Prayers of the Final Prophet

COMPILED BY SAYYID MUHAMMAD HUSAYN TABA'TABA'I

TRANSLATED BY TAHIR RIDHA JAFFER



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THE CHARACTER AND MORAL TRAITS OF THE NOBLE PROPHET ﷺ

1. From Ibn Shahr Āshūb in al-Manāqib: al-Tirmidhī in al-Shamā'il, al-Tabarī in al-Tārikh, al-Zamakhsharī in al-Fā'iq and al-Fattāl in al-Raudhah have all narrated about the character of the Noble Prophet ﷺ with numerous narrations. From among these: Narrated from Amīr al-Mu`minīn عليه السلام, Ibn Abbās, Abū Hurayrah, Jābir ibn Samarah and Hind ibn Abī Hālah: That he ﷺ used to be revered and venerated, dignified in the eyes (of the people) and honored in the hearts. His face would shine like the full moon, bright and white with a hint of redness. He was neither too thin, nor too fat. He had a white forehead and a pleasant countenance. The white of his eyes was intensely white and the black of his eyes was intensely black, the edges of his eyelids were black, he had long narrow eyebrows, a moderately large and proportionate head and was of appropriately average height.

He had a wide forehead, the bridge of his nose was slightly raised, a little redness could be seen in the white of his eyes, his eyebrows were joined, he had soft fair cheeks, long and broad forearms, large shoulder-joints, wide shoulders, strong hands and moderately large feet.

He had a no hair on his chest, the soles of his feet were curved in the middle, lines were visible around the flesh near his backbone, he had long eyelashes, a thick beard, a

full moustache, a mixture of black and white hair, a perfectly formed mouth and nose, fine white separated teeth, lank hair, a line of very small hair from the middle of his chest to his navel and a proportionate body. His stomach was aligned with his chest. He had a wide chest. His neck was beautiful like an image of pure silver.

His had extended fingers; the heels of his feet were bony and empty of flesh. He had a short chin. His forehead was slightly inclined to the front, his thighs were fleshy and muscular, and there was a slight swelling in his flank. His limbs were firm. He was of average height, neither too tall nor too short. He had curly hair not open falling hair. His face was neither skinny nor fleshy and its color was not as white as the white of the eyes. He had large joints. There was no hair on his stomach or chest except for a line of hair extending from his upper chest down to his navel. He had a large upper back. White hair was seen on the sides of his ﷺ head next to his ears (as a result of old age).

His hands were like the hands of a perfume seller – always scented with perfume. He had wide palms. The bones of his arms and legs were proportionately long. When he was happy and joyful his face was like a shiny mirror. He walked inclining forward[1], with a humble gait. He would rush ahead of the people to perform good deeds. When he walked, he would raise his feet as if he was descending a declivity. When he smiled, his teeth would shine when exposed briefly, before being covered by the lips.

He was handsome, well-mannered, decorous and friendly. When he turned to face the people, they felt that his face was like a bright lantern, and the (drops of) sweat on his

face were like pearls, and the scent of his perspiration was better than the most excellent musk. He had the seal of prophethood between his shoulders.[2]

2. Abū Hurayrah: When he ﷺ would turn to see the front or back, he would turn his whole body (not just his head).[3]

3. Jābir ibn Samarah: He was slender in the shanks.[4]

4. Abū Juhayfah: White hair covered the sides of his beard and the hair between his chin and the edge of his lower lip.[5]

5. Umm Hānī: I saw the Noble Prophet ﷺ having four locks of hair.

Ibn Shahr āshūb says: In actuality he had two locks of hair and the one who started this (tradition of keeping the hair in this way) was Hāshim (the Noble Prophet's great-grandfather).[6]

6. Anas: I did not count more than fourteen white hairs on the Noble Prophet's ﷺ head and beard.[7]

7. It has been said: He had seventeen (white hairs).[8]

8. Ibn ʿUmar: The sign of old age in him was (the presence of) about twenty white hairs.[9]

9. al-Barā' ibn ʿĀzib: His hair reached up to his shoulders.[10]

10. Anas: He had hair descending behind his ears up to the earlobes.[11]

11. ʿĀāisha: His hair extended beyond the earlobes but not up to the shoulders.[12]

12. In Qiṣaṣ al-Anbiyā`: There would be no place from which the Noble Prophet ﷺ passed but that all who would pass from there would know that he had been there from the scent of his fragrant sweat. He would not pass by a stone or tree except that it would prostrate before him.[13]

13. From al-Saffār in Baṣā'ir al-Darajāt: Narrated from Zurārah from Abī Jaʿfar عليه السلام that the Noble Prophet ﷺ said: Verily we, the prophets, sleep with our eyes but not with our hearts and we see what is behind us with the same clarity as what we see in front of us.[14]

14. From al-Qutb in al-Kharā'ij wa al-Jarā'ih: From his ﷺ miracles which have been confirmed by numerous sources, and disbelievers and believers have acknowledged it, was the seal of prophethood on the hair that had accumulated between his shoulders.[15]

15. In al-Manāqib: His ﷺ shadow did not fall upon the earth.[16]

16. From al-Kulayni in al-Kāfī: Narrated from ʿAlī ibn Muḥammad al-Nawfalī from Abī al-Ḥasan عليه السلام, he said: I mentioned to him about (good) voice. He said: When ʿAlī ibn al-Ḥusayn عليه السلام used to recite (the Quran) and a person would pass by, he would swoon because of the beauty of his voice; and if the Imām manifests any of this, the people would

not be able to bear its beauty. I said: Did the Noble Prophet ﷺ not lead the people in prayer, raising his voice in recitation of the Quran? He عليه السلام said: He would recite in a way that was bearable for the people behind him.[17]

Note: And this has been narrated with numerous other chains of narrators.

17. From al-Ṣadūq in Maʿāni al-Akhbār: By way of Ibn Abī Hālah al-Tamimī from al-Ḥasan ibn ʿAlī عليه السلام and (in another narration) by way of al-Riḍā from his fathers, from ʿAlī ibn al-Ḥusayn, from Ḥusayn ibn ʿAlī عليه السلام and also (in yet another narration) by way of a man from the lineage of Abī Hālah from his father, from al-Ḥasan ibn ʿAlī عليه السلام who said: I asked my maternal uncle, Hind ibn Abī Hālah – who always used to talk about the Noble Prophet ﷺ – to describe for me something about him so that I may increase my love for him. So he said:

The Prophet of Allah ﷺ was revered and venerated. His face would shine like the full moon. He was taller than those who were short and shorter than those who were tall (i.e. he was of average height). He had a moderately large head and curly hair. If his hair could be combed he would comb it otherwise, if he let his hair grow, he would not let it exceed up to the length of his earlobes. He had a light complexion, a wide forehead, long narrow eyebrows that were broad but not conjoined, with a vein running between them which became visible when he was angry. There was a light which elevated him such that if one who saw him did not notice it, he would think he was raising his head with haughtiness.

His beard was short and thick; his cheeks were smooth and wide. He had a broad mouth with clear separated teeth. He had fine hair on his chest. His neck was like a beautiful image of pure silver. His body was proportional (all his limbs were the perfect size in relation to his body). His stomach and chest were equal in size. He had broad shoulders. His joints were fleshy. He had a wide chest. The unclothed parts of his body shone with brightness. He had a line of hair extending from his chest to his navel; other than this, his chest and stomach were bare.

His forearms, shoulders and upper chest were hairy. He had long forearms and wide palms. His hands and feet were thick and firm. He had extended fingers and bones that were without any protuberances in the forearms and shanks. The middle of the soles of his feet were raised from the ground and his feet were wide. Water would not soak them. When he walked he raised his legs from the ground and inclined forwards, treading lightly with soft steps. He walked briskly as though he was descending a declivity. When he turned to face someone, he would turn his entire body (not just his head).

His eyes were lowered; his gaze toward the ground was longer than his gaze toward the sky. He would look with short glances. He was the first to salute (say salām to) whomever he met.

He ﷺ then said: Describe to me his speech. He replied: He ﷺ was afflicted with continued sadness, always deep in thought and never at ease. He was silent for long periods of time. He never talked unnecessarily. He started his speech and ended it with great eloquence. His discourse was relevant and concise, without superfluity and not

lacking the necessary details. He was soft-spoken and never rude or insulting. He would consider blessings to be great even if they were small, never complaining about them. However, he neither criticized nor praised what he tasted (or ate).

The world and its disappointments never made him angry. But when someone's rights were usurped, he would become so angry that nobody would recognize him and nothing would stand in his way until he had helped him (get back his rights). When he pointed to something he pointed to it with his whole hand and when he was surprised he turned his hand upside-down. When he talked he would join his hands together, and would tap the back of his left thumb with his right palm. When he became angry he turned his face away and when he was annoyed he looked down. His laughter was manifested by a smile and (when he smiled) his teeth were seen to be like hailstones.

al-Ṣadūq رضي الله عنه said: Up to this point it has been the narration of Qāsim ibn al-Munīʿ from Ismā`il ibn Muḥammad ibn Isḥāq ibn Jaʿfar ibn Muḥammad and the rest, up to the end, is the narration of ʿAbd al-Raḥmān ...

Imām Ḥasan عليه السلام said: I kept this hidden from al-Ḥusayn عليه السلام for some time then I told him about it, but I found he already knew of this before me so I asked him about it and found out that he had asked his father about how the Noble Prophet ﷺ was, inside the home and outside, his sitting and his appearance; and he did not leave out anything.

Imām Ḥusayn عليه السلام said: I asked my father about the conduct of the Noble Prophet ﷺ when he entered his home. He said: He ﷺ entered the home when he wanted to and

when he came to his home, upon his entrance, he divided his time into three parts: a part for Allah, a part for his family and a part for himself. Then he divided his own time between himself and the people, keeping his portion for his special companions and the other portion for the general public; and did not save any time for his personal work. It was from his practice, in the portion devoted to (meeting) the people, to give preference and respect to the people of distinction and he would categorize them according to their excellence in religion. From among them were those with one need and those who had two needs and even those with many needs, so he occupied himself with them and occupied them with what was good for them. He would ask them about the community and in informing them about what was necessary he would say: "Those who are present from among you should inform those who are absent, and inform me about the need of one who is unable to inform me of his need. For surely the one who informs a person in authority of the need of the one who cannot express it, Allah will make his feet firm on the Day or Reckoning." Nothing other than this would be mentioned in his presence and he would not accept from anyone anything other than this. They would come in seeking (knowledge and wisdom) and they would not disperse until they had received it and they would leave as guides (for others).

I asked him about the conduct of the Noble Prophet ﷺ outside the home – how was it? He عليه السلام replied: The Prophet of Allah ﷺ would remain silent except when it was necessary for him to speak, and he would be affable with the people and would not alienate them. He would honor the honorable of every community and would make them

in charge of their affairs. He would be careful with the people and would be cautious not to be impolite or turn away from them, frowning. He would seek to know about the condition of his companions and he would ask the people about the condition of others (like their relatives or neighbors). He used to admire the good deed and encourage it while censuring the evil action and discouraged it. He was unwaveringly moderate in his affairs. He was never unmindful (toward the people) out of fear of their becoming negligent and deviating (from the right path). He would never fall short of the truth and would never overstep it. Those who were near him were from the best of the people. The best from among them, in his view, was the one who gave more advice and guidance to the Muslims and the ones who were of greater status in his eyes were those who were more caring and helpful to them.

He said: Then I asked him عليه السلام about his (manner of) sitting, so he said: He would neither sit nor stand but by remembering Allah ﷻ. He never reserved a place specifically for himself and forbade others to have places reserved for them. When he arrived at a gathering, he sat wherever there was a place to sit and he enjoined others to do the same. He would give a chance to all those who were sitting with him, without giving preference to one over the other because he held him in greater esteem. When someone would come to sit with him he would remain seated patiently until he stood up and left. If someone asked him for something, he would give him exactly what he had asked for or if he did not have it he would offer kind words to him. The people were so pleased with his character that he became like a father to them and they were all treated as equals by him.

His gathering was a gathering of forbearance, respect, honesty and trust. There were no raised voices in it and neither were there any evil imputations. Nobody's mistakes were repeated outside the gathering. Those who were in the gathering were fair to one another and were, in this, linked to each other with piety. They were humble, respectful to the elderly and merciful to the young, charitable to the needy and hospitable to the outsider.

I said: How was his interaction with those who were in his company? He عليه السلام said: He was always cheerful, easygoing, approachable and soft-spoken. He was never rude or harsh. He never laughed loudly, never uttered obscenities, never looked for faults in people and never flattered anyone. He ignored that which was not liked by him in such a manner that it would neither cause despair nor make one feel hopeless. He kept three things away from himself: arguing, being loquacious and talking about things that did not concern him. He also stayed away from three things related to people, namely: he would never rebuke anyone, never reproach him and never look for his slip-ups or faults. He would not speak except that for which he hoped to be rewarded by Allah ﷻ. When he spoke, those who were sitting with him were mesmerized and motionless and silent with awe – as though there were birds perched on their heads. When he became silent they spoke. They never debated in his presence; when one would speak, the others would listen to him until he had finished and they would take turns to speak in his presence. He would laugh when they laughed and express surprise when they expressed surprise. He used to be patient with the incivility of the outsider in his questioning and speech, even if his companions objected. He would say: "If you see a person in need then assist him."

He would not accept praise except from one who was sincere in his professing himself a Muslim. He never interrupted anyone's talk until he had exceeded the limits, in which case he would interject by asking him to desist or by standing up.

He said: I then asked him عليه السلام about the silence of the Noble Prophet صلى الله عليه وآله so he عليه السلام said: His silence was based on four things: forbearance, caution, consideration and contemplation. As for (his silence in) consideration, this was in order to look and listen to everyone equally. As for contemplation, it was about what remains and what perishes. He had a perfect balance of forbearance and patience. Nothing would enrage him or upset him. He was cautious in four things: in his performing a good deed so that others would emulate him, in his abandoning evil so that others would also reject it, in his struggling to make the best decisions for reforming his community, and in his performing that which secures the good of this world and the next.[18]

Note: It is also narrated it in Makārim al-Akhlāq[19] quoting from the book of Muḥammad ibn Isḥāq ibn Ibrāhīm al-Tālqānī with in his narration from those whom he deemed trustworthy, from al-Ḥasan and al-Ḥusayn عليهما السلام.

He says in al-Biḥār: And this narration is from the famous narrations that have been mentioned by the ʿāmmah in many of their books.[20]

18. In Makārim al-Akhlāq, al-Ṭabarsī narrates from Anas ibn Mālik who said: The Noble Prophet صلى الله عليه وآله had a white complexion like the color of a pearl, and he inclined forward when he walked; and neither the scent of musk nor of ambergris would be better than

his scent; and neither the feel of silk brocade not that of (pure) silk would be softer to touch than the hand of the Noble Prophet ﷺ.[21]

19. (Also) from him, from Kaʿb ibn Mālik who said: When something made the Noble Prophet ﷺ happy, his face would shine like the full moon.[22]

20. From al-Ghazālī in al-Iḥyā: Of all men, he ﷺ had the most eloquent diction and most pleasant speech. He would say: "I am the most eloquent of the Arabs"; and the people of paradise will speak in the dialect of Muḥammad ... and he ﷺ spoke in a concise manner, neither exceeding nor falling short (of his purpose), as though the words followed each other; there was a pause between his speech that enabled the listener to remember what he said and understand it. He had a powerful and most melodious voice.[23]

21. In al-Manāqib, narrated from ʿĀisha: I said: "O Prophet of Allah! I saw you entering the toilet, and when you came out I entered (the toilet) but did not find anything except the scent of musk?!" He said: "We, the company of prophets, have bodies that are nourished by the heavenly spirits, so nothing comes forth from it but that the earth swallows it."[24]

22. In al-Maḥḥāsin: From ʿAbdAllah ibn al-Faḍl al-Nawfalī, from his father, from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ said: Allah created the intellect and said to it: Retreat! So it retreated. Then He said to it: Advance! So it advanced. Then He ﷻ

said: I have not created anything more dear to Myself than you. Allah gave Muḥammad ﷺ ninety-nine parts (of it) and divided the remaining one part among the rest of His servants.[25]

23. From al-Shaykh al-Ṭūsī in al-Tahdhīb: In his narration from Isḥāq ibn Jaʿfar, from his brother Mūsā, from his forefathers, from ʿAlī عليه السلام who said: I heard the Prophet ﷺ saying: "I was sent with the most noble and refined character."[26]

24. From al-Ṣadūq in al-Faqih: In his narration from ʿAbdAllah ibn Miskān from Abī ʿAbdillāh عليه السلام who said: Allah ﷻ distinguished His prophet with a noble character; so test yourselves, if you have it in you then praise Allah the Almighty and desire more of it. He mentioned ten things (to be tested): Certainty, contentment, patience, thankfulness, forbearance, good manners, generosity, honor, bravery and valor.[27]

Note: al-Kulaynī has also narrated this, as has al-Ṣadūq in all his other books.[28]

25. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Anas who said: The Noble Prophet ﷺ was the bravest of all men, and kindest of all men, and most generous of all men. One night the people of Madīnah heard a loud noise which frightened them, so they (all) went towards where the sound had come from. The Noble Prophet ﷺ met with them; and he had preceded them (and already investigated it), and he was saying: "Don't be alarmed," while he was on the horse of Abī Talha and had a

sword tied around his neck. He began telling the people: "Do not be afraid, we found it to be only a loud noise (of no consequence)."[29]

26. Also: From ʿAlī عليه السلام who said: In the heat of war, when the two sides would charge at each other, we sought refuge in the Noble Prophet ﷺ as (he would be at the forefront of the battle and) there was nobody closer to the enemy than him.[30]

27. Also: From Abī Saʿīd al-Khudrī who said: The Noble Prophet ﷺ was more bashful than a virgin girl behind a curtain. When he disliked something we would see it in his face.[31]

28. In al-Kāfī: Narrated from Hafs ibn Ghiyāth who said: Abū ʿAbdillāh عليه السلام said (to me): "O Hafs, verily the one who was patient had little patience and the one who was impatient had little impatience." Then he said: "You must be patient in all your affairs, for Allah ﷻ send Muḥammad ﷺ and commanded him to be patient and gentle and He said: 'And be patient with what they say, and keep away from them in a graceful manner. Leave me to deal with the deniers, the opulent, and give them a little respite.'[32] and He said: 'Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient, and none is granted it except the greatly endowed.'[33] So he was patient until they defamed him and accused him of grave transgressions and this made him distressed. So Allah revealed to him: 'Certainly We know that you become upset because of what

they say. So celebrate the praise of your Lord and be among those who prostrate.'[34] Then they called him a liar and accused him, and he became sad by this. So Allah revealed: 'We certainly know that what they say grieves you. Yet it is not you that they deny, but it is God's signs that the wrongdoers impugn. Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of God, and there have certainly come to you some of the accounts of the apostles ...'[35] So the Noble Prophet ﷺ prescribed patience for himself, but they exceeded the limits and when he mentioned Allah ﷻ they called him a liar. So he ﷺ said: "I have been patient with regards to myself, my family and my reputation, but I do not have patience when it comes to the remembrance of my Lord." So Allah ﷻ revealed: 'So be patient with what they say ...'[36] so he remained patient at all times. Then the glad tidings of Imāmah was given to his progeny and they were described as having patience, and Allah ﷻ said: 'And amongst them We appointed Imāms who guide [the people] by Our command, when they had been patient and had conviction in Our signs.'[37] At this point the Noble Prophet ﷺ said: "Patience is to faith as a head is to the body" and he thanked Allah for this great blessing, so Allah revealed: "...and your Lord's best word [of promise] was fulfilled for the Children of Israel because of their patience, and We destroyed what Pharaoh and his people had built and what they used to erect."[38] Upon which the Noble Prophet ﷺ said: "It is glad tidings and a (promise of) vengeance." And Allah had made it permissible for him to fight the polytheists, and Allah ﷻ revealed: 'Kill

the polytheists wherever you find them, capture them and besiege them and lie in wait for them at every ambush'[39] and 'And kill them wherever you confront them'[40]. So Allah slew them at the hands of the Noble Prophet ﷺ and his dear companions and He gave him the reward for his patience in addition to the treasures that were reserved for him in the hereafter. Therefore, the one who is patient and persevering, and leaves his accounting to Allah, will not leave this world until Allah has pleased him by vanquishing his enemies in addition to the rewards that he will get in the hereafter."[41]

29. In Maʿāni al-Akhbār: In his narration from Aḥmad ibn Abī ʿAbdillāh from his father in a ḥadīth attributed to the Noble Prophet ﷺ that he said: Jibrāʾīl عليه السلام came and said: "O Prophet of Allah! Allah has sent me to you with a gift which He has not given to anyone before you." The Noble Prophet ﷺ said: "What is it?" Jibrāʾīl said: "It is patience; and something better than it." He said: "And what is that?" Jibrāʾīl said: "It is pleasure; and something better than it." He asked: "And what is that?" Jibrāʾīl said: "It is abstinence; and that which is better than it." He said: "What is it?" Jibrāʾīl said: "It is sincerity; and better than that." He said: "And what is it?" Jibrāʾīl said: "It is certainty; and better than it." The Noble Prophet ﷺ said: I said: "What is that O Jibrāʾīl!" He said: "The way to attain all of them is to trust in Allah عز وجل."

