

بحار الأنوار

BIHAR AL-ANWAAR

الجزء الثاني و الثمانون

Volume 83

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

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CHAPTER 60 – REST OF WHAT IS RECOMMENDED AS FOLLOW-UP (ACTS OF WORSHIP) OF EVERY SALAT

1- بحاليس المفيدي، عن محمد بن الحسين عن أحمد بن محمد الصولي عن الجلودي عن الحسين بن الحميد عن مخل بن إبراهيم عن صالح بن أبي الأسود عن محفوظ بن عبيد الله عن شيخ من أهل حضرموت عن محمد بن الحنفية عليه الرحمة قال: بينا أمير المؤمنين ع يطوف بالبيت إذا رجل متعلق بالأستار وهو يقول يا من لا يشغله سمع عن سمع يا من لا يعطه السائلون يا من لا يبرمه إلحاح الملحين أدقني برد عموك و مغفرتك و خلاوة رحمتك

(The book) 'Majaalis' of Al Mufeed – from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Al Sowly, from Al Jaloudy, from Al Husayn Bin Al Humejd, from Mukhawwal Bin Ibrahim, from Salih Bin Abu Al Aswad, from Mahfouz Bin Ubeydullah, from Sheykh from the people of Hazramaut, from Muhammad Bin Al Hanafiya, may the Mercy be upon him, said,

'While Amir Al Momineen^{-asws} was performing Tawaaf of the House (Kaaba) when a man was holding with the curtains (of the Kaaba) and he was saying, 'O One^{-azwj} Who is not pre-occupied from hearing (one) from hearing (another)! O One^{-azwj} Whom the (number of) beggars do not overwhelm Him^{-azwj}! O One^{-azwj} Whom the persistence of the persistent ones do not Exhaust Him^{-azwj}! Make me taste the coolness of Your^{-azwj} Pardon, and Your^{-azwj} Forgiveness, and sweetness of Your^{-azwj} Mercy!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا دُعَاؤُكَ

Amir Al Momineen^{-asws} said to him, 'This is your supplication?'

قَالَ لَهُ الرَّجُلُ وَ قَدْ سَمِعْتَهُ

The man said to him^{-asws}, 'And you^{-asws} heard it?'

قَالَ نَعَمْ

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

قَالَ فَادْعُ بِهِ فِي دُبُرِ كُلِّ صَلَاةٍ فَوَ اللَّهُ مَا يَدْعُو بِهِ أَحَدٌ مِنَ الْمُؤْمِنِينَ فِي أَدْبَارِ الصَّلَاةِ إِلَّا غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ عَدَدَ نُجُومِ السَّمَاءِ وَ فَطْرَهَا وَ حَصَا الْأَرْضِ وَ تَرَاهَا

He said, 'I supplicate with it and the end of every Salat. By Allah^{-azwj}! No one from the Momineen will supplicate with it in the ends of the Salats, except Allah^{-azwj} will Forgive his sins for him, and even though they may be the number of stars of the sky and its drops, and pebbles of the earth and its soil (grains of sand).'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ عِلْمَ ذَلِكَ عِنْدِي وَ اللَّهُ وَاسِعٌ كَرِيمٌ

Amir Al Momineen^{-asws} said to him: 'The knowledge of that is in my^{-asws} possession, and Allah^{-azwj} is capacious, Benevolent!'

فَقَالَ لَهُ الرَّجُلُ وَ هُوَ الْخُزَيْرُ ع صَدَقْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِم.

The man said to him^{-asws}, and he was Al Khizr^{-as}: ‘You^{-asws} speak the truth, by Allah^{-azwj}, O Amir Al Momineen^{-asws}, **and above every one with knowledge is a more knowledgeable one [12:76]’**.¹

2- مَكَارِمُ الْأَخْلَاقِ، عَنِ النَّبِيِّ ص أَنَّهُ مَنْ دَعَا بِهِ عَقِيبَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ حَفِظَ فِي نَفْسِهِ وَ دَارِهِ وَ مَالِهِ وَ وُلْدِهِ وَ هُوَ

(The book) ‘Makarim Al Akhlaq’ –

‘From the Prophet^{-sawww}: ‘The one who supplicates with it as follow-up of every Prescribed Salat would be Protected regarding himself, and his house, and his wealth, and his children, and it is: -

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَرْتُ وَ إِسْرَافِي عَلَى نَفْسِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

‘O Allah^{-azwj}! Forgive for me what I have sent forward, and what I have delayed, and I had done openly, and what I have kept secret, and my extravagance upon myself, and what You^{-azwj} are more Knowing with it than me!

اللَّهُمَّ أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بِعِلْمِكَ الْغَيْبِ وَ بِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي فَأَخِينِي وَ تَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي

O Allah^{-azwj}! You^{-azwj} are the Bringer forward, and Your^{-azwj} are the Delayer. There is no god except You^{-azwj} with Your^{-azwj} Knowledge of the unseen, and with Your^{-azwj} Power upon the creatures in their entirety, for as long as You^{-azwj} Know the life is better for me, Cause me to live, and Cause me to die when You^{-azwj} Know the death is better for me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ حَشِيئَتِكَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ كَلِمَةَ الْحَقِّ فِي الْعَضْبِ وَ الرِّضَا وَ الْقَصْدِ فِي الْفَقْرِ وَ الْغِنَى

O Allah^{-azwj}! I ask You^{-azwj} to fear You^{-azwj} in the secret and the open, and the word of truth during the anger and the pleasure, and the moderation during the poverty and riches!

وَ أَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَ الرِّضَا بِالْقَضَاءِ وَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَ شَوْقًا لِلِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَ لَا فِتْنَةٍ مُضِلَّةٍ

And I ask You^{-azwj} of bounties not to deplete, and delight of eyes not to terminate, and the satisfaction with the Decree, and coolness of the life after the death, and pleasure of the looking at Your^{-azwj} Face and yearning to meet You^{-azwj}, from without harm to harm, nor Fitna to stray!

اللَّهُمَّ زَيِّنَا بِرَبِّنَا الْإِيمَانَ وَ اجْعَلْنَا هُدَاةً مُهْتَدِينَ

¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 1

O Allah-azwj! Adorn us with adornment of the Eman, and make us as guided, Guided!

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ

O Allah-azwj! Guide us among the ones You-azwj have Guided!

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَظِيمَةَ الرَّشَادِ وَ الثَّبَاتِ فِي الْأَمْرِ وَ الرُّشْدِ وَ أَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَ حَسْنَ عَافِيَتِكَ وَ آدَاءَ حَقِّكَ

O Allah-azwj! I ask You-azwj for the mighty Guidance, and the stead-fasted-ness in the matter, and the rightful guidance, and I ask You-azwj for thanking for Your-azwj bounties, and goodly well-being, and fulfilling Your-azwj right.

وَ أَسْأَلُكَ يَا رَبِّ قَلْبًا سَلِيمًا وَ لِسَانًا صَادِقًا وَ أَسْتَعْفِرُكَ لِمَا تَعَلَّمْتُ وَ أَسْأَلُكَ خَيْرَ مَا تَعَلَّمْتُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمْتُ فَإِنَّكَ تَعْلَمُ وَ لَا تَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ.

And I ask You-azwj, O Lord-azwj, for a sound heart, and truthful tongue, and I seek Forgiveness of what You-azwj Know; and I ask You-azwj of goodness of what You-azwj Know, and I seek Refuge with You-azwj from evil of what You-azwj Know. You-azwj Know and you are not known, and You-azwj are Knower of the unseen!"²

3- الْمَكَارِمُ، دُعَاءٌ آخَرُ قَالَ الصَّادِقُ ع مِنْ قَالَ هَذِهِ الْكَلِمَاتِ عِنْدَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ حَفِظَ فِي نَفْسِهِ وَ دَارِهِ وَ وُلْدِهِ وَ مَالِهِ-

(The book) 'Al Makarim' – another supplication,

'Al Sadiq-asws said: 'One who says these phrases at every Prescribed Salat will be Protected regarding himself, and his house, and his children, and his wealth -

أَجِيرُ نَفْسِي وَ مَالِي وَ وُلْدِي وَ أَهْلِي وَ دَارِي وَ كُلِّ مَا هُوَ مِنِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

'I shelter myself, and my wealth, and my children, and my family members, and my house, and all what is from me, with Allah-azwj the One, the Last Who, **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

وَ أَجِيرُ نَفْسِي وَ مَالِي وَ وُلْدِي وَ كُلِّ مَا هُوَ مِنِّي - رَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ إِلَى آخِرِهَا وَ رَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَى آخِرِهَا وَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ آيَةَ الْكُرْسِيِّ إِلَى آخِرِهَا.

And I shelter myself, and my wealth, and my children, and all what is from me, with **Lord of Al-Falaq [113:1]** – up to its end, and **with Lord of the people [114:1] King of the people [114:2]** – up to its end, and with Allah-azwj Who, **Allah, there is no god except He, the Living, the Eternal [2:255]** – Verse of the Chair up to its end"³.

² Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 2

³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 3

4- الْمَكَارِمُ، هَذَا دُعَاءٌ آخَرٌ مِنْ مَسْمُوعَاتِ السَّيِّدِ نَاصِحِ الدِّينِ أَبِي الْبَرَكَاتِ وَ مِنْ دُعَاءِ السِّرِّ يَا مُحَمَّدُ مَنْ أَرَادَ أَنْ أَرْفَعَ صَلَاتَهُ مُضَاعَفَةً فَلْيُثْمِنْ خَلْفَ كُلِّ مَا افْتَرَضْتَ عَلَيْهِ وَ يَرْفَعُ يَدَيْهِ يَا مُبْدِيَّ الْأَسْرَارِ وَ يَا مُمِيزَ الْكِنَمَانِ وَ يَا شَارِعَ الْأَحْكَامِ وَ يَا دَارِيَّ الْأَنْعَامِ وَ يَا خَالِقَ الْأَنْامِ وَ يَا فَارِضَ الطَّاعَةِ وَ مُلْزِمَ الدِّينِ وَ يَا مُوجِبَ التَّعَبُّدِ

(The book) 'Al Makarim' – This is another supplication from 'Masmouaat' of the Seyyid Nasih Al Deen Abu Al Barakaat –

'And from the secret supplications, O Muhammad, one who wants to raise his Salat manifold, let him say at the end of all what is obligated upon him (from the Salat), and he should raise his hand: 'O Initiator of the secrets, and O Revealer of the concealments, and O Legislator of the rulings, and O Dispenser of the people, and O Creator of the people, and O Imposer of the obedience, and Necessitator of the religion, and O Obligator of the servitude!

أَسْأَلُكَ بِحَقِّ تَرْكِيَةِ كُلِّ صَلَاةٍ رَكَّيْتَهَا وَ بِحَقِّ مَنْ رَكَّيْتَهَا لَهُ أَنْ تَجْعَلَ صَلَاتِي هَذِهِ زَاكِيَةً مُتَقَبَّلَةً بِتَقْبُلِكَهَا وَ تَصْبِيرَكَ بِهَا دِينِي زَاكِيًا وَ إِهْلَامِكَ قَلْبِي حُسْنَ الْمُحَافَظَةِ عَلَيْهَا حَتَّى تَجْعَلَنِي مِنْ أَهْلِهَا الَّذِينَ ذَكَرْتَهُمْ بِالْحُشُوعِ فِيهَا

I ask You^{-azwj} by the right of purification of every Salat You^{-azwj} Purified it, and by the right of one You^{-azwj} Purified for him! Make this Salat of mine as pure, acceptable by Accepting it, and to Make my religion to be pure by it, and Your^{-azwj} Inspiring my heart with goodly protections upon it until You^{-azwj} Make me to be from its people, those You^{-azwj} Mentioned them with the fearfulness in it.

أَنْتَ وَ لِيُ الْحَمْدُ كُلُّهُ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ الْحَمْدُ كُلُّهُ بِكُلِّ حَمْدٍ أَنْتَ لَهُ وَ لِيُ وَ أَنْتَ وَ لِيُ التَّوْحِيدِ كُلِّهِ

You^{-azwj} are Guardian of the Praise. There is no god except You^{-azwj}. For You^{-azwj} is the Praise, all of it. With each Praise You^{-azwj} are Guardian of it, and You^{-azwj} are Guardian of the Tawheed, all of it.

فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّوْحِيدُ كُلُّهُ بِكُلِّ تَوْحِيدٍ أَنْتَ لَهُ وَ لِيُ وَ أَنْتَ وَ لِيُ التَّهْلِيلِ كُلِّهِ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّهْلِيلُ كُلُّهُ بِكُلِّ تَهْلِيلٍ أَنْتَ لَهُ وَ لِيُ

There is no god except You^{-azwj}. For You^{-azwj} is the Tawheed. With all Tawheed You^{-azwj} are Guardian for it; and You^{-azwj} are Guardian of the Oneness, all of it. There is no god except You^{-azwj}. The Oneness is for You^{-azwj}, all of it. With all Oneness You^{-azwj} are Guardian for it.

وَ أَنْتَ وَ لِيُ التَّسْبِيحِ كُلِّهِ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّسْبِيحُ كُلُّهُ بِكُلِّ تَسْبِيحٍ أَنْتَ لَهُ وَ لِيُ

And You^{-azwj} are Guardian of the Glorification all of it. There is no god except You^{-azwj}. For You^{-azwj} is the Glorification, all of it. With every Glorification, You^{-azwj} are Guardian for it.

وَ أَنْتَ وَ لِيُ التَّكْبِيرِ كُلِّهِ فَلَا إِلَهَ إِلَّا أَنْتَ فَلَكَ التَّكْبِيرُ كُلُّهُ بِكُلِّ تَكْبِيرٍ أَنْتَ لَهُ وَ لِيُ

And You^{-azwj} are Guardian of the Takbeer, all of it. There is no god except You^{-azwj}. For You^{-azwj} is the Takbeer, all of it. With every Takbeer You^{-azwj} are Guardian for it.

رَبِّ عُدْ عَلَيَّ فِي صَلَاتِي هَذِهِ بِرَفْعِكَهَا زَاكِيَةً مُتَقَبَّلَةً - إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Lord^{-azwj}! Count to me in this Salat of mine by Your^{-azwj} Raising it as pure, Accepted, surely You^{-azwj} are the all-Hearing, the all-Knowing!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ رُفِعَتْ صَلَاتُهُ مُضَاعَفَةً فِي اللُّوحِ الْمَحْفُوظِ.

He, when he says that, his Salat is Raised as a multiple in the Guarded Tablet”.⁴

5- الْمَكَارِمُ، وَإِذَا أَرَدْتَ التَّهَوُّضَ مِنَ التَّعْتِيبِ فَقُلْ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) ‘Al Makarim’ –

‘And when you intend to get up from the follow-up (acts of worship), then say, **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]**’.

فَقَدْ رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ مَنْ أَرَادَ أَنْ يَكْتُمَالَ بِالْمَكْتُمَالِ الْأَوْفَى فَلْيَكُنْ هَذَا آخِرَ قَوْلِهِ فَإِنَّ لَهُ مِنْ كُلِّ مُسْلِمٍ حَسَنَةً.

It has been reported from Amir Al Momineen^{-asws} having said: ‘One who to weight with the full measure, let this be last of his words, for there will be a good deed for him from every Muslim’.⁵

وَ عَنِ الْحَسَنِ بْنِ حَمَّادٍ ع قَالَ: مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَرِيضَةِ قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ- أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

And from Al Hassan Bin Hammad,

‘From Al Sadiq^{-asws} having said: ‘One who says at the end of the obligatory Salat before he folds his legs (to get up), ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, with the Majestic and the Honour, and I repent to You^{-azwj}’, Allah^{-azwj} will Forgive his sins for him and even though these are like foam of the sea’.

وَ فِي حَدِيثٍ آخَرَ مَنْ قَالَهُ فِي كُلِّ يَوْمٍ غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ كَبِيرَةً.

And in another Hadeeth: ‘O who says it during every day, Allah^{-azwj} will Forgive for him forty major sins’.⁶

6- فَلَاخُ السَّائِلِ، بِإِسْنَادِهِ إِلَى التَّلْعُكْرِيِّ عَنِ هَارُونَ بْنِ مُوسَى عَنِ أَحْمَدَ بْنِ مُحَمَّدِ الْعَطَّارِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَيْسَى الْبُقَيْرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ وَهْبِ بْنِ عَبْدِ رَبِّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ سَبَّحَ تَسْبِيحَ الزَّهْرَاءِ فَاطِمَةَ ع بَدَأَ وَ كَثَّرَ اللَّهُ عَزَّ وَ جَلَّ أَرْبَعًا وَ ثَلَاثِينَ تَكْبِيرَةً وَ سَبَّحَهُ ثَلَاثًا وَ ثَلَاثِينَ تَسْبِيحَةً وَ وَصَلَ التَّسْبِيحَ بِالتَّكْبِيرِ وَ حَمِدَ اللَّهَ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَ وَصَلَ التَّحْمِيدَ بِالتَّسْبِيحِ

⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 4

⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 5 a

⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 5 b

(The book) 'Falah Al Saail' – by his chain to Al Tal'akburi, from Haroun Bin Musa, from Ahmad Bin Muhammad Al Attar, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Hassan Bin Mahboub, from Wahb Bin Abd Rabbih who said,

'One who glorifies the Glorification Al Zahra Fatima^{-asws}, should begin and exclaim Greatness of Allah^{-azwj} Mighty and Majestic thirty-four Takbeers, and Glorify thirty-three Glorifications, and connect the Glorification with the Takbeer and Praise of Allah^{-azwj} thirty-three times, and connect the Praise with the Glorification'.

وَقَالَ بَعْدَ مَا يُفْرَغُ مِنَ التَّحْمِيدِ لَا إِلَهَ إِلَّا اللَّهُ - إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا لِنَبِيِّكُمْ رَبِّنَا لَبَّيْكُمْ وَ سَعْدَيْكُمْ -

And he^{-asws} said after being free from the Praise: 'There is no god except Allah^{-azwj}! **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].** At Your^{-azwj} service our Lord^{-azwj} and Your^{-azwj} assistance!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِ مُحَمَّدٍ وَ عَلَى ذُرِّيَّةِ مُحَمَّدٍ وَ السَّلَامِ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon People^{-asws} of the Household of Muhammad^{-saww}, and upon offspring of Muhammad^{-saww}; and the greeting be upon him^{-asws} and upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings.

وَ أَشْهَدُ أَنَّ التَّسْلِيمَ مِنَّا لَهُمْ وَ الْإِيْتِمَامَ بِهِمْ وَ التَّصْدِيقَ لَهُمْ رَبِّنَا آمَنَّا وَ صَدَّقْنَا وَ اتَّبَعْنَا الرَّسُولَ فَاتَّكُنَّا مَعَ الشَّاهِدِينَ

And I testify that the greeting from us for them^{-asws}, and being led by them^{-asws}, and the ratification of them^{-asws}! Our Lord^{-azwj}! We believe and we ratify, and we follow the Messengers^{-as}, so Write us being with the martyrs!

اللَّهُمَّ صُبِّ الرِّزْقِ عَلَيْنَا صَبًّا صَبًّا بِلَاغًا لِالْآخِرَةِ وَ الدُّنْيَا مِنْ غَيْرِ كَدٍّ وَ لَا نَكْدٍ وَ لَا مِنْ مَرٍّ أَحَدٍ مِنْ خَلْقِكَ إِلَّا سَعَةً مِنْ رِزْقِكَ وَ طَيِّبًا مِنْ وُسْعِكَ مِنْ يَدِكَ الْمَالَى عَفَافًا لَا مِنْ أَيْدِي لِقَامِ خَلْقِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Pour the sustenance upon us, Pouring, Pouring, extensive for the Hereafter and the world from without any toil and hardship, nor any conferment from anyone from You^{-azwj} creatures, except capaciousness from Your^{-azwj} sustenance, and goodness from Your^{-azwj} Capaciousness from Your^{-azwj} Hands Filled with chastity, nor from the blameful hands of Your^{-azwj} creatures. Surely You^{-azwj} are Able upon all things!

اللَّهُمَّ اجْعَلِ النُّورَ فِي بَصْرِي وَ الْبَصِيرَةَ فِي دِينِي وَ الْيَقِينَ فِي قَلْبِي وَ الْإِخْلَاصَ فِي عَمَلِي وَ السَّعَةَ فِي رِزْقِي وَ ذِكْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَى لِسَانِي وَ الشُّكْرَ لَكَ أَبَدًا مَا أُنْفِيتَنِي

O Allah^{-azwj}! Make the Noor to be in my sight, and the insight in my religion, and the certainty in my heart, and the sincerity in my actions, and the vastness in my sustenance, and Your^{-azwj} Zikr by the night and the day upon my tongue, and the thanking to You^{-azwj} for ever for as long as You^{-azwj} Make me live.

اللَّهُمَّ لَا تَجِدْنِي حَيْثُ هَيْبَتِي وَ بَارِكْ لِي فِيمَا أُعْطَيْتَنِي وَ ارْحَمْنِي إِذَا تَوَفَّيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Do not Let me be found where You^{-azwj} Prohibited, and Bless for me in what You^{-azwj} have Given me, and Mercy me when You^{-azwj} Cause me to die, surely You^{-azwj} are Able upon all things!'

عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ كُلَّهَا وَ عَافَاهُ مِنْ يَوْمِهِ وَ سَاعَتِهِ وَ شَهْرِهِ وَ سَنَتِهِ إِلَى أَنْ يَحُولَ الْحَوْلُ مِنَ الْقَمْرِ وَ الْفَاقَةِ وَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ وَ مِنْ مِيتَةِ السَّوْءِ وَ مِنْ كُلِّ بَلِيَّةٍ تَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ كَتَبَ لَهُ بِذَلِكَ شَهَادَةَ الْإِخْلَاصِ بِتَوَابِهَا إِلَى يَوْمِ الْقِيَامَةِ وَ تَوَابُهَا الْجَنَّةُ الْبَتَّةُ

Allah^{-azwj} will Forgive his sins for him, all of them, and Excuse him from his day, and his hour, and his month, and his year up to the year passes by, from the poverty, and the destitution, and insanity, and the leprosy, and the vitiligo, and from the evil death, and from every affliction befalling from the sky to the earth, and will Write for him, due to that, the sincere testimony with its Rewards up to the Day of Qiyamah, and it's Reward is the Paradise anyway'.

فَقُلْتُ لَهُ هَذَا لَهُ إِذَا قَالَ ذَلِكَ فِي كُلِّ يَوْمٍ مِنَ الْحَوْلِ إِلَى الْحَوْلِ

I said to him^{-asws}, 'This is for him when he says that during every day from the year to the year?'

فَقَالَ لَا وَ لَكِنَّ هَذَا لِمَنْ قَالَ مِنَ الْحَوْلِ إِلَى الْحَوْلِ مَرَّةً وَاحِدَةً يُكْتَبُ لَهُ وَ أَجْزَأُ لَهُ إِلَى مِثْلِ يَوْمِهِ وَ سَاعَتِهِ وَ شَهْرِهِ وَ مِنَ الْحَوْلِ الْجَائِي الْحَائِلِ عَلَيْهِ.

He^{-asws} said: 'No, but this is for the one who says one time from the year to the year, it will be Written for him, and it would be sufficient for him up to the likes of his day, and his hour, and his month, and from the coming year passing upon him'.⁷

7- فَلَاحِ السَّائِلِ، وَ مِنَ الْمُهْمَّاتِ مَنْ يُرِيدُ طَوْلَ الْبَقَاءِ أَنْ يَكُونَ مِنْ تَعْفِيهِ بَعْدَ كُلِّ صَلَاةٍ مَا رَوَاهُ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ يَعْقُوبَ الْعَجَلِيِّ الْكِسَائِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: دَخَلَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا سَيِّدِي عَلَتْ سِنِّي وَ مَاتَ أَقَارِبِي وَ أَنَا خَائِفٌ أَنْ يُدْرِكَنِي الْمَوْتُ وَ لَيْسَ لِي مَنْ أَنْسَ بِهِ وَ أَرْجِعُ إِلَيْهِ

(The book) 'Falah Al Saail', and from the important supplication, one who wants lengthy remaining (life) there should be from his follow-up (acts of worship) after every Salat what is reported by Abu Muhammad Haroun Bin Musa, from Abu Al Husayn Ali Bin Muhammad Bin Yaquob Al Ijaly Al Kisaie, from Ali Bin Al Hassan Bin Fazzal, from Ja'far Bin Muhammad Bin Hakeem, from Jameel Bin Darraj who said,

'A man entered to see Abu Abdullah^{-asws}. He said to him^{-asws}, 'O my chief! My years are a lot and my kindred have dies, and I am fearful that the death will come across me and there wouldn't be anyone for me to be comforted with, and be hopeful to him'.

فَقَالَ لَهُ إِنَّ مِنْ إِخْوَانِكَ الْمُؤْمِنِينَ مَنْ هُوَ أَقْرَبُ نَسَباً أَوْ سَبَباً وَ أَنْسَكَ بِهِ خَيْرٌ مِنْ أَنْسِكَ بِعَرِيبٍ وَ مَعَ هَذَا فَعَلَيْكَ بِالْدُّعَاءِ وَ أَنْ تَقُولَ عَقِيبَ كُلِّ صَلَاةٍ

He^{-asws} said to him: 'Surely from your Momineen brothers there is one who is closer of lineage, or cause, and you can be more comforted with him that your being comforted with a kindred,

⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 6

and along with this, upon you is with the supplicating, and you should be saying in the follow-up of every Salat: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِنَّ الصَّادِقَ ع قَالَ إِنَّكَ فُلْتُ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي قَبْضِ رُوحِ عَبْدِي الْمُؤْمِنِ بِكَرِهِ الْمَوْتِ وَ أَكْرَهُ مَسَاءَتَهُ

‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}. Al Sadiq^{-asws} said You^{-azwj} Said: “I^{-azwj} do not Hesitate regarding anything I^{-azwj} Do like My^{-azwj} Hesitation in capturing the soul of My^{-azwj} servant Momin soul. He disliked the death and I^{-azwj} his evil deeds!”

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ لَوْلِيِّكَ الْفَرَجَ وَ الْعَافِيَةَ وَ النَّصْرَ وَ لَا تُسَوِّبْ فِي نَفْسِي وَ لَا فِي أَحَدٍ مِنْ أَجْبَتِي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Hasten the relief for Your^{-azwj} Guardian^{-ajfj}, and the well-being, and the victory, and do not Let me be worse within myself nor in anyone from my loved ones!’

إِنْ شِئْتَ أَنْ تُسَمِّيَهُمْ وَاحِداً وَاحِداً فَافْعَلْ وَ إِنْ شِئْتَ مُتَفَرِّقِينَ وَ إِنْ شِئْتَ مُجْتَمِعِينَ

If you like, you can name them one by one, then do so, and if you like separately, and if you like altogether’.

قَالَ الرَّجُلُ وَ اللَّهُ لَقَدْ عَشْتُ حَتَّى سَمِعْتُ الْحَيَاةَ

The man said, ‘By Allah^{-azwj}! I have lived until I was tired of life’.

قَالَ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَحِمَهُ اللَّهُ إِنَّ مُحَمَّدَ بْنَ الْحَسَنِ بْنِ سَمْتُونَ الْبَصْرِيِّ كَانَ يَدْعُو بِحَذَا الدُّعَاءِ فَعَاشَ مِائَةً وَ ثَمَانٍ وَ عِشْرِينَ سَنَةً فِي حِفْظِ إِلَى أَنْ مَلَ الْحَيَاةَ فَتَرَكَهَ فَمَاتَ ر ه .

Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} have Mercy on him, said, ‘Muhammad Bin Al Hassan Bin Shamoun Al Basry used to supplicate with this supplication, so he lived for one hundred and eighty years in reassurance until he was fed up of life, so he left it and died’.⁸

الْمَكَارِمِ، وَ دَعَوَاتِ الرَّاؤُنْدِيِّ، وَ مِصْبَاحِ الشَّيْخِ، وَ جَنَّةِ الْأَمَانِ، وَ الْبَلَدِ الْأَمِينِ، رُوِيَ أَنَّ مَنْ دَعَا بِحَذَا الدُّعَاءِ عَقِبَ كُلِّ فَرِيضَةٍ وَ وَاظَبَ عَلَى ذَلِكَ عَاشَ حَتَّى يَمَلَّ الْحَيَاةَ.

(The books) ‘Al Makarim’, and ‘Dawaat’ of Al Rawandy, and ‘Misbah’ of the Sheykh, and ‘Junnat Al Amaan’, and ‘Al Balad Al Ameen’ –

‘One who supplicates with this supplication as a follow-up of every obligatory (Salat) perseveres upon that will live until he is fed up of the life’.⁹

⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 7 a

⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 7 b

8- فَلَاخِ السَّائِلِ، وَ مِنَ الْمُهِمَّاتِ الدُّعَاءِ الَّذِي عَلَّمَهُ النَّبِيُّ ص لِعَلِيِّ ع لِيَحْفَظَ كُلَّ مَا يَسْمَعُ رُؤْيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَرَدْتَ أَنْ تَحْفَظَ كُلَّ مَا تَسْمَعُ وَ تَقْرَأُ فَادْعُ بِهَذَا الدُّعَاءِ فِي دُبُرِ كُلِّ صَلَاةٍ وَ هُوَ

(The book) 'Falah Al Saail' –

And from the important supplications which the Prophet^{-saww} taught to Ali^{-asws} to memorise all what he^{-asws} hears, it is reported from the Prophet^{-saww} that he^{-saww} said to Amir Al Momineen^{-asws}: 'When you^{-asws} want to memorise all what you^{-asws} hear and read, then supplicate with this supplication in the end of every Salat, and it is: -

سُبْحَانَ مَنْ لَا يَعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ سُبْحَانَ مَنْ لَا يَأْخُذُ أَهْلَ الْأَرْضِ بِالْأَوَانِ الْعَذَابِ سُبْحَانَ الرَّؤُوفِ الرَّحِيمِ اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَ بَصْرًا وَ فَهْمًا وَ عِلْمًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'Glorious is the One^{-azwj} Who does not Transgress upon people of His^{-azwj} Kingdom! Glorious is the One^{-azwj} Who does not Seize people of the earth with variety of Punishments! Glorious is the Kind, the Merciful! O Allah^{-azwj}! Make Noor to be in my heart and sight, and understanding, and knowledge, You^{-azwj} are Able up all things!''¹⁰

وَ مِنَ الْمُهِمَّاتِ لِمَنْ يُرِيدُ قَضَاءَ الْحَاجَاتِ أَنْ يَقُولَ إِذَا فَرَغَ مِنَ الصَّلَاةِ مَا رَوَاهُ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَه عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ يَعْقُوبِ الْكِسَائِيِّ عَنْ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ اللَّهِ الْقُمَيْيِّ عَنْ أُخِيهِ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ

And from the important (supplications) of the one what was fulfilment of the needs, he should has when he is free from the Salat what is reported by Abu Muhammad Haroun Bin Musa, from Ali Bin Muhammad Bin Yaqoub Al Kisaie, from Al Hassan Bin Ali Bin Fazzal, from his father, from Sa'alba Bin Mamoun, from Abdul Malik Bin Abdullah Al Qummi, from his brother Idrees Bin Abdullah who said,

قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا فَرَغْتَ مِنَ الصَّلَاةِ فَقُلْ- اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَ وِلَايَتِكَ وَ وِلَايَةِ رَسُولِكَ ص وَ وِلَايَةِ الْأَيْمَةِ مِنْ أَوْلِهِمْ إِلَى آخِرِهِمْ وَ تُسَبِّحُهُمْ وَاجِدًا وَاجِدًا

'I heard Abu Abdullah^{-asws} saying: 'When you are free from the Salat, then say, 'O Allah^{-azwj}! I make it to be Your^{-azwj} religion with obeying You^{-azwj}, and Your^{-azwj} Wilayah and Wilayah of Your^{-azwj} Rasool^{-saww}, and Wilayah of the Imams^{-asws}, from first of them^{-asws} to their^{-asws} last' – and name them^{-asws} one by one.

وَ تَقُولُ اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِهِمْ وَ وِلَايَتِهِمْ وَ الرِّضَا بِمَا فَضَّلْتَهُمْ بِهِ غَيْرَ مُتَكَبِّرٍ وَ لَا مُسْتَكْبِرٍ عَلَى مَعْنَى مَا أَنْزَلْتَ فِي كِتَابِكَ- عَلَى حُدُودِ مَا أَنَا فِيهِ وَ مَا لَمْ يَأْتِنَا مِنْ مَوْجِبٍ مُعْتَرِفٍ مُسَلِّمٍ بِذَلِكَ رَاضٍ بِمَا رَضِيَتْ بِهِ

And you should say, 'O Allah^{-azwj}! I make it to be Your^{-azwj} religion with obeying them^{-asws}, and their^{-asws} Wilayah, and the satisfaction with what You^{-azwj} have Merited them^{-asws} with, without arrogance nor haughty upon the meaning of what You^{-azwj} have Revealed in Your^{-azwj} Book based upon limits of what have come to us regarding it, and what has not come to us, a Momin acknowledging submitting with that, satisfied with whatever You^{-azwj} are Satisfied with.

¹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 8 a

يَا رَبِّ أُرِيدُ بِهِ وَجْهَكَ وَ الدَّارَ الآخِرَةَ مَرْهُوباً وَمَرْغُوباً إِلَيْكَ فِيهِ فَأَخْبِنِي عَلَى ذَلِكَ وَ أَمْتِنِي إِذَا أَمْتَنِي عَلَى ذَلِكَ وَ ابْعَثْنِي عَلَى ذَلِكَ وَ إِنْ كَانَ مِنِّي تَقْصِيرٌ
فِيمَا مَضَى فَاِنِّي أَتُوبُ إِلَيْكَ مِنْهُ وَ أَرْغَبُ إِلَيْكَ فِيمَا عِنْدَكَ

O Lord^{-azwj}! I intend Your Face with it and house of the Hereafter, dreading and desiring to You^{-azwj} regarding it. Cause me to live upon that and Cause me to die upon that and Resurrect me upon that, and even though there is deficiency in what has passed, for I hereby repent to You^{-azwj} from it, and am desirous to You^{-azwj} regarding what is with You^{-azwj}!

وَ أَسْأَلُكَ أَنْ تَعْصِمَنِي بِوَلَايَتِكَ عَنْ مَعْصِيَتِكَ وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ - إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ يَا
أَرْحَمَ الرَّاحِمِينَ

And I ask You^{-azwj} to Protect me with Your^{-azwj} Guardianship from disobeying You^{-azwj} and do not Allocate me to myself for the blink of an eye, neither less than that nor more, **The self is an enjoiner with the evil [12:53]**, except what You^{-azwj} Mercy, O most Merciful of the merciful ones.

وَ أَسْأَلُكَ أَنْ تَعْصِمَنِي بِطَاعَتِكَ حَتَّى تَتَوَقَّأَنِي عَلَيْهَا وَ أَنْتَ عَنِّي رَاضٍ وَ أَنْ تُخَيِّمَ لِي بِالسَّعَادَةِ وَ لَا تُحَوِّلَنِي عَنْهَا أَبَدًا وَ لَا قُوَّةَ إِلَّا بِكَ

And I ask You^{-azwj} to Protect me with obeying You^{-azwj} until You^{-azwj} Cause me to die upon it while You^{-azwj} are Satisfied with me, and to End for me with being fortunate and not to Transfer me away from it, ever, and there is not strength except with You^{-azwj}.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ وَجْهِكَ الْكَرِيمِ وَ بِحُرْمَةِ اسْمِكَ الْعَظِيمِ وَ بِحُرْمَةِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ وَ بِحُرْمَةِ أَهْلِ بَيْتِ رَسُولِكَ ع وَ تُسَمِّيهِمْ أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا وَ تَذْكُرُ حَوَائِجَكَ إِنْ شَاءَ اللَّهُ.

O Allah^{-azwj}! I ask You^{-azwj} with Sanctity of Your^{-azwj} Benevolent Face, and with Sanctity of Your^{-azwj} Magnificent Name, and with sanctity of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-as} and his^{-saww} Family^{-asws}, and with sanctity of People^{-asws} of the Household of Your^{-azwj} Rasool^{-saww} – and name them^{-asws} – ‘Send Salawaat upon Muhammad^{-saww}, and Family^{-asws} of Muhammad^{-saww}, and to do ‘such and such’ with me’ – and mention your needs, if Allah^{-azwj} so Desires”.¹¹

9- فَلَاخِ السَّائِلِ، وَ مِنْ الْمُهَمَّاتِ فِي تَعْقِيبِ الصَّلَاةِ لِرِيَادَةِ السَّعَادَاتِ الْإِفْتِدَاءِ بِالصَّادِقِ ع فِيمَا نَذَرْتَهُ مِنَ الدَّعَوَاتِ كَمَا رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ:
دَخَلْتُ عَلَى أَبِي يَوْمًا وَ هُوَ يَصَدِّقُ عَلَى فُقَرَاءِ أَهْلِ الْمَدِينَةِ بِتَمَانِيَةِ آلَافِ دِينَارٍ وَ أَعْتَقَ أَهْلَ بَيْتٍ بَلَعُوا أَحَدَ عَشَرَ مَمْلُوكًا

(The book) ‘Falah Al Saail’ –

And from the important (supplications) in follow-up of the Salat for increase in being fortunate in believing in Al Sadiq^{-asws} in what we are mentioning from the supplication like what is reported from Abu Abdullah^{-saww} having said: ‘I^{-asws} entered to see my^{-asws} father^{-asws} one day, and he^{-asws} was donating to the poor people of Al Medina with eight thousand Dinars, and people of a household reached eleven slaves.

¹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 8 b

فَكَانَ ذَلِكَ أَعْجَبِي فَتَطَّرَ إِلَيَّ ثُمَّ قَالَ هَلْ لَكَ فِي أَمْرٍ إِذَا فَعَلْتَهُ مَرَّةً وَاحِدَةً خَلْفَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ كَانَ أَفْضَلَ مِمَّا رَأَيْتَنِي صَنَعْتُ وَ لَوْ صَنَعْتُهُ كُلَّ عُمْرِ نُوْحٍ

That surprised me^{-asws}. He^{-asws} looked at me^{-asws}, then said: 'Is it okay for you^{-asws} regarding a matter, when you^{-asws} were to do it once after every Prescribed Salat, it would be superior from what you^{-asws} have seen me^{-asws} doing, and even if you^{-asws} were to do it the whole lifetime of Noah^{-as}'.

قَالَ قُلْتُ مَا هُوَ

He^{-asws} said: 'I^{-asws} said: 'What is it?'

قَالَ تَقُولُ خَلْفَ الصَّلَاةِ- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He^{-asws} said: 'You^{-asws} should be saying after the Salat: 'I^{-asws} testify that 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 life and die, and He^{-azwj} Causes to die and life. The goodness is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْجَبُوتِ سُبْحَانَ ذِي الْكِبْرِيَاءِ وَ الْعَظَمَةِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

Glory be to the One^{-azwj} with the Kingdom and the Domain! Glory be to the One^{-azwj} with the Might and the Glory! Glorious is the One^{-azwj} with the Greatness and the Magnificence! Glorious is the Living Who will not be dying! Glorious is my Lord^{-azwj} the Exalted! Glorious is my Lord^{-azwj} the Magnificent! Glorious is Allah^{-azwj} and with His^{-azwj} Praise.

كُلُّ هَذَا قَلِيلٌ يَا رَبِّ وَ عَدَدَ خَلْقِكَ وَ مِلْءَ عَرْشِكَ وَ رِضَا نَفْسِكَ وَ مَبْلَغَ مَشِيئِكَ وَ عَدَدَ مَا أَحْصَى كِتَابُكَ وَ مِلْءَ مَا أَحْصَى كِتَابُكَ وَ زِنَةَ مَا أَحْصَى كِتَابُكَ وَ مِثْلَ ذَلِكَ أَضْعَافًا لَا تُحْصَى

All this is little, O Lord^{-azwj}, while the number of Your^{-azwj} creatures, and Fullness of Your^{-azwj} Throne, and Satisfaction of Yourself^{-azwj}, and Extent of Your^{-azwj} Desire, and the number of what Your^{-azwj} Book has enumeration, and Fullness of what Your^{-azwj} Book has counted and weight of what Your^{-azwj} Book has enumerated, and similar to that a multiple cannot be counted.

وَ عَدَدَ خَلْقِكَ وَ مِلْءَ خَلْقِكَ وَ زِنَةَ خَلْقِكَ وَ مِثْلَ ذَلِكَ أَضْعَافًا لَا تُحْصَى وَ عَدَدَ بَرِيئِكَ وَ مِلْءَ بَرِيئِكَ وَ زِنَةَ بَرِيئِكَ وَ مِثْلَ ذَلِكَ أَضْعَافًا لَا تُحْصَى وَ عَدَدَ مَا تَعَلَّمَ وَ زِنَةَ مَا تَعَلَّمَ وَ مِلْءَ مَا تَعَلَّمَ وَ مِثْلَ ذَلِكَ أَضْعَافًا لَا تُحْصَى

And number of Your^{-azwj} creatures, and Fullness of Your^{-azwj} creation, and weight of Your^{-azwj} creation, and similar to that a multiple cannot be counted; and number of Your^{-azwj} created beings, and fullness of Your^{-azwj} created beings, and weight of Your^{-azwj} created being, and similar to that a multiple cannot be counted; and number of what You^{-azwj} Know, and weight

of what You^{-azwj} Know, and fullness of what You^{-azwj} Know, and similar to that a multiple cannot be counted.

وَمِنَ التَّحْمِيدِ وَالتَّعْظِيمِ وَالتَّقْدِيسِ وَالتَّنَاءِ وَ الشُّكْرِ وَ الْحَمْدِ وَ الْمَدْحِ وَ الصَّلَاةِ عَلَى النَّبِيِّ وَ أَهْلِ بَيْتِهِ صَلَّى اللهُ عَلَيْهِ وَ عَلَيْهِمْ مِثْلَ ذَلِكَ وَ أَضْعَافَ ذَلِكَ

And from the praise, and the exaltation, and the sanctification, and the commendation, and the thanks, and the good, and the eulogy, and the Salawaat upon the Prophet^{-saww} and his^{-saww} family^{-asws}, may Allah^{-azwj} Send Salawaat upon him^{-saww} and upon them^{-asws} similar to that, and multiple of that.

وَ عَدَدَ مَا خَلَقْتَ وَ ذَرَأْتَ وَ بَرَأْتَ وَ عَدَدَ مَا أَنْتَ خَالِقُهُ مِنْ شَيْءٍ وَ مِلَّةَ ذَلِكَ كُلِّهِ وَ أَضْعَافَ ذَلِكَ كُلِّهِ أَضْعَافًا لَوْ خَلَقْتَهُمْ فَتَطَّوُّوا بِدَلِكِ مُنْذُ قَطُّ إِلَى الْأَبَدِ لَا انْقِطَاعَ لَهُ يَقُولُونَ كَذَلِكَ وَ لَا يَسْأَمُونَ وَ لَا يَفْتُرُونَ أَسْرَعَ مِنْ لِحْظِ الْبَصَرِ وَ كَمَا يُبْغِي لَكَ وَ كَمَا أَنْتَ لَهُ أَهْلٌ

And a number of what You^{-azwj} Created, and Produced, and Formed, and number of anything what You^{-azwj} are its Creator, and fullness of all of that, and a multiple of all of that a multiple, if You^{-azwj} had Created them, they speak with that since then up to for ever, there being not termination for it are saying that, and they are neither slackening nor taking a break, are quicker than a glance of the sight, and like what is befitting for You^{-azwj}, and like what You^{-asws} are rightful of it.

وَ أَضْعَافَ مَا ذَكَرْتَ وَ زِنَةَ مَا ذَكَرْتَ وَ عَدَدَ مَا ذَكَرْتَ وَ مِثْلَ جَمِيعِ ذَلِكَ كُلِّ هَذَا قَلِيلٌ

And a multiple of what You^{-azwj} Mentioned, and weight of what Your^{-azwj} Mentioned, and number of what You^{-azwj} Mentioned, and similar to entirety of what, all of this is little.

يَا إِلَهِي تَبَارَكْتَ وَ تَقَدَّسْتَ وَ تَعَالَيْتَ عَلُوًّا كَبِيرًا يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَسْأَلُكَ عَلَى أَنْتَ هَذَا الدُّعَاءَ بِأَسْمَائِكَ الْحُسْنَى وَ أَمْثَالِكَ الْعُلْيَا وَ كَلِمَاتِكَ النَّامَاتِ أَنْ تُعَافِيَنِي فِي الدُّنْيَا وَ الْآخِرَةِ

O my God^{-azwj}, Blessed, and Holy, and Exalted, Lofty, Great! O One^{-azwj} with the Majesty and the Honour! I^{-asws} ask You^{-azwj} upon the tracks of this supplication, by Your^{-azwj} excellent Names, and Your^{-azwj} Lofty examples, and Your^{-azwj} Complete Words to Grant me^{-asws} well-being in the world and the Hereafter!

قَالَ أَبُو يَحْيَى سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الدُّعَاءَ هَذَا مُسْتَجَابٌ.

Abu Yahya said, 'I heard Abu Ja'far^{-asws} saying: 'This supplication is Answered''.¹²

10- فَلَاخُ السَّائِلِ، وَ مِنَ الْمُهَيَّمَاتِ الْإِمْتِنَالُ لِقَوْلِ مَوْلَانَا الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فِي الدُّعَاءِ عَقِيبَ كُلِّ فَرِيضَةٍ كَمَا رَوَاهُ أَبُو الْفَرَجِ مُحَمَّدُ بْنُ مُوسَى بْنِ عَلِيِّ الْقُرُوبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى الْعَطَّارِ فِي كِتَابِهِ عَلَى يَدَيْ أَبِي مُحَمَّدٍ الْحَدَّادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْفَرَزِيِّ عَنْ أَحْمَدَ بْنِ مَالِكِ بْنِ الْحَارِثِ الْأَشْتَرِ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ

(The book) 'Falah Al Salaail' – And from the important observances of the words of our Master^{-asws} Al Sadiq Ja'far Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, in the supplication as a follow-up (act

¹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 9

of worship) of every obligatory (Salat), like what is reported by Abu Al Faraj Muhammad Bin Musa Bin Ali Al Qazwiny, from Ahmad Bin Muhammad Bin Yahya Al Attar in his book upon the hands of Abu Muhammad Al Haddad, from Ja'far Bin Muhammad Bin Malik Al Fazary, from Ahmad Bin Malik Bin Al Haris Al Ashtar, from Muhammad Bin Usman, from Abu Baseer,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَدْعُو فِي أَعْقَابِ الصَّلَوَاتِ الْفَرَائِضِ بِحَدِيثِ الْأَدْعِيَةِ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بَرَاءَةً مِنَ النَّارِ

'From Abu Abdullah^{-asws} having said: 'You should supplicate in the follow-up (acts of worship) of the obligatory Salawaat with this supplication: - O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, for freedom from the Fire.

فَأَكْتُبْ لَنَا بَرَاءَةً مِنَّا وَ فِي جَهَنَّمَ فَلَا تَجْعَلْنَا وَ فِي عَذَابِكَ وَ هَوَانِكَ فَلَا تَبْتَلِنَا وَ مِنَ الصَّرِيعِ وَ الزُّقُومِ فَلَا تُطْعِمْنَا وَ مَعَ الشَّيَاطِينِ فِي النَّارِ فَلَا تَجْمَعْنَا وَ عَلَى وَجُوهِنَا فِي النَّارِ فَلَا تُكَبِّبْنَا وَ مِنْ ثِيَابِ النَّارِ وَ سَرَابِيلِ الْقَطْرَانِ فَلَا تُلْبِسْنَا وَ مِنْ كُلِّ سُوءٍ

Therefore write for us our freedom, and do not Make us to be in Hell in Your^{-azwj} Punishment and do not Try us in Your^{-azwj} Abasement, and do not Feed us from the thorny bushes and Al Zaqoum (bitter fruit of Hell), and do not Gather us with the Satans^{-la} in the Fire, and not Fling us into the Fire upon our faces, and do not Clothe us in clothes of fire and trousers of tar, and from every evil.

يَا لَا إِلَهَ إِلَّا أَنْتَ يَوْمَ الْقِيَامَةِ فَتَجِدْنَا وَ بِرَحْمَتِكَ فِي الصَّالِحِينَ فَأَدْخِلْنَا وَ فِي عِلِّيِّينَ فَارْفَعْنَا وَ بِكَأْسٍ مِنْ مَعِينٍ وَ سَلْسَبِيلٍ فَاسْقِنَا وَ مِنَ الْخُورِ الْعِينِ بِرَحْمَتِكَ فَزَوِّجْنَا وَ مِنَ الْوَلَدَانِ الْمُخَلَّدِينَ كَأَمْهَمَ لَوْلَوْ مَكُونُونَ مَثْوًى فَأَخْدِمْنَا

O there is no god except You^{-azwj}! Rescue us on the Day of Qiyamah, and Include us among the righteous ones by Your^{-azwj} Mercy, and Raise us in the Illiyeen, and Quench us from clear spring and Salsabeel, and get us married to the Maiden Houries by Your^{-azwj} Mercy, and Cause us to be served by the eternal youths as if they were scattered pearls.

وَ مِنْ ثَمَارِ الْجَنَّةِ وَ لَحْمِ الطَّيْرِ فَأَطْعِمْنَا وَ مِنْ ثِيَابِ الْحَرِيرِ وَ السُّنْدُسِ وَ الْإِسْتَبْرَقِ فَاسْمُرْنَا وَ لَبَلَةَ الْقَدْرِ وَ حَجَّ بَيْتِكَ الْحَرَامِ فَارْزُقْنَا وَ سَدِّدْنَا وَ قَرِّبْنَا إِلَيْكَ زُلْمَى وَ صَالِحِ الدُّعَاءِ وَ الْمَسْأَلَةِ فَاسْتَجِبْ لَنَا

And Feed us from the fruits of Paradise and meat of the birds, and Clothe us from the clothes of silk, and the velvet, and the brocade, and Grace us Laylat Al Qadr (Night of Pre-determination), and Hajj of the Sacred House, and Guide us and Draw us closer to You^{-azwj} in position, and Answer for us the righteous supplication and the request.

يَا خَالِقِنَا اسْمَعْ لَنَا وَ اسْتَجِبْ وَ إِذَا جَمَعَتِ الْأُولَى وَ الْآخِرِينَ يَوْمَ الْقِيَامَةِ فَارْحَمْنَا يَا رَبِّ عَزَّ جَارُكَ وَ جَلَّ تَنَاوُكَ وَ لَا إِلَهَ غَيْرُكَ.

O our Creator! Listen to us and Respond, and when the former ones and the latter ones are gathered on the Day of Qiyamah, Mercy us O Lord^{-azwj}, Mighty is Your^{-azwj} vicinity and Majestic is Your^{-azwj} Praise, and there is no god apart from You^{-azwj}.¹³

¹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 10

11- فَلَاحِ السَّائِلِ، وَ مِنْ الْمُهَمَّاتِ بَعْدَ فَرَاعِهِ مِنَ الصَّلَاةِ لِتَلَايِي مَا يَكُونُ حَصَلَ فِيهَا مِنَ الْغَفَلَاتِ وَ الْجِنَايَاتِ مِنْ كِتَابِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ خَانِبَةَ وَ قَدْ ذَكَرَ جَدِّي السَّعِيدُ أَبُو جَعْفَرٍ الطُّوسِيُّ فِي كِتَابِ الْفَهْرَسْتِ أَنَّهُ مِنْ أَصْحَابِنَا الْبِقَاتِ

(The book) 'Falah Al Saail' –

'And from the important (supplications) after his being free from the Salawaat to review what might have happen resulting in it the neglect and the felonies, from the book of Ahmad Bin Abdullah Bin Khanibat, and it has been mentioned by my grandfather Al Saeed Abu Ja'far al Tusi in the book 'Al Fihrist', he is from our trusted companions.

وَ رَوَى لَنَا الْعَمَلُ بِمَا تَضَمَّنَتْ كِتَابَهُ فِي الدَّعَوَاتِ حَدَّثَ أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى رَحْمَةُ اللَّهِ عَلَيْهِ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ وَ كَانَ قَائِداً مِنَ الْقَوَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ قَالَ عَرَضَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ خَانِبَةَ كِتَابَهُ عَلَيَّ مُؤَلَّفاً- أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ صَاحِبِ الْعَسْكَرِ الْأَخْرِ فَقَرَأَهُ وَ قَالَ صَحِيحٌ فَاعْمَلُوا بِهِ.

And it is reported to us the action with what is included in his book in the supplication, narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} have Mercy upon him, from Abu Ali Al Ashari, and he was a leader from the leaders, from Sa'ad Bin Abdullah Al Ashari who said, 'Ahmad Bin Abdullah Bin Khanabat presented his book to our Master^{-asws}, Abu Muhammad Al Hassan Bin Ali Bin Muhammad^{-asws}, Master of Al Asker the last. He^{-asws} read it and said: 'Correct, therefore work with it'.¹⁴

فَقَالَ أَحْمَدُ بْنُ خَانِبَةَ فِي كِتَابِهِ الْمَشَارِ إِلَيْهِ فِي الدُّعَاءِ وَ الْمُنَاجَاةِ بَعْدَ الْفَرَاعِ مِنَ الصَّلَاةِ يَقُولُ اللَّهُمَّ لَكَ صَلَّيْتُ وَ إِيَّاكَ دَعَوْتُ وَ فِي صَلَاتِي وَ دُعَائِي مَا قَدْ عَلِمْتُ مِنَ النُّفْصَانِ وَ الْعَجَلَةِ وَ السَّهْوِ وَ الْغَفْلَةِ وَ الْكَسَلِ وَ الْفَرْتَةِ وَ التَّسْيَانِ وَ الْمُدَافَعَةِ وَ الرِّيَاءِ وَ السُّمْعَةِ وَ الرِّيْبِ وَ الْفِكْرَةِ وَ الشُّكِّ وَ الْمَشْغَلَةِ وَ اللَّحْظَةِ الْمُلْهِبَةِ عَنْ إِقَامَةِ فَرَائِضِكَ

Ahmad Bin Khanabat said in his book, indicating to it regarding the supplication and the whispering after being free from the Salat he should say, 'O Allah^{-azwj}! I prayed Salat to You^{-azwj} and have supplicated to You^{-azwj}, and in my Salat and my supplication what You^{-azwj} have Known from the deficiencies, and the hastiness, and the omissions, and the neglect, and the laziness, and the gap periods, and the forgetfulness, and the impulsiveness, and the showing off, and reputation, and the suspicion, and the thoughts, and the doubt, and the pre-occupation, and the momentary distractions from establishing Your^{-azwj} obligations.

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ مَكَانَ نُفْصَانِي تَمَاماً وَ عَجَلِي تَبْتِئاً وَ تَمَكُّناً وَ سَهْوِي تَبْطِئاً وَ غَفْلِي تَذَكُّراً وَ كَسَلِي نَشَاطاً وَ فَرْتِي قُوَّةً وَ تَسْيَانِي مُحَافَظَةً وَ مُدَافَعِي مُوَاطَبَةً وَ رِيَاءِي إِخْلَاصاً وَ سُمْعِي تَسْتِيراً وَ رِيْبِي تَبَاطُحاً وَ فِكْرِي حُشُوعاً وَ شُكِّي تَقِيناً وَ تَشَاغُلِي فَرَاعاً وَ لِحَاطِي حُشُوعاً

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Family^{-asws}, and Make completeness in place of its deficiencies, and my haste as an affirmation and enablement, and my omissions as wakefulness, and my neglect as reminder, and my laziness as activity, and my gap period as strength, and my forgetfulness as memorisation, and my impulsiveness as attention, and my showing off as sincerity, and my reputation as concealment, and my suspicion as clarity, and my thoughts as fearfulness, and my doubt as certainty, and my pre-occupation as free time, and my distraction as humility.

¹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 11 a

فَإِنِّي لَكَ صَلَّيْتُ وَ إِيَّاكَ دَعَوْتُ وَ وَجْهَكَ أَرَدْتُ وَ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ مَا عِنْدَكَ طَلَبْتُ

I have prayed Salat to You^{-azwj}, and have supplicated to You^{-azwj}, and intended Your^{-azwj} Face, and concentrated to You^{-azwj}, and believed in You^{-azwj}, and relied upon You^{-azwj}, and have sought what is with You^{-azwj}.

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي فِي صَلَاتِي وَ دُعَائِي رَحْمَةً وَ بَرَكَةً تُكَفِّرُ بِهَا سَيِّئَاتِي وَ تُضَاعِفُ بِهَا حَسَنَاتِي وَ تَرْفَعُ بِهَا دَرَجَتِي وَ تُكْرِمُ بِهَا مَقَامِي وَ تُبَيِّضُ بِهَا وَجْهِي وَ تُحْطُ بِهَا وَزْرِي وَ تَقْبَلُ بِهَا فَرَضِي وَ نَفْلِي -

Send Salawaat upon Muhammad^{-sawww} and Family^{-asws} of Muhammad^{-sawww}, and Make Mercy and Blessings for me in my Salat and my supplication, to Atoned my evil deeds by it, and Multiply my goodness by it, and Raise my rank with it, and Honour my position by it, and Brighten my face with it, and Removed by burden by it, and Accept my obligatory and my options (Salats) by it.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْطُطْ بِهَا وَزْرِي وَ اجْعَلْ مَا عِنْدَكَ خَيْرًا لِي بِمَا يَنْقَطِعُ عَنِّي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Family^{-asws} of Muhammad^{-sawww}, and Remove my burden with it, and Make what is with You^{-azwj} as good for me from what is terminated from me.

الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنِّي صَلَاتِي إِذَا الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا يَا أَرْحَمَ الرَّاحِمِينَ - الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

The Praise is for Allah^{-azwj} Who Fulfilled my Salat on my behalf. **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**, O most Merciful of the merciful ones. **'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43].**

الْحَمْدُ لِلَّهِ الَّذِي أُكْرِمَ وَجْهِي عَنِ السُّجُودِ إِلَّا لَهُ اللَّهُمَّ كَمَا أُكْرِمْتَ وَجْهِي عَنِ السُّجُودِ إِلَّا لَكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صُنَّهُ عَنِ الْمَسْأَلَةِ إِلَّا مِنْكَ

The Praise is for Allah^{-azwj} Who has Honoured my face from doing Sajdah except to Him^{-azwj}! O Allah^{-azwj}! Just as You^{-azwj} have Honoured my face from doing the Sajdah except to You, so Send Salawaat upon Muhammad^{-sawww} and Family^{-asws} of Muhammad^{-sawww}, and Protect him^{-sawww} from the asking except from You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَقَبَّلْهَا مِنِّي بِأَحْسَنِ قَبُولِكَ وَ لَا تُؤَاخِذْنِي بِنُقْصَانِهَا وَ مَا سَهَا عَنْهُ قَلْبِي مِنْهَا فَتَمِّمَهُ لِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Family^{-asws}, and Accept it from me with Your^{-azwj} goodly acceptance, and do not Seize me for its deficiencies and what my heart has omitted from him from it, so Complete it for me with Your^{-azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أُولِي الْأَمْرِ الَّذِينَ أَمَرْتَ بِطَاعَتِهِمْ وَ أُولِي الْأَرْحَامِ الَّذِينَ أَمَرْتَ بِصِلَتِهِمْ وَ ذَوِي الْقُرْبَى الَّذِينَ أَمَرْتَ بِمَوَدَّتِهِمْ وَ أَهْلَ الذِّكْرِ الَّذِينَ أَمَرْتَ بِمَسْأَلَتِهِمْ وَ الْمَوَالِي الَّذِينَ أَمَرْتَ بِمُؤَالَاتِهِمْ وَ مَعْرِفَةَ حَقِّهِمْ وَ أَهْلَ الْبَيْتِ الَّذِينَ أَذْهَبَتْ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيرًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, Masters^{-asws} of the Command, those You^{-azwj} Commanded with obeying them^{-asws}, and Ones with the kinship, those You^{-azwj} Commanded with connecting (helping) them^{-asws}, and ones with the kinship which You^{-azwj} Commanded with their^{-asws} cordiality, and people of Zikr, those You^{-azwj} Commanded with asking them^{-asws}, and the Guardians^{-asws}, those You^{-azwj} Commanded with their Master-ship, and recognition of their^{-asws} rights, and People^{-asws} of the Household, those You^{-azwj} Removed the uncleanness away from them^{-asws}, and Purified them^{-asws} a purification.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ ثَوَابَ صَلَاتِي وَ ثَوَابَ مَجْلِسِي رِضَاكَ وَ الْجَنَّةَ وَ اجْعَلْ ذَلِكَ كُلَّهُ خَالِصاً مُخْلِصاً يُؤَافِقُ مِنْكَ رَحْمَةً وَ إِجَابَةً وَ افْعَلْ بِي جَمِيعَ مَا سَأَلْتُكَ مِنْ خَيْرٍ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ مِنَ الرَّاجِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Make Rewards of my Salat, and Rewards of my seat to be Your^{-azwj} Satisfaction and the Paradise, and Make all of that purely, sincerely compatible from You^{-saww} of Mercy and Response, and Do with me entirety of what I am asking You^{-azwj} of good, and Increase for me from Your^{-azwj} Grace. I am from the ones desiring to You^{-azwj}.

يَا أَرْحَمَ الرَّاحِمِينَ يَا ذَا الْمَنِّ الَّذِي لَا يَنْقُطُ أَبَداً يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُذُ أَبَداً يَا ذَا التَّعْمَاءِ الَّتِي لَا تُحْصَى عَدْداً

O most Merciful of the merciful ones! O One^{-azwj} with the Conferment which does not terminate, ever! O One^{-azwj} with the Acts of kindness which does not deplete, ever! O One^{-azwj} with the bounties which cannot be counted by number.

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي مِمَّنْ آمَنَ بِكَ فَهَدَيْتَهُ وَ تَوَكَّلَ عَلَيْكَ فَكَفَيْتَهُ وَ سَأَلَكَ فَأَعْطَيْتَهُ وَ رَغِبَ إِلَيْكَ فَأَرْضَيْتَهُ وَ أَخْلَصَ لَكَ فَأَنْجَيْتَهُ

O Benevolent! O Benevolent! O Benevolent! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Make me to be from the ones believing in You^{-azwj}, so You^{-azwj} Guided him, and relied upon You^{-azwj} so You^{-azwj} Sufficed him, and he asked You^{-azwj} so You^{-azwj} Gave him, and desirous to You^{-azwj} so You^{-azwj} Satisfied him, and sincere to You^{-azwj} so You^{-azwj} Selected him.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَخْلِلْنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِكَ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَ لَا يَمَسُّنَا فِيهَا لُغُوبٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Legalise for us the house of staying (Hereafter) from Your^{-azwj} Grace. Neither let the toil touch us in it, nor let the vanities touch us in it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَسْأَلَةَ الدَّلِيلِ الْفَقِيرِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُغْفِرَ لِي جَمِيعَ ذُنُوبِي وَ تَقْلِبَنِي بِقَضَائِهِ جَمِيعَ حَوَائِجِي إِلَيْكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! I ask You^{-azwj} with begging of the disgraced, the poor, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Family^{-asws}, and to Forgive for me entirety of my sins, and Accept me by Fulfilling entirety of my needs to You^{-azwj}, You^{-azwj} are Able upon all things!

اللَّهُمَّ مَا قَصُرَتْ عَنْهُ مَسْأَلَتِي وَ عَجَزَتْ عَنْهُ قُوَّتِي وَ لَمْ تَبْلُغْهُ فِطْنَتِي مِنْ أَمْرِ تَعَلَّمَ فِيهِ صَلَاحُ أَمْرِ دُنْيَايَ وَ آخِرَتِي

O Allah^{-azwj}! (Grant to me) whatever my requests are deficient from, and my strength is frustrated from, and my discernment does not reach, from the matters You^{-azwj} Know is correction of matters of my world and my Hereafter.

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْهُ بِي يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ فِي عَافِيَةِ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Deal with me, O there is no god except You^{-azwj}! By the right of 'There is no god except You^{-azwj}! By Your^{-azwj} Mercy in well-being whatever Allah^{-azwj} so Desires, and there is neither might nor strength except with Allah^{-azwj}!'¹⁵

بِصَبَاحِ الشَّيْخِ، وَ غَيْرِهِ مُرْسَلًا مِثْلَهُ وَ جَعَلَهُ الْأَكْثَرُ مِمَّا يُحْتَمَى بِهِ التَّعْقِيبُ وَ هُوَ مِنْ أَدْعِيَةِ السِّرِّ رَوَاهُ الْكَفَّعِيُّ فِيهَا وَ فِيهِ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ لَا يَحُولَ بَيْنَ دُعَائِهِ وَ بَيْنِي حَائِلًا وَ أَنْ أُجِيبَهُ لِأَيِّ أَمْرِ شَاءَ عَظِيمًا كَانَ أَوْ صَغِيرًا فِي السِّرِّ وَ الْعَلَانِيَةِ إِلَيَّ أَوْ إِلَى غَيْرِي فَلْيَقُلْ آخِرَ دُعَائِهِ يَا اللَّهُ الْمَانِعُ إِلَى آخِرِ الدُّعَاءِ.

(The book) 'Misbah' of the sheykh, and others with unbroken chains - similar to it, make it frequently from what the follow-up (acts of worship) are ended with, and it is from the secretive supplication. It is reported by Al Kaf'amy regarding it, and in it is: -

'O Muhammad^{-saww}! And the one from your^{-saww} community who wants that there be no barrier between his supplication and Me^{-azwj}, and that I^{-azwj} should Answer him to whichever matter he so desires, whether it be large or small, in the secret and the open, or to others, let him say and the end of his supplication, 'O Allah^{-azwj} the Defender' – up to end of the supplication"¹⁶.

12- فَلَاحِ السَّائِلِ، وَ مِصْبَاحِ الشَّيْخِ، وَ الْبَلَدِ الْأَمِينِ، ثُمَّ قُلْ يَا اللَّهُ الْمَانِعُ قُدْرَتُهُ خَلَقَهُ وَ الْمَالِكُ بِمَا سُلْطَانَهُ وَ الْمُسْتَلِطُّ بِمَا فِي يَدَيْهِ كُلُّ مَرْجُوٍّ دُونَكَ يُحْتَسِبُ رِجَاءَ رَاجِيهِ وَ رَاجِيكَ مَسْرُورٌ لَا يَحْتَسِبُ

(The books) 'Falah Al Saail', and 'Misbah' of the sheykh, and 'Al Balad Al Ameen' –

'Then say, 'O Allah^{-azwj} Whose Power defends His^{-azwj} creation, and the Owner having Authority with it, and the Prevailer with what is in His^{-azwj} Hand! Every one hoping for other than You^{-azwj} is disappointed of the hope he hopes for, and one hoping to You^{-azwj} is happy, not disappointed.

أَسْأَلُكَ بِكُلِّ رِضَا لَكَ مِنْ كُلِّ شَيْءٍ أَنْتَ فِيهِ وَ بِكُلِّ شَيْءٍ تُحِبُّ أَنْ تُذَكَّرَ بِهِ وَ بِكَ يَا اللَّهُ فَلَيْسَ يَغْدِلُكَ شَيْءٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُحَوِّطِي وَ إِخْوَانِي وَ وُلْدِي وَ تَحْفَظَنِي بِحِفْظِكَ وَ أَنْ تُقْضِيَ حَاجَتِي فِي كَذَا وَ كَذَا وَ تَذَكَّرُ مَا تُرِيدُ.

I ask You^{-azwj} for all Satisfaction of Yours^{-azwj} from all things You^{-azwj} are in, and with all things You^{-azwj} Love to be Mentioned with, and with You^{-azwj} O Allah^{-azwj}, so nothing equates to You^{-azwj}. Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Surround

¹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 11 b

¹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 11 c

me, and my brethren, and my children, and Protect me with Your^{-azwj} Protection, and Fulfil my needs regarding such and such’ – and mention what you want”.¹⁷

فَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِذَا قَالَ ذَلِكَ فَضِيَّتْ حَاجَتُهُ مِنْ قَبْلِ أَنْ يَرُودَ.

It has been reported from the Prophet^{-saww} having said: ‘When he says that, his needs will be fulfilled from before he moves’.¹⁸

13- فَلَاحِ السَّائِلِ، وَ مِنَ الْمُهَيَّمَاتِ الدُّعَاءِ بِأَجْرِ مَا يُدْعَى بِهِ بَعْدَ الصَّلَاةِ حَدَّثَ أَبُو غَالِبٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سُلَيْمَانَ الزُّرَّارِيُّ رَهْ رَفَعَهُ قَالَ: هَذَا الدُّعَاءُ يَجِبُ أَنْ يَكُونَ آخِرَ مَا يُدْعَى بِهِ بَعْدَ الصَّلَاةِ - اللَّهُمَّ إِنِّي وَجَّهْتُ وَجْهِي إِلَيْكَ وَ أَقْبَلْتُ بِدُعَائِي عَلَيْكَ رَاجِئاً إِبَابَتِكَ طَامِعاً فِي مَغْفِرَتِكَ طَالِباً مَا وَابَّتْ بِهِ عَلَيَّ نَفْسِكَ مُسْتَنْجِزاً وَعَدَكَ إِذْ تَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ

(The book) ‘Falah Al Saail’ – And from the important supplication with the last of what is supplicated with after the Salats, it is narrated by Abu Ghalib Ahmad Bin Muhammad Bin Suleyman Al Zurary, raising it, said,

‘This supplication is Answered if it happens at the end of what is supplicated with after the Salawaat: ‘O Allah^{-azwj}! I face with my face to You^{-azwj} and turn with my supplication to You^{-azwj}, hopeful of Your^{-azwj} Response, and coveting regarding Your^{-azwj} Forgiveness, seeking what You^{-azwj} have Promised with upon Yourself^{-azwj} to Fulfil Your^{-azwj} Promise, when You^{-azwj} had Said: **“Supplicate to Me, I will Answer you. [40:60].**

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقْبِلْ إِلَيَّ بِوَجْهِكَ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ اسْتَجِبْ دُعَائِي يَا إِلَهَ الْعَالَمِينَ.

Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Turn to me with Your^{-azwj} Face, and Forgive (my sins) for me, and Mercy me, and Answer my supplication, O God^{-azwj} of the worlds’.¹⁹

14- كِتَابُ فَضَائِلِ الشَّيْخَةِ، لِلصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْمُضَبَّلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ سَمِعْتُهُ يَقُولُ إِذَا قَامَ الْمُؤْمِنُ فِي الصَّلَاةِ بَعَثَ اللَّهُ الْخُورَ الْعَيْنِ حَتَّى يَحْدِقْنَ بِهِ فَإِذَا انْصَرَفَ وَ لَمْ يَسْأَلِ اللَّهَ مِنْهُنَّ تَفَرَّقْنَ وَ هُنَّ مُتَعَجِّبَاتٌ.

The book ‘Fazaail Al Shia’ of Al Sadouq, from his father, from Sa’ad, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘When the Momin stands in the Salat, Allah^{-azwj} Dispatches the Maiden Houries until they stare at him. When he finishes and does not ask Allah^{-azwj} for them, they disperse while they are surprised’.²⁰

15- كَثُرَ الْكَرَّاجِكِيُّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْهَرَوِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْجُنَيْدِ عَنِ الْمُعَاوَاةِ بْنِ سُلَيْمَانَ عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ حِجَارَةَ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو فِي آخِرِ الصَّلَاةِ فَيَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَ قَلْبٍ لَا يَخْشَعُ وَ نَفْسٍ لَا تَتَّسِعُ وَ دُعَاءٍ لَا يُسْمَعُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَوْلَاءِ الْأَرْبَعِ.

¹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 12 a

¹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 12 b

¹⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 13

²⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 14

(The book) 'Kanz Al Karajaky' – from Ahmad Bin Muhammad Al Harwy, from Ismail Bin Majeed, from Ali Bin Al Hassan Bin Al Juneyd, from Al Muafa Bin Suleyman, from Zuheyr Bin Muawiya, from Muhammad Bin Hijara, from Aban, from Anas Bin Malik (well known fabricator),

'Rasool-Allah^{-saww} was supplicating in the tracks of the Salats saying: 'O Allah^{-azwj}! I^{-saww} seek Refuge with You^{-azwj} from knowledge not benefitting, and a heart not being fearful, and a soul not satiated, and supplication not being heard. O Allah^{-azwj}! I^{-saww} seek Refuge with You^{-azwj} these four".²¹

16- أَعْلَامُ الدِّينِ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ يَعْنِي صَلَاتِي الْمَغْرِبِ وَالْعِشَاءِ- وَ حِينَ تُصْبِحُونَ صَلَاةَ الْعَدَاةِ وَ عَشِيًّا صَلَاةَ الْعَصْرِ- وَ حِينَ تُظْهِرُونَ صَلَاةَ الظُّهْرِ هَذِهِ الْآيَةُ تَجْمَعُ صَلَوَاتِكُمْ الْحَمْسَ

(The book) 'A'laam Al Deen' – Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'One who says: **Therefore, Glorify Allah when you come up to the evening** – meaning by my^{-saww} Salat of Al Maghrib and Al Isha - **and when you come up to the morning [30:17]** – the morning Salat, **and at sunset**, - Salat al Asr - **and when you come up to midday [30:18]** – Salat Al Zohr. This Verse gathers your five Salats.

فَمَنْ قَرَأَ هَذِهِ الثَّلَاثَ الْآيَاتِ مِنْ سُورَةِ الرُّومِ وَ آخِرِ الصَّافَّاتِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ثَلَاثَ مَرَّاتٍ دُبِّرَ صَلَاةَ الْمَغْرِبِ أَذْرَكَ مَا فَاتَ فِي يَوْمِهِ ذَلِكَ وَ قُبِلَتْ صَلَاتُهُ

The one who recites these three Verses from Surah Al Roum, and the end of (Surah) Al Saffaat: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180]** – three times at the end of Al Maghrib Salat, will realise (come across) what had been lost during that day of his, and his Salat will be Accepted.

فَإِنْ قَرَأَهَا دُبِّرَ كُلِّ صَلَاةٍ يُصَلِّيَهَا مِنْ فَرِيضَةٍ أَوْ تَطَوُّعٍ كُتِبَ لَهُ مِنَ الْحَسَنَاتِ عَدَدُ نُجُومِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ عَدَدُ وَرَقِ الشَّجَرِ وَ عَدَدُ تُرَابِ الْأَرْضِ فَإِذَا مَاتَ أُجْرِيَ لَهُ بِكُلِّ حَسَنَةٍ عَشْرَ حَسَنَاتٍ فِي قَبْرِهِ.

If he recites it at the end of every Salat he prays, whether from obligatory or optional, for him would be good deed of the number or stars of the sky and the drops of rain, and number of leaves of the tree and number of (grains of) sand of the earth. When he dies, there will flow ten good deeds for him for every (one) good deed, in his grave".²²

بيان: الثلاث الآيات من الروم هي هذه فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ وَ يُخْرِجُ الْمَمِيَّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ وَ يَحْتَمِلُ أَنْ يَكُونَ إِلَى تُظْهِرُونَ عِنْدَهُمْ ثَلَاثَ آيَاتٍ.

Explanation – The 'three Verses' from (Surah) Al Roum are these: - Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18] He Extracts the living from the dead and Extracts the dead from the living, and

²¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 15

²² Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 16

Revives the earth after its death, and like that you would be coming out [30:19]; and it is possible that it could be up to: up to midday [30:18] as being three Verses with them.

17- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقُطِيبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَنْفَتِلُ الْعَبْدُ مِنْ صَلَاتِهِ حَتَّى يَسْأَلَ اللَّهَ الْجَنَّةَ وَ يَسْتَجِيرَ بِهِ مِنَ النَّارِ وَ يَسْأَلُهُ أَنْ يُرَوِّجَهُ مِنَ الْخُورِ الْعَيْنِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan, from Abu Baseer and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al Momineen^{-asws} said: 'The servant should not finish from his Salat until he asks Allah^{-azwj} for the Paradise, and seeks shelter with Him^{-azwj} from the Fire, and asks Him^{-azwj} to Get him married to the Maiden Hourie''.²³

وَ قَالَ ع أُعْطِيَ السَّمْعَ أَرْبَعَةً- النَّبِيِّ ص وَ الْجَنَّةُ وَ النَّارُ وَ الْخُورُ الْعَيْنُ فَإِذَا فَرَغَ الْعَبْدُ مِنْ صَلَاتِهِ فَلْيُصَلِّ عَلَى النَّبِيِّ وَ آلِهِ وَ يَسْأَلُ اللَّهَ الْجَنَّةَ وَ يَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ وَ يَسْأَلُهُ أَنْ يُرَوِّجَهُ مِنَ الْخُورِ الْعَيْنِ

And he^{-asws} said: 'The Listening is Given to four – the Prophet^{-sawww}, and the Paradise, and the Fire, and the Maiden Hourie. When the servant is free from his Salat, let him send Salawaat upon the Prophet^{-sawww} and his^{-sawww} Family^{-asws}, and he should ask Allah^{-azwj} for the Paradise, and he should seek shelter with Allah^{-azwj} from the Fire, and he should ask Him^{-azwj} to get him married to the Maiden Houries.

فَإِنَّهُ مَنْ صَلَّى عَلَى النَّبِيِّ ص رُفِعَتْ دَعْوَتُهُ وَ مَنْ سَأَلَ اللَّهَ الْجَنَّةَ قَالَتْ الْجَنَّةُ يَا رَبِّ أَعْطِ عَبْدَكَ مَا سَأَلَ

The one who sends Salawaat upon the Prophet^{-sawww}, his supplication would be Raised, and one who asks Allah^{-azwj} for the Paradise, the Paradise says: 'O Lord^{-azwj}! Give Your^{-azwj} servant what he is asking for!'

وَ مَنْ اسْتَجَارَ مِنَ النَّارِ قَالَتْ النَّارُ يَا رَبِّ أَجِرْ عَبْدَكَ بِمَا اسْتَجَارَكَ وَ مَنْ سَأَلَ الْخُورَ الْعَيْنَ فَلَنْ الْخُورُ يَا رَبِّ أَعْطِ عَبْدَكَ مَا سَأَلَ.

And the one who seeks shelter from the Fire, the Fire says, 'O Lord^{-azwj}! Shelter Your^{-azwj} servant from what he is seeking shelter from!' And the one who asks for the Maiden Hourie, the Hourie says: 'O Lord^{-azwj}! Give Your^{-azwj} servant what he is asking for!''²⁴

18- نَوَابِ الْأَعْمَالِ، وَ مَجَالِسِ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ عُمَرَ بْنِ مِهْبِكٍ عَنْ سَلَامِ بْنِ الْمَكْحِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ قَالَ: أَتَى رَجُلًا النَّبِيَّ ص يُقَالُ لَهُ شَيْبَةُ الْهَدَلِيِّ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي شَيْخٌ قَدْ كَبُرَتْ سِنِّي وَ ضَعُفَتْ قُوَّتِي عَنْ عَمَلٍ كُنْتُ عَوَّدْتُهُ نَفْسِي مِنْ صَلَاةٍ وَ صِيَامٍ وَ حَجٍّ وَ جِهَادٍ فَعَلِمْتَنِي يَا رَسُولَ اللَّهِ ص كَلَامًا يَنْفَعُنِي اللَّهُ بِهِ وَ خَفَّفَ عَلَيَّ يَا رَسُولَ اللَّهِ

²³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 17 a

²⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 17 b

(The books) 'Sawaab Al Amaal', and 'Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Muawiya Bin Wahb, from Umar Bin Naheyk, from Sallam Al Makky,

'From Abu Ja'far Al Baqir^{-asws} having said: 'A man called Shayba Al Huzaly came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! I am an old man, my age is a lot, and my strength has weakened from working I was used to myself, from Salat, and fasting, and Hajj, and Jihad. O Rasool-Allah^{-saww}! Teach me a speech Allah^{-azwj} will Benefit me by it and lighten upon me, O Rasool-Allah^{-saww}!'

فَقَالَ أَعِدَّهَا فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ

He^{-saww} said: 'Repeat it'. He repeated it three times.

فَقَالَ رَسُولُ اللَّهِ ص مَا حَوْلَكَ شَجَرَةٌ وَلَا مَدْرَةٌ إِلَّا وَقَدْ بَكَتَ مِنْ رَحْمَتِكَ فَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ عَشْرَ مَرَّاتٍ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُعَافِيكَ بِذَلِكَ مِنَ الْعَمَى وَالْجُنُونِ وَالْجُدَامِ وَالْفَقْرِ وَالْهَرَمِ

Rasool-Allah^{-saww} said: 'There is neither any tree nor mud around you except and it has wept from mercy (pitying) you! When you have prayed the morning Salat, then say ten times, 'Glorious is Allah^{-azwj} the Magnificence and with His^{-azwj} Praise, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', for Allah^{-azwj} Mighty and Majestic will Cure you by that from the blindness, and the insanity, and the leprosy, and the poverty, and the ageing (issues)'.
فَقَالَ يَا رَسُولَ اللَّهِ هَذَا لِلدُّنْيَا فَمَا لِلْآخِرَةِ

O Rasool-Allah^{-saww}! This is for the world, so what is for the Hereafter?'

فَقَالَ تَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَأَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَأَنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ

He^{-saww} said: 'You should say in the end of every Salat, 'O Allah^{-azwj}! Guide me from You^{-azwj}, and Pour upon me from Your^{-azwj} Grace, and Sprinkle upon me from Your^{-azwj} Mercy, and Send down upon me from Your^{-azwj} Blessings!'

قَالَ فَقبَضَ عَلَيْهِنَّ بِيَدِهِ ثُمَّ مَضَى فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ مَا أَشَدَّ مَا قَبِضَ عَلَيْهَا خَالَكَ

He^{-asws} said: 'He grabbed upon these with his hands (counted with his fingers and formed a grip), then went away. A man said to Ibn Abbas, 'How severe is what your maternal uncle has grabbed upon!'

فَقَالَ النَّبِيُّ ص أَمَا إِنَّهُ إِنْ وَاقَى بِهَا يَوْمَ الْقِيَامَةِ لَمْ يَدْعُهَا مُتَعَمِّدًا فَبِحَسْبِ لَهْ تَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُهَا مِنْ أَيِّهَا شَاءَ.

The Prophet^{-saww} said: ‘But, if he were to be loyal with it on the Day of Qiyamah, not leaving it deliberately, (all) eight doors of the Paradise will be opened for him. He can enter it from whichever he so desires to’.²⁵

19- مجالس الصدوق، عن الحسين بن إبراهيم نائنه عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن يحيى الحلبي عن الحارث بن المغيرة عن أبي عبد الله ع قال: من قال سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر أربعين مرة في دبر كل صلاة فريضة قبل أن ينهي رجله ثم سأل الله أعطى ما سأل.

(The book) ‘Majaalis’ of Al Sadouq – from Al Husayn Bin Ibrahim Natanah, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yahya Al Halby, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{-asws} having said: ‘One who says, ‘Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, forty times in the end of every obligatory Salat before he folds his legs (to get up), then asks Allah^{-azwj}, will be Given what he asks for’.²⁶

و منه بهذا الإسناد عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: من صلى صلاة مكتوبة ثم سح في دبرها ثلاثين مرة لم يبق على بدنه شيء من الذنوب إلا تئاتر.

And from him, by this chain, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘One who prays a Prescribed (obligatory) Salat, then in the end of it glorifies (Allah^{-azwj}) thirty times, there will not remain upon his body anything from the sins, except it will scatter away’.²⁷

20- الخصال، عن عبدة بن علي بن العباس عن بشار بن إبراهيم بن عيسى عن عمارة بن رجاء عن داود بن داود عن نافع بن عبد الله بن عطاء بن أبي رباح عن عبد الله بن عباس قال: قدم قبيصة بن مخارق الهلالي على رسول الله ص فسلم عليه و رحب به ثم قال ما جاء بك يا قبيصة

(The book) ‘Al Khisaal’ – from Ubdous Bin Ali Bin Al Abbas, from Bundar Bin Ibrahim Bin Isa, from Ammar Bin Raja’a, from Dawood Bin Dawood, from Nafie Bin Abdullah Bin Ata’a Bin Abu Rabah, from Abdullah Bin Abbas who said,

‘Qabeysa Bin Mukhariq Al Hilaly arrived to Rasool-Allah^{-saww}. He^{-saww} greeted unto him and was welcoming with him. Then he^{-saww} said: ‘What have you come for, O Qabeysa?’

قال يا رسول الله كبرت سني و ضعفت قوتي و هنت على أهلي و عجزت عن أشياء كنت أعملها فعلمني كلمات ينفعني الله بهن و أوجز فإني رجل نسيء

He said, ‘O Rasool-Allah^{-saww}! I have become old, and my strength has weakened, and I have slowed upon my family, and am frustrated from things I used to endure, so teach me phrases Allah^{-azwj} will Benefit me with these, and be brief for I am a forgetful man’.

²⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 18

²⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 19 a

²⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 19 b

فَقَالَ لَهُ كَيْفَ قُلْتَ يَا قَيْبِصَةَ فَأَعَادَهُ ثُمَّ قَالَ لَهُ كَيْفَ قُلْتَ فَأَعَادَهُ

He^{-saww} said: 'What did you say, O Qabeysa?' He repeated it. Then he^{-saww} said to him: 'What did you say, O Qabeysa?' He repeated it. Then he^{-saww} said to him: 'What did you say, O Qabeysa?' He repeated it.

فَقَالَ مَا بَقِيَ خَوْلِكَ حَجْرٌ وَ لَا شَجْرٌ وَ لَا مَدْرٌ إِلَّا وَ بَكَى رَحْمَةً لَكَ يَا قَيْبِصَةَ احْفَظْ عَنِّي أَمَّا لِدُنْيَاكَ فَقُلْ ثَلَاثَ مَرَّاتٍ إِذَا صَلَّيْتَ الْغَدَاةَ- سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّكَ إِذَا قُلْتَهُنَّ أَمِنْتَ مِنْ عَمَى وَ جَدَامٍ وَ بَرَصٍ وَ قَالِحٍ

He^{-saww} said: 'There does not remain around you, neither a tree nor mud, except and it has wept in mercy (pity) for you. O Qabeysa! Memorised from me^{-saww}. As for your world, say three times when you have prayed the morning Salat, 'Glorious is Allah^{-azwj} and with His^{-azwj} Praise! Glorious is Allah^{-azwj} the Magnificent and with His^{-azwj} Praise! There is neither any might nor strength except with Allah^{-azwj}!' When you have said these (phrases), you will be safe from blindness, and leprosy, and vitiligo, and paralysis.

وَ أَمَّا لِآخِرَتِكَ فَقُلِ اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَ أَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَ انشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ

And as for your Hereafter, say, 'O Allah^{-azwj}! Guide me from You^{-azwj}, and Pour upon me from Your^{-azwj} Grace, and Sprinkle upon me from Your^{-azwj} Mercy, and Send down upon me from Your^{-azwj} Blessings!'

قَالَ فَجَعَلَ رَسُولُ اللَّهِ ص يَقُولُهُنَّ وَ قَيْبِصَةُ يَغْقِدُ عَلَيْهِنَّ أَصَابِعَهُ فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ إِنَّ خَالَكَ هَذَا يَا رَسُولَ اللَّهِ لَشَدَّ مَا عَقَدَ عَلَيْهِنَّ أَصَابِعَهُ يَغْنِي الْكَلِمَاتِ الْأَرْبَعِ

He^{-asws} said: 'Rasool-Allah^{-saww} went on saying these, and Qabeysa was tying (counting) upon these with his fingers. Abu Bakr and Umar said, 'This is your^{-saww} maternal uncle, O Rasool-Allah^{-saww}! Severe is what he has tied his fingers upon' – meaning the four phrases.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ وَاقِيَ يَوْمِ الْقِيَامَةِ لَمْ يَدْعُهُنَّ مُتَعَمِّدًا فُتِّخَ لَهُ أَرْبَعَةُ أَبْوَابٍ مِنَ الْجَنَّةِ يَدْخُلُ مِنْ أَيَّتِهِنَّ شَاءَ

Rasool-Allah^{-saww} said: 'If he is loyal with these on the Day of Qiyamah, not leaving them deliberately, four doors of the Paradise will be opened for him. He can enter from whichever of these he so desires''.

قَالَ نَافِعٌ فَخَدَّثْتُ بِهَذَا الْحَدِيثِ جَارًا لِي جَلِيسًا لِلْحَسَنِ فَخَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ لَهُ ائْتِنِي بِهِ فَأَتَيْتُهُ فَسَأَلَنِي عَنِ الْحَدِيثِ فَخَدَّثْتُهُ

Nafie said, 'I narrated this Hadeeth to a neighbour of mine, a sitter to Al Hassan (Al Basry). He narrated to Al Hassan with it. He said, 'Come to me with him!' I came to him. He asked me about the Hadeeth. I narrated it.

فَقَالَ مَا أَغْلَى حَدِيثِكَ هَذَا يَا حُرَّاسَانِي عِنْدِي وَ أَرْحَصَهُ عِنْدَكَ وَ اللَّهُ لَقَدْ أَوْطَأَ رَجُلًا رَاحِلَتَهُ حَتَّى قَدِمَ عَلَيَّ صَاحِبِ الْحَدِيثِ وَ هُوَ وَالِي مِصْرَ فَقَالَ إِنِّي لَمْ أَتِكَ لِشَيْءٍ بِنِي يَدِكَ ثُمَّ سَأَلَهُ عَنِ الْحَدِيثِ ثُمَّ انصَرَفَ.

He said, 'How precious is this Hadeeth of yours in my view, O Khurasani, and very cheap (worthless) in your view. By Allah^{-azwj}! A man sat upon his riding animal until he arrived to owner of the Hadeeth, and he was a governor of Egypt. He said (to the governor), 'I have not come to you for something from what is in your hands (possession)'. Then he asked him about the Hadeeth, then he left''²⁸

21- العَلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَزَةَ بْنِ الْقَاسِمِ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ لِأَيِّ عِلَّةٍ يُكَبِّرُ الْمُصَلِّي بَعْدَ التَّسْلِيمِ ثَلَاثَةً يَرْفَعُ بِهَا يَدَيْهِ

(The book) 'Al Ilal' – from Ali Bin Ahmad Bin Muhammad, from Hamza Bin Al Qasim Al Alawy, from Ja'far Bin Muhammad Bin Malik Al Fazary, from Muhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{-asws}, 'For which reason does the praying one exclaim Takbeer thrice raising his hands with it?'

فَقَالَ لِأَنَّ النَّبِيَّ ص لَمَّا فَتَحَ مَكَّةَ صَلَّى بِأَصْحَابِهِ الظُّهْرَ عِنْدَ الْحَجَرِ الْأَسْوَدِ فَلَمَّا سَلَّمَ رَفَعَ يَدَيْهِ وَكَبَّرَ ثَلَاثًا وَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَغَدَهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَغَلَبَ الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُجِيبُ وَ يُبَيِّتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-asws} said: 'Because when the Prophet^{-saww} conquered Makkah, he^{-saww} prayed Salat Al Zohr with his companions at the Black Stone. When he^{-saww} performed Salaam, he^{-saww} raised his^{-saww} hands and exclaimed thrice and said: 'There is no god except Allah^{-azwj} Alone, Alone, Alone! He^{-azwj} Fulfils His^{-azwj} Promise, and Helps His^{-azwj} servants, and Strengthens His^{-azwj} soldiers, and Overcomes the confederates Alone. For Him^{-azwj} is the Kingdom, and for Him^{-azwj} the Praise. He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Able upon all things!'

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ لَا تَدْعُوا هَذَا التَّكْبِيرَ وَ هَذَا الْقَوْلَ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ فَإِنَّ مَنْ فَعَلَ ذَلِكَ بَعْدَ التَّسْلِيمِ وَ قَالَ هَذَا الْقَوْلَ كَانَ قَدْ أَدَّى مَا يَجِبُ عَلَيْهِ مِنْ شُكْرِ اللَّهِ تَعَالَى دِكْرُهُ عَلَى تَقْوِيَةِ الْإِسْلَامِ وَ جُنْدِهِ.

Then he^{-saww} faced towards his^{-saww} companions. He^{-saww} said: 'Do not leave this Takbeer, and this word in the end of every Prescribed (obligatory) Salat, for the one who does that after the Salaam and says this word, he would have fulfilled what had been obligated upon him of thanking Allah^{-azwj}, Exalted is His^{-azwj} Mention, upon strengthening of Al Islam and its soldiers''²⁹

22- فَلَاحِ السَّائِلِ، رَوَى جَعْفَرُ بْنُ أَحْمَدَ الْمُتَمِيمِيُّ فِي كِتَابِ أَدَبِ الْإِمَامِ وَ الْمَأْمُومِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ أَبِي عَلِيٍّ بْنِ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْفَزَارِيِّ عَنِ الْحُسَيْنِ الرَّثَابَاتِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ مِثْلَهُ وَ رَوَاهُ أَيْضاً عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا سَلَّمْتَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ ثَلَاثًا.

(The book) 'Falah Al Saail' – It is reported by Ja'far Bin Ahmad Al Qummi in the book 'Adab Al Imam Wa Al Mamoun', from Haroun Bin Usa, from Abu Ali Bin Hammam, from Ja'far Bin Muhammad Al Fazary, from Al Husayn Al Zayyat, from Muhammad Bin Sinan, similar to it, and it is reported as well from Ahmad Bin Ali, from

²⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 20

²⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 21

Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Hammad, from Hareyz, from Zurara,

‘From Abu Ja’far^{asws} having said: ‘When you have performed Salaam, then raise your hands with the three Takbeers’³⁰.

23- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَرَادَ أَنْ يُكْتَالَ لَهُ بِالْمَكْتَبِ الْأَوْفَى فَلْيُغْلِ فِي دُبُرِ كُلِّ صَلَاةٍ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Qurb Al Isnaad’ – from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azdy,

‘From Abu Abdullah^{asws} having said: ‘Amir Al Momineen^{asws} said: ‘One who wants to be measured out for him with the full measure, let him say in the end of every Salat: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]**’³¹

24- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ عَلَيْنِكَ بِتِلَاوَةِ آيَةِ الْكُرْسِيِّ فِي دُبُرِ صَلَاةِ الْمَكْتُوبَةِ فَإِنَّهُ لَا يُحَافِظُ عَلَيْهَا إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ.

(The book) ‘Qurb Al Isnaad’ – from Al Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

‘From Al Sadiq^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! Upon you^{asws} is with reciting Ayat Al Kursy in the end of the Prescribed Salat, for no one will preserve upon it except a Prophet^{saww}, or a truthful, or a martyr’³².

25- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا قُلْتُ مَا أَدْنَى الذِّكْرِ الْكَثِيرِ

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Blessed and Exalted: **O you who believe! Do Zikr of Allah, abundant Zikr [33:41]**. I said, ‘What is least of the abundant Zikr?’

قَالَ فَقَالَ التَّسْبِيحُ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثِينَ مَرَّةً.

He (the narrator) said, ‘He^{asws} said: ‘The glorification in the end of every Salat, thirty times’³³.

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَرْزَنْطِيٍّ قَالَ: قُلْتُ لِلرِّضَا ع كَيْفَ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ ص فِي دُبُرِ الْمَكْتُوبَةِ وَ كَيْفَ السَّلَامُ عَلَيْهِ

And from him, from Ahmad Bin Isa, from Ahmad Bin Muhammad Al Bazanty who said,

³⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 22

³¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 23

³² Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 24

³³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 25 a

'I said to Al-Reza^{-asws}, 'How is the Salawaat upon Rasool-Allah^{-saww} in the end of the Prescribed (Salat), and how is the greeting upon him^{-saww}?'

فَقَالَ ع تَقُولُ السَّلَامَ عَلَيَّ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامَ عَلَيَّ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ السَّلَامَ عَلَيَّ يَا خَيْرَةَ اللَّهِ السَّلَامَ عَلَيَّ يَا حَبِيبَ اللَّهِ السَّلَامَ عَلَيَّ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيَّ يَا أَمِينَ اللَّهِ

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

السَّلَامَ عَلَيَّ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامَ عَلَيَّ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ السَّلَامَ عَلَيَّ يَا خَيْرَةَ اللَّهِ السَّلَامَ عَلَيَّ يَا حَبِيبَ اللَّهِ السَّلَامَ عَلَيَّ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيَّ يَا أَمِينَ اللَّهِ

'The greeting be to you^{-saww}, O Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be to you^{-saww}, O Muhammad^{-saww} Bin Abdullah^{-as}! The greeting be to you^{-saww}, O Choice of Allah^{-azwj}! The greeting be to you^{-saww}, O Beloved of Allah^{-azwj}! The greeting be to you^{-saww}, O Elite of Allah^{-azwj}! The greetings be to you^{-saww}, O Trustee of Allah^{-azwj}!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ عَبْدتَهُ حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ-

I testify you^{-saww} are Rasool^{-saww} of Allah^{-azwj}, and I testify you^{-saww} are Muhammad^{-saww} Bin Abdullah^{-as}, and I testify you have advised your^{-saww} community, and fought in the Way of your^{-saww} Lord^{-azwj} and worshipped Him^{-azwj} until the certainty (death) came to you^{-saww}. May Allah^{-azwj} Recompense you^{-saww}, O Rasool-Allah^{-saww}, the best of what He^{-azwj} has Recompensed any Prophet^{-as}, on behalf of your^{-saww} community!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and best of what You^{-azwj} have Sent upon Ibrahim^{-as} and family of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!"³⁴

26- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى مَعَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ أَحَبَّ أَنْ يَخْرُجَ مِنَ الدُّنْيَا وَ قَدْ خَلَصَ مِنَ الذُّنُوبِ كَمَا يَخْلُصُ الذَّهَبُ لَا كَدَرَ فِيهِ وَ لَيْسَ أَحَدٌ يُطَالِبُهُ بِمَطْلَمَةٍ فَلْيَقْرَأْ فِي دُبُرِ الصَّلَوَاتِ الْحَمْسِ بِنِسْبَةِ اللَّهِ عَزَّ وَ جَلَّ- قُلْ هُوَ اللَّهُ أَحَدٌ ائْتَنِّي عَشْرَةَ مَرَّةً

Ma'any Al Akhbar – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, and Ahmad Bin Muhammad Bin Isa, both together from Bin Al Hakam, from his father, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen^{-asws} having said: 'One who loves to exit from the world and he has been purified from the sins like what the gold gets purified having not filth in it, and there isn't anyone seeking him for a grievance in the end of the five (daily) Salats with the 'lineage'

³⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 25 b

(attribution) of Allah^{-azwj} Mighty and Majestic, **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) twelve times.

ثُمَّ يَبْسُطُ يَدَهُ وَ يَقُولُ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْنُونِ الْمُخْمَرِ الطَّاهِرِ الْمُبَارَكِ وَأَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ وَ سُلْطَانِكَ الْقَدِيمِ

Then he should extend his hand and say, 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name, the hidden, the treasured, the cleanest of clean, the Blessed, and I ask You^{-azwj} by Your^{-azwj} Name the Magnificent, and Your^{-azwj} Ancient Authority.

يَا وَاهِبَ الْعَطَايَا يَا مُطَلِّقَ الْأَسَارَى يَا فَكَّكَ الرِّقَابِ مِنَ النَّارِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَكِّ رَقَبَتِي مِنَ النَّارِ وَ أَخْرِجْنِي مِنَ الدُّنْيَا آمِنًا وَ أَدْخِلْنِي الْجَنَّةَ سَالِمًا وَ اجْعَلْ دُعَائِي أَوَّلَهُ فَلَاحًا وَ أَوْسَطَهُ نَجَاحًا وَ آخِرَهُ صَلَاحًا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Bestower of the gifts, and Freer of the captives, O Liberator of the necks! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Liberate my neck from the Fire and Exit me from the world safely and Admit me into the Paradise in safety, and Make my supplication, it's first being success, it's middle being victory, and it's end being righteous, surely, You^{-azwj} are Knower of the unseen!"

ثُمَّ قَالَ عَ هَذَا مِنَ الْمُخْبِيَّاتِ بِمَا عَلَّمَنِي رَسُولُ اللَّهِ ص وَ أَمَرَنِي أَنْ أُعَلِّمَ الْحَسْنَ وَ الْحُسَيْنَ ع.

Then he^{-asws} said: 'This is from the hidden matters Rasool-Allah^{-saww} had taught me^{-asws} and instructed me^{-asws} to teach Al-Hassan^{-asws} and Al-Husayn^{-asws}',³⁵

مِصْبَاحِ الشَّيْخِ، مُرْسَلًا مِثْلَهُ إِلَى قَوْلِهِ يَا فَكَّكَ الرِّقَابِ مِنَ النَّارِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَقِّقَ رَقَبَتِي مِنَ النَّارِ وَ أَنْ تُخْرِجَنِي مِنَ الدُّنْيَا سَالِمًا وَ تُدْخِلَنِي الْجَنَّةَ آمِنًا وَ أَنْ تُجْعَلَ دُعَائِي أَوَّلَهُ فَلَاحًا وَ أَوْسَطَهُ نَجَاحًا وَ آخِرَهُ فَلَاحًا - إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَ لَيْسَ أَسْأَلُكَ فِي بَعْضِ الشُّسْخِ.

(The book) 'Misbah' of the sheykh with an unbroken chain,

'Similar to it up to his^{-asws} words: 'O Liberator of the necks from the Fire! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Liberate my neck from the Fire, and to Exit me from the world in safety and Admit me into the Paradise safely, and to Make my supplication, it's beginning as righteous, and it's middle as victory, and its end a success, surely, You^{-azwj} are Knower of the unseen' – and in one of the copies there isn't (I ask You^{-azwj})'.³⁶

27- فَلَاحِ السَّائِلِ، عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ بْنِ الرُّبَيْرِ عَنْ أَبِيهِ مِثْلَ مَا فِي الْمِصْبَاحِ إِلَّا أَنَّ فِيهِ وَ أَخْرِجْنِي وَ أَدْخِلْنِي وَ اجْعَلْ بَيُّمِي أَوَّلَهُ فَلَاحًا إِلَى آخِرِ مَا فِي مَعَانِي الْأَخْبَارِ.

(The book) 'Falah Al Saail' – from Abu Al Mufazzal Muhammad Bin Abdullah, from Saeed Bin Ahmad Bin Musa, from Ali Bin Al-Hassan Bin Fazzal, from Ali Bin Al Hakam Bin Al Zubeyr, from his father,

³⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 26 a

³⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 26 b

‘Similar to what is in (the book) ‘Al-Misbah’, except in it is, ‘And exit me (from the world), and Admit me (into the Paradise), and Make my day, it’s first as success’ – up to end of what is in (the book) ‘Ma’any Al-Akhbar’’.³⁷

28- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ حَمَّادِ بْنِ حَرْبٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَنْسُوا الْمُوجِبَاتِ أَوْ قَالَ عَلَيْكُمْ بِالْمُوجِبَاتِ فِي دُبُرِ كُلِّ صَلَاةٍ

(The book) ‘Ma’any Al Akhbar’ – from his father, from Sa’ad Bin Abdullah, from Yaquob Bin Yazeed, from Hammad, from Hareez, from Zurara who said,

‘Abu Ja’far^{-asws} said: ‘Do not forget the two obligations!’ – or said: ‘Upon you all is with two obligations in the end of every Salat!’

قُلْتُ وَ مَا الْمُوجِبَاتِ

I said, ‘And what are the two obligations?’

قَالَ قَالَ تَسْأَلُ اللَّهَ الْجَنَّةَ وَ تَتَعَوَّدُ بِهِ مِنَ النَّارِ.

He (the narrator) said, ‘He^{-asws} said: ‘Your asking Allah^{-azwj} for the Paradise, and your seeking Refuge with Him^{-azwj} from the Fire’’.³⁸

29- ثَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْبَطَّائِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ فَلَا يَدْعُ أَنْ يَقْرَأَ فِي دُبُرِ الْفَرِيضَةِ بِ قُلْ هُوَ اللَّهُ أَحَدٌ فَإِنَّهُ مَنْ قَرَأَهَا جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ عَفَرَ لَهُ وَ لِيُؤَدِّيَهُ وَ مَا وَ لَدَا.

(The book) ‘Sawaab Al Amaal’ – from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashary, from Muhammad Hassan, from Ismail Bin Mihran, from Al-Hassan Bin Ali Al Batainy, from Sayf Bin Aameyra, from Abu Bakr Al Hazramy,

‘From Abu Abdullah^{-asws} having said: ‘One who were to believe in Allah^{-azwj}, he should not leave reciting in the end of the obligatory (Salat) with **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed), for the one who recites it, Allah^{-azwj} will Gather for him goodness of the world and the Hereafter, and Forgive (sins) for him and for his parents, and whoever he begets’’.³⁹

30- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ بَعْدَ فَرَاعِهِ مِنَ الصَّلَاةِ قَبْلَ أَنْ يُزَوَّلَ رُكْبَتَيْهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهَا وَاجِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا عَشْرَ مَرَّاتٍ حَآ اللَّهُ عَنْهُ أَرْبَعِينَ أَلْفَ أَلْفِ سَبْعِينَ وَ كَتَبَ لَهُ أَرْبَعِينَ أَلْفَ أَلْفِ حَسَنَةٍ وَ كَانَ مِثْلَ مَنْ قَرَأَ الْقُرْآنَ اثْنَتَيْ عَشْرَةَ مَرَّةً

(The book) ‘Al Mahasin’ – from his father, from Safwan, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘One who says after his being free from the Salat before he moves his knees, ‘I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, One

³⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 27

³⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 28

³⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 29

God^{-azwj}, First, Last, He^{-azwj} neither took a female companion nor a son' – twelve times, Allah^{-azwj} will Delete for him forty million evil deeds, and Write for him forty million good deed, and he would be like the one who has recited the Quran twelve times'.

ثُمَّ التَفَتَ إِلَيَّ فَقَالَ أَمَا أَنَا فَلَا أَرْوُلُ رُجُوعِي حَتَّى أَقُولَهَا مِائَةً مَرَّةً وَ أَمَا أَنْتُمْ فَمُؤَلُّوهُمَا عَشْرَ مَرَّاتٍ.

Then he^{-asws} turned towards me. He^{-asws} said: 'As for me^{-asws}, I^{-asws} do not move my^{-asws} knees until I^{-asws} have said it one hundred times, and as for you (Shias), you should say it ten times"⁴⁰.

31- عَيْبَةُ الشَّيْخِ، عَنْ أَحْمَدَ بْنِ عَلِيِّ الرَّازِيِّ عَنْ عَلِيِّ بْنِ عَائِدِ الرَّازِيِّ عَنِ الْحَسَنِ بْنِ وَجْنَانَ النَّصِيبِيِّ عَنْ أَبِي نُعَيْمٍ مُحَمَّدِ بْنِ أَحْمَدَ الْأَنْصَارِيِّ عَنِ الْقَائِمِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ بَعْدَ صَلَاةِ الْفَرِيضَةِ إِنَّكَ رُفِعَتِ الْأَصْوَاتُ وَ دُعِيَتِ الدَّعْوَةُ وَ لَكَ عِنْدَ الْوُجُوهِ وَ لَكَ خَصَعَتِ الرَّقَابُ وَ إِلَيْكَ التَّحَاكُمُ فِي الْأَعْمَالِ

(The book) 'Ghayba' of the sheykh, from Ahmad Bin Ali Al Razy, from Ali Bin Aaz Al Razy, from Al-Hassan Bin Wajna Al Naseebi, from Abu Nueym Muhammad bin Ahmad Al Ansary,

'From Al-Qaim^{-ajfj} having said: 'Amir Al-Momineen^{-asws} was saying after the obligatory Salat: 'To You^{-azwj} the voices are raised, and the supplications are supplicated, and to You^{-azwj} the faces are diverting, and to You^{-azwj} the necks are humble, and to You^{-azwj} are Judgment regarding the deeds!

يَا خَيْرَ مَنْ سئِلَ وَ يَا خَيْرَ مَنْ أَعْطَى يَا صَادِقُ يَا بَارِيُّ يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ يَا مَنْ أَمَرَ بِالْدُّعَاءِ وَ تَكَفَّلَ بِالْإِجَابَةِ يَا مَنْ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

O best of the ones asked, and O best of the ones who give! O Truthful! O Fashioner! O One^{-azwj} Who does not break the Promise! O One^{-azwj} Who Commanded with the supplication and Encumbered Himself^{-azwj} with the Answering! O One^{-azwj} Who Said: **"Supplicate to Me, I will Answer you. [40:60]!**

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

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

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

And O One^{-azwj} Who Said: **Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53].**

لَبَّيْكَ وَ سَعْدَيْكَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ الْمُسْرِفُ عَلَى نَفْسِي وَ أَنْتَ الْغَائِلُ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً.

⁴⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 30

At Your^{-azwj} service and Your^{-azwj} assistance! Here I am in front of You^{-azwj}, the one extravagant upon himself, and You^{-azwj} Said: **Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether [39:53]**⁴¹.

إِكْمَالُ الدِّينِ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهُمْدَانِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَقِيقِيِّ عَنْ أَبِي نُعَيْمِ الْأَنْصَارِيِّ مِثْلَهُ إِلَى قَوْلِهِ هُوَ الْعَفْوُ الرَّحِيمُ.

(The book) 'Ikmal Al Deen' – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ja'far Bin Ahmad Al Alawy, from Ali Bin Ahmad Al Aqeeqy, from Abu Nueym Al Ansary,

'Similar to it up to His^{-azwj} Words: **He is the Forgiving, the Merciful [39:53]**⁴².

الْمِصْبَاحُ لِلشَّيْخِ، وَ الْبَلَدُ الْأَمِينُ، وَ جُنَّةُ الْأَمَانِ، مِثْلَهُ وَ فِيهَا الْمُسْرَفُ عَلَى نَفْسِي وَ أَنْتَ الْفَائِلُ يَا عِبَادِي الَّذِينَ أَسْرَفُوا إِلَى قَوْلِهِ الْعَفْوُ الرَّحِيمُ.

(The books) 'Al Misbah of the sheykh, and 'Al Balad Al Ameen', and 'Junnat Al Amaan',

'Similar to it, and in it is: 'The extravagant upon myself, and You^{-azwj} Said: **Say: 'O My servants, - up to His^{-azwj} Words - the Forgiving, the Merciful [39:53]**⁴³.

32- فَمَنْ الرِّضَا، قَالَ ع إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَارْفَعْ يَدَيْكَ وَ أَنْتَ جَالِسٌ فَكَبِّرْ ثَلَاثًا وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ وَ أَعَزَّ جُنْدَهُ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُجِيبُ وَ يُبَيِّتُ يَدِيهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you are free from your Salat, raise your hand while you are seated, exclaim three Takbeer(s), and say, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. He^{-azwj} Fulfils His^{-azwj} Promise and Helps His^{-azwj} servant, and Defeats the confederates Alone, and Strengthened his^{-sawww} army Alone. For Him^{-azwj} is the Kingdom, and for Him^{-azwj} is the Praise. He^{-azwj} Causes to live and He^{-azwj} Causes to die. The goodness is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!'

وَ تُسَبِّحُ بِسُبْحِهَا فَاطِمَةٌ وَ هُوَ أَرْبَعٌ وَ ثَلَاثُونَ تَكْبِيرَةً وَ ثَلَاثٌ وَ ثَلَاثُونَ تَسْبِيحَةً وَ ثَلَاثٌ وَ ثَلَاثُونَ تَحْمِيدَةً ثُمَّ قُلِ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ لَكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ- سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you should glorify the Glorification of (Syeda) Fatima^{-asws}, and it is of thirty-four Takbeer(s), and thirty-three Glorifications, and thirty-three Praises. Then say, 'O Allah^{-azwj}! You^{-azwj} are the Salaam and the Salaam is from You^{-azwj}, and the Salaam is for You^{-azwj}, and the Salaam returns to You^{-azwj}. **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]**⁴³.

وَ تَقُولُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَى الْأَيْمَةِ الرَّاشِدِينَ الْمُهَدِيِّينَ مِنْ آلِ طه وَ يس ثُمَّ تَدْعُو بِمَا بَدَأَ لَكَ مِنَ الدُّعَاءِ بَعْدَ الْمَكْتُوبَةِ

⁴¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 31 a

⁴² Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 31 b

⁴³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 31 c

And you should say, 'The greetings be to you^{-saww}, O Prophet^{-saww}, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings! The greetings be to the Imams^{-asws}, the rightful guides, the Guided, from the family^{-asws} of Ta Ha, and Ya Seen!' Then you should supplicate with whatever comes to you from the supplications, after the Prescribed (obligatory) Salat.

وَتَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ

And you should say, 'O Allah^{-azwj}! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and upon the Family^{-asws} of Muhammad^{-saww}, and I ask You^{-azwj} of every good Your^{-azwj} Knowledge Encompasses with, and I seek Refuge with You^{-azwj} from every evil Your^{-azwj} Knowledge Encompasses with.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي جَمِيعِ أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ وَأَسْأَلُكَ مِنْ كُلِّ مَا سَأَلَكَ مُحَمَّدٌ وَآلُهُ وَاسْتَعَاذَ بِهِ مُحَمَّدٌ وَأَلَّهُ إِنَّكَ حَمِيدٌ مُجِيدٌ.

O Allah^{-azwj}! I ask You^{-azwj} of Your^{-azwj} Granting well-being in entirety of my matters, all of them, and I seek Refuge with You^{-azwj} from disgrace of the world and the Hereafter; and I ask You^{-azwj} of all what Muhammad^{-saww} and his^{-saww} Family^{-asws} had asked for, and I seek Refuge with You^{-azwj} from all what Muhammad^{-saww} and his^{-saww} Family^{-asws} had sought Refuge with. You^{-azwj} are Praised, Glorified!"⁴⁴

بَيَانُ قَالَ الصَّدُوقُ فِي الْفَقِيهِ بَعْدَ تَسْبِيحِ فَاطِمَةَ عَ فَعُلِ اللَّهُمَّ أَنْتَ السَّلَامُ إِلَى قَوْلِهِ السَّلَامُ عَلَى الْأَيْمَةِ الْهَادِيَةِ الْمُهَدِيَةِ السَّلَامُ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَمَلَائِكَةِ السَّلَامِ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ثُمَّ نَسَلِمُ عَلَى الْأَيْمَةِ وَاجِدًا وَاجِدًا وَتَدْعُو بِمَا أُحِبُّبِت.

Statement – Al-Sadouq said in (the book) 'Al-Faqeeh', 'After the Glorification of (Syeda) Fatima^{-asws}, say, 'O Allah^{-azwj}! You^{-azwj} are the Salaam' – up to his^{-asws} words: 'The greetings be upon the Imams^{-asws}, the guides, the Guided! The greetings be upon entirety of Prophets^{-as} of Allah^{-azwj}, and His^{-azwj} Messengers^{-as}, and His^{-azwj} Angels^{-as}! The greetings be upon us^{-asws} and upon the righteous servants of Allah^{-azwj}!' Then greet unto the Imams^{-asws} one by one, and supplicate with whatever you like to'.

33- الْعَبَّاسِيُّ، عَنْ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: جَاءَ جَبْرَائِيلُ إِلَى يُوسُفَ فِي السِّجْنِ وَقَالَ قُلْ فِي دُبُرِ كُلِّ صَلَاةٍ قَرِيبَةً اللَّهُمَّ اجْعَلْ لِي فَرْجًا وَخُرْجًا وَارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَا أَحْتَسِبُ.

(The book) 'Al Ayyashi' – from Abu Sayyar,

'From Abu Abdullah^{-asws} having said: 'Jibraeel^{-as} came to Yusuf^{-as} in the prison and said: 'Say in the end of every obligatory Salat: 'O Allah^{-azwj}! Make relief to be for me^{-as} and an outlet, and Grace me from where I^{-as} anticipate and from where I^{-as} am not anticipating".⁴⁵

مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مِسْمَعٍ أَبِي سَيَّارٍ عَنْهُ عَ مِثْلُهُ وَزَادَ فِي آخِرِهِ ثَلَاثَ مَرَّاتٍ.

⁴⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 32 a

⁴⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 33 a

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Hammad Bin Usman, from Misma'a Abu Sayyar,

'From him^{-asws}, similar to it, and there is an increase in its end: 'Three times''.⁴⁶

34- العياشي، عن صفوان الجمال قال: صليت خلف أبي عبد الله ع فأطرق ثم قال اللهم لا تقطني من رحمتك ثم جهر فقال و من يقنط من رحمة ربه إلا الضالون.

(The book) 'Al Ayyashi' – from Safwan Al Jammal who said,

'I prayed Salat behind Abu Abdullah^{-asws}. He^{-asws} lowered his^{-asws} head, then said: 'O Allah^{-azwj}! Do not Make me^{-asws} despaired from Your^{-azwj} Mercy'. Then he^{-asws} loudly said: **"And who would despair from Mercy of his Lord except for the straying ones?" [15:56]**'.⁴⁷

35- معاني الأخبار، عن محمد بن موسى بن المتوكّل عن عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن عمه حدثه عن أبي عبد الله ع قال: قال رسول الله ص لأصحابه ذات يوم أترون لو جمعتم ما عندكم من الأنية و المتاع أكنتم ترونه ينبع السماء

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja'far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from the one who narrated it,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said to his^{-saww} companions one day: 'What are your views, if you were to collect whatever is in your possessions, from the utensils and the belongings, do you view that it would reach the sky?'

قالوا لا يا رسول الله

They said, 'No, O Rasool-Allah^{-saww}!'

قال أ فلا أدلكم على شيء أصله في الأرض و فرعُه في السماء

He^{-saww} said: 'Shall I^{-saww} point you all to something, it's roots are in the earth and it's branches are in the sky?'

قالوا بلى يا رسول الله

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

قال يقول أحدكم إذا فرغ من صلاة العريضة سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر ثلاثين مرة فإن أصلهن في الأرض و فرعهن في السماء و هن يدفعن الحرق و العرق و الهدم و الردي في البئر و مية السوء و هن الباقيات الصالحات.

He^{-asws} said: 'Every one of you should say when he is free from the obligatory Salat, 'Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest' – thirty times, for it's roots are in the earth and its branches are in the sky, and

⁴⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 33 b

⁴⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 34

these repel the burning, and the drowning, and the demolishing, and the falling into the well, and the evil death, and these are the lasting righteous deeds”.⁴⁸

ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلَوْنِي عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الرَّهْبِيِّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ ذَاتَ يَوْمٍ أَرَأَيْتُمْ لَوْ جَمَعْتُمْ مَا عِنْدَكُمْ مِنَ النَّيَابِ وَالْأَنْبِيَةِ ثُمَّ وَضَعْتُمْ بَعْضَهُ عَلَى بَعْضٍ أَكُنْتُمْ تَرَوْنَهُ وَ سَأَلَ الْحَدِيثَ كَمَا مَرَّ إِلَى أَنْ قَالَ

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Al Barqy, from his father, and Muhammad Bin Isa, from Safwan Bin Yahya, from Abu Ayoub Al Khazzaz, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to his^{-saww} companions one day: ‘What are your views if I^{-saww} were to collect whatever is in your possessions, from the clothes and the utensils, then you place these upon each other, would you view’ – and he^{-saww} continued the Hadeeth like what has passed, up to he^{-saww} said:

وَ هُنَّ يَدْفَعْنَ الْهُدْمَ وَ الْعَرَقَ وَ الْحَرَقَ وَ التَّرَدِّيَّ فِي الْبُئْرِ وَ أَكْلَ السَّبْعِ وَ مَيْتَةَ السَّوْءِ وَ الْبَلِيَّةَ الَّتِي تَنْزِلُ مِنَ السَّمَاءِ عَلَى الْعَبْدِ فِي ذَلِكَ الْيَوْمِ وَ هُنَّ الْبَاقِيَّاتُ الصَّالِحَاتِ.

‘And these repel the demolishing, and the drowning, and the burning, and the falling into the well, and devoured by the wild animals, and the evil death, and the afflictions which descend from the sky upon the servant during that day, and these are the lasting righteous deeds”.⁴⁹

36- فَلَاخِ السَّائِلِ، بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي أَيُّوبَ مِثْلَهُ وَ فِي آخِرِهِ وَ هُنَّ الْمُعْتَبَاتُ.

(The books) ‘Falah Al Saail’ – by his chain to Muhammad Bin Ali Bin Mahboub, from Al Abbas Bin Marouf, from Abdullah Bin Al Mugheira, from Abu Ayoub,

‘Similar to it, and in its end: ‘And these are the follow-up (acts of worship)”.⁵⁰

أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ إِلَى شَيْخِ الطَّائِفَةِ عَنِ ابْنِ أَبِي جَدِيدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَنَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ مِثْلَهُ إِلَى قَوْلِهِ وَ هُنَّ الْمُعْتَبَاتُ.

(The book) ‘Forty’ of the Shaheed, by his chain to the sheykh Al Taifa, from Ibn Abu Jeyyid, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Saeed Bin Mihran, from Abdullah Bin Al Mugheira –

‘Similar to it, up to his^{-saww} words: ‘And these are follow-up (acts of worship)”.⁵¹

بَيَانَ وَ رَوَى الْعَبَّاسِيُّ بِإِسْنَادِهِ عَنْ فَضَيْلِ بْنِ عُثْمَانَ سُكَّرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي هَذِهِ الْآيَةِ قَالَ هُنَّ الْمُقَدَّمَاتُ الْمُؤَخَّرَاتُ الْمُعْتَبَاتُ الْبَاقِيَّاتُ الصَّالِحَاتُ.

⁴⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 35 a

⁴⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 35 b

⁵⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 36 a

⁵¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 36 b

Explanation – *And it is reported by Ayyashi, by his chain from Fuzeyl Bin Usman Sukkarah, from Abu Abdullah^{-asws} regarding this Verse. He^{-asws} said: ‘These are the forward, the delayed, the follow-up (acts of worship), the lasting righteous deeds’.*

37- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى بِإِسْنَادٍ مُتَّصِلٍ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: أَدْنَى مَا يُجْزَى مِنَ الدُّعَاءِ بَعْدَ الْمَكْتُوبَةِ أَنْ يَقُولَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الآخِرَةِ.

(The book) ‘Ma’any Al Akhbar’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, by a chain connected to,

‘Al-Sadiq^{-asws} having said: ‘Least of what suffices from the supplication after the Prescribed (Salats) is his saying, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} O Allah^{-azwj}! I ask You^{-azwj} of every good Your^{-azwj} Knowledge Encompasses with, and I seek Refuge with You^{-azwj} from every evil Your^{-azwj} Knowledge Encompasses with! O Allah^{-azwj}! I ask You^{-azwj} to Grant me well-being in my matters, all of them, and I seek Refuge with You^{-azwj} from disgrace of the world and Punishment of the Hereafter’⁵².

بيان أبا عبد الله ع قال: إِذَا صَلَّيْتَ بِقَوْمٍ فَخَفِّفْ وَ إِذَا كُنْتَ وَحْدَكَ فَثَقِّلْ فَإِنَّهَا الْعِبَادَةُ.

Explanation (Hadeeth only) – *Abu Abdullah^{-asws} said: ‘When you pray with a group, then lighten, and when you were alone, be heavy, for it is the worship’.*

38- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَائِدِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ أَوْثُوا سَمْعَ المَخْلَاقِ- النَّبِيِّ ص وَ حُورِ الْعِينِ وَ الْجَنَّةِ وَ النَّارِ

(The book) ‘Al Khisaal’ – from Ahmad Bin Ziyad Bin Ja’far Al Hamdany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aaiz Al Ahmasy,

‘From Abu Abdullah^{-asws} having said: ‘Four are given the hearing of the creatures – the Prophet^{-saww}, and the Maiden Hourie, and the Paradise, and the Fire.

فَمَا مِنْ عَبْدٍ يُصَلِّي عَلَى النَّبِيِّ ص أَوْ يُسَلِّمُ عَلَيْهِ إِلَّا بَلَغَهُ ذَلِكَ وَ سَمِعَهُ وَ مَا مِنْ أَحَدٍ قَالَ اللَّهُمَّ زَوِّجْنَا مِنَ الحُورِ الْعِينِ إِلَّا سَمِعْتُهُ وَ قُلْنَا يَا رَبَّنَا فَلَنَا قَدْ حَظَبْنَا إِلَيْكَ فَزَوِّجْنَا مِنْهُ

There is none from a servant who prays Salat upon the Prophet^{-saww} or greets unto him^{-saww} except that reaches him^{-saww} and he^{-saww} hears him; and there is no one who says, ‘O Allah^{-azwj}! Marry us to the Maiden Houries, except they hear him and say, ‘O our Lord^{-azwj}! So and so has proposed to us to You^{-azwj}, so get us married to him!’

وَ مَا مِنْ أَحَدٍ يَقُولُ اللَّهُمَّ أَدْخِلْنِي الْجَنَّةَ إِلَّا قَالَتْ الْجَنَّةُ اللَّهُمَّ أَسْكِنْنِي فِيَّ وَ مَا مِنْ أَحَدٍ يَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ إِلَّا قَالَتْ النَّارُ يَا رَبِّ أَجِزْهُ مِنِّي.

⁵² Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 37 a

And there is no one saying, 'O Allah^{-azwj}! Admit me into the Paradise'. Except the Paradise says: 'O Allah^{-azwj}! Settle him in me!'; and there is no one seek shelter with Allah^{-azwj} from the Fire, except the Fire says: 'O Lord^{-azwj}, shelter him from me!'⁵³

39- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِبَرَاءِ بْنِ عَازِبٍ أَلَا أَدُلُّكَ عَلَى أَمْرٍ إِذَا فَعَلْتَهُ كُنْتَ وَلِيَّ اللَّهِ حَقًّا

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen^{-asws} said to Al-Bara'a Bin Aazib: 'Shall I^{-asws} point you upon a matter, if you were to do it, you would be a friend of Allah^{-azwj} truly?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ تُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَتُحَمِّدُهُ عَشْرًا وَتُكَبِّرُهُ عَشْرًا وَتَقُولُ لَا إِلَهَ إِلَّا اللَّهُ عَشْرًا

He^{-asws} said: 'You should glorify Allah^{-azwj} in the end of every Salat ten (times), and praise Him^{-azwj} ten (times), and exclaim His^{-azwj} Greatness ten (times), and you should say, 'There is no god except Allah^{-azwj}' ten (times).

يَصْرِفُ ذَلِكَ عَنْكَ أَلْفَ بَلِيَّةٍ فِي الدُّنْيَا أَيْسَرُهَا الرِّدَّةُ عَنْ دِينِكَ وَ يَدْخُرُ لَكَ فِي الْآخِرَةِ أَلْفَ مَنْرَلَةٍ أَيْسَرُهَا مُجَاوَزَةُ نَبِيِّكَ مُحَمَّدٍ ص

That will turn away from you a thousand afflictions in the world, least of these being the apostasy from your religion, and treasure for you in the Hereafter a thousand status(es), least of these being in the neighbourhood of your Prophet^{-saww} Muhammad^{-saww}'.

وَ قَالَ النَّبِيُّ ص مَا مِنْ عَبْدٍ يَبْسُطُ كَفَّيْهِ دُبُرَ صَلَاتِهِ ثُمَّ يَقُولُ إِلَهِي وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ إِلَهَ جِبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ

And the Prophet^{-saww} said: 'There is none from a servant extending his hands at the end of his Salat, then he says, 'My God^{-azwj}, and God^{-azwj} of Ibrahim^{-as} and Is'haq^{-as} and Yaqoub^{-as}, and God^{-azwj} of Jibraeel^{-as} and Israfeel^{-as}!

أَسْأَلُكَ أَنْ تَسْتَجِيبَ دَعْوَتِي فَإِنِّي مُضْطَرٌّ وَ تَعْصِمَنِي فِي دِينِي فَإِنِّي مُبْتَلَى وَ تَنَالِنِي بِرَحْمَتِكَ فَإِنِّي مُذْنِبٌ وَ تَنْفَعَنِي عَنِّي الْفَقْرَ فَإِنِّي مِسْكِينٌ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرُدَّ يَدَيْهِ حَائِبَتَيْنِ.

I ask You^{-azwj} to Answer my supplication, for I am desperate, and Protect me regarding my religion for I am afflicted, and Give me Your^{-azwj} Mercy for I am a sinner, and Negate the poverty from me for I am poor', except he would have a right upon Allah^{-azwj} not to Reject his hands disappointed"⁵⁴.

وَ قَالَ ع مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ تُفْبِلَتْ صَلَاتُهُ وَ يَكُونُ فِي أَمَانٍ اللَّهُ وَ بِعِصْمَةِ اللَّهِ.

⁵³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 38

⁵⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 39 a

And he^{-asws} said: 'One who recites Ayat Al-Kursy in the end of every Prescribed Salat, his Salat will be Accepted and he would be in the Security of Allah^{-azwj} and with Protection of Allah^{-azwj}'.⁵⁵

وَعَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ قَالَ: عَرَضَ لِي وَجَعٌ فِي رُكْبَتِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَقَالَ إِذَا أَنْتَ صَلَّيْتَ قُلْتَ يَا أَجُودَ مَنْ أَعْطَى وَ حَيَّرَ مَا سُئِلَ يَا أَرْحَمَ مَنْ اسْتَرْجَمَ أَرْحَمَ ضَعْفِي وَ قَلَّةَ حِيلَتِي وَ عَافِيِي مِنْ وَجَعِي

And from Abu Ja'far Al Ahowl who said,

'There presented to me pain in my knees, so I complained of that to Abu Abdullah^{-asws}. He^{-asws} said: 'When you have prayed Salat, then say, 'O most Generous of the ones who give, and Best of ones who are asked, O most Merciful of the ones seeking Mercy! Mercy my weakness, and lack of my means, and Cure me from my pain!''

قَالَ قُلْتُ فَعُوفِيْتُ.

He (the narrator) said, 'I said (it) and was cured'.⁵⁶

40- عِدَّةُ الدَّاعِي، رَوَى ابْنُ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ يَا مَنْ يُفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ أَحَدًا عِوَهُ ثَلَاثًا ثُمَّ سَأَلَ أُعْطِيَ مَا سَأَلَ.

(The book) 'Iddat Al Daie' – It is reported by Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'One who says in the end of the obligatory (Salat), 'O One^{-azwj} Who does whatever He^{-azwj} so Desires, and no one else does whatever he so desires apart from Him^{-azwj}' – three times, then he asks, will be Given what he asks for'.⁵⁷

41- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ عَلِيِّ عَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَ مَا مِنْ أَحَدٍ مِنْ أُمَّتِي قَضَى الصَّلَاةَ ثُمَّ مَسَحَ جَبْهَتَهُ بِيَدِهِ الْيُمْنَى ثُمَّ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ اللَّهُمَّ أَذْهَبْ عَنَّا الْحَزْنَ وَ الْهَمَّ وَ الْفِتْنَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ إِلَّا أَعْطَاهُ اللَّهُ مَا سَأَلَ.

(The book) 'Da'aim Al Islam' –

'We are reporting from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no one from my^{-saww} community fulfilling his Salat, then he wipes his forehead with his right hand then says, 'O Allah^{-azwj}! For You^{-azwj} is the Praise. There is no god except You^{-azwj}, Knower of the unseen and the seen! O Allah^{-azwj}! Remove from us the grief, and the worries, and the Fitna, whatever is apparent from it and whatever is hidden', except Allah^{-azwj} will Give him what he asks for'.⁵⁸

وَعَنْ عَلِيِّ عَ أَنَّهُ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ اللَّهُمَّ تَمِّ نُورِكَ فَهَدَيْتَ فَلَكَ الْحَمْدُ وَ عَظَمَ جَلْمِكَ فَعَمَّوْتُ فَلَكَ الْحَمْدُ وَ بَسَطْتُ يَدَكَ فَأَعْطَيْتَ

⁵⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 39 b

⁵⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 39 c

⁵⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 40

⁵⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 41 a

And from Ali^{-asws}, he^{-asws} was saying in the end of every Salat: ‘O Allah^{-azwj}! Your^{-azwj} Noor is complete so You^{-azwj} Guided! For You^{-azwj} is the Praise and mighty is Your^{-azwj} Forbearance, so You^{-azwj} Pardoned! For You^{-azwj} is the Praise and You^{-azwj} Extended Your^{-azwj} Hand, so You^{-azwj} Gave!

فَلِكِ الْحَمْدُ رَبَّنَا وَجْهَكَ أَكْرَمُ الْوُجُوهِ وَ جَاهُكَ خَيْرُ الْجَاهِ وَ عَطِيَّتُكَ أَنْفَعُ الْعَطِيَّةِ وَ أَهْنُوهُمَا، تُطَاعُ رَبَّنَا فَتَشْكُرُ وَ تُعْصَى رَبَّنَا فَتَغْفِرُ

For You^{-azwj} is the Praise, our Lord^{-azwj}! Your^{-azwj} Face is the most honourable of the faces, and Your^{-azwj} Glory is best of the glories, and Your^{-azwj} Award is more beneficial of the awards! Our Lord^{-azwj}! You^{-azwj} are obeyed, so You^{-azwj} thank, and You^{-azwj} are disobeyed, our Lord^{-azwj}, and You^{-azwj} Forgive!

تُجِيبُ الْمُضْطَرَّ وَ تَكْشِفُ السُّوءَ وَ تَشْفِي السَّقِيمَ مِنَ الْكَرْبِ وَ تُقْبَلُ التَّوْبَةَ وَ تَغْفِرُ الذُّنُوبَ لَا يَجْزِي بِإِلَّاكَ أَحَدٌ وَ لَا يُخْصِي نِعْمَتَكَ عَادٌ وَ لَا يَبْلُغُ مِدْحَتَكَ قَوْلٌ قَائِلٍ.

You^{-azwj} Answer the desperate and Uncover the evil, and Your^{-azwj} Heal the sick from the distress, and Accept the repentance, and You^{-azwj} Forgive the sins. No one can suffice Your^{-azwj} Favours, nor can any counter count Your^{-azwj} bounties, nor can the word of a speaker reach Your^{-azwj} Praise”.⁵⁹

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: إِذَا صَلَّيْتَ فَعَلَّ بِعَقِبِ صَلَاتِكَ اللَّهُمَّ لَكَ صَلَّيْتُ وَ لَكَ دَعَوْتُ وَ إِلَيْكَ رَجَوْتُ فَأَسْأَلُكَ أَنْ تَجْعَلَ لِي فِي صَلَاتِي وَ دُعَائِي بَرَكَةً تُكَفِّرُ بِهَا سَيِّئَاتِي وَ تُبَيِّضُ بِهَا وَجْهِي وَ تُكْرِمُ بِهَا مَقَامِي وَ تَحْطُ بِهَا عَنِّي وَرِي

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When you have prayed Salat, say as a follow-up of your Salat, ‘O Allah^{-azwj}! I have prayed to You^{-azwj}, and have supplicated to You^{-azwj}, and I am hoping to You^{-azwj}. I ask You^{-azwj} to Make Blessings for me in my Salat and my supplication to Expiate my sins with it, and Brighten my face by it, and Honour my position with it, and Remove my burden from me due to it!

اللَّهُمَّ احْطُطْ عَنِّي وَرِي وَ اجْعَلْ مَا عِنْدَكَ خَيْرًا لِي الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنِّي صَلَاةً- كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا.

O Allah^{-azwj}! Remove my burden away from me and Make what is in Your^{-azwj} Presence better for me! The Praise is for Allah^{-azwj} Who Fulfils Salat from me, which was always a timed ordinance upon the Momineen”.⁶⁰

وَ عَنْ عَلِيِّ عَ أَنَّهُ كَانَ يَقُولُ بَعْدَ السَّلَامِ- اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

And from Ali^{-asws}, he^{-asws} was saying after the Salaam (of the Salat): ‘O Allah^{-azwj}! Forgive for me what I have sent forward and what I have held back, and what I have kept secret and what

⁵⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 41 b

⁶⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 41 c

I have done openly, and what You^{-azwj} are more Knowing with it than I am. You^{-azwj} are the Forwarder! You^{-azwj} are the Delayer! There is no god except You^{-azwj}!”⁶¹

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَرَأَ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ قُلَّ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً جَازَ الصِّرَاطَ يَوْمَ الْقِيَامَةِ وَعَنْ يَمِينِهِ ثَمَانِيَةَ أَدْوَعٍ وَعَنْ شِمَالِهِ ثَمَانِيَةَ أَدْوَعٍ وَجِبْرَائِيلُ أَحَدٌ بِحُجْرَتِهِ وَهُوَ يَنْظُرُ فِي النَّارِ يَمِينًا وَشِمَالًا فَمَنْ رَأَى فِيهَا مِمَّنْ يَعْرِفُهُ دَخَلَ بِدَنْبٍ غَيْرِ شِرْكَ أَحَدٍ بِيَدِهِ فَأَدْخَلَهُ الْجَنَّةَ بِشَفَاعَتِهِ.

And from Ali^{-asws} having said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘One who recites in the end of every Prescribed Salat, **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) one hundred times, will cross the Bridge on the Day of Qiyamah and on his right would be eight cubits and on his left would be seven cubits, and Jibraeel^{-as} will be holding his side and he will be looking into the Fire right and left. The one from the ones he recognises being in it, having entered it for other than Shirk, he will grab his hand and enter him into the Paradise with his intercession”^{.62}

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا سَلَّمْتَ مِنَ الصَّلَاةِ فَكَبِّرْ ثَلَاثَ مَرَّاتٍ وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ الْمَلِكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When you have performed Salaam from the Salat, exclaim Takbeer three times 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. The goodness is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!

لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ أَنْجَزَ وَعَدَهُ وَ نَصَرَ عَبْدَهُ وَ غَلَبَ الْأَحْزَابَ وَخَدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

There is no god except Allah^{-azwj} Alone! He^{-azwj} Fulfils His^{-azwj} Promise, and Helps His^{-azwj} servant, and Overcomes the confederates Alone! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!’

ثُمَّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ عَشْرَ مَرَّاتٍ فَإِنَّ ذَلِكَ كَانَ يُسْتَحَبُّ.

Then say, ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! Glorious is Allah^{-azwj} and the Praise is for Allah^{-azwj}!’ – ten times, for what would be recommended”^{.63}

وَ عَنْهُ ع أَنَّهُ قَالَ فِي التَّسْبِيحِ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثِينَ مَرَّةً فَإِنْ بَلَغَ مِائَةً فِي التَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّكْبِيرِ فَهُوَ أَفْضَلُ.

And from him^{-asws} having said in glorification in the end of every Salat thirty times: ‘If he reaches one hundred in the glorification, and the Praise, and the Takbeer (Glorification of Fatima^{-asws}), it is superior”^{.64}

⁶¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 41 d

⁶² Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 41 e

⁶³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 41 f

⁶⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 60 H 41 g

وَرُوَيْنَا عَنِ الْأَئِمَّةِ ع أَنَّهُمْ أَمَرُوا بَعْدَ ذَلِكَ بِالتَّقَرُّبِ بِعَقَبِ كُلِّ صَلَاةٍ قَرِيبَةً وَ التَّقَرُّبُ أَنْ يَبْسُطَ الْمُصَلِّي يَدَيْهِ بَعْدَ فَرَغِهِ مِنَ الصَّلَاةِ وَ قَبْلَ أَنْ يَقُومَ مِنْ مَقَامِهِ وَ بَعْدَ أَنْ يَدْعُوَ إِنْ شَاءَ مَا أَحَبَّ وَ إِنْ شَاءَ جَعَلَ الدُّعَاءَ بَعْدَ التَّقَرُّبِ وَ هُوَ أَحْسَنُ وَ يَرْفَعُ بَاطِنَ كَفِّهِ وَ يُقَلِّبُ ظَاهِرَهَا وَ يَقُولُ -

And we are reporting from the Imams^{-asws}, they instructed after that with the drawing closer (to Allah^{-azwj}) at the every of every obligatory Salat, and the drawing closer is the praying one extending his hand after him being free from the Salat, and before he arises from his place, and afterwards he can supplicate if he so desires with whatever he likes, and if he so desires he can make the supplication to be after the drawing closer, and it is better, and he should raise the inside of his palm and overturn their outside and say: -

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ رَسُولِكَ وَ نَبِيِّكَ وَ بَعْلِي وَ صَبِيهِ وَ وَلِيِّكَ وَ بِالْأَئِمَّةِ مِنْ وُلْدِهِ الطَّاهِرِينَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ يُسْتَبِي الْأَئِمَّةَ إِمَاماً إِمَاماً حَتَّى يُسْتَبِي إِمَامَ عَصْرِهِ

‘O Allah^{-azwj}! I hereby draw closer to You^{-azwj} through Muhammad^{-saww}, Your^{-azwj} Rasool^{-saww} and Your^{-azwj} Prophet^{-as}, and through Ali^{-asws} his^{-saww} successor^{-asws} and Your^{-azwj} Guardian^{-asws}, and with the Imams^{-asws} from his^{-asws} sons^{-asws}, the Purified – Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja’far^{-asws} Bin Muhammad^{-asws} – and he should name the Imams^{-asws}, Imam^{-asws} by Imam^{-asws}, until he has named the Imam^{-asws} of his time.

ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِهَمْ وَ أَتَوَلَّاهُمْ وَ أَتَبَرَّأُ مِنْ أَعْدَائِهِمْ وَ أَشْهَدُ اللَّهُمَّ بِحَقَائِقِ الْإِحْلَاصِ وَ صِدْقِ الْيَقِينِ أَنَّهُمْ حُلَفَاؤُكَ فِي أَرْضِكَ وَ حُجَجُكَ عَلَى عِبَادِكَ وَ الْوَسَائِلُ إِلَيْكَ وَ أَبْوَابُ رَحْمَتِكَ

Then he should say, ‘O Allah^{-azwj}! I hereby draw closer to You^{-azwj} through them^{-asws}, and I befriend them^{-asws} and disavow from their^{-asws} enemies, and O Allah^{-azwj}! I testify with the realities of sincerity and the truthful certainty they^{-asws} are Your^{-azwj} Caliphs in Your^{-azwj} earth, and Your^{-azwj} Divine Authorities upon Your^{-azwj} servants, and the means to You^{-azwj}, and doors of Your^{-azwj} Mercy!

اللَّهُمَّ احْشُرْنِي مَعَهُمْ وَ لَا تُخْرِجْنِي مِنْ جُمْلَةِ أَوْلِيَائِهِمْ وَ تَبَيَّنِي عَلَى عَهْدِهِمْ وَ اجْعَلْنِي بِهَمْ عِنْدَكَ وَجِيهاً فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ نَبَتِ الْيَقِينِ فِي قَلْبِي وَ زِدْنِي هُدًى وَ نُوراً

O Allah^{-azwj}! Resurrect me with them^{-asws} and do not Expel me from the total of their^{-asws} friends, and Affirm me upon their^{-asws} covenant, and Make me a (dignified) face in Your^{-azwj} Presence due to them^{-asws}, in the world and the Hereafter, and being from the ones of proximity, and Affirm the certainty in my heart and Increase me in Guidance and Noor!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْطِنِي مِنْ جَزِيلٍ مَا أَعْطَيْتَ عِبَادَكَ الْمُؤْمِنِينَ مَا آمَنْتَ بِهِ مِنْ عِقَابِكَ وَ اسْتَوْجِبْ بِهِ رِضَاكَ وَ رَحْمَتَكَ وَ اهْدِنِي إِلَى مَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Give me from the abundance of what You^{-azwj} have Given Your^{-azwj} Momineen servants what I can be safe with from Your^{-azwj} Punishment, and obligate Your^{-azwj} Satisfaction by it, and Guide me to what they are differing in from the truth, by Your^{-azwj} Permission. Surely, You Guide the one You^{-azwj} so Desire to the Straight Path!

وَ أَسْأَلُكَ يَا رَبِّ فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ أَسْأَلُكَ أَنْ تَقِنِّي عَذَابَ النَّارِ .

And I ask You^{-azwj}, O Lord^{-azwj}, goodness in the world and goodness in the Hereafter, and I ask You^{-azwj} to Save me from Punishment of the Fire!”⁶⁵

42- ثَوَابُ الأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الحَسَنِ بْنِ الوَلِيدِ عَنْ مُحَمَّدِ بْنِ الحَسَنِ الصَّقَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الحَسَنِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ رَجُلٍ عَنِ الرِّضَا ع قَالَ: مَنْ قَرَأَ آيَةَ الكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ لَمْ يَضُرَّهُ ذُو حُمَةٍ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Ibrahim Bin Mihzam, from a man,

‘From Al-Reza^{-asws} having said: ‘One who recites Ayat Al-Kursy at the end of every Salat will not be harmed by one with a sting (snake, scorpion etc.)’.⁶⁶

43- كِتَابُ الزُّهْدِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ حُوراً مِنْ حُورِ الْجَنَّةِ أَشْرَفَتْ عَلَى أَهْلِ الدُّنْيَا وَ أَبَدَتْ دُؤَابَةً مِنْ دُؤَابِهَا لَأَفْتَتَنَ بِهَا أَهْلَ الدُّنْيَا وَ إِنَّ المُصَلِّيَ لَيُصَلِّي فَإِنْ لَمْ يَسْأَلْ رَبَّهُ أَنْ يُزَوِّجَهُ مِنَ الحُورِ العِينِ قُلْنَ مَا أَرَهَدَ هَذَا فِينَا.

(The book) ‘Kitab Al Zohad’ of Al-Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Dorost, from a man,

‘From Abu Abdullah^{-asws} having said: ‘If a Hourie from the Houries of Paradise were to overlook upon people of the world and reveal a forelock from her forelocks, people of the world would be tempted by her; and if the praying one prays and does not ask his Lord^{-azwj} to marry him to the Maiden Hourie, they say, ‘This one is ascetic regarding us!’⁶⁷

44- جَنَّةُ الأَمَانِ، وَ اخْتِيَارُ ابْنِ البَاقِيِّ، وَ البَلَدُ الأَمِينُ، رَأَيْتُ بِحِطِّ الشَّهِيدِ رَهَ أَنَّ النَّبِيَّ ص قَالَ: مَنْ أَرَادَ أَنْ لَا يَقْفَهُ اللَّهُ يَوْمَ القِيَامَةِ عَلَى قَبِيحِ أَعْمَالِهِ وَ لَا يُشِيرَ لَهُ دِيوَانٌ فَلْيَقْرَأْ هَذَا الدُّعَاءَ فِي دُبُرِ كُلِّ صَلَاةٍ وَ هُوَ

(The books) ‘Junnat Al Amaan’, and ‘Ikhtiyar’ of Ibn Al Baqi, and ‘Al Balad Al Ameen’, ‘I saw in the handwriting of Al Shaheed,

‘The Prophet^{-saww} said: ‘One who wants that Allah^{-azwj} should not Pause him on the Day of Qiyamah upon his ugly deeds, nor publicise a register (of deeds) of his, let him recite this supplication in the end of every Salat, and it is: -

اللَّهُمَّ إِنَّ مَعْفَرَتَكَ أَرْجَى مِنْ عَمَلِي وَ إِنَّ رَحْمَتَكَ أَوْسَعُ مِنْ ذُنُوبِي اللَّهُمَّ إِنْ كَانَ ذَنْبِي عِنْدَكَ عَظِيماً فَعَفْوُكَ أَعْظَمُ مِنْ ذَنْبِي

O Allah^{-azwj}! Your^{-azwj} Forgiveness is more hoped for than my actions, and Your^{-azwj} Mercy is more capacious than my sins are! O Allah^{-azwj}! Even if my sins were to be mighty in Your^{-azwj} Presence, Your^{-azwj} Pardon is mightier than my sins!

اللَّهُمَّ إِنْ لَمْ أَكُنْ أَهْلاً أَنْ تَرْحَمَنِي فَرَحْمَتِكَ أَهْلٌ أَنْ تَبْلَعَنِي وَ تَسْعَنِي لِأَنَّهَا وَسِعَتْ كُلَّ شَيْءٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

⁶⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 41 h

⁶⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 42

⁶⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 43

O Allah^{-azwj}! If I do not happen to be deserving for You^{-azwj} to Mercy me, Your^{-azwj} Mercy is more rightful for it to reach me, all things are included in Your^{-azwj} Mercy, O most Merciful of the merciful ones!”⁶⁸

45- أَلْبَلَدُ الْأَمِينُ، فِي كِتَابِ الْفَرَجِ بَعْدَ الشِّدَّةِ لِابْنِ أَبِي الدُّنْيَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ أَوَّلَ الْبَقَرَةِ إِلَى الْمُفْلِحُونَ وَ إِلَهُكُمْ إِلَهًا وَاحِدًا الْآيَةَ وَ آيَةَ الْكُرْسِيِّ إِلَى خَالِدُونَ وَ إِنَّ رَبَّكُمْ اللَّهُ فِي الْأَعْرَافِ إِلَى الْمُحْسِنِينَ وَ أَوَّلَ الصَّافَاتِ إِلَى لَازِبٍ وَ يَا مَعْشَرَ الْجِنَّ وَ الْإِنْسِ فِي الرَّحْمَنِ إِلَى تَنْتَصِرَانِ وَ آخِرَ سُورَةِ الْحَشْرِ وَ قُلْ أَوْجِي إِلَى قَوْلِهِ شَطَطًا كَفَى اللَّهُ تَعَالَى عَنْهُ شَرُّ كُلِّ شَيْطَانٍ مَارِدٍ وَ سُلْطَانٍ غَابٍ.

(The books) ‘Al Balad Al Ameen’, in ‘Kitab Al Faraj Ba’ad Al Shiddat’ of Ibn Abu Al Dunya,

‘From the Prophet^{-saww} having said: ‘One who recites the beginning of Surah Al Baqarah up to: **successful [2:5]**; and **your God is one God! [2:163]** – the Verse; and Ayat Al Kursy up to **eternally [2:257]**; and in (Surah) Al A’raaf, **Surely, your Lord is Allah [7:54]** – up to **the good doers [7:56]**; and the beginning of (Surah) Al Safaat up to: **sticky clay [37:11]**; and in (Surah) Al Rahman, from **O communities of the Jinn [55:33]** – up to: **help each other [55:35]**; and end of Surah Al Hashr (Jinn): **enormity (outrage) [72:4]** – Allah^{-azwj} the Exalted will Suffice him from evil of every gigantic Satan^{-la} and mighty ruler”^{.69}

وَ مِنْهُ تَقُولُ مَا رُوِيَ عَنْ عَلِيٍّ عَ عَقِيبَ كُلِّ فَرِيضَةٍ- إِلَهِي هَذِهِ صَلَاتِي صَلَّيْتُهَا لَا لِحَاجَةٍ مِنْكَ إِلَيْهَا وَ لَا رَغْبَةٍ مِنْكَ فِيهَا إِلَّا تَعْظِيمًا وَ طَاعَةً وَ إِجَابَةً لَكَ إِلَى مَا أَمَرْتَنِي

And from him, ‘You should say what is reported from Ali^{-asws}, as a follow-up of every obligatory (Salat), ‘My God^{-azwj}! This Salat I have prayed, is not for a need from You^{-azwj} to it, nor any Desire from You^{-azwj} regarding it, except as a reverence and obedience and answering to You^{-azwj} to what You^{-azwj} had Commanded me.

إِلَهِي إِنْ كَانَ فِيهَا خَلَلٌ أَوْ نَقْصٌ مِنْ رُكُوعِهَا أَوْ سُجُودِهَا فَلَا تُؤَاخِذْنِي وَ تَفَضَّلْ عَلَيَّ بِالْقَبُولِ وَ الْعُفْرَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

My God^{-azwj}! If there was any interference in it or deficiency from its Ruk’u and its Sajdah, do not Seize me (for it), and Grace upon me with the Acceptance, and the Forgiveness due to Your^{-azwj} Mercy, O most Merciful of the merciful ones!”⁷⁰

وَ مِنْهُ فِي كِتَابِ نُزْهَةِ الْخَوَاطِرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ التَّوْحِيدَ دُبُرَ كُلِّ فَرِيضَةٍ عَشْرًا رَوَّجَهُ اللَّهُ مِنَ الْخَوَاطِرِ الْعَيْنِ.

And from him, in the book ‘Nuhzat Al Khawatir’ –

‘From the Prophet^{-saww}: ‘One who recites the (Surah Al) Tawheed at the end of every obligatory (Salat, Allah^{-azwj} will get him married to the Maiden Hourie”^{.71}

46- بِحَايَةِ الشَّيْخِ، تَقُولُ بَعْدَ تَسْبِيحِ الرَّهْزَاءِ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ لَكَ السَّلَامُ وَ إِلَيْكَ السَّلَامُ وَ إِلَيْكَ يَرْجِعُ السَّلَامُ

⁶⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 44

⁶⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 45 a

⁷⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 45 b

⁷¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 45 c

(The book) 'Nihaya' of the Sheykh –

'You should say after 'Tasbeeh' of Al-Zahra^{-asws} (Glorification of Fatima^{-asws}), 'O Allah^{-azwj}! You^{-azwj} are Al-Salaam, and from You^{-azwj} is the Salaam, and for You^{-azwj} is the Salaam, and to You^{-azwj} is the Salaam!

تَبَارَكْتَ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَى الْأَيْمَةِ الْهَادِيَةِ الْمَهْدِيِّينَ

Blessed are You^{-azwj}, O One^{-azwj} with the Majestic and the Honour! The greetings be unto Rasool-Allah^{-azwj}! The greetings be upon the Prophet^{-saww} of Allah^{-azwj}! The greetings be unto Muhammad^{-saww} Bin Abdullah^{-as}, last of the Prophets^{-as}! The greetings be unto the Imams^{-asws}, the guides, the Guided!

السَّلَامُ عَلَى جِبْرَائِيلَ وَ ميكائيلَ وَ عزرائيلَ وَ إسرائيلَ وَ مَلِكِ الْمَوْتِ وَ حَمَلَةَ الْعَرْشِ السَّلَامُ عَلَى رِضْوَانَ خَازِنِ الْجَنَانِ السَّلَامُ عَلَى مَالِكِ خَازِنِ التَّيْرَانِ

The greetings be unto Jibraeel^{-as}, and Mikaeel^{-as}, and Izraeel^{-as}, and Israfeel^{-as}, and the Angel of death, and bearers of the Throne! The greetings be unto Rizwaan, keeper of the Gardens! The greetings be unto Maalik, keeper (warden) of the Fires!

السَّلَامُ عَلَى آدَمَ وَ مُحَمَّدٍ ص وَ مَنْ بَيْنَهُمَا مِنَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ الشُّهَدَاءِ وَ الصُّلَحَاءِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ثُمَّ يُسَلِّمُ عَلَى الْأَيْمَةِ ع وَاجِداً وَاجِداً.

The greetings be unto Adam^{-as}, and Muhammad^{-saww}, and the ones between the two from the Prophets^{-as}, and the successors^{-as}, and the martyrs, and the righteous ones! The greetings be unto us and unto the righteous servants of Allah^{-azwj}! – Then greet unto the Imams^{-asws}, one by one".⁷²

47- مِصْبَاحِ الشَّيْخِ، وَ كِتَابِ الْكَفْعَمِيِّ، مِنْ أَدْعِيَةِ الْبَيْتِ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ تُقْبَلَ الْفَرَائِضُ وَ النَّوَافِلُ مِنْهُ فَلْيُفَلِّحْ خَلْفَ كُلِّ فَرِيضَةٍ أَوْ تَطَوُّعٍ

(The book) 'Misbah' of the Sheykh, and the book of Al Kaf'amy,

'From the secretive supplications: "O Muhammad^{-saww}! And the one from your^{-saww} community who wants the obligatory and the optional (Salats) to be Accepted from him, let him say at the end of every obligatory or voluntary (Salat): -

يَا شَارِعاً لِمَلائِكَتِهِ الدِّينِ الْقَيِّمِ دِيناً رَاضِياً بِهِ مِنْهُمْ لِنَفْسِهِ وَ يَا خَالِقَ مَنْ سِوَى الْمَلائِكَةِ مِنْ خَلْقِهِ لِإِتِّبَالِهِ بِدِينِهِ وَ يَا مُسْتَخِصَّاً مَنْ خَلَقَهُ لِدِينِهِ رُسُلاً بِدِينِهِ إِلَى مَنْ دُوَّعْتُمْ وَ يَا مُجَازِي أَهْلَ الدِّينِ بِمَا عَمِلُوا فِي الدِّينِ

'O Legislator of 'Al-Qayyim' religion, a religion He^{-azwj} is Satisfied with from them for Himself^{-azwj}, and O Creator of the ones besides the Angels from His^{-azwj} creation for the Trials of His^{-azwj} religion, and O Selector from His^{-azwj} creatures for His^{-azwj} religion, Rasools^{-as} of

⁷² Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 46

His-^{azwj} religion up to the ones apart from them, and O Rewarder to people of the religion for what they had worked in the religion!

اجْعَلْنِي بِحَقِّ اسْمِكَ الَّذِي كُلُّ شَيْءٍ مِنَ الْخَيْرَاتِ مَنْسُوبٌ إِلَيْهِ مِنْ أَهْلِ دِينِكَ الْمُؤَثَّرِ بِهِ بِالْإِزَامِكُمْ حَقَّهُ وَ تَفْرِيعِكَ فُلُوحِكُمْ الْمَرْغَبَةِ فِي آدَاءِ حَقِّكَ فِيهِ إِلَيْكَ

By the right of Your-^{azwj} Name which all from the good are attributed to! Make me from people of Your-^{azwj} religion, the preferred with their adhering with its rights, and Your-^{azwj} Freeing their hearts to be desirous in fulfilling Your-^{azwj} rights in it to You-^{azwj}!

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

Do not make, by the virtue of Your-^{azwj} Name, in which the details of all matters are encompassed, anything other than Your-^{azwj} religion, the clearest source of Favour to me. I neither attach myself excessively to others nor do I turn away from You-^{azwj}. Overwhelm my mind, desires, secrets, public acts, and my innermost being with obedience to You-^{azwj} in religion, and Direct my head and heart towards whatever Satisfies You-^{azwj} from me".⁷³

48- الإِفْتَالُ رُوي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَقُلْ هَذَا الدُّعَاءُ-

(The book) 'Al-Iqbal' –

'It is reported from Abu Abdullah-^{asws} having said: 'When you are free from Your-^{azwj} Salat, say this supplication: -

اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَ وِلَايَتِكَ وَ وِلَايَةِ رَسُولِكَ وَ وِلَايَةِ الْأَئِمَّةِ مِنْ أَوْلِيهِمْ إِلَى آخِرِهِمْ وَ سَمِيهِمْ

'O Allah-^{azwj}! I make it as Your-^{azwj} religion with obedience to You-^{azwj}, and Your-^{azwj} Wilayah and Wilayah of Your-^{azwj} Rasool-^{saww}, and Wilayah of the Imams-^{asws}, from their first up to their last!' – and name them-^{asws}.

ثُمَّ قُلْ آمِينَ أَدِينُكَ بِطَاعَتِهِمْ وَ وِلَايَتِهِمْ وَ الرِّضَا بِمَا فَضَّلْتَهُمْ بِهِ غَيْرَ مُنْكَرٍ وَ لَا مُسْتَكْبِرٍ عَلَى مَعْنَى مَا أَنْزَلْتَ فِي كِتَابِكَ عَلَى حُدُودِ مَا أَنَا فِيهِ وَ مَا لَمْ يَأْتِنَا مِنْ مُؤْمِنٍ مُفَرِّجٌ بِذَلِكَ مُسَلِّمٌ رَاضٍ عَمَّا رَضِيَتْ بِهِ

Then say, 'Ameen! I make it as Your-^{azwj} religion with obeying them-^{asws} and their-^{asws} Wilayah, and the satisfaction what whatever You-^{azwj} have Graced them-^{asws} with, without denial nor arrogance about the meaning of what has been Revealed in Your-^{azwj} Book upon limits of what has come to us and what has not come to us, a believer acknowledging with that, submitting, satisfied from whatever You-^{azwj} are Satisfied with.

يَا رَبِّ أُرِيدُ بِهٖ وَجْهَكَ وَ الدَّارَ الْآخِرَةَ مَرْهُوباً وَ مَرْغُوباً إِلَيْكَ فِيهِ فَأَحْسِبُنِي مَا أَحْسِبْتَنِي عَلَيْهِ وَ آمُنِي إِذَا آمَنْتَنِي عَلَيْهِ وَ ابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ وَ إِنْ كَانَ مِنِّي تَفْصِيرٌ فِيمَا مَضَى فَإِنِّي أَنُوبُ إِلَيْكَ مِنْهُ وَ أَرْغَبُ إِلَيْكَ فِيمَا عِنْدَكَ

⁷³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 47

O Lord^{-azwj}! I intend Your^{-azwj} Face with it, and house of the Hereafter, fearful and desirous to You^{-azwj} in it, therefore Cause me to live for as long as You^{-azwj} Cause me to live, to be upon it, and Cause me to die when You^{-azwj} Cause me to die, my being upon it, and Resurrect me when You^{-azwj} Resurrect me while being upon that, and if there has been deficiencies from me in the past, I hereby repent to You^{-azwj} from it, and am desirous to You^{-azwj} regarding what is with You^{-azwj}.

وَ أَسْأَلُكَ أَنْ تُعْصِمَنِي مِنْ مَعْصِيكَ وَ لَا تُكَلِّبَنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا مَا أَحْبَبْتَنِي لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ - إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ يَا أَرْحَمَ الرَّاحِمِينَ

And I ask You^{-azwj} to Protect me from disobeying You^{-azwj} and do not Allocate me to myself for the blink of an eye, ever, for as long as You^{-azwj} Cause me to live, neither less than that nor more. Surely, the soul tends to instruct with the evil, except what You^{-azwj} have Mercied, O most Merciful of the merciful ones!

وَ أَسْأَلُكَ أَنْ تُعْصِمَنِي بِطَاعَتِكَ حَتَّى تَوْفَّاقِي عَلَيْهَا وَ أَنْتَ عَتِي رَاضٍ وَ أَنْ تُخَيِّرَ لِي بِالسَّعَادَةِ وَ لَا تُحَوِّلَنِي عَنْهَا أَبَدًا وَ لَا قُوَّةَ إِلَّا بِكَ.

And I ask You^{-azwj} to Protect me to obey You^{-azwj} until You^{-azwj} Cause me to die upon it while You^{-azwj} are Satisfied with me, and You^{-azwj} End for me with being fortunate, and do not Transfer me away from it, ever, and there is no strength except with you^{-azwj}!''⁷⁴

49- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْقُمِيِّ عَنْ إِدْرِيسَ أَخِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فُتُلْ وَ ذَكَرَ الدُّعَاءَ إِلَى قَوْلِهِ ثُمَّ قُلْ- إِنِّي أَدِينُكَ بِطَاعَتِكَ وَ وَلَا يَتِيكَ وَ وَلَا يَتِيَهُمْ إِلَى قَوْلِهِ غَيْرَ مُتَكَبِّرٍ وَ لَا مُسْتَكْبِرٍ إِلَى قَوْلِهِ مُقَرَّرٌ مُسَلِّمٌ بِذَلِكَ رَاضٍ بِمَا رَضِيَتْ بِهِ إِلَى قَوْلِهِ مَا أَحْبَبْتَنِي عَلَى ذَلِكَ وَ أَمِنِّي إِذَا أَمَّنْتَنِي عَلَى ذَلِكَ إِلَى قَوْلِهِ حَتَّى تَتَوَفَّاقِي عَلَيْهَا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al Qummi, from his brother Idrees who said,

'I heard Abu Abdullah^{-asws} saying: 'When you are free from Your^{-azwj} Salat, say and mention in the supplication' – up to his^{-asws} words: 'Then say, 'I make it as Your^{-azwj} religion with obedience to You^{-azwj}, and Your^{-azwj} Wilayah, and their^{-asws} Wilayah' – up to his^{-asws} words: 'Without arrogance nor deeming it as great (too much)' – up to his^{-asws} words: 'Acknowledging, submitting, satisfied with that with whatever You^{-azwj} are Satisfied with' – up to his^{-asws} words: 'For as long as You^{-azwj} Cause me to live my being upon that, and Cause me to die when You^{-azwj} Cause me to die while my being upon that' – up to his^{-asws} words: 'Until You^{-azwj} Cause me to die upon it'.

وَ قَدْ مَرَّ وَ إِنَّمَا كَرَرْنَا لِلاخْتِلَافِ الْكَثِيرِ وَ وَثَاقَةَ سَنَدِهِ عِنْدِي.

And it has passed, and rather we are repeating it due to the many difference, and reliability of its attribution in my view''⁷⁵.

⁷⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 48

⁷⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 49 a

وَمِنْهُ عَنِ الْعِدَّةِ عَنِ الرَّقِيِّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: مَنْ قَالَ بَعْدَ كُلِّ صَلَاةٍ وَهُوَ آخِذٌ بِلِحْيَتِهِ بِيَدِهِ الْيُمْنَى - يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ارْحَمْنِي مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ وَ يَدُهُ الْيُسْرَى مَرْفُوعَةً بَطْنُهَا إِلَى مَا يَلِي السَّمَاءَ ثُمَّ يَقُولُ أَجْرِنِي مِنَ الْعَذَابِ الْأَلِيمِ ثَلَاثَ مَرَّاتٍ ثُمَّ يُؤَخِّرُ يَدَهُ عَنِ لِحْيَتِهِ ثُمَّ يَرْفَعُ يَدَهُ وَ يَجْعَلُ بَطْنُهَا مِمَّا يَلِي السَّمَاءَ ثُمَّ يَقُولُ يَا عَزِيزُ يَا كَرِيمُ يَا رَحْمَانُ يَا رَحِيمُ

And from him, from the number, from Al Barqy, from one of his companions raising it,

'He^{-asws} said: 'One who says after every Salat and he is holding on to his beard with his right hands, 'O One^{-azwj} with the Majesty and the Honour! Mercy me from the Fire' – three times, while his left hand, its inside is raised to what follows to the sky, then he says, 'Shelter me from the painful Punishment' – three times, then he holds back his hand from his beard, then raising his hand and makes its inside from what follows to the sky, then he says, 'O Mighty, O Benevolent, O Beneficent, O Merciful!'

وَ يَقْلِبُ يَدَيْهِ وَ يَجْعَلُ بَطْنُهَا مِمَّا يَلِي السَّمَاءَ ثُمَّ يَقُولُ أَجْرِنِي مِنَ الْعَذَابِ ثَلَاثَ مَرَّاتٍ صَلَّ عَلَى مُحَمَّدٍ وَ الْمَلَائِكَةِ وَ الرُّوحِ غُفِرَ لَهُ وَ رُضِيَ مِنْهُ وَ وُصِّلَ بِالْإِسْتِغْفَارِ لَهُ حَتَّى يَمُوتَ جَمِيعَ الْخَلَائِقِ إِلَّا الثَّقَلَيْنِ الْحَيَّ وَ الْإِنْسَ

And he overturns his hand and makes their insides towards what follows the sky, then he says, 'Shelter me from the Punishment' – three times – 'Send Salawaat upon Muhammad^{-saww} and the Angels and the Spirit', (his sins) will be Forgiven for him, and He^{-azwj} will be Satisfied with him, and will be connected with entirety of the creatures seeking the Forgiveness for him until he dies except the two heavyweights, the Jinn and the humans'.

وَ قَالَ إِذَا فَرَعْتَ مِنْ تَشَهُدِكَ فَارْفَعْ يَدَيْكَ وَ قُلِ اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً عَظِيمًا لَا تُعَادِرُ ذَنْبًا وَ لَا أَزْكِبُ بَعْدَهَا مُحَرَّمًا أَبَدًا وَ عَافِيًا مُعَافَاةً لَا تَبْلُغُ بَعْدَهَا أَبَدًا وَ اهْدِنِي هُدًى لَا أَضِلُّ بَعْدَهُ أَبَدًا

And he^{-asws} said: 'When you are free from your Tashahhud, raise your hands and say, 'O Allah^{-azwj}! Forgive (my sins) for me, and Determined Forgiveness not leaving out any sin nor do I commit a Prohibition after it, ever, and Pardon me a Pardon there being no affliction after it, ever, and Guide me a Guidance I will not stray after it, ever!

وَ انْفَعْنِي يَا رَبِّ بِمَا عَلَّمْتَنِي وَ اجْعَلْهُ لِي وَ لَا تُجْعَلْهُ عَلَيَّ وَ ارزُقْنِي كَفَافًا وَ رَضِّنِي بِهِ يَا رَبَّاهُ وَ ثَبِّ عَلَيَّ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَحِيمُ ارْحَمْنِي مِنَ النَّارِ ذَاتِ السَّعِيرِ

And Benefit me, O Lord^{-azwj}, with what You^{-azwj} Teach me, and Make it to be for me and do not Make it to be against me, and Grace me sufficiency and Cause me to be satisfied with it, O Lord^{-azwj}, and Turn to me, O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! Mercy me from the Fire being with the blazes.

وَ ابْسُطْ عَلَيَّ مِنْ سَعَةِ رِزْقِكَ وَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ وَ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَبْلِغْ مُحَمَّدًا عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَامًا وَ اهْدِنِي بِحُدَاكَ وَ أَعْنِنِي بِعَنَّاكَ وَ اجْعَلْنِي مِنْ أَوْلِيَائِكَ الْمُخْلِصِينَ

And Extend to me from the vastness of Your^{-azwj} sustenance, and Guide me to what they are differing in from the truth, by Your^{-azwj} Permission, and Protect me from the Pelted Satan^{-la}, and Deliver many salutations and greetings to Muhammad^{-saww} on my behalf, and Guide me

with Your^{-azwj} Guidance, and Enrich me with Your^{-azwj} riches, and Make me being from Your^{-azwj} sincere friends.

وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ آمِينَ

And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, Ameen!”

قَالَ مَنْ قَالَ هَذَا بَعْدَ كُلِّ صَلَاةٍ رَدَّ اللهُ عَلَيْهِ رُوحَهُ فِي قَبْرِهِ وَ كَانَ حَيًّا مَرْزُوقًا نَاعِمًا مَسْرُورًا إِلَى يَوْمِ الْقِيَامَةِ.

He^{-asws} said: ‘One who says this after every Salat, Allah^{-azwj} will Return his soul to him in his grave, and he would be alive, being Sustained, being in bliss, happy up to the Day of Qiyamah’.⁷⁶

50- مِصْبَاحُ الشَّيْخِ، وَ الْبَلَدُ الْأَمِينُ، وَ جُنَّةُ الْأَمَانِ، يُسْتَحَبُّ أَنْ يَدْعُو الْإِنْسَانُ بَعْدَ الْفَرَاغِ مِنْ صَلَاتِهِ- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى خَاتَمِ النَّبِيِّينَ

(The books) ‘Misbah’ of the sheykh, and ‘Al-Balad Al-Amin’, and ‘Junnat Al-Amaan’ – It is recommended for the human being to supplicate after being free from his Salat: - ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} the Chosen one, last of the Prophets^{-as}!

اللَّهُمَّ صَلِّ عَلَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ عَادِ مِنْ عَادَاهُ وَ الْعَنْ مَنْ ظَلَمَهُ وَ اقْتُلْ مَنْ قَتَلَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْعَنْ مَنْ شَرِكَ فِي دَمِهِمَا وَ صَلِّ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ص وَ الْعَنْ مَنْ آذَى نَبِيَّكَ فِيهَا

O Allah^{-azwj}! Send Salawaat upon Ali^{-asws}, Emir of the Momineen, and be Inimical to the one being inimical to him^{-asws}, and Curse the one who oppressed him^{-asws}, and Kill the one who killed Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Curse the one who participated in their^{-asws} blood, and Send Salawaat upon (Syeda) Fatima^{-asws}, daughter^{-asws} of Rasool-Allah^{-saww}, and Curse the one who hurt Your^{-azwj} Prophet^{-saww} regarding her^{-asws}!

وَ صَلِّ عَلَى رُفَيْدَةَ وَ زَيْنَبَ وَ الْعَنْ مَنْ آذَى نَبِيَّكَ فِيهِمَا وَ صَلِّ عَلَى إِبْرَاهِيمَ وَ الْقَاسِمِ ابْنَيْ نَبِيَّكَ

And Send Salawaat upon Ruqaiyya^{-as} and Zainab^{-as}, and Curse the one who hurt Your^{-azwj} Prophet^{-saww} regarding them^{-as}, and Send Salawaat upon Ibrahim^{-as} and Al Qasim^{-as}, two sons^{-as} of Your^{-azwj} Prophet^{-as}!

وَ صَلِّ عَلَى الْأَيْمَةِ مِنْ أَهْلِ بَيْتِ نَبِيِّكَ أَيْمَةَ الْهُدَى وَ أَعْلَامِ الدِّينِ أَيْمَةَ الْمُؤْمِنِينَ وَ صَلِّ عَلَى ذُرِّيَّةِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَ عَلَيْهِمْ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

And Send Salawaat upon the Imams^{-asws} from People^{-asws} of the Household of Your^{-azwj} Prophet^{-as}, the Imams^{-asws} of guidance, and the flags of religion, Imams^{-asws} of the Momineen! And Send Salawaat upon offspring of Your^{-azwj} Prophet^{-saww}! May Allah^{-azwj} Send Salawaat upon

⁷⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 49 b

him^{-saww} and upon them^{-asws}, and may the greeting be upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings".⁷⁷ (This is not a Hadith)

51 التَّهْدِيْبُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ سَلِيْمَانَ الدِّيْلَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ فَعَلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنَّ شِيْعَتَكَ تَقُولُ إِنَّ الْإِيمَانَ مُسْتَقَرٌّ وَ مُسْتَوْدَعٌ فَعَلَّفَنِي شَيْئاً إِذَا أَنَا فَالْتُهُ اسْتَكْمَلْتُ الْإِيمَانَ

(The book) 'Al Tahzeeb' – by his chain, from Muhammad Bin Suleyman Al Daylami who said,

'I asked Abu Abdullah^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Your^{-asws} Shias are saying that the Eman is lent (temporary) and deposited (permanent), so teach me something, if I were to say it, the Eman would be perfected (by it)'.

قَالَ قُلْ فِي دُبُرِ كُلِّ صَلَاةٍ قَرِيضَةَ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِالْكَعْبَةِ قِبْلَةً وَ بِعَلِيٍِّّ وَلِيًّا وَ إِمَامًا وَ بِالْحَسَنِ وَ الْحُسَيْنِ وَ الْأَيْمَةِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ

He^{-asws} said: 'Say in the end of every obligatory Salat, 'I am satisfied with Allah^{-azwj} as Lord^{-azwj}, and with Muhammad^{-saww} as Prophet^{-saww}, and with Al-Islam as religion, and with the Quran as a Book, and with the Kabah as direction, and with Ali^{-asws} as Guardian^{-asws}, and Imam^{-asws}, and with Al-Hassan^{-asws} and Al-Husayn^{-asws} and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}!

اللَّهُمَّ إِنِّي رَضِيْتُ بِحِمِّ أَيْمَةٍ فَارَضَنِي لَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah^{-azwj}! I am satisfied with them^{-asws} as Imams^{-asws}, therefore Cause me to be satisfactory to them^{-asws}. You^{-azwj} are Able upon all things!"⁷⁸

52 الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ عَنْ أَبِي جَعْفَرِ بْنِ الرِّضَا ع قَالَ: إِذَا انْصَرَفْتَ مِنْ صَلَاةٍ مَكْتُوبَةٍ فَعَلْ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِ مُحَمَّدٍ نَبِيًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِفُلَانٍ وَ فُلَانٍ أَيْمَةً

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, from one of his companions, from Muhammad Bin Al Faraj,

'From Abu Ja'far Bin Al-Reza^{-asws} having said: 'When you finish from a Prescribed Salat, say, 'I am satisfied with Allah^{-azwj} as Lord^{-azwj}, and with Muhammad^{-saww} as Prophet^{-saww}, and with Al Islam as religion, and with the Quran as Book, and with so and so (naming them^{-asws}) as Imams^{-asws}!

اللَّهُمَّ وَإِيَّاكَ فُلَانٌ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ قُدُومِهِ وَ مِنْ تَحْتِهِ وَ امْدُدْ لَهُ فِي عُمُرِهِ وَ اجْعَلْهُ الْقَائِمَ بِأَمْرِكَ وَ الْمُتَّصِرَ لِدِينِكَ

O Allah^{-azwj}! So and so is Your^{-azwj} Guardian^{-ajfj}, therefore Protect him^{-ajfj} from his^{-ajfj} front, and from behind him^{-ajfj}, and from his^{-ajfj} right, and from his^{-ajfj} left, and from above him^{-ajfj}, and

⁷⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 50

⁷⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 51

from under him^{-ajfj}, and Make him^{-ajfj} as the one standing with Your^{-azwj} Command, the helper of Your^{-azwj} religion.

وَأَرِهَ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي شَيْعَتِهِ وَ فِي عَدُوِّهِ وَ أَرْهَمَ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهَ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ وَ اشْفِ صُدُورَنَا وَ صُدُورَ قَوْمِ الْمُؤْمِنِينَ.

And Show him^{-ajfj} what he^{-ajfj} loves, and his^{-ajfj} eyes are delighted by it regarding himself^{-ajfj}, and his^{-ajfj} offspring, and regarding his^{-ajfj} family, and his^{-ajfj} wealth, and regarding his^{-ajfj} Shias, and regarding his^{-ajfj} enemies; and Show them from him^{-ajfj} what they are cautious of, and Show him^{-ajfj} regarding them what he^{-ajfj} loves, and Delight his^{-ajfj} eyes with it, and Heal our chests and chest of a group of Momineen”⁷⁹.

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا انْصَرَفْتَ مِنَ الصَّلَاةِ قُلْتَ اللَّهُمَّ اجْعَلْنِي مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ عَافِيَةٍ وَ بَلَاءٍ وَ اجْعَلْنِي مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ مَتْوَى وَ مُنْقَلَبٍ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from one of his companions,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When you finish from the Salat, you should say, ‘O Allah^{-azwj}! Make me to be with Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} in every well-being and affliction, and Make me to be with Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} in every abode and transfer!

اللَّهُمَّ اجْعَلْ حَيَاتِي حَيَاتِي حَيَاتِهِمْ وَ مَمَاتِي مَمَاتِهِمْ وَ اجْعَلْنِي مَعَهُمْ فِي الْمَوَاطِنِ كُلِّهَا وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah^{-azwj}! Make my life as their^{-asws} lives, and my death as their^{-asws} deaths, and Make me with them^{-asws} in all the places, and do not Separate between me and them^{-asws}, You^{-azwj} are Able upon all things!”⁸⁰

53 كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَجَلَسْتُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ فَخَفِظْتُ فِي آخِرِ دُعَائِهِ وَ هُوَ يَقُولُ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِ السُّورَةِ ثُمَّ أَعَادَهَا ثُمَّ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ حَتَّى خَتَمَهَا

The book of Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

‘I entered to see Abu Ja’far^{-asws}. I sat down until he^{-asws} was free from his^{-asws} Salat. I memorised in the end of his^{-asws} supplication, and he^{-asws} said: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) up to end of the Chapter. Then he^{-asws} repeated it. Then he^{-asws} recited: **Say: ‘O you Kafirs!’ [109:1]** (Surah Al Kafiroun) until he^{-asws} ended it.

ثُمَّ قَالَ لَا أُعْبُدُ إِلَّا اللَّهَ لَا أُعْبُدُ إِلَّا اللَّهَ وَ- الْإِسْلَامُ دِينِي ثُمَّ قَرَأَ الْمُعَوَّذَاتَيْنِ ثُمَّ أَعَادَهُمَا ثُمَّ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِنْ أَتْبَعَهُ مِنْهُمْ بِإِحْسَانٍ.

Then he^{-asws} said: ‘I^{-asws} do not worship except Allah^{-azwj}! I^{-asws} do not worship except Allah^{-azwj}, and Al-Islam is my^{-asws} religion!’ Then he^{-asws} recited Al Mawazateyn, then repeated these two.

⁷⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 52 a

⁸⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 52 b

Then he^{-asws} said: ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, ones from them who follow him^{-saww} with the goodness’.⁸¹

54 مِصْبَاحِ الشَّيْخِ، وَ الْبَلَدِ الْأَمِينِ، وَ جَنَّةِ الْأَمَانِ، وَ مَكَارِمِ الْأَخْلَاقِ، وَ اخْتِيَارِ ابْنِ الْبَاقِي، وَ اللَّفْظُ لِلْمِصْبَاحِ ثُمَّ يُسَلِّمُ ثُمَّ يَرْفَعُ يَدَيْهِ بِالتَّكْبِيرِ إِلَى جَيْالِ أذُنَيْهِ فَيُكَبِّرُ ثَلَاثَ تَكْبِيرَاتٍ فِي تَرْسُلٍ وَاحِدٍ ثُمَّ يَقُولُ مَا يَنْبَغِي أَنْ يُقَالَ عَقِيبَ كُلِّ فَرِيضَةٍ وَ هُوَ

(The books) ‘Misbah’ of the Sheykh, and Al Balad Al Amin’, and ‘Junnat Al Amaan’, and ‘Makarim Al Akhlaq’, and ‘Ikhtiyar’ of Ibn Al Baqi, and the wordings are of ‘Al Misbah’ –

‘Then he should perform Salaam (in Salat), then raise his hands with the Takbeer up to parallel to his ears. He should exclaim three Takbeer(s) in one process, then he should what is appropriate to be say as a follow-up of every of every obligatory (Salat), and it is: -

لَا إِلَهَ إِلَّا اللَّهُ إلهًا وَاحِدًا وَ نَحْنُ لَهُ مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ

‘There is no god except Allah^{-azwj}, one God^{-azwj}, and we are submitting to Him^{-azwj}! There is no god except Allah^{-azwj} and we do not worship except Him^{-azwj}, being sincere to Him^{-azwj} in religion and even if the Polytheists dislike it! There is no god except Allah^{-azwj}, our Lord^{-azwj} and Lord^{-azwj} of our forefathers, the former ones!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ صَدَقَ عَبْدُهُ وَ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ هَزَمَ الْأَخْرَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ مُجِيبٌ وَ مُجِيبٌ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except Allah^{-azwj} Alone, Alone, Alone! He^{-azwj} Ratifies His^{-azwj} servant, and Fulfills His^{-azwj} Promise, and Helps His^{-azwj} servant, and Strengthens His^{-azwj} army, and Defeats the confederates Alone. For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-saww} Causes to live and Causes to dies, and He^{-azwj} Causes to die and Causes to live, and He^{-azwj} is Alive and does not die. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!

ثُمَّ يَقُولُ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَنُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ.

Then he should say, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Eternal, and I repent to Him^{-azwj}’ – three times.

ثُمَّ يَقُولُ اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَ أَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَ انشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ اغْفِرْ لِي ذُنُوبِي كُلَّهَا جَمِيعًا فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ كُلَّهَا جَمِيعًا إِلَّا أَنْتَ

Then he should say, ‘O Allah^{-azwj}! Guide me from You^{-azwj} and Pour Your^{-azwj} Grace upon me, and Sprinkle Your^{-azwj} Mercy upon me, and Send down Your^{-azwj} Blessings upon me. Glory be to You^{-azwj}! There is no god except You^{-azwj}! Forgive my sins for me, all of them together, for no one Forgives the sins all of them together except You^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ

⁸¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 52 c

O Allah-^{azwj}! I ask You-^{azwj} of every good Your-^{azwj} Knowledge Encompasses with, and I seek Refuge with You-^{azwj} from every evil Your-^{azwj} Knowledge Encompasses with.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الآخِرَةِ وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَ عِزَّتِكَ الَّتِي لَا تُرَامُ وَ فَذْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَ الآخِرَةِ وَ شَرِّ الأَوْجَاعِ كُلِّهَا وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah-^{azwj}! I ask You-^{azwj} to Grant me well-being in my matters, all of them, and I seek Refuge with You-^{azwj} from disgrace of the world and Punishment of the Hereafter, and I seek Refuge with Your-^{azwj} Honourable Face and Your-^{azwj} Might which cannot be overpowered, and Your-^{azwj} Power which nothing can defend from it, from evil of the world and the Hereafter, and evil of the pains, all of them, and from evil of every animal You-^{azwj} **Seize it by its forelock. Surely, my Lord is upon the Straight Path [11:56].**

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرُهُ تَكْبِيراً

And there is neither any might nor strength except with Allah-^{azwj} the Exalted, the Magnificent. I rely upon the Living Who does not die, and **'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]**.

ثُمَّ يُسَبِّحُ تَسْبِيحَ الزُّهْرَاءِ ع وَ قَدْ قَدَّمْنَا شَرْحَهُ وَ نَقُولُ عَقِيبَ ذَلِكَ لَا إِلَهَ إِلَّا اللهُ - مُحَمَّدٌ رَسُولُ اللهِ عَلَيَّ وَليُّ اللهُ - إِنَّ اللهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً

Then he should glorify (Allah-^{azwj}) with the Glorification of Al-Zahra-^{asws} (Syeda Fatima-^{asws}), and we have presented its commentary, and you should say as a follow-up of that, 'There is no god except Allah-^{azwj}, Muhammad-^{saww} is Rasool-^{saww} of Allah-^{azwj}, Ali-^{asws} is Guardian-^{asws} Allah-^{azwj}! **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].**

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَ سَعَدَيْكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ عَلَى ذُرِّيَّةِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

At Your-^{azwj} service O Allah-^{azwj}, at Your-^{azwj} service and Your-^{azwj} assistance! O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww} and People-^{asws} of the Household of Muhammad-^{saww}, and upon offspring of Muhammad-^{saww}. May the greetings be upon him-^{saww}, and upon them-^{asws}, and Mercy of Allah-^{azwj} and His-^{azwj} Blessings!

وَ أَشْهَدُ أَنَّ السَّلَامَةَ مِنَّا لَهُمْ وَ الْإِيْتِمَامَ بِحِمِّهِ وَ التَّصْدِيقَ لَهُمْ رَبَّنَا آمَنَّا بِكَ وَ صَدَّقْنَا رَسُولَكَ وَ سَلَّمْنَا تَسْلِيماً - رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ وَ آلَ الرَّسُولِ فَاتَّكُنَّا مَعَ الشَّاهِدِينَ

And I testify that the greeting is from us to them-^{asws}, and being led by them-^{asws}, and the ratification to them-^{asws}. We believe in You-^{azwj} and we ratify Your-^{azwj} Rasool-^{saww}, and we submit submissively! **Our Lord! We believe in what You have Revealed and we follow the Rasool, - and the Progeny-^{asws} of the Rasool-^{saww} - so Write us down with the testifiers' [3:53].**

ثُمَّ يَقُولُ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

Then he should say, 'Glory be to Allah^{-azwj}! All things Glorify Allah^{-azwj}, and just Allah^{-azwj} Loves to be Glorified, and just as He^{-azwj} is rightful of, and just as it is befitting to honour His^{-azwj} Face, and Might of His^{-azwj} Majesty!

وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And the Praise is for Allah^{-azwj}! All things praise Allah^{-azwj}, and just as Allah^{-azwj} Loves to be Praised, and just as He^{-azwj} is rightful of, and just as is befitting to honour His^{-azwj} Face, and Might of His^{-azwj} Majesty!

وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And there is no god except Allah^{-azwj}! All things extol Oneness of Allah^{-azwj}, and just as Allah^{-azwj} Loves to be extolled, and just as He^{-azwj} is rightful of, and just as is befitting to honour His^{-azwj} Face, and Might of His^{-azwj} Majesty!

وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And Allah^{-azwj} is Greatest! All things exclaim Greatness of Allah^{-azwj}, and just as Allah^{-azwj} Loves (His^{-azwj} Greatness) to be exclaimed, and just as He^{-azwj} is rightful of, and just as it is befitting to honour His^{-azwj} Face and Might of His^{-azwj} Majesty!

وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ عَلَى كُلِّ نِعْمَةٍ أَنْعَمَ بِهَا عَلَيَّ وَ عَلَى كُلِّ أَحَدٍ مِنْ خَلْقِهِ يَمُنُّ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

And Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, upon every bounty He^{-azwj} has Conferred with, and upon every one from His^{-azwj} creatures, from the ones who had existed or will come into being up to the Day of Qiyamah!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ مِنْ خَيْرِ مَا أَرْجُو وَ خَيْرِ مَا لَا أَرْجُو وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا أَخْذَرُ وَ مِنْ شَرِّ مَا لَا أَخْذَرُ

O Allah^{-azwj}! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and I ask You^{-azwj} of goodness what I am hoping for, and goodness what I am not hoping for, and I seek Refuge with You^{-azwj} from evil of what I am being cautious of, and from evil of what I am not being cautious of!

ثُمَّ تَقْرَأُ الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ شَهَدَ اللَّهُ وَ آيَةَ الْمُلْكِ وَ آيَةَ السُّحْرَةِ ثُمَّ يَقُولُ ثَلَاثَ مَرَّاتٍ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Then you should recite (Surah) Al Hamd, and Ayat Al Kursy, and (the Verse): **Allah Testifies [3:18]**, and Verses of (Surah) Al Mulk, and Verse of the tree. Then you should say three times: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

ثُمَّ تَقُولُ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ وَ اخْرُسْنِي مِنْ حَيْثُ أَخْتَرِسُ وَ مِنْ حَيْثُ لَا أَخْتَرِسُ

Then you should say three times, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make relief to be for me from my matters, and an outlet, and Grace me from where I anticipate and from where I am not anticipating, and Guard me from where I am guarding and from where I am not guarding!

يَا رَبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَ آلِ مُحَمَّدٍ وَ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ

O Lord^{-azwj} of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Hasten relief of Progeny^{-asws} of Muhammad^{-saww}, and Liberate my neck from the Fire!

وَ تَقُولُ سَبْعَ مَرَّاتٍ وَ أَنْتَ آخِذٌ بِلِحْيَتِكَ بِيَدِكَ الْيُمْنَى وَ يَدُكَ الْيُسْرَى مَبْسُوطَةً بَاطِنُهَا مِمَّا يَلِي السَّمَاءَ يَا رَبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَ آلِ مُحَمَّدٍ

And you should say seven times while you are holding to your bear with your right hand while inside of your left hand is extended to what follows the sky, 'O Lord^{-azwj} of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Hasten the relief of Progeny^{-asws} of Muhammad^{-saww}!

وَ سَبْعَ مَرَّاتٍ مِثْلَ ذَلِكَ يَا رَبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ

And seven times similar to that, 'O Lord^{-azwj} of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Liberate my neck from the Fire!

وَ تَقُولُ أَرْبَعِينَ مَرَّةً سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

And you should say forty times, 'Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!

ثُمَّ قُلْ يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

Then say, 'O most Hearing of the hearing ones, and O most Seeing of the beholders, and O Quickest of the reckoners, and O most Merciful of the merciful ones, and of most Judicial of the judges, and O the distressed ones scream to, and O Answering supplication of the desperate ones!

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَفُورُ الرَّحِيمُ

You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, Lord^{-azwj} of the worlds, and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the Exalted the Magnificent, and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, the Mighty, the Wise, and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, the Forgiving, the Merciful!

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ يَوْمِ الدِّينِ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ بَدَأَ الْخَلْقَ وَ إِلَيْكَ يَعُودُ

And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, the Beneficent, the Merciful. And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, Owner of the Day of religion (Reckoning). And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}! The creation began from You^{-azwj} and return to You^{-azwj}!

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَ لَنْ تَزَالَ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ الْحَيْرِ وَ الشَّرِّ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْجَنَّةِ وَ النَّارِ

And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}! You^{-azwj} did not cease to be and will never cease to be! And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, Owner of the good and evil! And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, Creator of Paradise and Fire!

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ لَمْ تَلِدْ وَ لَمْ تُوَلَدْ وَ لَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ - عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the One, the first, the last. You^{-azwj} were not begotten and do not beget, and there is no one a match for You^{-azwj}! And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, **That is the Knower of the unseen and the seen, the Mighty the Merciful [32:6]!**

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, **He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]!**

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَكَ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُكَ لَكَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنْتَ اللَّهُ الْعَزِيزُ الْحَكِيمُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالَى وَ الْكِبْرِيَاءُ رِدَاؤُكَ

And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, the Creator, the Fashioner, the Imager! For You^{-azwj} are the excellent Names. There is glorify to You^{-azwj} whatever is in the skies and the earth! And You^{-azwj} are Allah^{-azwj} the Mighty, the Wise! And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the Great, the Lofty, and the Greatness is Your^{-azwj} Robe!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي مَغْفِرَةً عَزْمًا جَزْمًا لَا تُغَادِرُ لِي خَطِيئَةً وَ لَا ذَنْبًا وَ لَا أَرْتَكِبُ بَعْدَهَا مُحْرَمًا وَ عَافِنِي مُعَافَاةً لَا تَبْتَلِيَنِي بَعْدَهَا أَبَدًا وَ اهْدِنِي هُدًى لَا أَضِلُّ بَعْدَهَا أَبَدًا

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Forgive for me a resolute determined Forgiveness neither leaving any mistake of mine nor sin, nor will I commit any Prohibition after it, and Pardon me such a Pardon You-azwj will not Try me after it, ever, and Guide me such a Guidance, I will not stray after it, ever!

وَعَلَّمَنِي مَا يَنْفَعُنِي وَانْفَعَنِي بِمَا عَلَّمْتَنِي وَاجْعَلْهُ حُجَّةً لِي لَا عَلَيَّ وَارْزُقْنِي مِنْ فَضْلِكَ صَبَّأً صَبَّأً كَفَافاً كَفَافاً وَرَضِيَنِي بِهِ

And Teach me what would benefit me, and Benefit me with what You-azwj Teach me, and Make it an argument for me not against me, and Grace me from Your-azwj Grace, pouring, pouring, sufficient, sufficient, and Cause me to be satisfied with it.

يَا رَبِّاهُ وَتُبَّ عَلَيَّ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمَ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْنِي وَاجْزِنِي مِنَ النَّارِ ذَاتِ السَّعِيرِ وَابْسُطْ لِي فِي سَعَةِ رِزْقِكَ عَلَيَّ وَاهْدِنِي بِهَذَاكَ
وَاعْنِنِي بِعَنَّاكَ وَارْزُقْنِي بِفَضَائِكَ وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ الْمُخْلِصِينَ

O Lord-azwj, and Turn to me, O Allah-azwj, O Beneficent, O Merciful! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Mercy me, and Shelter me from the Fire with the blazes, and Extend for me in vastness of Your-azwj sustenance upon me, and Guide me with Your-azwj Guidance, and Enrich me with Your-azwj riches, and Cause me to be satisfied with Your-azwj Decree, and Make me from Your-azwj sincere friends.

وَابْلُغْ مُحَمَّدًا صَغِيًّا نَجِيَّةً كَثِيرَةً وَسَلَامًا وَاهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَاعْصِمْنِي مِنَ الْمَعَاصِي
كُلِّهَا وَمِنَ الشَّيْطَانِ الرَّجِيمِ آمِينَ رَبَّ الْعَالَمِينَ

And Convey a lot of salutations and greetings to Muhammad-saww on my behalf, and Guide me to what they are differing in from the truth, by Your-azwj Permission. You-azwj Guide the one You-azwj so Desire to the Straight Path, and Protect me from the disobedience, all of them, and from the Pelted Satan-la, Ameen, Lord-azwj of the worlds!

