

الباقیات الصالحات

**Al-Bāqiyāt Al-Ṣāliḥāt**

The Lasting Good Deeds



**Author**

Shaykh Abbas Qummi

**Translator**

Shaykh Murtaza Ahmed Lakha

B

---

Published in the United Kingdom by:

Murtaza Ahmed Lakha

London  
United Kingdom

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permission in writing of the publisher or as expressly permitted by law, or under terms agreed with the appropriate organizations. Enquiries concerning reproduction outside the scope of the above should be sent to the publisher.

© Murtaza Ahmed Lakha 2009

## TRANSLATOR'S NOTE

In the name of Allah the most Merciful  
and the most Compassionate.

The late author Sheikh Abbas Qumi was one of the most respected and prolific writers of the previous century. He was also well known for his piety and perspicacity. His book *Mafatihul Jinan* (keys of Heaven) is universally accepted and used as the first book of choice for prayers and supplications. It has been translated into several languages and reprinted on innumerable occasions. However, with the substantial rise in last few decades in the number of Shia Ithna'asheri whose primary language is English, there was a corresponding demand for this work to be translated into updated English in a manner that would not compromise the context and commentary as set out by the late author. This endeavour has been a faithful attempt at meeting that demand.

When this book was originally compiled (before the Second World War), there was a practice in the Middle East to write in the margins and this is precisely what the late author had done throughout the book.

This translation is of all those matters which were set out in the margins of the main work. The translation of the main book was published and distributed a few years ago. The translation has been published in a separate volume otherwise it would have become too cumbersome for the users.

This work includes a variety of prayers and supplications; amulets for a number of illnesses; and important matters relating to death and burial.

D

---

A book of this nature, which teaches us the prayers and supplications from the Ahlul Bait (A.S.) would be in regular use by the faithful worshippers. Therefore, it is incumbent upon us all to ensure that their usage is made as easy as possible. It is with this spirit that constructive comments for the improvement of future editions of this translation would be most welcome and appreciated.

It is axiomatic that translation of a book of this magnitude is seldom undertaken without constant prayers, support and encouragement from many well-wishers. I am truly grateful to all those who have generously assisted in the production of this translation. May Allah amply reward them for their contributions. I must, however, make a special mention of Sayyid Fadhil Milani who has been extremely helpful whenever I needed his assistance in the translation of some esoteric Persian words used by the late author. My son Shabbir has also invested much labour and many hours in rendering the book readable and suitable for the current era. Of course, the responsibility for any error rests with me.

Finally, I would humbly request you all to remember me in your prayers and to pray for the forgiveness of my sins.

Murtaza Lakha  
20 Jamadiul Thaani 1430,  
Wiladat of Sayyida Fatima (A.S.)  
14<sup>th</sup> June 2009  
London, U.K.

## TABLE OF CONTENTS

Translator's note

Preface of the late author

### PART ONE 2

**Brief prayers for day and night** 2

**Chapter One - The prayers between dawn and sunrise** 2

Etiquette of going to the toilet 3

Etiquette of performing wudhoo 4

Etiquette for entering the mosque 6

Etiquette and method of performing regular prayers 7

Supplications after salaah 11

Supplications after Fajr prayers 22

The sijdah of gratitude (Shukr) 27

**Chapter Two - Brief prayers between sunrise and sunset** 33

**Chapter Three - Prayers between sunset and bedtime** 35

**Chapter Four - Waking up and reciting Namaze Shab** 40

**Chapter Five - Some supplications for dawn and dusk** 47

**Chapter Six - Supplications for the hours of the day and supplications to be recited daily** 55

### PART TWO

**Recommended prayers** 67

The prayer of an Arab 67

The prayer of Gift (Salaatul Hadiyyah) 68

The prayer on the night of burial 69

Prayers of a son for his parents 71

Prayers of the hungry 71

Prayers to overcome negative thoughts 71

Prayers for Istikhara 73

## F

---

Prayers for discharge of debts and relief from tyrants	75
Prayers for fulfilment of wishes	76
Prayers for serious matters	77
Prayers for relief from hardships and difficulties	77
Prayers for increase in income	77
Prayer for fulfilment of wishes	78
Prayer of invocation (Istighatha)	84
Prayer of invocation of Hadhrat Batool (a.s.)	85
Prayer of Imam Hujjat (a.s.)	86
Prayer for fear of an oppressor	89
Prayer for memory	89
Prayer for forgiveness of sins	90
Prayer recommended by the Holy Prophet (s.a.w.w.)	90
Prayer for forgiveness (awf)	90
Prayers for the days of the week	91

### PART THREE

<b>Supplications and amulets for illness and fevers</b>	92
Supplication for good health	92
Supplication for relief of headache and earache	97
Supplication for half headache (Hemicrany)	99
Supplication for relief from deafness	99
Supplication for relief of pain in the mouth	99
Supplication for relief from toothache	99
Supplication for relief from stomachache	101
Supplication for warts	103
Supplication to relieve swellings on the body	103
Supplication to ease labour pain	103
Amulet for fever	105
Supplication to relieve diarrhoea	108

Supplication to relieve the rumbling of the stomach	109
Supplication to cure vitiligo	109
Supplication to cure scabs, boils and herpes	110
Supplication for relief of pain in private parts	110
Supplication for pain in the knee	111
Supplication for relief of pain in the eyes	112
Amulet to avert witchcraft	113
Amulet for evil eye	115
Protection from evil whisperings of shaitan	116
Protection from thieves	116
Protection from scorpions	116

#### **PART FOUR**

<b>Chapter one - Supplications to be recited in the morning and evening</b>	118
<b>Chapter two - Seven supplications to be recited at bedtime and on rising</b>	124
<b>Chapter three - Eight supplications to be recited on leaving home</b>	126
<b>Chapter four - Five supplications to be recited before and after salaat</b>	128
<b>Chapter five - Five supplications for sustenance</b>	131
<b>Chapter six - Supplications for settlement of debt</b>	134
<b>Chapter Seven - Twelve supplications for relief from grief, anxiety, fear etc.</b>	135
<b>Chapter Eight - Supplications for cure of illness</b>	140
<b>Chapter Nine - Six amulets and supplications</b>	141
<b>Chapter Ten - Thirty supplications for fulfilment of wishes for worldly affairs and the hereafter</b>	143

#### **PART FIVE**

<b>Amulets and supplications</b>	165
----------------------------------	-----

# H

---

## **PART SIX**

<b>Holy chapters, verses and supplications</b>	184
Supplication at the time of "aqeeqah"	190
Supplication at the time of circumcision	193
Supplication for istakhara	194
MISC. Supplications	195

## **CONCLUSION**

<b>Some supplications relating to death</b>	200
Preparing for death	200
Making a will	201
Ghushl of the dead body	204
Kafan for the deceased	205
Salaat on the body of the deceased	206
Carrying the coffin	208
Burial	210
Talqeen	212

## **ADDENDUM**

<b>A few brief supplications set out from "Biharul Anwar" as an addendum</b>	215
<b>Dua-e-Tawba - from Imam Sajjad (a.s.) for the acceptance of repentance</b>	224



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي سَمَكَ السَّمَاءَ وَنَدَبَ عِبَادَهُ إِلَى الدُّعَاءِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى مَنْ

قَدَّمَهُ فِي الْأَصْطِفَاءِ مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ وَعَلَى آلِهِ الطَّاهِرِينَ مَصَابِيحِ الدُّجَى سَيِّئًا عَلَى

قَائِمِهِمْ خَاتَمِ الْأَوْصِيَاءِ

**BAQIYAT-UL-SALIHAAT (MARGIN TO MAFATIHUL-JINAAN)**

**LASTING GOOD DEEDS DERIVED FROM SUPPLICATIONS, SALAWAAT AND LAMENTATIONS**

**PREFACE OF THE LATE AUTHOR**

This sinner, shamed with shortcomings in the eyes of Allah, Abbas bin Muhammad Ridha Taqi Al-Qummi (may Allah pardon them both) states that this is a brief collection of some of the prayers for day and night, selected salaah (namaaz), a few amulets, supplications for protection, recitals, brief and special supplications, some of the holy Chapters and Verses and the etiquette in dealing with the dead. These have been annexed to the Mafatih-ul-Jinaan so that it may be complete, organised and useful from all angles. The collection has been named as appears above. The holy verse states, "The lasting good deeds are best in the view of your Lord in earning reward and best as hope of his mercy" (18:46). They have been arranged in six parts and a concluding part: brief prayers for day and night; some of the recommended prayers (namaaz); supplications and amulets for misfortunes, sicknesses, pains, accidents and fever; special supplications selected from 'Kafi'; some brief supplications for protection selected from 'Mahajj-ud-Da'waat' and the special mention of some of the holy Chapters and Verses and a few various supplications. The concluding part deals with rules relating to the dead. The late author reposes hope that brothers in faith and the followers of Amirul Mu'mineen (a.s.) will not forget the sinful author in their supplications and seeking his forgiveness. (The translator makes a similar request):

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

## PART ONE

## BRIEF PRAYERS FOR DAY AND NIGHT

## CHAPTER ONE: The Prayers Between Dawn and Sunrise

It is clear that of the auspicious hours is the time between dawn and sunrise and numerous statements have been reported from the Household of the Prophet (a.s.) on its excellence and their emphasis on worship, supplication and tasbeih during that period. In some of the reports, the period has been called the neglected period. It has been reported from Imam Baqir (a.s.) that the cursed Iblees spreads out his army at two times, sunset and sunrise. So one must remain in remembrance of Allah at those times and seek refuge of Allah from Iblees and his army and place one's children in the protection of Allah as those times are neglected. Sleeping at those times is discouraged.

It has also been reported from Imam Baqir (a.s.) that sleeping at dawn and sunrise is inauspicious, withholds sustenance and changes one's colour to pale. It is inauspicious because Allah destines sustenance at that time. So, one must refrain from sleeping during that period.

Sheikh Toosi has reported the following supplication in 'Misbah' to be recited at dawn (fajre-sadiq):

اللَّهُمَّ أَنْتَ صَاحِبُنَا فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَفْضَلِ عَلَيْنَا اللَّهُمَّ بِنِعْمَتِكَ تَمِّمُ الصَّالِحَاتِ  
فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَتَمِّمَهَا عَلَيْنَا عَائِدًا بِاللَّهِ مِنَ النَّارِ عَائِدًا بِاللَّهِ  
مِنَ النَّارِ

Then say:

يَا فَالِقَهُ مِنْ حَيْثُ لَا أَرَى وَمُخْرِجَهُ مِنْ حَيْثُ أَرَى صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَاجْعَلْ أَوَّلَ  
يَوْمِنَا هَذَا صَلَاحًا وَأَوْسَطَهُ فَلَاحًا وَآخِرَهُ نَجَاحًا اِنْتَهَى

Then say ten times:

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّهُ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا  
شَرِيكَ لَكَ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ بِهَا عَلَى حَتَّى تَرْضَى وَبَعْدَ الرِّضَا

Numerous other supplications have been reported for this time and the best of them

is the following which has been included among the lasting good deeds:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

The following must also be recited:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَ  
يُحْيِي وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

When you hear the call for prayer, say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاقْبَالِ نَهَارِكَ وَأَدْبَارِ لَيْلِكَ وَحُضُورِ صَلَوَاتِكَ وَأَصْوَاتِ دُعَاةِكَ  
وَتَسْبِيحِ مَلَائِكَتِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُتُوبَ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ

### ETIQUETTE OF GOING TO THE TOILET

When you desire to say the prayers but need to proceed to the toilet, first do so. Various matters of etiquette for it have been reported. To state some of them briefly, enter the toilet with the left foot first and say:

بِسْمِ اللَّهِ وَبِاللَّهِ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجِسِ الْحَبِيثِ الْمَخْبِثِ الشَّيْطَانِ الرَّجِيمِ

When you undress, say: بِسْمِ اللَّهِ

It is obligatory that at that stage and at all times, to conceal one's private parts from being noticed. It is forbidden to sit in the toilet facing or with the back to the qiblah. When you notice the excretion, say:

اللَّهُمَّ اطْعِمْنِي طَيِّبًا فِي عَافِيَةٍ وَأَخْرِجْهُ مِنِّي خَبِيثًا فِي عَافِيَةٍ

On completing, it is recommended to say:

اللَّهُمَّ ارْزُقْنِي الْحَلَالَ وَجَنِّبْنِي الْحَرَامَ

When you wish to clean yourself, first perform the 'istibraa' (clearing the urinary

tube) and at the time of pouring water, say:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجَسًا

At the time of washing, say:

اللَّهُمَّ حِصْنِ فَرْجِي وَأَعْفُهُ وَأَسْتَرْعُورَتِي وَخَرَمْنِي عَلَى النَّارِ

At the time of rising from the toilet, place your right hand on the stomach and say:

الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَهَنَانِي طَعَامِي وَشَرَابِي وَعَاقَابِي مِنَ الْبَلْوَى

Then come out of the toilet with the right foot first and say:

الْحَمْدُ لِلَّهِ الَّذِي عَرَفَنِي لَذَّتَهُ وَأَبَقِي فِي جَسَدِي قُوَّتَهُ وَأَخْرَجَ عَنِّي آذَاهُ يَا لَهَا

نِعْمَةً يَا لَهَا نِعْمَةً يَا لَهَا نِعْمَةً لَا يَقْدِرُ الْقَادِرُونَ قَدْرَهَا

#### ETIQUETTE OF PERFORMING WUDHOO

When you wish to perform the wudhoo, first brush your teeth so that the mouth is cleaned, the phlegm is removed and is the cause for receiving greater reward and the pleasure of Allah. It also improves memory. Two rakaats recited after brushing the teeth are better than seventy rakaats recited without doing so. If one does not have a toothbrush, one should clean with fingers. It is appropriate that while performing wudhoo, one should face the qiblah and have the container of water to one's right. When one notices the water, one should say:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجَسًا

Before placing one's hands in the container of water, one should wash one's hands separately. When dipping hands into the container to perform wudhoo one should say:

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Then one should rinse the mouth three times and say:

اللَّهُمَّ لَقْنِي حُجَّتِي يَوْمَ الْقَاكَ وَأَطْلِقْ لِسَانِي بِذِكْرِكَ

One should then draw water through the nostrils three times and say:

اللَّهُمَّ لَا تُحَرِّمَ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشْمُرُ رِيحَهَا وَرَوْحَهَا وَطِيْبَهَا

Then commence washing the face and say:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ الْوُجُوهُ وَلَا تَسْوَدُ وَجْهِي يَوْمَ تَبْيِضُ الْوُجُوهُ

Then take a handful of water to wash the right forearm and at the time of washing it, say:

اللَّهُمَّ أَعْطِنِي كَيْبِي بِيَمِينِي وَالْخُلْدَ فِي الْجِنَانِ بِيَسَارِي وَحَاسِبِي حِسَابًا يَسِيرًا

Then wash the left forearm and while doing so, say:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءَ ظَهْرِي وَلَا تَجْعَلْهَا مَغْلُولَةً إِلَيَّ

عُنْتِي وَأَعُوذُ بِكَ مِنْ مُقْطَعَتِ النَّيْرَانِ

Then perform 'masah' of the head with the wetness of the right hand and while doing so, say:

اللَّهُمَّ غَشِّنِي رَحْمَتِكَ وَبَرَكَاتِكَ

Then perform 'masah' of feet and while doing so, say:

اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ الْأَقْدَامُ وَاجْعَلْ سَعْيِي فِيمَا يُرْضِيكَ عَنِّي يَا

ذَا الْجَلَالِ وَالْإِكْرَامِ

On completion of wudhoo, say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْوُضُوءِ وَتَمَامَ الصَّلَاةِ وَتَمَامَ رِضْوَانِكَ وَالْجَنَّةِ

And also say:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Then recite thrice the Chapter of Qadr. One should then apply some perfume and proceed to the mosque with serenity and solemnity saying while leaving home:

بِسْمِ اللَّهِ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ وَإِذَا مَرَضْتُ  
فَهُوَ يَشْفِينِ وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ  
الَّذِينَ رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنِي بِالصَّالِحِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي  
الْآخِرِينَ وَاجْعَلْ لِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَاعْفِرْ لِي

#### ETIQUETTE FOR ENTERING THE MOSQUE

At the time of entering the mosque, one must check if there is any impurity (najasat) stuck to one's footwear and then enter placing the right foot first and saying:

بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنْ اللَّهِ وَإِلَى اللَّهِ وَخَيْرُ الْأَسْمَاءِ كُلِّهَا لِلَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاغْتِمْ لِي أَبْوَابَ  
رَحْمَتِكَ وَتَوْبَتِكَ وَأَغْلِقْ عَنِّي أَبْوَابَ مَعْصِيَتِكَ وَاجْعَلْنِي مِنْ زُورَارِكَ وَ  
عَمَّارِ مَسَاجِدِكَ وَمِمَّنْ يُنَاجِيكَ فِي اللَّيْلِ وَالتَّهَارِيرِ وَمِنَ الَّذِينَ هُمْ فِي صَلَوَاتِهِمْ  
خَاشِعُونَ وَادْحَرُ عَنِّي الشَّيْطَانَ الرَّجِيمَ وَجُنُودَ إِبْلِيسَ أَجْمَعِينَ

Then when intending to recite prayers, say:

اللَّهُمَّ إِنِّي أَقْدِمُ إِلَيْكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ يَدَيَّ حَاجَتِي وَآتَوَجَّهُ بِهِ  
إِلَيْكَ فَاجْعَلْنِي بِهِ وَجِيهًا عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ وَاجْعَلْ

صَلَوْتِي بِهِ مَقْبُولَةً وَذَنْبِي بِهِ مَغْفُورَةً وَدُعَائِي بِهِ مُسْتَجَابًا إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

One must then recite the Adhan and Iqamah for the prayers leaving between them time sufficient to make one sijdah or sit and recite:

اللَّهُمَّ اجْعَلْ قَلْبِي بَارًّا وَعَيْشِي قَارًا وَرِزْقِي دَارًا وَاجْعَلْ لِي عِنْدَ قَبْرِ رَسُولِكَ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُسْتَقَرًّا وَقَرَارًا

and ask for one's wishes as wishes sought between Adhan and Iqamah are not rejected and after the Iqamah, one should say:

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَمَرْضَاتِكَ طَلَبْتُ وَتَوَابِكَ ابْتَغَيْتُ وَبِكَ أَمَنْتُ وَ

عَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ

وَثَبِّتْنِي عَلَى دِينِكَ وَدِينِ نَبِيِّكَ وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْهَدَيْتَنِي وَهَبْ لِي مِنْ

لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

#### ETIQUETTE AND METHOD OF PERFORMING REGULAR PRAYERS

Then one should prepare for the prayers, bringing all attention to bear upon them, considering one's lowly position and the greatness and glory of one's Lord and that one is standing to pray to Him and to address Him. Avoiding all distractions, one must stand in solemnity and humility keeping one's hands on the thighs above the knees and one's feet about three fingers to a span of the hand apart and one's sight fixed on the place of prostration. One must then form the intention (niyyah) to recite the obligatory dawn prayers for the pleasure of Allah (qurbatan ilallah) and make the Takbeeratul Ihram. It is recommended to make six more takbeers and in each of them to raise the hands to the lower lobe of the ears, the hands facing the qibla with the fingers (other than the thumb) joined and after the third takbeer to say:

اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الْمُبِينُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي

فَاغْفِرْ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

and after the fifth takbeer to say:

لَبِّكَ وَسَعْدَيْكَ وَالْخَيْرِ فِي يَدَيْكَ وَالشَّرِّ لَيْسَ إِلَيْكَ وَالْمَهْدَىٰ مِنْ هَدَيْتَ عَبْدُكَ  
وَمِنْ عَبْدَيْكَ ذَلِيلٌ بَيْنَ يَدَيْكَ مِنْكَ وَبِكَ وَلَكَ وَإِلَيْكَ لَا بَلْجَاءَ وَلَا مَنجَا وَلَا مَفْرَّ  
مِنْكَ إِلَّا إِلَيْكَ سُبْحَانَكَ وَحَنَاتِيكَ تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ الْحَرَامِ

and after the seventh takbeer to say:

وَجَهْتُ وَجْهِي لِلذِّي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ حَنِيفًا  
مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

When one intends to commence the recitation of the Chapter of Al-Hamd, one must first softly say 'Audhoo billahi minashaitaani rajeem' and then recite the Chapter with utmost decorum and concentration, reflecting on the meaning of the holy verses. On completion of the recitation of the Chapter one must pause for a breath and then recite a Chapter from the Holy Quran, preferably like the Chapter of Nabah (Ch.78), Dahar (Ch. 76) or Balad (Ch. 90). On completion of the recitation, one must again pause for a breath and lift one's hands for takbeer as stated above. One must then bend down in rukoo placing the right hand on the right knee and the left hand on the left knee and opening the fingers spreading them on the knee. The waist must be bent and the neck pulled forward in line with the waist. Looking between the two feet, one must then say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

It is preferable that it be repeated seven or five or three times and be preceded by this supplication:

اللَّهُمَّ لَكَ رَكَعْتُ وَلَكَ أَسَلَمْتُ وَبِكَ أَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبِّي  
خَشَعُ لَكَ سَمْعِي وَبَصْرِي وَشَعْرِي وَبَشْرِي وَلَحْمِي وَدَمِي وَمُخِي وَعَصْبِي



وَعِظَامِي وَمَا أَقَلَّتُهُ قَدَّمَ مَائِي عَيْرِ مُسْتَنْكِفٍ وَلَا مُسْتَكْبِرٍ وَلَا مُسْتَحْسِرٍ

Then rise from rukoo and while standing, say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

followed by takbeer. One must then prostrate into sijdah with great humility placing the palms on the ground before placing the knees on the ground and rest the forehead on the earth from Kerbala and recite the words for the sijdah, preferably seven or five or three times. It is recommended that before the recitation of the words for the sijdah, the following supplication be recited:

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ أَمَنْتُ وَلَكَ أَسَلْتُ وَعَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي  
لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

followed by the words of the sijdah.

On completion of the sijdah, one must sit. It is recommended to recite takbeer, sit with the right foot placed on the sole of the left foot and also recite:

أَسْغَفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

And also recite:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَادْفَعْ عَنِّي وَعَافِنِي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ  
خَيْرٍ فَقِيرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Recite another takbeer and proceed to perform the second sijdah in the same manner as the first. Then lift the head from the sijdah and sit resting for a little while. Then rise for the second rakaat and in the process say:

بِحَوْلِ اللَّهِ وَقُوَّةِ أَقْوَمٍ وَأَقْعُدُ

When one is settled on one's feet, one must recite the Chapter of Al-Hamd and another Chapter, preferably the Chapter of Ikhlas, on the completion of which it is recommended to say thrice:

كَذَلِكَ اللَّهُ رَبِّي

One must then recite another takbeer and raise one's hands for qunoot so that they are opposite the face with palms directed to the sky and the fingers, except the thumbs, held together. It is good practice to choose to recite in the qunoot the supplication of 'faraj':

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

and then the following:

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَعَافِنَا وَاعْفُ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and then the following:

اللَّهُمَّ مَنْ كَانَ أَصْبَحَ وَلَهُ ثِقَةٌ أَوْ رَجَاءٌ غَيْرُكَ فَانْتَ ثِقَتِي وَرَجَائِي يَا أَجْوَدَ مَنْ سُئِلَ وَيَا أَرْحَمَ مَنْ اسْتُرْحِمَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ ضَعْفِي وَ مَسْكَتِي وَقَلَّةَ حِيلَتِي وَآمِنُنْ عَلَيَّ بِالْجَنَّةِ طَوَّلًا مِنْكَ وَفَكَ رَقَبَتِي مِنَ النَّارِ وَ عَافِنِي فِي نَفْسِي وَفِي جَمِيعِ أُمُورِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

It is meritorious to lengthen the qunoot and the supplications that can be recited in it are numerous. Then recite a takbeer and perform the rukoo and the sujood in the manner already described. After the second sijdah one must sit for the tashahood and salaam. It is recommended that one must sit as set out above and before the tashahood, say:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْأَسْمَاءِ الْحُسْنَى كُلُّهَا لِلَّهِ وَالْحَمْدُ لِلَّهِ وَخَيْرُ الْأَسْمَاءِ لِلَّهِ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

to the end.

On completion of the salaam, one must commence the recitation of the supplications after salaam as their recitation has been strongly recommended. In the Holy Quran is stated:

## فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَى رَبِّكَ فَارْغَبْ

This holy verse has been reported to mean that on completion of salaah one must indulge in supplication till one is exhausted; one must supplicate to one's Creator and seek one's wishes from Him, disconnecting any hopes reposed on anyone other than Him. It has been reported from Imam Amireel Mu'mineen (a.s.) that on completion of our salaah, we must raise our hands towards the sky and be engrossed in supplications. There are many reports that supplications after salaah result in increase in sustenance and all the time consumed in them is included as part of the time spent in salaah and remembrance of Allah. Supplication after obligatory salaah is superior to recitation of optional salaah.

### SUPPLICATIONS AFTER SALAAT

Allama Majlisi states that the supplication after salaah includes the recitation of the Holy Quran, supplications and remembrance of Allah connected with the salaah but it is preferable that one should be in the state of wudhoo, facing the qiblah, seated as in the state of tashahood and should not converse with others in the course of it, particularly in the course of the supplications after the salaah of Isha. Some maintain that all the conditions relating to salaah apply also to the supplications after them but it is clear that in whatever state one may continue with the recitations of the Holy Quran or supplications, one receives the reward of supplication after salaah, even if one recites while walking on the road.

The late author states that a number of supplications after salaah have been reported from the Imams (a.s.). As salaah is the highest form of physical worship, the supplications after it have a very important bearing in perfecting it and are also the cause for elevation of one's status, forgiveness of sins and attainment of one's wishes. Thus, the late author has felt the need to include some of them in this work and has cited most of them from 'Bihar' and 'Miqbas' of Allama Majlisi, may Allah perfume his honourable grave.

Supplications after salaah are of two types: general and particular. The former are those to be recited after all salaah. There are so many reported that only a few of them will be set out hereunder:

First: Tasbeeh of Hadhrat Fatima (a.s.): There are numerous reports regarding the excellence of this tasbeeh. It has been reported from Imam Sadiq (a.s.), "We order our children to recite this tasbeeh as we order them to recite salaah. Do not give up its recitation as anyone who regularly recites it after salaah will not be vicious or unfortunate." It has been authentically reported that 'the much remembrance' of which Allah has ordered in the Holy Quran is of this tasbeeh and whoever regularly recites it after each salaah has complied with this command:

## وَاذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

It has been authentically reported from Imam Muhammad Baqir (a.s.) that whoever recites this tasbih and then seeks forgiveness of sins, Allah pardons him. On the tongue it is recited a hundred times but has the weight of a thousand on the 'scales' and has the effect of keeping the devil away and pleasing Allah. It is reported in an authentic tradition from Imam Sadiq (a.s.) that whoever recites the tasbih after salaah, his sins would be forgiven and paradise assured for him before he moves from the position in which he was seated after the salaah. In another authentic report from him is stated that in his opinion the recitation of this tasbih after each salaah is superior to the recitation of a thousand rakaats daily. It has been authentically reported from Imam Muhammad Baqir (a.s.) that there has not been any worship of Allah in the form of glorification and praise superior to the tasbih of Hadhrat Fatima (a.s.) and if a better form ever existed, the Holy Prophet (S.A.A.W.) would have granted it to her. There are many more reports on the excellence of this tasbih but it is intended to state these only.

There is a divergence on the exact method of the tasbih but the most popular and clear method is that "Allahu akber" be recited thirty four times, "Alhamdulillah" be recited thirty three times and "Subhanallah" be recited thirty three times. In some of the reports, Subhanallah precedes Alhamdulillah and some scholars have combined the reports to the effect that the first method be used after salaah and the second at the time of going to bed but the first method is the more popular and preferred method. It is recommended that on completion of the tasbih, one should state once: "La ilaha ilallah". It has been reported from Imam Sadiq (a.s.) that Allah forgives him who recites the tasbih of Hadhrat Fatima (a.s.) after each obligatory salaah and then states "La ilaha ilallah". It is recommended that the tasbih be recited with a rosary made of the earth of the grave of Imam Husain(a.s.) indeed, it is recommended to have such a tasbih with one all the time as it provides protection from harm and disaster and great thawaab (spiritual reward). It is reported that in the beginning Hadhrat Fatima (a.s.) made a rosary on a woollen thread and made knots in it to provide the count. Upon the martyrdom of Hadhrat Hamza bin Abdul Muttalib (a.s.), she made a rosary of the earth from the grave of this great martyr and used it. People followed this practice and when the martyrdom of the Leader of the Martyrs, Husain bin Ali (a.s.), occurred, it became recommended and the practice to use a rosary made from the earth of his grave and recite the tasbih with it.

It has been reported from the Twelfth Imam (a.s.) that if one has in his hand a rosary made of the earth from the grave of Imam Husain (a.s.) but forgets his recitation, he nonetheless, receives the reward of having made the recitation. It has been reported from Imam Sadiq (a.s.) that a rosary of the earth of the grave of Imam Husain (a.s.) itself makes recitation, even if the person holding it does not himself recite. He has further stated that one repentance (istighfaar) made with such a rosary equals seventy such recitations of repentance using a rosary made of another subs-

tance. Even if such a rosary is moved without any recitation, reward for recitation of seven tasbih is recorded for each bead moved. If the beads are moved with concurrent recitation, for each bead moved, forty virtues are recorded for the reciter. It is reported that when the angels in heaven notice an angel descending towards the earth, they request him to bring for them the earth from the grave of Imam Husain (a.s.) and a tasbih made of such earth. In an authentic tradition from Imam Moosa bin Ja'fer (a.s.) it is reported that the faithful must not remain without five things; a toothbrush, a comb, a prayer mat, a rosary with thirty-four beads and an aqeeq ring. Tasbih of both raw and baked beads are good to use but the raw ones are preferable. It is reported from Imam Sadiq (a.s.) that if a person recites one tasbih made of the earth from the grave of Imam Hussein (a.s.) Allah rewards him four hundred virtues, forgives his four hundred sins, grants his four hundred wishes and elevates him by four hundred stages. It has been reported that it is recommended that the thread used must be dark blue like the colour of the sky. It is stated in some reports that it is better for ladies to count their recitations by their fingers but the reports on the excellence of the earth from the grave of Imam Husain (a.s.) are more numerous and stronger.

Second: It is recommended that on completion of obligatory prayers, one should lift one's hands thrice till they are parallel to the face and lowered to the knee or close to it and each time one should say "Allahu akber". Ali bin Ibrahim, Seyyid ibne Tawoos and Ibne Babawayah report from authentic sources that Mufadhel bin Amr asked Imam Sadiq (a.s.) why reciters of salaah raise their hands thrice on their completion and say "Allahu akber". He explained that when the Holy Prophet (saww) conquered Makkah he said his Zohr prayers at the Black Stone (Hajar-e-Aswad) with his companions and on the completion of the prayers (that is, recitation of the salaam) he recited the takbir thrice and on each occasion he lifted his hands and said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَغَلَبَ  
الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He then turned to his companions and asked them not to omit reciting the takbir and supplication after each obligatory prayers for doing so after salaam is to thank Allah for His blessing of the strength of Islam and the army.

It is stated in an authentic report that when Imam Sadiq (a.s.) completed his salaah, he would raise his hands above his holy head and supplicate. It has been reported from Imam Muhammad Baqir (a.s.) that he said, "When a person raises his hands to Allah, He becomes ashamed to return the prayers unanswered, so when you seek your wishes do not lower your hands except by lowering them down the head and face."

Third: Kulayni has reported from an authentic source from Imam Baqir (a.s.) that if a person recites the following supplication three times immediately on completion of obligatory salaah and before changing his sitting position, Allah forgives him his sins even if they are like the foam of the sea in quantity:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ

In another report it is stated that if a person recites the above supplication daily, Allah forgives him forty major sins.

Fourth: Kulayni has reported from an authentic source that Imam Sadiq (a.s.) has stated that one must not omit to recite the following supplication after every salaah:

أَعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ  
كُفُوًا أَحَدٌ وَأَعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَسِقِ  
إِذَا وَقَبَ وَمِنْ شَرِّ النَّفْثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَأَعِيذُ نَفْسِي وَمَا  
رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي  
يُوسْوِسُ فِي سُدُورِ النَّاسِ مِنَ الْجَنَّةِ وَالنَّاسِ

Fifth; Sheikh Kulayni has reported from an authentic source of Ali bin Mehziyar that Muhammad bin Ibrahim wrote to Imam Ali Naqi (a.s.) requesting him to teach him a supplication that he could recite after every salaah and by reason of which Allah would bestow on him the good of this world and of the Hereafter. The Imam (a.s.) replied to him to recite:

أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَعِزَّتِكَ الَّتِي لَا تُرَامُ وَقَدْرَتِكَ الَّتِي لَا يَتَنَعُّ مِنْهَا  
شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ وَمِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا

And in some reports the following is added:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Sixth: Kulayni and Ibne Babawayah have reported from authentic and unauthentic sources that Imam Muhammad Baqir (a.s.) and Imam Ja'fer Sadiq (a.s.) have sta-

ted, " The least of the supplications which is exclusive for you to recite after obligatory salaah is the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ  
بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ مِنْ خِزْيِ  
الدُّنْيَا وَعَذَابِ الآخِرَةِ

In the report from Ibne Babawayah, the following words precede the above supplication:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ

Seventh: It is recommended to recite what follows on completion of the salaah:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَجِرْنِي مِنَ النَّارِ وَأَدْخِلْنِي الْجَنَّةَ وَ  
زَوِّجْنِي الْحُورِ الْعِينِ

It has been authentically reported from Imam Amirul Mu'mineen (a.s.) that one must not complete prayers without supplicating to Allah for heaven, seeking refuge from hell and asking to be wedded to 'Hurul ayn'.

Eighth: On reliable authority it has been reported from Imam Sadiq (a.s.) that when Allah willed that the following verses be revealed, the verses clung to the 'Arsh' and pleaded,

" O Allah, are You sending us to those who are wrongdoers and sinful?" Allah responded, " Proceed to the earth. I swear by My authority and might that if any from the progeny of Muhammad and their friends will recite you, I will turn to them through my unveiled mercy seventy times daily and every time fulfilling their seventy wishes, even if they they would be guilty of many sins". According to another report, if one recites these verses after every salaah, Allah would place him in the Fifth Heaven even if he was sinful, and if not, He would turn specially merciful to him, would satisfy seventy of his wishes daily, the least of which would be the forgiving of his sins, would shelter him from the evils of the devil and his every enemy and grant him help against them and nothing, except death, would be in his way to heaven. The holy verses are: the complete Chapter on Fatihah, Ayatul Kursi (it is better to recite it till 'hum feeha khalidoon'), Ayatul Shahaadah, namely:

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
الْحَكِيمُ إِنَّ الَّذِينَ عِنْدَ اللهِ الْأَسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللهِ فَإِنَّ اللهَ سَرِيعُ الْحِسَابِ

and Ayatul Mulk, namely:

قُلِ اللَّهُمَّ مَا لَكَ الْمَلِكِ تُوتِي الْمَلِكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكِ مِمَّنْ تَشَاءُ وَتَعْرِزُ  
مَنْ تَشَاءُ وَتُدْخِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ تُولِجُ اللَّيْلَ فِي  
النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

It has been reliably reported from Imam Moosa bin Ja'fer (a.s.) that whoever recites the Ayatul Kursi after each obligatory salaah will be protected from being stung by any poisonous creature. In another authentic report is stated that the Holy Messenger (saww) said to Imam Ali (a.s.) that he ought to recite Ayatul Kursi after each obligatory salaah as only a prophet, truthful or a martyr recite it consistently. He also said that only death remains in the way to heaven for one who recites the Ayatul Kursi after each salaah. According to another report, if a person recites Ayatul Kursi after every obligatory salaah, his salaah is accepted, he remains in protection of Allah who will guard him against misfortunes and sins.

Ninth: Kulayni, Ibne Babawayah and others report from authentic sources that Imam Muhammad Baqir (a.s.) has said that Shabiha Hadhaly complained to the Holy Prophet (saww) that he had aged and did not have the strength to perform what he was accustomed to doing before by way of salaah, fasting, performing Hajj and jihaad and asked to be taught a recitation by which Allah would bless him with benefits and would make these worships light and easy for him. The Holy Prophet (saww) asked him thrice to repeat his request and he did. The Holy Prophet (saww) then said to him that there would not be a tree or a lump of earth around him except that it would cry on him out of sympathy every time he would recite ten times on completion of Fajr prayers:



## سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

By the blessing of this supplication, Allah would protect him from blindness, insanity, leprosy, distress and senility. Shabiha said that he provided him a solution for the world and requested for something for the Hereafter. The Holy Prophet (saww) asked him to recite after each salaah:

اللَّهُمَّ اهْدِنِي مِّنْ عِنْدِكَ وَأَفِضْ عَلَيَّ مِمَّنْ فَضَلِكَ وَالنَّشْرَ عَلَيَّ مِنْ رَحْمَتِكَ وَ  
أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ

He added that if Shabiha consistently did so and did not omit the recitation deliberately till death he would find that on the Day of Resurrection, all the eight gates to heaven would be open for him to enter through whichever he chose. The last supplication has been reported from other authentic sources as well.

Tenth: Recitation of the Four Tasbih: Sheikh Toosi, Ibne Babawayah and Homayry have reported from Imam Sadiq (a.s.) based on authentic sources that once the Holy Prophet (saww) asked his companions, "If you collect all your possessions, clothes, utensils, etc and heaped them one on another, would they reach the sky?" They all said "No". He then asked them if they would like him to teach them something the origin of which was on the earth and its branches extended to the sky. They requested him to do so and he asked them to recite thrice after every salaah:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

He said that the origin of this supplication is on the earth and its branches in the sky and protects the reciter from the collapse of house, drowning, being burnt, falling into a well, attacks of wild animals, evil death and all the misfortunes that would descend from the sky on that day and that was the 'baqiyatul salihah' mentioned in the Holy Quran.

It has been reported from an authentic source that Imam Sadiq (a.s.) has stated that if this recitation is made after every obligatory salaah before moving from the place of prayer on forty occasions, all wishes asked would be granted by Allah.

It has also been reported from an authentic source from Imam Ja'fer Sadiq (a.s.) that if one recites 'Subhanallah' thirty times after obligatory salaah, there would not be a sin of his that would not be forgiven.

In another authentic tradition the Imam (a.s.) is reported to have said that what

Allah has mentioned in the Holy Quran that He should be much remembered is satisfied by recitation of 'Subhanallah' thirty times after every obligatory salaah. Qutube Rawandy has reported that Imam Ameeril Mu'mineen (a.s.) asked Bara' bin Adhib if he would like him to guide him to a course which if he took, he would become a friend of Allah? He requested him to do so and the Imam said that he should recite each of the four tasbeeh ten times after every salaah. If he would do so, a thousand worldly misfortunes would be averted from him, one of which would be apostasy and a thousand provisions would be made for him in the Hereafter, one which would be neighbourhood to the Holy Prophet.

Eleventh: Kulayni has reported from a good source from Imam Sadiq (a.s.) that if one recites thrice after obligatory salaah

يَا مَنْ يَفْعَلُ مَا يَشَاءُ وَلَا يَفْعَلُ مَا يَشَاءُ أَحَدٌ غَيْرُهُ

all that he would ask would be granted.

Twelfth: Sheikh Barqi reports from a reliable source that Imam Sadiq (a.s.) has stated that if, after completion of salaah and before moving the knees, one recites this tahleel ten times, Allah would forgive him a multitude of sins and record for him a multitude of virtues and the recitation of the Holy Quran twelve times. He said that he recited it a hundred times but ten would suffice:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا صَمَدًا لَمْ يَتَّخِذْ  
صَاحِبَةً وَلَا وِلْدًا

Great excellence of this tahleel has been reported, particularly for its recitation after the Fajr and Isha prayers and at sunrise and sunset.

Thirteenth: Kulayni and Ibne Babawayah and others have reported from authentic sources that Imam Sadiq (a.s.) has stated that Jibreel approached Hadhrat Yusuf in prison and asked him to recite the following after every salaah:

اللَّهُمَّ اجْعَلْ لِي فَرْجًا وَمُخْرَجًا وَارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَا أَحْتَسِبُ

Fourteenth: It has been reported in 'Baladul Ameen' from the Holy Prophet (saww) that if one wishes that on the Day of Judgement, Allah should not expose his misdeeds nor open the book of his sins, he should recite after every salaah:

اللَّهُمَّ إِنَّ مَغْفِرَتَكَ أَرْجَى مِنْ عَمَلِي وَإِنْ رَحْمَتِكَ أَوْسَعُ مِنْ ذَنْبِي اللَّهُمَّ إِنْ كَانَ ذَنْبِي  
عِنْدَكَ عَظِيمًا فَغْفِرْهُ عَظَمَ مِنْ ذَنْبِي اللَّهُمَّ إِنْ لَمْ أَكُنْ أَهْلًا أَنْ تَرْحَمَنِي فَارْحَمْنِي

أَهْلُ أَنْ تَبْلُغُنِي وَتَسْعَنِي لِأَنَّهَا وَسِعَتْ كُلَّ شَيْءٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Fifteenth: Kafa'my has reported that when a person complained to the Holy Prophet (saww) of his illness and poverty, he instructed him to recite the following after every obligatory salaah:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا  
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبْرَهُ تَكْبِيرًا

In another tradition, he is reported to have said that he was not faced with any problem but that Jibreel asked him to recite this supplication. Reliable traditions have recorded that the supplication must be recited for the avoidance of suspicions, indebtedness, distress and illness. In some of the traditions, it is preceded by the following:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Sixteenth: In Muqnah, Sheikh Mufid, dealing with supplications after every salaah has set out this supplication:

اللَّهُمَّ أَنْفَعْنَا بِالْعِلْمِ وَزَيَّنَّا بِالْحِلْمِ وَجَمَّلْنَا بِالْعَافِيَةِ وَكَرَّمْنَا بِالتَّقْوَى إِنَّ وِليَّ اللَّهِ  
الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

Seventeenth: Ibne Babawayah, Sheikh Toosi and others have authentically reported from Imam Ameeril Mu'mineen (a.s.) that whoever wishes that he should depart from the world clean of sins such as gold purified of all impurities and that none should demand anything from him on the Day of Judgement as having wronged him should recite the Chapter of Ikhlas twelve times after the daily obligatory salaah and then raising his hands towards the sky should recite the following supplication. He added that it was one of the secrets taught to him by the Holy Messenger (saww) who asked him to teach it to Imams Hasan and Husain (a.s.):

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْنُونِ الْمَخْزُونِ الطَّاهِرِ الطُّهْرِ الْمُبَارَكِ وَ  
أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ وَسُلْطَانِكَ الْقَدِيمِ يَا وَهَّابَ الْعَطَايَا يَا مُطَقَّ الْأُسَارَى

يَا فَكَّاكَ الرَّقَابِ مِنَ النَّارِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَفَكَ رَقَبَتِي مِنَ النَّارِ وَ  
 أَخْرِجْنِي مِنَ الدُّنْيَا آمِنًا وَادْخِلْنِي الْجَنَّةَ سَالِمًا وَاجْعَلْ دُعَايَ أَوْلِيَّ فَلَاحًا وَ  
 أَوْسَطَهُ نَجَاحًا وَآخِرَهُ صَلَاحًا إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ

In some of the authentic copies the supplication is as follows:

يَا فَكَّاكَ الرَّقَابِ مِنَ النَّارِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعْتِقَ  
 رَقَبَتِي مِنَ النَّارِ وَأَنْ تُخْرِجَنِي مِنَ الدُّنْيَا سَالِمًا وَتَدْخِلَنِي الْجَنَّةَ آمِنًا وَأَنْ تَجْعَلَ  
 دُعَايَ أَوْلِيَّ فَلَاحًا وَآوَسَطَهُ نَجَاحًا وَآخِرَهُ صَلَاحًا إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ

Kulayni has reported from an authentic source that Imam Sadiq (a.s.) has said that anyone who has faith in Allah and the Day of Judgement should not omit reciting the Chapter on Ikhlas after every obligatory salaah as Allah gathers for him who recites it the good of the world and the Hereafter and forgives him, his parents and their children.

It has been stated in another report that whoever recites the Chapter of Ikhlas ten times after every obligatory salaah will be married to a 'Hoorul ayn'. Seyyid ibne Taoos has reported from the Holy Messenger (saww) that whoever recites the Chapter of Ikhlas after every salaah will have mercy showered on him, will be blessed with peace, Allah will turn to him mercifully, forgive him his sins, grant his wishes and will be in the protection of Allah.

Eighteenth: Kulayni and others have reported from authentic source from the Ahlul Bait (a.s.) that whoever, after every salaah, holds his beard with the right hand and raises the left to the sky and says thrice:

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اِرْحَمْنِي مِنَ النَّارِ

and then says thrice:

أَجْرِنِي مِنَ الْعَذَابِ الْأَلِيمِ

and then removes his hand from the beard and raises both hands to the sky and says:

يَا عَزِيزُ يَا كَرِيمُ يَا رَحْمَنُ يَا غَفُورُ يَا رَحِيمُ

then turns his hands and with the back of the hand towards the sky says:

أَجْرِنِي مِنَ الْعَذَابِ الْأَلِيمِ

then says:

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَالْمَلَائِكَةُ وَالرُّوحُ

will be forgiven all his sins, Allah will be pleased with him and all the creation excluding the jinn and mankind will pray for his forgiveness to his death.

Nineteenth: In his book 'Majalis', Sheikh Mufid reports from Muhammad Hanafiyya that once his father, Ameeril Mu'mineen (a.s.), was performing tawaaf round the Kaaba when he saw a person clinging to the cloth on the Kaaba and reciting this supplication. The Imam (a.s.) asked him, "What, is this your supplication?" He replied, "Yes. Have you heard it?" The Imam (a.s.) responded that he had. So he continued, "Then recite it after every salaah as, by Allah, all the sins are forgiven of a faithful who recites it after every salaah even if they are as numerous as the stars in the sky, the drops of rain, the sand in a desert or the particles of earth. "The Imam (a.s.) replied, "I know this supplication. Allah is bountiful and generous in giving." The man said, "How true is what you said, O Amiril Mu'mineen. Over every wise man is a wiser man." The man was Hadhrat Khizr (a.s.). Kafa'my has also reported this supplication in 'Baladul ameen' and is as follows:

يَا مَنْ لَا يَشْغَلُهُ سَمْعٌ عَنْ سَمْعٍ يَا مَنْ لَا يَغْلِبُهُ السَّائِلُونَ وَيَا مَنْ لَا يَبْرِمُهُ الْحَاحُ

الْمُلْحِينَ أَذَقَنِي بَرْدَ عَفْوِكَ وَمَغْفِرَتِكَ وَحَلَاوَةَ رَحْمَتِكَ

Twentieth: In 'A'alaamul Din', Daylami reports from Ibne Abbas that the Holy Messenger (saww) has said that if a person recites the following holy verses three times after the Maghrib salaah, he will recoup all the rewards that he had lost in the past and his salaah will be accepted. If he recites them after every obligatory and optional prayers, there will be recorded for him as many virtues as the stars in the sky, the drops of rain, the leaves of trees and the particles of earth. When he dies, he will be awarded ten virtues for his every virtue. The holy verses are as follows:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Twenty first: Seyyid ibne Taos reports from an authentic source of Jameel bin Darraj that a person approached Imam Ja'fer Sadiq (a.s.) and said to him that he had become advanced in age, his relatives had died, he had no companion and also feared that he would die. The Imam said that good brothers in faith are better to associate with than relatives but if he wished for long life for himself and for friends and relatives, then he should recite this supplication after every salaah:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ إِنَّ رَسُولَكَ الصَّادِقَ الْمُصَدَّقَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ قَالَ إِنَّكَ قُلْتَ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي فِي فَبُضِ رُوحِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَائِتَهُ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمَجْلَى لَوْلِيكَ الْفَرَجِ وَالْعَافِيَةِ وَالنَّضْرَ وَلَا تَسُوْنِي فِي نَفْسِي وَلَا فِي أَحَدٍ مِنْ أَحِبَّتِي

and if he wished to name the friends, then he should say:

وَلَا فِي فُلَانٍ وَلَا فِي فُلَانٍ

The reporter has stated that since he persevered in the recitation of this supplication, his life became so long that he became weary of life. The supplication is very authentic and well reported in all books on supplications:

### The supplications after Special Salaat

#### Supplications after the Fajr prayers

The supplications reported to be recited after Fajr salaah exceed in number those for any other salaah. There are also numerous reports relating to their excellence.

Imam Amiril mu'mineen (a.s.) is reported to have said that remembrance of Allah from completion of salaah till sunrise is superior in obtaining sustenance than travelling on earth. It has been reported from the Holy Messenger (s.a.w.w.) that Allah will free from the fire of hell a person who remains on his prayer mat in supplications to Allah between the rise of dawn and sunrise. It has been reported from Imam Muhammad Baqir (a.s.) that the Satan spreads his army for the day between dawn and sunrise and his army for the night between sunset and the disappearance of the redness of sunset. So one must be engrossed in the remembrance of Allah during these two periods as the Satan attempts to divert man from His remembrance during these periods.

It has been authentically reported that Imam Ridha (a.s.) in Khurasan remained on his prayer mat from completion of his Fajr prayers till sunrise occupied in recitation of supplications. A purse would be brought for him in which would be toothbrushes and he would brush his teeth with each toothbrush and chew frankincense and then be engrossed in recitation of the Holy Quran. It has been reported from the Holy Messenger (saww) that if a person remains engrossed in supplications between dawn and sunrise, he receives the reward of performing a hajj. It is stated in 'Hadise Qudsi', 'O descendants of Adam, remember Me for an hour after dawn and for an hour in the afternoon (Asr) so that I may accomplish your important affairs'. The supplications to be recited specially after Fajr prayers:....

First: Ibne Babawayah has reported from an authentic source that Imam Muhammad Baqir (a.s.) has stated that whoever states seventy times after Fajr prayers:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Allah will forgive him even if he had committed seventy thousand, and according to another tradition seven hundred sins that day.

Second: Ibne Babawayah has reported from authentic sources that Imam Ameeril Mu'mineen (a.s.) has stated that whoever recites the Chapter of Ikhlas eleven times after Fajr prayers, sins will not be recorded against him for that day despite the deviation of the Satan. The Holy Messenger (saww) is reported in 'Baladul Amin' to have said that whoever will recite the Chapter of Ikhlas ten times daily, sins will not be recorded against him on that day, however much the Satan may endeavour that they be.

Third: Kulayni has reported from an authentic source that Imam Sadiq (a.s.) has stated that whoever will recite a hundred times after Fajr salaah:

مَا شَاءَ اللَّهُ كَانَ لِاحْوَالٍ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

will not encounter any unpleasantness during that day. Sheikh Toosi and others have also reported so in the books on supplications.

Fourth: Kafa'my and others have reported from Imam Muhammad Baqir (a.s.) that whoever will recite the Chapter of Qadr ten times after Fajr, near noon and after Asr, will receive the reward of two thousand writers serving Allah to their exhaustion for thirty years. He is also reported to have said that if a person will recite the Chapter of Qadr seven times after dawn, seventy rows of angels will send seventy blessings on him and seek mercy for him seventy times. Imam Muhammad Taqi (a.s.) is reported to have said that there is great reward for recitation of the Chapter of Qadr seventy six times during night and day: seven times after dawn but before the recitation of the Fajr salaah, ten times after the salaah of Fajr, ten times at noon before the recitation of nafilah, twenty one times after the nafilah of noon, ten times after Asr salaah, seven times after Isha salaah and eleven times at bedtime. The reward for this recitation is that Allah would create a thousand angels who would record the reward for him for thirty six thousand years.

Fifth: Ibne Babawayah and the remainder of the scholars have reported from an authentic source that Imam Muhammad Baqir (a.s.) has stated that the Holy Messenger (saww) said that whoever will say ten times after Fajr salaah:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Allah will protect him from blindness, insanity, leprosy, distress, collapse of house on him or senility.

Sixth: It is reported from Imam Amirul Mu'mineen (a.s.) in 'Baladul Ameen' that the Holy Messenger (saww) has stated that whoever wishes that Allah should delay his death, protect him from his enemies and from an evil death, he must recite the following regularly three times in the morning and afternoon:

سُبْحَانَ اللَّهِ مِلْأَ الْمِيزَانِ وَمُنْتَهَى الْعِلْمِ وَمَبْلَغِ الرِّضَا وَزِينَةِ الْعَرْشِ وَسَعَةِ الْكُرْسِيِّ

and thrice the following:

الْحَمْدُ لِلَّهِ مِلْأَ الْمِيزَانِ وَمُنْتَهَى الْعِلْمِ وَمَبْلَغِ الرِّضَا وَزِينَةِ الْعَرْشِ وَسَعَةِ الْكُرْسِيِّ

and thrice:

لَا إِلَهَ إِلَّا اللَّهُ مِلْأَ الْمِيزَانِ وَمُنْتَهَى الْعِلْمِ وَمَبْلَغِ الرِّضَا وَزِينَةِ الْعَرْشِ وَسَعَةِ الْكُرْسِيِّ

and thrice:

اللَّهُ أَكْبَرُ مِلْأَ الْمِيزَانِ وَمُنْتَهَى الْعِلْمِ وَمَبْلَغِ الرِّضَا وَزِينَةِ الْعَرْشِ وَسَعَةِ الْكُرْسِيِّ

Seventh: Seyyid ibne Taoos has reported from an authentic source that Imam Ridha



(a.s.) has stated that whoever recites after the Fajr salaah a hundred times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

he will become so close to 'Isme A'dham' (the Great Names of Allah) as the pupil of his eye is to its whiteness. It has been reported from authentic sources that Imam Sadiq (a.s.) and Imam Kadhim (a.s.) have stated that if this supplication is recited seven times after the Fajr and Maghrib salaah before talking to anybody or moving, seventy kinds of misfortunes would be averted, the smallest of which are leprosy and the dangers from the devils and rulers. Some of the authentic reports mention that it be recited thrice while some ten times, but the least number stated is three and highest is a hundred. The more one recites, the greater the reward.

Eighth: Sheikh Ahmad bin Fahad and others have reported that someone complained to Imam Moosa Kadhim (a.s.) that his business was unproductive, whatever business he turned to was unprofitable and his wishes were not being fulfilled. The Imam (a.s.) advised him that after every Fajr prayers he should recite ten times:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ اسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ مِنْ فَضْلِهِ

It is reported from the person that soon after he commenced recitation of the supplication, a delegation arrived from a village to inform him that a person had died from his community and that he was his sole heir. He received so much property in inheritance that he became self sufficient.

It is reported in 'Kafi' and 'Makarim' that one Halqam asked the Imam (a.s.) to teach him a supplication which would be comprehensive for this world and the Hereafter and would be a simple one. The Imam (a.s.) taught him this supplication to recite after the Fajr prayers till sunrise. He recited it regularly and his condition improved.

Ninth: Ayyashi reports from Abdulla bin Sinan that Imam Sadiq (a.s.) once asked him if he wished him to teach him a supplication by the recitation of which Allah would cause his debts to be paid and his condition to improve. He replied that he much needed such teaching and the Imam asked him to recite the following after Fajr prayers:

تَوَكَّلْتُ عَلَى الْحَيِّ الْقَيُّومِ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا اللَّهُمَّ إِنِّي

أَعُوذُ بِكَ مِنَ الْبُؤْسِ وَالْفَقْرِ وَمِنْ غَلْبَةِ الدِّينِ وَالسَّقْمِ وَأَسْأَلُكَ أَنْ تُعِينَنِي  
عَلَى آدَاءِ حَقِّكَ إِلَيْكَ وَإِلَى النَّاسِ

According to Sheikh Toosi and others the supplication contains the following:

وَمِنْ غَلْبَةِ الدِّينِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِنِّي عَلَى آدَاءِ حَقِّكَ إِلَيْكَ وَإِلَى النَّاسِ

Tenth: Kafa'my has reported that a person complained to the Holy Messenger (saww) of his poverty, distress and illness. He advised him to recite the following supplication every morning and evening ten times. He recited it regularly for three days and his condition improved to good health, richness and comfort. Sheikh Toosi and others have reported the supplication among those to be recited after Fajr prayers. It is as follows:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ  
يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا

Eleventh: Sheikh Tabarsi, Kafa'my and others have reported that the Holy Messenger (saww) asked his companions if they would not wish to obtain a promise every morning and evening from Allah. They enquired how the promise could be obtained and he asked them to recite the following supplication as a seal is affixed and kept under the 'Arsh' for anybody reciting it. On the Day of Judgement, there would be a call for all those who had obtained a promise from Allah. They would be handed the seal by which they would obtain entry into Heaven. Sheikh Toosi has reported the supplication among those to be recited after Fajr prayers as follows:

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنَ الرَّحِيمَ أَعْهَدُ  
إِلَيْكَ فِي هَذِهِ الدُّنْيَا أَنْكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدِّكَ لَا شَرِيكَ لَكَ وَ  
أَنْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَلَا تَكُنِّي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَلَا إِلَى أَحَدٍ مِنْ خَلْقِكَ فَإِنَّكَ إِنْ وَكَلْتَنِي  
 إِلَيْهَا تَبَا عَدَنِي مِنَ الْخَيْرِ وَتُقَرِّبَنِي مِنَ الشَّرِّ أَيْ رَبِّ لَا أَتَّقُ إِلَّا بِرَحْمَتِكَ فَصَلِّ  
 عَلَيَّ مُحَمَّدٍ وَاللَّهِ الطَّيِّبِينَ وَاجْعَلْ لِي عِنْدَكَ عَهْدًا تُؤَدِّيهِ إِلَيَّ يَوْمَ الْقِيَامَةِ  
 إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Twelfth: It has been reported in 'Iddat-ul-Dae' from Imam Sadiq (a.s.) that if one recites after the Fajr prayers and before talking to anybody:

رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ

Allah protects him from the fire of Hell. Ibne Babawayah states in 'Thawaabul A'maal' from an authentic source that one should recite a hundred times after Fajr prayers:

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَالْمُحَمَّدِ

so that Allah may protect one from the fire of Hell. According to another report, one should recite a hundred times before speaking to anybody:

يَا رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَالْمُحَمَّدِ وَأَعْتِقْ رَقَبَتِي مِنَ النَّارِ

### The Sijdah of Gratitude (Shukr)

On completion of the recitation of the supplications after the Fajr prayers, one must prostrate in thanksgiving to Allah. All the Shia scholars are unanimous in their view that it is recommended to make sijdah in gratitude on any new grace being showered on one or any misfortune averted and the highest form of the sijdah of gratitude after salaah is in the expression of gratitude for the inspiration to perform the completed salaah. It has been reported from an authentic source that Imam Muhammad Baqir (a.s.) has stated that when his father Imam Zainul Abideen (a.s.) remembered any advantage or benefit, he performed a sijdah in gratitude for it. He did not recite any verse from the Holy Book for which a sijdah was recommended without performing the sijdah. Whenever Allah averted from him any evil which he feared, he immediately performed a sijdah of gratitude and on completion of every

obligatory salaah he performed the sijdah. He also did so whenever he had the good fortune to conciliate between two persons. In all the positions of a sijdah, there would remain marks of sijdah so that he was called 'Sajjaad'.

Similarly, it has been reported from an authentic source that Imam Sadiq (a.s.) has stated that if a believer performs a sijdah of gratitude to Allah for any blessing from Him other than a sijdah in the course of salaah, Allah records for him ten virtues, forgives him ten sins and elevates his position in heaven by ten grades. It has been reported from a number of authentic sources that the Imam (a.s.) has said that man is nearest to Allah when he is in sijdah to Allah in a state of weeping. He is reported to have said in another tradition that every Muslim should perform a sijdah of gratitude, complete his salaah with the sijdah, seek the pleasure of Allah through it and astonish the angels. When a man completes his salaah with the sijdah of gratitude, Allah lifts the veil subsisting between the angels and man and addresses them, "O Angels, look at my creature who has performed his duty to Me and discharged his promise to Me and has then prostrated in gratitude to Me for all the blessings that I have bestowed on him. O angels, what shall I give him?" They respond, "O God, Your mercy." He asks, "What else?" They reply, "O God, Your Heaven." Again He asks, "What else?" They say, "Provide him his necessities and fulfil his wishes." Allah continues to repeat the question and the angels respond till they are unable to provide further reply and say that they do not know when Allah says, "I too must thank him as he has done, grant him prosperity by My grace and treat him with My great mercy on the Day of Judgement."

