَنَّهُ عَ كَانَ إِذَا رَأَى هِلَالَ رَجَبٍ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَ شَعْبَانَ وَ بَلِّغْنَا شَهْرَ رَمَضَانَ وَ أَعِنَّا عَلَى الصِّيَامِ وَالْقِيَامِ وَ حِفْظِ اللِّسَانِ وَ عَضِّ البَصْرِ وَ لَا تَجْعَلْ حَظَّنَا مِنْهُ الْجُوعَ وَ الْعَطَشَ.

And it is reported that he^{-asws}, whenever he^{-asws} saw the crescent of Rajab, said: 'O Allah^{-azwj}! Bless for us in Rajah and Shaban and Make us reach a month of Ramazan, and Assist us upon the fasting and the standing (for Salat), and protection of the tongue, and closing the eyes (from Prohibitions), and do not Make our share from it being the hunger and the thirst (only)''⁷.

⁶ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 a

⁷ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 b

قال و يستحب أن يقرأ عند رؤية الهلال - سورة الفاتحة سبع مرات فإنه من قرأها عند رؤية الهلال عافاه الله من رمد العين في ذلك الشهر

He said, 'And it is recommended to read at sighting the crescent, Surah Al-Fatiha seven times, for the one who reads it as sighting the crescent, Allah^{-azwj} will Cure him from ailment of the eyes during that month'.⁸

و روي أنه ع كان إذا رأى الهلال كثر ثلاثاً و هلل ثلاثاً ثم قال الحمد لله الذي أذهب شهر كذا و جاء بشهر كذا.

And it is reported that he^{-asws}, whenever he^{-asws} saw the crescent, exclaimed Takbeer thrice, and extolled Oneness thrice, then said: 'The Praise is for Allah^{-azwj} Who Moved away the such and such month, and Came with such and such month'.⁹

فصل فيما نذكره من فضل الغسل في أول رجب و أوسطه و آخره وجدناه في كتب العبادات

عَنِ النَّبِيِّ عَلَيْهِ أَفْضَلُ الصَّلَوَاتِ أَنَّهُ قَالَ: مَنْ أَذْرَكَ شَهْرَ رَجَبٍ فَاعْتَسَلَ فِي أَوَّلِهِ وَ أَوْسَطِهِ وَ آخِرِهِ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وُلِدَتْهُ أُمُّهُ.

From the Prophet^{-saww}, upon him^{-saww} be the best Salawaat, he^{-saww} said: 'One who comes across a month of Rajab, so he bathes in its beginning, and its middle, and its end will emerge from his sins like the day his mother gave birth to him'.¹⁰

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى نَصَبَ فِي السَّمَاءِ السَّابِعَةِ مَلَكًا يُقَالُ لَهُ الدَّاعِي فَإِذَا دَخَلَ شَهْرُ رَجَبٍ يُنَادِي ذَلِكَ الْمَلَكُ كُلَّ لَيْلَةٍ مِنْهُ إِلَى الصَّبَاحِ طُوبَى لِلذَّاكِرِينَ طُوبَى لِلطَّائِعِينَ

From the Prophet^{-saww} having said: 'Allah^{-azwj} the Exalted Nominated an Angel in the seventh sky called 'Al-Daie'. Whenever a month of Rajab enters, that Angels calls out every night of it up to the morning: 'Beatitude be for the ones doing Zikr! Beatitude be for the obedient ones!'

و يقول الله تعالى أنا جليس من جالسني و مطيع من أطاعني و عاقر من استغفرني الشهر شهري و العبد عبدي و الرحمة رحمتي فمن دعاني في هذا الشهر أجبتة و من سألني أعطيتة و من استهداني هديتة و جعلت هذا الشهر حبلًا بيني و بين عبادي فمن اعتصم به وصل إلي.

And Allah^{-azwj} the Exalted Says: "I^{-azwj} am a sitting Companion of the ones sitting with Me^{-azwj}, and Obedient to the one obeying Me^{-azwj}, and Forgiver of the ones seeking My^{-azwj} Forgiveness! The month is My^{-azwj} month, and the servant is My^{-azwj} servant, and the Mercy is My^{-azwj} Mercy! The one who supplicates to Me^{-azwj} in this month I^{-azwj} will Love him, and one who requests Me^{-azwj} I shall Grant him, and one who seeks My Guidance, I^{-azwj} will Guide him, and I^{-azwj} have Made this month a rope between Me^{-azwj} and My^{-azwj} servants. The one who holds on to it will connect to Me^{-azwj}!"¹¹

روينا بإسنادنا إلى أحمد بن محمد بن عيسى و قد رآه النجاشي و أننى عليه بإسناده إلى أبي جعفر ع قال: تدعو في أول ليلة من رجب بعد صلاة عشاء الأجرة بهذا الدعاء -

⁸ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 c

⁹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 d

¹⁰ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 e

¹¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 f

We are reporting by our chain to Ahmad Bin Muhammad Bin Isa, and Al-Najashy has mentioned it and lauded upon it, by his chain to Abu Ja'far^{-asws} having said: 'Supplicate in the first night of Rajah after Al-Isha the last Salat, with this supplication –

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ وَأَنَّكَ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرٌ وَأَنَّكَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ

'O Allah^{-azwj}! I ask You^{-azwj} because You^{-azwj} are the Sovereign and You^{-azwj} are Powerful over all things, and You^{-azwj}, whatever You^{-azwj} Desire from a matter, happens!

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ إِلَى اللَّهِ رَبِّي وَرَبِّكَ لِيُنْجِحَ بِكَ طَلِبَتِي

O Allah^{-azwj}! I divert to You^{-azwj} through Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, the Prophet^{-saww} of Mercy, may Your^{-azwj} Salawaat be upon him^{-saww}! O Muhammad^{-saww}! O Rasool-Allah^{-saww}! I divert to Allah^{-azwj} my Lord^{-azwj} and your^{-saww} Lord^{-azwj}, to make my search successful!

اللَّهُمَّ بِنَبِيِّكَ مُحَمَّدٍ وَبِالْأَيْمَةِ مِنْ أَهْلِ بَيْتِهِ أَنْجِحْ طَلِبَتِي ثُمَّ تَسْأَلُ حَاجَتَكَ.

O Allah^{-azwj}! By Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and by the Imams^{-asws} from People^{-asws} of his^{-saww} Household! Make my search successful!' – then ask your need".¹²

فصل فيما نذكره من صلاة أول ليلة من رجب و الدعاء بعدها نقلناه من كتاب الْمُخْتَصَرِ مِنْ كِتَابِ الْمُتَجَبِّ فَقَالَ مَا هَذَا لَفْظُهُ

Section regarding what we are mentioned of the Salat on the first night of Rajab, and the supplication after it. We are transmitting it from 'Kitab Al-Mukhtasar Min Kitab Al-Muntajab'. He said what is this wording –

تُصَلِّيَ أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ عَشْرَ رَكَعَاتٍ مَعْنَى مَعْنَى تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاحِجَةَ الْكِتَابِ مَرَّةً وَاحِدَةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ وَ تَقُولُ سَبْعِينَ مَرَّةً - اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِمَا تُبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَ أَسْتَغْفِرُكَ لِمَا أَعْطَيْتَكَ مِنْ نَفْسِي ثُمَّ لَمْ أَفِ لَكَ بِهِ

'You should pray Salat on the first night of Rajab, ten units, two by two, reading in each unit Surah Al-Fatiha once, and Surah Al-Tawheed one hundred times, and you should say seventy times, 'O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness for what I had repented to You^{-azwj} from and returned into it; and I seek Your^{-azwj} Forgiveness for what I had pledged to You^{-azwj} from myself, then I did not fulfil to You^{-azwj} with it!

وَ أَسْتَغْفِرُكَ لِمَا أَرَدْتُ بِهِ وَجْهَكَ الْكَرِيمَ وَ خَالَطُهُ مَا لَيْسَ لَكَ وَ أَسْتَغْفِرُكَ لِلذُّنُوبِ الَّتِي قَوَيْتُ عَلَيْهَا بِعَمَلِكَ وَ سَتَرْتُكَ وَ أَسْتَغْفِرُكَ لِلذُّنُوبِ الَّتِي بَارَزْتُكَ بِهَا دُونَ خَلْقِكَ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَذْنَبْتُ وَ لِكُلِّ سُوءٍ عَمِلْتُ

And I seek Your^{-azwj} Forgiveness for what I had intended Your^{-azwj} Honourable Face with and mingled it with what wasn't for You^{-azwj}; and I seek Your^{-azwj} Forgiveness for the sins which I was strengthened upon with Your^{-azwj} bounties and Your^{-azwj} Covering; and I seek Your^{-azwj}

¹² Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 g

Forgiveness for the sins which I duelled You^{-azwj} with, besides Your^{-azwj} creatures; and I seek Your^{-azwj} Forgiveness for every sin I have sinned, and for every evil I have worked!

وَاسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ— ذُو الْجَلَالِ وَالْإِكْرَامِ غَايَةُ الدَّنْبِ وَ قَابِلُ التَّوْبِ اسْتِغْفَارَ مَنْ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَلَا ضَرًّا وَلَا مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا إِلَّا مَا شَاءَ اللَّهُ

And I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, Possessor of the Majesty and the Benevolent! Forgiver of the sin and Acceptor of the repentance! I seek Forgiveness by the one who does not control for himself, neither benefit nor harm, nor death nor life, nor Resurrection, except what Allah^{-azwj} so Desires!

وَ تَقُولُ بَعْدَ ذَلِكَ سُبْحَانَكَ يَا تَعْلَمُ وَلَا أَعْلَمُ وَ سُبْحَانَكَ يَا تَبْلُغُهُ أَحْكَامُكَ وَلَا أُبْلِغُهُ وَ سُبْحَانَكَ يَا أَنْتَ مُسْتَجِئُهُ وَلَا يَنْبَلُغُهُ الْحَيَوَانُ مِنْ خَلْقِكَ وَ سُبْحَانَكَ بِالتَّسْبِيحِ الَّذِي يُوجِبُ عَفْوَكَ وَ رِضَاكَ وَ سُبْحَانَكَ بِالتَّسْبِيحِ الَّذِي لَمْ تُطْلِعْ عَلَيْهِ أَحَدًا مِنْ خَلْقِكَ وَ سُبْحَانَكَ بِعِلْمِكَ فِي خَلْقِكَ كُلِّهِمْ وَ لَوْ عَلَّمْتَنِي أَكْثَرَ مِنْ هَذَا لَقُلْتُ

And you should say after that – ‘Glory be to You^{-azwj} of what You^{-azwj} Know and I don’t know, and Glory be to You^{-azwj} of what Your^{-azwj} Rulings reach and I cannot reach, and Glory be to You^{-azwj} of what You^{-azwj} are deserving of and no living being from Your^{-azwj} creatures can reach, and Glory be to You^{-azwj} with the glorification obligating Your^{-azwj} Pardon and Your^{-azwj} Satisfaction, and Glory be to You^{-azwj} with the glorification which no one from Your^{-azwj} creatures has been notified upon, and Glory be to You^{-azwj} for Your^{-azwj} Knowledge regarding Your^{-azwj} creatures, all of them, and had You^{-azwj} Taught me more than this, I would have said it!

اللَّهُمَّ لَا خَرَابَ عَلَيَّ مَا عَمَرْتَ وَ لَا فَقْرَ عَلَيَّ مَا أَعْنَيْتَ وَ لَا خَوْفَ عَلَيَّ مَا أَمَنْتَ وَ أَنَا بَيْنَ يَدَيْكَ وَ أَنْتَ عَالِمٌ بِحَاجَتِي فَاقْضِهَا يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! There is no ruination upon what You^{-azwj} have Built, nor any poverty upon what You^{-azwj} have Enriched, nor any fear upon what You^{-azwj} have Secured, and I am in front of You^{-azwj} and You^{-azwj} are a Knower of my needs, so Fulfil these, O the most Merciful of the merciful ones!

اللَّهُمَّ يَا رَافِعَ السَّمَاءِ فِي الْمَوَاءِ وَ كَاسِسَ الْأَرْضِ عَلَى الْمَاءِ وَ مُنْبِتَ الْخَضِرَةِ بِمَا لَا يَرَى صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! O Raiser of the sky in the air, and O Presser of the land upon the water, and Grower of the greenery (vegetation) with what cannot be seen! Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and Do with me what You^{-azwj} are Rightful of and do not Do with me what I am rightful of, O the most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ نَاصِبِي بِيَدِكَ مَاضٍ فِي خُكْمِكَ عَدْلٌ فِي قَضَاؤِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَنْ تَجْعَلَ الْقُرْآنَ رِبِيعَ قَلْبِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي وَ عَمِّي

O Allah^{-azwj}! I am Your^{-azwj} servant and son of Your^{-azwj} servant. My forelock is in Your^{-azwj} Hand. Justice has passed regarding me in Your^{-azwj} Judgment and Your^{-azwj} Decree! I ask You^{-azwj} with

every Name of Yours^{-azwj} which You^{-azwj} have Named Yourself^{-azwj} with, or You^{-azwj} Revealed in Your^{-azwj} Book or Taught it to anyone from Your^{-azwj} creatures, to Make the Quran a nourisher of my heart, and negator of my grief, and remover of my worries and my sadness!

اللَّهُمَّ رَحْمَتَكَ أَرْجُو يَا اللَّهُ يَا رَحْمَانُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah^{-azwj}! I hope for Your^{-azwj} Mercy! O Allah^{-azwj}, O Beneficent, O Possessor of the Majesty and the Benevolence!

اللَّهُمَّ خَشَعَتِ الْأَصْوَاتُ لَكَ وَضَلَّتِ الْأَخْلَامُ فِيكَ وَصَاقَتِ الْأَشْيَاءُ دُونَكَ وَمَلَأَ كُلُّ شَيْءٍ نُورَكَ وَوَجَلَ كُلُّ شَيْءٍ مِنْكَ وَهَرَبَ كُلُّ شَيْءٍ إِلَيْكَ وَتَوَكَّلَ كُلُّ شَيْءٍ عَلَيْكَ

O Allah^{-azwj}! The voices are fearful to You^{-azwj}, and the imaginations regarding You^{-azwj} are stultified (humiliated), and the things besides You^{-azwj} are constricted, and all things are filled with Your^{-azwj} Noor, and all things are dreading from You^{-azwj}, and all things flee to You^{-azwj}, and all things rely upon You^{-azwj}!

أَنْتَ الرَّفِيعُ فِي جَلَالِكَ وَأَنْتَ الْبَهِيُّ فِي جَمَالِكَ وَأَنْتَ الْعَظِيمُ فِي قُدْرَتِكَ وَأَنْتَ الَّذِي لَا يَتُودِكُ شَيْءٌ وَأَنْتَ الْعَلِيُّ الْعَظِيمُ يَا غَافِرَ زَلَّتِي يَا قَاضِيَ حَاجَتِي وَيَا مُفْرَجَ كُرْبَتِي وَيَا وَلِيَّ نِعْمَتِي أَعْطِنِي مَسْأَلَتِي

You^{-azwj} are the Lofty in Your^{-azwj} Majesty, and Your^{-azwj} are the Splendid in Your^{-azwj} Beauty, and You^{-azwj} are the Mighty in Your^{-azwj} Power, and You^{-azwj} are the One^{-azwj} Who nothing burdens You^{-azwj}, and Your^{-azwj} are the Exalted, the Magnificent! O Forgiver of my slips, O Fulfiller of my needs, and O Reliever of my distress, and O Guardian of my bounties! Grant me my request!

لَا إِلَهَ إِلَّا أَنْتَ أَصْبَحْتُ وَأَمْسَيْتُ عَلَى عَهْدِكَ وَعَدِّكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ سَيِّئَاتِ أَعْمَالِي وَأَسْتَغْفِرُكَ مِنَ الذُّنُوبِ الَّتِي لَا يَغْفِرُهَا غَيْرُكَ فَاعْفِرْ لِي وَارْحَمْنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

There is no god except You^{-azwj}! I come to morning and evening being upon Your^{-azwj} Pact and Your^{-azwj} Promise whatever I can! I seek Refuge with You^{-azwj} from my evil deeds, and I seek Your^{-azwj} Forgiveness from the sins which no one can Forgive apart from Your^{-azwj}, so Forgive me and Mercy me by Your^{-azwj} Mercy, O the most Merciful of the merciful ones!

يَا مَنْ هُوَ فِي عُلُوِّهِ دَانَ وَفِي دُنُوِّهِ عَالَ وَفِي إِشْرَاقِهِ مُنِيرٌ وَفِي سُلْطَانِهِ عَزِيزٌ ائْتِنِي بِرِزْقٍ مِنْ عِنْدِكَ لَا تُجْعَلْ لِأَحَدٍ عَلَيَّ فِيهِ مِنَّةٌ وَلَا لَكَ فِي الْآخِرَةِ عَلَيَّ تَبِعَةٌ إِنَّكَ أَرْحَمَ الرَّاحِمِينَ

O the One^{-azwj} Who is Near in His^{-azwj} Exaltedness, and Exalted in His^{-azwj} Nearness, and Radiant in His^{-azwj} Shining, and Mighty in His^{-azwj} Authority! Give me sustenance from Your^{-azwj} Presence not Making favour upon me by anyone, nor in the Hereafter be any liability for You^{-azwj} upon me, You^{-azwj} are the most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْحَرَقِ وَالسَّرِقِ وَالْهُدْمِ وَالرَّدْمِ وَأَنْ أَقْتَلَ فِي سَبِيلِكَ مُدْبِرًا أَوْ أَمُوتَ لَدَيْغًا

O Allah-azwj! I seek Refuge with You-azwj from the burning, and the choking, and the crushing, and the crumbling, and from being killed in Your-azwj way while turning around, or dying of being stung!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ مُّغْتَدِرٌ وَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي وَ تُكْشِفَ ضُرِّي وَ تُبَلِّغَنِي أُمَّتِي وَ تُسَهِّلَ لِي مَحَبَّتِي وَ تُبَسِّرَ لِي إِزَادَتِي وَ تُوَصِّلَنِي إِلَى بُعْتِي سَرِيعاً عَاجِلاً وَ تُجَمِّعَ لِي خَيْرَ الدُّنْيَا وَ الْآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-azwj! I ask You-azwj because You-azwj are King, and You-azwj are Powerful upon all things, and whatever You-azwj Desire from a matter, happens, to Send Salawaat upon Muhammad-saww and upon Progeny-asws of Muhammad-saww, and for Relieve from me, and Uncover my harm, and Make me reach my wishes, and Facilitate for me my love, and Ease for me my needs, and Make me arrive to my search swiftly, hastily, and Gather for me good of the world and the Hereafter by Your-azwj Mercy, O the most Merciful of the merciful ones!"¹³

و تقول بعد ذلك و في كل ليلة من ليالي رجب لا إله إلا الله ألف مرة.

And you should say after that, during every night from nights of Rajab, 'There is no god except Allah-azwj', a thousand times.

فصل فيما نذكره من صلاة أخرى في أول ليلة من رجب و ثوابها وَجَدْنَا ذَلِكَ فِي كُتُبِ الْعِبَادَاتِ مَرْوِيًّا عَنِ النَّبِيِّ عَلَيْهِ أَفْضَلُ الصَّلَوَاتِ قَالَ ع مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ صَلَّى فِي أَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ ثَلَاثِينَ رَكْعَةً يَتْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ إِلَّا غَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ صَغِيرٍ وَ كَبِيرٍ وَ كَتَبَهُ اللَّهُ مِنَ الْمُصَلِّينَ إِلَى السَّنَةِ الْمُقْبِلَةِ وَ بَرِيءٌ مِنَ الْبِقَاقِ.

Section regarding what we mentioned from another Salat on the first night of Rajab and its Rewards. We found that in the books of worship reported from the Prophet-saww, upon him-saww be the best Salawaat, he-saww said: 'There is none from a believing man nor a believing woman but (better be) praying Salat of thirty units in the first night of Rajab, reading in every unit Surah Al-Hamd once, and Surah Al-Kafiroun once, and Surah Al-Tawheed three times, except Allah-azwj will Forgive for him every sin, small and bid, and Allah-azwj will Write him as being from the praying ones up to the following year, and he will be free from the hypocrisy".¹⁴

فصل في صلاة أخرى في أول ليلة من رجب و رأيت في كتاب روضة العابدين المقدم ذكره صلاة في أول ليلة من رجب ذكر لها فضلا نذكر شرحها قَالَ عَنِ النَّبِيِّ ص مَنْ صَلَّى الْمَعْرِبَ أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ ثُمَّ يُصَلِّي بَعْدَهَا عِشْرِينَ رَكْعَةً يَتْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَ يُسَلِّمُ بَعْدَ كُلِّ رَكْعَتَيْنِ قَالَ رَسُولُ اللَّهِ ص أَ تَدْرُونَ مَا ثَوَابُهُ

Section regarding another Salat on the first night of Rajab, and I saw in the book 'Rowzat Al-Abideen', its mention has preceded in Salat during the first night of Rajab. He mentioned for its merits we are mentioning its narration. He said, 'From the Prophet-saww: 'One who prays Al-Maghrib Salat in the first night of Rajab, then he prays after it Salat of twenty units, reading in every unit Surah Al-Fatiha, and Surah Al-Tawheed once, and he performs Salaam after every two units, Rasool-Allah-saww said: 'Do you know what its Reward is?'

¹³ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 h

¹⁴ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 i

قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ فَإِنَّ الرُّوحَ الْأَمِينَ عَلَّمَنِي ذَلِكَ وَ حَسَرَ رَسُولُ اللَّهِ ص عَنْ ذِرَاعَيْهِ وَ قَالَ حَفِظَ اللَّهُ فِي نَفْسِهِ وَ أَهْلِهِ وَ مَالِهِ وَ وُلْدِهِ وَ أُجِيرَ مِنْ عَذَابِ الْقَبْرِ وَ جَازَ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ مِنْ غَيْرِ حِسَابٍ.

He^{-saww} said: 'The Trustworthy Spirit taught me that!' – and Rasool-Allah^{-saww} uncovered from his^{-saww} forearms and said: 'He will be Protected, by Allah^{-azwj}, regarding himself, and his family, and his wealth, and his children, and will be sheltered from Punishment of the grave, and will cross over the Bridge like the bolt of lightning, from without any Reckoning!'"¹⁵

فَصَلَّ فِي صَلَاةٍ أُخْرَى فِي أَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ رَأَيْنَاهَا فِي كِتَابِ رُوضَةِ الْعَابِدِينَ الْمَدْكُورِ عَنِ النَّبِيِّ ص يَقُولُ مَنْ صَلَّى رَكْعَتَيْنِ فِي أَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ بَعْدَ الْعِشَاءِ يَمُرُّ فِي أَوَّلِ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ أَمْ نَشْرَحَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ ثُمَّ يَتَشَهَّدُ وَ يُسَلِّمُ ثُمَّ يُهَلِّلُ اللَّهُ تَعَالَى ثَلَاثِينَ مَرَّةً وَ يُصَلِّي عَلَى النَّبِيِّ ص ثَلَاثِينَ مَرَّةً فَإِنَّهُ يُغْفَرُ لَهُ مَا سَلَفَ مِنْ ذُنُوبِهِ وَ يُخْرِجُهُ مِنَ الْخَطَايَا كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.

Section regarding another Salat on the first night of Rajab, we saw it in the book 'Rowzat Al-Abideen', mentioned from the Prophet^{-saww}. He^{-saww} said: 'One who prays two units Salat in the first night of Rajab after Al-Isha, reading in every unit Surah Al-Fatiha, and Surah Al-Inshirah once, and Surah Al-Tawheed three times; and in the second unit Surah Al-Fatiha, and Surah Al-Inshirah, and Surah Al-Tawheed, and Al-Mawazateyn, then he should perform Tashahhud and Salaam, then extolls Oneness of Allah^{-azwj} the Exalted thirteen times, and he should send Salawaat upon the Prophet^{-saww} thirty times, it shall be Forgiven for him whatever has passed from his sins, and he will emerge from the misdeeds like the day his mother had given him birth".¹⁶

فَصَلَّ فِيمَا تَذَكَّرُهُ مِنْ صَلَاةٍ رَكْعَتَيْنِ لِكُلِّ لَيْلَةٍ مِنْ رَجَبٍ زَوَاهَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ الْخُلَوَائِيُّ فِي كِتَابِ التُّحْفَةِ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى فِي رَجَبٍ سِتِّينَ رَكْعَةً فِي كُلِّ لَيْلَةٍ مِنْهُ رَكْعَتَيْنِ يَمُرُّ فِي كُلِّ رَكْعَةٍ مِنْهُمَا فَاتِحَةَ الْكِتَابِ مَرَّةً وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثَلَاثَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً

Section regarding what we are mentioning of a Salat of two units for every night of Rajab. It is reported by Abdul Rahman Bin Muhammad Bin Ali Al-Juloudy in the book 'AlTohfa'. Rasool-Allah^{-saww} said: 'One who prays in Rajab a Salat of sixty units, two units during each night of it, reading in every unit of these Surah Al-Fatiha once, and Surah Al-Kafiroun three times, and Surah Al-Tawheed once.

فَإِذَا سَلَّمَ مِنْهُمَا رَفَعَ يَدَيْهِ وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - وَ إِلَيْهِ الْمَصِيرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

When he has performed Salaam from these, he should raise his hands and say, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Alive and does

¹⁵ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 j

¹⁶ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 k

not die! The good is in His^{-azwj} Hand (control) and He^{-azwj} is Able upon all things, and to Him^{-azwj} is the destination, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَامْسَحْ بِيَدَيْهِ وَجْهَهُ فَإِنَّ اللَّهَ سُبْحَانَهُ يَسْتَجِيبُ الدُّعَاءَ وَ يُعْطِي ثَوَابَ سِتِّينَ حَجَّةً وَ سِتِّينَ عُمْرَةً.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} the Prophet^{-saww}, the Ummi, and his^{-saww} Progeny^{-asws}, and he wipes his face by his hands, Allah^{-azwj} the Glorious will Answer the supplication and Grant him Rewards of sixty Hajj and sixty Umrah".¹⁷

أقول: وجدت في بعض كتب عمل رجب صلاة في أول ليلة من الشهر فرأيت أن ذكرها في أول ليلة أليق بما لأنها ليلة تحيا بالعبادات فيحتاج إلى زيادة الطاعات و لأن الإنسان ما يدري إذا أخر هذه الصلاة عن أول ليلة هل يتمكن منها في غيرها أم لا.

I say, 'I found in one of the books the acts of worship of Rajab, a Salat in the first night of the month. I saw its mention in suitable with it, it is a night to be revived with the worship, so it is needy to additional obedience, and because the person does not know when to delay this Salat from the beginning of a night, whether one is able from it in other nights or not'.

وَ هَذِهِ الصَّلَاةُ تُرَوَى عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى لَيْلَةً مِنْ لَيَالِي رَجَبٍ عَشْرَ رَكَعَاتٍ يَتْلُو فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَ قُلَّ يَا أَيُّهَا الْكَافِرُونَ وَ قُلَّ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ غَفَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ كُلَّ ذَنْبٍ عَمِلَ وَ سَلَفَ مِنْ ذُنُوبِهِ

And this Salat is reported from Salman^{-ra}, may Allah^{-azwj} be Pleased with him. He^{-ra} said: 'Rasool-Allah^{-saww}: 'One who prays on a night from the nights of Rajab, ten units Salat, reading in every unit Surah Al-Fatiha, and Surah Al-Kafiroun and Surah Al-Tawheed three times, Allah^{-azwj} Blessed and Exalted will Forgive for him every sin he has done, and his sins of the past!

وَ كَتَبَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ بِكُلِّ رَكَعَةٍ عِبَادَةَ سِتِّينَ سَنَةً وَ أَعْطَاهُ اللَّهُ تَعَالَى بِكُلِّ سُورَةٍ قَصْرًا مِنْ لُؤْلُؤَةٍ فِي الْجَنَّةِ وَ كَتَبَ اللَّهُ تَعَالَى لَهُ مِنَ الْأَجْرِ كَمَنْ صَامَ وَ صَلَّى وَ حَجَّ وَ اعْتَمَرَ وَ جَاهَدَ فِي تِلْكَ السَّنَةِ-

And Allah^{-azwj} Blessed and Exalted will Write for him, with every unit, worship of sixty years, and Allah^{-azwj} the Exalted will Grant him, with every Surah, a castle of pearls in the Paradise, and Allah^{-azwj} the Exalted will Write for him the Recompense like of the one who had fasted and prayed Salat, and performed Hajj and Umrah, and fought (for Allah^{-azwj}) in that year!

وَ كَتَبَ اللَّهُ تَعَالَى لَهُ إِلَى السَّنَةِ الْقَابِلَةِ فِي كُلِّ يَوْمٍ حَجَّةً وَ عُمْرَةً وَ لَا يُخْرَجُ مِنْ صَلَاتِهِ حَتَّى يَغْفِرَ اللَّهُ لَهُ

And Allah^{-azwj} the Exalted will Write for him, during every day up to the following year, a Hajj and an Umrah, and he will not emerge from his Salat until Allah^{-azwj} would have Forgiven for him.

فَإِذَا فَرَّغَ مِنْ صَلَاتِهِ نَادَاهُ مَلَكٌ مِنْ تَحْتِ الْعَرْشِ اسْتَأْنِيفِ الْعَمَلِ يَا وَليَّ اللَّهِ فَقَدْ أَعْتَمَكَ اللَّهُ تَعَالَى مِنَ النَّارِ وَ كَتَبَهُ اللَّهُ تَعَالَى مِنَ الْمُصَلِّينَ تِلْكَ السَّنَةَ كُلَّهَا

¹⁷ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1

When he is free from his Salat, an Angel will call out to him from beneath the Throne: 'Resume the deeds anew, O friend of Allah^{-azwj}, and Allah^{-azwj} the Exalted has Liberated you from the Hellfire, and Allah^{-azwj} the Exalted will Write him as being from the praying ones of that year, all of it!

وَإِنْ مَاتَ فِيمَا بَيْنَ ذَلِكَ مَاتَ شَهِيداً وَاسْتَجَابَ اللَّهُ تَعَالَى دُعَاؤَهُ وَفَضَى حَوَائِجَهُ وَأَعْطَى كِتَابَهُ بِيَمِينِهِ وَبَيَّضَ وَجْهَهُ وَجَعَلَ بَيْنَهُ وَبَيْنَ النَّارِ سَبْعَ خُنَادِقٍ.

And if he dies in what is between that, he would die as a martyr, and Allah^{-azwj} the Exalted will Answer his supplication, and Fulfil his needs, and Give his book (register of deeds) in his right hand, and Brighten his face, and Make seven ditches to be between him and the Hellfire!"¹⁸

دُرِّرَ صَلَاةُ أُخْرَى فِي لَيْلَةِ مَنْ رَجَبٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَرَأَ فِي لَيْلَةِ مَنْ شَهْرِ رَجَبٍ - فُلُّهُ اللهُ أَحَدَ مِائَةِ مَرَّةٍ فِي رُكْعَتَيْنِ فَكَأَنَّمَا صَامَ مِائَةَ سَنَةٍ فِي سَبِيلِ اللهِ وَأَعْطَاهُ اللهُ مِائَةَ قَصْرِ فِي جِوَارِ نَبِيِّ مِنَ الْأَنْبِيَاءِ ع.

Another Salat has been mentioned during a night of Rajab, from the Prophet^{-saww}. He^{-saww} said: 'O who reads during a night of a month of Rajab, Surah Al-Tawheed one hundred times in two units, it would be as if he had fasted for one hundred years in the way of Allah^{-azwj}, and Allah^{-azwj} will Give him a hundred castles in the vicinity of a Prophet^{-as} from the Prophets^{-as}!"¹⁹

2- قل، إقبال الأعمال زوئنا بإسنادنا إلى جدِّي أبي جعفر الطوسي ره في عمل أول ليلة من رجب فيما رواه عن علي بن حديد قال: كان أبو الحسن الأول ع يقول وهو ساجد بعد فراغه من صلاة الليل -

(The book) 'Iqbal Al-Amaal' – We are reporting by our chain to my grandfather Abu Ja'far Al-Tusi regarding acts of worship of the first night of Rajab among what he reported from Ali Bin Hadeed who said, 'Abu Al-Hassan^{-asws} the 1st had said while he^{-asws} was prostrating after being free from the night Salat: -

لَكَ الْمَحْمَدَةُ إِنْ أَطَعْتُكَ وَ لَكَ الْحُجَّةُ إِنْ عَصَيْتُكَ لَا صُنْعَ لِي وَ لَا لِعَيْرِي فِي إِحْسَانٍ إِلَّا بِكَ يَا كَائِنٌ قَبْلَ كُلِّ شَيْءٍ وَ يَا كَائِنٌ بَعْدَ كُلِّ شَيْءٍ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'For You^{-azwj} is the Praise if I obey You^{-azwj}, and for You^{-azwj} is the Argument is I disobey You^{-azwj}! There is neither any making for me nor for others in a good deed except through You^{-azwj}! O Existing before all things, and O Existing after all things! You^{-azwj} are Able upon all things!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَذِيبَةِ عِنْدَ الْمَوْتِ وَ مِنَ شَرِّ الْمَرْجِعِ فِي الْقُبُورِ وَ مِنَ التَّدَامَةِ يَوْمَ الْآزِفَةِ فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُجْعَلَ عَيْشِي عَيْشَةً نَقِيَّةً وَ مَيِّتِي مَيِّتَةً سَوِيَّةً وَ مُنْقَلَبِي مُنْقَلَباً كَرِيماً عَيْرَ مُخْرٍ وَ لَا فَاضِحٍ

O Allah^{-azwj}! I seek refuge with You^{-azwj} from the deviation at the death, and from the evil return in the graves, and from the regret on the Day of Resurrection! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Make my life a pure life, and

¹⁸ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 m

¹⁹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 1 n

my death an upright death, and my transfer an honourable transfer without disgrace nor ignominy!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الْأَيْمَةِ يَنْبِيعِ الْحِكْمَةِ وَ أُولِي التَّعَمَّةِ وَ مَعَادِنِ الْعِصْمَةِ وَ اغْصِنِي بِحِمِّهِ مِنْ كُلِّ سُوءٍ وَ لَا تَأْخُذْنِي عَلَى عِرَّةٍ وَ لَا غَفْلَةٍ وَ لَا تَجْعَلْ عَوَاقِبَ أَعْمَالِي حَسْرَةً وَ ارْضَ عَنِّي فَإِنَّ مَغْفِرَتَكَ لِلظَّالِمِينَ وَ أَنَا مِنَ الظَّالِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the springs of wisdom, and the foremost bounty, and the mines of infallibility, and Protect me through them^{-asws} from every evil and do not Seize me upon the deception, nor heedlessness, nor Make the outcomes of my works as regret, and be Pleased with me for Your^{-azwj} Forgiveness for the unjust ones, and I am from the unjust ones!

اللَّهُمَّ اغْفِرْ لِي مَا لَا يَضُرُّكَ وَ اعْطِنِي مَا لَا يَنْفُضُكَ فَإِنَّكَ الْوَسِيعُ رَحْمَتُهُ الْبَدِيعُ حِكْمَتُهُ وَ اعْطِنِي السَّعَةَ وَ الدَّعَةَ وَ الْأَمْنَ وَ الصِّحَّةَ وَ الْبُخُوعَ وَ الشُّكْرَ وَ الْمُعَافَاةَ وَ التَّقْوَى وَ الصَّبْرَ وَ الصِّدْقَ عَلَيْكَ وَ عَلَى أَوْلِيَانِكَ وَ الْيُسْرَ وَ الشُّكْرَ وَ اعْمُمْ بِذَلِكَ يَا رَبِّ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي فِيكَ وَ مَنْ أَحْبَبْتَ وَ أَحْبَبْتَنِي وَ وُلَدْتُ وَ وُلَدْتَنِي مِنَ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ يَا رَبِّ الْعَالَمِينَ.

O Allah^{-azwj}! Forgive for me what does not harm You^{-azwj} and Grant me what does not reduce You^{-azwj} for You^{-azwj} are capacious of Mercy, and unparalleled in Wisdom. Grant me abundance, and tranquillity, and safety, and health, and devotion, and gratitude, and well-being, and piety, and patience, and sincerity toward You^{-azwj} and Your^{-azwj} allies, and ease, and thankfulness. Extend these bounties, O my Lord^{-azwj}, to my family, and children, and brothers in faith, and those I love and who love me, those I have begotten and those who have begotten me, among the Muslims and Momineen, O Lord^{-azwj} of the Worlds!²⁰

فَصَلِّ الْوَتْرَ فِيمَا نَذَرْتَهُ بِمَا يُعْمَلُ بَعْدَ رَجْعَةِ الْوَتْرِ مِنْ نَافِلَةِ اللَّيْلِ مِنْ رَجَبٍ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِي عَمَلٍ أَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ أَيْضاً فِيمَا رَوَاهُ عَنِ ابْنِ أَشِيْمٍ قَالَ:

Section regarding what we are mentioning from what is to be done after a unit of Al-Witr (Salat) from the optional (Salat) of Rajab, we are reporting by our chain to my grandfather Abu Ja'far Al-Tusi, may Allah^{-azwj} Mercy him, and acts of worship for the first night of Rajab as well among what he reported from Ibn Asheym who said,

فَصَلِّ الْوَتْرَ ثَلَاثَ رَكَعَاتٍ فَإِذَا سَلَّمْتَ قُلْتَ وَ أَنْتَ جَالِسٌ - الْحَمْدُ لِلَّهِ الَّذِي لَا تَنْقُذُ خَزَائِنَهُ وَ لَا يَخَافُ أَمْنَهُ رَبِّ ارْتَكَبْتُ الْمَعَاصِيَ فَذَلِكَ نِقَّةٌ بِكَرَمِكَ إِنَّكَ تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ وَ تَغْفُو عَنْ سَيِّئَاتِهِمْ وَ تَغْفِرُ الرَّذِيلَ

'Pray Al-Witr Salat of three units. When you have performed Salaam, say while you are seated, 'The Praise is for Allah^{-azwj} Whose Rewards do not deplete and whose safety inspires no fear. My Lord^{-azwj}! I committed sins relying on Your^{-azwj} generosity, for You^{-azwj} Accept the repentance of Your^{-azwj} servants and pardon their misdeeds, and forgive their slips.

