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# Chapter 21: Supplication (Du'a) and its Adab

- 1. From al–Qutb in al–Da'awat: From the Holy Prophet (S) who said: Jibra'il instructed me to recite the Qur'an while standing, and to glorify Allah while in the state of *ruku*', and to praise Him while in *sajdah* and to supplicate to him while sitting.1
- 2. From Ahmad ibn al-Fahd in 'Uddat al-Da'i: The Holy Prophet (S) would raise his hands when he invoked and supplicated (to Allah) just as a beggar does when seeking food.2

Note: This has (also) been narrated by Shaykh Tusi in al-Majalis and al-Akhbar from Muhammad and Zayd - the two sons of 'Ali ibn al-Husayn (as), from their father from al-Husayn (as).3

### His Du'a when he looked in the mirror

3. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) that whenever the Noble Prophet (S) looked in the mirror, he said:

"Praise be to Allah who created me perfectly, and made handsome my face, and made graceful from me what he made disgraceful from others, and guided me to Islam, and blessed me with prophethood."4

4. From al-Shaykh Abi al-Fattuh in his Tafsir: From al-Sadiq (as) who said: When the Holy Prophet (S) looked in the mirror he said:

"Praise be to Allah who made excellent my creation and my character, and made graceful from me what he made disgraceful from others." 5

# His Du'a when sitting on his mount

5. In Awali al-La'ali: About the Holy Prophet (S): Whenever he sat on his mount as he departed for a journey, he would recite *takbir* thrice then say:

"Glory be to Allah who has made this (animal) subservient to us and we would not be able to do it (ourselves) and surely to our Lord will we return. O Allah! We ask that this journey be accompanied with goodness and piety and with actions that please You. O Allah! Make this journey easy for us and let us cover its distance quickly. O Allah! You are the Companion in the journey and the Guardian over the family. O Allah! I seek refuge with You from the difficulties of the journey and from the melancholy of being in a different place and from witnessing anything bad in the family and wealth."

And when he returned, he said:

"We return (home while) repenting, worshipping and praising our Lord."6

# His Du'a in the night while travelling

6. In al-Awali: From the Noble Prophet (S): When he was traveling on a journey and night fell, he said:

"O Earth! My Lord and your Lord is Allah. I seek refuge from your evil and the evil of what is (living) on you and the evil of what walks upon you. And I seek refuge with Allah from every lurking predator and from the snake and the scorpion and from the inhabitants of the place – from them and their young."

# His Du'a when he wore new clothes

7. In al-Makarim: From the Holy Prophet (S) that when he wore new clothes he said:

"Praise be to Allah who clothed me with what covers my nakedness and with what I adorn myself among the people."8

Note: Mufid al-Din al-Tusi has narrated something similar in al-Amali from Abi Matar, and similarly it has been narrated in al-Bihar (quoting) from al-Manaqib from Abi Matar.9

- 8. Also: When he (S) took off his clothes, he would take them off from his left side first; and it was his practice that when he wore new clothes he would praise Allah and then call a poor beggar in order to give him his old clothes. Then he would say: "There is not a Muslim who clothes a (needy) Muslim with his worn clothes and none clothes him but Allah (SwT) but that he is under the guardianship, protection and blessing of Allah as long as the clothes are on the body of the needy person, whether he is alive or dead." 10
- 9. Also: Whenever he (S) wore new clothes and stood up, and was about to leave (his house), he said:

"O Allah! By You have I covered myself and to You have I turned and with You have I sought protection and upon You have I put my trust. O Allah! You are my Reliance and You are my Hope. O Allah! Suffice for me that which concerns me and that which I do not give importance to and what You know more about than me. Revered is the one who is close to You, exalted is Your Glory and there is no god other than You. O Allah! Grant me the provisions of taqwa and forgive my sin and turn me towards good wherever I turn".

Then he would proceed to what he needed to do.11

# His Du'a when he stood up from where he was sitting

10. From al-Ghazali in al-Ihya': When he would stand from where he was sitting he would say:

"Praise be to You O Allah And by Your Glory! I Bear witness that there is no god but You. I seek repentance from You and I turn to You." 12

# His Du'a when entering and leaving the masjid

11. From al-Shaykh al-Tusi in al-Majalis: Narrated from 'Abdillah ibn al-Hasan from his mother Fatimah bint al-Husayn from her father from 'Ali (as): Whenever the Holy Prophet (S) entered the masjid he would say:

"O Allah! Open for me the doors of Your Mercy."

And when he used to leave he would say:

"O Allah! Open for me the doors of Your Sustenance." 13

12. From al-Tabari in the book al-Imamah: Narrated from 'Abdillah ibn al-Hasan from Fatimah al-Sughra, from her father al-Husayn, from Fatimah al-Kubra bint Rasulillah, peace be upon them all: When the Noble Prophet (S) entered the masjid, he would say:

"In the name of Allah. O Allah! Bless Muhammad and the progeny of Muhammad, and forgive my sins and open for me the doors of Your Mercy."

And when he came out he would say:

"In the name of Allah. O Allah! Bless Muhammad and the progeny of Muhammad, and forgive my sins and open for me the doors of Your Grace." 14

# His Du'a when he retired to his bed

13. In al-Makarim: When he (S) retired to his bed, he would lie down on his right side and place his right hand under his right cheek, then he would say:

أَللُّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

"O Allah! Keep me safe from Your Wrath on the day when You resurrect Your servants." 15

14. Also: He (S) had different types of supplications that he would recite when he laid down to sleep ... and when he was about to sleep he would say:

"In the name of Allah do I die and live and to Allah is the return. O Allah! Dispel my fears and hide my faults and (help me to) return what has been entrusted to me."16

15. Also: He (S) used to recite *ayat al–Kursi* before sleeping, saying: Jibra'il (as) came to me and said: "O Muhammad! Verily there is a mischievous jinn who deceives you in your sleep so you must recite the *ayat al–Kursi* (to ward off his evil)."17

# His Du'a when the table-spread is laid out

16. In al-Kafi: Narrated from Ahmad ibn al-Hasan al-Maythami who ascribed it to an infallible; he said: When the table-spread was laid out in front of the Holy Prophet (S) he said:

"Glory be to You O Allah! How wonderful is that which You have tested us with. Glory be to You, how plentiful is that which You have given us. Glory be to You, how plentiful is that which You have bestowed on us. O Allah! Increase for us (our sustenance) and for the poor believing men and women and (for the poor) Muslim men and women."18

17. In al-Makarim: When the table-spread was laid out in front of the Holy Prophet (S) he said:

"In the name of Allah. O Allah! Make it an appreciated blessing by means of which the bounties of paradise are attained." 19

### His Du'a when he touched the food

18. In al-Makarim: When he placed his hand on the food he said:

"In the name of Allah, (O Allah!) bless for us from what you have given us of sustenance and upon You do we rely for its replenishment." 20

# His Du'a when the table-spread was picked up

19. In al-Kafi: Narrated from Ibrahim ibn Mahzam from someone from Abi Ja'far (as) who said: When the table-spread was picked up, the Holy Prophet (S) said:

"O Allah! You have increased Your bounties and made them good and blessed, thereby making us satiated and quenched. All praise be to Allah, The One who nourishes and is not nourished."21

# His Du'a when eating and drinking milk

20. In al-Kafi: Narrated from 'Abdullah ibn Sulayman from Abi Ja'far (as) who said: The Holy Prophet (S) would not eat any food nor drink any beverage but that he would say:

"O Allah! Bless it for us and replenish it with that which is better".

...except when he drank milk, then he would say:

"O Allah! Bless it for us and increase it for us."22

Note: This has also been narrated by him and by al-Barqi with a different chain of narrators.23

21. In al-Iqbal: Upon eating a morsel, the Noble Prophet (S) would say:

"O Allah! Praise be to You. You have nourished and quenched and satisfied (us), so to You be praise – praise without ingratitude and without leave and without (seeking) independence from You."24

### His Du'a when he saw fresh fruit

22. From al-Saduq in al-Majalis: Narrated from Wahab from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: When the Holy Prophet (S) saw fresh fruit, he would kiss it and place it on his eyes and mouth, then he would say:

"O Allah! Just as You have shown us its beginning in well-being, show us its end in well-being." 25

Note: al-Tabarsi has narrated this in al-Makarim without (the phrase) 'and his mouth' and (also) in the book of Ma'adh al-Jawhari, narrated from Ibn Abi 'Umayr from Abi 'Abdillah (as), there is a similar narration but without the first (phrase) 'in well-being'.26

### His Du'a when he entered the washroom

23. In al-Faqih: When the Holy Prophet (S) wanted to enter the washroom he said:

"O Allah! I seek refuge with You from the filth of the impurity of the evil of the reviled Shaitan. O Allah! Pull away from me all uncleanliness and protect me from the accursed Shaitan."

And when he sat to relieve himself he said:

"O Allah! Remove from me the filth and impurity and make me from among the ones who purify themselves."

When he became affected with a looseness of bowels he said:

"O Allah! Just as You have fed me with its goodness in well-being, then take its filth out of me in well-being."

And when he (S) entered the toilet he would say:

"Praise be to Allah, The Protector and The Fulfiller (of needs)".

When he came out (from the toilet) he passed his hand over his stomach and said:

"Praise be to Allah, the One who removed from me its filth and left in me its strength. What a (great) blessing it is – the real value of which cannot be fully appreciated by anyone."27

# His Du'a when he passed by the graves

24. From Ibn Qulawayh in al-Kamil: In his narration from Muhammad ibn Muslim from Abi Ja'far (as) who said: I heard him say: When the Noble Prophet (S) passed by the graves of a group of believers he said:

"Peace be unto you from the dwellings of the community of believers and we shall – if Allah wills – be joining you." 28

# His Du'a when visiting the graves

25. From Ibn Qulawayh in al-Kamil: In his narration from Safwan al-Jammal who said: I heard Aba 'Abdillah (as) saying: The Holy Prophet (S) used to come away from the people with some of his companions every Thursday evening and go to the graveyard of Baqi in Madinah and say three times:

"Peace be unto you O people of the dwellings" - and three times:

"May Allah have mercy on you". 29

# His Du'a in the event of something pleasing or distressing coming upon him

26. In al-Kafi: Narrated from al-Muthanna al-Hannat from Abi 'Abdillah (as) who said: When something pleasing befell the Holy Prophet (S) he said:

"Praise be to Allah for this blessing".

And when something distressing befell him he said:

"Praise be to Allah in every situation."30

# His Du'a when he saw what he liked

27. In al-Makarim: From Amir al-Mu'minin (as) who said: When the Noble Prophet (S) saw what he liked he said:

Praise be to Allah, the One who completes (and perfects) all that is good with His bounty.31

Note: This has also been mentioned by Shaykh Tusi in al-Amali – narrated by al-Farra' from al-Rid'a from his fathers from 'Ali (as).32

# His Dhikr when he heard the Adhan

28. In al-Da'aim: It has been narrated to us from 'Ali ibn al-Husayn (as) that when the Holy Prophet (S)

heard the adhan, he would repeat what the mua'dhin said, and when he said:

"Hurry to the prayer. Hurry to success. Hurry to the best of actions", he (S) said:

"There is no power and no might but by (the will of) Allah."

And when the call to prayer was completed, he said:

"O Allah! Lord of this perfect call and established prayer, grant Muhammad his request on the day of Judgment, and raise his status to the means of reaching paradise and accept his intercession for his Ummah." 33

# His Dhikr at the end of the Maghrib Prayer

29. In al–Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) that the Holy Prophet (S) used to recite (the following) in the third rak'ah of the Maghrib prayer:

"Our Lord! Make not our hearts deviate after You have guided us aright and bestow Your mercy on us, indeed You are the All-Munificent". (Al-Ja'fariyat: 41, Surat Ale 'Imran (3): 8)

# His Dhikr and Du'a in the Qunut of the Witr Prayer

30. In al-Faqih: The Noble Prophet (S) used to seek forgiveness seventy times in the Witr Prayer and then say seven times:

"This is the position of the seeker of protection with You from the hellfire."34

31. Also: The Holy Prophet (S) used to say in the *qunut* of the Witr Prayer:

"O Allah! Guide me as those whom You have guided, and grant me well-being as those whom You have granted well-being, and take care of my affair as those whose affairs You have taken care of, and bless me in what You grant me, and protect me from the evil of what You have decreed, verily You decree and nothing is decreed upon You. Glory be to You O Lord of the House! I seek forgiveness from You and turn to You, and I seek refuge with You and rely on You, and there is no power or might but by Your will, O Most Merciful!"35

# His Du'a when opening the Fast

32. In al-Kafi: Narrated from al-Sakuni from Ja'far from his fore-fathers (as): Whenever the Holy Prophet (S) opened his fast, he would say:

"O Allah! For You have we fasted, and with Your sustenance have we opened our fast, so accept it from us. The thirst has gone and the canals have become full and (only) the reward (for fasting) remains."36

Note: There are many traditions that are similar to this.37

### His Du'a after the Prayer

33. In Majmu'at al-Shaheed, quoting from the book of Fadhl ibn Muhammad al-Ash'ari: From Masma' from Abi Bakr al-Hadhrami from Abi Ja'far (as) who said: When the Noble Prophet (S) had finished reciting the *shahadatayn* and the *salam*, he would sit down cross-legged and place his right hand on his head, then say:

"In the name of Allah, there is no god but He, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah! Send You blessings on Muhammad and the progeny of Muhammad and take away from me all distress and sorrow."38

34. In al-Kafi: Narrated from Muhammad ibn al-Faraj who said: Abu Ja'far ibn al-Rid'a (as) wrote to me: And when the Holy Prophet (S) had completed his prayer, he would say:

أَللَّهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَإِسْرَافِي عَلَى أَمْدِي (نَفْسِي) وَمَا أَنْتَ أَمْفُودِّرُ لَا إِلَّهَ إِلاَّ أَنْتَ بِعِلْمِكَ الْغَيْبَ وَبِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي قَاللَّهُمَّ أِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي السِّرِّ وَالْعَلاَنِيَةِ، وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَأَلدِّضَا، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنى. وَأَسْأَلُكَ نَعِيماً لاَيَنْفَدُ، وَقُرَّةَ عَيْنٍ لاَ يَنْقَطِعُ. وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ، وَبَرَكَةَ وَالرِّضَا، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنى. وَأَسْأَلُكَ نَعِيماً لاَيَنْفَدُ، وَقُرَّةَ عَيْنٍ لاَ يَنْقَطِعُ. وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ، وَبَرَكَةَ الْمُوْتِ، وَلَذَّةَ النَّظَرِ إلى وَجْهِكَ، وَشَوقاً إلى رُوْئَتِكَ وَلِقَائِكَ، مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ. أَللَّهُمَّ زَيِّنَا بِزِينَةِ الإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْدِيِّينَ. أَللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ. أَللَّهُمَّ إِنِي أَسْأَلُكَ مُن وَعَمِكَ، وَحُسُنَ عَافِيَتِكَ، وَأَلاَهُمَّ الْمُوتَ. أَللَّهُمَّ إِنِي أَسْأَلُكَ مَن عَيْرِ ضَيَا عَلْمَ وَالرُّشْدَ. وَالرُّشْدَ. وَاللَّهُمَّ الْمُوتَةِ وَلاَ فِيتَنِكَ، وَالْقَبْقِ مُضِلَّةٍ. أَللَّهُمَّ وَالرُّشْدَ. وَالرُّشْدَ. وَالرُّسْدَ. وَالرَّشْدَ. وَالرَّسُدَةُ مُلْكَ وَعَمِكَ، وَحُسُنَ عَافِيَتِكَ، وَأَدَاءَ حَقِكَ. وَأَلنَاهُ كَي رَبِعَ مِن عَلْهُمَ وَلاَيْتِكَ، وَأَلنَاهُ مَنْ مَنْ مَرَى مَا تَعْلَمُ وَلاَ فَيْتِكَ، وَأَدَاءَ حَقِكَ. وَأَلنَاهُ كَامُ وَلاَ فَيْتِكَ، وَأَلنَاهُ مَا عَلْمُ وَلاَ فَيْتِكَ، وَأَلنَاهُ مَنْ مَرْ مَل عَلْهُ مَلْ مَنْ شَرِّ مَا تَعْلَمُ وَلاَ فَيْتُكَ مَنْ شَرِّ مَا تَعْلَمُ وَلَا لَعُلُمُ وَلَا الْفُيُونِ وَلَاللَّهُ مُلْ الللَّهُمُ الْفُيُونِ بَنِ مَلْ مَنْ مَا عَلْمُ مَنْ مُنْ مَنْ مَا عَلْمُ مُ الْفُلُولُ وَلَا مُنْ مُعْلَمُ مَنْ الْمُونَاقِ وَلَا أَنْ فَيَعُمُ وَلَا الْفُلُكَ مَنْ مَا عَلْمَامُ وَلَا الْمُولَاقِ وَاللْفَالِكُ وَلَا الْفُيْوِلِ فَلْلُهُمُ الْفُلْكَ مَنْ مَا عَلْمَا مُ اللَّهُمُ الْفُلُكُ مُلْكُولُ مَا عَلْمُ مُولِ الْفَالِقُولُ وَلَالْمُولَا الْفُولُولُ الْلَهُمُ ا