It has been reported from an authentic source that Imam Sadiq (a.s.) has said that the Creator of the Universes made Ibrahim his friend because of his many prostrations. In another authentic tradition he is reported to have said that if one remembers a favour bestowed by Allah and there is no fear that enemies would notice, one must place one's cheek on the ground but if the situation is such that enemies are around and it is not possible to make a sijdah, one must place one's hands on the lower abdomen and make a bow in humility to Allah and place the hands on the abdomen so that the enemies might think one has gripes in the stomach. There are numerous reports about Allah having asked Hadhrat Moosa if he knew why Allah had chosen him and had made him Kaleem, that is spoken to him. Hadhrat Moosa replied that he did not know. Allah said, "I am well aware of My creatures. Of all of them, I have not seen one whose soul is more humble towards Me than yours as when you complete your prayers you place your both cheeks on the earth. "

It has been reported from an authentic source that Imam Ridha (a.s.) has said that sijdah on completion of obligatory salaah is an expression of gratitude to Allah for the fortune He bestowed on His creature to fulfil his duty and the least that

must be said in the sijdah is to state three times: **شكراً لله** He was asked what the phrase meant and he replied that it is thanking Allah for the good fortune He gran-

ted to serve Him and fulfil duty to Him. He added that thanking Allah is a cause for increased bounties and good fortune to obey Him and if there is any shortcoming in the salaah which is not cured by the nafilah (optional prayers) then it is remedied by the sijdah. The late author states that the sijdah can be performed in any manner but it is better done on earth in the way it is performed in obligatory salaah by placing seven parts of the body on the ground with the forehead as it is placed during salaah. Still preferable is to place the forearm on the ground contrary to the procedure in the obligatory salaah and to reach the abdomen to the ground. It is recommended that the forehead is first placed on the ground, then the right and then the left cheek, and finally the forehead is again placed on the ground. Hence it is termed two sijdahs. Actually no utterance is necessary in such a sijdah but it is recommended that there be a recitation and supplication which will be set out below. It is also recommended that it be prolonged. It is reported that Imam Moosa Kadhim (a.s.) would remain in the sijdah from dawn till noon and from the afternoon (asr) till evening. According to another report for over ten years, the Imam (a.s.) would remain in sijdah from sunrise till noon. It has been reliably reported that Imam Ridha (a.s.) remained in sijdah for so long that the stones on the ground of the mosque would become wet with his perspiration and he would place both his cheeks on the ground of the mosque.

It is stated in 'Rijale Kashi' that Fadhal bin Shadhaan approached ibne Abi Omeyr when he was in sijdah which he prolonged considerably. When he lifted his head and was told about the time he took in the sijdah he said, "If you had seen the prostration of Jameel bin Darraj, you would not have found my prostration long at all." One day he approached Jameel who prolonged his sijdah even longer than ibne Abi Omeyr. When he lifted his head and Fadhal mentioned how long his sijdah was, he responded, "If you had seen the sijdah of Ma'roof bin Kharraboodh, you would have regarded my sijdah an easy one." Fadhal bin Shadhaan has similarly reported that Hasan bin Ali bin Fadhdhaal would proceed to a forest for worship and would so elongate his sijdah that birds would sit on his back in the belief that a cloth had fallen there and wild beasts would graze around him but he would not be frightened by them. Likewise he has reported that Ali bin Mehzyaar would prostrate into sijdah at sunrise and would not lift his head until he had prayed for a thousand of his brothers in the manner in which they would have prayed for themselves. As a result of the long prostrations he had a callosity of the kind found on the knees of camels. He also reported that ibne Abi Omeyr would proceed into sijdah of gratitude after salaah of Fajr and would remain in sijdah till noon.

It is recommended that the sijdah of shukr be performed on completion of all the supplications after the salaah but before the optional prayers (nawafil). Most scholars favour that the sijdah be performed after the nawafil of maghrib salaah but some say before the nawafil and evidently both procedures are acceptable, though it is better to perform it before the nawafil. Humayri has reported from Imam Sahib-u-Zamaan (a.s.) that it would be better if it were performed both times.

The supplications in the sijdah: Numerous supplications have been reported and the easiest of them are a few of the following:

First: It has been reliably reported from Imam Ridha (a.s.) that one may recite, as one pleases, a hundred times: "Shukran shukraa" or "Afwan afwaa". It is stated in "Uyoone Akhbaare Ridha" from Raja' bin Abi Dhahhak that on his way to Khoorasan, Imam Ridha (a.s.) made a sijdah of thanks every time on completion of his supplications after Zohar prayers and recited a hundred times, "Shukran lillah" and on completion of his supplications after the Asr salaah he said in the sijdah a hundred times, "Hamdan lillah".

Second: Sheikh Kulayni has reported from an authentic source that Imam Sadiq (a.s.) has stated that man is closest to Allah at the time when he is in sijdah addressing Him; when in sijdah, he should say:

يَا رَبَّ الْأَرْبَابِ وَيَا مَلِكَ الْمُلُوكِ وَيَا سَيِّدَ السَّادَاتِ وَيَا جَبَّارَ الْجَبَابِرَةِ وَيَا إِلَهَ  
الْأَلِهَةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and then ask for his wishes and say:

فَإِنِّي عَبْدُكَ نَاصِيَتِي فِي قَبْضَتِكَ

Then he may supplicate for any wishes as Allah is forgiving and the granting of any wish is not difficult for Him.

Third: Kulayni has reported from a reliable source that Imam Sadiq (a.s.) has stated that he had heard his father one night weeping in sijdah in a mosque and supplicating:

سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّدًا وَرِقًّا اللَّهُمَّ إِنِّ  
عَمَلِي ضَعِيفٌ فَضَاعِفُهُ لِي اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبَعْتُ عِبَادَكَ وَتُبَّ عَلَيَّ  
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Fourth: Kulayni has reported from an authentic source that Imam Moosa (a.s.) used to recite the following in sijdah:

أَعُوذُ بِكَ مِنْ نَارِ حَرِّهَا لَا يُطْفِئُ وَأَعُوذُ بِكَ مِنْ نَارِ جَدِيدِهَا لَا يَبْلَى وَأَعُوذُ بِكَ  
مِنْ نَارِ عَطْشَانِهَا لَا يَرْوِي وَأَعُوذُ بِكَ مِنْ نَارِ مَسَلُوبِهَا لَا يَكْسِي

Fifth: Kulayni has also reported from an authentic source that a man complained to Imam Sadiq (a.s.) that the mother of his child was sick. The Imam asked him to recite in the sijdah of thanks after every obligatory salaah:

يَارُؤْفَ يَا رَحِيمَ يَا رَبَّ يَا سَيِّدِي

and then ask for his wishes.

Sixth: It is stated in a very reliable report that Imam Sadiq (a.s.) and Imam Kadhim (a.s.) said numerous times in the sijdah of thanks:

أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ

Seventh: It has been authentically reported from Imam Sadiq (a.s.) that he would say in sijdah:

سَجَدَ وَجْهِي لِلنَّبِيِّ لَوْجِهِ رَبِّي الْكَرِيمِ

Eighth: It is reported in some of the authentic books that Imam Ameeril Mu'mineen (a.s.) has stated that the best utterance in the eyes of Allah is to say three times in sijdah:

إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

Ninth: It is reported from an authentic source in 'Ja'feriyyat' that Imam Sadiq (a.s.) has stated that the Holy Messenger (saww) used to say in sijdah:

اللَّهُمَّ مَغْفِرَتِكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجَى عِنْدِي مِنْ عَمَلِي فَاغْفِرْ لِي  
ذُنُوبِي يَا حَيًّا لَا يَمُوتُ

Tenth: Qutub Rawandi has reported from Imam Sadiq (a.s.) that if a person in hardship and grief becomes depressed having reached his limit of tolerance, he should prostrate in sijdah and say:

يَا مُدَلِّ كُلِّ جَبَّارٍ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَحَقَّكَ بَلْغَ مَجْهُودِي فَصَلِّ عَلَيَّ مُحَمَّدٍ

وَالِ مُحَمَّدٍ وَفَرَجَ عَنِّي

In 'Iddat-ul-Daee' it is reported from the Imam (a.s.) that if a man feels anguish and grief he should make bare his knees and hands upto his elbows and place them on the ground and bring his chest to the ground and ask for his wishes.

Eleventh: Ibne Babawayah reports from an authentic source that Imam Sadiq (a.s.) has stated that when a person says thrice in sijdah:

يَا اللَّهُ يَا رَبَّاهُ يَا سَيِّدَاهُ

Allah responds, "Labaik, O my creature, ask for your wishes. It is stated in 'Makarimul Akhlaq' that whoever says in sijdah:

يَا رَبَّاهُ يَا سَيِّدَاهُ

till his full breath, Allah invites him to ask for his wishes

Twelfth: It is reported in 'Makarimul Akhlaq' from Imam Sadiq (a.s.) that the Holy Messenger (saww) passed by a man who was reciting in sijdah:

يَا رَبِّ مَاذَا عَلَيْكَ أَنْ تُرَضِيَ عَنِّي كُلِّ مَنْ كَانَ لَهُ عِنْدِي تَبِعَةٌ وَأَنْ تَغْفِرَ لِي  
ذُنُوبِي وَأَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ فَإِنَّمَا عَفْوُكَ عَنِ الظَّالِمِينَ وَأَنَا مِنَ  
الظَّالِمِينَ فَلْتَسْعِنِي رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

The Holy Messenger (saww) asked him to lift his head as his wishes had been granted as he had recited a supplication of the Prophets of the people of Aad.

The late author states that he has set out some supplications in Mafatihul Jinaan to be recited in the Mosque of Kufa and the Mosque of Zaid and which can also be recited in the sijdah of thanks.

Sheikh Toosi has stated in 'Misbah' that it is recommended to pray for one's brothers in the sijdah of thanks and say:

اللَّهُمَّ رَبَّ الْفَجْرِ وَاللَّيَالِي الْعَشْرِ وَالشَّفَعِ وَالْوَتْرِ وَاللَّيْلِ إِذَا يَسْرُورَبَّ كُلِّ شَيْءٍ وَوَالِهِ كُلِّ  
شَيْءٍ وَخَالِقِ كُلِّ شَيْءٍ وَمَلِكِ وَمَلِيكَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْعَلْ بِي وَ



بِفُلَانٍ وَفُلَانٍ مَا أَنْتَ أَهْلُهُ وَلَا تَفْعَلْ بِنَا مَا نَحْنُ أَهْلُهُ فَإِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

When one lifts one's head from the sijdah, one must rub one's hand on the tablet on which the sijdah was made and then rub the hand on one's left side of the face, then the forehead and then the right side of the face three times and say each time:

اللَّهُمَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ  
أَذْهَبْ عَنِّي الْهَمَّ وَالْحَزْنَ وَالْغَيْرَ وَالْفِتْنَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

### CHAPTER TWO: Brief Prayers Between Sunrise and Sunset

When the sun is about to rise, recite the supplications that will be set out in Chapter Five below. It is appropriate that at the start of the day some charity be made, however little. Just before noon, one must prepare for the midday salaah but have a short nap before it for a short nap is beneficial to worshipping at night and for the fast during the day. Make effort to be up for the Zohr prayers, make wudhoo and proceed to the mosque. There pray the salaah for the salutation to the mosque (tahiyyate masjid) and wait for the prayer time. It is recommended to recite the salaah for Zohr at its earliest time. As soon as it is midday, the first task is to recite:

سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وُلْدًا وَلَمْ يَكُنْ  
لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبْرَهُ تَكْبِيرًا

It has been reported that Imam Muhammad Baqir (a.s.) said to Muhammad bin Muslim to safeguard this supplication as he safeguards his eyes and to perform wudhoo, if he had not, with the courtesies already set out above. Then say the optional prayers preceding the Zohr salaah, that is, the nawafil which are eight rakaats. Make the niyyah, that is, form the intention, to recite two rakaats and make the seven takbeers and recite the supplications mentioned above. Then recite "Aoodhoo billahi mina shaitani rajeem" and start the salaah. After the Chapter of Al-Hamd recite in the first rakaat the Chapter of Ikhlas and in the second the Chapter of Kafiroon. On completion make three takbeers mentioned in the after salaah supplications set out above including the tasbeeh of Hadhrat Fatima (a.s.) and then say:

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقَوِّ فِي رِضَاكَ ضَعْفِي وَخُذْ إِلَى الْخَيْرِ بِنَا صِيَّتِي وَاجْعَلِ  
الْإِيمَانَ مُنْتَهَى رِضَايَ وَبَارِكْ لِي فِيمَا قَسَمْتَ لِي وَبَلِّغْنِي بِرَحْمَتِكَ كُلَّ الَّذِي  
أَرْجُو مِنْكَ وَاجْعَلْ لِي وُدًّا وَسُرُورًا لِلْمُؤْمِنِينَ وَعَهْدًا عِنْدَكَ

Then rise and recite two more rakaats as the first time but without the six takbeers at the start and then recite another two rakaats as the previous ones and on the completion of the four rakaats recite the supplication and tasbih as at the end of the first two rakaats. Between the adhan and iqamah recite another two rakaats and after the iqamah recite:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ بَلِّغْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الدَّرَجَةَ وَالْوَسِيلَةَ وَالْفُضْلَ وَالْفَضِيلَةَ بِاللَّهِ اسْتَفْتِحْ وَبِاللَّهِ اسْتَنْجِحْ وَبِحَمْدِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اتَّوَجَّهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنِي بِهِمْ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

Then recite the Zohr salaah in the manner set out for the Fajr salaah except that but for the Bismillah the remainder of the salaah should be recited silently. It is recommended that after the recitation of the Chapter of Al-Hamd, in the first rakaat be recited the Chapter of Qadr and in the second the chapter of Ikhlas and in the second rakaat after the tashahood, say:

وَتَقَبَّلْ شَفَاعَتَهُ وَارْفَعْ دَرَجَتَهُ

Then rise and recite the tasbihate arba' thrice and then it is better to say 'Astaghfirullah rabbi wa atubu ilayhi' followed by the rukoo' and sujud as already mentioned. Then rise for the fourth rakaat and perform it in the similar way and recite the tashahood and salaam. Then recite the three takbeer as set out above as the first of the prayers on completion of salaah. Then recite the supplication :

لَا إِلَهَ إِلَّا اللَّهُ الْهَاتَا وَاحِدًا.....

already set out above, the tasbih of Hadhrat Fatima (a.s.) and any of the supplications to be recited after salaah generally as set out in the supplications after the Fajr prayers. Then recite the special supplications to be recited after Zohr salaah which are many and some of them have been set out by the late author in Mafatihul Jinnaan and in 'Hadiya' but the brevity of this work does not permit narrating them.

Then make the sijdah of thanks. On completion of the supplications, one should

prepare for the Asr prayers. First its nafilah which also consists of eight rakaats be recited and then the Asr prayers in the manner already set out. It is meritorious to recite after the Chapter of Al-Hamd the Chapter of Nasr or Takasur or any such Chapter in the first rakaat and the Chapter of Ikhlas in the second rakaat. On completion of the prayers recite any of the supplications generally to be recited after saalat and the supplications to be recited specially after Asr prayers including the seventy istighfaar and ten recitations of the Chapter of Qadr. Then make the sijdah of thanks and at the time of departing from the mosque recite:

اللَّهُمَّ دَعَوْتَنِي فَأَجَبْتُ دَعْوَتَكَ وَصَلَّيْتُ مَكْنُوبَتَكَ وَأَنْشَرْتُ فِي أَرْضِكَ  
كَمَا أَمَرْتَنِي فَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَمَلِ بِطَاعَتِكَ وَاجْتِنَابِ مَعْصِيَتِكَ وَ  
الْكَفَافِ مِنَ الرِّزْقِ بِرَحْمَتِكَ

### CHAPTER THREE: Prayers between Sunset and Bedtime

The most meritorious act when sunset approaches is to rush to the mosque and when the sun turns yellow to recite:

أَمْسَى ظَلِمِي مُسْتَجِيرًا بِعَفْوِكَ وَأَمْسَتْ ذُنُوبِي مُسْتَجِيرَةً بِمَغْفِرَتِكَ وَأَمْسَى خَوْفِي  
مُسْتَجِيرًا بِأَمَانِكَ وَأَمْسَى ذُلِّي مُسْتَجِيرًا بِعِزِّكَ وَأَمْسَى فَقْرِي مُسْتَجِيرًا بِغِنَاكَ وَأَمْسَى وَ  
جِهِي الْبَالِي مُسْتَجِيرًا بِوَجْهِكَ الدَّائِمِ الْبَاقِي اللَّهُمَّ الْبَسْنِي عَافِيَتَكَ وَغَشِّنِي بِرَحْمَتِكَ  
وَجَلِّئَنِي كَرَامَتِكَ وَقِنِي شَرَّ خَلْقِكَ مِنَ الْجِنِّ وَالْإِنْسِ يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ

It is meritorious to be busy at that time remembering Allah and seeking His forgiveness as its excellence is similar to the time before sunrise and Allah has said:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

Imam Sadiq (a.s.) has said, "When the sun has set engage yourselves in the remembrance of Allah and if you are with a man who occupies you in other matters, rise and move away from him and engage in supplications." At sunset recite:

يَا مَنْ خَتَمَ النُّبُوَّةَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اخْتِمَ لِي فِي يَوْمِي هَذَا بِخَيْرٍ وَ  
شَهْرِي بِخَيْرٍ وَسَنَتِي بِخَيْرٍ وَعُمْرِي بِخَيْرٍ

Then recite the tasbih which are to be recited at dawn and in the evening, which will be set out below. Then place your hand on your head and pull it down your face and holding your beard, recite:

أَحْطْتُ عَلَى نَفْسِي وَآهْلِي وَمَالِي وَوَلَدِي مِنْ غَائِبٍ وَشَاهِدٍ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

recite till:

الْعَلِيُّ الْعَظِيمُ

Then one must make haste to recite the Maghrib prayers and it is improper to make any delay in reciting the Maghrib salaah. There are numerous traditions on the importance of not delaying the recitation of the salaah beyond the earliest time for the prayer.

When you intend to recite them, first say the adhan and iqamah in the manner already set out above and between the adhan and iqamah recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ لَيْلِكَ وَإِدْبَارِ نَهَارِكَ وَحُضُورِ صَلَوَاتِكَ وَأَصْوَاتِ  
دُعَائِكَ وَتَسْبِيحِ مَلَائِكَتِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَتُوبَ عَلَيَّ  
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Then recite the Maghrib salaah in the appropriate manner and on its completion, recite the three takbir, tasbih of Hadhrat Fatima (a.s.) and say:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَعَلَى ذُرِّيَّتِهِ وَعَلَى أَهْلِ بَيْتِهِ

then say seven times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

then say three times:

الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَلَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ

then say:

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ اغْفِرْ لِي ذُنُوبِي جَمِيعًا فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ كُلَّهَا جَمِيعًا إِلَّا أَنْتَ

If you wish to recite more supplications it is better to recite them after the nafilah of Maghrib. Rise to recite the nafilah which consists of four rakaats recited in two sets of two rakaats. It is disapproved to speak between the Maghrib salaah and its nafilah. In the nafilah salaah after the recitation of the Chapter of Al-Hamd, in the first rakaat recite the chapter of Kafiroon and in the second the chapter of Ikhlās and any chapter in the other two rakaats but it is meritorious to recite in the first of the other two rakaats the Chapter of Hadid till:

عَلِيمٌ بِذَاتِ الصُّدُورِ

and in the second the last part of the chapter of Hashr from:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ

If, however, one wishes to recite only the Chapter of Al-hamd, one can do so as one can in the other nawafil. It is meritorious to recite the Chapters aloud as is the case with the nafilah recited at night. On completion of the nafilah of Maghrib one may recite any of the supplications generally recited after salaah and then make the sijdah of thanks as already discussed and the least that must be said in the sijdah is:

شُكْرًا شُكْرًا شُكْرًا

Sheikh Kulayni has reported from Imam Sadiq (a.s.) that he has said that on completion of the Maghrib salaah one should move one's hand on the forehead and say thrice:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ اذْهَبْ

عَنِّي الْهَمَّ وَالْحَزْنَ

It is appropriate that the salaah of ghufaila, which has been set out in the main work, be recited.

When the redness of sunset disappears, the adhan and iqamah for isha be said followed by the Isha salaah in the manner already discussed. It is meritorious to prolong the qunoot and supplications after salaah as there is ample time for them. So recite the supplications generally recited after salaah and then the special supplications for the evening which are plenty. Of them is one for increase in sustenance and has been set out in the main work of Mafatihul Jinaan. It is recommended to recite seven times the chapter of Qadr and recite:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظَلَّتْ وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقَلَّتْ وَرَبَّ  
الشَّيَاطِينِ وَمَا أَضَلَّتْ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَّتْ اللَّهُمَّ رَبَّ كُلِّ شَيْءٍ وَالْهَ كُلِّ شَيْءٍ وَ  
مَلِيكَ كُلِّ شَيْءٍ أَنْتَ اللَّهُ الْمُقْتَدِرُ عَلَى كُلِّ شَيْءٍ أَنْتَ اللَّهُ الْأَوَّلُ فَلَا شَيْءَ قَبْلَكَ وَأَنْتَ  
الْآخِرُ فَلَا شَيْءَ بَعْدَكَ وَأَنْتَ الظَّاهِرُ فَلَا شَيْءَ فَوْقَكَ وَأَنْتَ الْبَاطِنُ فَلَا شَيْءَ دُونَكَ  
رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَاللهِ إِبْرَاهِيمَ وَاسْمِعِيلَ وَاسْحَقَ وَيَعْقُوبَ وَ  
الْأَسْبَاطِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَوْلَانِي بِرَحْمَتِكَ وَلَا تُسَلِّطَ عَلَيَّ  
أَحَدًا مِنْ خَلْقِكَ مِمَّنْ لَا طَاقَةَ لِي بِهِ اللَّهُمَّ إِنِّي أَتَحَبَّبُ إِلَيْكَ فَحَبِّبْنِي وَفِي النَّاسِ  
فَعَزِّزْنِي وَمِنْ شَرِّ الشَّيَاطِينِ الْجِنِّ وَالْإِنْسِ فَسَامِنِي يَا رَبَّ الْعَالَمِينَ وَصَلِّ عَلَيَّ مُحَمَّدٍ وَاللهِ

Then pray for your friends and make the sijdah of thanks and recite two rakaats in seated position and which constitute the nafilah of Isha. It is recommended that in this salaah a hundred verses from the Holy Quran be recited and it is good to recite after the recitation of the Chapter of Al-Hamd in the first rakaat the Chapter of Waqiah and in the second the Chapter of Ikhlas. After salaah, one may recite any supplication one wishes.

When one wishes to retire, it is meritorious to prepare oneself for death, to be clean (in taharat), make repentance (tauba) for one's sins, clear one's mind of the worries of the world, remember the time of death and sleeping alone in the grave, write one's will and keep it under the pillow. One should determine to wake up for the nafilah of the night (namaze shab) as the delight of a faithful and his decoration in this

world and the Hereafter is the prayer at the end of the night. At the time of sleeping recite the Chapter of Ikhlas, the Chapter of Takasur and Ayatul kursi and thrice:

الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَقَهَرَ وَالْحَمْدُ لِلَّهِ الَّذِي بَطَنَ فَخَبَرَ وَالْحَمْدُ لِلَّهِ الَّذِي مَلَكَ  
فَقَدَرُ وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَيُمِيتُ الْأَحْيَاءَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then recite the tasbih of Hadhrat Fatima (a.s.) and sleep on the right side as the dead is buried in the grave. As for sleeping as if one were on deathbed, Sheikh Noori in 'Darussalaam' states that he has found no authority for this in any report. Ghazali has mentioned of it but there is no doubt that there is no truth in it.

If one wishes to be up for the nawafil of the night (namaze shab) or other purpose and fears one might oversleep one should recite the following verse which is the last of the Chapter of Kahf (Ch 18):

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ إِنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا  
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Imam Sadiq (a.s.) has been reported to have stated that if anyone would recite the above verse at bedtime he would wake up at the time he wished. If he fears a scorpion or other beasts he should recite the following supplication by which Imam Muhammad Baqir (a.s.) has guaranteed the safety of the reciter from them till dawn:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا ذَرَعَتْ وَمَنْ  
شَرِّمَا بَرَّءٍ وَمَنْ شَرِّ كُلِّ دَابَّةٍ هُوَ أَخَذَ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

If he fears nocturnal emission, he should recite:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِحْتِلَامِ وَمِنْ سَوَاءِ الْأَحْلَامِ وَمِنْ وَأَنْ يَتْلَا عَبَّ بِي  
الشَّيْطَانُ فِي الْيَقَظَةِ وَالْمَنَامِ

If he fears collapse of the house in which he is sleeping, he should recite this verse:

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ  
مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

If he fears thieves he should recite the last part of the Chapter of Bani Israel commencing:

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ

At the time of sleeping he should apply seven needles of collyrium, four in the right eye and three in the left and at the time of the application he should recite this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ النُّورَ  
فِي بَصْرِي وَالْبَصِيرَةَ فِي دِينِي وَالْيَقِينَ فِي قَلْبِي وَالْإِخْلَاصَ فِي عَمَلِي وَالسَّلَامَةَ فِي  
نَفْسِي وَالسَّعَةَ فِي رِزْقِي وَالشُّكْرَ لَكَ أَبَدًا مَا أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

It is meritorious to avoid sleeping between dawn and sunrise and after Asr. You must put off the light when retiring and sleep facing the qibla and must not sleep under a roof which is not surrounded by walls. If you have a dream, do not narrate it to everybody except a scholar (alim), an advisor or a sympathiser.

## CHAPTER FOUR: WAKING UP AND RECITING NAMAZE SHAB

(i.e. pre dawn prayers)

Numerous traditions have been reported from the Masooms (a.s.) about waking up late in the night and its excellence. It is reported that such action is an honour for a faithful. The prayers at that time of night are healthy for the body, expiation for sins of the day and removes the dreads of the grave. They brighten the face of the worshipper, clean the smell from him and procures him income (sustenance).

Wealth and children are worldly decorations and the eight rakaats at the end of the night and the prayer of 'Witr' are the decorations of the Hereafter. Allah occasionally unites these two decorations for some men. He lies who says he recites the Namaze Shab and yet goes hungry as the prayer guarantees sustenance for the day.

Imam Sadiq (a.s.) is reported to have said that the Holy Messenger (saww) advised Amiril Mu'mineen (a.s.) to cultivate certain qualities and preserve them. He then



prayed to Allah to assist him. Of the qualities he mentioned was the recitation of the 'Salatil layl', that is, the prayers of the night (namaze shab). He repeated this advice thrice. Then he advised him about the salaah of noon and repeated this advice thrice. It is clear he was referring to the thirteen rakaats of namaze shab and the eight of the nafilah of Zohr. Anas has reported the Holy Prophet (saww) to have said that two rakaats recited in the middle of the night were more dear to him than the world and all that it contains. It has been reported that Imam Zinaul Abideen (a.s.) was asked why was it that those who recited namaze shab appeared more virtuous than all others. He replied it was because they communicated with Allah in solitude and Allah covered them with His Light. In short, there are many traditions on this subject and not to wake up for this prayer is disapproved.

Sheikh has reported from an authentic source that Imam Sadiq (a.s.) has stated that there was no person who did not wake up each night once or twice or a few times. If he gets up, he is up. If not, the devil urinates in his ear. He asked, "Do you not notice that a person who had not woken up for namaze shab is gloomy, heavy and lazy?" Sheikh Barqi has reported from an authentic source that Imam Muhammad Baqir (a.s.) has stated that there is a devil who is set free at night and whenever a person wakes up at night and makes an intention to recite namaze shab, he tells him, "It is not yet time for you to wake up". When he wakes up the second time, again the devil repeats his statement implying it was too early for the prayers. He thus keeps constant contact with the person stopping him from waking up and restrains him till dawn. At that time he urinates in the ear of the person and flies away from him with pride wagging his tail.

Ibne Abi Jamhoor has reported from the Holy Messenger (saww) that he once told his companions that when any of them sleeps, the devil ties three knots at the back of his head and on each knot is inscribed, 'Your night is long, keep sleeping'. When the person wakes up and remembers Allah, one knot gets untied. When he performs wudhoo, another gets untied and when he says his prayers, the third gets untied so that when dawn breaks, he feels animated and pure; otherwise he feels impure and lazy at dawn. This tradition has been reported in Sunni books as well.

Qutub Rawandi has reported Amiril Mu'mineen (a.s.) to have said, "Do not have greed for three things: to be awake at night with a full stomach, a bright face after full night's sleep and security in the world after friendship with the evil." Qutub Rawandi has also reported that Hadhrat Isa (a.s.) called his mother Maryam (a.s.) after her death, requested her to speak to him and asked her if she would like to return to the world. She replied, "Yes, so that I pray to Allah in the very cold nights and observe fast in the very hot days. O my dear son, this route is frightful."

## The procedure for Namaze shab

The easy and short method which is possible for everybody to follow, Allah willing, is that when you get up, make a sijdah and it is virtuous to say the following in the sijdah or after lifting the head from the sijdah:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ  
رُوحِي لِأَحْمَدِهِ وَأَعْبَدَهُ

After the sijdah, say while standing:

اللَّهُمَّ اعْنِي عَلَى هَوْلِ الْمُطَّلَعِ وَوَسَّعِ عَلَيَّ الْمَضْجَعَ وَارْزُقْنِي خَيْرَ مَا بَعْدَ الْمَوْتِ

On hearing the sound of the cock, say:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ  
عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَاعْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَتُبَّ عَلَيَّ  
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

On looking at the sky say:

اللَّهُمَّ إِنَّهُ لَا يُوَارِي مِنْكَ لَيْلٌ سَاجٍ وَلَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَلَا أَرْضٌ ذَاتُ مِهَادٍ  
وَلَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ وَلَا بَحْرٌ لَجِيٌّ تَدْلِيحٌ بَيْنَ يَدَيْ الْمُدْلِجِ مِنْ خَلْقِكَ  
تُدْلِيحُ الرَّحْمَةِ عَلَى مَنْ تَشَاءُ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ  
غَارَتِ النُّجُومُ وَنَامَتِ الْعُيُونُ وَأَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَّةٌ وَلَا نَوْمٌ  
سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَاللهِ الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Then recite the five verses of the Chapter of Ale Imran:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

When you wish to proceed to prayers, you must first visit the toilet, if you need to do so, and then brush your teeth, make full wudhoo, apply perfume and stand for the prayers. The earliest time for the prayers start from midnight but it is better to say them as close to dawn (subhe sadiq) as possible. If after the recitation of four rakaats, dawn breaks, one may complete the remainder of the rakaats by the recitation of the chapter of Al-Hamd only without the recitation of another Chapter.

When you rise for the prayers, start with recitation of eight rakaats for namaze shab with salaam after every two rakaats. It is better that in each of the first two rakaats, after the recitation of the Chapter of Al-Hamd the Chapter of Ikhlas be recited thirty times making sixty recitations in the two rakaats. By doing so, by the time the rakaats are completed, all the sins of the reciter are forgiven as though they did not exist. Alternatively, one may recite after the Chapter of Al-Hamd the Chapter of Ikhlas in the first rakaat and Kafiroon in the second. In the remaining six rakaats one may recite any Chapter after the recitation of the chapter of Al-hamd and it suffices to recite the Chapter of Ikhlas in all the rakaats after the Chapter of Al-Hamd or not recite any Chapter after the Chapter of Al-Hamd.

Just as it is optional to recite qunoot in the obligatory prayers, so is it optional to recite it in nawafil and it suffices to say in it 'Subhanallah' three times. One may recite:

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَعَافِ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

OR:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعَلَّمَ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ

It has been reported that when Imam Moosa (a.s.) stood in the mihrab for worship he would recite the fiftieth supplication in 'Sahifae Kamila' commencing:

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سَوِيًّا

When he completed the eight rakaats, he would recite two rakaats of 'shafa'' and one rakaat of 'witr'. In these three rakaats he would recite after the Chapter of Al-Hamd, the Chapter of Ikhlas so that the three recitations would amount to the recitation of the whole Quran as the recitation of the Chapter carries reward of reciting one-third of the Holy book. Or he would recite in shafa' after the recitation of the Chapter of Al-Hamd, in the first rakaat the Chapter of Nas and in the second the Chapter of Falaq. It is recommended that on completion of shafa' be recited the supplication set out in the main work of Mafatihul Jinaan in the prayers for the eve of the middle of Shabaan commencing:

الهِ تَعَرَّضْ لَكَ فِي هَذَا اللَّيْلِ الْمُتَعَرِّضُونَ

Then rise to recite one rakaat of witr in which recite after the Chapter of Al-Hamd, the Chapter of Ikhlas only or the Chapter of Ikhlas three times and the Chapters on Nas and Falaq. Then raise the hands for qunoot and recite any supplication you wish. Sheikh Toosi has stated that the supplications which can be recited in the qunoot are so many that they cannot be counted and none that must be recited and without which other supplications cannot be recited. It is recommended that one should weep in the qunoot out of fear of Allah and His punishment or make appearance of weeping and also pray for other faithful brethren. It is recommended to remember forty faithful for if a person prays for forty faithful his own wishes are granted, Allah willing. One may supplicate as one wishes.

Sheikh Sudook has stated in 'Faqeh' that the Holy Messenger (saww) used to recite in the qunoot:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا  
أَعْطَيْتَ وَقِن شَرًّا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يَقْضِي عَلَيْكَ سُبْحَانَكَ رَبَّ الْبَيْتِ  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَأُؤْمِنُ بِكَ وَأَتَوَكَّلُ عَلَيْكَ وَلَا أُلَا قُوَّةَ إِلَّا بِكَ يَا رَحِيمٌ

It is appropriate that one should say seventy times:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

It is appropriate that one should raise the left hand in supplication and count with the right hand. It is reported that the Holy Messenger (saww) recited the istighfaar seventy times in the prayer of Witr and would repeat seven times:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

It has also been reported that Imam Zainul Abideen (a.s.) used to recite in the witr three hundred times:

الْعَفْوُ الْعَفْوُ

and then say:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفْوُ الرَّحِيمُ

It is appropriate that the qunoot be prolonged. On completion one proceeds to rukoo and on rising from rukoo one should recite the supplication which Sheikh has set out in 'Tahzib' reported from Imam Moosa bin Ja'fer (a.s.):

هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ وَشُكْرُهُ ضَعِيفٌ وَذُنُوبُهُ عَظِيمٌ وَلَيْسَ لِذَلِكَ إِلَّا رَفَقُكَ وَرَحْمَتُكَ فَإِنَّكَ قُلْتَ فِي كَهَابِكَ الْمُنْزِلِ عَلَى نَبِيِّكَ الْمُرْسَلِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانُوا قَلِيلًا مِنَ اللَّيْلِ وَمَا يَهْجُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ طَالَ هُجُوعِي وَقَلَّ قِيَامِي وَهَذَا السَّحَرُ وَأَنَا أَسْتَغْفِرُكَ لِذُنُوبِي أَسْتَغْفِرُ مَنْ لَا يَجِدُ لِنَفْسِهِ ضَرًّا وَلَا نَفْعًا وَلَا مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

Then proceed in sijdah and complete the salaah. After salaam recite the tasbeeh of Hadhrat Fatima (a.s.) Then say:

الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِفَالِقِ الْإِصْبَاحِ

and say thrice:

سُبْحَانَ رَبِّيَ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

and say:

يَا حَيُّ يَا قَيُّوْمُ يَا بَرُّ يَا رَحِيْمُ يَا غَنِيُّ يَا كَرِيْمُ ارْزُقْنِي مِنَ التِّجَارَةِ اعْظَمَهَا فَضْلًا  
وَأَوْسَعَهَا رِزْقًا وَخَيْرَهَا لِي عَاقِبَةً لَهُ

It is appropriate to recite the supplication of:

أَنَا جِيءُ يَا مَوْجُودُ فِي كُلِّ مَكَانٍ النَّخ

(which will be set out below). Then proceed in sijdah and recite five times:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Then sit and recite the Ayatul Kursi and return to sijdah and repeat the same supplication five times. Then rise for nafilah of the Fajr salaah which consists of two rakaats. In the first rakaat after the recitation of the Chapter of Al-Hamd be recited the Chapter of Kafiroon and in the second the Chapter of Ikhlas. After salaam lie on your right side facing the qibla, as a dead body is laid in the grave, resting the right cheek on the right hand and say:

اسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي لَا انْقِصَامَ لَهَا وَاعْتَصَمْتُ بِحَبْلِ اللَّهِ الْمَتِينِ  
وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ فِسْقَةِ الْعَرَبِ وَالْعَجَمِ وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ فِسْقَةِ الْجِنِّ وَالْإِنْسِ

Then say three times:

سُبْحَانَ رَبِّ الصَّبَاحِ فَالِقِ الْإِصْبَاحِ

and recite the five verses from the Chapter of Ale Imran set out above commencing:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

Then stand up and sit and recite the tasbeeh of Hadhrat Fatima (a.s.).

It is stated in 'Man la Yahdhar al Faqeeh' that it has been reported that if one recites salawaat on the Holy Prophet and his progeny (a.s.) a hundred times between the two rakaats of nafilah of Fajr and the salaah of Fajr, Allah protects his face from the

heat of the fire. If one recites a hundred times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ اسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Allah builds a house for him in Heaven. Similarly, if one recites twenty one times the Chapter of Ikhlas Allah builds for him a house in Heaven and if one recites it forty times, Allah forgives him.

It is appropriate that on completion of namaze shab one should recite the thirty second supplication in 'Sahifae kamila' commencing:

اللَّهُمَّ يَا ذَا الْمَلِكِ الْمُتَابِدِ بِالْخُلُودِ

Then one must make a sijdah of thanks and pray for one's faithful brethren and the supplication:

اللَّهُمَّ رَبَّ الْفَجْرِ

which has been set out above in the supplications of sijdah of thanks.

The late author entertains strong hope that the faithful brethren will pray for him also as he is needful of it. (The translator, likewise, makes a plea as he is even more needful of the prayers of the faithful brethren). May Allah make all successful.

## CHAPTER FIVE: SOME SUPPLICATIONS FOR DAWN AND DUSK

May Allah assist you as, much encouragement and advice has been given to guard these two periods in holy verses and traditions. As such a number of supplications to be recited during these two periods have been reported from the Holy Messenger (s.a.w.w.) and the Imams (a.s.). We set out some of them here very briefly and for blessing:

First: Ibne Babawayah reports from an authentic source that Imam Amiril Mu'mineen (a.s.) has stated that whoever recites the Chapter of Ikhlas, the Chapter of Qadr and Ayatul Kursi eleven times before sunrise, Allah would protect his property from all that he fears. He also stated that whoever recites the Chapter of Ikhlas and the Chapter of Qadr before sunrise he will not commit sin, however hard the devil might try.

Second: Kulayni, ibne Babawayah, Sheikh Toosi and others have reported from authentic sources that Imam Sadiq (a.s.) has said that it is a duty and an obligation on each Muslim to recite ten times before sunrise and ten times before sunset:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا  
يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and in some reports the following words appear:

يُحْيِي وَيُمِيتُ وَيَمِيتُ وَيُحْيِي

In some reports the words:

وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ

are not included while they are in others. It is obvious that it is in order to recite any of the versions and it is better to recite all the versions. Some reports even state that if one omitted the recitations, one should recite them later by way of qadha. In some reports it is stated that the recitation is the expiation of the sins of the reciter of the day.

Third: Ibne Babawayah and others have reported from many authentic sources that Imam Zainul Abideen (a.s.) and Imam Sadiq (a.s.) have stated that the recitation of "Allahu akber" a hundred times in the evening is equal to freeing a hundred slaves. According to another reliable source, Imam Muhammad Baqir (a.s.) has stated that whoever recites a hundred times before sunrise and a hundred times before sunset "Allahu akber" would be rewarded the equivalent of having freed a hundred slaves. And whoever recites ten times:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

will be rewarded ten virtues and the reward will increase with more recitations.

Fourth: Similarly ibne Babawayah has reported from an authentic source that Imam Sadiq (a.s.) has stated that the Holy Messenger (saww) has stated that in heaven there are some rooms the interior of which is apparent from the outside and the exterior of which is apparent from the inside and will be inhabited by my followers who utter virtuous words, feed others, greet whoever they meet and recite salaah at night when men are asleep. He then said that the virtuous words are that at dawn and in the evening he recites ten times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلِئَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

In 'Mahasin' Barqi reports from an authentic source that Imam Muhammad Baqir (a.s.) has stated that the Holy Messenger (saww) passed by a person who was plan-



ting in his garden. He stopped and asked him if he would like him to guide him to a garden whose foundation is stronger than this garden, whose fruits ripen sooner than those of this garden and is better and more lasting than this one. The gardener instantly agreed and he advised him to recite dawn and dusk:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

as for every recitation there are planted in heaven trees of different fruits and that is the meaning of the 'Lasting virtues' which Allah mentions in the Holy Quran as more virtuous and lasting than the wealth of the world.

Fifth: Ibne Babawayah reports from an authentic source that Imam Amiril Mu'mineen (a.s.) has stated that whoever recites the following verse three times at or after dusk will not miss any good that night and all evil will be away from him and so it will be if he recites it at dawn. The verse is:.....(30:17,18):

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ  
وَعَشِيًّا وَحِينَ تُظْهِرُونَ

Sixth: Barqi reports in 'Mahasin' from a strong source that Imam Ridha (a.s.) has stated that whoever recites three times at dawn and dusk:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

will not be frightened of the devil, ruler, or leprosy. He stated that he recited it a... hundred times. Reference has already been made to its recitation after prayers at dawn and dusk seven times.

Seventh: It has been reliably reported from Imam Sadiq (a.s.) that a companion of the Holy Messenger (saww) from the Ansaar did not visit him for several days and so he asked him why he had been absent. He explained he was in strained circumstances and also had a long illness. The Holy Messenger (saww) asked if he would like him to teach him a supplication by the recitation of which poverty and illness would disappear from him. He instantly agreed and the Holy messenger (saww) asked him to recite every dawn and dusk:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ  
يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا

Eighth: In a very reliable report is stated that Imam Sadiq (a.s.) has stated that before sunrise and sunset the following be recited ten times:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونِ إِنَّ  
اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ

In some of the reports it is stated thus:

أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

In some:

أَسْتَعِيذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَأَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونِ

to the end.

Ninth: In 'Falaahu Saacel' it is reported from Imam Sadiq (a.s.) that he has asked what stops us reciting every dawn and dusk three times:

اللَّهُمَّ مَقْلَبَ الْقُلُوبِ وَالْأَبْصَارِ ثَبَّتْ قَلْبِي عَلَى دِينِكَ وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ  
هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَأَجْرِنِي مِنَ النَّارِ بِرَحْمَتِكَ  
اللَّهُمَّ امدد لي في عمري وأوسع علي في رزقي وأنشر علي من رحمتك وإن  
كنت عندك في أمر الكتاب شقيًا فأجعلني سعيدًا فإنك تمحو ما تشاء و  
تثبت وعندك أمر الكتاب

Tenth: Sheikh Toosi and Seyyid bin Taos have reported from the Holy Messenger (saww) that if one recites at dawn and dusk once:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Allah sends an angel to Heaven with a silver spade to plant for him with pure musk trees, build a wall around them, a gate in the wall and write on it, 'This is the garden of so and so, the son of so and so'. Seyyid has reported from another

authentic source that Imam Sadiq (a.s.) has stated that if one recites this tasbih even when not stimulated by any wonder Allah forgives him a thousand sins, records a thousand virtues, records for him the right to a thousand intercessions and elevates his status by a thousand grades. He creates a white bird for him who would recite this tasbih to the Day of Judgement and the virtues for the recitation would be recorded for him.

Eleventh: Qutub Rawandi has reported from Imam Amiril Mu'mineen (a.s.) that the Holy Messenger (saww) has stated that he was afraid for him who does not at dawn remember the four blessings of Allah which might, as a result, be snatched from him:

الْحَمْدُ لِلَّهِ الَّذِي عَرَفَنِي نَفْسَهُ وَلَمْ يُتْرِكْنِي عَمِيَانَ الْقَلْبِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي  
 مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ رِزْقِي فِي يَدَيْهِ وَلَمْ  
 يَجْعَلْ رِزْقِي فِي آيَدِي النَّاسِ الْحَمْدُ لِلَّهِ الَّذِي سَتَرْتُ نُوْبِي وَعُيُوبِي وَلَمْ يَقْضَحْنِي  
 بَيْنَ الْخَلَائِقِ

Translation: All praise to Allah who made Himself known to me and did not make me blind-hearted. All praise to Allah who included me among the followers of Muhammad (saww). All praise to Allah who has ordained my sustenance to be in His own hands and not in the hands of human beings. All praise to Allah who has covered my sins and shortcomings and did not degrade me in the eyes of human beings.

Twelfth: It has been reported in 'Baladul Amin' from Salman Farsi that when dawn breaks everybody should say three times:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Allah will avert from him seventy kinds of misfortunes the least of which is grief. Thirteenth: Sheikh Kulayni reports from an authentic source that Imam Baqir (a.s.) has stated that the following be recited at dawn:

أَصْبَحْتُ بِاللَّهِ مُؤْمِنًا عَلَى دِينِ مُحَمَّدٍ وَسُنَّةِهِ وَدِينِ الْأَوْصِيَاءِ وَسُنَّتِهِمْ أَمَنْتُ

بِسْمِهِمْ وَعَلَانِيَتِهِمْ وَشَاهِدِهِمْ وَغَائِبِهِمْ وَأَعُوذُ بِاللَّهِ مِمَّا اسْتَعَاذَ مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَىٰ عَلَيْهِ السَّلَامُ وَالْأَوْصِيَاءِ عَلَيْهِمُ السَّلَامُ وَأَرْغَبُ إِلَى اللَّهِ فِيمَا رَغَبُوا إِلَيْهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Fourteenth: Sheikh Kulayni has reported great excellence from Imam Muhammad Baqir (a.s.) for the recitation of this supplication after dawn and before sunrise:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ كَبِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا لِأَشْرِيكَ لَهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

Fifteenth: It has been stated in 'Baladul Amin' that Imam Sadiq (a.s.) has stated that whoever recites the following supplication three times at dawn no misfortune will reach him till evening and if he recites it in the evening no misfortune will reach him till dawn:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Sixteenth: Kulayni, ibne Babawayah and other scholars have reported from strong and authentic sources that Imam Muhammad Baqir (a.s.) has stated that Allah has called Hadhrat Nooh (a.s.) very grateful because of his recitation every dawn and dusk of this supplication:

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّهُ مَا أَمْسَى وَأَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ عَاقِبَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ بِهَا عَلَيَّ حَتَّى تَرْضَى إِلَيْنَا

In some reports it is stated thus:

اللَّهُمَّ إِنَّهُ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ عَاقِبَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ بِهَا عَلَيَّ حَتَّى تَرْضَى إِلَيْنَا

to be recited ten times and both versions are acceptable.

Seventeenth: Kulayni and Barqi have reported from authentic sources that Imam

Sadiq and Imam Kadhim (a.s.) have stated that the following supplication be recited close to sunset so as to be safe from wild beasts, the accursed devil and his sons, poisonous animals or possessors of poison, robbers and giants:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَالْحَمْدُ لِلَّهِ الَّذِي  
 يَصِفُ وَلَا يُوصَفُ وَيَعْلَمُ وَلَا يُعْلَمُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ أَعْوَدُ  
 بِوَجْهِ اللَّهِ الْكَرِيمِ وَبِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا ذَرَعَ وَبَرَّءَ وَمِنْ شَرِّ مَا تَحْتِ  
 الثَّرَى وَمِنْ شَرِّ مَا ظَهَرَ وَمَا بَطَنَ وَمِنْ شَرِّ مَا كَانَ فِي اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ أَبِي قَتْرَةَ  
 وَمَا وَلَدَ وَمِنْ شَرِّ الرَّسَيْسِ وَمِنْ شَرِّ مَا وَصَفَتْ وَمَا لَمْ أَصِفْ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Eighteenth: Kulayni has reported from an authentic source that Imam Baqir (a.s.) has stated that if a person recites this supplication at dawn, no harm reaches him during the day and if he recites it in the evening no harm reaches him that night, Allah willing:

اللَّهُمَّ إِنِّي أَصْبَحْتُ فِي ذِمَّتِكَ وَجِوَارِكَ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَنَفْسِي وَدُنْيَايَ  
 وَآخِرَتِي وَاهْلِي وَمَالِي وَأَعُوذُ بِكَ يَا عَظِيمُ مِنْ شَرِّ خَلْقِكَ جَمِيعًا وَأَعُوذُ بِكَ مِنْ شَرِّ  
 مَا يَلِيسُ بِهِ ابْلِيسُ وَجُنُودُهُ

Nineteenth: Similarly Kulayni reports from a source regarded as correct that a person requested Imam Sadiq (a.s.) to teach him a supplication which he could recite every dawn and dusk. The Imam asked him to recite this supplication:

الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَلَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ أَلْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحَمِّدَ  
 أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ اللَّهُمَّ أَدْخِلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَأَخْرِجْنِي

مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَأَوْلِيَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَأَوْلِيِّ مُحَمَّدٍ

Twentieth: The Holy Messenger (saww) is reported in 'Baladul Amin' to have stated that if a person recites this supplication seven times at dawn he would be safe from all misfortunes on that day:

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى

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

Twenty first: It has been reported in some of the authentic books that if a person recites this salawaat three times at the beginning and three times at the end of the day his sins are forgiven, he will always be happy, his wishes will be granted, his sustenance will increase, he will overcome his enemies and will be among the friends of Muhammad (saww) in Heaven:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَوْلِيَّ مُحَمَّدٍ فِي الْأَوَّلِينَ وَصَلِّ عَلَى مُحَمَّدٍ وَأَوْلِيَّ مُحَمَّدٍ فِي الْآخِرِينَ وَصَلِّ

عَلَى مُحَمَّدٍ وَأَوْلِيَّ مُحَمَّدٍ فِي الْمَلَائِكَةِ الْأَعْلَى وَصَلِّ عَلَى مُحَمَّدٍ وَأَوْلِيَّ مُحَمَّدٍ فِي الْمُرْسَلِينَ اللَّهُمَّ اعْطِ

مُحَمَّدًا الْوَسِيلَةَ وَالشَّرَفَ وَالْفَضِيلَةَ وَالدَّرَجَةَ الْكَبِيرَةَ اللَّهُمَّ إِنِّي أَمَنْتُ بِمُحَمَّدٍ وَآلِهِ

وَمَا أَرَاهُ فَلَا تَحْرِمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَيْهِ وَرِزْقِي صُحْبَتَهُ وَتَوْفِيِّي عَلَى مِلَّتِهِ وَاسْقِنِي مِنْ

حَوْضِهِ مَشْرَبًا رَوِيًّا سَائِعًا هَنِئِيًّا لَا أَظْمَأُ بَعْدَ أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ كَمَا

أَمَنْتُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَا أَرَاهُ فَارِنِي فِي الْجَنَانِ وَجْهَهُ اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ

عَنْي تَحِبَّةٌ كَثِيرَةٌ وَسَلَامًا

The late author states that this is the same salawaat which Kafa'my has reported from Imam Sadiq (a.s.) that whoever wishes to please Muhammad and his progeny (a.s.) should recite salawaat on them in the above words and has also been set out in the main work of Mafatihul Jinaan under the prayers for the day of Arafah.

The supplications reported to be recited at dawn and dusk are numerous. This is a brief account as there is no room for more. In Part Four ten supplications from 'Kafi' to be recited at dawn and dusk will be set out. If one has time, recite the supplications

of Asharaat, Yastasheer, Noor and Ahad: **اللَّهُمَّ رَبِّ النُّورِ الْعَظِيمِ**

which are all set out in the main work of Mafatihul Jinaan. Dealing with the earth

of Karbala the supplication: **أَصْبَحْتُ اللَّهُمَّ مُعْتَصِمًا بِذِمَامِكَ**

has been set out. With the tasbeeh of the earth in hand, recite this supplication at dawn and dusk to be relieved of any fear.

## CHAPTER SIX: SUPPLICATIONS FOR THE HOURS OF THE DAY AND SUPPLICATIONS TO BE RECITED DAILY

Sheikh Toosi, Seyyid bin Baaqi and Sheikh Kafa'my have divided the day into twelve hours and have associated each hour with one of the twelve Imams (a.s.). They have then set out a supplication for each hour associating it with the intercession of the Imam (a.s.). Although they have not cited any particular source, it is known that they would not have mentioned them without a report. What follows has been confined to what is in 'Misbahul Mutahajjid'.

The First Hour: Dawn to sunrise is associated with Amirul Mu'mineen (a.s.) and the supplication is:

**اللَّهُمَّ رَبِّ الْبَهَاءِ وَالْعِظْمَةِ وَالْكَبْرِيَاءِ وَالسُّلْطَانِ أَظْهَرْتَ الْقُدْرَةَ كَيْفَ شِئْتَ وَمَنْنْتَ عَلَى عِبَادِكَ بِمَعْرِفَتِكَ وَتَسَلَّطْتَ عَلَيْهِمْ بِجَبْرُوتِكَ وَعَامَنْتَهُمْ شُكْرَ نِعْمَتِكَ اللَّهُمَّ فَبِحَقِّ**

عَلِيَّ الْمُرْتَضَى لِلدِّينِ وَالْعَالَمِ بِالْحُكْمِ وَمَجَارِي الثَّقَى إِمَامِ الْمُتَّقِينَ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ فِي  
الْأُولَى وَالْآخِرِينَ وَأَقْدَمَهُ بَيْنَ يَدَي حَوَائِجِي أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ  
تَفْعَلَ بِي كَذَا كَذَا

The Second Hour: From sunrise till the redness disappears is associated with Imam Hasan Mujtaba (a.s.):

اللَّهُمَّ لَيْسَتْ بِهَاتِكَ فِي أَعْظَمِ قُدْرَتِكَ وَصَفَانُورِكَ فِي أَنْوَرِ ضَوْوَنِكَ وَفَاضَ عِلْمِكَ  
حِجَابِكَ وَخَلَصَتْ فِيهِ أَهْلُ الثِّقَةِ بِكَ عِنْدَ جُودِكَ فَتَعَالَيْتَ فِي كِبَرِ يَأْتِكَ عَلْوًا  
عَظُمَتْ فِيهِ مِثْلِكَ عَلَى أَهْلِ طَاعَتِكَ فَبَاهَيْتَ بِهِمْ أَهْلَ سَمَوَاتِكَ بِمِثْلِكَ عَلَيْهِمْ  
اللَّهُمَّ فَبِحَقِّ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْكَ أَسْأَلُكَ وَبِهِ اسْتَعِيثُ إِلَيْكَ وَأَقْدَمَهُ بَيْنَ يَدَي  
حَوَائِجِي أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

The Third Hour: From the spreading of sunrays till the sun elevates in the sky is associated with Imam Husain (a.s.):

يَا مَنْ تَجَبَّرَ فَلَاعَيْنُ تَرَاهُ يَا مَنْ تَعَظَّمَ فَلَا تَخْطُرُ الْقُلُوبُ بِكُفْهِهٖ يَا حَسَنَ الْمَنِّ يَا حَسَنَ  
التَّجَاوُزِ يَا حَسَنَ الْعَفْوِ يَا جَوَادَ يَا كَرِيمَ يَا مَنْ لَا يُشْبِهُهُ شَيْءٌ مِنْ خَلْقِهِ يَا مَنْ عَلَى  
خَلْقِهِ بِأَوْلِيَانِهِ إِذَا رَتَضِيهِمْ لِدِينِهِ وَآدَبَ بِهِمْ عِبَادَهُ وَجَعَلَهُمْ حُجَجًا مَنَامِنَهُ عَلَى خَلْقِهِ  
أَسْأَلُكَ بِحَقِّ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ السَّبْطِ التَّابِعِ لِمَرْضَاتِكَ وَالنَّاصِحِ فِي  
دِينِكَ وَالذَّلِيلِ عَلَى ذَاتِكَ أَسْأَلُكَ بِحَقِّهِ وَأَقْدَمَهُ بَيْنَ يَدَي حَوَائِجِي أَنْ تُصَلِّيَ عَلَى



## مُحَمَّدٌ وَعَلِيٌّ آلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِئِي كَذَا كَذَا

The Fourth Hour: Associated with Ali bin Husain (a.s.) is from the elevation of the sun in the sky till noon:

اللَّهُمَّ صَفَا نُورِكَ فِي أُمَّةٍ عَظَمْتَكَ وَعَلَا ضِيَاؤُكَ فِي أَهْبَى ضَوْبِكَ أَسْأَلُكَ  
بِنُورِكَ الَّذِي نُورَتْ بِهِ السَّمَوَاتِ وَالْأَرْضِينَ وَقَصَمْتَ بِهِ الْجَبَابِرَةَ وَأَحْيَيْتَ  
بِهِ الْأَمْوَاتَ وَأَمَّتْ بِهِ الْأَحْيَاءَ وَجَمَعْتَ بِهِ الْمُتَفَرِّقَ وَفَرَّقْتَ بِهِ الْمُجْتَمِعَ  
وَأْتَمَّتْ بِهِ الْكَلِمَاتِ وَأَقَمْتَ بِهِ سَمَوَاتِ أَسْأَلُكَ بِحَقِّ وَليِّكَ عَلِيِّ بْنِ  
الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ الذَّابِّ عَنِ دِينِكَ وَالْمُجَاهِدِ فِي سَبِيلِكَ وَأَقْدِمُهُ بَيْنَ  
يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِئِي كَذَا وَكَذَا

The Fifth Hour: Associated with Imam Muhammad Baqir (a.s.) is from noon till four rakaats can be recited:

اللَّهُمَّ رَبَّ الضِّيَاءِ وَالْعِظْمَةِ وَالثُّورِ وَالْكَبْرِيَاءِ وَالسُّلْطَانَ تَجَبَّرْتَ بِعِظْمَةِ بَهَائِكَ  
وَمَنْنْتَ عَلَيَّ عِبَادِكَ بِرَأْفَتِكَ وَرَحْمَتِكَ وَدَلَلْتَهُمْ عَلَيَّ مَوْجُودِ رِضَاكَ وَجَعَلْتَ  
لَهُمْ دَلِيلًا يَدُلُّهُمْ عَلَيَّ مَحَبَّتِكَ وَيُعَلِّمُهُمْ مَحَابَبَكَ وَيَدُلُّهُمْ عَلَيَّ مَشِيَّتِكَ اللَّهُمَّ  
فَبِحَقِّ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ عَلَيَّكَ وَأَقْدِمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ  
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِئِي كَذَا وَكَذَا

The Sixth Hour: Associated with Imam Ja'fer Sadiq (a.s.) is from the time the four rakaats can be recited till Zohr prayers:

يَا مَنْ لَطْفَ عَنِ ادْرَاكِ الْأَوْهَامِ يَا مَنْ كَبُرَ عَنِ مَوْجُودِ الْبَصْرِ يَا مَنْ تَعَالَى عَنِ الصِّفَاتِ  
كُلِّهَا يَا مَنْ جَلَّ عَنِ مَعَانِي الطُّفِّ وَلَطْفَ عَنِ مَعَانِي الْجَلَالِ اسْأَلُكَ بِنُورِ وَجْهِكَ  
وَضِيَاءِ كِبْرِيَاءِكَ وَأَسْأَلُكَ بِحَقِّ عَظَمَتِكَ الْعَافِيَةِ مِنْ نَارِكَ وَأَسْأَلُكَ بِحَقِّ جَعْفَرِ بْنِ  
مُحَمَّدٍ عَلَيْكَ وَأَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي

The Seventh Hour: Associated with Imam Moosa bin Ja'fer (a.s.) is from Zohr prayers till four rakaats can be recited before Asr:

يَا مَنْ تَكَبَّرَ عَنِ الْأَوْهَامِ صُورَتُهُ يَا مَنْ تَعَالَى عَنِ الصِّفَاتِ نُورُهُ يَا مَنْ قَرَّبَ عِنْدَ  
دُعَاةِ خَلْقِهِ يَا مَنْ دَعَاهُ الْمُضْطَرُّونَ وَلَجَا إِلَيْهِ الْخَائِفُونَ وَسَأَلَهُ الْمُؤْمِنُونَ  
وَعَبَدَهُ الشَّاكِرُونَ وَحَمِدَهُ الْمُخْلِصُونَ اسْأَلُكَ بِحَقِّ نُورِكَ الْمُضِيِّ وَبِحَقِّ  
مُوسَى بْنِ جَعْفَرٍ عَلَيْكَ وَاتَّقَرَّبُ بِهِ إِلَيْكَ وَأَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ  
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَوِكَذَا

The Eighth Hour: Associated with Imam Ali bin Moosa Ridha (a.s.) is from the time four rakaats can be recited after Zohr prayers till Asr prayers:

يَا خَيْرَ مَدْعُوِيَا خَيْرٍ مَنْ أَعْطَى يَا خَيْرَ مَنْ سِيلَ يَا مَنْ أَضَاءَ بِاسْمِهِ ضَوْءَ النَّهَارِ  
وَاطْلَمَ بِهِ ظُلْمَةَ اللَّيْلِ وَسَالَ بِاسْمِهِ وَابِلَ السَّيْلِ وَرَزَقَ أَوْلِيَائَهُ كُلَّ خَيْرٍ يَا مَنْ  
عَلَا السَّمَاوَاتِ نُورُهُ وَالْأَرْضِ ضَوْؤُهُ وَالشَّرْقِ وَالغَرْبِ رَحْمَتُهُ يَا وَاسِعَ الْجُودِ

أَسْأَلُكَ بِحَقِّ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ وَأَقْدِمُهُ بَيْنَ يَدَيَّ حَوَائِجِي  
أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

The Ninth Hour: Associated with Imam Muhammad Taqi (a.s.) is from Asr prayers for two hours:

يَا مَنْ دَعَاهُ الْمُضْطَرُّونَ فَاجَابَهُمْ وَالتَّجَاءَ إِلَيْهِ الْخَائِفُونَ فَأَمَنَهُمْ وَعَبَدَهُ الطَّائِعُونَ  
فَشَكَرَهُمُ وَشَكَرَهُ الْمُؤْمِنُونَ فَبَاهَمُ وَأَطَاعُوهُ فَعَصَمَهُمْ وَسَأَلُوهُ فَأَعْطَاهُمْ وَنَسُوا  
نِعْمَتَهُ فَلَمْ يُخْلِ شُكْرَهُ مِنْ قُلُوبِهِمْ وَأَمَتَّنَ عَلَيْهِمْ فَلَمْ يَجْعَلِ اسْمَهُ مَنْسِيًّا عِنْدَهُمْ  
أَسْأَلُكَ بِحَقِّ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ حُجَّتِكَ الْبَالِغَةَ وَنِعْمَتِكَ السَّابِغَةَ  
وَمَحَبَّتِكَ الْوَاضِحَةَ وَأَقْدِمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ  
مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

The Tenth Hour: Associated with Imam Ali Naqi (a.s.) is from two hours after Asr prayers till just before the sun turns yellow:

يَا مَنْ عَلَا فَعُظِمَ يَا مَنْ تَسَلَّطَ فَتَجَبَّرَ وَتَجَبَّرَ فَتَسَلَّطَ يَا مَنْ عَزَّ فَاسْتَكْبَرَ فِي عِزِّهِ  
يَا مَنْ مَدَّ الظِّلَّ عَلَى خَلْقِهِ يَا مَنْ أَمَتَّنَ بِالْمَعْرُوفِ عَلَى عِبَادِهِ يَا عَزِيزًا ذَا انْقِطَامٍ  
يَا مُنْتَقِمًا بِعِزَّتِهِ مِنْ أَهْلِ الشِّرْكِ أَسْأَلُكَ بِحَقِّ عَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ  
وَأَقْدِمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

The Eleventh Hour: Associated with Imam Hasan Askari (a.s.) is from the time just before the sun turns yellow to the time it becomes yellow:

يَا أَوَّلَ بِلَا أَوْلِيَّةٍ وَيَا آخِرًا بِلَا آخِرِيَّةٍ يَا قِيَوْمًا بِلَا مُنْتَهَى لِقَدَمِهِ يَا عَزِيزًا بِلَا انْقِطَاعٍ لِعِزَّتِهِ

يَا مُتَسَلِّطًا بِلا ضَعْفٍ مِنْ سُلْطَانِهِ يَا كَرِيمًا بِدَاوَامِ نِعْمَتِهِ يَا جَبَّارًا وَمُعِزًّا لِأَوْلِيَائِهِ  
يَا خَبِيرًا بِعِلْمِهِ يَا عَلِيمًا بِقُدْرَتِهِ يَا قَدِيرًا بِذَاتِهِ أَسْأَلُكَ بِحَقِّ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ  
وَأَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَإِلَى مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

The Twelfth Hour: Associated with Imam Asr (a.s.) is from the time the sun becomes yellow till sunset:

يَا مَنْ تَوَحَّدَ بِنَفْسِهِ عَنْ خَلْقِهِ يَا مَنْ غَنِيَ عَنْ خَلْقِهِ بِصُنْعِهِ يَا مَنْ عَرَفَ نَفْسَهُ خَلْقَهُ  
بِلُطْفِهِ يَا مَنْ سَلَكَ بِأَهْلِ طَاعَتِهِ مَرْضَاتَهُ يَا مَنْ أَعَانَ أَهْلَ مَحَبَّتِهِ عَلَى شُكْرِهِمْ يَا مَنْ  
مَنَّ عَلَيْهِمْ بِدِينِهِ وَلَطَفَ لَهُمْ بِنَائِلِهِ أَسْأَلُكَ بِحَقِّ الْخَلْفِ الصَّالِحِ عَلَيْهِ السَّلَامُ  
عَلَيْكَ وَأَتَضَرَّعُ إِلَيْكَ بِهِ وَأَقْدَمُهُ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَإِلَى مُحَمَّدٍ وَأَنْ  
تَفْعَلَ بِي كَذَا وَكَذَا اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَإِلَى مُحَمَّدٍ وَأَهْلِ بَيْتِ مُحَمَّدٍ أَوْلَى الْأَمْرِ  
الَّذِينَ أَمَرْتَ بِطَاعَتِهِمْ وَأَوْلَى الْأَرْحَامِ الَّذِينَ أَمَرْتَ بِصِلَتِهِمْ وَذَوِي الْقُرْبَى الَّذِينَ  
أَمَرْتَ بِمَوَدَّتِهِمْ وَالْمَوَالِي الَّذِينَ أَمَرْتَ بِعِرْفَانِ حَقِّهِمْ وَأَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَتْ  
عَنْهُمْ الرِّجْسَ وَطَهَّرْتَهُمْ تَطْهِيرًا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَإِلَى مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

In 'Miqbasul Masabeeh' Allama Majlisi has reported from authentic sources that Imam Ja'fer Sadiq (a.s.) has stated that during three hours of the night and three hours of the day Allah's grandeur and greatness becomes more manifest. The three hours of the day are from the time the sun is up in the sky till noon and the three hours at night are the last one-third of the night till dawn. Any faithful who recites the following supplication with concentration, Allah will grant his wishes. If he is vicious and unfortunate, there is hope that he will turn fortunate and virtuous. The late author states that it is very apt that this supplication is recited day and night

during the stated hours. The supplication is:

أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ أَنْتَ  
اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَزِيزُ الْكَبِيرُ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مَا لَكَ مَلِكُ يَوْمِ  
الَّذِينَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَفُورُ الرَّحِيمُ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ  
أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ بَدَأَ بَدَأَ الْخَلْقِ كُلِّ شَيْءٍ وَإِلَيْكَ يَعُودُ أَنْتَ اللهُ الَّذِي  
لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَلَا تَزَالُ أَنْتَ اللهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَيْرِ وَالشَّرِّ أَنْتَ  
اللهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْجَنَّةِ وَالنَّارِ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ لَمْ  
يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقُدُّوسُ  
السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللهِ عَمَّا يُشْرِكُونَ أَنْتَ هُوَ  
اللهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ لَكَ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَكَ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَأَنْتَ الْعَزِيزُ الْحَكِيمُ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالِ وَالْكَبِيرَاءُ  
رِدَاؤُكَ

Ibne Babawayah has reported from an authentic source that Imam Sadiq (a.s.) has stated that if a person says daily seven times:

أَسْأَلُ اللهَ الْجَنَّةَ وَأَعُوذُ باللهِ مِنَ النَّارِ

Hell will call out to Allah to spare him of its fire. According to another reliable report he has stated that if a faithful commits forty major sins in a day and out of regret and repentance recites this supplication, Allah forgives him:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ  
وَالْإِكْرَامِ وَأَسْأَلُهُ أَنْ يَتُوبَ عَلَيَّ

Similarly it is reported from an authentic source that he has stated that whosoever recites daily seven times:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ كَانَتْ أَوْهَى كَأَنَّه

has expressed gratitude for the past and future blessings. It has also been reported from authentic source from the Imam (a.s.) that whoever recites the following daily twenty five times:

اللَّهُمَّ اغْفِرْ لِمُؤْمِنِينَ وَمُؤْمِنَاتٍ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Allah rewards him by the number of the faithful who have died and will be born till the Day of Judgement, forgives that number of his sins and elevates his status by that number of grades:

Similarly, it has been reported from authentic source that the Imam (a.s.) has stated that whoever recites a hundred times daily:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allah keeps away from him seventy types of misfortunes, the least of which is grief. According to another report he will never be in distress.