I said: "O Jibrāʾīl! What is the meaning of trusting in Allah?" He said: "Knowing that the creation can neither cause harm nor benefit and can neither give nor withhold (anything), and having no hope (of getting anything) from the creation. When the servant

reaches this state, he does not do anything save for Allah, and he does not desire nor fear anyone but Allah and he does not set his hopes on anyone except Allah. This is the meaning of trusting in Allah."

The Noble Prophet ﷺ said: I said: "O Jibrāʾīl! What is the meaning of patience?" He replied: "One must be forbearing and patient in times of affliction as he is in times of joy, and in poverty as he is in wealth, and in calamity as he is in comfort; without complaining of his condition because of what has befallen him."

I said: "And what is the meaning of contentment?" He said: "To be satisfied with whatever comes to him in this world, being content with whatever little he has and thanking (Allah) for it."

I said: "And what is the meaning of pleasure?" Jibrāʾīl said: "It means that one should never be displeased with his Master, whether he gets (the comforts) of the world or not, and not to be pleased with one's few good deeds."

I said: "And what is the meaning of abstinence?" He said: "That one loves whatever His creator loves and hates whatever He hates and is very careful about what is lawful and does not (even) glance at what is unlawful; for what is lawful is to be accounted for and what is unlawful will entail punishment. He is merciful to all Muslims as he is merciful to himself. He avoids useless speech just as he avoids a corpse with an intensely foul smell. He avoids the possessions and embellishments of this world as he keeps away from the fire - that it should not cover him. He has no great hopes or desires and he always remembers his death."

I said: "O Jibrāʾīl! And what is the meaning of sincerity?" He said: "A sincere person is one who does not ask for anything from people until he obtains it (himself) and whenever he obtains it, he is pleased with it. If something extra remains with him, he gives it in the way of Allah. By not asking for anything from others, he has shown that he is truly a servant of Allah. If he obtains what he wants, he becomes happy, and he is pleased with Allah, and Allah ﷻ the Almighty is pleased with him. When he gives from it in the way of Allah, he has reached the stage of fully relying on his Lord."

I said: "And what is certainty?" He said: "A man with certainty performs actions for the sake of Allah as though he sees Him. Even if he does not see Allah, he knows that Allah sees him; and he is certain that what is coming to him (by the will of Allah) will not pass him by, and what is not meant to be for him will not come to him. These are all branches of trust in Allah and abstinence (from worldly pleasures)."[42]

30. In the book of ʿĀsim ibn Ḥamīd al-Hannāt: From Abī Baṣīr who said: I heard Aba Jaʿfar عليه السلام saying: An angel came to the Noble Prophet ﷺ and said: "O Muḥammad! Your lord sends His salutation to you and says: If you wish I will place for you pebbles of gold in an area the size of Makkah." So he ﷺ raised his head to the heavens and said: "O my Lord! I eat one day so I praise You and I remain hungry another day so I invoke You."[43]

31. In al-Kāfī: Narrated from Muḥammad ibn Muslim who said: I heard Aba Jaʿfar عليه السلام mentioning that an angel came to the Noble Prophet صلى الله عليه وآله and said: "Allah has given you the choice between being a humble servant or a wealthy king." So he looked at Jibrāʾīl عليه السلام who made a sign with his hand to him to choose humility. So he said: "(I choose to be) a humble servant messenger." So the sent angel said: "Even if (you choose to be a king) it will in no way reduce your status in front of your Lord." He عليه السلام said: And he had the keys to the treasures of the earth.[44]

32. In Nahj al-Balāgha: He عليه السلام said: "So follow your Prophet, the noble, the pure ... He took the least (share) from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allah, the Glorified, hated a thing, he too hated it; that Allah held a thing low, he too held it low; that Allah held a thing small, he too held it small. If we love what Allah and His Prophet hate and hold great what Allah and His Prophet hold small that would be enough isolation from Allah and transgression of His commandments. The Noble Prophet used to eat on the ground, and sat like a slave. He repaired his shoes with his own hands and patched his clothes with his own hands. He would ride on an unsaddled donkey and would seat someone behind him. If there was a curtain on his door with pictures on it, he would say to one of his wives: "O so-and-so! Take it away out of my sight because if I look at it I recall the world and its allurements." Thus, he distanced his heart from this world and removed its

remembrance from his mind. He wished that its allurements should remain hidden from his eyes so that he should not take wealth from it, nor regard it a place of stay and hope to live in it. Consequently he removed it from his mind, distanced it from his heart and kept it hidden from his eyes, just as he who hates a thing would hate to look at it or to hear about it.[45]

33. In al-Kāfī: Narrated from Ṭalha ibn Zayd from Abī ʿAbdillāh عليه السلام who said: There was nothing in this world that pleased the Noble Prophet صلى الله عليه وآله more than remaining hungry and fearing Allah.[46]

Note: This has also been narrated from Hishām and others from the Imām عليه السلام.[47]

34. From al-Ṭabarsī in al-Iḥtijāj: From Mūsā ibn Jaʿfar, from his father, from his fathers, from Ḥusayn ibn ʿAlī عليه السلام, in a lengthy narrative mentioning the condition of the Noble Prophet صلى الله عليه وآله: He would cry out of the fear of Allah until his prayer mat would become wet (from his tears) – despite not having committed any sin.[48]

35. In al-Manāqib: He صلى الله عليه وآله would cry until he became unconscious. Someone asked him: "Has Allah not forgiven all your sins, of past and future?" He replied: "Should I not be a thankful servant?" And this was the same condition of ʿAlī ibn Abī Ṭālib عليه السلام, his successor, when he worshipped.[49]

36. From al-Daylamī in al-Irshād: It is narrated that a sound of weeping, like the sound of boiling from a cooking-pot would be heard from Prophet Ibrāhīm عليه السلام when he prayed – out of fear of Allah عز وجل and the Noble Prophet صلى الله عليه وآله was the same.[50]

37. From Shaykh Abī al-Fattuḥ in his Tafsīr: From Abī Saʿīd al-Khudrī who said: When the verse 'Remember God with frequent remembrance'[51] was revealed, the Noble Prophet صلى الله عليه وآله became so engrossed in the remembrance of Allah that the infidels said he had become insane.[52]

38. In al-Kāfī: Narrated from Zayd al-Shahhām from Abī ʿAbdillāh عليه السلام who said: The Prophet of Allah صلى الله عليه وآله used to seek repentance seventy times a day. I asked: did he say: 'Astaghfirullaha wa Atubu Ilayh' (I seek repentance from Allah and turn to Him)? He replied: No, but he used to say: 'Atubū IlAllah' (I turn to Allah). I said: The Prophet of Allah صلى الله عليه وآله used to repent and not repeat and we repent and repeat (our sins), so he عليه السلام said: Allah is the provider of succor.[53]

39. Also: Narrated from Ṭalha ibn Zayd from Abī ʿAbdillāh عليه السلام: The Noble Prophet صلى الله عليه وآله never used to stand up from a gathering, even when almost everyone had departed, until he had sought repentance from Allah عز وجل twenty-five times.[54]

40. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Amīr al-Mu`minīn عليه السلام who, when describing the Noble Prophet صلى الله عليه وآله would say: He was the most

openhanded, the most valiant, the most truthful, the most loyal in fulfilling his obligation, the most soft-hearted and the most noble of all people. When a person saw him for the first time he was awed by his presence and when one mingled with him he would (immediately) love him. I have never seen anyone like him ﷺ before him nor after him.[55]

41. From al-Shaykh al-Ṭūsī in al-Amālī: Narrated from Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Zayd ibn ʿAlī from al-Riḍā from his fathers عليهم السلام who said: The Noble Prophet ﷺ said: You must adopt an honorable character, for Allah ﷻ has sent me with it. From the honorable character is for one to show forgiveness to the one who wrongs him, to give the one who deprives him, to keep contact with the one who cuts him off and to visit the sick one who does not visit him (when he is sick).[56]

42. In al-Kāfī: From ʿIsā ibn ʿAbdillāh ibn ʿUmar ibn ʿAlī from his father عليه السلام who said: It was from the attestation of the Noble Prophet ﷺ to say: No, and I seek forgiveness from Allah.[57]

43. In Makārim al-Akhlāq: From Ibn ʿUmar who said: The pleasure and displeasure of the Noble Prophet ﷺ could be seen in his face. When he was pleased, it would be apparent by the brightness of his face, and when he became angry, the color of his face paled and became darkened.[58]

44. In al-Kāfī: Narrated from Muḥammad ibn ʿArafah from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ said (to his companions): "Should I not inform you of the one from among you who is most similar to me?" They said: "Yes, O Prophet of Allah!" He said: "The one with the best character from you, the most soft-hearted towards the people, the most beneficent to his relatives, the most intense in his love for his brothers in faith, the most patient with regards to the truth, the one who represses his anger the most, the most forgiving and the most intense in his upholding justice, in pleasure and anger.[59]

45. From al-Ghazālī in al-Iḥyā': When he ﷺ became very excited he would touch his noble beard frequently.[60]

46. Also: He said: And he ﷺ was the most generous of all men. Neither a dinār nor a dirham was left with him in the evening. If night fell and he had something extra and did not find anyone to give it to, he did not return to his home until he was able to give it to the one who needed it. He did not take from what was given to him by Allah except his annual provisions, from the dates and barley that were easiest for him to get, and he gave the rest in the way of Allah. He was not asked for a thing but that he gave it. Then (after giving away the excess) he returned to his annual provisions and preferred to give from it. Even when it was possible that he would require it before the end of the year if nothing (else) was to come to him ... he would enforce the truth, even if it meant a loss for himself

or his companions ... he would walk alone among his enemies, without a bodyguard ... he was not moved by any of the worldly affairs ... He sat with the poor and ate with them. He honored the people of virtue for their good character and he won the hearts of the noble ones by respecting them. He kept close ties with his near relatives without preferring them to the one who was better than them (in virtue). He did not oppress anyone and accepted the excuse of the one who asked for pardon ... and he had a male and female slave but never ate better food or wore better clothes than them. Not a moment of his time was passed without doing an action for Allah, or (doing) that which was necessary for the probity of his soul. He would visit the gardens of his companions. He never looked down on a poor man due to his poverty or misfortune, nor did he fear a king because of his power; (rather) he would urge them equally to Allah.[61]

47. Also: He said: Of all men he ﷺ was the least angry and the easiest to please. He was the most caring, courteous and helpful towards the people.[62]

48. Also: He said: When he ﷺ rejoiced and was pleased, he was the best of the pleased ones. If he preached, he preached seriously; if he got angry - and he never got angry except for the sake of Allah - nothing could withstand his anger. This was how he was in all his affairs. When some difficulty came upon him, he entrusted it to Allah and renounced his (own) strength and power, and sought guidance from Allah.[63]

49. In al-Kāfī: Narrated from Salām ibn al-Mustanīr from Abī Jaʿfar عليه السلام who said: The Prophet of Allah ﷺ said: Verily for every act of worship there is eagerness (in the beginning) then it becomes languid. So the one whose eagerly performed worship is in accordance to my sunnah has found guidance, and the one who acts against my sunnah has strayed and his deeds are in ruin. As for me, I pray and I sleep, I fast and I open my fast, I laugh and I cry. So the one who forsakes my ways and my sunnah is not from me.[64]

Note: The narrations on this subject are numerous. We have quoted one or two narrations from each topic. However, there are many more narrations on detailed aspects (of his ﷺ character).

Notes for Section One

[1] This is indicative of strength. (Tr.)
[2] Manāqib Āle Abī Ṭālib 1:155, Fay¤ al-Qādir 5:76-79, Waʾsāil al-Wusul Ila Shamāʾil al-Rasul: 37-47
[3] Manāqib Āle Abī Ṭālib 1:157
[4] Manāqib Āle Abī Ṭālib 1:157, Fay¤ al-Qadir 5:80
[5] Manāqib Āle Abī Ṭālib 1:158
[6] Ibid.
[7] Ibid.
[8] al-Faqih 1:122, Manāqib Āle Abī Ṭālib 1:158

[9] Manāqib Āle Abī Ṭālib 1:158, Biḥār al-Anwār 16:191
[10] Manāqib Āle Abī Ṭālib 1:158
[11] Ibid.
[12] al-Faqih 1:129, Manāqib Āle Abī Ṭālib 1:158
[13] Biḥār al-Anwār 16:172 quoting from Qi¥a¥ al-Anbiyāʾ: 287, Makārim al-Akhlāq: 24
[14] Baṣāʾir al-Darajāt: 420, no. 8
[15] al-Kharāʾij wal-Jarāʾih 1:32, no. 29, Biḥār al-Anwār 16:174, Kamāl al-Dīn wa Tamām al-Niʿmah 1:165, and in the book of ʿAbd al-Mālik: 99
[16] Manāqib Āle Abī Ṭālib 1:124, more about this is narrated in al-Kharāʾij: 221
[17] al-Kāfī 2:615, and al-Ṭabarsī has narrated the same thing in al-Ihtijāj: 204
[18] Maʿānī al-Akhbār: 83, ʿUyūn Akhbār al-Riḍā, 1:246, al-Sīrah al-Nabawiyyah of Ibn Kathīr 2:601
[19] Makārim al-Akhlāq: 11
[20] Biḥār al-Anwār 16:161
[21] Makārim al-Akhlāq: 24, ʿAwārif al-Maʿārif: 224
[22] Makārim al-Akhlāq: 19, Majmaʿ al-Bayān 5:69 – Sūrah al-Tawbah (9)
[23] Iḥyā ʿUlum al-Dīn 2:367
[24] Manāqib Āle Abī Ṭālib 1:125, Makārim al-Akhlāq: 24
[25] al-Maḥāsin: 192, no. 8
[26] We did not find this in al-Tahdhīb, but we found it in Amālī al-Shaykh al-Ṭūsī 2:209, al-Fiqh al-Riḍā: 353, Mishkāt al-Anwār: 243, ʿAwārif al-Maʿārif: 211
[27] al-Faqih 3:554
[28] Maʿāni al-Akhbār: 191, al-Khisāl: 431, Tuḥf al-ʿUqūl: 362, al-Kāfī 2:56 (and in it is ʾHe distinguished His prophets), Amālī al-Ṣadūq: 184
[29] Makārim al-Akhlāq: 19
[30] Makārim al-Akhlāq: 18, Nahj al-Balāghah: 520, Kashf al-Ghummah 1:9
[31] Makārim al-Akhlāq: 17
[32] Sūrah al-Muzammil (73): 10-11
[33] Sūrah al-Fuṣṣilat (41): 34-35
[34] Sūrah al-Ḥijr (15): 97-98
[35] Sūrah al-Anʿām (6): 33-34

[36] Sūrah Qāf (50): 39
[37] Sūrah al-Sajdah (32): 24
[38] Sūrah al-Aʿrāf (7): 137
[39] Sūrah al-Tawbah (9): 5
[40] Sūrah al-Baqarah (2): 191, Sūrah al-Nisā (4): 91
[41] al-Kāfī 2:88
[42] Maʿāni al-Akhbār: 260, ʿUddat al-Dāʿī: 94
[43] al-Uṣūl al-Sittata ʿAshar: 37, Makārim al-Akhlāq: 24, al-Kāfī 8:131, Jāmiʿ al-Akhbār: 295, Amālī al-Ṭūsī 2:144, Biḥār al-Anwār 16:283 and 70: 318
[44] al-Kāfī 2:122 and 8:131, Amālī al-Ṣadūq: 365, Biḥār al-Anwār 18:334
[45] Nahj al-Balāghah: 227 Sermon 160, Makārim al-Akhlāq: 9, Biḥār al-Anwār 16:285
[46] al-Kāfī 2:129
[47] Ibid., 8:129
[48] al-Iḥtijāj: 223 - in the debate of Imam ʿAli عليه السلام with the Jews.
[49] al-Mustadrak 11:247, Irshād al-Qulūb: 91, and we did not find it in al-Manāqib.
[50] Irshād al-Qulūb: 105, ʿUddat al-Dāʿī: 137
[51] Sūrah al-Aḥzāb (33): 41
[52] Rawhul Jinān wa Rūḥul Jinān (Tafsīr of Abī al-Fattuh al-Rāzi) 1:375 – Sūrah al-Baqarah: 147
[53] al-Kāfī 2:438, ʿUddat al-Dāʿī: 250
[54] al-Kāfī 2:504, ʿUddat al-Dāʿī: 250
[55] Makārim al-Akhlāq: 18, Biḥār al-Anwār 16:194 Section 8 Hadith no. 33
[56] Amālī al-Shaykh al-Ṭūsī 2:92
[57] al-Kāfī 7:463
[58] Makārim al-Akhlāq: 19
[59] al-Kāfī 2:240, Tuḥf al-ʿUqūl: 48
[60] Iḥyāʾ ʿUlūm al-Dīn 2:387
[61] Iḥyāʾ ʿUlūm al-Dīn 2:360, al-Manāqib 1:145, al-Maḥajjat al-Bayḍāʾ 4:123
[62] Iḥyāʾ ʿUlūm al-Dīn 2:369

[63] Ibid. - The author has an explanation on this hadith, refer to al-Mizān 6:311 – Sūrah al-Mā'idah (5): 116-120
[64] al-Kāfī 2:85

Prayers of the Final Prophet

1. GENERAL SUPPLICATIONS

1. From Anas ibn Mālik who said: When the Noble Prophet ﷺ intended to travel, he would say when departing:

أَللّٰهُمَّ بِكَ إِنْتَشَرْتُ وَ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ إِعْـتَصَمْتُ أَنْتَ ثِقَـتِي وَرَجَائِي. أَللّٰهُمَّ اكْفِنِي مَا أَهَمَّنِي وَ مَا لاَ أَهْـتَمَّ لَهُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَللّٰهُمَّ زَوِّدْنِي التَّقْوىٰ وَ اغْفِرْ لِي وَ وَجِّهْنِي إِلـىٰ الْـخَيْرِ حَيْثُمَا تَوَجَّهْتُ.

O Allah! by Your Will (and Mercy) have I embarked on this journey, and to You have I turned, and with You do I seek refuge. You are my Confidant and my Hope. O Allah! Suffice for me that which is important for me and that which I do not give importance to but You know more of than me. O Allah! Endow me with taqwā and forgive me, and turn me towards good wherever I turn – then he would leave.[1]

2. It has been narrated that when the Noble Prophet ﷺ would return home from a battle or from the Ḥajj, (on his way) he would recite the takbīr (Allāhu Akbar) thrice on every elevation on the land and then say:

لاَ إِلٰهَ إِلاَّ اللّٰهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلـى كُلِّ شَىْءٍ قَدِيرٌ. آيِبُونَ عَابِدُونَ سَاجِدُونَ رَبَّنَا حَامِدُونَ صَدَقَ اللّٰهُ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الأَحْزَابَ وَحْدَهُ.