ثُمَّ تَقُولُ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَسْأَلُكَ خَيْرَ الْخَيْرِ رِضْوَانِكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ شَرِّ الشَّرِّ سَخَطِكَ وَالنَّارِ

Then you should say three time, 'O Allah-azwj! Send Salawaat upon Muhammad-saww, and Progeny-asws of Muhammad-saww; and I ask You-azwj goodness of the good of Your-azwj Satisfaction and the Paradise; and I seek Refuge with You-azwj from evil of the evil of Your-azwj Wrath and the Fire!'

وَقُلْ ثَلَاثَ مَرَّاتٍ وَأَنْتَ آخِذٌ بِلِحْيَتِكَ بِيَدِكَ الْيُمْنَى وَالْيَدُ الْيُسْرَى مَبْسُوطَةٌ بَاطِنُهَا مِمَّا يَلِي السَّمَاءَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَارْحَمْنِي وَاجْزِنِي مِنَ النَّارِ

And say three times while you are holding to your beard with your right hand while the left hand, its inside is extended to what follows the sky, 'O One-azwj with the Majesty and the Honour! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Mercy, and Shelter me from the Fire!'

ثُمَّ ارْزُقْ نِدَاكَ وَاجْعَلْ بَاطِنَهَا مِمَّا يَلِي السَّمَاءَ وَقُلْ ثَلَاثَ مَرَّاتٍ يَا عَزِيزُ يَا كَرِيمُ يَا غَفُورُ يَا رَحِيمُ

Then raise your hand and make its inside towards what follows the sky and say three times, 'O Mighty, O Benevolent, O Forgiving, O Merciful!'

ثُمَّ أَفْلِحْهُمَا وَاجْعَلْ ظَاهِرَهُمَا يَمَّا يَلِي السَّمَاءَ وَ قُلْ ثَلَاثَ مَرَّاتٍ يَا عَزِيزُ يَا كَرِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْنُبْنِي وَ اجْرِبْنِي مِنَ الْعَذَابِ الْأَلِيمِ

Then overturn it and make its outside towards what follows the sky and say three times, 'O Mighty, O Benevolent! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Mercy me and Shelter me from the painful Punishment!'

ثُمَّ اخْفِضْهُمَا وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَفِّهْنِي فِي الدِّينِ وَ حَبِّبْنِي إِلَى الْمُسْلِمِينَ - وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَ ارْزُقْنِي هَيْبَةَ الْمُتَّقِينَ

Then lower them and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grant me understanding in the religion and Cause me to be beloved to the Muslims, and Make for me a truthful tongue among the latter ones, and Grace me awe of the pious ones!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَسْأَلُكَ بِحَقِّ مَنْ حَقَّهُ عَلَيْكَ عَظِيمٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَسْتَعْمِلَنِي بِمَا عَرَّفْتَنِي مِنْ حَقِّكَ وَ أَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} by the right of the one whose right is mighty upon You^{-azwj}, to Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, and for You^{-azwj} to Utilise me with what You^{-azwj} have Introduced to me of Your^{-azwj} rights, and to Extend upon me what presents from Your^{-azwj} sustenance!'

وَ قُلْ ثَلَاثَ مَرَّاتٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

And say three times, 'I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Causes to live and He^{-azwj} Causes to die, and He^{-azwj} Causes to die and He^{-azwj} Causes to live, and He^{-azwj} is Living and does not die. The good is in His^{-azwj} Hand and He^{-azwj} is Able upon all things!'

وَ قُلْ ثَلَاثَ مَرَّاتٍ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

And say three times, 'O Allah^{-azwj}, O Beneficent, O Merciful, O Living, O Eternal, I cry out for Your^{-azwj} Mercy!'

وَ قُلِ اللَّهُمَّ أَنْتَ ثِقَتِي فِي كُلِّ مِحْرَبَةٍ وَ أَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَتْ بِي ثِقَةٌ وَ عُدَّةٌ فَأَعْفِرْ لِي ذُنُوبِي كُلَّهَا وَ اكْتَسِفْ هَمِّي وَ فَرِّجْ عَمِّي وَ اعْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَ بِفَضْلِكَ عَمَّنْ سِوَاكَ وَ عَافِنِي فِي أُمُورِي كُلِّهَا وَ عَافِنِي مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ

And say, 'O Allah^{-azwj}! You^{-azwj} are my Trusted in every distress, and You^{-azwj} are my hope in every adversity, and You^{-azwj} are a trust for me and a weapon in every matter befalling with me! Forgive my sins for me, all of them, and Remove my worries and Relieve my sadness, and Make me needless with Your^{-azwj} Permissible from Your^{-azwj} Prohibition, and with Your^{-azwj}

Grace from the ones apart from You^{-azwj}, and Excuse me from disgrace of the world and Punishment of the Hereafter!

وَأَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ غَيْرِي وَ مِنْ شَرِّ السُّلْطَانِ وَ الشَّيْطَانِ وَ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ زُكُوبِ الْمَحَارِمِ كُلِّهَا وَ مِنْ نَصَبِ لِأَوْلِيَاءِ اللَّهِ أُجِيرُ نَفْسِي بِاللَّهِ مِنْ كُلِّ سُوءٍ - عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And I seek Refuge with You^{-azwj} from evil of myself, and from evil of others, and from the evil of ruler and the Satan^{-la}, and mischief of the Jinn and the humans, and mischief of the Arabs and non-Arabs, and indulging in the Prohibitions, all of these, and ones hostile to friends of Allah^{-azwj}. I seek shelter for myself with Allah^{-azwj} from every evil! I rely upon Him^{-azwj} and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne!

وَ قُلْ ثَلَاثَ مَرَّاتٍ أَسْتَوْدِعُ اللَّهَ الْعَلِيِّ الْأَعْلَى الْجَلِيلَ الْعَظِيمَ دِينِي وَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي الْمُؤْمِنِينَ وَ أَخَوَاتِي الْمُؤْمِنَاتِ وَ جَمِيعَ مَا رَزَقَنِي رَبِّي وَ جَمِيعَ مَنْ يَغْنِينِي أَمْرُهُ

And say three times, 'I entrust to Allah^{-azwj} the Exalted, the Lofty, the Majestic, the Magnificence, my religion, and myself, and my family, and my wealth, and my children, and my Momineen brothers, and my Mominaat sisters, and entirety of what my Lord^{-azwj} has Graced me, and entirety of ones whose affairs concern me.

أَسْتَوْدِعُ اللَّهَ الْمَرْهُوبَ الْمَخُوفَ الْمُتَضَعِّعَ لِعَظَمَتِهِ كُلِّ شَيْءٍ دِينِي وَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي الْمُؤْمِنِينَ وَ جَمِيعَ مَا رَزَقَنِي رَبِّي وَ جَمِيعَ مَنْ يَغْنِينِي أَمْرُهُ

I entrust all things to Allah^{-azwj}, the awed, the feared, the humbled to His^{-azwj} Might, my religion, and myself, and my family, and my wealth, and my children, and my Momineen brethren, and entirety of what my Lord^{-azwj} has Grace me, and entirety of the ones whose affairs concern me!

وَ قُلْ ثَلَاثَ مَرَّاتٍ أَعِيذُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي فِي دِينِي وَ مَا رَزَقَنِي رَبِّي وَ مَنْ يَغْنِينِي أَمْرُهُ بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And say three times, 'I seek Refuge for myself, and my religion, and my family, and my wealth, and my children, and my brothers in my religion, and whatever Allah^{-azwj} has Graced me, and the ones whose affairs concern me, with Allah^{-azwj} the One, the first, the last Who **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

وَ يَرْبِّ الْقُلُقِ مِنْ شَرِّ مَا خَلَقَ وَ مِنْ شَرِّ غَاسِقِي إِذَا وَقَبَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And **with Lord of Al-Falaq [113:1] From evil of what He Created [113:2] And from evil of darkness when it spreads [113:3] And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5].**

وَ يَرْبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ

And **with Lord of the people [114:1] King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6]**'.

وَتَقُولُ حَسْبِيَ اللَّهُ رَبِّي اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

And you should say, '**Allah is Sufficient for me, - my Lord^{-azwj} is Allah^{-azwj} - there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]**! Whatever Allah^{-azwj} Desires comes into being, and whatever He^{-azwj} does not Desire, does not come into being!

أَشْهَدُ وَأَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ -

I testify and know that Allah^{-azwj} is Able upon all things, and Allah^{-azwj} Encompasses all things in Knowledge, and Enumerates all things by number! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of myself, and from evil of every animal You^{-azwj} **Seize it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**'.

ثُمَّ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَسْبِيَ اللَّهُ لِدِينِي وَ حَسْبِيَ اللَّهُ لِدُنْيَايَ وَ حَسْبِيَ اللَّهُ لِآخِرَتِي وَ حَسْبِيَ اللَّهُ لِمَا هَمَمْتَنِي وَ حَسْبِيَ اللَّهُ لِمَنْ بَعَى عَلَيَّ وَ حَسْبِيَ اللَّهُ عِنْدَ الْمَوْتِ وَ حَسْبِيَ اللَّهُ عِنْدَ الْمَسْأَلَةِ فِي الْقَبْرِ وَ حَسْبِيَ اللَّهُ عِنْدَ الْمِيزَانِ وَ حَسْبِيَ اللَّهُ عِنْدَ الصِّرَاطِ وَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Then you should say, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Allah^{-azwj} Suffices me for my religion, and Allah^{-azwj} Suffices me for my world, and Allah^{-azwj} Suffices me for my Hereafter, and Allah^{-azwj} Suffice me for what worries me, and Allah^{-azwj} Suffices me for the one who rebels against me, and Allah^{-azwj} will Suffice me during the death, and Allah^{-azwj} will Suffices me during the questioning in the grave, and Allah^{-azwj} will Suffice me at the Scale, and Allah^{-azwj} will Suffice me at the Bridge, and **Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]**'⁸²

[تفصيل و تبیین](#)

Elaboration and Clarification (Abridged)

أقول: جمع الشيخ تلك التعقيبات من مواضع شتى و أخبار مختلفة فأما التهليلات

I (Majlisi) am saying, 'The Sheykh has gathered these follow-up (acts of worship) from various places and different Ahadeeth.

و رَوَاهُ فِي التَّهْدِيبِ بِسَنَدٍ مُوْتَقَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلن بَعْدَ التَّسْلِيمِ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ مُجِيبٌ وَ مُجِيبٌ وَ هُوَ حَيٌّ لَا يَمُوتُ

⁸² Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 53

And it is reported in (the book) ‘Al-Tahzeeb’ – by a trusted chain from Abu Baseer, from Abu Abdullah^{-asws} having said: ‘Say after the Salaam (in Salat), ‘Allah^{-azwj} is Greatest! 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 He^{-azwj} Causes to dies, and He^{-azwj} is Alive and will not be dying.

بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ اللَّهُمَّ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

The good is in his Hand, and He^{-azwj} is Able upon all things. There is no god except Allah^{-azwj} Alone. He^{-azwj} is Truthful of His^{-azwj} Promise, and Defeats the confederates Alone. O Allah^{-azwj}! Guide me to what they are differing in from the truth, by Your^{-azwj} Permission. Surely, You^{-azwj} Guide the one You^{-azwj} Desire to the Straight Path!”

وَ رَوَى فِي الْكَافِي بِإِسْنَادِهِ قَالَ: كَتَبَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ إِلَى أَبِي الْحَسَنِ عِ إِنَّ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي دُعَاءً أَدْعُو بِهِ فِي دُورِ صَلَوَاتِي يَجْمَعُ اللَّهُ لِي بِهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

And it is reported in Al-Kafi, by his chain, said, ‘Muhammad Bin Ibrahim wrote to Abu Al-Hassan^{-asws}, ‘O my Master^{-asws}! If you^{-asws} view fit, teach me a supplication I can supplicate with in the end of my Salats, Allah^{-azwj} will Gather for me goodness of the world and the Hereafter due to it’.

فَكَتَبَ عِ تَقُولُ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَ عِزَّتِكَ الَّتِي لَا تُرَامُ وَ قُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا.

He^{-asws} wrote: ‘You should say, ‘I seek Refuge with Your^{-azwj} Honourable Face, and Your^{-azwj} Might which cannot be overpowered, and Your^{-azwj} Power which cannot be Penetrated by anything from evil of the world and the Hereafter, and from the evil pains, all of them!’

وَ قَالَ الْكُفَعِيُّ فِي كِتَابِ الْفَرَجِ بَعْدَ الشِّدَّةِ لِابْنِ أَبِي الدُّنْيَا إِنَّ النَّبِيَّ ص قَالَ لِفُلَانٍ مِنْ أَصْحَابِهِ وَ قَدْ رَأَهُ مُتَغَيِّراً مَا هَذَا الَّذِي بَكَ مِنَ السُّؤَى فَقَالَ يَا رَسُولَ اللَّهِ مِنَ الضَّعْفِ وَ قَلَّةِ مَا فِي الْيَدِ فَقَالَ ص قُلْ فِي دُورِ كُلِّ فَرِيضَةٍ- تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ إِلَى قَوْلِهِ تَكْبِيراً.

And Al-Kaf’amy said in ‘Kitab Al-Faraj Ba’ad Al-Shiddat’ of Ibn Abu Al Dunya, ‘The Prophet^{-saww} said to so and so from his^{-saww} companions, and he^{-saww} had seen him changed (of expression): ‘What is this evil which is with you?’ He said, ‘O Rasool-Allah^{-azwj}! (It is) from the weakness and lack of what is in the hand!’ He^{-saww} said: ‘Say in the end of every obligatory (Salat), ‘I rely upon the Living who does not die’ – up to his^{-saww} words: ‘Greatness’.

قَالَ وَ عَنِ النَّبِيِّ ص قَالَ: مَا كَرَنْتَنِي أَمْرٌ إِلَّا مَثَلٌ لِي جِبْرَيْلُ وَ قَالَ يَا مُحَمَّدُ قُلْ تَوَكَّلْتُ إِلَى آخِرِهِ.

He said, ‘And from the Prophet^{-saww} having said: ‘No matter was severe upon me^{-saww} except Jibraeel^{-as} came to me^{-saww} and said: ‘O Muhammad^{-saww}! Say, ‘I^{-saww} rely’ – up to its end’.

وَ قَالَ الْكُفَعِيُّ ذَكَرَ صَاحِبُ شَرْحِ نَهْجِ الْبَلَاغَةِ فِي حَدِيثِ الْمِعْرَاجِ أَنَّهُ رَأَى مَلَكاً لَهُ أَلْفُ أَلْفِ رَأْسٍ فِي كُلِّ رَأْسٍ أَلْفُ أَلْفِ وَجْهِ فِي كُلِّ وَجْهِ أَلْفُ أَلْفِ فَمِ فِي كُلِّ فَمٍ أَلْفُ أَلْفِ لِسَانٍ وَ فِي كُلِّ لِسَانٍ أَلْفُ أَلْفِ لَعْنَةٍ وَ هُوَ قَدْ سَأَلَ اللَّهَ تَعَالَى يَوْمَئِذٍ لَكَ فِي عِبَادِكَ مَنْ لَهُ مِثْلُ عِبَادَتِي

And Al-Kaf'amy said, 'The author of commentary on Nahj Al-Balagh said in a Hadeeth of Mi'raj, 'He^{-saww} an Angel having a million heads for him, in each head were a million faces, in each face were a million mouths, in each mouth were a million tongues, and in each tongue were a million languages, and he had asked Allah^{-azwj} one day, 'Is there for You^{-azwj} from Your^{-azwj} creatures, someone having worship like mine?'

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنَّ لِي فِي الْأَرْضِ عَبْدًا أَعْظَمَ ثَوَابًا مِنْكَ وَ أَكْثَرَ تَسْبِيحًا فَاسْتَأْذَنَ الْمَلَكُ فِي زِيَارَتِهِ فَأَذِنَ لَهُ فَأَتَاهُ فَكَانَ عِنْدَهُ ثَلَاثَةَ أَيَّامٍ فَمَا وَجَدَهُ يَرِيدًا عَلَى فَرَائِضِهِ شَيْئًا غَيْرَ قَوْلِهِ بَعْدَ كُلِّ فَرِيضَةٍ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْءٌ إِلَى آخِرِ التَّسْبِيحَاتِ.

Allah^{-azwj} the Exalted Revealed to him: "There is a servant of Mine^{-azwj} in the earth of mightier Reward than you, and of more glorifications!" The Angel sought Permission in visiting him. He^{-azwj} Permitted for him. He came to him and was with him for three days. He did not find him being upon anything more than his obligations, apart from his words after every obligatory (Salat): 'Glory be to Allah^{-azwj}! All things glorify Allah^{-azwj}' – up to the end of the glorification".

وَ رَوَى الْكُلَيْبِيُّ بِسَنَدٍ مُوثَّقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَاتِ أَنْ يَهْبِطْنَ إِلَى الْأَرْضِ تَعَلَّقْنَ بِالْعَرْشِ وَ قُلْنَ أَيُّ رَبِّ إِلَى آتِنَ مُهْبِطًا إِلَى أَهْلِ الْخَطَايَا وَ الدُّنُوبِ

And it is reported by Al-Kulayni, by a trusted chain from Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Commanded these Verses to descend to the earth, they attached with the Throne and said: 'Yes, Lord^{-azwj}! Where should we go down to, the people of minor and major sins?'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِنَّ أَنْ اهْبِطْنَ فَوْعَ عَرْيِ وَ جَلَالِي لَا يَنْلُوكُنَّ أَحَدٌ مِنْ آلِ مُحَمَّدٍ وَ شِبَعَتِهِمْ فِي دُبُرِ مَا افْتَرَضَ عَلَيْهِ إِلَّا نَظَرْتُ إِلَيْهِ بِعَيْنِي الْمَكْنُونَةِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً أَقْضِي إِلَيْهِ فِي كُلِّ نَظْرَةٍ سَبْعِينَ حَاجَةً وَ قَبْلَتْهُ عَلَى مَا فِيهِ مِنَ الْمَعَاصِي وَ هِيَ أُمُّ الْكِتَابِ وَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ آيَةُ الْكُرْسِيِّ وَ آيَةُ الْمُلْكِ.

Allah^{-azwj} Mighty and Majestic Revealed to these: 'Go down! By My^{-azwj} Might and My^{-azwj} Majesty! No one from Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias will recite you in the end of what I^{-azwj} have Obligated upon him, except I^{-azwj} shall Look at him with My^{-azwj} Hidden Eye seventy Glances during every day. With each Glance I^{-azwj} shall Fulfil seventy needs of his and Accept him being upon whatever acts of disobedience he may be in, and these are – Mother of the Book (Surah Al Fatiha), and Allah Testifies that there is no god except Him [3:18], and Ayat Al Kursy, and Verse of (Surah) Al Mulk".

وَ رَوَى الصُّوْفِيُّ فِي ثَوَابِ الْأَعْمَالِ فِي الْمُؤْتَقِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُمَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فَمَنْ جَدَّ اللَّهُ بِمَا جَدَّ بِهِ نَفْسَهُ ثُمَّ كَانَ فِي حَالٍ شَقَوَةٍ حَوْلَهُ اللَّهُ إِلَى سَعَادَةٍ

And it is reported by Al-Sadouq in (the book) 'Sawaab Al-Amaal', in the trusted (Hadeeth), from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Glorifies Himself^{-azwj} three times during every day and night. The one who glorifies Allah^{-azwj} with what He^{-azwj} has Glorified Himself^{-azwj}, then were to be in a state of wretchedness, Allah^{-azwj} will Transfer him to happiness'.

فَقُلْتُ كَيْفَ هَذَا التَّمَجِيدِ

I said, 'How is this glorification?'

قَالَ تَقُولُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ إِلَى قَوْلِهِ وَالْكَبْرِيَاءُ رِدَاؤُكَ.

He^{-asws} said: 'Your saying, 'You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Lord^{-azwj} of the worlds' – up to his^{-asws} words, 'And the Greatness is Your^{-azwj} Robe''.

وَرُوي فِي الْكَافِي بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ اسْتَوْدِعُ اللَّهَ الْعَظِيمَ الْجَلِيلَ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ مَنْ يَعْنِينِي أَمْرُهُ وَ اسْتَوْدِعُ اللَّهَ الْمَرْهُوبَ الْمَخُوفَ الْمُتَضَعِّعَ لِعَظَمَتِهِ كُلَّ شَيْءٍ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ يَعْنِينِي أَمْرُهُ حَفَّتْ بِجَنَاحٍ مِنْ أَجْنِحَةِ جِبْرَائِيلَ وَ حُفِظَ فِي نَفْسِهِ وَ أَهْلِهِ وَ مَالِهِ.

And it is reported in 'Al-Kafi' by his chain, from Abu Abdullah^{-asws} having said: 'One who says in the end of the obligatory (Salat), 'I entrust to Allah^{-azwj} the Magnificent, the Majestic, myself, and my family, and my children, and ones who affair concerns me; and I entrust Allah^{-azwj} the awed, the feared, the humbled to His^{-azwj} Might, all things – myself, and my family, and my wealth, and my children, and the one whose affair concerns me', will be surrounded by a wing from wings of Jibraeel^{as}, and will be protected regarding himself, and his family, and his wealth''.

وَ بِسَنَدٍ آخَرَ عَنْهُ قَالَ: لَا تَدْعُ فِي دُبُرِ كُلِّ صَلَاةٍ - أُعِيدُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ حَتَّى تُخْتِمَهَا وَ أُعِيدُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ حَتَّى تُخْتِمَهَا وَ أُعِيدُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ حَتَّى تُخْتِمَهَا.

And by another chain from him, he^{-asws} said: 'Do not leave in the end of every Salat, 'I seek Refuge for myself and whatever my Lord^{-azwj} has Graced me, with Allah^{-azwj} the One, the last, until He^{-azwj} Ends it; and I seek Refuge for myself and whatever my Lord^{-azwj} has Graced me, with Lord^{-azwj} of Al-Falaq, until He^{-azwj} Ends it; and I seek Refuge for myself and whatever my Lord^{-azwj} has Graced me, with Lord^{-azwj} of the people until He^{-azwj} Ends it!''

وَ قَالَ الْكُفْمَعِيُّ رُوي عَنِ الصَّادِقِ ع مَنْ قَالَ عَقِيبَ كُلِّ فَرِيضَةٍ ثَلَاثًا أُعِيدُ نَفْسِي وَ دِينِي إِلَى آخِرِهِ حَفِظَهُ اللَّهُ تَعَالَى فِي نَفْسِهِ وَ مَالِهِ وَ وُلْدِهِ وَ دَارِهِ.

And Al-Kaf'amy said, 'It is reported from Al-Sadiq^{-asws}: 'One who says as follow-up of every obligatory Salat, thrice, 'I seek Refuge for myself, and my religion' – up to its end, 'Allah^{-azwj} the Exalted will Protect him regarding himself, and his wealth, and his children, and his house''.

وَ قَالَ رُوي عَنِ أَبِي الدَّرْدَاءِ أَنَّهُ قِيلَ ذَاتَ يَوْمٍ احْتَرَقَتْ دَارُكَ فَقَالَ لَمْ تَحْتَرِقْ فَجَاءَ ثَانٍ وَ ثَالِثٌ فَأَخْبَرَاهُ بِذَلِكَ فَقَالَ لَمْ تَحْتَرِقْ

And he said, 'It is reported from Abu Al-Darda'a, 'It was said one day, 'Your house has burnt down!' He said: 'It has not burned down'. A second one came, and a third and they informed him of that. He said: 'It has not burned'.

لَمْ تَنْكَشَفَ الْأَمْرُ عَنِ احْتِرَاقِ مَا حَوْلَهَا سِوَاهَا فَقِيلَ لَهُ بِمَا عَلِمْتَ ذَلِكَ

Then the matter was uncovered about the burning of whatever was around it, apart from it. It was said to him, 'With what did you^{-asws} know that?'

فَقَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ صَبِيحَةً يَوْمٌ لَمْ يُصِبْهُ سُوءٌ فِيهِ وَ مَنْ قَالَ فِي مَسَاءٍ لَيْلَتِهِ لَمْ يُصِبْهُ سُوءٌ فِيهِ وَ قَدْ قُلْتَهَا وَ هِيَ حَسْبِيَ اللَّهُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ.

He said: 'I heard the Prophet^{-sawww} saying: 'One who says these phrases in the morning of a day, no evil will afflict him during it, and one who says it in an evening of his night, no evil will afflict him during it', and I had said it, and my Lord^{-azwj} Allah^{-azwj} Sufficed me to the Straight Path''.

وَ قَالَ الْكُفْمَعِيُّ فِي كِتَابِ رُؤْيَا الْقَوْمِ مَنْ قَرَأَ كُلَّ يَوْمٍ سَبْعًا حَسْبِيَ اللَّهُ رَبِّي اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ كَفَاءُ اللَّهِ عَزَّ وَ جَلَّ مَا أَهَمَّهُ مِنْ أَمْرِ دَارَتِهِ.

And Al-Kaf'amy said in the book 'Ru'ya Al-Qawm', 'One who recited every day seven times, 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]', Allah^{-azwj} Mighty and Majestic will Suffice him of whatever worries him from the matters of his two houses (world and the Hereafter)''.

55 الْمُفْتَبَعَةُ، قَالَ: بَعْدَ تَسْبِيحِ فَاطِمَةَ ع وَ تَسْتَعْفْرِ اللَّهُ بَعْدَ ذَلِكَ بِمَا تَبَسَّرَ وَ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَدْعُو فَتَقُولُ اللَّهُمَّ انْفَعْنَا بِالْعِلْمِ وَ زَيِّنَّا بِالْحِلْمِ وَ جَمِّلْنَا بِالْعَافِيَةِ وَ كَرِّمْنَا بِالتَّقْوَى - إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ.

(The book) 'Al Muqnie' –

He said, 'After Glorification of (Syeda) Fatima^{-asws}, and your seeking Forgiveness of Allah^{-azwj} after that with whatever is easy, and your sending Salawaat upon Muhammad^{-sawww} and his^{-as} Progeny^{-asws}, and your supplicating, you should say, 'O Allah^{-azwj}! Benefit us with the knowledge, and Adorn us with the forbearance, and Load us with the well-being, and Honour us with the piety - **Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]**'⁸³.

56 جَنَّةُ الْأَمَانِ، فِي تَعْيِيبِ مُطَلَقِ الصَّلَوَاتِ ثُمَّ قُلْ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ص نَبِيًّا وَ بِعَلِيِّ إِمَامًا وَ بِالْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيِّ وَ مُحَمَّدٍ وَ عَلِيِّ وَ الْحَسَنِ وَ الْخَلْفِ الصَّالِحِ ع أَئِمَّةً وَ سَادَةً وَ قَادَةً بِحِمِّ اتَّوَلَى وَ مِنْ أَعْدَائِهِمْ أَنْتَبَرُ

(The book) 'Junnat Al Amaan' –

'Regarding the absolute follow-up of the Salats: 'Then say, 'I am satisfied with Allah^{-azwj} as Lord^{-azwj}, and with Al-Islam as religion, and with Muhammad^{-sawww} as Prophet^{-sawww}, and with Ali^{-asws} as Imam^{-asws}, and with Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Ali^{-asws}, and Muhammad^{-asws}, and Ja'far^{-asws}, and Musa^{-asws}, and Ali^{-asws}, and Muhammad^{-asws}, and Ali^{-asws}, and Al-Hassan^{-asws}, and the replacement Al-Salih^{-ajfj} (Al-Mahdi^{-asws}), as Imams^{-asws}, and Chiefs, and Leaders. I befriend them^{-asws} and disavow from their^{-asws} enemies!'

ثُمَّ قُلْ ثَلَاثًا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَمُوَ وَ الْعَافِيَةَ وَ الْمُعَافَاةَ فِي الدُّنْيَا وَ الْآخِرَةِ.

Then says thrice, ‘O Allah-^{azwj}! I ask You-^{azwj} for the Pardon, and the health and the well-being in the world and the Hereafter’.⁸⁴ (Not a Hadeeth)

بَيَّانٌ قَالَ الْكُفْعَمِيُّ رَهْ فِي الْحَدِيثِ سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ فَالْعَافِيَةُ أَنْ يُعَافِيَكَ مِنَ الْبَلَايَا وَالْمُعَافَاةُ أَنْ يُعَافِيَكَ مِنَ النَّاسِ وَ يُعَافِيَهُمْ مِنْهُ.

Explanation – Al-Kaf’amy said regarding the Hadeeth, ‘Ask Allah-^{azwj} for the Pardon, and the health and the well-being. The health is his recovery from the sicknesses and the afflictions, while the well-being is his well-being from the people and their well-being from him’.

وَ فِي كِتَابِ شَرْحِ الْفَاكِهَانِيِّ عَنِ النَّبِيِّ ص مَا مِنْ دَعْوَةٍ أَحَبَّ إِلَيْهِ تَعَالَى أَنْ يَدْعُوَ بِهَا عَبْدُهُ أَنْ يَقُولَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ آخِرَ الدُّعَاءِ.

And in the book ‘Sharh Al-Fakihany’ – from the Prophet-^{saww}: ‘There is no supplication more Beloved to Him-^{azwj} the Exalted than His-^{azwj} servant supplicates saying, ‘O Allah-^{azwj}! I ask You-^{azwj} for the Pardon’ – (up to) end of the supplication’.

57 اخْتِيَارُ ابْنِ الْبَاقِي، مِمَّا يُدْعَى عَقِيبَ كُلِّ فَرِيضَةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْبِعْمَةِ تَمَامِهَا وَمِنَ الْعِصْمَةِ دَوَامِهَا وَمِنَ الرَّحْمَةِ شُمُوكَهَا وَمِنَ الْعَافِيَةِ حُصُولِهَا وَمِنَ الْعَيْشِ أَرْغَدَهُ وَمِنَ الْعُمُرِ أَسْعَدَهُ وَمِنَ الْإِحْسَانِ أَمَمَهُ وَمِنَ الْإِنْعَامِ أَعَمَّهُ وَمِنَ الْفَضْلِ أَعَدَّهُ وَمِنَ اللَّطْفِ أَنْفَعَهُ

(The book) ‘Ikhtiyar’ of Ibn Al Baqi –

‘From what is to be supplicated as follow-up of every obligatory (Salat), ‘In the Name of Allah-^{azwj} the Beneficent, the Merciful! O Allah-^{azwj}! I ask You-^{azwj} from the bounties, their complete, and from the Protection, its constant, and from the Mercy, its inclusiveness, and from the well-being, its resultant, and from the life, its affluent, and from the lifespan, its happiness, and from the goodness, its complete, and from the bounties, its general, and from the Grace, its repeating, and from the Kindness, its beneficial!

اللَّهُمَّ كُنْ لَنَا وَ لَا تَكُنْ عَلَيْنَا اللَّهُمَّ احْتِمِ بِالسَّعَادَةِ آجَالَنَا وَ حَقِّقْ بِالزِّيَادَةِ آمَالَنَا وَ اقْرُنْ بِالْعَافِيَةِ عُذُونا وَ اصَالْنَا وَ اجْعَلْ إِلَى رَحْمَتِكَ مَصِيرَنَا وَ مَا لَنَا اصْبَبْ سِحَالِ عَفْوِكَ عَلَيَّ دُنُوبَنَا وَ مَنْ عَلَيْنَا بِإِصْلَاحِ عُيُوبِنَا

O Allah-^{azwj}! Be for us and do not Be against us. O Allah-^{azwj}! End our terms with the happiness, and Prove our hopes with the increase, and Pair our mornings and our evenings with the well-being, and Make our destination to Your-^{azwj} Mercy, and Incline us to be poured the lines of Your-^{azwj} Pardon upon our sins, and Confer upon us by Correcting our faults!

اجْعَلِ التَّقْوَى زَادَنَا وَ فِي دِينِكَ اجْتِهَادَنَا وَ عَلَيْنِكَ تَوَكُّلَنَا تَبَتُّنَا عَلَى نَهْجِ الْإِسْتِقَامَةِ وَ أَعِدْنَا مِنْ مُوجِبَاتِ النَّدَامَةِ يَوْمَ الْقِيَامَةِ خِفَفَ عَنَّا ثِقَلُ الْأَوْزَارِ وَ انزِفْنَا عَيْشَةَ الْأَنْبَارِ وَ اكْفِنَا وَ اصْرِفْ عَنَّا شَرَّ الْأَشْرَارِ وَ اعْتِنِ رِقَابَنَا وَ رِقَابَ آبَائِنَا وَ أُمَّهَاتِنَا مِنَ النَّارِ يَا عَزِيزُ يَا عَفَّارُ يَا كَرِيمُ يَا سَتَّارُ يَا حَلِيمُ يَا جَبَّارُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Make the piety as our provision, and in Your-^{azwj} religion our struggle, and we are relying upon You-^{azwj}! Affirm us upon the path of straightness, and Shelter us from being obligated the regret on the Day of Qiyamah. Lighten from us weight of the burdens, and Grace us lives of the righteous, and Suffice us, and Turn evil of the evil ones away from us, and Liberate our

⁸⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 56

necks and necks of our fathers and our mothers from the Fire! O Mighty! O Forgiver! O Benevolent! O Concealer! O Lenient! O Subduer with Your^{-azwj} Mercy! O most Merciful of the merciful ones!”⁸⁵

وَمِنْهُ قَالَ النَّبِيُّ ص لَمَّا عُرِجَ بِي إِلَى سَمَاءِ الدُّنْيَا مَرَرْتُ عَلَى قَصْرِ مِنْ جَوْهَرَةٍ حُمْرَاءَ الْحَدِيثِ

And from him –

‘The Prophet^{-saww} said: ‘When there as ascension with me^{-saww} to sky of the world, I^{-saww} passed by a castle of red jewels’ – the Hadeeth.

فَقُلْتُ يَا حَبِيبِي جِبْرَائِيلُ لِمَنْ هَذَا الْقَصْرُ

I said, ‘O my^{-saww} beloved Jibraeel^{-as}! For whom is this castle?’

قَالَ لِمَنْ يُصَلِّيَ فَرَضَ الصُّبْحِ وَ يَقُولُ بَعْدَهُ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ ارْتَمَنِي أَرْبَعِينَ مَرَّةً

He^{-as} said: ‘For the one who prays the obligatory morning (Salat) and says after it, ‘O Extender of the Hands with the Mercy, Mercy me’, forty times’.

وَلَمَّا عُرِجَ بِهِ إِلَى السَّمَاءِ الثَّانِيَةِ مَرَّ بِقَصْرِ لَهُ سَبْعُونَ بَاباً إِلَى آخِرِهِ قَالَ يَا حَبِيبِي جِبْرَائِيلُ لِمَنْ هَذَا

And when there was ascension with him^{-saww} to the second sky, he^{-saww} passed by a castle having seventy doors for it’ – up to the end of it. He^{-saww} said: ‘O my^{-saww} beloved Jibraeel^{-as}! For whom is this?’

فَقَالَ لِمَنْ صَلَّى الظُّهْرَ وَ قَالَ بَعْدَهَا يَا وَاسِعَ الْمَغْفِرَةِ اغْفِرْ لِي سَبْعِينَ مَرَّةً

He^{-as} said: ‘For the one who prays Al-Zohr Salat and says after it, ‘O Capacious of the Forgiveness! Forgive (my sins) for me’, seventy times’.

وَلَمَّا عُرِجَ بِهِ إِلَى السَّمَاءِ الثَّالِثَةِ مَرَّ عَلَى قَصْرِ مُعَلَّقٍ فِي الْهَوَاءِ إِلَى آخِرِهِ فَقَالَ يَا حَبِيبِي جِبْرَائِيلُ لِمَنْ هَذَا

And when there was ascension with him^{-saww} to the third sky, he^{-saww} passed by a castle hanging in the air’ – up to its end. He^{-saww} said: ‘O my^{-saww} beloved Jibraeel^{-as}! For whom is this?’

فَقَالَ لِمَنْ صَلَّى الْعَصْرَ وَ قَالَ بَعْدَهَا لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ كُلِّ أَحَدٍ لَا إِلَهَ إِلَّا اللَّهُ بَعْدَ كُلِّ أَحَدٍ لَا إِلَهَ إِلَّا اللَّهُ يَنْبَغِي رُبُّنَا وَ يُغْنَى كُلُّ أَحَدٍ سَبْعَ عَشْرَةَ مَرَّةً

He^{-as} said: ‘For the one who prays Al-Asr (Salat) and says after it, ‘There is no god except Allah^{-azwj}, before every one. There is no god except Allah^{-azwj} after every one. There is no god except Allah^{-azwj}! Our Lord^{-azwj} shall remain and every one shall perish’, seventeen times’.

⁸⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 57 a

وَلَمَّا عُرِجَ بِهِ إِلَى السَّمَاءِ الرَّابِعَةِ مَرَّ عَلَى قَصْرِ مِنَ اللُّؤْلُؤِ وَ شَرَائِطُهُ مِنْ زَبَرْجَدٍ إِخْفَقَالَ يَا أَخِي جِبْرَائِيلُ لِمَنْ هَذَا

And when there was ascension with him to the fourth sky, he^{-saww} passed by a castle of pearls and it's terrace was of emeralds etc. He^{-saww} said: 'O my^{-saww} brother^{-as} Jibraeel^{-as}! For whom is this?'

قَالَ لِمَنْ صَلَّى الْمَغْرِبَ وَ قَالَ بَعْدَهَا يَا كَرِيمَ الْعَفْوِ انشُرْ عَلَيَّ رَحْمَتَكَ يَا أَرْحَمَ الرَّاحِمِينَ أَرْبَعِينَ مَرَّةً

He^{-as} said: 'This is for the one who prays Al-Maghrib Salat and says after it, 'O Benevolent of the Pardon! Sprinkle Your^{-azwj} Mercy upon me, O most Merciful of the merciful ones! forty times'.

وَلَمَّا عُرِجَ بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ مَرَّ عَلَى قَصْرِ مِنْ أَرْجَوَانٍ إِخْفَقَالَ يَا حَبِيبِي لِمَنْ هَذَا

And when there was ascension with him to the fifth sky, he^{-saww} passed by a castle of purple velvet, etc. He^{-saww} said: 'O my^{-saww} beloved! For whom is this?'

قَالَ لِمَنْ صَلَّى الْعِشَاءَ الْآخِرَةَ وَ قَالَ بَعْدَهَا يَا عَالِمَ خَفِيَّتِي اغْفِرْ لِي خَطِيئَتِي سَبْعِينَ مَرَّةً

He^{-as} said: 'For the one who prays Al Isha the last Salat, and says after it, 'O Knower of my hiddenness! Forgive my sins for me', seventy times'.

وَلَمَّا عُرِجَ بِي إِلَى السَّمَاءِ السَّادِسَةِ مَرَزْتُ عَلَى قُبَّةٍ بَيْضَاءَ قُلْتُ لِمَنْ هَذَا

And when there was ascension with me^{-saww} to the sixth sky, I^{-saww} passed by a white dome. I^{-saww} said: 'For whom is this?'

قَالَ لِمَنْ انْتَبَهَ بِاللَّيْلِ وَ قَالَ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ اِرْحَمْ عَبْدَكَ الْخَاطِئِ الْمُعْتَرِفِ بِذَنْبِهِ يَا أَرْحَمَ الرَّاحِمِينَ ثَلَاثَ مَرَّاتٍ

He^{-as} said: 'For the one who wakes up at night and says, 'O Eternal! O Living who will not be dying! Mercy Your^{-azwj} servant, the sinner, the acknowledger of his sins, O most Merciful of the merciful ones', three times'.

وَلَمَّا عُرِجَ بِي إِلَى السَّابِعَةِ مَرَزْتُ عَلَى قَصْرِ مِنَ اللُّؤْلُؤَةِ بَيْضَاءَ إِخْفَقُلْتُ لِمَنْ هَذَا يَا حَبِيبِي جِبْرَائِيلُ

And when there was ascension with me^{-saww} to the seventh (sky), I^{-saww} passed by castle of white pearls etc. I^{-saww} said: 'For whom is this, O my^{-saww} beloved Jibraeel^{-as}?'

قَالَ لِمَنْ يَقْرَأُ كُلَّ يَوْمٍ سُبْحَانَ اللَّهِ بِعَدَدِ مَا خَلَقَ سُبْحَانَ اللَّهِ بِعَدَدِ مَا هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ خَمْسِينَ عَشْرَةَ مَرَّةً وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He^{-as} said: 'For the one who recites during the day, 'Glorious is Allah^{-azwj} with the number of what He^{-azwj} has Created! Glorious is Allah^{-azwj} with the number of what He^{-azwj} will be the

Creator of up to the Day of Qiyamah', fifteen times, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds".⁸⁶

58 الْكِتَابُ الْعَتِيقُ، لِبَعْضِ قَدَمَاءِ عُلَمَائِنَا عَنْ أَبِي الْحَسَنِ أَحْمَدَ بْنِ عِيَّانٍ يَرْفَعُهُ عَنْ مُعَاوِيَةَ بْنِ وَهَبِ الْبَجَلِيِّ قَالَ: وَجَدْتُ فِي الْأَوْحِ أَبِي بَحْطِ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ صَلَوَاتِ اللَّهِ عَلَيْهِمَا إِنَّ مِنْ أُجُوبِ حَقِّنَا عَلَى شَيْعَتِنَا أَنْ لَا يَتَنَوَّأُوا أَرْجُلَهُمْ مِنْ صَلَاةِ الْفَرِيضَةِ أَوْ يَقُولُوا-

(The book) 'Kitab Al Ateeq' of one of our ancient scholars, from Abu Al-Hassan Ahmad Bin Inan, raising it from Muawiya Bin Wahb Al Bajaly who said,

'I found in the tablets of my father in the handwriting of our Master Musa^{-asws} Bin Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both: 'From the obligatory of our^{-asws} rights upon our^{-asws} Shias is that they should not fold their legs from the obligatory Salat (to get up), or they should be saying: -

اللَّهُمَّ بِيْرِكَ الْقَدِيمِ وَ رَأْفَتِكَ بِرَبِّبَيْتِكَ اللَّطِيفَةِ وَ شَرَفِكَ بِصَنْعَتِكَ الْمُحْكَمَةِ وَ فُذْرَتِكَ بِسِتْرِكَ الْجَمِيلِ وَ عِلْمِكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

'O Allah^{-azwj}! By Your^{-azwj} Ancient Righteousness, and Your^{-azwj} Gentle Nourishment, and Your^{-azwj} Noble Decisive Dealings, and Your^{-azwj} Power by the beautiful Concealment, and Your^{-azwj} Knowledge! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

وَ أَحْيِ قُلُوبِنَا بِدِكْرِكَ وَ اجْعَلْ دُئُوبِنَا مَعْمُورَةً وَ عُيُوبِنَا مَسْتُورَةً وَ فَرَائِضَنَا مَشْكُورَةً وَ نَوَافِلَنَا مَبْرُورَةً وَ قُلُوبِنَا بِدِكْرِكَ مَعْمُورَةً وَ نُفُوسَنَا بِطَاعَتِكَ مَسْرُورَةً وَ عُمُورَنَا عَلَى تَوْحِيدِكَ مَجْبُورَةً

And Revive our hearts with Your^{-azwj} Zikr, and Make our sins to be Forgiven, and our faults Concealed, and our obligatory (Salats) Appreciated, and our optional (Salats) Accomplished, and our hearts built with Your^{-azwj} Zikr, and our souls happy with obedience to You^{-azwj}, and our intellects Forced upon Your^{-azwj} Tawheed.

وَ أَرْوَاخَنَا عَلَى دِينِكَ مَفْطُورَةً وَ جَوَارِحَنَا عَلَى خِدْمَتِكَ مَفْهُورَةً وَ أَسْمَاءَنَا فِي خَوَاصِّكَ مَشْهُورَةً وَ خَوَائِجِنَا لَدَيْكَ مَبْسُورَةً وَ أَرْزَاقَنَا مِنْ خَزَائِنِكَ مَدْبُورَةً

And our souls Natured upon Your^{-azwj} religion, and our limbs Subdued upon serving Your^{-azwj}, and our names to be famous among Your^{-azwj} special ones, and our needs easy in Your^{-azwj} Presence, and Grace us from Your^{-azwj} Treasures abundantly.

أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَقَدْ فَازَ مَنْ وَالَاكَ وَ سَعِدَ مَنْ تَابَعَكَ وَ عَزَّ مَنْ نَادَاكَ وَ ظَفَرَ مَنْ رَجَاكَ وَ غَنِمَ مَنْ قَصَدَكَ وَ رِيحَ مَنْ تَابَعَكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj}! He has succeeded, the one who takes You^{-azwj} as Guardian, and fortunate is the one who whispers to You^{-azwj}, and honourable is the one calling out to You^{-azwj}, and he has won the one who hopes to You^{-azwj}, and enriched is the one aiming to You^{-azwj}, and profitable is the one who trades with You^{-azwj}, and You^{-azwj} are Able upon all things!

⁸⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 57 b

اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْمِعْ دُعَائِي كَمَا تَعَلَّمَ فَقْرِي إِلَيْكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

O Allah^{-azwj}! And Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Listen to my supplication just as You^{-azwj} Know of my poverty to You^{-azwj}. You^{-azwj} are Able upon all things!’⁸⁷

59 مِصْبَاحُ الشَّيْخِ، وَ الْبَلَدُ الْأَمِينُ، وَ جَنَّةُ الْأَمَانِ، وَ الْخِيَارُ ابْنُ الْبَاقِي، وَ غَيْرُهُمَا، قَالُوا كَانَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع يَدْعُو عَقِيبَ كُلِّ فَرِيضَةٍ فَيَقُولُ اللَّهُمَّ بِيْرِكَ الْقَدِيمِ وَ رَأْفَتِكَ بِبِرَّتِكَ اللَّطِيفَةِ وَ شَفَقَتِكَ بِصَنْعَتِكَ الْمُحْكَمَةِ وَ قُدْرَتِكَ بِسِتْرِكَ الْجَمِيلِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِلَى قَوْلِهِ وَ رِيحٌ مِنْ تَاجِرِكَ .

(The books) ‘Misbah’ of the Sheykh, and ‘Al Balad Al Ameen’, and ‘Junnat Al Amaan’, and ‘Ikhtiyar’ of Ibn Al Baqi, and others, they said,

‘Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} used to supplicate as follow-up of every obligatory (Salat). He^{-asws} would say: ‘O Allah^{-azwj}! By Your^{-azwj} Ancient Righteousness, and Your^{-azwj} Kindness with Your^{-azwj} Created beings, and Your^{-azwj} Compassion with Your^{-azwj} Decisive Judgments, and Your^{-azwj} Power with the beautiful concealment! Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww} – up to his^{-asws} words: ‘And profitable is the one who trades with You^{-azwj}!’⁸⁸

60 الْكِتَابُ الْعَتِيقُ، دُعَاءُ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ لِأَمِيرِ الْمُؤْمِنِينَ ع - اللَّهُمَّ لَكَ صَلَّيْتُ وَ فِي صَلَاتِي مَا قَدْ عَلِمْتَ مِنَ التَّفْصَانِ وَ الْعَجَلَةِ وَ السَّهْوِ وَ الْعَقْلَةِ وَ الْكَسَلِ وَ الْفُتْرَةِ وَ التَّسْبِيحِ وَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشُّكِّ وَ الْمُدَافَعَةِ وَ الرَّيْبِ وَ الْعُجْبِ وَ الْفِكْرِ وَ التَّلَبُّثِ عَنْ إِقَامَةِ كَمَالِ فَرِيضَتِكَ

(The book) ‘Kitab Al Ateeq’ –

‘A supplication after the Prescribed Salat of Amir Al-Momineen^{-asws}: ‘O Allah^{-azwj}! I^{-asws} has prayed Salat to You^{-azwj} and You^{-azwj} have Known in my^{-asws} Salat of the deficiency, and the hastiness, and the omission, and the neglect, and the laziness, and the gap (in concentration), and the forgetfulness, and the showing off, and the reputation, and the doubt, and the impulsiveness, and the suspicion, and the self-fascination, and the thoughts, and the delaying from establishing the perfection of Your^{-azwj} obligation!

فَأَسْأَلُكَ يَا إِلَهِي أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُحَوِّلَ نِقْصَاتَهَا تَمَاماً وَ عَجَلَتِي فِيهَا تَثْبُتاً وَ تَمَكُّناً وَ سَهْوِي تَيْقِظاً وَ غَفْلَتِي مُوَاطَبَةً وَ كَسَلِي نَشَاطَةً وَ فُتْرَتِي قُوَّةً وَ نِسْبَاتِي مُحَافَظَةً وَ مُدَافَعَتِي مُرَابِطَةً وَ رِيَائِي إِخْلَاصاً وَ سُمْعَتِي تَسْتِزْراً وَ شُكِّي يَقِيناً وَ رَيْبِي تَبَاطُحاً وَ فِكْرِي حُشُوعاً وَ تَحْيِيرِي حُضُوعاً

I ask You^{-azwj}, O my God^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny, and to Transform its deficiencies as completion, and my hastiness in it as affirmation and empowerment, and my omission as alertness, and my neglect as perseverance, and my laziness as activity, and my gap period as strength, and my forgetfulness are memorisation, and my impulsiveness as connectivity, and my showing off as sincerity, and my reputation to be concealed, and my doubt as certainty, and my suspicion as clarity, and my thoughts are fearfulness, and my confusion as humility.

⁸⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 58

⁸⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 59

فَإِنِّي لَكَ صَلَّيْتُ وَ إِيَّاكَ تَوَجَّهْتُ وَ بِكَ آمَنْتُ وَ إِيَّاكَ فَصَدْتُ فَاجْعَلْ لِي فِي صَلَاتِي وَ دُعَائِي رَحْمَةً وَ بَرَكَهً نُكْفِرُ بِهَا سَيِّئَاتِي وَ نُكْرِمُ بِهَا مَقَامِي وَ نُبَيِّضُ بِهَا وَجْهِي وَ تُزَكِّي بِهَا عَمَلِي وَ تُحْطُّ بِهَا وَزْرِي

I have prayed Salat to You^{-azwj}, and have concentrated to You^{-azwj}, and believed in You^{-azwj}, and have aimed to You^{-azwj}, therefore Make Mercy and Blessing for me in my Salat and my supplication to atoned my evil deeds with it, and Honour my position with it, and Brighten my face by it, and Purify my deeds with it, and Remove my burden with it!

اللَّهُمَّ احْطُطْ بِمَا عَنِّي ثَقَلِي وَ اجْعَلْ مَا عِنْدَكَ خَيْرًا لِي بِمَا تَقَطَّعَ عَنِّي الْحَمْدُ لِلَّهِ الَّذِي فَصَى عَنِّي فَرِيضَةً مِنَ الصَّلَوَاتِ الَّتِي كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا يَا اللَّهُ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Remove my weight from me by it, and Make whatever is in Your^{-azwj} Presence as better for me than what You^{-azwj} have Cut off from me. The Praise is for Allah^{-azwj} Who has Fulfilled on my behalf an obligation from the Salats which were always a timed ordinance for the Momineen! O Allah^{-azwj}, O most Merciful of the merciful ones!”⁸⁹

وَ مِنْهُ دُعَاءٌ يُدْعَى بِهِ عَفِيبَ الصَّلَوَاتِ كُلِّ مَلِكٍ فَهُوَ مَمْلُوكٌ عِنْدَ مُلْكِ اللَّهِ وَ كُلُّ قَوِيٍّ فَهُوَ ضَعِيفٌ عِنْدَ قُوَّةِ اللَّهِ وَ كُلُّ سَاطِحٍ هَامِدٌ لِسَطْوَةِ اللَّهِ وَ كُلُّ ظَالِمٍ فَلَا يَحِصُّ لَهُ مِنْ عَذَابِ اللَّهِ صَعْرٌ كُلُّ جَبَّارٍ لِعَظَمَةِ اللَّهِ

And from him,

‘A supplication he^{-asws} supplicated with as a follow-up of the Salats: ‘Every king, he is a slave in the Kingdom of Allah^{-azwj}, and every strong one is weak at the Strength of Allah^{-azwj}, and every authority is static at the Authority of Allah^{-azwj}, and every unjust one there is no escape for him from Punishment of Allah^{-azwj}. Every tyrant is belittled at the Might of Allah^{-azwj}!

أَسْتَظْهَرُ عَلَى كُلِّ عَدُوٍّ لِي بِتَوَيُّ اللَّهِ ذَرَأْتُ فِي نَحْرِ كُلِّ عَاتٍ بِاللَّهِ ضَرْبْتُ بِنِي وَ بَيْنَ كُلِّ مُتْرَفٍ ذِي سَوْرَةٍ وَ جَبَّارٍ ذِي نُخْوَةٍ وَ عَاتٍ ذِي أُهْجَةٍ وَ مُتَسَلِّطٍ ذِي قُوَّةٍ وَ عَنِيدٍ ذِي قُدْرَةٍ وَ وَاِلٍ ذِي إِمْرَةٍ وَ كُلِّ مُعَانٍ وَ مُعِينٍ عَلَيَّ بِمَقَالَةٍ مُعَوَّنَةٍ أَوْ سَعَايَةٍ مُثَلَّبَةٍ أَوْ حِيلَةٍ مُؤَدِّيَةٍ أَوْ غَائِلَةٍ مُرْدِيَةٍ عَلَى كُلِّ سَبَبٍ وَ مَذْهَبٍ وَ اتَّخَذْتُ بَيْنِي وَ بَيْنَهُ حِجَابًا مِنَ اللَّهِ الْعَزِيزِ الْقَهَّارِ - حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I seek Support against every enemy of mine by taking Allah^{-azwj} as Guardian from every harm caused by any arrogant oppressor, any tyrant with pride, any stubborn powerful one, any wilful and capable ruler, any cunning schemer, and any helper or supporter who tries to deceive me with magic, tricks, harmful plots, or deceiving schemes. I have taken a protective barrier between myself and them from Allah^{-azwj} the Mighty, the Subduer. ***Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].***

أَسْأَلُكَ يَا بَادِيًا بِالْفَوَائِدِ وَ النَّعِيمِ يَا فَتَّاحَ الْجُودِ وَ الْكَرَمِ يَا غَايَةَ الطَّالِبِ فِي الْحَوَائِجِ وَ الْهِمَمِ يَا رَبَّ النَّبِيِّتِ وَ الْحَرَمِ قَلْبِي مُعَلَّقٌ بِجُودِكَ وَ لِسَانِي مُنْطَلِقٌ بِذِكْرِكَ فَلَا عَلَى رَجَائِي أَخَافُ التَّحْيِيبَ وَ لَا عَلَى مُنَائِي أَخَافُ التَّكْذِيبَ

I ask You^{-azwj}, O Bestower of benefits and bounties! O Opener of the generosity and the benevolence! O the Ultimate for the seeker regarding the needs and the aspirations! O Lord

⁸⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 60 a

azwj of the House and the Sanctuary! My heart is attached with Your-azwj Generosity, and my tongue is free for Your-azwj Zikr, therefore I do not fear the disappointment upon my hopes nor do I fear the belying of my wishes!

جَبَّيْنِي يَا مُؤَلَّيَ عَنِ الْمَطَالِبِ يُجُودِكَ وَ أَلْبَسْنِي ثَوْبَ الْكِفَايَةِ بِكَرَمِكَ فَوَ عَزَّتْكَ مَا عَصَيْتُكَ إِذْ عَصَيْتُكَ وَ أَنَا بِنِكَالِكَ جَاهِلٌ وَ لَا عَنَ عُثُوبَتِكَ سَاهٍ وَ لَكِن سَوَّلْتُ لِي نَفْسِي وَ اسْتَزَلَّتْ الشَّيْطَانُ بَعْدَ الْبَيَانِ

O my Master-azwj! Keep me aside from the demanding Your-azwj Generosity, and Clothe me the clothing of self-sufficiency by Your-azwj Benevolence! By Your-azwj Might! I did not disobey You-azwj when I did disobey You-azwj while I was ignorant of Your-azwj Retribution, nor was I inattentive of Your-azwj Punishment, but the Satan^{-la} had enticed me and made me slip after the clarity!

فَلَاكَ الْعُثْبَى وَ أَنْتَ بِالْمُنْظَرِ الْأَعْلَى هَبْ لِي حَقِّكَ وَ أَرْضِ عَنِّي خَلْقَكَ يَا سَامِعَ الصَّوْتِ يَا سَابِقَ الْقُوْتِ يَا كَاسِيَ الْعِظَامِ لَحْمًا بَعْدَ الْمَوْتِ ارْزُقْنِي قَبْلَ الْمَوْتِ وَ زِيَادَةً قَبْلَ الْقُوْتِ

For You-azwj is the Censuring and You-azwj are with the lofty scenario! Gift Your-azwj Right to me and Cause Your-azwj creatures to be satisfied with me. O Preventer of the loss! O Dresser of the bones with meat after the death! Grace me before the death and increase before the loss!

اللَّهُمَّ هَذَا الدُّعَاءُ وَ عَلَيْكَ الْإِجَابَةُ وَ هَذَا الْجُهْدُ وَ عَلَيْكَ التَّوَكُّلُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ آمِينَ رَبَّ الْعَالَمِينَ.

O Allah-azwj! This is the supplication, and the Answering is up to You-azwj, and this is the effort and the reliance is upon You-azwj, and there is neither might nor strength except with Allah-azwj the Exalted, the Magnificence. Ameen, Lord-azwj of the worlds!⁹⁰

61 تَفْسِيرُ الْإِمَامِ، قَالَ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ إِذَا أَصْبَحَ أَوْ الْأَمَةَ إِذَا أَصْبَحَتْ أَقْبَلَ اللَّهُ عَلَيْهِ وَ مَلَائِكَتُهُ لِيَسْتَقْبِلَ رَبَّهُ عَزَّ وَ جَلَّ بِصَلَاتِهِ فَيُوجِبُهُ إِلَيْهِ رَحْمَتَهُ وَ يُفِيضَ عَلَيْهِ كَرَامَتَهُ

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) – ‘Rasool-Allah^{-saww} said: ‘The servant, when it is morning, or the maid, when it is morning, Allah-azwj the Exalted Faces to him and (so do) His-azwj Angels – in order for his Lord-azwj Mighty and Majestic to Accept his Salat – So He-azwj can Divert His-azwj Mercy towards him and Pour His-azwj Prestige upon him.

فَإِنْ وَفَى بِمَا أَخَذَ عَلَيْهِ فَأَدَّى الصَّلَاةَ عَلَى مَا فُرِضَتْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ حُزَانَ جَنَانِهِ وَ حَمَلَةَ عَرْشِهِ قَدْ وَفَى عَبْدِي هَذَا فَعُوقُوا لَهُ

If he fulfils with what has been Taken upon him (as covenant) and performs his Salat upon what has been necessitated, Allah-azwj the Exalted Says to the Angels, the keepers of His-azwj Gardens, and the bearers of the Throne: “He has fulfilled, this servant of Mine-azwj, therefore fulfil for him!”

وَ إِنْ لَمْ يَفِ قَالَ اللَّهُ لَمْ يَفِ عَبْدِي هَذَا وَ أَنَا الْخَلِيمُ الْكَرِيمُ فَإِنْ تَابَ ثُبْتُ عَلَيْهِ وَ إِنْ أَقْبَلَ عَلَى طَاعَتِي أَقْبَلْتُ عَلَيْهِ بِرِضْوَانِي وَ رَحْمَتِي

⁹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 60 b

And if he does not fulfil, Allah^{-azwj} the Exalted Says: “He has not fulfilled, this servant of Mine^{-azwj}! And I^{-azwj} am the Forbearing, the Benevolent! If he repents upon it and if he returns to be in My^{-azwj} obedience, I^{-azwj} shall Turn back to Him^{-azwj} with My^{-azwj} Satisfaction and My^{-azwj} Mercy!”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَعَالَى وَ إِنَّ كَسِبَ عَمَّا يُرِيدُ فَصَرَّتْ فِي فُصُورِهِ حُسْنًا وَ بَهَاءً وَ جَلَالًا وَ شَهْرَتْ فِي الْجَنَانِ بِأَنَّ صَاحِبَهَا مُقَصِّرٌ

Then Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Says: ‘And if he is too lazy from what is wanted, there is reduced in his castles, the beauty, and the glory, and the majesty, and it is publicised in the Gardens that he is their owner, a deficient one’.

وَ قَالَ رَسُولُ اللَّهِ ص وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ جَبْرَائِيلَ لَيْلَةَ الْمِعْرَاجِ فَعَرَضَ عَلَيَّ فُصُورَ الْجَنَانِ فَرَأَيْتُهَا مِنَ الذَّهَبِ وَ الْفِضَّةِ مَلَاطُهَا الْمِسْكُ وَ الْعَنْبُرُ عَزَّ أَنْيُّ رَأَيْتُ لِبَعْضِهَا شُرْفًا عَالِيَةً وَ لَمْ أَرَ لِبَعْضِهَا

And Rasool-Allah^{-saww} said: ‘And that is that Allah^{-azwj} Mighty and Majestic Commanded Jibraeel^{-as} on the night of the Ascension (Mi’raj), and he^{-as} displayed unto me^{-saww} the castles of the Gardens. I^{-saww} saw these as being of gold and silver, its mortar being of musk and amber; apart from that I^{-saww} for some of them I^{-saww} saw high honour, and did not see for some of these.

فَقُلْتُ يَا حَبِيبِي مَا بَأَلْ هَذِهِ بِلَا شُرْفٍ كَمَا لِسَائِرِ تِلْكَ الْفُصُورِ

I^{-saww} said: ‘O my^{-saww} beloved Jibraeel^{-as}! What is the matter these ones are without nobility like what is for the rest of the castles?’

فَقَالَ يَا مُحَمَّدُ هَذِهِ فُصُورُ الْمُصَلِّينَ فَرَأَيْتُهُمُ الَّذِينَ يَكْسُلُونَ عَنِ الصَّلَاةِ عَلَيْكَ وَ عَلَى آلِكَ بَعْدَهَا

He^{-as} said: ‘O Muhammad^{-saww}! These castles are of those who prayed their Obligatory Salats, (but) they were too lazy from sending Salawaat upon you^{-saww} and upon your^{-saww} Progeny^{-asws} after (having prayed) it.

فَإِنَّ بَعَثَ مَادَّةً لِبِنَائِهِ الشُّرْفَ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ بُيُوتٌ لَهُ الشُّرْفُ وَ إِلَّا بَقِيَتْ هَكَذَا فَيُتَمَّالُ حِينَ يَعْرِفُ سُكَّانُ الْجَنَانِ أَنَّ الْقَصْرَ الَّذِي لَا شُرْفَ لَهُ هُوَ الَّذِي كَسِلَ صَاحِبُهُ بَعْدَ صَلَاتِهِ عَنِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

If the materials are sent for the noble construction, from the (sending of) Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, the nobility is built for him, or else it remains like this, until the dwellers of the Gardens recognise that the castle – which there is no nobility for it, it is which its owner was too lazy after (having prayed) his Salat – from sending Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny’.

وَ رَأَيْتُ فِيهَا فُصُورًا مُشْرِفَةً عَجِيبَةً الْحُسْنِ لَيْسَ لَهَا أَمَامَهَا دِهْلِيزٌ وَ لَا بَيْنَ يَدَيْهِ بُسْتَانٌ وَ لَا خَلْفَهَا فُكُلٌ مَا بَأَلْ هَذِهِ الْفُصُورِ لَا دِهْلِيزَ بَيْنَ يَدَيْهَا وَ لَا بُسْتَانَ خَلْفَ فُصُورِهَا

And I^{-saww} saw therein castles which were lofty, shining, of wondrous beauty, there was neither a courtyard in front of it, nor an orchard in front of it, nor behind it. I^{-saww} said: ‘What

is the matter these castles have no courtyard in front of them nor an orchard behind its castle?’

فَقَالَ يَا مُحَمَّدُ هَذِهِ قُصُورُ الْمُصَلِّينَ الْخَمْسِ الصَّلَوَاتِ الَّذِينَ يَبْدُلُونَ بَعْضَ وَصْعِهِمْ فِي قِصَاءِ حُقُوقِ إِخْوَانِهِمُ الْمُؤْمِنِينَ ذُونَ جَمِيعِهَا فَلِذَلِكَ قُصُورُهُمْ مُسْتَرَّةٌ بِغَيْرِ دِهْلِيلٍ أَمَامِهَا وَغَيْرِ بَسَاتِينَ خَلْفَهَا

He^{as} said: ‘O Muhammad^{saww}! These are castles of those who prayed the Salat, the five (daily) Salats, those who were only exerting part of their efforts in fulfilling the rights of their Momineen brethren besides the entirety of it. Therefore, due to that, their castles are curtailed, without there being a courtyard in front of it, and without there being an orchard behind it’.

قَالَ رَسُولُ اللَّهِ ص أَلَا وَ لَا تَتَّكِلُوا عَلَى الْوِلَايَةِ وَخَدَهَا وَ أَدُوا مَا بَعْدَهَا مِنْ فَرَائِضِ اللَّهِ وَ قِصَاءِ حُقُوقِ الْإِخْوَانِ وَ اسْتِعْمَالِ التَّقِيَّةِ فَإِنَّهُمَا اللَّذَانِ يَتِمَّانِ الْأَعْمَالَ وَ يَقْضِرَانِ بِهَا.

Rasool-Allah^{saww} said: ‘Indeed! Do not be (totally) reliant upon the Wilayah alone, and fulfil what is after it from the Obligations of Allah^{azwj}, and fulfil the rights of the brethren, and utilise the Taqiyya (dissimulation), for these two are those which (determine) the completion of the deeds and their deficiency with it’.⁹¹

62 الكافي، بإسناده عن داود العجلي قال سمعت أبا عبد الله ع يقول ثلاث أُعْطِيَن سَمْعَ الْخَلَائِقِ - الْجَنَّةُ وَ النَّارُ وَ الْحُورُ الْعِينُ فَإِذَا صَلَّى الْعَبْدُ وَ قَالَ اللَّهُمَّ اغْتِنِي مِنَ النَّارِ وَ ادْخُلْنِي الْجَنَّةَ وَ زَوِّجْنِي الْحُورَ الْعِينِ قَالَتِ النَّارُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ أَنْ تُغْنِيَهُ مِنِّي فَأَعْتِنَهُ

(The book) ‘Al Kafi’ – by his chain, from Dawood Al Ijaly who said,

‘I heard Abu Abdullah^{asws} saying: ‘Three are given hearing the creatures – the Paradise, and the Fire and the Maiden Houries. When the servant prays Salat and says, ‘O Allah^{azwj}! Liberate me from the Fire and Admit me into the Paradise and Get me married to the Maiden Hourie, the Fire says: ‘O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} Liberate him from me, therefore Liberate him!

وَ قَالَتِ الْجَنَّةُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ إِنِّي فَأَسْكِنُهُ وَ قَالَتِ الْحُورُ الْعِينُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ حَظَبَنَا إِلَيْكَ فَزَوِّجْهُ مِنَّا

The Paradise says: ‘O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} for me, therefore Settle him!’ And the Maiden Houries say: ‘O Lord^{azwj}! Your^{azwj} servant has proposed to us, to You^{azwj}, therefore get him married to us!’

فَإِنَّ هُوَ انْصَرَفَ مِنْ صَلَاتِهِ وَ لَمْ يَسْأَلْ إِلَيْهِ شَيْئاً مِنْ هَذَا فَلَنْ الْحُورُ الْعِينُ هَذَا الْعَبْدُ فِينَا لِرَاهِدٍ وَ قَالَتِ الْجَنَّةُ إِنَّ هَذَا الْعَبْدُ فِي لِرَاهِدٍ وَ قَالَتِ النَّارُ إِنَّ هَذَا الْعَبْدُ فِي لِرَاهِدٍ.

⁹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 61

If he leaves from his Salat and does not ask Him^{-azwj} anything from these, the Maiden Houries say: ‘This servant is ascetic regarding us!’ And the Paradise says: ‘This servant is ascetic regarding me!’ And the Fire says: ‘This servant is ignorant regarding me!’⁹²

63 الكافي، و التّهذيب، بإسنادهما عن الحسين بن سوير [ثوير] و أبي سلمة السراج قالا سمعنا أبا عبد الله ع و هو يلعن في دبر كل مكتوبة أرتعة من الرجال و أرتعا من النساء - التبيي و العدوي و فعلان [فلان] و معاوية و سميهم و فلانة و فلانة و هنداً و أم الحكم أخت معاوية.

(The books) ‘Al Kafi’, and ‘Al Tahzeeb’ – By their chains from Al-Husayn Bin Suweyr, and Abu Salama Al Sarraj, both said,

‘We heard Abu Abdullah^{-asws} and he^{-asws} was cursing in the end of every Prescribed Salat, four from the men and four from the women – Al-Taymi (Abu Bakr), and Al-Adwy (Umar), and so and so, and Muawiya, and he^{-asws} named them, and so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam sister of Muawiya’.⁹³

64 التّهذيب، عن جابر عن أبي جعفر ع قال: إذا انحرفت عن صلاة مكتوبة فلا تنحرف إلا بانصراف لعن بني أمية.

(The book) ‘Al Tahzeeb’ – from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘When you turn away (finish) from a Prescribed Salat, do not turn away (finish) except cursing the clan of Umayya with the leaving’.⁹⁴

65 البلد الأمين، عن الرضا ع قل في طلب الرزق عقيب كل فريضة - يا من يملك حوائج السائلين يا من لكل مسألة منك سمع حاضر و جواب عبيد و لكل صامت منك علم باطن محيط

(The book) ‘Al Balad Al Ameen’ –

‘From Al-Reza^{-asws}: ‘Say in seeking the sustenance, as a follow-up of every obligatory (Salat), ‘O One^{-azwj} Who Controls needs of the beggars! O One^{-azwj} for every request there is present Hearing from You^{-azwj}, and forthcoming Answer, and for every silent one there is encompassing esoteric Knowledge from You^{-azwj}!

أَسْأَلُكَ بِمَوَاعِيدِكَ الصَّادِقَةِ وَ أَيْدِيكَ الْفَاضِلَةِ وَ رَحْمَتِكَ الْوَاسِعَةِ وَ سُلْطَانِكَ الْفَاحِرِ وَ مُلْكِكَ الدَّائِمِ وَ كَلِمَاتِكَ الثَّابِتِ

I ask You^{-azwj} by Your^{-azwj} truthful Promise, and Your^{-azwj} Graceful Hands, and Your^{-azwj} vast Mercy, and Your^{-azwj} Subduing Authority, and Your^{-azwj} Permanent Kingdom, and Your^{-azwj} complete Words!

يَا مَنْ لَا تَنْفَعُهُ طَاعَةُ الْمُطِيعِينَ وَ لَا تَضُرُّهُ مَعْصِيَةُ الْعَاصِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي وَ أَعْطِنِي فِيمَا تَرَزُقُنِي الْعَاقِبَةَ مِنْ فَضْلِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O One^{-azwj} obedience of the obedient ones does not benefit, nor does the disobedience of the disobedient ones harm Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of

⁹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 62

⁹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 63

⁹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 64

Muhammad^{-saww}, and Grace me, and Give me among what You^{-azwj} Grace me, the well-being from Your^{-azwj} Grace, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!”⁹⁵

66 دَلِيلُ الْإِمَامَةِ، لِ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمُطَّلِبِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ السَّمُرِيِّ عَنْ أَبِي الْحَسَنِ الْمُخَمَّمِيِّ عَنْ أَبِي عَلِيٍّ بْنِ أَحْمَدَ الْمُخَمَّمِيِّ عَنِ الْقَائِمِ ع قَالَ: كَانَ زَيْنُ الْعَابِدِينَ ع يَقُولُ فِي دُعَائِهِ عَقِبَ الصَّلَاةِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ وَ بِاسْمِكَ الَّذِي بِهِ تَجْمَعُ الْمُتَفَرِّقُ وَ بِهِ تُفَرِّقُ الْمُجْتَمِعَ وَ بِاسْمِكَ الَّذِي تَفَرِّقُ بِهِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ بِاسْمِكَ الَّذِي تَعْلَمُ بِهِ كَيْلَ الْبَحَارِ وَ عَدَدَ الرِّمَالِ وَ وَزْنَ الْجِبَالِ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

(The book) ‘Dalaail Al Imamah’ of Muhammad Bin Jareer Al Tabari, from Abdullah Bin Ali Al Mttaliby, from Muhammad Bin Ali Al Samuri, from Abu Al-Hassan Al Mahmoudy, from Abu Ali Bin Ahmad Al Mahmoudy,

‘From Al-Qaim^{-ajfj} having said: ‘Zayn Al Abideen^{-asws} was saying in his^{-asws} supplication as follow-up of the Salat: ‘O Allah^{-azwj}! I^{-asws} ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Established the sky and the earth, and by Your^{-azwj} Name by which You^{-azwj} Gather the separated and You^{-azwj} Separate the gathered by it, and by Your^{-azwj} Name by which You^{-azwj} Separate between the truth and the falsehood, and by Your^{-azwj} Name by which You^{-azwj} Know measurement of the oceans, and the number of (grains of) sand, and weight of the mountains, Do such and such with me^{-asws}!’⁹⁶

67 مَهَجُ الدَّعَوَاتِ، وَحَدَّثَ فِي تَجْمُوعِ بَحْثِ قَدِيمٍ ذَكَرَ نَاسِخُهُ وَ هُوَ مُصَنَّفُهُ أَنَّ اسْمَهُ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ فَاطِمَةَ رَوَاهُ عَنْ شَيْبُوخَةَ فَقَالَ مَا هَذَا لَفْظُهُ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الرَّقَّاقِ الْقُمِّيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَاذَانَ الْقُمِّيِّ عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ بَابُوئِهِ الْقُمِّيِّ عَنْ أَبِيهِ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْحِمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي هَاشِمٍ عَنْ أَبِي يَحْيَى الْمَدَائِنِيِّ

(The book) ‘Muhaj Al Dawaat’ – I found in a collection, in ancient handwriting mentioning its copy, and it is his work. His name is Muhammad Bin Muhammad Bin Abdullah Bin Fatir, reporting from his elders. He said what are these words, ‘It is narrated to us by Muhammad Bin Ali Al Raqqaq Al Qummi, from his, from Muhammad Bin Ahmad Bin Ali Bin Al-Hassan Bin Shazan Al Qummi, from Abu Ja’far Muhammad Bin Ali Bin Al-Husayn Bin Babuwayh Al Qummi, from his father who said, ‘It is narrated Abdullah Bin Ja’far Al Himeyri, from Muhammad Bin Isa Bin Ubeyd who said, ‘It is narrated to us by Abdul Rahman Bin Abu Hashim, from Abu Yahya Al Madainy,

عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ حَقَّنَا عَلَى أَوْلِيَانِنَا وَ أَشْيَاعِنَا أَنْ لَا يَنْصَرِفَ الرَّجُلُ مِنْهُمْ مِنْ صَلَاتِهِ حَتَّى يَدْعُوَ بِهَذَا الدُّعَاءِ وَ هُوَ

‘From Abu Abdullah^{-asws} having said: ‘From our^{-asws} rights upon our^{-asws} friends and our^{-asws} Shias is that the man from them should not leave from his Salat until he has supplicated with this supplication, and it is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ أَنْ تُصَلِّيَ عَلَيْهِمْ صَلَاةً تَامَّةً دَائِمَةً وَ أَنْ تُدْخِلَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مُحِبِّيهِمْ وَ أَوْلِيَانِيهِمْ حَيْثُ كَانُوا وَ أَيْنَ كَانُوا فِي سَهْلٍ أَوْ جَبَلٍ أَوْ بَرٍّ أَوْ بَحْرٍ مِنْ بَرَكَاتِكَ دُعَائِي مَا تُؤْتِرُ بِهِ عِبَادَكَ

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} right, the Mighty, the Mighty, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and to Send Salawaat upon them, Salawaat which is complete, constant, and to enter upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and their^{-asws} loving ones, and their^{-asws} friends, whenever it may be and

⁹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 65

⁹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 66

wherever they may be, in a coast, or mountain, or land, or sea, from the Blessings of my supplication what would delight their eyes with!

احْفَظْ يَا مَوْلَايَ الْغَائِبِينَ مِنْهُمْ وَ ارْزُقْهُمْ إِلَى أَهْلِيهِمْ سَالِمِينَ وَ نَفْسٍ عَنِ الْمَهْمُومِينَ وَ فَرِّجْ عَنِ الْمَكْرُوبِينَ وَ اكْسُ الْعَارِيْنَ وَ اشْبِعِ الْجَائِعِينَ وَ ارْزُقِ
الطَّامِئِينَ وَ اقْضِ دَيْنَ الْغَارِمِينَ وَ زَوِّجِ الْغَارِبِينَ وَ اشْفِ مَرَضَى الْمُسْلِمِينَ وَ ادْخُلْ عَلَى الْأَمْوَاتِ مَا تَقَرُّ بِهِ عُيُوبُهُمْ وَ انصُرِ الْمَظْلُومِينَ مِنْ أَوْلِيَاءِ آلِ مُحَمَّدٍ
ع وَ أَطْفِ نَائِرَةَ الْمُخَالِفِينَ

O my Master^{-azwj}! Protect the absentees from them and Return them to their families safely, and Remove stress from the worried ones, and Relieve the distressed ones, and Clothe the bare, and Satisfy the hungry, and Saturate the thirsty, and Pay off debts of the ones in debt, and Get the bachelors married, and Heal sickness of the Muslims, and Enter unto the dead what they eyes will be delighted with, and Help the oppressed from friends of Progeny^{-asws} of Muhammad^{-saww}, and Extinguish fires of the adversaries.

اللَّهُمَّ وَ ضَاعِفْ لِعَنْتِكَ وَ بَأْسِكَ وَ نَكَالِكَ وَ عَذَابِكَ عَلَى الَّذِينَ كَفَرُوا بِعَمَّتِكَ وَ حَوَّنَا رَسُولَكَ وَ أَهْمَنَا نَبِيَّكَ وَ بَايَنَاهُ وَ حَلَّأَ عَقْدَهُ فِي وَصِيَّهِ وَ نَبَدَا
عَهْدَهُ فِي خَلِيفَتِهِ مِنْ بَعْدِهِ

O Allah^{-azwj}! And Multiply Your^{-azwj} Curse, and Your^{-azwj} Prowess, and Your^{-azwj} Torment, and Your^{-azwj} Punishment upon those two (Abu Bakr and Umar) who committed Kufr with Your^{-azwj} bounties, and betrayed Your^{-azwj} Rasool^{-saww}, and accused Your^{-azwj} Prophet^{-saww} and blocked him^{-saww}, and untied the knot (covenant) regarding his^{-saww} successor^{-asws}, and discarded his^{-saww} covenant regarding his^{-saww} caliph from after him^{-saww}!

وَ ادَّعَى مَقَامَهُ وَ غَيَّرَ أَحْكَامَهُ وَ بَدَّلَا سُنَّتَهُ وَ قَلَّبَا دِينَهُ وَ صَغَّرَا قَدْرَ حُجَجِكَ وَ بَدَّءَا بِظُلْمِهِمْ وَ طَرَقَا طَرِيقَ الْعُدْرِ عَلَيْهِمْ وَ الْخِلَافِ عَنْ أَمْرِهِمْ وَ الْقَتْلِ
لَهُمْ وَ إِزْهَاجِ الْحُرُوبِ عَلَيْهِمْ

And they claimed his^{-saww} position, and changed his^{-saww} rulings, and replaced his^{-saww} Sunnah, and overturned his^{-saww} religion, and belittled the worth of Your^{-azwj} Divine Authorities and began with oppressing them^{-asws}, and trod the path of betrayal upon them, and the opposing their^{-asws} instructions, and killing them^{-asws}, and ignited the wars against them^{-asws}!

وَ مَنَعَ خَلِيفَتِكَ مِنْ سَدِّ التَّلَمِّ وَ تَقْوِيمِ الْعُوجِ وَ تَنْقِيفِ الْأُودِ وَ إِفْضَاءِ الْأَحْكَامِ وَ إِظْهَارِ دِينِ الْإِسْلَامِ وَ إِقَامَةِ حُدُودِ الْقُرْآنِ

And they prevented Your^{-azwj} caliph from bridging the gaps, and straightening the crookedness, and educate the ignorant, and implement the rulings, and manifest the religion of Islam, and establishing legal penalties of the Quran!

اللَّهُمَّ الْعَنْهُمَا وَ ابْنَيْهِمَا [ابْنَتَيْهِمَا] وَ كُلَّ مَنْ مَالَ مَبْلَهُمْ وَ حَدَا حُدُوبَهُمْ وَ سَلَكَ طَرِيقَتَهُمْ وَ تَصَدَّرَ بِبِدْعَتِهِمْ لَعْنًا لَا يَحْطُرُ عَلَى بَالٍ وَ يَسْتَعِيدُ مِنْهُ أَهْلُ
النَّارِ

O Allah^{-azwj}! Curse them both (Abu Bakr and Umar) and both their daughters (Ayesha and Hafsa), and every one who inclines to their inclinations, and steps in their steps, and travels their paths, and implements their innovations, such a curse which has not occurred upon a mind, and inhabitants of the Fire seek Refuge from it!

الْعَنِ اللَّهُمَّ مَنْ دَانَ بِقَوْلِهِمْ وَاتَّبَعَ أَمْرَهُمْ وَدَعَا إِلَىٰ وَلَايَتِهِمْ وَشَكََّ فِي كُفْرِهِمْ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ ثُمَّ ادْعُ بِمَا شِئْتَ.

O Allah^{-azwj}! Curse the ones who make it a religion with their words, and follow their orders, and call to their wilayah, and doubts in their Kufr, from the former ones and the latter ones! – then supplicate with whatever you so desire to”⁹⁷.

68 الْمُجْتَبَى، مِنْ كِتَابِ الْعَمَلِيَّاتِ الْمُوصَلَةِ إِلَى رَبِّ الْأَرْضِينَ وَالسَّمَاوَاتِ تَأْلِيفِ يُوسُفَ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِابْنِ الْخَوَارِزْمِيِّ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى جَاءَنِي جِبْرَائِيلُ بِسُورَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَعَلِمْتُ أَنَّ اللَّهَ لَا يُعَذِّبُ أُمَّتِي بَعْدَ نُزُولِهَا فَإِنَّمَا نِسْبَةُ اللَّهِ عَزَّ وَجَلَّ

(The book) ‘Al Mujtaba’, from the book ‘Al Amaliyaat Al Mowsula Ila Rabb Al Arzeen Wa Al Samawaat’, compilation of Yusuf Bin Muhammad, well known as Ibn Al Khawarizmy, by his chain to Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} used to fear the Punishment night and day until Jibraeel^{-as} came to me^{-saww} with the Chapter: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed). I^{-saww} came to know that Allah^{-azwj} will not Punish my^{-saww} community after its Revelation for it is an Attribution of Allah^{-azwj} Mighty and Majestic.

فَمَنْ تَعَاهَدَ قِرَاءَتَهَا بَعْدَ كُلِّ صَلَاةٍ تَنَاطَرَ الْبُرِّ مِنَ السَّمَاءِ عَلَى مَفْرِقِ رَأْسِهِ وَ نَزَلَتْ عَلَيْهِ السَّكِينَةُ لَهَا دَوِيٌّ حَوْلَ الْعَرْشِ حَتَّى يَنْظُرَ اللَّهُ عَزَّ وَجَلَّ إِلَى قَارِئِهَا

The one who pledges to recite it after every Salat, the righteousness is scattered from the sky upon the top of his head, and such tranquillity descends upon him having a buzz around the Throne, until Allah^{-azwj} Mighty and Majestic Looks at its reciter.

فَيَغْفِرُ اللَّهُ لَهُ مَغْفِرَةً لَا يُعَذِّبُهُ بَعْدَهَا ثُمَّ لَا يَسْأَلُ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ وَ يَجْعَلُهُ فِي كِلَاءَتِهِ إِلَى آخِرِ مَا سَيَاتِي فِي كِتَابِ الْقُرْآنِ.

Allah^{-azwj} Forgives for him a Forgiveness, He^{-azwj} will not Punish him after it. Then he will not ask Allah^{-azwj} for anything except Allah^{-azwj} will Give it to him and Make it in his pasture’ – up to the end of what I (Majlisi) will be bringing it in the Book of the Quran”⁹⁸.

69 اِحْتِيَارُ ابْنِ الْبَاقِي، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ قَرَأَ بَعْدَ كُلِّ فَرِيضَةٍ هَذَا الدُّعَاءَ فَإِنَّهُ يَرَى الْإِمَامَ مُحَمَّدَ بْنَ الْحَسَنِ عَلَيْهِ وَ عَلَى آبَائِهِ السَّلَامِ فِي الْبَيْتَةِ أَوْ فِي الْمَنَامِ-

(The book) ‘Ikhtiyar’ of Ibn Al Baqi,

‘From Al-Sadiq^{-asws} having said: ‘One who recites this supplication after every obligatory (Salat) will see the Imam Mahdi^{-ajfj} son^{-ajfj} of Al-Hassan^{-asws}, may the greetings be upon him^{-ajfj} and upon his^{-ajfj} forefathers^{-asws}, in the wakefulness or in the dream: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ بَلِّغْ مَوْلَانَا صَاحِبَ الزَّمَانِ أَيُّمَّا كَانَ وَ حَيْثُمَا كَانَ مِنْ مَشَارِقِ الْأَرْضِ وَ مَعَارِجِهَا سَهْلِيهَا وَ جَبَلِيهَا عَنِّي وَ عَن وَالِدِي وَ عَن وُلْدِي وَ إِخْوَانِي النَّجِيَّةِ وَ السَّلَامِ عَدَدَ خَلْقِ اللَّهِ وَ زِينَةَ عَرْشِ اللَّهِ وَ مَا أَحْصَاهُ كِتَابُهُ وَ أَحَاطَ عِلْمُهُ

⁹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 67

⁹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 68

In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! Deliver the salutations and greetings to our Master^{-ajfj}, Owner of the Time (Al-Mahdi^{-ajfj}), wherever he^{-ajfj} is, and wherever he^{-ajfj} may be, from easts of the earth and its wests, its coasts and its mountains, on my behalf, and on behalf of my parents, and on behalf of my children, and my brethren, (salutations and greetings) of the number of creatures of Allah^{-azwj}, and weight of the Throne of Allah^{-azwj}, and what His^{-azwj} Book has enumerated, and its Knowledge encompasses!

اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَ مَا عَشْتُ فِيهِ مِنْ أَيَّامِ حَيَاتِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَهُ فِي عُنُقِي لَا أُحُولُ عَنْهَا وَ لَا أُزُولُ

O Allah^{-azwj}! In the morning of this day, and whatever I live in it from the days of my life, I hereby renew to him^{-ajfj}, covenant, and agreement, and allegiance to him^{-ajfj} in my neck. I will neither transfer away from it nor will I move!

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ نُصَارِهِ الدَّائِمِينَ عَنْهُ وَ الْمُتَّبِعِينَ لِأَمْرِهِ وَ نَوَاهِيهِ فِي أَيَّامِهِ وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ

O Allah^{-azwj}! Make me to be from his^{-ajfj} helpers and his^{-ajfj} supporter, the defenders of his^{-ajfj}, and the ones following his^{-ajfj} orders and his^{-ajfj} prohibitions during his^{-ajfj} days, and the ones martyred in front of him^{-ajfj}!

اللَّهُمَّ فَإِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا مَقْضِيًّا فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَرًّا كَفَيْتَنِي شَاهِرًا سَيْفِي مُجَرِّدًا قَنَاتِي مُلْتَبِّئًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي

O Allah^{-azwj}! If there were to be a barrier between me and him^{-ajfj} of the death which You^{-azwj} have Made it to be an inevitable Decree upon Your^{-azwj} servants, then Extract me from my grave wearing my shroud, brandishing my unsheathed sword, devoutly obedient, answering the call of the caller in the near and the far!

اللَّهُمَّ ارِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْعُرَةَ الْحَمِيدَةَ وَ ائْخُلْ بَصْرِي بِنَظَرَةٍ مَنِي إِلَيْهِ وَ عَجَلْ فَرْجَهُ وَ سَهِّلْ مَخْرَجَهُ

O Allah^{-azwj}! Show me the righteous rising, and the praiseworthy beginning, and Enlighten my sight with my looking at him^{-ajfj}, and Hasten his^{-ajfj} relief, and Ease his^{-ajfj} emergence!

اللَّهُمَّ اشْدُدْ أَرْزُهُ وَ قَوِّ ظَهْرَهُ وَ طَوِّلْ عُمُرَهُ

O Allah^{-azwj}! Intensify his^{-ajfj} position, and Strengthen his^{-ajfj} back, and Prolong his^{-ajfj} life!

اللَّهُمَّ اعْمُرْ بِهِ بِلَادَكَ وَ أَحْيِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

O Allah^{-azwj}! Build Your^{-azwj} Land by him^{-ajfj} and Revive Your^{-azwj} servants by him^{-ajfj}, for You^{-azwj} have Said: **Corruption has appeared in the land and the sea due to what the hands of the people have earned, [30:41].**

فَأَظْهِرِ اللَّهُمَّ لَنَا وَلِيْلِكَ وَ ابْنِ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ حَتَّى لَا يَظْفَرُ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرْفَعُهُ - وَ يُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ يُحَقِّقُهُ

O Allah^{-azwj}! Reveal Your^{-azwj} Guardian^{-ajfj} to us, and son^{-ajfj} of the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}, and one named with the name of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws} until he^{-ajfj} does not win against anything from the falsehood except he^{-ajfj} tears it apart, **and Allah will Prove the truth as true by His Words [8:7]**, and Prove it!

اللَّهُمَّ اكْشِفْ هَذِهِ الْعُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِظُهُورِهِ - إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَرَاهُ قَرِيباً وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

O Allah^{-azwj}! Remove these sorrows from this community by his^{-ajfj} appearance. **They are seeing it as being remote [70:6] And We See it as being near [70:7]**. May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!”⁹⁹

⁹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 60 H 69

CHAPTER 61 – WHAT IS SPECIFIC AS FOLLOW-UP OF OBLIGATORY AL-ZOHR (SALAT)

1- فَلَاخُ السَّائِلِ، مِنَ الْمُهِمَّاتِ عَقِبَ صَلَاةِ الظُّهْرِ الْإِقْتِدَاءُ بِالصَّادِقِ ع فِي الدُّعَاءِ لِلْمَهْدِيِّ ع الَّذِي بَشَّرَ بِهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص أُمَّتَهُ فِي صَحِيحِ الرِّوَايَاتِ وَ وَعَدَهُمْ أَنَّهُ يَطْهَرُ فِي أَوَاخِرِ الْأَوْقَاتِ

(The book) 'Falah Al-Saail' – From the important follow-up of Salat Al-Zohr, being led my Al-Sadiq^{-asws} in the supplication to Al-Mahdi^{-ajfi} which Muhammad^{-saww} Rasool-Allah^{-saww} had given glad tidings with, to his^{-saww} community in the correct reports and he^{-saww} promised them that he^{-ajfi} shall appear in the end times.

كَمَا رَوَاهُ أَبُو مُحَمَّدٍ وَهَبَانُ الدُّبَيْلِيُّ [الدُّبَيْلِيُّ] عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جُمُهورِ العَمِّيِّ عَنْ أَبِيهِ عَنْ أَبِيهِ مُحَمَّدِ بْنِ جُمُهورِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ السُّكَّرِيِّ عَنْ عَبَّادِ بْنِ مُحَمَّدِ المَدَائِنِيِّ قَالَ:

Like what is reported by Abu Muhammad Wahban Al Dubeyli, from Abu Ali Muhammad Bin Al-Hassan Bin Muhammad Bin Jamhour Al Amma, from his father, from his father Muhammad Bin Hamhour, from Ahmad Al Husayn Al Sukkary, from Abbad Bin Muhammad Al Madainy who said,

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع بِالْمَدِينَةِ حِينَ فَرَغَ مِنْ مَكْتُوبَةِ الظُّهْرِ وَ قَدْ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ أَيُّ سَامِعٍ كُلِّ صَوْتٍ أَيُّ جَامِعٍ كُلِّ قَوْتٍ أَيُّ بَارِئٍ كُلِّ نَفْسٍ بَعْدَ الْمَوْتِ أَيُّ بَاعِثٍ أَيُّ وَارِثٍ أَيُّ سَيِّدِ السَّادَةِ أَيُّ إِلَهِ الْأَلْهَةِ أَيُّ جَبَّارِ الْجَبَّارَةِ أَيُّ مَلِكِ الدُّنْيَا وَ الْأُخْرَةِ أَيُّ رَبِّ الْأَرْزَابِ أَيُّ مَلِكِ الْمُلُوكِ أَيُّ بَطَّاشٍ أَيُّ دَا الْبُطْشِ الشَّدِيدِ أَيُّ فَعَالًا لِمَا يُرِيدُ أَيُّ مُخْصِي عَدَدِ الْأَنْفَاسِ وَ نَقْلِ الْأَقْدَامِ أَيُّ مَنِ السِّرُّ عِنْدَهُ عَلَانِيَةٌ أَيُّ مُبْدِي أَيُّ مُعِيدٍ

'I entered to see Abu Abdullah^{-asws} at Al-Medina when he^{-asws} was free from the Prescribed Al-Zohr (Salat), and he^{-asws} raised his^{-asws} hands towards the sky and he^{-asws} said: 'O Listener of every voice! O Gatherer of all what is lost! O Organiser of every soul after the death! O Resurrector! O Inheritor! O Chief of the chiefs! O God of gods! O Subduer of the tyrants! O King of the world and the Hereafter! O Lord^{-azwj} of the lords! O King of the kingdoms! O Powerful! O One with the Intense Power! O Doer of whatever He^{-azwj} Wants! O Counter of the number of breaths and steps of the feet! O One^{-azwj} the secrets are open with Him^{-azwj}! O Beginner! O Repeater!

أَسْأَلُكَ بِحَقِّكَ عَلَى خَيْرَتِكَ مِنْ خَلْقِكَ وَ بِحَقِّهِمُ الَّذِي أَوْجَبْتَ لَهُمْ عَلَى نَفْسِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَهْلِ بَيْتِهِ

I^{-asws} ask You^{-azwj} by Your^{-azwj} right upon Your^{-azwj} Choice from Your^{-azwj} creatures, and by their^{-asws} rights which You^{-azwj} Obligated for them upon Yourself^{-azwj}, to Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household.

وَ أَنْ تُمَّنَّ عَلَيَّ السَّاعَةَ بِفَكَارِكَ رَبِّي مِنَ النَّارِ وَ أَنْجِزْ لَوْلِيكَ وَ ابْنِ نَبِيِّكَ الدَّاعِي إِلَيْكَ بِإِذْنِكَ وَ أَمِينِكَ فِي خَلْقِكَ وَ عَيْنِكَ فِي عِبَادِكَ وَ حُجَّتِكَ عَلَيَّ خَلْقِكَ عَلَيْهِ صَلَوَاتُكَ وَ بَرَكَاتُكَ وَ عَدَّةُ

And to Confer upon me^{-asws} right now to Liberate my^{-asws} neck from the Fire, and Fulfil his^{-saww} promise for Your^{-azwj} Guardian^{-asws}, and son^{-ajfi} of Your^{-azwj} Prophet^{-saww}, the caller to You^{-azwj} by Your^{-azwj} Permission, and Your^{-azwj} trustee among Your^{-azwj} creatures, and Your^{-azwj} Eye

among Your^{-azwj} servants, and Your^{-azwj} Divine Authority upon Your^{-azwj} creatures. May Your^{-azwj} Salawaat and Your^{-azwj} Blessings be upon him^{-asws}!

اللَّهُمَّ أَيْدُهُ بِنَصْرِكَ وَ أَنْصُرْ عَبْدَكَ وَ قَوِّ أَصْحَابَهُ وَ صَبْرَهُمْ وَ افْتَحْ لَهُمْ مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً وَ عَجِّلْ فَرَجَهُ وَ أَمْكِنْهُ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ رَسُولِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Aid him^{-ajfj} with Your^{-azwj} Help, and Help Your^{-azwj} servant, and Strengthen his^{-ajfj} companions, and Cause them to be patient, and Open for them from Yourself^{-azwj} a persistent helper, and Hasten his^{-ajfj} relief, and Enable him^{-ajfj} from Your^{-azwj} enemies and enemies of Your^{-azwj} Rasool^{-saww}, O most Merciful of the merciful ones!

قَالَ أَلَيْسَ قَدْ دَعَوْتُ لِنَفْسِكَ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'Aren't you^{-asws} going to supplicate for yourself^{-asws}? May I be sacrificed for you^{-asws}!'

قَالَ قَدْ دَعَوْتُ لِنُورِ آلِ مُحَمَّدٍ وَ سَابِقِهِمْ وَ الْمُتَّبِعِينَ بِأَمْرِ اللَّهِ مِنْ أَعْدَائِهِمْ

He^{-asws} said: 'I^{-asws} have supplicated for Noor of Progeny^{-asws} of Muhammad^{-saww}, and their^{-asws} forerunner and the avenger from their^{-asws} enemies by the Command of Allah^{-azwj}'.

قُلْتُ مَتَى يَكُونُ خُرُوجُهُ جَعَلَنِي اللَّهُ فِدَاكَ

I said, 'When will his^{-ajfj} emergence take place? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}!'

قَالَ إِذَا شَاءَ مَنْ لَهُ الْخَلْقُ وَ الْأَمْرُ

He^{-asws} said: 'Whenever He^{-azwj} so Desires, the One^{-azwj} having the creation and the Command for Him^{-azwj}!'

قُلْتُ فَلَهُ عَلامَةٌ قَبْلَ ذَلِكَ

I said, 'Is there any sign for it before that?'

قَالَ نَعَمْ عَلامَاتٌ شَتَّى

He^{-asws} said: 'Yes, there are various signs'.

قُلْتُ مِثْلُ مَا دَا

I said, 'Like what?'

قَالَ خُرُوجُ دَابَّةٍ مِنَ الْمَشْرِقِ وَ زَايَةٍ مِنَ الْمَغْرِبِ وَ فِتْنَةٌ تُظَلِّقُ أَهْلَ الرُّؤُوسِ وَ خُرُوجُ رَجُلٍ مِنْ وُلْدِ عَيْبِي زَيْدٍ بِالْيَمَنِ وَ انْتِهَابُ سِنَاةِ النَّبِيِّ وَ يَفْعَالُ اللَّهِ مَا يَشَاءُ.

He^{-asws} said: 'Emergence of a walker from the east, and a flag from the west, and Fitna covering the people of falsehood, and emergence of a man from the sons of my^{-asws} uncle Zayd at Al-Yemen, and tearing of curtains of the House (Kabah), and Allah^{-azwj} Does whatever He^{-azwj} so Desires!'¹⁰⁰

مِصْبَاحِ الشَّيْخِ، وَ الْبَلَدِ الْأَمِينِ، وَ جَنَّةِ الْأَمَانِ، وَ الْإِخْتِيَارِ، مِمَّا يَخْتَصُّ عَقِيبَ الظُّهْرِ يَا سَامِعُ كُلِّ صَوْتٍ إِلَى آخِرِ الدُّعَاءِ وَ فِي الْجَمِيعِ يَا مَكَانَ أَيِّ نِي الْمَوَاضِعِ كُلِّهَا.

(The books) 'Misbah' of the Sheykh, and 'Al Balad Al Ameen', and 'Junnat Al Amaan', and 'Al Ikhtiyar' –

'From what is special follow-up of Al-Zohr (Salat): 'O Listener of every voice' – up to end of the supplication; and in 'Al-Jamie': 'O Place, i.e., in the places all of these!'¹⁰¹

2- فَالْأَخِ السَّائِلِ، وَ مِنَ الْمُهَيَّمَاتِ الدُّعَاءِ عَقِيبَ صَلَاةِ الظُّهْرِ بِمَا رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ دَعَا بِهِ عَقِيبَهَا عَلَى مَا رَوَاهُ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ التَّمِيمِيُّ عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ عَنْ أَبِي الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ صَاحِبِ الْعَسْكَرِ ع عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَنِ رَسُولِ اللَّهِ ص قَالَ: كَانَ مِنْ دُعَائِهِ عَقِيبَ صَلَاةِ الظُّهْرِ -

(The book) 'Falah Al Saail' –

And from the important supplications as follow-up of Salat Al-Zohr with what is reported from Rasool-Allah^{-saww} he^{-saww} had supplicated with as its follow-up, based upon what is reported by Al-Mufazzal Muhammad Bin Abdullah Al-Tameemi, from Abu Muhammad Abdullah Bin Muhammad Al-Tameemi, from Abu Al-Hassan, from Ali^{-asws} Bin Muhammad^{-asws}, Master of Al-Asker, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Abu Abdullah^{-asws}, from Amir Al-Momineen^{-asws}, from Rasool-Allah^{-saww} having said, 'It was from his^{-saww} supplications as follow-up of Salat Al-Zohr: -

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْخَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'There is no god except Allah^{-azwj} the Magnificent, the Forbearing! There is no god except Allah^{-azwj}, Lord^{-azwj} of the Honourable Throne! The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَعْفِرَتِكَ وَ الْعَيْبَةَ مِنْ كُلِّ حَيْرٍ وَ السَّلَامَةَ مِنْ كُلِّ إِثْمٍ

O Allah^{-azwj}! I ask You^{-azwj} of Your^{-azwj} obligated Mercy, and Your^{-azwj} Determined Forgiveness, and the gains from every good, and the safety from every sin!

اللَّهُمَّ لَا تَدَعْ لِي ذَنْبًا إِلَّا عَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَجْتَهُ وَ لَا سُقْمًا إِلَّا شَفَيْتَهُ وَ لَا عَيْبًا إِلَّا سَتَرْتَهُ وَ لَا رِزْقًا إِلَّا بَسَطْتَهُ وَ لَا خَوْفًا إِلَّا أَمَنْتَهُ وَ لَا سُوءًا إِلَّا صَرَفْتَهُ وَ لَا حَاجَةً هِيَ لَكَ رِضَى وَ لِي صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

O Allah^{-azwj}! Do not leave any sin of mine except Forgive it, nor any worry except Relieve it, nor any sickness except Heal it, nor any fault except Conceal it, nor any sustenance except Extend it, nor any fear except Secure it, nor any evil except Turn it away, nor any need it being

¹⁰⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 1 a

¹⁰¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 1 b

Satisfaction for You^{-azwj} and correction for me except Fulfil it! O most Merciful of the merciful ones, Ameen, Lord^{-azwj} of the worlds".¹⁰²

مصائب الشيخ، والكفعمي، وابن الباقي، وغيرهما، ثم تقول - اللهم إني أسألك بحق محمد وآل محمد براءة من النار فأكتب لنا إلى قوله ولا إله غيرك كما مر برواية أبي بصير في تعقيب كل صلاة.

(The book) 'Misbah' of the Sheykh, and Al Kaf'amy, and Ibn Al Baqi and others,

'Then you should say, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, freedom from the Fire, so Write for us' – up to his^{-asws} words: 'And there is no god apart from You^{-azwj}', like what has passed in the report by Abu Baseer regarding follow-up of every Salat".¹⁰³

3- فَلَاحِ السَّائِلِ، وَ مِنَ الْمُهَمَّاتِ الْإِقْتِدَاءُ بِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع فِي الدُّعَاءِ عَقِيبَ الْخَمْسِ الصَّلَوَاتِ الْمَفْرُوضَاتِ فَمِنْ دُعَائِهِ عَقِيبَ فَرِيضَةِ الظُّهْرِ

(The book) 'Falah Al Saail' –

'And from the important imitation with our Master^{-asws} Amir Al-Momineen^{-asws} regarding the supplication as follow-up of the five (daily) obligatory Salats, from his^{-asws} supplication as follow-up of the obligatory Al-Zohr Salat: -

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ بِيَدِكَ الْحَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَةً وَ سِرُّهُ وَ أَنْتَ مُنْتَهَى الشَّانِ كُلِّهِ

'O Allah^{-azwj}! For You^{-azwj} is the Praise, all of it, and in Your^{-azwj} Hand is the good, all of it, and to You^{-azwj} the affairs return, all of it, its announced and its secretive, and You^{-azwj} are the Ultimate of the glories, all of it!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى عَفْوِكَ بَعْدَ فُذْرَتِكَ وَ لَكَ الْحَمْدُ عَلَى عُفْرَانِكَ بَعْدَ عَضْبِكَ

O Allah^{-azwj}! For You^{-azwj} is the Praise upon Your^{-azwj} Pardoning after Your^{-azwj} have Power, and for You^{-azwj} is the Praise upon Your^{-azwj} Forgiveness after Your (s.w.t..) Wrath!

اللَّهُمَّ لَكَ الْحَمْدُ رَفِيعَ الدَّرَجَاتِ مُجِيبَ الدَّعَوَاتِ مُنْزِلَ الْبَرَكَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ مُعْطِي السُّؤْلَاتِ وَ مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ وَ جَاعِلَ الْحَسَنَاتِ دَرَجَاتٍ وَ الْمُخْرِجِ إِلَى النُّورِ مِنَ الظُّلُمَاتِ

اللَّهُمَّ لَكَ الْحَمْدُ رَفِيعَ الدَّرَجَاتِ مُجِيبَ الدَّعَوَاتِ مُنْزِلَ الْبَرَكَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ مُعْطِي السُّؤْلَاتِ وَ مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ وَ جَاعِلَ الْحَسَنَاتِ دَرَجَاتٍ وَ الْمُخْرِجِ إِلَى النُّورِ مِنَ الظُّلُمَاتِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Raiser of the ranks, Answerer of the supplication, Sender of the Blessings from above the seven skies, and Grantor of the requests, and replacer of the evil deeds into good deeds, and Maker of the good deeds as ranks, and Extractor to the light from the darkness(es)!

¹⁰² Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 2 a

¹⁰³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 2 b

اللَّهُمَّ لَكَ الْحَمْدُ غَافِرَ الذَّنْبِ وَ قَابِلَ التَّوْبِ شَدِيدَ الْعِقَابِ ذَا الطَّوْلِ لَا إِلَهَ إِلَّا أَنْتَ وَ إِلَيْكَ الْمَصِيرُ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Forgiver of the sin, and Acceptor of the repentance, Severer of the Punishing with the Forbearance. There is no god except You^{-azwj}, and to You^{-azwj} is the destination!

اللَّهُمَّ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَى وَ لَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى وَ لَكَ الْحَمْدُ فِي الْآخِرَةِ وَ الْأُولَى

O Allah^{-azwj}! For You^{-azwj} is the Praise during **the night when it overcomes [92:1]**, and for You^{-azwj} is the Praise during **the day when it is displayed [92:2]**, and for You^{-azwj} is the Praise in the Hereafter and the former (world)!

اللَّهُمَّ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا عَسَسَ وَ لَكَ الْحَمْدُ فِي الصُّبْحِ إِذَا تَنَفَّسَ وَ لَكَ الْحَمْدُ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا وَ لَكَ الْحَمْدُ وَ عَلَى نِعْمِكَ الَّتِي لَا تُحْصَى عَدَدًا وَ لَا تُنْقِضِي مَدَدًا

O Allah^{-azwj}! For You^{-azwj} is the Praise during **the night when it darkens [81:17]**; and for You^{-azwj} is the Praise during **the morning when it brightens [81:18]**, and for You^{-azwj} is the Praise at emergence of the sun, and at its setting, and for You^{-azwj} is the Praise and upon Your^{-azwj} bounties which cannot be counted in number nor can it terminate a term!

اللَّهُمَّ لَكَ الْحَمْدُ فِيمَا مَضَى وَ لَكَ الْحَمْدُ فِيمَا بَقِيَ

O Allah^{-azwj}! For You^{-azwj} is the Praise in what has passed and for You^{-azwj} is the Praise in what remains (future)!

اللَّهُمَّ أَنْتَ تَمَنِّي فِي كُلِّ أَمْرٍ وَ عُدَّتِي فِي كُلِّ حَاجَةٍ وَ صَاحِبِي فِي كُلِّ طَلِيبَةٍ وَ أَنْسِي فِي كُلِّ وَحْشَةٍ وَ عِصْمَتِي عِنْدَ كُلِّ هَلَكَةٍ

O Allah^{-azwj}! You^{-azwj} are my Trust in every matter, and my Weapon in every need, and my Companion in every search, and my Comfort in every loneliness, and my Protection at every destruction!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ وَسِّعْ لِي فِي رِزْقِي وَ بَارِكْ لِي فِيمَا آتَيْتَنِي وَ أَقْضِ عَنِّي دَيْنِي وَ أَصْلِحْ لِي شَأْنِي إِنَّكَ رَءُوفٌ رَحِيمٌ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Expand for me in my sustenance, and Bless for me in what You^{-azwj} Give me, and Pay off my debts on my behalf, and Correct my affairs for me, You^{-azwj} are Kind, Merciful! There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj}, Lord^{-azwj} of the worlds! There is no god except Allah^{-azwj}, Lord^{-azwj} of the Mighty Throne!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَ الْعَنِيمَةَ مِنْ كُلِّ خَيْرٍ وَ السَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَ الْفَوْزَ بِالْجَنَّةِ وَ النَّجَاةَ مِنَ النَّارِ

O Allah^{-azwj}! I ask You^{-azwj} the obligatory of Your^{-azwj} Mercy, and Determination of Your^{-azwj} Forgiveness, and the gaining from every good, and the safety from every sin, and the success with the Paradise, and the salvation from the Fire!

اللَّهُمَّ لَا تَدَعْ لِي ذَنْباً إِلَّا عَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَجْتَهُ وَ لَا عَمَلاً إِلَّا كَشَفْتَهُ وَ لَا سُقْمًا إِلَّا شَفَيْتَهُ وَ لَا دَيْناً إِلَّا قَضَيْتَهُ وَ لَا خَوْفاً إِلَّا أَمَنْتَهُ وَ لَا حَاجَةً إِلَّا قَضَيْتَهَا بِمَنِّكَ وَ لَطْفِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Do not Leave any sin of mine except Forgive it, nor any worry except Relieve it, nor any sadness except Remove it, nor any sickness except Heal it, nor any debt except Pay it off, nor any fear except Secure it, nor any need except Fulfil it with Your^{-azwj} Conferment, and Your^{-azwj} Kindness with Your^{-azwj} Mercy, O most Merciful of the merciful ones!"¹⁰⁴

4- فَلَاحِ السَّائِلِ، وَ مِنَ الْمُهَمَّاتِ الدُّعَاءِ عَقِيبَ الصَّلَوَاتِ الْحَمْسِ الْمَفْرُوضَاتِ بِمَا كَانَتْ الرَّهْرَاءُ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ تَدْعُو بِهِ فَمِنْ ذَلِكَ دُعَاؤُهَا عَقِيبَ فَرِيضَةِ الطَّهْرِ وَ هُوَ

(The book) 'Falah Al Saail' –

'And from the important supplication as follow-up of the five (daily) obligatory Salats with what was done by (Syeda) Fatima Al-Zahra^{-asws}, Chieftess of women of the worlds had supplicated with. From that is her^{-asws} supplication as a follow-up of Al-Zohr (Salat), and it is:

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ سُبْحَانَ ذِي الْجَلَالِ الْبَازِخِ الْعَظِيمِ سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ وَ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ بَلَغْتُ مَا بَلَغْتُ مِنَ الْعِلْمِ بِهِ وَ الْعَمَلِ لَهُ وَ الرَّغْبَةِ إِلَيْهِ وَ الطَّاعَةِ لِأَمْرِهِ

'Glorious is the One^{-azwj} with the Might, the Lofty, the Sublime! Glorious is the One^{-azwj} with the Majesty, the Splendour, the Mighty! Glorious is the One^{-azwj} with the Kingdom, the pride-worthy, the ancient, and the Praise is for Allah^{-azwj} Who by His^{-azwj} bounties has reached what it reached, from the knowledge of Him^{-azwj}, and the action for Him^{-azwj}, and the desire to Him^{-azwj}, and the obedience to His^{-azwj} Command!

وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي جَاحِداً لِبَشِيءٍ مِنْ كِتَابِهِ وَ لَا مُتَحَيِّراً فِي شَيْءٍ مِنْ أَمْرِهِ وَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي لِدِينِهِ وَ لَمْ يَجْعَلْنِي أَعْبُدُ شَيْئاً غَيْرَهُ

And the Praise is for Allah^{-azwj} Who did not Make me^{-asws} a rejector of anything from His^{-azwj} Book, nor confused regarding anything from His^{-azwj} Command; and the Praise is for Allah^{-azwj} Who Guided me to His^{-azwj} religion and did not Make me worship anything other than Him^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَابِينَ وَ عَمَلَهُمْ وَ نَجَاةَ الْمُجَاهِدِينَ وَ تَوَائِهِمْ وَ تَصَدِيقَ الْمُؤْمِنِينَ وَ تَوَكُّلَهُمْ وَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الْأَمْنَ عِنْدَ الْحِسَابِ وَ اجْعَلِ الْمَوْتَ خَيْرَ غَائِبٍ أَنْتَظِرُهُ وَ خَيْرَ مُطَّلِعٍ يَطَّلِعُ عَلَيَّ

O Allah^{-azwj}! I ask You^{-azwj} of word of the penitent and their deeds, and salvation of the fighters and their Rewards, and ratification of the Momineen and their reliance, and the comfort at the death, and the security at the Reckoning, and Make the death as best of the unseen I am waiting for, and best of the emergencies emerging to me.

وَ ارْتُفِعْنِي عِنْدَ حُضُورِ الْمَوْتِ وَ عِنْدَ نُزُولِهِ وَ فِي عَمْرَاتِهِ وَ حِينَ تَنْزِلُ النَّفْسُ مِنْ بَيْنِ الرَّاقِي وَ حِينَ تَبْلُغُ الْحُلُقُومَ وَ فِي خَالَ حُرُوجِي مِنَ الدُّنْيَا وَ تِلْكَ السَّاعَةِ الَّتِي لَا أَفْلِكَ لِنَفْسِي فِيهَا ضَرّاً وَ لَا نَفْعاً وَ لَا شِدَّةً وَ لَا رَخَاءً

¹⁰⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 3

And Grace me at the presence of death, and at its descent, and during its immersion, and when the soul descends from between the ascent, and when it reaches the throat, and in the state of exiting from the world, and that time which I cannot control for myself during it, neither any harm nor benefit, nor adversity nor prosperity!

رُوحاً مِنْ رَحْمَتِكَ وَ خَطَأً مِنْ رِضْوَانِكَ وَ بُشْرَى مِنْ كَرَامَتِكَ قَبْلَ أَنْ تَتَوَقَّى نَفْسِي وَ تَقْبِضَ رُوحِي وَ تُسَلِّطَ مَلَكَ الْمَوْتِ عَلَيَّ إِخْرَاجَ نَفْسِي بِبُشْرَى مِنْكَ

(Grace me^{asws}) comfort of Your^{azwj} Mercy, and a share from Your^{azwj} Satisfaction, and glad tidings from Your^{azwj} Honours before You^{azwj} Cause myself to expire, and Capture my soul, and the Angel of death prevails upon extraction of my soul, with glad tidings from You^{azwj}!

يَا رَبِّ لَيْسَتْ مِنْ أَحَدٍ عَنَدَكَ تُفْلِحُ بِهَا صَدْرِي وَ تَسُرُّ بِهَا نَفْسِي وَ تَقْرُّ بِهَا عَيْنِي وَ يَتَهَلَّلُ بِهَا وَجْهِي وَ يَسْفُرُ بِهَا لَوْنِي وَ يَطْمَئِنُّ بِهَا قَلْبِي وَ يَتَبَاشَرُ بِهَا سَائِرُ جَسَدِي يَعْطِينِي بِهَا مِنْ حَضْرَتِي مِنْ خَلْقِكَ وَ مَنْ سَمِعَ بِي مِنْ عِبَادِكَ

O Lord^{azwj}! There isn't anyone apart from You^{azwj} my chest can be cooled with, and my soul can be cheered with, and my eyes can be delighted with, and my face can be radiant with, and my colour can be paled with, and my heart can be reassured with, and it can spread in rest of my body, the ones who presents to me can envy me due to it, and so would one from Your^{azwj} servants who hears of me.

مُحَوِّلاً بِهَا عَلَيَّ سَكَرَاتِ الْمَوْتِ وَ تُفْرِجُ عَنِّي بِهَا كُرْبَتَهُ وَ تُخَفِّفُ بِهَا عَنِّي شِدَّتَهُ وَ تُكْشِفُ عَنِّي بِهَا سُقْمَهُ وَ تُذْهِبُ عَنِّي بِهَا هَمَّهُ وَ حَسْرَتَهُ وَ تَعْصِمُنِي بِهَا مِنْ أَسْفِهِ وَ فِتْنِهِ وَ تُجِيرُنِي بِهَا مِنْ شَرِّهِ وَ شَرِّ مَا يَحْضُرُ أَهْلَهُ وَ تَرْزُقُنِي بِهَا خَيْرَهُ وَ خَيْرَ مَا يَحْضُرُ عِنْدَهُ وَ خَيْرَ مَا هُوَ كَائِنٌ بَعْدَهُ

Ease upon me the pangs of death by it, and Relieve its distress from me by it, and Lighten its hardship from it by it, and Remove it's sickness from me by it, and Do away its worries and its regret from me by it, and Protect me with it from its grief and its affliction, and Shelter me by it from its evil and evil of what its people present, and Grace me its good by it, and good of what is present during it, and good of what is to happen after it!

ثُمَّ إِذَا تَوَقَّيْتَ نَفْسِي وَ قَبِضْتَ رُوحِي فَاجْعَلْ رُوحِي فِي الْأَرْوَاحِ الرَّائِحَةِ وَ اجْعَلْ نَفْسِي فِي الْأَنْفُسِ الصَّالِحَةِ وَ اجْعَلْ جَسَدِي فِي الْأَجْسَادِ الْمُطَهَّرَةِ وَ اجْعَلْ عَمَلِي فِي الْأَعْمَالِ الْمُتَقَبَّلَةِ

Then, when You^{azwj} have Expired my self and Captured my soul, Make my soul to be among the aromatic souls, and Make my self to be among the righteous selves, and Make my body among the Purified bodies, and Make my deeds among the Accepted deeds!

ثُمَّ إِذَا رَزَقْتَنِي فِي حِطِّي مِنَ الْأَرْضِ وَ مَوْضِعَ جَنَّتِي حَيْثُ يُرْفُثُ لَحْمِي وَ يُدْفَنُ عَظْمِي وَ أَتْرُكُ وَجِيداً لَا حِيلَةَ لِي قَدْ لَقَطْتَنِي الْبِلَادُ وَ تَخَلَّأَ مِنِّي الْعِبَادُ وَ افْتَقَرْتُ إِلَى رَحْمَتِكَ وَ احْتَجَجْتُ إِلَى صَالِحِ عَمَلِي

Then Sustain me in my plot from the earth, and place of my Garden where my flesh disintegrates and my bones are buried, and I am left alone, there being no means for me. The city having rejected me and the servants vacated from me, and I would be poor to Your^{azwj} Mercy and needy to my righteous deeds.

وَأَلْقَى مَا مَهَّدْتُ لِنَفْسِي وَ قَدَّمْتُ لِآخِرَتِي وَ عَمِلْتُ فِي أَيَّامِ حَيَاتِي فَوَرَأَ مِنْ رَحْمَتِكَ وَ ضِيَاءِ مِنْ نُورِكَ وَ تَثْبِيناً مِنْ كَرَامَتِكَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ تُضِلُّ الظَّالِمِينَ وَ تَفْعَلُ مَا تَشَاءُ

And I shall meet what I had paved for myself and sent ahead for my Hereafter and had done in the days of my life, being successful from Your^{-azwj} Mercy, and illumination from Your^{-azwj} Noor, and Affirmed with the firm word from Your^{-azwj} Benevolence in life of the world and the Hereafter. Surely, You^{-azwj} Let the unjust ones to stray and Do whatever You^{-azwj} so Desire to!

ثُمَّ بَارِكْ لِي فِي النُّعُثِ وَ الْحِسَابِ إِذَا انشَقَّتِ الْأَرْضُ عَنِّي وَ تَحَلَّى الْعِبَادُ مِنِّي وَ غَشِيَتْنِي الصَّيْحَةُ وَ أَفْرَعْتَنِي النَّفْحَةُ وَ نَشَرْتَنِي بَعْدَ الْمَوْتِ وَ بَعَثْتَنِي
لِلْحِسَابِ

Then Bless for me during the Resurrection and the Reckoning when the earth will be rent asunder from me, and the servants will vacate from me, and the scream will overwhelm me, and the blowing (of the trumpet) will panic me, and You^{-azwj} will Publicise me after the death and Send me for the Reckoning.

فَابْعَثْ مَعِيَ يَا رَبِّ نُوراً مِنْ رَحْمَتِكَ يَسْعَى بَيْنَ يَدَيَّ وَ عَن يَمِينِي تُؤْمِنُنِي بِهِ وَ تَرْبِطُ بِهِ عَلَيَّ قَلْبِي وَ تُظَهِّرُ بِهِ عُذْرِي وَ تُبَيِّضُ بِهِ وَجْهِي وَ تُصَدِّقُ بِهِ
حَدِيثِي وَ تُفْلِحُ بِهِ حُجَّتِي وَ تُبَلِّغُنِي بِهِ الْعُرْوَةَ الْقُصْوَى مِنْ رَحْمَتِكَ وَ تُخَلِّي الدَّرَجَةَ الْعُلْيَا مِنْ حَتِّكَ

O Lord^{-azwj}! Send with me a light from Your^{-azwj} Mercy striving in front of me, and on my right, securing me with it, and Bind upon my heart with it, and Reveal my excuse with it, and Brighten my face with it, and Ratify my narration with it, and Open up my argument by it, and Cause me to reach the Optimal Handhold from Your^{-azwj} Mercy by it, and Legalise me for the lofty ranks from Your^{-azwj} Paradise!

وَ تَرَفُّقُنِي بِهِ مُرَافَقَةَ مُحَمَّدٍ النَّبِيِّ عَبْدِكَ وَ رَسُولِكَ فِي أَعْلَى الْجَنَّةِ دَرَجَةً وَ أَبْلَغَهَا فَضِيلَةً وَ أَبْرَحَهَا عَطِيَّةً وَ أَرْفَعَهَا نَفْسَةً مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ
الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أَوْلَيْكَ رَفِيقاً-

And Grace me by it the friendship of Muhammad^{-sawww} the Prophet^{-sawww}, Your^{-azwj} servant, and Your^{-azwj} Rasool^{-sawww} in the loftiest rank of Paradise, and its most extensive merit, and its most righteous award, and Exalt it as a soul with those You^{-azwj} have Favoured upon, from the Prophets^{-as}, and the Truthful, and the martyrs, and the righteous, and they are the most excellent friends!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ عَلَى الْمَلَائِكَةِ أَجْمَعِينَ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ عَلَى أَيْمَةِ الْهُدَى أَجْمَعِينَ
آمِينَ رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww}, last of the Prophets^{-as}, and upon entirety of the Prophets^{-as} and the Messengers^{-as}, and upon the Angels in their entirety, and upon his^{-sawww} Progeny^{-asws}, the goodly, the Purified, and upon the Imams^{-asws} of guidance in their^{-asws} entirety. Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا رَحَّمْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا عَزَّزْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا فَضَّلْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ
كَمَا شَرَّفْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا نَصَرْتَنَا بِهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَنْقَذْتَنَا بِهِ مِنْ شَقَا حُفْرَةٍ مِنَ النَّارِ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} just as You-^{azwj} had Mercied us by him-^{saww}; and Send Salawaat upon Muhammad-^{saww} just as You-^{azwj} had Strengthened us by him-^{saww}; and Send Salawaat upon Muhammad-^{saww} just as You-^{azwj} Had Merited us by him-^{saww}; and Send Salawaat upon Muhammad-^{saww} just as You-^{azwj} had Ennobled us by him-^{saww}; and Send Salawaat upon Muhammad-^{saww} just as You-^{azwj} had Helped us by him-^{saww}; and Send Salawaat upon Muhammad-^{saww} just as You-^{azwj} has Saved us by him-^{saww} from the verge of the pit of Fire!

اللَّهُمَّ بَيِّضْ وَجْهَهُ وَ أَعْلِ كَعْبَهُ وَ أَفْلِحْ حُجَّتَهُ وَ أَمِّمْ نُورَهُ وَ ثَقِّلْ مِيزَانَهُ وَ عَظِّمْ بُرْهَانَهُ وَ افْسَحْ لَهُ حَتَّى يَرْضَى وَ بَلِّغْهُ الدَّرَجَةَ وَ الوَسِيلَةَ مِنَ الْجَنَّةِ وَ ائْتِئْتَهُ الْمَقَامَ الْمُحْمُودَ الَّذِي وَعَدْتَهُ

O Allah-^{azwj}! Brighten his-^{saww} face, and Exalt his-^{saww} status, and Make clear his-^{saww} arguments, and Complete his-^{as} Noor, and Make his-^{saww} scale to heavy, and Magnify his-^{saww} proofs, and Expand for him-^{saww} until he-^{saww} is satisfied, and make him-^{saww} reach the rank, and the means from the Paradise, and Send him-^{saww} to the praised position which You-^{azwj} had Promised him-^{saww}!

وَ اجْعَلْهُ أَفْضَلَ النَّبِيِّينَ وَ الْمُرْسَلِينَ عِنْدَكَ مَنْزِلَةً وَ وَسِيلَةً وَ أَفْضَلَ بِنَا أَنْتَهُ وَ اسْقِنَا بِكَأْسِهِ وَ أوردْنَا حَوْضَهُ وَ اخْشِرْنَا فِي زُمْرَتِهِ وَ تَوَقَّنَا عَلَى مِلَّتِهِ

And Make him-^{saww} the most superior of the Prophets-^{as} and the Messengers-^{as} of status in Your-^{azwj} Presence, and means, and Narrate his-^{saww} impacts (Ahadeeth) through us-^{asws}, and Quench us his-^{as} cup, and Make us arrive at his-^{saww} Fountain, and Gather us in his-^{saww} group, and Cause us to die upon his-^{saww} religion!

وَ اسأَلْ بِنَا سُئُلَهُ وَ اسْتَعْمَلْنَا بِسُنَّتِهِ غَيْرَ حَزَازَا وَ لَا نَادِمِينَ وَ لَا شَاكِينَ وَ لَا مُبَدِّلِينَ يَا مَنْ نَابُهُ مَفْتُوحٌ لِدَاعِيهِ وَ حَجَابُهُ مَرْفُوعٌ لِرَاجِعِهِ يَا سَاتِرَ الْأَمْرِ الْقَبِيحِ وَ مُدَاوِي الْقَلْبِ الْجَرِيحِ لَا تَفْضَحْنِي فِي مَشْهَدِ الْقِيَامَةِ بِمُوبِقَاتِ الْأَنْامِ وَ لَا تُعْرِضْ بِوَجْهِكَ الْكَرِيمِ عَنِّي مِنْ بَيْنِ الْأَنْامِ

And Travel with us his-^{saww} way, and Utilise us with his-^{saww} Sunnah without disgrace, nor regret, nor doubt, nor switching. O One-^{azwj} Whose door is open for His-^{azwj} supplicant, and His-^{azwj} Veil is raised for His-^{azwj} hopeful one. O Concealer of the ugly matters, and Healer of the injured heart! Do no Expose me in the plains of Qiyamah with the destructive sins, nor Turn Your-^{azwj} Benevolent Face away from me from between the people!

يَا غَايَةَ الْمُضْطَرِّ الْفَقِيرِ وَ يَا جَابِرَ الْعَظِيمِ الْكَبِيرِ هَبْ لِي مُوبِقَاتِ الْجَرَائِرِ وَ اغْفُ عَنِّ فَاضْحَاتِ السَّرَائِرِ وَ اغْسِلْ قَلْبِي مِنْ وَرْرِ الْخَطَايَا وَ ازْرِفْنِي حُسْنَ الْإِسْتِعْدَادِ لِتُرُولِ الْمَنَانَا

O Ultimate (point) for the desperate, the poor, and O Healer of the broken bones! Gift to me the audacious destructive sins, and Pardon the scandalous secrets, and Wash my heart from the burden of sins, and Grace me the goodly preparation for the descent of death!

يَا أَكْرَمَ الْمُحْرَمِينَ وَ مُنْتَهَى أُمِّيَّةِ السَّائِلِينَ أَنْتَ مَوْلَايَ فَتَحْتِ لِي بَابَ الدُّعَاءِ وَ الْإِنَابَةِ فَلَا تُغْلِقْ عَنِّي بَابَ الْقُبُولِ وَ الْإِجَابَةِ وَ نَجِّنِي بِرَحْمَتِكَ مِنَ النَّارِ وَ بَوِّئْنِي عُزُفَاتِ الْجِنَانِ وَ اجْعَلْنِي مُتَمَسِّكًا بِالْعُرْوَةِ الْوُثْقَى وَ احْتَمِمْ لِي بِالسَّعَادَةِ وَ أَخْبِنِي بِالسَّلَامَةِ

O most Benevolent of the benevolent ones, and Ultimate hope of the beggars! You-^{azwj} are my Master-^{azwj}! Open the door of supplication and the penitence for me. Do not close the door of Acceptance and the Response from me, and Rescue me from the Fire by Your-^{azwj} Mercy, and

Make towers of the Gardens to be my abode, and Make me adhere to the Firmest Handhold, and End for me with the happiness Cause me to live with the safety.

يَا ذَا الْفَضْلِ وَالْكَمَالِ وَالْعِزَّةِ وَالْجَلَالِ وَلَا تُشْمِثْ بِي عَدُوًّا وَلَا حَاسِدًا وَلَا تُسَلِّطْ عَلَيَّ سُلْطَانًا عَنِيدًا وَلَا شَيْطَانًا مَرِيدًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

O One^{-azwj} with the Grace, and the Perfection, and the Might, and the Majesty! And do not let me be gloated by an enemy, nor an envier, nor let an obstinate tyrant prevail upon me nor a renegade Satan^{-la}, O most Merciful of the merciful ones, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and abundance greetings!"¹⁰⁵

5- فَلَاخِ السَّائِلِ، رَوَى أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنِ الْحُسَيْنِ بْنِ سَعْدَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ بْنِ زَيْدٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ:
هَذَا دُعَاءُ سَيِّدِي أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي عَقِيبِ صَلَوَاتِهِ أَمْلَأَهُ عَلَيَّ

(The book) 'Falah Al Saail' – It is reported by Abu Al Mufazzal Al Shaybani, from Al Husayn Bin Sa'dan, from Muhammad Bin Mansour Bin Yazeed, from Suleyman Bin Khalid, from Muawiyah Bin Ammar who said,

'This is a supplication of my Master Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} in follow-up of his^{-asws} Salats. He^{-asws} dictated it to me: -

فَأَوَّلُ الصَّلَاةِ الطُّهْرِ وَ بِذَلِكَ سُمِّيَتْ الْأُولَى لِأَنَّهَا أَوَّلُ صَلَاةٍ افْتَرَضَهَا اللَّهُ عَلَى عِبَادِهِ دُعَاءُ صَلَاةِ الطُّهْرِ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاطِقِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَجْوَدَ الْأَجْوَدِينَ وَ يَا أَكْرَمَ الْأَكْرَمِينَ

'The first is Salat Al-Zohr, and with that it has been named as the 'first', because it is the first Salat Allah^{-azwj} had Imposed upon His^{-azwj} servant. Supplication of Al-Zohr (Salat) is, 'O most Listening of the listeners, and O most Seeing of the beholders, and O Quickest of the reckoners, and O most Generous of the generous ones, and O most Benevolent of the benevolent ones!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ وَ أَجْزَلِ وَ أَوْفَى وَ أَكْمَلِ وَ أَحْسَنِ وَ أَجْمَلِ وَ أَكْثَرَ وَ أَطْهَرَ وَ أَزْكَى وَ أَنْوَرِ وَ أَعْلَى وَ أَهْيَى وَ أَسْنَى وَ أَمْنَى وَ أَدْوَمِ وَ أَبْقَى مَا صَلَّيْتَ وَ بَارَكْتَ وَ مَنَنْتَ وَ سَلَّمْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, like better, and more abundantly, and more fulfilling, and more perfect, and more excellently, and more beautifully, and more, and cleaner, and purer, and more radiant, and more exalted, and more glorious, and more radiant, and more developed, and more constant, and more lasting of what You^{-azwj} had Sent, and Blessed, and Conferred, and Greeted, and Mercied upon Ibrahim^{-as} and the progeny of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!

اللَّهُمَّ ائْتِنِي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا مَنَنْتَ عَلَى مُوسَى وَ هَارُونَ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى نُوحٍ فِي الْعَالَمِينَ

O Allah^{-azwj}! Bestow upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} like what You^{-azwj} had Bestowed upon Musa^{-as}, and Haroun^{-as}, and Greet unto Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} like what You^{-azwj} had Greeted unto Noah^{-as} in the worlds!

اللَّهُمَّ وَ أَوْرِدْ عَلَيْهِ مِنْ دُرِّيَّتِهِ وَ أَزْوَاجِهِ وَ أَهْلَ بَيْتِهِ وَ أَصْحَابِهِ وَ أَتْبَاعِهِ مَنْ تَقَرُّ بِهِنَّ عَيْنُهُ وَ اجْعَلْنَا مِنْهُمْ وَ مِمَّنْ تَسْقِيهِ بِكَأْسِهِ وَ تُورِدُهُ حَوْضَهُ وَ احْشُرْنَا فِي زُمْرَتِهِ وَ تَحْتَ لَوَائِهِ

O Allah^{-azwj}! And Cause to arrive to him^{-saww} from his^{-saww} offspring, and his^{-saww} wives, and People^{-asws} of his^{-saww} Household, and his^{-saww} companions, and his^{-saww} followers, ones his^{-saww} eyes will be delighted with, and Make us to be from them, and from the ones are quenched with his^{-saww} cup, and arrive to his^{-saww} Fountain, and Gather us in his^{-saww} group, and beneath his^{-saww} flag.

وَ أَدْخِلْنَا فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ أخرجنا من كلِّ سوءٍ أخرجت منه محمدًا وَ آلَ مُحَمَّدٍ وَ لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ طَرِيقَةً وَ عَيْنٍ أَبَدًا وَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ -

And Enter us into every good You^{-azwj} had Caused Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} to enter, and Expel us from every evil You^{-azwj} Kept away Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} away from, and do not Separate between us and Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} for the blink of an eye, ever, and neither less than that nor more!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْني مَعَهُمْ فِي كُلِّ عَافِيَةٍ وَ بَلَاءٍ وَ اجْعَلْني مَعَهُمْ فِي كُلِّ شِدَّةٍ وَ رَحَاءٍ وَ اجْعَلْني مَعَهُمْ فِي كُلِّ أَمْنٍ وَ خَوْفٍ وَ اجْعَلْني مَعَهُمْ فِي كُلِّ مَتْوًى وَ مُنْقَلَبٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make me with them^{-asws} in every well-being and affliction, and Make me with them^{-asws} in every adversity and prosperity, and Make me with them^{-asws} in every safety and fear, and Make me with them^{-asws} in every abode and transfer!

اللَّهُمَّ أَحْيِنِي مَحْيَاهُمْ وَ أَمِتْنِي مَمَاتَهُمْ وَ اجْعَلْني بِهِنَّ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ

O Allah^{-azwj}! Cause me to live their^{-asws} lives, and Cause me to die their^{-asws} deaths, and Make me a face (dignified) with them^{-asws} in Your^{-azwj} Presence in the world and the Hereafter, and from the ones of proximity!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْثِفْ عَنِّي بِهِنَّ كُلَّ كَرْبٍ وَ نَفْسٍ عَنِّي بِهِنَّ كُلَّ هَمٍّ وَ فَرِّجْ عَنِّي بِهِنَّ كُلَّ عَمٍّ وَ اكْفِنِي بِهِنَّ كُلَّ خَوْفٍ وَ اصْرِفْ عَنِّي بِهِنَّ مَقَادِيرَ الْبَلَاءِ وَ سُوءَ الْقَضَاءِ وَ دَرَكِ الشَّقَاءِ وَ شِمَاتَةَ الْأَعْدَاءِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Remove from me every distress through them^{-asws}, and Ease from me every worry through them^{-asws}, and Relieve from me every sadness through them^{-asws}, and Suffice me for every fear through them^{-asws}, and Turn away from me the Pre-determined afflictions and the evil Decrees, and realisation of the wretchedness, and gloating of the enemies through them^{-asws}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي ذُنُوبِي وَ طَيِّبْ لِي كَسْبِي وَ قَتِّعْ عَنِّي بِمَا رَزَقْتَنِي وَ بَارِكْ لِي فِيهِ وَ لَا تَذْهَبْ بِنَفْسِي إِلَى شَيْءٍ صَرَفْتَهُ عَنِّي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive my sin for me and Make my earnings to be good, and Cause me to be contented with what You^{-azwj} have Graced me, and Bless for me in it, and do not Let my soul go to anything You^{-azwj} have Turned away from me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دُنْيَا تَمْنَعُ حَيْرَ الْآخِرَةِ وَ عَاجِلِ تَمْنَعُ حَيْرَ الْآجِلِ وَ حَيَاةً تَمْنَعُ حَيْرَ الْمَمَاتِ وَ أَمَلٍ يَمْنَعُ حَيْرَ الْعَمَلِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from world (worldly matters) preventing goodness of the Hereafter, and current (matters) preventing goodness of the future, and life preventing goodness of the death, and hopes preventing goodness of the deeds!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ عَلَى طَاعَتِكَ وَ الصَّبْرَ عَنِ مَعْصِيَتِكَ وَ الْقِيَامَ بِحَقِّكَ وَ أَسْأَلُكَ حَقَائِقَ الْإِيمَانِ وَ صِدْقَ الْبَقِيَّةِ فِي الْمَوَاطِنِ كُلِّهَا وَ أَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ وَ الْمُعَافَاةَ فِي الدُّنْيَا وَ الْآخِرَةِ عَافِيَةَ الدُّنْيَا مِنَ الْبَلَاءِ وَ عَافِيَةَ الْآخِرَةِ مِنَ الشَّقَاءِ:

O Allah^{-azwj}! I ask You^{-azwj} for the patience upon obeying You^{-azwj}, and the patience upon (not) disobeying You^{-azwj}, and the standing with Your^{-azwj} right; and I ask You^{-azwj} for the realities of Eman, and sincere certainty in all the places; and I ask You^{-azwj} for the Pardon and the health and the well-being in the world and the Hereafter – well-being in the world from the afflictions and well-being in the Hereafter from the wretchedness!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ تَمَامَ الْعَافِيَةِ وَ دَوَامَ الْعَافِيَةِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ يَا وَلِيَّ الْعَافِيَةِ وَ أَسْأَلُكَ الظَّفَرَ وَ السَّلَامَةَ وَ خُلُوقَ دَارِ الْكَرَامَةِ

O Allah^{-azwj}! I ask You^{-azwj} for the well-being, and the complete well-being, and constant well-being, and the thanking upon the well-being, O Guardian of the well-being; and I ask You^{-azwj} for the victory and the safety, and permeating into the House of Benevolence!

اللَّهُمَّ اجْعَلْ لِي فِي صَلَاتِي وَ دُعَائِي رَهْبَةً مِنْكَ وَ رَغْبَةً إِلَيْكَ وَ رَاحَةً تَمُّ بِهَا عَلَيَّ

O Allah^{-azwj}! Make for me in my Salat and my supplication, awe from You^{-azwj} and desire to You^{-azwj} and comfort You^{-azwj} Confer with upon me!

اللَّهُمَّ لَا تَحْرِمْنِي سَعَةَ رَحْمَتِكَ وَ سُبُوحَ نِعْمَتِكَ وَ شُمُوعَ عَافِيَتِكَ وَ جَزِيلَ عَطَايَاكَ وَ مَنَحَ مَوَاهِبِكَ بِسُوءِ مَا عِنْدِي وَ لَا تُجَازِنِي بِقَيْحِ عَمَلِي وَ لَا تَصْرِفْ وَجْهَكَ الْكَرِيمَ عَنِّي

O Allah^{-azwj}! Do not Deprive me of the vastness of Your^{-azwj} Mercy, and abundance of Your^{-azwj} bounties, and Inclusiveness of Your^{-azwj} Given well-being, and plentifulness of Your^{-azwj} awards, and Bestowing of Your^{-azwj} gifts despite evil of what is with me, and do not Recompense me for my ugly deeds, and do not Turn Your^{-azwj} Benevolent Face away from me!

اللَّهُمَّ لَا تَحْرِمْنِي وَ أَنَا أَدْعُوكَ وَ لَا تُحْيِينِي وَ أَنَا أَرْجُوكَ وَ لَا تَكْلِنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ لَا إِلَى أَحَدٍ مِنْ خَلْقِكَ فَيَحْرِمَنِي وَ يَسْتَأْتِرَ عَلَيَّ

O Allah^{-azwj}! Do not Deprive me while I am supplicating to You^{-azwj}, nor Disappoint me while I have hoping to You^{-azwj}, nor Allocate me to myself for the blink of an eye, ever, nor to anyone from Your^{-azwj} creatures, so he would deprive me and prefer himself over me!

اللَّهُمَّ إِنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ أَسْأَلُكَ بِأَلِيسِ خَيْرَتِكَ مِنْ خَلْقِكَ وَ صَفْوَتِكَ مِنْ بَرِيَّتِكَ وَ أَقْدِمُهُمْ بَيْنَ يَدَيْ حَوَائِجِي وَ رَغْبَتِي
إِلَيْكَ

O Allah^{-azwj}! You Delete whatever You^{-azwj} Desire and Affirm, and in Your^{-azwj} Possession is Mother of the Book! I ask You^{-azwj} by the Family^{-asws} of Yaseen (Muhammad^{-saww}), Your^{-azwj} Choice from Your^{-azwj} creatures, and Your^{-azwj} Elite from Your^{-azwj} Created beings, and I advance them^{-asws} in front of my needs (requests) and my desires to You^{-azwj}!

اللَّهُمَّ إِنْ كُنْتُ كَتَبْتَنِي عِنْدَكَ فِي أُمِّ الْكِتَابِ شَقِيحًا مَحْرُومًا مُقْتَرًا عَلَيَّ فِي الرِّزْقِ فَامْحُ مِنْ أُمِّ الْكِتَابِ شَقَائِي وَ جِرْمَانِي وَ أَثْبِتْنِي عِنْدَكَ سَعِيدًا مَرْزُوقًا فَإِنَّكَ
تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah^{-azwj}! If You^{-azwj} have Written me in Your^{-azwj} Presence in Mother of the Book as wretched, deprived, tightness upon me regarding the sustenance, then Delete my wretchedness and my deprivation from Mother of the Book and Affirm me in Your^{-azwj} Presence as fortunate, Graced, for You^{-azwj} Delete whatever You^{-azwj} so Desire and Affirm, and in Your^{-azwj} Possession is Mother of the Book!

اللَّهُمَّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ وَ أَنَا مِنْكَ خَائِفٌ وَ بِكَ مُسْتَجِيرٌ وَ أَنَا حَقِيرٌ مِسْكِينٌ أَدْعُوكَ كَمَا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي إِنَّكَ لَا تُخْلِفُ
الْمِيعَادَ

O Allah^{-azwj}! ***'Lord! I stand in need of whatever good You may Send down upon me' [28:24]***, and I am fearful from You^{-azwj} and seeking Shelter with You^{-azwj}, and I am a despicable needy one. I am supplicating to You^{-azwj} like what You^{-azwj} have Commanded me, therefore Respond to me just as You^{-azwj} have Promised me, You^{-azwj} do not Break the Promise!

يَا مَنْ قَالَ ادْعُونِي أُسْتَجِبْ لَكُمْ نِعْمَ الْمُجِيبُ أَنْتَ يَا سَيِّدِي وَ نِعْمَ الرَّبُّ وَ نِعْمَ الْمَوْلَى وَ بِسْمِ الْعَبْدِ أَنَا وَ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

O One^{-azwj} Who Said: ***"Supplicate to Me, I will Answer you. [40:60]***. Best of the Responders are You^{-azwj}, O my Master^{-azwj}, and the best Lord^{-azwj}, and the best Guardian, and vilest of the servants am I, and in this position I am seeking Refuge with You^{-azwj} from the Fire!

يَا فَارِحَ الْهَمِّ وَ يَا كَاشِفَ الْغَمِّ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا ارْحَمْنِي رَحْمَةً تُعِينُنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ وَ أَدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصَّالِحِينَ الْخَمْدُ لِلَّهِ الَّذِي قَضَى عَنِّي صَلَاةً كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Reliever of the worries, and O Remover of the sadness! O Responder to supplications of the desperate ones! O Beneficent of the world and the Hereafter, and Merciful to them! Mercy me with such Mercy making me needless from mercy of the ones apart from You^{-azwj}, and by Your^{-azwj} Mercy Include me among Your^{-azwj} righteous servants! The Praise is for Allah^{-azwj} Who Fulfils Salat on my behalf which was always a timed ordinance upon the Momineen, by Your^{-azwj} Merciful, O most Merciful of the merciful ones!"¹⁰⁶

¹⁰⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 5

6- جامع الأخبار، يقول بعد فريضة الظهر سبع مراتٍ و يأخذ بيده اليمنى بحاسنه و يرفع يده اليسرى- يا رب محمد و آل محمد صل على محمد و آل محمد و أعتق رقبتى من النار.

(The book) 'Jamie Al-Akhbar' –

'He should say after obligatory Al-Zohr (Salat) seven times, and he should hold his beard with his right hand and raise the left hand, 'O Lord^{-azwj} of Muhammad^{-saww} and Progeny^{-asws} Muhammad^{-saww}! Send Salawaat upon Muhammad^{-saww} and progeny^{-asws} of Muhammad^{-saww}, and Liberate my neck from the Fire!''¹⁰⁷

7- فلاح السائل، روى محمد بن حماد عن الحسن بن أحمد بن المغيرة النلاج عن عبد الله بن موسى المعروف بالسلامي عن أحمد بن شجاع المؤدب قال سمعت الفضل بن الجراح الكوفي يخبرني عن أبيه عن خادم الصادق ع أنه كان له ع دعوات يدعو بهن في عقيب كل صلاة مفروضة فقلت له يا ابن رسول الله ص علمني دعواتك هذه التي تدعو بها

(The book) 'Falah Al Saail' – It is reported by Muhammad Bin Hamid, from Al-Hassan Bin Ahmad Bin Al Mugheira Al Sallah, from Abdullah Bin Musa well known as Al Salamy, from Ahmad Bin Shuja'a Al Muwaddib who said, 'I heard Al Fazl Bin Al Jarrah Al Kufi narrating from his father,

'From a servant of Al-Sadiq^{-asws}, 'There used to be supplications he^{-asws} was supplicating with these in follow-up of every obligatory Salat. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Teach me this supplication of yours^{-asws} which you^{-asws} have supplicated with!'

فقال ع إذا صليت الظهر فقل بالله اغتصمت و بالله أتق و عليه أتوكل عشر مرات ثم قل اللهم إن عظممت ذنوبي فأنت أعظم و إن كبرت تقريبي فأنت أكبر و إن دام بخلي فأنت أجود

He^{-asws} said: 'When you have prayed Al-Zohr, say, 'I hold fast with Allah^{-azwj} and trust with Allah^{-azwj} and I rely upon Him^{-azwj}', ten times. Then say, 'O Allah^{-azwj}! If my sins are mighty, You^{-azwj} are Mightier, and if my excesses are great, You^{-azwj} are Greater, and if my miserliness is constant, You^{-azwj} are most Generous!

اللهم اغفر لي عظيم ذنوبي بعظيم عفوك و كبير تقريبي بظاهر كرمك و اقمع بخلي بفضل جودك

O Allah^{-azwj}! Forgive my mighty sins with Your^{-azwj} Mighty Pardon, and my great excesses with Your^{-azwj} apparent Benevolence, and Suppress my miserliness with the Grace of Your^{-azwj} Generosity!

اللهم ما بنا من نعمة فمنك لا إله إلا أنت أستغفرك و أتوب إليك.

O Allah^{-azwj}! Whatever bounty there is with us, it is from You^{-azwj}. There is no god except You^{-azwj}! I seek Forgiveness and I repent to You^{-azwj}!''¹⁰⁸

¹⁰⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 6

¹⁰⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 7

8- فَمَنْ الرِّضَا، قَالَ ع إِذَا فَرَعْتَ مِنْ صَلَاةِ الزَّوَالِ فَارْفَعْ يَدَيْكَ ثُمَّ قُلِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you are free from the midday Salat, raise your hands, then say, 'O Allah^{-azwj}! I hereby draw closer to You^{-azwj} with Your^{-azwj} Generosity, and Your^{-azwj} Benevolence; and I hereby draw closer to You^{-azwj} through Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}; and I hereby draw closer to You^{-azwj} through Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Rasools^{-as}!

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ أَنْ تُقِيلَ عَثْرَتِي وَ تَسْتُرَ عَوْرَتِي وَ تَغْفِرَ ذُنُوبِي وَ تَقْضِيَ حَاجَتِي وَ لَا تُعَذِّبَنِي بِمَسِيحِ فِعَالِي فَإِنَّ جُودَكَ وَ عَفْوَكَ يَسْغِي

And I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad, and I ask You^{-azwj} to Accept my stumbles, and Conceal my faults, and Forgive my sins, and Fulfil my needs, and do not Punish me for my ugly actions, for Your^{-azwj} Generosity and Your^{-azwj} Pardon are capacious for me!

ثُمَّ تَبْتَ سَاجِدًا وَ تَقُولُ فِي سُجُودِكَ يَا أَهْلَ التَّقْوَى وَ الْمَغْفِرَةَ يَا أَرْحَمَ الرَّاحِمِينَ أَنْتَ مَوْلَايَ وَ سَيِّدِي وَ زَارِقِي أَنْتَ خَيْرٌ لِي مِنْ أَبِي وَ أُمِّي وَ مِنَ النَّاسِ أَجْمَعِينَ يَا إِلَيْكَ فُتْرٌ وَ فَاقَةٌ وَ أَنْتَ عَيْيٌّ عَيْي

Then fall in Sajdah and say in your Sajdah: 'O rightful to be feared and the Forgiveness! O most Merciful of the merciful ones! You^{-azwj} are my Master and my Chief, and my Sustainer! You^{-azwj} are better for me than my father and my mother, and the people altogether. There is poverty and destitution with me to You^{-azwj}, and You^{-azwj} are needless of me!

أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَيَّ إِخْوَانِهِ النَّبِيِّينَ وَ الْأَئِمَّةِ الطَّاهِرِينَ وَ تَسْتَجِيبَ دُعَائِي وَ تَرْحَمَ تَضَرُّعِي وَ تَصْرِفَ عَنِّي أَنْوَاعَ الْبَلَاءِ يَا رَحْمَانُ.

I ask You^{-azwj} by Your^{-azwj} Benevolent Face, and I ask You^{-azwj} to send Salawaat unto Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon his^{-as} brothers^{-as} the Prophets^{-as}, and the Purified Imams^{-asws}, and to Answer my supplication, and Mercy my beseeching, and Turn away from me types of afflictions, O Beneficent!¹⁰⁹

9- السَّرَائِرُ، نَقْلًا مِنْ جَامِعِ الْبَرْنَطِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِيمَا بَيْنَ الظُّهْرِ وَ العَصْرِ تَعْدِلُ سَبْعِينَ رَكْعَةً.

(The book) 'Al Saraair' – Copying from 'Jamie' of Al Bazanty, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} in what is between Al-Zohr (Salat) and Al-Asr (Salat) equates to seventy Cycles (of Salat)''¹¹⁰

¹⁰⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 8

¹¹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 9

10- اَلْبَلَدُ اَلْاَمِيْنُ، وَ الْجَنَّةُ، جَنَّةُ اَلْاَمَانِ قَالَ يَمَّا يَخْتَصُّ عَقِيْبَ الطُّهْرِ دُعَاةَ النَّجَاحِ- اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ اَلْاَرْضِيْنَ السَّبْعِ وَ مَا فِيْهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيْمِ وَ رَبَّ جِبْرِيْلَ وَ ميْكَائِيْلَ وَ إِسْرَافِيْلَ وَ رَبَّ السَّبْعِ الْمَثَانِي وَ الْقُرْآنِ الْعَظِيْمِ وَ رَبَّ مُحَمَّدٍ ص خَاتَمِ النَّبِيِّنَ صَلَّى عَلَيَّ مُحَمَّدٍ وَ اٰلِهِ

(The book) 'Al Balad Al Ameen', and 'Al Junnat' (Junnat Al Amaan) –

He said: 'From what is specific as follow-up of Al-Zohr (Salat) is 'Supplication of success' – 'O Allah^{-azwj}! Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven earths, and whatever is within these and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, and Lord^{-azwj} of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Lord^{-azwj} of the seven doubles (Al-Masaany) and the Magnificent Throne, and Lord^{-azwj} of Muhammad^{-saww}, last of the Prophets^{-as}, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَ اَسْأَلُكَ بِاسْمِكَ الْاَعْظَمِ الَّذِي بِهِ تَفُوْمُ السَّمَاءُ وَ الْاَرْضُ وَ بِهِ تُحْيِي الْمَوْتَى وَ تَرْزُقُ الْاَحْيَاءَ وَ تُفَرِّقُ بَيْنَ الْجَمْعِ وَ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ وَ بِهِ اُخْصِيْتِ عَدَدَ الْاَجَالِ وَ وَزَنَ الْجِبَالَ وَ كَيْلَ الْبِحَارِ

And I ask You^{-azwj} by Your^{-azwj} Mightiest Name by which You^{-azwj} Established the sky and the earth, and by it You^{-azwj} will Revive the dead and Sustain the living, and you^{-azwj} Separate between the gathered and Gather between the separated, and by it You^{-azwj} have Counted the number of the terms (lifespans), and Weight of the mountains, and measurement of the oceans!

اَسْأَلُكَ يَا مَنْ هُوَ كَذَلِكَ اَنْ تُصَلِّيَ عَلَيَّ عَلَيَّ مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ اَنْ تَفْعَلَ بِي كَذَا وَ كَذَا وَ سَلِّ حَاجَتَكَ.

I ask You^{-azwj}, O One^{-azwj} Who is like that, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me' – and ask your need".¹¹¹

وَ مِنْهَا دُعَاةُ اَهْلِ الْبَيْتِ الْمَعْمُوْر- يَا مَنْ اَظْهَرَ الْجَمِيْلَ وَ سَتَرَ الْقَبِيْحَ يَا مَنْ لَمْ يُوَاخِذْ بِالْجُرِيْرَةِ وَ لَمْ يَهْتِكِ السِّيْرَةَ يَا عَظِيْمَ الْعَمُوْ يَا حَسَنَ التَّجَاوُرِ يَا بَاسِطَ الْيَدِيْنَ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ حَاجَةٍ يَا وَاَسِعَ الْمَعْفِرَةِ يَا مُفْرَجَ كُلِّ كُرْبَةٍ يَا مُقِيْلَ الْعَثَرَاتِ يَا كَرِيْمَ الصَّفْحِ يَا عَظِيْمَ الْمَنِّ يَا مُبْتَدِئاً بِالرِّعْمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا سَيِّدَاهُ يَا غَايَةَ رَغْبَتَاهُ

(Al-Kaf'amy said), 'And from it – A supplication of people of Al-Bayt Al-Mamour – 'O One^{-azwj} Who Reveals the beauty and Conceals the ugliness! O One^{-azwj} who does not Seize for the audacities and does not violate the veil! O Mighty of Pardon! O excellent of Overlooking! O Extend of the Hands with the Mercy! O Owner of every need! O Capacious of the Forgiveness! O Reliever of every distress! O Acceptor of the stumbles! O Benevolent of the Forgiveness! O Mighty of the Conferment! O Initiator with the bounties before its being deserved! O its Lord^{-azwj}! O its Chief! O Peak of its desire!

اَسْأَلُكَ بِكَ وَ بِمُحَمَّدٍ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرَ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيٍّ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ الْقَائِمِ الْمَهْدِيِّ الْأَيْمَةَ الْهَادِيَةَ ع اَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

¹¹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 10 a

I ask You^{-azwj} by You^{-azwj}, and by Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and Al-Qaim^{-ajfj}, Al-Mahdi^{-ajfj}, the Imams^{-asws} of guidance, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

وَ أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ أَلَّا تُشَوِّهَ خَلْقِي بِالنَّارِ وَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ

And I ask You^{-azwj}, O Allah^{-azwj}! O Allah^{-azwj}! Do not Distort my physique with the Fire and Do with me what You^{-azwj} are its rightful!

ثُمَّ قَالَ الْكُفَعِيُّ هَذَا الدُّعَاءُ الْمُسَمَّى بِدُعَاءِ أَهْلِ الْبَيْتِ الْمَعْمُورِ جَلِيلِ الشَّانِ عَظِيمِ الْقَدْرِ وَ حَتَمَ بِهِ السُّنْحُ الْمِقْدَادُ كِتَابَهُ شَرْحَ النَّهْجِ وَ حَتَمَ بِهِ السُّنْحُ أَحْمَدُ بْنُ فَهْدٍ كِتَابَهُ عُدَّةَ الدَّاعِي وَ حَتَمَ بِهِ الرَّازِيُّ فَحْرَ الدِّينِ بَعْضَ كُتُبِهِ

Then Al-Kaf'amy said, 'This supplication is named as 'Supplication of the People of Al Bayt Al-Mamour', is of majestic glory, might worth!' And the Sheykh Al Miqdad ended with it his book 'Sharh Al Nahj', and the Sheykh Ahmad Bin Fahd ended his book 'Uddat Al Daie' with it, and Al Razy Fakhr Al Deen ended on of his books with it.

وَ ذَكَرَ فِيهِ صَاحِبُ الْعُدَّةِ نَوَاباً عَظِيماً مُلْحَظُهُ أَنَّ النَّبِيَّ ص سَأَلَ جِبْرَائِيلَ عَنْ نَوَابِهِ فَقَالَ ع يَا مُحَمَّدُ لَوْ اجْتَمَعَتْ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِينَ عَلَى أَنْ يَصِفُوا مِنْ أَلْفِ جُزْءٍ جُزْءاً وَاحِداً مَا قَدَرُوا وَ سَتَرَ اللَّهُ تَعَالَى قَائِلَهُ بِالْأَلْفِ سِتْرٌ فِي الدُّنْيَا وَ الْآخِرَةِ وَ يُعْفِرُ ذُنُوبَهُ وَ لَوْ كَانَتْ كَرَبِدِ الْبَحْرِ حَتَّى الْكَبَائِرِ

And the author of 'Al-Uddat' mentioned regarding it having mighty Rewards summarising it, 'The Prophet^{-saww} asked Jibraeel^{-as} about its Rewards. He^{-as} said: 'O Muhammad^{-saww}! Even if Angels of the skies and the earths were to gather upon describing one part of a thousand, they would not be able, and Allah^{-azwj} the Exalted will Veil it's speaker with a thousand veils in the world and the Hereafter and Forgive his sins even if these were like foam of the sea, even the major sins.

وَ يُفْتَحُ لَهُ سَبْعِينَ بَاباً مِنَ الرَّحْمَةِ حَتَّى يَخُوضَ فِيهَا خَوْضاً وَ يُعْطَى مِنَ الْأَجْرِ نَوَابَ كُلِّ مُصَابٍ وَ كُلِّ سَلِيمٍ وَ كُلِّ مَسْكِينٍ وَ كُلِّ ضَرِيرٍ وَ فَقِيرٍ وَ مَرِيضٍ وَ يُكْرَمُهُ كَرَامَةَ الْأَنْبِيَاءِ وَ يُعْطَى أَفْسِنَّهُ فِي الْقِيَامَةِ

And He^{-azwj} will Open for him seventy doors of Mercy until he wades in it a wading, and Give from the Recompense Rewards of every afflicted one, and every safe one, and every needy one, and every harmed one, and poor, and sick, and Honour him honour of the Prophets^{-as}, and Grant his wishes during the Qiyamah.

وَ يُعْطَى مِنَ الْأَجْرِ بَعْدَ مَنْ خَلَقَهُ اللَّهُ فِي الْجَنَّةِ وَ النَّارِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ قَطْرِ الْأَمْطَارِ وَ أَنْوَاعِ الْخَلْقِ وَ الْجِبَالِ وَ الْحَصَى وَ النَّرَى وَ النُّجُومِ وَ الْعَرْشِ وَ الْكُرْسِيِّ وَ غَيْرِ ذَلِكَ

And He^{-azwj} will Give from the Recompense of the number of the ones Allah^{-azwj} Created in the Paradise and the Fire, and the seven skies and the seven earths, and the sun, and the moon, and the stars, and the drops of rain, and variety of the creatures, and the mountains, and the pebbles, and the soil, and the stars, and the Throne, and the Chait and other than that.

وَمَلَأَ اللَّهُ قَلْبَهُ إِيمَانًا وَ أَشْهَدَ لَهُ مَلَائِكَتُهُ أَنَّهُ أَعْتَمَهُ مِنَ النَّارِ وَ عَتَقَ أَبَوَيْهِ وَ إِخْوَانَهُ وَ أَهْلَهُ وَ وُلْدَهُ وَ حَبْرَانَهُ وَ شَفَعَهُ فِي أَلْفِ رَجُلٍ مِمَّنْ وَجِبَتْ لَهُمُ النَّارُ

And Allah^{-azwj} will Fill his heart with Eman, and His^{-azwj} Angels will testify for him that He^{-azwj} is liberated from the Fire, and liberate his parents, and his brothers, and his wife, and his children, and his neighbours, and he can intercede regarding a thousand men from the ones the Fire would have been obligated for!

فَعَلِمَهُ يَا مُحَمَّدُ الْمُتَّقِينَ وَ لَا تُعَلِّمُهُ الْمُنَافِقِينَ وَ بِهِ يُسْتَجَابُ الدُّعَاءُ وَ هُوَ دُعَاءُ أَهْلِ الْبَيْتِ الْمَعْمُورِ وَ بِهِ يَطُوفُونَ حَوْلَهُ.

Therefore, teach it, O Muhammad^{-saww}, to the pious ones, and do not teach it to the hypocrites, and the supplication is Answered by it, and it is a dua of the people of Al-Bayt Al-Mamour, and they are circling around it, with it!"¹¹²

11- جُنَّةُ الْأَمَانِ، عَنِ الصَّادِقِ ع مَنْ قَالَ بَعْدَ صَلَاةِ الْفَجْرِ وَ بَعْدَ صَلَاةِ الظُّهْرِ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ مِنْ آلِ مُحَمَّدٍ ص.

(The book) 'Junnat Al Amaan' –

'From Al-Sadiq^{-asws}: 'One who says after Al-Fajr Salat and after Al-Zohr Salat, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Hasten their^{-asws} relief', will not die until he comes across Al-Qaim^{-ajfj} from Progeny^{-asws} of Muhammad^{-saww}!"¹¹³

¹¹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 10 b

¹¹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 61 H 11

CHAPTER 62 – FOLLOW-UP OF AL-ASR (SALAT) SPECIFIC WITH IT

1- بحاليس الشيخ، عن جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن جده محمد بن عيسى عن محمد بن الفضيل عن الرضا عن آتائه ع قال: قال رجل للنبي ص يا رسول الله علمني عملاً لا مجال بينه وبين الجنة-

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from his grandfather Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'A man said to the Prophet^{-saww}, 'O Rasool-Allah^{-saww}! Teach me a deed, there will be no barrier between it and the Prophet^{-saww}'.

قال ص لا تغضب و لا تسأل الناس شيئاً و ارض للناس ما ترضى لنفسك

He^{-saww} said: 'Neither be angry, nor ask the people for anything, and be satisfied for the people what you are satisfied for yourself'.

فقال يا رسول الله زدني

He said, 'O Rasool-Allah^{-saww}! Increase for me'.

قال إذا صليت العصر فاستغفر الله سبعاً و سبعين مرة تحط عنك عمل سبع و سبعين سيئة

He^{-saww} said: 'When you have prayed Al-Asr (Salat), seek Forgiveness of Allah^{-azwj} seventy-seven times, seventy-seven evil deeds will be dropped off from you'.

قال ما لي سبع و سبعون سيئة

He^{-saww} said: 'There are no seventy-seven evil deeds for me!'

فقال له رسول الله فاجعلها لك و لأبيك

Rasool-Allah^{-saww} said to him: 'Make it to be for you and for your father'.

قال ما لي و لأبي سبع و سبعون سيئة

He said, 'There are no seventy-seven evil deeds for me and for my father'.

فقال له رسول الله ص اجعلها لك و لأبيك و لأمتك

Rasool-Allah^{-saww} said to him: 'Make it for you, and for your father, and for your mother'.

قَالَ يَا رَسُولَ اللَّهِ مَا لِي وَلَا لِأَبِي وَلَا لِأُمِّي سَبْعُونَ سَيِّئَةً-

He^{-saww} said: 'O Rasool-Allah^{-saww}! There are no seventy-seven evil deeds for me, and for my father and my mother'.

فَقَالَ ص لَهْ اجْعَلْهَا لَكَ وَلَا لِأَبِيكَ وَلَا لِأُمِّكَ وَلَا لِقَرَابَتِكَ.

He^{-saww} said to him: 'Make it for you, and for your father, and for your mother, and for your relatives'¹¹⁴.

2- مجالسُ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَخِيهِ سُفْيَانَ عَنِ الصَّادِقِ ع قَالَ: مَنْ اسْتَعْفَرَ اللَّهَ عَزَّ وَجَلَّ بَعْدَ الْعَصْرِ سَبْعِينَ مَرَّةً عَفَرَ اللَّهُ لَهُ ذَلِكَ الْيَوْمَ سَبْعِمِائَةَ ذَنْبٍ فَإِنْ لَمْ يَكُنْ لَهُ ذَنْبٌ فَلِأَبِيهِ وَإِنْ لَمْ يَكُنْ لِأَبِيهِ فَلِأُمِّهِ فَإِنْ لَمْ يَكُنْ لِأُمِّهِ فَلِأَخِيهِ فَإِنْ لَمْ يَكُنْ لِأَخِيهِ فَلِأُخْتِهِ فَإِنْ لَمْ يَكُنْ لِأُخْتِهِ فَلِأَقْرَبٍ وَ الْأَقْرَبِ.

(The book) 'Majalis' of Al Sadouq – from Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Amro Bin Khalid, from his brother Sufyan,

'From Al-Sadiq^{-asws} having said: 'On who seeks Forgiveness of Allah^{-azwj} Mighty and Majestic seventy-seven times after Al-Asr (Salat), Allah^{-azwj} will Forgive for him seven hundred sins that day. If there does not happen to be any sin, then for his father, and if there does not happen to be for his father, then for his mother. If there does not happen to be for his mother, then for his brother. If there does not happen to be for his brother, then for his sister. If there does not happen to be for his sister, then for the nearest of kin'¹¹⁵.

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع قَالَ أَخْبَرَنَا عَنْ أَضْطَلِ الْأَعْمَالِ يَوْمَ الْجُمُعَةِ

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

'He asked Abu Abdullah^{-asws}. He said, 'Inform us about the best of the deeds on the day of Friday'.

فَقَالَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ بَعْدَ الْعَصْرِ وَ مَا زِدْتَ فَهِيَ أَفْضَلُ.

He^{-asws} said: 'The Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} one hundred times after Al-Asr (Salat), and whatever is more, it is better'¹¹⁶.

4- السَّرَائِرُ، نَقْلًا مِنْ جَامِعِ الْبَرْنَطِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ قَالَ بَعْدَ الْعَصْرِ يَوْمَ الْجُمُعَةِ- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَوْصِيَاءِ الْمَرْضِيِّينَ بِأَفْضَلِ صَلَوَاتِكَ وَ تَارِكٌ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامُ عَلَيْهِمْ وَ عَلَى أَرْوَاحِهِمْ وَ أَجْسَادِهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ كَانَ لَهُ مِثْلُ نَوَابِ عِبَادَةِ الثَّقَلَيْنِ فِي ذَلِكَ الْيَوْمِ.

(The book) 'Al Saraair', copying from 'Jamie' of Al Bazanty, from Abu Baseer who said,

¹¹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 1

¹¹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 2

¹¹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 3

'I heard Abu Abdullah^{-asws} saying: 'One who says after Al-Asr (Salat) on the day of Friday, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the successors^{-asws}, the satisfactory, with the best of Your^{-azwj} Salawaat, and Bless upon them with best of Your^{-azwj} Blessings, and the greetings be upon them^{-asws}, and upon their^{-asws} souls, and their^{-asws} bodies, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings' – there would be for him similar to Rewards of worship by the two heavyweights (humans and Jinn) during that day".¹¹⁷

5- جامع الأخبار، عن جعفر بن محمد عن أبيه عن النبي ص قال: من استغفر بعد العصر سبعين مرة عفر الله له ذنوب سبعين سنة.

(The book) 'Jamie Al Akhbar' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from the Prophet^{-saww} having said: 'One who seeks Forgiveness after Al-Asr (Salat) seventy times, Allah^{-azwj} will Forgive for him sins of seventy years".¹¹⁸

6- فلاح السائل، فإذا فرغ من صلاة العصر خرج منها بالتسليم كما ذكرناه فيسبح تسبيح الزهراء صلوات الله عليهن ثم يعقب بعد ذلك بما ذكرنا أنه يعقب به أو يدعو به عقيب الخمس المفروضات من تلك المهمات

(The book) 'Falah Al Saail' –

'When he is free from Salat Al-Asr, he exits from it with the Salaam just as we have mentioned, he should glorify with Glorification of (Syeda) Al-Zahra^{-asws}, may the Salawaat of Allah^{-azwj} be upon it. Then he should follow-up after that with what we have mentioned. He follows up with it or supplicate with it as follow up of the five obligatory (Salats) from these important ones.

و أما ما نذكره مما يختص بصلاة فريضة العصر من التعقيب و الدعوات فمن ذلك أنه يستغفر الله جل جلاله سبعين مرة و يكون في حال استغفاره على وجهه و عند قلبه و إسراره صفات الجناة

And as for what we mentioned from what is specific with the obligatory Al-Asr Salat from the follow-up and the supplications. From that is he should seek Forgiveness of Allah^{-azwj}, Majestic is His^{-azwj} Majesty seventy times, and in the state of his seeking the Forgiveness he should be upon his face and there should be insistence with his heart.

و أصحاب الذنوب إذا سألوا المغفرة من جلاله علام الغيوب فإنه إن استغفر الله جل جلاله و قلبه غافل أو عقله ذاهل أو متكاسل فإن استغفاره على هذه الصفات من جملة الجنایات و يكون كالمستهزئ الذي لا يأمن تعجيل التقيمات.

And the perpetrators of sins, when they ask the Forgiveness Majesty of Knower of the unseen, if he is seeking Forgiveness of Allah^{-azwj}, Majestic is His^{-azwj} Majesty while his heard it heedless, or his intellect is distraught, or he is lazy, then his seeking Forgiveness upon these descriptions is totally from the crimes, and he would be like the mocking one who is not safe from the hastening scourges".¹¹⁹ (Not a Hadeeth)

¹¹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 4

¹¹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 5

¹¹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 6 a

وَمَا رُوِيَ فِي الْإِسْتِغْفَارِ سَبْعِينَ مَرَّةً بَعْدَ صَلَاةِ الْعَصْرِ مَا رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ وَ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَكَمِ بْنِ مِسْكِينِ الْأَعْمَى عَنْ أَبِي جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَغْفَرَ اللَّهَ فِي آثِرِ الْعَصْرِ سَبْعِينَ مَرَّةً غُفِرَتْ لَهُ ذُنُوبٌ حَمْسِينَ عَامًا فَإِنْ لَمْ يَكُنْ غَفَرَ اللَّهُ لَوَالِدَيْهِ فَإِنْ لَمْ يَكُنْ فَلِقَرَابَتِهِ فَإِنْ لَمْ يَكُنْ فَلِحَبِيرَانِهِ.

And from what is reported regarding seeking the Forgiveness seventy times after Al-Asr Salat, is what is reported by Muhammad Bin Al Hassan Al Saffar, and Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hakam Bin Miskeen Al Amma, from Abu Jareer,

'From Abu Abdullah^{-asws} having said: 'One who seeks Forgiveness of Allah^{-azwj} in the tracks of Al-Asr (Salat) seventy times, sins of fifty years will be Forgiven for him. If there do not happen to be (sins), these will be Forgiven for his parents. If there do not happen to be (sins), then for his relatives. If there do not happen to be (sin), then for his neighbour"¹²⁰.

وَمِنْ ذَلِكَ مَا حَدَّثَ بِهِ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ رَه عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعَبَّاسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْبَحْرِيِّ الْعَطَّارِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَغْفَرَ اللَّهَ تَعَالَى بَعْدَ صَلَاةِ الْعَصْرِ سَبْعِينَ مَرَّةً غَفَرَ اللَّهُ سَبْعِمِائَةَ ذَنْبٍ

And from that is what is narrated by Abu Al Mufazzal Muhammad Bin Abdullah, from Ja'far Bin Muhammad Bin Masoud Al Ayyashy, from Abdullah Bin Muhammad, from Muhammad Bin Al Bakhtari Al Attar, from Abu Dawood Al Mustariq, from one of his men,

'From Abu Abdullah^{-asws} having said: 'One who seeks Forgiveness of Allah^{-azwj} the Exalted after Al-Asr Salat, seventy times, Allah^{-azwj} will Forgive seven hundred sins'.

قَالَ ثُمَّ قَالَ وَ أَيُّكُمْ يُذْنِبُ فِي الْيَوْمِ وَ اللَّيْلَةِ سَبْعِمِائَةَ ذَنْبٍ.

He (the narrator) said, 'Then he^{-asws} said: 'And which one of you sins seven hundred times during the day and night?"¹²¹

7- فَلَاحُ السَّائِلِ، وَ مِنَ الْمُهِمَّاتِ فِي تَغْيِيبِ الْعَصْرِ قِرَاءَةُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ عَشْرَ مَرَّاتٍ فَإِذَا أَرَدْتَ قِرَاءَتَهَا فَلْتَكُنْ أَنْتَ عَلَى صِفَاتٍ مِنْ هُوَ بَيْنَ يَدَيْ سُلْطَانِ الْأَرْضِينَ وَ السَّمَاوَاتِ

(The book) 'Falah Al Saail' –

'And from the important regarding follow-up of Al-Asr is recitation of (Surah) Al-Qadr during the night of Pre-determination, ten times. When you intend to recite it, let yourself be upon description of the one who is in front of Sultan (Ruler) of the earths and the skies.

يَقْرَأُ كَلَامَهُ جَلَّ جَلَالُهُ فِي حَضْرَتِهِ بِالْمُهَيْبَةِ وَ الْإِحْتِرَامِ وَ الْإِعْظَامِ وَ يَقْصِدُ الْعِبَادَةَ لَهُ جَلَّ جَلَالُهُ لِأَنَّهُ أَهْلٌ لِلْعِبَادَةِ لَا لِأَجْلِ ثَوَابٍ فِي دَارِ الْمَقَامِ

He should recite His^{-azwj} Speech, Majestic is His^{-azwj} Majesty, in His^{-azwj} Presence with the awe, and the respect, and the reverence, and with aiming the worship to Him^{-azwj}, Majestic is His^{-azwj} Majesty, because He^{-azwj} is rightful to be worshipped, not for the reason of Rewards in the House of staying (Paradise)'.¹²⁰

¹²⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 6 b

¹²¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 6 c

فَمِمَّا رُوِيَ فِي قِرَاءَتِهَا مَا ذَكَرَهُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الْبَزْدَابِيُّ - عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ - عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ حَرِيْشِ الرَّازِيِّ - عَنْ أَبِي جَعْفَرٍ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ بَعْدَ صَلَاةِ الْعَصْرِ عَشْرَ مَرَّاتٍ مَرَّتَ لَهُ عَلَى مِثَالِ أَعْمَالِ الْخَلَائِقِ.

From what is reported regarding its recitation is what is mentioned by Muhammad Bin Ali Bin Muhammad Al-Bazdabady, from Ahmad Bin Muhammad Bin Yahya Al-Attar, from his father, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Al-Abbas Bin Jareysh Al-Razy, from Abu Ja'far Muhammad Bin Ali son of Musa Bin Ja'far^{-asws}, he said, 'One who recites Surah Al-Qadr during the night of Pre-determination after Al-Asr Salat, ten times, for him would be similar of deeds of the creatures'¹²².

مِصْبَاحُ الشَّيْخِ وَ الْكُفَعِيِّ، وَ غَيْرُهُمَا عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ يَوْمَ الْقِيَامَةِ وَ فِي بَعْضِ النُّسخِ فِي ذَلِكَ الْيَوْمِ.

(The book) 'Misbah' of the Sheykh, and Al Ka'famy and others,

'From Abu Ja'far^{-asws} – similar to it, and there is an increase in its end is 'On the Day of Qiyamah', and in one of the copies, 'In that day'¹²³.

8- فَلَاخِ السَّائِلِ، وَ مِنَ الْمُهَيَّمَاتِ بَعْدَ صَلَاةِ الْعَصْرِ الْإِقْتِدَاءُ بِمَوْلَانَا مُوسَى بْنِ جَعْفَرِ الْكَاطِمِ صَلَوَاتِ اللَّهِ عَلَيْهِمَا فِي الدُّعَاءِ لِمَوْلَانَا الْمُهَيَّبِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ

(The book) 'Falah Al Saail' –

And from the important (follow-ups) after Al-Asr Salat is the imitation with our Master Musa^{-asws} Bin Ja'far Al-Kazim^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, in the supplication of our Master^{-ajfi} Al-Mahdi^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}.

كَمَا رَوَاهُ مُحَمَّدُ بْنُ بَشِيرِ الْأَزْدِيُّ عَنْ أَحْمَدَ بْنِ عُمَرَ الْكَاتِبِ عَنِ الْحَسَنِ بْنِ مُحَمَّدَ بْنِ جُمُهورِ الْعَمِّيِّ عَنْ أَبِيهِ مُحَمَّدَ بْنِ جُمُهورِ عَنْ يَحْيَى بْنِ الْقَضْلِ التُّوفَلِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع بِنِعْدَادِ حِينَ فَرَّغَ مِنْ صَلَاةِ الْعَصْرِ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ سَمِعْتُهُ يَقُولُ

Like what is reported by Muhammad Bin Bashir Al Azdy, from Ahmad Bin Umar Al Katib, from Al Hassan Bin Muhammad Bin Jamhour Al Ammy, from his father Muhammad Bin Jamhour, from Yahya Bin Al Fazl Al Nowfaly who said,

'I entered to see Abu Al Hassan Musa^{-asws} Bin Ja'far^{-asws} at Baghdad at the time when he^{-asws} was free from his^{-asws} Al-Asr Salat. He^{-asws} raised his^{-asws} hands towards the sky and I heard him^{-asws} saying: -

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ زِيَادَةُ الْأَشْيَاءِ وَ نُقْصَانُهَا وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَ خَلْقَكَ بَعْتَرِ مَعُونَةٍ مِنْ غَيْرِكَ وَ لَا حَاجَةَ إِلَيْهِمْ

'You are Allah^{-azwj}! There is no god except You^{-azwj}! The First, and the Last, and the Apparent, and the Hidden! And You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}. You^{-azwj} Increase

¹²² Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 7 a

¹²³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 7 b

the things and Reduce them. And You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}. You^{-azwj} Created Your^{-azwj} creation without assistance from others, nor any need to them!

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ الْمَشِيئَةُ وَإِلَيْكَ الْبَدَاءُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ قَبْلَ الْقَبْلِ وَ خَالِقُ الْقَبْلِ أَنْتَ بَعْدَ الْبَعْدِ وَ خَالِقُ الْبَعْدِ

And You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}. The Desire is from You^{-azwj} and the Change of Decision is up to You^{-azwj}! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, (You^{-azwj} are) before the 'before', and Creator of the 'before'! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, (You^{-azwj} are) after the 'after', and Creator of the 'after'!

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ تَمْخُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ غَايَةُ كُلِّ شَيْءٍ وَ وَارِثُهُ

You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}. You^{-azwj} Delete whatever You^{-azwj} so Desire and Affirm, and in Your^{-azwj} Possession is Mother of the Book! Your^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Peak of all things and its inheritor!

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَا يَعْزُبُ عَنْكَ الدَّقِيقُ وَ لَا الْجَلِيلُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَا تُخْفَى عَلَيْكَ الْعَاثُ وَ لَا تَنْشَابُهُ الْأَصْوَاتُ

You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}! Neither is the intricate hidden from You^{-azwj} nor the large! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}. Neither are the languages hidden unto You^{-azwj} nor are the voices confusing upon You^{-azwj}!

كُلَّ يَوْمٍ أَنْتَ فِي شَأْنٍ لَا يَشْعَلُكَ شَأْنٌ عَنْ شَأْنٍ عَالَمِ الْعَيْبِ وَ أَخْفَى دَيَّانُ يَوْمِ الدِّينِ مُدَبِّرِ الْأُمُورِ بَاعِثُ مَنْ فِي الْقُبُورِ نُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ

Every day You^{-azwj} are in a state of Glorious occupation. Neither does an occupation pre-occupy You^{-azwj} from an occupation! Knower of the unseen, and Hidden Judge on the Day of Reckoning, Manager of the affairs, Resurrector of the ones in the graves, Reviver of the bones while these are decomposed!

أَسْأَلُكَ بِاسْمِكَ الْمَكْنُونِ الْمَخْرُوجِ الْحَيِّ الْقَيُّومِ الَّذِي لَا يُحِيبُ مَنْ سَأَلَكَ بِهِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَجِّلَ فَرَجَ الْمُتَّقِمِ لَكَ مِنْ أَعْدَائِكَ وَ أُنْجِزَ لَهُ مَا وَعَدْتَهُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

I ask You^{-azwj} by Your^{-azwj} Name, the Hidden, the Treasured! The Living, the Eternal Who does not disappoint the one asking Him^{-azwj}. I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Hasten the relief of the Avenger of Your^{-azwj} from Your^{-azwj} enemies, and Fulfil for him^{-ajfj} what You^{-azwj} have Promised him^{-ajfj}, O One^{-azwj} with the Majesty and the Benevolence!

قَالَ قُلْتُ مَنْ الْمَدْعُو لَهُ

He (the narrator) said, 'I said, 'Who is the one being supplicated for?'

قَالَ ذَلِكَ الْمَهْدِيُّ مِنْ آلِ مُحَمَّدٍ ص

He^{-asws} said: 'That is Al-Mahdi^{-ajfj} from Progeny^{-asws} of Muhammad^{-saww}!'

ثُمَّ قَالَ يَا أَيُّ الْمُنْتَدِخِ الْبَطْنِ الْمَقْرُونِ الْحَاجِبِينَ أَحْمَشُ السَّاقَيْنِ بَعِيدُ مَا بَيْنَ الْمُنْكَبَيْنِ أَسْمَرُ اللَّوْنِ يَعْتَوِرُهُ مَعَ سُمْرَتِهِ صُفْرَةٌ مِنْ سَهْرِ اللَّيْلِ يَا أَيُّ مَنْ لَيْلُهُ يَزَعَى
النُّجُومَ سَاجِدًا وَ رَاكِعًا يَا أَيُّ مَنْ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَانِمٍ مِصْبَاحِ الدُّجَى يَا أَيُّ الْقَائِمِ بِأَمْرِ اللَّهِ

Then he^{-asws} said: ‘By my^{-asws} father^{-asws}! The round of belly, arched eyebrows, broad of the legs, broad shoulders, brown complexion. Paleness is mixed with his^{-asws} brownness from holding vigil at night. By my^{-asws} father^{-asws}! One whom the stars see doing Sajdah and Ruk’u. By my^{-asws} father^{-asws}! One who will not take any blame of a blamer for the Sake of Allah^{-azwj}, lamp of the darkness. By my^{-asws} father^{-asws}! The one standing with the Command of Allah^{-azwj}!’

قُلْتُ وَ مَتَى خُرُوجُهُ

I said, ‘And when will be his^{-ajfj} emergence?’

قَالَ إِذَا رَأَيْتَ الْعَسَاكِرَ بِالْأَنْبَارِ عَلَى شَاطِئِ الْفُرَاتِ وَ الصَّرَاةِ وَ دِجْلَةَ وَ هَدَمَ قَنْطَرَةَ الْكُوفَةِ وَ إِحْرَاقَ بَعْضِ بُيُوتَاتِ الْكُوفَةِ فَإِذَا رَأَيْتَ ذَلِكَ فَإِنَّ اللَّهَ يَفْعَلُ
مَا يَشَاءُ لَا غَالِبَ لِأَمْرِ اللَّهِ وَ لَا مُعَقِّبَ لِحُكْمِهِ.

He^{-asws} said: ‘When you see the soldiers at Al-Anbar upon the river banks of the Euphrates, and the bridge, and Dajlah (river Tigris), and the archway of Al-Kufa is demolished, and some of the houses of Al-Kufa are burnt down. When you see that, then Allah^{-azwj} will Do whatever He^{-azwj} so Desires. There is no one to overcome the Command of Allah^{-azwj}, nor to overturn His^{-azwj} Judgment’.¹²⁴

مِصْبَاحِ الشَّيْخِ، وَ الْبَلَدِ الْأَمِينِ، وَ جَنَّةِ الْأَمَانِ، وَ الْإِكْتِيَارِ، وَ غَيْرِهَا كَانَ أَبُو الْحَسَنِ ع يَقُولُ بَعْدَ الْعَصْرِ - أَنْتَ اللَّهُ إِلَى آخِرِ الدُّعَاءِ.

(The books) ‘Misbah’ of the Sheykh, and ‘Al Balad Al Ameen’, and ‘Junnat Al Amaan’, and ‘Al Ikhtiyar’, and others

‘Abu Al-Hassan^{-asws} was saying after Al-Asr (Salat): ‘You^{-azwj} are Allah^{-azwj}!’ – up to end of the supplication’.¹²⁵

9- فَلَاخِ السَّائِلِ، وَ مِنَ الْمُهَيَّمَاتِ بَعْدَ صَلَاةِ الْعَصْرِ مَا رَوَاهُ أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جُمُهورِ الْعَمِّيِّ عَنْ
أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ بَعْدَ صَلَاةِ الْعَصْرِ فِي كُلِّ يَوْمٍ مَرَّةً وَاحِدَةً - اسْتَعْفَرَ اللَّهُ
الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الرَّحْمَنُ الرَّحِيمُ ذُو الْجَلَالِ وَ الْإِكْرَامِ

(The book) ‘Falah Al Saail’ – And from the important after Al-Asr Salat is what is reported by Abu Muhammad Haroun Bin Musa, from Muhammad Bin Hammam, from Al Hassan Bin Muhammad Bin Jamhour Al Amma, from his father, from Fazalat Bin Ayoub, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘One who says after Al-Asr Salat once during every day, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except Allah^{-azwj}, the Living, the Eternal, the Beneficent, the Merciful, with the Majesty and the Benevolence.

¹²⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 8 a

¹²⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 8 b

وَأَسْأَلُهُ أَنْ يَتُوبَ عَلَيَّ تَوْبَةً عَبْدٍ ذَلِيلٍ خَاضِعٍ فَقِيرٍ بَائِسٍ مُسْتَكِينٍ مُسْتَجِيرٍ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَلَا ضَرًّا وَلَا مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا أَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ بِتَخْرِيقِ صَحِيفَتِهِ كَائِنَةً مَا كَانَتْ.

And I ask Him^{-azwj} to Turn to me, and repentant servant, disgrace, humble, poor, wretched, needy, servile, seeking Shelter, neither controlling any benefit nor harm for himself, nor death nor life, nor Resurrection' – Allah^{-azwj} the Exalted Commands the two Angels to tear up his book (register of deeds), whatever may have happened".¹²⁶

10- فَلَاحِ السَّائِلِ، وَمِنْ الْمُهَمَّاتِ الْإِقْتِدَاءُ بِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ وَآلِهِ فِي الدُّعَاءِ عَقِيبَ الْخَمْسِ الصَّلَوَاتِ

(The book) 'Falah Al Saail' –

And from the important imitations of our Master^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} Progeny^{-asws} regarding the supplication as follow-up of five (daily) Salats –

فَمِنْ دُعَائِهِ عَقِيبَ صَلَاةِ الْعَصْرِ - سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

From his^{-asws} supplications as follow-up of Al-Asr Salat: 'Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither Mighty nor Strength except with Allah^{-azwj} the Exalted the Magnificent!

سُبْحَانَ اللَّهِ بِالْعُدُوِّ وَالْأَصَالِ سُبْحَانَ اللَّهِ بِالْعَشِيِّ وَالْإِبْكَارِ - فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ - سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorious be to Allah^{-azwj} **in the mornings and the evenings [24:36]!** Glory be to Allah^{-azwj} **in the evening and the morning [40:55]. Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]. And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18]. Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزِّ وَالْجَبَرُوتِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ اللَّهِ الْحَيِّ الْقَيُّومِ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَهُ وَتَعَالَى سُبُوحُ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glorious is the One^{-azwj} with the Kingdom and Dominion! Glorious is Allah^{-azwj} with the Might and the Subduer! Glorious is the Living Who does not die! Glorious is the Established, the Permanent! Glorious is Allah^{-azwj} the Living, the Eternal! Glorious is the Exalted, the Lofty! Glorious is He^{-azwj} and Exalted! Glorious, Holy, Lord^{-azwj} of the Angels and the Spirit!

اللَّهُمَّ إِنَّ دُنْيِي أَمْسَى مُسْتَجِيرًا بِعَفْوِكَ وَخَوْفِي أَمْسَى مُسْتَجِيرًا بِأَمْنِكَ وَفَقْرِي أَمْسَى مُسْتَجِيرًا بِعِنَاكَ وَذُلِّي أَمْسَى مُسْتَجِيرًا بِعِزِّكَ

O Allah^{-azwj}! My sins have become seeking Shelter with Your^{-azwj} Pardon, and my fear has become seeking Shelter with Your^{-azwj} security, and my poverty has become seeking Shelter with Your^{-azwj} Richness, and my humility has become seeking Shelter with Your^{-azwj} Honour!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive (my sins) for me and Mercy me, You^{-azwj} are Praised, Glorified!

اللَّهُمَّ تَمَّ نُورُكَ فَهَدَيْتَ فَلَكَ الْحَمْدُ وَ عَظُمَ حِلْمُكَ فَعَمَّوَتْ فَلَكَ الْحَمْدُ وَ جَاهُكَ أَعْظَمَ الْجَاهِ وَ عَطِيَّتُكَ أَفْضَلَ الْعَطَاءِ،

O Allah^{-azwj}! Your^{-azwj} Noor is complete so You^{-azwj} Guided. For You^{-azwj} is the Praise and Your^{-azwj} Forbearance is Mighty, so You^{-azwj} Pardoned! For You^{-azwj} is the Praise! Our Lord^{-azwj}! Your Face is most Honourable of the faces, and Your^{-azwj} Honour is Mightiest of the honours, and Your^{-azwj} Awards are best of the awards!

تَطَاعَ رَبَّنَا وَ تَشَكَّرَ وَ تَعَصَى فَتَغْفِرُ وَ تُجِيبُ الْمُضْطَرَّ وَ تَكْشِفُ الضَّرَّ وَ تُنَجِّي مِنَ الْكَرْبِ وَ تُعْثِي الْفَقِيرَ وَ تَشْفِي السَّقِيمَ وَ لَا يُجَازِي آلاءَكَ أَحَدٌ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

Our Lord^{-azwj}! You^{-azwj} are obeyed and You^{-azwj} Thank, and You^{-azwj} are disobeyed and You^{-azwj} Forgive, and You^{-azwj} Answer the desperate, and You^{-azwj} Remove the harm, and You^{-azwj} Rescue from the distress, and You^{-azwj} Enrich the poor, and You^{-azwj} Heal the sick, and no one exceeds Your^{-azwj} Favours, and You^{-azwj} are most Merciful of the merciful ones!¹²⁷

11- فَلَاحِ السَّائِلِ، وَ مِنَ الْمُهَيَّمَاتِ الدُّعَاءِ عَقِيبَ الْعَصْرِ بِمَا كَانَتْ الرَّهْرَاءُ فَاطِمَةُ سَيِّدَةَ النِّسَاءِ صَلَوَاتِ اللَّهِ عَلَيْهَا تَدْعُو بِهِ فِي جُمْلَةِ دُعَائِهَا لِلْخَمْسِ الصَّلَوَاتِ وَ هُوَ

(The book) 'Falah Al Saail' –

'And from the important supplications as follow-up of Al-Asr (Salat) with what (Syeda) Al-Zahra Fatima^{-asws}, Chieftess of the women, may the Salawaat of Allah^{-azwj} be upon her^{-asws} was supplicating with among total of her^{-asws} supplications for the five (daily) Salats, and it is: -

سُبْحَانَ مَنْ يَغْلَمُ جَوَارِحَ الْفُلُوبِ سُبْحَانَ مَنْ يُحْصِي عَدَدَ الذُّنُوبِ سُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي كَافِرًا لِأَنْعَمِهِ وَ لَا جَاحِدًا لِفَضْلِهِ فَالْحَمْدُ فِيهِ وَ هُوَ أَهْلُهُ

'Glorious is the One^{-azwj} Who Knows beats of the hearts! Glorious is the One^{-azwj} Who Counts number of the sins! Glorious is the One^{-azwj} no one hiding in the earth is hidden from Him^{-azwj} nor in the sky; and the Praise is for Allah^{-azwj} Who did not Make me a Kafir (rejector) of His^{-azwj} bounties, nor a rejector of His^{-azwj} Grace, for the goodness is in it and He^{-azwj} is its rightful!

وَ الْحَمْدُ لِلَّهِ عَلَى حُجَّتِهِ الْبَالِغَةِ عَلَى جَمِيعِ مَنْ خَلَقَ بِمَنْ أَطَاعَهُ وَ جَمُنَ عَصَاهُ فَإِنَّ رَحِمَ مَنْ مَتَّهَ وَ إِنَّ عَاقِبَ فِيمَا قَدَمَتْ أَيْدِيهِمْ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And the Praise is for Allah^{-azwj} upon His^{-azwj} extensive Arguments upon entirety of the ones He^{-azwj} Created, from the ones obeying Him^{-azwj} and from the ones disobeying Him^{-azwj}. If He^{-azwj} Mercies, it is from His^{-azwj} Conferment, and if He^{-azwj} Punishes, it is due to what their hands had sent ahead, and Allah^{-azwj} is not least unjust to the servants!