Kulayni, Sheikh Tabrisi and other scholars have reported from authentic and good sources that Imam Sadiq (a.s.) has stated that the Holy Messenger (saww)

daily recited seventy times: **أَسْتَغْفِرُ اللَّهَ**

and seventy times: **أَتُوبُ إِلَى اللَّهِ**

It has been reported in 'Kashful Ghummah' and 'Amaali' of Sheikh Toosi on reliable authority that the Holy Messenger (saww) has stated that whoever recites a hundred times daily:

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

will be protected from poverty and fear in the grave, the rich will heed him and the

gates of heaven will be opened for him. In 'Amaali' the wording is:

لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ

Thawaabul A'maal' and 'Mahasine Barqi' state that the recitation be for thirty times. In 'Da'waat' Qutube Rawandi has reported from Imam Ridha (a.s.) that the Holy Messenger (saww) has stated that whoever desires that his praises in the 'Malae a'laa' should surpass those of fighters in the holy wars should recite the following supplication daily. If he has a wish, it will be fulfilled; if he has an enemy, he will overcome him; if he is indebted, he will discharge his debts and if he has grief, it will vanish. The supplication rises to the seventh heaven to the 'Lawhul Mahfudh' in which it gets recorded for the reciter. The supplication is:

سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لِلَّهِ وَالْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ كَمَا يَنْبَغِي  
لِلَّهِ وَاللَّهُ أَكْبَرُ كَمَا يَنْبَغِي لِلَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ  
النَّبِيِّ وَعَلَى أَهْلِ بَيْتِهِ وَجَمِيعِ الْمُرْسَلِينَ وَالنَّبِيِّينَ حَتَّى يَرْضَى اللَّهُ

It has been authentically reported that Imam Imam Ridha (a.s.) has stated that a companion of the Holy Messenger (saww) found a letter which he took to the Holy Messenger (saww) who called for all his companions to gather. He climbed onto the pulpit and addressed them that it was the letter written by Yush'a bin Noon, the

successor to Nabi Moosa (a.s.): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The substance of the letter was that the Sustainer is kind to you, the best of the creatures is the unknown pious and the worst of them is one notorious for his illegitimate leadership. If anyone wished to attain full reward (thawaab) and be thankful for the bounties of Allah should recite the following supplication daily:

سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لِلَّهِ وَالْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ كَمَا يَنْبَغِي لِلَّهِ وَلَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ النَّبِيِّ الْأُمِّيِّ وَعَلَى جَمِيعِ  
الْمُرْسَلِينَ وَالنَّبِيِّينَ حَتَّى يَرْضَى اللَّهُ

It is reported in 'Baladul Amin' from the Holy Messenger (saww) that whoever

recites ten times daily:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

becomes cleansed of all his sins just as he was at birth; Allah will avert from him seventy kinds of misfortunes, including lunacy, leprosy and paralysis. Allah will appoint seventy thousand angels to seek forgiveness for him.

It is reported from Imam Sadiq (a.s.) that whoever recites a hundred times daily:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

will not be affected by poverty or financial strain. Whoever recites daily a hundred times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Allah will prohibit the fire of hell to touch his body.

It is reported in 'Baladul Amin' from the Holy Messenger (saww) that whoever recites the following supplication daily ten times, Allah will forgive him four thousand major sins; he will be saved from the pangs of death, the squeeze of the grave and a hundred thousand frights on the Day of Judgement; he will be protected from the harm of the devil and his army; his debts will be discharged and his grief removed. The supplication is:

أَعَدَدْتُ لِكُلِّ هَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ وَلِكُلِّ هَمٍّ وَعِظْمٍ مَا شَاءَ اللَّهُ وَلِكُلِّ نِعْمَةٍ أَلْحَمْدُ لِلَّهِ وَلِكُلِّ رِخَاءٍ الشُّكْرُ لِلَّهِ وَلِكُلِّ أُعْجُوبَةٍ سُبْحَانَ اللَّهِ وَلِكُلِّ ذَنْبٍ أَسْتَغْفِرُ اللَّهَ وَلِكُلِّ مُصِيبَةٍ أَنَا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ وَلِكُلِّ ضَيْقٍ حَسْبِيَ اللَّهُ وَلِكُلِّ قَضَاءٍ وَقَدَرٍ تَوَكَّلْتُ عَلَى اللَّهِ وَلِكُلِّ عَدُوٍّ اعْتَصَمْتُ بِاللَّهِ وَلِكُلِّ طَاعَةٍ وَمَعْصِيَةٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Kulayni, Ibne Babawayah and Barqi (RA) have reported from authentic sources that Imam Sadiq (a.s.) has stated that whoever will recite the following supplication daily ten times, Allah will record for him forty five thousand virtues, will forgive him forty five thousand sins, his status in heaven will be elevated by forty five thousand grades, will protect him from the harm of the devil and oppressors and he will not be engulfed by the major sins. Another report states that he will be rewarded for completing recitation of the Holy Quran twelve times and Allah will provide him a house in heaven.



In the report of Ibne Babawayah there is no mention that the supplication be recited ten times. The supplication is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً  
وَلَا وَلَدًا

There is reported in 'Thawaabul A'maal', 'Mahasin' and 'Kafi' from Imam Sadiq (a.s.) that the Holy Messenger (saww) has stated that whoever recites fifteen times daily:

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَتَصَدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَرِقًّا

Allah will not turn away His mercy until he has entered heaven.

It is reported in 'Mahasin' from the Holy Messenger (saww) that the recitation

a hundred times of: سُبْحَانَ اللَّهِ

is superior to the sacrifice of a hundred camels in the Holy Kaaba. And the recitati-

on a hundred times of: الْحَمْدُ لِلَّهِ

is superior to freeing a hundred slaves. The recitation a hundred times of:

اللَّهُ أَكْبَرُ

is superior to giving away in the cause of Allah a hundred horses with saddle and bridle. If a person recites a hundred times:

لَا إِلَهَ إِلَّا اللَّهُ

none will be superior to him in deeds except he who has made a greater number of recitations.

Qutub Rawandi has reported that among the Israelites was a person who had worshipped Allah for a number of years. One day he prayed to Allah to show him how he fared in his worship; if his deeds pleased Him, he should repeat them more often, or else he should seek forgiveness before his death. Allah sent an angel to him to tell him that none of his deeds were accepted. When he enquired the reason for their rejection, the angel replied that whenever he performed a good deed, he made it public and wished the public to regard him as virtuous and remember him well. Thus that was his reward as he desired it. The worshipper was much distressed by

these words and wept. The angel returned to him and said that Allah has asked him to purchase himself from Him and give in charity daily one vein from your body. He enquired how he was to achieve this and was told daily to recite 360 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

He replied that if Allah asked him to recite even more, he would and was told that the more he recited, the greater would be the reward.

Kulayni has reported on reliable authority from Imam Sadiq (a.s.) that the Holy Messenger (saww) recited daily 360 times:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ

In another report it is stated from him that if a person recites the following four hundred times daily for two months continuously, Allah will bestow on him much knowledge or much wealth. The supplication is:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الرَّحْمَنُ الرَّحِيمُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ مِنْ جَمِيعِ ظُلْمِي وَجُرْمِي وَأَسْرَافِي عَلَى نَفْسِي وَأَتُوبُ إِلَيْهِ

Sheikh Toosi and others have reported that it is recommended that the following supplication be recited daily:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِ وَجْهِكَ الْمَشْرِقِ الْحَيِّ الْبَاقِي الْكَرِيمِ وَأَسْأَلُكَ بِنُورِ وَجْهِكَ الْقُدُّوسِ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَأَنْكَشَفَتْ بِهِ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الْأَوَّلِينَ وَالْآخِرِينَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَنْ تُصَلِّحَ لِي شَأْنِي كُلَّهُ

Kafa'my has reported from Imam Muhammad Baqir (a.s.) that if a person recites the following supplication daily, Allah will be sufficient for him in all his affairs of the world and the hereafter:

بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ

## مِنْ خَزْيِ الدُّنْيَا وَعَذَابِ الأُخْرَةِ

It has also been reported that who ever recites the following supplication seven times, Allah will be sufficient for him in his affairs of the world and the hereafter:

حَسْبِيَ اللهُ رَبِّي اللهُ لَا إِلَهَ إِلاَّ اللهُ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

It has also been reported that if a person recites the following supplication once daily for a period of one year, he will not die until he has seen his place in heaven:

سُبْحَانَ الدَّائِمِ الْقَائِمِ سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الْوَاحِدِ الْأَحَدِ سُبْحَانَ الْفَرْدِ الصَّمَدِ  
سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْمَلِكِ  
الْقُدُّوسِ سُبْحَانَ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَ تَعَالَى

## PART TWO

### RECOMMENDED SALAAT

Recommended salaat which have not been dealt with in the main work of Mafatihul Jinan.

#### The prayer (salaat) of an Arab

Seyyid ibne Taoos reports in 'Jamalul Usaboo' from Sheikh Tallakbery that Zayd bin Thabit has reported that an Arab visited the Holy Messenger (saww) and said, "My parents be sacrificed on you, O Messenger of Allah! We live in a village distant from Medina and are not able to attend the Friday prayers every Friday. Please show me an act I can perform by which I can attain the excellence of the Friday prayers and which I can teach to my community when I return home. The Holy Messenger (saww) replied that a little while after sunrise he should recite two rakaat of salaat and after the recitation of the Chapter of Al-Hamd, he should recite in the first rakaat the Chapter of Falaq seven times and in the second the Chapter of Nas seven times. After the prayers he should recite seven times the Ayatul Kursi. He should then recite eight additional rakaats, with tashahhud after the second rakaat (without the salaam) and with tashahhud and salaam after the fourth rakaat.

He should then recite the other four rakaats in the same way. In each of those rakaats he should recite the Chapter of Al-Hamd once, the Chapter of Nasr once, the Chapter of Ikhlas twenty five times and after tashahhud and salaam should recite seven times the following:

يَا حَىُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا إِلَهَ الْأَوَّلِينَ وَالْآخِرِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا  
رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا  
اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاعْفِرْ لِي

He should then ask for his wishes and say seventy times:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

and then say:

وَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْكَرِيمِ

He then added, "By the Allah who has truly sent me, I send guarantee to every male and female believer who performs this prayer on Friday for a place in heaven. His sins and those of his parents will be forgiven before he rises from his place of the prayer and Allah will grant him the reward earned by all those who will have recited prayers that Friday in any Muslim town and the reward of all those who observed fast and said the prayers on that day in the East or the West. He will be awarded so much that no eye will have witnessed and of which no ear would have heard.

The late author states that Sheikh Toosi has also narrated of this salaah in 'Misbah' but without reporting the above supplication and stating that on completion of the salaah one should recite seventy times.....

### The Prayer of Gift (Salaatul Hadiyyah)

The Imams (a.s.) have been reported to have stated that one should recite eight rakaats on Fridays, four sets of two rakaats. He should dedicate the thawab (reward) of four rakaats to the Holy Messenger (saww) and the other four to Hadhrat Fatima (a.s.). On Saturday, one should recite four rakaats and dedicate them to Imam Amirul Mu'mineen (a.s.). Similarly one should recite four rakaats on each day of the week and dedicate them to an Imam so that on Thursday he should dedicate them to Imam Ja'fer Sadiq (a.s.). On Friday one should again recite the eight rakaats and dedicate four of them to the Holy Messenger (saww) and the

remaining four to Hadhrat Fatima (a.s.). On Saturday one should dedicate four rakaats to Imam Moosa Kadhim (a.s.) and similarly one should recite four rakaats daily and dedicate them to an Imam so that on the Thursday one would dedicate the four rakaats to Imam Asr (A.F.) and after each set of two rakaats one should recite:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَاللَّيْلُ يَعُودُ السَّلَامُ حَيْنًا رَبَّنَا مِنْكَ بِالسَّلَامِ  
اللَّهُمَّ إِنَّ هَذِهِ الرُّكْعَاتِ هَدِيَّةٌ مِّنَّا إِلَىٰ وَلِيِّكَ فَلَانِ فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَبَلِّغْهُ أَيَّهَا  
وَاعْظِنِي أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ وَفِيهِ

One should then ask for one's wishes. In the place of 'fulan' in the supplication, one should mention the name of the Imam to whom the salaah was dedicated.

### The Prayer on the Night of Burial

On the night of the burial of a deceased, two rakaats be recited. After the recitation of the Chapter of Al-Hamd, in the first rakaat the Ayatul Kursi be recited and, in the second, ten times the Chapter of Qadr. After the salaam, the following supplication be recited:

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَبْعَثْ ثَوَابَهَا إِلَىٰ قَبْرِ فَلَانِ

In place of 'fulan' in the supplication the name of the deceased should be mentioned.

Seyyid ibne Taos has reported another salaah from the Holy Messenger (saww) who stated, "There is no time more severe for a deceased than the first night in the grave. So show kindness to your dead by making charity. If you are unable to do so, then one of you should recite two rakaats and after the recitation of the Chapter of Al-Hamd he should recite in the first rakaat the Chapter of Ikhlas two times and, in the second rakaat, the Chapter of Takathur (Ch 102) ten times. After salaam say:

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَبْعَثْ ثَوَابَهَا إِلَىٰ قَبْرِ ذَلِكِ الْمَيِّتِ فَلَانِ بْنِ فَلَانِ

Immediately Allah will send a thousand angels to the grave, each of them with clothing and robes and widen the grave till the Trumpet will be blown. Allah will also reward the reciter in such number of virtues as the number of things on which the sun shines and elevate his status by forty grades. The late author states that

Kafa'my has also reported this salaah in the same way except that he has added that some books report that in the first rakaat, after the recitation of the Chapter of Al-Hamd, the Ayatul Kursi be recited once and the Chapter on Ikhlas twice. Allama Majlisi has stated in 'Zaadul Miaad' that the dead should not be forgotten as they are restricted from performing virtues and repose hopes in their children, relatives and brothers in faith and await favours from them, in particular prayers for them in the pre-dawn prayers (namaze shab) and after the obligatory prayers. During visits to the holy shrines one should pray for one's parents and perform good deeds for them.

It is reported that a son may be disobedient to his parents in their lifetime and be rejected and cursed by them but after their death become a virtuous son by reason of the good deeds he might perform for them. Similarly, a son may be a virtuous one to them during their lifetime but after their death be rejected by them by reason of his performing fewer good deeds for them than was expected of him.

The main virtue to be performed for parents and relatives is that their debts be settled, their obligations to Allah and the people be discharged and their obligatory pilgrimage (hajj) or other obligations which they could not fulfil in their lifetime themselves be satisfied for them, even by engaging others on payment to fulfil them.

It is reported in an authentic report that Imam Sadiq (a.s.) recited two rakaats every night for his son and two rakaats every day for his parents. After recitation of the Chapter of Al-Hamd, he recited, in the first rakaat the Chapter of Qadr and in the second the Chapter of Kauthar.

It has been stated in an authentic report from Imam Sadiq (a.s.) that it happens that a deceased is in strain and difficulties and Allah relieves him. He is informed that the relief came to him as a result of the prayers recited for him by a brother in faith who is named to him. He was asked if it was possible to include two deceased persons in the salaah and he confirmed so. He added that just as the living become pleased to receive a gift, so do the dead when supplication is made and forgiveness sought for them. The prayers (salaah) said, fasts observed, Hajj performed, charities made, supplications and other good deeds for the deceased enter his grave and the reward for such acts are entered for the deceased and the living person performing the deeds. In another tradition, he is reported to have stated that if a Muslim performs good deeds dedicated to a deceased person, Allah augments his rewards and the deceased too benefits from those deeds. It is reported that if a person makes charity in the name of a deceased, Allah orders Jibreel to proceed to the grave of the deceased with seventy thousand angels each carrying in hand a plate full of bounties from Allah and each presents:

السَّلَامُ عَلَيْكَ

salaam to the deceased and addressing him as a friend of Allah informs him of the person who had sent that gift to him. The grave becomes illuminated and Allah

honours him with a thousand cities in heaven, marries a thousand houris to him, dons him with a thousand robes and fulfils his thousand wishes.

### Prayers of a Son for his Parents

These are two rakaats in which after the recitation of the Chapter of Al-Hamd, in the first rakaat be recited ten times:

رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

and in the second ten times:

رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

On completion of the two rakaats, say ten times:

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

### Prayers of the Hungry

It has been reported from Imam Sadiq (a.s.) that whoever is hungry should perform wudhoo, recite two rakaats and say:

يَا رَبِّ اِنِّي جَائِعٌ فَاطْعِمْنِي

According to another report he should say:

رَبِّ اطْعِمْنِي فَاِنِّي جَائِعٌ

Allah will provide him food soon.

### Prayers to overcome negative thoughts

Imam Sadiq (a.s.) has been reported to have said that once in a while a believer may entertain negative thoughts. So when he suffers from doubts he should recite two rakaats and seek refuge of Allah from such doubts. It has also been reported from him that Hadhrat Adam complained to Allah about being troubled by doubts. Jibreel descended and asked him to say:

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ

When Hadhrat Adam so recited, the doubts vanished. He indicated that this episode is the source of this supplication:

## لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

It has been reported from Imam Baqir (a.s.) that a person complained to the Holy Messenger (SAWW) about his entertaining suspicions and doubts which had become burdensome on him and also about his poverty. The Holy Messenger (saww) advised him to recite repeatedly:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِيلِ وَكَبَّرَهُ تَكْبِيرًا

After only a few days the person returned to the Holy Messenger (saww) and reported that Allah had relieved him of the doubts and suspicions, his debts had been settled and had become rich. It has also been reported in another report that to relieve oneself from the suspicions of the devil, one should say at the time the doubts arise:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Moreover, for relief from suspicions of the devil, it has been reported from Imam Sadiq (a.s.) that one should place one's hand on the chest and say:

بِسْمِ اللَّهِ وَبِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَنَا أَحْذَرُ

One should then place one's hand on the stomach and repeat the supplication three times and, Allah willing, the suspicions will disappear.

For relief from doubts and suspicions, it is beneficial to bathe the head with lotus, brush teeth, eat pomegranate, drink 'aabe nisyaaan' (discussed in the main work of Mafatihul Jinan), to observe fasts three times every month, on the first and last Thursdays and the middle wednesday of the month and also to say:

أَعُوذُ بِاللَّهِ الْقَوِيِّ مِنَ الشَّيْطَانِ الْعَوِيِّ وَأَعُوذُ بِمُحَمَّدِ الرَّضِيِّ مِنْ شَرِّ مَا قَدِرَ وَقُضِيَ وَ



أَعُوذُ بِاللَّهِ النَّاسِ مِنْ شَرِّ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ

### Prayers for Istikhara

The procedure for this istikhara is that when one intends to take any action, one should write on six pieces of paper; on three of them:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَيْرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانَةَ أَفْعَلْ

and on the other three : لَا تَفْعَلْ

in place of: أَفْعَلْ

One should then place all six of them under one's prayer mat and recite two rakaats. On completion one must recite in sijdah a hundred times:

أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ خَيْرَةً فِي عَافِيَةٍ

One should then sit and recite:

اللَّهُمَّ خَرِّلِي وَاخْتَرِي لِي فِي جَمِيعِ أُمُورِي فِي يَسْرٍ مِنْكَ وَعَافِيَةٍ

One should then mix the pieces of paper under the mat and then take them out one by one. If three consecutive 'if'al' emerge, one should perform the intended act and should not perform the intended act if three 'latafal' emerge. If in the first paper 'if'al' emerges but in the second 'latafal', one should remove five of them and if three of the five are 'if'al' he should perform the intended act but if three of the five are 'latafal' he should not.

The late author states that the purpose of taking out an istikhara is to seek what is in one's interest; hence one should seek one's interest from Allah before performing every intended act.

It has been reported that one can seek good from Allah in the last sijdah of namze shab by saying one hundred and one times:

أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ

One can also do so in the last sijdah of the recommended prayers (nafilah of fajr) before the dawn prayer and in every rakaat of the recommended prayers before the noon prayers.

Allama Majlisi (A.R.) has reported from his respected father who narrated that his teacher, Sheikh Bahai, had heard from the learned during their discussions on the istikhara of Imam Qaim (A.F.) by way of tasbih that one should hold the tasbih in hand, recite salawaat three times and grasp a portion of the beads and count them in twos. If one remains, one should perform the act but if two remain should not perform the act.

The learned author of 'Jawahir' writes that one method of istikhara was customary in his time associated with our master Imam Qaim (A.F.). It is that after recitation of supplication, a portion of the tasbih is grasped and are counted in eights. If one bead remains, it is good to perform the act; if two beads remain, it is not good to do so; if three beads remain, it will make no difference whether the act is performed or not; if four beads remain, it is a double negative so that the act should surely not be performed; if five beads remain, some say it is indicative of grief and sorrow to follow from the act while some say repentance; if six beads remain, it is very good to perform the act and should be attended to with haste; if seven beads remain, the result is the same as if five remained and if eight remain, it is four times bad to perform the act.

More forms of istikhara will be dealt with in Part six.

The late Muhaddis Kashani has set out in 'Taqweemul Muhsineen' the hours of days of the week for consulting the Holy Quran by way of istikhara. He has stated that this method of istikhara is well known although no tradition has been found from the Imams (a.s.) to support it. He has set out as follows the hours considered suitable for the istikhara:

Sunday: Till noon and then from asr till maghrib

Monday: Till sunrise, then after the sun has risen a little high in the sky till noon and from asr till isha

Tuesday: From the time the sun has risen a little high in the sky till noon and from asr till isha

Wednesday: Till noon and then from asr till isha

Thursday: Till sunrise and from noon till isha

Friday: Till sunrise and from noon till asr

Saturday: Till the sun has risen a little high in the sky and from noon till asr  
(The above has been taken from 'Mudkhal Mandhoom' of Sheikh Toosi).

### Prayers for Discharge of Debts and Relief from Tyrants

Sheikh Toosi has reported that a person complained to Imam Sadiq (a.s.) about the great debt he had incurred and the ruler who was oppressing him and asked him to teach him a supplication by which his debt would be discharged and he would be relieved from the oppression of the ruler. The Imam (a.s.) replied that after darkness spreads in the night he should recite two rakaats in which after the recitation of the Chapter of Al-Hamd, he should recite, in the first rakaat, Ayatul Kursi and in the second, the last four verses of the Chapter of Hashr (Ch 59). Then he should keep the Holy Quran on his head and say:

بِحَقِّ هَذَا الْقُرْآنِ وَبِحَقِّ مَنْ أَرْسَلْتَهُ بِهِ وَبِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَبِحَقِّكَ عَلَيْهِمْ  
فَلَا أَحَدًا عَرَفُ بِحَقِّكَ مِنْكَ

Then say ten times: بِكَ يَا اللَّهُ

Then say ten times: يَا مُحَمَّدُ

Then say ten times: يَا عَلِيٌّ

Then say ten times: يَا فَاطِمَةُ

Then say ten times: يَا حَسَنُ

Then say ten times: يَا حُسَيْنُ

Then say ten times: يَا عَلِيَّ بْنَ الْحُسَيْنِ

Then say ten times: يَا مُحَمَّدَ بْنَ عَلِيٍّ

Then say ten times: يَا جَعْفَرَ بْنَ مُحَمَّدٍ

Then say ten times: يَا مُوسَى بْنَ جَعْفَرَ

Then say ten times: يَا عَلِيَّ بْنَ مُوسَى

Then say ten times: يَا مُحَمَّدَ بْنَ عَلِيٍّ

Then say ten times: يَا عَلِيَّ بْنَ مُحَمَّدٍ

Then say ten times: يَا حَسَنَ بْنَ عَلِيٍّ

Then say ten times: بِالْحُجَّةِ

and should then seek his wishes. It is reported that the person left and returned after a while when all his debts were paid, the attitude of the ruler towards him become favourable and he had become affluent. The late author states that it is clear that the supplication should be recited after the prayer.

### Prayers for Fulfilment of Wishes

In the 'Da'waat' of Rawandi, Imam Zainul Abideen (a.s.) is reported to have passed by a person who was sitting at the door of another person's house. He asked the person why he was sitting at the door of an oppressor. The person replied that he did so only because he was overcome by difficulties. He asked him to get up and follow him so that he would show him a door better than the door at which he was. It was the door of the Sustainer. He then held his hand and took him to the Mosque of the Holy Prophet (saww) and said to him, "Face the qiblah and recite two rakaats. Then praise Allah, send salawaat on the Holy Messenger (saww), recite the last part of the Chapter of Hashr (Ch 59), the first six verses of the Chapter of Hadid (Ch 57) and two verses from the Chapter of Ale Imran (Ch 3). Then ask for your wishes from Allah and He will grant you." Janab Rawandi states that the two verses from the Chapter of Ale Imran probably are the ones commencing:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ: till: بِغَيْرِ حِسَابٍ

Allama Majlisi suggests that the verses probably are the verses:

قُلِ اللَّهُمَّ: شَهِدَ اللَّهُ

Amiril Mu'mineen (a.s.) is reported to have said, "When one of you have a task to accomplish, go out on a Thursday morning and at the time of leaving home, recite the last portion of the Chapter of Ale Imran, Ayatul Kursi, the Chapter of Qadr and the Chapter of Al-Hamd as in these verses lies fulfilment of wishes."

### Prayers For serious Matters

There are four rakaats to be well recited including the qunoot and after the recitation in each rakaat of the Chapter of Al-Hamd, in the first rakaat one must

recite seven times: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

in the second rakaat, seven times:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَّا أَقَلَّ مِنْكَ مَا لَوْلَا وَلَدًا

in the third, seven times: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

and in the fourth, seven times: وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

and then ask for the wish.

### Prayer for Relief from Hardships And Difficulties

It is reported from Imam Sadiq (a.s.) that when a task becomes difficult two rakaats be recited at noon. After the recitation of the Chapter of Al-Hamd, in the first rakaat the Chapter of Ikhlas and the verses from the Chapter of Fateh (Ch 48):

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا...till... وَيُنصركَ اللَّهُ نَصْرًا عَظِيمًا

be recited and, in the second, the Chapter of Ikhlas and Inshirah (Ch 94) be recited. This prayer has been well tried.

### Prayers for Increase in Income

It is reported that a person approached the Holy Messenger (saww) asking him to teach him a supplication by which he can beseech Allah as he was in a difficult

state with a family to maintain and debts to pay so that Allah may increase his sustenance to be able to discharge his debts and maintain his family. He replied, "Perform wudhoo properly and recite two rakaats performing the full rukoo and sijdah and on completion recite:

يَا مَاجِدُ يَا وَاحِدُ يَا كَرِيمُ اتَّوَجَّهُ إِلَيْكَ نِيحًا نَبِيكَ نَبِيَّ الرَّحْمَةِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي اتَّوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّي وَرَبِّكَ وَرَبِّ كُلِّ شَيْءٍ وَأَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآهْلَ بَيْتِهِ وَأَسْأَلُكَ نَفْحَةَ كَرِيمَةٍ مِنْ نَفْحَاتِكَ وَفَتْحًا يَسِيرًا وَرِزْقًا وَاسِعًا لَمْ يَبْشُرْ بِهِنَّ شَيْءٌ وَأَقْضِي بِهِنَّ دَيْنِي وَأَسْتَعِينُ بِهِنَّ عَلَى عِيَالِي

Another prayer reported for increase in sustenance is that when one intends to proceed to one's shop, one should start with proceeding to the mosque and there recite two or four rakaats and then say:

غَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ وَغَدَوْتُ بِلَا حَوْلَ مِنِّي وَلَا قُوَّةَ وَلَكِنْ بِحَوْلِكَ وَ  
قُوَّتِكَ يَا رَبِّ اللَّهُمَّ إِنِّي عَبْدُكَ أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي فَيَسِّرْ لِي ذَلِكَ وَأَنَا  
خَافِضٌ فِي عَاقِبَتِكَ

A further prayer reported is that two rakaats be recited in which after the recitation of the Chapter of Al-Hamd, in the first rakaat, the Chapter of Kausar be recited three times and in the second, the Chapters of Falaq and Nas be each recited three times.

### Prayer for Fulfilment of Wishes

It is reported in 'Makarim' that after midnight one should perform a ghusl and recite two rakaats in each of which after the recitation of the Chapter of Al-Hamd be recited the Chapter of Ikhlas five hundred times. In the second rakaat, after the recitation of the Chapter of Ikhlas, the last four verses of the Chapter of Hashr (Ch 59) and the first six verses of the Chapter of Hadid (Ch 57) be recited and then a thousand times:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

One should then praise Allah. If the wish is not fulfilled the first time these prayers are said, they should be repeated and if they are not granted on the second recitation of the prayers, they would, Allah willing, be granted on the third

recitation of the prayers.

Another prayer is reported by Kulayni in 'Kafi' from the authentic source of Abdulrahim Qaseer that he showed to Imam Sadiq (a.s.) a supplication he had written. The Imam responded, "Leave it aside. Whenever you have a wish, take refuge with the Holy Messenger (saww), recite two rakaats and dedicate them to him (hadiya to him)." He asked the procedure for the salaah and the Imam (a.s.) explained that a ghusl should be performed and then the two rakaats be recited in the usual way. On completion, the following be recited:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَاللَّيْلُ يَرْجِعُ السَّلَامُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ  
 آلِ مُحَمَّدٍ وَبَلِّغْ رُوحَ مُحَمَّدٍ السَّلَامَ وَأَرْوَاحَ الْأئِمَّةِ الصَّادِقِينَ سَلَامِي وَارْدُدْ عَلَيَّ مِنْهُمْ  
 السَّلَامَ وَالسَّلَامَ عَلَيْهِمْ وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي  
 إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاثْبِنِي عَلَيْهِمَا مَا أَمَلْتُ وَرَجَوْتُ فِيكَ وَفِي  
 رَسُولِكَ يَا وَلِيَّ الْمُؤْمِنِينَ

Then recite in the sijdah forty times:

يَا حَيُّ يَا قَيُّوْمُ يَا حَيًّا لَا يَمُوتُ يَا حَيًّا لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا  
 أَرْحَمَ الرَّاحِمِينَ

Then one should place one's right cheek on the ground and recite the supplication forty times and then the left cheek and recite the supplication again forty times. Then one should lift one's head and raising one's hands should recite the supplication forty times. One should then place one's hands on one's neck and recite the supplication forty times, at the same time seeking protection by pointing with the index finger. Then one should hold one's beard with the left hand and weeping or, at least with the appearance of weeping, say:

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ أَشْكُو إِلَى اللَّهِ وَاللَّيْلِ حَاجَتِي وَإِلَى أَهْلِ بَيْتِكَ الرَّاشِدِينَ  
 حَاجَتِي وَبِكُمْ أَتَوَجَّهُ إِلَى اللَّهِ فِي حَاجَتِي

Then proceed in sijdah and say:

يَا اللَّهُ يَا اللَّهُ

till breath lasts and then say:

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذَا وَكَذَا

and ask for the wishes. Imam Sadiq (a.s.) guarantees that as the reciter rises from the place of prayer, his wishes will have been granted.

The late author states that in Part Four a number of supplications for fulfilment of wishes for this world and the hereafter will be set out.

Sheikh Kafa'my has stated in '*Baladul Amin*' that for fulfilment of an important wish the following supplication be written on a paper and immersed in water:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْعَبْدِ الذَّلِيلِ إِلَى الْمَوْلَى الْجَلِيلِ رَبِّ إِنِّي مَسْنِي الضُّرِّ وَ  
أَنْتَ أَرْحَمُ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَآلِهِ صَلَّى عَلَى مُحَمَّدٍ إِلَيْهِ وَاسْتَفْتِ هَمِّي وَفَرِّجْ عَنِّي عَنِّي  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Another prayer for fulfilment of wishes has been set out by Seyyid ibne Taoos in '*Mazaar*' under the prayers for the Mosque at Koofa at the '*Mihrab*' of Imam Amiril Mu'mineen (a.s.). Four rakaats are to be recited in two sets of two rakaats. After the recitation of the Chapter of Al-Hamd, the Chapter of Ikhlas be recited in the first rakaat ten times, in the second rakaat twenty one times, in the third rakaat thirty one times and in the fourth rakaat forty one times. After salaam the tasbih be recited. Then the Chapter of Ikhlas be recited fifty one times, forgiveness be sought fifty times, salawaat be recited fifty times and the following be recited fifty times:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then recite the following:

يَا اللَّهُ الْمَانِعُ [أى يمغ قدرته عن إيصال الضرر إلى خلقه والحاصل أنه تعالى لا يفعل  
فيهم ما يقدر عليه من تعذيب والانتقامه] قُدْرَتَهُ خَلَقَهُ وَالْمَالِكُ بِهَا سُلْطَانَهُ وَ



الْمُتَسَلِّطُ بِمَا فِي يَدَيْهِ عَلَى كُلِّ مَوْجُودٍ وَغَيْرِكَ يَخِيبُ رَجَاءَ رَاجِيهِ وَرَاجِيكَ مَسْرُورًا  
يَخِيبُ أَسْئَلَكَ بِكُلِّ رِضَى لَكَ وَبِكُلِّ شَيْءٍ أَنْتَ فِيهِ وَبِكُلِّ شَيْءٍ تُحِبُّ أَنْ  
تُذَكَّرَ بِهِ وَبِكَ يَا اللَّهُ فَلَيْسَ يَعْدِلُكَ شَيْءٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ  
تَحْفَظَنِي وَوَالِدِي وَاهْلِي وَمَالِي وَتَحْفَظَنِي بِحِفْظِكَ وَأَنْ تَقْضِيَ حَاجَتِي فِي كَذَا وَكَذَا

and ask for the wishes.

Another prayer for fulfilment of wishes has been reported that whoever has a wish to ask Allah should recite four rakaats with the recitation in each rakaat after the recitation of the Chapter of Al-Hamd, the Chapter of Ana'am (Ch 6) and on completion of the prayers, recite:

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا سَمِيعُ الدُّعَاءِ  
يَا مَنْ لَا تُغَيِّرُهُ اللَّيَالِي وَالْأَيَّامُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْ ضَعْفِي وَفَقْرِي وَفَاقَتِي وَ  
مَسْكَنَتِي فَإِنَّكَ أَعْلَمُ بِهَا مِنِّي وَأَنْتَ أَعْلَمُ بِحَاجَتِي يَا مَنْ رَحِمَ الشَّيْخَ يَعْقُوبَ حِينَ رَدَّ  
عَلَيْهِ يُوسُفَ قُرَّةَ عَيْنِهِ يَا مَنْ رَحِمَ أَيُّوبَ بَعْدَ طَوْلِ بَلَاءِهِ يَا مَنْ رَحِمَ مُحَمَّدًا وَمِنَ الْيَتِيمِ  
أَوَاهُ وَنَصَرَهُ عَلَى جَبَابِرَةِ قُرَيْشٍ وَطَوَّأَ غَيْبَتَهَا وَأَمَكَّنَهُ مِنْهُمْ يَا مُغِيثُ يَا مُغِيثُ يَا مُغِيثُ

The last word be repeated a few times and the wishes sought from Allah which He grants.

Another prayer for fulfilment of wishes reported by Seyyid ibne Taos is that two rakaats be recited on the eve of Friday and the eve of Idd-e-Adhha. In each rakaat in the recitation of the Chapter of Al-Hamd, the verse:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

be recited a hundred times and on completion of the recitation of the Chapter of Al-Hamd, the Chapter of Ikhlas be recited two hundred times. On completion of the two rakaats, the following be recited seventy times:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then proceed into sijdah, say two hundred times:

يَا رَبِّ يَا رَبِّ

and ask for the wishes which, Allah willing, will be granted.

Yet another prayer for fulfilment of wishes which has been reported by a large group of scholars, including Sheikh Mufid, Sheikh Toosi and Seyyid ibne Taos and others from Imam Sadiq (a.s.). The procedure for the prayers, as reported by Seyyid, is that when one has an important wish to seek from Allah, one should fast for three consecutive days on Wednesday, Thursday and Friday. On Friday one should perform a ghusl, wear good and clean clothes and proceed to the house-top. There one should recite two rakaats and after that raising two hands towards the sky say:

اللَّهُمَّ إِنِّي حَلَلْتُ بِسَاحَتِكَ لِمَعْرِفَتِي بِوَحْدَانِيَّتِكَ وَصَمَدَانِيَّتِكَ وَأَنَّهُ لَا قَادِرًا  
عَلَى قَضَائِ حَاجَتِي غَيْرِكَ وَقَدْ عَلِمْتُ يَا رَبِّ إِنَّهُ كَمَا تَظَاهَرَتْ بِنِعْمَتِكَ عَلَيَّ  
اشْتَدَّتْ فَاقَتِي إِلَيْكَ وَقَدْ طَرَفَنِي هُمْ كَذَا وَكَذَا

and in place of : كَذَا وَكَذَا one ask one's wishes and continue:

وَأَنْتَ بِكَشْفِهِ عَالِمٌ غَيْرُ مُعَلِّمٍ وَاسِعٌ غَيْرُ مُتَكَلِّفٍ فَاسْأَلْكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى  
الْجِبَالِ فَنُسِفَتْ وَوَضَعْتَهُ عَلَى السَّمَوَاتِ فَانْشَقَّتْ وَعَلَى النُّجُومِ فَانْتَثَرَتْ وَعَلَى الْأَرْضِ  
فُسْطِحَتْ وَأَسْأَلْكَ بِالْحَقِّ الَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعِنْدَ

عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ وَمُحَمَّدٍ وَجَعْفَرٍ وَمُوسَى وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنِ وَ  
 الْحُجَّةِ عَلَيْهِمُ السَّلَامُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأَنْ تَقْضِيَ لِي حَاجَتِي وَ  
 تَيْسِّرَ لِي عَسِيرَهَا وَتَكْفِينِي مُهِمَّهَا فَإِنْ فَعَلْتَ فَلَكَ الْحَمْدُ وَإِنْ لَمْ تَفْعَلْ فَلَكَ الْحَمْدُ  
 غَيْرَ جَائِرٍ فِي حُكْمِكَ وَلَا مُتَّهَمٍ فِي قَضَائِكَ وَلَا حَائِفٍ فِي عَدْلِكَ

Then one must keep one's cheek on the ground and say:

اللَّهُمَّ إِنَّ يُونُسَ بْنَ مَتَّى عَبْدَكَ دَعَاكَ فِي بَطْنِ الْحُوتِ وَهُوَ عَبْدُكَ فَاسْتَجَبْتَ  
 لَهُ وَأَنَا عَبْدُكَ أَدْعُوكَ فَاسْتَجِبْ لِي

Imam Sadiq (a.s.) has stated that many times when he has had to ask for a wish he has recited this supplication and his wish has been granted.

The late author proceeds to state the gist of what Seyyid bin Taoos states in '*Jamalul Usboo*' on this subject: "When you ask for a wish from Allah the least that is expected of you is that your condition should be what it would be when you are seeking an important wish from one of the worldly kings. You then make every possible effort to please them. Similarly when a wish is to be sought from Allah every possible effort should be made to please Him. Never should the approach to Allah be any less respectful than the approach to worldly kings, for if that becomes the case, one becomes of those to be vanquished and destroyed. In what manner can it be permissible that your efforts for the pleasure of Allah be less than the efforts to please His creatures? So every time the position of Allah becomes lower in your estimation than that of earthly rulers who are creatures of your Allah, there is a mockery of Allah, a lowering of His greatness and glory and disregard of Him. Woe! In this situation no success is achieved in fulfilment of wishes through the prayers and fasting. Moreover, prayers that are said and fasts observed for fulfilment of wishes should not be said or observed by way of trial or experiment, which are carried out only when there is suspicion or uncertainty about the matter. Allah reproaches those who entertain suspicion or uncertainty regarding Himself in the holy words:

## يُظُنُّونَ بِاللَّهِ ظَنَّ السَّوِّءِ عَلَيْهِمْ دَائِرَةُ السَّوِّءِ

"...the entertainers of evil thoughts about Allah. On them is the evil turn..."

On the other hand, one must supplicate to Him with total faith and trust in His mercy and promises. In seeking your wishes from Allah, you must repose greater hope in Him than you would in the generous man from whom you intend to seek a favour. If in seeking your wish from a generous man, you have confidence that he will grant it to you, then be sure that to Allah that favour is much lower and lesser than what it is to that generous man yet that you have lesser confidence in Him. Moreover, it is appropriate that whenever you recite prayers or observe fast for fulfilment of wishes, make your intention to do the act for fulfilment of your most important of religious wishes, as you thereby obtain refuge and protection from the Imam of the Age (a.s.). So your prayers and fasting must first be for the fulfilment of his wishes, then for the fulfilment of your religious wishes and ultimately for the fulfilment of the wish of which you seek urgent fulfilment. For example, if an oppressor embarks upon your death and destruction and you observe a fast for your safety from his evil, it must be remembered that more important than your safety is that you secure the forgiveness and pleasure of Allah, that He should bestow good fortune on you and accept your deeds. This is because if you are killed, you would lose the world but your religion and the Hereafter would be safe. Besides, if you did not die, you are still sure to die one day and if the forgiveness and pleasure of Allah for you has not been attained, you would have lost both the world and the Hereafter and would have to face such terrors and tortures there that you would not have imagined.

It has already been stated that you should give priority to the wishes of the Imam of the Age (a.s.) over your own wishes. It is for his sake that the world continues and the creatures on earth are there because of his presence. Thus your safety and continuance of existence is because of the existence of another. How then can you give priority to your wishes over his? On the other hand, it is obligatory to grant preference to his wishes over yours. It must be remembered that he does not need your prayers and fast for fulfilment of his wishes and requires nothing from you but it is appropriate for you and is your duty to act as mentioned herein. Moreover, one should commence one's supplication with salawaat on him and may the blessings of Allah be on them all.

### Prayer of invocation (Istighatha)

It is stated in '*Makaarim*' that when you desire to sleep at night, keep near your head a clean vessel of pure water and cover it with a clean cloth. When you wake up in the early hours for 'namaze shab' (the pre-dawn prayers) take three sips from

it and perform wudhoo with the remainder of the water. Then facing the qibla, recite the adhan and iqamah and recite two rakaats. After the recitation of the Chapter of Al-Hamd you may recite any Chapter. In the rukoo, recite twenty five times:

يَا غِيَاثَ الْمُسْتَغِيثِينَ

Repeat this supplication 25 times on rising from rukoo, in the first sijdah, on lifting the head from the first sijdah, in the second sijdah and on lifting the head from the second sijdah. Then rise to recite the second rakaat and repeat the same exercise so that the supplication will have been recited three hundred times. Then recite the tashahood and salaam. On completion of the salaam, raise the head towards the sky and recite thirty times:

مِنَ الْعَبْدِ الذَّلِيلِ إِلَى الْمَوْلَى الْجَلِيلِ

and ask for your wish which, Allah willing, will soon be granted.

### Prayer of invocation of Hadhrat Batool (a.s.)

It has been reported that when you have a desperate wish to make to Allah, recite two rakaats and after salaam, recite the takbeer three times, the tasbih of Hadhrat Fatima (a.s.) and proceed in sijdah and recite a hundred times:

يَا مَوْلَاتِي يَا فَاطِمَةَ أَعْيُنِي

Then place your right cheek on the ground and repeat the words a hundred times. Then make a sijdah and recite the words a hundred times again. Then place the left cheek on the ground and repeat the words a hundred times and make another sijdah and repeat them a hundred and ten times. Then ask for your wish which, Allah willing, He will fulfil.

The late author states that Sheikh Hasan bin Fadh al Tabrisi states in 'Makaarimul Akhlaq' that the salaam of invocation of Hadhrat Batool (a.s.) is of two rakaats. On completion, proceed into sijdah and recite a hundred times:

يَا فَاطِمَةَ

then place the right cheek on the ground and recite it a hundred times and then place the left cheek on the ground and recite it a hundred times. Then proceed into sijdah again and recite it a hundred times. Then say:

يَا أَمِنًا مِنْ كُلِّ شَيْءٍ وَكُلِّ شَيْءٍ مِنْكَ خَائِفٌ حَذَرَ أَسْأَلُكَ بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ وَ  
 خَوْفِ كُلِّ شَيْءٍ مِنْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنْ تُعْطِنِي أَمَانًا لِنَفْسِي وَ  
 أَهْلِي وَمَالِي وَوَلَدِي حَتَّى لَا أَخَافَ أَحَدًا وَلَا أَحْذَرُ مِنْ شَيْءٍ أَبَدًا إِنَّكَ عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ

It is also reported in the same respected book from Imam Sadiq (a.s.) that when you wish to invoke Allah, recite two rakaats and then proceed in sijdah and recite:

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ يَا عَلِيُّ يَا سَيِّدِي الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِكَمَا اسْتَعِيثُ إِلَى  
 اللَّهِ تَعَالَى يَا مُحَمَّدُ يَا عَلِيُّ اسْتَعِيثُ بِكَمَا يَا غوثَاهُ بِاللَّهِ وَنَحْمَدُ وَعَلَى وَفَاطِمَةَ

and then name all the Imams (a.s.) and say:

بِكُمْ أَتَوَسَّلُ إِلَى اللَّهِ تَعَالَى

Allah willing, the invocation will immediately reach Him.

### Prayers of Imam Hujjat (a.s.)

This is a salaah to be recited in the Mosque of Jamkaraan which is about six kilometres from the holy city of Qum.

In 'Najmu Tha'qib' Sheikh has stated in the first narration in chapter seven that the construction of this mosque was on the order of Imam Sahibu Zamaan (a.s.). He states that the Imam (a.s.) stated to Hasan Mithlah Jamkaraani, "Tell the people to have inclination to and respect this place and recite here four rakaats. Two rakaats should be for tahiyate masjid and in each of them after the recitation of the Chapter of Al-Hamd, the Chapter of Ikhlas be recited seven times and the tasbeeh in rukoo and sijdah be also recited seven times. The other two rakaats are Namaze Imame Sahebu Zamaan (a.s.) in which in each rakaat during the recitation of the Chapter of Al-Hamd the verse:

## إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

should be recited a hundred times and the recitation of the remaining verses of the Chapter be completed. The tasbih for rukoo and sijdah should also be recited seven times. On completion of the salaah, one should recite 'la ilaha illa Allah' and the tasbih of Hadhrat Fatima (a.s.). Then make a sijdah and recite salawaat a hundred times. The Imam (a.s.) stated that reciting these two rakaats is tantamount to reciting them in the Holy Kaaba. [466]

Another salaah of the Imam (a.s.) is set out in '*Najmu Tha'qib*' as reported in '*Kanuzu Najah*' by Sheikh Tabrisi that it has been revealed from Imam Sahibu Zamaan (a.s.) that whoever has a wish to seek from Allah should make a ghusl after midnight on Thursday (the eve of Friday) and recite two rakaats in each of which during the recitation of the Chapter of Al-Hamd, the verse:

## إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

be recited a hundred times and then the remaining verses of the Chapter be recited. After the recitation of the Chapter should follow one recitation of the Chapter of Ikhlas. In rukoo:

## سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

be recited seven times and in each of the sijdah:

## سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

be recited seven times. The second rakaat be recited in the same way as the first. On completion of the salaah, the following supplication be recited and, Allah willing, the wish will be granted, whatever the wish except if it is to sever relations with a relative. The supplication is:

اللَّهُمَّ إِنْ أَعْطَيْتَ فَالْحَمْدُ لَكَ وَإِنْ عَصَيْتَ فَالْحُجَّةُ لَكَ مِنْكَ الرُّوحُ وَمِنْكَ  
الْفَرْجُ سُبْحَانَ مَنْ أَنْعَمَ وَشَكَرَ سُبْحَانَ مَنْ قَدَّرَ وَغَفَرَ اللَّهُمَّ إِنْ كُنْتُ عَصَيْتُكَ  
فَإِنِّي قَدْ أَعْطَيْتَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَهُوَ الْإِيمَانُ بِكَ لَمْ أَتَّخِذْ لَكَ وَلَدًا وَلَمْ أَدْعُ  
لَكَ شَرِيكًا مَنَّا مِنْكَ بِهِ عَلَى لَأْمَنَّا مِنِّي بِهِ عَلَيْكَ وَقَدْ عَصَيْتُكَ يَا إِلَهِي عَلَى غَيْرِ

وَجَهِ الْمَكَابِرَةَ وَلَا الْخُرُوجَ عَنْ مَنِّ عِبُودِيَّتِكَ وَلَا الْحُجُودَ لِرُبُوبِيَّتِكَ وَلَكِنْ  
 أَطَعْتُ هَوَايَ وَأَزَلَّنِي الشَّيْطَانُ فَلَكَ الْحُجَّةُ عَلَيَّ وَالْبَيَانُ فَإِنْ تَعَذَّبْنِي فَبِذُنُوبِي  
 غَيْرِ ظَالِمِي وَإِنْ تَغْفِرْ لِي وَتَرْحَمْنِي فَإِنَّكَ جَوَادٌ كَرِيمٌ

Then recite till your breath lasts:

يَا كَرِيمُ يَا كَرِيمُ

and then continue:

يَا اِمْنًا مِنْ كُلِّ شَيْءٍ وَكُلِّ شَيْءٍ مِنْكَ خَائِفٌ حَذِرٌ اَسْتَلُّكَ بِاَمْنِكَ مِنْ كُلِّ شَيْءٍ وَ  
 خَوْفِ كُلِّ شَيْءٍ مِنْكَ اَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ اَنْ تُعْطِيَنِي اَمَانًا لِنَفْسِي وَاَهْلِي  
 وَوَلَدِي وَسَائِرِمَا اَنْعَمْتَ بِهِ عَلَيَّ حَتَّى لَا اَخَافُ وَلَا اَحْذَرُ مِنْ شَيْءٍ اَبَدًا اِنَّكَ عَلَيَّ كُلِّ  
 شَيْءٍ قَدِيرٌ وَحَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ يَا كَافِي اِبْرَاهِيمَ نَمْرُودَ وَيَا كَافِي مُوسَى فِرْعَوْنَ  
 اَسْتَلُّكَ اَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ اَنْ تَكْفِيَنِي شَرَّ فُلَانِ بْنِ فُلَانِ

Here name the person from whom you fear harm and the name of his father and pray to Allah to avert his harm from you. Allah willing, He will surely protect you. Then proceed in sijdah and seek the wish and plead to Him. If a faithful, male or female, recites this salaah and supplication sincerely, by the grace and bounty of Allah, the gates of heavens would open up for fulfilment of the wish which that very night, would be granted, whatever it be, by the grace of Allah. The late author states that Sheikh Tabrisi, Radhiyyidin Hasan bin Fadhal has reported this salaah in 'Makaarimul Akhlaq' and in the commencement of the supplication, instead of:

اَللّٰهُمَّ اِنْ كُنْتُ عَصَيْتُكَ

he has stated:



إِنْ كُنْتُ قَدْ عَصَيْتُكَ

and after:

حَتَّى لَا أَخَافُ

he has added the word: أَحَدًا

and after the word: أَسْأَلُكَ has added the word: فرعون

### Prayer for fear of an Oppressor

It is reported in '*Makaarim*' that one should make a ghusl and recite two rakaats and he should then uncover his knees near the prayer mat and recite a hundred times:

يَا حَيُّ يَا قَيُّوْمُ يَا حَيَّا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيْثُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ  
أَعِثْنِي السَّاعَةَ السَّاعَةَ

Then he should say:

أَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَلْطِفَ لِيَّ وَأَنْ تَغْلِبَ لِيَّ وَأَنْ  
تَمَكِّرَ لِيَّ وَأَنْ تَخْذَعَ لِيَّ وَأَنْ تَكْفِيَنِي مَوْئِنَةَ فُلَانِ بْنِ فُلَانِ

and name his oppressor. This is the supplication which the Holy Messenger (saww) recited during the battle of Ohad.

### Prayer for Memory

It is reported in '*Makaarimul Akhlaq*' from Imam Muhammad Baqir (a.s.) and Imam Sadiq (a.s.) that one should write on a clean vessel with safron the Chapter of Al-Hamd, Ayatul Kursi, the Chapters of Qadr, Yasin, Waqiah, Hashr, Mulk, Ikhlas, Falaq and Nas and should then wash them with Zamzam water, rain water or clean water and add in the water about two grams of 'kandaroo', fifty grams of sugar and fifty grams of honey. At night it should be kept under open sky on iron. At the end of the night one should recite two rakaats in each of which after the recitation of the Chapter of Al-Hamd, the chapter of Ikhlas be recited fifty times. On completion of the salaah, one should drink the water which is good and tested

for memory. At the end of the sixth chapter some more discussion will follow for increase of memory.

### Prayer for Forgiveness of Sins

Recite two rakaats in each of which after the recitation of the Chapter of Al-Hamd, recite the Chapter of Ikhlas sixty times. On completion of the two rakaats the sins would have been forgiven.

Another salaah is reported by Sheikh Toosi in '*Misbah*' in the prayers for Friday. He relates that Abdulla ibne Mas'ood has stated that the Holy Messenger (saww) said that if a person recites two rakaats on Friday after Asr prayers and after the recitation of the Chapter of Al-Hamd recites in the first rakaat Ayatul Kursi and the Chapter of Falaq twenty five times and in the second rakaat recites the Chapters of Ikhlas one and Nas twenty five times and on completion of the salaah recites twenty five times:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

he will not depart the world until Allah will have shown him in a dream his place in heaven.

The late author states that in '*Jamalul Usbu*', Seyyid ibne Taoos has reported a salaah for forgiveness of sins in chapter thirty three and states that it is of very high value and status. One must not be lazy about this salaah and can be found in that book.

### Prayer recommended by the Holy Prophet (saww)

The Holy Messenger (saww) has advised that two rakaats be recited between maghrib and isha. After the recitation of the Chapter of Al-Hamd, in the first rakaat the Chapter of Zilzal should be recited thirteen times and in the second the Chapter of Ikhlas should be recited fifteen times. If it is recited every evening the reward for it cannot be counted by any except Allah.

### Prayer for Forgiveness (afw)

This consists of two rakaats in each of which after the recitation of the Chapter of Al-Hamd be recited the Chapter of Qadr and then fifteen times:

رَبِّ عَفْوَكَ عَفْوَكَ

and then in the rukoo be recited ten times and the salaah be completed in the manner of the salaah of Ja'fer.

The late author states that the salaah for 'istighfaar' is like that of 'afw' set out in the above paragraph except that instead of:

رَبِّ عَفْوِكَ

one says:

أَسْتَغْفِرُ اللَّهَ

This salaah has the effect of increasing sustenance.