"O Allah! Forgive me for my actions of the past and future, those done in secret and in the open; and my extravagance in my affairs and that which You are more aware of than me. O Allah! You are The Beginning and The End, there is no god but You; by Your Knowledge of the unseen and by Your Power over all the creatures, if You know that life is better for me then make me live and if death is better for me cause me to die. O Allah! I ask for the ability to fear You in private and in public, and to speak the truth in anger and happiness, and to be moderate in poverty and wealth; and I ask You for blessings that do not get diminished, and light of my eyes that does not cease; and I ask You to make me pleased with what has been decreed, and grant me the blessing of death after life, and the ease of life after death, and the delight of witnessing Your presence, and the longing for seeing You and meeting You, without any difficult trials and misguiding temptations. O Allah! Adorn us with the embellishment of faith and make us rightly guided guides. O Allah! Guide us as those whom You have guided. O Allah! I ask You for the will to follow the right way and remain steadfast, and I ask You to help me give thanks for Your bounties and the good health You have given me, and to fulfill my obligations to You. And I ask You, O Lord, for an untainted heart and a truthful tongue, and I seek forgiveness for what You know (of my faults), and I ask You for the best of what You know (to be good for me); and I seek refuge with You from the evil of what You know, for surely You know and we do not know, and You are the Knower of the unseen."39

# His Du'a after the Nafilah of the Fajr Prayer

35. In al–Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) that when the Holy Prophet (S) had prayed two rak'ahs before the morning prayer, he laid down on his right side and placed his right hand under his right cheek, then said:

إِسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقِي الَّتِي لاَ انْفِصَامَ لَهَا، وَاسْتَعْصَمْتُ بِحَبْلِ اللَّهِ الْمَتِينِ. أَعُوذُ بِاللَّهِ مِنْ فَوْرَةِ الْعَرَبِ

وَالْعَجَمِ، وَأَعُوذُ بِاللّهِ مِنْ شَرِّ شَيَاطِينِ الإِنْسِ وَالْجِنِّ. تَوَكَّلْتُ عَلى اللّهِ، طَلَبْتُ حَاجَتِي مِنَ اللّهِ، حَسْبِيَ اللّهُ ونِعْمَ الْوَكِيلُ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّهِ الْعَلِيّ الْعَظِيمِ.

"I have laid hold of the firmest handle of Allah which shall not break off and I have clung to the strong rope of Allah. I seek refuge with Allah from the outbursts of the Arab and the non-Arab, and I seek refuge with Allah from the evil of the devils from the man and jinn. I trust in Allah. I seek the fulfillment of my needs from Allah. Allah is enough for me and He is the best Procurator, there is no power or might but by (the will of) Allah the Sublime, the Mighty."40

# His Du'a after the Fajr Prayer

36. From Mufid al-Din in al-Majalis: Narrated from Abi Barzah al-Aslami from his father who said: When the Noble Prophet (S) had offered the Fajr Prayer, he raised his voice until his companions could hear him, and said:

أَللُّهُمَّ أَصْلِحْ لِي دِيْنِيَ الَّذِي جَعَلْتَهُ لِي عِصْمَةً. أَللَّهُمَّ أَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي. أَللَّهُمَّ أَصْلِحْ لِي آخِرَتِيَ الَّتِي جَعَلْتَ إِلَيْهَا مَرْجَعِي. أَللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِعَفْوِكَ مِنْ نِقْمَتِكَ. أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مَعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"O Allah! Set right for me the religion that You have made a safeguard for me [three times]. O Allah! Set right for me this world that You have made me live in [three times]. O Allah! Set right for me my hereafter that you have made my place of return [three times]. O Allah! I seek refuge with Your pleasure from Your ire and I seek refuge with Your forgiveness from Your wrath [three times]. O Allah! I seek refuge with You – nobody can deny to the one whom You have given, and nobody can give to the one whom You have denied, and nobody's efforts come to fruition without You."41

37. From al-Qutb in his Da'awat: When the Holy Prophet (S) had offered the morning prayer he said:

"O Allah! Grant me the use of my hearing and sight and let them stay with me till my death and show me the destruction of my enemies." 42

### His Dhikr after the Fajr Prayer

38. From Sayyid Ibn Tawus in al-Iqbal: Narrated from Ja'far ibn Muhammad from his father (as), who said in a hadith: When the Holy Prophet (S) had completed his morning prayer, he would (continue to) face the Qiblah until sunrise, invoking Allah the Almighty (SwT). At this time, 'Ali ibn Abi Talib (as) would

come forward and sit behind the Holy Prophet (S) and the people would come to seek permission to ask for their needs, and this is what the Prophet (S) had instructed them to do.43

# His Du'a after the Dhuhr Prayer

39. From Sayyid Ibn Tawus in al-Iqbal: Narrated from al-Hadi from his fathers from Abi 'Abdillah from Amir al-Mu'minin (as) from the Holy Prophet (S): From among his supplications after the Dhuhr Prayer was:

لاَ إِلّهَ إِلاَّ اللّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلّهَ إِلاَّ اللّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ. أَللّهُمَّ إِنِّي أَسْأَلُكَ مُوْجِبَاتِ
رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَللّهُمَّ لاَ تَدَعْ لِي ذَنْباً إِلاَّ عَفْرْتَهُ، وَلاَ هَمَّا إِلاَّ فَوْرَتُهُ، وَلاَ عَيْباً إِلاَّ سَتَرْتَهُ، وَلاَ رَزُّقاً إِلاَّ بَسَطْتَهُ، وَلاَ حَوْفاً إِلاَّ آمَنْتَهُ، (وَلا دَيْناً إِلاَّ قَضَيْتَهُ، وَلاَ حَمْدَنَهُ، وَلاَ حَاجَةً هِيَ لَكَ رِضاً وَلِي فِيهَا صَلاَحٌ إِلاَّ قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ إِلاَّ قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ الْعَالَمِينَ. الْعَالَمِينَ . اللهَ اللهُ اللّهُ اللهُ اللل

"There is no god But Allah, the Great, the Clement. There is no god but Allah, the Lord of the throne of Grace. All praise is for Allah, the Lord of the worlds. O Allah! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allah! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most Merciful! Grant me my supplication, Lord of the Universe."44

# His Du'a in his Sujud (Prostration)

40. In al-Bihar: Narrated from 'Abdillah ibn Sinan from Abi 'Abdillah (as) that when the Noble Prophet (S) put his face (on the earth) for *sujud*, he would say:

"O Allah! Your forgiveness is greater than my sins and I am more hopeful of Your mercy than of my actions, so forgive my sins O Living who never dies!"45

### His Du'a when he wanted to leave (after completing) his Prayer

41. In al–Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as), that when the Holy Prophet (S) wanted to leave (after completing) the prayer, he passed his right hand over his

forehead then said:

"O Allah! For You is all praise, there is no god but You, Knower of the unseen and the seen. O Allah! Take away from us all worry, sorrow and trials, both the open and the concealed."

And he said: There is not one from my Ummah who does this but that Allah (SwT) will give him what he has asked for 46

Note: Sayyid Ibn Tawus mentions a similar narration in his book Falah al-Sa'il.47

### His Du'a after the Prayer

42. In Kanz of al-Karajiki: Narrated from Anas who said: After the prayer, the Holy Prophet (S) would supplicate, saying:

"O Allah! I seek refuge with You from the knowledge that does not benefit, and the heart that does not fear (You), and the soul that does not become satisfied, and the supplication that is not heard. O Allah! I seek refuge with You from these four things."48

# His Salah and Du'a at the beginning of the New Year

43. From Sayyid Ibn Tawus in al-Iqbal: Narrated from Muhammad ibn al-Fudhayl al-Sayrafi who said: It was narrated to us from 'Ali ibn Musa al-Rid'a from his father, from his grandfather, from his fathers (as), who said: On the first day of Muharram, the Holy Prophet (S) would offer two rak'ahs after which he would raise his hands and supplicate thrice with the following supplication:

أَللَّهُمَّ أَنْتَ الإِلَّهُ الْقَدِيمُ، وَهُذِهِ سَنَةٌ جَدِيدَةٌ، فَأَسْأَلُكَ فِيهَا الْعِصْمَةَ مِنَ الشَّيْطَانِ، وَالْقُوَّةَ عَلَى هُذِهِ النَّفْسِ الأَمَّارَةِ بِالسُّوءِ، وَالإِشْتِغَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ، يَا كَرِيمُ، يَا ذَاالْجَلالِ وَالإِكْرَامِ، يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، يَا ذَخِيرَةَ مَنْ لاَ خَيرَةَ لَهُ، يَا حَسَنَ الْبَلاَءِ يَا لَهُ، يَا حَرْزَ مَنْ لاَ كَنْزَ لَهُ، يَا حَسَنَ الْبَلاَءِ يَا لَهُ، يَا حَسَنَ الْبَلاَءِ يَا عَرْزَ مَنْ لاَ كَنْزَ لَهُ، يَا مُنْقِدَ الْغَرْقي، يَا مُنْجِيَ الْهَلْكي، يَا مُنْعِمُ، يَا مُجْمِلُ، يَا مُغْضِلُ، يَا مُحْسِنُ، أَنْتَ الَّذِي عَظِيمَ الرَّجَاءِ، يَا عِزَّ الضَّعْفَاءِ، يَا مُنْقِدَ الْغَرْقي، يَا مُنْجِيَ الْهَلْكي، يَا مُجْمِلُ، يَا مُخْمِلُ، يَا مُخْمِلُ اللَّهُ لاَ اللَّهُ لاَ اللَّهُ لاَ اللَّهُ لاَ اللَّهُ لاَ اللهُ لاَ اللهُ لاَ شَرِيكَ لَكَ. الْعَرْشِ الْعَرْشِ مَمَّا يَظُنُونَ، وَاغْفِرْ لَنَا مَا لاَ يَعْلَمُونَ، حَسْبِيَ اللَّهُ لاَ إِلَّهُ إِلاَّ هُوَ عَلَيْهِ تَوَكَلْتُ وَهُو رَبُّ الْعَرْشِ الْعَظِيمِ، آمَنًا بِهِ، كُلُّ مِنْ عِنْدِ رَبِنَا، وَمَا يَذَكَّرُ إِلاَّ أُولُو الأَلْبَابِ، رَبَّنَا لاَ تُرْغُ قُلُوبَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْ الْعَلْمِ، آمَنًا بِهِ، كُلُّ مِنْ عِنْدِ رَبِنَا، وَمَا يَذَكَّرُ إِلاَّ أُولُو الأَلْبَابِ، رَبَّنَا لاَ تُرِغْ قُلُوبَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْفَاقِيمِ، آمَنًا بِهِ، كُلُّ مِنْ عِنْدِ رَبِنَا، وَمَا يَذَكَّرُ إِلاَّ أُولُو الأَلْبَابِ، رَبَّنَا لاَ تُرَغْ قُلُوبَنَا وَهُبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَلْ الْعَرْشِ الْمُعْلِمِ، آمَنًا بِهِ، كُلُّ مِنْ عِنْدِ رَبِنَا، وَمَا يَذَكَرُ إِلاَّ أُولُو الْأَلْبَابِ، رَبَّنَا لاَ تُرَغْ قُلُوبَنَا وَهُبْ لَنَا مِنْ لَدُنُكَ رَحْمَةً إِنَّكَ أَلُولُوا الْفَالِلْ الْمُؤْمِي مَا عَلَيْهُ وَالْمُلْوَلَ الْمُؤْمِلُولُ الْفَالِهُ الْمُؤْمِلُ الْمُؤْمِلُكُ الْعَلْمُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْفَاقِرُ لَلَهُ مَا لَنَا مِنْ لَا مُنْ لِيَعْلَلْهُ لَا اللْهُ لَا الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمُولُ الْمُؤْمُولُ الْمُعْلِيمِ الْمَا لِهُ الْمُلُولُ الْفَالِولُولُ الْمُؤْمِلُ الْمُؤْم

"O Allah! You are the Eternal Lord, and this is a new year, so I ask that You grant me protection from Shaitan, and control over this voluptuous self that incites towards evil, and being occupied in that which would bring me closer to You, O Most Kind! O Lord of Might and Majesty! O Supporter of the one who has no supporter, O Protector of the one who has no protector, O Guardian of the one who has no guardian, O Helper of the one who has no helper, O Assister of the one who has no assister, O Reinforcement of the one who has no reinforcement, O Granter of gracious gifts, O Source of great hope, O Esteem of the weak, O Rescuer of the drowning, O Savior of the devastated, O Benefactor, O Beautifier, O Granter of excellence, O Bestower; You are the One to whom prostrate the darkness of night and the light of day, the brightness of the moon and rays of the sun, the sound of (gushing) water and the rustling of the trees; O Allah! You have no partner. O Allah! Make us the best of what they conjecture (about us) and forgive us that which they do not know (of our faults). Allah is enough for me—there is no god but He; in Him do I trust and He is the Lord of the Exalted Throne. We believe in it—everything is from our Lord, and none takes admonition except those who possess intellect. Our Lord! Make not our hearts deviate and bestow Your mercy on us, indeed You are All–Munificent."49

# His Du'a on the night of Fifteenth of Sha'ban

44. From Sayyid ibn Tawus in al-Iqbal: Among the actions to be performed on the eve of the fifteenth of Sha'ban are ... and the Holy Prophet (S) used to supplicate on this night and say:

أَللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبِلِّغُنَا بِهِ رِضْوَانَكَ، وَمِنَ الْيَقِينِ مَا يَهُونُ عَلَيْهُ الْهُورِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى عَلَيْنَا بِهِ مُصِيبَاتِ الدُّنْيَا اللَّهُمُّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلاَ تَجْعَلْ مُصِيبَتَنَا فِي دِيْنِنَا، وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلاَ مَبْلَغَ عِلْمِنَا، وَلاَ مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلاَ تَجْعَلْ مُصِيبَتَنَا فِي دِيْنِنَا، وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلاَ مَبْلَغَ عِلْمِنَا، وَلاَ مَنْ لاَ يَرْحَمُنَا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

"O Allah! Grant us as much fear of You as would prevent us from Your disobedience, and as much obedience as would make us attain Your pleasure, and as much certainty as would make bearable for us the tribulations of this world. O Allah! Grant us the use of our hearing, sight and strength in the life You have given us, and let it remain with us until we die, and avenge those who have oppressed us, and help us against those who have become our enemies, and do not keep tribulations for us in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not make sovereign upon us one who has no mercy on us, by Your Mercy O Most Merciful of mercifuls."50

45. In al-Iqbal: In the narration from his grandfather Abi Ja'far al-Tusi, from one of the Noble Prophet's wives who said: "On the night when the Prophet (S) was with me, he gently withdrew from my bedcover (so as not to wake me) but I noticed it. I began feeling the jealousy that is felt by women and thought that he was in the room of another one of his wives but when I came upon him, he was like a garment that had fallen on the ground, prostrating, with the tip of his toes (placed on the ground), and saying:

"I come to You as a beggar, fearful, seeking refuge, so do not change my status, and do not alter my body, and do not make severe my tribulations, and forgive me."

Then he raised his head and then prostrated again and I heard him say:

"My body and mind have prostrated to You, and by this has my heart gained faith. These are my hands with which I have oppressed my soul, O Greatest upon whom is the greatest hope, forgive my greatest sin, for none forgives the greatest sin but the Greatest."

Then he raised his head and prostrated for the third time and I heard him say:

"I seek refuge in Your forgiveness from Your chastisement, and I seek refuge in Your grace from Your punishment, and I seek refuge in You from You; You are as You have described Yourself and above what the speakers speak."

Then he raised his head and prostrated once more for the fourth time and said:

"O Allah! I seek refuge with the light of Your presence by which the heavens and the earth radiate, and by which the darkness dispels, and through which the affairs of the first and last improve; and (I seek refuge) from Your anger covering me and Your wrath coming upon me. I seek refuge from the reduction of Your bounties, and the suddenness of Your retribution, and the cessation of the well-being You have granted, and all Your displeasure. You admonish me for what I have the ability to perform and there is no power or might but by Your will."