There is no god but Allah. He is one - without any partner. His is the kingdom and for Him is all praise and He has power over all things. (We come to Him) returning, worshipping, prostrating and praising our Lord. Allah has made true His promise and helped His servant and vanquished the (enemy) factions. [2]

Note: al-Fayḍ has also narrated this in *al-Maḥajjah*.[3]

When he dressed, he started dressing from his right side saying:

أَلْحَمْدُ لِلّٰهِ الَّذِى كَسَانِى مَا أُوَارِى بِهِ عَوْرَتِى وَ أَتَجَمَّلُ بِهِ فِى النَّاسِ.

Praise be to Allah who clothed me with that which I conceal my nakedness with and by which I adorn myself amongst the people.

3. In *al-Kāfī*: In his narration from Ibn al-Qaddāh from Abī ʿAbdillāh ﷺ who said: When the Noble Prophet ﷺ went to bed he would say:

أَللّٰهُمَّ بِسْمِكَ أَحْـيَا وَ بِسْمِكَ أَمُوتُ.

O Allah! By Your name do I live and by Your name do I die.

and when he awoke he would say:

أَلْحَمْدُ لِلّٰهِ الَّذِى أَحْـيَانِى بَعْدَ مَا أَمَاتَـنِى وَ إِلَيْهِ النُّشُورِ.

All praise be to Allah who gave me life after causing me to die, and to Him is the return.[4]

Note: This is also narrated by al-Ṣadūq in *al-Faqih* and al-Ṭabarsī in *al-Makārim*.[5]

4. In *al-Kāfī*: In his narration from Muḥammad ibn Marwān who said: Abū ʿAbdillāh ﷺ said: "Should I not tell you what the Noble Prophet ﷺ used to say when retiring to bed?" I said: "Yes." He said: "He ﷺ would recite Ayat al-Kursi[6] and then he would say:

بِسْمِ اللّٰهِ. آمَنْتُ بِاللّٰهِ وَ كَفَرْتُ بِالطَّاغُوتِ. أَللّٰهُمَّ احْفَظْنِى فِى مَنَامِى وَ فِى يَقْظَتِى.

In the name of Allah, I believe in Allah and disbelieve in the false gods. O Allah protect me in my sleep and when I am awake."[7]

5. Also: If the Noble Prophet ﷺ saw something scary in his sleep he would (remember Allah and) say:

هُوَ اللّٰهُ الَّذِی لاَ شَرِیكَ لَهُ.

He is Allah – the one who has no partner.

and when he stood for prayer he would say:

أَلْحَمْدُ لِلّٰهِ نُورُ السَّمٰوَاتِ وَ الأَرْضِ وَ الْحَمْدُ لِلّٰهِ قَـيُّومُ السَّمٰوَاتِ وَ الأَرْضِ وَ الْحَمْدُ لِلّٰهِ رَبُّ السَّمٰوَاتِ وَ الأَرْضِ وَ مَنْ فِيهِنَّ. أَنْتَ الْحَقُّ وَ قَوْلُكَ الْحَقُّ وَلِقَائُكَ الْحَقُّ وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ السَّاعَةُ حَقٌّ. أَللّٰهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أُنِيبُ وَ بِكَ خَاصَمْتُ وَ إِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِی مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ. أَنْتَ إِلٰهِی لاَ إِلٰهَ إِلاَّ أَنْتَ.

All praise is due to Allah, the Light of the heavens and the earth and the Sustainer of the heavens and the earth. All praise is for Allah, the Lord of the heavens and the earth and all therein. You are the Truth and Your words are true, the return to You is true, Paradise is true, Hell is true and the Appointed Time is true. O Allah! To You have I submitted and in You do I believe. In You do I put my trust and to You do I turn. With Your strength do I fight my enemies and from You do I seek justice. Please forgive my sins, of past and present, those I have done in hiding and those done openly. You are my God - there is no god but You - then he would brush his teeth before performing ablution.[8]

6. In *al-Kāfī*: In his narration from Muḥammad ibn Marwān who said: Abū ʿAbdillāh عليه السلام said: "Should I not tell you what the Noble Prophet ﷺ used to say when retiring to bed?" I said: "Yes." He said: "He ﷺ would recite Ayat al-Kursī[9] and then he would say:

بِسْمِ اللّٰهِ. آمَنْتُ بِاللّٰهِ وَ كَفَرْتُ بِاَلطَّاغُوتِ. أَللّٰهُمَّ احْفَظْنِي فِي مَنَامِي وَ فِي يَقْظَتِي.

In the name of Allah, I believe in Allah and disbelieve in the false gods. O Allah protect me in my sleep and when I am awake."[10]

7. In *al-Makārim*: He ﷺ would supplicate:

أَللّٰهُمَّ إِنِّی أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَیَّ رَبًّا وَ مِنْ مَالٍ يَكُونُ عَلَیَّ ضَيَاعاً وَ مِنْ زَوْجَةٍ تُشَيِّبَنِی قَبْلَ أَوَانَ مَشِيبَتِی.

O Allah! I seek refuge with You from an offspring who would rule over me, and from the wealth that would be the cause of my destruction and from the wife who would make me old before my time.[11]

8. In *al-Irshād* of al-Daylamī: When he ﷺ drank water he would say:

أَلْحَمْدُ لِلّٰهِ الَّذِی لَمْ يَجْعَلْهُ أُجَاجاً بِذُنُوبِنَا وَ جَعَلَهُ عَذْباً فُرَاتاً بِنِعْمَتِهِ.

All praise be to Allah, the One who did not make it (this water) bitter as a punishment for our sins, and made it sweet and quenching by His grace.[12]

9. In *al-Iqbāl*: From al-Sayyid Yaḥyā ibn al-Ḥusayn ibn Hārun al-Ḥusaynī in his Amāli: When the Noble Prophet ﷺ had eaten a few morsels, he would say:

أَللّٰهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَ سَقَيْتَ وَ أَرْوَيْتَ فَلَكَ الْحَمْدُ غَيْرَ مَكْفُورٍ وَ لاَ مُوَدَّعٍ وَ لاَ مُسْتَغْنًى عَنْكَ.

O Allah! To You belongs all praise. You have fed, given drink and quenched the thirst; so all praise belongs to you, without ingratitude, and without leave, and without (seeking) independence from You.[13]

10. When the Noble Prophet ﷺ ate or drank he said:

أَلْحَمْدُ لِلّٰهِ الَّذِی أَطْعَمَ وَ سَقی وَ سَوَّغَهَ وَ جَعَلَ لَهُ مَخْرَجاً.

All praise is for Allah, the One who gave food and drink, and allowed it to be consumed, and made a pathway and an outlet for it.[14]

11. In *al-Kāfī*: In his narration from Abī Usāmah in a ḥadīth from Abī ʿAbdillāh عليه السلام: A man asked him (among other things): "What is the sunnah regarding entering the lavatory?" He عليه السلام said: "Remember Allah, seek protection from Allah against the cursed Shaitan and when you have finished (relieving yourself) say:

أَلْحَمْدُ لِلّٰهِ عَلـی مَا أَخْرَجَ مِنِّی مِنَ الأَذی فِی یُسْرٍ وَ عَافِیةٍ.

All praise be to Allah for what he has removed from me of that which is harmful (to my body) with ease and well-being."[15]

12. From Shahīd al-Thāni in *Musakkin al-Fuʿād*: From ʿAlī عليه السلام: When the Noble Prophet ﷺ gave condolence he would say:

آجَرَكُمُ اللّٰهُ وَرَحِمَكُمْ.

May Allah recompense you and have mercy on you

And when he congratulated someone he would say:

بَارَكَ اللّٰهُ لَكُمْ وَ بَارَكَ اللّٰهُ عَلَيْكُمْ

May Allah bless you and keep you blessed.[16]

13. In *al-Majālis* of Shaykh al-Ṭūsī: In his narration from al-Hārith from ʿAlī عليه السلام who said: When the Noble Prophet صلى الله عليه وآله visited a sick person he would say:

أَذْهِبِ الْبَأْسَ رَبَّ الْبَأْسِ وَاشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ.

Remove the affliction O Lord of affliction, and cure him for You are the Healer, there is no other Healer but You.[17]

14. In *Tibb al-A'immah*: From Jābir from al-Bāqir عليه السلام who said: When the Noble Prophet صلى الله عليه وآله or someone from his family or (close) companions was afflicted with inflammation in the eyes, he would recite the following supplication:

أَللّٰهُمَّ مَتِّعْنِي بِسَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَـيْنِ مِنِّي وَانْصُرْنِي عَلـى مَنْ ظَلَمَنِي وَ أَرِنِي فِيهِ ثَأْرِي.

O Allah! Cause me to enjoy my hearing and my sight and make them continue with me until the day I die, and help me (to gain victory) over the one who oppresses me and take my vengeance from him.[18]

15. In *al-Makārim*: From Ibn ʿAbbās who said: The Noble Prophet ﷺ would teach us (to recite this) for all types of pains, fever and headache:

بِسْمِ اللهِ الْكَبِيرِ. أَعُوذُ بِاللهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ.

In the name of Allah the Great. I seek refuge with Allah the Almighty from the evil of all that gushes in the veins and from the evil of the heat of the Hellfire.[19]

16. In *Majmuʿat Warrām*: Whenever the Noble Prophet ﷺ was saddened by something, he would take recourse in fasting and prayer.[20]

17. al-Shahīd al-Thāni in *Musakkin al-Fuʿād*: Whenever an affliction befell the Noble Prophet ﷺ, he would stand, perform ablution, pray two rakʿahs and say:

أَللّٰهُمَّ قَدْ فَعَلْتُ مَا أَمَرْتَنَا فَأَنْـجِزْلَنَا مَا وَعَدْتَنَا.

O Allah! I have done as you commanded, so fulfill for us what you have promised us.[21]

18. Also: In his narration from ʿUmar ibn Udhaynah who said: I saw Abā ʿAbdillāh عليه السلام throw dust over the dead body (in the grave). He held the dust in his hand for some time and then threw it and he never threw more than three handfuls. So I asked him about this. He replied: "O ʿUmar! I was saying:

إِيْمَانًا وَ تَصْدِيقاً بِبَعْثِكَ هٰذَا مَا وَعَدَ اللّٰهُ وَرَسُولَهُ وَ صَدَقَ اللّٰهُ وَ رَسُولُهُ وَ مَا زَادَهُمْ إِلاَّ إِيـمَاناً وَ تَسْلِيماً.

(O Allah!) I believe and confirm that you will resurrect (all human beings); '... this is what Allah and his Prophet promised and Allah and His promised spoke the truth - and it only increased them in faith and submission'.[22]

19. In *al-Ihtijāj*: From Muḥammad ibn ʿAbdillāh ibn al-Humayri – in a ḥadīth on the answers to his questions from the one who is divinely protected: ...So he عليه السلام answered him: The *tawajjuh* is entirely non-obligatory, and the highly recommended *sunnah* which has been agreed upon is (for one to recite):

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِيفاً مسْلِماً وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلاَتِي وَنُسُكِي وَمَحْـيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. أَللّٰهُمَّ اجْعَلْنِي مِنَ الْمُسْلِمِينَ. أَعُوذُ بِاللّٰه السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ.

I have turned myself wholly towards the One who originated the heavens and the earth, as a Hanif Muslim, and I am not from the polytheists. Verily my prayer and my sacrifice and my life and my death are for Allah, the Lord of the Universe – He has no partner; and this is what I was commanded and I am from those who submit. O Allah! Place me among those who submit. I seek refuge with Allah from the accursed Shaytan. In the name of Allah, the All-beneficent the All-merciful... and then recite (Sūrah) al-Ḥamd.[23]

20. In *al-ʿUyūn*: From Yāsir al-Khādim and from Rayyān ibn Ṣalt and others from those who narrated it from Abī al-Ḥasan al-Riḍā ﷺ in a ḥ*a*dīth: When the (day of) *ʿeid* came, Maʿmun sent for al-Riḍā ﷺ asking him to ride to the *ʿeid* prayer and give the sermon ... and when Maʿmun insisted, he ﷺ said: O Amīr al-Mu`minīn[24], if you excuse me from this it will be more pleasing to me, and if you do not excuse me then I will come out for the ʿeid prayer as the Prophet of Allah ﷺ came out and as Amīr al-Mu`minīn ʿAlī ibn

Abī Tālib ﷺ came out ... so at sunrise al-Riḍā performed ghusl and wore a white turban made of cotton, placing one end of it on his chest and another end between his shoulders and said to all his slaves: "Do as I have done." Then he took a short staff in his hand and came out and we were with him. He ﷺ was barefoot, having rolled-up his trousers up to half the shank. When he stood and we walked in front of him, he raised his head toward the heavens and recited the takbīr four times ... and when he came to the door he stopped briefly and said:

أَللّٰهُ أَكْبَرُ أَللّٰهُ أَكْبَرُ أَللّٰهُ أَكْبَرُ عَلى مَا هَدَانَا أَللّٰهُ أَكْبَرُ عَلى مَا رَزَقَنَا مِنْ بَهِيمَةِ الأَنْعَامِ وَالْحَمْدُ لِلّٰهِ عَلى مَا أَبْلاَنَا.

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest for that which He has guided us to. Allah is the Greatest for what He has granted us of sustenance from the livestock, and all praise is due to Allah for what He has destined for us.

He recited this loudly and we also recited it loudly... and he said this three times... and Abū al-Ḥasan ﷺ would walk and stop briefly after every ten steps, reciting the takbīr four times.[25]

21. In *al-Faqih*: When the Noble Prophet ﷺ supplicated for rain he would recite:

أَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهَايِمَكَ وَانْشُرْ رَحْمَتَكَ وَأَحْيِ بِلاَدَكَ الْمَيِّتَةَ.

O Allah! Give water to Your servants and Your creatures, and spread Your mercy, and give life to Your lifeless land.

And he would repeat it three times.[26]

22. In *ʿAwārif al-Maʿārif*: Amīr al-Mu`minīn ﷺ narrated that the Noble Prophet ﷺ used to say in his sajdah:

أَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللّٰهُ أَحْسَنُ الْخَالِقِينَ.

O Allah! I have prostrated before You, and believed in You and submitted myself to You. My face has prostrated to the One who created it and fashioned it, giving it (the power of) hearing and sight; so blessed is Allah the best of Creators.[27]

23. In the book *al-Ghārāt* of al-Thaqafī: From ʿUbāyah who said: Amīr al-Mu'minīn ﷺ wrote to Muḥammad ibn Abī Bakr: Observe your rukūʿ... and when the Noble Prophet ﷺ stood from the rukūʿ he said:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ أَللّٰهُمَّ لَكَ الْحَمْدُ مِلْءَ سَمٰوَاتِكَ وَمِلْءَ أَرْضِكَ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ.

Allah listens to the one who glorifies Him. O Allah! Glory be to You, (a glory that is) filling Your heavens and filling Your earth and filling up whatever You wish.[28]

24. In *al-Biḥār* from *al-Dhikrā*: On the supplication recited between the two sajdahs – it has been narrated from the Noble Prophet ﷺ that he used to say between them:

أَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَجِرْنِي وَعَافِنِي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ. تَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِينَ.

O Allah! Forgive me, and have mercy on me, and keep me safe and grant me well-being. I am needy of the good that You have sent down to me. Blessed is Allah, the Lord of the Universe.[29]

25. al-Ṣadūq in *Fadhā'il al-Ash'hur*: In his narration from ʿAbdillāh ibn Masʿud, from the Noble Prophet ﷺ who said: I swear by the One who sent me with the Truth - Jibraʿīl informed me from Isrāfil, from his Lord the Almighty that He ﷻ said: The one who prays on the last night of the month of Ramaḍān ten rakʿahs, reciting in every rakʿah 'Fātiḥat al-Kitāb' (Sūrah al-Ḥamd) once and 'Qul HuwAllahu Aḥad' (Sūrah al-Ikhlāṣ) ten times and reciting in his rukūʿ and his sujūd ten times:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلاَ إِلٰهَ إِلاَّ اللّٰهُ وَاللّٰهُ أَكْبَرُ.

'*SubḥānAllahi wal Ḥamdu Lillāhi wa Lā Ilāha IllAllahu WAllahu Akbar*' and recites the tashahhud and salām after every two rakʿahs. And when he completes the last of the ten rakʿahs, after the salām he recites: 'Astaghfirullāh' one thousand times after which he goes into sajdah and says:

يَا حَيُّ يَا قَـيُّومُ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ يَا رَحْمٰنُ الدُّنْـيَا وَالآخِرَةِ وَرَحِيمَهُمَا يَا أَرْحَمَ الرَّاحِمِينَ يَا إِلٰهَ الأَوَّلِينَ وَالآخِرِينَ إِغْفِرْ لَنَا ذُنُوبَنَا وَتَقَبَّلْ مِنَّا صَلاَتَنَا وَصِيَامَنَا وَقِيَامَنَا.

O Ever-Living! O Self-Subsisting! O Lord of Might and Majesty! O Merciful in this world and hereafter and Compassionate in them both! O Most Merciful of mercifuls! O Master of the first ones and the last ones! Forgive us our sins and accept from us our prayers and fasting and good deeds

...The Noble Prophet ﷺ said: This was a gift especially for me and the men and women of my Ummah which Allah ﷻ did not give anyone before me, from the prophets and others.[30]

26. From *al-Qutb* in *al-Da'awāt*: From the Noble Prophet ﷺ who said: Jibra`īl instructed me to recite the Quran while standing, and to glorify Allah while in the state of rukūʿ, and to praise Him while in sajdah and to supplicate to him while sitting.[31]

27. From Aḥmad ibn al-Fahd in *ʿUddat al-Dāʿī*: The Noble Prophet ﷺ would raise his hands when he invoked and supplicated (to Allah) just as a beggar does when seeking food.[32]

Note: This has (also) been narrated by Shaykh Ṭūsī in *al-Majālis* and *al-Akhbār* from Muḥammad and Zayd - the two sons of ʿAlī ibn al-Ḥusayn عليه السلام, from their father from al-Ḥusayn عليه السلام.[33]

2. HIS DUʿĀ WHEN HE LOOKED IN THE MIRROR

28. In *al-Ja'fariyāt*: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī عليه السلام that whenever the Noble Prophet ﷺ looked in the mirror, he said:

أَلْحَمْدُ لِلّٰهِ الَّذِی أَكْمَلَ خَلْقِی وَأَحْسَنَ صُورَتِی وَزَانَ مِنِّی مَاشَانَ مِنْ غَيْرِی وَهَدَانِی لِلإِسْلاَمِ وَمُنَّ عَلَیَّ بِالنُّبُوَّةِ.

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 Islām, and blessed me with prophethood.[34]

29. From al-Shaykh Abī al-Fattuh in his *Tafsīr*: From al-Ṣādiq عليه السلام who said: When the Noble Prophet ﷺ looked in the mirror he said:

أَلْحَمْدُ لِلّٰهِ الَّذِى أَحْسَنَ خَلْقِى وَخُلْقِى وَزَانَ مِنِّى مَاشَانَ مِنْ غَـيْرِى.

Praise be to Allah who made excellent my creation and my character, and made graceful from me what he made disgraceful from others.[35]

3. HIS DUʿĀ WHEN SITTING ON HIS MOUNT

30. In *Āwali al-La'āli*: About the Noble Prophet ﷺ: Whenever he sat on his mount as he departed for a journey, he would recite takbīr thrice then say:

سُبْحَانَ الَّذِى سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلـى رَبِّنَا لَمُنْقَلِبُونَ. أَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِى سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوى وَمِنَ الْعَمَلِ مَا تَرْضى. أَللّٰهُمَّ هَوِّنْ عَلَيْـنَا سَفَرَنَا وَأَطْوِ عَنَّا بُعْدَهُ. أَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيفَةُ فِى الأَهْلِ. أَللّٰهُمَّ إِنِّى أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ فِى الأَهْلِ وَالْمَالِ.

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 melancNoble of being in a different place and from witnessing anything bad in the family and wealth.

And when he returned, he said:

آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

We return (home while) repenting, worshipping and praising our Lord.[36]

4. HIS DUʿĀ IN THE NIGHT WHILE TRAVELLING

31. In *al-Āwali*: From the Noble Prophet ﷺ: When he was traveling on a journey and night fell, he said:

أَرْضُ رَبِّي وَرَبُّكِ اللّٰهُ. أَعُوذُ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا يَدُبُّ عَلَيْكِ وَأَعُوذُ بِاللّٰهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَ ـدِ وَوَالِدٍ وَمَا وَلَدَ.