### Prayers for the Days of the Week

**Saturday:** Seyyid ibne Taoos has reported from Imam Hasan Askari (a.s.) that he had read in the books of his ancestors that whoever recites four rakaats on Saturday and in each rakaat recites the Chapters of Al-Hamd, Ikhlas and Ayatul Kursi, Allah will elevate his status in Heaven to that of prophets, martyrs and the virtuous who are excellent companions.

**Sunday:** It has also been reported from the same Imam (a.s.) that whoever recites on Sunday four rakaats and in each rakaat recites the Chapters of Al-Hamd and Mulk, Allah will grant him a house in Heaven in whatever place he will choose.

**Monday:** He has also stated that whoever recites on Monday ten rakaats and recites in each rakaat the Chapter on Al-Hamd and then the Chapter of Ikhlas ten times Allah will provide for him on the Day of Judgement light which will illuminate the place and all the people will envy him for it.

**Tuesday:** The Imam (a.s.) has also stated that if a person recites six rakaats on Tuesday and in each rakaat after the recitation of the Chapter of Al-Hamd recites the last two verses of Chapter Two and the Chapter of Zilzaal once, Allah will forgive him his sins and will be cleansed of them as though he was just born.

**Wednesday:** It has also been reported from the Imam (a.s.) that if a person recites four rakaats on Wednesday and in each rakaat after the recitation of the Chapter of Al-Hamd recites the Chapters of Ikhlas and Qadr once, Allah will accept his repentance of his sins and wed him with the houri of Heaven.

**Thursday:** The Imam (a.s.) has stated that whoever recites on Thursday ten rakaats and recites in each rakaat the Chapter of Al-Hamd and then the Chapter of Ikhlas ten times, the angels will ask him to ask his wishes which will be granted.

**Friday:** He has also stated that whoever recites on Friday four rakaats and in each of them recites after the recitation of the Chapter of Al-Hamd the Chapters of Mulk and HaMim (Sijdah), Allah will place him in Heaven, accept his intercession on behalf of his family members and protect him from squeezing of the grave and the terrors of the Day of Judgement.

The Imam (a.s.) was asked what time of the day these salaats should be recited and he answered that they be recited between sunrise and noon.

### PART THREE

#### SUPPLICATIONS AND AMULETS FOR ILLNESSES AND FEVERS

Seyyid ibne Taus reports in '*Mahajju Da'waat*' from Saeed bin Abil Fateh Qummi who lived in Wasit that he became afflicted with a serious illness which the doctors became helpless and failed to treat. His father took him to a hospital where the most famous of the experts on fever were gathered to examine him. After much reflection, they said that except for Allah none can cure that illness. Hearing so, he was heart-broken and disappointed. He took out a book from the books of his father to seek information from it. On the book cover of that book was written that Imam Ja'fer Sadiq (a.s.) has reported from the Holy Prophet (saww) that if a person became sick, he should recite forty times after Fajr salaats:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ تَبَارَكَ اللَّهُ  
أَحْسَنُ الْخَالِقِينَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

and rub his hand on the part which needed treatment and it would be cured. He remained patient till dawn and after Fajr prayers recited the supplication forty times and rubbed his hand on the place. Allah cured him of the illness. However, he feared the illness would return and remained in that state for three days but it did not return. He then narrated to his father how he got well. He thanked Allah and reported the episode to one of the doctors who was a non-Muslim. He examined the patient and found him cured. He instantly became a Muslim.

Sheikh Kafa'my states in '*Misbah*' that if one is afflicted with an illness one should rub one's hand where one makes one's sijdah and then rub it where one has the illness seven times after each obligatory salaats and say:

يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَسَدَّ الْهَوَاءَ بِالسَّمَاءِ وَاخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ  
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذَا وَكَذَا وَرَزُقْنِي وَعَافِنِي مِنْ كَذَا وَكَذَا

#### SUPPLICATION FOR GOOD HEALTH

Kafa'my states in '*Mutahajjid*' that if one wishes to pray to be relieved of pain, one should recite in the second sijdah of the first set of two rakaats of the salaats of

shab:

يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَنُ يَا رَحِيمُ يَا سَمِيعُ سَامِعِ الدَّعَوَاتِ يَا مُعْطِيَ الخَيْرَاتِ صَلِّ  
عَلَى مُحَمَّدٍ وَآلِهِ وَاعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَاصْرِفْ عَنِّي مِنْ شَرِّ  
لَدُنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَأَذْهَبْ عَنِّي هَذَا الْوَجَعُ

(and here mention the pain): فَإِنَّهُ قَدْ غَاطَنِي وَأَحْزَنَنِي

and should then supplicate so that, Allah willing, he would be speedily relieved of the pain.

In 'Iddatu Dae' it is reported from Imam Sadiq (a.s.) that during an illness one should recite this supplication under the open sky with hands raised:

اللَّهُمَّ إِنَّكَ عَيَّرْتَ أَقْوَامًا فِي كِبَابِكَ فَقُلْتَ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا  
يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّي وَلَا تَحْوِيلَهُ عَنِّي  
أَحَدٌ غَيْرُهُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَشِّفْ ضُرِّي وَحَوِّلْهُ إِلَيَّ مِنْ يَدِ دَعْوَةِ مَعَكَ إِلَهًا آخَرَ  
فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ غَيْرُكَ

It has been reported that if a faithful is afflicted with any illness he should rub his hand on the place that hurts and sincerely say:

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ الْآخْسَارًا

He would be cured of any illness as is stated in the holy verse quoted in the supplication:

شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ

For cure of an illness one should purchase three kilogrammes of wheat, lie flat, pour the wheat on one's chest and recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلَكَ بِهِ الْمَضْطَرُّ كَشَفَتْ مَا بِهِ مِنْ ضُرِّهِ  
مَكَنتَ لَهُ فِي الْأَرْضِ وَجَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَعَلَى أَهْلِ  
بَيْتِهِ وَأَنْ تُعَافِنِي مِنْ عِلَّتِي

One should then sit and gather all the wheat and recite this supplication. One should then divide the wheat in four parts, give each part to a poor person and recite this supplication. Allah willing, one would be cured.

It has also been reported from Amiril Mu'mineen (a.s.) that one should place one's hand on the place which hurts and recite three times:

اللَّهُ اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُمَّ أَنْتَ لَهَا وَلِكُلِّ عَظِيمَةٍ فَفَرِّجْهَا عَنِّي

Imam Sadiq (a.s.) has stated that one should place one's hand where it hurts and recite:

بِسْمِ اللَّهِ

and then one should move one's hand in the area of the pain and recite seven times:

أَعُوذُ بِعِزَّةِ اللَّهِ وَأَعُوذُ بِقُدْرَةِ اللَّهِ وَأَعُوذُ بِجَلَالِ اللَّهِ وَأَعُوذُ بِعَظَمَةِ اللَّهِ وَأَعُوذُ بِجَمْعِ  
اللَّهِ وَأَعُوذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَحْذَرُونَ مِنْ  
شَرِّ مَا أَخَافُ عَلَى نَفْسِي

It has been reported that if a son becomes sick, his mother should proceed to the roof, remove her veil from the head so that her hair becomes exposed to the sky, proceed in sijdah and recite:

اللَّهُمَّ رَبِّ أَنْتَ أَعْطَيْتَنِيهِ وَأَنْتَ وَهَبْتَهُ لِي اللَّهُمَّ فَاجْعَلْ هَبْنِكَ الْيَوْمَ جَدِيدَةً إِنَّكَ  
قَادِرٌ مُقْتَدِرٌ

and should not desist from this until her son becomes well.

Sheikh Shaheed (A.R.) has reported that if a person has severe pain, he should recite the Chapter of Al-Hamd forty times on a cupful of water. He should then

pour the water on himself. He should also keep near him a basket of wheat. He should then give the wheat to a poor man with his own hands and ask him to pray for his good health so that Allah willing, it may be restored.

It is stated in many authentic reports that one should pray for the cure of one's sick by giving alms.

Sheikh Shaheed has also stated that for the cure of illness, keep your hand on the right upper arm of the sick person, recite seven times the Chapter of Al-Hamd and then recite:

اللَّهُمَّ أزلْ عَنْهُ الْعِلْلَ وَالذَّاءَ وَأَعِدْهُ إِلَى الصِّحَّةِ وَالشِّفَاءِ وَأَمِدَّهُ إِلَى بَحْسَنِ الْوَقَايَةِ وَرُدَّهُ إِلَى حُسْنِ الْعَافِيَةِ وَاجْعَلْ مَا نَالَهُ فِي مَرَضِهِ هَذَا مَادَّةً لِحَيَاتِهِ وَكَفَّارَةً لِسَيِّئَاتِهِ  
اللَّهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and if there is no effect, the Chapter of Al-Hamd be recited seventy times and, Allah willing, there will be improvement.

It has been reported from Imam Baqir (a.s.) that whosoever does not get well as a result the recitation of the Chapters of Al-Hamd and Ikhlas, nothing else will have effect on him and these two Chapters cure all illnesses.

It has been reported from Imam Sadiq (a.s.) that if a faithful has an illness and sincerely recites:

وَنَزَلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

and rubs on the place of illness, Allah will cure him.

It has been reported from Imam Ridha (a.s.) that for the cure of all illnesses recite:

يَا مُنْزِلَ الشِّفَاءِ وَمُذْهِبَ الذَّاءِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْ عَلَيَّ وَجِعِي الشِّفَاءَ

Seyyid ibne Taos reports in 'Mahaj' from ibne Abbas that he was sitting near Imam Amiril Mu'mineen (a.s.) when a person who appeared worn out arrived, complained to the Imam (a.s.) that he was always ill and had severe pains and requested him to teach him a supplication so that he would be relieved of his

illness. The Imam (a.s.) replied that he would teach him the supplication which Jibreel taught the Holy Prophet (saww) when Hasan and Husain (a.s.) were sick. The supplication is:

اللّٰهُ كَمَا أَنْعَمْتَ عَلَيَّ نِعْمَةً قَلَّ لَكَ عِنْدَهَا شُكْرِيَّ وَكَمَا ابْتَلَيْتَنِي بِبَلِيَّةٍ قَلَّ لَكَ  
عِنْدَهَا صَبْرِيَّ فَيَا مَنْ قَلَّ شُكْرِيَّ عِنْدَ نِعْمِهِ فَلَمْ يَحْرَمْنِي وَيَا مَنْ قَلَّ صَبْرِيَّ عِنْدَ  
بَلَائِهِ فَلَمْ يَخْذُلْنِي وَيَا مَنْ رَانِي عَلَى الْمَعَاصِي فَلَمْ يَفْضَحْنِي وَيَا مَنْ رَانِي عَلَى الْخَطَايَا  
فَلَمْ يُعَاقِبْنِي عَلَيْهَا صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْ لِي ذَنْبِي وَاشْفِنِي مِنْ مَرَضِي إِنَّكَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Ibne Abbas has stated that he saw the person a year later when he looked well and pinkish and said that when he recited that supplication on any pain, he was always relieved of it and did not enter the court of any Sultan whom he feared but that Allah averted from him any harm.

It has been reported by Najashi from his father that he had inherited a cap which had been handed down for four hundred years and which when kept on locality of pain had the affect of extinguishing the pain. He opened it to see what it contained and found this supplication in it:

بِسْمِ اللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا  
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ لِلَّهِ نُورٌ وَحِكْمَةٌ وَ  
حَوْلٌ وَقُوَّةٌ وَقُدْرَةٌ وَسُلْطَانٌ وَبِرّهَانٌ لَا إِلَهَ إِلَّا اللَّهُ أَدَمُ صَفِيُّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمُ  
خَلِيلُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الْعَرَبِيُّ رَسُولُ اللَّهِ وَحَبِيبُهُ وَ



خَيْرُهُ مِنْ خَلْقِهِ أَسْكُنْ يَا جَمِيعَ الْأَوْجَاعِ وَالْأَسْقَامِ وَالْأَمْرَاضِ وَجَمِيعَ الْعِلَلِ وَ  
 جَمِيعَ الْحُمَيَّاتِ سَكَنتِكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ وَ  
 صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

It has been stated in 'Makarimul Akhlaq' that the King Najashi suffered from a headache and wrote to the Holy Messenger (saww) about it. The Holy Messenger (saww) sent to him the following supplication. He kept it as an amulet in his cap and was totally relieved of the pain:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ شَهِدَ اللَّهُ لِلَّهِ نُورٌ وَحِكْمَةٌ وَ  
 عِزٌّ وَقُوَّةٌ وَبُرْهَانٌ وَقُدْرَةٌ وَسُلْطَانٌ وَرَحْمَةٌ يَا مَنْ لَا يَنَامُ لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمَ خَلِيلِ  
 اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمِ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ عِيسَى رُوحِ اللَّهِ وَكَلِمَتُهُ لَا إِلَهَ إِلَّا اللَّهُ  
 مُحَمَّدَ رَسُولِ اللَّهِ وَصَفِيَّهُ وَصَفْوَتَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَسْكُنْ سَكَنتِكَ بِمَنْ  
 يَسْكُنُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ سَكَنَ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ  
 الْعَلِيمُ فَسَخِّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ وَالشَّيَاطِينَ كُلَّ بَنَاءٍ وَ  
 غَوَاصِ الْإِلَهِي اللَّهُ تَصِيرُ الْأُمُورُ

#### SUPPLICATION FOR RELIEF OF HEADACHE AND EARACHE

It has been reported from Imam Baqir (a.s.) that for relief of headache, one should rub the head and recite seven times:

أَعُوذُ بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

This supplication has also been reported from Imam Sadiq (a.s.) to be recited

seven times for relief from earache.

It has further been reported from the Imam (a.s.) that a piece of very old cheese (paneer) be softened and ground and then mixed with milk and heated and softened on fire. A few drops from it must then be poured into the ear which aches.

To relieve headache recite on a cupful of water:

أُولَمِيرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ  
كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

and then drink it.

It has been reported that when the Holy Messenger (saww) had a slight illness or a headache he would extend his hands, recite the Chapters of Al-Hamd, Falaq and Nas and pull them down his face and the pain would be cured.

For relief of headache draw your hands on the head of the sufferer and recite:

إِنَّ اللَّهَ يَمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ  
بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

It has been reported in 'Rabi'il Abraar' that Ma'mun suffered from headache in Tartoos and no treatment worked. The King of Rome sent him a cap and wrote that he had heard of his headache and that he should wear it till the pain is extinguished. Ma'mun feared that the King might have improvised poison in it. He ordered it be kept on the head of the courier who brought it. He noticed that no harm came to the courier. So he ordered that it be placed on the head of a person who suffered from headache. The pain was relieved. At that time ma'mun placed it on his head and his headache was relieved. He was astonished and tore open the cap. He found there was written in it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِرْقٍ سَاكِنٍ حَمَّ عَسَقَ لَا يُصَدِّعُونَ عَنْهَا  
وَلَا يَنْزِفُونَ مِنْ كَلَامِ الرَّحْمَنِ نَحَمَدُ التَّيْرَانَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَجَالَ نَفْعُ  
الدَّوَاءِ فِيكَ كَمَا يَجُولُ مَاءُ الرَّبِيعِ فِي الْعُصْنِ

### SUPPLICATION FOR HALF HEADACHE (HEMICRANY)

Keep your hand at the locality of pain and recite three times:

يَا ظَاهِرًا مَوْجُودًا وَيَا بَاطِنًا غَيْرَ مَفْقُودٍ أُرْدِدْ عَلَيَّ عَبْدَكَ الضَّعِيفَ أَيَادِيكَ الْجَمِيلَةَ  
عِنْدَهُ وَأَذْهَبْ عَنْهُ مَا بِهِ مِنْ أذى إِنَّكَ رَحِيمٌ قَدِيرٌ

### SUPPLICATION FOR RELIEF FROM DEAFNESS

It has been reported from Imam Baqir (a.s.) that you should place your hand on the ear and recite:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ

to the end of the Chapter of Hashr (Ch 59).

### SUPPLICATION FOR RELIEF OF PAIN IN THE MOUTH

It has been reported from Imam Sadiq (a.s.) that you should place your hand on the mouth and recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ الَّذِي لَا يَضُرُّهُ مَعَ السَّمِيعِ دَاءٌ أَعُوذُ بِكَلِمَاتِ اللَّهِ الَّتِي لَا  
يُضُرُّ مَعَهَا شَيْءٌ قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ أَسْأَلُكَ يَا رَبِّ بِاسْمِكَ الطَّاهِرِ الْمُقَدَّسِ  
الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ بِهِ أَعْطَيْتَهُ وَمَنْ دَعَاكَ بِهِ أَجَبْتَهُ أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ  
أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدِ النَّبِيِّ وَأَهْلِ بَيْتِهِ وَأَنْ تُعَافِيَنِي مِمَّا أَجِدُ فِي فَمِي وَفِي رَأْسِي وَفِي سَمْعِي  
وَفِي بَصَرِي وَفِي بَطْنِي وَفِي ظَهْرِي وَفِي يَدَيَّ وَفِي رِجْلِي وَفِي جَوَارِحِي كُلِّهَا

Allah willing, there will be relief.

### SUPPLICATION FOR RELIEF FROM TOOTHACHE

It has been reported from Imam Sadiq (a.s.) that you should place your hand on the tooth and recite the Chapters of Al-Hamd, Ikhlas and Qadr and the following holy verse:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنَعَ اللَّهُ الَّذِي اتَّقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

It has also been reported from Amiril Mu'mineen (a.s.) that you should place your hand on the place of sijdah, then rub it on the aching tooth and recite:

بِسْمِ اللَّهِ وَالشَّافِي اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

A tried and tested method of curing toothache is the recitation of the Chapters of Al-Hamd, Falaq, Nas and Ikhlas with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

before each and after the recitation of the Chapters, say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَلَنَهَارٍ وَهُوَ السَّمِيعُ الْعَلِيمُ قَلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ وَأَرَادُوهُ كَيْدًا فَجَعَلْنَاهُمْ الْأَخْسَرِينَ نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

and then say:

اللَّهُمَّ يَا كَافِيًا مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْكَ شَيْءٌ أَهْبَ عَبْدُكَ وَابْنُ أُمَّتِكَ مِنْ شَرِّ مَا يُخَافُ وَيَحْذَرُ مِنْ شَرِّ الْوَجَعِ الَّذِي يَشْكُوهُ إِلَيْكَ

It has also been reported that the aching tooth be rubbed with a twig or leaves of a date palm and the following be recited seven times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَإِبْرَاهِيمُ خَلِيلُ اللَّهِ أَسْكَنَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ يَا ذَنِيهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

It has also been reported that a stick or piece of iron be placed on the aching

tooth and pulled and the following recited seven times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَجَبُ كُلُّ الْعَجَبِ دُوْدَةٌ تَكُوْنُ فِي النِّعَمِ تَأْكُلُ الْعَظْمَ  
وَتُنزِلُ الدَّمَ أَنَا الرَّاqِ وَ اللَّهُ الشَّافِى وَ الْكَافِى لِإِلَهِ الْإِلَهِ وَ الْحَمْدُ لِلَّهِ رَبِّ  
العَالَمِينَ وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَ اللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ فَقُلْنَا اضْرِبُوهُ  
بِبَعْضِهَا كَذَلِكَ يُحِى اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

It has been reported that this verse may also be recited seven times for relief from pain in the chest:

وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَ اللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا  
كَذَلِكَ يُحِى اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

It has been reported that cure should be sought through the Holy Qur'an as the holy verse states:

فِيهِ شِفَاءٌ لِمَا فِي الصُّدُورِ

For coughing the supplication of 'Jamiah' has been reported commencing:

اللَّهُمَّ أَنْتَ رَجَائِى وَأَنْتَ ثِقَتِى وَعِمَادِى

This is a long supplication and interested persons may find it in the Book of Supplications of Biharul Anwaar at page 209.

### SUPPLICATION FOR RELIEF FROM STOMACHACHE

For stomachache it has been reported from the Holy Messenger (saww) that honey mixed with hot water be drunk with the recitation of the Chapter of Al-Hamd seven times.

It has also been reported from Imam Amirul Mu'mineen (a.s.) that one should drink hot water and recite:

يَا اللَّهُ يَا اللَّهُ يَا اللَّهَ يَا رَحْمَنُ يَا رَحِيمُ يَا رَبَّ الْأَرْبَابِ يَا إِلَهَ الْأَلِهَةِ يَا مَلِكَ الْمُلُوكِ  
يَا سَيِّدَ السَّادَةِ اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَسُقْمٍ فَإِنِّي عَبْدُكَ وَأَبْنُ عَبْدِكَ  
أَتَقَلَّبُ فِي قَبْضَتِكَ

For stomach and other aches place your hand on the area of pain and say seven times:

أَعُوذُ بِعِزَّةِ اللَّهِ وَجَلَالِهِ مِنْ شَرِّ مَا أَجِدُ

and place the right hand on the place of pain and say three times:

بِسْمِ اللَّهِ

For colic pain, write on wood or leather the Chapters of Al-Hamd, Ikhlas, Falaq and Nas and below them write:

أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَبِعِزَّتِهِ الَّتِي لَا تُرَامُ وَبِقُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ  
هَذَا الْوَجَعِ وَمِنْ شَرِّ مَا فِيهِ وَمِنْ شَرِّ مَا أَجِدُ مِنْهُ

Then wash it with rain water and drink it at breakfast and bed time as, Allah willing, it is effective.

For stomachache and colic pain it has been reported that a person complained to the Holy Messenger (saww) that his brother had pains in the stomach. The Holy Messenger (saww) told him to ask his brother to drink honey mixed with hot water. He left and returned the following day saying that he had given the drink to his brother but it did not relieve him of the pain. The Holy Messenger (saww) replied, "Allah has stated the truth:

صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ

the stomach of your brother has lied. Go and give him the drink but after the recitation seven times of the Chapter of Al-Hamd." After the person had left, he said to Amiril Mu'mineen (a.s.) that the brother of the person was a hypocrite and so the drink did not benefit him.

### SUPPLICATION FOR WARTS

They are generally found on hands. It has been reported that one should take for each of them seven grains of barley and recite on each grain from the commencement of the Chapter of Waqiah till:

هَبَاءٌ مُنَبِّئًا

and then recite:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا فَيَذَرُهَا قَاعًا صَفْصَفًا لَا تَرَى فِيهَا  
عِوَجًا وَلَا أَمْتًا

Then take each grain of barley and apply on the boil, then tie them in something firmly and throw them in a well. Some say that this exercise should be carried out during the last days of the month as in those days the moon is not seen.

It has also been reported that a piece of salt be rubbed on the wart and the verse:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ

till the end of the Chapter of Hashr be recited on the wart three times. It should then be kept in an oven momentarily and removed and rubbed again on the ulcer. Allah willing, it will disappear. It is stated in '*Khazain*' that rubbing of chalk on warts removes them.

### SUPPLICATION TO RELIEVE SWELLINGS ON THE BODY

It has been reported that when you perform wudhoo for obligatory prayers, recite on the swelling before and after the prayers the holy verse:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ

to the end of the Chapter of Hashr concentrating on the verse. Allah willing, the swelling will subside.

### SUPPLICATION TO EASE LABOUR PAIN

Write on a piece of leather:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَانَهُمْ يَوْمَ يَرُونَ مَا يُوْعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ كَانَهُمْ

يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحِيهَا إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ  
مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Tie it on the right thigh of the lady and open it once the child is born. It has also been reported that the following be recited on her:

فَاجَأَهَا الْمَخَاضُ إِلَى جِذَعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِثُّ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا  
مَنْسِيًّا فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْرَبِنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا وَهَزَمِيَ إِلَيْكَ  
بِجِذَعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا

Then recite the following verse aloud:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ كَذَلِكَ أُخْرِجَ أَيُّهَا الطَّلُقُ أَخْرَجَ بِإِذْنِ اللَّهِ

It has been reported from Imam Sadiq (a.s.) that for ease during delivery, write on leather or paper.....(here write the name of the lady and her mother):

اللَّهُمَّ فَارِحِ اللَّهُمَّ وَكَاشِفِ الْغَمِّ وَرَحْمَنِ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمِهِمَا اِرْحَمِ فَلَانَةَ بِنْتَ  
فُلَانَةَ رَحْمَةً تُغْنِيهَا بِهَا عَنْ رَحْمَةِ جَمِيعِ خَلْقِكَ تَفْرُجْ بِهَا كُرْبَتَهَا وَتَكْشِفْ بِهَا غَمَّهَا وَ  
تُسِّرْ وَلَادَتَهَا وَقْضَى بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In order to open what is closed write first the first twenty verses of the Chapter of Al-Fath (Ch 48).

and the Chapter of Nasr and the following verses:

وَمِنْ آيَاتِهِ أَنْ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً



اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ثُمَّ اَدْخَلُوْا عَلَيْهِمُ الْبَابَ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ  
 فَفَتَحْنَا اَبْوَابَ السَّمَآءِ بِمَاءٍ مِّنْهُمَّوْءٍ وَفَجَّرْنَا الْاَرْضَ عُيُوْنًا فَاَلْتَقَى الْمَاءُ عَلٰى اَمْرِ قَدْرِ رَبِّ  
 اَشْرَحَ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ اَمْرِيْ وَاَحْلِلْ عَقْدَةً مِّنْ لِّسَانِيْ يَفْقَهُوا قَوْلِيْ وَتَرَكَآ بَعْضُهُمْ  
 يَوْمَئِذٍ يَمُوْجٌ فِيْ بَعْضٍ وَنُفِخَ فِي الصُّوْرِ فَجَمَعْنَاهُمْ جَمْعًا كَذٰلِكَ حَلَلْتَ فُلَانٌ بِّنِ فُلَانٍ عَنْ  
 بِنْتِ فُلَانَةٍ لَقَدْ جَاءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ  
 رُوْفٌ رَّحِيْمٌ فَاِنْ تَوَلَّوْا فَاَقْلَحْسَبِيْ اللّٰهَ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

He should keep this writing hanging on him.

In 'Tibbul Aimmah' the supplication of Imam Moosa bin Ja'fer (a.s.) which he taught Ishaq Sihaaf has been set out but is not included here because of its length.

#### AMULET FOR FEVER

1. Recite the amulet taught by the Holy Messenger (saww) to Amiril Mu'mineen (a.s.):

اَللّٰهُمَّ الرَّحْمَ الْجِدِي الرَّقِيْقَ وَعَظْمِي الدَّقِيْقَ وَاَعُوْذُبِكَ مِنْ فُوْرَةِ الْحَرْقِ يَا اُمَّمِ مِلْدَمِ  
 اِنْ كُنْتُ اَمَنْتَ بِاللّٰهِ فَلَا تَاْكُلِي اللّٰحْمَ وَلَا تَشْرَبِي الدَّمَ وَلَا تُفَوِّرِي مِنَ النِّعَمِ وَ  
 اَنْتَقَلِي اِلَى مَنْ يَزْعَمُ اَنَّ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاِنِّيْ اَشْهَدُ اَنَّ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ  
 لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُوْهُ وَرَسُوْلُهُ

2. Recite morning and evening the supplication (Dua-e-Noor) taught by Hadhrat Fatimah (a.s.) to Salman set out in the main work of Mafatihul Jinan at page 121.

3. It has been reported that the Imams (a.s.) used to treat fever with cold water. They would make a piece of cloth wet with cold water and then place it on the body.

4. It has been noticed in a letter of Imam Ridha (a.s.) that for fever he would write on three pieces of paper as follows: on the first piece .....(20:68):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى

On the second.....(28:25):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا تَخَفُ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

On the third.....(7:54):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Then recite on each of the pieces the Chapter of Ikhlas three times and put one piece in water every day for three days and drink it. Allah willing, the fever will disappear.

5. Open the buttons of your shirt and insert the head in the shirt and recite the Adhan and Iqamah and eight times the Chapter of Al-Hamd. Allah willing, you will become well.

6. It has been reported from the Imams (a.s.) that one should write on a piece of leather and hang on the sick person this amulet:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ وَقُدْرَتِكَ وَسُلْطَانِكَ وَمَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُصَلِّيَ عَلَيَّ  
مُحَمَّدَ وَإِلَى مُحَمَّدٍ وَأَنْ لَا تُسَلِّطَ عَلَيَّ فُلَانِ بْنِ فُلَانٍ

(here write the names of the sick person and of his father):

شَيْئًا ثَمَّ خَلَقْتَ بِسُوءٍ وَأَرْحَمَ جِلْدَهُ الرَّقِيقَ عَظْمَهُ الدَّقِيقَ مِنْ فَوْرَةِ الْحَرِيقِ أُخْرِجِي يَا  
أُمَّ مِلْدَمٍ يَا أَكْلَةَ اللَّحْمِ وَشَارِبَةَ الدَّمِ حَرِّهَا وَرَدَّهَا مِنْ جَهَنَّمَ إِنْ كُنْتِ أَمَنْتِ بِاللَّهِ

الْأَعْظَمِ أَنْ لَا تَأْكُلِي لِفُلَانِ بْنِ فُلَانَةَ

(here write the names of the sick person and his mother):

لِحَمَّا وَلَا تُمِصِي لَهُ دَمًا وَلَا تَنْهَكِي لَهُ عَظْمًا وَلَا تُثَوِّرِي عَلَيْهِ غَمًّا وَلَا تُهَيِّجِي عَلَيْهِ  
صُدَاعًا وَانْتَقِلِي عَنْ شَعْرِهِ وَبَشْرِهِ وَلَحْمِهِ وَدَمِهِ إِلَى مَنْ زَعَمَ أَنْ مَعَ اللَّهِ إِلَهًا آخَرَ لَا  
إِلَهَ إِلَّا هُوَ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Then write the name of a non-Muslim or an enemy of Allah.

7. Write the following and tie it on the right upper arm of the sick person:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

till the end of the Chapter:

بِسْمِ اللَّهِ وَبِاللَّهِ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا الَّتِي لَا يُلْحَاقُ وَزُهْنَ بَرًّا وَلَا فَاجِرٌ مِنْ شَرِّ  
مَا خَلَقَ وَذَرَّةً وَبَرًّا وَمِنْ شَرِّ الْهَامَّةِ وَالسَّامَّةِ وَالْعَامَّةِ وَالْأَمَّةِ وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ  
النَّهَارِ وَمِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَالْعَجَمِ وَمِنْ شَرِّ فِسْقَةِ الْجِنِّ وَالْإِنْسِ وَمِنْ شَرِّ الشَّيْطَانِ وَ  
شَرِّكَهِ وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ أَخَذَ بِنَاصِيَّتِهَا إِنْ رَبِّ عَلَى صِرَاطٍ  
مُسْتَقِيمٍ رَبَّنَا عَلَيكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ  
هِمَّ وَارْدُوا بِهِ كَيْدًا فَجَعَلْنَا لَهُمُ الْآخِسَ رِينَ بَرْدًا وَسَلَامًا عَلَى فُلَانِ بْنِ فُلَانَةَ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ: write the name of the sick person and of his mother)

أَخْطَانَا

to the end of the Chapter, that is the Chapter of Bakarah verse 286:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ إِنَّ حَرْبَ اللَّهِ هُمْ الْغَالِبُونَ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدِ هَدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

8. Write on three pieces of sugar and eat one piece daily at breakfast. On the first piece write:

عَقَدْتُ بِإِذْنِ اللَّهِ

on the second piece write:

شَدَدْتُ بِإِذْنِ اللَّهِ

and on the third piece write:

سَكَنْتُ بِإِذْنِ اللَّهِ

### SUPPLICATION TO RELIEVE DIARRHOEA

It has been reported that a person complained to Imam Moosa bin Ja'fer (a.s.) that his diarrhoea did not stop. He advised him to recite the following supplication on completion of salaah of shab:

اللَّهُمَّ مَا كَانَ مِنْ خَيْرٍ فَمَنْكَ لِاحْتِمَالِي فِيهِ وَمَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَرْتَنِيهِ لَا  
عُذْرَ لِي فِيهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَكِلَ عَلَى مَا لَمْ يَحْتِمِلْنِي فِيهِ وَأُؤْمِنَ بِمَا لَمْ يُعْذِرْ لِي فِيهِ

### SUPPLICATION TO RELIEVE THE RUMBLING OF THE STOMACH

It has been reported that a person complained to the Holy Prophet (saww) that his stomach was rumbling. It was making him ashamed to the people with whom he would be conversing as the noise was loud for the people to hear it and asked him to pray for him. The Holy Prophet (saww) replied that on completion of the salaah of shab he should say:

اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لِاحْتِمَالِي فِيهِ

to the end as set out above.

It has also been reported from Imam Sadiq (a.s.) that for the rumblings of the stomach one should take black seed with honey.

### SUPPLICATION TO CURE VITILIGO

It has been reported by Yunus that a whiteness appeared between his eyes and he complained about it to Imam Sadiq (a.s.). He advised him to make wudhoo, recite two rakaats and recite:

يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا سَمِيعَ الدَّعَوَاتِ يَا مُعْطِيَ الخَيْرَاتِ أَعْطِنِي خَيْرَ الدُّنْيَا وَخَيْرَ  
الْآخِرَةِ وَفَنِي شَرَّ الدُّنْيَا وَشَرَّ الْآخِرَةِ وَأَذْهَبْ عَنِّي مَا أَجْدُ فَقَدْ غَاظَنِي الْأَمْرُ وَأَحْزَنَنِي

Yunus has reported that he did as directed by the Imam and Allah made the whiteness disappear. Praise to Allah. According to the report in 'Iddatu Dae' the Imam (a.s.) stated to him that when it was the last one third of the night he should get up, make wudhoo and recite the salaah of shab. He should say in the last sijdah of the first rakaat:

يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَنُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الخَيْرَاتِ صَلِّ عَلَيَّ

مُحَمَّدٍ وَإِلَى مُحَمَّدٍ وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَاصْرِفْ عَنِّي مِنْ شَرِّ  
الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَأَذْهَبْ عَنِّي هَذَا الْوَجْعَ فَإِنَّهُ قَدْ غَاظَنِي وَأَحْزَنَنِي

and he should supplicate and weep during the recitation. Yunus is reported to have stated that he did as directed by the Imam (a.s.) and became well before he even reached Kufa.

It has also been reported that the Chapter of Yasin be written with honey on a vessel, washed and drunk. This same treatment has been reported for piles. For vitiligo the earth of Imam Husain (a.s.) (that is, of Kerbala) mixed with rain water has also been advised. Another treatment that has been reported is to mix hannah with lime and apply on the area affected.

#### SUPPLICATION TO CURE SCABS, BOILS AND HERPES

These are forms of skin eruptions or much itching. It has been reported that the following supplication be recited on the afflicted person and it be written and hung around him:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا  
لَهَا مِنْ قَرَارٍ

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى  
اللَّهُ أَكْبَرُ وَأَنْتَ لَا تُكْبَرُ اللَّهُ يَبْقَى وَأَنْتَ لَا تَبْقَى وَاللَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ

#### SUPPLICATION FOR RELIEF IN PAIN IN PRIVATE PARTS

It has been reported that one of the companion of the Imams (a.s.) was afflicted with such pain which reached a stage that he complained about it to Imam Sadiq (a.s.). He advised him to place his left hand on the afflicted part and recite three times:

بِسْمِ اللَّهِ وَبِاللَّهِ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ اللَّهُمَّ إِنِّي أَسَأْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ لَا يَبْجَا  
وَلَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ

### SUPPLICATION FOR PAIN IN THE KNEE

It has been reported in 'Tibbul Aimmah' from Ja'fer Jo'fi that Imam Muhammad Baqir (a.s.) said that he was once near Imam Husain (a.s.) when a Shia from Bani Umayyah approached him complaining that he was unable to visit him because of pain in his leg. The Imam asked him why he was unaware of the amulet of Imam Hasan (a.s.). He enquired what it was and the Imam said:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

till:

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

(verse 1 to 7 of the Chapter of Fath). He followed this direction and his pain disappeared.

It has also been reported in respect of pain in the knee that on completion of prayers one should say:

يَا أَجُودَ مَنْ أَعْطَى يَا خَيْرَ مَنْ سُئِلَ وَيَا أَرْحَمَ مَنْ اسْتَرْحِمَ الرَّحِمَ ضَعْفِي وَقَلَّةَ حِيلَتِي وَ  
أَعْفِنِي مِنْ وَجَعِي

For pain in the shin, it has been reported that one should recite seven times the holy verse:

وَاتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

### SUPPLICATION FOR RELIEF OF PAIN IN THE EYES

A number of reports exist that after the Fajr and maghrib prayers one should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيَّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ  
تَجْعَلَ النُّورَ فِي بَصَرِي وَالبَصِيرَةَ فِي دِينِي وَالبَقِيَّةَ فِي قَلْبِي وَالأَخْلَاصَ فِي عَمَلِي  
وَالسَّلَامَةَ فِي نَفْسِي وَالسَّعَةَ فِي رِزْقِي وَالشُّكْرَكَ أَبَدًا مَا أَبْقَيْتَنِي

Bizanti has reported from Yunus bin Dhabyaan that he had attended on Imam Sadiq (a.s.) when he saw him with such acute pain in the eyes of the Imam (a.s.) that he became concerned. However, when he visited the Imam (a.s.) the following day he found that the eyes were well and not painful at all. He asked the Imam (a.s.) if he had treated the eyes. He replied that he applied one of the treatments and when Yunus enquired what it was taught him the amulet which is as follows:

أَعُوذُ بِعِزَّةِ اللَّهِ وَأَعُوذُ بِقُوَّةِ اللَّهِ وَأَعُوذُ بِقُدْرَةِ اللَّهِ وَأَعُوذُ بِنُورِ اللَّهِ وَأَعُوذُ بِعِظْمَةِ اللَّهِ  
وَأَعُوذُ بِجَلَالِ اللَّهِ وَأَعُوذُ بِجَمَالِ اللَّهِ وَأَعُوذُ بِبَهَاءِ اللَّهِ وَأَعُوذُ بِجَمْعِ اللَّهِ

He was asked what was:

جَمْعِ اللَّهِ

and replied:

بِكُلِّ اللَّهِ وَأَعُوذُ بِعَفْوِ اللَّهِ وَأَعُوذُ بِغُفْرَانِ اللَّهِ وَأَعُوذُ بِرِسْوَلِ اللَّهِ وَأَعُوذُ بِالْأُمَّةِ

Then he mentioned the names of each of the Imams (a.s.) and said:

عَلَى مَا تَشَاءُ مِنْ شَرِّ مَا أَجِدُ اللَّهُمَّ رَبَّ الْمُطِيعِينَ

For pain in the eye it has also been reported that Ayatul Kursi be recited on it with the intention that the recitation may cure the eye. Before that one must keep a hand on the eye and recite:

أَعِيذُ نُورِ بَصَرِي بِنُورِ اللَّهِ الَّذِي لَا يُطْفَأُ

This recitation has been reported to be very effective for weak eyes. For weak eyes and nyctalopia (night blindness) it has been reported that the holy verse on Noor



(Ch. 24 v 35) be written repeatedly on a vessel and then wiped with water. The water should be preserved in a bottle and applied on the eye.

It has been reported that whoever recites the Holy Quran by reading from it will benefit from the eyes.

It has also been reported that whoever recites daily:

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

his eyes will be safe from illnesses.

Sheikh Kafa'my has stated that experience has shown that for pain in the eyes and other bodily pains, one should pray for relief by invoking Imam Moosa (a.s.).

For bleeding from the nose ice water be poured on the head and forehead.

#### AMULET TO AVERT WITCHCRAFT

It has been reported from Imam Amiril Mu'mineen (a.s.) that one should write the following on the skin of a deer and keep by oneself:

بِسْمِ اللَّهِ وَبِاللَّهِ بِسْمِ اللَّهِ وَمَا شَاءَ اللَّهُ بِسْمِ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى  
مَا جِئْتُمْ بِهِ السِّحْرَانِ اللَّهُ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ  
بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ

It has also been reported from the Holy Messenger (saww) that to avert the evil of the devil and witchcraft the following verse be recited:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ  
يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ آلَاءُ  
الْحَلْقِ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ  
الْمُعْتَدِينَ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ

اللَّهُ قَرِيبٌ مِنَ الْمُحْسِنِينَ

In some reports it is stated that the verse be recited till:

تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

It has been reported from the Holy Messenger (saww) that on each leaf and grain of the tree 'Asfand' has been appointed an angel who remains on it till it decays. Its trunk and branches avert sorrow and witchcraft and its grain provides cure for seventy ailments. So we should find cure through 'Asfand' and 'Kandoor'.

It has been reported from Imam Ridha (a.s.) that he saw an epileptic. He asked for a cup of water and recited on it the Chapters of Al-Hamd, Falaq and Nas and blew on the cup. He then directed that the water be poured on the head and the face of the epileptic till he gained consciousness. He then told him that this would not occur to him ever again.

It has been reported from the Holy Messenger (saww) that if a jinn throws a stone, it must be picked and thrown back to the place from where it was thrown and the following recited :

حَسْبِيَ اللَّهُ وَكَفَى وَ سَمِعَ اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ مُنْتَهَى

To avert the evil from the jinn it is beneficial to have in the house chicken, cock, pigeon and calf.

To avert the evil of the jinn during journeys and in deserts and dangerous places, it has been reported from Imam Sadiq (a.s.) that one should keep one's hand on one's head and recite aloud:

أَفْعِرْ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

وَإِلَيْهِ يُرْجَعُونَ

It has also been reported that in deserts and frightful places one should recite the adhan aloud.

## AMULET FOR EVIL EYE

It has been reported that to avoid evil eye one should recite the verse. (Ch 68 v.51-2):

وَأَنْ يَكَادُ الَّذِينَ

It has been reported from Imam Sadiq (a.s.) that when you fear that your sight will affect someone or someone's sight will affect you, say three times:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

It has been reported that when one has decorated oneself, one should recite at the time of leaving home the Chapters of Falaq and Nas so that, by the will of Allah, no harm reaches one.

It has also been reported that to avoid evil eye one must raise one's hands in front of one's face and recite the Chapters of Al-Hamd, Ikhlas, Falaq and Nas and then pull the hand over the face. The following is also an amulet to avoid evil eye:

اللَّهُمَّ رَبَّ مَطَرٍ حَابِسٍ وَجَرِّ يَابِسٍ وَلَيْلٍ دَامِسٍ وَرَطْبٍ وَيَابِسٍ رُدَّ عَيْنَ الْعَايِنِ عَلَيْهِ  
فِي كَبِدِهِ وَنَحْرِهِ وَمَالِهِ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ  
إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

The following is another amulet to be recited:

اللَّهُمَّ ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنْ الْقَدِيمِ وَالْوَجْهَ الْكَرِيمِ ذَا الْكَلِمَاتِ التَّامَاتِ  
وَالدَّعَوَاتِ الْمُسْتَجَابَاتِ عَافِ فُلَانَ مِنْ أَنْفَسِ الْجِنِّ وَأَعْيُنِ الْإِنْسِ

This is the amulet which the Holy Messenger (saww) recited for Hasanayn (a.s.) and advised his companions to provide amulet to their children of these words.

An amulet to avoid evil eye affecting animals has been reported from Amirul Mu'mineen (a.s.) as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْعَظِيمِ عَبَسَ عَابِسٌ وَشَهَابٌ قَابِسٌ وَجَرِّ يَابِسٌ

رَدَدْتُ عَيْنَ الْعَيْنِ عَلَيْهِ مِنْ رَأْسِهِ إِلَى قَدَمَيْهِ أَخَذَ عَيْنَاهُ قَابِضٌ بِكِلَاهُ وَعَلَى جَادِهِ  
وَأَقَارِبِهِ جِلْدُهُ دَقِيقٌ وَدَمُهُ رَقِيقٌ وَبَابُ الْمَكْرُورَةِ تَلِيقٌ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ  
فُطُورِ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْتَقِلِبَ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

### PROTECTION FROM EVIL WHISPERINGS OF SHAITAN

It has been reported that one must seek refuge from Allah, that is recite 'audhoo billah' and say:

أَمَنْتُ بِاللَّهِ وَبِرَسُولِهِ مُخْلِصًا لَهُ الدِّينَ

Sheikh Shaheed has reported from the Holy Messenger (saww) that there are two kinds of shaitan; one is a jinn who runs away on the recitation of:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

and a human one who runs away if a salawaat is recited on the Holy Prophet (saww) and his progeny (a.s.).

The late author states that in the chapter on prayers (salaat) set out above those which have been discussed for relief from such evil are relevant here.

### PROTECTION FROM THIEVES

For protection from theft, recite on the lock:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ

to the end of the Chapter (Ch. 17 v.110-111).

### PROTECTION FROM SCORPION

It has been reported that one should recite the following three times while looking intently at the star 'Suha' which is a small star near the centre of the constellation of the Bear:

اللَّهُمَّ رَبَّ اسْمِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَسَامِنَا مِنْ شَرِّ كُلِّ ذِي شَرٍّ

According to some reports one must look at the star and recite the following three times:

اللَّهُمَّ رَبَّ هُودَ بْنِ أُسَيَّةَ امْنِي شَرِّ كُلِّ عَقْرَبٍ وَحِيَّةٍ

If one recites in this way every night one will be protected from the evil of snakes and scorpions.

For protection against scorpions and snakes, it has been reported from Imam Sadiq (a.s.) that the following supplication be recited when night is about to fall:

بِسْمِ اللَّهِ وَبِاللَّهِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَخَذَتْ الْعَقَارِبَ وَالْحَيَّاتِ كُلَّهَا بِأَذْنِ اللَّهِ تَبَارَكَ وَتَعَالَى بِأَفْوَاهِهَا وَأَذْنَا بِهَا وَأَسْمَاعِهَا وَأَبْصَارِهَا وَقَوَاهَا عَنِّي وَ عَمَّنْ أَحَبَّتْ إِلَى ضَحْوَةِ النَّهَارِ انْشَاءً اللَّهُ تَعَالَى

And for protection against scorpion, recite:

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ اِنَّا كَذَلِكَ نَجْرِي الْمُحْسِنِينَ اِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

It has been reported that when Hadhrat Nooh (a.s.) embarked on his Ark, he forbade the scorpion from climbing onto it. The scorpion then said, "I promise you that I will not sting anyone who recites:

سَلَامٌ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى نُوحٍ فِي الْعَالَمِينَ

It has been reported in some traditions that rubbing salt alleviates the poison of the scorpion and stings.

## PART FOUR

This Part deals with supplications which have been selected from 'Kafi' and consists of some chapters.

## CHAPTER ONE

## SUPPLICATIONS TO BE RECITED IN THE MORNING AND EVENING

The supplications in this chapter are other than those already set out above and are ten in number.

1. It has been reported from Imam Sadiq (a.s.) that Imam Ali bin Husain (a.s.) would recite at the start of the morning:

أَبْتَدِءُ يَوْمِي هَذَا بَيْنَ يَدَيَّ نِسْيَانِي وَعَجَلَتِي بِسْمِ اللَّهِ وَمَا شَاءَ اللَّهُ

2. It has been reported from Imam Sadiq (a.s.) that whoever recites the following three times at the time when night enters will be covered by one of the wings of Jibreel till dawn:

أَسْتَوْدِعُ اللَّهَ الْعَلِيِّ الْأَعْلَى الْجَلِيلَ الْعَظِيمَ نَفْسِي وَمَنْ يَعْنِينِي أَمْرُهُ أَسْتَوْدِعُ اللَّهَ نَفْسِي الْمَرْهُوبِ الْمَخُوفِ الْمُتَضَعِّعِ لِعَظَمَتِهِ كُلِّ شَيْءٍ

3. It has also been reported from the Imam (a.s.) that when evening falls, recite the following and then ask your wishes:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ وَأَدْبَارِ نَهَارِكَ وَحُضُورِ صَلَوَاتِكَ وَأَصْوَاتِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

4. Imam Sadiq (a.s.) is reported to have said that his father (saww) would recite the following when it was morning:

بِسْمِ اللَّهِ وَبِاللَّهِ وَإِلَى اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اللَّهُمَّ إِلَيْكَ أَسَأَمْتُ نَفْسِي وَإِلَيْكَ فَوَضْتُ أَمْرِي وَعَلَيْكَ تَوَكَّلْتُ يَا رَبَّ

الْعَالَمِينَ اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَمِنْ تَحْتِي وَمِنْ قِبَلِي لَا إِلَهَ إِلَّا أَنْتَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ نَسْتُلُكَ الْعَفْوَ وَالْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَشَرِّ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ ضُغْطِهِ الْقَبْرِ وَمِنْ ضِيقِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ سَطَوَاتِ اللَّيْلِ وَالنَّهَارِ اللَّهُمَّ رَبَّ الْمَشْعَرِ الْحَرَامِ وَرَبَّ الْبَلَدِ الْحَرَامِ وَرَبَّ الْحِلِّ وَالْأَحْرَامِ أبلغُ مُحَمَّدًا وَآلَ مُحَمَّدٍ عَنِّي السَّلَامَ اللَّهُمَّ إِنِّي أَعُوذُ بِدِرْعِكَ الْحَصِينَةِ وَأَعُوذُ بِجَمْعِكَ أَنْ تُمَيِّتَنِي غَرَقًا أَوْ حَرَقًا أَوْ شَرَقًا أَوْ قَوْدًا أَوْ صَبْرًا أَوْ مُسَمًّا أَوْ تَرْدِيًّا فِي بَرٍّ أَوْ أَكِيلِ السَّبْعِ أَوْ مَوْتِ الْفُجَاءَةِ أَوْ بَشِيءٍ مِنْ مَيِّتَاتِ السُّوءِ وَلَكِنْ أَمْتِنِي عَلَى فِرَاشِي فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُصِيبًا لِلْحَقِّ غَيْرَ مُخْطِئٍ أَوْ فِي الصَّفِّ الَّذِينَ نَعْتَهُمْ فِي كِبَابِكَ كَأَنَّهُمْ بَنِيَانٌ مَرَّصُوصٌ أُعِيدُ نَفْسِي وَوَلَدِي وَمَا رَزَقَنِي رَبِّي بِقَلِّ أَعُوذُ بِرَبِّ الْفَلَقِ

to the end of the Chapter:

وَأُعِيدُ نَفْسِي وَوَلَدِي وَمَا رَزَقَنِي رَبِّي بِقَلِّ أَعُوذُ بِرَبِّ النَّاسِ

to the end of the Chapter. Then say:

الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ اللَّهُ وَالْحَمْدُ لِلَّهِ مِثْلَ مَا خَلَقَ وَالْحَمْدُ لِلَّهِ مِلْأَ مَا خَلَقَ وَالْحَمْدُ لِلَّهِ مِدَادَ كِمَاتِهِ وَالْحَمْدُ لِلَّهِ زِينَةَ عَرْشِهِ وَالْحَمْدُ لِلَّهِ رِضَانَفْسِهِ وَلَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ

الْكَرِيمَ وَلَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَا  
 بَيْنَهُمَا وَرَبِّ الْعَرْشِ الْعَظِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ وَمِنْ شِمَاتَةِ الْأَعْدَاءِ  
 وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْوَقْرِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَالِدِ

and send salawaat on the Holy Prophet (saww) and his progeny (a.s.) ten times.

5. It has also been reported from Imam Sadiq (a.s.) that when you have completed the Maghrib and Fajr prayers, say seven times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Whoever does so will not be attacked by leprosy, vintiligo, madness or seventy kinds of afflictions. Say at the times morning and evening:

الْحَمْدُ لِلَّهِ رَبِّ الصَّبَاحِ الْحَمْدُ لِلْفَالِقِ الْأَصْبَاحِ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ بِقُدْرَتِهِ وَجَاءَ  
 بِالنَّهَارِ بِرَحْمَتِهِ وَنَحْنُ فِي عَافِيَةٍ

two times....

then recite Ayatul Kursi, the last part of the Chapter of Hashr, ten verses of the Chapter of Saffaat and:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ  
 الْعَالَمِينَ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ  
 الْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ  
 الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ  
 الْمَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبُكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي



ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

6. This supplication has also been reported from Imam Sadiq (a.s.) to be recited in the morning:

اللَّهُمَّ لَكَ الْحَمْدُ أَحْمَدُكَ وَأَسْتَعِينُكَ وَأَنْتَ رَبِّي وَأَنَا عَبْدُكَ أَصْبَحْتُ عَلَى عَهْدِكَ  
وَوَعَدِكَ وَأُؤْمِنُ بِوَعْدِكَ وَأُؤْفِي بِعَهْدِكَ مَا اسْتَطَعْتُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
وَحَدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَصْبَحْتُ عَلَى فِطْرَةِ الْإِسْلَامِ وَ  
كَلِمَةِ الْأَخْلَاصِ وَمِلَّةِ إِبْرَاهِيمَ وَدِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا عَلَى ذَلِكَ  
أَحْيَى وَأَمُوتُ أَنْشَاءُ اللَّهُ اللَّهُمَّ أَحْيِنِي مَا أَحْيَيْتَنِي وَأَمِتْنِي إِذَا أَمِتْنِي عَلَى ذَلِكَ  
وَابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ أَبْتَعِيَ بِذَلِكَ رِضْوَانَكَ وَاتَّبَاعَ سَبِيلِكَ إِلَيْكَ  
أَلْجَأْتُ ظَهْرِي وَإِلَيْكَ فَوَضْتُ أَمْرِي أَلْ مُحَمَّدٍ أَمْتِي لَيْسَ لِي أُمَّةٌ غَيْرُهُمْ بِهِمْ أُمَّتٌ وَ  
إِيَاهُمْ أَتَوَلَّى وَبِهِمْ أَقْتَدِي اللَّهُمَّ اجْعَلْهُمْ أَوْلِيَاءِي فِي الدُّنْيَا وَالْآخِرَةِ وَاجْعَلْنِي أَوْلَى  
أَوْلِيَاءِهِمْ وَأَعَادِي أَعْدَائِهِمْ فِي الدُّنْيَا وَالْآخِرَةِ وَالْحَقْنِي بِالصَّالِحِينَ وَأَبَائِي مَعَهُمْ

7. It has also been related from the Imam (a.s.) that whatever else you may omit reciting, the following should not be missed to be recited every morning and evening:

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هَذَا الصَّبَاحِ وَفِي هَذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ وَأَبْرَأُ  
إِلَيْكَ مِنْ أَهْلِ لَعْنَتِكَ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَبْرَأُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَفِي هَذَا

الصَّبَاحِ مِّنْ نَّحْنُ بَيْنَ ظَهْرَانِيهِمْ مِنَ الْمُشْرِكِينَ وَمَا كَانُوا يَعْبُدُونَ إِنَّهُمْ كَانُوا قَوْمَ سُوءٍ  
 فَاسْقِينِ اللَّهُمَّ اجْعَلْ مَا أَنْزَلْتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الصَّبَاحِ وَفِي هَذَا  
 الْيَوْمِ بَرَكَةً عَلَى أَوْلِيَائِكَ وَعِقَابًا عَلَى أَعْدَائِكَ اللَّهُمَّ وَالِ مَنْ وَالَاكَ وَعَادِ مَنْ عَادَكَ  
 اللَّهُمَّ اخْتِمْ لِي بِالْأَمْنِ وَالْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ  
 وَارْحَمَهُمَا كَمَا رَبَّيَانِي صَغِيرًا اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
 الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ اللَّهُمَّ إِنَّكَ تَعْلَمُ مُتَقَلِّبُهُمْ وَمَثْوَاهُمْ اللَّهُمَّ احْفَظْ إِمَامَ الْمُسْلِمِينَ  
 بِحِفْظِ الْإِيمَانِ وَأَنْصُرْهُ نَصْرًا عَزِيزًا وَأَفْتَحْ لَهُ فَتْحًا يَسِيرًا وَاجْعَلْ لَهُ وَلَنَا مِنْ لَدُنْكَ  
 سُلْطَانًا نَصِيرًا اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا وَالْفِرْقَ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَوَلَاةِ الْأَمْرِ بَعْدَ  
 رَسُولِكَ وَالْأُمَّةِ مِنْ بَعْدِهِ وَشِيعَتِهِمْ وَأَسْئَلُكَ الزِّيَادَةَ مِنْ فَضْلِكَ وَالْإِقْرَارِ مَا جَاءَ  
 بِهِ مِنْ عِنْدِكَ وَالتَّسْلِيمَ لِأَمْرِكَ وَالْمَحَافَظَةَ عَلَى مَا أَمَرْتَ بِهِ لَا أَسْتَعِينُ بِهِ بِدَلَا وَلَا  
 أَشْتَرِي بِهِ ثَمَنًا قَلِيلًا اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا  
 يُقْضَى عَلَيْكَ وَلَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبِّ الْبَيْتِ تَقَبَّلْ  
 مِنِّي دُعَائِي وَمَا تَقَرَّبْتُ بِهِ إِلَيْكَ مِنْ خَيْرٍ فَضَاعِفُهُ لِي أَضْعَافًا كَثِيرَةً وَأَتَنَا مِنْ لَدُنْكَ  
 أَجْرًا عَظِيمًا رَبِّ مَا أَحْسَنَ مَا أَبْلَيْتَنِي وَأَعْظَمَ مَا أَعْطَيْتَنِي وَأَطْوَلَ مَا عَافَيْتَنِي وَ  
 أَكْثَرَ مَا سَتَرْتَ عَلَيَّ فَلَكَ الْحَمْدُ يَا إِلَهِي كَثِيرًا طَيِّبًا مُبَارَكًا عَلَيْهِ مِلَأَ السَّمَوَاتِ وَمِلَأَ

الأَرْضِ وَمِمَّا شَاءَ رَبِّي وَرَضِيَ وَكَأَيُّ نَبِيٍّ لَوْ جَهَّ رَبِّي ذِي الْجَلَالِ وَالْإِكْرَامِ

8. It has been reported from Imam Muhammad Baqir (a.s.) that whoever recites at dawn:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ

بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ten times, sends salawaat on the Holy Prophet (saww) and his progeny (a.s.) ten times, recites “Subhanallah” thirty five times, recites “Lailahailallah” thirty five times and recites “Alhamdulillah” thirty five times will not be recorded on that day amongst the careless. If he recites likewise during the night will not be so recorded in the night either.

9. Muhammad bin Fadheel reports that he wrote to Imam Muhammad Taqi (a.s.) to teach him a supplication and he replied that he should recite in the morning and evening:

اللَّهُ اللَّهُ رَبِّي الرَّحْمَنُ الرَّحِيمُ لَا أُشْرِكُ بِهِ شَيْئًا

Then he should seek his wishes for these words should precede asking for wishes.

10. Imam Sadiq (a.s.) is reported to have stated to Dawood Riqqi not to omit reciting the following supplication three times in the morning and three times in the evening as his father used to say that the supplication is from the treasures:

اللَّهُمَّ اجْعَلْنِي فِي دَرَعِكَ الْحَصِينَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ

## CHAPTER TWO SEVEN SUPPLICATIONS TO BE RECITED AT BEDTIME AND ON RISING

1. Imam Sadiq (a.s.) is reported to have said that if a person recites the following three times at the time of going to bed, he will be cleansed of all his sins as he was at the time of his birth:

الْحَمْدُ لِلَّهِ الَّذِي عَلَّقَهُمَّ وَالْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَّرَ وَالْحَمْدُ لِلَّهِ الَّذِي مَلَكَ  
فَقَدَّرَ وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَيُمِيتُ الْأَحْيَاءَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

This report has also been cited by Suduq and Sheikh. In 'Iddatul Dae' Imam Sadiq (a.s.) is reported to have said that this is a small reward which is distinct from the praise of Allah. But in that report the second Hamd is after the third.

2. The Imam (a.s.) is also reported to have stated that when the Holy Messenger (saww) got into bed he would recite the Ayatul Kursi and say:

بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَكَفَّرْتُ بِالطَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَفِي يَقْظَتِي

3. Mufadhhal bin Omar has reported that Imam Sadiq (a.s.) told him that if was able he should not spend the night without reciting the eleven words. He asked which were the words and the Imam (a.s.) replied:

أَعُوذُ بِعِزَّةِ اللَّهِ وَأَعُوذُ بِقُدْرَةِ اللَّهِ وَأَعُوذُ بِجَلَالِ اللَّهِ وَأَعُوذُ بِسُلْطَانِ اللَّهِ وَأَعُوذُ  
بِجَمَالِ اللَّهِ وَأَعُوذُ بِدَفْعِ اللَّهِ وَأَعُوذُ بِمَنْعِ اللَّهِ وَأَعُوذُ بِجَمْعِ اللَّهِ وَأَعُوذُ بِمَلِكِ اللَّهِ وَ  
أَعُوذُ بِوَجْهِ اللَّهِ وَأَعُوذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ شَرِّ مَا خَلَقَ وَرَبِّهِ وَذَرَعِ

and asked him to make them an amulet for himself whenever he wished.

4. It has been reported from Imam Sadiq (a.s.) that whoever recites a hundred times the Chapter of Ikhlas when he proceeds to his bed, his sins of fifty years are forgiven. It has also been reported from the Imam (a.s.) that whoever recites at the time he proceeds to his bed the Chapters of Kafiroon and Ikhlas, Allah records his disgust with polytheism.

5. Imam Sadiq (a.s.) has related that the Holy Messenger (saww) has stated that whoever wishes to wake up for the salaah of shab should say when he enters his bed:

اللَّهُمَّ لَا تُؤْمِنِي مَكْرَكَ وَلَا تُنْسِنِي ذِكْرَكَ وَلَا تَجْعَلْنِي مِنَ الْغَافِلِينَ أَقُومُ سَاعَةً كَذَا وَكَذَا

(he should then make intention of waking up at a particular time). Allah will nominate an angel to wake him up at whatever time he will mention.