She continued: "When I saw this from him, I left him and proceeded towards home as a feeling of restlessness came upon me. Then the Holy Prophet (S) followed me and said: "Why are you uneasy?" I

said: "I was with you O Prophet of Allah." He said: "Do you know what night this is? This is the night of the middle of Sha'ban. In it is the actions determined, and the sustenance divided, and the life spans fixed; and Allah forgives all but the polytheist or the open enemy, or one who has severed ties with his close family, or the one who consumes intoxicants, or the one who insists on sinning, or the (frolicsome) poet or fortune-teller."51

Note: This has also been narrated in al-Iqbal from his grandfather Abi Ja'far al-Tusi from Hammad from Aban from Abi 'Abdillah (as) in a hadith similar to this one but in which the supplication differs completely from the supplication in this hadith. 52 Al-Zamakhshari also narrates this in al-Fa'iq without mentioning the supplications.53

### His Du'a upon seeing the New-Moon

46. From Shaykh Tusi in al-Amali: Narrated from Muhammad ibn Hanafaiyya from 'Ali (as) who said: When the Holy Prophet (S) looked at the new-moon, he would raise his hands and say:

"In the name of Allah. O Allah! Make it come upon us with harmony and faith, peace and submission (to You). My Lord and your Lord is Allah."54

Note: There are many similar narrations.55

# His Du'a upon seeing the New-Moon of the month of Ramadhan

47. From Sayyid ibn Tawus in the section on the actions to be performed in the month of Ramad'an: From Muhammad ibn Hanafiyya from Amir al–Mu'minin (as) who said: When the Holy Prophet (S) saw the new–moon of the month of Ramad'an, he turned his face towards the Qiblah and said:

أَللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيمَانِ وَالسَّلاَمَةِ وَالإِسلاَمِ، وَالْعَافِيةِ الْمُجَلَّلَةِ، وَدِفَاعِ الأَسْقَامِ، وَالْعَوْنِ عَلَى الصَّلاَةِ وَالطِّسْلاَمِ، وَالْعَافِيةِ الْمُجَلَّلَةِ، وَدِفَاعِ الأَسْقَامِ، وَالْعَوْنِ عَلَى الصَّلاَةِ وَالطِّسْلاَمِ، وَالْعَافِيةِ الْمُجَلَّلَةِ، وَدِفَاعِ الأَسْقَامِ، وَالْعَوْنِ عَلَى الصَّلاَةِ وَالطَّيْنَامِ وَتِّلاَوَةِ الْقُرْآنِ. أَللَّهُمَّ سَلِّمْنَا لِشَهْرِ رَمَضَانَ، وَتُسَلِّمْهُ مِنَّا، وَسَلِّمْنَا فِيهِ، حَتَّى يَنْقَضِيَ عَنَّا شَهْرُ رَمَضَانَ وَقَدْ وَالطَّيْمَامِ وَتَلاَوَةِ الْقُرْآنِ. أَللَّهُمَّ سَلِّمْنَا لِشَهْرِ رَمَضَانَ، وَتُسَلِّمُهُ مِنَّا، وَسَلِّمْنَا فِيهِ، حَتَّى يَنْقَضِيَ عَنَّا شَهْرُ رَمَضَانَ وَقَدْ

"O Allah! Make it come upon us with harmony and faith, peace and submission, well-being and protection from maladies, and help in prayer and fasting; and reciting the Qur'an. O Allah! Make us turn to the month of Ramad'an and make it receive us, and make us submissive in it, until the month of Ramad'an ends while You have pardoned and forgiven us and had mercy on us." 56

# **His Daily Dhikr**

48. In al-Kafi: Narrated from Abi al-Hasan al-Anbari from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to praise Allah three hundred and sixty times a day, the (same as the) number of canals in the body, saying:

"Many praises be to Allah - Lord of the Universe - in all conditions."57

49. Also: Narrated from Ya'qub ibn Shu'aib who said: I heard Aba 'Abdillah (as) saying: The Noble Prophet (S) said: Verily there are three hundred and sixty canals in the human body, out of which a hundred and eighty are flowing and a hundred and eighty are stationary. If the flowing canal becomes stationary, it does not grow and it the stationary canal begins to flow, it does not grow. And the Holy Prophet (S) said:

"Many praises be to Allah in all conditions."

...three hundred and sixty times when he woke up in the morning and (again) when night fell.58

50. From Shaykh Tusi in al-Majalis and al-Akhbar: Narrated from Sariyya ibn Ya'qub from his father, from al-Sadiq, from his fathers (as) in a hadith: When the Holy Prophet (S) woke up in the morning, as the sun rose, he would say:

"Many good praises be to Allah - Lord of the Universe, in all conditions."

And he would express his gratitude (to Him) three hundred and sixty times.59

# His Dhikr in the Morning and Evening

51. From al-Qutb al-Rawandi: It is narrated that when 'Ali ibn al-Husayn (as) was taken to Yazid, he wanted to kill him so he made the Imam stand in front of him and spoke to him, trying to get a response that would give him an excuse to kill him. And the Imam (as) would answer him, and while he spoke he had small prayer-beads in his hand which he was turning with his fingers as he was speaking. So Yazid said to him: "I am speaking to you and you are replying me while turning the prayer-beads in your

hand with your fingers, so how is that permissible?" He (as) said: "My father narrated to me from my grandfather that when he had finished praying the morning prayer he would not talk until he had taken his prayer-beads in his hand and said:

"O Allah! I start my day by praising and glorifying You as many times as I have turned my prayerbeads."

...and he would take the prayer-beads and start to turn them as he spoke whatever he wished to speak, other than reciting dhikr, and he said that turning the prayer-beads would be counted (as recitation of dhikr) and would act as a protection until he retired to his bed (at night) and when he retired to his bed, he would say something similar to what he had said (in the morning) and would place his prayer-beads under his pillow and it would thus be counted (as dhikr) from one time to another – so I did this to follow in the footsteps of my grandfather." Yazid said – repeating time and again: "None from among you do I address but that he replies me with that by which his success is seen," and he withdrew from his intention to kill him and ordered that he be unshackled.61

Note: It is apparent from this narration that by 'grandfather' he meant the Holy Prophet (S)

### His remedy for Headache

52. In Tibb al–A'immah: From Ahmad ibn Ziyad from Fadhalah from Isma'il ibn Ziyad from Abi 'Abdillah (as) who said: Whenever the Holy Prophet (S) was afflicted with sluggishness or a headache, he would extend his hands and recite Surah al–Fatihah and the *Mu'awwadhatayn*62 and he would be relieved from that which afflicted him.63

# His seeking protection from fever and other ailments

53. In Da'awat al-Rawandi: The Noble Prophet (S) would seek protection from fever and pains by saying:

"O Allah! I seek refuge with You from the harm of a gushing blood-vessel and from the evil of the fire of hell."64

# His invocation for protection from fever

54. From Tibb al-A'immah: Narrated from 'Amr Dhi Qurrah and Tha'labah al-Jammal who said: We heard Amir al-Mu'minin (as) saying: A severe fever came upon the Holy Prophet (S) so Jibra'il came to him and recited the following invocation:

"In the name of Allah – I invoke (for) you. In the name of Allah – I cure you of every ailment that afflicts you and Allah is your Healer. In the name of Allah – take it as it brings you well-being. In the name of Allah the Compassionate the Merciful. I swear by the setting of the stars. And that is indeed a mighty adjuration if you but knew. You will surely recover by the will of Allah the Almighty."

Then the Prophet (S) stood up (cured) from that which had tied him down and he said: "O Jibra'il! This is indeed a great invocation!" He replied: "It is from a treasure in the seven heavens." 65

# His invocation for protection from magic

55. In al-Bihar: From Ibn 'Abbas who said: Lubaid ibn A'sam cast a spell on the Prophet (S) and then put it in the well belonging to Bani Zurayq. So the Prophet (S) fell ill and while he was asleep two angels came to him, one sat next to his head while the other next to his legs and they informed him of this (magic) and said: "The spell is in the well of Dharwan, inside a spadix of a palm tree under a rock at the bottom of the well." As the Prophet (S) woke up and send 'Ali (as), Zubayr and 'Ammar (to remove the spell). They removed the water from the well and raised the rock and removed the spadix. In it were a few hairs of the Holy Prophet (S) along with some broken teeth from his comb, which had been tied in eleven knots with a needle. Then these two Surahs were revealed. The Holy Prophet (S) started reciting the two Surahs and with the recitation of each ayah, one of the knots opened up, and after all the knots were undone, the Prophet (S) looked like someone who had just had a huge burden lifted from him, and Jibra'il started saying:

"In the name of Allah I protect you from all things that harm you – from the jealous one and the evil eye – and may Allah cure you."66

Note: The two Surahs referred to are the *Mu'awwadhatan* (Surah al-Falaq and al-Nas) as has been mentioned in other narrations.67

### Another one of his invocations

56. In al-Bihar from the Tafsir of the Imam: The Prophet (S) placed his hand on the poisoned (meat of the) arm-bone and said:

"In the name of Allah the Healer, in the name of Allah the Sufficient, in the name of Allah the Nourisher, in the name of Allah with whose name nothing in the earth or heaven can cause (us) harm and He is All-hearing All-seeing."

Then he said: "Eat in the name of Allah," and the Holy Prophet (S) ate and they all ate until they were satisfied, and it (the poisoned meat) did not harm them in the least.68

### His Du'a when Distressed or Troubled

57. From Shaykh Tusi in al-Amali: Narrated from Zayd, from his fathers, from 'Ali (as), who said: Whenever the Noble Prophet (S) was distressed or troubled he would recite the following du'a:

"O Ever-living! O Ever-lasting! O Ever-living who never dies! O Ever-living there is no god but You.

Remover of the troubles! Answerer of the calls of the desperate! I ask You, as all praise is due to You –

there is no god but You – O Bestower of Favors! Originator of the heavens and the earth! Lord of Might

and Glory! The Beneficent in this world and the next and the Merciful in them both! O Lord! Bless me

with the mercy that would make me free from needing mercy from other than You, O Most Merciful of the

mercifuls".

The Holy Prophet (S) said: "Whoever, from among the Muslims, recites this du'a three times is guaranteed to get what he asks for except if it (what he asks for) is a sin or if he has broken off ties with his close relatives." 69

# His Du'a for memorizing the Holy Qur'an

58. In Qurb al–Isnad: From Mas'adah ibn Sadaqah: I was told by Ja'far from his fathers (as) that the following was one of the supplications of the Holy Prophet (S):

أَللَّهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ مَا أَبْقَيْتَنِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَأَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَالرُّوْفِي يُرْضِيكَ عَنِّي. أَللَّهُمَّ نَوِّرْ بِكِتَابِكَ بَصَرِي، وَاشْرَحْ بِهِ صَدْرِي، وَفَرِّحْ بِهِ قَلْبِي، عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. أَللَّهُمَّ نَوِّرْ بِكِتَابِكَ بَصَرِي، وَاشْرَحْ بِهِ صَدْرِي، وَفَرِّحْ بِهِ قَلْبِي، وَأَمْرَى مُعَاصِيكَ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. أَللَّهُمَّ نَوِّرْ بِكِتَابِكَ بَصَرِي، وَاشْرَحْ بِهِ مِنْ اللَّهُمْ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُّ اللَّهُمُّ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَّهُ اللَّهُ الللللَّهُ ال

"O Allah! Bless me with the ability to keep away from Your disobedience for the rest of my life; and grant me the ability to see the good in what pleases You, and make my heart memorize Your book as You have taught me; and enable me to recite it in the way that pleases You. O Allah! Illuminate my sight by You book, and expand by it my chest, and gratify by it my heart, and make eloquent my speech by it, and make my body work by it<sub>3</sub> and strengthen me in this for surely there is no might and no power but (by) You".70

# **His Covering**

59. In al-Muhaj: The 'Hijab' (covering) of the Holy Prophet (S) (i.e. the supplication for protection from enemies) was:

"We have cast veils over their hearts lest they understand it and a heaviness in their ears" (Surat al-An'am (6): 25)

"And when you remember your Lord alone, in the Qur'an, they turn their backs in aversion" (Surat al-Isra` (17): 46)

O Allah! By that which your Might and Majesty have covered, and by that which have been engulfed by the perfection of your Sovereignty, and by the honor that comes forth from your Infinite Knowledge, and by that which is encompassed by your Dominion; O One whose command cannot be overruled and whose ruling cannot be overturned! Place between myself and my enemies a covering that cannot be removed even by strong winds, nor can it be cut by sharp blades, nor can spears pierce it. O One whose Might is great! Guard me from the one who has taken aim at me with his arrows and the one who makes me the target of his strikes; and remove from me every sorrow and hardship. O remover of the sorrows of Ya'qub! Remove my sorrows; O Eliminator of the hardships of Ayyub! Eliminate my hardships; and defeat for me the one who has defeated me, O Defeater who cannot be defeated.

"And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in their fight and Allah is Strong and Mighty" (Surat al-Ahzab (33): 25)

"Then We aided those who believed against their enemy and they became the ones who prevailed. (Surat al-Saff (61): 14)71

# **Addendum to this Chapter**

1. In al-Managib: He (S) would neither stand nor sit but by the remembrance of Allah.72

Note: This has also been narrated in Majma' al-Bayan.73

- 2. In al-Kafi: In his narration from Ibn Fad'dhal from one of our companions from al-Rid'a (as), that he used to say to his companions: "Take up the weapon of the Prophets." It was asked: "And what is the weapon of the prophets?" He replied: "(It is) du'a."74
- 3. In Da'awat al-Rawandi: He (S) would implore so much when supplicating until it looked like his cloak was about to fall off.75
- 4. In Kashf al-Ghummah: Ahmad ibn Hamdun said in his 'Tadhkirah': Muhammad ibn 'Ali ibn al-Husayn (as) said: "We (the Ahl al-Bayt) supplicate to Allah for that which we like, and if what we do not like happens instead, we do not go against what Allah has preferred for us."76

### His Du'a in the Morning

5. In al-Kafi: In his narration from al-Fadhl ibn Abi Qurrah from Abi 'Abdillah (as) who said: Three sentences were recited by all the prophets, one after the other, from Adam (as) until they came down to the Noble Prophet (S). Every morning he would say:

"O Allah! I ask You for faith which gives joy to my heart, and certitude so that I may know that nothing befalls me except that which You have destined for me, and make me pleased with that which you have apportioned for me."

6. In al-Khisal: The Holy Prophet (S) taught 'Ali (as) the du'a which Jibra'il brought from Allah (SwT) and instructed the Prophet to recite in times of hardships and troubles:

يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، وَيَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، وَيَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ، وَيَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، وَيَا غِيَاثَ مَنْ لاَ خُرْدَ لَهُ، وَيَا عَظِيمَ الرَّجَاءِ، وَيَا عَوْنَ الضَّعَفَاءِ، وَيَا مُنْقِذَ الْغَرْقى، وَيَا مُنْجِيَ غِيَاثَ لَهُ، وَيَا مُنْقِذَ الْغَرْقى، وَيَا مُنْجِيَ الْفَكْرِيمَ الْعَفْوِ، وَيَا مُنْعِمُ، يَا مُفْضِلُ، أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيل، وَنُورُ النَّهَار وَضَوْءُ الْقَمَر، وَشُعَاعُ

الشَّمْسِ، وَدَوِيُّ الْمَاءِ، وَحَفِيفُ الشَّجَرِ، يَا اللَّهُ، يَا اللَّهُ، يَا اللَّهُ، أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ. ثُمَّ تَقُولُ: أَللَّهُمَّ افْعَلْ بِي كَذَا ....

"O Supporter of the one with no supporter! O Protector of the one with no protector! O Provider of the one with no provisions! O Helper of the one with no helper! O Hearer of the unheard appeal! O Munificent in forgiving! O One whose trials are good! O Giver of great hope! O Helper of the weak! O Rescuer of the drowning! O Savior of the devastated! O Beneficent! O Creator of beauty! O Granter of blessings! O Bestower of good! You are the One to whom prostrate the darkness of night, the light of day, the illumination of the moon, the rays of the sun, the sound of (running) water and the rattling of trees. O Allah! O Allah! You are One and have no partner."