وَ الْحَمْدُ لِلَّهِ الْعَلِيِّ الْمَكَانِ وَ الرَّفِيعِ الْبُنْيَانِ الشَّدِيدِ الْأَرْكَانِ الْعَزِيزِ السُّلْطَانِ الْعَظِيمِ الشَّانِ الْوَاضِحِ الْبُرْهَانِ الرَّحِيمِ الرَّحْمَنِ الْمُنْعِمِ الْمَنَّانِ

And the Praise is for Allah^{-azwj} of the Exalted Position, and the Lofty Construction, the Strong of the Pillars, the Mighty of the Authority, and Magnificent of the Glory, the Clear of the proofs, the Merciful, the Beneficent, the Favourer, the Bestower!

الْحَمْدُ لِلَّهِ الَّذِي احْتَجَبَ عَنْ كُلِّ مَخْلُوقٍ يَرَاهُ بِحَقِيقَةِ الرُّبُوبِيَّةِ وَ قُدْرَةِ الْوَحْدَانِيَّةِ فَلَمْ تُدْرِكْهُ الْأَبْصَارُ وَ لَمْ تُحِطْ بِهِ الْأَحْبَارُ وَ لَمْ يُعَيِّنْهُ مِقْدَارٌ وَ لَمْ يَتَوَهَّمْهُ اعْتِبَارٌ لِأَنَّهُ الْمَلِكُ الْجَبَّارُ

The Praise is for Allah^{-azwj} Who is Veiled from every creature. He^{-azwj} can be seen from the realities of Lordship, and the Power of Oneness. The sights do not realise Him^{-azwj}, and the news do not encompass with Him^{-azwj}, and measurement cannot define Him^{-azwj}, and consideration cannot imagine Him^{-azwj} because He^{-azwj} is the King, the Subduer!

اللَّهُمَّ قَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَطَّلِعُ عَلَى أَمْرِي وَ تَعْلَمُ مَا فِي نَفْسِي وَ لَيْسَ يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَ قَدْ سَعَيْتُ إِلَيْكَ فِي طَلِبَتِي وَ طَلَبْتُ إِلَيْكَ فِي حَاجَتِي وَ تَضَرَّعْتُ إِلَيْكَ فِي مَسْأَلَتِي

O Allah^{-azwj}! You^{-azwj} See my^{-asws} place, and Hear my speech, and Notice my affairs, and Know what is within myself, and nothing from my affairs is hidden unto You^{-azwj}, and I have strived to You^{-azwj} in my seeking, and sought to You^{-azwj} regarding my needs, and beseeched to You^{-azwj} regarding my requests.

وَ سَأَلْتُكَ لِغَفْرٍ وَ حَاجَةٍ وَ ذَلَّةٍ وَ ضَيْقَةٍ وَ بُؤْسٍ وَ مَسْكَنَةٍ وَ أَنْتَ الرَّبُّ الْجَوَادُ بِالْمَغْفِرَةِ تَجِدُ مَنْ تُعَذِّبُ غَيْرِي وَ لَا أَجِدُ مَنْ يُغْفِرُ لِي غَيْرَكَ وَ أَنْتَ عَنِّي عَنِّ عَذَابِي وَ أَنَا فَاقِعٌ إِلَى رَحْمَتِكَ

And I ask You^{-azwj} due to poverty, and need, and humiliation, and constriction, and wretchedness, and destitution, and You^{-azwj} are the Lord^{-azwj} Generous with the Forgiveness. You^{-azwj} can find others to Punish and I cannot find one who can Forgive (my sins) for me, and You^{-azwj} are needless from Punishing me, and I am poor to Your^{-azwj} Mercy!

فَأَسْأَلُكَ بِغَفْرِي إِلَيْكَ وَ عِنَاكَ عَنِّي وَ بِقُدْرَتِكَ عَلَيَّ وَ قَلَّةِ امْتِنَاعِي مِنْكَ أَنْ تَجْعَلَ دُعَائِي هَذَا دُعَاءً وَافَقَ مِنْكَ إِجَابَةً وَ مَجْلِسِي هَذَا مَجْلِسًا وَافَقَ مِنْكَ رَحْمَةً وَ طَلِبَتِي هَذِهِ طَلِبَةً وَافَقَتْ نَجَاحًا

I ask You^{-azwj} with my poverty to You^{-azwj} and Your^{-azwj} needlessness from me, and by Your^{-azwj} Power upon me and scarcity of my defence from You^{-azwj}, to Make this supplication of mine as compatible from You^{-azwj} for Answering, and this sitting of mine a sitting compatible from You^{-azwj} for Mercy, and this seeking of mine a seeking compatible for success.

وَ مَا خِفْتُ عُسْرَتَهُ مِنَ الْأُمُورِ فَيَسِّرَهُ وَ مَا خِفْتُ عَجْزَهُ مِنَ الْأَشْيَاءِ فَوَسِّعَهُ وَ مَنْ أَرَادَنِي بِسُوءٍ مِنَ الْخَلَائِقِ كُلِّهِمْ فَأَغْلِبْنِي آمِينَ يَا أَرْحَمَ الرَّاحِمِينَ وَ هَوِّنْ عَلَيَّ مَا حَشَيْتُ شِدَّتَهُ وَ اكْشِفْ عَنِّي مَا حَشَيْتُ كُرْبَتَهُ وَ يَسِّرْ لِي مَا حَشَيْتُ عُسْرَتَهُ آمِينَ رَبَّ الْعَالَمِينَ

And whatever from the matters I fear its difficulty, Ease it, and whatever from the things I fear its frustration, Expand it, and the ones from the people who intends me with evil, all of them, Overcome him. Ameen, O most Merciful of the merciful ones, and Ease upon me whatever I fear its hardship, and Remove from what I fears its distress, and Ease for me whatever I fear its difficulty. Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ انزِعِ الْعُجْبَ وَ الرِّيَاءَ وَ الْكِبْرَ وَ الْبَغْيَ وَ الْحَسَدَ وَ الضَّعْفَ وَ الشَّاكَّ وَ الْوَهْنَ وَ الضَّرَّ وَ الْأَسْقَامَ وَ الْحَذْلَانَ وَ الْمَكْرَ وَ الْحَدِيدَةَ وَ الْبَلِيَّةَ وَ الْفَسَادَ مِنْ سَمْعِي وَ بَصَرِي وَ جَمِيعِ جَوَارِحِي وَ خُذْ بِنَاصِيَتِي إِلَى مَا تُحِبُّ وَ تَرْضَى يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Remove the self-fascination, and the showing off, and the arrogance, and the rebellion, and the envy, and the weakness, and the doubt, and the frailty, and the harm, and the sickness, and the abandonment, and the plots, and the deception, and the affliction, and the corruption from my hearing, and my sight, and entirety of my limbs, and Take me by the forelocks to what You^{-azwj} Love and are Satisfied with, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ ذَنْبِي وَ اسْتُرْ عَوْرَتِي وَ آمِنْ رُوعَتِي وَ اجْبُرْ مُصِيبَتِي وَ اغْنِ فَقْرِي وَ يَسِّرْ حَاجَتِي وَ أَقْلِبْ عَثْرَتِي وَ اجْمَعْ شَمْلِي وَ اكْفِنِي مَا أَهْمَنِي وَ مَا غَابَ عَنِّي وَ مَا حَضَرَني وَ مَا أَتَخَوَّفُهُ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Forgive my sins, and Cover my faults, and Secure my dread, and Prevent my calamities, and Enrich my poverty, and Ease my needs, and Pick me up from my stumbles, and Gather my family, and Suffice me for what worries me and what is absent from me and what is present from me, and whatever I am fearing from, O most Merciful of the merciful ones!

اللَّهُمَّ فَوَضْتُ أَمْرِي إِلَيْكَ وَ الْجَأْتُ ظَهْرِي إِلَيْكَ وَ أَسَلَمْتُ نَفْسِي إِلَيْكَ بِمَا جَنَيْتُ عَلَيْهَا فِرْقًا مِنْكَ وَ خَوْفًا وَ طَمَعًا وَ أَنْتَ الْكَرِيمُ الَّذِي لَا يَقْطَعُ الرَّجَاءَ وَ لَا يُجَبِّبُ الدُّعَاءَ

O Allah^{-azwj}! I have placed my affairs to You^{-azwj}, and supported my back to You^{-azwj}, and submitted myself to You^{-azwj} what I have wronged upon, hoping from You^{-azwj}, and fearing, and longing, and You^{-azwj} are the Benevolent Who does not Cut off the hopes nor Disappoints the supplicating one!

فَأَسْأَلُكَ بِحَقِّ إِبْرَاهِيمَ حَلِيلِكَ وَ مُوسَى كَلِيمِكَ وَ عِيسَى رُوحِكَ وَ مُحَمَّدٍ ص صَفِيَّتِكَ وَ نَبِيِّكَ أَلَّا تَصْرِفَ وَجْهَكَ الْكَرِيمَ عَنِّي حَتَّى تَقْبَلَ تَوْبَتِي وَ تَرْحَمَ عَثْرَتِي وَ تَغْفِرَ لِي خَطِيئَتِي يَا أَرْحَمَ الرَّاحِمِينَ يَا أَحْكَمَ الْحَاكِمِينَ

I ask You^{-azwj} by the right of Your^{-azwj} friend Ibrahim^{-as}, and Your^{-azwj} Converser Musa^{-as}, and Your^{-azwj} Spirit Isa^{-as}, and Muhammad^{-sawww} Your^{-azwj} Elite and Prophet^{-sawww}! Do not Turn Your^{-azwj} Benevolent Face away from me until You^{-azwj} Accept my repentance, and Mercy my tears, and Forgive my sins for me, O most Merciful of the merciful ones, and O most Judicial of the judges!

اللَّهُمَّ اجْعَلْ نَارِي عَلَى مَنْ ظَلَمَنِي وَ انصُرْنِي عَلَى مَنْ عَادَانِي

O Allah^{-azwj}! Make my Retribution to be upon the ones oppressing me, and Help me against the ones being inimical to me!

اللَّهُمَّ لَا تَجْعَلْ مُصِيبَتِي فِي دِينِي وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّي وَلَا تَبْلَغْ عَلَيَّ عِلْمِي إِلَهِي أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَايِشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي مِنْ كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

O Allah^{-azwj}! Do not Make my difficulties to be in my religion, nor Make the world to be greatest of my worries nor extent of my knowledge! My God^{-azwj}! Correct for me my religion which it is a protection of my affairs, and Correct for me my world in which is my livelihood, and Correct for me my Hereafter which my abode is to it, and Make the life as increase for me of every good, and Make the death as a comfort for me from every evil!

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah^{-azwj}! You^{-azwj} are Pardoning, You^{-azwj} Love the pardoning, therefore Pardon me!

اللَّهُمَّ أَخْبِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي وَأَسْأَلُكَ حَشِيئَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَالْعَدْلَ فِي الْعَضْبِ وَالرِّضَا وَأَسْأَلُكَ الْفُضْلَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَبِيدُ وَفُرَّةً عَيْنٍ لَا يَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ لَدَّةَ النَّظَرِ إِلَى وَجْهِكَ

O Allah^{-azwj}! Cause me to live for as long as You^{-azwj} Know the life is better for me, and Cause me to die when the death is better for me; and I ask You^{-azwj} of being fearful of You^{-azwj} in the private and the public, and the justice during the anger and the satisfaction; and I ask You^{-azwj} of the moderation during the poverty and the riches; and I ask You^{-azwj} for bliss not to end, and delight of the eyes not to terminate; and I ask you^{-azwj} of the satisfaction after the Decree; and I ask You^{-azwj} of the pleasure of the looking at Your^{-azwj} Face!

اللَّهُمَّ إِنِّي أَسْتَهْدِيكَ لِإِزْشَادِ أَمْرِي وَأَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي

O Allah^{-azwj}! I seek Your^{-azwj} Guidance to Guide my affairs, and I seek Refuge with You^{-azwj} from evil of my own self!

اللَّهُمَّ عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah^{-azwj}! I have done evil and have been unjust to myself, therefore Forgive for me. Surely no one Forgives the sins except You^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَاقِبَتِكَ وَصَبْرًا عَلَى بَلِيَّتِكَ وَخُرُوجًا مِنَ الدُّنْيَا إِلَى رَحْمَتِكَ

O Allah^{-azwj}! I ask You^{-azwj} to Hasten Your^{-azwj} Granting well-being, and patience upon Your^{-azwj} Afflictions, and exit from the world to Your^{-azwj} Mercy!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ مَلَائِكَتَكَ وَحَمَلَةَ عَرْشِكَ وَأَشْهَدُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allah^{-azwj}! I keep You^{-azwj} as Witness, and keep Your^{-azwj} Angels as witnesses, and bearers of Your^{-azwj} Throne, and I keep as witnesses the ones in the skies and the ones in the earth! Surely You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, and Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}!

وَأَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا كَائِنُ قَبْلَ أَنْ يَكُونَ شَيْءٌ وَالْمُكُونُ لِكُلِّ شَيْءٍ وَالْكَائِنُ بَعْدَ مَا لَا يَكُونُ شَيْءٌ

And I ask You^{-azwj} with that for You^{-azwj} is the Praise, there is no god except You^{-azwj}, Initiator of the skies and the earth! O One^{-azwj} existing before anything existed, and the Bringer into existence of all things, and the One^{-azwj} to exist after nothing will exist!

اللَّهُمَّ إِلَى رَحْمَتِكَ رَفَعْتُ بَصْرِي وَإِلَى جُودِكَ بَسَطْتُ كَفْيِي فَلَا تُخْزِنِي وَ أَنَا أَسْأَلُكَ وَ لَا تُعَذِّبْنِي وَ أَنَا أَسْتَغْفِرُكَ

O Allah^{-azwj}! I have raised my sight to Your^{-azwj} Mercy, and have extended my palms to Your^{-azwj} Generosity, therefore do not Deprive me and I am asking You^{-azwj}, and do not Punish me and I am seeking Your^{-azwj} Forgiveness!

اللَّهُمَّ فَاعْفِرْ لِي فَإِنَّكَ بِي عَلِيمٌ وَ لَا تُعَذِّبْنِي فَإِنَّكَ عَلَيَّ قَادِرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Forgive (my sins) for me, for You^{-azwj} are Knowing with me, and do not Punish me for You^{-azwj} are Able upon me with Your^{-azwj} Merciful, O most Merciful of the merciful ones!

اللَّهُمَّ ذَا الرَّحْمَةِ الْوَاسِعَةِ وَالصَّلَاةِ النَّافِعَةِ الرَّافِعَةِ صَلِّ عَلَى أَكْرَمِ خَلْقِكَ عَلَيْنِكَ وَ أَحَبِّهِمْ إِلَيْنِكَ وَ أَوْجِبِهِمْ لَدَيْنِكَ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ الْمَخْصُوصِ بِفَضَائِلِ الْمَسَائِلِ أَشْرَفَ وَ أَكْمَلَ وَ أَرْفَعَ وَ أَعْظَمَ وَ أَكْرَمَ مَا صَلَّيْتَ عَلَيَّ مُبْلِغٍ عَنْكَ مُؤْتَمِنٍ عَلَيَّ وَ حَيِّكَ

O Allah^{-azwj} with the Capacious Mercy and the beneficial Salat the Raised, Send Salawaat upon Your^{-azwj} creature most honourable to You^{-azwj}, and most directing to You^{-azwj}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, specified with merit of the noblest means, and most perfect, and highest, and most honourable of what You^{-azwj} have Sent upon the one^{-saww} who delivered on Your^{-azwj} behalf, faithful upon Your^{-azwj} Revelation!

اللَّهُمَّ كَمَا سَدَدْتَ بِهِ الْعَمَى وَ فَتَحْتَ بِهِ الْهُدَى فَاجْعَلْ مَنَاهِجَ سُبُلِهِ لَنَا سُنَنًا وَ حُجَجَ بُرْهَانِهِ لَنَا سَبَبًا نَأْتَمُّ بِهِ إِلَى الْقُدُومِ عَلَيْكَ

O Allah^{-azwj}! Just You^{-azwj} have Guided the blind with it, and Opened the Guidance with it, Make the manifesto of his^{-saww} ways as a conduct for us, and arguments of his^{-saww} proofs as cause for us to complete out proceeding to You^{-azwj}!

اللَّهُمَّ لَكَ الْحَمْدُ مِائَةَ السَّمَاوَاتِ السَّبْعِ وَ مِائَةَ طَبَاقِيهِنَّ وَ مِائَةَ الْأَرْضِينَ السَّبْعِ وَ مِائَةَ مَا بَيْنَهُمَا وَ مِائَةَ عَرْشِ رَبِّنَا الْكَرِيمِ وَ مِيزَانَ رَبِّنَا الْعَفَّارِ وَ مِدَادَ كَلِمَاتِ رَبِّنَا الْعَفَّارِ وَ مِائَةَ الْجَنَّةِ وَ مِائَةَ النَّارِ وَ عَدَدَ الْمَاءِ وَ النَّرَى وَ عَدَدَ مَا يُرَى وَ مَا لَا يُرَى

O Allah^{-azwj}! For You^{-azwj} is the Praise for Filling the seven skies and Filling their layers, and Filling the seven earths and Filling whatever is between the two, and Filling the Honourable Throne of our Lord^{-azwj}, and Scale of our Lord^{-azwj} the Forgiving, and the ink of the Phrases of our Lord^{-azwj} the Subduer, and Filling of the Paradise, and Filling of the Fire, and number of the water drops and the soil, and number of what is seen and what cannot be seen!

اللَّهُمَّ وَ اجْعَلْ صَلَوَاتِكَ وَ بَرَكَاتِكَ وَ مَنِّكَ وَ مَغْفِرَتِكَ وَ رَحْمَتِكَ وَ رِضْوَانِكَ وَ فَضْلِكَ وَ سَلَامَتِكَ وَ دِكْرِكَ وَ نُورِكَ وَ شَرَفِكَ وَ نِعْمَتِكَ وَ حَبِيبَتِكَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَيَّ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! Make Your^{-azwj} Salawaat, and Your^{-azwj} Blessings, and Your^{-azwj} Conferment, and Your^{-azwj} Forgiveness, and Your^{-azwj} Mercy, and Your^{-azwj} Satisfaction, and Your^{-azwj} Grace, and Your^{-azwj} Safety, and Your^{-azwj} Zikr, and Your^{-azwj} Noor, and Your^{-azwj} Nobility, and Your^{-azwj} bounties, and Your^{-azwj} goodness upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, like what You^{-azwj} have Sent, and Blessed, and Mercied upon Ibrahim^{-as} and Progeny^{-asws} of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ الْعَظْمَىٰ وَكَرِيمَ جَزَائِكَ فِي الْعُمْبَىٰ حَتَّىٰ تُشَرِّفَهُ يَوْمَ الْقِيَامَةِ يَا إِلَهَ الْمُتَدَىٰ

O Allah^{-azwj}! Give Muhammad the mighty means, and Your^{-azwj} benevolent Recompense in the posterity until You^{-azwj} Ennoble him on the Day of Qiyamah, O God^{-azwj} of Guidance!

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَىٰ جَمِيعِ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon entirety of Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Rasools^{-as}!

سَلَامٌ عَلَىٰ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَحَمَلَةَ الْعَرْشِ وَمَلَائِكَتِكَ الْمُقَرَّبِينَ وَالْكَرُوبِيِّينَ وَسَلَامٌ عَلَىٰ مَلَائِكَتِكَ أَجْمَعِينَ

Greetings be upon Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and bearers of the Throne, and Your^{-azwj} Angels of Proximity, and the honourable Recorders, and the Cherubim's, and greetings be upon Your^{-azwj} Angels in their entirety!

وَ سَلَامٌ عَلَىٰ أَبِيْنَا آدَمَ وَعَلَىٰ أُمَّنَا حَوَاءَ وَ سَلَامٌ عَلَىٰ النَّبِيِّينَ أَجْمَعِينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

And greetings be upon our father^{-as} Adam^{-as}, and upon our mother^{-as} Hawwa^{-as}; and greetings be upon the Prophets^{-as} in their entirety, and the truthful, and the martyrs, and the righteous!

وَ سَلَامٌ عَلَىٰ الْمُرْسَلِينَ أَجْمَعِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَا حَوْلَ وَ قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ صَلَّى اللَّهُ عَلَىٰ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ كَثِيرًا.

And greetings be upon the Messengers^{-as} in their entirety, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the words, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and Allah^{-azwj} Suffices me and is the best Protector, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and a lot of salutations!"¹²⁸

12- فَلَاخُ السَّائِلِ، وَ مِنَ الْمُهَيَّمَاتِ دَعَوَاتٌ قَدَّمْنَاهَا عَنِ الصَّادِقِ عَ عَقِيبَ كُلِّ وَاحِدَةٍ مِنَ الصَّلَوَاتِ الْمَفْرُوضَاتِ وَ مِنَ الْمُهَيَّمَاتِ دُعَاءُ الصَّادِقِ عَ بَعْدَ الْعَصْرِ وَ قَدْ قَدَّمْنَا إِسْنَادَهُ عِنْدَ مَا يَخْتَصُّ بِقَرِيضَةِ الطُّهْرِ بِرَوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ لِكُلِّ صَلَاةٍ مِنَ الْمَفْرُوضَاتِ الدُّعَاءُ بَعْدَ صَلَاةِ الْعَصْرِ

(The book) 'Falah Al Saail' –

'And from the important supplications we are advancing from Al-Sadiq^{-asws} as a follow-up of every one of the obligatory Salats, and from the important supplications of Al-Sadiq after Al-Asr, and we are advancing its chain of attribution of what is specific with the obligatory Al-

¹²⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 11

Zohr (Salat) by a report of Muawiya Bin Ammar, for every obligatory Salat, the supplication after Al-Asr Salat: -

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى آلِهِ الطَّاهِرِينَ

'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, last of the Prophets^{-as}, and upon his^{-saww} Purified Progeny^{-asws}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي اللَّيْلِ إِذَا يَغْشَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي النَّهَارِ إِذَا تَجَلَّى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي الْآخِرَةِ وَ الْأُولَى

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} during the night when it overcomes, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} during the day when it brightens, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} in the Hereafter and the former (world).

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ مَا لَاحَ الْجُدَيْدَانِ وَ مَا اطَّرَدَ الْخَافِقَانِ وَ مَا حَدَا الْحَادِيَانِ وَ مَا عَسَعَسَ لَيْلٌ وَ مَا اذْهَمَ ظَلَامٌ وَ مَا تَنَفَّسَ صُبْحٌ وَ مَا أَضَاءَ فَجْرٌ

And Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} for as long as the two renewables (days and nights) appear, and for as long as the two horizons (east and west) remain, and for as long as the two ushers are ushering (to death), and for as long as the night comes and goes, and for as long as the darkness intensifies, and for as long as the morning appears and for as long as the dawn breaks!

اللَّهُمَّ اجْعَلْ مُحَمَّدًا خَطِيبًا وَ قَدِ الْمُؤْمِنِينَ إِلَيْكَ وَ الْمَكْسُورَ حَلَلًا الْأَمَانَ إِذَا وَقَفَ بَيْنَ يَدَيْكَ وَ النَّاطِقَ إِذَا خَرَسَتِ الْأَلْسُنُ بِالثَّنَاءِ عَلَيْكَ

O Allah^{-azwj}! Make Muhammad^{-saww} speaker of delegation of the Momineen to You^{-azwj}, and the one clothed with garment of security when he^{-saww} pauses in front of You^{-azwj}, and the speaker when the tongues are muted with the praising upon You^{-azwj}!

اللَّهُمَّ أَعْلِ مَنْزِلَتَهُ وَ ارْفَعْ دَرَجَتَهُ وَ أَطْهَرِ حُجَّتَهُ وَ تَقَبَّلْ شَفَاعَتَهُ وَ ابْعَثْهُ الْمَقَامَ الْمُحْمُودَ الَّذِي وَعَدْتَهُ وَ اغْفِرْ لَهُ مَا أَحَدَثَ الْمُحَدِّثُونَ مِنْ أُمَّتِهِ بَعْدَهُ

O Allah^{-azwj}! Exalt his^{-saww} statues, and Raise his^{-saww} rank, and Reveal his^{-saww} arguments, and Accept his^{-saww} intercession, and Resurrect him in the Praised Position which You^{-azwj} have Promised him^{-as}, and Forgive for him^{-saww} whatever the innovators from his^{-saww} community have innovated after him^{-saww}!

اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِنِّي التَّحِيَّةَ وَ السَّلَامَ وَ اذْذُ عَلَيَّ مِنْهُمْ تَحِيَّةً كَثِيرَةً وَ سَلَامًا يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْفَضْلِ وَ الْإِنْعَامِ

O Allah^{-azwj}! Deliver the salutations and the greetings to the soul of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} from me, and Refer unto me a lot of salutations from them, and greetings, O One^{-azwj} with the Majesty and the Benevolence, and the Grace and the bounties!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مَضَلَّاتِ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمِ وَ الْبُغْيِ بَعِيرِ الْحَقِّ وَ أَنَّ أُشْرِكَ بِهِ مَا لَمْ تُنْزِلْ بِهِ سُلْطَانًا أَوْ أَقُولَ عَلَيْكَ مَا لَا أَعْلَمُ

O Allah-azwj! I seek Refuge with You-azwj from dilemmas of the Fitna, **whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, [7:33]**, and from associating with Him-azwj what no Authority has been Revealed with it, of from my saying upon You-azwj what I don't know.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَغَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَأَسْأَلُكَ الْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ

O Allah-azwj! I ask You-azwj Your-azwj obligated Mercy and Your-azwj Determined Forgiveness, and the gaining from every righteousness, and the safety from every sin, and I ask You-azwj for the winning with the Paradise and the salvation from the Fire!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ لِي فِي صَلَاتِي وَدُعَائِي بَرَكَاتٌ تُطَهِّرُهَا لِي قَلْبِي وَتَكْشِفُهَا عَنِّي وَتُؤْمِنُهَا زَوْعِي وَتَغْفِرُهَا لِي دُنْيِي وَتُصَلِّحُهَا لِي أَمْرِي وَتُعِينِي بِهَا فَقْرِي وَتُدْهِبُهَا ضَرْبِي وَتُفْرِجُهَا هَمِّي وَتُسَلِّحُهَا عَمِّي وَتَشْفِيهَا سُمِّي وَتُؤْمِنُهَا حَزْوَئِي وَتَجْلُوهَا حُزْوَئِي وَتَقْضِيهَا لِي دَيْنِي وَتَجْمَعُهَا لِي شَمْلِي وَتُبَيِّضُهَا لِي وَجْهِي وَاجْعَلْ مَا عِنْدَكَ خَيْرًا لِي

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make Blessings for me in my Salat and my supplication, Purifying my heart with it, and Remove my distress with it, and Secure my dread by it, and Forgive my sins with it, and Correct my affairs with it, and Enrich my poverty with it, and Do away my harm with it, and Relieve my worries by it, and Remedy my sadness with it, and Heal my sickness with it, and Secure my fear by it, and Clear my grief by it, and Pay off my debts by it, and Gather my family by it, and Brighten my face by it, and Make whatever is with You-azwj to be better for me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَ لَا كَرْبًا إِلَّا كَشَفْتَهُ وَ لَا حُوفًا إِلَّا أَمَنْتَهُ وَ لَا سُؤْمًا إِلَّا شَفَيْتَهُ وَ لَا هَمًّا إِلَّا فَرَجْتَهُ وَ لَا عَمًّا إِلَّا أَدَهَيْتَهُ وَ لَا حُزْنَ إِلَّا سَلَبْتَهُ وَ لَا ذَنْبًا إِلَّا قَضَيْتَهُ وَ لَا عَدُوًّا إِلَّا كَفَيْتَهُ وَ لَا حَاجَةً إِلَّا قَضَيْتَهَا وَ لَا دَعْوَةً إِلَّا أَجَبْتَهَا وَ لَا مَسْأَلَةً إِلَّا أَعْطَيْتَهَا وَ لَا أَمَانَةً إِلَّا أَدَيْتَهَا- وَ لَا فِتْنَةً إِلَّا صَرَفْتَهَا

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and do not Leave any sin for me except Forgive it, nor any distress except Remove it, not any fear except Secure it, nor any sickness except Heal it, nor any worry except Relieve it, nor any sadness except Remove it, nor any grief except Strip it, nor any debts except Pay it off, nor any enemy except Suffice it, nor any need except Fulfil it, nor any supplication except Answer it, nor any request except Grant it, nor any entrustment except Fulfil it, nor any Fitna except Turn it away!

اللَّهُمَّ اصْرِفْ عَنِّي مِنَ الْعَاقِبَاتِ وَالْأَفْئَاتِ وَالْبَلِيَّاتِ مَا أَطِيقُ وَ مَا لَا أَطِيقُ صَرْفَهُ إِلَّا بِكَ

O Allah-azwj! Turn the infirmities, and the calamities, and the afflictions, what I can endure and what I cannot endure, away from me, except with You-azwj!

اللَّهُمَّ أَمْسِي ظُلْمِي مُسْتَجِيرًا بِعَمُوكَ وَ أَمْسِثْ دُنُوبِي مُسْتَجِيرَةً بِمَغْفِرَتِكَ وَ أَمْسِ حَوْفِي مُسْتَجِيرًا بِأَمَانِكَ وَ أَمْسِ فَقْرِي مُسْتَجِيرًا بِغِنَاكَ وَ أَمْسِ دُنْيِي مُسْتَجِيرًا بِعِزِّكَ وَ أَمْسِ ضَعْفِي مُسْتَجِيرًا بِقُوَّتِكَ وَ أَمْسِ وَجْهِي الْبَالِي الْفَانِي مُسْتَجِيرًا بِوَجْهِكَ الدَّائِمِ الْبَاقِي

O Allah-azwj! At evening, my injustices seek shelter with Your-azwj Pardon, and my sins come to the evening seeking Your-azwj shelter with Your-azwj Forgiveness, and in evening my fear seeks

shelter with Your^{-azwj} security, and in the evening my poverty seek shelter with Your^{-azwj} riches, and in the evening my humiliation seeks shelter with Your^{-azwj} Honour, and in the evening my weakness seeks shelter with Your^{-azwj} Strength, and in the evening my decaying perishable face seeks shelter with Your^{-azwj} permanent Face, the ever-lasting!

يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكُونًا كُلِّ شَيْءٍ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اصْرَفْ عَنِّي وَ عَنِ أَهْلِي وَ مَالِي وَ وُلْدِي وَ أَهْلِ حُرَاتِي وَ إِخْوَانِي فِيكَ شَرُّ كُلِّ ذِي شَرٍّ وَ شَرُّ كُلِّ جَبَّارٍ غَبِيْدٍ وَ شَيْطَانٍ مَرِيْدٍ وَ سُلْطَانٍ جَائِرٍ وَ عَدُوٍّ قَاهِرٍ وَ حَاسِدٍ مُعَانِدٍ

O existing before all things, and O Bringer into being of all things! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Turn away from me, and from my family, and my wealth, and my children, and people of my grief, and my sisters for Your^{-azwj} Sake, evil of every one with evil, and evil of every obstinate tyrant, and apostate Satan^{-as}, and tyrannous ruler, and subduing enemy, and obstinate envier!

وَ بَاغِ مُرَاصِدٍ وَ مِنْ شَرِّ السَّامَةِ وَ الهَامَةِ وَ مَا دَبَّ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَ الْعَجَمِ وَ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ أَعُوذُ بِدِرْعِكَ الْحَصِيْبَةِ الَّتِي لَا تُرَامُ

And from the evil of the lurking envious one when he lurks, and from the evil of those who blow on knots (sorcery), and from the evil of an envier when he envies, and from the evil of the oppressors among the Arabs and the non-Arabs, and from the evil of the jinn and humans. I seek refuge in Your^{-azwj} impenetrable shield that cannot be breached.

وَ أَسْأَلُكَ أَلَّا تُمِيتَنِي غَمًّا وَ لَا هَمًّا وَ لَا مُتَرَدِّبًا وَ لَا رَدْمًا وَ لَا غَرْقًا وَ لَا حَرْقًا وَ لَا عَطَشًا وَ صَبْرًا وَ لَا قَوْدًا وَ لَا أَكِيلَ السَّبْعِ وَ أَمْنِي عَلَى فِرَاشِي فِي غَافِيَةِ أَوْ فِي الصَّفِّ الَّذِي نَعَتْ أَهْلُهُ فِي كِتَابِكَ فَقُلْتَ كَأَنَّكُمْ بُنِيَانٌ مَرْضُوضٌ مُقْبِلِينَ غَيْرَ مُدْبِرِينَ عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُوْلِكَ ص قَائِمًا بِحَقِّكَ غَيْرَ حَاجِدٍ لِأَلَائِكَ وَ لَا مُعَانِدًا لِأَوْلِيَائِكَ وَ لَا مُوَالِيًا لِأَعْدَائِكَ يَا كَرِيْمُ:

And I ask You^{-azwj} not to Cause me to die said, nor worried, nor exiled, nor wrecked, nor drowned, nor burned, nor thirsty, nor waiting, nor ambushed, nor devoured by the lions; and Cause me to dies upon my bed in well-being, or in the rows which You^{-azwj} Described its people in Your Book. You^{-azwj} Said: **as if they were like a solid structure [61:4]**, going forward not turning back, being upon Your^{-azwj} obedience and obedience of Your^{-azwj} Rasool^{-saww}, standing with Your^{-azwj} rights, without rejecting Your^{-azwj} Favours, nor obstinate to Your^{-azwj} friends, nor friends of Your^{-azwj} enemies, O Benevolent!

اللَّهُمَّ اجْعَلْ دُعَائِي فِي الْمَرْفُوعِ الْمُسْتَجَابِ وَ اجْعَلْنِي عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفْرَرِينَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ اغْفِرْ لِي وَ لِوَالِدَيْ وَ مَا وَلَدَا وَ مَا تَوَالَدُوا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ يَا حَيُّ الْغَافِرِينَ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنِّي صَلَاةً- كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا.

O Allah^{-azwj}! Make my supplication among the raised as Answered, and Make me in Your^{-azwj} Presence a face (dignified) in the world and the Hereafter, and from the ones of Proximity, those there is neither fear upon them nor will they be grieving, and Forgive (sins) for me, and for my parents, and what they begot, and what I begot, and what they reproduced from the

Momineen and the Mominaat, O best of the forgivers! The Praise is for Allah^{-azwj} Who Fulfilled Salat on my behalf which was always a timed Ordinance upon the Momineen!”¹²⁹

مِصْبَاحِ الشَّيْخِ، وَ الْبَلَدِ الْأَمِينِ، وَ جَنَّةِ الْأَمَانِ، وَ مِنْهَاجِ الصَّلَاحِ، وَ غَيْرِهَا مُرْسَلًا مِثْلَهُ إِلَّا أَنَّ الصَّلَاةَ عَلَى الْأَلِ عَ مَذْكُورٍ فِي الْجَمِيعِ فِي الْمَوَاضِعِ.

(The books) ‘Misbah’ of the Sheykh, and ‘Al Balad Al Ameen’, and ‘Junnat Al Amaan’, and ‘Minhaj Al Salah’ and others with unbroken chains,

‘Similar to it, except the Salawaat upon the Progeny^{-asws} is mention in entirety of the places”.¹³⁰

13- الْبَلَدُ الْأَمِينُ، فِي الْحِلْيَةِ لِأَبِي نُعَيْمٍ مَنْ قَالَ كُلَّ يَوْمٍ بَعْدَ صَلَاةِ الصُّبْحِ وَ صَلَاةِ الْعَصْرِ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحُنْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّزُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِائَةَ مَرَّةٍ وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ مِائَةَ مَرَّةٍ لَمْ يَكْتُوبَ مِنَ الْغَافِلِينَ وَ مَحْزَا خَطَايَاهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

(The book) ‘Al Balad Al Ameen’, in ‘Al Hiliya’ of Abu Nueym –

‘One who says every day after the morning Salat and Salat Al-Asr, ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. For Him^{-azwj} and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} Causes to dies and live, and He^{-azwj} is Living and does not die. The goodness is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things’ – one hundred times, and ‘Glorious is Allah^{-azwj} and with His^{-azwj} Praise’ – one hundred times, will not be Written as being from the heedless ones, and his sins will be Deleted, and even if these were like foam of the sea”.¹³¹

14- كِتَابُ الصَّيْفِيِّ، لِنَصْرِ بْنِ مُزَاهِمٍ قَالَ: لَمَّا خَرَجَ عَلَيَّ عَ مِنْ كُوفَةَ إِلَى صَيْفِيْنَ وَ أَتَى دَيْرَ أَبِي مُوسَى صَلَّى بِهَا الْعَصْرَ فَلَمَّا انْصَرَفَ قَالَ سُبْحَانَ اللَّهِ ذِي الطَّوْلِ وَ النَّعَمِ سُبْحَانَ ذِي الْقُدْرَةِ وَ الْإِفْضَالِ أَسْأَلُ اللَّهَ الرَّضَا بِقَضَائِهِ وَ الْعَمَلَ بِطَاعَتِهِ وَ الْإِنَابَةَ إِلَى أَمْرِهِ فَإِنَّهُ سَمِعَ الدُّعَاءَ.

(The book) ‘Kitab Al Siffeen’ of Nasr in Muzahim who said,

‘When Ali^{-asws} went out from Kufa to Siffeen and came to a Monastery of Abu Musa, he^{-asws} prayed Salat Al-Asr at it. When he^{-asws} finished, he^{-asws} said: ‘Glorious is Allah^{-azwj} with the Leniency and the bounties! Glorious is He^{-azwj} with the Power and the Grace! I ask Allah^{-azwj} for being satisfied with His^{-azwj} Decree, and acting in His^{-azwj} obedience and the submission to His^{-azwj} Command, for He^{-azwj} Hears the supplication!”¹³²

15- مِصْبَاحُ الْمُتَهَجِّدِ، وَ الْكَفْعَمِيِّ، وَ غَيْرِهَا فِي تَغْقِيبِ الْعَصْرِ تَقُولُ - تَمَّ نُورُكَ فَهَدَيْتَ فَلَكَ الْحَمْدُ وَ عَظَمَ جَلْمُكَ فَعَفَرْتَ فَلَكَ الْحَمْدُ وَ بَسَطْتَ يَدَكَ فَأَعْطَيْتَ فَلَكَ الْحَمْدُ وَ جُهِدَكَ أَكْرَمُ الْوُجُوهِ وَ جَاهَلَكَ خَيْرُ الْجَاهِ وَ عَطَيْتَكَ أَعْظَمَ الْعَطَايَا وَ أَنْهَيْتَهَا

(The book) ‘Misbah Al Mutahajjid’, and Al Kaf’amy and others,

¹²⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 12 a

¹³⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 12 b

¹³¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 13

¹³² Bihar Al-Anwaar V 83 – The Book Salat – Ch 62 H 14

'Regarding follow up of Al-Asr (Salat), you should say, 'You^{-azwj} Completed Your^{-azwj} Noor so Your^{-azwj} Guided. For You^{-azwj} is the Praise and Your^{-azwj} Forbearance is Mighty so You^{-azwj} Forgave! For You^{-azwj} is the Praise, and You^{-azwj} Extended Your^{-azwj} Hand and Gave! For You^{-azwj} is the Praise! Your^{-azwj} Face is most honourable of the faces, and Your^{-azwj} Honour is most honourable of the honours, and You^{-azwj} Awards are mightiest of the awards and their most pleasant!

يُطَاعُ رَبُّنَا فَيَشْكُرُ وَ يُعْصَى فَيَعْفُو وَ يُجِيبُ الْمُضْطَرَّ وَ يَكْشِفُ الضُّرَّ وَ يُنْجِي مِنَ الْكَرْبِ وَ يَعْفُو مِنَ الذَّنْبِ وَ يُعْيِي الْفَقِيرَ وَ يَشْكُرُ الْيَسْرَ [الْيَسِيرَ] لَا
مُجَازِي بِأَلْبَانِكَ أَحَدٌ وَ لَا يَبْلُغُ مَدْحَتَكَ قَوْلُ قَائِلٍ

Our Lord^{-azwj} is obeyed so He^{-azwj} Thanks, and he is disobeyed so He^{-azwj} Forgives, and He^{-azwj} Answers the desperate, and he^{-azwj} Uncovers the harm, and He^{-azwj} Rescues from the distress, and Forgives from the sin, and Enriches the poor, and He^{-azwj} Thanks for the little. No one exceeds Your^{-azwj} Favours, nor can words of a speak reach Your^{-azwj} Praise!'

وَ يَقُولُ أَيْضاً اللَّهُمَّ مَدِّ لِي أَيْسَرَ الْعَافِيَةِ وَ اجْعَلْنِي فِي زُمْرَةِ النَّبِيِّ ص فِي الْعَاجِلَةِ وَ الْأَجَلَةِ وَ بَلِّغْ بِي الْعَافِيَةَ وَ اصْرِفْ عَنِّي الْعَاهَاتِ وَ الْأَقَاتِ وَ أَفْضِ لِي
بِالْحُسْنَى فِي أُمُورِي كُلِّهَا وَ اغْنِمْ لِي بِالرِّشَادِ وَ لَا تَكِلْنِي إِلَى نَفْسِي أَبَدًا يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And he should say as well, 'O Allah^{-azwj}! Extend to me the easy well-being and Make me among the group of the Prophet^{-saww} in the current and the future, Cause me to reach the peak, and Turn the infirmities and the calamities away from me, and Decree for me the goodness in my affairs, all of them, and Forgive for me with the Guidance, and do not Allocate me to myself, ever, O One^{-azwj} with the Majesty and the Benevolence!

اللَّهُمَّ مَدِّ لِي فِي السَّعَةِ وَ الدَّعَةِ وَ جَبِّبْنِي مَا حَزَمْتَهُ عَلَيَّ وَ وَجِّهْ لِي بِالْعَافِيَةِ وَ السَّلَامَةِ وَ الْبِرَّةِ وَ لَا تُشْمِتْ بِي الْأَعْدَاءَ وَ فَجِّعْ عَنِّي الْكُتُوبَ وَ أْتِمِّمْ عَلَيَّ
بِعَمَّتِكَ وَ أَصْلِحْ لِي الْحُرْتَ فِي الْإِصْلَاحِ لِأَمْرِ آخِرَتِي وَ دُنْيَايَ

O Allah^{-azwj}! Extend for me in the capaciousness and the difficulties, and Keep me aside from what You^{-azwj} have Prohibited unto me, and Turn to me with the well-being and the safety and the Blessings! Do not let the enemies gloat with me and Relieve the distresses from me, and Complete upon me Your^{-azwj} bounties, and Correct for me the farm in the correction of matters of my Hereafter and my world!

وَ اجْعَلْنِي سَالِمًا مِنْ كُلِّ سُوءٍ مُعَاتَى مِنَ الضَّرُورَةِ فِي مُنْتَهَى الشُّكْرِ وَ الْعَافِيَةِ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ

And Make me safe from every evil, free from the necessity, being in the ultimate appreciation and the well-being, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, His^{-azwj} Prophet^{-as} and his^{-saww} Progeny^{-asws}, and greetings!'

تُمْ تَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ عِلْمٍ لَا يَنْفَعُ وَ مِنْ صَلَاةٍ لَا تَرْفَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ

Then you should say, 'O Allah^{-azwj}! I seek Refuge with You from a soul not being satisfied, and from a heart not being fearful, and from knowledge not benefitting, and from Salat not being raised, and from a supplication not being Heard!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ وَ الْفَرْجَ بَعْدَ الْكَرْبِ وَ الرَّخَاءَ بَعْدَ الشَّدَّةِ

O Allah^{-azwj}! I ask You^{-azwj} for the ease after the difficulty, and the relief after the distress, and the prosperity after the hardship!

اللَّهُمَّ مَا بِنَا مِنْ نِعْمَةٍ فَمِنْكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

O Allah^{-azwj}! Whatever is with us for any bounties, it is from You^{-azwj}! There is no god except You^{-azwj}. I seek Your^{-azwj} Forgiveness and repent to You^{-azwj}!''¹³³

CHAPTER 63 – FOLLOW-UP OF AL-MAGHRIB SALAT

1- مجالس الشيخ، و ولده عن المفيد عن أحمد بن الوليد عن أبيه عن الصقار عن ابن عيسى عن يونس عن العلاء بن الرزين عن محمد بن مسلم عن أبي عبد الله ع قال: من قال بعد صلاة الصبح قبل أن يتكلم - بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العظيم يعيدها سبع مرات دفع الله عنه سبعين نوعاً من أنواع البلاء و من قالها إذا صلى المغرب قبل أن يتكلم دفع الله عنه سبعين نوعاً من أنواع البلاء أهونها الجدام و البرص.

(The book) 'Majaalis' of the Sheykh and his sons – from Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Yunus, from Al A'ala Bin Al Razeyn, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'One who says after the morning salat before he speaks, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! There is neither any might nor strength except Allah^{azwj} the Exalted, the Magnificent', repeating it seven times, Allah^{azwj} will Dispel seventy types of afflictions away from him, and the one who says it when he has prayed Al-Maghrib Salat before he speaks, Allah^{azwj} will Dispel seventy types of afflictions away from him, the least of these being the leprosy and the vitiligo".¹³⁴

2- مجالس ابن الشيخ، و مجالس المفيد، عن المفيد عن جعفر بن محمد بن قولويه عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن محمد الجعفي عن أبيه قال: كنت كثيراً ما أشتكي عيني فشكوت ذلك إلى أبي عبد الله ع فقال ألا أعلمك دعاءً لدنياك و آخرتك و تكفي به و جع عينك

(The books) 'Majaalis' of Ibn Al Sheykh, and 'Majaalis' of Al Mufeed – from Al Mufeed, from Ja'far Bin Muhammad Bin Qawlawiyah, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad al Jufy, from his father who said,

'I used to frequently have eye ailment. I complained of that to Abu Abdullah^{asws}. He^{asws} said: 'Shall I^{asws} teach you a supplication for your world and your Hereafter, and you can suffice with it for pain of you eye?'

فقلت بلى

'I said, 'Yes'.

فقال تقول في دبر الفجر و دبر المغرب - اللهم إني أسألك بحق محمد و آل محمد علي محمد و آل محمد و أن تجعل النور في بصري و البصيرة في ديني و اليقين في قلبي و الإخلاص في عملي و السلامة في نفسي و السعة في رزقي و الشكر لك أبداً ما أبقيتني.

He^{asws} said: 'You should say after Al Fajr (Salat) and in the end of Al-Maghrib (Salat), 'O Allah^{azwj}! I ask You^{azwj} by the right of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}! Upon You^{azwj} is to Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and to Make Noor to be in my sight, and the insight in my religion, and the certainty in my heart, and the sincerity in my actions, and the safety regarding myself, and the vastness in my

¹³⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 1

sustenance, and the thanking to You^{-azwj} for ever, for as long as You^{-azwj} Cause me to remain (alive)".¹³⁵

3- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي الْمُعِيرَةِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ قَالَ فِي دُبُرِ صَلَاةِ الصُّبْحِ وَ صَلَاةِ الْمَغْرِبِ قَبْلَ أَنْ يَنْتَبِي رَجُلِيهِ أَوْ يُكَلِّمَ أَحَدًا- إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ ذُرِّيَّتِهِ قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ فِي الدُّنْيَا وَ ثَلَاثِينَ فِي الْآخِرَةِ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Abu Al Mugheira who said,

'I heard Abu Al-Hassan^{-asws} saying: 'One who says after the morning Salat and Al-Maghrib Salat, before he folds his legs or speaks to anyone, ***Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].*** O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} offspring, Allah^{-azwj} will Fulfil one hundred needs – seventy in the world and thirty in the Hereafter'.

قَالَ قُلْتُ لَهُ مَا مَعْنَى صَلَاةِ اللَّهِ وَ صَلَاةِ مَلَائِكَتِهِ وَ صَلَاةِ الْمُؤْمِنِينَ

He (the narrator) said, 'I said to him^{-asws}, 'What is the meaning of Salawaat of Allah^{-azwj}, and Salawaat of His^{-azwj} Angels, and Salawaat of the Momineen?'

قَالَ صَلَاةُ اللَّهِ رَحْمَةٌ مِنَ اللَّهِ وَ صَلَاةُ مَلَائِكَتِهِ تَزْكِيَةٌ مِنْهُمْ لَهُ وَ صَلَاةُ الْمُؤْمِنِينَ دُعَاءٌ مِنْهُمْ لَهُ

He^{-asws} said: 'Salawaat of Allah^{-azwj} is Mercy from Allah^{-azwj}, and Salawaat of His^{-azwj} Angels their seeking purification for him, and Salawaat of the Momineen is a supplication of theirs for him.

وَ مِنْ سِرِّ آلِ مُحَمَّدٍ ص فِي الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأَوَّلِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْآخِرِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْمَلَأِ الْأَعْلَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْمُرْسَلِينَ

And from secrets of Progeny^{-asws} of Muhammad^{-saww} regarding the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws} – 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the former ones, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the latter ones, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the exalted Assembly, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the Messengers^{-as}!

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَ الشَّرَفَ وَ الْفَضِيلَةَ وَ الدَّرَجَةَ الْكَبِيرَةَ

O Allah^{-azwj}! Give Muhammad^{-saww} the means, and the nobility, and the merit, and the great rank!

¹³⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 2

اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَلَا تُحْرِمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَيْهِ وَ ارْزُقْنِي صُحْبَتَهُ وَ تَوَفَّنِي عَلَى مِلَّتِهِ وَ اسْقِنِي مِنْ حَوْضِهِ مَشْرَبًا رَوِيًّا سَائِعًا هَنِيئًا لَا أَظْمَأُ بَعْدَهُ
أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! I believe in Muhammad^{-saww} and (although) I have not seen him^{-saww}, therefore do not Deprive me of sighting him^{-saww} on the Day of Qiyamah, and Grace me his^{-saww} accompaniment, and Cause me to die upon his^{-saww} Nation (religion), and Quench me from his^{-saww} Fountain a saturating drink, palatable, welcoming, I will not be thirsty after it, ever, You^{-azwj} are Able upon all things!

اللَّهُمَّ كَمَا آمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَعَرِّفْنِي فِي الْجَنَانِ وَجْهَهُ

O Allah^{-azwj}! Just as I have believed in Muhammad^{-saww} and (although) I have not seen him^{-saww}, Introduce his^{-saww} face to me in the Gardens!

اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ صَ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَامًا

O Allah^{-azwj}! Deliver a lot of salutations and greetings on my behalf to the soul of Muhammad^{-saww}!

فَإِنَّ مَنْ صَلَّى عَلَى النَّبِيِّ صَ بِهَذِهِ الصَّلَوَاتِ هُدِمَتْ ذُنُوبُهُ وَ مُحِيتْ خَطَايَاهُ وَ دَامَ سُورُهُ وَ اسْتَجِيبَ دُعَاؤُهُ وَ أُعْطِيَ أَمَلَهُ وَ بُسِطَ لَهُ فِي رِزْقِهِ وَ أُعِينَ عَلَى عَدُوِّهِ وَ هِيَ لَهُ سَبَبٌ أَنْوَاعِ الْخَيْرِ وَ يُجْعَلُ مِنْ رُفَقَاءِ نَبِيِّهِ فِي الْجَنَانِ الْأَعْلَى يَفُوهُنَّ ثَلَاثَ مَرَّاتٍ عُدُوَّةً وَ ثَلَاثَ مَرَّاتٍ عَنِيَّةً.

The one who sends Salawaat unto the Prophet^{-saww} with these Salawaat(s), his sins will be demolished, and his (minor) sins will be Deleted, and his happiness will be constant, and his supplications will be Answered, and he will be Granted his wishes, and there will be extension for him in his sustenance, and he will be Assisted against his enemies, and till be for him a cause of seven types of goodness, and he will be Made to be from friends of the Prophet^{-saww} in the Lofty Gardens, saying it three times in the morning, and three times in the evening!"¹³⁶

4- الْمَحَاسِرُ، عَنْ أَبِيهِ رَفَعَهُ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَ يُطِيلُ الْقُعُودَ بَعْدَ الْمَغْرِبِ يَسْأَلُ اللَّهَ الْيَقِينَ.

(The book) 'Al Mahasin' – from his father raising it, said,

'Ali^{-asws} Bin Al-Husayn^{-asws} used to prolong the sitting after Al-Maghrib, asking Allah^{-azwj} for the certainty!"¹³⁷

5- فَلَاخِ السَّائِلِ، إِذَا سَلَّمَ مِنْ صَلَاةِ الْمَغْرِبِ وَ فَرَعَ مِمَّا مَرَّ مِنْ تَسْبِيحِ الرَّهْرَاءِ عَ وَ عَبَّرَهُ فَلْيَقُلْ مَا رَوَاهُ عَلِيُّ بْنُ الصَّلْتِ عَنْ إِسْحَاقَ وَ إِسْمَاعِيلَ ابْنَيْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِيهِمَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَمْسَيْتَ وَ أَصْبَحْتَ فَقُلْ فِي ذُبْرِ الْفَرِيضَةِ فِي صَلَاةِ الْمَغْرِبِ وَ صَلَاةِ الْفَجْرِ - اسْتَعِيدُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ عَشْرَ مَرَّاتٍ

(The book) 'Falah Al Saail' –

¹³⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 3

¹³⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 4

‘When he performs Salaam from Al-Maghrib Salat, and he is free from what has passed from the Glorification of (Syeda) Zahra^{-asws} and other such, let him say what is reported from Is’haq from Ismail two sons of Muhammad Bin Ajlan, from their father who said, ‘Abu Abdullah^{-asws} said: ‘When you come to a morning and evening, say after the obligatory, in Al-Maghrib Salat and Al-Fajr Salat, ‘I seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}’ - ten times.

ثُمَّ قُلْ أَكْتُبَا بِرَحْمَةِ اللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمْسَيْتُ وَأَصْبَحْتُ بِاللَّهِ مُؤْمِنًا عَلَى دِينِ مُحَمَّدٍ ص وَ سُنَّتِهِ وَ عَلَى دِينِ عَلِيٍّ ع وَ سُنَّتِهِ وَ عَلَى دِينِ فَاطِمَةَ ع وَ سُنَّتِهَا وَ عَلَى دِينِ الْأَوْصِيَاءِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ وَ سُنَّتِهِمْ وَ آمَنْتُ بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ بِعَتَبِهِمْ وَ شَهَادَتِهِمْ

Then say, ‘Write (both of you recording Angels), may Allah^{-azwj} have Mercy on you! In the Name of Allah^{-azwj} the Beneficent, the Merciful! I have come to evening and morning as a believer in Allah^{-azwj}, upon the religion of Muhammad^{-saww} and his^{-saww} Sunnah, and upon religion of Ali^{-asws} and his^{-asws} Sunnah, and upon religion of (Syeda) Fatima^{-asws} and her^{-asws} Sunnah, and upon religion of the successors^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} and their^{-asws} Sunnah, and I believe in their^{-asws} secrets and their^{-asws} announcements, and in their^{-asws} absence and their^{-asws} presence!

وَ اسْتَعِيذُ بِاللَّهِ فِي لَيْلَتِي هَذِهِ وَ يَوْمِي هَذَا بِمَا اسْتَعَاذَ مِنْهُ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْأَوْصِيَاءُ صَلَّى اللَّهُ عَلَيْهِمْ وَ أَرْغَبُ إِلَى اللَّهِ فِيمَا رَغِبُوا فِيهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And I seek Refuge with Allah^{-azwj} during this night of mine and this day of mine from what Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and the successors^{-asws} had sought Refuge from, may Allah^{-azwj} Send Salawaat upon them^{-asws}, and I am desirous to Allah^{-azwj} regarding what they^{-asws} had been desirous, and there is neither might nor strength except with Allah^{-azwj}!”¹³⁸

ثُمَّ يَقُولُ مَا رَوَاهُ أَبُو عَلِيٍّ أَحْمَدُ بْنُ سَلِيمَانَ الرَّزَارِيُّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ بَعْدَ صَلَاةِ الْفَجْرِ وَ بَعْدَ صَلَاةِ الْمَغْرِبِ قَبْلَ أَنْ يَتَنَبَّأَ رَجُلُهُ أَوْ يَكَلِّمَ أَحَدًا— إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَ عَلَى ذُرِّيَّتِهِ وَ عَلَى أَهْلِ بَيْتِهِ مَرَّةً وَاحِدَةً فَضَى اللَّهُ تَعَالَى لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِلْآخِرَةِ وَ ثَلَاثِينَ لِلدُّنْيَا.

Then he should say what is reported by Abu Ghalib Ahmad Bin Suleyman Al Zurary, from Abdullah Bin Ja’far Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al-Hassan Bin Mahboub, from Muawiyah Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘One who says after Al-Fajr Salat and after Al-Maghrib Salat before he folds his legs or speaks to anyone, ‘**Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].** O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww}, and upon his^{-saww} offspring, and upon People^{-asws} of his^{-saww} Household’ – once, Allah^{-azwj} the Exalted will Fulfil one hundred needs for him, seventy from these for the Hereafter, and thirty for the world”¹³⁹

¹³⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 1

¹³⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 2

و يَقُولُ أَيْضاً مَا رَوَاهُ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبِي عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ إِسْمَاعِيلِ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ يَعْني الرِّضَا ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ وَ هُوَ ثَانٍ رِجْلَهُ بَعْدَ الْمَغْرِبِ قَبْلَ أَنْ يَتَكَلَّمَ وَ بَعْدَ الصُّبْحِ قَبْلَ أَنْ يَتَكَلَّمَ صَرَفَ اللَّهُ تَعَالَى عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَدْنَاهَا الْجُدَامُ وَ الْبَرَصُ وَ السُّلْطَانُ وَ الشَّيْطَانُ.

And he should say as well what is reported by Abu Muhammad Haroun Bin Musa, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Ismail Bin Hammam,

‘From Abu Al-Hassan^{-asws}, meaning Al-Reza^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One who says, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’ – seven time while he is folding his legs after Al-Maghrib (Salat), before he talks, and after the morning (Salat) before he talks, Allah^{-azwj} the Exalted will Turn away from him seventy types from the types of afflictions, least of these being the leprosy, and the vitiligo, and the ruler, and the Satan^{-la}’.¹⁴⁰

وَ بِمَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْبِيِّ بِإِسْنَادِهِ فِي كِتَابِ الدُّعَاءِ مِنْ كِتَابِ الْكَافِي عَنِ الصَّادِقِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الْغَدَاةَ فَقَالَ قَبْلَ أَنْ يَنْقُضَ رُكُوعَهُ عَشْرَ مَرَّاتٍ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ يَبْدُوهُ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And from what we are reporting by our chain to Muhammad Bin Yaquob Al Kulayni, by his chain in ‘Kitab Al Dua’ from the book ‘Al Kafi’,

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who prays the morning (Salat), so he says before he relies upon his knees, ten times, ‘There is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom, and for Him^{-azwj} the Praise. He^{-azwj} Causes to live and die, and He^{-azwj} Causes to die and live, and He^{-azwj} Living, He^{-azwj} will not be dying. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!’

وَ فِي الْمَغْرِبِ مِثْلَهَا لَمْ يَلْقَ اللَّهُ عَزَّ وَ جَلَّ عَبْدٌ يَعْمَلُ أَفْضَلَ مِنْ عَمَلِهِ إِلَّا مَنْ جَاءَ بِمِثْلِ عَمَلِهِ.

And in Al-Maghrib, similar to it, no servant will meet Allah^{-azwj} Mighty and Majestic with deeds superior than his deeds, except one who comes with similar to his deeds’.¹⁴¹

وَ يَقُولُ أَيْضاً بَعْدَ صَلَاةِ الْمَغْرِبِ وَ بَعْدَ صَلَاةِ الْفَجْرِ - سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ اغْفِرْ لِي ذُنُوبِي كُلَّهَا جَمِيعاً فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ كُلَّهَا جَمِيعاً إِلَّا أَنْتَ

And he should say as well after Al-Maghrib Salat and after Al Fajr Salat, ‘Glory be to You^{-azwj}! There is no god except You^{-azwj}! Forgive my sins for me, all of them together, for surely no one forgives the sins, all of them, except You^{-azwj}!’

فَقَدْ رَوَى الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ - عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ يَرْفَعُهُ إِلَى النَّبِيِّ ص فِي حَدِيثٍ هَذَا الْمُرَادُ مِنْهُ أَنَّ الْعَبْدَ إِذَا قَالَ ذَلِكَ قَالَ اللَّهُ جَلَّ جَلَالُهُ لِلْكَتَبَةِ ائْتَبُوا لِعَبْدِي الْمَغْفُورَةَ بِمَعْرِفَتِهِ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ كُلَّهَا جَمِيعاً إِلَّا أَنَا.

¹⁴⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 3

¹⁴¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 4

It is reported by Al-Hassan Bin Mahboub, from Abu Ayoub, from Muhammad Bin Muslim, from Abu Ja'far^{-asws} raising it to the Prophet^{-saww} in a Hadeeth, this is the intent from it – ‘When he says that, Allah^{-azwj}, Mighty and Majestic Said to the Recorders: ‘Write the Forgiveness being for My^{-azwj} servant with his recognition that no one forgives the sins, all of them together, except Me^{-azwj!}’¹⁴²

أَقُولُ وَذَكَرَ الشَّيْخُ وَكَفَعَمِي وَابْنُ الْبَاقِي وَعَبْرُهُمْ أَكْثَرَ الْأَدْعِيَةِ الْمُتَقَدِّمَةِ وَزَادُوا عَلَيْهَا

I (Majlisi) am saying, ‘And it is mentioned by the Sheykh, and Al-Kaf’amy, and Ibn Al-Baqi and others, most of the previous supplication, and they increased upon it –

ثُمَّ قَالَ عَشْرًا مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ

‘Then say ten times, ‘Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}. I seek Forgiveness of Allah^{-azwj!}’

وَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَ السَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَ الْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَ النَّجَاةَ مِنَ النَّارِ وَ مِنْ كُلِّ نَبِيٍّ وَ الْقُوَّةَ بِالْحَقِّهِ وَ الرِّضْوَانَ فِي دَارِ السَّلَامِ وَ جِوَارَ نَبِيِّكَ مُحَمَّدٍ ص

And he should say, ‘O Allah^{-azwj!} I ask You^{-azwj} of Your^{-azwj} obligatory Mercy, and Your^{-azwj} Determined Forgiveness, and the safety from every sin, and the gaining from every righteousness, and the salvation from the Fire, and from every affliction, and the winning with the Paradise, and the Satisfaction in the House of safety in the neighbourhood of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww!}

اللَّهُمَّ مَا بِنَا مِنْ نِعْمَةٍ فَمِنْكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

O Allah^{-azwj!} Whatever bounties are with us, these are from You^{-azwj}. There is no god except You^{-azwj!} I seek Your^{-azwj} Forgiveness and I repent to You^{-azwj!}’¹⁴³

وَ يُؤَيِّدُ التَّأَخِيرَ مَا رَوَاهُ الْمُفِيدُ قَدَسَ اللَّهُ رُوحَهُ فِي إِرْشَادِهِ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّهُ لَمَّا تَزَوَّجَ بِنْتَ الْمَأْمُونِ وَ حَمَلَهَا قَاصِدًا إِلَى الْمَدِينَةِ سَارَ إِلَى شَارِعِ بَابِ الْكُوفَةِ وَ النَّاسُ مَعَهُ يُشِيْعُونَهُ

And the last one is supported by what is reported by Al-Mufeed, may Allah^{-azwj} Sanctify his soul, in his (book) ‘Irshad’, from Abu Ja'far^{-asws} the 2nd: ‘When he^{-asws} married a daughter of Al-Mamoun and carried her aiming to Al-Medina, he^{-asws} travelled to a street at the gate of Al-Kufa, and the people were with him^{-asws}, escorting him^{-asws}.

فَانْتَهَى إِلَى دَارِ الْمُسَيَّبِ عِنْدَ مَغِيبِ الشَّمْسِ فَنَزَلَ وَ دَخَلَ الْمَسْجِدَ وَ كَانَ فِي صَحْبِهِ نَبْهَةٌ لَمْ تَحْمِلْ بَعْدَ فَدَعَا بِكُوزٍ فِيهِ مَاءٌ فَتَوَضَّأَ فِي أَصْلِ النَّبْهَةِ وَ قَامَ فَصَلَّى بِالنَّاسِ صَلَاةَ الْمَغْرِبِ

He^{-asws} ended to the house of Musayyib at the setting of the sun. He^{-asws} descended and entered the Masjid, and there was a berry tree in its courtyard not having borne fruit yet.

¹⁴² Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 5

¹⁴³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 6

He^{-asws} called for a pitcher wherein was water. He^{-asws} performed Wud'u in the base of the berry tree, and he^{-asws} stood and prayed Al-Maghrib Salat with the people.

فَقَرَأَ فِي الْأُولَى الْحَمْدَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَقَرَأَ فِي الثَّانِيَةِ الْحَمْدَ وَفُلَ هُوَ اللَّهُ أَحَدٌ وَقَتَّتْ قَبْلَ رُكُوعِهِ وَصَلَّى الثَّالِثَةَ وَتَشَهَّدَ وَ سَلَّمَ ثُمَّ جَلَسَ هُنَيْفَةً يَذُكُرُ اللَّهَ

He^{-asws} recited in the first (Cycle) Surah Al-Hamd, and Surah Al-Fat'h, and he^{-asws} recited in the second (Cycle), (Surah) Al-Hamd, and (Surah) Al-Tawheed, and he^{-asws} performed Qunout before his^{-asws} Ruk'u, and he^{-asws} prayed the third (Cycle), and performed Tashahhud, and Salaam, then was seated for a while doing Zikr of Allah^{-azwj}.

وَ قَامَ مِنْ عَيْرٍ أَنْ يُعَقِّبَ فَصَلَّى التَّوَافِلَ أَرْبَعَ رَكَعَاتٍ وَعَقَّبَ بَعْدَهُ وَ سَجَدَ سَجْدَتِي الشُّكْرِ

And he^{-asws} stood from without any follow-up (acts of worship), and he^{-asws} prayed the optional (Salat) of four Cycles, and followed-up after it, and he^{-asws} performed two Sajdah(s) of thanks.

فَلَمَّا انْتَهَى النَّاسُ إِلَى التَّبَقَةِ رَأَوْهَا وَقَدْ حَمَلَتْ حَمَلًا جَنِينًا فَنَعَجَبُوا وَأَكَلُوا مِنْهَا فَوَجَدُوهُ نَبْقًا خَلُوعًا لَا عِجْمَ لَهُ فَوَدَّعُوهُ وَمَضَى.

When the people ended to the berry tree, they saw it and it had borne fresh fruit. They were surprised and they ate from it. They found its fruits as sweet, there being no seed for it. They bade him^{-asws} farewell and left".¹⁴⁴

وَ سَيَاتِي أَيْضاً فِي خَيْرِ رَجَاءِ بْنِ أَبِي الصَّنْحَاكِ أَنَّ الرِّضَا كَانَ إِذَا سَلَّمَ عَنِ الْمَغْرِبِ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ وَ يُحَمِّدُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ مَا شَاءَ اللَّهُ

And I (Majlisi) shall be coming with as well in a Hadeeth by Raja'a Bin Abu Al Zahhak,

'It was so, whenever Al-Reza^{-asws} performed Salaam of Al-Maghrib (Salat), he^{-asws} sat in his prayer mat glorifying Allah^{-azwj}, and praising Him^{-azwj}, and extolling His^{-azwj} Greatness and His^{-azwj} Oneness, for as long as Allah^{-azwj} so Desired.

ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ ثُمَّ رَفَعَ رَأْسَهُ وَ لَمْ يَتَكَلَّمْ حَتَّى يُقُومَ فَيُصَلِّيَ أَرْبَعَ رَكَعَاتٍ ثُمَّ يَجْلِسُ بَعْدَ التَّسْلِيمِ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ.

Then he^{-asws} performed a Sajdah of thanks, then raised his^{-asws} head and did not speak until he^{-asws} had arisen. He^{-asws} prayed Salat of four Cycles, then was seated after having performed salat for the follow-up (acts of worship), for as long as Allah^{-azwj} so Desired!"¹⁴⁵

وَ رَوَى الشَّيْخُ عَنْ أَبِي الْعَلَاءِ الْخُفَّافِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ صَلَّى الْمَغْرِبَ ثُمَّ عَقَّبَ وَ لَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ كُتِبَتْ لَهُ فِي عِلِّيَّينَ فَإِنْ صَلَّى أَرْبَعًا كُتِبَتْ لَهُ حِجَّةٌ مَبْرُورَةٌ.

And it is reported by the Sheykh, from Abu Al A'ala Al Khaffaf,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who prays Al-Maghrib Salat, then does follow-up (acts of worship) and does not speak until he prays four Cycles Salat, they (recording

¹⁴⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 7

¹⁴⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 8

Angels) write for him being in Illiyeen. If he prays four (Cycles), an accomplished (Accepted) Hajj is written for him”¹⁴⁶

6- الكافي، بسنده عن سعد بن زيد قال قال أبو الحسن ع إذا صليت المغرب فلا تبسط رجلك و لم تكلم أحداً حتى تقول مائة مرة بسم الله الرحمن الرحيم و لا حول و لا قوة إلا بالله العلي العظيم مائة مرة في المغرب و مائة مرة في الغداة

(The book) ‘Al Kafi’ – By his chain, from Sa’ad Bin Zayd who said,

‘Abu Al-Hassan^{-asws} said: ‘When you have prayed Al-Maghrib Salat, do not spread your legs and do not talk to anyone until you say one hundred times, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’, and ‘There is no might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, one hundred times, in the evening and one hundred times in the morning.

فمن قالها رفع الله عنه مائة نوع من أنواع البلاء أذى نوع منها البرص و الجذام و الشيطان و السلطان.

The one who says it, Allah^{-azwj} will Raise away from him one hundred types from the types of afflictions, least type of these being the vitiligo, and the leprosy, and the Satan^{-la}, and the ruler”¹⁴⁷

7- فلاح السائل و من تعقبت فريضة المغرب ما يختص بها ما روي عن مولانا أمير المؤمنين ع من الدعاء عقب الحس المفروضات فمئتها بعد صلاة المغرب

(The book) ‘Falah Al Saail’ –

‘And from follow-up of obligatory Al-Maghrib Salat what is specific with it, is what is reported from our Master^{-asws} Amir Al-Momineen^{-asws} from the supplication, as follow-up of the five (daily) obligatory Salats. From these, after Al-Maghrib Salat: -

اللهم تقبل مني ما كان صالحاً و أصلح مني ما كان فاسداً

‘O Allah^{-azwj}! Accept from me whatever was correct, and Correct from me whatever was spoilt!

اللهم لا تسلطني على فساد ما أصلحت مني و أصلح لي ما أفسدته من نفسي

O Allah^{-azwj}! Do not Let me prevail upon corrupting what You^{-azwj} have Corrected from me, and Correct for me what I have spoilt from myself!

اللهم إني أستغفر من كل ذنب قوي عليه بدني بعافيتك و نالته يدي بفضل نعمتك و بسطت إليه يدي بسعة رزقك و احتجبت فيه عن الناس بسترك و اتكلت فيه على كريم عقوك

O Allah^{-azwj}! I seek Forgiveness of every sin my body has been strong upon with Your^{-azwj} Granted well-being, and my hands have attained with the Grace of Your^{-azwj} bounties, and my

¹⁴⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 5 / 9

¹⁴⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 6

hands have extended to with vastness of Your^{-azwj} sustenance, and You^{-azwj} have Veiled it from the people with Your^{-azwj} Concealment, and I am relying regarding it upon the Benevolence of Your^{-azwj} Pardon!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ ثُبْتُ إِلَيْكَ مِنْهُ وَ نَدِمْتُ عَلَى فِعْلِهِ وَ اسْتَحْيَيْتُ مِنْكَ وَ أَنَا عَلَيْهِ وَ رَهْبْتُكَ وَ أَنَا فِيهِ رَاجِعُهُ وَ عُذْتُ إِلَيْهِ

O Allah^{-azwj}! I seek Forgiveness from every sin I have repented to You^{-azwj} from it, and regretted upon having done it, and I am ashamed from You^{-azwj} and I am (still) upon it, and Your^{-azwj} fear and I am retracting regarding it, and have returned to it!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ عَلِمْتُهُ أَوْ جَهَلْتُهُ دَكَّرْتُهُ أَوْ نَسِيتُهُ أَحْطَأْتُهُ أَوْ تَعَمَّدْتُهُ هُوَ بِمَا لَا أَشْكُ أَنَّ نَفْسِي مُرَهَّنَةٌ بِهِ وَ إِنْ كُنْتُ أَنْسِيتُهُ وَ عَفَلْتُ عَنْهُ

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from every sin I know of or am ignorant of mentioning it, and have forgotten having committed it, or deliberated to. It is from what I have no doubt that my soul is pledged with it, and even though I have forgotten it and am heedless from it!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ جَبَيْتُهُ عَلَى يَدَيَّ وَ أَنْزَلْتُ فِيهِ شَهَوَاتِي أَوْ سَعَيْتُ فِيهِ لِعَبْرِي أَوْ اسْتَعْوَيْتُ فِيهِ مَنْ تَابَعَنِي أَوْ كَابَرْتُ فِيهِ مَنْ مَنَعَنِي أَوْ قَهَرْتُهُ بِجَهْلِي أَوْ لَطَفْتُ فِيهِ بِجِبَلَةٍ غَيْرِي أَوْ اسْتَرْكَيْتُ إِلَيْهِ مَبْلِي وَ هَوَايَ

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from every sin I have committed upon my hands, and preferred my lustful desires regarding it, or strived for others regarding it, or I have strayed someone following me in it, or fought regarding it the one who prevented me, or coerced him with due to my ignorance, or was subtle in it with means of others, or I slipped to it by my inclination and my whims!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ شَيْءٍ أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَنِي فِيهِ مَا لَيْسَ لَكَ وَ شَارَكَنِي فِيهِ مَا لَمْ يَخْلُصْ لَكَ وَ أَسْتَغْفِرُكَ بِمَا عَقَدْتُهُ عَلَى نَفْسِي ثُمَّ خَالَفْتُهُ هَوَايَ

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from all things I have intended Your^{-azwj} Face with it but interfered in it what wasn't for You^{-azwj}, and associated in it what was not sincerely for You^{-azwj}, and I seek Forgiveness for what I have agreed upon myself then my whims opposed it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْتَفِنِي مِنَ النَّارِ وَ جُدْ عَلَيَّ بِفَضْلِكَ

O Allah^{-azwj} upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Liberate me from the Fire, and Renew Your^{-azwj} Grace upon me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ الْبَاقِي الدَّائِمِ الَّذِي أَشْرَقَتْ بِنُورِهِ السَّمَاوَاتُ وَ الْأَرْضُ وَ كُشِفَتْ بِهِ ظُلُمَاتُ اللَّيْلِ وَ الْبَحْرِ وَ دُبِّرَتْ بِهِ أُمُورُ الْجِنِّ وَ الْإِنْسِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُصَلِّحَ شَأْنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Honourable Face, the Ever-lasting, whose light shone the heavens and the earth, and darkness(es) of the land and the sea are uncovered by it, and the affairs of the Jinn and the humans are Managed by it, to Send Salawaat upon Muhammad

saww and Progeny^{-asws} of Muhammad^{-saww}, and to Correct my concern by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"¹⁴⁸

8- فَلَاحِ السَّائِلِ، وَ مِنْ تَغْقِيبِ فَرِيضَةِ الْمَغْرِبِ أَيْضاً مَا يَخْتَصُّ بِمَا يُرْوَى عَنْ مَوْلَانَا فَاطِمَةَ عَ مِنَ الدُّعَاءِ عَقِيبِ الْحَمْسِ الصَّلَوَاتِ وَ هُوَ

(The book) 'Falah Al Saail' –

'And from the follow-up of the obligatory Al-Maghrib (Salat) as well, is what is specific with it from what is reported from our Chieftess Fatima^{-asws}, from the supplication of follow-up of the five (daily) Salats, and it is: -

الْحَمْدُ لِلَّهِ الَّذِي لَا يُحْصَى مَدْحُهُ الْقَائِلُونَ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُحْصَى نِعْمَاهُ الْعَادُونَ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ

'The Praise is for Allah^{-azwj} whose praise the speakers cannot count, and the Praise is for Allah^{-azwj} Whose bounties cannot be counted by the recipients, and the Praise is for Allah^{-azwj} Who the striving ones cannot fulfil His^{-azwj} rights!

وَ لَا إِلَهَ إِلَّا اللَّهُ الْأَوَّلُ وَ الْآخِرُ وَ لَا إِلَهَ إِلَّا اللَّهُ الظَّاهِرُ وَ الْبَاطِنُ وَ لَا إِلَهَ إِلَّا اللَّهُ الْمُحْيِي الْمُمِيتُ وَ اللَّهُ أَكْبَرُ ذُو الطَّوْلِ وَ اللَّهُ أَكْبَرُ ذُو الْبِقَاءِ الدَّائِمِ

And there is no god except Allah^{-azwj}, the First, and the Last; and there is no god except Allah^{-azwj}, the apparent and the hidden; and there is no god except Allah^{-azwj} the Causer to live and the Causer to die; and Allah^{-azwj} is the Greatest, with the Leniency, and Allah^{-azwj} is the Greatest with the remaining, the permanent!

وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُدْرِكُ الْعَالِمُونَ عِلْمَهُ وَ لَا يَسْتَحْفُ الْجَاهِلُونَ جِلْمَهُ وَ لَا يَبْلُغُ الْمَادِحُونَ مَدْحَهُ وَ لَا يَصِفُ الْوَاصِفُونَ صِفَتَهُ وَ لَا يُحْسِنُ الْخَلْقُ نِعْتَهُ.:

And the Praise is for Allah^{-azwj} Who the scholars cannot realise His^{-azwj} Knowledge, nor do the ignorant ones take His^{-azwj} Forbearance lightly, nor do the praising ones reach His^{-azwj} Praise, nor can the describers describe His^{-azwj} Attributes, nor can the creatures Describe Him^{-azwj} well!

وَ الْحَمْدُ لِلَّهِ ذِي الْمُلْكِ وَ الْمَلَكُوتِ وَ الْعِزَّةِ وَ الْجَبَرُوتِ وَ الْعِزِّ وَ الْكِبْرِيَاءِ وَ الْبَهَاءِ وَ الْجَلَالِ وَ الْمَهَابَةِ وَ الْجَمَالِ وَ الْعِزَّةِ وَ الْقُدْرَةِ وَ الْحَوْلِ وَ الْقُوَّةِ وَ الْمِنَّةِ وَ الْعَلْبَةِ وَ الْفَضْلِ وَ الطَّوْلِ وَ الْعَدْلِ وَ الْحَقِّ وَ الْحَقِّ وَ الْعَلَاءِ وَ الرَّفْعَةِ وَ الْمَجْدِ وَ الْفَضِيلَةِ

And the Praise is for Allah^{-azwj} with the Kingdom and the Domains, and the Magnificence, and the Force, and the Might, and the Greatness, and the Glory, and the Majesty, and the Awe, and the Beauty, and the Honour, and the Power, and the Mighty, and the Strength, and the Conferment, and the Overcoming, and the Grace, and the Leniency, and the Justice, and the Truth, and the Mannerism, and the Favour, and the Loftiness, and the Glory and the merit.

وَ الْحِكْمَةِ وَ الْعِنَاءِ وَ السَّعَةِ وَ الْبَسْطِ وَ الْقَبْضِ وَ الْحِلْمِ وَ الْعِلْمِ وَ الْحُجَّةِ الْبَالِغَةِ وَ التَّعَمُّةِ السَّابِغَةِ وَ التَّنَائِ الْحَسَنِ الْجَمِيلِ وَ الْأَلَاءِ الْكَرِيمَةِ مَلِكِ الدُّنْيَا وَ الْآخِرَةِ وَ الْجَنَّةِ وَ النَّارِ وَ مَا فِيهِنَّ تَبَارَكَ وَ تَعَالَى

And the Wisdom, and the Richness, and the Capaciousness, and the Extension, and the Grip, and the Forbearance, and the Knowledge, and the conclusive Argument, and the abundant bounties, and the excellent beautiful Praise, and the Benevolent Favours. King of the world and the Hereafter, and the Paradise, and the Fire and whatever is within these, Blessed and Exalted!

الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَ أَسْرَارَ الْغُيُوبِ وَ اطَّلَعَ عَلَى مَا تُجْرِي الْقُلُوبُ فَلَيْسَ عَنْهُ مَذْهَبٌ وَ لَا مَهْرَبٌ

The Praise is for Allah^{-azwj} Who Knows secrets of the unseen, and Notices upon what the hearts are shielding. So, there is neither any going away nor fleeing from Him^{-azwj}.

وَ الْحَمْدُ لِلَّهِ الْمُتَكَبِّرِ فِي سُلْطَانِهِ الْعَزِيزِ فِي مَكَانِهِ الْمُتَجَبَّرِ فِي مُلْكِهِ الْقَوِيِّ فِي بَطْشِهِ الرَّفِيعِ فَوْقَ عَرْشِهِ الْمُطَّلِعِ عَلَى خَلْقِهِ وَ الْبَالِغِ لِمَا أَرَادَ مِنْ عِلْمِهِ

And the Praise is for Allah^{-azwj}, the Great in His^{-azwj} Authority, the Mighty in His^{-azwj} position, the Compulsive in His^{-azwj} Kingdom, the Strong in His^{-azwj} Prowess, the Lofty above His^{-azwj} Throne, the Noticing upon His^{-azwj} creatures, and the reaching to whatever He^{-azwj} Wants from His^{-azwj} Knowledge!

الْحَمْدُ لِلَّهِ الَّذِي بِكَلِمَاتِهِ قَامَتِ السَّمَاوَاتُ الْبَيْدَادُ وَ ثَبَتَتِ الْأَرْضُونَ الْمَهَادُ وَ انْتَصَبَتِ الْجِبَالُ الرُّوَاسِي الْأَوْتَادُ وَ جَزَتِ الرِّيَاحُ اللَّوْفِخُ وَ سَارَ فِي جَوِّ السَّمَاءِ السَّحَابُ وَ وَقَفَتْ عَلَى حُدُودِهَا الْبِحَارُ وَ وَجَلَّتِ الْقُلُوبُ مِنْ خِيفَتِهِ وَ انْقَمَعَتِ الْأَرْبَابُ لِرُبُوبِيَّتِهِ

The Praise is for Allah^{-azwj} Who Established the strong skies by His^{-azwj} Words, and Affirmed the earths as the cradle(s), and Installed the lofty mountains as the pegs, and Flowed the winds as the fertilisers, and Caused the clouds to travel in the atmosphere of the sky, and Paused the oceans upon their limits, and Palpitated the hearts from His^{-azwj} fear, and Suppressed the lords to His^{-azwj} Lordship!

تَبَارَكْتَ يَا مُخْصِي قَطْرَ الْمَطَرِ وَ وَرَقَ الشَّجَرِ وَ مُخَيِّ أَجْسَادِ الْمُؤْتَى لِلْخَشْرِ سُبْحَانَكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ مَا فَعَلْتَ بِالْعَرِيبِ الْفَقِيرِ إِذَا آتَاكَ مُسْتَجِيرًا مُسْتَعِينًا مَا فَعَلْتَ بِمَنْ آتَاكَ بِفِتْنَائِكَ وَ تَعَرَّضَ لِرِضَاكَ وَ غَدَا إِلَيْكَ فَجَعَلْنَا بَيْنَ يَدَيْكَ يَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ

Blessed are You^{-azwj}, O Counter of the drops of rain, and the leaves of trees, and Reviver of bodies of the deceased for the Gathering! Glory be to you^{-azwj} O One^{-azwj} with the majesty and the Benevolence! What will You^{-azwj} Do with the poor stranger when he comes to You^{-azwj} seeking Shelter, crying out for Help? What will You^{-azwj} Do with the one who whispers at Your^{-azwj} Courtyard and presents to Your^{-azwj} Satisfaction, and tomorrow he will kneel in front of You^{-azwj}, complaining to You^{-azwj} of what is no hidden unto You^{-azwj}!

فَلَا يَكُونَنَّ يَا رَبِّ حَظِّي مِنْ دُعَائِي الْحَرَمَانَ وَ لَا نَصِيبِي بِمَا أَرْجُو مِنْكَ الْخِذْلَانَ يَا مَنْ لَمْ يَزَلْ وَ لَا يُزُولُ كَمَا لَمْ يَزَلْ قَائِمًا عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

O Lord^{-azwj}! Do not Let my share from my supplication to be the Deprived, nor my share of what I am hoping from You^{-azwj}, to be Forsaken! O One^{-azwj} did cease to exist and will not be ceasing to be, just as He^{-azwj} does not cease to be Standing upon every soul with what it has earned!

يَا مَنْ جَعَلَ أَيَّامَ الدُّنْيَا تَزُولُ وَ شُهُورَهَا تَحُولُ وَ سَنِينَهَا تَدُورُ وَ أَنْتَ الدَّائِمُ لَا تُبْلِيكَ الْأَرْمَانُ وَ لَا تُعْزِلُكَ الدُّهُورُ يَا مَنْ كُلُّ يَوْمٍ عِنْدَهُ جَدِيدٌ وَ كُلُّ رِزْقٍ عِنْدَهُ عَتِيدٌ لِلضَّعِيفِ وَ الْقَوِيِّ وَ الشَّدِيدِ فَسَمَّتِ الْأَرْزَاقُ بَيْنَ الْخَلَائِقِ فَسَوَّيْتَ بَيْنَ الدَّرَّةِ وَ الْعُصْفُورِ

O One^{-azwj} Who Made days of the world to decline, and its months to turn, and its years to rotate, while You^{-azwj} are the constant! Neither do the times decay You^{-azwj}, nor do the ages change You^{-azwj}! O One^{-azwj} with whom every day is new, and every sustenance with Whom is Prepared for the weak and the strong and the mighty. You^{-azwj} Apportion the sustenance between the creatures and Equalised between the ant and the sparrow!

اللَّهُمَّ إِذَا ضَاقَ الْمَقَامُ بِالنَّاسِ فَتَعَوَّذُ بِكَ مِنْ ضَيْقِ الْمَقَامِ

O Allah^{-azwj}! When the position is constricted with the people, we seek Refuge with You^{-azwj} from constriction of the position!

اللَّهُمَّ إِذَا طَالَ يَوْمُ الْقِيَامَةِ عَلَى الْمَجْرِمِينَ فَقَصِّرْ ذَلِكَ الْيَوْمَ عَلَيْنَا كَمَا بَيْنَ الصَّلَاةِ إِلَى الصَّلَاةِ

O Allah^{-azwj}! When the Day of Qiyamah prolongs upon the criminals, Shorten that Day upon us like what is between the Salat to the (next) Salat!

اللَّهُمَّ إِذَا أَدْنَيْتِ الشَّمْسُ مِنَ الْجَمَاجِمِ فَكَانَ بَيْنَهَا وَبَيْنَ الْجَمَاجِمِ مِقْدَارَ مِيلٍ وَ زَيْدٍ فِي حَرِّهَا حَرٌّ عَشْرٍ سِنِينَ فَإِنَّا نَسْأَلُكَ أَنْ تُظِلَّنَا بِالْعَمَامِ وَ تُنْصِبَ لَنَا الْمَنَابِرَ وَ الْكَرَاسِيَّ نَجْلِسُ عَلَيْهَا وَ النَّاسُ يَنْطَلِقُونَ فِي الْمَقَامِ آمِينَ رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! When sun comes near to the skulls and between it and the skulls become a measurement of a mile, and it increases in its heat the heat of ten years, we ask You^{-azwj} to Shade us with the clouds and Install the pulpits and the chairs for us we can sit upon while the people are going to the place, Ameen, Lord^{-azwj} of the worlds!

أَسْأَلُكَ اللَّهُمَّ بِحَقِّ هَذِهِ الْمَحَامِدِ إِلَّا عَفَرْتَ لِي وَ تَجَاوَزْتَ عَنِّي وَ أَلْبَسْتَنِي الْعَافِيَةَ فِي بَدَنِي وَ رَزَقْتَنِي السَّلَامَةَ فِي دِينِي

O Allah^{-azwj}! I ask You^{-azwj} by the right of these praises to Forgive (my sins) for me, and Overlook (my faults) from me, and Clothe me the well-being in my body, and Grace me the safety in my religion!

فَإِنِّي أَسْأَلُكَ وَ أَنَا وَائِقٌ بِإِجَابَتِكَ إِبَائِي فِي مَسْأَلَتِي وَ أَدْعُوكَ وَ أَنَا عَالِمٌ بِاسْتِمَاعِكَ دَعْوَتِي فَاسْتَمِعْ دُعَائِي وَ لَا تَقْطَعْ رَجَائِي وَ لَا تَرُدَّ نَتَائِي وَ لَا تُحْيِبْ دُعَائِي أَنَا مُحْتَاجٌ إِلَى رِضْوَانِكَ وَ قَفِيرٌ إِلَى عُفْرَانِكَ

I hereby ask You^{-azwj} while I am trusting in Your^{-azwj} Responding to me regarding my request, and I supplicate to You^{-azwj} while I know of Your^{-azwj} listening to my supplication, therefore Listen to my supplication and do not cut off my hopes, and do not Reject my praise, nor Disappoint my supplication. I am need to Your^{-azwj} Satisfaction and am poor to Your^{-azwj} Forgiveness!

وَ أَسْأَلُكَ وَ لَا آيسُ مِنْ رَحْمَتِكَ وَ أَدْعُوكَ وَ أَنَا غَيْرٌ مُخْتَرِزٍ مِنْ سَخَطِكَ يَا رَبِّ وَ اسْتَجِبْ لِي وَ ائْتِنُنِّي عَلَيَّ بِعَفْوِكَ وَ تَوْفِيي مُسْلِمًا وَ أَخْفِيَنِي بِالصَّالِحِينَ

And I ask You^{-azwj} while I am not despairing from Your^{-azwj} mercy, and I supplicate to You^{-azwj} while I am without protection from Your^{-azwj} Annoyance, O Lord^{-azwj}, and Respond to me and Confer upon me with Your^{-azwj} Pardon and Cause me to die as a Muslim, and Join me with the righteous ones!

رَبِّ لَا تُنْعِنِي فَضْلَكَ يَا مَنَّانُ وَ لَا تَكْلِفْنِي إِلَى نَفْسِي مَخْذُولًا يَا حَنَّانُ رَبِّ ارْحَمْ عِنْدَ فِرَاقِ الْأَحِبَّةِ صِرْعَتِي وَ عِنْدَ سُكُونِ الْقَبْرِ وَخِدْتِي وَ فِي مَفَازَةِ الْقِيَامَةِ
عُرْبِي وَ بَيْنَ يَدَيْكَ مُؤَقُّوفاً لِلْحِسَابِ فَاقْتِي

Lord^{-azwj}! Do not Refuse Your^{-azwj} Grace to me O Bestower, and do not Allocate me to myself, abandoned, O Affectionate! Lord^{-azwj}, Mercy me at the separation of the loved ones are my death, and at the settlement in the grave along, and during panic of the Qiyamah in my estrangement, and my destitution in front of You^{-azwj} during pausing for the Reckoning!

رَبِّ اسْتَجِرْ بِكَ مِنَ النَّارِ فَأَجِرْنِي رَبِّ أَعُوذُ بِكَ مِنَ النَّارِ فَأَعِدْنِي رَبِّ أفرغْ إِلَيْكَ مِنَ النَّارِ فَأَبْعِدْنِي رَبِّ اسْتَرْجِمْكَ مَكْرُوباً فَأَرْحَمْنِي رَبِّ اسْتَعْفِرْكَ لِمَا
جَهَلْتُ فَاعْفِرْ لِي رَبِّ قَدْ أَبْرَزْتَنِي الدُّعَاءَ لِلْحَاجَةِ إِلَيْكَ فَلَا تُؤْيِسْنِي

Lord^{-azwj}, I seek shelter with You^{-azwj} from the Fire, therefore Shelter me! Lord^{-azwj}, I seek Refuge with You^{-azwj} from the Fire, therefore Give me Refuge! Lord^{-azwj}, I seek Your^{-azwj} Mercy while distressed, therefore Mercy me! Lord^{-azwj}, I seek Your^{-azwj} Forgiveness of what I have ignored, therefore Forgive (my sins) for me! Lord^{-azwj}, I have forwarded the supplication for the need to You^{-azwj}, therefore do not despair me!

يَا كَرِيمُ ذَا الْأَلَاءِ وَ الْإِحْسَانِ وَ التَّجَاوُزِ سَيِّدِي يَا بُرُّ يَا رَحِيمِ اسْتَجِبْ بَيْنَ الْمُتَضَرِّعِينَ إِلَيْكَ دَعْوَتِي وَ ارْحَمْ مِنَ الْمُسْتَجِيبِينَ بِالْعَوِيلِ عُرْبِي وَ اجْعَلْ لِي
لِقَائِكَ يَوْمَ الْخُرُوجِ مِنَ الدُّنْيَا رَاحَتِي

O Benevolent with the Favours, and the Goodness, and the overlooking (of faults)! My Master^{-azwj}! O Righteous! O merciful! Respond to my supplications between the ones beseeching to You^{-azwj}, and Mercy my tears from the moans with the wailing, and Make my comfort during meeting You^{-azwj} Day of exiting from the world!

وَ اسْتُرْ بَيْنَ الْأَمْوَاتِ يَا عَظِيمَ الرَّجَاءِ عَوْرَتِي وَ اعْطِفْ عَلَيَّ عِنْدَ التَّحْوِيلِ وَجِيداً إِلَى حُفْرَتِي إِنَّكَ أَمَلِي وَ مَوْضِعُ طَلْبَتِي وَ الْعَارِفُ بِمَا أُرِيدُ فِي تَوْجِيهِ مَسْأَلَتِي
فَأَقْضِ يَا قَاضِيَ الْحَاجَاتِ حَاجَتِي

And Veil my nakedness (faults) between the deceased, O Mighty of hope, and have Pity upon me during my transfer along to my grave. You^{-azwj} are my hope and place of my seeking, and the Knower of what I want in direction of my asking. Therefore, Fulfil my need, O Fulfiller of the needs!

فَإِلَيْكَ الْمُسْتَشْكِي وَ أَنْتَ الْمُسْتَعَانُ وَ الْمُرْتَجَى أَفِرُّ إِلَيْكَ هَارِباً مِنَ الدُّنُوبِ فَاقْبَلْنِي وَ اَلْتَجِئُ مِنْ عَدْلِكَ إِلَى مَغْفِرَتِكَ فَأَدْرِكْنِي وَ اَلْتَأُدُّ بِعَفْوِكَ مِنْ بَطْشِكَ
فَأَمْنَعْنِي وَ اسْتَرْوِحْ رَحْمَتِكَ مِنْ عِقَابِكَ فَتَنْجِنِي

To You^{-azwj} is the complaint, and You^{-azwj} are the Helper, and Hoped to. I am fleeing to You^{-azwj}, fleeing from the sins, therefore Accept me, and I seek shelter from Your^{-azwj} Justice to Your^{-azwj} Forgiveness therefore Protect me, and I take solace with Your^{-azwj} Pardon from Your^{-azwj} Prowess therefore Secure me, and I seek comfort of Your^{-azwj} Mercy from Your^{-azwj} Punishment, therefore Rescue me!

وَ أَطْلُبُ الْقُرْبَةَ مِنْكَ بِالْإِسْلَامِ فَقَرِّبْنِي وَ مِنَ الْفَرْعِ الْأَكْبَرِ فَأَمِّتِي وَ فِي ظِلِّ عَرْشِكَ فَظَلِّلْنِي وَ كَفِّلْنِي مِنْ رَحْمَتِكَ فَهَبْ لِي وَ مِنَ الدُّنْيَا سَالِماً فَتَنْجِنِي وَ مِنَ
الظُّلَمَاتِ إِلَى النُّورِ فَأَخْرِجْنِي وَ يَوْمَ الْقِيَامَةِ فَبَيِّضْ وَجْهِي وَ حِسَاباً بَسِيراً فَحَاسِبْنِي

And I seek the nearness to You^{-azwj} with Al-Islam, therefore Draw me closer, and from the great panic, therefore Secure me and Shade me in the Shade of Your^{-azwj} Throne, and Grant me two portions of Your Mercy, and Rescue me from the world safely, and Extract me from the darkness(es) to the Light, and Brighten my face on the Day of Qiyamah, and Reckon me with an easy Reckoning!

وَ بِسَرَّائِرِي فَلَا تُفْضَحْنِي وَ عَلَى بَلَائِكَ فَصَبِّرْنِي وَ كَمَا صَرَفْتَ عَن يُوسُفَ السُّوءَ وَ الْفَحْشَاءَ فَاصْرِفْهُ عَنِّي وَ مَا لَا طَاقَةَ لِي بِهِ فَلَا تُحْمِلْنِي وَ إِلَى دَارِ السَّلَامِ فَاهْدِنِي وَ بِالْقُرْآنِ فَانْتَعِمْنِي وَ بِالْقَوْلِ الثَّابِتِ فَثَبِّتْنِي

Do not Expose me with my secrets, and Cause me to be patient upon Your^{-azwj} Afflictions, and just as You^{-azwj} had Turned away the evil and the immorality away from Yusuf^{-as}, Turn it away from me, and whatever there is no strength for me with it, do not Load it on me, and Guide me to the House of Safety, and Cause me to benefit with the Quran, and Affirm me with the Firm Word.

وَ مِنَ الشَّيْطَانِ الرَّجِيمِ فَاحْفَظْنِي وَ بِجَوْلِكَ وَ قُوَّتِكَ وَ جَبْرُوتِكَ فَاعْصِمْنِي وَ بِجَلْمِكَ وَ عِلْمِكَ وَ سَعَةِ رَحْمَتِكَ مِنْ جَهَنَّمَ فَانْجِنِي وَ جَنَّتِكَ الْفِرْدَوْسَ فَأَسْكِنِي وَ النَّظَرَ إِلَى وَجْهِكَ فَارْزُقْنِي وَ بِنَبِيِّكَ مُحَمَّدٍ ص فَالْحَفِيظِي وَ مِنَ الشَّيْطَانِ وَ أَوْلِيَائِهِمْ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ فَأَكْفِنِي

And Protect me from the Pelted Satan^{-la}, and Protect me by Your^{-azwj} Mighty and Your^{-azwj} Strength and Your^{-azwj} Subduing, and Grant me salvation from Hell by Your^{-azwj} Leniency, and Your^{-azwj} Knowledge and vastness of Your^{-azwj} Mercy, and Settle me in Your^{-azwj} Paradise Al-Firdows, and Grace me the looking at Your^{-azwj} Face, and Join me with Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and Suffice me from the Satans^{-la} and their^{-la} friends, and from evil of every one with evil!

اللَّهُمَّ وَ أَعْدَائِي وَ مَنْ كَادَنِي إِنْ أَتَوْا بَرًّا فَجَبِّنْ شَجَعَهُمْ فَضِّمْ جُمُوعَهُمْ كُلِّلْ سِلَاحَهُمْ عَزِّقْ دَوَائِمَهُمْ سَلِّطْ عَلَيْهِمُ الْعَوَاصِفَ وَ الْفَوَاصِفَ أَبَدًا حَتَّى تُصَلِّيَهُمُ النَّارَ أَتْرَهُمْ مِنْ صَبَاحِهِمْ وَ أَمَكِّنَّا مِنْ نَوَاصِيهِمْ آمِينَ رَبِّ الْعَالَمِينَ

O Allah^{-azwj}! And my enemies and the ones plotting against me, if they come with righteousness, Make their courage to be timid, and Scatter their groups, Shatter their weapons, Cripple their riding animals, and Cause the storms and the tempest to prevail upon them forever until they arrive at the Fire. Bring them down from their strongholds, and Enable us from their forelocks, Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- صَلَاةً يَشْهَدُ الْأَوْلُونَ مَعَ الْأَنْبِيَاءِ وَ سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ وَ قَائِدِ الْخَيْرِ وَ مِفْتَاحِ الرَّحْمَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, Salawaat the former ones witnessed with the righteous, and Chief of the Messengers^{-as}, and Last of the Prophets^{-as}, and guide of the good, and the key of Mercy!

اللَّهُمَّ رَبَّ النَّبِيِّ الْحَرَامِ وَ الشَّهْرِ الْحَرَامِ وَ رَبَّ الْمَشْعَرِ الْحَرَامِ وَ رَبَّ الرَّحْمَنِ وَ رَبَّ الْمَقَامِ وَ رَبَّ الْحِلِّ وَ الْإِحْرَامِ بَلِّغْ مُحَمَّدٍ مِنَّا التَّحِيَّةَ وَ السَّلَامَ

O Allah^{-azwj}, Lord^{-azwj} of the Sacred House, and the Sacred Month, and Lord^{-azwj} of the Sacred Monuments, and Lord^{-azwj} of the (Yemeni) corner (of the Kabah), and the standing place (of Ibrahim^{-as}, and Lord of the de-consecration and the consecration! Deliver to Muhammad^{-saww}, the salutation and the greeting from us!

سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ يَا أَمِينَ اللَّهِ سَلَامٌ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ السَّلَامَ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَهُوَ كَمَا وَصَفْتَهُ بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ

Greeting be unto you^{-saww}, O Rasool-Allah^{-saww}! Greeting be unto you^{-saww}, O Trustee of Allah^{-azwj}! Greeting be unto you^{-saww}, O Muhammad^{-saww} Bin Abdullah^{-asws}! The greeting be unto you^{-saww}, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings! He^{-azwj} is like what He^{-azwj} has Described as being Kind, Merciful with the Momineen!

اللَّهُمَّ أَعْطِهِ أَفْضَلَ مَا سَأَلَكَ وَ أَفْضَلَ مَا سُئِلْتَ لَهُ وَ أَفْضَلَ مَا أَنْتَ مُسْتَوْ لُهُ إِلَى يَوْمِ الْقِيَامَةِ آمِينَ يَا رَبَّ الْعَالَمِينَ.

O Allah^{-azwj}! Give him^{-saww} best of what he^{-saww} asks You^{-azwj}, and best of what You^{-azwj} have been asked for him^{-saww}, and best of what You^{-azwj} will be asked for him^{-saww} up to the Day of Qiyamah, Ameen, O Lord^{-azwj} of the worlds!''¹⁴⁹

9- فَلَاحِ السَّائِلِ وَ مِنْ تَعْقِيبِ صَلَاةِ الْمَغْرِبِ أَيْضاً مَا يَحْتَضُّ بِهَا مِنْ رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع فِي تَعْقِيبِ الْحَمْسِ الصَّلَوَاتِ الْمَفْرُوضَاتِ وَ هُوَ

(The book) 'Falah Al Saail' –

'And from follow-up of Al-Maghrib Salat as well is what is specific with it, from the report by Muawiya Bin Ammar, from Al-Sadiq^{-asws} in follow-up of the five (daily) obligatory Salats, and it is: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْبَشِيرِ النَّذِيرِ وَ السَّرَاحِ الْمُنِيرِ الطُّهْرِ الطَّاهِرِ الْحَيْرِ الْفَاضِلِ خَاتَمِ أَنْبِيَائِكَ وَ سَيِّدِ أَصْفِيَائِكَ وَ خَالِصِ أَجْلَائِكَ ذِي الْوَجْهِ الْجَمِيلِ وَ الشَّرَفِ الْأَصِيلِ وَ الْمَنْتَرِ النَّبِيلِ وَ الْمَقَامِ الْمَحْمُودِ وَ الْمَنْهَلِ الْمَشْهُودِ وَ الْحَوْضِ الْمَوْزُودِ

'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, the giver of glad tidings, the warner, and the radiant lamp, the clean, the pure, the meritorious, last of Your^{-azwj} Prophets^{-as}, and chief of Your^{-azwj} Elites, and Your^{-azwj} sincere creature with the beautiful face, and the pure bread nobleman, and the of the noble pulpit, and the praiseworthy position, and the attended watering place, and the Fountain arrived at!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا بَلَغَ رِسَالَتِكَ وَ جَاهَدَ فِي سَبِيلِكَ وَ نَصَحَ لِأُمَّتِهِ وَ عَبْدَكَ حَتَّى آتَاهُ الْبَقِيئُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} just as he^{-saww} delivered Your^{-azwj} Messages, and fought in Your^{-azwj} Way, and advised to his^{-saww} community, and worshipped You^{-azwj} until the certainty (death) came to him^{-saww}!

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ الْأَخْيَارِ الْأَتْقِيَاءِ الْأَبْرَارِ الَّذِينَ أَنْتَجَبْتَهُمْ لِدِينِكَ وَ اصْطَفَيْتَهُمْ مِنْ خَلْقِكَ وَ ائْتَمَنْتَهُمْ عَلَى وَحْيِكَ وَ جَعَلْتَهُمْ حَزَائِنَ عِلْمِكَ وَ تَرَاجِمَ كَلِمَتِكَ وَ أَعْلَامَ نُورِكَ وَ حَقَظَةَ سِرِّكَ وَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً

And Send Salawaat upon Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}, the goodly, the pious, the righteous, those You^{-azwj} Selected them for Your^{-azwj} religion, and Chose them^{-asws} from Your^{-azwj} creatures, and Entrusted them^{-asws} upon Your^{-azwj} Revelation, and Made

them^{-asws} treasurers of Your^{-azwj} Knowledge, and interpreters for Your^{-azwj} Words, and flags of Your^{-azwj} Noor, and protectors of Your^{-azwj} Secrets, and You^{-azwj} Kept the uncleanness away from them^{-asws} and Purified them a purification!

اللَّهُمَّ انْفَعْنَا بِحُبِّهِمْ وَ احْشُرْنَا فِي زُمْرَتِهِمْ وَ تَحْتَ لَوَائِهِمْ وَ لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَهُمْ وَ اجْعَلْنِي بِهَيْمٍ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفَرِّقِينَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

O Allah^{-azwj}! benefit us with their^{-asws} love, and Gather us in their^{-asws} group, and beneath their^{-asws} flag, and do not Separate between us and them^{-asws}, and Make me with them^{-asws} to be a face (dignified) in Your^{-azwj} Presence in the world and the Hereafter, and from the ones of Proximity, those there will neither be grief upon them nor will they be grieving!

الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِالنَّهَارِ بِقُدْرَتِهِ وَ جَاءَ بِاللَّيْلِ بِرَحْمَتِهِ خُلُقًا جَدِيدًا وَ جَعَلَهُ لِبَاسًا وَ سَكَنًا وَ جَعَلَ اللَّيْلَ وَ النَّهَارَ آيَاتِينَ لِيُعَلِّمَ بِهِنَّ عَدَدَ السِّنِينَ وَ الْحِسَابِ.: الْحَمْدُ لِلَّهِ عَلَى إِقْبَالِ اللَّيْلِ وَ إِدْبَارِ النَّهَارِ

The Praise is for Allah^{-azwj}, the One^{-azwj} Who Goes with the day with His^{-azwj} Power and Comes with the night with His^{-azwj} Mercy as a new creation, and Made it a clothing and tranquillity, and Made the night and the day as two signs for the number of years and the calculation can be known with these two! The Praise is for Allah^{-azwj} upon coming of the night and going of the day!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَ أَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعِيشَتِي وَ أَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مُنْقَلَبِي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Correct my religion for me which it is a protection of my affairs, and Correct my world for me which is my livelihood, and Correct my Hereafter for me which my transfer is to it.

وَ اجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَ اجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ سُوءٍ وَ اكْفِنِي أَمْرَ دُنْيَايَ وَ آخِرَتِي بِمَا كَفَيْتَ بِهِ أَوْلِيَاءَكَ وَ خَيْرَتِكَ مِنْ عِبَادِكَ الصَّالِحِينَ وَ اصْرِفْ عَنِّي شَرَّهُمَا وَ وَقْفِنِي لِمَا يُرْضِيكَ عَنِّي

And Make the life to be increased for me in all good, and Make the death as comfort for me from every evil, and Suffice me for the matters of my world and my Hereafter with what You^{-azwj} had Sufficed Your^{-azwj} friends and Your^{-azwj} Choice from Your^{-azwj} righteous servants with, and Turn their evil away from me and Harmonise me to what will Satisfy You^{-azwj} from me!

يَا كَرِيمُ أَمْسَيْتُ وَ الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ وَ مَا فِي اللَّيْلِ وَ النَّهَارِ

O Benevolent! I come to the evening and the Kingdom is for Allah^{-azwj} the One, the Subduer, and so is whatever is during the night and the day!

اللَّهُمَّ إِنِّي وَ هَذَا اللَّيْلُ وَ النَّهَارُ خُلُقَانِ مِنْ خَلْقِكَ فَأَعْصِمْنِي فِيهِمَا بِقُوَّتِكَ وَ لَا تُرْهِمَا مِنِّي جُرْأَةً عَلَى مَعْصِيكَ وَ لَا زُكُوبًا مِنِّي لِمَحَارِمِكَ وَ اجْعَلْ عَمَلِي فِيهِمَا مَقْبُولًا وَ سَعْيِي مَشْكُورًا

O Allah-azwj! Surely and this night and the day are two creations from Your-azwj creation, therefore Protect me in these two with Your-azwj Strength, and do not let these two see audacity from me upon disobeying You-azwj, nor any indulgence from me in Your-azwj Prohibitions, and Make my deeds during these as accepted, and my striving Appreciated!

وَيَسِّرْ لِي مَا أَخَافُ عُسْرَهُ وَ سَهِّلْ لِي مَا صَعِبَ عَلَيَّ أَمْرُهُ وَ اقْضِ لِي فِيهِ بِالْحُسْنَى وَ آمِنِّي مَكْرَكَ وَ لَا تَهْتِكْ عَنِّي سِرَّكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُخَلِّ بَيْنِي وَ بَيْنَ حَوْلِكَ وَ قُوَّتِكَ وَ لَا تُكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ لَا إِلَى أَحَدٍ مِنْ خَلْقِكَ يَا كَرِيمُ-

And Ease for me what I fear its difficulty, and Ease for me what its matter is difficult upon me, and Decree for me during it with the goodness, and Secure me of Your-azwj Plan, and do not Tear Your-azwj veil from me, nor Let me forget Your-azwj Zikr, and nor Release between me and Your-azwj Might and Your-azwj Strength, nor Allocate me to myself for the blink of an eye, ever, nor to anyone from Your-azwj creatures, O Benevolent!

اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ حَتَّى أَعِي وَ حَيْكَ وَ اتَّبِعْ كِتَابَكَ وَ أَصَدِّقْ رُسُلَكَ وَ أُوْمِنْ بِوَعْدِكَ وَ أَخَافُ وَعِيدِكَ وَ أُؤَيِّ بِعَهْدِكَ وَ اتَّبِعْ أَمْرَكَ وَ اجْتَنِبْ هَيْبَتِكَ

O Allah-azwj! Open the ears of my heart for Your-azwj Zikr until it retains Your-azwj Revelation, and follow Your-azwj book, and ratify Your-azwj Rasool-sawww, and believe in Your-azwj Promise, and I fear Your-azwj Punishment/Caution, and am loyal with Your-azwj covenant, and follow Your-azwj Command, and shun Your-azwj Prohibitions!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَصْرِفْ عَنِّي وَجْهَكَ وَ لَا تَمْنَعْنِي فَضْلَكَ وَ لَا تَحْرِفْنِي عَفْوَكَ وَ اجْعَلْنِي أَوْلِيَّ أَوْلِيَاءِكَ وَ أَعَادِي أَعْدَاءِكَ وَ ارْزُقْنِي الرَّهْمَةَ مِنْكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْحُشُوعَ وَ الْوَقَارَ وَ التَّسْلِيمَ لِأَمْرِكَ وَ التَّصَدِيقَ بِكِتَابِكَ وَ اتِّبَاعَ سُنَّةِ نَبِيِّكَ

O Allah-azwj! Send Salawaat upon Muhammad-sawww and Progeny-asws of Muhammad-sawww, and do not Turn Your-azwj Face away from me, and do not Prevent Your-azwj Grace from me, nor Deprive me Your-azwj Pardon, and Make me as friend of Your-azwj friends and enemy of Your-azwj enemies, and Grace me the fearfulness from You-azwj and the desire to You-azwj, and the humbleness, and the dignity, and the submission to Your-azwj Command, and the ratification of Your-azwj Book, and following Sunnah of Your-azwj Prophet-sawww!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَفْنَعُ وَ بَطْنٍ لَا يَشْبَعُ وَ عَيْنٍ لَا تَدْمَعُ وَ قَلْبٍ لَا يَحْشَعُ وَ صَلَاةٍ لَا تُرْفَعُ وَ عَمَلٍ لَا يَنْفَعُ وَ دُعَاءٍ لَا يُسْمَعُ

O Allah-azwj! I seek Refuge with You-azwj from a soul not being contented, and a belly not being satiated, and an eye not being tearful, and heart not being fearful, and Salat not being Raised, and deed not benefitting, and supplication not being Heard!

وَ أَعُوذُ بِكَ مِنْ سُوءِ الْقَضَاءِ وَ دَرَكِ الشَّقَاءِ وَ شِمَاتَةِ الْأَعْدَاءِ وَ جَهْدِ الْبَلَاءِ وَ مِنْ عَمَلٍ لَا تَرْضَى

And I seek Refuge with You-azwj from the evil Decree, and coming across wretchedness, and gloating of the enemies, and struggle of the affliction, and from a deed not Satisfying You-azwj!

وَ أَعُوذُ بِكَ مِنَ الْكُفْرِ وَ الْفَقْرِ وَ الْقَهْرِ وَ الْعَدْرِ وَ مِنْ ضَيْقِ الصَّدْرِ وَ مِنْ شَتَاتِ الْأَمْرِ وَ مِنَ الدَّاءِ الْعُضَالِ وَ غَلْبَةِ الرِّجَالِ وَ خِيْبَةِ الْمُتَقَلِّبِ وَ سُوءِ الْمُنْظَرِ فِي النَّفْسِ وَ الدِّينِ وَ الْأَهْلِ وَ الْمَالِ وَ الْوَالِدِ وَ عِنْدَ مُعَايِنَةِ الْمَوْتِ

And I seek Refuge with You^{-azwj} from the Kufr, and the poverty, and the compulsion, and the betrayal, and from constriction of the chest, and from scattered affairs, and from the incurable disease, overcoming by the men, and disappointment of the overturning, and the evil scenario regarding the soul, and the religion, and the wife, and the wealth, and the children, and at witnessing the death!

وَأَعُوذُ بِاللَّهِ مِنْ إِنْسَانٍ سَوِيٍّ وَ جَارٍ سَوِيٍّ وَ قَرِينٍ سَوِيٍّ وَ يَوْمٍ سَوِيٍّ وَ سَاعَةٍ سَوِيٍّ وَ مِنْ شَرِّ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ

And I seek Refuge with Allah^{-azwj} from an evil human being, and an evil neighbour, and an evil pair, and an evil day, and an evil time, and from evil of **what enters into the earth and what comes out from it, and** - from evil of - **what descends from the sky and what ascends to it, [34:2]**, and from evil of the comers at night and the day (knocking on the door) except one coming knocking on the door with goodness.

وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ - فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنِّي صَلَاةً - كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْفُوتاً.

And from evil of every animal of my Lord^{-azwj}, **He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56] and Allah will be Sufficing you against them, and He is the Hearing, the Knowing [2:137]**. The Praise is for Allah^{-azwj} Who Fulfils Salat on my behalf, which was always a timed Ordinance for the Momineen".¹⁵⁰

10- كِتَابُ الصَّيْفَيْنِ، لِيَصْرَ بْنِ مُزَاهِمٍ قَالَ: لَمَّا خَرَجَ عَلَيَّ عَ إِلَى صَيْفَيْنِ نَزَلَ عَلَيَّ شَاطِئُ النَّوَسِ وَ صَلَّى الْمَغْرِبَ فَلَمَّا انْصَرَفَ قَالَ - الْحَمْدُ لِلَّهِ الَّذِي يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ الْحَمْدُ لِلَّهِ كُلَّ مَا وَقَبَ لَيْلٍ وَ عَسَقَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَ حَقَّقَ.

'Kitab Al Siffeen' of Nasr Bin Muzahim who said,

'When Ali^{-asws} went out to Siffeen, he^{-asws} descended at the riverbanks of Al-Burs and prayed Al-Maghrib Salat. When he^{-asws} finished, he^{-asws} said: 'The Praise is for Allah^{-azwj} Who **Merges the night into the day and Merges the day into the night, [22:61]**. The Praise is for Allah^{-azwj} every time a night darkens, and at dusk, and the Praise is for Allah^{-azwj} every time a star appears and flickers!"¹⁵¹

11- أَبْلَدُ الْأَمِينِ، عَنِ الصَّادِقِ ع قَالَ: مَنْ بَسَمَلَ وَ حَوْلَقَ فِي دُبُرِ كُلِّ صَلَاةٍ مِنَ الْفَجْرِ وَ الْمَغْرِبِ سَبْعًا دَفَعَ اللَّهُ تَعَالَى عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَتْهَا الرِّيحُ وَ الْبَرَصُ وَ الْجُنُونُ وَ يُكْتَبُ فِي دِيْوَانِ السُّعْدَاءِ وَ إِنْ كَانَ شَقِيحاً.

(The book) 'Al Balad Al Ameen' -

'From Al-Sadiq^{-asws} having said: 'One who does 'Basmal' (Says, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'), and does 'Howlaq' (Says, 'There is neither might nor strength except with Allah^{-azwj}') after every Salat of Al-Fajr and Al-Maghrib, seven times, Allah^{-azwj} the Exalted will Dispel from him seventy types from the types of afflictions, least of these being

¹⁵⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 9

¹⁵¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 10

the wind, and the vitiligo, and the insanity, and he will be written in the register of the fortunate ones, and even though he may be wretched.”¹⁵²

12- الكافي، بسندين عن أبي عبد الله ع: مثله: وَ بَسَنَدٍ آخَرَ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ يَقُولُهَا ثَلَاثَ مَرَّاتٍ حِينَ يُصْبِحُ وَ ثَلَاثَ مَرَّاتٍ حِينَ يُمَسِّي لَمْ يَخَفْ شَيْطَاناً وَ لَا سُلْطَاناً وَ لَا بَرَصاً وَ لَا جَذَماً قَالَ أَبُو الْحَسَنِ ع وَ أَنَا أَقُولُهَا مِائَةَ مَرَّةٍ.

The book) ‘Al Kafi’ –

‘By two chains from Abu Abdullah^{-asws}, similar to it, and by another chain from Al-Hassan Bin Al Jahm, from Abu Al-Hassan^{-asws}, similar to it, except he^{-asws} said: ‘He should say it three times when it is morning, and three times when it is evening. He will neither fear a Satan^{-la}, nor a ruler, nor vitiligo, nor leprosy’. Abu Al-Hassan^{-asws} said: ‘I^{-asws} say it one hundred times’¹⁵³

وَ مِنْهُ بِإِسْنَادِهِ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ إِذَا صَلَّى الْمَغْرِبِ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِلَّهِ الَّذِي يُفْعَلُ مَا يَشَاءُ وَ لَا يُفْعَلُ مَا يَشَاءُ عَزِيْزُهُ أُعْطِيَ خَيْرًا كَثِيْرًا.

And from him, by his chain from Al Sabbah Bin Sayaba,

‘From Abu Abdullah^{-asws} having said: ‘One who says when he prays Al-Maghrib Salat three times, ‘The Praise is for Allah^{-azwj} Who Does whatever He^{-azwj} so Desires, and no one apart from Him^{-azwj} does whatever he so desires to’, will be Given a lot of good’¹⁵⁴

¹⁵² Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 11

¹⁵³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 12

¹⁵⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 63 H 13

CHAPTER 64 – FOLLOW-UP OF Al-Isha SALAT

1- **فَلَاحُ السَّائِلِ**، مِنْ الْمُهَيَّمَاتِ بَعْدَ صَلَاةِ الْعِشَاءِ الْأَخِيرَةِ الدُّعَاءُ الْمُخْتَصُّ بِهَذِهِ الْفَرِيضَةِ مِنْ أَدْعِيَةِ مَوْلَانَا عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتِ اللَّهِ عَلَيْهِ وَعَقِيبِ الْحَمْسِ الْمَفْرُوضَاتِ وَهُوَ

(The book) 'Falah Al-Saail' –

'From the important (supplications) after Al-Isha the last Salat is the supplication specific with these obligatory from supplications of our Master Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} as follow-up of the five (daily) obligatory (Salats), and it is: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اَكْتُنْفِي بِرُكْنِكَ الَّتِي لَا يُرَامُ وَ اغْفِرْ لِي بِعُدْرَتِكَ عَلَيَّ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Guard me with Your^{-azwj} Eye which does not sleep, and Cover me with Your^{-azwj} Shield which cannot be penetrated, and Forgive (my sins) for me by Your^{-azwj} Power upon me, O One^{-azwj} with the Majesty and the Benevolence!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَ حَسَدِ كُلِّ حَاسِدٍ وَ بَغْيِ كُلِّ بَاغٍ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the comers by the night and day, and from tyranny of every tyrant, and envy of every envier, and immorality of every immoral one!

اللَّهُمَّ احْفَظْنِي فِي نَفْسِي وَ أَهْلِي وَ مَالِي وَ جَمِيعِ مَا حَوَّلْتَنِي مِنْ نِعْمِكَ

O Allah^{-azwj}! Protect me regarding myself, and my family, and my wealth, and entirety of what You^{-azwj} have Bestowed from Your bounties!

اللَّهُمَّ تَوَلَّيْ فِيمَا عِنْدَكَ بِمَا غَبَيْتَ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَضَرْتَهُ يَا مَنْ لَا تَضُرُّهُ الدُّنُوبُ وَ لَا تَنْفَعُهُ الْمَغْفِرَةُ اغْفِرْ لِي مَا لَا يَضُرُّكَ وَ أَعْطِنِي مَا لَا يَنْفَعُكَ إِنَّكَ أَنْتَ الْوَهَّابُ

O Allah^{-azwj}! Take Charge of me regarding what is with You^{-azwj} from what I am absent from, and do not Allocate me to myself regarding what is in my presence! O One^{-azwj} Whom the sins do not harm nor does the Forgiveness benefit! Forgive (my sins) for me what does not harm You^{-azwj}, and Give me what does not reduce You^{-azwj}, surely You^{-azwj} are the Benefactor!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَرْجاً قَرِيباً وَ صَبْراً جَمِيلاً وَ رِزْقاً وَاسِعاً وَ الْعَفْوَ وَ الْعَاقِبَةَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! I ask You^{-azwj} for near relief, and beautiful patience, and capacious sustenance, and the Pardon, and the well-being in the world and the Hereafter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ لِوَالِدَيَّْ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَخْيَاءِ مِنْهُمْ وَ الْأَمَوَاتِ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Forgive (sins) for me and for my parents, and for the Momineen and the Mominaat, the living ones from them and the dead!

اللَّهُمَّ اجْعَلْنِي مِمَّنْ يُكْتَبُ ذِكْرُكَ وَ يُتَابَعُ شُكْرُكَ وَ يَلْتَمُ عِبَادَتُكَ وَ يُؤَدَّى أَمَانَتُكَ

O Allah-^{azwj}! Make me from the ones who frequent do Your-^{azwj} Zikr and pursue thanking You-^{azwj}, and adhere with worshipping You-^{azwj}, and fulfil Your-^{azwj} Entrustment!

اللَّهُمَّ طَهِّرْ لِسَانِي مِنَ الْكُذْبِ وَ قَلْبِي مِنَ الْبَغْيِ وَ عَمَلِي مِنَ الرِّيَاءِ وَ بَصَرِي مِنَ الْحِيَاثَةِ إِنَّكَ أَنْتَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

O Allah-^{azwj}! Purify my tongue from the lies, and my heart from the hypocrisy, and my deeds from the showing-off, and my sight from the betrayal, surely You-^{azwj} Know **treachery of the eyes and what the chests conceal [40:19]**.

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظَلَّتْ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقَلَّتْ وَ رَبَّ الرِّيحِ وَ مَا دَزَّتْ وَ رَبَّ كُلِّ شَيْءٍ وَ إِلَهَ كُلِّ شَيْءٍ وَ آخِرَ كُلِّ شَيْءٍ رَبَّ جِبْرَائِيلَ وَ ميكائيلَ وَ إِسْرَافِيلَ وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ

O Allah-^{azwj}! Lord-^{azwj} of the seven skies and what they shade, and Lord-^{azwj} of the seven earths and what they carry, and Lord-^{azwj} of the winds and what they scatter, and God-^{azwj} of all things, and Last of all things, Lord-^{azwj} of Jibraeel-^{as}, and Mikaeel-^{as} and Israfeel-^{as}, and God-^{azwj} of Ibrahim-^{as}, and Ismail-^{as}, and Is'haq-^{as}, and Yaqoub-^{as}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَنْ تَتَوَلَّيَ بِرَحْمَتِكَ وَ تَشْمَلَنِي بِعَافِيَتِكَ وَ تُسَعِّدَنِي بِمَعْفِرَتِكَ وَ لَا تُسَلِّطْ عَلَيَّ أَحَدًا مِنْ خَلْقِكَ-

I ask You-^{azwj} to Send Salawaat upon Muhammad-^{saww} and upon Progeny-^{asws} of Muhammad-^{saww}, and to Take Charge of me with Your-^{azwj} Mercy, and Include me with Your-^{azwj} well-being, and to Assist me, and not Let anyone from your creatures to prevail upon me!

اللَّهُمَّ إِلَيْكَ فَتَرَبَّنِي وَ عَلَى حُسْنِ الْخُلُقِ فَتَقَوِّمْنِي وَ مِنْ شَرِّ شَيْطَانِ الْجِنَّ وَ الْإِنْسِ فَسَلِّمْنِي وَ فِي آتَاءِ اللَّيْلِ وَ النَّهَارِ فَاحْزُنْنِي وَ فِي أَهْلِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي وَ جَمِيعٍ مَا أَنْعَمْتَ بِهِ عَلَيَّ فَاحْفَظْنِي وَ اغْفِرْ لِي وَ لِوَالِدَيْ وَ لِسَائِرِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

O Allah-^{azwj}! To You-^{azwj}, Draw me closer, and upon the good manners, Harmonise me, and from evil of Satans-^{la} of the Jinn and the humans, Secure me, and during the night and the day, Guard me, and regarding my wife, and my wealth, and my children, and my brothers, and entirety of what You-^{azwj} have Favoured upon me, Protect me, and Forgive (sins) for me and for my parents, and for rest of the Momineen and the Mominaat!

يَا وَلِيَّ الْبَاقِيَاتِ الصَّالِحَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عِتْرَتِهِ الطَّاهِرِينَ.

O Guardian of the lasting righteous deeds, You-^{azwj} are Able upon all things, and best of the masters, and best of the helpers, by Your-^{azwj} Mercy, O most Merciful of the merciful ones, and the Praise is for Allah-^{azwj}, Lord-^{azwj} of the worlds, and may His-^{azwj} Salawaat be upon our

Chief Muhammad^{-saww} the Prophet^{-saww!} May Allah^{-azwj} Send Salawaat upon him^{-as} and his^{-as} Progeny^{-asws} and his^{-as} pure Family^{-asws!}''155

2- فَلَاحِ السَّائِلِ، وَ مِنَ الْمُهِمَّاتِ أَيْضاً بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ الدُّعَاءِ الْمُخْتَصُّ بِحَدِّهِ الْفَرِيضَةِ مِنْ أَدْعِيَةِ مَوْلَانَا فَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهَا عَقِيبَ الْحُنْسِ الْمَفْرُوضَاتِ وَ هُوَ

(The book) 'Falah Al Saail' –

'And from the important ones as well after Al-Isha the last Salat, the supplication specific with these obligatory Salat, from supplications of our مَوْلَانَا (Master) (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, as follow-up of the five (daily) obligatory Salat, and it is: -

سُبْحَانَ مَنْ تَوَاصَعَ كُلُّ شَيْءٍ لِعِظَمَتِهِ سُبْحَانَ مَنْ دَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ سُبْحَانَ مَنْ خَضَعَ كُلُّ شَيْءٍ بِأَمْرِهِ وَ مُلْكِهِ سُبْحَانَ مَنْ انْقَادَتْ لَهُ الْأُمُورُ بِأَرْبَابَتِهَا

'Glorious is the One^{-azwj}, all things humble to His^{-azwj} Magnificence! Glorious is the One^{-azwj} Who, all things humble to His^{-azwj} Might! Glorious is the One^{-azwj}, all things humble by His^{-azwj} Command and His^{-azwj} Kingdom! Glorious is the One^{-azwj} to Whom the matters submit in their critical moments!

الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ الْحَمْدُ لِلَّهِ الَّذِي لَا يَجِيبُ مَنْ دَعَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَوَكَّلَ عَلَيْهِ

The Praise is for Allah^{-azwj} Who does not Forsake the one who remembers Him^{-azwj}! The Praise is for Allah^{-azwj} Who does not Disappoint the one supplicating to Him^{-azwj}! The Praise is for Allah^{-azwj} Who Suffices the one who relies upon Him^{-azwj}!

كَفَاهُ الْحَمْدُ لِلَّهِ سَامِكِ السَّمَاءِ وَ سَاطِحِ الْأَرْضِ وَ حَاصِرِ الْبِحَارِ وَ نَاصِدِ الْجِبَالِ وَ بَارِي الْحَيَوَانِ وَ خَالِقِ الشَّجَرِ وَ فَاتِحِ بِنَايِجِ الْأَرْضِ وَ مُدَبِّرِ الْأُمُورِ وَ مُسَيِّرِ السَّحَابِ وَ مُجْرِي الرِّيحِ وَ الْمَاءِ وَ النَّارِ مِنْ أَعْوَارِ الْأَرْضِ مُتَسَارِعَاتٍ فِي الْهَوَاءِ وَ مُهَبِّطِ الْحَرِّ وَ التَّبْرِذِ الَّذِي يَنْعَمَتِهِ تَبِمُ الصَّالِحَاتِ وَ بِشُكْرِهِ تُسْتَوْجِبُ الزِّيَادَاتِ

The Praise is for Allah^{-azwj}, Expander of the sky and Flattener of the earth, and Limiter of the oceans, and Arranger of the mountains, and Creator of the living beings, and Creator of the trees, and Opener of springs of the earth, and Manager of the affairs, and Director of the clouds, and Flower of the winds and the water and the fire from depths of the earth swiftly into the air, and landing of the heat and the cold which the righteous deeds are completed by His^{-azwj} bounties, and the increase is obligated by thanking Him^{-azwj}!

وَ بِأَمْرِهِ قَامَتِ السَّمَاوَاتُ وَ بِعِزَّتِهِ اسْتَقَرَّتِ الرَّاسِيَاتُ وَ سَبَّحَتِ الْوُحُوشُ فِي الْقَلَوَاتِ وَ الطَّيْرُ فِي الْوُكُنَاتِ

And He^{-azwj} Established the skies by His^{-azwj} Command, and by His^{-azwj} Might He^{-azwj} Settled the high mountains, and the beasts glorify in the wilderness, and the birds in the valleys!

الْحَمْدُ لِلَّهِ رَفِيعِ الدَّرَجَاتِ مُنْزِلِ الْآيَاتِ وَاسِعِ الْبَرَكَاتِ سَاتِرِ الْعُزْرَاتِ قَابِلِ الْحَسَنَاتِ مُقْبِلِ الْعِزَّتِ مُنْقِصِ الْكُرْبَاتِ مُنْزِلِ الْبَرَكَاتِ مُجِيبِ الدَّعَوَاتِ مُجِيبِ الْأُمُوتِ إِلَهٍ مَنْ فِي الْأَرْضِ وَالسَّمَاوَاتِ

The Praise is for Allah^{-azwj}, Raiser of the ranks, Revealer of the Verses, and Expander of the Blessings, Acceptor of the good deeds, Reducer of the stumbles, and Reliever of the distresses, Bringer of the Blessings, Answerer of the supplications, Reviver of the dead, God^{-azwj} of the ones in the earth and the skies!

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَمْدٍ وَ ذِكْرٍ وَ شُكْرِ وَ صَبْرٍ وَ صَلَاةٍ وَ زَكَاةٍ وَ قِيَامٍ وَ عِبَادَةٍ وَ سَعَادَةٍ وَ بَرَكَةٍ وَ زِيَادَةٍ وَ رَحْمَةٍ وَ نِعْمَةٍ وَ كَرَامَةٍ وَ قَرِيصَةٍ وَ سِرَاءٍ وَ ضَرَاءٍ وَ شِدَّةٍ وَ رَخَاءٍ وَ مُصِيبَةٍ وَ بَلَاءٍ وَ عُسْرٍ وَ يُسْرٍ وَ غِنَاءٍ وَ فَقْرٍ وَ عَلَى كُلِّ حَالٍ وَ فِي كُلِّ أَوَانٍ وَ زَمَانٍ وَ كُلِّ مَثْوَى وَ مُنْقَلَبٍ وَ مَقَامٍ

The Praise is for Allah^{-azwj} upon every Praise, and Zikr, and thanks, and patience, and Salat, and Zakat, and standing (for Salat), and worship, and fortune, and Blessings, and Increase, and Mercy, and bounty, and Benevolence, and obligation, and happiness, and harm and adversity, and prosperity, and difficulty, and affliction, and difficulty, and ease, and richness, and poverty, and upon every state, and during every season, and era, and every abode, and transfer and staying!

اللَّهُمَّ إِنِّي عَائِدُ بِكَ فَأَعِدْنِي وَ مُسْتَجِيرٌ بِكَ فَأَجِرْنِي وَ مُسْتَعِينٌ بِكَ فَأَعِنِّي وَ مُسْتَعِينٌ بِكَ فَأَعِنِّي وَ دَاعِيكَ فَأَجِبْنِي وَ مُسْتَغْفِرُكَ فَأَغْفِرْ لِي وَ مُسْتَنْصِرُكَ فَأَنْصُرْنِي وَ مُسْتَهْدِيكَ فَأَهْدِنِي وَ مُسْتَكْفِيكَ فَأَكْفِنِي وَ مُلْتَجِئٌ إِلَيْكَ فَأَوِّنِي وَ مُسْتَمْسِكٌ بِحَبْلِكَ فَأَعْصِمْنِي وَ مُتَوَكِّلٌ عَلَيْكَ فَأَكْفِنِي

O Allah^{-azwj}! I am seeking Refuge with You^{-azwj} so Refuge me, and seeking Shelter with You^{-azwj} so Shelter me, and seeking Assistance with You^{-azwj} so Assist me, and crying out for Help with You^{-azwj} therefore Help me, and supplicating to You^{-azwj} so Answer to me, and seeking Your^{-azwj} Forgiveness so Forgive (my sins) for me, and seeking Your^{-azwj} Help so Help me, and seeking Your^{-azwj} Guidance so Guide me, and Your^{-azwj} Sufficing so Suffice me, seeking Shelter to You^{-azwj} so Shelter me, and seeking adherence with Your^{-azwj} Rope so Adhere me, and relying upon you so Suffice me!

وَ اجْعَلْنِي فِي عِيَادِكَ وَ جِوَارِكَ وَ حِرْزِكَ وَ كَهْفِكَ وَ حِيَاظَتِكَ وَ حِرَاسَتِكَ وَ كِلَاءَتِكَ وَ حُرْمَتِكَ وَ أَمْنِكَ وَ تَحْتِ ظِلِّكَ وَ تَحْتِ جَنَاحِكَ

And Make me in Your^{-azwj} Shelter, and Your^{-azwj} vicinity, and Your^{-azwj} Guard, and Your^{-azwj} cave, Your^{-azwj} walls, and Your^{-azwj} Watch, and Your^{-azwj} Guardianship, and Your Sanctuary, and Your^{-azwj} Security, and under Your^{-azwj} flag, and under Your^{-azwj} Wing!

وَ اجْعَلْ عَلَيَّ جُنَّةً وَاقِيَةً مِنْكَ وَ اجْعَلْ حِفْظَكَ وَ حِيَاظَتَكَ وَ حِرَاسَتَكَ وَ كِلَاءَتَكَ مِنْ وَرَائِي وَ أَمَامِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ حَوْلِي حَتَّى لَا يَصِلَ أَحَدٌ مِنَ الْمَخْلُوقِينَ إِلَى مَكْرُوهِِي وَ أَدَايِ بَحْتِي لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ

And Make to be upon me a shield occurring from You^{-azwj}, and Make Your^{-azwj} Protection and Your^{-azwj} walls and Your^{-azwj} Guarding, and Your^{-azwj} Security from my behind and my front, and on my right and on my left, and from above me and beneath me, and around me until no one from the created beings can arrive to anything I dislike and harm me, by the right of 'There is no god except You^{-azwj}', You^{-azwj} are the benefactor, Initiator of the skies and the earth, One^{-azwj} with the Majesty and the Benevolence!

اللَّهُمَّ أَكْفِنِي حَسَدَ الْخَاسِدِينَ وَ بَغْيَ الْبَاغِينَ وَ كَيْدَ الْكَائِدِينَ وَ مَكْرَ الْمَاكِرِينَ وَ حِيلَةَ الْمُحْتَالِينَ وَ غِيْلَةَ الْمُغْتَالِينَ وَ ظُلْمَ الظَّالِمِينَ وَ جَوْرَ الْجَائِرِينَ وَ اعْتِدَاءَ الْمُعْتَدِينَ وَ سَخَطَ الْمُسْخِطِينَ وَ تَشْحُبَ الْمُتَشَحِّبِينَ وَ صَوْلَةَ الصَّائِلِينَ وَ اقْتِسَارَ الْمُقْتَسِرِينَ وَ عَشْمَ الْعَاشِمِينَ وَ خَبْطَ الْخَاطِبِينَ وَ سَعَايَةَ السَّاعِينَ وَ نَمِيمَةَ النَّامِيَةِ وَ سِحْرَ السَّحْرَةِ وَ الْمَرَدَّةَ وَ الشَّيَاطِينَ وَ جَوْرَ السَّلَاطِينَ وَ مَكْرَهُ الْعَالَمِينَ

O Allah-azwj! Suffice me against envy of the enviers, and immorality of the immoral ones, and plots of the plotters, and plans of the planners, and tricks of the tricksters, and assassination of the assassins, and injustice of the unjust, and tyranny of the tyrants, and transgression of the transgressors, and wrath of the wrathful, and weakening of the weakeners, and begging of the beggars, and compulsion of the compulsive ones, and bruteness of the brutes, and knocking of the knockers, and striving of the striving ones, and gossip of the gossipers, and sorcery of the sorcerers, and the apostates, and the Satans^{-la}, and tyranny of the rulers, and abhorrence of the worlds!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَخْرُوجِ الطَّيِّبِ الطَّاهِرِ الَّذِي قَامَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُ وَ أَشْرَقَتْ لَهُ الظُّلْمُ وَ سَبَّخَتْ لَهُ الْمَلَائِكَةُ وَ وَجَلَّتْ عَنْهُ الْقُلُوبُ وَ خَضَعَتْ لَهُ الرِّقَابُ وَ أُخِيَّتْ بِهِ الْمَوْتَى أَنْ تَعْفَرَ لِي كُلَّ ذَنْبٍ أَدْنَبْتُهُ فِي ظُلْمِ اللَّيْلِ وَ ضَوْءِ النَّهَارِ عَمْدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً وَ أَنْ تَهَبَّ لِي يَقِينًا وَ هُدًى وَ نُورًا وَ عِلْمًا وَ فَهْمًا حَتَّى أُقِيمَ كِتَابَكَ وَ أُجِلَّ خَلَالِكَ وَ أُحْرَمَ حَرَامَكَ وَ أُؤَدِّيَ فَرَائِضَكَ وَ أُقِيمَ سُنَّةَ نَبِيِّكَ مُحَمَّدٍ ص

O Allah-azwj! I ask You-azwj by Your-azwj Treasured Name, the Goodly, the Pure which the skies and the earth were established with, and the darkness shone for it, and the Angels glorified to it, and the hearts palpitated from it, and the necks humbled to it, and the dead are revived by it, to Forgive every sin I have sinned in darkness of the night and brightness of the days, deliberately or erroneously, in secret or open, and to Gift certainty to me, and guidance, and Noor, and knowledge, and understanding until I establish Your-azwj Book, and permit Your-azwj Permissible and prohibit Your-azwj Prohibition, and fulfil Your-azwj obligation, and establish Sunnah of Your-azwj Prophet^{-saww} Muhammad^{-saww}!

اللَّهُمَّ أَلْحِفْنِي بِصَالِحٍ مِنْ مَضَى وَ اجْعَلْنِي مِنْ صَالِحٍ مِنْ بَقِي وَ اخْتِمْ لِي عَمَلِي بِأَحْسَنِهِ إِنَّكَ عَفُورٌ رَحِيمٌ

O Allah-azwj! Join me with the righteous ones of the past, and Make me from the righteous of the ones remaining (alive), and End my actions for me with its excellent, You-azwj are Forgiving, Merciful!

اللَّهُمَّ إِذَا فَنِيَ عُمْرِي وَ تَصَرَّمَتْ أَيَّامُ حَيَاتِي وَ كَانَ لَا بُدَّ لِي مِنْ لِقَائِكَ فَاسْأَلْكَ يَا لَطِيفُ أَنْ تُوجِبَ لِي مِنْ الْجَنَّةِ مَنْزِلًا يَغْفِرُنِي بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ

O Allah-azwj! When my age perishes, and days of my life are depleted, and there was no escape for me from meeting You-azwj, I ask You-azwj, O Subtle, to obligate the Paradise for me as a dwelling, the former ones and the latter ones will envy me with it!

اللَّهُمَّ اقْبَلْ مِدْخَتِي وَ التَّهَانِي وَ ارْحَمْ ضَرَاعَتِي وَ هَتَائِي وَ إِفْرَارِي عَلَى نَفْسِي وَ اغْتِرَابِي فَقَدْ أَسْمَعْتُكَ صَوْتِي فِي الدَّاعِينَ وَ حُشُوعِي فِي الضَّارِعِينَ وَ مِدْخَتِي فِي الْقَائِلِينَ وَ تَسْبِيحِي فِي الْمَادِحِينَ

O Allah-azwj! Accept my praise and my persistence, and Mercy my beseeching and my shouting, and my accepting upon myself and my acknowledging. O Allah-azwj have made my voice heard to You-azwj among the supplicaters, and my humbleness among the beseechers, and my praise among the speakers, and my glorification among the glorifiers!

وَ أَنْتَ مُجِيبُ الْمُضْطَرِّينَ وَ مُعِيبُ الْمُسْتَغِيثِينَ وَ غِيَاثُ الْمَلْهُوفِينَ وَ حِزْزُ الْهَارِبِينَ وَ صَرِيحُ الْمُؤْمِنِينَ وَ مُقِيلُ الْمُذْنِبِينَ وَ صَلَّى اللَّهُ عَلَى الْبَشِيرِ النَّذِيرِ وَ السَّرَاحِ الْمُنِيرِ وَ عَلَى الْمَلَائِكَةِ وَ النَّبِيِّينَ

And You^{-azwj} are Responder to the desperate ones, and Helper of the supplicants, and Reliever of the anxious, and Refuge of the fleers, and Support of the Momineen, and Acceptor of the sinners, and may Allah^{-azwj} Send Salawaat upon the giver of glad tidings and the warner, and the radiant lamp, and upon the Angels and the Prophets^{-as}!

اللَّهُمَّ دَاجِيَ الْمُدْحَوَاتِ وَ نَارِي الْمُسْمُوكَاتِ وَ جِبَالِ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيحَتِهَا وَ سَعِيدِهَا اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ وَ كَرَامَتِمْ تَحِيَّاتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَمِينِكَ عَلَى وَحْيِكَ الْقَائِمِ بِحُجَّتِكَ وَ الذَّابِّ عَنِ حَزْمِكَ وَ الصَّادِعِ بِأَمْرِكَ وَ الْمُشِيدِ لِآيَاتِكَ وَ الْمُوفِي لِتَذْرِكَ

O Allah^{-azwj}! O Illuminator of the praising ones, and O Creator of the seven skies, and Attractor of the hearts upon their natures, their wretched and their fortunate! Make noblest of Your^{-azwj} Salawaat, and most Blissful of your^{-azwj} Blessings, and most honourable of Your^{-azwj} Salutations to be upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Trustee upon Your^{-azwj} Revelation, the one standing with Your^{-azwj} Arguments, and the dispeller from Your^{-azwj} Prohibitions, and the proclaimer with Your^{-azwj} Commands, the recommender of Your^{-azwj} Verses, and the fulfiller of Your^{-azwj} Warnings!

اللَّهُمَّ فَأَعْطِهِ بِكُلِّ فَضِيلَةٍ مِنْ فَضَائِلِهِ وَ نَقِيبَةٍ مِنْ مَنَاقِبِهِ وَ حَالٍ مِنْ أَحْوَالِهِ وَ مَنْزِلَةٍ مِنْ مَنَازِلِهِ رَأَيْتَ مُحَمَّدًا لَكَ فِيهَا نَاصِرًا وَ عَلَى مَكْرُوهِهِ بَلَائِكِ صَابِرًا وَ لِمَنْ عَادَاكَ مُعَادِيًا وَ لِمَنْ وَالَاكَ مُوَالِيًا وَ عَنْ مَا كَرِهْتَ نَائِيًا وَ إِلَى مَا أَحْبَبْتَ دَاعِيًا

O Allah^{-azwj}! Give him^{-saww} with every merit of his^{-saww} merits, and virtue from his^{-saww} virtues, and state from his^{-asws} states, and status from his^{-saww} statuses You^{-azwj} have Seen in it Muhammad^{-saww} being a helper, and patient upon its abhorrence, and inimical to the ones being inimical to You^{-azwj}, and a friend to the ones being a friend to You^{-azwj}, and distancer from what You^{-azwj} Dislike, and a caller to what You^{-azwj} Love!

فَصَائِلٍ مِنْ جَزَائِكَ وَ حَصَائِصٍ مِنْ عَطَائِكَ وَ حَبَائِكَ تُسْنِي بِهَا أَمْرَهُ وَ تُغْلِي بِهَا دَرَجَتَهُ مَعَ الْقَوْمِ بِقِسْطِكَ وَ الدَّابِّينَ عَنْ حَزْمِكَ حَتَّى لَا يَبْقَى سَنَاءٌ وَ لَا بَهَاءٌ وَ لَا رَحْمَةٌ وَ لَا كَرَامَةٌ إِلَّا حَصَصْتَ مُحَمَّدًا بِذَلِكَ وَ آتَيْتَهُ مِنْكَ الدَّرَى وَ بَلَّغْتَهُ الْمَقَامَاتِ الْعُلَى آمِينَ رَبَّ الْعَالَمِينَ

(Give him^{-saww}) merits from Your^{-azwj} Recompense, and Specialisations from Your^{-azwj} Awards and Your^{-azwj} Gifts, Straightening his^{-saww} affairs by it and Exalting his^{-saww} rank by it, along with the evaluation with Your^{-azwj} Fairness, and the custodian of Your^{-azwj} Sanctuary, until there does not remain any eminence, nor splendour, nor mercy, nor honour except You^{-azwj} Specialise Muhammad^{-saww} with that, and Give him^{-saww} the pinnacle from You^{-azwj} and Make him^{-saww} reach the lofty positions, Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ دِينِي وَ نَفْسِي وَ جَمِيعَ نِعْمَتِكَ عَلَيَّ فَاجْعَلْنِي فِي كَنَفِكَ وَ حِفْظِكَ وَ عِرْكَ وَ مَنَعِكَ عَزَّ جَارُكَ وَ جَلَّ تَنَاوُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ حَسْبِي أَنْتَ فِي السَّرِّاءِ وَ الضَّرِّاءِ وَ الشَّدَّةِ وَ الرَّخَاءِ وَ نِعْمَ الْوَكِيلُ-

O Allah^{-azwj}! I entrust to You^{-azwj} my religion, and myself, and entirety of the Your^{-azwj} bounties upon me! Make me to be in Your^{-azwj} Canopy, and Your^{-azwj} Protection, and Your^{-azwj} Might, and Your^{-azwj} Defence! Honourable is Your^{-azwj} vicinity, and Majestic is Your^{-azwj} Praise, and Holy are Your^{-azwj} Names, and there is no god apart from You^{-azwj}! You^{-azwj} are Sufficient for me in

the happiness, and the harm, and the adversity, and the prosperity, and are the best Protector!

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَ إِلَيْكَ الْمَصِيرُ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَ اغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ-

‘Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!’ [60:4] Our Lord! Do not Make us to be a Fitna for those who commit Kufr, and Forgive us, our Lord, surely, You are the Mighty, the Wise [60:5].

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَ مُقَامًا-

‘Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65] Surely, it is an evil abode and (an evil) place to stay [25:66].

رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89].

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ-

Our Lord^{-azwj}! We have believed, **Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193] Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace on the Day of Resurrection; surely You do not break the Promise’ [3:194].**

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَهْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اغْفِرْ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ-

‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’. [2:286].

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا.

‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201], by Your^{-azwj} Mercy, and Send Salawaat upon our Chief Muhammad^{-saww} the Prophet^{-saww}, and his^{-saww} Purified Progeny^{-asws}, and abundant Salutations!’¹⁵⁶

3- فَلَاخِ السَّائِلِ، وَ مِنَ الْمُهْتَمَاتِ أَيْضًا بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ الدُّعَاءُ الْمُخْتَصُّ بِحَدِيثِ الْفَرِيضَةِ مِنْ أَدْعِيَةِ مَوْلَانَا الصَّادِقِ ع الَّذِي رَوَاهُ مُعَاوِيَةُ بْنُ عَمَّارٍ فِي تَقْوِيَةِ الصَّلَاةِ وَ هُوَ

(The book) 'Falah Al Saail' –

'And from the important as well after Al-Isha the last Salat specific with these obligatory (Salats) from supplications of our Master^{-asws} Al-Sadiq^{-asws} which is reported by Muawiya Bin Ammar regarding follow-up of the Salats, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً تُبَلِّغُنَا بِهَا رِضْوَانَكَ وَ الْجَنَّةَ وَ تُنَجِّنَنَا بِهَا مِنْ سَخَطِكَ وَ النَّارِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, Causing us to reach Your^{-azwj} Satisfaction and the Paradise by it, and giving us salvation from Your^{-azwj} Dissatisfaction and the Fire by it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَرِنِي الْحَقَّ حَقًّا حَتَّى أَتَّبِعُهُ وَ أَرِنِي الْبَاطِلَ بَاطِلًا حَتَّى أُجْتَنِبَهُ وَ لَا تَجْعَلُهُمَا عَلَيَّ مُتَشَابِهَيْنِ فَأَتَّبِعَ هَوَايَ بِغَيْرِ هُدَى مِنْكَ وَ اجْعَلْ هَوَايَ تَبَعًا لِرِضَاكَ وَ طَاعَتِكَ وَ لِحُدِّ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي وَ اهْدِنِي لِمَا احْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and Show me the truth as true until I follow it, and Show me the falsehood as false until I shun it, and do not Make them confusing upon me so I would follow my whims without any Guidance from You^{-azwj}, and Make my whims pursuant to Your^{-azwj} Satisfaction and Your^{-azwj} obedience, and Take for Yourself^{-azwj} it's satisfaction from myself and Guide me to what there is differing in it from the truth by Your^{-azwj} Permission. You^{-azwj} Guide the one You^{-azwj} so Desire to the Straight Path!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اهْدِنِي فِيْمَنْ هَدَيْتَ وَ عَافِنِي فِيْمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيْمَا أَغْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ وَ يُجِيرُ وَ لَا يُجَارُ عَلَيْكَ..

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Guide me among the ones You^{-azwj} have Guided, and Pardon me among the ones You^{-azwj} have Pardoned, and Take Charge of me among the ones You^{-azwj} have Taken Charge of, and Bless for me regarding what You^{-azwj} have Given and Save me from evil of what You^{-azwj} have Decreed. Surely, You^{-azwj} Decree and cannot be decreed against, and You^{-azwj} Shelter and there is no shelter against You^{-azwj}!

يَا مُنِيرُكَ اللَّهُمَّ فَهَدَيْتَ فَلَكَ الْحَمْدُ وَ عَظَّمْتَ حِلْمَكَ فَعَفَوْتَ فَلَكَ الْحَمْدُ وَ بَسَطْتَ يَدَكَ فَأَغْطَيْتَ فَلَكَ الْحَمْدُ تُطَاعُ رَبَّنَا فَتَشْكُرُ وَ تُعْصَى رَبَّنَا فَتَسْتُرُ وَ تَغْفِرُ أَنْتَ كَمَا أَنْتُنِيَتَ عَلَى نَفْسِكَ بِالْكَرَمِ وَ الْجُودِ

O Allah^{-azwj}! Your^{-azwj} Noor (of Mercy Showered) perfectly so You^{-azwj} Guided! For You^{-azwj} is the Praise and Mighty is Your^{-azwj} Forbearance so You^{-azwj} Pardoned! For You^{-azwj} is the Praise, and You^{-azwj} Extended Your^{-azwj} Hand, so You^{-azwj} Gave! For You^{-azwj} is the Praise! You^{-azwj} are obeyed, our Lord^{-azwj}, so You^{-azwj} Thank, and You^{-azwj} are disobeyed, our Lord^{-azwj}, so You^{-azwj} Forgive, and You^{-azwj} Forgive just as You^{-azwj} are Praised upon Yourself^{-azwj} being with the Benevolence and the Generosity!

لَيْبِكَ وَ سَعْدِيكَ تَبَارَكْتَ وَ تَعَالَيْتَ لَا مَلْجَأَ وَ لَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَارْحَمْنِي وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ

At Your^{-azwj} service and Your^{-azwj} assistance! Blessed are You^{-azwj} and Exalted. There is neither any shelter nor any rescue from You^{-azwj} except to You^{-azwj}. There is no god except You^{-azwj}! Glory be to You^{-azwj} O Allah^{-azwj}, and I have done evil and have been unjust to myself, therefore Mercy me, and You^{-azwj} are most Merciful of the merciful ones! ***'There is no god except Allah! Glorious are You, I was of the unjust ones!'*** [21:87]. There is no god except You^{-azwj}, Glory be to You^{-azwj}, O Allah^{-azwj} and with Your^{-azwj} Praise!

عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي يَا خَيْرَ الْعَافِرِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ

I have done evil and have been unjust to myself, therefore Forgive (my sins) for me, O best of the forgivers! There is no god except You^{-azwj}, Glory be to You^{-azwj} and with Your^{-azwj} Praise!

عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ- سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

I have done evil and have been unjust to myself, therefore Turn to me, You^{-azwj} are the oft-Turning, the Merciful! ***'There is no god except Allah! Glorious are You, I was of the unjust ones!'*** [21:87]. ***Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].***

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَشِّئْنِي مِنْكَ فِي عَافِيَةٍ وَ صَبِّحْنِي مِنْكَ فِي عَافِيَةٍ وَ اسْتُرْنِي مِنْكَ بِالْعَافِيَةِ وَ ارْزُقْنِي تَمَامَ الْعَافِيَةِ وَ دَوَامَ الْعَافِيَةِ وَ الشُّكْرِ عَلَى الْعَافِيَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Cause me to live in well-being from You^{-azwj}, and Cause me to come to a morning in well-being from You^{-azwj}, and Cover me with the well-being from You^{-azwj}, and Grace me the complete well-being, and constant well-being, and the thanking upon the well-being!

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ أَهْلَ حُرَاتِي وَ كُلَّ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي فِي كَنْفِكَ وَ أَمْنِكَ وَ كِلَاءَتِكَ وَ حِفْظِكَ وَ حِيَاطَتِكَ [حِيَاطَتِكَ] وَ كِفَايَتِكَ وَ سِتْرِكَ وَ ذِمَّتِكَ وَ جِوَارِكَ وَ وَدَائِعِكَ يَا مَنْ لَا تَضِيْعُ وَدَائِعُهُ وَ لَا يَحِيْبُ سَائِلُهُ وَ لَا يَنْقُذُ مَا عِنْدَهُ

O Allah^{-azwj}! I entrust to You^{-azwj} myself, and my religion, and my wife, and my wealth, and my children, and people in my neighbourhood, and every bounty You^{-azwj} have Favoured with upon me, so Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Make me in Your^{-azwj} Canopy, and Your^{-azwj} Safety, and Your^{-azwj} Pasture, and Your^{-azwj} Protection, and Your^{-azwj} walls, and Your^{-azwj} Sufficiency, and Your^{-azwj} Concealment, and Your^{-azwj} Guarantee, and Your^{-azwj} vicinity, and Your^{-azwj} Deposit (Security), O One^{-azwj} does not Waste his deposits and does not Disappoint His^{-azwj} beggar, nor does whatever is with Him^{-azwj} deplete!

اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نُحُورِ أَعْدَائِي وَ كُلِّ مَنْ كَادَنِي وَ بَعَى عَلَيَّ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} regarding plots of my enemies, and every one who plots against me and rebels against me!

اللَّهُمَّ مَنْ أَرَادَنَا فَأَرِدْهُ وَ مَنْ كَادَنَا فَكِدْهُ وَ مَنْ نَصَبَ لَنَا فَخُذْهُ يَا رَبِّ أَخَذْ عَزِيْرَ مُفْتَدِرٍ-

O Allah^{-azwj}! One who intends us (with evil), Intend him (with evil), and one who plots against, Plan (against) him, and one who is hostile to us, Seize him, O Lord^{-azwj}, with an All-Powerful Mighty Seizure!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اصْرِفْ عَنِّي مِنَ الْبَلِيَّاتِ وَ الْأَفَاتِ وَ الْعَاهَاتِ وَ النَّعْمِ وَ لُزُومِ السُّمِّ وَ زَوَالِ النِّعَمِ وَ عَوَاقِبِ التَّلْفِ مَا طَعَى بِهِ الْمَاءُ لِعُضْبِكَ وَ مَا عَتَتْ بِهِ الرِّيحُ عَنِّ أَمْرِكَ وَ مَا أَعْلَمُ وَ مَا لَا أَعْلَمُ وَ مَا لَا أَخَافُ وَ مَا لَا أَخَافُ وَ مَا لَا أَخْذُرُ وَ مَا لَا أَخْذُرُ وَ مَا أَنْتَ بِهِ أَعْلَمُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Turn away from me from the afflictions, and the calamities, and the infirmities, and the scourges, and the continuous illnesses, and decline of the bounties, and damage of what the water exceeds with due to Your^{-azwj} Wrath, and what the wind exceeds with from Your^{-azwj} Command, and what I know and what I don't know, and what I fear and what I don't fear, and what I am cautious of and what I am not cautious of, and what You^{-azwj} are more Knowing with!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَرِّجْ هَمِّي وَ نَفْسَ عَمِّي وَ سَهِّلْ حُزْنِي وَ اكْفِنِي مَا ضَاقَ بِهِ صَدْرِي وَ مَا عَيْلَ بِهِ صَبْرِي وَ قَلَّتْ بِهِ جِبَلِي وَ ضَعُفَتْ عُنْتِي وَ عَجَزَتْ عَنْهُ طَاقَتِي وَ رَدَّتْنِي فِيهِ الصَّرُورَةُ عِنْدَ انْقِطَاعِ الْأَمَالِ وَ حَيْبَةِ الرَّجَاءِ مِنَ الْمَخْلُوقِينَ إِلَيْكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Relieve my worries, and Remove my sadness, and Ease my grief, and Suffice me of what my chest is being constricted with, and what my patience is affected by it, and my means are scarce with, and my strength has weakened from, and my endurance is frustrated from, and Return to me during it the necessities at the termination of the hopes, and disappointment of the prosperity from the created beings to You^{-azwj}!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْفِنِيهِ بِكَافِيَا مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ آكْفِينِي كُلَّ شَيْءٍ حَتَّى لَا يَبْقَى شَيْءٌ يَا كَرِيمُ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Suffice me, O Sufficer, from all things, and nothing (else) can suffice me from it! Suffice me of all things until there does not remain anything, O Benevolent!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ وَ زِيَارَةَ قَبْرِ نَبِيِّكَ صَ مَعَ التَّوْبَةِ وَ النَّدَمِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me (to perform) Hajj of Your^{-azwj} Sacred House, and visitation of the grave of Your^{-azwj} Prophet^{-saww}, along with the repentance and the regret!

اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ وَ إِخْوَانِي وَ أَسْتَكْفِيكَ مَا أَهَمَّنِي وَ مَا لَمْ يُهَمَّنِي وَ أَسْأَلُكَ بِخِيَرَتِكَ مِنْ خَلْقِكَ الَّذِي لَا يَمُنُّ بِهِ سِوَاكَ يَا كَرِيمُ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنِّي صَلَاةً- كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا.

O Allah^{-azwj}! I entrust to You^{-azwj} myself, and my religion, and my wife, and my wealth, and my children, and my brothers, and I seek Your^{-azwj} Sufficiency for what worries me and what does not worry me, and I ask You^{-azwj} by Your^{-azwj} Choice from Your^{-azwj} creatures for which no one

confers with apart from You^{-azwj}, O Benevolent! The Praise is for Allah^{-azwj} Who Fulfils Salat on my behalf, which was always a timed Ordinance upon the Momineen!"¹⁵⁷

4- فَلَاحِ السَّائِلِ، ثُمَّ اسْجُدْ سَجْدَةَ الشُّكْرِ إِنْ شِئْتَ الْآنَ وَ إِنْ شِئْتَ بَعْدَ صَلَاةِ الْوُتْبِرَةِ وَ بَعْدَ تَغْيِيبِهَا بِحَسَبِ مَا يَفْتَحُهُ اللَّهُ جَلَّ جَلَالُهُ عَلَيْكَ مِنْ الْإِمْكَانِ

(The book) 'Falah Al Saail' –

'Then perform a Sajdah of thanks if you so desire now, and if you so desire after Al-Witr Salat, and after its follow-up in accordance to what Allah^{-azwj}, Majestic is His^{-azwj} Majesty Opens the possibilities upon you.

وَ قُلِ اللَّهُمَّ أَنْتَ أَنْتَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ مِنْكَ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ غَيْرُكَ

And say, 'O Allah^{-azwj}! You^{-azwj}! You^{-azwj}! The hopes are cut off except from You^{-azwj}, from You^{-azwj}, from You^{-azwj}! O One^{-azwj}, not having one for Him^{-azwj}! O One^{-azwj} not having one for Him^{-azwj}! O One^{-azwj}, not having one for Him^{-azwj} apart from You^{-azwj}!

يَا مَنْ لَا تَزِيدُهُ الدُّعَاءُ إِلَّا كَرَمًا وَ جُودًا يَا مَنْ لَا تَزِيدُهُ كَثْرَةُ الدُّعَاءِ إِلَّا كَرَمًا وَ جُودًا

O One^{-azwj} the frequency of the supplication does not increase except in Benevolence and Generosity! O One^{-azwj} the frequency of the supplication does not increase except in Benevolence and Generosity! O One^{-azwj} the frequency of the supplication does not increase except in Benevolence and Generosity!

صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household!

وَ سَلِّ حَاجَتَكَ ثُمَّ تَضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ فَتَقُولُ مِثْلَ ذَلِكَ وَ تَضَعْ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَقُولُ مِثْلَ ذَلِكَ ثُمَّ تُعِيدُ جَبْهَتَكَ إِلَى الْأَرْضِ وَ تَسْجُدُ وَ تَقُولُ مِثْلَ ذَلِكَ.

And ask your need, then place your right cheek upon the ground and say similar to that, and place your left cheek upon the ground and say similar to that, then return your forehead to the ground and perform Sajdah and say similar to that".¹⁵⁸

مِصْبَاحِ الشَّيْخِ، وَ سَائِرِ الْكُتُبِ مِثْلَهُ إِلَّا أَنَّهُ لَيْسَ فِيهَا تَأْخِيرُ السَّجْدَةِ عَنِ الْوُتْبِرَةِ وَ الْأُولَى التَّقْدِيمُ كَمَا سَبَّأَتِي.

¹⁵⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 3

¹⁵⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 4 a

(The book) 'Misbah' of the Sheykh, and rest of the books – similar to it except there isn't in it delay of the Sajdah from Al-Witr (Salat) and the first is the foremost, like what I (Majlisi) shall be coming with it".¹⁵⁹

5- فَلَاخِ السَّائِلِ، وَ مِنَ الدَّعَوَاتِ بَعْدَ الْعِشَاءِ الْآخِرَةِ لِطَلْبِ سَعَةِ الْأَرْزَاقِ مَا رَوَاهُ أَبُو الْمُفَضَّلِ رَه عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ عُيَيْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ هَبِيكٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ ع وَ شَكَرْتُ إِلَيْهِ رَجُلًا مِنْ شَيْعَتِهِ الْفَقْرَ وَ ضَيْقَ الْمَعِيشَةِ وَ أَنَّهُ يَجُولُ فِي طَلْبِ الرِّزْقِ الْبُلْدَانَ فَلَا يَزِدَادُ إِلَّا فَقْرًا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ إِذَا صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ فُئِلَ وَ أَنْتَ مُتَأَنِّبٌ-

(The book) 'Falah Al Saail' – And from the supplications after Al-Isha the last Salat to seek vastness of the sustenance(s) is what is reported by Abu Al Mufazzal, from Abu Al Qasim Ja'far Bin Muhammad Bin Abdullah Al Alawy, from Ubeydullah Bin Ahmad Bin Naheyk, from Muhammad Bin Abu Umeyr, from Ubeyd Bin Zurara who said,

'I was present with Abu Abdullah^{-asws} and a man from his^{-asws} Shias complained of the poverty and constricted livelihood, and he was roaming in the cities in seeking the sustenance, but he did not increase except in poverty. Abu Abdullah^{-asws} said to him: 'When you have prayed Al-Isha the last Salat, say while you are attentive: -

اللَّهُمَّ إِنَّهُ لَيْسَ لِي عِلْمٌ بِمَوْضِعِ رِزْقِي وَ إِنَّمَا أَطْلُبُهُ بِخَطَرَاتٍ تَخْطُرُ عَلَيَّ قَلْبِي فَأَجُولُ فِي طَلْبِهِ الْبُلْدَانَ فَأَنَا فِيهَا أَنَا طَالِبٌ كَالْحَيْرَانِ لَا أَذْرِي أَيْ فِي سَهْلٍ هُوَ أَمْ فِي جَبَلٍ أَمْ فِي أَرْضٍ أَمْ فِي سَمَاءٍ أَمْ فِي بَرٍّ أَمْ فِي بَحْرٍ وَ عَلَيَّ يَدَيَّ مَنْ وَ مِنْ قَبْلِ مَنْ وَ قَدْ عَلِمْتُ أَنَّ عِلْمَهُ عِنْدَكَ وَ أَسْبَابُهُ بِيَدِكَ وَ أَنْتَ تَقْسِمُهُ بِلُطْفِكَ وَ تُسَيِّبُهُ بِرَحْمَتِكَ

'O Allah^{-azwj}! There isn't any knowledge for me with the place of my sustenance, and rather I am seeking it by thoughts occurring upon my heart, so I roam in the cities in seeking it. I am, in what I am seeking, like the confused one, not knowing, is it in a coast, or in a mountain, or in land, or in sky, or in wilderness, or in sea, and upon the hand of whom, and from whose direction, and I do know that its knowledge is with You^{-azwj}, and its means are in Your^{-azwj} Hand, and You^{-azwj} Distribute it with Your^{-azwj} Kindness, and You^{-azwj} Cause it by Your^{-azwj} Mercy!

اللَّهُمَّ فَصَلِّ عَلَيَّ - مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ يَا رَبِّ رِزْقَكَ لِي وَاسِعًا وَ مَطْلَبَهُ سَهْلًا وَ مَأْخَذَهُ قَرِيبًا وَ لَا تُعَيْبَنِي بِطَلْبِ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقًا فَإِنَّكَ عَنِّي عَنْ عَدَائِي وَ أَنَا فَقِيرٌ إِلَى رَحْمَتِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and O Lord^{-azwj}, Make Your^{-azwj} for me to be capacious, and its seeking to be easy, and its taking near, and do not Exhaust me to seek what sustenance You^{-azwj} have not Pre-determined for me regarding it, for You^{-azwj} are needless from Punishing me and I am needy to Your^{-azwj} Mercy!

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ عَلَيَّ عَبْدِكَ بِفَضْلِكَ إِنَّكَ دُو فَضْلٍ عَظِيمٍ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad, and Renew upon Your^{-azwj} servant with Your^{-azwj} Grace, You^{-azwj} are with Mighty Grace!

قَالَ عُيَيْدُ بْنُ زُرَّارَةَ فَمَا مَضَتْ بِالرَّجُلِ مُدْبِدَةً حَتَّى زَالَ عَنْهُ الْفَقْرُ وَ حَسُنَتْ أحوَالُهُ.

Ubed Bin Zurara (narrator) said, 'Not a long period passed with the man until the poverty declined from him and his state was good'.¹⁶⁰

مِصْبَاحِ الشَّيْخِ، وَ سَائِرِ الْكُتُبِ وَ مِمَّا يَخْتَصُّ هَذِهِ الصَّلَاةَ أَنْ تَقُولَ - اللَّهُمَّ إِنَّهُ لَيْسَ لِي عِلْمٌ إِلَى آخِرِ الدُّعَاءِ.

(The book) 'Misbah' of the Sheykh, and rest of the books – 'And from what is specific with this Salat is you should say, 'O Allah^{-azwj}! There isn't any knowledge' – up to end of the supplication".¹⁶¹

6- فَلَاخِ السَّائِلِ، وَ مِنْ الرُّوَايَاتِ فِيمَا يُقْرَأُ بَعْدَ العِشَاءِ الْآخِرَةِ لِلْأَمَانِ مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَرَاوَزِيُّ [الْبَزْدَابَادِيُّ] عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى العَطَّارِ القُمِّيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَبَّاسِ بْنِ خَرِيشِ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ سَبْعَ مَرَّاتٍ بَعْدَ العِشَاءِ الْآخِرَةِ كَانَ فِي ضَمَانِ اللَّهِ حَتَّى يُصْبِحَ.

(The book) 'Falah Al Saail' – And from the report regarding what one should recite after Al-Isha the last for the security is what is reported by Muhammad Bin Ali Al Baraqazy, from Ahmad Bin Muhammad Bin Yahya Al Attar Al Qummi, from his father, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Abbas Bin Hareysh Al Razy,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} having said: 'One who recites ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr) seven times after Al-Isha the last (Salat), would be in the Guarantee of Allah^{-azwj} until morning".¹⁶²

7- الْكَافِي، عَنِ العِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ: يَقُولُ بَعْدَ العِشَاءِ - اللَّهُمَّ بِيَدِكَ مَقَادِيرُ اللَّيْلِ وَ النَّهَارِ وَ مَقَادِيرُ الدُّنْيَا وَ الْآخِرَةِ وَ مَقَادِيرُ الْمَوْتِ وَ الْحَيَاةِ وَ مَقَادِيرُ الشَّمْسِ وَ الْقَمَرِ وَ مَقَادِيرُ النَّصْرِ وَ الْخُدْلَانِ وَ مَقَادِيرُ العِنَى وَ العَفْرِ

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it, said,

'He should say after 'Al-Ishayayn' (Al-Maghrib and Al-Isha Salats), 'O Allah^{-azwj}! In Your^{-azwj} Hand are scales of the nights and the days, and scales of the world and the Hereafter, and scales of the death and the life, and scales of the sun and the moon, and scales of the help and the abandonment, and scales of the richness and the poverty!

اللَّهُمَّ بَارِكْ لِي فِي دِينِي وَ دُنْيَايَ وَ فِي جَسَدِي وَ أَهْلِي وَ وُلْدِي

O Allah^{-azwj}! Bless for me in my religion, and my world, and in my body, and my wife, and my children!

اللَّهُمَّ اذْرَأْ عَنِّي فَسَقَةَ الْعَرَبِ وَ الْعَجَمِ وَ الْجِنِّ وَ الْإِنْسِ وَ اجْعَلْ مُنْقَلَبِي إِلَى خَيْرٍ دَائِمٍ وَ نَعِيمٍ لَا يَزُولُ.

O Allah^{-azwj}! Avert from me mischief of the Arabs and the non-Arabs, and the Jinn and the humans, and Make my transfer to constant goodness, and non-declining bounties!"¹⁶³

¹⁶⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 5 a

¹⁶¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 5 b

¹⁶² Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 6

¹⁶³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 7

8- كِتَابُ الْمُسَلِّسَاتِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ قَالَ حَدَّثَنَا أَبُو الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سُفْيَانَ الشَّعْرَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو بْنِ بَكْرِ الشَّكَشَكِيِّ عَنْ مُحَمَّدِ بْنِ شُعَيْبِ بْنِ سَابُورٍ عَنْ عُثْمَانَ بْنِ أَبِي عَاتِكَةَ عَنْ عَلِيِّ بْنِ يَزِيدَ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي أُمَامَةَ الْبَاهِلِيِّ

(The book) 'Kitab Al Musalsalaat' of the Sheykh Ja'far Bin Ahmad Al Qummi who said, 'It is narrated to us by Abu Al Mufazzal, from Ubeydullah Bin Abu Sufyan Al Sha'rany, from Ibrahim Bin Amro Bin Bakr Al Shakshaky, from Muhammad Bin Shueyb Bin Sabour, from Usman Bin Abu Aatika, from Ali Bin Yazeed, he informed that Abu Abdul Rahman Bin Al Qasim Bin Abdul Rahman informed him from his grandfather Abu Umama Al Bahily,

أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ مَا أَرَى رَجُلًا أَذْرَكَ عَقْلَهُ الْإِسْلَامَ وَ وُلِدَ فِي الْإِسْلَامِ لَيْلَةً سَوَادَهَا

'He heard Ali^{-asws} saying: 'I have not seen any man his intellect has realised Al-Islam and he was born in Al-Islam, spending a night, most of it'.

فُلْتُ مَا سَوَادَهَا يَا أَبَا أُمَامَةَ

I said, 'What is 'most of it', O Abu Umama (Ali^{-asws})?' (Recording error)

قَالَ جَمِيعُهَا حَتَّى يَفْرَأَ هَذِهِ الْآيَةَ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ إِلَى قَوْلِهِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ

He^{-asws} said, 'Entirety of it, until he has recited this Verse: **Allah, there is no god except He, the Living, the Eternal;** - up to His^{-azwj} Words - **and He is the Exalted, the Magnificent [2:255]**'.

ثُمَّ قَالَ فَلَوْ تَعْلَمُونَ مَا هِيَ أَوْ قَالَ مَا فِيهَا لَمَا تَرَكْتُمُوهَا عَلَى حَالٍ إِنَّ رَسُولَ اللَّهِ ص أَخْبَرَنِي قَالَ أُعْطِيتُ آيَةَ الْكُرْسِيِّ مِنْ كِنزِ تَحْتِ الْعَرْشِ وَ لَمْ يُؤْخَرْ نَبِيٌّ كَانَ قَبْلِي

Then he^{-asws} said: 'If only you knew what it is', or said: 'What is in it, you would not leave it upon any state. Rasool-Allah^{-saww} informed me^{-asws}. He^{-saww} said: 'I^{-saww} have been Given Ayat Al-Kursy from treasure beneath the Throne, and no Prophet^{-as} before me^{-saww} had been Given it!'

قَالَ عَلِيٌّ ع فَمَا بَتْ لَيْلَةً قَطُّ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ص حَتَّى أَقْرَأَهَا

Ali^{-asws} said: 'I^{-asws} did not sent any night at all, since I^{-asws} heard Rasool-Allah^{-saww}, until I^{-asws} had recited it!'

ثُمَّ قَالَ يَا أَبَا أُمَامَةَ إِنِّي أَقْرَأُهَا ثَلَاثَ مَرَّاتٍ فِي ثَلَاثَةِ أَحْيَاءٍ كُلِّ لَيْلَةٍ .:

Then he^{-asws} said: 'O Abu Umama! I^{-asws} recite it three times during three revivals (awakenings) every night'.

فُلْتُ وَ كَيْفَ تَصْنَعُ فِي قِرَاءَتِكَ يَا ابْنَ عَمِّ مُحَمَّدٍ

I said, 'And how do you do so in your^{-asws} recitation, O son^{-asws} of uncle^{-as} of Muhammad^{-saww}?'

قَالَ أَقْرَأُهَا قَبْلَ الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ وَ أَقْرَأُهَا حَيْثُ أَخَذْتُ مَضْجِعِي لِلنَّوْمِ وَ أَقْرَأُهَا عِنْدَ وَثْرِي مِنَ السَّحْرِ

He^{-asws} said: 'I^{-asws} recite it before the two Cycles of Salat after Al-Isha the last Salat, and I^{-asws} recite it when I^{-asws} take to my bed for the sleeping, and I^{-asws} recite during my Al-Witr (Salat) from the pre-dawn'.

قَالَ عَلِيُّ ع فَوَ اللَّهِ مَا تَرَكْتُهَا مُنْذُ سَمِعْتُ هَذَا الْحَبْرَ مِنْ نَبِيِّكُمْ حَتَّى أَحْبَبْتُكَ بِهِ

Ali^{-asws} said: 'By Allah^{-azwj}! I^{-asws} have not neglected it since I heard this Hadeeth from your Prophet^{-saww}, I have informed you with!'

قَالَ أَبُو أَمَامَةَ فَوَ اللَّهِ مَا تَرَكْتُهَا مُنْذُ سَمِعْتُ هَذَا الْحَبْرَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ حَتَّى حَدَّثْتُكَ بِهِ

Abu Umama said, 'By Allah^{-azwj}! I have not neglected it since I heard this Hadeeth from Ali^{-asws} Bin Abu Talib^{-asws} until I have narrated to you with it!'

قَالَ الْقَاسِمُ وَ أَنَا مَا تَرَكْتُ قِرَاءَتَهَا كُلَّ لَيْلَةٍ مُنْذُ حَدَّثَنِي أَبُو أَمَامَةَ بِفَضْلِهَا حَتَّى الْآنَ

Al-Qasim said, 'And I have not left reciting it every night since Abu Umama narrated to me with its merits, until now!'

قَالَ عَلِيُّ بْنُ يَزِيدَ وَ أَحْبَبْتُكَ أَيُّ مَا تَرَكْتُ قِرَاءَتَهَا فِي كُلِّ لَيْلَةٍ مُنْذُ حَدَّثَنِي الْقَاسِمُ فِي فَضْلِهَا

Ali Bin Yazeed said, 'I have not left reciting it during every night since Al-Qasim narrated to me of its merits!'

قَالَ ابْنُ أَبِي عَاتِكَةَ وَ أَنَا فَمَا تَرَكْتُ قِرَاءَتَهَا كُلَّ يَوْمٍ مُنْذُ بَلَغَنِي فِي فَضْلِ قِرَاءَتِهَا مَا بَلَغَنِي

Ibn Abu Aatika said, 'And me, I have not left reciting it every day since there reached me merits of its recitation what reached me!'

قَالَ ابْنُ سَابُورَ وَ أَنَا مَا تَرَكْتُ قِرَاءَتَهَا كُلَّ لَيْلَةٍ مُنْذُ بَلَغَنِي عَنْ رَسُولِ اللَّهِ ص فِي فَضْلِهَا

Ibn Sabour said, 'And I have not left reciting it every night since it reached me from Rasool-Allah^{-azwj} regarding its merits!'

قَالَ إِبْرَاهِيمُ بْنُ عَمْرٍ وَ أَنَا مَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ بَلَغَنِي عَنْ رَسُولِ اللَّهِ ص هَذَا الْحَدِيثِ فِي فَضْلِ قِرَاءَتِهَا

Ibrahim Bin Umar said, 'And I have not left reciting it since this Hadeeth reached me from Rasool-Allah^{-azwj} regarding merits of its recitation!'

قَالَ أَبُو الْمُفَضَّلِ وَ أَنَا بِنِعْمَةِ رَبِّي مَا تَرَكْتُ مُنْذُ سَمِعْتُ هَذَا الْحَدِيثَ مِنْ عَبْدِ بْنِ أَبِي سُوَيْبَانَ عَنِ النَّبِيِّ ص فِي فَضْلِ قِرَاءَتِهَا إِلَى أَنْ حَدَّثْتُكُمْ بِهِ.

Abu Al-Mufazzal said, 'And I, by the Favour of my Lord^{-azwj}, have not left (reciting it) since I heard this Hadeeth from Ubeyd Bin Abu Sufyan, from the Prophet^{-saww} regarding the merits of its recitation, until I have (now) narrated to you all with it!''¹⁶⁴

9- طِبُّ الْأَيْمَةِ، عَنْ صَالِحِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حَصِّنُوا أَمْوَالَكُمْ وَ أَهْلِيكُمْ وَ أَحْرُزُوهُمْ بِهَذِهِ وَ قُولُوهَا بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ- أُعِيدُ نَفْسِي وَ دُرَّتِي وَ أَهْلَ بَيْتِي وَ مَالِي بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَأَمَّةٍ وَ هِيَ الْعُودَةُ الَّتِي عَوَّدَ بِهَا جِبْرَائِيلُ عِ الْحُسَيْنَ وَ الْحُسَيْنَ ع.

(The book) 'Tibb Al Aйма^{-asws'} – From Salih Bin Ahmad, from Abdullah Bin Jabalah, from Al A'ala, from Muhammad who said,

'Abu Abdullah^{-asws} said: 'Fortify your wealth, and your family, and protect them with this, and say it after Al-Isha the last Salat – 'I shelter myself, and my offspring, and my family members, and my wealth with the Complete Words of Allah^{-azwj} for every Satan^{-la}, and vermin, and from every evil eye' – and it is the amulet which Jibraeel^{-as} had sought Refuge with for Al-Hassan^{-asws} and Al-Husayn^{-asws}''¹⁶⁵.

وَ مِنْهُ عَنِ الْخَضِرِ بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ عَمَرَ بْنِ مُسْلِمٍ وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنِ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ وَ اسْتَعْمَلَ هَذِهِ الْعُودَةَ فِي كُلِّ لَيْلَةٍ ضَمِنْتُ لَهُ أَنْ لَا يَغْتَالَهُ مُعْتَالٌ مِنْ سَارِقٍ فِي اللَّيْلِ وَ النَّهَارِ

And from him, from Al Khazir Bin Muhammad, from Ahmad Bin Umar Bin Muslim, and Muhassin Bin Ahmad, from Yunus Bin Yaqoub,

'From Abu Ja'far^{-asws} or Abu Abdullah^{-asws} having said: 'Every one who says these phrases and utilises this amulet during every night, I^{-asws} guarantee for him that he will not be killed by a killer from a thief during the night and the day.

يَقُولُ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِمَغْفِرَةِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ الَّذِي هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He should say after Al-Isha the last Salat, 'I seek Refuge with the Might of Allah^{-azwj}, and I seek Refuge by the Power of Allah^{-azwj}, and I seek Refuge with the Forgiveness of Allah^{-azwj}, and I seek Refuge with the Mercy of Allah^{-azwj}, and I seek Refuge with the Authority of Allah^{-azwj} Who is Able upon all things.

وَ أَعُوذُ بِكَرَمِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ مِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ وَ شَيْطَانٍ مَرِيدٍ وَ كُلِّ مُعْتَالٍ وَ سَارِقٍ وَ عَارِضٍ وَ مِنْ شَرِّ السَّامَةِ وَ الْهَامَّةِ وَ الْعَامَّةِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ بَلْبَلٍ أَوْ حَمَارٍ وَ مِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَ الْعَجَمِ وَ فُجَّارِهِمْ وَ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي أَحَدٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And I seek Refuge with Benevolence of Allah^{-azwj}, and I seek refuge with entire (Attributes) of Allah^{-azwj} from evil of every obstinate tyrant, and apostate Satan^{-la}, and every killer, and thief, and objecting one, and from evil of the poisons, and the vermin, and from evil of every animal, small or large, at night or day, and from evil of mischief makers of the Arabs and the non-Arabs, and their immoral ones, and from evil of mischief makers of the Jinn and the humans,

¹⁶⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 8

¹⁶⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 9 a

and from evil of every animal. My Lord^{-azwj} Seizes it by its forelocks! My Lord^{-azwj} is upon the Straight Path!"¹⁶⁶

10- مِصْبَاحِ الشَّيْخِ، وَ مِصْبَاحِ الْكُفْعَمِيِّ، وَ الْخَيْتَارِ ابْنِ الْبَاقِيِّ، وَ غَيْرِهَا وَ يُسْتَحَبُّ أَنْ يُقْرَأَ سَبْعَ مَرَّاتٍ إِنَّمَا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ثُمَّ تَقُولُ اللَّهُمَّ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظَلَّتْ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقْلَّتْ وَ رَبِّ الشَّيَاطِينِ وَ مَا أَظَلَّتْ وَ رَبِّ الرِّيَّاحِ وَ مَا ذَرَّتْ

(The book) 'Misbah' of the Sheykh, and 'Misbah' of Al Kaf'amy, and 'Ikhtiyar' of Ibn Al Baqi and others,

'And it is recommended that he should recite **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr) seven times, then you should say, 'O Allah^{-azwj}, Lord^{-azwj} of the seven skies and what they shade, and Lord^{-azwj} of the seven earths and what they carry, and Lord^{-azwj} of the Satans^{-la} and what they stray, and Lord^{-azwj} of the winds and what they scatter!

اللَّهُمَّ رَبِّ كُلِّ شَيْءٍ وَ إِلَهَ كُلِّ شَيْءٍ وَ خَالِقَ كُلِّ شَيْءٍ وَ مَلِيكَ كُلِّ شَيْءٍ أَنْتَ اللَّهُ الْمُتَّقِدُ عَلَى كُلِّ شَيْءٍ أَنْتَ اللَّهُ الْأَوَّلُ فَلَا شَيْءَ قَبْلَكَ وَ أَنْتَ الْآخِرُ فَلَا شَيْءَ بَعْدَكَ وَ أَنْتَ الظَّاهِرُ فَلَا شَيْءَ فَوْقَكَ وَ أَنْتَ الْبَاطِنُ فَلَا شَيْءَ دُونَكَ وَ رَبِّ جَبْرَائِيلَ وَ ميكَائِيلَ وَ إِسْرَافِيلَ وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ

O Allah^{-azwj}! Lord^{-azwj} of all things, and God^{-azwj} of all things, and Creator of all things, and Possessor of all things! You^{-azwj} are Allah^{-azwj}, the All-Powerful upon all things! You^{-azwj} are Allah^{-azwj}, the First, so there is nothing before You^{-azwj}, and You^{-azwj} are the last, so there is nothing after You^{-azwj}, and You^{-azwj} are the apparent (outside) so there is nothing above You^{-azwj}, and You^{-azwj} are the hidden (inside) so there is nothing below You^{-azwj}, and Lord^{-azwj} of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and God of Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as} and the tribes!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَوْلَانِي بِرَحْمَتِكَ وَ لَا تُسَلِّطْ عَلَيَّ أَحَدًا مِنْ خَلْقِكَ مِمَّنْ لَا طَاقَةَ لِي بِهِ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-as}, and to Take Care of me with Your^{-azwj} Mercy, and not let anyone from Your^{-azwj} creatures to prevail upon me, from the ones there is no strength for me with him!

اللَّهُمَّ إِنِّي أَتَحَبَّبُ إِلَيْكَ فَحَبِّبْنِي وَ فِي النَّاسِ فَعَزِّزْنِي وَ مِنْ شَرِّ شَيْطَانِ الْجِنِّ وَ الْإِنْسِ فَسَلِّمْنِي يَا رَبَّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ادْعُ بِمَا أَحْبَبْتَ

O Allah^{-azwj}! I seek to be Beloved to You^{-azwj}, so Make me Beloved to You^{-azwj}, and honourable among the people, and Secure me from evil of the Satans^{-la} of the Jinn and the humans, O Lord^{-azwj} of the worlds! And my Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}! - and supplicate with whatever you like.

دُعَاءُ آخِرُ- اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَا تُؤْمِنَّا مَكَرَكَ وَ لَا تُنْسِنَا ذِكْرَكَ وَ لَا تَكْشِفْ عَنَّا سِتْرَكَ وَ لَا تَحْرِمْنَا فَضْلَكَ وَ لَا تُجَلِّ عَيْنَا غَضَبَكَ وَ لَا تُبَاعِدْنَا مِنْ جِوَارِكَ وَ لَا تُنْقِصْنَا مِنْ رَحْمَتِكَ وَ لَا تُنْرِغْ مِنَّا بِرِكَتِكَ وَ لَا تَمْتِنْنَا عَافِيَتِكَ

Another supplication – 'O Allah^{-azwj}! By the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Neither Let us feel safe from Your^{-azwj} Plan, nor let us forget Your^{-azwj} Zikr,

¹⁶⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 9 b

nor Uncover Your^{-azwj} veil from us, nor Deprive us Your^{-azwj} Grace, nor Release Your^{-azwj} Wrath upon us, nor Distance us from Your^{-azwj} vicinity, nor Reduce us from Your^{-azwj} Mercy, nor Remove Your^{-azwj} Blessings from us, nor Refuse to Grant us Your^{-azwj} well-being!

وَأَصْلِحْ لَنَا مَا أَعْطَيْتَنَا وَزِدْنَا مِنْ فَضْلِكَ الْمُبَارِكِ الطَّيِّبِ الْحَسَنِ الْجَمِيلِ وَلَا تُغَيِّرْ مَا بَنَا مِنْ نِعْمَتِكَ وَلَا تُؤْيِسْنَا مِنْ رَوْحِكَ وَلَا تُهَيِّئْ بَعْدَ كَرَامَتِكَ وَلَا تُضِلَّنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

And Correct for us what You^{-azwj} have Granted us, and Increase us from Your Grace, the Blessed, the good, the excellent, the beautiful, and do not Change what bounties from You^{-azwj} there are with us, nor Despair us from Your^{-azwj} Comfort, and nor let us be disgraced after Your^{-azwj} Honouring, not let us stray after You^{-azwj} have Guided us, and Gift to us Mercy from You^{-azwj}, surely You^{-azwj} are the Benefactor!

اللَّهُمَّ اجْعَلْ قُلُوبَنَا سَالِمَةً وَأَرْوَاحَنَا طَيِّبَةً وَأَزْوَاجَنَا مُطَهَّرَةً وَأَلْسِنَتَنَا صَادِقَةً وَإِيمَانَنَا دَائِمًا وَيَقِينَتَنَا صَادِقًا وَتِجَارَتَنَا لَا تُبَوِّرُ

O Allah^{-azwj}! Make our hearts safe, and our souls good, and our spouses purified, and our tongues truthful, and our Eman constant, and our certainty sincere, and our trading not to be ruined!

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ

O Allah^{-azwj}! ***'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201] by Your^{-azwj} Mercy!'***

ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ الْإِخْلَاصَ وَ الْمُعَوِّذَتَيْنِ عَشْرًا عَشْرًا وَ قُلْ بَعْدَ ذَلِكَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ عَشْرًا وَ تُصَلِّيَ عَلَى النَّبِيِّ وَ آلِهِ عَشْرَ مَرَّاتٍ

Then he should recited Opening of the Book (Surah Al-Fatiha), and (Surah) Al-Ikhlās (Al-Tawheed), and (Surahs) Al-Mawazateyn, ten times, ten times, and say after that, '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', ten times, and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, ten times.

وَ قُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ أَسْبِعْ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ وَ مَتَّعْنِي بِالْعَافِيَةِ مَا أَبْقَيْتَنِي فِي سَمْعِي وَ بَصَرِي وَ جَمِيعِ جَوَارِحِ بَدَنِي

And say, 'O Allah^{-azwj}! Open for me the doors of Mercy, and Bestow upon me from Your^{-azwj} Lawful sustenance, and Cause me to enjoy with the well-being for as long as You^{-azwj} Cause me to live, regarding my hearing and my sight and entirety of my body parts!

اللَّهُمَّ مَا بَنَا مِنْ نِعْمَةٍ فَمِنْكَ لَا إِلَهَ إِلَّا أَنْتَ اسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj!} Whatever bounties there are with us, after from You^{-azwj!} There is no god except You^{-azwj!} I seek Your^{-azwj} Forgiveness and repent to You^{-azwj}, O most Merciful of the merciful ones!’¹⁶⁷

¹⁶⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 64 H 10

CHAPTER 65 – THE FOLLOW-UP SPECIFIC WITH AI-Fajr SALAT

1- فَلَاحُ السَّائِلِ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ أَبِيهِ ع قَالَ: مَا مِنْ يَوْمٍ يَأْتِي عَلَى ابْنِ آدَمَ إِلَّا قَالَ ذَلِكَ الْيَوْمَ يَا ابْنَ آدَمَ أَنَا يَوْمٌ جَدِيدٌ وَأَنَا عَلَيْكَ شَهِيدٌ فَافْعَلْ فِيَّ خَيْرًا وَعَمَلْ فِيَّ خَيْرًا أَشْهَدُ لَكَ بِهِ يَوْمَ الْقِيَامَةِ فَإِنَّكَ لَنْ تَرَانِي بَعْدَهَا أَبَدًا.

(The book) 'Falah Al-Saail' – From the book of Muhammad Bin Ali Bin Mahboub in the handwriting of my grandfather Al Tusi, from Ali Bin Al Sindy, from Ja'far Bin Muhammad Bin Ubeydullah, from Abdullah Bin Maymoun,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'There is no day which comes upon a son of Adam^{-as} except that day says, 'O son of Adam^{-as}! I am a new day and I am a witness upon you, therefore do good during me and perform good actions during me, I shall testify for you with it on the Day of Qiyamah, for you will never see me after it, ever!''¹⁶⁸

2- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: مَنْ صَلَّى الْفَجْرَ وَتَمَكَّثَ حَتَّى تَطْلُعَ الشَّمْسُ كَانَ أَنْجَحَ فِي طَلَبِ الرِّزْقِ مِنَ الضَّرْبِ فِي الْأَرْضِ شَهْرًا وَاجْتَهَدَ أَنْ لَا تَتَكَلَّمَ قَبْلَ طُلُوعِ الشَّمْسِ وَأَنْ تَكُونَ مُشْتَغَلًا بِالدُّعَاءِ وَبِقِرَاءَةِ الْقُرْآنِ

(The book) 'Al Makarim' –

'From Al-Sadiq^{-asws} having said: 'One who prays Salat Al-Fajr and waits until the sun emerges, he would be more successful in seeking the sustenance than the striking (striving) in the earth for a month, and he struggles not to talk before emergence of the sun, and to be pre-occupied with the supplication and with reciting the Quran.

فَقَدْ رَوَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ جَلَسَ فِي مُصَلَّاهُ مِنْ صَلَاةِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَتَرَهُ اللَّهُ مِنَ النَّارِ.

It has been reported from the Prophet^{-azwj} having said: 'One who sits in his prayer place from Salat Al-Fajr up to emergence of the sun, Allah^{-azwj} will Veil him from the Fire''.¹⁶⁹

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ يَقُولُ وَاللَّهِ إِنَّ ذِكْرَ اللَّهِ بَعْدَ صَلَاةِ الْغَدَاةِ إِلَى طُلُوعِ الشَّمْسِ أَسْرَعُ فِي طَلَبِ الرِّزْقِ مِنَ الضَّرْبِ بِالسَّيْفِ فِي الْأَرْضِ.