6. The Imam (a.s.) has also said that whoever of you wake up from sleep should say:

سُبْحَانَ اللَّهِ رَبِّ النَّبِيِّينَ وَإِلَهُ الْمُرْسَلِينَ وَرَبِّ الْمُسْتَضْعَفِينَ وَالْحَمْدُ لِلَّهِ الَّذِي  
يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

When this is recited, Allah states that His creature had stated the truth and expressed his gratitude.

7. Abdul Rehman bin Hajjaj has reported that when Imam Sadiq (a.s.) woke up during the last part of the night, he would recite aloud so that the whole household would hear:

اللَّهُمَّ أَعِنِّي عَلَى هَوْلِ الْمَطْلَعِ وَوَسَّعْ عَلَيَّ ضَيْقَ الْمُنْجَعِ وَارْزُقْنِي خَيْرَ مَا قَبْلَ الْمَوْتِ وَ  
ارْزُقْنِي خَيْرَ مَا بَعْدَ الْمَوْتِ

## CHAPTER THREE

## EIGHT SUPPLICATIONS TO BE RECITED ON LEAVING HOME

1. It has been reported from Imam Sadiq (a.s.) that when a person wishes to leave his home he should say three times:

اللَّهُ أَكْبَرُ

and three times:

بِاللَّهِ أَخْرَجُ وَبِاللَّهِ أَدْخُلُ وَعَلَى اللَّهِ أَتَوَكَّلُ

Then say:

اللَّهُمَّ افْتَحْ لِي فِي وَجْهِي هَذَا بِخَيْرٍ وَاخْتَمِ لِي بِخَيْرٍ وَقِنِي شَرَّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ  
بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

He will remain in the protection of Allah till he returns to that home.

2. Imam Zainul Abideen (a.s.) is reported to have said that at the time of going out of the door of the house one should say:

بِسْمِ اللَّهِ أَمَنْتُ بِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ

3. Imam Muhammad Baqir (a.s.) has stated that anybody who at the time of leaving home says:

بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورٍ مِثْلِ كُلِّهَا وَ  
أَعُوذُ بِكَ مِنْ خَيْرِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ

Allah will protect him from anything that would cause him grief in the affairs of the world or the Hereafter.

4. It has been reported from Imam Sadiq (a.s.) that when you leave home, recite:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا  
 خَرَجْتُ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ لَهُ اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَأَتَمِّمْ  
 عَلَيَّ نِعْمَتَكَ وَاسْتَعْمِلْنِي فِي طَاعَتِكَ وَاجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَتَوَفَّنِي عَلَى  
 مِلَّتِكَ وَمِلَّةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

5. Imam Ridha (a.s.) has stated that his father would recite these words when he left home:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ لَا بِحَوْلِ مِنِّي وَلَا قُوَّتِي بَلْ  
 بِحَوْلِكَ وَقُوَّتِكَ يَا رَبِّ مُتَعَرِّضًا لِلرِّزْقِ فَاتِنِي بِهِ فِي عَافِيَةٍ

6. It has been reported from Imam Sadiq (a.s.) that whoever recites the Chapter of Ikhlas ten times when he leaves home he becomes protected by Allah who guards him till he returns home.

7. It has been reported from Imam Moosa (a.s.) that when you wish to proceed on a journey, stand at the door of your house and recite the Chapter of Al-Hamd, facing forward, then turning to your right and then turning to your left and do likewise reciting the Chapters of Ikhlas, Falaq and Nas and then say:

اللَّهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِيَ وَسَلِّمْ لِي وَسَلِّمْ لِمَعِيَ وَبَلِّغْنِي وَبَلِّغْ مَا مَعِيَ  
 بَلَاغًا حَسَنًا

8. It has also been reported from the Imam (a.s.) that when you are out of your house whether proceeding on a journey or not, say:

بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

#### CHAPTER FOUR

#### FIVE SUPPLICATIONS TO BE RECITED BEFORE AND AFTER SALAAT

1. Imam Sadiq (a.s.) has reported that Amirul Mu'mineen (a.s.) has said that whoever recites the following supplication when he rises to recite the salaah and before commencing it will be with the Holy Prophet (saww) and his progeny (a.s.):

اللَّهُمَّ إِنِّي أَتُوجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأُقَدِّمُهُمْ بَيْنَ يَدَيَّ صَلَوَاتِي وَآتَقَرُّ بِهِمْ  
إِلَيْكَ فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُتَقَرِّبِينَ مَنْنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ  
فَاخْتَمِ لِي بِطَاعَتِهِمْ وَمَعْرِفَتِهِمْ وَوَلَايَتِهِمْ فَإِنَّهَا السَّعَادَةُ وَاخْتَمِ لِي بِهَا فَإِنَّكَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ

Then recites the salaah and on completion, recite:

اللَّهُمَّ اجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ عَافِيَةٍ وَبَلَاءٍ وَاجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي  
كُلِّ مَثْوَى وَمُنْقَلَبٍ اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَاهُمْ وَمَمَاتِي مَمَاتَهُمْ وَاجْعَلْنِي مَعَهُمْ فِي  
الْمَوَاطِنِ كُلِّهَا وَلَا تَفَرِّقْ بَيْنِي وَبَيْنَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

2. Safwaan Jammaal has reported he saw that Imam Sadiq (a.s.) faced the qiblah before takbir and recited:

اللَّهُمَّ لَا تُؤَيِّسْنِي مِنْ رَوْحِكَ وَلَا تُقَنِّطْنِي مِنْ رَحْمَتِكَ وَلَا تُؤْمِنِي مَكْرِكَ فَإِنَّهُ لَا يَأْمَنُ  
مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

3. Imam Sadiq (a.s.) has reported that Amirul Mu'mineen (a.s.) used to recite on completion of the Zohr prayers:



اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَكَرَمِكَ وَأَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَ  
 أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَنْبِيَائِكَ الْمُرْسَلِينَ وَبِكَ اللَّهُمَّ أَنْتَ الْغَنِيُّ عَنِّي  
 وَبِي الْفَاقَةُ إِلَيْكَ أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ إِلَيْكَ أَقْلَتْنِي عَثْرَتِي وَسَتَرْتَ عَلَيَّ ذُنُوبِي  
 فَاقْضِ الْيَوْمَ حَاجَتِي وَلَا تَعَذِّبْنِي بِقَبِيحٍ مَا تَعَلَّمَ مِنِّي بَلْ عَفْوِكَ وَجُودِكَ يَسْعُنِي

Then he would proceed into sijdah and recite:

يَا أَهْلَ التَّقْوَىٰ وَيَا أَهْلَ الْمَغْفِرَةِ يَا بَرِيًّا رَحِيمًا أَنْتَ أَرْبُّنِي مِنْ أَبِي وَأُمِّي وَمِنْ  
 جَمِيعِ الْخَلَائِقِ أَقْبِنِي بِقَضَاءِ حَاجَتِي مُجَابًا دُعَائِي مَرَحُومًا صَوْتِي قَدْ كَشَفْتَ  
 أَنْوَاعَ الْبَلَاءِ عَنِّي

4. It has been reported from Imam Muhammad Taqi (a.s.) that on completion of obligatory prayers, one should say:

رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ نَبِيًّا وَبِالْإِسْلَامِ دِينًا وَبِالْقُرْآنِ كِتَابًا وَبِعَلِيٍّ وَبِالْحَسَنِ وَالْحُسَيْنِ  
 وَعَلِيٍّ وَمُحَمَّدٍ وَجَعْفَرٍ وَمُوسَىٰ وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنِ وَالْحُجَّةِ أَمَّةَ اللَّهِ وَلِيَّكَ  
 الْقَائِمِ الْحُجَّةُ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمَنْ فَوْقَهُ وَ  
 مِنْ تَحْتِهِ وَامْدُدْ لَهُ فِي عُمُرِهِ وَاجْعَلْهُ الْقَائِمَ بِأَمْرِكَ وَالْمُنْتَصِرَ لِدِينِكَ وَارِهِ مَا يُحِبُّ وَ  
 مَا يُقْرِبُهُ عَيْنُهُ فِي نَفْسِهِ وَذُرِّيَّتِهِ وَفِي أَهْلِهِ وَمَالِهِ وَفِي شَيْعَتِهِ وَفِي عَدُوِّهِ وَارِهِمْ مِنْهُ مَا

يَحْدُرُونَ وَأَرِهْ فِيهِمْ مَا يُحِبُّ وَتَقَرِّبْهُ عَيْنَهُ وَأَشْفِ صُدُورَنَا وَصُدُورَ قَوْمٍ مُؤْمِنِينَ

He has stated that on completion of salaah the Holy Messenger (saww) used to recite:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَأَسْرَأِي عَلَى نَفْسِي  
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بِعِلْمِكَ الْغَيْبِ وَ  
بِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَامَتِ الْحَيَاةَ خَيْرًا لِي فَأَحْيِنِي وَتَوَفَّنِي إِذَا عَامَتِ  
الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتِكَ فِي السِّرِّ وَالْعَلَانِيَةِ وَكَلِمَةَ الْحَقِّ فِي  
الْغَضَبِ وَالرِّضَا وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَا وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَا تَنْقُطُ وَ  
أَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَبِرَكَّةِ الْمَوْتِ بَعْدَ الْعَيْشِ وَبِرَدِّ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ الْمُنْظَرِ  
إِلَى وَجْهِكَ وَشَوْقًا إِلَى رُؤْيَتِكَ وَلِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا قَتْنَةٍ مُضِلَّةٍ اللَّهُمَّ ز  
يُنَا بَرِيئَةَ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ اللَّهُمَّ إِنِّي أَسْأَلُكَ  
عَزِيمَةَ الرَّشَادِ وَالشَّبَابِ فِي الْأَمْرِ وَالرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عَافِيَتِكَ  
وَأَدَاءَ حَقِّكَ وَأَسْأَلُكَ يَا رَبِّ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَأَسْتَعْفِرُكَ لِمَا تَعَلَّمْتُ وَأَسْأَلُكَ  
خَيْرَ مَا تَعَلَّمْتُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمْتُ فَإِنَّكَ تَعَلَّمْتَ وَلَا نَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ

5. It has been reported from Imam Sadiq (a.s.) that whoever recites these words at each obligatory prayers, he, his house, property and family will all be protected:

أَجِيرُ نَفْسِي وَمَالِي وَوَلَدِي وَأَهْلِي وَدَارِي كُلَّ مَا هُوَ مِنِّي بِاللَّهِ الْوَاحِدِ الْأَحَدِ

الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَأَجِيرُ نَفْسِي وَمَالِي وَوَلَدِي  
وَكُلِّ مَا هُوَ مِنِّي بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ

to the end of the Chapter:

وَأَجِيرُ نَفْسِي وَمَالِي وَوَلَدِي وَكُلِّ مَا هُوَ مِنِّي بِرَبِّ النَّاسِ مَلِكِ النَّاسِ

to the end of the Chapter:

وَأَجِيرُ نَفْسِي وَمَالِي وَوَلَدِي وَكُلِّ مَا هُوَ مِنِّي بِاللَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا  
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

to the end of the verse.

## CHAPTER FIVE

### FIVE SUPPLICATIONS FOR SUSTENANCE

1. Muawiya bin Ammaar has reported that he requested Imam Sadiq (a.s.) to teach him a supplication for sustenance. The Imam (a.s.) taught him the following supplication. He reports he had not seen anything superior for the purpose :

اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ الْحَلَالِ الطَّيِّبِ رِزْقًا وَاسِعًا حَلَالًا طَيِّبًا بَلَاغًا  
لِلدُّنْيَا وَالْآخِرَةِ صَبَابًا هَنِئًا مَرِيئًا مِنْ غَيْرِ كَدٍّ وَلَا مَنٍّ مِنْ أَحَدٍ مِنْ خَلْقِكَ الْوَاسِعَةِ  
مِنْ فَضْلِكَ الْوَاسِعِ فَإِنَّكَ قُلْتَ وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَمِنْ فَضْلِكَ أَسْأَلُ وَمِنْ  
عَطِيَّتِكَ أَسْأَلُ وَمِنْ يَدِكَ الْمَلَأَ أَسْأَلُ

2. It has been reported that Imam Muhammad Baqir (a.s.) taught Zayd bin Shahhaam that to ask for sustenance, pray in the sijdah of an obligatory prayer as

follows:

يَا خَيْرَ الْمَسْئُولِينَ يَا خَيْرَ الْمُعْطِينَ ارْزُقْنِي وَارْزُقْ عِيَالِي مِنْ فَضْلِكَ فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

3. Abu Basir has narrated that he complained to Imam Sadiq (a.s.) about his sustenance and requested him to teach him a supplication for the purpose. The Imam (a.s.) taught him the following supplication. He has stated that from the time he commenced its recitation, he was not in need again. The Imam (a.s.) taught that the supplication be recited in the sijdah during the salaah of shab:

يَا خَيْرَ مَدْعُوِيَا خَيْرَ مَسْئُولٍ وَيَا أَوْسَعَ مَنْ أَعْطَى وَيَا خَيْرَ مُرْتَجِي ارْزُقْنِي وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ وَسَبِّبْ لِي رِزْقًا مِنْ قَبْلِكَ مِنْ فَضْلِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The late author states that in 'Misbah' Sheikh Toosi reports this supplication is to be recited in the last sijdah of the eighth rakat of the nafilah of shab.

4. It has been reported that the Holy Messenger (saw) taught the following supplication for sustenance:

يَا رَازِقَ الْمُحَلِّينَ وَيَا رَاحِمَ الْمَالِكِينَ وَيَا وَلِيَّ الْمُؤْمِنِينَ وَيَا ذَا الْقُوَّةِ الْمُتِينَ صَلِّ عَلَيَّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَارْزُقْنِي وَعَافِنِي وَاكْفِنِي مَا أِهْمَنِي

5. Abu Basir has reported the following supplication for sustenance from Imam Sadiq (a.s.) who stated that it was the supplication by which Ali bin Husain (a.s.) sought from Allah :

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الْمَعِيشَةِ مَعِيشَةً اتَّقَوْتُ بِهَا عَلَى جَمِيعِ حَوَائِجِي وَأَتَوَصَّلُ بِهَا فِي الْحَيَاةِ إِلَى آخِرَتِي مِنْ غَيْرِ أَنْ تُتْرِفَنِي فِيهَا فَأَطْغَى أَوْ تُقْتَرِبَهَا عَلَيَّ فَأَشْقَى أَوْسَعَ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ وَأَفْضَلَ عَلَيَّ مِنْ سَبَبِ فَضْلِكَ نِعْمَةً مِنْكَ سَابِغَةً وَعَطَاءً غَيْرَ مَمْنُونٍ ثُمَّ لَا تُشْغَلْنِي عَنْ شُكْرِ نِعْمَتِكَ بِأَكْثَارٍ مِنْهَا تُلْهِبُنِي بِهَجْتِهِ وَ

تَفْتِنُنِي زَهْرَاتُ زَهْوَتِهِ وَلَا بِأَقْلَالٍ عَلَيَّ مِنْهَا يَقْصُرُ عَمَلِي كَدُّهُ وَيَمْلَأُ صَدْرِي هَمُّهُ  
أَعْطِنِي مِنْ ذَلِكَ يَا إِلَهِي غِنَى عَنْ شِرَارِ خَلْقِكَ وَبَلَاغًا أَنَالُ بِهِ رِضْوَانَكَ وَ  
أَعُوذُ بِكَ يَا إِلَهِي مِنْ شَرِّ الدُّنْيَا وَشَرِّ مَا فِيهَا وَلَا تَجْعَلْ عَلَيَّ الدُّنْيَا سِجْنًا وَلَا فِرَاقَهَا عَلَيَّ  
حُرْنَا أَخْرِجْنِي مِنْ قَلْبَتِهَا مَرْضِيًّا عَنِّي مَقْبُولًا فِيهَا عَمَلِي إِلَى دَارِ الْحَيَوَانِ وَمَسَاكِنِ  
الْأَخْيَارِ وَأَبْدَلْنِي بِالدُّنْيَا الْفَانِيَةِ نَعِيمِ الدَّارِ الْبَاقِيَةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَزْلِهَا وَ  
زَلَالِهَا وَسَطَوَاتِ شَيَاطِينِهَا وَسَلْطِينِهَا وَنَكَالِهَا وَمِنْ بَغْيٍ مِنْ بَغْيٍ عَلَيَّ فِيهَا اللَّهُمَّ  
مَنْ كَادَنِي فَكِدْهُ وَمَنْ أَرَادَنِي فَارِدْهُ وَقُلْ عَنِّي حَدَّ مَنْ نَصَبَ لِي حَدَّهُ وَأَطْفَاءَ  
عَنِّي نَارَ مَنْ شَبَّ لِي وَقُوْدَهُ وَاكْفِنِي مَكْرَ الْمَكْرَةِ وَافْقَأْ عَنِّي عُيُونَ الْكُفْرَةِ وَ  
اكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَادْفَعْ عَنِّي شَرَّ الْحَسَدَةِ وَاعْصِمْنِي مِنْ ذَلِكَ  
بِالسَّكِينَةِ وَالْبَسْنِيِّ رِدْعِكَ الْحَصِينَةَ وَأَحِينِي فِي سِتْرِكَ الْوَاقِي وَأَصْلِحْ لِي حَالِي وَ  
صَدِّقْ قَوْلِي بِفِعَالِي وَبَارِكْ لِي فِي أَهْلِي وَمَالِي

The late author states that salaah for increase in sustenance have been set out in part two above.

## CHAPTER SIX

## SUPPLICATIONS FOR DEBT

1. Imam Sadiq (a.s.) is reported to have stated that the following supplication be recited:

اللَّهُمَّ لِحِظَّةٍ مِنْ لِحَظَاتِكَ تُيسِّرُ عَلَيَّ غُرْمَائِي بِهَا الْقَضَاءَ وَتُيسِّرُ لِي بِهَا الْاِقْتِضَاءَ  
 اِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

2 The following supplication has been reported from Imam Moosa bin Ja'fer (a.s.):

اللَّهُمَّ ارْزُدْ اِلَيَّ جَمِيعَ خَلْقِكَ مِظَالَهُمُ الَّتِي قَبْلِي صَغِيرَهَا وَكَبِيرَهَا فِي يُسْرِ مِنْكَ وَ  
 عَافِيَةٍ وَمَا لَمْ تَبْلُغْهُ قُوَّتِي وَلَمْ تَسْعَهُ ذَاتُ يَدِي وَلَمْ يَقَوْ عَلَيْهِ بَدَنِي وَيَقِينِي وَنَفْسِي  
 فَادِهِ عَنِّي مِنْ جَزِيلٍ مَا عِنْدَكَ مِنْ فَضْلِكَ ثُمَّ لَا تُخَلِّفْ عَلَيَّ مِنْهُ شَيْئًا تَقْضِيهِ  
 مِنْ حَسَنَاتِي يَا اَرْحَمَ الرَّاحِمِينَ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اَشْهَدُ  
 اَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَ اَنْ الدِّينَ كَمَا شَرَعَ وَ اَنْ الْاِسْلَامَ كَمَا وَصَفَ وَ اَنْ  
 الْكِتَابَ كَمَا اَنْزَلَ وَ اَنْ الْقَوْلَ كَمَا حَدَّثَ وَ اَنْ اللهُ هُوَ الْحَقُّ الْمُبِينُ ذَكَرَ اللهُ  
 مُحَمَّدًا وَ اَهْلَ بَيْتِهِ بِخَيْرٍ وَ حَيًّا مُحَمَّدًا وَ اَهْلَ بَيْتِهِ بِالسَّلَامِ

## CHAPTER SEVEN

### TWELVE SUPPLICATIONS FOR RELIEF FROM GRIEF, ANXIETY, FEAR ETC.

1. It has been reported from Imam Muhammad Baqir (a.s.) that if something occurs by which you are frightened, recite two rakaats and say:

يَا أَبْصَرَ النَّاطِرِينَ وَيَا أَسْمَعَ السَّامِعِينَ وَيَا أَسْرَعَ الْحَاسِبِينَ وَيَا أَرْحَمَ الرَّحِمِينَ

seventy times and each time mention your wish.

2. The Holy Messenger (saww) is reported to have said that whoever is beset with sorrow, anxiety, calamity or hardship should recite:

اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

3. Imam Sadiq (a.s.) is reported to have stated that when the brothers of Hadhrat Yusuf threw him into a well, Jibreel (a.s.) approached him and asked him what he was doing there. He replied that his brothers had thrown him into the well. Jibreel (a.s.) asked him if he wished to come out of the well. He replied that that depended upon the will of Allah. If He would wish so, He would get him out of the well. Jibreel (a.s.) said that Allah had stated that he should recite this supplication by which He would get him out of the well. The supplication is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ  
ذُو الْجَلَالِ وَالْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ لِي مِمَّا أَنَا  
فِيهِ فَرَجًا وَمَخْرَجًا

A caravan of travellers appeared and got him out as Allah has described in the Holy Quran.

4. It has been reported from Imam Sadiq (a.s.) that when you fear a happening, recite:

اللَّهُمَّ أَنْكَ لَا يَكْفِي مِنْكَ أَحَدٌ وَأَنْتَ تَكْفِي مِنْ كُلِّ أَحَدٍ مِنْ خَلْقِكَ فَاصْفِنِي كَذَا وَكَذَا

According to another report, recite:

يَا كَافِيًا مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْكَ شَيْءٌ فِي السَّمَوَاتِ وَالْأَرْضِ إِكْفِي مَا  
أَهْمَنِي مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ وَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ

where you have to meet a ruler you fear, recite:

بِاللَّهِ اسْتَفْتِيحُ وَبِاللَّهِ اسْتَنْجِحُ وَنُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اتَّوَجَّهُ اللَّهُمَّ زَلَّلْ لِي  
صُعُوبَتَهُ وَسَهِّلْ لِي حُزُونَتهُ فَإِنَّكَ تَمَحُّو مَا تَشَاءُ وَتُثَبِّتُ وَعِنْدَكَ أُمُّ الْكِتَابِ  
حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَامْتَنِعْ بِحَوْلِ  
اللَّهِ وَقُوَّتِهِ مِنْ حَوْلِهِمْ وَقُوَّتِهِمْ وَامْتَنِعْ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَلَا حَوْلَ وَ  
لَا قُوَّةَ إِلَّا بِاللَّهِ

5. It has been reported that this is a supplication of Imam Baqir (a.s.) to be recited in such circumstances:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْ لِي وَارْحَمْنِي وَزَكِّ عَمَلِي وَبَيِّرْ  
مُنْقَلَبِي وَاهْدِ قَلْبِي وَأَمِنْ خَوْفِي وَعَافِنِي فِي عَمْرِي كُلِّهِ وَثَبِّتْ حُجَّتِي وَاعْفِرْ  
خَطَايَايَ وَبَيِّضْ وَجْهِي وَاعْصِمْنِي فِي دِينِي وَسَهِّلْ مَطْلَبِي وَوَسِّعْ عَلَيَّ فِي  
رِزْقِي فَإِنِّي ضَعِيفٌ وَتَجَاوَزَ عَنْ سَيِّئِ مَا عِنْدِي بِحَسَنِ مَا عِنْدَكَ وَلَا تَفْجَعْنِي  
بِنَفْسِي وَلَا تَفْجَعْ لِي حَمِيمًا وَهَبْ لِي يَا إِلَهِي لِحِطَّةً مِنْ لِحَطَاتِكَ تَكْشِفُ بِهَا  
عَنِّي جَمِيعَ مَا بِهِ ابْتَلَيْتَنِي وَتَرُدُّهَا عَلَيَّ مَا هُوَ أَحْسَنُ عَادَتِكَ عِنْدِي فَقَدْ ضَعُفَتْ



قُوَّتِي وَقَلَّتْ حِيلَتِي وَانْقَطَعَ مِنْ خَلْقِكَ رَجَائِي وَلَمْ يَبْقِ إِلَّا رَجَاؤُكَ وَتَوَكَّلْتُ عَلَيْكَ  
 وَقُدِّرْتَكَ عَلَيَّ يَا رَبِّ أَنْ تَرْحَمَنِي وَتُعَافِنِي كَقُدْرَتِكَ عَلَيَّ أَنْ تُعَذِّبَنِي وَتَبْنِيَنِي  
 إِلَهِي ذِكْرُ عَوَائِدِكَ يُؤْنِسُنِي وَالرَّجَاءُ لِأَنْعَامِكَ يُقْوِينِي وَلَمْ أَخْلُ مِنْ نِعْمِكَ مُنْذُ  
 خَلَقْتَنِي فَأَنْتَ رَبِّي وَسَيِّدِي وَمَفْرَعِي وَبَلْغَامِي وَالْحَافِظُ لِي وَالذَّابُّ عَنِّي  
 وَالرَّحِيمُ بِي وَالْمُتَكَفِّلُ بِرِزْقِي وَفِي قَضَائِكَ وَقُدْرَتِكَ كُلُّ مَا أَنَا فِيهِ فَلْيَكُنْ يَا  
 سَيِّدِي وَمَوْلَايَ فِيمَا قَضَيْتَ وَقَدَّرْتَ وَحَمَمْتَ تَعْجِيلَ خَلَاصِي مِمَّا أَنَا فِيهِ  
 جَمِيهِ وَالْعَافِيَةُ لِي فَإِنِّي لَا أَجِدُ لِدَفْعِ ذَلِكَ أَحَدًا غَيْرَكَ وَلَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ  
 فَكُنْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ وَرَجَائِي لَكَ وَارْحَمْ  
 تَضْرُعِي وَاسْتِكَانَتِي وَضَعْفَ رُكْنِي وَآمِنُنْ بِذَلِكَ عَلَيَّ وَعَلَى كُلِّ دَاعٍ دَعَاكَ  
 يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

6. Imam Ja'fer Sadiq (a.s.) has reported that Imam Ali bin Husain (a.s.) has stated that he became relieved of all fear and anxiety once he recited these words even if all the jinn and men gathered to harm him:

بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ وَإِلَى اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَآلِهِ اللَّهُمَّ إِلَيْكَ أَسَلْتُ نَفْسِي وَإِلَيْكَ وَجْهْتُ وَجْهِي وَإِلَيْكَ  
 أَلْبَجَاتُ ظَهْرِي وَإِلَيْكَ فَوَّضْتُ أَمْرِي اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ

يَدَى وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَمِنْ تَحْتِي وَمَا قَبْلِي وَ  
 ادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ فَإِنَّهُ لَأَحْوَلُ وَلَا قُوَّةَ إِلَّا بِكَ

7. For relief of affliction, suffering and fear of a ruler, it has been reported that the supplication of the Ahlul Bayt should be recited:

يَا كَاتِبًا قَبْلَ كُلِّ شَيْءٍ وَيَا مُكُونَ كُلِّ شَيْءٍ وَيَا بَاقِيًا بَعْدَ كُلِّ شَيْءٍ صَلِّ عَلَيَّ مُحَمَّدٌ  
 وَالِ مُحَمَّدٌ وَافْعَلْ بِي كَذَا وَكَذَا

Then ask for your wishes.

8. Imam Muhammad Taqi (a.s.) is reported to have stated that for relief from difficulties and improvement of affairs, one must persevere in reciting:

يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ أَكْفِنِي مَا أَهَمَّنِي

9. It has been reported from Imam Zainul Abideen (a.s.) that he stated to his son that whenever misfortune fell on any of them, they should make wudhoo, recite two or four rakaats and then recite:

يَا مَوْضِعَ كُلِّ شَكْوَى وَيَا سَامِعَ كُلِّ نَجْوَى وَيَا شَاهِدَ كُلِّ مَلَأٍ وَيَا عَالِمَ كُلِّ خَفِيَّةٍ  
 وَيَا دَافِعَ مَا يَشَاءُ مِنْ بَلِيَّةٍ يَا خَلِيلَ إِبْرَاهِيمَ وَيَا نَجِيَّ مُوسَى وَيَا مُصْطَفَى مُحَمَّدٍ  
 صَلَّى اللَّهُ عَلَيْهِ وَاللَّهُ أَدْعُوكَ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَقَلَّتْ حِيلَتُهُ وَضَعُفَتْ  
 قُوَّتُهُ دُعَاءَ الْغَرِيبِ الْغَرِيقِ الْمُضْطَرِّ الَّذِي لَا يَجِدُ لِكَشْفِ مَا هُوَ فِيهِ إِلَّا أَنْتَ يَا  
 أَرْحَمَ الرَّاحِمِينَ

If anyone recites this supplication, his misfortune will be averted, Allah willing.

10. It has been reported from Imam Ja'fer Sadiq (a.s.) that for relief from

sorrow and anxiety, perform a ghusl, recite two rakaats and recite:

يَا فَارِجَ الْهَمِّ وَيَا كَاشِفَ الْغَمِّ يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا فَارِجَ هَمِّي وَ  
 اكْشِفْ غَمِّي يَا اللَّهُ الْوَاحِدَ الْأَحَدَ الصَّمَدَ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا  
 أَحَدٌ اعْصِمْنِي وَطَهِّرْنِي وَادْهَبْ بِنَيْتِي

Then recite the Ayatul Kursi and Chapters of Falaq and Nas.

11. It has been reported that for relief from sorrow the following be recited a hundred times in sijdah:

يَا حَيُّ يَا قَيُّوْمُ يَا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيثُ فَارْحَمْنِي مَا أَهَمَّنِي وَلَا  
 تَكَلِّبْنِي إِلَى نَفْسِي

12. It has been reported that Imam Moosa bin Ja'fer (a.s.) stated to Sama'ah that whenever he had a wish to ask from Allah, he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ فَإِنَّ لَهُمَا عِنْدَكَ شَأْنًا مِنَ الشَّانِ وَقَدْرًا  
 مِنَ الْقَدْرِ فَبِحَقِّ ذَلِكَ الشَّانِ وَبِحَقِّ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

On the Day of Judgement there will not be a distinguished angel or a Prophet who was also a Messenger or a tried believer who will not need the recommendation of Muhammad (saww) and Ali (a.s.).

The late author states that ibne Abil Hadeed has reported that Imam Amiril Mu'mineen (a.s.) has stated that once he requested the Holy Messenger (saww) to pray for his forgiveness. The Holy Messenger (saww) replied that he would. Then he rose, recited salaah and then raised his hands for supplication. At that point, Imam Amiril Mu'mineen (a.s.) brought his ear close to the Holy Messenger (saww) to hear the supplication and heard him pray:

اللَّهُمَّ بِحَقِّ عَلِيٍّ عِنْدَكَ اغْفِرْ لِعَلِيٍّ

meaning: O Allah, for the sake of Ali, forgive him. Imam asked the Holy Messenger (saww) what kind of supplication that was. He replied asking whether there was anybody more honourable and beloved to Allah whose intercession he could have sought.

The late author states that in the first part, supplications have been set out to be recited in the sijdah of gratitude. Some of them would be relevant even under this part.

### CHAPTER EIGHT

#### SUPPLICATIONS FOR CURE OF ILLNESSES

1. It has been reported from Imam Sadiq (a.s.) that for relief from ailment, one should recite:

بِسْمِ اللَّهِ وَبِاللَّهِ كَمْ مِنْ نِعْمَةٍ لَلَّهِ فِي عِرْقِ سَاكِنٍ وَغَيْرِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَغَيْرِ شَاكِرٍ

one should hold one's beard with the right hand after obligatory salaah and recite three times:

اللَّهُمَّ فَرِّجْ عَنِّي كُرْبَتِي وَعَجِّلْ عَافِيَتِي وَاكْشِفْ ضُرِّي

one should attempt to recite this supplication with tears and weeping.

2. Imam Sadiq (a.s.) has stated that one should keep one's hand on the location of pain and recite:

بِسْمِ اللَّهِ وَبِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ لَاحَوْلَ وَ لَاقُوَّةَ إِلَّا بِاللَّهِ

اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ

Then the right hand should be rubbed three times on the location of pain.

3. Imam Muhammad Baqir (a.s.) has reported that once Amiril Mu'mineen (a.s.) was unwell and the Holy Messenger (saww) went to visit him. He asked him to recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعَجِيلَ عَافِيَتِكَ وَصَبْرًا عَلَى بَلِيَّتِكَ وَخُرُوجًا إِلَى رَحْمَتِكَ

4. Imam Sadiq (a.s.) has been reported to have stated that one should keep one's hand at the place of pain and recite three times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَهُوَ عِنْدَكَ  
فِي أُمِّ الْكِتَابِ عَلَى حَكِيمٍ أَنْ تَشْفِينِي بِشِفَائِكَ وَتُدَاوِينِي بِدَوَائِكَ وَتُعَافِنِي  
مِنْ بَلَائِكَ

and recite salawaat on the Holy Prophet (saww) and his progeny (a.s.).

5. Abu Hamza has reported that he was afflicted with severe pain in the knee and complained about it to Imam Muhammad Baqir (a.s.). He advised him to recite this supplication after each namaaz:

يَا أَجُودَ مَنْ أَعْطَى وَيَا خَيْرَ مَنْ سُئِلَ وَيَا أَرْحَمَ مَنْ اسْتَرْحِمَ أَرْحَمَ ضَعْفِي وَقَلَّةَ حِيلَتِي  
وَاعْفِنِي مِنْ وَجَعِي

He reports that he recited this supplication and was cured.

The late author states that in Part three above, supplications for relief from pain and illnesses have been set out.

## CHAPTER NINE SIX AMULETS AND SUPPLICATIONS

1. A person complained to Imam Sadiq (a.s.) about being in a state of fear and depression. He advised him that if he would recite the following supplication, he would not have such problem during night or day:

بِسْمِ اللَّهِ وَبِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ إِنَّهُ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ  
أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا اللَّهُمَّ اجْعَلْنِي فِي كَنْفِكَ وَفِي جِوَارِكَ وَ

## اجْعَلْنِي فِي أَمَانِكَ وَفِي مَنَعِكَ

It is reported that a person recited this supplication for thirty years but omitted reciting it on one night and was stung by a scorpion that night.

2. It has been reported that if a person is alone in a house or room during the day or night should recite the Ayatul Kursi and say:

اللَّهُمَّ اِنْسَ وَحَشَّتِيْ وَ اَمِنْ رَوْعَتِيْ وَ اَعِنِّيْ عَلٰى وَحْدَتِيْ

3. It has been reported that the Holy Messenger (saww) gave an amulet to Imams Hasan and Husain (a.s.) in the following words:

اَعِيْذُكُمْ بِكَلِمَاتِ اللّٰهِ التّٰمَّةِ وَ اَسْمَائِهِ الْحُسْنٰى كُلِّهَا عَامَّةً مِنْ شَرِّ السّٰمَةِ وَالْهَامَةِ  
وَ مِنْ شَرِّ كُلِّ عَيْنٍ لّٰمَةٍ وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

He added that Hadhrat Ibrahim, Ismaeel and Ishaq (a.s.) made an amulet of those words.

4. It has been reported that in some battles, companions of the Holy Messenger (saww) complained to him about the flea that troubled them. He stated that at the time of getting into their beds, they should recite:

اَيُّهَا الْاَسْوَدُ الْوَتَابُ الَّذِي لَا يُبَالِي غَلَقًا وَ لَا بَابًا عَزَمْتُ عَلَيْكَ بِاَمْرِ الْكِتَابِ  
اَنْ لَا تُؤْذِيَنِي وَ اَصْحَابِيْ اِلٰى اَنْ يَذْهَبَ اللَّيْلُ وَيَجِيَّ الصُّبْحُ بِمَا جَاءَ

5. Imam Amirul Mu'mineen (a.s.) is reported to have stated that when you see a ferocious animal like a lion, leopard or a wolf, say:

اَعُوْذُ بِرَبِّ دَانِيَالَ وَالْجُبِّ مِنْ كُلِّ اَسَدٍ مُّسْتَأْسِدٍ

It has been reported from Imam Sadiq (a.s.) that when you see a ferocious animal, recite in his face the Ayatul Kursi and:

عَزَمْتُ عَلَيْكَ بِعَزِيْمَةِ اللّٰهِ وَ عَزِيْمَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ وَ عَزِيْمَةِ سُلَيْمَانَ

بْنِ دَاوُدَ وَ عَزِيْمَةِ اَمِيْرِ الْمُؤْمِنِيْنَ عَلِيِّ بْنِ اَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَالْاُئِمَّةِ  
الطَّاهِرِيْنَ عَلَيْهِمُ السَّلَامُ مِنْ بَعْدِهِ

Allah willing, he will move away from you.

6. It has been reported that the Holy Messenger (saww) has stated to Amiril Mu'mineen (a.s.) that if he is faced with anxiety or affliction, he should recite:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

and Allah will avert the affliction of whatever nature it may be.

## CHAPTER TEN

### THIRTY SUPPLICATIONS FOR FULFILMENT OF WISHES FOR WORLDLY AFFAIRS AND THE HEREAFTER

1. Imam Sadiq (a.s.) has been reported to have advised that the following be recited:

اللّٰهُمَّ اجْعَلْنِيْ اَخْشَاكَ كَاَنِيْ اَرَاكَ وَاَسْعِدْنِيْ بِتَقْوِيْكَ وَلَا تُشَقِّنِيْ بِنَشْطِيْ  
لِمُعَاصِيْكَ وَخِرْلِيْ فِيْ قَضَائِكَ وَبَارِكْ لِيْ فِيْ قَدْرِكَ حَتّٰى لَا اُحِبُّ تَاْخِيْرًا مَّا عَجَلْتَ وَ  
لَا تُعَجِّلْ مَا اَخَّرْتَ وَاجْعَلْ غِنَايَ فِيْ نَفْسِيْ وَمَتَعْنِيْ بِسَمْعِيْ وَبَصْرِيْ وَاجْعَلْهُمَا  
الْوَارِثِيْنَ مِنِّيْ وَانصُرْنِيْ عَلٰى مَنْ ظَلَمَنِيْ وَاَرِنِيْ فِيْهِ قُدْرَتَكَ يَا رَبِّ وَاَقْرِبْ ذٰلِكَ عَيْنِيْ

2. It has also been reported that he has stated that the following be recited:

اللّٰهُمَّ اَعِنِّيْ عَلٰى هَوْلِ يَوْمِ الْقِيٰمَةِ وَاَخْرِجْنِيْ مِنَ الدُّنْيَا سَالِمًا وَزَوْجِنِيْ مِنْ  
الْحُوْرِ الْعِيْنِ وَاكْفِنِيْ مُؤْتِيْ وَمُوْنَةَ عِيَالِيْ وَمُوْنَةَ النَّاسِ وَاَدْخِلْنِيْ

## بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

3. This supplication is beneficial to avoid sins and generally for wishes of this world and the Hereafter:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ وَلَمْ يَهْتِكِ السِّرَّ عَنِّي  
يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ وَيَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا  
صَاحِبَ كُلِّ نَجْوَى وَيَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا  
مُبْتَدئ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا سَيِّدَاهُ يَا مَوْلَاهُ مَوْلِيَاهُ يَا غَايَتَاهُ يَا غَايَتَاهُ  
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ

Then ask for your wishes.

4. Imam Sadiq (a.s.) is reported to have said that this supplication be recited:

اللَّهُمَّ أَنْتَ ثِقَتِي فِي كُلِّ كَرْبَةٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ  
نَزَلْتُ بِي ثِقَةً وَعُدَّةٌ كَمَنْ كَرِبَ يَضْعُفُ عَنْهُ الْفُؤَادُ وَتَقَلُّ فِيهِ الْحِيلَةُ وَيَخْذُلُ  
عَنْهُ الْقَرِيبُ وَالْبَعِيدُ وَيَشْمَتُ بِهِ الْعَدُوُّ وَتُعِينِي فِيهِ الْأُمُورُ أَنْزَلْتَهُ بِكَ وَشَكَوْتُهُ  
إِلَيْكَ رَاغِبًا فِيهِ عَمَّنْ سِوَاكَ فَفَرَجْتَهُ وَكَشَفْتَهُ وَكَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ  
صَاحِبُ كُلِّ حَاجَةٍ وَمُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيرًا وَلَكَ الْمَنُّ فَاضِلًا

The late author states that this is the supplication recited by the Holy Messenger (saww) in the battles of Badr and Ahzaab and by Imam Husain (a.s.) on the day of Ashura in Kerbala. Besides, there are two other supplications which he recited on that day. He taught one of them to Imam Zainul Abideen (a.s.) at the time when he hugged him as blood was oozing out of his holy body.

In times of serious anxiety, grief, affliction or a major problem this supplication



should be recited:

بِحَقِّ يَسِّ وَالْقُرْآنِ الْحَكِيمِ وَبِحَقِّ طِهِ وَالْقُرْآنِ الْعَظِيمِ يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ  
السَّائِلِينَ يَا مَنْ يَعْلَمُ مَا فِي الضَّمِيرِ يَا مَنْفَسًا عَنِ الْمَكْرُوبِينَ يَا مُفْرَجًا عَنِ  
الْمَغْمُومِينَ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا مَنْ لَا يَحْتَاجُ إِلَى  
التَّفْسِيرِ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذَا وَكَذَا

Then ask for your wishes.

5. It has been reported from Imam Sadiq (a.s.) that one should raise one's hand to the sky and say:

رَبِّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا لَا أَقْلَ مِنْ ذَلِكَ وَلَا أَكْثَرَ

6. The Imam (a.s.) has also stated that one should recite:

إِرْحَمْنِي مِمَّا لَاطَاقَةً لِي بِهِ وَلَا صَبْرًا لِي عَلَيْهِ

7. It has been reported from Imam Sadiq (a.s.) that one should recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَجَمَالِكَ وَكَرَمِكَ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا

8. Fadhral bin Yunus has reported that Imam Moosa (a.s.) asked him to recite frequently:

اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينِ وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

The meaning of this supplication is: O Allah do not include me amongst those whose faith is infirm or those whom You have left on their conditions. (The example of these is of a horse whose reins have been thrown round his neck and has been let free to do what he pleases and go where he pleases). Do not also include me amongst those who are out of fault, that is, I should not see myself as wrongful but should always regard myself sinful to Allah.

9. It has been reported from Imam Muhammad Baqir (a.s.) that Allah forgave a person from the tribe of the Baadiyah by reason of his supplication in this way:

اللَّهُمَّ إِنَّ تُعَذِّبُنِي فَأَهْلُ لَدَلِكِ أَنَا وَإِنْ تَغْفِرَ لِي فَأَهْلُ ذَلِكَ لَدَلِكِ أَنْتَ

10. Dawwod Riqqi has reported that he heard Imam Sadiq (a.s.) mostly in his supplications asking for his wishes for the sake of the five, that is the Holy Messenger, Amirul Mu'mineen, Fatimah, Hasan and Husain (a.s.).

11. Yazid Sayigh has reported that he requested Imam Sadiq (a.s.) to pray for them and the Imam (a.s.) prayed in these words:

اللَّهُمَّ ارْزُقْهُمْ صِدْقَ الْحَدِيثِ وَ آدَاءَ الْأَمَانَةِ وَالْمَحَافِظَةَ عَلَى الصَّلَاةِ اللَّهُمَّ  
إِنَّهُمْ أَحَقُّ خَلْقِكَ أَنْ تَفْعَلَهُ بِهِمْ اللَّهُمَّ افْعَلْ بِهِمْ

12. Recite this supplication which Amirul Mu'mineen (a.s.) used to recite:

اللَّهُمَّ مَنْ عَلَى بِالتَّوَكُّلِ عَلَيْكَ وَالتَّفْوِضِ إِلَيْكَ وَالرِّضَا بِقَدْرِكَ وَالتَّسْلِيمِ لِأَمْرِكَ  
حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا آخَرْتَ وَلَا تَأْخِيرَ مَا عَجَلْتَ يَا رَبَّ الْعَالَمِينَ

13. It has been reported that Jibreel informed the Holy Messenger (saww) that Allah has stated that whenever he wished to pray to Allah during night or day, he should raise his hands and recite:

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا مُنْتَهَى لَهُ دُونَ  
عِلْمِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَمَدَ لَهُ دُونَ مَشِيَّتِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا جَرَآءَ لِقَائِهِ  
إِلَّا رِضَاكَ اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمَنْ كُلُّهُ وَ لَكَ الْفَخْرُ كُلُّهُ وَ لَكَ الْبِهَاءُ كُلُّهُ  
وَ لَكَ الثَّوْرُ كُلُّهُ وَ لَكَ الْعِزَّةُ كُلُّهَا وَ لَكَ الْجَبْرُوتُ كُلُّهَا وَ لَكَ الْعِظْمَةُ كُلُّهَا وَ لَكَ  
الدُّنْيَا كُلُّهَا وَ لَكَ الْآخِرَةُ كُلُّهَا وَ لَكَ اللَّيْلُ وَ النَّهَارُ كُلُّهُ وَ لَكَ الْخَلْقُ كُلُّهُ وَ يَدِكَ  
الْخَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَتِهِ وَ سِرِّهِ اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا أَبَدًا أَنْتَ

حَسَنُ الْبَلَاءِ جَلِيلُ الثَّنَاءِ سَابِعُ النِّعْمَاءِ عَدْلُ الْقَضَاءِ جَزِيلُ الْعَطَاءِ حَسَنُ الْأَلَاءِ  
 اللَّهُ فِي الْأَرْضِ وَاللَّهُ فِي السَّمَاءِ اللَّهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشَّدَادِ وَلَكَ الْحَمْدُ فِي  
 الْأَرْضِ الْمَهَادِ وَلَكَ الْحَمْدُ طَاقَةَ الْعِبَادِ وَلَكَ الْحَمْدُ سَعَةَ الْبِلَادِ وَلَكَ الْحَمْدُ فِي  
 الْجِبَالِ الْأَوْتَادِ وَلَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَىٰ وَلَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّىٰ وَ  
 لَكَ الْحَمْدُ فِي الْأَخِرَةِ وَالْأُولَىٰ وَلَكَ الْحَمْدُ فِي الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ وَسُبْحَانَ اللَّهِ  
 وَمَجْدِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَ اللَّهِ  
 تَعَالَىٰ عَمَّا يُشْرِكُونَ سُبْحَانَ اللَّهِ وَمَجْدِهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ سُبْحَانَكَ رَبَّنَا  
 وَتَعَالَيْتَ وَتَبَارَكْتَ وَتَقَدَّسَتْ خَلَقْتَ كُلُّ شَيْءٍ بِقُدْرَتِكَ وَقَهَرْتَ كُلُّ شَيْءٍ  
 بِعِزَّتِكَ وَعَلَوْتَ فَوْقَ كُلِّ شَيْءٍ بَارْتِفَاعِكَ وَغَلَبْتَ كُلُّ شَيْءٍ بِقُوَّتِكَ وَ  
 ابْتَدَعْتَ كُلُّ شَيْءٍ بِحِكْمَتِكَ وَعَلِمْتَ كُلُّ شَيْءٍ بِعِلْمِكَ وَبَعَثْتَ الرُّسُلَ بِكُنُوبِكَ وَهَدَيْتَ  
 الصَّالِحِينَ بِأَذْنِكَ وَأَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ وَقَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ لَا إِلَهَ  
 إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَا نَعْبُدُ غَيْرَكَ وَلَا نَسْأَلُ إِلَّا إِيَّاكَ وَلَا نَرْغَبُ إِلَّا  
 إِلَيْكَ أَنْتَ مَوْضِعُ شِكْوَانَا وَمُنْتَهَى رَغْبِنَا وَالْهَنَا وَمَلِيكُنَا

14. It has been reported that a person complained to Imam Amirul Mu'mineen (a.s.) about the delay in the answering of his supplication. The Imam (a.s.) asked him why he did not recite the supplication for wishes to be granted speedily and taught him the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْأَجَلِ الْأَكْرَمِ الْمُخْتَوِنِ الْمَكُونِ النُّورِ  
الْحَقِّ الْبُرْهَانِ الْمُبِينِ الَّذِي هُوَ نُورٌ مَعَ نُورٍ وَنُورٌ مِنْ نُورٍ وَنُورٌ فِي نُورٍ وَنُورٌ عَلَى  
كُلِّ نُورٍ وَنُورٌ فَوْقَ كُلِّ نُورٍ وَنُورٌ تُضِيُّ بِهِ كُلَّ ظُلْمَةٍ وَيَكْسِرُ بِهِ كُلَّ شِدَّةٍ وَكُلَّ  
شَيْطَانٍ مَرِيدٍ وَكُلَّ جَبَّارٍ عَنِيدٍ لَا تَقْرُبُهُ أَرْضٌ وَلَا يَقُومُ بِهِ سَمَاءٌ وَيَأْمَنُ بِهِ كُلُّ  
خَائِفٍ وَيَبْطُلُ بِهِ سِحْرُ كُلِّ سَاحِرٍ وَبَغْيُ كُلِّ بَاغٍ وَحَسَدُ كُلِّ جَاسِدٍ وَ  
يَتَصَدَّعُ عَظَمَتُهُ الْبُرُوقُ وَالْبَحْرُ وَيَسْتَقِلُّ بِهِ الْفُلُكُ حِينَ يَتَكَلَّمُ بِهِ الْمَلِكُ فَلَا يَكُونُ  
لِلْمَوْجِ عَلَيْهِ سَبِيلٌ وَهُوَ اسْمُكَ الْأَعْظَمُ الْأَجَلُ الْأَجَلُ النُّورِ الْأَكْبَرُ  
الَّذِي سَمَّيْتَ بِهِ نَفْسَكَ وَاسْتَوَيْتَ بِهِ عَلَى عَرْشِكَ وَأَتَوَجَّهُ إِلَيْكَ بِحَمْدِ وَأَهْلِ بَيْتِهِ  
وَاسْأَلُكَ بِكَ وَبِهِمْ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

Ask for your wishes.

15. Umru bin Abil Muqdam has reported that Imam Sadiq (a.s.) dictated to him the following supplication which is general for the wishes of this world and the Hereafter. After praises to Allah, recite:

اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ  
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْقَهَّارُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْجَبَّارُ  
أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحِيمُ الْغَفَّارُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الشَّدِيدُ الْمِحَالُ وَأَنْتَ  
اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ السَّمِيعُ الْبَصِيرُ وَأَنْتَ اللَّهُ

لَا إِلَهَ إِلَّا أَنْتَ الْمَنِيْعُ الْقَدِيْرُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُوْرُ الشُّكُوْرُ وَأَنْتَ اللهُ لَا إِلَهَ  
 إِلَّا أَنْتَ الْحَمِيْدُ الْمَجِيْدُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ الْحَمِيْدُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا  
 أَنْتَ الْغَفُوْرُ الْوَدُوْدُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَانُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ  
 الْحَلِيْمُ الدِّيَانُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْجَوَادُ الْمَاجِدُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ  
 الْوَاحِدُ الْأَحَدُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَائِبُ الشَّاهِدُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ  
 الظَّاهِرُ الْبَاطِنُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ بِكُلِّ شَيْءٍ عَلِيْمٌ تَمَّ نُورُكَ فَهَدَيْتَ وَسَطْتَ  
 يَدَكَ فَأَعْطَيْتَ رَبَّنَا وَجْهَكَ أَكْرَمَ الْوُجُوْهِ وَجْهَتَكَ خَيْرَ الْجِهَاتِ وَعَطَيْتَكَ  
 أَفْضَلَ الْعَطَايَا وَأَهْنَاهَا تُطَاعُ رَبَّنَا فَتَشْكُرُ رَبَّنَا فَتَعْفُوْا عَنْ الذُّنُوْبِ لَا تُجَادِيْ أَيْدِيكَ وَ  
 الْمُضْطَرِّيْنَ وَتَكْشِفُ الشُّوْءَ وَتَقْبَلُ التَّوْبَةَ وَتَعْفُوْا عَنِ الذُّنُوْبِ لَا تُجَادِيْ أَيْدِيكَ وَ  
 لَا تُحْصِيْ نِعْمَكَ وَلَا يَبْلُغُ مَدْحَتَكَ قَوْلُ قَائِلِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ  
 فَرَجَهُمْ وَرَوْحَهُمْ وَرَاحَتَهُمْ وَسُرُوْرَهُمْ وَأَذِقْنِي طَعْمَ فَرَجِهِمْ وَأَهْلِكَ أَعْدَاءَهُمْ مِنَ الْجِنِّ وَ  
 الْإِنْسِ وَ إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ وَ اجْعَلْنَا مِنَ  
 الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ وَ اجْعَلْنِي مِنَ الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ  
 وَ ثَبِّتْنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَبَارِكْ لِي فِي الْحَيَاةِ وَالْمَمَاتِ  
 وَالْمَوْقِفِ وَالنُّشُوْرِ وَالْحِسَابِ وَالْمِيزَانِ وَأَهْوَالِ يَوْمِ الْقِيَمَةِ وَ سَلِّمْ عَلَيَّ عَلَى الصِّرَاطِ وَ

أَجْرِنِي عَلَيْهِ وَرَزُقْنِي عِلْمًا نَافِعًا وَيَقِينًا صَادِقًا أَوْتَىٰ وَبِرًا وَوَدْعًا وَخَوْفًا مِنْكَ وَفِرَاقًا  
يُبَلِّغُنِي مِنْكَ زُلْفَىٰ وَلَا يُبَاعِدُنِي عَنْكَ وَأَجِبْنِي وَلَا تَبْغِضْنِي وَتَوَلَّنِي وَلَا  
تَخْذُلْنِي وَاعْطِنِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَجْرِنِي  
مِنَ السُّوءِ كُلِّهِ بِحَذَا فِيرِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ

16. Muawiya bin Ammar has reported that he requested Imam Sadiq (a.s.) to teach him a special supplication. He said, "Recite:

يَا وَاحِدُ يَا مَاجِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا عَزِيزُ  
يَا كَرِيمُ يَا حَنَّانُ يَا سَامِعَ الدَّعَوَاتِ يَا أَجْوَدَ مَنْ سُئِلَ وَيَا خَيْرَ مَنْ أُعْطِيَ يَا اللَّهُ يَا  
اللَّهُ يَا اللَّهُ قُلْتَ وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ

Then he said that the Holy Messenger (saww) used to recite:

نَعْمَ لَنِعْمَ الْمُجِيبُ أَنْتَ وَنَعْمَ الْمَدْعُو وَنَعْمَ الْمَسْئُولُ أَسْأَلُكَ بِنُورِ وَجْهِكَ وَأَسْأَلُكَ  
بِعِزَّتِكَ وَقُدْرَتِكَ وَجَبْرُوتِكَ وَأَسْأَلُكَ بِمَلَكُوتِكَ وَدَرْعِكَ الْحَصِينَةِ وَ  
بِجَمْعِكَ وَأَرْكَانِكَ كُلِّهَا وَبِحَقِّ مُحَمَّدٍ وَبِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ  
أَلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

17. It is reported that a person well known as Abu Ja'fer from Kufa requested Imam Sadiq (a.s.) to teach him a supplication which he would recite. The Imam (a.s.) asked him to recite as follows:

يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَيَا مَنْ أَمِنَ سَخَطُهُ عِنْدَ كُلِّ عَسْرَةٍ وَيَا مَنْ يُعْطَىٰ بِالْقَلِيلِ

الْكَثِيرِ يَا مَنْ أَعْطَى مَنْ سَأَلَهُ تَحْتُنَا مِنْهُ وَرَحْمَةً يَا مَنْ أَعْطَى مَنْ لَمْ يَسْأَلْهُ وَلَمْ  
يَعْرِفْهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَعْطِنِي بِسُئْلَتِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَجَمِيعِ خَيْرِ  
الْآخِرَةِ فَإِنَّهُ غَيْرُ مَنْتَقُوصٍ مَا أَعْطَيْتَنِي وَزِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ

18. It has been reported that Imam Muhammad Baqir (a.s.) taught this supplication to his brother Abdulla bin Ali:

اللَّهُمَّ ارْفَعْ ظَنِّي صَاعِدًا أَوْ لَا تَطْمَعِ عَدُوًّا وَلَا حَاسِدًا وَاحْفَظْنِي قَائِمًا وَقَاعِدًا وَ  
يَقْظَانَ وَرَاقِدًا اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي سَبِيلَكَ الْأَقْوَمَ وَقِنِي حَرَّ جَهَنَّمَ  
وَاحْطُطْ عَنِّي الْمَعْرَمَ وَالْمَأْتَمَّ وَاجْعَلْنِي مِنْ خِيَارِ الْعَالَمِ

19. This supplication has been reported for entreating Allah:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا بَيْنَهُنَّ وَرَبَّ الْعَرْشِ الْعَظِيمِ وَرَبَّ جِبْرَائِيلَ وَ  
مِيكَائِيلَ وَإِسْرَافِيلَ وَرَبَّ الْقُرْآنِ الْعَظِيمِ وَرَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ إِنِّي أَسْأَلُكَ بِالَّذِي  
تَقُومُ بِهِ السَّمَاءُ وَبِهِ تَقُومُ الْأَرْضُ وَبِهِ تُفَرِّقُ بَيْنَ الْجَمْعِ وَبِهِ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ وَ  
بِهِ تَرْزُقُ الْأَحْيَاءَ وَبِهِ أَحْصَيْتَ عَدَدَ الرِّمَالِ وَوَزَنَ الْجِبَالَ وَكَيْلَ الْجُحُورِ

Then send salawaat on Muhammad and his progeny (a.s.) and ask for your wishes entreating Allah to grant them.

20. The trustworthy Ibne Abi Ya'fur has reported that Imam Sadiq (a.s.) used to recite the following supplication:

اللَّهُمَّ اَمَلًا قَلْبِي جُبَّالِكَ وَخَشِيَةً مِنْكَ وَتَصَدِيقًا وَاِيْمَانًا بِكَ وَفِرْقًا مِنْكَ شَوْقًا اِلَيْكَ  
 يَا ذَا الْجَلَالِ وَالْاِكْرَامِ اللَّهُمَّ حَبِّبْ اِلَيَّ لِقَائَكَ وَاجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ  
 وَالْبَرَكَةِ وَالْحَقْنِي بِالصَّالِحِينَ وَلا تُؤَخِّرْنِي مَعَ الْأَشْرَارِ وَالْحَقْنِي بِصَالِحٍ مِنْ مَضَى  
 وَاجْعَلْنِي مَعَ صَالِحٍ مِنْ بَقِي وَخُذْنِي سَبِيلَ الصَّالِحِينَ وَاعْنِي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ  
 الصَّالِحِينَ عَلَى انْفُسِهِمْ وَلا تُرِدَّنِي فِي سُوءِ اسْتِنْقَذْتَنِي مِنْهُ يَا رَبَّ الْعَالَمِينَ اَسْئَلُكَ  
 اِيْمَانًا لِاَجَلٍ لَهُ دُونَ لِقَائِكَ تَحِينِي وَتُهَيِّسُنِي عَلَيْهِ وَتَبْعَسِي عَلَيْهِ اِذَا بَعَثْتَنِي وَارْبَءَ  
 قَلْبِي مِنَ الرِّيَاءِ وَالسَّمْعَةِ وَالشُّكِّ فِي دِينِكَ اللَّهُمَّ اعْطِنِي نَصْرًا فِي دِينِكَ وَقُوَّةً فِي  
 عِبَادَتِكَ وَفَهْمًا فِي خَلْقِكَ وَكِفْلَيْنِ مِنْ رَحْمَتِكَ وَبَيِّضْ وَجْهِي بِنُورِكَ وَاجْعَلْ  
 رَغْبَتِي فِيمَا عِنْدَكَ وَتَوَقَّنِي فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَمِلَّةِ رَسُوْلِكَ اللَّهُمَّ اِنِّي اَعُوْذُ بِكَ  
 مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَالْغَفْلَةِ وَالْقَسْوَةِ وَالْفِتْرَةِ الْمَسْكُوتَةِ وَ  
 اَعُوْذُ بِكَ يَا رَبِّ مِنْ نَفْسٍ لا تَشْبَعُ وَمِنْ قَلْبٍ لا يَخْشَعُ وَمِنْ دُعَاءٍ لا يَسْمَعُ وَمِنْ صَلْوَةٍ لا  
 تَنْفَعُ وَاَعِيْذُ بِكَ نَفْسِي وَاَهْلِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيْمِ اللَّهُمَّ اِنَّهُ لا يُجِيْرُنِي مِنْكَ  
 اَحَدٌ وَلا اَجِدُ مِنْ دُونِكَ مُلْتَحِدًا فَلا تَخْذُلْنِي وَلا تُرِدَّنِي فِي هَلَاكَةٍ وَلا تُرِدَّنِي  
 بِعَذَابِ اَسْئَلُكَ الشَّبَاتَ عَلَى دِينِكَ وَالتَّصَدِيقَ بِكِتَابِكَ وَاتِّبَاعَ رَسُوْلِكَ اللَّهُمَّ



اذْكُرْنِي بِرَحْمَتِكَ وَلَا تَذْكُرْنِي بِخَطِيئَتِي وَتَقَبَّلْ مِنِّي وَزِدْنِي مِنْ فَضْلِكَ اِنِّي  
 اِلَيْكَ رَاغِبٌ اَللّٰهُمَّ الْجَعْلُ ثَوَابٍ مَنْطِقِيَّ وَ ثَوَابٍ مَجْلِسِي رِضَاكَ عَنِّي وَ جَعْلُ  
 عَمَلِي وَ دُعَائِي خَالِصًا لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةَ بِرَحْمَتِكَ وَ جَمِّعْ لِي جَمِيعَ مَا  
 سَأَلْتُكَ وَ زِدْنِي مِنْ فَضْلِكَ اِنِّي اِلَيْكَ رَاغِبٌ اَللّٰهُمَّ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ  
 اَنْتَ الْحَيُّ الْقَيُّومُ لَا يُوَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ اَبْرَاجٍ وَ لَا اَرْضٌ ذَاتُ مِهَادٍ  
 وَ لَا بَحْرٌ لُجِيٌّ وَ لَا ظِلْمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ تَدْلِيحُ الرَّحْمَةَ عَلٰى مَنْ تَشَاءُ مِنْ خَلْقِكَ تَعَلَّمَ  
 خَائِنَةَ الْاَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ اَشْهَدُ بِمَا شَهِدْتَ بِهٖ عَلٰى نَفْسِكَ وَ شَهِدْتَ  
 مَلَائِكَتَكَ وَ اَوْلِيَ الْعِلْمِ لَا اِلٰهَ اِلَّا اَنْتَ الْعَزِيزُ الْحَكِيمُ وَ مَنْ لَمْ يَشْهَدْ عَلٰى مَا شَهِدْتَ عَلٰى  
 نَفْسِكَ وَ شَهِدْتَ مَلَائِكَتَكَ وَ اَوْلِيَ الْعِلْمِ فَ اَكْتُبْ شَهَادَتِي مَكَانَ شَهَادَتِهِ اَللّٰهُمَّ اَنْتَ  
 السَّلَامُ وَ مِنْكَ السَّلَامُ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ اِنْ تَفَكَّرَ رَقَبَتِي مِنَ النَّارِ

The late author states that Sheikh Toosi has set out this supplication in 'Misbah' to be recited after the four rakaats of nafilah of shab. Allama Majlisi has cited a report from Imam Sadiq (a.s.) that this supplication should be recited in the salaah of witr.