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.[37]

5. HIS DUʿĀ WHEN HE WORE NEW CLOTHES

32. In *al-Makārim*: From the Noble Prophet ﷺ that when he wore new clothes he said:

أَلْحَمْدُ لِلّٰهِ الَّذِی كَسَانِی مَا يُوَارِی عَوْرَتِی وَأَتَجَمَّلُ بِهِ فِی النَّاسِ.

Praise be to Allah who clothed me with what covers my nakedness and with what I adorn myself among the people.[38]

33. Also: When he ﷺ 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 ﷻ – 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."[39]

34. Also: Whenever he ﷺ wore new clothes and stood up, and was about to leave (his house), he said:

أَللّٰهُمَّ بِكَ اسْتَتَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَ بِكَ اعْـتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ. أَللّٰهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ رَجَايِي. أَللّٰهُمَّ اكْفِنِي مَا أَهَمَّنِي وَمَا لاَ أَهْـتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلاَ إِلٰهَ غَيْرُكَ. أَللّٰهُمَّ زَوِّدْنِي التَّقْوى وَاغْفِرْ لِي ذَنْبِي وَوَجِّهْنِي لِلْخَيْرِ حَيْثُ مَا تَوَجَّهْتُ.

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.[40]

6. HIS DUʿĀ WHEN HE STOOD UP FROM WHERE HE WAS SITTING

35. From al-Ghazālī in *al-Iḥyā'*: When he would stand from where he was sitting he would say:

سُبْحَانَكَ أَللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

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.[41]

7. HIS DUʿĀ WHEN ENTERING AND LEAVING THE MASJID

36. From al-Shaykh al-Ṭūsī in *al-Majālis*: Narrated from ʿAbdillāh ibn al-Ḥasan from his mother Fatimah bint al-Ḥusayn from her father from ʿAlī عليه السلام: Whenever the Noble Prophet ﷺ entered the masjid he would say:

أَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

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

And when he used to leave he would say:

أَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رِزْقِكَ.

O Allah! Open for me the doors of Your Sustenance.[42]

37. From al-Tabari in the book *al-Imāmah*: Narrated from ʿAbdillāh ibn al-Ḥasan from Fatimah al-Sughra, from her father al-Ḥusayn, from Fatimah al-Kubra bint Rasulillah, peace be upon them all: When the Noble Prophet ﷺ entered the masjid, he would say:

بِسْمِ اللهِ. أَللّٰهُمَّ صَلِّ عَلـى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْلِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

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

And when he came out he would say:

بِسْمِ اللهِ. أَللّٰهُمَّ صَلِّ عَلـى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْلِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

In the name of Allah. O Allah! Bless Muḥammad and the progeny of Muḥammad, and forgive my sins and open for me the doors of Your Grace.[43]

8. HIS DUʿĀ WHEN HE RETIRED TO HIS BED

38. In *al-Makārim*: When he ﷺ 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:

أَللّٰهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

O Allah! Keep me safe from Your Wrath on the day when You resurrect Your servants.[44]

39. Also: He ﷺ 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:

بِسْمِ اللهِ أَمُوتُ وَ أَحْيَا وَ إِلَى اللهِ الْمَصِيرُ. أَللّٰهُمَّ آمِنْ رَوْعَتِي وَ اسْتُرْ عَوْرَتِي وَ أَدِّ عَنِّي أَمَانَتِي.

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.[45]

40. Also: He ﷺ used to recite āyat al-Kursi before sleeping, saying: Jibra`īl عليه السلام came to me and said: "O Muḥammad! Verily there is a mischievous jinn who deceives you in your sleep so you must recite the āyat al-Kursi (to ward off his evil)."[46]

9. HIS DUʿĀ WHEN THE TABLE-SPREAD IS LAID OUT

41. In *al-Kāfī*: Narrated from Aḥmad ibn al-Ḥasan al-Maythami who ascribed it to an infallible; he said: When the table-spread was laid out in front of the Noble Prophet ﷺ he said:

سُبْحَانَكَ أَللّٰهُمَّ مَا أَحْسَنَ مَا تَبْتَلِينَا سُبْحَانَكَ مَا أَكْثَرَ مَا تُعْطِيناَ سُبْحَانَكَ مَا أَكْثَرَ مَا تُعَافِينَا. أَللّٰهُمَّ أَوْسِعْ عَلَيْنَا وَعَلـى فُقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

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.[47]

42. In *al-Makārim*: When the table-spread was laid out in front of the Noble Prophet ﷺ he said:

بِسْمِ اللّٰهِ. أَللّٰهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةَ الْجَنَّةِ.

In the name of Allah. O Allah! Make it an appreciated blessing by means of which the bounties of paradise are attained.[48]

10. HIS DUʿĀ WHEN HE TOUCHED THE FOOD

43. In *al-Makārim*: When he placed his hand on the food he said:

بِسْمِ اللّٰهِ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَعَلَيْكَ خَلْفَهُ.

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.[49]

11. HIS DUʿĀ WHEN THE TABLE-SPREAD WAS PICKED UP

44. In *al-Kāfī*: Narrated from Ibrāhim ibn Mahzam from someone from Abī Jaʿfar ﷺ who said: When the table-spread was picked up, the Noble Prophet ﷺ said:

أَللّٰهُمَّ أَكْثَرْتَ وَأَطَبْتَ وَبَارَكْتَ فَأَشْبَعْتَ وَأَرْوَيْتَ. أَلْحَمْدُ لِلّٰهِ الَّذِى يُطْعِمُ وَلاَ يُطْعَمُ.

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.[50]

12. HIS DUʿĀ WHEN EATING AND DRINKING MILK

45. In *al-Kāfī*: Narrated from ʿAbdullāh ibn Sulaymān from Abī Jaʿfar ﷺ who said: The Noble Prophet ﷺ would not eat any food nor drink any beverage but that he would say:

أَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَأَبْدِلْنَا بِهِ خَيْراً مِنْهُ.

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

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

أَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

O Allah! Bless it for us and increase it for us.[51]

Note: This has also been narrated by him and by al-Barqi with a different chain of narrators.[52]

46. In *al-Iqbāl*: Upon eating a morsel, the Noble Prophet ﷺ would say:

أَللّٰهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَأَسْقَيْتَ وَرَوَيْتَ. فَلَكَ الْحَمْدُ غَيْرُ مَكْفُورٍ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنـى عَـنْكَ.

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.[53]

13. HIS DUʿĀ WHEN HE SAW FRESH FRUIT

47. From al-Ṣadūq in *al-Majālis*: Narrated from Wahab from Jaʿfar ibn Muḥammad from his fathers from ʿAlī ﷺ who said: When the Noble Prophet ﷺ saw fresh fruit, he would kiss it and place it on his eyes and mouth, then he would say:

أَللّٰهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهَا فِى عَافِيةٍ فَأَرِنَا آخِرَهَا فِى عَافِيةٍ

O Allah! Just as You have shown us its beginning in well-being, show us its end in well-being.[54]

14. HIS DUʿĀ WHEN HE ENTERED THE WASHROOM

48. In *al-Faqih*: When the Noble Prophet ﷺ wanted to enter the washroom he said:

أَللّٰهُمَّ إِنِّى أَعُوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ الْخَبِيثِ الْمُخْبَثِ الشَّيْطَانِ أَللّٰهُمَّ أَمْطِ عَنِّى الأَذى وَأَعِذْنِى مِنَ الشَّيْطَانِ الرَّجِيمِ.

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:

أَللّٰهُمَّ أَذْهِبْ عَنِّي الْقَذى وَالأَذى وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

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:

أَللّٰهُمَّ كَمَا أَطْعَمْتَنِيهِ طَيِّبًا فِي عَافِيَةٍ فَأَخْرِجْهُ مِنِّي خَبِيثًا فِي عَافِيَةٍ.

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 ﷺ entered the toilet he would say:

أَلْحَمْدُ لِلّٰهِ الْحَافِظِ الْمُؤَدِّي.

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:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَخْرَجَ عَنِّي أَذَاهُ وَأَبْقى فِيَّ قُوَّتَهُ فَيَالَهَا مِنْ نِعْمَةٍ لاَ يُقَدِّرُ الْقَادِرُونَ قَدْرَهَا.

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.[55]

15. HIS DUʿĀ WHEN HE PASSED BY THE GRAVES

49. From Ibn Qūlawayh in *al-Kāmil*: In his narration from Muḥammad ibn Muslim from Abī Jaʿfar ﷺ who said: I heard him say: When the Noble Prophet ﷺ passed by the graves of a group of believers he said:

أَلسَّلاَمُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لاَحِقُونَ.

Peace be unto you from the dwellings of the community of believers and we shall – if Allah wills – be joining you.[56]

16. HIS DUʿĀ WHEN VISITING THE GRAVES

50. From Ibn Qūlawayh in *al-Kāmil*: In his narration from Safwān al-Jammāl who said: I heard Abā ʿAbdillāh ﷺ saying: The Noble Prophet ﷺ used to come away from the people with some of his companions every Thursday evening and go to the graveyard of Baqi in Madīnah and say three times:

أَلسَّلاَمُ عَلَيكُمْ يَا أَهْلَ الدِّيَارِ.

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

رَحِمَكُمُ اللّٰهُ.

May Allah have mercy on you.[57]

17. HIS DUʿĀ IN THE EVENT OF SOMETHING PLEASING OR DISTRESSING COMING UPON HIM

51. In *al-Kāfī*: Narrated from al-Muthannā al-Ḥannāṭ from Abī ʿAbdillāh ﷺ who said: When something pleasing befell the Noble Prophet ﷺ he said:

أَلْحَمْدُ لِلّٰهِ عَلٰى هٰذِهِ النِّعْمَةِ.

Praise be to Allah for this blessing.

And when something distressing befell him he said:

أَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ.

Praise be to Allah in every situation.[58]

18. HIS DUʿĀ WHEN HE SAW WHAT HE LIKED

52. In *al-Makārim*: From Amīr al-Mu`minīn عليه السلام who said: When the Noble Prophet ﷺ saw what he liked he said:

أَلْحَمْدُ لِلّٰهِ الَّذِی بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Praise be to Allah, the One who completes (and perfects) all that is good with His bounty.[59]

19. HIS DHIKR WHEN HE HEARD THE ADHĀN

53. In *al-Da`āim*: It has been narrated to us from ʿAlī ibn al-Ḥusayn عليهما السلام that when the Noble Prophet ﷺ heard the ādhan, he would repeat what the mua'dhin said, and when he said:

حَیَّ عَلـی الصَّلاَةِ حَیَّ عَلـی الْفَلاَحِ حَیَّ عَلـی خَیْرِ الْعَمَلِ.

Hurry to the prayer. Hurry to success. Hurry to the best of actions, he ﷺ said:

لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللّٰهِ.

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

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

أَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَةِ وَ الصَّلاَةِ القَايِمَةِ أَعْطِ مُحَمَّداً سُؤْلَهُ يَوْمَ الْقِـيَامَةِ وَ بَلِّغْهُ الدَّرَجَةَ الْوَسِيلَةِ مِنَ الْجَنَّةِ وَ تَقَبَّلْ شَفَاعَتَهُ فِى أُمَّتِهِ.

O Allah! Lord of this perfect call and established prayer, grant Muḥammad his request on the day of Judgment, and raise his status to the means of reaching paradise and accept his intercession for his Ummah.[60]

20. HIS DHIKR AT THE END OF THE MAGHRIB PRAYER

54. In *al-Ja'fariyāt*: In his narration from Ja'far ibn Muḥammad from his fathers from 'Alī ﷺ that the Noble Prophet ﷺ used to recite (the following) in the third rak'ah of the Maghrib prayer:

﴿ رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْـتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾

'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'.[61]

21. HIS DHIKR AND DUʿĀ IN THE QUNUT OF THE WITR PRAYER

55. In *al-Faqih*: The Noble Prophet ﷺ used to seek forgiveness seventy times in the Wiṭr Prayer and then say seven times:

هٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ.

This is the position of the seeker of protection with You from the hellfire.[62]

56. Also: The Noble Prophet ﷺ used to say in the qūnut of the Wiṭr Prayer:

أَللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لاَ يُقْضى عَلَيْكَ سُبْحَانَكَ رَبَّ الْبَيْتِ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أُؤْمِنُ بِكَ وَ أَتَوَكَّلُ عَلَيْكَ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِكَ يَا رَحِيمُ.

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![63]

22. HIS DUʿĀ WHEN OPENING THE FAST

57. In *al-Kāfī*: Narrated from al-Sakuni from Jaʿfar from his fore-fathers ﷺ: Whenever the Noble Prophet ﷺ opened his fast, he would say:

أَللّٰهُمَّ لَكَ صُمْنَا وَ عَلـى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا. ذَهَبَ الْظَمَأُ وَ ابْـتَلَّتِ الْعُرُوقُ وَ بَقِيَ الأَجْرُ.

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.[64]

23. HIS DUʿĀ AFTER THE PRAYER

58. In *Majmu'at al-Shaheed*, quoting from the book of Fadhl ibn Muḥammad al-Ash'ari: From Masma' from Abī Bakr al-Hadhramī from Abī Jaʿfar ﷺ who said: When the Noble Prophet ﷺ had finished reciting the shahadatayn and the salām, he would sit down cross-legged and place his right hand on his head, then say:

بِسْمِ اللهِ الَّذِی لاَ إِلٰهَ إِلاَّ هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمٰنُ الرَّحِيمُ صَلِّ عَلـى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَذْهِبْ عَنِّی الْهَمَّ وَ الْحُزْنَ.

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 Muḥammad and the progeny of Muḥammad and take away from me all distress and sorrow.[65]

59. In *al-Kāfī*: Narrated from Muḥammad ibn al-Faraj who said: Abū Jaʿfar ibn al-Riḍā ﷺ wrote to me: ... And when the Noble Prophet ﷺ had completed his prayer, he would say:

أَللّٰهُمَّ اغْفِرْلِی مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْـلَـنْتُ وَإِسْرَافِی عَلـى أَمْرِی (نَفْسِی) وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّی. أَللّٰهُمَّ أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لاَ إِلٰهَ إِلاَّ أَنْتَ بِعِلْمِكَ الْغَيْبَ وَبِقُدْرَتِكَ عَلـى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِی فَأَحْيِنِی وَتَوَفَّنِی إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِی. أَللّٰهُمَّ إِنِّ ىٔ أَسْأَلُكَ خَشْـيَـتَكَ فِی السِّرِّ وَالْعَلاَنِيَةِ وَكَلِمَةَ الْحَقِّ فِی الْغَضَبِ وَالرِّضَا وَالْقَصْدَ فِی الْفَقْرِ وَالْغِنـى. وَأَسْأَلُكَ نَعِيماً لاَيَنْفَدُ وَقُرَّةَ عَيْنٍ لاَ يَنْقَطِعُ.

وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَبَرَكَةَ الْمَوْتِ بَعْدَ الْعَيْشِ وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ النَّظَرِ إِلـى وَجْهِكَ وَشَوقاً إِلـى رُؤْيَتِكَ وَلِقَايِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ. أَللّٰهُمَّ زَيِّنَّا بِزِينَةِ الإِيـمَانِ وَاجْعَلْنَا هُدَاةً مُهْدِيّـينَ. أَللّٰهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ عَزِيـمَـةَ الرَّشَادِ وَالثَّبَاتَ فِي الأَمْرِ وَالرُّشْدَ. وَأَسْأَلُكَ شُكْرَ نِعَمِكَ وَحُسْنَ عَافِيَتِكَ وَأَدَاءَ حَقِّكَ. وَأَسْأَلُكَ يَا رَبِّ قَلْباً سَلِيماً وَلِسَاناً صَادِقاً وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ وَأَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ فَإِنَّكَ تَعْلَمُ وَلاَ نَعْلَمُ وَأَنْتَ عَلاَّمُ الْغُيُوبِ.

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.[66]

24. HIS DUʿĀ AFTER THE NĀFILAH OF THE FAJR PRAYER

60. In *al-Ǧaʿfariyāt*: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī ﷺ that when the Noble Prophet ﷺ had prayed two rakʿahs before the morning prayer, he laid down on his right side and placed his right hand under his right cheek, then said:

إِسْتَمْسَكْتُ بِعُرْوَةِ اللهِ الْوُثْقى الَّتِي لاَ انْفِصَامَ لَهَا وَاسْتَعْصَمْتُ بِحَبْلِ اللهِ الْمَتِينِ. أَعُوذُ بِاللهِ مِنْ فَوْرَةِ الْعَرَبِ وَالْعَجَمِ وَأَعُوذُ بِاللهِ مِنْ شَرِّ شَيَاطِينِ

الإِنْسِ وَالْجِنِّ. تَوَكَّلْتُ عَلـى اللهِ طَلَبْتُ حَاجَتِي مِنَ اللهِ حَسْبِيَ اللهُ ونِعْمَ الْوَكِيلُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ 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.[67]

25. HIS DUʿĀ AFTER THE FAJR PRAYER

61. From Mufid *al-Dīn* in *al-Majālis*: Narrated from Abī Barzah al-Aslami from his father who said: When the Noble Prophet ﷺ had offered the Fajr Prayer, he raised his voice until his companions could hear him, and said:

أَللّٰهُمَّ أَصْلِحْ لِي دِيْـنِيَ الَّذِى جَعَلْتَهُ لِي عِصْمَةً. أَللّٰهُمَّ أَصْلِحْ لِي دُنْـيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِى. أَللّٰهُمَّ أَصْلِحْ لِي آخِرَتِيَ الَّتِي جَعَلْتَ إِلَيْهَا مَرْجَعِي. أَللّٰهُمَّ

إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِعَفْوِكَ مِنْ نِقْمَتِكَ. أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ لاَ مَانِعَ لِمَا أَعْطَـيْتَ وَلاَ مُعْطِيَ 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.[68]

62. From al-Qutb in his *Da'awāt*: When the Noble Prophet ﷺ had offered the morning prayer he said:

أَللّٰهَمَّ مَتِّعْنِـى بِسَمْعِى وَ بَصَرِى وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّى وَ أَرِنِـى ثَارِى مِنْ عَدُوِّى.

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.[69]

26. HIS DHIKR AFTER THE FAJR PRAYER

63. From Sayyid Ibn Ṭāwūs in *al-Iqbāl*: Narrated from Jaʿfar ibn Muḥammad from his father ﷺ, who said in a *ḥadīth*: When the Noble Prophet ﷺ had completed his morning prayer, he would (continue to) face the *qiblah* until sunrise, invoking Allah the Almighty ﷻ. At this time, ʿAlī ibn Abī Ṭālib ﷺ would come forward and sit behind the Noble Prophet ﷺ and the people would come to seek permission to ask for their needs, and this is what the Prophet of Allah ﷺ had instructed them to do.[70]

27. HIS DUʿĀ AFTER THE DHUHR PRAYER

64. From Sayyid Ibn Ṭāwūs in *al-Iqbāl*: Narrated from al-Hādi from his fathers from Abī ʿAbdillāh from Amīr al-Mu`minīn ﷺ from the Noble Prophet ﷺ: From among his supplications after the *Dhuhr* Prayer was:

لاَ إِلٰهَ إِلاَّ اللّٰهُ الْعَظِيمُ الْحَلِيمُ لاَ إِلٰهَ إِلاَّ اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَللّٰهُمَّ لاَ تَدَعْ لِي ذَنْباً إِلاَّ غَفَرْتَهُ وَلاَ هَمّاً إِلاَّ فَرَّجْتَهُ وَلاَ كَرْباً إِلاَّ كَشَفْتَهُ وَلاَ سُقْماً إِلاَّ شَفَيْتَهُ وَلاَ عَيْباً إِلاَّ سَتَرْتَهُ

وَلاَ رِزْقاً إِلاَّ بَسَطْتَهُ وَلاَ خَوْفاً إِلاَّ آمَنْتَهُ (وَلا دَيْـناً إِلاَّ قَضَيْـتَهُ) وَلاَ سُوءً إِلاَّ صَرَفْتَهُ وَلاَ حَاجَةً هِيَ لَكَ رِضاً وَلِي فِيهَا صَلاَحٌ إِلاَّ قَضَيْتَهَا 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.[71]

28. HIS DUʿĀ IN HIS SUJUD (PROSTRATION)

65. In *al-Biḥār*: Narrated from ʿAbdillāh ibn Sinān from Abī ʿAbdillāh ﷺ that when the Noble Prophet ﷺ put his face (on the earth) for *sujud*, he would say:

أَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَـتُكَ أَرْجى عِنْدِى مِنْ عَمَلِي فَاغْفِرْ لِي ذُنُوبِي يَا حَيّاً لاَ يَمُوتُ.