And from Amir Al-Momineen^{-asws}, he^{-asws} was saying: 'By Allah^{-azwj}! Zikr of Allah^{-azwj} after the morning Salat up to the emergence of dawn is quicker in seeking the sustenance than the striking with the sword in the earth''.¹⁷⁰

وَرَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ إِبْلِيسَ إِذَا يَبُتُّ جُنُودَهُ جُنُودَ اللَّيْلِ مِنْ حِينَ تَغِيْبِ الشَّمْسِ إِلَى وَقْتِ الشَّفَقِ وَ يَبُتُّ جُنُودَ النَّهَارِ مِنْ حِينَ طُلُوعِ الْفَجْرِ إِلَى مَطْلَعِ الشَّمْسِ.

¹⁶⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 1

¹⁶⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 2 a

¹⁷⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 2 b

And it is reported by Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Iblees^{-la} rather dispatches his^{-la} armies, army of the night from when the sun disappears up to the twilight, and he^{-la} dispatches army of the day from when the dawn emerges up to emergence of the sun’.¹⁷¹

وَذَكَرَ أَنَّ النَّبِيَّ ص كَانَ يَقُولُ أَكْثَرُوا ذِكْرَ اللَّهِ فِي هَاتَيْنِ السَّاعَتَيْنِ فَإِنَّهُمَا سَاعَتَا عَقْلَةٍ.

And he^{-asws} said: ‘The Prophet^{-azwj} had said: ‘Frequent the Zikr of Allah^{-azwj} during these two timings, for these are times of heedlessness’.¹⁷²

وَقَالَ الصَّادِقُ ع نَوْمُهُ الْعَدَاةُ مَشْتُومَةٌ تَطْرُقُ الرِّزْقَ وَ تُصَوِّرُ اللَّوْنَ وَ تُغَيِّرُهُ وَ تُعَيِّرُهُ وَ هُوَ نَوْمٌ كُلِّ مَشْتُومٍ إِنَّ اللَّهَ تَعَالَى يُغْسِمُ الْأَرْزَاقَ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِيَّاكُمْ وَ تِلْكَ النَّوْمَةَ.

And Al-Sadiq^{-asws} said: ‘Sleeping in the morning is inauspicious. It repels the sustenance, and pales the complexion and uglifies it and changes it, and it is a sleep of every inauspiciousness. Allah^{-azwj} the Exalted Distributes the sustenance(s) during what is between emergence of the dawn to emergence of the sun, therefore beware of that sleep!’¹⁷³

وَقَالَ الرِّضَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَالْمُفْسِمَاتِ أَمْرًا قَالَ الْمَلَائِكَةُ تُغْسِمُ أَرْزَاقَ نَبِيِّ آدَمَ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ فَمَنْ نَامَ فِيهَا بَيْنَهُمَا نَامَ عَنْ رِزْقِهِ.

And Al-Reza^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **Then the (Angels) distributing matters [51:4]**. He^{-asws} said: ‘The Angels distribute the sustenance(s) of the children of Adam what is between the emergence of dawn to emergence of the sun. The one who sleeps in what is between the two, sleeps from his sustenance!’¹⁷⁴

وَرَوَى مُعَمَّرُ بْنُ خَلَّادٍ قَالَ: كَانَ أَبُو الْحَسَنِ الرِّضَا ع وَ هُوَ بِخُرَاسَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ إِلَى أَنْ تَطْلُعَ الشَّمْسُ ثُمَّ يُؤْتَى بِحَرِيظَةٍ فِيهَا مَسَاوِيكُ فَيَسْتَأْكُ بِهَا وَاحِدًا بَعْدَ وَاحِدٍ ثُمَّ يُؤْتَى بِكُنْدُرٍ فَيَمَضَعُهُ ثُمَّ يَدْعُ ذَلِكَ وَ يُؤْتَى بِالْمُصْحَفِ فَيَقْرَأُ فِيهِ.

And it is reported by Muammar Bin Khallad who said,

‘It so happened when Abu Al-Hassan Al-Reza^{-asws} was at Khurasan, when he^{-asws} prayed Al-Fajr Salat, he^{-asws} would sit in his^{-asws} praying place unto emergence of the sun. Then he^{-asws} would be brought his^{-asws} container wherein were toothbrushes. He^{-asws} would brush with it one by one. Then he^{-asws} would be brought frankincense, so he^{-asws} would rinse, then he would leave them and call for the Quran, and he^{-asws} would read it’.¹⁷⁵

3- دَعَاؤَاتِ الرَّؤُوسِيِّ، كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى الْعَدَاةَ قَالَ- اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ أَرِنِي نَارِي فِي عَدْوِي.

¹⁷¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 2 c

¹⁷² Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 2 d

¹⁷³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 2 e

¹⁷⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 2 f

¹⁷⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 2 g

(The book) 'Dawaat' of Al Rawandy –

'It was so, whenever Rasool-Allah^{-azwj} prayed the morning (Salat), said: 'O Allah^{-azwj}! Cause me to enjoy with my hearing and my sight, and Make these as the inheritance from me, and Show me my retaliation in my enemy!'¹⁷⁶

4- طِبُّ الْأَيْمَةِ، بِإِسْنَادِهِ إِلَى سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الْبَاقِرِ ع أَنَّ رَجُلًا شَكَاَ إِلَيْهِ قَلَّةَ الْوَلَدِ وَ أَنَّهُ يَطْلُبُ الْوَلَدَ مِنَ الْإِمَاءِ وَ الْحَرَائِرِ فَلَا يُزْرَقُ لَهُ وَ هُوَ ابْنُ سِتِّينَ سَنَةً-

(The book) 'Tibb Al Aimmah^{-asws}' – By his chain to Suleyman Al Ja'fary,

'From Al-Baqir^{-asws}: 'A man complained to him of lack of children and he had sought the child from the maids (slave girls) and the free women, but he was not Graced it, and he is sixty years old.

فَقَالَ ع قُلْ ثَلَاثَةَ أَيَّامٍ فِي دُبُرِ صَلَاتِكَ الْمَكْتُوبَةِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ وَ فِي دُبُرِ صَلَاةِ الْفَجْرِ سُبْحَانَ اللَّهِ سَبْعِينَ مَرَّةً وَ اسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً تَحْتِمُهُ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَ يُمْدِدْكُمْ بِأَمْوَالٍ وَ يُبَيِّنْ وَ يُجْعَلْ لَكُمْ جَنَّاتٍ وَ يُجْعَلْ لَكُمْ أَنْهَارًا.

He^{-asws} said: 'Say for three days after your Prescribed Al-Isha the last Salat, and after Salat Al-Fajr, 'Glorious is Allah^{-azwj}', seventy times, and 'I seek Forgiveness of Allah^{-azwj}', seventy times, ending it with Words of Allah^{-azwj} Mighty and Majestic: **'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]'**¹⁷⁷

5- عُدَّةُ الدَّاعِي، رُوِيَ أَنَّ أَبَا الْقَمَقَمِ أَتَى أَبَا الْحَسَنِ ع وَ كَانَ رَجُلًا مُحَارَفًا فَشَكَاَ إِلَيْهِ حِرْفَتَهُ وَ أَنَّهُ لَا يَتَوَجَّهُ فِي حَاجَةِ فُتُضَى لَهُ

(The book) 'Uddat Al Daie' –

'Abu Al-Qamqam came to Abu Al-Hassan^{-asws}, and he was a skilful man and complained to him^{-asws} of his craft and that he does not head (anywhere) regarding his need and it gets fulfilled for him.

فَقَالَ لَهُ أَبُو الْحَسَنِ ع قُلْ فِي دُبُرِ الْفَجْرِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ اسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ مِنْ فَضْلِهِ عَشْرَ مَرَّاتٍ

Abu Al-Hassan^{-asws} said to him: 'Say after Al-Fajr Salat, 'Glorious is Allah^{-azwj} the Magnificent, and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} and ask Him^{-azwj} for His^{-azwj} Grace!' – ten times'.

قَالَ أَبُو الْقَمَقَمِ فَلَزِمْتُ ذَلِكَ فَوَدَّ اللَّهُ مَا لَبِثْتُ إِلَّا قَلِيلًا حَتَّى وَرَدَ عَلَيَّ قَوْمٌ مِنَ الْبَادِيَةِ فَأَحْبَزُونِي أَنَّ رَجُلًا مِنْ قَوْمِي مَاتَ وَ لَمْ يُعْرِفْ لَهُ وَارِثٌ غَيْرِي فَأَنْطَلَقْتُ وَ قَبِضْتُ مِيرَاثَهُ وَ لَمْ أَزَلْ مُسْتَعْتَبًا.

Abu Al-Qasim said, 'I adhered with that. By Allah^{-azwj}! I did not wait except a little until a group from the valleys arrived to me. They informed me that a man from my people had died and

¹⁷⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 3

¹⁷⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 4

no inheritor is known being for him apart from me. I went and took possession of his inheritance and I did not cease to be rich”¹⁷⁸

6- العدة، عدة الداعي روى حمادُ بنُ عُثْمَانَ عَنِ الصَّادِقِ ع قَالَ: مَنْ قَالَ فِي كُلِّ صَلَاةِ الْفَجْرِ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَقَى اللَّهُ وَجْهَهُ مِنْ نَفْحَاتِ النَّارِ.

(The book) ‘Al Iddat Al Daie’ – Hammad Bin Usman,

‘From Al-Sadiq^{-asws} having said: ‘One who says in the Fajr Salat, ‘Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of His^{-azwj} Household’, Allah^{-azwj} will Save his face from exhalations of the Fire”¹⁷⁹

وَعَنْ سَعْدِ بْنِ زَيْدٍ قَالَ قَالَ أَبُو الْحَسَنِ ع إِذَا صَلَّيْتَ الْمَغْرِبَ فَلَا تَبْسُطْ رِجْلَكَ وَ لَا تُكَلِّمْ أَحَدًا حَتَّى تُقُولَ مِائَةَ مَرَّةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ فِي الْمَغْرِبِ وَ مِائَةَ مَرَّةٍ فِي الْعَدَاةِ

And from Sa’ad Bin Zayd who said,

‘Abu Al-Hassan^{-asws} said: ‘When you have prayed Al-Maghrib Salat, do not stretch your legs nor talk to anyone until you say one hundred times: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful,’ and ‘There is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent’ one hundred times in Al-Maghrib and one hundred times in the morning (Salat).

فَمَنْ قَالَهَا دَفَعَتْ عَنْهُ مِائَةَ نَدْعٍ مِنْ أَنْوَاعِ الْبَلَاءِ أَذَقَ نَدْعٍ مِنْهُ الْبَرَصُ وَ الْجُدَامُ وَ الشَّيْطَانُ وَ السُّلْطَانُ.

The one who says it, one hundred types from the types of afflictions will be repelled away from him, the least type from it being the vitiligo, and the leprosy, and the Satan^{-la} and the ruler”¹⁸⁰

7- الْمَكَارِمُ، رُوي عَنْ هَلْقَامِ بْنِ أَبِي هَلْقَامٍ أَنَّهُ قَالَ: أَتَيْتُ أَبَا إِبْرَاهِيمَ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلِّمْنِي دُعَاءَ جَامِعاً لِلدُّنْيَا وَ الْآخِرَةِ وَ أَوْجِزُهُ

(The book) ‘Al Makarim’ – It is reported from Hilqam Bin Abu Hilqam having said,

‘I came to Abu Ibrahim^{-asws} (7th Imam^{-asws}). I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Teach me a supplication comprehensive for the world and the Hereafter and be brief’.

قَالَ قُلْ فِي دُبْرِ الْفَجْرِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ - سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ مِنْ فَضْلِهِ

He^{-asws} said: ‘Say after Al-Fajr Salat up to emergence of the sun:

‘Glory be to Allah^{-azwj} and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} and I ask Him^{-azwj} of His^{-azwj} Grace!’

¹⁷⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 5

¹⁷⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 6 a

¹⁸⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 6 b

قَالَ هَلْقَامٌ وَ لَقَدْ كُنْتُ أَسْوَأَ أَهْلِ بَيْتِي خَالًا فَمَا عَلِمْتُ حَتَّى أَتَانِي مِيرَاثٌ مِنْ قِبَلِ رَجُلٍ مَا ظَنَنْتُ أَنَّ بَيْتِي وَ بَيْنَهُ قَرَابَةٌ وَ إِنِّي الْيَوْمَ لَمِنَ أَهْلِ بَيْتِي وَ مَا ذَلِكَ إِلَّا بِمَا عَلَّمَنِي مَوْلَايَ الْعَبْدَ الصَّالِحَ مُوسَى بْنُ جَعْفَرٍ ع.

Hilqam said, 'And I used to be of the worst state from my family members. I did not know until inheritance came to me from a man I did had not thought there was kinship between me and him, and today I am from the most affluent of my family members, and that is not except from what my Master Al-Abd Al-Salih Musa^{-asws} Bin Ja'far^{-asws} had taught me'¹⁸¹

8- الْعَيَّاشِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍَ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أَعْلَمُكَ شَيْئاً إِذَا فُلْتَهُ فَضَى اللَّهُ ذَيْنَكَ وَ أَنْعَشَ خَالَكَ

(The book) 'Al Ayyashi' – from Abdullah Bin Sinan who said,

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

فَقُلْتُ مَا أَحْوَجُنِي إِلَى ذَلِكَ

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

فَعَلَّمَهُ هَذَا الدُّعَاءَ قُلْ فِي دُبُرِ صَلَاةِ الْفَجْرِ - تَوَكَّلْتُ عَلَى الْحَيِّ الْقَيُّومِ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَثِيرُهُ تَكْبِيرًا

He^{-asws} taught him this supplication: 'Say after Salat Al-Fajr, 'I rely upon the Living, the Eternal Who does not die! **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 إِنِّي أَعُوذُ بِكَ مِنَ الْبُؤْسِ وَ الْفَقْرِ وَ مِنْ غَلَبَةِ الدَّيْنِ وَ السُّقْمِ وَ أَسْأَلُكَ أَنْ تُعِينَنِي عَلَى آدَاءِ حَقِّكَ إِلَيْكَ وَ إِلَى النَّاسِ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the destitution and the poverty, and from overwhelming debt and sickness, and I ask You^{-azwj} to Assist me upon fulfilling Your^{-azwj} rights to You^{-azwj}, and to the people (their rights)'¹⁸²

9- الْكَافِي، بِسَنَدِهِ الْقَوِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَ فِي دُبُرِ صَلَاةِ الْمَغْرِبِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَفَعَ اللَّهُ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَتْهَا الرِّيحُ وَ الْبَرَصُ وَ الْجُنُونُ وَ إِنْ كَانَ شَقِيحاً مُحِيٍّ مِنَ الشَّقَاءِ وَ مُحْتَبَبٌ فِي السُّعْدَاءِ.

(The book) 'Al Kafi' – By his strong chain, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'One who says after Salat Al-Fajr and after Salat Al-Maghrib, seven times, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', Allah^{-azwj} will Repel away from him seventy types from the types of afflictions, their easiest being the wind, and

¹⁸¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 7

¹⁸² Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 8

the vitiligo, and the insanity; and if he were to be wretched, he will be Deleted from the wretched ones and Written to be among the fortunate”.¹⁸³

و فِي رِوَايَةِ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عٍ مِثْلَهُ إِلَّا أَنَّهُ قَالَ أَهْوَنُهُ الْجُنُونُ وَالْجُدَامُ وَالْبَرَصُ وَإِنْ كَانَ شَقِيحًا رَجُوتُ أَنْ يُحَوِّلَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّعَادَةِ.

And in a report of Sa’dan, from Abu Baseer,

‘From Abu Abdullah^{-asws}, similar to it except he^{-asws} said: ‘Its easiest being the insanity, and the leprosy, and the vitiligo, and if he were to be wretched, I^{-asws} hope that Allah^{-azwj} Mighty and Majestic will Transfer him to the fortunate ones’.¹⁸⁴

و مِنْهُ بِسَنَدِهِ الْمُؤْتَقِ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنْ أَبِي الْحَسَنِ عٍ مِثْلَهُ إِلَّا أَنَّهُ قَالَ يَقُولُهَا ثَلَاثَ مَرَّاتٍ حِينَ يُصْبِحُ وَ ثَلَاثَ مَرَّاتٍ حِينَ يُمَسِي لَمْ يَخَفْ شَيْطَانًا وَ لَا سُلْطَانًا وَ لَا بَرَصًا وَ لَا جُدَامًا وَ لَمْ يَقُلْ سَبْعَ مَرَّاتٍ قَالَ أَبُو الْحَسَنِ وَ أَنَا أَقُولُهَا مِائَةَ مَرَّةٍ.

And from him, by his trusted chain from Al-Hassan Bin Jahm,

‘From Abu Al-Hassan^{-asws}, similar to it, except he^{-asws} said: ‘He should say it three times when it is morning, and three times when it is evening, he will neither fear a Satan^{-la}, nor a ruler, nor vitiligo, nor leprosy’, and he^{-asws} did not say: ‘Seven times’. Abu Al-Hassan^{-asws} said: ‘And I^{-asws} say it one hundred times’.¹⁸⁵

وَ أَيْضًا بِسَنَدِهِ الْمُؤْتَقِ عَنِ أَبِي عَبْدِ اللَّهِ عٍ قَالَ: إِذَا صَلَّيْتَ الْعَدَاةَ وَ الْمَغْرِبَ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جُنُونٌ وَ لَا جُدَامٌ وَ لَا بَرَصٌ وَ لَا سَبْعُونَ نَوْعًا مِنَ أَنْوَاعِ الْبَلَاءِ.

And as well by his trusted chain,

‘From Abu Abdullah^{-asws} having said: ‘When you have prayed the morning Salat and Al-Maghrib, say, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent’, seven times, for the one who says it will neither be afflicted with insanity, nor leprosy, nor vitiligo, nor seventy types from the types of afflictions’.¹⁸⁶

10- بِحِطِّ الشَّهِيدِ، رَهْ عَنِ الصَّادِقِ عٍ مَنْ صَلَّى فَرِيضَةَ الْعَدَاةِ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ وَ يَنْبَغِي أَنْ يَكُونَ قَبْلَ أَنْ يَتَكَلَّمَ يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْنِنِي رَقَبَتِي مِنَ النَّارِ.

In the handwriting of Al Shaheed,

‘From Al-Sadiq^{-asws}: ‘One who prays the morning obligatory Salat and sends Salawaat upon Muhammad^{-saww} and Progeny of Muhammad^{-saww} one hundred times, Allah^{-azwj} will Prohibit his body unto the Fire, and it is befitting that it should be before he talks (to anyone), ‘O

¹⁸³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 9 a

¹⁸⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 9 b

¹⁸⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 9 c

¹⁸⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 9 d

Lord-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws, and Liberate my neck from the Fire!”¹⁸⁷

11- دَعَائِمُ الْإِسْلَامِ، عَنْ رَسُولِ اللَّهِ ص قَالَ: وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَدَعَاءِ الرَّجُلِ بَعْدَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ لِأَنْجِحَ فِي الْحَاجَاتِ مِنَ الضَّارِبِ بِمَالِهِ فِي الْأَرْضِ.

(The book) ‘Da’aim Al Islam’ –

‘From Rasool-Allah-azwj having said: ‘By the One-azwj is Whose Hand is the soul of Muhammad-saww! A supplication of the man after emergence of the dawn up to emergence of the sun is more successful regarding the needs than the striking with his wealth (to earn) in the earth!’¹⁸⁸

وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ قَعَدَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ الْفَجْرَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ كَانَ لَهُ حَجٌّ بَيْتِ اللَّهِ.

And from him-asws having said: ‘One who sits in his praying place which he had prayed Al-Fajr Salat in, until the sun emerges, for him would be a Hajj of the House of Allah-azwj’.¹⁸⁹

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: التَّعْقِيبُ بَعْدَ صَلَاةِ الْفَجْرِ يُعْنِي بِالِدُعَاءِ أَنْبَلُ فِي طَلَبِ الرِّزْقِ مِنَ الضَّارِبِ فِي الْبِلَادِ.

And from Ja’far-asws Bin Muhammad-asws having said: ‘The follow-up (acts of worship) after Al-Fajr Salat, meaning the supplication, is further reaching in seeking the sustenance than the striving in the cities’.¹⁹⁰

12- الْبَلَدُ الْأَمِينُ، عَنِ الرَّضَا ع قَالَ: مَنْ بَسَمَلَ وَ حَوْلَقَ بَعْدَ صَلَاةِ الْفَجْرِ مِائَةً مَرَّةً كَانَ أَقْرَبَ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا وَ أَنَّهُ دَخَلَ فِيهَا اسْمُ اللَّهِ الْأَعْظَمِ.

(The book) ‘Al Balad Al Ameen’ –

‘From Al-Reza-asws having said: ‘One who does ‘Basmal’ (Says, ‘In the Name of Allah-azwj the Beneficent, the Merciful’), and ‘Hawlaqa’ (says, ‘There is neither might nor strength except with Allah-azwj the Exalted, the Magnificent) one hundred times, he would be closer to the most Magnificent Name of Allah-azwj than the blackness of the eye is to its whiteness, and the most Magnificent Name of Allah-azwj is included in it’.¹⁹¹

13- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحِ الْجُهَنِيِّ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَكْثَرُوا مِنَ التَّهْلِيلِ وَ التَّكْبِيرِ

The book of Ja’far Bin Muhammad Bin Shureyh Al Juhanny, from Humeyd Bin Shueyb, from Jabir Al Jufy who said,

¹⁸⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 10

¹⁸⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 11 a

¹⁸⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 11 b

¹⁹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 11 c

¹⁹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 12

'I heard Abu Abdullah^{-asws} saying: 'Frequent from the extollations of Oneness, and exclamations of the Greatness!'

ثُمَّ قَالَ إِنَّ رَجُلًا ذَاتَ يَوْمٍ صَلَّى خَلْفَ رَسُولِ اللَّهِ صِ الْغَدَاةَ فَلَمَّا سَلَّمَ قَالَ الرَّجُلُ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then he^{-asws} said: 'One day a man prayed the morning Salat behind Rasool-Allah^{-azwj}. When he^{-azwj} had performed Salaam, the man said, 'There is no god except Allah^{-azwj} Alone! There is no associate for Him^{-azwj} in the Kingdom, and for Him^{-azwj} is the Praise, and He^{-azwj} is Able upon all things!'

فَقَالَ رَسُولُ اللَّهِ صِ مِنَ الْقَائِلِ

Rasool-Allah^{-azwj} said: 'Who is the speaker?'

فَقِيلَ لَهُ فُلَانُ الْأَنْصَارِيُّ

It was said to him^{-azwj}, 'So and so the Helper!'

فَقَالَ لَهُ رَسُولُ اللَّهِ صِ وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ اسْتَبَقَ إِلَيْهِ ثَمَانِيَةَ عَشَرَ مَلَكًا أُبْهِمَ يَرْفَعُهَا إِلَى الرَّبِّ.

Rasool-Allah^{-azwj} said to him: 'By the One^{-azwj} in Whose Hand is my^{-azwj} soul! Eighteen Angels have raced to him, which of them will raise it to the Lord^{-azwj}!''¹⁹²

14- مجالس ابن الشيخ، عن المفيد عن عمر بن محمد الصيرفي عن الحسين بن إسماعيل الضبي عن عبد الله بن شبيب عن إسماعيل بن أبي إدريس عن إسحاق بن يحيى عن أبي بريدة الأسلمي عن أبيه قال: كان رسول الله ص إذا صلى الصبح رفع صوته حتى تسمع أصحابه يقول اللهم أصلح ديني الذي جعلته لي عصمة ثلاث مرّات

(The book) 'Majalis' of Ibn Al Sheykh – from Al Mufeed, from Umar Bin Muhammad Al Sayrafi, from Al Husayn Bin Ismail Al Zaby, from Abdullah Bin Shueyb, from Ismail Bin Abu Idrees, from Is'haq Bin Yahya, from Abu Burdah Al Aslami, from his father having said,

'It was so, whenever Rasool-Allah^{-azwj} prayed the morning Salat, he^{-azwj} would raise his voice until his^{-azwj} companions would hear. He^{-azwj} would say: 'O Allah^{-azwj}! Correct my religion which You^{-azwj} have Made it a protection for me!' – three times.

اللَّهُمَّ أَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِيَ ثَلَاثَ مَرَّاتٍ

O Allah^{-azwj}! Correct my world for me which You^{-azwj} have Made it a livelihood for me!' – three times.

اللَّهُمَّ أَصْلِحْ لِي آخِرَتِي الَّتِي جَعَلْتَ مَرْجِعِي إِلَيْهَا ثَلَاثَ مَرَّاتٍ

¹⁹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 13

O Allah-azwj! Correct my Hereafter for me which You-azwj have Made my return to be to it! – three times.

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِعَفْوِكَ مِنْ نَقِمَتِكَ ثَلَاثَ مَرَّاتٍ

O Allah-azwj! I seek Refuge with Your-azwj Satisfaction from Your-azwj Wrath, and I seek refuge with Your-azwj Pardon from Your-azwj Vengeance! – three times.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْكَ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ دَا الْجِدِّ مِنْكَ الْجِدُّ.

O Allah-azwj! I seek Refuge with You-azwj, from You-azwj! There is no preventer of what You-azwj Give, nor any given of what You-azwj Prevent, nor is there any benefit with the generosity if the generosity is not from You-azwj!¹⁹³

15- ثَوَابُ الْأَعْمَالِ، وَ الْحِصَالِ، عَنْ ماجيلويه عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ عَمْرٍو بْنِ سَهْلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ جَابِرِ الْمُجَفِّيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اسْتَعْفَرَ اللَّهَ بَعْدَ صَلَاةِ الْفَجْرِ سَبْعِينَ مَرَّةً عَفَرَ اللَّهُ لَهُ وَ لَوْ عَمِلَ ذَلِكَ الْيَوْمَ سَبْعِينَ أَلْفَ ذَنْبٍ وَ مَنْ عَمِلَ فِي يَوْمٍ أَكْثَرَ مِنْ سَبْعِينَ أَلْفَ ذَنْبٍ فَلَا خَيْرَ فِيهِ وَ فِي رِوَايَةٍ أُخْرَى سَبْعِمِائَةَ ذَنْبٍ.

(The books) ‘Sawaab Al Amaal’, and ‘Al Khisaal’ – From Majaylawiya, from Muhammad Al Attar, from Muhammad Al Ash’ary, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from Amro Bin Sahl, from Haroun Bin Kharjah, from Jabir Al Jufy,

‘From Abu Ja’far-asws having said: ‘One who seeks Forgiveness after Salat Al-Fajr, seventy times, Allah-azwj will Forgive (sins) for him, and even if he does seventy thousand sins that day, and the one who does more than seventy thousand sins during a day, there is no good in him!’ And in another report, ‘Seven hundred sins’.¹⁹⁴

16- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْبَرْهَمِيِّ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَلَا أَعَلِمُكَ شَيْئاً يَقِي اللَّهُ بِهِ وَجْهَكَ مِنْ حَرِّ جَهَنَّمَ

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Al Barqy, from Ibn Abu Umeyr, from Abu Ayoub, from Al Sabbah Bin Sayaba,

‘From Abu Abdullah-asws having said: ‘Shall I teach you something Allah-azwj will Save your face from the heat of Hell due to it?’

قَالَ قُلْتُ بَلَى

He (the narrator) said, ‘I said, ‘Yes’.

قَالَ قُلْتُ بَعْدَ الْفَجْرِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ يَقِي اللَّهُ بِهِ وَجْهَكَ مِنْ حَرِّ جَهَنَّمَ.

¹⁹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 14

¹⁹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 15

He^{-asws} said: ‘Say after Al-Fajr (Salat), ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-azwj} and Progeny^{-asws} of Muhammad^{-saww}’, one hundred times, Allah^{-azwj} will Save your face from the heal of Hell due to it’.¹⁹⁵

17- ثَوَابُ الْأَعْمَالِ، وَ الْحِصَالُ، عَنِ الْبَاقِرِ ع قَالَ: قَالَ النَّبِيُّ ص لِشَيْبَةَ الْهَدَلِيِّ إِذَا صَلَّيْتَ الصُّبْحَ فَعَلَّ عَشْرَ مَرَّاتٍ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعَافِيكَ بِذَلِكَ مِنَ الْعَمَى وَ الْجُنُونِ وَ الْجُدَامِ وَ الْفَقْرِ وَ الْهَرَمِ.

(The book) ‘Sawaab Al Amaal’, and ‘Al Khisaal’ –

‘From Al-Baqir^{-asws} having said: ‘The Prophet^{-azwj} said to Sheyba Al-Huzaly: ‘When you have prayed the mornings (Salat), say ten times, سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ‘Glory be to Allah^{-azwj} the Magnificent and with His^{-azwj} Praise, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, Allah^{-azwj} Mighty and Majestic will Grant you well being with that from the blindness, and the insanity, and the leprosy, and the poverty, and the infirmity (of old age)’.¹⁹⁶

18- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْعُمَرِيِّ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنِ أَبِيهِ ع قَالَ قَالَ ع مَنْ صَلَّى صَلَاةَ الْفَجْرِ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ إِحْدَى عَشْرَةَ مَرَّةً لَمْ يَتَّبِعْهُ فِي ذَلِكَ الْيَوْمِ ذَنْبٌ وَ إِنْ رَغِمَ أَنْفُ الشَّيْطَانِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Muhammad Bin Yahya Al Attar, from Al Amraky Bin Ali,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} father^{-asws}. He said, ‘He^{-asws} said: ‘One who prays Al-Fajr Salat then recites (Surah) Al-Tawheed eleven times, no sin will pursue him during that day and even if the Satan’s^{-la} nose is rubbed’.¹⁹⁷

19- مِصْبَاحُ الشَّيْخِ، وَ الْجَنَّةُ، جَنَّةُ الْأَمَانِ وَ الْبَلَدُ الْأَمِينُ، وَ الْإِحْتِيَارُ، وَ سَائِرُ الْكُتُبِ فَإِذَا صَلَّيْتَ الْفَجْرَ عَقَّبْتَ بِمَا تَقَدَّمَ ذَكَرَهُ عَقِيبَ الْفَرَائِضِ ثُمَّ تَقُولُ مَا يَخْتَصُّ هَذَا الْمَوْضِعَ وَ هُوَ

(The books) ‘Misbah’ of the Sheykh, and ‘Al Junnah Al Amaan’, and ‘Al Balad Al Ameen’, and ‘Al Ikhtiyar’, and rest of the books,

‘When you have prayed Al-Fajr, follow up with what its mention has preceded as follow-up of the obligatory (Salats), then you should say what is specific with this place, and it is: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Guide me to what there is differing in it from the truth, by Your^{-azwj} Permission. You^{-azwj} Guide the one You^{-azwj} so Desire to the Straight Path’.¹⁹⁸

¹⁹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 16

¹⁹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 17

¹⁹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 18

¹⁹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 19

20- مِصْبَاحُ الشَّيْخِ، وَ الْإِحْتِيَارُ، ثُمَّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ إِلَهًا وَاحِدًا وَ نَحْنُ لَهُ مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ

(The books) 'Misbah' of the Sheykh, and 'Al Ikhtiyar' –

'Then say, 'There is no god except Allah^{-azwj}, One God, and we are submitting to Him^{-azwj}! There is no god except Allah^{-azwj}! We do not worship except Him^{-azwj}, being sincere to Him^{-azwj} in the religion, and even if the Polytheists are averse to it! There is no god except Allah^{-azwj}, our Lord^{-azwj} and Lord^{-azwj} of our fathers, the former ones!

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

There is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}. For Him^{-azwj} is the Kingdom, and for Him^{-azwj} is the Praise. He^{-azwj} Causes to life and die, and He^{-azwj} Causes to die and live, and He^{-azwj} is Able upon all things!

سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

Glory be to Allah^{-azwj} every time something glorifies Allah^{-azwj}, and just as Allah^{-azwj} Loves to be glorified, and just as He^{-azwj} is rightful of, and just as it is befitting for the Honour of His^{-azwj} Face and Honour of His^{-azwj} Majesty!

وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And the Praise is for Allah^{-azwj} every time something praises Allah^{-azwj}, and just as He^{-azwj} Loves to be praised, and just as He^{-azwj} is rightful of, and just as it is befitting for the Honour of His^{-azwj} Face and Honour of His^{-azwj} Majesty!

وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And there is no god except Allah^{-azwj} every time something extols Oneness of Allah^{-azwj}, and just as Allah^{-azwj} Loves to be extolled, and just as He^{-azwj} is rightful of, and just as it is befitting for the Honour of His^{-azwj} Face, and Honour of His^{-azwj} Majesty!

وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And Allah^{-azwj} is Greatest, every time something exclaims Greatness of Allah^{-azwj}, and just as Allah^{-azwj} Loves His^{-azwj} Greatness to be exclaimed, and just as He^{-azwj} is rightful of for the Honour of His^{-azwj} Face, and Honour of His^{-azwj} Majesty!

وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ عَدَدَ كُلِّ نِعْمَةٍ أَنْعَمَ بِهَا عَلَيَّ أَوْ عَلَى أَحَدٍ مِمَّنْ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

And Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest the number of every bounty He^{-azwj} has Favoured with upon me, or

upon anyone from the ones who have existed, or will be existing up to the Day of Qiyamah".¹⁹⁹

21- مِصْبَاحِي الشَّيْخِ، وَ الْكَفِّعِيِّ، وَ ابْنِ الْبَاقِي، وَ غَيْرِهِمْ ثُمَّ تَقُولُ - سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ زِينَةُ عَرْشِهِ وَ مِثْلُهُ وَ مِدَادُ كَلِمَاتِهِ وَ مِثْلُهُ وَ عَدَدُ خَلْقِهِ وَ مِثْلُهُ وَ مِثْلُهُ وَ مِثْلُهُ وَ مِثْلُهُ وَ مِثْلُهُ وَ مِثْلُهُ وَ عَدَدُ ذَلِكَ أضعافاً وَ أضعافه أضعافاً مُضاعفةً لَا يُحْصِي تَضَاعِيفَهَا أَحَدٌ غَيْرُهُ وَ مِثْلُهُ

(The book) 'Misbah' of the Sheykh, and 'Al Kaf'amy', and Ibn Al Baqi and others –

'Then you should say, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest, and there is neither might nor strength except with Allah^{-azwj}, adornment of His^{-azwj} Throne and similar to it, and extent of His^{-azwj} Words and similar to it, and number of His^{-azwj} creatures and similar to it, and filling of His^{-azwj} skies and similar to it, and filling of His^{-azwj} earth and similar to it, and number of what His^{-azwj} Book enumerates and similar to it, and multiple of a number of that, and its multiple, a multiple, multiple, its multiplication cannot be counted by anyone other than Him^{-azwj}, and similar to it.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّزُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ.

I testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Causes to live and die, and He^{-azwj} Living, He^{-azwj} will not be dying! The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!' – ten times".²⁰⁰

22- مِصْبَاحُ الشَّيْخِ، وَ الْإِحْتِيَارُ، ثُمَّ تَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مِنْ ذِكْرِهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُخَيِّبُ مَنْ دَعَاهُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يَقْطَعُ رَجَاءَ مَنْ رَجَاهُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُدِلُّ مَنْ وَاوَاهُ

(The books) 'Misbah' of the Sheykh and 'Al Ikhtiyar' –

'The you should say, 'The Praise is for Allah^{-azwj} Who does not Forget (Forsake) the one who remembers him^{-azwj} (does His^{-azwj} Zikr); and the Praise is for Allah^{-azwj} Who does not Disappoint the one supplicating to Him; and the Praise is for Allah^{-azwj} Who does not Cut off hopes of the one who hopes to Him^{-azwj}; and the Praise is for Allah^{-azwj} Who does not Disgrace the one who befriends Him^{-azwj}!

وَ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا وَ بِالصَّبْرِ نَجَاةً وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ ثِقْتُنَا حِينَ تَنْقَطِعُ الْحِيلُ عَنَّا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ رَجَاؤُنَا حِينَ يَسْوءُ ظَنُّنَا بِأَعْمَالِنَا وَ الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ

And the Praise is for Allah^{-azwj} Who Recompenses the favour with the Favour, and salvation for the patience, and the Praise is for Allah^{-azwj} Who is our trusted when the means are cut off from us; and the Praise is for Allah^{-azwj} Who is our hope when our thoughts are evil with our deeds; and the Praise is for Allah^{-azwj} Who Suffices the one who relies upon Him^{-azwj}!

¹⁹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 20

²⁰⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 21

وَ الْحَمْدُ لِلَّهِ الَّذِي يَغْدُو عَلَيْنَا وَ يَرُوحُ بِنِعْمِهِ فَتَنَظَّلُ فِيهَا وَ نَبِيْتُ بِرَحْمَتِهِ سَاكِنِينَ وَ نُصْبِحُ بِنِعْمَتِهِ مُعَافِينَ فَلَكَ الْحَمْدُ كَثِيرًا وَ لَكَ الْمَنْ فَاضِلًا

And the Praise is for Allah^{-azwj} Who Brings His^{-azwj} bounties upon us morning and evening, so we are shaded in it, and we spend the night in tranquillity with His^{-azwj} Mercy, and we come to the morning in well-being with His^{-azwj} bounties! For You^{-azwj} is plentiful Praise, and for You^{-azwj} is the Graceful Conferment!

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَأَحْسَنَ خَلْقِي وَ صَوَّرَنِي فَأَحْسَنَ صُورَتِي وَ أَدَبَنِي فَأَحْسَنَ آدَابِي وَ بَصَّرَنِي دِينَهُ وَ بَسَطَ عَلَيَّ رِزْقَهُ وَ أَسَبَغَ عَلَيَّ نِعْمَهُ وَ كَفَانِي الْهَمَّ

The Praise is for Allah^{-azwj} Who Created me with the most excellent of my physique, and Imaged me with the most excellent of my image, and Educated me with the most excellent of my education, and Made me insightful in His^{-azwj} religion and Extended His^{-azwj} sustenance upon me, and Mad His^{-azwj} bounties abundant upon me, and Sufficed me for the worries!

اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ كَثِيرًا وَ لَكَ الْمَنْ فَاضِلًا وَ بِنِعْمَتِكَ تَبِمُ الصَّالِحَاتِ

O Allah^{-azwj}! For You^{-azwj} is abundant Praise upon all situations, and for You^{-azwj} is the Gracious Conferment, and with Your^{-azwj} bounties You^{-azwj} Complete the righteousness!

اللَّهُمَّ فَلَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا نِجَاةَ لَهُ دُونَ عِلْمِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَمَدَ لَهُ دُونَ مَشِيئَتِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَجْرَ لِقَائِهِ دُونَ رِضَاكَ

O Allah^{-azwj}! For You^{-azwj} is the Praise, eternal Praise along with Your^{-azwj} Eternality; and for You^{-azwj} is the Praise having nor end-point for it besides Your^{-azwj} Knowledge; and for You^{-azwj} is the Praise having not term for it besides Your^{-azwj} Desire; and for You^{-azwj} is the Praise having no Recompense for its speaker besides Your^{-azwj} Satisfaction!

O Allah^{-azwj}! For You^{-azwj} is the Praise, and to You^{-azwj} is the complaint, and You^{-azwj} are the Helper!

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ وَ الْحَمْدُ لِلَّهِ بِمَخَامِرِهِ كُلِّهَا عَلَى نِعْمَائِهِ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى مَا يُحِبُّ رَبُّنَا وَ يَرْضَى

O Allah^{-azwj}! For You^{-azwj} is the Praise just as Your^{-azwj} are rightful of, and the Praise is for Allah^{-azwj}, all of it, upon His^{-azwj} bounties, all of them, until the Praise ends to what our^{-azwj} Lord^{-azwj} Loves and is Satisfied with!

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا تَقُولُ وَ فَوْقَ مَا يَقُولُ الْقَائِلُونَ وَ كَمَا يُحِبُّ رَبُّنَا أَنْ يُحْمَدَ-

O Allah^{-azwj}! For You^{-azwj} is the Praise just as You^{-azwj} are Saying, and above what the speakers are saying, and just as our Lord^{-azwj} Loves to be praised!'

تُمْ تَقُولُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَفُورُ الرَّحِيمُ

Then you should say, 'You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Lord^{-azwj} of the worlds; and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, the Exalted the Magnificent;

and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} the Mighty, the Wise; and Your^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} the Forgiving, the Merciful!

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَلِكُ يَوْمِ الدِّينِ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَبْدَأُ كُلِّ شَيْءٍ وَ إِلَيْكَ يُعُودُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَ لَا تَزَالُ

And You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, King of the Day of religion (Reckoning); and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} Initiator of all things and to You^{-azwj} is the return; and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}. Neither did You^{-azwj} cease to be nor will You^{-azwj} cease to be!

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْجَنَّةِ وَ النَّارِ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْحَيْرِ وَ السَّرِّ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ الْقَرْدُ الصَّمَدُ- لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} Creator of the Paradise and the Fire; and Your^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} Creator of the good and the evil; and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} the One, the First, the Individual, the Last. **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ- الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهْتَمِمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالِ وَ الْكِبْرِيَاءُ رِذَاؤُكَ

And You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23];** and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Great, the Exalted, and the Greatness is Your^{-azwj} Robe!

أَسْأَلُكَ يَا اللَّهُ بِجُودِكَ الَّذِي أَنْتَ أَهْلُهُ وَ أَسْأَلُكَ يَا اللَّهُ بِرَحْمَتِكَ الَّتِي أَنْتَ أَهْلُهَا أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ أَنْ تُعْطِيَنِي مِنْ جَزِيلِ مَا أَعْطَيْتَ أَوْلِيَاءَكَ مَا آمَنُ بِهِ مِنْ عَذَابِكَ وَ أَسْتَوْجِبُ بِهِ كَرَامَتَكَ فَإِنَّ فِي عَطَائِكَ خَلْفًا مِنْ مَنَعِ غَيْرِكَ وَ لَيْسَ فِي مَنَعِكَ خَلْفٌ مِنْ عَطَاءِ غَيْرِكَ

I ask You^{-azwj}, O Allah^{-azwj}, with Your^{-azwj} Generosity which You^{-azwj} are rightful of; and I ask You^{-azwj}, O Allah^{-azwj}, with Your^{-azwj} Mercy which You^{-azwj} are rightful of, to Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-azwj}, and upon Progeny^{-asws} of Muhammad^{-saww}, and to Give me from the abundance of what You^{-azwj} have Given Your^{-azwj} friends what they can be secured with from Your^{-azwj} Punishment, and obligate Your^{-azwj} Benevolence with it, for there is replacement from the prevention of others while there isn't any replacement in Your^{-azwj} Prevention from the giving by others!

يَا سَامِعَ كُلِّ صَوْتٍ يَا جَامِعَ كُلِّ قَوْتٍ يَا بَارِئَ النَّفْسِ بَعْدَ الْمَوْتِ يَا مَنْ لَا تَشَابَهُ عَلَيْهِ الْأَصْوَاتُ وَ لَا تَعْشَاهُ الظُّلُمَاتُ يَا مَنْ لَا يَشْغَلُهُ شَيْءٌ عَنْ شَيْءٍ

O Listener of every voice! O Collector of every loss! O Shaper of the souls after the death! O One^{-azwj}, neither are the voices confusing to Him^{-azwj} nor do the darkness(es) overwhelm Him^{-azwj}! O One^{-azwj}, nothing pre-occupies Him^{-azwj} from anything!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَغْفِرَ لِي مَا سَلَفَ مِنْ ذُنُوبِي وَ تُعْطِيَنِي سُؤْلِي فِي دُنْيَايَ وَ آخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ.

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and for Forgive for me for my sins of the past, and Grant me my request regarding my world and my Hereafter, O most Merciful of the merciful ones!"²⁰¹

بيان: ثُمَّ رَوَى عَنْ عَلِيِّ بْنِ حَاتِمٍ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ يَسْأَلُ اللَّهَ بِهِنَّ يُقْبَلُ بِهِنَّ قَلْبُهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا فَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ حَاجَتَهُ وَ لَوْ كَانَ شَقِيحاً رَجُوثُ أَنْ يَتَحَوَّلَ سَعِيداً.

Explanation (Hadeeth only) – *The it is reported from Ali Bin Hatim, by his chain, from Abu Abdullah^{-asws} having said: ‘There is no Momin asking Allah^{-azwj} with these (words), facing his heart with these to Allah^{-azwj} Mighty and Majestic, except Allah^{-azwj} Mighty and Majestic will Fulfil his need for him, and even if he were to be wretched, I^{-asws} hope He^{-azwj} be transferred as fortunate!’*

23- **مصباح الشيخ، و سائر الكتب** ثُمَّ نَقُولُ أُعِيذُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَا رَزَقَنِي وَ كُلَّ مَا يَغْنِيَنِي أَمْرُهُ بِعِزَّةِ اللَّهِ وَ عَظَمَةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ جَلَالِ اللَّهِ وَ كَمَالِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ عُفْرَانِ اللَّهِ وَ مَنِّ اللَّهِ وَ عَفْوِ اللَّهِ وَ حِلْمِ اللَّهِ وَ جَمْعِ اللَّهِ وَ رِسُولِ اللَّهِ وَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْعَامَةِ وَ اللَّامَةِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتَيْهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

(The book) ‘Misbah’ of the Sheykh, and rest of the books –

‘The you should say, ‘I seek Refuge for myself, and my wife, and my wealth, and my children, and whatever You^{-azwj} have Graced me, and all what its matter concerns me, with the Might of Allah^{-azwj}, and Magnificence of Allah^{-azwj}, and Power of Allah^{-azwj}, and Majesty of Allah^{-azwj}, and Perfection of Allah^{-azwj}, and Authority of Allah^{-azwj}, and Forgiveness of Allah^{-azwj}, and Conferment of Allah^{-azwj}, and Pardon of Allah^{-azwj}, and Forbearance of Allah^{-azwj}, and entirety (of Attributes) of Allah^{-azwj}, and Rasool-Allah^{-azwj}, and People^{-asws} of the Household of Rasool-Allah^{-azwj}, from evil of the toxins, and the vermin, and the generality of people, and the evil eye, and from evil of the knockers at night and day, and from evil of every animal my Lord^{-azwj} it by its forelocks. Surely my Lord^{-azwj} is upon the Straight Path.

أُعِيذُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ يَغْنِيَنِي أَمْرُهُ بِكَلِمَاتِ اللَّهِ التَّائِمَاتِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَ هَامَةٍ وَ كُلِّ عَيْنٍ لَامَةٍ ثَلَاثاً.

I seek Refuge for myself, and my wife, and my wealth, and my children, and the ones whose affair concerns me, with the complete Words of Allah^{-azwj}, and from evil of every Satan^{-la}, and vermin, and from every evil eye!’ – thrice”²⁰².

24- **مصباح الشيخ، و إختيار ابن الباقي،** ثُمَّ نَقُولُ مَرْحَباً بِالْحَافِظِينَ وَ حَيَّائِمْا اللَّهُ مِنْ كَاتِبِينَ أَكْثَبَا رَحِمَكُمَا اللَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

(The book) ‘Misbah’ of the Sheykh, and ‘Ikhtiyar’ of Ibn Al Baqi –

²⁰¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 22

²⁰² Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 23

‘Then you should say, ‘Welcome to the recorders (Angels), and may Allah^{-azwj} Keep you both alive from the recorders! Write, may Allah^{-azwj} Mercy you: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}; and I testify Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!

وَأَشْهَدُ أَنَّ الدِّينَ كَمَا شَرَعَ وَأَنَّ الْإِسْلَامَ كَمَا وَصَفَ وَأَنَّ الْقَوْلَ كَمَا حَدَّثَ وَأَنَّ الْكِتَابَ كَمَا أَنْزَلَ وَأَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

And I testify that the religion is just as He^{-azwj} Legislated, and that Al-Islam is just as He^{-azwj} Described, and that the Word is just as He^{-azwj} Narrated, and that the Book is just as He^{-azwj} Revealed, and surely Allah^{-azwj}, He^{-azwj} is the Manifest Truth!

اللَّهُمَّ بَلِّغْ مُحَمَّدًا وَآلَ مُحَمَّدٍ نَجِيَّةً وَأَفْضَلَ السَّلَامِ أَصْبَحْتُ لِرَبِّي حَامِدًا أَصْبَحْتُ لَا أَشْرُكَ بِاللَّهِ شَيْئًا وَلَا أَدْعُو مَعَ اللَّهِ إِلَهًا وَلَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا أَصْبَحْتُ مُرْتَهَنًا بِعَمَلِي أَصْبَحْتُ لَا فَقِيرَ أَفْقَرُ مِنِّي وَاللَّهُ هُوَ الْعَنِيُّ الْحَمِيدُ بِاللَّهِ أُصْبِحُ وَبِاللَّهِ أُمْسِي وَبِاللَّهِ نَحْيًا وَبِاللَّهِ تَمُوتُ وَإِلَى اللَّهِ التُّشُورُ

O Allah^{-azwj}! Deliver to Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, salutations and the best greetings! I have become praising to my Lord^{-azwj}! I have become not associating anything with Allah^{-azwj}, and I do not call to any god with Allah^{-azwj}, nor do I take any guardian from besides Him^{-azwj}! I have become pledged with my deed! I have become there is no poor poorer than me, and Allah^{-azwj}, He^{-azwj} is the Rich, praising to Allah^{-azwj}! I have become, and I come to evening with Allah^{-azwj}, and we live by Allah^{-azwj} and we die by Allah^{-azwj}, and to Allah^{-azwj} is the Resurrection!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَعَلَبَةِ الرِّجَالِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the worries, and the grief, and the frustration, and the laziness, and the cowardice, and the miserliness, and the burden of debt, and prevalence of the men.

أَصْبَحْتُ وَالْحُودُ وَالْجَمَالَ وَالْجَلَالَ وَالْبَهَاءَ وَالْعِزَّةَ وَالْقُدْرَةَ وَالسُّلْطَانَ وَالْخَلْقَ وَالْأَمْرَ وَالْدُنْيَا وَالْآخِرَةَ وَمَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ لِلَّهِ رَبِّ الْعَالَمِينَ يَقُولُهَا ثَلَاثَ مَرَّاتٍ

I have come to the morning, and the Generosity, and the Beauty, and the Majesty, and the Splendour, and the Might, and the Power, and the Authority, and the creation, and the Command, and the world and the Hereafter, and whatever dwells during the night and the day, are for Allah^{-azwj}, Lord^{-azwj} of the worlds!’ – saying it thrice.

وَتَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ بِقُدْرَتِهِ وَجَاءَ بِالنَّهَارِ بِرَحْمَتِهِ خَلْقًا جَدِيدًا وَنَحْنُ مِنْهُ فِي عَافِيَةٍ وَرَحْمَةٍ وَسُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ثَلَاثًا.

And you should say, ‘The Praise is for Allah^{-azwj} Who Goes with the night with His^{-azwj} Power, and Comes with the day with His^{-azwj} Mercy as new creations, and we are in well-being and Mercy from Him^{-azwj}, **Glorious is our Lord! Surely His Promise would always be Fulfilled [17:108]**’²⁰³

²⁰³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 24

25- مصباح الشيخ، و إختيار ابن الباقي، ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي وَ هَذَا الْيَوْمُ الْمُقْبِلُ خَلْقَانِ مِنْ خَلْقِكَ فَلَا يُهْمُنِي الْيَوْمَ شَيْءٌ مِنْ رُكُوبِ مَحَارِمِكَ وَ لَا الْجُرْأَةَ عَلَى مَعَاصِيكَ وَ ارْزُقْنِي فِيهِ عَمَلًا مَقْبُولًا وَ سَعْيًا مَشْكُورًا وَ تِجَارَةً لَنْ تَبُورَ

(The books) 'Misbah' of the Sheykh, and 'Ikhtiyar' of Ibn Al Baqi –

'Then you should say, 'O Allah^{-azwj}! I and this coming day are two creations from Your^{-azwj} creation, so today I shall not be indulging in Your^{-azwj} Prohibitions, nor will I be audacious upon disobeying You^{-azwj}, and Grace me during it Acceptable deeds, and Appreciated striving, and trading not to be ruined!

اللَّهُمَّ إِنِّي أَقْدَمُ بَيْنَ يَدَيِ نِسْبَانِي وَ عَجَلْتِي فِي يَوْمِي هَذَا بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَصْبَحْتُ بِاللَّهِ مُؤْمِنًا مُوقِنًا عَلَى دِينِ مُحَمَّدٍ ص وَ سُنَّتِهِ وَ عَلَى دِينِ عَلِيِّ ع وَ سُنَّتِهِ وَ عَلَى دِينِ الْأَوْصِيَاءِ وَ سُنَّتِهِمْ آمَنْتُ بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ شَاهِدِهِمْ وَ غَائِبِهِمْ

O Allah^{-azwj}! I place forward my forgetfulness and my hastiness during this day of mine. In the Name of Allah^{-azwj}, whatever Allah^{-azwj} Desires, there is neither might nor strength except with Allah^{-azwj}! I have become a believer in Allah^{-azwj}, convinced upon the religion of Muhammad^{-saww} and his^{-saww} Sunnah, and upon the religion of Ali^{-asws}, and upon religion of the successors^{-asws} and their^{-asws} Shias! I believe in their^{-asws} secrets, and their^{-asws} announcements, and their^{-asws} presence and their^{-asws} absence!

اللَّهُمَّ إِنِّي أَسْتَعِيدُ بِكَ بِمَا اسْتَعَادَ مِنْهُ مُحَمَّدٌ وَ عَلِيٌّ وَ الْأَوْصِيَاءُ ع وَ أُرْعَبُ إِلَيْكَ فِيمَا رَغِبُوا إِلَيْكَ فِيهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from whatever Muhammad^{-saww}, and Ali^{-asws}, and the successors^{-asws} had sought Refuge from, and I am desirous to You^{-azwj} regarding what they^{-asws} were desirous to You^{-azwj}, and there is neither might nor strength except with Allah^{-azwj}!

اللَّهُمَّ تَوَفَّنِي عَلَى الْإِيمَانِ بِكَ وَ التَّصَدِيقِ بِرُسُلِكَ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْإِتِّمَامِ بِالْأَثَمَةِ مِنْ آلِ مُحَمَّدٍ فَإِنِّي قَدْ رَضِيتُ بِذَلِكَ يَا رَبِّ أَصْبَحْتُ عَلَى فِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ وَ مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah^{-azwj}! Cause me to die upon the Eman with You^{-azwj}, and the ratification with Your^{-azwj} Rasools^{-as}, and the Wilayah for Ali^{-asws} Bin Abu Talib^{-asws}, and to be led by the Imams^{-asws} from Progeny^{-asws} of Muhammad^{-saww}, for I am satisfied with that. O Lord^{-azwj}! I have become upon the nature of Al-Islam, and the sincere word, and the nation of Ibrahim^{-as}, and religion of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

اللَّهُمَّ أَحْيِنِي مَا أَحْيَيْتَنِي عَلَيْهِ وَ تَوَفَّنِي إِذَا تَوَفَّيْتَنِي عَلَيْهِ وَ ابْعَثْنِي عَلَيْهِ إِذَا بَعَثْتَنِي وَ اجْعَلْنِي مَعَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ طَوْفَةَ عَيْنٍ وَ لَا أَقْلًا مِنْ ذَلِكَ وَ لَا أَكْثَرَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Cause me to live upon me for as long as You^{-azwj} Cause me to live, and Cause me to die upon it when You^{-azwj} Cause me to die, and Resurrect me upon it when You^{-azwj} Resurrect me, and Make me to be with them^{-asws} in the world and the Hereafter, and do not Separate between me and them^{-asws} for the blink of an eye, neither less than that nor more, O most Merciful of the merciful ones!

رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ص نَبِيًّا وَ بِالْقُرْآنِ كِتَابًا وَ بِعَلِيِّ إِمَامًا وَ بِالْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ الْحُجَّةِ الْخَلْفِ الصَّالِحِ أَيْمَّةً وَ سَادَةً وَ قَادَةً

I am satisfied with Allah^{-azwj} as Lord^{-azwj}, and with Al Islam as religion, and with Muhammad^{-saww} as Prophet^{-azwj}, and with the Quran as the Book, and with Ali^{-asws} as an Imam^{-asws}, and with Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the Divine Authority, the replacement, the righteous Imams^{-asws}, and Chiefs, and Leaders!

اللَّهُمَّ اجْعَلْهُمْ أَيْمَتِي وَ قَادَتِي فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! Make them^{-asws} as my Imams^{-asws} and my leaders in the world and the Hereafter!

اللَّهُمَّ أَدْخِلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ أَخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ اجْعَلْنِي مَعَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ فِي كُلِّ شِدَّةٍ وَ رَحَاءٍ وَ فِي كُلِّ عَافِيَةٍ وَ بَلَاءٍ وَ فِي الْمَشَاهِدِ كُلِّهَا وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ طَرْفَةَ عَيْنٍ أَبَدًا لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ فَإِنِّي بِذَلِكَ رَاضٍ يَا رَبِّ.

O Allah^{-azwj}! Enter me into every goodness which You^{-azwj} Caused Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} to enter into, and Expel me from every evil which You^{-azwj} Expelled Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} from, and Make me to be with them^{-asws} in the world and the Hereafter, in every hardship and ease, and in every well-being and affliction, and in all the places, and do not Separate between me and them^{-asws} for the blink of an eye, ever, neither less than that nor more, for I am satisfied with that, O Lord^{-azwj}!''²⁰⁴

بَيَّانٌ قَالَ ابْنُ الْبَاقِي فِي إِخْتِيَارِهِ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ يُقُولُ حِينَ يُصْبِحُ وَ حِينَ يُصْبِحُ بِاللَّهِ رَبًّا إِلَى آخِرِهِ إِلَّا كَانَ حَقًّا عَلَى الْعَزِيزِ الْجَبَّارِ أَنْ يُرَضِيَهُ يَوْمَ الْقِيَامَةِ.

Explanation – Ibn Al Baqi said in his (book) 'Ikhtiyar', 'It is reported from Amir Al-Momineen^{-asws} having said: 'There is no servant says, when it is morning and evening, 'I am satisfied with Allah^{-azwj} as Lord^{-azwj}' – up to its end, except he would have a right upon the Mighty, the Subduer to Satisfy him on the Day of Qiyamah''.

26- مِصْبَاحُ الشَّيْخِ، وَ كِتَابُ الْكُفَعَمِيِّ، ثُمَّ تَقُولُ عَشْرَ مَرَّاتٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَوْصِيَاءِ الرَّاضِينَ الْمَرْضِيِّينَ بِأَفْضَلِ صَلَوَاتِكَ وَ تَارِكِ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامِ عَلَيْهِمْ وَ عَلَى أَزْوَاجِهِمْ وَ أَجْسَادِهِمْ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ.

(The book) 'Misbah' of the Sheykh, and the book of Al Kaf'amy –

'Then you should say ten times, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and successors^{-asws}, the satisfied ones, the ones (Allah^{-azwj} is) Satisfied from, with the best of Your^{-azwj} Salawaat, and Bless upon them^{-asws} with best of

Your^{-azwj} Blessings, and the greetings upon them^{-asws}, and upon their^{-asws} souls, and their^{-asws} bodies, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!”²⁰⁵

27- **مِصْبَاحِ الشَّيْخِ، وَ الْإِكْتِيَارِ، ثُمَّ يَقُولُ اللَّهُمَّ أَخْبِنِي عَلَى مَا أَخْبَيْتَ عَلَيْهِ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ وَ أَمْنِي عَلَى مَا مَاتَ عَلَيْهِ عَلِيٌّ بْنَ أَبِي طَالِبٍ عَ**

(The books) ‘Misbah’ of the Sheykh, and ‘Al Ikhtiyar’ –

‘Then he should say, ‘O Allah^{-azwj}! Cause me to live upon what You^{-azwj} Cause Ali^{-asws} Bin Abu Talib^{-asws} to live upon, and Cause me to dies upon what You^{-azwj} Cause Ali^{-asws} Bin Abu Talib^{-asws} to die upon!’

ثُمَّ تَقُولُ اللَّهُمَّ إِنَّكَ تُنَزِّلُ فِي هَذَا اللَّيْلِ وَالنَّهَارِ مَا سُئِلْتَ فَأَنْزِلْ عَلَيَّ وَ عَلَى إِخْوَانِي وَ أَهْلِي وَ أَهْلِ حُرَاتِي مِنْ رَحْمَتِكَ وَ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ رِزْقِكَ الْوَاسِعِ مَا تَجْعَلُهُ قِيَاماً لِدِينِي وَ دُنْيَايَ يَا أَرْحَمَ الرَّاحِمِينَ

Then you should say, ‘O Allah^{-azwj}! You^{-azwj} will Send down during this night and day whatever You^{-azwj} so Desire, so Send down upon me and upon my brothers, and my family, and people in my neighbourhood, from You^{-azwj} Mercy, and Your^{-azwj} Satisfaction, and Your^{-azwj} Forgiveness, and Your^{-azwj} capacious sustenance what You^{-azwj} Make as a standing for my religion and my world, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ الْوَاسِعِ الْفَاضِلِ الْمُفْضِلِ رِزْقاً وَاسِعاً خَلاَئاً طَيِّباً بَلَغاً لِالْآخِرَةِ وَ الدُّنْيَا هَنِيئاً مَرِيئاً صَبَّاً صَبَّاً مِنْ غَيْرِ مَنْ مِنْ أَحَدٍ إِلَّا سَعَةً مِنْ فَضْلِكَ وَ طَيِّباً مِنْ رِزْقِكَ وَ خَلاَئاً مِنْ وَاسِعِكَ تُغْنِينِي بِهِ

O Allah^{-azwj}! I ask You^{-azwj} from Your^{-azwj} Grace, the capacious, meritorious, the Gracious sustenance, vast, Permissible, good, extensive, for the Hereafter and the world, welcoming, pleasant, amply pouring, from without conferment from anyone except capacious from Your^{-azwj} Grace, and goodly from Your^{-azwj} sustenance, and Permissible from Your^{-azwj} capaciousness, Enriching me by it!

مِنْ فَضْلِكَ أَسْأَلُ وَ مِنْ عَطِيَّتِكَ أَسْأَلُ وَ مِنْ يَدِكَ الْمَلَأَى أَسْأَلُ وَ مِنْ خَيْرِكَ أَسْأَلُ يَا مَنْ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ نَفْحَةً مِنْ نَفْحَاتِ رِزْقِكَ تَجْعَلُهَا عَوْناً عَلَيَّ نَفْسِي وَ دُنْيَايَ وَ آخِرَتِي

O Allah^{-azwj}! I ask You^{-azwj} for a gift from gifts of Your^{-azwj} sustenance assisting upon myself, and my world and my Hereafter!

اللَّهُمَّ افْتَحْ لِي وَ لِأَهْلِ بَيْتِي بَابَ رَحْمَتِكَ وَ رِزْقاً مِنْ عِنْدِكَ

²⁰⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 26

O Allah-azwj! Open for me and for my family members, a door of Your-azwj Mercy, and sustenance from Your-azwj Possessions!

اللَّهُمَّ لَا تَحْطُرْ عَلَيَّ رِزْقِي وَ لَا تَجْعَلْنِي مُحَارَفًا وَ اجْعَلْنِي مِمَّنْ يَخَافُ مَقَامَكَ وَ يَخَافُ وَعِيدَكَ وَ يَرْجُو لِقَاءَكَ وَ يَرْجُو أَيْمَانَكَ وَ اجْعَلْنِي أَتُوبُ إِلَيْكَ تَوْبَةً نَصُوحًا وَ ارْزُقْنِي عَمَلًا مُتَقَبَّلًا نَجِيحًا وَ سَعِيًّا مُشْكُورًا وَ تِجَارَةً لَنْ تَبُورَ.

O Allah-azwj! Do not Restrict my sustenance upon me and do not Make me destitute, and Make me from the ones who fear Your-azwj Position, and fears Your-azwj Threat, and hopes to meet You-azwj, and hopes for Your-azwj days, and Make me to repent to You-azwj a sincere repentance, and Grace me Acceptable deeds, successful, and Appreciated striving, and a trade never to be ruined!"²⁰⁶

28- مِصْبَاحُ الشَّيْخِ، وَ سَائِرُ الْكُتُبِ ثُمَّ قُلْ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ مِائَةَ مَرَّةٍ أَسْأَلُ اللَّهَ الْعَاقِبَةَ مِائَةَ مَرَّةٍ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ وَ أَسْأَلُهُ الْجَنَّةَ مِائَةَ مَرَّةٍ أَسْأَلُ اللَّهَ الْحُورَ الْعِينِ مِائَةَ مَرَّةٍ لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ مِائَةَ مَرَّةٍ

(The book) 'Misbah' of the Sheykh, and rest of the books –

'Then say, 'I seek Forgiveness of Allah-azwj my Lord-azwj, and I repent to Him-azwj', one hundred times; 'I ask Allah-azwj for the well-being', one hundred times; I seek shelter with Allah-azwj from the Fire, and I ask Him-azwj for the Paradise', one hundred times; 'I ask Allah-azwj for the Maiden Hourie', one hundred times; 'There is no god except Allah-azwj, the Manifest Truth', one hundred times.

وَ اقْرَأْ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ مِائَةَ مَرَّةٍ مَا شَاءَ اللَّهُ كَانَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ

And recite Surah Al-Tawheed one hundred times; and 'May Allah-azwj Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww', one hundred times; 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', one hundred times; 'Whatever Allah-azwj so Desires will happen, and there is neither might nor strength except with Allah-azwj the Exalted, the Magnificent', one hundred times.

اللَّهُمَّ قَدْ رَضِيتَ بِقَضَائِكَ وَ سَلَّمْتَ لِأَمْرِكَ اللَّهُمَّ أَفْضَلُ لِي بِالْحُسْنَى وَ أَكْفَى مَا أَهْمَنِي مِائَةَ مَرَّةٍ اللَّهُمَّ أَوْسَعُ لِي فِي رِزْقِي وَ أَمْدُدْ لِي فِي عُمْرِي وَ اغْفِرْ لِي دُنْيِي وَ اجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِذِينِكَ مِائَةَ مَرَّةٍ

'O Allah-azwj! I am satisfied with Your-azwj Decree, and have submitted to Your-azwj Command! O Allah-azwj! Decree for me with the excellence and Suffice me for what worries me!', one hundred times; 'O Allah-azwj! Expand for me in my sustenance, and Extend for me in my lifespan, and Forgive my sins for me, and Make me from the ones You-azwj are Helped with for Your-azwj religion', one hundred times.

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِيلِ وَ كَبِيرُهُ كَبِيرًا عَشْرَ مَرَّاتٍ.

²⁰⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 27

There is neither might nor strength except with Allah^{-azwj}! I rely upon the Living Who will not die, **'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]**, ten times".²⁰⁷

29- **الْبَلَدُ الْأَمِينُ، مِنْ كِتَابِ طَرِيقِ النَّجَاةِ إِذَا نَزَلَ بِكَ فَقْرٌ أَوْ بُؤْسٌ فَعَلْ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ عَشْرًا- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ إِلَى قَوْلِهِ وَ كَبْرَهُ تَكْبِيرًا فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَّمَ ذَلِكَ رَجُلًا مِنَ الْأَنْصَارِ شَكَا إِلَيْهِ ذَلِكَ قَالَهُ ثَلَاثَةَ أَيَّامٍ وَ نُفِيَ عَنْهُ الْفَقْرُ وَ السُّمُّ.**

(The book) 'Al Balad Al Ameen', from the book 'Tareeq Al Najaat' –

'When poverty befalls with you, or destitution, say when it is morning and evening, ten times, 'There is neither might nor strength except with Allah^{-azwj}' – up to His^{-azwj} Words: **and exclaim His Greatness with exclamations' [17:111]**, for the Prophet^{-azwj}, may Allah^{-azwj} Send Salawaat upon him^{-azwj} and his^{-azwj} Progeny^{-asws} had taught that to a man from the Helper who had complained to him^{-azwj} of that. He said it for three days and it negated from him, the poverty and the sickness".²⁰⁸

30- **مِصْبَاحِ الشَّيْخِ، وَ سَائِرِ الْكُتُبِ ثُمَّ تَقُولُ عَشْرَ مَرَّاتٍ اللَّهُمَّ افْذِفْ فِي قُلُوبِ الْعِبَادِ مَحَبَّتِي وَ ضَمِّنِ السَّمَاوَاتِ وَ الْأَرْضِ رِزْقِي وَ أَلْقِ الرُّعْبَ فِي قُلُوبِ أَعْدَائِكَ مِنِّي وَ انْشُرْ رَحْمَتَكَ لِي وَ أَمِّمْ نِعْمَتَكَ عَلَيَّ وَ اجْعَلْهَا مَوْصُولَةً بِكَرَامَتِكَ إِنِّي وَ أَوْزِعْنِي شُكْرَكَ وَ أَوْجِبْ لِي الْمَزِيدَ مِنْ لَدُنْكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ**

(The book) 'Misbah' of the Sheykh, and rest of the books –

'Then you should say ten times, 'O Allah^{-azwj}! Cast my love to be in the hearts of the servant, and Cause the skies and the earth to guarantee my sustenance, and Cast awe from me in hearts of Your^{-azwj} Hereafter, and Spread Your^{-azwj} Mercy to me, and Complete Your^{-azwj} bounties upon me and Make it to be connected with Your^{-azwj} Benevolence to me, and Inspire me to thank you, and obligate the increase from You^{-azwj}, and do not let me forget Your^{-azwj} Zikr, and do not make from as being from the heedless ones!'

ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ اللَّهُمَّ يَسِّرْ لَنَا مَا نَخَافُ عُسْرَتَهُ وَ سَهِّلْ لَنَا مَا نَخَافُ حُرُوتَهُ وَ نَقِّسْ عَنَّا مَا نَخَافُ كُرْبَتَهُ وَ اكْشِفْ عَنَّا مَا نَخَافُ غَمَّهُ وَ اصْرِفْ عَنَّا مَا نَخَافُ بَلِيَّتَهُ يَا أَرْحَمَ الرَّاحِمِينَ

Then he should say ten times, 'O Allah^{-azwj}! Ease for us what we fear its difficulty, and Smoothen for us what we fear its grief, and Remove from us what we fear its distress, and Uncover from us what we fear its sadness, and Turn away from us what we fear its affliction, O most Merciful of the merciful ones!'

ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ اللَّهُمَّ لَا تَنْزِعْ مِنِّي صَالِحًا أَعْطَيْتَهُ أَبَدًا وَ لَا تَزِدَّنِي فِي سُوءِ اسْتَنْقَدْتَنِي مِنْهُ أَبَدًا وَ لَا تُسَمِّتْ بِي عَدُوًّا وَ لَا حَاسِدًا أَبَدًا وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

²⁰⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 28

²⁰⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 29

Then he should say ten times, 'O Allah^{-azwj}! Do not Snatch from me Your^{-azwj} righteous Grant, ever, not let me return into evil You^{-azwj} have Saved me from it, ever, nor let an enemy gloat at me nor an envier, ever, nor Allocate me to myself for the blink of an eye, ever!'

وَقُلْ عَشْرَ مَرَّاتٍ اللَّهُمَّ بَارِكْ لِي فِيمَا أَعْطَيْتَنِي وَ بَارِكْ لِي فِيمَا زَرَقْتَنِي وَ زِدْنِي مِنْ فَضْلِكَ وَ اجْعَلْ لِي الْمَزِيدَ مِنْ كَرَامَتِكَ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ عَشْرَ مَرَّاتٍ

And he should say ten times, 'O Allah^{-azwj}! Bless for me in whatever You^{-azwj} have Given me, and Bless for me in whatever You^{-azwj} have Sustained me, and Increase me from Your^{-azwj} grace, and Make the increase for me from Your^{-azwj} Benevolence', and recite Ayat Al-Kursy ten times.

وَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا عَشْرَ مَرَّاتٍ

And say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! One God^{-azwj}, First, Last! He^{-azwj} has neither Taken a female companion nor a son' – ten times.

وَ تَقْرَأُ إِنَّا أَنْزَلْنَاهُ عَشْرَ مَرَّاتٍ ثُمَّ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ أَحَدًا صَمَدًا - لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ - إِلَهًا وَاحِدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا عَشْرَ مَرَّاتٍ

And you should recite Surah Al-Qadr, then say, 'There is no god except Allah^{-azwj} Alone, there is not associate for Him^{-azwj}, First, Samad! **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].** He^{-azwj} has neither Taken a female companion nor a son' – ten times.

ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ اللَّهُمَّ مَا أَصْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَاقِبَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَخَدَكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِهَا عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

Then he should say ten times, 'O Allah^{-azwj}! Whatever has come to be for me, from bounties and well-being in religion or world, it is from You^{-azwj} Alone. There is no associate for you^{-azwj}! For You^{-azwj} is the Praise and for Your^{-azwj} is the thanking for it upon me, O Lord^{-azwj}, until You^{-azwj} are Satisfied and after the Satisfaction'.

ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then he should say ten times, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Causes to live and die, and He^{-azwj} is Alive, not to be dying. In His^{-azwj} Hand is the good and He^{-azwj} is Able upon all things!'

ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ عِنْدَ طُلُوعِ الشَّمْسِ وَ غُرُوبِهَا أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ

Then he should say ten times at emergence of the sun and its setting, 'I seek Refuge with Allah^{-azwj}, the Hearing, the Knowing, from the slander of Satans^{-la}; and I seek Refuge with Allah^{-azwj} from their^{-la} presence, surely Allah^{-azwj}, He^{-azwj} is the Hearing, the Knowing!'

ثُمَّ يَقُولُ مِائَةَ مَرَّةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثُمَّ يَقُولُ

Then he should say one hundred times, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful!
There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!'

اللَّهُمَّ مُغْلِبَ الْفُؤَادِ وَالْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَ أَجْزِنِي مِنَ النَّارِ بِرَحْمَتِكَ

O Allah^{-azwj}, Turner of the hearts and the sights! Affirm my heart upon You^{-azwj} religion, nor Let my heart deviate after Your^{-azwj} having Guided me, and Grant Mercy to me from Yourself^{-azwj}, surely You^{-azwj} are the Benefactor, and Shelter me from the Fire by Your^{-azwj} Mercy!

اللَّهُمَّ امْدُدْ لِي فِي عُمْرِي وَ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ انشُرْ عَلَيَّ رَحْمَتَكَ وَ إِنْ كُنْتُ عِنْدَكَ فِي أُمِّ الْكِتَابِ شَقِيئاً فَاجْعَلْنِي سَعِيداً فَإِنَّكَ تَمَحُّو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah^{-azwj}! Extend for me in my life-span and Expand upon me regarding my sustenance, and Spread Your^{-azwj} Mercy upon me, and if I were to be wretched in Your^{-azwj} Presence in Mother of the Book, Make me fortunate, for You^{-azwj} Delete whatever You^{-azwj} Desire and Affirm, and in Your^{-azwj} Possession is Mother of the Book!'

ثُمَّ قُلْ أَحَطُّ عَلَى نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي مِنْ شَاهِدٍ وَ غَائِبٍ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ.

Then say, 'I seek Protection upon myself, and my wife, and my children, from a present and an absentee, with Allah^{-azwj} Who, there is no god except He^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful! ***the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]***'.²⁰⁹

31- **مِصْبَاحُ الشَّيْخِ، وَ غَيْرُهُ ثُمَّ تَقُولُ أَصْبَحْتُ اللَّهُمَّ مُعْتَصِماً بِذِمَامِكَ الْمَنِيِّ الَّذِي لَا يُطَاوَلُ وَ لَا يُحَاوَلُ مِنْ كُلِّ غَاشِمٍ وَ طَارِقٍ مِنْ سَائِرِ مَنْ خَلَقْتَ وَ مَا خَلَقْتَ مِنْ خَلْقِكَ الصَّامِتِ وَ النَّاطِقِ فِي حُجَّتِهِ مِنْ كُلِّ حُخُوفٍ بِلِبَاسٍ سَابِعَةٍ وَ لَاءِ أَهْلِ بَيْتِ نَبِيِّكَ مُحْتَجِجاً مِنْ كُلِّ قَاصِدٍ لِي بِأَذْيَةِ بَحْدَارٍ حَصِينِ الْإِحْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَ التَّمَسُّكِ بِحَبْلِهِمْ مُوقِناً أَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ وَ بِهِمْ وَ أَوْلِيَ مَنْ وَالُوا وَ أَجَانِبُ مَنْ جَانَبُوا**

(The book) 'Misbah' of the Sheykh and others –

'Then you should say, 'O Allah^{-azwj}! I have become clinging with Your^{-azwj} invincible protection which can neither be overpowered nor penetrated from every brute (force) and night comer, from rest of ones You^{-azwj} Created, and what You^{-azwj} Created from Your^{-azwj} creation, the silent and the speaking, to be in a shield from every scary one with pretending to have Wilayah of People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}, to be veil from every one aiming to me with harm, (protected) by a fortified wall of sincerity in acknowledging their^{-asws} rights and holding with their ropes, certain that the truth is for them^{-asws}, and with them^{-asws}, and among

them^{-asws}, and due to them^{-asws}, and I befriend the ones they^{-asws} befriend and I shun the ones they^{-asws} shunned!

فَاعِدُنِي اللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا أَنْفَيْهِ يَا عَظِيمَ حَجَزْتَ الْأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ.

O Allah^{-azwj}! Shelter me with them^{-asws} from evil of all what I fear, O Mighty One! I distance from the enemies of mine with the Originator of the skies and the earth! **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]**.²¹⁰

32- الْمَكَارِمُ، وَالْبَلَدُ الْأَمِينُ، وَالْجَنَّةُ، حِجَةُ الْأَمَانِ عَنِ الْهَادِي ع إِذَا أَرَدْتَ أَنْ تَحْصَنَ مِنْ مَخَافِكَ وَ تَأْمَنَ مِنْ مَخْذُوكِ فِي الْأَيَّامِ النَّجِسَاتِ وَ غَيْرِهَا فَقُلْ إِذَا أَصْبَحْتَ ثَلَاثًا أَصْبَحْتَ اللَّهُمَّ مُعْتَصِمًا إِلَى آخِرِ الدَّعَاءِ وَ إِذَا أَمْسَيْتَ فَقُلْ ثَلَاثًا.

(The book) 'Al Makarim', and 'Al Balad Al Ameen', and 'Al Junnat Al Amaan',

'From Al-Hadi^{-asws}: 'When you want to fortify from your fears and be secure from your cautions during the inauspicious days and others, say three times when it is morning, 'O Allah^{-azwj}! I am holding' – up to end of the supplication', and when it is evening say it thrice".²¹¹

33- الْمِصْبَاحُ، وَالْإِحْتِيَاظُ، وَ غَيْرُهُمَا إِذَا أَرَدْتَ التَّوَجُّعَ فِي يَوْمٍ قَدْ خَلَدَ مِنَ التَّصَرُّفِ فِيهِ فَقَدِّمِ أَمَامَ تَوَجُّعِكَ قِرَاءَةَ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْمُعَوِّذَاتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ آخِرِ آلِ عِمْرَانَ مِنْ قَوْلِهِ- إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ إِخْرَ السُّورَةِ

(The books) 'Al Misbah', and 'Al Ikhtiyar' and others –

'When you want to head (somewhere) during a day you are cautious of going out in, proceed in front of your heading, reciting (Surah) Al Hamd, and Al Mawazateyn, and Surah Al Tawheed, and Ayat Al Kursy, and Surah Al Qadr, and end of (Surah) Aal-e-Imran from His^{-azwj} Words: **In the Creation of the skies and the earth [3:190]** – up to end of the Chapter.

ثُمَّ قُلِ اللَّهُمَّ بِكَ يَصُورُ الصَّائِلُ وَ يُدْرِكُكَ يَطُورُ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ يَمْتَأْزِمُهَا دُو قُوَّةَ إِلَّا مِنْكَ وَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ ص نَبِيِّكَ وَ عَثَرْتِهِ وَ سُلَالَتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

Then say, 'O Allah^{-azwj}! By You^{-azwj}, the asking one receives, and by Your^{-azwj} Power the requesting one attains, and there is no might for every one with might except with You^{-azwj}, nor is there any strength with its attraction by one with strength except from You^{-azwj} and with Your^{-azwj} Elites from Your^{-azwj} creatures, and Your^{-azwj} Choice from Your^{-azwj} Created beings, Muhammad^{-saww} Your^{-azwj} Prophet^{-as} and his^{-saww} family^{-asws}, and his^{-as} lineage, upon him^{-asws} and upon them^{-asws} be the greetings!

صَلِّ عَلَيْهِمْ وَ آخِفْنِي شَرَّ هَذَا الْيَوْمِ وَ صَرَّهُ وَ ارْزُقْنِي خَيْرَهُ وَ مُنَّه وَ بَرَكَاتِهِ وَ أَفْضَلِي فِي مُتَصَرِّفَاتِي بِحُسْنِ الْعَافِيَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأَمْنِيَّةِ وَ كِفَايَةِ الطَّاعِيَةِ الْمُعْجُوبَةِ وَ كُلِّ ذِي فُذْرَةٍ لِي عَلَى أَدْبَتِهِ حَتَّى أَكُونَ فِي جَنَّةٍ وَ عِصْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نِعْمَةٍ

²¹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 31

²¹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 32

Send Salawaat upon them^{-asws} and Suffice me from the evil of this day and its harm, and Grace me its good and its Conferment and its Blessings, and Decree for me in my dealings with the excellent well-being, and extensive love, and the winning with the wishes, and Sufficing from the deviating tyrants, and every one with power upon harming me, until I come to be in a shield and fort from every affliction, and bounties.

وَأَبْدِلْنِي فِيهِ مِنَ الْمَخَافِ وَأَمْنًا وَمِنَ الْعَوَاقِقِ فِيهِ يُسْرًا حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَلَا يَحُلَّ بِي طَارِقٌ مِنْ أَدَى الْعِبَادِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَالْأُمُورُ إِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

And Replace for me in it from the fears, with security, and from the obstacles wherein is ease, until no hindering one hinders me from the purpose, nor does a night comer releases with me from harm of the servants. You^{-azwj} are Able upon all things, and the matters are up to You^{-azwj} to become, O One^{-azwj}, there isn't anything like Him^{-azwj}, and He^{-azwj} is the Hearing, the Seeing!"²¹²

34- الْمَصْنُوحُ، وَغَيْرُهُ ثُمَّ تَقُولُ- اللَّهُمَّ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هَذَا الصَّبَاحِ وَ فِي هَذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ وَأَبْرَأُ إِلَيْكَ مِنْ أَهْلِ لَعْنَتِكَ

(The book) 'Al Misbah' and others –

'Then you should say, 'O Allah^{-azwj}! I have become seeking Your^{-azwj} Forgiveness in this morning, and in this day for deserving Your^{-azwj} Mercy, and flee to You^{-azwj} from people Cursed by You^{-azwj}!

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَبْرَأُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَ فِي هَذَا الصَّبَاحِ مِمَّنْ نَحْنُ بَيْنَ ظَهْرَانِيهِمْ مِنَ الْمُشْرِكِينَ وَ مَا كَانُوا يَعْبُدُونَ إِنَّهُمْ كَانُوا قَوْمٌ سَوَاءٌ فَاسِقِينَ

O Allah^{-azwj}! I have become fleeing to You^{-azwj} during this day and in this morning, from the ones we are in their midst, from the Polytheists and whatever they were worshipping, they were an evil people, mischievous!

اللَّهُمَّ اجْعَلْ مَا أَنْزَلْتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ بَرَكَتًا عَلَى أَوْلِيَائِكَ وَ عَذَابًا عَلَى أَعْدَائِكَ

O Allah^{-azwj}! Make what You^{-azwj} Send down from the sky to the earth to be Blessings upon You^{-azwj} friend and Punishment upon Your^{-azwj} enemies!

اللَّهُمَّ وَالِ مَنْ وَالَكَ وَ عَادِ مَنْ عَادَكَ

O Allah^{-azwj}! Befriend the ones who befriend You^{-azwj}, and be inimical to the ones being inimical to You^{-azwj}!

اللَّهُمَّ احْتِمِ لِي بِالْأَمْنِ وَ الْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ

O Allah^{-azwj}! End for me with the safety and the security every time the sun emerges or sets!

اللَّهُمَّ اغْفِرْ لِي وَ لِوَالِدَيْ وَ ارْحَمَهُمَا كَمَا رَبَّيَانِي صَغِيرًا

O Allah^{-azwj}! Forgive (sins) for me and for my parents, and Mercy them both like what they had nourished me when I was young!

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِنَّكَ تَعْلَمُ مَثَلَهُمْ وَ مَثْوَاهُمْ

O Allah^{-azwj}! Forgive (sins) for the Momineen and the Mominaat, the living from them and the dead. You^{-azwj} Know their transfer and their abodes!

اللَّهُمَّ احْفَظْ إِمَامَ الْمُسْلِمِينَ بِحِفْظِ الْإِيمَانِ وَ انصُرْهُ نَصْرًا عَزِيمًا وَ افْتَحْ لَهُ فَتْحًا يَسِيرًا وَ اجْعَلْ لِإِمَامِ الْمُسْلِمِينَ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

O Allah^{-azwj}! Protect Imam^{-asws} of the Muslims with protection of the Eman, and Help him^{-asws} a Mighty Help, and Open for him^{-asws} an easy victory, and Make the Imam^{-asws} of the Muslims from You^{-saww} a persistent helper^{-asws}!

اللَّهُمَّ الْعَنِ الْفِرْقَ الْمُخَالَفَةَ عَلَى رَسُولِكَ وَ الْمُتَعَدِّيَةَ لِحُدُودِكَ وَ الْعُنْ أَشْيَاعَهُمْ وَ اتَّبَاعَهُمْ وَ أَسْأَلُكَ الزِّيَادَةَ مِنْ فَضْلِكَ وَ الْإِفْتِدَاءَ بِمَا جَاءَ مِنْ عِنْدِكَ وَ التَّسْلِيمَ لِأَمْرِكَ وَ الْمُحَافَظَةَ عَلَى مَا أَمَرْتَ بِهِ لَا أَبْغِي بِهِ بَدَلًا وَ لَا أَشْتَرِي بِهِ تَمَنًا قَلِيلًا

O Allah^{-azwj}! Curse the sect opposed to Your^{-azwj} Rasool^{-saww}, and the transgressor to Your^{-azwj} Limits, and Curse their loyalists and their followers! And I ask You^{-azwj} for the increase from Your^{-azwj} Grace and the following what has come from Your^{-azwj} Presence, and the submitting to Your^{-azwj} Commands, and the preservation upon what You^{-azwj} have Commanded with. I neither seek any replacement with it nor do I buy (take) a small price for it!

اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ وَ قَبِي شَرًّا مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ وَ لَا يَعْزُ مِنْ عَادَتِكَ وَ لَا يَدُلُّ مِنْ وَالَيْتَ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبِّ الْبَيْتِ الْحَرَامِ تَقَبَّلْ مِنِّي دُعَائِي وَ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ مِنْ خَيْرٍ

O Allah^{-azwj}! Guide me among the ones You^{-azwj} have Guided, and Save me from evil of what You^{-azwj} have Decreed. You^{-azwj} Decree and cannot be decreed against, and You^{-azwj} don't Honour the one You^{-azwj} are Inimical to and do not Disgrace the one You^{-azwj} Befriend! Blessed and Exalted are You^{-azwj}! Glory be to You^{-azwj}, Lord^{-azwj} of the Sacred House! Accept my supplication from me and what good deeds I am drawing closer to You^{-azwj} with.

فَضَاعِفُهُ لِي يَا رَبِّ أضعافاً وَ آتِنِي مِنْ لَدُنْكَ أَجْرًا عَظِيمًا رَبِّ مَا أَحْسَنَ مَا أَبْلَيْتَنِي وَ أعْظَمَ مَا آتَيْتَنِي وَ أطْوَلَ مَا عَافَيْتَنِي وَ أَكْثَرَ مَا سَرَّتَ عَلَيَّ

Multiply it for me, O Lord^{-azwj}, a multiple, and Give me a mighty Recompense from Yourself^{-saww}! Lord^{-azwj}, how excellent is what You^{-azwj} had Caused to reach me, and how mighty is what You^{-azwj} have Given me, and how prolong is what well-being You^{-azwj} have Granted me, and how much is what You^{-azwj} Concealed upon me!

فَلَكَ الْحَمْدُ كَثِيرًا طَيِّبًا مُبَارَكًا عَلَيْهِ مِلءُ السَّمَاوَاتِ وَ مِلءُ الْأَرْضِ وَ مِلءُ مَا شَاءَ رَبِّي وَ كَمَا يُحِبُّ رَبِّي وَ يَرْضَى وَ كَمَا يُنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ ذِي الْجَلَالِ وَ الْإِكْرَامِ.

For You^{-azwj} is abundant Praise, good, Blessed upon, filling the skies and filling the earth, and filling whatever my Lord^{-azwj} so Desires, and just as my Lord^{-azwj} Loves, and is Satisfied, and just as is befitting for the Honour of His^{-azwj} Face, and Might of His^{-azwj} Majesty, with the Majesty and the Benevolence!”²¹³

الْكافي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ الرَّقِيقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ مُصْعَبٍ عَنْ فُرَاتِ بْنِ الْأَخْنَفِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَهْمَا تَرَكْتَ مِنْ شَيْءٍ فَلَا تَتْرُكْ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ - اللَّهُمَّ إِنِّي أَصْبَحْتُ إِلَى آخِرِ الدُّعَاءِ بِتَغْيِيرِ يَسِيرٍ وَ فِيهِ اللَّهُمَّ الْعَنِ الْفِرْقِ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَ وَلاَؤِ الْأَمْرِ بَعْدَ رَسُولِكَ وَ الْأَيْمَةِ مِنْ بَعْدِهِ وَ شَيْعَتِهِمْ وَ أَسْأَلُكَ.

(The book) ‘Al Kafi’ – from the number, from Ahmad Al Barqy, from Abdul Rahman Bin Hammad, from Amro Bin Mus’ab, from Furat Bin Al Ahnaf,

‘From Abu Abdullah^{-asws} having said: ‘Whatever you may leave out of anything, do not leave saying during every morning and evening, ‘O Allah^{-azwj}! I have become’ – up to end of the supplication with small changes, and in it is, ‘O Allah^{-azwj}! Curse the sect opposing upon Your^{-azwj} Rasool^{-saww}, and Master^{-asws} of the Command after Your^{-azwj} Rasool^{-saww}, and the Imams^{-asws} after him^{-saww}, and their^{-asws} Shias, and I ask You^{-azwj}’²¹⁴.

35- الْمِصْبَاحُ، وَ سَائِرُ الْكُتُبِ دُعَاءُ آخِرُ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ أَعْهَدُ إِلَيْكَ فِي هَذِهِ الدُّنْيَا أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ حَدِّكَ لَا شَرِيكَ لَكَ وَ أَنْ مُحَمَّدًا ص عَبْدُكَ وَ رَسُولُكَ

(The book) ‘Al Misbagh’, and rest of the books, there is another supplication –

‘O Allah^{-azwj}! Originator of the skies and the earth, Knower of the unseen and the seen, the Beneficent, the Merciful! I pact to You^{-azwj} in this world, surely You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, and that Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تُكَلِّبْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ لَا إِلَى أَحَدٍ مِنْ خَلْقِكَ فَإِنَّكَ إِنْ وَكَلْتَنِي إِلَيْهَا تُبَاعِدْنِي مِنَ الْخَيْرِ وَ تُقَرِّبُنِي مِنَ الشَّرِّ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and do not Allocate me to myself for the blink of an eye, ever, nor to anyone from Your^{-azwj} creatures, for if You^{-azwj} were to Allocate me to it, You^{-azwj} will be distancing me from the good, and be drawing me closer to the evil!

أَيُّ رَبِّ لَا أَتَقِي إِلَّا بِرَحْمَتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ اجْعَلْ لِي عِنْدَكَ عَهْدًا تُؤَدِّيهِ إِلَى يَوْمِ الْقِيَامَةِ - إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

Yes, Lord^{-azwj}! I do not trust except with Your^{-azwj} Mercy. Send Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and Make a Covenant for me with You^{-azwj} Fulfilling it up to the Day of Qiyamah, surely You^{-azwj} do not Break the Promise!”²¹⁵

الْبَلَدُ الْأَمِينُ، وَ الْجَنَّةُ، حِجَةُ الْأَمَانِ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ص قَالَ: أَيْعَجُزُ أَحَدُكُمْ أَنْ يَتَّخِذَ كُلَّ صَبَاحٍ وَ مَسَاءٍ عَهْدًا عِنْدَ اللَّهِ تَعَالَى

²¹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 34 a

²¹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 34 b

²¹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 34 c

(The book) 'Al Balad Al Ameen', and 'Junnat Al Amaan', from Ibn Masoud –

'The Prophet^{-saww} said: 'Is every one of you unable to take a pact with Allah^{-azwj} the Exalted every morning and evening?'

قَالُوا وَكَيْفَ ذَلِكَ

They said, 'And how is that?'

قَالَ يَقُولُ أَحَدُكُمْ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ إِلَى آخِرِ الدُّعَاءِ فَإِذَا قَالَ ذَلِكَ طَبِعَ عَلَيْهِ بِطَابِعٍ وَوُضِعَ تَحْتِ الْعَرْشِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الَّذِينَ هُمْ عِنْدَ الرَّحْمَنِ عَهْدٌ فَيَدْخُلُونَ الْجَنَّةَ.

He^{-saww} said: 'Every one of you should be saying, 'O Allah^{-azwj}, Originator of the skies and the earth' – up to end of the supplication. He^{-saww} said: 'That is printed upon (for him) with a print and placed beneath the Throne. When it will be the Day of Qiyamah, a caller will call out, 'Where are those having a pact with the Beneficent for them?' So, they will be entering the Paradise''²¹⁶

36- المصنَّب، وَ الْإِخْتِيَارُ، وَ سَائِرُ الْكُتُبِ وَ دُعَاءُ آخِرُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَ الْبَصِيرَةَ فِي دِينِي وَ الْبَقِيَّةَ فِي قَلْبِي وَ الْإِحْلَاصَ فِي عَمَلِي وَ السَّلَامَةَ فِي نَفْسِي وَ السَّعَةَ فِي رِزْقِي وَ الشُّكْرَ لَكَ أَبَدًا مَا أَنْفَيْتَنِي

(The book) 'Al Misbah', and 'Al Ikhtiyar', and rest of the books, and another supplication –

'O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Make the Noor to be in my sight, and the insight in my religion, and the certainty in my heart, and the sincerity in my actions, and the safety regarding myself, and the vastness in my sustenance, and the thanking to You^{-azwj}, for ever for as long as You^{-azwj} Cause me to live!'

ثُمَّ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثِينَ مَرَّةً.

Then you should say, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds! Blessed is Allah^{-azwj}, best of the creators, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent' – thirty times''²¹⁷

37- الْبَلَدُ الْأَمِينُ، رَأَيْتُ فِي بَعْضِ كُتُبِ أَصْحَابِنَا مَرْوِيًّا عَنِ الصَّادِقِ ع أَنَّهُ مَنْ كَانَ بِهِ عِلَّةٌ فَلْيُنْمَلِ عَقِيبَ الصُّبْحِ أَرْبَعِينَ مَرَّةً - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَتَبَارَكَ اللَّهُ إِلَى آخِرِ مَا فِي الْأَصْلِ ثُمَّ يَمْسَحُ يَدَهُ عَلَى الْعِلَّةِ يَبْرَأُ إِنْ شَاءَ اللَّهُ تَعَالَى.

(The book) 'Al Balad Al Ameen' – I saw in one of the books of our companions reporting,

'From Al-Sadiq^{-asws}, 'The one having an illness with him, let him say as follow-up of the morning (Salat), forty times, 'In the Name of Allah^{-azwj}, the Beneficent, the Merciful! The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. Allah^{-azwj} is Sufficient for us and is the best Protector.

²¹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 35

²¹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 36

Blessed is Allah^{-azwj} – up to end of what is in the original, then he should wipe his hand upon the (place of) illness, he will be cured, if Allah^{-azwj} so Desires”.²¹⁸

38- مَصْبَاحُ الشَّيْخِ، وَ الْإِخْتِيَارُ، ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

(The book) ‘Misbah’ of the Sheykh, and ‘Al Ikhtiyar’ –

‘Then you should say one hundred times, ‘There is no god except Allah^{-azwj}, the King, the Manifest Truth!’

ثُمَّ تَقُولُ خَمْسَ عَشْرَةَ مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِمَانًا وَ تَصَدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًّا

Then you should say fifteen times, ‘There is no god except Allah^{-azwj}, truly, truly! There is no god except Allah^{-azwj}, believing and ratifying. There is no god except Allah^{-azwj}, being in servitude and slavery!’

دُعَاءُ آخِرُ اللَّهُمَّ أَعْطِنِي الَّذِي أُحِبُّ وَ اجْعَلْهُ خَيْرًا لِي

Another supplication - ‘O Allah^{-azwj}! Give me that which I love and Make it to be better for me!

اللَّهُمَّ مَا نَسِيتُ فَلَا أَنْسِي دِكْرَكَ وَ مَا فَقدْتُ فَلَا أَفْقِدُ عَوْذَكَ وَ مَا يَغِيبُ عَنِّي مِنْ شَيْءٍ فَلَا يَغِيبُ عَنِّي حِفْظُكَ

O Allah^{-azwj}! Whatever I forget, do not let me forget Your^{-azwj} Zikr, and what I lose, do not let me lose Your^{-azwj} Assistance, and whatever thing is absent from me, do not let Your^{-azwj} Protection be absent from me!

اللَّهُمَّ إِلَيَّ أَعُودُ بِكَ مِنْ فِجَاءَةِ نِقْمَتِكَ وَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ جَمِيعِ سَخَطِكَ وَ عَضْبِكَ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from suddenness of Your^{-azwj} Vengeance, and from decline of Your^{-azwj} bounties, and transfer of Your^{-azwj} Given well-being, and from entirety of Your^{-azwj} Annoyance and Your^{-azwj} Wrath!’

دُعَاءُ آخِرُ سُبْحَانَ رَبِّي الْمَلِكِ الْقُدُّوسِ وَ الْحَمْدُ لِرَبِّ الصَّبَاحِ

Another supplication - ‘Glorious is my Lord^{-azwj}, the King, the Holy, and the Praise is for Lord^{-azwj} of the morning!

اللَّهُمَّ لَكَ الْحَمْدُ بِمَحَابِدِكَ كُلِّهَا عَلَى نِعْمَائِكَ كُلِّهَا وَ لَكَ الْحَمْدُ كَمَا تُحِبُّ وَ تَرْضَى

O Allah^{-azwj}! For You^{-azwj} is the Praise with Your^{-azwj} all Your^{-azwj} Praises, upon all Your^{-azwj} bounties, and for You^{-azwj} is the Praise just as You^{-azwj} Love and are Satisfied with!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى بَلَاتِكَ وَ صَبِيعَتِكَ إِلَيَّ خَاصَّةً مِنْ خَلْقِكَ خَلَقْتَنِي يَا رَبِّ فَأَحْسَنْتَ خَلْقِي وَ هَدَيْتَنِي فَأَحْسَنْتَ هُدَايَ وَ رَزَقْتَنِي فَأَحْسَنْتَ رِزْقِي
فَلَكَ الْحَمْدُ عَلَى بَلَاتِكَ وَ صَبِيعَتِكَ عِنْدِي قَدِيمًا وَ حَدِيثًا

O Allah^{-azwj}! For You^{-azwj} is the Praise upon Your^{-azwj} afflictions, and Your^{-azwj} Dealing with me in particular from You^{-azwj} creatures. O Lord^{-azwj}! You^{-azwj} Created me, so You^{-azwj} Made my creation excellent, and You^{-azwj} Guided me, so You^{-azwj} Guided me excellently, and You^{-azwj} Grace me, so Your Sustaining me was excellent! For You^{-azwj} is the Praise upon Your^{-azwj} afflictions and Your^{-azwj} Dealing with me, old and new!

اللَّهُمَّ إِنِّي أَصْبَحْتُ عَلَى فِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ وَ مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ ص

O Allah^{-azwj}! I have come to be upon the nature of Al-Islam, and the sincere word, and the nation of Ibrahim^{-as}, and religion of Muhammad^{-saww}!

دُعَاءُ آخِرُ اللَّهُمَّ اهْدِنَا مِنْ عِنْدِكَ وَ أَفِضْ عَلَيْنَا مِنْ فَضْلِكَ وَ اسُدُّ قَفْرَنَا بِقُدْرَتِكَ وَ انشُرْ عَلَيْنَا رَحْمَتَكَ وَ اكْفُفْ وُجُوهُنَا بِجَوْلِكَ وَ طَوْلِكَ وَ تَعَمَّدْ ظُلْمَنَا
بِعَفْوِكَ

Another supplication – ‘O Allah^{-azwj}! Guide us from You^{-azwj}, and Pour upon us from Your^{-azwj} Grace, and Block our poverty by Your^{-azwj} Power, and Spread Your^{-azwj} Mercy upon us, and Suffice our faces with Your^{-azwj} Mighty and Your^{-azwj} Leniency, and Sheathe our injustices with Your^{-azwj} Pardon!

اللَّهُمَّ إِنَّا نَسْأَلُ مُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَ الْعَنِيمَةَ مِنْ كُلِّ بَرٍّ وَ الْعِصْمَةَ مِنْ كُلِّ سُوءٍ وَ السَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَ الْفَوْزَ بِالْجَنَّةِ وَ النَّجَاةَ مِنَ النَّارِ

O Allah^{-azwj}! We ask for obligating Your^{-azwj} Mercy, and Determination of Your^{-azwj} Forgiveness, and the gaining from every righteousness, and the fortification from every evil, and the safety from every sin, and the success with the Paradise, and the salvation from the Fire!

اللَّهُمَّ لَا تَدَعْ لَنَا الْيَوْمَ ذَنْبًا إِلَّا عَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَجْتَهُ وَ لَا حَاجَةً إِلَّا قَضَيْتَهَا

O Allah^{-azwj}! Do not Leave any sins for us today except Forgive it, nor any worry except Relieve it, nor any need except Fulfil it!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from evil of what dwells in the night and the day!

اللَّهُمَّ إِنَّ ظُلْمِي أَصْبَحَ مُسْتَجِيرًا بِجِلْمِكَ وَ فُقْرِي أَصْبَحَ مُسْتَجِيرًا بِعِنَاكَ وَ وَجْهِي الْبَالِي الْقَائِي أَصْبَحَ مُسْتَجِيرًا بِوَجْهِكَ الدَّائِمِ الْبَاقِي الَّذِي لَا يَفْئِي عَزَّ
جَارُكَ وَ جَلَّ تَنَاوُكَ وَ لَا إِلَهَ غَيْرُكَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah^{-azwj}! My injustices have become seeking shelter with Your^{-azwj} Leniency, and my poverty has become seeking shelter with Your^{-azwj} Richness, and my decaying perishing face has become seeking shelter with Your^{-azwj} permanent Ever-Lasting Face which will not perish! Mighty is Your^{-azwj} Vicinity and Majestic is Your^{-azwj} Praise, and there is no god apart from You^{-azwj}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

تُمْ أَفْرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمَعْوِدَتَيْنِ وَ الْإِخْلَاصَ عَشْرًا عَشْرًا وَ قُلِ الْحَمْدُ لِلَّهِ وَ اسْتَغْفِرُ اللَّهَ عَشْرًا وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ وَ سَلَّمَ عَشْرًا

Then recite Surah Al-Fatiha, and Mawazateyn, and Al-Ikhlās (Al-Tawheed), ten times, ten times, and say, 'The Praise is for Allah^{-azwj} and I seek Refuge with Allah^{-azwj}', ten times, and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and greetings', ten times.

وَ قُلِ اللَّهُمَّ ادْكُرْنِي بِرَحْمَتِكَ وَ لَا تَدْكُرْنِي بِعُقُوبَتِكَ وَ ارْزُقْنِي رَهْبَةً مِنْكَ أَبْلُغْ بِهَا أَقْصَى رِضْوَانِكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ بِمَا اسْتَحَقُّ بِهِ جَنَّتَكَ وَ قَدِيمَ عُفْرَانِكَ

And say, 'O Allah^{-azwj}! Remember me with Your^{-azwj} Mercy and do not Remember me with Your^{-azwj} Punishment and Grace me fearfulness from You^{-azwj} reaching with it the extent of Your^{-azwj} Satisfaction, and Utilise me in Your^{-azwj} obedience with what I am deserving Your^{-azwj} Paradise by it, and ancientness of Your^{-azwj} Forgiveness!

اللَّهُمَّ اجْعَلْ كَدِّي فِي طَاعَتِكَ وَ رَغْبَتِي فِي خِدْمَتِكَ

O Allah^{-azwj}! Make my toil to be in Your^{-azwj} obedience and my desire to be in Your^{-azwj} service!

اللَّهُمَّ مَا بَنَا مِنْ نِعْمَةٍ فَمِنْكَ وَ حَذِّكَ لَا شَرِيكَ لَكَ اسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

O Allah^{-azwj}! Whatever bounties are with us, are from You^{-azwj} Alone. There is no associate for You^{-azwj}. I seek Your^{-azwj} Forgiveness and I repent to You^{-azwj}!

تُمْ قُلْ أَعِيدُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي وَ مَنْ يَغْنِيهِ أَمْرُهُ بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

The say, 'I seek Refuge for myself, and my religion, and my wife, and my wealth, and my children, and whatever my Lord^{-azwj} has Graced me, and one whose affair concerns me, with Allah^{-azwj} the One, the First, the Last Who **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

وَ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And **with Lord of Al-Falaq [113:1] From evil of what He Created [113:2] And from evil of darkness when it spreads [113:3] And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5].**

وَ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ

And Say: '**I seek Refuge with Lord of the people [114:1] King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5].**

تُمْ تَقُولُ أَعِيدُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي وَ جَمِيعَ مَنْ يَغْنِيهِ أَمْرُهُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

Then you should say, 'I seek Refuge for myself, and my wife, and my wealth, and my children, and whatever my Lord^{-azwj} has Graced me, and entirety of the ones whose matter concerns me, with Allah^{-azwj} Who, **there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].**

ثُمَّ تَقْرَأُ آيَةَ السُّجُودِ وَ هِيَ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَجَّرَاتٍ بِأَمْرِهَ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Then you should recite the Verse of subservience, and it is - **Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]**

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَ خُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَ ادْعُوهُ خَوْفًا وَ طَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Call your Lord beseeching and secretly, surely He does not Love the aggressors [7:55] And do not make mischief in the earth after it has been set in order, and supplicate to Him fearing and wishing; surely the Mercy of Allah is close to the good doers [7:56].

وَ آتَيْنَا مِنْ آخِرِ الْكَهْفِ - فُلٌ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

And two Verses from end of (Surah) Al Kahf - **Say: '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]**

فُلٌ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ إِنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say: 'But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God. So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].

وَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا فَالتَّالِيَاتِ ذِكْرًا إِنَّ إِلَهُكُمُ لَوَاحِدٌ رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ رَبُّ الْمَشَارِقِ

And ten Verses from the beginning of (Surah) Al Saffaat – In the Name of Allah^{-azwj} the Merciful! **By the ones lined out in rows [37:1] And the rebuking (Angels) rebuking [37:2] And the reciters of the Zikr [37:3] Surely, your God is One [37:4] Lord of the skies and the earth and what is between them, and Lord of the Easts [37:5]**

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَ يُفْدَفُونَ مِنْ كُلِّ جَانِبٍ دُخْرًا وَ هُمْ عَذَابٌ وَاصِبٌ
إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

Surely, We Adorned the sky of the world with an adornment of the planets [37:6] And a protection from every rebellious Satan [37:7] They cannot listen to the exalted assembly and they are being pelted at from every side [37:8] Being repelled, and for them is an eternal Punishment [37:9] Except (for the) one who violates the caution, so there pursues him a shooting star [37:10].

وَ ثَلَاثَ آيَاتٍ مِنْ آخِرِهَا سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And three Verses from its end - **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

وَ ثَلَاثَ آيَاتٍ مِنَ الرَّحْمَنِ يَا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُتُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ الْأَرْضِ فَانْفُتُوا لَا تَنْفُتُونَ إِلَّا بِسُلْطَانٍ فَلْيَأْتِكُمْ وَ تَكْذِبَانِ يُرْسَلُ عَلَيْكُمَا شَوْابٌ مِنْ نَارٍ وَ مِحَاسٌ فَلَا تَنْتَصِرَانِ

And three Verses from (Surah) Al Rahman - **O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33] So, which of the Favours of your Lord with you two belie? [55:34] Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].**

وَ آخِرَ الْحَشْرِ مِنْ قَوْلِهِ- لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ لِنُصَرِّفُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

And end of (Surah) Al Hashr, from His^{-azwj} Words: **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21]**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

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

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

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

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ.

He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24]”²¹⁹

39- **الْبَلَدُ الْأَمِينُ، فِي سُنَنِ سَعِيدِ بْنِ مَنْصُورٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ التَّوْحِيدَ كُلَّ يَوْمٍ عَشْرَ مَرَّاتٍ لَمْ يُدْرِكْهُ فِي ذَلِكَ الْيَوْمِ ذَنْبٌ وَإِنْ جَهِدَ الشَّيْطَانُ.**

(The book) ‘Al Balad Al Ameen’ – In ‘Sunan’ of Saeed Bin Mansour,

‘From the Prophet^{-saww}: ‘One who recites (Surah) Al Tawheed ten times every day, no sin will come across him during that day and even if the Satan^{-la} were to struggle’²²⁰

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ كُلَّ يَوْمٍ عَقِيبَ الصُّبْحِ عَشْرًا - سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَافَاهُ اللَّهُ تَعَالَى مِنَ الْعَمَى وَ الْجُنُونِ وَ الْجُدَامِ وَ الْفَقْرِ وَ الْهَلْمِ.

And from the Prophet^{-saww} having said: ‘One who says during every day as follow-up of the morning (Salat), ten times, ‘Glory be to Allah^{-azwj} the Magnificent, and with His^{-azwj} Praise’, ‘And there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’ – Allah^{-azwj} the Exalted will Cure him from the blindness, and the insanity, and the leprosy, and the poverty, and being crushed’²²¹

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَرَّهُ أَنْ يُنْسِيَ اللَّهُ فِي عُمُرِهِ وَ يَنْصُرُهُ عَلَى عَدُوِّهِ وَ يَقِيَهُ مِيتَةَ السُّوءِ فَلْيُؤَاطِبْ عَلَى هَذَا الدُّعَاءِ بُكْرَةً وَ عَشِيَّةً -

And from Amir Al-Momineen^{-asws} having said: ‘I^{-asws} heard the Prophet^{-saww} saying: ‘One whom it cheers that Allah^{-azwj} should postpone (prolong) in his life-span, and Help him against his enemies, and Save him from the evil death, let him persevere upon this supplication morning and evening: -

سُبْحَانَ اللَّهِ مَلَأَ الْمِيزَانَ وَ مُنْتَهَى الْعِلْمِ وَ مَبْلَغَ الرِّضَا وَ زِنَةَ الْعَرْشِ وَ سَعَةَ الْكُرْسِيِّ ثَلَاثًا ثُمَّ يَقُولُ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ كَذَلِكَ.

‘Glory be to Allah^{-azwj} Filling the Scale, and ultimate of the knowledge, and extent of the satisfaction, and adornment of the Throne, and vastness of the Chair’, thrice, then he should say, ‘And the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Exalted’, like that (thrice)’²²²

40- **الْبَلَدُ الْأَمِينُ، مِنْ كِتَابِ رِبْعِ الْأَبْرَارِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ - لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ كَانَ لَهُ أَمَانًا مِنَ الْفَقْرِ وَ أُونَسَ مِنْ وَخْشَةِ الْقَبْرِ وَ اسْتَجَلَبَ الْعَيْ وَ اسْتَفْرَعَ بَابَ الْجَنَّةِ.**

(The book) ‘Al Balad Al Ameen, from the book ‘Rabi Al Abraar’,

‘From the Prophet^{-saww} having said: ‘One who says one hundred times during a day, ‘There is no god except Allah^{-azwj}, the King, the Manifest Truth’, there would be security for him from

²¹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 38

²²⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 39 a

²²¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 39 b

²²² Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 39 c

the poverty, and comfort from loneliness of the grave, and it will attract the riches, and he will know the door of Paradise".²²³

و فِي كِتَابِ وَابِلِ الصَّيْبِ لِابْنِ الْقَيْمِ عَنِ النَّبِيِّ ص مِنْ قَالَ كُلَّ يَوْمٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِائَةَ مَرَّةٍ لَمْ يُصِبهُ فَقْرٌ أَبَدًا.

And in the book 'Wabil Al Seyyib' of Ibn Al Qayyim,

'From the Prophet^{-saww}: 'One who says every day, 'There is neither might nor strength except with Allah^{-azwj}', one hundred times, poverty will not afflict him, ever!''²²⁴

و فِي فَضْلِ الْمُؤَقَّلَةِ لِابْنِ عَسَاكِرٍ عَنْهُ ص أَكْثَرُوا مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّمَا مُلْكُ الْجَنَّةِ مَنْ أَكْثَرَ مِنْهَا نَظَرَ اللَّهُ إِلَيْهِ وَ مَنْ نَظَرَ إِلَيْهِ فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

And in 'Fazl Al Hawqala' of Ibn Asakir,

'From him^{-saww}: 'Frequent from the words, 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', for it is a property of Paradise. One who frequents from it, Allah^{-azwj} will Look at him, and the one He^{-azwj} Looks at, so he has attained goodness of the world and the Hereafter''.²²⁵

و فِي كِتَابِ الْأَنْوَارِ وَ الْأَذْكَارِ أَنَّ جَبْرِيْلَ أَتَى إِلَى النَّبِيِّ ص وَ قَالَ لَهُ إِنَّ اللَّهَ يَقُولُ لَكَ قُلْ لِأَمْتِكَ أَنْ يَقُولُوا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَشْرًا عِنْدَ الْمَسَاءِ وَ عَشْرًا عِنْدَ الصُّبْحِ وَ عَشْرًا عِنْدَ النَّوْمِ لِيُدْفَعَ اللَّهُ تَعَالَى عَنْهُمْ عِنْدَ النَّوْمِ بَلْوَى الدُّنْيَا وَ عِنْدَ الْمَسَاءِ مَكِيدَةَ الشَّيْطَانِ وَ عِنْدَ الصُّبْحِ غَضَبَهُ تَعَالَى.

And in the book 'Al Anwaar Wa Al Azkaar' –

'Jibraeel^{-as} came to the Prophet^{-saww} and said to him^{-saww}: 'Allah^{-azwj} Says to you^{-saww}, say to your^{-saww} community that they should be saying, 'There is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent', ten times in the evening and ten time in the morning, and ten times at sleep times, Allah^{-azwj} the Exalted will Repel from them during the sleep, afflictions of the world, and in the evening the plots of Satan^{-la}, and in the morning, Wrath of the Exalted'''.²²⁶

وَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ الْبَاقِرِ ع أَنَّهُ مَنْ قَرَأَ الْقَدْرَ بَعْدَ الصُّبْحِ عَشْرًا وَ حِينَ تَزُولُ الشَّمْسُ عَشْرًا وَ بَعْدَ الْعَصْرِ عَشْرًا أَنْعَمَ إِلَهِي كَاتِبٍ ثَلَاثِينَ سَنَةً.

And from Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} Al-Baqir^{-asws}: 'The one who recites (Surah) Al-Qadr after the morning (Salat) ten times, and when the sun declines (midday) ten times, and after Al Asr (Salat) ten times, will fatigue two thousand scribes for thirty years'''.²²⁷

وَ عَنِ الْبَاقِرِ ع مَا قَرَأَهَا عَبْدٌ سَبْعَ مَرَّاتٍ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ صَفًّا مِنَ الْمَلَائِكَةِ سَبْعِينَ صَلَاةً وَ تَرَحَّمُوا عَلَيْهِ سَبْعِينَ رَحْمَةً.

²²³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 a

²²⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 b

²²⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 c

²²⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 d

²²⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 e

And from Al-Baqir^{-asws}: ‘A servant will not recite it seven times after the emergence of dawn except seventy rows of Angels will send seventy Salawaat upon him, and invoke Mercy upon him, seventy Mercies’.²²⁸

وَذَكَرَ الشَّيْخُ عِزُّ الدِّينِ الْحُسَيْنُ بْنُ نَاصِرِ الْحَدَّادِ الْعَامِلِيُّ فِي كِتَابِهِ طَرِيقَ النَّجَاةِ قَالَ رَوَى عَنِ الْإِمَامِ أَبِي جَعْفَرِ الثَّانِي أَنَّهُ مَنْ قَرَأَ سُورَةَ الْقَدْرِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ سِتًّا وَ سَبْعِينَ مَرَّةً خَلَقَ اللَّهُ تَعَالَى لَهُ أَلْفَ مَلَكٍ يَكْتُبُونَ ثَوَابَهَا سِتَّةً وَ ثَلَاثِينَ أَلْفَ عَامٍ وَ يُضَاعَفُ اللَّهُ تَعَالَى اسْتِعْفَارَهُمْ لَهُ أَلْفِي سَنَةٍ أَلْفَ مَرَّةً وَ تَوْظِيفُ ذَلِكَ فِي سَبْعَةِ أَوْقَاتٍ بَعْدَ طُلُوعِ الْفَجْرِ

And it is mentioned by the Sheykh Izzal Deen Bin Nasir Al Haddad Al Aamilly in his book ‘Tareeq Al Najaat’, he said,

‘It is reported from the Imam^{-asws} Abu Ja’far^{-asws} the 2nd: ‘The one who recites Surah Al Qadr seventy-six times during every day and night, Allah^{-azwj} will Create a thousand Angels for him. They will be writing its Rewards for thirty-six thousand years, and Allah^{-azwj} the Exalted will Multiply their seeking of Forgiveness for him for two thousand years, a thousand times, repeating that in seven timings after the emergence of dawn –

قَبْلَ صَلَاةِ الْعِدَاةِ تُفْرَأُ سَبْعًا وَ بَعْدَ صَلَاةِ الْعِدَاةِ عَشْرًا وَ إِذَا زَالَتِ الشَّمْسُ قَبْلَ النَّافِلَةِ عَشْرًا وَ بَعْدَ نَوَافِلِ الرُّوَالِ أَحَدًا [إِخْدَى] وَ عَشْرِينَ وَ بَعْدَ صَلَاةِ الْعَصْرِ عَشْرًا وَ بَعْدَ الْعِشَاءِ الْأَخْرَةَ سَبْعًا وَ حِينَ يَأْوِي إِلَى فِرَاشِهِ إِخْدَى عَشْرَةَ فَذَلِكَ سِتُّ وَ سَبْعُونَ فِي سَبْعَةِ أَوْقَاتٍ

Before the morning Salat reciting it seven times, and after the morning Salat ten times, and when the sun declines (midday) before the optional Salat ten times, and after the optional (Salat) of the midday twenty-one times, and after Al Asr Salat ten times, and after Al Isha the last seven times, and when he shelters to his bed eleven times. So that is seventy-six in seven timings’.

ثُمَّ ذَكَرَ ثَوَابًا جَزِيلاً نَذَرُهَا فِي كِتَابِ الْقُرْآنِ.

Then he^{-asws} mentioned abundance of Rewards, we (Majlisi) shall mention in in ‘Kitab Al Quran’.²²⁹

وَ عَنِ الصَّادِقِ ع مَنْ قَالَ إِذَا أَصْبَحَ أَرْبَعَ مَرَّاتٍ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَ مَنْ قَالَهَا إِذَا أَمْسَى أَرْبَعًا فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ.

And from Al-Sadiq^{-asws}: ‘One who says four times when it is morning, ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’, so he has fulfilled the thanks of his day, and one who says it when it is evening four times, he has fulfilled thanks of his night’.²³⁰

41- الْمُهَجِّجُ، مَهْجُ الدَّعَوَاتِ رَوَيْنَا بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ إِلَى سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنِ الرِّضَا ع قَالَ: مَنْ قَالَ بَعْدَ صَلَاةِ الْفَجْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا خَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةً مَرَّةً كَانَ أَقْرَبَ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا وَ إِنَّهُ دَخَلَ فِيهَا اسْمُ اللَّهِ الْأَعْظَمِ.

²²⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 f

²²⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 g

²³⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 40 h

(The book) 'Al Muhaj Al Dawaat' – We are reporting by our chain to Muhammad Bin Al Hassan Al Saffar, to Suleyman Bin Ja'far Al Ja'fary,

'From Al-Reza^{-asws} having said: 'One who says after Salat Al-Fajr, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', one hundred times, would be closer to the most Magnificent Name of Allah^{-azwj} than blackness of the eye is to its whiteness, and the most Magnificent Name of Allah^{-azwj} is included in it''.²³¹

42- الْكَافِي، فِي الصَّحِيحِ عَنْ حَمَّادٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ قَالَ مَا شَاءَ اللَّهُ كَانَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةً مَرَّةٍ حِينَ يُصَلِّي الْفَجْرَ لَمْ يَرِ يَوْمَهُ ذَلِكَ شَيْئاً يَكْرَهُهُ.

(The book) 'Al Kafi', in the 'Saheeh' (correct Hadeeth), from Hammad who said,

'I heard Abu Abdullah^{-asws} saying: 'One who says, 'Whatever Allah^{-azwj} so Desires happens, there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', one hundred times when he prays Al-Fajr Salat, will not see during that day of his anything he dislikes''.²³²

مِنْ خَطِّ الشَّهِيدِ قُدِّسَ سِرُّهُ بِالْإِسْنَادِ عَنِ الْمُفِيدِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ بَعْدَ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ يَتَكَلَّمَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ يُعِيدُهَا سَبْعَ مَرَّاتٍ دَفَعَ اللَّهُ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَأُهَا الْجَدَامُ وَالْبَرَصُ.

From the handwriting of Al Shaheed, may his soul be sanctified, by the chain from Al Mufeed, by his chain from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'One who says after the morning Salat before he talks (to anyone), 'In the Name of Allah^{-azwj} the beneficent, the Merciful! There is neither might nor strength except will Allah^{-azwj} the Exalted, the Magnificent', repeating it seven times, Allah^{-azwj} will Repel from him seventy types from the types of afflictions, its least being the leprosy and the vitiligo''.²³³

43- فَلَاخِ السَّائِلِ، بِسَنَدِهِ الْمُتَقَدِّمِ وَ مُصْبَاخِ الشَّيْخِ وَ الْكَفْمَعِيِّ وَ ابْنِ الْبَاقِيِّ وَ الْمَكَارِمِ وَ غَيْرُهُمَا مِنْ رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ فِي أَعْقَابِ الصَّلَاةِ تَقُولُ بَعْدَ الْفَجْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ الْأَخْيَارِ الْأَتْقِيَاءِ الْأَبْرَارِ الَّذِينَ أَدَّاهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً-

(The books) 'Falah Al Saail' – By his previous chain, and 'Misbah' of the Sheykh, and Al Kaf'amy, and Ibn Al Baqi, and Al Makarim and others, from the report of Muawiya Bin Ammar,

'In the follow-up (acts of worship) you should say after Al-Fajr, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the purified ones, the chosen, the pious, the righteous, those Allah^{-azwj} kept the uncleanness away from them and Purified them with a purification!

²³¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 41

²³² Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 42 a

²³³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 42 b

وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ وَمَا تُوفِّيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا مَا شَاءَ اللَّهُ كَانَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

and I entrust my matters to Allah [40:44] and my success is only with Allah. Upon Him do I rely [11:88] And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3]. Whatever Allah^{-azwj} Desires, happens, **'Allah is Sufficient for us and the most excellent Protector' [3:173].**

وَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And I seek Refuge with Allah^{-azwj} the Hearing, the Knowing, from the Pelted Satan^{-la}, and **from the suggestions of the Satans [23:97] And I seek refuge with You, Lord, from their presence [23:98]**, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا كَمَا هُوَ أَهْلُهُ وَ مُسْتَحِقُّهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ عَلَى إِدْبَارِ اللَّيْلِ وَ إِقْبَالِ النَّهَارِ

The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, a lot, just as He^{-azwj} is rightful of it, and deserving of it, and just as it is befitting for the Honour of His^{-azwj} Face, and Might of His^{-azwj} Majesty upon the turning back of the night and advancing of the day.

الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِاللَّيْلِ مُظْلِمًا بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ خَلْقًا جَدِيدًا وَ نَحْنُ فِي عَافِيَتِهِ وَ سَلَامَتِهِ وَ سِتْرِهِ وَ كِفَايَتِهِ وَ جَمِيلِ صُنْعِهِ

The Praise is for Allah^{-azwj} Who Goes with the dark night by His^{-azwj} Power and Comes with the bright day by His^{-azwj} Mercy as new creations, and we are in His^{-azwj} well-being, and His^{-azwj} safety, and His^{-azwj} Veil, and His^{-azwj} sufficiency, and beauty of His^{-azwj} Making!

مَرْحَبًا بِخَلْقِ اللَّهِ الْجَدِيدِ وَ الْيَوْمِ الْعَتِيدِ وَ الْمَلِكِ الشَّهِيدِ مَرْحَبًا بِكُمْ مِنْ مَلَائِكَةِ كَرِيمِينَ وَ حَيَّاكُمْ اللَّهُ مِنْ كَاتِبِينَ حَافِظِينَ أَشْهَدُكُمْ مَا شَهِدَا لِي وَ أَكْتُبَا شَهَادَتِي هَذِهِ مَعَكُمْ حَتَّى أَلْقَى بِمَا رَبِّي

Welcome to the new creation of Allah^{-azwj}, and the Prepared day, and the Witnessed day! Welcome to both of you Honourable Angels, and salutations to both of you Recording Angels! I keep you as witnesses, therefore be witnesses for me and write this testimony with you until I meet my Lord^{-azwj} with it: -

إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! He^{-azwj} Sent him^{-saww} **with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9].**

وَ أَنَّ الدِّينَ كَمَا شَرَعَ وَ أَنَّ الْإِسْلَامَ كَمَا وَصَفَ وَ الْقَوْلَ كَمَا حَدَّثَ وَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ وَ أَنَّ الرَّسُولَ حَقٌّ وَ الْقُرْآنَ حَقٌّ وَ الْمَوْتَ حَقٌّ وَ مُسَاءَلَةَ مُنْكَرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And the religion just as He^{-azwj} Legislated, and Al Islam is just as He^{-azwj} Described, and the word is just as He^{-azwj} Narrated, and surely Allah^{-azwj}, He^{-azwj} is the Manifest Truth, and the Rasool^{-saww} is true, and the Quran is true, and the death is true, and questions of Munkar and Nakeer in the grave is true, and the Resurrection is true, and the Bridge is true, and the Scale is true, and the Paradise is true, and the Fire is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}.

وَ اٰخْتَبِ اللّٰهَ شَهَادَتِيْ عِنْدَكَ مَعَ شَهَادَةِ اٰوَّلِي الْعِلْمِ بِكَ يَا رَبِّ وَ مَنْ اَبَى اَنْ يَشْهَدَ لَكَ بِحَدِيهِ الشَّهَادَةِ وَ زَعَمَ اَنَّ لَكَ نِدَاً اَوْ لَكَ وَلَدًا اَوْ لَكَ صَاحِبَةً اَوْ لَكَ شَرِيكًا اَوْ مَعَكَ خَالِقًا اَوْ رَازِقًا فَاَنَا بَرِيءٌ مِنْهُمْ لَا اِلٰهَ اِلَّا اَنْتَ تَبَارَكْتَ وَ تَعَالَيْتَ عَمَّا يَقُوْلُ الظَّالِمُوْنَ غُلُوًّا كَبِيْرًا

And write – O Allah^{-azwj}! My testimony is with You^{-azwj} with testimony of the ones with knowledge with You^{-azwj}! O Lord^{-azwj}, and the one who refuses to testify to you with this testimony and claims that there is a match for You^{-azwj}, or a son for You^{-azwj}, or a female companion for You^{-azwj}, or an associate for You^{-azwj}, or a creator with You^{-azwj} or a sustainer, I hereby disavow from them! There is no god except You^{-azwj}! Blessed are You^{-azwj} and Exalted, from what the unjust ones are saying, Lofty, Great!

فَاٰخْتَبِ اللّٰهَ شَهَادَتِيْ مَكَانَ شَهَادَتِهِمْ وَ اٰخِيْبِيْ عَلَى ذٰلِكَ وَ اٰمِنِّيْ عَلَيْهِ وَ اٰبْعُنِّيْ عَلَيْهِ - وَ اَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ الصّٰلِحِيْنَ

Write O Allah^{-azwj}, my testimony in place of their testimonies, and Cause me to live upon that and Cause me to die upon it, and Resurrect me upon it, and Enter me with Your^{-azwj} Mercy among Your^{-azwj} righteous servants!

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَبِّحْنِيْ مِنْكَ صَبْحًا صَالِحًا مُّبَارَكًا مَبْمُونًا لَا حَازِبًا وَ لَا فَاضِحًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Accompany me with a righteous companion from You^{-azwj}, Blessed, auspicious, neither disgraceful nor scandalous!

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ اَوَّلَ يَوْمِيْ هَذَا صَالِحًا وَ اَوْسَطَهُ فَلَاحًا وَ اٰخِرَهُ نَجَاحًا وَ اَعُوْذُ بِكَ مِنْ يَوْمٍ اَوَّلُهُ فَرْحٌ وَ اَوْسَطُهُ حَزَنٌ وَ اٰخِرُهُ وَجَعٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make the beginning of this day of mine as righteous, and its middle as successful, and its end as winner, and I seek Refuge with You (s.w.t) from a day, it's beginning is panic, and its middle is alarm, and its end is painful!

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِيْ خَيْرَ يَوْمِيْ هَذَا وَ خَيْرَ مَا فِيْهِ وَ خَيْرَ مَا قَبْلَهُ وَ خَيْرَ مَا بَعْدَهُ وَ اَعُوْذُ بِكَ مِنْ شَرِّهِ وَ شَرِّ مَا فِيْهِ وَ شَرِّ مَا قَبْلَهُ وَ شَرِّ مَا بَعْدَهُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me goodness of this day of mine, and goodness of what is in it, and goodness of what is before it, and goodness of what is after it, and I seek Refuge with You^{-azwj} from its evil, and evil of what is before it, and evil of what is after it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي بَابَ كُلِّ خَيْرٍ فَتَحْتَهُ عَلَى أَحَدٍ مِنْ أَهْلِ الْخَيْرِ وَ لَا تُغْلِقْهُ عَلَيَّ أَبَدًا وَ أَغْلِقْ عَلَيَّ بَابَ كُلِّ شَرٍّ فَتَحْتَهُ عَلَى أَحَدٍ مِنْ أَهْلِ الشَّرِّ وَ لَا تَفْتَحْهُ عَلَيَّ أَبَدًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Open for me the door of every good You^{-azwj} had Opened upon anyone from the good people, and do not Close it from me, ever, and Close from me the door of every good You^{-azwj} had Opened to anyone from the evil people, and do not Open it to me, ever!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ مَوْطِنٍ وَ مَشْهَدٍ وَ مَقَامٍ وَ مَحَلٍّ وَ مُرْتَحِلٍ وَ فِي كُلِّ شِدَّةٍ وَ رَخَاءٍ وَ عَافِيَةٍ وَ بَلَاءٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make me to be with Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} in every homeland, and scenario, and place, and location, and destination, and in every hardship and ease, and well-being and affliction!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي مَغْفِرَةً عَظِيمًا جُزْأً لَا تُعَادِرُ لِي ذَنْبًا وَ لَا حَاطِيَةً وَ لَا إِثْمًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me a Determined Forgiveness, neither leaving any major sin for me nor minor sin, nor wrong-doing!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ ثَبُتَ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَ أَسْتَغْفِرُكَ لِمَا أَعْطَيْتَكَ مِنْ نَفْسِي ثُمَّ لَمْ أَفِ لَكَ بِهِ وَ أَسْتَغْفِرُكَ لِمَا أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطُهُ مَا لَيْسَ لَكَ

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from every sin I have repented to You^{-azwj} from it, then I repeated in it; and I seek Forgiveness for what (vow) I have given to You^{-azwj} from myself then I did not fulfil to You^{-azwj} with it; and I seek Forgiveness for what I had intended Your^{-azwj} Face by it, but I mingled it with what wasn't for You^{-azwj}!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي يَا رَبِّ وَ لِوَالِدَيْ وَ مَا وَلَدَا وَ مَا وَلَدْتُ وَ مَا تَوَالَدُوا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَخْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ- وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُفٌ رَحِيمٌ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive (my sins) for me and for my parents, and what they begot, and what I have begotten, and they the Momineen and the Mominaat will be begetting, the living from them and the dead, **and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].**

الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَلَيَّ صَلَاةً- كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا وَ لَمْ يَجْعَلْنِي مِنَ الْغَائِبِينَ.

The Praise is for Allah^{-azwj} Who fulfils Salat on my behalf, which was always a timed Ordinance for the Momineen, and did not Make me from the departed ones!²³⁴

44- مِصْبَاحِ الشَّيْخِ، وَ كِتَابِ الْكَفْمَعِيِّ، وَ غَيْرَهُمَا ثُمَّ تَدْعُو بِدُعَاءِ الْكَامِلِ الْمَعْرُوفِ بِدُعَاءِ الْحَرِيقِ فَتَقُولُ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَ كَفَى بِكَ شَهِيداً وَ أَشْهَدُ مَا لَمْ يَكُنْكَ وَ حَمَلَةَ عَرْشِكَ وَ سُكَّانَ سَبْعِ سَمَاوَاتِكَ وَ أَرْضِيكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ وَرَثَةَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ الصَّالِحِينَ مِنْ عِبَادِكَ وَ جَمِيعَ خَلْقِكَ فَاشْهَدْ لِي

(The book) 'Misbah' of the Sheykh, and the book of Al Ka'amy, and others –

'Then you should supplication the perfect well-known supplication 'Dua Al-Hareeq'. You should say, 'O Allah^{-azwj}! I have become keeping You^{-azwj} as witness and Suffice with You^{-azwj} as Witness, and I keep as witnesses Your^{-azwj} Angels, and bearers of Your^{-azwj} Throne, and dwellers of the seven skies, and Your^{-azwj} earth, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Rasools^{-as}, and inheritors of Your^{-azwj} Prophets^{-as} and of Your^{-azwj} Rasools^{-as}, and the righteous ones from Your^{-azwj} servants, and entirety of Your^{-azwj} creatures, therefore be Witness for me!

وَ كَفَى بِكَ شَهِيداً إِلَهِي إِنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ وَحَدِّكَ لَا شَرِيكَ لَكَ وَ أَنْ مُحَمَّدٌ ص عَبْدُكَ وَ رَسُولُكَ وَ أَنَّ كُلَّ مَعْبُودٍ بِمَا دُونَ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ السَّابِعَةِ السُّفْلَى بَاطِلٌ مُضْمَجِلٌ مَا خَلَا وَجْهَكَ الْكَرِيمَ فَإِنَّهُ أَعْرَى وَ أَحْرَمٌ وَ أَجَلٌ وَ أَعْظَمُ مِنْ أَنْ يَصِفَ الْوَاصِفُونَ كُنْهَ جَلَالِهِ أَوْ تَهْتَدِي الْقُلُوبُ إِلَى كُنْهَ عَظَمَتِهِ

And I suffice with You^{-azwj} as Witness, my God^{-azwj}! I testify that You^{-azwj}, You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, the worshipped Alone! There is no associate for You^{-azwj}, and Muhammad^{-saww} is Your^{-azwj} servants and Your^{-azwj} Rasool^{-saww}, and every worshipped one from what is below Your^{-azwj} Throne up to settlement of Your^{-azwj} seventh lowest earth, is false, vanishing, apart from Your^{-azwj} Honourable Face, for it is mightier, and more Honourable, and more Majestic, and Mightier than for the describers to describe Essence of His^{-azwj} Majesty, or the hearts can be guided to the Essence of His^{-azwj} Magnificence!

يَا مَنْ فَاقَ مَذْحَ الْمَادِحِينَ فَخُرَّ مَدْحِهِ وَ عَدَا وَصَفَ الْوَاصِفِينَ مَا تَرَى مَدْحِهِ وَ جَلَّ عَنْ مَقَالَةِ النَّاطِقِينَ بِعَظِيمِ شَأْنِهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْعَلَ بِنَا مَا أَنْتَ أَهْلُهُ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ ثَلَاثاً

O One^{-azwj} Who, the pride of His^{-azwj} Praise is above the praise of the praising ones, and count of the description of the describers of the impacts of His^{-azwj} Praise, and more Majestic than the words of the speakers (speaking) with the Magnificence of His^{-azwj} Glory! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Do with us what You^{-azwj} are rightful of, O rightful to be feared and rightful of the Forgiving!' – three times.

ثُمَّ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ مَا شَاءَ اللَّهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ-

Then you should say, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! Glory be to Allah^{-azwj} and with His^{-azwj} Praise. I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}! Whatever Allah^{-azwj} so Desires, and there is no strength except with Allah^{-azwj}!

هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ- لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ إِخْدَى عَشْرَةَ مَرَّةً

He^{-azwj} is the First, and the Last, and the Apparent, and the Hidden. For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and die, and He^{-azwj} Causes to die and live,

and He^{-azwj} is Alive and does not die. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!' – eleven times.

ثُمَّ تَقُولُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ الرَّحْمَنِ الرَّحِيمِ الْمَلِكِ الْقُدُّوسِ الْحَقِّ الْمُبِينِ عَدَدَ خَلْقِهِ وَ زِينَةَ عَرْشِهِ وَ مِلءَ سَمَاوَاتِهِ وَ أَرْضِيهِ وَ عَدَدَ مَا جَرَى بِهِ عِلْمُهُ وَ أَحْصَاهُ كِتَابُهُ وَ مِدَادَ كَلِمَاتِهِ وَ رَضِيَ نَفْسِهِ إِحْدَى عَشْرَةَ مَرَّةً

Then you should say, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}, whatever Allah^{-azwj} so Desires, and there is no strength except with Allah^{-azwj} the Lenient, the Benevolent, the Exalted, the Magnificent, the Beneficent, the Merciful, the King, the Holy, the Manifest Truth, the number of His^{-azwj} creatures, and adornments of His^{-azwj} Throne, and filling of His^{-azwj} skies and His^{-azwj} earth, and number of what His^{-azwj} Knowledge flows with, and His^{-azwj} Book enumerates with, and ink of His^{-azwj} Words, and Satisfaction of Himself^{-azwj}!' – eleven times.

ثُمَّ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ الْمُبَارَكِينَ وَ صَلِّ عَلَى جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَائِيلَ وَ حَمَلَةَ عَرْشِكَ أَجْمَعِينَ وَ الْمَلَائِكَةَ الْمُقَرَّبِينَ

Then he should say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of the Household of Muhammad^{-saww}, the Blessed ones, and Send Salawaat upon Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and bearers of the Throne altogether, and the Angels of Proximity!

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

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

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

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Send Salawaat upon the Angel of death and his assistants, and Send Salawaat upon Rizwaan and keepers of the Gardens, and Send Salawaat upon Maalik and keepers of the Fires!

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

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

اللَّهُمَّ صَلِّ عَلَى الْكِرَامِ الْكَائِبِينَ وَ السَّفَرَةِ الْكِرَامِ الْبُرَّةِ وَ الْحَفَظَةِ لَيْلِي آدَمَ وَ صَلِّ عَلَى مَلَائِكَةِ الْهَوَاءِ وَ السَّمَاوَاتِ الْعُلَى وَ مَلَائِكَةِ الْأَرْضِينَ السُّفْلَى وَ مَلَائِكَةِ اللَّيْلِ وَ النَّهَارِ وَ الْأَرْضِ وَ الْأَقْطَارِ وَ الْبِحَارِ وَ الْأَنْهَارِ وَ الْبُرَارِي وَ الْفُلُوتِ وَ الْفَقَارِ وَ الْأَشْجَارِ

O Allah^{-azwj}! Send Salawaat upon the Honourable recording Angels, and the Honourable righteous ambassadors, and preservers for the children of Adam^{-as}, and Send Salawaat upon Angels of the air and the high skies, and Angels of the low earths, and Angels of the night and

the day, and the earth, and the horizons, and the oceans, and the rivers, and the lands, and the deserts, and the wilderness, and the trees!

وَ صَلِّ عَلَى الْمَلَائِكَةِ الَّذِينَ أَعْنَيْتَهُمْ عَنِ الطَّعَامِ وَ الشَّرَابِ بِتَسْبِيحِكَ وَ تَقْدِيرِكَ وَ عِبَادَتِكَ

And Send Salawaat upon the Angels, those whom You^{-azwj} have Caused to be needless from the food and the drink by their doing Your^{-azwj} Glorifications, and extollations of Your^{-azwj} Holiness, and worshipping You^{-azwj}!

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى آيِنَا آدَمَ وَ أَمْنَا حَوَاءَ وَ مَا وَلَدَا مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

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

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّيِّبِينَ وَ عَلَى أَصْحَابِهِ الْمُتَنَجِّبِينَ وَ عَلَى أَرْوَاجِهِ الْمُطَهَّرَاتِ وَ عَلَى ذُرِّيَّةِ مُحَمَّدٍ وَ عَلَى كُلِّ نَبِيٍّ بِشِيرِ مُحَمَّدٍ وَ عَلَى كُلِّ نَبِيٍّ وَ لَدَى مُحَمَّدًا وَ عَلَى كُلِّ امْرَأَةٍ صَالِحَةٍ كَفَلَتْ مُحَمَّدًا وَ عَلَى كُلِّ مَلِكٍ هَبَطَ إِلَى مُحَمَّدٍ وَ عَلَى كُلِّ مَنْ فِي صَلَاتِكَ عَلَيْهِ رِضًا لَكَ وَ رِضًا لِنَبِيِّكَ مُحَمَّدٍ ص

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and People^{-asws} of his^{-sawww} Household, the goodly, and upon his^{-sawww} companions, the selected ones, and upon his^{-sawww} Purified wives, and upon offspring of Muhammad^{-sawww} and upon every giver of glad tidings of Muhammad^{-sawww}, and upon every Prophet^{-as} having begotten Muhammad^{-sawww}, and upon every righteous woman who encumbered Muhammad^{-sawww}, and upon every Angel having come down to Muhammad^{-sawww}, and upon every one in Your^{-azwj} Salawaat upon him is Satisfaction for You^{-azwj}, and satisfaction for Your^{-azwj} Prophet^{-sawww} Muhammad^{-sawww}!

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

O Allah^{-azwj}! Send Salawaat upon them until You^{-azwj} Cause them to reach Your^{-azwj} Satisfaction, and You^{-azwj} Increase them after the Satisfaction from what You^{-azwj} are rightful or, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَارِكِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Bless upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and mercy Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, like the best of what You^{-azwj} have Sent and Blessed and Mercied upon Ibrahim^{-as} and Progeny^{-asws} of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!

اللَّهُمَّ أَغْطِ مُحَمَّدًا الْوَسِيلَةَ وَالْمُضِلَّ وَالْمُضِلَّةَ وَالْمُضِلَّةَ الرَّفِيعَةَ وَأَعْطِهِ حَتَّى يَرْضَى وَزِدْهُ بَعْدَ الرِّضَا بِمَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Give Muhammad^{-saww} the means, and the Grace, and the merit, and the lofty rank, and Give him^{-saww} until he^{-saww} is satisfied, and Increase him^{-saww} after the Satisfaction from what You^{-azwj} are rightful of, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا يَنْبَغِي لَنَا أَنْ نُصَلِّيَ عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} just as is befitting us to send Salawaat upon him^{-saww}!

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

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the number of every letter in the Salawaat You^{-azwj} Send upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ وَ مَنْ لَمْ يُصَلِّ عَلَيْهِ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ كُلِّ شَعْرَةٍ وَ لَفْظَةٍ وَ لِحْظَةٍ وَ نَفْسٍ وَ صَفَةٍ وَ سُكُونٍ وَ حَرَكَةٍ مِمَّنْ صَلَّى عَلَيْهِ وَ مِمَّنْ لَمْ يُصَلِّ عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the number of every hair, and word, and moment, and breath, and trait, and stillness, and movement, from the ones sending Salawaat upon him^{-saww}, and from the ones who do not send Salawaat upon him^{-saww};

وَ بَعْدَ سَاعَاتِهِمْ وَ دَقَائِقِهِمْ وَ سُكُونِهِمْ وَ حَرَكَاتِهِمْ وَ حَقَائِقِهِمْ وَ مِيقَاتِهِمْ وَ صِفَاتِهِمْ وَ أَيَّامِهِمْ وَ شُهُورِهِمْ وَ سِنِّيهِمْ وَ أَشْعَارِهِمْ وَ أَبْشَارِهِمْ

And the number of their hours, and their minutes, and their stillness, and their movements, and their realities, and their junctures, and their attributes, and their days, and their months, and their years, and their hair, and their skins!

وَبَعْدَ زَيْدٍ دَرَّ مَا عَمِلُوا أَوْ يَعْمَلُونَ أَوْ يَلْعَنُهُمْ أَوْ رَأَوْا أَوْ ظَنُّوا أَوْ فَطِنُوا أَوْ كَانَ مِنْهُمْ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَكَأَضْعَافِ ذَلِكَ أضعافاً مضاعفةً إِلَى يَوْمِ الْقِيَامَةِ يَا أَرْحَمَ الرَّاحِمِينَ

And the number of what they have done, or they are doing, or their reaching, or their seeing, or their thinking, or their discernment, or happened from them, or will be happening up to the Day of Qiyamah, and like a multiple of that many multiples up to the Day of Qiyamah, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ مَا خَلَقْتَ وَ مَا أَنْتَ خَالِقُهُ إِلَى يَوْمِ الْقِيَامَةِ صَلَاةً تَرْضَاهُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the number of what You^{-azwj} Created, and what You^{-azwj} will be its Creator of up to the Day of Qiyamah, Salawaat You^{-azwj} are Satisfied with!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِعَدَدِ مَا ذَرَأْتَ وَ بَرَأْتَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the number of You^{-azwj} Spread and Formed!

اللَّهُمَّ لَكَ الْحَمْدُ وَ الثَّنَاءُ وَ الشُّكْرُ وَ الْمَنُّ وَ الْفَضْلُ وَ الطَّوْلُ وَ الْحَيْرُ وَ الْحُسْنَى وَ الْبِعْمَةُ وَ الْعِظَمَةُ وَ الْجَبْرُوتُ وَ الْمُلْكُ وَ الْمَلَكُوتُ وَ الْقَهْرُ وَ السُّلْطَانُ وَ الْفَخْرُ وَ السُّؤْدُودُ وَ الْإِمْتِنَانُ وَ الْكِرَامُ وَ الْجَلَالُ وَ الْإِكْرَامُ وَ الْجَمَالُ وَ الْكَمَالُ وَ الْحَيْرُ وَ التَّوْحِيدُ وَ التَّمَجِيدُ وَ التَّحْمِيدُ وَ التَّهْلِيلُ وَ التَّكْبِيرُ وَ التَّقْدِيسُ وَ الرَّحْمَةُ وَ الْمَغْفِرَةُ وَ الْكِبْرِيَاءُ وَ الْعِظَمَةُ

O Allah^{-azwj}! For You^{-azwj} is the Praise, and the Extolling, and the Thanking, and the Conferring, and the Grace, and the leniency, and the good, and the good deeds, and the bounties, and the Magnificence, and the Dominion, and the Kingdom, and the Sovereignty, and the Subduing, and the Authority, and the Pride, and the Guiding, and the Bestowing, and the Benevolence, and the Majesty, and the Honouring, and the Beauty, and the Perfection, and the good, and the Oneness, and the Glory, and the Praise, and the Holiness, and the Greatness, and the Holiness, and the Mercy, and the Forgiveness, and the Greatness, and the Magnificence!

وَ لَكَ مَا رَزَى وَ طَابَ وَ طَهَّرَ مِنَ الثَّنَاءِ الطَّيِّبِ وَ الْمَدِيحِ الْفَاجِرِ وَ الْقَوْلِ الْحَسَنِ الْجَمِيلِ الَّذِي تَرْضَى بِهِ عَنْ قَائِلِهِ وَ تَرْضَى بِهِ قَائِلَهُ وَ هُوَ رَضَى لَكَ حَتَّى يَتَّصِلَ حَمْدِي بِحَمْدِ أَوْلِ الْحَامِدِينَ وَ تَنَائِي بِأَوْلِ ثَنَاءِ الْمُثَنِّينَ عَلَى رَبِّ الْعَالَمِينَ مُتَّصِلًا ذَلِكَ بِذَلِكَ

And for You^{-azwj} is what is pure, and good, and clean from the praise, the good, and the pride-worthy glorification, and the good word, the beautiful which You^{-azwj} are Pleased with from its speaker, and You^{-azwj} are Satisfied with its speaker, and it is Satisfaction for You^{-azwj} until my praising gets connected to the praise by the former praising ones, and my extollations with extollations of the former extollers upon Lord^{-azwj} of the worlds, connecting that with that.

وَ تَهْلِيلِي بِتَهْلِيلِ أَوْلِ الْمُهْلِلِينَ وَ تَكْبِيرِي بِتَكْبِيرِ أَوْلِ الْمُكْبِرِينَ وَ قَوْلِي الْحَسَنُ الْجَمِيلُ بِقَوْلِ أَوْلِ الْقَائِلِينَ الْمُجْمَلِينَ الْمُثَنِّينَ عَلَى رَبِّ الْعَالَمِينَ مُتَّصِلًا ذَلِكَ بِذَلِكَ مِنْ أَوْلِ الدَّهْرِ إِلَى آخِرِهِ

And my extolling of Oneness with the extolling by the former extollers, and my exclaiming of greatness with the exclamation of the former exclaimers, and my good beautiful words with words of the former speakers, the beautifiers, the ones praising upon Lord^{-azwj} of the worlds, connecting that with that, from first of the times to its end.

وَ بَعْدَ زِينَةِ دَرِّ السَّمَاوَاتِ وَالْأَرْضِينَ وَالرِّمَالِ وَالْتَّلَالِ وَالْجِبَالِ وَ عَدَدِ جُرْعِ مَاءِ الْبَحَارِ وَ عَدَدِ قَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ وَ عَدَدِ النُّجُومِ وَ عَدَدِ
الْثَّرَى وَ الْحَصَى وَ النَّوَى وَ الْمَدْرِ وَ عَدَدِ زِينَةِ ذَلِكَ كُلِّهِ

And of the number of adornments of particles of the skies and the earths, and the grains of sand, and the hills, and the mountains, number of gulps of the water of the oceans, and number of drops of the rain, and leaves of the trees, and the number of stars, and the number of soil particles, and the pebbles, and the kernels, and the mud, and number of adornments of that, all of it.

وَ عَدَدِ زِينَةِ السَّمَاوَاتِ وَالْأَرْضِينَ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ مَا بَيْنَ ذَلِكَ وَ مَا فَوْقَهُنَّ إِلَى يَوْمِ الْقِيَامَةِ مِنْ لَدُنِ الْعَرْشِ إِلَى قَرَارِ أَرْضِكَ
السَّابِعَةِ السُّفْلَى وَ بَعْدَ حُرُوفِ الْأَقَاظِ أَهْلِيهِنَّ وَ عَدَدِ أَرْمَاقِهِمْ وَ دَقَائِقِهِمْ وَ سَعَائِرِهِمْ وَ سَاعَاتِهِمْ وَ أَيَّامِهِمْ وَ شُهُورِهِمْ وَ سِنِّيهِمْ وَ سُكُونِهِمْ وَ حَرَكَاتِهِمْ وَ
أَشْعَارِهِمْ وَ أَبْشَارِهِمْ وَ أَنْفَاسِهِمْ

And number of adornments of the skies and the earths, and whatever is in these, and whatever is between these, and whatever is under these, and whatever is between that, and whatever is above these, up to the Day of Qiyamah, from the Throne up to settlement of Your^{-azwj} seventh lowest earth, and number of letters of the wordings of its inhabitants, and number of their breaths, and their minutes, and their hair, and their hours, and their days, and their months, and their years, and their stillness, and their movements, and their hair, and their skins, and their breaths.

وَ بَعْدَ زِينَةِ مَا عَمِلُوا أَوْ يَعْمَلُونَ بِهِ أَوْ بَلَّغَهُمْ أَوْ رَأَوْا أَوْ ظَنُّوا أَوْ كَانَ مِنْهُمْ أَوْ يَكُونُ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ عَدَدِ زِينَةِ ذَرَّةٍ ذَلِكَ وَ أَحْصَاكَ ذَلِكَ وَ
كَأَصْغَابِ ذَلِكَ أَصْغَاباً مُضَاعَفَةً لَا يَعْلَمُهَا وَ لَا يُحْصِيهَا غَيْرُكَ

And the number of adornments of what they have done, or doing with it, or their reaching, or their seeing, or their thinking, or what had happened from them, or that would be happening up to the Day of Qiyamah, and number of adornments of the particles that, and multiple of that, and like a multiple of that, many multiples, no one knows it nor can it be counted by other than you!

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَ أَهْلَ ذَلِكَ أَنْتَ وَ مُسْتَجِدُّهُ وَ مُسْتَوْجِبُهُ مِنِّي وَ مِنْ جَمِيعِ خَلْقِكَ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ

O One^{-azwj} with the Majesty and the Benevolent, and rightful of that are You^{-azwj}, and its deserving, and its obligating from me, and from entirety of You^{-azwj} creatures, O Initiator of the skies and the earth!

اللَّهُمَّ إِنَّكَ لَسْتَ بِرَبِّ اسْتَحْدَثْنَاكَ وَ لَا مَعَكَ إِلَهٌ فَيَشْرِكُكَ فِي رُبُوبِيَّتِكَ وَ لَا مَعَكَ إِلَهٌ أَغَانَكَ عَلَى خَلْقِنَا أَنْتَ رَبُّنَا كَمَا تَقُولُ وَ فَوْقَ مَا يَقُولُ الْقَائِلُونَ

O Allah^{-azwj}! You^{-azwj} aren't an occurring Lord^{-azwj}, nor is there a god with You^{-azwj} so he would associate with You^{-azwj} in Your^{-azwj} Lordship, nor is there a god with You^{-azwj} to assist You^{-azwj}

upon creating us! You^{-azwj} are our Lord^{-azwj} just as Your^{-azwj} are Saying, and above what the speakers are saying!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُعْطِيَ مُحَمَّدًا أَفْضَلَ مَا سَأَلْتُكَ وَأَفْضَلَ مَا سَأَلْتُ لَهُ وَأَفْضَلَ مَا أَنْتَ مَسْئُولٌ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, and to Give Muhammad^{-saww} the best of what he^{-saww} had asked You^{-azwj}, and best of what I am asking for him^{-saww}, and best of what You^{-azwj} will be asked for up to the Day of Qiyamah!

أُعِيدُ أَهْلَ بَيْتِ النَّبِيِّ مُحَمَّدٍ صَ وَنَفْسِي وَ دِينِي وَ مَالِي وَ وُلْدِي وَ أَهْلِي وَ قَرَاتِي وَ أَهْلَ بَيْتِي وَ كُلَّ ذِي رَحِمٍ لِي دَخَلَ فِي الْإِسْلَامِ أَوْ يَدْخُلُ إِلَى يَوْمِ الْقِيَامَةِ وَ حَزَانَتِي وَ حَاصِنَتِي وَ مَنْ قَلَّدَنِي دُعَاءً أَوْ أَسَدَى إِلَيَّ يَدًا أَوْ رَدَّ عَنِّي غِيْبَةً أَوْ قَالَ فِيَّ خَيْرًا أَوْ اتَّخَذْتُ عِنْدَهُ يَدًا أَوْ صَنِيعَةً وَ جِيرَانِي وَ إِخْوَانِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِاللَّهِ

I seek Refuge for People^{-asws} of the Household of the Prophet^{-saww}, Muhammad^{-saww}, and for myself, and my religion, and my wealth, and my children, and my wife, and my relatives, and my family members, and every one with kinship for me having entered into Al Islam, or will be entering up to the Day of Qiyamah, and my intimate ones, and my special ones, and ones collared to me a supplication, or assisted a hand to me, or defended me in absence, or said good regarding me, or I have taken a hand with him, or a dealing, and my neighbours, or my brothers from the men and the women believing in Allah^{-azwj}.

وَ بِأَسْمَائِهِ النَّامَةِ الْعَامَّةِ الشَّامِلَةِ الْكَامِلَةِ الطَّاهِرَةِ الْفَاضِلَةِ الْمُبَارَكَةِ الْمُتَعَالِيَةِ الرَّكَابِيَةِ الشَّرِيفَةِ الْمُنِيَعَةِ الْكَرِيمَةِ الْعَظِيمَةِ الْمُحْزُونَةِ الْمَكُونَةِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ وَ بِأَمِّ الْكِتَابِ وَ حَاتِمَتِهِ وَ مَا بَيْنَهُمَا مِنْ سُورَةِ شَرِيفَةٍ وَ آيَةٍ مُحْكَمَةٍ وَ شِفَاءٍ وَ رَحْمَةٍ وَ عُودَةٍ وَ بَرَكَتَةٍ

And with His^{-azwj} Complete Names, the general, the inclusive, the perfect, the clean, the meritorious, the Blessed, the Exalted, the Pure, the Noble, the Honourable, the Magnificent, the Treasured, the Hidden which neither exceeded by the righteous nor immoral, and with Mother of the Book, and its end, and what is between them, from a noble Chapter, and Decisive Verse, and healing, and Mercy, and seeking Refuge, and Blessings.

وَ بِاللَّتَّوْرَةِ وَ الْإِنْجِيلِ وَ الرَّبُّورِ وَ الْفُرْقَانِ وَ صُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ بِكُلِّ كِتَابٍ أَنْزَلَهُ اللَّهُ وَ بِكُلِّ رَسُولٍ أَرْسَلَهُ اللَّهُ وَ بِكُلِّ حُجَّةٍ أَقَامَهَا اللَّهُ وَ بِكُلِّ بُرْهَانٍ أَظْهَرَهُ اللَّهُ وَ بِكُلِّ نُورٍ أَنْارَهُ اللَّهُ وَ بِكُلِّ آيَةٍ آتَاهُ اللَّهُ وَ عَظَمَتِهِ

And with the Torah and the Evangel, and the Psalms, and the Furqan, and Parchments of Ibrahim^{-as} and Musa, and with every Book Allah^{-azwj} Revealed, and with every Messenger^{-as} Allah^{-azwj} had Sent, and with every Divine Authority Allah^{-azwj} had Established, and with every proof Allah^{-azwj} Manifested, and with every light Allah^{-azwj} Irradiated, and with every Favour of Allah^{-azwj}, and His^{-azwj} Magnificence!

أُعِيدُ نَفْسِي وَ أَسْتَعِيدُ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ وَ مِنْ شَرِّ مَا رَبِّي مِنْهُ أَكْبَرُ وَ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ فَسَقَةِ الْحَرِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّلَاطِينِ وَ إِبْلِيسَ وَ جُنُودِهِ وَ أَتْبَاعِهِ

I seek Refuge for myself, and I seek Refuge from evil of every one with evil, and from evil of what I fear and I am cautious of, and from evil of what my Lord^{-azwj} is Greater than it, and from evil of mischief-makers of the Arabs and the non-Arabs, and from evil of mischief of the Jinn

and the human, and the Satan^{-la} and the rulers, and Iblees^{-la} and his^{-la} army and his^{-la} loyalists and his^{-la} followers.

وَمِنْ شَرِّ مَا فِي النُّورِ وَالظُّلْمَةِ وَمِنْ شَرِّ مَا دَهَمَ أَوْ هَجَمَ أَوْ أَلَمَ وَمِنْ شَرِّ كُلِّ غَمٍّ وَهَمٍّ وَآفَةٍ وَنَدَمٍ وَنَازِلَةٍ وَسُقْمٍ وَمِنْ شَرِّ مَا يَخْدُثُ فِي اللَّيْلِ وَالنَّهَارِ وَتَأْتِي بِهِ الْأَقْدَارُ

And from evil of what is in the light and the darkness, and from evil of what raids or crowds or pains, and from evil of every sadness, and worries, and afflictions, and regret, and calamity, and sickness, and from evil of what occurs in the night and the day, and the Pre-determinations come with!

وَمِنْ شَرِّ مَا فِي النَّارِ وَمِنْ شَرِّ مَا فِي الْأَرْضِ وَالْأَقْطَارِ وَالْقَلَوَاتِ وَالْقَفَارِ وَالْبَحَارِ وَالْأَنْهَارِ وَمِنْ شَرِّ الْفُسَّاقِ وَالْمُجَارِ وَالْكُهَّانِ وَالسُّحَّارِ وَالْحُسَّادِ وَالذُّعَّارِ وَالْأَشْرَارِ

And from evil of what is in the fire, and from evil of what is in the earth, and the horizons, and the wilderness, and the wastelands, and the oceans, and the river, and from evil of the mischievous, and the immoral, and the sooth-sayers, and the sorcerers, and the enviers, and the terrifiers, and the evil.

وَمِنْ شَرِّ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْزُجُ فِيهَا وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ - فَإِنْ تَوَلَّوْا فُقُلًا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And from evil of **what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, [34:2]**, and from evil of every one with evil, and from evil of every animal of my Lord^{-azwj}, **Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]. But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

وَأَعُوذُ بِكَ اللَّهُمَّ مِنَ الْهَمِّ وَالْعَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَمِنْ ضَلَعِ الدِّينِ وَعَلَبَةِ الرِّجَالِ وَمِنْ عَمَلٍ لَا يَنْفَعُ وَمِنْ عَيْنٍ لَا تَدْمَعُ وَمِنْ قَلْبٍ لَا يَحْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ نَصِيحَةٍ لَا تُنْجَعُ وَمِنْ صِحَابَةٍ لَا تُرَدِّعُ وَمِنْ اجْتِمَاعٍ عَلَى نُكْرٍ وَتَوَدُّدٍ عَلَى حُسْرٍ أَوْ تَوَاحُذٍ عَلَى حُبِّ

And I seek Refuge with You^{-azwj}, O Allah^{-azwj}, from the worries, and the sadness, and the grief, and the frustration, and the laziness, and the cowardice, and the miserliness, and from the burden of debt, and prevailing by the men, and from actions not benefitting, and from an eye not shedding tears, and from a hear not being fearful, and from a supplication not being heard, and from advice not being successful, and from companions not deterring, and from gathering upon denial, and being cordial upon loss, or being seized upon wickedness.

وَمِمَّا اسْتَعَاذَ مِنْهُ مَا لَمْ يَكُنْ لَكَ الْمُقَرَّبُونَ وَالْأَنْبِيَاءُ الْمُرْسَلُونَ وَالْأَيْمَةُ الْمُطَهَّرُونَ وَالشُّهَدَاءُ وَالصَّالِحُونَ وَعِبَادُكَ الْمُتَّقُونَ

And from what Your^{-azwj} Angels of the Proximity sought Refuge from, and the Messenger Prophets^{-as}, and the Purified Imams^{-asws}, and the martyrs, and the righteous, and Your^{-azwj} pious servants!

وَ أَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْطِيَنِي مِنَ الْخَيْرِ مَا سَأَلُوا- وَ أَنْ تُعِيدَنِي مِنْ شَرِّ مَا اسْتَعَاذُوا

And I ask You^{-azwj}, O Allah^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Give me from the goodness what I ask for, and to Shelter me from evil of what I am seeking Refuge from.

وَ أَسْأَلُكَ اللَّهُمَّ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَ آجِلِهِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ أَعُوذُ بِكَ يَا رَبِّ مِنْ هَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I ask You^{-azwj}, O Allah^{-azwj}, from the good, all of it, current and future, what I know of and I don't know of, and I seek Refuge with You^{-azwj}, O Lord^{-azwj}, from the slander of Satan^{-la}, and I seek Refuge with You^{-azwj}, Lord^{-azwj}, from their^{-la} presence.

بِسْمِ اللَّهِ عَلَى أَهْلِ بَيْتِ النَّبِيِّ مُحَمَّدٍ ص بِسْمِ اللَّهِ عَلَى نَفْسِي وَ دِينِي بِسْمِ اللَّهِ عَلَى أَهْلِي وَ مَالِي بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ أُعْطَانِي رَبِّي بِسْمِ اللَّهِ عَلَى أَحَبَّتِي وَ وُلْدِي وَ قَرَابَاتِي

(I seek Refuge) In the Name of Allah^{-azwj}, upon People^{-asws} of the Household of the Prophet^{-saww} Muhammad^{-saww}! In the Name of Allah^{-azwj}, upon myself and my religion! In the Name of Allah^{-azwj}, upon my family and my wealth! In the Name of Allah^{-azwj}, upon all things my Lord^{-azwj} has Given me! In the Name of Allah^{-azwj}, upon my loved ones and my children, and my kinship!

بِسْمِ اللَّهِ عَلَى جِيرَانِي الْمُؤْمِنِينَ وَ إِخْوَانِي وَ مَنْ قَلَّدَنِي دُعَاءً أَوْ اتَّخَذَ عِنْدِي بَدَأً أَوْ أَسَدَى إِلَيَّ بَرًّا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِسْمِ اللَّهِ عَلَى مَا رَزَقَنِي رَبِّي وَ يَرْزُقُنِي

In the Name of Allah^{-azwj}, upon my neighbours, the Momineen and my brothers, and the ones who collared me with a supplication, or having taken a hand (favour) with me, or assisted to me a righteousness, from the Momineen and the Mominaat! In the Name of Allah^{-azwj} upon what my Lord^{-azwj} has Graced me and will be Gracing me!

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allah^{-azwj} Who, nothing harms with His^{-azwj} Name, neither in the earth nor in the sky, and He^{-azwj} is the Hearing the Knowing!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى جَمِيعِ مَا سَأَلْتُكَ عِبَادُكَ الْمُؤْمِنُونَ أَنْ تُصَلِّهُمُ بِهِ مِنَ الْخَيْرِ وَ اصْرِفْ عَنِّي جَمِيعَ مَا سَأَلْتُكَ عِبَادُكَ الْمُؤْمِنُونَ أَنْ تَصْرِفَهُ عَنْهُمْ مِنَ السُّوءِ وَ الرَّذَى وَ زِدْنِي مِنْ فَضْلِكَ مَا أَنْتَ أَهْلُهُ وَ وِلِيُّهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Help me with entirety of what Your^{-azwj} Momineen servants asked You^{-azwj} to help them with, from the good, and Turn away from me what Your^{-azwj} Momineen servants asked You^{-azwj} to Turn away from them, from the evil and the ruination, and Increase me from You^{-azwj} Grace what You^{-azwj} are rightful of it and in Charge of, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ عَجِّلِ اللَّهُمَّ فَرَجَهُمْ وَ فَرَجِي وَ فَتِّحْ عَنِّي كُلَّ مَهْمُومٍ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the goodly, the Purified, and O Allah^{-azwj}, Hasten their^{-asws} relief and my relief, and Relieve every worry from the believing men and women!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي نَصْرَهُمْ وَ أَشْهَدُنِي أَيَّامَهُمْ وَ اجْمَعْ بَيْنِي وَ بَيْنَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ اجْعَلْ مِنْكَ عَلَيْهِمْ وَاقِيَةً حَتَّى لَا يَخْلَصَ إِلَيْهِمْ إِلَّا بِسَبِيلِ خَيْرٍ وَ عَلَيَّ مَعَهُمْ وَ عَلَى شِعْبَتِهِمْ وَ مُحِبِّهِمْ وَ عَلَى أَوْلِيَائِهِمْ وَ عَلَى جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me their^{-asws} help, and Cause me to witness their^{-asws} days, and Gather between me and them^{-asws} in the world and the Hereafter, and Make an even to be from You^{-azwj} upon them^{-asws} until it does not result to them except the way of good, and upon me with them^{-asws}, and upon their^{-asws} Shias, and their^{-asws} loved ones, and upon their^{-asws} friends, and upon entirety of the believing men and women, for You^{-azwj} are Able upon all things!

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ لَا غَالِبَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ- حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ- وَ أْفَوْضُ أَمْرِي إِلَى اللَّهِ وَ أَلْتَجِي إِلَى اللَّهِ وَ بِاللَّهِ أُحَاوِلُ وَ أُصَاوِلُ وَ أُكَاثِرُ وَ أُفَاجِرُ وَ أَعْتَزُّ وَ أَعْتَصِمُ-

In the Name of Allah^{-azwj}, and with Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and there is no Prevaler except Allah^{-azwj}, whatever Allah^{-azwj} so Desires There is neither might nor strength except with Allah^{-azwj}. Allah^{-azwj} Suffices me. I rely upon Allah^{-azwj}, and I delegate my affairs to Allah^{-azwj}, and I seek shelter to Allah^{-azwj}, and with Allah^{-azwj} I strive, and I persevere, I increase, and I pride, and I boast, and I hold tightly.

عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتَاب- لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ عَدَدَ الْحَصَى وَ التَّرَى وَ النُّجُومِ وَ الْمَلَائِكَةِ الصُّفُوفِ لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ الْعَلِيُّ الْعَظِيمُ لا إِلَهَ إِلَّا اللَّهُ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

I rely upon Him^{-azwj} and I repent to Him^{-azwj}. There is no god except He^{-azwj}, the Living, the Eternal, the number of pebbles, and (grains of) sand, and the stars, and the Angels in rows. There is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}, the Exalted, the Magnificent. There is no god except Allah^{-azwj}! Glory be to You^{-azwj}, I have been of the unjust ones!"²³⁵

وَ مِمَّا حَرَجَ عَنْ صَاحِبِ الزَّمَانِ ع زِيَادَةَ فِي هَذَا الدُّعَاءِ إِلَى مُحَمَّدِ بْنِ الصَّلْتِ الْقَيْمِيِّ رَه

And from what emerged from Master^{-ajfi} of the Time (Al-Qaim^{-ajfi}, an increase in this supplication, to Muhammad Bin Al-Salt Al-Qummi: -

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مَنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظِّلِّ وَ الْحُرُورِ وَ مَنْزِلَ الزَّبُورِ وَ الْفُرْقَانَ الْعَظِيمِ وَ رَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

'O Allah^{-azwj}! Lord^{-azwj} of the Magnificent Noor, and Lord^{-azwj} of the Lofty Chair, and Lord^{-azwj} of the swelled sea, and Revealer of the Torah, and the Evangel, and the Psalms, and Lord^{-azwj} of

²³⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 44 a

the Shadow, and the heats, and Revealer of the Psalms and the Mighty Furqan, and Lord^{-azwj} of the Angels of Proximity, and the Prophets^{-as} and the Messengers^{-as}!

أَنْتَ إِلَهٌ مَنْ فِي السَّمَاءِ وَإِلَهُ مَنْ فِي الْأَرْضِ لَا إِلَهَ فِيهِمَا غَيْرُكَ وَأَنْتَ جَبَّارٌ مَنْ فِي السَّمَاءِ وَجَبَّارٌ مَنْ فِي الْأَرْضِ وَلَا جَبَّارَ فِيهِمَا غَيْرُكَ

You^{-azwj} are God^{-azwj} of ones in the sky and God^{-azwj} of ones in the earth! There is not god among these apart from You^{-azwj}, and You^{-azwj} are Subduer of the ones in the sky and Subduer of the ones in the earth, and there is no Subduer among these apart from You^{-azwj}.

وَأَنْتَ خَالِقٌ مَنْ فِي السَّمَاءِ وَخَالِقٌ مَنْ فِي الْأَرْضِ لَا خَالِقَ فِيهِمَا غَيْرُكَ وَأَنْتَ حَكَمٌ مَنْ فِي السَّمَاءِ وَحَكَمٌ مَنْ فِي الْأَرْضِ لَا حَكَمَ فِيهَا غَيْرُكَ

And You^{-azwj} are Creator of ones in the sky and Creators of ones in the earth, and there is no Creator among these apart from You^{-azwj}! And You^{-azwj} are Ruler of ones in the sky, and Ruler of ones in the earth. There is no Ruler in it apart from You^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَبُنُورِ وَجْهِكَ الْمَشْرِقِ الْمُنِيرِ وَمُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَالْأَرْضُونَ وَبِاسْمِكَ الَّذِي يَصْلُحُ عَلَيْهِ الْأَوْلُونَ وَالْآخِرُونَ

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Honourable Face, and by Noor of Your^{-azwj} Face, the shining, the radiant, and Your^{-azwj} Ancient Kingdom! O Living! O Eternal! I ask You^{-azwj} with Your^{-azwj} Name which the skies and the earths shine with, and by Your^{-azwj} Name which the former ones and the latter ones correct upon!

يَا حَيًّا قَبْلَ كُلِّ حَيٍّ وَيَا حَيًّا بَعْدَ كُلِّ حَيٍّ وَيَا حَيًّا حِينَ لَا حَيٍّ يَا مُحْيِي الْمَوْتَى وَيَا حَيُّ يَا لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ يَا قَيُّوْمُ

O Living before every living being, and O Living after all living beings, and O Living when there was not living being, O Reviver of the dead, and O Living! There is no god except You^{-azwj}, O Living, O Eternal!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَا أَحْتَسِبُ رِزْقًا وَاسِعًا خَلَالًا طَيِّبًا وَأَنْ تُفَرِّجَ عَنِّي كُلَّ غَمٍّ وَكُلَّ هَمٍّ وَأَنْ تُعْطِيَنِي مَا أَرْجُوهُ وَأَمَلُهُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me from whereby I anticipate and from where I do not anticipate, vast sustenance, Permissible, goodly, and to Relieve from me every sadness, and every worry, and to Give me what I am hoping for and wishing for. You^{-azwj} are Able upon all things!²³⁶

وَقَالَ الْكُفْمَعِيُّ فِي كِتَابَيْهِ إِنَّمَا سُمِّيَ هَذَا الدُّعَاءُ بِدُعَاءِ الْحَرِيقِ لِمَا رُوِيَ عَنِ الصَّادِقِ ع قَالَ سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع يَقُولُ كُنْتُ مَعَ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ ع بِنَابَا يَعُودُ شَيْخًا مِنَ الْأَنْصَارِ إِذَا أَتَى أَبِي ع آتٍ وَقَالَ لَهُ الْحَقُّ دَارَكَ فَقَدِ احْتَرَقَتْ-

And Al-Kaf'amy said in his book, 'But rather this supplication has been named as 'Dua Al-Hareeq' due to what is reported from Al-Sadiq^{-asws}. He^{-asws} said: 'I^{-asws} heard my^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} saying: 'I^{-asws} was with my^{-asws} father Ali^{-asws} Bin Ali

Husayn^{-asws} at Quba consoling an old man from the Helpers came to my^{-asws} father^{-asws} and said to him^{-asws}, 'Go to your house for it has been incinerated!'

فَقَالَ ع لَمْ تُحْتَرَقْ

He^{-asws} said: 'It has not been incinerated!'

فَدَهَبَ ثُمَّ عَادَ وَقَالَ قَدْ احْتَرَقَتْ

He went, then returned and said, 'It has been burnt down!'

فَقَالَ أَبِي ع وَاللَّهِ مَا احْتَرَقَتْ

My^{-asws} father^{-asws} said: 'By Allah^{-azwj}, It has not been burnt down!'

فَدَهَبَ ثُمَّ عَادَ وَمَعَهُ جَمَاعَةٌ مِنْ أَهْلِنَا وَمَوَالِينَا وَهُمْ يَبْكُونَ وَيَقُولُونَ لِأَبِي قَدْ احْتَرَقَتْ دَارُكَ

He went, then returned and there was a group from our people and our friends with him, and they were crying and saying to my^{-asws} father^{-asws}, 'Your^{-asws} house has been burnt down!'

فَقَالَ كَلَّا وَاللَّهِ مَا احْتَرَقَتْ وَإِنِّي بَرِيٌّ أَوْثَقُ مِنْكُمْ

He^{-asws} said: 'Never, by Allah^{-azwj}, it has not burned down, and I^{-asws} am more trusting with my^{-asws} Lord^{-azwj} than you all!'

ثُمَّ انْكَشَفَ الْأَمْرُ عَنِ اخْتِرَاقِي جَمِيعَ مَا حَوْلَ الدَّارِ إِلَّا هِيَ فَقَالَ أَبِي الْبَاقِرُ ع لِأَبِيهِ زَيْنِ الْعَابِدِينَ ع مَا هَذَا

Then the matter was uncovered about the burning down of entirety of what was around the house, except it. My^{-asws} father^{-asws} Al-Baqir^{-asws} said to his^{-asws} father^{-asws} Zayn Al Abideen^{-asws}: 'What is this?'

فَقَالَ يَا بُنَيَّ شَيْءٌ نَتَوَارَثُهُ مِنْ عِلْمِ النَّبِيِّ ص هُوَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا مِنَ الْمَالِ وَالْجَوَاهِرِ وَالْأَمْلاكِ وَأَعَدُّ مِنَ الرِّجَالِ وَالسِّلَاحِ وَهُوَ سِرٌّ أَتَى بِهِ جِبْرَائِيلُ إِلَى النَّبِيِّ ص

He^{-asws} said: 'O my^{-asws} son^{-asws}! It is something we^{-asws} have inherited from knowledge of the Prophet^{-saww}. It is more beloved to me^{-asws} than the world and whatever in it from the wealth, and the gems, and the property, and the number of men and the weapon, and it is a secret Jibraeel^{-as} came with to the Prophet^{-saww}.

فَعَلَّمَهُ عَلِيًّا وَابْنَتَهُ فَاطِمَةَ وَتَوَارَثْنَا نَحْنُ وَهُوَ الدُّعَاءُ الْكَامِلُ الَّذِي مَنْ قَدَّمَهُ أَمَامَهُ كُلَّ يَوْمٍ وَكَلَّمَ اللَّهُ تَعَالَى بِهِ أَلْفَ مَلَكٍ يَحْفَظُونَهُ فِي نَفْسِهِ وَأَهْلِهِ وَوَلَدِهِ وَحَشَمِهِ وَمَالِهِ وَأَهْلٍ عِنَابِيهِ مِنَ الْحَرِّ وَالْعَرَقِ وَالسَّرَقِ وَالْهَدْمِ وَالرِّدْمِ وَالْحُسْفِ وَالْقَدْفِ

He^{-saww} taught it to Ali^{-asws} and his^{-asws} daughter^{-asws} (Syeda) Fatima^{-asws}, and we^{-asws} have inherited it, and it is the perfect supplication which one who advances it in front of him every day, Allah^{-azwj} will Allocate a thousand Angels with him protecting him regarding himself, and his wife, and his children, and his servants, and his wealth, and people of his care, from the

burning and the drowning, and the lightning, and being crushed, and being wrecked, and submergence, and the defamation.

وَ آمَنَهُ اللهُ تَعَالَى مِنْ شَرِّ الشَّيْطَانِ وَ السُّلْطَانِ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ كَانَ فِي أَمَانِ اللهِ وَ ضَمَانِهِ وَ أَعْطَاهُ اللهُ تَعَالَى عَلَى قِرَائَتِهِ وَ إِنْ كَانَ مُخْلِصاً مُوقِناً ثَوَابَ مِائَةِ صِدِّيقٍ وَ إِنْ مَاتَ فِي يَوْمِهِ دَخَلَ الْجَنَّةَ

And Allah^{-azwj} the Exalted will Secure him from evil of the Satan^{-la}, and the ruler, and from evil of every one with evil, and he would be in the Security of Allah^{-azwj} and His^{-azwj} Guarantee, and Allah^{-azwj} the Exalted will Give him upon his recitation, and if he were to be sincere, convinced, Rewards of a hundred truthful ones, and if he dies during his day, he will enter the Paradise.

فَاَحْفَظْ يَا بُنَيَّ وَ لَا تَعْلَمُهُ إِلَّا بِمَنْ تَتَّقِي بِهِ فَإِنَّهُ لَا يَسْأَلُ مُحِقٌّ بِهِ شَيْئاً إِلَّا أَعْطَاهُ اللهُ تَعَالَى.

Preserve, O my^{-asws} son^{-asws}, and do not teach it except to the one you^{-asws} trust with, for the one who is rightful with it will ask with anything except Allah^{-azwj} the Exalted will Give him".²³⁷

45- مِصْبَاحُ الشَّيْخِ، وَ الْبَلَدُ الْأَمِينُ، وَ إِخْتِيَارُ ابْنِ الْبَاقِي، دُعَاءُ آخِرُ مَرْوِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع فِي الصَّبَاحِ- يَا كَبِيرَ كُلِّ كَبِيرٍ يَا مَنْ لَا شَرِيكَ لَهُ وَ لَا وَزِيرَ يَا خَالِقَ الشَّمْسِ وَ الْقَمَرِ الْمُنِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا جَابِرَ الْعَظْمِ الْكَاسِرِ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا نَوْرَ النُّورِ يَا مُدَبِّرَ الْأُمُورِ يَا بَاعِثَ مَنْ فِي الْقُبُورِ

(The book) 'Misbah' of the Sheykh, and 'Al Balad Al Ameen', and 'Ikhtiyar' of Ibn Al Baqi, another supplication reported,

'From Abu Al-Hassan Al-Askari^{-asws} in the mornings: 'O Great of all great ones! O One having not associate for Him^{-azwj} nor any minister! O Creator of the sun and the radiant moon! O Protection of the fearful shelter seeker! O Freer of the chained captive! O Sustainer of the young child! O Breaker of bones of the tyrants! O Merciful to the aged old man! O Light of the lights! O Manager of the affairs! O Resurrector of the ones in the graves!

يَا شَافِي الصُّدُورِ يَا جَاعِلَ الظِّلِّ وَ الْحُورِ يَا عَالِماً بِذَاتِ الصُّدُورِ يَا مُنَزِّلَ الْكِتَابِ وَ النُّورِ وَ الْفَرْقَانَ الْعَظِيمِ وَ الرَّبُّورِ يَا مَنْ تُسَبِّحُ لَهُ الْمَلَائِكَةُ بِالْإِبْرَارِ وَ الظُّهُورِ يَا دَائِمَ النَّبَاتِ يَا مُخْرِجَ النَّبَاتِ بِالْغُدُوِّ وَ الْأَصَالِ يَا مُجِيبَ الْأَمْوَاتِ يَا مُنْشِئَ الْعِظَامِ الدَّارِسَاتِ يَا سَامِعَ الصَّوْتِ يَا سَابِقَ الْقُوْتِ يَا كَاسِيَ الْعِظَامِ الْبَالِيَةِ بَعْدَ الْمَوْتِ

O Healer of the chests! O Maker of the shadows and the heats! O Knower of contents of the chests! O Revealer of the Book and the Noor and the Mighty Quran and the Psalms! O One^{-azwj} the Angels glorify to Him^{-azwj} in the morning and afternoon! O constant of the stead fastedness! O Emerger of the vegetation in the morning and the evening! O Reviver of the dead! O Grower of the bones! O Hearer of the voices! O First to the loss! O Breaker of the decaying bones after the death!

يَا مَنْ لَا يَشْعَلُهُ شُعْلٌ عَنْ شُعْلٍ يَا مَنْ لَا يَتَغَيَّرُ مِنْ حَالٍ إِلَى حَالٍ يَا مَنْ لَا يَخْتَنِجُ إِلَى بَحْثٍ حَرَكَوٍ وَ لَا انْتِقَالَ يَا مَنْ لَا يَمْتَعُهُ شَأْنٌ عَنْ شَأْنٍ يَا مَنْ يَرُدُّ بِاللِّطْفِ الصَّدَقَةَ وَ الدُّعَاءَ عَنْ أَعْيَانِ السَّمَاءِ مَا حَتَمَ وَ أَبْرَمَ مِنْ سُوءِ الْقَضَاءِ

²³⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 44 c

O One no pre-occupation pre-occupies Him^{-azwj} from a pre-occupation! O One Who does not change from a state to a state! O One Who is not needy to embodiment of movement nor transfer! O One Whom a glory does not prevent Him^{-azwj} from a glory! O One Who does not reject the subtle charity and the supplication from horizons of the sky what is inevitable, and more accomplished than the evil Decree!

يَا مَنْ لَا يُحِيطُ بِهِ مَوْضِعٌ وَلَا مَكَانٌ يَا مَنْ يَجْعَلُ الشِّقَاءَ فِيمَا يَشَاءُ مِنَ الْأَشْيَاءِ يَا مَنْ يُمَسِّكُ الرِّمَقَ مِنَ الدِّنْفِ الْعَمِيدِ بِمَا قَلَّ مِنَ الْغَدَاءِ يَا مَنْ يُرِيْلُ بِأَدْنَى الدَّوَاءِ مَا غَلِظَ مِنَ الدَّاءِ يَا مَنْ إِذَا وَعَدَ وَفَى وَإِذَا تَوَعَّدَ عَفَا

O One Whom a place does not encompass Him^{-azwj}, nor any location! O One Who Makes the healing in whatever He^{-azwj} so Desires from the things! O One who Withholds the breath from the departing soul with what is scarce from the provision! O One who Does away with the least medicine what is harsh from the disease! O One when supplicated to, Fulfils, and when He^{-azwj} Threatens, Pardons!

يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ يَا مَنْ يُعَلِّمُ مَا فِي صَمِيرِ الصَّامِتِينَ يَا عَظِيمَ الْخَطَرِ يَا كَرِيمَ الظَّرْفِ يَا مَنْ لَهُ وَجْهٌ لَا يَبْئَلِي يَا مَنْ لَهُ مُلْكٌ لَا يَفْتَنِي يَا مَنْ لَهُ نُورٌ لَا يَطْفَأُ يَا مَنْ فَوْقَ كُلِّ شَيْءٍ عَرْشُهُ يَا مَنْ فِي الْبَرِّ وَالْبَحْرِ سُلْطَانُهُ

O One Who Controls needs of the beggars! O One Who Knows what is in the conscience of the silent ones! O Mighty of Peril! O Benevolent of the victory! O One having a Face for him not to decay! O One having Kingdom for him not to perish! O One having Light for Him^{-azwj} not to extinguish! O One above all things is His^{-azwj} Throne! O One Whose Authority in the land and the sea!

يَا مَنْ فِي جَهَنَّمَ سَخَطُهُ يَا مَنْ فِي الْجَنَّةِ رَحْمَتُهُ يَا مَنْ مَوَاعِيدُهُ صَادِقَةٌ يَا مَنْ أَيَادِيهِ فَاضِلَةٌ يَا مَنْ رَحْمَتُهُ وَاسِعَةٌ يَا غِيَاثَ الْمُسْتَغِيثِينَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى وَ خَلْفَهُ بِالْمَنْزِلِ الْأَدْنَى

O One Whose Wrath is in Hell! O One Whose Mercy is in the Paradise! O One who Promises are true! O One whose Favours are meritorious! O One Whose Mercy is vast! O Helper of the seekers of help! O Responder of supplication of the desperate! O One Who is with the exalted Scenario and His^{-azwj} creatures are with the lowest status!

يَا رَبَّ الْأَرْوَاحِ الْقَائِيَةِ يَا رَبَّ الْأَجْسَادِ الْبَالِيَةِ يَا أَبْصَرَ النَّاطِرِينَ يَا أَسْمَعَ السَّامِعِينَ يَا أَسْرَعَ الْحَاسِبِينَ يَا أَحْكَمَ الْحَاكِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا وَهَّابَ الْعَطَايَا يَا مُطَلِّقَ الْأَسَارَى يَا رَبَّ الْعِزَّةِ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَعْفُورَةِ يَا مَنْ لَا يُدْرِكُ أَمْدُهُ يَا مَنْ لَا يُحْصَى عَدْدُهُ يَا مَنْ لَا يَنْقَطِعُ مَدَدُهُ

O Lord^{-azwj} of the perishable souls! O Lord^{-azwj} of the decaying bodies! O most Seeing of the beholders! O most Hearing of the listeners! O Quickest of the reckoners! O Ruler of the rulers! O most Merciful of the merciful ones! O Benefactor of the awards! O Freer of the captives! O Lord of Might! O rightful to be feared and rightful of the Forgiveness! O One Whose duration cannot be realised! O One Whose number cannot be counted! O One Whose duration will not terminate!

أَشْهَدُ وَ الشَّهَادَةُ لِي رِفْعَةٌ وَ عُدَّةٌ وَ هِيَ مِنِّي سَمْعٌ وَ طَاعَةٌ وَ بِهَا أَرْجُو النَّجَاةَ يَوْمَ الْحِسْرَةِ وَ التَّدَامَةَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ وَ أَنَّهُ قَدْ بَلَغَ عَنْكَ وَ أَدَّى مَا كَانَ وَاجِبًا عَلَيْهِ لَكَ

Be Witness, and testimony for me is loftiness and tool, and it is listening and obeying and obedience from me, and by it I hope for the salvation on the Day of regret and the remorse. Surely, You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, and Muhammad^{-saww} is Your^{-azwj} servant and Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and he^{-saww} had delivered from Your^{-azwj} behalf, and fulfilled whatever had been obligated upon him^{-saww} for You^{-azwj}!

وَ أَنْتَ تَخْلُقُ دَائِمًا وَ تَزُوقُ وَ تُعْطِي وَ تَمْنَعُ وَ تَرْفَعُ وَ تَضَعُ وَ تُعْنِي وَ تُفْقِرُ وَ تَغْدُلُ وَ تَنْصُرُ وَ تَعْفُو وَ تَرْحَمُ وَ تَصْفَحُ وَ تَجَاوِزُ عَمَّا نَعْلَمُ وَ لَا تَجُورُ وَ لَا تَطْلُمُ وَ أَنْتَ تَقْبِضُ وَ تَبْسُطُ وَ تَمُحُو وَ تُبَيِّتُ وَ تُبَدِّئُ وَ تُعِيدُ وَ تُحْيِي وَ تُمِيتُ وَ أَنْتَ حَيٌّ لَا تَمُوتُ

And You^{-azwj} constantly, and You^{-azwj} Sustains, and Give and Prevent, and Raise and Drop, and Enrich and Impoverish, and Abandon and Help, and Pardon and Mercy, and Excuse and Overlook about what You^{-azwj} know and are neither tyrannous nor unjust, and Grip and Extend, and Delete and Affirm, and Initiate and repeat, and Cause to live and dies, while You^{-azwj} are Alive and will not be dying!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اهْدِنِي مِنْ عِنْدِكَ وَ أَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَ انْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Guide me from You^{-azwj} and Pour upon me from Your^{-azwj} Grace, and Spread upon me from Your^{-azwj} Mercy, and Send down upon me from Your^{-azwj} Blessings!

فَطَالَمَا عَوَّدْتَنِي الْحَسَنَ الْجَمِيلَ وَ أَعْطَيْتَنِي الْكَثِيرَ الْجَزِيلَ وَ سَرَّتْ عَلَيَّ الْقَبِيحَ

For long You^{-azwj} have Compensated me the good, the beautiful, and Given me the lot, the plenty, and Covered upon me, the ugliness!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَجِّلْ فَرَجِي وَ أَقْلِبْ عَثْرَتِي وَ ارْحَمْ عُرَّتِي وَ اِزْدِدْنِي إِلَى أَفْضَلِ عَادَتِكَ عِنْدِي وَ اسْتَقْبِلْ بِي صِحَّةً مِنْ سَقَمِي وَ سَعَةً مِنْ عَدَمِي وَ سَلَامَةً شَامِلَةً فِي بَدَنِي وَ بَصِيرَةً وَ نَظْرَةً نَافِذَةً فِي دِينِي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Hasten my relief, and Overlook my stumbles, and Mercy my estrangement, and Return me to the best of Your^{-azwj} norms with me, and Welcome me health from my sickness, and vastness from lacking, and inclusive safety in my body, and insight, and penetrating look (consideration) in my religion.

وَ مَهِّدْنِي وَ أَعِظْنِي عَلَى اسْتِغْفَارِكَ وَ اسْتِغْفَالَتِكَ قَبْلَ أَنْ يَنْقُضَ الْأَجَلَ وَ يَنْقَطِعَ الْعَمَلُ وَ أَعِظْنِي عَلَى الْمَوْتِ وَ كُرْبَتِهِ وَ عَلَى الْقَبْرِ وَ وَحْشَتِهِ وَ عَلَى الْمِيزَانِ وَ خَفَّتِهِ وَ عَلَى الصِّرَاطِ وَ زَلَّتِهِ وَ عَلَى يَوْمِ الْقِيَامَةِ وَ رُوعَتِهِ

And Pave for me and Assist me upon seeking Your^{-azwj} Forgiveness and Your^{-azwj} Overlooking before the term ends, and the wishers are cut off, and Assist me upon the death and its distress, and upon the grave and its loneliness, and upon the scale and its lightness, and upon the Bridge and its slips, and upon the Day of Qiyamah and its dread.

وَ أَسْأَلُكَ نَجَاحَ الْعَمَلِ قَبْلَ انْقِطَاعِ الْأَجَلِ وَ قُوَّةً فِي سَمْعِي وَ بَصَرِي وَ اسْتِعْمَالاً لِصَالِحِ مَا عَلَّمْتَنِي وَ فَهْمْتَنِي إِنَّكَ أَنْتَ الرَّبُّ الْجَلِيلُ وَ أَنَا الْعَبْدُ الدَّلِيلُ وَ شَتَّانَ مَا بَيْنَنَا

And I ask You^{-azwj} of the successful deeds before termination of the term (lifespan), and strength in my hearing and my sight, and utilisation of the correctness of what You^{-azwj} have Taught me and Cause me to understand, surely You^{-azwj} are the Majestic Lord^{-azwj} and I am the humble servant, and there is distance what is between us!

يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى مَنْ بِهِ فَهَمَّتْنَا وَ هُوَ أَقْرَبُ وَ سَائِلِنَا إِلَيْكَ رَبَّنَا- مُحَمَّدٍ وَ آلِهِ وَ عِزَّتِهِ الطَّاهِرِينَ.

O Tender, O Benefactor, O One with the Majesty and the Benevolence! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Send Salawaat upon the ones^{-saww} who made us understand, and he^{-saww} is closest of our means to You^{-azwj}, our Lord^{-azwj} – Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and his^{-asws} Pure Progeny^{-asws}”²³⁸

46- أَلْمَتَهَجِدُ، وَ سَائِرِ الْكُتُبِ فَإِذَا فَرَعَ دَعَا بِالْدُعَاءِ الْمَرْوِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي الصَّبَاحِ

(The book) ‘Al Mutahajjid’, and rest of the books –

‘When he is free he should supplicate with the supplicate reported from Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} in the morning: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَصْبَحْتُ بِاللَّهِ مُتَتَعاً وَ بَعِزَّتِهِ مُتَّجِجاً وَ بِأَسْمَائِهِ عَائِداً مِنْ شَرِّ الشَّيْطَانِ وَ السُّلْطَانِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ- فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ-

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I have become Defended by Allah^{-azwj}, and Veiled by His^{-azwj} Might and seeking Refuge with His^{-azwj} Names from evil of the Satan^{-la} and the ruler, and from evil of every animal of my Lord^{-azwj}, He^{-azwj} **Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]. But if they turn back, say: ‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ- فَاللَّهُ خَيْرٌ حَافِظاً وَ هُوَ أَرْحَمُ الرَّاحِمِينَ- إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137] But, Allah is the best Protector, and He is the most Merciful of the merciful ones [12:64] Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving’ [35:41].

الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِاللَّيْلِ بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ مُبْصِراً بِرَحْمَتِهِ خَلَقاً جَدِيداً وَ نَحْنُ فِي عَافِيَةٍ مِنْهُ بِمَنِّهِ وَ جُودِهِ وَ كَرَمِهِ مَرْحَباً بِالْحَافِظِينَ وَ تَلْتَمِشُ عَنْ يَمِينِكَ

The Praise is for Allah^{-azwj} Who Takes Away the night by His^{-azwj} Power and Returns the bright day by His^{-azwj} Mercy as a new creation, and we are in well-being from Him^{-azwj} with His^{-azwj} Conferment, and His^{-azwj} Generosity and the Benevolence. Welcome to the two preservers (recording Angels)!

وَتَقُولُ وَحَيَّاكُمَا اللَّهُ مِنْ كَاتِبِينَ وَ تَلْتَفِئُ عَنْ يَمَانِكَ وَ تَقُولُ أَكْتُبَا رَحْمَتَا اللَّهِ بِسْمِ اللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

And you should say, 'And may Allah^{-azwj} Keep you well from the scribes!', and you should turn from your left and say, 'Write, may Allah^{-azwj} Mercy you both, 'In the Name of Allah^{-azwj}! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

وَ أَشْهَدُ أَنَّ السَّاعَةَ حَقٌّ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ عَلَى ذَلِكَ أَحْيَا وَ عَلَيْهِ أُمُوتُ وَ عَلَيْهِ أُبْعَثُ إِنْ شَاءَ اللَّهُ أَفْرَأَا مُحَمَّدًا صَ مِنِّي السَّلَامَ

And I testify that the Hour is true, it shall come. There is no doubt in it, and Allah^{-azwj} will Resurrect ones in the grave. I live upon that and I shall die upon that, and I shall be Resurrected upon that, if Allah^{-azwj} so Desires. Convey the greetings to Muhammad^{-saww} from me!

أَصْبَحْتُ فِي جَوَارِ اللَّهِ الَّذِي لَا يُضَامُ وَ فِي كَنْفِ اللَّهِ الَّذِي لَا يُرَامُ وَ فِي سُلْطَانِهِ الَّذِي لَا يُسْتَطَاعُ وَ فِي ذِمَّةِ اللَّهِ الَّذِي لَا تُخْفَرُ وَ فِي عِزَّةِ اللَّهِ الَّذِي لَا يُفْهَرُ وَ فِي حَرَمِ اللَّهِ الْمُنْبَعِ وَ فِي وَدَائِعِ اللَّهِ الَّذِي لَا تُضَيِّعُ وَ مَنْ أَصْبَحَ لِلَّهِ جَارًا فَهُوَ آمِنٌ مَحْفُوظٌ

I have become in the vicinity of Allah^{-azwj} which cannot be displaced, and in the canopy of Allah^{-azwj} which cannot be tarnished, and in the Authority of Allah^{-azwj} which cannot be challenged, and in the guarantee of Allah^{-azwj} which cannot be voided, and in the Might of Allah^{-azwj} which cannot be subdued, and in the invincible Sanctuary of Allah^{-azwj}, and in a deposit of Allah^{-azwj} which cannot be wasted, and the one who comes to a neighbour of Allah^{-azwj}, he is safe, protected.

أَصْبَحْتُ وَ الْمُلْكُ وَ الْمَلَكُوتُ وَ الْعِظَمَةُ وَ الْجَبَرُوتُ وَ الْجَلَالُ وَ الْإِكْرَامُ وَ النَّقْضُ وَ الْإِبْرَامُ وَ الْعِزَّةُ وَ السُّلْطَانُ وَ الْحُجَّةُ وَ الْبَرْهَانُ وَ الْكِبْرِيَاءُ وَ الرُّبُوبِيَّةُ وَ الْقُدْرَةُ وَ الْهَيْبَةُ وَ الْمَنْعَةُ وَ السُّطُوتُ وَ الرَّأْفَةُ وَ الرَّحْمَةُ وَ الْعَفْوُ وَ الْعَاقِبَةُ وَ السَّلَامَةُ وَ الطُّوْلُ وَ الْآلَاءُ وَ الْفَضْلُ وَ النِّعْمَاءُ وَ التُّورُ وَ الضِّيَاءُ وَ الْأَمْنُ وَ خَزَائِنُ الدُّنْيَا وَ الْآخِرَةِ لِلَّهِ رَبِّ الْعَالَمِينَ الْوَاحِدِ الْقَهَّارِ الْمَلِكِ الْجَبَّارِ الْعَزِيزِ الْغَفَّارِ

I have become, and the Kingdom and the Domain, and the Magnificence and the Subduing, and the Majesty and the Benevolence and the Breaking and the Accomplishing, and the Might and the Authority, and the Argument and the Proof, and the Greatness and the Lordship, and the Power and the Prestige, and the Defence and the Prowess, and the Kindness and the Mercy, and the Pardon and the well-being, and the Safety and the Leniency, and the Favour and the Grace, and the Bounties and the Light, and the Illumination and the Security, and treasures of the world and the Hereafter are for Allah^{-azwj} Lord^{-azwj} of the worlds, the One, the Subduer, the King, the Compulsive, the Mighty, the Forgiving!

أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئاً وَلَا أَدْعُو مَعَهُ إِلَهاً وَلَا أَسْتَعِذُّ مِنْ دُونِهِ وَلِيئاً وَلَا نَصِيراً— إِنِّي لَنْ أُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَا لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحِداً اللَّهُ اللَّهُ اللَّهُ رَبِّي حَقّاً لَا أُشْرِكُ بِاللَّهِ شَيْئاً اللَّهُ أَعَزُّ وَأَكْبَرُ وَأَعْلَى وَأَقْدَرُ مِمَّا أَخَافُ وَأَحْذَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I have become not associating anything with Allah^{-azwj}, and not supplication to any god with Him^{-azwj}, nor takin besides Him^{-azwj} a guardian nor helper. **Say: 'Surely no one can ever protect me from Allah, and I will never find a shelter from besides Him' [72:22].** Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj} my Lord^{-azwj} is True. I do not associate anything with Allah^{-azwj}, the Mightier, and the Exalted, and more Powerful than what I fear and am cautious of, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Mighty!

اللَّهُمَّ كَمَا ذَهَبَتْ بِاللَّيْلِ وَأَقْبَلَتْ بِالنَّهَارِ خَلَقاً جَدِيداً مِنْ خَلْقِكَ وَ آيَةً بَيِّنَةً مِنْ آيَاتِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَذْهَبْ عَنِّي فِيهِ كُلَّ غَمٍّ وَ هَمٍّ وَ حُزْنٍ وَ مَكْرُوهٍ وَ بَلِيَّةٍ وَ مِحْنَةٍ وَ مُلِمَّةٍ وَ أَقْبِلْ إِلَيَّ بِالرَّحْمَةِ وَ الْعَمْرِ وَ التَّوْبَةِ وَ ادْفَعْ عَنِّي كُلَّ مَعْرَةٍ وَ مَضْرَةٍ وَ امْنُنْ عَلَيَّ بِالرَّحْمَةِ وَ الْعَفْوِ وَ التَّوْبَةِ بِحَوْلِكَ وَ قُوَّتِكَ وَ جُودِكَ وَ كَرَمِكَ

O Allah^{-azwj}! Just as You^{-azwj} Removed the night and Brought Forward the day as new creations from Your^{-azwj} creatures, and a manifest Sign from Your^{-azwj} Signs, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} Muhammad^{-saww}, and Remove from me during it, every sadness, and worry and grief, and abhorrence, and affliction, and trial, and blame, and Bless me with the well-being, and Confer upon me with the Mercy, and the Pardon, and the Turning, and Repel from me every disgrace and harm, and Confer upon me with the Mercy, and the Pardon, and the repentance with Your^{-azwj} Might and Your^{-azwj} Strength, and Your^{-azwj} Generosity, and Your^{-azwj} Benevolence!

أَعُوذُ بِاللَّهِ وَ بِمَا عَادَتْ بِهِ مَلَائِكَتُهُ وَ رُسُلُهُ مِنْ شَرِّ هَذَا الْيَوْمِ وَ مَا يَأْتِي بَعْدَهُ وَ مِنَ الشَّيْطَانِ وَ السُّلْطَانِ وَ الرَّجُوبِ الْحَرَامِ وَ الْأَثَامِ وَ مِنْ شَرِّ السَّمَاءِ وَ الْأَرْضِ وَ الْعَيْنِ اللَّامَةِ وَ مِنْ شَرِّ كُلِّ ذَاتَةٍ رَبِّي أَخَذَ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

I seek Refuge with Allah^{-azwj} and with what was sought Refuge with by His^{-azwj} Angels, and His^{-azwj} Messengers^{-as}, and from evil of this day, and what is to come after it, and from the Satan^{-la} and the ruler, and indulging in the Prohibition and the sins, and from evil of the toxins and the vermin, and the evil eye, and from evil of every animal my Lord^{-azwj} Seizes with its forelock. Surely, my Lord^{-azwj} Guides/Directs to the Straight Path!

وَ أَعُوذُ بِاللَّهِ وَ بِكَلِمَاتِهِ وَ عَظَمَتِهِ وَ حَوْلِهِ وَ قُوَّتِهِ وَ قُدْرَتِهِ مِنْ غَضَبِهِ وَ سَخَطِهِ وَ عِقَابِهِ وَ أَخْذِهِ وَ بَأْسِهِ وَ سَطْوَتِهِ وَ نِقْمَتِهِ وَ مِنْ جَمِيعِ مَكَارِهِ الدُّنْيَا وَ الْآخِرَةِ

And I seek Refuge with Allah^{-azwj}, and with His^{-azwj} Word, and His^{-azwj} Magnificence, and His^{-azwj} Might, and His^{-azwj} Strength, and His^{-azwj} Power, from His^{-azwj} Wrath, and His^{-azwj} Annoyance, and His^{-azwj} Punishment, and His^{-azwj} Seizure, and His^{-azwj} Wrath, and His^{-azwj} Prowess, and His^{-azwj} Scourge, and from entirety abhorrence's of the world and Hereafter!

وَ امْتَنَعْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِ خَلْقِهِ جَمِيعاً وَ قُوَّتِهِمْ وَ يَرْبِ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ مِنْ شَرِّ غَاسِقِ إِذَا وَقَبَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And I defend by the Might of Allah^{-azwj} and His^{-azwj} Strength from the might of His^{-azwj} entire creatures and their strengths, and **with Lord of Al-Falaq [113:1] From evil of what He Created**

[113:2] And from evil of darkness when it spreads [113:3] And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5].

وَ رَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ -

And Say: 'I seek Refuge with Lord of the people [114:1] King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5].

فَإِنْ تَوَلَّوْا فَعَلَى اللَّهِ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Surely, my Lord is upon the Straight Path [11:56]. But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].

بِاللَّهِ أَسْتَفْتِحُ وَ بِاللَّهِ أَسْتَنْجِحُ وَ عَلَى اللَّهِ اتَّوَكَّلْتُ وَ بِاللَّهِ أَعْتَصِمُ وَ أَسْتَعِينُ وَ أَسْتَجِيرُ بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ بِسْمِ اللَّهِ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

By Allah^{-azwj} I begin, and with Allah^{-azwj} I am successful, and upon Allah^{-azwj} I rely, and with Allah^{-azwj} I hold and seek Assistance, and I seek shelter with the Name of Allah^{-azwj}, best of the Names, 'Bismillah'. Nothing harms with His^{-azwj} Name, neither in the earth nor in the sky, and He^{-azwj} is Hearing, the Knowing!

رَبِّ إِنِّي تَوَكَّلْتُ عَلَيْكَ رَبِّ إِنِّي فَوَّضْتُ أَمْرِي إِلَيْكَ رَبِّ إِنِّي أَلْجَأْتُ ظَهْرِي إِلَيْكَ رَبِّ إِنِّي أَلْجَأْتُ ضَعْفَ رُكْنِي إِلَى قُوَّةِ رُكْنِكَ مُسْتَعِيناً بِكَ عَلَى ذَوِي التَّعْزُرِ عَلَيَّ وَ الْقَهْرِ لِي وَ الْقُدْرَةَ عَلَيَّ ضَيْبِي وَ الْإِقْدَامَ عَلَيَّ ظَلْمِي

Lord^{-azwj}, I rely upon You^{-azwj}! Lord^{-azwj}, I delegate my affairs to You^{-azwj}! Lord^{-azwj}, I support my back to You^{-azwj}! Lord^{-azwj}, I support the weakness of my corner to the Strength of Your^{-azwj} Domain (Kingdom), seeking Assistance with You^{-azwj} against the ones with the might against me, and the subduing to me, and the power upon my grievances, and the steps upon oppressing me!

وَ أَنَا وَ أَهْلِي وَ مَالِي وَ وُلْدِي فِي جِوَارِكَ وَ كَنْفِكَ رَبِّ لَا ضَعْفَ مَعَكَ وَ لَا ضَيْبَ عَلَيَّ جَارِكَ رَبِّ فَاقْهَرْ قَاهِرِي بِعِزَّتِكَ وَ أَوْهِنْ مُسْتَوْهِنِي بِقُدْرَتِكَ وَ أَقْصِمْ ضَائِمِي بِبَطْشِكَ وَ حُدِّي مِنْ ظَالِمِي بِعَدْلِكَ وَ أَعِدِّي مِنْهُ بِعِيَادِكَ

And I, and my wife, and my wealth, and my children are in Your^{-azwj} vicinity, and Your^{-azwj} canopy, Lord^{-azwj}. There is neither weakness in Your^{-azwj} proximity nor grief upon Your^{-azwj} neighbour, Lord^{-azwj}! Subdue my subducer by Your^{-azwj} Might, and Weaken one who weakens me by Your^{-azwj} Power, and Break my grief with Your^{-azwj} Prowess, and Seize for me from my oppressor with Your^{-azwj} Justice, and Shelter me from Him^{-azwj} with Your^{-azwj} Refuge!

وَ أَسْبِلْ عَلَيَّ سِتْرَكَ فَإِنَّ مَنْ سَتَرْتَهُ فَهُوَ آمِنٌ مَحْفُوظٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And Lower Your^{-azwj} Curtain upon me, for the one whom You^{-azwj} Veil, he is safe, protected, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

يَا حَسَنَ الْبَلَاءِ يَا إِلَهَ مَنْ فِي الْأَرْضِ وَ مَنْ فِي السَّمَاءِ يَا مَنْ لَا عَيْ لِشَيْءٍ عَنْهُ وَ لَا بُدَّ لِشَيْءٍ مِنْهُ يَا مَنْ مَصِيرُ كُلِّ شَيْءٍ إِلَيْهِ وَ رُزُقُهُ عَلَيْهِ

O Excellent of the (Averter of) afflictions! O God^{-azwj} of the ones in the earth and ones in the sky! O One^{-azwj} there is nothing needless of Him^{-azwj} and there is no escape for anything from Him^{-azwj}! O One^{-azwj} all things are destined to Him^{-azwj} and are arriving to Him^{-azwj} and its sustenance upon Him^{-azwj}!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَوَلَّيْ وَ لَا تُؤَلِّبْنِي أَحَدًا مِنْ شِرَارِ خَلْقِكَ كَمَا خَلَقْتَنِي وَ عَذَّوْتَنِي وَ رَزَقْتَنِي وَ رَحِمْتَنِي فَلَا تُضَيِّعْنِي

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Be in charge of me, and do not Let me be in charge of anyone from Your^{-azwj} creatures. Just as You^{-azwj} Created me, and Provided me, and Sustained me, and Mercied me, so do not Let me wasted away!

يَا مَنْ جُودُهُ وَسِبْلَةُ كُلِّ سَائِلٍ وَ كَرَمُهُ شَفِيعُ كُلِّ آمِلٍ يَا مَنْ هُوَ بِالْجُودِ مَوْصُوفٌ اِرْحَمَ مَنْ هُوَ بِالْإِسَاءَةِ مَعْرُوفٌ يَا كَنْزَ الْفُقَرَاءِ يَا عَظِيمَ الرَّجَاءِ وَ يَا مُعِينَ الضَّعْفَاءِ

O One^{-azwj} Whose generosity is a means of every beggar, and His^{-azwj} Benevolence is a Healer of every hope! O One^{-azwj} Who is described with the Generosity, Mercy the ones who are known for their evil deeds! O Treasure of the poor! O Mighty of the hopes, and O Helper of the weak!

اللَّهُمَّ إِنِّي أَدْعُوكَ لَهُمْ لَا يُفْرِجُهُ غَيْرُكَ وَ لِرَحْمَةٍ لَا تُنَالُ إِلَّا بِكَ وَ لِحَاجَةٍ لَا يَفْضِيهَا إِلَّا أَنْتَ

O Allah^{-azwj}! I supplicate to You^{-azwj} for worries no one can relieve apart from You^{-azwj}, and for Mercy unattainable except with You^{-azwj}, and for a need no one can fulfil it except You^{-azwj}!

اللَّهُمَّ كَمَا كَانَ مِنْ شَأْنِكَ مَا أَرَدْتَنِي بِهِ مِنْ ذِكْرِكَ وَ أَهْمْتَنِي بِهِ مِنْ شُكْرِكَ وَ دُعَائِكَ فَلْيَكُنْ مِنْ شَأْنِكَ الْإِجَابَةُ لِي فِيمَا دَعَوْتُكَ وَ النَّجَاةُ فِيمَا فَرَعْتُ إِلَيْكَ مِنْهُ فَإِنَّ لَمْ أَكُنْ أَهْلًا أَنْ أُبَلِّغَ رَحْمَتَكَ

O Allah^{-azwj}! Just as it was from Your^{-azwj} Concern what You^{-azwj} Wanted me with it of doing Your^{-azwj} Zikr, and Inspired me of thanking You^{-azwj} and supplicating to You^{-azwj}, so Let it be from Your^{-azwj} concern the Responding to me regarding what I supplicate to You^{-azwj}, and the salvation regarding what I am panicking to You^{-azwj} from.

فَإِنَّ رَحْمَتَكَ أَهْلٌ أَنْ تَبْلُغَنِي وَ تَسْعَنِي لِأَنَّهَا وَسِعَتْ كُلَّ شَيْءٍ وَ أَنَا شَيْءٌ فَلْتَسْعِنِي رَحْمَتَكَ يَا مَوْلَايَ

If I don't happen to be rightful of reaching Your^{-azwj} Mercy, then Your^{-azwj} Mercy is rightful of reaching me and be capacious for me, for it is capacious of all things, and I am a (little) thing, so Let Your^{-azwj} Mercy be capacious of me, O my Master^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْنُنْ عَلَيَّ وَ أَعْطِنِي فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ أَوْجِبْ لِي الْجَنَّةَ بِرَحْمَتِكَ وَ رَوِّجْنِي مِنَ الْحُورِ الْعِينِ بِفَضْلِكَ وَ أَجْزِنِي مِنْ عَذَابِكَ وَ وَفِّقْنِي لِمَا يُرْضِيكَ عَنِّي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Confer upon me and Give me liberation of my neck from the Fire, and Obligate the Paradise

for me with Your^{-azwj} Mercy, and Get me married to the Maiden Houries by Your^{-azwj} Grace, and Shelter me from Your^{-azwj} Wrath, and Harmonise me to what Satisfies You^{-azwj} from me, and Protect me from what Dissatisfies You^{-azwj} upon me!

وَ اغْصِنِي بِمَا يُسْخِطُكَ عَلَيَّ وَ رَضِّنِي بِمَا قَسَمْتَ لِي وَ بَارِكْ لِي فِيْمَا أُعْطَيْتَنِي وَ اجْعَلْنِي شَاكِرًا لِنِعْمَتِكَ وَ اِزْرِفْنِي حُبَّكَ وَ حُبَّ كُلِّ مَنْ أَحَبَّكَ وَ حُبِّ
كُلِّ عَمَلٍ يُفْرِيْنِي إِلَىٰ حُبِّكَ

And Protect me from what Annoys You^{-azwj} upon me, and Cause me to be satisfied with what You^{-azwj} have Apportioned for me, and Bless for me regarding what You^{-azwj} have Given me, and Make me appreciative of Your^{-azwj} Bounties, and Grace me Your^{-azwj} Love, and love of every one who loves You^{-azwj}, and love of every action drawing me closer to Your^{-azwj} Love!

وَ اْمُنُّنْ عَلَيَّ بِالتَّوَكُّلِ عَلَيْنِكَ وَ التَّفْوِيضِ إِلَيْكَ وَ الرِّضَا بِقَضَائِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّىٰ لَا أَحِبُّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا أَرْحَمَ الرَّاحِمِينَ
وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ آلِهِ آمِينَ رَبَّ الْعَالَمِينَ

And Confer upon me with the reliance upon You^{-azwj}, and the delegating to You^{-azwj} (my affairs), and the satisfaction with Your^{-azwj} Decree, and the submission to Your^{-azwj} Command until I don't love the hastening of what You^{-azwj} have Delayed, nor delay of what You^{-azwj} have Hastened, O most Merciful of the merciful ones! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}! Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ أَنْتَ لِكُلِّ عَظِيمَةٍ وَ أَنْتَ لِكُلِّ نَازِلَةٍ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اٰخِفْنِي كُلَّ مُمُوتَةٍ وَ بَلَاءٍ يَا حَسَنَ الْبَلَاءِ عِنْدِي يَا فَدِيمَ الْعَمُو عَنِّي يَا مَنْ لَا
غَنَىٰ لِنَفْسِي عَنْهُ يَا مَنْ رَزَقَ كُلَّ شَيْءٍ عَلَيَّ.:

O Allah^{-azwj}! You are (our refuge) for every calamity, and You^{-azwj} are (our shelter) against every disaster to befall! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Suffice me of every calamity and affliction, O good of (fending-off) the affliction with me! O Ancient of the Pardoning me! O One^{-azwj} nothing is needless of! O One^{-azwj} the sustenance of every things is upon Him^{-azwj}!

تَمْ تُوْمِي بِاِصْبِعِكَ نَحْوَ مَنْ تُرِيدُ أَنْ تُكْفِيَ شَرَّهُ وَ تَقُولُ إِنَّا جَعَلْنَا فِيْ اَعْنَاقِهِمْ اَعْلَالًا فَهِيَ إِلَى الْاَذْقَانِ فَهُمْ مُّثْمَحُونَ وَ جَعَلْنَا مِنْ بَيْنِ اَيْدِيهِمْ سَدًّا وَ مِنْ
خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ-

The gesture with your fingers towards the one you want to be sufficed of his evil and say, **'Surely, We Made shackles to be in their necks, so these are up to their chins, so their heads are raised [36:8] And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].**

إِنَّا جَعَلْنَا عَلَىٰ قُلُوْبِهِمْ اَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِيْ اْاَذَانِهِمْ وَقْرًا وَ اِنْ تَدْعُهُمْ إِلَى الْاِهْدَىٰ فَلَنْ يَهْتَدُوْا اِذَا اُنْبَدَا-

Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].

اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللَّهُ عَلَىٰ قُلُوْبِهِمْ وَ سَمِعِهِمْ وَ اَبْصَارِهِمْ- وَ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ-

They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108].

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَشَاوَهُ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ-

So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23]

وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا وَ جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَدَّهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45] And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46] The Praise is for Allah the Lord of the Worlds [1:2].

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تَقُومُ السَّمَاءُ وَ بِهِ تَقُومُ الْأَرْضُ وَ بِهِ تُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ بِهِ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ وَ بِهِ تُفَرِّقُ بَيْنَ الْمُجْتَمِعِ وَ بِهِ أَحْصَيْتَ عَدَدَ الرِّمَالِ وَ زِنَةَ الْجِبَالِ وَ كَيْلَ الْبِحَارِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَجْعَلَ لِي مِنْ أَمْرِي فَرْجًا وَ تَخْرِجًا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

O Allah^{-azwj}! I hereby ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Established the sky, and You^{-azwj} Established the earth by it, and You^{-azwj} Separated between the truth and the falsehood by it, and You^{-azwj} Gathered between the separated ones by it, and You^{-azwj} Separated between the united ones by it, and You^{-azwj} Count the number of the grains of sand by it, and weight of the mountains, and measurement of the oceans, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Make relief for me from my affairs, and an outlet. You^{-azwj} are Able upon all things!²³⁹

الْبَلَدُ الْأَمِينُ، عَنِ الصَّادِقِ ع قَالَ: مَنْ أَرَادَ دُخُولَ الْجَنَّةِ مِنْ أَيِّ أَبْوَابِهَا شَاءَ وَ يَكُونُ فِي صَحِيفَتِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص فَلْيُقِلْ كُلَّ يَوْمٍ عَقِيبَ صَلَاةِ الصُّبْحِ- الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِاللَّيْلِ بِقُدْرَتِهِ إِلَى قَوْلِهِ أَقْرَبًا مُحَمَّدًا مِنِّي السَّلَامَ.

(The book) 'Al Balad Al Ameen' –

'From Al-Sadiq^{-asws} having said: 'One who wants to enter the Paradise from whichever door he so desires and for (the testimony) 'There is no god except Allah^{-azwj}, Muhammad^{-saww} Rasool-Allah^{-saww} to be in his book (register of deeds), let him say every day as follow-up of the morning Salat, الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِاللَّيْلِ بِقُدْرَتِهِ إِلَى قَوْلِهِ أَقْرَبًا مُحَمَّدًا مِنِّي السَّلَامَ

'The Praise is for Allah^{-azwj} Who Brings Forth the night by His^{-azwj} Word' – up to his words – 'Convey the greetings to Muhammad^{-saww} from me!²⁴⁰

²³⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 46 a

²⁴⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 46 b

47- فَلَاحِ السَّائِلِ، وَ الْبَلَدِ الْأَمِينِ، وَ مِصْبَاحِ الشَّيْخِ، وَ غَيْرُهَا مِنْ أَدْعِيَةِ السِّرِّ وَ مَنْ أَرَادَ مِنْ أَمْتِكَ حِفْظِي وَ كَلَاءَتِي وَ مَعُونَتِي فَلْيُثَلِّمْ عِنْدَ صَبَاحِهِ وَ مَسَائِهِ وَ نَوْمِهِ-

(The books) 'Falah Al Saail', and 'Al Balad Al Ameen', and 'Misbah' of the Sheykh and others –

'From the secret supplications, "And one from your^{-saww} community wants My^{-azwj} Protection, and My^{-azwj} Care, and My^{-azwj} Assistance, let him say during his morning, and his evening, and his sleep time: -

أَمَنْتُ بِرَبِّي وَ هُوَ اللهُ إِلَهُ كُلِّ شَيْءٍ وَ مُنْتَهَى كُلِّ عِلْمٍ وَ وَارِثُهُ وَ رَبُّ كُلِّ شَيْءٍ وَ أَشْهَدُ اللهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَ الذَّلِيلَةِ وَ الصَّغَارِ وَ اعْتِرَافُ بِخُسْنِ صَنَائِعِ اللهُ إِلَيَّ وَ أُبَوِّءُ عَلَى نَفْسِي بِقِلَّةِ الشُّكْرِ

'I believe in my Lord^{-azwj}, and He^{-azwj} is Allah^{-azwj}, God^{-azwj} of all things, and Ultimate of every knowledge and its Inheritor, and Lord^{-azwj} of all things, and I keep Allah^{-azwj} as Witness upon myself with the servitude, and the humiliation, and the belittling, and I acknowledge the goodly Making of Allah^{-azwj} to me, and I blame upon myself due to lack of thanks!

وَ أَسْأَلُ اللهُ فِي يَوْمِي هَذَا وَ لَيْلَتِي هَذِهِ بِحَقِّ مَا يَرَاهُ لَهُ حَقًّا عَلَى مَا يَرَاهُ مِنِّي لَهُ رِضًا وَ إِيمَانًا وَ إِخْلَاصًا وَ رِزْقًا وَاسِعًا وَ إِيمَانًا بِلَا شَكٍّ وَ لَا اِزْتِيَابٍ

And I ask Allah^{-azwj} during this day of mine and this night of mine, by the right of what He^{-azwj} Sees having right for Him^{-azwj}, upon what He^{-azwj} Sees from me having Satisfaction for Him^{-azwj}, and Eman, and IkhlaaS, and vast sustenance, and certainty without doubt nor suspicion!

حَسْبِيَ إِلَهِي مِنْ كُلِّ مَنْ هُوَ دُونَهُ وَ اللهُ وَكِيلٌ عَلَى كُلِّ مَنْ سِوَاهُ أَمَنْتُ بِسِرِّ عِلْمِ اللهِ وَ عَلَانِيَتِهِ وَ أَعُوذُ بِمَا فِي عِلْمِ اللهِ مِنْ كُلِّ سُوءٍ

My^{-azwj} God^{-azwj} Suffices me from every one who is besides Him^{-azwj}, and Allah^{-azwj} is Protector upon every one besides Him^{-azwj}! I believe in the secret Knowledge of Allah^{-azwj} and His^{-azwj} Announcements, and I seek Refuge with what is in the Knowledge of Allah^{-azwj} from every evil!

سُبْحَانَ الْعَالِمِ بِمَا خَلَقَ اللَّطِيفِ الْمُحْصِي لَهُ الْقَادِرِ عَلَيْهِ مَا شَاءَ اللهُ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ اسْتَغْفِرُ اللهُ وَ إِلَيْهِ الْمَصِيرُ.

Glorious is the Knowledgeable due to what He^{-azwj} has Created, the Subtle, the Counter of it, the Powerful upon it! Whatever Allah^{-azwj} so Desires. There is no strength except with Allah^{-azwj}, and I seek Forgiveness of Allah^{-azwj} and the destination is to Him^{-azwj}!'²⁴¹

48- الْكَافِي، وَ الْفَقِيه، بِإِسْنَادِهِمَا عَنْ مُحَمَّدِ بْنِ الْفَرَجِ أَنَّهُ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الرِّضَا ع بِحَدِّ الدُّعَاءِ وَ عَلَّمَنِيهِ وَ قَالَ مَنْ دَعَا بِهِ فِي دُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا يُسْرَتَ لَهُ وَ كَفَّاهُ اللهُ مَا أَهَمَّهُ-

(The books) 'Al Kafi', and 'Al Faqeeh', by their chains from Muhammad Bin Al Faraj,

'He said, 'Abu Ja'far Muhammad^{-asws} Bin Ali Al-Reza^{-asws} wrote to me with this supplication and I learnt it, and he^{-asws} said: 'One who supplicates with it after Al-Fajr Salat, will not seek a need except it will be eased for him and Allah^{-azwj} will Suffice him of what worries him: -

²⁴¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 47

بِسْمِ اللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ - وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا-

‘In the Name of Allah^{-azwj}, and Send Salawaat of Allah^{-azwj} upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and I entrust my matters to Allah, surely Allah Sees the servants’ [40:44] So Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45].

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجِبْنَا لَهُ وَ عَجَبْنَا لَهُ مِنَ الْعَمِّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ-

There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87] So We Answered for him and Delivered him from the grief, and like that do We Deliver the Momineen [21:88]

حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ مِمَّا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ مَا شَاءَ اللَّهُ وَ إِنَّ كَرَّةَ النَّاسِ

‘Allah is Sufficient for us and the most excellent Protector’ [3:173] So they returned with a Favour from Allah and (His) Grace. No evil touched them [3:174]. Whatever Allah^{-azwj} so Desires! There is neither might nor strength except with Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, not what the people desires! Whatever Allah^{-azwj} so Desires and even if the people dislikes!

حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِي حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

The Lord^{-azwj} Suffices me from the lords! The Creator Suffices me from the creators! The Sustainer Suffices me from the sustained ones! He^{-azwj} Suffices me, Who does not cease to be! He^{-azwj} Suffices me! **‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]’**.²⁴²

وَ فِي الْكَافِي، مِنَ الْمَرْزُوقِينَ حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِي مُنْذُ قَطُّ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ.

And in (the book) ‘Al-Kafi’ – ‘From the sustained ones. He^{-azwj} Suffices me, Who does not cease to be! He^{-azwj} Suffices me since ever! Allah^{-azwj} Suffices me Who, there is no god except He^{-azwj}!’²⁴³

عُدَّةُ الدَّاعِي، عَنْهُ ع مِثْلَهُ إِلَى قَوْلِهِ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ حَسْبِي مَنْ هُوَ حَسْبِي حَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي مَنْ كَانَ مُنْذُ كُنْتُ لَمْ يَزَلْ حَسْبِي حَسْبِيَ اللَّهُ إلخ.

(The book) ‘Uddat Al-Daie’ – ‘From him^{-asws}, similar to it up to his^{-asws} words: ‘The Sustainer Suffices me from the sustained ones! Allah^{-azwj} Suffices me, Lord^{-azwj} of the worlds! He^{-azwj} Suffices me, One^{-azwj} Who is Sufficient for me! He^{-azwj} Suffices me, One^{-azwj} does not cease to

²⁴² Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 48 a

²⁴³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 48 b

be! He^{-azwj} Suffices me, One^{-azwj} did not cease to be since I existed! Sufficient, Sufficient for me is Allah^{-azwj} – etc.”²⁴⁴

49- الفقيه، بإسناده الصحيح عن حفص بن البختري قال: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يَقُولُ بَعْدَ صَلَاةِ الْفَجْرِ- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدِّينِ وَغَلْبَةِ الرِّجَالِ وَبَوَارِ الْأَتَمِّ وَالْعَفْلَةِ وَالزَّلَّةِ وَالْقَسْوَةَ وَالْعِيْلَةَ وَالْمَسْكِنَةَ

(The book) ‘Al Faqeeh’ – By his correct chain from Hafs Bin Al Bakhtari who said,

‘Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} was saying after Al-Fajr Salat: ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the worries, and the grief, and the frustration, and the laziness, and the miserliness, and the cowardice, and the burden of debt, and overcoming by the men, and ruination of the beauty, and the slips, and the cruelty, and the illness, and the destitution!

وَ أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ عَيْنٍ لَا تَدْمَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تُنْفَعُ

And I seek Refuge with You^{-azwj} from a soul not getting satiated, and from a heart nor being fearful, and from an eye not shedding tears, and from a supplication not being heard, and from Salat not benefitting!

وَ أَعُوذُ بِكَ مِنْ امْرَأَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيئِي وَ أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا وَ أَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَذَابًا وَ أَعُوذُ بِكَ مِنْ صَاحِبِ خَدِيعةٍ
إِنْ رَأَى حَسَنَةً دَفَنَهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا

And I seek Refuge with You^{-azwj} from a woman ageing me before the time of my old age, and I seek Refuge with You^{-azwj} from a son being a lord over me, and I seek Refuge with You^{-azwj} from weal being a torment upon me, and I seek refuge with You^{-azwj} from a deceitful person, if he sees a good deed (from me) he buries it (conceals), and if he sees an evil deed (from me) he spreads it!

اللَّهُمَّ لَا تَجْعَلْ لِفَاجِرٍ عَلَيَّ يَدًا وَ لَا مِنَّةً.

O Allah^{-azwj}! Do not Make a hand (favour) to be for an immoral one upon me nor any conferment!”²⁴⁵

50- الفقيه، رَوَى عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كَانَ أَبِي ع يَقُولُ إِذَا صَلَّى الْعَدَاةَ- يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا مَنْ يَحْوُلُ
بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ

(The book) ‘Al Faqeeh’ – It is reported by a number of our companions,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} was saying whenever he^{-asws} prayed the morning Salat: ‘O One^{-azwj} Who is closer to me than the jugular vein! O One^{-azwj} Who Intervenes between the person and his heart! O One^{-azwj} Who is with the Exalted Scenery! O One^{-azwj}, there isn’t anything life Him^{-azwj} and He^{-azwj} is the Hearing, the Knowing!

²⁴⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 48 c

²⁴⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 49

يَا أَجْوَدَ مَنْ سُئِلَ وَ يَا أَوْسَعَ مَنْ أُعْطِيَ وَ يَا خَيْرَ مُدْعُوٍ وَ يَا أَفْضَلَ مُرْتَجَاً وَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا خَيْرَ النَّاصِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ
وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ

O More generous than begging ones, and O most Capacious of the giving ones, and O best of the ones supplicated to, and O best of the ones giving refuge, and O most Listening of the listeners, and O most Insightful of the Insightful ones, and O best of the beholders, and O quickest of the reckoners, and O most Merciful of the merciful ones, and O most judicial of the judges!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ اْمُدُدْ لِي فِي عُمْرِي وَ انْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ اجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي

Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} and Expand upon me regarding my sustenance, and Extend for me in my lifespan, and Spread upon me from Your^{azwj} Mercy, and Make me from the ones You^{azwj} are Helped with for Your^{azwj} religion, and do not Replace others with me!

اللَّهُمَّ إِنَّكَ تَكْفُلُتَ بِرِزْقِي وَ رِزْقِ كُلِّ دَابَّةٍ فَأَوْسِعْ عَلَيَّ وَ عَلَى عِيَالِي مِنْ رِزْقِكَ الْوَاسِعِ الْحَلَالِ وَ اكْفِنَا مِنَ الْفَقْرِ

O Allah^{azwj}! You^{azwj} have Taken responsibility with my sustenance and sustenance of every animal, therefore Expand upon me and upon my dependants from Your^{azwj} vast Permissible sustenance, and Suffice us from the poverty!'

ثُمَّ يَقُولُ مَرْحَباً بِالْحَافِظِينَ وَ حَيَّاكُمُ اللَّهُ مِنْ كَاتِبِينَ اَكْتُبَا رَحِمَكُمَا اللَّهُ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَشْهَدُ أَنَّ الدِّينَ كَمَا شَرَعَ وَ أَنَّ الْإِسْلَامَ كَمَا وَصَفَ وَ أَنَّ الْكِتَابَ كَمَا أَنْزَلَ وَ أَنَّ الْقَوْلَ كَمَا حَدَّثَ وَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

Then he should say, 'Welcome to the two recorders and may Allah^{azwj} Cause you both to live from the scribes! Write, may Allah^{azwj} Mercy you, I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and I testify that the religion is just as He^{azwj} Legislated, and Al-Islam is just as He^{azwj} Described, and the Book is just as He^{azwj} Revealed, and the Word is just as He^{azwj} Narrated, and Allah^{azwj}, He^{azwj} is the Manifest Truth!

اللَّهُمَّ بَلِّغْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ أَفْضَلَ التَّجِيبَةِ وَ أَفْضَلَ الصَّلَاةِ-

O Allah^{azwj}! Deliver to Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, best of the salutations and the best Salawaat!

أَصْبَحْتُ وَ رَبِّي مُحَمَّدٌ أَصْبَحْتُ لَا أَشْرُكَ بِاللَّهِ شَيْئاً وَ لَا أَدْعُو مَعَ اللَّهِ أَحَدًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا أَصْبَحْتُ عَبْدًا تَمْلُوكًا لَا أَمْلِكُ إِلَّا مَا مَلَكَتْ يَدِي

I have become, and my Lord^{azwj} is Praised! I have become not associating anything with Allah^{azwj} nor do I supplicate to anyone with Allah^{azwj}, not do I take any guardian from besides Him^{azwj}! I have become a servant, a slave not owning (anything) except what my Lord^{azwj} has Caused me to own!

أَصْبَحْتُ لَا أَسْتَطِيعُ أَنْ أُسَوِّقَ إِلَى نَفْسِي خَيْرَ مَا أَرْجُو وَ لَا أَصْرِفَ عَنْهُ شَيْءَ مَا أَخَذْتُ أَصْبَحْتُ مُرْتَمِكاً بِعَمَلِي وَ أَصْبَحْتُ فَقِيراً لَا أَجِدُ أَفْقَرَ مِنِّي بِاللَّهِ أَصْبَحُ وَ بِاللَّهِ أُمْسِي وَ بِاللَّهِ أَحْيَا وَ بِاللَّهِ أَمُوتُ وَ إِلَى اللَّهِ النُّشُورُ.

I have become not capable of ushering good to myself what I am hoping for, nor turn away any evil from it what I am being cautious of! I have become pledged with my deeds, and I have become so poor, I cannot find anyone poorer with Allah^{-azwj} than me! I have become such and I come to the evening with Allah^{-azwj}, and I live by Allah^{-azwj}, and I shall die for Allah^{-azwj}, and to Allah^{-azwj} is the Resurrection!”²⁴⁶

51 الْفَقِيه، وَ الْمَكَارِمُ، وَ الذِّكْرَى، عَنْ مِسْمَعِ بْنِ كِرْدَيْنٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ أَرْبَعِينَ صَبَاحاً فَكَانَ إِذَا انْقَلَبَ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ قَالَ أَصْبَحْنَا وَ أَصْبَحَ الْمَلِكُ لِلَّهِ اللَّهُمَّ إِنَّا عِبِيدُكَ وَ أَبْنَاءُ عِبِيدِكَ

(The books) ‘Al Faqeeh’, and ‘Al Makarim’, and ‘Al Zikra’ – from Misma’a Bin Kirdeyn having said,

‘I prayed Salat with Abu Abdullah^{-asws} for forty mornings. It was so, whenever he^{-asws} ended, he^{-asws} raised his^{-asws} hands towards the sky and said, ‘We have come to the morning, and the Kingdom has become for Allah^{-azwj}! O Allah^{-azwj}! We are Your^{-azwj} slaves and sons of Your^{-azwj} slaves!

اللَّهُمَّ فَاحْفَظْنَا مِنْ حَيْثُ نَحْتَفِظُ وَ مِنْ حَيْثُ لَا نَحْتَفِظُ اللَّهُمَّ احْرُسْنَا مِنْ حَيْثُ نَحْرُسُ وَ مِنْ حَيْثُ لَا نَحْرُسُ اللَّهُمَّ اسْتُرْنَا مِنْ حَيْثُ نَسْتُرُ وَ مِنْ حَيْثُ لَا نَسْتُرُ اللَّهُمَّ اسْتُرْنَا بِالْغِنَاءِ وَ الْعَافِيَةِ اللَّهُمَّ ارْزُقْنَا الْعَافِيَةَ وَ دَوَامَ الشُّكْرِ عَلَى الْعَافِيَةِ.

O Allah^{-azwj}! Protect us from where we are protecting and from where we are not protecting. O Allah^{-azwj}! Guard us from where we are guarding and from where we are not guarding. O Allah^{-azwj}! Veil us from where we are veiling and from where we are not veiling. O Allah^{-azwj}! Veil us with the riches and the well-being! O Allah^{-azwj}! Grace us the well-being, and constant well-being, and Grace us the thanking upon the well-being!”²⁴⁷

52 الْكَافِي، فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنِ التَّسْبِيحِ فَقَالَ مَا عَلِمْتُ شَيْئاً مُوَظَّفاً غَيْرَ تَسْبِيحِ فَاطِمَةَ عَ وَ عَشْرٍ مَرَّاتٍ بَعْدَ الْفَجْرِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ يُسَبِّحُ مَا شَاءَ تَطَوُّعاً.

(The book) ‘Al Kafi’ – In the ‘Saheeh’ (correct Hadeeth), from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{-asws} about the glorification. He^{-asws} said: ‘I^{-asws} don’t know of anything more beneficial than glorification of Fatima^{-asws}, and ten times after Al-Fajr (saying), ‘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, and He^{-azwj} is Able upon all things!’’, and he can glorify whatever he so desires voluntarily”.²⁴⁸

وَ مِنْهُ عَنِ الْعِدَّةِ عَنِ الرَّبَّيِّيِّ عَنِ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ تَقُولُ بَعْدَ الْفَجْرِ اللَّهُمَّ لَكَ الْحَمْدُ حَمداً خَالِداً مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمداً لَا مُنْتَهَى لَهُ دُونَ رِضَاكَ وَ لَكَ الْحَمْدُ حَمداً لَا أَمَدَ لَهُ دُونَ مَشِيئَتِكَ وَ لَكَ الْحَمْدُ حَمداً لَا أَجْرَ لِقَائِهِ إِلَّا رِضَاكَ

²⁴⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 50

²⁴⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 51

²⁴⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 52 a

And from him, from the number, from Al Barqy, from one of his companions raising it, said,

‘You should say after Al-Fajr (Salat), ‘O Allah^{-azwj}! For You^{-azwj} it the Praise, eternal Praise with Your^{-azwj} Eternality, and for You^{-azwj} is the Praise, a Praise having not end to it less that Your^{-azwj} Satisfaction, and for You^{-azwj} is the Praise, a Praise having not term for it besides Your^{-azwj} Desire, and for You^{-azwj} is the Praise, a Praise having no Recompense for its speaker except Your^{-azwj} Satisfaction!

اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكَى وَأَنْتَ الْمُسْتَعَانُ

O Allah^{-azwj}! For You^{-azwj} is the Praise, and to You^{-azwj} is the complaint, and You^{-azwj} are the Helper!

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ الْحَمْدُ لِلَّهِ بِمَحَامِدِهِ كُلِّهَا عَلَى نِعْمَائِهِ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى حَيْثُ مَا يُجِبُّ رَبِّي وَ يَرْضَى

O Allah^{-azwj}! For You^{-azwj} is the Praise just as You^{-azwj} are rightful of! The Praise is for Allah^{-azwj} it all its praises upon His^{-azwj} bounties, all of them, until the Praise ends to whereby whatever my Lord^{-azwj} Loves and is Satisfied with!’

و تَقُولُ بَعْدَ الْفَجْرِ قَبْلَ أَنْ تَتَكَلَّمَ الْحَمْدُ لِلَّهِ مِنْ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةَ الْعَرْشِ وَ سُبْحَانَ اللَّهِ مِنْ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةَ الْعَرْشِ وَ اللَّهُ أَكْبَرُ مِنْ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةَ الْعَرْشِ وَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةَ الْعَرْشِ يُعِيدُ ذَلِكَ أَرْبَعَ مَرَّاتٍ

And you should say after Al-Fajr before you talk (to anyone), ‘The Praise is for Allah^{-azwj}, filling the Scale, and the ultimate Satisfaction, and weight of the Throne! And Glory be for Allah^{-azwj} filling the Scale, and the ultimate Satisfaction, and weight of the Throne! And Allah^{-azwj} is Greatest filling the Scale and the ultimate Satisfaction, and weight of the Throne! And there is no god except Allah^{-azwj} filling the Scale and the ultimate Satisfaction, and weight of the Throne!’ – four times.

ثُمَّ يَقُولُ أَسْأَلُكَ مَسْأَلَةَ الْعَبْدِ الدَّلِيلِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُغْفِرَ لَنَا ذُنُوبَنَا وَ تُقْضِيَ لَنَا حَوَائِجَنَا فِي الدُّنْيَا وَ الْآخِرَةِ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ.

Then he should say, ‘I ask You^{-azwj} begging of the humble slave, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Forgive our sins for us, and to Fulfil our needs for us in the world and the Hereafter in ease from You^{-azwj} and well-being’²⁴⁹.

53 التَّهْذِيبُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَنْ مُعَمَّرِ بْنِ حَلَّادٍ عَنِ الرِّضَا ع قَالَ سَمِعْتُهُ يَقُولُ يَنْبَغِي لِلرَّجُلِ إِذَا أَصْبَحَ أَنْ يَقْرَأَ بَعْدَ التَّغْفِيرِ خَمْسِينَ آيَةً.

(The book) ‘Al Tahzeeb’ – from Muhammad Bin Ahmad Bin Yahya, from Muawiya Bin Hukeym, from Muammar Bin Khallad,

²⁴⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 52 b

‘From Al-Reza^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘It is befitting for the man when it is morning that he recites five Verses after the follow-up (acts of worship)’’.²⁵⁰

54 إختيارُ ابن الباقي، عن سلمان الفارسي قال: رأيتُ على حمائل سيف أمير المؤمنين ع كتابةً فقلتُ يا أمير المؤمنين ما هذه الكتابة على سيفك

(The book) ‘Ikhtiyar’ of Ibn Al Baqi,

‘From Salman Al-Farsi^{-ra} having said: ‘I^{-ra} saw written upon the belt of the sword of Amir Al-Momineen, so I^{-ra} said, ‘O Amir Al-Momineen^{-asws}! What is this writing upon your^{-asws} sword?’

فقال هذه إحدى عشرة كلمة علمتها رسول الله ص أ فحجب أن أعلمك إياها فتخفظ في سفرك وخصرك وليلك ونهارك ومالك وولدك

He^{-asws} said: ‘These are eleven phrases Rasool-Allah^{-saww} had taught me^{-asws}! Would you^{-ra} like me^{-asws} to teach you^{-asws} these, so you^{-ra} can be protected in your^{-ra} journey, and staying, and night, and day, and wealth, and children?’

فقلت نعم-

I^{-ra} said: ‘Yes’.

فقال ع إذا صليت الصبح و فرغت من صلاتك فقل - اللهم إني أسألك يا عالماً بكل خفية يا من السماء بقدرته مبيته يا من الأرض بقدرته مدحيتة يا من الشمس والقمر بنور جلاله مضيئة

He^{-asws} said: ‘When you^{-asws} have prayed the morning Salat and are free from your^{-asws} Salat, then say, ‘O Allah^{-azwj}! I ask You^{-azwj}, O Knower of every hidden matter! O One^{-azwj} the sky was Built by His^{-azwj} Power! O One^{-azwj} the earth was Spread by His^{-azwj} Power! O One^{-azwj}, the sun and the moon are illuminating by the Light of His^{-azwj} Majesty!

يا من البحار بقدرته مجريته يا منجي يوسف من رقب العبودية يا من يصرف كل نعمة و بليته يا من حوائج السائلين عنده مضيئة يا من ليس له حاجب يُعشى و لا وزير يُرسي

O One^{-azwj}, the oceans are flowing by His^{-azwj} Power! O Rescuer of Yusuf^{-as} from the bondage of servitude! O One^{-azwj} Turning away every scourge and affliction! O One^{-azwj} the needs of the beggars are fulfilled with Him^{-azwj}! O One^{-azwj} there isn’t any guard to overcome nor any minister to bribe!

صل على محمد و آل محمد و احفظني في سفري و حضري و ليلي و نهار و يقظتي و منامي و نفسي و أهلي و مالي و وُلدي و الحنك لله وحده.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protect me in my journey, and my staying, and my night, and my day, and my wakefulness, and my sleep, and myself, and my wife, and my wealth, and my children, and the Praise is for Allah^{-azwj} Alone!’²⁵¹

²⁵⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 53

²⁵¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 65 H 54

55 الْمَجَازَاتِ النَّبَوِيَّةِ، لِلسَّيِّدِ الرَّضِيِّ الدِّينِ مِنْ ذَلِكَ قَوْلُهُ ص مَنْ قَالَ حِينَ يُصْبِحُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُجِيبِي وَ يُحْيِي
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عَشْرَ حَسَنَاتٍ وَ حَطَّ عَنْهُ بِهَا عَشْرَ سَيِّئَاتٍ وَ رَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ وَ كُنَّ لَهُ
مَسْلِحَةً مِنْ أَوَّلِ نَهَارِهِ إِلَى آخِرِهِ وَ لَمْ يَعْمَلْ يَوْمَئِذٍ عَمَلًا يَقْهَرُهُنَّ.

(The book) 'Al Majazaat Al Nabawiya' of the Seyyid Razy Al Deen –

'From that are his^{-saww} words: 'One who says when it is morning, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Praise! He^{-azwj} Causes to live and die, and He^{-azwj} is Able upon all things' – ten times, Allah^{-azwj} will Write ten good deeds for him with every once he says it, and Drop off ten evil deeds from him with it, and Raise ten ranks (for him) due to it, and be a shield for him from beginning of his day up to its end, and no one will coerce any action on that day (upon him)''^{.252}

CHAPTER 66 – SAJDHAH OF THANKS, AND ITS MERIT, AND WHAT IS RECITED IN IT, AND ITS ETIQUETTES

1- الإحتجاج، كَتَبَ الحِمَيْرِيُّ إِلَى القَائِمِ عِيسَى عَنْ سَجْدَةِ الشُّكْرِ بَعْدَ الفَرِيضَةِ فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهَا بَدْعَةٌ فَهَلْ يَجُوزُ أَنْ يَسْجُدَهَا الرَّجُلُ بَعْدَ الفَرِيضَةِ وَ إِنْ جَازَ فَفِي صَلَاةِ المَغْرِبِ هِيَ بَعْدَ الفَرِيضَةِ أَوْ بَعْدَ الأَرْبَعِ رَكَعَاتِ النَّافِلَةِ

(The book) 'Al-Ihtijaj' –

'Al-Himeyri wrote to Al-Qaim^{ajfi} asking him^{ajfi} about Sajdah of thanks after the obligatory (Salat), 'Some of our companions are saying it is an innovation. Is it allowed for the man to perform it after the obligatory (Salat), and if it is allowed, so in Al-Maghrib Salat is it after the obligatory (Salat) of after the four Cycles optional?'

فَأَجَابَ عِيسَى عَنْ سَجْدَةِ الشُّكْرِ مِنَ الأَرْبَعِ السُّنَنِ وَ أَوْجِبَهَا وَ لَمْ يَقُلْ إِنَّ هَذِهِ السَّجْدَةُ بَدْعَةٌ إِلَّا مَنْ أَرَادَ أَنْ يُحَدِّثَ فِي دِينِ اللَّهِ بَدْعَةً

He^{ajfi} answered: 'Sajdah of thank is from the necessary Sunnah(s) and its obligations, and he will not say that this Sajdah is an innovation except the one who intends to innovate an innovation in the religion of Allah^{azwj}!

وَ أَمَّا الحَبْرُ المُرَوِّىُّ فِيهَا بَعْدَ صَلَاةِ المَغْرِبِ وَ الإِخْتِلَافُ فِي أَنَّهَا بَعْدَ الثَّلَاثِ أَوْ بَعْدَ الأَرْبَعِ فَإِنَّ فَضْلَ الدُّعَاءِ وَ التَّسْبِيحِ بَعْدَ الفَرَايِضِ عَلَى الدُّعَاءِ بِعَقِيبِ النَّوَافِلِ كَفَضْلِ الفَرَايِضِ عَلَى النَّوَافِلِ وَ السَّجْدَةُ دُعَاءٌ وَ تَسْبِيحٌ وَ الأَفْضَلُ أَنْ يَكُونَ بَعْدَ الفَرَايِضِ فَإِنَّ جُعِلَتْ بَعْدَ النَّوَافِلِ أَيْضاً جَازَ.

And as for the Hadeeth reported regarding it being after Salat Al-Maghrib and the differing regarding whether it is after the three or after the four (Cycles), the merit of the supplication and the glorification after the Obligatory (Salats) upon the supplication being a follow-up of the optional (Salat), is like merit of the obligatory upon the optional (Salats), and the Sajdah is a supplication and a glorification, and the better is that it should be after the obligation. If it is made to be after the optional (Salat) is also allowed".²⁵³

بيان: رَوَاهُ الشَّيْخُ عَنْ حَفْصِ الجَوْهَرِيِّ قَالَ: صَلَّى أَبُو الحَسَنِ عَلِيٌّ بِنُ مُحَمَّدٍ صَلَاةَ المَغْرِبِ فَسَجَدَ سَجْدَةَ الشُّكْرِ بَعْدَ السَّابِعَةِ فَمَلَأَتْ لَهُ كَأَنَّ أَبَاؤَكَ يَسْجُدُونَ بَعْدَ الثَّلَاثَةِ فَقَالَ مَا كَانَ أَحَدٌ مِنْ آبَائِهِ يَسْجُدُ إِلَّا بَعْدَ السَّبْعِ.

Explanation – The Sheykh reported if from Hafs Al-Jawhari who said, 'Abu Al-Hassan Ali^{asws} Bin Muhammad^{asws} prays Al-Maghrib Salat. He^{asws} performed Sajdah, the Sajdah of thanks, after the seventh (Cycle). I said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} forefathers^{asws} have been doing Sajdah (of thanks) after the third (cycle)! He^{asws} said there was no one from his^{asws} forefathers^{asws} performing Sajdah (of thanks) except after the seventh (Cycle)''.

وَقَدْ رَوَى جَوَّازُ التَّفْهِيمِ بَعْدَ الْمَغْرِبِ جَهْمُ بْنُ أَبِي جَهْمَةَ قَالَ: رَأَيْتُ مُوسَى بْنَ جَعْفَرٍ ع وَ قَدْ سَجَدَ بَعْدَ ثَلَاثِ رَكَعَاتٍ مِنَ الْمَغْرِبِ فَعُلْتُ لَهُ جُعِلْتُ
فِدَاكَ رَأَيْتُكَ سَجَدْتَ بَعْدَ الثَّلَاثِ فَقَالَ وَ رَأَيْتَنِي فُلْتُ نَعَمْ قَالَ فَلَا تَدْعُهَا فَإِنَّ الدَّعَاءَ فِيهَا مُسْتَجَابٌ.

And permission of advancing after Al-Maghrib has been reported by Jahm Bin Abayy Jahma who said, 'I saw Musa^{-asws} Bin Ja'far^{-asws} and he^{-asws} performed Sajdah after three Cycles of Al-Maghrib (Salat). I said, 'May I be sacrificed for you^{-asws}! I saw you^{-asws} doing Sajdah after the three (Cycles)!' He^{-asws} said: 'And you saw me^{-asws}?' I said, 'Yes'. He^{-asws} said: 'Do not leave it, for the supplication in it is Answered!'

2- مجالس الصدوق، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ عَمَّارِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنِ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ الْعَبْدِيِّ عَنِ سَهْلِ
عَنِ ابْنِ مَحْبُوبٍ عَنِ الثَّمَالِيِّ قَالَ: دَخَلْتُ مَسْجِدَ الْكُوفَةِ إِذَا أَنَا بِرَجُلٍ عِنْدَ أُسْطُوَانَةٍ [الْأُسْطُوَانَةُ] السَّابِعَةِ فَائْتَمَّ بِصَلَاةٍ يُحْسِنُ رُكُوعَهُ وَ سُجُودَهُ فَجِئْتُ
لِأَنْظُرَ إِلَيْهِ فَسَبَقَنِي إِلَى السُّجُودِ فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ-

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Ali Bin al Fazl, from Muhammad Bin Ammar Al Qattan, from Al Husayn Bin Ali Al Zafrany, from Ismail Bin Ibrahim Al Abdy, from Sahl, from Ibn Mahboub, from Al Sumali who said,

'I entered Masjid Al-Kufa. There I was with a man by its seventh pillar, standing praying Salat, being excellent in his Ruk'u and its Sajdah. I went to look at him, but he preceded me to the Sajdah. I heard him saying in his Sajdah: -

اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَقَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ الْإِيمَانُ بِكَ مَتَى مِنْكَ بِهِ عَلَيَّ لَا مَنَّ بِهِ مِنِّي عَلَيْكَ

'O Allah^{-azwj}! Even though I may have disobeyed You^{-azwj}, I have obeyed You^{-azwj} in the thing most Beloved to You^{-azwj}, and it is the Eman with You^{-azwj}, being a conferment from You^{-azwj} upon me with it, not a conferment from me upon You^{-azwj} with it!

وَ لَمْ أَعْصِكَ فِي أْبْغَضِ الْأَشْيَاءِ إِلَيْكَ لَمْ أَدْعُ لَكَ وَلِذَا وَ لَمْ أَتَّخِذْ لَكَ شَرِيكاً مَتَى مِنْكَ عَلَيَّ لَا مَنَّ مِنِّي عَلَيْكَ

And I did not disobey You^{-azwj} in the things most Hateful to You^{-azwj} (i.e.) I neither claim there being a son for You^{-azwj} nor did I take there being an associate for You^{-azwj}, being a conferment from You^{-azwj} upon me, nor a conferment from me upon You^{-azwj}.

وَ عَصَيْتُكَ فِي أَشْيَاءٍ عَلَى غَيْرِ مُكَاتَرَةٍ وَ لَا مُكَابَرَةٍ وَ لَا اسْتِكْبَارٍ عَنِ عِبَادَتِكَ وَ لَا جُحُودٍ لِرُبُوبِيَّتِكَ وَ لَكِنْ اتَّبَعْتُ هَوَايَ وَ أَضَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ
وَ الْبَيَانِ فَإِنْ تُعَذِّبْنِي فَبِدْنِي غَيْرَ ظَالِمٍ لِي وَ إِنْ تَرْحَمْنِي فَبِحُودِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And I disobeyed you^{-azwj} in things without being upon frequenting, nor arrogance, nor haughtiness from worshipping You^{-azwj}, nor in rejection of Your^{-azwj} Lordship, but I pursued my whims and the Satan^{-la} strayed me after the proof and the explanation. Thus, if You^{-azwj} were to Punish me, it would be due to my sins without being unjust to me, and if You^{-azwj} were to Mercy me, it would be due to Your^{-azwj} generosity and Your^{-azwj} Mercy, O most merciful of the Merciful ones!

ثُمَّ انْفَلَتَ وَ خَرَجَ مِنْ بَابِ كِنْدَةَ فَتَبِعْتُهُ حَتَّى أَتَى مُنَاخَ الْكَلْبِيِّينَ فَمَرَّ بِأَسْوَدَ فَأَمَرَهُ بِشَيْءٍ لَمْ أَفْهَمُهُ فَعُلْتُ مِنْ هَذَا

Then he finished and exited from 'Kindah' door until he came to 'Munakh Al Kalbeyein'. He passed by a slave and instructed him with something I did not understand. I said (to the slave), 'Who is this?'

فَقَالَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ ع

He said, 'This is Ali^{-asws} Bin Al-Husayn^{-asws}!'

فَقُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ مَا أَقْدَمَكَ هَذَا الْمُؤْضِعَ

I said, 'May Allah^{-azwj} Make me your^{-asws} ransom! What made you^{-asws} come to this place?'

فَقَالَ هَذَا الَّذِي رَأَيْتَ.

He^{-asws} said: 'This which you saw'²⁵⁴.

بيان: الذي رأيت أي الصلاة في هذا المسجد و لعل عدم ذكر زيارة أبيه و جده ع للتقية لأنهما كانتا أهم.

Explanation – 'This which you saw' – i.e., Praying the Salat in this Masjid, and perhaps lack of mention of visitation of his^{-asws} father^{-asws} and his^{-asws} grandfather^{-asws} is due to the Taqiyyah (dissimulation), because they^{-asws} were both more important.

أَقُولُ وَ رَوَى هَذَا الدُّعَاءَ فِي الْمَكَارِمِ عَنْهُ ع مُرْسَلًا قَالَ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ فِي سُجُودِهِ وَ سَأَقِ الدُّعَاءَ إِلَى قَوْلِهِ وَ تَرَكْتُ مَعْصِيَتَكَ فِي أَبْغَضِ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ أَنْ أَدْعُوَ لَكَ وَ لِدَاً وَ أَدْعُوَ لَكَ شَرِيكاً

I (Majlisi) am saying, 'And this supplication is reported in 'Al-Makarim' from him^{-asws} with an unbroken chain having said: 'And Ali^{-asws} Bin Al-Husayn^{-asws} was saying in his^{-asws} Sajdah' – and he^{-asws} continued the supplication up to his^{-asws} words: 'And I neglected disobeying You^{-azwj} in the things most Hateful to you^{-azwj}, and it is if I^{-asws} did not claim there being a son for You^{-azwj} and claiming there be an associate for You^{-azwj}!'

إِلَى قَوْلِهِ وَ عَصَيْتُكَ فِي أَشْيَاءَ عَلَى غَيْرِ وَجْهِ مُكَابَرَةٍ وَ لَا مُعَانَدَةٍ وَ لَا اسْتِكْبَارٍ إِلَى قَوْلِهِ وَ اسْتَرْكَبْتُ الشَّيْطَانَ بَعْدَ الْحُجَّةِ وَ الْبِرْهَانَ فَإِنْ تُعَذِّبْنِي فَبِدُونِي.

Up to his^{-asws} words: 'And I disobeyed You^{-azwj} in things upon without an arrogant face, nor obstinacy, nor haughtiness' – up to his^{-asws} words, 'And the Satan^{-la} made me slip after the argument and the proof. Thus, if You^{-azwj} were to Punish me it would be due to my sins'.

3- مجالس الصدوق، عن ابن المنوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن علي بن أبي عمير عن منصور بن يونس عن أبي بصير عن أبي عبد الله ع قال: بينا رسول الله ص يسير مع بعض أصحابه في بعض طرق المدينة إذ ثنى رجله عن دابته ثم خرّ ساجداً فأطال ثم رفع رأسه فعاد ثم ركب

(The book) 'Majaalis' of al Sadouq – from Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Muhammad Bin Ali, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'While Rasool-Allah^{-saww} was travelling with one of his^{-saww} companions in one of streets of Al-Medina, when he^{-saww} folded his^{-saww} legs from his^{-saww} animal (to dismount), then he^{-saww} fell in Sajdah, and prolonged (it). Then he^{-saww} raised his^{-saww} head, then repeated, then rode.

فَقَالَ لَهُ أَصْحَابُهُ يَا رَسُولَ اللَّهِ زَأَيْنَاكَ فَنَبَيْتَ رَجْلَكَ عَنْ دَائِبِكَ ثُمَّ سَجَدْتَ فَأَطَلْتَ السُّجُودَ

His^{-saww} companions said to him^{-saww}, 'O Rasool-Allah^{-saww}! We saw you^{-saww} folding your^{-saww} legs from your^{-saww} animal (to dismount). Then you^{-saww} did Sajdah, and prolonged the Sajdah!'

فَقَالَ إِنَّ جِبْرَائِيلَ عَ أَنَابِي فَأَقْرَأَنِي السَّلَامَ مِنْ رَبِّي وَ بَشَّرَ أَنَّهُ لَمْ يُخْزِنِي فِي أُمَّتِي فَلَمْ يَكُنْ لِي مَالٌ فَأَتَصَدَّقَ بِهِ وَ لَا تَمْلُوكُ فَأَعْيَنَهُ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي عَزَّ وَ جَلَّ.

He^{-saww} said: 'Jibraeel^{-as} had come to me^{-saww}. He^{-as} conveyed the Greeting to me^{-saww} from my^{-saww} Lord^{-azwj} and gave glad tidings that He^{-azwj} will not Let me^{-saww} be disgraced among my^{-saww} community. There does not happen to be any wealth for me^{-saww} I^{-saww} can donate in charity with, nor any slave I^{-saww} can liberate, so I^{-saww} loved to thank my Lord^{-azwj} Mighty and Majestic".²⁵⁵

4- العُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْبَيْهَقِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ قَالَ: كَتَبَ إِلَيَّ أَبُو الْحَسَنِ عَ قُلَّ فِي سَجْدَةِ الشُّكْرِ مِائَةً مَرَّةً شُكْرًا شُكْرًا وَ إِنْ شِئْتَ عَفْوًا عَفْوًا.

(The book) 'Al Uyoun' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Suleyman Bin Hafsa who said,

'Abu Al Hassan^{-asws} wrote to me: 'Say in the Sajdah of thanks one hundred times, 'Thanks! Thanks! And if you like, 'Pardon! Pardon!''²⁵⁶

5- العِلَالُ، وَ العُيُونُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ قَالَ: السَّجْدَةُ بَعْدَ الْفَرِيضَةِ شُكْرٌ لِلَّهِ تَعَالَى عَلَى مَا وَفَّقَ لَهُ الْعَبْدَ مِنْ آدَاءِ فَرِيضِهِ وَ أَذَى مَا يُجْزَى فِيهَا مِنَ الْقَوْلِ أَنْ يَقُولَ شُكْرًا لِلَّهِ شُكْرًا لِلَّهِ شُكْرًا لِلَّهِ ثَلَاثَ مَرَّاتٍ

(The books) 'Al Ilal', and 'Al Uyoun' – from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'The Sajdah after the obligatory (Salat) thanking to Allah^{-azwj} the Exalted upon what He^{-azwj} Harmonised the servant to, from fulfilling His^{-azwj} obligations, and least of what words are allowed in it are him saying, 'Thanks be to Allah^{-azwj}! Thanks be to Allah^{-azwj}! Thanks be to Allah^{-azwj}! – three times'.

قُلْتُ فَمَا مَعْنَى قَوْلِهِ شُكْرًا لِلَّهِ

I said, 'What is the meaning of his words, 'Thanks be to Allah^{-azwj}?''

²⁵⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 3

²⁵⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 4

قَالَ يُقُولُ هَذِهِ السَّجْدَةُ مِنِّي شُكْرًا لِلَّهِ عَزَّ وَجَلَّ عَلَى مَا وَفَّقَنِي بِهِ مِنْ خِدْمَتِهِ وَ أَدَاءِ فَرَضِهِ وَ الشُّكْرِ مُوجِبٌ لِلزِّيَادَةِ فَإِنْ كَانَ فِي الصَّلَاةِ تَقْصِيرٌ لَمْ يَتِمَّ بِالتَّوَافُلِ تَمَّ بِهَذِهِ السَّجْدَةِ.

He^{-asws} said: 'He is saying, 'This Sajdah from me is thanks to Allah^{-azwj} Mighty and Majestic upon what He^{-azwj} has Harmonised me with, from serving Him^{-azwj}, and fulfilling His^{-azwj} obligations', and the thanking obligates the increase. If there were to be a deficiency in the Salat, not being completed by the optional (Salat), it will be completed with this Sajdah".²⁵⁷

6- العُيُونُ، عَنْ تَمِيمِ الْقُرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ: لَمَّا دَخَلَ الرِّضَا ع سَنَابَادَ دَخَلَ دَارَ حُمَيْدِ بْنِ قَحْطَبَةَ وَ دَخَلَ الْقُبَّةَ الَّتِي فِيهَا قَبْرُ هَارُونَ الرَّشِيدِ ثُمَّ حَطَّ بِيَدِهِ إِلَى جَانِبِهِ

(The book) 'Al Uyouun' – From Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Abdul Salam Bin Salih Al Harwy who said,

'When Al-Reza^{-asws} entered Sanabad, he^{-asws} entered the house of Humejd Bin Qahtaba, and he^{-asws} entered the dome in which was the grave of Haroun Al-Rasheed, then he^{-asws} drew a line with his^{-asws} hand to his^{-asws} side.

ثُمَّ قَالَ هَذِهِ تُرْبَتِي وَ فِيهَا أُدْفَنُ سَبَّحَ لِلَّهِ هَذَا الْمَكَانَ مُخْتَلَفَ شِيعَتِي وَ أَهْلَ مَحَبَّتِي وَ اللَّهُ مَا يَزُورُنِي مِنْهُمْ زَائِرٌ وَ لَا يُسَلِّمُ عَلَيَّ مِنْهُمْ مُسَلِّمٌ إِلَّا وَجِبَ لَهُ عُمْرَانُ اللَّهِ وَ رَحْمَتُهُ بِشَفَاعَتِنَا أَهْلَ الْبَيْتِ

Then he^{-asws} said: 'This is my^{-asws} soil and I^{-asws} shall be buried in it! Allah^{-azwj} will be Making this place an interchange of my^{-asws} Shias and the people loving me^{-asws}. By Allah^{-azwj}! No visitor from them will visit me, nor any greeter from them will greet unto me^{-asws}, except the Forgiveness of Allah^{-azwj} and His^{-azwj} Mercy will be obligated for him due to our^{-asws} intercession, People^{-asws} of the Household!'

ثُمَّ اسْتَقْبَلَ عَ الْقِبْلَةَ وَ صَلَّى رَكَعَاتٍ وَ دَعَا بِدَعَوَاتٍ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً طَالَ مَكْنُهُ فِيهَا فَأَحْصَيْتُ لَهُ فِيهَا حَمْسِمِائَةَ تَسْبِيحَةٍ ثُمَّ أَنْصَرَفَ.

Then he^{-asws} faced the Qiblah and prayed two Cycles Salat and supplicated with supplications. When he^{-asws} was free, he^{-asws} performed a Sajdah, prolonging his being in it. I counted for him^{-asws} in it, five hundred glorifications. Then he^{-asws} left".²⁵⁸

7- مجالس ابن السنيخ، عن أبيه عن الموفيد عن المظفر بن محمد الحراساني عن محمد بن جعفر العلوي عن الحسن بن محمد بن جمهور العمري عن أبيه عن ابن أبي عمير عن جميل عن أبي عبد الله ع قال: أوحى الله تعالى إلى موسى بن عمران ع أ تدرى يا موسى لم انتجبتك من خلقي و اصطفتك لي كلابي

(The book) 'Majaalis' of Ibn Al Sheykh – From his father, from Al Mufeed, from Al Muzaffar Bin Muhammad Al Khurasani, from Muhammad Bin Ja'far Al Alawy, from Al Hassan Bin Muhammad Bin Jamhour Al Ammy, from his father, from Ibn Abu Umeyr, from Jameel,

²⁵⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 5

²⁵⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 6

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} the Exalted revealed to Musa Bin Imran^{-as}: "Do you^{-as} know, O Musa^{-as}, why I^{-azwj} Selected you^{-as} from My^{-azwj} creatures, and Chose you^{-as} for My^{-azwj} Speech?"

فَقَالَ لَا يَا رَبِّ

He^{-as} said: 'No, O Lord^{-azwj}!'

فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ فَلَمْ أَجِدْ عَلَيْهَا أَحَدًا تَوَاضَعًا لِي مِنْكَ

Allah^{-azwj} Revealed to him^{-as}: "I^{-azwj} Looked at the earth and did not Find upon it anyone of more humility to Me^{-azwj} than you^{-as}!"

فَحَرَّ مُوسَى عَ سَاجِدًا وَ عَقَّرَ خَدَيْهِ فِي التُّرَابِ تَدَلُّلًا مِنْهُ لِرَبِّهِ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ إِلَيْهِ ارْفَعْ رَأْسَكَ يَا مُوسَى وَ أَمِرْ يَدَكَ فِي مَوْضِعِ سُجُودِكَ وَ امْسُخْ بِهَا وَجْهَكَ وَ مَا نَالَتَهُ مِنْ بَدَنِكَ فَإِنَّهُ أَمَانٌ مِنْ كُلِّ سُقْمٍ وَ دَاءٍ وَ آفَةٍ وَ عَاهَةٍ.

Musa^{-as} fell in Sajdah and rubbed his^{-as} cheeks in the soil as humbling from him^{-as} to his^{-as} Lord^{-azwj} Mighty and Majestic. So, Allah^{-azwj} Revealed to him^{-as}: "Raise your^{-as} head, O Musa^{-as} and pass your^{-as} hand in the place of your^{-as} Sajdah and wipe your^{-as} face with it, and whatever from your^{-as} body touches it, it will be secure from every sickness, and affliction, and infirmity!"²⁵⁹

8- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَمُطِينَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى عَ أَنْ تَدْرِي لِمَا اصْطَفَيْتُكَ لِكَلَامِي دُونَ خَلْقِي

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Yaquob Bin Yazeed, from Ibn Abu Umeyr, from Ali Bin Yaqaateen, from a man,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Revealed to Musa^{-as}: "Do you^{-as} know for what I^{-azwj} Chose you^{-as} for My^{-azwj} Speech apart from My^{-azwj} (other) creatures?'

فَقَالَ مُوسَى عَ لَا يَا رَبِّ

Musa^{-as} said: 'No, O Lord^{-azwj}!'

فَقَالَ يَا مُوسَى إِنِّي فَلَبِثْتُ عِبَادِي ظَهْرًا لِيَطْنُ فَلَمْ أَجِدْ فِيهِمْ أَحَدًا أَدَلَّ لِي مِنْكَ نَفْسًا يَا مُوسَى إِنَّكَ إِذَا صَلَّيْتَ وَضَعْتَ خَدَّكَ عَلَى التُّرَابِ.

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} Turned My^{-azwj} servants upside down (Distinguished them) but I^{-azwj} did not Find anyone among them more humble to Me^{-azwj} than your^{-as} self, O Musa^{-as}! You^{-as}, when you^{-as} prayed Salat, placed your^{-as} cheek upon the soil!"²⁶⁰

²⁵⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 7

²⁶⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 8

9- العَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مُوسَى ع اخْتَبَسَ عَنْهُ الْوَحْيَ أَرْبَعِينَ أَوْ ثَلَاثِينَ صَبَاحًا

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'Musa^{-as}, the Revelation was Withheld from him^{-saww} forty or thirty mornings'.

قَالَ فَصَعِدَ عَلَى جَبَلٍ بِالشَّامِ يُقَالُ لَهُ أَرِيحَا فَقَالَ يَا رَبِّ إِنْ كُنْتُ إِيمًا حَبَسْتَ عَنِّي وَحَيْكَ وَ كَلَامَكَ لِذُنُوبِ بَنِي إِسْرَائِيلَ فَعُفِّرَانَكَ الْقَدِيمِ

He^{-asws} said: 'He^{-as} ascended a mountain in Syria call Areyha. He^{-as} said: 'O Lord^{-azwj}! If You^{-azwj} have rather Withheld Your^{-azwj} Revelation and Your^{-azwj} Speech from me^{-as} due to sins of the children of Israel, Your^{-azwj} Forgiveness is ancient!''

قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى بْنُ عِمْرَانَ أَ تَدْرِي لِمَا اصْطَفَيْتُكَ لَوْحِي وَ كَلَامِي دُونَ خَلْقِي

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "O Musa Bin Imran^{-as}! Do you^{-as} know for what I^{-azwj} have Chosen you^{-as} for My^{-azwj} Revelation apart from My^{-azwj} (other) creatures?''

فَقَالَ لَا عِلْمَ لِي يَا رَبِّ

He^{-as} said: 'There is no knowledge for me^{-as}, O Lord^{-azwj}!'

فَقَالَ يَا مُوسَى إِنِّي اطَّلَعْتُ إِلَى خَلْقِي اطِّلَاعَةً فَلَمْ أَجِدْ فِي خَلْقِي أَشَدَّ تَوَاضَعًا لِي مِنْكَ فَمِنْ تَمَّ حَصَصْتُكَ بِوَحْيِي وَ كَلَامِي مِنْ بَيْنِ خَلْقِي

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} Looked at My^{-azwj} creatures with a consideration, but I^{-azwj} could not Find among My^{-azwj} creatures anyone of more intense humility to Me^{-azwj} than you^{-as}! From then onwards, I^{-azwj} Specialised you^{-as} with My^{-azwj} Revelation and My^{-azwj} Speech from between My^{-azwj} creatures!''

قَالَ وَ كَانَ مُوسَى ع إِذَا صَلَّى ع إِذَا صَلَّى لَمْ يَنْقُتِلْ حَتَّى يُلْصِقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ وَ الْأَيْسَرَ.

He^{-asws} said: 'And it was so, whenever Musa^{-as} prayed Salat, he^{-as} did not finish until he^{-as} had adhered his^{-as} right cheek and (then) the left (cheek) with the ground'.²⁶¹

10- كِتَابُ الزُّهْدِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع مِنْهُ.

(The book) 'Al Zohad' of Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from the one who informed him, from Abu Baseer, from Abu Ja'far^{-asws}, similar to it'.²⁶²

²⁶¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 9

²⁶² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 10

11- العَلَلُ، عَنْ مُحَمَّدِ بْنِ عِصَامٍ عَنِ الْكُلَيْبِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ مَعَا عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ الْخَزَاعِيِّ عَنْ نَصْرِ بْنِ مُزَاهِمِ الْمُنْقَرِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ زَيْدِ الْجَعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع إِنَّ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ ع مَا ذَكَرَ لِلَّهِ عَزَّ وَ جَلَّ نِعْمَةً عَلَيْهِ إِلَّا سَجْدًا وَ لَا قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِيهَا سُجُودٌ إِلَّا سَجْدًا

(The book) 'Al Ilal' – From Muhammad Bin Isam, from Al Kulayni, from Al-Husayn Bin Al-Hassan, and Ali Bin Muhammad Bin Abdullah, both together from Ibrahim Bin Is'haq Al Ahmar, from Abdul Rahman Bin Abu Abdullah Al Khuzaie, from Nasr Bin Muzahim Al Minqary, from Aro Bin Shimr, from Jabir Bin Yazeed Al Jufy who said,

'Abu Ja'far Muhammad^{-asws} Bin Al-Baqir^{-asws} said: 'My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} did not recall any bounty of Allah^{-azwj} upon him^{-asws} except he^{-asws} did Sajdah, nor did he^{-asws} recite any Verse from the Book of Allah^{-azwj} Mighty and Majestic wherein is Sajdah (obligated), except he^{-asws} did Sajdah.

وَ لَا دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سُوءًا يَحْشَاهُ أَوْ كَبِدًا كَائِدًا إِلَّا سَجْدًا وَ لَا فَرَّغَ مِنْ صَلَاةٍ مَفْرُوضَةٍ إِلَّا سَجْدًا وَ لَا وَفَّقَ لِإِصْلَاحِ بَيْنِ اثْنَيْنِ إِلَّا سَجْدًا وَ كَانَ أَكْثَرَ السُّجُودِ فِي جَمِيعِ مَوَاضِعِ سُجُودِهِ فَسُمِّيَ السَّجَّادَ لِذَلِكَ.

Nor did Allah^{-azwj} Mighty and Majestic Repel any evil he^{-asws} had feared, or plot of a plotter, except he^{-asws} did Sajdah, nor was he^{-asws} free from an obligatory except he^{-asws} did Sajdah, nor did he^{-asws} harmonise for reconciliation between two (persons) except he^{-asws} did Sajdah, and the impact of the Sajdah(s) was in entirety of places (body parts) of his^{-asws} Sajdah. Thus he^{-asws} was named as 'Al-Sajjad' (The Prostrator) for that".²⁶³

12- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَنَّمَا مُؤْمِنٌ سَجَدَ لِلَّهِ سَجْدَةً لِشُكْرِ نِعْمَةٍ فِي غَيْرِ صَلَاةٍ كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ فِي الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zareeh Al Muhariby who said,

'Abu Abdullah^{-asws} said: 'Whichever Momin does Sajdah to Allah^{-azwj}, a Sajdah for thank for His^{-azwj} bounties in other than the Salat, Allah^{-azwj} will Write ten good deeds due to it, and Delete ten evil deeds from him, and Raise then ranks for him in the Gardens".²⁶⁴

13- الْبَصَائِرُ، عَنِ الْهَيْثَمِ بْنِ النَّهْدِيِّ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْمَدِينَةِ وَ هُوَ رَاكِبٌ جِمَارَهُ فَتَنَزَلَ وَ قَدَّ كُنَّا صِرْنَا إِلَى السُّوقِ أَوْ قَرِيبًا مِنَ السُّوقِ

(The book) 'Al Basaair' – From Al Haysam Bin Al Nahdy, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahb who said,

'I was with Abu Abdullah^{-asws} at Al-Medina and he^{-asws} was riding his^{-asws} donkey. He^{-asws} descended, and we had come to the market, or nearby to the market'.

²⁶³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 11

²⁶⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 12

قَالَ فَتَزَلَّ وَ سَجَدَ وَ أَطَالَ السُّجُودَ وَ أَنَا أَنْتَظِرُهُ ثُمَّ رَفَعَ رَأْسَهُ

He (the narrator) said, 'He^{-asws} descended and did Sajdah, and prolonged the Sajdah, and I was awaiting him. Then he^{-asws} raise his^{-asws} head'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ رَأَيْتُكَ نَزَلْتَ فَسَجَدْتَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! I saw, you^{-asws} descended and did Sajdah!'

قَالَ إِنِّي ذَكَرْتُ نِعْمَةً لِلَّهِ عَلَيَّ

He^{-asws} said: 'I^{-asws} recalled a bounty of Allah^{-azwj} upon me'.

قَالَ قُلْتُ قُرْبَ السُّوقِ وَ النَّاسِ يَجِيئُونَ وَ يَذْهَبُونَ

He (the narrator) said, 'I said, 'Nearby the market while the people are coming and going?'

قَالَ إِنَّهُ لَمْ يَرِنِي أَحَدًا.

He^{-asws} said: 'Surely no one saw me!'²⁶⁵

14- كَمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ زِيَادِ الْهَمْدَانِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَقَيْبِيِّ عَنْ أَبِي نُعَيْمِ الْأَنْصَارِيِّ الرَّيْدِيِّ عَنِ الْحُجَّةِ الْقَائِمِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ فِي سَجْدَةِ الشُّكْرِ -

(The book) 'Kamal Al Deen' – From Muhammad Bin Ziyad Al Hamdany, from Ja'far Bin Ahmad Al Alaway, from Ali Bin Ahmad Al Aqeeqy, from Abu Nueym Al Ansari Al Zaydi,

'From Al-Hujjah Al-Qaim^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, he^{-ajfj} said: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was saying in Sajdah of thanks: -

يَا مَنْ لَا يَزِيدُهُ إِلَّا خَيْرٌ إِلَّا جُودًا وَ كَرَمًا يَا مَنْ لَهُ خَزَائِنُ السَّمَاوَاتِ وَ الْأَرْضِ يَا مَنْ لَهُ مَا دَقَّ وَ جَلَّ لَا يَمْنَعُكَ إِسَاءَتِي مِنْ إِحْسَانِكَ إِلَيَّ

'O One^{-azwj}, the insistence of the insisting beggars does not increase Him^{-azwj} except in Generosity and Benevolence! O One^{-azwj}, having treasures of the skies and the earth! O One^{-azwj}, for Him^{-azwj} is what is small and large! My wrong-doing does not Prevent You^{-azwj} from Your^{-azwj} being Good to me!

إِنِّي أَسْأَلُكَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ وَ أَنْتَ أَهْلُ الْجُودِ وَ الْكَرَمِ وَ الْعَفْوِ يَا اللَّهُ يَا اللَّهُ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ فَأَنْتَ قَادِرٌ عَلَى الْعُقُوبَةِ وَ قَدْ اسْتَحَقَمْتُهَا لَا حُجَّةَ لِي وَ لَا عُذْرَ لِي عِنْدَكَ

I ask You^{-azwj} to Do with me what You^{-azwj} are rightful of, and You^{-azwj} are rightful of the generosity and the benevolence and the pardon! O Allah^{-azwj}! O Allah^{-azwj}! Do with me what

²⁶⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 13

You^{-azwj} are rightful of, for You^{-azwj} are Able upon the Punishment and I am deserving of it. There is no argument for me nor any excuse for me in Your^{-azwj} Presence!

أَبُوهُ إِلَيْكَ بِذُنُوبِي كُلِّهَا وَ اعْتَرِفْ بِمَا كَيْ تَغْفُو عَنِّي وَ أَنْتَ أَعْلَمُ بِمَا مَنِي بُرُثُ إِلَيْكَ بِكُلِّ ذَنْبٍ أَذْنَبْتُهُ وَ بِكُلِّ خَطِيئَةٍ أَحْطَأْتُهَا وَ بِكُلِّ سَيِّئَةٍ عَمِلْتُهَا يَا رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

I confess to You^{-azwj} with my sins, all of them, and I acknowledge with these so that You^{-azwj} will Pardon me, and You^{-azwj} are more Knowing with these than me! I have confessed to You^{-azwj} with every sin I have sinned, and with every mistake I have erred, and with every evil I have done! O Lord^{-azwj}! Forgive, and Mercy, and Overlook about what You^{-azwj} Know. Surely, You^{-azwj} are the Mightiest, the most Benevolent!"²⁶⁶

15- دَلَالَةُ الْإِمَامَةِ، لِلطَّرِيقِ عَنْ مُحَمَّدِ بْنِ هَارُونَ التَّلْعُكِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ أَحْمَدِ الْأَنْصَارِيِّ عَنِ الْقَائِمِ عٍ مِثْلَهُ إِلَى قَوْلِهِ إِلَّا كَرَمًا وَ جُودًا يَا مَنْ لَا يَرِيدُهُ كَثْرَةُ الدَّعَاءِ إِلَّا سَعَةً وَ عَطَاءً يَا مَنْ لَا تَنْفَدُ خَزَائِنُهُ يَا مَنْ لَهُ خَزَائِنُ السَّمَاوَاتِ

(The book) 'Dalaail Al AImma^{-asws}' of Al Tabari – From Muhammad Bin Haroun Al Tal'akburi, from his father, from Muhammad Bin Hammam, from Ja'far Bin Muhammad Al Fazary, from Muhammad Bin Ja'far Bin Abdullah, from Ibrahim Bin Muhammad Bin Ahmad Al Ansary,

'From Al-Qaim^{-ajfj}, similar to it, up to his^{-asws} words: 'Except Benevolence and Generosity! O One^{-azwj}, frequency of the supplications does not increase Him^{-azwj} except in Capaciousness and Awarding! O One^{-azwj} Whose treasures do not deplete! O One^{-azwj} for Whom are treasures of the skies!'

إِلَى قَوْلِهِ أَنْ تَفْعَلَ بِي الَّذِي أَنْتَ أَهْلُهُ فَأَنْتَ أَهْلُ الْجُودِ وَ الْكِرَمِ وَ التَّجَاوُزِ يَا رَبِّ يَا اللَّهُ لَا تَفْعَلْ بِي الَّذِي أَنَا أَهْلُهُ فَإِنِّي أَهْلُ الْعُفُوبَةِ وَ لَا حُجَّةَ لِي

Up to his^{-asws} words: 'Do with me that which You^{-azwj} are rightful of, for You^{-azwj} are rightful of the generosity, and the benevolence, and the overlooking. O Lord^{-azwj}! O Allah^{-azwj}! Do not Do with me which I am rightful of, for I am rightful of being Punishment and there is no argument for me!'

إِلَى قَوْلِهِ بِذُنُوبِي كُلِّهَا كَيْ تَغْفُو عَنِّي وَ أَنْتَ أَعْلَمُ بِمَا مَنِي وَ أَبُوهُ لَكَ بِكُلِّ ذَنْبٍ أَذْنَبْتُهُ وَ بِكُلِّ خَطِيئَةٍ احْتَمَلْتُهَا وَ كُلِّ سَيِّئَةٍ عَمِلْتُهَا رَبِّ اغْفِرْ لِي إِلَى آخِرِ الدَّعَاءِ.

Up to his^{-asws} words: 'With my sins, all of them, so that You^{-azwj} can Pardon me, and You^{-azwj} are more Knowing with these than me, and I confess to You^{-azwj} with every sin I have sinned, and with every mistake I have carried, and every evil deed I have done. Lord^{-azwj}! Forgive for me' – up to end of the supplication"²⁶⁷.

16- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ رَجُلٍ عَنْ أَبِي الْأَزْرَقِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَ هُوَ سَاجِدٌ بَالِكٍ.

²⁶⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 14

²⁶⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 15

(The book) 'Kamil Al Ziyaraat' – From Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from a man, from Aban Al Azraq, from a man,

'From Abu Abdullah^{-asws} having said: 'The closest of what the servant can be to Allah^{-azwj} is while he is doing Sajdah, crying!''²⁶⁸

17- فَعَلَّهِ الرِّضَا لَا تَدَعِ التَّغْفِيرَ وَ سَجْدَةَ الشُّكْرِ فِي سَفَرٍ وَ لَا حَضْرٍ .

(The book) 'Fiqh Al-Reza^{-asws}: 'Do not leave 'Al-Ta'feer' (making the forehead dusty), and the Sajdah of thanks, neither during a journey nor staying''²⁶⁹

18- كِتَابُ الْيَقِينِ، لِلسَّيِّدِ ابْنِ طَاوُوسٍ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِمْرَانَ بْنِ مُحْسِنٍ عَنْ يُونُسَ بْنِ زِيَادٍ عَنِ الرَّبِيعِ بْنِ كَامِلِ ابْنِ عَمْرِو الْفَضْلِ بْنِ الرَّبِيعِ عَنِ الْفَضْلِ بْنِ الرَّبِيعِ أَنَّ الْمَنْصُورَ كَانَ قَبْلَ الدَّوْلَةِ كَالْمَنْقَطِعِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ بْنِ عَلِيٍّ ع عَلَى عَهْدِ مَرْوَانَ الْحِمَارِ عَنْ سَجْدَةِ الشُّكْرِ الَّتِي سَجَدَهَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا كَانَ سَبَبُهَا

(The book) 'Kitab Al Yaqeen' of the Seyyid Ibn Tawoos, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Abdullah, from Imran Bin Muhassin, from Yunus Bin Ziyad, from Al Rabie Bin Kamil, a cousin of Al Fazl Bin Al Rabie, from Al Fazl Bin Al Rabie,

'Al Mansour, before the governance, use to cut off (from others) to Ja'far^{-asws} Bin Muhammad^{-asws}. He said, 'I asked Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} in the era of Marwan Al-Himar about the Sajdah of thanks which Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had performed, what it' cause had been.

فَحَدَّثَنِي عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ رَسُولَ اللَّهِ ص وَجَّهَهُ فِي أَمْرٍ مِنْ أُمُورِهِ فَحَسُنَ فِيهِ بِرَأُوهُ وَ عَظُمَ عَنَاؤُهُ

He^{-asws} narrated to me from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} having said: 'My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} narrated to me^{-asws} from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} that Rasool-Allah^{-saww} had sent him^{-asws} regarding a matter from his^{-saww} matters. His^{-asws} trials were good in it and his^{-asws} troubles were mighty.

فَلَمَّا قَدِمَ مِنْ وَجْهِهِ ذَلِكَ أَقْبَلَ إِلَى الْمَسْجِدِ وَ رَسُولُ اللَّهِ ص قَدْ خَرَجَ يُصَلِّي الصَّلَاةَ فَصَلَّى مَعَهُ فَلَمَّا انْصَرَفَ مِنَ الصَّلَاةِ أَقْبَلَ عَلَى رَسُولِ اللَّهِ ص فَاعْتَنَقَهُ رَسُولُ اللَّهِ ص ثُمَّ سَأَلَهُ عَنْ مَسِيرِهِ ذَلِكَ وَ مَا صَنَعَ فِيهِ

When he^{-asws} arrived from that heading of his^{-asws}, he^{-asws} came to the Masjid, and Rasool-Allah^{-saww} had come out to pray the Salat, so he^{-asws} prayed with him^{-saww}. When he^{-saww} finished from the Salat, he^{-asws} came to Rasool-Allah^{-azwj}. Rasool-Allah^{-saww} hugged him^{-asws}, then asked him^{-asws} about that journey of his^{-asws} and what he^{-asws} had done in it!

فَجَعَلَ عَلِيٌّ ع يُحَدِّثُهُ وَ أُسَارِيرُهُ وَجْهَ رَسُولِ اللَّهِ ص تَلَمَّعَ سُورًا بِمَا حَدَّثَهُ فَلَمَّا أَتَى صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى حَدِيثِهِ قَالَ لَهُ رَسُولُ اللَّهِ ص أَلَا أُبَيِّدُكَ يَا أَبَا الْحُسَيْنِ

²⁶⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 16

²⁶⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 17

Ali^{-asws} went on to narrated to him^{-saww} and the face of Rasool-Allah^{-saww} became cheerful, beaming with happiness due to what he^{-asws} narrated to him^{-saww}. When he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} came upon narrating to him^{-saww}, Rasool-Allah^{-saww} said to him^{-asws}: 'Shall I^{-saww} give you^{-asws} glad tidings, O Abu Al-Hassan^{-asws}?'

قَالَ فِدَاكَ أَبِي وَ أُمِّي فَكُمْ مِنْ خَيْرٍ بَشَّرْتُ بِهِ

He^{-asws} said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be your^{-saww} sacrifice! How many a good thing you^{-saww} have given me^{-asws} glad tidings with!'

قَالَ إِنَّ جِبْرَائِيلَ عَ هَبَطَ عَلَيَّ فِي وَقْتِ الزَّوَالِ فَقَالَ لِي يَا مُحَمَّدُ هَذَا ابْنُ عَمَّتِكَ عَلِيٌّ وَارِدٌ عَلَيْكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْلَى الْمُسْلِمِينَ بِهِ بِلَاءٍ حَسَنًا وَ إِنَّهُ كَانَ مِنْ صُنْعِهِ كَذَا وَ كَذَا

He^{-saww} said: 'Jibraeel^{-as} came down unto me^{-saww} in the time of midday. He^{-as} said to me^{-saww}! O Muhammad^{-saww}! This son^{-asws} of your^{-saww} uncle^{-as}, Ali^{-asws} has arrived to you^{-asws}, and Allah^{-azwj} Mighty and Majestic Tried the Muslims with good trial with him^{-asws}, and such and such happened from his^{-asws} dealings!'

فَحَدَّثَنِي بِمَا أَنْبَأَنِي بِهِ وَ قَالَ لِي يَا مُحَمَّدُ إِنَّهُ نَجَا مِنْ دُرَيْتَةِ آدَمَ مِنْ تَوَلَّى شَيْثَ بَنِ آدَمَ وَصِيَّ أَبِيهِ آدَمَ بِشَيْثٍ وَ نَجَا شَيْثٌ بِأَبِيهِ آدَمَ وَ نَجَا آدَمُ بِاللَّهِ

He^{-as} narrated to me^{-saww} with what he^{-as} informed me^{-saww} with, and said to me^{-saww}: 'O Muhammad^{-saww}! Surely, from the children of Adam^{-as}, he attained salvation through Shees^{-as}, the one who befriended Shees^{-as} Bin Adam^{-as}, successor^{-as} of his^{-as} father^{-as} Adam^{-as}, and Shees^{-as} attained salvation through his^{-as} father^{-as} Adam^{-as}, and Adam^{-as} attained salvation through Allah^{-azwj}!'

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى سَامَ بَنِ نُوحٍ وَصِيَّ أَبِيهِ نُوحٍ بِسَامٍ وَ نَجَا سَامٌ بِأَبِيهِ نُوحٍ وَ نَجَا نُوحٌ بِاللَّهِ

O Muhammad^{-saww}! And he who befriended Saam^{-as} Bin Noah^{-as}, successor^{-as} of his^{-as} father^{-as} Noah^{-as} attained salvation through Saam^{-as}, and Saam^{-as} attained salvation through his^{-as} father^{-as} Noah^{-as}, and Noah^{-as} attained salvation through Allah^{-azwj}!

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى إِسْمَاعِيلَ بَنِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ وَصِيَّ أَبِيهِ إِبْرَاهِيمَ بِإِسْمَاعِيلَ وَ نَجَا إِسْمَاعِيلُ بِإِبْرَاهِيمَ عَ وَ نَجَا إِبْرَاهِيمُ بِاللَّهِ

O Muhammad^{-saww}! And he who befriended Ismail^{-as} Bin Ibrahim^{-as}, friend of the Beneficent, successor^{-as} of his^{-as} father^{-as} Ibrahim^{-as}, attained salvation through Ismail^{-as}, and Ismail^{-as} attained salvation through Ibrahim^{-as}, and Ibrahim^{-as} attained salvation through Allah^{-azwj}!

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى يُوشَعَ بَنِ نُونٍ وَصِيَّ مُوسَى بِيُوشَعَ وَ نَجَا يُوشَعُ بِمُوسَى وَ نَجَا مُوسَى بِاللَّهِ

O Muhammad^{-saww}! And he who befriended Yoshua^{-as} Bin Noun^{-as}, successor^{-as} of Musa^{-as}, attained salvation through Yoshua^{-asws}, and Yoshua^{-as} attained salvation through Musa^{-as}, and Musa^{-as} attained salvation through Allah^{-azwj}!

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى شَمْعُونَ الصَّقَا وَصِيَّ عِيسَى بِشَمْعُونَ وَ نَجَا شَمْعُونُ بِعِيسَى وَ نَجَا عِيسَى بِاللَّهِ

O Muhammad^{-sawww}! And he who befriended Shamoun Al-Saffa^{-as}, successor^{-as} of Isa^{-as}, attained salvation through Shamoun^{-as}, and Shamoun^{-as} attained salvation through Isa^{-as}, and Isa^{-as} attained salvation through Allah^{-azwj}!

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى عَلِيًّا وَ زَيْرَكَ فِي حَيَاتِكَ وَ وَصِيَّكَ عِنْدَ وَفَاتِكَ بِعَلِيٍّ وَ نَجَا عَلِيُّ بِكَ وَ نَجَوْتَ أَنْتَ بِاللَّهِ عَزَّ وَ جَلَّ يَا مُحَمَّدُ

O Muhammad^{-sawww}! And he who befriended Ali^{-asws}, your^{-sawww} Vizier during your^{-sawww} lifetime, and your^{-sawww} successor^{-asws} at your^{-sawww} expiry, will attain salvation through Ali^{-asws}, and Ali^{-asws} will attain salvation through you^{-sawww}, and You^{-sawww} will attain salvation through Allah^{-azwj} Mighty and Majestic!

إِنَّ اللَّهَ جَعَلَكَ سَيِّدَ الْأَنْبِيَاءِ وَ جَعَلَ عَلِيًّا سَيِّدَ الْأَوْصِيَاءِ وَ خَيْرُهُمْ وَ جَعَلَ الْأَيْمَةَ مِنْ ذُرِّيَّتِكُمْ إِلَى أَنْ يَرِثَ الْأَرْضَ وَ مَنْ عَلَيْهَا

Allah^{-azwj} Made you^{-sawww} Chief of the Prophets^{-as} and Made Ali^{-asws} Chief of the successors^{-as} and their^{-as} best, and Made the Imams^{-asws} from their^{-asws} offspring up to their^{-asws} inheriting the earth and the ones upon it!

فَسَجَدَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ جَعَلَ يُقْبَلُ الْأَرْضَ شُكْرًا لِلَّهِ تَعَالَى

Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, performed Sajdah and went on to kiss the ground thanking to Allah^{-azwj} the Exalted.

وَ إِنَّ اللَّهَ جَلَّ اسْمُهُ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ أَشْبَاحًا يُسَبِّحُونَهُ وَ يُمَجِّدُونَهُ وَ يُهَلِّلُونَهُ بَيْنَ يَدَيْ عَرْشِهِ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَرْبَعَةِ عَشَرَ آلَافِ عَامٍ

And Allah^{-azwj}, Majestic is His^{-azwj} Name, Created Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} as resemblances glorifying Him^{-azwj}, and praising Him^{-azwj}, and extolling His^{-azwj} Oneness in front of His^{-azwj} Throne, before He^{-azwj} Created Adam^{-as}, by fourteen thousand (celestial) years.

فَجَعَلَهُمْ نُورًا يَنْفُلُهُمْ فِي ظُهُورِ الْأَخْيَارِ مِنَ الرِّجَالِ وَ أَرْحَامِ الْحَيْرَاتِ الْمُطَهَّرَاتِ وَ الْمُهَدَّبَاتِ مِنَ النِّسَاءِ مِنْ عَصْرِ إِلَى عَصْرِ فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُبَيِّنَ لَنَا فَضْلَهُمْ وَ يُعْرِفَنَا مَنْزِلَتَهُمْ وَ يُوجِبَ عَلَيْنَا حَقَّهُمْ أَحَدَ ذَلِكَ النُّورِ وَ قَسَمَهُ قِسْمَيْنِ

He^{-azwj} Made them^{-asws} as lights (Noor), Transferring them^{-asws} in foreheads of best of the men, and laps/possession of the best, the pure, the refined from the women, from an era to an era. When Allah^{-azwj} Mighty and Majestic Wanted to Clarify their^{-asws} merits to us and Introduce their^{-asws} status to us, and obligate their^{-asws} rights upon us, He^{-azwj} Took that Noor and Divided it into two segments.

جَعَلَ قِسْمًا فِي عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ فَكَانَ عَنْهُ مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ جَعَلَ فِيهِ النُّبُوَّةَ

He^{-azwj} Made a segment to be in Abdullah^{-asws} Bin Abdul Muttalib^{-asws}, and from it came into being Muhammad^{-sawww}, Chief of the Prophets^{-as}, and Seal (Last) of the Messengers^{-as}, and He^{-azwj} Made the Prophet-hood to be in him^{-sawww}.

وَ جَعَلَ الْقِسْمَ الثَّانِي فِي عَبْدِ مَنَافٍ وَ هُوَ أَبُو طَالِبٍ بْنُ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ فَكَانَ مِنْهُمْ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ

And He^{-azwj} Made the second segment to be in Abd Manaf^{-asws}, and he^{-as} is Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} Bin Hashim^{-asws} Bin Abd Manaf^{-asws}. From it came into being Ali^{-asws}, Emir of the Momineen and Chief of the successors^{-as}.

وَجَعَلَهُ رَسُولُ اللَّهِ صَ وَلِيُّهُ وَ وَصِيَّهُ وَ خَلِيفَتُهُ وَ زَوْجَ ابْنَتِهِ وَ قَاضِي دِينِهِ وَ كَاشِفَ كُرْبَتِهِ وَ مُنْجِزَ وَعْدِهِ وَ نَاصِرَ دِينِهِ.

And Rasool-Allah^{-saww} made him^{-asws} his^{-saww} guardian^{-asws}, and his^{-saww} successor^{-asws}, and his^{-saww} caliph, and married his^{-saww} daughter^{-asws} to him^{-asws}, and fulfiller of his^{-saww} debts, and reliever of his^{-saww} distress, and fulfiller of his^{-saww} promises, and helper of his^{-saww} religion!²⁷⁰

19- الْمَكَارِمُ، قَالَ الصَّادِقُ ع إِنَّ الْعَبْدَ إِذَا سَجَدَ فَقَالَ يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ نَفْسُهُ قَالَ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَيْفَ مَا حَاجْتُكَ.

(The book) 'Al Makarim' –

'Al-Sadiq^{-asws} said: 'The servant, when he does Sajdah and he says, 'O Lord^{-azwj}! O Lord^{-azwj}', until his breath is cut, the Lord^{-azwj} Blessed and Exalted Says to him: "Here I^{-azwj} am! What is your need (request)?"²⁷¹

وَ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَجْدَةُ الشُّكْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ تَبِيحُ بِهَا صَلَاتَكَ وَ تُرْضِي بِهَا رَبَّكَ وَ تَعَجِبُ الْمَلَائِكَةُ مِنْكَ

And from Murazim,

'From Abu Abdullah^{-asws} having said: 'Sajdah of thank is obligatory upon every Muslim. You can complete your Salat with it and your Lord^{-azwj} will be Satisfied with it, and the Angels will be fascinated by you.

وَ إِنَّ الْعَبْدَ إِذَا صَلَّى ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ فَفَتَحَ الرَّبُّ تَعَالَى الْحِجَابَ بَيْنَ الْعَبْدِ وَ بَيْنَ الْمَلَائِكَةِ فَيَقُولُ يَا مَلَائِكَتِي انظُرُوا إِلَى عَبْدِي أَدَّى فَرِيضِي وَ أَتَمَّ عَهْدِي ثُمَّ سَجَدَ لِي شُكْرًا عَلَى مَا أَنْعَمْتُ بِهِ عَلَيْهِ مَلَائِكَتِي مَا دَا لَهُ

And when the servant prays Salat, then he performs Sajdah of thanks, the Exalted Lord^{-azwj} Opens the veil between the servant and the Angels. He^{-azwj} Says: "O My^{-azwj} Angels! Look at My^{-azwj} servant fulfilling My^{-azwj} Obligation and completing My^{-azwj} covenant. Then he does Sajdah of thanks to Me^{-azwj} upon what I^{-azwj} have Favoured with upon him. My^{-azwj} Angels! What is for him?"

قَالَ فَتَقُولُ الْمَلَائِكَةُ يَا رَبَّنَا رَحْمَتُكَ

He^{-asws} said: 'The Angels say, 'O our Lord^{-azwj}, Your^{-azwj} Mercy!'

ثُمَّ يَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى ثُمَّ مَا دَا لَهُ

Then the Blessed and Exalted Says: "The what is for him?"

²⁷⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 18

²⁷¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 19 a

فَتَقُولُ الْمَلَائِكَةُ يَا رَبَّنَا جَنَّاتِكَ

The Angels say, 'O our Lord^{-azwj}, Your^{-azwj} Paradise!'

فَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى ثُمَّ مَاذَا

The Lord^{-azwj} Blessed and Exalted Says: "The what?"

فَتَقُولُ الْمَلَائِكَةُ يَا رَبَّنَا كِفَايَةُ مُهِمِّهِ

The Angels say, 'O our Lord^{-azwj}, Sufficing of his important matters!'

فَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى ثُمَّ مَاذَا

The Lord^{-azwj} Blessed and Exalted Says: "Then what?"

قَالَ فَلَا يَبْقَى شَيْءٌ مِنَ الْحَيْرِ إِلَّا قَالَتْهُ الْمَلَائِكَةُ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى يَا مَلَائِكَتِي ثُمَّ مَاذَا لَهُ

He^{-asws} said: 'There does not remain anything from the good except the Angels say it. Allah^{-azwj} Blessed and Exalted Says: "O My^{-azwj} Angels! Then what is for him?"

فَتَقُولُ الْمَلَائِكَةُ يَا رَبَّنَا لَا عِلْمَ لَنَا

The Angels say, 'O our Lord^{-azwj}, there is no knowledge for us!'

قَالَ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى أَشْكُرُ لَهُ كَمَا شَكَرَ لِي وَ أَقْبِلُ إِلَيْهِ بِمُضَلِّي وَ أُرِيهِ وَجْهِي.

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Says: "I^{-azwj} shall Thank to him just as he had thanked to Me^{-azwj}, and I^{-azwj} shall Turn to him with My^{-azwj} Grace and Show him My^{-azwj} Face!"'²⁷²

20- الْمَكَارِمُ، فِي رِوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ أَنَّ الصَّادِقَ ع قَالَ لِرَجُلٍ إِذَا أَصَابَكَ هَمٌّ فَامْسَحْ بِدَكَ عَلَى مَوْضِعِ سُجُودِكَ ثُمَّ أَمِّرْ بِدَكَ عَلَى وَجْهِكَ مِنْ جَانِبِ حَدِّكَ الْأَيْسَرِ وَ عَلَى جِبْهَتِكَ إِلَى جَانِبِ حَدِّكَ الْأَيْمَنِ

(The book) 'Al Makarim' – In a report by Ibrahim Bin Abdul Hameed,

'Al-Sadiq^{-asws} said to a man: 'Whenever worries afflict you, wipe your hand upon the place of your Sajdah, then pass your hand upon your face from a side of your left cheek, and upon your forehead to your right cheek.

ثُمَّ قُلْ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَ الْحُزْنَ ثَلَاثًا.

Then say, بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَ الْحُزْنَ

‘In the Name of Allah^{-azwj} Who, there is no god except He^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful! O Allah^{-azwj}! Remove from me the worries and the grief – thrice’^{.273}

وَرُوي أَنَّ مَنْ قَالَ وَهُوَ سَاجِدٌ يَا رَبَّاهُ يَا سَيِّدَاهُ حَتَّى يَنْقَطِعَ نَفْسُهُ أُجِيبَ سَلَّ حَاجَتَكَ.

And it is reported that the one who says while he is in Sajdah, ‘O Lord^{-azwj}! O Master^{-azwj}’, until his breath cuts off, will be Answered: “Ask our need!”²⁷⁴

وَكَانَ بَعْضُ الصَّادِقِينَ يَقُولُ فِي سُجُودِهِ سَجْدَكَ لَكَ يَا رَبِّ طَالِبٌ مِنْ ثَوَابِكَ سَجْدَكَ لَكَ يَا رَبِّ هَارِبٌ مِنْ عِقَابِكَ سَجْدَكَ لَكَ يَا رَبِّ خَائِفٌ مِنْ سَخَطِكَ

And one of the two truthful ones (5th or 6th Imam^{-asws}) was saying in his^{-asws} Sajdah: ‘I^{-asws} am doing Sajdah to You^{-azwj} O Lord^{-azwj}, seeking from Your^{-azwj} Rewards! I^{-asws} am doing Sajdah to You^{-azwj} O Lord^{-azwj}, fleeing from Your^{-azwj} Punishment! I^{-asws} am doing Sajdah to You^{-azwj} O Lord^{-azwj} fearing from Your^{-azwj} Annoyance!’

ثُمَّ يَقُولُ يَا اللَّهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ حَتَّى يَنْقَطِعَ النَّفْسُ ثُمَّ يَدْعُو.

Then he should say, ‘O Allah^{-azwj}! O Lord^{-azwj}! O Allah^{-azwj}! O Lord^{-azwj}! O Allah^{-azwj}! O Lord^{-azwj}!’, until the breath is cut, then he should supplicate”^{.275}

وَرُوي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَرَّ رَسُولُ اللَّهِ ص بِرَجُلٍ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ يَا رَبِّ مَاذَا عَلَيَّكَ أَنْ تُرْضِيَ كُلَّ مَنْ كَانَ لَهُ عِنْدِي تَبِعَةٌ وَأَنْ تُغْفِرَ لِي ذُنُوبِي وَأَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ فَإِنَّمَا عَمُوكَ عَنِ الظَّالِمِينَ وَأَنَا مِنَ الظَّالِمِينَ فَلْتَسْعِنِي رَحْمَتَكَ يَا أَرْحَمَ الرَّاحِمِينَ

And it is reported from Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} passed by a man while he was doing Sajdah and he was saying, ‘O Lord^{-azwj}! What would be upon You^{-azwj} if You^{-azwj} were to Satisfy every one having a grievance for him with me, and to Forgive my sins for me, and to Admit me into the Paradise due to Your^{-azwj} Mercy. Rather, Your^{-azwj} Pardon is from the unjust ones and I am from the unjust ones, therefore Let Your^{-azwj} Mercy Include me!’

فَقَالَ لَهُ رَسُولُ اللَّهِ ص ارْفَعْ رَأْسَكَ فَقَدْ اسْتُجِيبَ لَكَ إِنَّكَ دَعَوْتَ بِدَعَاءِ نَبِيِّ كَانَ عَلَى عَهْدِ عَادٍ.

Rasool-Allah^{-saww} said to him: ‘Raise your head for it has been Answered for you. You have supplicate with a supplication of a Prophet^{-saww} who existed in the era of Aad”^{.276}

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ إِذَا نَزَلَ فَسَجَدَ خَمْسَ سَجَدَاتٍ فَلَمَّا رَكِبَ قَالُوا يَا رَسُولَ اللَّهِ زَأَيْنَاكَ صَنَعْتَ شَيْئاً لَمْ تَصْنَعْهُ

And from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} was in a journey travelling upon a she-camel when he^{-saww} descended and performed five Sajdah(s). When he^{-saww} rode (again),

²⁷³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 20 a

²⁷⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 20 b

²⁷⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 20 c

²⁷⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 20 d

they said, 'O Rasool-Allah^{-saww}! We saw you^{-saww} doing something you^{-saww} have not done (before)!'

فَقَالَ نَعَمْ اسْتَقْبَلَنِي جِبْرَائِيلُ عَ فَبَشَّرَنِي بِبَشَارَاتٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَسَجَدْتُ لِلَّهِ شُكْرًا لِكُلِّ بَشْرَى سَجْدَةً.

He^{-saww} said: 'Yes. Jibraeel^{-as} came to me^{-saww} with glad tidings from Allah^{-azwj} Mighty and Majestic, so I^{-saww} did Sajdah to Allah^{-azwj} thanking for each glad tidings with a Sajdah'.²⁷⁷

وَعَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ وَ هُوَ يُحَدِّثُ نَفْسَهُ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ طَوِيلًا ثُمَّ أَلْزَقَ حَدَّهُ الْأَيْمَنَ بِالتُّرَابِ طَوِيلًا

And from Is'haq Bin Ammar who said,

'O went out with Abu Abdullah^{-asws} and he^{-asws} was discussing with himself^{-asws}. Then he^{-asws} face the Qiblah and performed a lengthy Sajdah. Then he^{-asws} adhered his^{-asws} right cheek with the soil for a long time'.

قَالَ ثُمَّ مَسَحَ وَجْهَهُ ثُمَّ رَكِبَ فَمَلْتُ لَهُ بِأَبِي أَنْتَ وَ أُمِّي لَقَدْ صَنَعْتَ شَيْئًا مَا رَأَيْتُهُ قَطُّ

He (the narrator) said, 'Then he^{-asws} wiped his^{-asws} face, then rode. I said to him^{-asws}, 'May my father and my mother (be sacrificed) for you^{-asws}! You^{-asws} have done something I have not seen it before!'

قَالَ يَا إِسْحَاقُ إِنِّي ذَكَرْتُ نِعْمَةً مِنَ نِعَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيَّ فَأَحْبَبْتُ أَنْ أُذَلِّلَ نَفْسِي

He^{-asws} said: 'O Is'haq! I^{-asws} remembered a bounty from bounties of Allah^{-azwj} Mighty and Majestic upon me^{-asws}, so I^{-asws} loved to humble myself^{-asws}'.

ثُمَّ قَالَ يَا إِسْحَاقُ مَا أَنْعَمَ اللَّهُ عَلَيَّ عَبْدٍ بِنِعْمَةٍ فَعَرَفْتُهَا بِقَلْبِي وَ جَهَرَ بِحَمْدِ اللَّهِ عَلَيْهَا فَفَرَّغَ عَنْهَا حَتَّى يُؤْمَرَ لَهُ بِالْمَزِيدِ مِنَ الدَّارَيْنِ.

Then he^{-asws} said: 'O Is'haq! Whatever bounty Allah^{-azwj} Favours upon a servant, so he recognises it with his heart and is aloud with praising Allah^{-azwj} upon it, so he gets alarmed from it, until He^{-azwj} Commands for him with the increase from the two houses (world and the Hereafter)'.²⁷⁸

21- الْكَاشِي، ذَكَرَ أَبُو الْقَاسِمِ نَصْرُ بْنُ الصَّبَّاحِ عَنِ الْفَضْلِ بْنِ شَادَانَ قَالَ: دَخَلْتُ عَلَى مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ وَ هُوَ سَاجِدٌ فَأَطَالَ السُّجُودَ فَلَمَّا رَفَعَ رَأْسَهُ وَ ذَكَرَ لَهُ طُولَ سُجُودِهِ قَالَ كَيْفَ لَوْ رَأَيْتَ جَمِيلَ بْنِ دَرَّاجٍ

(The book) 'Al Kashy' – Abu Al Qasim Nasr Bin Al Sabbah mentioned from Al Fazl Bin Shazan who said,

'I entered to see Muhammad Bin Abu Umeyr and he was performing Sajdah. He prolonged the Sajdah. When he raised his head, and I mentioned to him the prolongation of his Sajdah, he said, 'How would it be if you had seen Jameel Bin Darraj?'

²⁷⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 20 e

²⁷⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 20 f

ثُمَّ حَدَّثَهُ أَنَّهُ دَخَلَ عَلَى جَمِيلِ بْنِ دَرَّاجٍ فَوَجَدَهُ سَاجِدًا فَأَطَالَ السُّجُودَ جِدًّا فَلَمَّا رَفَعَ رَأْسَهُ قَالَ لَهُ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ أَطَلْتَ السُّجُودَ فَقَالَ فَكَيْفَ لَوْ رَأَيْتَ مَعْرُوفَ بْنَ خَرْبُودَ.

Then he narrated to him that he had entered to see Jameel Bin Darraj and found him performing Sajdah, and he prolong the Sajdah a lot. When he raised his head, Muhammad Bin Abu Umeyr said to him, 'You prolonged the Sajdah!' He said, 'How would it be if you had seen Marouf Bin Kharbouz?'²⁷⁹ (not a Hadeeth)

وَمِنْهُ قَالَ الْفَضْلُ بْنُ شَاذَانَ إِنِّي كُنْتُ فِي قَطِيعَةِ الرَّبِيعِ فِي مَسْجِدِ الرَّثِثُونَةِ أَقْرَأُ عَلَى مُشْرِيٍّ يُقَالُ لَهُ إِسْمَاعِيلُ بْنُ عَبَّادٍ فَرَأَيْتُ يَوْمًا فِي الْمَسْجِدِ نَقْرًا يَتَنَاجُونَ فَقَالَ أَحَدُهُمْ إِنَّ بِالْجَبَلِ رَجُلًا يُقَالُ لَهُ ابْنُ فَضَّالٍ لَهُ سَجَادَةٌ أُعْبَدُ مَنْ رَأَيْتُ أَوْ سَمِعْتُ بِهِ

And from him, 'Al-Fazl Bin Shazaan said, 'I was in a piece of land of al Rabie in Masjid Al-Zaytouna reading to a reciter call Ismail Bin Abbad. One day I saw a number of persons in the Masjid whispering to each other. One of them said, 'There is a man called Ibn Fazzal in a mountain. There is impact of Sajdah of worship upon him I have neither seen or heard with!'

قَالَ وَ إِنَّهُ لَيُخْرِجُ إِلَى الصَّحْرَاءِ فَيَسْجُدُ السَّجْدَةَ فَيَجِيءُ الطَّيْرُ فَيَتَمَعُّ عَلَيْهِ فَمَا يَطْنُ إِلَّا أَنَّهُ تَوْبٌ أَوْ حَرْقَةٌ وَ إِنَّ الْوَحْشَ لَيَرعى حَوْلَهُ فَمَا تَنْفِرُ مِنْهُ لِمَا قَدْ أَنَسَتْ بِهِ وَ إِنَّ عَسْكَرَ الصَّعَالِيكِ لَيَجِيئُونَ يُرِيدُونَ الْعَارَةَ أَوْ قِتَالَ قَوْمٍ فَإِذَا رَأَوْا شَخْصَهُ طَارُوا فِي الدُّنْيَا فَذَهَبُوا حَيْثُ لَا يَرَاهُمْ وَ لَا يَرُونَهُ فَسَأَلْتُ عَنْهُ فَقَالُوا هُوَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ فَضَّالٍ.

He said, 'And he tends to go out to the desert. He performs the Sajdah. The bird comes and lands upon him, and it thinks that he is a cloth or a rad, and the wild animal pasture around him and do not flee from him due to them feeling comfortable with him, and the soldiers of Al Sa'aleyk come intending the raid or battling a people. When they see his person, they roam in the world and go where they cannot be seen nor do they see him. I asked about him, and they said he is Al-Hassan Bin Ali Bin Fazzal'.²⁸⁰ (not a Hadeeth)

22- الْكَشِيُّ، وَجَدْتُ فِي كِتَابِ أَبِي عَبْدِ اللَّهِ الشَّاذَانِيِّ بِحَطِّهِ سَمِعْتُ أَبَا مُحَمَّدٍ الْفَضْلَ بْنَ شَاذَانَ يَقُولُ دَخَلْتُ الْعِرَاقَ فَرَأَيْتُ وَاحِدًا يُعَابِتُ صَاحِبَهُ وَ يَقُولُ لَهُ أَنْتَ رَجُلٌ عَلَيْكَ عِيَالٌ وَ تَحْتَاجُ أَنْ تَكْسِبَ عَلَيْهِمْ وَ مَا أَمِنُ أَنْ تَذْهَبَ عَيْنَاكَ بِطُولِ سُجُودِكَ

(The book) 'Al Kashy' – I found in the book of my father Abdullah Al Shazany in the handwriting,

'I heard Abu Muhammad Al-Fazl Bin Shazaan saying, 'I entered Al-Iraq. I saw someone admonishing his companions, and he was saying to him, 'You are a man having dependants upon you, and you are needy to having earnings upon them, and there is no safety that your eyesight might be gone due to your lengthy Sajdah'.

قَالَ فَلَمَّا أَكْثَرَ عَلَيْهِ قَالَ أَكْثَرْتَ عَلَيَّ وَ يُحَاكُ لَوْ ذَهَبَتْ عَيْنُ أَحَدٍ مِنَ السُّجُودِ لَذَهَبَتْ عَيْنُ ابْنِ أَبِي عُمَيْرٍ مَا ظَنُّكَ بِرَجُلٍ سَجَدَ سَجْدَةَ الشُّكْرِ بَعْدَ صَلَاةِ الْفَجْرِ فَمَا يَرْفَعُ رَأْسَهُ إِلَّا عِنْدَ الرَّوَالِ.

He said, 'When he (insisted) a lot upon him, he said, 'You are (insisting) a lot upon me. Woe be to you! If one eye were to go from the Sajdah, an eye of Ibn Abu Umeyr would have gone.

²⁷⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 21 a

²⁸⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 21 b

What are your thoughts with a man who performs a Sajdah of thanks after Al-Fajr Salat, so he does not raise his head except at midday”.²⁸¹ (not a Hadeeth)

23- فَلَاحِ السَّائِلِ، مِنْ نُزْهَةِ عُيُونِ الْمُشْتَاقِينَ تَأْلِيْفِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ النَّسَائِبَةِ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: نَحْنُ إِذَا سَلَّمْنَا مِنَ الصَّلَاةِ وَ عَزَمْنَا أَوْ أَرَدْنَا الدُّعَاءَ دَعَوْنَا بِمَا نُرِيدُ أَنْ نَدْعُوَ وَ نَحْنُ سُجُودًا وَ رَأَيْتُ مِنَّا مَنْ يَفْعَلُهُ أَوْ أَنَا أَفْعَلُهُ.

(The book) 'Falah Al Saail', from 'Nuhzat Uyoun Al Mushtaqeen', compile by Abdullah Bin Al-Hassan Al Nassabah, by his chain,

'From Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} having said, 'We, when we perform Salaam of the Salat and we determine or intend the supplication, we supplicate with whatever we want to supplicate while we are in Sajdah, and I have seen from us one who does it, or I do it".²⁸²

24- وَ مِنْهُ، وَ الْكَافِي، عَنِ الْعِدَّةِ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ أَبِيهِ قَالَ: خَرَجْتُ مَعَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع إِلَى بَعْضِ أَمْوَالِهِ فَقَامَ إِلَى صَلَاةِ الظُّهْرِ فَلَمَّا فَرَغَ خَرَّ لِلَّهِ سَاجِدًا فَسَمِعْتُهُ يَقُولُ بِصَوْتٍ حَزِينٍ وَ تَعَزَّرَ دُمُوعُهُ وَ هُوَ

And from him, and 'Al Kafi' from the number, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Suleyman, from his father who said,

'I went out with Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} to one of his^{-asws} estates. He^{-asws} stood to pray Al Zohr Salat. When he^{-asws} was free, he^{-asws} fell in Sajdah to Allah^{-azwj}. I heard him^{-asws} saying in a grief-stricken voice while his^{-asws} tear were flowing, and he^{-asws} (was saying): -

رَبِّ عَصِيَّتِكَ بِلِسَانِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لِأُخْرَسْتَنِي وَ عَصِيَّتِكَ بِبَصْرِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَكَمَهْتَنِي وَ عَصِيَّتِكَ بِسَمْعِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لِأَصْمَمْتَنِي

'Lord^{-azwj}! I have disobeyed You^{-azwj} with my tongue and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have Muted me! And I disobeyed You^{-azwj} with my sight, and had You^{-azwj} so Desired and by Your^{-azwj} Mighty, You^{-azwj} could have Blinded me! And I disobeyed You^{-azwj} with my ears, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-saww} could have Deafened me!

وَ عَصِيَّتِكَ بِيَدِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَكَنَعْتَنِي وَ عَصِيَّتِكَ بِرِجْلِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَجَدَمْتَنِي وَ عَصِيَّتِكَ بِفَرْجِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَعَقَمْتَنِي وَ عَصِيَّتِكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ لَيْسَ هَذَا جَزَاؤَكَ مِنِّي

And I disobeyed You^{-azwj} with my hands, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have Lamed me! And I disobeyed You^{-azwj} with my legs, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have Made me a leper! And I disobeyed You^{-azwj} with my private parts, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have Sterilised me! And I disobeyed You^{-azwj} with entirety of my limbs which You^{-azwj} have Favoured with upon me, and this isn't (shouldn't have been) Your^{-azwj} recompense from me!

قَالَ ثُمَّ أَحْصَيْتُ لَهُ أَلْفَ مَرَّةٍ وَ هُوَ يَقُولُ الْعَمُو الْعَمُو ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ بِصَوْتٍ حَزِينٍ بُؤْتُ إِلَيْكَ بِدُنْيِي عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَأَغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الدُّنُوبَ عَزَّتِكَ يَا مَوْلَايَ ثَلَاثَ مَرَّاتٍ

²⁸¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 22

²⁸² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 23

He (the narrator) said, 'Then I counted for him a thousand times, and he^{-asws} was saying: 'The Pardon! The Pardon!' Then he^{-asws} adhered his^{-asws} right cheek with the ground. I heard him^{-asws} and he^{-asws} said in a grief-stricken voice: 'I confess to You^{-azwj} of my sins. I have done evil and have been unjust to myself, therefore Forgive (my sins) for me, for no one forgives the sins apart from You^{-azwj}, O my Master^{-azwj}!' – three times.

ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْسَرَ بِالْأَرْضِ فَسَمِعْتُهُ وَهُوَ يَقُولُ اِرْحَمْ مِنْ أَسَاءِ وَ اِقْتَرِفَ وَ اسْتَكَانَ وَ اعْتَرَفَ ثَلَاثَ مَرَّاتٍ ثُمَّ رَفَعَ رَأْسَهُ.

Then he^{-asws} adhered his^{-asws} left cheek with the ground. I heard him^{-asws} and he^{-asws} was saying: 'Mercy the one having done wrong, and committed, and submitted, and acknowledged!' – three times. Then he^{-asws} raised his^{-asws} head".²⁸³

25- فَلَاخِ السَّائِلِ، فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ قُلْ مَا ذَكَرَهُ كِرْدَيْنُ بْنُ مَسْمَعٍ فِي كِتَابِهِ الْمَعْرُوفِ بِإِسْنَادِهِ فِيهِ إِلَى النَّبِيِّ ص أَنَّهُ كَانَ إِذَا أَرَادَ الْإِنْصِرَافَ مِنَ الصَّلَاةِ مَسَحَ جَبْهَتَهُ بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ أَذْهَبْ عَنِّي الْعَمَّ وَ الْحَزْنَ وَ الْفِتْنَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

(The book) 'Falah Al-Saail' –

'When you raise your head from the Sajdah, say what is mentioned by Kirdeyn Bin Misma'a in his well-known book, by his chain in it to the Prophet^{-saww}. When he^{-saww} wanted to leave from the Salat, wiped his^{-saww} forehead with his^{-saww} right hand, then he^{-saww} said: 'For You^{-azwj} is the Praise! There is no god except You^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful! Remove from me the sadness, and the grief, and the Fitna what has appeared from it and what is hidden!'

وَ قَالَ مَا أَحَدٌ مِنْ أُمَّتِي يَقُولُ ذَلِكَ إِلَّا أَعْطَاهُ اللَّهُ مَا سَأَلَ.

And he^{-saww} said: 'There is no one from my^{-saww} community saying that except Allah^{-azwj} will Give him what he asks for!'²⁸⁴

وَ رُوِيَ لَنَا فِي حَدِيثٍ آخَرَ أَنَّكَ إِذَا أَرَدْتَ أَنْ تَقُولَ هَذِهِ الْكَلِمَاتِ فَامْسَحْ بِدِكَ الْيُمْنَى عَلَى مَوْضِعِ سُجُودِكَ ثَلَاثَ مَرَّاتٍ وَ امْسَحْ فِي كُلِّ مَرَّةٍ وَجْهَكَ وَ أَنْتَ تَقُولُ فِي كُلِّ مَرَّةٍ هَذِهِ الْكَلِمَاتِ الْمَذْكُورَةَ.

And it is reported to us in another Hadeeth: 'When you want to say these phrases, wipe your right hand upon the place of your Sajdah three times, and wipe your face during each time while you are saying these mentioned phrases during each time'.²⁸⁵

وَ إِنْ كَانَتْ بِكَ عِلَّةٌ فَاصْنَعْ كَمَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ الْكُوْفِيُّ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: دُعَاءٌ يُدْعَى بِهِ فِي عَقِيبِ كُلِّ صَلَاةٍ تُصَلِّيَهَا فَإِنْ كَانَ بِكَ دَاءٌ مِنْ سُخْمٍ وَ وَجَعٍ فَإِذَا قَضَيْتَ صَلَاتَكَ فَامْسَحْ بِدِكَ عَلَى مَوْضِعِ سُجُودِكَ مِنَ الْأَرْضِ وَ ادْعُ بِحَذَا الدُّعَاءِ وَ أَمْرٌ بِدِكَ عَلَى مَوْضِعِ وَجْهِكَ سَبْعَ مَرَّاتٍ تَقُولُ

²⁸³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 24 a

²⁸⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 24 b

²⁸⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 24 c

And if there were to be an illness with you, do like what is reported by Ahmad Bin Muhammad Bin Ali Al Kufi and others, from Muhammad Bin Yaqoub Al Kulayni, from Ahmad Bin Muhammad raising it to,

'Abu Abdullah^{-asws} said: 'A supplication supplicated with during follow-up of a Salat you have prayed, if there were to be a disease from sickness and pain, when you have finished your Salat, then wipe your hand upon the place of your Sajdah from the ground and supplicated with this supplication, and pass your hand upon the place of your pain, seven times saying: -

يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ سَدَّ الْهُوَاءَ بِالسَّمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلَ بِي كَذَا وَ كَذَا وَ ارزُقْنِي كَذَا وَ كَذَا وَ عَافِنِي مِنْ كَذَا وَ كَذَا.

'O One^{-azwj} Who Compressed the ground upon the water, and Blocked the air with the sky, and Chose for Himself^{-azwj} most excellent of the Names! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do with me such and such, and Grace me such and such, and Cure me from such and such!''²⁸⁶

26- فَلَاخِ السَّائِلِ، قَالَ جَدِّي السَّعِيدُ أَبُو جَعْفَرٍ الطُّوسِيُّ رَضَوَانُ اللَّهِ عَلَيْهِ وَ يُسْتَحَبُّ أَنْ يَدْعُو لِإِخْوَانِهِ الْمُؤْمِنِينَ فِي سُجُودِهِ وَ يَقُولُ أَيْضاً

(The book) 'Falah Al Saail' – My grandfather Al Saeed Abu Ja'far Al Tusi, may Allah^{-azwj} be Satisfied with him, said,

'And it is recommended that he should supplicate for his brother, the Momineen, in his Sajdah, and he should say as well: -

اللَّهُمَّ رَبَّ الْفَجْرِ وَ اللَّيْلِ الْعَشْرِ- وَ السُّفْعِ وَ الْوَتْرِ وَ اللَّيْلِ إِذَا يَسُرُّ وَ رَبِّ كُلِّ شَيْءٍ وَ إِلَهَ كُلِّ شَيْءٍ وَ خَالِقَ كُلِّ شَيْءٍ وَ مَلِيكَ كُلِّ شَيْءٍ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْعَلَ بِي وَ يُفْلَانِ مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِنَا مَا نُحْنُ أَهْلُهُ فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

'O Allah^{-azwj}! Lord^{-azwj} of **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 Lord^{-azwj} of all things, and God^{-azwj} of all things, and Creator of all things, and Owner of all things! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Do with me and with so and son, what You^{-azwj} are rightful of, and do not Do with us what we are rightful of, for You^{-azwj} rightful of being feared and rightful of the Forgiveness!'

ثُمَّ ارْزُقْ رَأْسَكَ وَ قُلِ اللَّهُمَّ أَعْطِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ السَّعَادَةَ فِي الرُّشْدِ وَ إِيمَانَ الْيُسْرِ وَ فَضِيلَةَ فِي التَّعَمُّ وَ هِنَاءَةً فِي الْعِلْمِ حَتَّى تُشْرِفَهُمْ عَلَى كُلِّ شَرِيفٍ

Then raise your head and say, 'O Allah^{-azwj}! Give Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} being fortunate in the rightful guidance, and the ease of Eman, and the merit in the bounties, and contentment in the knowledge until You^{-azwj} Ennoble them^{-asws} over all nobles!

الْحَمْدُ لِلَّهِ وَلِيِّ كُلِّ نِعْمَةٍ وَ صَاحِبِ كُلِّ حَسَنَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ لَمْ يَخْذُلْنِي عِنْدَ شِدِيدَتِهِ وَ لَمْ يَقْضِخْنِي لِسَرِيرَتِهِ فَلَسَيْدِي الْحَمْدُ كَثِيرًا-

The Praise is for Allah^{-azwj}, in Charge of every bounty, and Owner of every good deed, and ultimate of every desire! He^{-azwj} did not Abandon me during adversity, and did not Expose me of any secrets. For my Master^{-azwj} is abundant Praise!

ثُمَّ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ كَمَا خَلَقْتَنِي وَ لَمْ أَكُ شَيْئاً مَذْكُوراً رَبِّ أَعْيَى عَلَى أَهْوَالِ الدُّنْيَا وَ بَوَائِقِ الدَّهْرِ وَ نَكَبَاتِ الزَّمَانِ وَ كُرْبَاتِ الآخِرَةِ وَ مُصِيبَاتِ اللَّيَالِي وَ الْأَيَّامِ وَ أَكْفَيْني شَرَّ مَا يَعْمَلُ الظَّالِمُونَ فِي الأَرْضِ وَ فِي سَفَرِي فَاصْحَبْنِي وَ فِي أَهْلِي فَاحْفَظْنِي

Then he should say, 'O Allah^{-azwj}! For You^{-azwj} is the Praise just as You^{-azwj} Created me and I wasn't anything worthy of mention! Lord^{-azwj}, Assist me upon situations of the world and disasters of the times, and scourges of the eras, and distresses of the Hereafter, and calamities of the nights and the days, and Suffice me for the evil of what the oppressors are doing in the earth, and Accompany me in my journey, and Be my replacement regarding my family!

وَ فِيمَا رَزَقْتَنِي فَبَارِكْ لِي وَ فِي نَفْسِي لَكَ فَذَلَّلْنِي وَ فِي أَعْيُنِ النَّاسِ فَعَظِّمْنِي وَ إِلَيْكَ فَحَبِّبْنِي وَ بِذُنُوبِي فَلَا تُفْضَحْنِي وَ بِعَمَلِي فَلَا تَبْسُئْنِي وَ بِسِرِّي فَلَا تُخْرِبْنِي وَ مِنْ شَرِّ الحِجْرِ وَ الإِنْسِ فَسَلِّمْني وَ لِمَحَاسِنِ الأَخْلَاقِ فَوَقِّفْنِي وَ مِنْ مَسَاوِي الأَخْلَاقِ فَجَبِّتْنِي

Bless for me regarding what You^{-azwj} have Graced me, and Humble me to You^{-azwj} regarding my soul, and Magnify me in eyes of the people, and Make me Beloved to You^{-azwj}, and do not Expose me with my sins, and do not Strip me of my deeds, and do not Disgrace me with my secrets, and Secure me from evil of the Jinn and the humans, and Harmonise me to the best manners, and Keep me aside from the evil manners.

إِلَى مَنْ تَكَلَّمْتُ يَا رَبِّ المُسْتَضْعَفِينَ وَ أَنْتَ رَبِّي إِلَى عَدُوِّ مَلَكَتُهُ أَمْرِي فَيُخَذُّلُنِي أَمْ إِلَى بَعِيدٍ فَيَسْتَحْجِمُنِي فَإِنْ لَمْ تَكُنْ غَضِبْتَ عَلَيَّ يَا رَبِّ فَلَا أَتَابِي غَيْرَ أَنْ عَافَيْتَكَ أَوْسَعُ لِي وَ أَحَبُّ إِلَيَّ

O Lord^{-azwj}! To whom will You^{-azwj} Allocate me to, the weak ones, while You^{-azwj} are my Lord^{-azwj}, and to an enemy You^{-azwj} Granted control of my matters so he would forsake me, or to a distant one so he will frown at me? If You^{-azwj} don't happen to be Wrathful upon me, O Lord^{-azwj}, I don't care, apart from that Your^{-azwj} well-being is capacious to me and more beloved to me!

أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَ الأَرْضُ وَ كُشِفَتْ بِهِ الظُّلْمَةُ وَ صَلَّحَ عَلَيْهِ أَمْرُ الأَوَّلِينَ وَ الآخِرِينَ مِنْ أَنْ يَجْلِيَ عَلَيَّ غَضَبُكَ أَوْ يَنْزِلَ بِي سَخَطُكَ لَكَ الْحَمْدُ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلا بِكَ.

I seek Refuge with the Noor of Your^{-azwj} Face which the skies and the earth shine to, and the darkness is removed by it, and the matters of the former ones and the latter ones are correct upon it, from Your^{-azwj} Wrath to be released upon me or Your^{-azwj} Annoyance to befall with me! For You^{-azwj} is the Praise until You^{-azwj} are Satisfied, and after the Satisfaction, and there is neither might nor strength except with You^{-azwj}!''²⁸⁷

بيان: وَ قَالَ ابْنُ فَهْدٍ رَه فِي عَدَّتِهِ رُوِيَ عَنِ الصَّادِقِ ع مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتَجِيبَ لَهُ وَ يَتَأَكَّدُ بَعْدَ الفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ فَيَقُولُ وَ هُوَ سَاجِدٌ اللَّهُمَّ رَبِّ الفَجْرِ إلخ.

Explanation – And Ibn Fahd said in his (book) ‘Uddat’, ‘It is reported from Al-Sadiq^{asws}: ‘One who forwards forty of the Momineen then supplicated, it will be Answered for him, and he should emphasise after being free from the night Salat, so he should say while he is in Sajdah, ‘O Allah^{azwj}! Lord^{azwj} of the dawn’ – etc.”

27- **فَالَاخِ السَّائِلِ**، قَالَ السَّيِّدُ فِي تَعْقِيبِ صَلَاةِ الْعَصْرِ ثُمَّ اسْجُدْ وَ قُلْ مَا ذَكَرَ جَدِّي السَّعِيدُ أَبُو جَعْفَرٍ الطُّوسِيُّ رَضْوَانُ اللَّهِ عَلَيْهِ أَنَّ مَوْلَانَا عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَقُولُهُ صَلَوَاتِ اللَّهِ عَلَيْهِ إِذَا سَجَدَ يَقُولُ- مِائَةً مَرَّةً الْحَمْدُ لِلَّهِ شُكْرًا وَ كَلَّمَا قَالَ عَشْرَ مَرَّاتٍ قَالَ شُكْرًا لِلْمُجِيبِ

(The book) ‘Falah Al Saail’ –

‘The Seyyid said regarding follow-up of Salat Al-Asr, ‘Then do Sajdah and say what my grandfather Al-Saeed Abu Ja’far Al-Tusi, may the Satisfaction of Allah^{azwj} be upon him, said, ‘Our Master Ali^{asws} Bin Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, had said it: ‘When he does Sajdah he should say one hundred times, ‘The Praise is for Allah^{azwj}’, in thanks, and every time he says ten times, he should say, ‘Thanks for the Answer’.

ثُمَّ يَقُولُ يَا ذَا الْمَرِّ الدَّائِمِ الَّذِي لَا يَنْقَطِعُ أَبَدًا وَ لَا يُخْصِبُهُ غَيْرُهُ وَ يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُذُ أَبَدًا يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ ثُمَّ يَدْعُو وَ يَتَضَرَّعُ وَ يَدْكُرُ حَاجَتَهُ

The he should say, ‘O One^{azwj} with the constant Conferment which will not terminate, ever, nor can anyone else count it! And O One^{azwj} with the acts of Kindness which do not deplete, ever! O Benevolent! O Benevolent!’ Then he should supplication and beseech, and mention his need.

ثُمَّ يَقُولُ لَكَ الْحَمْدُ إِنْ أَطَعْنَاكَ وَ لَكَ الْحُجَّةُ إِنْ عَصَيْتُكَ لَا صُنْعَ لِي وَ لَا لِعَيْرِي فِي إِحْسَانٍ مِنْكَ فِي حَالِ الْحَسَنَةِ يَا كَرِيمُ يَا كَرِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ صَلِّ بِجَمِيعِ مَا سَأَلْتُكَ

Then he should say, ‘For You^{azwj} is the Praise if I obey You^{azwj}, and for You^{azwj} is the Argument if I disobey You^{azwj}! There is neither making for me nor for others, and in Favour from You^{azwj} in state of the good deed! O Benevolent! O Benevolent! Send Salawaat upon Muhammad^{saww} and People^{asws} of his^{saww} Household, and Help with entirety of what I am asking You^{azwj}!

وَ أَسْأَلُكَ مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أِبْدَأُ بِهِنَّ وَ تَنِّي بِرَحْمَتِكَ

And I ask You^{azwj} from easts of the earth and its wests, from the believing men and the believing women, and Begin with them with Your^{azwj} Mercy and secondly with me!’

ثُمَّ يَضَعُ خَدَّهُ الْأَيْمَنَ عَلَى الْأَرْضِ وَ يَقُولُ اللَّهُمَّ لَا تَسْلُبْنِي مَا أَنْعَمْتَ بِهِ عَلَيَّ مِنْ وِلَايَتِكَ وَ وِلَايَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

Then he should place his right cheek upon the ground, and he should say, ‘O Allah^{azwj}! Do not Strip me of what You^{azwj} have Favoured with upon me, of Your^{azwj} Wilayah, and Wilayah of Muhammad^{saww} and Progeny^{asws}, may the greetings be upon him^{saww} and upon them^{asws}!’

ثُمَّ يَضَعُ خَدَّهُ الْأَيْسَرَ عَلَى الْأَرْضِ وَ يَقُولُ مِثْلَ ذَلِكَ هَذِهِ آخِرُ الرَّوَايَةِ.

Then he should place his left cheek upon the ground and say similar to that'. This is end of the report''²⁸⁸

المصباح، و البلد الأمين، و الجنة، جنة الأمان و الإختيار، و غيرها مثله و في جميعها و صل بجميع ما سألتك و سألتك من في مشارق الأرض.

(The book) 'Al Misbah', and 'Al Balad Al Ameen', and 'Junnat Al Amaan', and 'Al Ikhtiyar', and others,

'Similar to it, and in all of these: 'And Help with entirety of what I am asking You^{-azwj}, and the ones in easts of the earth have asked You^{-azwj!}'²⁸⁹

28- فَلَاحِ السَّائِلِ، ثُمَّ اذْعُ بِمَا أَحْبَبْتَ وَ إِنْ شِئْتَ قُلْتَ وَ أَنْتَ سَاجِدٌ لِلَّهِمْ لَكَ فَصَدْتُ وَ إِلَيْكَ اعْتَمَدْتُ وَ أَرَدْتُ وَ بِكَ وَثِقْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ عَلِمَ بِمَا أَرَدْتُ

(The book) 'Falah Al Saail' –

'Then supplicate with whatever you like, and if you so desire, you should say while you are in Sajdah, 'O Allah^{-azwj}! To You^{-azwj} For You^{-azwj} is my purpose, and to You^{-azwj} I have deliberated and intended, and with You^{-azwj} I have trusted, and upon You^{-azwj} I have relied, and You^{-azwj} are Knower of what I intend!'

فَقَدْ رُوِيَ أَنَّ مَنْ قَالَ ذَلِكَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى تُقْضَى حَاجَتُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

It has been reported that the one who says that will not raise his head until his need is fulfilled, of Allah^{-azwj} the Exalted so Desires!'²⁹⁰

29- اَلْبَلَدُ اَلْأَمِينُ، وَ اَلْجَنَّةُ، جَنَّةُ اَلْأَمَانِ وَ اَلْإِخْتِيَارِ، وَ عَوَالِي اَللَّيْلِ، رُوِيَ عَنْ عَلِيِّ ع أَنَّهُ كَانَ يَقُولُ إِذَا سَجَدَ سَجْدَتِي الشُّكْرِ - وَعَظَمْتَنِي فَلَمْ أَنْعَظْ وَ رَجَرْتَنِي عَنْ حَمَامِكَ فَلَمْ أَنْزِجِرْ وَ عَمَرْتَنِي أَيَادِيكَ فَمَا شَكَرْتُ عَفْوَكَ عَفْوَكَ يَا كَرِيمُ.

(The books) 'Al Balad Al Ameen', and 'Junnat Al Amaan', and 'Al Ikhtiyar', and 'Gawali Al Layaali' –

'It is reported from Ali^{-asws}, he^{-asws} was saying when he^{-asws} did Sajdah, Sajdah of thanks: 'You^{-azwj} Preached to me but I did not take preaching, and You^{-azwj} Rebuked me from Your^{-azwj} Prohibitions but I was not rebuked, and You^{-azwj} Immersed me in Your^{-azwj} Favours but I did not thank! Your^{-azwj} Pardon! Your^{-azwj} Pardon, O Benevolent!'²⁹¹

30- اَلْكِتَابُ اَلْعَيْقِيُّ، دُعَاءٌ فِي سَجْدَةِ الشُّكْرِ لِطَلْبِ الرِّزْقِ - يَا مَنْ لَا تَرِيدُ مُلْكَهُ حَسَنَاتِي وَ لَا تَشِينُهُ سَيِّئَاتِي وَ لَا يَنْقُصُ خَزَائِنَهُ غَنَائِي وَ لَا يَرِيدُ فِيهَا فَقْرِي

(The book) 'Al Ateeq' –

²⁸⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 27 a

²⁸⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 27 b

²⁹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 28

²⁹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 29

‘A supplication in Sajdah of thanks to seek the sustenance, ‘O One^{-azwj} Whom my good deeds do not increase His^{-azwj} Kingdom, nor do my evil deeds shame it, nor does my being rich reduce His^{-azwj} treasures, nor does my poverty increase in it!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَثْبِتْ رَجَاءَكَ فِي قَلْبِي وَ افْطَعْ رَجَائِي عَمَّنْ سِوَاكَ حَتَّى لَا أَرْجُوَ إِلَّا بِكَ وَ لَا أَخَافُ إِلَّا مِنْكَ وَ لَا أَتَّقِي إِلَّا بِكَ وَ لَا أَتَكَلِّفُ إِلَّا عَلَيْكَ وَ أَجْزِي مِنْ تَحْوِيلِ مَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الدِّينِ وَ الدُّنْيَا وَ الآخِرَةِ أَيَّامَ الدُّنْيَا بِرَحْمَتِكَ يَا كَرِيمُ.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad and Affirm Your^{-azwj} hopes in my heart and Cut off my hope from the ones besides You^{-azwj} until I do not hope except to You^{-azwj}, nor do I fear except from You^{-azwj}, nor do I trust except with You^{-azwj}, nor do I rely except upon You^{-azwj}, and Shelter me from transformation of what You^{-azwj} have Favoured with upon me in the religion, and the world, and the Hereafter, in the days of the world, by Your^{-azwj} Mercy, O Benevolent!’²⁹²

31- جامع البزنطي، نقلًا من حطِّ بعض الأفاضل عن جميل عن الحسن بن زياد قال سمعتُ أبا عبد الله ع يقولُ وَ هُوَ سَاجِدٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الرَّاحَةَ عِنْدَ الْحِسَابِ

(The book) ‘Jamie’ of Al Bazanty’ – copying from the handwriting of one of the meritorious ones, from Jameel, from Al-Hassan Bin Ziyad who said,

‘I heard Abu Abdullah^{-asws} saying while he^{-asws} was performing Sajdah: ‘O Allah^{-azwj}! I ask You^{-azwj} for the comfort during the death, and the comfort during the Reckoning!’

قَالَ إِسْمَاعِيلُ فِي حَدِيثِهِ وَ الْأَمْنُ عِنْدَ الْحِسَابِ.

Ismail said in his Hadeeth: ‘And the Security during the Reckoning!’²⁹³

وَ عَنْ جَمِيلٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ هُوَ سَاجِدٌ سَجَدَ وَجْهِي لِلَّيْمِ لِيُوجِهَ رَبِّي الْكَرِيمِ.

And from Jameel, from Saeed Bin Yasaar who said,

‘I heard Abu Abdullah^{-asws} saying while he^{-asws} was in Sajdah: ‘My blame-worthy face is doing Sajdah to the Benevolent Face of my Lord^{-azwj}!’²⁹⁴

وَ عَنْ جَمِيلٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَ هُوَ سَاجِدٌ فَادْعُ اللَّهَ وَ اسْأَلْهُ الرِّزْقَ.

And from Jameel, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘The closest of what the servant can be to Allah^{-azwj} is when he is in Sajdah, therefore supplicate to Allah^{-azwj} and ask Him^{-azwj} for the sustenance’.²⁹⁵

²⁹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 30

²⁹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 31 a

²⁹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 31 b

²⁹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 31 c

بيان الدعاء الأول رواه الكلبيني بسنده عن أبي حريز الرؤاسي قال سمعت أبا الحسن موسى ع و هو يقول اللهم إني أسألك الراحة عند الموت و العفو عند الحساب يُرَدِّدَهَا.

Explanation – *The first supplication is reported by Al-Kulayni by his chain from Abu Jareer Al-Rawasy who said, ‘I heard Abu Al-Hassan Musa^{-asws} and he^{-asws} was saying: ‘O Allah^{-azwj}! I ask You^{-azwj} for the comfort during the death, and the Pardon during the Reckoning!’ – repeating it’’.*

32- نوادر الراوندي، بإسناده عن موسى بن جعفر عن آتائه ع قال: إن رسول الله ص أبصر رجلاً دبّرته جبهته فقال رسول الله ص من يُعَالِبِ الله يُعْلِبُهُ وَ مَنْ يَدْعِ الله يَدْعُهُ فَهَلَا بَخَافِتِكَ بِجَبْهَتِكَ عَنِ الْأَرْضِ وَ لَمْ تُشَوِّهْ وَجْهَكَ.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} sighted a man whose forehead was wrinkled, Rasool-Allah^{-saww} said: ‘One who tries to overcome Allah^{-azwj}, He^{-azwj} will Overcome him, and one who tries to deceive Allah^{-azwj}, He^{-azwj} will Deceive him! Why didn’t you forsake your forehead from the ground and not disfigured your face?’²⁹⁶

Translator’s note – *This has not to do with him wrinkling his face from doing Sajdah, but he was probably sleeping prone upon the ground.*

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ - عَلِيٌّ ع إِيَّيْ لَأَكْرَهُ لِلرَّجُلِ أَنْ تُرَى جَبْهَتُهُ جَلْحَاءَ لَيْسَ فِيهَا شَيْءٌ مِنْ أَثَرِ السُّجُودِ.

And by this chain, said, ‘Ali^{-asws} said: ‘I^{-asws} dislike for the man seeing his forehead bare, there not being any impacts of the Sajdah in it’’.

33- نُقِلَ مِنْ حِطِّ الشَّهِيدِ رَه قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَحَبُّ الْكَلَامِ إِلَى اللَّهِ تَعَالَى أَنْ يَقُولَ الْعَبْدُ وَ هُوَ سَاجِدٌ - إِيَّيْ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي ثَلَاثًا.

It is copied from the handwriting of Al-Shaheed – ‘Amir Al-Momineen^{-asws} said: ‘The most Beloved of the speech to Allah^{-azwj} the Exalted is the servant saying while he is in Sajdah, ‘I have been unjust to myself, therefore Forgive me!’ – thrice’’.²⁹⁷

وَ مِنْهُ نَقَلًا عَنِ الْجَعْفَرِيَّاتِ عَنِ الْبَرْزَنْطِيِّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ فِي سِيَأَقَةِ أَحَادِيثِهِ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِذَا وَضَعَ وَجْهَهُ لِلسُّجُودِ - اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَ رَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي فَاعْفُرْ لِي ذُنُوبِي يَا حَيُّ لَا يَمُوتُ.

And from him, copying from ‘Al Ja’fariyaat’, from Al Bazanty, from Abdullah Bin Sinan in continuation of its Ahadeeth,

‘From Abu Abdullah^{-asws}: ‘Rasool-Allah^{-saww} was saying when he^{-saww} placed his^{-saww} face for the Sajdah: ‘O Allah^{-azwj}! Your^{-azwj} Forgiveness is more capacious than my sins, and Your^{-azwj} Mercy

²⁹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 32

²⁹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 33 a

is more hoped for with me than my deeds, therefore Forgive my sins for me, O Living One Who will not be dying!”²⁹⁸

34- دَعَاؤُ الرَّاوُنْدِيِّ، أَخْبَرَنَا الشَّيْخُ أَبُو جَعْفَرٍ النَّيْسَابُورِيُّ عَنِ الشَّيْخِ أَبِي عَلِيِّ عَنِ أَبِيهِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ عَنِ الْمَنْصُورِيِّ عَنِ عَمِّ أَبِيهِ عَنِ الْإِمَامِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَشْكَرِيِّ عَنِ أَبِيهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدَّى لِلَّهِ مَكْتُوبَةً فَلَهُ فِي أَثَرِهَا دَعْوَةٌ مُسْتَجَابَةٌ.

(The book) ‘Dawaat’ of A Rawandy – We are informed by the Sheykh Abu Ja’far Al Neyshapuri, from the Sheykh Abu Ali, from his father Al Tusi, may Allah^{-azwj} be Pleased with him, from Abu Muhammad Al Fahham, from Al Mansoury, from an uncle of his father,

‘From the Imam Ali^{-asws} Bin Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘One who fulfils the Prescribed (Salats) to Allah^{-azwj}, for him in its tracks is an Answered supplication!’²⁹⁹

قَالَ الْفَحَّامُ رَأَيْتُ وَاللَّهِ أَمِيرَ الْمُؤْمِنِينَ ع فِي النَّوْمِ فَسَأَلْتُهُ عَنِ الْخَبْرِ فَقَالَ صَحِيحٌ إِذَا فَرَعْتَ مِنَ الْمَكْتُوبَةِ قُتِلَ وَ أَنْتَ سَاجِدٌ- اللَّهُمَّ بِحَقِّ مَنْ رَوَاهُ وَ بِحَقِّ مَنْ رَوَى عَنْهُ صَلِّ عَلَى جَمَاعَتِهِمْ وَ أَفْعَلْ بِي كَيْتَ وَ كَيْتَ.

Al-Fahham said, ‘By Allah^{-azwj}! I saw Amir Al-Momineen^{-asws} in the dream. I asked him^{-asws} about the Hadeeth. He^{-asws} said: ‘Correct! When you are free from the Prescribed (Salat), then say while you are in Sajdah, ‘O Allah^{-azwj}! By the right of the one who reported it, and by the right of the one who he reported from! Send Salawaat upon their group and Do such and such with me!’³⁰⁰

وَ عَنِ الصَّادِقِ ع إِذَا أَصَابَكَ أَمْرٌ فَبَلِّغْ مِنْكَ مَجْهُودَكَ فَاسْجُدْ عَلَى الْأَرْضِ وَ قُلْ يَا مُذَلِّ كُلِّ جَبَّارٍ يَا مُعَرِّ كُلِّ ذَلِيلٍ قَدْ وَ حَقَّكَ بَلِّغْ مَجْهُودِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَجِّ عَنِّي.

And from Al-Sadiq^{-asws}: ‘When a matter afflicts you and your efforts reach the limit, then do Sajdah upon the ground and say, ‘O Humiliator of every tyrant! O Honourer of every humiliated one! By Your^{-azwj} Right! My efforts have reached the limit, therefore Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Relive from me!’³⁰¹

وَ كَانَ مُوسَى بْنُ جَعْفَرٍ ع يُدْعُو كَثِيرًا فِي سُجُودِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الْعَفْوَ عِنْدَ الْحِسَابِ.

And Musa^{-asws} Bin Ja’far^{-asws} used to frequently supplicate in his^{-asws} Sajdah: ‘O Allah^{-azwj}! I ask You^{-azwj} for the comfort during the death, and the Pardon during the Reckoning!’³⁰²

35- عُذَّةُ الدَّاعِي، عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا نَزَلَ بِرَجُلٍ نَائِلَةٌ أَوْ شَدِيدَةٌ أَوْ كَرِهَةٌ أَمْرٌ فَلْيُكْشِفْ عَنْ رُكْبَتَيْهِ وَ ذِرَاعَيْهِ وَ لْيُلْصِقْهُمَا بِالْأَرْضِ وَ لْيُلْصِقْ جُجُوهَهُ بِالْأَرْضِ ثُمَّ لِيُدْعُ بِحَاجَتِهِ وَ هُوَ سَاجِدٌ.

²⁹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 33 b

²⁹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 34 a

³⁰⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 34 b

³⁰¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 34 c

³⁰² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 34 d

(The book) 'Uddat Al Daie' – from Hisham Bin Saalim,

'From Abu Abdullah^{-asws} having said: 'When a disaster befalls with a man, or an adversity, or a distressful matter, let him uncover from his knees and his forearms, and let him adhered these with the ground, and let him adhered peak of his nose with the ground, then let him supplicate for his needs while he is in Sajdah''.³⁰³

36- الدُّرُّ النَّظِيمُ، بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص قَدْ سَجَدَ حَمْسَ سَجَدَاتٍ بِأَلَا يُكْوَعُ فُقُلْتُ يَا رَسُولَ اللَّهِ سُجُودٌ بِأَلَا يُكْوَعُ

(The book) 'Al Durr Al Nazeem' – By his chain from Ibn Abbas who said,

'I saw Rasool-Allah^{-saww} performing five Sajdah(s) without (performing) Ruk'u I said, 'O Rasool-Allah^{-saww}! Sajdah without Ruk'u!'

فَقَالَ ص نَعَمْ أَتَانِي جِبْرَائِيلُ ع فَقَالَ لِي يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ عَلِيًّا فَسَجَدْتُ وَرَفَعْتُ رَأْسِي

He^{-saww} said: 'Yes! Jibraeel^{-as} came to me^{-saww}. He^{-as} said to me^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Loves Ali^{-asws}!' So, I^{-saww} did Sajdah, and raised my^{-saww} head.

فَقَالَ لِي إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ فَاطِمَةَ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي

He^{-as} said to me: 'Allah^{-azwj} Mighty and Majestic Loves (Syeda) Fatima^{-asws}!' So, I^{-saww} did Sajdah, and raised my^{-saww} head.

فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ الْحَسَنَ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي

He^{-as} said to me: 'Allah^{-azwj} Loves Al-Hassan^{-asws}!' So, I^{-saww} Sajdah, and raised my^{-saww} head.

فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ الْحُسَيْنَ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي

He^{-as} said to me: 'Allah^{-azwj} Loves Al-Husayn^{-asws}!' So, I^{-saww} did Sajdah, and raised my^{-saww} head.

فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ مَنْ أَحَبَّهُمْ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي.

He^{-as} said to me^{-saww}: 'Allah^{-azwj} Loves the ones loving them^{-asws}!' So, I^{-saww} did Sajdah, and raised my^{-saww} head''.³⁰⁴

37- الْعَيْوُنُ، فِي خَبَرِ رَجَاءِ بْنِ أَبِي الصَّخَّالِكِ أَنَّ الرِّضَا ع كَانَ يَسْجُدُ بَعْدَ الْفَرَاغِ مِنْ تَعْقِيبِ الظُّهْرِ سَجْدَةً يَقُولُ فِيهَا مِائَةَ مَرَّةٍ شُكْرًا لِلَّهِ

(The book) 'Al Uyoun' in a report of Raja'a Bin Abu Al Zahhak,

'Al-Reza^{-asws} was performing Sajdah after being free from follow-up of Al-Zohr (Salat) with a Sajdah saying in it one hundred times: شُكْرًا لِلَّهِ 'Thanks be to Allah^{-azwj}!'

³⁰³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 35

³⁰⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 36

وَ بَعْدَ الْفَرَاغِ مِنْ تَعْقِيبِ الْعَصْرِ سَجَدَةً يَقُولُ فِيهَا مِائَةً مَرَّةً حَمْدًا لِلَّهِ

And after being free from follow-up of Al-Asr (Salat) (he^{-asws} did) Sajdah saying in it one hundred times: حَمْدًا لِلَّهِ 'The Praise is for Allah^{-azwj}!'

وَ كَانَ يَسْجُدُ بَعْدَ تَعْقِيبِ الْمَغْرِبِ وَ بَعْدَ تَعْقِيبِ الْعِشَاءِ وَ كَانَ إِذَا أَصْبَحَ صَلَّى الْغَدَاةَ

And he^{-asws} performed Sajdah after follow-up of Al-Maghrib and after follow-up of Al-Isha, and when it was morning he^{-asws} prayed the morning Salat.

فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ وَ يُحَمِّدُهُ وَ يُكَبِّرُ اللَّهَ وَ يُهَلِّلُهُ وَ يُصَلِّي عَلَى النَّبِيِّ ص حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً يَبْتَمِي فِيهَا حَتَّى يَتَعَالَى النَّهَارُ.

When he^{-asws} performed Salaam, he^{-asws} would sit in his^{-asws} praying place glorifying Allah^{-azwj}, and praising Him^{-azwj}, and exclaiming Greatness of Allah^{-azwj}, and extolling His^{-azwj} Oneness, and he^{-asws} sent Salawaat upon the Prophet^{-saww} until the sun emerged. Then he^{-asws} did Sajdah, a Sajdah he^{-asws} remained in it until the day rose".³⁰⁵

38- مَشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمُحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَجَدَ سَجْدَةً لِيَشْكُرَ نِعْمَةً وَ هُوَ مُتَوَضِّئٌ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ خَطِيئَاتٍ عِظَامٍ.

(The book) 'Mishkat Al Anwaar' – Copying from the book 'Al Mahasin',

'From Abu Abdullah^{-asws} having said: 'One who does a Sajdah, let him thank for bounties while he is in Wud'u, Allah^{-azwj} will Write ten good deeds for him, and Delete ten mighty sins from him".³⁰⁶

وَ عَنْهُ ع قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص مَعَ أَصْحَابِهِ إِذَا سَجَدَ فَأَطَالَ السُّجُودَ حَتَّى ظَنُّوا أَنَّهُ ... ثُمَّ رَفَعَ رَأْسَهُ فَقِيلَ يَا رَسُولَ اللَّهِ لَقَدْ أَطَلْتَ السُّجُودَ حَتَّى ظَنَّنَا أَنَّكَ ... بِمَا ذَاكَ

And from him^{-asws} having said: 'While Rasool-Allah^{-saww} was with his^{-saww} companions, when he^{-saww} performed Sajdah. He^{-saww} prolonged the Sajdah to the extent they thought Then he^{-saww} raised his^{-saww} head. It was said, 'O Rasool-Allah^{-saww}! You^{-saww} from that!'

فَقَالَ أَنَابِي جِبْرَائِيلُ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي لَنْ أُسَوِّكَ [أَسْوَأَكَ] فِيمَنْ وَالَاكَ مِنْ أُمَّتِكَ وَ لَنْ أَقْضِي عَلَى مُؤْمِنٍ قَضَاءً سَاءَهُ أَوْ سَرَّهُ ذَلِكَ إِلَّا وَ هُوَ خَيْرٌ لَهُ-

He^{-saww} said: 'Jibraeel^{-as} came to me from the Presence of Allah^{-azwj} Blessed and Exalted. He^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and Says to you^{-saww}: "I^{-azwj} will never Worsen you^{-saww} among the ones from your^{-saww} community who befriend you^{-saww}, and will never Decree upon a Momin that would worsen him or cheering him except and it would be better for him!"

³⁰⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 37

³⁰⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 38 a

قَالَ ع فَلَمْ يَكُنْ عِنْدِي مَالٌ فَأَتَصَدَّقَ بِهِ وَ لَا مَمْلُوكٌ فَأُعْتِقَهُ فَسَجَدْتُ لِلَّهِ وَ شَكَرْتُهُ وَ حَمِدْتُهُ عَلَى ذَلِكَ.

He^{-saww} said: 'There does not happen to be any wealth in my^{-saww} possession So, I^{-saww} can donate in charity with it, nor any slaves I^{-saww} can liberate, So, I^{-saww} performed Sajdah to Allah^{-azwj} and thanked Him^{-azwj} and praised Him^{-azwj} upon that!'³⁰⁷

39- الْمَشْكَاةُ، نُقِلًا عَنِ الْمَحَاسِنِ عَنْ أَبِي عُبَيْدَةَ الْخُدَّاءِ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فِي طَرِيقِ الْمَدِينَةِ فَوَقَعَ سَاجِدًا لِلَّهِ فَقَالَ لِي حِينَ اسْتَمْتَمَ قَائِمًا يَا زِيَادُ أَنْكَرْتَ عَلَيَّ حِينَ رَأَيْتَنِي سَاجِدًا

(The book) 'Al Mishkaat' – copying from 'Al Mahasin', from Ubeyda Al Haza'a who said,

'I was with Abu Ja'far^{-asws} in a street of Al-Medina. He^{-asws} fell in Sajdah to Allah^{-azwj} (all of a sudden). He^{-asws} said to me when he^{-asws} stood standing: 'O Ziyad! You disliked upon me^{-asws} when you saw me^{-asws} doing Sajdah?'

فَقُلْتُ بَلَى جُعِلْتُ فِدَاكَ

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

قَالَ ذَكَرْتُ نِعْمَةً أَنْعَمَهَا اللَّهُ عَلَيَّ فَكَّرِمْتُ أَنْ أَجُوزَ حَتَّى أُوَدِّيَ شُكْرَهَا.

He^{-asws} said: 'I^{-asws} remembered a bounty Allah^{-azwj} had Favoured with upon me^{-asws} So, I^{-asws} disliked to go beyond until I^{-asws} had fulfilled its thanks''³⁰⁸

وَ عَنْ هِشَامِ الْأَحْمَرِ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ ع فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ نَتَيْ رِجْلَهُ عَنْ دَائِيهِ فَخَرَّ سَاجِدًا فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ رَأَيْتُكَ قَدْ أَطَلْتَ السُّجُودَ

And from Hisham Al Ahmar who said,

'I was with Abu Al-Hassan^{-asws} in one of the outskirts of Al-Medina when he^{-asws} folded his^{-asws} legs from his^{-asws} animal (to dismount), and he^{-asws} fell in Sajdah. He^{-asws} prolonged and prolonged. Then he^{-asws} raised his^{-asws} head and rode the animal. I said, 'May I be sacrificed for you^{-asws}! I saw you prolonging the Sajdah!'

فَقَالَ لِي ذَكَرْتُ نِعْمَةً أَنْعَمَ اللَّهُ بِهَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي.

He^{-asws} said: 'I^{-asws} remembered a bounty Allah^{-azwj} had Favoured with upon me, so I^{-asws} loved to thank my^{-asws} Lord^{-azwj}''³⁰⁹

40- مِصْبَاحُ الشُّيْخِ، وَ الْبَلَدُ الْأَمِينُ، وَ مِمَّا يَخْتَصُّ بِسَجْدَةِ الشُّكْرِ عَقِيبَ الصُّبْحِ أَنْ يَقُولَ- يَا مَاجِدُ يَا جَوَادُ يَا حَيًّا حِينَ لَا حَيَّ يَا فَرْدُ يَا مُنْفَرِدًا بِالْوَحْدَانِيَّةِ يَا مَنْ لَا يَشْتَبُهْ عَلَيْهِ الْأَصْوَاتُ يَا مَنْ لَا يَحْفَى عَلَيْهِ اللَّغَاثُ

³⁰⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 38 b

³⁰⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 39 a

³⁰⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 39 b

(The book) 'Misbah' of the Sheykh, and 'Al Balad Al Ameen' –

'And from what is specific with Sajdah of thanks as follow-up of the morning (Salat), he should say, 'O Glorious! O Generous! O Living when there was nothing living! O Lone! O Individual with the Oneness! O One^{-azwj} the voices are not confusing to Him^{-azwj}! O One^{-azwj} the languages are not hidden unto Him^{-azwj}!

يَا مَنْ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَ مَا تَغِيضُ الْأَرْحَامَ وَ مَا تَزْدَادُ يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ يَا مَنْ هُوَ أَعْلَمُ بِسِرِّيَّاتِي مِنِّي بِمَا يَا مَالِكَ الْأَشْيَاءِ قَبْلَ تَكْوِينِهَا

O One^{-azwj} Who **Knows what every female bears, and what the wombs fall short of (completion) and what they increase [13:8]**! O One^{-azwj} Who **Knows the treachery of the eyes and what the chests conceal [40:19]**! O One^{-azwj} Who is more Knowing with my secrets than I am! O Owner of the things before their coming into being!

أَسْأَلُكَ بِاسْمِكَ الْمَكْنُونِ الْمُخْرُوجِ الْحَيِّ الْقَيُّومِ الَّذِي هُوَ نُورٌ مِنْ نُورٍ وَ أَسْأَلُكَ بِنُورِكَ السَّاطِعِ فِي الظُّلُمَاتِ وَ سُلْطَانِكَ الْغَالِبِ وَ مُلْكِكَ الْقَاهِرِ لِمَنْ دُونَكَ وَ بِقُدْرَتِكَ الَّتِي بِهَا تُدِلُّ كُلَّ شَيْءٍ وَ بِرَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ

I ask You^{-azwj} by Your^{-azwj} Name, the Hidden, the Treasured, the Living, the Eternal which is Noor (Light) from Noor! And I ask You^{-azwj} by Your^{-azwj} shining Noor (Light) in the darkness, and Your^{-azwj} Prevailing Authority, and Your^{-azwj} Kingdom, the Subduing to the ones besides You^{-azwj}, and by Your^{-azwj} Power by which You^{-azwj} Humble all things, and by Your^{-azwj} Mercy which is Capacious of all things!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تُعِيدَنِي مِنْ جَمِيعِ مَضَلَّاتِ الْفِتَنِ وَ مِنْ شَرِّ جَمِيعِ مَا يَخَافُ أَحَدٌ مِنْ خَلْقِكَ إِنَّكَ سَمِيعُ الدُّعَاءِ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and to Shelter me from entirety of the dilemmas of the Fitna, and from evil of entirety of what is feared by anyone of Your^{-azwj} creatures. You^{-azwj} are Listener of the supplication, and You^{-azwj} are most Merciful of the merciful ones!"³¹⁰

41- **الْكِتَابُ الْعَبْدِيُّ، دُعَاءُ السُّجُودِ عَنْ مَوْلَانَا أَبِي عَبْدِ اللَّهِ ع- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُدِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(The book) 'Kitab Al Ateeq' –

'A supplication of the Sajdah from our Master^{-asws} Abu Abdullah^{-asws} – 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! **'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26]**

³¹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 40

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

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

يَا اللَّهُ يَا اللَّهُ أَنْتَ الْمَرْهُوبُ مِنْكَ جَمِيعُ خَلْقِكَ يَا نُورَ النُّورِ فَلَا يُدْرِكُكَ نُورٌ كَنُورِكَ يَا اللَّهُ يَا اللَّهُ أَنْتَ الرَّفِيعُ فَوْقَ عَرْشِكَ مِنْ فَوْقِ سَمَاوَاتِكَ فَلَا يَصِفُ عَظَمَتَكَ أَحَدٌ مِنْ خَلْقِكَ

O Allah-azwj! O Allah-azwj! You-azwj, entirety of Your-azwj creatures is awed from You-azwj! O Light of the Light! No light reaches You-azwj like Your-azwj Light does! O Allah-azwj! O Allah-azwj! You-azwj are the Lofty above Your-azwj Throne from above Your-azwj skies. No one from Your-azwj creatures can describe Your-azwj Magnificence!

يَا نُورَ النُّورِ أَنْتَ الَّذِي قَدْ اسْتَنَارَ بِنُورِكَ أَهْلُ سَمَاوَاتِكَ وَ اسْتَضَاءَ بِنُورِكَ أَهْلُ أَرْضِكَ

O Light of the Light! You-azwj are by Whom inhabitant of Your-azwj skies are irradiated by Your-azwj Light, and inhabitants of Your-azwj earth are illuminated by Your-azwj Light!

يَا اللَّهُ يَا اللَّهُ أَنْتَ الَّذِي لَا إِلَهَ غَيْرَكَ تَعَالَيْتَ عَنْ أَنْ يَكُونَ لَكَ وَلَدٌ وَ تَعَظَّمْتَ أَنْ يَكُونَ لَكَ نِدٌّ

O Allah-azwj! O Allah-azwj! You-azwj are Who, there is no god apart from You-azwj! You-azwj are too Exalted from there being a son for You-azwj, and too Magnificent from there being a match for you-azwj!

يَا نُورَ النُّورِ تَكْرَمْتَ عَنْ أَنْ يَكُونَ لَكَ شَبِيهٌ وَ تَجَبَّرْتَ أَنْ يَكُونَ لَكَ ضِدٌّ أَوْ شَرِيكٌ

O Light of the Light! You-azwj are too Honourable for there being a resemblance for You-azwj, and too Subduing for there being an adversary for You-azwj or an associate!

يَا نُورَ النُّورِ كُلُّ نُورٍ خَامِدٌ لِنُورِكَ يَا مَلِيكَ كُلِّ مَلِيكٍ يَفْقَى غَيْرَكَ

O Light of the Light! All lights are dormant to Your-azwj Light! O King, all kings will perish apart from You-azwj!

يَا اللَّهُ يَا اللَّهُ أَنْتَ الرَّحِيمُ وَ أَنْتَ الْبَاقِي الدَّائِمُ مَلَأْتَ عَظَمَتَكَ السَّمَاوَاتِ وَ الْأَرْضَ يَا دَائِمُ كُلِّ حَيٍّ يَمُوتُ غَيْرَكَ

O Allah-azwj! O Allah-azwj! You-azwj are the Merciful, and You-azwj are the ever-Lasting, the permanent! Your-azwj Magnificence fills the skies and the earth! O permanent, all living beings will die apart from You-azwj!

يَا اللَّهُ يَا اللَّهُ ازْحَمْنَا رَحْمَةً تُطْفِئُ بِهَا سَخَطَكَ عَلَيْنَا وَ تَكْفُفُ عَذَابًا عَنَّا وَ تَرْزُقُنَا بِهَا سَعَادَةً مِنْ عِنْدِكَ وَ تُحِلُّنَا بِهَا دَارَكَ الَّتِي يَسْكُنُهَا خَيْرُكَ مِنْ عِبَادِكَ

O Allah-azwj! O Allah-azwj! Mercy us with a Mercy extinguishing Your-azwj Wrath upon us by it, and restrain Punishment from us, and Grace us happiness with it from You-azwj, and Legalise

for us by it Your^{-azwj} House which You^{-azwj} will Settle Your^{-azwj} Chosen ones from Your^{-azwj} servants!

يَا أَرْحَمَ الرَّاحِمِينَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَ أَنْ تُفْعَلَ بِي كَذَا كَذَا وَ تَسْأَلُ حَاجَتَكَ.

O most Merciful of the merciful ones! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Do with me such and such! – and ask your need”³¹¹

42- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ بَيْنَمَا رَسُولُ اللَّهِ ص مَعَ أَصْحَابِهِ رَاكِباً عَلَى دَابَّيْهِ إِذْ نَزَلَ فَحَرَ سَاجِداً فَيَقِيلُ لَهُ يَا رَسُولَ اللَّهِ رَأَيْتَكَ صَنَعْتَ شَيْئاً لَمْ تَكُ تَصْنَعُهُ قَبْلَ الْيَوْمِ-

The book of Aasim Bin Humejd, from Abu Baseer who said,

‘I heard Abu Ja’far^{-asws} saying: ‘While Rasool-Allah^{-saww} was with his^{-saww} companions riding upon his^{-saww} animal, when he^{-saww} (suddenly) descended and fell in Sajdah. It was said to him^{-saww}, ‘O Rasool-Allah^{-saww}! We saw you^{-saww} do something you^{-saww} had not done it before today!’

فَقَالَ ص أَنَا بِي مَلِكٌ مِنْ عِنْدِ رَبِّي فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُفْرِّئُكَ السَّلَامَ وَ يَقُولُ يَا مُحَمَّدُ إِنِّي أَسْرُكَ فِي أُمَّتِكَ

He^{-saww} said: ‘There came to me an Angel from my^{-saww} Lord^{-azwj}. He^{-as} said: ‘O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings and Says: “O Muhammad^{-saww}! I^{-azwj} shall Make you^{-saww} happy among your^{-saww} community!”

فَلَمْ يَكُنْ عِنْدِي مَالٌ أَصَدَّقُ وَ لَا عَبْدٌ أُعْتِقُهُ فَسَجَدْتُ لِلَّهِ شُكْرًا.

There does not happen to be any wealth for me^{-saww} I^{-saww} can donate with, nor a slave I^{-saww} can liberate, so I^{-saww} did Sajdah of thanks to Allah^{-azwj}”³¹²

43- فَلَاحُ السَّائِلِ، فَإِذَا فَرَعْتَ مِنْ تَعْقِيبِ صَلَاةِ الْمَغْرِبِ فَإِنْ شِئْتَ أَنْ تَسْجُدَ سَجْدَتِي الشُّكْرِ الْآنَ فَاسْجُدْهُمَا كَمَا نَذَرْتَهُ وَ إِنْ شِئْتَ تُؤَخِّرُ سَجْدَةَ الشُّكْرِ إِلَى مَا بَعْدَ الْفَرَاغِ مِنْ كُلِّ مَا تَعْمَلُهُ بَيْنَ الْمَغْرِبِ وَ بَيْنَ عِشَاءِ الْآخِرَةِ مِنْ صَلَوَاتٍ وَ دَعَوَاتٍ وَ تَكُونُ سَجْدَةُ الشُّكْرِ فِي آخِرِ مَا تَعْمَلُ فَافْعَلْ.

(The book) ‘Falah Al Saail’ –

‘When you are free from follow-up of Salat Al-Maghrib, if you like you can do two Sajdah(s) of thanks now, performing these just as we have mentioned, and if you like you can delay a Sajdah of thanks to what is after being free from all what you do between Al-Maghrib and Isha the last, from the Salats and the supplication, and if Sajdah of thanks can be in the end of what you do, then do so!’³¹³

³¹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 41

³¹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 42

³¹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 43 a

صِفَةُ سَجْدَتِي الشُّكْرِ رَوَى أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ عَقْدَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ وَرَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ أَبِي قُرَّةَ عَنْ أَبِيهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مَالِكٍ عَنْ إِبْرَاهِيمَ بْنِ سُلَيْمَانَ الْحَرَّازِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ أَبِي عُبَيْدَةَ قَالَ

Description of two Sajdah(s) of thanks – It is reported by Abu Muhammad Haroun Bin Musa, from Ahmad Bin Muhammad Bin Saeed Bin Uqdah, from Ahmad Bin Al-Husayn Bin Abdul Malik, from Al-Hassan Bin Mahboub, and it is reported by Muhammad Bin Ali Bin Abu Qurrah, from his father Ali Bin Muhammad, from Al-Husayn Bin Ali Bin Sufyan, from Ja'far Bin Malik, from Ibrahim Bin Suleyman Al Khazzaz, from Al-Hassan Bin Mahboub, from Abu Ja'far Al Ahwal, from Abu Ubeyda who said,

سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَهُوَ سَاجِدٌ- أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ ص إِلَّا بَدَّلْتَ سَيِّئَاتِي حَسَنَاتٍ وَ حَاسَبْتَنِي حِسَاباً يَسِيراً

'I heard Abu Ja'far^{-asws} saying while he^{-asws} was in Sajdah: 'I ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-sawww}, only replace my evil deeds with good deeds, and Reckon me with an easy Reckoning!'

ثُمَّ قَالَ فِي الثَّانِيَةِ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ ص إِلَّا كَفَيْتَنِي مَعُونَةَ الدُّنْيَا وَ كُلَّ هَوْلٍ دُونَ الْجَنَّةِ

Then he^{-asws} said in the second (Sajdah): 'I ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-sawww}, only Suffice me with provisions of the world, and every horror before the Paradise!'

ثُمَّ قَالَ فِي الثَّلَاثَةِ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ حَبِيبِكَ ص لَمَّا عَفَّرْتَ لِي الْكَثِيرَ مِنَ الذُّنُوبِ وَ الْقَلِيلَ وَ قَبِلْتَ مِنْ عَمَلِي الْبِيسِيرَ

Then he^{-asws} said in the third (Sajdah): 'By the right of Muhammad^{-sawww}, Your^{-azwj} Beloved, Forgive for me the many of the sins and the few, and Accept the little from my deeds!'

ثُمَّ قَالَ فِي الرَّابِعَةِ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ حَبِيبِكَ ص لَمَّا أَدْخَلْتَنِي الْجَنَّةَ وَ جَعَلْتَنِي مِنْ سُكَّانِهَا وَ لَمَّا نَجَّيْتَنِي مِنْ سَفَعَاتِ النَّارِ بِرَحْمَتِكَ.

Then he^{-asws} said in the fourth (Sajdah): 'I ask You^{-azwj} by the right of Muhammad^{-sawww}, Your^{-azwj} Beloved! Admit me into the Paradise and Make me to be from its inhabitants, and Rescue me from being burnt by the Fire, by Your^{-azwj} Mercy!'³¹⁴

44- الْمُهَجِّجُ، مهج الدعوات رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ فِي كِتَابِ فَضْلِ الدُّعَاءِ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنِ الرِّضَا ع وَ بُكَيْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنِ الرِّضَا ع قَالَا دَخَلْنَا عَلَيْهِ وَ هُوَ سَاجِدٌ فِي سَجْدَةِ الشُّكْرِ فَأَطَالَ فِي سُجُودِهِ ثُمَّ رَفَعَ رَأْسَهُ فَقُلْنَا لَهُ أَطَلْتَ السُّجُودَ

(The book) 'Al Muhaj Al Dawaat' – We are reporting by our chains to Sa'ad Bin Abdullah in the book 'Fazl Al Dua', Abu Ja'far Muhammad Bin Ismail Bin Bazie said, from Al-Reza^{-asws}, and Bukeyr Bin Salih, from Suleyman Bin Ja'far Al Ja'fary,

'From Al-Reza^{-asws}, both (narrators) said, 'We entered to see him^{-asws} and he^{-asws} was in Sajdah performing Sajdah of thanks. He^{-asws} prolonged in his^{-asws} Sajdah, then raised his^{-asws} head. We said to him^{-asws}, 'You^{-asws} prolonged the Sajdah!'

³¹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 43 b

فَقَالَ مَنْ دَعَا فِي سَجْدَةِ الشُّكْرِ بِهَذَا الدُّعَاءِ كَانَ كَالرَّامِي مَعَ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ

He^{-asws} said: 'One who supplicated in Sajdah of thanks with this supplication would be like the archer with Rasool-Allah^{-saww} on the day of (battle of) Badr!'

قَالَا قُلْنَا فَكُتِبُهُ

They said, 'We said, 'Can we write it?'

قَالَ اَكْتُبُوا إِذَا أَنْتَ سَجَدْتَ سَجْدَةَ الشُّكْرِ فَعَلِ اللَّهُمَّ الْعَنِ الَّذِينَ بَدَلُوا دِينَكَ وَغَيَّرُوا نِعْمَتَكَ وَاتَّهَمُوا رَسُولَكَ ص وَخَالَفُوا مِلَّتَكَ وَصَدَّكَ عَنْ سَبِيلِكَ وَكَفَرُوا بِآيَاتِكَ وَرَدُّوا عَلَيْكَ كَلَامَكَ

He^{-asws} said: 'Write it. When you are in Sajdah, Sajdah of thanks, then say, 'O Allah^{-azwj}! Curse those two who replaced Your^{-azwj} religion, and changed Your^{-azwj} bounties, and slandered Your^{-azwj} Rasool^{-saww}, and opposed Your^{-azwj} nation, and blocked from Your^{-azwj} Way, and disbelieved in Your^{-azwj} Favours, and rebutted Your^{-azwj} Speech unto You^{-azwj}!'

وَاسْتَهْزَءُوا بِرَسُولِكَ وَفَتَلُوا ابْنَ نَبِيِّكَ وَحَرَّفُوا كِتَابَكَ وَجَحَدُوا آيَاتِكَ وَسَخَرُوا بِآيَاتِكَ وَاسْتَكْبَرُوا عَنْ عِبَادَتِكَ وَفَتَلُوا أَوْلِيَاءَكَ وَجَلَسُوا فِي مَجْلِسٍ لَمْ يَكُنْ لَهُمْ بِحَقِّ وَحَمَلُوا النَّاسَ عَلَى اُكْتِنَافِ آلِ مُحَمَّدٍ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

And they mocked Your^{-azwj} Rasool^{-saww}, and killed the (grand) son^{-asws} of Your^{-azwj} Prophet^{-as}, and altered Your^{-azwj} Book, and rejected Your^{-azwj} Signs, and mocked Your^{-azwj} Verses, and were too arrogant from worshipping You^{-azwj}, and killed Your^{-azwj} friends, and sat in the seat which did not happen to be theirs by right, and carried the people upon isolating Progeny^{-asws} of Muhammad^{-saww}, upon them^{-asws} be the Salawaat and the greetings!

اللَّهُمَّ الْعَنْهُمَا لَعْنًا يَبْتَلُو بَعْضُهُمْ بَعْضًا وَاحْشُرْهُمَا وَاتَّبَاعَهُمَا إِلَى جَهَنَّمَ زُرْفًا

O Allah^{-azwj}! Curse them both with consecutive Curses, and Resurrect them and their followers to Hell as blue-eyed!

اللَّهُمَّ إِنَّا نَتَقَرَّبُ عَلَيْكَ [إِلَيْكَ] بِاللَّعْنَةِ عَلَيْهِمَا وَالْبِرَاءَةِ مِنْهُمَا فِي الدُّنْيَا وَالْآخِرَةِ

O Allah^{-azwj}! We draw closer to You^{-azwj} by the cursing upon them and the disavowing from them in the world and the Hereafter!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ قَتْلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ ابْنِ بِنْتِ رَسُولِكَ

O Allah^{-azwj}! Curse killers of Amir Al-Momineen^{-asws}, and killers of Al-Husayn^{-asws} Bin Ali^{-asws}, son^{-asws} of daughter^{-asws} of Your^{-azwj} Rasool^{-saww}!

اللَّهُمَّ زِدْهُمَا عَذَابًا فَوْقَ الْعَذَابِ وَ هَوَانًا فَوْقَ هَوَانٍ وَ ذُلًّا فَوْقَ ذُلٍّ وَ جِزْيًا فَوْقَ جِزْيٍ

O Allah^{-azwj}! Increase them both in Punishment upon the Punishment, degradation upon degradation, and humiliation upon humiliation, and disgrace upon disgrace!

اللَّهُمَّ دُعُهُمَا فِي النَّارِ دَعَاً وَ أَرَكْسُهُمَا فِي أَلِيمِ عَذَابِكَ رُكْساً

O Allah^{-azwj}! Leave them in the fire, and bury them in the pain of your torment!

اللَّهُمَّ اخْشِرْهُمَا وَ أَتْبَاعَهُمَا إِلَى جَهَنَّمَ زُمْراً

O Allah^{-azwj}! Gather them and their followers to Hell in droves!

اللَّهُمَّ فَرِّقْ جَمْعَهُمْ وَ شَتِّتْ أَمْرَهُمْ وَ خَالَفْ بَيْنَ كَلِمَتَيْهِمْ وَ بَدِّدْ جَمَاعَتَهُمْ وَ الْعَنْ أَيْمَتَهُمْ وَ أَقْتُلْ قَادَتَهُمْ وَ سَادَتَهُمْ وَ كُتَبَاءَهُمْ وَ الْعَنْ رُؤَسَاءَهُمْ وَ أَكْسِرْ رَايَتَهُمْ وَ أَلْقِ النَّاسَ بَيْنَهُمْ وَ لَا تُبْقِ مِنْهُمْ دَيَّاراً

O Allah^{-azwj}! Separate their gatherings, and Scatter their affairs, and Create differing between their words, and Disintegrate their congregation, and Curse their leaders, and Kill their guides, and their chiefs, and their elders, and Curse their heads, and Break their flags, and Cast the evil between them, not leaving any household from them!

اللَّهُمَّ الْعَنْ أَبَا جَهْلٍ وَ الْوَلِيدَ لَعْناً يَتْلُو بَعْضُهُ بَعْضاً وَ يَتَّبِعُ بَعْضُهُ بَعْضاً

O Allah^{-azwj}! Curse Abu Jahl^{-la} and Al-Waleed, curses following each other (consecutive)!

اللَّهُمَّ الْعَنْهُمَا لَعْناً يَلْعَنُهُمَا بِهَ كُلِّ مَلَكٍ مُقْرَبٍ وَ كُلِّ نَبِيٍّ مُرْسَلٍ وَ كُلِّ مُؤْمِنٍ امْتَحَنَتْ قَلْبَهُ لِلْإِيمَانِ

O Allah^{-azwj}! Curse them with curses every Angel of Proximity curses them with, and every Messenger^{-as} Prophet^{-as}, and every Momin who heart is Tested for the Eman!

اللَّهُمَّ الْعَنْهُمَا لَعْناً يَتَعَوَّدُ مِنْهُ أَهْلُ النَّارِ وَ مِنْ عَذَابِيهِمَا

O Allah^{-azwj}! Curse them with curses, the inmates of the Fire will seek Refuge from it and from their torment!

اللَّهُمَّ الْعَنْهُمَا لَعْناً لَا يَخْطُرُ لِأَحَدٍ بِئَالٍ

O Allah^{-azwj}! Curse them with curses, not having even occurred in the mind of anyone!

اللَّهُمَّ الْعَنْهُمَا فِي مُسْتَسِرِّ سِرِّكَ وَ ظَاهِرِ عَلَانِيَتِكَ وَ عَذِّبْهُمَا عَذَاباً فِي التَّقْدِيرِ وَ فَوْقَ التَّقْدِيرِ وَ شَارِكِ مَعَهُمَا ابْتِنِيهِمَا وَ أَشْيَاعَهُمَا وَ مُحِبِّيهِمَا وَ مَنْ شَاءَ مِنْهُمْ إِنْكَ سَمِيعُ الدُّعَاءِ.

O Allah^{-azwj}! Curse them both in the concealment of Your^{-azwj} Secrecy and apparent of Your^{-azwj} Announcement, and Punish them with torment in the Pre-determination, and above the Pre-determined, and Participate with them both, their followers, and their loyalists, and ones loving them, and ones escorting them, You^{-azwj} are Listener of the supplication!³¹⁵

الْبَلَدِ الْأَمِينِ، عَنِ الرِّضَا ع مَنْ دَعَا بِحَذَا الدُّعَاءِ فِي سَجْدَةِ الشُّكْرِ كَانَ كَالرَّامِي مَعَ النَّبِيِّ ص يَوْمَ بَدْرٍ وَ أُحُدٍ وَ حُنَيْنٍ أَلْفَ أَلْفِ سَهْمٍ ثُمَّ ذَكَرَ هَذَا الدُّعَاءَ.

³¹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 44 a

(The book) 'Al Balad Al Ameen' –

'From Al-Reza^{asws}: 'One who supplicates with this supplication in Sajdah of thanks would be like the archer with the Prophet^{saww} on the day of (battles of) Badr, and Ohad, and Hunayn, with a million arrows' – Then he^{asws} mentioned this supplication".³¹⁶

45- الْكِتَابُ الْعَيْقِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ بْنِ مَرْوَانَ الْكُوفِيُّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ سَعِيدٍ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ عَبْدِ بْنِ حَاتِمِ الطَّائِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَوَجَدْتُهُ قَائِمًا يُصَلِّي مُتَعَبِرًا لَوْنُهُ فَلَمَّ أَرَّ مُصَلِّيًا بَعْدَ رَسُولِ اللَّهِ صَ أَمَّ رُكُوعًا وَ لَا سُجُودًا مِنْهُ فَسَعَيْتُ نَحْوَهُ

(The book) 'Kitab Al Ateeq' – It is narrated to us by Is'haq Bin Muhammad Bin Marwan Al Kufi, from his father, from Al-Hassan Bin Mahboub, from Khalid Bin Saeed, from Aamir Al Shaby, from Adayy Bin Hatim Al Taie who said,

'I entered to see Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. I found him^{asws} standing praying Salat. His^{asws} complexion had changed. I had not seen any praying one, after Rasool-Allah^{saww}, neither of more complete Ruk'u nor Sajdah than he^{asws} did. I strived to go towards him^{asws}.