21 It has been reported that this is the supplication of Abu Dharr which Jibreel (a.s.) narrated to the Holy Messenger (saww) was well known in the heavens:

اَللّٰهُمَّ اِنِّي اَسْأَلُكَ الْاَمْنَ وَ الْاِيْمَانَ وَ التَّصَدِيقَ بِنَبِيِّكَ وَ الْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ  
 وَ الشُّكْرَ عَلٰى الْعَافِيَةِ وَ الْغِنَى عَنِ شِرَارِ النَّاسِ

22. Abu Hamza has reported that he obtained the following supplication from

Imam Muhammad Baqir (a.s.) who regarded it as generally beneficial:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَنْتُ بِاللَّهِ وَبِجَمِيعِ رُسُلِهِ وَبِجَمِيعِ مَا أَنْزَلَ بِهِ عَلَى جَمِيعِ الرُّسُلِ وَأَنَّ وَعْدَ اللَّهِ حَقٌّ وَلِقَاءَهُ حَقٌّ وَصَدَقَ اللَّهُ وَبَلَغَ الْمُرْسَلُونَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَسُبْحَانَ اللَّهِ كَمَا سَبَّحَ اللَّهُ شَيْءٌ وَكَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَالْحَمْدُ لِلَّهِ كَمَا حَمَدَ اللَّهُ شَيْءٌ وَكَمَا يُحِبُّ اللَّهُ أَنْ يُحَمَدَ وَلَا إِلَهَ إِلَّا اللَّهُ كَمَا هَلَّلَ اللَّهُ شَيْءٌ وَكَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَاللَّهُ أَكْبَرُ كَمَا كَبَّرَ اللَّهُ شَيْءٌ وَكَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَخَوَاتِيمَهُ وَسَوَابِغَهُ وَفَوَائِدَهُ وَبَرَكَاتِهِ وَمَا بَلَغَ عِلْمُهُ عِلْمِي وَمَا قَصَرَ عَنِ احْتِصَائِهِ حِفْظِي اللَّهُمَّ أَنْهَجْ لِي أَسْبَابَ مَعْرِفَتِهِ وَافْتَحْ لِي أَبْوَابَهُ وَعَشِّنِي بِرَكَاتِ رَحْمَتِكَ وَمَنْ عَلَى بَعْضِمَةٍ عَنِ الْأَزَالَةِ عَن دِينِكَ وَطَهَّرْ قَلْبِي مِنَ الشَّكِّ وَلَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَعَاجِلْ مُعَاشِي عَن أَجْلِ ثَوَابِ آخِرَتِي وَاشْغَلْ قَلْبِي بِحِفْظِ مَا لَا تَقْبَلُ مِنِّي جَهْلَهُ وَذَلِّ لِكُلِّ خَيْرٍ لِسَانِي وَطَهَّرْ قَلْبِي مِنَ الرِّيَاءِ وَلَا تُجْرِهِ فِي مَفَاصِلِي وَاجْعَلْ عَمَلِي خَالِصًا لَكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَأَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَبَاطِنِهَا وَغَفَلَاتِهَا وَجَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَمَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَنِيدُ مِمَّا

أَحَطْتُ بِعَلْمِهِ وَأَنْتَ الْقَادِرُ عَلَى صَرْفِهِ عَنِّي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ  
 الْجِنِّ وَالْإِنْسِ وَزَوَانِمِهِمْ وَبَوَائِقِهِمْ وَمَكَائِدِهِمْ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَالْإِنْسِ  
 وَأَنْ أُسْتَرَلَ عَنِّي دِينِي فَتَفْسُدَ عَلَيَّ أُخْرَتِي وَأَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرًّا عَلَيَّ فِي  
 مَعَاشِي أَوْ يَعْضُ بِلَاءٌ يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَلَا صَبْرَ لِي عَلَى احْتِمَالِهِ فَلَا  
 تَبْنَلِينِي يَا إِلَهِي بِمَقَاسَاتِهِ فَيَمْنَعَنِي ذَلِكَ عَن ذِكْرِكَ وَيَشْغَلَنِي عَن عِبَادَتِكَ أَنْتَ  
 الْعَاصِمُ الْمَانِعُ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا  
 أَبْقَيْتَنِي مَعِيشَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ وَأَبْلُغُ بِهَا رِضْوَانَكَ وَاصْبِرْ بِهَا إِلَى دَارِ  
 الْحَيَاةِ غَدًا وَلَا تَرْزُقْنِي رِزْقًا يُطْعِمُنِي وَلَا تَبْنَلِينِي بِفَقْرٍ أَشْقَى بِهِ مُضِيًّا عَلَيَّ  
 أَعْطِنِي حَظًّا وَإِفْرًا فِي أُخْرَتِي وَمَعَاشًا وَاسِعًا هَيِّئْ لِي مَرِيئًا فِي دُنْيَايَ وَلَا تَجْعَلِ  
 الدُّنْيَا عَلَيَّ سِجْنًا وَلَا تَجْعَلِ فِرَاقَهَا عَلَيَّ حُزْنًا أَجْرِنِي مِنْ قِتْنَتِهَا وَاجْعَلْ عَمَلِي  
 فِيهَا مَقْبُولًا وَسَعِيَّ فِيهَا مَشْكُورًا اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَارِدْهُ بِمِثْلِهِ وَمَنْ  
 كَادَنِي فِيهَا فَكِدْهُ وَاصْرِفْ عَنِّي هَمًّا مِنْ أَدْخَلَ عَلَيَّ هَمًّا وَامْكُرْ بِي مَنْ مَكَّرَنِي  
 فَإِنَّكَ خَيْرُ الْمَاكِرِينَ وَافْقَأْ عَنِّي عُيُونَ الْكُفْرَةِ الظَّالِمَةِ وَالطَّغَاةِ الْحَسَدَةِ اللَّهُمَّ  
 وَأَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَالْبَسْنِي دِرْعَكَ الْحَصِينَةَ وَاحْفَظْنِي بِسِرِّكَ الْوَاقِي وَ  
 جَلِّنِي عَافِيَتِكَ النَّافِعَةَ وَصَدِّقْ قَوْلِي وَفَعَالِي وَبَارِكْ لِي فِي وَلَدِي وَأَهْلِي وَ

مَا لِي اللَّهُمَّ مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَغْفَلْتُ وَمَا تَعَمَّدْتُ وَمَا تَوَانَيْتُ وَمَا  
أَعْلَنْتُ وَمَا أَسْرَرْتُ فَاعْفِرْ لِي يَا أَرْحَمَ الرَّاحِمِينَ

23. Muhammad bin Muslim has reported that Imam Muhammad Baqir (a.s.) has stated that the following supplication be recited:

اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَامْدُدْ لِي فِي عُمْرِي وَاعْفِرْ لِي ذَنْبِي وَاجْعَلْنِي مِمَّنْ  
تَنْصِرُهُ لِذَيْنِكَ وَلَا تَسْتَبْدِلْ بِي غَيْرِي

24. It has been reported that Imsam Sadiq (a.s.) used to recite this supplication:

يَا مَنْ يَشْكُرُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ وَهُوَ الْغَفُورُ الرَّحِيمُ اغْفِرْ لِي الذُّنُوبَ الَّتِي  
ذَهَبَتْ لَذَنُوبِهَا وَبَقِيَتْ تَبَهَتْهَا

25. It has also been reported that the Imam (A.S) used to recite the following supplication:

يَا نُورِيَا قُدُّوسُ يَا أَوَّلَ الْأَوَّلِينَ وَيَا آخِرَ الْآخِرِينَ يَا رَحْمَنُ يَا رَحِيمُ اغْفِرْ لِي الذُّنُوبَ  
الَّتِي تَغَيَّرِ النَّعْمَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تُحِلُّ النَّقْمَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي  
تَهْتِكُ الْعِصْمَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تُدِيلُ  
الْأَعْدَاءَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تُعَجِّلُ الْقَنَاءَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ  
الرَّجَاءَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تَكْشِفُ الْغِطَاءَ  
وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ وَاعْفِرْ لِي الذُّنُوبَ الَّتِي تَرُدُّ غَيْثَ السَّمَاءِ

26. This supplication has also been reported from the Imam (a.s.):

يَا عِدَّتِي فِي كُرْبَتِي وَيَا صَاحِبِي فِي شِدَّتِي وَيَا وَلِيَّ فِي نِعْمَتِي وَيَا غِيَاثِي فِي رَغْبَتِي

He has stated that the following supplication is of Amirul Mu'mineen (a.s.):

اللَّهُمَّ كَتَبْتَ الْأَثَارَ وَعَلِمْتَ الْأَخْبَارَ وَاطَّلَعْتَ عَلَى الْأَشْرَارِ فَحُلَّتْ بَيْنَنَا وَبَيْنَ الْقُلُوبِ فَالْسِّرُّ عِنْدَكَ عَلَانِيَةٌ وَالْقُلُوبُ إِلَيْكَ مَفْضَاةٌ وَإِنَّمَا أَمْرُكَ لَشَيْءٍ إِذَا أَرَدْتَهُ أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ فَقُلْ بِرَحْمَتِكَ لِبَطَاعَتِكَ أَنْ تَدْخُلَ فِي كُلِّ عَضْوٍ مِنْ أَعْضَائِي وَلَا تُفَارِقْنِي حَتَّى الْقَاكِ وَقُلْ بِرَحْمَتِكَ لِمَعْصِيَتِكَ أَنْ تَخْرُجَ مِنْ كُلِّ عَضْوٍ مِنْ أَعْضَائِي فَلَا تُقَرِّبَنِي حَتَّى الْقَاكِ وَأَرْزُقْنِي مِنَ الدُّنْيَا وَزَهِّدْنِي فِيهَا وَلَا تَزُوها عَنِّي وَرَغْبَتِي فِيهَا يَا رَحْمَنُ

27. Ali bin Ibrahim has reported from his father who has reported from Ibn Mahboob who has reported from Ala' bin Razeen who has reported from Abdul Rehman bin Sayabah who reported that Imam Sadiq (a.s.) granted him the following supplication:

الْحَمْدُ لِلَّهِ وَوَلِيِّ الْحَمْدِ وَأَهْلِهِ وَمُنْتَهَاهُ وَمَحَلِّهِ أَخْلَصَ مِنْ وَحْدِهِ وَاهْتَدَى مِنْ عِبَادِهِ وَفَازَ مِنْ أَطَاعِهِ وَآمِنَ الْمَعْتَصِمُ بِهِ اللَّهُمَّ يَا ذَا الْجُودِ وَالْمَجْدِ وَالنَّاءِ الْجَمِيلِ وَالْحَمْدُ أَسْأَلُكَ مَسْئَلَةً مَنْ خَضَعَ لَكَ بِرَقَبَتِهِ وَرَغِمَ لَكَ أَنْفُهُ وَعَفَّرَ لَكَ وَجْهَهُ وَذَلَّ لَكَ نَفْسَهُ وَفَاضَتْ مِنْ خَوْفِكَ دُمُوعُهُ وَتَرَدَّدَتْ غَبْرَتُهُ وَأَعْتَرَفَ لَكَ بِذُنُوبِهِ وَفَضَحَتْهُ عِنْدَكَ خَطِيئَتُهُ وَشَانَتْهُ عِنْدَكَ جَرِيرَتُهُ فَضَعُفَتْ عِنْدَكَ ذَلِكَ قُوَّتُهُ وَقَلَّتْ حِيلَتُهُ وَانْقَطَعَتْ عَنْهُ أَسْبَابُ خِذَائِعِهِ وَاضْمَحَلَّ عَنْهُ كُلُّ

بَاطِلٍ وَالْجَاهَتَهُ ذُنُوبُهُ إِلَى ذُلِّ مَقَامِهِ بَيْنَ يَدَيْكَ وَخُضُوعِهِ لَدَيْكَ وَابْتِهَالِهِ إِلَيْكَ  
 أَسْأَلُكَ اللَّهُمَّ سُؤَالَ مَنْ هُوَ بِمَنْزِلَتِهِ أَرْغَبُ إِلَيْكَ كَرَّغَبْتِهِ وَاتَّضَرَّعُ إِلَيْكَ  
 كَتَضَرَّعَهُ وَابْتِهَلُ إِلَيْكَ كَأَشَدِّ ابْتِهَالِهِ اللَّهُمَّ فَارْحَمِ اسْتِكَانَةَ مَنْطِقِي وَ ذُلَّ  
 مَقَامِي وَمَجْلِسِي وَخُضُوعِي إِلَيْكَ بِرِقَبَتِي أَسْأَلُكَ اللَّهُمَّ الْهُدَى مِنَ الضَّلَالَةِ  
 وَالْبَصِيرَةَ مِنَ الْعَمَى وَالرُّشْدَ مِنَ الْغَوَايَةِ وَأَسْأَلُكَ اللَّهُمَّ أَكْثَرَ الْحَمْدِ عِنْدَ  
 الرَّخَاءِ وَأَجْمَلَ الصَّبْرِ عِنْدَ الْمُصِيبَةِ وَأَفْضَلَ الشُّكْرِ عِنْدَ مَوْضِعِ الشُّكْرِ وَالتَّسْلِيمَ  
 عِنْدَ الشُّبُهَاتِ وَأَسْأَلُكَ الْقُوَّةَ فِي طَاعَتِكَ وَالضَّعْفَ عَنْ مَعْصِيَتِكَ وَالْهَرَبَ  
 إِلَيْكَ مِنْكَ وَالتَّقَرُّبَ إِلَيْكَ رَبِّ لِتَرْضَى وَالتَّحَرِّيَ لِكُلِّ مَا يَرْضِيكَ عَنِّي فِي  
 اسْخَاطِ خَلْقِكَ الْإِنْسَانِ رِضَاكَ رَبِّ مَنْ أَرْجُوهُ إِنْ لَمْ تَرْضَ حَمْنِي أَوْ مَنْ يَعُودُ عَلَيَّ إِنْ  
 أَقْصَيْتَنِي أَوْ مَنْ يَنْفَعُنِي عَفْوُهُ إِنْ عَاقَبْتَنِي أَوْ مَنْ أُمَلُّ عَطَايَاهُ إِنْ حَرَمْتَنِي أَوْ مَنْ  
 يَمْلِكُ كِرَامَتِي إِنْ أَهَنْتَنِي أَوْ مَنْ يَضُرُّنِي هَوَانُهُ إِنْ أَكْرَمْتَنِي رَبِّ مَا أَسُوءَ فِعْلِي  
 وَأَقْبَحَ عَمَلِي وَأَقْسَى قَلْبِي وَأَطْوَلَ أَمَلِي وَأَقْصَرَ أَجَلِي وَاجْرَأْنِي عَلَى عِصْيَانٍ مِنْ  
 خَلَقْتَنِي رَبِّ وَمَا أَحْسَنَ بِلَانِكَ عِنْدِي وَأَظْهَرَ نِعْمَانِكَ عَلَيَّ كَثُرْتَ عَلَيَّ مِنْكَ  
 النِّعْمُ فَمَا أَحْصِيهَا وَقَلَّ مِنِّي الشُّكْرُ فَمَا أَوْلَيْتَنِيهِ فَبَطَرْتُ بِالنِّعْمِ وَتَعَرَّضْتُ لِلنِّعَمِ وَ  
 سَهَوْتُ عَنِ الذِّكْرِ وَرَكِبْتُ الْجَهْلَ بَعْدَ الْعِلْمِ وَجُرْتُ مِنَ الْعَدْلِ إِلَى الظُّلْمِ وَ

جَاوَزْتُ الْبِرَّ إِلَى الْإِثْمِ وَصَرْتُ إِلَى اللَّهِ مِنَ الْخَوْفِ وَالْحُزْنِ فَمَا أَصْغَرَ  
 حَسَنَاتِي وَأَقَلَّهَا فِي كَثْرَةِ ذُنُوبِي وَاعْظَمَهَا عَلَى قَدْرِ صِغَرِ خَلْقِي وَضَعْفِ رُكْنِي  
 رَبِّ وَمَا طَوَّلَ أَمَلِي فِي فِصْرٍ أَجَلِي وَأَقْصَرَ أَجَلِي فِي بَعْدِ أَمَلِي وَمَا أَقْبَحَ سَرِيرَتِي  
 فِي عَلَانِيَتِي رَبِّ لِاحْجَةِ لِي إِنْ حَتَجَجْتُ وَلَا عُذْرِي إِنْ اعْتَذَرْتُ وَلَا شُكْرِي  
 عِنْدِي إِنْ ابْتَلَيْتُ وَأَوْلَيْتُ أَنْ لَمْ تُعْنِي عَلَى شُكْرِي مَا أَوْلَيْتَ رَبِّي مَا أَخَفَّ  
 مِيزَانِي غَدًا إِنْ لَمْ تُرْجِحْهُ وَأَزَلَّ لِسَانِي إِنْ لَمْ تُثَبِّتْهُ وَأَسْوَدَ وَجْهِي إِنْ لَمْ تُبَيِّضْهُ  
 رَبِّ كَيْفَ لِي بِذُنُوبِي الَّتِي سَلَفَتْ مِنِّي قَدْ هَدَّتْ لَهَا أَرْكَانِي رَبِّ كَيْفَ أَطْلُبُ  
 شَهَوَاتِ الدُّنْيَا وَأَيْكِي عَلَى خِيَّتِي فِيهَا وَلَا أَيْكِي وَتَشْتَدُّ حَسْرَاتِي عَلَى عِصْيَانِي وَ  
 تَفْرِيطِي رَبِّ دَعْتَنِي دَوَاعِيَ الدُّنْيَا فَاجْتَبْتُهَا سَرِيعًا وَرَكَنْتُ إِلَيْهَا طَائِعًا وَدَعْتَنِي  
 دَوَاعِيَ الْآخِرَةِ فَتَنَّبَطْتُ عَنْهَا وَأَبْطَأْتُ فِي الْأَجَابَةِ وَالْمُسَارَعَةِ إِلَيْهَا كَمَا سَارَعْتُ  
 إِلَى دَوَاعِيَ الدُّنْيَا وَحُطَّ مَهَا الْهَامِدِ وَهَشِيمَهَا الْبَائِدِ وَأَسْرَابُهَا الذَّاهِبِ رَبِّ  
 خَوْفَتِي وَشَوْقَتِي وَاحْتَجَجْتُ عَلَى بَرِّقِي وَتَكَلَّفْتُ لِي بَرِّزُقِي فَأَمِنْتُ خَوْفَكَ  
 وَتَنَبَّطْتُ عَنْ تَشْوِيقِكَ وَلَمْ أَتَكِلْ عَلَى ضَمَانِكَ وَتَهَاوَنْتُ بِاحْتِجَاجِكَ اللَّهُمَّ  
 فَاجْعَلْ أَمْنِي مِنْكَ فِي هَذِهِ الدُّنْيَا خَوْفًا وَحَوْلًا تَنْبِطِي شَوْقًا وَتَهَاوُنِي بِحُجَّتِكَ  
 فَرَقًا مِنْكَ ثُمَّ رَضِّنِي بِمَا قَسَمْتَ لِي مِنْ رِزْقِكَ يَا كَرِيمُ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ

رِضَاكَ عِنْدَ السُّخْطَةِ وَالْفُرْجَةِ عِنْدَ الْكُرْبَةِ وَالثُّورَ عِنْدَ الظُّلْمَةِ وَالْبَصِيرَةَ عِنْدَ  
تَشْبِهِ الْفِتْنَةِ رَبِّ اجْعَلْ جُنَّتِي مِنْ خَطَايَايَ حَصِينَةً وَدَرَجَاتِي فِي الْجَنَانِ رَفِيعَةً  
وَأَعْمَالِي كُلِّهَا مُتَقَبَّلَةً وَحَسَنَاتِي مُضَاعَفَةً زَاكِيَةً أَعُوذُ بِكَ مِنَ الْفِتَنِ كُلِّهَا مَا ظَهَرَ  
مِنْهَا وَمَا بَطَنَ وَمِنْ رَفِيعِ الْمَطْعَمِ وَالْمَشْرَبِ وَمِنْ شَرِّ مَا أَعْلَمُ وَمِنْ شَرِّ مَا لَا أَعْلَمُ وَ  
أَعُوذُ بِكَ مِنْ أَنْ أَشْتَرِيَ الْجَهْلَ بِالْعِلْمِ وَالْجَفْنَ بِالْحِلْمِ وَالْجَوْرَ بِالْعَدْلِ وَالْقَطِيعَةَ  
بِالْبِرِّ وَالْجَزَعَ بِالصَّبْرِ أَوِ الْهُدَى بِالضَّلَالَةِ أَوِ الْكُفْرَ بِالْإِيمَانِ

The late author states that there are lofty subjects in this supplication. Abdul Rehman bin Sayabah was the man to whom Imam Sadiq (a.s.) gave useful advice and it is appropriate to narrate it here. Abdul Rehman has reported that when his father Sayabah died, one of his friends visited his house and offered him condolences. He then asked him if his father had left anything for him and he replied that his father had not left anything. The friend then gave him a bag which contained a thousand dirhams and told him to look after it and make a living out of it. He was delighted and informed his mother about it. In the evening of that day he went to another friend of his father so that he might find him a means of livelihood. This friend of his father bought for him cloth so that he might sell them. He sat at a shop and started selling them. Allah granted him a good profit from that business. Then the season for pilgrimage drew near and he felt he should perform the pilgrimage. So he approached his mother to express his desire to proceed on pilgrimage. She told him that he should first return the thousand dirhams he received from the man. Abdul Rehman collected the thousand dirhams and took them to return to the friend of his father who had given them to him. He was delighted to see him return the money as though he was giving him a gift of the sum. He said that perhaps the money was not sufficient and would give more if Abdul Rehman desired more money. Abdul Rehman explained that he intended to perform the pilgrimage and wished to return his money to him. Then he proceeded to Makkah and performed the pilgrimage. From there he went to Medina and with the other pilgrims visited Imam Sadiq (a.s.). At that time he was addressing the gathering. Abdul Rehman sat behind the people. He was a young man. Then people started asking the Imam (a.s.) questions and he answered them. Then they started leaving. When the gathering became small the Imam (a.s.) called him near and asked him if he needed anything. Abdul Rehman responded that he might be his



sacrifice and identified himself. Imam (a.s.) asked about his father. He informed Imam (a.s.) of his father's death and Imam became grieved and sorrowful and wept. He then prayed for the deceased that Allah should have mercy on him. He then asked Abdul Rehman if his father had left anything and he replied that he had not. So the Imam (a.s.) asked how he managed to make the pilgrimage and he started narrating what had transpired about the man bringing a thousand dirhams. Imam (a.s.) did not have the time to hear the complete story from Abdul Rehman and asked what he did with the thousand dirhams. He said that he had returned the money. Imam (a.s.) was very pleased and advised him, 'Adhere to the truth when you speak, return deposits entrusted to you. If you speak the truth and do not lie, perform your promises, return the property of creditors as you have promised them, do not transgress on property of others, return to people what you take from them, then you become a partner with the people in their property in respect of their deposits entrusted with you and the charities with you.' Abdul Rehman has reported that he safeguarded this advice from the Imam (a.s.), that is, acted in accordance with it and made such a fortune that the zakaat he paid amounted to three million dirhams.

According to another report, this supplication is of Imam Ali bin Husain (a.s.) and at the end of it the words:

أَمِينَ رَبِّ الْعَالَمِينَ

are not additional

28. Ibne Mahboob has reported that Imam Sadiq (a.s.) taught to a person the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي لَا تُنَالُ مِنْكَ إِلَّا بِرِضَاكَ وَالْخُرُوجِ مِنْ جَمِيعِ  
مَعَاصِيكَ وَالذُّخُولِ فِي كُلِّ مَا يُرِضِيكَ وَالنَّجَاةِ مِنْ كُلِّ وَرْطَةٍ وَالْمَخْرَجِ مِنْ  
كُلِّ كَبِيرَةٍ أَتَى بِهَا مِنِّي عَمْدٌ أَوْزَلَ بِهَا مِنِّي خَطَأٌ أَوْ خَطَرَ بِهَا عَلَيَّ خَطَرَاتُ  
الشَّيْطَانِ أَسْأَلُكَ خَوْفًا تَوْقِضُنِي بِهِ عَلَى حُدُودِ رِضَاكَ وَتَشَعَّبَ بِهِ عَنِّي كُلُّ  
شَهْوَةٍ خَطَرَ بِهَا هَوَايَ وَاسْتَزَلَّ بِهَا رَأْيِي لِئَجَاوِزَ حَدَّ حَلَالِكَ اللَّهُمَّ

الْأَخَذَ بِأَحْسَنِ مَا تَعَلَّمَ وَتَرَكَ سَيِّئَ كُلِّ مَا تَعَلَّمَ أَوْ أَخْطَى مِنْ حَيْثُ لَا أَعْلَمُ  
 أَوْ مِنْ حَيْثُ أَعْلَمُ أَسْأَلُكَ السَّعَةَ فِي الرِّزْقِ وَالزُّهْدَ فِي الْكَفَافِ وَالْمَخْزَجَ  
 بِالْبَيَانِ مِنْ كُلِّ شُبْهَةٍ وَالصَّوَابَ فِي كُلِّ حُجَّةٍ وَالصِّدْقَ فِي جَمِيعِ الْمَوَاطِنِ وَ  
 أَنْصَافَ النَّاسِ مِنْ نَفْسِي فِيمَا عَلَيَّ وَوَلِيَّ وَالتَّدَلُّلَ فِي إِعْطَاءِ النَّصْفِ مِنْ جَمِيعِ  
 مَوَاطِنِ السَّخَطِ وَالرِّضَا وَتَرَكَ قَلِيلِ الْبَغْيِ وَكَثِيرِهِ فِي الْقَوْلِ مِنِّي وَالْفِدْلَ وَتَمَامَ  
 نِعْمِكَ فِي جَمِيعِ الْأَشْيَاءِ وَالشُّكْرَ لَكَ عَلَيْهَا لِكَيْ تَرْضَا وَبَعْدَ الرِّضَا وَ أَسْأَلُكَ  
 الْخَيْرَةَ فِي كُلِّ مَا يَكُونُ فِيهِ الْخَيْرَةُ بِمِثْوَرِ الْأُمُورِ كُلِّهَا لِأَبْعَسُورِهَا يَا كَرِيمُ يَا  
 كَرِيمُ يَا كَرِيمُ وَافْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْعَافِيَةُ وَالْفَرْجُ وَافْتَحْ لِي بَابَهُ وَ  
 يَسِّرْ لِي مَخْرَجَهُ وَمَنْ قَدَّرْتَ لَهُ عَلَى مَقْدَرَةٍ مِنْ خَلْقِكَ فَخُذْ عَنِّي بِسَمْعِهِ وَبَصَرِهِ  
 وَلِسَانِهِ وَيَدِهِ وَخُذْهُ عَنِ يَمِينِهِ وَعَنْ يَسَارِهِ وَمَنْ خَلَفَهُ وَمَنْ قُدَّامَهُ وَامْنَعَهُ أَنْ  
 يَصِلَ إِلَى بَسْوَةٍ عَزَّ جَارُكَ وَجَلَّ ثَنَاءُ وَجْهِكَ وَلَا إِلَهَ غَيْرُكَ أَنْتَ رَبِّي وَأَنَا  
 عَبْدُكَ اللَّهُمَّ أَنْتَ رَجَائِي فِي كُلِّ كَرْبَةٍ وَأَنْتَ ثِقَّتِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي  
 كُلِّ أَمْرٍ نَزَلَتْ بِي ثِقَّةٌ وَعُدَّةٌ فَكَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفُؤَادُ وَتَقِلُّ فِيهِ الْحِيلَةُ وَ  
 يَشْمَتُ بِهِ الْعَدُوُّ وَتَعْيِي فِيهِ الْأُمُورُ أَنْزَلْتَهُ بِكَ وَشَكَوْتُهُ إِلَيْكَ رَاغِبًا إِلَيْكَ فِيهِ  
 عَمَّنْ سِوَاكَ قَدْ فَرَجْتَهُ وَكَفَيْتَهُ فَأَنْتَ وَوَلِيُّ كُلِّ نِعْمَةٍ وَصَاحِبُ كُلِّ حَاجَةٍ وَمُنْتَهَى

## كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيرًا وَلكَ الْمَنُّ فَاضِلًا

29. It has been reliably reported that Imam Sadiq (a.s.) taught the following supplication to Abu Baseer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَابِينَ وَعَمَلَهُمْ وَنُورَ الْأَنْبِيَاءِ وَصِدْقَهُمْ وَنَجَاةَ الْمَجَاهِدِينَ وَ  
ثَوَابَهُمْ وَشُكْرَ الْمُصْطَفِينَ وَنَصِيحَتَهُمْ وَعَمَلَ الذَّاكِرِينَ وَيَقِينَهُمْ وَإِيمَانَ الْعُلَمَاءِ وَتَهْنِئَتَهُمْ وَ  
تَعَبُدَ الْخَاشِعِينَ وَتَوَاضُعَهُمْ وَحُكْمَ الْفَتَاهِ وَسِيرَتَهُمْ وَخَشْيَةَ الْمُتَّقِينَ وَرَغْبَتَهُمْ وَ  
تَصَدِيقَ الْمُؤْمِنِينَ وَتَوَكُّلَهُمْ وَرِجَاءَ الْمُحْنِينَ وَرِهْمَ اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ وَمَنْزِلَةَ  
الْمُقْرَبِينَ وَمُرَافَقَةَ النَّبِيِّينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَوْفَ الْعَامِلِينَ لَكَ وَعَمَلَ الْخَائِفِينَ مِنْكَ  
وَخُشُوعَ الْعَابِدِينَ لَكَ وَيَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ وَتَوَكُّلَ الْمُؤْمِنِينَ بِكَ اللَّهُمَّ إِنَّكَ بِجَا  
جَتِي عَالِمٌ غَيْرُ مَعْلُومٍ وَأَنْتَ لَهَا وَاسِعٌ غَيْرُ مَتَكَلِّفٍ وَأَنْتَ الَّذِي لَا يُحْفِيكَ سَائِلٌ وَلَا  
يَقْتَصُّكَ نَائِلٌ وَلَا يَبْلُغُ مِدْحَتَكَ قَوْلٌ قَائِلٍ أَنْتَ كَمَا تَقُولُ وَفَوْقَ مَا تَقُولُ اللَّهُمَّ اجْعَلْ لِي  
فِرَاجًا قَرِيبًا وَاجْرَأَ عَظِيمًا وَسِتْرًا جَمِيلًا اللَّهُمَّ إِنَّكَ تَعْلَمُ إِنِّي عَلَى ظُلْمِي لِتَنْفْسِي وَإِسْرًا فِي  
عَلْيَاهَا لَمْ أَخْذِلْكَ ضِدًّا وَلَا نِدًّا وَلَا صَاحِبَةً وَلَا وِلْدَانًا مِنْ لَأْتُلْغِطُهُ الْمَسَائِلَ وَيَا مَنْ لَا  
يَشْغَلُهُ شَيْءٌ عَنْ شَيْءٍ وَلَا سَمْعٌ عَنْ سَمْعٍ وَلَا بَصَرٌ عَنْ بَصَرٍ وَلَا يَبْرُمُهُ الْحَاحُ الْمَلْحِينُ  
أَسْأَلُكَ أَنْ تَفْرَجَ عَنِّي فِي سَاعَتِي هَذِهِ مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَا أَحْتَسِبُ  
إِنَّكَ تُحِبِّي الْعِظَامَ وَهِيَ رَمِيمٌ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ قَلَّ شُكْرِي لَهُ فَلَمْ يَحْرِمْنِي

وَعَظُمْتَ حَظِيَّتِي فَلَمْ يَفْضَحْنِي وَرَانِي عَلَى الْمَعَاصِي فَلَمْ يَجْهَنِي وَخَلَقَنِي لِلذِّى خَلَقَنِي  
لَهُ فَصَنَعْتَ غَيْرَ الذِّى خَلَقَنِي لَهُ فَنِعْمَ الْمَوْلَى أَنْتَ يَا سَيِّدِي وَبِئْسَ الْعَبْدُ أَنَا وَجَدْتَنِي  
وَنِعْمَ الطَّالِبُ أَنْتَ رَبِّي وَبِئْسَ الْمَطْلُوبُ الْفَيْتَنِي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمْتِكَ بَيْنَ  
يَدَيْكَ مَا شِئْتَ صَنَعْتَ بِى اللَّهُمَّ هِدَاتِ الْأَصْوَاتِ وَسَكَنَاتِ الْحَرَكَاتِ وَخَلَائِكُ  
حَيِّبِ بِحَبِيبِهِ وَخَلَوْتُ بِكَ أَنْتَ الْمَحْبُوبُ إِلَى فَاجْعَلْ خَلَوْتِي مِنْكَ اللَّيْلَةَ الْعَتَقَ مِنْ  
النَّارِ يَا مَنْ لَيْسَتْ لِعَالَمٍ فَوْقَهُ صِفَةٌ يَا مَنْ لَيْسَ لِمَخْلُوقٍ دُونَهُ مَنَعَةٌ يَا أَوَّلَ قَبْلِ كُلِّ شَيْءٍ وَ  
يَا آخِرًا بَعْدَ كُلِّ شَيْءٍ يَا مَنْ لَيْسَ لَهُ عُنْصُرٌ وَيَا مَنْ لَيْسَ لِآخِرِهِ فَنَاءٌ وَيَا أَكْمَلَ  
مَنْعُوتٍ وَيَا أَسْمَحَ الْمُعْطِينَ وَيَا مَنْ يَفْقَهُ بِكُلِّ لُغَةٍ يُدْعَى بِهَا وَيَا مَنْ عَفُوهُ قَدِيمٌ وَ  
بَطْشُهُ شَدِيدٌ وَمَلَكُهُ مُسْتَقِيمٌ أَسْأَلُكَ بِاسْمِكَ الَّذِي شَافَهْتَ بِهِ مُوسَى يَا اللَّهُ يَا  
رَحْمَنُ يَا رَحِيمُ يَا إِلَهَ الْإِنْتِ اللَّهُمَّ أَنْتَ الصَّمَدُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَمُحَمَّدًا  
أَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ

30. It has been reported that Imam Ridha (a.s.) was requested to teach a short supplication and he said that the following be recited:

يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ وَذَلَّلَ قَلْبِي بِتَصَدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ

**PART FIVE  
AMULETS AND SUPPLICATIONS**

These have been selected from 'Mahajju Da'waat' and 'Mujtani' both written by Seyyid ibne Taos (a.r.).

1. It has been reported from Imam Moosa bin Ja'fer (a.s.) that the Holy Messenger (saww) told Amirul Mu'mineen (a.s.) that whenever he was confronted with a major problem, he should recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُنَجِّنِي مِنْ  
هَذَا الْغَمِّ

2. The amulet of Hadhrat Fatimah (a.s.):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ فَاعْنِيْ وَلَا تَكِلْنِيْ إِلَى  
نَفْسِيْ طَرْفَةَ عَيْنٍ أَبَدًا وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ

3. The amulet of Imam Zainul Abideen (a.s.):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ سَدَدْتُ أَفْوَاهِ الْجِنِّ وَالْإِنْسِ وَالشَّيَاطِينِ وَالسَّحَرَةِ  
وَالْأَبَالِسَةِ مِنَ الْجِنِّ وَالْإِنْسِ وَالسَّلَاطِينِ وَمَنْ يُلُوذُ بِهِمُ بِاللَّهِ الْعَزِيْزِ الْأَعَزِّ وَبِاللَّهِ الْكَبِيْرِ  
الْأَكْبَرِ بِسْمِ اللَّهِ الظَّاهِرِ الْبَاطِنِ الْمَكْنُونِ الْمَخْزُونِ الَّذِي أَقَامَ بِهِ السَّمَوَاتِ وَالْأَرْضَ  
رَضُتُمْ اسْتَوَى عَلَى الْعَرْشِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ  
لَا يَنْطِقُونَ قَالَ اخْسَأُوا فِيهَا وَلَا تُكَلِّمُونِ وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّوْمِ وَقَدْ خَابَ  
مَنْ حَمَلَ ظُلْمًا وَخَشَعَتِ الْأَصْوَاتُ لِرَحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا وَجَعَلْنَا عَلَى قُلُوبِهِمْ

اَكِنَّةً اَنْ يَفْتَهُوهُ وَفِي اِذَا نِهِمْ وَقَرَا وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحَدَهُ وَلَوْ  
 عَلَى اَدْبَارِهِمْ نُفُورًا وَاِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ حِجَابًا  
 مَسْتُورًا وَجَعَلْنَا مِنْ بَيْنِ اَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَاَعْتَيْنَاهُمْ فَهَمَّ لَا يَبْصُرُوْنَ الْيَوْمَ  
 نَخْتَمُ عَلَى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيَهُمْ فَهَمَّ لَا يَنْطِقُوْنَ لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيعًا مَا  
 اَلَّفَتْ بَيْنَ قُلُوْبِهِمْ وَلَكِنَّ اللّٰهَ اَلَفَ بَيْنَهُمْ اِنَّهٗ عَزِيْزٌ عَلِيْمٌ وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَاٰلِهِ  
 الطَّاهِرِيْنَ

4 The amulet of Imam Ja'fer Sadiq (a.s.):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَا خَالِقَ الْخَلْقِ وَيَا بَاسِطَ الرِّزْقِ النَّسَمِ وَحُجِّي الْمَوْتِ وَمِمَّتِ  
 الْاَحْيَاءِ وَدَائِمِ الشَّبَابِ وَمُحْرِجِ النَّبَاتِ افْعَلْ بِيْ مَا اَنْتَ اَهْلُهُ وَلَا تَفْعَلْ بِيْ مَا  
 اَنَا اَهْلُهُ وَاَنْتَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ

5. Amulet of Imam Moosa Kadhim (a.s.): It has been reported by Ali bin Yaqteen that Abul Hasan Moosa bin Ja'fer (a.s.) was informed when he was with a group of his people about the intention of Moosa bin Mehdi about him. He asked the people present with him what their opinion was in the matter. They advised he should keep away from him and conceal himself to be safe from his harm. The Imam (a.s.) smiled, narrated the poem of Ka'ab bin Malik regarding how Allah's power is above all other powers:

زَعَمْتُ سَخِيْنَةً اَنْ سَتَغْلِبَ رَبُّهَا فَيَلْغِبُنَّ مَغَالِبَ الْغُلَابِ

He raised his hand towards the sky and recited:

اَللّٰهُمَّ كَمْ مِنْ عَدُوٍّ شَحَدَلِيْ طَبَّةٌ مُدِيْتِهِ وَاَرْهَفَ لِيْ شَبَاحِدِهِ وَدَافَ لِيْ قَوَاتِلِ سُمُوْمِهِ وَلَمْ

تَمَّ عَنِّي عَيْنُ حِرَاسَتِهِ فَلَمَّا رَأَيْتَ ضَعْفِي عَنِ احْتِمَالِ الْفَوَاحِ وَعَجْزِي عَنِ مُلِمَّاتِ  
 الْجَوَائِحِ صَرَفْتَ ذَلِكَ عَنِّي بِجَوْلِكَ وَقُوَّتِكَ لِابْجَوْلِ مِنِّي وَلَا قُوَّةَ فَالْقَيْتَهُ فِي الْحَصِيرِ  
 الَّذِي احْتَفَرُهُ لِي خَائِبًا لِمَا أَمَلَهُ فِي الدُّنْيَا مُتَبَاعِدًا بِمَارْجَاهُ فِي الْآخِرَةِ فَلَكَ الْحَمْدُ عَلَى  
 ذَلِكَ قَدْرًا اسْتَحْقَاكَ سَيِّدِي اللَّهُمَّ فَخِذْهُ بِعِزَّتِكَ وَأَقِلَّ حَدَّهُ عَنِّي بِقُدْرَتِكَ وَاجْعَلْ  
 لَهُ شُغْلًا فِيمَا بَيْنَهُ وَعَجْزًا عَمَّا يُنَاوِيهِ اللَّهُمَّ وَاعِدْنِي عَلَيْهِ عَدْوًا حَاضِرَةً تَكُونُ مِنْ غَيْظِي  
 شِفَاءً وَمِنْ حَتْمِي عَلَيْهِ وَقَاءً وَصَلِ اللَّهُمَّ دُعَائِي بِالْأَجَابَتِ وَأَنْظِمْ شِكَايَتِي بِالتَّغْيِيرِ وَ  
 عَرِّفْهُ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ وَعَرِّفْنِي مَا وَعَدْتَ فِي إِجَابَةِ الْمُضْطَرِّينَ إِنَّكَ  
 ذُو الْفَضْلِ الْعَظِيمِ وَالْمَنِّ الْكَرِيمِ

The people dispersed and did not gather except upon the news of the death of Moosa bin Mehdi.

6. Amulet of Imam Ridha (a.s.): A servant of Ma'moon called Yasir has reported that when Abul Hasan Ali bin Moosa Ridha (a.s.) arrived at the palace of Hamid bin Qahtabah, he removed his clothes and handed them to Hamid who took them and handed them to his maid to wash them. Soon afterwards the maid returned and handed to Hamid a paper which she said she found in the clothes of Abul Hasan (a.s.). Hamid asked the Imam (a.s.) what the paper was and he replied that it was an amulet which he always kept with himself. Hamid asked for permission to see it. Imam (a.s.) explained that it was an amulet which if one kept in one's clothes, one would be spared all misfortunes and the evil of the devil. He then read the amulet over to Hamid as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَوْغَيْرَ  
 تَقِيٍّ أَخَذْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَى سَمْعِكَ وَبَصْرِكَ لِأَسْلُطَانَ لَكَ عَلَى وَلَا عَلَى

سَمِعِي وَلَا عَلِيَّ بَصْرِي وَلَا عَلِيَّ شَعْرِي وَلَا عَلِيَّ بَصْرِي وَلَا عَلِيَّ الْحَمِيَّ وَلَا عَلِيَّ دَمِي وَلَا  
 عَلِيَّ مَخِي وَلَا عَلِيَّ عَصْبِي وَلَا عَلِيَّ عِظَامِي وَلَا عَلِيَّ مَالِي وَلَا عَلِيَّ مَا رَزَقَنِي رَبِّي سَتَرْتُ  
 بَيْنِي وَبَيْنَكَ بِسِتْرِ النُّبُوَّةِ الَّذِي اسْتَتَرَ أَنْبِيَاءُ اللَّهِ بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَالْفِرَاعِنَةِ  
 جَبْرَيْلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ يَسَارِي وَاسْرَافِيلُ عَنْ وِرَائِي وَمُحَمَّدٌ صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ أَمَامِي وَاللَّهُ مُطَّلِعٌ عَلَيَّ يَمْنَعُكَ مِنِّي وَيَمْنَعُ الشَّيْطَانَ مِنِّي اللَّهُمَّ لَا يَغْلِبُ  
 جَهْلُهُ أَنَا تَكَ أَنْ يَسْتَفْزِنِي وَيَسْتَخْفِنِي اللَّهُمَّ إِلَيْكَ التَّجَاتُ اللَّهُمَّ إِلَيْكَ التَّجَاتُ  
 اللَّهُمَّ إِلَيْكَ التَّجَاتُ

There is a wonderful episode regarding this amulet reported by Abu Salt Harwy that once his master Ali bin Moosa Ridha (a.s.) was sitting in his house. A messenger of Ma'moon entered and informed him that Ma'moon wished to see him. The Imam (a.s.) rose and said to Abu Salt that Ma'moon was calling him at that time for a serious matter but that he will not be able to harm him because of these words which have reached him from his grandfather, the Holy Messenger (saww). Abu Salt followed the Imam (a.s.) to Ma'moon. When the Imam (a.s.) saw him, he recited this amulet fully. When Imam (a.s.) stood before Ma'moon, Ma'moon looked at the Imam (a.s.) and said that he had ordered that a hundred thousand dirhams be paid to him and that if he had any other wish he should write it down. When the Imam (a.s.) turned to leave, Ma'moon looked at the back of his neck and said that he had formed an intention and so had Allah but that the intention of Allah was the better one.

7. Amulet of Imam Jawaad (a.s.):

يَا نُورُ يَا بَرَّهَانُ يَا مُبِينُ يَا مُنِيرُ يَا رَبِّ اكْفِنِي الشُّرُورَ وَأَفَاتِ الدُّهُورِ وَأَسْأَلُكَ  
 النَّجَاةَ يَوْمَ يَنْفَخُ فِي الصُّورِ

8. Amulet of Imam Ali Naqi (a.s.):



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا عَزِيزَ الْعِزِّ فِي عِزِّهِ مَا عَزَّ عَزِيزًا الْعِزِّ فِي عِزِّهِ يَا عَزِيزَ أَعَزَّنِي  
بِعِزِّكَ وَأَيَّدَنِي بِنَصْرِكَ وَادْفَعْ عَنِّي هَمَزَاتِ الشَّيَاطِينِ وَادْفَعْ عَنِّي بِدَفْعِكَ وَامْنَعْ  
عَنِّي بِصُنْعِكَ وَاجْعَلْنِي مِنْ خِيَارِ خَلْقِكَ يَا وَاحِدًا يَا أَحَدًا يَا فَرْدًا يَا صَمَدًا

9. Amulet of Imam Hasan Askari (a.s.):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا عُدَّتِي عِنْدَ شِدَّتِي وَيَا غَوْثِي عِنْدَ كَرْبَتِي وَيَا مُوْنِسِي عِنْدَ  
وَحْدَتِي أَحْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَاكْتَفِنِي بِرُكْنِكَ الَّذِي لَا يَرَامُ

10. Amulet of our Master Al Qaim (a.s.):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَالِكَ الرِّقَابِ وَيَا هَا زِمَ الْأَحْزَابِ يَا مُفْتِحَ الْأَبْوَابِ يَا  
مُسَبِّبَ الْأَسْبَابِ سَبَّبَ لَنَا سَبَبًا لَا نَسْتَطِيعُ لَهُ طَلَبًا بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ أَجْمَعِينَ

11. The qunoot of Imam Husain (a.s.):

اللَّهُمَّ مَنْ أَوْلَى إِلَى مَا وَى فَانْتَ مَا وَى وَمَنْ لَجَأَ إِلَى لَجَاءٍ فَانْتَ لَجَأَى اللَّهُمَّ صَلِّ  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاسْمَعْ نِدَائِي وَاجِبْ دُعَائِي وَاجْعَلْ مَا بِي عِنْدَكَ وَمَثْوَايَ  
وَاحْرُسْنِي فِي بَلْوَايَ مِنْ اقْتِنَانِ الْأَمْتِحَانِ وَوَلِّمَتِ الشَّيْطَانِ بِعِظَمَتِكَ الَّتِي لَا يَشُوبُهَا  
وَلَعُ نَفْسٍ بِتَفْتِينٍ وَلَا وَاوَدُ طَيْفٍ بِتَضَنِينٍ وَلَا يَلْمُ بِهَا فَرْحٌ حَتَّى تَقْلِبَنِي إِلَيْكَ بِإِرَادَتِكَ  
غَيْرَ ظَنِينٍ وَلَا مَظْنُونٍ وَلَا مُرَابٍ وَلَا مُرْتَابٍ إِنَّكَ أَرْحَمُ الرَّاحِمِينَ

The late author states that Seyyid ibne Taoos has collected the qunoot of the Imams

(a.s.) in 'Mahajju Da'waat' but as they are lengthy he has cited only one qunoot herein.

12. The supplication of the Holy Messenger (saww) which provides safety from man and jinn:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ  
مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ  
بِكُلِّ شَيْءٍ عِلْمًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَافِ  
صَيْتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

13. This tested and tried supplication has been reported by Anas that the Holy Messenger (saww) stated that whoever recited it every morning and evening, Allah appoints four angels to protect him from the front, behind, his right and left and would be in the protection of Allah. If any from the jinn or man attempted to harm him, they would not succeed. The supplication is this:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ بِسْمِ اللَّهِ  
الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ سَمٌ وَلَا دَاءٌ بِسْمِ اللَّهِ أَصْبَحْتُ وَعَلَى اللَّهِ تَوَكَّلْتُ بِسْمِ اللَّهِ  
عَلَى قَلْبِي وَنَفْسِي بِسْمِ اللَّهِ عَلَى دِينِي وَعَقْلِي بِسْمِ اللَّهِ عَلَى أَهْلِي وَمَالِي بِسْمِ اللَّهِ عَلَى مَا  
أَعْطَانِي رَبِّي بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ  
السَّمِيعُ الْعَلِيمُ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَأَعَزُّ وَأَجَلُّ مِمَّا  
أَخَافُ وَأَحْذَرُ عَزَّ جَارِكُ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ  
نَفْسِي وَمِنْ شَرِّ كُلِّ سُلْطَانٍ شَدِيدٍ وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ وَمِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ

وَمِنْ شَرِّ قِضَاءِ السُّوءِ وَمِنْ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ  
وَأَنْتَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ  
فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

14. The supplication of the Holy Messenger (saww):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْقَرَ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أَدِلَّ فِي عِزِّكَ أَوْ أَضَامَ  
فِي سُلْطَانِكَ أَوْ أَضْطَهَدَ وَالْأَمْرَ إِلَيْكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَقُولَ زُورًا أَوْ أَعْتَى فُجُورًا  
أَوْ أَكُونَ بِكَ مَغْرُورًا

15. Supplication from Imam Muhammad Baqir (a.s.): Abu Hamza Thimali has reported that he sought leave from Imam Muhammad Baqir (a.s.) to obtain his audience. The Imam (a.s.) came out of his house and his lips indicated he was reciting something. He asked Abu Hamza if he wished to know what he was reciting. He replied that he did and the Imam (a.s.) said they were words which if uttered Allah would render him capable of dealing with his important matters, be they relating to this world or the Hereafter. Abu Hamza asked to be taught the words. He said that whoever recites the following words at the time of leaving the house, his difficult tasks will become easy:

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

16. Supplications for intercession in difficulties: Muhammad bin Harith Nawfil, a servant of Imam Muhammad Taqi (a.s.) has reported that when Ma'moon wedded his daughter to Imam Muhammad Taqi (a.s.), he wrote to him that every bride is entitled to dowry from her husband and Allah has accumulated property for them for the Hereafter but has given him in this world. He had given to Ma'moon's daughter supplications of '.....'.

The supplication had been given to him by his father, who had been given by his father Imam Moosa bin Ja'fer (a.s.), who was given by his father Imam Ja'fer (a.s.), who was given by his father Imam Muhammad (a.s.), who was given by his father Imam Ali bin Husain (a.s.), who was given by his father Imam Husain (a.s.), who was given by his brother Imam Hasan (a.s.), who was given by his father Amiril Mu'mineen Ali bin abi Talib (a.s.), who was given by the Holy Messenger (saww), who was given by Jibreel (a.s.). He told him that Allah had sent greetings to him and stated that these were keys of the treasures of this world and the Hereafter which should be the means for fulfilment of his wishes. He should not use them excessively for worldly wishes so that his pleasure in the Hereafter may not reduce. These were ten means by which the doors of delights open up, wishes are sought and because of them are attained. These are:

(i) Supplication of 'istikhara':

اللَّهُمَّ إِنَّ خَيْرَتَكَ فِيمَا اسْتَخَرْتُكَ فِيهِ تُلِيلُ الرَّغَائِبِ وَتُجْرِبُ الْمَوَاهِبِ وَتُغْنِمُ الْمَطَالِبِ  
وَتُطَيِّبُ الْمَكَاسِبَ وَتَهْدِي إِلَى أَجْمَلِ الْمَذَاهِبِ وَتَسُوقُ إِلَى أَحْمَدِ الْعَوَاقِبِ وَتَقِي  
مُخَوِّفَ النَّوَابِ اللَّهُمَّ إِنِّي اسْتَخَيْرُكَ فِيمَا عَزَمَ رَأْيِي عَلَيْهِ وَقَادَنِي عَقْلِي إِلَيْهِ وَسَهَّلَ اللَّهُمَّ  
فِيهِ مِنْهُ مَا تَوَعَّرَ وَيَسَّرَ مِنْهُ مَا تَعَسَّرَ وَكَفَّنِي فِيهِ الْمُهْمُ وَأَدْفَعْ بِهِ عَنِّي كُلَّ مَلَمٍ وَاجْعَلْ  
يَا رَبِّ عَوَاقِبُهُ غَنَمًا وَمُخَوِّفُهُ سَامًا وَبَعْدَهُ قُرْبًا وَجَدْبَهُ خِصْبًا وَأَرْسِلِ اللَّهُمَّ اجَابَتِي وَأَنْجِ  
طَلْبَتِي وَاقْضِ حَاجَتِي وَاقْطَعْ عَنِّي عَوَاقِبَهَا وَامْنَعْ عَنِّي بَوَاقِبَهَا وَأَعْطِنِي اللَّهُمَّ لَوَاءَ  
الظَّفَرِ وَالْخَيْرَةِ فِيمَا اسْتَخَرْتُكَ وَوُفُورِ الْمَغْنَمِ فِيمَا دَعَوْتُكَ وَعَوَائِدِ الْأَفْضَالِ فِيمَا رَجَوْتُكَ  
وَاقْرَبَهُ اللَّهُمَّ بِالنَّجَاحِ وَخُصَّةِ بِالصَّلَاحِ وَأَرِنِي أَسْبَابَ الْخَيْرَةِ فِيهِ وَاصْحَةَ وَأَعْلَامَ  
غُنْمِهَا لِأَمْتَةٍ وَأَشَدُّدِ خِنَاقِ تَعْسِيرِهَا وَانْعَاشِ صَرِيحِ تَيْسِيرِهَا وَبَيْنِ اللَّهُمَّ مُلْتَبَسَهَا وَ

أَطْلِقْ مُحْتَسِبَهَا وَمَكِّنْ أَسْهَأَ حَتَّى تَكُونَ خَيْرَةَ مُقْبَلَةً بِالْغَنَمِ مُزِيلَةً لِلْغُرَمِ عَاجِلَةً لِلنَّفْعِ بَاقِيَةً  
الصَّنْعِ إِنَّكَ مَلِيٌّ بِالْمَزِيدِ مُبَدِيٌّ بِالْجُودِ

(ii) Supplication of 'istiqalah':

اللَّهُمَّ إِنَّ الرَّجَاءَ لِسَعَةِ رَحْمَتِكَ أَنْطَقَنِي بِاسْتِقَالَتِكَ وَالْأَمَلَ لِأَنَاتِكَ وَرِفْقِكَ شَجَعَنِي  
عَلَى طَلَبِ أَمَانِكَ وَعَفْوِكَ وَوَلِي يَا رَبِّ ذُنُوبٌ قَدَّوْجَهَتْهَا أَوْجُهُ الْأَنْتِقَامِ وَخَطَايَا  
قَدْ لَاحَظَتْهَا أَعْيُنُ الْأَصْطِلَامِ وَاسْتَوْجَبْتُ بِهَا عَلَى عَذْلِكَ أَلِيمِ الْعَذَابِ وَاسْتَحَقَّتُ  
بِاجْتِرَاحِهَا مُبِيرَ الْعِقَابِ وَخِفْتُ تَعْوِيْقَهَا لِأَجَابَتِي وَرَدَّهَا أَيَّامِي عَنْ قَضَاءِ حَاجَتِي  
بِبِاطَالِهَا الطَّلَبِي وَقَطْعِهَا لِأَسْبَابِ رَغْبَتِي مِنْ أَجْلِ مَا قَدْ أَنْقَضَ ظَهْرِي مِنْ ثِقَلِهَا  
وَبَهْظَتِي مِنَ الْأَسْتِقْلَالِ بِحَمَلِهَا ثُمَّ تَرَجَعْتُ رَبِّ إِلَى حِمْلِكَ عَنِ الْخَاطِئِينَ وَعَفْوِكَ  
عَنِ الْخَاطِئِينَ وَعَفْوِكَ عَنِ الْمُدْنِيِّينَ وَرَحْمَتِكَ لِلْعَاصِيينَ فَأَقْبَلْتُ بِثِقَتِي مُتَوَكِّلاً  
عَلَيْكَ طَارِحاً نَفْسِي بَيْنَ يَدَيْكَ شَاكِيّاً بِئِي إِلَيْكَ سَائِلاً مَا لَا اسْتَوْجِبُهُ مِنْ تَفْرِيجِ الْهَمِّ  
وَلَا اسْتَحِقُّهُ مِنْ تَنْفِيسِ الْغَمِّ مُسْتَقْبِلاً لَكَ أَيَّامِي وَاثِقاً مَوْلَايَ بِكَ اللَّهُمَّ فَاْمَنْنُ عَلَى  
بِالْفَرَجِ وَتَطَوَّلَ بِسُهُولَةٍ الْمَخْرَجِ وَادْلَلْنِي بِرَأْفَتِكَ عَلَى سَمْتِ الْمَنْهَجِ وَأَزَلِّقْنِي بِقُدْرَتِكَ عَنِ  
الطَّرِيقِ الْأَعْوَجِ وَخَلِّصْنِي مِنْ سِجْنِ الْكُرْبِ بِإِقَالَتِكَ وَأَطْلِقْ أَسْرِي بِرَحْمَتِكَ

وَطَلَّ عَلَىٰ بِرِّضْوَانِكَ وَجُدَّ عَلَىٰ بِإِحْسَانِكَ وَأَقْلَنِي عَثْرَتِي وَفَرِّجْ كُرْبَتِي وَارْحَمْ عِبْرَتِي وَلَا  
تَجِبْ دَعْوَتِي وَاشْدُدْ بِالْأَقْلَاتِ أَرْزِي وَقَوِّهَا ظَهْرِي وَأَصْلِحْ بِهَا أَمْرِي وَأَطْلُبْ بِهَا  
عَمْرِي وَارْحَمْنِي يَوْمَ حَشْرِي وَوَقْتُ نَشْرِي إِنَّكَ جَوَادٌ كَرِيمٌ غَفُورٌ رَحِيمٌ

(iii) Supplication for a journey:

اللَّهُمَّ إِنِّي أُرِيدُ سَفْرًا فَخْرِ لِي فِيهِ وَأَوْضَحَ لِي فِيهِ سَبِيلَ الرَّأْيِ وَفَهْمِيهِ وَافْتَحْ لِي عَزْمِي بِالْأَلَى  
سِتْقَامَةً وَاشْمَلْنِي فِي سَفَرِي بِالسَّلَامَةِ وَأَفِدْنِي جَزِيلَ الْحُظِّ وَالْكَرَامَةِ وَكَلاَّنِي  
بِحُسْنِ الْحِفْظِ وَالْحِرَاسَةِ وَجَنِّبْنِي اللَّهُمَّ وَعَثَاءَ الْأَسْفَارِ وَسَهِّلْ لِي حُرُونَةَ الْأَوْعَارِ وَأَطْوِلْ لِي  
بَسَاطَ الْمَرَاجِلِ وَفَرِّبْ مِنِّي بُعْدَنَايَ الْمُنَاهِلِ وَبَاعِدْ فِي الْمَسِيرَيْنِ خُطَى الرَّوَاحِلِ حَتَّى  
تُقَرِّبَ نِيَاطَ الْبَعِيدِ وَتُسَهِّلَ عُورَ الشَّدِيدِ وَتَقْتِي اللَّهُمَّ فِي سَفَرِي نَجْحَ طَائِرِ الْوَأَقْبَةِ وَ  
هَبْنِي فِيهِ غَمَّ الْعَافِيَةِ وَخَفِيرَ الْأَسْتِقْلَالِ وَدَلِيلَ مُجَاوِزَةِ الْأَهْوَالِ وَبَاعِثَ وَفُورِ الْكِفَايَةِ  
وَسَانِحَ خَفِيرِ الْوَالِيَةِ وَاجْعَلْهُ اللَّهُمَّ سَبَبَ عَظِيمِ السَّلَامِ حَاصِلِ الْغَنَمِ وَاجْعَلِ الْبَيْلَ عَلَيَّ  
سِتْرًا مِنَ الْأَفَاتِ وَالتَّهَارِمَانِعَا مِنَ الْهَلَكَاتِ وَأَقْطَعْ عَنِّي قِطْعَ لُصُوصِهِ بِقُدْرَتِكَ  
وَاحْرُسْنِي مِنْ وُحُوشِهِ بِقُوَّتِكَ حَتَّى تَكُونَ السَّلَامَةُ فِيهِ مُصَاحِبَتِي وَالْعَافِيَةُ فِيهِ  
مُقَارَنَتِي وَالْيَمِينُ سَائَتِي وَالْيَسِيرُ مُعَاتِي وَالْعَصْرُ مُفَارِقِي وَالْفَوْزُ مُوَافِقِي وَالْأَمْنُ مُرَافِقِي إِنَّكَ  
ذُو الطَّوْلِ وَالْمَنْ وَالْكُؤَةِ وَالْحَوْلِ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ بِعِبَادِكَ بِصِيرٌ خَيْرٌ