فَإِنَّكَ مُجِيبٌ لِذَاعِيكَ وَ مِنْهُ قَرِيبٌ فَأَنَا تَائِبٌ إِلَيْكَ مِنَ الْخَطَايَا وَ رَاغِبٌ إِلَيْكَ فِي تَوْفِيرِ حَظِّي مِنَ الْعَطَايَا يَا خَالِقَ الْبَرَايَا يَا مُنْقِذِي مِنْ كُلِّ شَدِيدٍ يَا مُجِيرِي مِنْ كُلِّ مَخْذُورٍ وَفِرْ عَلَيَّ السُّرُورَ وَ اخْفِنِي شَرَّ عَوَاقِبِ الْأُمُورِ فَإِنَّكَ اللَّهُ عَلَى نِعْمَاتِكَ وَ جَزِيلِ عَطَايِكَ مَشْكُورٌ وَ لِكُلِّ خَيْرٍ مَذْخُورٌ.

²⁰ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 2 a

Indeed, You^{-azwj} Respond to those who call upon You^{-azwj} and are near to them. So, I repent to You^{-azwj} from my sins and turn to You^{-azwj}, seeking an increase in my share of Your^{-azwj} gifts! O Creator of creation, O my Deliverer from every hardship, O my Protector from every feared thing, and grant me abundant joy and spare me the evil consequences of affairs! Indeed, You^{-azwj}, O Allah^{-azwj}, are thanked for Your^{-azwj} bounties and abundant gifts, and You^{-azwj} are the One^{-azwj} to whom all goodness is reserved!"²¹

قَالَ جَدِّي أَبُو جَعْفَرٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ رَوَى ابْنُ عَبَّاسٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَاشِمِيِّ الْمُنْصُورِيِّ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى عَنْ سَيِّدِنَا أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَ أَنَّهُ كَانَ يَدْعُو فِي هَذِهِ السَّاعَةِ بِهِ وَ ادْعُ بِهَذَا فَإِنَّهُ خَرَجَ عَنِ الْعُسْكَرِيِّ ع فِي قَوْلِ ابْنِ عَبَّاسٍ -

My grandfather Abu Ja'far Al-Tusi, may Allah^{-azwj} Mercy him, said a report by Ibn Ayyash, from Muhammad Bin Ahmad Al-Hashimy Al-Mansoury, from his father, from Abu Musa, from our chief Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, he^{-asws} used to supplicate in these times with, and supplicate with this for it has emerge from Al-Askari^{-asws} in the words of Ibn Ayyash:

يَا نُورَ النُّورِ يَا مُدَبِّرَ الْأُمُورِ يَا مُجْرِي الْبُحُورِ يَا بَاعِثَ مَنْ فِي الْقُبُورِ يَا كَهْفِي حِينَ تُغَيِّبُنِي الْمَدَاهِبَ وَ كَنْزِي حِينَ تُعْجِزُنِي الْمَكَاسِبَ وَ مُوَسِي حِينَ تُخَفُونِي الْأَبَاعِدَ وَ تُمَلِّئُنِي الْأَقَارِبَ وَ مُنْزِهِي بِمُجَالَسَةِ أَوْلِيَائِهِ وَ مُرَافِقَةِ أَجْبَائِهِ فِي رِيَاضِهِ وَ سَاقِي بِمُؤَانَسَتِهِ مِنْ تَمِيرِ حَبَابِهِ وَ زَافِعِي بِمُجَاوَزَتِهِ مِنْ وَرْطَةِ الذُّنُوبِ إِلَى رِئْوَةِ التَّقَرُّبِ وَ مُبَدِّلِي بِوَلَايَتِهِ عِزَّةَ الْعَطَايَا مِنْ ذِلَّةِ الْحَطَايَا

'O Light of the lights, O Manager of the affairs, O Flower of the oceans, O Resurrector of ones in the graves, and O my refuge when the paths exhaust me, and my treasure when gains fail me, and my companion when distant ones forsake me and my relatives get tired of me. You^{-azwj} Elevate me through the company of Your^{-azwj} allies and the companionship of Your^{-azwj} Loved ones in His^{-azwj} Gardens. You^{-azwj} Quench me through the intimacy of Your^{-azwj} Presence from the pure springs of Your^{-azwj} bounty! You^{-azwj} Lift me through nearness to You^{-azwj} from the depths of sin to the heights of closeness, and You^{-azwj} Transform my state through Your^{-azwj} Guardianship, Granting me the honour of gifts in place of the disgrace of sins!

أَسْأَلُكَ يَا مَوْلَايَ بِالْمَجْرَى وَاللَّيَالِي الْعَشْرِ وَالشَّفْعِ وَالْوَتْرِ - وَ اللَّيْلَ إِذَا يَسَّرَ وَ بِمَا حَزَى بِهِ قَلَمَ الْأَقْلَامِ بِعَيْرِ كَفِّ وَ لَا يُجَامِ وَ بِأَسْمَائِكَ الْعِظَامِ وَ بِحُجُجِكَ عَلَى جَمِيعِ الْأَنَامِ عَلَيْهِمْ مِنْكَ أَفْضَلُ السَّلَامِ وَ بِمَا اسْتَحْفَظْتَهُمْ مِنْ أَسْمَائِكَ الْكَرِيمِ أَنْ تُصَلِّيَ عَلَيْهِمْ وَ تَرْحَمَنَا فِي شَهْرِنَا هَذَا وَ مَا بَعْدَهُ مِنَ الشُّهُورِ وَ الْأَيَّامِ وَ أَنْ تُبَلِّغَنَا شَهْرَ الصِّيَامِ فِي غَايِمِنَا هَذَا وَ فِي كُلِّ عَامٍ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْمَنَنِ الْجِسَامِ وَ عَلَى مُحَمَّدٍ وَ آلِهِ مِنَّا أَفْضَلُ السَّلَامِ.

I ask You^{-azwj}, O my Master, **by the dawn [89:1] And ten nights [89:2] And the even and the odd [89:3] And the night when it passes [89:4]**, and by what the Pen of the pens flows with without hand or thumb, and by Your^{-azwj} Great Names and Your^{-azwj} Proofs upon all creation, upon whom be Your^{-azwj} best peace, and by what You entrusted to them of Your^{-azwj} Noble Names, that You^{-azwj} Send Salawaat upon them^{-asws} and have Mercy on us in this month of ours and in the months and days to come. Grant us to reach the month of fasting in this year of ours and in every year, O Possessor of Majesty and the Benevolence, and immense Conferment, and upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} from me the best greetings!"²²

²¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 2 b

²² Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 2 c

3- قل، إقبال الأعمال من كتاب المختصر من المنتخب تقول في أول يوم من رجب اللهم إني أسألك يا الله يا الله يا الله أنت الله القديم الأزلي الملك العظيم أنت الله الحي القيوم المولى السميع البصير

(The book) 'Iqbal Al-Amaal', from the book 'Al-Mukhtasar Min Al-Muntakhab' – 'You should say on the first day of Rajab, 'O Allah^{-azwj}! I ask You^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}! The Ancient, the Eternal, the King, the Magnificent! You^{-azwj} are Allah^{-azwj} the Living, the Eternal, the Master, the All-Hearing, the All-Seeing!

يا من العز والجلال والكبرياء والعظمة والقوة والعلم والقدرة والنور والروح والمسئبة والحنان والرحمة والملك لربوبيته نورك أشرق له كل نور وحمد له كل نارٍ وأخضر له كل الظلمات

O the One^{-azwj} of the Might, and the Majesty, and the Greatness, and the Magnificence, and the strength, and the Knowledge, and the Power, and the Noor, and the Comfort, and the Desire, and the Affection, and the Mercy, and the Kingdom of His^{-azwj} Lordship! Your^{-azwj} Noor is such, all lights shine to it, and every fire is extinguished to, and all darkness(es) are confined to!

أسألك باسمك الذي اشتقته من قدمك وأزلك ونورك وبإسْم الأعظم الذي اشتقته من كبريائك وجبروتك وعظمتك وعزك وبجودك الذي اشتقته من رحمتك وبرحمتك التي اشتقته من رأفتك وبرأفتك التي اشتقته من جودك وبجودك الذي اشتقته من غيبك وبغيبك وإحاطتك وقيامك ودوامك وقدمك

I ask You^{-azwj} by Your^{-azwj} Name Which You^{-azwj} Derived it from Your^{-azwj} Ancientness and Your^{-azwj} Eternality, and by Your^{-azwj} Noor, and by the most Magnificent Names which You^{-azwj} Derived from Your^{-azwj} Greatness, and Your^{-azwj} Force, and Your^{-azwj} Magnificent, and Your^{-azwj} Might, and by Your^{-azwj} Generosity which You^{-azwj} Derived from Your^{-azwj} Mercy which You^{-azwj} Derived from Your^{-azwj} Kindness, and by Your^{-azwj} Kindness which You^{-azwj} Derived from Your^{-azwj} Generosity, and by Your^{-azwj} Generosity which You^{-azwj} Derived from Your^{-azwj} Unseen, and by Your^{-azwj} Unseen, and by Your^{-azwj} Encompassing, and Your^{-azwj} Establishment, and Your^{-azwj} Permanency, and Your^{-azwj} Ancientness!

وأسألك بجميع أسمائك الحسنى - لا إله إلا أنت الواحد الأحد الفرد الصمد الحي الأول الآخر الظاهر الباطن و لك كل اسم عظيم وكل نور وغيب وعلم ومعلوم وملك وشأن وبلا إله إلا أنت تقدست وتعاليت علواً كبيراً

And I ask You^{-azwj} by the entirety of Your^{-azwj} excellent Names, there is no god except You^{-azwj}, the One^{-azwj}, the First, the Individual, the Non-Hollow, the Living, the First, the Last, the Apparent, the Esoteric, and for You^{-azwj} is every Magnificent Name, and every Noor, and Unseen, and Knowledge, and Known, and kingdom, and Splendour, and with 'there is no god except You^{-azwj}! You^{-azwj} are Holy and Exalted, Lofty, Great!

اللهم إني أسألك بكل اسم هو لك طاهر مطهر طيب مبارك مقدس أنزلته في كتابك وأجزيتته في الذكر عندك وتسميت به لمن شئت من خلقك أو سألك به أحد من ملائكتك وأنبيائك ورسلك بجزير نعطيه فأعطينه أو شره تصرفه فصرفته ينبغي أن أسألك به فأسألك يا ربي أن تنصرتني على أعدائي وتغلب ذكري على نسياني

O Allah^{-azwj}! I ask You^{-azwj} by every Name which is for You^{-azwj}, Pure, Purified, Good, Blessed, Holy, You^{-azwj} Revealed in Your^{-azwj} Books, and You^{-azwj} Flowed in the Zikr in Your^{-azwj} Presence,

and You^{-azwj} Named with for the one You^{-azwj} Desired from Your^{-azwj} Creatures, or ask by anyone of Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Rasool^{-saww}, by the goodness for You^{-azwj} to Grant, so You^{-azwj} Grant it, or evil for You^{-azwj} to Turn away so You^{-azwj} Turn it away, it is befitting to ask You^{-azwj} with, so I hereby ask You^{-azwj}, O my Lord^{-azwj}, to Help me against my enemies, and Cause my Zikr to prevail of my forgetfulness!

اللَّهُمَّ اجْعَلْ لِعَقْلِي عَلَى هَوَايَ سُلْطَانًا مُبِينًا وَ اقْرِنِ اخْتِيَارِي بِالتَّوْفِيقِ وَ اجْعَلْ صَاحِبِي التَّقْوَى وَ اَوْرَعِي شُكْرَكَ عَلَى مَوَاهِبِكَ وَ اهْدِنِي اللّهُمَّ بِهَذَاكَ إِلَى سَبِيلِكَ الْمَقِيمِ وَ صِرَاطِكَ الْمُسْتَقِيمِ وَ لَا تَمْلِكْ زَمَانِي الشَّهَوَاتِ فَتَحْمِلَنِي عَلَى طَرِيقِ الْمَحْدُولِينَ

O Allah^{-azwj}! Make manifest authority to be for my intellect over my whims, and Pair my choice with the Inclination, and Make the piety be my companion, and Inspire me to thank You^{-azwj} upon Your^{-azwj} gifts, and Guide me, O Allah^{-azwj} with Your^{-azwj} Guidance to Your^{-azwj} way and Your^{-azwj} Straight Path, and do not Let my lustful desires control my reins for they will carry me upon the path of the abandoned!

وَ حُلِّ بَيْنِي وَ بَيْنَ الْمُنْكَرَاتِ وَ اجْعَلْ لِي عِلْمًا نَافِعًا وَ اغْرِسْ فِي قَلْبِي حُبَّ الْمَعْرُوفِ وَ لَا تَأْخُذْنِي بَعْتَهُ وَ ثُبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَ عَرَفْنِي بِرَكَّةٍ هَذَا الشَّهْرِ وَ يُمْنَهُ وَ اِزْزُقْنِي خَيْرَهُ وَ اصْرِفْ عَنِّي شَرَّهُ وَ قِنِي الْمَحْدُورَ فِيهِ وَ اَعِزَّنِي عَلَى مَا أَحْبَبْتُهُ مِنَ الْقِيَامِ بِحَقِّهِ وَ مَعْرِفَةَ فَضْلِهِ وَ اجْعَلْنِي فِيهِ مِنَ الْفَائِزِينَ يَا أَرْحَمَ الرَّاحِمِينَ

And Be a Barrier between me and the evil deeds, and Make for me beneficial knowledge, and Plant in my heart the seed of kindness, and do not Seize me suddenly, and Turn to me, surely You^{-azwj} are the Oft-Turning, the Merciful, and Introduce me to Blessings of this month, and its development, and Grace me its goodness, and Turn its evil away from me, and Save me from the hazards in it, and Assist me upon what I love from the standing with its right, and recognition of its merit, and Make me in it from the successful ones, O the most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمُتَعَالِ الْجَلِيلِ الْعَظِيمِ وَ بِاسْمِكَ الْوَاحِدِ الصَّمَدِ وَ بِاسْمِكَ الْعَزِيزِ الْأَعْلَى وَ بِاسْمَائِكَ الْحُسْنَى كُلِّهَا

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name, the Exalted, the Majestic, the Magnificent, and by Your^{-azwj} Name the First, the Non-hollow, and by Your^{-azwj} Name, the Mighty, the Exalted, and by Your^{-azwj} excellent Names, all of them!

يَا مَنْ خَشَعَتْ لَهُ الْأَصْوَاتُ وَ خَضَعَتْ لَهُ الرِّقَابُ وَ ذَلَّتْ لَهُ الْأَعْنَاقُ وَ وَجَلَّتْ مِنْهُ الْقُلُوبُ وَ دَانَ لَهُ كُلُّ شَيْءٍ وَ قَامَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُ أَشْهَدُ أَنَّكَ لَا تُدْرِكُكَ الْأَبْصَارُ وَ أَنْتَ اللَّطِيفُ الْخَبِيرُ

O the One^{-azwj} the voices are fearful to, and the necks are humbled to, and the heads are humbled to and the hearts are dreading from, and all things stoop to, and the skies and the earth stand with! I testify that You^{-azwj} are such the sights cannot realise You^{-azwj} and Your^{-azwj} are the Subtle, the Informed!

يَا رَبَّ جِبْرَائِيلَ وَ ميكَائِيلَ وَ إِسْرَافِيلَ وَ جَمِيعِ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ الْكُرُوبِيِّينَ وَ الْكِرَامِ الْكَاتِبِينَ وَ جَمِيعِ الْمَلَائِكَةِ الْمُسَبِّحِينَ بِحَمْدِكَ وَ رَبِّ آدَمَ وَ شِيثَ وَ إِدْرِيسَ وَ نُوحَ وَ هُودَ وَ صَالِحَ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ لُوطَ وَ يَعْقُوبَ وَ يُوسُفَ وَ الْأَسْبَاطَ

O Lord^{-azwj} of Jibraeel^{-as} and Mikaeel^{-sawww} and Israfeel^{-as} and entirety of the Angels of Proximity, and the Cherubim, and the honourable recorders, and entirety of the Angles glorifiers with Your^{-azwj} Praise, and Lord^{-azwj} of Adam^{-as}, and Shees^{-as}, and Idrees^{-as}, and Noah^{-as}, and Hud^{-as}, and Salih^{-as}, and Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Lut^{-as}, and Yaqoub^{-as}, and Yusuf^{-as} and the tribes!

وَأَيُّوبَ وَ مُوسَى وَ هَارُونَ وَ شُعَيْبَ وَ دَاوُدَ وَ سُلَيْمَانَ وَ أَرْيَمَا وَ عُزَيْرَ وَ حَرْقِيَا وَ شَعْبَا وَ إِبْرَاهِيمَ وَ يُونسَ وَ الْيَسَعَ وَ ذِي الْكِفْلِ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى وَ جِرْجِيسَ وَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ وَ الْكِرَامِ الْكَاتِبِينَ وَ جَمِيعِ الْأَمْلَاقِ الْمُسَبِّحِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

And Ayoub^{-as}, and Musa^{-as}, and Haroun^{-as} and Shees^{-as}, and Dawood^{-as}, and Suleyman^{-as}, and Irmiya^{-as}, and Uzeyr^{-as}, and Harqiya^{-as}, and Sha'ya^{-as}, and Ilyas^{-as}, and Yunus^{-as}, and the Yas'a^{-as}, and Zil Kifl^{-as}, and Zakariya^{-as}, and Yahya^{-as}, and Isa^{-as}, and Jirjees^{-as}, and Muhammad^{-sawww}, may the Salawaat of Allah^{-azwj} upon them^{-as} all, and upon the Angels of Proximity of Allah^{-azwj}, and the Honourable Recorders, and entirety of the Glorifying Angels, and abundant greetings!

أَنْتَ رَبُّنَا الْأَوَّلُ الْأَخِيرُ الظَّاهِرُ الْبَاطِنُ الَّذِي خَلَقْتَ السَّمَاوَاتِ وَ الْأَرْضِينَ ثُمَّ اسْتَوَيْتَ عَلَى الْعَرْشِ الْمَجِيدِ بِأَسْمَائِكَ الْحُسْنَى تُبْدِي وَ تُعِيدُ وَ تُعَشِّي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُ مَا وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْفُلُكُ وَ الدُّهُورُ وَ الْخَلْقُ مُسَخَّرُونَ بِأَمْرِكَ تَبَارَكْتَ وَ تَعَالَيْتَ يَا رَبَّ الْعَالَمِينَ-

You^{-azwj} are our Lord^{-azwj}, the First, the Last, the Apparent, the Hidden Who Created the skies and the earths, then Evened upon the Glorious Throne by Your^{-azwj} excellent Names! You^{-azwj} Initiate, and Repeat, and You^{-azwj} Cover the night with the day in swift succession. The sun, and the moon, and the stars, and the ships, and the epochs, and all creation are subjugated by Your^{-azwj} Command. Blessed and Exalted are You^{-azwj}, O Lord^{-azwj} of the worlds!

لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ - دُو الْجَلَالِ وَ الْإِكْرَامِ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

There is no except You^{-azwj} the Affectionate, the Bestower, Initiator of the skies and the earth, **with the Majesty and the Honour [55:27] 'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109].**

تَعْلَمُ مَتَابِقَاتِ الْجِبَالِ وَ مَكَائِلِ الْبَحَارِ وَ عَدَدَ الرِّمَالِ وَ قَطْرَ الْأَمْطَارِ وَ وَرَقَ الْأَشْجَارِ وَ نُجُومَ السَّمَاءِ وَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ وَ أَشْرَقَ عَلَيْهِ النَّهَارُ - لَا يُوَارِي مِنْكَ سَمَاءَ سَمَاءٍ وَ لَا أَرْضَ أَرْضًا وَ لَا بَحْرٌ مُتَطَابِقٌ وَ لَا مَا بَيْنَ سَدِّ الرَّثُوقِ وَ لَا مَا فِي الْقَرَارِ مِنَ الْهَبَاءِ الْمُنْبُوثِ

You^{-azwj} Know weight of the mountains, and measurements of the oceans, and number of the grains of sand, and the drops of rains, and leaves of the trees, and stars of the sky, and whatever the night shades upon and the day shines upon! Neither can a sky cover from a sky, nor a land from a land, nor layers of the ocean, nor whatever is between dams of the seams, nor what is in the bottom of the scattered dust!

أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْنُونِ النُّورِ الْمُنِيرِ الْحَقِّ الْمُبِينِ الَّذِي هُوَ نُورٌ مِنْ نُورٍ وَ نُورٌ عَلَى نُورٍ وَ نُورٌ فَوْقَ كُلِّ نُورٍ وَ نُورٌ مَعَ كُلِّ نُورٍ وَ لَهُ كُلُّ نُورٍ مِنْكَ يَا رَبَّ النُّورِ وَ إِلَيْكَ يَرْجِعُ النُّورُ

I ask You^{-azwj} by Your^{-azwj} Name, the Treasured, the hidden, the Radiant Noor, the Manifest Truth which is Noor upon light, and Noor upon light, and Noor above light, and Noor with every light, and for Him^{-azwj} is all light! From You^{-azwj}, O Lord^{-azwj}, is the Noor, and to You^{-azwj} Returns the light!

وَ بِنُورِكَ الَّذِي تُضِيءُ بِهِ كُلُّ ظُلْمَةٍ وَ تُبْطِلُ بِهِ كَيْدَ كُلِّ شَيْطَانٍ مَرِيدٍ وَ تُدِلُّ بِهِ كُلَّ جَبَّارٍ عَنِيدٍ وَ لَا يَفُومُ لَهُ شَيْءٌ مِنْ خَلْقِكَ وَ يَتَصَدَّعُ لِعَظَمَتِهِ الْبَرُّ وَ الْبَحْرُ وَ تَسْتَقِيلُ الْمَلَائِكَةُ حِينَ يَتَكَلَّمُ وَ تُرْعَدُ مِنْ خَشْيَتِهِ حَمَلَةُ الْعَرْشِ الْعَظِيمِ إِلَى ثَمُومِ الْأَرْضِينَ السَّابِعَةِ

And by Your^{-azwj} Noor which every darkness is lit up with, and by it is invalidated every plot of every apostate Satan^{-la}, and every obstinate tyrant is humbled by it, and nothing from Your^{-azwj} creature can stand to it, and the land and the sea crack to His^{-azwj} Magnificence, and the Angels lack when He^{-azwj} Speak and there shudder from fearing Him^{-azwj}, bearers of the Magnificent Throne down to bottom of the seventh earth!

الَّذِي انْفَلَقَتْ بِهِ الْبِحَارُ وَ حَزَّتْ بِهِ الْأَنْهَارُ وَ تَفَجَّرَتْ بِهِ الْعُيُونُ وَ سَارَتْ بِهِ النُّجُومُ وَ أُرْزِمَ بِهِ السَّحَابُ وَ أُجْرِيَ وَ اعْتَدَلَ بِهِ الضُّبَابُ وَ هَالَتْ بِهِ الرِّمَالُ وَ رَسَتْ بِهِ الْجِبَالُ وَ اسْتَفْرَّتْ بِهِ الْأَرْضُونَ وَ نَزَلَتْ بِهِ الْقَطْرُ وَ حَرَجَ بِهِ الْحُبُّ وَ تَفَرَّقَتْ بِهِ جِبِلَاتُ الْخَلْقِ وَ حَقَّقَتْ بِهِ الرِّيَاحُ وَ انْتَشَرَتْ وَ تَنَسَّفَتْ بِهِ الْأَرْوَاحُ

By it, the seas were parted, and the rivers flowed, and the springs gushed forth, and the stars moved along their courses. By it, the clouds were driven, and the mist was set in motion and made balanced, and the sands shifted, and the mountains were firmly established, and the lands were stabilised, and the rain descended, and the seeds sprouted, and the diverse creations were spread. By it, the winds stirred, scattered, and moved, and the souls breathed life.

يَا اللَّهُ أَنْتَ الْمُسَمَّى بِالْإِلَهِيَّةِ بِاسْمِكَ الْكَبِيرِ الْأَكْبَرِ الْعَظِيمِ الْأَعْظَمِ الَّذِي عَنَتَ لَهُ الْوُجُوهُ يَا ذَا الطُّولِ وَ الْأَلَاءِ لَا إِلَهَ إِلَّا أَنْتَ يَا قَرِيبَ أَنْتَ الْعَالِبُ عَلَى كُلِّ شَيْءٍ

O Allah^{-azwj}! You^{-azwj} are the One Named with Divinity, with Your^{-azwj} Greatest, the most Magnificent Name, to which all faces submit! O Possessor of Grace and bounties! There is no Deity but You^{-azwj}! O Near One, You^{-azwj} are the Overpowering over all things!

أَسْأَلُكَ اللَّهُمَّ بِجَمِيعِ أَسْمَائِكَ كُلِّهَا مَا عَلِمْتُ مِنْهَا وَ مَا لَمْ أَعْلَمْ وَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ أَنْ تُكَفِّبِي أُمَّرَ أَعْدَائِي وَ تُبَلِّغَنِي مُنَايَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj} O Allah^{-azwj}, with entirety of Your^{-azwj} Names, all of them, whatever I know from these and I don't know, and with every Name which is for You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww} and to Suffice me of the matter of my enemies, and Make me reach my wishes, O the most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَيَّ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and Bless upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, just as You^{-azwj}

had Sent, and Mercied, and Blessed, and Mercied upon Ibrahim^{-as} and Progeny^{-as} of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!

اللَّهُمَّ أَغْطِ مُحَمَّدًا الْوَسِيلَةَ وَالشَّرَفَ وَالرِّفْعَةَ وَالْفَضِيلَةَ عَلَى خَلْقِكَ وَاجْعَلْ فِي الْمُصْطَفَيْنِ نَحِيَّتَهُ وَفِي الْعَلِيِّينَ دَرَجَتَهُ وَفِي الْمُتَرَبِّينَ مَنْزِلَتَهُ

O Allah^{-azwj}! Grant Muhammad^{-saww} the mediation, and the nobility, and the loftiness, and the merit upon Your^{-azwj} creatures, and Make his^{-saww} salutations be among the Chosen ones, and his^{-saww} rank in the Illiyeen, and his^{-saww} dwelling among the ones of Proximity!

اللَّهُمَّ صَلِّ عَلَى جَمِيعِ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ وَأَهْلِ طَاعَتِكَ

O Allah^{-azwj}! Send Salawaat upon entirety of Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and people obedient to You^{-azwj}!

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ وَآلِفَ بَيْنَ قُلُوبِنَا وَقُلُوبِهِمْ عَلَى الْخَيْرَاتِ

O Allah^{-azwj}! Forgive for the believing men and the believing women, and the Muslim men and the Muslim women, the living from them and the dead, and Unite between our hearts and their^{-asws} hearts upon the goodness!

اللَّهُمَّ اجْزِ مُحَمَّدًا صَافِضًا مِمَّا حَزَنَتْ نَبِيًّا عَنْ أُمَّتِهِ كَمَا تَلَا آيَاتِكَ وَبَلَغَ مَا أَرْسَلْتَهُ بِهِ وَنَصَحَ لِأُمَّتِهِ وَعَبَدَكَ حَتَّى أَتَاهُ الْبَقِيئُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ
الطَّيِّبِينَ

O Allah^{-azwj}! Reward Muhammad^{-saww} the best of what You^{-azwj} have Rewarded any Prophet^{-as} on behalf of his^{-as} community just as he^{-saww} had recited Your^{-azwj} Verses, and delivered what You^{-azwj} had Sent him^{-saww} with, and Rectify for his^{-saww} community, and he^{-saww} worshipped You^{-azwj} until the certainty (death) came to him^{-saww}! May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} goodly Progeny^{-asws}!

ثُمَّ تَقْرَأُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ - فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ - تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا الَّذِي لَهُ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا يَتَّخِذُ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا-

Then read - ***Blessed is Allah, Lord of the worlds [7:54] Blessed is Allah, the best of the Creators [23:14] Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1] The One for Whom is the Kingdom of the skies and the earth, and He did not Take a son, and there is no associate for Him in the Kingdom, and He Created all things, so He Ordained a Determination (for it) [25:2]!***

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ يَجْعَلُ لَكَ فُضُورًا - تَبَارَكَ الَّذِي لَهُ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا
وَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ إِلَيْهِ تُرْجَعُونَ-

Blessed is He Who, if He Desires to, would Make for you better than that, Gardens beneath which the rivers flow, and Made castles to be for you [25:10] And Blessed is the One for Whom is the kingdom of the skies and the earth and what is between them, and with Him is Knowledge of the Hour, and to Him you will be Returning [43:85]!

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ- تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الَّذِي خَلَقَ الْمَوْتَ وَ الْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَ هُوَ الْعَزِيزُ الْعَفُورُ- تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَ جَعَلَ فِيهَا سِرَاجًا وَ قَمَرًا مُنِيرًا

Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78] Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1] Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2] Blessed is He Who Made the constellations in the skies and Made therein a lamp and a shining moon [25:61]!

وَ تَقُولُ أَعُوذُ بِكَلِمَاتِ اللَّهِ عَلَيْهَا أَلْتِي- لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَ سُلْطَانٍ وَ سَاحِرٍ وَ كَاهِنٍ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ

And you should say – ‘I seek Refuge with the Words of Allah^{-azwj}, all of them which are neither surpassed by a righteous nor an immoral one, from the evil of Iblees^{-la} and his^{-la} armies, and from evil of every Satan^{-la} and ruler, and sorcerer and soothsayer, and from evil of every one with evil!

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَ دِينِي وَ سُنْعِي وَ بَصْرِي وَ جَسَدِي وَ جَمِيعَ جَوَارِحِي وَ أَهْلِي وَ مَالِي وَ أَوْلَادِي وَ جَمِيعَ مَنْ يَغْنَبِي أَمْرُهُ وَ خَوَاتِيمَ عَمَلِي وَ سَائِرَ مَا مَلَكَتْني وَ حَوَّلْتَنِي وَ رَزَقْتَنِي وَ أَنْعَمْتَ بِهِ عَلَيَّ وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ يَا خَيْرَ مُسْتَوْدِعٍ يَا خَيْرَ حَافِظٍ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! I entrust You^{-azwj} myself, and my religion, and my hearing, and my sight, and my body, and entirety of my limbs, and my family, and my wealth, and my children, and entirety of the ones whose matter concerns me, and outcomes of my deeds, and rest of what You^{-azwj} have Caused me to own and Bestowed me, and Provided me, and Favoured with upon me, and entirety of the believing men and the believing women! O Best of the entrusted, and O Best of protectors, and most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ اللَّهُ اللَّهُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj} Who there is no god except He^{-azwj}, Lord^{-azwj} of the Magnificent Throne, to Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and to Relieve from me!

يَا رَبَّ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَنْ فِيهِنَّ وَ مُجْرِي الْبِحَارِ وَ رَازِقَ مَنْ فِيهِنَّ وَ فَاطِرَ السَّمَاوَاتِ وَ أَطْبَاقِهَا وَ مُسَجِّرَ السَّحَابِ وَ مُجْرِي الْفُلُكِ وَ جَاعِلِ الشَّمْسِ ضِيَاءً وَ الْقَمَرَ نُورًا

O Lord^{-azwj} of the skies and the earths and the ones within these, and Flower of the oceans and Provider of the ones in these, and Originator of the skies and their layers, and Subduer of the clouds, and Flower of the ships, and Maker of the sun as an illuminator, and the moon as radiance!

وَ خَالِقَ آدَمَ ع وَ مُنْشِئِ الْأَنْبِيَاءِ ع مِنْ دُرِّيَّتِهِ وَ مُعَلِّمِ إِدْرِيسَ عَدَدَ النُّجُومِ وَ الْحِسَابِ وَ السِّنِينَ وَ الشُّهُورِ وَ أَوْقَاتِ الْأَزْمَانِ وَ مُكَلِّمِ مُوسَى وَ جَاعِلِ عَصَاهُ نُعْبَانًا وَ مُنْزِلِ التَّوْرَةَ فِي الْأَلْوَابِ عَلَى مُوسَى ع وَ مُجْرِي الْفُلُكِ لِيُوحِيَ وَ فَادِي إِسْمَاعِيلَ مِنَ الذَّبْحِ

And Creator of Adam^{-as} and Originator of the Prophets^{-as} from his^{-as} offspring, and Teacher of Idrees^{-as} the number of stars, and the calculations, and the years, and the months, and timings of the eras, and Converser with Musa^{-as}, and Maker of his^{-as} staff as a serpent, and Revealer of the Torah in the Tablets unto Musa^{-as}, and Flower of the ship for Noah^{-as}, and Rescuer of Ismail^{-as} from the slaughter!

وَالْمُبْتَلَىٰ يَعْقُوبَ بِفَقْدِ يُوسُفَ وَرَادَّ يُوسُفَ عَلَيْهِ بَعْدَ أَنْ ابْيَضَّتْ عَيْنَاهُ مِنَ الْبُكَاءِ فَتَفَرَّجَ قَلْبُهُ مِنَ الْحُزْنِ وَالشَّجَا وَرَازِقًا زَكَرِيَّا عَلَى الْكِبَرِ بَعْدَ الْبِئْسِ
وَمُخْرِجَ النَّاقَةِ لِصَالِحٍ وَ مُرْسِلَ الصَّيْحَةِ عَلَى مَكِيدِي هُودٍ وَ كَاشِفَ الْبَلَاءِ عَنْ أَيُّوبَ وَ مُنْجِي لُوطٍ مِنَ الْقَوْمِ الْفَاجِسِينَ

And Trier of Yaqoub^{-as} with losing Yusuf^{-as}, and Returner of Yusuf^{-as} to him^{-as} after his^{-as} eyes had whitened from the crying, so You^{-azwj} Relieved his^{-as} heart from the grief and the sorrow, and Provider to Zakariya^{-as} upon the old age after the despair, and Extractor of the she-camel for Salih^{-as}, and Sender of the Scream upon the plotters of Hud^{-as}, and Remover of the afflictions from Ayoub^{-as}, and Rescuer of Lut^{-as} from the immoral people!

وَ وَاهِبَ الْحِكْمَةَ لِلْقَمَانَ وَ مُلْقِي الرُّوحِ الْقُدُسِ بِكَلِمَاتِهِ عَلَى مَرْيَمَ وَ خَلَقَكَ مِنْهَا عِيسَى عَبْدَكَ ع وَ الْمُتَّقِمَ مِنْ قَتْلَةِ بَنِي زَكَرِيَّا ع

And Bestower of wisdom to Luqman^{-as}, and Caster of the Holy Spirit with His^{-azwj} Words unto Maryam^{-as}, and Your^{-azwj} Creating from her^{-as} Isa^{-as}, Your^{-azwj} servant, and the Avenger of the murder of Yahya^{-as} Bin Zakariya^{-as}!

وَ أَسْأَلُكَ بِرَفْعِكَ عِيسَى إِلَى سَمَائِكَ وَ بِإِنقَائِكَ لَهُ إِلَى أَنْ تَنْتَقِمَ لَهُ مِنْ أَعْدَائِكَ وَ يَا مُرْسِلَ مُحَمَّدٍ ص خَاتَمِ أَنْبِيَائِكَ إِلَى أَشْرَ عِبَادِكَ بِشَرَائِعِكَ الْحَسَنَةِ وَ
دِينِكَ الْقَيِّمِ وَ مَلَّةِ إِبْرَاهِيمَ خَلِيلِكَ ع وَ إِظْهَارِ دِينِهِ وَ إِعْلَانِكَ كَلِمَتَهُ

And I ask You^{-azwj} by Your^{-azwj} Raising Isa^{-as} to Your^{-azwj} sky, and by Your^{-azwj} Causing him^{-as} to remain alive until You^{-azwj} Avenge for him^{-as} from Your^{-azwj} enemies, and O Sender of Muhammad^{-saww} as seal (last) of Your^{-azwj} Prophets^{-as} to the most evil of Your^{-azwj} servants with Your^{-azwj} excellent Laws, and Your^{-azwj} valuable religion, and nation of Ibrahim^{-as} Your^{-azwj} Friend, and Revealing his^{-saww} religion, and Your^{-azwj} Elevating his^{-saww} word!

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا مَنْ لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ يَا أَحَدًا يَا صَمَدًا يَا عَزِيزًا يَا قَادِرًا يَا قَاهِرًا يَا ذَا الْقُوَّةِ وَ السُّلْطَانِ وَ الْجَبْرُوتِ وَ الْكِبْرِيَاءِ يَا عَلِيًّا يَا
قَدِيرًا يَا قَرِيبًا يَا مُجِيبًا يَا خَلِيمًا يَا مُعِيدًا يَا مُتَدَانِيًا يَا بَعِيدًا يَا رَعُوفًا يَا رَحِيمًا يَا كَرِيمًا يَا غَفُورًا

O Possessor of the Majesty and the Benevolent! O the One^{-azwj} Who, neither slumber seizes Him^{-azwj} nor sleep! O the One^{-azwj}, O Non-hollow, O Mighty, O Able, O Forceful, O Possessor of the Strength and the Authority and the Force and the Greatness! O Exalted, O Able, O Near, O Responder, O Forbearing, O Repeater, O Approachable, O Remote, O Kind, O Merciful, O Benevolent, O Forgiver!

يَا ذَا الصَّفْحِ يَا مُعِيبًا يَا مُطْعِمًا يَا شَافِيًا يَا كَافِيًا يَا كَاسِيًا يَا مُعَافِيًا يَا شَافِيًا الصُّرِّ يَا عَلِيمًا يَا حَكِيمًا يَا وَدُودًا يَا غَفُورًا يَا رَحِيمًا يَا رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ يَا
ذَا الْمَعَارِجِ يَا ذَا الْقُدُسِ يَا خَالِقًا يَا عَلِيمًا يَا مُفَرِّجًا يَا أَوَاتًا يَا ذَا الطُّولِ يَا حَبِيرًا يَا مَنْ خَلَقَ وَ لَمْ يُخْلَقْ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ

O Possessor of the Pardon, O Helper, O Feeder, O Healer, O Sufficer, O Coverer, O Excuser, O Healer of the harm, O All-Knowing, O Wise, O Affectionate, O Forgiver, O Merciful, O Benevolent of the world and the Hereafter, O Possessor of the ways of ascent, O Possessor of the Holiness, O Creator, O All-Knowing, O Reliever, O Acceptor of repentance, O Possessor of

the Leniency, O Informed, O One Who Creates and is no created, O One Who does not Beget and is not begotten!