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![72]

29. HIS DUʿĀ WHEN HE WANTED TO LEAVE (AFTER COMPLETING) HIS PRAYER

66. In *al-J̌aʿfariyāt*: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī ﷺ, that when the Noble Prophet ﷺ wanted to leave (after completing) the prayer, he passed his right hand over his forehead then said:

أَللّٰهُمَّ لَكَ الْحَمْدُ لاَ إِلٰهَ إِلاَّ أَنْتَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. أَللّٰهُمَّ اذْهِبْ عَنَّا الْهَمَّ وَالْحُزْنَ وَالْفِتَنَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

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 ﷻ will give him what he has asked for.[73]

30. HIS DUʿĀ AFTER THE PRAYER

67. In *Kanz* of al-Karājiki: Narrated from Anas who said: After the prayer, the Noble Prophet ﷺ would supplicate, saying:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَقَلْبٍ لاَ يَخْشَعُ وَنَفْسٍ لاَ تَشْبَعُ وَدُعَاءٍ لاَ يُسْمَعُ. أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هٰؤُلاَءِ الأَرْبَعِ.

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.[74]

31. HIS ṢALĀH AND DUʿĀ AT THE BEGINNING OF THE NEW YEAR

68. From Sayyid Ibn Ṭāwūs in *al-Iqbāl*: Narrated from Muḥammad ibn al-Fudhayl al-Sayrafi who said: It was narrated to us from ʿAlī ibn Mūsā al-Riḍā from his father, from his grandfather, from his fathers عليهم السلام, who said: On the first day of *Muḥarram*, the Noble Prophet ﷺ would offer two *rakʿahs* after which he would raise his hands and supplicate thrice with the following supplication:

أَللّٰهُمَّ أَنْتَ الإِلٰهُ الْقَدِيـمُ وَهٰذِهِ سَنَةٌ جَدِيدَةٌ فَأَسْأَلُكَ فِيهَا الْعِصْمَةَ مِنَ الشَّيْطَانِ وَالْقُوَّةَ عَلـى هٰذِهِ النَّفْسِ الأَمَّارَةِ بِالسُّوءِ وَالإِشْتِغَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ يَا كَرِيـمُ يَا ذَاالْجَلاَلِ وَالإِكْرَامِ يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ يَا ذَخِيرَةَ مَنْ لاَ ذَخِيرَةَ لَهُ يَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ يَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ يَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ يَا كَنْزَ مَنْ لاَ كَنْزَ لَهُ يَا حَسَنَ الْبَلاَءِ يَا عَظِيمَ الرَّجَاءِ يَا عِزَّ الضُّعَـفَاءِ يَا مُنْقِذَ الْغَرْقى يَا مُنْجِيَ الْهَلْكى يَا مُنْعِمُ يَا مُجْمِلُ يَا مُفْضِلُ يَا مُحْسِنُ أَنْتَ الَّذِى سَجَدَ لَكَ سَوَادُ اللَّيلِ وَنُورُ النَّهَارِ وَضَوْءُ الْقَمَرِ وَشُعَاعُ الشَّمْسِ وَدَوِيُّ الْمَاءِ وحَفِيفُ الشَّجَرِ يَا اللّٰهُ لاَ شَرِيكَ لَكَ. أَللّٰهُمَّ اجْعَلْنَا خَيْراً مِمَّا يَظُنُّونَ وَاغْفِرْ لَنَا مَا لاَ يَعْلَمُونَ حَسْبِيَ اللّٰهُ لاَ إِلٰهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُولُو الأَلْبَابِ رَبَّنَا لاَ تُزِغْ قُلُوبَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

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.[75]

32. HIS DUʿĀ ON THE NIGHT OF FIFTEENTH OF SHAʿBĀN

69. From Sayyid ibn Ṭāwūs in *al-Iqbāl*: Among the actions to be performed on the eve of the fifteenth of Shaʿbān are... and the Noble Prophet ﷺ used to supplicate on this night and say:

أَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ وَمِنَ الْيَقِينِ مَا يَهُونُ عَلَيْنَا بِهِ مُصِيبَاتِ الدُّنْـيَا. أَللّٰهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْـيَيْـتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلـى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلـى مَنْ عَادَانَا وَلاَ تَجْعَلْ مُصِيبَتَنَا فِي دِيْنِنَا وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَـرَ هَمِّـنَا وَلاَ مَبْلَغَ عِلْمِنَا وَلاَ تُسَلِّطْ عَلَيْنَا 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.[76]

70. In *al-Iqbāl*: In the narration from his grandfather Abī Jaʿfar al-Ṭūsī, from one of the Noble Prophet's wives who said: "On the night when the Prophet of Allah ﷺ 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:

أَصْبَحْتُ إِلَيْكَ فَقِيراً خَائِفاً مُسْتَجِيراً فَلاَ تُبَدِّلْ إِسْمِى وَلاَ تُغَيِّرْ جِسْمِى وَلاَ تَجْتَهِدْ بَلاَئِى وَاغْفِرْ لِى.

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:

سَجَدَ لَكَ سَوَادِى وَخَيَالِى وَآمِنَ بِذٰلِكَ فُؤَادِى. هٰذِهِ يَدَاىَ بِمَا جَنَيْتُ عَلَى نَفْسِى يَا عَظِيمُ تُرجى لِكُلِّ عَظِيمٍ إِغْفِرْ لِى ذَنْبِىَ الْعَظِيمَ فَإِنَّهُ لاَ يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلاَّ الْعَظِيمُ.

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:

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ.

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:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمٰوَاتُ وَالأَرْضُ وَقَشَعَتْ بِهِ الظُّلُمَاتُ وَصَلُحَ بِهِ أَمْرُ الأَوَّلِينَ وَالآخِرِينَ أَنْ يَحِلَّ عَلَيَّ غَضَبُكَ أَوْ يَنْزِلَ عَلَيَّ سَخَطُكَ. أَعُوذُ مِنْ زَوَالِ نِعْمَتِكَ وَفَجْأَةِ نِقْمَتِكَ وَتَحْوِيلِ عَافِيَتِكَ وَجَمِيعِ سَخَطِكَ. لَكَ الْعُتْبَى فِيمَا اسْتَطَعْتُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ.

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 Noble Prophet ﷺ 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 Shaʿbān. In it are 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."[77]

33. HIS DUʿĀ UPON SEEING THE NEW-MOON

71. From Shaykh Ṭūsī in *al-Amālī*: Narrated from Muḥammad ibn Hanafaiyya from ʿAlī عليه السلام who said: When the Noble Prophet ﷺ looked at the new-moon, he would raise his hands and say:

بِسْمِ اللهِ أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَ الإِيـمَانِ وَ السَّلاَمَةِ وَ الإِسْلاَمِ رَبِّي وَرَبُّكَ اللهِ.

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.[78]

34. HIS DUʿĀ UPON SEEING THE NEW-MOON OF THE MONTH OF RAMADHĀN

72. From Sayyid ibn Ṭāwūs in the section on the actions to be performed in the month of *Ramaḍān*: From Muḥammad ibn Hanafiyya from Amīr al-Mu`minīn عليه السلام who said: When the Noble Prophet ﷺ saw the new-moon of the month of *Ramaḍān*, he turned his face towards the *qiblah* and said:

أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيـمَانِ وَالسَّلاَمَةِ وَالإِسْلاَمِ وَالْعَافِيةِ الْمُجَلَّلَةِ وَدِفَاعِ الأَسْقَامِ وَالْعَوْنِ عَلـى الصَّلاَةِ وَالصِّيَامِ وَتِلاَوَةِ الْقُرآنِ. أَللّٰهُمَّ سَلِّمْـنَا لِشَهْرِ رَمَضَانَ وَتُسَلِّمْهُ مِنَّا وَسَلِّمْنَا فِيهِ حَتّى يَنْقَضِيَ عَنَّا شَهْرُ رَمَضَانَ وَقَدْ عَفَوْتَ عَنَّا وَغَفَرْتَ لَنَا وَرَحِمْتَنَا.

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 Quran. O Allah! Make us turn to the month of Ramaḍān and make it receive us, and make us submissive in it, until the month of Ramaḍān ends while You have pardoned and forgiven us and had mercy on us.[79]

35. HIS DAILY DHIKR

73. In *al-Kāfī*: Narrated from Abī al-Ḥasan al-Anbārī from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet صلى الله عليه وآله used to praise Allah three hundred and sixty times a day, the (same as the) number of canals in the body, saying:

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلى كُلِّ حَالٍ.

Many praises be to Allah – Lord of the Universe - in all conditions.[80]

74. Also: Narrated from Yaʿqub ibn Shuʿaib who said: I heard Abā ʿAbdillāh عليه السلام saying: The Noble Prophet صلى الله عليه وآله 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 Noble Prophet صلى الله عليه وآله said:

أَلْحَمْدُ لِلّٰهِ كَثِيراً عَلـى كُلِّ حَالٍ.

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.[81]

75. From Shaykh Ṭūsī in *al-Majālis* and *al-Akhbār*: Narrated from Sariyya ibn Yaʿqub from his father, from al-Ṣādiq, from his fathers عليهم السلام in a *ḥadīth*: When the Noble Prophet صلى الله عليه وآله woke up in the morning, as the sun rose, he would say:

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ كَـثِيراً طَيِّباً عَلـى كُلِّ حَالٍ.

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.[82]

36. HIS DHIKR IN THE MORNING AND EVENING

76. From al-Qutb al-Rāwandi: It is narrated that when ʿAlī ibn al-Ḥusayn عليهما السلام was taken to Yazīd, he wanted to kill him so he made the Imām 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 Imām عليه السلام would answer him, and while he spoke he had small prayer-beads[83] in his hand which he was turning with his fingers as he was speaking. So Yazīd 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 عليه السلام 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:

أَللّٰهُمَّ إِنِّي أَصْبَحْتُ أُسَبِّحُكَ وَأُمَجِّدُكَ وَأُحَمِّدُكَ وَأُهَلِّلُكَ بِعَدَدِ مَا أُدِيْرُ بِهِ سُبْحَتِي.

O Allah! I start my day by praising and glorifying You as many times as I have turned my prayer-beads.

...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." Yazīd 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.[84]

37. HIS REMEDY FOR HEADACHE

77. In *Tibb al-A'immah*: From Aḥmad ibn Ziyād from Fadhālah from Ismāʿīl ibn Ziyād from Abī ʿAbdillāh ﷺ who said: Whenever the Noble Prophet ﷺ was afflicted with sluggishness or a headache, he would extend his hands and recite Sūrah al-Fātiḥah and the *mu'awwadhatayn*[85] and he would be relieved from that which afflicted him.[86]

38. HIS SEEKING PROTECTION FROM FEVER AND OTHER AILMENTS

78. In *Da'awāt al-Rāwandi*: The Noble Prophet ﷺ would seek protection from fever and pains by saying:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.

O Allah! I seek refuge with You from the harm of a gushing blood-vessel and from the evil of the fire of hell.[87]

39. HIS INVOCATION FOR PROTECTION FROM FEVER

79. From *Tibb al-A`immah*: Narrated from ʿAmr Dhi Qurrah and Thaʿlabah al-Jammāl who said: We heard Amīr al-Mu`minīn ﷺ saying: A severe fever came upon the Noble Prophet ﷺ so Jibra`īl came to him and recited the following invocation:

بِسْمِ اللّٰهِ أُرْقِيكَ بِسْمِ اللّٰهِ أَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ وَاللّٰهُ شَافِيكَ بِسْمِ اللّٰهِ خُذْهَا فَلْتُهَنِّيكَ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. وَلاَ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ لَتَبَرَّأَنَّ بِإِذْنِ اللّٰهِ عَزَّوَجَلَّ.

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 ﷺ stood up (cured) from that which had tied him down and he said: "O Jibra`īl! This is indeed a great invocation!" He replied: "It is from a treasure in the seven heavens."[88]

40. HIS INVOCATION FOR PROTECTION FROM MAGIC

80. In *al-Biḥār*: From Ibn ʿAbbās who said: Lubaid ibn A`sam cast a spell on the Prophet ﷺ and then put it in the well belonging to Banī Zurayq. So the Prophet ﷺ 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 *Dharwān*, inside a spadix of a palm tree under a rock at the bottom of the well." The

Prophet ﷺ woke up and sent ʿAlī عليه السلام, Zubayr and ʿAmmār (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 Noble Prophet ﷺ along with some broken teeth from his comb, which had been tied in eleven knots with a needle. Then these two Sūrahs (Sūrah al-Falaq and al-Nās) were revealed. The Noble Prophet ﷺ started reciting the two Sūrahs and with the recitation of each *āyah*, one of the knots opened up, and after all the knots were undone, the Prophet ﷺ looked like someone who had just had a huge burden lifted from him, and Jibra`īl started saying:

بِسْمِ اللّٰهِ أُرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَاسِدٍ وَعَيْنٍ وَاللّٰهُ يَشْفِيكَ.

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.[89]

41. ANOTHER ONE OF HIS INVOCATIONS

81. In *al-Biḥār* from the *Tafsīr* of the Imām: The Prophet ﷺ placed his hand on the poisoned (meat of the) arm-bone and said:

بِسْمِ اللّٰهِ الشَّافِي بِسْمِ اللّٰهِ الْكَافِي بِسْمِ اللّٰهِ الْمُعَافِي بِسْمِ اللّٰهِ الَّذِى لاَ يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِى الأَرْضِ وَلاَ فِى السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

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 Noble Prophet ﷺ ate and they all ate until they were satisfied, and it (the poisoned meat) did not harm them in the least.[90]

42. HIS DUʿĀ WHEN DISTRESSED OR TROUBLED

82. From Shaykh Ṭūsī in *al-Amālī*: Narrated from Zayd, from his fathers, from ʿAlī عليه السلام, who said: Whenever the Noble Prophet ﷺ was distressed or troubled he would recite the following *duʿā*:

يَا حَيُّ يَا قَيُّومُ يَا حَيّاً لاَ يَمُوتُ يَا حَيُّ لاَ إِلٰهَ إِلاَّ أَنْتَ كَاشِفَ الْهَمِّ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ. أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لاَ إِلٰهَ إِلاَّ أَنْتَ الْمَنَّانُ بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ ذُو الْجَلاَلِ وَالإِكْرَامِ رَحْمٰنَ الدُّنْـيَا وَالآخِرَةِ وَرَحِيمَهُمَا رَبِّ ارْحَمْنِي رَحْمَةً تُغْنِيَنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ يَا أَرْحَمَ الرَّاحِمِينَ.

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 Noble Prophet ﷺ said: "Whoever, from among the Muslims, recites this duʿā 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."[91]

43. HIS DUʿĀ FOR MEMORIZING THE NOBLE QUR'ĀN

83. In *Qurb al-Isnād*: From Masʾadah ibn Sadaqah: I was told by Jaʿfar from his fathers عليهم السلام that the following was one of the supplications of the Noble Prophet ﷺ:

أَللّٰهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ مَا أَبْقَيْتَنِي وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي وَأَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَاجْعَلْنِي أَتْلُوهُ عَلى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. أَللّٰهُمَّ نَوِّرْ بِكِتَابِكَ بَصَرِي وَاشْرَحْ بِهِ صَدْرِي وَفَرِّحْ بِهِ قَلْبِي وَأَطْلِقْ بِهِ لِسَانِي وَاسْتَعْمِلْ بِهِ بَدَنِي وَقَوِّنِي عَلى ذٰلِكَ فَإِنَّهُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ.

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 and strengthen me in this for surely there is no might and no power but (by) You.[92]

44. HIS COVERING

84. In *al-Muhaj*: The '*ḥijāb*' (covering) of the Noble Prophet ﷺ (i.e. the supplication for protection from enemies) was:

﴿ وَجَعَلْنَا عَلـى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْراً. وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرَآنِ وَحْدَهُ وَلَّوا عَلـى أَدْبَارِهِمْ نُفُوراً ﴾ أَللّٰهُمَّ بِمَا وَارَتِ الْحُجُبُ مِنْ جَلاَلِكَ وَجَمَالِكَ وَبِمَا أَطَافَ بِهِ الْعَرْشِ مِنْ بَهَاءِ كَمَالِكَ وَبِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَبِمَا تُحِيطُ بِهِ قُدْرَتُكَ مِنْ مَلَكُوتِ سُلْطَانِكَ يَا مَنْ لاَ رَادَّ لِأَمْرِهِ وَلاَ مُعَقِّبَ لِحُكْمِهِ إِضْرِبْ بَيْنِي وَبَيْنَ أَعْدَايِي بِسِتْرِكَ الَّذِى لاَ تُفَرِّقُهُ الْعَوَاصِفُ مِنَ الرِّيَاحِ وَلاَ تَقْطَعُهُ الْبَوَاتِرُ مِنَ الصِّفَاحِ وَلاَ تَنْفُذُهُ عَوَامِلُ

الرِّمَاحِ حُلَّ يَا شَدِيدَ الْبَطْشِ بَيْنِي وَبَيْنَ مَنْ يَرْمِينِي بِخَوَافِقِهِ وَمَنْ تَسَرَّى إِلَـيَّ طَوَارِقُهُ وَفَرِّجْ عَنِّي كُلَّ هَمٍّ وَغَمٍّ يَا فَارِجَ هَمِّ يَعْقُوبَ فَرِّجْ عَنِّي يَا كَاشِفَ ضُرِّ أَيُوبَ إِكْشِفْ ضُرِّي وَاغْلِبْ لِي مَنْ غَلَبَنِي يَا غَالِباً غَيْرَ مَغْلُوبٍ. ﴿ وَرَدَّ اللّٰهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَـنَالُوا خَيْراً وَكَفى اللّٰهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللّٰهُ قَوِيّاً عَزِيزاً ﴾ ﴿ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلـى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

'We have cast veils over their hearts lest they understand it and a heaviness in their ears'[93] 'And when you remember your Lord alone, in the Quran, they turn their backs in aversion'[94] 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'[95] 'Then We aided those who believed against their enemy and they became the ones who prevailed.'[96 and 97]

45. HIS DUʿĀ IN THE MORNING

85. In *al-Kāfī*: In his narration from al-Fadhl ibn Abī Qurrah from Abī ʿAbdillāh عليه السلام who said: Three sentences were recited by all the prophets, one after the other, from Adam عليه السلام until they came down to the Noble Prophet صلى الله عليه وآله. Every morning he would say:

أَللّٰهُمَّ إِنِّي أَسْأَلُكَ إِيـمَاناً تُبَاشِرُ بِهِ قَلْبِي وَيَقِيناً حَتَّى أَعْلَمُ أَنَّهُ لاَ يُصِيبُنِي إِلاَّ مَا كَتَبْتَ لِي وَرَضِّنِي بِمَا قَسَمْتَ لِي.

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.[98]

86. In *al-Khisāl*: The Noble Prophet صلى الله عليه وآله taught ʿAlī عليه السلام the duʿā which Jibraʾīl brought from Allah عز وجل 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 غِيَاثَ لَهُ وَيَا كَرِيـمَ الْعَفْوِ وَيَا حَسَنَ الْبَلاَءِ وَيَا عَظِيمَ الرَّجَاءِ وَيَا عَوْنَ الضُّعَفَاءِ وَيَا مُنْقِذَ الْغَرْقى وَيَا مُنْجِيَ الْهَلْكى يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ أَنْتَ الَّذِى سَجَدَ لَكَ سَوَادُ اللَّيلِ وَنُورُ النَّهَارِ وَضَوْءُ الْقَمَرِ وَشُعَاعُ الشَّمْسِ وَدَوِىُّ الْمَاءِ وَحَفِيفُ الشَّجَرِ يَا اللّٰهُ يَا اللّٰهُ يَا اللّٰهُ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ. ثُمَّ تَقُولُ: أَللّٰهُمَّ افْعَلْ بِى كَذَا وَكَذَ ـا...