(iv) Supplication for sustenance (rizq):

اللَّهُمَّ ارْسِلْ عَلَيَّ سَجَالَ رِزْقِكَ مِدْرَارًا وَأَمْطِرْ عَلَيَّ سَحَابَ إِفْضَالِكَ غِرَارًا وَأَدِمْ غَيْثَ نَيْلِكَ  
إِلَى سَجَالِ الْأَسْبَلِ مَزِيدَ نِعْمِكَ عَلَى خَلْتِي أَسْبَالًا وَأَفْقِرْنِي بِجُودِكَ إِلَيْكَ وَأَغْنِنِي عَمَّنْ  
يَطْلُبُ مَا لَدَيْكَ وَدَاوِدَاءَ فَقْرِي بِدَوَاءِ فَضْلِكَ وَأَنْعَشْ صَرْعَةَ عَيْلَتِي بِطَوْلِكَ وَتَصَدَّقْ  
عَلَى إِقْلَالِي بِكَثْرَةِ عَطَائِكَ وَعَلَى اخْتِلَالِي بِكَرِيمِ جَبَائِكَ وَسَهِّلْ رَبِّ سَبِيلِ الرِّزْقِ إِلَيَّ وَ  
ثَبَّتْ قَوَاعِدَهُ لَدَيَّ وَجَبَسْ لِي عِيُونَ سَعَةٍ بِرَحْمَتِكَ وَفَجِّرْ أَنْهَارَ رَغْدِ الْعَبْشِ قَبْلِي بِرَأْفَتِكَ  
وَاجْدِبْ أَرْضَ فَقْرِي وَأَخْصِبْ جَدْبَ ضُرِّي وَأَصْرِفْ عَنِّي فِي الرِّزْقِ الْعَوَاقِقَ  
وَاقْطَعْ عَنِّي مِنَ الضِّيقِ الْعَلَاقِقَ وَأَرْمِنِي مِنْ سَعَةِ الرِّزْقِ اللَّهُمَّ بِأَخْصَبِ سِهَامِهِ وَأَحْبَنِي  
مِنْ رَغْدِ الْعَيْشِ بِأَكْثَرِ دَوَامِهِ وَأَكْسِنِي اللَّهُمَّ سَرَائِلَ السَّعَةِ وَجَلَابِيبَ الدَّعَةِ فَإِنِّي يَا رَبِّ  
مُنْتَظِرٌ لِأَنْعَامِكَ بِحَذْفِ الْمُضِيقِ وَلِتَطْوُلِكَ بِقَطْعِ التَّعْوِيقِ وَلِتَمْضُلِكَ بِإِزَالَةِ التَّقْشِيرِ  
وَلَوْصُولِ حَبْلِي بِكَرَمِكَ بِالتَّيْسِيرِ وَأَمْطِرِ اللَّهُمَّ عَلَيَّ سَمَاءَ رِزْقِكَ بِسَجَالِ الدِّيمِ وَأَغْنِنِي عَنْ  
خَلْقِكَ بِعَوَائِدِ النِّعَمِ وَأَرِمِ مَقَاتِلِ الْأَقْتَارِ مِنِّي وَأَحْمِلْ كَشْفَ الضَّرْعِ عَنِّي عَلَى مَطَايَا الْأَعْجَالِ  
وَاضْرِبْ عَنِّي الضِّيقَ بِسَيْفِ الْأَسْتِصَالِ وَأَنْخِفْنِي رَبِّ مِنْكَ بِسَعَةِ الْإِفْضَالِ وَ  
امْدُدْنِي بِنُورِ الْأَمْوَالِ وَأَحْرُسْنِي مِنَ ضِيقِ الْإِقْلَالِ وَأَقْبِضْ عَنِّي سُوءَ الْجَدْبِ وَأَبْسُطْ  
لِي بِسَاطَ الْخِصْبِ وَأَسْقِنِي مِنْ مَاءِ رِزْقِكَ غَدَقًا وَأَنْهَجْ لِي مِنْ عَمِيمِ بَدَلِكَ طُرْفًا وَفَاجِّنِي

بِالثَّرْوَةِ وَالْمَالِ وَانْعَثْنِي بِهِ مِنَ الْإِقْلَالِ وَصَبِّحْنِي بِالْأَسْتَظْهَارِ وَمَسِّنِي بِالتَّمَكُّنِ مِنَ الْيَسَارِ إِنَّكَ  
ذُو الطَّوْلِ الْعَظِيمِ وَالْفَضْلِ الْعِيمِ وَالْمَنِّ الْجَسِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ

(v) Supplication for seeking refuge (isti'adha):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُمَاتٍ نَوَّازِلِ الْبَلَاءِ وَأَهْوَالِ عِظَائِمِ الضَّرَّاءِ فَأَعِدْ نِي رَبِّ  
مِنْ صَرَعَةِ الْبِأَسَاءِ وَاجْجِبْنِي مِنْ سَطَوَاتِ الْبَلَاءِ وَنَجِّنِي مِنْ مَفَاجِةِ النِّقَمِ وَأَجِرْنِي  
مِنْ زَوَالِ النِّعَمِ وَمِنْ زَلَلِ الْقَدَمِ وَاجْعَلْنِي اللَّهُمَّ فِي حَيَاةٍ عَزِيزَةٍ وَحِفَاطٍ حَرِيصَةٍ مِنْ  
مُبَاغَةِ الدَّوَائِرِ وَمُعَاجَلَةِ الْبُؤَادِرِ اللَّهُمَّ رَبِّ أَرْضِ الْبَلَاءِ فَاحْشِفْهَا وَعَرِّصْتَ الْحَنِ  
فَارْجُفْهَا وَشَمْسَ النَّوَابِ فَكْشِفْهَا وَجِبَالَ السُّوءِ فَكْشِفْهَا وَكُرْبَ الدَّهْرِ فَكْشِفْهَا  
وَعَوَاقِبَ الْأُمُورِ فَاصْرِفْهَا وَأَوْرِدْنِي حِيَاضَ السَّلَامَةِ وَاحْمِلْنِي عَلَى مَطَايَا الْكِرَامَةِ  
وَاصْحَبْنِي بِأَقَالَةِ الْعَشْرَةِ وَاشْمَلْنِي بِسِتْرِ الْعَوْرَةِ وَجُدْ عَلَيَّ يَا رَبِّ بِالْإِنِّكَ وَكْشِفْ بِلَائِكَ  
وَدَفِّعْ ضَرْبِكَ وَادْفَعْ عَنِّي كَلَالَ كُلِّ عَذَابِكَ وَاصْرِفْ عَنِّي أَلِيمَ عِقَابِكَ وَأَعِدْ نِي مِنْ  
بَوَاقِ الدُّهُورِ وَأَنْقِذْنِي مِنْ سُوءِ عَوَاقِبِ الْأُمُورِ وَاحْرُسْنِي مِنْ جَمِيعِ الْمُحْدُورِ وَاصْدَعْ  
صَفَاةَ الْبَلَاءِ عَنْ أَمْرِي وَاشْلُلْ يَدَهُ عَنِّي مَدَى عُمْرِي إِنَّكَ الرَّبُّ الْمَجِيدُ الْمُبْدِيُّ  
الْمُعِيدُ الْفَعَالُ الْمَأْتِرِيُّ



(vi) Supplication for seeking forgiveness:

اللَّهُمَّ إِنِّي قَصَدْتُ إِلَيْكَ بِإِخْلَاصٍ تَوْبَةً نَصُوحٍ وَتَشَبَّيْتُ عَقْدَ صَاحِبِ قَلْبٍ  
 قَرِيحٍ وَإِعْلَانِ قَوْلِ صَاحِبِ اللُّهُمَّ فَتَقَبَّلْ مِنِّي مُخْلِصَ التَّوْبَةِ وَأَقْبَالَ سَرِيعِ الْاُوبَةِ وَ  
 مَصَارِعَ تَخْشَعِ الْحُوبَةِ وَقَابِلِ رَبِّ تَوْبَتِي بِمَجْزِلِ التَّوَابِ وَكِرِيمِ الْمَأْتَبِ وَحَطِّ الْعِقَابِ  
 وَصَرَفِ الْعَذَابِ وَغَمِّ الْاِيَابِ وَسِتْرِ الْحِجَابِ وَاحِ اللُّهُمَّ مَا ثَبَتَ مِنْ ذُنُوبِي  
 وَاغْسِلْ بِقَبُولِهَا جَمِيعَ عُيُوبِي وَاجْعَلْهَا جَالِيَةً لِقَلْبِي شَاخِصَةً لِبَصِيرَةِ لُبِّي غَاسِلَةً  
 لِدِرْنِي مُطَهَّرَةً لِنَجَاسَةِ بَدْنِي مُصَحِّحَةً فِيهَا ضَمِيرِي عَاجِلَةً اِلَى الْاَوْفَاءِ بِهَا بَصِيرَتِي  
 وَاَقْبَلْ يَا رَبِّ تَوْبَتِي فَانْهَآ تَصَدُّرُ مِنْ اِخْلَاصِ نِيَّتِي وَمَحْضٍ مِنْ تَصْحِيحِ بَصِيرَتِي  
 وَاحْتِفَالِ لَافِي طَوِيَّتِي وَاجْتِهَادِ فِي نَقَاءِ سَرِيرَتِي وَتَلْبِيَّتَا لَانَابَتِي وَمُسَارَعَةِ اِلَى اَمْرِكَ  
 بِطَاعَتِي وَاجَلِ اللُّهُمَّ بِاَتْوَبَةٍ عَنِّي ظَلَمَةَ الْاَصْرَارِ وَاُحْ بِهَا مَا قَدَّمْتَهُ مِنَ الْاُوزَارِ  
 اَكْسِنِي لِبَاسَ التَّقْوَى وَجَلَابِيبَ الْهُدَى فَقَدْ خَلَعْتُ رِبْقَ الْمَعَاصِي عَنْ جِلْدِي  
 وَنَزَعْتُ سِرْبَالَ الذُّنُوبِ عَنْ جَسَدِي مُسْتَمْسِكًا رَبِّ بِقُدْرَتِكَ مُسْتَعِينًا عَلَي نَفْسِي  
 بِعِزَّتِكَ مُسْتَوْدِعًا تَوْبَتِي مِنَ النَّكْثِ بِخَفَرَتِكَ مُعْتَصِمًا مِنَ الْخِذْلِ اِنِ بِعِصْمَتِكَ  
 مُقَارِنًا بِهِ لِاِحْوَالٍ وَلَا قُوَّةَ اِلَّا بِكَ

(vii) Supplication to proceed to Hajj:

اللَّهُمَّ ارْزُقْنِي الْحَجَّ الَّذِي افْتَرَضْتَهُ عَلَيَّ مِنْ اِسْتِطَاعِ اِلَيْهِ سَبِيلًا وَاجْعَلْ لِي فِيهِ هَادِيًا

وَالْيَهْ دَلِيلًا وَقَرَّبَ لِي بَعْدَ الْمَسَالِكِ وَأَعْنِي عَلَى تَأْدِيَةِ الْمُنَاسِكِ وَحَرِّمَ بِأِحْرَامِي عَلَى  
 النَّارِ جَسَدِي وَزِدْ لِسَفَرِ قُوتِي وَجَلَدِي وَارْزُقْنِي رَبِّ الْوُقُوفِ بَيْنَ يَدَيْكَ وَالْإِفَاضَةِ  
 إِلَيْكَ وَأَظْفِرْنِي بِالنُّجْحِ بِوَافِرِ الرِّيحِ وَأَصْدِرْنِي رِبِّ مِنْ مَوْقِفِ الْحَجِّ الْأَكْبَرِ إِلَى  
 مَزْدَلَقَةِ الْمُشْعَرِ وَاجْعَلْهَا زُلْفَةً لِي إِلَى رَحْمَتِكَ وَطَرِيقًا إِلَى جَنَّتِكَ وَقَفْنِي مَوْقِفَ الْمُشْعَرِ  
 الْحَرَامِ وَمَقَامَ وَقُوفِ الْأَحْرَامِ وَاهْلِنِي لِتَأْدِيَةِ الْمُنَاسِكِ وَنَحْرِ الْهَدْيِ التَّوَامِكِ بِدَمِ  
 يَثْبُجٍ وَأَوْدَاجِ تَمَجُّ وَارَاقَةِ الدِّمَاءِ الْمُسْفُوحَةِ وَالْهَدَايَا الْمَذْبُوحَةِ وَفَرِي أَدْوَاجِهَا عَلَى مَا  
 أَمَرْتُ وَاتَّقِلْ بِهَا كَمَا وَسَّمْتُ وَأَحْضِرْنِي اللَّهُمَّ صَلَوَةَ الْعِيدِ رَاجِيًا لِلْوَعْدِ خَائِفًا مِنْ  
 الْوَعِيدِ حَالِقًا شَعْرَ رَأْسِي وَمُقَصِّرًا وَمُجْتَهِدًا فِي طَاعَتِكَ مُشْعِرًا رَامِيًا لِلْجِمَارِ سَبْعَ بَعْدَ  
 سَبْعٍ مِنَ الْأَجَارِ وَأَدْخِلْنِي اللَّهُمَّ عَرَصَةَ بَيْتِكَ وَعَقُوبَتَكَ وَحِلَّ أَمْنِكَ وَكَعْبَتِكَ  
 وَمَسَاكِينِكَ وَسُؤَالِكَ وَمَحَاوِيهِكَ وَجُدْ عَلَيَّ اللَّهُمَّ بِوَافِرِ الْأَجْرِ مِنَ الْإِكْفَاءِ وَالنَّفْرِ  
 وَاحْتَمِ اللَّهُمَّ مَنَاسِكَ حَجِّي وَانْقِضَاءَ عَجْبِي بِقَبُولِ مِنْكَ لِي وَرَافَةَ مِنْكَ بِي  
 يَا أَرْحَمَ الرَّاحِمِينَ

(viii) Supplication for relief from oppression:

اللَّهُمَّ إِنْ ظَلَمَ عِبَادَكَ قَدْ تَمَكَّنَ فِي بِلَادِكَ حَتَّى أَمَاتَ الْعَدْلَ وَقَطَعَ السَّبْلَ وَمَحَقَّ  
 الْحَقَّ وَابْطَلَ الصِّدْقَ وَأَخْفَى الْبِرَّ وَأَظْهَرَ الشَّرَّ وَأَحْمَدَ التَّقْوَى وَأَزَالَ الْهُدَى وَأَزَاحَ

الْخَيْرِ وَأَثَبْتَ الضَّرِيرَ وَأَنْمَى الْفَسَادَ وَقَوَّيْتَ الْعِنَادَ وَبَسَطْتَ الْجُورَ وَعَدَيْتَ الطُّورَ اللَّهُمَّ يَا رَبِّ  
لَا يَكْشِفُ ذَلِكَ إِلَّا سُلْطَانُكَ وَلَا يُجِيرُ مِنْهُ إِلَّا أَمْتِنَا نُكَ اللَّهُمَّ رَبِّ فَاثْبُرِ الظُّلْمَ وَبَثِّ  
جِبَالَ الْعِشْمِ وَأَحْمَدِ سَوْقَ الْمُنْكَرِ وَأَعِزِّمْ عَنْهُ يَنْزِجِرُوا حَصْدَ شَافَةِ أَهْلِ الْجُورِ  
وَالْبِسْمُ الْحَوْرَ بَعْدَ الْكُورِ وَعَجِّلِ اللَّهُمَّ إِلَيْهِمُ الْبَيَاتِ وَأَنْزِلْ عَلَيْهِمُ الْمَثَلَاتِ وَأَمِتْ حَيَاةَ  
الْمُنْكَرِ لِيَوْمِنَ الْمَخُوفِ وَيَسْكُنِ الْمَلْهُوفُ وَيَتَّبِعِ الْجَائِعُ وَيُحْفَظِ الضَّايِعُ وَيَأْوِي الطَّرِيدُ  
وَيَعُودَ الشَّرِيدُ وَيَغْنَى الْفَقِيرُ وَيُجَارِ الْمُسْتَجِيرُ وَيُوقِرَ الْكَبِيرُ وَيَرْحَمَ الصَّغِيرُ وَيُعِزَّ الْمَظْلُومَ وَيُدَلِّ  
الظَّالِمَ وَيُفْرِجَ الْمَغْمُومَ وَتَنْفِرِجَ الْعَمَاءَ وَتَسْكُنِ الدَّهْمَاءَ وَيَمُوتَ الْأَخْتِلَافُ وَيَعْلُو الْعِلْمُ  
وَيَسْمَلَ السَّلْمُ وَيُجْمَعُ الشَّتَاتُ وَيَقْوَى الْإِيمَانُ وَيَتَلَى الْقُرْآنُ إِنَّكَ أَنْتَ الدَّيَّانُ الْمُنْعَمُ الْمَنَانُ

(ix) Supplication of gratitude to Allah:

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَرَدِّ نَوَازِلِ الْبَلَاءِ وَمِلْمَاتِ الضَّرَاءِ وَكَشْفِ نَوَائِبِ الْأَوَاءِ  
وَتَوَلِّي سُبُوحِ النِّعَمَاءِ وَلَكَ الْحَمْدُ عَلَى هِنِيءِ عَطَائِكَ وَمُحَمَّدِ بِلَائِكَ وَجَلِيلِ الْإِنِّكَ  
وَلَكَ الْحَمْدُ عَلَى إِحْسَانِكَ الْكَثِيرِ وَخَيْرِكَ الْعَزِيزِ وَتَكْلِيفِكَ الْيَسِيرِ وَدَفْعِ الْعَسِيرِ  
وَلَكَ الْحَمْدُ يَا رَبِّ عَلَى تَمْيِيزِكَ قَلِيلِ الشُّكْرِ وَاعْطَائِكَ وَإِفْرَاجِ حَطِّكَ مُثَقَّلِ  
الْوِزْرِ وَقَبُولِكَ ضَيْقِ الْعُذْرِ وَوَضْعِكَ بَاهِضِ الْأَصْرِ وَتَسْهِيلِكَ مَوْضِعِ الْوَعْرِ وَمَنْعِكَ

مُفْطَعِ الْأَمْرِ وَلَكَ الْحَمْدُ عَلَى الْبَلَاءِ الْمَصْرُوفِ وَوَأْفِرِ الْمَعْرُوفِ وَدَفَعِ الْمَخُوفِ  
وَإِذْلَابِ الْعُسُوفِ وَلَكَ الْحَمْدُ عَلَى قَلَّةِ التَّكْلِيفِ وَكَثْرَةِ التَّخْفِيفِ وَتَقْوِيَةِ  
الضَّعِيفِ وَإِغَاثَةِ اللَّهْمِيفِ وَلَكَ الْحَمْدُ عَلَى سَعَةِ امْهَالِكَ وَدَوَامِ إِفْضَالِكَ وَصَرْفِ  
إِحْصَالِكَ وَحَمِيدِ أَفْعَالِكَ وَتَوَالِي نَوَالِكَ وَلَكَ الْحَمْدُ عَلَى تَأْخِيرِ مُعَاجَلَةِ الْعِقَابِ وَتَرْكِ  
مُغَافَصَةِ الْعَذَابِ وَتَسْهِيلِ طَرِيقِ الْمُنَابِ وَإِنزَالِ غَيْثِ السَّحَابِ إِنَّكَ الْمُنَانُ الْوَهَّابُ

(x) Supplication for fulfilment of wishes:

جَدِيرٌ مِنْ أَمْرَتِهِ بِالذُّعَاءِ أَنْ يَدْعُوكَ وَمَنْ وَعَدْتَهُ بِالْإِجَابَةِ أَنْ يَرْجُوكَ وَوَلِيَّ اللَّهُمَّ  
حَاجَةٌ قَدْ عَجَزْتُ عَنْهَا حِيلَتِي وَكَلْتُ فِيهَا طَاقَتِي وَضَعْفَ عَنِ مَرَامِهَا قُوَّتِي  
وَسَوَّلْتُ لِي نَفْسِي الْأَمَارَةَ بِالسُّوءِ وَعَدَوِي الْغُرُورُ الَّذِي أَنَا مِنْهُ مَبْلُوءٌ أَنْ أَرْغَبَ إِلَيْكَ  
فِيهَا اللَّهُمَّ وَأَنْجِحْهَا بَيْنَ التَّجَاحِ وَاهْدِهَا سَبِيلَ الْفَلَاحِ وَأَشْرَحْ بِالرَّجَاءِ لِأَسْعَافِكَ  
صَدْرِي وَيَسِّرْ لِي أَسْبَابَ الْخَيْرِ أَمْرِي وَصَوِّرْ لِي الْفَوْزَ بِبُلُوغِ مَارْجُوَّتِهِ بِالْوُصُولِ إِلَى  
مَا أَمَلْتُهُ وَوَقَفْنِي اللَّهُمَّ فِي قَضَاءِ حَاجَتِي بِبُلُوغِ أَمْنِيَّتِي وَتَصْدِيقِ رَغْبَتِي وَأَعِزَّنِي  
اللَّهُمَّ بِكَرَمِكَ مِنَ الْخَيْبَةِ وَالْقُنُوطِ وَالْأَنَاءِ وَالتَّشْيِيطِ اللَّهُمَّ إِنَّكَ مَلِيٌّ بِالْمُنَاحِ الْجَزِيئَةِ  
وَفِيهَا وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ بِعِبَادِكَ خَيْرٌ بِصِيرٌ

(17) The 'curtain' of Imam Ja'fer Sadiq (a.s.):

يَا مَنْ إِذَا اسْتَعَدْتُ بِهِ آعَازِنِي وَإِذَا اسْتَجَبْتُ بِهِ عِنْدَ الشَّدَائِدِ آجَارِنِي وَإِذَا  
 اسْتَعَنْتُ بِهِ عِنْدَ النَّوَابِغِ آغَاثِنِي وَإِذَا اسْتَنْصَرْتُ بِهِ عَلَى عَدُوِّي نَصْرِنِي وَأَعَانِنِي  
 إِلَيْكَ الْمَفْرَعُ وَأَنْتَ الثِّقَّةُ فَاقْمَعْ عَنِّي مَنْ آرَادَنِي وَآغْلِبْ لِي مَنْ كَادَنِي يَا مَنْ قَالَ إِنْ  
 يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ يَا مَنْ نَجَّى نَوْحًا مِنْ الْقَوْمِ الظَّالِمِينَ يَا مَنْ نَجَّى لُوطًا مِنْ  
 الْقَوْمِ الْفَاسِقِينَ يَا مَنْ نَجَّى هُودًا مِنْ الْقَوْمِ الْعَادِينَ يَا مَنْ نَجَّى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
 مِنَ الْقَوْمِ الْكَافِرِينَ نَجِّنِي مِنْ أَعْدَائِي وَأَعْدَائِكَ بِأَسْمَائِكَ يَا رَحْمَنُ يَا رَحِيمُ لَا  
 سَبِيلَ لَهُمْ عَلَى مَنْ تَعَوَّذَ بِالْقُرْآنِ وَاسْتَجَارَكَ بِالرَّحِيمِ الرَّحْمَنِ الرَّحْمَنُ عَلَى الْعَرْشِ  
 اسْتَوَى إِنْ بَطَشَ رَبُّكَ لَشَدِيدٌ إِنَّهُ هُوَ بَدِيٌّ وَيُعِيدُ وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ  
 الْمَجِيدِ فَعَالَ مَا يُرِيدُ فَإِنْ تَوَلَّوْا فقلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
 الْعَرْشِ الْعَظِيمِ

(18) The 'curtain' of Imam Moosa (a.s.):

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَتَحَصَّنْتُ بِذِي الْعِزَّةِ وَالْجَبْرُوتِ وَاسْتَعَنْتُ  
 بِذِي الْكِبْرِيَاءِ وَالْمَلَكُوتِ مَوْلَايَ اسْتَسَمَّتُ إِلَيْكَ فَلَا تُسَمِّنِي وَتَوَكَّلْتُ  
 عَلَيْكَ فَلَا تُخَذِّلْنِي وَجَلَّاتُ إِلَى ظِلِّكَ الْبَسِيطِ فَلَا تَطْرَحْنِي أَنْتَ الْمَطْلَبُ وَإِلَيْكَ  
 الْمَهْرَبُ تَعَلَّمْ مَا أَخْفَى وَمَا أَعْلَنُ وَتَعَلَّمْ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورَ فَامْسِكْ عَنِّي

اللَّهُمَّ أَيِّدِي الظَّالِمِينَ مِنَ الجِنِّ وَالْإِنْسِ أَجْمَعِينَ وَاشْفِنِي وَعَافِنِي يَا أَرْحَمَ الرَّاحِمِينَ

(19) The 'curtain' of Imam Muhammad Taqi (a.s.):

الخالقُ أعظمُ من المخلوقين والرازقُ أبسطُ يدًا من المرزوقين ونارُ الله الموصدةُ في  
عمدٍ ممددةٍ تكيدُ أفئدةَ المردةِ وتردُّ كيدَ الحسدةِ بالأقسامِ بالأحكامِ بالروحِ المحفوظِ  
والحجابِ المضروبِ بعرشِ ربنا العظيمِ احتجبتُ واستترتُ واستجرتُ  
واعتصمتُ وتحصنتُ بالمرِّ وبكهيصِّ وبطهٍ وبطسمٍ وبِحمْ وبجمعسقٍ وونونٍ  
وبطسينٍ وبقٍ والقرآنِ المجيدِ وإنه لقسَمٌ لو تعامون عظيمٌ والله وليُّ ونعم الوكيلُ

(20) It has been stated in 'Ta'beeru Ru'ya' of Sheikh Kulayni that Washa has reported from Imam Ridha (a.s.) that he stated that he had seen his father in a dream and he told him that when he was confronted by a problem he should often

say: يَا رُؤْفُ يَا رَحِيمُ

Then he said that whatever they saw in a dream had the same significance as what they saw when awake.

(21) Supplication for sustenance etc. reported from 'Mujtani' of Seyyid ibn Taos:

اللَّهُمَّ إِنَّ ذُنُوبِي لَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ وَقَدَّمْتُ أَلَةَ الْحَرَمَانِ بَيْنَ يَدَيَّ فَإِنَّا  
أَسْأَلُكَ مَا لَا أَسْتَحِقُّهُ وَأَدْعُوكَ مَا لَا أَسْتَوْجِبُهُ وَأَتَضَرَّعُ إِلَيْكَ بِمَا لَا أَسْتَأْهِلُهُ وَلَمْ  
يَخْفَ عَلَيْكَ حَالِي وَإِنْ خَفِيَ عَلَى النَّاسِ كُنْهُ مَعْرِفَةِ أَمْرِي اللَّهُمَّ إِنْ كَانَ رِزْقِي فِي  
السَّمَاءِ فَأَهْبِطْهُ وَإِنْ كَانَ فِي الْأَرْضِ فَأَظْهِرْهُ وَإِنْ كَانَ بَعِيدًا فَاقْرِبْهُ وَإِنْ كَانَ قَرِيبًا فَيسِّرْهُ

وَأِنْ كَانَ قَلِيلًا فَكَثِّرْهُ وَبَارِكْ لِي فِيهِ

(22) Supplication for safety from harm of Iblis as reported in 'Mujtani':

اللَّهُمَّ إِنَّ ابْلِيسَ عَبْدٌ مِنْ عَبْدِكَ يَرَانِي مِنْ حَيْثُ لَا أَرَاهُ وَأَنْتَ تَرَاهُ مِنْ حَيْثُ لَا يَرَاكَ وَ  
أَنْتَ أَقْوَى عَلَى أَمْرِهِ كُلِّهِ وَهُوَ لَا يَقْوَى عَلَى شَيْءٍ مِنْ أَمْرِكَ اللَّهُمَّ فَإِنَا أَسْتَعِينُ بِكَ عَلَيْهِ  
يَا رَبِّ فَإِنِّي لَأُطَافَةُ لِي بِهِ وَلَا حَوْلَ وَلَا قُوَّةَ لِي عَلَيْهِ إِلَّا بِكَ يَا رَبِّ اللَّهُمَّ إِنِّي أَرَادَنِي فَارِدَهُ  
وَإِنِّي كَادَنِي فَكِدَهُ وَكَفَنِي شَرَّهُ وَاجْعَلْ كَيْدَهُ فِي نَحْرِهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ  
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

(23) It has also been stated in 'Mujtani' that a person saw the Holy Prophet (saww) in a dream and requested him to teach him a supplication by which his spirit would be revived. The Holy Prophet (saww) taught him this supplication:

يَا حَيُّ يَا قَيُّوْمُ يَا لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ أَنْ تُحْيِيَ قَلْبِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(24) It has been reported from the Holy Messenger (saww) that whoever wishes his death be delayed and that he should receive help against his enemies and that he should be saved from a bad death, should recite three times when night enters and three times when day enters:

سُبْحَانَ اللَّهِ مِلْأَ الْمِيزَانِ وَمُنْتَهَى الْحِلْمِ وَمَبْلَغِ الرِّضَا وَزِنَةَ الْعَرْشِ

It has been stated in 'Nasrul Luaali' of Seyyid Said Ali bin Fadhullah Al Husaini Rawandi that a person complained to Isa bin Maryam (a.s.) about his indebtedness. He told him to recite:

اللَّهُمَّ يَا فَارِجَ الْهَمِّ وَمُنْفِسَ الْغَمِّ وَمُذْهِبَ الْأَحْزَانِ وَمُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا أَنْتَ رَحْمَنِي وَرَحْمَنُ كُلِّ شَيْءٍ فَارْحَمْنِي رَحْمَةً  
تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ وَتَقْضِي بِهَا عَنِّي الدِّينَ

He added that if he was indebted in gold which would cover the earth, yet Allah would have it all settled.

## PART SIX

### HOLY CHAPTERS, VERSES AND SUPPLICATIONS

1. Sheikh Kulayni has stated in 'Kafi' that Imam Baqir (a.s.) is reported to have said that whoever will recite the Chapters of Hadid, Hashr, Saff, Jum'ah, Taghabun and A'ala before retiring, he will not die without first seeing Imam Qaim and if he dies he will be in the neighbourhood of the Holy Prophet (saww).

2. It has also been reported in the same work that the Holy Prophet (saww) has stated that whoever will recite the first four verses of the Chapter of Baqarah, the Ayatul Kursi and the two verses after it and the last three verses of the Chapter of Baqarah, he will not suffer unpleasantness in respect of his life or property, the devil will not get close to him and he will not forget the Holy Qur'an.

3. It has also been reported in the work from Imam Muhammad Baqir (a.s.) that whoever will recite the Chapter of Qadr aloud, his example will be that of a person who has already removed his sword from its sheath to fight a holy war. If he will recite softly, he is like one immersed in his blood in a holy war and he who recites it ten times, his thousand sins will be erased.

4. It has been reported in the same work from Imam Sadiq (a.s.) that his father had stated that the Chapter of Ikhlas is a third of the Holy Qur'an and the Chapter of Kafiroon is a quarter of the Holy Qur'an.

5. It has been reported from Imam Moosa (a.s.) that whoever recites the Ayatul Kursi at the time of retiring, should not fear paralysis, Allah willing; whoever recites it after each obligatory prayer will not be harmed by poisonous animals. Whoever recites the Chapter of Ikhlas on meeting an oppressor, Allah will prevent the oppressor from harming the reciter. If he recites on himself to his front, back right and left, Allah will provide him good sustenance and protect him from harm.

Anyone fearing any happening should recite any hundred holy verses from the Holy Qur'an and then say three times:



## اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ

6. Sheikh Kulayni has also reported from Imam Sadiq (a.s.) that whoever has faith in Allah and the Day of Judgment should not omit recitation of the Chapter of Ikhlas after each obligatory prayer because for such a person Allah gathers the benefits of this world and the Hereafter and forgives him, his parents and children.

7. He has also reported from Imam Sadiq (a.s.) that whoever recites the Chapter of Takathur at bedtime guards against the calamities of the grave.

8. He has also reported from the Imam that one should not be surprised if upon recitation of the Chapter of Al-Hamd on a dead person seventy times he should be revived.

9. Great importance has been laid by Imam Moosa bin Ja'fer (a.s.) on recitation by children every night three times the Chapter of Falaq, three times the Chapter of Nas and a hundred times the Chapter of Ikhlas, or if not able to recite a hundred times they should recite fifty times. If they will do so regularly, they will remain protected from all afflictions to their deaths.

10. Sheikh Kulayni has also reported that Imam Sadiq (a.s.) told Mufadhhal to protect himself against all men by the recitation of:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

and: قل هو الله احد:

on your right, left, front, back, above and below. When he had to visit an oppressive ruler, he should recite three times the moment he sees him and count with the left hand keeping the fingers folded after the count until he departs from him. Some reports add that the recitation should continue till departure.

11. It has been reported from Amiril Mu'mineen (a.s.) that for protection against being burnt or drowning, one should recite:

اللَّهُ الَّذِي نَزَلَ التَّكْوِيْنُ وَهُوَ يَتَوَلَّى الصَّالِحِينَ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ  
جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

To bring an obstinate horse under control, one should recite in its right ear:

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

To protect oneself from fierce animals, one should recite:

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

To find a lost thing, one should recite two rakaats with the recitation of the Chapter of Yasin durin the salaah and then say:

يَا هَادِيَ الضَّالَّةِ رُدِّعِي ضَالَّتِي

For protection against thieves, recite while retiring verses 110 and 111 of the Chapter of Bani Israel:

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ تَاوَكُّبَةً تَكْبِيرًا

12 Sheikh Kulayni has also reported from Imam Sadiq (a.s.) that one should not be tired of the recitation of the Chapter of Zilzal as whoever recites it in optional prayers will not experience an earthquake during his life and will not die of earthquake, lightning or other worldly calamity. At the time of his death a gentle angel close to Allah will descend, sit near his head and say to the Angel of Death that he should exercise gentleness and moderation with the friend of Allah who had remembered Him many times. At the end of the report is stated that the veil will be removed from the eyes of the dying person and he will be able to see his dwelling in heaven, his soul will be removed with gentleness, seventy thousand angels will accompany his soul and carry it to heaven.

13 Sheikh Kulayni has also reported from Imam Muhammad Baqir (a.s.) that the Chapter of Mulk is a protection from the calamities of the grave.

14 It has also been reported from the Imam (a.s.) that a copy of the Holy Qur'an fell into a sea. When it was recovered, it was found that all the writing had been washed away except that the verse.....(Ch 42 v 53) could be read very clearly:

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

15 Sheikh Kulayni has reported from Zararah that the Holy Qur'an should be opened and kept before one during the second ten days of the Holy Ramadhan and the following recited:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنَزَّلِ وَمَا فِيهِ وَفِيهِ اسْمُكَ الْأَكْبَرُ وَأَسْمَاؤُكَ الْحُسْنَى  
وَمَا يُخَافُ وَيَرْجَى أَنْ تَجْعَلَنِي مِنْ عُمَّتَائِكَ مِنَ النَّارِ

Then ask for your wishes.

16 Sheikh Kafa'my has stated in 'Misbah' and 'Muhaddis Faydh' in 'Khulasatul Adhkaar' that it is stated in some of the books of the companions of the Imams (a.s.) that whoever wishes to see in a dream a Prophet or Imam (a.s.), any other person or his parents, he should recite the Chapters of Shams, Lail, Qadr, Kafiroon, Ikhlas, Falq and Nas and then a hundred times the Chapter of Ikhlas and salawaat on the Holy Prophet and his progeny (a.s.), and sleep on the right side with wudhu. Allah willing, he will see the person he desired to see and speak to him. According to another report this recitation should be made for seven nights and then the following supplication be recited:

اللَّهُمَّ أَنْتَ الْحَيُّ الَّذِي لَا يُوصَفُ وَالْإِيمَانُ يُعْرَفُ مِنْهُ مِنْكَ بَدَتِ الْأَشْيَاءُ وَالْيَتِيمَ  
تَعَوَّدُ فَمَا أَقْبَلَ مِنْهَا كُنْتَ بَلَجًا وَمَنْجَاهُ وَمَا آذَرَ مِنْهَا لَمْ يَكُنْ لَهُ بَلَجًا وَلَا  
مَنْجَامِنْكَ إِلَّا إِلَيْكَ فَاسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ وَأَسْأَلُكَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَبِحَقِّ حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَيِّدِ النَّبِيِّينَ وَبِحَقِّ عَلِيِّ خَيْرِ الْوَصِيِّينَ وَبِحَقِّ  
فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ الَّذِينَ جَعَلْتَهُمَا سَيِّدِي  
شَبَابِ أَهْلِ الْجَنَّةِ عَلَيْهِمُ أَجْمَعِينَ السَّلَامُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَأَنْ تُرِيَنِي  
مَيْتِي فِي الْحَالِ الَّتِي هُوَ فِيهَا

17. It has been quoted in 'Khulasah' from other books that it has been stated in 'Adaabul Hamidah' by Muhammad bin Jareer Tabari that it has been reported by

Harith bin Rooh from his father who reported it from his grandfather who told his children that when a situation placed any of them in anxieties, he should not spend a night without being clean (in taharat), his bed and quilt should also be clean and he should not be with any lady, even his wife. Then he should recite seven times the Chapters of Shams and Lail and say:

اللَّهُمَّ اجْعَلْ لِي مِنْ أَمْرِي هَذَا فَرَجًا وَمَخْرَجًا

That night or the third or the fifth, or possibly the seventh, night a person will appear in his dream who will show him the way out of the problem.

The late author has stated that some have said that the Chapters of Dhuha and Ins-hirah should also be recited. It is stated in 'Jawahirul Manshoorah' that if a person wishes to see about his matter in a dream, he should recite at the time of retiring each of the following Chapters seven times: Shams, Lail, Tin, Ikhlas, Falaq and Nas in a state of cleanliness in a clean place and in clean clothes facing the qiblah sleeping on his right like a dead person laid in the grave. He should then sleep making the intention of wishing to see about the matter in a dream. If he does not see a dream the first night he should repeat on the subsequent nights; he will not have to perform this beyond the seventh night. This procedure has been tried and found effective.

18. It has also been stated in 'Khulasatul Adhkaar' that Hadhrat Zehra (a.s.) has reported that once the Holy Messenger (saww) visited her at a time when she was preparing her bed to retire. He told her not to sleep without performing four acts: reciting the Holy Qur'an fully, making the prophets her interceders, making the believers happy with her and performing the hajj and umrah. Having told her so, he occupied himself with his prayers. She waited for him to complete the prayers and replied that she could not at that time perform the four acts. He smiled and said that when she recited the Chapter of Ikhlas three times it was as though the entire Holy Qur'an was recited, when salawaat was recited on him and the prophets who preceded him, they would become interceders for the reciter on the Day of Judgement, when forgiveness is sought for the believers, they all become pleased and when:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

is recited, it was as though the hajj and umrah are performed. The late author has stated that Kafa'my has reported that whoever recites at the time of retiring three times:

يَفْعَلُ اللَّهُ مَا يَشَاءُ بِقُدْرَتِهِ وَيَحْكُمُ مَا يَرِيدُ بِعِزَّتِهِ

is as though he has recited a thousand rakaats.

19. It has also been stated in 'Khulasatul Adhkaar' that one should recite the following at the time of studying:

اللَّهُمَّ أَخْرِجْنِي مِنَ ظُلُمَاتِ الْوَهْمِ وَكَرِّمْنِي بِنُورِ الْفَهْمِ اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ وَأَنْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

20. It has been reported that a person wrote to Imam Muhammad Taqi (a.s.) that he was in deep debts. The Imam (a.s.) replied that he should seek forgiveness profusely and not let his tongue be without the recitation of the Chapter of Qadr.

21. It is in the traditions that Mufadhhal complained to Imam Sadiq (a.s.) of shortness of breath and that if he walked a little, he became short of breath and would have to rest. The Imam (a.s.) replied that he should drink the urine of a camel so that he should be relieved. It is recorded in another tradition that a person complained to the Imam (a.s.) about his cough. He advised him to mix a little of leaves of the tree assafoetia with the same quantity of ground crystallised sugar to be taken without water and consume it for a day or two. The person reported that he tried it for a day and the cough had gone.

22. It has been reported from Imam Amiril Mu'mineen (a.s.) that once when Hadhrat Isa (a.s.) was passing through a town he saw that the faces of the men in that town were pale, their eyes were dull and they complained of many illnesses. He advised them that they cooked meat without washing it and all animals in the world die in the state of impurity (janaabat). After that the inhabitants of that town washed the meat before cooking it and soon they got well.

When Hadhrat Isa (a.s.) was passing through another town he saw that the teeth of the inhabitants had dropped and their faces had swollen. He advised them to keep their mouths open when they went to sleep. When they did so their difficulty was solved.

23. It has been reported from Imam Muhammad Baqir (a.s.) that when you see someone suffering from a misfortune, recite three times so that he should not hear:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَاَوْشَاءَ فَعَلَ

If you recite so, you will not meet that misfortune yourself. It has been reported in another report that the following be recited:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَيْكَ وَعَلَى كَثِيرٍ مِّنْ خَلْقٍ

This should be recited softly so that he does not hear it.

24 It has been reported from Imam Ja'fer Sadiq (a.s.) that when a lady is pregnant for four months, she should be kept facing the qiblah and Ayatul Kursi should be recited on her and with a hand placed on her side the following should be recited:

اللَّهُمَّ إِنِّي قَدْ سَمَيْتُهُ مُحَمَّدًا

(That is, O Allah I have named him Muhammad). If that is done, Allah will make the child a son; if he will be named Muhammad, it will be bountiful for him and if he is not named so, if Allah so wills He will take him, else He may forgive him.

25. It has been reported that at the time of the sacrifice of a sheep for 'aqeeqah' (that is, sacrifice made after the birth of a child) the following supplication be recited:

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ عَقِيْقَةً عَنْ فُلَانٍ

(the name of the child be mentioned and then the sheep slaughtered).and then the following should be recited:

لَحْمُهَا بِحَمِهِ وَدَمُهَا بِدَمِهِ وَعَظْمُهَا بِعَظْمِهِ اللَّهُمَّ اجْعَلْهَا وَقَاءً لِأَلِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ  
السَّلَامُ

According to another report, this supplication should be recited:

يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا  
مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَوَتِي وَنُصْرَتِي وَمُحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا  
شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ بِسْمِ اللَّهِ وَبِاللَّهِ وَاللَّهُ  
أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقَبَّلْ مِنْ فُلَانِ بْنِ فُلَانٍ

Allama Majlisi has stated in 'Huliyah' that aqeeqah as a sacrifice at the birth of a child is highly recommended for a person who can afford the sacrifice, while some scholars regard it as obligatory. It is better that the sacrifice be made on the seventh day but if it is delayed it remains a recommended act for the father till the child attains puberty after which it becomes a recommended act for the child till his death. There are many reliable reports which state that aqeeqah is obligatory upon the birth of a child. It has also been stated in many reports that if the sacrifice is not made the child would be afflicted with terminal illnesses and misfortunes. It has been reported from Imam Sadiq (a.s.) that aqeeqah is obligatory on a wealthy person but not on a poor person till he can afford to do it, although if he does not, it will not matter. If he does not make the sacrifice but at a later time has to make a sacrifice for the child, the sacrifice will include the aqeeqah as well.

According to another report, the Imam (a.s.) was asked that if efforts were made to find a sacrifice but one could not be found, whether, in such circumstances, it was permissible to make a charity (sadaqa) of a sum equivalent to its value. He replied that the efforts should be continued till a sacrifice is found as Allah is pleased with food being served and the sacrifice being made. He was also asked in respect of a child who had died on the seventh day and whether a sacrifice would have to be made for him. He replied that if the child died before noon, a sacrifice was not necessary but if the child died after noon a sacrifice be made.

In a reliable report it is stated that Omar bin Yazid asked Imam (a.s.) regarding his position as he did not know whether his father had made an aqeeqah for him or not, the Imam (a.s.) replied that he should make the sacrifice for himself which he did in his old age.

It is reliably reported from the Imam (a.s.) that on the seventh day of the birth, the child should be given a name, the aqeeqah performed and the head of the child shaved. The hair of the child should be weighed in silver and the value of the silver be given in charity (sadaqa). The thigh of the sacrificed animal should be sent to the midwife who assisted during delivery and the remaining meat be distributed to men and given in charity (sadaqa). In another reliable report he is recorded to have said that on the seventh day of the birth of a son or daughter, an aqeeqah should be made by a sacrifice of a sheep or a camel, the child should be given a name and the hair of the child be shaved. Then the value of gold or silver of the weight of the hair of the child should be given in charity. In another report it is stated that a quarter of the sheep be given to the midwife but if the birth took place without the help of a midwife, then the share should be given to the mother to distribute it at her will. At least ten Muslims should be given food, although the more are fed the better. He should not himself eat out of the sacrificial meat. If the midwife was a Jewess, she should be paid the value of the quarter of the sacrifice. According to another report, the midwife should be given a third of the sacrifice. It is generally

accepted among the scholars that the sacrificed animal for aqeeqah should be a camel, sheep or goat.

It has been reported from Imam Muhammad Baqir (a.s.) that on the day of the birth of Hasanayn (a.s.) the Holy Messenger (saww) gave adhan in their ear. On the seventh day Hadhrat Fatima (a.s.) made an aqeeqah sacrifice for them and gave the midwife one leg of the animal and a gold coin.

If a camel is sacrificed it must be five years old or in the sixth year or older. A goat must be a year old or in the second year or older. A sheep must be at least six months old or in the seventh month, although it is better if it has completed the seventh month. The animal should not have been castrated, or rubbed, its horns and ears must be intact and should not be too weak, blind or so lame that it would be difficult to ride on it.

It has been reliably reported from Imam Sadiq (a.s.) that the rules relating to sacrifices do not apply to aqeeqah. Any available sheep would be enough as the main purpose is the meat: the fatter it is the better.

It is generally well known among scholars that it is recommended that the aqeeqah animal for a son should be a male and for a daughter should be a female. The view of the late author was that the sacrifice of a male animal is preferable for both a son and a daughter. According to many reliable reports for both, son and daughter, a sacrifice of a female animal is sufficient.

It is recommended that both the father and mother of the child should not eat the meat of aqeeqah and it is better that they do not eat even the food cooked from such meat. That the mother should not eat the meat is even more strongly recommended. It is better that even the other children of the parents who live with them in the house should not partake of the meat or the food cooked of it. It is recommended that the meat be distributed cooked and not raw, the least is that it be cooked with water and salt. It is likely that this is the better course. However, even if it is distributed raw, it is sufficient. If an animal is not available for aqeeqah, to give its value in charity does not replace the recommendation for aqeeqah. One must await the availability of an animal. It is not necessary that the people invited to eat the aqeeqah should be poor. It is better to invite both the virtuous and the poor.

The late author has stated that it is generally discouraged to break the bones of the animal sacrificed for aqeeqah.

It is stated in 'Jawaaher' that it has become well known among the people in Iraq that the bones of the animal should be wrapped in a white gown and buried. No authority is known for such a proposition and Allah is the most knowing.



26. It has been reported from Imam Ja'fer Sadiq (a.s.) that at the time of circumcision of a son this supplication should be recited and if it is not possible to do so at the time, then it should be recited any time before puberty so that he is protected from murder and other form of harm:

اللَّهُمَّ هَذِهِ سُنَّتُكَ وَسُنَّةُ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاتَّبَاعُ مَنْ أَلَيْكَ وَلِنَبِيِّكَ بِمَشِيَّتِكَ وَ  
بَارَادَتِكَ وَقَضَائِكَ لِأَمْرٍ أَرَدْتَهُ وَقَضَاءِ حَتْمَتِهِ وَأَمْرٍ أَنْفَذْتَهُ وَأَذَقْتَهُ حَرَّ الْحَدِيدِ فِي خِتَانِهِ  
وَجَامَتِهِ بِأَمْرٍ أَنْتَ أَعْرَفُ بِهِ مِنِّي اللَّهُمَّ فَطَهِّرْهُ مِنَ الذُّنُوبِ وَزِدْ فِي عُمُرِهِ وَادْفَعْ الْأَفَاتِ  
عَنْ بَدَنِهِ وَالْأَوْجَاعِ عَنْ جَسَمِهِ وَزِدْهُ مِنَ الْغِنَى وَادْفَعْ عَنهُ الْفَقْرَ فَإِنَّكَ تَعْلَمُ وَلَا تَنْعَلَمُ

27. Seyyid ibn Taoos has reported from Da'waate Khateebe Mustaghfaree that the Holy Messenger (saww) said that whenever you wish to consult the Holy Qur'an, recite three times the Chapter of Ikhlas, recite the salawaat three times and say:

اللَّهُمَّ إِنِّي تَفَلُّتُ بِكِتَابِكَ وَتَوَكَّلْتُ عَلَيْكَ فَارِنِي مِنْ كِتَابِكَ مَا هُوَ مَكْنُونٌ مِنْ  
سِرِّكَ الْمَكْنُونِ فِي غَيْبِكَ

Then open the Holy Qur'an using a copy that contains all the Chapters and take the answer from the first line on the right page without counting pages or lines. Relying on the works of some companions, Allama Majlisi has reported from the writing of Sheikh Yusuf Qatifi who reports from Ayatullah Allama that Imam Sadiq (a.s.) has stated that when you wish to consult an istikhara from the Holy Book, recite Bismillah and then:

إِنْ كَانَ فِي قَضَائِكَ وَقَدْرِكَ أَنْ تَمَنَّ عَلَى شَيْعَةِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ بِفَرَجٍ وَلِيكَ  
وَجُحْتِكَ عَلَى خَلْقِكَ فَأَخْرِجِ الْيُنَايَةَ مِنْ كِتَابِكَ نَسْتَدِلُّ بِهَا عَلَى ذَلِكَ

Then open the Book, count seven pages and take your answer from the sixth line on the seventh page.

Sheikh Shaheed has stated in 'Dhikraa' that one form of consulting an istikhara is by 'adad'. This method was not well known before the time of the eminent Seyyid Abid Radhiyuddin Muhammad bin Muhammad Al-Awiyi Al-Husaini, the constant visitor to the mausoleum of Gharwi, may Allah be pleased with him. This method is reported here from all the reports about it and from the eminent Sheikh Fadhil Jamaluddin bin Al-Mutahhar who has reported from his father, may Allah be pleased with them. He had reported from Seyyid Radhiyuddin who has reported from Sahibul Amr (a.s.) that the Chapter of Al-Hamd be recited ten times (or at least three times or once), the Chapter of Qadr ten times and the following supplication three times:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ وَأَسْتَشِيرُكَ لِحُسْنِ ظَنِّي بِكَ فِي الْمَأْمُولِ وَ  
 الْمَحْذُورِ اللَّهُمَّ إِنْ كَانَ الْأَمْرُ الْفُلَانِي مِمَّا قَدْ نَيْطَتْ بِالْبَرَكَةِ أَعْجَازُهُ وَبَوَادِيَةِ وَحُفَّتْ  
 بِالْكَرَامَةِ أَيَّامُهُ وَوَلِيَّالِيهِ فَخْرِي اللَّهُمَّ فِيهِ خَيْرَةٌ تَرُدُّ شَمْسَهُ ذُلُولًا وَتَقْعُضُ أَيَّامَهُ  
 سُورًا اللَّهُمَّ أَمَا أَمْرٌ فَاتَمَرُوا مَا نَهَى فَاَنْتَهَى اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ خَيْرَةً فِي عَافِيَةٍ

Then take a portion of a tasbeeh and make the niyyah for which the istikhara is being consulted. Then the beads held should be counted. If they are in an odd number, the answer is favourable and the niyyah be carried out but if the number is even the answer is negative. The result can be reversed, that is even result be good and the odd one be bad, if such was the intention of the person taking out the istikhara who can determine the result by his niyyah. The late author states that in Part Two above under "Recommended Salaat, prayers for Istakhara" some methods and times for taking out an Istikhara have been set out which can be referred to as well.

Seyyid ibn Taos has stated that he has not seen a clear report which permits a person to consult an istikhara for another person. However, there are numerous reports which require that wishes of other people be fulfilled by supplicating for them and by other means. Indeed so many reports exist on the benefits of praying for brethren that they do not need to be repeated. Istikhara is one of such fulfilment of wishes and praying for others. Allama Majlisi states that the opinion of Seyyid that another can take out an istikhara is not without force. There is effort on the part of the person consulting the istikhara so as to be helping the one requesting for it to be taken out for him. Seyyid has also implied what the Allama has expressed. The late author states that this provision has been conceived to enable the person with the wish to be assisted in consulting an istikhara but it is to be preferred that the person consults the istikhara himself as he has not found any particular mention

regarding an agency on the question of istikhara. If this was permissible or the practice, the companions of the Imams (a.s.) would have asked them about it and their answers would have appeared reported for us in at least one report. As for the fulfilment of wishes, the one with the problem is more likely to pray for himself more sincerely than the one requested to pray for him.

28. The following nineteen words taught by the Holy Messenger (saww) to the Amiril Mu'mineen (a.s.) and reported by Sheikh Sudook in 'Khisaal' in Chapter Nineteen are a protection of the reciter from calamities:

يَا عِمَادَ مَنْ لَاعِمَادَلَهُ وَيَا ذُخْرَ مَنْ لَادُخْرَلَهُ وَيَا سِنْدَ مَنْ لَاسِنْدَلَهُ وَيَا حِرْزَ مَنْ لَاحِرْزَلَهُ  
 وَبَاغِيَاثَ مَنْ لَابَاغِيَاثَلَهُ وَيَا كَرِيمَ الْعَفْوِ وَيَا حَسَنَ الْبَلَاءِ وَيَا عَظِيمَ الرَّجَاءِ وَيَا عِزَّ  
 الضُّعْفَاءِ وَيَا مُتَّقِدَ الْغَرْقِيِّ وَيَا مُنْجِيَ الْهَلَكِيِّ يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ أَنْتَ  
 الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَنُورُ النَّهَارِ وَضَوْءُ الْقَمَرِ وَشُعَاعُ الشَّمْسِ وَدَوِيُّ الْمَاءِ  
 وَحَفِيفُ الشَّجَرِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ وَحَدِّكَ لِأَشْرِيكَ لَكَ

Then say:

اللَّهُمَّ افْعَلْ بِي كَذَا وَكَذَا

and seek your wishes. Allah willing, the wish will be fulfilled before the reciter rises from his place.

29. Sheikh Kafa'my has reported from 'Miftahul Ghaib' that whoever writes the words 'Bismillah' on the entrance to the house will remain protected from destruction, even if he is a disbeliever. It is said that Allah did not destroy the Pharoah immediately on his claiming to be God but granted him time because he had written on the door to his house 'Bismillah'. When Moosa (a.s.) asked Allah to quicken the Pharoah's destruction, Allah revealed to Moosa (a.s.) that he was looking to the disbelief of the Pharoah but Allah was looking at what was inscribed on his door.

30. Sheikh ibne Fahad has reported that some people reported to Abu Dard'a that

his house had caught fire and burnt. He replied that it had not. Others told him so but he gave the same reply. When he responded so three times, it transpired that all the houses in the vicinity had burnt down except his. When asked how he was sure that his house had not burnt, he replied that he had heard from the Holy Messenger (saww) that whoever recited the following supplication in the morning, no harm would fall on him that day and if he recited in the evening, no harm would reach him that night and he had recited the supplication:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ قَضَاءِ السُّوءِ وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

31. Sheikh Kulayni and others have reported from Imam Ja'fer Sadiq (a.s.) that he had taught the following supplication to Zararah for the Shias to recite during the concealment and trial:

اللَّهُمَّ عَرَفَنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرَفَنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ مُجْتَمِعَكَ اللَّهُمَّ عَرَفَنِي مُجْتَمِعَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي مُجْتَمِعَكَ ضَلَلْتُ عَنْ دِينِي

32. It is reported in 'Iddatul Dai' from Imam Amirul Mu'mineen (a.s.) that when you wish to go to sleep, place your right hand under your right cheek and say:

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لِلَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ وَدِينِ مُحَمَّدٍ وَوِلَايَةِ مَنْ افْتَرَضَ اللَّهُ طَاعَتَهُ  
مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Whoever recites this supplication at the time of retiring will be protected by Allah from robbery and any other harm and angels will seek forgiveness for him.

33. It is also reported in the same work from the Imams (a.s.) that the recitation of the Chapter of Qadr is a protection for anything which has been deposited or concealed.

34. It has also been reported from Amiril Mu'mineen (a.s.) that the effect of reciting a hundred verses of the Holy Qur'an from any portion of it and then saying seven times, "Ya Allah" is such that if recite even on a stone, Allah would break it."

35. It has further reported from him that whoever recites the Chapter of Ikhlas three times at the time of going to sleep, Allah appoints fifty thousand angels to protect him that night. Imam Sadiq (a.s.) has been reported to have stated that whoever spends a day without having recited in his salaah the Chapter of Ikhlas, will be told on the Day of Judgment that he was not amongst the reciters of salaah. It is also reported from him that whoever passes a week without reciting the Chapter of Ikhlas will die on the religion of Abu Lahab. The Imam (a.s.) has been reported to have stated that whoever afflicted with severe illness or calamity does not recite the Chapter of Ikhlas and dies from the illness or calamity will be of the people of fire.

36. This supplication has been set out in 'Iddatul Dai' for the protection of farmers from animals who would destroy fruit or crop. It should be written on four pieces of cloth or paper and place on the four sides of the farm:

أَيُّهَا الدُّوْدُ أَيُّهَا الدَّوَابُّ وَالْهُوَامُ وَالْحَيَوَانَاتُ أَخْرُجُوا مِنْ هَذِهِ الْأَرْضِ وَالزَّرْعِ إِلَى  
الْحَرَابِ كَمَا خَرَجَ ابْنُ مَتَّى مِنْ بَطْنِ الْحَوْتِ فَإِنَّ لَمْ تَخْرُجُوا أَرْسَلْتُ عَلَيْكُمْ  
سُؤَاظًا مِنْ نَارٍ وَنُحَاسٍ فَلَا تَلْتَصِرَانِ لَمْ تَرَأَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ  
حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا فَمَاتُوا أَخْرُجُوا مِنْهَا فَإِنَّكَ رَجِيمٌ فَخَرَجَ مِنْهَا خَائِفًا  
يَتَرَقَّبُ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى كَأَنَّهُمْ  
يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحِيهَا فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ وَمَقَامٍ

كَرِيمٍ وَنَعْمَ كَانُوا فِيهَا فَكَاهِنِينَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ أَخْرَجَ مِنْهَا مِمَّا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ أَخْرَجَ مِنْهَا مَذْمُومًا مَدْحُورًا فَلَنَّا تَيْنَهُمْ بِجُنُودٍ لَقِبَلِ لَّهُمْ وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ

37. Seyyid ibn Taos has reported from Imam Muhammad Baqir (a.s.) that whoever rises in the morning with an Aqiq ring on his finger of his right hand and before seeing anybody moves the ring to his palm and looking at it recites the Chapter of Qadr and says:

أَمَنْتُ بِاللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ وَكَفَرْتُ بِالْجِبْتِ وَالطَّاغُوتِ وَأَمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَعَلاَنِتِهِمْ وَظَاهِرِهِمْ وَبَاطِنِهِمْ وَأَوْلِيهِمْ وَأَخْرِهِمْ

Allah will protect him on that day from all harm that descends from the skies or rises to the skies or falls onto or erupts from the ground and will be a friend of Allah till evening.

38. Sheikh Kafa'my has quoted from 'Jam-ush-itaat' that Imam Sadiq (a.s.) has stated that whoever wishes to cite a tradition from the Imams (a.s.) and the devil makes him forget it, should place his hand on his forehead and say:

صَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُدَكِّرَ الْخَيْرِ وَفَاعِلَهُ وَالْأَمْرِيهِ ذَكِّرْنِي مَا أَنْسَانِيهِ الشَّيْطَانُ

It has been reported in 'Man la Yahdhurahul Faqeeh' from Imam Sadiq (a.s.) that whoever becomes very forgetful in salaah should say on entering the toilet:

بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجِسِ الْخَبِيثِ الْمَخْبُثِ الشَّيْطَانِ الرَّجِيمِ

The late author states that whoever wishes to improve his memory should brush his teeth, observe fasts, recite the Holy Qur'an, in particular Ayatul Kursi and eat twenty one raisins at breakfast, particularly if they are red. Sweets and the meat around the neck, honey, lentil also help in improving memory. Of the tried and tes-

ted remedies are frankincense, galangal and brown sugar, be mixed in equal proportions and softened into powder form. One should take it daily for three days and leave it for five days and so on.