Then you say: "O Allah! Grant me such and such," and you will not stand up from where you are sitting but that your supplication will be answered if Allah wills.78

#### **His Invocation**

7. In al-Muhaj: In his narration from Abi Basir and Muhammad ibn Muslim who said: Ja'far ibn Muhammad al-Sadiq (as) narrated to us from his father, from his fathers, from Amir al-Mu'minin 'Ali ibn Abi Talib (as), who said: The Holy Prophet (S) would invoke (Allah (SwT)) for (the safety of) al-Hasan and al-Husayn (as) with this, and he would order his companions to recite it, and it is:

بِسْمِ اللَّهِ الرَّحْمُّنِ الرَّحِيمِ. أُعِيدُ نَفْسِي وَدِينِي وَأَهْلِي وَمَالِي وَوُلْدِي وَخَوَاتِيمَ عَمَلِي وَمَا رَزَقَنِي رَبِّي وَخَوَّلَنِي بِعِزَّةِ اللَّهِ وَعَظْمَةِ اللَّهِ وَجَبَرُوتِ اللَّهِ وَسُلْطَانِ اللَّهِ وَرَحْمَةِ اللَّهِ وَرَأْفَةِ اللَّهِ وَعُفْرَانِ اللَّهِ وَقُوَّةِ اللَّهِ وَقُوَّةِ اللَّهِ وَقَدُرَةِ اللَّهِ وَيَجَمْعِ اللَّهِ عَزَّوَجَلَّ وَبِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلِيهِ وَآلِهِ) وَقُدْرَةِ اللَّهِ عَلَى مَايَشَاءُ، مِنْ شَرِّ السَّامَّةِ اللَّهِ وَبِجَمْعِ اللَّهِ عَزَّوَجَلَّ وَبِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلِيهِ وَآلِهِ) وَقُدْرَةِ اللَّهِ عَلى مَايَشَاءُ، مِنْ شَرِّ السَّامَّةِ وَالْهُ اللَّهُ عَلَى عَلَى مَايَشَاءُ، مَنْ شَرِّ مَا يَنْزِلُ مِنَ وَالْهُ اللَّهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى اللَّهُ عَلَى عَلَى عَلَى عَلَى اللَّهُ عَلَى عَلَى عَلَى اللَّهُ عَلَى عَلَى عَلَى اللَّهُ عَلَى عَلَى اللهُ عَلَى عَلَى اللَّهُ عَلَى عَلَى عَلَى اللَّهُ عَلَى عَ

"In the name of Allah the Beneficent the Merciful. I place myself, my religion, my family, my wealth, my children, the results of my actions and that which my Lord has bestowed on me, under the protection of the Respect, Grandeur, Majesty, Munificence, Mercy, Kindness, Forgiveness, Power, Might and Bounty of Allah; By the support of Allah , the prophet of Allah (S) and the Power of Allah over whatever He wills, from the evil of the poisonous and non-poisonous creatures, from the evil of jinn and man, from the evil of that which moves on the earth, from the evil of that which comes out from it, from the evil that descends from the sky and ascends in it and from the evil of every creature that my Lord holds by its forelock, surely my Lord is on the straight path and He has power over all things; and there is no might and no power but that of Allah the Sublime the Mighty – and blessings of Allah be on our master Muhammad and his progeny."79

### His invocation when in difficulty or great distress

8. In the book al-Mujtaba of Ibn Tawus: In his narration from Jabir who said: When something distressed the Holy Prophet (S), or if the disbelievers troubled him very much, he clasped his hand and said: "Get restricted (then) get relieved." Then he faced the Qibla and raised his hands and said:

"In the name of Allah the Beneficent, the Merciful. There is no might and no power but that of Allah the Sublime, the Mighty. O Allah! You alone do we worship and from You alone do we seek help. O Allah! Restrain the evil of the disbelievers for surely You are the strongest in might and punishment".

... And by Allah, before he opened his hand his problem would be solved.80

#### His Du'a when something made him sad

9. In al-Bihar: In a hadith from al-Sadiq (as) who said: Whenever something troubled the Holy Prophet (S), he would recite the following du'a – and they called it *du'a al-faraj*:

أَللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لاَ تَنَامُ، وَاكْنُفْنِي بِرُكْنِكَ الَّذِي لاَ يُرَامُ، وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ، وَلاَ أَهْلَكُ وَأَنْتَ رَجَائِي، فَكَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي قَلَّ لَكَ بِهَا صَبْرِي، فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْدُلْنِي، وَيَا مَنْ رَآنِي عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى يَحْرِمْنِي، وَيَا مَنْ قَلَ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَحْدُلُنِي، وَيَا مَنْ رَآنِي عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحْمَد وَآلِ مُحَمَّد وَآلِ مُحَمَّد وَآلِ مُحَمَّد وَآلِ مُحَمَّد أَللَّهُمَّ أَعِنِي على دينِي بِالدُّنْيَا، وَعلى الآخِرَةِ بِالتَّقْوى، وَاحْفَظْنِي فِيمَا غِبْتُ عَنْهُ، وَلاَ تَكْلْنِي إلى مُحْمَّد وَآلِ مُحَمَّد وَآلِ مُحَمَّد أَللَّهُمَّ أَعِنِي عَلَى دينِي بِالدُّنْيَا، وَعَلَى الآخِرَةِ بِالتَّقْوى، وَاحْفَظْنِي فِيمَا غِبْتُ عَنْهُ، وَلاَ تَكِلْنِي إلى اللهُ لَيْ اللهُ عَنْمَ اللهُ عَنْمَ اللهُ مَنْ لاَ يَضْدُرُكُ، إِنَّكَ عَلَى الْمَعْفِرَةُ مَا لاَ يَنْقُصُكُ وَالْعَافِيَة مِنْ جَمِيعِ الْبَلاَءِ، وَسُكُرَ الْعَافِيَة مِنْ جَمِيعِ الْبَلاَءِ، وَشُكُرَ الْعَافِيَة مِنْ جَمِيعِ الْبَلاَءِ، وَصَبْراً جَمِيلاً، وَرِزْقاً وَاسِعاً، وَالْعَافِيَة مِنْ جَمِيعِ الْبَلاَءِ، وَشُكُرَ الْعَافِيَة مِنْ جَمِيعِ الْبَلاءِ، وَشُكُرَ الْعَافِيَة مِنْ جَمِيعِ الْبَلاَءِ، وَشُكُرَ الْعَافِيَة مِنْ جَمِيعِ الْبَلاءِ، وَسُكُرَ الْعَافِيَة مِنْ جَمِيعِ الْبَلاءِ، وَسُكُرَ الْعَافِية عَلَى الْعَافِية مِنْ جَمِيعِ الْبَلاء وَيَة وَلَاعَافِية مِنْ جَمِيعِ الْبَلاء وَيَة وَلَاءَ وَالْعَافِية وَلَاعَافِية مَنْ جَمِيعِ الْبَلاء وَلَاءَ وَلَاعَافِية مِنْ جَمِيعِ الْبَلاء وَلَاعَافِية وَلَاعَافِية وَلَاعَافِية مِنْ جَمِيعِ الْبَلاء وَلَاعَافِية وَلَعْفِية وَلِيهَا فَيَة وَلَاعَافِية وَلَيْكُولُونُهُ وَالْعَا

"O Allah! Protect me by Your watchfulness that does not become weary, guard me with Your support which cannot be defeated, have mercy on me by Your power over me, and do not destroy (me) while I rely on You. How many blessings have You bestowed upon me for which my gratitude has come up short, and how many trials have you tested me with where my patience for Your sake was inadequate? O One for whose blessings my gratitude has come up short but He has not deprived me! O One in whose trials my patience has been inadequate but He has not abandoned me! O One who has seen my mistakes but has not dishonored me! I ask You to send Your blessings on Muhammad and the progeny of Muhammad. O Allah! Make this world a means for my religion, and piety a means for the hereafter. Protect me from that which is hidden from me and do not leave me on my own in the face of what is in front of me. O One who is not harmed by sins and does not lose anything by granting forgiveness! Grant me that from which You lose nothing and forgive me that which does not harm You! You are a Generous Lord. I ask You for a near deliverance, a graceful patience, abundant sustenance, well-being in the face

#### His Du'a when he saw the New Moon

10. In al-'Uyun: From Darim ibn Qabisah from 'Ali ibn Musa al-Rid'a, from his fathers, from 'Ali (as) who said: When the Prophet (S) saw the new moon he would say:

"O Obedient creature – the untiring, fast–moving heavenly body that rotates by the Will of Allah! My Lord and your Lord is Allah. O Allah! Make the new moon come upon us with tranquility and faith, and peace and goodness. As You have made us pass the beginning of it, make us pass the end of it. And make it a blessed month wherein You wipe off the evil deeds and elevate our status, O Great Bestower of goodly things".82

Note: A similar narration is in al-Mustadrak from al-Iqbal.83

### His Du'a at the time of the New Moon of Rajab and other Months

11. In al-Iqbal: The du'a for the new moon of Rajab as found in al-Da'awat: The Noble Prophet (S) used to say:

"O Allah! Make it (the new moon) come upon us with tranquility and faith, and peace and submission (to Your will). My Lord and Your Lord is Allah (SwT)".84

12. Also: It is narrated that when he (S) saw the new moon of the month of Rajab he said:

"O Allah! Bless us in Rajab and Sha'ban and make us reach the month of Ramad'an; and help us to fast and establish prayers and control the tongue and lower the gaze, and do not make our only share in it hunger and thirst."85

13. Also: It is narrated that when he (S) saw the new moon, he recited the takbir (Allah is the Greatest)

thrice and the tahlil (There is no god but Allah) thrice, then he said:

"Praise be to Allah who make such-and-such month to pass and brought such-and-such month." 86

### His Du'a after the Dhuhr Prayer

14. In Falah al-Sa'il: In his narration from Muhammad ibn Abi 'Abdillah ibn Muhammad al-Tamim, from Abi al-Hasan 'Ali ibn Muhammad, from his father, from his fathers, from Abi 'Abdillah, from Amir al-Mu'minin (as) about the Holy Prophet (S), he said: His du'a after the Dhuhr prayer was:

لاَ إِلّهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلّهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ. أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. أَللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ، وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَللَّهُمَّ لاَ تَدَعْ لِي ذَبْباً إِلاَّ غَفَرْتَهُ، وَلاَ هَمَّا إِلاَّ فَمَّرَاثِهُ، وَلاَ هَمَّا إِلاَّ سَتَرْتَهُ، وَلاَ مَرْزَقاً إِلاَّ سَعْتَهُ، وَلاَ عَيْباً إِلاَّ سَتَرْتَهُ، وَلاَ رَزْقاً إِلاَّ بَسَطْتَهُ، وَلاَ خَوْفاً إِلاَّ آمَنْتَهُ، وَلاَ سُوءً إِلاَّ صَرَفْتَهُ، وَلاَ عَلَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ الْعَالَمِينَ . .

"There is no god but Allah, the Great, the Clement. There is no god but Allah, the Lord of the throne of Grace. All praise is for Allah, the Lord of the worlds. O Allah! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allah! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most Merciful! Grant me my supplication, Lord of the Universe."87

### His Du'a after every Two Rak'ahs of the Nafilah of Dhuhr

15. In Falah al-Sa'il: In his narration from Fatimah bint al-Hasan, from her father al-Hasan ibn 'Ali (as) who said: The Holy Prophet (S) used to recite this du'a between every two rak'ahs of the *nafilah* of Dhuhr:

أَللَّهُمَّ أَنْتَ أَكْرَمُ مَأْتِيِّ، وَأَكْرَمُ مَزُورٍ، وَخَيْرُ مَنْ طُلِبَتْ إِلَيْهِ الْحَاجَاتِ، وَأَجْوَدُ مَنْ أَعْطَى، وَأَرْحَمُ مَنِ اسْتَرْحَمَ، وَأَرْأَفُ مَنْ عَفَا، وَأَعَزُ مَنِ اعْتُمِدَ عَلَيْهِ. أَللَّهُمَّ بِي إِلَيْكَ فَاقَةٌ، ولِي إِلَيْكَ حَاجَاتٌ، وَلَكَ عِنْدِي طَلِبَاتٌ، مِنْ ذُنُوبِ أَنَا بِهَا مُرْتَهَن قَدْ أَوْقَرَتْ ظَهْرِي وَأَوْبَقَتْنِي، وَإِلاَّ تَرْحَمْنِي وَتَغْفِرْلِي أَكُنْ مِّنَ الْخَاسِرِينَ. أَللَّهُمَّ اعْتَمَدْتُكَ فِيهَا تَائِباً إِلَيْكَ، فَصلِّ عَلى مُحَمَّد وَآلِهِ، وَاغْفِرْلِي وَأُوبَقَتْنِي، وَإِلاَّ تَرْحَمْنِي وَتَغْفِرْلِي أَكُنْ مِّنَ الْخَاسِرِينَ. أَللَّهُمَّ اعْتَمَدْتُكَ فِيهَا تَائِباً إِلَيْكَ، فَصلِّ عَلى مُحَمَّد وَآلِهِ، وَاغْفِرْلِي ذُنُوبِي كُلَّهَا قَدِيمَهَا وَحَدِيثَهَا سِرَّهَا وَعَلاَئِيتَهَا، خَطَأَهَا وَعَمْدَهَا، صَغِيرَهَا وَكُلِي ذَنْبِ مُحْمَد وَآلِهِ، وَاغْفِرْلِي أَنْدُ بِيرَهَا، لاَ تُغَادِرُ ذَنْباً وَاحِداً، وَلاَ أَكْتَسِبُ بَعْدَهَا مُحَرَّماً أَبُداً، وَاقْبُلْ مِنِي الْيَسِيرَ مِنْ طَاعَتِكَ أَنْنَا مُذْنِبُهُ، مَغْفِرَةً جَزْمًا، لاَ تُغَلِيمُ إِنَّهُ لاَ يَغْفِرُ الْعَظِيمَ إِلاَّ الْعَظِيمُ بيسْأَلُهُ مَنْ فِي السَّمُواتِ وَالأَرْضِ كُلَّ يَوْم فِي شَأْنِ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي فِي شَأْنِ عِي شَأْنَ حَادِي هِي شَأْنِ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي فِي شَأْنِكَ شَأْنَ حَاجَتِي، وَحَاجَتِي هِي هُو فَي شَأْنِ عَنْ الْيَعْمِ مِنْ مُو كُلُّ يَوْم فِي شَأْنِ، عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي فِي شَأْنِكَ شَأْنَ حَامَةٍ وَي هُ عَلْكُ