يَا مَنْ بَانَ مِنَ الْأَشْيَاءِ وَ بَانَتِ الْأَشْيَاءُ مِنْهُ بِعَهْرِهِ لَهَا وَ حُضْوِعَهَا لَهُ يَا مَنْ خَلَقَ الْبِحَارَ وَ أَجْرَى الْأَنْهَارَ وَ أَنْبَتَ [أَنْبَتَ] الْأَشْجَارَ وَ أَخْرَجَ مِنْهَا النَّارَ وَ مِنْ يَابِسِ الْأَرْضِيْنَ النَّبَاتَ وَ الْأَعْنَابَ وَ سَائِرَ الثَّمَارِ

O the One^{-azwj} Who is Distinct from the things, and the things are distinct from Him^{-azwj} by His^{-azwj} by His^{-azwj} Force to it and their humility to Him^{-azwj}! O the One^{-azwj} Who Created the oceans, and Flowed the rivers, and Grew the trees, and Extracted the fire from it, and from the dried earth the vegetation and the grapes and rest of the fruits!

يَا قَالِقَ الْبَحْرِ لِعَبْدِهِ مُوسَى ع وَ مُكَلِّمَهُ وَ مُعْرِقَ فِرْعَوْنَ وَ حَزْبِهِ وَ مُهْلِكَ ثَمْرُودَ وَ أَشْبَاعِهِ وَ مُلَيِّنَ الْحَدِيدِ لِحَلِيفَتِهِ دَاوُدَ ع وَ مُسَخِّرَ الْجِبَالِ مَعَهُ يُسَبِّحُنَ بِأَلْعُدُوِّ وَ الْأَصْوَالِ وَ مُسَخِّرَ الطَّيْرِ وَ الْهَوَامِّ وَ الرِّيَّاحِ وَ الْجِنِّ وَ الْإِنْسِ لِعَبْدِكَ سُلَيْمَانَ ع

O Splitter of the sea for His^{-azwj} servant Musa^{-as} Talking to Him^{-azwj}, and Drowned Pharaoh^{-la} and his^{-la} party, and Destroyer of Nimrod^{-la} and his^{-la} adherents, and Softener of the iron for His^{-azwj} Caliph Dawood^{-as}, and Subduer of the mountains with him^{-as} to glorify in the morning and the evening, and Subduer of the birds, and the insects, and the winds, and the Jinn, and the humans to Your^{-azwj} servant Suleyman^{-as}!

وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي اهْتَرَّتْ لَهُ عَرْشُكَ وَ فَرِحْتَ بِهِ مَلَائِكَتُكَ فَلَا إِلَهَ إِلَّا أَنْتَ خَالِقُ النَّسَمَةِ وَ بَارِئُ النَّوَى وَ قَالِقُ الْحَبَّةِ وَ بِاسْمِكَ الْعَزِيزِ الْجَلِيلِ الْكَبِيرِ الْمُتَعَالِ وَ بِاسْمِكَ الَّذِي يَنْفُخُ بِهِ عِبْدُكَ وَ مَلَكُكَ إِسْرَافِيلُ ع فِي الصُّورِ فَيُثَوِّمُ أَهْلَ الْقُبُورِ سِرَاعًا إِلَى الْمَحْشَرِ يَنْسَلُونَ

And I ask You^{-azwj} which Your^{-azwj} Throne shakes to, and Your^{-azwj} Angels rejoiced with, so there is no god except You^{-azwj} Creator of the person, and Maker of the kernel, and Splitter of the seed, and (I ask You^{-azwj} by Your^{-azwj} Name, the Mighty, the Majestic, the Great, the Exalted, and by Your^{-azwj} Name which You^{-azwj} Blew into Your^{-azwj} servant, and Your^{-azwj} Angel Israfeel^{-la} will blow into the Trumpet, so inhabitants of the graves will stand quickly to the plains rushing!

وَ بِاسْمِكَ الَّذِي رَفَعْتَ بِهِ السَّمَاوَاتِ مِنْ عَتَبِ عِمَادٍ وَ جَعَلْتَ بِهِ لِلْأَرْضِيْنَ أَوْتَادًا وَ بِاسْمِكَ الَّذِي سَطَحْتَ بِهِ الْأَرْضِيْنَ فَوْقَ الْمَاءِ الْمَحْبُوسِ وَ بِاسْمِكَ الَّذِي حَبَسْتَ بِهِ ذَلِكَ الْمَاءَ وَ بِاسْمِكَ الَّذِي حَمَلْتَ بِهِ الْأَرْضِيْنَ مِنْ احْتِرَاقِهِ لِحَمْلِهَا وَ جَعَلْتَ لَهُ مِنَ الْقُوَّةِ مَا اسْتَعَانَ بِهِ عَلَى حَمْلِهَا

And by Your^{-azwj} Names by which You^{-azwj} Raised the skies from without any pillars, and Made pegs for the earth by it, and by Your^{-azwj} Name by which You^{-azwj} Spread the lands above the water withheld, and by Your^{-azwj} Name by which You^{-azwj} Withheld that water, and by Your^{-azwj} Name by which You^{-azwj} Loaded the earths on one You^{-azwj} Chose to carry them, and You^{-azwj} Made for him the strength what You^{-azwj} Assisted with upon carrying it!

وَ بِاسْمِكَ الَّذِي تَجَرَّى بِهِ الشَّمْسُ وَ الْقَمَرُ وَ بِاسْمِكَ الَّذِي سَلَحْتَ بِهِ النَّهَارَ مِنَ اللَّيْلِ وَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أَنْزَلْتَ أَرْزَاقَ الْعِبَادِ وَ جَمِيعَ خَلْقِكَ وَ أَرْضِكَ وَ بَحَارِكَ وَ سُكَّانِ الْبِحَارِ وَ الْهَوَامِّ وَ الْجِنِّ وَ الْإِنْسِ وَ كُلِّ ذَاتَةٍ أَنْتَ أَجَدُّ بِنَاصِيَتِهَا وَ بِأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And by Your^{-azwj} Name by which You^{-azwj} Flowed the sun and the moon, and by Your^{-azwj} Name by which You^{-azwj} Strip the day from the night, and by Your^{-azwj} Name which when supplicated with, You^{-azwj} Send down sustenance of the servants and entirety of Your^{-azwj} creatures, and

Your-azwj earth, and Your-azwj oceans, and dwellers of the oceans, and the insects, and the Jinn and the human, and every animal You-azwj Seize by its forelock, and by that You-azwj are Able upon all things!

وَ بِاسْمِكَ الَّذِي جَعَلْتَ لِجَعْفَرٍ عَجَاحًا يَطِيرُ بِهِ مَعَ الْمَلَائِكَةِ وَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ يُوسُفُ فِي بَطْنِ الْحُوتِ فَأَخْرَجْتَهُ مِنْهُ وَ بِاسْمِكَ الَّذِي أَنْبَتَ بِهِ عَلَيْهِ شَجَرَةً مِنْ يَفْطِينٍ فَاسْتَجَبْتَ لَهُ وَ كَشَفْتَ عَنْهُ مَا كَانَ فِيهِ مِنْ ضَيْقِ بَطْنِ الْحُوتِ

And by Your-azwj Name by which You-azwj made wings for Ja'far-ra to fly with the Angels, and by Your-azwj Name which was supplicated with by Yunus in the belly of a whale so You-azwj Extracted him-as from it, and by Your-azwj Name by which You-azwj Grew a gourd tree for him-as. Thus, You-azwj Responded to him-as and Removed from him-as what he-as was in, the constriction of the belly of a whale!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَيَّ آلِهِ الطَّيِّبِينَ وَ أَنْ تُفَرِّجَ عَنِّي غَمِّي وَ تَكْشِفَ ضَرْبِي وَ تَسْتَقْدِنِي مِنْ وَرْطِي وَ تُخَلِّصَنِي مِنْ مِحْنَتِي وَ تُقْضِيَ عَنِّي دَيْنِي وَ تُؤَدِّيَ عَنِّي أَمَانَتِي وَ تَكْتِبَ عِدْوِي وَ لَا تُشْمِتَ بِي حُسَادِي

I ask You-azwj to Send Salawaat upon Muhammad-saww Your-azwj servant and Your-azwj Rasool-saww, and upon his-saww goodly Progeny-asws, and to Relieve from me my sadness, and Remove my harm, and Save me from my predicament, and Rescue me from my Test, and Pay off my debts on my behalf, and Fulfil my entrustments on my behalf, and Suppress my enemy, and do not let my enviers to gloat with me!

وَ لَا تَبْتَلِنِي بِمَا لَا طَاقَةَ لِي بِهِ وَ أَنْ تُبَلِّغَنِي أُمِّيَّتِي وَ تُسَهِّلَ لِي مَحَبَّتِي وَ تُيسِّرَ لِي إِزَادَتِي وَ تُوصِلَنِي إِلَى بُعْثِي وَ تَجْمَعُ لِي خَيْرَ الدَّارَيْنِ وَ تَحْرُسَنِي وَ كُلَّ مَنْ يَغْنِينِي أَمْرُهُ بِعَيْنِكَ الَّتِي لَا تَنَامُ فِي اللَّيْلِ وَ النَّهَارِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْأَسْمَاءِ الْعِظَامِ

And do not Try me with what there is no endurance for me with it, and Make me reach my wishes, and Facilitate for me my love, and Ease for me my wants, and Make me arrive to my search, and Gather for me goodness of the two houses (world and Hereafter), and Guard me and all the ones whose matters concern me, with Your-azwj Eye which does not sleep during the night and the day, O Possessor of the Majesty and the Benevolence, and the Mighty Names!

اللَّهُمَّ يَا رَبَّ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ وَ مِنْ أَوْلِيَاءِ أَهْلِ بَيْتِ نَبِيِّكَ - صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمُ الَّذِينَ بَارَكْتَ عَلَيْهِمْ وَ رَحِمْتَهُمْ وَ صَلَّيْتَ عَلَيْهِمْ كَمَا صَلَّيْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah-azwj, O Lord-azwj! I am Your-azwj servant, and son of Your-azwj servant, and son of Your-azwj maid, and from friends of People-asws of the Household of Your-azwj Prophet-saww! May Allah-azwj Send Salawaat upon him-as and upon them-asws, those You-azwj have Blessed upon, and Mercied them, and Sent Salawaat upon them-asws, just as You-azwj had Sent, and Blessed upon Ibrahim-as and Progeny of Ibrahim-as, You-azwj are Praised, Glorified!

وَ لِمَجْدِكَ وَ طَوْلِكَ أَسْأَلُكَ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ

And I ask You-azwj for Your-azwj Glory and Your-azwj Leniency, O Lord-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj!

بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ صَ وَبِحَقِّكَ عَلَى نَفْسِكَ إِلَّا خَصَمْتَ أَعْدَائِي وَحُسَادِي وَخَدَلْتَهُمْ وَانْتَقَمْتَ لِي مِنْهُمْ وَأَطَهَّرْتَنِي عَلَيْهِمْ وَكَفَيْتَنِي أَمْرَهُمْ وَنَصَرْتَنِي عَلَيْهِمْ وَحَرَسْتَنِي مِنْهُمْ وَوَسَّعْتَ عَلَيَّ فِي رِزْقِي وَبَلَّغْتَنِي غَايَةَ أَمَلِي إِنَّكَ سَمِيعٌ مُجِيبٌ.

By the right of Muhammad^{-saww} of Muhammad^{-saww} Your^{-azwj} servant and Your^{-azwj} servant, and by Your^{-azwj} Right upon Yourself^{-azwj}, please Defeat my enemies and my enviers, and Abandon them, and Avenge for me from them, and Make me prevail upon them, and Suffice me in their matter, and Help me against them, and Guard me from them, and Expand upon me in my sustenance, and Make me reach the peak of my wishes, You^{-azwj} are All-Hearing, Responding!”²³

[باب 23 أعمال مطلق أيام شهر رجب و لياليها و أدعيها](#)

CHAPTER 104 – ACTS OF WORSHIP RELATED WITH DAYS OF A MONTH OF RAJAB AND ITS NIGHTS AND THEIR SUPPLICATIONS

أقول: قد مر ما يناسب هذا الباب في أبواب كتاب الصيام فتذكر.

I say, 'It has passed what is appropriate with this chapter in chapters of 'Kitab Al-Siyam', so recall'.

1- قل، إقبال الأعمال من الدعوات في كل يوم من رجب ما رويناها عن جماعة و نذكرها بإسناد محمد بن علي الطرازي من كتابه قال أخبرنا أحمد بن محمد بن عباس ره قال حدثنا أحمد بن محمد بن سهل المعروف بابن أبي الغريب الضبي قال حدثنا الحسن بن محمد بن جمهور قال حدثني محمد بن الحسين الصائغ عن محمد بن الحسين الزاهدي من ولد زاهر مؤل عمرو بن الحمق و زاهر الشهيد بالطيف عن عبد الله بن مسكان عن أبي معشر

(The book) 'Iqbal Al-Amaal' – 'From the supplication during every day of Rajab is what we are reporting from a group, and we are mentioning it by a chain of Muhammad Bin Ali Al Tirajy from his book. He said, 'We are informed by Ahmad Bin Muhammad Bin Abbas who said, 'We are narrated to by Ahmad Bin Muhammad Bin Sahl, well-known as Ibn Abu Al Ghareeb Al Zaby who said, 'We are narrated to by Al-Hassan Bin Muhammad Bin Jamhour who said, 'It is narrated to me by Muhammad Bin Al-Husayn Al Saaig Bin Muhammad Bin Al-Husayn Al Zahidy, from the sons of Zahir, slave of Amro Bin Al Hamq, and Zahir the martyr at Al Taff (Karbala), from Abdullah Bin Muskan, from Abu Ma'shar,

عن أبي عبد الله ع أنه كان إذا دخل رجب يدعو بهذا الدعاء في كل يوم من أيامه- حاب الوافدون على غيرك و حسر المنتعرون إلا لك و ضاع الملمون إلا بك و أجذب المنتجعون إلا من انتجع فضلك

'From Abu Abdullah^{-asws}, he^{-asws} was such that whenever Rajab entered, he^{-asws} supplicated with this supplication during every day from its days, 'Disappointed are the ones delegating to others and regretful are the ones presenting except to You^{-azwj}, and strayed are the refugees except with You^{-azwj}, and barren are the resorts except one resort to Your^{-azwj} Grace!

بابك مفتوح للراغبين و خزرك مبدول للطالبين و فضلك متاح للسائلين و نيلك متاح للاملين و رزقك مبسوط لمن عصاك و حلمك مغترض لمن ناواك عادتلك الإحسان إلى المسيئين و سبيلك الإبقاء على المعتدين

²³ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 103 H 3

Your^{-azwj} Door is open for the desiring ones, and Your^{-azwj} goodness is Expended to the seekers, and Your^{-azwj} Grace is legalised for the beggars, and Your^{-azwj} awards are available for the workers, and Your^{-azwj} sustenance is extended even to the one disobeying You^{-azwj}, and Your^{-azwj} Forbearance is directed even to the ones opposing You^{-azwj}! Your^{-azwj} Norm is to do good to the evil doers and Your^{-azwj} way is sparing the transgressors!

اللَّهُمَّ فَاهِدِي هُدَى الْمُهْتَدِينَ وَ ارْزُقِي اجْتِهَادَ الْمُجْتَهِدِينَ وَ لَا تَجْعَلِي مِنَ الْعَافِلِينَ الْمُبْعَدِينَ وَ اغْفِرْ لِي يَوْمَ الدِّينِ.

O Allah^{-azwj}! Guide me with the guidance of the rightly guided, and Grace me the diligence of the diligent ones, and do not Make me from the heedless, the remote ones, and Forgive for me on the Day of the religion (Reckoning)!²⁴

وَ مِنَ الدَّعَوَاتِ كُلِّ يَوْمٍ مِنْ رَجَبٍ مَا ذَكَرَهُ الطَّرَازِيُّ أَيْضاً فِي كِتَابِهِ فَقَالَ أَبُو الْفَرَجِ مُحَمَّدُ بْنُ مُوسَى الْقَزْوِينِيُّ الْكَاتِبُ رَه قَالَ أَحْبَبْتَنِي أَبُو عَيْسَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سِنَانَ عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ سِنَانَ عَنْ يُونُسَ بْنِ طَبَّيَانَ قَالَ:

And from the supplication of every day of Rajab is what is mentioned by Al Tirazy as well in his book. Abu Al Faraj Muhammad Bin Musa Al Qazwiny the scribe, he said, 'Abu Isa Muhammad Bin Ahmad Bin Muhammad Bin Sinan informed me, from his father, from his grandfather Muhammad Bin Sinan, from Yunus Bin Zabyan who said,

كُنْتُ عِنْدَ مَوْلَايَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْنَا الْمُعَلَّى بْنُ حُنَيْسٍ فِي رَجَبٍ - فَتَذَاكَرُوا الدُّعَاءَ فِيهِ فَقَالَ الْمُعَلَّى يَا سَيِّدِي عَلِّمْنِي دُعَاءَ يَجْمَعُ كُلَّ مَا أُودِعَتْهُ الشَّيْعَةُ فِي كُتُبِهَا

'I was in the presence of my master Abu Abdullah^{-asws} during Rajab when Al-Moalla Bin Khuneys entered. They discussed the supplication (to be supplicated with) during it. Al Moalla said, 'O my Chief! Teach me a supplication containing all what the Shias have deposited in their books!'

فَقَالَ قُلْ يَا مُعَلَّى اللَّهُمَّ إِنِّي أَسْأَلُكَ صَبْرَ الشَّاكِرِينَ لَكَ وَ عَمَلَ الْخَائِفِينَ مِنْكَ وَ يَقِيْنَ الْعَابِدِينَ لَكَ

He^{-asws} said: 'Say, O Moallah – 'O Allah^{-azwj}! I ask You^{-azwj} for patience of the grateful ones, and deeds of the ones fearful from You^{-azwj}, and conviction of the ones worshipping You^{-azwj}!

اللَّهُمَّ أَنْتَ الْعَلِيُّ الْعَظِيمُ وَ أَنَا عَبْدُكَ الْبَائِسُ الْفَقِيرُ وَ أَنْتَ الْعَزِي الْحَمِيدُ وَ أَنَا الْعَبْدُ الدَّلِيلُ

O Allah^{-azwj}! You^{-azwj} are the Exalted, the Magnificent, and I am Your^{-azwj} servant the destitute, the poor, and You^{-azwj} are the Rich, the Praised, and I am the servant, the humiliated!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ امْنُنْ بِعِنَاكَ عَلَى فُقْرِي وَ بِحِلْمِكَ عَلَى جَهْلِي وَ بِقُوَّتِكَ عَلَى ضَعْفِي يَا قَوِي يَا عَزِيْزُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and Confer with Your^{-azwj} riches upon my poverty, and with Your^{-azwj} Forbearance upon my ignorance, and with Your^{-azwj} Strength upon my weakness, O Strong, O Mighty!

²⁴ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 104 H 1

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْأَوْصِيَاءِ الْمَرْضِيِّينَ وَ أَكْفِنِي مَا أَهْبَنِي مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the successors, the satisfying ones, and Suffice me of what worries me from matters of the world and the Hereafter, O the most Merciful of the merciful ones!”

ثُمَّ قَالَ يَا مُعَلَّى وَ اللَّهُ لَقَدْ جَمَعَ لَكَ هَذَا الدُّعَاءُ مَا كَانَ مِنْ لَدُنِّ إِبْرَاهِيمَ الْحَلِيلِ إِلَى مُحَمَّدٍ ص.

Then he^{-asws} said: ‘Moalla! By Allah^{-azwj}, I^{-asws} have gathered for you this supplication, what was since Ibrahim^{-as} the Friend (of the Beneficent) up to Muhammad^{-sawww}!’²⁵

وَ مِنَ الدَّعَوَاتِ كُلِّ يَوْمٍ مِنْ رَجَبٍ مَا ذَكَرَهُ الطَّرَازِيُّ أَيْضاً فَقَالَ دُعَاءٌ عَلَّمَهُ أَبُو عَبْدِ اللَّهِ ع مُحَمَّدَ السَّجَّادِ وَ هُوَ مُحَمَّدٌ بْنُ ذَكْوَانَ يُعْرَفُ بِالسَّجَّادِ قَالُوا سَجَّدَ وَ بَكَى فِي سُجُودِهِ حَتَّى عَمِيَ

And from the supplications of every day of Rajab is what is mentioned by Al-Tirazy as well. He said, ‘There is a supplication Abu Abdullah^{-asws} taught Muhammad Al-Sajjad, and he is Muhammad Bin Zakwan, known as ‘Al-Sajjad’. They said, ‘He performed Sajdah and cried in his Sajdah until he became blind.

رَوَى أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ الْبُرْسِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنِي الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ شَيْبَانَ قَالَ حَدَّثَنَا حَمْرَةُ بْنُ الْقَاسِمِ الْعُلَوِيُّ الْعَبَّاسِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عِمْرَانَ الْبُرْسِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْأَمْدَابِيِّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ سِنَانَ عَنْ مُحَمَّدِ السَّجَّادِ فِي حَدِيثٍ طَوِيلٍ قَالَ:

It is reported by Abu Al-Hassan Ali Bin Muhammad Al-Bursy, may Allah^{-azwj} be Pleased with him, said, ‘Al-Husayn Bin Ahmad Bin Shayban informed me. He said, ‘It is narrated to us by Hamza Bin AlQasim Al-Alawy Al-Abbasy who said, ‘It is narrated to us by Muhammad Bin Abdullah Bin Imran Al-Barqy, from Muhammad Bin Ali Al-Hamdany who said, ‘Muhammad Bin Sinan informed me from Muhammad Al-Sajjad in a lengthy Hadeeth. He said,

قُلْتُ لِأبي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ هَذَا رَجَبٌ عَلَّمَنِي فِيهِ دُعَاءٌ يَنْفَعُنِي اللَّهُ بِهِ

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for You^{-azwj}! This is Rajab. Teach me a supplication during it, Allah^{-azwj} will Benefit me by it’.

قَالَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ قُلْ فِي كُلِّ يَوْمٍ مِنْ رَجَبٍ صَبَاحاً وَ مَسَاءً وَ فِي أَعْقَابِ صَلَوَاتِكَ فِي يَوْمِكَ وَ لَيْلَتِكَ-

He said, ‘Abu Abdullah^{-asws} said to me: ‘Write – ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful!’ and say during every day of Rajab, morning and evening, and in follow-up of Your^{-azwj} Salat(s) during your day and your night –

يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَ آمَنْتُ سَخَطُهُ عِنْدَ كُلِّ شَرٍّ يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ يَا مَنْ يُعْطِي مَنْ سَأَلَهُ يَا مَنْ يُعْطِي مَنْ لَمْ يَسْأَلْهُ وَ مَنْ لَمْ يَعْرِفْهُ تَحَنُّناً مِنْهُ وَ رَحْمَةً

‘O the One^{-azwj} I hope to for every good, and security from His^{-azwj} Wrath at every evil! O the One^{-azwj} Who Gives a lot for the little! O the One^{-azwj} Who Gives the ones who asks Him^{-azwj}! O

²⁵ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 104 H 2 a

the One^{-azwj} Who Grants the one requesting Him^{-azwj}, and one Who does not recognise Him^{-azwj}, out of Compassion and Mercy from Him^{-azwj}!

أَعْطِنِي بِمَسْأَلَتِي إِيَّاكَ جَمِيعَ خَيْرِ الدُّنْيَا وَ جَمِيعَ خَيْرِ الآخِرَةِ وَ اصْرِفْ عَنِّي بِمَسْأَلَتِي إِيَّاكَ جَمِيعَ شَرِّ الدُّنْيَا وَ شَرِّ الآخِرَةِ فَإِنَّهُ عَزِيزٌ مُنْفَعٌ مَا أَعْطَيْتَ وَ زِدْنِي مِنْ فَضْلِكَ يَا كَرِيمٌ-

Grant me my request to You^{-azwj}, entire goodness of the world and entire goodness of the Hereafter, and Turn away from me, due to my requests to You^{-azwj}, entire evil of the world and evil of the Hereafter, for it will not reduce what You^{-azwj} Give, and Increase for me from You^{-azwj} Grace, O Benevolent!”

قَالَ ثُمَّ مَدَّ أَبُو عَبْدِ اللَّهِ ع يَدَهُ الْبُسْرَى فَقَبَضَ عَلَى لِحْيَتِهِ وَ دَعَا بِهَذَا الدُّعَاءِ وَ هُوَ يَلْوُدُ بِسَبَابَتِهِ الْيُمْنَى ثُمَّ قَالَ بَعْدَ ذَلِكَ- يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا ذَا النُّعْمَاءِ وَ الْجُودِ- يَا ذَا الْمَنِّ وَ الطُّوْلِ حَرِّمْ شَيْئِي عَلَى النَّارِ.

He (the narrator) said, ‘Then Abu Abdullah^{-asws} extended his^{-asws} left hand and grabbed upon his^{-asws} beard and supplication with this supplication while he^{-asws} was pointing with his^{-asws} right index finger. Then he^{-asws} said after that: ‘O with the Majesty and the Benevolence! O with the bounties and the Generosity! O with the Conferment and the Leniency! Prohibit my^{-asws} grey hair upon the Hellfire!’²⁶

وَ فِي حَدِيثٍ آخَرَ ثُمَّ وَضَعَ يَدَهُ عَلَى لِحْيَتِهِ وَ لَمْ يَرْفَعْهَا إِلَّا وَ قَدِ امْتَلَأَ ظَهْرُ كَفِّهِ دُمُوعًا.

And in another Hadeeth – ‘Then he^{-asws} placed his^{-asws} hand upon his^{-asws} beard and did not raise it except and the back of his^{-asws} palm had filled with tears’²⁷.

وَ مِنَ الدُّعَاوَاتِ كُلِّ يَوْمٍ مِنْ رَجَبٍ مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ رَحِمَهُ اللَّهُ وَ هُوَ بِمَا ذَكَرَهُ فِي الْمَصْبَاحِ بِعَبْرٍ إِسْنَادٍ وَ وَجَدْتُهُ فِي أَوَاجِرِ كِتَابِ مَعَالِمِ الدِّينِ مَرْوِيًّا عَنْ مَوْلَانَا الْإِمَامِ الْحُجَّةِ الْمَهْدِيِّ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ

And from the supplications of every day of Rajab is what we are reporting by our chain to my grandfather Abu Ja’far Al-Tusi, may Allah^{-azwj} Mercy him, and it is from what he mentioned in ‘Al-Misbbah’ without a chain of attribution, and I found it at the end of the book ‘Ma’alam Al-Deen’ reported from our Imam^{-asws}, the Divine Authority Al-Mahdi^{-ajfj}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Safety be upon him^{-ajfj} and upon his^{-ajfj} pure forefathers^{-asws}.

وَ فِي هَذِهِ الرِّوَايَةِ زِيَادَةٌ وَ اخْتِلَافٌ فِي كَلِمَاتٍ فَقَالَ مَا هَذَا لَفْظُهُ ذَكَرَ مُحَمَّدٌ بْنُ أَبِي الرِّوَادِ الرِّوَايَةَ أَنَّهُ خَرَجَ مَعَ مُحَمَّدِ بْنِ جَعْفَرِ الدَّهَّانِ إِلَى مَسْجِدِ السَّهْلَةِ فِي يَوْمٍ مِنْ أَيَّامِ رَجَبٍ فَقَالَ قَالَ: مِنْ بَنِي إِلَى مَسْجِدِ صَعَصَعَةَ فَهُوَ مَسْجِدُ مُبَارَكٍ وَ قَدْ صَلَّى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ وَطَنَهُ الْحُجَّجُ بِأَقْدَامِهِمْ

And in this reported there is an increase and differences in the words. He said what its wording is, ‘Muhammad Bin Abu Al-Rawwad Al-Rawasy mentioned that he went out with Muhammad Bin Ja’far Al-Dahhan to Masjid Al-Sahla during a day from the day of Rajab. He said, ‘He said, ‘Let us turn towards Masjid Sa’sa, for it is a Blessed Masjid, and Amir Al-

²⁶ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 104 H 2 b

²⁷ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 104 H 2 c

Momineen^{-asws} had prayed Salat at it, and the Divine Authorities have trodden it with the^{-asws} feet!’

فَمِلْنَا إِلَيْهِ فَبَيْنَا نَحْنُ نُصَلِّي إِذَا بِرَجُلٍ قَدْ نَزَلَ عَنْ نَاقَتِهِ وَ عَقَلَهَا بِالظَّلَالِ ثُمَّ دَخَلَ وَ صَلَّى رَكَعَتَيْنِ أَطَالَ فِيهِمَا ثُمَّ مَدَّ يَدَيْهِ فَقَالَ وَ ذَكَرَ الدُّعَاءَ الَّذِي يَأْتِي
ذِكْرُهُ ثُمَّ قَامَ إِلَى رَاحِلَتِهِ وَ رَكِبَهَا

We turned to it. While we were praying, Salat when there was a man who had descended from his she-camel and tied it in the shade. Then he entered and prayed two units Salat, prolonging in these. Then he extended his hands. He said – and he mentioned the supplication, the mention of which shall come. Then he arose to his ride and mounted it.

فَقَالَ لِي أَبُو جَعْفَرٍ الدَّهَّانُ أَلَا نَقُومُ إِلَيْهِ فَنَسْأَلُهُ مَنْ هُوَ فَعُفْمَنَا إِلَيْهِ فَعُفْمَنَا لَهُ نَاشِدُنَاكَ اللَّهُ مَنْ أَنْتَ

Abu Ja’far Al-Dahqan said to me, ‘Why don’t we arise to him and ask him who he is?’ We arose to him and said to him, ‘We adjure you with Allah^{-azwj}! Who are you?’

فَقَالَ نَاشِدُكُمَا اللَّهُ مَنْ تَرَيَانِي

He said, ‘You two are adjuring with Allah^{-azwj}! Whom do you see me as?’

فَقَالَ ابْنُ جَعْفَرٍ الدَّهَّانُ نَطَّنُكَ الْخُضِرَ

Abu Ja’far Al Dahhan said, ‘We think you are Al-Khizr^{-as}’.

فَقَالَ وَ أَنْتَ أَيْضاً

He said, ‘And you also?’

فَقُلْتُ أَظَنَّكَ إِيَّاهُ

I said, ‘I do think you are him^{-as}!’

فَقَالَ وَ اللَّهُ إِلَيَّ لِمَنِ الْخُضِرُ مُفْتَقِرٌ إِلَى رُؤْيَيْهِ أَنْصَرِفَا فَإِنَّا إِمَامٌ زَمَانِكُمَا

He said, ‘By Allah^{-azwj} I am needy to see Al-Khizr^{-as}! Leave, for I^{-ajfj} am the Imam^{-ajfj} of your time!’

وَ هَذَا لَفْظُهُ دُعَائِهِ عَ اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِعَةِ وَ الْأَلَاءِ الْوَازِعَةِ وَ الرَّحْمَةِ الْوَاسِعَةِ وَ الْمُدْرَةِ الْجَامِعَةِ وَ التَّعَمِّ الْجَسِيمَةِ وَ الْمَوَاهِبِ الْعَظِيمَةِ وَ الْأَيَادِي الْجَمِيلَةِ
وَ الْعَطَايَا الْجَزِيلَةَ

And this is the wording of his^{-ajfj} supplication – ‘O Allah^{-azwj}! O with the abundant Conferment, and the Distributed Favours, and the vast Mercy, and the Comprehensive Power, and the Immense bounties, and he magnificent gifts, and the beautiful Favours, and the plentiful awards!

يَا مَنْ لَا يُنْعَثُ بِتَمَثِيلٍ وَلَا يُمْتَلُ بِنَظِيرٍ وَلَا يُغْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَأَهْمَ فَأَنْطَقَ وَابْتَدَعَ فَشَرَعَ وَعَلَا فَارْتَفَعَ وَقَدَّرَ فَأَحْسَنَ وَصَوَّرَ فَأَنْقَرَنَ وَاحْتَجَّ فَأَبْلَغَ وَأَنْعَمَ فَأَسْبَغَ وَأَعْطَى فَأَجْزَلَ وَمَنَحَ فَأَفْضَلَ

O You^{-azwj} Who cannot be described by likeness, nor compared to an equal, nor overcome by a supporter! O You^{-azwj} Who Created and Provided, and Inspired and Gave speech, and Originated and Legislated, and Rose high and Ascended, and Decreed with perfection, and Fashioned with precision, and Argued Decisively, and Bestowed abundantly, and Gave plentifully, and Granted Graciously!

يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ حَوَاطِرَ الْأَبْصَارِ وَ دَنَا فِي اللَّطْفِ فَجَاَزَ هَوَاجِسَ الْأَفْكَارِ يَا مَنْ تَوَخَّدَ بِالْمُلْكِ فَلَا نِدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِيهِ وَ تَفَرَّدَ بِالْكَرِيَامِ وَ الْأَلَاءِ فَلَا ضِدَّ لَهُ فِي جَبْرُوتِ شَأْنِهِ يَا مَنْ حَارَتْ فِي كِبَرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَ انْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ حَطَائِفُ الْأَبْصَارِ الْأَنَامِ

O One Who is risen in Majesty, surpassing the reach of visions, and drawn near in Subtlety, transcending the grasp of thoughts! O One Who is singular in dominion, having no rival in the Sovereignty of His^{-azwj} Realm, and unique in Grandeur and Blessings, having no opponent in the Might of His^{-azwj} Power! O One Whose awe-inspiring Majesty confounds the finest subtleties of imagination, and before Whose immense Greatness the glances of creation fall short!

يَا مَنْ عَنَتِ الْوُجُوهُ لِهَيْبَتِهِ وَ خَضَعَتِ الرَّقَابُ لِعَظَمَتِهِ وَ وَجَلَتِ الْقُلُوبُ مِنْ حَيْفَتِهِ أَسْأَلُكَ بِهَذِهِ الْمِدْحَةِ الَّتِي لَا تَنْبَغِي إِلَّا لَكَ وَ بِمَا وَأَيْتَ بِهِ عَلَيَّ نَفْسِكَ لِذَاعِيكَ مِنَ الْمُؤْمِنِينَ وَ بِمَا ضَمِنْتَ الْإِجَابَةَ فِيهِ عَلَيَّ نَفْسِكَ لِلدَّاعِينَ

O the One^{-azwj} before Whom faces bow in awe, and necks submit in humility to His^{-azwj} Greatness, and hearts tremble in fear of Him^{-azwj}! I ask You^{-azwj} by this praise that is befitting only for You^{-azwj}, and by what You^{-azwj} have promised Yourself^{-azwj} to Grant to Your^{-azwj} supplicant believers, and by the guarantee of response You^{-azwj} have bound upon Yourself^{-azwj} for those who call upon You^{-azwj}!

يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ الْمُبْصِرِينَ وَ يَا أَنْظَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ

O the most Listening of the listening ones, and most Insightful of the seeing ones, and O most Looking of the beholders, and O Swiftest of the Reckoners, and O Wisest of the wise ones, and O the most Merciful of the merciful ones!

صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ الْأَخْيَارِ وَ أَنْ تَقْسِمَ لِي فِي شَهْرِنَا هَذَا خَيْرَ مَا قَسَمْتَ وَ أَنْ تَحْتِمَ لِي فِي قَضَائِكَ خَيْرَ مَا حَتَمْتَ وَ تَحْتِمَ لِي بِالسَّعَادَةِ فِيمَنْ حَتَمْتَ وَ أَحْيِي مَا أَحْيَيْتَنِي مَوْفُوراً وَ أَمِئْتِي مَسْرُوراً وَ مَعْفُوراً

Send Salawaat upon Muhammad^{-saww} Seal (last) of the Prophets^{-as}, and upon People^{-asws} of his^{-saww} Household, the pure, the goodly, and to Apportion for me in this month of ours goodness what You^{-azwj} Apportion, and to End for me in Your^{-azwj} Decree goodness of what You^{-azwj} End, and End for me with the happiness among the ones You^{-azwj} End, and Make me to live, for as long as You^{-azwj} Make me live in abundance, and Cause me to die joyful and Forgiven!

وَتَوَلَّ أَنْتَ نَجَاتِي مِنْ مُسَاءَلَةِ الْبَرَزَخِ وَ ادْرَأْ عَنِّي مُنْكَرًا وَ نَكِيرًا وَ أَرِ عَيْنِي مُبَشِّرًا وَ بَشِيرًا وَ اجْعَلْ لِي إِلَى رِضْوَانِكَ وَ جَنَّاتِكَ مَصِيرًا وَ عَيْشًا قَرِيرًا وَ مُلْكًا كَبِيرًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ بُكْرَةً وَ آصِيلًا يَا أَرْحَمَ الرَّاحِمِينَ-

And You^{-azwj} Take charge of my salvation from questioning of the purgatory and Turn away from me Munkar and Nakeer (questioning Angels in the grave), and Cause my eyes to see 'Mubasshir and Bashir' (two Angels givers of glad tidings), and Make for me a destination to Your^{-azwj} Pleasure and Your^{-azwj} Gardens, and delightful life, and a great kingdom, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} morning and evening, O the most Merciful of the merciful ones, O the most Merciful of the merciful ones!

ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَهْدِ عَرْشِكَ عَلَى أَرْكَانِ عَرْشِكَ وَ مُنْتَهَى رَحْمَتِكَ مِنْ كِتَابِكَ وَ اسْمِكَ الْأَعْظَمِ الْأَعْظَمِ وَ ذِكْرِكَ الْأَعْلَى الْأَعْلَى وَ كَلِمَاتِكَ النَّامَاتِ كُلِّهَا أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ

Then you should say, 'O Allah^{-azwj}! I ask You^{-azwj} by the Seat of Your^{-azwj} Honour upon the pillars of Your^{-azwj} Throne, and the ultimate of Your^{-azwj} Mercy from Your^{-azwj} Book, and Your^{-azwj} Magnificent Name, the most Magnificent, and Your^{-azwj} Exalted Zikr, the most Exalted, and Your^{-azwj} Complete Words, all of them, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَ أَسْأَلُكَ مَا كَانَ أَوْفَى بِعَهْدِكَ وَ أَقْضَى لِحَقِّكَ وَ أَرْضَى لِنَفْسِكَ وَ خَيْرًا لِي فِي الْمَعَادِ عِنْدَكَ وَ الْمَعَادِ إِلَيْكَ أَنْ تُعْطِيَنِي جَمِيعَ مَا أُحِبُّ وَ تُصْرِفَ عَنِّي جَمِيعَ مَا أَكْرَهُ- إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

And I ask You^{-azwj} for what was most loyal with Your^{-azwj} Covenant, and most fulfilling of Your^{-azwj} rights, and most pleasing to Yourself^{-azwj}, and Choose for me in the Hereafter in Your^{-azwj} Presence, and the return to You^{-azwj}, to Grant me entirety of what I love and Turn away from me entirety of what I dislike, You^{-azwj} are Able upon all things, by Your^{-azwj} Mercy, O the most Merciful of the merciful ones!"²⁸

وَ مِنَ الدَّعَوَاتِ فِي كُلِّ يَوْمٍ مِنْ رَجَبٍ مَا رَوَيْنَاهُ أَيْضاً عَنْ جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ فَقَالَ أَحْبَبْتَنِي جَمَاعَةً عَنِ ابْنِ عِيَّاشٍ قَالَ يَمَّا خَرَجَ عَلَيَّ يَدِ الشَّيْخِ الْكَبِيرِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ سَعِيدٍ رَهْ مِنْ النَّاحِيَةِ الْمُقَدَّسَةِ مَا حَدَّثَنِي بِهِ خَيْرٌ بِنِ عَبْدِ اللَّهِ قَالَ: كَتَبْتُهُ مِنَ التَّوْقِيعِ الْخَارِجِ إِلَيْهِ- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ادْعُ فِي كُلِّ يَوْمٍ مِنْ أَيَّامِ مِنْ رَجَبٍ-

And from the supplication during every day of Rajab is what we are reporting as well from my grandfather Abu Ja'far Al-Tusi. He said, 'A group informed me from Ibn Ayyash who said, 'From what has emerged upon the hand of the great Sheykh Abu Ja'far Muhammad Bin Usman Bin Saeed, from the Holy corner is what is narrated to me with by Khayr Bin Abdullah who said, 'I wrote to him from the Holy Letter which had emerged to him, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Supplicate every day from the days of Rajab –

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَيْنِي جَمِيعَ مَا يَدْعُوكَ بِهِ وَوَلَاةِ أَمْرِكَ الْمَأْمُونُونَ عَلَى سِرِّكَ الْمُسْتَسِرُّونَ بِأَمْرِكَ الْوَاصِفُونَ لِغُدْرَتِكَ الْمُعْلَنُونَ لِعَظَمَتِكَ

'O Allah^{-azwj}! I ask You^{-azwj} by the meaning of entirety of what was supplicated to You^{-azwj} with by the Guardians^{-asws} of Your^{-azwj} Command, the trusted upon Your^{-azwj} Secrets, the secretive

²⁸ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 104 H 2 d

ones with Your^{-azwj} Command, the describers of Your^{-azwj} Power, the announcers of Your^{-azwj} Magnificence!

أَسْأَلُكَ بِمَا نَطَقَ فِيهِمْ مِنْ مَشِيئِكَ فَجَعَلْتَهُمْ مَعَادِنَ لِكَلِمَاتِكَ وَ أَرْكَاناً لِتَوْجِيدِكَ وَ آيَاتِكَ وَ مَقَامَاتِكَ الَّتِي - لَا تَعْطِيلُ لَهَا فِي كُلِّ مَكَانٍ يَعْرِفُكَ بِهَا مَنْ عَرَفَكَ- لَا فَرْقَ بَيْنَكَ وَ بَيْنَهَا إِلَّا أَنَّهُمْ عِبَادُكَ وَ خَلْقُكَ

I ask You^{-azwj} by what Your^{-azwj} Will has spoken of them^{-asws}, as You^{-azwj} made them^{-asws} repositories of Your^{-azwj} Words, and pillars of Your^{-azwj} Oneness, signs of Your^{-azwj} Power, and stations of Your^{-azwj} Authority, which are never suspended in any place. Through them, those who know You^{-azwj}, recognise You^{-azwj}. There is no distinction between You^{-azwj} and them^{-asws} except that they^{-asws} are Your^{-azwj} servants and creation.

فَتَقْتُمْهَا وَ رَفَعْتُمْهَا بِيَدِكَ بَدْوُهَا مِنْكَ وَ عَوَّدْتُمْهَا إِلَيْكَ أَعْضَادٌ وَ أَشْهَادٌ وَ مَنَاءٌ وَ أَزْوَادٌ وَ حَفَظَةٌ وَ رُؤَادٌ فِيهِمْ مَلَأَتْ سَمَاءَكَ وَ أَرْضَكَ حَتَّى ظَهَرَ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ

The opening and closing of their^{-asws} affairs are in Your^{-azwj} Hand (control), their^{-asws} beginning is from You^{-azwj}, and their^{-asws} return is to You^{-azwj}! They^{-asws} are supports, and witnesses, and instruments, and provisions, and guardians, and seekers. Through them^{-asws}, You^{-azwj} have filled Your^{-azwj} skies and earth until it became evident that there is no god except You^{-azwj}!

فَبِذَلِكَ أَسْأَلُكَ وَ بِمَوَاقِعِ الْعِزِّ مِنْ رَحْمَتِكَ وَ بِمَقَامَاتِكَ وَ عَلَامَاتِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَرِيَدَنِي إِيمَاناً وَ تَثْبِيئاً يَا بَاطِئاً فِي ظُهُورِهِ وَ يَا ظَاهِراً فِي بَطُونِهِ وَ مَكْنُونِهِ يَا مُفَرِّقاً بَيْنَ النُّورِ وَ الدُّجُورِ

So, by them^{-asws} I ask You^{-azwj}, and by the places of honour from Your^{-azwj} Mercy, and by Your^{-azwj} Position and Your^{-azwj} Markings, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Increase me in Eman, and Affirm us! O the One Hidden in His^{-azwj} Manifestation and Manifest in His^{-azwj} Hiddenness and concealment! O Separator between light and darkness!

يَا مَوْصُوفاً بِغَيْرِ كُنْهِهِ وَ مَعْرُوفاً بِغَيْرِ شَبْهِهِ حَادِثٌ كُلِّ مَخْدُودٍ وَ شَاهِدٌ كُلِّ مَشْهُودٍ وَ مُوجِدٌ كُلِّ مُوجُودٍ وَ مُحْصِيٌ كُلِّ مَعْدُودٍ وَ فَاقِدٌ كُلِّ مَفْقُودٍ لَيْسَ دُونَكَ مِنْ مَعْبُودٍ أَهْلُ الْكِبْرِيَاءِ وَ الْجُودِ

O the One^{-azwj} described without true comprehension and known without resemblance! The determiner of all that is defined, the witness to all that is observed, and the bringer into existence of all that exists, and the enumerator of all that is counted, and the One^{-azwj} absent from all that is absent. There is no deity besides You^{-azwj}! The One worthy of the Majesty and the Generosity!

يَا مَنْ لَا يُكَيَّفُ بِكَيْفٍ وَ لَا يُؤَيَّنُ بِأَيْنٍ يَا مُحْتَجِباً عَنِ كُلِّ عَيْنٍ يَا دَمُومٌ يَا قَيُومٌ وَ عَالِمٌ كُلِّ مَعْلُومٍ صَلِّ عَلَى عِبَادِكَ الْمُتَّجِبِينَ وَ بَشْرِكَ الْمُحْتَجِبِينَ وَ مَلَائِكَتِكَ الْمُفَرِّقِينَ وَ بِهَمِّ الصَّافِينَ الْخَافِينَ- وَ بَارِكْ لَنَا فِي شَهْرِنَا هَذَا الرَّجَبِ الْمُكْرَمِ وَ مَا بَعْدَهُ مِنْ أَشْهُرِ الْحُرَمِ

O the One^{-azwj} cannot be defined with 'how', nor can He^{-azwj} be defined with 'where'! O the One^{-azwj} Veiled from every eye! O Permanent! O Eternal and Know of every known! Send Salawaat upon Your^{-azwj} Chosen servants, and Your^{-azwj} veiled persons, and Your^{-azwj} Angels of

Proximity, and pure, rows, encircling (Angels), and Bless for us in this month of ours, the honourable Rajab, and what is after it from the Sacred months!

وَ أَسْبِغْ عَلَيْنَا فِيهِ التَّعَمَّ وَ أَجْزِلْ لَنَا فِيهِ الْقِسْمَ وَ أَبْرِزْ لَنَا فِيهِ الْقِسْمَ بِاسْمِكَ الْأَعْظَمِ الْأَجَلِّ الْأَكْرَمِ الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ فَأَضَاءَ وَ عَلَى اللَّيْلِ فَأَظْلَمَ وَ اغْفِرْ لَنَا مَا تَعَلَّمْنَا مِنَّا وَ لَا تَعَلَّمْ وَ اعْصِمْنَا مِنَ الدُّنُوبِ خَيْرَ الْعِصَمِ

And Make the bounties abundant upon us in it, and Make plentiful the distribution to us in it, and Fulfil the vows for us in it by Your^{-azwj} Name, the most Magnificent, the most Majestic, the most Benevolent which You^{-azwj} Placed upon the day so it illuminated, and upon the night so it darkened, and Forgive for us what You^{-azwj} Know from us and we don't know, and Protect us from the sins with the best Protection!

وَ أَخْفِنَا كَوَائِدَ قَدْرِكَ وَ ائْتِنُنَا عَلَيْنَا بِحُسْنِ نَظْرِكَ وَ لَا تَكِلْنَا إِلَى غَيْرِكَ وَ لَا تَمْنَعْنَا مِنْ خَيْرِكَ وَ بَارِكْ لَنَا فِيمَا كَتَبْتَهُ لَنَا مِنْ أَعْمَارِنَا وَ أَصْلِحْ لَنَا حَيَبَةَ أَسْرَارِنَا وَ أَعْطِنَا مِنْكَ الْأَمَانَ وَ اسْتَعْمِلْنَا بِحُسْنِ الْإِيمَانِ وَ بَلِّغْنَا شَهْرَ الصِّيَامِ وَ مَا بَعْدَهُ مِنَ الْأَيَّامِ وَ الْأَعْوَامِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ.

And Suffice us with Your^{-azwj} sufficient Determination, and Confer upon us with Your^{-azwj} excellent Consideration and do not Allocate us to others nor Prevent us from Your^{-azwj} goodness, and Bless for us in what You^{-azwj} have Written for us from our lifespans, and Rectify for us our innermost secrets, and Grant us the security from You^{-azwj}, and Utilise us with the excellent Eman, and Make us reach the month of fasting and what is after it from the days and the years, O with the Majestic and the Benevolent!"²⁹

وَ مِنَ الدَّعَوَاتِ كُلِّ يَوْمٍ مِنْ رَجَبٍ مَا رَوَيْنَاهُ أَيْضاً عَنْ جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ قَدَّسَ اللَّهُ رُوحَهُ فَقَالَ قَالَ ابْنُ عَيَّاشٍ وَ حَرَجَ إِلَى أَهْلِي عَلَى يَدِ الشَّيْخِ أَبِي الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ فِي مَقَامِهِ عِنْدَهُمْ هَذَا الدَّعَاءُ فِي أَيَّامِ رَجَبٍ

And from the supplication of every day of Rajab is what we are reporting as well from my grandfather Abu Ja'far Al-Tusi, may Allah^{-saww} Sanctify his soul. He said, 'Ibn Ayyash said, 'And it has emerged to my family upon the hand of the Sheykh Abu Al-Qasim, may Allah^{-azwj} be Pleased with him, during his stay with them, this supplication during the days of Rajab –

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمَوْلُودَيْنِ فِي رَجَبٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي وَ ابْنِهِ عَلِيِّ بْنِ مُحَمَّدٍ الْمُتَّجِبِ وَ أَتَقَرَّبُ بِمَا إِلَيْكَ خَيْرَ الْقُرْبِ

'O Allah^{-azwj}! I ask You^{-azwj} by the two births during Rajab – Muhammad^{-asws} Bin Ali^{-asws} the 2nd and his^{-asws} son Ali^{-asws} Bin Muhammad^{-asws}, the Selected, and I draw through them^{-asws} to You^{-azwj}, the best nearness!

يَا مَنْ إِلَيْهِ الْمَعْرُوفُ طُلِبَ وَ فِيمَا لَدَيْهِ يُرْجَبُ أَسْأَلُكَ سُؤَالَ مُقْتَرِفٍ مُذْنِبٍ قَدْ أَوْبَعَتْهُ دُنُوبُهُ وَ أَوْتَقَتْهُ عُيُوبُهُ فَطَالَ عَلَى الْخَطَايَا دُؤُوبُهُ وَ مِنَ الرَّزَايَا حُطُوبُهُ

O the One^{-azwj} to whom^{-azwj} the Act of Kindness is sought and regarding what is with Him^{-azwj} is desired! I ask You^{-azwj} a request by an acknowledger of being a sinner whose sins have destroyed him and his faults have bound him, so he prolonged upon the misdeeds constantly, and from the disasters are his calamities!

²⁹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 104 H 2 c

يَسْأَلُكَ التَّوْبَةَ وَ حُسْنَ الْأُوبَةِ وَ التُّزُوعَ عَنِ الْحُوبَةِ وَ مِنَ النَّارِ فَكَأَنَّكَ رَقَبْتَهُ وَ الْعَفْوَ عَمَّا فِي رِئْمَتِهِ فَأَنْتَ يَا مَوْلَايَ أَعْظَمُ أَمَلِهِ وَ تَقْتِهِ

He asks You^{-azwj} for repentance, and the good return, and the removal from wrongdoing, and the liberation of his neck from the Hellfire, and Pardon for what ensnares him. For You, ^{-azwj} my Master, are the greatest of his hopes and his ultimate trust!

اللَّهُمَّ وَ أَسْأَلُكَ بِمَسَائِلِكَ الشَّرِيفَةِ وَ رَسَائِلِكَ الْمُبِينَةِ أَنْ تَتَعَمَّدَنِي فِي هَذَا الشَّهْرِ بِرَحْمَةٍ مِنْكَ وَاسِعَةٍ وَ نِعْمَةٍ وَارِعَةٍ وَ تَقْسِي بِمَا رَزَقْتَهَا قَانِعَةً إِلَى نُزُولِ الْحَافِرَةِ وَ تَحَلِّيِ الْأَخِرَةِ وَ مَا هِيَ إِلَيْهَا صَائِرَةً.

O Allah^{-azwj}, and I ask You^{-azwj} with the noble request, and Your^{-azwj} lofty Messages to envelop me in this month with Your^{-azwj} vast Mercy! Your^{-azwj} restraining Grace, and a soul content with what You^{-azwj} have Provided it, until it reaches the grave and the abode of the Hereafter, and that to which it is ultimately destined!"³⁰

[باب 105 أعمال كل يوم يوم من أيام شهر رجب و كل ليلة ليلة منه و ما يناسب ذلك زائدا على ما في الأبواب السابقة و الآتية](#)

CHAPTER 105 – ACTS OF WORSHIP OF EVERY DAY BY DAY FROM DAYS OF A MONTH OF RAJAB, AND EVERY NIGHT BY NIGHT AND WHAT IS APPROPRIATE TO THAT ADDITIONAL UPON WHAT IS IN THE PREVIOUS CHAPTERS AND THE NEXT

أقول: قد مضى ما يلائم هذا الباب في كتاب الصلاة و الدعاء و الصيام و غيرها فتذكر.

I say, 'It has passed what is suitable for this chapter in 'Kitab Al-Salat, Wa Al-Dua' and other such, so recall'.³¹

[باب 106 عمل خصوص ليلة الرغائب زائدا على أعمال مطلق ليالي شهر رجب](#)

CHAPTER 106 – ACTS OF WORSHIP SPECIFIC WITH 'LAYLAT AL-RAGHAIB', ADDITIONAL TO ACTS OF WORSHIP RELATED TO NIGHTS OF A MONTH OF RAJAB

1- أقولُ قَدْ رَوَى الْعَلَامَةُ رَه فِي إِجَازَتِهِ الْكَبِيرَةِ عَنِ الْحُسَيْنِ بْنِ الدَّرْبِيِّ عَنِ الْحَاجِّ صَالِحٍ مَسْعُودٍ بْنِ مُحَمَّدٍ وَ أَبِي الْفَضْلِ الرَّازِيِّ الْمُجَاوِرِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع قَرَأَهَا عَلَيْهِ فِي مُحَرَّمِ سَنَةِ ثَلَاثٍ وَ سَبْعِينَ وَ خَمْسِمِائَةٍ عَنِ الشَّيْخِ عَلِيِّ بْنِ عَبْدِ الْجَلِيلِ الرَّازِيِّ عَنِ شَرْفِ الدِّينِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ سَدِيدِ الدِّينِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ النَّيْسَابُورِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْحَاجِّ مَسْمُوسَمٍ عَنِ أَبِي الْفَتْحِ نُورِخَانَ عَبْدِ الْوَاحِدِ الْأَصْفَهَانِيِّ عَنِ عَبْدِ الْوَاحِدِ بْنِ رَاشِدِ الشَّيرَازِيِّ عَنِ أَبِي الْحُسَيْنِ الْهُمْدَانِيِّ عَنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ سَعِيدِ الْبَصْرِيِّ عَنِ أَبِيهِ عَنِ خَلْفِ بْنِ عَبْدِ اللَّهِ الصَّنَعَائِيِّ عَنِ حُمَيْدِ الطُّوسِيِّ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ

I say, 'The Allama has reported in 'Ijaza Al Kabira', from Al-Hassan Bin Darby, from Al Hajj Salih Masoud Bin Muhammad, and Abu Al Fazl Al Razy Al Mujawir at the shrine of our Master Amir Al-Momineen^{-asws}, read to him in Muharram of the year five hundred and seventy, ,from the Sheykh Ali Bin Abdul Jaleel Al Razy, from Sharaf Al Deen Al-Hassan Bin Ali, from Sadeed Al Deen Ali Bin Al-Hassan, from Abdul Rahman Bin Ahmad Al Neyshapuri,

³⁰ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 104 H 2 d

³¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 105 H 1

from Al-Husayn Bin Ali, from Al Hajj Masmusam, from Abu Al Fat'h Nurkhan Abdul Wahid Al Asfahany, from Abdul Wahid Bin Rashid Al Shirazi, from Abu Al-Hassan Al Hamdany, from Ali Bin Muhammad Bin Saeed Al Basry, from his father, from Khalaf Bin Abdullah Al San'any, from Humeyd Al Tusi, from Anas Bin Malik (well-known fabricator) who said,

قَالَ رَسُولُ اللَّهِ ص مَا مَعْنَى قَوْلِكَ رَجَبٌ شَهْرُ اللَّهِ

'Rasool-Allah^{-sawww} said. (I said), 'What is the meaning of your^{-sawww} words: 'Rajab is a month of Allah^{-azwj}'?

قَالَ لِأَنَّهُ مَخْصُوصٌ بِالْمَغْفِرَةِ فِيهِ تُخْفَنُ الدِّمَاءُ وَ فِيهِ تَابَ اللَّهُ عَلَى أَوْلِيَائِهِ وَ فِيهِ أَنْقَذَهُمْ مِنْ نِزَاعِهِ

He^{-sawww} said: 'Because it is specific with the Forgiveness. During it, the blood is saved, and during it, Allah^{-azwj} Turns to His^{-azwj} friends, and during it, He^{-azwj} Saves them from His^{-azwj} Contention!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَهُ كُلَّهُ اسْتَوْجَبَ عَلَى اللَّهِ ثَلَاثَ أَشْيَاءَ مَغْفِرَةٌ لِجَمِيعِ مَا سَلَفَ مِنْ ذُنُوبِهِ وَ عِصْمَةٌ فِيمَا يَبْتغى مِنْ عُمْرِهِ وَ أَمَانًا مِنَ الْعَطَشِ يَوْمَ الْقُرْعِ الْأَكْبَرِ

Then Rasool-Allah^{-sawww} said: 'One who fasts all of it will have obligation upon Allah^{-azwj} of three things – Forgiveness for entirety of his sins what have passed, and Protection in what remains from his lifetime, and Security from the thirst on the Day of the Greatest Panic!'

فَقَامَ شَيْخٌ ضَعِيفٌ فَقَالَ يَا رَسُولَ اللَّهِ ص إِنِّي عَاجِزٌ عَنْ صِيَامِهِ كُلِّهِ

A weak old man stood up. He said, 'O Rasool-Allah^{-sawww}! I am unable to fast all of it!'

فَقَالَ رَسُولُ اللَّهِ ص صُمْ أَوَّلَ يَوْمٍ مِنْهُ فَإِنَّ الْحَسَنَةَ بَعْشَرِ أَمْثَالِهَا وَ أَوْسَطَ يَوْمٍ مِنْهُ وَ آخِرَ يَوْمٍ مِنْهُ فَإِنَّكَ تُعْطَى ثَوَابَ صِيَامِهِ كُلِّهِ وَ لَكِنَّ لَا تَعْمَلُوا عَنْ لَيْلَةٍ أَوَّلِ حَمِيسٍ مِنْهُ فَإِنَّهَا لَيْلَةٌ تُسَمِّيهَا الْمَلَائِكَةُ لَيْلَةَ الرَّغَائِبِ وَ ذَلِكَ أَنَّهُ إِذَا مَضَى ثُلُثُ اللَّيْلِ لَمْ يَبْقَ مَلَكٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ إِلَّا وَ يَجْتَمِعُونَ فِي الْكَعْبَةِ وَ حَوْلَيْهَا وَ يَطَّلِعُ اللَّهُ عَلَيْهِمْ إِطْلَاعَةً

Rasool-Allah^{-sawww} said: 'Fast the first day of it, for the good deed is with ten the likes of it, and its middle day of it and the last day of it, for you will be Given Rewards of having fasted all of it, but do not neglect the night of the first Thursday from it for it is a night the Angels have named it as 'Laylat Al-Raghaib', and that is because when a third of the night passes by, there does not remain any Angels in the skies and the earth except and they gather in the Kaaba and its surroundings, and Allah^{-azwj} Notifies to them a notification.

فَيَقُولُ لَهُمْ يَا مَلَائِكَتِي اسْأَلُونِي مَا شِئْتُمْ

He^{-azwj} Says to them: "O My^{-azwj} Angels! Ask Me^{-azwj} whatever You^{-azwj} Desire!"

فَيَقُولُونَ رَبَّنَا حَاجَاتُنَا إِلَيْكَ أَنْ تَغْفِرَ لِمَنْ رَجَبٍ

They say, 'Our^{-azwj} Lord^{-azwj}! Our need to You^{-azwj} is for You^{-azwj} to Forgive for the ones fasting Rajab!'

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ قَدْ فَعَلْتَ ذَلِكَ

Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} have Done that!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ أَحَدٍ يَصُومُ يَوْمَ الْحَمِيسِ أَوْ لَحْمِيسٍ مِنْ رَجَبٍ ثُمَّ يُصَلِّي مَا بَيْنَ الْعِشَاءَيْنِ وَالْعَتَمَةِ اثْنَا عَشَرَ [اثنَيْ عَشْرَةَ] رُكْعَةً يَفْصِلُ بَيْنَ كُلِّ رُكْعَتَيْنِ بِتَسْلِيمٍ يَقْرَأُ فِي كُلِّ رُكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَاحِدَةً وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ثَلَاثَ مَرَّاتٍ وَفُلْنُ هُوَ اللَّهُ أَحَدٌ اثْنَا عَشَرَ [اثنَيْ عَشْرَةَ] مَرَّةً

Then Rasool-Allah^{-saww} said: 'There is no one fasting the day of Thursday, the first Thursday of Rajab, then he prays twelve units Salat what is between the two 'Al Ishayeyn' (Al Maghrib and Al Isha), and 'Al Atma' (the night Salat'), keeping a gap between every two units with performing Salaam, reading in every unit Surah Al Fatiha one time, and Surah Al Qadr three times, and Surah Al Tawheed twelve times;

فَإِذَا فَرَغَ مِنْ صَلَاتِهِ صَلَّى عَلَيَّ سَبْعِينَ مَرَّةً وَ يَقُولُ اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَعَلَى آلِهِ ثُمَّ يَسْجُدُ وَيَقُولُ فِي سُجُودِهِ سَبْعِينَ مَرَّةً رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْعَلِيُّ الْأَعْظَمُ ثُمَّ يَسْجُدُ سَجْدَةً أُخْرَى فَيَقُولُ فِيهَا مَا قَالَ فِي الْأُولَى ثُمَّ يَسْأَلُ اللَّهَ حَاجَتَهُ فِي سُجُودِهِ فَإِنَّمَا تُفَضِّلِي

When he is free from his Salat, he sends Salawaat seventy times and says, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon his^{-saww} Progeny^{-asws}', and says in his Sajdah seventy times, 'Lord^{-azwj}! Forgive, and Mercy, and Overlook from what You^{-azwj} Know, surely You^{-azwj} are the Exalted, the Magnificent!' Then he does Sajdah, another Sajdah, so he says in it he had said in the first, then he asks Allah^{-azwj} his need in his Sajdah, it shall be Fulfilled!'

قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ - لَا يُصَلِّي عَبْدٌ أَوْ أَمَةٌ هَذِهِ الصَّلَاةَ إِلَّا غَفَرَ اللَّهُ لَهُ جَمِيعَ ذُنُوبِهِ وَ لَوْ كَانَ ذُنُوبُهُ مِثْلَ رَيْدِ الْبَحْرِ وَ عَدَدَ الرَّمْلِ وَ وَرَانَ الْجِبَالِ وَ عَدَدَ وَرَقِ الْأَشْجَارِ وَ يُشْفَعُ يَوْمَ الْقِيَامَةِ فِي سَبْعِمِائَةٍ مِنْ أَهْلِ بَيْتِهِ بِمَنْ قَدْ اسْتَوْجَبَ النَّارَ

Rasool-Allah^{-saww} said: 'By the One in Whose Hand is my^{-saww} soul! Neither a servant nor maid will pray this Salat except Allah^{-azwj} will Forgive for him the entirety of his sins, and even if his sins were like the foam of a sea, and the number of grains of sand, and weights of the mountains, and number of leaves of the trees, and he will intercede on the Day of Qiyamah regarding seven hundred of his family members, from the ones the Hellfire had been obligated upon!

فَإِذَا كَانَ أَوَّلَ لَيْلَةٍ فِي قَبْرِهٖ بَعَثَ اللَّهُ إِلَيْهِ نَوَابَ هَذِهِ الصَّلَاةِ فِي أَحْسَنِ صُورَةٍ فَيَجِيئُهُ بِوَجْهِ طَلِقٍ وَ لِسَانٍ ذَلِيقٍ فَيَقُولُ يَا حَبِيبِي أَنْبَشِرُ فَقَدْ نَجَّوْتِ مِنْ كُلِّ سُوءٍ

When it would be the first night in his grave, Allah^{-azwj} will Send to him Rewards of this Salat in the most excellent image. It would come to him with a smiling face and an eloquent tongue. It says, 'O my beloved, receive glad tidings, for you have been Rescued from every evil!'

فَيَقُولُ مَنْ أَنْتِ فَوَ اللَّهُ مَا رَأَيْتِ وَجْهًا أَحْسَنَ مِنْ وَجْهِكَ وَ لَا سَمِعْتِ كَلَامًا أَحْسَنَ مِنْ كَلَامِكَ وَ لَا شَمِمْتِ رَائِحَةً أَطْيَبَ مِنْ رَائِحَتِكَ

He says, 'Who are you? By Allah^{-azwj}! I have not seen any face more excellent than your face, nor have I heard speech nor excellent than your speech, nor have I smelt any aroma better than your aroma!'

فَيَقُولُ يَا حَبِيبِي أَنَا ثَوَابُ تِلْكَ الصَّلَاةِ الَّتِي صَلَّيْتَهَا فِي لَيْلَةٍ كَذَا مِنْ شَهْرٍ كَذَا فِي سَنَةٍ كَذَا جِئْتُكَ هَذِهِ اللَّيْلَةَ لِأَقْضِيَ حَقَّكَ وَ أُنَسِّنَ وَحَدَّتْكَ وَ أَرْفَعِ وَحَشَّتْكَ فَإِذَا نُفِخَ فِي الصُّورِ ظَلَلْتُ فِي عَرَصَةِ الْقِيَامَةِ عَلَى رَأْسِكَ فَأَبَشِّرُ فَلَنْ تُعَدَّمَ الْخَيْرَ أَبَدًا.

He says, 'O my beloved! I am a Reward of that Salat which you had prayed during such and such night from such a such month in such and such year! I have come on this night to fulfill your right, and comfort your loneliness, and raise away your horrors. When the trumpet is blown into, I will shade upon your head in the plains of Qiyamah. So, receive glad tidings, for you will never lack the goodness, ever!''³²

2- قل، إقبال الأعمال وَجَدْنَا فِي كُتُبِ الْعِبَادَاتِ مَرْوِيًّا عَنِ النَّبِيِّ ص وَ نَقَلْنَاهُ أَنَا مِنْ بَعْضِ كُتُبِ أَصْحَابِنَا رَحِمَهُمُ اللَّهُ فَقَالَ فِي جُمْلَةِ الْحَدِيثِ عَنِ النَّبِيِّ ص فِي ذِكْرِ فَضْلِ شَهْرِ رَجَبٍ مَا هَذَا لَفْظُهُ لَكِنْ لَا تَعْمَلُوا عَنْ أَوَّلِ لَيْلَةٍ جُمُعَةٍ مِنْهُ فَإِنَّهَا لَيْلَةٌ تُسَمِّيهَا الْمَلَائِكَةُ لَيْلَةَ الرَّغَائِبِ وَ سَأَقُ الْحَدِيثَ إِلَى آخِرِهِ إِلَّا أَنَّهُ قَالَ

(The book) 'Iqbal Al-Amaal' – We found in the books of worship reported from the Prophet^{-saww}, and I copied it from one of the books of our companions, may Allah^{-azwj} Mercy them. He said, 'As a whole, this Hadeeth is from the Prophet^{-saww} in mentioning merits of a month of Rajab what is this wording, but do not be heedless from the first night of Friday, for it is a night the Angels have named it as 'Laylat Al-Raghaib' – and he continued the Hadeeth up to its end, except that he said: -

فَإِذَا فَرَغَ مِنْ صَلَاتِهِ صَلَّى عَلَيَّ سَبْعِينَ مَرَّةً يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ عَلَى آلِهِ

'When he is free from his Salat, he should send Salawaat upon me^{-saww} seventy times saying, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww}, the Ummi, and upon his^{-saww} Progeny^{-asws}!'

ثُمَّ يَسْجُدُ وَ يَقُولُ فِي سُجُودِهِ سَبْعِينَ مَرَّةً سُبُوحٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ ثُمَّ يَرْفَعُ رَأْسَهُ وَ يَقُولُ رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعَلَّمَ إِنَّكَ أَنْتَ الْعَلِيُّ الْأَعْظَمُ ثُمَّ يَسْجُدُ سَجْدَةً أُخْرَى فَيَقُولُ فِيهَا مِثْلَ مَا قَالَ فِي السَّجْدَةِ الْأُولَى ثُمَّ يَسْأَلُ اللَّهَ حَاجَتَهُ.

Then he should perform Sajdah and say in his Sajdah seventy times, 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit!' Then he should raise his head and say, 'Lord^{-azwj}! Forgive and Mercy and Overlook from what You^{-azwj} Know, surely You^{-azwj} are the Exalted, the most Magnificent!' Then he should do Sajdah, another Sajdah and say in it similar to what he had said in the first Sajdah. Then he should ask Allah^{-azwj} his need!''³³

³² Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 106 H 1

³³ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 106 H 2

باب 107 عمل خصوص ليلة النصف من رجب و يومها زائدا على أبواب أعمال هذا الشهر

CHAPTER 107 – ACTS OF WORSHIP SPECIFIC TO THE NIGHT IN THE MIDDLE OF RAJAB AND ITS DAY ADDITIONAL UPON CHAPTER ON ACTS OF WORSHIP OF THIS MONTH

أقول: قد مضى أخبار هذا الباب في كتاب الطهارة و الصلاة و الدعاء و الصيام و غيرها و يأتي في كتاب المزار أيضا.

I say, 'Ahadeeth of this chapter have passed in 'Kitab Al Tahara, Wa Al Salat, Wa Al Supplication, Wa Al Siyam', and other such, and it shall come in 'Kitab Al-Mazar' as well'.

1 قل، إقبال الأعمال دعاء يوم النصف من رجب الموصوف بالإجابة و ما فيه من صفات الإنابة اعلم أن هذا الدعاء الذي نذكره في هذا الفصل دعاء عظيم الفضل معروف بدعاء أم داود و هي جدتنا الصالحة المعروفة بأم خالد البربرية أم جدنا داود بن الحسن بن الحسن ابن مولانا علي بن أبي طالب أمير المؤمنين ع و كان خليفة ذلك الوقت قد خافه على خلافته

(The book) 'Iqbal Al-Amaal' – A supplication on the day of middle of Rajab is described with the Answer and qualities of repentance - Know that this supplication, which we mention in this section, is a highly virtuous one, known as 'the supplication of Umm Dawood'. She is our righteous ancestress, known as Umm Khalid Al-Barbariyya, the mother of our forefather Dawood Ibn Al-Hassan Ibn Al-Hassan, son of our master Ali^{-asws} Ibn Abi Talib^{-asws}, Amir Al-Momineen^{-asws}, and he^{-asws} was the caliph of that times. His^{-asws} caliphate had been feared upon.

ثم ظهر له براءة ساحتها فأطلقه من دون آل أبي طالب الذين قبض عليهم و سيأتي شرح حال حبس ولدها جدنا داود و حديث الدعاء الذي استجابته الله جل جلاله منها رضي الله عنها و جمع شملها به بعد بعد العهد

Then it became clear that he was innocent of any wrongdoing, so he was released, unlike the rest of the descendants of Abu Talib^{-as} who had been detained. The explanation of the imprisonment of her son, our forefather Dawood, and the story of the supplication that Allah^{-azwj}, Majestic is His^{-azwj} Majesty had Answered for her, may Allah^{-azwj} be Pleased with her, and gathered her family after a long time.

فأما حديث أنها أم داود جدنا و أن اسمها أم خالد البربرية كمل الله لها مرضيه الإلهية فإنه معلوم عند العلماء و متواتر بين الفضلاء

Through it, Allah^{-azwj} Reunited her with her son after a long separation. As for the account that she was Umm Dawood, our ancestress, and that her name was Umm Khalid Al-Barbariyya, to whom Allah^{-azwj} had Granted Divine Satisfaction, this is well-known among scholars and widely attested among notable figures.

منهم أبو نصر سهل بن عبد الله البخاري النسابة فقال في كتاب سر أنساب العلويين ما هذا لفظه و أبو سليمان داود بن الحسن بن الحسن بن علي بن أبي طالب ع أمه أم ولد تدعى أم خالد البربرية

Among them was Abu Nasr Sahl Ibn Abdullah Al Bukhari, the genealogist, who said in his book 'Sirr Ansaab Al-Alawiyyeen', and Abu Sulayman Dawood Ibn Al-Hassan son of Al-Hassan^{-asws} Ibn Ali^{-asws} Ibn Abi Talib^{-asws}, his mother was a bondwoman named Umm Khalid Al-Barbariyya.

أقول و كتب الأنساب و غيرها من الطرق العلية قد تضمنت وصف ذلك على الوجوه المرضية و أما حديث أن جدتنا هذه أم داود و هي صاحبة دعاء يوم النصف من رجب فهو أيضا من الأمور المعلومات عند العارفين بالأنساب و الروايات

I say the books of genealogy and other authentic sources confirm this matter in reliable and satisfactory terms. As for the account that our ancestress, Umm Dawood, was the one associated with the supplication of the middle day of Rajab, this, too, is well established among those knowledgeable in genealogy and narrations.

و لكننا نذكر منه كلمات عن أفضل علماء الأنساب في زمانه علي بن محمد العمري تغمده الله بغفرانه فقال في الكتاب المبسوط في الأنساب ما هذا لفظه و ولد داود بن الحسن بن الحسن بن علي بن أبي طالب ع أمه أم ولد و كانت امرأة سالحة و إليها ينسب دعاء أم داود

To elaborate, we quote some statements from the foremost genealogists of their time, such as Ali Ibn Muhammad Al Umari, may Allah^{-azwj} Envelop him in His^{-azwj} Forgiveness. In his book 'Al-Mabsut Fi Al-Ansab', he said, 'And Dawood Ibn Al Hasan son of Al-Hassan^{-asws} Ibn Ali^{-asws} Ibn Abi Talib^{-asws}, his mother was a bondwoman and a righteous woman, and to her is attributed the supplication of Umm Dawood'.

قال شيخ الشرف في كتاب تشجير تهذيب الأنساب أيضا و نقلته من خطه عند ذكر جدنا داود ما هذا لفظه لأم ولد إليها ينسب دعاء أم داود

Shaykh Al-Sharaf also mentioned in his book Tashjir Tahdhib Al-Ansaab, which I transcribed from his own handwriting, under the mention of our forefather Dawood, 'His mother was a bondwoman, and to her is attributed the supplication of Umm Dawood'.

و قال ابن ميمون النسابة الواسطي في مشجرة إلى ذكر جدتنا أم داود أنها تكنى أم خالد إليها يعزى دعاء أم داود.

Ibn Maymun Al-Wasiti, the genealogist, also mentioned in his genealogy tree while referring to our ancestress, Umm Dawood, that she was known as Umm Khalid and that the supplication of Umm Dawood is attributed to her.

و أما رواية هذا دعاء يوم النصف من رجب فإننا روينا عن خلق كثير قد تضمن ذكر أسمائهم كتاب الإجازات فيما يخصني من الإجازات بطرقهم المؤتلفة و المختلفة و هو دعاء جليل مشهور بين أهل الروايات و قد صار موسما عظيما في يوم النصف من رجب معروفا بالإجابات و تفريج الكربات و وجدت في بعض طرق من يرويه زيادات و سوف أذكر أكمل روايته احتياطا للظفر بفائدته.