فَلَمَّا سَمِعَ بِحَيْسِي أَشَارَ بِيَدِهِ فَوَقَفْتُ حَتَّى صَلَّى رَكَعَتَيْنِ أُوجِزَهُمَا وَ أَكْمَلَهُمَا ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَةً أَطَالَهَا فَوَلَّتْ فِي نَفْسِي نَامَ وَ اللَّهُ

When he^{asws} heard my hiss, he^{asws} indicated by his^{asws} hand, so I stopped, until he^{asws} had prayed two Cycles, shortening them and perfecting them. Then he^{asws} performed Salaam, then did Sajdah, prolonging it. I said within myself, 'By Allah^{azwj}, he^{asws} has gone to sleep!'

فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ تَصْدِيقًا لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًّا يَا مُعَزَّ الْمُؤْمِنِينَ بِسُلْطَانِهِ يَا مُذِلَّ الْجَبَّارِينَ بِعَظَمَتِهِ

He^{asws} raised his^{asws} head, then said: 'There is no god except Allah^{azwj}, truly, truly! There is no god except Allah^{azwj}, believing and ratifying! There is no god except Allah^{azwj}, in worship and servitude! O Honourer of the Momineen by His^{azwj} Authority! O Humiliator of the tyrants by His^{azwj} Might!

أَنْتَ كَهْفِي حِينَ تُعِينُنِي الْمَدَاهِبُ عِنْدَ حُلُولِ النَّوَابِ فَتَضِيقُ عَلَيَّ الْأَرْضُ بِرُحْبِهَا أَنْتَ خَلَقْتَنِي يَا سَيِّدِي رَحْمَةً مِنْكَ لِي وَ لَوْ لَا رَحْمَتُكَ لَكُنْتُ مِنَ الْهَالِكِينَ وَ أَنْتَ مُؤَيِّدِي بِالنَّصْرِ مِنْ أَعْدَائِي وَ لَوْ لَا نَصْرَكَ لَكُنْتُ مِنَ الْمَغْلُوبِينَ

You^{azwj} are my cave when the doctrines fatigue me during the permeation of the hardships, so the earth would be constricted upon me with its arrival! You^{azwj} Created me, O my Master^{azwj}, as a Mercy from You^{azwj} to me, and had it not been for Your^{azwj} Mercy, I would have been from the destroyed ones, and You^{azwj} are my Helper from my enemies, and had it not been for Your^{azwj} Help, I would have been from the overcome ones!

يَا مُنْشِئَ الْبَرَكَاتِ مِنْ مَوَاضِعِهَا وَ مُرْسِلَ الرَّحْمَةِ مِنْ مَعَادِهَا وَ يَا مَنْ حَصَّ نَفْسَهُ بِالْعَزِّ وَ الرِّفْعَةِ فَأَوْلِيَاؤُهُ بِعِزِّهِ يَعْزُبُونَ وَ يَا مَنْ وَضَعَ لَهُ الْمُلُوكَ نِيرَ الْمَدَلَّةِ عَلَى أَعْنَاقِهِمْ فَهُمْ مِنْ سَطْوَاتِهِ خَائِفُونَ

³¹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 44 b

O Creator of the Blessings from its placings, and Sender of the Mercy from its centre! O One^{-azwj} Who Specialised Himself^{-azwj} with the Might and the Loftiness, and His^{-azwj} friends are cherishing with His^{-azwj} Mighty! And O One^{-azwj} the kings place the yoke of humiliation upon their necks, for there are fearing from His^{-azwj} Prowess!

أَسْأَلُكَ بِكِبْرِيَاكَ الَّتِي شَقَّقْتَهَا مِنْ عَظَمَتِكَ وَبِعَظَمَتِكَ الَّتِي اسْتَوَيْتَ بِهَا عَلَى عَرْشِكَ وَ عَلَوْتَ بِهَا عَلَى خَلْقِكَ وَ كُلُّهُمْ خَاضِعٌ ذَلِيلٌ لِعِزَّتِكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْعَلْ بِي أَوْلَى الْأَمْرَيْنِ تَبَارَكْتَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj} with Your^{-azwj} Blessings which You^{-azwj} Derived from Your^{-azwj} Magnificence and by Your^{-azwj} Magnificence which You^{-azwj} were even upon Your^{-azwj} Throne by it, and You^{-azwj} were Lofty upon Your^{-azwj} creatures by it, and all of them are humble, disgraced to Your^{-azwj} Might! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Do with me foremost of the matters. Blessed are You^{-azwj}, O most Merciful of the merciful ones!

قَالَ عَدِيُّ بْنُ حَاتِمِ الطَّائِي ثُمَّ التَّمَّتْ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ بِكُلِّهِ فَقَالَ يَا عَدِيُّ أَسَمِعْتَ مَا قُلْتُ

Aday Bin Hatim Al-Taie said, 'Then Amir Al-Momineen^{-asws} turned towards me with all of him^{-asws}. He^{-asws} said: 'O Aday! Did you hear what I^{-asws} said?'

أَنَا قُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'Yes, O Amir Al-Momineen^{-asws}!'

قَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا دَعَا بِهِ مَكْرُوبٌ وَ لَا تَوَسَّلَ إِلَى اللَّهِ بِهِ مَكْرُوبٌ وَ لَا مَسْلُوبٌ إِلَّا نَفَسَ اللَّهُ خِنَافَهُ وَ حَلَّ وَ نَاقَهُ وَ فَجَّحَ هَمَّهُ وَ يَسَّرَ عَمَّهُ وَ حَقِيقٌ عَلَى مَنْ بَلَغَهُ أَنْ يَتَحَفَّظَهُ

He^{-asws} said: 'By the One^{-azwj} Who Split the seed and Formed the person! No distressed one will supplicate with it, nor will a distressed one seek means by it to Allah^{-azwj}, nor a stripped one, except Allah^{-azwj} will Relieve his suffocation, and Loosen his tightness, and Relieve his worries, and Ease his sadness, and it is a right upon the one whom it reaches that he memorises it'.

قَالَ عَدِيُّ فَمَا تَرَكْتُ الدُّعَاءَ مُنْذُ سَمِعْتُهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ حَتَّى الْآنَ.

Aday said, 'I did not neglect the supplication since I heard it from Amir Al-Momineen^{-asws} until now!'³¹⁷

46- الْكَشْبِيُّ، عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ وَ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنَّ الْفُرَّاءَ كَانُوا لَا يَخْرُجُونَ إِلَى مَكَّةَ حَتَّى يَخْرُجَ عَلِيُّ بْنُ الْحُسَيْنِ فَخَرَجْنَا وَ حَرَجَ مَعَهُ أَلْفٌ رَاكِبٍ فَلَمَّا صِرْنَا بِالسُّفْيَا نَزَلَ فَصَلَّى وَ سَجَدَ سَجْدَتِي الشُّكْرِ فَقَالَ فِيهِمَا.

Al Kashi, from Abdul Razzaq, from Ma'mar, from Al Zuhry, and Ali Bin Zayd, from Saeed Bin Al Musayyib who said,

³¹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 45

‘The readers (of the Quran) were not going out to Makkah until Ali^{-asws} Bin Al-Husayn^{-asws} went out. We went out and a thousand riders went out with him^{-asws}. When we came at Suqya, he^{-asws} descended. He^{-asws} prayed Salat and performed two Sajdah(s) of thanks. He^{-asws} said in these (as above)’³¹⁸.

و فِي رِوَايَةِ الرَّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: كَانَ الْقَوْمُ لَا يَخْرُجُونَ مِنْ مَكَّةَ حَتَّى يَخْرُجَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ عَ فَخَرَجَ وَ خَرَجَتْ مَعَهُ فَتَزَلَّ فِي بَعْضِ الْمَنَازِلِ وَ صَلَّى رَكَعَتَيْنِ فَسَبَّحَ فِي سُجُودِهِ فَلَمْ يَبْقَ شَجَرٌ وَ لَا مَدْرٌ إِلَّا سَبَّحَ مَعَهُ

And in a report of Al Zuhry, from Saeed bin Al Musayyab who said,

‘The people were not going out from Makkah until Ali^{-asws} Bin Al-Husayn^{-asws}, Chief of the worshippers, would go out. He^{-asws} went out, and I went out with him^{-asws}. He^{-asws} descended in one of the stops and prayed two Cycles Salat. He^{-asws} glorified in his^{-asws} Sajdah. There neither remained any tree, nor clog except it glorified with him^{-asws}.

فَفَزَعْنَا رَأْسَهُ فَقَالَ يَا سَعِيدُ أَ فَرَعْتَ

We panicked. He^{-asws} raised his^{-asws} head. He^{-asws} said: ‘O Saeed! Are you alarmed?’

فَقُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}!’

فَقَالَ هَذَا التَّسْبِيحُ الْأَعْظَمُ

He^{-asws} said: ‘This is the mightiest of the glorifications!’

قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لَا يَبْقَى الذُّنُوبُ مَعَ هَذَا التَّسْبِيحِ فَقُلْتُ عَلَّمْنَا.

He^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww} having said: ‘No sins would remain with this glorification!’ So I^{-asws} said: ‘Teach us!’³¹⁹

و فِي رِوَايَةِ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ أَنَّهُ سَبَّحَ فِي سُجُودِهِ فَلَمْ يَبْقَ حَوْلَهُ شَجَرَةٌ وَ لَا مَدْرَةٌ إِلَّا سَبَّحَتْ بِتَسْبِيحِهِ فَفَزَعْتُ مِنْ ذَلِكَ أَنَا وَ أَصْحَابِي ثُمَّ قَالَ يَا سَعِيدُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا خَلَقَ جِبْرَائِيلَ أَهَمَّهُ هَذَا التَّسْبِيحُ فَسَبَّحَتِ السَّمَاوَاتُ وَ مَنْ فِيهِنَّ لِتَسْبِيحِهِ وَ هُوَ اسْمُ اللَّهِ عَزَّ وَ جَلَّ الْأَكْبَرُ -

And in a report by Ali Bin Zayd, from Saeed Bin Al Musayyab,

‘He (Ali^{-asws} Bin Al-Husayn^{-asws}) glorified in his^{-asws} Sajdah. There neither remained any tree nor clog around him except it glorified along with his^{-asws} glorification. I panicked from that, I and my companions. Then he^{-asws} said: ‘O Saeed! Allah^{-azwj}, Majestic is His^{-azwj} Majesty, when He^{-azwj} Created Jibraeel^{-as}, Inspired him^{-as} to do this glorification, so the skies and the ones in these glorified to his^{-as} glorification, and it is the Greatest Name of Allah^{-azwj} Mighty and Majestic’.

³¹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 46 a

³¹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 46 b

وَالسَّبِيحُ هُوَ هَذَا - سُبْحَانَكَ اللَّهُمَّ وَحَنَانِيكَ سُبْحَانَكَ اللَّهُمَّ وَتَعَالَيْتَ سُبْحَانَكَ اللَّهُمَّ وَالْعِزُّ إِزَارُكَ سُبْحَانَكَ اللَّهُمَّ وَالْعَظَمَةُ رِدَاؤُكَ سُبْحَانَكَ اللَّهُمَّ
وَ الْكِبْرِيَاءُ سُلْطَانُكَ

And the glorification is this: - Glory be to You^{-azwj} O Allah^{-azwj}, and Your^{-azwj} Tenderness! Glory be to You^{-azwj} O Allah^{-azwj}, and Your^{-azwj} Exaltedness! Glory be to You^{-azwj} O Allah^{-azwj}, and the Might is Your^{-azwj} Robe! Glory be to You^{-azwj} O Allah^{-azwj}, and the Magnificence is Your^{-azwj} Cloak! Glory be to You^{-azwj} O Allah^{-azwj}, and the Greatness is Your^{-azwj} Authority!

سُبْحَانَكَ مِنْ عَظِيمِ مَا أَعْظَمَكَ سُبْحَانَكَ سُبْحَتَ فِي الْأَعْلَى سُبْحَانَكَ تَسْمَعُ وَ تَرَى مَا تَحْتَ التُّرَى سُبْحَانَكَ أَنْتَ شَاهِدُ كُلِّ نَجْوَى سُبْحَانَكَ مُؤْمِعُ كُلِّ شَكْوَى سُبْحَانَكَ حَاضِرُ كُلِّ مَلَأٍ

Glory be to You^{-azwj} from magnifiers, how Magnificent You^{-azwj} are! Glory be to You^{-azwj} in the Exaltedness! Glory be to You^{-azwj}, You^{-azwj} Hear and see what is beneath the soil! Glory be to You^{-azwj}, You^{-azwj} are Witness of every whispering! Glory be to You^{-azwj}, Place of every complaint! Glory be to You^{-azwj}, Present in every assembly!

سُبْحَانَكَ عَظِيمِ الرَّجَاءِ سُبْحَانَكَ تَرَى مَا فِي قَعْرِ الْمَاءِ سُبْحَانَكَ تَسْمَعُ أَنْفَاسَ الْحَيَاتَانِ فِي قُغُورِ الْبِحَارِ سُبْحَانَكَ تَعْلَمُ وَزْنَ السَّمَاوَاتِ سُبْحَانَكَ تَعْلَمُ وَزْنَ الْأَرْضِينَ

Glory be to You^{-azwj}, Mighty of the hopes! Glory be to You^{-azwj}, You^{-azwj} See what is in the bottom of the water (sea)! Glory be to You^{-azwj}, You^{-azwj} listen to breathing of the fishes in the depths of the oceans! Glory be to You^{-azwj}, You^{-azwj} Know weight of the skies! Glory be to You^{-azwj}, You^{-azwj} Know weight of the lands!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الشَّمْسِ وَالْقَمَرِ سُبْحَانَكَ تَعْلَمُ وَزْنَ الظُّلْمَةِ وَالنُّورِ سُبْحَانَكَ تَعْلَمُ وَزْنَ الْفِيءِ وَالْهُوَاءِ سُبْحَانَكَ تَعْلَمُ وَزْنَ الرِّيحِ كَمْ هِيَ مِنْ مِثْقَالِ دَرَّةٍ

Glory be to You^{-azwj}, You^{-azwj} Know weight of the sun and the moon! Glory be to You^{-azwj}, You^{-azwj} Know weight of the darkness and the light! Glory be to You^{-azwj}, You^{-azwj} Know weight of the shadows and the air! Glory be to You^{-azwj}, You^{-azwj} Know weight of the wind, how much it is, from ounces of the particles!

سُبْحَانَكَ قُدُوسٌ قُدُوسٌ قُدُوسٌ سُبْحَانَكَ عَجَبًا لِمَنْ عَرَفَكَ كَيْفَ لَا يَخَافُكَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ سُبْحَانَكَ اللَّهُ الْعَلِيِّ الْعَظِيمِ.

Glory be to You^{-azwj}! Holy! Holy! Holy! Glory be to You^{-azwj}! Surprise at the one who recognises You^{-azwj} how he does not fear You^{-azwj}! Glory be to You^{-azwj}, O Allah^{-azwj}, and with Your^{-azwj} Praise! Glory be to Allah^{-azwj}, the Exalted, the Magnificence!"³²⁰

47- مجالس الصدوق، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنِ عَمِيهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي سُجُودِهِ - أُنَاجِيكَ يَا سَيِّدِي كَمَا يُنَاجِي الْعَبْدُ الدَّلِيلُ مُوَلَّاهُ وَ أَطْلُبُ إِلَيْكَ طَلَبَ مَنْ يَعْلَمُ أَنَّكَ تُعْطِي وَ لَا يَنْقُصُ مِمَّا عِنْدَكَ شَيْءٌ وَ اسْتَغْفِرُكَ اسْتِغْفَارَ مَنْ يَعْلَمُ أَنَّهُ لَا يَعْفُورُ الذُّنُوبَ إِلَّا أَنْتَ وَ أَتَوَكَّلُ عَلَيْكَ تَوَكُّلَ مَنْ يَعْلَمُ أَنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ.

(The book) 'Majaalis' of Al Sadouq – from Ja'far Bin Muhammad Bin Masrouq, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Ibn Abu Umeyr, from Aban Bin Usman, from Sa'ad Bin Tarefy, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} was saying in his^{-asws} Sajdah: 'I whisper to You^{-azwj} O my Master^{-azwj}, like what the humble slave whispers to his master, and I seek to You^{-azwj} a seeking of the one who knows You^{-azwj} will Give and nothing will be reduced from what is with You^{-azwj}, and I seek Forgiveness, a seeking of the Forgiveness of the one who knows no one forgives the sins except You^{-azwj}, and I rely upon You^{-azwj}, a reliance of the one who knows You^{-azwj} are Able upon all things!'³²¹

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بصيرٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا قَالَ الْعَبْدُ وَهُوَ سَاجِدٌ يَا اللَّهُ يَا رَبَّاهُ يَا سَيِّدَاهُ ثَلَاثَ مَرَّاتٍ أَجَابَهُ تَبَارَكَ وَتَعَالَى لَبَّيْكَ عَبْدِي سَلِّحْ حَاجَتَكَ.

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Hammad Bin Abdullah, from Abu Baseer,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When the servant says while he is in Sajdah, 'O Allah^{-azwj}! O Lord^{-azwj}! O Master^{-azwj}!', three times, the Blessed and Exalted Answers him: "Here I^{-azwj} am, My^{-azwj} servant, ask Your^{-azwj} need!"³²²

48- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: كَانَ عَلِيٌّ ع يَقُولُ فِي دُعَائِهِ وَهُوَ سَاجِدٌ- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَبْتَلِيَنِي بِبَلِيَّةٍ تَدْعُونِي ضُرُورُهَا عَلَيَّ أَنْ أَتَعَوَّثَ بِشَيْءٍ مِنْ مَعَاصِيكَ

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} was saying in his^{-asws} supplication while he^{-asws} was in Sajdah: 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from You^{-azwj} Trying me with an affliction calling me in its desperation upon seeking help with something from disobedience to You^{-azwj}!

اللَّهُمَّ وَلَا تَجْعَلْ بِي [بِي] حَاجَةً إِلَى أَحَدٍ مِنْ شَرَارِ خَلْقِكَ وَ لِقَامِهِمْ فَإِنْ جَعَلْتَ بِي [بِي] حَاجَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ فَاجْعَلْهَا إِلَى أَحْسَنِهِمْ وَجْهًا وَ خَلْقًا وَ خَلْقًا وَ أَسْخَاهُمْ بِمَا نَفْسًا وَ أَطْلَقِهِمْ بِمَا لِسَانًا وَ أَسْمَحِهِمْ بِمَا كَفًّا وَ أَقْلِهِمْ بِمَا عَلَيَّ امْتِنَانًا.

O Allah^{-azwj}, and do not Make a need to be for me to anyone from Your^{-azwj} evil creatures and their mean ones. If You^{-azwj} Make a need to be for me to anyone from Your^{-azwj} creatures, Make it to their ones of good faces (honours), and physique, and manners, and the most generous of them of souls, and most eloquent of them in tongues, and most excusing of them with hands, and lest of them with reproaching upon me!³²³

وَمِنْهُ بِهَذَا الْإِسْنَادِ قَالَ الصَّادِقُ ع كَانَ أَبِي ع يَقُولُ فِي سُجُودِهِ- اللَّهُمَّ إِنَّ ظَنَّنَ النَّاسِ بِي حَسَنٌ فَاعْفِرْ لِي مَا لَا يَعْلَمُونَ وَ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَ أَنْتَ عَلَّامُ الْغُيُوبِ.

³²¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 47 a

³²² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 47 b

³²³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 48 a

And from him by this chain,

'Al-Sadiq^{-asws} said: 'My^{-asws} father^{-asws} was saying in his^{-asws} Sajdah: 'O Allah^{-azwj}! The thoughts of the people with me are good, so Forgive for me what they are not knowing, and do not Seize me with what they are saying, and You^{-azwj} are all-knowing of the unseen!'"³²⁴

قَالَ: وَ سَمِعْتُ أَبِي يَقُولُ وَ هُوَ سَاجِدٌ- يَا تَقِيَّ وَ رَجَائِي فِي شِدَّتِي وَ رَجَائِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ الطُّفْ فِيَّ فِي جَمِيعِ أَحْوَالِي فَإِنَّكَ تَلْطُفُ لِمَنْ تَشَاءُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ وَ سَلَّمَ كَثِيرًا.

He^{-asws} said: 'And I^{-asws} heard my^{-asws} father^{-asws} saying while he^{-asws} was in Sajdah: 'O my trust during my hardship, and my hope! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and be Kind with me in entirety of my situations, for You^{-azwj} are Kind with the one You^{-azwj} so Desire to be, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww}, and People^{-asws} of his^{-saww} Household, the goodly, and abundant greetings!'"³²⁵

49- العُيُونُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ وَ أَبِي مُحَمَّدٍ التَّبَلِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَاهُوَيْهِ عَنْ أَبِي الْحَسَنِ الصَّائِعِ عَنْ عَمِّهِ قَالَ سَمِعْتُ الرِّضَاعَ يَقُولُ فِي سُجُودِهِ- لَكَ الْحَمْدُ إِنْ أَطَعْتُكَ وَ لَا حُجَّةَ لِي إِنْ عَصَيْتُكَ وَ لَا صُنْعَ لِي وَ لَا لِعَبْرِي فِي إِحْسَانِكَ وَ لَا عُذْرَ لِي إِنْ أَسَأْتُ مَا أَصَابَنِي مِنْ حَسَنَةٍ فَمِنْكَ يَا كَرِيمَ اغْفِرْ لِمَنْ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ.

(The book) 'Al Uyoun' – From Ali Bin Abdullah Al Warraq, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Hassam and Abu Muhammad Al Neyli, from Al-Husayn Bin Abdullah, from Muhammad Bin Ali Bin Shahawiya, from Abu Al-Hassan Al Saaig, from his uncle who said,

'I heard Al-Reza^{-asws} saying in his^{-asws} Sajdah: 'For You^{-azwj} is the Praise if I obey You^{-azwj}, and there is no argument for me if I disobey You^{-azwj}, and there is neither any making for me nor for others in Your^{-azwj} Favours, nor any excuse for me if I do wrong. Whatever good deeds I have attained, it is from You^{-azwj}. O Benevolent! Forgive for the ones in easts of the earth and its wests, from the believing men and the believing women!'"³²⁶

50- التَّوْحِيدُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ فِي سُجُودِهِ يَا مَنْ عَلَا فَلَا شَيْءَ فَوْقَهُ وَ يَا مَنْ دَنَا فَلَا شَيْءَ دُونَهُ اغْفِرْ لِي وَ لِأَصْحَابِي.

(The book) 'Al Tawheed' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail Bin Bazie, from Ibrahim Bin Abdul Hameed who said,

'I heard Abu Al-Hassan^{-asws} saying in his^{-asws} Sajdah: 'O One^{-azwj} Who is Exalted, so there is nothing above Him^{-azwj}, and One^{-azwj} Who is near, so there is nothing below Him^{-azwj}! Forgive for me and for my companions!'"³²⁷

³²⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 48 b

³²⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 48 c

³²⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 49

³²⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 50

51 فَمَه الرِّضَا، قَالَ ع كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي سُجُودِهِ- اللَّهُمَّ ارْحَمْ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضَرُّعِي إِلَيْكَ وَ وَخْشِي مِنَ النَّاسِ وَ أَنْسِي إِلَيْكَ يَا كَرِيمُ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ يَا ذَا الْمَرْ وَ الْفَضْلِ وَ الْجُودِ وَ الْغِنَى وَ الْكَرَمِ ارْحَمْ ضَعْفِي وَ شَيْبِي مِنَ النَّارِ يَا كَرِيمُ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Amir Al-Momineen^{-asws} was saying in his^{-asws} Sajdah: 'O Allah^{-azwj}! Mercy my humiliation in front of You^{-azwj}, and my beseeching to You^{-azwj}, and my loneliness from the people and my being comforted to You^{-azwj}, O Benevolent, for I am Your^{-azwj} servant, and son of Your^{-azwj} servant! I turn in Your^{-azwj} Grip! O One^{-azwj} with the Conferment and the Grace, and the Generosity and the richness, and the Benevolence! Mercy my weakness and my old age, from the Fire, O Benevolent!'

وَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ وَ هُوَ سَاجِدٌ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَ رِقًّا وَ إِيمَانًا وَ تَصَدِيقًا يَا عَظِيمُ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعَهُ لِي يَا كَرِيمُ يَا جَبَّارُ اغْفِرْ لِي ذُنُوبِي وَ جُرْمِي وَ تَقَبَّلْ عَمَلِي يَا كَرِيمُ يَا جَبَّارُ

And Abu Ja'far^{-asws} was saying while he^{-asws} was in Sajdah: 'There is no god except Allah^{-azwj}, truly, truly,! I have done Sajdah to You^{-azwj} O lord^{-azwj} in worship and servitude and belief, and ratification, O Mighty One^{-azwj}! My actions are weak, so Multiply it for me, O Benevolent, O Subduer! Forgive my sins for me and my crimes, and Accept my deeds, O Benevolent, O Subduer!'

وَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ فِي سَجْدَتِهِ يَا كَائِ قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكُونُ كُلِّ شَيْءٍ لَا تَفْضُخْنِي فَإِنَّكَ بِي عَلِيمٌ وَ لَا تُعَذِّبْنِي فَإِنَّكَ عَلَيَّ قَادِرٌ

And Abu Abdullah^{-asws} was saying in his^{-asws} Sajdah: 'O One^{-azwj} Existing before all things, and O Bringer of all things into being! Do not Expose me for You^{-azwj} are Knowing with me and do not Punish me for You^{-azwj} are Able upon me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَدِيلِ عِنْدَ الْمَوْتِ وَ مِنْ شَرِّ الْمَرْجِعِ فِي الْقَبْرِ وَ مِنَ النَّدَامَةِ يَوْمَ الْقِيَامَةِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the justice during the death, and from evil of the returning in the grave, and from the regret on the Day of Qiyamah!

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَيْشَةً نَقِيَّةً وَ مِيتَةً سَوِيَّةً وَ مُنْقَلَبًا كَرِيمًا غَيْرَ مُخْزٍ وَ لَا فَاضِحٍ

O Allah^{-azwj}! I ask You^{-azwj} for a pure livelihood, and a normal death, and an honourable transfer without disgrace nor shame'.

وَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ- اللَّهُمَّ إِنَّ مَغْفِرَتَكَ أَوْسَعُ مِنْ ذُنُوبِي وَ رَحْمَتِكَ أَرْجَى عِنْدِي مِنْ عَمَلِي فَاعْفُرْ لِي يَا حَيُّ وَ مَنْ لَا يَمُوتُ

And Abu Abdullah^{-asws} was saying: 'O Allah^{-azwj}! Your^{-azwj} Forgiveness is more capacious than my sins are, and Your^{-azwj} Mercy is hopeful with me than my deeds are, therefore Forgive for me, O Living, and the One^{-azwj} Who does not die!'

وَ كَانَ أَبُو الْحَسَنِ ع يَقُولُ فِي سُجُودِهِ- لَكَ الْحَمْدُ إِنْ أَطَعْتَكَ وَ لَكَ الْحُجَّةُ إِنْ عَصَيْتَكَ لَا صُنْعَ لِي وَ لَا لِعَيْرِي فِي إِحْسَانٍ كَانَ مِنِّي خَالَ الْحَسَنَةِ

And Abu Al-Hassan^{-asws} was saying in his^{-asws} Sajdah: 'For You^{-azwj} is the Praise if I obey You^{-azwj}, and for You^{-azwj} is the Argument if I disobey You^{-azwj}! There is neither any making for me nor for others goodness done from me, in the state of goodness.

يَا كَرِيمُ صَلِّ بِمَا سَأَلْتِكَ مِنْ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنَ الْمُؤْمِنِينَ وَ مِنْ دُرِّي

O Benevolent! Help with what the ones from the Momineen in the easts of the earth and its west have asked You^{-azwj}, and (the ones) from my offspring!

اللَّهُمَّ أَعِزِّي عَلَى دِينِي بِدُنْيَايَ وَ عَلَى آخِرَتِي بِتَقْوَايَ

O Allah^{-azwj}! Assist me upon my religion with my world, and upon my Hereafter with my piety!

اللَّهُمَّ احْفَظْنِي فِيمَا غِبْتَ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِيمَا قَصَّرْتُ يَا مَنْ لَا تَنْفَعُهُ الْمَغْفِرَةُ وَ لَا تَضُرُّهُ الدُّنُوبُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْزِزْ لِي مَا لَا يَضُرُّكَ وَ أَعْطِنِي مَا لَا يَنْفَعُكَ وَ بِاللَّهِ التَّوْفِيقُ.

O Allah^{-azwj}! Protect me regarding what I am absent from, and do not Allocate me to myself regarding what I was deficient of. O One^{-azwj} Whom the Forgiveness does not reduce Him^{-azwj} (of anything), nor does the sins harm Him^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Forgive for me what does not harm You^{-azwj}, and Give me what does not reduce You^{-azwj} (of anything), and with Allah^{-azwj} is the Inclination!”³²⁸

52 الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ إِذَا نَامَ الْعَبْدُ وَ هُوَ سَاجِدٌ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَبْدِي قَبَضْتُ رُوحَهُ وَ هُوَ فِي طَاعَتِي.

(The book) ‘Al Uyouun’ – from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al Washa who said,

‘When the servant sleeps while he is in Sajdah, Allah^{-azwj} Blessed and Exalted Says: ‘My^{-azwj} servant, I^{-azwj} have Captured his soul while he is in My^{-azwj} obedience!’”³²⁹

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع صَلَّى سِتَّ رَكَعَاتٍ أَوْ ثَمَانَ رَكَعَاتٍ

And from him, from his father, from Sa’ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal who said,

‘I saw Abu Al-Hassan^{-asws} praying six Cycles Salat or eight Cycles’.

قَالَ وَ كَانَ مِقْدَارُ رُكُوعِهِ وَ سُجُودِهِ ثَلَاثَ تَسْبِيحَاتٍ أَوْ أَكْثَرَ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً أَطَالَ فِيهَا حَتَّى بَلَ عَرْقُهُ الْحُصَا وَ ذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّهُ أَلْصَقَ حَدِيدَهُ بِأَرْضِ الْمَسْجِدِ.

He (the narrator) said, ‘And the measurement of his^{-asws} Ruk’u and his^{-asws} Sajdah were of three glorifications or more. When he^{-asws} was free, he^{-asws} performed a Sajdah prolonging in it until his perspiration had wet the pebbles; and one of our companions mentioned that he^{-asws} adhered his^{-asws} with the ground of the Masjid”³³⁰

³²⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 51

³²⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 52 a

³³⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 52 b

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حَاتِمٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الشَّيْبَانِيِّ عَنِ الْعَبَّاسِ الْجَزْرِيِّ عَنِ الشُّوبَانِيِّ [الشُّوبَانِيُّ] قَالَ: كَانَتْ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عِ بَضْعَ عَشْرَةَ سَنَةً كُلَّ يَوْمٍ سَجْدَةٌ بَعْدَ ابْتِضَاعِ الشَّمْسِ إِلَى وَقْتِ الزَّوَالِ الْحَدِيثِ.

And from him, from Muhammad Bin Ali Bin Hatim, from Abdullah Bin Yahya Al Shaybani, from Al Abbas Al Jazary, from Al Showbany who said,

‘There were some ten years (age) for Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}. Every day he^{-asws} performed a Sajdah after brightness of the sun up to the time of the midday’ – the Hadeeth³³¹.

53 الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السُّعَدَاتِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِمَ اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

(The book) ‘Al Ilal’ – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from the one who mentioned it, said,

‘I said to Abu Abdullah^{-asws}, ‘Why did Allah^{-azwj} Take Ibrahim^{-as} as a friend?’

قَالَ لِكَثْرَةِ سُجُودِهِ عَلَى الْأَرْضِ.

He^{-asws} said: ‘Due to the frequency of his^{-as} Sajdah upon the ground’³³².

54 إِرْشَادُ الْمُفِيدِ، قَالَ: كَانَ أَبُو الْحَسَنِ مُوسَى ع أَعْبَدَ أَهْلَ زَمَانِهِ إِلَى قَوْلِهِ وَ رُوِيَ أَنَّهُ كَانَ يُصَلِّي نَوَافِلَ اللَّيْلِ وَ يَصِلُهَا بِصَلَاةِ الصُّبْحِ ثُمَّ يُعَقِّبُ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَجُزُّ لِلَّهِ سَاجِدًا فَلَا يَرْفَعُ رَأْسَهُ مِنَ الدُّعَاءِ وَ التَّحْمِيدِ حَتَّى يَفْرُبَ زَوَالِ الشَّمْسِ وَ كَانَ كَثِيرًا مَا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الْعَفْوَ عِنْدَ الْحِسَابِ وَ يُكْرَرُ ذَلِكَ.

(The book) ‘Irshad’ of Al Mufeed, he said,

‘Abu Al-Hassan Musa^{-asws} was the most worshipping of his^{-asws} era’ – up to his words, ‘And it is reported that he^{-asws} used to pray the optional (Salats) of the night and he^{-asws} would connect these with the morning Salat, then he^{-asws} would perform follow-up (acts of worship) until the sun emerged, and he^{-asws} would fall in Sajdah to Allah^{-azwj} and would not raise his^{-asws} head from the supplication and the praising until near to decline of the sun (midday), and he^{-asws} would frequently be saying: ‘O Allah^{-azwj}! I ask You^{-azwj} for the comfort at the death, and Pardon at the Reckoning’, and he^{-asws} would keep repeating that’³³³.

55 مِصْبَاحُ الشَّيْخِ، وَ غَيْرُهُ فِي سُجُودِ الطَّهْرِ وَ يُسْتَحَبُّ أَنْ يَقُولَ فِي سُجُودِهِ أَيْضًا- يَا خَيْرَ مَنْ رُفِعَتْ إِلَيْهِ أَيْدِي السَّائِلِينَ وَ يَا أَكْرَمَ مَنْ مَدَّتْ إِلَيْهِ أَعْنَاقُ الرَّاعِينَ وَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ الطُّفْ بِ يِ بِلُطْفِكَ الْحَقِيقِي فِي شَأْنِي كُلِّهِ

(The book) ‘Misbah’ of the Sheykh, and others,

‘Regarding Sajdah of Al-Zohr (Salat), ‘And it is recommended that he says in his Sajdah as well – ‘O Best of the ones hands of the beggars are raised to, and O most Benevolent of the ones

³³¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 52 c

³³² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 53

³³³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 54

necks of the desirous ones are extended to, and O most Benevolent of the benevolent ones, and O most Merciful of the merciful ones! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the goodly, the Purified, and the Gentle with me, the hidden with Your^{-azwj} Gentleness regarding my concerns, all of them!

وَقَالُوا فِي تَعْقِيبِ الْعَصْرِ إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ أَمْرٌ يَدُوكَ عَلَى مَوْضِعِ سُجُودِكَ وَ امْسَحْ بِهَا وَجْهَكَ ثَلَاثًا وَ قُلْ فِي كُلِّ وَاحِدَةٍ مِنْهَا اللَّهُمَّ لَكَ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَ الْعَمَّ وَ الْحُزْنَ وَ الْعَيْرَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

And they said regarding follow-up of Al Asr (Salat), 'When you raise your head from the Sajdah, pass your hand upon the place of your Sajdah and wipe your face with it, thrice, and say during each one of these, 'O Allah^{-azwj}! For You^{-azwj} is the Praise! There is no god except You^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful! O Allah^{-azwj}! Remove from me the worries, and the sadness, and the grief, and anything else what is apparent from these and what is hidden!'

وَقَالُوا فِي تَعْقِيبِ الْمَغْرِبِ ثُمَّ ارْفَعْ رَأْسَكَ وَ امْسَحْ مَوْضِعَ سُجُودِكَ وَ قُلْ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَ الْحُزْنَ

And they said regarding follow-up of Al Maghrib (Salat), 'Then raise your head and wipe the place of your Sajdah, and say, 'In the Name of Allah^{-azwj} Who, there is no god except He^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful! O Allah^{-azwj}! Remove from me the worries, and the grief!'

وَقَالُوا فِي تَعْقِيبِ الْعِشَاءِ ثُمَّ اسْجُدْ سَجْدَةَ الشُّكْرِ وَ قُلِ اللَّهُمَّ أَنْتَ أَنْتَ أَنْتَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ مِنْكَ مِنْكَ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ عِزَّتِكَ

And they said regarding follow-up of Al Isha (Salat), 'Then perform Sajdah, Sajdah of the thanks, and say, 'O Allah^{-azwj}! You^{-azwj}! You^{-azwj}! You^{-azwj}! The hopes are cut off except from You^{-azwj}, from You^{-azwj}, from You^{-azwj}! O One Who there is no one for Him^{-azwj}! O One Who there is no one for Him^{-azwj}! O One Who there is no one for Him^{-azwj} apart from You^{-azwj}!

يَا مَنْ لَا يَزِيدُهُ الدُّعَاءُ إِلَّا كَرَمًا وَ جُودًا يَا مَنْ لَا يَزِيدُهُ الدُّعَاءُ إِلَّا كَرَمًا وَ جُودًا يَا مَنْ لَا يَزِيدُهُ الدُّعَاءُ إِلَّا كَرَمًا وَ جُودًا

O One Whom frequency of the supplications does not increase Him^{-azwj} except in Benevolence and Generosity! O One Whom frequency of the supplications does not increase Him^{-azwj} except in Benevolence and Generosity! O One Whom frequency of the supplications does not increase Him^{-azwj} except in Benevolence and Generosity!

صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household!

وَسَأَلْ حَاجَتَكَ ثُمَّ تَضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ فَتَقُولُ مِثْلَ ذَلِكَ وَ تَضَعْ خَدَّكَ الْأَيْسَرَ وَ تَقُولُ مِثْلَ ذَلِكَ ثُمَّ تُعِيدُ جَبْهَتَكَ إِلَى الْأَرْضِ وَ تَسْجُدُ وَ تَقُولُ مِثْلَ ذَلِكَ.

And you ask your need, then place your right cheek upon the ground and say similar to that, and place your left cheek upon the ground and say similar to that, then return your forehead to the ground and do Sajdah and say similar to that".³³⁴

56 الْكَافِي، بِإِسْنَادِهِ عَنْ زِيَادِ الْقُنْدِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ ع عَلَّمَنِي دُعَاءَ فَإِنِّي قَدْ بَلِيتُ بِشَيْءٍ وَ كَانَ قَدْ حَسِبَ بَعْدَادَ حَيْثُ أَتَيْتُهُمْ بِأَمْوَالِهِمْ

(The book) 'Al Kafi' – By his chain from Ziyad Al Qandy who said,

'I wrote to Abu Al-Hassan^{-asws} the first, 'Teach me a supplication, for I have been afflicted with something', and he had been imprisoned at Baghdad whereby he had been accused of (having taken) their wealth.

فَكَتَبَ إِلَيْهِ إِذَا صَلَّيْتَ فَأَطِلِ السُّجُودَ ثُمَّ قُلْ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ حَتَّى يَنْقَطِعَ نَفْسُكَ ثُمَّ قُلْ يَا مَنْ لَا يَزِيدُهُ كَثْرَةُ الدُّعَاءِ إِلَّا جُوداً وَ كَرَمًا حَتَّى يَنْقَطِعَ نَفْسُكَ ثُمَّ قُلْ يَا رَبَّ الْأَرْبَابِ أَنْتَ أَنْتَ الَّذِي انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ يَا عَلِيُّ يَا عَظِيمُ

He^{-asws} wrote to him: 'When you have prayed Salat, prolong the Sajdah, then say, 'O One having no one for Him^{-azwj}' until your breath is cut. Then say, 'O One Whom frequency of the supplications does not increase Him^{-azwj} except in Generosity and the benevolence', until your breath is cut. Then say, 'O Lord^{-azwj} of the lords! You^{-azwj}, You^{-azwj}, You^{-azwj} are Whom the hopes are cut off from (others) except You^{-azwj}! O Exalted! O Mighty!'

قَالَ زِيَادٌ فَدَعَوْتُ بِهِ فَفَرَّجَ اللَّهُ عَنِّي وَ خَلَّى سَبِيلِي.

Ziyad said, 'I supplicated with it. Allah^{-azwj} Relieved from me and Freed my way".³³⁵

57 السَّرَائِرُ، عَنِ الصَّادِقِ ع إِذَا أَصَابَكَ هَمٌّ فَاْمْسَحْ يَدَكَ عَلَى مَوْضِعِ سُجُودِكَ وَ أَمْرُ يَدِكَ عَلَى وَجْهِكَ مِنْ جَانِبِ خَدِّكَ الْأَيْسَرَ وَ عَلَى جَبِينِكَ إِلَى جَانِبِ خَدِّكَ الْأَيْمَنَ ثَلَاثًا تَقُولُ فِي كُلِّ مَرَّةٍ

(The book) 'Al Saraair' –

'From Al-Sadiq^{-asws}: 'When worries afflict you, then wipe your hand upon the place of your Sajdah and pass your hand upon your face from a side of your left cheek, and upon a side of your right cheek thrice. You should say during each time: -

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَ الْحَزَنِ وَ السُّؤْمِ وَ الْعُدْمِ وَ الصَّعَارِ وَ الدُّلِّ وَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ.

'In the Name of Allah^{-azwj} Who, there is no god except He^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the worries,

³³⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 55

³³⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 56

and the grief, and the sickness, and the lacking, and the belittling, and the humiliation, and the immoralities, whatever is apparent from it and what is hidden”.³³⁶

بيان: وَ رَوَاهُ فِي الْكَافِي بِسَنَدِهِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: تَمَسَّحُ بِيَدِكَ الْيُمْنَى عَلَى جَبْهَتِكَ وَ وَجْهِكَ فِي دُبُرِ الْمَغْرِبِ وَ الصَّلَوَاتِ وَ تَقُولُ بِسْمِ اللَّهِ إِلَى آخِرِ مَا مَرَّ.

Explanation – And it is reported in ‘Al-Kafi’ – by his chain, from Muhammad Bin Marwan, from Abu Abdullah^{-asws} having said: ‘You should wipe your right hand upon your forehead and your face after Al Maghrib (Salat) and the (other) Salats, and you should say, ‘In the Name of Allah^{-azwj}’ – up to the end of what has passed”.

58 الْكَافِي، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا دَعَا رَبَّهُ وَ هُوَ سَاجِدٌ فَأَيُّ شَيْءٍ تَقُولُ إِذَا سَجَدْتَ

(The book) ‘Al Kafi’ – from Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Jameel Bin Darraj,

‘From Abu Abdullah^{-asws} having said: ‘The closest of what the servant can be from his Lord^{-azwj} is what he supplicates to his Lord^{-azwj} while he is in Sajdah. So which thing do you say when you are in Sajdah?’

قُلْتُ عَلَّمَنِي جُعِلْتُ فِدَاكَ مَا أَقُولُ

I said, ‘Teach me, may I be sacrificed for you^{-azwj}, what I should be saying!’

قَالَ قُلْ يَا رَبَّ الْأَرْبَابِ وَ يَا مَلِكَ الْمُلُوكِ وَ يَا سَيِّدَ السَّادَاتِ وَ يَا جَبَّارَ الْجَبَّارَةِ وَ يَا إِلَهَ الْأَلْهَةِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا

He^{-asws} said: ‘Say, ‘O Lord^{-azwj} of the lords, and O King of the kings, and O Chief of the chiefs, and O Subduer of the subduers, and O God of the gods! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Do with me such and such!’

تَمَّ قُلْ فَإِنِّي عَبْدُكَ نَاصِبِي فِي قَبْضَتِكَ تَمَّ ادْعُ بِمَا شِئْتَ وَ اسْأَلْهُ فَإِنَّهُ جَوَادٌ لَا يَنْعَاطُكُمْ شَيْءٌ.

Then say, ‘I am Your^{-azwj} servant, my forelock is in Your^{-azwj} Grip!’ Then supplicate with whatever you so desire to, and asked Him^{-azwj}, for He^{-azwj} is the Generous. Nothing is too big for Him^{-azwj}’.³³⁷

وَ مِنْهُ فِي الْمُؤْتَقِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَبْطَأَ عَلَيَّ أَبِي ع دَاتٍ لَيْلَةً فَأَتَيْتُ الْمَسْجِدَ فِي طَلْبِهِ بَعْدَ مَا هَدَأَ النَّاسُ فَإِذَا هُوَ فِي الْمَسْجِدِ سَاجِدٌ فَسَمِعْتُ حَتِينَهُ وَ هُوَ يَقُولُ

And from him in Al Muwassaqaq,

‘From Abu Abdullah^{-asws} having said: ‘One night my^{-asws} father^{-asws} was delayed to me^{-asws}, so I^{-asws} went to the Masjid in searching for him^{-asws} after the people had calmed down (evening),

³³⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 57

³³⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 58 a

and there he^{-asws} was in the Masjid performing Sajdah. I^{-asws} heard his^{-asws} buzz, and he^{-asws} was saying: -

سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَرِقًّا اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفُهُ لِي اللَّهُمَّ قَبِي عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ وَ تُبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

‘Glory be to You^{-azwj}, O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj} truly, truly! I do Sajdah to You^{-azwj}, O Lord^{-azwj}, in worship and servitude! O Allah^{-azwj}! My deeds are weak so Multiply it for me! O Allah^{-azwj}! Save me from Your^{-azwj} Punishment on the Day You^{-azwj} Resurrect Your^{-azwj} servants and Turn to me, surely You^{-azwj} are the oft-Turning, the Merciful!’³³⁸

وَ مِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ يَقُولُ فِي سُجُودِهِ- سَجَدَ وَجْهِي الْبَالِي لَوَجْهِكَ الْبَاقِي الدَّائِمِ الْعَظِيمِ سَجَدَ وَجْهِي الدَّلِيلُ لَوَجْهِكَ الْعَزِيزِ سَجَدَ وَجْهِي الْفَقِيرُ لَوَجْهِ رَبِّي الْعَنِيِّ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ

And from him,

‘From Abu Abdullah^{-asws} having said: ‘He^{-asws} was saying in his^{-asws} Sajdah: -‘I prostrate my decaying face to Your^{-azwj} ever-lasting Face, the permanent, the Mighty! I prostrate my humble face to Your^{-azwj} Honourable Face! I prostrate my poor face to the Face of my Lord^{-azwj}, the Needless, the Benevolent, the Exalted!

رَبِّ اسْتَغْفِرُكَ مِمَّا كَانَ وَ اسْتَغْفِرُكَ مِمَّا يَكُونُ رَبِّ لَا يُجْهَدُ بِلَايِي رَبِّ لَا تُشْمِتْ بِي أَعْدَائِي رَبِّ لَا تُسِئْ فَضَائِي رَبِّ إِنَّهُ لَا دَافِعَ وَ لَا مَانِعَ إِلَّا أَنْتَ

Lord^{-azwj}! I seek Your^{-azwj} Forgiveness from what is happening. Lord^{-azwj}, do not Let my afflictions exhaust me! Lord^{-azwj}, do not Let my enemies gloat with me! Lord^{-azwj}, do not Worsen my Decree! Lord^{-azwj}, surely no one defends nor prevents except You^{-azwj}!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِأَفْضَلِ بَرَكَاتِكَ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} with the best of Your^{-azwj} Salawaat(s), and Bless upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} with best of Your^{-azwj} Blessings!

اللَّهُمَّ إِلَيَّ أَعُوذُ بِكَ مِنْ سَطْوَاتِكَ وَ أَعُوذُ بِكَ مِنْ جَمِيعِ غَضَبِكَ وَ سَخَطِكَ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from Your^{-azwj} exceptional Power, and I seek Refuge with You^{-azwj} from entirety of Your^{-azwj} Wrath and Annoyance! Glory be to You^{-azwj}! There is no god except You^{-azwj}, Lord^{-azwj} of the worlds!’

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ وَ هُوَ سَاجِدٌ- اِرْحَمْ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضَرَّعِي إِلَيْكَ وَ وَخَشِي مِنَ النَّاسِ وَ أَنْسِي بِكَ يَا كَرِيمُ

And Amir Al-Momineen^{-asws} was saying while he^{-asws} was in Sajdah: ‘Mercy my humbleness in front of You^{-azwj}, and my beseeching to You^{-azwj}, and my loneliness from the people, and my being comforted by You^{-azwj}, O Benevolent!’

وَ كَانَ يُقُولُ أَيْضاً وَعَظَمْتَنِي فَلَمْ أُنْعَظْ وَ زَجَرْتَنِي عَنِ مَحَارِمِكَ فَلَمْ أَنْزَجِرْ وَ عَمَرْتَنِي أَبَادِيكَ فَمَا شَكَرْتُكَ عَفْوِكَ يَا كَرِيمُ أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ أَسْأَلُكَ الْعَفْوَ عِنْدَ الْحِسَابِ

And he^{-asws} was saying as well: ‘You^{-azwj} Preached me but I was not preached, and You^{-azwj} Rebuked me from Your^{-azwj} Prohibitions but I was not rebuked, and You^{-azwj} Immersed me in Your^{-azwj} Favours, but I did not thank You^{-azwj}! Your^{-azwj} Pardon, Your^{-azwj} Pardon, O Benevolent! I ask You^{-azwj} for the comfort at the death, and I ask You^{-azwj} for the Pardon at the Reckoning!’

وَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ وَ هُوَ سَاجِدٌ لَا إِلَهَ إِلَّا أَنْتَ حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُدًا وَ رِقًّا يَا عَظِيمُ إِنَّ عَمَلِي ضَعِيفٌ فَصَاعِفُهُ لِي يَا كَرِيمُ يَا حَنَّانُ اغْفِرْ لِي ذُنُوبِي وَ جُزْمِي وَ تَقَبَّلْ عَمَلِي يَا كَرِيمُ يَا حَنَّانُ أَعُوذُ بِكَ أَنْ أُخِيبَ أَوْ أُحْمَلَ ظُلْمًا

And Abu Ja’far^{-asws} was saying while he^{-asws} was in Sajdah: ‘There is no god except You^{-azwj} truly, truly! I am doing Sajdah to You^{-azwj}, O Lord^{-azwj}, in worship and servitude! O Mighty! My deeds are weak, so Multiply it for me, O Benevolent! O Affectionate! Forgive my sins and my crimes for me, and Accept my deeds, O Benevolent, O Affectionate! I seek Refuge with You^{-azwj} from being disappointed or carrying injustice!

اللَّهُمَّ مِنْكَ التَّيَمُّنَةُ وَ أَنْتَ تَرْتَضِي شُكْرَهَا وَ عَلَيْكَ يَكُونُ ثَوَابٌ مَا تَقْضَيْتَ بِهِ مِنْ ثَوَابِهَا بِفَضْلِ طَوْلِكَ وَ بِكَرَمِ عَائِدَتِكَ.

O Allah^{-azwj}! From You^{-azwj} is the bounty, and You^{-azwj} Grace its thanking, and upon You^{-azwj} occurs the Rewards of what You^{-azwj} have Graced with from its Rewards, by the Grace of Your^{-azwj} Leniency, and by the Benevolence of Your^{-azwj} Repeating (it)!³³⁹

59 **مِصْبَاحُ الشَّيْخِ، وَ غَيْرُهُ كَتَبَ أَبُو إِبْرَاهِيمَ ع إِلَى عَبْدِ اللَّهِ بْنِ جُنْدَبٍ فَقَالَ إِذَا سَجَدْتَ فَقُلْ- اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيداً وَ أَشْهَدُ مَلَائِكَتَكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ**

(The book) ‘Misbah’ of the Sheykh, and others,

‘Abu Ibrahim^{-asws} wrote to Abdullah Bin Jundab. He^{-asws} said: ‘When you do Sajdah, say, ‘O Allah^{-azwj}! I keep You^{-azwj} as Witness and suffice with You^{-azwj} as Witness, and I keep Your^{-azwj} Angels as witness, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and entirety of Your^{-azwj} creatures, that!

يَا نَبِيَّكَ أَنْتَ اللَّهُ رَبِّي وَ الْإِسْلَامُ دِينِي وَ مُحَمَّدٌ نَبِيِّي وَ عَلِيُّي وَ عَلِيُّي وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّي بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْخَلْفُ الصَّالِحُ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ أَيْمَنِي بِهِمْ أَنْتَوَالِي وَ مِنْ عَدُوِّهِمْ أَنْتَرِي

You^{-azwj} are Allah^{-azwj} my Lord^{-azwj}, and Al-Islam is my religion, and Muhammad^{-saww} is my Prophet^{-saww}, and Ali^{-asws} is my Guardian^{-asws}, and (so are) Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja’far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja’far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws}

³³⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 58 c

Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the righteous replacement (Al-Mahdi^{-ajfj}). May Your^{-azwj} Salawaat be upon them^{-asws} all as my^{-asws} Imams^{-asws}. With them I am led, and from their^{-asws} enemies I disavow!

اللَّهُمَّ إِنِّي أُنشِدُكَ دَمَ الْمَظْلُومِ ثَلَاثًا

O Allah^{-azwj}! I adjure You^{-azwj} of blood of the oppressed!' – thrice.

اللَّهُمَّ إِنِّي أُنشِدُكَ بِوَأْيِكَ عَلَى نَفْسِكَ لِأَوْلِيَايَاكَ لِتُظْفِرَهُمْ عَلَى عَدُوِّكَ وَ عَدُوِّهِمْ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثَلَاثًا

O Allah^{-azwj}! I adjure You^{-azwj} upon Yourself^{-azwj} of Protection for Your^{-azwj} friends and to Let them be victorious against Your^{-azwj} enemies and their enemies, to Send Salawaat upon Muhammad^{-saww}, and upon the preserving ones from the Progeny^{-asws} of Muhammad^{-asws}!' – thrice.

وَ تَقُولُ اللَّهُمَّ إِنِّي أُنشِدُكَ بِوَأْيِكَ عَلَى نَفْسِكَ لِأَعْدَائِكَ لِتُهْلِكَنَّهُمْ وَ لِتُخْرِجَنَّهُمْ بِأَيْدِيهِمْ وَ أَيْدِي الْمُؤْمِنِينَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثَلَاثًا

And you should say, 'O Allah^{-azwj}! I adjure You^{-azwj}, upon Yourself^{-azwj} for Your^{-azwj} enemies, for You^{-azwj} to Destroy them, and to Disgrace them by their own hands and hands of the Momineen, (and) to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon the preserving ones from the Progeny^{-asws} of Muhammad^{-saww}!' – thrice.

وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ ثَلَاثًا

And you should say, 'O Allah^{-azwj}! I ask You^{-azwj} for the ease after the difficulty!' – thrice.

ثُمَّ تَضَعُ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ يَا كَهْفِي حِينَ تُغَيِّبُنِي الْمَدَاهِبُ وَ تَضَيِّقُ الْأَرْضُ بِمَا رَجَيْتُ وَ يَا بَارِي خَلْقِي رَحْمَةً لِي وَ كَانَ عَنْ خَلْقِي عَنِيًّا صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثَلَاثًا

Then place your right cheek upon the ground and say, 'O my Cave when the doctrines fatigue me, and the earth is constricted with what I hope for, and O Fashioner of my physique! Mercy me and Make richness to be in my manners! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon the preserving ones from the Progeny^{-asws} of Muhammad^{-saww}!' – thrice.

ثُمَّ تَضَعُ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَقُولُ يَا مُذِلَّ كُلِّ جَبَّارٍ وَ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ عَزَّنَكَ بَلَغَ جَهْرِي فَفَرِّجْ عَنِّي ثَلَاثًا

Then place your left cheek upon the ground and say, 'O Humiliator of every tyrant, and O Honourer of every humble one! By Your^{-azwj} Might! My struggles have reached the limit, so Relieve me!' – thrice.

ثُمَّ تَقُولُ يَا حَنَّانُ يَا مَنَّانُ يَا كَاشِفَ الْكُرْبِ الْعَظِيمِ ثَلَاثًا

Then you should say, 'O Affectionate! O Bestower! O Remover of the mighty distress!' – thrice.

ثُمَّ تَعُودُ إِلَى السُّجُودِ فَتَضَعُ جَبْهَتَكَ عَلَى الْأَرْضِ وَ تَقُولُ شُكْرًا شُكْرًا مِائَةَ مَرَّةٍ

Then return to the Sajdah, and place your forehead upon the ground and say, 'Thanks! Thanks!' – one hundred times.

ثُمَّ تَقُولُ يَا سَامِعَ الصَّوْتِ يَا سَابِقَ الْقُوْتِ يَا بَارِيَّ النَّفْسِ بَعْدَ الْمَوْتِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا.

Then you should say, 'O Listener of the voice! O first to (restore) the loss! O Fashioner of the souls after the death! Send Salawaat upon Muhammad^{-sawww}, and Progeny^{-asws} of Muhammad^{-sawww}, and Do with me such and such!'³⁴⁰

60 الكافي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَزِيدَ بْنِ يَزِيدَ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ: كَانَ أَبُو الْحَسَنِ ع يَقُولُ فِي سُجُودِهِ - أَعُوذُ بِكَ مِنْ نَارٍ حَرُّهَا لَا يُطْفِئُ وَ أَعُوذُ بِكَ مِنْ نَارٍ جَدِيدُهَا لَا يَبْلَى وَ أَعُوذُ بِكَ مِنْ نَارٍ عَطَشَاتُهَا لَا يَرْوِي وَ أَعُوذُ بِكَ مِنْ نَارٍ مَسْلُومَاتُهَا لَا يُكْسِي.

(The book) 'Al Kafi' – from Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed Bin Marwan who said,

'Abu Al-Hassan^{-asws} was saying in his Sajdah: 'I seek Refuge with You^{-azwj} from a Fire it's heat will not extinguish, and I seek Refuge with You^{-azwj} from a Fire its renewal does not decay, and I seek Refuge with You^{-azwj} from a Fire, it's thirst cannot be saturated, and I seek Refuge with You^{-azwj} from a Fire, it's stripped ones is not clothed!'³⁴¹

وَ مِنْهُ عَنْ عَلِيِّ بْنِ سَهْلِ عَنْ عَلِيِّ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَوْتُ إِلَيْهِ عِلَّةً أُمُّ وَلَدِي لِي أَخَذَتْهَا فَقَالَ قُلْ لَهَا تَقُولُ فِي السُّجُودِ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ - يَا رَبِّي وَ يَا سَيِّدِي صَلِّ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ عَافِنِي مِنْ كَذَا وَ كَذَا فَبِهَا نَجَا جَعْفَرُ بْنُ سُلَيْمَانَ مِنَ النَّارِ

And from him, from Ali, from Sahl, from Ali Bin Rayyan, from one of our companions,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I complained to him^{-asws} of the illness of a mother of children of mine having seized her. He^{-asws} said: 'Tell her to say in the Sajdah at the every of every Prescribed Salat, 'O my Lord^{-azwj}, and O my Master^{-sawww}! Send Salawaat upon Muhammad^{-sawww} and upon Progeny^{-asws} of Muhammad^{-sawww}, and Cure me from such and such!', for by it, Ja'far Bin Suleyman had attained salvation from the fire'.

قَالَ فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى بَعْضِ أَصْحَابِنَا فَقَالَ أَعْرِفُ فِيهِ يَا رَعُوفُ يَا رَجِيمُ يَا رَبِّي يَا سَيِّدِي افْعَلْ بِي كَذَا وَ كَذَا.

He (the narrator) said, 'I presented this Hadeeth to one of our companions. He said, 'I know in it being, 'O Kind! O Merciful! O my Lord^{-azwj}! O my Master^{-azwj}! Do with me such and such!'³⁴²

³⁴⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 59

³⁴¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 60 a

³⁴² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 60 b

بيان: لعل جعفر بن سليمان كان من الأصحاب و ابتلي من المخالفين بالإحراق بالنار فنجاه الله منها بالدعاء و لم يذكر ذلك في الرجال و يحتمل أن يكون المراد نار الآخرة.

Explanation – Perhaps Ja'far Bin Suleyman was from the companions, and he was tried from the adversaries of being burned by the fire. Allah^{-azwj} Rescued him from it due to the supplication, and that is no mentioned in 'Al-Rijaal', and it is possible the intended would be Fire of the Hereafter.

61 دَلَائِلُ الْإِمَامَةِ، لِلطَّبْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمُطَّلِبِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ السَّمَرِيِّ عَنْ أَبِي الْحَسَنِ الْمُحَمَّدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَحْمَدَ الْمُحَمَّدِيِّ عَنِ الْقَائِمِ ع قَالَ: كَانَ يُقُولُ زَيْنُ الْعَابِدِينَ ع عِنْدَ فَرَاغِهِ مِنْ صَلَاتِهِ فِي سَجْدَةِ الشُّكْرِ يَا كَرِيمُ مَسْكِينُكَ بِفَنَائِكَ يَا كَرِيمُ فِقِيرُكَ زَائِرُكَ حَقِيرُكَ بِبَابِكَ يَا كَرِيمُ.

(The book) 'Dalaail Al Imama' of Al Tabari – from Abdullah Bin Ali Al Muttaliby, from Muhammad Bin Ali Al Samury, from Abu Al-Hassan Al Mahmoudy, from Muhammad Bin Ali Bin Ahmad Al Mahmoudy,

'From Al-Qaim^{-ajfj} having said: 'Zayn Al Abideen^{-asws} (4th Imam^{-asws}) was saying as his^{-asws} being free from his^{-asws} Salat, in Sajdah of thanks: 'O Benevolent! Your^{-azwj} beggar is at Your^{-azwj} courtyard! O Benevolent! Your^{-azwj} poor one, Your^{-azwj} visitor, Your^{-azwj} lowly one is at Your^{-azwj} door, O Benevolent!''³⁴³

62 الْفُقَيْه، قَالَ الصَّادِقُ ع إِنَّ الْعَبْدَ إِذَا سَجَدَ فَقَالَ يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ نَفْسُهُ قَالَ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى لَيْتَ مَا حَاجْتُكَ.

(The book) 'Al Faqeeh' –

'Al-Sadiq^{-asws} said: 'When the servant does Sajdah so he says, 'O Lord^{-azwj}! O Lord^{-azwj}!', until his breath is cut, the Lord^{-azwj} Blessed and Exalted Says to him: "Here I^{-azwj} am! What is your need?"'³⁴⁴

63 إِكْهِيَارُ ابْنِ الْبَاقِي، عَنْ خَدِيجَةَ الْكُزَيْبِي قَالَتْ كَانَتْ لَيْلَتِي مِنْ رَسُولِ اللَّهِ ص فَإِذَا أَنَا بِهِ سَاجِدٌ كَالثُّوْبِ الطَّرِيحِ فَسَمِعْتُهُ يَقُولُ سَجَدَ لَكَ سَوَادِي وَ آمَنَ بِهِ فُوَادِي رَبِّ هَذِهِ يَدَايِ وَ مَا جَنَيْتُ عَلَى نَفْسِي يَا عَظِيمًا يُرْجَى لِكُلِّ عَظِيمٍ اغْفِرْ لِي الذُّنُوبَ الْعَظِيمَةَ

(The book) 'Ikhtiyar' of Ibn Al Baqi,

'From (Syeda) Khadeeja^{-as} Al-Kubra, she^{-as} said: 'It was my^{-as} night from Rasool-Allah^{-saww}! There I^{-as} was with him^{-saww} in Sajdah, like the cloth having been thrown (completely still). He^{-saww} was saying: 'My person is doing Sajdah to You^{-azwj}, and my heart believes in You^{-azwj}! Lord^{-azwj}, there are my hands and what crimes I have committed against myself! O mighty hope of every mighty matter! Forgive for me the mighty sins!'

ثُمَّ قَالَ إِنَّ جَبْرِيْلَ ع عَلَّمَنِي ذَلِكَ وَ أَمَرَنِي أَنْ أَقُولَ هَذِهِ الْكَلِمَاتِ الَّتِي سَمِعْتَهَا فُقُولِيهَا فِي سُجُودِكَ فَمَنْ قَالَهَا فِي سُجُودِهِ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يُغْفَرَ لَهُ.

³⁴³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 61

³⁴⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 62

Then he^{-saww} said: 'Jibrael^{-as} taught me^{-as} and instructed me^{-saww} that I^{-saww} should be saying these phrases which you^{-as} heard, therefore say these in your^{-as} Sajdah. The one who says these in his Sajdah will not raise his head until He^{-azwj} Forgive him!"³⁴⁵

³⁴⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 63

CHAPTER 67 – THE SUPPLICATIONS AND THE REMEMBERANCES (ZIKR(S)) IN THE MORNING AND THE EVENING

الآيات

The Verses

آل عمران مخاطبا لذكرياء ع وَ سَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

(Surah) Aal-e-Imran^{as} – Addressing to Zakariyya^{as}: **and Glorify Him in the evening and the morning” [3:41].**

الأنعام وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

(Surah) Al Anaam - **And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. [6:52]**

الأعراف وَ ادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَ لَا تَكُنْ مِنَ الْغَافِلِينَ

(Surah) Al A'raaf - **And remember your Lord within yourself humbly and fearing and without the loudness from the words in the morning and the evening, and do not become from the heedless ones [7:205]**

الكهف وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

(Surah) Al Kahf - **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face [18:28]**

مريم فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

(Surah) Maryam^{as} - **So he went out to his people from the prayer niche, and he revealed to them that they should be Glorifying (Allah) morning and evening [19:11]**

طه وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا وَ مِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَ اطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

(Surah) Ta Ha - **and Glorify with the Praise of your Lord before the emergence of the sun and before its setting. And from the hours of the night, Glorify, and the (two) ends of the day, perhaps you would be pleased [20:130]**

النور يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

(Surah) Al Nour - **Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37]**

الرَّومِ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ غَیْبًا وَ حَیْنًا تُظْهِرُونَ

(Surah) Al Roum - **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18]**

الأحزاب وَ سَبِّحُوهُ بُكْرَةً وَ أُصْبِلًا

(Surah) Al Ahzaab - **And Glorify Him morning and evening [33:42]**

المؤمن وَ اسْتَغْفِرْ لِدُنْيِكَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَ الْإِنْبَارِ

(Surah) Al Momin - **and ask Forgiveness for your sin and Glorify with the Praise of your Lord in the evening and the morning [40:55]**

الفتح وَ تُعَزِّرُوهُ وَ تُوَفِّرُوهُ وَ تَسْبِّحُوهُ بُكْرَةً وَ أُصْبِلًا

(Surah) Al Fat'h - **In order for you all to believe in Allah and His Rasool, and to support him and revere him, and you should Glorify Him morning and evening [48:9]**

ق وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ وَ مِنْ اللَّيْلِ فَسَبِّحْهُ وَ أَدْبَارَ السُّجُودِ

(Surah) Qaf - **and Glorify with Praise of your lord before emergence of the sun and before the setting [50:39] And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdah [50:40].**

الدهر وَ اذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَ أُصْبِلًا

(Surah) Al Dahr - **And do Zikr of a Name of your Lord, morning and evening [76:25].**

تفسير وَ رُوِيَ فِي مَجْمَعِ الْبَيَانِ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ تَقُولُ حِينَ تُصْبِحُ وَ حِينَ تُمْسِي عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Interpretation (Hadeeth only) – And it is reported in – ‘Majma Al Bayan’, from Al-Sadiq^{asws} having been asked about this Verse (30:17). He^{asws} said: ‘You should say ten times when it is morning and when it is evening, ‘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, and He^{azwj} Causes to live and die, and He^{azwj} is Able upon all things!’

1- جامع الأخبار، قَالَ رَسُولُ اللَّهِ ص مَا مِنْ حَافِظَيْنِ يَرْفَعَانِ إِلَى اللَّهِ تَعَالَى مَا حَفِظَا فَيَرَى اللَّهُ تَبَارَكَ وَ تَعَالَى فِي أَوَّلِ الصَّحِيفَةِ خَيْرًا وَ فِي آخِرِهَا خَيْرًا إِلَّا قَالَ لِمَلَائِكْتِهِ اشْهَدُوا أَنِّي قَدْ غَفَرْتُ لِعَبْدِي مَا بَيْنَ طَرَفِي الصَّحِيفَةِ.

(The book) ‘Jamie Al Akhbar’ –

'Rasool-Allah^{-saww} said: 'Whatever is raised by the two recording Angels to Allah^{-azwj} the Exalted of what they had recorded, so Allah^{-azwj} Blessed and Exalted Looks at a good deed being the first page of the register and a good deed being in the last page, except He^{-azwj} Says to His^{-azwj} Angels: "Be witnesses! I^{-azwj} have hereby Forgiven for My^{-azwj} servant whatever is between the two ends of the register!"³⁴⁶

2- الكافي، بسنده عن غالب بن عبد الله عن أبي عبد الله ع في قول الله تبارك و تعالی و ظللهم بالغدو و الأصال قال هو الدعاء قبل طلوع الشمس و قبل غروبها و هي ساعة إجابة.

(The book) 'Al Kafi' – By his chain from Ghalib Bin Abdullah,

'From Abu Abdullah^{-asws} regarding Words of Blessed and Exalted: *in the morning and evening [13:15]*. He^{-asws} said: 'It is the supplication before emergence of the sun and before its setting, and it is a time of Answering"³⁴⁷.

و منه بسنده عن جابر عن أبي جعفر ع قال: إن إبليس عليه لعائن الله يبث جُنود الليل من حين تغيب الشمس و تطلع فأكثروا ذكر الله عز و جل في هاتين الساعتين و تعودوا بالله من شر إبليس و جُنوده و عودوا صغاركم في هاتين الساعتين فإهما ساعتا عفة.

And from him, by his chain, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Iblees^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la} dispatches armies of the night from when the sun disappears and emerges. Therefore, frequent the Zikr of Allah^{-azwj} Mighty and Majestic during these two timings, and seek Refuge with Allah^{-azwj} from the evil of Iblees^{-la} and his^{-la} armies, and your young ones should seek Refuge during these two timings, for these are times of heedlessness"³⁴⁸.

3- الكافي، بإسناده عن شهاب قال سمعت أبا عبد الله ع يقول إذا تغيرت الشمس فاذكروا الله عز و جل و إن كنت مع قوم يشغلونك فقم و ادع.

(The book) 'Al Kafi' – By his chain from Shihab who said,

'I heard Abu Abdullah^{-asws} saying: 'When the sun changes, do Zikr of Allah^{-azwj} Mighty and Majestic, and if you were to be with a group who are pre-occupying you, arise and leave!"³⁴⁹

4- مجالس المفيد، عن أحمد بن الوليد عن أبيه عن الصغار عن أحمد بن محمد بن عيسى عن محمد البرقي عن ابن حماد عن أبي جميلة عن جابر عن أبي جعفر الباقر عن أبيه ع قال: إن الموكل بالعبد يكتب في صحيفه أعماله فأملاوا في أولها خيراً و آخرها خيراً فغفر لكم ما بين ذلك.

(The book) 'Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Al Barqy, from Ibn Hammad, from Abu Jameela, from Jabir,

³⁴⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 1

³⁴⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 2 a

³⁴⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 2 b

³⁴⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 3

‘From Abu Ja’far Al-Baqir^{-asws}, from his^{-asws} father^{-asws} having said: ‘The (Angel) Allocated with the servant writes in register of his deeds, therefore fill in its beginning with goodness and in its end with goodness, it will be Forgiven for you whatever is between that’.³⁵⁰

5- مجالس الصدوق، عن جعفر بن علي بن الحسن الكوفي عن جده الحسن بن علي عن جده عبد الله بن المغيرة عن الحسن بن علي بن يوسف عن عمرو بن جُمَيْع عن الصادق عن أبيه قال قال رسول الله ص من سره أن يلقي الله عز وجل يوم القيامة وفي صحيفته شهادة أن لا إله إلا الله وأني رسول الله وتفتح له أبواب الجنة الثمانية ويقال له يا ولي الله ادخل من أيها شئت فليقل إذا أصبح

(The book) ‘Majaalis’ of Al Sadouq – from Ja’far Bin Ali Bin Al-Hassan Al Kufi, from his grandfather Al-Hassan Bin Ali, from his grandfather Abdullah Bin Al Mugheira, from Al-Hassan Bin Ali Bin Yusuf, from Amro Bin Jumie,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One whom it cheers to meet Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah and in his register is testimony that there is no god except Allah^{-azwj}, and I^{-saww} am Rasool^{-saww} of Allah^{-azwj}, and the eight doors of Paradise are opened for him, and it is said to him, ‘O friend of Allah^{-azwj}! Enter from whichever (door) you so desire!’, let him say when it is morning: -

الحمد لله الذي ذهب بالليل بقدرته وجاء بالنهار برحمته خلقاً جديداً مرحباً بالحافظين وحيّاً كما الله من كاتبين و يلتفت عن يمينه

‘The Praise is for Allah^{-azwj} Who Goes with the night by His^{-azwj} Power and Comes with the day by His^{-azwj} Mercy as new creations! Welcome to the two recorders from the recorder, and may Allah^{-azwj} Keep you both alive!’

ثم يلتفت عن شماله ويقول اكتبنا باسم الله الرحمن الرحيم إني أشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله

Then he should turn to his left and say, ‘Write, in the Name of Allah^{-azwj} the Beneficent, the Merciful! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servants and His^{-azwj} Rasool^{-saww}!

وأشهد أن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور على ذلك أحيا و عليه أموت و على ذلك أبعث إن شاء الله اللهم أقرئ محمداً وآله مني السلام.

And I testify that **the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**. Upon that I shall live and upon that I shall die, and upon that I shall be Resurrected if Allah^{-azwj} so Desires! O Allah^{-azwj}! Convey the greetings from me to Muhammad^{-saww} and his^{-saww} Progeny^{-asws}’.³⁵¹

عده الداعي، عن الباقر ع عن النبي ص مثله و زاد في آخره الحمد لله الذي ذهب بالليل بقدرته وجاء بالنهار برحمته خلقاً جديداً مرحباً بالحافظين و يلتفت عن يمينه حيّاً كما الله من كاتبين و يلتفت عن شماله.

(The book) ‘Uddat Al Daie’ –

³⁵⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 4

³⁵¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 5 a

‘From Al-Baqir^{-asws}, from the Prophet^{-saww} – similar to it, and there is an increase in its end: ‘The Praise is for Allah^{-azwj} Who Goes with the night by His^{-azwj} Power and Comes with the day by His^{-azwj} Mercy as new creations. Welcome to the two recording Angels!’ And he should turn to his right, ‘May Allah^{-azwj} Cause you both to live from the scribes!’, and he should turn to his left”^{.352}

6- مجالس الصدوق، عن أبيه عن علي بن إبراهيم عن النوفلي عن السكوني عن الصادق عن آباءه قال: كان النبي ص يقف عند طلوع كل فجر على باب علي و فاطمة يقول

(The book) ‘Majaalis’ of Al Sadouq – from his father, from Ali Bin Ibrahim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} was standing at the emergence of every dawn at the door of Ali^{-asws} and (Syeda) Fatima^{-asws} saying:

الحمد لله المحسن المفضل الذي بنعمته تتم الصالحات سمع سامع بحمد الله و نعمته و حسن بلائه عندنا نعوذ بالله من النار نعوذ بالله من صباح النار نعوذ بالله من مساء النار الصلاة يا أهل البيت إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيرا.

‘The Praise is for Allah^{-azwj} the Favourer, the Beautifier, the Benefactor, the Gracious Who Completed the righteous deeds by His^{-azwj} Bounties! He^{-azwj} Listens to the speaker praising Allah^{-azwj} and His^{-azwj} bounties, and His^{-azwj} goodly afflictions with us. We seek Refuge with Allah^{-azwj} from the Fire! We seek Refuge from morning of the Fire! We seek Refuge from evening of the Fire! The Salat, O People^{-asws} of the Household! **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**”^{.353}

7- مجالس الصدوق، عن محمد بن الحسن بن الوليد عن محمد بن الحسن بن العباس بن المعروف عن علي بن مهزيار عن عمرو بن عثمان عن الفضل عن جابر عن أبي جعفر قال قال رسول الله ص إن الملك ينزل بصحيفته أول النهار و آخر النهار فيكتب فيها عمل ابن آدم فاملوا في أولها خيرا و في آخرها خيرا فإن الله عز و جل يغفر لكم فيما بين ذلك إن شاء الله

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan, from Al Abbas Bin Al Marouf, from Ali Bin Mahziyar, from Amro Bin Usman, from Al Mufazzal, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Angel descends with his register in the beginning of the day and end of the day. He writes in it deeds of the son of Adam^{-as}. Therefore, fill goodness in its beginning, and goodness in its end, for Allah^{-azwj} Mighty and Majestic will Forgive for you whatever is between that, if Allah^{-azwj} so Desires!

و إن الله عز و جل يقول فادكروني أذكركم و يقول جل جلاله و لذكر الله أكبر.

And Allah^{-azwj} Mighty and Majestic Says: **Therefore, remember Me, I will remember you, [2:152]**, and the Majestic is His^{-azwj} Majesty, Says: **and the Zikr of Allah is the greatest, [29:45]**”^{.354}

³⁵² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 5 b

³⁵³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 6

³⁵⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 7

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ نُوحٌ إِذَا أَمْسَى وَ أَصْبَحَ يَقُولُ أَمْسَيْتُ أَشْهَدُ أَنَّهُ مَا أَمْسَى بِي مِنْ نِعْمَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّمَا مِنَ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ بِمَا عَلَيَّ وَ الشُّكْرُ كَثِيرًا فَأَنْزَلَ اللَّهُ إِنَّهُ كَانَ عَبْدًا شَكُورًا فَهَذَا كَانَ شُكْرُهُ.

Tafseer of Ali Bin Ibrahim – from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘It was so that Noah^{-as}, whenever it was evening and morning, he^{-as} said: ‘I^{-as} have come to evening testifying, whatever bounties have come in the evening, in religion or world, it is from Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. For Him^{-azwj} is the Praise due to it upon me, and a lot of thanks!’ Allah^{-azwj} Revealed that he^{-as} was a grateful servant, and this was his^{-as} thanking’.³⁵⁵

9- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص لَمَّا أُسْرِيَ بِي عَلَّمْتَنِي الْمَلَائِكَةُ قَوْلًا أَقُولُهُ إِذَا أَصْبَحْتُ وَ أَمْسَيْتُ-

Tafseer of Ali Bin Ibrahim – from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘When there was an ascension with me, the Angels taught me^{-as} words I^{-saww} should be saying whenever it was morning and evening:

اللَّهُمَّ إِنَّ ظُلْمِي أَصْبَحَ مُسْتَجِيرًا بِعَفْوِكَ وَ ذَنْبِي أَصْبَحَ مُسْتَجِيرًا بِمَغْفِرَتِكَ وَ دُلِّي أَصْبَحَ مُسْتَجِيرًا بِعِزَّتِكَ وَ فَقْرِي أَصْبَحَ مُسْتَجِيرًا بِغِنَاكَ وَ وَجْهِي الْبَالِي الْفَائِي أَصْبَحَ مُسْتَجِيرًا بِوَجْهِكَ الدَّائِمِ الْبَاقِي الَّذِي لَا يَفُتَى وَ أَقُولُ ذَلِكَ إِذَا أَمْسَيْتُ.

‘O Allah^{-azwj}! My injustices in the morning seek shelter with Your^{-azwj} Pardon, and my sins of the morning seek shelter with Your^{-azwj} Forgiveness, and my humiliation of the morning seeks shelter with Your^{-azwj} Honour, and my poverty of the morning seeks shelter with Your^{-azwj} Richness, and my perishable decaying face of the morning with Your^{-azwj} Permanent everlasting Face which will not perish’, and I^{-asws} say that when it is evening’.³⁵⁶

10- مَجَالِسُ الْمُفِيدِ وَ مَجَالِسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنِ عَلِيِّ بْنِ خَالِدِ الْمُرَاعِي عَنِ مُحَمَّدِ بْنِ مُدْرِكٍ عَنِ زَكَرِيَّا بْنِ الْحَكَمِ عَنِ خَلْفِ بْنِ تَمِيمٍ عَنِ بَكْرِ بْنِ حُبَيْشٍ عَنِ أَبِي شَيْبَةَ عَنِ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ أَبِي قُرَّةَ عَنِ سَلْمَانَ الْفَارِسِيِّ رَه قَالَ: قَالَ لِي النَّبِيُّ ص يَا سَلْمَانُ إِذَا أَصْبَحْتَ فَقُلْ- اللَّهُمَّ أَنْتَ رَبِّي لَا شَرِيكَ لَكَ أَصْبَحْنَا وَ أَصْبَحَ الْمَلِكُ لِلَّهِ فَلَهَا ثَلَاثًا

(The book) ‘Majaalis’ of Al Mufeed, and ‘Majaalis’ of the Sheykh – from Al Mufeed, from Ali Bin Khalid Al Maraghy, from Muhammad Bin Mudrik, from Zakariya Bin Al Hakam, from Khalaf Bin Tameem, from Bakr Bin Hubeysh, from Abu Sheyba, from Abdul Malik Bin Umeyr, from Abu Qurrah,

‘Salman Al-Farsi^{-ra} said: ‘The Prophet^{-saww} said to me^{-ra}: ‘O Salman^{-ra}! Whenever it is morning, say, ‘O Allah^{-azwj}! You^{-azwj} are my^{-ra} Lord^{-azwj}, there is no associate for You^{-azwj}! We come to the morning and the Kingdom is for Allah^{-azwj}!’ – saying it thrice.

³⁵⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 8

³⁵⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 9

وَ إِذَا أَمْسَيْتَ فَكُلْ مِثْلَ ذَلِكَ فَإِنَّهُنَّ يَكْفِرْنَ مَا بَيْنَهُنَّ مِنْ حَاطِيَةٍ.

And whenever it is evening say similar to that, for these are atonement of whatever sins there are what is between them”³⁵⁷.

11- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِنْ قَبْلِ أَنْ تَطْلُعَ الشَّمْسُ إِحْدَى عَشْرَةَ مَرَّةً وَ مِثْلَهَا إِنَّا أَنْزَلْنَاهُ وَ مِثْلَهَا آيَةَ الْكُرْسِيِّ مَعَ مَالِهِ بِمَا يَخَافُ وَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ لَمْ يُصِبْهُ فِي ذَلِكَ الْيَوْمِ ذَنْبٌ وَ إِنْ جَاهَدَ إِنْ لَيْسَ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim, Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One who recites Surah Al Tawheed eleven times before emergence of the sun, and similar to it Surah Al Qadr, and similar to it Ayat Al Kursy, will have defended his wealth from what he fears; and one who recites Surah Al Tawheed, and Surah Al Qadr before the emergence of dawn, will not be afflicted on that day by a sin, and even if Iblees^{-la} were to exert efforts!’

وَ قَالَ ع أَطْلُبُوا الرِّزْقَ فِيمَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهُ أَسْرَعُ فِي طَلَبِ الرِّزْقِ مِنَ الضَّرْبِ فِي الْأَرْضِ وَ هِيَ السَّاعَةُ الَّتِي يَقْسِمُ اللَّهُ فِيهَا الرِّزْقَ بَيْنَ عِبَادِهِ.

And he^{-asws} said: ‘Seek the sustenance during what is between the emergence of dawn up to emergence of the sun, for it is quicker in seeking the sustenance than the striking in the land, and it is the timing during which Allah^{-azwj} Apportions the sustenance between His^{-azwj} servants”³⁵⁸.

12- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ هِلَالِ بْنِ مُحَمَّدِ الْحَفَّارِ عَنْ إِسْمَاعِيلِ الدَّعْبَلِيِّ عَنْ أَبِي عَلِيٍّ بْنِ عَلِيٍّ أَحْيَى دَعْبَلِ الْحَزَاعِيِّ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ الْبَاقِرِ ع قَالَ: إِذَا أَصْبَحْتَ فَقُلْ- اللَّهُمَّ اجْعَلْ لِي سَهْمًا وَافِرًا فِي كُلِّ حَسَنَةٍ أَنْزَلْتَهَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الْيَوْمِ وَ اصْرِفْ عَنِّي كُلَّ مُصِيبَةٍ أَنْزَلْتَهَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الْيَوْمِ وَ عَافِنِي مِنْ طَلَبِ مَا لَمْ تُقَدِّرْ لِي مِنْ رِزْقٍ وَ مَا قَدَّرْتَ لِي مِنْ رِزْقٍ فَسُقُهُ إِلَيَّ فِي يُسْرٍ مِنْكَ وَ عَافِيَةً آمِينَ ثَلَاثَ مَرَّاتٍ.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Al Deobeli, from his father Ali Bin Ali, brother of Deobel Al Khuzaie,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Baqir^{-asws} having said: ‘Whenever it is morning, say, ‘O Allah^{-azwj}! Make a plentiful share to be for me in every good deed You^{-azwj} Send down from the sky to the earth during this day, and Turn away from me every calamity You^{-azwj} Send down from the sky to the earth during this day, and Excuse me from seeking what sustenance You^{-azwj} have not Pre-determined for Me^{-azwj} and what You^{-azwj} Pre-determined for me, Distribute it to me in ease from You^{-azwj} and well-being. Ameen!’ – three times”³⁵⁹.

³⁵⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 10

³⁵⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 11

³⁵⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 12

13- مجالس ابن الشيخ، بالإسناد المتقدم عن أخي دعبل عن الرضا عن أبيه ع قال سمعت الصادق ع يقول أمسينا و أمسى الملك لله الواحد القهار
و الحمد لله رب العالمين الذي ذهب بالنهار و جاء بالليل و نحن في عافية منه

(The book) 'Majaalis' of Ibn Al Sheykh – By the previous chain from a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: 'I^{-asws} heard Al-Sadiq^{-asws} saying: 'We come to the evening and evening is the Kingdom for Allah^{-azwj} the One, the Subduer, and the Praise for Allah^{-azwj}, Lord^{-azwj} of the worlds Who Goes with the day and Comes with the night, and we are in well-being from Him^{-azwj}!

اللَّهُمَّ هَذَا خَلْقٌ جَدِيدٌ قَدْ عَشَانَا فَمَا عَلِمْتَ فِيهِ مِنْ خَيْرٍ فَسَهِّلْهُ وَ قِصِّضْهُ وَ اكْتُبْهُ أضعافاً مضاعفةً وَ مَا عَلِمْتَ فِيهِ مِنْ شَرٍّ فَتَجَاوِزْ عَنْهُ بِرَحْمَتِكَ

O Allah^{-azwj}! This is a new creation we are living in. Whatever good I do during it, Make it easier and Take it and Write it as double, and whatever evil I do in it, Overlook from it by Your^{-azwj} Mercy!

أَمْسَيْتُ لَا أَمْلِكُ مَا أَرْجُو وَ لَا أَدْفَعُ شَرًّا مَا أَحْتَسِبُ أَمْسَى الْأَمْرُ لِعَيْرِي وَ أَمْسَيْتُ مُرْتَهَنًا بِكَسْبِي وَ أَمْسَيْتُ لَا فَقِيرَ أَفْقَرُ مِنِّي فَسَعِّ لِفَقْرِي مِنْ سَعَتِكَ بِمَا كَتَبْتَ عَلَيَّ نَفْسِكَ

I have come to an evening, I do not own what I hoped for, nor did I defend against evil of what I had feared. The Command in the evening is for others and I have come to the evening pledged with my earnings, and I have come to the evening there is poor poorer than me, therefore be Capacious for my poverty from Your^{-azwj} Capaciousness from what You^{-azwj} have Written upon Yourself^{-azwj}!

وَ أَسْأَلُكَ الثَّقْوَى وَ الْكِرَامَةَ إِذَا تَوَقَّيْتَنِي وَ الصَّبْرَ عَلَى مَا أَبْلَيْتَنِي وَ الْبِرَّةَ فِيمَا رَزَقْتَنِي وَ الْعِزْمَ عَلَى طَاعَتِكَ فِيمَا بَقِيَ مِنْ عُمْرِي وَ الشُّكْرَ لَكَ فِيمَا أَنْعَمْتَ بِهِ عَلَيَّ.

And I ask You^{-azwj} for the piety for as long as You^{-azwj} Cause me to live, and the Benevolence when You^{-azwj} Harmonise me (to the good), and the patience upon whatever You^{-azwj} Try me, and the Blessings in what You^{-azwj} Grace me, and the Determination upon obeying You^{-azwj} in what has remained from my lifespan, and the thanking to You^{-azwj} regarding what You^{-azwj} have Favoured with upon me!"³⁶⁰

14- مجالس ابن الشيخ، عن أحمد بن هارون بن الصلت عن ابن عقدة عن القاسم بن جعفر بن أحمد عن عبادة بن أحمد القرظبي عن عمه عن أبي
المجالد عن زيد بن وهب عن أبي المنذر الجهني قال: قُلْتُ يَا نَبِيَّ اللَّهِ عَلِّمْنِي أَفْضَلَ الْكَلَامِ

(The book) 'Majaalis' of Ibn Al Sheykh, from Ahmad Bin Haroun Bin Al Salt, from Ibn Uqba, from Al Qasim Bin Ja'far Bin Ahmad, from Abbad Bin Ahmad Al Qazwiny, from his uncle Abu Al Mujalid ,from Zayd Bin Wahb, from Abu Al Munzir Al Juheyne who said,

'I said, 'O Prophet^{-saww} of Allah^{-azwj}! Teach me the best speech!'

قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ بِيَدِهِ الْحَيَاةُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِائَةَ مَرَّةٍ فِي كُلِّ يَوْمٍ فَأَنْتَ يَوْمَئِذٍ أَفْضَلُ النَّاسِ عَمَلًا إِلَّا مَنْ قَالَ مِثْلَ مَا قُلْتُ

He^{-saww} said: '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}. He^{-azwj} Causes to life and die, the good is in His^{-azwj} Hand and He^{-azwj} is Able upon all things!' – one hundred times during every day, so on that day you will be best of the people in actions except for the one who says similar to what you have said.

وَ أَكْثَرَ مِنْ سُبْحَانَ اللَّهِ وَ الْحَمْدِ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And frequent from (saying) 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj} and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj}!'

وَ لَا تَنْسِينَ الْإِسْتِغْفَارَ فِي صَلَاتِكَ فَإِنَّهَا مَخَاةٌ لِلْخَطَايَا بِإِذْنِ اللَّهِ.

And do not forget to seek the Forgiveness in your Salat, for it is a deletion of the sins by the Permission of Allah^{-azwj}'³⁶¹

15- الْحِصْنَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ جُهْلُولٍ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ الْقُضَيْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ سَبَّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا

(The book) 'Al Khisaal' – from Ahmad Bin Al-Hassan Al Qattan, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ismail Bin Al Fazl who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **and Glorify with the Praise of your Lord before the emergence of the sun and before its setting [20:130].**

فَقَالَ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَقُولَ قَبْلَ طُلُوعِ الشَّمْسِ عَشْرَ مَرَّاتٍ وَ قَبْلَ غُرُوبِهَا عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيَاةُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-asws} said: 'It is an imposition upon every Muslim that he says ten times before emergence of the sun and ten times before it's setting, '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 die, and He^{-azwj} is Alive and will not be dying. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!'

قَالَ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ وَ يُحْيِي

He (the narrator) said, 'I said, '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 die, and He^{-azwj} Causes to die and live!'

³⁶¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 14

فَقَالَ يَا هَذَا لَا شَكَّ فِي أَنَّ اللَّهَ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ لَكِنَّ قُلَّ كَمَا أَقُولُ.

He^{-asws} said: 'O you! There is no doubt that Allah^{-azwj} Causes to live and die, and He^{-azwj} Causes to die and live, but say like what I^{-asws} said!'³⁶²

بيان: حمل الفرض على التقدير و التعيين أو على تأكيد الاستحباب لعدم القول بالوجوب و ضعف السند و الأحوط عدم الترك.

Explanation – *It is the imposition upon the measurement and exactness, or upon emphasizing the recommendation due to lack of the word with the obligation, and the chain is weak, and it better to avoid the neglect.*

16- العِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ الْبَزْطِيِّ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ عَنْ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ نُوحًا إِنَّمَا سُمِّيَ عَبْدًا شَكُورًا لِأَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ وَ أَمْسَى -

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'But rather, Noah^{-as} was Named (by Allah^{-azwj}) as a grateful servant because he^{-as} was saying when it was morning and evening: -

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّهُ مَا أَمْسَى وَ أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينِي أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِمَا عَلَيَّ حَتَّى تَرْضَى إِلَهَتَا.

'O Allah^{-azwj}! I keep You^{-azwj} as Witness, whatever bounty has come to be with me in evening and morning, or well-being in religion or world, it is from You^{-azwj} Alone. There is no associate for You^{-azwj}! For You^{-azwj} is the thanking for it upon me until You^{-azwj} are Satisfied, our God^{-azwj}!³⁶³

17- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: مَنْ كَثَرَ اللَّهَ تَبَارَكَ وَ تَعَالَى عِنْدَ الْمَسَاءِ مِائَةً تَكْبِيرًا كَانَ كَمَنْ أَعْتَقَ مِائَةَ نَسَمَةٍ.

(The book) 'Majaali' of Al Sadouq – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

'One who exclaims Greatness of Allah^{-azwj} Blessed and Exalted in the evening, one hundred exclamations, would be like the one liberated on hundred persons (slaves)'.³⁶⁴

18- مَجَالِسُ الصَّدُوقِ، وَ مَعَالِي الْأَخْبَارِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ الْبَطَّائِيِّ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي الْجَنَّةِ عُرْفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا يَسْكُنُهَا مِنْ أُمَّتِي مَنْ أَطَابَ الْكَلَامَ وَ أَطْعَمَ الطَّعَامَ وَ أَفْشَى السَّلَامَ وَ صَلَّى بِاللَّيْلِ وَ النَّاسُ نِيَامُ

³⁶² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 15

³⁶³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 16

³⁶⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 17

(The books) 'Majaalis' of Al Sadouq, and 'Ma'any Al Akhbar' – From Ahmad Bin Muhammad Bin Yahya, from Saeed Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza Al Batainy, from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In the Paradise there is a chamber, its exterior can be seen from its interior, and its interior from its exterior. From my^{-saww} community, it shall be settled in by the one of good speech, and the feeder of the food, and the initiator of the greetings, and one praying at night while the people are sleeping'.

ثُمَّ قَالَ ص يَا عَلِيُّ أَوْ تَدْرِي مَا إِطَابَةُ الْكَلَامِ مَنْ قَالَ إِذَا أَصْبَحَ وَأَمْسَى سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ عَشْرَ مَرَّاتٍ.

Then he^{-saww} said: 'O Ali^{-asws}! And do you^{-asws} know what is the good speech? One who says when it is morning and evening, 'Glory be to Allah^{-azwj}, and the Praise be to Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest' – ten times"³⁶⁵.

19- مجالس الصدوق، عن محمد بن الحسين بن إبراهيم بن ناثانة عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن سيف بن عميرة عن عبد الرحمن بن سيابة عن أبي إسحاق السبيعي عن الحارث الأعور عن علي ع قال: مَنْ قَالَ حِينَ يُمَسِّي ثَلَاثَ مَرَّاتٍ - فَسُبْحَانَ اللَّهِ حِينَ تُمَسُّونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ لَمْ يَفْتَهُ خَيْرٌ يَكُونُ فِي تِلْكَ اللَّيْلَةِ وَ صُرِفَ عَنْهُ جَمِيعَ شَرِّهَا

(The book) 'Majaalis' of Al Sadouq – From Muhammad Bin Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abdul Rahman Bin Sayabah, from Abu Is'haq Al Sabie, from Al Haris Al Awr,

'From Ali^{-asws} having said: 'One who says three times when it is evening, ***Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18]***, no good will be missed out by him during that night and entirety of its evil will be Turned away from him.

وَ مَنْ قَالَ مِثْلَكَ [مِثْلًا] ذَلِكَ حِينَ يُصْبِحُ لَمْ يَفْتَهُ خَيْرٌ يَكُونُ فِي ذَلِكَ الْيَوْمِ وَ صُرِفَ عَنْهُ جَمِيعَ شَرِّهِ.

And one who says similar to that when it is morning, no good will be missed out by him during that day, and entirety of its evil will be Turned away from him"³⁶⁶.

20- العليل، عن أبيه عن سعد بن عبد الله عن يعقوب بن يزيد عن ابن أبي عمير عن حفص بن البختري عن أبي عبد الله ع في قول الله عزَّ وَ جَلَّ وَ إِبْرَاهِيمَ الَّذِي وَفَّى قَالَ إِنَّهُ كَانَ يُقُولُ إِذَا أَصْبَحَ وَ أَمْسَى أَصْبَحْتُ وَ رَبِّي مُحَمَّدٌ أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَدْعُو مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا فَسَمِّيَ بِذَلِكَ عَبْدًا شَكُورًا.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hafis Al Bakhtari,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: ***And Ibrahim who fulfilled it? [53:37]***. He^{-asws} said: 'He^{-as} was saying when it was morning and evening: 'I^{-as} have come to the morning and my^{-as} Lord^{-azwj} is Praised! I^{-as} have come to the morning nor

³⁶⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 18

³⁶⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 19

associating anything with Allah^{-azwj}, nor do I^{-as} supplicate to another god with Allah^{-azwj}, nor do I^{-as} take any Guardian^{-asws} from besides Him^{-azwj}! Due to that, he^{-as} was Named (by Allah^{-azwj}) as a grateful servant”.³⁶⁷

21- الكافي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي سَعِيدِ الْمُكَارِيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ ثَلَاثًا
قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَّى

(The book) ‘Al Kafi’ – from Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza,

‘From Abu Ja’far^{-asws}, similar to it except that in it are three. He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Revealed in His^{-azwj} Book: **‘And Ibrahim who fulfilled it? [53:37]’**.

قُلْتُ فَمَا عَنِّي بِقَوْلِهِ فِي نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

I said, ‘What is the meaning of His^{-azwj} Words: **Surely, he was a grateful servant [17:3]?’**

قَالَ كَلِمَاتٍ بَالِغٍ فِيهِمْ

He^{-asws} said: ‘Extensive words regarding these’.

قُلْتُ وَمَا هُنَّ

I said, ‘And what are ‘these’?’

قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتُ فِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّمَا مِنْكَ وَحَدَّكَ لَا شَرِيكَ لَكَ فَالْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثًا وَ إِذَا أَمْسَى ثَلَاثًا.

He^{-asws} said: ‘When it is morning, he^{-as} said: ‘I^{-as} keep You^{-azwj} as Witness, whatever has come to be with me of any bounty, or well-being in religion or world, it is from You^{-azwj} Alone, there is no associate for You^{-azwj}! For You^{-azwj} is the Praise upon that, and for You^{-azwj} is a lot of thanks!’ He^{-as} was saying it thrice when it was morning and thrice when it was evening”.³⁶⁸

22- العليل، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ
قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي بَنِي آدَمَ ثَلَاثَ مِائَةٍ وَ سِتِّينَ عِرْقًا ثَمَانِينَ وَ مِائَةً مُتَحَرِّكَةً وَ ثَمَانِينَ وَ مِائَةً سَاكِنَةً فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَنَمْ أَوْ يَتَحَرَّكُ السَّاكِنُ لَمْ يَنَمْ

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Al Meysami, from Yaqoub Bin Shueyb who said,

‘Rasool-Allah^{-saww} said: ‘In a son of Adam^{-as} there are three hundred and sixty veins, and one hundred and eighty are moving and one hundred and eight are still. If the moving were to be still, he will not sleep, of the still were to move he will not sleep.

³⁶⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 20

³⁶⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 21

فَكَانَ رَسُولُ اللَّهِ ص إِذَا أَصْبَحَ قَالَ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ ثَلَاثِمِائَةٍ وَسِتِّينَ مَرَّةً وَ إِذَا أَمْسَى قَالَ مِثْلَ ذَلِكَ.

Rasool-Allah^{-saww}, when it was morning, said: 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, a lot upon all situations' - three hundred and sixty times, and when it was evening he^{-saww} said like that".³⁶⁹

23- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْمَيْمَنِيِّ مِثْلَهُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father and Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad, altogether from Al Meysami – similar to it.³⁷⁰

24- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرْهَمِيِّ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَبِي مِسْعَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ أَرْبَعَ مَرَّاتٍ إِذَا أَصْبَحَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَ مَنْ قَالَهَا إِذَا أَمْسَى فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Al Barqy, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Abu Mis'ar,

'From Abu Abdullah^{-asws} having said: 'One who says four times when it is morning, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds', so he has fulfilled thanks of his day, and one who says it when it is evening, has fulfilled thanks of his night".³⁷¹

25- الْمَحَاسِنُ، عَنْ أَبِيهِ وَ عَمْرٍو بْنِ عُثْمَانَ وَ أَيُّوبَ بْنِ نُوحٍ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثِ بْنِ الْمُرَادِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ الْهَاشِمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ قَالَ عَشْرَ مَرَّاتٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَ قَبْلَ غُرُوبِهَا - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّزُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَتْ كَفَّارَةً لِدُنْبِهِ فِي ذَلِكَ الْيَوْمِ.

(The book) 'Al Mahasin' – from his father and Amro Bin Usman and Ayoub Bin Nuh, altogether from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan, from Lays Al Murady, from Al Kareem Bin Utbah Al Hashimy who said,

'One who says ten times before emergence of the sun and before its setting, '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 die, and He^{-azwj} is Alive and will not be dying! The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!', it would be an atonement for his sins during that day".³⁷²

الكافي، بِسَنَدٍ صَحِيحٍ أَيْضاً عَنْ عَبْدِ الْكَرِيمِ مِثْلَهُ إِلَّا أَنَّ فِيهِ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ وَ مُمِيتٌ وَ مُمِيتٌ وَ يُحْيِي.

(The book) 'Al Kafi' – By a correct chain as well, from Abdul Kareem –

'Similar to it except that in it is: 'He^{-azwj} Causes to live and die, and He^{-azwj} Causes to die and live!'³⁷³

³⁶⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 22

³⁷⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 23

³⁷¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 24

³⁷² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 25 a

³⁷³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 25 b

26- الْبَلَدُ الْأَمِينُ رَأَيْتُ بِحِطِّ الشَّهِيدِ رَهْ سُبُلَ عَطَاءٍ مَا مَعْنَى قَوْلِ النَّبِيِّ صَ خَيْرُ الدُّعَاءِ دُعَائِي وَ دُعَاءُ الْأَنْبِيَاءِ قَبْلِي وَ هُوَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَى آخِرِ مَا مَرَّ وَ لَيْسَ هَذَا دُعَاءً وَ هُوَ تَفْدِيسٌ وَ تَحْمِيدٌ

(The book) 'Al Balad Al Ameen' –

I saw in the handwriting of Al-Shaheed, 'Ata'a was asked, 'What is meaning of words of the Prophet^{-saww}, 'Best of the supplications is my^{-saww} supplication and supplication of the Prophets^{-as} before me^{-saww} and it is: - 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}' – up to end of what has passed, and this isn't a supplication, and it is extollations of Holiness, and the Praise.

فَقَالَ عَطَاءٌ هَذَا كَمَا قَالَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ-

أَذْكُرُ حَاجَتِي أَمْ قَدْ كَفَانِي
جِبَاؤُكَ إِنِّي شَيْمَتَكَ الْحَيَاءُ
إِذَا أَنْتَى عَلَيْكَ الْمَرْءُ يَوْمًا
كَفَاهُ مِنْ تَعَرُّضِهِ النَّعَاءُ

Ata'a said, 'This is like what Umayya Bin Abu Al-Salt (a poet) said, 'Should I mention my need, or has Your^{-azwj} Love sufficed me? Your affection, indeed, is my cherished goal. When a person praises You one day, it is sufficient to shield him from the need for more commendation'.

أَفَيَعْلَمُ ابْنُ جُدْعَانَ مَا يُرَادُ مِنْهُ بِالتَّنَاءِ عَلَيْهِ وَ لَا يَعْلَمُ اللَّهُ تَعَالَى مَا يُرَادُ مِنْهُ بِالتَّنَاءِ عَلَيْهِ.

Does Ibn Jud'an know what he wanted from Him^{-azwj} with the praise upon Him^{-azwj}, and Allah^{-azwj} the Exalted does not Know what He^{-azwj} Wants from him with the praising upon Him^{-azwj}?³⁷⁴ (not a Hadeeth)

27- الْمَحَاسِنُ، عَنِ الْحَسَنِ بْنِ طَرْيْفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ كَبَّرَ اللَّهَ مِائَةَ تَكْبِيرٍ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ مَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ

(The book) 'Al Mahasin' – from Al-Hassan Bin Zareyf, from Abdullah Bin Al Mugheira, from Hammad Bin usman, from Abu Hamza who said,

'I heard Abu Ja'far^{-asws} saying: 'One who exclaims Greatness of Allah^{-azwj} with one hundred Takbeers before emergence of the sun and before its setting, Allah^{-azwj} will Write for him from the Recompense, like Recompense of the one who liberated one hundred necks!

وَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ إِنْ زَادَ زَادَهُ اللَّهُ.

And one who says, 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise', Allah^{-azwj} will Write ten good deeds being for him, and if he increases, Allah^{-azwj} will Increase him³⁷⁵.

³⁷⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 26

³⁷⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 27 a

وَمِنْهُ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ ضُرَيْسِ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: إِنَّ رَسُولَ اللَّهِ ص مَرَّ بِرَجُلٍ يَغْرِسُ غَرْسًا فِي حَائِطٍ لَهُ فَوَقَفَ عَلَيْهِ فَقَالَ لَهُ أَلَا أَدُلُّكَ عَلَى شَيْءٍ أَثْبَتَ أَصْلًا وَ أَسْرَعَ يَنْعًا وَ أَطْيَبَ ثَمَرًا وَ أَبْقَى

And from him, from Ali Bin Sayf, from his brother Al-Husayn, from Malik Bin Atiya, from Zureys Al Kunasy,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘Rasool-Allah^{-saww} passed by a man planting a plant in a garden of his. He^{-saww} paused to him. He^{-saww} said to him: ‘Shall I^{-saww} point you upon something of more affirmed roots, and quicker of growth, and better fruits, and more lasting?’

قَالَ بَلَى يَا رَسُولَ اللَّهِ

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

قَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِنَّ لَكَ بِكُلِّ تَسْبِيحَةٍ شَجَرَةٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ وَ هِيَ الْبَاقِيَاتُ الصَّالِحَاتُ.

He^{-saww} said: ‘When it is morning and evening, 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’, for there shall be for you, with every glorification, trees in the Paradise of a variety of fruits, and it is the ‘lasting righteous deeds’!³⁷⁶

وَمِنْهُ عَنْ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ الْجُهْمِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ حِينَ يُصْبِحُ وَ ثَلَاثَ مَرَّاتٍ حِينَ يُمَسِي لَمْ يَخَفْ شَيْطَانًا وَ لَا سُلْطَانًا وَ لَا جَدَامًا وَ لَا بَرَصًا

And from him, from Ibn Fazzal, from Al-Hassan Bin Al Jahm,

‘From Abu Al-Hassan^{-asws} having said: ‘One who says, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’ – three times when it is morning, and three times when it is evening, will neither fear a Satan^{-la}, nor a ruler, nor leprosy, nor vitiligo’.

قَالَ أَبُو الْحُسَيْنِ ع وَ أَنَا أَقُولُهَا مِائَةً مَرَّةً.

Abu Al-Hassan^{-asws} said: ‘And I^{-asws} say it one hundred times’.³⁷⁷

وَمِنْهُ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: فَقَدَ النَّبِيُّ ص رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ لَهُ مَا غَيَّبَكَ عَنَّا

And from him, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} missed a man from the Helpers. He^{-saww} said to him: ‘What made you to be absent from us?’

³⁷⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 27 b

³⁷⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 27 c

فَقَالَ الْفَقْرُ يَا رَسُولَ اللَّهِ وَ طُولُ السُّقْمِ

He said, 'The poverty, O Rasool-Allah^{-saww}, and lengthy illness'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أ لَا أَعْلَمُكَ كَلَاماً إِذَا فُلْتَهُ ذَهَبَ عَنْكَ الْفَقْرُ وَ السُّقْمُ

Rasool-Allah^{-saww} said to him: 'Shall I^{-saww} teach you a speech, if you were to say it, the poverty and the sickness will go away from you?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَ لَمْ يَكُنْ لَهُ وِيٌّ مِنَ الدُّلِّ وَ كَبِيرُهُ تَكْبِيراً

He^{-saww} said: 'When it is morning and evening, say, 'There is neither might nor strength except with Allah^{-azwj}! I rely upon the Living Who does not die, and the Praise is for Allah^{-azwj} did not Take a son, and there does not happen to be any associate for Him^{-azwj} in the Kingdom, and there does not happen to be a guardian for Him^{-azwj} from the humiliation, and I exclaim His^{-azwj} Greatness!'

قَالَ الرَّجُلُ فَوَ اللَّهُ مَا فُلْتُهُ إِلَّا ثَلَاثَةَ أَيَّامٍ حَتَّى ذَهَبَ عَنِّي الْفَقْرُ وَ السُّقْمُ.

The man said, 'By Allah^{-azwj}! I did not say it except for three days until the poverty and the sickness went away from me"³⁷⁸.

وَ مِنْهُ عَنِ أَبِي يُوسُفَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْأَمَاطِيِّ عَنِ كَلَيْمَةَ صَاحِبِ الْكِلَالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ هَذَا الْقَوْلَ إِذَا أَصْبَحَ فَمَاتَ فِي ذَلِكَ الْيَوْمِ دَخَلَ الْجَنَّةَ فَإِنْ قَالَ إِذَا أَمْسَى فَمَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ -

And from him, from Abu Yusuf, from Ibn Abu Umeyr, from Al Anmaty, from Kuleyman companion of Al Kilal who said,

'One who says this word when it is morning, and he dies during that day, will enter the Paradise. If he says it when it is evening, so he dies in his night, will enter the Paradise: -

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَلَائِكَتَكَ الْمُقَرَّبِينَ وَ حَمَلَةَ الْعَرْشِ الْمُصْطَفَيْنِ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ فُلَانٌ وَ فُلَانٌ حَتَّى يَنْتَهِيَ إِلَيْهِ أُمَّتِي وَ أُوْلِيَايَ

'O Allah^{-azwj}! I keep You^{-azwj} as Witness, and I keep Your^{-azwj} Angels of Proximity, and bearer of the Throne, the Chosen ones, surely You^{-azwj} are Allah^{-saww}! There is no god except You^{-azwj} the Beneficent, the Merciful, and that Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and so and so' – until he ended to him^{-asws}, are my Imams^{-asws} and my friends!

³⁷⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 27 d

عَلَى ذَلِكَ أَحْيَا وَ عَلَيْهِ أُمُوتُ وَ عَلَيْهِ أُبْعَثُ يَوْمَ الْقِيَامَةِ وَ أَتْرَأُ مِنْ فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ أَرْبَعَةَ فَإِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ.

Upon that I shall live, and upon it I shall die, and upon it I shall be Resurrected on the Day of Qiyamah, and I disavow from so and so, and so and so, and so and so, and so and son (four)!
If he days during his day or his night, will enter the Paradise”.³⁷⁹

الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ زُرَّيْنِ صَاحِبِ الْأَمْطِ عَنْ أَخِيهِمَا قَالَ: مَنْ قَالَ اللَّهُمَّ إِلَى قَوْلِهِ وَ رَسُولُكَ وَ أَنَّ فُلَانًا مِنْ فُلَانٍ إِمَامِي وَ وَلِيِّي وَ أَنَّ آبَاءَهُ رَسُولَ اللَّهِ وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فُلَانًا وَ فُلَانًا حَتَّى يَنْتَهِيَ إِلَيْهِ أَيْمَتِي إِلَى قَوْلِهِ مِنْ فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ فَإِنْ مَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al-Hassan Bin Atiyya, from Razeyn companion of Al Anmaat,

‘From one of the two (5th or 5th Imam^{-asws} having said: ‘One who says, ‘O Allah^{-azwj}! – up to his^{-asws} words – ‘And Your^{-azwj} Rasool^{-saww}, and that so and so, son of so and so is my Imam^{-asws} and my guardian^{-asws}, and his^{-asws} forefathers^{-asws} are Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and so and so, and so and so’ – until he^{-asws} ended to him^{-asws} – ‘Are my Imams^{-asws}’ – up to his^{-asws} words: ‘From so and so, and so and so, and so and so!’ If he dies during his night will enter the Paradise”^{.380}

28- الْمَحَاسِنُ، عَنْ أَبِي يُوسُفَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَنْ قَالَ إِذَا أَصْبَحَ هَذَا الْقَوْلَ لَمْ يُصِبْهُ سُوءٌ حَتَّى يُمْسِي وَ مَنْ قَالَ حِينَ يُمْسِي لَمْ يُصِبْهُ سُوءٌ حَتَّى يُصْبِحَ

(The book) ‘Al Mahasin’ – from Abu Yusuf, from Ali Bin Hassan, from a man,

‘From Abu Abdullah^{-asws}: ‘Amir Al Momineen^{-asws} was saying: ‘One who says this word when it is morning, nor evil will afflict him until evening, and one who says when it is evening, no evil will afflict him until morning: -

يَقُولُ سُبْحَانَ اللَّهِ مَعَ كُلِّ شَيْءٍ حَتَّى لَا يَكُونَ شَيْءٌ بَعْدَ كُلِّ شَيْءٍ وَ وَحْدَهُ وَ عَدَدَ جَمِيعِ الْأَشْيَاءِ وَ أَضْعَافِهَا مُنْتَهَى رِضَا اللَّهِ وَ الْحَفْدُ لِلَّهِ كَذَلِكَ وَ لَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ وَ اللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ.

وَ مِنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ جَهْمٍ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخِتَةَ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع

Glory be to Allah^{-azwj} with all things, until there does not happen to be anything with a number of all things alone, and number of entirety of things, and its multiple ending at the Satisfaction of Allah^{-azwj}, and ‘The Praise is for Allah^{-azwj}’, like that, and ‘There is no god except Allah^{-azwj}’, similar to that, and ‘Allah^{-azwj} is Greatest’, similar to that” And from him, from his father, from Haroun Bin Jaham, from Suweyr Bin Abu Fakhta, from Abu Khadeeja, ‘From Abu Abdullah^{-asws}.³⁸¹

³⁷⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 27 e

³⁸⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 27 f

³⁸¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 28 a

وَحَدَّثَنَا بَكْرُ بْنُ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَ إِدْبَارٍ فَقُلْ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَ لَا يُوصَفُ وَ لَا يُعْلَمُ وَ لَا يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

And it is narrated to us by Bakr Bin Salih, from Abdullah Bin Ibrahim Al Ja'fary,

'From Abu Al Hassan^{-asws} having said: When it is evening, look at the sun during setting and turning back, say, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! ***'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, [17:111], and the Praise is for Allah^{-azwj} Who Describes and cannot be described, and He^{-azwj} Knows and cannot be known. He Knows the treachery of the eyes and what the chests conceal [40:19].***

وَ أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَ بِسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا ذَرَأَ وَ بَرَأَ وَ مِنْ شَرِّ مَا تَحْتِ التُّرَى وَ مِنْ شَرِّ مَا ظَهَرَ وَ مَا بَطَنَ وَ مِنْ شَرِّ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ أَبِي قَيْثَةَ وَ مَا وَلَدَ وَ مِنْ شَرِّ مَا وَصَفْتُ وَ مَا لَمْ أَصِفْ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And I seek Refuge with the Honourable Face of Allah^{-azwj}, and in the Name of Allah^{-azwj} the Magnificent, from evil of what He^{-azwj} has Created and brought forth, and from evil of what is beneath the soil, and from evil of what is apparent and what is hidden, and from evil of what is in the night and the day, and from evil of 'Abu Qitra' and what he begets, and from evil of what I have described and what I did not describe, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

قَالَ وَ ذَكَرَ أَنَّهَا أَمَانٌ مِنْ كُلِّ سَبْعٍ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَ دُرَيْبِهِ وَ مِنْ كُلِّ مَا عَضَّ وَ لَسَعَ وَ لَا يَخَافُ صَاحِبُهَا إِذَا تَكَلَّمَ بِهَا لِصَأً وَ لَا غَوْلًا.

He (the narrator) said, 'And he^{-asws} mentioned that it is a safety from every predator, and from evil of the Pelted Satan^{-la} and his^{-la} offspring, and from evil of hurts, and what bites, and stings, and its owner will neither fear any thief when he speaks with it, nor a Ghoul".³⁸²

29- تَفْسِيرُ الْإِمَامِ ع، عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ إِذَا أَرَدْتَ أَنْ لَا يُصِيبَكَ شَرُّ الْأَعَادِي فَقُلْ إِذَا أَصْبَحْتَ - أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّ اللَّهَ يُعِيدُكَ مِنْ شَرِّهِمْ

Tafseer of the Imam (Hassan Al-Askari^{-asws} – from the Prophet^{-saww} having said to a man from his^{-saww} companions: 'When you want not to be afflicted by evil of the enemies, then say when it is morning, 'I seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}', for Allah^{-azwj} will Shelter you from their^{-la} harms.

وَ إِذَا أَرَدْتَ أَنْ يُؤْمِنَكَ بَعْدَ ذَلِكَ مِنَ الْعَرَقِ وَ الْحَرِّ وَ السَّرِقِ فَقُلْ إِذَا أَصْبَحْتَ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ الشُّؤْمَ إِلَّا اللَّهُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَسْئِقُ الْخَيْرَ إِلَّا اللَّهُ

And when you want to be safe after that, from the drowning, and the burning, and the theft, then say when it is morning, 'In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! No one

turns away the evil except Allah^{-azwj}! In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires!
No one ushers the good except Allah^{-azwj}!

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ مَا يَكُونُ مِنْ نِعْمَةٍ فَمِنْ اللَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ
آلِهِ الطَّيِّبِينَ

In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires. Whatever bounty happens, it is from Allah^{-azwj}! In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! There is neither might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the goodly!

فَإِنْ مَنْ قَالَهَا ثَلَاثًا إِذَا أَصْبَحَ أَمِنَ مِنَ الْحَرْقِ وَالْعَرَقِ وَالسَّرِقِ حَتَّى يُصْبِحَ

The one who says it thrice when it is morning will be safe from the burning, and the drowning, and theft, until morning, and the one who says it thrice when it is evening, will be safe from the burning, and the drowning, and the theft until morning.

وَ إِنْ الْخُضِرَ وَ الْيَاسَ عَ يَلْتَقِيَانِ فِي كُلِّ مَوْسِمٍ فَإِذَا تَفَرَّقَا تَفَرَّقَا عَنْ هَذِهِ الْكَلِمَاتِ وَ إِنْ ذَلِكَ شِعَارُ شِيعَتِي وَ بِهِ يَمْتَأَزُ أَعْدَائِي مِنْ أَوْلِيَائِي يَوْمَ خُرُوجِ قَائِمِهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And Al-Khizr^{-as} and Ilyas^{-as} used to meet during every season (Hajj). Whenever they^{-as} separated, they^{-as} separated on these phrases, and that is a slogan of my^{-asws} Shias, and by it my^{-asws} enemies will be distinguished from my^{-asws} friends on the day of emergence of their^{-asws} Qaim^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}”³⁸³.

30- الْعَيَّاشِيُّ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ الْأَصَالِ

(The book) ‘Al Ayyashi’ – from Al Husayn Bin Al Mukhtar,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} the Exalted: **And remember your Lord within yourself humbly and fearing and without the loudness from the words, in the morning and the evening, [7:205].**

قَالَ تَقُولُ عِنْدَ الْمَسَاءِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-asws} said: ‘You should say in the evening, ‘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 die and He^{-azwj} is Able upon all things!’

قُلْتُ يَبْدُوهُ الْخَيْرُ

³⁸³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 29

I said, 'The good is in His^{-azwj} Hand!'

قَالَ بِيَدِهِ الْخَيْرُ لَكِنْ قُلْنَا كَمَا أَقُولُ لَكَ عَشْرَ مَرَّاتٍ وَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ
عَشْرَ مَرَّاتٍ حِينَ تَطْلُعُ الشَّمْسُ وَ عَشْرَ مَرَّاتٍ حِينَ تَغْرُبُ.

He^{-asws} said: 'The good is in His^{-azwj} Hand, but say like what I^{-asws} have said to you, ten times, and, 'I seek Refuge with Allah (s.w.t) the Hearing, the Knowing, from the slander of Satan^{-la}, and I seek Refuge with You^{-azwj}, Lord^{-azwj}, from their^{-la} presence, surely Allah^{-azwj}, He^{-azwj} is the Hearing, the Knowing' – ten times when the sun emerges, and ten times when it sets".³⁸⁴

الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ عَنْهُ ع مِثْلَهُ لَكِنْ اِكْتَفَى فِي الْاِسْتِعَاذَةِ بِقَوْلِهِ- أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Hamad, from Husayn Bin Al Mukhtar, from Al A'ala Bin Kamil,

'From him^{-asws} – similar to it: 'But suffice in seeking the Refuge by His^{-azwj} Words: 'The Hearing, the Knowing".³⁸⁵

31- اَلْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ بَعْضِ اَصْحَابِهِ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ قُلْ اَسْتَعِيذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ اَعُوذُ بِاللَّهِ اَنْ يَحْضُرُونِ اِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ

Al Ayyashi – from Muhammad Bin Marwan, from one of his companions who said,

'Ja'far^{-asws} Bin Muhammad^{-asws}: 'Say, 'I seek Refuge with Allah^{-azwj} the Hearing, the Knowing, from the Pelted Satan^{-la}, and I seek Refuge with Allah^{-azwj} from their^{-la} being present, surely He^{-azwj} is the Hearing, the Knowing!'

وَ قُلْ لَا اِلَهَ اِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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 die, and He^{-azwj} is Able upon all things!'

فَقَالَ لَهُ رَجُلٌ مَفْرُوضٌ هُوَ

A man said to him^{-asws}, 'Is it necessary?'

قَالَ نَعَمْ مَفْرُوضٌ هُوَ مَخْدُودٌ تَقُولُهُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ عَشْرَ مَرَّاتٍ فَإِنْ فَاتَكَ شَيْءٌ مِنْهَا فَاقْضِهِ مِنَ اللَّيْلِ وَ النَّهَارِ.

³⁸⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 30 a

³⁸⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 30 b

He^{-asws} said: ‘Yes, it is necessary, limited. You should say it ten times before emergence of the sun and before the sunset. If you miss out something from it, then fulfil it from the night and the day’.³⁸⁶

32- العياشي، عَنْ حَفْصِ النَّخَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا سُمِّيَ نُوحٌ عَبْدًا شَكُورًا لِأَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ وَ أَمْسَى - اللَّهُمَّ إِنَّهُ مَا أَصْبَحَ وَ أَمْسَى فِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِهِ عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا يَقُولُهَا إِذَا أَصْبَحَ عَشْرًا وَ إِذَا أَمْسَى عَشْرًا.

Al Ayyashi – from Hafs Al Bakhtari,

‘From Abu Abdullah^{-asws} having said: ‘But rather Noah^{-as} is named as a grateful servant is because he^{-as} was saying when it was morning and evening: ‘O Allah^{-azwj}! Whatever bounty is with me in the morning and evening, or well-being in religion or world, is from You^{-azwj}! There is no associate for You^{-azwj}. For You^{-azwj} is the Praise and upon me is to thank You^{-azwj} for it until You^{-azwj} are Satisfied and after the Satisfaction!’ – he should say it ten times when it is morning, and ten times when it is evening’.³⁸⁷

وَ مِنْهُ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ مَا عَنَى اللَّهُ بِقَوْلِهِ لِنُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

And from him, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘What did Allah^{-azwj} Mean by His^{-azwj} Words: **Surely, he was a grateful servant [17:3]?**’

فَقَالَ كَلِمَاتٍ بَالِغٍ فِيهِنَّ

He^{-asws} said: ‘Extensive words regarding these’.

وَ قَالَ كَانَ إِذَا أَصْبَحَ وَ أَمْسَى قَالَ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ أَنَّهُ مَا أَصْبَحَ فِي مِنْ نِعْمَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهُ مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَلَكَ الشُّكْرُ بِهِ عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا فُسَمِّيَ بِذَلِكَ عَبْدًا شَكُورًا.

And he^{-asws} said: ‘Whenever it was morning and evening, he^{-as} said: ‘O Allah^{-azwj}! I have come to a morning keeping You^{-azwj} as Witness that whatever bounty has come to be with me, in religion or world, it is from You^{-azwj} Alone, there is no associate for You^{-azwj}! Upon me is the thanking for it to You^{-azwj} until You^{-azwj} are Satisfied and after the Satisfaction!’ He^{-as} was named as a grateful servant due to that’.³⁸⁸

33- مجالس المفيد، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّمَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَ إِذَا أَمْسَى قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

³⁸⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 31

³⁸⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 32 a

³⁸⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 32 b

(The book) 'Majaalis' of Al Mufeed – from Ahmad Bin Muhammad Bin Al Waleed, from his father, from Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah Al Kinany,

'From Abu Abdullah^{-asws} having said: 'One who says when it is morning before emergence of the sun, and when it is evening before the sun sets, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!

وَأَنَّ الدِّينَ كَمَا شَرَعَ وَ الإِسْلَامَ كَمَا وَصَفَ وَ الْقَوْلَ كَمَا حَدَّثَ وَ الْكِتَابَ كَمَا أَنْزَلَ وَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ذَكَرَ اللَّهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ بِالسَّلَامِ

And the religion is like what He^{-azwj} Legislated, and Al-Islam is just as He^{-azwj} Described, and the Word is just as He^{-azwj} Narrated, and the Book is just as He^{-azwj} Revealed, and surely Allah^{-azwj}, He^{-azwj} is the manifest Truth! Allah^{-azwj} Mentioned Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} with the greetings!

فَتَحَّ اللَّهُ لَهُ ثَمَانِيَةَ أَبْوَابِ الْجَنَّةِ وَ قِيلَ لَهُ ادْخُلْ مِنْ أَيِّ أَبْوَابِهَا شِئْتَ.

Allah^{-azwj} will Open for him eight doors of the Paradise, and it will be said to him: 'Enter from whichever of its doors you so desire!''³⁸⁹

34- الْمَكَارِمُ كَانَ الصَّادِقُ ع يَقُولُ إِذَا أَصْبَحَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ مِنْ اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص

(The book) 'Al Makarim' –

'Al-Sadiq^{-asws} was saying when it was morning: 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-saww}!

اللَّهُمَّ إِلَيْكَ أَسَلَمْتُ نَفْسِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ عَلَيْكَ تَوَكَّلْتُ يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! I have submitted myself to You^{-azwj}, and have delegated my affairs to You^{-azwj}, and faced my face to You^{-azwj}, and have relied upon You^{-azwj}, O Lord^{-azwj} of the worlds!

اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي لَا إِلَهَ إِلَّا اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْأَلُ اللَّهَ الْعَلِيمَ وَ الْعَاقِبَةَ مِنْ كُلِّ سُوءٍ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! Protect me with protection of Eman, from my front, and from my back, and from my right, and from my left, and from above me, and from under me! There is no god except Allah^{-azwj}! There is no strength except with Allah^{-azwj}! I ask Allah^{-azwj} for the Pardon and the well-being from every evil in the world and the Hereafter!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ ضَيْقِ الْقَبْرِ وَ مِنْ ضَعْفَةِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ سَطَوَاتِ اللَّيْلِ وَ النَّهَارِ

O Allah-azwj! I seek Refuge with You-azwj from punishment of the grave, and from constriction of the grave, and from compression of the grave, and I seek Refuge with You-azwj from thefts of the night and the day!

اللَّهُمَّ رَبَّ السَّهْرِ الْحَرَامِ وَ رَبَّ الْبَيْتِ الْحَرَامِ وَ رَبَّ الْبَلَدِ الْحَرَامِ وَ رَبَّ الْحِلِّ وَ الْحَرَامِ أُنْبِغِ مُحَمَّدًا وَ آلَهُ عَنِّي السَّلَامَ

O Allah-azwj! Lord-azwj of the Sacred month, and Lord-azwj of the Sacred House, and Lord-azwj of the Sacred city, and Lord-azwj de-consecration and the consecration! Deliver to Muhammad-saww and Progeny-asws of Muhammad-saww, the greetings from me!

اللَّهُمَّ إِنِّي أَعُوذُ بِدَرْعِكَ الْحَصِينَةِ وَ أَعُوذُ بِجَمْعِكَ أَنْ تُمَيِّنَنِي غَرْقًا أَوْ حَرْقًا أَوْ قَوْدًا أَوْ صَبْرًا أَوْ هَضْمًا أَوْ تَرْدِيًا فِي بَحْرٍ أَوْ أَكْبِيلِ السَّبْعِ أَوْ مَوْتِ الْفَجَاءَةِ أَوْ بِشْيٍ مِنْ مِيتَةِ السَّوْءِ وَ لَكِنْ أُمْنِي عَلَى فِرَاشِي فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

O Allah-azwj! I seek Refuge with Your-azwj Fortified shield, and I seek Refuge with Your-azwj Whole from Causing me to die by drowning, or burning, or struck, or strangled, or starved, or falling into a well, or devoured by the predators, or dying suddenly, or with anything from the evil deaths, but Cause me to die upon my bed being in Your-azwj obedience, and obedience to Your-azwj Rasool-saww, may the Salawaat of Allah-azwj be upon him-as and his-saww Progeny-asws!

مُصِيبًا لِلْحَقِّ غَيْرَ مُخْطِئٍ أَوْ فِي الصِّفِّ الَّذِي نَعَتْ أَهْلَهُ فِي كِتَابِكَ فَقُلْتَ كَأَنَّكُمْ بُنْيَانٌ مَرْصُوصٌ مُصِيبًا لِلْحَقِّ غَيْرَ مُخْطِئٍ

While my being correct to the truth without erring, or in the row which You-azwj have Described its people in Your-azwj Book, so You-azwj Said: **as if they were like a solid structure [61:4]**, being correct to the truth without erring!

أَعِيدُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

I seek Refuge for myself, and my religion, and my wife, and my wealth, and my children, and whatever my Lord-azwj has Graced me, with Allah-azwj the One, the First, the Last Who, **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]**.

أَعِيدُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي - بِرَبِّ الْفَلَكِ إِلَى آخِرِهِ

I seek Refuge for myself, and my wife, and my wealth, and my children, and whatever my Lord-azwj has Graced me, **with Lord of Al-Falaq [113:1]** – up to its end.

أَعِيدُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ إِلَى آخِرِهِ

'I seek Refuge for myself, and my wife, and my wealth, and my children, and whatever my Lord-azwj has Graced me, **with Lord of the people [114:1]** – up to its end.

وَ قُلِ الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِثْلَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِدَادَ كَلِمَاتِهِ وَ الْحَمْدُ لِلَّهِ زِينَةَ عَرْشِهِ وَ الْحَمْدُ لِلَّهِ رِضًا نَفْسِهِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

And say, 'The Praise is for Allah^{-azwj} the number of what Allah^{-azwj} has Created, and the Praise is for Allah^{-azwj} like what Allah^{-azwj} has Created, and the Praise is for Allah^{-azwj} the extent of His^{-azwj} Phrases, and the Praise is for Allah^{-azwj} weight of His^{-azwj} Throne, and the Praise is for Allah^{-azwj} to Satisfaction of Himself^{-azwj}! There is no god except Allah^{-azwj}, the Lenient, the Benevolent! There is no god except Allah^{-azwj}, the Exalted, the Magnificent!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ذَرِكِ الشَّقَاءِ وَأَعُوذُ بِكَ مِنْ شِمَاتَةِ الْأَعْدَاءِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْوَقْرِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَالِدِ وَصَلِّ عَلَى النَّبِيِّ وَآلِهِ عَشْرَ مَرَّاتٍ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} coming across the wretchedness, and I seek Refuge with You^{-azwj} from gloating by the enemies, and I seek Refuge with You^{-azwj} from the poverty and the ignominy, and I seek Refuge with You^{-azwj} from the evil scenery regarding the wife, and the wealth, and the children, and Send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}! – ten times”³⁹⁰.

الكافي، بِسْنَدٍ مُوثِقٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ إِذَا أَصْبَحَ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Al Kafi' – By a trusted chain from Abu Baseer,

'From Abu Abdullah^{-asws}: 'My^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} was saying when it was morning' – and he^{-asws} mentioned similar to it”³⁹¹.

مِصْبَاحُ الشَّيْخِ، فِي أَدْعِيَةِ الصَّبَاحِ وَالْمَسَاءِ دُعَاءُ آخِرُ بِسْمِ اللَّهِ وَ بِاللَّهِ إِلَى آخِرِ الدُّعَاءِ.

(The book) 'Misbah' of the Sheykh –

'Among supplications of the morning and the evening, there is another supplication: 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}!' – up to end of the supplication”³⁹².

35- الْمَكَارِمُ، عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي ابْنِ آدَمَ ثَلَاثُمِائَةٍ وَ سِتُّونَ عِرْقًا مُتَحَرِّكَةً وَ سَاكِنَةً فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَبْقِ الْإِنْسَانُ وَ لَوْ تَحَرَّكَ السَّاكِنُ لَهَلَكَ الْإِنْسَانُ

(The book) 'Al Makraim' –

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In a son of Adam^{-as}, there are three hundred and sixty veins – moving and still. If the still one were to move, the human being will not remain (alive), and if the moving were to be still, the human being would die'.

قَالَ وَ كَانَ النَّبِيُّ ص فِي كُلِّ يَوْمٍ إِذَا أَصْبَحَ وَ طَلَعَتِ الشَّمْسُ يَقُولُ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا طَيِّبًا عَلَى كُلِّ حَالٍ يَقُولُهَا ثَلَاثُمِائَةٍ وَ سِتِّينَ مَرَّةً شُكْرًا.

³⁹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 34 a

³⁹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 34 b

³⁹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 34 c

He^{-asws} said: ‘And it was so, the Prophet^{-saww} during every day, when it was morning and the sun emerged, said: ‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, abundant, good, upon all situations!’, saying it three hundred and sixty times, thanking’.³⁹³

أَعْلَامُ الدِّينِ، مِثْلُهُ وَ فِيهِ حَمْدٌ كَثِيرًا.

(The book) ‘A’lam Al Wara – similar to it, and in it is: ‘A lot of Praise’.³⁹⁴

36- جَامِعُ الْأَخْبَارِ، مِنْ سِرِّ آلِ مُحَمَّدٍ ص فِي الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأُولَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْآخِرِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْمُرْسَلِينَ

(The book) ‘Jamie Al Akhbar’ –

‘From secrets of Progeny^{-asws} of Muhammad^{-saww} regarding the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws} – ‘O Allah^{-azwj}! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the former ones, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the latter ones, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the Exalted Assembly, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the Messengers^{-as}!

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَ الشَّرَفَ وَ الْفَضِيلَةَ وَ الدَّرَجَةَ الْكَبِيرَةَ

O Allah^{-azwj}! Give Muhammad^{-saww} the means (being an intermediary), and the nobility, and the merit, and the great rank!

اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ وَ آلِهِ وَ لَمْ أَرَهُ فَلَا تَحْرِمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَاهُ وَ ارْزُقْنِي صُحْبَتَهُ وَ تَوَفِّيْ عَلَيَّ مَلَّتِهِ وَ اسْقِنِي مِنْ حَوْضِهِ مَشْرَبًا رَوِيًّا سَائِعًا هَبِيئًا لَا أَظْمَأُ بَعْدَهُ أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! I have believed in Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and I have not seen him^{-saww}, therefore do not Deprive me on the Day of Qiyamah of seeing him^{-saww}, and Grace me his^{-saww} company, and Cause me to die upon his^{-saww} religion, and Quench me from his^{-saww} Fountain a saturating drinks, fulfilling, welcoming, I will not be thirsty after it, ever! Surely You^{-azwj} are Able upon all things!’

اللَّهُمَّ كَمَا آمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَعَرِّفْنِي فِي الْجَنَانِ وَجْهَهُ

O Allah^{-azwj}! Just as I have believed in Muhammad^{-saww} and I have not seen him^{-saww}, Introduce me to his^{-saww} face in the Gardens!

اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ عَنِّي نَجِيَّةً كَثِيرَةً وَ سَلَامًا

³⁹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 35 a

³⁹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 35 b

O Allah-azwj! Deliver a lot of salutations and greetings to Muhammad-saww on my behalf!’

فَإِنَّ مَنْ صَلَّى عَلَى النَّبِيِّ بِهَذِهِ الصَّلَوَاتِ هُدِمَتْ ذُنُوبُهُ وَ غُفِرَتْ خَطَايَاهُ وَ دَامَ سُورُهُ وَ اسْتَجِيبَ دُعَاؤُهُ وَ أُعْطِيَ أَمَلَهُ وَ بُسِطَ لَهُ فِي رِزْقِهِ وَ أُعِينَ عَلَى عَدُوِّهِ وَ هَبَّتْ لَهُ سَبَبُ أَنْوَاعِ الْخَيْرِ وَ يُجْعَلُ مِنْ رُفَقَاءِ نَبِيِّهِ بَيْنَ يَدَيْهِ فِي الْجَنَّةِ الْأَعْلَى بِفَوْهِنِ ثَلَاثِ مَرَّاتٍ عُدُوَّةً وَ ثَلَاثًا عَشْرَةَ.

The who sends Salawaat unto the Prophet-saww with these Salawaat(s), his sins will be demolished, and his mistakes (minor sins) will be Forgiven, and his happiness will be constant, and his supplication will be Answered, and his wishes will be Granted, and there will be an extension for him in his sustenance, and he will be Assisted against his enemies, and causes of a variety of good will be Revived for him, and he will be Made to be from friends of His-azwj Prophet-saww in front of him-saww in the Lofty Gardens – saying it three times in the morning and three times in the evening!’³⁹⁵

37- فَلَاحِ السَّائِلِ، مَنْ الْعَمَلِ عِنْدَ تَغْيِيرِ الشَّمْسِ لِلْغُرُوبِ أَنْ تَعْمَلَ وَ تَقُولَ كَمَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى الرَّبِيعِ بْنِ مُحَمَّدٍ بْنِ عَمْرِو الْمُسْلِمِيِّ وَ مُسْلِمِيَّةُ قَبِيلَةَ مِنْ مَدْحَجٍ بِإِسْنَادِهِ فِي كِتَابِ أَصْلِهِ عَنْ سَلَامِ بْنِ أَبِي عَمْرَةَ- عَنْ أَبِي جَعْفَرٍ ع

(The book) ‘Falah Al Saail’ –

‘From the deed at the changing of the sun for the setting, you should do and be saying like what we are reporting by our chains to Al-Rabie Bin Muhammad Bin Umar Al-Muslie, and ‘Muslie’ is a tribe from Mizhaj, by his chain in the book, the original of it is from Sallam Bin Abu Umra from Abu Ja’far-asws.

قَالَ كَانَ رَسُولُ اللَّهِ ص إِذَا احْمَرَّتِ الشَّمْسُ عَلَى قُلَّةِ الْجَبَلِ هَمَلَتْ عَيْنَاهُ دُمُوعاً ثُمَّ قَالَ أَمْسَى ظَلَمِي مُسْتَجِيرًا بِعَفْوِكَ وَ أَمْسَتْ ذُنُوبِي مُسْتَجِيرَةً بِمَغْفِرَتِكَ وَ أَمْسَى خَوْفِي مُسْتَجِيرًا بِأَمْنِكَ وَ أَمْسَى ذُلِّي مُسْتَجِيرًا بِعِزِّكَ وَ أَمْسَى فُقْرِي مُسْتَجِيرًا بِغِنَاكَ وَ أَمْسَى وَجْهِي الْبَائِلِ الْفَانِي مُسْتَجِيرًا بِوَجْهِكَ الْبَاقِي الْكَرِيمِ

He-asws said: ‘Rasool-Allah-saww was such, whenever the sun reddened (before setting) upon top of the mountain, his-saww eyes filled with tears. Then he-saww said: ‘I have come to evening and my injustices are seeking shelter with Your-azwj Pardon, and I have come to an evening, my sins are seeking shelter with Your-azwj Forgiveness, and in the evening my fear is seeking shelter with Your-azwj Safety, and in the evening my humbleness is seeking Shelter with Your-azwj Honour, and in the evening my poverty is seeking shelter with Your-azwj Richness, and in the evening my decaying perishable face is seeking shelter with Your-azwj ever-lasting Honourable Face!

اللَّهُمَّ أَلْبِسْنِي عَائِدَتِكَ وَ جَلِّئِي كِرَامَتِكَ وَ عَشِّبْنِي رَحْمَتِكَ وَ قَبِي شَرَّ خَلْقِكَ مِنَ الْجِنِّ وَ الْإِنْسِ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمًا.

O Allah-azwj! Clothe me in Your-azwj well-being, and Honour me with Your-azwj Honour, and Immerse me in Your-azwj Mercy, and Save me from evil of Your-azwj creatures, from the Jinn and the humans, O Allah-azwj! O Beneficent! O Merciful!’³⁹⁶

38- فَلَاحِ السَّائِلِ، أَقُولُ وَ يُسَبِّحُ وَ يُهَلِّلُ عِنْدَ الْغُرُوبِ وَ بَعْدَ الْفَجْرِ كَمَا رَوَيْنَاهُ عَنْ مُحَمَّدِ بْنِ الْأَشْعَثِ الْمَشْهُودِ بِثِقَاتِهِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع

³⁹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 36

³⁹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 37

(The book) 'Falah Al Saail' –

I am saying, 'And he should glorify and extol Oneness at sunset and after the dawn like what we are reporting from Muhammad Bin Al-Ash'as Al-Mashoud by his trusted ones, by his chain to Al-Sadiq^{asws}: -

أَنَّ عَلِيًّا عَ إِذَا أَصْبَحَ يَقُولُ مَرْحَبًا بِكُمَا مِنْ مَلَائِكَةٍ خَفِيفَتَيْنِ كَرِيمَتَيْنِ أُمَلِي عَلَيْنَكُمَا مَا تُحِبَّانِ إِنْ شَاءَ اللَّهُ فَلَا يَزَالُ فِي التَّسْبِيحِ وَ التَّهْلِيلِ حَتَّى تَطْلُعَ الشَّمْسُ وَ كَذَلِكَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

'Whenever it was morning, Ali^{asws} would say: 'Welcome to you both from the honourable recording Angels! I shall be dictating to you what you will be loving, if Allah^{azwj} so Desires!' He^{asws} would not cease to be in the glorification and extolling the Oneness until the sun emerged, and similar to that after Al-Asr until the sun would set.

وَ يَقُولُ مَا رَوَاهُ أَحْمَدُ بْنُ عُثْمَانَ بْنِ أَحْمَدَ الْجَبَّانِيُّ قَالَ حَدَّثَنِي أَبِي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ سُفْيَانَ الْبَرْزَوِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ - عَنْ هَمَّامِ بْنِ مُيَمِّكٍ عَنْ أَحْمَدَ بْنِ هَلْبَلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ - عَنْ أُمَيَّةَ بْنِ عَلِيٍّ قَالَ

And he^{asws} would say, what is reported by Ahmad Bin Usman Bin Ahmad Al-Jabbany who said, 'It is narrated to me by my father, from Ali Bin Muhammad, from Al-Husayn Bin Ali Bin Sufyan Al-Bazoufary, from Ali Bin Makhlad, from Hammam Bin Naheyk, from Ahmad Bin Huleyl, from Ibn Abu Umeyr, from Umayya Bin Ali who said,

قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ مَنْ قَالَ عِنْدَ غُرُوبِ الشَّمْسِ فِي كُلِّ يَوْمٍ يَا مَنْ خَتَمَ النَّبُوَّةَ بِمُحَمَّدٍ صَ احْتِمَ لِي فِي يَوْمِي هَذَا بِخَيْرٍ وَ سَنَتِي بِخَيْرٍ وَ عُمُرِي بِخَيْرٍ فَمَاتَ فِي تِلْكَ اللَّيْلَةِ أَوْ فِي تِلْكَ الْجُمُعَةِ أَوْ فِي ذَلِكَ الشَّهْرِ أَوْ فِي تِلْكَ السَّنَةِ دَخَلَ الْجَنَّةَ

'Abu Abdullah^{asws} said to me: 'One who says during every day at setting of the sun, 'O One^{azwj} Who Ended the Prophet-hood with Muhammad^{sawww}, End for me with goodness during this day of mine, and this year with goodness, and my lifespan with goodness!', so he died during that night or during that week, or during that month, or during that year will enter the Paradise'.

أَقُولُ وَ يُكَبِّرُ اللَّهُ جَلَّ جَلَالُهُ مِائَةَ تَكْبِيرَةٍ قَبْلَ الْغُرُوبِ فَقَدْ رَوَيْنَا بِإِسْنَادِنَا إِلَى جَعْفَرِ بْنِ سُلَيْمَانَ وَ هُوَ مِنْ أَصْحَابِنَا الثَّقَاتِ فِي كِتَابِ ثَوَابِ الْأَعْمَالِ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ مَنْ قَالَ مِائَةَ مَرَّةٍ اللَّهُ أَكْبَرُ قَبْلَ مَغِيبِ الشَّمْسِ كَانَ أَفْضَلَ مِنْ عِتْقِ مِائَةِ رَقَبَةٍ

I am saying, 'And he should exclaim Greatness of Allah^{azwj}, Majestic is His^{azwj} Majestic, one hundred Takbeers before the sunset. We are reporting by our chains to Ja'far Bin Suleyman, and he is from out trusted companions, in the book 'Sawaab Al Amaal', Ali^{asws} Bin Al Husayn^{asws}: 'One who says one hundred times, 'Allah^{azwj} is Greatest', before the sun disappears, it would be better than liberating one hundred necks!'

وَ رَوَيْنَا أَيْضًا عَنْ سَعْدِ بْنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ عَنِ الْبَاقِرِ عَ أَنَّ مَنْ كَبَّرَ اللَّهُ مِائَةَ تَكْبِيرَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا كَتَبَ لَهُ مِنَ الْأَجْرِ كَأَجْرِ مَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ

And we are reporting as well from Sa'ad Bin Abdullah, from the book 'Fazl Al Du'a', from Al-Baqir^{asws}: 'The one who extols Greatness of Allah^{azwj} one hundred Takbeer(s) before

emergence of the sun and before its setting, there would be Written for him from the Recompense like Recompense of the one who liberates one hundred necks!’

وَرَوَيْنَاهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ بَلْفِظِ رِوَايَةِ جَعْفَرِ بْنِ سَلِيمَانَ وَ يَقُولُ أَيْضاً مَا رَوَاهُ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَه - عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحُسَيْنِ بْنِ هَارُونَ بْنِ حُمْدُونَ الْمَدَائِنِيِّ - عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْرَبَارٍ - عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ -

And we are reporting from Sa’ad Bin Abdullah by his chain to Ali Bin Al Husayn^{-asws} by wording of a report by Ja’far Bin Suleyman, and he should say as well what is reported by Abu Muhammad Haroun Bin Musa, from Muhammad Bin Hammam, from Al Husayn Bin Haroun Bin Humdoun Al Madainy, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Abu Dawood Al Mustariq, from Muhassin, from Yaqoub Bin Shueyb,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا عَلَى أَحَدِكُمْ أَنْ يَقُولَ إِذَا أَصْبَحَ وَ أَمْسَى ثَلَاثَ مَرَّاتٍ - اللَّهُمَّ مَقْلَبَ الْقُلُوبِ وَ الْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَ أَجْرِي مِنَ النَّارِ بِرَحْمَتِكَ

From Abu Abdullah^{-asws} having said: ‘It is upon every one of you that he should be saying when it is morning and evening, three times, ‘O Allah^{-azwj}, Turner of the hearts and the sights! Affirm my heart upon Your^{-azwj} religion and do not Let my heart deviate after Your^{-azwj} having Guided me, and Gift to me Mercy from Yourself^{-azwj}, surely You^{-azwj} are the Benefactor, and Shelter me from the Fire by Your^{-azwj} Mercy!

اللَّهُمَّ امْدُدْ لِي فِي عُمْرِي وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِي وَ انشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ إِنْ كُنْتُ عِنْدَكَ فِي أُمِّ الْكِتَابِ شَقِيئاً فَاجْعَلْنِي سَعِيداً فَإِنَّكَ تَمَحُّو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah^{-azwj}! Extend for me in my lifespan and Expand my sustenance upon me, and Spread upon me from Your^{-azwj} Mercy, and if I were to be wretched with You^{-azwj} in Mother of the Book, Make me fortunate, for You^{-azwj} Delete whatever You^{-azwj} so Desire and Affirm, and with You^{-azwj} is Mother of the Book!

وَ يَقُولُ أَيْضاً مَا رَوَاهُ عَلِيُّ بْنُ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي حَدِيدَةَ - عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا سُنَّةٌ وَاجِبَةٌ مَعَ طُلُوعِ الشَّمْسِ وَ الْمَغْرِبِ

And he should say as well what is reported by Ali Bin Mahziyar, from Muhammad Bin Ali^{-asws}, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja, from Abu Abdullah^{-asws} having said: ‘The supplication before emergence of the sun and before its setting is an obligatory Sunnah with emergence of the sun and the sunset.

يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ -

He should say, ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and for Him^{-azwj} is the Kingdom, and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and die, and Causes to die and live, and He^{-azwj} is Living, not to be dying. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!’ – ten times.

وَيَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ عَشْرَ مَرَّاتٍ.

And he should say, 'I seek Refuge with Allah^{-azwj} the Hearing, the Knowing, from slander of the Satans^{-la}, and I seek Refuge with Allah^{-azwj} from their^{-la} presence, surely Allah^{-azwj}, He^{-azwj} is the Hearing, the Knowing!' – ten times".³⁹⁷

الْكَاثِبِي، عَنِ الْعَدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مِثْلَهُ إِلَّا أَنَّهُ زَادَ فِي آخِرِهِ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ فَإِنْ نَسِيتَ فَصَيِّتْ كَمَا تَقْضِي الصَّلَاةَ إِذَا نَسَيْتَهَا.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Muhammad Bin Ali similar to it except there is an increase in it: 'Before emergence of the sun and before the setting. If he forgets, he should fulfil just as he fulfils the Salat when he forgets it'.³⁹⁸

39- فَلَاخِ السَّائِلِ، وَ يَقُولُ أَيْضاً مَا رَوَاهُ عَلِيُّ بْنُ مَهْزِيَّارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَقَاعٍ [بِقَاعٍ] عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمِ الْبَجَلِيِّ عَنْ غَامِرِ بْنِ غَدَافِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَضَعْ يَدَكَ عَلَى رَأْسِكَ ثُمَّ أَمْرِيهَا عَلَى وَجْهِكَ ثُمَّ خُذْ بِمَجَامِعِ لِحْيَتِكَ وَ فُلْ أَحْطُثْ عَلَى نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي مِنْ غَائِبٍ وَ شَاهِدٍ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ-

(The book) 'Falah Al Saail' – 'And he should say as well what is reported by Ali Bin Mahziyar, from Muhammad Bin Ali, from Al Hassan Bin Ali Bin Baqa'a, from Abdul Al Salaam Bin Salim Al Bajaly, from Aamir Bin Uzafir,

'From Abu Abdullah^{-asws} having said: 'When it is morning and evening, place your hand upon your head, then pass it upon your face, then grab your entire beard and say, 'I seek Protection upon myself, and my wife, and my wealth, and my children, from unseen and seen, with Allah^{-azwj} Who there is no god except He^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful!

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

the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]'

فَإِذَا فُتِّتَهَا بِالْعَدَاةِ حُفِظَتْ فِي نَفْسِكَ وَ أَهْلِكَ وَ مَالِكَ وَ وُلْدِكَ حَتَّى تُمْسِيَ وَ إِذَا فُتِّتَهَا بِاللَّيْلِ حُفِظَتْ حَتَّى تُصْبِحَ

When you have said it in the morning, you will be protected regarding yourself, and your wife, and your wealth, and your children until evening, and when you say it at night, you will be protected until morning'.

³⁹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 38 a

³⁹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 38 b

و يَقُولُ أَيضاً مَا رَوَاهُ صَفْوَانُ بْنُ يَحْيَى يَرْفَعُهُ فِي كِتَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّمَا سُمِّيَ نُوحٌ عَبْدًا شَكُورًا لِأَنَّهُ كَانَ ع يَقُولُ هَذَا عِنْدَ كُلِّ صَبَاحٍ وَ مَسَاءٍ -
اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّهُ مَا أَمْسَى وَ أَصْبَحَ بِي مِنْ عَافِيَةٍ أَوْ نِعْمَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ عَلَى كُلِّ خَالٍ

And he should say as well what is reported by Safwan Bin Yahya, raising it in his book, from Abu Abdullah^{-asws} having said: 'But rather, Noah^{-as} was named as 'grateful servant' because he^{-as} was saying this at every morning and evening: 'O Allah^{-azwj}! I keep You^{-azwj} as Witness, whatever well being or bounty has come to be with me in the morning and evening, in religion or world, it is from You^{-azwj} Alone. There is no associate for You^{-azwj}. For You^{-azwj} is the Praise and for You^{-azwj} is the thanks upon all situations!'

وَ زَادَ جَدِّي أَبُو جَعْفَرِ الطُّوسِيِّ فِي رِوَايَتِهِ بَعْدَ قَوْلِهِ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

And my grandfather Abu Ja'far Al-Tusi increased in his report after his^{-asws} words: 'For You^{-azwj} is the Praise, and for You^{-azwj} is the thanks until You^{-azwj} are Satisfied, and after the Satisfaction!'

أَقُولُ وَ بِمَا رَوَيْنَاهُ عَنْ جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ فِيْمَا يَرْوِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ حَبِيبِ الشَّيْخِ الْقُمِيِّينَ فِي زَمَانِهِ وَ وَجَدْتُهُ بِحِطِّ جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ
رِضْوَانُ اللَّهِ جَلَّ جَلَالُهُ عَلَيْهِ قَالَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبَّاسِ بْنِ عَامِرٍ - عَنْ رَبِيعِ بْنِ مُحَمَّدِ الْمُسْلِيِّ عَنْ أَبِي سَعِيدٍ - عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ

I am saying, 'And from what we are reporting from my grandfather Abu Ja'far Al-Tusi among what he reported from Muhammad Bin Ali Bin Mahboub Sheykh of the people of Qum during his era, and I found it being in the handwriting of my grandfather Abu Ja'far Al Tusi, may the Satisfaction of Allah^{-azwj}, Majestic is His^{-azwj} Majesty be upon him. He said, from Ayoub Bin Nuh, from Abbas Bin Aamir, from Rabie Bin Muhammad Al Muslie, from Abu Saeed, from Aban Bin Abu Ayyash, from Anas Bin Malik (well known fabricator) who said,

قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ مَرَّةً إِذَا أَصْبَحَ وَ مَرَّةً إِذَا أَمْسَى بَعَثَ اللَّهُ مَلَكًا إِلَى الْجَنَّةِ مَعَهُ مِكْسَاحٌ مِنَ الْفِضَّةِ
يَكْسُخُ لَهُ مِنْ طِينِ الْجَنَّةِ وَ هُوَ مِسْكٌ أَذْفَرُ ثُمَّ يَغْرِسُ لَهُ غَرْسًا ثُمَّ يَحِيطُ عَلَيْهِ حَائِطًا ثُمَّ يُبَوِّبُ عَلَيْهِ بَابًا ثُمَّ يُغْلِقُهُ ثُمَّ يَكْتُبُ عَلَى الْبَابِ هَذَا بُسْتَانُ فُلَانِ بْنِ
فُلَانٍ -

'Rasool-Allah^{-saww} said: 'One who says, 'Glory be to Allah^{-azwj} the Magnificent', one when it is morning, and once when it is evening, Allah^{-azwj} will Dispatch an Angel to the Paradise with him, a spoonful of silver scooped out for him from the clay of Paradise, and it is yellow Musk, then a plant is planted for him, then a wall is built for it, then doors are made for him, then closed. Then it is written upon the door, 'This is an orchard of so and so, son of so and so!'

أَقُولُ وَ رَأَيْتُهُ قَدْ رَوَاهُ أَيضاً الرَّبِيعُ بْنُ مُحَمَّدِ الْمُسْلِيِّ فِي كِتَابِ أَصْلِهِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ
سُبْحَانَ اللَّهِ الْعَظِيمِ مِنْ غَيْرِ عَجَبٍ مَحَا اللَّهُ عَنْهُ أَلْفَ سَيِّئَةٍ وَ أَثَبَّتْ لَهُ أَلْفَ حَسَنَةٍ وَ كَتَبَ لَهُ أَلْفَ شَفَاعَةٍ وَ رَفَعَ لَهُ أَلْفَ دَرَجَةٍ وَ خَلَقَ لَهُ مِنْ تِلْكَ الْكَلِمَةِ
طَائِرًا أَبْيَضٌ يَقُولُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ إِلَى يَوْمِ الْقِيَامَةِ وَ يَكْتُبُ لِقَائِلِهَا.

I am saying, 'And I saw it having been reported as well by Al-Rabie Bin Muhammad Al Muslie in his original book by his chain to Muhammad Bin Talha, from Abu Abdullah^{-asws} having said: 'One who says, 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise! Glory be to Allah^{-azwj} the Magnificent', from without pride, Allah^{-azwj} will Delete from him a thousand evil deeds, and

Affirm for him a thousand good deeds, and Write for him a thousand intercessions, and Raise for him a thousand ranks, and Create for him from those phrases, a white bird saying, 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise! Glory be to Allah^{-azwj} the Magnificent', up to the Day of Qiyamah, and it will be written for its speaker".³⁹⁹

40- فَلَاخِ السَّائِلِ، أَقُولُ رَوَيْنَا بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ جَلَّ جَلَالُهُ عَلَيْهِ فِي أَدْعِيَةِ الْمَغْرِبِ دُعَاءِ الْعَشْرَاتِ فَقَالَ وَ يُسْتَحَبُّ أَنْ يَدْعُو بِدُعَاءِ الْعَشْرَاتِ عِنْدَ الصَّبَاحِ وَ عِنْدَ الْمَسَاءِ وَ أَفْضَلُهُ بَعْدَ الْعَصْرِ يَوْمَ الْجُمُعَةِ وَ هُوَ

(The book) 'Falah Al Saail' –

I am saying, 'We are reporting by our chain to my grandfather Abu Ja'far Al-Tusi, may the Satisfaction of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, be upon him, among supplication of Al Maghrib 'Dual Al-Asharaat'. He said, 'And it is recommended to supplicate with 'Du'a Al-Asharaat' in the morning and in the evening, and its best is after Al Asr on the day of Friday, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

سُبْحَانَ اللَّهِ أَنَاءَ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ سُبْحَانَ اللَّهِ بِالْغُدُوِّ وَ الْأَصَالِ سُبْحَانَ اللَّهِ بِالْعِشِيِّ وَ الْإِبْكَارِ سُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ

Glory be to Allah^{-azwj}, **And from the hours of the night, [20:130]!** Glory be to Allah^{-azwj}, **in the morning and evening [13:15]!** Glory be to Allah^{-azwj} **in the evening and the morning" [3:41]!** Glory be to Allah^{-azwj}, **when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18].**

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ- سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19]. Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool(s) [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].

سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْجَبْرُوتِ سُبْحَانَ ذِي الْكِبْرِيَاءِ وَ الْعِظَمَةِ الْمَلِكِ الْحَقِّ الْمُبِينِ الْمُتَّخِذِ الْفُؤَادِ سُبْحَانَ اللَّهِ الْمَلِكِ الْحَقِّ الَّذِي لَا يَمُوتُ سُبْحَانَ اللَّهِ الْمَلِكِ الْحَقِّ الْفُؤَادِ

Glory be to the One^{-azwj} with the Kingdom and the Domains! Glory be to the One^{-azwj} with the Might and the Compulsiveness! Glory be to the One^{-azwj} with the Greatness and the

³⁹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 39

Magnificence! The King, the manifest Truth, the Securer, the Holy! Glory be to Allah^{-azwj} the King, the Living Who does not die! Glory be to Allah^{-azwj} the King, the Living, the Holy!

سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الدَّائِمِ الْقَائِمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَ تَعَالَى سُبْحَانَ
قُدُّوسٍ رُبُّنَا وَ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

Glory be to the Eternal, the Permanent! Glory be to the Permanent, the Eternal! Glory be to my Lord^{-azwj} the Magnificent! Glory be to my Lord^{-azwj} the Exalted! Glory be to the Living, the Eternal! Glory be to the Exalted, the Lofty! Glorious is He^{-azwj} and Exalted! Sublime, Holy is our Lord^{-azwj} and Lord^{-azwj} of the Angels and the Spirit!

سُبْحَانَ الدَّائِمِ غَيْرِ الْعَافِلِ سُبْحَانَ الْعَالِمِ بِغَيْرِ تَعْلِيمٍ سُبْحَانَ خَالِقِ مَا يُرَى وَ مَا لَا يُرَى سُبْحَانَ الَّذِي يُدْرِكُ الْأَبْصَارَ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ اللَّطِيفُ
الْحَبِيرُ

Glory be to the Permanent without heedlessness! Glory be to the Knower without having been taught! Glory be to the Creator not having been seen nor will be seen! Glory be to the One^{-azwj} Who realises the sights and the sights cannot realise Him^{-azwj}, and He^{-azwj} is the Subtle, the Informed!

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَ خَيْرٍ وَ بَرَكَةٍ وَ عَافِيَةٍ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أُمَّمٍ عَلَيَّ نِعْمَتِكَ وَ خَيْرِكَ وَ بَرَكَاتِكَ وَ عَافِيَتِكَ بِنَجَاةٍ مِنَ النَّارِ وَ ارْزُقْنِي
شُكْرَكَ وَ عَافِيَتِكَ وَ فَضْلَكَ وَ كَرَامَتَكَ أَبَدًا مَا أَبْقَيْتَنِي

O Allah^{-azwj}! I have come to be in bounties, and goodness, and Blessings, and well-being from You^{-azwj}, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Complete Your^{-azwj} bounties upon me, and Your^{-azwj} goodness, and Your^{-azwj} Blessings, and Your^{-azwj} well-being, with salvation from the Fire, and Grace me Your^{-azwj} thanks, and Your^{-azwj} well-being, and Your^{-azwj} Grace, and Your^{-azwj} Benevolence for ever for as long as You^{-azwj} Cause me to live!

اللَّهُمَّ بِبُورِكَ اهْتَدَيْتُ وَ بِفَضْلِكَ اسْتَعْنَيْتُ وَ بِنِعْمَتِكَ أَصْبَحْتُ وَ أَمْسَيْتُ

O Allah^{-azwj}! I was guided by Your^{-azwj} Light, and enriched by Your^{-azwj} Grace, and came to morning and evening with Your^{-azwj} bounties!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيداً وَ أَشْهَدُ مَلَائِكَتَكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ حَمَلَةَ عَرْشِكَ وَ سُكَّانَ سَمَاوَاتِكَ وَ أَرْضِكَ وَ جَمِيعَ خَلْقِكَ بِأَنَّكَ أَنْتَ اللَّهُ
لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

O Allah^{-azwj}! I keep You^{-azwj} as Witness and suffice with You^{-azwj} as Witness, and I keep Your^{-azwj} Angels as witnesses, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and bearers of Your^{-azwj} Throne, and dwellers of Your^{-azwj} skies and Your^{-azwj} earth, and entirety of Your^{-azwj} creatures that surely, You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}!

وَ أَنْ مُحَمَّدًا عَبْدَكَ وَ رَسُولَكَ وَ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ تُحْيِي وَ تُمِيتُ وَ تُمِيتُ وَ تُحْيِي

And Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and You^{-azwj} are Able upon all things! You^{-azwj} Cause to live and die, and You^{-azwj} Cause to die and live!

وَأَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَالسَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ:

And I testify that the Paradise is true, and the Fire is true, and the Hour is coming, there is no doubt in it, and that Allah^{-azwj} will Resurrect ones in the graves!

وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ حَقًّا حَقًّا وَأَنَّ الْأَئِمَّةَ مِنْ وُلْدِهِ هُمُ الْأَئِمَّةُ الْهَادِيَةُ الْمَهْدِيُونَ غَيْرَ الضَّالِّينَ وَلَا الْمُضِلِّينَ وَأَهُمْ أَوْلِيَاؤُكَ الْمُصْطَفَوْنَ وَجَزِيكَ الْعَالِيُونَ وَصَفْوَتِكَ

And I testify that Ali^{-asws} Bin Abu Talib^{-asws} is Emir of the Momineen truly, truly, and the Imams^{-asws} from his^{-asws} sons^{-asws}, they^{-asws} are the Imams^{-asws} of guidance, the guided, neither straying from straying others, and they^{-asws} are Your^{-azwj} friends, the Chosen ones, and Your^{-azwj} party to prevail, and Your^{-azwj} elites!

وَخَيْرَتِكَ مِنْ خَلْقِكَ وَجُزَاؤِكَ الَّذِينَ انْتَجَبْتَهُمْ لِدِينِكَ وَاخْتَصَصْتَهُمْ مِنْ خَلْقِكَ وَاصْطَفَيْتَهُمْ عَلَى عِبَادِكَ وَجَعَلْتَهُمْ حُجَّةً عَلَى الْعَالَمِينَ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ وَالسَّلَامَ عَلَيْكُمْ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ

And Your^{-azwj} Choice from Your^{-azwj} creatures, and Your^{-azwj} captains, those You^{-azwj} Selected from Yourself^{-azwj} and Your^{-azwj} ones Chose upon Your^{-azwj} servants, and You^{-azwj} Made them^{-asws} as Divine Authorities upon the worlds. May Your^{-azwj} Salawaat upon them^{-asws}, and the greeting upon you, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ اكْتُبْ لِي هَذِهِ الشَّهَادَةَ عِنْدَكَ حَتَّى تُلْقِيَنِيهَا وَأَنْتَ عَنِّي رَاضٍ إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ

O Allah^{-azwj}! Write this testimony for me with You (sw.t.) until I am indoctrinated it and You^{-azwj} are Satisfied with me, surely You^{-azwj} are Able upon whatever You^{-azwj} so Desire!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا يَصْعَدُ أَوَّلُهُ وَلَا يَنْفَدُ آخِرُهُ اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا تَصْعَقُ لَكَ السَّمَاءُ كَنَفِيهَا وَتُسَبِّحُ لَكَ الْأَرْضُ وَمَنْ عَلَيْهَا

O Allah^{-azwj}! For You^{-azwj} is the Praise, a praise its beginning ascends and its end does not deplete! O Allah^{-azwj}! For You^{-azwj} is the Praise, a praise the sky placed its canopy for You^{-azwj} and the earth and the ones upon it glorify to You^{-azwj}!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا سَرْمَدًا أَبَدًا لَا انْقِطَاعَ لَهُ وَلَا نَقَادَ وَ لَكَ يُنْبَغِي وَإِلَيْكَ يَنْتَهِي فِيَّ وَ عَلَيَّ وَ لَدَيَّ وَ مَعِيَ وَ قَبْلِي وَ بَعْدِي وَ أَمَامِي وَ فَوْقِي وَ تَحْتِي وَ إِذَا مِتُّ وَ بَقِيتُ فَرْدًا وَجِيدًا وَ لَكَ الْحَمْدُ إِذَا نُشِرْتُ وَ بُعِثْتُ يَا مَوْلَايَ

O Allah^{-azwj}! For You^{-azwj} is praise continuing forever, there being no termination for it nor any depletion, and for You^{-azwj} it is befitting, and to You^{-azwj} it ends, in me, and upon me, and with me, and before me, and after me, and in front of me, and above me, and beneath me, and when I am dead and remain individual, alone, and for You^{-azwj} is the Praise when I am Publicised and Resurrected, O my Master^{-azwj}!

اللَّهُمَّ وَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِجَمِيعِ تَحَامِيدِكَ كُلِّهَا عَلَى جَمِيعِ نِعْمَاتِكَ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى مَا تُحِبُّ رَبَّنَا وَ تَرْضَى

O Allah-azwj, and for You-azwj is the Praise, and for You-azwj is the thanks, with entirety of Your-azwj Praises, all of them upon entirety of Your-azwj bounties, all of them, until the Praise ends to what You-azwj Love, our Lord-azwj, and are Satisfied!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى كُلِّ أَكْلَةٍ وَ شَرْبَةٍ وَ بَطْشَةٍ وَ قَبْضَةٍ وَ فِي كُلِّ مَوْضِعٍ شَعْرَةٍ

O Allah-azwj! For You-azwj is the Praise upon all food, and drink, and bite, and handful, and every place of hair!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَمَدَ لَهُ دُونَ مَشِيئَتِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَجْرَ لِقَائِهِ إِلَّا رِضَاكَ وَ لَكَ الْحَمْدُ عَلَى جِلْمِكَ بَعْدَ عِلْمِكَ

O Allah-azwj! For You-azwj is the Praise, praise which is eternal with Your-azwj Eternality, and for You-azwj is the Praise, praise having not period for it besides Your-azwj Desire, and for You-azwj is the Praise, praise having no Recompense for its speaker except Your-azwj Satisfaction, and for You-azwj is the Praise upon Your-azwj Forbearance after Your-azwj Knowledge!

وَ لَكَ الْحَمْدُ عَلَى عَفْوِكَ بَعْدَ قُدْرَتِكَ وَ لَكَ الْحَمْدُ بَاعِثَ الْحَمْدِ وَ لَكَ الْحَمْدُ وَارِثَ الْحَمْدِ وَ لَكَ الْحَمْدُ بَدِيعَ الْحَمْدِ وَ لَكَ الْحَمْدُ مُنْتَهَى الْحَمْدِ وَ لَكَ الْحَمْدُ مُبْتَدِعَ الْحَمْدِ

And for You-azwj is the Praise upon Your-azwj Pardon after Your-azwj Power, and for You-azwj is the Praise, Resurrector of the praise, and for You-azwj is the Praise, Inheritor of the Praise, and for You-azwj is the Praise, Initiator of the praise, and for You-azwj is the Praise, ultimate of the praise, and for You-azwj is the Praise, Beginner of the praise!

وَ لَكَ الْحَمْدُ مُشْتَرِي الْحَمْدِ وَ لَكَ الْحَمْدُ وَلِيَّ الْحَمْدِ وَ لَكَ الْحَمْدُ قَدِيمَ الْحَمْدِ وَ لَكَ الْحَمْدُ صَادِقَ الْوَعْدِ وَ فِي الْعَهْدِ عَزِيزَ الْجُنْدِ قَائِمَ الْمَجْدِ

And for You-azwj is the Praise, acquirer of praise, and for You-azwj is the Praise, Guardian of the praise, and for You-azwj is the Praise, Ancient of the praise, and for You (sw.t.) is the Praise, Truthful of the Promise, Loyal of the Covenant, and Mighty of the army, of the established Glory!

وَ لَكَ الْحَمْدُ رَفِيعَ الدَّرَجَاتِ مُجِيبَ الدَّعَوَاتِ مُنْزِلَ الْآيَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتِ الْعَظِيمِ الْبَرَكَاتِ مُخْرِجَ النُّورِ مِنَ الظُّلُمَاتِ وَ مُخْرِجَ مَنْ فِي الظُّلُمَاتِ إِلَى النُّورِ مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ وَ جَاعِلَ الْحَسَنَاتِ دَرَجَاتٍ

And for You-azwj is the Praise, Raiser of the ranks, Answerer of the supplications, Revealer of the Verses from above the seven skies, Mighty of the Blessings, Extractor of the Light from the darkness(es), and Extractor of the ones in the darkness(es) to the Light, Replaces of the evil deeds as good deeds, and Maker of the good deeds as ranks!

اللَّهُمَّ لَكَ الْحَمْدُ غَافِرَ الذُّنُوبِ وَ قَابِلَ التَّوْبِ شَدِيدَ الْعِقَابِ ذَا الطَّوْلِ لَا إِلَهَ إِلَّا أَنْتَ إِلَهِي الْمَصِيرُ

O Allah-azwj! For You-azwj is the Praise, Forgiven of the sin, and Acceptor of the repentance, Severe of the punishment with the Leniency! There is no god except You-azwj, the destination is to You-azwj!

اللَّهُمَّ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَىٰ وَ لَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّىٰ وَ لَكَ الْحَمْدُ فِي الْأَخِرَةِ وَ الْأُولَىٰ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ نَجْمٍ وَ مَلَكٍ فِي السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ الْقَرَىٰ وَ الْحَصَىٰ وَ النَّوَىٰ

O Allah^{-azwj}! For You^{-azwj} is the Praise in the night when it overcomes, and for You^{-azwj} is the Praise in the day when it brightens, and for You^{-azwj} is the Praise in the Hereafter and the former (world), and for You^{-azwj} is the Praise the number of all stars and Angels in the sky, and for You^{-azwj} is the Praise number of grains of soil, and the pebbles, and the kernels!

وَ لَكَ الْحَمْدُ عَدَدَ مَا فِي جَوْفِ الْأَرْضِ وَ لَكَ الْحَمْدُ عَدَدَ أَوْزَانِ مِيَاهِ الْبِحَارِ وَ لَكَ الْحَمْدُ عَدَدَ أَوْزَانِ الْأَشْجَارِ وَ لَكَ الْحَمْدُ عَدَدَ مَا عَلَىٰ وَجْهِ الْأَرْضِ وَ لَكَ الْحَمْدُ عَدَدَ مَا أَحْصَىٰ كِتَابُكَ

And for You^{-azwj} is the Praise the number of what is in interior of the earth, and for You^{-azwj} is the Praise the number of weight of waters of the oceans, and for You^{-azwj} is the Praise the number of leaves of the trees, and for You^{-azwj} is the Praise the number of what is upon the surface of the earth, and for You^{-azwj} is the Praise the number of what Your^{-azwj} Book has enumerated!

وَ لَكَ الْحَمْدُ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُكَ وَ لَكَ الْحَمْدُ عَدَدَ الْإِنْسِ وَ الْجِنِّ وَ الْهَوَامِّ وَ الطَّيْرِ وَ الْبَهَائِمِ وَ السَّبَاعِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا نُحِبُّ رَبَّنَا وَ تَرْضَىٰ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ

And for You^{-azwj} is the Praise the number of what Your^{-azwj} Knowledge Encompasses with, and for You^{-azwj} is the Praise the number of humans and the Jinn, and the vermin and the birds, and the animals and the predators, abundant praise, Blessings in it like what You^{-azwj} Love, our Lord^{-azwj} and Satisfied, and just as is befitting for the Honour of Your^{-azwj} Face, and Might of Your^{-azwj} Majesty!

ثُمَّ تَقُولُ عَشْرًا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ اللَّطِيفُ الْخَبِيرُ

Then you should say ten times, '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, and He^{-azwj} is the Subtle, the Informed!'

وَ تَقُولُ عَشْرًا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّزُ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And you should say ten times, '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 die and live, and He^{-azwj} Causes to live and die, and He^{-azwj} is Living and will not be dying! The goodness is in His^{-azwj} Hand and He^{-azwj} is Able upon all things!'

وَ تَقُولُ عَشْرًا أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَنُوبُ إِلَيْهِ-

And you should say ten times, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj}!'

وَتَقُولُ عَشْرًا يَا اللَّهُ يَا اللَّهُ

And you should say ten times, 'O Allah^{-azwj}! O Allah^{-azwj}!'

وَتَقُولُ عَشْرًا يَا رَحْمَانُ يَا رَحْمَانُ

And you should say ten times, 'O Beneficent! O Beneficent!'

وَتَقُولُ عَشْرًا يَا رَحِيمُ يَا رَحِيمُ

And you should say ten times, 'O Merciful! O Merciful!'

وَتَقُولُ عَشْرًا يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ

And you should say ten times, 'O Initiator of the skies and the earth!'

وَتَقُولُ عَشْرًا يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

And you should say ten times, 'O One^{-azwj} with the Majesty and the Benevolence!'

وَتَقُولُ عَشْرًا يَا حَنَّانُ يَا مَنَّانُ

And you should say ten times, 'O Affectionate! O Bestower!'

وَتَقُولُ عَشْرًا يَا حَيُّ يَا قَيُّوْمُ

And you should say ten times, 'O Living! O Eternal!'

وَتَقُولُ عَشْرًا يَا اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

And you should say ten times, 'O Allah^{-azwj}! There is no god except You^{-azwj}!'

وَتَقُولُ عَشْرًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And you should say ten times, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful!'

وَتَقُولُ عَشْرًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

And you should say ten times, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!'

وَتَقُولُ عَشْرًا اللَّهُمَّ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ

And you should say ten times, 'O Allah^{-azwj}! Do with me what You^{-azwj} are rightful of!'

وَتَقُولُ عَشْرًا آمِينَ آمِينَ

And you should say ten times, 'Ameen! Ameen!'

وَتَقُولُ عَشْرًا فَإِنَّهُ هُوَ اللَّهُ أَحَدٌ

And you should say ten times, '**Say: 'He, Allah, is One [112:1]!**'

وَتَقُولُ بَعْدَ ذَلِكَ اللَّهُمَّ اصْنَعْ بِي مَا أَنْتَ أَهْلُهُ وَلَا تَصْنَعْ بِي مَا أَنَا أَهْلُهُ فَإِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ وَأَنَا أَهْلُ الذُّنُوبِ وَالْحَطَايَا فَارْحَمْنِي يَا مَوْلَايَ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

And you should say after that, 'O Allah^{-azwj}! Do with me what You^{-azwj} are rightful of, and do not Do with me what I am rightful of, surely You^{-azwj} are rightful of being feared, and rightful to Forgive, and I am one with the sins and the mistakes, therefore Mercy me, O my Master^{-asws} and You^{-azwj} are most Merciful of the merciful ones!'

وَتَقُولُ عَشْرًا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ - الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الدَّلِّ وَ كَثِيرَةٌ تَكْبِيرًا وَ هَذَا آخِرُ دُعَاءِ الْعَشْرَاتِ.

And you should say ten times, 'There is neither might nor strength except with Allah^{-azwj}! I have relied upon the Living Who will not be dying! ***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]*** – and this is end of 'Dua Al Asharaat'.⁴⁰⁰

41- فَلَاخِ السَّائِلِ، وَ أَمَانُ الْأَخْطَارِ، أَقُولُ وَ يَقُولُ أَيْضًا مَا قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ مَبِيئِهِ عَلَى فِرَاشِ النَّبِيِّ ص يَقِيهِ بِمُحَاجَّتِهِ مِنَ الْأَعْدَاءِ فَإِنَّهُ
مِنْ مَهْمَاتِ الدُّعَاءِ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ وَجَدْنَاهُ مَرْوِيًّا عَنْ مَوْلَانَا جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع

(The book) 'Falah Al Saail', and 'Amaan Al Akhtaar' –

I am saying, 'And he should say as well what our Master^{-asws} Amir Al-Momineen^{-asws} said during his^{-asws} night upon the bed of the Prophet^{-saww} to save him^{-asws} from the enemies with its shield, for it is from the important supplications in the morning and evening. We found it being reported from our Master Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}.

أَنَّهُ لَمَّا قَدِمَ إِلَى الْعِرَاقِ حَيْثُ طَلَبَهُ الْمَنْصُورُ اجْتَمَعَ إِلَيْهِ النَّاسُ فَقَالُوا يَا مَوْلَانَا تُرْبَةُ قَبْرِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ فَهَلْ مِنْ أَمَانٍ مِنْ كُلِّ
خَوْفٍ

When he^{-asws} arrived to Al-Iraq, Al-Mansour sought him^{-asws}, the people gathered to him^{-asws}. They said, 'O our Master^{-asws}! Soil of the grave of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} upon him^{-asws} is a healing from every disease, is it a security from every fear?'

فَقَالَ نَعَمْ إِذَا أَرَادَ أَحَدُكُمْ أَنْ تَكُونَ أَمَانًا مِنْ كُلِّ خَوْفٍ فَلْيَأْخُذِ السُّبْحَةَ مِنْ تُرْبَتِهِ وَ يَدْعُو بِدُعَائِ الْمَيْبِتِ عَلَى فِرَاشِهِ ثَلَاثَ مَرَّاتٍ وَ هُوَ أَمْسَيْتُ

He^{-asws} said: 'Yes. Whenever one of you wants to be safe from every fear, let him take the rosary (made) from his^{-asws} soul, and supplication with 'Dua Al Mabeyt' upon his bed three times while it is evening: -

اللَّهُمَّ مُعْتَصِماً بِدِمَامِكَ وَجِوَارِكَ الْمَنْعِ الَّذِي لَا يُطَاوَلُ وَلَا يُجَاوَلُ مِنْ شَرِّ كُلِّ غَاشِمٍ وَطَارِقٍ مِنْ سَائِرِ مَنْ خَلَقْتَ وَ مَا خَلَقْتَ مِنْ خَلْقِكَ الصَّامِتِ
وَ النَّاطِقِ مِنْ كُلِّ خَوْفٍ يَلْبَسُ سَابِعَةَ حَصِينَةٍ وَلَاءِ أَهْلِ بَيْتِ نَبِيِّكَ ع مُحْتَجِباً مِنْ كُلِّ قَاصِدٍ لِي إِلَى أُذُنِي بِجِدَارِ حَصِينٍ

'O Allah^{-azwj}! Holding on to Your^{-azwj} Protection and Your^{-azwj} Invincible shield which can neither be broken or penetrated, from evil of every brute and night-comer from rest of the one You^{-azwj} Created and what You^{-azwj} Created from Your^{-azwj} creation, the silent and the speaking, from every feared person, fortified by the Wilayah of People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}, veiled from every one aiming at me to harm, by a fortified wall!

الإِخْلَاصِ فِي الإِعْتِرَافِ بِحَقِّهِمْ وَ التَّمَسُّكِ بِحَبْلِهِمْ مُوقِناً أَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ وَ بِهَيْمِ أَوْلِيَائِهِمْ مِنَ الْوَالِدِ وَ أَجَانِبِ مَنْ جَانَبُوا وَ أَعَادِي مَنْ عَادُوا فَصَلِّ
عَلَى مُحَمَّدٍ وَ آلِهِ

I am sincere in the acknowledgment of their^{-asws} rights, and holding on to their^{-asws} rope, convince that the truth is for them^{-asws}, and with them^{-asws}, and in them^{-asws}, and by them^{-asws} I befriend the ones they^{-asws} befriend, and I shun the ones they^{-asws} shunned, and I am inimical to the ones they^{-asws} are inimical to, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَ أَعِزِّي اللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا أَنْفَقِيهِ يَا عَظِيمُ حَجَرْتُ الأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَ الأَرْضِ إِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً وَ مِنْ خَلْفِهِمْ سَدّاً
فَأَعَشَيْنَاهُمُ قُلُوبَهُمْ لَا يُبْصِرُونَ

O Allah^{-azwj}! And Shelter me through them^{-asws} from evil of all what I fear, O Mighty, Keep away my enemies from me with Your^{-azwj} Dominion of the skies and the earth, **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]**.

ثُمَّ يُقْبَلُ السُّبْحَةَ وَ يَضَعُهَا عَلَى عَيْنَيْهِ وَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ صَاحِبِهَا وَ بِحَقِّ جَدِّهِ وَ أَبِيهِ وَ بِحَقِّ أُمِّهِ وَ بِحَقِّ أَخِيهِ وَ بِحَقِّ وُلْدِهِ
الطَّاهِرِينَ اجْعَلْهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَاناً مِنْ كُلِّ خَوْفٍ وَ حِفْظاً مِنْ كُلِّ سُوءٍ ثُمَّ يَضَعُهَا فِي جَبِينِهِ

Then he should kiss the rosary and place it upon his eyes and say, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of this soil, and by the right of its owner, and by the right of his^{-asws} grandfather^{-saww} and his^{-asws} father^{-asws}, and by the right of his^{-asws} mother^{-asws}, and by the right of his^{-asws} brother^{-asws}, and by the right of his^{-asws} sons^{-asws}, the Purified! Make it healing from every disease and a security from every fear, and protection from all evil!' Then he should place it on his forehead.

فَإِنْ فَعَلَ ذَلِكَ فِي العُدَاةِ فَلَا يَزَالُ فِي أَمَانِ اللَّهِ حَتَّى العِشَاءِ وَ إِنْ فَعَلَ ذَلِكَ فِي العِشَاءِ لَا يَزَالُ فِي أَمَانِ اللَّهِ حَتَّى العُدَاةِ

If he does that in the morning, he will not cease to be in the Security of Allah^{-azwj} until the evening, and if he does that in the evening, he will not cease to be in the Security of Allah^{-azwj} until the morning.

وَيَقُولُ أَيْضاً مَا ذَكَرَهُ جَدِّي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ عِنْدَ الْغُرُوبِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ خَيْرَ لَيْلِي هَذِهِ وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّ لَيْلِي هَذِهِ وَ شَرِّ مَا فِيهَا

And he should say as well what was mentioned by my grandfather Abu Ja'far Muhammad Bin Al Hassan Al-Tusi at the sunset, 'O Allah^{-azwj}! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and I ask You^{-azwj} of goodness for this night of mine, and goodness of what is in it, and I seek Refuge with You^{-azwj} from evil of this night of mine and evil of whatever is in it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَكْتُبَ عَلَيَّ خَطِيئَةً أَوْ إِثْمًا

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from any mistake or sin to be written against me!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي خَطِيئَتِي وَ إِثْمِي وَ أَعْطِنِي بِمُنْمَاهَا وَ بَرَكَاتِهَا وَ عَوْنَهَا وَ نُورَهَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Suffice me of its mistakes, and its sins, and Grant me its Conferment, and its Blessings, and its Assistance, and its Noor!

اللَّهُمَّ نَفْسِي خَلَقْتَهَا وَ بِيَدِكَ حَيَاتُهَا وَ مَوْتُهَا

O Allah^{-azwj}! My soul, You^{-azwj} Created it, and in Your^{-azwj} Hand it its life and its death!

اللَّهُمَّ فَإِنْ أَمْسَكْتَهَا فَإِلَى رِضْوَانِكَ وَ الْجَنَّةِ وَ إِنْ أَرْسَلْتَهَا فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لَهَا وَ ارْحَمْهَا

O Allah^{-azwj}! If You^{-azwj} were to Withhold it, then to Your^{-azwj} Satisfaction and the Paradise, and if You^{-azwj} were to Send it (back into the body), then Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive it and Mercy it!

أَقُولُ وَ يَقُولُ أَيْضاً رَبِّي اللَّهُ - حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ أَشْهَدُ وَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

I am saying, 'And he should say as well, 'My Lord (s.w.t) is Allah^{-azwj}! **Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].** There is neither might nor strength except with Allah^{-azwj}! Whatever Allah^{-azwj} so Desires will happen! I testify and know that, **Allah is Able upon all things, and that Allah has Encompassed with all things in Knowledge [65:12] and He Counts the number of all things [72:28].**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ ذَاتَةٍ رَبِّي آخِذٌ بِنَاصِيَتِي إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of myself, and from evil of every animal **He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]!**

اللَّهُمَّ أَمْسَى خَوْفِي مُسْتَجِيرًا بِأَمَانِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ آمِنِّي فَإِنَّكَ لَا تَخْذُلُ مَنْ أَمَنْتَهُ

O Allah^{-azwj}! This evening my fear is seeking shelter with Your^{-azwj} Safety, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Secure me, for You^{-azwj} do not Abandon the one whom You^{-azwj} Secure!

اللَّهُمَّ أَمْسَى جَهْلِي مُسْتَجِيرًا بِحِلْمِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ عُدْ عَلَيَّ بِحِلْمِكَ وَ فَضْلِكَ

O Allah^{-azwj}! This evening my ignorance is seeking shelter with Your^{-azwj} Forbearance, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Turn to me with Your^{-azwj} Forbearance and Your^{-azwj} Grace!

إِلَهِي أَمْسَى قَفْرِي مُسْتَجِيرًا بِغَنَاكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ الْهَيِّءِ الْمَرِيءِ

My God^{-azwj}! This evening my poverty is seeking shelter with Your^{-azwj} Richness, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Sustain me from Your^{-azwj} Grace, the capacious, the welcoming, the pleasant!

اللَّهُمَّ أَمْسَى ذَنْبِي مُسْتَجِيرًا بِمَغْفِرَتِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اعْفُزْ لِي مَغْفِرَةً عَظِيمًا جَزْمًا لَا تُعَادِرُ ذَنْبًا وَ لَا أَرْتَكِبُ بَعْدَهَا مُحَرَّمًا

O Allah^{-azwj}! This evening my sins are seeking shelter with Your^{-azwj} Forgiveness, so Send Salawaat upon Muhammad^{-saww} and his^{-asws} Progeny^{-asws} and Forgive for me a determined, resolute Forgiveness, neither leaving any sin, nor will I indulge in any Prohibition after it!

إِلَهِي أَمْسَى ذَنْبِي مُسْتَجِيرًا بِعِزِّكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اعِزَّنِي عِزًّا لَا أُذَلُّ بَعْدَهُ أَبَدًا

My God^{-azwj}! This evening my humiliation is seeking shelter with Your^{-azwj} Honour, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Honour me with such an honour, I will not be humiliated after it, ever!

إِلَهِي أَمْسَى ضَعْفِي مُسْتَجِيرًا بِقُوَّتِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ قَوِّ فِي رِضَاكَ ضَعْفِي

My God^{-azwj}! This evening my weakness is seeking shelter with Your^{-azwj} Strength, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Strengthen my weakness in Your^{-azwj} Satisfaction!

إِلَهِي أَمْسَى وَجْهِي الْبَالِي الْقَانِي مُسْتَجِيرًا بِوَجْهِكَ الدَّائِمِ الْبَاقِي الَّذِي لَا يَبْلَى وَ لَا يَفْنَى فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَجِزْنِي مِنْ عَذَابِ النَّارِ وَ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ

My God^{-azwj}! This evening my decaying perishable face is seeking shelter with Your^{-azwj} Permanent, Ever-lasting Face which will neither decay nor perish, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Save me from Punishment of the Fire and from evil of the world and the Hereafter!

اللَّهُمَّ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْيُسْرُ وَ الْعَافِيَةُ وَ النَّجَاحُ وَ الرِّزْقُ الْكَثِيرُ الطَّيِّبُ الْحَلَالُ الْوَاسِعُ

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Open for me door of the matter in which is the ease, and the well-being, and the success, and the abundant sustenance, the goodly, the Permissible, the vast!

اللَّهُمَّ بَصِّرْني سَبِيلَهُ وَهَيِّئْ لي مَخْرَجَهُ وَ مَنْ قَدَّرْتَ لَهُ مِنْ خَلْقِكَ عَلَيَّ مَعْدَرَةً بِسُوءِ فَضْلِ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ خُذْهُ عَنِّي مِنْ بَيْنِ يَدَيْهِ وَ مَنْ خَلَفَهُ وَ عَن يَمِينِهِ وَ عَن شِمَالِهِ وَ مَنْ فَوْقَهُ وَ مَنْ تَحْتَهُ وَ أَلْجِمْ لِسَانَهُ وَ قَصِّرْ يَدَهُ وَ أَخْرِجْ صَدْرَهُ وَ امْنَعَهُ مِنْ أَنْ يَصِلَ إِلَيَّ أَوْ إِلَى أَحَدٍ مِنْ أَهْلِي وَ مَنْ يَغْنِينِي أَمْرُهُ أَوْ شَيْءٍ مِمَّا حَوَّلْتَنِي وَ رَزَقْتَنِي وَ أَنْعَمْتَ بِهِ عَلَيَّ مِنْ قَلِيلٍ أَوْ كَثِيرٍ بِسُوءِ

O Allah-azwj! Show me its way and Prepare its outlet for me, and the one from Your-azwj creatures You-azwj have Determined evil determination against me, so Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Seize him on my behalf, from his front, and from his back, and from his right, and from his left, and from above him, and from under him, and Rein his tongue, and Shorten his hand (strength), and Trouble his chest, and Prevent him from arriving to me or to anyone of my family, and the one whose affairs concerns me with evil, or something from what You-azwj have Provided me, and Graced me, and Conferred with upon me, from little or more!

يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا مَنْ يُحَوِّلُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

O One-azwj Who is closer to me than the jugular vein! O One-azwj Who Intervenes between the person and his heart! O One-azwj Who is with the lofty scenarios! O One-azwj, there isn't anything like Him-azwj and He-azwj is the Hearing, the Seeing!

يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَعْتَفَنِي مِنَ النَّارِ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ تَفْصُلُ عَلَيَّ بَقَضَاءِ حَوَائِجِي فِي دُنْيَايَ وَ آخِرَتِي إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ.

O, there is no god except You-azwj! By the right of 'there is no god except You-azwj', Liberate me from the Fire! O there is no god except You-azwj! By the right of 'there is no god except You-azwj', Grace upon me by Fulfilling my needs in my world and my Hereafter, You-azwj are Able upon all things!''⁴⁰¹

ثُمَّ قَالَ السَّيِّدُ فِي فَلَاحِ السَّائِلِ، وَ يَقُولُ مَا رُوِيَ أَنَّ زَيْنَ الْعَابِدِينَ ع قَالَ مَا أَنَابِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَ الْجِنُّ وَ هِيَ

Then the Seyyid said in (the book) 'Falah Al Saail' –

'And he should say what is reported that Zayn Al-Abideen-asws having said: 'When I-asws say these phrases, I-asws don't care even if the humans and the Jinn were to gather against me-asws, and it is: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ

'In the Name Allah-azwj, and with Allah-azwj, and from Allah-azwj, and to Allah-azwj, and in the Way of Allah-azwj!

⁴⁰¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 41 a

اللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ فَوَضَّعْتُ أَمْرِي وَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي فَاحْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيْي وَ مِنْ خَلْفِي وَ عَنِّي يَمِينِي وَ عَنِّي شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مَا قَبْلِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah^{-azwj}! I submit myself to You^{-azwj}, and divert my face to You^{-azwj}, and have delegated my affairs to You^{-azwj}, and supported my back to You^{-azwj}, therefore Protect me with protection of the Eman from my front, and from behind me, and from my right, and from my left, and from above me, and from beneath me, and what is before me, and Defend me with Your^{-azwj} Might and Your^{-azwj} Strength, for there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

وَ يَقُولُ أَيْضاً مَا رُوِيَ فِي أَدْعِيَةِ السَّبْرِ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ حِفْظِي وَ كَلَاءَتِي وَ مَعُونَتِي فَلْيَقُلْ عِنْدَ صَبَاحِهِ وَ مَسَائِهِ وَ نَوْمِهِ آمَنْتُ بِرَبِّي إِلَى آخِرِ مَا مَرَّ فِي أَدْعِيَةِ تَغْيِيبِ صَلَاةِ الْفَجْرِ وَ هُوَ بِحَذَا الْمَوْضِعِ أَنْسَبُ وَ إِنَّمَا ذَكَرْنَاهُ هُنَاكَ تَبَعاً لِلْقَوْمِ

And he should say as well what is reported regarding the secret supplications: “O Muhammad^{-saww}, and the one from your^{-saww} community who wants My^{-azwj} Protection, and My^{-azwj} Pasture, and My^{-azwj} Provision, let him say during his morning and his evening, and at his sleep time, ‘I believe in my Lord^{-azwj}’ – up to end of what has parred in the supplication as follow-up of Salat Al Fajr, and it is more attributive in this place, and rather we are mentioning it over here as a norm for the people’.