It is also said that daily after morning prayers and before talking to anybody one should say:

يَا حَيُّ يَا قَيُّوْمُ فَلَا يَفُوْتُ شَيْئًا عِلْمُهُ وَلَا يُؤَدُّهُ

After the salaah recite the supplication:

سُبْحَانَ مَنْ لَا يَعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ

One may also recite the salaah set out in Part two for improvement of memory. One must also avoid the things which affect memory, like sour apples, coriander, cheese, food which a mouse has nibbled, passing urine in standing water, reading tomb stones, biting off overgrown nails, avoiding the afternoon siesta, excessive sinning, over anxiety in respect of worldly affairs, being over busy and concerned, and looking at a person being hanged.

39. Sheikh bin Fahad has reported from Imam Sadiq (a.s.) that a supplication which is not preceded by the praise of Allah is unproductive. He was asked what was the least that would constitute praising. He said:

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ  
فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ وَأَنْتَ الْعَزِيزُ الْحَكِيمُ

## CONCLUSION

### SOME SUPPLICATIONS RELATING TO DEATH

When signs of death appear on a person, the onlooker must first think of himself as the journey to the Hereafter awaits him too and provision is necessary for the journey. The first thing necessary for him to do is to accept his sins, acknowledge his mistake and repent. He must promise himself not to repeat them, beseech Allah for his forgiveness of his previous sins and spare him the agonies suffered by the dying person. He must then attend to making a will and provide for his obligations relating to the rights of Allah and His creatures on him. After death, he will lose all control over his properties and will see the devils from the jinn and humans whispering to his executors and heirs that they have no obligation to the deceased. He will be helpless yearning that he should be allowed to return to the world so that he might make charity out of his property. He is not heeded and his regrets and repentance do not avail him. He may make a will in respect of one-third of his property to be given to his relatives and spent in charity according to his condition as he is not entitled to dispose more than a third of his properties. He must divest himself of his obligation to any brother in faith. If he had indulged in backbiting (gheebat), defaming or harming brothers in faith, he must seek their forgiveness if they are present and, if they are away, he should request other brothers in faith to approach them and obtain their forgiveness so that he is relieved of obligation to them. He must entrust his family and children to the care and trust of Allah and appoint trustee for the care of his infant children. He must keep ready his kafan and have written on it with the earth from the grave of Imam Husain (a.s.) the shahada-tain, matters of faith, supplications and holy verses as has been set out in the relevant books on the subject as this work does not have scope to include them. All this needs to be done only if he had not already attended to them in the past. Believers must always have a kafan ready and available. Imam Sadiq (a.s.) has been reported to have said that whoever has his kafan ready in his house are not recorded as negligent but every time he looks at it, virtue is recorded for him. He must not then be worried about his wife, son or property but turn to Allah and remain in His remembrance and the thought that this temporary world will not avail him. The only benefit that will reach him will be the grace and mercy of Allah in this world and the Hereafter. It must be remembered that he who reposes faith and trust in Allah finds his affairs accomplished beautifully. Even if he were to remain alive, he would not be able to help them or avert harm from them without the will of Allah. Indeed, Allah having created them is far more merciful to them than him. So he must repose great hope in Allah and the intercession of the Holy Messenger (saww) and the Imams (a.s.) and await their steps. It must be remembered that at that time they are present, give good tidings to their Shias and make recommendation for them to the Angel of Death.



Sheikh Toosi has stated in 'Misbahul Mutahajjid' that it is recommended that a person must make a will and should not avoid doing so as it has been reported that a night must not pass without it being under his pillow. It is particularly recommended during illness. It must be a virtuous will and sincerely providing for the rights between the testator and Allah and himself and other creatures. The Holy Messenger (saww) is reported to have said that if a person dies without having made a good will, it is a shortcoming in his intelligence and fairness. He was asked what was a good will and he replied that when death was near and people had gathered around him, he should say:

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنَ الرَّحِيمَ إِنِّي أَعْهَدُ إِلَيْكَ  
 أَنِّي أَشْهَدُ أَنَّ لَإِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ  
 رَسُولُهُ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَأَنَّ الْحِسَابَ حَقٌّ  
 وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ مَا وَعَدَ فِيهَا مِنَ النَّعِيمِ مِنَ الْمَأْكَلِ وَالْمَشْرَبِ وَالنِّكَاحِ حَقٌّ  
 وَأَنَّ النَّارَ حَقٌّ وَأَنَّ الْإِيمَانَ حَقٌّ وَأَنَّ الدِّينَ كَمَا وَصَفَ وَأَنَّ الْإِسْلَامَ كَمَا شَرَعَ وَأَنَّ  
 الْقَوْلَ كَمَا قَالَ وَأَنَّ الْقُرْآنَ كَمَا أَنْزَلَ وَأَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ وَإِنِّي أَعْهَدُ إِلَيْكَ فِي  
 دَارِ الدُّنْيَا إِنِّي رَضِيتُ بِكَ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا وَبِعَلِيٍّ  
 وَلِيِّمَا وَبِالْقُرْآنِ كِتَابًا وَأَنَّ أَهْلَ بَيْتِ نَبِيِّكَ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ أُمَّتِي اللَّهُمَّ أَنْتَ شِئْتَنِي  
 عِنْدَ شِدَّتِي وَرَجَأْتَنِي عِنْدَ كُرْبَتِي وَعُدَّتَنِي عِنْدَ الْأُمُورِ الَّتِي تَنْزِلُ بِي وَأَنْتَ وِلِيٌّ فِي نِعْمَتِي  
 وَالْهَيْ وَآلِهِ أَبَائِي صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَأَنْسُ فِي  
 قَبْرِي وَحَشْتِي وَاجْعَلْ لِي عِنْدَكَ عَهْدًا يَوْمَ الْقَاكَ مَنْشُورًا

He said that was the promise of the dying person on the day he made his will of his wishes and is the right will for every Muslim. Imam Sadiq (a.s.) has stated that

this is proved by the holy verse in the Chapter of Maryam:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

that only those will be able to intercede who have taken a promise from Allah. The Holy Messenger (saww) has asked the Amirul Mu'mineen (a.s.) to learn it and teach it to the Ahlul Bayt and his Shias and that Jibreel had taught it to him.

Sheikh has stated that before writing what would be placed with the dead body, say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ السَّاعَةَ حَقٌّ  
أَتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Then make the writing:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ شَهِدَ الشُّهُودُ الْمُسَمَّونَ فِي هَذَا الْكِتَابِ أَنَّ أَخَاهُمْ فِي اللَّهِ  
عَزَّوَجَلَّ

(here insert the name of the dead person):

أَشْهَدُهُمْ وَأَسْتَوِدِعُهُمْ وَأَقْرَعُهُمْ أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ  
مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ وَأَنَّ مَقْرَبِي جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ عَلَيْهِمُ  
السَّلَامُ وَأَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ وَآمَامَهُ وَأَنَّ الْأَئِمَّةَ مِنْ وَرَثَتِهِ وَأَنَّ أَوْلَهُمُ الْحَسَنُ  
وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرٍ وَعَلِيَّ بْنَ  
مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ عَلِيٍّ وَالْقَائِمَ الْحُجَّةَ عَلَيْهِمُ السَّلَامُ وَأَنَّ

الْجَنَّةَ حَقًّا وَالنَّارَ حَقًّا وَأَنَّ السَّاعَةَ آتِيَةٌ لَارِيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ  
 أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ جَاءَ بِالْحَقِّ وَأَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ وَالْخَلِيفَةُ  
 مِنْ بَعْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمُسْتَخْلَفُهُ فِي أُمَّتِهِ مُؤَدِيًا لِأَمْرِ رَبِّهِ تَبَارَكَ وَتَعَالَى  
 وَأَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ وَابْنَيْهَا الْحَسَنَ وَالْحُسَيْنَ ابْنَيْ رَسُولِ اللَّهِ وَسِبْطَاهُ وَ  
 أُمَّامَا الْهُدَى وَقَائِدَ الرَّحْمَةِ وَأَنَّ عَلِيًّا وَمُحَمَّدًا وَجَعْفَرًا وَمُوسَى وَعَلِيًّا وَمُحَمَّدًا وَعَلِيًّا  
 وَحَسَنًا وَالْحُجَّتَ عَلَيْهِمُ السَّلَامُ أئِمَّةً وَقَادَةً وَدُعَاةً إِلَى اللَّهِ جَلَّ وَعَلَا وَجْهَهُ عَلَى عِبَادِهِ

Then say, Ya Shuhood (that is those mentioned in the writing) bear witness for me to what I testify so that you can bear witness before Allah on the day we meet at the Kausar. The witnesses then say:

نَسْتَوْدُعُكَ اللَّهُ وَالشَّهَادَةَ وَالْأَقْرَارُ وَالْأَخَاءُ مَوْدُوعَةً عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَآلِهِ وَنَقَرُّ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

The writing must then be wrapped and sealed with the seal of the witnesses and of the deceased and be placed to the right of the deceased with the piece of wood. It should be written with camphor and the edge of a piece of wood but perfume should not be applied to it. When death arrives, the heels of the dying person should be placed facing the qiblah and somebody should be close to him reciting the Chapters of Yasin, Safaat and other prayers and reminding him of the shahadain and the names of each of the Imams (a.s.) and the words of 'Faraj', which are:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ  
 السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتُهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ  
 لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ

Those in janaabat or haydh should not be close to him. When the soul has departed from the body, his eyes must be closed, his hands straightened, his mouth be closed, his calf extended and chin closed so that the mouth remains closed. Preparations should then commence to obtain for him a kafan which obligatorily consists of three pieces, waist cloth, gown and a third gown to cover the whole body, head to toe. It is recommended that there should additionally be a piece of Yemeni cloth or an additional piece of cloth and a fifth piece of cloth in which the thighs of the deceased be covered. In addition it is recommended to provide a headgear (amamah). Unburnt camphor should then be placed with the kafan in preferably a quantity of about 18 gms or even as much as can be obtained. Then on all the pieces of cloth the name of the deceased and then:

فَلَا نُشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَنَّ عَلِيًّا  
أَمِيرَ الْمُؤْمِنِينَ وَالْأئِمَّةَ مِنْ وَوَلَدِهِ

(here the names of each Imam (a.s.) should be written and then continue:

أُمَّتُهُ أئِمَّةُ الْهُدَى الْأَبْرَارِ

This should be written with the earth of the grave of Imam Husain (a.s.) or with fingers but not with black ink.

Then the body must be washed (given ghusl), first with the water of the leaves of the lote tree, the second time with camphor water and the third time with clean water. The procedure of the ghusl is like that of the ghusl for janaabat: first the hands must be washed three times, then the private parts three times, then the head be washed three times with the foam of the water of the leaves of the lote-tree, then the right side and then the left side be washed by using hands. All this washing must be with the water from the leaves of a lote tree. Then the vessel in which such water was contained should be thoroughly washed so that no trace of the lote tree leaves remains in it. Then water should be poured in the vessel and a little camphor added in the water. Then the body be washed with the camphor water in exactly the same manner as in the first ghusl. The vessel should again be completely washed and cleaned of the camphor water and clean water poured into it. A third ghusl should then be given to the body with such clean water in the same manner as before. The person washing the body should stand to the right of the body and at the time of washing the various parts of the body should say 'Afwan, afwan'. On completion of the washing of the body, it should be wiped dry with a clean cloth. It is obligatory on the person who has washed the body to make a ghusl himself im-

mediately or later and it is recommended that he should make wudhoo before giving ghusl to the deceased.

Then the deceased should be given kafan. The fifth cloth to be used for covering the thighs of the deceased be spread and put onto it a little cotton, sprinkle on it a little 'zarirah', it should then be kept on the front and rear parts of the deceased, some cotton be inserted in the backside of the body and then it should be firmly tied round the thighs. After that the loin cloth be tied round the waist from the navel to wherever it reaches and then the gown be wrapped round the body and on it the third piece (sar tasari) and over it the Yemeni piece or its alternative be wrapped. Two pieces of stick from a date palm or any other tree be placed beside him. They should be green and fresh of the length of the elbow. One should be kept to the right of the body touching it at about where the waist cloth was tied and the other to the left between the second piece of the kafan and the third. Then place some camphor on the forehead (the place of sijdah), both palms, knees and on the fingers of the feet. If any camphor is still left, it should be applied on the chest of the deceased. The kafan should then be wrapped on the body from head to toe. When the body has been laid in the grave the knots of the kafan should be opened. The body should then be placed in a coffin and carried to the place of salaah for prayers to be recited on it.

AllamaMajlisi states in 'Zaadul Miaad' in the part dealing with salaah on a deceased that recitation of the prayers is obligatory on all Muslims with knowledge of the death. If anyone of them performs it, then the remaining become relieved of the obligation. It is obligatory beyond controversy to recite the salaah on the body of a Shia Ithna Ashery who has attained puberty. It is well known and established that it is also obligatory in respect of a child who has completed six years of age and clearly is performed with the intention of qurbat (attaining nearness to Allah). For a child under six months of age born alive, some regard it as recommended that the salaah be recited and some regard it as an innovation to do so and it is better that it should not be recited.

The heirs of the deceased are the most entitled to recite the salaah. The husband has priority in praying over the body of his wife. It is obligatory that the reciters stand facing the qiblah with the head of the coffin to their right with the body lying flat on its back. It is not necessary for this salaah that the reciter should be clean and can be performed in janaabat, hayz and without wudhoo. It is recommended to make wudhoo and if there is no water or sufficient time or cannot use water, it is recommended to perform tayammum. Some traditions reveal that it is recommended to perform tayammum even without such excuse. It is recommended that the leader of the congregation (imam) stand in the centre of the deceased body, if

of a male, and opposite the chest if the body is of a female. It is recommended that shoes be removed and obligatory that intention (niyyah) be made for the salaat and five takbirs be made. It is recommended that in each takbir the hands be raised to the ears. It is reputed that after the first takbir, one should say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

After the second takbir, one should say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى مُحَمَّدٍ

After the third takbir, one should say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

After the fourth takbir, one should say:

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ

and after the fifth takbir, complete the salaat.

It is sufficient to perform the salaat in this way but it is better to say, after the niyyah:

اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

Then say:

اللَّهُ أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَعَلَى مُحَمَّدٍ  
مُحَمَّدٌ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

Then say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ  
تَابِعْ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then say:

اللَّهُ أَكْبَرُ اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ نَزَلَ بِكَ وَأَنْتَ خَيْرُ  
مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي  
إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ  
وَاخْلُفْ عَلَى أَهْلِهِ فِي الْغَابِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

and complete the prayer. If the deceased is a lady, say:

اللَّهُمَّ إِنَّ هَذِهِ أُمَّتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أُمَّتِكَ نَزَلَتْ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ  
إِنَّا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهَا مِنَّا اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَ  
إِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَهَا اللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَاخْلُفْ  
عَلَى أَهْلِهَا فِي الْغَابِرِينَ وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

If the body is of a person weak in faith, say:

اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

If the body is of an infant who has not attained puberty, say:

اللَّهُمَّ اجْعَلْهُ لِأَبُوهِ وَلِنَا سَلْفًا وَفَرَطًا وَآجْرًا

It is recommended that the reciters, and in particular the imam, should stand in their places until the coffin is raised. It has been reported that on completion of the salaah, one should say:

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

It has been reported from Imam Sadiq (a.s.) that it is appropriate that the faithful be informed of the death of a Muslim so that they might attend the burial, recite the salaah and seek forgiveness for the deceased so that both they and the deceased might be rewarded. In an authentic tradition from Imam Sadiq (a.s.), it is stated that when the body of a faithful is laid in the grave, it is announced to him that the first thing that is given to him is heaven and the first thing that is given to those who brought his coffin is that their sins are forgiven. In another tradition, it is stated that the first gift given to the faithful in the grave is that sins are forgiven of all those who had accompanied his coffin. In a further tradition he has stated in respect of those who accompany a coffin of a faithful till he is buried in the grave is that on the Day of Judgment Allah will assign seventy angels to escort them from their graves to the place for accounting seeking forgiveness for them along the way. He also stated that if a person carries the coffin on one side, twenty-five of his serious sins are forgiven and if he carries it on all four sides, he is freed of his sins. A coffin should be carried by four people. It is better that one should first carry the coffin on the right side of the deceased which becomes the left of the coffin lifting it over his right shoulder. Then he should carry the coffin on the right legs of the deceased over his right shoulders. Then from the back of the coffin he should carry the left legs of the deceased over his left shoulders and then carry the left right of the deceased which becomes the right side of the coffin over his left shoulders. If he wishes to carry the coffin again, he should not move to the front of the coffin but to its rear and start the exercise again in the same manner. Many scholars set out the opposite procedure that one should start on the right side of the coffin, then the right rear of the coffin and then the left rear and finally the left side of the coffin be carried. However, the procedure first set out is according to the authentic traditions and it is better to follow both the methods. It is preferred that one should walk behind or to the side of the coffin and not ahead of it. Most of the traditions reveal that if the coffin is that of a faithful it is good to walk in front of it but if it is of a person of another sect, it is not good to do so as angels welcome him with awaiting punishment. It is disliked (makrooh) to ride behind or aside a coffin.



It has been reported from the Holy Messenger (saww) that whoever accompanies a coffin should recite:

اللَّهُ أَكْبَرُ هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ اللَّهُمَّ زِدْنَا إِيمَانًا وَتَسْلِيمًا  
الْحَمْدُ لِلَّهِ الَّذِي تَعَزَّزَ بِالْقُدْرَةِ وَقَهَرَ الْعِبَادَ بِالْمَوْتِ

There will not be an angel in the heavens who would not sympathise with the deceased and weep on him. It has been reported from Imam Ja'fer Sadiq (a.s.) that at the time of lifting the coffin, one should say:

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

It has been reported that whenever Imam Zainul Abideen (a.s.) saw a coffin, he would recite:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُحْتَرَمِ

It is not recommended for ladies to accompany a coffin. Some scholars state that it is disliked to carry a coffin very speedily. It is disliked that a person accompanying a coffin should laugh or indulge in unlawful statements.

Allama Majlisi reports in 'Haliyah' from the Holy Messenger (saww) that whoever recites salaah on a coffin, seventy thousand angels will recite salaah for him and his sins will be forgiven. If he accompanies the coffin till he is buried, for every step he will be rewarded virtues of the size of the mountain of Ohad. According to another report, a faithful who recites the salaah on a coffin is assured heaven unless he is a hypocrite or declared disobedient by either of his parents. It has been reliably reported from Imam Sadiq (a.s.) that when a faithful dies and forty faithful gather on his coffin and say:

اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا

that is, "O Allah, we do not know of him except for his virtues and You know of him better than us", then Allah states that He has accepted our testimony and forgiven him all his sins known to Him and unknown to us. It has been reported in an authentic report from the Holy Messenger (saww) that the first matter that is written in the records of the acts of a faithful after his death is what people speak about

him. If they speak well of him, it is so recorded and if they speak ill of him, it is recorded accordingly. The late author states that Sheikh Toosi states in 'Misbahul Mutahajjid' that it is recommended to carry the coffin on the right shoulder of the deceased and from that position to move to the right feet of the deceased, then to the left feet of the deceased and finally to the left shoulder of the deceased, thus carrying all the four sides of the coffin in this way on the shoulder.

When the coffin is near grave, if it is of a male, it should be lowered in the direction of the foot of the grave and then carried to the grave by making three such stops. If the coffin is of a lady, it should be placed opposite the grave in the direction of the qiblah. Then the wali of the deceased, or any person requested by him, should enter the grave and descend into it at the foot of the grave which is the gate to the grave. When in the grave he should say:

اللَّهُمَّ اجْعَلْهَا رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَلَا تَجْعَلْهَا حُفْرَةً مِنْ حُفْرِ النَّارِ

It is appropriate that the person should be bare headed, bare footed and with open buttons. He should then lift the body and lower it into the grave starting with the head and recite:

بِسْمِ اللَّهِ وَاللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ  
هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ اللَّهُمَّ زِدْنَا إِيْمَانًا وَتَسْلِيمًا

Then he must rest the body on its right side and the face towards the qiblah and open the knots on the kafan on the head and feet. The face of the deceased should be placed on earth. It is recommended to place with the body some earth from the grave of Imam Husain (a.s.) and then lay the bricks (planks) and the person doing so should recite:

اللَّهُمَّ صَلِّ وَحَدِّثْهُ وَأَنْسِ وَحَشِّتْهُ وَأَرْحَمْ غُرْبَتَهُ وَأَسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً  
يَسْتَعْنِي بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ وَأَحْشِرْهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ مِنَ الْأُمَّةِ الطَّاهِرِينَ

It is recommended that the deceased be prompted about the shahadatain and the names of the Imams (a.s.) when placed in the grave and before laying the bricks over the body by saying:

فلان بن فلان

(here mention the name of the deceased and his/her father):

أذْكَرُ الْعَهْدِ الَّذِي خَرَجْتَ عَلَيْهِ مِنْ دَارِ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَالْحَسَنَ وَالْحُسَيْنَ

and mention the names of each of the Imams:

أَعْتَمَّتْ أئِمَّةُ الْهُدَى الْأَبْرَارُ

After laying the bricks (planks) earth should be poured over the grave and it is recommended that those present should put earth in the grave by the back of their hands and say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ اللَّهُمَّ زِدْنَا إِيمَانًا وَتَسْلِيمًا

At the time of coming out of the grave, one must exit from the foot of the grave. The grave should then be filled and raised by the length of four fingers above ground. Only the earth of that grave be poured on the grave. At the head of the body bricks of planks be placed. Then pour water on the grave starting from the side of the head and then all the four sides ending where the pouring started. If any water is left, it be poured in the centre of the grave. After the grave has been closed, place any of your hands on the grave spreading out the fingers and inserting them into the earth of the grave and pray for the deceased:

اللَّهُمَّ اِنْسْ وَحَشَّتْهُ وَاَرْحَمْ عُرْبَتَهُ وَاَسْكِنْ اَمِنْ رَوْعَتَهُ وَاَسْكِنْ اِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ وَاَحْشُرْهُ مَع مَنْ كَانَ يَتَوَلَّاهُ

When people have left the grave, someone most concerned with the deceased should wait and pray for the deceased aloud (if circumstances of dissimulation do not

exist): O (here mention the name of the deceased and his/her father):

اللَّهُ رَبُّكَ وَمُحَمَّدٌ نَبِيُّكَ وَالْقُرْآنُ كِتَابُكَ وَالْكَعْبَةُ قِبْلَتُكَ وَعَلِيٌّ أَمَامُكَ وَالْحَسَنُ  
وَالْحُسَيْنُ

(here mention the names of each Imam):

أُمَّتِكَ أُمَّةَ الْهُدَى الْأَبْرَارِ

The late author states that apart from the time when the soul parts from the body, it is recommended to recite talqeen on two occasions: at the time of placing the deceased in the grave and holding his right shoulder with the right hand and his left shoulder with the left hand, shake him and recite the talqeen and the second occasion for which it is recommended is when the people have left the grave, the nearest relative should sit at the head of the grave and recite to the deceased the talqeen aloud. It is better that he should place his palms on the grave and bring the lips close to the grave. It is also in order to appoint another person to recite it. It has also been reported that when the talqeen is recited, Munkar says to Nakeer that they should depart as the deceased has been prompted about his Hujjat and there is no need to question him. So saying they depart and do not question him. Allama Majlisi (A.R.) has stated that reciting the talqeen as follows is all embracing:

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمُ الْمُرْسَلِينَ وَأَنَّ عَلِيًّا  
أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدَ الْوَصِيِّينَ وَإِمَامًا افْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ وَأَنَّ الْحَسَنَ  
وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ جَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرَ وَعَلِيَّ بْنَ  
مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ عَلِيٍّ وَالْقَائِمَ الْحُجَّةَ الْمُهَدِيَّ صَلَوَاتُ

اللَّهُ عَلَيْهِمُ أُمَّةُ الْمُؤْمِنِينَ وَبُحْبُحُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَأَمَّتْكَ أُمَّةٌ هُدَىٰ أَبْرَارِيَا  
 فَلَانَ بْنِ فَلَانَ إِذَا تَكَ الْمَلَكُانِ الْمُقْرَبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى  
 وَسَأَلَكَ عَنْ رَبِّكَ وَعَنْ نَبِيِّكَ وَعَنْ دِينِكَ وَعَنْ كَهَابِكَ وَعَنْ قِبْلَتِكَ وَعَنْ أُمَّتِكَ  
 فَلَاتَخَفْ وَقُلْ فِي جَوَابِهِمَا اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّ  
 وَالْإِسْلَامُ دِينِي وَالْقُرْآنُ كِتَابِي وَالْكَعْبَةُ قِبْلَتِي وَأَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ  
 إِمَامِي وَالْحَسَنُ بْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي وَالْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكِبْرِيَاءِ إِمَامِي  
 وَعَلِيُّ بْنُ زَيْنِ الْعَابِدِينَ إِمَامِي وَمُحَمَّدٌ بَاقِرُ عِلْمِ النَّبِيِّينَ إِمَامِي وَجَعْفَرُ الصَّادِقُ إِمَامِي  
 وَمُوسَى الْكَآظِمُ إِمَامِي وَعَلِيُّ الرِّضَا إِمَامِي وَمُحَمَّدُ الْجَوَادُ إِمَامِي وَعَلِيُّ الْهَادِي  
 إِمَامِي وَالْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَالْحُجَّةُ الْمُنْتَظَرُ إِمَامِي هَؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ  
 أَجْمَعِينَ أُمَّتِي وَسَادَتِي وَقَادَتِي وَشَفَعَائِي بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِي أَتَبَرَّءُ فِي الدُّنْيَا  
 وَالْآخِرَةِ ثُمَّ أَعْلَمُ يَا فَلَانَ بْنِ فَلَانَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ نِعَمَ الرَّسُولِ وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَوْلَادَهُ الْأَئِمَّةَ الْأَحَدَ  
 عَشَرَ نِعَمَ الْأَئِمَّةِ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ وَسُؤَالَ  
 مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَالْبَعْثَ حَقٌّ وَالنُّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيزَانَ حَقٌّ

وَتَطَائِرِ الْكُتُبِ حَقٌّ وَالْجَنَّةِ حَقٌّ وَالنَّارِ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَّارِبِّ فِيهَا وَإِنَّ  
اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

(then say):

أَفْهَمْتَ يَا فُلَانُ

(It has been reported that the deceased replies that he has understood. Then say):

ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ هَذَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ عَرَفَ اللَّهُ بَيْنَكَ وَبَيْنَ  
أَوْلِيَانِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ

Then say:

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبِيهِ وَأَصْعِدْ بَرُوحَهُ إِلَيْكَ وَلَقِّهِ مِنْكَ بُرْهَانًا اللَّهُمَّ عَفْوِكَ  
عَفْوِكَ

The late author concludes this work on the noble words of seeking forgiveness with the firm hope that this ashamed servant will receive the forgiveness of Allah when anyone makes use of this work. Friday, 19 Muharram 1345 at the graveside of the Eighth Imam (a.s.). All praise, from first to last, to Allah and His blessings on Muhammad and his progeny. [The humble translator makes a similar plea for the prayers of the readers for the forgiveness of his sins].

## ADDENDUM

A few brief supplications are now set out from 'Biharul Anwaar' as an addendum to this work of 'Baqiyatul Salihaat'.

First: It has been reported from Imam Amirul Mu'mineen (a.s.) that he once saw a person recite a long supplication from a book. He said that Allah who listens to plenty also responds to the little from the person. So the person asked his master what he should do and he said, recite:

أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ وَأَسْأَلُ اللَّهَ مِنْ كُلِّ خَيْرٍ وَأَعُوذُ بِاللَّهِ مِنْ كُلِّ شَرٍّ وَأَسْتَغْفِرُ  
اللَّهِ مِنْ كُلِّ ذَنْبٍ

Second: This supplication was taught by Imam Sadiq (a.s.) to his companion to obtain relief from fear and grief:

أَعَدَدْتُ لِكُلِّ عَظِيمَةٍ لِإِلَهِ إِلَّا اللَّهَ وَلِكُلِّ هَمٍّ وَغَمٍّ لِحَوْلٍ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مُحَمَّدٌ النَّوْرُ  
الْأَوَّلُ وَعَلِيُّ النَّوْرِ الثَّانِي وَالْأَئِمَّةُ الْأَبْرَارُ عُدَّةٌ لِلِقَاءِ اللَّهِ وَجِبَابٌ مِنْ أَعْدَاءِ اللَّهِ  
ذَلَّ كُلُّ شَيْءٍ لِعَظَمَةِ اللَّهِ وَأَسْأَلُ اللَّهَ عِزًّا وَجَلَّ الْكِفَايَةُ

Third: This is a supplication for averting illnesses and ill health. Seyyid ibne Taos has stated that he has tried it; Write the following:

يَا مَنْ اسْمُهُ دَوَاءٌ وَذِكْرُهُ شِفَاءٌ يَا مَنْ يَجْعَلُ الشِّفَاءَ فِيمَا يَشَاءُ مِنَ الْأَشْيَاءِ صَلَّى عَلَى مُحَمَّدٍ  
وَإِلِ مُحَمَّدٍ وَاجْعَلْ شِفَائِي مِنْ هَذَا الدَّاءِ فِي اسْمِكَ هَذَا

then write ten times:

يَا اللَّهُ

ten times: يَارَبِّ

ten time: يَا رَحْمَ الرَّاحِمِينَ

Fourth: For removal of tiny pimples, it has been reported from Imam Sadiq (a.s.) that one should place the index finger where one feels the pimple and circling the finger should recite seven times:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

and press it on the seventh recitation.

Fifth: For protection from pigs one should constantly recite:

يَا رُؤْفُ يَا رَحِيمُ يَا رَبِّ يَا سَيِّدِي

Sixth: For relief from pain in the waist, it is reported that one should place one's hand on the spot of the pain and recite three times:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَيْبًا مُؤْجَلًا وَمَنْ يَرِدْ ثَوَابَ الدُّنْيَا نُؤْتَهُ مِنْهَا وَ  
مَنْ يَرِدْ ثَوَابَ الْآخِرَةِ نُؤْتَهُ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

Then recite the Chapter of Qadr seven times.....

Seventh: For pain in the navel, it has been reported that one should place one's hand on the site of the pain and recite three times:

وَأَنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ نَزِيلٌ مِنْ حَكِيمٍ  
حَمِيدٍ

Eighth: This amulet has been taught by Imam Radha (a.s.) for all pains:

أَعِيذُ نَفْسِي بِرَبِّ الْأَرْضِ وَرَبِّ السَّمَاءِ أَعِيذُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ



أَعِيذُ نَفْسِي بِاللَّهِ الَّذِي اسْمُهُ بَرَكَةٌ وَشِفَاءٌ

Ninth: For pain in the pelvis or hip bone, it is reported that on completion of salaah, one should place one's hand on the forehead (place of sijdah) and then take it to the site of the pain and recite verses 115 to 118 of the Chapter of Mu'minoon (Ch 23):

قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَحْسَبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

The end of the chapter

Tenth: For pain in the stomach, colic pain and the like, recite the ayat:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا

to the end (21:87) and then recite the Chapter of Al-Hamd seven times.

Eleventh: A person afflicted with misfortune and in grief without any cure should recite the following on the eve of Friday after the salaah of isha:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Twelfth: A supplication of Imam Moosa bin Ja'fer (a.s.) for release from prison:

يَا مُخْلِصَ الشَّجَرِ مِنْ بَيْنِ رَمْلٍ وَطِينٍ وَمَاءٍ وَيَا مُخْلِصَ اللَّبَنِ مِنْ بَيْنِ فَرَثٍ وَ  
دَمٍ وَيَا مُخْلِصَ الْوَالِدِ مِنْ بَيْنِ مَشِيمَةٍ وَرَحِمٍ وَيَا مُخْلِصَ النَّارِ مِنْ بَيْنِ الْحَدِيدِ وَ  
الْحَجَرِ وَيَا مُخْلِصَ الرُّوحِ مِنْ بَيْنِ الْأَحْشَاءِ وَالْأَمْعَاءِ خَلِّصْنِي مِنْ يَدَيْ هَارُونَ

(in the place of the name Haroon mention the name of the oppressor). It has been reported that when the Imam (a.s.) recited this supplication he was in the prison of Haroon. That night he recited four rakaats. Haroon saw a frightful dream, became afraid and ordered the release of the Imam (a.s.).

Thirteenth: Dua of Faraj:

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقْتَ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ  
الرَّحْمَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَالْأَئِمَّةَ  
عَلَيْهِمُ السَّلَامُ

It must be remembered that there are many supplications of 'faraj' and of them is:

إِلَهِي طَمُوحِ الْأُمَالِ قَدْ خَابَتْ إِلَّا لَدَيْكَ

which has been set out in the main work of Mafatihul Jinan in the a'amaal of the eve of Friday.

Fourteenth: a supplication to be recited in the salaah of Witr. Allama Majlisi has set it out in 'Biharul Anwaar' in the part of 'Ikhtiyar' stating that one should raise ones hands to the sky and say:

إِلَهِي كَيْفَ أَصْدُرُ عَنْ بَابِكَ بِحَبِيْبَةٍ مِنْكَ وَقَدْ قَصَدْتُهُ عَلَى ثِقَةٍ بِكَ إِلَهِي كَيْفَ  
تُوَيْسِنِي مِنْ عَطَائِكَ وَقَدْ أَمَرْتَنِي بِدُعَائِكَ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْنِي إِذَا  
اشْتَدَّ الْأَيْنُ وَخُطِرَ عَلَى الْعَمَلِ وَانْقَطَعَ مِنِّي الْأَمَلُ وَأَفْضَيْتُ إِلَى الْمُتُونِ وَ  
بَكَتْ عَلَى الْعَيُونِ وَوَدَّ عَنِي الْأَهْلُ وَالْأَحْبَابُ وَحُتِيَ عَلَى التُّرَابِ وَنُسِيَ  
اسْمِي وَبَلِيَ جِسْمِي وَانْطَمَسَ ذِكْرِي وَهَجَرَ قَبْرِي فَلَمْ يَزُرْنِي زَائِرٌ وَلَمْ يَذْكُرْنِي  
ذَاكِرٌ وَظَهَرَتْ مِنِّي الْمَأْتِمُ وَاسْتَوْلَتْ عَلَيَّ الْمَظَالِمُ وَطَالَتْ شِكَايَةُ الْخُصُومِ  
وَاتَّصَلَتْ دَعْوَةُ الْمَظْلُومِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآرِضِ خُصُومِي عَنِّي

بِفَضْلِكَ وَإِحْسَانِكَ وَجُدْ عَلَيَّ بِعَفْوِكَ رِضْوَانِكَ إِلَهِي ذَهَبْتَ أَيَّامُ لَذَاتِي وَ  
 بَقِيَتْ مَا شِئِي وَتَبِعَاتِي وَقَدْ أَتَيْتُكَ مُنِيبًا تَائِبًا فَلَا تَرُدَّنِي مَحْرُومًا وَلَا خَائِبًا اللَّهُمَّ  
 مِنْ رَوْعَتِي وَاعْفِرْ زَلَّتِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Fifteenth: This supplication of 'Hazeen' to be recited after the salaah of tahajjud (shab) and has been reproduced from 'Misbahul Mutahajjid':

أَنَا جِيكَ يَا مَوْجُودُ فِي كُلِّ مَكَانٍ لَعَلَّكَ تَسْمَعُ نِدَائِي فَقَدْ عَظُمَ جُرْمِي وَ قَلَّ  
 حَيَاتِي يَا مَوْلَايَ يَا مَوْلَايَ أَيُّ الْأَهْوَالِ أَتَذَكَّرُ وَأَيُّهَا أَسْنَى وَلَوْلَمْ يَكُنْ إِلَّا  
 الْمَوْتُ لَكُنْفِي كَيْفَ وَمَا بَعْدَ الْمَوْتِ أَعْظَمُ وَأَدْهَى مَوْلَايَ يَا مَوْلَايَ حَتَّى  
 مَتَى وَإِلَى مَتَى أَقُولُ لَكَ الْعُتْبَى مَرَّةً بَعْدَ أُخْرَى ثُمَّ لَا تَجِدُ عِنْدِي صِدْقًا وَلَا وَفَاءً  
 فَيَا غَوَاثَاهُ ثُمَّ وَاعْوَاثَاهُ بِكَ يَا اللَّهُ مِنْ هَوَى قَدْ غَلَبَنِي وَمِنْ عَدْوٍ قَدْ  
 اسْتَكَلَبَ عَلَيَّ وَمِنْ دُنْيَا قَدْ تَرَيَّنَتْ لِي وَمِنْ نَفْسٍ أَمَّارَةٍ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي  
 مَوْلَايَ يَا مَوْلَايَ إِنْ كُنْتُ رَحِمْتَ مِثْلِي فَارْحَمْنِي وَإِنْ كُنْتُ قَبِلْتَ مِثْلِي  
 فَاقْبَلْنِي يَا قَابِلَ السَّحَرَةِ اقْبَلْنِي يَا مَنْ لَمْ أَزَلْ أَعْرِفُ مِنْهُ الْحُسْنَى يَا مَنْ يُغْذِيَنِي بِالنِّعَمِ  
 صَبَاحًا وَمَسَاءً ارْحَمْنِي يَوْمَ آتِيكَ فَرْدًا شَاخِصًا إِلَيْكَ بِصَرِيٍّ مُقَلِّدًا عَمَلِي قَدْ تَبَرَّءَ  
 جَمِيعُ الْخَلْقِ مِنِّي نَعْمَ وَابِي وَأُمِّي وَمَنْ كَانَ لَهُ كَدَمِي وَسَعْيِي فَإِنْ لَمْ تَرْحَمْنِي

فَمَنْ يَرَحْمَنِي وَمَنْ يُؤْنَسُ فِي الْقَبْرِ وَحَشْتِي وَمَنْ يُنْطِقُ لِسَانِي إِذَا خَلَوْتُ  
بِعَمَلِي وَسَأَلْتَنِي عَمَّا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَإِنْ فَلْتُ نَعْمَ فَإِنَّ الْمُهْرَبُ مِنْ عَدْلِكَ وَ  
إِنْ قُلْتُ لَمْ أَفْعَلْ قُلْتُ لَمْ أَكُنِ الشَّاهِدَ عَلَيْكَ فَعَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ  
سَرَابِيلِ الْقَطِرَانِ عَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ جَهَنَّمَ وَالنَّيْرَانِ عَفُوكَ عَفُوكَ يَا  
مَوْلَايَ قَبْلَ أَنْ تَغْلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ يَا أَرْحَمَ الرَّاحِمِينَ وَخَيْرَ الْغَا فِيرِينَ

Sixteenth: It has been reported from the great trusted scholar Abdulla bin Jandab who was a senior companion of Imam Moosa Kadhim (a.s.) and Imam Radha (a.s.) and their agent, that once he wrote a petition to Imam Moosa (a.s.) that may his life be sacrificed for him, that he had become old and too weak to do what he used to perform and requested the Imam (a.s.) to teach him a recitation to obtain nearness to Allah and increase his understanding and knowledge. The Imam (a.s.) replied stating that he should constantly recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِحَوْلٍ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Seventeenth: It is reported in 'Hadise Qudsi', "O Muhammad, tell those who wish to seek nearness to me to know for sure that after the obligatory acts these words are superior to any other in the search of nearness to me":

اللَّهُمَّ إِنَّهُ لَمْ يَمْسِ أَحَدٌ مِنْ خَلْقِكَ أَنْتَ إِلَيْهِ أَحْسَنُ صَنِيعًا وَلَا لَهُ أَدْوَمُ كَرَامَةً وَلَا  
عَلَيْهِ أَيْبُنُ فَضْلًا وَلَا بِهِ أَشَدُّ تَرْفُقًا وَلَا عَلَيْهِ أَشَدُّ حِيَاظَةً وَلَا عَلَيْهِ أَشَدُّ تَعْطُفًا مِنْكَ  
عَلَىٰ وَإِنْ كَانَ جَمِيعُ الْمَخْلُوقِينَ يُعَدِّدُونَ مِنْ ذَلِكَ مِثْلَ تَعْدِيدِي فَاشْهَدْ يَا كَا فِي  
الشَّهَادَةِ بَأَنِّي أَشْهَدُكَ بِبِنِيَّةٍ صِدْقٍ بِأَنَّ لَكَ الْفَضْلَ وَالطَّوْلَ فِي إِعْطَاكَ عَلَيَّ مَعَ

قَلَّةِ شُكْرِي لَكَ فِيهَا يَا فَاعِلِ كُلِّ ارَادَةٍ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَطَوَّقَنِي أَمَانًا مِنْ حُلُولِ  
السَّخَطِ لِقَلَّةِ الشُّكْرِ وَأَوْجِبْ لِي زِيَادَةً مِنْ إِتْمَامِ النِّعْمَةِ بِسَعَةِ الْمَغْفِرَةِ أَمْطِرْنِي  
خَيْرِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تُقَاسِنِي بِسُوءِ سَرِيرَتِي وَامْتَحِنْ قَلْبِي لِرِضَاكَ  
وَاجْعَلْ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ فِي دِينِكَ لَكَ خَالِصًا وَلَا تَجْعَلْهُ لِلزُّومِ شَبْهَةً أَوْ فِخْرًا  
رِيَاءً يَا كَرِيمُ

The late author states that this is one of the thirty-one divine supplications for the fulfilment of secular and spiritual wishes which have been reported by the scholars with sources. Some of these supplications are to be found in 'Misbahul Mutahajjid' and 'Misbah' of Kafa'my and those searching for them may refer the books 'Baladul Amin', the book of prayer in 'Bihar' or 'Jawahirul Saniyyah'. Only one more supplication is set out here.

Eighteenth: Of these supplications, is one to be recited by a person wishing to leave home on a journey or business and return safely to his family with his purpose fulfilled. He should recite the following when leaving home:

بِسْمِ اللَّهِ مَخْرَجِي وَبِإِذْنِهِ خَرَجْتُ وَقَدْ عَلِمَ قَبْلَ أَنْ أَخْرَجَ خُرُوجِي وَقَدْ أَحْصَى  
عَالَمُهُ مَا فِي مَخْرَجِي وَمَرَجَعِي تَوَكَّلْتُ عَلَى الْإِلَهِ الْأَكْبَرِ تَوَكَّلْتُ مَفُوضٍ إِلَيْهِ أَمْرُهُ  
وَمُسْتَعِينٍ بِهِ عَلَى شَأْنِهِ مُسْتَزِيدٍ مِنْ فَضْلِهِ مُبْرَأٍ نَفْسَهُ مِنْ كُلِّ حَوْلٍ وَمِنْ كُلِّ قُوَّةٍ  
إِلَّا بِهِ خُرُوجَ ضَرِيرٍ خَرَجَ بِضُرِّهِ إِلَى مَنْ يَكْشِفُهُ وَخُرُوجَ فَقِيرٍ خَرَجَ بِفَقْرِهِ إِلَى  
مَنْ يَسُدُّهُ وَخُرُوجَ عَائِلٍ خَرَجَ بِعَيْلَتِهِ إِلَى مَنْ يَغْنِيهَا وَخُرُوجَ مَنْ رَبُّهُ أَكْبَرُ  
ثِقَتِهِ وَأَعْظَمُ رَجَائِهِ وَأَفْضَلُ أَمْنِيَّتِهِ اللَّهُ ثِقَتِي فِي جَمِيعِ أُمُورِي كُلِّهَا بِهِ فِيهَا جَمِيعًا

أَسْتَعِينُ وَلَا شَيْءَ إِلَّا مَا شَاءَ اللَّهُ فِي عِلْمِهِ أَسْأَلُ اللَّهَ خَيْرَ الْمَخْرَجِ وَالْمَدْخَلِ لَا  
إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

Nineteenth: Imam Muhammad Baqir (a.s.) is reported to have said that when a bride comes to your home, both of you should make wudhoo and recite two rakaats, praise Allah, recite salawaat and the groom should recite this supplication and ask the bride to say Amin:

اللَّهُمَّ ارْزُقْنِي الْفَهْمَ وَوَدَّهَا وَرِضَاهَا وَأَرْضِنِي بِهَا وَاجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ وَأَنْسِ  
إَيْتِلَافٍ فَإِنَّكَ تُحِبُّ الْحَلَالَ وَتَكْرَهُ الْحَرَامَ

It has been reported from Imam Sadiq (a.s.) that when you meet the bride on the night of the marriage, hold the hair on her forehead and facing the qiblah recite:

اللَّهُمَّ بِأَمَانَتِكَ أَخَذْتُهَا وَبِكَلِمَاتِكَ اسْتَحْلَلْتُهَا فَإِنْ قَضَيْتَ لِي مِنْهَا وَلَدًا فَاجْعَلْهُ  
مُبَارَكًا تَقِيًّا مِنْ شَيْعَةِ آلِ مُحَمَّدٍ وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكًَا وَلَا نَصِيبًا

Twentieth: The supplication of Rahbah: It has been reported that when Imam Moo-sa bin Ja'fer (a.s.) stood in the mihrab at night for prayers, he would recite this supplication which is the fiftieth supplication in the 'Sahifah':

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سِوَاكَ وَرَبِّتَنِي صَغِيرًا وَرَزَقْتَنِي مَكْفِيًّا اللَّهُمَّ إِنِّي وَجَدْتُ فِيهَا  
أَنْزَلْتَ مِنْ كِبَابِكَ وَبَشَّرْتَ بِهِ عِبَادَكَ أَنْ قُلْتَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا  
تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَقَدْ تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ وَمَا  
أَنْتَ أَعْلَمُ بِهِ مِنِّي فَيَا سَوَاتَاهُ مِمَّا أَحْصَاهُ عَلَى كِبَابِكَ فَلَوْلَا الْمَوَاقِفُ الَّتِي أُوْمَلُ مِنْ

عَفْوِكَ الَّذِي شَمِلَ كُلَّ شَيْءٍ لَأَلْقِيَتْ بِيَدِي وَلَوْ أَنَّ أَحَدًا اسْتَطَاعَ الْهَرَبَ مِنْ  
 رَبِّهِ لَكُنْتُ أَنَا أَحَقُّ بِالْهَرَبِ مِنْكَ وَأَنْتَ لَا تَخْفَى عَلَيْكَ خَافِيَةٌ فِي الْأَرْضِ وَلَا  
 فِي السَّمَاءِ إِلَّا أَتَيْتَ بِهَا وَكَفَى بِكَ جَازِيًا وَكَفَى بِكَ حَسِيبًا اللَّهُمَّ إِنَّكَ طَالِبِي  
 إِنْ أَنَا هَرَبْتُ وَمُدْرِكِي إِنْ أَنَا فَرَرْتُ فَهَذَا أَنَا ذَابِنٌ يَدَيْكَ خَاضِعٌ ذَلِيلٌ رَاغِمٌ إِنْ  
 تُعَذِّبِي فَإِنِّي لِذَلِكَ أَهْلٌ وَهُوَ يَا رَبِّ مِنْكَ عَدْلٌ وَإِنْ تَعَفُّ عَنِّي فَقَدِيمًا شَمَلَنِي  
 عَفْوُكَ وَالْبَسْتَنِي عَافِيَتِكَ فَاسْئَلُكَ اللَّهُمَّ بِالْمُخْرَجِينَ مِنْ أَسْمَائِكَ وَمِمَّا وَارَتْهُ الْحُجُبُ  
 مِنْ بَهَائِكَ الْإِرْحَمْتَ هَذِهِ النَّفْسَ الْجُرُوعَةَ وَهَذِهِ الرِّمَّةَ الْهَلُوعَةَ الَّتِي لَا تَسْتَطِيعُ حَرَ  
 شَمْسِكَ فَكَيْفَ تَسْتَطِيعُ حَرَنَارِكَ وَالَّتِي لَا تَسْتَطِيعُ صَوْتَ رَعْدِكَ فَكَيْفَ تَسْتَطِيعُ  
 غَضَبَكَ فَارْحَمْنِي اللَّهُمَّ فَإِنِّي أَمْرٌ حَقِيرٌ وَخَطِرٌ يَسِيرٌ وَلَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي  
 مُلْكِكَ مِثْقَالَ ذَرَّةٍ وَلَوْ أَنَّ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ وَأَحْبَبْتُ  
 أَنْ يَكُونَ ذَلِكَ لَكَ وَلَكِنْ سُلْطَانُكَ اللَّهُمَّ أَعْظَمَ وَمُلْكُكَ أَدْوَمُ مِنْ أَنْ تَزِيدَ فِيهِ  
 طَاعَةُ الْمُطِيعِينَ أَوْ تَقْتَصَّ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ وَتَجَاوَزْ  
 عَنِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ

## PART TWO BAAQIYATUS-SAALIHAAT

Imam Sajjad (a.s.) used to recite this dua for acceptance of repentance:

اللَّهُمَّ يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ وَيَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ الرَّاجِينَ وَيَا مَنْ لَا يَصْبِغُ  
لَدَيْهِ أَجْرُ الْمُحْسِنِينَ وَيَا مَنْ هُوَ مُدْنِي خَوْفِ الْعَابِدِينَ وَيَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ  
هَذَا مَقَامٌ مِنْ تَدَاوُلَتُهُ أَيْدِي الذُّنُوبِ وَقَادَتُهُ أَزِمَةُ الْخَطَايَا وَاسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ  
قَصَصَرَعَا أَمْرَتَ بِهِ تَفْرِيطًا وَتَعَاطَى مَا نَهَيْتَ عَنْهُ تَعَزِيرًا كَأَجْلَاهِلٍ بِقُدْرَتِكَ عَلَيْهِ  
أَوْ كَالْمُنْكَرِ فَضْلَ إِحْسَانِكَ إِلَيْهِ حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى وَتَشَقَّعَتْ عَنْهُ  
سَحَابُ الْعَمَى أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ وَفَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ فَرَأَى كَبِيرَ عَصِيَانِهِ  
كَبِيرًا وَجَلِيلَ مُخَالَفَتِهِ جَلِيلًا فَاقْبَلَ نَحْوَكَ مُؤْمَلًا لَكَ مُسْتَجِيبًا مِنْكَ وَوَجَّهَ رَغْبَتَهُ  
إِلَيْكَ ثِقَةً بِكَ فَأَمَّاكَ بِطَمَعِهِ يَقِينًا وَقَصَدَكَ بِخَوْفِهِ إِخْلَاصًا قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ  
مَطْمُوعٍ فِيهِ غَيْرِكَ وَأَفْرَخَ رَوْعَهُ مِنْ كُلِّ مَحْذُورٍ مِنْهُ سِوَاكَ فَثَلَّ بَيْنَ يَدَيْكَ مُتَضَرِّعًا وَ  
غَمَّضَ بَصَرَهُ إِلَى الْأَرْضِ مَتَخَشِعًا وَطَاطَأَ رَأْسَهُ لِعِرَّتِكَ مُتَذَلِّلًا وَأَبْثَكَ مِنْ سِرِّهِ مَا  
أَنْتَ أَعْلَمُ بِهِ مِنْهُ خُضُوعًا وَعَدَدَ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُشُوعًا وَاسْتَعَاثَ  
بِكَ مِنْ عَظِيمٍ مَا وَقَعَ بِهِ فِي عَالَمِكَ وَقَبِيحٍ مَا فَضَحَهُ فِي حُكْمِكَ مِنْ ذُنُوبٍ أَدْبَرَتْ  
لذَاتُهَا فَذَهَبَتْ وَأَقَامَتْ تَبِعَاتِهَا فَلَزِمَتْ لِأَيْنِكْرِيَا إِلَهِي عَدْلِكَ إِنْ عَاقَبْتَهُ وَلَا يَسْتَعْظُمُ



عَفْوِكَ اِنْ عَفَوْتَ عَنْهُ وَرَحْمَتِهِ لِاَنَّكَ الرَّبُّ الْكَرِيمُ الَّذِي لَا يَتَعَاظِمُهُ غُفْرَانُ  
 الذَّنْبِ الْعَظِيمِ اللَّهُمَّ فَهَا اَنَا ذَا قَدْ جِئْتُكَ مُطِيعًا لِأَمْرِكَ فَيَا أَمْرْتَ بِهِ مِنْ الدَّعَاءِ  
 مُتَنَجِّزًا وَعَدَكَ فَيَا وَعَدْتَ بِهِ مِنْ الْأَجَابَةِ اذْ تَقُولُ اذْ عَوْنِي اسْتَجِبْ لَكُمْ اللَّهُمَّ  
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَالْقَنِيِّ بِمَغْفِرَتِكَ كَمَا لَقَيْتُكَ بِإِقْرَارِي وَارْفَعْنِي عَنْ مَصَارِعِ  
 الذُّنُوبِ كَمَا وَضَعْتَ لَكَ نَفْسِي وَاسْتَرْنِي بِسِتْرِكَ كَمَا تَأْنَيْتَنِي عَنِ الْإِنْتِقَامِ مِنِّي اللَّهُمَّ  
 وَثَبَّتْ فِي طَاعَتِكَ نِيَّتِي وَاحْكَمْ فِي عِبَادَتِكَ بِصِيرَتِي وَوَفَّقْنِي مِنَ الْأَعْمَالِ لِمَا تَغْسِلُ  
 بِهِ دَنَسَ الْخَطَايَا عَنِّي وَتَوَفَّنِي عَلَى مِلَّتِكَ وَمِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَفَّيْتَنِي  
 اللَّهُمَّ اِنِّي اَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا مِنْ كِبَارِ ذُنُوبِي وَصَغَائِرِهَا وَبِوَاطِنِ سَيِّئَاتِي  
 وَظَوَاهِرِهَا وَسَوَالِفِ زَلَاتِي وَحَوَادِثِهَا تَوْبَةً مِّنْ لَا يُحَدِّثُ نَفْسَهُ بِمَعْصِيَةٍ وَلَا يُضْمِرُ اَنْ  
 يَعُودَ فِي خَطِيئَةٍ وَقَدْ قُلْتَ يَا إِلَهِي فِي مُحْكَمِ كِتَابِكَ اِنَّكَ تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ وَ  
 تَعْفُو عَنْ السَّيِّئَاتِ وَتُحِبُّ التَّوَابِينَ فَاقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ وَاعْفُ عَنِّي سَيِّئَاتِي كَمَا  
 ضَمَنْتَ وَأَوْجِبْ لِي مَحَبَّتَكَ كَمَا شَرَطْتَ وَلَكَ يَا رَبِّ شَرْطِي اَلَا اَعُودُ فِي مَكْرُوهِكَ  
 وَضَمَانِي اَلَا اَرْجِعُ فِي مَذْمُومِكَ وَعَهْدِي اَنْ اَهْجُرَ جَمِيعَ مَعَاصِيِكَ اللَّهُمَّ اِنَّكَ اَعْلَمُ  
 بِمَا عَمِلْتُ فَاعْفِرْ لِي مَا عَمِمْتُ وَاصْرِفْنِي بِقُدْرَتِكَ اِلَى مَا أَحْبَبْتَ اللَّهُمَّ وَعَلَى  
 تَبِعَاتٍ قَدْ حَفِظْتُهُنَّ وَتَبِعَاتٍ قَدْ نَسِيتُهُنَّ وَكُلُّهُنَّ بِعَيْنِكَ الَّتِي لَا تَنَامُ وَعَامِلِكَ الَّذِي

يَ لَا يَنْسَى فَعَوْضَ مِنْهَا أَهْلَهَا وَاحْطُطْ عَنِّي وَزَرِّهَا وَخَفِّفْ عَنِّي ثِقَلَهَا وَاعْصِمْنِي  
 مِنْ أَنْ أَقَارِفَ مِثْلَهَا اللَّهُمَّ وَإِنَّهُ لَا وِفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمَتِكَ وَلَا اسْتِمْسَاكَ بِي عَنِ  
 الْحَطَايَا إِلَّا عَن قُوَّتِكَ فَقَوِّنِي بِقُوَّةِ كَافِيَةٍ وَتَوَلَّنِي بِعِصْمَةِ مَا نَعَى اللَّهُمَّ أَيُّمَا عَبْدٍ تَابَ  
 إِلَيْكَ وَهُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ فَاسْخُجْ لِتَوْبَتِهِ وَعَائِدْ فِي ذَنْبِهِ وَخَطِيئَتِهِ فَإِنِّي أَعُوذُ بِكَ  
 أَنْ أَكُونَ كَذَلِكَ فَاجْعَلْ تَوْبَتِي هَذِهِ تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ تَوْبَةً مُوجِبَةً لِمَحْوِ  
 مَا سَلَفَ وَالسَّلَامَةَ فِيمَا بَقِيَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي وَأَسْتَوْهَبُكَ سُوءَ  
 فِعْلِي فَاضْمِنِي إِلَى كَنْفِ رَحْمَتِكَ تَطَوُّلاً وَاسْتِرْتِي بِسِتْرِ عَافِيَتِكَ تَفَضُّلاً اللَّهُمَّ وَإِنِّي  
 أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ إِرَادَتَكَ أَوْ زَالَ عَن مَحَبَّتِكَ مِنْ خَطَرَاتِ قَلْبِي  
 وَلِحَظَاتِ عَيْنِي وَحِكَايَاتِ لِسَانِي تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حِيَالِهَا مِنْ تَبِعَاتِكَ  
 وَتَأْمَنُ ثُمَّا يَخَافُ الْمُعْتَدُونَ مِنَ الْيَمِّ سَطَوَاتِكَ اللَّهُمَّ فَارْحَمْ وَحَدِّثِي بَيْنَ يَدَيْكَ وَ  
 وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ وَاضْطِرَابِ أَرْكَانِي مِنْ هَيْبَتِكَ فَقَدْ أَقَامْتَنِي يَا رَبِّ ذُنُوبِي  
 فِي مَقَامِ الْخَيْرِي بِفِنَائِكَ فَإِنْ سَكَتُ لَمْ يَنْطِقْ عَنِّي أَحَدٌ وَإِنْ شَفَعْتُ فَلَسْتُ بِأَهْلِ  
 الشَّفَاعَةِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَشَفِّعْ فِي خَطَايَايَ كَرَمَكَ وَعُدْ عَلَى سَيِّئَاتِي  
 بِعَفْوِكَ وَلَا تَجْرِبْنِي جَزَائِي مِنْ عِقُوبَتِكَ وَابْسُطْ عَلَيَّ طَوْلَكَ وَجَلِّلْنِي بِسِتْرِكَ وَافْعَلْ

بِى فِعْلٍ عَزِيزٍ تَضَرَّعَ إِلَيْهِ عَبْدٌ ذَلِيلٌ فَرَحِمَهُ أَوْ غَنَى تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَنَعَشَهُ اللَّهُمَّ لَا  
 خَفِيرَ لِي مِنْكَ فَلْيَخْفُرْنِي عِزُّكَ وَلَا شَفِيعَ لِي إِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ وَقَدْ أَوْجَلَّتْنِي  
 خَطَايَاىَ فَلْيَوْمِنِي عَفْوُكَ فَمَا كُلُّ مَا نَطَقْتُ بِهِ عَنْ جَهْلِ مَنِي بِسُوءِ أَثْرِي وَلَا نِسْيَانٍ  
 لِمَا سَبَقَ مِنْ ذَمِيمٍ فَعَلِي لَكِنْ لَتَسْمَعَ سَمَاوُكَ وَمَنْ فِيهَا وَأَرْضُكَ وَمَنْ عَلَيْهَا  
 مَا أَظْهَرْتُ لَكَ مِنَ النَّدَمِ وَجَلَّاتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ فَالْعَلَّ بَعْضُهُمْ بِرَحْمَتِكَ  
 يَرَحْمَنِي بِسُوءِ مَوْقِفِي أَوْ تَدْرِكُهُ الرِّقَّةُ عَلَى لِسُوءِ حَالِي فَيُنَالَنِي مِنْهُ بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ  
 مِنْ دُعَائِي أَوْ شَفَاعَةٍ أَوْ كُدَّ عِنْدَكَ مِنْ شَفَاعَتِي تَكُونُ بِهَا نَجَاتِي مِنْ غَضَبِكَ  
 وَفَوْزَتِي بِرِضَاكَ اللَّهُمَّ إِنْ يَكُنِ النَّدَمُ تَوْبَةً إِلَيْكَ فَانَا أُنَدِمُ النَّادِمِينَ وَإِنْ يَكُنِ التَّرْكُ  
 لِمَعْصِيَتِكَ إِنَابَةً فَانَا أَوْلُ الْمُتَّيِّبِينَ وَإِنْ يَكُنِ الْأِسْتِغْفَارُ حِطَّةً لِلذُّنُوبِ فَانِي لَكَ مِنْ  
 الْمُسْتَغْفِرِينَ اللَّهُمَّ فَكَمَا أَمَرْتَ بِالتَّوْبَةِ وَضَمِنْتَ الْقُبُولَ وَحَثَّتْ عَلَى الدُّعَاءِ  
 وَوَعَدْتَ الْجَابَةَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَقْبَلْ تَوْبَتِي وَلَا تَرْجِعْنِي مَرْجِعَ الْخِيَابَةِ مِنْ  
 رَحْمَتِكَ إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُدْنِيِّينَ وَالرَّحِيمُ لِلْخَاطِئِينَ الْمُنِيبِينَ اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَا بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَقْدَمْتَنَا بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً  
 تَشْفَعُ لَنَا يَوْمَ الْقِيَامَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ عَلَيْكَ يَسِيرٌ