As for the narration of this supplication for the middle day of Rajab, we have transmitted it from numerous individuals whose names are mentioned from 'Al-Ijazaat' specific to my received authorisations through their various chains, whether converging or diverging. It is a noble supplication, well-known among narrators, and it has become a grand occasion on the middle day of Rajab, recognised for Answered supplication and relief from hardships. In some chains of transmission, I found additional passages, and I will present the most complete version of its narration as a precaution to ensure its full benefit".³⁴

فَمِنَ الرُّوَاةِ مَنْ يَرْفَعُهُ إِلَى مَوْلَانَا مُوسَى بْنِ جَعْفَرِ الْكَاطِمِ عَ وَ مِنْهُمْ مَنْ يَرْوِيهِ عَنْ أُمِّ دَاوُدَ جَدَّتِنَا رِضْوَانُ اللَّهِ عَلَيْهَا وَ عَلَيْهِ فَمِنَ الرُّوَايَاتِ فِي ذَلِكَ

³⁴ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 1

From the reporters there is one who raises it to our master Musa^{-asws} Bin Ja'far Al-Kazim^{-asws}, and from them is one who reports it from our grandmother Umm Dawood, may the Pleasure of Allah^{-azwj} be upon her and upon him. From the reports regarding that is: -

أَنَّ الْمَنْصُورَ لَمَّا حَبَسَ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ وَ جَمَاعَةً مِنْ آلِ أَبِي طَالِبٍ وَ قَتَلَ وَ لَدَيْهِ مُحَمَّدًا وَ إِبْرَاهِيمَ أَحَدَ دَاوُدَ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ وَ هُوَ ابْنُ دَايَةَ أَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنِ مُحَمَّدٍ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ لِأَنَّ دَاوُدَ أَرْضَعَتِ الصَّادِقَ عَ مِنْهَا بَلْبَنٍ وَ لَدَيْهَا دَاوُدَ

‘When (the caliph) Al Mansour imprisoned Abdullah Bin Al-Hassan and a group from the Progeny of Abu Talib^{-asws}, and killed his sons Muhammad and Ibrahim he also captured Dawood Ibn Al-Hassan son of Al-Hassan^{-asws}. Dawood was the foster brother of Abu Abdullah Ja'far^{-asws} Ibn Muhammad Al-Sadiq^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, as Umm Dawood had nursed Al-Sadiq^{-asws} from her milk while nursing her son Dawood.

وَ حَمَلَهُ مُكْتَبًا بِالْحَيْدَرِ قَالَتْ أُمُّ دَاوُدَ فَغَابَ عَنِّي جِينًا بِالْعِرَاقِ وَ لَمْ أَسْمَعْ لَهُ خَبْرًا وَ لَمْ أَزَلْ أَدْعُو وَ أَتَضَرَّعُ إِلَى اللَّهِ جَلَّ اسْمُهُ وَ أَسْأَلُ إِخْوَانِي مِنْ أَهْلِ الدِّيَانَةِ وَ الْمَجِدِّ وَ الْإِجْتِهَادِ- أَنْ يَدْعُوا اللَّهَ تَعَالَى لِي وَ أَنَا فِي ذَلِكَ كُفْلِهِ لَا أَرَى فِي دُعَائِي الْإِجَابَةَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ يَوْمًا أَعُوذُ فِي عِلَّةٍ وَجَدَهَا فَسَأَلْتُهُ عَنْ خَالِهِ وَ دَعْوَتُ لَهُ

Al-Mansour had Dawood taken away, shackled in iron. Umm Dawood said, ‘He was absent from me for a time in Iraq, and I heard no news of him. I continually prayed and pleaded to Allah^{-azwj}, Majestic is His^{-azwj} Name, and asked my pious, devout, and diligent brothers to supplicate to Allah^{-azwj} on my behalf. Despite all this, I saw no sign of an answer to my supplications. One day, I visited Abu Abdullah Ja'far^{-asws} Ibn Muhammad^{-asws} to console him^{-asws} during an illness he^{-asws} was experiencing. I asked him^{-asws} about his^{-asws} condition and supplicated for him^{-asws}.

فَقَالَ لِي يَا أُمُّ دَاوُدَ مَا فَعَلَ دَاوُدُ

He^{-asws} said to me: ‘O Umm Dawood! What happened to Dawood?’

وَ كُنْتُ قَدْ أَرْضَعْتُهُ بَلْبَنِهِ فَمُلْتُ يَا سَيِّدِي أَيْنَ دَاوُدُ وَ قَدْ فَارَقَنِي مُنْذُ مُدَّةٍ طَوِيلَةٍ وَ هُوَ مَحْبُوسٌ بِالْعِرَاقِ

And I had nursed him^{-asws} with his milk. I said, ‘O my Chief! Where is Dawood, and he has been separated from me for a long time, and he is being imprisoned at Al-Iraq!’

فَقَالَ وَ أَيْنَ أَنْتِ عَنْ دُعَاءِ الْإِسْتِفْتَاكِ وَ هُوَ الدُّعَاءُ الَّذِي تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ وَ يُلْفَى صَاحِبُهُ الْإِجَابَةَ مِنْ سَاعَتِهِ وَ لَيْسَ لِصَاحِبِهِ عِنْدَ اللَّهِ تَعَالَى جَزَاءٌ إِلَّا الْجَنَّةَ

He^{-asws} said: ‘And where are you from the supplication ‘Al-Istiftah’?, and it is the supplication which will open doors of the sky for him, and its owner (supplicator) will receive the Answer from his very time (immediately), and there isn't any Recompense for it's supplicator in the Presence of Allah^{-azwj} the Exalted except the Paradise!’

فَمُلْتُ لَهُ كَيْفَ ذَلِكَ يَا ابْنَ الصَّادِقِينَ

I said to him^{-asws}, ‘How is that so, O son^{-asws} of the truthful ones?’

فَقَالَ لِي يَا أُمَّ دَاوُدَ قَدْ دَنَا الشَّهْرُ الْحَرَامُ الْعَظِيمُ شَهْرُ رَجَبٍ وَ هُوَ شَهْرٌ مَسْمُوعٌ فِيهِ الدُّعَاءُ شَهْرُ اللَّهِ الْأَصَمُّ صُومِي الثَّلَاثَةَ الْأَيَّامَ الْبَيْضِ وَ هُوَ يَوْمُ النَّالِثِ عَشَرَ وَ الرَّابِعِ عَشَرَ وَ الْخَامِسِ عَشَرَ وَ اغْتَسِلِي فِي يَوْمِ الْخَامِسِ عَشَرَ وَقْتُ الزَّوَالِ وَ صَلِّيِ الزَّوَالِ ثَمَانِي رَكَعَاتٍ

He^{asws} said to me: ‘O Umm Dawood! The Mighty Sacred month is approaching, and it is a month during which the supplication is Heart, the rigid month of Allah^{azwj}! Fast the three days of brightness during it, and it is the 13th day, and the 14th day, and the 15th day, at the time of midday, and pray Salat of the midday of eight units!’

وَ فِي إِحْدَى الرَّوَابَاتِ وَ تُحْسِنِينَ فَنُوحَهُنَّ وَ رُكُوعَهُنَّ وَ سُجُودَهُنَّ ثُمَّ تُصَلِّينَ الظُّهْرَ وَ تَرَكَعِينَ بَعْدَ الظُّهْرِ رَكَعَتَيْنِ وَ تُقُولِينَ بَعْدَ الرَّكَعَتَيْنِ يَا قَاضِي حَوَائِجِ الطَّالِبِينَ مِائَةً مَرَّةً ثُمَّ تُصَلِّينَ بَعْدَ ذَلِكَ ثَمَانِي رَكَعَاتٍ

And in one of the reports: ‘And make excellent their Ruk’u and their Sajdah, then pray Al-Zohr and two units after Al-Zohr and say after the two units, ‘O Fulfiller of needs of the seekers!’ – one hundred times. Then pray eight units after that’.

وَ فِي رِوَايَةٍ تَقْرَأِينَ فِي كُلِّ رَكَعَةٍ يَغْنِي مِنْ نَوَافِلِ الْعَصْرِ بَعْدَ الْفَاتِحَةِ ثَلَاثَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ سُورَةَ الْكُوْثِرِ مَرَّةً ثُمَّ صَلِّيِ الْعَصْرَ وَ لَتَكُنْ صَلَاتُكَ فِي ثَوْبٍ نَظِيفٍ وَ اجْتَهِدِي أَنْ لَا يَدْخُلَ عَلَيْكَ أَحَدٌ يُكَلِّمُكَ

And in another report: ‘Read in every unit from the optional of Al-Asr, after Surah Al Fatiha, Surah Al Tawheed three times, and Surah Al Kawser once. Then pray Al-Asr Salat and let your Salat be in clean clothes, and make efforts that no one should enter to talk to you’.

وَ فِي رِوَايَةٍ وَ إِذَا فَرَعْتِ مِنَ الْعَصْرِ فَالْبَسِي ثِيَابَكَ وَ اجْلِسِي فِي بَيْتٍ نَظِيفٍ سِوَةِ عَلَى حَصِيرٍ نَظِيفٍ وَ اجْتَهِدِي أَنْ لَا يَدْخُلَ عَلَيْكَ أَحَدٌ يَشْغَلُكَ ثُمَّ اسْتَقْبِلِي الْقِبْلَةَ وَ اقْرَأِي الْحَمْدَ مِائَةً مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً وَ آيَةَ الْكُرْسِيِّ عَشْرَ مَرَّاتٍ

And in a report, ‘And when you are free from Al-Asr, wear your clean clothes and be seated in a clean room upon a clean mat, and make efforts that no one should enter to see you pre-occupy you. Then, face the Qiblah and read Surah Al Hamd a hundred times, Surah Al Tawheed a hundred times, and Ayat Al Kursi ten times.

ثُمَّ اقْرَأِي الْأَنْعَامَ وَ بَنِي إِسْرَائِيلَ وَ سُورَةَ الْكَهْفِ وَ لُقْمَانَ وَ يَسَ وَ الصَّافَّاتِ وَ حَمَّ السَّجْدَةِ وَ حَمَّ عَسْقَ وَ حَمَّ الدُّخَانَ وَ الْفَتْحَ وَ الْوَاقِعَةَ وَ سُورَةَ الْمُلْكِ وَ نَ وَ الْقَلَمِ وَ إِذَا السَّمَاءُ انشَقَّتْ وَ مَا بَعْدَهَا إِلَى آخِرِ الْقُرْآنِ

Then read (Surahs) Al Anaam, and Banu Israeel, and Surah Al Kahf, and Luqman^{as}, and Yaseen, and Al Saffaat, and Ha Meem Sajdah, and Ha Meem Ayn Seen Qaf, and Hameem Al Dukhan, and Al Fat’h, and Al Waqia, and Surah Al Mulk, and Al Qalam, and Inshiqaq and what is after it up to end of the Quran.

وَ إِنْ لَمْ تُحْسِنِي ذَلِكَ وَ لَمْ تُحْسِنِي قِرَاءَتَهُ مِنَ الْمُصْحَفِ كَرَّرْتِ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةً.

And if you are not good with that and are not good at reading from the Parchment (Quran), keep repeating Surah Al Tawheed a thousand times’.³⁵

³⁵ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 2

قال شيخنا المفيد إذا لم تحسن قراءة السور المخصوصة في يوم النصف من رجب أو لم تطق قراءة ذلك فلتقرأ الحمد مرة و آية الكرسي عشر مرات ثم تقرأ الإخلاص ألف مرة.

Our Sheykh Al-Mufeed said, 'When you are not good at reading the Surahs of the Parchment (Quran) during a day in the middle of Rajab, or you cannot endure that, then read Surah Al Hamd once and Ayat Al Kursi ten times, then read Surah Al Ikhlās a thousand times'.

أقول و رأيت في بعض الروايات و يحتمل أن يكون ذلك لأهل الضرورات أو من يكون على سفر أو في شيء من المهمات فيجزيه قراءة **قُلْ هُوَ اللَّهُ أَحَدٌ** مائة مرة.

I say, 'And I saw in one of the reports, and it is possible that could be for the desperate people, of one being upon a journey, or being in something from the important matters, so it would suffice him to read Surah Al Tawheed a hundred times'.³⁶

ثُمَّ قَالَ الصَّادِقُ ع فِي إِحْدَى الرِّوَايَاتِ فَإِذَا فَرَعْتَ مِنْ ذَلِكَ وَ أَنْتَ مُسْتَقْبِلُ [مُسْتَقْبِلَةُ] الْقِبْلَةِ فَقُولِي - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ - ذُو الْجَلَالِ وَ الْإِكْرَامِ الرَّحْمَنُ الرَّحِيمُ الْحَلِيمُ الْكَرِيمُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ - وَ هُوَ السَّمِيعُ الْعَلِيمُ الْبَصِيرُ الْحَبِيرُ -

Then Al-Sadiq^{asws} said in one of the reports: 'When you are free from that, and you are facing the Qiblah, say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! Allah^{azwj} the Exalted, the Magnificent Spoke the Truth, Who there is no god except He^{azwj} the Living, the Eternal, with the Majesty and the Benevolence, the Beneficent, the Merciful, the Forbearing, the Benevolent Who, there isn't anything like Him^{azwj}, and He^{azwj} is the All-Hearing, the All-Knowing, the Seeing, the Informed!

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ - لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَ بَلَّغْتَ سُئْلَهُ الْكِرَامِ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

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], and His^{azwj} Honourable Messengers^{as} delivered, and I am upon that from the testifiers!

اللَّهُمَّ لَكَ الْحَمْدُ وَ لَكَ الْمَجْدُ وَ لَكَ الْعِزُّ وَ لَكَ الْقَهْرُ وَ لَكَ النِّعْمَةُ وَ لَكَ الْعِظَمَةُ وَ لَكَ الرَّحْمَةُ وَ لَكَ الْمَهَابَةُ وَ لَكَ السُّلْطَانُ وَ لَكَ الْبَهَاءُ وَ لَكَ الْإِمْتِنَانُ وَ لَكَ التَّسْبِيحُ

O Allah^{azwj}! For You^{azwj} is the Praise, and for Your^{azwj} is the Glory, and for You^{azwj} is the Might, and for You^{azwj} is the Force, and for You^{azwj} are the bounties, and for You^{azwj} is the Magnificent, and for You^{azwj} is the Mercy, and for You^{azwj} are the Gifts, and for You^{azwj} is the Authority, and for You^{azwj} is the Splendour, and for You^{azwj} is the Conferment, and for You^{azwj} is the Glorification!

وَ لَكَ التَّقْدِيسُ وَ لَكَ التَّهْلِيلُ وَ لَكَ التَّكْبِيرُ وَ لَكَ مَا يُبْرَى وَ لَكَ مَا فَوْقَ السَّمَاوَاتِ الْعُلَى وَ لَكَ مَا تَحْتَ التَّرَى وَ لَكَ الْأَرْضُونَ السُّفْلَى وَ لَكَ الْأَخِرَةُ وَ الْأُولَى وَ لَكَ مَا تَرْضَى بِهِ مِنَ الثَّنَاءِ وَ الْحَمْدِ وَ الشُّكْرِ وَ النُّعْمَاءِ -

³⁶ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 3

And for You^{-azwj} is the extollations of Holiness, and for You^{-azwj} is declaration of Oneness, and for You^{-azwj} is exclamation of the Greatness, and for You^{-azwj} is what is seen, and for You^{-azwj} is what is above the exalted skies, and for You^{-azwj} is what is beneath the soil, and for You^{-azwj} is the lowest earth, and for You^{-azwj} is the Hereafter and the former (world), and for You^{-azwj} is what You^{-azwj} are Pleased with from the laudation, and the Praise, and the thanks, and the bounties!

اللَّهُمَّ صَلِّ عَلَى جِبْرَائِيلَ أَمِينِكَ عَلَى وَحْيِكَ وَالْقَوِيَّ عَلَى أَمْرِكَ وَالْمُطَاعَ فِي سَمَاوَاتِكَ وَمَحَالِّ كَرَامَاتِكَ النَّاصِرَ لِأَنْبِيَائِكَ الْمُدْمِرَ لِأَعْدَائِكَ

O Allah^{-azwj}! Send Salawaat upon Jibraeel^{-as}, Your^{-azwj} trustee upon Your^{-azwj} Revelation, and the strong upon Your^{-azwj} Command, and obeyed in Your^{-azwj} skies, and Places of Your^{-azwj} Honours, the helper of Your^{-azwj} Prophets^{-as}, the crusher of Your^{-azwj} enemies!

اللَّهُمَّ صَلِّ عَلَى مِيكَائِيلَ مَلَكِ رَحْمَتِكَ وَالْمَخْلُوقِ لِأُفْتِكَ وَالْمُسْتَعْفِرِ الْمُطَاعَ الْمُعِينِ لِأَهْلِ طَاعَتِكَ

O Allah^{-azwj}! Send Salawaat upon Mikaeel^{-as}, Angels of Your^{-azwj} Mercy, and the one created for Your^{-azwj} Kindness, and the seeker of Forgiveness the obeyed, the aider of the people obedient to You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى إِسْرَافِيلَ حَامِلِ عَرْشِكَ وَصَاحِبِ الصُّورِ الْمُنتَظِرِ لِأَمْرِكَ وَالْوَجِلِ الْمُشْفِقِ مِنْ خِيفَتِكَ

O Allah^{-azwj}! Send Salawaat upon Israfeel^{-as}, bearer of Your^{-azwj} Throne and the companion (blower) of the Trumpet, the one waiting for Your^{-azwj} Command, and the dreading and the apprehensive from fearing You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى عِزْرَائِيلَ مَلَكِ الْمَوْتِ الْمُوَكَّلِ عَلَى عِبِيدِكَ وَإِمَائِكَ الْمُطِيعِ فِي أَرْضِكَ وَسَمَائِكَ قَابِضِ أَرْوَاحِ جَمِيعِ خَلْقِكَ

O Allah^{-azwj}! Send Salawaat upon Izrael^{-as} the Angel of death, the one allocated upon Your^{-azwj} servants and Your^{-azwj} maids, the obeyed in Your^{-azwj} earth and Your^{-azwj} sky, capturer of the souls of entirety of Your^{-azwj} creatures!

اللَّهُمَّ صَلِّ عَلَى حَمَلَةِ الْعَرْشِ الطَّاهِرِينَ وَعَلَى السَّفَرَةِ الْكَرَامِ الْبُرَّةِ الطَّيِّبِينَ وَعَلَى مَلَائِكَتِكَ الْكَرَامِ الْكَاتِبِينَ وَعَلَى مَلَائِكَةِ الْجَنَّةِ وَالْحَزَنَةِ الْبِيرَانَ وَمَلَكِ الْمَوْتِ وَالْأَعْوَانِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ-

O Allah^{-azwj}! Send Salawaat upon the bearers of Your^{-azwj} Throne, the Pure, and upon the honourable ambassadors, the righteous, the goodly, and upon Your^{-azwj} Angels, the honourable recorders, and upon Angels of the Gardens, and keepers of the Fires, and the Angel of death and the supporters, O Possessor of the Majesty and the Benevolence!

اللَّهُمَّ صَلِّ عَلَى أَدَمَ بَدِيعِ فِطْرَتِكَ الَّذِي كَرَّمْتَهُ بِسُجُودِ مَلَائِكَتِكَ وَأَبْنَيْتَهُ جَنَّاتِكَ

O Allah^{-azwj}! Send Salawaat upon our father^{-as} Adam^{-as}, the initiator of Your^{-azwj} nature whom You^{-azwj} Honoured by Making the Angels to prostrate, and Legalised Your^{-azwj} Paradise!

اللَّهُمَّ صَلِّ عَلَى أُمَّنَا حَوَاءَ الْمُطَهَّرَةِ مِنَ الرَّجْسِ الْمُصَفَّاءَةِ مِنَ الدَّنَسِ الْمُفَضَّلَةِ مِنَ الْإِنْسِ الْمُرَدَّدَةِ بَيْنَ مَحَالِّ الْقُدْسِ

O Allah-azwj! Send Salawaat upon our mother-as Hawwa-as, the pure from the uncleanness, the cleansed from the filth, the merited from the humans, the wandering between the Holy places!

اللَّهُمَّ صَلِّ عَلَى هَابِيلَ وَ شِيثَ وَ إِدْرِيسَ وَ نُوحَ وَ هُودَ وَ صَالِحَ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يُعْقُوبَ وَ يُوسُفَ وَ الْأَسْبَاطِ وَ لُوطَ وَ شُعَيْبَ وَ أَيُّوبَ وَ مُوسَى وَ هَارُونَ وَ يُوشَعَ وَ مِيثَا وَ الْحَضِرَ وَ ذِي الْقَرْنَيْنِ وَ يُونسَ

O Allah-azwj! Send Salawaat upon Habeel-as, and Shees-as, and Idrees-as, and Noah-as, and Hud-as, and Salih-as, and Ibrahim-as, and Ismail-as, and Is'haq-as, and Yaqoub-as, and Yusuf-as and the tribes, and Lut-as, and Shueyb-as, and Ayoub-as, and Musa-as, and Haroun-as, and Yoshua-as, and Meesha-as, and Al-Khizr-as, and Zulqarnayn-as, and Yunus-as!

وَ إِيَّاسَ وَ الْيَسَعَ وَ ذِي الْكُفْلِ وَ طَالُوتَ وَ دَاوُدَ وَ سُلَيْمَانَ وَ زَكَرِيَّا وَ شَعِيًّا وَ يَحْيَى وَ نُورِحَ وَ مَعَى وَ أَرْمِيَّا وَ حَيْفُوقَ وَ دَانِيَالَ وَ عَزْرِيَّ وَ عِيسَى وَ سَمْعُونَ وَ جَرَجِيسَ وَ الْحَوَارِيْنَ وَ الْأَتْبَاعَ وَ خَالِدٍ وَ حَنْظَلَةَ وَ لُقْمَانَ

And Ilyas-as, and Al Yas'a-as, and Zilkifl-as, and Talut-as, and Dawood-as, and Suleyman-as, and Zakariya-as, and Sha'ya-as, and Yahya-as, and Tourakh-as, and Matta-as, and Irmiah-as, and Heyqouq-as, and Daniyal-as, and Uzair-as, and Isa-as, and Shamoun-as, and Jirjees-as, and the disciples and the followers, and Khalid-as, and Hanzala-as, and Luqman-as!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ رَحِمْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah-azwj! Send Salawaat upon Muhammad-sawww and Progeny-asws of Muhammad-sawww, and Mercy Muhammad-sawww and Progeny-asws of Muhammad-sawww, and Bless upon Muhammad-as and Progeny-asws of Muhammad-sawww, just as You-azwj had Send, and Mercied, and Blessed upon Ibrahim-as and Progeny of Ibrahim-as, You-azwj are Praised, Glorified!

اللَّهُمَّ صَلِّ عَلَى الْأَوْصِيَاءِ وَ السُّعَدَاءِ وَ الشُّهَدَاءِ وَ أَيْمَةَ الْهُدَى

O Allah-azwj! Send Salawaat upon the successors-as, and the fortunate, and the martyrs, and the Imams-asws of Guidance!

اللَّهُمَّ صَلِّ عَلَى الْأَبْدَالِ وَ الْأَوْلِيَاءِ وَ السُّيَّاحِ وَ الْعُبَادِ وَ الْمُخْلِصِينَ وَ الرُّهَادِ وَ أَهْلِ الْجِدِّ وَ الْإِحْتِهَادِ وَ أَحْصُصْ مُحَمَّدًا وَ أَهْلَ بَيْتِهِ بِأَفْضَلِ صَلَوَاتِكَ وَ أَجْزَلِ كَرَامَاتِكَ وَ بَلِّغْ رُوحَهُ وَ جَسَدَهُ مِنِّي تَحِيَّةً وَ سَلَامًا وَ زِدْهُ فَضْلًا وَ شَرَفًا وَ إِكْرَامًا حَتَّى تُبَلِّغَهُ أَعْلَى دَرَجَاتِ أَهْلِ الشَّرَفِ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْأَفْضَالِ الْمُقَرَّبِينَ

O Allah-azwj! Send Salawaat upon 'Abdal' (the pious substitutes), the 'Awtad' (the spiritual pillars), the 'Siyyah' (the ascetics), the 'Ubbad' (the devout worshippers), the 'Mukhlisin' (the sincere ones), the 'Zuhhad' (the ascetics), and the people of diligence and striving, and specifically Send Salawaat on Muhammad-sawww with Your-azwj most excellent Salawaat and Your-azwj most abundant bounties. Convey to his-sawww soul and body my greetings and salutation, and Increase him-sawww in virtue, and honour, and dignity until You-azwj Raise him-sawww to the highest ranks of the distinguished among the Prophets-as and Messengers-as, and the most favoured ones drawn close to You-azwj!

اللَّهُمَّ وَ صَلِّ عَلَى مَنْ سَمَّيْتَ وَ مَنْ لَمْ أَسْمَعْ مِنْ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَهْلِ طَاعَتِكَ وَ أَوْصِلْ صَلَوَاتِي إِلَيْهِمْ وَ إِلَى أَرْوَاحِهِمْ وَ اجْعَلْهُمْ إِخْوَانِي فِيكَ وَ أَعْوَانِي عَلَى دُعَائِكَ

O Allah^{-azwj}, and Send Salawaat upon the one You^{-azwj} have Named and did not Name from Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers, and people obedient to You^{-azwj}, and Convey by Salawaat to them and to their souls and Make them my brethren for Your^{-azwj} Sake, and my support upon Your^{-azwj} Call!

اللَّهُمَّ إِنِّي أَسْتَشْفِعُ بِكَ إِلَيْكَ وَ بِكَرَمِكَ إِلَى كَرَمِكَ وَ بِجُودِكَ إِلَى جُودِكَ وَ بِرَحْمَتِكَ إِلَى رَحْمَتِكَ وَ بِأَهْلِ طَاعَتِكَ إِلَيْكَ

O Allah^{-azwj}! I seek intercession with You^{-azwj} to You^{-azwj}, and with Your^{-azwj} Benevolence to Your^{-azwj} Benevolence, and with Your^{-azwj} Generosity to Your^{-azwj} Generosity, and with Your^{-azwj} Mercy to Your^{-azwj} Mercy, and with people obedient to You^{-azwj}!

وَ أَسْأَلُكَ اللَّهُمَّ بِكُلِّ مَا سَأَلَك بِهِ أَحَدٌ مِنْهُمْ مِنْ مَسْأَلَةٍ شَرِيفَةٍ مَسْمُوعَةٍ غَيْرِ مَرْدُودَةٍ وَ بِمَا دَعَوْتُكَ بِهِ مِنْ دَعْوَةٍ مُجَابَةٍ غَيْرِ مُخَيَّبَةٍ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا خَلِيمُ يَا كَرِيمُ يَا عَظِيمُ يَا خَلِيلُ يَا مُنِيلُ يَا جَمِيلُ يَا كَفِيلُ يَا وَكِيلُ يَا مُقِيلُ يَا مُجِيرُ يَا خَبِيرُ يَا مُبِيرُ يَا مُبِيرُ يَا مَنِيغُ يَا مُدِيلُ يَا مُجِيلُ يَا كَبِيرُ يَا قَدِيرُ يَا بَصِيرُ

And I ask You^{-azwj} O Allah^{-azwj}, with all what anyone of them had asked You^{-azwj} with of any noble request, Heard and not Rejected, and with what was supplicated with an Answered supplication without disappointment! O Allah^{-azwj}, O Beneficent, O Merciful, O Forbearing, O Benevolence, O Magnificent, O Majesty, O Giver, O Beautiful, O Guarantor, O Uprooter, O Sheltering One, O Informed, O Radiant, O Amputator, O Invincible, O Extender, O Referrer, O Great, O Able, O All-Seeing!

يَا شَكُورُ يَا بَرُّ يَا طَهْرُ يَا طَاهِرُ يَا قَاهِرُ يَا ظَاهِرُ يَا بَاطِنُ يَا سَاتِرُ يَا حَاطِرُ يَا مُقْتَدِرُ يَا حَفِيظُ يَا مُجِيرُ يَا قَرِيبُ يَا وَدُودُ يَا حَمِيدُ يَا مُجِيدُ يَا مُبْدِيُ يَا مُعِيدُ يَا شَهِيدُ يَا مُخْسِنُ يَا مُجِيلُ يَا مُنْعِمُ يَا مُفْضِلُ يَا قَابِضُ يَا بَاسِطُ يَا هَادِيُ يَا مُرْسِلُ يَا مُرْسِدُ يَا مُسَدِّدُ يَا مُعْطِيُ يَا مَانِعُ يَا دَافِعُ يَا رَافِعُ يَا بَاقِي يَا وَاقِي

O Appreciative, O Righteous, O Purifier, O Pure, O Forceful, O Apparent, O Hidden, O Concealer, O Encompasser, O Powerful, O Protector, O Rescuer, O Near, O Affectionate, O Praised, O Glorified, O Initiator, O Repeater, O Witness, O Favourer, O Beautifier, O Bestower, O Gracious, O Gripper, O Extender, O Guide, O Sender, O Guide, O Guider, O Giver, O Preventer, O Defender, O Raiser, O Remaining, O Loyal (of Promise)!

يَا خَلَّاقُ يَا وَهَّابُ يَا تَوَّابُ يَا فَتَّاحُ يَا نَفَّاعُ يَا رُءُوفُ يَا عَطُوفُ يَا كَافِيُ يَا شَافِيُ يَا مُعَافِيُ يَا وَفِيُ يَا مُهَيِّمُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا سَلَامُ يَا مُؤْمِنُ يَا أَحَدُ يَا صَمَدُ يَا نُورُ يَا مُدَبِّرُ يَا فَزْدُ يَا وَثَرُ يَا قُدُّوسُ يَا نَاصِرُ يَا مُونِسُ يَا بَاعِثُ يَا وَارِثُ يَا عَالِمُ يَا حَاكِمُ يَا بَارِيُ يَا مُتَعَالٍ يَا مُصَوِّرُ يَا مُسَلِّمُ

O Creator, O Benefactor, O Acceptor of repentance, O Opener, O Beneficial, O Kind, O Compassionate, O Sufficient, O Healer, O Sufficer, O Fulfiller, O Dominant, O Mighty, O Subduer, O Great, O Granter of peace, O Granter of security, O First, O Non-hollow, O Noor, O Arranger, O Individual, O Single, O Holy, O Helper, O Comforter, O Resurrector, O Inheritor, O Knower, O Wise, O Maker, O Exalted, O Fashioner, O Undisputed!

يَا مُتَحَبِّبُ يَا قَائِمُ يَا دَائِمُ يَا عَلِيمُ يَا حَكِيمُ يَا جَوَادُ يَا بَارِيُ يَا بَارُ يَا سَارُ يَا عَدْلُ يَا فَاضِلُ يَا دَيَّانُ يَا حَنَّانُ يَا مَنَّانُ يَا سَمِيعُ يَا بَدِيعُ يَا حَفِيظُ يَا مُعَيِّرُ يَا مُغْنِيُ يَا نَاشِرُ يَا غَافِرُ يَا قَدِيمُ يَا مُسْتَهْلِكُ يَا مُبْسِرُ يَا مُمِيتُ يَا مُجِيبُ يَا رَافِعُ يَا رَازِقُ يَا مُفْتَدِرُ يَا مُسْتَسْتَبِ يَا مُغِيثُ يَا مُغْنِيُ يَا مُغْنِيُ يَا خَالِقُ يَا وَاحِدُ يَا حَاضِرُ يَا جَابِرُ يَا حَافِظُ يَا شَدِيدُ يَا غِيَاثُ يَا عَائِدُ يَا قَابِضُ

O Causer to be beloved, O Established, O Permanent, O All-Knowing, O Wise, O Generous, O Maker, O Righteous, O Delightful, O Just, O Superior, O Judge, O Affectionate, O Bestower, O All-Hearing, O Initiator, O Watcher, O Changer, O Enricher, O Publiciser, O Forgiver, O Ancient, O Facilitator, O Easer, O Causer of death, O Causer of life, O Raiser, O Sustainer, O Powerful, O Causer of means, O Helper, O Enricher, O Saver, O Creator, O One, O Present! O Subduer, O Protector, O Severe, O Helper, O Aider, O Gripper!'

وَ فِي بَعْضِ الرِّوَايَاتِ يَا مُنِيبُ يَا مُبِينُ يَا طَاهِرُ يَا مُجِيبُ يَا مُتَقَضِّلُ يَا مُسْتَجِيبُ يَا عَادِلُ يَا بَصِيرُ يَا مُؤَمِّلُ يَا مُسْنِدِي يَا أَوَّابُ يَا وَابِي يَا رَاصِدُ يَا مَلِكُ يَا رَبَّ يَا مُعِزُّ يَا مُدِلُّ يَا مَاجِدُ يَا زَارِقُ يَا وَليُّ يَا فَاضِلُ يَا سُبْحَانَ يَا مَنْ عَلَا فَاسْتَعَلَى فَكَانَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ قَرُبَ فَدَنَا وَ بَعُدَ فَتَنَّى وَ عَلِمَ السِّرَّ وَ أَخْفَى

And in one of the report – 'O Ever-Returning, O Clear, O Pure, O Responsive, O Gracious, O Answerer, O Just, O All-Seeing, O Hoped-For, O Bestower, O Oft-Returning, O Faithful, O Watchful, O Sovereign, O Lord, O Giver of Honour, O Humiliator, O Glorious, O Provider, O Guardian, O Excellent, O Most Glorified, O He^{-azwj} Who is Exalted above all and has Risen to the highest view, O He^{-azwj} Who is near and drawn close, yet distant and unattainable, and Who Knows the secret and what is even more hidden!

يَا مَنْ إِلَيْهِ التَّدْبِيرُ وَ لَهُ الْمَقَادِيرُ وَ يَا مَنْ الْعَسِيرُ عَلَيْهِ سَهْلٌ يَسِيرٌ يَا مَنْ هُوَ عَلَى مَا يَشَاءُ قَدِيرٌ يَا مُرْسِلَ الرِّيحِ يَا فَالِقَ الْإِصْبَاحِ يَا بَاعِثَ الْأَرْوَاحِ يَا دَا الْجُودِ وَ السَّمَّاحِ يَا رَادَّ مَا قَدْ فَاتَ يَا نَاشِرَ الْأَمْوَاتِ يَا جَامِعَ الشَّتَاتِ يَا زَارِقَ مَنْ يَشَاءُ كَيْفَ يَشَاءُ وَ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ حِينَ لَا حَيَّ يَا حَيُّ يَا مُجِيبِي الْمَوْتَى يَا حَيُّ

O He^{-azwj} to Whom belongs all planning and who controls all Decrees! O He^{-azwj} for Whom what is difficult becomes easy and simple! O He^{-azwj} Who is capable of whatever He^{-azwj} Desires! O Sender of the winds, O Splitter of the dawn, O Reviver of souls, O Possessor of Generosity and Liberality! O Restorer of what is lost, O Resurrector of the dead, O Gatherer of what is scattered! O Provider for whom He^{-azwj} Desires as He^{-azwj} Desires! O Possessor of Majesty and Honour! O Ever-Living, O Self-Sustaining! O Ever-Living when there is no living being! O Ever-Living, O Giver of life to the dead, O Ever-Living!

لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا إِلَهِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ رَحِمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

There is no god except You^{-azwj}, Initiator of the skies and the earth! O my God^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Mercy Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Bless upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww} just as You^{-azwj} had Sent and Blessed and Mercied upon Ibrahim^{-as} and Progeny of Ibrahim^{-as} You^{-azwj} are Praised, Glorified!

وَ ارْحَمْ ذُنِّي وَ فَاقِي وَ فَرِي وَ وَحْدِي وَ خُضُوعِي بِنِّ بَدَيْكَ وَ اعْتِمَادِي عَلَيْكَ وَ تَضَرُّعِي إِلَيْكَ أَدْعُوكَ دُعَا الْخَائِضِ الدَّلِيلِ الْخَائِضِ الْخَائِضِ وَ الْمُشْفِقِ الْبَائِسِ الْمُهَيَّمِ الْحَقِيرِ الْجَائِعِ الْفَقِيرِ الْعَائِدِ الْمُسْتَجِيرِ الْمُقَرَّبِ بِذَنْبِهِ الْمُسْتَغْفِرِ مِنْهُ الْمُسْتَكِينِ لِرَبِّهِ

And have Mercy on my humiliation, and need, and poverty, and solitude, and loneliness, my submission before You^{-azwj}, and my reliance upon You^{-azwj}, and my supplication to You^{-azwj}! I call upon You^{-azwj} with the plea of one who is humble, and lowly, and submissive, and fearful,

and apprehensive, and destitute, and insignificant, and hungry, and poor, and seeking refuge, and imploring help, and confessing his sins, and asking forgiveness for them, and surrendering to his Lord^{-azwj}!

دُعَاءَ مَنْ أَسْلَمْتَهُ نَفْتُهُ وَ رَفَضْتَهُ أَجْبَنُهُ وَ عَظَمْتَ فَجَعْتَهُ دُعَاءَ حَرِّ حَزِينٍ ضَعِيفٍ مَهِينٍ بَائِسٍ مُسْتَكِينٍ بِكَ مُسْتَجِيرٍ

I supplicate like one whose trust has abandoned him, whose loved ones have forsaken him, and whose calamity has become immense. I supplicate with the plea of one who is burning with grief, and weak, and humbled, and wretched, and submissive, and seeking refuge in You^{-azwj}!

اللَّهُمَّ وَ أَسْأَلُكَ بِأَنَّكَ مَلِيكٌ وَ أَنْتَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ وَ أَنْتَ عَلَى مَا تَشَاءُ قَدِيرٌ

O Allah^{-azwj}, and I ask You^{-azwj} because You^{-azwj} are King, and You^{-azwj} are such whatever You^{-azwj} Desire of a mater, happens, and You^{-azwj} are Able upon whatever You^{-azwj} Desire!

وَ أَسْأَلُكَ بِحُرْمَةِ هَذَا الشَّهْرِ الْحَرَامِ وَ الْبَلَدِ الْحَرَامِ وَ الْبَيْتِ الْحَرَامِ وَ الرَّكْنِ وَ الْمَقَامِ وَ الْمَشَاعِرِ الْعِظَامِ وَ بِحَقِّ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامِ

And I ask You^{-azwj} by the sanctity of this sacred month, and the sacred city, and the sacred House, and the (Yemeni) corner), and the standing place (of Ibrahim^{-as}), and the mighty Monuments, and by the right of Your^{-azwj} Prophet Muhammad^{-saww}, upon him^{-saww} and his^{-saww} Progeny^{-asws} be the greetings!