فَكَاكُ رَقَبَتِي مِنَ النَّارِ، وَالأَمَانُ مِنْ سَخَطِكَ، وَالْفَوْزُ بِرِضْوَانكَ وَجَنَّتكَ، وَصلّ على مُحَمَّد وَآل مُحَمَّد، وَامْنُنْ بِذِّلكَ عَلَيَّ وَبِكُلِّ مَا فِيهِ صَلَاحِي. أَسْأَلُكَ بِنُورِكَ السَّاطِعِ فِي الظُّلُمَاتِ أَنْ تُصَلِّي عَلى مُحَمَّد وَآل مُحَمَّد، وَلاَ تُفَرّقْ بَيْنِي وَبَيْنَهُمْ فِي الدُّنْيَا وَالآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَللُّهُمَّ وَاكْتُبْ لِي عِتْقاً مِنَ النَّارِ مَبْتُولاً، وَاجْعَلْنِي مِنَ الْمُنيبينَ إِلَيْكَ التَّابِعِينَ لأَمْرِكَ، الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرْتَ وَجلَتْ قُلُوبُهُمْ، وَالْمُسْتَكْمِلِينَ مَنَاسِكَهُمْ، وَالصَّابِرينَ فِي الْبَلاَءِ، وَالشَّاكِرِينَ فِي الرَّخَاءِ، وَالْمُطِيعِينَ لأَمْرِكَ فِيمَا أَمَرْتَهُمْ بِهِ، وَالْمُقِيمِينَ الصَّلاَةَ، وَالْمُؤْتِينَ الزَّكَاةَ، وَالْمُتُوكِلِينَ عَلَيْكَ. أَللُّهُمَّ أَضْعَفْنِي يَا كَرِيمُ كَرَامَتَكَ وَأَجْزِلْ لِي عَطيَّتَكَ وَالْفَضِيلَةَ لَدَيْكَ وَالرَّاحَةَ منْكَ، وَالوَّسِيلَةَ إِلَيْكَ وَالْمَنْزِلَةَ عنْدَكَ مَا تَكْفيني به كُلَّ هَوْل دُونَ الْجَنَّة وَتُظِلَّني في ظِلِّ عَرْشكَ يَوْمَ لاَ ظِلَّ إلاَّ ظِلُّكَ، وَتُعَظَّمَ نُورِي، وَتُعْطِيني كِتَابي بِيَميني، وَتُضْعِفَ حَسَنَاتِي، وَتَحْشُرَنِي فِي أَفْضَل الْوَافِدينَ إِلَيْكَ مِنَ الْمُتَّقِينَ، وَتُسْكِنَنِي فِي عِلِّيينَ، وَاجْعَلْنِي مِمَّنْ تَنْظُرُ إِلَيْهِ بِوَجْهِكَ الْكَرِيم، وَتَتَوَفَّانِي وَأَنْتَ عَنِّي رَاضٍ، وَالْحِقْنِي بِعِبَادِكَ الصَّالِحِينَ. أَللُّهُمَّ صَلَّ عَلَى مُحَمَّدِ وَآلِهِ، وَاقْلِبْنِي بِذَّلِكَ كُلِّه مُفْلِحاً مُنْجِحاً قَدْ غَفَرْتَ لِي خَطَايَايَ وَذُنُوبِي كُلَّهَا، وَكَفَّرْتَ عَنِّي سَيّئَاتِي، وَحَطَطْتَ عَنّي وزْري، شَفَّعْتَني في جَمِيع حَوَائِجي فِي الدُّنْيَا وَالآخِرَةِ فِي يُسْرِ مِنْكَ وَعَافِيَةِ. أَللُّهُمَّ صَلَّ عَلى مُحَمَّد وَآلِهِ، وَلاَ تَخْلُطْ بشَيْءٍ مِنْ عَمَلِي وَلاَ بمَا تَقَرَّبْتُ بِهِ إِلَيْكَ رِيَاءً وَلاَ سُمْعَةً وَلاَ أَشِراً وَلاَ بَطِراً، وَاجْعَلْنِي مِنَ الْخَاشِعِينَ لَكَ. أَللُّهُمَّ صَلَّ عَلَى مُحَمَّد وَآلِهِ، وَاعْطِنِي السَّعَةَ فِي رِزْقِي، وَالصِّحَةَ فِي جسْمِي، وَالْقُوَّةَ فِي بَدنِي عَلى طَاعَتِكَ وَعِبَادَتِكَ، وَاعْطِنِي مِنْ رَحْمَتِكَ وَرضْوَانكَ وَعَافَيَتكَ مَا تُسَلِّمُني بِه مِنْ كُلِّ بَلاَءِ الآخرَة وَالدُّنْيَا، وَارْزُقْني الرَّهْبَةَ مِنْكَ، وَالرَّغْبَةَ إِلَيْكَ، وَالْخُشُوعَ لَكَ، وَالْوَقَارَ وَالْحَيَاءَ مِنْكَ، وَالتَّعْظِيمَ لِذكْرِكَ، وَالتَّقْيِسَ لِمَجْدكَ أَيَّامَ حَيَاتِي حَتَّى تَتَوَفَّانِي وَأَنْتَ عَنِّي رَاضٍ. أَللَّهُمَّ وَأَسْأَلُكَ السَّعَةَ وَالدَّعَةَ، وَالْأَمْنَ وَالْكِفَايَةَ، وَالسَّلاَمَةَ وَالصِّحَّةَ، وَالْقُنُوعَ وَالْعصْمَةَ، وَالْهُدى وَالرَّحْمَةَ، وَالْعَفْقِ وَالْعَافِيَةَ، وَالْيَقِينَ وَالْمَغْفِرَةَ، وَالشُّكْرَ وَالرّضَا وَالصَّبْرَ، وَالْعِلْمَ وَالصِّدْقَ، وَالْبِرَّ وَالتَّقْوي، وَالْجِلْمَ وَالتَّوَاضُعُ وَالْيُسْرَ وَالتَّوْفِيقَ. أَللُّهُمَّ صلٌ عَلى مُحَمَّدِ وَآلِهِ، وَاعْصِمْ بِذُلِكَ أَهْلَ بَيْتِي وَقُرُبَاتِي وَإِخْوَانِي فِيكَ وَمَنْ أَحْبَبْتُ وأَحَبَّنِي فِيكَ أَوْ وَلَّيْتُهُ وَوَلَدَنِي مِنْ جَمِيع الْمُؤْمِنِينَ وَالْمُؤْمِنَات وَالْمُسْلِمِينَ وَالْمُسْلِمَات. وَأَسْأَلُكَ يَا رَبّ حُسْنَ الظَّنّ بكَ وَالصِّدْقَ فِي التَّوَكُّل عَلَيْكَ، وَأَعُوذُبكَ يَا رَبَّ أَنْ تَبْتَلِيَنِي بِبَلِيَّةٍ تَحْمِلُنِي ضَـرُورَتُها عَلى التَّغَوُّت بشَيْءٍ مِنْ مَعَاصِيكَ، وَأَعُوذُبكَ يَا رَبّ أَنْ أَكُونَ فِي حَال عُسْر أَوْ يُسْر أَظُنُّ أَنَّ مَعَاصِيكَ أَنْجَحُ فِي طَلِبَتِي مِنْ طَاعَتِكَ، وَأَعُوذُ بِكَ مِنْ تَكَلُف مَا لَمْ تُقَدَّرْ لِي فِيهِ رِزْقاً، وَمَا قَدَّرْتَ لِي مِنْ رِزْق، فَصَلّ عَلى مُحَمَّدِ وَآلِهِ وَآتِنِي بِهِ فِي يُسْرِ مِنْكَ وَعَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ

"O Allah! You are the most Noble One who is approached, the most Magnanimous who is visited, the best One from whom fulfillment of desires is sought, the most Generous in giving, the most Merciful of those who show mercy, the most Compassionate of those who forgive and the most Glorious of those who are relied upon. O Allah! I am needy of You, I have desires that I wish You to fulfill and I have an obligation to You because of the sins that have broken my back and debased me, and if You don't have mercy on me and forgive me I will surely be from the losers. O Allah! I rely on You and turn to You, so send Your blessings on Muhammad and his progeny, and forgive all my sins, of past and present, (those done) in secret and in the open, by mistake or on purpose, small and great, and all the sins that I have performed and I am a perpetrator of - a forgiving that wipes off completely, not leaving a single sin; and after which I will never perform that which is prohibited. And accept my little good acts of worship while overlooking my great disobedience of Your commands. O Great One! None can forgive the great (sins) except the Great One. All those who are in the heavens and earth ask from Him; every moment He is in a state of Glory. O One who is in a state of Glory every day! Send blessings on Muhammad and his progeny, and place my desire in Your Glory, and my desire is freedom from the fire of hell, safety from Your wrath and prosperity with Your pleasure and Your paradise; and bless Muhammad and the progeny of Muhammad, and grant me by this whatever is good for me. I ask You by Your light that

radiates in the darkness, that you bless Muhammad and the progeny of Muhammad and do not separate me from them in this world and the hereafter, indeed You have power over all things. O Allah! Destine for me freedom from the fire of hell once and for all, and make me from among those who are repentant, those who follow your commandments, the humble ones whose hearts tremble with fear when You are mentioned, those who have completed their holy rites, the ones who are patient in the face of trials, the ones who are thankful when in comfort, the ones who obey Your commandments in whatever You command them, the ones who establish the prayer, pay the poor-rate and those who put their trust in You. O Allah! Double for me, O Munificent, Your Munificence, and make abundant for me your blessings, virtues and comforts, and intermediaries to You and a status before You and make this enough for me in the face of all terrors; apart from paradise. And shade me with the shade of Your Power on the day when there will be no shade but Yours; and make my light bright, and give my book to me in my right hand, and multiply my good deeds, and raise me among the best groups of the pious ones, and make me stay among the lofty ones, and make me from those whom You look at with Your Graciousness, and take my soul while You are pleased with me and make me join Your good servants. O Allah! Bless Muhammad and the progeny of Muhammad, and transform me with success and prosperity, having forgiven all my mistakes and sins, and wiped off my evil deeds, and removed my burden, and having granted all my needs in this world and the hereafter, in comfort and health. O Allah! Bless Muhammad and his progeny and do not mix any of my actions, with which I sought to become close to You, with the intention of being seen or heard by people thereby becoming proud and arrogant, and make me from among those who are submissive to You. O Allah! Bless Muhammad and his progeny, and grant me abundance in my sustenance, and good health in my body, and physical strength with which I can worship and obey You; and bestow on me from Your Mercy, Pleasure and Well-Being, that which will keep me safe from all the trials of the hereafter and this world; and grant me fear of You, inclination towards You, submission to You, dignity and bashfulness from You, respect for Your remembrance, sanctity for Your Magnificence – all the days of my life, until You take my soul while You are pleased with me. O Allah! I ask you for abundance and equanimity, security and sufficiency, soundness and health, contentment and modesty, guidance and mercy, forgiveness and well-being, certitude and pardon, gratitude and pleasure and patience, knowledge and truth, goodness and piety, clemency and humility, ease and inspiration (to do good). O Allah! Bless Muhammad and his progeny, and protect, by this, my family, close relatives, my brothers in faith and the ones whom I love and who love me for Your sake, from all the believing men and women. And I ask You, my Lord, to make me think positively of You and for the ability to trust You entirely; and I seek protection with You from any trial you test me with which I am unable to bear and thus turn to sin; and I seek protection with You, my Lord, from ever –whether in difficulty or ease – thinking that sinning will be more beneficial for my cause than obeying You; and I seek protection with You from exceeding the limits with regards to the sustenance which You have not destined for me and the sustenance which You have destined for me; so send Your blessings on Muhammad and his progeny and give me of it in ease and well-being, O Most Merciful of mercifuls."88

### His Du'a after the Fajr Prayer

16. In al-Fagih: The Holy Prophet (S) used to say after the Fajr prayer:

أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهُمِّ وَالْحُزَنِ، وَالعَجْزِ وَالْكَسْلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلْعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ، وَبَوَارِ الأَيَّمِ وَالْغَفْلَةِ، وَالْقَسْوَةِ، وَالْعَيْلَةِ وَالْمَسْكَنَةِ. وَأَعُوذُ بِكَ مِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ قَلْبِ لاَ يَخْشَعُ، وَمِنْ عَيْنٍ لاَ تَدْمَعُ، وَمِنْ عَيْنٍ لاَ تَدْمَعُ، وَمِنْ صَلاَةٍ لاَ تَنْفَعُ (تُرْفَعُ)، وَأَعُوذُ بِكَ مَنْ إِمْرَأَةٍ تُشْيَبُنِي قَبْلَ أَوَانَ مَشِيبِي، وَأَعُوذُ بِكَ مِنْ وَلَدٍ وَمِنْ حَلَيَةٍ بَلْ أَوْلَنَ مَشِيبِي، وَأَعُوذُ بِكَ مِنْ وَلَدٍ وَمِنْ عَلَيَّ رَباً، وَأَعُوذُ بِكَ مِنْ إِمْرَأَةٍ تُشْيَبُنِي قَبْلَ أَوْلَنَ مَشِيبِي، وَأَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَباً، وَأَعُوذُ بِكَ مِنْ صَاحِبِ خَدِيعَةٍ، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَإِنْ رَأَى يَدُونُ عَلَيَّ رَباً، وَأَعُوذُ بِكَ مِنْ صَاحِب خَدِيعَةٍ، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَإِنْ رَأَى عَلَيَّ رَباً، وَأَعُودُ بِكَ مِنْ صَاحِب خَدِيعَةٍ، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَإِنْ رَأَى عَلَيَّ رَباً، وَأَعُودُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَذَاباً، وَأَعُوذُ بِكَ مِنْ صَاحِب خَدِيعَةٍ، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَإِنْ رَأَى اللَّهُمُّ لاَ تَجْعَلْ لِفَاجِرِ عَلَيَّ وَلاَ مِنْدِي) يَدْاً وَلاَ مِنْ مَالًا لَيْ اللَّهُمُّ لاَ تَجْعَلُ لِفَاجِرِ عَلَيَّ (عِنْدِي) يَدْاً وَلاَ مِنَّةً

"O Allah! I seek protection with You from grief and sorrow, weakness and laziness, miserliness and cowardice, turning away from the truth and idle talk of men, wasting time and negligence, vileness and cruelty, destitution and poverty. And I seek protection with You from the self that never gets satisfied, the heart that does not humble itself, the eye that does not shed tears, the supplication that is not heard, the prayer that does not benefit. And I seek protection with You from a woman who makes me old before my time, and I seek protection with You from a son who subjugates me, and I seek protection with You from wealth that is a torment for me, and I seek protection from the deceiver who conceals any good that he sees and propagates any evil that he sees. O Allah! Do not let an insolent one ever do me a favor and do not make him expect anything from me."89

### His Du'a on the first Night of Ramadhan

17. In al-Mustadrak from al-Iqbal: The Noble Prophet (S) would supplicate on the first night of the month of Ramad'an with the following du'a:

أَلْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِكَ أَيُّهَا الشَّهْرُ الْمُبَارَكُ، أَللَّهُمَّ فَقَوِّنَا عَلَى صِيَامِنَا وَقِيَامِنَا وَقَيِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. أَللَّهُمَّ أَنْتَ الْوَاحِدُ فَلاَ وَلَدَ لَكَ، وَأَنْتَ الصَّمَدُ فَلاَ شِبْهَ لَكَ، وَأَنْتَ الْعَزِيزُ فَلاَ يُعِزُّكَ شَيْءٌ، وَأَنْتَ الْغَنِيُّ وَأَنَا الْمَخْلُوقُ، الْفَقِيرُ، وَأَنْتَ الْمُخْطِئُ، وَأَنْتَ الْحَالِقُ وَأَنَا الْمَخْلُوقُ، وَأَنْتَ الْمَخْلُوقُ، وَأَنْتَ الْحَالِقُ وَأَنَا الْمَخْلُوقُ، وَأَنْتَ الْحَالِقُ وَأَنَا الْمَخْلُوقُ، وَأَنْتَ الْحَالِقُ وَأَنَا الْمَخْلُوقُ، وَأَنْتَ الْحَالِقُ وَأَنَا الْمَيْتُ. أَسْأَلُكَ بِرَحْمَتِكَ أَنْ تَغْفِرْلِي وَتَرْحَمْنِي وَتَجَاوَزْ عَنِّي، إِنَّكَ عَلَى كُلِّ شَيءٍ قَدِيرٌ

"All praise is for Allah, the One who honored me by you O Blessed Month. O Allah! Make us successful in our fasts and prayers, and keep us steadfast and help us against the disbelievers. O Allah! You are the One and has no son; and You are the Unique whom none is similar to; and You are the Mighty and nothing makes You mighty. You are the Wealthy and I am the poor; You are the Master and I am the slave; You are the Forgiving and I am the sinner; You are the Merciful and I am at fault; You are the Creator and I am the creation; You are Living and I am dead; I beseech You, out of Your Mercy, to forgive me and have mercy on me and overlook my sins, surely You have power over all things."90

### His Du'a in the Morning and Evening

18. In the Tafsir of 'Ali ibn Ibrahim: In his narration from Hashim ibn Salim from Abi 'Abdillah (as), in the hadith of Me'raj: The Holy Prophet (S) said: "O Allah! You have granted excellence to Your Prophets so grant it to me." So Allah (SwT) said: "I give you two sentences from under My Throne:

"There is no power and no might but Allah" and "There is no security from You but with You".

He (S) said: "The angels taught me what to say in the morning and evening:

"O Allah! My oppression has sought refuge in Your Forgiveness, and my sin has sought refuge in Your Pardon, my lowliness has sought refuge with Your Greatness, my poverty has sought refuge in Your Wealth, my transient existence has sought refuge in Your Everlasting Existence that never perishes".