ثُمَّ قَالَ السَّيِّدُ ثُمَّ يَقُولُ مَا رُوِيَ فِي أَدْعِيَةِ السَّبْرِ يَا مُحَمَّدُ ثَلَاثَ لَلَّذِينَ يُرِيدُونَ التَّقَرُّبَ إِلَيَّ اِغْلُمُوا عَلَمَاً يَقِيناً أَنَّ هَذَا الْكَلَامَ أَفْضَلُ مَا أَنْتُمْ مُتَقَرَّبُونَ بِهِ إِلَيَّ بَعْدَ الْفَرَائِضِ وَ ذَلِكَ أَنْ يَقُولَ

Then the Seyyid said, ‘Then he should say what is reported regarding the secret supplications: “O Muhammad^{-saww}! Say to those who are wanting to draw closer to Me^{-azwj} to know with knowledge of certainty that this speech is what is best what you can be drawing closer to Me^{-azwj} with, after the obligatory (Salats), and that is that he should be saying: -

اللَّهُمَّ إِنَّهُ لَمْ يُمَسَّ أَحَدٌ مِنْ خَلْقِكَ أَنْتَ إِلَيْهِ أَحْسَنُ صَنِيعاً وَ لَا لَهُ أَدْوَمُ كَرَامَةً وَ لَا عَلَيْهِ أَبْيَنُ فَضْلاً وَ لَا بِهِ أَشَدُّ تَرْفُحاً وَ لَا عَلَيْهِ أَشَدُّ حَيْطَةً وَ لَا عَلَيْهِ أَشَدُّ تَعَطُّفاً مِنْكَ عَلَيَّ وَ إِنْ كَانَ جَمِيعُ الْمَخْلُوقِينَ يُعَدِّدُونَ مِنْ ذَلِكَ مِثْلَ تَعْدِيدِي

‘O Allah^{-azwj}! No one from Your^{-azwj} creatures has come to an evening You^{-azwj} are of more excellent Dealing to him, nor of more constant honour, nor having a Graceful eye upon him, nor are You^{-azwj} of more intense Kindness with him, nor of more intense protection upon him, nor of more Reverence upon him that You^{-azwj} are upon me, and even though the created beings are counting from that similar to my counting!

فَأَشْهَدُ يَا كَافِيَ الشَّهَادَةِ بِأَنَّيْ أَشْهَدُكَ بِبَيْتِي صِدْقِي بِأَنَّ لَكَ الْفَضْلَ وَ الطَّوْلَ فِي إِنْعَامِكَ عَلَيَّ وَ قِلَّةِ شُكْرِي لَكَ فِيهَا يَا فَاعِلَ كُلِّ إِزَادَةٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ طَوْفِي أَمَاناً مِنْ حُلُولِ السَّخَطِ لِقِلَّةِ الشُّكْرِ وَ أَوْجِبْ لِي زِيَادَةً مِنْ إِنْعَامِ الْبِعَمَةِ بِسَعَةِ الرَّحْمَةِ وَ الْمَغْفِرَةِ

So be Witness, O Sufficient as Witness, that I keep You^{-azwj} Witness with sincere intention that for You^{-azwj} is the Grace, and the Leniency in Your^{-azwj} Conferment upon me, and lack of my thanking to You^{-azwj} regarding it. O Doer of every Intention! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Save me with safety from the Wrath due to lack

of thanks, and Obligate the increase for me from completion of the bounties with capacious Mercy and the Forgiveness!

أَنْظِرْنِي خَيْرِكَ وَ لَا تُقَابِسْنِي بِسُوءِ سَرِيرَتِي وَ امْتَحِنْ قَلْبِي لِرِضَاكَ وَ اجْعَلْ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ فِي دِينِكَ خَالِصاً وَ لَا تَجْعَلْهُ لِلزُّرْمِ شُبُهَةً وَ لَا فَخْرٍ وَ لَا رِيَاءٍ يَا كَرِيمُ

Consider me with Your^{-azwj} goodness and do not Compare me with my evil conduct, and Test my hear to Your^{-azwj} Satisfaction what I can draw closer to You^{-azwj} by it in your pure religion, and neither Make it to necessitate doubts, nor pride, nor showing off, O Benevolent!

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَحَبَّهُ أَهْلُ سَمَاوَاتِي وَ سَمَوُهُ الشُّكُورُ

If he says that, it would be more beloved to My^{-azwj} skies and I^{-azwj} shall Name him as thankful!"

وَ يَقُولُ أَيْضاً اللَّهُمَّ مَا قَصُرَتْ عَنْهُ مَسْأَلَتِي وَ عَجَزَتْ عَنْهُ قُوَّتِي وَ لَمْ تَبْلُغْهُ فِطْنَتِي فِيهِ صَلَاحُ أَمْرِ آخِرَتِي وَ دُنْيَايَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ افْعَلْهُ بِي

And he should say as well, 'O Allah^{-azwj}! Whatever my request has been deficient from, and my strength is unable from, and my discernment did not reach regarding it correction of the matters of my Hereafter and my world, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Actualise it with me!

يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ فِي عَافِيَةٍ - سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O there is no god except You^{-azwj}! By the right of 'there is no god except You^{-azwj}! By Your^{-azwj} Mercy in well-being, **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool(s) [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]**'.⁴⁰²

ثُمَّ قَالَ السَّيِّدُ رَه، وَ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنْ أَفْقِ الْمَشْرِقِ مَعَ ارْتِفَاعِ مَوَانِعِ مُشَاهَدَتِهَا أَوْ غَلَبَ الظُّلُّ بِزَوَالِهَا عِنْدَ الْمَوَانِعِ الْحَائِلَةِ بَيْنَ الْعَبْدِ وَ بَيْنَ مَعْرِفَتِهَا وَ كَانَ وَقْتُ حُضُورِ مَلَكَي اللَّيْلِ بِمَقْتَضَى الْمَنْفُورِ مِنَ الرِّوَايَاتِ إِذَا كُنْتَ لَا تَعْرِفُ ذَلِكَ مِنْ طَرِيقِ الْمَرَاجِمِ الرَّبَّائِيَّاتِ فَسَلِّمْ عَلَيْهِمَا مِثْلَ سَلَامِكَ عِنْدَ إِقْبَالِ النَّهَارِ وَ أَشْهَدِ اللَّهَ جَلَّ جَلَالُهُ وَ أَشْهَدُهُمَا بِمَا أَشْهَدْتَ مَلَكَي النَّهَارِ

Then the Seyyid said,

'And when the redness is gone from the eastern horizon with loftiness of the barriers of witnessing it, or the guesses prevailing with its decline during the barriers hindering between the servant and its recognition, and it would be the time of two Angels of the night to be present, in accordant to what is transmitted from the reports, when you don't know that from the spiritual mercies, then greet unto them both like your greeting at advent of the day, and keep Allah^{-azwj}, Majestic is His^{-azwj} Majesty as Witness, and keep both of them as witnesses with what you had kept two Angels of the day as witnesses.

فَقَدْ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ بِإِسْنَادِهِ فِي كِتَابِ الْكَافِي قَالَ كَانَ عَلِيٌّ ع إِذَا أَمْسَى قَالَ مَرْحَباً بِاللَّيْلِ الْجَدِيدِ وَ الْكِتَابِ الشَّهِيدِ أَكْتُبَا بِسْمِ اللَّهِ

⁴⁰² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 41 b

It has been reported by Muhammad Bin Yaqoub Al-Kulayni, by his chain in the book 'Al-Kafi'. He (Abu Abdullah^{-asws}) said, 'When it was evening, Ali^{-asws} said: 'Welcome to the new night and the two recorders! Write, 'In the Name of Allah^{-azwj}!''

ثُمَّ يَذْكُرُ اللَّهُ جَلَّ جَلَالُهُ وَ إِنْ شِئْتَ تَأْخِيرَ السَّلَامِ عَلَيْهِمَا إِلَى بَعْدِ صَلَاةِ الْمَغْرِبِ فَقَدْ رُوِيَ ذَلِكَ فِي بَعْضِ الْأَخْبَارِ

Then he^{-asws} would mention Allah^{-azwj}, Majestic is His^{-azwj} Majesty; and if you so desire you can delay the greeting unto them up to after Al-Maghrib Salat, for that has been reported in one of the Ahadeeth.

أَقُولُ وَ رَأَيْتُ فِي كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ لِأَبِي نُعَيْمٍ - عَنْ أَبِي لُبَابَةَ قَالَ كَانَ يَقُولُ إِذَا أَمْسَى - الْحَمْدُ لِلَّهِ الَّذِي دَهَبَ بِالنَّهَارِ وَ جَاءَ بِاللَّيْلِ سَكَنًا نِعْمَةً مِنْهُ وَ فَضْلًا

I am saying, 'And I saw in the book 'Hilyah Al-Awliya' of Abu Nueym, from Abu Lubabah who said, 'When it was evening he^{-asws} was saying: 'The Praise is for Allah^{-azwj} Who Goes with the day and Comes with the night as tranquillity, a bounty from Him^{-azwj} and a Grace!

اللَّهُمَّ اجْعَلْنَا مِنَ الشَّاكِرِينَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي لَيْلِي هَذَا فَرَّبْتُ مُنْتَهَى قَدِ ابْتَلَيْتَنِي فِيْمَا مَضَى

O Allah^{-azwj}! Make us to be from the grateful ones! The Praise is for Allah^{-azwj} Who Made me with well-being during this night of mine, perhaps an afflicted person may have been afflicted in the past!

اللَّهُمَّ عَافِنِي فِيْمَا بَقِيَ مِنْهُ وَ فِي الْآخِرَةِ وَ فِينِي عَذَابَ النَّارِ

O Allah^{-azwj}! Keep me well during what remains from it, and in the Hereafter, and Save me from punishment of the Fire!

وَ إِذَا أَصْبَحَ قَالَ مِثْلَ ذَلِكَ إِلَّا أَنَّهُ يَقُولُ وَ جَاءَ بِالنَّهَارِ

And when it is morning, he^{-asws} said similar to that, except he^{-asws} said: 'And He^{-azwj} Comes with the day'.

وَ رَأَيْتُ فِي كِتَابِ مَسْعَدَةَ بْنِ زِيَادِ الرَّبَعِيِّ مِنْ أُصُولِ السَّبْعَةِ مَا هَذَا لَقَطُهُ وَ عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ إِنَّ اللَّيْلَ إِذَا أَقْبَلَ نَادَى بِصَوْتٍ يَسْمَعُهُ الْخَلَائِقُ إِلَّا النَّفْلَيْنِ يَا ابْنَ آدَمَ إِنِّي خَلَقْتُ جَدِيدًا لِي عَلَى مَا فِيَّ شَهِدْتُ فَخُذْ مِنِّي فَوَيْتِي لَوْ قَدْ طَلَعَتِ الشَّمْسُ لَمْ أَرْجِعْ إِلَى الدُّنْيَا أَبَدًا ثُمَّ لَمْ تَزِدْ فِي حَسَنَةٍ وَ لَمْ تَسْتَعِيبْ فِيَّ مِنْ سَيِّئَةٍ

And I saw in the book of Mas'adah Bin Ziyad, from 'Usool Al Shia' what are these wordings, and from him, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'The night, when it comes, it calls out with a voice the creatures hear it except the humans and the Jinn: 'O son of Adam^{-as}! I am a new creation. I am a witness upon what is during me, therefore take from me, for if the sun were to rise, I will not return to the world, ever, then you will neither (be able to) increase in me any good deed nor repent from an evil deed!

وَ كَذَلِكَ يَقُولُ النَّهَارُ إِذَا أَدْبَرَ اللَّيْلُ.

And he^{-asws} would say like that at daytime when the night turns around”^{.403}

42- نُقِلَ مِنْ حَظِّ الشَّهِيدِ قُدِّسَ سِرُّهُ قَالَ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سَأَلْتُ النَّبِيَّ ص عَنْ تَفْسِيرِ الْمَقَالِيدِ فَقَالَ يَا عَلِيُّ لَقَدْ سَأَلْتَ عَظِيمًا الْمَقَالِيدُ هُوَ أَنْ تَقُولَ عَشْرًا إِذَا أَصْبَحْتَ وَ عَشْرًا إِذَا أَمْسَيْتَ

It is copied from the handwriting of Al Shaheed, may his soul be sanctified. He said,

‘It is reported from Amir Al-Momineen^{-asws} having said: ‘I^{-asws} asked the Prophet^{-saww} about interpretation of ‘Al-Maqaleed’ (the reins). He^{-saww} said: ‘O Ali^{-asws}! You^{-asws} have asked a mighty thing. The ‘Maqaleed’, it is your saying ten times when it is morning and ten times when it is evening: -

لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ أَسْتَغْفِرُ اللَّهَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ- هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ- لَهُ الْمَلَكُ وَ لَهُ الْحَمْدُ- يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! Glory be to Allah^{-azwj} and the Praise is for Allah^{-azwj}! I seek Forgiveness of Allah^{-azwj}! There is neither might nor strength except with Allah^{-azwj}! **He is the First and the Last, and the Apparent and the Hidden, [57:3] For Him is the Kingdom and for Him is the Praise, [64:1] He Causes to live and die. [7:158]**, and He^{-azwj} is Alive and will not be dying. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!’

مَنْ قَالَهَا عَشْرًا إِذَا أَصْبَحَ وَ عَشْرًا إِذَا أَمْسَى أَعْطَاهُ اللَّهُ حِصَالًا سِتًّا أَوْهَنَ يَحْرُسُهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ فَلَا يَكُونُ لَهُمْ عَلَيْهِ سُلْطَانٌ وَ الثَّانِيَةُ يُعْطَى قِنْطَارًا فِي الْجَنَّةِ أَثْقَلُ فِي مِيزَانِهِ مِنْ جَبَلِ أُحُدٍ

One who says it ten times when it is morning, and ten times when it is evening, Allah^{-azwj} will Give him six traits. The first of these is, He^{-azwj} will Guard him from Iblees^{-la} and his^{-la} armies, so there will not happen to be any authority for them^{-la} upon him; and the second, he would be give a heap in the Paradise which will be heavier in his scale than mount Ohad.

وَ الثَّلَاثَةُ يَرْفَعُ اللَّهُ لَهُ دَرَجَةً لَا يَبَالُغُهَا إِلَّا الْأَنْبِيَاءُ وَ الرَّابِعَةُ يُزَوِّجُهُ اللَّهُ مِنَ الْخَوَرِ الْعَيْنِ وَ الْخَامِسَةُ يَشْهَدُهُ اثْنَا عَشَرَ مَلَكًا يَكْتُبُونَهَا فِي رَقٍّ مَنَشُورٍ يَشْهَدُونَ لَهُ بِهَا يَوْمَ الْقِيَامَةِ

And the third, Allah^{-azwj} will Raise a rank for him which none can achieve it except the righteous; and the fourth, Allah^{-azwj} will Get him married to the Maiden Hourie; and the fifth, twelve Angels will witness it, writing it **In a published Parchment [52:3]**, testifying for him with it on the Day of Qiyamah.

وَ السَّادِسَةُ كَانَ كَمَنْ قَرَأَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ كَمَنْ حَجَّ وَ اعْتَمَرَ فَقَبِلَ اللَّهُ حَجَّتَهُ وَ عُمْرَتَهُ وَ إِنْ مَاتَ مِنْ يَوْمِهِ أَوْ لَيْلَتِهِ أَوْ شَهْرِهِ طُبِعَ بِطَابَعِ الشَّهَادَةِ فَهَذَا تَفْسِيرُ الْمَقَالِيدِ.

And the sixth, he would be like the one who had read the Torah, and the Evangel, and the Psalms, and the Furqan, and like the one who had performed Hajj and Umrah. Allah^{-azwj} will Accept his Hajj and his Umrah, and if he were to die on his day, or his night, or his month, he

⁴⁰³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 41 c

will be imprinted with the imprint of the martyrs. So, this is interpretation of 'Al-Maqaleed'!'⁴⁰⁴

43- الْبَلَدُ الْأَمِينُ، عَنْهُ عِ مِثْلَهُ.

(The book) 'Al-Balad Al-Ameen' – from him^{-asws}, similar to it.⁴⁰⁵

44- بِحِطِّ الشَّهِيدِ رَهْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ إِذَا أَصْبَحَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ أَلْفَ مَرَّةٍ فَقَدْ اشْتَرَى نَفْسَهُ مِنَ اللَّهِ وَ كَانَ آخِرَ يَوْمِهِ عَتِيقًا مِنَ النَّارِ.

In the handwriting of Al Shaheed, 'It is reported from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'One who says when it is morning, 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise', a thousand times, so he has bought his self from Allah^{-azwj}, and at the end of his day he would have been liberated from the Fire'.⁴⁰⁶

وَ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَصْبَحَ وَ أَمَسَى دَعَا بِحَمْدِهِ الدَّعَوَاتِ-

And from Abu Umama Al Bahily who said,

'Rasool-Allah^{-saww} was such, whenever it was morning and evening, he^{-saww} would supplicate with these supplications: -

اللَّهُمَّ أَنْتَ أَحَقُّ مَنْ ذُكِرَ وَ أَحَقُّ مَنْ عُبِدَ وَ أَبْصَرُ مَنْ ابْتِغِيَ وَ أَرْأَفُ مَنْ مَلَكَ وَ أَجْوَدُ مَنْ سُئِلَ وَ أَوْسَعُ مَنْ أُعْطِيَ

'O Allah^{-azwj}! You^{-azwj} are most rightful of the ones to be mentioned, and most rightful of the one to be worshipped, and most seen of the ones sought, and the kindest of kings, and most generous of the ones begged, and most capacious of the ones in Giving!

أَنْتَ الْمَلِكُ لَا شَرِيكَ لَكَ وَ الْقَرْدُ لَا يَنْدُ لَكَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَكَ وَ لَنْ تُطَاعَ إِلَّا بِإِذْنِكَ وَ لَمْ تُعْصَ إِلَّا بِعِلْمِكَ تُطَاعُ فَتَشْكُرُ وَ تُعْصَى فَتَغْفِرُ

You^{-azwj} are the King, there is no associate for You^{-azwj}, and the Individual having no peer for You^{-azwj}! All things are perishable except Your^{-azwj} Face, and You^{-azwj} will never be obeyed except by Your^{-azwj} Permission, and will not be disobeyed except with Your^{-azwj} Knowledge. You^{-azwj} are obeyed, so You^{-azwj} Thank, and You^{-azwj} are disobeyed, so You^{-azwj} Forgive.

أَقْرَبُ شَهِيدٍ وَ أَدْنَى حَفِيظٍ حُلَّتْ دُونَ الْقُلُوبِ وَ أَخَذَتْ بِالتَّوَاصِي وَ أَثْبَتَتْ الْأَنْزَارَ وَ فَسَحَّتْ الْأَجَالَ الْقُلُوبُ لَكَ مُفْضِيَةً وَ الْبَسْرُ عِنْدَكَ عَلَانِيَةً الْخَلَالُ مَا حَلَّلَتْ وَ الْحَرَامُ مَا حَرَّمَتْ وَ الدِّينُ مَا شَرَعَتْ وَ الْأَمْرُ مَا قَضَيْتَ وَ الْخَلْقُ خَلَقْتَكَ وَ الْعِبَادُ عِبُدُكَ وَ أَنْتَ اللَّهُ الرَّؤُوفُ الرَّحِيمُ

(You^{-azwj} are) closest of the witnesses, and nearest of the guards! You^{-azwj} have Permeated the hearts, and Seized the forelocks, and Affirmed the impacts, and have Postponed the deaths. The hearts are led to You^{-azwj}, and the secrets are announcements with You^{-azwj}. The Permissible is what You^{-azwj} Permitted, and the Prohibitions are what You^{-azwj} Prohibited, and

⁴⁰⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 42

⁴⁰⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 43

⁴⁰⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 44 a

the religion is what You^{-azwj} Legislate, and the matter is what You^{-azwj} Decreed, and the creation is Your^{-azwj} Creation, and the servant is Your^{-azwj} servant, and You^{-azwj} are Allah^{-azwj}, the Kind, the Merciful!

وَأَسْأَلُكَ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَالْأَرْضُ وَبِكُلِّ حَقٍّ هُوَ لَكَ وَبِحَقِّ السَّائِلِينَ عَلَيْكَ أَنْ تَقْبَلَنِي فِي هَذِهِ الْعِدَّةِ أَوْ فِي هَذِهِ الْعَشِيَّةِ وَأَنْ تُجِيرَنِي مِنَ النَّارِ بِقُدْرَتِكَ.

And I ask You^{-azwj} by the Noor of Your^{-azwj} Face which the skies and the earth shone for it, and by every right which is for You^{-azwj}, and by the right of the ones begging to You^{-azwj}, to Accept me in this morning or in this evening, and to Shelter me from the Fire by Your^{-azwj} Power!⁴⁰⁷

45- دَعَاوَاتُ الرَّاَوْنَدِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ وَ لَا يَذْكُرُ أَرْبَعَةً أَخَافُ عَلَيْهِ زَوَالَ الْبِعْمَةِ-

(The book) 'Dawaat' of Al Rawandy –

'From Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who comes to a morning and he does not mention four, I^{-saww} fear upon him decline of the bounties: -

أَوَّلُهَا الْحَمْدُ لِلَّهِ الَّذِي عَزَّفَنِي نَفْسَهُ وَ لَمْ يَتْرِكْنِي عَمِيَانِ الْقَلْبِ

The first of these is, 'The Praise is for Allah^{-azwj} Who Introduced Himself^{-azwj} and did not Leave me blind of heart!'

وَ الثَّانِي يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ أُمَّةٍ مُحَمَّدٍ ص

And the second is, he should say, 'The Praise is for Allah^{-azwj} Who Made me from the community of Muhammad^{-saww}!'

وَ الثَّلَاثُ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ رِزْقِي فِي يَدَيْهِ وَ لَمْ يَجْعَلْ رِزْقِي فِي أَيْدِي النَّاسِ

And the third, he should say, 'The Praise is for Allah^{-azwj} Who Made my sustenance to be in His^{-azwj} Hand, and did not Make my sustenance to be in hands of the people!'

وَ الرَّابِعُ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي سَتَرَ ذُنُوبِي وَ لَمْ يَفْضَحْنِي بَيْنَ الْخَلَائِقِ.

And the fourth, he should say, 'The Praise is for Allah^{-azwj} Who Veiled my sins and did not Expose me between the creatures!⁴⁰⁸

وَ كَانَ زَيْنُ الْعَابِدِينَ ع يَقُولُ إِذَا أَصْبَحَ عَشْرَ مَرَّاتٍ - أَلْقَدِمُ بَيْنَ يَدَيْ نَسْبَانِي وَ عَجَلْتِي بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ عَلَيَّ مَا أَسْتَقْبِلُ فِي يَوْمِي هَذَا ذِكْرُهُ أَوْ نَسِيئُهُ وَ كَذَلِكَ إِذَا أَمْسَى.

And Zain Al-Abideen^{-asws} was saying ten times whenever it was morning: 'I advance in front of me my forgetfulness and my hastiness. In the Name of Allah^{-azwj}, and whatever Allah^{-azwj} so

⁴⁰⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 44 b

⁴⁰⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 45 a

Desires, upon what I face during this day of mine, whether I remember it or forget it!' – and like what when it was evening".⁴⁰⁹

وَعَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: دَفَعَ إِلَيَّ جِبْرَائِيلُ عَنِ اللَّهِ تَعَالَى هَذِهِ الْمُنَاجَاةَ فِي الْإِسْتِعَاذَةِ-

And from the Prophet^{-saww} having said: 'Jibraeel^{-as} handed to me^{-saww} on behalf of Allah^{-azwj} the Exalted, this whispering (Munajaat) regarding seeking the Refuge: -

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُلِمَّاتِ نَوَازِلِ الْبَلَاءِ وَ أَهْوَالِ عَزَائِمِ الضَّرَائِعِ فَأَعِدْنِي رَبِّ مِنْ صَرَعَةِ الْبُؤْسَاءِ وَ احْجُبْنِي عَنْ سَطَوَاتِ الْبَلَاءِ وَ نَجِّنِي مِنْ مُفَاجَاةِ النَّيِّمِ وَ احْرُسْنِي مِنْ زَوَالِ النِّعَمِ وَ مِنْ زَلَلِ الْقَدَمِ

'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the unexpected afflictions and situations of overwhelming harms, therefore Shelter me, Lord^{-azwj}, from the quickness of the hardships, and Shield me from onslaughts of the afflictions, and Rescue me from the suddenness of the scourges, and Guard me from the decline of bounties, and from slips of the feet!

وَ اجْعَلْنِي اللَّهُمَّ فِي حِمَى عِرْكَ وَ حِيَاظَةِ حِرْكَ مِنْ مُبَاعَتَةِ الدَّوَائِرِ وَ مُعَاجَلَةِ الْبَوَائِرِ

And Make me, O Allah^{-azwj} under the Protection of Your^{-azwj} Might, and the fortress of Your^{-azwj} Safeguarding me from the unexpected twists of fate and the hasty emergence of misfortunes!

اللَّهُمَّ وَ أَرْضِ الْبَلَاءِ فَاحْشِفْهَا وَ جِبَالِ السُّوءِ فَانْسِفْهَا وَ كَرْبِ الدَّهْرِ فَانْشِفْهَا وَ عَلَائِقِ الْأُمُورِ فَاصْرِفْهَا وَ أَوْرِدْنِي حِيَاضَ السَّلَامَةِ وَ احْمِلْنِي عَلَى مَطَايَا الْكِرَامَةِ وَ اصْحَبْنِي إِقَالَةَ الْعَثْرَةِ وَ اشْتَمِلْنِي سِتْرَ الْعَوْرَةِ

O Allah^{-azwj}! Let the plains of afflictions sink, the mountains of evil crumble, the distress of time be lifted, the entanglements of matters be unravelled, and admit me into the fields of safety, and Carry me on the mounts of honour, Accompany me with the surety of overcoming obstacles, and Envelop me in the covering of the faults!

وَ جُدْ عَلَيَّ رَبِّ بِأَلَانِكَ وَ كَشْفِ بَلَاتِكَ وَ دَفْعِ ضَرَائِكَ وَ ادْفَعْ عَنِّي كَلَاكِلَ عَذَابِكَ وَ اصْرِفْ عَنِّي أَلِيمَ عِقَابِكَ وَ أَعِدْنِي مِنْ نَوَاتِقِ الدُّهُورِ

And Bestow upon me, Lord^{-azwj}, with Your^{-azwj} bounties, Remove from me Your^{-azwj} afflictions, Repel Your^{-azwj} harms, Keep away from me all forms of Your^{-azwj} punishment, Divert from me the painful chastisement, and Protect me from the calamities of time.

وَ أَنْقِذْنِي مِنْ سُوءِ عَوَاقِبِ الْأُمُورِ وَ احْرُسْنِي مِنْ جَمِيعِ الْمُحْذَرِ وَ اصْدَعْ صَفَاةَ الْبَلَاءِ عَنْ أَمْرِي وَ اشْلُلْ يَدَهُ عَنِّي مَدَى عُمْرِي إِنَّكَ الرَّبُّ الْمَجِيدُ الْمُبْدِي الْمُعِيدُ الْفَعَالُ لِمَا يُرِيدُ.

And Save me from the evil consequences of affairs, Guard me against all that is feared, Spare me the experience of afflictions in my affairs, and Paralyse his^{-la} hand from me throughout my life. Truly, You^{-azwj} are the Lord^{-azwj}, the Glorious, the Initiator, the Restorer, the Accomplisher of whatever He^{-azwj} Wants!⁴¹⁰

⁴⁰⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 45 b

⁴¹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 45 c

وَقَالَ الصَّادِقُ ع لَا تَدَعُ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ بِسْمِ اللَّهِ وَ بِاللَّهِ فَإِنَّ فِي ذَلِكَ صَرْفَ كُلِّ سُوءٍ

And Al-Sadiq^{asws} said: ‘Do not leave during every morning and evening (saying), ‘In the Name of Allah^{-azwj}’, for in that there is Turning away of every evil.

وَيَقُولُ ثَلَاثًا عِنْدَ كُلِّ صَبَاحٍ وَ مَسَاءٍ اللَّهُمَّ إِنِّي أَصْبَحْتُ فِي نِعْمَةٍ مِنْكَ وَ عَافِيَةٍ وَ سِتْرٍ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَتِمِّمْ عَلَيَّ نِعْمَتَكَ وَ عَافِيَتَكَ وَ سِتْرَكَ

And he should say thrice during every morning and evening, ‘O Allah^{-azwj}! I have become to be in the morning, being in bounties from You^{-azwj}, and well-being, and Veiling, so Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Complete Your^{-azwj} bounties upon me, and Your^{-azwj} well-being, and Your^{-azwj} Veiling!’

وَ كَانَ دَاوُدُ ع إِذَا أَمْسَى قَالَ ثَلَاثًا - اللَّهُمَّ خَلِّصْنِي مِنْ كُلِّ مُصِيبَةٍ نَزَلَتْ اللَّيْلَةَ مِنَ السَّمَاءِ وَ إِذَا أَصْبَحَ قَالَهَا ثَلَاثًا.

And Dawood^{as} was saying when it was evening, saying thrice: ‘O Allah^{-azwj}! Rescue me from every difficulty having descended tonight from the sky!’ And when it was morning he^{as} said it thrice”.⁴¹¹

46- أَيْبَلَدُ الْأَمِينِ، مِنْ أَمَالِي سَعْدِ بْنِ نَصْرِ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ مَا مِنْ عَبْدٍ يَقُولُ حِينَ يُصْبِحُ ثَلَاثًا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ إِلَّا صَرَفَ اللَّهُ عَنْهُ سَبْعِينَ نَوْعًا مِنَ الْبَلَاءِ أَذَاتَهَا اللَّهُمَّ.

(The book) ‘Al Balad Al Ameen’, from ‘Amaali’ of Sa’ad Bin Nasr,

‘From Salman Al-Farsi^{ra}: ‘There is none from a servant saying thrice when it is morning, ‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds! The Praise is for Allah^{-azwj} in abundance, good, blessing in it’, except Allah^{-azwj} will Turn away from him seventy types of afflictions. Their lease being the fever’”.⁴¹²

وَ مِنْهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِذَا أَصْبَحَ - سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ فَجَاءَةِ نِقْمَتِكَ وَ مِنْ دَرْكِ الشَّقَاءِ وَ مِنْ شَرِّ مَا سَبَقَ فِي الْكِتَابِ

And from him^{ra}, said: ‘Amir Al-Momineen^{-asws} was saying when it was morning: ‘Glorious is the King, the Holy! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from decline of Your^{-azwj} bounties, and from transfer of Your^{-azwj} well-being, and from suddenness of Your^{-azwj} scourges, and from being wretched, and from evil what has preceded in the Book!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَ شِدَّةِ قُوَّتِكَ وَ بِعِظَمِ سُلْطَانِكَ وَ بِقُدْرَتِكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah^{-azwj}! I ask You^{-azwj} by the Might of Your^{-azwj} Kingdom, and Intensity of Your^{-azwj} Strength, and by the Magnificence of Your^{-azwj} Authority, and by Your^{-azwj} Power upon Your^{-azwj} creatures, to Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}!’

⁴¹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 45 d

⁴¹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 46 a

ثُمَّ تَسْأَلُ حَاجَتَكَ تُفَضِّيَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then ask your need, it shall be Fulfilled if Allah^{-azwj} the Exalted so Desires!"⁴¹³

الْكَافِي، بِسَنَدِهِ الْمُوثَّقِ عَنْ أَبِي عَبْدِ اللَّهِ عِ مِثْلَهُ إِلَى قَوْلِهِ وَبِعَظْمِ سُلْطَانِكَ وَبِقُدْرَتِكَ عَلَى خَلْقِكَ ثُمَّ سَأَلَ حَاجَتَكَ.

(The book) 'Al Kafi', by his trusted chain,

'From Abu Abdullah^{-asws}, similar to it up to his^{-asws} words: 'By the Magnificence of Your^{-azwj} Authority, and by Your^{-azwj} Power over Your^{-azwj} creatures!' Then ask Your^{-azwj} need".⁴¹⁴

بيان وَ مِنْهُ بِسَنَدِهِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ إِنَّ مِنَ الدُّعَاءِ مَا يَنْبَغِي لِصَاحِبِهِ إِذَا نَسِيَ أَنْ يَقْضِيَهُ يَقُولُ بَعْدَ الْعَدَاةِ

Explanation (Hadeeth only) – And from him, by his chain from Al A'ala Bin Kamil who said, 'Abu Abdullah^{-asws} said: 'From the supplication what is befitting for its owner, when he forgets it he should fulfil it. He should say after the morning: -

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

'There is no god except Allah^{-azwj} Alone! There is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! The goodness is in His^{-azwj} Hand and He^{-azwj} is Able upon all things' – ten times.

وَ يَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ عَشْرَ مَرَّاتٍ فَإِذَا نَسِيَ مِنْ ذَلِكَ شَيْئاً كَانَ عَلَيْهِ قَضَاؤُهُ.

And he should say, 'I seek Refuge with Allah^{-azwj} the Hearing, the Knowing' – ten times. When he forgets something from that, upon him would be its fulfilment"⁴¹⁵

47- الْكِتَابُ الْعَتِيقِيُّ، قَالَ الْخَبْرِيُّ السَّيِّدُ الْأَجَلُّ عَبْدُ الْحَمِيدِ بْنُ فَخَّارِ بْنِ مَعَدِّ الْعَلَوِيُّ الْحُسَيْنِيُّ الْحَائِرِيُّ فِي سَنَةِ سِتِّ وَ سَبْعِينَ وَ سِتِّمِائَةٍ قَالَ الْخَبْرِيُّ وَالِدِي عَنْ تَاجِ الدِّينِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الدَّرْبِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَحْرَانِيِّ السَّيِّبَانِيِّ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ يَحْيَى بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الثُّرَيْسِيِّ عَنْ أَحْمَدَ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ قَالَ قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ سَلْمَى

The book 'Al Ateeq' – He said, 'I am informed by the Seyyid, the majestic Abdul Hameed Bin Fakhra Bin Ma'add Al Alawy Al-Husayni Al Hairi, in the year six hundred and seventy-six. He said, 'My father informed me from Taj Al Deen Al Hassan Bin Ali Bin Al Darby, from Muhammad Bin Abdullah Al Bahrany Al Shaybani, from Abu Muhammad Al Hassan Bin Ali, from Ali Bin Ismail, from Yahya Bin Kaseer, from Muhammad Bin Ali Al Qureyshi, from Ahmad Bin Saeed, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly who said, 'I read to Abdullah Bin Salma.

قَالَ سَمِعْتُ سَيِّدَنَا إِمَامَ جَعْفَرَ بْنِ مُحَمَّدٍ الصَّادِقِ ع يَقُولُ مَنْ دَعَا إِلَى اللَّهِ أَرْبَعِينَ صَبَاحاً بِهَذَا الْعَهْدِ كَانَ مِنْ أَنْصَارِ قَائِمِنَا ع وَ إِنْ مَاتَ أَخْرَجَهُ اللَّهُ إِلَيْهِ مِنْ قَبْرِهِ وَ أَعْطَاهُ اللَّهُ بِكُلِّ كَلِمَةٍ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ هُوَ هَذَا الْعَهْدُ.

⁴¹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 46 b

⁴¹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 46 c

⁴¹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 46 d

He said, 'I heard our Master^{-asws} the Imam^{-asws} Ja'far Bin Muhammad Al-Sadiq^{-asws} saying: 'One who supplicates to Allah^{-azwj} for forty morning with this pact would be from the helpers of our^{-asws} Qaim^{-ajfi}, and if he dies, Allah^{-azwj} Extract him to him^{-ajfi} from his grave, and Allah^{-azwj} will Give him a thousand good deeds for each phrase, and Delete a thousand evil deeds from him, and it is this pact: -

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظِّلِّ وَ الْحُرُورِ وَ مُنْزِلَ الْفُرْقَانِ الْعَظِيمِ وَ رَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ رَبَّ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

'O Allah^{-azwj}! Lord^{-azwj} of the Magnificent Noor, and Lord^{-azwj} of the Lofty Chair, and Lord^{-azwj} of the swelling ocean, and Revealer of the Torah and the Evangel and the Psalms, and Lord^{-azwj} of the shades and the heats, and Revealer of the Mighty Furqan, and Lord^{-azwj} of the Angels of Proximity, and Lord^{-azwj} of the Prophets^{-as} and the Messengers^{-as}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْكَرِيمِ وَ بُنُورِ وَجْهِكَ الْمُنِيرِ وَ مُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Honourable Name, and by the Noor of Your^{-azwj} radiant Face, and Your^{-azwj} ancient Kingdom! O Living, O Eternal!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُونَ يَا حَيُّ قَبْلَ كُلِّ حَيٍّ يَا حَيُّ بَعْدَ كُلِّ حَيٍّ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ

And I ask You^{-azwj} by Your^{-azwj} Name which the skies and the earths shone with! O living before every living being! O Living after all living beings! O Alive! There is no god except You^{-azwj}!

اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْمُهَدِّيَّ الْقَائِمَ بِأَمْرِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آتَابِهِ الطَّاهِرِينَ عَنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ سَهْلِهَا وَ جَبَلِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ عَتِي وَ عَنَ وَالِدَيْ وَ وُلْدِي وَ إِخْوَانِي مِنَ الصَّلَوَاتِ زِنَةَ عَرْشِ اللَّهِ وَ مِدَادَ كَلِمَاتِهِ وَ مَا أَحْصَاهُ كِتَابُهُ وَ أَخَاطَ بِهِ عِلْمُهُ

O Allah^{-azwj}! Deliver to our Master^{-ajfi} the Imam^{-ajfi} Al Mahdi^{-ajfi}, the standing with the Command of Allah^{-azwj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} and upon his^{-ajfi} forefathers^{-asws}, the Purified, on behalf of entirety of the believing men and believing women, in easts of the earth and its wests, and its coasts and its mountains, and its lands and its seas, and on my behalf, and on behalf of my parents and my children and my brethren, the Salawaat(s) the weight of the Throne of Allah^{-azwj}, and ink of His^{-azwj} Words, and whatever His^{-azwj} Book has Enumerated, and His^{-azwj} Knowledge Encompasses with!

اللَّهُمَّ إِنِّي أَجِدُّ لَكَ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَ مَا عَشْتُ بِهِ فِي آيَاتِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَكَ فِي عُنُقِي لَا أَحُولُ عَنْهَا وَ لَا أُزُولُ

O Allah^{-azwj}! I renew to him^{-ajfi} in the morning of this day, and what I have lived with during my days, a pact, and an agreement, and an allegiance to him^{-ajfi} in my neck. I will not transfer away from it nor shall I move (away from it)!

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ الدَّائِمِينَ عَنْهُ وَ الْمُسَارِعِينَ فِي حَوَائِجِهِ وَ الْمُتَمَتِّلِينَ لِأَوَامِرِهِ وَ الْمُحَامِلِينَ عَنْهُ وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ

O Allah^{-azwj}! Make me to be from his^{-ajfi} helpers and his^{-ajfi} supporters, and the defenders on his^{-la} behalf, and the ones striving regarding his^{-ajfi} needs, and the submissive to his^{-ajfi} orders, and the advocates on his^{-ajfi} behalf, and the ones martyred in front of him^{-ajfi}!

اللَّهُمَّ فَإِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ خْتِماً فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتِراً كَفَيْ شَاهِراً سَيِّئِي مُجِزِداً قَنَاتِي مُلْتَبِياً دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي

O Allah^{-azwj}! If the death were to be a barrier between me and him^{-ajfj}, which You^{-azwj} have Made it to be inevitable upon Your^{-azwj} servants, then Extract me from my grave wrapped in my shroud, my sword unsheathed, my spear (flag) unfurled, responding to the caller, in the presence or absence!

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْعُرَّةَ الْحَمِيدَةَ وَ أَكْحُلْ مَرْهِي بِنَظَرَةٍ مِيَّ إِلَيْهِ وَ عَجِّلْ فَرَجَهُ وَ أَوْسِعْ مِنْهَجَهُ وَ اسْلُكْ بِي مَحَجَّتَهُ وَ أَنْفِذْ أَمْرَهُ وَ اشْدُدْ أَرْزُهُ وَ قَوِّ ظَهْرَهُ

O Allah^{-azwj}! Show me the emerging guidance, and the praise-worthy excellence, and Apply Kohl in my eyes of my looking at him^{-ajfj}, and Hasten his^{-ajfj} relief, and Expand his^{-ajfj} manifesto, and I ask You^{-azwj} with me to be on his^{-ajfj} manifesto, and to implement his^{-ajfj} orders, and strengthen his^{-ajfj} support, and strengthen his back!

وَ اعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَحْيِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلِكَ الْحَقُّ ظَهَرَ الْمَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

O Allah^{-azwj}, and Build Your^{-azwj} country through him^{-ajfj}, and Revive Your^{-azwj} servants through him^{-ajfj}, for You^{-azwj} have Said, and Your^{-azwj} Word is the truth: **Corruption has appeared in the land and the sea due to what the hands of the people have earned, [30:41]!**

فَاطْهَرِ اللَّهُمَّ وَلِيِّكَ وَ ابْنَ وَلِيِّكَ وَ ابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ فِي الدُّنْيَا وَ الْآخِرَةِ حَتَّى لَا يَتَطَفَّرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرْقَهُ وَ يُحِقِّقَ اللَّهُ بِهِ الْحَقَّ وَ يُحَقِّقَهُ

O Allah^{-azwj}, so Reveal Your^{-azwj} friend, and son^{-asws} of Your^{-azwj} friend, and son^{-asws} of the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}, the one named with the name of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, in the world and the Hereafter, until nothing from the falsehood wins except he^{-ajfj} rips it, and Allah^{-azwj} Proves the truth by him^{-ajfj} and its reality!

اللَّهُمَّ وَ اجْعَلْهُ مَفْرَعاً لِلْمَظْلُومِ مِنْ عِبَادِكَ وَ نَاصِراً لِمَنْ لَا يَجِدُ نَاصِراً غَيْرَكَ وَ مُجِزِداً لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَ مُشْتِداً لِمَا وَرَدَ مِنْ أَعْلَامِ دِينِكَ وَ سُنَنِ نَبِيِّكَ ص

O Allah^{-azwj}, and Make him a shelter for the oppressed ones from Your^{-azwj} servants, and a helper for the one not finding any helper apart from You^{-azwj}, and a reviver of what has been suspended from the ruling of Your^{-azwj} Book, and an installer of what has arrived from the flags of Your^{-azwj} religion, and Sunnah of Your^{-azwj} Prophet^{-saww}!

وَ اجْعَلْهُ اللَّهُمَّ بِمَنْ حَصَّنْتَهُ مِنْ نَاسِ الْمُعْتَدِينَ

O Allah^{-azwj}, and Make him^{-ajfj} from the ones You^{-azwj} have Fortified from the harm of the transgressors!

اللَّهُمَّ وَ سِرِّ نَبِيَّكَ مُحَمَّدَداً ص بِرُؤُوسِهِ وَ مَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَ ارْحَمِ اسْتِكَانَتَنَا مِنْ بَعْدِهِ

O Allah-azwj, and Cheer Your-azwj Prophet-saww, Muhammad-saww, by his-saww sighting, and ones following him-saww upon Your-azwj Call, and Mercy our loneliness from after him-saww!

اللَّهُمَّ اكْشِفْ هَذِهِ الْعُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِحُضُورِهِ

O Allah-azwj! Uncover this cloud from this community by his-ajfj presence!

وَ عَجِّلِ اللَّهُمَّ ظُهُورَهُ إِتْمَمَ بَرُورَتَهُ بَعِيداً وَ نَرَاهُ قَرِيباً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj, and Hasten his-ajfj appearance. They are seeing it as being far and we see it as being near due to Your-azwj Mercy, O most Merciful of the merciful ones!

ثُمَّ تَضْرِبُ عَلَى فَجْدِكَ الْأَيْمَنِ بِيَدِكَ ثَلَاثاً وَ تَقُولُ الْعَجَلِ الْعَجَلِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ.

Then strike with your hand upon your right thigh thrice, and you should say, 'The Hastening! The Hastening, O my Master-ajfj, O Master-ajfj of the era!'⁴¹⁶

48- الْفَقِيه، فِي الْمُؤْتَقَّ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ أَصْبَحْنَا وَ الْمُلْكُ وَ الْحَمْدُ وَ الْعِزَّةُ وَ الْكِبْرِيَاءُ وَ الْجَبْرُوتُ وَ الْحِكْمَةُ وَ الْحِلْمُ وَ الْعِلْمُ وَ الْجَلَالُ وَ الْكَمَالُ وَ الْبَهَاءُ وَ الْقُدْرَةُ وَ التَّقْدِيرُ وَ التَّعْظِيمُ وَ التَّسْبِيحُ وَ التَّكْبِيرُ وَ التَّهْلِيلُ وَ التَّمْجِيدُ وَ السَّمَاخُ وَ الْجُودُ

(The book) 'Al Faqeeh' – in the trusted (Hadeeth) from Ammar Bin Musa,

'From Abu Abdullah-asws having said: 'You should say when it is morning and evening, 'We have come to the morning and the Kingdom, and the Praise, and the Magnificence, and the Greatness, and the Subduing, and the Wisdom, and the Forbearance, and the Knowledge, and the Majesty, and the Perfection, and the Glory, and the Power, and the Holiness, and the Reverence, and the Glorification, and the exclamation of the Greatness, and the extollations of the Oneness, and the Glorifying, and the Glory, and the Pardoning, and the Generosity;

وَ الْكَرْمُ وَ الْمَجْدُ وَ الْمَنْ وَ الْحَيْرُ وَ الْفَضْلُ وَ السَّعَةُ وَ الْحَوْلُ وَ السُّلْطَانُ وَ الْقُوَّةُ وَ الْعِزَّةُ وَ الْقُدْرَةُ وَ الْفَتْقُ وَ الرَّتْقُ وَ اللَّيْلُ وَ النَّهَارُ وَ الظُّلُمَاتُ وَ النُّورُ وَ الدُّنْيَا وَ الْآخِرَةُ وَ الْخَلْقُ جَمِيعاً وَ الْأُمُورُ كُلُّهَا وَ مَا سَمَّيْتُ وَ مَا لَمْ أُسَمِّ وَ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ مَا كَانَ وَ مَا هُوَ كَائِنْ لِلَّهِ رَبِّ الْعَالَمِينَ

And the Benevolence, and the Glory, and the Conferment, and the good, and the Grace, and the Capaciousness, and the Might, and the Authority, and the Strength, and the Might, and the Power, and the Splitting and the Ripping, and the night and the day, and the darkness and the light, and the world and the Hereafter, and the creation in its entirety, and the matters, all of it, and what I have named and I have not named, and what I know from it and what I don't know, and what has existed and what is to exist, is (all) for Allah-azwj, Lord-azwj of the worlds!

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ بِاللَّيْلِ وَ جَاءَ بِالنَّهَارِ وَ أَنَا فِي نِعْمَةٍ مِنْهُ وَ عَافِيَةٍ وَ فَضْلٍ عَظِيمٍ

⁴¹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 47

The Praise is for Allah^{-azwj} Who Goes with the night and Comes with the day, and I am in bounties from Him^{-azwj} and well-being, and Mighty Grace!

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

The Praise is for Allah^{-azwj} Who, for Him^{-azwj} is **And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13]!**

وَ الْحَمْدُ لِلَّهِ الَّذِي يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ - وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

And the Praise is for Allah^{-azwj} Who, **He Merges the night into the day and He Merges the day into the night, [57:6]** and **He Extracts the living from the dead and Extracts the dead from the living, [30:19]** and **He is a Knower of the contents of the chests [57:6]!**

اللَّهُمَّ بِكَ تُمَسِّي وَ بِكَ تُصْبِحُ وَ بِكَ نُحْيَا وَ بِكَ نَمُوتُ وَ إِلَيْكَ الْمَصِيرُ أَعُوذُ بِكَ أَنْ أَذِلَّ أَوْ أُذِلَّ أَوْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ يَا مُصَرِّفَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ

O Allah^{-azwj}! By You^{-azwj} we come to evening and by You^{-azwj} we come to morning, and by You^{-azwj} we live and by You^{-azwj} we die, and to You^{-azwj} is the destination! I seek Refuge with You^{-azwj} from being disgraced or disgracing (others), and straying (myself) or straying others, or being unjust or cause injustice, or being ignorant or (others) ignoring me! O Changer of the hearts! Affirm my heart upon obeying You^{-azwj} and obeying Your^{-azwj} Rasool^{-saww}!

اللَّهُمَّ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O Allah^{-azwj}! Do not Let my heart deviate after Your^{-azwj} having Guided me, and Gift to me the Mercy from Yourself^{-azwj}, surely You^{-azwj} are the Bestower!'

ثُمَّ تَقُولُ اللَّهُمَّ إِنَّ اللَّيْلَ وَالنَّهَارَ خَلْقَانِ مِنْ خَلْقِكَ فَلَا تَبْتَلِنِي فِيهِمَا بِجُرْأَةٍ عَلَى مَعَاصِيكَ وَ لَا رُكُوبٍ لِمَحَارِمِكَ وَ ارْزُقْنِي فِيهِمَا عَمَلًا مُتَقَبَّلًا وَ سَعْيًا مَشْكُورًا وَ تِجَارَةً لَنْ تَبُورَ.

Then you should say, 'O Allah^{-azwj}! The night and the day are two creations from Your^{-azwj} creation. Do not Try me in these by my being audacious upon disobeying You^{-azwj}, nor indulging in Your^{-azwj} Prohibitions, and Grace me in these Acceptable deeds and Appreciated striving, and a trade never to be ruined!'⁴¹⁷

49- الكافي، بسنده عن يزيد بن كلثمة عن أبي عبد الله ع عن أبي جعفر ع قال: تقول إذا أصبحت أصبحت بالله مؤمناً على دين محمد و سنته و دين الأوصياء و سنتهم آمننت بسرتهم و علانيتهم و شاهدهم و غائبهم

(The book) 'Al Kafi' – By his chain from Yazeed Bin Kalsama,

'From Abu Abdullah^{-asws}, from Abu Ja'far^{-asws} having said: 'You should say when it is morning, 'I have come to a morning, by Allah^{-azwj}, convinced upon religion of Muhammad^{-saww} and his'

saww Sunnah, and religion of the successors^{-asws} and their^{-asws} Sunnah! I believe in their^{-asws} secrets and their^{-asws} announcements, and their^{-asws} seen and their^{-asws} unseen!

وَأَعُوذُ بِاللَّهِ مِمَّا اسْتَعَاذَ مِنْهُ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع وَ الْأَوْصِيَاءُ ع وَ أَرْغَبُ إِلَى اللَّهِ فِيمَا رَغِبُوا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And I seek Refuge with Allah^{-azwj} from whatever Rasool-Allah^{-saww}, and Ali^{-asws} and the successors^{-asws} had sought Refuge from, and I am desirous to Allah^{-azwj} regarding whatever they^{-asws} had been desirous to, and there is neither might nor strength except with Allah^{-azwj}”⁴¹⁸

مِنْهُ بِسَنَدِهِ الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ إِذَا أَصْبَحَ قَالَ - أَبْتَدِيئُ يَوْمِي هَذَا بَيْنَ يَدَيْ نَسْيَانِي وَ عَجَلَتِي بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ فَإِذَا فَعَلَ ذَلِكَ الْعَبْدُ أُجِرَهُ بِمَا نَسِيَ فِي يَوْمِهِ.

From him, by his correct chain from Muhammad Bin Muslim who said,

‘Abu Abdullah^{-asws} said: ‘Ali^{-asws} Bin Al-Husayn^{-asws}, whenever it was morning, said: ‘I begin this day of mine, in front of me is my forgetfulness and my hastiness! In the Name of Allah^{-azwj}, and whatever Allah^{-azwj} Desires!’ When the servant does that, it shall suffice him from what he forgets during his day”⁴¹⁹.

50- الْكَافِي، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَمْسَيْتَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ وَ إِذْ بَارَ نَهَارِكَ وَ حُضُورِ صَلَاتِكَ وَ أَصْوَابِ دُعَاتِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْعُ بِمَا أَحْبَبْتَ.

(The book) ‘Al Kafi’ – by his chain,

‘From Abu Abdullah^{-asws} having said: ‘When you come to evening, say, ‘O Allah^{-azwj}! I ask You^{-azwj} at the coming of Your^{-azwj} night and turning back of Your^{-azwj} say, and presence of Your^{-azwj} Salat, and voices supplicating to You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!’ – and supplicate with whatever you like!”⁴²⁰

51 الْكَافِي، بِإِسْنَادِهِ عَنِ الْفَضْلِ بْنِ أَبِي فُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ تَنَاسَخَهَا الْأَنْبِيَاءُ مِنْ آدَمَ ع حَتَّى وَصَلْنَ إِلَى رَسُولِ اللَّهِ ص كَانَ إِذَا أَصْبَحَ يَقُولُ - اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَاشِرُ بِهِ قَلْبِي وَ يَقِينًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَ رَضِيَنِي بِمَا قَسَمْتَ لِي

(The book) ‘Al Kafi’ – by his chain from Al Fazl Bin Abu Qurrah,

‘From Abu Abdullah^{-asws} having said: ‘Three (supplications) have been passed down by the Prophets^{-as}, from Adam^{-as} until these arrived to Rasool-Allah^{-saww}. Whenever it was morning, he^{-saww} said: ‘O Allah^{-azwj}! I ask You^{-azwj} for Eman to embrace my heart with it, and certainty until I know nothing will afflict me except what You^{-azwj} have Written for me, and Cause me to be satisfied with what You^{-azwj} have AppORTioned for me!’

⁴¹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 49 a

⁴¹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 49 b

⁴²⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 50

وَرَوَاهُ بَعْضُ أَصْحَابِنَا وَزَادَ فِيهِ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَ لَا تَكْلِبْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

And it is reported by one of our companions, and there is an increase in it: ‘Until I don’t like hastening of what You^{-azwj} have Delayed, nor delaying of what You^{-azwj} have Hastened! O Living! O Eternal! I cry out for help for Your^{-azwj} Mercy! Correct my affairs for me, all of it, and do not Allocate me to myself for the blink of an eye, ever, and may the Salawaat of Allah^{-azwj} be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws!}’⁴²¹

وَرُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَ الْحَمْدُ لِلَّهِ الَّذِي أَصْبَحْنَا وَ الْمُلْكُ لَهُ وَ أَصْبَحْتُ عَبْدَكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ فِي قَبْضَتِكَ

And it is reported from Abu Abdullah^{-asws}: ‘The Praise is for Allah^{-azwj} Who Caused us to come to a morning, and the Kingdom is for Him^{-azwj}, and I have become Your^{-azwj} servant, and son of Your^{-azwj} servant, and son of Your^{-azwj} Maid, in Your^{-azwj} Grip!

اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ رِزْقًا مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ وَ احْفَظْنِي مِنْ حَيْثُ أَحْتَفِظُ وَ مِنْ حَيْثُ لَا أَحْتَفِظُ

O Allah^{-azwj}! Sustain me from Your^{-azwj} Grace a sustenance from where I do anticipate and from where I do not anticipate, and Protect me from where I am protecting and from where I am not protecting!

اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ وَ لَا تُجْعَلْ لِي حَاجَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ

O Allah^{-azwj}! Sustain me from Your^{-azwj} Grace and do not Make a need to be for me to anyone from Your^{-azwj} creatures!

اللَّهُمَّ أَلْبِسْنِي الْعَافِيَةَ وَ ارْزُقْنِي عَلَيْهَا الشُّكْرَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا اللَّهُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

O Allah^{-azwj}! Clothe me in well-being and Grace me the thanking upon it! O One! O First! O Last! O Allah^{-azwj} Who **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4].**

يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مَالِكَ الْمُلْكِ وَ رَبِّ الْأَرْبَابِ وَ يَا سَيِّدَ السَّادَاتِ يَا اللَّهُ وَ يَا لَا إِلَهَ إِلَّا أَنْتَ اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ.

O Allah^{-azwj}! O Beneficent! O Merciful! O Owner of the Kingdom and Lord^{-azwj} of the lords, and O Chief of the chiefs! O Allah^{-azwj}, and O there is no god except You^{-azwj}! Heal me with Your^{-azwj} Healing from every disease and sickness for I am Your^{-azwj} servant, so of Your^{-azwj} servant turning in Your^{-azwj} Grip!’⁴²²

بيان: قَالَ صَ اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ.

⁴²¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 51 a

⁴²² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 51 b

Explanation (Hadeeth only) – He^{-saww} said: ‘Worship Allah^{-azwj} as if you can see Him^{-azwj}!’

(The book) ‘Al Kafi’ – By his chain, from Muhammad Bin Ali, raising it to, ‘

Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was saying: ‘O Allah^{-azwj}! I and this day are two creations from Your^{-azwj} creation!’

52 الكافي، بإسناده عن مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ إِنِّي وَ هَذَا النَّهَارُ خَلْقَانِ مِنْ خَلْقِكَ اللَّهُمَّ لَا تَبْتَلِنِي بِهِ وَ لَا تَبْتَلِهِ بِي

O Allah^{-azwj}! Do not Try me with it nor Try it with me!

اللَّهُمَّ وَ لَا تُرِهْ مِنِّي جُرْأَةً عَلَى مَعَاصِيكَ وَ لَا تُكُوبًا لِمَحَارِمِكَ

O Allah^{-azwj}! Do not Let it see from me being audacious upon disobeying me, nor indulging in Your^{-azwj} Prohibitions!

اللَّهُمَّ اصْرِفْ عَنِّي الْأُزْلَ وَ اللَّأْوَاءَ وَ الْبُلُؤَى وَ سُوءَ الْقَضَاءِ وَ شِمَاتَةَ الْأَعْدَاءِ وَ مَنْظَرَ السُّؤَى فِي نَفْسِي وَ مَالِي

O Allah^{-azwj}! Turn away from me the adversity and the difficulty, and the affliction, and the evil Decree, and gloating of the enemies, and the evil scenario regarding myself and my wealth!’

قَالَ وَ مَا مِنْ عِنْدِي يَقُولُ حِينَ يُحْسِي وَ يُصْبِحُ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ص نَبِيًّا وَ بِالْقُرْآنِ بَلَاغًا وَ بِعَلِيِّ إِمَامًا ثَلَاثًا إِلَّا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ

He^{-asws} said: ‘And there is none from a servant who says when it is evening and morning, ‘I am satisfied with Allah^{-azwj} as Lord^{-azwj}, and with Al Islam as religion, and with Muhammad^{-saww} as Prophet^{-saww}, and with the Quran as clear Message, and with Ali^{-asws} as Imam^{-asws}’, thrice, except he would have a right upon Allah^{-azwj} Mighty and Majestic to Satisfy him on the Day of Qiyamah!’

قَالَ وَ كَانَ يَقُولُ ع إِذَا أَمْسَى أَصْبَحْنَا لِلَّهِ شَاكِرِينَ وَ أَمْسَيْنَا لِلَّهِ حَامِدِينَ فَلَكَ الْحَمْدُ كَمَا أَمْسَيْنَا لَكَ مُسْلِمِينَ سَالِمِينَ

He^{-asws} said: ‘And he^{-asws} was saying when it was evening: ‘We have come to the morning as thankful to Allah^{-azwj}, and come to the evening as praising to Allah^{-azwj}! For You^{-azwj} is the Praise like what we have come to the evening, submitting to You^{-azwj} and in safety!’

قَالَ وَ إِذَا أَصْبَحَ قَالَ أَمْسَيْنَا لِلَّهِ شَاكِرِينَ وَ أَصْبَحْنَا لِلَّهِ حَامِدِينَ وَ الْحَمْدُ لِلَّهِ كَمَا أَصْبَحْنَا لَكَ مُسْلِمِينَ سَالِمِينَ.

He^{-asws} said: ‘And when it was morning, he^{-asws} said: ‘We have come to the evening as thankful to Allah^{-azwj} and come to the morning as praising to Allah^{-azwj}, and the Praise is for Allah^{-azwj} like what we have come to the morning, submitting and in safety!’⁴²³

⁴²³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 52

53 الكافي، بسنده الصحيح والحسن عن أبي حمزة الثمالي عن أبي جعفر ع قال: ما من عبد يقول إذا أصبح قبل طلوع الشمس الله أكبر الله أكبر كبيراً و سبحان الله بكرة وأصيلاً والحمد لله رب العالمين كثيراً لا شريك له و صلى الله على محمد وآله إلا ابتدرهن ملك وجعلهن في جوف جناحه وصعد بهن إلى السماء الدنيا

(The book) 'Al Kafi' – By his correct chain, and Al Hassan, from Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} having said: 'There is none from a servant saying when it is morning, before emergence of the sun, 'Allah^{azwj} is Greatest! Allah^{azwj} is Greatest, and Glory be to Allah^{azwj} morning and evening, and the Praise is for Allah^{azwj} Lord^{azwj} of the worlds, abundantly, there is no associate for Him^{azwj}, and Send Salawaat of Allah^{azwj} upon Muhammad^{saww} and his^{saww} Progeny^{asws}, except an Angel would rush to these (phrases) and make these to be in the middle of his wings and ascend with these to sky of the world!

فَتَقُولُ الْمَلَائِكَةُ مَا مَعَكَ فَيَقُولُ مَعِيَ كَلِمَاتٌ قَاهُنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَ هِيَ كَذَا وَ كَذَا فَيَقُولُونَ رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَ عَفَرَ لَهُ

The Angels say, 'What is with you?' He says, 'There are phrases with me a man from the Momineen had said these, and these are such and such!' They say, 'May Allah^{azwj} have Mercy on the one who said these phrases and Forgive (his sins) for him!'

وَ قَالَ كُلَّمَا مَرَّ بِسَمَاءٍ قَالَ لِأَهْلِهَا مِثْلَ ذَلِكَ فَيَقُولُونَ رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَ عَفَرَ لَهُ حَتَّى يَنْتَهِيَ بِهَا إِلَى حَمَلَةِ الْعَرْشِ فَيَقُولُ هُمْ إِنْ مَعِيَ كَلِمَاتٍ تَكَلَّمَ بِهِنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَ هِيَ كَذَا وَ كَذَا

And he^{asws} said: 'Every time he passes by a sky, its inhabitants say similar to that. They say, 'May Allah^{azwj} Mercy who said these phrases and Forgive (sins) for him', until he ends with these to bearers of the Throne. He says to them, 'With me there are phrases a man from the Momineen had said these, and these are such and such!'

فَيَقُولُونَ رَحِمَ اللَّهُ هَذَا الْعَبْدَ وَ عَفَرَ لَهُ انْطَلِقْ بِهِنَّ إِلَى حَفْظَةِ كُنُوزِ مَقَالَةِ الْمُؤْمِنِينَ فَإِنَّ هَؤُلَاءِ كَلِمَاتِ الْكُنُوزِ حَتَّى يُكْتَبْنَ فِي دِيْوَانِ الْكُنُوزِ.

They say, 'May Allah^{azwj} Mercy this servant and Forgive (sins) for him! Go with these to Keepers of the treasure hoard of words of the Momineen, for these are phrases of the treasures until these are written in registers of the treasures!''⁴²⁴

وَ مِنْهُ بِسَنَدِهِ الْمُوثِقُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَصْبَحْتَ فَقُلْ- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ وَ ذَرَأْتَ وَ بَرَأْتَ فِي بِلَادِكَ لِعِبَادِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَ جَمَالِكَ وَ جَلَمِكَ وَ كَرَمِكَ كَذَا وَ كَذَا.

And from him, by his trusted chain,

'From Abu Abdullah^{asws} having said: 'When it is morning, say, 'O Allah^{azwj}! I seek Refuge with You^{azwj} from evil of what You^{azwj} Created, and Scattered, and Formed in Your^{azwj} land for Your^{azwj} servants! O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Majesty, and Your^{azwj} Beauty, and Your^{azwj} Forbearance, and Your^{azwj} Benevolence such and such!''⁴²⁵

⁴²⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 53 a

⁴²⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 53 b

54 الكافي، بسنده الحسن كالصحيح عن زرارة عن أبي جعفر ع قال: يقول بعد الصبح الحمد لرب الصبح الحمد لخالق الإصباح ثلاث مرات اللهم افتح لي باب الأمر الذي فيه اليسر والعافية اللهم هب لي سبيله و بصّرني مخرجه

(The book) 'Al Kafi' – By his chain, the good, the correct, from Zurara,

'From Abu Ja'far^{-asws} having said: 'He should say after the morning, 'The Praise is for Lord^{-azwj} of the morning! The Praise is for Splitter of the morning! (three times). O Allah^{-azwj}! Open for me door of the matter in which is the ease and the well-being! O Allah^{-azwj}! Prepare its way for me and Cause me to see its outlet!

اللهم إن كنت قضيت لأحد من خلقك علي مقدره بالسّر فخذهُ من بين يديه و من خلفه و عن يمينه و عن شماله و من تحت قدميه و من فوق رأسه و أظفئيه بما شئت و من حيث شئت و كيف شئت.

O Allah^{-azwj}! If You^{-azwj} have Decreed power with the evil upon me for anyone of Your^{-azwj} creatures, Seize him from his front, and from his back, and on his right, and on his left, and from beneath his feet, and from above his head, and Suffice me with what You^{-azwj} Desire, and from wherever You^{-azwj} Desire, and however You^{-azwj} Desire!"⁴²⁶

55 الكافي، بسنده عن أبي جعفر ع قال: من قال إذا أصبح اللهم إني أصبحت في ذمتك و جوارك اللهم إني أستودعك ديني و نفسي و دنياي و آخري و أهلي و مالي و أعود بك يا عظيم من شرّ خلقك جميعاً و أعود بك من شرّ ما يبليس به إبليس و جنوده

(The book) 'Al Kafi' – By his chain,

'From Abu Ja'far^{-asws} having said: 'One who says when it is morning, 'O Allah (sw.t.)! I have come to a morning in Your^{-azwj} Guarantee and Your^{-azwj} vicinity! O Allah^{-azwj}! I entrust to You^{-azwj} my religion, and myself, and my world, and my Hereafter, and my family, and my wealth, and I seek Refuge with You^{-azwj}, O Mighty, from evil of Your^{-azwj} creatures in their entirety, and I seek Refuge with You^{-azwj} from evil of Iblees^{-la} and his^{-la} armies confuse with!

إذا قال هذا الكلام لم يضره يومه ذلك شيء و إذا أمسى فقال لم يضره تلك الليلة شيء إن شاء الله تعالى.

When he says these phrases, nothing of that day of his will harm him, and when he comes to an evening, so he says, nothing from that night will harm him, if Allah^{-azwj} the Exalted so Desires!"⁴²⁷

56 الكافي، بسنده الحسن كالصحيح عن معاوية بن عمّار عن أبي عبد الله ع اللهم لك الحمد أحمدك و أستعينك و أنت ربي و أنا عبدك أصبحت على عهدك و وعديك و أومن بوعدك و أؤي بعهدك ما استطعت و لا حول و لا قوة إلا بالله و حده لا شريك له

(The book) 'Al Kafi' – By his chain, the good like the correct, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws}: 'O Allah^{-azwj}! For You^{-azwj} is the Praise! I praise You^{-azwj} and I seek Your^{-azwj} Assistance, and You^{-azwj} are my Lord^{-azwj} and I am Your^{-azwj} servant! I have become upon Your^{-azwj} Covenant, and Your^{-azwj} Promise, and believe in Your^{-azwj} Promise, and loyal with Your⁻

⁴²⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 54

⁴²⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 55

azwj Covenant whatever I am able, and there is neither might nor strength except with Allah-
azwj Alone, there is no associate for Him-azwj!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَصْبَحْتُ عَلَى فِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ وَ مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ عَلَى ذَلِكَ أَحْيَا وَ عَلَيْهِ أَمُوتُ إِنْ شَاءَ اللَّهُ

And I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww! I have become upon the nature of Al Islam and the sincere word, and nation of Ibrahim, and religion of Muhammad-saww. I shall live upon that, and die upon that, if Allah-azwj so Desires.

أَخِيْنِي مَا أَحْيَيْتَنِي وَ أَمْتَنِي إِذَا أَمْتَنِي عَلَى ذَلِكَ وَ ابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ أَبْتَغِي بِذَلِكَ رِضْوَانَكَ وَ اتِّبَاعَ سَبِيلِكَ إِلَيْكَ الْجَانَّتِ ظَهْرِي وَ إِلَيْكَ فَوْضْتُ أَمْرِي-

Cause me to live for as long as You-azwj Cause me to live, and Cause me to die when You-azwj Cause me to die, being upon that, and Resurrect me when You (sw.t.) Resurrect me being upon that, seeking Your-azwj Satisfaction with that, and following Your-azwj Way! To You-azwj I shelter my back, and to You-azwj I have delegated my affairs!

أَلْ مُحَمَّدٍ أَيْمَتِي لَيْسَ لِي أَيْمَةٌ غَيْرُهُمْ بِحِمِّ أَنْتُمْ وَ إِيَّاهُمْ اتَّوَلَى وَ بِحِمِّ أَقْتَدِي

The Progeny-asws of Muhammad-saww are my Imams-asws. There aren't any Imams-asws for me apart from them-asws. By them-asws I am led, and they-asws I am befriending, and in them-asws I believe!

اللَّهُمَّ اجْعَلْهُمْ أَوْلِيَاءِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ اجْعَلْنِي أَوْلِيَّ أَوْلِيَاءِهِمْ وَ أَعَادِي أَعْدَاءَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ اَلْحَقْنِي بِالصَّالِحِينَ وَ آتَابِي مَعَهُمْ.

O Allah-azwj! Make them-asws my friends in the world and the Hereafter, and Make me befriend their-asws friends, and I am inimical to their-asws enemies in the world and the Hereafter, and Join me with the righteous ones and my forefathers with them-asws!''428

وَ مِنْهُ بِسَنَدٍ لَا يَقْصُرُ عَنِ الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَلْتُ لَهُ عَلَّمَنِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ وَ إِذَا أَمْسَيْتُ

And from him, by a chain not deficient from the correct,

'From Abu Abdullah-asws, he (the narrator) said, 'I said to him-asws, 'Teach me something I can be saying when it is morning and when it is evening'.

فَقَالَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ الْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ

He-asws said: 'Say, 'The Praise is for Allah-azwj Who Does with me whatever He-azwj Desires, and does not Do what others desire! The Praise is for Allah-azwj just as Allah-azwj Loves to be praised! The Praise is for Allah-azwj just as He-azwj is rightful of!

اللَّهُمَّ أَدْخِلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ أَخْرِجْنِي مِنْ كُلِّ شَرٍّ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

O Allah-azwj! Enter me into every good You-azwj had Entered Muhammad-saww and Progeny-asws of Muhammad-saww into it, and Extract me from every evil You-azwj had Extracted Muhammad-saww and Progeny-asws from it! May Allah-azwj Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww!''429

وَمِنْهُ بِسَنَدِهِ الْمُعْتَبَرِ عِنْدِي عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ قَالَ حِينَ يَطْلُعُ الْفَجْرُ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحُدُودُ يُجِيبِي وَ يُجِيبُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّزُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

And from him, by his chain which is reliable in my view, from Abu Ubeyda Al Haza'a who said,

'Abu Ja'far-asws said: 'One who says when the dawn emerges, '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 the Praise! He-azwj Causes to live and die, and He-azwj Causes to live and He-azwj is Living, He-azwj does not die! The good is in His-azwj Hand and He-azwj is Able upon all things!' – ten times.

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ عَشْرَ مَرَّاتٍ وَ سَبَّحَ حَمْسًا وَ ثَلَاثِينَ مَرَّةً وَ هَلَّلَ حَمْسًا وَ ثَلَاثِينَ مَرَّةً وَ حَمَدَ اللَّهَ حَمْسًا وَ ثَلَاثِينَ مَرَّةً لَمْ يُكْتَبْ فِي ذَلِكَ الصَّبَاحِ مِنَ الْعَاقِلِينَ وَ إِذَا قَالَهَا فِي الْمَسَاءِ لَمْ يُكْتَبْ فِي تِلْكَ اللَّيْلَةِ مِنَ الْعَاقِلِينَ.

And, 'May Allah-azwj Send Salawaat upon Muhammad-saww and his-saww Progeny-asws!' – ten times, and glorify thirty-five times, and extol Oneness thirty-five times, and praise Allah-azwj thirty-five times. That morning, he will be written as being from the heedless ones, and when he says it in the evening, during that night he will not be written as being from the heedless ones!''430

57 الْكَافِي، بِسَنَدِهِ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: لَا تَدْعُ أَنْ تَدْعُو بِهَذَا الدُّعَاءِ ثَلَاثَ مَرَّاتٍ إِذَا أَصْبَحْتَ وَ ثَلَاثَ مَرَّاتٍ إِذَا أَمْسَيْتَ اللَّهُمَّ اجْعَلْنِي فِي دِرْعِكَ الْحَصِينَةِ الَّتِي تُجْعَلُ فِيهَا مَنْ تُرِيدُ فَإِنَّ أَبِي ع كَانَ يَقُولُ هَذَا مِنَ الدُّعَاءِ الْمَحْزُونِ.

(The book) 'Al Kafi' – by his chain, from Dawood Al Raqqy,

'From Abu Abdullah-asws having said: 'Do not leave supplicating with this supplication three times when it is morning, and three times when it is evening – 'O Allah-azwj! Make me to be in Your Fortified shield which You-azwj Make to be in it the ones You-azwj Want!', for my-asws father-as had said: 'This is from treasured supplications!''431

وَمِنْهُ بِسَنَدِهِ عَنْ أَحَدِهِمَا ع قَالَ: مَنْ قَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَلَائِكَتَكَ الْمُقْرَبِينَ وَ حَمَلَةَ عَرْشِكَ الْمُصْطَفَيْنِ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ أَنَّ فُلَانًا بَنَ فُلَانٍ إِمَامِي وَ وَلِيِّي

And from him, by his chain,

'From one of the two (5th or 6th Imam-asws) having said: 'One who says, 'O Allah-azwj! I keep You-azwj as Witness, and I keep Your-azwj Angels of Proximity as witnesses, and bearers of Your-azwj Throne, the Chosen ones, surely You-azwj are Allah-azwj! There is no god except He-azwj, the

429 Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 56 b

430 Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 56 c

431 Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 57 a

Beneficent, the Merciful, and that Muhammad^{-azwj} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and that so and so, son of so and so is my Imam^{-asws} and my guardian!

وَ أَنَّ أَبَاهُ رَسُولَ اللَّهِ ص وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فُلَانًا وَ فُلَانًا حَتَّى يَنْتَهِيَ إِلَيْهِ أَيْمَتِي وَ أَوْلِيَائِي وَ عَلَى ذَلِكَ أَخِيَا وَ عَلَيْهِ أُمُوتُ وَ عَلَيْهِ أُبْعَثُ يَوْمَ الْقِيَامَةِ وَ أَبْرَأُ مِنْ فُلَانٍ وَ فُلَانٍ

And his^{-asws} father^{-saww} is Rasool-Allah^{-saww}, and Ali^{-asws}, and Al Hassan^{-asws}, and Al Husayn^{-asws}, and so and so, and so and so! – until he^{-asws} ended to himself^{-asws} – ‘Are my Imams^{-asws} and my guardians, and upon that I shall live and upon him I shall die, and upon it I shall be Resurrected on the Day of Qiyamah, and I disavow from so and so, and so and so!’

فَإِنْ مَاتَ فِي لَيْلِيهِ دَخَلَ الْجَنَّةَ.

If he dies during his night, he will enter the Paradise”.⁴³²

وَ مِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ هَذَا حِينَ يُمَسِّي حُفَّ بِجَنَاحٍ مِنْ أَجْنِحَةِ جِبْرَائِيلَ ع حَتَّى يُصْبِحَ - أَسْتَوْدِعُ اللَّهَ الْعَلِيِّ الْأَعْلَى الْجَلِيلَ الْعَظِيمَ نَفْسِي وَ مَنْ يَعِينِي أَمْرُهُ

And from him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘One who says this when it is evening, he will be surrounded by wings from wings of Jibraeel^{-as} until morning – ‘I entrust to Allah^{-azwj} the Exalted, the High, the Majestic, the Magnificent, myself and the ones whose affair concerns me!

أَسْتَوْدِعُ اللَّهَ الْمَرْهُوبَ الْمَخُوفَ الْمُتَضَعِّعَ لِعَظَمَتِهِ كُلِّ شَيْءٍ ثَلَاثَ مَرَّاتٍ.

I entrust to Allah^{-azwj} myself, the awed, the feared, all things are humbled to His^{-azwj} Magnificence!’ – three times”.⁴³³

58 عُدَّةُ الدَّاعِي، قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ يَا ابْنَ آدَمَ ادْكُرْنِي بَعْدَ الصُّبْحِ سَاعَةً وَ بَعْدَ الْعَصْرِ سَاعَةً مَا أَهَمَّكَ.

(The book) ‘Uddat Al Daie’ –

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Said: “O son of Adam^{-as}! Mention me after the morning for a time, and after Al-Asr for a time, I^{-azwj} shall Suffice you of what worries you!”⁴³⁴

وَ قَالَ الْبَاقِرُ ع إِنَّ إِبْلِيسَ عَلَيْهِ لَعَائِنُ اللَّهِ يَبُثُّ جُنُودَ اللَّيْلِ مِنْ حِينَ تَغِيْبُ الشَّمْسُ وَ حِينَ تَطْلُعُ فَأَكْثِرُوا ذِكْرَ اللَّهِ فِي هَاتَيْنِ السَّاعَتَيْنِ وَ تَعَوَّدُوا بِاللَّهِ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ عَوَّدُوا صِعَارَكُمْ فِي تَيْنِكَ السَّاعَتَيْنِ فَإِنَّهُمَا سَاعَتَا عَقْلَةٍ.

And Al-Baqir^{-asws} said: ‘Iblees^{-la}, upon him^{-la} be Curses of Allah^{-azwj}, sends armies of the night from when the sun sets and when it emerges, therefore frequent the Zikr of Allah^{-azwj} in these two timings, and seek Refuge with Allah^{-azwj} from evil of Iblees^{-la} and his^{-la} armies, and seek

⁴³² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 57 b

⁴³³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 57 c

⁴³⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 58 a

Refuge for your young ones in your house in these two timings, for these are timings of heedlessness!"⁴³⁵

وَقَالَ الصَّادِقُ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَظِلَالُهُمْ بِالْعُدُورِ وَالْأَصَالِ قَالَ هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا وَ هِيَ سَاعَةٌ إِجَابَةٌ.

And Al-Sadiq^{asws} said regarding Words of Allah^{azwj} Blessed and Exalted: **and (so do) their shadows, in the morning and evening [13:15]**. He^{asws} said: 'It is the supplication before emergence of the sun, and before its setting, and it is a time of Answering!"⁴³⁶

وَعَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَسْتَغْفِرُ اللَّهَ عِدَاةَ كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً وَيَتُوبُ إِلَى اللَّهِ سَبْعِينَ مَرَّةً

And from Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} used to seek Forgiveness of Allah^{azwj} seventy time in the morning of every day, and he^{saww} would repent to Allah^{azwj} seventy times!'

قَالَ قُلْتُ وَكَيْفَ كَانَ يَقُولُ اسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

He (the narrator) said, 'I said, 'And how was he^{saww} saying: 'I^{saww} seek Forgiveness to Him^{azwj}!'

فَقَالَ كَانَ يَقُولُ اسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً وَ يَقُولُ أَتُوبُ إِلَى اللَّهِ سَبْعِينَ مَرَّةً.

He^{asws} said: 'He^{saww} was saying: 'I^{saww} was seeking Forgiveness of Allah^{azwj}', seventy times, and he^{saww} was saying: 'I^{saww} repent to Allah^{azwj}', seventy times"⁴³⁷

وَرُوي عَنِ الصَّادِقِ ع أَمَلُوا أَوَّلَ صَحَائِفِكُمْ خَيْرًا وَ آخِرَهَا خَيْرًا يُعْفَرُ لَكُمْ مَا بَيْنَهُمَا.

And it is reported from Al-Sadiq^{asws}: 'Fill the beginning of your registers of deeds with good deed, and its end with good deeds, it will be Forgiven for you whatever is between the two"⁴³⁸

وَرُوي عَنِ أَبِي الدَّرْدَاءِ أَنَّهُ قِيلَ لَهُ دَاتَ يَوْمٍ احْتَرَقَتْ دَارُكَ فَقَالَ لَمْ تَحْتَرِقْ فَجَاءَ مُحِبٌّ آخَرَ فَقَالَ احْتَرَقَتْ دَارُكَ فَقَالَ لَمْ تَحْتَرِقْ فَجَاءَ ثَالِثٌ فَأَجَابَهُ بِذَلِكَ ثُمَّ انْكَشَفَ الْأَمْرُ عَنِ احْتِرَاقِ جَمِيعِ مَا حَوْلَهَا سِوَاهَا

And it is reported from Abu Al Darda'a,

'It was said to him one day, 'Your house has burned down!' He said, 'It has not burned!' Another informant came, he said, 'Your house has burned down!' He said, 'It has not burned!' A third came, and he responded with that. Then the matter was uncovered. Entirety of whatever was around it was burned, besides it.

⁴³⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 58 b

⁴³⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 58 c

⁴³⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 58 d

⁴³⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 58 e

فَقِيلَ لَهُ بِمَ عَلِمْتَ بِذَلِكَ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ صَبِيحَةَ يَوْمِهِ لَمْ يُصِبْهُ سُوءٌ فِيهِ وَ مَنْ قَالَهَا فِي مَسَاءِ لَيْلَتِهِ لَمْ يُصِبْهُ سُوءٌ فِيهَا وَ قَدْ قُلْتُهَا وَ هِيَ

It was said to him, 'By what did you know?' He said, 'I heard the Prophet^{saww} saying: 'One who says these phrases in the morning of his day, no evil will afflict him during it, and one who says it in evening of his night, no evil will afflict him during it', and I had said it, and these are: -

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْنِكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ لَا حَوْلَ وَ لَا حَوْلَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of myself, and from every animal **He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]!**⁴³⁹

59 أَلْبَدُّ الْأَمِينُ، فِي كِتَابِ الْأَنْوَارِ لِلتَّمِيمِيِّ عَنِ النَّبِيِّ ص مَنْ قَرَأَ حِينَ يُصْبِحُ سَبْعًا فَاللَّهُ خَيْرٌ حَافِظًا وَ هُوَ أَرْحَمُ الرَّاحِمِينَ - إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ - فَإِنْ تَوَلَّوْا فَعَلَنَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ حَفِظَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَهُ ذَلِكَ.

(The book) 'Al Balad Al Ameen', in the book 'Al Anwaar' of Al Tameemi,

'From the Prophet^{saww}: 'When it is morning, one who says seven times, **But, Allah is the best Protector, and He is the most Merciful of the merciful ones [12:64] Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]. 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]**' – Allah^{-azwj} Mighty and Majestic will Protect him that day of his".⁴⁴⁰

وَ مِنْهُ عَنِ الصَّادِقِ ع مَنْ قَالَ فِي صَبِيحَةِ يَوْمِهِ ثَلَاثًا بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ لَمْ يُصِبْهُ بَلَاءٌ حَتَّى يُمُتَّي وَ كَذَا مِنْ قَالَهَا مَسَاءً ثَلَاثًا.

And from him,

'From Al-Sadiq^{asws}: 'One who says three times in the morning of his day, 'In the Name of Allah^{-azwj} Who, nothing harms with His^{-azwj} Name, neither in the earth nor in the sky, and He^{-azwj}

⁴³⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 58 f

⁴⁴⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 59 a

is the Hearing the Knowing, no affliction will hit him until evening, and like that is one who says it thrice in the evening!"⁴⁴¹

60 المهج، مهج الدعوات روي أن الحضير و إلياس يجتمعان في كل موسم فيفترقان عن هذا الدعاء و هو بسم الله ما شاء الله لا قوة إلا بالله ما شاء الله كل نعمة من الله ما شاء الله الحيزر كل يوم يد الله عز و جل ما شاء الله لا يصرف السوء إلا الله

(The book) 'Mahj Al Dawaat' –

'It is reported that Al-Khizr^{as} and Ilyas^{as} were gathering during every season (of Hajj). They^{as} would separate upon this supplication, and it is: 'In the name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! There is no strength except with Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! Every bounty is from Allah^{-azwj}! Whatever Allah^{-azwj}! The good, all of it, is in the Hand of Allah^{-azwj} Mighty and Majestic! Whatever Allah^{-azwj} so Desires! No one Turns the evil away except Allah^{-azwj}!'

قَالَ فَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَمِنَ مِنَ الْحَرْقِ وَالسَّرِقِ وَالْحَرْقِ [الْعَرَقِ].

He^{asws} said: 'One who says it three times when it is morning will be safe from the burning, and the theft, and the drowning!"⁴⁴²

61 معاني الأخبار، عن علي بن أحمد الطبري عن الحسين بن علي بن زكريا عن خراش مولى أنس عن أنس قال قال رسول الله ص ليذكر الله بالغدو والأصالي خير من حطم السيوف في سبيل الله عز و جل يعني لمن ذكر الله عز و جل بالغدو و يذكر ما كان منه في ليله من سوء عمله و استغفر الله و تاب إليه

(The book) 'Ma'any Al Akhbaar' – from Ali Bin Ahmad Al Tabari, from Al Husayn Bin Ali Bin Zakariya, from Khirash, a slave of Anas, from Anas (well known fabricator) who said,

'Rasool-Allah^{saww} said: 'Zikr of Allah^{-azwj} in the morning and the evening is better than striking the swords in the Way of Allah^{-azwj} Mighty and Majestic, meaning, for the one who does Zikr of Allah^{-azwj} Mighty and Majestic in the morning, and he should recall what had happened from him from his evil deeds during his night, and seek Forgiveness of Allah^{-azwj}, and repent to Him^{-azwj}!'

فإذا انتشر في إبعاء ما قسم الله له انتشر و قد حطت عنه سيئاته و غفرت له ذنوبه و إذا ذكر الله عز و جل بالأصالي و هي العشيّات راجع نفسه فيما كان منه يومه ذلك من سرف على نفسه و إضاعة لأمر ربه

When he spreads (exceeds) in the seeking what Allah^{-azwj} has Apportioned for him, will be Given excessively, and his evil deeds will be dropped from him, and his sins will be Forgiven for him, and when he does Zikr of Allah^{-azwj} Mighty and Majestic in the evening, and it is the late evenings, he should recall himself regarding what had happened from him during that day of his, from the extravagance upon himself and wastage of the Commands of his Lord^{-azwj}!

⁴⁴¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 59 b

⁴⁴² Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 60

وَ إِذَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَغْفَرَ اللَّهَ تَعَالَى وَ أَنَابَ رَاحَ إِلَى أَهْلِهِ وَ قَدْ غُفِرَتْ لَهُ ذُنُوبُ يَوْمِهِ وَ إِنَّمَا تُحْمَدُ الشَّهَادَةُ أَيضاً إِذَا كَانَ مِنْ تَائِبٍ إِلَى اللَّهِ مُسْتَغْفِرٍ مِنْ مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

And when he does Zikr of Allah^{-azwj} Mighty and Majestic and seeks Forgiveness of Allah^{-azwj} the Exalted and is penitent, will go to his family and his sins of his day would be Forgiven for him, and rather he should praise the testimonies as well when he were to be from the repentant(s) to Allah^{-azwj} seeking Forgiveness from having disobeyed Allah^{-azwj} Mighty and Majestic".⁴⁴³

62 المهج، مهج الدعوات حرز للإمام جعفر بن محمد الصادق ع علي بن عبد الصمد عن عمه والده محمد بن علي بن عبد الصمد عن جعفر بن محمد الدورستى عن والده عن الصادق محمد بن بابويه قال و حدثني جدي عن أبيه علي بن عبد الصمد عن محمد بن إبراهيم القاشي المجاور بالمشهد الرضوي عن الصادق عن أبيه عن شيوخه عن محمد بن عبد الله الإسكندري قال:

(The book) 'Mahj Al Dawaat' – 'An amulet of the Imam Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} – Ali Bin Abdul Samad, from an uncle of his father Muhammad Bin Ali Bin Abdul Samad, from Ja'far Bin Muhammad Al Dowreysti, from his father, from Al Sadouq Muhammad Bin Babuwayh who said, 'And it is narrated to me by my grandfather, from his father Ali Bin Abdul Samad, from Muhammad Bin Ibrahim Al Qashy in the neighbourhood of the Mausoleum of Al-Reza^{-asws}, from Al Sadouq, from his father, from his elders, from Muhammad Bin Abdullah Al Iskandary who said,

كُنْتُ مِنْ نَدَمَاءِ أَبِي جَعْفَرِ الْمَنْصُورِ وَ حَوَاصِيهِ وَ كُنْتُ صَاحِبَ سِرِّهِ فَبَيَّنَا أَنَا إِذْ دَخَلْتُ عَلَيْهِ ذَاتَ يَوْمٍ فَرَأَيْتُهُ مُعْتَمِئاً فَقُلْتُ لَهُ مَا هَذَا الْفِكْرُ يَا أَمِيرَ الْمُؤْمِنِينَ

'I was from the close friends of (the caliph) Abu Ja'far Al-Mansour and his special ones, and I was a confidant of his secrets. One day when I had entered to see him, I saw him gloomy. I said to him, 'What is this thinking, O commander of the faithful!?'

قَالَ فَقَالَ لِي يَا مُحَمَّدُ لَقَدْ هَلَكَ مِنْ أَوْلَادِ فَاطِمَةَ مِائَةٌ أَوْ يَرِيدُونَ وَ قَدْ بَقِيَ سَيِّدُهُمْ وَ إِمَامُهُمْ

He (the narrator) said, 'He said to me, 'O Muhammad! They have been destroyed (killed), from the children of (Syeda) Fatima^{-asws}, one hundred or more, and their chief and their Imam^{-asws} remains!'

فَقُلْتُ لَهُ مَنْ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

I said to him, 'Who is that, O commander of the faithful?'

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ رَأْسُ الرَّوَافِضِ وَ سَيِّدُهُمْ

He said, 'Ja'far Bin Muhammad^{-asws}, head of the rejectors (Rafizis) and their chief!'

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ رَجُلٌ قَدْ شَعَلَتْهُ الْعِبَادَةُ عَنْ طَلَبِ الْمُلْكِ وَ الْحِلَافَةِ

⁴⁴³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 61

I said to him, 'O commander of the faithful! He^{-asws} is a man whom the worship has pre-occupied him^{-asws} from seeking the kingdom and the caliphate'.

فَقَالَ لِي قَدْ عَلِمْتُ أَنَّكَ تَقُولُ بِهِ وَ بِإِمَامَتِهِ وَ لَكِنَّ الْمُلْكَ عَقِيمٌ قَدْ آلَيْتُ عَلَى نَفْسِي أَنْ لَا أُمْسِي عَشِيَّتِي حَتَّى أَفْرُغَ مِنْهُ

He said to me, 'I have come to know that you are saying (believing) in him^{-asws} and in his^{-asws} Imamate, but the kingdom is futile (without his^{-asws} allegiance). I have sworn upon myself that I shall not come to my evening until I am free from him^{-asws}!'

ثُمَّ دَعَا بِسَيَافٍ وَ قَالَ لَهُ إِذَا أَنَا أَخْضَرْتُ أَبَا عَبْدِ اللَّهِ وَ شَعَلْتُهُ بِالْحَدِيثِ وَ وَضَعْتُ فَلَنْسُوْنِي فَهُوَ الْعَلَامَةُ بَيْنِي وَ بَيْنَكَ فَاضْرِبْ عُنُقَهُ

Then he called for the swordsman and said to him, 'When I get Abu Abdullah^{-asws} to present and pre-occupy him^{-asws} with the discussion, and I place down my cap, it is the sign between me and you, so strike off his neck!'

فَأَمَرَ بِإِخْضَارِ الصَّادِقِ ع فَأَخْضَرَ فِي تِلْكَ السَّاعَةِ وَ لَحِقْتُهُ فِي الدَّارِ وَ هُوَ يُحْرِكُ شَفْتَيْهِ فَلَمْ أَدْرِ مَا الَّذِي قَرَأَ إِلَّا أَنِّي رَأَيْتُ الْقَصْرَ يَمُوجُ كَأَنَّهُ سَفِينَةٌ

He ordered with Al-Sadiq^{-asws} to be presented. He^{-asws} presented during that time and I met him^{-asws} in the house while he^{-asws} was moving his^{-asws} lips. I do not know what it was which he^{-asws} recited except I saw the castle sway as if it was a ship.

فَرَأَيْتُ أَبَا جَعْفَرٍ الْمَنْصُورَ يَمْشِي بَيْنَ يَدَيْهِ كَمَا يَمْشِي الْعَبْدُ بَيْنَ يَدَيْ سَيِّدِهِ حَائِي الْقَدَمَيْنِ مَكْشُوفَ الرَّأْسِ يَحْمَرُّ سَاعَةً وَ يَصْفَرُّ أُخْرَى وَ أَخَذَ بَعْضُ الصَّادِقِ ع وَ أَجْلَسَهُ عَلَى سَرِيرِ مُلْكِهِ فِي مَكَانِهِ وَ جِئْتُ بَيْنَ يَدَيْهِ كَمَا يَجْتُو الْعَبْدُ بَيْنَ يَدَيْ مَوْلَاهُ

I saw Abu Ja'far Al-Mansour walking in front of him^{-asws} like what the slave walks in front of his master, bare footed, uncovered of the head, reddening at times and paling at times, and he held an arm of Al-Sadiq^{-asws} and seated him^{-asws} upon the throne of his kingdom in his place, and he knelt in front of him^{-asws} like what the slave would kneel in front of his master.

ثُمَّ قَالَ مَا الَّذِي جَاءَ بِكَ إِلَيْنَا هَذِهِ السَّاعَةَ يَا ابْنَ رَسُولِ اللَّهِ

Then he said, 'What is that which you^{-asws} have come for at this time, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ دَعَوْتَنِي فَأَجِبْتِكَ

He^{-asws} said: 'You summoned me^{-asws}, so I^{-asws} answered you!'

قَالَ مَا دَعَوْتُكَ إِلَّا أَمَا الْعَلَطُ مِنَ الرَّسُولِ

He said, 'I did not summon you^{-asws}, but rather the mistake was from the messenger!'

ثُمَّ قَالَ لَهُ سَلْ حَاجَتَكَ يَا ابْنَ رَسُولِ اللَّهِ

Then he said to him^{-asws}, 'As your^{-asws} need, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ أَسْأَلُكَ أَنْ لَا تَدْعُونِي لِغَيْرِ شُغْلٍ

He^{-asws} said: 'I ask You^{-azwj} not to summon me^{-asws} for other than an occupation (something important)!'

قَالَ لَكَ ذَلِكَ

He said, 'That is for you^{-asws}!'

وَ انصرفت أبو عبد الله ع فلما انصرف نام أبو جعفر و لم ينتبه إلى نصف الليل فلما انتبه كنت جالسا عند رأسه قال لا تبرح يا محمد من عندي حتى أقضي ما فاتني من صلاتي و أحدثك بحديث

And Abu Abdullah^{-asws} left. When he^{-asws} had left, Abu Ja'far slept and did not wake up until midnight. When he woke up, I was seated by his head. He said, 'Do not depart from me, O Muhammad, until I fulfil whatever was missed by me from my Salat(s), and I shall narrate to you with a Hadeeth!'

قُلْتُ سَمِعًا وَ طَاعَةً يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'I hear and I obey, O commander of the faithful!'

فلما قضى صلاته قال اعلم أي لما حضرت سيدك أبا عبد الله و هممت بما هممت به من سوء رأيت تيناً قد حوى بدنيه جميع داري و قصرني و قد وضع شفته العليا في أعلاها و السفلى في أسفلها و هو يكلمني بلسان طلق ذلي عربي مبین

When he had fulfilled his Salat(s), he said, 'Know that when I presented your Chief Abu Abdullah^{-asws} and thought of what I had thought with him^{-asws} of the evil, I saw a dragon to have surrounded entirety of my house and my castle with its tail, and it had placed its upper lip in its top, and the lower lips in its bottom, and it spoke to me in fluent eloquent Arabic clearly: -

يَا مَنْصُورُ إِنَّ اللَّهَ تَعَالَى بَعَثَنِي إِلَيْكَ وَ أَمَرَنِي إِذْ أَنْتَ أَحَدُنْتُ فِي عِبْدِي الصَّالِحِ الصَّادِقِ حَدَثًا ابْتَلَعْتَهُ وَ مَنْ فِي الدَّارِ جَمِيعًا

'O Mansour! Allah^{-azwj} the Exalted has Sent me to you and has Commanded me that if you were to deal with My^{-azwj} righteous servant Al-Sadiq^{-asws} with killing, I will swallow you and the ones in the house, in their entirety!'

فَطَأَتْ عَقْلِي وَ ارْتَعَدَتْ فَرَائِصِي وَ اصْطَكَّتْ أَسْنَانِي

My mind went blank, and my limbs trembled and my teeth chattered!

قَالَ مُحَمَّدٌ قُلْتُ لَيْسَ هَذَا بِعَجِيبٍ فَإِنَّ أَبَا عَبْدِ اللَّهِ ع وَارِثُ عِلْمِ النَّبِيِّ ص وَ جَدِّي أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ عِنْدَهُ مِنَ الْأَسْمَاءِ وَ الدَّعَوَاتِ الَّتِي لَوْ قَرَأَهَا عَلَى اللَّيْلِ الْمُظْلِمِ لَأَنَارَ وَ عَلَى النَّهَارِ الْمُضِيِّ لَأَطْلَمَ

Muhammad (the narrator) said, 'I said, 'This isn't so strange, for Abu Abdullah^{-asws} is inheritor off knowledge of the Prophet^{-saww}, and his^{-asws} grandfather is Ali^{-asws} Bin Abu Talib^{-asws}, and in

his^{-asws} possession are from the Names and the supplication which, if these were to be recited upon the dark night, they would irradiate, and upon the bright day, they would darken!

فَقَالَ مُحَمَّدٌ بُنِ عِنْدَ اللَّهِ فَلَمَّا مَضَى عَ اسْتَأْذَنْتُ مِنْ أَبِي جَعْفَرٍ لِرِيَاةِ مَوْلَانَا الصَّادِقِ عَ فَأَجَابَ وَ لَمْ يَأْبَ

Muhammad Bin Abdullah (the narrator) said: 'When he^{-asws} had gone, I sought permission from Abu Ja'far (Al-Mansour) to visit our Master^{-asws} Al-Sadiq^{-asws}. He responded, and did not refuse.

فَدَخَلْتُ عَلَيْهِ وَ سَلَّمْتُ وَ قُلْتُ لَهُ أَسْأَلُكَ يَا مَوْلَايَ بِحَقِّ جَدِّكَ رَسُولِ اللَّهِ أَنْ تُعَلِّمَنِي الدُّعَاءَ الَّذِي قَرَأْتَهُ عِنْدَ دُخُولِكَ عَلَيَّ أَبِي جَعْفَرٍ فِي ذَلِكَ الْيَوْمِ

I entered to see him^{-asws}, and greeted, and said to him^{-asws}, 'I ask you^{-asws}, O my Master^{-asws}, by the right of your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, to teach me the supplication which you^{-asws} had recited at your^{-asws} entry to see Abu Ja'far (Al-Mansour) during that day!'

قَالَ لَكَ ذَلِكَ فَأَمْلَاهُ عَلَيَّ

He^{-asws} said: 'That shall be for you!'

ثُمَّ قَالَ هَذَا حِرْزٌ جَلِيلٌ وَ دُعَاءٌ عَظِيمٌ نَبِيٌّ مَنْ قَرَأَهُ صَبَاحًا كَانَ فِي أَمَانِ اللَّهِ إِلَى الْعِشَاءِ وَ مَنْ قَرَأَهُ عِشَاءً كَانَ فِي حِفْظِ اللَّهِ تَعَالَى إِلَى الصُّبْحِ

He^{-asws} dictated it unto me, then said: 'It is a majestic protection and a mighty supplication, noble. One who recites it in the morning would be in the Safety of Allah^{-azwj} up to the evening, and one who recites it in the evening would be in the Protection of Allah^{-azwj} the Exalted up to the morning.

وَ قَدْ عَلَّمَنِيهَ أَبِي بَاقِرٍ عَلُومِ الْأَوْلِيَيْنِ وَ الْأَخْرِيَيْنِ عَنْ أَبِيهِ سَيِّدِ الْعَابِدِينَ عَنْ أَبِيهِ سَيِّدِ الشُّهَدَاءِ - عَنْ أَخِيهِ سَيِّدِ الْأَصْفِيَاءِ عَنْ أَبِيهِ سَيِّدِ الْأَوْصِيَاءِ عَنْ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِمْ

And it is taught to me^{-asws} by my^{-asws} father^{-asws}, Expounder of knowledge(s) of the former ones and the latter ones, from his^{-asws} father^{-asws}, Chief of the worshippers, from his father^{-asws}, Chief of the martyrs, from his^{-asws} brother^{-asws} Chief of the Elites, from his^{-asws} father^{-asws} Chief of the successors^{-asws}, from Muhammad^{-saww}, Chief of the Prophets^{-as}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}!

اسْتَخْرَجَهُ مِنْ كِتَابِ اللَّهِ الْعَزِيزِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ وَ هُوَ

I^{-asws} am extracting it from the Mighty Book of Allah^{-azwj} Which, **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]**, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي لِلْإِسْلَامِ وَ أَكْرَمَنِي بِالْإِيمَانِ وَ عَرَّفَنِي الْحَقَّ الَّذِي عَنْهُ يُؤْفَكُونَ وَ النَّبِيَّ الْعَظِيمَ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Praise is for Allah^{-azwj} Who Guided me to Al-Islam, and Honoured me with the Eman, and Introduced me to the truth which they

are turning away from, and **About the Magnificent News, [78:2] Which they are differing in? [78:3]!**

وَسُبْحَانَ اللَّهِ الَّذِي رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ أَنْشَأَ جَنَّاتٍ الْمَأْوَىٰ بِلَا أَمَدٍ تُلْفُوهُمَا وَلَا إِلَهَ إِلَّا اللَّهُ السَّابِقُ نِعْمَةَ الدَّافِعِ النَّقِمَةَ الْوَاسِعِ الرَّحْمَةِ وَاللَّهُ أَكْبَرُ ذُو السُّلْطَانِ الْمُنِيعِ وَالْإِنشَاءِ الْبَدِيعِ وَالشَّانِ الرَّفِيعِ وَالْحِسَابِ السَّرِيعِ

And Glory be to Allah^{-azwj} Who Raised the sky without any pillars you can see, and Grew the Gardens of abode without any term being cast in it, and there is no god except Allah^{-azwj}, the Abundant of the bounties, and Repeller of the scourges, the Capacious of the Mercy, and Allah^{-azwj} is Greatest with the Invincible Authority, and the Original Initiator, and the Lofty Glory, and the Quick of the Reckoning!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَأَمِينِكَ وَشَهِيدِكَ التَّقِيِّ التَّقِيِّ الْبَشِيرِ النَّذِيرِ السِّرَاجِ الْمُنِيرِ وَآلِهِ الطَّيِّبِينَ الْأَخْيَارِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} Trustee, and Your^{-azwj} witness, the pious, the pure, the giver of glad tidings, the warner, the radiant lamp, and his^{-saww} Progeny^{-asws} the goodly, the best!

مَا شَاءَ اللَّهُ تَقَرُّبًا إِلَى اللَّهِ مَا شَاءَ اللَّهُ تَوَجُّهًا إِلَى اللَّهِ مَا شَاءَ اللَّهُ تَلَطُّفًا بِاللَّهِ وَمَا شَاءَ اللَّهُ مَا يَكُنْ مِنْ نِعْمَةٍ فَمِنْ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ لَا يَسُوْقُ الْحَيْرَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Whatever Allah^{-azwj} so Desires, drawing closer to Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, being attentive to Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, expressing words with Allah^{-azwj}, and whatever Allah^{-azwj} so Desires, what happens to be from a bounty, it is from Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, no one turns away the evil except Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, no one ushers the good except Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, there is no strength except with Allah^{-azwj}!

أَعِيذُ نَفْسِي وَشَعْرِي وَبَشْرِي وَأَهْلِي وَمَالِي وَوَلَدِي وَدُرِّيَّيَ وَدِينِي وَدُنْيَايَ وَمَا رَزَقَنِي رَبِّي وَمَا أَعْلَقْتُ عَلَيْهِ أُبُوَابِي وَأَحَاطَتْ بِهِ جُدْرَانِي وَمَا أَنْقَلَبُ فِيهِ مِنْ نِعْمَةٍ وَإِحْسَانِهِ وَجَمِيعِ إِخْوَانِي وَأَقْرَبَائِي وَقَرَابَاتِي مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِاللَّهِ الْعَظِيمِ

I seek Refuge for myself, and my hair, and my skin, and my wife, and my wealth, and my children, and my offspring, and my religion, and my world, and whatever my Lord^{-azwj} has Graced me, and whatever my doors have been closed upon, and whatever my walls have surrounded with, and whatever I am turning in from His^{-azwj} bounties and His^{-azwj} Favours, and entirety of my brothers, and my kindred, and my near ones from the believing men and the believing women, with Allah^{-azwj} the Magnificent!

وَبِأَسْمَائِهِ التَّامَّةِ الْعَامَّةِ الْكَامِلَةِ الشَّافِيَةِ الْفَاضِلَةِ الْمُبَارَكَةِ الْمُنِيْمَةِ الْمُتَعَالِيَةِ الرَّكَيبَةِ الشَّرِيفَةِ الْكَرِيمَةِ الطَّاهِرَةِ الْعَظِيمَةِ الْمُخْرُوجَةِ الْمَكُونَةِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ

And with His^{-azwj} complete names, the Perfect, the Healing, the Meritorious, the Blessed, and beneficial, and Exalted, and Pure, the Noble, the Honourable, the Clean, the Magnificent, and Treasured, the Hidden which neither a righteous nor an immoral can exceed them!

وَأَمَّ الْكِتَابِ وَفَاتِحَتِهِ وَخَاتِمَتِهِ وَمَا بَيْنَهُمَا مِنْ سُورَةٍ شَرِيفَةٍ وَآيَةٍ مُحْكَمَةٍ وَشِفَاءٍ وَرَحْمَةٍ وَعُودَةٍ وَبَرَكَةٍ

And with Mother of the Book, and its beginning, and its ending, and whatever is between the two, from a Noble Chapter, and a Decisive Verse, and Healing, and Mercy, and Refuge, and Blessing!

وَبِالتَّوْرَةِ وَالإِنجِيلِ وَالرُّبُورِ وَالفُرْقَانِ وَبِصُحُفِ إِبْرَاهِيمَ وَمُوسَى وَبِكُلِّ كِتَابٍ أَنْزَلَهُ اللَّهُ وَبِكُلِّ رَسُولٍ أَرْسَلَهُ اللَّهُ وَبِكُلِّ بُرْهَانٍ أَظْهَرَهُ اللَّهُ

And with the Torah, and the Evangel, and the Psalms, and the Furqan, and Parchments of Ibrahim^{-as} and Musa^{-as}, and with every Book Allah^{-azwj} has Revealed, and with every Messenger^{-as} Allah^{-azwj} had Sent, and with every Argument Allah^{-azwj} has Established, and with every proof Allah^{-azwj} has Revealed!

وَ بِكُلِّ آلَاءِ اللَّهِ وَ عِزَّةِ اللَّهِ وَ عَظَمَةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ جَلَالِ اللَّهِ وَ مَنَعَةِ اللَّهِ وَ مَنِّ اللَّهِ وَ عَفْوِ اللَّهِ وَ جَلَمِ اللَّهِ وَ حِكْمَةِ اللَّهِ وَ غُفْرَانِ اللَّهِ وَ مَلَائِكَةِ اللَّهِ وَ كُتُبِ اللَّهِ

And with every Favour of Allah^{-azwj}, and Might of Allah^{-azwj}, and Magnificence of Allah^{-azwj}, and Power of Allah^{-azwj}, and Authority of Allah^{-azwj}, and Majesty of Allah^{-azwj}, Protection of Allah^{-azwj}, and Conferment of Allah^{-azwj}, and Pardon of Allah^{-azwj}, and Forbearance of Allah^{-azwj}, and Wisdom of Allah^{-azwj}, and Forgiveness of Allah^{-azwj}, and Angels of Allah^{-azwj}, and Books of Allah^{-azwj}!

And with Messengers^{-as} of Allah^{-azwj}, and His^{-azwj} Prophets^{-as}, and Muhammad^{-sawww} Rasool^{-sawww} of Allah^{-azwj}, and People^{-asws} of the Household of Rasool-Allah^{-sawww}, may Allah^{-azwj} Send Salawaat upon him^{-sawww} and upon them all!

وَ بِرُسُلِ اللَّهِ وَ أَنْبِيَائِهِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ مِنْ غَضَبِ اللَّهِ وَ سَخَطِ اللَّهِ وَ نَكَالِ اللَّهِ وَ عِقَابِ اللَّهِ وَ أَخَذِ اللَّهِ وَ بَطْشِهِ وَ اجْتِيَاخِهِ وَ اجْتِنَائِهِ وَ اصْطِلَامِهِ وَ تَدْمِيرِهِ وَ سَطْوَاتِهِ وَ نَعْمَتِهِ وَ جَمِيعِ مَثَلَاتِهِ وَ مِنْ إِعْرَاضِهِ وَ صُدُودِهِ وَ تَنْكِيهِهِ وَ تَوَكِيلِهِ وَ خَدْلَانِهِ وَ دَفْءَتِهِ وَ تَخْلِيَتِهِ

From the Anger of Allah^{-azwj}, the Wrath of Allah^{-azwj}, the Vengeance of Allah^{-azwj}, the Punishment of Allah^{-azwj}, the Seizing of Allah^{-azwj}, His^{-azwj} Grasp, His^{-azwj} Invasion, His^{-azwj} Retaliation, His^{-azwj} Confrontation, His^{-azwj} Destruction, His^{-azwj} Assaults, His^{-azwj} Retribution, His^{-azwj} entire Manifestations, His^{-azwj} Turning away, His^{-azwj} Withdrawal, His^{-azwj} Humiliation, His^{-azwj} Allocating to oneself, His^{-azwj} Abandonment, His^{-azwj} Overpowering, His^{-azwj} Forsaking.

وَ مِنْ الكُفْرِ وَ التَّفَاقُ وَ الشُّكِّ وَ الشِّرْكِ وَ الحَيْرَةِ فِي دِينِ اللَّهِ وَ مِنْ شَرِّ يَوْمِ النُّشُورِ وَ الحَشْرِ وَ المَوْقِفِ وَ الحِسَابِ وَ مِنْ شَرِّ كِتَابٍ قَدْ سَبَقَ وَ مِنْ زَوَالِ البَعْمَةِ وَ نُحُولِ العَافِيَةِ وَ حُلُولِ النِّقْمَةِ وَ مُوجِبَاتِ الهَلَكَةِ وَ مِنْ مَوَاقِفِ الحَزْبِ وَ الفَضِيحَةِ فِي الدُّنْيَا وَ الآخِرَةِ:

And from the Kufr, and the hypocrisy, and the doubt, and the Shirk (association), and the confusion in the religion of Allah^{-azwj}, and from evil of the Day of Publicity, and the Gathering, and the Pausing, and the Reckoning, and from evil of the Prescribed which has preceded, and from decline of the bounties, and transfer of the well-being, and permeation of the scourge,

and obligated destruction from disgraceful standpoints, and the shame in the world and the Hereafter!

وَاعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ هَوَى مُرِدِّ وَقَرِينِ مُلْهِ وَصَاحِبِ مُسْهِهِ وَجَارِ مُؤِذٍ وَغِيٍّ مُطْعٍ وَفَقْرٍ مُنْسِيٍّ وَقَلْبٍ لَا يَخْشَعُ وَصَلَاةٍ لَا تُرْفَعُ وَدَعَاةٍ لَا يُسْمَعُ
وَ عَيْنٍ لَا تَدْمَعُ وَ نَفْسٍ لَا تَفْنَعُ وَ بَطْنٍ لَا يَتَشَبَعُ وَ عَمَلٍ لَا يَنْفَعُ وَ اسْتِعَاةٍ لَا تُجَابُ وَ عَقْلَةٍ وَ تَفْرِيطٍ يُوجِبَانِ الْحُسْرَةَ وَ النَّدَامَةَ

And I seek Refuge with Allah^{-azwj} the Magnificent, from the desires of a misguided soul, from the company of a distracting companion, from a partner steeped in error, from a neighbour who brings harm, from wealth that deceives, from poverty that disgraces, from a heart that does not humble, from a prayer that is not raised, from a supplication that is not heard, from an eye that does not shed tears, from a soul that is not satisfied, from a belly that is never filled, from deeds that bear no benefit, from pleas that go unanswered, from heedlessness and negligence that lead to regret and remorse.

وَ مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشُّكِّ وَ الْعَمَى فِي دِينِ اللَّهِ وَ مِنْ نَصَبٍ وَ اجْتِهَادٍ يُوجِبَانِ الْعَذَابَ وَ مِنْ مُرَدِّ إِلَى النَّارِ وَ مِنْ ضَلَعِ الدِّينِ وَ عِلْبَةِ الرِّجَالِ وَ سُوءِ
الْمُنَظَرِ فِي الدِّينِ وَ النَّفْسِ وَ الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ وَ الْإِخْوَانِ وَ عِنْدَ مُعَايِنَةِ مَلِكِ الْمَوْتِ

And from showing off, and reputation, and doubt, and blindness in matters of the religion of Allah^{-azwj}, and from plots and efforts that lead to punishment, and from a journey towards the Fire, and from veering away from the true path of religion, and the dominance of men, and the ugliness of appearance in matters of faith, and the self, and family, and wealth, and children, and brothers, and when witnessing the Angel of Death.

وَاعُوذُ بِاللَّهِ الْعَظِيمِ مِنَ الْعَرَقِ وَ الْحَرِّقِ وَ الشَّرِّقِ وَ السَّرِقِ وَ الْهَدْمِ وَ الْحَسْفِ وَ الْمُسْخِ وَ الْحِجَاةِ وَ الصَّيْحَةِ وَ الزَّلَازِلِ وَ الْفِتَنِ وَ الْعَيْنِ وَ الصَّوَاعِقِ وَ
الْبَرَقِ وَ الْقَوْدِ وَ الْقَرْدِ وَ الْجُنُونِ وَ الْمَجْدَامِ وَ الْبُرْصِ وَ أَكْلِ السَّبْعِ وَ مَبِيَةِ السُّوءِ وَ جَمِيعِ أَنْوَاعِ الْبَلَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ

I seek Refuge in Allah^{-azwj} the Magnificent from drowning, burning, suffocation, theft, destruction, collapse, transformation, stones, cries, earthquakes, trials, the evil eye, lightning, thunderbolts, snakes, scorpions, insanity, leprosy, diseases, being devoured by predatory animals, death due to calamity, and all types of afflictions in this world and the Hereafter.

وَاعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْأَلَمَةِ وَ الْخَاصَةِ وَ الْعَامَةِ وَ الْحَامَةِ وَ مِنْ شَرِّ أَخْدَاتِ النَّهَارِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقاً
يَطْرُقُ بِخَيْرٍ يَا رَحْمَانُ

I seek Refuge in Allah^{-azwj} the Magnificent, from the evil of poisonous creatures, obsessions, injuries, the hidden and the manifest, the general and the specific, and from the evil of events during the day and the evil of night visitors except those that bring good, O Beneficent!

وَ مِنْ دَرَكِ الشَّقَاءِ وَ سُوءِ الْقَضَاءِ وَ جَهْدِ الْبَلَاءِ وَ شَمَاتَةِ الْأَعْدَاءِ وَ تَتَابِعِ الْعَنَاءِ وَ الْفَقْرِ إِلَى الْأَحْقَاءِ وَ سُوءِ الْمَمَاتِ وَ سُوءِ الْمَحْيَا وَ سُوءِ الْمُنْقَلَبِ

And from encountering misery, the evil decree, the intensity of tribulation, the gloating of enemies, the continuation of difficulties, poverty that leads to insufficiency, and the evil of death, the evil of life, and the evil of the transfer.

وَاعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ مِنْ شَرِّ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ الشَّيْطَانِ وَ مِنْ شَرِّ السُّلْطَانِ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ

I seek Refuge in Allah^{-azwj} the Magnificent from the evil of Satan^{-la}, and his^{-la} armies, and his^{-la} helpers, and his^{-la} followers, and from the evil of jinn and the humans, and from the evil of the Satan^{-la}, and from the evil of the ruler, and from the evil of every evil person.

وَمِنْ شَرِّ مَا أَحَافُ وَأَخْذُرُ وَمِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ وَمِنْ شَرِّ فَسَقَةِ الْإِنْسِ وَالْجِنِّ وَمِنْ شَرِّ مَا فِي النَّوْرِ وَالظُّلْمِ وَمِنْ شَرِّ مَا هَجَمَ أَوْ دَهَمَ
وَمِنْ شَرِّ كُلِّ سَفِيمٍ وَهَمٍّ وَآفَةٍ وَنَدَمٍ وَمِنْ شَرِّ اللَّيْلِ وَالنَّهَارِ وَالْبَرِّ وَالْبَحْرِ

And from the evil of that which I fear and wary of, and from the evil of mischievous Arabs and non-Arabs, and from the evil of the mischief of Jinn and humans, and from the evil of what is present in light and darkness, and from the evil of what attacks or afflicts, and from the evil of every disease, sorrow, harm, remorse, and from the evil of night and day, and from the evil of land and sea.

وَمِنْ شَرِّ الْمُسَاقِ وَالِدُّغَارِ وَالْفُجَّارِ وَالْكُفَّارِ وَالْحُسَّادِ وَالْمُجَابِرَةِ وَالْأَشْرَارِ وَمِنْ شَرِّ مَا يُنْزِلُ مِنَ السَّمَاءِ وَمَا يُعْرِجُ فِيهَا وَمِنْ شَرِّ مَا يَلِجُ فِي الْأَرْضِ
وَمَا يُخْرِجُ مِنْهَا وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

And from evil of the mischievous, and the assaulters, and the immoral, and the Kafirs, and the envious, and the tyrants, and the evil ones; and from evil of **what descends from the sky and what ascends to it, [34:2]**; and from evil of **He Knows what enters into the earth and what comes out from it, [34:2]**; and from every animal **He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]!**

وَأَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَالْأَنْبِيَاءُ الْمُرْسَلُونَ وَالْمُهَدَّاءُ وَعِبَادُكَ الصَّالِحُونَ- مُحَمَّدٌ وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَئِمَّةُ الْمَهْدِيُّونَ وَالْأَوْصِيَاءُ وَالْحُجَجُ الْمُطَهَّرُونَ عَلَيْهِمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

And I seek Refuge with Allah^{-azwj} the Magnificent from evil of what the Angels of Proximity, and the Messenger^{-as} Prophets^{-as}, and the martyrs, and Your^{-azwj} righteous servants had sought Refuge from – Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Guided Imams^{-asws}, and the successors^{-asws}, and the Purified Divine Authorities, may the greetings be upon them^{-asws}, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَأَسْأَلُكَ أَنْ تُعْطِيَنِي مِنْ خَيْرِ مَا سَأَلُوكَهُ وَأَنْ تُعِيدَنِي مِنْ شَرِّ مَا اسْتَعَاذُوا بِكَ مِنْهُ

And I ask You^{-azwj} to Give me what they^{-asws} had asked for, and to Shelter me from evil of what they^{-asws} had sought Refuge from, with You^{-azwj}!

وَأَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ

And I ask You^{-azwj} of the good, all of its, its current and its future, what I know of it and I don't know!

وَأَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek Refuge from the slander of Satan^{-la}, and I seek Refuge with You^{-azwj}, Lord^{-azwj}, from their^{-la} presence!

اللَّهُمَّ مَنْ أَرَادَنِي فِي يَوْمِي هَذَا وَفِيمَا بَعْدَهُ مِنَ الْأَيَّامِ مِنْ جَمِيعِ خَلْقِكَ كُلِّهِمْ مِنَ الْجِنِّ وَالْإِنْسِ قَرِيبٍ أَوْ بَعِيدٍ ضَعِيفٍ أَوْ شَدِيدٍ بِشَرِّ أَوْ مَكْرُوهٍ أَوْ مَسَاءَةٍ يَدِيدٍ أَوْ يَلْسَانٍ أَوْ يَقْلَبٍ فَأَخْرِجْ صَدْرَهُ وَالْحَيْمَ فَاهُ وَافْحِمْ لِسَانَهُ وَاشْدُدْ سَمْعَهُ وَأَفْمِحْ بَصَرَهُ وَأَزْعِبْ قَلْبَهُ وَاشْغَلْهُ بِنَفْسِهِ وَآمَنْهُ بِعَيْظِهِ

O Allah^{-azwj}! Anyone who intends me during this day of mine, and in what is after it from the days, from entirety of Your^{-azwj} creatures, all of them, from the Jinn and the humans, near or far, weak or strong, with evil or abhorrence, or evil of hand or tongue or with heart, Hinder his chest, and Rein his mouth, and Confound his tongue, and Block his hearing, and blind his sight, and Frighten his heart, and Pre-occupy him with himself, and Cause him to die with his rage!

وَ اٰخِفْنَاہُ بِمَا شِئْتُمْ وَ كَيْفَ شِئْتُمْ وَ اٰتَى شِئْتُمْ بِخَوْلِكَ وَ قُوَّتِكَ اِنَّكَ عَلٰی كُلِّ شَيْءٍ قَدِيْرٌ

And Suffice us with whatever You^{-azwj} so Desire, and however You^{-azwj} so Desire, and whenever You^{-azwj} so Desire, with Your^{-azwj} Might and Your^{-azwj} Strength, You^{-azwj} are Able upon all things!

اللَّهُمَّ اٰخِفْنِيْ شَرَّ مَنْ نَصَبَ لِيْ حَدَّهُ وَ اٰخِفْنِيْ مَكْرَ الْمَكْرَةِ وَ اَعِيْنِيْ عَلٰی ذَلِكَ بِالسَّكِيْنَةِ وَ الْوَقَارِ وَ اَلْسِنِيْ دِرْعَكَ الْحَصِيْنَةَ وَ اٰخِيْنِيْ مَا اٰخِيْنِيْ فِيْ سِتْرِكَ الْوَاقِي وَ اَصْلِحْ خَالِي كُلَّهُ

O Allah^{-azwj}! Suffice me from evil of the one who establishes his sharpness to me, and Suffice me from plots of the plotters, and Assist me upon that with the tranquillity and the dignity, and Clothe me Your^{-azwj} Fortified shield, and Cause to live, for as long as You^{-azwj} Cause me to live, being in Your^{-azwj} saving Veil, and Correct my state, all of it!

اَصْبَحْتُ فِيْ جِوَارِ اللهِ مُتَّبِعًا وَ بَعْرَةَ اللهِ الَّتِي لَا تُرَامُ مُحْتَجِبًا وَ بِسُلْطَانِ اللهِ الْمَنِيْعِ مُحْتَرِزًا مُعْتَصِمًا وَ مُتَمَسِكًا وَ بِاَسْمَاءِ اللهِ الْحُسْنٰى كُلِّهَا عَائِدًا

I have come to a morning under the Protection of Allah^{-azwj}, seeking Refuge in the Might of Allah^{-azwj}, which cannot be thwarted, sheltered from, and Guarded by the Authority of Allah^{-azwj} that is impenetrable, holding on tightly, clinging, and grasping to the beautiful Names of Allah^{-azwj}, seeking Refuge with every one of them!

اَصْبَحْتُ فِيْ جَمِيِ اللهِ الَّذِي لَا يُسْتَبَاحُ وَ فِيْ ذِمَّةِ اللهِ الَّتِي لَا تُخْفَرُ وَ فِيْ حَبْلِ اللهِ الَّذِي لَا يُجْدَمُ وَ فِيْ جِوَارِ اللهِ الَّذِي لَا يُسْتَضَامُ وَ فِيْ مَنَعِ اللهِ الَّذِي لَا يُدْرَكُ وَ فِيْ سِتْرِ اللهِ الَّذِي لَا يُهْتَكُ وَ فِيْ عَوْنِ اللهِ الَّذِي لَا يُجْدَلُ-

I have come to be into the Sanctuary of Allah^{-azwj}, which is inviolable, and the Protection of Allah^{-azwj}, which cannot be breached. I am under the Bond of Allah, which is unbreakable, and in the Presence of Allah^{-azwj}, where there is no distress. I am in the Care of Allah^{-azwj}, where there is no adversity, and in the Defence of Allah^{-azwj}, which cannot be overcome. I am under the Covering of Allah^{-azwj}, which cannot be unveiled, and in the Support of Allah^{-azwj}, which does not fail!

اللَّهُمَّ اعْطِفْ عَلَيْنَا قُلُوبَ عِبَادِكَ وَ اِمَائِكَ وَ اَوْلِيَايَكَ بِرَأْفَةٍ مِنْكَ وَ رَحْمَةٍ اِنَّكَ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ وَ حَسْبِيْ اللهُ وَ كَفَى اللهُ لِمَنْ دَعَا لَيْسَ وِرَاءَ اللهِ مُنْتَهٰى وَ لَا دُوْنَ اللهِ مَلْحًا مَنْ اعْتَصَمَ بِاللّٰهِ نَجًا-

O Allah^{-azwj}! Incline towards us hearts of Your^{-azwj} servants and Your^{-azwj} maids, and Your^{-azwj} friends, with Kindness from You^{-azwj} and Mercy, surely You^{-azwj} are most Merciful of the

merciful ones; and Allah-^{azwj} Suffices me and is Sufficient! Allah-^{azwj} Listens to the one who supplicates. There is no ultimate beyond Allah-^{azwj} nor any shelter besides Allah-^{azwj}. One who holds tightly with Allah-^{azwj} attains salvation!

كَتَبَ اللَّهُ لِأَعْلِيَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ - فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ -

Allah has Ordained: "Neither I nor My Rasool would be overcome!" Surely, Allah is Strong, Mighty [58:21] But, Allah is the best Protector, and He is the most Merciful of the merciful ones [12:64].

وَ مَا تُؤْفِقُنِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ - فَإِنْ تَوَلَّوْا فَعُلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ -

And my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88] But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ - إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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] The Religion in the Presence of Allah is Al Islam [3:19].

تَحَصَّنْتُ بِاللَّهِ الْعَظِيمِ وَ اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا يَمُوتُ وَ رَمَيْتُ كُلَّ عَدُوِّ لَنَا بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I am Fortified by Allah-^{azwj} the Magnificent, and I hold fast with Allah-^{azwj} Who will not die, and I shoot at every enemy of ours with, 'There is neither might nor strength except with Allah-^{azwj} the Exalted, the Magnificent!

وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

And may Allah-^{azwj} Send Salawaat upon our Chief Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, the goodly, the Pure!''⁴⁴⁴

63 المهج، مهج الدعوات الحزرة الكامل لإمام الساجدين علي بن الحسين زين العابدين ع وَ هُوَ يُخْرَجُ مِنْ كِتَابِ اللَّهِ سُبْحَانَهُ وَ تَعَالَى يُقْرَأُ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ وَ هُوَ هَذَا

(The book) 'Mahj Al Dawaat' -

'The protection of the perfect Imam-^{asws} of the Sajdah performers Ali-^{asws} Bin Al-Husayn-^{asws} Zayn Al-Abideen-^{asws}, and he-^{asws} extracted from the Book of Allah-^{azwj} Glorious and Exalted, reciting in every morning and evening, and it is this: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ أَعْلَى وَ أَجَلُّ وَ أَعْظَمُ مِمَّا أَخَافُ وَ أَخْذَرُ أَسْتَجِيرُ بِاللَّهِ عَزَّ جَارُ اللَّهِ وَ جَلَّ ثَنَاءُ اللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَخَدُّهُ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ كَثِيرًا

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greater, and more Exalted, and more Majestic, and more Magnificent than what I fear and am cautious of. I seek shelter with Allah^{-azwj}, Mighty is the Protection of Allah^{-azwj}, and Majestic is Praise of Allah^{-azwj}, and there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings!

اللَّهُمَّ بِكَ أَعِيذُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ يَغْنِينِي أَمْرُهُ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} for myself, and my religion, and my wife, and my wealth, and my children, and the ones who affairs concerns me!

اللَّهُمَّ بِكَ أَعُوذُ وَ بِكَ أَلُوذُ وَ بِكَ أَصُولُ وَ إِلَيْكَ أَعْبُدُ وَ إِلَيْكَ أَسْتَعِينُ وَ عَلَيْكَ أَتَوَكَّلُ وَ أَدْرَأُ بِكَ فِي نَحْرِ أَعْدَائِي وَ أَسْتَعِينُ بِكَ عَلَيْهِمْ وَ أَسْتَكْفِيكَهُمْ فَأَكْفِنِيهِمْ بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ حَيْثُ شِئْتَ بِحَقِّكَ

O Allah^{-azwj}! I seek Refuge with You^{-azwj}, and Protection with You^{-azwj}, and am strengthened with You^{-azwj}, and I worship You^{-azwj}, and to Your^{-azwj} I seek Assistance, and I rely upon You^{-azwj}, am defend with You^{-azwj} from being slaughtered by my enemies, and I seek Assistance with you against them, and seek Your^{-azwj} Sufficing from them, therefore Suffice them with whatever You^{-azwj} so Desire, and however You^{-azwj} so Desire, and wherever You^{-azwj} so Desire with Your^{-azwj} right!

لَا إِلَهَ إِلَّا أَنْتَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - فَسَتَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ - قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَ مَنِ اتَّبَعَكُمَا الْغَالِبُونَ -

There is no god except You^{-azwj}! **You are Able upon all things [3:26] and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137] "We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be victorious!" [28:35].**

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَ أَرَى - قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا - احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ

He said: "Do not fear! I am with you both. I hear and I See" [20:46] She said: 'I seek Refuge with the Beneficent from you, if you were pious' [19:18] "Go away into it and do not speak to Me!" [23:108].

إِنِّي أَخَذْتُ بِسَمْعٍ مَنْ يُطَالِبُنِي بِالسُّوءِ بِسَمْعِ اللَّهِ وَ بَصَرِهِ وَ قُوَّتِهِ بِقُوَّةِ اللَّهِ وَ حَبْلِهِ الْمَتِينِ فَلَيْسَ لَهُمْ عَلَيْنَا سَبِيلٌ وَ لَا سُلْطَانٌ

I shall grab by the ears, one who seeks me with the evil, by the Hearing of Allah^{-azwj} and His^{-azwj} Sight, and his strength by the Strength of Allah^{-azwj} and His^{-azwj} strong Rope, so there will neither be any way for them against us nor any authority.

إِنْ شَاءَ اللَّهُ سَتَرْتُ بَيْنَنَا وَبَيْنَهُمْ بَسْتِرَ النَّبُوَّةِ الَّذِي سَتَرَ اللَّهُ لِأَنْبِيَائِهِ مِنَ الْفِرَاعَةِ - جِبْرَائِيلَ عَنْ أَيْمَانِنَا وَمِيكَائِيلَ عَنْ يَسَارِنَا وَ اللَّهُ مُطَّلِعٌ عَلَيْنَا - وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

If Allah^{-azwj} so Desires, He^{-azwj} will Veil between us and them with a veil of Prophet-hood which Allah^{-azwj} had Veiled for His^{-azwj} Prophets^{-as} from the Pharaohs^{-la} – Jibraeel^{-as} being on our right and Mikaeel^{-as} on our left, and Allah^{-azwj} will be Overlooking upon us, **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].**

وَ شَاهَتِ الْوُجُوهُ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ - صُمُّ نَحْمُ عُمِّي فَهُمْ لَا يُبْصِرُونَ - وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا -

And the faces will be distorted, **Thus they were overcome over there and they returned belittled [7:119]**, so they will not be seeing, **And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45] And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].**

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُوا بِصَلَاتِكُمْ وَ لَا تَخَافَتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

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].

وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدَّلِّ وَ كَثْرَةَ تَكْبِيرًا

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].

سُبْحَانَ اللَّهِ بُكْرَةً وَ أَصِيلاً حَسْبِيَ اللَّهُ مِنْ خَلْقِهِ حَسْبِيَ اللَّهُ الَّذِي يَكْفِي وَ لَا يَكْفِي مِنْهُ شَيْءٌ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ -

Glory be to Allah^{-azwj} morning and evening! Allah^{-azwj} Suffices me from His^{-azwj} creatures! Sufficient is Allah^{-azwj} Who Suffices me and nothing can suffice from Him^{-azwj}! Allah^{-azwj} Suffices me and is the best Protector! Sufficient for me is Allah^{-azwj} Who, **But if they turn back, say: ‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمْعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْعَافِلُونَ -

They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108]

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَتَذَكَّرُونَ-

So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23]

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا

Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].

اللَّهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْنُفْنَا بِرُكْنِكَ الَّتِي لَا يُرَامُ وَ أَعِدْنَا بِسُلْطَانِكَ الَّتِي لَا يُضَامُ وَ ارْحَمْنَا بِقُدْرَتِكَ يَا رَحْمَانُ

O Allah-azwj! Guard us with Your-azwj Eye which does not sleep, and surround us with Your-azwj Strength which cannot be breached, and Shelter us in Your-azwj Authority which cannot be violated, and Mercy us with Your-azwj Power, O Beneficent!

اللَّهُمَّ لَا تُهْلِكْنَا وَ أَنْتَ بِنَا بَرُّ يَا رَحْمَانُ أَ تُهْلِكُنَا وَ أَنْتَ رَبُّنَا وَ حِصْنُنَا وَ رَجَاؤُنَا حَسْبِيَ الرَّبُّ مِنَ الْمُرْتُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمُرْتُوقِينَ

O Allah-azwj! Do not Let us be destroyed and You-azwj are being Righteous with us! O Beneficent! Will You-azwj let us be destroyed and You-azwj are our Lord-azwj, and our Fortress, and our hope! Sufficient for me is the Lord-azwj from the nourished! Sufficient for me is the Creator from the created beings! Sufficient for me is the Sustainer from the sustained ones!

حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِي حَسْبِي الَّتِي لَا يَمُتُ عَلَى الَّذِينَ يَمُتُونَ حَسْبِي اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ كَثِيرًا

Sufficient for me is the One-azwj Who does not cease to be sufficient for me! Sufficient for me is the One-azwj Who does not Reproach upon those who are reproaching! Sufficient for me is Allah-azwj and is the best Protector! And, may Allah-azwj Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and abundant greetings!

اللَّهُمَّ أَصْبَحْتُ فِي جَمَاكَ الَّتِي لَا يُسْتَبَاحُ وَ ذِمَّتِكَ الَّتِي لَا تُخْفَرُ وَ جِوَارِكَ الَّتِي لَا يُضَامُ

O Allah-azwj! I have become into Your-azwj Protection which cannot be breached, and Your-azwj Pledge which cannot be broken, and Your-azwj Refuge which cannot be violated!

وَ أَسْأَلُكَ اللَّهُمَّ بِعِزَّتِكَ وَ قُدْرَتِكَ أَنْ تَجْعَلَنِي فِي حِرْزِكَ وَ أَمْنِكَ وَ عِيَاذِكَ وَ عُدَّتِكَ وَ عَقْدِكَ وَ حِفْظِكَ وَ أَمَانِكَ وَ مَنَعِكَ الَّتِي لَا يُرَامُ وَ عِزِّكَ الَّتِي لَا يُسْتَطَاعُ مِنْ غَضَبِكَ وَ سُوءِ عِقَابِكَ وَ سُوءِ أَخْدَاتِ النَّهَارِ وَ طَوَارِقِ اللَّيْلِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَانُ

And I ask You-azwj, O Allah-azwj, by Your-azwj Might and Your-azwj Power, to Make me to be in Your-azwj Protection, and Your-azwj Security, and Your-azwj Shelter, and Your-azwj Return, and Your-azwj Covenant, and Your-azwj Guarding, and Your-azwj Safety, and Your-azwj Defence which cannot be breached, and Your-azwj Might which there is no capability from Your-azwj Wrath, and

evil of Your^{-azwj} Punishment, and evil of the occurrences of the day and knockers at night, except a knocker knocking with goodness, O Beneficent!

اللَّهُمَّ يَدُكَ فَوقَ كُلِّ يَدٍ وَ عِزَّتُكَ أَعزُّ مِنْ كُلِّ عِزَّةٍ وَ قُوَّتُكَ أَقْوَى مِنْ كُلِّ قُوَّةٍ وَ سُلْطَانُكَ أَجَلُّ وَ أَمْنَعُ مِنْ كُلِّ سُلْطَانٍ أَذْرَأُ بِكَ فِي نُحُورِ أَغْدَائِي وَ أَسْتَعِينُ بِكَ عَلَيْهِمْ وَ أَعُوذُ بِكَ مِنْ شُرُورِهِمْ وَ الْجَأْإِلِيكَ فِيمَا أَشْفَقْتُ عَلَيْهِ مِنْهُمْ فَأَجِزْنِي مِنْهُمْ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Your^{-azwj} Hand is above every hand, and Your^{-azwj} Might is mightier than every might, and Your^{-azwj} Strength is stronger than every strength, and Your^{-azwj} Authority is more majestic and more invincible than every authority! I defend with You^{-azwj} from being slaughtered by my enemies, and I seek Assistance with You^{-azwj} against them, and I seek Refuge with You^{-azwj} from their evil, and shelter to You^{-azwj} regarding what I am fearing upon from them, therefore Shelter me from them, O most Merciful of the merciful ones!

وَ قَالَ الْمَلِكُ اثْنُونِي بِهِ أَسْتَحْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

And the king said, 'Come with him to me, I shall conclude for myself'. So when he spoke to him, he said, 'Surely, today you, in our presence, are a distinguished, trustworthy one [12:54]

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ

He said, 'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]

وَ كَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَ لَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

And like that We Enabled for Yusuf in the land. He could take control from these wherever he so desired. We Appoint by Our Mercy one We so Desire, and We do not Waste a Recompense of the good doers [12:56]

وَ لِأَجْرِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ-

And the Recompense of the Hereafter is better for those who believe and they were pious [12:57]

وَ خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا-

And the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].

أَعِيذُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ جَمِيعَ مَا تَلَحُّفُهُ عِنَاتِي وَ جَمِيعَ نِعَمِ اللَّهِ عِنْدِي

I seek Refuge for myself, and my wife, and my wealth, and my children, and entirety of what my care reaches, and entirety of bounties of Allah^{-azwj} in my possession!

بِسْمِ اللَّهِ الَّذِي خَضَعَتْ لَهُ الرِّقَابُ وَ بِسْمِ اللَّهِ الَّذِي خَافَتْهُ الصُّدُورُ وَ بِسْمِ اللَّهِ الَّذِي وَجَلَّتْ مِنْهُ النُّفُوسُ وَ بِسْمِ اللَّهِ الَّذِي قَالَ بِهِ لِلنَّارِ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ وَ بِسْمِ اللَّهِ الَّذِي مَلَأَ الْأَرْكَانَ كُلَّهَا

In the Name of Allah^{-azwj} to Whom the necks are humbled to; and in the Name of Allah^{-azwj} to Whom the chests are fearing; and in the Name of Allah^{-azwj} Who the souls are fearful from; and in the Name of Allah^{-azwj} Which He^{-azwj} Said to the Fire: **Become cool and safe upon Ibrahim!** [21:69] **And they intended to plot with him, so We Made them the losers [21:70];** and in the Name of Allah^{-azwj} Who Fills the corners, all of them!

وَ بِعِزَّةِ اللَّهِ الَّتِي لَا تُحْصَى وَ بِقُدْرَةِ اللَّهِ الْمُسْتَطِيلَةِ عَلَى جَمِيعِ خَلْقِهِ مِنْ شَرِّ مَنْ فِي هَذِهِ الدُّنْيَا وَ مِنْ شَرِّ سُلْطَانِهِمْ وَ سَطَوَاتِهِمْ وَ حُكْمِهِمْ وَ قُوَّتِهِمْ وَ عُدَّتِهِمْ وَ مَكْرِهِمْ

And (I seek Refuge) with the Determinations of Allah^{-azwj} which cannot be counted, and by the extensive Power of Allah^{-azwj} upon entirety of His^{-azwj} creatures, from entirety of His^{-azwj} creation, from evil of the ones in this world and from evil of their authority, and their aggressions, and their might, and their strengths, and their treachery and their plots!

وَ أَعِيذُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ دَوِي عِنَاتِي وَ جَمِيعَ نِعَمِ اللَّهِ عِنْدِي بِشِدَّةِ حُزْلِ اللَّهِ وَ شِدَّةِ قُوَّةِ اللَّهِ وَ شِدَّةِ بَطْشِ اللَّهِ وَ شِدَّةِ جَبْرُوتِ اللَّهِ وَ بِمَوَائِقِ اللَّهِ وَ طَاعَتِهِ عَلَى الْجِنِّ وَ الْإِنْسِ

And I seek Refuge for myself, and my wife, and my wealth, and my children, and ones with my care, and entire bounties of Allah^{-azwj} in my possession, with the intense Might of Allah^{-azwj}, and intense strength of Allah^{-azwj}, and intense Prowess of Allah^{-azwj}, and intense Subduing of Allah^{-azwj}, and Covenants of Allah^{-azwj} (obligation) of obeying Him^{-azwj} upon the Jinn and the humans!

بِسْمِ اللَّهِ الَّذِي يُحْسِكُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكْتَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ خَلِيمًا غَفُورًا

In the Name of Allah^{-azwj} Who **Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving'** [35:41]!

وَ بِسْمِ اللَّهِ الَّذِي فَلَقَ الْبَحْرَ لِبَنِي إِسْرَائِيلَ وَ بِسْمِ اللَّهِ الَّذِي أَلَانَ لِدَاوُدَ الْحَدِيدَ وَ بِسْمِ اللَّهِ الَّذِي الْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

And in the Name of Allah^{-azwj} Who Split the sea for the children of Israel; and in the Name of Allah^{-azwj} Who Softened the iron for Dawood^{-as}; and in the Name of Allah^{-azwj} Who, **the whole of the earth would be in His Grip on the Day of Qiyamah, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]!**

وَ مِنْ شَرِّ جَمِيعِ مَنْ فِي هَذِهِ الدُّنْيَا وَ مِنْ شَرِّ جَمِيعِ مَنْ خَلَقَهُ وَ مَنْ أَحَاطَ بِهِ عِلْمُهُ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ حَسَدِ كُلِّ حَاسِدٍ وَ سِعَايَةِ كُلِّ سَاعٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ شَأْنُهُ

And from entirety of the ones in this world, and from evil of entirety of the ones He^{-azwj} Created, and the ones His^{-azwj} Knowledge Encompasses with, and from evil of every one with

evil, and from evil of envy of every envier, and striving of every striver, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent is His^{-azwj} Glory!

اللَّهُمَّ بِكَ أَسْتَعِينُ وَ بِكَ أَسْتَعِيثُ وَ عَلَيْكَ أَتَوَكَّلُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ

O Allah^{-azwj}! I seek Assistance with You^{-azwj}, and I cry for Help to You^{-azwj}, and I rely upon You^{-azwj}, and You^{-azwj} are Lord^{-azwj} of the Magnificent Throne!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْنِي وَ خَلِّصْنِي مِنْ كُلِّ مَعْصِيَةٍ وَ مُصِيبَةٍ نَزَلَتْ فِي هَذَا الْيَوْمِ وَ فِي هَذِهِ اللَّيْلَةِ وَ فِي جَمِيعِ اللَّيَالِي وَ الْأَيَّامِ مِنَ السَّمَاوَاتِ وَ الْأَرْضِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protect me, and Rescue me from every act of disobedience and difficulty to descend during this day and in this night, and in entirety of my nights and the days, from the skies and the earth, You^{-azwj} are Able upon all things!

بِسْمِ اللَّهِ عَلَى نَفْسِي وَ مَالِي وَ أَهْلِي وَ وُلْدِي بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ أَعْطَانِي رَبِّي بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَ السَّمَاءِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allah^{-azwj} upon myself, and my wealth, and my wife, and my children! In the Name of Allah^{-azwj} upon all things my Lord^{-azwj} has Given me! In the Name of Allah^{-azwj}, best of the Names! In the Name of Allah^{-azwj} Lord^{-azwj} of the earth and the sky! In the Name of Allah^{-azwj} Who nothing harms with His^{-azwj} Name, neither in the earth nor in the sky, and He^{-azwj} is the Hearing, the Knowing!

اللَّهُمَّ رَضِّنِي بِمَا فَضَيْتَ وَ عَافِنِي بِمَا أَمْضَيْتَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ

O Allah^{-azwj}! Cause me to be satisfied with what You^{-azwj} have Decreed, and Cause me to have well-being with what You^{-azwj} have Implemented until I do not love hastening of what You^{-azwj} have Delayed, nor delay of what You^{-azwj} have Hastened!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَضْعَاطِ الْأَخْلَامِ وَ أَنْ يَلْعَبَ بِي الشَّيْطَانُ فِي الْبَيْقَظَةِ وَ الْمَنَامِ بِسْمِ اللَّهِ تَحَصَّنْتُ بِالْحَيِّ الَّذِي لَا يَمُوتُ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ وَ رَمَيْتُ مَنْ يُرِيدُ بِي سُوءاً أَوْ مَكْرَهاً بَيْنَ يَدَيَّ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah^{-azwj}! I seek refuge with You^{-azwj} from disturbances of the dreams (nightmares), and from the Satan^{-la} playing with me during the wakefulness and the sleep! In the Name of Allah^{-azwj}! I have fortified with the Living Who will not be dying, from evil of what I fear and am being cautious of, and I pelt the ones who intend evil with me or any abhorrence in front of me; and there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّكُمْ وَ شَرِّكُمْ تَحْتَ أَقْدَامِكُمْ وَ خَيْرِكُمْ بَيْنَ أَعْيُنِكُمْ وَ أَعْيُدُ نَفْسِي وَ مَا أَعْطَانِي رَبِّي وَ مَا مَلَكَتْهُ يَدِي وَ دَوِي عِنَاتِي بِرُكْنِ اللَّهِ الْأَشَدِّ وَ كُلِّ أَرْكَانِ رَبِّي شِدَادٌ

And I seek Refuge with Allah^{-azwj} from your evil, and your evil is under your feet, and your good in front of your eyes; and I seek Refuge with Allah^{-azwj} for myself and whatever my Lord^{-azwj} has Given me, and what my hands possess, and ones in my care, with the strong corner of Allah^{-azwj} and every strong corner of my Lord^{-azwj}!

اللَّهُمَّ تَوَسَّلْتُ بِكَ إِلَيْكَ وَ تَحَمَّلْتُ بِكَ عَلَيْكَ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَكَ إِلَّا بِكَ

O Allah^{-azwj}! I seek means with You^{-azwj}, to You^{-azwj}, and I have Loaded burdens upon You^{-azwj} through You^{-azwj}, for whatever is with You^{-azwj} cannot be attained except through You^{-azwj}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْفِيَنِي شَرَّ مَا أَحَدَرُ وَ مَا لَا يَبْلُغُهُ حِدَارِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ عَلَيْكَ بِسِيرٌ - جَبْرِيْلُ عَنْ يَمِينِي وَ ميكَائيلُ عَنْ شِمَالِي وَ إِسْرَافيلُ أَمَامِي وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Suffice me from evil of what I am cautious of, and what my caution does not reach, You^{-azwj} are Able upon all things, and it is easy upon You^{-azwj} (to Place) Jibraeel^{-as} of my right, and Mikaeel^{-as} on my left, and Israfeel^{-as} on my front, and there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ مُخْرِجُ الْوَلَدِ مِنَ الرَّحِمِ وَ رَبُّ الشَّعْطِ وَ الْوَتْرِ سَجِّرْ لِي مَا أُرِيدُ مِنْ دُنْيَايَ وَ آخِرَتِي وَ اكْفِنِي مَا أَهَمَّنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Extractor of the child from the womb, and Lord^{-azwj} of the even and the odd! Subserve for me what I want from my world and my Hereafter, and Suffice me of what worries me, You^{-azwj} are Able upon all things!

اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ عَلَيَّ قَضَاؤُكَ

O Allah^{-azwj}! I am Your^{-azwj} servant, and son of Your^{-azwj} servant, and son of Your^{-azwj} maid! My forelock is in Your^{-azwj} Hand! Your^{-azwj} Judgment Passed upon me and Your Decree is Judicial upon me!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ وَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ الْقُرْآنَ رِبْعَ قَلْبِي وَ نُورَ بَصَرِي وَ شِفَاءَ صَدْرِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي وَ قَضَاءَ دِينِي -

I ask You^{-azwj} with every Name You^{-azwj} have Named Yourself^{-azwj} with and Revealed it in Your^{-azwj} Book, or Taught it to anyone from Your^{-azwj} creatures, or Preferred Yourself^{-azwj} with it in the Knowledge of the unseen in Your^{-azwj} Possession, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make the Quran as a nourisher of my heart, and light of my eyes, and healing of my chest, and evacuation of my grief, and remover of my worries, and fulfilment of my debts!

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَا حَيُّ يَا قَيُّوْمُ يَا مُخَيِّمُ الْأَمْوَاتِ وَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ اسْتَعْنِثُ فَأَعْتِي وَ اجْمَعْ لِي خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي شَرَّهُمَا بِمَنِّكَ وَ سَعَةِ فَضْلِكَ

'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]. O Living, where there was not living being! O Reviver of the dead, and the One^{-azwj} Standing upon every

soul with what it has earned! There is no god except You^{-azwj}! By Your^{-azwj} Mercy which is capacious of all things, I seek Assistance, so Assist me, and Gather for me goodness of the world and the Hereafter, and Turn away from me their evil by Your^{-azwj} Conferment and vastness of Your^{-azwj} Grace!

اللَّهُمَّ إِنَّكَ مَلِيكٌ مُّقْتَدِرٌ وَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُنْ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ فَرِّجْ عَنِّي وَ اكْفِنِي مَا أَهَمَّنِي إِنَّكَ عَلَى ذَلِكَ قَادِرٌ يَا جَوَادُ يَا كَرِيمُ

O Allah^{-azwj}! You^{-azwj} are the Powerful King, and whatever matter You^{-azwj} Desire, happens, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Relieve from me, and Suffice me of what worries me, You^{-azwj} are Able upon that, O Generous, O Benevolent!

اللَّهُمَّ بِكَ أَسْتَفْتِيحُ وَ بِكَ أَسْتُنْجِحُ وَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ إِلَيْكَ أَتَوَجَّهُ

O Allah^{-azwj}! I begin with You^{-azwj}, and I succeed with You^{-azwj} and with Muhammad^{-saww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, I divert to You^{-azwj}!

اللَّهُمَّ سَهِّلْ لِي حُرُوبَتَهُ وَ ذَلِّلْ لِي صُعُوبَتَهُ وَ اعْطِنِي مِنَ الْخَيْرِ أَكْثَرَ مِمَّا أَرْجُو وَ اصْرِفْ عَنِّي مِنَ الشَّرِّ أَكْثَرَ مِمَّا أَخَافُ وَ أَخْذِرْ وَ مَا لَا أَخَافُ وَ لَا أَخْذِرُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah^{-azwj}! Ease for me its hardship, and Smoothen for me its difficulty, and Give me abundance from the good of what I am hoping for, and Turn away from me from the evil more than what I fear, and am cautious of, and what I don't fear and am not cautious of, and there is neither any strength except with Allah^{-azwj} the Exalted, the Magnificent!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ.

And may the Salawaat of Allah^{-azwj} be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Allah^{-azwj} Suffices us, and is the best Protector, the best Guardian, the best Helper!"⁴⁴⁵

64 المهج، مهج الدعوات جزر آخر لسيّد الساجدين ع يُقرأ في كلّ صباحٍ و مساءٍ-

(The book) 'Mahj Al Dawaat' –

'Another protection of Chief of the Sajdah performers, he^{-asws} recited during my every morning and evening: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ سَدَدْتُ أَفْوَاهَ الْجِنَّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّخَرَةِ وَ الْأَبَالِسَةِ مِنَ الْجِنَّ وَ الْإِنْسِ وَ السَّلَاطِينِ وَ مَنْ يَلُودُ بِهِمْ بِاللَّهِ الْعَزِيزِ الْأَعَزِّ وَ بِاللَّهِ الْكَبِيرِ الْأَكْبَرِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, and by Allah^{-azwj} I block mouths of the Jinn and the humans, and the Satans^{-la} and the sorcerers, and the devils from the Jinn and the human, and the rulers, and ones who seek Refuge with Allah^{-azwj} the Mighty, the Mightiest, and by Allah^{-azwj} the Great, the Greatest.

⁴⁴⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 63

بِسْمِ اللَّهِ الظَّاهِرِ الْبَاطِنِ الْمَكْنُونِ الْمُخْزُونِ الَّذِي أَقَامَ بِهِ السَّمَاوَاتِ وَالْأَرْضَ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

In the Name of Allah^{-azwj}, the Apparent, the Esoteric, the Hidden, the Treasured by which the skies and the earth were established, then He^{-azwj} Evened upon the Throne!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ - مَا لَكُمْ لَا تَنْطِقُونَ قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونَ -

In the Name of Allah^{-azwj} the Beneficent, the Merciful! **And the Word will occur against them due to their being unjust, so they would not be speaking [27:85] What is the matter with you all, you are not speaking?' [37:92] "Go away into it and do not speak to Me!" [23:108].**

وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا - وَ حَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا -

And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111] And the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].

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

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

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

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

وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ -

And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ تُكَلِّمُنَا أَيْدِيهِمْ فَهُمْ لَا يَنْطِقُونَ -

On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

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

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws!}''446

65 المهج، مهج الدعوات دُعَاءَ لِمَوْلَانَا الْحُسَيْنِ بْنِ عَلِيٍّ ع إِذَا أَصْبَحَ وَ أَمْسَى -

(The book) 'Mahj Al Dawaat' –

'A supplication of our Master Al-Husayn^{-asws} Bin Ali^{-asws}, when it was morning and evening: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص تَوَكَّلْتُ عَلَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-saww}! I have relied upon Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ وَجَّهْتُ وَجْهِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ إِنَّكَ أَسْأَلُ الْعَافِيَةَ مِنْ كُلِّ سُوءٍ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! I have submitted myself to You^{-azwj}, and have diverted my face to You^{-azwj}, and have delegated my affairs to You^{-azwj}! I ask You^{-azwj} for the well-being from every evil in the world and the Hereafter!

اللَّهُمَّ إِنَّكَ تَكْفِينِي مِنْ كُلِّ أَحَدٍ وَ لَا يَكْفِينِي مِنْكَ أَحَدٌ فَاجْعَلْ لِي مِنْ كُلِّ أَحَدٍ مَا أَحَافُ وَ أَحْذَرُ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تُعَدِّرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Surely You^{-azwj} Suffice me from every one and no one suffice me from You^{-azwj}, therefore Suffice me from every one of what I fear and am being cautious of, and Make relief to be for me from my affairs and an outlet, for You^{-azwj} Know what I don't know, and are Able upon what I am not able upon, and You^{-azwj} Able upon all things, by Your^{-azwj} Mercy, of most Merciful of the merciful ones!''447

66 المهج، مهج الدعوات رَوَى أَنَسٌ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ اسْتَعْمَلَهُ كُلَّ صَبَاحٍ وَ مَسَاءٍ وَكَلَّمَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَرْبَعَةَ أَمْلَاقٍ يَحْفَظُونَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ كَانَ فِي أَمَانِ اللَّهِ عَزَّ وَ جَلَّ لَوْ اجْتَهَدَ الْخَلَائِقُ عَنِ [مِنْ] الْجِنَّ وَ الْإِنْسِ أَنْ يُضَارَّهُ مَا قَدَرُوا وَ هُوَ

(The book) 'Mahj Al Dawaat' – It is reported by Anas (well-known fabricator),

'From the Prophet^{-saww} who said: 'One who utilises it every morning and evening, Allah^{-azwj} Mighty and Majestic will Allocate four Angels with him, protecting him from his front, and from behind him, and on his right, and on his left, and he would be in the Safety of Allah^{-azwj} Mighty and Majestic, and even if the creatures from the Jinn and the humans were to struggle to harm him, they would not be able, and it is: -

446 Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 64

447 Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 65

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ سَمٌّ وَلَا دَاءٌ بِسْمِ اللَّهِ أَصْبَحْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, best of the Names! In the Name of Allah^{-azwj} Lord^{-azwj} of the earth and the sky! In the Name of Allah^{-azwj} Who neither poison harms with His^{-azwj} Name nor any disease! In the Name of Allah^{-azwj}, I have come to a morning, and I have relied upon Allah^{-azwj}!

بِسْمِ اللَّهِ عَلَى قَلْبِي وَ نَفْسِي بِسْمِ اللَّهِ عَلَى عَقْلِي وَ دِينِي بِسْمِ اللَّهِ عَلَى أَهْلِي وَ مَالِي بِسْمِ اللَّهِ عَلَى مَا أَعْطَانِي رَبِّي بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

With the Name of Allah^{-azwj} upon my heart and my soul! With the Name of Allah^{-azwj} upon my intellect and my religion! With the Name of Allah^{-azwj} upon my family and my wealth! With the Name of Allah^{-azwj} upon whatever my Lord^{-azwj} have Given me! With the Name of Allah^{-azwj} Who nothing harms with His^{-azwj} Name, neither in the earth nor in the sky, and He^{-azwj} is the Hearing, the Knowing!

اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ أَجَلٌ يَمَّا أَخَافُ وَ أَخَذْتُ عَرَّ جَارِكُ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ

Allah^{-azwj} is my Lord^{-azwj}! I do not associate anything with Him^{-azwj}! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest, Mightier and more Majestic than what I fear and am being cautious of! Mighty is Your^{-azwj} vicinity, and Majestic is Your^{-azwj} Praise. There is no god apart from You^{-azwj}!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ سُلْطَانٍ شَدِيدٍ وَ مِنْ شَرِّ كُلِّ سَبْطَانٍ مَرِيدٍ وَ مِنْ شَرِّ كُلِّ جَبَّارٍ غَنِيْدٍ وَ مِنْ شَرِّ قَضَاءِ السُّوءِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ أَنْتَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of myself, and from evil of every strong ruler, and from evil of every renegade Satan^{-la}, and from every obstinate tyrant, and from evil of the evil Decree, and from evil of every animal You^{-azwj} Seize by its forelock, You^{-azwj} are upon the Straight Path, and You^{-azwj} Allah^{-azwj} are Able upon all things!

إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ - فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196] But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]'.⁴⁴⁸

67 جَمْعُوعُ الدَّعَوَاتِ، لِمُحَمَّدِ بْنِ هَارُونَ التَّلَعُّكَبَرِيِّ دُعَاءُ لِمُحَمَّدِ بْنِ مُحَمَّدِ الصَّادِقِ ع عِنْدَ الصَّبَاحِ -

(The book) 'Majmou Al Dawaat' of Muhammad Bin Haroun Al Tal'akbury -

'A supplication of Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} in the morning: -

اللَّهُمَّ يَا مُدْرِكَ الْهَارِبِينَ وَيَا مُلْجَأَ الْخَائِفِينَ وَيَا غِيَاثَ الْمُسْتَغِيثِينَ وَيَا مُنْتَهَى رَغْبَةِ السَّائِلِينَ وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَّرِّينَ يَا حَقُّ يَا مُبِينُ يَا ذَا الْكَيْدِ
الْمَتِينِ وَيَا مُنْصِفَ الْمَظْلُومِينَ مِنَ الظَّالِمِينَ يَا مُؤَمِّنَ أَوْلِيَاءِهِ مِنْ عَذَابِ مُهِينِ

‘O Allah^{-azwj}! O Catcher of the fleers, and O Shelter of the fearful, and O Helpers of the seekers of help, and O Ultimate hope of the beggars, and O Responder of supplications of the desperate! O Truth, O Manifest, O with the strong Plan, and O Dispenser of justice to the oppressed from the oppressors! O Securer of His^{-azwj} friends from the humiliating Punishment!

يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَخَفِيَّاتِ لِحْظِ الْجُفُونِ وَسَرَائِرَ الْقُلُوبِ الْمَكْتُونِ وَمَا يَكُونُ

O One^{-azwj} Who Knows treachery of the eyes, and the lightness of the blinking of the eyelids, and the hidden secrets of the hearts, and whatever has happened, and what will be happening!

يَا رَبَّ السَّمَاوَاتِ وَالْأَرْضِينَ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَالْأَنْبِيَاءِ الْمُرْسَلِينَ يَا شَاهِدًا لَا يَغِيبُ يَا غَالِبًا غَيْرَ مَغْلُوبٍ يَا مَنْ هُوَ عَلَى كُلِّ قَدِيرٍ وَعَلَى كُلِّ أَمْرٍ
حَسِيبٌ وَمِنْ كُلِّ عَبْدٍ قَرِيبٌ

O Lord^{-azwj} of the skies and the earths, and the Angels of Proximity, and the Messenger^{-as} Prophets^{-as}! O Present who is without absence! O Prevaler not to be prevailed! O One^{-azwj} Who is Able upon all things, and is a Reckoner upon all matters, and is near to every servant!

يَا إِلَهَ الْمَاضِينَ وَالْغَابِرِينَ وَرَبَّ الْمُقَرَّبِينَ وَالْجَاحِدِينَ وَالْإِلَهَ الصَّامِتِينَ وَالنَّاطِقِينَ وَرَبَّ الْأَخْيَاءِ وَالْمَيْتِينَ يَا اللَّهُ يَا رَبَّنَا يَا عَزِيزُ يَا خَلِيمُ يَا عَفُورُ يَا رَحِيمُ
يَا أَوَّلُ يَا قَدِيمُ يَا شَكُورُ يَا عَلِيمُ يَا سَمِيعُ يَا بَصِيرُ يَا لَطِيفُ يَا حَبِيبُ يَا قَاهِرُ يَا عَفَّارُ يَا جَبَّارُ يَا خَالِقُ يَا رَازِقُ

O God^{-azwj} of the past ones and the future ones, and Lord^{-azwj} of the acknowledgers and the rejecters, and God^{-azwj} of the silent ones and the speaking ones, and Lord^{-azwj} of the living and the dead! O Allah^{-azwj}, O Lord^{-azwj}, O Mighty, O Forbearing, O Forgiving, O Merciful, O First, O Ancient, O Appreciative, O Knower, O Hearing, O Seeing, O Subtle, O Informed, Or Enforcer, O Forgiver, O Subduer, O Creator, O Sustainer!

يَا فَاتِقُ يَا رَاتِقُ يَا صَادِقُ يَا وَاجِدُ يَا وَاحِدُ يَا أَحَدُ يَا فَزْدُ يَا صَمَدُ يَا حَيُّ يَا مُوجُودُ يَا مَعْبُودُ يَا طَالِبُ يَا غَالِبُ يَا مُدْرِكُ يَا مُهْلِكُ يَا جَلِيلُ يَا جَمِيلُ يَا
كَرِيمُ يَا مُتَّقِصِلُ يَا جَوَادُ يَا سَمِخُ يَا فَارِحُ اللَّهُمَّ يَا كَاشِفَ الْعَمِّ يَا مُنْزِلَ الْحَقِّ يَا قَابِلَ الصِّدْقِ

O Splitter, O Clever, O Truthful, O Founder, O One, O First, O Individual, O Last, O Living, O Existent, O worshipped, O Seeker, O Prevaler, O Realiser, O Destroyer, O Majestic, O Beautiful, O Benevolent, O Gracious, O Generous, O Listener, O Reliever of worries, O Removes of the sadness, O Descender of the Truth, O Acceptor of the truthfulness!

يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِينَ يَا نُورَهُمَا يَا عِمَادَهُمَا يَا فَاطِرَهُمَا يَا مُمَسِّكَهُمَا يَا ذَا الْبَلَاءِ الْجَمِيلِ وَالطَّوْلِ الْجَلِيلِ يَا ذَا السُّلْطَانِ الَّذِي لَا يُرَامُ وَالْعِزِّ الَّذِي
لَا يُضَامُ يَا ذَا الْأَلَاءِ وَالْإِمْتِنَانِ يَا مَعْرُوفًا بِالْإِحْسَانِ

O Initiator of the skies and the earths, O their Light, O their Pillar, O their Originator, O their Withholder, O with the beautiful Affliction and the Majestic Leniency, O with the Authority which cannot be violated, and the Might which cannot be broken, O with the Favours and the Conferment, O well-known with the Favours!

يَا ظَاهِرًا بِلَا مُشَافَهَةٍ يَا بَاطِنًا بِلَا مُلَامَسَةٍ يَا سَابِقَ الْأَشْيَاءِ بِنَفْسِهِ يَا أَوَّلًا بِلَا غَايَةٍ يَا آخِرًا بِلَا نَهَايَةٍ يَا فَاعِلًا بِلَا ائْتِصَابٍ يَا عَالِمًا بِلَا ائْتِسَابٍ يَا دَا
الْأَسْمَاءِ الْحُسْنَىٰ وَ الصِّفَاتِ الْمُتَمَلَّىٰ وَ الْمُتَمَلِّ الْأَعْلَىٰ

O Apparent without being seen, O Hidden without being touched, O Preceder of the things by Himself^{-azwj}, O First without a peak, O Last without an end-point, O Doer without hostility, O Knower without learning, O with the excellent Names and the Perfect Attributes and the Lofty Examples!

يَا مَنْ قَصُرَتْ عَنْ وَصْفِهِ أَلْسُنُ الْوَاصِفِينَ وَ انْقَطَعَتْ عَنْهُ أَفْكَارُ الْمُتَفَكِّرِينَ وَ عَلَا وَ تَكَبَّرَ عَنْ صِفَاتِ الْمُلْحِدِينَ وَ جَلَّ وَ عَزَّ عَنْ عِبَثِ الْعَائِثِينَ وَ تَبَارَكَ
وَ تَعَالَىٰ عَنْ كَذِبِ الْكَاذِبِينَ وَ أَبَاطِيلِ الْمُبْطِلِينَ وَ أَقَاوِيلِ الْعَادِلِينَ

One^{-azwj} Who the tongues are deficient from describing, and the thoughts of the thinkers are cut off from Him^{-azwj}, and is more Exalted and Greater from descriptions of the Atheists, and more Majestic and Mightier from vanities of the vain, and Blessed and Exalted from lies of the liars and falsehoods of the falsifiers, and words of the equating ones!

يَا مَنْ بَطَّنَ فَخِيرَ وَ ظَهَرَ فَقَدَرَ وَ أَعْطَىٰ فَشَكَرَ وَ عَلَا فَفَقَهَرَ

O One^{-azwj} Who is Hidden and He^{-azwj} Informed, and He^{-azwj} is Apparent and He^{-azwj} Determines, and He^{-azwj} Gave and He^{-azwj} Appreciated, and is Exalted and He^{-azwj} Subdued!

يَا رَبَّ الْعَيْنِ وَ الْأَثَرِ وَ الْحَيِّ وَ الْبَشِيرِ وَ الْأُنْتَىٰ وَ الذِّكْرِ وَ الْبَحْثِ وَ النَّظَرِ وَ الْعَيْمِ وَ الْمَطَرِ وَ الشَّمْسِ وَ الْقَمَرِ

O Lord^{-azwj} of the eye and the impact, and the Jinn and the humans, and the female and the male, and the search and the looking, and the clouds and the rain, and the sun and the moon!

يَا شَاهِدَ النَّجْوَىٰ يَا كَاشِفَ الْعَمِّ يَا دَافِعَ الْبَلْوَىٰ يَا غَايَةَ كُلِّ ذِي شَكْوَىٰ يَا نِعْمَ النَّصِيرُ وَ الْمَوْلَىٰ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَىٰ يَا مَنْ لَهُ فِي السَّمَاوَاتِ وَ
مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَىٰ

O Witness of the whispering, O Remover of the sadness, O Defender of the afflictions, O Peak of ever one with complaint, O best of the helpers and the Master! O One^{-azwj} Who is even upon the Throne! O One^{-azwj} for Him^{-azwj} is whatever is in the skies and whatever is in the earth and whatever is between the two, and whatever is beneath the soil!

يَا مُنْعِمٌ يَا مُنْحِسٌ يَا مُجْمِلٌ يَا مُفْضِلٌ يَا كَافِيٌ يَا شَافِيٌ يَا مُغِيثٌ يَا مُقْبِثٌ يَا مُخْبِيٌ يَا مُبَيِّثٌ يَا مَنْ يَرَىٰ وَ لَا يُرَىٰ وَ لَمْ يَسْتَعْنِ بِسَاطِعِ الضِّيَاءِ لِإِحْصَاءِ عَدَدِ
الْأَشْيَاءِ يَا عَالِي الْجِدِّ يَا غَالِبَ الْجُنْدِ

O Conferrer, O Favourer, O Beautifier, O Gracious, O Sufficient, O Healer, O Helper, O Punisher, O Reviver, O Causer of death! O One^{-azwj} Who Sees and is not seen and did not seek assistance of the shining illumination to count the number of things! O High, O Generous, O Prevaler of the army!

يَا مَنْ لَهُ عَلَى كُلِّ شَيْءٍ أَيْدٍ وَ فِي كُلِّ شَيْءٍ كَيْدٌ يَا مَنْ لَا يَسْغَلُهُ كَبِيرٌ عَنْ صَغِيرٍ وَ لَا حَاطِرٌ عَنْ حَقِيرٍ وَ لَا عَسِيرٌ عَنْ يَسِيرٍ

O One^{-azwj} having a Hand for Him^{-azwj} upon all things, and a Plan regarding all things! O One^{-azwj} Whom neither an old one pre-occupies from a young, nor a respectable from a despicable, nor a bankrupt from an affluent!

يَا فَعَالاً بَعِيرٍ مُبَاشِرَةٍ وَعَالِماً بَعِيرٍ مُعَاشِرَةٍ وَقَادِراً بَعِيرٍ مُكَاتِرَةٍ يَا مَنْ بَدَأَ بِالْبَعْمَةِ قَبْلَ اسْتِحْقَاقِهَا وَالزِّيَادَةَ قَبْلَ اسْتِيْهَاهَا وَالْفَضِيلَةَ قَبْلَ اسْتِيْجَابِهَا يَا مَنْ أَنْعَمَ عَلَى الْمُؤْمِنِ وَالْكَافِرِ وَاسْتَصْلَحَ الصَّالِحَ وَالْفَاسِدَ عَلَيْهِ وَرَدَّ الْمُعَانِدَ وَالشَّارِدَ عَنْهُ إِلَيْهِ

O Doer without being preceded, and Knower without interaction, and Able without efforts! O One^{-azwj} initiating with the bounty before it is deserved, and the Increase before it is asked for, and the merit before it is sought! O One^{-azwj} Who Bestows upon the Momin and the Kafir, and Rectifies the righteous and the corrupt to Him^{-azwj}, and Returns the defiant and the straying from it, to Him^{-azwj}!

يَا مَنْ أَهْلَكَ بَعْدَ الْبَيْتَةِ وَأَخَذَ بَعْدَ قَطْعِ الْمَعْدِرَةِ وَأَقَامَ الْحُجَّةَ وَدَرَأَ عَنِ الْقُلُوبِ الشُّبُهَةَ وَأَقَامَ الدَّلَالَهَ وَقَادَ إِلَى مُعَابَنَةِ الْآيَةِ

O One^{-azwj} Who Destroys after the proof, and Seizes after Cutting off the excuses, and establishes the argument, and Wards off suspicions from the hearts, and Establishes the evidence, and Leads to witness the sign!

يَا بَارِئَ الْجَسَدِ وَمُوسِعَ الْبَلَدِ وَمُجْرِيِ الثُّوْتِ وَمُنْزِلَ الْعَيْثِ وَ سَامِعَ الصَّوْتِ وَ سَابِقَ الْقُوْتِ وَ مُشِيرَ الْعَظْمِ بَعْدَ الْمَوْتِ

O Fashioner of the body, and Expander of the city, and Flower of the subsistence, and Descender of the rain, and Listener of the voice, and Preceder to the loss, and Grower of the bones after the death!

يَا رَبَّ الْمُعْجَزَاتِ مَطَرٍ وَ نَبَاتٍ وَ آبَاءٍ وَ أُمَّهَاتٍ وَ بَيْنٍ وَ بَنَاتٍ وَ ذَاهِبٍ وَ آتٍ وَ لَيْلٍ دَاجٍ وَ سَمَاءٍ ذَاتِ أَنْبَاجٍ وَ أَرْضٍ ذَاتِ فِجَاجٍ وَ بَحْرِ عَجَاجٍ وَ نُجُومٍ مُنَوَّرَةٍ وَ رِيَاحٍ تَدُورُ وَ مِيَاهٍ تُفُورُ وَ مَهَادٍ مُؤْضُوعٍ وَ سَقْفٍ مَرْفُوعٍ وَ بَلَاءٍ مَدْفُوعٍ وَ كَلَامٍ مَسْمُوعٍ وَ نَقْطَةٍ وَ مَنَامٍ وَ سَبَاعٍ وَ أَنْعَامٍ وَ دَوَابٍ وَ عَوَالِمٍ وَ غَمَامٍ وَ رَكَامٍ وَ أُمُورٍ ذَاتِ نِظَامٍ وَ مِنْ شِتَاءٍ وَ مَصِيفٍ [صَيْفٍ] وَ رَبِيعٍ وَ خَرِيفٍ وَ يَابِعٍ وَ قَطِيفٍ وَ مَاضٍ وَ خَلِيفٍ

O Lord^{-azwj} of the miracles of rains and vegetation, and fathers and mothers, and sons and daughters, and goes and comers, and moonlit night and sky with constellations, and earth with valleys and ocean with waves, and radiant stars, and rotating winds, and bursting waters, and placed cradles, and ceiling raised, and affliction repelled, and speech heard, and wakefulness and sleep, and predators and livestock, and beasts, and domesticated animals, and clouds, and rocks, and affairs with a system, and from winter and summer, and spring and autumn, and flourishing and fruitful, and past and future!

أَنْتَ خَلَقْتَ هَذَا فَأَحْسَنْتَ وَ سَوَّيْتَ فَأَحْكَمْتَ وَ نَبَّهْتَ عَلَى الطَّاعَةِ فَأَنْعَمْتَ فَلَمْ يَبْقَ إِلَّا شُكْرِي وَ الْإِنْفِيَادُ لِطَاعَتِكَ وَ ذِكْرُ تَحَامِدِكَ فَإِنْ عَصَيْتَكَ فَلَكَ الْحُجَّةُ وَ إِنْ أَطَعْتَكَ فَلَكَ الْمِنَّةُ

You^{-azwj} Created these and were Excellent and Perfect, and guided upon the obedience and Bestowed, so there does not remain except my thanks and the submission to obey You^{-azwj}, and mention Your^{-azwj} Praises. If I were to disobey You^{-azwj}, for You^{-azwj} would be the Argument, and if obey You^{-azwj}, for You^{-azwj} is the Conferment!

يَا مَنْ يُنْهَلُ وَلَا يَعْجَلُ وَلَا يَعْجَلُ وَلَا يُعْطَى وَلَا يَبْخُلُ يَا أَحَقَّ مَنْ حُمِدَ وَعُبِدَ وَسُئِلَ وَرُجِيَ وَاعْتُمِدَ

O One^{-azwj} Who Respites and is not hasty, and He^{-azwj} Knows and is not ignorant, and He^{-azwj} Gives and is not stingy! O most rightful of the ones to be praised, and worshipped, and asked, and hoped to, and depended upon!

أَسْأَلُكَ بِكُلِّ اسْمٍ مُقَدَّسٍ مُطَهَّرٍ مَكْنُونٍ اخْتَرْتَهُ لِنَفْسِكَ- وَ بِكُلِّ تَنَاءٍ عَالٍ رَفِيعٍ كَرِيمٍ رَضِيتَ بِهِ مَدْحَةَ لَكَ

I ask You^{-azwj} by every Name (which is) Holy, Pure, Hidden You^{-azwj} have Chosen for Yourself^{-azwj}, and with every praise (which is) exalted, lofty, honourable You^{-azwj} are Satisfied with it as a praise for You^{-azwj}!

وَ اتَّوَجَّهُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ عِزِّكَ وَ جَلَالِكَ وَ عَمُوكَ وَ اٰمِنَانِكَ وَ بِحَقِّكَ الَّذِي هُوَ اَعْظَمُ مِنْ حُقُوقِ خَلْقِكَ

And I diver to You^{-azwj} with Your^{-azwj} Generosity, and Your^{-azwj} Benevolence, and Your^{-azwj} Mighty, and Your^{-azwj} Majesty, and Your^{-azwj} Pardon, and Your^{-azwj} Gratitude which is Mightier than rights of Your^{-azwj} creatures!

يَا اللَّهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ وَأَزْعَبُ إِلَيْكَ أَوْلًا وَ آخِرًا وَ خَاصًّا وَ عَامًّا بِحَقِّ مُحَمَّدٍ الْأُمِّيِّ رَسُولِكَ سَيِّدِ الْمُرْسَلِينَ وَ نَبِيِّكَ إِمَامِ الْمُتَّقِينَ وَ بِالرِّسَالَةِ الَّتِي آدَاها وَ الْعِبَادَةِ الَّتِي اجْتَهَدَ فِيها وَ الْمِحْنَةِ الَّتِي صَبَرَ عَلَيْها وَ الدِّبَانَةِ الَّتِي حَضَّ عَلَى الْعَمَلِ بِها مُنذُ وَفَتْ خَلْقِكَ إِيَّاهُ إِلَى أَنْ تَوْفَيْتَهُ

O Allah^{-azwj}! O Lord^{-azwj}! O Allah^{-azwj}! O Lord^{-azwj}! O Allah^{-azwj}! O Lord^{-azwj}, and I am desirous to You^{-azwj} first and last, and special and general, by the right of Muhammad^{-sawww} the 'Ummi', Your^{-azwj} Rasool^{-sawww}, Chief of the Messengers^{-as}, and Your^{-azwj} Prophet^{-sawww}, Imam^{-sawww} of the pious, and with the Message which he^{-sawww} fulfilled, and the worship which he^{-sawww} struggled in, and the Trials which he^{-sawww} was patient upon, and the creed which he^{-sawww} was specific upon the acting with it since the time of Your^{-azwj} Creating him^{-sawww} until You^{-azwj} Caused him^{-sawww} to expire!

وَ مَا بَيْنَ ذَلِكَ مِنْ أَقْوَالِهِ الْحَكِيمَةِ وَ أَعْمَالِهِ الْكَرِيمَةِ وَ مَقَامَاتِهِ الْمُشْهُودَةِ وَ سَاعَاتِهِ الْمُحْمُودَةِ أَنْ تُصَلِّيَ عَلَيْهِ كَمَا وَعَدْتَهُ مِنْ نَفْسِكَ وَ تُعْطِيَهُ أَفْضَلَ مَا أَقْبَلَ مِنْ ثَوَابِكَ وَ تُزِيلَ لَدَيْكَ مَثَلَتَهُ

And whatever is between that from his^{-sawww} wise words, and his^{-sawww} honourable actions, and his^{-sawww} witnessed positions, and his^{-sawww} praise-worthy striving, (please) Send Salawaat upon him^{-sawww} just as You^{-azwj} had Promised him^{-sawww} from Yourself^{-azwj}, and Give him^{-sawww} the best of what he^{-sawww} had hoped of Your^{-azwj} Rewards, and Bring his^{-sawww} status closer to You^{-azwj}.

وَ تَعْلَمُ [تُعْلِي] عِنْدَكَ دَرَجَتَهُ وَ تَبَعَتْهُ الْمَقَامَ الْمُحْمُودَ الَّذِي وَعَدْتَهُ وَ تُورِدُهُ حَوْضَ الْكَرِيمِ وَ الْجُودِ وَ تُبَارِكُ عَلَيْهِ بِرَكَّةٍ عَامَّةٍ نَامَةً نَامِيَةً سَامِيَةً زَاكِيَةً عَالِيَةً فَاضِلَةً طَيِّبَةً مُبَارَكَةً لَا انْقِطَاعَ لِدَوَامِها وَ لَا تَقْبِصَةَ فِي كَمَالِها وَ لَا مَزِيدَ إِلَّا فِي قُدْرَتِكَ عَلَيْها

And Exalt his^{-sawww} rank in Your^{-azwj} Presence, and Send him^{-sawww} to the Praise-worthy position which You^{-azwj} had Promised him^{-sawww}, and Make him^{-sawww} arrive at the Fountain of the benevolence and generosity, and Bless upon him^{-sawww} Blessing (which is) general, complete, blissful, sublime, pure, lofty, meritorious, good, Blessed, there neither being any termination for its constancy, nor any reduction in its perfection, nor increase except in Your^{-azwj} Determination upon it!

وَ أَنْ تَزِيدَهُ بَعْدَ ذَلِكَ بِمَا أَنْتَ أَعْلَمُ بِهِ وَ أَوْسَعُ لَهُ وَ تُرَبِّي ذَلِكَ حَتَّى أُرَدِّدَ فِي الْإِيمَانِ بِهِ بِصِيرَةً وَ فِي مَحَبَّتِهِ تَبَاتاً وَ حُجَّةً وَ عَلَى آلِهِ الطَّيِّبِينَ الْأَخْيَارِ
الْمُتَّجِبِينَ الْأَصْفِيَاءِ الْأَتْقِيَاءِ الْأَبْرَارِ

And to Increase for him^{-saww} after that from what You^{-azwj} are more Knowing with it, and Expand for him^{-saww}, and to Show me that until I can increase in the belief with him with insight, and more affirmed in loving him^{-saww} and proof, and upon his^{-saww} Purified Progeny^{-asws}, the goodly, the Selected, the Elites, the pious, the righteous!

اللَّهُمَّ إِنِّي أَصْبَحْتُ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَ لَا نَفْعًا وَ لَا حَيَاةً وَ لَا مَوْتًا وَ لَا نُشُورًا قَدْ دَلَّ مَصْرِعِي وَ اسْتَكَانَ مَضْجِعِي وَ ظَهَرَ ضُرِّي وَ انْقَطَعَ عُذْرِي
وَ قَلَّ نَاصِرِي وَ اسْلَمَنِي أَهْلِي وَ وَالِدِي وَ وُلْدِي بَعْدَ قِيَامِ حُجَّتِكَ عَلَيَّ وَ ظُهُورِ بَرَاهِينِكَ عِنْدِي وَ وُضُوحِ أَدْلَتِكَ لِي

O Allah^{-azwj}! I have come to a morning there isn't for myself to control any harm nor benefit, nor life nor death, nor death nor Resurrection. My being knocked down has been humiliating and my resting place is still, and my harm has appeared and my excuses are cut off, and few are my helpers and my family and my parents and my children will yield me, after the Establishment of Your^{-azwj} Argument upon me, and appearance for Your^{-azwj} Proofs with me, and clarity of Your^{-azwj} evidence to me!

اللَّهُمَّ وَ قَدْ أَحْدَى الطَّلَبُ وَ أَعْيَبَ الحَيْلُ وَ تَعَلَّقَتِ الطَّرِيقُ وَ ضَاقَتِ المَدَاهِبُ وَ دَرَسَتِ الْأَمَالُ إِلَّا مِنْكَ وَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْ جِهَتِكَ وَ أُخْلِفَتِ
العِدَاتُ إِلَّا عِدَّتَكَ

O Allah^{-azwj}, and the seeking has toiled me, and the means have exhausted me, and the pathways are closed, and the doctrines are constricted, and the hopes have diminished except from You^{-azwj}, and the hopes are cut off except from Your^{-azwj} Direction, and the promised are broken except Your^{-azwj} Promises!

اللَّهُمَّ وَ إِنَّ مَنَاهِلَ الرَّجَاءِ لَكَ مُتْرَعَةٌ وَ أَبْوَابُ الدُّعَاءِ لِمَنْ دَعَاكَ مُفْتَتِحَةٌ وَ الْإِسْتِعَانَةُ لِمَنْ اسْتَعَانَ بِكَ مُبَاحَةٌ وَ أَنْتَ لِدَاعِيكَ بِمَوْضِعِ إِجَابَةٍ وَ لِلْقَاصِدِ
إِلَيْكَ قَرِيبٌ الْمَسَافَةِ وَ لِلصَّارِحِ إِلَيْكَ وَ لِيُ الْإِعَانَةِ

O Allah^{-azwj}! Indeed the springs of hope in You^{-azwj} are ever-flowing, and the doors of supplication for those who invoke You^{-azwj} are wide open. Seeking Help from You^{-azwj} is legalised for those who seek Your^{-azwj} Assistance. And for the supplicater You^{-azwj} are in a place of Response; for the seeker, near in distance; and for the supplicant, in Charge of the Help!

اللَّهُمَّ وَ إِنَّ فِي مَوْعِدِكَ عَوْضًا عَنْ مَنَعِ الْبَاخِلِينَ وَ مَنْدُوحَةً عَمَّا فِي أَيْدِي الْمُسْتَأْثِرِينَ وَ دَرَكًا مِنْ حَيْلِ الْمُؤَارِبِينَ وَ الرَّاحِلِ نَحْوِكَ

O Allah^{-azwj}! Surely, in Your^{-azwj} Promise there is compensation for those who hold back, and a solution for those in need of what is in the hands of the influencers. It is a catch for those who strive and a means of reaching, and the departure it towards You^{-azwj}!

يَا رَبِّ قَرِيبٌ مِنْكَ لِأَنَّكَ لَا تَحْتَجِبُ عَنْ خَلْقِكَ إِلَّا أَنْ تَحْجُبَهُمُ الْأَعْمَالُ السَّيِّئَةُ دُونَكَ وَ إِنِّي لِنَفْسِي لَطْلُومٌ وَ بَعْدْرِي لَجْهُولٌ إِلَّا أَنْ تَرْحَمَنِي وَ تَعُوذَ بِجَلْمِكَ
عَلَيَّ

O Lord^{-azwj}! You^{-azwj} are close, for indeed You^{-azwj} do not Veil Yourself^{-azwj} from Your^{-azwj} creation except that their wrongful deeds veil them from You^{-azwj}. I am indeed unjust to myself, and

with my excuses, I am ignorant, except if You^{-azwj} were to have Mercy on me and Turn to me with Your^{-azwj} Forbearance.

و تَذَرُ عِقَابَكَ وَ تَلْحَظُنِي بِالْعَيْنِ الَّتِي هَدَيْتَنِي بِهَا مِنْ حَيْرَةِ الشُّكِّ وَ رَفَعْتَنِي بِهَا مِنْ هُوَّةِ الْجَهْلِ وَ نَعَشْتَنِي بِهَا مِنْ فِتْنَةِ الضَّلَالَةِ

You^{-azwj} Avert Your^{-azwj} Punishment from me, and Watch over me with the Eye with which You^{-azwj} Guided me from the bewilderment of doubt. You^{-azwj} Elevated me with it from the pit of ignorance and provided me solace from the trial of straying!

اللَّهُمَّ وَ قَدْ عَلِمْتُ أَنَّ أَفْضَلَ زَادِ الرَّاحِلِ إِلَيْكَ عَزْمُ إِزَادَةٍ وَ إِخْلَاصُ نِيَّةٍ وَ صَادِقُ طَوْبَةٍ وَ هَا أَنَا مَسْكِينٌ بَائِسٌ أَسْأَلُكَ سَائِلُكَ مُنِيخٌ بِفِتْنَتِكَ قَارِعٌ تَابَ رَجَائِكَ

O Allah^{-azwj}, and I know that the finest provision for the traveller towards You^{-azwj} is a strong determination, a sincere intention, a pure heart, and true reliance. And here I am, Your^{-azwj} destitute, Your^{-azwj} wretched, Your^{-azwj} captive, Your^{-azwj} petitioner, thrown down at Your^{-azwj} threshold, knocking at the door of Your^{-azwj} hope!

اللَّهُمَّ وَ أَنْتَ أَنْسُ الْآنَسِينَ لِأَوْلِيَائِكَ وَ أُخْرَى بِكِفَايَةِ الْمُتَوَكِّلِينَ عَلَيْكَ وَ أَوْلَى بِنَصْرِ الْوَاقِعِ بِكَ سِرِّي إِلَيْكَ مَكْشُوفٌ وَ أَنَا فِي سُؤَالِكَ مَلْهُوفٌ لِأَنْبِي عَاجِزٌ وَ أَنْتَ قَدِيرٌ وَ أَنَا صَغِيرٌ وَ أَنْتَ كَبِيرٌ وَ أَنْتَ عَنِّي وَ أَنَا فَقِيرٌ

O Allah^{-azwj}, and You^{-azwj} are the closest of companions to Your^{-azwj} allies, and most Sufficient for those who rely upon You^{-azwj}, and the closest to granting victory to those who firmly trust in You^{-azwj}. My secret is exposed to You^{-azwj} while I confide in You^{-azwj}. I am in need of Your^{-azwj} request, for I am powerless, while You^{-azwj} are All-powerful. I am small, while You^{-azwj} are Great. You^{-azwj} are rich, while I am poor!

إِذَا أَوْحَشْتَنِي الْعُرْبَةَ أَنْسَى ذِكْرَكَ وَ إِذَا أَصَبْتَ عَلَيَّ الْأُمُورَ اسْتَجَرْتُ بِكَ وَ إِذَا تَلَاخَكْتَ عَلَيَّ الشَّدَائِدُ أَمَلْتُكَ وَ أَيْنَ تَذَهَبُ بِي عَنْكَ

When loneliness overwhelms me, Your^{-azwj} Zikr comforts me. When matters become tough upon me, I seek Refuge with You^{-azwj}, and when difficulties gather around me, I turn to You^{-azwj}, asking, 'Where can I go away from You?'

يَا مَوْلَايَ وَ أَنْتَ أَقْرَبُ مِنِّي وَ رَيْدِي وَ أَحْضَرُ مِنِّي عَدِيدِي وَ أَوْجَدُ فِي مَغْفُولِي وَ أَصْحُ فِي مَكَانِي وَ أَرْمُهُ الْأُمُورَ كُلَّهَا بِيَدِكَ صَادِرَةٌ عَنْ قَضَائِكَ مُدْعِنَةٌ بِالْخُضُوعِ لِقُدْرَتِكَ ذَاتُ فَاقَةٍ إِلَى عَفْوِكَ فَاقِيرَةٌ إِلَى رَحْمَتِكَ

O my Master^{-azwj}! You^{-azwj} are closer to me than my jugular vein, more Present than my very limbs, more Evident in my thoughts, more True in my place. All the intricate matters are in Your^{-azwj} Hand, emerging from Your^{-azwj} Decrees, submitting to the Might of Your^{-azwj} Power. I am in absolute need of Your Forgiveness, and utterly dependent on Your^{-azwj} Mercy!

اللَّهُمَّ وَ قَدْ شَمِلْتَنِي الْخِصَاصَةُ وَ عَلَّنِي الْحَاجَةَ وَ تَوَسَّمْتُ بِالذَّلَّةِ وَ غَلَبْتَنِي الْمُسْكِنَةُ وَ هَذَا الْوَقْتُ الَّذِي وَعَدْتَ أَوْلِيَاءَكَ فِيهِ الْإِجَابَةَ

O Allah^{-azwj}! I find myself in a state of seclusion, my needs have intensified. I have been marked by humility, helplessness has overcome me, and this is the time in which You^{-azwj} have Promised Your^{-azwj} allies with the Answering!

اللَّهُمَّ فَاذْخِرْ مَا فِي بَيْمِينِكَ الشَّافِيَةَ وَانْظُرْ إِلَيَّ بِعَيْنِكَ الرَّاحِمَةَ وَأَقْبِلْ عَلَيَّ بِوَجْهِكَ ذِي الْجَلَالِ وَالْإِكْرَامِ فَإِنَّكَ إِذَا أَقْبَلْتَ بِهِ عَلَيَّ أُسِيرَ فَكُنْتَهُ وَعَلَى
ضَالِّ هَدْيَتِهِ وَعَلَى خَائِرِ آوَيْتِهِ وَعَلَى ضَعِيفِ قُوَّتِهِ وَعَلَى فَقِيرِ أَعْيُنِهِ

O Allah^{-azwj}! Wipe away what is in me with Your^{-azwj} Healing Right Hand, Look upon me with Your^{-azwj} Merciful Eye, Approach me with Your^{-azwj} Face of Majesty and Honour, for when You^{-azwj} Approach a captive, You^{-azwj} Release him, and to a straying one, You^{-azwj} Guide him; for one in doubt, You^{-azwj} Provide Refuge; for the weak, You^{-azwj} Empower him; and for the poor, You^{-azwj} Enrich him!

اللَّهُمَّ لَا تَخْلِنِي مِنْ يَدِكَ وَلَا تَتْرُكْنِي لِقَا لِعَدُوِّكَ وَلَا تُوحِشْنِي مِنْ لَطَائِفِكَ الْحَقِيقَةِ وَكَيْفَاتِكَ الْجَمِيلَةِ وَإِنْ شَرَدْتُ عَلَيْكَ فَارْزُدْنِي إِلَيْكَ فَإِنَّكَ تَرُدُّ الشَّارِدَ وَ
تُصْلِحُ الْفَاسِدَ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Do not Forsake me from Your^{-azwj} Hand, nor Leave me at the mercy of Your^{-azwj} enemy, nor Isolate me from Your^{-azwj} hidden Graces and Your^{-azwj} beautiful Sufficiency, and if I stray away from You^{-azwj}, then bring me back to You^{-azwj}, for indeed You^{-azwj} Bring back the wanderer, and You^{-azwj} Mend the corrupt, and You^{-azwj} are Able upon all things!

اللَّهُمَّ تَوَلَّنِي وَلَايَةً تُعِينُنِي بِهَا عَمَّا سِوَاهَا وَأَعْطِنِي عَطِيَّةً لَا أَحْتَاجُ إِلَى أَحَدٍ مَعَهَا فَإِنَّمَا لَيْسَتْ بِنُكْرٍ مِنْ عَطِيَّتِكَ وَلَا بِيَدَعٍ مِنْ وَلَايَتِكَ

O Allah^{-azwj}! Grant me Wilayah making me needless with it from whatever is besides it, and Give me such an award, I will not be needy to any with it, for there isn't any denial from Your^{-azwj} Awards, nor any escape from Your^{-azwj} Wilayah (Guardianship)!