يَا مَنْ وَهَبَ لِأَدَمَ شَيْئًا وَ لِإِبْرَاهِيمَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَا مَنْ رَدَّ يُوسُفَ عَلَى يَعْقُوبَ وَ يَا مَنْ كَشَفَ بَعْدَ الْبَلَاءِ ضُرَّ أَيُّوبَ يَا رَاذٍ مُوسَى عَلَى أُمِّهِ وَ يَا زَائِدَ الْخَضِرِ فِي عِلْمِهِ وَ يَا مَنْ وَهَبَ لِدَاوُدَ سُلَيْمَانَ وَ لِزَكَرِيَّا يَحْيَى وَ لِمَرْيَمَ عِيسَى يَا حَافِظَ بِنْتِ شُعَيْبٍ وَ يَا كَافِلَ وَ لِدِ أُمِّ مُوسَى

O One Who Gifted Shees^{-as} to Adam^{-as}, and Ismail^{-as} to Ibrahim^{-as}, and the One^{-azwj} Who Returned Yusuf^{-as} to Yaqoub^{-as}, and O the One^{-azwj} Who Removed the affliction of the harm of Ayoub^{-as} after the afflictions, O Returner of Musa^{-as} to his^{-as} mother^{-as}, and O Increased of Al-Khizr^{-as} in his^{-as} knowledge, and O the One^{-azwj} Who Gifted Suleyman^{-as} to Dawood^{-as}, and Yahya^{-as} to Zakariya^{-as}, and Isa^{-as} to Maryam^{-as}, O the Protector of the daughters of Shueyb^{-as}, and O the Guardian of the son^{-as} of the mother^{-as} of Musa^{-as}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُغْفِرَ لِي ذُنُوبِي كُلَّهَا وَ تُجِيرَنِي مِنْ عَذَابِكَ وَ تُوجِبَ لِي رِضْوَانَكَ وَ أَمَانَكَ وَ إِحْسَانَكَ وَ غُفْرَانَكَ وَ جَنَّاتِكَ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-as}, and Forgive my sins for me, all of them, and Shelter me from Your^{-azwj} Punishment, and Obligate for me Your^{-azwj} Pleasure, and Your^{-azwj} Favours, and Your^{-azwj} Forgiveness, and Your^{-azwj} Affection!

وَ أَسْأَلُكَ أَنْ تُفَكَّ عَنِّي كُلَّ حَلْقَةٍ بَيْنِي وَ بَيْنَ مَنْ يُؤْذِينِي وَ تُفَتِّحَ لِي كُلَّ بَابٍ وَ تُلَيِّنَ لِي كُلَّ صَعَبٍ وَ تُسَهِّلَ لِي كُلَّ عَسِيرٍ وَ تُخْرِسَ عَنِّي كُلَّ نَاطِقٍ يَشْتَرِي وَ تُكْفِتَ عَنِّي كُلَّ بَاغٍ وَ تُكَبِّتَ عَنِّي كُلَّ عَدُوٍّ لِي وَ حَاسِدٍ وَ تُنَمِّعَ عَنِّي كُلَّ ظَلِمٍ وَ تُكْفِينِي كُلَّ عَاقِقٍ يُحَوِّلُ بَيْنِي وَ بَيْنَ وُلْدِي وَ يُحَاوِلُ أَنْ يُفَرِّقَ بَيْنِي وَ بَيْنَ طَاعَتِكَ وَ يُبْطِئَنِي عَنْ عِبَادَتِكَ

And I ask You^{-azwj} to Remove every obstacle between me and those who harm me, to Open for me every door, and to Make easy for me every hardship, and to Soften for me every

difficulty, and to silence every speaker of evil against me, and to restrain every aggressor from me, and to Defeat every enemy and envious person who opposes me, and to Shield me from every oppressor, and to suffice me against every hindrance that comes between me and my children that seeks to separate me from obeying You^{-azwj}, and that tries to discourage me from worshipping You^{-azwj}!

يَا مَنْ أَلْجَمَ الْجِنَّ الْمُتَمَرِّدِينَ وَ فَهَرَ عُنَاةَ الشَّيَاطِينِ وَ أَدَلَّ رِقَابَ الْمُتَجَبِّرِينَ وَ رَدَّ كَيْدَ الْمُتَسَلِّطِينَ عَنِ الْمُسْتَضْعَفِينَ أَسْأَلُكَ بِقُدْرَتِكَ عَلَى مَا تَشَاءُ وَ تَسْهِيْلِكَ لِمَا تَشَاءُ كَيْفَ تَشَاءُ أَنْ يَجْعَلَ قَضَاءَ حَاجَتِي فِيَمَا تَشَاءُ

O He^{-azwj} Who Restrained the rebellious Jinn, and Subdued the tyrant devils, and Humbled the necks of the arrogant oppressors, and Thwarted the schemes of the domineering against the weak! I ask You^{-azwj} by Your^{-azwj} Power over whatever You^{-azwj} will and by Your^{-azwj} Facilitation of whatever You^{-azwj} Desires, however You^{-azwj} Desire to Fulfil my need as You^{-azwj} Desire!'

ثُمَّ اسْجُدِي عَلَى الْأَرْضِ وَ عَقْرِي حَدِيثِكَ وَ قَوْلِي اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ فَارْحَمْ ذُنُوبِي وَ فَاقْتِي وَ اجْتَهَدِي وَ تَضَرَّعِي وَ مَسْكِنَتِي وَ فَقْرِي إِلَيْكَ يَا رَبِّ

Then do Sajdah on the ground, place your cheeks in humility, and say, 'O Allah^{-azwj}! I do Sajdah to You^{-azwj} and have believed in You^{-azwj}! Mercy my humility, and my destitution, and my struggle, and my beseeching, and my neediness, and my poverty to You^{-azwj} O Lord^{-azwj}!'

وَ اجْتَهَدِي أَنْ تَسْحَ عَيْنَاكَ وَ لَوْ بِقَدْرِ رَأْسِ الذَّبَابَةِ دُمُوعًا فَإِنَّ ذَلِكَ عَلَامَةٌ الْإِجَابَةِ.

And struggle for your eyes to shed tears and even if it is (like) the head of a fly. If that happens, it is a sign of the Answer".³⁷

أقول هذه سجدة إحدى الروايات و إذا كان موضع الإجابة و هو في محل السجود فينبغي أن يستظهر في بلوغ المقصود بذكر ما رأيناه أو رويناه من اختلاف القول في سجدة هذه الدعوات

I say, 'This is the Sajdah of one of the narrations, and if the place of response is in the area of the Sajdah, it should be emphasised in reaching the intended goal by mentioning what we have seen or narrated regarding the differences of opinion on the Sajdah of these supplications'.

رَوَايَةٌ أُخْرَى فِي سَجْدَةِ دُعَاءِ أُمِّ دَاوُدَ هَذَا لَفْظُهَا ثُمَّ اسْجُدِي عَلَى الْأَرْضِ وَ عَقْرِي حَدِيثِكَ وَ قَوْلِي - اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ فَارْحَمْ ذُنُوبِي وَ كَبُوتِي لِجُرْحِي وَ حُجُوبِي وَ فَقْرِي وَ فَاقْتِي وَ اجْتَهَدِي فِي الدُّعَاءِ أَنْ تَسْحَ عَيْنَاكَ وَ لَوْ قَدَرَ رَأْسُ الْإِبْرَةِ فَإِنَّ ذَلِكَ عَلَامَةٌ الْإِجَابَةِ إِنْ شَاءَ اللَّهُ.

Another report regarding Sajdah of a supplication of Umm Dawood, this is its wording, 'Then do Sajdah and rub your cheeks in the gourd and say, 'O Allah^{-azwj}! I am doing Sajdah to You^{-azwj}, and I have believed in Your^{-azwj} and have relied upon You^{-azwj}, so Mercy my humiliation and my depression for the dignity of my face, and my poverty and my destitution!' – and struggle

³⁷ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 4

in the supplication for your eyes to be tearful and even it a measurement of the tip of a needle, for that is a sign of the Answer, if Allah^{-azwj} so Desires”³⁸

رواية أخرى في سجدة هذا الدعاء ما هذا لفظها ثم اسجدي على الأرض و عقري خديك و قولي - اللهم لك سجدت و بك آمننت فارحم ذلي و
حشوعي بين يديك و فقري و فاقتي إليك و ارحم انفرادي و حشوعي و اجتهادي بين يديك و توكلني عليك

Another report regarding Sajdah of this supplication, what this is its wording – ‘Then do Sajdah upon the gourd and rub your cheeks (in the ground) and say, ‘O Allah^{-azwj}! I have done Sajdah to You^{-azwj} and have believed in You^{-azwj}, so Mercy my humiliation and my humbleness in front of You^{-azwj}, and my poverty, and my destitution to You^{-azwj}, and Mercy my being alone, and my fearfulness, and my struggle in front of You^{-azwj} and my reliance upon You^{-azwj}!

اللهم بك استفتنح و بك استنحج و بمحمد عبدك و رسولك أتوجه إليك

O Allah^{-azwj}! With You^{-azwj} I seek victory, and with You^{-azwj} I seek success, and through Muhammad^{-saww} Your^{-azwj} Prophet^{-as} and Your^{-azwj} Rasool^{-saww}, I divert to You^{-azwj}!

اللهم سهّل لي كلّ حزنه و ذلّ لي كلّ صعوبه و أعطني من الخير أكثر مما أرجو و عافني من الشرّ و اصرف عني السوء

O Allah^{-azwj}! Ease for me every sorrow, and Humble for me every difficulty, and Grant me from the good more than what I am hoping for, and Excuse me from the evil and Turn the evil deeds away from me!’

ثم قولي مائة مرة يا قاضي حوائج الطالبين افض حاجتي بلطفك يا خفي الألفاظ-

Then say one hundred times, ‘O Fulfiller of needs of the seekers! Fulfil my needs by Your^{-azwj} Subtleness, O Hidden in the Subtleness!’

قال جعفر الصادق ع و اجتهد [اجتهد] أن تسبح عينك و لو مقدار رأس الإبرة دموعاً فإنه علامة إجابة هذا الدعاء بحزقة القلب و انسكاب العبرة و احتفظي بما علمتكم.

Ja’far Al-Sadiq^{-asws}: ‘And strife for your eyes to shed tears and even if it is a measurement of the tip of a needle in tears, for it would be a sign of the Answer of this supplication with movement of the heart and the pouring of the tears, and preserve what I^{-asws} have taught you!’³⁹

رواية أخرى في سجدة هذا الدعاء هذا لفظها ثم اسجدي على الأرض و عقري خديك ثم قولي في سجودك - اللهم لك سجدت و لك صليت و بك آمننت و عليك توكلت و ارحم ذلي و فاقتي و حشوعي و انفرادي و مسكنتي و فقري و كتبتي لوجهك و إليك يا رب يا رب

Another report regarding Sajdah of this supplication, this is its wording – ‘Then do Sajdah upon the ground and rub your cheeks (in the ground), the say in your Sajdah, ‘O Allah^{-azwj}! I have done Sajdah to You^{-azwj}, and have prayed Salat to You^{-azwj}, and have believed in You^{-azwj}, and have relied upon You^{-azwj}, and Mercy my humiliation, and my destitution, and my

³⁸ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 5

³⁹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 6

humbleness, and my being alone, and my neediness, and my poverty, and my depression to Your^{-azwj} Face and to You^{-azwj}, O Lord^{-azwj}! O Lord^{-azwj}!

وَاجْتَهِدِي أَنْ تَسْحَ عَيْنَاكَ وَ لَوْ بِقَدْرِ رَأْسِ ذُبَابٍ دُمُوعاً فَإِنَّ آيَةَ الْإِجَابَةِ لِهَذَا الدُّعَاءِ حُرْقَةُ الْقَلْبِ وَ انْسِكَابُ الْعَبْرَةِ وَ اخْفَظِي مَا عَلَّمْتِكِ وَ اخْدِرِي أَنْ تُعَلِّمِيهِ مَنْ يَدْعُو بِهِ الْبَاطِلَ فَإِنَّ فِيهِ اسْمَ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَ إِذَا سُئِلَ بِهِ أُعْطِيَ

And struggle for your eyes to be tearful and even if a measurement of the head of a fly in tears, for it would be a sign for the Answer of this supplication is movement of the heart and pouring of the tears, and preserve what I^{-asws} have taught you, and be careful of teaching someone who would supplicate with it falsely for therein is the most Magnificent Name of Allah^{-azwj} which whenever supplicated with, is Answered, and whenever requested with, is Granted!

فَلَوْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقاً وَ الْبِحَارَ مِنْ دُونِهِمَا كَانَ ذَلِكَ عِنْدَ اللَّهِ دُونَ حَاجَتِكَ لَسَهَّلَ اللَّهُ تَعَالَى الْوُصُولَ إِلَى ذَلِكَ وَ لَوْ أَنَّ الْجِنَّ وَ الْإِنْسَ أَعْدَاؤُكَ لَكَفَاكَ اللَّهُ مَثُورَتَهُمْ وَ ذَلَّلَ رِقَابَهُمْ.

Even if the skies and the earth were closed up and the seas from besides these two, in the Presence of Allah^{-azwj} would be insignificant to your need. Allah^{-azwj} the Exalted will Facilitate for the arrival to that, and even if the Jinn and the humans were to be your enemies, Allah^{-azwj} will Suffice you of their attacks and Humble their necks!⁴⁰

أقول فإذا علمت ما ذكرنا من الاحتياط للعبادات و الاستظهار في الروايات و السجادات و لم يسمح عقلك بالخضوع و لا قلبك بالخشوع و لا عينك بالدموع فاشتغل بالبكاء على قساوة قلبك و غفلت عن ربك و ما أحاط بك من ذنبك عن الطمع في قضاء حاجتك التي ذكرتها في دعواتك

I say, 'If you have understood what we mentioned regarding the caution in acts of worship, the emphasis in narrations and prostrations, and your mind does not allow for submission, your heart does not allow for humility, and your eyes do not shed tears, then busy yourself with weeping over the hardness of your heart, your heedlessness towards your Lord, and the sins that surround you, preventing you from hoping for the fulfilment of your needs that you mentioned in your supplications.

و بادر رحمك الله إلى معالجة دائك و تحصيل شفائك فأنت مدنف المرض على شفاء و تب من كل ذنب و اطلب العفو ممن عودك إنك إذا طلبت العفو منه عفا.

Rush, may Allah^{-azwj} Mercy you, to treat your illness and seek your cure, for you are a sick person on the path to healing. Repent from every sin and seek Forgiveness from the One Who has accustomed you to it. Indeed, if you seek His^{-azwj} Forgiveness, He^{-azwj} will Pardon you!

أقول و نحن نذكر تمام رواية أم داود رضوان الله عليهما ليعلم كيفية تفصيل إحسان الله جل جلاله إليهما فلا تقنع لنفسك أن تكون معاملتك لله جل جلاله و إخلاصك له و اختصاصك به و التوصل في الظفر برحمته و إجابته دون امرأة و النساء رعايا للعقلاء و الرجال قوامون على النساء و قبيح بالرئيس أن يكون دون واحد من رعيته

⁴⁰ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 7

I say, 'And we mention the complete narration of Umm Dawood, may Allah^{-azwj} be Pleased with her, so that the manner of the detailed Kindness of Allah^{-azwj} towards them may be understood. Do not allow yourself to settle for treating Allah^{-azwj}, Majestic is His^{-azwj} Majesty, with less sincerity and devotion, and exclusivity than a woman, for women are under the care of the intellectuals, and men are caretakers of women. It is disgraceful for a leader to be lesser than one of his subjects.

فَقَالَتْ أُمُّ جَدِّنَا دَاوُدَ رِضْوَانُ اللَّهِ عَلَيْهِ فَكَتَبْتُ هَذَا الدُّعَاءَ وَ انصَرَفْتُ وَ دَخَلْتُ شَهْرَ رَجَبٍ وَ فَعَلْتُ مِثْلَ مَا أَمَرَنِي بِهِ تَعْنِي الصَّادِقَ عَ ثُمَّ رَقَدْتُ نَلَيْتُكَ اللَّيْلَةَ فَلَمَّا كَانَ فِي آخِرِ اللَّيْلِ رَأَيْتُ مُحَمَّدًا صَ وَ كُلَّ مَنْ صَلَّيْتُ عَلَيْهِمْ مِنَ الْمَلَائِكَةِ وَ النَّبِيِّينَ

The mother of our grandfather Dawood, may the Pleasure of Allah^{-azwj} be upon him, said, 'I wrote this supplication and left, and a month of Rajab entered, and I did similar to what he^{-asws} had instructed me, meaning Al-Sadiq^{-asws}. Then I slept that night. When it was during end of the night I saw Muhammad^{-saww} and all the ones I had sent Salawaat upon, from the Angels and the Prophets^{-as}.

وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَيْهِمْ يُقُولُ يَا أُمَّ دَاوُدَ أَبْشِرِي وَ كُلِّ مَنْ تَرَيْنَ مِنْ إِخْوَانِكَ وَ فِي رِوَايَةٍ أُعْوَانِكَ وَ إِخْوَانِكَ كُلِّهِمْ يَشْفَعُونَ لَكَ وَ يُبَشِّرُونَكَ بِنُجْحِ حَاجَتِكَ وَ أَبْشِرِي فَإِنَّ اللَّهَ تَعَالَى يَحْفَظُكَ وَ يَحْفَظُ وَلَدَكَ وَ يَرُدُّهُ عَلَيْكَ

And Muhammad^{-saww}, may Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and upon them, said: 'O Umm Dawood! Receive glad tidings, and all the ones see are from your brothers (and in another report: 'Your supporters and your brothers'). All of them are interceding for you and are giving you glad tidings for the success of your need, and receive glad tidings, for Allah^{-azwj} the Exalted will Protect you and Protect your son and Return him to you!"

قَالَتْ فَانْتَبَهْتُ فَمَا لَبِثْتُ إِلَّا قَدْرَ مَسَافَةِ الطَّرِيقِ مِنَ الْعِرَاقِ إِلَى الْمَدِينَةِ لِلرَّكِبِ الْمُجِدِّ الْمُسْرِعِ الْعَجَلِ حَتَّى قَدِمَ عَلَيَّ دَاوُدُ فَسَأَلْتُهُ عَنْ خَالِهِ فَقَالَ إِنِّي كُنْتُ مَحْبُوسًا فِي أَضْيَقِ حَبْسٍ وَ أَنْقَلْتُ حديدٍ وَ فِي رِوَايَةٍ وَ أَنْقَلْتُ قِيدًا إِلَى يَوْمِ النَّصْفِ مِنْ رَجَبٍ

She said, 'I woke up. It wasn't long except a measurement of travelling on the road from Al-Iraq to Al-Medina by the striving swift rider, the hasty, until Dawood arrived to me. I asked him about his state. He said, 'I was imprisoned in the narrowest of confinements and heaviest of the iron (and in another report, 'And heaviest of shackles') up to the day of the middle of Rajab.

فَلَمَّا كَانَ اللَّيْلُ رَأَيْتُ فِي مَنَامِي كَأَنَّ الْأَرْضَ قَدْ قُبِضَتْ لِي فَرَأَيْتُكَ عَلَى حَصِيرِ صَلَوَاتِكَ وَ حَوْلَكَ رِجَالٌ رُءُوسُهُمْ فِي السَّمَاءِ وَ أَرْجُلُهُمْ فِي الْأَرْضِ يُسَبِّحُونَ اللَّهَ تَعَالَى حَوْلَكَ

When it was the night, I saw in my dream as if the land had been grasped for me and I saw you praying your Salat upon your mat, and around you were men, their heads were in the sky and their legs were in the earth, glorifying Allah^{-azwj} the Exalted around you.

فَقَالَ لِي قَائِلٌ مِنْهُمْ حَسُنَ الْوَجْهِ نَظِيفُ النَّوْبِ طَيِّبُ الرَّايِحَةِ جَلِيَّةُ جَدِّي رَسُولُ اللَّهِ صَ أَبْشِرْ يَا ابْنَ الْعُجُورَةِ الصَّالِحَةِ فَقَدْ اسْتَجَابَ اللَّهُ لِأَمْرِكَ فِيكَ دُعَاءُهَا

A speaker from them of excellent face, clean clothes, good aroma, his mannerism was of my ancestor Rasool-Allah^{-saww}, said to me: 'Receive glad tiding O son of the righteous old woman, for Allah^{-azwj} has Answered for your mother of her supplication regarding you!'

فَأْتَبَهْتُ وَرُسُلَ الْمَنْصُورِ عَلَى الْبَابِ فَأَدْخَلْتُ عَلَيْهِ فِي جَوْفِ اللَّيْلِ فَأَمَرَ بِفَكَ الْحَدِيدِ عَنِّي وَ الْإِحْسَانَ إِلَيَّ وَ أَمَرَ لِي بِعَشْرَةِ آلَافٍ دِرْهَمٍ وَ حَمَلْتُ عَلَى نَجِيبٍ وَ سَوَّقْتُ بِأَشَدِّ السَّرِيِّ وَ أَسْرَعِهِ حَتَّى دَخَلْتُ الْمَدِينَةَ

I woke up and messengers of Al-Mansour were at the door. They entered to see me in the darkness of the night. He had ordered with the release of the iron (shackles) and being good to me, and had ordered for ten thousand Dirhams for me and I was mounted upon a swift steed (horse) and was travelled at a fast pace and its quickest until I entered Al-Medina'.

قَالَتْ أُمُّ دَاوُدَ فَمَضَيْتُ بِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ ع إِنَّ الْمَنْصُورَ رَأَى أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع فِي الْمَنَامِ يَقُولُ لَهُ أَطْلِقْ وَلَدِي وَ إِلَّا أُلْقِيكَ فِي النَّارِ وَ رَأَى كَأَنَّ تَحْتَهُ قَدَمِيهِ النَّارَ فَاسْتَيْقَطَ وَ قَدْ سَقَطَ فِي يَدَيْهِ فَأَطْلَقَكَ يَا دَاوُدُ

Umm Dawood said, 'I went with him to Abu Abdullah^{-asws}. He^{-asws} said: 'Al-Mansour had seen Amir Al-Momineen Ali^{-asws} in the dread and he^{-asws} had said to him: 'Release my^{-asws} son or else I^{-asws} will throw you into the Hellfire!' And he saw as if the Hellfire was under his feet, and he dropped (his head) into his hands, so he freed you, O Dawood!'

وَ قَالَتْ أُمُّ دَاوُدَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا سَيِّدِي أَيْدَعِي بِحَدَا الدُّعَاءِ فِي غَيْرِ رَجَبٍ

And Umm Dawood said, 'I said to Abu Abdullah^{-asws}, 'O my Chief! Can I supplicate with this supplication in other than Rajab?'

قَالَ نَعَمْ يَوْمَ عَرَفَةَ وَ إِنْ وَاوَقَّ ذَلِكَ يَوْمَ الْجُمُعَةِ لَمْ يُفْرَغْ صَاحِبُهُ مِنْهُ حَتَّى يَغْفِرَ اللَّهُ لَهُ وَ فِي كُلِّ شَهْرٍ إِذَا أَرَادَ ذَلِكَ صَامَ الْأَيَّامَ الْبَيْضَ وَ دَعَا بِهِ فِي آجِرِهَا كَمَا وَصَفْتُ

He^{-asws} said: 'Yes, the day of Arafah, and it that occurs on the day of Friday, its owner (supplicator) will not be free from it until Allah^{-azwj} Forgive for him, and in every month when he wants that he should fast the days of brightness (13th, 14th & 15th) and supplicate with it in their last just as I^{-asws} have described!'

وَ فِي رِوَايَتَيْنِ قَالَ نَعَمْ فِي يَوْمِ عَرَفَةَ وَ فِي كُلِّ يَوْمٍ دَعَا فَإِنَّ اللَّهَ مُجِيبٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

And in two reports He^{-asws} said: 'Yes, and during the day of Arafah, and during every day supplicate, for Allah^{-azwj} will Respond, if Allah^{-azwj} the Exalted so Desires!''⁴¹

⁴¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 107 H 8

أبواب ما يتعلق بأعمال شهر شعبان من الصلوات و الأدعية و ما يناسب ذلك

CHAPTERS ON WHAT IS RELATED WITH ACTS OF WORSHIP OF A MONTH OF SHABAN, FROM THE SALATS, AND THE SUPPLICATION, AND WHAT IS APPROPRIATE WITH THAT

اعلم أنا قد أوردنا في كتاب الطهارة و الصلاة و كتاب الدعاء و كتاب الصيام و المزار و غيرها كثيرا من المطالب المتعلقة بهذه الأبواب فليراجع إليها إن شاء الله تعالى.

Know that we have referred in 'Kitab Al-Tahara, Wa Al Salat, Wa Kitab Al-Dua, and 'Kitab Al-Siyam, Wa Al-Mazar, and other such, a lot of matters related with these chapters, so refer to these, if Allah^{-azwj} the Exalted so Desires.

باب 108 عمل أول ليلة منه و أول يومه

CHAPTER 108 – ACTS OF WORSHIP ON THE FIRST NIGHT OF IT AND ITS FIRST DAY

أقول: قد مضى في أول أبواب هذا الجزء عمل أول كل شهر فلا تغفل.

I say, 'It has passed in the first chapters of this volume, acts of worship for the first of every month, so do not neglect'.⁴²

باب 28 عمل مطلق أيام شهر شعبان و لياليها

CHAPTER 109 – ACTS OF WORSHIP RELATED TO DAYS OF THE MONTH OF SHABAN AND ITS NIGHTS

أقول: قد مضى ما يناسب هذا الباب في كتاب الصيام و كتاب الدعاء أيضا فتذكر.

I say, 'It has passed what is appropriate to this chapter in 'Kitab Al-Siyam', and 'Kitab Al-Dua' as well, so recall'.⁴³

⁴² Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 108 H 1

⁴³ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 109 H 1

باب 110 عمل كل يوم يوم من هذا الشهر و كل ليلة ليلة منه زائدا على أعمال الباب السابق

CHAPTER 110 – ACTS OF WORSHIP OF EVERY DAY BY DAY OF THIS MONTH, AND EVERY NIGHT BY NIGHT OF IT, ADDITIONAL UPON ACTS OF WORSHIP OF THE PREVIOUS CHAPTER

أقول:

I say, '...'⁴⁴

باب 30 عمل ليلة النصف من شعبان و هي ليلة ميلاد القائم ع و عمل يومها زائدا على ما في الأبواب السابقة

CHAPTER 111 – ACTS OF WORSHIP ON THE NIGHT OF MIDDLE OF SHABAN, AND IT IS THE NIGHT OF BIRTH OF AL QAIM^{-ajfi}, AND ACTS OF WORSHIP OF ITS DAY ADDITIONAL TO WHAT IS IN THE PREVIOUS CHAPTERS

أقول: قد أوردنا كثيرا مما يتعلق بهذا الباب في كتاب الطهارة و الصلاة و الدعاء و الصيام و المزار و غيرها و قد ذكرنا أيضا ما يناسبه في كتاب أحوال القائم صلوات الله عليه.

I say, 'We have referred to many of what is related with this chapter in 'Kitab Al-Tahara, Wa Al-Salat, Wa Al-Dua, Wa Al-Siyam, Wa Al-Mazar and other such, and we have mentioned as well what is appropriate in 'Kitab Ahwal Al-Qaim^{-ajfi}', may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}.'

1- قل، إقبال الأعمال أعمال ليلة النصف من شعبان وجدنا مروياً عن النبي ص قال: من صلى في الليلة الخامسة عشر من شعبان بين العشاءين أربع ركعات يقرأ في كل ركعة فاتحة الكتاب و قل هو الله أحد عشر مرات.

(The book) 'Iqbal Al-Amaal' – The night of the middle of Shaban, we found it is reported from the Prophet^{-saww} having said: 'One who prays Salat during the night of the 15th of Shaban between Al-Ishaeyn (Al-Maghrib and Al-Isha) four units, reading in each unit Surah Al-Fatiha, and Surah Al-Tawheed ten times!'

و في رواية أخرى إحدى عشرة مرة فإذا فرغ قال- يا رب اغفر لنا عشر مرات يا رب ارحمنا عشر مرات- يا رب ثب علينا عشر مرات و يقرأ قل هو الله أحد إحدى و عشرين مرة ثم يقول سبحان الذي يحيي الموتى و يميت الأحياء- و هو على كل شيء قدير عشر مرات

And in another report, 'Eleven times, so when he is free he says, 'O Lord^{-azwj}, Forgive for us!' (ten times), 'O Lord^{-azwj}, Mercy us!' (ten times), 'O Lord^{-azwj}, Turn to us!' (ten times), and reads Surah Al Tawheed twenty-one times. Then he says, 'Glory be to the One Who Revives the dead and Causes the living to die, and He^{-azwj} is Able upon all things!' (ten times)

استجاب الله تعالى له و قضى حوائجه في الدنيا و الآخرة و أعطاه الله كتابه يمينه و كان في حفظ الله تعالى إلى قابل.

⁴⁴ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 110 H 1

Allah-^{azwj} the Exalted will Respond to him and Fulfil his needs in the world and the Hereafter, and Allah-^{azwj} will Give him his book (register of deeds) in his right hand, and he would be in the Protection of Allah-^{azwj} the Exalted up to the next year”^{.45}

فَصَلِّ فِيهَا نَذْرُهُ مِنْ صَلَاةِ أَرْبَعِ رَكَعَاتٍ أُخْرَى فِي لَيْلَةِ التَّصْفِ مِنْ شَعْبَانَ رَوَيْنَا ذَلِكَ بِإِسْنَادِنَا إِلَى أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلْعُكْبَرِيِّ رَضِيَ اللَّهُ عَنْهُ
قَالَ: الصَّلَاةُ فِي لَيْلَةِ التَّصْفِ مِنْ شَعْبَانَ أَرْبَعُ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً

Section regarding what we are mention of another Salat of four units during the night of the middle of Shaban. We are reporting that by our chain to Abu Muhammad Haroun Bin Musa Al-Tal'ukbary, may Allah-^{azwj} be Pleased with him, who said, ‘The Salat during the night of the middle of Shaban is of four units. You-^{azwj} should recite in every unit Surah Al Hamd, and Surah Al Tawheed a hundred times.

فَإِذَا فَرَعْتَ قُلْتَ اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِرٌ وَمِنْ عَذَابِكَ خَائِفٌ وَ بِكَ مُسْتَجِيرٌ رَبِّ لَا تُبَدِّلْ اسْمِي وَ لَا تُعَيِّرْ جِسْمِي رَبِّ لَا تُجْهِدْ بِلَائِي رَبِّ لَا تُشْمِتْ بِي
أَعْدَائِي

When you are free, you should say, ‘O Allah-^{azwj}! I am needy to You-^{azwj} and fearful from Your-^{azwj} Punishment, and seeking Shelter with You-^{azwj}! Lord-^{azwj}! Do no Change my body! Lord-^{azwj}! Do not Make my afflictions exhausting! Lord-^{azwj}! Do not let my enemy gloat with me!

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِكَ مِنْكَ جَلَّ ثَنَاؤُكَ أَنْتَ كَمَا أَنْتَ عَلَى نَفْسِكَ وَ فَوْقَ مَا يَقُولُ الْفَائِلُونَ فِيكَ تُمْ اذْعُ بِمَا أَحْبَبْتَ.

I seek Refuge with Your-^{azwj} Pardon from Your-^{azwj} Punishment, and I seek Refuge with Your-^{azwj} Mercy from Your-^{azwj} Torment, and I seek Refuge with Your-^{azwj} Pleasure from Your-^{azwj} Wrath, and I seek Refuge with You-^{azwj} from You-^{azwj}! Majestic is Your-^{azwj} Laudation! You-^{azwj} are just as You-^{azwj} have Lauded upon Yourself-^{azwj} and above what the speakers are saying regarding You-^{azwj}! – then supplication with whatever you like”^{.46}

أَقُولُ وَ رَوَيْنَا هَذِهِ الصَّلَاةَ بِإِسْنَادِنَا أَيْضاً إِلَى جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ رَهْ فَقَالَ فِي إِسْنَادِنَا مَا هَذَا لَفْظُهُ وَ رَوَى أَبُو يَحْيَى الصَّنَعَانِيُّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع وَ رَوَاهُ عَنْهُمَا ثَلَاثُونَ رَجُلًا مِمَّنْ يُوثَقُ بِهِ قَالَا إِذَا كَانَ لَيْلَةُ التَّصْفِ مِنْ شَعْبَانَ فَصَلِّ أَرْبَعِ رَكَعَاتٍ وَ ذَكَرَ تَمَامَ الْحَدِيثِ.

I say, ‘And we are reporting this Salat with our chain also up to my grandfather Abu Ja’far Al-Tusi. He said in our chain of attribution what this is its wording, and it is reported by Abu Yahya Al-San’any, from Abu Ja’far-^{asws} and Abu Abdullah-^{asws}, and it is reported from them-^{asws} by thirty men from the ones one can trust. They-^{asws} both said: ‘Whenever it would be the night of the middle of Shaban, pray four Cycles Salat’ – and he mentioned the complete Hadeeth”^{.47}

⁴⁵ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 1

⁴⁶ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 2

⁴⁷ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 3

فَصَلِّ فِيهَا نَذْرُهُ مِنْ تَسْبِيحٍ وَ تَحْمِيدٍ وَ تَكْبِيرٍ وَ صَلَاةٍ رَكَعَتَيْنِ فِي لَيْلَةِ الرَّصْفِ مِنْ شَعْبَانَ رَوَيْنَا ذَلِكَ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ رَهْ فِيمَا رَوَاهُ عَنْ أَبِي يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع قَالَ: سُئِلَ الْبَاقِرُ ع عَنْ فَضْلِ لَيْلَةِ الرَّصْفِ مِنْ شَعْبَانَ

Section regarding what we are mentioned from a Glorification, and Praise, and Takbeer, and a Salat of two units during the night of the middle of Shaban. We are reporting that by our chain to my grandfather Abu Ja'far Al-Tusi among what he reported from Abu Yahya, from Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said: 'Al-Baqir^{-asws} was asked about the merit of the night of the middle of Shaban.

فَقَالَ هِيَ أَفْضَلُ لَيْلَةٍ بَعْدَ لَيْلَةِ الْقَدْرِ وَ فِيهَا يَمْنَحُ اللَّهُ تَعَالَى الْعِبَادَ فَضْلَهُ وَ يَغْفِرُ لَهُمْ بِمَنِّهِ فَاجْتَهِدُوا فِي الْقُرْبَةِ إِلَى اللَّهِ تَعَالَى فِيهَا فَإِنَّهَا لَيْلَةٌ آتَى اللَّهُ عَزَّ وَ جَلَّ عَلَى نَفْسِهِ أَنْ لَا يَزِدَّ فِيهَا سَائِلًا مَا لَمْ يَسْأَلِ اللَّهُ مَعْصِيَةً وَ إِذَا اللَّيْلَةُ آتَى جَعَلَهَا اللَّهُ لَنَا أَهْلَ الْبَيْتِ بِلِزَاءِ مَا جَعَلَ لَيْلَةَ الْقَدْرِ لِبَيْتِنَا ص

He^{-asws} said: 'It is the most superior night after Laylat Al-Qadr, and in it Allah^{-azwj} the Exalted Grants the servants His^{-azwj} Grace and Forgive for them by His^{-azwj} Conferment, therefore struggle in drawing closer to Allah^{-azwj} the Exalted during it, for it is a night Allah^{-azwj} Mighty and Majestic has Sworn upon Himself^{-azwj} that He^{-azwj} will not Return any requester for as long as he does not ask Allah^{-azwj} for an act of disobedience, and it is the night which Allah^{-azwj} has Made it for us^{-asws}, People^{-asws} of the Household, parallel to what He^{-azwj} Made Laylat Al-Qadr for our^{-asws} Prophet^{-sawww}!

فَاجْتَهِدُوا فِي الدُّعَاءِ وَ الثَّنَاءِ عَلَى اللَّهِ فَإِنَّهُ مَنْ سَبَّحَ اللَّهُ تَعَالَى فِيهَا مِائَةَ مَرَّةٍ وَ حَمَّدهُ مِائَةَ مَرَّةٍ وَ كَبَّرَهُ مِائَةَ مَرَّةٍ وَ هَلَّلَهُ مِائَةَ مَرَّةٍ هَلَّلَهُ عَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ مَعْاصِيهِ وَ قَضَى لَهُ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ مَا تَمَسَّهُ وَ مَا عَلِمَ حَاجَتَهُ إِلَيْهِ وَ إِنْ لَمْ يَلْتَمِسْهُ مِنْهُ تَفَضُّلاً عَلَى عِبَادِهِ

Therefore be diligent in the supplication, and the laudation upon Allah^{-azwj}, for the one who glorifies during it, Allah^{-azwj} the Exalted a hundred times, and praises Him^{-azwj} a hundred times, and exclaims His^{-azwj} Greatness a hundred times, and extols his Oneness a hundred times, Allah^{-azwj} will Forgive for him whatever has passed from his acts of disobedience, and Fulfil for him needs of the world and the Hereafter what he seeks, and what he knows of his need to Him^{-azwj}, and if he does not seek from Him^{-azwj}, He^{-azwj} Graces upon His^{-azwj} servants!'

قَالَ أَبُو يَحْيَى فَقُلْتُ لِسَيِّدِنَا الصَّادِقِ ع وَ أَيُّ شَيْءٍ أَفْضَلُ الْأَدْعِيَةِ

Abu Yahya said, 'I said to our chief Al-Sadiq^{-asws}, 'And which thing is the most superior of the supplications?'

فَقَالَ إِذَا أَنْتَ صَلَّيْتَ الْعِشَاءَ الْأَخِيرَةَ فَصَلِّ رَكَعَتَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ سُورَةَ الْجُحْدِ وَ هِيَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ اقْرَأْ فِي الرَّكَعَةِ الثَّانِيَةِ الْحَمْدَ وَ سُورَةَ التَّوْحِيدِ وَ هِيَ قُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا أَنْتَ سَلَّمْتَ قُلْتَ سُبْحَانَ اللَّهِ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَ الْحَمْدُ لِلَّهِ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَ اللَّهُ أَكْبَرُ أَرْبَعًا وَ ثَلَاثِينَ مَرَّةً

He^{-asws} said: 'When you have prayed Al Isha the last Salat, pray two units Salat, reading in the first Surah Al Hamd and Surah Al Jahd (Al Kafiroun), and reading in the second Surah Al Hamd, and Surah Al Tawheed, and it is, **Say: 'He, Allah, is One [112:1].** When you have performed Salaam, say, 'Glory be to Allah^{-azwj}' (thirty-three times), and 'The Praise is for Allah^{-azwj}' (thirty-three times), and 'Allah is the Greatest (thirty-four times).