... and I say this in the evening also."91

#### His Du'a at Sunrise

19. In Ibn Tawus's Muhasabat al-Nafs, from the book of al-Rabi' from Muhammad al-Mustakin: In his narration from 'Abi Ja'far (as) who said: When the redness of the sun reached the peak of the mountain, tears would flow from the Holy Prophet's (S) eyes and he would say:

"O Allah! The day has come while my oppression has sought refuge in Your Forgiveness, and my sins have sought refuge in Your Pardon, my fear has sought refuge in Your Security, my weakness has sought refuge in Your Strength and my transient existence has sought refuge in Your Everlasting Existence. Grant me well-being, and cover me with Your Mercy, and honor me with Your Nobleness, and keep me safe from the evil of Your creation, from the jinn and man. O Allah! O Compassionate! O Merciful!"92

### From his common supplications

20. In al-Bihar, from Da'awat al-Rawandi: From the supplications of the Noble Prophet (S) was:

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَمْ يَهْتِكِ السِّتْرَ وَلَمْ يُؤَاخِذْ بِالْجَرِيرَةِ، يَا عَظِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا صَاحِبَ كُلِّ نَجْوى، وَمُنْتَهى كُلِّ شَكُوى، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَرِيمَ وَاسِعَ الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا صَاحِبَ كُلِّ نَجْوى، وَمُنْتَهى كُلِّ شَكُوى، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَرِيمَ الصَّفْحِ، يَا عَظِيمَ الْمَنِّ، يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا سَيّدَاهُ، يَا أَمْلاَهُ، يَا غَايَةَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللّهُ اللهِ عَظِيمَ الْمَنِّ، يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا سَيّدَاهُ، يَا أَمْلاَهُ، يَا غَايَةَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللّهُ اللهِ عَظِيمَ الْمَنِّ، يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا سَيّدَاهُ، يَا أَمْلاَهُ، يَا أَمْلاَهُ، يَا غَايَةَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللّهُ أَنْ لَا تُشْوِّهَ خَلْقِي بِالنَّارِ، وَأَنْ تَقْضِيَ لِي حَوَائِجَ آخِرَتِي وَدُنْيَايَ، وَتَفْعَلْ بِي كَذَا وَكَذَا، وَتُصَلِّيَ عَلى مُحَمَّدِ وَآلِ مُحَمَّد

"O One who reveals the beautiful (deeds) and conceals the ugly (actions)! O One who did not expose the secret and did not punish the offence! O Most Forgiving! O Best Excuser! O Great Pardoner! O One whose hands are open with mercy! O Hearer of all whisperings! O One to whom all complaints are made! O Most Excellent in forgiving! O Great Bestower of bounties! O Giver of blessings before they are deserved! O Lord! O Master! O Guardian! O Goal of (my) desires! I Beseech You, O Allah! Not to disfigure me with the fire of hell, and to fulfill my desires of the hereafter and this world, and do suchand—such for me ... and send Your Blessings on Muhammad and the progeny of Muhammad."93

21. Shaykh al-Mufid in al-Amali: From Jabir al-Ju'fi, from Abi Ja'far Muhammad ibn 'Ali (as), from Jabir ibn 'Abdillah Ansari, from the Prophet (S) who said in a hadith: Jibra'il said: "O Muhammad! Say at all times:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"Praise be to Allah, Lord of the universe."94

22. In al-Muhai: From the supplications of the Holy Prophet (S) is the du'a al-faraj:

بِسْمِ اللَّهِ الرَّحْمْنِ الرَّحِيمِ. أَللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا مَنْ عَلاَ فَقَهَرَ، وَيَا مَنْ بَطَنَ فَحَبَرَ، وَيَا مَنْ لَا يَحْفى عَلَيْهِ فَقَدَر، وَيَا مَنْ عُصِيَ فَغَفَر، يَا مَنْ لَا يُحِيطُ بِهِ الْفِكَرُ، يَا مَنْ لَا يُدْرِكُهُ بَصَرُ، وَيَا مَنْ لَا يَحْفى عَلَيْهِ أَثَرٌ ، يَا عَالِيَ الْمَكَانِ، يَا شَيِيدَ الأَرْكَانِ، يَا مُنْزِلَ الْقُرْآنِ، يَا مُبتِلِ الْقُرْبَانِ، يَا قَابِلَ الْقُرْبَانِ، يَا قَابِلَ الْقُرْبَانِ، يَا قَابِلَ الْقُرْبَانِ، يَا تَوَّابُ يَا وَهَابُ، يَا مُعْتِقَ الشَّأْنِ، يَا ذَا الْمَنِ وَالإِحْسَانِ، وَيَا ذَا الْعِزِّ وَالسُّلْطَانِ، يَا رَحِيمُ يَا رَحْمَّنُ، يَا رَبَّ الأَرْبَابِ، يَا تَوَّابُ يَا وَهَابُ، يَا مُعْتِقَ الشَّأْنِ، يَا مُنْتِكَ الشَّغُلِقِيقِ السَّقَانِ، يَا مُرْبَعِ السَّعْلَنِ الْمُعْتَلِ الْمُعْتِقَ اللَّهُ وَالْمَ الْقَالِ اللَّهُ الْمُعْتِ اللَّهُ وَيَا تَنْهُ اللَّهُ الْمَوْاتِ، يَا مُحْبِي الْمُعْتَلِ الْمُعْتَلِ الْعَثَرَاتِ، يَا كَاشِفَ الْكُرُبَاتِ، يَا مَنْ لَا تَضْجُرُهُ اللَّهُ الْمُعْتَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ

الْمُسْتَغِيثِينَ، يَا جَارَ الْمُسْتَجِيرِينَ، يَا مُتَجَاوِزاً عَنِ الْمُسِيئِينَ، يَا مَنْ لاَ يَعْجَلُ عَلى الْخَاطِئِينَ، يَا فَكَّاكَ الْمَأْسُورِينَ، يَا مُفَرِّجَ غَمِّ الْمُغَمُومِينَ، يَا جَامِعَ الْمُتَفَرِّقِينَ، يَا مُدْرِكَ الْهَارِبِينَ، يَا غَايَةَ الطَّالِبِينَ، يَا صَاحِبَ كُلِّ غَرِيب، يَا مُونِسَ كُلّ وَحِيد، يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ، يَا رَازِقَ الطِّفْلِ الصَّغِيرِ، يَا جَابِرَ الْعَظْمِ الْكَسِيرِ، يَا عِصْمَةَ الْخَائِف الْمُسْتَجِيرِ، يَا مَنْ لَهُ التَّدْبيرُ وَإِلَيهِ الْتَقْديرُ، يَا مَن الْعَسِيرُ عَلَيهِ سَهْلٌ يَسِيرٌ، يَا مَنْ هُوَ بِكُلّ شَيْءٍ خَبيرٌ، يَا مَنْ هُوَ عَلى كُلّ شَيْءٍ قَديرٌ، يَا خَالِقَ السَّمَاءِ وَالْقَمَرِ الْمُنِيرِ، يَا فَالِقَ الإصْبَاحِ، يَا مُرْسِلَ الرِّيَاحِ، يَا بَاعِثَ الأَرْوَاحِ، يَا ذَا الْجُوْد وَالسَّمَاحِ، يَا مَنْ بِيَدِهِ كُلُّ مِفْتَاح، يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، يَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، يَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ، يَا عِزَّ مَنْ لاَ عِزَّ مَنْ لاَ عِزَّ مَنْ لاَ عِزَّ مَنْ لاَ عِنَّا مَنْ لاَ كَنْزَ لَهُ، يَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، يَا عَوْنَ مَنْ لاَ عَوْنَ لَهُ، يَا رُكْنَ مَنْ لاَ رُكْنَ لَهُ، يَا غِيَاثَ مَنْ لاَ غِيَاثَ مَنْ لاَ غِيَاثَ مَنْ لاَ عَوْنَ لَهُ، يَا عَظْيمَ الْمَنّ، يَا كَرِيمَ الْعَفْو، يَا حَسَنَ التَّجَاوُز، يَا وَاسعَ الْمَغْفَرَة، يَا بَاسطَ الْيَدَينِ بِالرَّحْمَة، يَا مُبْتَدئاً بِالنَّعَم قَبْلَ اسْتحْقَاقهَا، يَا ذَا الْحُجَّةِ الْبَالِغَةِ، يَا ذَا الْمُلْك والْمَلَكُوت، يَا ذَا الْعِزِّ وَالْجَبَرُوت، يَا مَنْ هُوَ حَيٌّ لاَ يَمُوتُ. أَسْأَلُكَ بِعِلْمِكَ الْغُيُوبَ، وَبِمَعْرِفَتِكَ مَا فِي ضَمَائِرِ الْقُلُوبِ، وَبِكُلِّ اسْم هُوَ لَكَ اصْطَفَيْتَهُ لِنَفْسِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِ مِنْ كُتُبِكَ، أَو اسْتَأْثَرْتَ بِه فِي عِلْمِ الْغَيْبِ عِنْدَكَ، وَيَأْسْمَائِكَ الْحُسْنِي كُلِّهَا حَتَّى انْتَهِى إلى اسْمِكَ الْعَظِيمِ الأَعْظَمِ الَّذِي فَضَّلْتَهُ عَلى جَمِيع أَسْمَائِكَ. أَسْأَلُكَ بِهِ، أَسْأَلُكَ بِهِ، أَسْأَلُكَ بِهِ أَنْ تُصَلِّي عَلى مُحَمَّد وآلِهِ، وَأَنْ تُيَسِّرَ لِي مِنْ أَمْرِي مَا أَخَافُ عُسْرَهُ، وَتُغَرِّجْ عَنَّى الْهَمَّ وَالْغَمَّ وَالْكَرْبَ، وَمَا ضَاقَ به صَدْرى، وَعيلَ به صَبْرى، فَإِنَّهُ لاَ يَقْدرُ عَلى فَرَجى سوَاكَ وَافْعَلْ بي مَا أَنْتَ أَهْلُهُ، يَا أَهْلَ التَّقْوِي وَأَهْلَ الْمَغْفَرَة، يَا مَنْ لاَ يَكْشَفُ الْكَرْبَ غَيْرُهُ، وَلاَ يُجَلّى الْحُزْنَ سوَاهُ، وَلاَ يُفَرّجُ عَنّى إلاَّ هُوَ، إكْفني شَرَّ نَفْسِي خَاصَّةً، وَشَرَّ النَّاسِ عَامَّةً، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، وَأَصْلِحْ أُمُورِي، وَاقْض لِي حَوَائِجي، وَاجْعَلْ لِي مِنْ .أَمْرِي فَرَجاً وَمَخْرَجاً، فَإِنَّكَ تَعْلَمُ وَلاَ أَعْلَمُ، وَتُقَدَّرُ وَلاَ أُقَدَّرُ، وَأَنْتَ عَلى كُلّ شَيْءٍ قدَيرٌ، برَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

"In the name of Allah, the Compassionate, the Merciful. O Allah! I beseech You. O Allah! O Allah! O Allah! O He who is exalted and dominates! O He who is hidden and aware! O He who is the master and exercises power! O He who is worshipped and rewards! O He who is disobeyed and forgives! O He who is not comprehended by thought! O He who is not perceived by vision! O He from whom no trace remains hidden! O Lofty placed! O Firm in support! O Revealer of the Qur'an! O Shifter of time! O Accepter of sacrifices! O Clear in proof! O Excellent in glory! O Possessor of graciousness and benevolence! O Possessor of might and force! O Merciful! O Compassionate! O Lord of lords! O Forgiver! O Bestower! O Remover of shackles! O Raiser of clouds! O He who replies whenever He is called! O Reducer of costs! O Sender of rain! O Grower of trees in barren land! O Bringer out of plants (from the ground)! O Giver of life to the dead! O He who annuls slips! O Remover of troubles! O He who does not get annoyed by the sounds (of those who call upon Him), nor are words ever indistinct for Him, nor does darkness cover Him. O Bestower of requests! O Sponsorer of good! O Repeller of adversities! O Accepter of charity! O Accepter of repentance! O Knower of the hidden! O Answerer of supplications! O Exalter in rank! O Provider of all needs! O Merciful on those who shed tears! O Fulfiller of entreaties! O Sender of blessings! O Gatherer of all scattered things! O He who brings back what has passed away! O Beautifier of the earth and the heavens! O Ample in blessings! O Remover of pain! O Healer of sickness! O Source of generosity and munificence! O Most Munificent of the munificent! O Most Generous of the generous! O Most Hearing of the hearers! O Most Seeing of the seers! O Most Merciful of the merciful! O Closest of the close! O Lord of the universe! O Helper of those who seek help! O Protector of those who seek protection! O Excuser of those who are at fault! O He who does not hurry in punishing the wrongdoers! O Freer of captives! O Reliever of sorrows of the sorrowful! O Gatherer of those who have separated! O One who watches over runaways! O Goal of the seekers! O Companion of every stranger! O Confidant of every lonely person! O Merciful to the old man! O Provider for the small child! O Setter of broken bones! O Safeguard of the fearful seeker of protection! O He who governs and determines! O He for whom the difficult is simple and easy! O He who is aware of all things! O He who has power over all things! O Creator of the heavens and the shining moon! O Cleaver of the dawn! O Sender of winds! O Dispatcher of the spirits! O He who possesses munificence and forbearance! O He in whose hands are all the keys! O Support for the one who has no support! O Protector of the one with no protector! O Provider of the one with no provisions! O Mighty for the one who has no might! O Treasure for the one who has no treasure! O Sanctuary for the one who has no sanctuary! O Helper of the one with no helper! O Foundation for the one with no foundation! O Provider of aid for the one with no aid! O Giver of great hope! O Munificent in forgiving! O Best accepter of excuses! O Great pardoner! O One whose hands are open with mercy! O Giver of blessings before they are deserved! O Possessor of the indisputable proof! O Owner of the kingdom and sovereignty! O Possessor of might and power! O He who is living and will never die! I beseech You by Your knowledge of the unseen, and by Your understanding of what is in the depths of the hearts, and by every name that You have chosen for Yourself or have sent down in a book from among Your books or have hidden in Your unseen knowledge; and by all Your beautiful names until arriving at Your Most High and Lofty Name which You have exalted over all Your other names. I beseech You by it! I beseech You by it! I beseech You by it! That You send blessings on Muhammad and the progeny of Muhammad, and that You make easy for me that which I fear to be difficult, and that You relieve me of grief, sorrow and troubles, and whatever makes me distressed or weakens my patience, for surely there is none who has the power to relieve me other than You; and deal with me in a manner that befits You, O worthy of Fear and worthy of (granting) Pardon! O One other than whom none can resolve difficulties and none can remove sorrow, and none can deliver me but He! Save me from the evil of my self in particular and from the evil of people in general; and set right all my issues and set right all my matters, and fulfill my desires, and grant me an escape and a deliverance from my situation; for surely You know and I do not know, and You have power and I have no power, and You have power over all things – by Your Mercy O Most Merciful of mercifuls."95

23. Also in Muhaj al-Da'awat: From Muhammad ibn al-Hasan al-Saffar: In his narration from al-Sadiq (as) who said: The Prophet (S) used to supplicate in his du'a:

"O Allah! Make me patient, and make me thankful, and keep me in Your protection."96

24. In al-Irshad of al-Daylami: He (S) would supplicate and say:

أَللُّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغْنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِينِ مَا يُهَوِّنُ عَلَيْنَا مِنْ مَصَائِبِ الدُّنْيَا، وَمَتِّعْنَا بَأَسْمَاعِنَا وَأَبْصَارِنَا وَانْصُرْنَا عَلى مَنْ عَادَانَا، وَلاَ تَجْعَل الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلاَ تُسلِّطْ عَلَيْنَا مَنْ لاَ يَرْحَمُنَا. أَللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكَى وَأَنْتَ الْمُسْتَعَانُ، وَفِيمَا عِنْدَكَ مِنَ الرَّغْبَةِ وَلَدَيْكَ غَايَةُ الْطَّلِبَةِ. أَللَّهُمَّ آمِنْ رَوْعَتِي وَاسْتُرْ عَوْرَتِي. أَللَّهُمَّ أَصْلِحْ دِينَنَا الَّذِي هُوَ عِصْمَةُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْيَانَا الَّتِي فِيهَا مُغْقَلَبُنَا وَاجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ، وَالْوَفَاةَ رَاحَةً لَنَا مِنْ كُلِّ سُوءٍ. أَللَّهُمَّ أَعْلَلُهُمَّ أَعْلَلُهُمَّ أَعْلِ الْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ، وَالْوَفَاةَ رَاحَةً لَنَا مِنْ كُلِّ سُوءٍ. أَللَّهُمَّ إِنَّا نَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرِ وَالسَّلاَمَةَ مِنْ كُلِّ إِنْمِ مَا الْعَنِيمَةِ مَنْ كُلِّ بِرَ وَالسَّلاَمَةَ مِنْ كُلِّ إِنْمِ، يَا مَوْضِعَ كُلِّ شَكُوى، وَشَاهِدَ إِنَّا نَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرِ وَالسَّلاَمَةَ مِنْ كُلِّ إِنْمِ مَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَنْ يَعْمَى اللَّهُمَّ إِنِي أَسْأَلُكَ الْجَوْدُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَنْ وَعْلٍ أَلْ إِنِي أَسْأَلُكَ خَيْرَ الْخَيْرِ رِضُوانَكَ وَالْجَنَّةَ، وَأَعُوذُ بِكَ مِنْ شَرِّ الشَّرِ سَخَطُكَ وَالنَارُ. أَللَّهُمَّ إِنِي أَسْأَلُكَ خَيْرَ الْخَيْرِ رِضُوانَكَ وَالْجَنَّة، وَأَعُوذُ بِكَ مِنْ شَرِّ الشَّرِ مَنْ وَالنَارُ. أَللَّهُمَّ إِنِي أَسْأَلُكَ خَيْرَ الْخَيْرِ مِنْ مَنْ شَرِّ مَا تَعْلَمُ وَالْمَوْلِ الْفَيُوبِ فَعْلِ أَا عُودُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَالْمَالُونَ الْمَالِلْ فَالْمَا مَنْ شَرِّ مَا تَعْلَمُ مُوالِكُ وَالنَّالُ أَلْهُمَّ إِنِي أَسْأَلُكَ خَيْرَ الْمُومَ الْمُلْونَ فَوْلِ أَلْ وَعْلِ أَلْ مُنْ شَرِّ مَا تَعْلَمُ مُنْ شَرِّ مَا تَعْلَمُ مُنْ شَرِّ مَا تَعْلَمُ مُلْ الْمُعْولِ أَنْ وَعَلَى أَلَى الْمُعْرَادِ مَنْ سَرِ الشَّوْلَ فَالْمُسْتَعَلَمُ الْمُسْتُلُكُ الْمُسْتُونَ السَّولُ وَعَلَى الْمَعْفَاقِ مَلْ الْمُعْنَامُ الْمُعْرَادِ مَنْ مَلْ الْمُعْمُ الْمُعْلِقِ مَا مَعْلَمُ مُوا الْمُلْمَا لَمْ الْمُولِ أَنْ الْمُلْعُلُمُ الْمُعْلِقِ الْمُعْلِقُولُ الْمُعْرِي الْمُل