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! 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.[99]

46. HIS INVOCATION

87. In *al-Muhaj*: In his narration from Abī Baṣīr and Muḥammad ibn Muslim who said: Jaʿfar ibn Muḥammad al-Ṣādiq عليه السلام narrated to us from his father, from his fathers, from Amīr al-Mu`minīn ʿAlī ibn Abī Ṭālib عليه السلام, who said: The Noble Prophet صلى الله عليه وآله would invoke (Allah عز وجل) for (the safety of) al-Ḥasan and al-Ḥusayn عليهما السلام with this, and he would order his companions to recite it, and it is:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. أُعِيذُ نَفْسِی وَدِيـنِی وَأَهْلِی وَمَالِی وَوُلْدِی وَخَوَاتِيمَ عَمَلِی وَمَا رَزَقَنِی رَبِّی وَخَوَّلَنِی بِعِزَّةِ اللّٰهِ وَعَظَمَةِ اللّٰهِ وَجَبَرُوتِ اللّٰهِ وَسُلْطَانِ اللّٰهِ وَرَحْمَةِ اللّٰهِ وَرَأْفَةِ اللّٰهِ وَغُفْرَانِ اللّٰهِ وَقُوَّةِ اللّٰهِ وَقُدْرَةِ اللّٰهِ وَبِآلاَءِ اللّٰهِ وَبِصُنْعِ اللّٰهِ وَبِأَرْكَانِ اللّٰهِ وَبِجَمْعِ اللّٰهِ عَزَّوَجَلَّ وَبِرَسُولِ اللّٰهِ (صَلَّى اللّٰهُ عَلِيهِ وَآلِهِ) وَقُدْرَةِ اللّٰهِ عَلـى مَايَشَاءُ مِنْ شَرِّ السَّامَّةِ وَالْهَامَّةِ وَمِنْ شَرِّ الْجِنِّ وَالإِنْسِ وَمِنْ شَرِّ مَا دَبَّ فِی الأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا وَمِنْ شَرِّ مَا يَنْزِلُ

مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلـى صِرَاطٍ مُسْتَقِيمٍ وَهُوَ عَلـى كُلِّ شَيْءٍ قَدِيرٌ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ وَصَلَّى اللهُ عَلـى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ.

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 ﷻ, the prophet of Allah ﷺ 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 Muḥammad and his progeny.[100]

47. HIS INVOCATION WHEN IN DIFFICULTY OR GREAT DISTRESS

88. In the book *al-Mujtabā* of Ibn Ṭāwūs: In his narration from Jābir who said: When something distressed the Noble Prophet ﷺ, or if the disbelievers troubled him very much, he clasped his hand and said: "Get restricted (then) get relieved." Then he faced the *qiblah* and raised his hands and said:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ. أَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. أَللّٰهُمَّ كُفَّ بَأْسَ الَّذِينَ كَفَرُوا فَإِنَّكَ أَشَدُّ بَأْساً وَأَشَدُّ تَنْكِيلاً.

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.[101]

48. HIS DUʿĀ WHEN SOMETHING MADE HIM SAD

89. In *al-Biḥār*: In a ḥadīth from al-Ṣādiq عليه السلام who said: Whenever something troubled the Noble Prophet صلى الله عليه وآله, he would recite the following duʿā – and they called it *duʿā al-faraj*:

أَللّٰهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لاَ تَنَامُ وَاكْـنُفْنِي بِرُكْنِكَ الَّذِى لاَ يُرَامُ وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ وَلاَ أَهْلَكُ وَأَنْتَ رَجَايِي فَكَمْ مِنْ نِعْمَةٍ أَنْـعَمْتَ بِهَا عَلَيَّ قَلَّ لَهَا شُكْرِى وَكَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي قَلَّ لَكَ بِهَا صَـبْرِى فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِى فَلَمْ يَحْرِمْنِي وَيَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِى فَلَمْ يَخْذُلْنِي وَيَا مَنْ رَآنِي عَلـى الْخَطَايَا فَلَمْ يَفْضَحْـنِي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلـى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. أَللّٰهُمَّ أَعِنِّي عَلـى دِيـنِي بِالدُّنْـيَا وَعَلـى الآخِرَةِ بِالتَّقْوى وَاحْفَظْنِي فِيمَا غِبْتُ عَنْهُ وَلاَ تَكِلْنِي إِلـى نَفْسِى فِيمَا حَضَرْتُهُ يَا مَنْ لاَ تَضُرُّهُ الذُّنُوبُ وَلاَ تَنْقُصُهُ الْمَغْفِرَةُ هَبْ لِي مَا لاَ يَنْقُصُكَ وَاغْفِرْ لِي مَا لاَ يَضُرُّكَ

إِنَّكَ رَبٌّ وَهَّابٌ. أَسْأَلُكَ فَرَجاً قَرِيباً وَصَبْراً جَمِيلاً وَرِزْقاً وَاسِعاً وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلاَءِ وَشُكْرَ الْعَافِيَةِ.

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 Muḥammad and the progeny of Muḥammad. 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 of all trials and gratitude for all your blessings.[102]

49. HIS DUʿĀ WHEN HE SAW THE NEW MOON

90. In *al-ʿUyūn*: From Dārim ibn Qabīsah from ʿAlī ibn Mūsā al-Riḍā, from his fathers, from ʿAlī ﷺ who said: When the Prophet of Allah ﷺ saw the new moon he would say:

أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُتَصَرِّفُ فِي مَلَكُوتِ الْجَبَرُوتِ بِالتَّقْدِيرِ! رَبِّي وَرَبُّكَ اللهُ. أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيـمَانِ وَالسَّلاَمَةِ وَالإِحْسَانِ وَكَمَا بَلَغْتَنَا أَوَّلَهُ فَبَلِّغْنَا آخِرَهُ وَاجْعَلْهُ شَهْراً مُبَارَكاً تَمْحُو فِيهِ السَّيِّئَاتِ وَتَرْفَعُ لَنَا فِيهِ الدَّرَجَاتِ يَا عَظِيمَ الْخَيْرَاتِ.

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.[103]

50. HIS DUʿĀ AT THE TIME OF THE NEW MOON OF RAJAB AND OTHER MONTHS

91. In *al-Iqbāl*: The *duʿā* for the new moon of *Rajab* as found in *al-Daʿawāt*: The Noble Prophet ﷺ used to say:

أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيـمَانِ وَالسَّلاَمَةِ وَالإِسْلاَمِ رَبِّي وَرَبُّكَ اللهُ عَزَّوَجَلَّ.

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 ﷻ.[104]

92. Also: It is narrated that when he ﷺ saw the new moon of the month of *Rajab* he said:

أَللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا شَهْرَ رَمَضَانَ وأَعِنَّا عَلـى الصِّيَامِ وَالقِّيَامِ وَحِفْظِ اللِّسَانِ وَغَضِّ الْبَصَرِ وَلاَ تَجْعَلْ حَظَّنَا مِنْهُ الْجُوْعَ وَالْعَطَشَ.

O Allah! Bless us in Rajab and Shaʿbān and make us reach the month of Ramaḍān; 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.[105]

93. Also: It is narrated that when he ﷺ saw the new moon, he recited the *takbīr* (Allah is the Greatest) thrice and the tahlil (There is no god but Allah) thrice, then he said:

أَلْحَمْدُ لِلّٰهِ الَّذِى أَذْهَبَ شَهْرَ كَذَا وَجَاءَ بِشَهْرِ كَذَا.

Praise be to Allah who make such-and-such month to pass and brought such-and-such month.[106]

51. HIS DUʿĀ AFTER THE DHUHR PRAYER

94. In *Falāḥ al-Sā`il*: In his narration from Muḥammad ibn Abī ʿAbdillāh ibn Muḥammad al-Tamīm, from Abī al-Ḥasan ʿAlī ibn Muḥammad, from his father, from his fathers, from Abī ʿAbdillāh, from Amīr al-Mu`minīn عليه السلام about the Noble Prophet صلى الله عليه وآله, he said: His *duʿā* after the *Dhuhr* prayer was:

لاَ إِلٰهَ إِلاَّ اللّٰهُ الْعَظِيمُ الْحَلِيمُ لاَ إِلٰهَ إِلاَّ اللّٰهُ رَبُّ الْعَرْشِ الْكَرِيـمِ. أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَللّٰهُمَّ لاَ تَدَعْ لِي ذَنْباً إِلاَّ غَفَرْتَهُ وَلاَ هَمّاً إِلاَّ فَرَّجْتَهُ وَلاَ سُقْماً إِلاَّ شَفَيْتَهُ وَلاَ عَـيْباً إِلاَّ سَتَرْتَهُ وَلاَ رِزْقاً إِلاَّ بَسَطْتَهُ وَلاَ خَوْفاً إِلاَّ آمَنْتَهُ وَلاَ سُوءً إِلاَّ صَرَفْتَهُ وَلاَ حَاجَةً هِيَ لَكَ رِضاً وَلِي صَلاَحٌ إِلاَّ قَضَيْتَهَا 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.[107]

52. HIS DUʿĀ AFTER EVERY TWO RAK'AHS OF THE NĀFILAH OF DHUHR

95. In *Falāḥ al-Sā`il*: In his narration from Fatimah bint al-Ḥasan, from her father al-Ḥasan ibn ʿAlī عليهما السلام who said: The Noble Prophet ﷺ used to recite this *duʿā* between every two *rakʿahs* of the *nāfilah* of *Dhuhr*:

أَللّٰهُمَّ أَنْتَ أَكْرَمُ مَأْتِيٍّ وَأَكْرَمُ مَزُورٍ وَخَيْرُ مَنْ طُلِبَتْ إِلَيْهِ الْحَاجَاتِ وَأَجْوَدُ مَنْ أَعْطى وَأَرْحَمُ مَنِ اسْتَرْحَمَ وَأَرْأَفُ مَنْ عَفَا وَأَعَزُّ مَنِ اعْتُمِدَ عَلَيْهِ. أَللّٰهُمَّ بِي إِلَيْكَ فَاقَةٌ ولِي إِلَيْكَ حَاجَاتٌ وَلَكَ عِنْدِي طَلِبَاتٌ مِنْ ذُنُوبٍ أَنَا بِهَا مُرْتَهَنٌ قَدْ أَوْقَرَتْ ظَهْرِي وَأَوْبَقَتْنِي وَإِلاَّ تَرْحَمْنِي وَتَغْفِرْلِي أَكُنْ مِّنَ

الْخَاسِرِينَ. أَللّٰهُمَّ اعْتَمَدْتُكَ فِيهَا تَائِباً إِلَيْكَ فَصَلِّ عَلـى مُحَمَّدٍ وَآلِهِ وَاغْفِرْلِي ذُنُوبِي كُلَّهَا قَدِيـمَهَا وَحَدِيثَهَا سِرَّهَا وَعَلاَنِيَتَهَا خَطَأَهَا وَعَمْدَهَا صَغِيرَهَا وَكَبِيرَهَا وَكُلَّ ذَنْبٍ أَذْنَبْـتُهُ وَأَنَا مُذْنِبُهُ مَغْفِرَةً جَزْمًا لاَ تُغَادِرُ ذَنْـباً وَاحِداً وَلاَ أَكْتَسِبُ بَعْدَهَا مُحَرَّماً أَبَداً وَاقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ وَتَجَاوَزْلِي عَنِ الْكَبِيرِ مِنْ مَعْصِيَتِكَ يَا عَظِيمُ إِنَّهُ لاَ يَغْفِرُ الْعَظِيمَ إِلاَّ الْعَظِيمُ يَسْأَلُهُ مَنْ فِي السَّمٰوَاتِ وَالأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ صَلِّ عَلـى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي فِي شَأْنِكَ شَأْنَ حَاجَتِي وَحَاجَتِي هِيَ فَكَاكُ رَقَبَتِي مِنَ النَّارِ وَالأَمَانُ مِنْ سَخَطِكَ وَالْفَوْزُ بِرِضْوَانِكَ وَجَنَّتِكَ وَصَلِّ عَلـى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَامْـنُنْ بِذٰلِكَ عَلَيَّ وَبِكُلِّ مَا فِيهِ صَلاَحِي. أَسْأَلُكَ بِنُورِكَ السَّاطِعِ فِي الظُّلُمَاتِ أَنْ تُصَلِّيَ عَلـى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلاَ تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ فِي الدُّنْيَا وَالآخِرَةِ إِنَّكَ عَلـى كُلِّ شَيْءٍ قَدِيرٌ. أَللّٰهُمَّ وَاكْتُبْ لِي عِتْقاً مِنَ النَّارِ مَبْـتُولاً وَاجْعَلْنِي مِنَ الْمُنِيبِينَ إِلَيْكَ التَّابِعِينَ لأَمْرِكَ الْمُخْبِتِينَ

الَّذِينَ إِذَا ذُكِرْتَ وَجِلَتْ قُلُوبُهُمْ وَالْمُسْتَكْمِلِينَ مَنَاسِكَهُمْ وَالصَّابِرِينَ فِي الْبَلاَءِ وَالشَّاكِرِينَ فِي الرَّخَاءِ وَالْمُطِيعِينَ لأَمْرِكَ فِيمَا أَمَرْتَهُمْ بِهِ وَالْمُقِيمِينَ الصَّلاَةَ وَالْمُؤْتِينَ الزَّكَاةَ وَالْمُتَوَكِّلِينَ عَلَيْكَ. أَللّٰهُمَّ أَضْعِفْنِي يَا كَرِيمُ كَرَامَتَكَ وَأَجْزِلْ لِي عَطِيَّتَكَ وَالْفَضِيلَةَ لَدَيْكَ وَالرَّاحَةَ مِنْكَ وَالوَسِيلَةَ إِلَيْكَ وَالْمَنْزِلَةَ عِنْدَكَ مَا تَكْفِينِي بِهِ كُلَّ هَوْلٍ دُونَ الْجَنَّةِ وَتُظِلَّنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّكَ وَتُعَظِّمَ نُورِي وَتُعْطِينِي كِتَابِي بِيَمِينِي وَتُضْعِفَ حَسَنَاتِي وَتَحْشُرَنِي فِي أَفْضَلِ الْوَافِدِينَ إِلَيْكَ مِنَ الْمُتَّقِينَ وَتُسْكِنَنِي فِي عِلِّيِينَ وَاجْعَلْنِي مِمَّنْ تَنْظُرُ إِلَيْهِ بِوَجْهِكَ الْكَرِيمِ وَتَتَوَفَّانِي وَأَنْتَ عَنِّي رَاضٍ وَالْحِقْنِي بِعِبَادِكَ الصَّالِحِينَ. أَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاقْلِبْنِي بِذٰلِكَ كُلِّهِ مُفْلِحاً مُنْجِحاً قَدْ غَفَرْتَ لِي خَطَايَايَ وَذُنُوبِي كُلَّهَا وَكَفَّرْتَ عَنِّي سَيِّئَاتِي وَحَطَطْتَ عَنِّي وِزْرِي شَفَّعْتَنِي فِي جَمِيعِ حَوَائِجِي فِي الدُّنْيَا وَالآخِرَةِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ. أَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلاَ تَخْلُطْ بِشَيْءٍ مِنْ عَمَلِي وَلاَ

بِمَا تَقَرَّبْتُ بِهِ إِلَيْكَ رِيَاءً وَلاَ سُمْعَةً وَلاَ أَشِراً وَلاَ بَطِراً وَاجْعَلْنِي مِنَ الْخَاشِعِينَ لَكَ. أَللّٰهُمَّ صَلِّ عَلـى مُحَمَّدٍ وَآلِهِ وَاعْطِنِي السَّعَةَ فِي رِزْقِي وَالصِّحَةَ فِي جِسْمِي وَالْقُوَّةَ فِي بَدَنِي عَلـى طَاعَتِكَ وَعِبَادَتِكَ وَاعْطِنِي مِنْ رَحْمَتِكَ وَرِضْوَانِكَ وَعَافِيَتِكَ مَا تُسَلِّمُنِي بِهِ مِنْ كُلِّ بَلاَءِ الآخِرَةِ وَالدُّنْـيَا وَارْزُقْنِي الرَّهْبَةَ مِنْكَ وَالرَّغْبَةَ إِلَيْكَ وَالْخُشُوعَ لَكَ وَالْوَقَارَ وَالْحَيَاءَ مِنْكَ وَالتَّعْظِيمَ لِذِكْرِكَ وَالتَّقْدِيسَ لِمَجْدِكَ أَيَّامَ حَيَاتِي حَتَّى تَتَوَفَّانِي وَأَنْتَ عَنِّي رَاضٍ. أَللّٰهُمَّ وَأَسْأَلُكَ السَّعَةَ وَالدَّعَةَ وَالأَمْنَ وَالْكِفَايَةَ وَالسَّلاَمَةَ وَالصِّحَّةَ وَالقُنُوعَ وَالْعِصْمَةَ وَالْهُدى وَالرَّحْمَةَ وَالْعَفْوَ وَالْعَافِيَةَ وَالْيَقِينَ وَالْمَغْفِرَةَ وَالشُّكْرَ وَالرِّضَا وَالصَّبْرَ وَالْعِلْمَ وَالصِّدْقَ وَالْبِرَّ وَالتَّقْوى وَالْحِلْمَ وَالتَّوَاضُعَ وَالْيُسْرَ وَالتَّوْفِيقَ. أَللّٰهُمَّ صَلِّ عَلـى مُحَمَّدٍ وَآلِهِ وَاعْصِمْ بِذٰلِكَ أَهْلَ بَيْتِي وَقُرُبَاتِي وَإِخْوَانِي فِيكَ وَمَنْ أَحْبَبْتُ وأَحَبَّنِي فِيكَ أَوْ وَلَّيْتُهُ وَوَلَدَنِي مِنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ. وَأَسْأَلُكَ يَا رَبِّ حُسْنَ الظَّنِّ بِكَ وَالصِّدْقَ فِي التَّوَكُّلِ

عَلَيْكَ وَأَعُوذُبِكَ يَا رَبِّ أَنْ تَبْتَلِيَنِي بِ ـبَلِيَّةٍ تَحْمِلُنِي ضَـرُورَتُـهـَا عَلـى التَّغَوُّثِ بِشَيْءٍ مِنْ مَعَاصِيكَ وَأَعُوذُبِكَ يَا رَبِّ أَنْ أَكُونَ فِي حَالِ عُسْرٍ أَوْ يُسْرٍ أَظُنُّ أَنَّ مَعَاصِيكَ أَنْجَحُ فِي طَلِبَتِي مِنْ طَاعَتِكَ وَأَعُوذُ بِكَ مِنْ تَكَلُّفِ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً وَمَا قَدَّرْتَ لِي مِنْ رِزْقٍ فَصَلِّ عَلـى مُحَمَّدٍ وَآلِهِ وَآتِنِي بِهِ فِي يُسْرٍ 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 Muḥammad 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 Muḥammad 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 Muḥammad and the progeny of Muḥammad, and grant me by this whatever is good for me. I ask You by Your light that radiates in the darkness, that you bless Muḥammad and the progeny of Muḥammad 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 Noble 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 Muḥammad and the progeny of Muḥammad, 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 Muḥammad 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 Muḥammad 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 Muḥammad 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 Muḥammad and his progeny and give me of it in ease and well-being, O Most Merciful of mercifuls.[108]