تُمْ قُلْ- يَا مَنْ إِلَيْهِ مُلْجَأُ الْعِبَادِ فِي الْمُهَيَّمَاتِ وَ إِلَيْهِ يُفْرَعُ الْخَلْقُ فِي الْمُلَمَّاتِ يَا عَالِمَ الْجَهْرِ وَ الْحَقِيَّاتِ يَا مَنْ لَا يَخْفَى عَلَيْهِ خَوَاطِرُ الْأَوْهَامِ وَ تَصَرُّفُ
الْحُطَرَاتِ

Then say, 'O One^{-azwj} to Whom^{-azwj} is the shelter of the servants regarding the important matters, and to Him^{-azwj} the creatures panic to during the distress! O Knower of the apparent and the hidden! O the One^{-azwj} it is not hidden from him occurrences of the imaginations and the dispositions of the thoughts!

يَا رَبَّ الْخَلَائِقِ وَ الرِّيَّاتِ يَا مَنْ بِيَدِهِ مَلَكُوتُ الْأَرْضِينَ وَ السَّمَاوَاتِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَمَّا إِلَيْكَ يَا إِلَهَ لَا إِلَهَ إِلَّا أَنْتَ فَيَا لَا إِلَهَ إِلَّا أَنْتَ اجْعَلْنِي فِي
هَذِهِ اللَّيْلَةِ مِمَّنْ نَظَرْتَ إِلَيْهِ فَرَحِمْتَهُ وَ سَمِعْتَ دُعَاءَهُ فَأَجَبْتَهُ وَ عَلِمْتَ اسْتِقَالَتَهُ فَأَقَلْتَهُ وَ تَجَاوَزْتَ عَنْ سَالِفِ خَطِيئَتِهِ وَ عَظِيمِ جَرِيرَتِهِ فَقَدْ اسْتَجَرْتُ بِكَ مِنْ
ذُنُوبِي وَ لَجَأْتُ إِلَيْكَ فِي سِتْرِ عُيُوبِي

O Lord^{-azwj} of the creatures and the creation! O One in His^{-azwj} Hand (control are domains of the earths and the skies! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}! I turn to You^{-azwj} with, there is no god except You^{-azwj}! O there is no god except You^{-azwj}! During this night, Make me from the ones You^{-azwj} Looked at so You^{-azwj} Mercied him, and Hear his supplication so You^{-azwj} Answered it, and Your^{-azwj} Knew his seeking Pardon so You^{-azwj} Pardoned him and Overlooked from his past wrongdoings and his might crimes! I am seeking shelter with You^{-azwj} from my sins and I am sheltering to You^{-azwj} for concealment of my faults!

اللَّهُمَّ فَجُدْ عَلَيَّ بِكَرَمِكَ وَ فَضْلِكَ وَ اخْطُطْ خَطَايَايَ بِحِلْمِكَ وَ عَفْوِكَ وَ تَعَمَّدْنِي فِي هَذِهِ اللَّيْلَةِ بِسَابِغِ كَرَامَتِكَ وَ اجْعَلْنِي فِيهَا مِنْ أَوْلِيَانِكَ الَّذِينَ اجْتَبَيْتَهُمْ
لِطَاعَتِكَ وَ اخْتَرْتَهُمْ لِعِبَادَتِكَ وَ جَعَلْتَهُمْ خَالِصَتَكَ وَ صَفْوَتَكَ

O Allah^{-azwj}! Be Generous upon me with Your^{-azwj} Benevolent and Your^{-azwj} Grace, and Offload my misdeeds with Your^{-azwj} Forbearance and Your^{-azwj} Pardon, Sheath me in this night with Your^{-azwj} plentiful Benevolence, and Make me in it from Your^{-azwj} friends, those You^{-azwj} Selected for obeying You^{-azwj}, and Chose them for Your^{-azwj} worship, and Made them Your^{-azwj} pure ones and Your^{-azwj} elites!

اللَّهُمَّ اجْعَلْنِي مِمَّنْ سَعِدَ جُودُهُ وَ تَوَفَّرَ مِنَ الْخَيْرَاتِ حَظُّهُ وَ اجْعَلْنِي مِمَّنْ سَلِمَ فَنَعَمٌ وَ فَازَ فَعَنِمَ وَ اكْفِنِي شَرَّ مَا أَسْلَفْتُ وَ اعْصِمْنِي مِنَ الْإِزْدِيَادِ فِي مَعْصِيَتِكَ
وَ حَبِّبْ إِلَيَّ طَاعَتَكَ وَ مَا يُفَرِّغُنِي مِنْكَ وَ يُزِلُّنِي عِنْدَكَ

O Allah^{-azwj}! Make me from the ones who are fortunate with his efforts and plentiful is his share from the good deeds, and Make me from the ones who are saved and thus enjoy blessings, who succeed and thereby gain. Protect me from the evil of what I have sent forth, and Shield me from increasing in disobedience to You^{-azwj}! Make obedience to You^{-azwj} and what brings me closer to You^{-azwj} and draws me near to You^{-azwj} Beloved to me!

سَيِّدِي إِلَيْكَ مُلْجَأُ الْهَارِبِ مِنْكَ مُلْتَمَسُ الطَّالِبِ وَ عَلَى كَرَمِكَ يُعْوَلُ الْمُسْتَقْبِلُ التَّائِبِ أَدْبَتَ عِبَادَكَ بِالْكَرَمِ وَ أَنْتَ أَكْرَمُ الْأَكْرَمِينَ وَ أَمَرْتَ بِالْعَفْوِ عِبَادَكَ
وَ أَنْتَ الْعَفْوُ الرَّحِيمُ

My Master! To You^{-azwj} is the refuge of the one fleeing from You^{-azwj}, the seeker's request, and upon Your^{-azwj}, Generosity relies on the one seeking pardon and repentance. You^{-azwj} have disciplined Your^{-azwj} servants with Kindness, and You^{-azwj} are the Most Generous of the

ثُمَّ تُصَلِّي عَلَى النَّبِيِّ صَ وَ تَسْأَلُ اللَّهَ حَاجَتَكَ فَوَ اللَّهُ لَوْ سَأَلْتَ بِهَا بَعْدَ الْقَطْرِ لَبَلَّغَكَ اللَّهُ عَزَّ وَ جَلَّ إِيَّاهَا بِكَرَمِهِ وَ فَضْلِهِ.

Then send Salawaat upon the Prophet^{-saww} and ask Allah^{-azwj} your need, for by Allah^{-azwj}, even if you were to ask by it, the number of drops (of rain), Allah^{-azwj} Mighty and Majestic will Make you reach it by His^{-azwj} Benevolence and His^{-azwj} Grace”.⁴⁸

رَوَايَةٌ أُخْرَى فِي هَذِهِ السَّجْدَةِ بَعْدَ هَذَا الدُّعَاءِ رَوَاهَا مُحَمَّدُ بْنُ عَلِيٍّ الطَّرَازِيُّ فِي كِتَابِهِ فَقَالَ: ثُمَّ تَسْجُدُ وَ تَقُولُ عِشْرِينَ مَرَّةً يَا رَبِّ يَا رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ سَبْعَ مَرَّاتٍ - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ سَبْعَ مَرَّاتٍ مَا شَاءَ اللَّهُ عِشْرَ مَرَّاتٍ لَا قُوَّةَ إِلَّا بِاللَّهِ عِشْرَ مَرَّاتٍ

Another reporter regarding this Sajdah after this supplication reported by Muhammad Bin Ali Al-Tarany in his book. He said, ‘Then do Sajdah and say twenty times, ‘O Lord^{-azwj}! O Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!’ (seven times). ‘There is neither might nor strength except with Allah^{-azwj}!’ (seven times) ‘Whatever Allah^{-azwj} Desires!’ (ten times) ‘There is no strength except with Allah^{-azwj}’ (ten times).

ثُمَّ تُصَلِّي عَلَى رَسُولِ اللَّهِ صَ مَا بَدَا لَكَ ثُمَّ تُصَلِّي بَعْدَ هَذِهِ الصَّلَاةِ وَ قَبْلَ صَلَاةِ اللَّيْلِ الْأَرْبَعِ رَكَعَاتٍ بِأَلْفِ مَرَّةٍ فُلْنَ هُوَ اللَّهُ أَحَدٌ.

Then send Salawaat upon Rasool-Allah^{-saww} whatever comes to you. Then pray after this Salat and before the night Salat, four units with Surah Al Tawheed a thousand times”.⁴⁹

وَ مِمَّا ذَكَرْنَاهُ فِي هَذِهِ السَّجْدَةِ بَعْدَ هَذَا الدُّعَاءِ مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ الطَّرَازِيِّ وَ رَوَى مُحَمَّدُ بْنُ عَلِيٍّ الطَّرَازِيُّ فِي كِتَابِهِ أَنَّ مَوْلَانَا الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ صَلَّى عَلَيْهِ هَذِهِ الصَّلَاةَ لَيْلَةَ التَّصْفِ مِنْ شَعْبَانَ وَ دَعَا بِهَا يَا مَنْ إِلَيْهِ مَلْجَأُ الْعِبَادِ فِي الْمُهَيَّمَاتِ الْخ

And from what we are mentioning in this Sajdah after this supplication, from the book of Muhammad Bin Ali Al Tarazy, and it is reported by Muhammad Bin Ali Al-Tarazy in his book, ‘Our master Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} had prayed this Salat on the night of the middle of Shaban, and supplicated with this: ‘O One to Him^{-azwj} is shelter of the servants regarding the important matters’, and such.

ثُمَّ سَجَدَ فَقَالَ فِي سُجُودِهِ يَا رَبِّ عِشْرِينَ مَرَّةً يَا رَبِّ عِشْرِينَ مَرَّةً يَا رَبِّ عِشْرِينَ مَرَّةً - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عِشْرَ مَرَّاتٍ.

Then he^{-asws} did Sajdah. He^{-asws} said in his^{-asws} Sajdah: ‘O Lord^{-azwj}!’ (ten times), ‘O Allah^{-azwj}!’ (seven times), ‘O Lord^{-azwj} of Muhammad^{-saww}!’ (seven times), ‘There is neither might nor strength except with Allah^{-azwj}!’ (seven times)”⁵⁰

وَ مِمَّا ذَكَرَهُ جَدِّي أَبُو جَعْفَرٍ الطُّوسِيُّ رَه بَعْدَ السَّجْدَةِ الَّتِي رَوَيْنَاهَا عَنْهُ مَا هَذَا لَفْظُهُ وَ تَقُولُ إِلَهِي تَعَرَّضَ لَكَ فِي هَذَا اللَّيْلِ الْمُتَعَرِّضُونَ وَ قَصَدَكَ الْفَاصِدُونَ وَ أَقْبَلَ فَضْلَكَ وَ مَعْرُوفَكَ الطَّالِبُونَ وَ لَكَ فِي هَذَا اللَّيْلِ نَفَحَاتٌ وَ جَوَائِزٌ وَ عَطَايَا وَ مَوَاهِبٌ تَمُنُّ بِهَا عَلَيَّ مِنْ تَشَاءٍ مِنْ عِبَادِكَ وَ تَمْنَعُهَا مَنْ لَمْ تَسْبِقْ لَهُ الْعِنَايَةَ مِنْكَ

And from what is mentioned by my grandfather Abu Ja’far Al-Tusi, after the Sajdah which we are reporting from him what is of this wording, and you should say, ‘My God^{-azwj}! On this night, those who seek have turned to You^{-azwj}, those who intend have directed themselves toward

⁴⁸ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 4

⁴⁹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 5

⁵⁰ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 6

You^{-azwj}, and those who hope for Your^{-azwj} Grace and Kindness have sought it. On this night, You^{-azwj} have bounties, and Rewards, and Gifts, and Favours that You^{-azwj} Bestow upon whomever You^{-azwj} will of Your^{-azwj} servants, and Withhold from those who have not been Granted prior Care and Attention from You^{-azwj}!

وَهَا أَنَا ذَا عَبْدِكَ الْفَقِيرُ إِلَيْكَ الْمُؤْتَمِلُ فَضْلِكَ وَ مَعْرُوفِكَ فَإِنْ كُنْتُ يَا مَوْلَايَ تَفَضَّلْتَ بِي هَذِهِ اللَّيْلَةَ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَ عُدْتَ عَلَيْهِ بِعَائِدَةٍ مِنْ عَطْفِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ الْحَرِيِّينَ الْفَاضِلِينَ وَ جِدْ عَلَيَّ بِطَوْلِكَ وَ مَعْرُوفِكَ

And here I am, Your^{-azwj} servant, the needy to You^{-azwj}, the wishing for Your^{-azwj} Grace, and Your^{-azwj} Acts of Kindness. O my Master! If during this night You^{-azwj} have Graced upon anyone of Your^{-azwj} creatures, and Repeated upon him with awards from Your^{-azwj} Compassion! So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the goodly, the Pure, the best, the meritorious, and be Generous upon me with Your^{-azwj} Leniency and Your^{-azwj} Act of Kindness!

يَا رَبَّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا إِنَّ اللَّهَ حَمِيدٌ مُجِيدٌ

O Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, seal (last) of the Prophets^{-as} and his^{-saww} Pure Progeny^{-asws}, and abundant greetings, surely, Allah^{-azwj} is Praised, Glorious!

اللَّهُمَّ إِنِّي أَدْعُوكَ كَمَا أَمَرْتَ فَاسْتَجِبْ لِي كَمَا وَعَدْتَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

O Allah^{-azwj}! I supplicate to You^{-azwj} just as You^{-azwj} have Commanded, so Answer for me just as You^{-azwj} have Promised. You^{-azwj} do not Break the Promises!⁵¹

فَصَلِّ فِيهَا نَذْرُكَ مِنْ صَلَاةٍ أَرْبَعِ رَكَعَاتٍ أُخْرَى فِي لَيْلَةِ النَّصْفِ مِنْ شَعْبَانَ وَجَدْنَاهَا فِي كِتَابِ الطَّرَازِيِّ فَقَالَ مَا هَذَا لَفْظُهُ صَلَاةٌ أُخْرَى لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ أَرْبَعِ رَكَعَاتٍ تُقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدُ وَ سُورَةُ الْإِحْلَاصِ خَمْسِينَ مَرَّةً وَ إِنَّ شَيْئًا قَرَأَهَا مِائَةَ مَرَّةٍ وَ إِنَّ شَيْئًا قَرَأَهَا مِائَتَيْنِ وَ خَمْسِينَ مَرَّةً

Section regarding what we are mentioning of another Salat of four units during the night of middle of Shaban, we found it in the book of Al-Tarazy. He said what this is its wording, 'Another Salat on the night of the middle of Shaban of four units is, you should read in every unit Surah Al Hamd, and Surah Al Ikhlas fifty times, and if you desire to recite it a hundred times, and if you desire, read it two hundred and fifty times.

وَإِذَا سَلَّمْتَ فَقُلِ اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِعٌ وَ مِنْ عَذَابِكَ خَائِفٌ وَ بِكَ مُسْتَجِيرٌ رَبِّ لَا تُبَدِّلْ اسْمِي رَبِّ لَا تُعَيِّرْ جِسْمِي وَ لَا تُجْهِدْ بَلَائِي وَ لَا تُشْمِتْ بِي أَعْدَائِي

When you have performed Salaam, then say, 'O Allah^{-azwj}! I am needy to You^{-azwj} and fearful from Your^{-azwj} Punishment, and seeking shelter with You^{-azwj}! Lord^{-azwj}, do not replace my name! Lord^{-azwj}, neither Change my body nor Make my afflictions exhausting nor let my enemy gloat with me!

⁵¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 7

اللَّهُمَّ إِنِّي أَعُوذُ بِعَفْوِكَ مِنْ عُقُوبَتِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ وَ أَعُوذُ بِكَ مِنْكَ- لَا إِلَهَ إِلَّا أَنْتَ جَلَّ تَنَائُكَ-

O Allah^{-azwj}! I seek Refuge with Your^{-azwj} Pardon from Your^{-azwj} Punishment, and I seek Refuge with Your^{-azwj} Pleasure from Your^{-azwj} Wrath, and I seek Refuge with Your^{-azwj} Mercy from Your^{-azwj} Torment, and I seek Refuge with You^{-azwj} from You^{-azwj}! There is no god except You^{-azwj}! Majestic is Your^{-azwj} Laudation!

لَا أَحْصِي مَدْحَتَكَ وَ لَا الثَّنَاءَ عَلَيْكَ أَنْتَ كَمَا أَنْتَبَيْتَ عَلَيَّ نَفْسِكَ وَ فَوْقَ مَا يَثُورُ الْقَائِلُونَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي كَذَا وَ كَذَا.

Neither can Your^{-azwj} Praise be counted nor the Laudation upon You^{-azwj}! You^{-azwj} are just as You^{-azwj} have Lauded upon Yourself^{-azwj}, and above what the speakers are saying! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do such and such with me!⁵²

و روينا هذه الأربع ركعات و هذا الدعاء بإسنادنا إلى أبي جعفر الطوسي ره و اقتصر في قراءة كل ركعة منها بالحمد مرة و قُلْ هُوَ اللَّهُ أَحَدٌ مائتين و خمسين مرة و لم يذكر التخيير.

And we are reporting these four units and this supplication by our chain to Abu Ja'far Al-Tusi, and limited in reading every unit from these with Surah Al Hamd once and Surah Al Tawheed two hundred and fifty times, and he did not mention the option.

وَ ذَكَرَ الطَّرَازِيُّ بَعْدَ هَذِهِ الصَّلَاةِ وَ الدُّعَاءِ فَقَالَ مَا هَذَا لَفْظُهُ وَ بِمَا يُدْعَى بِهِ فِي هَذِهِ اللَّيْلَةِ اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ الْعَلِيُّ الْعَظِيمُ الْخَالِقُ الْبَارِئُ الْمُحْيِي الْمُمِيتُ الْبَدِيءُ الْبَدِيعُ لَكَ الْكَرْمُ وَ لَكَ الْفَضْلُ وَ لَكَ الْحَمْدُ وَ لَكَ الْمُنُّ وَ لَكَ الْجُودُ وَ لَكَ الْكِرْمُ وَ لَكَ الْأَمْرُ وَ حَدَّكَ لَا شَرِيكَ لَكَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدٌ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And Al-Tarazi mentioned after this Salat and the supplication. He said what this is its wording, and from what is to be supplicated within this night, 'O Allah^{-azwj}! You^{-azwj} are the Living, the Eternal, the Exalted, the Magnificent, the Creator, the Maker, the Reviver of the dead, the Originator, the Initiator! For You^{-azwj} is the Benevolence, and for You^{-azwj} is the Grace, and for You^{-azwj} is the Praise, and for You^{-azwj} is the Conferment, and for You^{-azwj} is the Generosity, and for You^{-azwj} is the Benevolence, and for You^{-azwj} is the Command Alone, there is no associate for You^{-azwj}! O One, O First, O Non-hollow! O One Who does not beget and is not begotten, and there is no one a match for Him^{-azwj}!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ ارحمني ما أهمني وَ افضِ دِينِي وَ وَسِّعْ عَلَيَّ وَ ارزُقني فَإِنَّكَ فِي هَذِهِ اللَّيْلَةِ كُلِّ أَمْرٍ تُرْفِقُ وَ مَنْ تَشَاءُ مِنْ خَلْقِكَ تُرْزُقُ فَارزُقني وَ أَنْتَ خَيْرُ الرَّازِقِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me, and Mercy me, and Suffice me of what worries me, and Pay off my debts, and Expand upon me and Provide me, for during this night You^{-azwj} Differentiate every matter, and one whom You^{-azwj} Desire, You^{-azwj} Provide, so Provide me and You^{-azwj} are best of the providers!

⁵² Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 8

فَأَنْتَ قُلْتَ وَ أَنْتَ خَيْرُ الْفَائِلِينَ النَّاطِقِينَ- وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ فَمِنْ فَضْلِكَ أَسْأَلُ وَ إِيَّاكَ فَصَدَدْتُ وَ ابْنُ نَبِيِّكَ اعْتَمَدْتُ وَ لَكَ رَجُوتُ يَا أَرْحَمَ الرَّاحِمِينَ.

You^{-azwj} Said, and You^{-azwj} are Best of the speakers, the ones who speak: **and ask Allah from His Grace. [4:32]**. Thus, from Your^{-azwj} Grace I ask, and to You^{-azwj} I have aimed, and upon a son^{-asws} of Your^{-azwj} Prophet^{-saww} I have relied, and to You^{-azwj} I have hoped, O the most Merciful of the merciful ones!"⁵³

فَصَلِّ فِيمَا نَذَرْتَهُ مِنْ فَضْلِ لَيْلَةِ التَّصْنِفِ مِنْ شَعْبَانَ مِنْ أَمْرِ عَظِيمٍ وَ صَلَاةٍ مِائَةَ رَكْعَةٍ وَ ذِكْرِ كَرِيمٍ وَ جَدْنَا ذَلِكَ فِي كُتُبِ الْعِبَادَاتِ وَ صَمَانَ فَاتِحِ أَبْوَابِ الرَّحْمَاتِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُنْتُ نَائِمًا لَيْلَةَ التَّصْنِفِ مِنْ شَعْبَانَ فَأَتَانِي جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ أ تَنَامُ فِي هَذِهِ اللَّيْلَةِ

Section regarding what we are mentioning of the merit of the night of the middle of Shaban, of a mighty matter and a Salat of one hundred units, and honourable mention. We found that in the books of worship, and guarantee of opening the doors of the Beneficent. He said, 'Rasool-Allah^{-saww} said: 'I^{-saww} was sleeping on a night of the middle of Shaban. Jibraeel^{-as} came to me^{-saww}. He^{-as} said: 'O Muhammad^{-saww}, you^{-saww} are sleeping in this night!'

فَقُلْتُ يَا جِبْرَائِيلُ وَ مَا هَذِهِ اللَّيْلَةُ

I^{-saww} said: 'O Jibraeel^{-as}, and what is this night?'

قَالَ هِيَ لَيْلَةُ التَّصْنِفِ مِنْ شَعْبَانَ فَمَ يَا مُحَمَّدُ

He^{-as} said: 'It is the night of the middle of Shaban! Stand, O Muhammad^{-saww}!'

فَأَقَامَنِي ثُمَّ دَهَبَ بِي إِلَى الْبَيْعِ ثُمَّ قَالَ لِي ارْفَعْ رَأْسَكَ فَإِنَّ هَذِهِ لَيْلَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ فَيُفْتَحُ فِيهَا أَبْوَابُ الرَّحْمَةِ وَ بَابُ الرِّضْوَانِ وَ بَابُ الْمَغْفِرَةِ وَ بَابُ الْفَضْلِ وَ بَابُ التَّوْبَةِ وَ بَابُ التَّعَمُّةِ وَ بَابُ الْجُودِ وَ بَابُ الْإِحْسَانِ

He^{-as} made me^{-saww} stand, then went with me^{-saww} to Al-Baqie (cemetery), then said to me^{-saww}: 'Raise your^{-saww} head, for this is a night, doors of the sky are opened. During it are opened the door of Grace, and the door of Acceptance of repentance, and the door of bounties, and the door of Generosity, and the door of Favours!

يُعْتَقُ اللَّهُ فِيهَا بِعَدَدِ شُعُورِ النَّعَمِ وَ أَصَوَافِهَا وَ يُبَيِّتُ اللَّهُ فِيهَا الْأَجَالَ وَ يُقَسِّمُ فِيهَا الْأَرْزَاقَ مِنَ السَّنَةِ إِلَى السَّنَةِ وَ يُنْزِلُ مَا يَخْدُتُ فِي السَّنَةِ كُلِّهَا-

During it Allah^{-azwj} Liberates (necks from the Hellfire) of the numbers of hairs of the animals and their species, and during it Allah^{-azwj} Affirms the lifespans, and Distributes in it the sustenance from the year to the year, and Reveals what is to occur during the year, all of it!

يَا مُحَمَّدُ مَنْ أَحْيَاهَا بِتَكْبِيرٍ وَ تَسْبِيحٍ وَ تَهْلِيلٍ وَ دُعَاءٍ وَ صَلَاةٍ وَ قِرَاءَةٍ وَ تَطَوُّعٍ وَ اسْتِعْفَارٍ كَانَتْ الْجَنَّةُ لَهُ مَنْزِلًا وَ مَقْبَلًا وَ عُفْرًا لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

⁵³ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 9

O Muhammad^{-saww}! One who revives it (holds vigil) with exclamations of Takbeer, and glorifications, and extollations of Oneness, and supplications, and Salats, and reading (Quran), and optional (acts of worship), and seeking Forgiveness, the Paradise will be for him a dwelling and a resting place, and it will be Forgiven for him whatever he had sent ahead from his sins and what he has delayed!

يَا مُحَمَّدُ مَنْ صَلَّى فِيهَا مِائَةً رَكَعَةٍ يَتَقَرَّ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ مِائَةً مَرَّةً وَ قُلْنَ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ فَإِذَا فَرَغَ مِنَ الصَّلَاةِ قَرَأَ آيَةَ الْكُرْسِيِّ عَشْرَ مَرَّاتٍ وَ فَاتِحَةَ الْكِتَابِ عَشْرًا وَ سَبَّحَ اللَّهُ مِائَةً مَرَّةً غَفَرَ اللَّهُ لَهُ مِائَةَ كَبِيرَةٍ مُوَبِقَةٍ مُوَجِبَةٍ لِلنَّارِ

O Muhammad^{-saww}! One who prays during it a Salat of one hundred units, reading in every unit Surah Al Fatiha a hundred times, and Surah Al Tawheed ten times, so when he is free from the Salat, he reads Ayat Al Kursi ten times, and Surah Al Fatiha ten times, and ‘Allah^{-azwj} Glorifies’ a hundred times, Allah^{-azwj} will Forgive for him a hundred major sins, destructive, obligating for the Hellfire!

وَ أُعْطِيَ بِكُلِّ سُورَةٍ وَ تَسْبِيحَةٍ قَصْرًا فِي الْجَنَّةِ وَ شَعَعَهُ اللَّهُ فِي مِائَةٍ مِنْ أَهْلِ بَيْتِهِ وَ شَرَكُهُ فِي ثَوَابِ الشُّهَدَاءِ وَ أُعْطَاهُ مَا يُعْطَى صَائِمِي هَذَا الشَّهْرِ وَ قَائِمِي هَذِهِ اللَّيْلَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْئًا فَأَحْيَاهَا

And he will be Given with every Surah and glorification, a caste in the Paradise, and Allah^{-azwj} will Interceded for him regarding a hundred from his family members, and Participate him in Rewards of the martyrs, and Grant him what He^{-azwj} would Give the ones fasting this month and ones standing (for Salat) in this night, from without there being a reduction from their Rewards of anything, so revive it!

يَا مُحَمَّدُ وَ أُمْرُ أُمَّتِكَ بِإِحْيَائِهَا وَ التَّقَرُّبِ إِلَى اللَّهِ تَعَالَى بِالْعَمَلِ فِيهَا فَإِنَّهَا لَيْلَةٌ شَرِيفَةٌ وَ لَقَدْ أَتَيْتُكَ يَا مُحَمَّدُ وَ مَا فِي السَّمَاءِ مَلَكٌ إِلَّا وَ قَدْ صَفَّ قَدَمَيْهِ فِي هَذِهِ اللَّيْلَةِ بَيْنَ يَدَيْ اللَّهِ تَعَالَى

O Muhammad^{-saww}, and instruct your^{-saww} community by reviving it, and draw closer to Allah^{-azwj} the Exalted with the acts of worship in it, for it is a noble night, and I have come to you^{-saww} O Muhammad^{-saww}, and there is no Angel in the sky except he rows his feet during this night in front of Allah^{-azwj} the Exalted!

قَالَ فَهُمْ بَيْنَ رَاكِعٍ وَ قَائِمٍ وَ سَاجِدٍ وَ دَاعٍ وَ مُكَبِّرٍ وَ مُسْتَغْفِرٍ وَ مُسَبِّحٍ

He^{-as} said: ‘So he (the Angel) is between Ruk’u, and Sajdah, and supplication, and exclaiming Greatness, and seeking Forgiveness, and glorification!

يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يَطَّلِعُ فِي هَذِهِ اللَّيْلَةِ فَيَغْفِرُ لِكُلِّ مُؤْمِنٍ قَائِمٍ يُصَلِّي وَ قَاعِدٍ يُسَبِّحُ وَ رَاكِعٍ وَ سَاجِدٍ وَ ذَاكِرٍ وَ هِيَ لَيْلَةٌ- لَا يَدْعُو فِيهَا دَاعٍ إِلَّا اسْتَجِيبَ لَهُ وَ لَا سَأَلَ إِلَّا أُعْطِيَ وَ لَا مُسْتَغْفِرٍ إِلَّا غُفِرَ لَهُ وَ لَا تَائِبٌ إِلَّا تَبَّ عَلَيْهِ

O Muhammad^{-saww}! Allah^{-azwj} the Exalted Notices in this night, so He^{-azwj} Forgives for every Momin standing praying Salat, and sitting glorifying, and performing Ruk’u and Sajdah, and doing Zikr, and it is a night no supplication supplicating during it except He^{-azwj} Answers for him, and there is no requester except He^{-azwj} is Granted, nor any seeker of Forgiveness except it is Forgiven for him, nor a repenting one except He^{-azwj} Turns to him!

مَنْ حُرِمَ خَيْرَهَا يَا مُحَمَّدُ فَقَدْ حُرِمَ وَكَانَ رَسُولُ اللَّهِ ص يَدْعُو فِيهَا فَيَقُولُ - اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يُحَوِّلُ بَيْنَنَا وَ بَيْنَ مَعْصِيَتِكَ وَ مِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ وَ مِنْ الْيَقِينِ مَا يَهْوُونَ عَلَيْنَا بِهِ مُصِيبَاتِ الدُّنْيَا

O Muhammad^{-saww}! One who is deprived of its goodness so he is a deprived one, and Rasool-Allah^{-saww} used to supplicate during it saying: 'O Allah^{-azwj}! Distribute to us fearfulness from You^{-azwj} what would be a barrier between us and disobedience to You^{-azwj}, and from obedience to You^{-azwj} what would make us reach Your^{-azwj} Pleasure by it, and from the certainty what would make difficulties of the world seem insignificant upon us due to it!

اللَّهُمَّ أُمَّعِنَا بِأَسْمَاعِنَا وَ أَبْصَارِنَا وَ قُوَّتِنَا مَا أَخْيَبْتَنَا وَ اجْعَلْهُ الْوَارِثَ مِنَّا وَ اجْعَلْ نَارَنَا عَلَى مَنْ ظَلَمْنَا وَ انصُرْنَا عَلَى مَنْ عَادَانَا وَ لَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَ لَا مَبْلَغَ عِلْمِنَا وَ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Cause us to enjoy with our hearing, and our sight, and our strength for as long as You^{-azwj} Cause us to live, and Make it an inheritance from us, and Make our retaliation upon the ones oppressing us, and Help us against the ones being inimical to us, and do not Make our difficulties in our religion nor Make the world as our greatest concern nor the extent of our knowledge, and do not let prevail upon us someone who will not mercy us, by Your^{-azwj} Mercy, O the most Merciful of the merciful ones!"⁵⁴

أقول: و قد مضى هذا الدعاء في بعض مواضع العبادات و إنما ذكرنا هاهنا لأنه في هذه ليلة نصف شعبان من المهمات.

I say, 'And this supplication has passed in one of the places of the worship, and rather we are mentioning over here because it is during the night of the middle of Shaban from the important matter!'

أقول و في رواية أخرى في فضل هذه المائة ركعة كل ركعة بالحمد مرة و عشر مرات قل هو الله أحد ما وجدناه. قال راوي الحديث و لقد حدثني ثلاثون من أصحاب رسول الله ص

I say, 'And in another report regarding merits of this are one hundred units, every unit with Surah Al Hamd once, and ten times Surah Al Tawheed is what we found. The reporter of the Hadeeth said, 'It is narrated to me by thirty from companions of Rasool-Allah^{-saww}: -

أنه من صلى هذه الصلاة في هذه الليلة نظر الله إليه سبعين نظرة و قضى له بكل نظرة سبعين حاجة أذناها المغفرة ثم لو كان شقياً فطلب السعادة لأسعده الله - يمحوا الله ما يشاء و يثبت و عنده أم الكتاب و لو كان والداً من أهل النار و دعا لهما أخرجاً من النار بعد أن لا يشركا بالله شيئاً

'The one who prays this Salat during this night, Allah^{-azwj}, Looks at him with seventy Glances and Fulfils for him with every Glance seventy needs, the least of these being Forgiveness. Then if he were to be miserable, and he seeks happiness, Allah^{-azwj} will Make him happy **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**; and if his parents were from inhabitants of the Hellfire, and he supplicated for them, they will be Extracted from the hellfire if they had not associated anything with Allah^{-azwj}!

و من صلى هذه الصلاة قضى الله له كل حاجة طلب و أعد له في الجنة ما لا عين رأت و لا أذن سمعت

⁵⁴ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 10

And one who prays this Salat Allah^{-azwj} will Fulfil for him every need he seeks, and Allah^{-azwj} will Prepare for him in the Paradise what no eye has seen, nor an ear has heard!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَنْ صَلَّى هَذِهِ الصَّلَاةَ يُرِيدُ بِهَا وَجْهَ اللَّهِ تَعَالَى جَعَلَ اللَّهُ لَهُ نَصيباً فِي أَجْرِ جَمِيعِ مَنْ عَبَدَ اللَّهَ تِلْكَ اللَّيْلَةَ وَ يَأْمُرُ الْكِرَامَ الْكَاتِبِينَ أَنْ يَكْتُبُوا لَهُ الْحَسَنَاتِ وَ يَمْحُو عَنْهُ السَّيِّئَاتِ حَتَّى لَا يَبْقَى لَهُ سَيِّئَةٌ وَ لَا يُخْرَجُ مِنَ الدُّنْيَا حَتَّى يَرَى مَنْزِلَهُ مِنَ الْجَنَّةِ

By the One Who Send me^{-saww} with the truth as a Prophet^{-saww}! One who prays this Salat intending the Face of Allah^{-azwj} the Exalted with it, Allah^{-azwj} will Make a share for him in the Recompense of the entirety of the ones who worship of Allah^{-azwj} on that night, and He^{-azwj} will Command the honourable recorders to write the good deeds for him and Delete the evil deeds from him until there does not remain any evil deed for him, and he will not exit from the world until he sees his dwelling from the Paradise!

وَ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَائِكَةً يُصَافِحُونَهُ وَ يُسَلِّمُونَ عَلَيْهِ وَ يُخْرِجُ يَوْمَ الْقِيَامَةِ مَعَ الْكِرَامِ الْبَرَّةِ فَإِنْ مَاتَ قَبْلَ الْحَوْلِ مَاتَ شَهِيداً وَ يُشَقَّقُ فِي سَبْعِينَ أَلْفاً مِنَ الْمُؤَحِّدِينَ فَلَا يَضْعُفُ عَنِ الْقِيَامِ تِلْكَ اللَّيْلَةَ إِلَّا شَقِيٌّ.

And Allah^{-azwj} will Send to him an Angel to shake his hands and greeting unto him, and he will emerge on the Day of Qiyamah with the righteous created beings. If he dies before the year, he would die as a martyr and intercede among seventy thousands of the Unitarians! So no one will be weak from the standing (for Salat) on that night except a wretch!⁵⁵

إن قيل ما تأويل أن ليلة نصف شعبان يقسم الأرزاق و الأجال و قد تظاهرت الروايات أن قسم الأجال و الأرزاق ليلة القدر في شهر رمضان.

If it is said, 'What is interpretation of the claim that on the night of mid Shaban, sustenance and lifespans are Decreed, while numerous narrations affirm that the Decree of lifespans and sustenance occurs on Laylat Al-Qadr in the month of Ramazan?'

فالجواب لعل المراد أن قسمة الأجال و الأرزاق يحتمل أن يحصى و يثبت ليلة نصف شعبان و الأجال و الأرزاق المحتومة ليلة القدر

The answer is, 'Perhaps the intended meaning is that the distribution of lifespans and sustenance might be subject to erasure and confirmation on the night of mid-Shaban, while the definitive Decrees regarding lifespans and sustenance are finalised on Laylat Al-Qadr.'

أو لعل قسمتها في علم الله جل جلاله ليلة نصف شعبان و قسمتها بين عباده ليلة القدر

Alternatively, it could mean that their allocation is Determined in the eternal Knowledge of Allah^{-azwj} on the night of mid-Shaban, while their division among His^{-azwj} servants takes place on Laylat Al-Qadr.

أو لعل قسمتها في اللوح المحفوظ ليلة نصف شعبان و قسمتها بتفريقها بين عباده ليلة القدر

Another possibility is that the allocation is recorded in the Guarded Tablet on the night of mid-Shaban, and its distribution among the servants occurs on Laylat Al-Qadr.

⁵⁵ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 11

أو لعل قسمتها في ليلة القدر و في ليلة النصف من شعبان أن يكون معناه الوعد بهذه القسمة في ليلة القدر كان في ليلة نصف شعبان فيكون معناه أن قسمتها ليلة القدر كان ابتداء الوعد به أو تقديره ليلة نصف شعبان كما لو أن سلطانا وعد إنسانا أن يقسم عليه الأموال في ليلة القدر و كان وعده به ليلة نصف شعبان

Or perhaps the division is on Laylat Al-Qadr and the night of mid-Sha'ban signifies that the promise of this division on Laylat Al-Qadr was made on the night of mid-Sha'ban. This would imply that the division on Laylat al-Qadr had its initial promise, or Determination is on the night of mid-Shaban, much like a king promising someone the distribution of wealth on Laylat Al-Qadr, with the promise being made on the night of mid-Shaban.

فيصح أن يقال عن الليلتين أن ذلك قسم فيهما.

In such a case, it would be valid to refer to both nights as having witnessed the division'.