"O Allah apportion for us from Your fear that which would remove us from Your disobedience, and (apportion for us) from Your obedience that which would get us to paradise, and from certitude that which would ease the troubles of this world; and grant us the continued use of our hearing and sight, and help us against our enemies, and do not make this world our greatest concern, and do not give mastery over us to those who have no mercy on us. O Allah! All praise be to You. To You does the complainer refer and You are the Helper; You have what is desired and with You lies the end of all wishes. O Allah! Calm my fear and hide my faults. O Allah! Make right our religion which is the protection for our affairs, and make right our world for it is the place wherein we live, and make right our hereafter for it is our eventual destination; and make the life (in this world) more for us in every good, and make death a relief for us from every evil. O Allah! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O One to whom all complain! O Witness of all secret communications! O Reliever of all troubles! Verily You see but cannot be seen, and You are in the highest viewpoint; I beg You for paradise and whatever brings me closer to it from words and actions, and I seek Your protection from the hellfire and whatever brings me closer to it from words and actions. O Allah! I beseech You for the best of Your good pleasure and paradise, and I seek Your protection from the worst of Your wrath and the hellfire. O Allah! I ask for the good that You know and seek protection from the evil that You know, for verily You are the knower of the unseen."97

25. In Jami' al-Akhbar: A supplication narrated from the Holy Prophet (S):

"O Allah! I seek Your protection from a bad fate and a bad destiny and a look that is harmful to my family, property and children."98

26. Also: From his (S) supplications:

.أَللُّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غِنيَّ يُطْغِينِي، وَفَقْرِ يُنْسِينِي، وَهَوىَّ يُرْدينِي، وَعَمَل يُخْزينِي، وَجَار يُؤِّذينِي

"O Allah! I seek Your protection from wealth that causes me to transgress, and from poverty that makes me forget (Your bounties), and from the desire that ruins me, and from the action that disgraces me and from the neighbor who disturbs me."99

#### 27. Also: From his (S) supplications:

أَللَّهُمَّ اجْعَلْنَا مَشْغُولِينَ بِأَمْرِكَ، آمِنِينَ بِوَعْدِكَ، آيِسِينَ مِنْ خَلْقِكَ، آنِسِينَ بِكَ، مُسْتَوْحِشِينَ مِنْ غَيْرِكَ، رَاضِينَ بِقَضَائِكَ، صَابِرِينَ عَلَى بَلاَئِكَ، شَاكِرِينَ عَلَى نِعْمَائِكَ، مُتَلَدِّذِينَ بِذِكْرِكَ، فَرِحِينَ بِكِتَابِكَ، مُنَاجِينَ إِيَّاكَ آنَاءَ اللَّيْلِ وَقَضَائِكَ، صَابِرِينَ عَلَى بَلاَئِكَ، شَاكِرِينَ عَلَى نِعْمَائِكَ، مُتَلَدِّذِينَ بِذِكْرِكَ، فَرِحِينَ بِكِتَابِكَ، مُناجِينَ إِلَى لِقَائِكَ، مُبْغِضِينَ لِلدُّنْيَا، مُحِبِّينَ لِلآخِرَةِ، وَآتِنَا مَا وَعَدْتَنَا عَلَى وَأَطْرَافَ النَّهَارِ، مُسْتَعِدِّينَ لِلْمَوْتِ، مُشْتَاقِينَ إِلى لِقَائِكَ، مُبْغِضِينَ لِلدُّنْيَا، مُحِبِّينَ لِلآخِرَةِ، وَآتِنَا مَا وَعَدْتَنَا عَلَى . وَأَطْرَافَ النَّهَارِ، مُسْتَعِدِّينَ لِلْمُونُتِ، مُشْتَاقِينَ إِلى لِقَائِكَ، مُبْغِضِينَ لِلدُّنْيَا، مُحْبِينَ لِلآخِرَةِ، وَآتِنَا مَا وَعَدْتَنَا عَلَى . وَأَتِنَا مَا وَعَدْتَنَا عَلَى . وَلَيْنَا مَا وَعَدْتَنَا عَلَى اللَّهُ الْمَعْنَادِ اللَّهُ الْمَائِلَ مُنْ اللَّهُ اللَّهُ الْمَامُوتِ مُنْ اللَّهُ فَيْنَ لِللْمُونَ مِنْ اللَّهُ عَلَى اللَّهُ الْمَامُونَ اللَّهُ الْمَائِقَ اللَّهُ الْمَعْنَادِ اللَّهُ الْمُنْ الْمُنْ الْمَوْنَ اللَّهُ الْمَائِكَ اللَّهُ الْمُنْ اللَّهُ الْمُعْمَالِكَ الْمَائِقَ الْمَائِكَ الْمَائِقِينَ إِلِي لِقَائِكَ الْمَعْنَادِ اللَّهُ الْمَائِلَ اللَّهُ الْمُنْ اللَّهُ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِكَ الْمَائِقَ الْمَائِلُ اللَّهُ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِلَ اللَّهُ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمِيعَادِ اللَّهُ الْمُنْتَاقِينَ اللْمَائِقِينَ الْمَائِقِينَامِ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقُ الْمَائِقُ الْمَائِقِينَامِ الْمَائِقَ الْمَائِقُ الْمَائِقَ الْمَائِقَ الْمَائِقُ الْمَائِقُ الْمِنْ الْمَائِقَ الْمَائِقَ الْمَائِقَ الْمَائِقُ الْمَائِقُ الْمُلْفَادِ الْمَائِقِيلَ الْمَائِقُ الْمَائِقُ الْمَائِقُ الْمَائِقُ الْمَائِلُ الْمَائِقَ الْمَائِقَ الْمَائِقُ الْمَائِقُ الْمَائِقُ الْمَائِقُ اللَّالْمِنْ الْمَائِلُولُ الْمُلْمِلُولُ الْمَائِقُ الْمَائِلُ ال

"O Allah! Make us occupied in following Your commandments, trust in Your promise, lose hope in Your creation, become close with You, feel repelled by other than You, are pleased with Your decree, patient with Your trials, thankful for Your blessings, enjoy Your remembrance, are happy with Your book, whisper to You in the darkness of the night and the light of day, are ready for death, crave for meeting with You, hate this world and love the hereafter; and grant us what You have promised us by Your prophets and do not disgrace us on the Day of Resurrection, surely You do not break Your promises." 100

28. In al-Kafi: In his narration from Ahmad ibn Muhammad ibn Khalid which he attributed to one of the infallibles who said: Jibra'il (as) came to the Noble Prophet (S) and said to him: "Your Lord says to you: If you wish to worship me in the day and night as I am worthy of being worshipped, then raise your hands to me and say:

اللّهُمُّ لَكَ الْحَمْدُ حَمْداً خَالِداً مَعَ خُلُودِك، وَلَكَ الْحَمْدُ حَمْداً لاَ مُنْتَهَى لَهُ دُونَ عِلْمِك، وَلَكَ الْمَمْدُ كَمُّهُ وَلِكَ الْمَمْدُ كُلُّهُ وَلَكَ الْمَمْدُ كُلُّهُ وَلَكَ الْمَمْدُ كُلُّهُ وَلَكَ الْمَوْدُ كُلُّهُ، وَلَكَ الْغَرَةُ كُلُّهَا، وَلَكَ الْجَرَوُتُ كُلُّهَا، وَلَكَ الْمَعْرَةُ كُلُّهَا، وَلَكَ النَّوْرُ كُلُّهُ، وَلَكَ النَّفِرُ كُلُّهُ، وَلَكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ، وَلَكَ الْعَرَةُ كُلُّهَا، وَلَكَ الْجَبَرُوتُ كُلُّهَا، وَلَكَ الْعَظَمَةُ كُلُّهَا، وَلَكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ، وَلَكَ الْخَلْقُ كُلُّهُ، وَلِكَ الْخَيْرُ كُلُّهُ، وَلِكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ، وَلَكَ الْحَلْقُ كُلُّهُ، وَلِكَ الْخَيْرُ كُلُّهُ، وَلِكَ الْخَيْرُ كُلُّهُ، وَلِكَ الْمَعْرَاءُ مَرْنُ فِي السَّمَاءِ، جَلِيلُ الثَّنَاءِ، سَابِغُ النِّغْمَاءِ، عَدْلُ الْقَضَاءِ، جَدِيلُ الْعَطَاءِ، حَسَنُ الآلاَهِ، إِلَّهُ مَنْ فِي حَمْدُ فِي السَّبْعِ الشِّيْكِ الشِّيْكِ الشَّيْكِ الْمُعْرَاءِ، جَلِيلُ الْعَطَاءِ، حَسَنُ الآلاَهِ، وَلَكَ الْحَمْدُ فِي الشَّيْكِ الْمُعْرَاءِ، وَلَكَ الْحَمْدُ فِي السَّبْعِ الشِّيْكِ الْمَعْرَاءِ، وَلَكَ الْحَمْدُ فِي الْأَوْلِ إِنَّا يَغْشَىء الْمِلَادِ، وَلَكَ الْحَمْدُ فِي النَّهُارِ الْمُعْلِدِ، وَلَكَ الْحَمْدُ فِي النَّهُورِ وَلِكَ الْحَمْدُ فِي النَّهُارِ الْمُعْلِعِ، وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَالأَرْضُ الْمَعْلَى وَاللَّهُ وَبِحَمْدِهِ وَالأَرْضُ الْمُعْلَى وَلَكَ الْحَمْدُ فِي النَّهُارِ وَلَكَ الْحَمْدُ فِي النَّهُ وَبِحَمْدِهِ وَالأَرْضُ الْمُومُونِينَ بِيعَرِقِكَ، وَالْمُولُ إِنَّا وَتَعَالَى مَا عُلْ الْمُعْرِقِ وَلَكَ الْمُعْرِقِ وَلَكَ الْمُعْرِقِ وَلَكَ الْمُعْرَقِ وَلَكَ الْمُعْرِقُ وَلَا لَلْهُ وَبِحَمْدِهِ وَالْأَرْفُ وَلَا مُنْ عَلَى الْمُعْرَقِ الْمُعْرَقِ وَالْمُولُ وَلَا مُنْ الْمُعْرَقِ الْمُعْرَقِ الْمُعْرَقِ الْمُعْرِقُ وَلَعْلَى مُلْكَا الْمُعْمُولُ اللّهُ الْمُعْمُولُ اللّهُ الْمُعْمُولُ الْمُعْرَقِ الللّه الْمُعْمُولُ اللّه الْمُعُلِقُ الْمُعْرَقِ الْمُعْمُولُ اللّهُ الْمُعْمُولُ اللّه وَلَكَ الْمُعْمُولُ اللّه الْمُعْمُولُ اللّه الْمُعْمُولُ اللّه الْمُعْمُولُ اللّهُ الْمُعْمُولُ اللّهُ الْمُعْمُولُ اللّهُ الْمُعْ

"O Allah! All praise be to You – praise which is eternal with Your Everlastingness. All praise be to You – praise that is unending but by Your knowledge. All praise be to You – praise that has no limit in duration but by Your will. All praise be to You - praise that gives no reward to its utterer apart from Your pleasure. O Allah! All praise is for You, and all graciousness is from You, and all pride is Yours, and all magnificence is Yours, and all light is Yours, and all respect is Yours, and all power is Yours, and all might is Yours, and the whole world is Yours, and the whole hereafter is Yours, and all the nights and days are Yours, and all creation is Yours, and in Your hand is all good, and to You return all affairs, open or secret. O Allah! All praise is for You – an everlasting praise. You are the Best Tester, the Most Praiseworthy, Ample in blessings, Just in passing decrees, Most Generous in giving, the Best Bestower of bounties, Lord of all who are in the earth, and Lord of all in the heavens. O Allah! All praise is for You in the seven years of hardship, and for You is all praise in the wide expanse of the earth, and all praise is for You as much as the ability of the servants, and all praise is for You up to the limits of the land, and all praise is for You in the mountains that act as pegs, and all praise is for You in the night when it draws a veil, and all praise is for You in the day when it shines in brightness, and all praise is for You in the hereafter and the former, and all praise is for You in the Seven Oft-repeated Verses and the Glorious Qur'an. Glory and praise be to Allah; and the whole earth will be in His grip on the Day of Resurrection and the heavens will be rolled up in His right hand. Glory be to Him, and far is He above the partners they ascribe to Him; Glory and praise be to Allah, all things will perish except He. Glory be to You our Lord, the Sublime, the Divine, the Holy; You created everything with Your power, and You overpower everything by Your might, and You have risen above everything with Your exaltedness, and You have conquered everything with Your strength, and You originated everything with Your wisdom and knowledge, and You sent the prophets with Your books, and You guided the righteous with Your permission, and You helped the believers with Your divine succor, and You ruled over the creation with Your sovereignty. There is no god but You - alone without any partner; we do not worship anyone other than You, and we do not ask anyone but You, and we do not desire anything but closeness to You. You are the One to whom we complain, and You are the goal of our desires, and our Lord and our Master."101

29. In al–Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: When the tablecloth was laid in front of the Holy Prophet (S) he would say:

"O Allah! Make it a blessing that is limited, appreciated and linked to paradise." 102

30. In 'Awarif al-Ma'arif: From al-'Irbas ibn Sariyah who said: The Holy Prophet (S) used to supplicate:

"O Allah! Make Your love more beloved to me than my self, my hearing, my sight, my family, my wealth and cool water." 103

31. In al-Faqih: The Holy Prophet (S) used to say in his du'a:

"O Allah! I seek Your protection from a son who subjugates me, and from wealth that is the cause of my ruin, and from the wife who makes me old before my time, and from the conspiring friend whose eyes see me but his heart envies me – if he sees any good (action from me) he conceals it and if he sees any bad he spreads it; and I seek Your protection from the pain of the stomach." 104

Note: al-Tabarsi has also narrated this in al-Makarim. 105

32. In al–Muhaj: From the supplications of the Noble Prophet (S):

"O Allah! I seek Your protection from becoming poor in Your Wealth, or going astray in Your Guidance, or becoming abased in Your Exaltedness, or getting treated unjustly in Your Dominion, or being persecuted while all affairs return to You. O Allah! I seek Your protection from speaking lies, or being immoral, or being arrogant in front of You". 106

#### His Veil

33. In al-Bihar from al-Khara'ij: It is narrated that the Holy Prophet (S) used to pray in front of the *Hajr al-Aswad*, facing the Ka'bah and facing Bayt al-Maqdis; and he would not be seen until he had completed his prayer, and would be veiled by the verse:

"And when you recite the Qur'an we place between you and those who do not believe a hidden barrier" (Surat al-Isra` (17): 45)

And the verse:

#### "These are they on whose hearts Allah has set a seal".

(Surat al-Nahl (16): 108, Surat Muhammad (47):16)

And the verse:

"And We have put coverings on their hearts and deafness in their ears lest they understand". (Surat al-Isra` (17): 46)

And:

"Have you then considered him who takes his lowly desire for his god, Allah has left him astray having knowledge and has set a seal on his hearing and his heart and has put a cover on his sight". (Surat al–Jathiyah (45): 23) 107

Note: It is apparent that the supplications that have been narrated from the Holy Prophet (S) are numerous and quoting them all would not fit in with the goals of this book, so whoever wishes can refer to the sources. He (S) has a long du'a which he used to recite between the compulsory and *nafilah* prayers of Fajr, so whoever wants can refer to the book 'Awarif al-Ma'arif. 108

He (S) also has supplications that he used to recite in the nights of the month of Ramad'an which al-Kaf'ami has mentioned in his book al-Balad al-Amin109 as has 'Allamah Majlisi in al-Bihar.110

- 34. In al-Khisal: In his narration from 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: The Holy Prophet (S) would seek protection from six things every day: From doubt, polytheism, disdain, anger, trespass and jealousy. 111
- 35. In al-Iqbal: From Ja'far ibn Babawayh, may Allah be pleased with him, in the book Thawab al-A'mal, in his narration from the Holy Prophet (S), he says: When the Noble Prophet (S) was mentioning the merits of the month of Sha'ban to his companions, he said: "It is a blessed month and it is my month." 112
- 36. Also: From al-Sadiq (as) who said: My father narrated to me from his father, from his grandfather (as) who said: The Prophet (S) said: "Sha'ban is my month and Ramad'an is the month of Allah (SwT)."113
- 37. Also: In his narration from 'Abbas ibn Mujahid from his father who said: 'Ali ibn al-Husayn (as) used to recite the following at noon every day in the month of Sha'ban and on the eve of the

fifteenth of the month; and he would send salutations on the Holy Prophet (S) thus:

أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، شَجَرَةِ النُّبُوَّةِ وَمَوْضِعِ الرِّسَالَةِ ... وَهُذَا شَهْرُ نَبِيِّكَ سَيِّدِ رُسُلِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ مَدَأَبُ فِي صِيَامِهِ وَقِيَامِهِ وَقِيَامِهِ وَقِيَامِهِ وَقِيَامِهِ وَقِيَامِهِ وَأَلِهِ، شَعْبَانُ الَّذِي حَفَقْتَهُ مِنْكَ بِالرَّحْمَةِ وَالرِّضْوَانِ، الَّذِي كَانَ رَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ يَدْأَبُ فِي صِيَامِهِ وَقِيَامِهِ وَآلِهِ، شَعْبَانُ اللَّهُمَّ فَأَعِنَّا عَلَى الإسْتِنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَةِ فِي إِكْرَامِهِ وَإِعْظَامِهِ إلى مَحَلِّ حِمَامِهِ. أَللَّهُمَّ فَأَعِنَّا عَلَى الإسْتِنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَةِ ...كنالِ السَّفَاعَةِ ...كنالِ السَّفَاعَةِ اللهُ مَعْنَانِ اللَّهُ الْمُ اللَّهُ اللللْعُلُولُ اللَّهُ الْمُلْمِ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَّالَةُ اللَّهُ اللللْعُلَامِ اللْمُلْمِ اللْعَلَمُ اللَّهُ اللَّهُ اللَّهُ ال

"O Allah! Bless Muhammad and the progeny of Muhammad, the evergreen tree of prophethood, the destination of the Divine Message ... and this is the month of Your prophet, master of Your messengers, salutations be upon him and his progeny – Sha'ban, (the month) that You have surrounded with mercy and pleasure; the month in which Your messenger would be untiring in his fasting and prayers, in its nights and days, subjugating himself in front of You in his glorification and extolment until he passed away. O Allah! Help us to act upon his sunnah in this month and to receive his intercession..."114

38. In the Kashkul of Shaykh Bahai: In the writing of my father, may he be blessed: 'Ata' was questioned about the meaning of the saying of the Holy Prophet (S): "The best du'a is my du'a and the du'a of the prophets before me, and it is:

"There is no god but Allah, alone, alone, alone, having no partners, His is the kingdom and for Him is all praise, He gives life and death; He is living and will not die, by His hand is all good and He has power over all things."

Then he said: This is not a du'a (as such), rather it is glorification and praise. 115

### His Du'a when Burning Insence

39. In al-Bihar, from Aman al-Akhtar: It is narrated that when the Holy Prophet (S) would burn incense he would say:

"All praise is due to Allah, the One by whose blessing all virtues are complete. O Allah! Make our scent pleasant, and increase our fragrance, and make good the place of our return, and make piety our provision, and paradise our final destination, and do not separate from us our well-being and Your bounties, surely You have power over all things."116

### **His Daily Dhikr**

The previous section has details about what he (S) used to recite everyday.

40. In 'Awarif al-Ma'arif: From Anas ibn Malik who said: A man came to the Holy Prophet (S) and said: "O Prophet of Allah! I am a person who is sharp-tongued and more so with my family." The Noble Prophet (S) said: "Where are you on the issue of seeking forgiveness? For surely, I seek forgiveness from Allah a hundred times a day."117

Note: He has narrated it in al-Mizan from al-Majma'. 118

41. Also: With another chain of narrators: The Holy Prophet (S) said: "Surely it comes over my heart so I seek forgiveness from Allah a hundred times a day."119

Note: He has narrated it in al-Mizan. 120

42. In al-Ikhtisas: In a lengthy hadith from the Holy Prophet (S): "There has been no prophet but that he has supplicated (to Allah) against his people, and I have chosen to keep my supplication for the intercession of my Ummah on the Day of Resurrection ..." 121

43. In the book Munyat al-Murid: It has been narrated that the Holy Prophet (S) used to end his gatherings with du'a. 122

44. Also: When he (S) had completed his talk and wanted to stand up from where he was sitting, he would say:

"O Allah! Forgive us for what we did by mistake and what we did on purpose, and what we concealed and what You know more of than us, You are the Foremost and You are the Last, there is no god but You." 123

45. In al-Durr al-Manthur: From Umm Salamah that the Holy Prophet (S) would frequently say in his du'a:

"O Allah – the Transformer of hearts! Make my heart steadfast on Your religion".

I said: "O Prophet of Allah! And are hearts transformed?" He said: "Yes. Allah did not create any human being but that his heart was between two fingers from the fingers of Allah, so if He willed he would make

it upright and if He willed he would make it deviate."124

46. In Majma' al-Bayan: And when he (S) heard the sound of thunder he said:

"Praise be to Him – the thunder declares His glory." 125

47. Also: Salim ibn 'Abdillah narrates from his father who said: Whenever the Noble Prophet (S) heard thunder and thunderbolts he said:

"O Allah! Do not kill us with Your wrath, and do not destroy us with Your punishment, and grant us amnesty before that." 126

48. Also: When the *Ashab al–Ukhdud* (makers of the pit) was mentioned in his presence, he would seek protection with Allah from the severity of chastisement. 127

49. In the Amali of Shaykh Tusi: When the Holy Prophet (S) saw a dark cloud, he would leave everything and say:

"O Allah! I seek Your protection from any evil that is in it."

And if it passed he would praise Allah, and if it rained he would say:

"O Allah! Make it a beneficial cloud." 128

50. In al-Faqih: 'Ali (as) said: There are five types of winds, one of which is *al-'Aqeem* (the destructive wind) and we seek protection with Allah from its evil. 129

51. In al-Bihar: When the Holy Prophet (S) saw that the wind had become strong he would say:

"O Allah! Make it (from the other) winds and do not make it (the destructive) wind." 130

52. In Muhaj al-Da'awat: From Jabir, from Abi Ja'far (as) who said: Jibra'il said: "O Prophet of Allah! Know that I have not loved any prophet as much as I love you, so say frequently:

"O Allah! You see but cannot be seen, and You are at the highest viewpoint, and to You is the final destination and return, and Yours are the end and the beginning, and Yours are the place of death and life. O Lord! I seek Your protection from being disrespected and disgraced." 131

- 1. al-Da'awat: 47, al-Mustadrak 4:427
- 2. 'Uddat al-Da'i: 196
- 3. Amali al-Tusi 2:198 (It has not been narrated here from al-Husain 1), Makarim al-Akhlaq: 267, Majmu'at Warram: 320
- 4. al-Ja'fariyat: 186
- 5. Tafsir Ruh al-Jinan 1:26, and al-Nuri has mentioned it in al-Mustadrak 5:307
- 6. 'Awali al-La`ali 1:145, al-Mustadrak 8:137, Majma' al-Bayan 9:41 Surat al-Zukhruf, Bihar al-Anwar 76:293
- 7. 'Awali al-La`ali 1:156
- 8. Makarim al-Akhlaq: 36, Da`aim al-Islam 2:157, Kashf al-Ghummah 1:164
- 9. Amali al-Tusi 1:398, Bihar al-Anwar 16:251
- 10. Makarim al-Akhlaq: 36
- 11. Ibid.
- 12. Ihya` 'Ulum al-Din 2:367
- 13. Amali al-Tusi 2:209
- 14. Dala`il al-Imamah: 7, Bihar al-Anwar 83:23, al-Mustadrak 3:394
- 15. Makarim al-Akhlaq: 38, al-Mustadrak 5:36
- 16. Makarim al-Akhlaq: 38
- 17. Makarim al-Akhlaq: 38, al-Kafi 2:536
- 18. al-Kafi 6:293
- 19. Makarim al-Akhlaq: 27
- 20. Makarim al-Akhlaq: 27 and 143
- 21. al-Kafi 6:294, al-Mahasin: 436
- 22. al-Kafi 6:336, 'Uyun Akhbar al-Rid'a 2:38
- 23. al-Mahasin: 437
- 24. Igbal al-A'mal: 116
- 25. Amali al-Saduq: 219
- 26. Makarim al-Akhlaq: 170
- 27. al-Faqih 1:23 and 25
- 28. Kamil al-Ziyarat: 322, al-Faqih 1:179
- 29. Kamil al-Ziyarat: 320, Bihar al-Anwar 102:296
- 30. al-Kafi 2:97, something similar to it is mentioned in al-Amali al-Tusi 1:49
- 31. Makarim al-Akhlaq: 19
- 32. Amali al-Tusi 1:49
- 33. Da`aim al-Islam 1:145, Fayd' al-Qadir 5:143
- 34. al-Faqih 1:489, Tafsir al-'Ayyashi 1:165 Surat Ale 'Imran (3)

- 35. al-Faqih 1:487, Bihar al-Anwar 87:205
- 36. al-Kafi 4:95, Tahdhib al-Ahkam 4:200, al-Faqih 2:106, Makarim al-Akhlaq: 27, al-Ja'fariyat: 60, Fayd' al-Qadir 5:107
- 37. Refer to Wasa`il al-Shi'ah 7:106
- 38. al-Nuri quotes it in al-Mustadrak 5:52
- 39. al-Kafi 2:548, Bihar al-Anwar 86:2
- 40. al-Ja'fariyat: 34, al-Mustadrak 5:106
- 41. Amali al-Tusi 1:158, Bihar al-Anwar 86: 134
- 42. al-Majlisi quotes it from Bihar al-Anwar 86: 130
- 43. Iqbal al-A'mal: 320, Bihar al-Anwar 35:289
- 44. We did not find it in al-Iqbal but it has been narrated in Falah al-Sa`il: 171, al-Mustadrak 5:94
- 45. Bihar al-Anwar 86: 217
- 46. al-Ja'fariyat: 40
- 47. Falah al-Sa`il: 187
- 48. Kanz al-Fawa'id 1:385, Bihar al-Anwar 86:18
- 49. Iqbal al-A'mal: 553
- 50. Ibid., 699-700
- 51. Ibid., 702
- 52. Ibid.
- 53. We did not find it in al-Fa'iq
- 54. Amali al-Tusi 2:109
- 55. See Wasa`il al-Shi'ah 7:233-235
- 56. Iqbal al-A'mal: 17, al-Kafi 4:70, al-Faqih 2:100, Tahdhib al-Ahkam 4:196
- 57. al-Kafi 2:503
- 58. Ibid.
- 59. Amali al-Tusi 2:210, Majmu'at Warram: 322, Bihar al-Anwar 86:266 and 93:216
- 60. What is commonly referred to as Tasbih in Persian, Urdu etc. (Tr.)
- 61. al-Da'awat:61, al-Mustadrak 5:124
- 62. Surat al-Nas (114) and Surat al-Falag (113). (Tr.)
- 63. Tibb al-A`immah 1: 39, Bihar al-Anwar 7:95 and al-Ja`fariyyat: 216
- 64. al-Da'awat: 208 and Bihar al-Anwar 95:31
- 65. Tibb al-A`immah 1: 37, Bihar al-Anwar 95:20, Qurb al-Isnad: 46, al-Kafi 8:109
- 66. Bihar al-Anwar 95: 129, Makarim al-Akhlaq: 413
- 67. Bihar al-Anwar 95: 126, Tibb al-A'immah: 114, Majma' al-Bayan 10:568, Da'aim al-Islam 2:138
- 68. Bihar al-Anwar 95: 144, The Tafsir attributed to Imam al-'Askari 🗈: 178
- 69. Amali al-Tusi 2:125
- 70. Qurb al-Isnad:4, Bihar al-Anwar 95:341
- 71. Muhaj al-Da'awat: 296
- 72. Manaqib Ale Abi Talib 1:147
- 73. Majma' al-Bayan 2:554
- 74. al-Kafi 2:468
- 75. al-Da`awat: 22, Bihar al-Anwar 93:339
- 76. Kashf al-Ghummah 2:150,151
- 77. al-Kafi 2:524, Bihar al-Anwar 86:289
- 78. al-Khisal 2:510
- 79. Muhaj al-Da'awat: 10
- 80. al-Mujtaba: 2
- 81. Bihar al-Anwar 95: 197
- 82. 'Uyun Akhbar al-Rid'a 2:70

- 83. al-Mustadrak 7:440, Igbal al-A'mal: 17
- 84. Iqbal al-A'mal: 627-628, Bihar al-Anwar 98:376
- 85. Iqbal al-A'mal: 628, Bihar al-Anwar 98:376
- 86. Ibid.
- 87. Falah al-Sa`il: 171-172
- 88. Ibid., 138-1401
- 89. al-Faqih 1:335, Bihar al-Anwar 86:186
- 90. al-Mustadrak 7:446, Bihar al-Anwar 98:74, Iqbal al-A'mal: 63
- 91. Tafsir al-Qummi 2:11, Bihar al-Anwar 86:238 and 18:329
- 92. Muhasabat al-Nafs: 30
- 93. Bihar al-Anwar 95: 164
- 94. Amali al-Shaykh al-Mufid: 347
- 95. Muhaj al-Da'awat: 90
- 96. Ibid., 70
- 97. al-Irshad al-Daylami: 82
- 98. Jami' al-Akhbar: 132
- 99. Ibid.
- 100. Ibid.
- 101. al-Kafi 2:571
- 102. al-Ja'fariyat: 216
- 103. 'Awarif al-Ma'arif: 454
- 104. al-Faqih 3:558
- 105. Makarim al-Akhlaq: 203
- 106. Muhaj al-Da'awat: 102
- 107. Bihar al-Anwar 95:218
- 108. 'Awarif al-Ma'arif: 344
- 109. al-Balad al-Amin: 195
- 110. Bihar al-Anwar 98:74
- 111. al-Khisal: 329, Bihar al-Anwar 72:191
- 112. Iqbal al-A'mal: 684
- 113. Ibid., 684-685
- 114. Ibid., 687
- 115. al-Kashkul 2:209
- 116. Bihar al-Anwar 76:143
- 117. 'Awarif al-Ma'arif: 428
- 118. al-Mizan 18:245 Surat Muhammad (47)
- 119. 'Awarif al-Ma'arif: 428
- 120. al-Mizan 18:245 Surat Muhammad (47)
- 121. al-Ikhtisas: 30
- 122. Munyat al-Murid: 107
- 123. Ibid.
- 124. al-Durr al-Manthur 2:8 Surat Ale 'Imran (3)
- 125. Majma' al-Bayan 6:283, Bihar al-Anwar 59:356
- 126. Majma' al-Bayan 6:283, Bihar al-Anwar 59:357
- 127. Majma' al-Bayan 10:465 Surat al-Buruj (85)
- 128. Amali al-Tusi 1:128
- 129. al-Faqih 1:547
- 130. Bihar al-Anwar 60:17

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