53. HIS DUʿĀ AFTER THE FAJR PRAYER

96. In *al-Faqih*: The Noble Prophet ﷺ used to say after the *Fajr* prayer:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزَنِ وَالعَجْزِ وَالْكَسْلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلْعِ الدّينِ وَغَلَبَةِ الرِّجَالِ وَبَوَارِ الأَيِّمِ وَالْغَفْلَةِ وَالذِّلَّةِ وَالْقَسْوَةِ وَالْعَيْلَةِ وَالْمَسْكَنَةِ. وَأَعُوذُ بِكَ مِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ عَيْنٍ لاَ تَدْمَعُ وَمِنْ دُعَاءٍ لاَ يُسْمَعُ وَمِنْ صَلاَةٍ لاَ تَنْفَعُ (تُرْفَعُ) وَأَعُوذُ بِكَ مَنْ إِمْرَأَةٍ تُشَيِّبُنِي قَبْلَ أَوَانَ مَشِيبِي وَأَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَباً وَأَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ

عَلَيَّ عَذَاباً وَأَعُوذُ بِكَ مِنْ صَاحِبِ خَدِيعَةٍ إِنْ رَأى حَسَنَةً دَفَنَهَا وَإِنْ رَأى سَيِّئَةً أَفْشَاهَا. أَللّٰهُمَّ لاَ تَجْعَلْ لِفَاجِرٍ عَلَيَّ (عِنْدِى) 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.[109]

54. HIS DUʿĀ ON THE FIRST NIGHT OF RAMADHAN

97. In *al-Mustadrak* from *al-Iqbāl*: The Noble Prophet ﷺ would supplicate on the first night of the month of *Ramaḍān* with the following *duʿā*:

أَلْحَمْدُ لِلّٰهِ الَّذِى أَكْرَمَنِي بِكَ أَيُّهَا الشَّهْرُ الْمُبَارَكُ أَللّٰهُمَّ فَقَوِّنَا عَلـى صِيَامِنَا وَقِـيَامِنَا وَثَـبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلـى الْقَوْمِ الْكَافِرِينَ. أَللّٰهُمَّ أَنْتَ الْوَاحِدُ فَلاَ وَلَدَ لَكَ وَأَنْتَ الصَّمَدُ فَلاَ شِبْهَ لَكَ وَأَنْتَ الْعَزِيزُ فَلاَ يُعِزُّكَ شَىْءٌ وَأَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ وَأَنْتَ الْمَوْلـى وَأَنَا الْعَبْدُ وَأَنْتَ الْغَفُورُ وَأَنَا الْمُذْنِبُ وَأَنْتَ الرَّحِيمُ وَأَنَا الْمُخْطِئُ وَأَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ وَأَنْتَ الْحَىُّ وَأَنَا الْمَيِّتُ. أَ ـسْأَلُكَ بِرَحْمَتِكَ أَنْ تَغْفِرْلِى وَتَرْحَمْنِي وَتَجَاوَزْ عَنِّى إِنَّكَ عَلـى كُلِّ شَىءٍ 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.[110]

55. HIS DUʿĀ IN THE MORNING AND EVENING

98. In the *Tafsīr* of ʿAlī ibn Ibrāhim: In his narration from Hāshim ibn Sālim from Abī ʿAbdillāh ﷺ, in the *ḥadīth* of *Me'rāj*: The Noble Prophet ﷺ said: "O Allah! You have granted excellence to Your Prophets so grant it to me." So Allah ﷻ said: "I give you two sentences from under My Throne:

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ وَلاَ مَنْجَأَ مِنْكَ إِلاَّ إِلَيْكَ.

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

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

أَللّٰهُمَّ إِنَّ ظُلْمِى أَصْبَحَ مُسْتَجِيراً بِعَفْوِكَ وَذَنْبِى أَصْبَحَ مُسْتَجِيراً بِمَغْفِرَتِكَ وَذُلِّى أَصْبَحَ مُسْتَجِيراً بِعِزَّتِكَ وَفَقْرِى أَصْبَحَ مُسْتَجِيراً بِغِنَاكَ وَوَجْهِى الْبَالِى الْفَانِى أَصْبَحَ مُسْتَجِيراً بِوَجْهِكَ الدَّائِمِ الْبَاقِى الَّذِى لاَ يَفْنى.

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."[111]

56. HIS DUʿĀ AT SUNRISE

99. In Ibn Ṭāwūs's *Muhāsabat al-Nafs*, from the book of *al-Rabī'* from Muḥammad al-Mustakīn: In his narration from ʿAbī Jaʿfar عليه السلام who said: When the redness of the sun reached the peak of the mountain, tears would flow from the Noble Prophet's ﷺ eyes and he would say:

أَللّٰهُمَّ أَمسى ظُلْمِى مُسْتَجِيراً بِعَفْوِكَ وَأَمْسَتْ ذُنُوبِى مُسْتَجِيراً بِمَغْفِرَتِكَ وَأَمْسى خَوْفِى مُسْتَجِيراً بِأَمْنِكَ وَأَمْسى ضَعْفِى مُسْتَجِيراً بِقُوَّتِكَ وَأَمْسى وَجْهِىَ الْبَالِىَ الْفَانِى مُسْتَجِيراً بِوَجْهِكَ الْدَائِمِ الْبَاقِى أَلْبِسْنِى عَافِيَتَكَ وَغَشِّنِى بِرَحْمَتِكَ وَجَلِّلْنِى كَرَامَتَكَ وَقِنِى شَرَّ خَلْقِكَ مِنَ الْجِنِّ وَالإِنْسِ يـا اللّٰهُ يا رَحْمٰنُ يا رَحِيمُ.

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![112]

57. FROM HIS COMMON SUPPLICATIONS

100. In *al-Biḥār*, from *Da'awāt al-Rāwandi*: From the supplications of the Noble Prophet ﷺ 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 شَكْوى يَا مُقِيلَ الْعَثَرَاتِ يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا سَيِّدَاهُ يَا أَمْلاَهُ يَا غَايَةَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللهُ أَنْ لاَ تُشَوِّهَ خَلْقِي بِالنَّارِ وَأَنْ تَقْضِيَ لِي حَوَائِجَ آخِرَتِي وَدُنْيَايَ وَتَفْعَلْ بِي كَذَا وَكَذَا وَتُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

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 such-and-such for me... and send Your Blessings on Muḥammad and the progeny of Muḥammad.[113]

101. Shaykh al-Mufīd in *al-Amālī*: From Jābir al-Ju'fi, from Abī Jaʿfar Muḥammad ibn ʿAlī ﷺ, from Jābir ibn ʿAbdillāh Ansāri, from the Prophet of Allah ﷺ who said in a *ḥadīth*: Jibra`īl said: "O Muḥammad! Say at all times:

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

Praise be to Allah, Lord of the universe."[114]

102. In *al-Muhaj*: From the supplications of the Noble Prophet ﷺ is the *duʿā al-faraj*:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ يَا اللّٰهُ يَا اللّٰهُ يَا اللّٰهُ يَا مَنْ عَلاَ فَقَهَرَ وَيَا مَنَ بَطَنَ فَخَبَرَ وَيَا مَنْ مَلَكَ فَقَدَرَ وَيَا مَنْ عُبِدَ فَشَكَرَ وَيَا مَنْ عُصِيَ فَغَفَرَ يَا مَنْ لاَ يُحِيطُ بِهِ الْفِكَرُ يَا مَنْ لاَ يُدْرِكُهُ بَصَرُ وَيَا مَنْ لاَ يَخْفى عَلَيْهِ أَثَرٌ يَا عَالِيَ الْمَكَانِ يَا شَدِيدَ الأَرْكَانِ يَا مُنْزِلَ الْقُرآنِ يَا مُبَدِّلَ الزَّمَانِ

يَا قَابِلَ الْقُرْبَانِ يَا نَيِّرَ الْبُرْهَانِ يَا عَظِيمَ الشَّأْنِ يَا ذَا الْمَنِّ وَالإِحْسَانِ وَيَا ذَا الْعِزِّ وَالسُّلْطَانِ يَا رَحِيمُ يَا رَحْمٰنُ يَا رَبَّ الأَرْبَابِ يَا تَوَّابُ يَا وَهَّابُ يَا مُعْتِقَ الرِّقَابِ يَا مُنْشِئَ السَّحَابِ يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ يَا مُرَخِّصَ الأَسْعَارِ يَا مُنَـزِّلَ الأَمْطَارِ يَا مُنْبِتَ الأَشْجَارِ فِي الأَرْضِ القِفَارِ يَا مُخْرِجَ النَّبَاتِ يَا مُحْيِيَ الأَمْوَاتِ يَا مُقِيلَ الْعَثَرَاتِ يَا كَاشِفَ الْكُرُبَاتِ يَا مَنْ لاَ تَضْجُرُهُ الأَصْوَاتُ وَلاَ تُشَبِّهُ عَلَيْهِ اللُّغَاتُ وَلاَ تَغْشَاهُ الظُّلُمَاتُ يَا مُعْطِيَ السُّؤْلاَتِ يَا وَلِيَّ الْحَسَنَاتِ يَا دَافِعَ الْبَلِيَّاتِ يَا قَابِلَ الصَّدَقَاتِ يَا قَابِلَ التَّوْبَاتِ يَا عَالِمَ الْخَفِيَّاتِ يَا مُجِيبَ الدَّعْوَاتِ يَا رَافِعَ الدَّرَجَاتِ يَا قَاضِيَ الْحَاجَاتِ يَا رَاحِمَ الْعَبَرَاتِ يَا مُنْجِحَ الطَّلِبَاتِ يَا مُنْزِلَ الْبَرَكَاتِ يَا جَامِعَ الشَّتَاتِ يَا رَادَّ مَا كَانَ فَاتَ يَا جَمَالَ الأَرْضِينَ وَالسَمٰوَاتِ يَا سَابِغَ النِّعَمِ يَا كَاشِفَ الأَلَمِ يَا شَافِيَ السَّقَمِ يَا مَعْدِنَ الْجُودِ وَالْكَرَمِ يَا أَجْوَدَ الأَجْوَدِينَ يَا أَكْرَمَ الأَكْرَمِينَ يَا أَسْمَعَ السَّامِعِينَ يَا أَبْصَرَ النَّاظِرِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَقْرَبَ الأَقْرَبِينَ يَا إِلٰهَ

الْعَالَمِينَ يَا غِيَاثَ الْمُسْتَغِيثِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا مُتَجَاوِزاً عَنِ الْمُسِيئِينَ يَا مَنْ لاَ يَعْجَلُ عَلـى الْخَاطِئِينَ يَا فَكَّاكَ الْمَأْسُورِينَ يَا مُفَرِّجَ غَمِّ الْمَغْمُومِينَ يَا جَامِعَ الْمُتَفَرِّقِينَ يَا مُدْرِكَ الْهَارِبِينَ يَا غَايَةَ الطَّالِبِينَ يَا صَاحِبَ كُلِّ غَرِيبٍ يَا مُونِسَ كُلِّ وَحِيدٍ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مَنْ لَهُ التَّدْبِيرُ وَإِلَيهِ الْتَقْدِيرُ يَا مَنِ الْعَسِيرُ عَلَيهِ سَهْلٌ يَسِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ يَا مَنْ هُوَ عَلـى كُلِّ شَيْءٍ قَدِيرٌ يَا خَالِقَ السَّمَاءِ وَالْقَمَرِ الْمُنِيرِ يَا فَالِقَ الإِصْبَاحِ يَا مُرْسِلَ الرِّيَاحِ يَا بَاعِثَ الأَرْوَاحِ يَا ذَا الْجُوْدِ وَالسَّمَاحِ يَا مَنْ بِيَدِهِ كُلُّ مِفْتَاحٍ يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ يَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ يَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ يَا عِزَّ مَنْ لاَ عِزَّ لَهُ يَا كَنْزَ 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 لَهُ يَا عَظِيمَ الْمَنِّ يَا كَرِيـمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَينِ بِالرَّحْمَةِ

يَا مُبْـتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا ذَا الْحُجَّةِ الْبَالِغَةِ يَا ذَا الْمُلْكِ
والْمَلَكُوتِ يَا ذَا الْعِزِّ وَالْجَبَرُوتِ يَا مَنْ هُوَ حَيٌّ لاَ يَمُوتُ. أَسْأَلُكَ بِعِلْمِكَ
الْغُيُوبَ وَبِمَعْرِفَتِكَ مَا فِي ضَمَائِرِ الْقُلُوبِ وَبِكُلِّ اسْمٍ هُوَ لَكَ اصْطَفَيْتَهُ
لِنَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ
وَبِأَسْمَائِكَ الْحُسْنـى كُلِّهَا حَتَّى انْتَهى إِلـى اسْمِكَ الْعَظِيمِ الأَعْظَمِ الَّذِى
فَضَّلْتَهُ عَلـى جَمِيعِ أَسْمَائِكَ. أَسْأَلُكَ بِهِ أَسْأَلُكَ بِهِ أَسْأَلُكَ بِهِ أَنْ تُصَلِّيَ عَلـى
مُحَمَّدٍ وآلِهِ وَأَنْ تُيَسِّرَ لِي مِنْ أَمْرِى مَا أَخَافُ عُسْرَهُ وَتُفَرِّجْ عَنِّي الْهَمَّ وَالْغَمَّ
وَالْكَرْبَ وَمَا ضَاقَ بِهِ صَدْرِى وَعِيلَ بِهِ صَبْرِى فَإِنَّهُ لاَ يَقْدِرُ عَلـى فَرَجِى
سِوَاكَ وَافْعَلْ بِي مَا أَنْتَ أَهْلُ ٖهُ يَا أَهْلَ التَّقْوى وَأَهْلَ الْمَغْفِرَةِ يَا مَنْ لاَ
يَكْشِفُ الْكَرْبَ غَيْرُهُ وَلاَ يُجَلِّي الْحُزْنَ سِوَاهُ وَلاَ يُفَرِّجْ عَنِّي إِلاَّ هُوَ إِكْفِنِي
شَرَّ نَفْسِي خَاصَّةً وَشَرَّ النَّاسِ عَامَّةً وَأَصْلِحْ لِي شَأْنِي كُلَّهُ وَأَصْلِحْ أُ ٖمُورِى

وَاقْضِ لِي حَوَائِجِي وَاجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَمَخْرَجاً فَإِنَّكَ تَعْلَمُ وَلاَ أَعْلَمُ وَتُقَدِّرُ وَلاَ أُقَدِّرُ وَأَنْتَ عَلـى كُلِّ شَيْءٍ قَدِيرٌ بِرَحْمَتِكَ 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 Quran! 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 Muḥammad and the progeny of Muḥammad, 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.[115]

103. Also in Muhaj al-Da'awāt: From Muḥammad ibn al-Ḥasan al-Saffār: In his narration from al-Ṣādiq ﷺ who said: The Prophet of Allah ﷺ used to supplicate in his duʿā:

أَللّٰهُمَّ اجْعَلْنِي صَبُوراً وَاجْعَلْنِي شَكُوراً وَاجْعَلْنِي فِي أَمَانِكَ.

O Allah! Make me patient, and make me thankful, and keep me in Your protection.[116]

104. In al-Irshād of al-Daylami: He ﷺ would supplicate and say:

أَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغْنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِينِ مَا يُهَوِّنُ عَلَيْنَا مِنْ مَصَابِبِ الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلاَ تُسَلِّطْ عَلَيْنَا مَنْ لاَ يَرْحَمُنَا. أَللّٰهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكى وَأَنْتَ الْمُسْتَعَانُ وَفِيمَا عِنْدَكَ مِنَ الرَّغْبَةِ وَلَدَيْكَ غَايَةُ الطَّلِبَةِ. أَللّٰهُمَّ آمِنْ رَوْعَتِي وَاسْتُرْ عَوْرَتِي. أَللّٰهُمَّ أَصْلِحْ دِينَنَا الَّذِي هُوَ عِصْمَةُ أَمْرِنَا وَأَصْلِحْ لَنَا دُنْيَانَا الَّتِي فِيهَا مَعَاشُنَا وَأَصْلِحْ آخِرَتَنَا الَّتِي إِلَيْهَا مُنْقَلَبُنَا وَاجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ وَالْوَفَاةَ رَاحَةً لَنَا مِنْ كُلِّ سُوءٍ. أَللّٰهُمَّ إِنَّا

نَسْأَلُكَ مُوْجِـبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ يَا مَوْضِعَ كُلِّ شَكْوى وَشَاهِدَ كُلِّ نَجْوى وَكَاشِفَ كُلِّ بَلْوى فَإِنَّكَ تَرى وَلاَ تُرى وَأَنْتَ بِالْمَـنْظَرِ الأَعلـى. أَسْأَلُكَ الْجَنَّةَ وَمَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْخَيْرِ رِضْوَانَكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ شِرِّ الشَّرِّ سَخَطُكَ وَالنَّارُ. أَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ فَإِنَّكَ أَنْتَ عَلاَّمُ الْغُيُوبِ.

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.[117]

105. In Jāmiʿ al-Akhbār: A supplication narrated from the Noble Prophet ﷺ:

أَللّٰهُمَّ إِنِّي أَعُوذُبِكَ مِنْ سُوءِ الْقَضَاءِ وَسُوءِ الْقَدَرِ وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ وَالْوَلَدِ.

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.[118]

26. Also: From his ﷺ supplications:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غِنًا يُطْغِينِي وَفَقْرٍ يُنْسِينِي وَهَو يُرْدِينِي وَعَمَلٍ يُخْزِينِي وَجَارٍ يُؤْذِينِي.

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.[119]

106. Also: From his ﷺ supplications:

أَللّٰهُمَّ اجْعَلْنَا مَشْغُولِينَ بِأَمْرِكَ آمِنِينَ بِوَعْدِكَ آيِسِينَ مِنْ خَلْقِكَ آنِسِينَ بِكَ مُسْتَوْحِشِينَ مِنْ غَيْرِكَ رَاضِينَ بِقَضَايِكَ صَابِرِينَ عَلَى بَلاَيِكَ شَاكِرِينَ عَلَى نِعْمَايِكَ مُتَلَذِّذِينَ بِذِكْرِكَ فَرِحِينَ بِكِتَابِكَ مُنَاجِينَ إِيَّاكَ آنَاءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ مُسْتَعِدِّينَ لِلْمَوْتِ مُشْتَاقِينَ إِلَى لِقَايِكَ مُبْغِضِينَ لِلدُّنْيَا مُحِبِّينَ لِلآخِرَةِ وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادِ.