و رَوَى عَنِ السَّيِّدِ بَحْيِيِّ بْنِ الْحُسَيْنِ فِي كِتَابِ الْأَمْثَالِ حَدِيثًا أُسْنَدَهُ إِلَى مَوْلَانَا عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ مِائَةً رُكْعَةً بِأَلْفِ مَرَّةٍ قُلْنَا هُوَ اللَّهُ أَحَدٌ لَمْ يَمُتْ قَلْبُهُ يَوْمَ يَمُوتُ الْقَلْبُ وَ لَمْ يَمُتْ حَتَّى يَبْرَى مِائَةَ مَلِكٍ يُؤْمِنُونَهُ مِنْ عَذَابِ اللَّهِ ثَلَاثُونَ مِنْهُمْ يُبَشِّرُونَهُ بِالْجَنَّةِ وَ ثَلَاثُونَ كَانُوا يَعْصِمُونَهُ مِنَ الشَّيْطَانِ وَ ثَلَاثُونَ يَسْتَعْفِرُونَ لَهُ آتَاءَ اللَّيْلِ وَ النَّهَارِ وَ عَشْرَةٌ يَكِيدُونَ مِنْ كَادِهِ.

And it is reported from the Seyyid Yahya Bin Al-Husayn in the book 'Al-Amaali', there is a Hadeeth its chain of attribution is to our master Ali^{-asws} who said: 'Rasool-Allah^{-saww} said: 'One who prays on the night of mid-Shaban a Salat of a hundred units, with a thousand times Surah Al-Tawheed, his heart will not die on the Day the hearts will die, and he will not die until he sees a hundred Angels on the securing him from Punishment of Allah^{-azwj} – thirty of them giving him glad tidings with the Paradise, and thirty will be protecting him from the Satan^{-la}, and thirty seeking Forgiveness for him in hours of the night and the day, and ten (of them) planning against the one plotting him!''⁵⁶

فَصَلِّ فِيهَا نَذْرُكَ مِنْ قِيَامِ لَيْلَةِ النَّصْفِ مِنْ شَعْبَانَ وَ صِيَامِ يَوْمِهَا رَوَيْنَاهُ فِي الْجُزْءِ الثَّانِي مِنْ كِتَابِ التَّحْصِيلِ فِي تَرْجَمَةِ أَحْمَدَ بْنِ الْمُبَارَكِ بْنِ مَنْصُورٍ بِإِسْنَادِهِ إِلَى مَوْلَانَا عَلِيِّ ع قَالَ قَالَ النَّبِيُّ ص إِذَا كَانَ لَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ فُقِّمُوا لَيْلَهَا وَ صُومُوا نَهَارَهَا فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِغُرُوبِ الشَّمْسِ إِلَى السَّمَاءِ فَيَقُولُ أَلَا مُسْتَعْفِرٌ فَأَعْفِرَ لَهُ أَلَا مُسْتَرْزِقٌ فَأَرْزُقَهُ حَتَّى يَطْلُعَ الْفَجْرُ.

Section regarding what we are mentioning from standing (for Salat) on the night of mid-Shaban, and fasting its day. We are reporting if in the second volume of the book 'Al-Tahseel' in a translation by Ahmad Bin Al-Mubarak Bin Mansour, by his chain to our master Ali^{-asws} who said: 'The Prophet^{-saww} said: 'Whenever it would be the night of mid-Shaban, stand its night (in Salat) and fast its day, for Allah^{-azwj} Descends (an Angel) at the setting of the sun to the sky. He says, 'Is there any seeker of Forgiveness so it can be Forgiven for him? Is there a seeker of sustenance so he can be Provided?' – until the emergence of dawn''⁵⁷

فَصَلِّ فِيهَا نَذْرُكَ مِنْ صَلَاةِ رُكْعَتَيْنِ فِي لَيْلَةِ النَّصْفِ مِنْ شَعْبَانَ وَ أَرْبَعِ رُكْعَاتٍ وَ مِائَةِ رُكْعَةٍ رَوَيْنَاهَا بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَطَهَّرَ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ فَأَحْسَنَ الطُّهْرَ وَ لَبَسَ ثَوْبَيْنِ نَظِيفَيْنِ ثُمَّ خَرَجَ إِلَى مُصَلَّاهُ فَصَلَّى الْعِشَاءَ الْأَخِيرَةَ

⁵⁶ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 12

⁵⁷ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 13

returned and he^{-saww} returned. He^{-saww} found in her^{-ra} traces of the swiftness in her^{-ra} return' – and he did not mention the supplications.

ثُمَّ قَالَ الطُّوسِيُّ فِي رِوَايَةِ الصَّادِقِ عَ فَلَمَّا انْتَصَفَ اللَّيْلُ قَامَ رَسُولُ اللَّهِ صَ عَنْ فِرَاشِهَا فَلَمَّا انْتَبَهَتْ وَجَدَتْ رَسُولَ اللَّهِ صَ قَدْ قَامَ عَنْ فِرَاشِهَا فَدَخَلَهَا مَا يَتَدَاخِلُ النِّسَاءَ وَظَنَّتْ أَنَّهُ قَدْ قَامَ إِلَى بَعْضِ نِسَائِهِ

Then Al-Tusi said in a report of Al-Sadiq^{-asws}, 'When it was midnight, Rasool-Allah^{-saww} stood up from her^{-ra} bed. When she^{-ra} woke up, she^{-ra} found Rasool-Allah^{-saww} having stood up from her^{-ra} bed. It entered her^{-ra} what tends to enter the women, and she^{-ra} thought he^{-saww} had stood up to go to one of his^{-saww} (other) wives.

فَقَامَتْ وَتَلَفَعَتْ بِشِمْلَتِهَا وَ أَيْمُ اللَّهِ مَا كَانَ قَرَأً وَ لَا كَتَاناً وَ لَا فُطْناً وَ لَكِنْ [كَانَ] سَدَاهُ شِعْراً وَ حَمْتُهُ أُوْبَارَ الْإِبِلِ فَقَامَتْ تَطْلُبُ رَسُولَ اللَّهِ صَ فِي حُجْرٍ نِسَائِهِ حُجْرَةً حُجْرَةً فَبَيَّنَّا هِيَ كَذَلِكَ إِذْ تَطَرَّتْ إِلَى رَسُولِ اللَّهِ سَاجِداً كَتُوبٍ مُتَلَبِّطٍ بِوَجْهِهِ الْأَرْضِ قَدَنْتْ مِنْهُ قَرِيباً فَسَمِعَتْهُ فِي سُجُودِهِ وَ هُوَ يَقُولُ-

She^{-ra} stood up and wrapped herself in her cloak, and by Allah, it was neither silk, linen, nor cotton. Rather, its warp was of hair, and its weft was camel wool. She^{-ra} stood up seeking Rasool-Allah^{-saww} in the chambers of his^{-saww} wives, chamber by chamber. While she^{-ra} was like that when she^{-ra} looked at Rasool-Allah^{-saww} performing Sajdah like a cloth placed on the surface of the earth. She^{-ra} approached going near him^{-saww} and heard him^{-saww} in his^{-saww} Sajdah, and he^{-saww} was saying: -

سَجَدَ لَكَ سَوَادِي وَ حَيَالِي وَ آمَنَ بِكَ فُوَادِي هَذِهِ يَدَايِ وَ مَا جَنَيْتُهُ عَلَى نَفْسِي يَا عَظِيمَ يُرْجَى لِكُلِّ عَظِيمٍ اغْفِرْ لِي الْعَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا الرَّبُّ الْعَظِيمُ

'My physical form and shadow have prostrated to You, and my heart has believed in You! Here are my hands and all that I have brought upon myself, O Great One, to Whom all greatness turns in hope! Forgive my great sins, for no one forgives great sins except the Magnificent Lord^{-azwj!}'

ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ عَادَ سَاجِداً فَسَمِعَتْهُ يَقُولُ- أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَضَاءَتْ لَهُ السَّمَاوَاتُ وَ الْأَرْضُونَ وَ انْكَشَفَتْ لَهُ الظُّلُمَاتُ وَ صَلَّحَ عَلَيْهِ أَمْرُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنْ فَجَاءَةِ نِقْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ زَوَالِ نِعْمَتِكَ

Then he^{-saww} raised his^{-saww} head, then returned in Sajdah. She^{-ra} heard him^{-saww} saying: 'I seek Refuge with the Noor of Your^{-azwj} Face which the skies and the earths have illuminated to, and the darkness(es) were removed to it, and the matter of the former ones and the latter ones were rectified upon from the suddenness of Your^{-azwj} Punishment, and from transformation of Your^{-azwj} Granted well-being, and from the decline of Your^{-azwj} Given bounties!

اللَّهُمَّ ارْزُقْنِي قَلْباً تَقِيّاً نَقِيّاً وَ مِنْ الشِّرْكَ بَرِيحاً لَا كَافِراً وَ لَا شَقِيّاً

O Allah^{-azwj!} Grace me a pious heart, pure and free from the association, neither disbeliever nor wretched!

ثُمَّ عَقَّرَ حَدْيِهِ فِي التُّرَابِ فَقَالَ عَقَّرْتُ وَجْهِي فِي التُّرَابِ وَ حَقُّ لِي أَنْ أَسْجُدَ لَكَ

Then he^{-saww} rubbed his^{-saww} cheeks in the soil. He^{-saww} said: 'I rub my face in the soil, and it is right of me that I should do Sajdah to You^{-azwj}!'

فَلَمَّا هَمَّ رَسُولُ اللَّهِ ص بِالْأَنْصِرَافِ هَزَوَلَتْ إِلَى فِرَاشِهَا فَأَتَى رَسُولُ اللَّهِ ص فِرَاشَهَا وَ إِذَا لَهَا نَفْسٌ عَالٍ

When Rasool-Allah^{-saww} thought of leaving, she^{-ra} sprinted to her^{-ra} bed. Rasool-Allah^{-saww} came to her^{-ra} bed and behold, there was exalted (heavy) breathing for her^{-ra}.

فَقَالَ لَهَا رَسُولُ اللَّهِ مَا هَذَا النَّفْسُ الْعَالِي أَمَا نَعْلَمِينَ أَيَّ لَيْلَةٍ هَذِهِ هَذِهِ لَيْلَةُ التَّصْفِ مِنْ شَعْبَانَ فِيهَا تُقَسَّمُ الْأَرْزَاقُ وَ فِيهَا تُكْتَبُ وَفْدُ الْحَاجِّ وَ إِنَّ اللَّهَ لَيُغْفِرُ فِي هَذِهِ اللَّيْلَةِ مِنْ خَلْقِهِ أَكْثَرَ مِنْ عَدَدِ شَعْرِ مِعْزَى كَلْبٍ - وَ يُنَزِّلُ اللَّهُ تَعَالَى مَلَائِكَتَهُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ بِمَكَّةَ.

Rasool-Allah^{-saww} said to her^{-ra}: 'What is this heavy breathing? Don't you^{-ra} know which night this is? This is a night of mid-Shaban. During it, the sustenance(s) are distributed, and during it the lifespans are written, and during it are written delegations of the pilgrims (for Hajj), and Allah^{-azwj} Forgives in this night more from His^{-azwj} creatures than the number of goats of (the clan of) Kalb, and Allah^{-azwj} the Exalted Sends down His^{-azwj} Angels from the sky to the earth at Makkah".⁵⁹

فَصَلُّ فِيهَا نَذْرُهُ مِنْ رِوَايَةٍ أُخْرَى بِسَجْدَاتٍ وَ دَعَوَاتٍ عَنِ النَّبِيِّ ص لَيْلَةَ التَّصْفِ مِنْ شَعْبَانَ رَوَيْنَاهَا بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ رَوَاهَا عَنْ بَعْضِ نِسَاءِ النَّبِيِّ ص قَالَتْ كَانَ رَسُولُ اللَّهِ ص عِنْدِي فِي لَيْلَتِهِ الَّتِي كَانَ عِنْدِي فِيهَا

Section regarding what we are mention of another report of Sajdah(s) and supplications, from the Prophet^{-saww} for the night of mid-Shaban. We are reporting it by our chain to my grandfather Abu Ja'far Al-Tusi. He reported it from one of the wives of the Prophet^{-saww}. She^{-ra} said: 'Rasool-Allah^{-saww} was with me^{-ra} during his^{-saww} night which he^{-saww} used to be with me^{-ra} in.

فَأَسْأَلُ مَنْ لِحَابِي فَأَنْتَبَهْتُ فَدَخَلَنِي مَا يَدْخُلُ النِّسَاءَ مِنَ الْعِزَّةِ فَظَنَنْتُ أَنَّهُ فِي بَعْضِ حُجَرِ نِسَائِهِ فَإِذَا أَنَا بِهِ كَالثَّوْبِ السَّاقِطِ عَلَى وَجْهِ الْأَرْضِ سَاجِدًا عَلَى أَطْرَافِ أَصَابِعِ قَدَمَيْهِ وَ هُوَ يَقُولُ - أَصْبَحْتُ إِلَيْكَ فَقِيرًا خَائِفًا مُسْتَجِيرًا فَلَا تُبَدِّلْ اسْمِي وَ لَا تُعَيِّرْ جِسْمِي وَ لَا تُجْهِدْ بِلَائِي وَ اغْفِرْ لِي

He^{-saww} slipped away from my^{-ra} quilt. I^{-ra} woke up, so it entered me^{-ra} what jealousy tends to enter the women. I^{-ra} thought he^{-saww} was in a chamber of one of his^{-saww} wives. But there I^{-ra} was with him^{-saww} like the cloth having fallen upon the surface of the ground, prostrating upon the ends of the toes of his^{-saww} feet, and he^{-saww} was saying: 'I have become needy to You^{-azwj}, fearful, seeking shelter, so neither Replace my name, nor Change my body, nor Make my afflictions exhausting, and Forgive for me!'

تَمَّ رَفَعُ رَأْسِهِ وَ سَجَدَ الثَّانِيَةَ فَسَمِعْتُهُ يَقُولُ - سَجَدَ لَكَ سَوَادِي وَ خِيَالِي وَ آمَنَ بِكَ فُوَادِي هَذِهِ يَدَايِ بِمَا جَنَيْتُ عَلَى نَفْسِي يَا عَظِيمُ تُرْجَى لِكُلِّ عَظِيمٍ اغْفِرْ لِي ذَنْبِي الْعَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الْعَظِيمَ إِلَّا الْعَظِيمُ

Then he^{-saww} raised his^{-saww} head and did Sajdah again. I^{-ra} heard him^{-saww} saying: 'My physical form and my shadow prostrate to You^{-azwj}, and my heart believes in You^{-azwj}! These are my

⁵⁹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 15

hands with what I have offended upon myself! O Might of every might one! Forgive my mighty sins for me, for no one forgives the mighty sins except the Mighty!

ثُمَّ رَفَعَ رَأْسَهُ وَ سَجَدَ فِي الثَّلَاثَةِ فَسَمِعْتُهُ يَقُولُ - أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِمُعَافَاتِكَ مِنْ عِقُوبَتِكَ وَ أَعُوذُ بِكَ مِنْكَ كَمَا أَتَنَيْتَ عَلَيَّ نَفْسِكَ وَ فَوْقَ مَا يَقُولُ الْفَائِلُونَ

Then he^{-saww} raised his^{-saww} head and did Sajdah for a third time. I^{-ra} heard him^{-saww} saying: 'I seek Refuge with Your^{-azwj} Pardon from Your^{-azwj} Punishment, and I seek Refuge with Your^{-azwj} Pleasure from Your^{-azwj} Wrath, and I seek Refuge with Your^{-azwj} Granted well-being from Your^{-azwj} Punishment, and I seek Refuge from You^{-azwj} just as You^{-azwj} have Lauded upon Yourself^{-azwj} and above what the speakers are saying!'

ثُمَّ رَفَعَ رَأْسَهُ وَ سَجَدَ الرَّابِعَةَ فَقَالَ - اللَّهُمَّ إِنِّي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ قَشَعَتْ بِهِ الظُّلُمَاتُ وَ صَلَحَ بِهِ الْأَوَّلِينَ وَ الْآخِرِينَ أَنْ يَخِلَّ عَلَيَّ غَضَبُكَ أَوْ أَنْ يَنْزِلَ عَلَيَّ سَخَطُكَ

Then he^{-saww} raised his^{-saww} head and did Sajdah for a fourth time. He^{-saww} said: 'O Allah^{-azwj}! I seek Refuge with the Noor of Your^{-azwj} Face which the skies and the earth shine to, and the darkness(es) are scraped off by it, and by it the matters of the former ones and the latter ones are rectified, from Your^{-azwj} Anger being released with me, or from Your^{-azwj} Wrath befalling upon me!

أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ فُجَاءَةِ نِقْمَتِكَ وَ تَحْوِيلِ عَافِيَتِكَ وَ جَمِيعِ سَخَطِكَ لَكَ الْعُتْبَى فِيمَا اسْتَطَعْتُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

I seek Refuge with You^{-azwj} from the decline of Your^{-azwj} bounties, and suddenness of Your^{-azwj} Punishment, and transfer of Your^{-azwj} Granted well-being and the entirety of Your^{-azwj} Wrath! To You^{-azwj} is my apology to the extent of my ability, and there is neither might nor strength except with You^{-azwj}!

قَالَتْ فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ تَرَكْتُهُ وَ انصَرَفْتُ نَحْوَ الْمَنْزِلِ فَأَخَذَنِي نَفْسٌ عَالٍ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص اتَّبَعَنِي فَقَالَ مَا هَذَا النَّفْسُ الْعَالِي

She^{-ra} said: 'When I^{-ra} saw that from him^{-saww}, I^{-ra} left him^{-saww} and went away towards the house. Heavy breathing seized me^{-ra}. Then Rasool-Allah^{-saww} followed me^{-ra}. He^{-saww} said: 'What is this heavy breathing?'

قَالَ قُلْتُ كُنْتُ عِنْدَكَ يَا رَسُولَ اللَّهِ

She^{-ra} said: 'I^{-ra} said: 'I^{-ra} was with you^{-saww}, O Rasool-Allah^{-saww}!'

فَقَالَ أ تَلْدِينَ أَيَّ لَيْلَةٍ هَذِهِ هَذِهِ لَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ فِيهَا تُنْسَخُ الْأَعْمَالُ وَ تُنْفَسَمُ الْأَرْزَاقُ وَ تُكْتَبُ الْأَجَالُ وَ يَغْفِرُ اللَّهُ تَعَالَى إِلَّا لِلْمُشْرِكِ أَوْ شَاحِنٍ أَوْ قَاطِعِ رِحِمٍ أَوْ مُدْمِنٍ مُشْكِرٍ أَوْ مُصِرِّ عَلَى ذَنْبٍ أَوْ شَاعِرٍ أَوْ كَاهِنٍ.

He^{-saww} said: 'Do you^{-ra} know which night this is? This is a night of mid-Shaban. In it the deeds are recorded, and the sustenance is distributed, and the lifespans are written, and Allah^{-azwj}

the Exalted Forgive except for a Polytheist, or a grudgeful, or a cutter of kinship, or habitual of intoxication, or persistent upon a sin, or poet (of vanities) or a soothsayer”.⁶⁰

أبواب ما يتعلق بالسنين و الشهور و الأيام غير العربية

CHAPTERS ON WHAT IS RELATED WITH THE NON ARABIC YEARS AND THE MONTHS AND THE DAYS

اعلم أنا أوردنا شطرا صالحا من أحوالها و أعمالها في كتاب السماء و العالم و في كتاب الدعاء و في غيرها و لنذكر هنا أيضا نبذا من ذلك إن شاء الله تعالى.

Know that we have presented a considerable portion of its states and deeds in the book 'As Sama wa Al Alam, in the book of supplications and in other such. We will also mention here some excerpts from that, if Allah^{-azwj} so Desires.

باب 112 ما يتعلق بشهور الفرس و أيامها من الأعمال

CHAPTER 112 – WHAT ACTS OF WORSHIP ARE RELATED WITH THE PERSIAN MONTHS AND THEIR DAYS

أقول: قد أشرنا في باب أعمال أيام مطلق الشهور العربية عند نقل ما أورده الشيخ رضي الدين علي أخو العلامة في كتاب العدد القوية أن ما ذكره مما يتعلق بأيام الشهور العربية يحتمل كون المراد منها أيام شهور الفرس فلا تغفل.

I say, 'We have pointed out in the chapter on the deeds of the days of the general Arabic months, while quoting what Sheikh Razi Al Deen Ali, the brother of the Allamah, mentioned in the book Al Adad Al Qawiyya, that what they have stated regarding the days of the Arabic months might mean the days of the Persian months. So, do not overlook this'.⁶¹

باب 113 عمل يوم النيروز و ما يتعلق بذلك

CHAPTER 113 – ACTS OF WORSHIP FOR THE DAY OF NEYROUZ AND WHAT IS RELATED WITH THAT

أقول: قد مر تحقيق القول في يوم نيروز الفرس و نيروز غيرهم و أقسامه و فضله و بعض أعماله في كتاب السماء و العالم فتذكر.

I say, 'The clarification regarding the Persian Neyrouz, the Neyrouz of others, its categories, its merits, and some of its associated deeds has already been discussed in the book Al-Sama Wa Al-Alam, so, take note'.

1- قب، المناقب لابن شهر آشوب حكي أَنَّ الْمَنْصُورَ تَقَدَّمَ إِلَى مُوسَى بْنِ جَعْفَرٍ بِالْجُلُوسِ لِلتَّهْنِيَةِ فِي يَوْمِ النَّيْرُوزِ وَ قَبِضَ مَا يُحْمَلُ إِلَيْهِ

⁶⁰ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 111 H 16

⁶¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 112 H 1

(The book) 'Al-Manaqib' of Ibn Shehr Ashoub – He narrated that Al-Mansour went ahead to Musa Bin Ja'far^{-asws} with being seated to be congratulated for the day of Al-Neyrouz and take possession of whatever he had carried to him^{-asws}.

فَقَالَ إِنِّي قَدْ فَتَشْتُ الْأَخْبَارَ عَنْ جَدِّي رَسُولِ اللَّهِ ص فَلَمْ أَجِدْ لِهَذَا الْعِيدِ خَبْرًا وَ إِنَّهُ سُنَّةٌ لِلْفُرسِ وَ تَحَاها الْإِسْلَامُ وَ مَعَاذَ اللَّهِ أَنْ نُحْيِيَ مَا تَحَاها الْإِسْلَامُ

He^{-asws} said: 'I^{-asws} have investigate the Ahadeeth from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} but I^{-asws} did not find any news for this day, and it is a custom of the Persian and Al-Islam has obliterated it, and Allah^{-azwj} Forbid if we were to revive what Al-Islam has obliterated'.

فَقَالَ الْمَنْصُورُ إِنَّمَا نَفَعُنَا هَذَا سِيَّاسَةً لِلْجُنْدِ فَسَأَلْتُكَ بِاللَّهِ الْعَظِيمِ إِلَّا جَلَسْتَ فَجَلَسَ إِلَى آخِرِ مَا أَوْزَدَنَاهُ فِي بَابِ مَكَارِمِ أَخْلَاقِ مُوسَى بْنِ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

Al-Mansour said, 'But rather, we are doing this as politics for (Persians in) the army. I hereby ask you^{-azwj} by Allah^{-azwj} the Mighty, please be seated!' So he^{-asws} sat down' – up to the end of what we have referred in the chapter 'Makarim Akhlaq Musa Bin Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both!''⁶²

باب 33 عمل ماء مطر شهر نيسان الرومي

CHAPTER 114 – ACTS OF WORSHIP FOR RAIN WATER IN THE ROMAN MONTH OF APRIL

أقول: قد مر شرح هذا العمل و ما يتعلق به من الفضل و الأحكام في كتاب السماء و العالم فارجع إليه.

I say, 'A commentary of this has passed, and what is related with it of the merits and the rulings in 'Kitab Al-Sama Wa Al-Aalam', so refer to it'.

1- مهج، مهج الدعوات قرأنا في كتاب زاد العابدین تأليف حسين بن أبي الحسن بن خلف الكاشغري الملقب بالفضل هذا لفظه حديث نيسان قال و أخبرنا الوالد أبو الفتح رحمه الله حدثنا أبو بكر محمد بن عبد الله الحشابي البلخي حدثنا أبو نصر محمد بن أحمد بن محمد الباب حريزي أخبرنا أبو نصر عبد الله بن عباس المدكري البلخي حدثنا أحمد بن أحمد حدثنا عيسى بن هارون عن محمد بن جعفر بن عبد الله بن عمر قال حدثنا نافع عن ابن عمر قال:

(The book) 'Mahj Al Dawaat' – We have read in the book 'Zaad Al Abideen' compiled by Husayn Bin Abu Al Hassan Bin Khalaf Al Kashgary, the one titles as 'Al Fazl'. This is his working of Hadeeth Neysan (April). He said, 'And we are informed by Al Walid Aby Al Fat'h, may Allah^{-azwj} Mercy him, 'We are narrated to by Abu Bakr Muhammad Bin Abdullah Al Khashaby Al Balkhy, 'We are narrated to by Abu Nasr Muhammad Bin Ahmad Bin Muhammad Al Baab Hareyzi, 'We are informed by Abu Nasr Abdullah Bin Abbas, mentioned as Al Balkhy, 'We are narrated to by Ahmad Bin Aheyd, 'We are narrated to by Isa Bin Haroun, from Muhammad Bin Ja'far Bin Abdullah Bin Umar who said, 'It is narrated to us by Nafie from Ibn Umar who said (well known enemies of Ahl Al-Bayt^{-asws}),

⁶² Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 113 H 1

كُنَّا جُلُوسًا إِذْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ص فَسَلَّمَ عَلَيْنَا فَرَدَدْنَا عَلَيْهِ السَّلَامَ فَقَالَ أَلَا أَعَلِمْتُمْ دَوَاءَ عَلَّمَنِي جِبْرَائِيلُ ع حَيْثُ لَا أحتاجُ إِلَى دَوَاءِ الْأَطْبَاءِ

'We were seated when Rasool-Allah^{-sawww} entered towards us. He^{-sawww} greeted unto us, so we returned the greeting to him^{-sawww}. He^{-sawww} said: 'Shall I^{-sawww} tech you a cure Jibraeel^{-as} has taught me^{-sawww}, whereby I am not need to a cure of the physicians?'

وَقَالَ عَلِيُّ وَ سَلْمَانُ وَ غَيْرُهُمْ رَحِمَهُ اللَّهُ عَلَيْهِمْ وَ مَا ذَاكَ الدَّوَاءُ

And Ali^{-asws}, and Salman^{-ra} and others, may Allah^{-azwj} be Pleased with them, said, 'And what is that cure?'

فَقَالَ النَّبِيُّ ص لِعَلِيِّ تَأْخُذُ مِنْ مَاءِ الْمَطْرِ بَنِيْسَانَ وَ تَقْرَأُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ سَبْعِينَ مَرَّةً وَ آيَةَ الْكُرْسِيِّ سَبْعِينَ مَرَّةً وَ قُلْنَ هُوَ اللَّهُ أَحَدٌ سَبْعِينَ مَرَّةً وَ قُلْنَ أَعُوذُ بِرَبِّ الْفَلَقِ سَبْعِينَ مَرَّةً وَ قُلْنَ أَعُوذُ بِرَبِّ النَّاسِ سَبْعِينَ مَرَّةً وَ قُلْنَ يَا أَيُّهَا الْكَافِرُونَ سَبْعِينَ مَرَّةً وَ تَشْرَبُ مِنْ ذَلِكَ الْمَاءِ عُذُوَةً وَ عَشِيَّةً سَبْعَةَ أَيَّامٍ مَتَوَالِيَاتٍ

The Prophet^{-sawww} said to Ali^{-asws}: 'Take from the rain water of April and read upon it Surah Al Fatiha seventy times, and Ayat Al Kursi seventy times, and Surah Al Tawheed seventy times, and Surah Al Falaq seventy times, and Surah Al Naas seventy times, and Surah Al Kafiroun seventy times, and drink from that water morning and evening for seven days consecutively!

قَالَ النَّبِيُّ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ جِبْرَائِيلَ ع قَالَ إِنَّ اللَّهَ يَرْفَعُ عَنِ الَّذِي يَشْرَبُ مِنْ هَذَا الْمَاءِ كُلَّ دَاءٍ فِي جَسَدِهِ وَ يُعَافِيهِ وَ يُخْرِجُ مِنْ عُرْوِهِ وَ جَسَدِهِ وَ عَظْمِهِ وَ جَمِيعَ أَعْضَائِهِ وَ يَمْحُو ذَلِكَ مِنَ اللَّفْحِ الْمُحْفُوظِ

The Prophet^{-sawww} said: 'By the One Who Sent me^{-sawww} with the truth as a Prophet^{-sawww}! Jibraeel^{-as} said: 'It shall be raised from the one who drinks from this water, every disease in his body, and he will have well-being, and it will exit from his veins, and his body, and his bones and entirety of his limbs, and that (disease) will be deleted from the Guarded Tablet!'

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَ أَحَبَّ أَنْ يَكُونَ لَهُ وَلَدٌ بَعْدَ ذَلِكَ فَشْرَبَ مِنْ ذَلِكَ الْمَاءِ كَانَ لَهُ وَلَدٌ وَ كَانَتْ الْمَرْأَةُ عَقِيمًا وَ شَرِبَتْ مِنْ ذَلِكَ الْمَاءِ رَزَقَهَا اللَّهُ وَلَدًا وَ إِنْ كَانَ الرَّجُلُ عَقِيمًا وَ شَرِبَتْ مِنْ ذَلِكَ الْمَاءِ أَطْلَقَ اللَّهُ ذَلِكَ وَ ذَهَبَ مَا عِنْدَهُ وَ يَقْدِرُ عَلَى الْمُجَامَعَةِ

By the One^{-azwj} Who Sent me with the truth as a Prophet^{-sawww}! If there does not happen to have a child for him, and he loves that there should be a child for him after that, so he drinks from that water, there will be a child for him; and if the woman was barren and she drinks from that water, Allah^{-azwj} will Grace her a child, and even if the man was impotent and the woman barren, and they drink that water, Allah^{-azwj} will Release that and whatever was with him would go away and he will be able upon the copulation!

وَ إِنْ أَحْبَبَتْ أَنْ تَحْمِلَ بِابْنٍ حَمَلَتْ وَ إِنْ أَحْبَبَتْ أَنْ تَحْمِلَ بِبَدَكْرٍ وَ أَنْتَى حَمَلَتْ وَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى - يَهَبُ لِمَنْ يَشَاءُ إِنِئَاءً وَ يَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ - أَوْ يُرْوِجُهُمْ ذُكْرَانًا وَ إِنِئَاءً وَ يَجْعَلُ مَنْ يَشَاءُ عَقِيمًا

And if she loves to bear a male, she will bear, and if she loves to bear a female, she will bear, and if she loves to bear a male and a female, she will bear, and the verification of that is in

the Book of Allah^{-azwj} the Exalted: **He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49] Or He Pairs them as males and females, and He Makes one He so Desires to, as barren. [42:50]!**

وَإِنْ كَانَ بِهِ صُدَاعٌ فَشَرِبَ مِنْ ذَلِكَ يَسْكُنْ عَنْهُ الصُّدَاعُ بِإِذْنِ اللَّهِ وَإِنْ كَانَ بِهِ وَجَعُ الْعَيْنِ يُقَطِّرُ مِنْ ذَلِكَ الْمَاءِ فِي عَيْنَيْهِ وَيَشْرَبُ مِنْهُ وَيَغْسِلُ بِهِ عَيْنَيْهِ
يَبْرَأُ بِإِذْنِ اللَّهِ

And if there was a headache with him, so he drinks from that, the headache will settle from him by the Permission of Allah^{-azwj}, and if there was eye pain with him, he should apply a drop of that into his eyes, and drink from it, and washes his eyes with it, he would be cured by the Permission of Allah^{-azwj}!

وَيَشُدُّ أُصُولَ الْأَسْنَانِ وَيُطَيِّبُ الْقَمَّ وَلَا يَسِيلُ مِنْ أُصُولِ الْأَسْنَانِ اللَّعَابُ وَيَقْطَعُ الْبُلْغَمَ وَلَا يَتَّخِمُ إِذَا أَكَلَ وَشَرِبَ وَلَا يَتَأَذَى بِالرِّيحِ وَلَا يُصِيبُهُ الْفَالِجُ وَلَا يَشْتَكِي ظَهْرَهُ وَلَا يَبْجَعُ بَطْنَهُ وَلَا يَخَافُ مِنَ الرُّكَامِ وَوَجَعِ الضَّرْسِ وَلَا يَشْتَكِي الْمَعِدَةَ وَلَا الدُّودَ وَلَا يُصِيبُهُ قَوْلَنْجٌ-

And it strengthens the roots of the teeth, and freshens the mouth, and the saliva will not flow from the roots of the teeth, and it cuts the phlegm, and he will not glut (overeat) when he eats and drinks, and will not be bothered with the wind, nor will the facial paralysis afflict him, nor will he have complaint of his back, nor will he have belly ache, nor will he fear from the flu, and the toothache, nor will be have stomach complaints, nor worms, nor will colic afflict him!

وَلَا يَحْتَاجُ إِلَى الْحِجَامَةِ وَلَا يُصِيبُهُ النَّاسُورُ وَلَا يُصِيبُهُ الْحِكَّةُ وَلَا الْجَدْرِيَّ وَلَا الْجُنُونَ وَلَا الْجَنْدَامَ وَلَا الْبَرَصَ وَالرُّعَافَ وَلَا الْقَلْسَ وَلَا يُصِيبُهُ عَمَى وَلَا بَكْمٌ وَلَا حَرَسٌ وَلَا صَمَمٌ وَلَا مُقْعَدٌ وَلَا يُصِيبُهُ الْمَاءُ الْأَسْوَدُ فِي عَيْنَيْهِ وَلَا يُفْسِدُهُ دَاءٌ يُفْسِدُ عَلَيْهِ صَوْمَهُ وَصَلَاتَهُ وَلَا يَتَأَذَى بِالْوَسْوَاسَةِ وَالْجِنِّ وَلَا الشَّيَاطِينِ

And will neither be need to the cupping, nor will he be afflicted by fistula, and itching, and smallpox, and madness, and leprosy, and vitiligo, and nosebleeds, and vomiting, and blindness, and muteness, and speechlessness, and deafness, and paralysis, or and black water (glaucoma) in his eyes. No disease will spoil his fasting or Salat, and he will not be harmed by whispers, of Jinn, or the Satans^{-la!}

وَقَالَ النَّبِيُّ ص قَالَ جِبْرَائِيلُ إِنَّهُ مَنْ شَرِبَ مِنْ ذَلِكَ ثُمَّ كَانَ بِهِ جَمِيعُ الْأَوْجَاعِ الَّتِي تُصِيبُ النَّاسَ فَإِنَّهَا شِفَاءٌ لَهُ مِنْ جَمِيعِ الْأَوْجَاعِ

And the Prophet^{-saww} said: 'Jibraeel^{-as} said: 'The one who drinks from that, then there were pains with him which afflict the people, it would be a healing for him from the entirety of the pains!'

وَقَالَ لِي جِبْرَائِيلُ ع وَ الَّذِي بَعَثَكَ بِالْحَقِّ مَنْ يَقْرَأْ هَذِهِ الْآيَاتِ عَلَى هَذَا الْمَاءِ مَلَأَ اللَّهُ قَلْبَهُ نُورًا وَ ضِيَاءً وَ يُلْقَى الْإِلْهَامَ فِي قَلْبِهِ وَ يُجْرِي الْحِكْمَةَ عَلَى لِسَانِهِ وَ يَحْشُو قَلْبَهُ مِنَ الْفَهْمِ وَ التَّبَصُّرَةِ

And Jibraeel^{-as} said to me^{-saww}: 'By the One Who Sent you^{-saww} with the truth as a Prophet^{-saww}! One who reads these Verses upon this water, Allah^{-azwj} the Exalted will Fill his heart with Noor, and illumination, and Cast the inspiration into his heart, and the wisdom will flow upon his tongue, and his heart will be filled with the understanding and the insight.

وَلَمْ يُعْطَ مِثْلَهُ أَحَدٌ مِنَ الْعَالَمِينَ وَ يُرْسَلُ عَلَيْهِ أَلْفُ مَغْفِرَةٍ وَ أَلْفَ رَحْمَةٍ وَ يُخْرِجُ الْعِشَّ وَ الْخِيَانَةَ وَ الْغِيْبَةَ وَ الْحَسَدَ وَ الْبَغْيَ وَ الْكِبْرَ وَ الْبُخْلَ وَ الْحِرْصَ وَ الْعُصْبَ مِنْ قَلْبِهِ وَ الْعَدَاوَةَ وَ الْبَغْضَاءَ وَ التَّمِيمَةَ وَ الْوَقِيعَةَ فِي النَّاسِ وَ هُوَ الشِّفَاءُ مِنْ كُلِّ دَاءٍ.

And no one from the worlds has been Given the likes of it, and a thousand Forgiveness will be Sent to him, and a thousand Mercies, while the cheating, and the betrayal, and the backbiting, and the envy, and the rebellion, and the arrogance, and the stinginess, and the greed, and the anger will exit from his heart, and the hostility, and the hatred, and the gossiping, and the bad talk among the people, and it is the healing from every disease".⁶³

وَ قَدْ رُوِيَ فِي رِوَايَةٍ أُخْرَى عَنِ النَّبِيِّ ص فِيمَا يُقْرَأُ عَلَى مَاءِ الْمَطَرِ فِي نَيْسَانَ زِيَادَةً وَ هِيَ أَنَّهُ يَقْرَأُ عَلَيْهِ سُورَةَ إِنَّا أَنْزَلْنَاهُ وَ يُكَبِّرُ اللَّهَ وَ يُهَلِّلُ اللَّهَ وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ كُلِّ وَاحِدَةٍ مِنْهَا سَبْعِينَ مَرَّةً.

And it has been reported in another report from the Prophet^{-saww}, among what he should read upon the rain water in April additionally, and it is that he should read upon it Surah Al-Qadr, and he should exclaim Greatness of Allah^{-azwj}, and extol Oneness of Allah^{-azwj}, and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, upon him^{-saww} and upon them be the greetings, each one of these seventy times".⁶⁴

⁶³ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 114 H 1

⁶⁴ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 114 H 2