اللَّهُمَّ ارْفَعْ بِفَضْلِكَ سَقَطِي وَنَجِّنِي مِنْ وَطْئِي وَأَقْلِبْ عَنِّي يَا مُنْتَهَى رَغْبَتِي وَغِيَاثِي فِي كَرْبَتِي وَصَاحِبِي عِنْدَ شِدَّتِي وَرَحْمَانِي وَرَحِيمِي فِي دُنْيَايَ وَ
آخِرَتِي

O Allah^{-azwj}! Raise my lowliness by Your^{-azwj} Grace and Rescue me from my hardships and Lessen my stumbles! O Ultimate of my desires, and my Helpers in my distress, and my Companions during my adversity, and my Beneficent, and my Merciful in my worlds and my Hereafter!

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاسْتَجِبْ دُعَائِي وَلَا تَقْطَعْ رَجَائِي بِجُودِكَ وَكَرَمِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Answer my supplication, and do not Cut off my hopes, by Your^{-azwj} Generosity and Your^{-azwj} benevolence, O most Merciful of the merciful ones, and most Benevolent of the benevolent ones, You^{-azwj} are Able upon all things!"⁴⁴⁹

68 المهج، مهج الدعوات عليُّ بنُ مُحَمَّدٍ بنِ عَبْدِ الصَّمَدِ عَنْ جَدِّهِ عَنِ الْفَقِيهِ أَبِي الْحَسَنِ عَنِ السَّيِّدِ أَبِي الْبَرَكَاتِ عَلِيِّ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنِ الصَّدُوقِ
مُحَمَّدِ بْنِ بَابُوَيْهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْفَطَّانِ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ الْأَنْصَارِيِّ عَنْ دَاوُدَ بْنِ رُشَيْدٍ وَ
الْوَلِيدِ بْنِ شُجَاعٍ عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ بْنِ سَلْمَانَ الْفَارِسِيِّ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ فِي حَدِيثٍ طَوِيلٍ أُعْطِنِي فَاطِمَةُ عَ رَبُّنَا لَا عَجَمَ لَهُ وَ قَالَتْ هُوَ
مِنْ نَحْلِ غَرْسِهِ اللَّهُ لِي فِي دَارِ السَّلَامِ بِكَلَامِ عَلَمِيهِ أَبِي مُحَمَّدٍ ص كُنْتُ أَقُولُهُ عُذْوَةً وَعَشِيَّةً

(The book) 'Mahj Al Dawaat' – Ali Bin Muhammad Bin Abdul Samad, from his grandfather, from Al Faqeeh Abu Al Hassan, from the Seyyid Abu Al Barkaat Ali Bin Al Husayn Al Husayni, from Al Sadouq Muhammad Bin Babuwya, from Al Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ja'far Bin Muhammad Bin Al Qattan, from Muhammad Bin Idrees Al Ansary, from Dawood Bin Rusheyd, and Al Waleed Bin Shuja'a, from Aasim,

'From Abdullah son of Salman Al-Farsi^{-ra}, from his father^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra} said in a lengthy Hadeeth: '(Syeda) Fatima^{-asws} gave me a date having not seed for it and said: 'It is from a date tree Allah^{-azwj} Planted for me^{-asws} in the House of Peace, due to speech my^{-asws} father^{-saww} had taught. I^{-asws} have been saying it morning and evening!'

قَالَ سَلْمَانُ قُلْتُ عَلَّمِينِي الْكَلَامَ يَا سَيِّدِي

Salman^{-ra} said: 'I^{-ra} said, 'Teach me the speech, O my^{-ra} Chieftess!'

فَقَالَتْ إِنَّ سَرَّكَ أَنْ لَا يَمَسَّكَ أَدَى الْحُمَّى مَا عِشْتَ فِي دَارِ الدُّنْيَا فَوَاطِبْ عَلَيْهِ

She^{-asws} said: 'If it cheers you^{-ra} not to be touched by the harm of fever for as long as you^{-ra} live in the house of the worlds, persevere upon it!'

ثُمَّ قَالَ سَلْمَانُ فَقُلْتُ عَلَّمِينِي هَذَا الْحُرْزَ

Then Salman^{-ra} said, 'Teach me this protection!'

فَقَالَتْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ نُورِ التُّورِ بِسْمِ اللَّهِ نُورِ عَلَى نُورِ بِسْمِ اللَّهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ بِسْمِ اللَّهِ الَّذِي خَلَقَ التُّورَ مِنَ التُّورِ وَ أَنْزَلَ التُّورَ عَلَى الطُّورِ فِي كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيِّ مَحْبُورٍ

She^{-asws} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, Noor of the Noor! In the Name of Allah^{-azwj} Noor upon Noor! In the Name of Allah^{-azwj} Who is Manager of the affairs! In the Name of Allah^{-azwj} Who Created the Noor from the Noor, and Sent down the Noor upon the (mount) Toor, in **the written Book [52:2] In a published Parchment [52:3]** in a measure Determined upon a pleasant Prophet^{-as}!

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

The Praise is for Allah^{-azwj} Who is Mentioned with the Mighty, and appreciated with the Pride, and is thanked upon the ease and the difficulty; and may Allah^{-azwj} Send Salawaat upon our Chief Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}!'

قَالَ سَلْمَانُ فَتَعَلَّمْتُهُنَّ فَوَ اللَّهُ لَقَدْ عَلَّمْتُهُنَّ أَكْثَرَ مِنْ أَلْفِ نَفْسٍ مِنْ أَهْلِ الْمَدِينَةِ وَ مَكَّةَ مَنْ يَجْمَعُ عِلْلَ الْحُمَّى فَكُلُّ بَرٍّ مِنْ مَرَضِهِ بِإِذْنِ اللَّهِ تَعَالَى.

Salman^{-ra} said, 'I^{-ra} learnt these. By Allah^{-azwj}, I^{-ra} have taught it to more than a thousand persons from the people of Al-Medina and Makkah, from the ones having illness of the fever with them. Every one was cured from his illness by the Permission of Allah^{-azwj} the Exalted''⁴⁵⁰

⁴⁵⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 68

69 المهج، مهج الدعوات روى عيسى بن محمد عن وهب بن إسماعيل عن محمد بن علي ع عن أبيه عن جدّه قال قال رسول الله ص ما من عبد دعا بهذا الدعاء في كل غدوة إلا كان في حرز الله إلى وفته وكفي كل همّ وعَمّ و حزن و كرب و هو للدخول على السلطان و حرز من الشيطان

(The book) 'Mahj Al Dawaat' – It is reported by Isa Bin Muhammad, from Wahab Bin Ismail,

'From Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a servant who supplicates with this supplication during every morning, except he would be in the Protection of Allah^{-azwj} up to its time, and will be sufficed for every worry, and sadness, and grief, and distress, and it is for the entering to see the ruler, and protection from the Satan^{-la}.

فادعوا به عند الشدائد فإن دعا به محزون ففرج عنه وإن دعا به محبوس ففرج عنه و به تفضى الحوائج و إياك أن تدعوا به على أحد فإنه أسرع من سهم النافذ و هو

Supplicate with it during the adversities, for it a grief-stricken were to supplicate with it he would be relieved from it, and if an imprisoned one were to supplicate with it, he would be relieved (freed) from it, and the needs are fulfilled by it, and beware of supplicating with it against anyone for it is quicker than the penetrating arrow, and it is: -

بسم الله الرحمن الرحيم اللهم يا صريح المكروبين يا محيب دعوة المضطربين يا كاشف الكرب العظيم يا أرحم الراحمين اكشف كربى و همي فإنه لا يكشف الكرب العظيم إلا أنت فقد تعرف حالى و حاجتي و فقري و فاقتي فأكفني ما أهمني من أمر الدنيا و الآخرة بؤدك و كرمك

In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! O Responder to the distressed! O Answerer of supplications of the desperate! O Remover of the mighty distress! O most Merciful of the merciful one! Remove my stress and my worries, for no one removed the might distress except You^{-azwj}! You^{-azwj} Know my state and my need and my poverty and my destitution, therefore Suffice me of what worries me from matters of the worlds the Hereafter, by Your^{-azwj} Generosity and Your^{-azwj} Benevolence!

اللهم بنورك اهتديت و بفضلك استعنت و في نعمتك أصبحت و أمسيت ذنوبي بين يديك أستغفرك و أتوب إليك

O Allah^{-azwj}! By Your^{-azwj} Noor I was guided, and by Your^{-azwj} Grace I was enriched, and in Your^{-azwj} bounties, I came to morning and evening! My sins are in front of You^{-azwj}. I seek Your^{-azwj} Forgiveness and repent to You^{-azwj}!

اللهم إني أسألك من حلمك لجهلي و من فضلك لفاقي و من مغفرتك لحطايبي

O Allah^{-azwj}! I ask You^{-azwj} of Your^{-azwj} Forbearance at my ignorance, and of Your^{-azwj} Grace for my destitution, and of Your^{-azwj} Forgiveness for my sins!

اللهم إني أسألك الصبر عند البلاء و الشكر عند الرخاء

O Allah^{-azwj}! I ask You^{-azwj} for the patience at the afflictions, and the thanking at the prosperity!

اللهم اجعلني أحشاك إلى يوم ألقاك حتى كأني أراك

O Allah-azwj! Make me fear You-azwj up to the Day I meet You-azwj, to the extent as if I can see You-azwj!

اللَّهُمَّ أَوْزِعْنِي أَنْ أَذْكَرَكَ لَا أَنْسَاكَ لَيْلًا وَلَا نَهَارًا وَلَا صَبَاحًا وَلَا مَسَاءً آمِينَ رَبَّ الْعَالَمِينَ

O Allah-azwj! Guide me to I remember You-azwj, neither forget You-azwj at night nor daytime, nor morning, nor evening. Ameen, Lord-azwj of the worlds!

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ أَمَتِكَ نَاصِبِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ مُجْزَلٌ فِي فَضْلِكَ وَ عَطَاؤِكَ

O Allah-azwj! I am Your-azwj servant, son of Your-azwj maid. My forelock is in Your-azwj Hand. Your-azwj Judgment regarding me is Implemented! Your-azwj Decree regarding me is just! Abundant is Your-azwj Grace and Awards regarding me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ الْقُرْآنَ رَيْعَ قَلْبِي وَ نُورَ بَصَرِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي

O Allah-azwj! I ask You-azwj with every Name which is for You-azwj! Either You-azwj have Named Yourself-azwj with it, or Revealed it in Your-azwj Book, or Taught it to anyone of Your-azwj creatures, or Preferred Yourself-azwj with it in Knowledge of the unseen in Your-azwj Possession, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Make the Quran a nourisher of my heart, and Noor of my sight, and remover of my grief, and departure of my worries!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا أَكْثَرَ مِنْ كُلِّ كَثِيرٍ يَا مَنْ لَا شَرِيكَ لَهُ وَ لَا وَزِيرَ يَا خَالِقَ الشَّمْسِ وَ الْقَمَرِ الْمُنِيرِ يَا عِصْمَةَ الْخَائِفِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا مُعِيثَ الْمَظْلُومِ الْخَفِيرِ يَا زَارِقَ الطُّفْلِ الصَّغِيرِ وَ يَا مُعْجِي الْبَائِسِ الْفَقِيرِ وَ يَا جَابِرَ الْعَظْمِ الْكَاسِرِ

O Allah-azwj! I ask You-azwj, O Greater than every great one! O One-azwj neither having any associate for Him-azwj nor minister! O Creator of the sun and the radiant moon! O Fort of the fearful! O Shelter of the seekers of shelter! O Helper of the lowly oppressed! O Sustainer of the young child, and O Enricher of the destitute, the poor, and O Healer of the broken bones!

يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ يَا قَاصِمَ كُلِّ جَبَّارٍ عَنِيدٍ اجْعَلْ لِي مِنْ أَمْرِي فَرْجًا وَ مَخْرَجًا وَ بُسْرًا وَ ارْزُقْنِي مِنْ حَيْثُ أَخْتَسِبُ وَ مِنْ حَيْثُ لَا أَخْتَسِبُ إِنَّكَ سَمِيعُ الدُّعَاءِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

O Liberator of the restrained captive! O Breaker of every obstinate tyrant! Make for me relief, and outlet, and ease from my affairs, and Grace me from where I am anticipating and from where I am not anticipating! You-azwj are Listener of the supplication, O One-azwj with the Majestic and the Benevolence!

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah-azwj! You-azwj are a Forgiver, You-azwj Love the forgiveness, therefore Forgive me!

اللَّهُمَّ إِنَّكَ مُحْسِنٌ فَأَحْسِنْ إِلَيَّ

O Allah-azwj! You-azwj are a Favourer, so Do Favours to me!

اللَّهُمَّ إِنَّكَ رَحِيمٌ تُحِبُّ الرَّحْمَةَ فَارْحَمْنِي

O Allah-azwj! You-azwj are Merciful, You-azwj Love the mercy, so Mercy me!

اللَّهُمَّ إِنَّكَ لَطِيفٌ تُحِبُّ اللَّطْفَ فَالطَّفْ بِي

O Allah-azwj! You-azwj are Gentle, You-azwj Love the gentleness, so be Gentle with me!

يَا مُقْبِلَ عَثْرَتِي وَ يَا رَاحِمَ عَثْرَتِي وَ يَا مُجِيبَ دَعْوَتِي أَسْأَلُكَ الْخَيْرَ كُلَّهُ وَ أَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ مَا أَحَاطَ بِهِ عِلْمُكَ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا ذُخْرَ مَنْ لَا ذُخْرَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ اغْفِرْ لِي عِلْمَكَ فِيَّ وَ شَهَادَتَكَ عَلَيَّ فَإِنَّكَ تَسَمَّيْتَ لِسَعَةِ رَحْمَتِكَ الرَّحْمَنَ الرَّحِيمَ

O Reducer of my stumbles, and O Merciful at my tears, and O Responder to my supplications! I ask You-azwj of the good, all of it, and I seek Refuge with You-azwj from the evil, all of it, whatever You-azwj Knowledge Encompasses with! O Helper of the one having no helper of him! O Treasurer of the one having not treasure for him! O Support of one having no support for him! Forgive me of what You-azwj Know regarding me, and have Witnessed upon me, for You-azwj have been Names for the vastness of Your-azwj Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَ الْعَزِيمَةَ عَلَى الرُّشْدِ وَ أَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَ أَسْأَلُكَ حُسْنَ عِبَادَتِكَ وَ أَسْأَلُكَ قَلْباً سَلِيماً وَ لِسَاناً صَادِقاً وَ أَسْأَلُكَ مِنْ خَيْرِ مَا أَعْلَمُ وَ مِنْ خَيْرِ مَا لَا أَعْلَمُ إِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ:

O Allah-azwj! I ask You-azwj for the affirmation in the affairs, and the determination upon the rightful guidance; and I ask You-azwj for my thanking for Your-azwj bounties; and I ask You-azwj of excellence in worshipping You-azwj; and I ask You-azwj for a sound heart, and truthful tongue; and I ask You-azwj for good of what I do know and for good of what I don't know. Surely, You-azwj Know and I do not know, and You-azwj are Knower of the unseen!

اللَّهُمَّ بِكَ أَصْبَحْنَا وَ بِكَ أَمْسَيْنَا وَ بِكَ نُصْبِحُ وَ بِكَ نُمْسِي وَ بِكَ نَحْيَا وَ بِكَ نَمُوتُ وَ عَلَيْنَا أَنْتَوَكَّلُ وَ إِلَيْكَ التُّشَوُّرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah-azwj! Due to You-azwj we come to a morning and due to You-azwj we come to an evening, and due to You-azwj we spend the morning and due to You-azwj we spend the evening, and due to You-azwj we live and due to You-azwj we die, and I rely upon You-azwj and to You-azwj is the Resurrection, and there is neither might nor strength except with Allah-azwj the Exalted, the Magnificent!

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا- أَمْ فَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمِهِ وَ حَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

And I testify that there is no god except Allah-azwj, First, Last. Neither did He-azwj Take a female companion nor a son! **So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to**

be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23].

اللَّهُمَّ اطْمِسْ عَلَى أَبْصَارِ أَعْدَائِنَا كُلِّهِمْ مِنَ الْجِنِّ وَالْإِنْسِ وَاجْعَلْ عَلَى بَصَرِهِ غِشَاوَةً وَاجْتِمِعْ عَلَى قَلْبِهِ وَ اخْرِجْ ذِكْرِي مِنْ قَلْبِهِ وَ اجْعَلْ بَيْنِي وَ بَيْنَ عَدُوِّي حِجَابًا وَ حِصْنًا مَنِيعًا لَا يَرُومُهُ سُلْطَانٌ وَ لَا شَيْطَانٌ وَ لَا إِنْسٌ وَ لَا جِنٌّ

O Allah^{-azwj}! Cause blurriness upon the sights of our enemies, all of them, from the Jinn and the humans, and Make a covering to be upon his eyes, and Seal upon his heart, and Extract my memory from his heart, and Make a veil to be between me and my enemy, and an impenetrable fortress, neither can it be breached by a ruler, nor Satan^{-la}, nor human, nor Jinn!

اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ وَ أَسْتَعِيذُ بِكَ مِنْ شَرِّهِ وَ أَسْتَعِينُ بِكَ عَلَيْهِ فَكَفِّبْنِيهِ كَيْفَ شِئْتُمْ وَ أَنَّى شِئْتُمْ

O Allah^{-azwj}! Prevent him from reaching my neck (killing me), and I seek Refuge with You^{-azwj} from his evil, and I seek Assistance with You^{-azwj} against him, therefore Suffice me against him however You^{-azwj} so Desire, and whenever You^{-azwj} so Desire!

اللَّهُمَّ لَكَ الْحَمْدُ وَ أَنْتَ الْمُسْتَعَانُ وَ بِكَ الْمُسْتَعَاثُ وَ إِلَيْكَ الْمُسْتَكِي وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, and You^{-azwj} are the Helpers, and with You^{-azwj} is crying out for help, and to You^{-azwj} is the complaint, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ اجْعَلْ صَدْرَ يَوْمِي هَذَا فَالِحًا وَ أَوْسَطَهُ صَالِحًا وَ آخِرَهُ نَجَاحًا

O Allah^{-azwj}! Make the beginning of this day of mine successful, and its middle righteous, and its end profitable!

اللَّهُمَّ اجْعَلْ لِي فِي صَدْرِ جَمِيعِ بَنِي آدَمَ وَ حَوَاءَ وَ الْجِنِّ وَالْإِنْسِ وَ الشَّيَاطِينِ وَ الْمَرَدَّةِ رَأْفَةً وَ رَحْمَةً خَيْرُهُمْ بَيْنَ أَعْيُنِهِمْ وَ شَرُّهُمْ تَحْتَ أَعْيُنِهِمْ وَ بِاللَّهِ أَسْتَعِينُ عَلَيْهِمْ أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَطْعَى

O Allah^{-azwj}! Make kindness and mercy to be in the chest of entirety of the children of Adam^{-as} and Hawwa^{-as}, and the humans, and the Satans^{-la}, and the fierce ones, whose good is between their eyes and their evil is beneath their feet, and I seek Assistance with Allah^{-azwj} against them from any one of them being excessive upon me, or overpowering.

عَزَّ جَارِكَ وَ جَلَّ تَنَاوُكَ وَ لَا إِلَهَ غَيْرُكَ وَ خَدَّكَ لَا شَرِيكَ لَكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي الْخَيْرَ كُلَّهُ مَا أَحَاطَ بِهِ عِلْمُكَ

Mighty is Your^{-azwj} Shelter, and Majestic is Your^{-azwj} Praise, and there is no god apart from You^{-azwj} Alone! There is no associate for You^{-azwj}. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Grace me the goodness, all of it, whatever Your^{-azwj} Knowledge Encompasses with!

يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْحَمْدُ لِلَّهِ عَلَى آلَائِهِ وَ أَمْنُهُ عَلَى نِعْمَائِهِ وَ أَشْكُرُهُ عَلَى آلَائِهِ وَ أُوْمِنُ بِقَضَائِهِ الَّذِي لَا هَادِيَ لِمَنْ أَضَلَّ وَ لَا خَازِلَ لِمَنْ تَصَرَّ

O Affectionate! O Bestower! O One^{-azwj} with the Majesty and the Benevolence! And the Praise is for Allah^{-azwj} upon His^{-azwj} Favours, and I praise Him^{-azwj} upon His^{-azwj} bounties, and I thank Him^{-azwj} upon His^{-azwj} Favours, and I believe in His^{-azwj} Decree which there is no guide for the one whom He^{-azwj} Lets to stray, nor any abandoner for the one He^{-azwj} Helps!

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

And I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْمُصْطَفَى وَ أَمِينُهُ الْمُرْتَضَى انْتَجَبَهُ وَ حَبَاهُ وَ اخْتَارَهُ وَ ارْتَضَاهُ ص

And I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, the Chosen, and His^{-azwj} Selected trustee. He^{-azwj} Nominated him^{-saww}, and Gifted him^{-saww}, and Chose him^{-saww} and was Satisfied with him^{-saww}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا صَادِقًا لَيْسَ بَعْدَهُ كُفْرٌ وَ رَحْمَةً أَنْالَ بِهَا شَرَفَ كِرَامَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ نَمَّ نُورُكَ رَبِّي فَهَدَيْتَ وَ عَظُمَ جِلْمُكَ رَبِّي فَعَفَوْتَ

O Allah^{-azwj}! I ask You^{-azwj} for the sincere Eman not having Kufr after it, and Mercy I can attain by it nobility of Your^{-azwj} Benevolence in the world and the Hereafter! Blessed is our Lord^{-azwj}, and Exalted! Your^{-azwj} Noor is complete, my Lord^{-azwj}, so You^{-azwj} Guided, and Your^{-azwj} Forbearance is Mighty, my Lord^{-azwj}, so You^{-azwj} Pardoned!

فَلَاكَ الْحَمْدُ وَجْهَكَ أَكْرَمُ الْوُجُوهِ وَ جَاهُكَ أَفْضَلُ الْجَاهِ وَ عَطِيَّتُكَ أَرْفَعُ الْعَطَايَا وَ أَهْنُوَهَا،

For You^{-azwj} is the Praise! Your^{-azwj} Face is most honourable of the faces, and Your^{-azwj} Dignity is best of the dignities, and Your^{-azwj} Awards are loftiest of the awards and their most pleasant!

تُطَاعُ رَبَّنَا فَتَشْكُرُ وَ تُعْصَى رَبَّنَا فَتَعْفُو لِمَنْ تَشَاءُ يُجِيبُ دَعْوَةَ الْمُضْطَرِّ إِذَا دَعَاكَ وَ تَكْشِفُ الضَّرَّ وَ تَشْفِي السَّقِيمَ وَ تَغْفِرُ الذَّنْبَ الْعَظِيمَ لَا يُجْصِي نِعْمَاءَكَ أَحَدٌ رَبَّنَا

You^{-azwj} are obeyed, our Lord^{-azwj}, so You^{-azwj} Thank, and You^{-azwj} are disobeyed, our Lord^{-azwj}, so You^{-azwj} Forgive for the one You^{-azwj} so Desires to. You^{-azwj} Answer supplication of the desperate one when he supplicates, and You^{-azwj} Remove the harm and Heal the sick, and You^{-azwj} Forgive the major sins! No one can count Your^{-azwj} bounties, our Lord^{-azwj}!

فَلَاكَ الْحَمْدُ حَمْدًا أَبَدًا لَا يُحْصَى عَدْدُهُ وَ لَا يَضْمَحَلُّ سِرْمُدُهُ حَمْدًا كَمَا حَمَدَكَ الْحَامِدُونَ مِنْ عِبَادِكَ الْأَوَّلِينَ وَ الْآخِرِينَ

For You^{-azwj} is the Praise, perpetual praise. Neither can its number be counted nor does its perpetuity diminish. Praise like what the praising ones from Your^{-azwj} servants had praise, the former ones and the Latter ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّصِيبَ الْأَوْفَرَ مِنَ الْجَنَّةِ وَ أَسْأَلُكَ الْهُدَى وَ التَّقَى وَ الْعَافِيَةَ وَ الْبُشْرَى عِنْدَ انْقِطَاعِ الدُّنْيَا

O Allah-azwj! I ask You-azwj of the plentiful share from the Paradise, and I ask You-azwj for the guidance, and the piety, and the well-being, and the glad tidings at the termination of the world!

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَقْوَى لَا تَنْقُذُ وَ فَرَجاً لَا يَنْقَطِعُ وَ تَوْفِيقَ الْحَمْدِ وَ لِبَاسَ التَّقْوَى وَ زِينَةَ الْإِيمَانِ وَ مُرَافَقَةَ نَبِيِّكَ مُحَمَّدٍ ص فِي أَعْلَى جَنَّةِ الْخُلْدِ

O Allah-azwj! I ask You-azwj for piety not to deplete, and relief not to terminate, and inclination of the praising, the clothing of piety, and adornment of the Eman, and friendship of Your-azwj Prophet-saww Muhammad-saww in the lofty eternal Garden!

يَا بَارِئُ لَا بَدَأَ لَهُ يَا دَائِمُ لَا نَفَادَ لَهُ يَا حَيُّ يَا مُحْيِي الْمَوْتَى يَا قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

O Creator having not beginning for Him-azwj! O Constant having no end for Him-azwj! O Living! O Reviver of the death! O Standing upon every soul with what it has earned!

أَسْأَلُكَ الْهُدَى وَ التَّقَى وَ الْعَافِيَةَ وَ الْعَيْ وَ التَّوْفِيقَ لِمَا تُحِبُّ وَ تَرْضَى يَا أَرْحَمَ الرَّاحِمِينَ

I ask You-azwj for the guidance, and the piety, and the well-being, and the riches, and the inclination to what You-azwj Love and are Satisfied with, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ وَ بِعِزَّتِكَ الَّتِي فَهَرَّتْ بِهَا كُلُّ شَيْءٍ وَ بِعَظَمَتِكَ الَّتِي دَلَّ لَهَا كُلُّ شَيْءٍ وَ بِقُوَّتِكَ الَّتِي لَا يَفُومُ لَهَا شَيْءٌ وَ بِسُلْطَانِكَ الَّتِي عَلَا كُلُّ شَيْءٍ وَ بِعِلْمِكَ الَّتِي أَحَاطَ بِكُلِّ شَيْءٍ وَ بِاسْمِكَ الَّتِي يَبِيدُ لَهُ كُلُّ شَيْءٍ وَ بِوَجْهِكَ الَّتِي بَعْدَ فَنَاءِ كُلِّ شَيْءٍ وَ بِنُورِ وَجْهِكَ الَّتِي أَضَاءَ لَهُ كُلُّ شَيْءٍ

O Allah-azwj! I ask You-azwj by Your-azwj Mercy which is capacious of all things, and by Your-azwj Might by which You-azwj Subdue all things, and by Your-azwj Magnificent to which all things are humbled, and by Your-azwj Strength which nothing can stand to it, and by Your-azwj Authority which is above all things, and by Your-azwj Knowledge which Encompasses all things, and by Your-azwj Name which all things shall perish to, and by Your-azwj Lasting Face after the perishing of all things, and by Noor of Your-azwj Face which all things are illuminated to!

أَنْ تَعْفِرَ لِي كُلَّ ذَنْبٍ وَ تَمْحُو عَنِّي كُلَّ حَاطِئَةٍ وَ أَنْ تُوَفِّقَنِي لِمَا تُحِبُّ وَ تَرْضَى وَ أَنْ تُكَفِّرَنِي مَا هَبَنِي وَ مَا عَمَّنِي مِنَ الدُّنْيَا وَ الْآخِرَةِ وَ أَنْ تَرْزُقَنِي عَمَلِ الْحَيْرِ كُلِّهِ مَا أَحَاطَ بِهِ عِلْمُكَ آمِينَ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ رَسُولِهِ وَ آلِهِ الطَّاهِرِينَ.

Forgive me for every sin, and Delete from me every mistake, and Incline me to what You-azwj Love and are Satisfied with, and to Suffice me for whatever worries me and what saddens me, from the world and the Hereafter, and to Grace me the good deeds, all of it whatever Your-azwj Knowledge Encompasses with! Ameen, Lord-azwj of the worlds, and Send Salawaat upon our Chief Muhammad-saww, His-azwj Rasool-saww, and his-saww Pure Progeny-asws!⁴⁵¹

70 جَمْعُ الدَّعَوَاتِ، وَ الْمُهَجِّجِ، مُهَجِّجُ الدَّعَوَاتِ دُعَاءُ الْإِحْتِرَازِ مِنَ الْأَعْدَاءِ وَ التَّحْصِينِ عَنِ الْأَسْوَاءِ بِعِزَائِمِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُقَالُ ذَلِكَ بَعْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا لِمَوْلَانَا سَيِّدِ الْعَالَمِينَ ع-

(The books) 'Majmou Al Dawaat', and 'Mahaj Al Dawaat' –

'A supplication for the protection from the enemies and the fortification from the evils, by the Determinations of Allah^{-azwj} Blessed and Exalted, that is to be said after emergence of the sun and at its setting, of our Master^{-asws} Chief of the worshippers (4th Imam^{-asws}): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ لَا غَالِبَ إِلَّا اللَّهُ غَالِبَ كُلِّ شَيْءٍ وَ بِهِ يَغْلِبُ الْعَالِيُونَ وَ مِنْهُ يَطْلُبُ الرَّاعِبُونَ وَ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ وَ بِهِ يَعْتَصِمُ الْمُعْتَصِمُونَ وَ يَتَّقِي الْوَائِقُونَ وَ يَلْتَجِي الْمُلتَجُونَ وَ هُمْ حَسْبُهُمْ وَ نِعْمَ الْوَكِيلُ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and there is no strength except with Allah^{-azwj}, and there is no prevailer except Allah^{-azwj}! He^{-azwj} Prevails over all things and by Him^{-azwj} the prevailing ones are prevailed upon, and from Him^{-azwj} the desiring ones are seeking, and upon Him^{-azwj} the relying ones are relying, and with Him^{-azwj} the holders are holding tightly and the trusting ones are trusting, and He^{-azwj} Shelters the seekers of shelter, and He^{-azwj} is their Reckoner and is the best Disposer!

اخْتَرْتُ بِاللَّهِ وَ اخْتَرَسْتُ بِاللَّهِ وَ لَجَأْتُ إِلَى اللَّهِ وَ اسْتَجَرْتُ بِاللَّهِ وَ اسْتَعْنْتُ بِاللَّهِ وَ امْتَنَعْتُ بِاللَّهِ وَ اعْتَرَزْتُ بِاللَّهِ وَ قَهَرْتُ بِاللَّهِ وَ غَلَبْتُ بِاللَّهِ وَ اعْتَمَدْتُ عَلَى اللَّهِ وَ اسْتَتَرْتُ بِاللَّهِ وَ حَفِظْتُ بِاللَّهِ وَ اسْتَحْفَظْتُ بِاللَّهِ خَيْرَ الْحَافِظِينَ

I have sought Refuge in Allah^{-azwj}, and I have taken Shelter in Allah^{-azwj}, and I have sought Refuge with Allah, and I have sought Help from Allah^{-azwj}, and I have sought Assistance from Allah^{-azwj}, and I have abstained through Allah^{-azwj}, and I have sought strength from Allah^{-azwj}, and I have conquered with Allah^{-azwj}, and I have prevailed with Allah^{-azwj}, and I have relied upon Allah^{-azwj}, and I have hidden (in the shade of Mercy) of Allah^{-azwj}, and I have been Protected by Allah^{-azwj}, and I have guarded with Allah^{-azwj}, the best Guardian!

وَ تَكَهَّمْتُ بِاللَّهِ وَ حُطْتُ نَفْسِي وَ أَهْلِي وَ مَالِي وَ إِخْوَانِي وَ كُلَّ مَنْ يَغْنَبِي أَنَّهُ بِاللَّهِ الْحَافِظِ اللَّطِيفِ وَ أَكْنَأْتُ بِاللَّهِ وَ صَحَبْتُ حَافِظَ الصَّاحِبِينَ وَ حَافِظَ الْأَصْحَابِ الْحَافِظِينَ وَ قَوَّضْتُ أَمْرِي إِلَى اللَّهِ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

I have entrusted myself to Allah^{-azwj} and I have humbled myself. I have relied on Allah^{-azwj} for my own self, my family, my wealth, my brothers, and anyone who is concerned for me. My affairs are with Allah^{-azwj}, the Guardian, the Kind. I have leaned on Allah^{-azwj} and associated with those who guard and protect. I have delegated my matters to Allah^{-azwj}, Who, there isn't anything like Him^{-azwj}, and He^{-azwj} is the Hearing, the Seeing!

وَ اعْتَصَمْتُ بِاللَّهِ الَّذِي مَنْ اعْتَصَمَ بِهِ نَجَا مِنْ كُلِّ خَوْفٍ وَ تَوَكَّلْتُ عَلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ- وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And I hold fast with Allah^{-azwj} Who, one who holds with Him^{-azwj} achieves salvation from every fear, and I have relied upon Allah^{-azwj} the Mighty, the Subduer, and Allah^{-azwj} is Sufficient for me and is the best Disposer! **And one who relies upon Allah, so He would Suffice him. [65:3]!**

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا عَلَيْهِمْ أَجْمَعِينَ

Whatever Allah^{-azwj} so Desires! There is no strength except with Allah^{-azwj}! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and may Allah^{-azwj} Send Salawaat

upon Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}, and abundant greetings upon them^{-asws} all!

و تَقُولُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ إِلَى آخِرِ الْآيَةِ

And you should say, '**Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; [2:255]**' – up to end of the Verse.

و تَقُولُ وَ لَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ لَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَ لَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ-

And you should say, '**And We have Created many of the Jinn and the human beings for Hell. For them are hearts they are not understanding with, and for them are eyes they are not seeing with, and for them are ears they are not hearing with. They are like the cattle, but they are more straying. These ones, they are the heedless ones [7:179]**

سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

It is the same upon you whether you invite them or you are silent [7:193]

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَشْتَأَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Surely, those whom you are calling from besides Allah are servants like you all, therefore call them and let them answer you all if you were truthful [7:194]

أَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا-

Are there feet for them to be walking with, or hands for them to be holding with, or ears for them to be hearing with? [7:195]

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ-

Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]

وَ إِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ-

And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198]

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمْعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْغَافِلُونَ-

They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108]

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا-

Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57]

فَأَوْحَسَ فِي نَفْسِهِ خِيفَةً مُوسَى قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

So Musa conceived fear within himself [20:67] We said: "Do not fear! Surely you will be the uppermost! [20:68]

وَأَلْقَى مَا فِي يَمِينِكَ تَلْفُفٌ مَّا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى -

And cast what is in your right hand, it shall devour what they made up! But rather, they are making an illusion of a magician, and the magician will not succeed wherever he comes from" [20:69]

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ -

So why do they not travel in the land? It would become for them such hearts they can be understanding with, or ears they can be hearing with. Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طَسَمَ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ

In the Name of Allah^{azwj} the Beneficent, the Merciful! - Ta Sin Meem [26:1] These are the Verses of the Clarifying Book [26:2]

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

Perhaps you will torment yourself with grief because they are not becoming Momineen [26:3]

إِنْ نَشَاءُ نُنزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ -

If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]

قَالَ أَوْ لَوْ جِئْتَنكَ بِشَيْءٍ مُبِينٍ

He (Musa) said: 'Or shall I come to you with something clearer?' [26:30]

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

(Pharaoh) Said, 'Come with it then, if you are of the truthful ones' [26:31]

فَأَلْفَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ

So he cast his staff, and behold, it was an clear serpent [26:32]

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ-

And he drew forth his hand, and behold, it was (brilliantly) white to the onlookers [26:33]

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ-

He said: 'Never! Surely, My Lord is with me. He will be Guiding me [26:62]

يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ-

"O Musa! Do not fear. The Rasools should not fear in My Presence [27:10]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ-

Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26]

يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ-

'O Musa! Come back and do not fear, you are from the Secured ones! [28:31]

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا الْعَالِيُونَ-

He said: "We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be prevailing!" [28:35]

وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَارُونَ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ وَ نَصَرْنَا هُمَا فَكَانُوا هُمُ الْغَالِبِينَ-

And We had Conferred a Favour upon Musa and Haroun [37:114] And We Delivered them both and their people from the mighty distress [37:115] And We Helped them, so they were the triumphant ones [37:116]

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَ لُتُصَنَعَ عَلَى عَيْنِي

And I shall Cast upon you Love from Me, and for you to be reared before My Eyes" [20:39]

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَ قَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَ فَتَنَّاكَ فُتُونًا-

When your sister walked over and she was saying, 'Shall I point you to one who will take his responsibility?' Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. And you killed a person, but We Saved you from the gloom and Tried you with a Trial. [20:40]

وَ حَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلِ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَ هُمْ لَهُ نَاصِحُونَ

And We had Prohibited unto him the breastfeeding from before. So she (his sister) said, 'Shall I point you to the people of a household who will take his responsibility for you, and they would be mentors for him?' [28:12]

فَرَدَّذَنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ وَ لَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ-

Thus, We Gave him back to his mother that her eye might be delighted, and she would not grieve, and for her to know that the Promise of Allah is True, but most of them are not knowing [28:13]

وَ قَالَ الْمَلِكُ انْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدُنِيَا مَكِينٌ أَمِينٌ-

And the king said, 'Come with him to me, I shall conclude for myself'. So when he spoke to him, he said, 'Surely, today you, in our presence, are a distinguished, trustworthy one [12:54]

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَ رَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَّتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]'.⁴⁵²

71 الْمُهَاجِجُ، مُهَاجِجُ الدَّعَوَاتِ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي حَبِيبَةَ وَ خَلِيلُ بْنُ سَالِمٍ عَنِ الْحَارِثِ بْنِ عُمَيْرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَىٰ ذُرِّيَّتِهِ الطَّاهِرِينَ الْمُتَّحِجِينَ وَ سَلَّمَ كَثِيرًا

(The book) 'Mahaj Al Dawaat' – Abu Abdullah Ahmad Bin Muhammad Bin Ghalib who said, 'It is narrated to us by Abdullah Bin Abu Habeeba, and Khaleel Bin Saalim, from Al Haris Bin Umeyr,

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may Allah^{-azwj} Send Salawaat upon him, and upon his^{-asws} offspring, the Pure, the good, the Selected, and abundant greetings!

قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَىٰ أَهْلِ بَيْتِهِ هَذَا الدُّعَاءَ وَ أَمَرَنِي أَنْ أَحْتَفِظَ بِهِ فِي كُلِّ سَاعَةٍ لِكُلِّ شِدَّةٍ وَ رَحَاءٍ وَ أَنْ أَعْلِمَهُ خَلِيفَتِي مِنْ بَعْدِي وَ أَمَرَنِي أَنْ لَا أَفَارِقَهُ طُولَ عُمْرِي حَتَّىٰ أَلْقَى اللَّهَ عَزَّ وَ جَلَّ بِهَذَا الدُّعَاءِ

He^{-asws} said: 'Rasool-Allah^{-saww}, my Allah^{-azwj} Send Salawaat of Allah^{-azwj} be upon him^{-saww} and upon People^{-asws} of his^{-saww} Household, taught me^{-asws} this supplication and instructed me to preserve with it during every time for every adversity and hope, and to teach^{-asws} to my^{-asws} Caliph from after me^{-asws}, and instructed me^{-asws} not to separate from it for the length of my lifetime until I^{-asws} meet Allah^{-azwj} Mighty and Majestic with this supplication.

وَ قَالَ لِي تَفْعَلْ حِينَ تُصْبِحُ وَ تُمَسِّي هَذَا الدُّعَاءَ فَإِنَّهُ كُنَّزٌ مِنْ كُنُوزِ الْعَرْشِ

And he^{-saww} said to me^{-asws}: ‘You^{-asws} should say this supplication when it is morning and evening, for it is a treasure from treasures of the Throne’.

قُلْتُ وَ مَا أَقُولُ

I^{-asws} said: ‘And what should I^{-asws} be saying?’

قَالَ قُلْ هَذَا الدُّعَاءَ الَّذِي أَنَا ذَاكِرُهُ بَعْدَ تَفْسِيرِ ثَوَابِهِ

He^{-saww} said: ‘Say this supplication which I^{-saww} am going to mention it after interpretation of its Rewards!’

فَلَمَّا فَرَغَ النَّبِيُّ ص قَالَ لَهُ أَبِي بْنُ كَعْبٍ الْأَنْصَارِيُّ فَمَا لِمَنْ دَعَا بِهَذَا الدُّعَاءِ مِنَ الْأَجْرِ وَ الثَّوَابِ يَا رَسُولَ اللَّهِ

When the Prophet^{-saww} was free, Ubayy Bin Ka’far Al-Ansari said to him^{-saww}, ‘So what Recompense and Rewards are for the who supplicates with this supplication, O Rasool-Allah^{-saww}?’

فَقَالَ لَهُ اسْكُنْ يَا أَبِي بْنُ كَعْبٍ الْأَنْصَارِيُّ فَمَا يَنْقَطِعُ مِنْطِقَ قَوْلِ الْعُلَمَاءِ عَمَّا لِصَاحِبِ هَذَا الدُّعَاءِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

He^{-saww} said to him: ‘Calm down, O Ubay Bin Ka’far Al-Ansari! The talk of words of the scholars are not cut off from what is for the owner of this supplication in the Presence of Allah^{-azwj} Mighty and Majestic!

قَالَ يَا أَبِي أَنْتَ وَ أُمِّي بَيْنَ لَنَا وَ حَدَّثْنَا مَا ثَوَابُ هَذَا الدُّعَاءِ

He said, ‘May my father and my mother be (sacrificed) for you^{-saww}! Explain to us and narrate to us what the Rewards of this supplication are?’

فَضَحِكَ رَسُولُ اللَّهِ ص وَ قَالَ إِنَّ ابْنَ آدَمَ يَحْرُصُ عَلَيَّ مَا يُنْتَعِ سَاحِرِيكَ بَعْضُ ثَوَابِ هَذَا الدُّعَاءِ أَنَّمَا صَاحِبُهُ حِينَ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ يَتَنَاقَرُ عَلَيْهِ الرُّبُّ مِنْ مَفْرَقِ رَأْسِهِ مِنْ أَعْتَانِ السَّمَاءِ إِلَى الْأَرْضِ

Rasool-Allah^{-saww} smiled and said: ‘A son of Adam^{-as} is eager upon what he is prevented! I^{-saww} shall inform you with some Rewards of this supplication. As for its owner, when he supplicates to Allah^{-azwj} Mighty and Majestic, the righteousness cascade on the parting of his head from corners of the sky to the earth.

وَ يُنْزِلُ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ السَّكِينَةَ وَ تَعَشَاهُ الرَّحْمَةُ وَ لَا يَكُونُ لِهَذَا الدُّعَاءِ مُنْتَهَى دُونَ عَرْشِ رَبِّ الْعَالَمِينَ لَهُ دَوِيٌّ حَوْلَ الْعَرْشِ كَدَوِيِّ النَّحْلِ يَنْظُرُ اللَّهُ عَزَّ وَ جَلَّ إِلَى مَنْ دَعَا بِهَذَا الدُّعَاءِ

And Allah^{-azwj} Mighty and Majestic Sends down the tranquillity upon him, and the Mercy overwhelms him, and there is no ultimate for this supplication below Throne of Lord^{-azwj} worlds. There is buzz for him around the Throne like buzzing of the bees. Allah^{-azwj} Mighty and Majestic Looks at the one who supplicates with this supplication.

وَمَنْ دَعَا بِهِ ثَلَاثَ مَرَّاتٍ لَا يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ اسْمَهُ شَيْئاً مِنَ الْخَيْرِ فِي الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ سُؤْلَهُ بِهَذَا الدُّعَاءِ وَ مَنْحَهُ إِيَّاهُ يَا ابْنَ آدَمَ وَ يُنَجِّيهُ اللَّهُ عَزَّ وَجَلَّ مِنْ عَذَابِ الْقَبْرِ وَ يَصْرِفُ اللَّهُ عَزَّ وَجَلَّ عَنْهُ ضَيْقَ الصَّدْرِ

And one who supplicates with it three times will not ask Allah^{-azwj} Mighty and Majestic is His^{-azwj} Name, for anything from the good in the worlds and the Hereafter, except Allah^{-azwj} will Grant him his request with this supplication and Give it to him, O son of Adam^{-as}, and Allah^{-azwj} Mighty and Majestic will Rescue him from Punishment of the grave and Allah^{-azwj} Mighty and Majestic will Turn constriction of the chest away from him.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَاقِيَ صَاحِبَ هَذَا الدُّعَاءِ عَلَى حُجْبَةٍ مِنْ دُرَّةٍ بَيْضَاءَ فَيَقُومُ بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ وَ يَأْمُرُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِالْكَرَامَةِ كُلِّهَا وَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَبْدِي تَبَوَّأَ مِنَ الْجَنَّةِ حَيْثُ تَشَاءُ

When it will be the Day of Qiyamah, the owner of this supplication will be fulfilled upon a noble place of white gems. He will stand in front of Lord^{-azwj} of the world, and Allah^{-azwj} Mighty and Majestic will Command with the honours being for him, all of these, and Allah^{-azwj} Blessed and Exalted will Say: "My^{-azwj} servant! Assume an abode from the Paradise wherever you so desire!"

مَعَ مَا لَهُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنَ الْمَزِيدِ وَ الْكَرَامَةِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قُلُوبِ الْمَخْلُوقِينَ وَ لَا أَلْسِنَةِ الْوَاصِفِينَ.:

(This is) along with what is for him in the Presence of Allah^{-azwj} Mighty and Majestic, from the increase and the honours what neither has seen nor an ear heard, nor has it occurred upon hearts of the created beings, nor tongues of the describers!'

فَقَالَ لَهُ سَلْمَانُ الْفَارِسِيُّ رَحِمَهُ اللَّهُ زِدْنَا مِنْ ثَوَابِ هَذَا الدُّعَاءِ جَعَلَنِي اللَّهُ فِدَاكَ

Salman^{-ra}, may Allah^{-azwj} Mercy him^{-ra}, said to him^{-saww}, 'Increase for us regarding Rewards of this supplication, may Allah^{-azwj} Make me^{-ra} to be sacrificed for you^{-saww}!'

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا يَا أَبَا عَبْدِ اللَّهِ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دُعِيَ بِهَذَا الدُّعَاءِ عَلَى مَجْنُونٍ لَأَفَاقَ مِنْ جُنُونِهِ مِنْ سَاعَتِهِ وَ لَوْ دُعِيَ بِهِ عِنْدَ امْرَأَةٍ قَدْ عَسَرَ عَلَيْهَا الْوَلَدُ لَسَهَّلَ اللَّهُ عَلَيْهَا خُرُوجَ وَلَدِهَا أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ

The Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Pure Progeny^{-asws} and abundant greetings, said: 'O Abu Abdullah! By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! If this supplication were to be supplicated with upon an insane, he would awaken (become sane) from his insanity from his very times, and if it is supplicated with in the presence of a woman, her giving birth having become difficult upon her, Allah^{-azwj} will Ease upon her the emergence of her child quicker than the blink of an eye!

نَعَمْ يَا سَلْمَانُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا مِنْ عَبْدٍ دَعَا اللَّهَ عَزَّ وَجَلَّ بِهَذَا الدُّعَاءِ أَرْبَعِينَ لَيْلَةً مِنْ لَيْلٍ الْجُمُعِ خَالِصَةً إِلَّا غَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ مَا كَانَ بَيْنَهُ وَ بَيْنَ الْأَدَمِيِّينَ وَ مَا بَيْنَهُ وَ بَيْنَ رَبِّهِ

Yes, O Salman^{-ra}! By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! There is none from a servant who supplicates with this supplication for forty (40) nights, from the

night of a Friday, sincerely, except Allah^{-azwj} Mighty and Majestic will Forgive for him, whatever was between him and the human beings, and whatever was between him and his Lord^{-azwj}.

وَالَّذِي بَعَثَنِي بِالْحَقِّ يَا سَلْمَانَ مَا مِنْ أَحَدٍ دَعَا اللَّهَ عَزَّ وَجَلَّ بِهَذَا الدُّعَاءِ إِلَّا أَخْرَجَ اللَّهُ عَنْ قَلْبِهِ غُموماً دُنْيَا وَهُمُومَهَا وَ أَمْرَاضَهَا

By the One^{-azwj} Who Sent me^{-saww} with the truth, O Salman^{-ra}! There is no one who supplicates to Allah^{-azwj} Mighty and Majestic with this supplication except Allah^{-azwj} will Extract from him sadness of the world, and its worries, and its sicknesses.

نَعَمْ يَا سَلْمَانَ مَنْ دَعَا اللَّهَ عَزَّ وَجَلَّ بِهَذَا الدُّعَاءِ أَحْسَنَهُ أَمْ لَمْ يُحْسِنَهُ ثُمَّ نَامَ فِي فِرَاشِهِ وَ هُوَ يَتَوَيَّ رَجَاءً تَوَابِهِ بَعَثَ اللَّهُ عَزَّ وَجَلَّ بِكُلِّ حَرْفٍ مِنْ هَذَا الدُّعَاءِ أَلْفَ مَلَكٍ مِنَ الْكَرُوبِيِّينَ وَجُوهُهُمْ أَحْسَنُ مِنَ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ -

Yes, O Salman^{-ra}! One who supplicates to Allah^{-azwj} Mighty and Majestic with this supplication, whether he is good at it nor not good at it, then he sleeps in his bed while he is intending to hope of His^{-azwj} Rewards, Allah^{-azwj} Mighty and Majestic will Dispatch, for every letter from this supplication, a thousand Angels from the Cherubims, and their faces are more excellent than the sun and the moon on the night of a full moon!

فَقَالَ لَهُ سَلْمَانُ أَيُعْطِي اللَّهُ عَزَّ وَجَلَّ هَذَا الْعَبْدَ بِهَذَا الدُّعَاءِ كُلَّ هَذَا الثَّوَابِ

Salman^{-ra} said to him^{-saww}, 'Will Allah^{-azwj} Mighty and Majestic Give the servant, due to this supplication, all these Rewards?'

فَقَالَ لَا تُخْبِرَنَّ بِهِ النَّاسَ حَتَّى أَخْبِرَكَ بِأَعْظَمِ مِمَّا أَخْبِرْتُكَ بِهِ

He^{-saww} said: 'Do not inform the people with it until I^{-saww} inform you with mightiest of what I^{-saww} am informing you^{-ra} with'.

فَقَالَ لَهُ سَلْمَانُ يَا رَسُولَ اللَّهِ وَ لِمَ تَأْمُرُنِي بِكِنْتِمَانِ ذَلِكَ

Salman^{-ra} said to him^{-saww}, 'O Rasool-Allah^{-saww}, and why are you^{-saww} instructing me with concealing that?'

قَالَ رَسُولُ اللَّهِ ص أَحْشَى أَنْ يَدْعُوا الْعَمَلِ وَ يَتَّكِلُوا عَلَى الدُّعَاءِ

Rasool-Allah^{-saww} said: 'I^{-saww} fear they might leave the (good) deed and rely upon the supplication (only)!'

فَقَالَ سَلْمَانُ أَخْبِرْنِي يَا رَسُولَ اللَّهِ ص

Salman^{-ra} said, 'Inform me^{-ra}, O Rasool-Allah^{-saww}!'

قَالَ نَعَمْ أَخْبِرَكَ بِهِ يَا سَلْمَانَ إِنَّهُ مَنْ دَعَا بِهَذَا الدُّعَاءِ وَ كَانَ فِي حَيَاتِهِ قَدْ ارْتَكَبَ الْكِبَايِرَ ثُمَّ مَاتَ مِنْ لَيْلَتِهِ أَوْ مِنْ يَوْمِهِ بَعْدَ مَا دَعَا اللَّهَ عَزَّ وَجَلَّ بِهَذَا الدُّعَاءِ مَاتَ شَهِيداً وَ إِنْ مَاتَ يَا سَلْمَانُ عَلَى غَيْرِ تَوْبَةٍ غَفَرَ اللَّهُ ذُنُوبَهُ بِكَرَمِهِ وَ عَفْوِهِ وَ هُوَ هَذَا الدُّعَاءُ تَقُولُ

He^{-saww} said: 'I^{-saww} shall inform you with it, O Salman^{-ar}. The one who supplicates with this supplication, and during his lifetime he was indulging in the major sins, then he dies from his night or from his day after having supplicated to Allah^{-azwj} Mighty and Majestic, with this supplication, he would die as a martyr, and O Salman^{-ra}, if he dies without repenting, Allah^{-azwj} will Forgive his sins due to His^{-azwj} Benevolence and His^{-azwj} Pardon, and it is this supplication, you should be saying,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْحَقُّ الْمُبِينُ الْمُدَبِّرُ بِلَا وَزِيرٍ وَلَا خَلْقٍ مِنْ عِبَادِهِ يَسْتَشِيرُ الْأَوَّلَ غَيْرَ مَوْصُوفٍ وَالْبَاقِي بَعْدَ فَنَاءِ الْخَلْقِ الْعَظِيمِ الرَّبُّوِيَّةِ نُورِ السَّمَاوَاتِ وَالْأَرْضِينَ وَ فَاطِرَهُمَا وَ مُبْتَدِعُهُمَا بَعِيرٍ عَمَدٍ خَلَقَهُمَا

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Praise is for Allah^{-azwj} Who, there is no god except He^{-azwj}, the Manifest Truth, the Manager without a minister, nor did He^{-azwj} consult anyone of His^{-azwj} servant. The First without being described, and the Lasting after perishing of the creation, the Mighty of the Lordship, Light of the skies and the earths and its Originator, then He^{-azwj} Initiated them without any pillar He^{-azwj} had Created.

فَأَسْقَرَّتِ الْأَرْضُونَ بِأَوْتَادِهَا فَوْقَ الْمَاءِ ثُمَّ عَلَا رَبُّنَا فِي السَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

He^{-azwj} Settled the lands with their pegs above the water, then our Lord^{-azwj} was Exalted in **the skies above [20:4] The Beneficent, Established upon the Throne [20:5] For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6].**

فَأَنَا أَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا رَافِعَ لِمَا وَضَعْتَ وَلَا وَاضِعَ لِمَا رَفَعْتَ وَلَا مُعِزَّ لِمَنْ أَدْلَلْتَ وَلَا مُذِلَّ لِمَنْ أَعَزَّزْتَ وَلَا مَانِعَ لِمَا أُعْطِيتَ وَلَا مُعْطِي لِمَا مَنَعْتَ

I testify that surely You^{-azwj} are Allah^{-azwj}! There is no raiser for what You^{-azwj} Place down, nor any dropper for what You^{-azwj} have Raised, nor any honourer for the one You^{-azwj} Humiliate, nor any humiliator for the one whom You^{-azwj} Honour, nor any prevent for what You^{-azwj} Give, nor any giver of what You^{-azwj} Prevent!

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ إِذْ لَمْ تَكُنْ سَمَاءٌ مَبْنِيَّةٌ وَلَا أَرْضٌ مَدْحِيَّةٌ وَلَا شَمْسٌ مُضِيَّةٌ وَلَا لَيْلٌ مُظْلِمَةٌ وَلَا نَهَارٌ مُضِيٌّ وَلَا بَحْرٌ لَاحِيٌّ وَلَا جَبَلٌ رَاسِيٌّ وَلَا نَجْمٌ سَارِيٌّ وَلَا قَمَرٌ مُبِيرٌ وَلَا رِيحٌ هَبُّ وَلَا سَحَابٌ يَسْكُبُ وَلَا بَرْقٌ يَلْمَعُ وَلَا رُوحٌ يَنْفُخُ وَلَا طَائِرٌ يَطِيرُ وَلَا نَارٌ تَتَوَقَّدُ وَلَا مَاءٌ يَطْرُدُ

And You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}! You^{-azwj} were Existing when there neither existed any built sky, nor spread earth, nor illuminating sun, nor dark night, nor bright day, nor turbulent sea, nor lofty mountain, nor a travelling star, nor radiant moon, nor blowing wind, nor scooping cloud, nor flash of lightning, nor breathing soul, nor a flying bird, nor an ignited fire, nor expelled water!

كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَ كَوْنَتْ كُلُّ شَيْءٍ وَ قَدَرْتَ عَلَى كُلِّ شَيْءٍ وَ ابْتَدَعْتَ كُلَّ شَيْءٍ وَ أَغْنَيْتَ وَ أَفْقَرْتَ وَ أَمَتَّ وَ أَحْيَيْتَ وَ أَضْحَكْتَ وَ أَبْكَيْتَ وَ عَلَى الْعَرْشِ اسْتَوَيْتَ

You^{-azwj} Existed before all things, and You^{-azwj} Brought all things into being, and Determined upon all things, and Initiated all things, and You^{-azwj} Enright and Impoverish, and Cause to die and live, and laugh and cry, and were Even upon the Throne!

فَتَبَارَكْتَ يَا اللَّهُ وَتَعَالَيْتَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْخَالِقُ الْعَلِيمُ أَمْرُكَ غَالِبٌ وَ عِلْمُكَ نَافِذٌ وَ كَيْدُكَ عَرِيبٌ وَ وَعْدُكَ صَادِقٌ وَ حُكْمُكَ عَدْلٌ وَ كَلَامُكَ هُدًى وَ وَحْيُكَ نُورٌ وَ رَحْمَتُكَ وَسِعَةٌ وَ عَفْوُكَ عَظِيمٌ وَ فَضْلُكَ كَثِيرٌ وَ عَطَاؤُكَ جَزِيلٌ وَ حَبْلُكَ مَتِينٌ وَ إِمكَانُكَ عَتِيدٌ وَ جَارُكَ عَزِيزٌ وَ نَاسِكَ شَدِيدٌ وَ مَكْرُوكٌ مَكِيدٌ

You^{-azwj} are Blessed, O Allah^{-azwj}, and Exalted! You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj}, the All-Knowing Creator! Your^{-azwj} Command Prevails, and Your^{-azwj} Knowledge is Implemented, and Your^{-azwj} Plan is strange, and Your^{-azwj} Promise is true, and Your^{-azwj} Judgment is just, and Your^{-azwj} Speech is guidance, and Your^{-azwj} Revelation is Noor, and Your^{-azwj} Mercy is capacious, and Your^{-azwj} Pardon is mighty, and Your^{-azwj} Grace is abundant, and Your^{-azwj} Award is plentiful, and Your^{-azwj} Rope is strong, and Your^{-azwj} Possibility is hoped for, and Your^{-azwj} Shelter is mighty, and Your^{-azwj} Prowess is strong, and Your^{-azwj} Plan is (best of the) plans!

[أَنْتَ يَا رَبِّ] مَوْضِعٌ كُلُّ شَكْوَى وَ حَاضِرٌ كُلِّ مَلَأٍ وَ مُنْتَهَى كُلِّ حَاجَةٍ وَ فَرِيحٌ كُلِّ حَزِينٍ وَ غِيٌّ كُلِّ مَسْكِينٍ وَ حِصْنٌ كُلِّ هَارِبٍ وَ أَمَانٌ كُلِّ خَائِفٍ جَزْرُ الضُّعْفَاءِ كَنْزُ الْفُقَرَاءِ مُفْرَجُ الْغَمِّاءِ مُعِينُ الصَّالِحِينَ

O Lord^{-azwj}! You^{-azwj} are place of every complaint, and Present in every assembly, and ultimate of every need, and Relief of every grief-stricken, and Enricher of every poor one, and Fortress of every fleer, and Security of every fearful, and Protection of the weak, Treasure of the poor, and Reliever of the sadness, Aider of the righteous!

ذَلِكَ اللَّهُ رَبُّنَا لَا إِلَهَ إِلَّا هُوَ تَكْفِي مَنْ تَوَكَّلَ عَلَيْكَ وَ أَنْتَ جَارٌ مَنْ لَادَ بِكَ وَ تَضَرَّعَ إِلَيْكَ عِصْمَةٌ مَنْ اغْتَصَمَ بِكَ مِنْ عِبَادِكَ نَاصِرٌ مَنْ انْتَصَرَ بِكَ

That is Allah^{-azwj}, our Lord^{-azwj}! There is no god except He^{-azwj}! You^{-azwj} Suffice the one who relies upon You^{-azwj}, and You^{-azwj} are a Shelter of the ones seeking shelter with You^{-azwj} and beseeches to You^{-azwj}, a Fortress of the ones from Your^{-azwj} servants fortifying with You^{-azwj}, Helper of the one seeking help with You^{-azwj}!

تَغْفِرُ الذُّنُوبَ لِمَنْ اسْتَعْفَرَكَ جَبَّارُ الْجَبَّارَةِ عَظِيمُ الْعُظَمَاءِ كَبِيرُ الْكِبَرَاءِ سَيِّدُ السَّادَاتِ مَوْلَى الْمَوَالِي صَرِيحُ الْمُسْتَضْرِحِينَ مُنْقِصٌ عَنِ الْمَكْرُوبِينَ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ أَسْمَعُ السَّامِعِينَ أَبْصُرُ النَّاطِرِينَ أَحْكُمُ الْحَاكِمِينَ أَسْرِعُ الْحَاسِبِينَ أَرْحَمُ الرَّاجِمِينَ خَيْرُ الْعَافِرِينَ قَاضِي حَوَائِجِ الْمُؤْمِنِينَ مُغِيثُ الصَّالِحِينَ

You^{-azwj} Forgive the sins of the one who seeks Your^{-azwj} Forgiveness, Subduer of the tyrants, Mightiest of the mighty ones, Greatest of the great ones, Chief of the chiefs, Master of the masters, Succour of the ones crying out for help, and Reliever of the distressed ones, Answerer of supplication of the desperate, Listener of the listening ones, Seeing of the seeing ones, most Judicial of the judges, Quickest of the reckoner, most Merciful of the merciful ones, Best of the forgivers, Fulfiller of needs of the Momineen, Helper of the righteous!

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ وَ أَنْتَ الرَّبُّ وَ أَنَا الْعَبْدُ وَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ وَ أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ وَ أَنْتَ الْجَوَادُ وَ أَنَا الْبَيْخِيلُ وَ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ

You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Lord^{-azwj} of the worlds! You^{-azwj} are the Creator while I am the created, and You^{-azwj} are the Owner while I am the owned, and You^{-azwj} are the Lord^{-azwj} while I am the slave, and You^{-azwj} are the Sustainer while I am the sustained, and You^{-azwj} are the Giver while I am the beggar, and You^{-azwj} are the Generous while I am the miser, and You^{-azwj} are the Strong while I am the weak.

وَأَنْتَ الْعَزِيزُ وَأَنَا الدَّلِيلُ وَأَنْتَ الْعَنِيُّ وَأَنَا الْفَقِيرُ وَأَنْتَ السَّيِّدُ وَأَنَا الْعَبْدُ وَأَنْتَ الْعَافِرُ وَأَنَا الْمُسِيءُ وَأَنْتَ الْعَالِمُ وَأَنَا الْجَاهِلُ وَأَنْتَ الْحَلِيمُ وَأَنَا الْعَجُولُ وَأَنْتَ الرَّحِيمُ وَأَنَا الْمَرْحُومُ وَأَنْتَ الْمُعَانِي وَأَنَا الْمُتَنَكِّلُ وَأَنْتَ الْمُجِيبُ وَأَنَا الْمُضْطَرُّ

And You^{-azwj} are the Mighty while I am the humiliated, and You^{-azwj} are the Rich while I am the poor, and You^{-azwj} are the Chief while I am the servant, and You^{-azwj} the Forgive while I am the evil doer, and You^{-azwj} are the Knower while I am the ignorant, and You^{-azwj} are the Forbearing while I am the hasty, and You^{-azwj} are the Beneficent while I am Mercied, and You^{-azwj} are the Healer while I am the afflicted, and You^{-azwj} are the Answerer while I am the desperate!

وَأَنَا أَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمُعْطِي عِبَادَكَ بِلَا سُؤَالٍ وَأَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الْفَرْدُ وَإِلَيْكَ الْمَصِيرُ

And I testify, surely You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, the Giver to Your^{-azwj} servants without being asked! And I testify that surely You^{-azwj} are the Allah^{-azwj} the One, the Individual, and the destination is to you^{-azwj}!

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَاغْفِرْ لِي ذُنُوبِي وَاسْتُرْ عَلَيَّ عُيُوبِي وَافْتَحْ لِي مِنْ لَدُنْكَ رَحْمَةً وَرِزْقاً وَاسِعاً يَا أَرْحَمَ الرَّاحِمِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ - وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And may Allah^{-azwj} Send Salawaat upon Muhammad^{-sawww} and People^{-asws} of his^{-sawww} Household, the Pure, and Forgive my sins for me and Veil my defects upon me, and Open Mercy for me from Yourself^{-azwj}, and vast sustenance, O most Merciful of the merciful ones, and The Praise is for Allah^{-azwj} is Lord^{-azwj} of the worlds, and Allah^{-azwj} Suffice for us and is the best Disposer, and there is neither might nor strength except Allah^{-azwj} the Exalted, the Magnificent!"⁴⁵³

72 **الْبَلَدُ الْأَمِينُ**، هَذَا الدُّعَاءُ رَفِيعُ الشَّانِ عَظِيمُ الْمَنْزِلَةِ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَدْعُو بِهِ عَقِيبَ الْفَجْرِ وَ فِي الْمُهَمَّاتِ وَ كَذَا الْأَيْمَةُ ع وَ مَنْ قَرَأَهُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ حَشْوُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ دَخَلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ كَانَ فِي جِوَارِ الْأَنْبِيَاءِ ع وَ مَنْ كَتَبَهُ وَ حَمَلَهُ كَانَ آمِناً مِنْ كُلِّ شَرٍّ وَ بِالْجُمْلَةِ فَفَضْلُهُ لَا يُحْصَى وَ لَا يُحَدُّ وَ هُوَ

(The book) 'Al Balad Al Ameen' –

'This supplication is of lofty glory, mighty status. Amir Al-Momineen^{-asws} was supplicating with it as follow-up of Al-Fajr (Salat) and among the important ones, and like that are the Imams; and the one who recites on the day of Friday before the Salat, Allah^{-azwj} will Forgive his sins for him and even if they had filled upon what is between the sky and the earth, and he will enter the Paradise without Reckoning, and he would be in the neighbourhood of the Prophets^{-as}, and one who writes is and carries (memorises) it would be safe from every evil, and in summary, its merits can neither be counted nor limited, and it is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُدْرِكَ الْهَارِبِينَ وَيَا مُلْجَأَ الْخَائِفِينَ وَيَا غِيَاثَ الْمُسْتَغِيثِينَ

‘O Allah^{-azwj}! I ask You^{-azwj}, of Catcher of the fleers, and O Shelter of the fearful, and O Helper of the seekers of help!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاذِكَ الْعَزِيزِ مِنْ عَزْشِكَ وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَيَا سَمِيكَ الْعَظِيمِ الْكَبِيرِ الْأَكْبَرِ الطَّاهِرِ الْمُطَهَّرِ الْقُدُّوسِ الْمُبَارَكِ - وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَمْحُورٍ مَا نَقَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

O Allah^{-azwj}! I ask You^{-azwj} by the Mighty Pillars of Your^{-azwj} Throne, and the ultimate of Your^{-azwj} Mercy from Your^{-azwj} Book, and by Your^{-azwj} Magnificent Name, the Grand, the Greatest, the Pure, the Purified, the Holy, the Blessed, **And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27].**

يَا اللَّهُ عَشْرًا يَا رَبَّنَا عَشْرًا يَا مَوْلَاهُ يَا غَايَةَ رَغْبَتِنَا يَا هُوَ يَا هُوَ يَا مَنْ لَا يَعْلَمُ مَا هُوَ إِلَّا هُوَ وَلَا كَيْفَ هُوَ إِلَّا هُوَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْإِفْضَالِ وَالْإِنْعَامِ يَا ذَا الْمُلْكِ وَالْمَمْلُوكَاتِ يَا ذَا الْعِزِّ وَالْكَبْرِيَاءِ وَالْعَظَمَةِ وَالْجَبْرُوتِ

O Allah^{-azwj}! (ten times), O Lord^{-azwj} (ten times), O Master^{-azwj}, O Peak of the desires, O He^{-azwj}, O He^{-azwj}, O One^{-azwj} Who no one knows what He^{-azwj} is except He^{-azwj}, nor how He^{-azwj} is except He^{-azwj}! O with the Majesty, and the benevolence, and the Merits and the Favours! O with the Kingdom and the Domains! O with the Might and the Greatness, and the Magnificence, and the Subduing!

يَا حَيُّ لَا يَمُوتُ يَا مَنْ عَلَا فَفَقِهَرَ يَا مَنْ مَلَكَ فَفَقَدَرَ يَا مَنْ عَبَدَ فَشَكَرَ يَا مَنْ غَضِبَ فَسَتَرَ يَا مَنْ بَطَنَ فَخَبَرَ يَا مَنْ لَا تُحِيطُ بِهِ الْفِكْرُ يَا زَارِقَ الْبَشَرِ يَا مُقَدِّرَ الْقَدْرِ يَا مُحْصِيَ قَطْرِ الْمَطَرِ يَا ذَائِمَ النَّبَاتِ يَا مُخْرِجَ النَّبَاتِ

O Living who will not die! O one Who is Exalted so He^{-azwj} Subdues! O One^{-azwj} Who is King so He^{-azwj} Determines! O One^{-azwj} Who is worshipped so He^{-azwj} Thanks! O One^{-azwj} who is disobeyed so he^{-azwj} Veiled! O One^{-azwj} Who is Hidden so He^{-azwj} Informs! O One^{-azwj} Whom the thought cannot encompass! O Sustainer of the mortals! O Determiner of the Determinations! O Counter of the drops of rain! O constant of the affirmations! O Emerger of the vegetation! O Fulfiller of the needs!

يَا قَاضِيَ الْحَاجَاتِ يَا مُنْجِحَ الطَّلِبَاتِ يَا جَاعِلَ الْبَرَكَاتِ يَا مُخَيِّبَ الْأَمْوَاتِ يَا رَافِعَ الدَّرَجَاتِ يَا رَاحِمَ الْعَبْرَاتِ يَا مُقْبِلَ الْعَثْرَاتِ يَا كَاشِفَ الْكُرْبَاتِ يَا نُورَ الْأَرْضِ وَالسَّمَاوَاتِ يَا صَاحِبَ كُلِّ غَرِيبٍ يَا شَهِيدًا لَا يَغِيبُ يَا مُؤَنِّسَ كُلِّ وَجِيدٍ يَا مُلْجَأَ كُلِّ طَرِيدٍ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ

O Fulfiller of the needs! O success of the requests! O Maker of the Blessings! O Reviver of the dead! O Raiser of the ranks! O Mercier of the tears! O Reducer of the stumble! O Remover of the distresses! O Light of the earth and the skies! O Companion of every estranged! O Present who is not absent! O Comforter of every lonely one! O Shelter of every exiled! O Mercier of the aged old man! O Fort of the fearful, the seeker of shelter!

يَا مُعْنِيَ الْبَائِسِ الْفَقِيرِ يَا فَكَ الْعَانِي الْأَسِيرِ يَا مَنْ لَا يَحْتَاجُ إِلَى التَّفْسِيرِ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ حَبِيرٌ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا عَالِي الْمَكَانِ يَا شَدِيدَ الْأَرْكَانِ يَا مَنْ لَيْسَ لَهُ تَرْجَأٌ يَا نِعَمَ الْمُسْتَعَانَ يَا قَدِيمَ الْإِحْسَانِ يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنِ

O Enricher of the destitution of the poor! O Liberator of the suffering of the captive! O One^{-azwj} not needy to the interpretation! O One^{-azwj} Who is Informed of all things! O One^{-azwj} Who is Able upon all things! O Lofty of the Position! O Strong of the corners! O One^{-azwj} having no translator for Him^{-azwj}! O Best of the Helpers! O Ancient of the Favours! O One^{-azwj} Who is in Glory during every day!

يَا مَنْ لَا يَخْلُو مِنْهُ مَكَانٌ يَا أَجُودَ الْأَجُودِينَ يَا أَكْرَمَ الْأَكْرَمِينَ يَا أَسْمَعَ السَّمْعِينَ يَا أَبْصَرَ النَّاطِرِينَ يَا أَسْرَعَ الْحَاسِبِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا يَدَ الْوَالِقِينَ يَا ظَهَرَ الْأَجِينَ يَا غِيَاثَ الْمُسْتَعِيثِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا رَبَّ الْأَرْبَابِ

O One^{-azwj} no place is vacant from Him^{-azwj}! O most generous of the generous ones! O most Benevolent of the benevolent ones! O most Listening of the listeners! O most Seeing of the beholders! O Quickest of the reckoners! O Guard of the Momineen! O Handhold of the trusting ones! O Support of the refugees! O Helper of the ones seeking help! O Shelter of the shelter seekers! O Lord^{-azwj} of the lords!

وَا يَا مُسَبِّبَ الْأَسْبَابِ وَ يَا مُفْتِخَ الْأَبْوَابِ يَا مُعْتِقَ الرِّقَابِ يَا بَارِيَّ السَّمَمِ يَا جَامِعَ الْأُمَمِ يَا ذَا الْجُودِ وَ الْكَرَمِ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَدَّ مَنْ لَا سَدَّ لَهُ يَا عِزَّ مَنْ لَا عِزَّ لَهُ يَا جِزْرَ مَنْ لَا جِزْرَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ

And O Causer of the causes, and O Opener of the doors! O Liberator of the necks! O Fashioner of the person! O Uniter of the communities! O with the Generosity and the benevolence! O Reliance of the one having no reliance for him! O Support of the ones not having no support for him! O Might of the one having no might for him! O Protection of the one having no protection for him! O Helper of the one having nor helper for him!

يَا حَسَنَ الْبَلَايَا يَا جَزِيلَ الْعَطَايَا يَا جَمِيلَ الثَّنَائَا يَا حَلِيمًا لَا يَعْجَلُ يَا جَوَادًا لَا يَبْخُلُ يَا قَرِيبًا لَا يَغْفُلُ يَا صَاحِبِي فِي وَحْدَتِي يَا عُدَّتِي فِي شِدَّتِي يَا كَهْفِي حِينَ تُعْيِيهِ الْمَذَاهِبُ وَ تُغْدُلُنِي الْأَقَارِبُ وَ يُسْلِمُنِي كُلُّ صَاحِبٍ -

O Excellent of the Trying! O Plentiful of the awards! O Beautiful of the praises! O Forbearer who is not hasty! O near not being heedless! O my Companion in my loneliness! O my Weapon in my adversity! O my Cave when the doctrines exhaust me and the near ones abandon me, and every companion yields me!

يَا رَجَائِي فِي الْمَضِيقِ يَا رُحْمَتِي الْوَالِقِي يَا إِلَهِي بِاللَّتَحْقِيقِ يَا رَبَّ الْبَيْتِ الْعَتِيقِ يَا شَفِيقُ يَا رَفِيقُ أَكْفِنِي مَا أُطِيقُ وَ مَا لَا أُطِيقُ وَ فُكِّنِي مِنْ حَلَقِ الْمَضِيقِ إِلَى فَرْجِكَ الْقَرِيبِ وَ أَكْفِنِي مَا أَهْمَنِي وَ مَا لَمْ يُهْمَنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O my Hope during the constriction! O my Trusted corner! O my God^{-azwj} with the reality! O Lord^{-azwj} of the Ancient House! O Compassionate! O Kind! Suffice me of what I am enduring and what I cannot endure, and Liberate me from destruction of the constriction up to Your^{-azwj} near relief, and Suffice me of what worries me and who does not worry me from matters of my world and my Hereafter, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁴⁵⁴

73 وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَاعِيِّ رَحْمَةَ اللَّهِ عَلَيْهِ قَالَ وَجَدْتُ بِحِطِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُ

I found in the handwriting of the Sheykh Muhammad Bin Ali Al-Jubaiy, may Allah^{-azwj} Mercy upon him. He said, 'I found in the handwriting of the Shaheed, may Allah^{-azwj} Sanctify his soul.

رُوي عَنْ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ قَرَأَ هَذِهِ الْآيَاتِ السِّتِّ فِي كُلِّ غَدَاةٍ كَفَاهُ اللَّهُ تَعَالَى مِنْ كُلِّ سُوءٍ وَ لَوْ أَلْقَى نَفْسَهُ إِلَى التَّهْلُكَةِ وَ هِيَ

'It is reported from our Master^{-asws} Amir Al-Momineen^{-asws} having said: 'One who recites the six Verses during every morning, Allah^{-azwj} the Exalted will Suffice him from every evil, and even if he had cast himself to the destruction, and these are: -

فَلَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَ عَلَى اللَّهِ فُلَيْتَوَكَّلِ الْمُؤْمِنُونَ-

Say: 'It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely' [9:51]

وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ إِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ هُوَ الْعَفُورُ الرَّحِيمُ-

And if Allah were to Afflict you with harm, then there would be no remover of it except Him, and if He Intends good for you, then there would be none to repel His Grace. He Makes it to be attained by the one He so Desires to from His servants, and He is the Forgiving, the Merciful [10:107]

وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ-

And there is none from an animal in the earth except upon Allah is its sustenance, and He Knows its resting place and its depository. All things are in a Clarifying Book [11:6]

وَ كَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَ إِيَّاكُمْ وَ هُوَ السَّمِيعُ الْعَلِيمُ-

And one who strives, so he rather strives for himself. Surely, Allah is needless of the worlds [29:6]

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَ مَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ-

Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, and He is the Mighty, the Wise [35:2]

فَلْأَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ-

Say: 'So have you considered, what you are supplicating to from besides Allah, that if Allah were to Intend harm, would these be able to Remove its harm? Or if He Intends to be Merciful to me, would these be able to withhold His Mercy?' Say: 'Allah Suffices me. Upon Him should the relying ones rely' [39:38]

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].

وَأَمْتِنِعْ بِحَوْلِ اللَّهِ وَفُؤْتِهِ مِنْ حَوْلِهِمْ وَفُؤْتِهِمْ وَاسْتَشْفِعْ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَاعُوذُ بِمَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And I defend with the Might of Allah^{-azwj} and His^{-azwj} Strength, from their might and their strength, and I seek Healing by the Lord^{-azwj} of dawn from evil what is Created, and I seek Refuge with what Allah^{-azwj} Desires. There is no strength except with Allah^{-azwj} the Exalted, the Magnificence!⁴⁵⁵

وَبَخَطِهِ أَيْضاً عَنْ دَاوُدَ الرَّقِيقِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا دَاوُدُ أَلَا أَعَلَمْتُكَ كَلِمَاتٍ إِنْ أَنْتَ قُلْتَهُنَّ كُلَّ يَوْمٍ صَبَاحاً وَمَسَاءً ثَلَاثَ مَرَّاتٍ أَمَنَكَ اللَّهُ بِمَا تَخَافُ

And by his handwriting as well, from Dawood Al Raqqy who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: 'O Dawood! Shell I^{-asws} teach you phrases if you were to say these every day, morning and evening, three times, Allah^{-azwj} will Secure you from what you fear?'

قُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ

I said, 'Yes, O son of Rasool-Allah^{-saww}!'

قَالَ قُلْ أَصْبَحْتُ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ وَذِمَّةِ مُحَمَّدٍ ص وَذِمَّةِ الْأَوْصِيَاءِ عِ آمَنْتُ بِسِرِّهِمْ وَعَلَانِيَتِهِمْ وَشَاهِدِهِمْ وَعَائِيَتِهِمْ وَأَشْهَدُ أَنَّهُمْ فِي عِلْمِ اللَّهِ وَطَاعَتِهِ كَمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالسَّلَامُ عَلَيْهِمْ

He^{-asws} said: 'Say, 'I have come to a morning in the Guarantee of Allah^{-azwj} and guarantee of His^{-azwj} Rasool^{-saww}, and guarantee of Muhammad^{-saww}, and guarantee of the successors^{-asws}! I believe in their^{-asws} secrets and their^{-asws} announcements, and their presence and their^{-asws} absence; and I testify they^{-asws} are in the Knowledge of Allah^{-azwj}, and his^{-asws} obedience is like obedience of Muhammad^{-saww}. May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and the greetings upon them^{-asws}!'

قَالَ دَاوُدُ فَمَا دَعَوْتُ إِلَّا فَلَجْتُ عَلَى حَاجَتِي.

Dawood said, 'I did not supplicate except I succeeded upon my needs!⁴⁵⁶

⁴⁵⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 73 a

⁴⁵⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 67 H 73 b

CHAPTER 68 – SUPPLICATIONS OF THE HOURS

Note

اعلم أن الشيخ الجليل أبا جعفر الطوسي رحمه الله في مصباح المتهجد قسم اليوم باثنتي عشرة ساعة و نسب كلا منها إلى إمام من الأئمة الطاهرين صلوات الله عليهم أجمعين و ذكر لها دعاء مناسباً لها

Know that the majestic Sheykh Abu Ja'far Al-Tusi, may Allah^{-azwj} Mercy him in (the book) 'Misbah Al-Mutahajjid' divided the day into two twelve hours and attribute both of these to an Imam^{-asws} from the Purified Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all, and mention a supplication appropriate to it.

و اقتفى السيد ابن الباقي رحمه الله أثره و كذا الكفعمي في البلد الأمين و جنة الأمان لكن زاد الكفعمي دعاء آخر و لم أر سند هذه الأدعية و اعتمدت في ذلك عليهم أحسن الله إليهم

And the Seyyid Ibn Al-Baqi, may Allah^{-azwj} Mercy his stumbles, traded, and like that is Al-Kaf'amy in (the books) 'Al Balad Al Ameen' and 'Junnat Al Amaan', but Al Kaf'amy increased another supplication, and I have not seen the (chains of) attribution of these supplications, and I have relied upon them regarding that, may Allah^{-azwj} be good to them.

1- *الْمُتَهَجِّدُ، وَ عَزِيَّةُ السَّاعَةِ الْأُولَى مِنْ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ لِعَلِيٍّ ع-*

(The book) 'Al Mutahajjid' and others –

'The first hour from the emergence of day up to emergence of the sun, of Ali^{-asws} (would recite the following supplication) -

اللَّهُمَّ رَبَّ الْبَهَاءِ وَ الْعَظَمَةِ وَ الْكِبَرِيَاءِ وَ السُّلْطَانِ أَظْهَرْتَ الْقُدْرَةَ كَيْفَ شِئْتَ وَ مَنَنْتَ عَلَى عِبَادِكَ بِمَعْرِفَتِكَ وَ تَسَلَّطْتَ عَلَيْهِمْ بِمَجْرُوتِكَ وَ عَلَّمْتَهُمْ شُكْرَ نِعْمَتِكَ

'O Allah^{-azwj}! Lord^{-azwj} of the Glory, and the Magnificence, and the Greatness, and the Authority! You^{-azwj} Manifested the Power however you so Desires, and Conferred upon Your^{-azwj} worshipped with Your^{-azwj} recognition, and Prevailed upon them with Your^{-azwj} Subduing, and Taught them thanking for Your^{-azwj} bounty.

اللَّهُمَّ فَبِحَقِّي وَ لِيْلِكَ عَلَيَّ أَمِيرِ الْمُؤْمِنِينَ الْمُرْتَضَى لِلدِّينِ وَ الْعَالِمِ بِالْحُكْمِ وَ مَجَارِي النَّقِيِّ إِمَامِ الْمُتَّقِينَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَقْدَمَهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا-

O Allah^{-azwj}! By the right of Your^{-azwj} Guardian^{-asws}, Ali Amir Al-Momineen^{-asws}, the Selected for the religion, and the knower with the wisdom, and the flowing of the piety, Imam^{-asws} of the pious, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the former ones and the latter ones. I advance it in front of my needs that You^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Do with me such and such!

الْكُفْعِمِي وَ السَّيِّدُ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَنْتَقِمَ لِي مِمَّنْ ظَلَمَنِي وَ بَغَى عَلَيَّ وَ أَكْفِنِي مَثْوَةً مِنْ يُرِيدُنِي بِسُوءٍ أَوْ ظُلْمٍ

Al-Kaf'amy, and the Seyyid – 'In front of my needs and my desire to You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Avenge for me from the ones oppressing me and rebelling against me, and Suffice me provisions of the ones intending me with evil or injustice.

يا ناصِرَ الْمَظْلُومِ الْمُبْعِيِّ عَلَيْهِ يَا عَظِيمَ الْبَطْشِ يَا شَدِيدَ الْإِنْتِقَامِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

O Helper of the oppressed, the One^{-azwj} be sought to! O Mighty of Power! O Severe of the Revenge! You^{-azwj} are Able upon all things, and to Do with me such and such!"⁴⁵⁷

الْكُفْعِمِي دُعَاءُ آخِرُ هَذِهِ السَّاعَةِ- اللَّهُمَّ رَبَّ الظَّلامِ وَ الفَلَقِ وَ الفَجْرِ وَ الشَّمْسِ وَ اللَّيْلِ وَ ما وَسَقَ وَ الفَمَرِ إِذَا اتَّسَقَ خَالِقِ الْإِنْسَانِ مِنْ عَلَقٍ أَطَهَّرْتَ قُدْرَتَكَ بِبَدِيعِ صَنْعَتِكَ وَ خَلَقْتَ عِبَادَكَ لِمَا كَلَّفْتَهُمْ مِنْ عِبَادَتِكَ

(The book) 'Al Kaf'amy –

Another supplication for this house – 'O Allah^{-azwj}! Lord^{-azwj} of the darkness, and Al-Falaq, and the dawn and the twilight, **And the night and that which it drives on [84:17] And the moon when it becomes full [84:18]**, Creator of the human being from a clot. You^{-azwj} Manifested Your^{-azwj} Power by Initiating Your^{-azwj} Making, and You^{-azwj} Created Your^{-azwj} servant for what You^{-azwj} Encumbered them of worshipping You^{-azwj}.

وَ هَدَيْتَهُمْ بِكَرَمِ فَضْلِكَ إِلَى سَبِيلِ طَاعَتِكَ وَ تَفَرَّدْتَ فِي مَلَكُوتِكَ بِعَظِيمِ السُّلْطَانِ وَ تَوَدَّدْتَ إِلَى خَلْقِكَ بِقَدِيمِ الْإِحْسَانِ وَ تَعَرَّفْتَ إِلَى بَرِيَّتِكَ بِجَسِيمِ الْإِمْتِنَانِ

And You^{-azwj} Guided them with Benevolence of Your^{-azwj} race to the way of obeying You^{-azwj}, and You^{-azwj} are Individualised in Your^{-azwj} Kingdom with the Might of Your^{-azwj} Authority, and You^{-azwj} were Cordial to Your^{-azwj} creatures by the ancient Favours, and Your^{-azwj} Introduced to Your^{-azwj} Created beings with immense Conferment!

يا مَنْ يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ كُلِّ يَوْمٍ هُوَ فِي شَأْنٍ

O One^{-azwj} Whom, ones is the skies and the earth ask Him^{-azwj}. Every day He^{-azwj} is in a State of Glory!

أَسْأَلُكَ اللَّهُمَّ مُحَمَّدٍ خَاتَمَ النَّبِيِّينَ الَّذِي نَزَلَتْ الرُّوحَ عَلَى قَلْبِهِ لِيَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ابْنِ عَمِّ الرَّسُولِ وَ بَعْلِ الْكَرِيمَةِ الْبُتُولِ الَّذِي فَرَضْتَ وَ لَأَيْتَهُ عَلَى الْخَلْقِ وَ كَانَ يُدَوِّرُ حَيْثُ دَارَ الْحَقُّ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I ask You^{-azwj}, O Allah^{-azwj}, by Muhammad^{-saww}, last of the Prophets^{-as}, who the Spirit descended upon his heart for him^{-saww} to be from the warner(s) in the Arabic language, and with Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, son^{-asws} of an uncle^{-as} of the Rasool^{-saww} and husband of the honourable chaste (Syeda Fatima^{-asws}), who, You^{-azwj} Imposed his^{-asws} Wilayah upon the

creatures, and he^{-asws} was rotating wherever the truth rotated, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

فَقَدْ جَعَلْتُهُمْ وَسِيلَتِي وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تَعْفُوَ ذَنْبِي وَ تُطَهِّرَ قَلْبِي وَ تُسَبِّحَ عَيْنِي وَ تُفْرَجَ كَرْبِي وَ تُبَلِّغَنِي مِنْ طَاعَتِكَ وَ عِبَادَتِكَ غَايَةَ أَمَلِي وَ تَقْضِيَ لِي حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

I have made them^{-asws} my intermediaries and have forwarded them^{-asws} in front of my needs for You^{-azwj} to Forgive my sins and Purify my heart, and Veil my faults and Relieve my stress, and Cause me to reach from the obedience to You^{-azwj} and worshipping You^{-azwj}, peak of my hopes, and Fulfil for me needs of the world and the Hereafter, O most Merciful of the Merciful ones!"⁴⁵⁸

الْمُنَهَّجِدُ، وَ عِزُّهُ السَّاعَةَ الثَّانِيَةَ مِنْ طُلُوعِ الشَّمْسِ إِلَى ذَهَابِ الْحُمْرَةِ- لِلْحَسَنِ بْنِ عَلِيٍّ ع

(The book) 'Al Mutahajjid' and others –

'The second hour from emergence of the sun up to the redness going away, of Al-Hassan Bin Ali^{-asws} (would supplicate): -

اللَّهُمَّ لَبَسْتَ بَهَاءَكَ فِي أَعْظَمِ قُدْرَتِكَ وَ صَفَا نُورَكَ فِي أَنْوَارِ صَوْتِكَ وَ فَاضَ عِلْمُكَ فِي حِجَابِكَ وَ خَلَقْتَ فِيهِ أَهْلَ الثَّقَمَةِ بِكَ عِنْدَ جُودِكَ فَتَعَالَيْتَ فِي كِبَرِيَّاتِكَ عُلوًّا عَظُمَتْ فِيهِ مِثَّتَكَ عَلَى أَهْلِ طَاعَتِكَ فَبَاهَيْتَ بِهِمْ أَهْلَ سَمَاوَاتِكَ بِمِثَّتِكَ عَلَيْهِمْ

'O Allah^{-azwj}! You^{-azwj} Clothed Your^{-azwj} Glory in the Might of Your^{-azwj} Power, and Clearness of Your^{-azwj} Light in Lights in Your^{-azwj} illumination, and Poured Your^{-azwj} Knowledge in Your^{-azwj} Veil and Created in it the people trusting with You^{-azwj} at Your^{-azwj} Generosity. So, You^{-azwj} Exalted in Your^{-azwj} Greatness, Lofty of Magnificent. In it You^{-azwj} Conferred upon people obeying You^{-azwj} and Boasted with them to inhabitants of Your skies with Your^{-azwj} Conferment upon them!

اللَّهُمَّ فَبِحَقِّي وَلِيكَ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْكَ أَسْأَلُكَ وَ بِهِ أَسْتَعِيثُ إِلَيْكَ وَ أَقْدِمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا-

O Allah^{-azwj}! By the right of Your^{-azwj} Guardian^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} upon You^{-azwj}, I ask You^{-azwj}, and through him^{-asws} I cry to our for help to You^{-azwj}, and I forward him^{-asws} in front of my needs, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!

الْكُفْعَمِيِّ وَ السَّيِّدِ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعِينَنِي بِهِ عَلَى طَاعَتِكَ وَ رِضْوَانِكَ وَ تُبَلِّغَنِي أَفْضَلَ مَا بَلَغْتَهُ أَحَدًا مِنْ أَوْلِيَائِكَ وَ أَوْلِيَائِهِ فِي ذَلِكَ

Al-Kaf'amy and the Seyyid, 'In front of my needs and my desires to You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Assist me through him^{-asws}

upon obeying You^{-azwj} and Satisfying You^{-azwj}, and Causing me to reach the best of what You^{-azwj} Caused anyone of Your^{-azwj} friends and his^{-asws} friends to reach in that!

يَا ذَا الْمَنِّ الَّذِي لَا يَنْفَدُ يَا ذَا النِّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا.

O One^{-azwj} with the Conferment Which does not deplete! O One^{-azwj} with the bounties which cannot be counted in number! O Benevolent! O Benevolent! O Benevolent, and to do such and such with me!"⁴⁵⁹

الْكَفُّعِيُّ دُعَاءُ آخِرُ لِهَذِهِ السَّاعَةِ

Al Ka'amy –

'Another supplication for this hour: -

اللَّهُمَّ يَا خَالِقَ السَّمَاوَاتِ وَالْأَرْضِ وَمَالِكِ الْبَسِطِ وَالْقَبْضِ وَمُدَبِّرِ الْإِبْرَامِ وَالنَّقْضِ وَمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَجَعَلَ عِبَادَهُ خَلَائِفَ الْأَرْضِ

'O Allah^{-azwj}! O Creator of the skies and the earth and Owner of the Extension and the Retraction, and Manager of the accomplishment and the breaking, and One^{-azwj} Who Answers the desperate when he calls Him^{-azwj} and He^{-azwj} Removes the evil, and Made His^{-azwj} servants (Imams^{-asws}) as Caliphs of the earth!

وَا يَا مَالِكُ يَا جَبَّارُ يَا وَاحِدُ يَا فَهَّارُ يَا عَزِيزُ يَا عَفَّارُ يَا مَنْ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ يَا مَنْ لَا يُمَسِّكُ خَشْيَةَ الْإِنْفَاقِ وَلَا يُفْتِرُ خَوْفَ الْإِمْلَاقِ يَا كَرِيمُ يَا رَزَّاقُ يَا مُبْتَدِئًا بِالنِّعَمِ قَبْلَ الْإِسْتِحْقَاقِ

And O Owner, O Subduer, O One, O Forceful, O Mighty, O Forgiver, O One^{-azwj} Whom the sights cannot realise and He^{-azwj} Realises the sights! O One^{-azwj} Who does not Withhold fearing the spending, nor is He^{-azwj} miserly fearing the poverty! O Benevolent, O Sustainer, O Initiator with the bounties before their being deserved!

يَا مَنْ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ كَبُرَتْ نِعْمَتُكَ عَلَيَّ وَ صَغُرَ فِي جَنِبِهَا شُكْرِي وَ دَامَ غِنَاكَ عَلَيَّ وَ عَظُمَ إِلَيْكَ فَفَرِي أَسْأَلُكَ يَا عَالِمُ سِرِّي وَ جَهْرِي يَا مَنْ لَا يَقْدِرُ سِوَاهُ عَلَيَّ كَشْفِ ضُرِّي

O One^{-azwj} Who Sends down the Angels with the Spirit from His^{-azwj} Command, upon the ones from His^{-azwj} servants He^{-azwj} so Desires to warn of a Day of the meeting! Your^{-azwj} bounties are great upon me and in its comparison by thanks is small, and Your^{-azwj} enriching upon me is constant and my poverty is mighty to You^{-azwj}! I ask You^{-azwj}, O Knower of my secrets and my announcements! O One^{-azwj} Whom, no one besides Him^{-azwj} is able upon removing my harm!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ رَسُولِكَ الْمُخْتَارِ وَ حُجَّتِكَ عَلَيَّ الْأَبْتَارِ وَ الْفُجَّارِ وَ عَلَيَّ أَهْلِ بَيْتِهِ الطَّاهِرِينَ الْأَخْيَارِ وَ أَتَوَسَّلُ إِلَيْكَ بِالْأَنْزِعِ الْبَطِينِ عِلْمًا وَ بِالْإِمَامِ الرَّكِيِّ الْحَسَنِ الْمَقْتُولِ سَمًا فَقَدْ اسْتَشْفَعْتُ بِهِمْ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيْ حَوَائِجِي

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww}, Your^{-azwj} Chosen Rasool^{-saww}, and Your^{-azwj} Divine Authority upon the righteous and the immoral, and upon People^{-asws} of his^{-saww} Household, the Pure, the good; and I seek means to You^{-azwj} with the one whose belly is filled with knowledge (Ali^{-asws}), and with the Imam^{-asws} Al-Hassan^{-asws}, killed by poison. I am seeking intercession by them^{-asws} to You^{-azwj} and am forwarding them^{-asws} as my Imams^{-asws} and in front of my needs!

فَأَسْأَلُكَ أَنْ تَزِيدَنِي مِنْ لَدُنْكَ عِلْماً وَ هَمَّ لِي حُكْماً وَ تَجَبَّرَ كَسْرِي وَ تَشْرَحَ بِالتَّقْوَى صَدْرِي وَ تَرْحَمَنِي إِذَا انْقَطَعَ مِنَ الدُّنْيَا أَثْرِي وَ تَذَكِّرَنِي إِذَا نُسِي دِكْرِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

I ask You^{-azwj} to Increase me in knowledge from Yourself and to Gift wisdom to me, and Mend my brokenness, and Expand my chest with the piety, and Mercy me when my traces are cut off from the world, and Remember me when my remembrance is forgotten, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁴⁶⁰

الْمُتَهَجِّدُ، وَ غَيْرُهُ السَّاعَةُ النَّالِيَةُ مِنْ ذَهَابِ الشُّعَاعِ إِلَى ارْتِفَاعِ النَّهَارِ - لِلْحُسَيْنِ بْنِ عَلِيٍّ ع

(The book) 'Al Mutahajjid' and others –

'The third house from the rays going away up to rising of the day, of Al-Husayn^{-asws} Bin Ali^{-asws} (would supplicate) -

يَا مَنْ تَجَبَّرَ فَلَا عَيْنَ تَرَاهُ يَا مَنْ تَعَظَّمَ فَلَا تَحْطُرُ الْقُلُوبُ بِكُنْهِهِ يَا حَسَنَ الْمَنِّ يَا حَسَنَ التَّجَاوُزِ يَا حَسَنَ الْعُفُوفِ يَا جَوَادَ يَا كَرِيمَ يَا مَنْ لَا يُشْبِهُهُ شَيْءٌ مِنْ خَلْقِهِ

'O One Who Mends, the eyes do not see Him^{-azwj}! O One^{-azwj} Who is Magnificent but the hearts cannot comprehend His^{-azwj} Essence! O Excellent of the Conferment! O Excellent of the overlooking! O Excellent of the Pardon! O Generous! O Benevolent! O One Whom nothing from His^{-azwj} creation resembles Him^{-azwj}!

يَا مَنْ عَلَى خَلْقِهِ بِالْوَلِيَّائِهِ إِذِ ارْتَضَاهُمْ لِدِينِهِ وَ أَدَبَ بِهَيْمِ عِبَادَتِهِ وَ جَعَلَهُمْ حُجَجاً مَنْأً مِنْهُ عَلَى خَلْقِهِ

O One^{-azwj} Who Confers Upon His^{-azwj} creatures with His^{-azwj} Guardians^{-asws} when He^{-azwj} Selects them for His^{-azwj} religion, and Educates His^{-azwj} servants by them^{-asws}, and Makes them^{-asws} Divine Authorities as a Conferment from Him^{-azwj} upon His^{-azwj} creatures!

أَسْأَلُكَ بِحَقِّ وَلِيِّكَ الْحُسَيْنِ بْنِ عَلِيٍّ السَّبِيطِ التَّابِعِ لِمَرْضَاتِكَ وَ النَّاصِحِ فِي دِينِكَ وَ الدَّلِيلِ عَلَى ذَاتِكَ

I ask You^{-azwj} by the right of Your^{-azwj} Guardian Al-Husayn^{-asws} Bin Ali^{-asws}, the grandson^{-asws}, the follower of Your^{-azwj} Selected one (Al-Murtaza^{-asws}), and the adviser in Your^{-azwj} religion, and the evidence upon Your^{-azwj} Self!

أَسْأَلُكَ بِحَقِّهِ وَ أَقْدَمُهُ بَيْنَ يَدَيْ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا -

I ask You^{-azwj} by his^{-asws} right, and I forward him^{-asws} in front of my needs for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Do such and such with me!

الْكُفْعَمِيَّ وَ السَّيِّدُ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعِينَنِي عَلَى طَاعَتِكَ وَ أَفْعَالَ الْخَيْرِ وَ كُلَّمَا يُرْضِيكَ عَنِّي وَ يُقَرِّبُنِي مِنْكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْفَضْلِ وَ الْإِنْعَامِ يَا وَهَّابُ يَا كَرِيمُ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

Al-Kaf'amy and the Seyyid, 'In front of my needs and my desires to You^{-azwj}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad, and to Assist me upon obeying You^{-azwj} and the good deeds, and every time You^{-azwj} are Satisfied with me and You^{-azwj} Draw me closer to You^{-azwj}! O One^{-azwj} with the Majesty, and the Benevolence, and the Grace, and the Favours! O Benefactor! O Benevolence, and for You^{-azwj} to do such and such with me!''⁴⁶¹

الْكُفْعَمِيَّ دُعَاءَ آخِرِ هَذِهِ السَّاعَةِ- اللَّهُمَّ رَبَّ الْأَرْبَابِ وَ مُسَيِّبَ الْأَسْبَابِ وَ مَالِكَ الرِّقَابِ وَ مُسَجِّرَ السَّحَابِ وَ مُسَهِّلَ الصِّعَابِ يَا حَلِيمُ يَا تَوَّابُ يَا كَرِيمُ يَا وَهَّابُ يَا مُفْتِخَ الْأَبْوَابِ يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ يَا مَنْ لَيْسَ لَهُ حَاجِبٌ وَ لَا بَوَّابٌ

Al Kaf'amy –

'Another supplication for this hour – 'O Allah^{-azwj}! Lord^{-azwj} of the lords, and Causer of the causes, and Owner of the necks, and Subduer of the clouds, and Easer of the difficulties! O Forbearing! O Oft-turning! O Benevolent! O Benefactor! O Opener of the doors! O One^{-azwj}, whenever He^{-azwj} is called, Answer! O One^{-azwj} not having any gate keeper for Him^{-azwj} nor any doorman!

يَا مَنْ لَيْسَ لِحِزَائِنِهِ قُفْلٌ وَ لَا بَابٌ يَا مَنْ لَا يُرْحَى عَلَيْهِ سِتْرٌ وَ لَا يُضْرَبُ مِنْ دُونِهِ حِجَابٌ يَا مَنْ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ يَا غَافِرَ الذَّنْبِ وَ قَابِلَ التَّوْبِ شَدِيدَ الْعِقَابِ قُلْ هُوَ اللَّهُ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتَابٌ

O One^{-azwj}, there isn't any lock to His^{-azwj} treasures nor any door! O One^{-azwj} Who does not draw down the curtain upon Him^{-azwj} nor does He^{-azwj} Strike a Veil besides Him^{-azwj}! O One^{-azwj} Who Graces the one He^{-azwj} so Desires without measure! O Forgiven of the sins and Acceptor of the repentance, Severe of the Punishment! Say, He^{-azwj} is Allah^{-azwj} my Lord^{-azwj}. There is no god except He^{-azwj}. I rely upon Him^{-azwj} and repent to Him^{-azwj}!

اللَّهُمَّ انْقَطِعِ الرَّجَاءَ إِلَّا مِنْ فَضْلِكَ وَ حَابِ الْأَمَلِ إِلَّا مِنْ كَرَمِكَ فَاسْأَلْكَ بِمُحَمَّدٍ رَسُولِكَ ص وَ بِصَفِيَّتِكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ بِالْحُسَيْنِ بْنِ عَلِيٍّ الْإِمَامِ التَّقِيِّ الَّذِي اشْتَرَى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِكَ وَ جَاهَدَ التَّكْبِيرِينَ عَنْ صِرَاطِ طَاعَتِكَ فَقَتَلُوهُ سَاعِيًا ظَمَانًا وَ هَتَكُوا حَرِيمَهُ بَغْيًا وَ عُدُونَا وَ حَمَلُوا رَأْسَهُ فِي الْأَفَاقِ وَ أَحَلُّوهُ مَحَلَّ أَهْلِ الْعِنَادِ وَ الشِّقَاقِ

O Allah^{-azwj}! The hopes are cut off except from Your^{-azwj} Grace, and the hopes are disappointed except from Your^{-azwj} Benevolence! I ask You^{-azwj} by Muhammad^{-saww} Your^{-azwj} Rasool^{-saww}, and by Your^{-azwj} Elite Ali^{-asws} Bin Abu Talib^{-asws}, and by Al-Husayn^{-asws} Bin Ali^{-asws}, the pious Imam^{-asws} who bought his^{-asws} soul seeking Your^{-azwj} Satisfaction, and fought the ones deviant from the path of obeying You^{-azwj}. They killed him^{-asws} hungry, thirsty, and they violated his^{-asws} sanctity

⁴⁶¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 5

in rebellion and aggression, and they carried his^{-asws} head in the outskirts and they legalised it in the places of obstinate people and the wretched!

اللَّهُمَّ فَصَلْ عَلَى مُحَمَّدٍ وَ آلِهِ وَ جَدِّدْ عَلَى الْبَاغِي عَلَيْهِ مَخْرِبَاتِ لَعْنَتِكَ وَ انْتِقَامِكَ وَ مُرْدِيَاتِ سَخَطِكَ وَ نَكَالِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Renew upon the ones who rebelled against him^{-asws} the disgrace of Your^{-azwj} Curses, and Your^{-azwj} Revenge, and Stirrings of Your^{-azwj} Wrath and Your^{-azwj} exemplary Punishments!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُحَمَّدٍ وَ آلِهِ وَ أَسْتَشْفِعُ بِهِمْ إِلَيْكَ وَ أَقْدِمُهُمْ بَيْنَ يَدَيْ حَوَائِجِي أَلَّا تَقْطَعَ رَجَائِي مِنْ امْتِنَانِكَ وَ إِفْضَالِكَ وَ لَا تُحَيِّبْ تَأْمِيلِي فِي إِحْسَانِكَ وَ نَوَالِكَ وَ لَا تَهْتِكِ السِّتْرَ الْمَسْدُودَ عَلَيَّ مِنْ جَهْتِكَ

O Allah^{-azwj}! I ask You^{-azwj} by Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and I seek intercession with them^{-asws} to You^{-azwj}, and I forward them^{-asws} in front of my needs, not to Cut off my hopes from Your^{-azwj} Conferment and Your^{-azwj} Grace, and not do disappoint my hopes in Your^{-azwj} Favours and Your^{-azwj} Grants, and not to Tear the veil drawn upon me from Your^{-azwj} Direction.

وَ لَا تُعَيِّرْ عَنِّي عَوَائِدَ طَوْلِكَ وَ نِعَمَكَ وَ وَفِّقْنِي لِمَا يُفْرِيئِي إِلَيْكَ وَ اصْرِفْنِي عَمَّا يُبَاعِدُنِي عَنْكَ وَ اعْطِنِي مِنَ الْخَيْرِ أَفْضَلَ مِمَّا أَرْجُو وَ اخْفِنِي مِنْ شَرِّ مَا أَخَافُ وَ أَحْذِرْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

And do not Change from me the Assistance of Your^{-azwj} Leniency and Your^{-azwj} bounties, and Harmonise me to what would draw me closer to You^{-azwj}, and Turn me away from what would distance me from You^{-azwj}, and Give me from the good, better than what I am hoping for, and Suffice me of evil what I am fearing and am being cautious of, O most Merciful of the merciful ones!⁴⁶²

الْمُتَهَجِّدُ، وَ غَيْرُهُ السَّاعَةُ الرَّابِعَةُ مِنْ ارْتِفَاعِ النَّهَارِ إِلَى زَوَالِ الشَّمْسِ - لِعَلِيِّ بْنِ الْحُسَيْنِ ع

(The book) 'Al Mutahajjid', and others –

'The fourth hour from rising of the day up to decline of the sun (midday), of Ali^{-asws} Bin Al-Husayn^{-asws}: -

اللَّهُمَّ صَفَا نُورُكَ فِي أَنْتُمْ عَظَمَتِكَ وَ عَلَا ضِيَاؤُكَ فِي أَنْجَى ضَوْوِكَ أَسْأَلُكَ بِنُورِكَ الَّذِي نَوَّرْتَ بِهِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ قَصَّصْتَ بِهِ الْجَبَابِرَةَ وَ أَحْيَيْتَ بِهِ الْأَمْوَاتِ وَ أَمَّتْ بِهِ الْأَحْيَاءُ وَ جَمَعْتَ بِهِ الْمُتَفَرِّقَ وَ فَرَّقْتَ بِهِ الْمُجْتَمِعَ وَ أَمَّمْتَ بِهِ الْكَلِمَاتِ وَ أَقَمْتَ بِهِ السَّمَاوَاتِ

'O Allah^{-azwj}! Your^{-azwj} Noor is clear in completeness of Your^{-azwj} Magnificence, and Exalted is Your^{-azwj} illumination in Splendour of Your^{-azwj} Noor which the skies and the earths were irradiated with, and the You^{-azwj} Broke the tyrants with it, and Revive the dead by it, and Cause the living to die by it, and You^{-azwj} Gather the separated by it and Separate the gathered by it, and You^{-azwj} Completed the phrases by it and Established the skies by it!

أَسْأَلُكَ بِحَقِّ وَلِيِّكَ عَلِيِّ بْنِ الْحُسَيْنِ عِ الدَّابِّ عَنِ دِينِكَ وَ الْمُجَاهِدِ فِي سَبِيلِكَ وَ أَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا -

I ask You^{-azwj} by the right of Your^{-azwj} Guardian^{-asws} Ali Bin Al-Husayn^{-asws}, the defender of Your^{-azwj} religion, and the fighter in Your^{-azwj} Wilayah, and I forward him^{-asws} in front of my needs for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!

الْكُفْعَمِيُّ وَ السَّيِّدُ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْفِنِي وَ تُنَجِّنِي مِنْ تَعَرُّضِ السَّلَاطِينِ وَ نَفْثِ الشَّيَاطِينِ إِنَّكَ عَلَيَّ مَا تَشَاءُ قَدِيرٌ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

Al-Kaf'amy and the Seyyid, 'In front of my needs and my desires to You^{-azwj}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Suffice me and to Rescue me from objections of the rulers and blowing of the Satans^{-la}, You^{-azwj} are Able upon whatever so Desire, and to Do such and such with me!''⁴⁶³

الْكُفْعَمِيُّ دُعَاءُ آخِرُ لِهَذِهِ السَّاعَةِ -

Al Kaf'amy -

'Another supplication for this hour: -

اللَّهُمَّ أَنْتَ الْمَلِكُ الْمَلِكُ الْمَالِكُ وَ كُلُّ شَيْءٍ سِوَى وَجْهِكَ الْكَرِيمِ هَالِكٌ سَحَرْتَ بِقُدْرَتِكَ النُّجُومَ السَّوَالِكَ وَ أَنْطَرْتَ بِقُدْرَتِكَ الْعُيُومَ السَّوَالِكَ وَ عَلِمْتَ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ فِي الظُّلُمَاتِ الْحَرَالِكِ

'O Allah^{-azwj}! You^{-azwj} are the King of kings, and all things besides Your^{-azwj} Honourable Face shall perish! You^{-azwj} Subdued the stars at Your^{-azwj} Command, and You^{-azwj} Caused the clouds to rain by Your^{-azwj} Power the Postponing, and You^{-azwj} Know what is in the land and the sea and what drops from the leaves in the surrounding darkness.

وَ أَنْزَلْتَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْتَ بِهِ مِنْ تَمْرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَ مِنَ الْجِبَالِ جُدُدٌ بَيْضٌ وَ حُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَ غَرَابِيبُ سُودٌ وَ مِنَ النَّاسِ وَ الدَّوَابِّ وَ الْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ:

And You^{-azwj} Sent down water from the sky and Extracted with it from **fruits of different colours, and from the mountain tracts – white, and red, of various colours, and shades of black? [35:27] And from the people, and beasts and cattle are various species of it, [35:28].**

يَا سَمِيعُ يَا بَصِيرُ يَا بَرُّ يَا شَكُورُ يَا عَفُورُ يَا رَحِيمُ يَا مَنْ يُعَلِّمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ يَا مَنْ لَهُ الْحَمْدُ فِي الْأُولَى وَ الْآخِرَةِ وَ هُوَ الْحَكِيمُ الْحَبِيرُ -

O Listener! O Seer! O Appreciative! O Forgiver! O Merciful! O One^{-azwj} Who **Knows the treachery of the eyes and what the chests conceal [40:19]!** O One^{-azwj} **For Him is the Praise in the first (life) and the Hereafter, [28:70] and He is the Wise, the Informed [34:1].**

فَاطِرِ السَّمَاوَاتِ وَ الْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَ ثَلَاثَ وَ رُبَاعٍ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Originator of the skies and the earth, Maker of the Angels as primary messengers, two-winged, and three, and four. He Increases in the creation whatever He so Desires to. Surely, Allah is Able upon all things [35:1].

وَ أَسْأَلُكَ سُؤَالَ الْبَائِسِ الْحَسِيرِ وَ أَتَضَرَّعُ إِلَيْكَ تَضَرُّعَ الضَّالِّعِ الْكَسِيرِ وَ أَتَوَكَّلُ عَلَيْكَ تَوَكُّلَ الْخَائِشِ الْمُسْتَجِيرِ وَ أَفُفُ بِبَابِكَ وَفُوفَ الْمُؤْمِلِ الْفَقِيرِ وَ أَتَوَجَّهُ إِلَيْكَ بِالْبَيْشِيرِ النَّدِيرِ وَ السِّرَاجِ الْمُنِيرِ - مُحَمَّدٌ خَاتَمَ النَّبِيِّينَ

And I ask You^{-azwj} asking by the destitute, the exhausted, and I beseech to You^{-azwj} beseeching of the broken rib, and I rely upon You^{-azwj} reliance of the fearful one seeking the shelter, and I stand at Your^{-azwj} door standing of the hopeful poor, and I divert to You^{-azwj} by the giver of glad tidings, the warner, and the radiant lamp Muhammad^{-saww}, last of the Prophets^{-saww}!

وَ ابْنِ عَمِّهِ أَمِيرِ الْمُؤْمِنِينَ وَ الْإِمَامِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ وَ إِمَامِ الْمُتَّقِينَ الْمُخْفِي لِلصَّدَقَاتِ وَ الْخَائِشِ فِي الصَّلَوَاتِ وَ الدَّائِبِ الْمُجْتَهِدِ فِي الْمُجَاهَدَاتِ السَّاجِدِ ذِي الثَّقَنَاتِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And son^{-asws} of his^{-saww} uncle^{-as}, Amir Al-Momineen^{-asws}, and with the Imam Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al-Abideen^{-asws}, and Imam^{-asws} of the pious, the hidden donor of the charities, and the humble in the Salats, and the diligent struggler in the struggles, the prostrator with the calluses, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

فَقَدْ تَوَسَّلْتُ بِهِمَّ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي وَ أَنْ تَعْصِمَنِي مِنْ مُوَافَقَةِ مَعَاصِيكَ وَ تُرَشِّدَنِي إِلَىٰ مُوَافَقَةِ مَا يُرْضِيكَ وَ تَجْعَلَنِي مِمَّنْ يُؤْمِنُ بِكَ وَ يَتَّقِيكَ وَ يَخَافُكَ وَ يَرْجِيكَ وَ يُرَاقِبُكَ وَ يَسْتَحْيِيكَ وَ يَتَّقَرُّبُ إِلَيْكَ بِمَوْلَاةٍ مِنْ بُوَالِيكَ وَ يَتَحَبَّبُ إِلَيْكَ بِمُعَادَاةٍ مِنْ يُعَادِيكَ وَ يَعْتَرِفُ لَكَ بِعَظِيمِ نِعْمَتِكَ وَ أَيَادِيكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

I have sought intermediary with them^{-asws} to You^{-azwj} and have forwarded them^{-asws} in front of me and in front of my needs, and to Fortify me from places of disobediences, and to Guide me to compatibility of what Satisfies You^{-azwj}, and to Make me from the ones believing in You^{-azwj}, and to fear You^{-azwj}, and hoping to You^{-azwj}, and draws me closer to You^{-azwj} by the friendship of the ones befriending You^{-azwj} and cause to be Beloved to You^{-azwj} by enmity to the ones being inimical to You^{-azwj}, and to acknowledge to You^{-azwj} of the Your^{-azwj} mighty bounties and Your^{-azwj} Favours, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!⁴⁶⁴

الْمُتَهَجِّدُ، وَ غَيْرُهُ السَّاعَةُ الْخَامِسَةُ مِنْ زَوَالِ الشَّمْسِ إِلَىٰ أَنْ يَبْعَ رَكَعَاتٍ مِنَ الزَّوَالِ لِلْبَاقِرِ ع

(The book) 'Al-Mutahajjid', and others –

'The fifth hour from declines of the sun to four Cycles from the midday, of Al-Baqir^{-asws}: -

اللَّهُمَّ رَبَّ الصِّيَاءِ وَ الْعِظَمَةِ وَ النُّورِ وَ الْكِبْرِيَاءِ وَ السُّلْطَانِ تَجَرَّتْ بِعِظَمَةِ بَهَائِكَ وَ مَنَنْتَ عَلَيَّ عِبَادَكَ بِرَأْفَتِكَ وَ رَحْمَتِكَ وَ دَلَلْتَهُمْ عَلَيَّ مُوجِدِ رِضَاكَ وَ جَعَلْتَ لَهُمْ دَلِيلًا يَدُلُّهُمْ عَلَيَّ مَحَبَّتِكَ وَ يُعَلِّمُهُمْ مَحَابَّتَكَ وَ يَدُلُّهُمْ عَلَيَّ مَشِيئَتِكَ

‘O Allah-azwj! Lord-azwj of the brightness, and the Magnificence, and the Light, and the Greatness, and the Authority! You-azwj Asserted Your-azwj Glory with Magnificence and Conferred upon Your-azwj servants with Your-azwj Kindness and Your-azwj Mercy, and You-azwj Pointed them upon to find Your-azwj Satisfaction, and Make evidence for them Pointing them upon Your-azwj Love, and Teach them Your-azwj Affection, and Point them upon Your-azwj Desire!

اللَّهُمَّ فَبِحَقِّ وَلِيِّكَ مُحَمَّدِ بْنِ عَلِيٍّ عَ عَلَيْكَ وَأَقْدَمُهُ بَيْنَ يَدَيْ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَ كَذَا-

O Allah-azwj! By the right of Your-azwj Guardian Muhammad-asws Bin Ali-asws upon You-azwj, and I forward him-asws in front of my needs, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Do such and such with me!”

الْكُفْعَمِيُّ وَالسَّيِّدُ بَيْنَ يَدَيْ حَوَائِجِي وَرَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُعِينَنِي بِهِ عَلَيَّ آخِرَتِي فِي الْقَبْرِ وَ فِي النَّشْرِ وَ الْحَشْرِ وَ عِنْدَ الْمِيزَانِ وَ عَلَيَّ الصِّرَاطِ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَأَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

Al-Kaf’amy, and the Seyyid, ‘In front of my needs and my desires to You-azwj, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Assist me with him-saww upon my Hereafter in the grave, and during the Resurrection and the Gathering, and at the Scale, and upon the Bridge! O Affectionate! O Benefactor! O with the Majesty and the Benevolence, and to Do such and such with me!”⁴⁶⁵

الْكُفْعَمِيُّ دُعَاءُ آخِرُ لَهْدِهِ السَّاعَةِ-

Al-Kaf’amy –

‘Another supplication for this hour: -

اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ- هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ-

‘O Allah-azwj! **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; [2:255] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].**

هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ- فَالِقُ الْإِصْبَاحِ- وَ جَاعِلِ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

He is the First and the Last, and the Apparent and the Hidden, and He is a Knower of all things [57:3] Breaker of the dawn, and He Made the night (for) tranquillity, and the sun and the moon calculations. That is a measurement of the Mighty, the Knower [6:96].

يَا عَلِيًّا عَزَبَ مَغْلُوبٍ يَا شَاهِدًا لَا يَغِيبُ يَا قَرِيبَ يَا مُجِيبَ- ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ أَتَدُلُّنِي إِلَيْكَ تَدُلُّنِي الطَّالِبِينَ وَ أَحْضَعُ بَيْنَ يَدَيْكَ خُضُوعَ الرَّاغِبِينَ وَ أَسْأَلُكَ سُؤَالَ الْفَقِيرِ الْمُسْكِينِ وَ أَدْعُوكَ تَضَرُّعًا وَ حُفْيَةً إِنَّكَ لَا تُحِبُّ الْمُعْتَدِينَ

O Prevailer without being prevailed! O Present not being absent! O Near! O Answerer! **That is Allah, my Lord. I rely upon Him and I turn to Him [42:10]**. I disgrace to You^{-azwj} the disgrace of the seeker, and I humble in front of You^{-azwj} the humbleness of the desirous, and I ask You^{-azwj} the begging of the poor beggar, and I call You^{-azwj} beseeching and fearing, You^{-azwj} don't Love the transgressors.

وَأَدْعُوكَ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَكَ قَرِيبٌ مِنَ الْمُحْسِنِينَ وَ أَسْأَلُكَ بِرَحْمَتِكَ مِنْ خَلْقِكَ وَ صَفْوَتِكَ مِنَ الْعَالَمِينَ الَّذِي جَاءَ بِالصِّدْقِ وَ صَدَقَ الْمُرْسَلِينَ - مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ النَّذِيرِ الْمُبِينِ وَ يُولِيكَ وَ عَبْدِكَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ بِالْإِمَامِ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عِلْمَ الدِّينِ وَ الْعَالَمِ بِتَأْوِيلِ الْكِتَابِ الْمُسْتَبِينِ

And I call You^{-azwj} out of fear and greed that Your^{-azwj} Mercy is near to the good doers, and I seek intermediary with You^{-azwj} Choice from You^{-azwj} Choice from Your^{-azwj} creature, and Your^{-azwj} Elite from the worlds, who came with the truth and ratified the Messengers^{-as}, Muhammad^{-saww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, the clear warner, and Your^{-azwj} servant Ali^{-asws} Bin Abu Talib Amir Al-Momineen^{-asws}, and with the Imam Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, knowledge of the religion and the scholar of interpretation of the clarifying Book!

وَ أَسْأَلُكَ بِمَكَانِهِمْ عِنْدَكَ وَ أَسْتَشْفِعُ بِهِمْ إِلَيْكَ وَ أَقْدِمُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي وَ أَنْ تُورِعَنِي شُكْرَ مَا أَوْلَيْتَنِي بِعَمَلِكَ وَ تُجْعَلَ لِي فَرْجًا وَ مَخْرَجًا مِنْ كُلِّ كَرْبٍ وَ غَمٍّ وَ تَزْرُقَنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ

And I ask You^{-azwj} by their positions with You^{-azwj} and I seek intercession by them to You^{-azwj}, and I forward them in front of me and in front of my needs, and to Grant me the thanking of what You^{-azwj} have Bestowed me with Your^{-azwj} bounties, and Make relief to be for me and an outlet, from every distress, and sadness, and to Grace me from where I am anticipating and from where I am not anticipating!

وَ يَسِّرْ لِي مِنْ فَضْلِكَ مَا تُعِينُنِي بِهِ مِنْ كُلِّ مَطْلَبٍ وَ أَقْذِفْ فِي قَلْبِي رَجَاءَكَ وَ اقْطَعْ رَجَائِي بِمَنْ سِوَاكَ حَتَّى لَا أَرْجُو إِلَّا إِيَّاكَ إِنَّكَ تُجِيبُ الدَّاعِيَ إِذَا دَعَاكَ وَ تُعِيثُ الْمَلْهُوفَ إِذَا نَادَاكَ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

And Ease for me from Your^{-azwj} Grace what You^{-azwj} can Enrich me with it from every request, and Cast into my heart hoping to You^{-azwj} and Cut off my hope from the ones besides You^{-azwj} until I do not hope except to You^{-azwj}. Surely, You^{-azwj} Answer the caller when he calls You^{-azwj}, and You^{-azwj} Help the grief-stricken when he calls out to You^{-azwj}, and You^{-azwj} are most Merciful of the merciful ones!⁴⁶⁶

الْمُنْتَهَجِدُ، وَ غَيْرُهُ السَّاعَةُ السَّادِسَةُ مِنْ أَرْبَعِ رَكَعَاتٍ مِنَ الزَّوَالِ إِلَى صَلَاةِ الظُّهْرِ لِلصَّادِقِ ع

(The book) 'Al Mutahajjid', and others,

'The sixth hour from four Cycles from the midday up to Al-Zohr Salat, of Al Sadiq^{-asws} (would supplicate) -

يَا مَنْ لَطْفَ عَنْ إِدْرَاكَ الْأَوْهَامِ يَا مَنْ كَبَّرَ عَنْ مَوْجُودِ الْبَصْرِ يَا مَنْ تَعَالَى عَنِ الصِّفَاتِ كُلِّهَا يَا مَنْ جَلَّ عَنْ مَعَانِي اللَّطْفِ وَ لَطْفَ عَنْ مَعَانِي الْجَلَالِ

‘O One^{-azwj} Who is too Subtle from realising by the imaginations! O One^{-azwj} who is too Great from being found by the sight! O One^{-azwj} Who is too Exalted from the descriptions, all of them! O One^{-azwj} Who is too Majestic from meaning of the ‘subtle’ too subtle from meaning of the Majestic!

أَسْأَلُكَ بِنُورِ وَجْهِكَ وَ ضِيَاءِ كِبْرِيَاةِكَ وَ أَسْأَلُكَ بِحَقِّ عَظَمَتِكَ الصَّافِيَةِ مِنْ نُورِكَ

I ask You^{-azwj} by the Noor of Your^{-azwj} Face, and brightness of Your^{-azwj} Greatness, and I ask You^{-azwj} by the right of Your^{-azwj} Magnificent of the clearness from Your^{-azwj} Light!

وَ أَسْأَلُكَ بِحَقِّ وَلِيِّكَ جَعْفَرِ بْنِ مُحَمَّدٍ عَ عَلَيْكَ وَ أَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

And I ask You^{-azwj} by the right of Your^{-azwj} Guardian Ja’far Bin^{-asws} Muhammad^{-asws} upon You^{-azwj}, and I forward him^{-asws} in front of my needs for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!

الْكُفْعِمِيِّ وَ السَّيِّدِ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعِينَنِي بِطَاعَتِكَ عَلَى أَهْوَالِ الْآخِرَةِ يَا حَيُّ مَنْ أَنْزَلْتَ بِهِ الْحَوَائِجَ يَا رَهْؤُفُ يَا رَحِيمُ يَا جَوَادُ يَا كَرِيمُ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

Al-Kaf’amy and the Seyyid, ‘In front of my need and my desires to You^{-azwj} for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} and for You^{-azwj} to Assist me for obeying You^{-azwj} upon situations of the Hereafter! O best of the one You^{-azwj} Sent Dows the needs with him. O Kind, O Merciful, O Generous, O Benevolent, and Do such and such with me!

الْكُفْعِمِيُّ دُعَاءُ آخِرُ هَذِهِ السَّاعَةِ

Al Kaf’amy –

‘Another supplication for this hour: -

اللَّهُمَّ أَنْتَ أَنْزَلْتَ الْعَيْبَ بِرَحْمَتِكَ وَ عَلِمْتَ الْعَيْبَ بِمَشِيئَتِكَ وَ دَبَّرْتَ الْأُمُورَ بِحُكْمِكَ وَ ذَلَّلْتَ الصَّعَابَ بِعِزَّتِكَ وَ أَعَجَزْتَ الْعُقُولَ عَنْ عِلْمِ كَيْفِيَّتِكَ وَ حَجَبْتَ الْأَبْصَارَ عَنْ إِدْرَاكِ صِفَتِكَ وَ الْأَوْهَامَ مِنْ حَقِيقَةِ مَعْرِفَتِكَ وَ اضْطَرَّرْتَ الْأَفْهَامَ إِلَى الْإِفْرَارِ بِوَحْدَانِيَّتِكَ

‘You^{-azwj} Send down the rain with Your^{-azwj} Mercy, and You^{-azwj} Know the unseen by Your^{-azwj} Desire, and You^{-azwj} Manage the affairs by Your^{-azwj} Judgment, and Subdue the difficulties with Your^{-azwj} Might, and the intellects are frustrated from knowing Your^{-azwj} Qualitative state, and the sights are veiled from realising Your^{-azwj} Attributes, and the imaginations from realities of Your^{-azwj} recognition, and the understandings are desperate to the acknowledging Your^{-azwj} Oneness!

يَا مَنْ يَرْحَمُ الْعَبْرَةَ وَ يُقِيلُ الْعَثْرَةَ لَكَ الْمَلِكُ وَ الْعِزَّةُ وَ الْقُدْرَةُ لَا يَعْزُبُ عَنْكَ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ مِثْقَالُ ذَرَّةٍ أَنْتَ وَسَلَّ إِلَيْكَ بِالنَّبِيِّ الْأُمِّيِّ مُحَمَّدٍ رَسُولِكَ الْعَرَبِيِّ الْمَكِّيِّ الْمَدِينِيِّ الْهَاشِمِيِّ الَّذِي أَخْرَجَنَا بِهِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

O One^{-azwj} Who Mercies the tears and Accepts the stumbles! For You^{-azwj} is the Kingdom, and the Might, and the Power! No weight of a particle escapes from You^{-azwj}, neither in the earth and in the sky! I seek intermediary to You^{-azwj} with the Prophet^{-saww}, the Ummi, Muhammad^{-saww}, Your^{-azwj} Rasool^{-saww}, the Arab, the Meccan, the Medinite, the Hashemite, Who Extracted us from the darkness to the light through him^{-saww}!

وَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ الَّذِي شَرَحْتَ بِوَلَايَتِهِ الصُّدُورَ وَ بِالْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ فِي الْأَخْبَارِ الْمُؤَقَّتِينَ عَلَى مَكُونِ الْأَسْرَارِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ بِالْعَشِيِّ وَ الْإِبْكَارِ

And Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} whom You^{-azwj} Expanded the chests by his^{-asws} Wilayah, and by the Imam Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} regarding the news entrusted upon the hidden secrets. May Allah^{-azwj} Send Salawaat upon him^{-as} and upon People^{-asws} of his^{-saww} Household, in the evening and the morning!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهِمْ وَ أَسْتَشْفِعُ بِمَكَانِهِمْ لَدَيْكَ وَ أَقْدِمُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي فَأَعْطِنِي الْفَرَجَ الْهَيِّءْ وَ الْمَخْرَجَ الْوَجِيَّ وَ الصُّنْعَ الْقَرِيبَ وَ الْأَمَانَ مِنَ الْفَرْجِ فِي الْيَوْمِ الْعَصِيبِ وَ أَنْ تَعْفَرَ لِي مُوبِقَاتِ الذُّنُوبِ وَ تَسْتُرَ عَلَيَّ فَاضِحَاتِ الْغُيُوبِ

O Allah^{-azwj}! I ask You^{-azwj} by them^{-asws} and I seek intercession with their^{-asws} position with You^{-azwj}, and I forward them^{-asws} in front of me and in front of my needs. Give me the pleasant relief, and the Blessed outlet, and the near solution, and the security from the panic on the difficult Day, and for You^{-azwj} to Forgive for me the destructive sins, and Veil upon me the shameful defects!

فَأَنْتَ الرَّبُّ وَ أَنَا الْمَرْبُوبُ وَ أَنَا الطَّالِبُ وَ أَنْتَ الْمَطْلُوبُ وَ أَنْتَ بِذِكْرِكَ تَطْمَئِنُّ الْقُلُوبُ وَ أَنْتَ الَّذِي تَقْذِفُ بِالْحَقِّ وَ أَنْتَ عَلَّامُ الْغُيُوبِ يَا أَكْرَمَ الْأَكْرَمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا خَيْرَ الْفَاصِلِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ.

You^{-azwj} are the Lord^{-azwj} and I am the nourished, and I am the seek and You^{-azwj} are the sought, and You^{-azwj} are such, the hearts find assurance with Your^{-azwj} Zikr, and You^{-azwj} are the One^{-azwj} Who Casts with the truth, and You^{-azwj} are Knower of the unseen, O most Benevolent of the benevolent ones, and O most Judicial of the judges, and O best of the Separators, and O most Merciful of the merciful ones!⁴⁶⁷

الْمُتَهَجِّدِ، وَ غَيْرَهُ السَّاعَةَ السَّابِعَةَ مِنْ صَلَاةِ الظُّهْرِ إِلَى أَرْبَعِ رَكَعَاتٍ - لِلْكَاطِمِ ع

(The book) 'Al Mutahajjid', and others -

'The seventh hour from Salat Al-Zohr up to four Cycles, of Al-Kazim^{-asws} (would recite the following supplication) -

يَا مَنْ تَكَبَّرَ عَنِ الْأَوْهَامِ صُورَتُهُ يَا مَنْ تَعَالَى عَنِ الصِّفَاتِ نُورُهُ يَا مَنْ قَرَّبَ عِنْدَ دُعَائِهِ خَلْقَهُ يَا مَنْ دَعَاهُ الْمُضْطَرُّونَ وَ لَجَأَ إِلَيْهِ الْخَائِفُونَ وَ سَأَلَهُ الْمُؤْمِنُونَ وَ عَبَدَهُ الشَّاكِرُونَ وَ حَمَدَهُ الْمُخْلِصُونَ

'O One^{-azwj} Whose Face is too great from the imaginations! O One^{-azwj} Whose Noor is too Exalted from the descriptions! O One^{-azwj} Who is near during supplications of His^{-azwj}

⁴⁶⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 11

creatures! O One^{-azwj} Whom the desperate ones called Him^{-azwj} and the fearful ones shelter to Him^{-azwj}, and the Momineen ask Him^{-azwj}, and the grateful ones worship Him^{-azwj}, and the sincere ones praise Him^{-azwj}!

أَسْأَلُكَ بِحَقِّ نُورِكَ الْمُضِيِّءِ وَ بِحَقِّ وَلِيِّكَ مُوسَى بْنِ جَعْفَرٍ عَلَيكَ وَ أَتَقَرَّبُ بِهِ إِلَيْكَ وَ أَقْدِمُهُ بَيْنَ يَدَيْ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَعِّلَ بِي كَذَا وَ كَذَا

I ask You^{-azwj} by the right of Your^{-azwj} bright Noor, and by the right of Your^{-azwj} Guardian Musa^{-asws} Bin Ja'far^{-asws} upon You^{-azwj}, and I can draw closer to You^{-azwj} by him^{-asws}, and I forward him^{-asws} in front of my needs, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do such and such with me!

الْكُفْعَمِيُّ وَ السَّيِّدُ بَيْنَ يَدَيْ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي بِهِ بِمَا أَخَافُهُ وَ أَخَذَرُهُ عَلَيَّ عَيْنِي وَ جَسَدِي وَ جَمِيعَ جَوَارِحِ يَدَيَّ مِنْ جَمِيعِ الْأَسْقَامِ وَ الْأَمْرَاضِ وَ الْأَعْرَاضِ وَ الْعَلَلِ وَ الْأَوْجَاعِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ بِقُدْرَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ أَنْ تُفَعِّلَ بِي كَذَا وَ كَذَا.

Al-Kaf'amy and the Seyyid, 'In front of my needs and my desires to You^{-azwj}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Recover me through him^{-asws} from what I fear and I am cautious of, upon my eyes and my body and entirety of limbs of my body, from entirety of the sickness and the illnesses and the symptoms and the illnesses and the pains, whatever is apparent from it and whatever is hidden, by Your^{-azwj} Power, O most Merciful of the merciful ones, and for You^{-azwj} to do such and such with me!'⁴⁶⁸

الْكُفْعَمِيُّ دُعَاءُ آخِرُ لِهَذِهِ السَّاعَةِ-

Al Kaf'amy –

'Another supplication for this hour: -

اللَّهُمَّ أَنْتَ الْمَرْجُؤُ إِذَا حَزَبَ الْأَمْرُ وَ أَنْتَ الْمَدْعُؤُ إِذَا مَسَّ الصُّرُّ وَ مُجِيبُ الْمَلْهُوفِ الْمُضْطَّرِّ وَ الْمُنْجِي مِنَ ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ وَ مَنْ لَهُ الْخَلْقُ وَ الْأَمْرُ وَ الْعَالَمُ بِوَسَاوِسِ الصُّدُورِ وَ الْمُطَّلِعُ عَلَيَّ خَفِيِّ السِّرِّ غَايَةُ كُلِّ نَجْوَى وَ إِلَيْكَ مُنْتَهَى كُلِّ شَكْوَى

'You^{-azwj} are the Return when the matters flow, and You^{-azwj} are supplicated to when the harm touches, and Responder to the grief-stricken, the desperate, and the Rescuer from the darkness(es) of the land and the sea, and the One^{-azwj} for Him^{-azwj} is the creation of the matters, and the Knower of the insinuations of the chests, and the Noticer upon the hidden secrets, ultimate of every whisper, and to You^{-azwj} is the ending of every complaint.

يَا مَنْ لَهُ الْحَمْدُ فِي الْآخِرَةِ وَ الْأُولَى يَا مَنْ خَلَقَ الْأَرْضَ وَ السَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَيَّ الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى وَ إِنَّ نَجْهَهُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى اللَّهِ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

O One^{-azwj} having the Praise for him in the Hereafter and the former (world)! O One^{-azwj} **Who Created the earth and the skies above [20:4] The Beneficent, Established upon the Throne [20:5] For Him is whatever is in the skies and whatever is in the earth and whatever is**

between the two and whatever is beneath the soil [20:6] And if you are loud with the speech, so He Knows the secret and the concealed (matters) [20:7] Allah, there is no god except Him. For Him are the most Beautiful Names [20:8].

أَسْأَلُكَ بِمُحَمَّدٍ خَاتَمِ النَّبِيِّينَ خَيْرَتِكَ مِنْ خَلْقِكَ وَ الْمُؤَمَّنِ عَلَى آدَاءِ رِسَالَتِكَ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ الَّذِي جَعَلْتَ وَلَايَتَهُ مَقْرُوضَةً مَعَ وَلَايَتِكَ وَ حَبْنَهُ مَقْرُوضَةً بِرِضَاكَ وَ حُبِّبَكَ وَ بِالْإِمَامِ الْكَاطِمِ مُوسَى بْنِ جَعْفَرٍ

I ask You^{-azwj} by Muhammad^{-saww}, last of the Prophets^{-as}, Your^{-azwj} Choice from Your^{-azwj} creatures, and the entrusted upon delivery of You^{-azwj} Message, and by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, Who Made his^{-saww} Wilayah with your^{-asws} Wilayah, and His^{-azwj} Love with Your^{-azwj} Satisfaction and Your^{-azwj} Love with the Imam Al-Kazim Musa^{-asws} Bin Ja'far^{-asws}.

الَّذِي سَأَلْتَ أَنْ تُفَرِّعَهُ لِعِبَادَتِكَ وَ تُخَلِّقَهُ لِبَطَاعَتِكَ فَأَوْجِبْتَ مَسْأَلَتَهُ وَ أَجَبْتَ دَعْوَتَهُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ صَلَاةً تَقْضِي بِهَا عَنَّا وَاجِبَ حُقُوقِهِمْ وَ تَرْضَى بِهَا فِي آدَاءِ فُرُوضِهِمْ

He^{-asws} is the one who asked You^{-azwj} to Free him^{-asws} for worshipping You^{-azwj} and to Vacate him^{-asws} for obeying You^{-azwj}. You^{-azwj} Answered his^{-asws} request and Answered his^{-asws} supplication, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, a Salawaat their^{-asws} obligatory rights can be fulfilled from us by it, and You^{-azwj} will be Satisfied with it in fulfilment of their^{-asws} obligatory (rights)!

وَ أَتَوَسَّلُ إِلَيْكَ بِهِمْ وَ أَسْتَشْفِعُ بِمَنْزِلَتِهِمْ وَ قَدْ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُجَرِّبَنِي عَلَى جَمِيلِ عَوَائِدِكَ وَ تَمُنَّحَنِي جَزِيلَ فَوَائِدِكَ

And I am seeking intermediary with them^{-asws} to You^{-azwj}, and I seek intercession through their^{-asws} status, and I have forwarded them^{-asws} in front of me and in front of my needs, for You^{-azwj} to Flow me upon Your^{-azwj} beautiful provisions, and to Grant me Your^{-azwj} plentiful benefits!

وَ تَأْخُذْ بِسَمْعِي وَ بَصْرِي وَ عَلَانِيَتِي وَ سِرِّي وَ نَاصِيَتِي وَ قَلْبِي وَ عَزِيمَتِي وَ لِي مَا تُعِينُنِي بِهِ عَلَى هَوَاكَ وَ تُقَرِّبُنِي مِنْ أَسْبَابِ رِضَاكَ وَ تُوجِبُ لِي نَوَافِلَ فَضْلِكَ وَ تَسْتَدِيمُ لِي مَنَائِحَ طَوْلِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

And You^{-azwj} should Seize me by my ears and my eyes, and my announcements and my secrets, and my forelocks and my heart, and my determination and my understanding, what You^{-azwj} can Assist me by it upon Your^{-azwj} Desires, and to Draw me closer from causes of Your^{-azwj} Satisfaction, and obligate to me Your^{-azwj} optional Grace, and be constant is provide for me the Blessings of Your^{-azwj} Forbearances, O most Merciful of the merciful ones!"⁴⁶⁹

الْمُنْتَهَجِدُ، وَ عَيْرُهُ السَّاعَةُ التَّامِنَةُ مِنَ الْأَرْبَعِ رَكَعَاتٍ مِنْ بَعْدِ الظُّهْرِ إِلَى صَلَاةِ الْعَصْرِ لِلرِّضَا ع

(The book) 'Al Mutahajjid', and others –

'The eighth hour from four Cycles from after Al-Zohr up to Al-Asr Salat, of Al-Reza^{-asws} (would recite):-

يَا خَيْرَ مَدْعُوٍّ يَا خَيْرَ مَنْ أُعْطِيَ يَا خَيْرَ مَنْ سُئِلَ يَا مَنْ أَضَاءَ بِاسْمِهِ ضَوْهُ النَّهَارِ وَأَطْلَمَ بِهِ ظُلْمَةُ اللَّيْلِ وَ سَأَلَ بِاسْمِهِ وَابِلُ السَّيْلِ وَ رَزَقَ أَوْلِيَاءَهُ كُلَّ خَيْرٍ
يَا مَنْ عَلَا السَّمَاوَاتِ نُورُهُ وَ الْأَرْضِ ضَوْؤُهُ وَ الْمَشْرِقِ وَ الْمَغْرِبِ رَحْمَتُهُ

‘O best of the ones called! O best of the ones Giving! O best of the ones being asked! O One^{-azwj} the illumination of the day is illuminated by His^{-azwj} Name and darkness of the night is darkened by, and torrent of the flood flows by His^{-azwj} Names, and He^{-azwj} Graces His^{-azwj} friends all good! O One^{-azwj} Whose Light Exalted the skies and His^{-azwj} illumination, the earth, and His^{-azwj} Mercy the east and the west!

يَا وَاسِعَ الْجُودِ أَسْأَلُكَ بِحَقِّ وَلِيِّكَ عَلِيِّ بْنِ مُوسَى ع وَ أَقْدِمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفْعَلَ بِي كَذَا وَ كَذَا-

O vast of the generosity! I ask You^{-azwj} by the right of Your^{-azwj} Guardian Ali^{-asws} Bin Musa^{-asws}, and I forward him^{-asws} in front of my needs, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!’

السَّيِّدُ وَ الْكَفْعِيُّ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْفِيَنِي بِهِ وَ تُنَجِّنِي بِمَا أَحَافُهُ وَ أَخْذَرُهُ فِي جَمِيعِ أَسْفَارِي وَ فِي الْبَرَارِي وَ الْقَفَارِ وَ الْأُودِيَةِ وَ الْأَكَامِ وَ الْغِيَاضِ وَ الْحِيَالِ وَ الشِّعَابِ وَ الْبِحَارِ يَا وَاحِدُ يَا قَهَّارُ يَا عَزِيزُ يَا جَبَّارُ يَا سَتَّارُ أَنْ تُفْعَلَ بِي كَذَا وَ كَذَا.

The Seyyid and Al-Kaf’amy, ‘In front of my needs and my desires to You^{-azwj}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Suffice me with it, and to Rescue me from what I fear and am being cautious of in entirety of my journeys in the deserts, and the plains, and the valleys, and the hills, and the forests, and the mountains, and the mountain passes, and the oceans! O One, O Subduer, O Mighty, O Forceful, O Veiler! Do such and such with me!’⁴⁷⁰

الْكَفْعِيُّ دُعَاءُ آخِرُ هَذِهِ السَّاعَةِ

Al Kaf’amy –

‘Another supplication for this hour: -

اللَّهُمَّ أَنْتَ الْكَاشِفُ لِلْمُلْهَمَاتِ وَ الْكَافِي لِلْمُهَمَّاتِ وَ الْمُفْرَجُ لِلْكُرْبَاتِ وَ السَّمِيعُ لِلْأَصْوَاتِ وَ الْمُخْرِجُ مِنَ الظُّلُمَاتِ وَ الْمُجِيبُ لِلدَّعَوَاتِ الرَّاجِمِ لِلْعَبْرَاتِ
جَبَّارُ السَّمَاوَاتِ وَ الْأَرْضِ يَا وَليُّ يَا مَوْلَى يَا عَلِيُّ يَا أَعْلَى يَا كَرِيمُ يَا أَكْرَمُ يَا مَنْ لَهُ الْإِسْمُ الْأَعْظَمُ يَا مَنْ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ
وَ هُوَ يُطْعَمُ وَ لَا يُطْعَمُ

‘O Allah^{-azwj}! You^{-azwj} Reliever of the grief-stricken, and the Sufficer of the worries, and the Reliever of the distress, and the Listener of the voices, and the Extractor from the darkness, and the Responder to the supplication, the Mercier to the tears, and Subduer of the skies and the earth! O Guardian! O Master! O Exalted! O Benevolent! O most Benevolent! O One^{-azwj} having the Magnificent Name for Him^{-azwj}! O One^{-azwj} Who Taught the human what he did not know! Originator of the skies and the earth, and He^{-azwj} Feeds (others) and is not fed!

⁴⁷⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 14

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ الْمُصْطَفَى مِنَ الْخَلْقِ الْمَبْعُوثِ بِالْحَقِّ وَ بِأَمِيرِ الْمُؤْمِنِينَ الَّذِي أَوْلَيْتَهُ فَأَلْفَيْتَهُ شَاكِرًا وَ أَبْلَيْتَهُ فَوَجَدْتَهُ صَابِرًا وَ بِالْإِمَامِ الرِّضَا عَلِيِّ بْنِ مُوسَى الَّذِي أَوْفَى بِعَهْدِكَ وَ وَثِقَ بِوَعْدِكَ وَ أَعْرَضَ عَنِ الدُّنْيَا وَ قَدْ أَقْبَلْتَ إِلَيْهِ وَ رَغِبَ عَنْ زِينَتِهَا وَ قَدْ رَغِبْتَ فِيهِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I ask You^{-azwj} by the right of Muhammad^{-saww}, the Chosen one from the creatures, the one Sent with the truth, and with Amir Al-Momineen^{-asws} Whom You^{-azwj} Placed in charge and Guided him^{-asws} to be thankful, and Tried him^{-asws} and found him^{-asws} patient, and with the Imam^{-asws} Al-Reza Ali^{-asws} Bin Musa^{-asws} who was loyal with Your^{-azwj} Covenant, and trusted in Your^{-azwj} Promise, and turned away from the world, and I have turned to him and turned away from its adornments, and am desirous regarding him^{-asws}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

فَقَدْ تَوَسَّلْتُ بِهِمْ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تَهْدِيَنِي إِلَى سَبِيلِ مَرْضَاتِكَ وَ تُبَسِّرَ لِي أَسْبَابَ طَاعَتِكَ وَ تُؤَقِّفَنِي لِإِتِّبَاعِ الرُّفْقَةِ بِمُؤَالَاةِ أَوْلِيَائِكَ وَ إِذْرَاكِ الْخُطُوَةِ مِنْ مُعَادَاةِ أَعْدَائِكَ وَ تُعِينَنِي عَلَى آدَاءِ فَرَائِضِكَ وَ اسْتِعْمَالِ سُنَّتِكَ وَ تُؤَقِّفَنِي عَلَى الْمَحَجَّةِ الْمُؤَدِّيَةِ إِلَى الْعِنَقِ مِنْ عَذَابِكَ وَ الْفَوْزِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

I have sought intermediary with them^{-asws} to You^{-azwj} and have forwarded them^{-asws} in front of me and in front of my needs, for You^{-azwj} to Guide me to the way of Your^{-azwj} Satisfaction and to Ease for me causes of obeying You^{-azwj}, and Incline me to seek the nearness with Wilayah of Your^{-azwj} Guardians^{-asws}, and realising the steps of being inimical to Your^{-azwj} enemies, and for You^{-azwj} to Assist me upon fulfilling Your^{-azwj} obligation, and utilising Your^{-azwj} Sunnah, and Incline me upon the program of cordiality to be liberated from Your^{-azwj} Punishment and being successful with Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁴⁷¹

الْمُتَهَجِّدُ، وَ غَيْرُهُ السَّاعَةُ التَّاسِعَةُ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَمُضِيَ سَاعَتَانِ لِلْجَوَادِ ع-

(The book) 'Al Mutahajjid', and others,

'The ninth hour from Salat Al-Asr up to passing of two hours, of Al-Jawad^{-asws} (would recite): -

يَا مَنْ دَعَاهُ الْمُضْطَرُّونَ فَأَجَابَهُمْ وَ اتَّجَأَ إِلَيْهِ الْخَائِفُونَ فَأَمَنَهُمْ وَ عَبْدَهُ الطَّائِعُونَ فَشَكَرَهُمْ وَ شَكَرَهُ الْمُؤْمِنُونَ فَحَبَّأَهُمْ وَ أَطَاعُوهُ فَعَصَمَهُمْ وَ سَأَلُوهُ فَأَعْطَاهُمْ وَ نَسُوا نِعْمَتَهُ فَلَمْ يُحِلِّ شُكْرَهُ مِنْ قُلُوبِهِمْ وَ ائْتَى عَلَيْهِمْ فَلَمْ يَجْعَلِ اسْمَهُ مَنْسِيًا عِنْدَهُمْ

'O One^{-azwj} the desperate ones supplicate to, so He^{-azwj} Answers them, and the fearful ones seek shelter to, so He^{-azwj} Secures them, and the obedient ones worship Him^{-azwj}, so He^{-azwj} Thanks them, and the Momineen thank Him^{-azwj} so He^{-azwj} Gifts them, and they obey Him^{-azwj} so He^{-azwj} Protect them, and they ask Him^{-azwj} so He^{-azwj} Gives them, and they forget His^{-azwj} bounties but He^{-azwj} does not Vacate thanking Him^{-azwj} from their hearts, and He^{-azwj} Confers upon them but He^{-azwj} does not Make His^{-azwj} Name to be forgotten with them!

أَسْأَلُكَ بِحَقِّ وَلِيِّكَ مُحَمَّدِ بْنِ عَلِيٍّ عِ حُجَّتِكَ الْبَالِغَةِ وَ نِعْمَتِكَ السَّابِقَةِ وَ مَحَبَّتِكَ الْوَاضِحَةِ وَ أَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

I ask You^{-azwj} by the right of Your^{-azwj} Guardian Muhammad^{-asws} Bin Ali^{-asws}, Your Divine Authority, the furthest reaching, and Your^{-azwj} abundant bounties, and Your^{-azwj} clear

⁴⁷¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 15

manifesto, and I forward him^{-asws} in front of my needs, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Do such and such with me!”⁴⁷²

السَّيِّدُ وَالْكَفْمَعِيُّ بَيْنَ يَدَيْ حَوَائِجِي وَرَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُجَوِّدَ عَلَيَّ مِنْ فَضْلِكَ وَتَتَفَضَّلَ عَلَيَّ مِنْ وَضْعِكَ بِمَا أَسْتَعْنِي بِهِ عَمَّا فِي أَيْدِي خَلْقِكَ وَأَنْ تَقْطَعَ رَجَائِي إِلَّا مِنْكَ وَتُحْيِبَ آمَالِي إِلَّا فِيكَ

Al-Seyyid and Al-Kaf'amy, 'In front of my needs and my desires to You^{-azwj}, for You to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to I Renew upon me from Your^{-azwj} Grace, and to Grace upon me from Your^{-azwj} Capaciousness upon me with what would enrich me by it from what is in hands of the people, and to cut off my hopes except from You^{-azwj} and to disappoint my hope except in You^{-azwj}!

اللَّهُمَّ وَ أَسْأَلُكَ بِحَقِّي مَنْ حَقَّهُ عَلَيْكَ وَاجِبٌ مِمَّنْ أَوْجَبَتْ لَهُ الْحَقُّ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَهُ مِنْ رِزْقِكَ وَ تُسَهِّلَ لِي ذَلِكَ وَ تُبَسِّرَهُ هَنِيئاً مَرِيئاً فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ خَيْرَ الرَّازِقِينَ وَأَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

O Allah^{-azwj}, and I ask You^{-azwj} by the right of the one whose right is obliged upon You^{-azwj} from the ones You^{-azwj} have Obligated the right for him with You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Extend upon me what would present Your^{-azwj} sustenance and to Ease that for me, and to Ease is as welcoming, pleasant in the Ease from You^{-azwj} and well-being, by Your^{-azwj} Mercy, O most Merciful of the merciful ones, and best of the sustainers, and to Do such and such with me!”⁴⁷³

الْكَفْمَعِيُّ دُعَاءُ آخِرُ لِهَذِهِ السَّاعَةِ-

Al Kaf'amy –

'Another supplication for this hour: -

اللَّهُمَّ يَا خَالِقَ الْأَنْوَارِ وَ مُقَدِّرَ اللَّيْلِ وَ النَّهَارِ وَ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَ مَا تَعْيِضُ الْأَرْحَامُ وَ مَا تَزِدُّهُ وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ إِذَا تَفَاقَمَ أَمْرٌ طَرَحَ عَلَيْكَ وَ إِذَا غُلِقَتْ الْأَبْوَابُ فُرِعَ بَابُ فَضْلِكَ وَ إِذَا ضَاقَتِ الْحَاجَاتُ فُزِعَ إِلَى سَعَةِ طَوْلِكَ وَ إِذَا انْقَطَعَ الْأَمَلُ مِنَ الْخَلْقِ اتَّصَلَ بِكَ وَ إِذَا وَقَعَ الْيَأْسُ مِنَ النَّاسِ وَقَفَ الرَّجَاءُ عَلَيْكَ

'O Allah^{-azwj}! O Creator of the lights and measurements of the night and the day, and He^{-azwj} **Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8].**

When a matter escalates it is presented to You^{-azwj}, and when the doors are closed, the door of Your^{-azwj} Grace is knocked upon, and when the needs are restrictive, there is panic to the vastness of Your^{-azwj} Leniency, and when the hopes are cut off from the people, there is connection with You^{-azwj}, and when occurs the despairing from the people and hopes pause at You^{-azwj}!

⁴⁷² Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 16

⁴⁷³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 17

أَسْأَلُكَ بِمُحَمَّدِ النَّبِيِّ الْأَوْزَابِ الَّذِي أَنْزَلْتَ عَلَيْهِ الْكِتَابَ وَ نَصَرْتَهُ عَلَى الْأَخْرَابِ وَ هَدَيْتَنَا بِهِ إِلَى دَارِ الْمَأَبِ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ الْكَرِيمِ
النِّصَابِ الْمُتَصَدِّقِ بِخَاتَمِهِ فِي الْمِحْرَابِ وَ بِالْإِمَامِ الْفَاضِلِ مُحَمَّدِ بْنِ عَلِيٍّ الَّذِي سُئِلَ فَوَفَّقْتَهُ لِرَدِّ الْجَوَابِ وَ امْتَحَنَ فَعَضَّدْتَهُ بِالتَّوْفِيقِ وَ الصَّوَابِ

I ask You^{-azwj} by Muhammad^{-saww} the Prophet^{-saww}, the penitent whom You^{-azwj} Revealed the Book upon, and Helped him^{-saww} against the confederates, and You^{-azwj} Guided us through him^{-saww} to the house of ever-lasting abode, and by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the benevolent, the one who gave charity with his^{-asws} ring in the prayer niche, and by the meritorious Imam Muhammad^{-asws} Bin Ali^{-asws} who was asked, so You^{-azwj} Harmonised him^{-asws} to respond the answer, and he^{-asws} as Tried so You^{-azwj} Supported him^{-asws} with the inclination and the correctness!

صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ الْأَطْهَارِ وَ أَنْ تَجْعَلَ مَوَالِحَهُمْ وَ مَحَبَّتَهُمْ عِصْمَةً مِنَ النَّارِ وَ مَحَجَّةً إِلَى دَارِ الْفَرَارِ فَقَدْ تَوَسَّلْتُ بِكُمْ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ
بَيْنَ يَدَيْ حَوَائِجِي وَ نَعَصَمَنِي مِنَ التَّعَرُّضِ لِمَوَاقِفِ سَخَطِكَ وَ تُوَفَّقَنِي لِسُلُوكِ مَحَبَّتِكَ وَ مَرْضَاتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

May Allah^{-azwj} Send Salawaat upon him^{-saww} and People^{-asws} of his^{-saww} Household, the Pure, and for You^{-azwj} to Make their^{-asws} Wilayah and their^{-asws} love as protection from the Fire, and a manifesto to the house of settlement, for I have sought intermediary with them^{-asws} to You^{-azwj}, and have forwarded them^{-asws} in front of me and in front of my needs, and for You^{-azwj} to Protect me from being exposed to the pausing at Your^{-azwj} Wrath, and Incline me to be on the path of Your^{-azwj} Love and Your^{-azwj} Satisfaction, O most Merciful of the merciful ones!"⁴⁷⁴

الْمُنْتَهَجِدُ، وَ غَيْرُهُ السَّاعَةُ الْعَاشِرَةُ مِنْ سَاعَتَيْنِ بَعْدَ صَلَاةِ الْعَصْرِ إِلَى قَبْلِ اصْفِرَارِ الشَّمْسِ - لِلْهَادِي ع

(The book) 'Al Mutahajjid', and others -

'The tenth hour from two hours after Al-Asr Salat up to before yellowness of the sun, of Al-Hadi^{-asws} (would recite the following): -

يَا مَنْ عَلَا فَعَظَمَ يَا مَنْ تَسَلَّطَ فَتَجَبَّرَ وَ تَجَبَّرَ فَتَسَلَّطَ يَا مَنْ عَزَّ فَاسْتَكْبَرَ فِي عِزِّهِ يَا مَنْ مَدَّ الظِّلَّ عَلَى خَلْقِهِ يَا مَنْ امْتَنَّ بِالْمَعْرُوفِ عَلَى عِبَادِهِ

'O One^{-azwj} Who is Exalted so He^{-azwj} is Magnificent! O One^{-azwj} Who Prevailed so He^{-azwj} Subdued and He^{-azwj} Subdued so He^{-azwj} Prevailed! O One^{-azwj} Who is Mighty so He^{-azwj} is Great in His^{-azwj} Might! O One^{-azwj} Who Extended the shadow upon His^{-azwj} creatures! O One^{-azwj} Who Conferred with the acts of kindness upon His^{-azwj} servants!

أَسْأَلُكَ يَا عَزِيزاً دَا اِنْتِقَامِ يَا مُنْتَقِماً بِعِزِّهِ مِنْ أَهْلِ الشِّرْكِ أَسْأَلُكَ بِحَقِّي وَلِيِّكَ عَلِيِّ بْنِ مُحَمَّدٍ عَلَيْكَ وَ أَقْدِمُهُ بَيْنَ يَدَيْ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

I ask You^{-azwj}, O Mighty with the Revenge! O Avenger with His^{-azwj} Might from the people of Shirk! I ask You^{-azwj} by the right of Your^{-azwj} Guardian^{-asws} upon You^{-azwj}, and I forward him^{-asws} in front of my needs for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of the Muhammad^{-saww}, and to Do such and such with me!

الْكُفْعِمِي وَ السَّيِّدُ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعِينَنِي بِهِ عَلَيَّ قَضَاءِ حَوَائِجِي وَ نَوَافِلِي وَ فَرَائِضِي وَ يَرِّ إِخْوَانِي وَ كَمَالَ طَاعَتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

Al-Kaf'amy and the Seyyid, 'In front of my needs and my desires to You^{-azwj}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Assist me through him^{-asws} upon fulfilment of my needs and my optional and my obligatory (Salats), and righteousness of my brother, and perfection of obeying You^{-azwj} by Your^{-azwj} Mercy, O most Merciful of the merciful ones, and to Do such and such with me!''⁴⁷⁵

الْكُفْعِمِي دُعَاءُ آخِرُ لَهُدِهِ السَّاعَةِ

Al Kaf'amy –

'Another supplication for this hour: -

اللَّهُمَّ أَنْتَ الْوَلِيُّ الْحَمِيدُ- الْغَفُورُ الْوَدُودُ الْمُبْدِي الْمُعِيدُ- ذُو الْعَرْشِ الْمَجِيدِ وَ الْبَطْشِ الشَّدِيدِ فَعَالَ لِمَا يُرِيدُ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ يَا مَنْ لَا يَتَغَاظَمُهُ غُفْرَانُ الذُّنُوبِ وَ لَا يَكْفُرُ عَلَيْهِ الصَّفْحُ عَنِ الْغُيُوبِ

'O Allah^{-azwj}! You^{-azwj} are the Praise-worthy Guardian, the Forgiver, the Affectionate, the Repeater with the Glorious Throne, and the severe Prowess! He^{-azwj} Does whatever He^{-azwj} Wants! O One^{-azwj} Who is closer to me than the jugular vein! O One^{-azwj} Who is Witness upon all things! O One^{-azwj} Forgiveness of the sins is not too big for Him^{-azwj}, nor is it too grievous upon Him^{-azwj} to Pardon the faults!

أَسْأَلُكَ بِجَلَالِكَ وَ بُنُورِ وَجْهِكَ الَّذِي مَلَأَ أَرْكَانَ عَرْشِكَ وَ بُقْدَرَتِكَ الَّتِي قَدَّرْتَ بِهَا عَلَى خَلْقِكَ وَ بِرَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ وَ بِمُؤْتِكَ الَّتِي ضَعُفَ بِهَا كُلُّ قَوِيٍّ وَ بِعِزَّتِكَ الَّتِي دَلَّ لَهَا كُلُّ عَزِيٍّ وَ بِمَشِيَّتِكَ الَّتِي صَغُرَ فِيهَا كُلُّ كَبِيرٍ

I ask You^{-azwj} by Your^{-azwj} Majesty and by the Noor of Your^{-azwj} Face Who filled the elements of Your^{-azwj} Throne, and by Your^{-azwj} Power which You^{-azwj} are Able with upon Your^{-azwj} creatures and by Your^{-azwj} Mercy which is capacious of all things, and by Your^{-azwj} Strength which every strong one is weakened with, and by Your^{-azwj} Might by which You^{-azwj} Humbled every mighty one, and by Your^{-azwj} Desire which every great thing is belittled!

وَ بِرَسُولِكَ الَّذِي رَحِمْتَ بِهِ الْعِبَادَ وَ هَدَيْتَ بِهِ إِلَى سُبُلِ الرِّشَادِ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَوَّلِ مَنْ آمَنَ بِرَسُولِكَ وَ صَدَّقَ وَ الَّذِي وَفَى بِمَا عَاهَدَ عَلَيْهِ وَ تَصَدَّقَ وَ بِالْإِمَامِ الرَّبِّ عَلِيِّ بْنِ مُحَمَّدٍ ع الَّذِي كَفَيْتَهُ حِيلَةَ الْأَعْدَاءِ وَ أَرَبْتَهُمْ عَجِيبَ الْآيَةِ إِذْ تَوَسَّلُوا بِهِ فِي الدُّعَاءِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And by Your^{-azwj} Rasool^{-saww} which You^{-azwj} Mercy the servants with, and You^{-azwj} guided to the ways of guidance with, and by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the first one to believe in Your^{-azwj} Rasool^{-saww}, and ratified, and the one who was loyal with what he^{-asws} had been Covenanted upon and donated, and by the righteous Imam Ali^{-asws} Bin Muhammad^{-saww} whom You^{-azwj} Sufficed for the trick of the enemies and Showed them wondrous sign when they sought intermediary with him^{-asws} in the supplication, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

⁴⁷⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 19

فَقَدْ اسْتَشْفَعْتُ بِهِمْ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي وَ أَنْ تَجْعَلَنِي مِنْ كِفَايَتِكَ فِي حِرْزِ حَرِيْزٍ وَ مِنْ كِلَاءَتِكَ تَحْتَ عِزِّ عَزِيْزٍ وَ تُوزِعَنِي شُكْرَ
الْأَنْبِيَاءِ وَ مَنِيكَ وَ تُؤَقِّفَنِي لِلِاعْتِرَافِ بِأَيَادِيكَ وَ نِعْمِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

I am seeking intercession by them^{-asws} to You^{-azwj} and am forwarding them^{-asws} in front of me and in front of my needs, and to Make me protected from Your^{-azwj} Sufficiency in Protection, and from Your^{-azwj} Care under the Might, and to Guide me to thank for Your^{-azwj} Favours and Your^{-azwj} Conferment, and to Incline me to acknowledge for Your^{-azwj} Favours and Your^{-azwj} bounties, O most Merciful of the merciful ones!"⁴⁷⁶

الْمُتَهَجِّدُ، وَ عِبْرَةُ السَّاعَةِ الْحَادِيَةِ عَشْرَةَ مِنْ قَبْلِ اصْفِرَارِ الشَّمْسِ إِلَى اصْفِرَارِهَا- لِلْعَسْكَرِيِّ ع

(The book) 'Al Mutahajjid', and others,

'The eleventh hour from before yellowness of the sun up to its yellowness, of Al-Askari^{-asws} (would recite): -

يَا أَوَّلَ بَلَا أَوْلِيَّتِهِ يَا آخِرَ بَلَا آخِرِيَّةٍ يَا قُبُومًا بَلَا مُنْتَهَى لِقَدَمِهِ يَا عَزِيْزٌ بَلَا انْقِطَاعٍ لِعِزَّتِهِ يَا مُتَسَلِّطًا بَلَا ضَعْفٍ مِنْ سُلْطَانِيهِ يَا كَرِيْمًا بَدَوَامِ نِعْمَتِهِ يَا جَبَّارًا وَ
مُعْزًّا لِأَوْلِيَائِهِ يَا حَبِيْرًا لِعِلْمِهِ يَا عَظِيْمًا بِقُدْرَتِهِ يَا قَدِيْرًا بِدَاتِهِ

'O First before firstness! O Last before lastness! O Eternal without an end-point to His^{-azwj} Ancientness! O Mighty without termination of His^{-azwj} Might! O Prevailing without weakness from His^{-azwj} Authority! O Benevolent with His^{-azwj} constant bounties! O Subduer and Honourer of His^{-azwj} friends! O Informed of His^{-azwj} Knowledge! O Magnificent with His^{-azwj} Power! O Powerful by Himself^{-azwj}!

أَسْأَلُكَ بِحَقِّ وَلِيَّتِكَ الْأَمِيْنِ الْمُؤَدِّي الْكَرِيْمِ النَّاصِحِ الْعَلِيْمِ الْحَسَنِ بْنِ عَلِيٍّ ع وَ أَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفْعَلَ بِي
كَذَا وَ كَذَا.

I ask You^{-azwj} by the right of Your^{-azwj} Guardian, the benevolent, the adviser, the knowledgeable Al-Hassan^{-asws} Bin Ali^{-asws}, and I forward him^{-asws} in front of my needs, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!"⁴⁷⁷

السَّيِّدُ وَ الْكَمْفَعِيُّ بَيْنَ يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعِينَنِي عَلَيَّ آخِرَتِي وَ تَخْتِمَ لِي بِخَيْرٍ حَتَّى تَتَوَفَّيَنِي وَ أَنْتَ عَيِّي
رَاضٍ وَ تَنْقُلَنِي إِلَى رَحْمَتِكَ وَ رِضْوَانِكَ إِنَّكَ دُو الْفَضْلِ الْعَظِيْمِ وَ الْمَنِّ الْقَدِيْمِ وَ أَنْ تُفْعَلَ بِي كَذَا وَ كَذَا.

Al-Seyyid and Al-Kaf'amy, 'In front of my needs and my desires to You^{-azwj}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and for You^{-azwj} to Assis me upon my Hereafter and to End for me with goodness until You^{-azwj} Cause me to expire while You^{-azwj} are Satisfied with me, and to Transfer me to Your^{-azwj} Mercy and Your^{-azwj}

⁴⁷⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 20

⁴⁷⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 21

Satisfaction, You^{-azwj} are with the Magnificent Grace, and the Ancient Conferment, and to Do such and such with me!"⁴⁷⁸

الْكَفَعْمِي، دُعَاءٌ آخَرُ لَهُدِهِ السَّاعَةِ-

Al Ka'f'amy –

'Another supplication for this hour: -

اللَّهُمَّ إِنَّكَ مُنْزِلُ الْقُرْآنِ وَ خَالِقُ الْإِنْسِ وَ الْجَنِّ وَ جَاعِلُ الشَّمْسِ وَ الْقَمَرِ بِحُسْبَانٍ الْمُبْتَدِئُ بِالطُّوْلِ وَ الْإِمْتِنَانِ وَ الْمُبْدِئُ لِلْفَضْلِ وَ الْإِحْسَانِ وَ ضَامِنُ الرِّزْقِ لِجَمِيعِ الْحَيَوَانِ

'O Allah^{-azwj}! You^{-azwj} are the Revealer of the Quran, and Creator of the humans and the Jinn, and Maker of the sun and the moon as calculations, and the Initiator with the Leniency and the Conferment, and the Initiator of the Grace and the Favours, and Guarantor of the sustenance for entirety of the living beings.

لَكَ الْمَحَامِدُ وَ الْمَمَادِحُ وَ مِنْكَ الْفَوَائِدُ وَ الْمَنَائِحُ وَ إِلَيْكَ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ أَطْهَرَتْ الْجَمِيلُ وَ سَتَرَتْ الْقَبِيحُ وَ عَلِمْتَ مَا تُخْفِي الصُّدُورُ وَ الْجَوَانِحُ

For You^{-azwj} are the Praises and the Commendations, and from You^{-azwj} are the benefits and the Blessings, and to You^{-azwj} ascends the good words and the righteous deeds! You^{-azwj} Reveal the beautiful and Veil the ugliness, and You^{-azwj} Know what is hidden by the chests and the wings!

أَسْأَلُكَ بِمُحَمَّدٍ ص رَسُولِكَ إِلَى الْكَافَّةِ وَ أَمِينِكَ الْمَبْعُوثِ بِالرَّحْمَةِ وَ الرَّأْفَةِ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الْمُفْتَرَضِ طَاعَتُهُ عَلَى الْقَرِيبِ وَ الْبَعِيدِ الْمُؤَيَّدِ بِنَصْرِكَ فِي كُلِّ مَوْقِفٍ مَشْهُودٍ وَ بِالْإِمَامِ الثَّقَةِ الْحَسَنِ بْنِ عَلِيٍّ الَّذِي طَرِحَ لِلسَّبَّاحِ فَحَلَّصْتَهُ مِنْ مَرَابِضِهَا وَ امْتُحِنَ بِالدَّوَابِّ الصَّعَابِ فَدَلَلْتَ لَهُ مَرَاقِبَهَا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I ask You^{-azwj} by Muhammad^{-saww} Your^{-azwj} Rasool^{-saww} to everyone, and Your^{-azwj} trustee, the one Send with the Mercy and the kindness, and by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. Obedience to him^{-asws} is Imposed upon the near one and the far, the one Assisted with Your^{-azwj} Helped in every witnessed pausing, and by the pious Imam Al-Hassan^{-asws} Bin Ali^{-asws} who was thrown to the lions but You^{-azwj} Rescued him from their dens, and he was Tested with the difficult animals and You^{-azwj} Humbled for him^{-asws} their riding, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

فَقَدْ تَوَسَّلْتُ بِهِمْ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيَّ خَوَائِجِي وَ أَنْ تَرْحَمَنِي بِرَبِّكَ مَعَاصِيكَ مَا أَبْقَيْتَنِي وَ تُعِينَنِي عَلَى التَّمَسُّكِ بِطَاعَتِكَ مَا أَحْيَيْتَنِي وَ أَنْ تَحْتِمَ لِي بِالْحَزَبَاتِ إِذَا تَوَفَّيْتَنِي وَ تَفَضَّلَ عَلَيَّ بِالْمَيَاسِرَةِ إِذَا حَاسَبْتَنِي

I have sought intermediary with them^{-asws} to You^{-azwj} and have forwarded them^{-asws} in front of me and in front of my needs, and to Mercy me with leaving disobedience to You^{-azwj} for as long as You^{-azwj} Cause me to remain and to Assist me upon the adhering with obeying You^{-azwj}

for as long as You^{-azwj} Cause me to live, and to End for me with the goodness whenever You^{-azwj} Cause me to expire, and Grace upon me with the ease when You^{-azwj} Reckon me!

وَتَهَبْ لِي الْعَمَلُ إِذَا كَاشَفْتَنِي وَ لَا تُكَلِّبْنِي إِلَى نَفْسِي فَأُضِلَّ وَ لَا تُحَوِّجْنِي إِلَى غَيْرِكَ فَأَذِلَّ وَ لَا تُحِيلْنِي مَا لَا طَاقَةَ لِي بِهِ فَأُضْعَفَ وَ لَا تُبْتَلِنِي بِمَا لَا صَبْرَ لِي عَلَيْهِ فَأَعْجَزَ وَ أُجْرِبْنِي عَلَى حِمِيلِ عَوَائِدِكَ عِنْدِي وَ لَا تُؤَاخِذْنِي بِسُوءِ فِعْلِي وَ لَا تُسَلِّطْ عَلَيَّ مَنْ لَا يَرْحَمُنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

And Grant the Pardon to me when You^{-azwj} Uncover my faults, and do not Allocate me to myself for I would stray, and do not Leave me to others for I would stray, and do not Load me with what there is no endurance for me with it for I would be weakened, and do not Try me with what there is no patience for me upon it for I will be frustrated, and Recompense me upon beautiful returns, and do not Seize me with my evil deeds, and do not Let him prevail upon me, one who has no mercy upon me, with You^{-azwj} Mercy, O most Merciful of the merciful ones!"⁴⁷⁹

الْمُنْتَهَجِدُ، وَ غَيْرُهُ السَّاعَةُ الثَّانِيَةَ عَشَرَ مِنْ اصْفِرَارِ الشَّمْسِ إِلَى غُرُوبِهَا - لِلْخَلْفِ الْحُجَّةِ ع -

(The book) 'Al Mutahajjid', and other,

'The twelfth hour from yellowness of the sun up to its setting, of the Replacement (Caliph), the Divine Authority (Al Hujjat^{-ajfj} would recite): -

يَا مَنْ تَوَحَّدَ بِنَفْسِهِ عَنْ خَلْفِهِ يَا مَنْ عَنَى عَنْ خَلْفِهِ بِصُنْعِهِ يَا مَنْ عَرَفَ نَفْسَهُ خَلْفَهُ بِلُطْفِهِ يَا مَنْ سَلَكَ بِأَهْلِ طَاعَتِهِ مَرْضَاتَهُ يَا مَنْ أَعَانَ أَهْلَ مَحَبَّتِهِ عَلَى شُكْرِهِ يَا مَنْ مَنَّ عَلَيْهِمْ بِدِينِهِ وَ لَطَفَ لَهُمْ بِنَائِلِهِ

'O One^{-azwj} Who is Unique in His^{-azwj} Essence from His^{-azwj} creation! O One^{-azwj} Who is Self-sufficient from His^{-azwj} creation by His^{-azwj} Craftsmanship! O One^{-azwj} Who Made Himself^{-azwj} Known through His^{-azwj} Kindness to His^{-azwj} creatures! O One^{-azwj} Whose Approval lies in the obedience of His^{-azwj} followers! O One^{-azwj} Who Helps the people of His^{-azwj} Love to be grateful! O One^{-azwj} Who Bestows upon them His^{-azwj} Favours and Blessings through His^{-azwj} Religion!

أَسْأَلُكَ بِحَقِّ وَلِيِّكَ الْخَلْفِ الصَّالِحِ بَقِيَّتِكَ فِي أَرْضِكَ الْمُتَّقِيمِ لَكَ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ رَسُولِكَ وَ بَقِيَّةِ آبَائِهِ الصَّالِحِينَ الْحُجَّةِ بْنِ الْحَسَنِ وَ أَنْتَضِعُ إِلَيْكَ بِهِ وَ أَقْدِمُهُ بَيْنَ يَدَيْ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا -

I ask You^{-azwj} by the right of Your^{-azwj} Guardian^{-asws}, the righteous Replacement (Caliph), Your^{-azwj} Remainder in Your^{-azwj} earth, the Avenger for You^{-azwj} from Your^{-azwj} enemies and enemies of Your^{-azwj} Rasool^{-saww}, and remainder of his^{-ajfj} righteous forefathers^{-asws}, the Divine Authority son^{-ajfj} of Al Hassan^{-asws}, and I beseech to You^{-azwj} through him^{-ajfj} and I forward him^{-ajfj} in front of my needs, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!

السَّيِّدُ وَ الْكَمْعَمِيُّ بَيْنَ يَدَيْ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا وَ أَنْ تَدَارِكَنِي بِهِ وَ تُنَجِّبَنِي بِمَا أَخَافُ وَ أَخْذَرُ وَ أَلْبَسَنِي بِهِ عَائِبَتِكَ وَ عَفْوِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

⁴⁷⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 23

The Seyyid and Al-Kaf'amy, 'In front of my needs and my desires to You^{-azwj}, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me, and to Cause me to come across him^{-ajfj}, and to Rescue from what I fear and am cautious of, and Clothe me with Your^{-azwj} well-being through him^{-ajfj}, and Your^{-azwj} Pardon in the world and the Hereafter!

وَكُنْ لَهُ وَلِيًّا وَحَافِظًا وَنَاصِرًا وَقَائِدًا وَكَالِبًا وَسَاتِرًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ فِيهَا طَوِيلًا يَا أَرْحَمَ الرَّاحِمِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ - فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

And Be a Guardian for him^{-ajfj}, and a Protector, and a Helper, and a Guide, and a Carer, and Veiler, until You^{-azwj} Settle him^{-ajfj} in Your^{-azwj} earth willingly, and to Cause him^{-ajfj} to enjoy in it for a long time, O most Merciful of the merciful ones, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, **and Allah will Suffice you, and He is the Hearing, the Knowing [2:137]!**⁴⁸⁰

الْمُنَهَّجِدُ، وَ غَيْرُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ أُولِي الْأَمْرِ الَّذِينَ أَمَرْتَ بِطَاعَتِهِمْ وَ أُولِي الْأَرْحَامِ الَّذِينَ أَمَرْتَ بِصِلَاتِهِمْ وَ دَوِي الْقُرْبَى الَّذِينَ أَمَرْتَ بِمَوَدَّتِهِمْ وَ الْمَوَالِي الَّذِينَ أَمَرْتَ بِعِرْفَانِ حَقِّهِمْ وَ أَهْلِ الْبَيْتِ الَّذِينَ أَدَّهَبْتَ عَنْهُمْ الرَّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيرًا

(The book) 'Al Mutahajjid', and others –

'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of the Household of Muhammad^{-saww}, Masters^{-asws} of the Command those You^{-azwj} Commanded with following them^{-asws}, and one of the kinship those whom You^{-azwj} Commanded with connecting (helping) them^{-asws}, and ones with the near of kin, those You^{-azwj} Commanded with their^{-asws} cordiality, and the Masters^{-asws}, those You^{-azwj} Commanded with recognising their^{-asws} rights, and People^{-asws} of the Household, those You^{-azwj} Kept the uncleanness away from them^{-asws} and Purified them^{-asws} a Purification!

أَسْأَلُكَ بِهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَعِّلَ بِي كَدًّا وَ كَدًّا -

I ask You^{-azwj} through them^{-asws}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!

السَّيِّدُ وَ الْكَمْعَمِيُّ وَ أَنْ تَغْفِرَ لِي ذُنُوبِي كُلَّهَا يَا غَفَّارَ وَ تُثَوِّبَ عَلَيَّ يَا تَوَّابَ وَ تَرْحَمَنِي يَا رَحِيمَ يَا مَنْ لَا يَتَغَاظَمُهُ ذَنْبٌ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

The Seyyid and Al-Kaf'amy, 'And for You^{-azwj} to Forgive my sins for me, all of them, O Forgiver, and to Turn to me, O Oft-turning, and to Mercy me, O Merciful! O One^{-azwj} Whom no sin is too large for Him^{-azwj} and He^{-azwj} is Able upon all things!⁴⁸¹

الْكَفْعَمِيُّ دُعَاءُ آخِرُ هَذِهِ السَّاعَةِ -

Al Kaf'amy –

⁴⁸⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 24

⁴⁸¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 68 H 1 / 25

'Another supplication for this hour: -

اللَّهُمَّ يَا خَالِقَ السَّمَاءِ الْمَرْفُوعِ وَالْمَهَادِ الْمَوْضُوعِ وَ رَازِقِ الْعَاصِي وَالْمُطِيعِ الَّذِي لَيْسَ مِنْ دُونِهِ وِيٌّ وَلَا شَفِيعٌ

'O Allah^{-azwj}! O Creator of the raised ceiling (sky), and the Placed cradle (earth), and Sustainer of the disobedient and the obedient, the One^{-azwj} Who there isn't any guardian apart from Him^{-azwj} not any intercessor!

أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا سُمِّيَتْ عَلَى طَوَارِقِ الْعُسْرِ عَادَتْ يُسْرًا وَإِذَا وُضِعَتْ عَلَى الْجِبَالِ كَانَتْ هَبَاءً مَنْثُورًا وَإِذَا رُفِعَتْ إِلَى السَّمَاءِ تَفْتَحَتْ لَهَا الْمَعَالِقُ وَإِذَا هَبَّتْ إِلَى ظِلْمَاتِ الْأَرْضِ اتَّسَعَتْ لَهَا الْمَضَائِقُ وَإِذَا دُعِيَتْ بِهَا الْمَوْتَى نُشِرَتْ مِنَ اللَّحُودِ وَإِذَا نُودِيََتْ بِهَا الْمَعْدُومَاتُ حَرَجَتْ إِلَى الْوُجُودِ وَإِذَا ذُكِرَتْ عَلَى الْقُلُوبِ وَجَلَّتْ حُشُوعًا وَإِذَا قَرِعَتْ الْأَسْمَاعُ فَاضَتْ الْعُيُونُ دُمُوعًا

I ask You^{-azwj} by Your^{-azwj} Name which, when it is named upon the paths of hardships, they return to be easy, and when it is Placed upon the mountain it would be floating dust, and when it is raised to the sky, the locks are opened for it, and when it comes down to darkness(es) of the earth the narrowness are expanded for it, and when dead are called by it, they are Resurrected from the graves, and when the non-existents are called with it they come out to the existence, and when it is mentioned upon the hearts they palpitate fearfully, and when the ears hear it, the eyes pour out tears!

أَسْأَلُكَ بِمُحَمَّدٍ رَسُولِكَ الْمُؤَيَّدِ بِالْمُعْجَزَاتِ الْمُبْعُوثِ بِمُحْكَمِ آيَاتِهِ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الَّذِي احْتَرْتَهُ لِمُوَاحَاتِهِ وَ وَصِيَّتِهِ وَ اصْطَفَيْتَهُ لِمُصَافَاتِهِ وَ مُصَاحَرَتِهِ وَ بِصَاحِبِ الزَّمَانِ الْمَهْدِيِّ الَّذِي جُمِعَ عَلَى طَاعَتِهِ الْأَرَاءُ الْمُتَفَرِّقَةَ وَ تُوَلِّفَ لَهُ الْأَهْوَاءَ الْمُخْتَلِفَةَ

I ask You^{-azwj} by Muhammad^{-saww} Your^{-azwj} Rasool^{-saww}, the one Assisted with the miracles, the one Send with the Decisive Verses, and by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the one You^{-azwj} Selected for his^{-saww} brother-hood, and his^{-saww} successor^{-asws}, and Chose him^{-asws} for his^{-saww} companionship and his^{-saww} in-law, and by Master^{-ajfj} of the time, Al-Mahdi^{-ajfj} who the different opinions are united upon, and the personal desires are compiled to him^{-ajfj}!

وَ تَسْتَخْلِصُ بِهِ حُقُوقَ أَوْلِيَائِكَ وَ تَنْتَقِمُ بِهِ مِنْ شِرَارِ أَعْدَائِكَ وَ تَمْلَأُ بِهِ الْأَرْضَ عَدْلًا وَ إِحْسَانًا وَ تُوسِّعُ عَلَى الْعِبَادِ بِظُهُورِهِ فَضْلًا وَ امْتِنَانًا وَ تُعِيدُ الْحَقَّ مِنْ مَكَانِهِ عَزِيزًا حَمِيدًا وَ تُرْجِعُ الدِّينَ عَلَى يَدَيْهِ غَضًّا جَدِيدًا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And rights of You^{-azwj} Guardians^{-asws} are extracted by him^{-ajfj}, and for You^{-azwj} to Take revenge through him^{-ajfj} from Your^{-azwj} evil enemies, and Fill the earth with justice and good deeds by him^{-ajfj}, and Expand the Grace and the Conferment upon the servants by his^{-ajfj} appearance, and to restore the truth to its place, mighty, praise-worthy, and restore the religion as a new treasure upon his^{-ajfj} hands, for You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

فَقَدْ اسْتَشْفَعْتُ بِهِمْ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيْ حَوَائِجِي وَ أَنْ تُورِعَنِي شُكْرَ نِعْمَتِكَ فِي التَّوْفِيقِ لِمَعْرِفَتِهِ وَ الْهِدَايَةِ إِلَى طَاعَتِهِ وَ أَنْ تُرِيدَنِي قُوَّةً فِي التَّمَسُّكِ بِعِصْمَتِهِ وَ الْإِقْتِدَاءِ بِسُنَّتِهِ وَ الْكَوْنِ فِي زُمْرَتِهِ وَ شِبَعَتِهِ إِنَّكَ سَمِيعُ الدَّعَاءِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

I am seeking intercession by them^{-asws} to You^{-azwj} and am forwarding them^{-asws} in front of me and in front of his needs, and to Guide me to thank for Your^{-azwj} bounties in the harmonising to recognising him^{-ajfj}, and the Guidance to obey him^{-ajfj}, and to Increase me in strength in

adhering with his^{-ajfj} protection, and to be led by his^{-ajfj} Sunnah, and to be (exist) in his time and among his^{-ajfj} Shias! You^{-azwj} are Listener of the supplication by Your^{-azwj} Mercy, O most Merciful of the merciful ones!⁴⁸²

إيضاح رَوَاهُ ابْنُ شَهْرَآشُوبَ رَه فِي الْمَنَاقِبِ قَالَ: قَالَ بَعْضُ عُيُونِهِ ع لَمَّا كَانَ فِي حَبْسِ هَارُونَ إِيَّيْ كُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ فِي دُعَائِهِ- اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ أَسْأَلُكَ أَنْ تُفَرِّعَنِي لِعِبَادَتِكَ اللَّهُمَّ وَ قَدْ فَعَلْتَ فَلَكَ الْحَمْدُ.

Clarification (Hadeeth only) – It is reported by Ibn Shehr Ashub in (the book) ‘Al Manaqib’, said, ‘One of spies spying on him^{-asws} (Al Kazim^{-asws}) when he^{-asws} was in the prison of Haroun, ‘I used to hear him^{-asws} frequently saying in his^{-asws} supplication: ‘O Allah^{-azwj}! Surely You^{-azwj} Know I^{-asws} used to ask You^{-azwj} to Free me for Your^{-azwj} worship, O Allah^{-azwj}, and You^{-azwj} have Done that, so the Praise is for You^{-azwj}!’

2- الْمُتَهَجِّدُ، رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ ثَلَاثَ سَاعَاتٍ فِي اللَّيْلِ وَ ثَلَاثَ سَاعَاتٍ فِي النَّهَارِ يُمَجِّدُ فِيهِنَّ نَفْسَهُ

(The book) ‘Al Mutahajjid’ – It is reported by Is’haq Bin Ammar, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘For Allah^{-azwj} Mighty and Majestic there are three hours during the night and three hours during the day, He^{-azwj} Glorifies Himself^{-azwj} during these.

فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ مِنْ هَذَا الْجَانِبِ يَغْنِي مِنَ الْمَشْرِقِ مِقْدَارَهَا مِنَ الْعَصْرِ مِنْ هَذَا الْجَانِبِ يَغْنِي مِنَ الْمَغْرِبِ إِلَى صَلَاةِ [الصَّلَاةِ] الْأُولَى وَ أَوَّلُ سَاعَاتِ اللَّيْلِ فِي الثَّلَاثِ الْأَخِيرِ مِنَ اللَّيْلِ إِلَى أَنْ يَنْفَجِرَ الصُّبْحُ

The first time of the day is when the sun happens to be from this side, meaning from the east, its measurement from Al-Asr from this side, meaning from the west, to the first Salat; and the first hours of the night is in the last third of the night up to the break of morning.

يَقُولُ اللَّهُ تَعَالَى إِيَّيْ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ إِيَّيْ أَنَا اللَّهُ الْعَلِيِّ الْعَظِيمِ إِيَّيْ أَنَا اللَّهُ الْعَزِيزِ الْحَكِيمِ إِيَّيْ أَنَا اللَّهُ الْغَفُورُ الرَّحِيمِ إِيَّيْ أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمِ إِيَّيْ أَنَا اللَّهُ مَالِكُ يَوْمِ الدِّينِ

Allah^{-azwj} the Exalted Says: “Surely, I^{-azwj} am Allah^{-azwj}, Lord^{-azwj} of the worlds! Surely, I^{-azwj} am Allah^{-azwj} the Exalted the Magnificent! Surely, I^{-azwj} am Allah^{-azwj} the Mighty the Wise! Surely, I^{-azwj} am Allah^{-azwj} the Forgiving the Merciful! Surely, I am Allah^{-azwj} the Beneficent the Merciful! Surely, I^{-azwj} am Allah^{-azwj} Master of the Day of religion (Qiyamah)!

إِيَّيْ أَنَا اللَّهُ لَمْ أَزَلْ إِيَّيْ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَالِقُ الْخَيْرِ وَ السَّرِّ إِيَّيْ أَنَا اللَّهُ خَالِقُ الْجَنَّةِ وَ النَّارِ إِيَّيْ أَنَا اللَّهُ بَدِئُ كُلِّ شَيْءٍ وَ إِيَّيْ يَعُودُ إِيَّيْ أَنَا اللَّهُ الْوَاحِدُ الصَّمَدُ

Surely, I^{-azwj} am Allah^{-azwj} not ceasing to exist! Surely, I^{-azwj} am Allah^{-azwj}, there is no god except I^{-azwj}, Creator of the good and the evil! Surely, I^{-azwj} am Allah^{-azwj} Creator of the Paradise and the Fire! Surely, I^{-azwj} am Allah^{-azwj} Initiator of all things and to Me^{-azwj} is the return! Surely, I^{-azwj} am Allah^{-azwj} the One, the Last!

إِنِّي أَنَا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ إِنِّي أَنَا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَسْمَاءُ الْحُسْنَى إِنِّي أَنَا اللَّهُ الْكَبِيرُ الْمُتَعَالَى

Surely, I^{-azwj} am Allah^{-azwj} the King, the Holy, the Granter of peace, the Granter of Eman, the Overseer, the Mighty, the Forceful, the Supreme! Surely, I^{-azwj} am Allah^{-azwj}, the Creator, the Originator, the Fashioner! The most excellent Names are for Me^{-azwj}! Surely, I^{-azwj} am Allah^{-azwj} the Great, the Exalted!

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَنْ عِنْدَهُ الْكِبْرِيَاءُ رِذَاءُ اللَّهِ فَمَنْ نَارَعَهُ شَيْئاً مِنْ ذَلِكَ كَبِه [أَكْبَهُ] اللَّهُ فِي النَّارِ

He (the narrator) said, 'Then Abu Abdullah^{-asws} said for the ones in his^{-asws} presence: 'The Greatness is a Robe of Allah^{-azwj}. The one who snatches anything from that, Allah^{-azwj} will Fling him into the Fire!'

ثُمَّ قَالَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِحِينَ مُشْبِلاً قَلْبُهُ إِلَى اللَّهِ إِلَّا قَضَى اللَّهُ عَزَّ وَجَلَّ لَهُ حَاجَتَهُ وَ لَوْ كَانَ شَقِيحاً رَجُوتُ أَنْ يُحَوَّلَ سَعِيداً.

Then he^{-asws} said: 'There is no Momin servant who supplicates to Allah^{-azwj} Mighty and Majestic with these, his heart facing to Allah^{-azwj}, except Allah^{-azwj} Mighty and Majestic will Fulfil his needs for him, and even if he were to be wretched, I^{-asws} hope that he will be transformed as fortunate!'⁴⁸³

3- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُمَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فَمَنْ مَجَّدَ اللَّهَ بِمَا مَجَّدَ بِهِ نَفْسَهُ ثُمَّ كَانَ فِي حَالٍ شَقِوَةٍ حَوَّلَ إِلَى سَعَادَةٍ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Glorifies Himself^{-azwj} three times during every day and night, so the one who glorifies of Allah^{-azwj} with what He^{-azwj} Glorifies Himself^{-azwj} with, then (if) he were to be in a state of wretchedness, will be transferred to be fortunate!'

فَقُلْتُ لَهُ كَيْفَ هُوَ التَّمَجِيدُ

I said to him^{-asws}, 'How does He^{-azwj} Glorify?'

قَالَ ع تَقُولُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْكَبِيرُ

He^{-asws} said: 'You should say, 'You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Lord^{-azwj} of the worlds! You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the Beneficent, the Merciful! You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the Exalted, the Great!

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ بَدَأَ كُلُّ شَيْءٍ وَ إِلَيْكَ يَعُودُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَ لَا تَزَالُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَيْرِ وَ الشَّرِّ

You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}! From You^{-azwj} began all things and return to You^{-azwj}! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}! Neither did You^{-azwj} ceased

to be nor will You-azwj cease to be! You-azwj are Allah-azwj! There is no god except You-azwj, Creator of the good and the evil!

أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقِ الْجَنَّةِ وَ النَّارِ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَخَذُ الصَّمَدُ - لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

You-azwj are Allah-azwj! There is no god except You-azwj, Creator of the Paradise and the Fire! You-azwj are Allah-azwj! There is no god except You-azwj, the First, the Last, **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْبِيُّ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللهِ عَمَّا يُشْرِكُونَ

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

أَنْتَ اللهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَكَ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُكَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ وَ الْكَبِيرِيَاءُ رِدَاؤُكَ.

You-azwj are **Allah the Creator, the Maker, the Fashioner. [59:24]**. For You-azwj are the most excellent Names! There glorify to You-azwj whatever is in the skies and the earth, and You-azwj are the Mighty and the Wise! You-azwj are Allah-azwj, there is no god except You-azwj, the Great, and the Greatness is Your-azwj Robe!"⁴⁸⁴