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.[120]

107. In al-Kāfī: In his narration from Aḥmad ibn Muḥammad ibn Khālid which he attributed to one of the infallibles who said: Jibra`īl عليه السلام came to the Noble Prophet صلى الله عليه وآله 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:

أَللّٰهُمَّ لَكَ الْحَمْدُ حَمْداً خَالِداً مَعَ خُلُودِكَ وَلَكَ الْحَمْدُ حَمْداً لاَ مُنْـتَهى لَهُ دُونَ عِلْمِكَ وَلَكَ الْحَمْدُ حَمْداً لاَ أَمَدَ لَهُ دُونَ مَشِيَّتِكَ وَلَكَ الْحَمْدُ حَمْداً لاَ جَزَاءَ لِقَايِلِهِ إِلاَّ رِضَاكَ. أَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَلَكَ الْمَنُّ كُلُّهُ وَلَكَ الْفَخْرُ كُلُّهُ وَلَكَ الْبَهَاءُ كُلُّهُ وَلَكَ النُّوْرُ كُلُّهُ وَلَكَ الْعِزَّةُ كُلُّهَا وَلَكَ الْجَبَرُوتُ كُلُّهَا وَلَكَ الْعَظَمَةُ كُلُّهَا وَلَكَ الدُّنْـيَا كُلُّهَا وَلَكَ الآخِرَةُ كُلُّهَا وَلَكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ وَلَكَ الْخَلْقُ

كُلُّهُ وَبِيَدِكَ الْخَيْرُ كُلُّهُ وَإِلَيْكَ يَرْجِعُ الأَمْرُ كُلُّهُ عَلاَنِيَّتُهُ وَسِرُّهُ. أَللّٰهُمَّ لَكَ الْحَمْدُ حَمْداً أَبَداً أَنْتَ حَسَنُ الْبَلاَءِ جَلِيلُ الثَّنَاءِ سَابِغُ النِّعْمَاءِ عَدْلُ الْقَضَاءِ جَزِيلُ الْعَطَاءِ حَسَنُ الآلاَءِ إِلٰهُ مَنْ فِي الأَرْضِ وَإِلٰهُ مَنْ فِي السَّمَاءِ. أَللّٰهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشِّدَادِ وَلَكَ الْحَمْدُ فِي الأَرْضِ الْمِهَادِ وَلَكَ الْحَمْدُ طَاقَةَ الْعِبَادِ وَلَكَ الْحَمْدُ سَعَةَ الْبِلاَدِ وَلَكَ الْحَمْدُ فِي الْجِبَالِ الأَوْتَادِ وَلَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشى وَلَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى وَلَكَ الْحَمْدُ فِي الآخِرَةِ وَالأُوْلـى وَلَكَ الْحَمْدُ فِي الْمَثَانِي وَالْقُرآنِ الْعَظِيمِ. وَسُبْحَانَ اللهِ وَبِحَمْدِهِ وَالأَرْضُ جَمِيعاً قَبْضَـتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمٰوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالـى عَمَّا يُشْرِكُونَ سُبْحَانَ اللهِ وَبِحَمْدِهِ كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ. سُبْحَانَكَ رَبَّنَا وَتَعَالَيْتَ وَتَبَارَكْتَ وَتَقَدَّسْتَ خَلَقْتَ كُلَّ شَيْءٍ بِقُدْرَتِكَ وَقَهَرْتَ كُلَّ شَيْءٍ بِعِزَّتِكَ وَعَلَوْتَ فَوْقَ كُلِّ شِيْءٍ بِإِرْتِفَاعِكَ وَغَلَبْتَ كُلَّ شَيْءٍ بِقُوَّتِكَ وَابْـتَدَعْتَ كُلَّ شَيْءٍ بِحِكْمَتِكَ وَعِلْمِكَ وَبَـعَـثْتَ الرُّسُلَ بِكُـتُبِكَ

وَهَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ وَأَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ وَقَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ لاَ إِلٰهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ لاَ نَعْـبُدُ غَيْرَكَ وَلاَ نَسْأَلُ إِلاَّ إِيَّاكَ وَلاَ نَرْغَبُ إِلاَّ إِلَيْكَ أَنْتَ مَوْضِعُ شَكْوَانَا وَمُنْتَهى رَغْبَـتِنَا وَإِلٰهُنَا وَمَلِيكُنَا.

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 Quran. 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 Noble; 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."[121]

108. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad from his fathers from ʿAlī ﷺ who said: When the tablecloth was laid in front of the Noble Prophet ﷺ he would say:

أَللّٰهُمَّ اجْعَلْهَا نِعْمَةً مَحْصُورَةً مَشْكُورَةً مَوْصُولَةً بِالْجَنَّةِ.

O Allah! Make it a blessing that is limited, appreciated and linked to paradise.[122]

109. In ʻAwārif al-Maʼārif: From al-ʼIrbās ibn Sāriyah who said: The Noble Prophet ﷺ used to supplicate:

أَللّٰهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَـيَّ مِنْ نَفْسِی وَسَمْعِی وَبَصَرِی وَأَهْلِی وَمَالِی وَمِنَ الْمَاءِ الْبَارِدِ.

O Allah! Make Your love more beloved to me than my self, my hearing, my sight, my family, my wealth and cool water.[123]

110. In al-Faqih: The Noble Prophet ﷺ used to say in his duʿā:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رِباً وَمِنْ مَالٍ يَكُونُ عَلَيَّ ضِيَاعاً وَمِنْ زَوْجَةٍ تُشَيِّبَنِي قَبْلَ أَوَانِ مَشِيبَتِي وَمِنْ خَلِيلٍ مَاكِرٍ عَيْنَاهُ تَرَانِي وَقَلْبُهُ يَرْعَانِي إِنْ رَأى خَيْراً دَفَنَهُ وَإِنْ رَأى شَرّاً أَذَاعَهُ وَأَعُوذُ بِكَ مِنْ وَجْعِ الْبَطْنِ.

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.[124]

111. In al-Muhaj: From the supplications of the Noble Prophet ﷺ:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرُ فِي غِنَاكَ أَوْ أَضِلَّ فِي هُدَاكَ أَوْ أَذِّلَ فِي عِزِّكَ أَوْ أُضَامَ فِي سُلْطَانِكَ أَوْ أَضْطَهِدَ وَالأَمْرُ إِلَيْكَ. أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَقُولَ زُوراً أَوْ أَغْشى فُجُوراً أَوْ أَكُونَ بِكَ مَغْرُوراً.

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.[125]

58. HIS VEIL

112. In al-Biḥār from al-Kharā'ij: It is narrated that the Noble Prophet ﷺ used to pray in front of the Ḥajr 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:

﴿ وَإِذَا قَرَأْتَ الْقُرَآنَ جَعَلْنَا بَيْـنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَاباً مَسْـتُوراً ﴾

And when you recite the Quran we place between you and those who do not believe a hidden barrier[126] and the verse:

﴿ أُولٰئِكَ الَّذِينَ طَبَعَ اللّٰهُ عَلـى قُلُوبِهِمْ ﴾

These are they on whose hearts Allah has set a seal[127] and the verse:

﴿ وَجَعَلْنَا عَلـى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانَهِمْ وَقْراً ﴾

And We have put coverings on their hearts and deafness in their ears lest they understand[128] and:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلٰهَهُ هَوَاهُ وَأَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَخَتَمَ عَلٰى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلٰى بَصَرِهِ غِشَاوَةً ﴾

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.[129] [130]

113. Also: In his narration from ʿAbbās ibn Mujāhid from his father who said: ʿAlī ibn al-Ḥusayn عليه السلام used to recite the following at noon every day in the month of Shaʿbān and on the eve of the fifteenth of the month; and he would send salutations on the Noble Prophet ﷺ thus:

أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ شَجَرَةِ النُّبُوَّةِ وَمَوْضِعِ الرِّسَالَةِ ... وَهٰذَا شَهْرُ نَبِيِّكَ سَيِّدِ رُسُلِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ شَعْبَانُ الَّذِى حَفَفْتَهُ مِنْكَ بِالرَّحْمَةِ وَالرِّضْوَانِ الَّذِى كَانَ رَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ يَدْأَبُ فِى صِيَامِهِ وَقِيَامِهِ فِى لَيَالِيهِ وَأَيَّامِهِ بُخُوعاً لَكَ فِى إِكْرَامِهِ وَإِعْظَامِهِ إِلٰى مَحَلِّ حِمَامِهِ. أَللّٰهُمَّ فَأَعِنَّا عَلَى الإِسْتِنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَةِ لَدَيهِ...

O Allah! Bless Muḥammad and the progeny of Muḥammad, 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 - Shaʿbān, (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...[131]

114. In the Kashkul of Shaykh Bahāi: In the writing of my father, may he be blessed: ʻAtāʼ was questioned about the meaning of the saying of the Noble Prophet ﷺ: "The best duʿā is my duʿā and the duʿā of the prophets before me, and it is:

لاَ إِلٰهَ إِلاَّ اللّٰهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلـى كُلِّ شَيْءٍ قَدِيرٌ.

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 duʿā (as such), rather it is glorification and praise.[132]

59. HIS DUʿĀ WHEN BURNING INSENCE

115. In al-Biḥār, from Amān al-Akhtār: It is narrated that when the Noble Prophet ﷺ would burn incense he would say:

أَلْحَمْدُ لِلّٰهِ الَّذِی بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ. أَللّٰهُمَّ طَيِّبْ عُرْفَنَا وَزَكِّ رَوَائِحَنَا وَأَحْسِنْ مُنْقَلَبَنَا وَاجْعَلِ التَّقْوى زَادَنَا وَالْجَنَّةَ مَعَادَنَا وَلاَ تُفَرِّقْ بَيْـنَنَا وَبَيْنَ عَافِـيَـتِنَا إِيَّانَا وَكَرَامَتِكَ لَنَا إِنَّكَ عَلـى كُلِّ شَیْءٍ قَدِيرٌ.

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.[133]

60. HIS DAILY DHIKR

116. When he ﷺ had completed his talk and wanted to stand up from where he was sitting, he would say:

أَللّٰهُمَّ اغْفِرْلَنَا مَا أَخْطَأْنَا وَمَا تَعَمَّدْنَا وَمَا أَسْرَرْنَا وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلٰهَ إِلاَّ أَنْتَ.

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.[134]

117. In al-Durr al-Manthūr: From Umm Salamah that the Noble Prophet ﷺ would frequently say in his duʿā:

أَللّٰهُمَّ مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلى دِينِكَ.

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."[135]

118. In Majmaʿ al-Bayān: And when he ﷺ heard the sound of thunder he said:

سُبْحَانَهُ مِنْهُ يُسَبِّحُ الرَّعْدَ بِحَمْدِهِ.

Praise be to Him – the thunder declares His glory.[136]

119. Sālim ibn ʿAbdillāh narrates from his father who said: Whenever the Noble Prophet ﷺ heard thunder and thunderbolts he said:

أَللّٰهُمَّ لاَ تَقْـتُلْنَا بِغَضَبِكَ وَلاَ تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ.

O Allah! Do not kill us with Your wrath, and do not destroy us with Your punishment, and grant us amnesty before that.[137]

120. In the Amāli of Shaykh Ṭūsī: When the Noble Prophet ﷺ saw a dark cloud, he would leave everything and say:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ.

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:

أَللّٰهُمَّ نَاشِئاً نَافِعاً.

O Allah! Make it a beneficial cloud.[138]

121. In al-Biḥār: When the Noble Prophet ﷺ saw that the wind had become strong he would say:

أَللّٰهُمَّ اجْعَلْهَا رِيَاحاً وَلاَ تَجْعَلْهَا رِيْحاً.

O Allah! Make it (from the other) winds and do not make it (the destructive) wind.[139]

122. In Muhaj al-Da'awāt: From Jābir, from Abī Jaʿfar عليه السلام who said: Jibra`īl said: "O Prophet of Allah! Know that I have not loved any prophet as much as I love you, so say frequently:

أَللّٰهُمَّ إِنَّكَ تَرى وَلاَ تُرى وَأَنْتَ بِالْمَنْظَرِ الأَعلـى وَأَنَّ إِلَيْكَ الْمُنْـتَهى وَالرُّجْعى وَأَنَّ لَكَ الآخِرَةَ وَالأُولـى وَأَنَّ لَكَ الْمَمَاتَ وَالْمَحْـيَا رَبِّ أَعُوذُ بِكَ أَنْ أَذِلَّ وَأَخْزى.

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."[140]

Notes for Section Two

[1] Makārim al-Akhlāq: 246

[2] ʿAwārif al-Maʿārif: 129
[3] Mahajjat al-Bay¤āʾ 4:75
[4] al-Kāfī 2:539
[5] al-Faqih 1:480, Makārim al-Akhlāq: 39
[6] Sūrah al-Baqarah (2): 255-257
[7] al-Kāfī 2:536
[8] Makārim al-Akhlāq: 292
[9] Sūrah al-Baqarah (2): 255-257
[10] al-Kāfī 2:536
[11] Makārim al-Akhlāq: 203
[12] We did not find it in al-Irshād, but we found it in al-Wasāʾil 17:204
[13] Iqbāl al-Aʿmāl: 116
[14] Sunan Abī Dāwud 3:366
[15] al-Kāfī 3:69
[16] Musakkin al-Fuʾād: 108
[17] Amālī al-Ṭūsī 2:252
[18] Ṭibb al-Aʾimmah: 83
[19] Makārim al-Akhlāq: 401
[20] Majmuʿat Warrām: 255
[21] Musakkin al-Fuʿād: 56
[22] Sūrah al-Aḥzāb (33): 22
[23] al-Ihtijāj: 486
[24] This title is rightfully reserved for Imam ʿAlī ﷺ but Imam al-Ri¤ā ﷺ had to use this title for Maʿmun as a form of dissimulation.
[25] ʿUyūn Akhbar al-Ri¤ā 2:149
[26] al-Faqih 1:527
[27] ʾAwārif al-Maʾārif: 284
[28] al-Gharāt 1:246
[29] Bihār al-Anwār 85:137
[30] Fadhāʾil al-Ashʾhur al-Thalāthah: 134-135
[31] al-Daʿawāt: 47, al-Mustadrak 4:427
[32] ʿUddat al-Dāʿī: 196
[33] Amālī al-Ṭūsī 2:198 (It has not been narrated here from al-ʿusain ﷺ), Makārim al-Akhlāq: 267, Majmuʿat Warrām: 320
[34] al-Jaʿfariyāt: 186
[35] Tafsīr Rūḥ al-Jinān 1:26, and al-Nūrī has mentioned it in al-Mustadrak 5:307

[36] ʿAwāli al-Laʾāli 1:145, al-Mustadrak 8:137, Majmaʿ al-Bayān 9:41 – Sūrah al-Zukhruf, Biḥār al-Anwār 76:293
[37] ʿAwāli al-Laʾāli 1:156
[38] Makārim al-Akhlāq: 36, Daʾāim al-Islām 2:157, Kashf al-Ghummah 1:164
[39] Makārim al-Akhlāq: 36
[40] Ibid.
[41] Iḥyāʾ ʿUlūm al-Dīn 2:367
[42] Amālī al-Ṭūsī 2:209
[43] Dalāʾil al-Imāmah: 7, Biḥār al-Anwār 83:23, al-Mustadrak 3:394
[44] Makārim al-Akhlāq: 38, al-Mustadrak 5:36
[45] Makārim al-Akhlāq: 38
[46] Makārim al-Akhlāq: 38, al-Kāfī 2:536
[47] al-Kāfī 6:293
[48] Makārim al-Akhlāq: 27
[49] Makārim al-Akhlāq: 27 and 143
[50] al-Kāfī 6:294, al-Maḥāsin: 436
[51] al-Kāfī 6:336, ʿUyūn Akhbār al-Ri¤ā 2:38
[52] al-Maḥāsin: 437
[53] Iqbāl al-Aʿmāl: 116
[54] Amālī al-®adūq: 219
[55] al-Faqih 1:23 and 25
[56] Kāmil al-Ziyārāt: 322, al-Faqih 1:179
[57] Kāmil al-Ziyārāt: 320, Biḥār al-Anwār 102:296
[58] al-Kāfī 2:97, something similar to it is mentioned in al-Amālī al-Ṭūsī 1:49
[59] Makārim al-Akhlāq: 19
[60] Daʾāim al-Islām 1:145, Fay¤ al-Qādir 5:143
[61] al-Jaʿfariyāt: 41, Sūrah Āle ʿImrān (3): 8
[62] al-Faqih 1:489, Tafsīr al-ʿAyyāshi 1:165 – Sūrah Āle ʿImrān (3)
[63] al-Faqih 1:487, Biḥār al-Anwār 87:205
[64] al-Kāfī 4:95, Tahdhīb al-Aḥkām 4:200, al-Faqih 2:106, Makārim al-Akhlāq: 27, al-Jaʿfariyāt: 60, Fay¤ al-Qādir 5:107
[65] al-Nūrī quotes it in al-Mustadrak 5:52
[66] al-Kāfī 2:548, Biḥār al-Anwār 86:2
[67] al-Jaʿfariyāt: 34, al-Mustadrak 5:106
[68] Amālī al-Ṭūsī 1:158, Biḥār al-Anwār 86: 134
[69] al-Majlisi quotes it from Biḥār al-Anwār 86: 130
[70] Iqbāl al-Aʿmāl: 320, Biḥār al-Anwār 35:289

[71] We did not find it in al-Iqbāl but it has been narrated in Falāḥ al-Sāʾil: 171, al-Mustadrak 5:94
[72] Biḥār al-Anwār 86: 217
[73] al-Jaʿfariyāt: 40
[74] Kanz al-Fawāʾid 1:385, Biḥār al-Anwār 86:18
[75] Iqbāl al-Aʿmāl: 553
[76] Ibid., 699-700
[77] Ibid., 702
[78] Amālī al-Ṭūsī 2:109
[79] Iqbāl al-Aʿmāl: 17, al-Kāfī 4:70, al-Faqih 2:100, Tahdhīb al-Aḥkām 4:196
[80] al-Kāfī 2:503
[81] Ibid.
[82] Amālī al-Ṭūsī 2:210, Majmuʿat Warrām: 322, Biḥār al-Anwār 86:266 and 93:216
[83] What is commonly referred to as *Tasbiḥ* in Persian , Urdu etc. (Tr.)
[84] al-Daʿawāt:61, al-Mustadrak 5:124
[85] Sūrah al-Nās (114) and Sūrah al-Falaq (113). (Tr.)
[86] Tibb al-Aʾimmah ﷺ: 39, Biḥār al-Anwār 7:95 and al-Jaʾfariyyāt: 216
[87] al-Daʿawāt: 208 and Biḥār al-Anwār 95:31
[88] Tibb al-Aʾimmah ﷺ: 37, Biḥār al-Anwār 95:20, Qurb al-Isnād: 46, al-Kāfī 8:109
[89] Biḥār al-Anwār 95:129, Makārim al-Akhlāq: 413
[90] Biḥār al-Anwār 95:144, The Tafsīr attributed to Imam al-ʿAskari ﷺ: 178
[91] Amālī al-Ṭūsī 2:125
[92] Qurb al-Isnād:4, Biḥār al-Anwār 95:341
[93] Sūrah al-Anʿām (6): 25
[94] Sūrah al-Isrāʾ (17): 46
[95] Sūrah al-Aḥzāb (33): 25
[96] Sūrah al-®aff (61): 14
[97] Muḥaj al-Daʿawāt: 296
[98] al-Kāfī 2:524, Biḥār al-Anwār 86:289
[99] al-Khisāl 2:510
[100] Muḥaj al-Daʿawāt: 10
[101] al-Mujtabā: 2
[102] Biḥār al-Anwār 95:197
[103] ʿUyūn Akhbār al-Ri¤ā 2:70
[104] Iqbāl al-Aʿmāl: 627-628, Biḥār al-Anwār 98:376
[105] Iqbāl al-Aʿmāl: 628, Biḥār al-Anwār 98:376
[106] Ibid.
[107] Falāḥ al-Sāʾil: 171-172

[108] Ibid., 138-1401
[109] al-Faqih 1:335, Biḥār al-Anwār 86:186
[110] al-Mustadrak 7:446, Biḥār al-Anwār 98:74, Iqbāl al-Aʿmāl: 63
[111] Tafsīr al-Qummī 2:11, Biḥār al-Anwār 86:238 and 18:329
[112] Muḥāsabat al-Nafs: 30
[113] Biḥār al-Anwār 95:164
[114] Amālī al-Shaykh al-Mufīd: 347
[115] Muḥaj al-Daʿawāt: 90
[116] Ibid., 70
[117] al-Irshād al-Daylamī: 82
[118] Jāmiʿ al-Akhbār: 132
[119] Ibid.
[120] Ibid.
[121] al-Kāfī 2:571
[122] al-Jaʿfariyāt: 216
[123] ʿAwārif al-Maʿārif: 454
[124] al-Faqih 3:558
[125] Muḥaj al-Daʿawāt: 102
[126] Sūrah al-Isrāʾ (17): 45
[127] Sūrah al-Naḥl (16): 108, Sūrah Muḥammad (47):16
[128] Sūrah al-Isrāʾ (17): 46
[129] Sūrah al-Jāthiyah (45): 23
[130] Biḥār al-Anwār 95:218
[131] Ibid., 687
[132] al-Kashkūl 2:209
[133] Biḥār al-Anwār 76:143
[134] Ibid.
[135] al-Durr al-Manthur 2:8 – Sūrah Āle ʿImrān (3)
[136] Majmaʿ al-Bayān 6:283, Biḥār al-Anwār 59:356
[137] Majmaʿ al-Bayān 6:283, Biḥār al-Anwār 59:357
[138] Amālī al-ṬṬūsī 1:128
[139] Biḥār al-Anwār 60:17
[140] Muhaj al-Daʿawāt: 172, Biḥār al-Anwār 94:268

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[1] The following is a list of books which are available from the Islamic Publishing House and publishers which it has worked with. A note on the pubishers noted above:

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[1] *Al-Kāfī*, vol. 1, pg. 48, trad. 4.

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